The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

ĀDI-LILA Volume 1

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta

FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmī wrote his famous spiritual treatise *Caitanya-caritāmṛta,* describing the wonderful pastimes and precepts of Lord Śrī Caitanya Mahāprabhu. "By the mercy of Lord Caitanya," he wrote, "a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky."

Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇa dāsa regards Him as more than a teacher and more than a saint. Lord Caitanya, he asserts, is the Supreme Lord Himself playing the role of the Supreme Lord's devotee; no one, therefore, can be greater than Him.

But *Caitanya-caritāmṛta,* unlike today's many sentimental exaltations of bogus paperback Gods, is a book of reason and evidence; indeed, it is a unique book of spiritual science. Now, the author of *Bhagavad-gītā As It is, The Nectar of Devotion, Śrī Īśopaniṣad* and a host of other important spiritual texts has presented *Caitanya-caritāmṛta* in its fullness, verse by verse, with explanatory purports of extraordinary clarity and profundity. This book, therefore, offers sublime knowledge to one sincerely seeking the highest truth.

On the cover
Lord Caitanya in five features.

His Divine Grace

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Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra *(Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa).*

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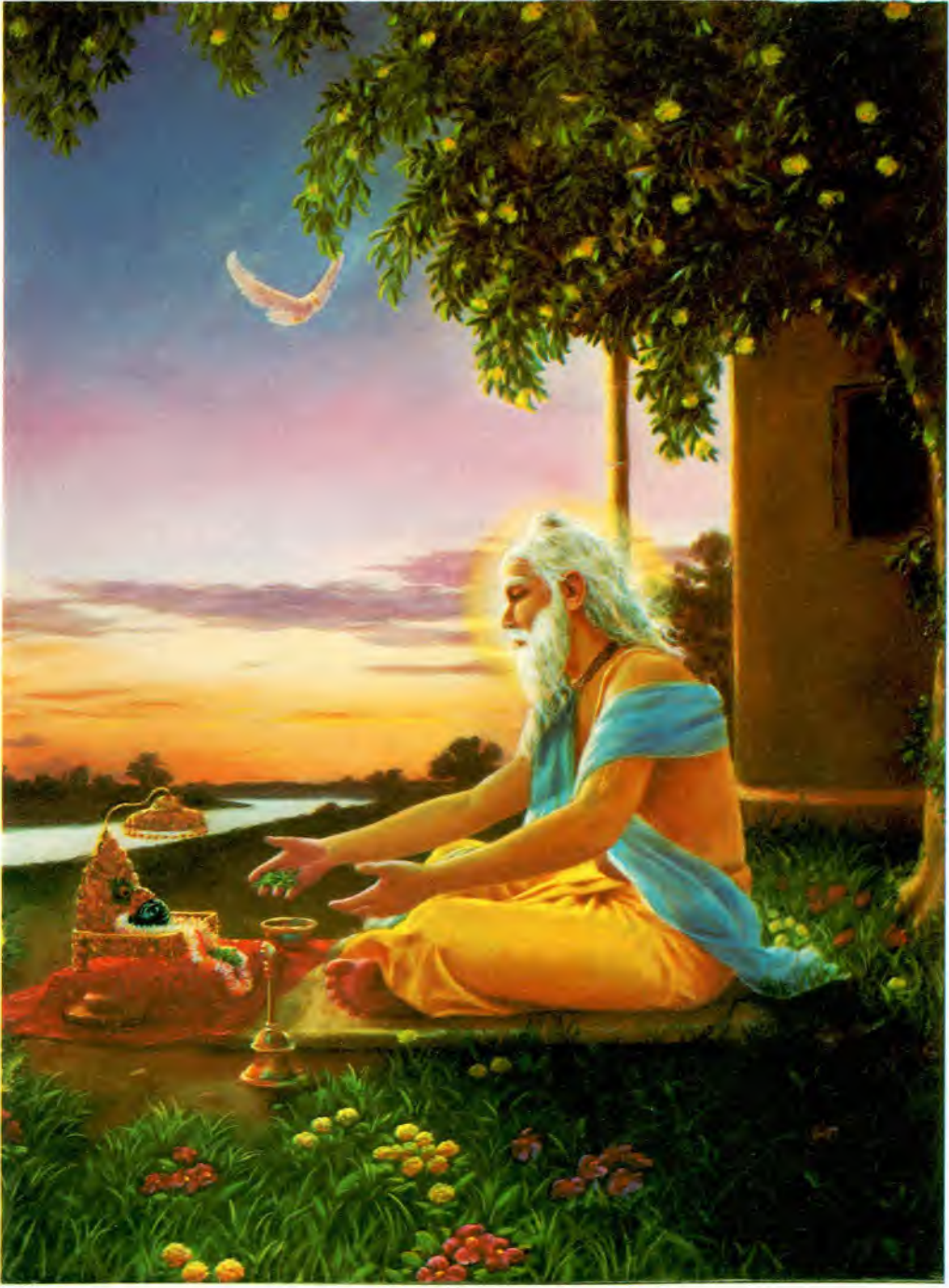

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Śrī Caitanya-caritāmṛta

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A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

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Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in *Bhagavad-gītā*. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in *Bhagavad-gītā* is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakaśāyī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of *Bhagavad-gītā*, Lord Kṛṣṇa directly says: "Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Māyāvādī philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine, then the sun globe and, after entering into that globe, come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Māyāvādī philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The *Upaniṣads* confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (*gopīs*, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Caitanya also recommended *Śrīmad-Bhāgavatam* as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in

human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of *sāṅkhya-yoga,* the *sāṅkhya* system of philosophy. This authorized system of *yoga* recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect *samādhi.* This perfect *samādhi* is verified at the end of the Sixth Chapter of *Bhagavad-gītā* where Lord Kṛṣṇa says: "And of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." (Bg. 6.47)

Lord Caitanya instructed the mass of people in the *sāṅkhya* philosophy of *acintya-bhedābheda-tattva,* which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, he passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, he attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses either for the acquiring of knowledge or the functioning of the senses in accordance to the will. The subtle activities of the mind are thinking, feeling and willing. In accordance to one's consciousness, the individual is either polluted or clear. If one's mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities—both subtle and gross—become favorable. The *Bhagavad-gītā's* process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and *tulasī* leaves offered Him, engaging in activities for the Lord's interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in *Bhagavad-gītā* when Kṛṣṇa tells Arjuna of the knowledge of *yoga* whereby one can work without fruitive results. "O son of Pṛthā, when you act by such intelligence, you

can free yourself from the bondage of works," (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances such as disease, etc., but this is not the prescription. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and the rules of *yoga,* the various sitting postures and breathing exercises performed in an attempt to withdraw one's senses from the sense objects are methods meant for those who are too much engrossed in the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of *yoga* is recommended for inferior men. Being engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage his mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice. Before accepting *sannyāsa* (the renounced order), Lord Caitanya was known as Viśvambhara. The word *viśvambhara* refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Śrī Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in *Śrīmad-Bhāgavatam, Bhagavad-gītā, Mahābhārata* and the *Upaniṣads,* He is the Supreme Personality of Godhead, Kṛṣṇa Himself, and He is worshipable by everyone in this age of disagreement. Everyone can join in His *saṅkīrtana* movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If one is fortunate enough to be attracted by His features, one is sure to be successful in one's life mission. In other words, those who are interested in attaining spiritual existence can be easily relieved from the clutches of *māyā* by the grace of Lord Caitanya. These teachings presented in this book are nondifferent from the Lord.

Being engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection.

The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature which govern such things. As long as one is engaged in fruitive activity, he is sure to be baffled in an attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life which will open the field of activity for the pure soul.

om tat sat

A.C. Bhaktivedanta Swami

March 14, 1968
Birthday of Lord Caitanya
Śrī-Śrī-Rādhā-Kṛṣṇa Temple
New York, N.Y.

Introduction

(*Originally delivered as five morning lectures on* Caitanya-caritāmṛta—*the authoritative biography of Lord Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja Gosvāmī—before the International Society for Krishna Consciousness, New York City, April 10-14, 1967)*

The word *caitanya* means living force. As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered to be signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not *amṛta,* immortal. The words *caitanya-caritāmṛta,* then, may be translated as "the character of the living force in immortality."

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the *Kaṭha Upaniṣad* that eternality and the living force belong both to ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

On the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (*māyā*) any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Māyāvādīs) maintain that both the living entity and God Himself are under the control of *māyā* when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who consider the Supreme Lord to be subject to material conditioning are called fools by Kṛṣṇa Himself in *Bhagavad-gītā:*

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Lord Caitanya Mahāprabhu should not be considered to be one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of *māyā*. Kṛṣṇa, His expansions, and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach *kṛṣṇa-bhakti*, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it like this: A, B, C." By this, one must not foolishly think that the teacher is learning his ABC's. Although He appears in the guise of a devotee, we should always remember that Lord Caitanya is Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In *Bhagavad-gītā* Lord Kṛṣṇa sets forth the highest religious principle in this way:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

This may seem to be a simple instruction to follow, but invariably our reaction is, "Oh, surrender? Give up? But I have so many responsibilities." And *māyā*, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you." It is a fact that we are constantly being kicked by *māyā*, just as the male-ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit. *Māyā* has many activities, and in the material world her strongest shackle is the female. Of course in actuality we are neither male nor female—for these designations refer only to the outer dress, the body. We are all actually Kṛṣṇa's servants. In conditioned life, however, we are shackled by the iron chains which take the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, he must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahāprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy, and He was the only male member of the family. Although He was a *brāhmaṇa* and was not rich, He took *sannyāsa*, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of *māyā*, or, if we remain with *māyā*, we should live in such a way that we will not be subject to illusion. It is not necessary for one to abandon his family, for there were many householders amongst Lord Caitanya's closest devotees. What must be re-

nounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridāsa for glancing lustfully at a young woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. It was Lord Caitanya's mission that He teach the path of Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From *Caitanya-caritāmṛta* we learn how Caitanya taught people to become immortal, and thus the title may be properly translated as "the immortal character of the living force." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individual. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel. Amongst the created living entities, one being can excel another in one capacity or another. The Lord is an individual, just as the living entities are individual, but He is different in that He is the supreme individual. God is also infallible, and in *Bhagavad-gītā* He is addressed as Acyuta, which means, "He who never falls down." This is indicated because in *Bhagavad-gītā* Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in *Bhagavad-gītā* Kṛṣṇa states:

nānyaṁ guṇebhyaḥ kartāraṁ
yadā draṣṭānupaśyati
guṇebhyaś ca paraṁ vetti
mad-bhāvaṁ so 'dhigacchati

"When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature." (Bg. 14.19)

Thus we should not think that Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the control of material nature. They are totally free. Indeed, in *Śrīmad-Bhāgavatam* one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is how can we remain unpolluted by material contamination while in the material world. It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. One may then justifiably ask, "How can I serve?" Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Kṛṣṇa's service can only be attained by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles—anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus

engaged in the service of Kṛṣṇa, we cannot be considered to be existing in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, His expansions and His devotees—that is, those who work for Him—are not in material nature, although people with a poor fund of knowledge think that they are.

Caitanya-caritāmṛta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. "Previously we only talked of nonsense," the Vaiṣṇava says. "Now let us begin our real talks, talks of Kṛṣṇa." The Māyāvādīs are also fond of using the example of the water pot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A water pot is not an active living force, but we are. Ever silent meditation may be adequate for a water pot, but not for us. Indeed, when one has realized he has so much to say about Kṛṣṇa, twenty-four hours in a day is not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. *Caitanya-caritāmṛta* shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī writes: "I offer my respects to my spiritual masters." He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole *paramparā,* the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the *guru* is addressed in the plural to show the author's highest respect for all the Vaiṣṇavas. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, Godbrothers, the expansions of Godhead and the first manifestation of Kṛṣṇa's energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, *guru,* devotee and the expansion of God. As His associate, Nityānanda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Kṛṣṇa should not be thought of as being alone but should be considered as eternally existing with all His manifestation, as described by Rāmānujācārya. In *viśiṣṭādvaita* philosophy, God's energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these; everything together is God.

Actually *Caitanya-caritāmṛta* is not intended for the novice, for it is the post-graduate study of spiritual knowledge. Ideally, one begins with *Bhagavad-gītā* and advances through *Śrīmad-Bhāgavatam* to the *Caitanya-caritāmṛta.* Although all these great scriptures are on the same absolute level, for the sake of comparative study *Caitanya-caritāmṛta* is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Nityānanda are compared

to the sun and moon in that They dissipate the darkness of the material world. In this instance both the sun and moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Nityānanda.

In the Western world where the glories of Lord Caitanya are relatively unknown, one may inquire, "Who is Kṛṣṇa Caitanya?" The scriptural conclusion in answer to that question is that He is the Supreme Personality of Godhead. Generally in the *Upaniṣads* the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the *Īśopaniṣad,* where, after a description of the all-pervading, we find the following verse:

hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." (*Śrī Īśopaniṣad,* Mantra 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of *Īśopaniṣad,* however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Caitanya. In other words, Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in *Bhagavad-gītā* that the impersonal Brahman rests on Him (*brahmaṇo hi pratiṣṭhāham,* Bg. 14.27). The Paramātmā, or Supersoul, which is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Caitanya. Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and nothing is equal to or greater than Him. There is no superior to be conceived. He is the Supreme Person.

It was Rūpa Gosvāmī, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other *avatāra,* even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa."

It is not that Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Kṛṣṇa. He does not pursue the paths of *karma-yoga* or *jñāna-yoga* or *haṭha-yoga* but begins at the

end of material existence, at the point where one gives up all material attachment. In *Bhagavad-gītā* Kṛṣṇa began His teachings by distinguishing the soul from matter and in the Eighteenth Chapter concluded at the point where the soul surrenders to Him in devotion. The Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the *Vedānta-sūtra* which begins: *athāto brahma-jijñāsā:* "Now let us begin to inquire about the Supreme Absolute Truth." Rūpa Gosvāmī thus praises Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Caitanya, preaching as an *ācārya,* a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In *Bhagavad-gītā* Kṛṣṇa showed Arjuna His universal form because Arjuna was His "very dear friend." Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of *Caitanya-caritāmṛta* but of *Śrīmad-Bhāgavatam* as well. There are no other literatures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty Father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yaśodā, told the Lord, "Here, eat this or You'll die. Eat nicely." In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship in which the devotee actually believes himself to be the father of Kṛṣṇa.

However, Lord Caitanya's greatest gift was His teaching that Kṛṣṇa can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the *gopīs,* the cowherd girls of Vṛndāvana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to return." Thus devotional service is performed on this excellent platform, and knowledge of the devotee's relationship to Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. It was never given by any previous incarnation or *ācārya.* Thus Rūpa Gosvāmī wrote of Caitanya: "Devotional service itself is the highest platform, the glorious platform which You have contributed. You are Kṛṣṇa in a yellow complexion, and You are Śacīnandana, the son of mother Śacī. Those who hear *Caitanya-caritāmṛta* will keep You in their hearts. It will be easy to understand Kṛṣṇa through You." Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaiṣṇava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaiṣṇava literatures. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditional life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real transcendental love, we have to transfer our love to the supreme lovable object—the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa or God is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe *what* or *who* the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Rādhārāṇī, Caitanya tries to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī's love. "How does Rādhārāṇī give Me such pleasure?" He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya is Kṛṣṇa, but He has taken the mode or role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed: "I offer my respectful obeisances unto the Supreme Lord who is absorbed in Rādhārāṇī's thoughts."

This brings up the question of who Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary love; Kṛṣṇa has immense potencies, of which three are principal: internal, external and marginal. In the internal potency there are three divisions: *saṁvit, hlādinī* and *sandhinī*. The *hlādinī* potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive

pleasure from material sense objects. We should not think, however, that Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Kṛṣṇa's pleasure can be obtained, we must read the Tenth Canto of *Śrīmad-Bhāgavatam* in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the *Daśama-skandha,* the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the *rāsa* dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the *gopīs* just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not *kṛṣṇa-bhakti,* love of Kṛṣṇa, but *prākṛta-sahajiyā*—materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, he cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī, and He exhibits His potency or His energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa, there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case—Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa—the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of

"when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this way because in conditional life we take it that everything has a beginning; however, in the absolute or spiritual life there is neither beginning nor end. Yet in order to understand that Rādhā and Kṛṣṇa are one and that They also become divided, the question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love with Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the Supreme, should be attracted by anyone's love. We search after the love of a woman or a man because we are imperfect and lack something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman, but this is not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: "Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?" In order to taste the essence of that loving affair, Kṛṣṇa appeared just as the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual love affairs the moon of Caitanya Mahāprabhu appeared. Indeed, Caitanya's complexion was golden, just like the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahāprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in *Caitanya-caritāmṛta.* After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Nityānanda. He explains that Nityānanda is a manifestation of Saṅkarṣaṇa, who is the origin of the Mahā-Viṣṇu. Kṛṣṇa's first manifestation is as Balarāma and then Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Śrī Kṛṣṇa is the origin, as confirmed in *Brahma-saṁhitā.* He is like the original candle from which many thousands and millions of candles are lit. Although any number of candles can be lighted, the original candle still retains its identity as the origin. In this way Kṛṣṇa expands, Himself into so many lights, and all these expansions are called *viṣṇu-tattva.* Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universe, Viṣṇu expands Himself as the Mahā-Viṣṇu. This Mahā-Viṣṇu lies down on the Causal Ocean and breathes all the universes from His nostrils. Thus from the Mahā-Viṣṇu and the Causal Ocean all the universes spring, and all these universes float in the Causal Ocean. In this regard there is the story of Vāmana, who, when He took three steps, stuck His foot through the covering of the universe. Water from the Causal Ocean flowed through the hole which His foot made, and it is said that that flow of water became the River Ganges. Therefore the Ganges is accepted as the most sacred water of Viṣṇu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

That Mahā-Viṣṇu who lies on the Causal Ocean is actually an expansion of Balarāma, who is Kṛṣṇa's first expansion, and, in the Vṛndāvana pastimes, is the brother of Kṛṣṇa. In the *mahā-mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the word Rāma refers to Balarāma. Since Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Nityānanda as well.

The subject matter of *Caitanya-caritāmṛta* primarily deals with what is beyond this material creation. The cosmic material expansion is called *māyā* because it has no eternal existence. Because it is sometimes manifested and sometimes not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in *Bhagavad-gītā:*

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

That supreme nature is beyond the manifested (*vyaktaḥ*) and unmanifested (*avyaktaḥ*). This superior nature which is beyond both creation and annihilation is the living force which is manifest in the bodies of all living entities. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious—everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but Vedic literatures give information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the Vedic conclusions, for they cannot even calculate how far this universe is extended, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called *acintya,* inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is

given by Lord Kṛṣṇa Himself in *Bhagavad-gītā,* where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

This is the method of *paramparā,* or disciplic succession. Similarly, in *Śrīmad-Bhāgavatam* Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those lessons to his disciple, Nārada, and Nārada imparted that knowledge to his disciple, Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge comes down to Mādhavendra Purī, to Īśvara Purī and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of *ācārya* (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of transmission. In *Śrīmad-Bhāgavatam,* it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahmā. This, then, is one way knowledge is received—through the heart. Thus there are two processes by which one may receive knowledge: One depends upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the *guru* or spiritual master, who is an expansion of Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn't matter whether it is inconceivable or not.

In *Śrīmad-Bhāgavatam* there is a great deal of information given about the Vaikuṇṭha planetary systems which are beyond the material universe. Similarly, a great deal of inconceivable information is given in *Caitanya-caritāmṛta.* Any attempt to arrive at this information through experimental knowledge is not possible. The knowledge simply has to be accepted. According to the Vedic method, *śabda,* or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information which is sent thousands of miles by

telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant, we accept his information as valid on the basis of sound. Sound vibration then is very important in the transmission of Vedic knowledge.

The *Vedas* inform us that beyond this cosmic manifestation there are extensive planets and the spiritual sky. This material manifestation is regarded as only a small portion of the total creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined comprise only one fraction of the total creation. The majority of the creation is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikuṇṭhalokas. In every Vaikuṇṭhaloka Nārāyaṇa presides in the form of His four-armed expansions: Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva.

As stated before, the material universes are manifested by the Lord in the form of Mahā-Viṣṇu. Just as a husband and wife combine to beget offspring, the Mahā-Viṣṇu combines with His wife Māyā, or material nature. This is also confirmed in the *Bhagavad-gītā* where Kṛṣṇa states:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." (Bg. 14.4)

Viṣṇu impregnated Māyā or material nature simply by glancing at her. This is the spiritual method. Materially we are limited to impregnate by only one particular part of our body, but the Supreme Lord, Kṛṣṇa or Mahā-Viṣṇu, can impregnate any part by any part. Simply by glancing the Lord can conceive countless living entities in the womb of material nature. The *Brahma-saṁhitā* also confirms that the spiritual body of the Supreme Lord is so powerful that any part of that body can perform the functions of any other part. We can only touch with our hands or skin, but Kṛṣṇa can touch just by glancing. We can only see with our eyes, we cannot touch or smell with them. Kṛṣṇa, however, can smell and also eat with His eyes. When foodstuffs are offered to Kṛṣṇa we don't see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world where everything is spiritual. It is not that Kṛṣṇa does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Viṣṇu does not require anything in order to create. He does not require the goddess Lakṣmī in order to give birth to Brahmā, for Brahmā is born from a lotus flower which grows from the navel of Viṣṇu. The goddess Lakṣmī sits at the feet of Viṣṇu and serves Him. In this material world sex is required to produce children, but in the spiritual world one can produce as many children as he likes without

having to take help from his wife. Because we have no experience with spiritual energy, we think that Brahmā's birth from the navel of Viṣṇu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Brahmā is born from the navel of Garbhodakaśāyī Viṣṇu, who is but a partial manifestation of the Mahā-Viṣṇu. Countless universes reside like seeds within the skin pores of the Mahā-Viṣṇu, and when He exhales, they all are manifest. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of the Mahā-Viṣṇu, for within one breath all of the universes are created and annihilated. Lord Brahmā only lives for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole life of Brahmā is contained within one breath of the Mahā-Viṣṇu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord. That Mahā-Viṣṇu is but a partial manifestation of Kṛṣṇa.

Thus Kṛṣṇadāsa Kavirāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as Balarāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of Lord Caitanya Mahāprabhu's, is accepted as an expansion of the Mahā-Viṣṇu. Thus Advaitācārya is also the Lord, or, more precisely, an expansion of the Lord. The word *advaita* means nondual, and his name is such because he is nondifferent from the Supreme Lord. He is also called *ācārya,* teacher, because he disseminated Kṛṣṇa consciousness. In this way he is just like Caitanya Mahāprabhu. Although Caitanya is Śrī Kṛṣṇa Himself, He appears as a devotee to teach people in general how to love Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa consciousness. Thus he is also the Lord incarnated as a devotee. Kṛṣṇa is manifested in five different expansions, and He and all of His associates appear as devotees of the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Nityānanda, Advaitācārya, Gadādhara, Śrīvāsa and others. In all cases, Caitanya Mahāprabhu is the source of energy for all His devotees. Since this is the case, if we take shelter of Caitanya Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to make progress. One devotional song by Narottama dāsa Ṭhākura states: "My dear Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver fallen souls, and no one is more fallen than I. I beg priority."

The author of *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding amongst his family about devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityānanda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the

Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write *Caitanya-caritāmṛta* by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya's philosophy and life.

When Kṛṣṇadāsa Kavirāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govindajī and Gopīnātha were the three principal temples. As a resident of Vṛndāvana, he offered his respects to the Deities in these temples and requested God's favor: "My progress in spiritual life is very slow, so I'm asking Your help." In *Caitanya-caritāmṛta,* Kṛṣṇadāsa first offers his obeisances to Madana-mohana *vigraha,* the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana *vigraha,* Kṛṣṇadāsa Kavirāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana the buildings are made of touchstone, the cows are known as *surabhi* cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vṛndāvana Kṛṣṇa herds the *surabhi* cows, and He is worshiped by hundreds and thousands of *gopīs,* cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends just as an entourage accompanies an important personage. Because when Kṛṣṇa comes, His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no *kalpa-vṛkṣa,* wish-fulfilling trees, exist there, when the Gosvāmīs were there, the *kalpa-vṛkṣa* were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?" one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in *Caitanya-caritāmṛta* he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana on a throne decorated with valuable jewels. There Kṛṣṇa's dear friends, the cowherd boys and the *gopīs,* serve Rādhā and Kṛṣṇa by singing, dancing, offering betel nuts and refreshments and decorating Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vṛndāvana to offer their respects to the Deities there.

Kṛṣṇadāsa Kavirāja Gosvāmī maintains that the Rādhā and Kṛṣṇa Deities show us how to serve Rādhā and Kṛṣṇa. The Madana-mohana Deities simply establish that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopīnātha Deity is Kṛṣṇa as master and proprietor of the *gopīs*. He attracted all the *gopīs*, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of *Śrīmad-Bhāgavatam*. These *gopīs* were childhood friends of Kṛṣṇa, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen, so Kṛṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless He called these girls from their homes and invited them to dance with Him. That dance is called the *rāsa-līlā* dance, and it is the most elevated of all the Vṛndāvana pastimes. Kṛṣṇa is therefore called Gopīnātha because He is the beloved master of the *gopīs*.

Kṛṣṇadāsa Kavirāja Gosvāmī petitions the blessings of Lord Gopīnātha. "May that Gopīnātha, the master of the *gopīs*, Kṛṣṇa, bless you. May you become blessed by Gopīnātha." Just as Kṛṣṇa attracted the *gopīs* by the sweet sound of His flute, the author of *Caitanya-caritāmṛta* prays that He will also attract the reader's mind by His transcendental vibration.

CHAPTER 1

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī are the two principal followers of Śrīla Svarūpa Dāmodara Gosvāmī, who acted as the most confidential servitor of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, known as Viśvambhara in His early life. A direct disciple of Śrīla Rūpa Gosvāmī was Śrīla Raghunātha dāsa Gosvāmī. The author of *Śrī Caitanya-caritāmṛta,* Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, stands as the direct disciple of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

The direct disciple of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was Śrīla Narottama dāsa Ṭhākura, who accepted Śrīla Viśvanātha Cakravartī as his servitor. Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jagannātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura, who in turn initiated Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Oṁ Viṣṇupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Śrī Caitanya Mahāprabhu, this edition of *Śrī Caitanya-caritāmṛta* will contain nothing newly manufactured by our tiny brains, but only remnants of foodstuff originally eaten by the Lord Himself. Lord Śrī Caitanya Mahāprabhu does not belong to the mundane plane of the three qualitative modes. He belongs to the transcendental plane beyond the reach of the imperfect sense perception of a living being. Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Śrī Caitanya Mahāprabhu. What will be described herein, therefore, has nothing to do with the experimental thoughts created by the speculative habits of inert minds. The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the line of disciplic succession described above. Any deviation from that line will bewilder the reader's understanding of the mystery of *Śrī Caitanya-caritāmṛta,* which is a transcendental literature meant for the post-graduate study of one who has realized all the Vedic literatures such as the *Upaniṣads* and *Vedānta* and their natural commentaries such as *Śrīmad-Bhāgavatam* and *Bhagavad-gītā.*

This edition of *Śrī Caitanya-caritāmṛta* is presented for the study of sincere scholars who are really seeking the Absolute Truth. It is not the arrogant scholarship of a mental speculator but a sincere effort to serve the order of a superior authority whose service is the life and soul of this humble effort. It does not deviate even

slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception.

The First Chapter of *Śrī Caitanya-caritāmṛta* begins with fourteen Sanskrit verses that describe the Absolute Truth. Then the next three Sanskrit verses describe the principal Deities of Vṛndāvana, namely, Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthajī. The first of the fourteen verses is a symbolic representation of the Supreme Truth, and the entire First Chapter is in actuality devoted to this single verse, which describes Lord Caitanya in His six different transcendental expansions.

The first manifestation described is the spiritual master, who appears in two plenary parts called the initiating spiritual master and instructing spiritual master. They are identical because both of them are phenomenal manifestations of the Supreme Truth. Next described are the devotees, who are divided into two classes, namely, the apprentices and the graduates. Next are the incarnations (*avatāras*) of the Lord, who are explained to be nondifferent from the Lord. These incarnations are considered in three divisions—incarnations of the potency of the Lord, incarnations of His qualities, and incarnations of His authority. In this connection, Lord Śrī Kṛṣṇa's direct manifestations and His manifestations for transcendental pastimes are discussed. Next considered are the potencies of the Lord, of which three principal manifestations are described: the consorts in the kingdom of God (Vaikuṇṭha), the queens of Dvārakādhāma and, highest of all, the damsels of Vrajadhāma. Finally, there is the Supreme Lord Himself, who is the fountainhead of all these manifestations.

Lord Śrī Kṛṣṇa and His plenary expansions are all in the category of the Lord Himself, the energetic Absolute Truth, whereas His devotees, His eternal associates, are His energies. The energy and energetic are fundamentally one, but since their functions are differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested in diversity in one unit. This philosophical truth, which is pursuant to the *Vedānta-sūtras,* is called *acintya-bhedābheda-tattva,* or the conception of simultaneous oneness and difference. In the latter portion of this chapter, the transcendental position of Śrī Caitanya Mahāprabhu and that of Śrīla Nityānanda Prabhu are described with reference to the above theistic facts.

TEXT 1

বন্দে গুরূনীশভক্তানীশমীশাবতারকান্।
তৎপ্রকাশাংশ্চ তচ্ছক্তীঃ কৃষ্ণচৈতন্যসংজ্ঞকম্॥ ১॥

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *ca*—and; *tat*—of the Supreme Lord; *śaktīḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñākam*—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

TEXT 2

বন্দে শ্রীকৃষ্ণচৈতন্যনিত্যানন্দৌ সহোদিতৌ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ শন্দৌ তমোনুদৌ ॥২॥

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

যদদ্বৈতং ব্রহ্মোপনিষদি তদপ্যস্য তনুভা
য আত্মান্তর্যামী পুরুষ ইতি সোঽস্যাংশবিভবঃ।
ষড়ৈশ্বর্যৈঃ পূর্ণো য ইহ ভগবান্ স স্বয়ময়ং
ন চৈতন্যাৎ কৃষ্ণাজ্জগতি পরতত্ত্বং পরমিহ ॥ ৩ ॥

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha

SYNONYMS

yat—that which; *advaitam*—nondual; *brahma*—the impersonal Brahman; *upaniṣadi*—in the *Upaniṣads; tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaryāmī*—indwelling Lord; *puruṣaḥ*—supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *aṁśa-vibhavaḥ*—plenary expansion; *ṣaṭ-aiśvaryaiḥ*—with all six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

TEXT 4

অনর্পিতচরীং চিরাৎ করুণয়াবতীর্ণঃ কলৌ
সমর্পয়িতুমুন্নতোজ্জ্বলরসাং স্বভক্তিশ্রিয়ম্ ।
হরিঃ পুরটসুন্দরদ্যুতিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ৪ ॥

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandana

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—lighted up; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

TRANSLATION

May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.

TEXT 5

রাধা কৃষ্ণপ্রণয়বিকৃতির্হ্লাদিনীশক্তিরস্মা-
দেকাত্মানাবপি ভুবি পুরা দেহভেদং গতৌ তৌ।
চৈতন্যাখ্যং প্রকটমধুনা তদ্দ্বয়ং চৈক্যমাপ্তং
রাধাভাবদ্যুতিসুবলিতং নৌমি কৃষ্ণস্বরূপম্ ॥ ৫ ॥

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—those two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakaṭam*—manifest; *adhunā*—now; *tat-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *suvalitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

TEXT 6

শ্রীরাধায়াঃ প্রণয়মহিমা কীদৃশো বানয়ৈবা-
স্বাদ্যো যেনাদ্ভুতমধুরিমা কীদৃশো বা মদীয়ঃ।

সৌখ্যঞ্চাস্যা মদনুভবতঃ কীদৃশং বেতি লোভা-
ত্তস্যাবাঢ্যঃ সমজনি শচীগর্ভসিন্ধৌ হরীন্দুঃ ॥ ৬ ॥

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of the love; *kīdṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyaḥ*—to be relished; *yena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīdṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *ca*—and; *āsyāḥ*—Her; *mat-anubhavataḥ*—from realization of My sweetness; *kīdṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śrīmatī Śacīdevī; *sindhau*—in the ocean; *hari*—Lord Kṛṣṇa; *induḥ*—like the moon.

TRANSLATION

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean.

TEXT 7

সঙ্কর্ষণঃ কারণতোয়শায়ী গর্ভোদশায়ী চ পয়োব্ধিশায়ী।
শেষশ্চ যস্যাংশকলাঃ স নিত্যানন্দাখ্যরামঃ শরণং মমাস্তু ॥৭॥

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

SYNONYMS

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *ca*—and; *payaḥ-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *ca*—and; *yasya*—whose; *aṁśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhya*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are his plenary portions and the portions of His plenary portions.

TEXT 8

মায়াতীতে ব্যাপিবৈকুণ্ঠলোকে
পূর্ণৈশ্বর্যে শ্রীচতুর্ব্যূহমধ্যে।
রূপং যস্যোদ্ভাতি সঙ্কর্ষণাখ্যং
তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৮ ॥

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-atīte—beyond the material creation; *vyāpi*—all-expanding; *vaikuṇṭha-loke*—in Vaikuṇṭhaloka, the spiritual world; *pūrṇa-aiśvarye*—endowed with full opulence; *śrī-catuḥ-vyūha-madhye*—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); *rūpam*—form; *yasya*—whose; *udbhāti*—appears; *saṅkarṣaṇa-ākhyam*—known as Saṅkarṣaṇa; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

TEXT 9

মায়াভর্তাজাণ্ডসংঘাশ্রয়াঙ্গঃ
শেতে সাক্ষাৎ কারণাম্ভোধিমধ্যে।
যস্যৈকাংশঃ শ্রীপুমানাদিদেব-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৯ ॥

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā—the master of the illusory energy; *ajāṇḍa-saṅgha*—of the multitude of universes; *āśraya*—the shelter; *aṅgaḥ*—whose body; *śete*—He lies; *sākṣāt*—directly; *kāraṇa-ambhodhi-madhye*—in the midst of the Causal Ocean; *yasya*—whose; *eka-aṁśaḥ*—one portion; *śrī-pumān*—the Supreme Person; *ādi-devaḥ*—the original *puruṣa* incarnation; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

TEXT 10

যস্যাংশাংশঃ শ্রীল-গর্ভোদশায়ী
যন্নাভ্যব্জং লোকসংঘাতনালম্।
লোকস্রষ্টুঃ সূতিকাধামধাতু-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১০ ॥

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *aṁśa-aṁśaḥ*—portion of a plenary portion; *śrīla-garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu; *yat*—of whom; *nābhi-abjam*—the navel lotus; *loka-saṅghāta*—of the multitude of planets; *nālam*—having a stem that is the resting place; *loka-sraṣṭuḥ*—of Lord Brahmā, creator of the planets; *sūtikā-dhāma*—the birthplace; *dhātuḥ*—of the creator; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

TEXT 11

যস্যাংশাংশাংশঃ পরাত্মাখিলানাং
পোষ্টা বিষ্ণুর্ভাতি দুগ্ধাব্ধিশায়ী।

ক্ষৌণীভর্তা যৎকলা সোঽপ্যনন্ত-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১১ ॥

yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *aṁśa-aṁśa-aṁśaḥ*—a portion of a portion of a plenary portion; *para-ātmā*—the Supersoul; *akhilānām*—of all living entities; *poṣṭā*—the maintainer; *viṣṇuḥ*—Viṣṇu; *bhāti*—appears; *dugdha-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu; *kṣauṇī-bhartā*—upholder of the earth; *yat*—whose; *kalā*—portion of a portion; *saḥ*—He; *api*—certainly; *anantaḥ*—Śeṣa Nāga; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 12

মহাবিষ্ণুর্জগৎকর্তা মায়য়া যঃ সৃজত্যদঃ।
তস্যাবতার এবায়মদ্বৈতাচার্য ঈশ্বরঃ ॥ ১২ ॥

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ—of the name Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—certainly; *ayam*—this; *advaita-ācāryaḥ*—of the name Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

TEXT 13

অদ্বৈতং হরিণাদ্বৈতাদাচার্যং ভক্তিশংসনাৎ।
ভক্তাবতারমীশং তমদ্বৈতাচার্যমাশ্রয়ে ॥ ১৩ ॥

advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye

SYNONYMS

advaitam—known as Advaita; *hariṇā*—with Lord Hari; *advaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-śaṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhakta-avatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 14

পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপস্বরূপকম্।
ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ১৪ ॥

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

SYNONYMS

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *sva-rūpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

TRANSLATION

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

TEXT 15

জয়তাং সুরতৌ পঙ্গোর্মম মন্দমতের্গতী।
মৎসর্বস্বপদাম্ভোজৌ রাধামদনমোহনৌ ॥ ১৫ ॥

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 16

দীব্যদ্বৃন্দারণ্যকল্পদ্রুমাধঃ-
শ্রীমদ্রত্নাগারসিংহাসনস্থৌ।
শ্রীমদ্রাধা-শ্রীলগোবিন্দদেবৌ
প্রেষ্ঠালীভিঃ সেব্যমানৌ স্মরামি ॥ ১৬ ॥

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṁha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 17

শ্রীমান্ রাসরসারম্ভী বংশীবটতটস্থিতঃ।
কর্ষন্ বেণুস্বনৈর্গোপীর্গোপীনাথঃ শ্রিয়েঽস্তু নঃ॥ ১৭॥

śrīmān rāsa-rasārambhī
vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ

SYNONYMS

śrīmān—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhī*—the initiator; *vaṁśī-vaṭa*—of the name Vaṁśīvaṭa; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the cowherd girls; *gopī-nāthaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *naḥ*—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 18

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ১৮॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Śrī Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glory to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

Glory to Śrī Caitanya and Nityānanda! Glory to Advaitacandra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

TEXT 19

এই তিন ঠাকুর গৌড়ীয়াকে করিয়াছেন আত্মসাৎ।
এ তিনের চরণ বন্দোঁ, তিনে মোর নাথ॥ ১৯॥

ei tina ṭhākura gauḍīyāke kariyāchena ātmasāt
e tinera caraṇa vandoṅ, tine mora nātha

SYNONYMS

ei—these; *tina*—three; *ṭhākura*—Deities; *gauḍīyāke*—the Gauḍīya Vaiṣṇavas; *kariyāchena*—have done; *ātmasāt*—absorbed; *e*—these; *tinera*—of the three; *caraṇa*—lotus feet; *vandoṅ*—I worship; *tine*—these three; *mora*—my; *nātha*—Lords.

TRANSLATION

These three Deities of Vṛndāvana [Madana-mohana, Govinda and Gopīnātha] have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of *Śrī Caitanya-caritāmṛta* offers his respectful obeisances unto the three Deities of Vṛndāvana named Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthajī. These three Deities are the life and soul of the Bengali Vaiṣṇavas, or Gauḍīya Vaiṣṇavas, who have a natural aptitude for residing in Vṛndāvana. The Gauḍīya Vaiṣṇavas who follow strictly in the line of Śrī Caitanya Mahāprabhu worship the Divinity by chanting transcendental sounds meant to develop a sense of one's transcendental relationship with the Supreme Lord, a reciprocation of mellows (*rasas*) of mutual affection, and, ultimately, the achievement of the desired success in loving service. These three Deities are worshiped in three different stages of one's development. The followers of Śrī Caitanya Mahāprabhu scrupulously follow these principles of approach.

Gauḍīya Vaiṣṇavas perceive the ultimate objective in Vedic hymns composed of eighteen transcendental letters that adore Kṛṣṇa as Madana-mohana, Govinda and Gopījana-vallabha. Madana-mohana is He who charms Cupid, the god of love, Govinda is He who pleases the senses and the cows, and Gopījana-vallabha is the transcendental lover of the *gopīs*. Kṛṣṇa Himself is called Madana-mohana, Govinda, Gopījana-vallabha and countless other names as He plays in His different pastimes with His devotees.

The three Deities—Madana-mohana, Govinda and Gopījana-vallabha—have very specific qualities. Worship of Madana-mohana is on the platform of reestablishing our forgotten relationship with the Personality of Godhead. In the material world we are presently in utter ignorance of our eternal relationship with the Supreme Lord. *Paṅgoḥ* refers to one who cannot move independently by his own strength, and *manda-mateḥ* is one who is less intelligent because he is too absorbed in materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation, but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one then worships Govinda on the platform of transcendental service. Govinda is the reservoir of all

pleasures. When by the grace of Kṛṣṇa and the devotees one reaches perfection in devotional service, he can appreciate Kṛṣṇa as Gopījana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Śrī Caitanya Mahāprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vṛndāvana by different Gosvāmīs. They are very dear to the Gauḍīya Vaiṣṇavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vṛndāvana, such as the temple of Rādhā-Dāmodara of Jīva Gosvāmī, the temple of Śyāmasundara of Śyāmānanda Gosvāmī, the temple of Gokulānanda of Lokanātha Gosvāmī, and the temple of Rādhāramaṇa of Gopāla Bhaṭṭa Gosvāmī. There are seven principal temples over four hundred years old that are the most important of the 5,000 temples now existing in Vṛndāvana.

"*Gauḍīya*" indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhyā Hills, which is called Āryāvarta, or the Land of the Āryans. This portion of India is divided into five parts or provinces (Pañca-gauḍadeśa): Sārasvata (Kashmir and Punjab), Kānyakubja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauḍa (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gauḍadeśa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Rāja Lakṣmaṇa Sena was known as Gauḍa. This old capital later came to be known as Gauḍapura and gradually Māyāpur.

The devotees of Orissa are called Uḍiyās, the devotees of Bengal are called Gauḍīyas, and the devotees of southern India are known as Drāviḍī devotees. As there are five provinces in Āryāvarta, so Dākṣiṇātya, southern India, is also divided into five provinces, which are called Pañca-draviḍa. The four Vaiṣṇava *ācāryas* who are the great authorities of the four Vaiṣṇava disciplic successions, as well as Śrīpāda Śaṅkarācārya of the Māyāvāda school, appeared in the Pañca-draviḍa provinces. Among the four Vaiṣṇava *ācāryas,* who are all accepted by the Gauḍīya Vaiṣṇavas, Śrī Rāmānuja Ācārya appeared in the southern part of Andhra Pradesh at Mahābhūtapurī, Śrī Madhva Ācārya appeared at Pājakam (near Vimānagiri) in the district of Myāṅgālora, Śrī Viṣṇusvāmī appeared at Pāṇḍya, and Śrī Nimbārka appeared at Muṅgera-patana in the extreme south.

Śrī Caitanya Mahāprabhu accepted the chain of disciplic succession from Madhva Ācārya, but the Vaiṣṇavas in His line do not accept the *tattva-vādīs,* who also claim to belong to the Mādhva-sampradāya. To distinguish themselves clearly from the *tattva-vādī* branch of Madhva's descendants, the Vaiṣṇavas of Bengal prefer to call themselves Gauḍīya Vaiṣṇavas. Śrī Madhva Ācārya is also known as Śrī Gauḍapūrṇānanda, and therefore the name Mādhva-Gauḍīya-sampradāya is quite suitable for the disciplic succession of the Gauḍīya Vaiṣṇavas. Our spiritual master, Oṁ Viṣṇupāda Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, accepted initiation in the Mādhva-Gauḍīya-sampradāya.

TEXT 20

গ্রন্থের আরম্ভে করি 'মঙ্গলাচরণ'।
গুরু, বৈষ্ণব, ভগবান্,—তিনের স্মরণ ॥ ২০ ॥

granthera ārambhe kari 'maṅgalācaraṇa'
guru, vaiṣṇava, bhagavān,——tinera smaraṇa

SYNONYMS

granthera—of this book; *ārambhe*—in the beginning; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *guru*—the spiritual master; *vaiṣṇava*—the devotees of the Lord; *bhagavān*—the Supreme Personality of Godhead; *tinera*—of these three; *smaraṇa*—remembering.

TRANSLATION

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

TEXT 21

তিনের স্মরণে হয় বিঘ্নবিনাশন।
অনায়াসে হয় নিজ বাঞ্ছিতপূরণ ॥ ২১ ॥

tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa

SYNONYMS

tinera—of these three; *smaraṇe*—by remembrance; *haya*—there is; *vighna-vināśana*—the destruction of all difficulties; *anāyāse*—very easily; *haya*—there is; *nija*—our own; *vāñchita*—of the desired object; *pūraṇa*—fulfillment.

TRANSLATION

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

TEXT 22

সে মঙ্গলাচরণ হয় ত্রিবিধ প্রকার।
বস্তুনির্দেশ, আশীর্বাদ, নমস্কার ॥ ২২ ॥

se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra

SYNONYMS

se—that; *maṅgala-ācaraṇa*—auspicious invocation; *haya*—is; *tri-vidha*—three kinds; *prakāra*—processes; *vastu-nirdeśa*—defining the object; *āśīḥ-vāda*—benedictions; *namaskāra*—obeisances.

TRANSLATION

The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

TEXT 23

প্রথম দুই শ্লোকে ইষ্টদেব-নমস্কার।
সামান্য-বিশেষ-রূপে দুই ত' প্রকার ॥ ২৩ ॥

prathama dui śloke iṣṭa-deva-namaskāra
sāmānya-viśeṣa-rūpe dui ta' prakāra

SYNONYMS

prathama—in the first; *dui*—two; *śloke*—verses; *iṣṭa-deva*—worshipable Deity; *namaskāra*—obeisances; *sāmānya*—generally; *viśeṣa-rūpe*—and specifically; *dui*—two; *ta'*—certainly; *prakāra*—ways.

TRANSLATION

The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

TEXT 24

তৃতীয় শ্লোকেতে করি বস্তুর নির্দেশ।
যাহা হইতে জানি পরতত্ত্বের উদ্দেশ ॥ ২৪ ॥

tṛtīya śloke kari vastura nirdeśa
yāhā ha-ite jāni para-tattvera uddeśa

SYNONYMS

tṛtīya śloke—in the third verse; *kari*—I make; *vastura*—of the object; *nirdeśa*—indication; *yāhā ha-ite*—from which; *jāni*—I understand; *para-tattvera*—of the Absolute Truth; *uddeśa*—identification.

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

TEXT 25

চতুর্থ শ্লোকেতে করি জগতে আশীর্বাদ।
সর্বত্র মাগিয়ে কৃষ্ণচৈতন্য-প্রসাদ ॥ ২৫ ॥

caturtha śloke kari jagate āśīrvāda
sarvatra māgiye kṛṣṇa-caitanya-prasāda

SYNONYMS

caturtha—fourth; *śloke*—in the verse; *kari*—I make; *jagate*—for the world; *āśīḥ-vāda*—benediction; *sarvatra*—everywhere; *māgiye*—I am begging; *kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prasāda*—the mercy.

TRANSLATION

In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

TEXT 26

সেই শ্লোকে কহি বাহ্যাবতার-কারণ।
পঞ্চ ষষ্ঠ শ্লোকে কহি মূল-প্রয়োজন ॥ ২৬ ॥

sei śloke kahi bāhyāvatāra-kāraṇa
pañca ṣaṣṭha śloke kahi mūla-prayojana

SYNONYMS

sei śloke—in that same verse; *kahi*—I tell; *bāhya*—the external; *avatāra*—for the incarnation of Lord Caitanya; *kāraṇa*—reason; *pañca*—the fifth; *ṣaṣṭha*—and the sixth; *śloke*—in the verses; *kahi*—I tell; *mūla*—the prime; *prayojana*—purpose.

TRANSLATION

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

TEXT 27

এই ছয় শ্লোকে কহি চৈতন্যের তত্ত্ব।
আর পঞ্চ শ্লোকে নিত্যানন্দের মহত্ত্ব ॥ ২৭ ॥

ei chaya śloke kahi caitanyera tattva
āra pañca śloke nityānandera mahattva

SYNONYMS

ei—these; *chaya*—six; *śloke*—in verses; *kahi*—I describe; *caitanyera*—of Lord Caitanya Mahāprabhu; *tattva*—truth; *āra*—further; *pañca śloke*—in five verses; *nityānandera*—of Lord Nityānanda; *mahattva*—the glory.

TRANSLATION

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityānanda.

TEXT 28

আর দুই শ্লোকে অদ্বৈত-তত্ত্বাখ্যান।
আর এক শ্লোকে পঞ্চতত্ত্বের ব্যাখ্যান॥ ২৮॥

āra dui śloke advaita-tattvākhyāna
āra eka śloke pañca-tattvera vyākhyāna

SYNONYMS

āra—further; *dui śloke*—in two verses; *advaita*—of Śrī Advaita Prabhu; *tattva*—of the truth; *ākhyāna*—description; *āra*—further; *eka śloke*—in one verse; *pañca-tattvera*—of the Pañca-tattva; *vyākhyāna*—explanation.

TRANSLATION

The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Pañca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

TEXT 29

এই চৌদ্দ শ্লোকে করি মঙ্গলাচরণ।
তঁহি মধ্যে কহি সব বস্তুনিরূপণ॥ ২৯॥

ei caudda śloke kari maṅgalācaraṇa
taṅhi madhye kahi saba vastu-nirūpaṇa

SYNONYMS

ei caudda śloke—in these fourteen verses; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *taṅhi*—therefore in that; *madhye*—within; *kahi*—I speak; *saba*—all; *vastu*—object; *nirūpaṇa*—description.

TRANSLATION

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

TEXT 30

সব শ্রোতা-বৈষ্ণবেরে করি' নমস্কার।
এই সব শ্লোকের করি অর্থ-বিচার॥ ৩০॥

saba śrotā-vaiṣṇavere kari' namaskāra
ei saba ślokera kari artha-vicāra

SYNONYMS

saba—all; *śrotā*—hearers or audience; *vaiṣṇavere*—unto the Vaiṣṇavas; *kari'*—offering; *namaskāra*—obeisances; *ei saba ślokera*—of all these (fourteen) verses; *kari*—I make; *artha*—of the meaning; *vicāra*—analysis.

TRANSLATION

I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses.

TEXT 31

সকল বৈষ্ণব, শুন করি' একমন।
চৈতন্য-কৃষ্ণের শাস্ত্র-মত-নিরূপণ॥ ৩১॥

sakala vaiṣṇava, śuna kari' eka-mana
caitanya-kṛṣṇera śāstra-mata-nirūpaṇa

SYNONYMS

sakala—all; *vaiṣṇava*—O devotees of the Lord; *śuna*—please hear; *kari'*—making; *eka-mana*—rapt attention; *caitanya*—Lord Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *śāstra*—scriptural reference; *mata*—according to; *nirūpaṇa*—decision.

TRANSLATION

I request all my Vaiṣṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Kṛṣṇa Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of *Caitanya-caritāmṛta* proves all his statements by citing the *śāstras*. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

TEXT 32

কৃষ্ণ, গুরু, ভক্ত, শক্তি, অবতার, প্রকাশ।
কৃষ্ণ এই ছয়রূপে করেন বিলাস॥ ৩২॥

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa

SYNONYMS

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; *guru*—the spiritual masters; *bhakta*—the devotees; *śakti*—the potencies; *avatāra*—the incarnations; *prakāśa*—plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *ei chaya-rūpe*—in these six features; *karena vilāsa*—enjoys.

TRANSLATION

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations, and the plenary portions. They are all six in one.

TEXT 33

এই ছয় তত্ত্বের করি চরণ বন্দন।
প্রথমে সামান্যে করি মঙ্গলাচরণ ॥ ৩৩ ॥

ei chaya tattvera kari caraṇa vandana
prathame sāmānye kari maṅgalācaraṇa

SYNONYMS

ei—these; *chaya*—six; *tattvera*—of these expansions; *kari*—I make; *caraṇa*—the lotus feet; *vandana*—prayers; *prathame*—at first; *sāmānye*—in general; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation.

TRANSLATION

I therefore worshiped the lotus feet of these six diversities of the one truth by invoking their benedictions.

TEXT 34

বন্দে গুরূনীশভক্তানীশমীশাবতারকান্।
তৎপ্রকাশাংশ্চ তচ্ছক্তীঃ কৃষ্ণচৈতন্যসংজ্ঞকম্ ॥ ৩৪ ॥

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *tat*—of the Supreme Lord; *śaktīḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. *Gurūn* is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the *guru* who first initiates one with the *mahā-mantra* is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of *guru*.

Īśa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. *Īśāvatārakān* refers to *ācāryas* like Advaita Prabhu, who is an *avatāra* of the Lord. *Tat-prakāśān* indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. *Tac-chaktīḥ* refers to the spiritual energies (*śaktis*) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Kṛṣṇadāsa Kavirāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead called *māyā* can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

TEXT 35

মন্ত্রগুরু আর যত শিক্ষাগুরুগণ।
তাঁহার চরণ আগে করিয়ে বন্দন ॥ ৩৫ ॥

mantra-guru āra yata śikṣā-guru-gaṇa
tāṅhāra caraṇa āge kariye vandana

SYNONYMS

mantra-guru—the initiating spiritual master; *āra*—and also; *yata*—as many (as there are); *śikṣā-guru-gaṇa*—all the instructing spiritual masters; *tāṅhāra*—of all of them; *caraṇa*—unto the lotus feet; *āge*—at first; *kariye*—I offer; *vandana*—respectful obeisances.

TRANSLATION

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

PURPORT

Śrīla Jīva Gosvāmī, in his thesis *Bhakti-sandarbha* (202), has stated that uncontaminated devotional service is the objective of pure Vaiṣṇavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relation with Godhead in a specific manifestation and in terms of the specific transcendental mellow (*rasa*) that one has eternally inherent in him.

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master

in terms of the śāstric injunctions. Śrī Jīva Gosvāmī advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

TEXT 36

শ্রীরূপ, সনাতন, ভট্ট-রঘুনাথ।
শ্রীজীব, গোপালভট্ট, দাস-রঘুনাথ॥ ৩৬॥

śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *bhaṭṭa-raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—Śrīla Jīva Gosvāmī; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa Gosvāmī; *dāsa-raghunātha*—Śrīla Raghunātha dāsa Gosvāmī.

TRANSLATION

The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

TEXT 37

এই ছয় গুরু—শিক্ষাগুরু যে আমার।
তাঁ'সবার পাদপদ্মে কোটি নমস্কার॥ ৩৭॥

ei chaya guru——śikṣā-guru ye āmāra
tāṅ' sabāra pāda-padme koṭi namaskāra

SYNONYMS

ei—these; *chaya*—six; *guru*—spiritual masters; *śikṣā-guru*—instructing spiritual masters; *ye*—who are; *āmāra*—my; *tāṅ' sabāra*—of all of them; *pāda-padme*—unto the lotus feet; *koṭi*—ten million; *namaskāra*—respectful obeisances.

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvāmīs as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gauḍīya Vaiṣṇava if he is not obedient to them.

TEXT 38

ভগবানের ভক্ত যত শ্রীবাস প্রধান।
তাঁ'সভার পাদপদ্মে সহস্র প্রণাম ॥ ৩৮ ॥

bhagavānera bhakta yata śrīvāsa pradhāna
tāṅ' sabhāra pāda-padme sahasra praṇāma

SYNONYMS

bhagavānera—of the Supreme Personality of Godhead; *bhakta*—the devotees; *yata*—as many (as there are); *śrīvāsa pradhāna*—headed by Śrī Śrīvāsa; *tāṅ' sabhāra*—of all of them; *pāda-padme*—unto the lotus feet; *sahasra*—thousands; *praṇāma*—respectful obeisances.

TRANSLATION

There are innumerable devotees of the Lord, of whom Śrīvāsa Ṭhākura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

TEXT 39

অদ্বৈত আচার্য—প্রভুর অংশ-অবতার।
তাঁর পাদপদ্মে কোটি প্রণতি আমার ॥ ৩৯ ॥

advaita ācārya—prabhura aṁśa-avatāra
tāṅra pāda-padme koṭi praṇati āmāra

SYNONYMS

advaita ācārya—Advaita Ācārya; *prabhura*—of the Supreme Lord; *aṁśa*—partial; *avatāra*—incarnation; *tāṅra*—of Him; *pāda-padme*—unto the lotus feet; *koṭi*—ten million; *praṇati*—respectful obeisances; *āmāra*—my.

TRANSLATION

Advaita Ācārya is the Lord's partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

TEXT 40

নিত্যানন্দরায়—প্রভুর স্বরূপপ্রকাশ।
তাঁর পাদপদ্ম বন্দো যাঁর মুঞি দাস ॥ ৪০ ॥

nityānanda-rāya——prabhura svarūpa-prakāśa
tāṅra pāda-padma vando yāṅra muñi dāsa

SYNONYMS

nityānanda-rāya—Lord Nityānanda; *prabhura*—of the Supreme Lord; *sva-rūpa-prakāśa*—personal manifestation; *tāṅra*—of Him; *pāda-padma*—unto the lotus feet; *vando*—I offer respectful obeisances; *yāṅra*—of whom; *muñi*—I am; *dāsa*—the servant.

TRANSLATION

Śrīla Nityānanda Rāma is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

TEXT 41

গদাধরপণ্ডিতাদি—প্রভুর নিজশক্তি।
তাঁ'সবার চরণে মোর সহস্র প্রণতি ॥ ৪১ ॥

gadādhara-paṇḍitādi——prabhura nija-śakti
tāṅ' sabāra caraṇe mora sahasra praṇati

SYNONYMS

gadādhara-paṇḍita-ādi—headed by Śrī Gadādhara Paṇḍita; *prabhura*—of the Supreme Lord; *nija-śakti*—internal potencies; *tāṅ' sabāra*—of all of them; *caraṇe*—unto the lotus feet; *mora*—my; *sahasra*—thousands; *praṇati*—respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādhara Prabhu is the foremost.

TEXT 42

শ্রীকৃষ্ণচৈতন্য প্রভু স্বয়ংভগবান্।
তাঁহার পদারবিন্দে অনন্ত প্রণাম ॥ ৪২ ॥

śrī-kṛṣṇa-caitanya prabhu svayaṁ-bhagavān
tāṅhāra padāravinde ananta praṇāma

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prabhu*—the Supreme Lord; *svayam-bhagavān*—is the original Personality of Godhead; *tāṅhāra*—His; *pada-aravinde*—unto the lotus feet; *ananta*—innumerable; *praṇāma*—respectful obeisances.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

TEXT 43

সাবরণে প্রভুরে করিয়া নমস্কার।
এই ছয় তেঁহো যৈছে—করিয়ে বিচার॥ ৪৩॥

sāvaraṇe prabhure kariyā namaskāra
ei chaya teṅho yaiche——kariye vicāra

SYNONYMS

sa-āvaraṇe—along with His associates; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *kariyā*—having made; *namaskāra*—respectful obeisances; *ei*—these; *chaya*—six; *teṅho*—He; *yaiche*—what they are like; *kariye*—I make; *vicāra*—discussion.

TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Kṛṣṇa should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

TEXT 44

যদ্যপি আমার গুরু—চৈতন্যের দাস।
তথাপি জানিয়ে আমি তাঁহার প্রকাশ॥ ৪৪॥

yadyapi āmāra guru——caitanyera dāsa
tathāpi jāniye āmi tāṅhāra prakāśa

SYNONYMS

yadyapi—even though; *āmāra*—my; *guru*—spiritual master; *caitanyera*—of Lord Caitanya Mahāprabhu; *dāsa*—the servitor; *tathāpi*—still; *jāniye*—know; *āmi*—I; *tāṅhāra*—of the Lord; *prakāśa*—direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct

manifestation of the Lord. With this conviction, a disciple can advance in Kṛṣṇa consciousness. The spiritual master is nondifferent from Kṛṣṇa because he is a manifestation of Kṛṣṇa.

Lord Nityānanda, who is Balarāma Himself, the first direct manifestation or expansion of Kṛṣṇa, is the original spiritual master. He helps Lord Kṛṣṇa in His pastimes, and He is a servant of the Lord.

Every living entity is eternally a servant of Śrī Kṛṣṇa Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Kṛṣṇa.

TEXT 45

গুরু কৃষ্ণরূপ হন শাস্ত্রের প্রমাণে।
গুরুরূপে কৃষ্ণ কৃপা করেন ভক্তগণে॥ ৪৫॥

guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe

SYNONYMS

guru—the spiritual master; *kṛṣṇa-rūpa*—as good as Kṛṣṇa; *hana*—is; *śāstrera*—of revealed scriptures; *pramāṇe*—by the evidence; *guru-rūpe*—in the form of the spiritual master; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kṛpā*—mercy; *karena*—distributes; *bhakta-gaṇe*—unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

TEXT 46

আচার্যং মাং বিজানীয়ান্নাবমন্যেত কর্হিচিৎ।
ন মর্ত্যবুদ্ধ্যাসূয়েত সর্বদেবময়ো গুরুঃ॥ ৪৬॥

ācāryaṁ māṁ vijānīyān
nāvamanyeta karhicit

na martya-buddhyāsūyeta
sarva-devamayo guruḥ

SYNONYMS

ācāryam—the spiritual master; *mām*—Myself; *vijānīyāt*—one should know; *na avamanyeta*—one should never disrespect; *karhicit*—at any time; *na*—never; *martya-buddhyā*—with the idea of his being an ordinary man; *asūyeta*—one should be envious; *sarva-deva*—of all demigods; *mayaḥ*—representative; *guruḥ*—the spiritual master.

TRANSLATION

"One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a *brahmacārī* should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called *ācārya,* or a transcendental professor of spiritual science. The *Manu-saṁhitā* (2.140) explains the duties of an *ācārya,* describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called *upanīti,* or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a *śūdra.* The sacred thread on the body of a *brāhmaṇa, kṣatriya* or *vaiśya* is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this *saṁskāra,* or purificatory process, the spiritual master actually begins to teach the disciple about the *Vedas.* A person born a *śūdra* is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a *brāhmaṇa* if he finds him perfectly qualified. In the *Vāyu Purāṇa* an *ācārya* is defined as one who knows the import of all Vedic literature, explains the purpose of the *Vedas,* abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an *ācārya* there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady

devotee, who is called *āśraya-vigraha*, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an *ācārya* but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an *ācārya*. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as *ācāryadeva*. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *ācārya*. In fact, however, a bona fide *ācārya* is nondifferent from the Personality of Godhead, and therefore to envy such an *ācārya* is to envy the Personality of Godhead Himself. This will produce an effect subversive to transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is *acintya-bhedābheda-tattva*, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his *Bhakti-sandarbha* (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later *ācāryas* like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

TEXT 47

শিক্ষাগুরুকে ত' জানি কৃষ্ণের স্বরূপ।
অন্তর্যামী, ভক্তশ্রেষ্ঠ,—এই দুই রূপ ॥ ৪৭ ॥

śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,——ei dui rūpa

SYNONYMS

śikṣā-guruke—the spiritual master who instructs; *ta'*—indeed; *jāni*—I know; *kṛṣṇera*—of Kṛṣṇa; *sva-rūpa*—the direct representative; *antaryāmī*—the indwelling Supersoul; *bhakta-śreṣṭha*—the best devotee; *ei*—these; *dui*—two; *rūpa*—forms.

TRANSLATION

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from *Bhagavad-gītā* as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The *ācārya* in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as *abhidheya,* or action one is duty-bound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the *śikṣā-guru* (instructing spiritual master) by teaching Arjuna *Bhagavad-gītā.* He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana *vigraha,* whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva *vigraha.* Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.

TEXT 48

নৈবোপযন্ত্যপচিতিং কবয়স্তবেশ
ব্রহ্মায়ুষাপি কৃতমৃদ্ধমুদঃ স্মরন্তঃ।
যোঽন্তর্বহির্তনুভৃতামশুভং বিধুন্বন্
আচার্য-চৈত্ত্যবপুষা স্বগতিং ব্যনক্তি ॥ ৪৮ ॥

naivopayanty apacitiṁ kavayas taveśa
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

SYNONYMS

na eva—not at all; *upayanti*—are able to express; *apacitim*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahma-āyuṣā*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caittya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

TRANSLATION

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.29.6) was spoken by Śrī Uddhava after he heard from Śrī Kṛṣṇa all necessary instructions about *yoga.*

TEXT 49

তেষাং সততযুক্তানাং ভজতাং প্রীতিপূর্বকম্।
দদামি বুদ্ধিযোগং তং যেন মামুপযান্তি তে ॥ ৪৯ ॥

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣām—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

PURPORT

This verse of *Bhagavad-gītā* (10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enthralls a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Kṛṣṇa and absorbed in Kṛṣṇa consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

TEXT 50

যথা ব্রহ্মণে ভগবান্ স্বয়মুপদিশ্যানুভাবিতবান্ ॥ ৫০ ॥

yathā brahmaṇe bhagavān
svayam upadiśyānubhāvitavān

SYNONYMS

yathā—just as; *brahmaṇe*—unto Lord Brahmā; *bhagavān*—the Supreme Lord; *svayam*—Himself; *upadiśya*—having instructed; *anubhāvitavān*—caused to perceive.

TRANSLATION

The Supreme Personality of Godhead [svayam bhagavān] taught Brahmā and made him self-realized.

PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in revealed scriptures of the

Personality of Godhead's acting as the spiritual master from within. He was the spiritual master who instructed Brahmā, the original living being in the cosmic creation. When Brahmā was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word *tapa*, which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulty for spiritual realization. This is called *tapasya.* An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahmā, initiated by Śrī Kṛṣṇa by the sound vibration *tapa*, engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Śrī Vaikuṇṭha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Śrī Brahmā, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuṇṭha world. Lord Brahmā inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced in the *Śrīmad-Bhāgavatam* (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

TEXT 51

জ্ঞানং পরমগুহ্যং মে যদ্বিজ্ঞান-সমন্বিতম্।
সরহস্যং তদঙ্গঞ্চ গৃহাণ গদিতং ময়া ॥ ৫১ ॥

jñānam parama-guhyaṁ me
yad vijñāna-samanvitam
sarahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

SYNONYMS

jñānam—knowledge; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yat*—which; *vijñāna*—realization; *samanvitam*—fully endowed with; *sa-rahasyam*—along with mystery; *tat*—of that; *aṅgam*—supplementary parts; *ca*—and; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Śrī Kṛṣṇa is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and personality but also

everything else related to Him. There is nothing in existence not related with Śrī Kṛṣṇa. In a sense, there is nothing but Śrī Kṛṣṇa, and yet nothing is Śrī Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmājī full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything "non-Kṛṣṇa." There are nine alternative transcendental means to attain this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting, fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

TEXT 52

যাবানহং যথাভাবো যদ্রূপগুণকর্মকঃ।
তথৈব তত্ত্ববিজ্ঞানমস্তু তে মদনুগ্রহাৎ ॥ ৫২ ॥

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān—as I am in My eternal form; *aham*—I; *yathā*—in whichever manner; *bhāvaḥ*—transcendental existence; *yat*—whatever; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā eva*—exactly so; *tattva-vijñānam*—factual realization; *astu*—let there be; *te*—your; *mat*—My; *anugrahāt*—by causeless mercy.

TRANSLATION

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Śyāmasundara, Nārāyaṇa, Rāma and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike *śyāma* and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than 16,000 queens at Dvārakā, and entering the *rāsa* dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance—these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is pre-

sented in the scientific knowledge of *Bhagavad-gītā*, which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahmā by a descending process, without the help of the ascending one. His mercy descends to a devotee like Brahmā and, through Brahmā, to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot penetrate to the mysterious region of transcendence where the supreme truth is a transcendental person, free from all tinges of the material elements. Discovering the mystery of the Lord eliminates the impersonal feature realized by common spiritualists who are merely trying to enter the spiritual region from the mundane platform.

TEXT 53

অহমেবাসমেবাগ্রে নান্যদ্ যৎ সদসৎপরম্ ।
পশ্চাদহং যদেতচ্চ যোঽবশিষ্যেত সোঽস্ম্যহম্ ॥ ৫৩ ॥

aham evāsam evāgre
nānyad yat sad-asat-param
paścād aham yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

TRANSLATION

"Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

Aham means "I"; therefore the speaker who is saying *aham*, "I," must have His own personality. The Māyāvādī philosophers interpret this word *aham* as referring to the impersonal Brahman. These Māyāvādīs are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand

that *aham* means "I" and that "I" refers to a personality. Therefore, the Personality of Godhead, speaking to Brahmā, uses *aham* while describing His own transcendental form. *Aham* has a specific meaning; it is not a vague term that can be whimsically interpreted. *Aham,* when spoken by Kṛṣṇa, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. *Vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ.* The meaning of this *mantra* is that before creation there was no existence of Brahmā or Śiva, for only Viṣṇu existed. Viṣṇu exists in His abode, the Vaikuṇṭhas. There are innumerable Vaikuṇṭha planets in the spiritual sky, and on each of them Viṣṇu resides with His associates and His paraphernalia. It is also confirmed in *Bhagavad-gītā* that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word "creation" refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers, military commanders, palaces and so on. Since a king has such opulences, one can simply try to imagine the opulence of the Supreme Personality of Godhead. When the Lord says *aham,* therefore, it is to be understood that He exists with full potency, including all opulences.

The word *yat* refers to Brahman, the impersonal effulgence of the Lord. In the *Brahma-saṁhitā* (5.40) it is said, *tad-brahma niṣkalam anantam aśeṣa-bhūtam:* the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet although the sunshine expands unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead, but His effulgence of energy, Brahman, expands unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the Vaikuṇṭhas, this *brahmajyoti* emanates. He is never impersonal. Since they cannot understand the source of the Brahman energy, impersonalists mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the *Upaniṣads,* one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavān, as the *Śrīmad-Bhāgavatam* explains.

Sat means "effect," *asat* means "cause," and *param* refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the *mahat-tattva,* or total material energy, and its effect

is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the *Vedānta-sūtra* (*janmādy asya yataḥ*). The source of birth of the cosmic manifestation or *mahat-tattva* is the Personality of Godhead. This is confirmed throughout the *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. In *Bhagavad-gītā* (10.8) the Lord says, *ahaṁ sarvasya prabhavaḥ:* "I am the fountainhead of all emanations." The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words *paścād aham* indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Vaikuṇṭhas. During the creation the Lord also exists as He is in the Vaikuṇṭhas, and He also exists as the Supersoul within the material universes. This is confirmed in the *Brahma-saṁhitā* (5.37). *Goloka eva nivasati:* although He is perfectly and eternally present in Goloka Vṛndāvana in Vaikuṇṭha, He is nevertheless all-pervading (*akhilātma-bhūtaḥ*). The all-pervading feature of the Lord is called the Supersoul. In *Bhagavad-gītā* it is said, *ahaṁ kṛtsnasya jagataḥ prabhavaḥ:* the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Kṛṣṇa in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic manifestation and the living entities are energies of the Lord, and they are considered to be simultaneously one with and different from Him. The Lord therefore says, "I am everything," because everything is His energy and is therefore non-different from Him.

Yo 'vaśiṣyeta so 'smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Vaikuṇṭhas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in *Bhagavad-gītā* it is said, *yad gatvā na nivartante tad dhāma paramaṁ mama:* "The abode from which no one returns to this material world is the supreme abode of the Lord." (Bg. 15.6)

TEXT 54

ঋতেঽর্থং যৎ প্রতীয়েত ন প্রতীয়েত চাত্মনি।
তদ্বিদ্যাদাত্মনো মায়াং যথাভাসো যথা তমঃ ॥ ৫৪ ॥

ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani

tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—certainly; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—just as; *tamaḥ*—the darkness.

TRANSLATION

"What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called *māyā*, or material nature, is explained here. *Māyā* has no independent existence. One who is less intelligent is captivated by the wonderful activities of *māyā*, but he does not understand that behind these activities is the direction of the Supreme Lord. In *Bhagavad-gītā* it is said, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* the material nature is working and producing moving and nonmoving beings only by the supervision of Kṛṣṇa (Bg. 9.10).

The real nature of *māyā*, the illusory existence of the material manifestation, is clearly explained in *Śrīmad-Bhāgavatam*. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. *Māyā* means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an example can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a projection of sunlight into darkness. Neither darkness nor reflection has an independent existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed in the *Vedānta-sūtra*. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (*tamaḥ*) but to try to reach the shining regions of the Absolute (*yogi-dhāma*).

The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme Lord has arranged for sunshine and moonshine. But in His abode, as described in *Bhagavad-gītā* (15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called *māyā*, or ignorance. This illusion is exhibited in two ways, as explained in *Bhagavad-gītā*. The inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by *māyā* if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

TEXT 55

যথা মহান্তি ভূতানি ভূতেষূচ্চাবচেষ্বনু ।
প্রবিষ্টান্যপ্রবিষ্টানি তথা তেষু ন তেষ্বহম্ ॥ ৫৫

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS

yathā—as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu*—in the living entities; *ucca-avaceṣu*—both gigantic and minute; *anu*—after; *praviṣṭāni*—situated internally; *apraviṣṭāni*—situated externally; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—I.

TRANSLATION

"As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly,

the Supreme Lord, who is the cause of the material energy, lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramātmā, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramātmā enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuṇṭha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

TEXT 56

এতাবদেব জিজ্ঞাস্যং তত্ত্বজিজ্ঞাসুনাত্মনঃ।
অন্বয়-ব্যতিরেকাভ্যাং যৎ স্যাৎ সর্বত্র সর্বদা ॥ ৫৬ ॥

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

SYNONYMS

etāvat—up to this; *eva*—certainly; *jijñāsyam*—to be inquired about; *tattva*—of the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the Self; *anvaya*—directly; *vyatirekābhyām*—and indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—everywhere; *sarvadā*—always.

TRANSLATION

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

PURPORT

Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious activities reaches the plane of heaven, or the kingdom of the creative gods with their delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this *brahmānanda,* the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one's intense desire for it, which is not easily awakened, even if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular *rasa,* it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities' relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord—*śānta, dāsya, sakhya, vātsalya* and *mādhurya.* The perverted reflections of these *rasas* are found in the material world. Land, home, furniture and other inert material objects are related in *śānta,* or the neutral and silent sense, whereas servants work in the *dāsya* relationship. The reciprocation between friends is called *sakhya,* the affection of a parent for a child is known as *vātsalya,* and the affairs of conjugal love constitute *mādhurya.* These five relationships in the material world are distorted reflections of the original pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted *rasas* bring frustration. If these *rasas* are reestablished with Lord Kṛṣṇa, the result is eternal blissful life.

From this and the preceding three verses of *Caitanya-caritāmṛta,* which have been selected from the *Śrīmad-Bhāgavatam,* the missionary activities of Lord Caitanya can be understood. *Śrīmad-Bhāgavatam* has 18,000 verses, which are summarized in the four verses beginning with *aham evāsam evāgre* (53) and con-

cluding with *yat syāt sarvatra sarvadā* (56). In the first of these verses (53) the transcendental nature of Lord Kṛṣṇa, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, *māyā*. The living entities, as parts and parcels of Lord Kṛṣṇa, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called *acintya-bhedābheda-tattva*. When an individual living entity surrenders to Lord Kṛṣṇa, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words *anvaya-vyatirekābhyām*, "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

TEXT 57

চিন্তামণির্জয়তি সোমগিরির্গুরুর্মে
শিক্ষাগুরুশ্চ ভগবান্ শিখিপিঞ্ছমৌলিঃ।
যৎপাদকল্পতরুপল্লবশেখরেষু
লীলাস্বয়ম্বররসং লভতে জয়শ্রীঃ ॥ ৫৭ ॥

cintāmaṇir jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayamvara-rasaṁ labhate jayaśrīḥ

SYNONYMS

cintāmaṇiḥ jayati—all glory to Cintāmiṇi; *soma-giriḥ*—Somagiri (the initiating *guru*); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Personality of Godhead; *śikhi-piñcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpataru*—like desire trees; *pallava*—like new leaves; *śekhareṣu*—at the toenails; *līlā-svayam-vara*—of conjugal pastimes; *rasam*—the mellow; *labhate*—obtains; *jaya-śrīḥ*—Śrīmatī Rādhārāṇī.

TRANSLATION

"All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears

peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī [Rādhārāṇī] enjoys the transcendental mellow of an eternal consort."

PURPORT

This verse is from the *Kṛṣṇa-karṇāmṛta,* which was written by a great Vaiṣṇava *sannyāsī* named Bilvamaṅgala Ṭhākura, who is also known as Līlāśuka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vṛndāvana for seven hundred years in the vicinity of Brahma-kuṇḍa, a still existing bathing tank in Vṛndāvana. The history of Bilvamaṅgala Ṭhākura is given in a book called *Śrī Vallabha-digvijaya.* He appeared in the Eighth Century Śaka Era in the province of Draviḍa and was the chief disciple of Viṣṇusvāmī. In a list of temples and monasteries kept in Śaṅkarācārya's monastery in Dvārakā, Bilvamaṅgala is mentioned as the founder of the Dvārakādhīśa Temple there. He entrusted the service of his Deity to Hari Brahmacārī, a disciple of Vallabha Bhaṭṭa.

Bilvamaṅgala Ṭhākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as *Kṛṣṇa-karṇāmṛta.* In the beginning of that book he has offered his obeisances to his different *gurus,* and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintāmaṇi, who was his instructing spiritual master because she first showed him the spiritual path. Cintāmaṇi was a prostitute with whom Bilvamaṅgala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavān, who has peacock feathers on His crown, because the Lord of Vṛndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamaṅgala to talk with him and supply him with milk. In his adoration of Śrī Kṛṣṇa, the Personality of Godhead, he describes that Jayaśrī, the goddess of fortune, Śrīmatī Rādhārāṇī, takes shelter in the shade of His lotus feet to enjoy the transcendental *rasa* of nuptial love. The complete treatise *Kṛṣṇa-karṇāmṛta* is dedicated to the transcendental pastimes of Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī. It is a book to be read and understood by the most elevated devotees of Śrī Kṛṣṇa.

TEXT 58

জীবে সাক্ষাৎ নাহি তাতে গুরু চৈত্ত্যরূপে।
শিক্ষাগুরু হয় কৃষ্ণ মহান্তস্বরূপে॥ ৫৮॥

jīve sākṣāt nāhi tāte guru caittya-rūpe
śikṣā-guru haya kṛṣṇa-mahānta-svarūpe

SYNONYMS

jīve—by the living entity; *sākṣāt*—direct experience; *nāhi*—there is not; *tāte*—therefore; *guru*—the spiritual master; *caittya-rūpe*—in the form of the Supersoul;

śikṣā-guru—the spiritual master who instructs; *haya*—appears; *kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *mahānta*—the topmost devotee; *sva-rūpe*—in the form of.

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is no one other than Kṛṣṇa Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Kṛṣṇa, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Kṛṣṇa sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the *caittya-guru,* Kṛṣṇa, who is seated as the spiritual master within the heart of the living entity.

TEXT 59

ততো দুঃসঙ্গমুৎসৃজ্য সৎসু সজ্জেত বুদ্ধিমান্ ।
সন্ত এবাস্য ছিন্দন্তি মনোব্যাসঙ্গমুক্তিভিঃ ॥ ৫৯ ॥

tato duḥsaṅgam utsṛjya
satsu sajjeta buddhimān
santa evāsya chindanti
mano-vyāsaṅgam uktibhiḥ

SYNONYMS

tataḥ—therefore; *duḥsaṅgam*—bad association; *utsṛjya*—giving up; *satsu*—with the devotees; *sajjeta*—one should associate; *buddhimān*—an intelligent person; *santaḥ*—devotees; *eva*—certainly; *asya*—one's; *chindanti*—cut off; *manaḥ-vyāsaṅgam*—opposing attachments; *uktibhiḥ*—by their instructions.

TRANSLATION

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service."

PURPORT

This verse, which appears in the *Śrīmad-Bhāgavatam* (11.26.26), was spoken by Lord Kṛṣṇa to Uddhava in the text known as the *Uddhava-gītā.* The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left

Purūravā, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated by years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

TEXT 60

সতাং প্রসঙ্গান্মম বীর্যসংবিদো
ভবন্তি হৃৎকর্ণরসায়নাঃ কথাঃ।
তজ্জোষণাদাশ্বপবর্গবর্ত্মনি
শ্রদ্ধা রতির্ভক্তিরনুক্রমিষ্যতি ॥ ৬০ ॥

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām—of the devotees; *prasaṅgāt*—by intimate association; *mama*—of Me; *vīrya-saṁvidaḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratiḥ*—attraction; *bhaktiḥ*—love; *anukramiṣyati*—will follow one after another.

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into attraction and devotion."

PURPORT

This verse appears in the *Śrīmad-Bhāgavatam* (3.25.25), where Kapiladeva replies to the questions of His mother, Devahūti, about the process of devotional service. As

one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one's development of a taste for executing these instructions is the test of one's devotional service. Initially, one must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

TEXT 61

ঈশ্বরস্বরূপ ভক্ত তাঁর অধিষ্ঠান।
ভক্তের হৃদয়ে কৃষ্ণের সতত বিশ্রাম ॥ ৬১ ॥

īśvara-svarūpa bhakta tāṅra adhiṣṭhāna
bhaktera hṛdaye kṛṣṇera satata viśrāma

SYNONYMS

īśvara—the Supreme Personality of Godhead; *sva-rūpa*—identical with; *bhakta*—the pure devotee; *tāṅra*—His; *adhiṣṭhāna*—abode; *bhaktera*—of the devotee; *hṛdaye*—in the heart; *kṛṣṇera*—of Lord Kṛṣṇa; *satata*—always; *viśrāma*—the resting place.

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related to Him for the purpose of eternal service. A living entity in the conditional stage can uncover his aptitude for serving the Absolute Truth by the grace of Kṛṣṇa and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Kṛṣṇa is seated in the heart of every pure devotee. Kṛṣṇa is actually situated in the heart of every living entity, but only a devotee can realize this fact.

TEXT 62

সাধবো হৃদয়ং মহ্যং সাধূনাং হৃদয়ত্ত্বহম্।
মদন্যত্তে ন জানন্তি নাহং তেভ্যো মনাগপি ॥ ৬২ ॥

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti
nāhaṁ tebhyo manāg api

SYNONYMS

sādhavaḥ—the saints; *hṛdayam*—heart; *mahyam*—My; *sādhūnām*—of the saints; *hṛdayam*—the heart; *tu*—indeed; *aham*—I; *mat*—than Me; *anyat*—other; *te*—they; *na*—not; *jānanti*—know; *na*—nor; *aham*—I; *tebhyaḥ*—than them; *manāk*—slightly; *api*—even.

TRANSLATION

"Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

PURPORT

This verse appears in the *Śrīmad-Bhāgavatam* (9.4.68) in connection with a misunderstanding between Durvāsā Muni and Mahārāja Ambarīṣa. As a result of this misunderstanding, Durvāsā Muni tried to kill the King, when the Sudarśana *cakra,* the celebrated weapon of Godhead, appeared on the scene for the devoted King's protection. When the Sudarśana *cakra* attacked Durvāsā Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Every one of them was unable to protect him, and therefore Durvāsā Muni prayed to Lord Viṣṇu for forgiveness. Lord Viṣṇu advised him, however, that if he wanted forgiveness he had to get it from Mahārāja Ambarīṣa, not from Him. In this context Lord Viṣṇu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master's concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

TEXT 63

ভবদ্বিধা ভাগবতাস্তীর্থভূতাঃ স্বয়ং বিভো।
তীর্থীকুর্বন্তি তীর্থানি স্বান্তঃস্থেন গদাভৃতা ॥ ৬৩ ॥

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā

SYNONYMS

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrtha*—holy places of pilgrimage; *bhūtāḥ*—existing; *svayam*—themselves; *vibho*—O almighty one; *tīrthī-kurvanti*—make into holy places of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—being situated in their hearts; *gadā-bhṛtā*—by the Personality of Godhead.

TRANSLATION

"Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in the *Śrīmad-Bhāgavatam* (1.13.10). Mahārāja Yudhiṣṭhira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Mahārāja Yudhiṣṭhira told Vidura that pure devotees like him are personified holy places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore wherever a pure devotee goes is a sacred place of pilgrimage. The importance of holy places is due to the presence there of such pure devotees.

TEXT 64

সেই ভক্তগণ হয় দ্বিবিধ প্রকার।
পারিষদ্‌গণ এক, সাধকগণ আর ॥ ৬৪ ॥

sei bhakta-gaṇa haya dvi-vidha prakāra
pāriṣad-gaṇa eka, sādhaka-gaṇa āra

SYNONYMS

sei—these; *bhakta-gaṇa*—devotees; *haya*—are; *dvi-vidha*—twofold; *prakāra*—varieties; *pāriṣat-gaṇa*—factual devotees; *eka*—one; *sādhaka-gaṇa*—prospective devotees; *āra*—the other.

TRANSLATION

Such pure devotees are of two types: personal associates [pāriṣats] and neophyte devotees [sādhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm

of Vaikuṇṭha to render reverential devotional service, whereas the latter devotees are placed in Vṛndāvana for the direct service of Śrī Kṛṣṇa.

TEXTS 65-66

ঈশ্বরের অবতার এ-তিন প্রকার।
অংশ-অবতার, আর গুণ-অবতার ॥ ৬৫ ॥
শক্ত্যাবেশ-অবতার—তৃতীয় এমত।
অংশ-অবতার—পুরুষ-মৎস্যাদিক যত ॥ ৬৬ ॥

īśvarera avatāra e-tina prakāra
aṁśa-avatāra, āra guṇa-avatāra

śaktyāveśa-avatāra—tṛtīya e-mata
aṁśa-avatāra—puruṣa-matsyādika yata

SYNONYMS

Īśvarera—of the Supreme Lord; *avatāra*—incarnations; *e-tina*—these three; *prakāra*—kinds; *aṁśa-avatāra*—partial incarnations; *āra*—and; *guṇa-avatāra*—qualitative incarnations; *śakti-āveśa-avatāra*—empowered incarnations; *tṛtīya*—the third; *e-mata*—thus; *aṁśa-avatāra*—partial incarnations; *puruṣa*—the three *puruṣa* incarnations; *matsya*—the fish incarnation; *ādika*—and so on; *yata*—all.

TRANSLATION

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The puruṣas and Matsya are examples of partial incarnations.

TEXT 67

ব্রহ্মা বিষ্ণু শিব—তিন গুণাবতারে গণি।
শক্ত্যাবেশ—সনকাদি, পৃথু, ব্যাসমুনি ॥ ৬৭ ॥

brahmā viṣṇu śiva—tina guṇāvatāre gaṇi
śaktyāveśa—sanakādi, pṛthu, vyāsa-muni

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva*—Lord Śiva; *tina*—three; *guṇa-avatāre*—among the incarnations controlling the three modes of material nature; *gaṇi*—I count; *śakti-āveśa*—empowered incarnations; *sanaka-ādi*—the four Kumāras; *pṛthu*—King Pṛthu; *vyāsa-muni*—Vyāsadeva.

TRANSLATION

Brahmā, Viṣṇu and Śiva are qualitative incarnations. Empowered incarnations are those like the Kumāras, King Pṛthu and Mahāmuni Vyāsa [the compiler of the Vedas].

TEXT 68

দুইরূপে হয় ভগবানের প্রকাশ।
একে ত' প্রকাশ হয়, আরে ত' বিলাস ॥ ৬৮ ॥

dui-rūpe haya bhagavānera prakāśa
eke ta' prakāśa haya, āre ta' vilāsa

SYNONYMS

dui-rūpe—in two forms; *haya*—are; *bhagavānera*—of the Supreme Personality of Godhead; *prakāśa*—manifestations; *eke*—in one; *ta'*—certainly; *prakāśa*—manifestation; *haya*—is; *āre*—in the other; *ta'*—certainly; *vilāsa*—engaged in pastimes.

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: prakāśa and vilāsa.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The *prakāśa* forms are manifested by Lord Kṛṣṇa for His pastimes, and their features are exactly like His. When Lord Kṛṣṇa married sixteen thousand queens in Dvārakā, He did so in sixteen thousand *prakāśa* expansions. Similarly, during the *rāsa* dance He expanded Himself in identical *prakāśa* forms to dance beside each and every *gopī* simultaneously. When the Lord manifests His *vilāsa* expansions, however, they are all somewhat different in their bodily features. Lord Balarāma is the first *vilāsa* expansion of Lord Kṛṣṇa, and the four-handed Nārāyaṇa forms in Vaikuṇṭha expand from Balarāma. There is no difference between the bodily forms of Śrī Kṛṣṇa and Balarāma except that Their bodily colors are different. Similarly, Śrī Nārāyaṇa in Vaikuṇṭha has four hands, whereas Kṛṣṇa has only two. The expansions of the Lord who manifest such bodily differences are known as *vilāsa-vigrahas*.

TEXTS 69-70

একই বিগ্রহ যদি হয় বহুরূপ।
আকারে ত' ভেদ নাহি, একই স্বরূপ ॥ ৬৯ ॥
মহিষী-বিবাহে, যৈছে যৈছে কৈল রাস।
ইহাকে কহিয়ে কৃষ্ণের মুখ্য 'প্রকাশ' ॥ ৭০ ॥

eka-i vigraha yadi haya bahu-rūpa
ākāre ta' bheda nāhi, eka-i svarūpa

mahiṣī-vivāhe, yaiche yaiche kaila rāsa
ihāke kahiye kṛṣṇera mukhya 'prakāśa'

SYNONYMS

eka-i—the same one; *vigraha*—person; *yadi*—if; *haya*—becomes; *bahu-rūpa*—many forms; *ākāre*—in appearance; *ta'*—certainly; *bheda*—difference; *nāhi*—there is not; *eka-i*—one; *sva-rūpa*—identity; *mahiṣī*—with the queens of Dvārakā; *vivāhe*—in the marriage; *yaiche yaiche*—in a similar way; *kaila*—He did; *rāsa*—*rāsa* dance; *ihāke*—this; *kahiye*—I say; *kṛṣṇera*—of Kṛṣṇa; *mukhya*—principal; *prakāśa*—manifested; forms.

TRANSLATION

When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Kṛṣṇa did when He married sixteen thousand queens and when He performed His rāsa dance, such forms of the Lord are called manifested forms.

TEXT 71

চিত্রং বতৈতদেকেন বপুষা যুগপৎ পৃথক্ ।
গৃহেষু দ্ব্যষ্টসাহস্রং স্ত্রিয় এক উদাবহৎ ॥ ৭১ ॥

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

SYNONYMS

citram—wonderful; *bata*—oh; *etat*—this; *ekena*—with one; *vapuṣā*—form; *yugapat*—simultaneously; *pṛthak*—separately; *gṛheṣu*—in the houses; *dvi-aṣṭa-sāhasram*—sixteen thousand; *striyaḥ*—all the queens; *ekaḥ*—the one Śrī Kṛṣṇa; *udāvahat*—married.

TRANSLATION

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.69.2).

TEXT 72

রাসোৎসবঃ সংপ্রবৃত্তো গোপীমণ্ডলমণ্ডিতঃ ।
যোগেশ্বরেণ কৃষ্ণেন তাসাং মধ্যে দ্বয়োর্দ্বয়োঃ ॥ ৭২ ॥

rāsotsavaḥ sampravṛtto
gopī-maṇḍala-maṇḍitaḥ
yogeśvareṇa kṛṣṇena
tāsāṁ madhye dvayor dvayoḥ

SYNONYMS

rāsa-utsavaḥ—the festival of the *rāsa* dance; *sampravṛttaḥ*—was begun; *gopī-maṇḍala*—by groups of *gopīs; maṇḍitaḥ*—decorated; *yoga-īśvareṇa*—by the master of all mystic powers; *kṛṣṇena*—by Lord Kṛṣṇa; *tāsām*—of them; *madhye*—in the middle; *dvayoḥ dvayoḥ*—of each two.

TRANSLATION

"When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the festivities of the rāsa dance, the Lord of all mystic powers placed Himself between each two girls.

PURPORT

This verse is also quoted from the *Śrīmad-Bhāgavatam* (10.33.3).

TEXTS 73-74

প্রবিষ্টেন গৃহীতানাং কণ্ঠে স্বনিকটং স্ত্রিয়ঃ ।
যং মন্যেরন্নভস্তাবদ্বিমানশতসঙ্কুলম্ ॥ ৭৩ ॥
দিবৌকসাং সদারাণামত্যৌৎসুক্যভৃতাত্মনাম্ ।
ততো দুন্দুভয়ো নেদুর্নিপেতুঃ পুষ্পবৃষ্টয়ঃ ॥ ৭৪ ॥

praviṣṭena gṛhītānāṁ
kaṇṭhe sva-nikaṭaṁ striyaḥ
yaṁ manyeran nabhas tāvad
vimāna-śata-saṅkulam

divaukasāṁ sadārāṇām
atyautsukya-bhṛtātmanām
tato dundubhayo nedur
nipetuḥ puṣpa-vṛṣṭayaḥ

SYNONYMS

praviṣṭena—having entered; *gṛhītānām*—of those embracing; *kaṇṭhe*—on the neck; *sva-nikaṭam*—situated at their own side; *striyaḥ*—the *gopīs; yam*—whom; *manyeran*—would think; *nabhaḥ*—the sky; *tāvat*—at once; *vimāna*—of airplanes; *śata*—with hundreds; *saṅkulam*—crowded; *diva-okasām*—of the demigods; *sa-dārāṇām*—with their wives; *atyautsukya*—with eagerness; *bhṛta-ātmanām*—whose minds were filled;

tataḥ—then; *dundubhayaḥ*—kettledrums; *neduḥ*—sounded; *nipetuḥ*—fell; *puṣpa-vṛṣṭayaḥ*—showers of flowers.

TRANSLATION

"When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa was dearly embracing her alone. To behold this wonderful pastime of the Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

PURPORT

This is another quote from the *Śrīmad-Bhāgavatam* (10.33.4-5)

TEXT 75

অনেকত্র প্রকটতা রূপস্যৈকস্য যৈকদা।
সর্বথা তৎস্বরূপৈব স প্রকাশ ইতীর্যতে ॥ ৭৫ ॥

anekatra prakaṭatā
rūpasyaikasya yaikadā
sarvathā tat-svarūpaiva
sa prakāśa itīryate

SYNONYMS

anekatra—in many places; *prakaṭatā*—the manifestation; *rūpasya*—of form; *ekasya*—one; *yā*—which; *ekadā*—at one time; *sarvathā*—in every respect; *tat*—His; *sva-rūpa*—own form; *eva*—certainly; *saḥ*—that; *prakāśaḥ*—manifestive form; *iti*—thus; *īryate*—it is called.

TRANSLATION

"If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord."

PURPORT

This is a quotation from the *Laghu-bhāgavatāmṛta* (1.21), compiled by Śrīla Rūpa Gosvāmī.

TEXT 76

একই বিগ্রহ কিন্তু আকারে হয় আন।
অনেক প্রকাশ হয়, 'বিলাস' তার নাম ॥ ৭৬ ॥

eka-i vigraha kintu ākāre haya āna
aneka prakāśa haya, 'vilāsa' tāra nāma

SYNONYMS

eka-i—one; *vigraha*—form; *kintu*—but; *ākāre*—in appearance; *haya*—is; *āna*—different; *aneka*—many; *prakāśa*—manifestations; *haya*—appear; *vilāsa*—pastime form; *tāra*—of that; *nāma*—the name.

TRANSLATION

But when the numerous forms are slightly different from one another, they are called vilāsa-vigrahas.

TEXT 77

স্বরূপমন্যাকারং যত্তস্য ভাতি বিলাসতঃ।
প্রায়েণাত্মসমং শক্ত্যা স বিলাসো নিগদ্যতে ॥ ৭৭ ॥

svarūpam anyākāraṁ yat
tasya bhāti vilāsataḥ
prāyeṇātma-samaṁ śaktyā
sa vilāso nigadyate

SYNONYMS

sva-rūpam—the Lord's own form; *anya*—other; *ākāram*—features of the body; *yat*—which; *tasya*—His; *bhāti*—appears; *vilāsataḥ*—from particular pastimes; *prāyeṇa*—almost; *ātma-samam*—self-similar; *śaktyā*—by His potency; *saḥ*—that; *vilāsaḥ*—the *vilāsa* (pastime) form; *nigadyate*—is called.

TRANSLATION

"When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas."

PURPORT

This is another quotation from the *Laghu-bhāgavatāmṛta.*

TEXT 78

যৈছে বলদেব, পরব্যোমে নারায়ণ।
যৈছে বাসুদেব প্রদ্যুম্নাদি সঙ্কর্ষণ ॥ ৭৮ ॥

yaiche baladeva, paravyome nārāyaṇa
yaiche vāsudeva pradyumnādi saṅkarṣaṇa

SYNONYMS

yaiche—just as; *baladeva*—Baladeva; *para-vyome*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *yaiche*—just as; *vāsudeva*—Vāsudeva; *pradyumna-ādi*—Pradyumna, etc.; *saṅkarṣaṇa*—Saṅkarṣaṇa.

TRANSLATION

Examples of such vilāsa-vigrahas are Baladeva, Nārāyaṇa in Vaikuṇṭhadhāma, and the catur-vyūha—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXTS 79-80

ঈশ্বরের শক্তি হয় এ-তিন প্রকার।
এক লক্ষ্মীগণ, পুরে মহিষীগণ আর॥ ৭৯॥
ব্রজে গোপীগণ আর সভাতে প্রধান।
ব্রজেন্দ্রনন্দন যা'তে স্বয়ং ভগবান্॥ ৮০॥

īśvarera śakti haya e-tina prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra

vraje gopī-gaṇa āra sabhāte pradhāna
vrajendra-nandana yā'te svayaṁ bhagavān

SYNONYMS

īśvarera—of the Supreme Lord; *śakti*—energy; *haya*—is; *e-tina*—these three; *prakāra*—kinds; *eka*—one; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṇṭha; *pure*—in Dvārakā; *mahiṣī-gaṇa*—the queens; *āra*—and; *vraje*—in Vṛndāvana; *gopī-gaṇa*—the *gopīs; āra*—and; *sabhāte*—amongst all of them; *pradhāna*—the chief; *vrajendra-nandana*—Kṛṣṇa, the son of the King of Vraja; *yā'te*—because; *svayam*—Himself; *bhagavān*—the primeval Lord.

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvārakā, and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

TEXT 81

স্বয়ংরূপ কৃষ্ণের কায়ব্যূহ—তাঁর সম।
ভক্ত সহিতে হয় তাঁহার আবরণ॥ ৮১॥

svayaṁ-rūpa kṛṣṇera kāya-vyūha——tāṅra sama
bhakta sahite haya tāṅhāra āvaraṇa

SYNONYMS

svayam-rūpa—His own original form (two-handed Kṛṣṇa); *kṛṣṇera*—of Lord Kṛṣṇa; *kāya-vyūha*—personal expansions; *tāṅra*—with Him; *sama*—equal; *bhakta*—the devotees; *sahite*—associated with; *haya*—are; *tāṅhāra*—His; *āvaraṇa*—covering.

TRANSLATION

The personal associates of the primeval Lord, Śrī Kṛṣṇa, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

PURPORT

Śrī Kṛṣṇa and His various personal expansions are nondifferent in potential power. These expansions are associated with further secondary expansions, or servitor expansions, who are called devotees.

TEXT 82

ভক্ত আদি ক্রমে কৈল সভার বন্দন।
এ-সভার বন্দন সর্বশুভের কারণ॥ ৮২॥

bhakta ādi krame kaila sabhāra vandana
e-sabhāra vandana sarva-śubhera kāraṇa

SYNONYMS

bhakta—the devotees; *ādi*—and so on; *krame*—in order; *kaila*—did; *sabhāra*—of the assembly; *vandana*—worship; *e-sabhāra*—of this assembly; *vandana*—worship; *sarva-śubhera*—of all good fortune; *kāraṇa*—the source.

TRANSLATION

Now I have worshiped all the various levels of devotees. Worshiping them is the source of all good fortune.

PURPORT

To offer prayers to the Lord, one should first offer prayers to His devotees and associates.

TEXT 83

প্রথম শ্লোকে কহি সামান্য মঙ্গলাচরণ।
দ্বিতীয় শ্লোকেতে করি বিশেষ বন্দন॥ ৮৩॥

prathama śloke kahi sāmānya maṅgalācaraṇa
dvitīya ślokete kari viśeṣa vandana

SYNONYMS

prathama—first; *śloke*—in the verse; *kahi*—I express; *sāmānya*—general; *maṅgala-ācaraṇa*—invocation of benediction; *dvitīya*—second; *ślokete*—in the verse; *kari*—I do; *viśeṣa*—particular; *vandana*—offering of prayers.

TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

TEXT 84

বন্দে শ্রীকৃষ্ণচৈতন্য-নিত্যানন্দৌ সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ শন্দৌ তমোনুদৌ ॥৮ ৪॥

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamo-nudau*—dissipating darkness.

TRANSLATION

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

TEXTS 85-86

ব্রজে যে বিহরে পূর্বে কৃষ্ণ-বলরাম ।
কোটীসূর্যচন্দ্র জিনি দোঁহার নিজধাম ॥ ৮৫ ॥
সেই দুই জগত্তেরে হইয়া সদয় ।
গৌড়দেশে পূর্ব-শৈলে করিলা উদয় ॥ ৮৬ ॥

vraje ye vihare pūrve kṛṣṇa-balarāma
koṭī-sūrya-candra jini doṅhāra nija-dhāma

sei dui jagatere ha-iyā sadaya
gauḍadeśe pūrva-śaile karilā udaya

SYNONYMS

vraje—in Vraja (Vṛndāvana); *ye*—who; *vihare*—played; *pūrve*—formerly; *kṛṣṇa*—Lord Kṛṣṇa; *balarāma*—Lord Balarāma; *koṭī*—millions; *sūrya*—suns; *candra*—moons; *jini*—overcoming; *doṅhāra*—of the two; *nija-dhāma*—the effulgence; *sei*—these; *dui*—

two; *jagatere*—for the universe; *ha-iyā*—becoming; *sadaya*—compassionate; *gauḍa-deśe*—in the country of Gauḍa; *pūrva-śaile*—on the eastern horizon; *karilā*—did; *udaya*—arise.

TRANSLATION

Śrī Kṛṣṇa and Balarāma, the Personalities of Godhead, who formerly appeared in Vṛndāvana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍadeśa [West Bengal], being compassionate for the fallen state of the world.

TEXT 87

শ্রীকৃষ্ণচৈতন্য আর প্রভু নিত্যানন্দ।
যাঁহার প্রকাশে সর্ব জগৎ আনন্দ ॥ ৮৭ ॥

śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yāṅhāra prakāśe sarva jagat ānanda

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; *āra*—and; *prabhu nityānanda*—Lord Nityānanda; *yāṅhāra*—of whom; *prakāśe*—on the appearance; *sarva*—all; *jagat*—the world; *ānanda*—full of happiness.

TRANSLATION

The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.

TEXTS 88-89

সূর্যচন্দ্র হরে যৈছে সব অন্ধকার।
বস্তু প্রকাশিয়া করে ধর্মের প্রচার ॥ ৮৮ ॥
এই মত দুই ভাই জীবের অজ্ঞান-।
তমোনাশ করি' কৈল তত্ত্ববস্তু-দান ॥ ৮৯ ॥

sūrya-candra hare yaiche saba andhakāra
vastu prakāśiyā kare dharmera pracāra

ei mata dui bhāi jīvera ajñāna-
tamo-nāśa kari' kaila tattva-vastu-dāna

SYNONYMS

sūrya-candra—the sun and the moon; *hare*—drive away; *yaiche*—just as; *saba*—all; *andhakāra*—darkness; *vastu*—truth; *prakāśiyā*—manifesting; *kare*—do; *dharmera*—of

inborn nature; *pracāra*—preaching; *ei mata*—like this; *dui*—two; *bhāi*—brothers; *jīvera*—of the living being; *ajñāna*—of ignorance; *tamaḥ*—of the darkness; *nāśa*—destruction; *kari'*—doing; *kaila*—made; *tattva-vastu*—of the Absolute Truth; *dāna*—gift.

TRANSLATION

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of the living beings' ignorance and enlighten them with knowledge of the Absolute Truth.

TEXT 90

অজ্ঞান-তমের নাম কহিয়ে 'কৈতব'।
ধর্ম-অর্থ-কাম-মোক্ষ-বাঞ্ছা আদি সব॥ ৯০॥

ajñāna-tamera nāma kahiye 'kaitava'
dharma-artha-kāma-mokṣa-vāñchā ādi saba

SYNONYMS

ajñāna-tamera—of the darkness of ignorance; *nāma*—name; *kahiye*—I call; *kaitava*—cheating process; *dharma*—religiosity; *artha*—economic development; *kāma*—sense gratification; *mokṣa*—liberation; *vāñchā*—desire for; *ādi*—and so on; *saba*—all.

TRANSLATION

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

TEXT 91

ধর্মঃ প্রোজ্ঝিতকৈতবোঽত্র পরমো নির্মৎসরাণাং সতাং
বেদ্যং বাস্তবমত্র বস্তু শিবদং তাপত্রয়োন্মূলনম্।
শ্রীমদ্ভাগবতে মহামুনিকৃতে কিংবাপরৈরীশ্বরঃ
সদ্যো হৃদ্যবরুধ্যতেঽত্র কৃতিভিঃ শুশ্রূষুভিস্তৎক্ষণাৎ॥ ৯১॥

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the one hundred

percent pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa; mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

"The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam."

PURPORT

This verse appears in the *Śrīmad-Bhāgavatam* (1.1.2). The words *mahāmuni-kṛte* indicate that *Śrīmad-Bhāgavatam* was compiled by the great sage Vyāsadeva, who is sometimes known as Nārāyaṇa Mahāmuni because he is an incarnation of Nārāyaṇa. Vyāsadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful *Bhāgavatam* to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In *Śrīmad-Bhāgavatam,* a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the *Vedānta-sūtra,* there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity's pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by *Śrīmad-Bhāgavatam* is different from all forms of imperfect religiosity. Religion can be considered in the following three divisions: (1) the path of fruitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of fruitive work (*karma-kāṇḍa*), even when decorated by religious ceremonies meant to elevate one's material condition, is a cheating process because it can never enable one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work one is placed in a position where he can temporarily feel material happiness, whereas vicious activities

lead one to a distressful position of material want and scarcity. However, even if one is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (*jñāna-mārga*) and of mystic powers (*yoga-mārga*) are equally hazardous, for one does not know where he will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness—in other words, until he transcends the plane of material speculation—it is not possible for him to know that everything emanates from the Personality of Godhead Vāsudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of *vāsudeva* understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This falldown takes place due to his want of a *locus standi* in the service of the Supreme Lord.

As far as the mystic powers of the *yogīs* are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the *yogīs*. He therefore came to India not to learn the methods of the *yogīs'* mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture *Śrīmad-Bhāgavatam*. Mystic powers can make a *yogī* materially powerful and thus give temporary relief from the miseries of birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the *Bhāgavata* school, this path of religiosity is also a method of cheating its followers. In *Bhagavad-gītā* it is clearly defined that the most elevated and powerful mystic *yogī* is one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable *devas,* or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of *karma-kāṇḍa* and *jñāna-kāṇḍa*. This system of worshiping many gods, such as Durgā, Śiva, Gaṇeśa, Sūrya and the impersonal Viṣṇu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the *śāstras,* which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one's desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of *Bhagavad-gītā.* No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in *Śrīmad-Bhāgavatam,* however, is able to give

its followers permanent relief from the threefold miseries. The *Bhāgavatam* describes the highest religious form—reinstatement of the living entity in his original position of transcendental loving service to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging in the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word *projjhita* is significant. *Pra* means complete, and *ujjhita* indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of *bhāgavata-dharma*, or the transcendental religion that is an eternal function for the living being.

Bhāgavata-dharma, or the religious principle described in *Śrīmad-Bhāgavatam*, of which *Bhagavad-gītā* is a preliminary study, is meant for liberated persons of the highest order who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Śrī Arjuna, wanting to satisfy his senses by becoming a so-called nonviolent and pious man, at first decided not to fight. But when he was fully situated in the principles of *bhāgavata-dharma*, culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaḥ
kariṣye vacanaṁ tava

"My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of a living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as *vastu*, or the Substance, and the living entities are described as *vāstavas*, or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.

By contact with material nature the living entities exhibit varied symptoms of the disease of material consciousness. To cure this material disease is the supreme object of human life. The process that treats this disease is called *bhāgavata-dharma* or *sanātana-dharma*—real religion. This is described in the pages of *Śrīmad-Bhāgavatam*. Therefore anyone who, because of his background of pious activities in previous lives, is anxious to hear, immediately realizes the presence of the Supreme Lord within his heart and fulfills the mission of his life.

TEXT 92

তার মধ্যে মোক্ষবাঞ্ছা কৈতবপ্রধান।
যাহা হৈতে কৃষ্ণভক্তি হয় অন্তর্ধান ॥ ৯২ ॥

tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna

SYNONYMS

tāra—of them; *madhye*—in the midst; *mokṣa-vāñchā*—the desire to merge into the Supreme; *kaitava*—of cheating processes; *pradhāna*—the chief; *yāhā haite*—from which; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *haya*—becomes; *antardhāna*—disappearance.

TRANSLATION

The foremost process of cheating is to desire to achieve liberation by merging in the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

PURPORT

The desire to merge in the impersonal Brahman is the subtlest type of atheism. As soon as such atheism, disguised in the dress of liberation, is encouraged, one becomes completely unable to traverse the path of devotional service to the Supreme Personality of Godhead.

TEXT 93

"প্র-শব্দেন মোক্ষাভিসন্ধিরপি নিরস্তঃ" ইতি ॥ ৯৩ ॥

"pra-śabdena mokṣābhisandhir api nirastaḥ" iti

SYNONYMS

pra-śabdena—by the prefix "*pra*"; *mokṣa-abhisandhiḥ*—the intention of liberation; *api*—certainly; *nirastaḥ*—nullified; *iti*—thus.

TRANSLATION

"The prefix 'pra' [in the verse from Śrīmad-Bhāgavatam] indicates that the desire for liberation is completely rejected."

PURPORT

This is an annotation by Śrīdhara Svāmī, the great commentator on *Śrīmad-Bhāgavatam.*

TEXT 94

কৃষ্ণভক্তির বাধক—যত শুভাশুভ কর্ম।
সেহ এক জীবের অজ্ঞানতমো-ধর্ম ॥ ৯৪ ॥

kṛṣṇa-bhaktira bādhaka—yata śubhāśubha karma
seha eka jīvera ajñāna-tamo-dharma

SYNONYMS

kṛṣṇa-bhaktira—of devotional service to Kṛṣṇa; *bādhaka*—hindrance; *yata*—all; *śubha-aśubha*—auspicious or inauspicious; *karma*—activity; *seha*—that; *eka*—one; *jīvera*—of the living entity; *ajñāna-tamaḥ*—of the darkness of ignorance; *dharma*—the character.

TRANSLATION

All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance.

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityānanda to the sun and moon is very significant. The living entities are spiritual sparks, and their constitutional position is in devotional service to the Supreme Lord in full Kṛṣṇa consciousness. So-called pious activities and other ritualistic performances, pious or impious, as well as the desire to escape from material existence, are all considered to be coverings of these spiritual sparks. The living entities must get free from these superfluous coverings and fully engage in Kṛṣṇa consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityānanda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Kṛṣṇa consciousness, but after the appearance of these two brothers, people's hearts are becoming cleansed, and they are again becoming situated in the real position of Kṛṣṇa consciousness.

TEXT 95

যাঁহার প্রসাদে এই তমো হয় নাশ।
তমো নাশ করি' করে তত্ত্বের প্রকাশ ॥ ৯৫ ॥

yāṅhāra prasāde ei tamo haya nāśa
tamo nāśa kari' kare tattvera prakāśa

SYNONYMS

yāṅhāra—whose; *prasāde*—by the grace; *ei*—this; *tamaḥ*—darkness; *haya*—is; *nāśa*—destroyed; *tamaḥ*—darkness; *nāśa*—destruction; *kari'*—doing; *kare*—does; *tattvera*—of the truth; *prakāśa*—discovery.

TRANSLATION

By the grace of Lord Caitanya and Lord Nityānanda, this darkness of ignorance is removed, and the truth is brought to light.

TEXT 96

তত্ত্ববস্তু—কৃষ্ণ, কৃষ্ণভক্তি, প্রেমরূপ ।
নাম-সংকীর্তন—সব আনন্দস্বরূপ ॥ ৯৬ ॥

tattva-vastu—kṛṣṇa, kṛṣṇa-bhakti, prema-rūpa
nāma-saṅkīrtana—saba ānanda-svarūpa

SYNONYMS

tattva-vastu—Absolute Truth; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *prema-rūpa*—taking the form of love for Lord Kṛṣṇa; *nāma-saṅkīrtana*—congregational chanting of the holy name; *saba*—all; *ānanda*—of bliss; *sva-rūpa*—the identity.

TRANSLATION

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

TEXT 97

সূর্য চন্দ্র বাহিরের তমঃ সে বিনাশে ।
বহির্বস্তু ঘট-পট-আদি সে প্রকাশে ॥ ৯৭ ॥

sūrya candra bāhirera tamaḥ se vināśe
bahir-vastu ghaṭa-paṭa-ādi se prakāśe

SYNONYMS

sūrya—the sun; *candra*—the moon; *bāhirera*—of the external world; *tamaḥ*—darkness; *se*—they; *vināśe*—destroy; *bahiḥ-vastu*—external things; *ghaṭa*—waterpots; *paṭa-ādi*—space, etc.; *se*—they; *prakāśe*—reveal.

TRANSLATION

The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.

TEXT 98

দুই ভাই হৃদয়ের ক্ষালি' অন্ধকার।
দুই ভাগবত-সঙ্গে করান সাক্ষাৎকার ॥ ৯৮ ॥

dui bhāi hṛdayera kṣāli' andhakāra
dui bhāgavata-saṅge karāna sākṣātkāra

SYNONYMS

dui—two; *bhāi*—brothers; *hṛdayera*—of the heart; *kṣāli'*—purifying; *andhakāra*—darkness; *dui bhāgavata*—of the two *bhāgavatas; saṅge*—by the association; *karāna*—cause; *sākṣātkāra*—a meeting.

TRANSLATION

But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhāgavatas [persons or things in relationship with the Personality of Godhead].

TEXT 99

এক ভাগবত বড়—ভাগবত-শাস্ত্র।
আর ভাগবত—ভক্ত ভক্তি-রস-পাত্র ॥ ৯৯ ॥

eka bhāgavata baḍa—bhāgavata-śāstra
āra bhāgavata—bhakta bhakti-rasa-pātra

SYNONYMS

eka—one; *bhāgavata*—in relation to the Supreme Lord; *baḍa*—great; *bhāgavata-śāstra*—*Śrīmad-Bhāgavatam; āra*—the other; *bhāgavata*—in relation to the Supreme Lord; *bhakta*—pure devotee; *bhakti-rasa*—of the mellow of devotion; *pātra*—the recipient.

TRANSLATION

One of the bhāgavatas is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

TEXT 100

দুই ভাগবত দ্বারা দিয়া ভক্তিরস।
তাঁহার হৃদয়ে তাঁর প্রেমে হয় বশ ॥ ১০০ ॥

dui bhāgavata dvārā diyā bhakti-rasa
tāṅhāra hṛdaye tāṅra preme haya vaśa

SYNONYMS

dui—two; *bhāgavata*—the *bhāgavatas; dvārā*—by; *diyā*—giving; *bhakti-rasa*—devotional inspiration; *tāṅhāra*—of His devotee; *hṛdaye*—in the heart; *tāṅra*—his; *preme*—by the love; *haya*—becomes; *vaśa*—under control.

TRANSLATION

Through the actions of these two bhāgavatas the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

TEXT 101

এক অদ্ভুত—সমকালে দোঁহার প্রকাশ।
আর অদ্ভুত—চিত্তগুহার তমঃ করে নাশ॥ ১০১॥

eka adbhuta—sama-kāle doṅhāra prakāśa
āra adbhuta—citta-guhāra tamaḥ kare nāśa

SYNONYMS

eka—one; *adbhuta*—wonderful thing; *sama-kāle*—at the same time; *doṅhāra*—of both; *prakāśa*—the manifestation; *āra*—the other; *adbhuta*—wonderful thing; *citta-guhāra*—of the core of the heart; *tamaḥ*—darkness; *kare*—do; *nāśa*—destruction.

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

TEXT 102

এই চন্দ্র সূর্য দুই পরম সদয়।
জগতের ভাগ্যে গৌড়ে করিলা উদয়॥ ১০২॥

ei candra sūrya dui parama sadaya
jagatera bhāgye gauḍe karilā udaya

SYNONYMS

ei—these; *candra*—moon; *sūrya*—sun; *dui*—two; *parama*—very much; *sadaya*—kind; *jagatera*—of the people of the world; *bhāgye*—for the fortune; *gauḍe*—in the land of Gauḍa; *karilā*—did; *udaya*—appearance.

TRANSLATION

These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.

PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as Gauḍadeśa or Gauḍa, was situated in what is now the modern district of Maldah. Later this capital was transferred to the ninth or central island on the western side of the Ganges at Navadvīpa, which is now known as Māyāpur and was then called Gauḍapura. Lord Caitanya appeared there, and Lord Nityānanda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gauḍadeśa to spread the science of Kṛṣṇa consciousness, and it is predicted that as the sun and moon gradually move west, the movement They began five hundred years ago will come to the western civilizations by Their mercy.

Caitanya Mahāprabhu and Nityānanda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the *Mahābhārata, Udyoga-parva,* Forty-third Chapter, these five kinds of ignorance are described. They are (1) accepting the body to be the self, (2) making material sense gratification one's standard of enjoyment, (3) being anxious due to material identification, (4) lamenting and (5) thinking that there is anything beyond the Absolute Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance. Whatever one sees or otherwise experiences one should know to be simply an exhibition of the Supreme Personality of Godhead's energy. Everything is a manifestation of Kṛṣṇa.

TEXT 103

সেই দুই প্রভুর করি চরণ বন্দন।
যাঁহা হইতে বিঘ্ননাশ অভীষ্টপূরণ ॥ ১০৩ ॥

sei dui prabhura kari caraṇa vandana
yāṅhā ha-ite vighna-nāśa abhīṣṭa-pūraṇa

SYNONYMS

sei—these; *dui*—two; *prabhura*—of the Lords; *kari*—I do; *caraṇa*—feet; *vandana*—obeisance; *yāṅhā ha-ite*—from which; *vighna-nāśa*—destruction of obstacles; *abhīṣṭa-pūraṇa*—fulfillment of desires.

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

TEXT 104

এই দুই শ্লোকে কৈল মঙ্গল-বন্দন।
তৃতীয় শ্লোকের অর্থ শুন সর্বজন ॥ ১০৪ ॥

ei dui śloke kaila maṅgala-vandana
tṛtīya ślokera artha śuna sarva-jana

SYNONYMS

ei—these; *dui*—two; *śloke*—in the verses; *kaila*—I did; *maṅgala*—auspicious; *vandana*—obeisance; *tṛtīya*—third; *ślokera*—of the verse; *artha*—meaning; *śuna*—please hear; *sarva-jana*—everyone.

TRANSLATION

I have invoked the benediction of the Lords with these two verses. Now please hear attentively the purport of the third.

TEXT 105

বক্তব্য-বাহুল্য, গ্রন্থ-বিস্তারের ডরে।
বিস্তারে না বর্ণি, সারার্থ কহি অল্পাক্ষরে ॥ ১০৫ ॥

vaktavya-bāhulya, grantha-vistārera ḍare
vistāre nā varṇi, sārārtha kahi alpākṣare

SYNONYMS

vaktavya—of words to be spoken; *bāhulya*—elaboration; *grantha*—of the book; *vistārera*—of the big volume; *ḍare*—in fear; *vistāre*—in expanded form; *nā*—not; *varṇi*—I describe; *sāra-artha*—essential meaning; *kahi*—I say; *alpa-akṣare*—in few words.

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

TEXT 106

"মিতঞ্চ সারঞ্চ বচো হি বাগ্মিতা" ইতি ॥ ১০৬ ॥

"mitaṁ ca sāraṁ ca vaco hi vāgmitā" iti

SYNONYMS

mitam—concise; *ca*—and; *sāram*—essential; *ca*—and; *vacaḥ*—speech; *hi*—certainly; *vāk-mitā*—eloquence; *iti*—thus.

TRANSLATION

"Essential truth spoken concisely is true eloquence."

TEXT 107

শুনিলে খণ্ডিবে চিত্তের অজ্ঞানাদি দোষ।
কৃষ্ণে গাঢ় প্রেম হবে, পাইবে সন্তোষ ॥ ১০৭ ॥

śunile khaṇḍibe cittera ajñānādi doṣa
kṛṣṇe gāḍha prema habe, pāibe santoṣa

SYNONYMS

śunile—on one's hearing; *khaṇḍibe*—will remove; *cittera*—of the heart; *ajñāna-ādi*—of ignorance, etc.; *doṣa*—the faults; *kṛṣṇe*—in Lord Kṛṣṇa; *gāḍha*—deep; *prema*—love; *habe*—there will be; *pāibe*—will obtain; *santoṣa*—satisfaction.

TRANSLATION

Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

TEXTS 108-109

শ্রীচৈতন্য-নিত্যানন্দ-অদ্বৈত-মহত্ত্ব ।
তাঁর ভক্ত-ভক্তি-নাম-প্রেম-রসতত্ত্ব ॥ ১০৮ ॥
ভিন্ন ভিন্ন লিখিয়াছি করিয়া বিচার ।
শুনিলে জানিবে সব বস্তুতত্ত্বসার ॥ ১০৯ ॥

śrī-caitanya-nityānanda-advaita-mahattva
tāṅra bhakta-bhakti-nāma-prema-rasa-tattva

bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra

SYNONYMS

śrī-caitanya—of Lord Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita*—of Śrī Advaita; *mahattva*—greatness; *tāṅra*—Their; *bhakta*—devotees; *bhakti*—devotion; *nāma*—names; *prema*—love; *rasa*—mellows; *tattva*—real nature; *bhinna bhinna*—different; *likhiyāchi*—I wrote; *kariyā*—doing; *vicāra*—consideration; *śunile*—on hearing; *jānibe*—will know; *saba*—all; *vastu-tattva-sāra*—the essence of the Absolute Truth.

TRANSLATION

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu—and Their devotees, devotional activities, names, fame, and the mellows of Their transcendental loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these [in Caitanya-caritāmṛta] with logic and discrimination.

TEXT 110

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১১০॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, *First Chapter, describing the spiritual masters.*

CHAPTER 2

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa Himself. Therefore, the Brahman effulgence is the bodily luster of Lord Caitanya, and the localized Supersoul situated in the heart of every living entity is His partial representation. The *puruṣa-avatāras* are also explained in this connection. Mahā-Viṣṇu is the reservoir of all conditioned souls, but as confirmed in the authoritative scriptures, Lord Kṛṣṇa is the ultimate fountainhead, the source of numerous plenary expansions, including Nārāyaṇa, who is generally accepted by Māyāvādī philosophers to be the Absolute Truth. The Lord's manifestation of *prābhava* and *vaibhava* expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Kṛṣṇa's ages of boyhood and youth are discussed, and it is explained that His age at the beginning of youth is His eternal form.

The spiritual sky contains innumerable spiritual planets, the Vaikuṇṭhas, which are manifestations of the Supreme Lord's internal energy. Innumerable material universes are similarly exhibited by His external energy, and the living entities are manifested by His marginal energy. Because Lord Kṛṣṇa Caitanya is not different from Lord Kṛṣṇa, He is the cause of all causes; there is no cause beyond Him. He is eternal, and His form is spiritual. Lord Caitanya is directly the Supreme Lord Kṛṣṇa, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee must have knowledge of Kṛṣṇa's personal form, His three principal energies, His pastimes and the relationship of the living entities with Him in order to advance in Kṛṣṇa consciousness.

TEXT 1

শ্রীচৈতন্যপ্রভুং বন্দে বালোঽপি যদনুগ্রহাৎ।
তরেন্নানামতগ্রাহব্যাপ্তং সিদ্ধান্তসাগরম্॥ ১॥

śrī-caitanya-prabhuṁ vande
bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-
vyāptaṁ siddhānta-sāgaram

SYNONYMS

śrī-caitanya-prabhum—to Lord Śrī Caitanya Mahāprabhu; *vande*—I offer obeisances; *bālaḥ*—an ignorant child; *api*—even; *yat*—of whom; *anugrahāt*—by the mercy;

taret—may cross over; *nānā*—various; *mata*—of theories; *grāha*—the crocodiles; *vyāptam*—filled with; *siddhānta*—of conclusions; *sāgaram*—the ocean.

TRANSLATION

I offer my obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

PURPORT

By the mercy of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the *jñānīs*, the *yoga* systems of Patañjali and Gautama, and the systems of philosophers like Kaṇāda, Kapila and Dattātreya are dangerous creatures in the ocean of nescience. By the grace of Śrī Caitanya Mahāprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Kṛṣṇa as the ultimate goal of life. Let us all worship Lord Śrī Caitanya Mahāprabhu for His gracious mercy to the conditioned souls.

TEXT 2

কৃষ্ণোৎকীর্তনগাননর্তনকলাপাথোজনি-ভ্রাজিতা
সদ্ভক্তাবলিহংসচক্রমধুপশ্রেণীবিহারাস্পদম্ ।
কর্ণানন্দিকলধ্বনির্বহতু মে জিহ্বামরুপ্রাঙ্গণে
শ্রীচৈতন্যদয়ানিধে তব লসল্লীলাসুধাস্বর্ধুনী ॥ ২ ॥

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājitā
sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam
karṇānandi-kala-dhvanir vahatu me jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-līlā-sudhā-svardhunī

SYNONYMS

kṛṣṇa—of the holy name of Lord Kṛṣṇa; *utkīrtana*—loud chanting; *gāna*—singing; *nartana*—dancing; *kalā*—of the other fine arts; *pāthojani*—with lotuses; *bhrājitā*—beautified; *sat-bhakta*—of pure devotees; *āvali*—rows; *haṁsa*—of swans; *cakra*—*cakravāka* birds; *madhu-pa*—and bumblebees; *śreṇī*—like swarms; *vihāra*—of pleasure; *āspadam*—the abode; *karṇa-ānandi*—gladdening the ears; *kala*—melodious; *dhvaniḥ*—sound; *vahatu*—let it flow; *me*—my; *jihvā*—of the tongue; *maru*—desert-like; *prāṅgaṇe*—in the courtyard; *śrī-caitanya dayā-nidhe*—O Lord Caitanya, ocean of mercy; *tava*—of You; *lasat*—shining; *līlā-sudhā*—of the nectar of the pastimes; *svardhunī*—the Ganges.

TRANSLATION

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desert-like tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

PURPORT

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desert-like tongue. Despite crying in various conferences, therefore, the desert-like tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus, but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

TEXT 3

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ৩ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya*—all glory; *advaita-candra*—to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu and Lord Śrī Nityānanda. All glories to Advaitacandra, and all glories to the devotees of Lord Gaurāṅga.

TEXT 4

তৃতীয় শ্লোকের অর্থ করি বিবরণ।
বস্তু-নির্দেশরূপ মঙ্গলাচরণ ॥ ৪ ॥

tṛtīya ślokera artha kari vivaraṇa
vastu-nirdeśa-rūpa maṅgalācaraṇa

SYNONYMS

tṛtīya—third; *ślokera*—of the verse; *artha*—the meaning; *kari*—I do; *vivaraṇa*—description; *vastu*—of the Absolute Truth; *nirdeśa-rūpa*—in the form of delineation; *maṅgala*—auspicious; *ācaraṇa*—conduct.

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

TEXT 5

যদদ্বৈতং ব্রহ্মোপনিষদি তদপ্যস্য তনুভা
য আত্মান্তর্যামী পুরুষ ইতি সোঽস্যাংশবিভবঃ।
ষড়ৈশ্বর্যৈঃ পূর্ণো য ইহ ভগবান্ স স্বয়ময়ং
ন চৈতন্যাৎ কৃষ্ণাজ্জগতি পরতত্ত্বং পরমিহ ॥ ৫ ॥

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha

SYNONYMS

yat—that which; *advaitam*—without a second; *brahma*—the impersonal Brahman; *upaniṣadi*—in the *Upaniṣads; tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaryāmī*—indwelling Lord; *puruṣaḥ*—the supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *aṁśa-vibhavaḥ*—expansion of a plenary portion; *ṣaṭ-aiśvaryaiḥ*—with the six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this one; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the *Upaniṣads* speak very highly of the impersonal Brahman. The *Upaniṣads*, which are considered the most elevated portion of the Vedic literatures, are meant for persons who desire to get free from material association and who therefore approach a bona fide spiritual master for enlightenment. The prefix *upa* indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the *Upaniṣads* can free one from the entanglement of existence in the material world, and when thus liberated, one can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman. Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one's seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called *advaita-vāda*, or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Śrī Kṛṣṇa. Since Śrī Gaurasundara, or Lord Śrī Caitanya Mahāprabhu, is identical with Śrī Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramātmā, is a plenary representation of Caitanya Mahāprabhu. The *antaryāmī*, the Supersoul in everyone's heart, is

the controller of all living entities. This is confirmed in *Bhagavad-gītā,* wherein Lord Kṛṣṇa says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ:* "I am situated in everyone's heart." (Bg. 15.15) *Bhagavad-gītā* also states (Bg. 5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram,* indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the *Brahma-saṁhitā* states, *aṇḍāntara-stha-paramāṇu-cayāntara-stham:* the Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Śrī Kṛṣṇa Himself. He is described as *pūrṇa,* or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Śrī Rāma was an ideal king. He accepted the order of *sannyāsa* and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of *sannyāsa.* Although in Kali-yuga acceptance of the *sannyāsa* order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the *śāstras* to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not different from the Supreme Personality of Godhead Kṛṣṇa; no one is greater than or even equal to Him. In *Bhagavad-gītā* Lord Kṛṣṇa says to Arjuna, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O conquerer of wealth [Arjuna], there is no truth superior to Me." (Bg. 7.7) Thus it is here confirmed that there is no truth higher than Lord Śrī Kṛṣṇa Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the *yoga* practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramātmā because Bhagavān is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of *sac-cid-ānanda* (full life, knowledge and bliss). By realization of the *sat* portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman of the Lord. By realization of the *cit* portion of the Complete Whole (unlimited knowledge), one can realize the localized aspect of the Lord, Paramātmā. But neither of these partial realizations of the Complete Whole can help one realize *ānanda,* or complete bliss. Without such realization of *ānanda,* knowledge of the Absolute Truth is incomplete.

This verse of *Caitanya-caritāmṛta* by Kṛṣṇadāsa Kavirāja Gosvāmī is confirmed by a parallel statement in the *Tattva-sandarbha* by Śrīla Jīva Gosvāmī. In the Eighth Part of *Tattva-sandarbha* it is said that the Absolute Truth is sometimes approached as impersonal Brahman, which, although spiritual, is only a partial representation of the Absolute Truth. Nārāyaṇa, the predominating Deity in Vaikuṇṭha, is to be known as an expansion of Śrī Kṛṣṇa, but Śrī Kṛṣṇa is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

TEXT 6

ব্রহ্ম, আত্মা, ভগবান্—অনুবাদ তিন।
অঙ্গপ্রভা, অংশ, স্বরূপ—তিন বিধেয়-চিহ্ন ॥ ৬ ॥

brahma, ātmā, bhagavān——anuvāda tina
aṅga-prabhā, aṁśa, svarūpa——tina vidheya-cihna

SYNONYMS

brahma—the impersonal Brahman; *ātmā*—the localized Paramātmā; *bhagavān*—the Personality of Godhead; *anuvāda*—subjects; *tina*—three; *aṅga-prabhā*—bodily effulgence; *aṁśa*—partial manifestation; *sva-rūpa*—original form; *tina*—three; *vidheya-cihna*—predicates.

TRANSLATION

Impersonal Brahman, localized Paramātmā and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

TEXT 7

অনুবাদ আগে, পাছে বিধেয় স্থাপন।
সেই অর্থ কহি, শুন শাস্ত্রবিবরণ ॥ ৭ ॥

anuvāda āge, pāche vidheya sthāpana
sei artha kahi, śuna śāstra-vivaraṇa

SYNONYMS

anuvāda—the subject; *āge*—first; *pāche*—afterwards; *vidheya*—the predicate; *sthāpana*—placing; *sei*—this; *artha*—the meaning; *kahi*—I speak; *śuna*—please listen; *śāstra-vivaraṇa*—to the description of the scriptures.

TRANSLATION

A predicate always follows its subject. Now I shall explain the meaning of this verse according to the revealed scriptures.

TEXT 8

স্বয়ং ভগবান্ কৃষ্ণ, বিষ্ণু-পরতত্ত্ব।
পূর্ণজ্ঞান পূর্ণানন্দ পরম মহত্ত্ব ॥ ৮ ॥

svayaṁ bhagavān kṛṣṇa, viṣṇu-paratattva
pūrṇa-jñāna pūrṇānanda parama mahattva

SYNONYMS

svayam—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *viṣṇu*—of all-pervading Viṣṇu; *para-tattva*—the ultimate truth; *pūrṇa-jñāna*—full knowledge; *pūrṇa-ānanda*—full bliss; *parama*—supreme; *mahattva*—greatness.

TRANSLATION

Kṛṣṇa, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Viṣṇu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

TEXT 9

'নন্দসুত' বলি' যাঁরে ভাগবতে গাই।
সেই কৃষ্ণ অবতীর্ণ চৈতন্যগোসাঞি ॥ ৯ ॥

'nanda-suta' bali' yāṅre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāñi

SYNONYMS

nanda-suta—the son of Nanda Mahārāja; *bali'*—as; *yāṅre*—who; *bhāgavate*—in the *Śrīmad-Bhāgavatam; gāi*—is sung; *sei*—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—descended; *caitanya-gosāñi*—Lord Caitanya Mahāprabhu.

TRANSLATION

He whom Śrīmad-Bhāgavatam describes as the son of Nanda Mahārāja has descended to earth as Lord Caitanya.

PURPORT

According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramātmā and Bhagavān, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Śrī Caitanya Mahāprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramātmā, is only a partial representation of Lord Caitanya, who is identical with Bhagavān Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, Paramātmā as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the *Vedas* is *viṣṇu-tattva*, the Absolute Truth, Viṣṇu, the all-pervading Godhead. The *viṣṇu-tattva* has different categories, of which the highest is Lord Kṛṣṇa, the ultimate *viṣṇu-tattva*, as confirmed

in *Bhagavad-gītā* and throughout the Vedic literature. In the *Śrīmad-Bhāgavatam* the same Supreme Personality of Godhead Kṛṣṇa is described as Nandasuta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu because the conclusion of the Vedic literature is that there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all *tattvas* (truths), namely, Brahman, Paramātmā and Bhagavān, and that there is no difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin of all *tattvas*. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramātmā and Bhagavān.

TEXT 10

প্রকাশবিশেষে তেঁহ ধরে তিন নাম।
ব্রহ্ম, পরমাত্মা আর স্বয়ং-ভগবান্॥ ১০॥

prakāśa-viśeṣe teṅha dhare tina nāma
brahma, paramātmā āra svayaṁ-bhagavān

SYNONYMS

prakāśa—of manifestation; *viśeṣe*—in variety; *teṅha*—He; *dhare*—holds; *tina*—three; *nāma*—names; *brahma*—Brahman; *paramātmā*—Paramātmā (Supersoul); *āra*—and; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

In terms of His various manifestations, He is known in three features, called the impersonal Brahman, the localized Paramātmā and the original Personality of Godhead.

PURPORT

Śrīla Jīva Gosvāmī has explained the word *bhagavān* in his *Bhagavat-sandarbha*. The Personality of Godhead, being full of all conceivable and inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is a partial manifestation of the Absolute Truth realized in the absence of such complete potencies. The first syllable of the word *bhagavān* is *bha*, which means "sustainer" and "protector." The next letter, *ga*, means "leader," "pusher" and "creator." *Va* means "dwelling" (all living beings dwell in the Supreme Lord, and the Supreme Lord dwells within the heart of every living being). Combining all these concepts, the word *bhagavān* carries the import of inconceivable potency in knowledge, energy, strength, opulence, power and influence, devoid of all varieties of inferiority. Without such inconceivable potencies, one cannot fully sustain or protect. Our modern civilization is sustained by scientific arrangements devised by many great scientific brains. We

can just imagine, therefore, the gigantic brain whose arrangements sustain the gravity of the unlimited number of planets and satellites and who creates the unlimited space in which they float. If one considers the intelligence needed to orbit man-made satellites, one cannot be fooled into thinking that there is not a gigantic intelligence responsible for the arrangements of the various planetary systems. There is no reason to believe that all the gigantic planets float in space without the superior arrangement of a superior intelligence. This subject is clearly dealt with in *Bhagavad-gītā,* where the Personality of Godhead says, "I enter into each planet, and by My energy they stay in orbit." (Bg. 15.13) Were the planets not held in the grip of the Personality of Godhead, they would all scatter like dust in the air. Modern scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables *bha, ga* and *va* apply in terms of many different meanings. Through His different potential agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from *Bhagavad-gītā,* which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee's material attachments by force and baffling all his material protective agents, for thus the devotee must completely depend on the Lord's protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with His internal potential paraphernalia. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the *puruṣa-avatāras,* who are invested with potencies similar to His. The *puruṣa-avatāras* are also in the category of *bhagavat-tattva* because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deputes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state assemble in a fair to enjoy for a short period, the government deputes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need of such an officer, and he returns home. Such an officer is compared to the Paramātmā.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him; yet they are subject to His control. Thus

they are never equal to the Lord or one with Him. The Lord who associates with the living being is the Paramātmā or supreme living being. No one, therefore, should view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth which exists eternally during the creation, maintenance and annihilation of the material world and in which the living beings rest in trance is called the impersonal Brahman.

TEXT 11

বদন্তি তত্তত্ত্ববিদস্তত্ত্বং যজ্‌জ্ঞানমদ্বয়ম্‌।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ১১ ॥

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead."

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of *Śrīmad-Bhāgavatam,* where Sūta Gosvāmī answers the questions of the sages headed by Śaunaka Ṛṣi concerning the essence of all scriptural instructions. *Tattva-vidaḥ* refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as Brahman, sometimes as Paramātmā and sometimes as Bhagavān. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal Brahman, and one who tries to approach the Absolute through *yoga* practice will be able to realize Paramātmā, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavān, the Personality of Godhead.

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure

devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Śrī Kṛṣṇa, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called *māyā.* One who is not Kṛṣṇa conscious is ruled by the spell of *māyā* under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Viṣṇu, the controller of *māyā,* are nondual. Empiric philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic *yogīs* who try to locate the Paramātmā accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in its relationship with Kṛṣṇa, and therefore his realization is the most perfect of all.

TEXT 12

তাঁহার অঙ্গের শুদ্ধ কিরণ-মণ্ডল।
উপনিষৎ কহে তাঁরে ব্রহ্ম সুনির্মল ॥ ১২ ॥

tāṅhāra aṅgera śuddha kiraṇa-maṇḍala
upaniṣat kahe tāṅre brahma sunirmala

SYNONYMS

tāṅhāra—His; *aṅgera*—of the body; *śuddha*—pure; *kiraṇa*—of rays; *maṇḍala*—realm; *upaniṣat*—the *Upaniṣads; kahe*—say; *tāṅre*—unto that; *brahma*—Brahman; *su-nirmala*—transcendental.

TRANSLATION

What the Upaniṣads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

PURPORT

A *mantra* of the *Muṇḍaka Upaniṣad* (2.2.10-12) gives information regarding the bodily effulgence of the Supreme Personality of Godhead. It states:

hiraṇmaye pare kośe
virajaṁ brahma niṣkalam
tac chubhraṁ jyotiṣāṁ jyotis
tad yad ātma-vido viduḥ

na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvam idaṁ vibhāti

brahmaivedam amṛtaṁ purastād brahma
paścād brahma dakṣiṇataś cottareṇa
adhaś cordhvaṁ ca prasṛtaṁ brahmai-
vedaṁ viśvam idaṁ variṣṭham

"In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies."

TEXT 13

চর্মচক্ষে দেখে যৈছে সূর্য নির্বিশেষ।
জ্ঞানমার্গে লৈতে নারে কৃষ্ণের বিশেষ ॥ ১৩ ॥

carma-cakṣe dekhe yaiche sūrya nirviśeṣa
jñāna-mārge laite nāre kṛṣṇera viśeṣa

SYNONYMS

carma-cakṣe—by the naked eye; *dekhe*—one sees; *yaiche*—just as; *sūrya*—the sun; *nirviśeṣa*—without variegatedness; *jñāna-mārge*—by the path of philosophical speculation; *laite*—to accept; *nāre*—not able; *kṛṣṇera*—of Lord Kṛṣṇa; *viśeṣa*—the variety.

TRANSLATION

As with the naked eye one cannot know the sun except as a glowing substance, merely by philosophical speculation one cannot understand Lord Kṛṣṇa's transcendental varieties.

TEXT 14

যস্য প্রভা প্রভবতো জগদণ্ডকোটি-
কোটীষ্বশেষবসুধাদিবিভূতিভিন্নম্।
তদ্ব্রহ্ম নিষ্কলমনন্তমশেষভূতং
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৪ ॥

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṇḍa*—of universes; *koṭi-koṭīṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets, etc; *vibhūti*—with opulences; *bhinnam*—becoming variegated; *tat*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."

PURPORT

This verse appears in the *Brahma-saṁhitā* (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.

TEXT 15

কোটী কোটী ব্রহ্মাণ্ডে যে ব্রহ্মের বিভূতি।
সেই ব্রহ্ম গোবিন্দের হয় অঙ্গকান্তি ॥ ১৫ ॥

koṭī koṭī brahmāṇḍe ye brahmera vibhūti
sei brahma govindera haya aṅga-kānti

SYNONYMS

koṭī—tens of millions; *koṭī*—tens of millions; *brahma-aṇḍe*—in universes; *ye*—which; *brahmera*—of Brahman; *vibhūti*—opulences; *sei*—that; *brahma*—Brahman; *govindera*—of Lord Govinda; *haya*—is; *aṅga-kānti*—bodily effulgence.

TRANSLATION

The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda.

TEXT 16

সেই গোবিন্দ ভজি আমি, তেহোঁ মোর পতি।
তাঁহার প্রসাদে মোর হয় সৃষ্টিশক্তি ॥ ১৬ ॥

sei govinda bhaji āmi, tehoṅ mora pati
tāṅhāra prasāde mora haya sṛṣṭi-śakti

SYNONYMS

sei—that; *govinda*—Lord Govinda; *bhaji*—worship; *āmi*—I; *tehoṅ*—He; *mora*—my; *pati*—Lord; *tāṅhāra*—His; *prasāde*—by the mercy; *mora*—my; *haya*—becomes; *sṛṣṭi*—of creation; *śakti*—power.

TRANSLATION

I [Brahmā] worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe.

PURPORT

Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun's heat and light are nondifferent from the sun. In the same way, the unlimited potencies of Govinda are nondifferent from Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. *Bhagavad-gītā* clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

TEXT 17

মুনয়ো বাতবাসনাঃ শ্রমণা ঊর্দ্ধমন্থিনঃ ।
ব্রহ্মাখ্যং ধাম তে যান্তি শান্তাঃ সন্ন্যাসিনোঽমলাঃ ॥ ১৭ ॥

munayo vāta-vāsanāḥ
śramaṇā ūrddhva-manthinaḥ
brahmākhyaṁ dhāma te yānti
śāntāḥ sannyāsino 'malāḥ

SYNONYMS

munayaḥ—saints; *vāta-vāsanāḥ*—naked; *śramaṇāḥ*—who perform severe physical penances; *ūrddhva*—raised up; *manthinaḥ*—whose semina; *brahma-ākhyam*—known as Brahmaloka; *dhāma*—to the abode; *te*—they; *yānti*—go; *śāntāḥ*—equipoised in Brahman; *sannyāsinaḥ*—who are in the renounced order of life; *amalāḥ*—pure.

TRANSLATION

"Naked saints and sannyāsīs who undergo severe physical penances, who can raise the semina to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloka."

PURPORT

In this verse from *Śrīmad-Bhāgavatam* (11.6.47), *vāta-vāsanāḥ* refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semina, either knowingly or unknowingly. By such celibacy they are able to raise the semina to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

TEXT 18

আত্মান্তর্যামী যাঁরে যোগশাস্ত্রে কয়।
সেহ গোবিন্দের অংশ বিভূতি যে হয়॥ ১৮॥

ātmāntaryāmī yāṅre yoga-śāstre kaya
seha govindera aṁśa vibhūti ye haya

SYNONYMS

ātmā antaryāmī—indwelling Supersoul; *yāṅre*—who; *yoga-śāstre*—in the scriptures of *yoga; kaya*—is spoken; *seha*—that; *govindera*—of Govinda; *aṁśa*—plenary portion; *vibhūti*—expansion; *ye*—which; *haya*—is.

TRANSLATION

He who is described in the yoga-śāstras as the indwelling Supersoul [ātmā antaryāmī] is also a plenary portion of Govinda's personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments or pastimes are completely transcendental. He is on the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His *puruṣa-avatāra,* who directs the aggregate material energy and all the conditioned souls. By understanding the three expansions of the *puruṣa,* a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Mahā-Viṣṇu is Kṣīrodakaśāyī Viṣṇu, the Supersoul within every living entity. As the Supersoul of the total living entities, or the second *puruṣa,* He is known as Garbhodakaśāyī Viṣṇu. As the creator or original

cause of innumerable universes, or the first *puruṣa,* who is lying on the Causal Ocean, He is called Mahā-Viṣṇu. The three *puruṣas* direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their relationship with the Supersoul. Indeed, the system of *yoga* is the process of transcending the influence of the material elements by establishing a connection with the *puruṣa* known as Paramātmā. One who has thoroughly studied the intricacies of creation can know very easily that this Paramātmā is the plenary portion of the Supreme Being, Śrī Kṛṣṇa.

TEXT 19

অনন্ত স্ফটিকে যৈছে এক সূর্য ভাসে।
তৈছে জীবে গোবিন্দের অংশ প্রকাশে॥ ১৯॥

ananta sphaṭike yaiche eka sūrya bhāse
taiche jīve govindera aṁśa prakāśe

SYNONYMS

ananta—unlimited; *sphaṭike*—in crystals; *yaiche*—just as; *eka*—one; *sūrya*—sun; *bhāse*—appears; *taiche*—just so; *jīve*—in the living entity; *govindera*—of Govinda; *aṁśa*—portion; *prakāśe*—manifests.

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as Paramātmā] in the hearts of all living beings.

PURPORT

The sun is situated in a specific location but is reflected in countless jewels and appears in innumerable localized aspects. Similarly, the Supreme Personality of Godhead, although eternally present in His transcendental abode Goloka Vṛndāvana, is reflected in everyone's heart as the Supersoul. In the *Upaniṣads* it is said that the *jīva* (living entity) and Paramātmā (Supersoul) are like two birds sitting in the same tree. The Supersoul engages the living being in executing fruitive work as a result of his deeds in the past, but the Paramātmā has nothing to do with such engagements. As soon as the living being ceases to act in terms of fruitive work and takes to the service of the Lord (Paramātmā), coming to know of His supremacy, he is immediately freed from all designations, and in that pure state he enters the kingdom of God known as Vaikuṇṭha.

The Supersoul (Paramātmā), the guide of the individual living beings, does not take part in fulfilling the desires of the living beings, but He arranges for their fulfillment by material nature. As soon as an individual soul becomes conscious of his eternal relationship with the Supersoul and looks only toward Him, he at once becomes free from the entanglements of material enjoyment. Christian philosophers

who do not believe in the law of *karma* put forward the argument that it is absurd for one to accept the results of past deeds of which he has no consciousness. A criminal is first reminded of his misdeeds by witnesses in a law court, and then he is punished. If death is complete forgetfulness, why should a person be punished for his past misdeeds? The conception of Paramātmā is an invincible answer to these fallacious arguments. The Paramātmā is the witness of the past activities of the individual living being. A man may not remember what he has done in his childhood, but his father, who has seen him grow through different stages of development, certainly remembers. Similarly, the living being undergoes many changes of body through many lives, but the Supersoul is also with him and remembers all his activities, despite his evolution through different bodies.

TEXT 20

অথবা বহুনৈতেন কিং জ্ঞাতেন তবার্জুন।
বিষ্টভ্যাহমিদং কৃৎস্নমেকাংশেন স্থিতো জগৎ ॥ ২০ ॥

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-aṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

TRANSLATION

[The Personality of Godhead, Śrī Kṛṣṇa, said:] "What more shall I say to you? I live throughout this cosmic manifestation merely by My single plenary portion."

PURPORT

Describing His own potencies to Arjuna, the Personality of Godhead Śrī Kṛṣṇa spoke this verse of *Bhagavad-gītā* (Bg. 10.42).

TEXT 21

তমিমমহমজং শরীরভাজাং
হৃদি হৃদি ধিষ্ঠিতমাত্মকল্পিতানাম্।
প্রতিদৃশমিব নৈকধার্কমেকং
সমধিগতোঽস্মি বিধূতভেদমোহঃ ॥ ২১ ॥

tam imam aham ajaṁ śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām
pratidṛśam iva naikadhārkam ekaṁ
samadhigato 'smi vidhūta-bheda-mohaḥ

SYNONYMS

tam—Him; *imam*—this; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned souls endowed with bodies; *hṛdi hṛdi*—in each of the hearts; *dhiṣṭhitam*—situated; *ātma*—by themselves; *kalpitānām*—which are imagined; *pratidṛśam*—for every eye; *iva*—like; *na eka-dhā*—not in one way; *arkam*—the sun; *ekam*—one; *samadhigataḥ*—one who has obtained; *asmi*—I am; *vidhūta*—removed; *bheda-mohaḥ*—whose misconception of duality.

TRANSLATION

[Grandfather Bhīṣma said:] "As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as Paramātmā in every living being. But when a seer knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramātmā to be only Your plenary portion."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (1.9.42) was spoken by Bhīṣmadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Kṛṣṇa and numberless friends, admirers, relatives and sages had gathered on the scene as Mahārāja Yudhiṣṭhira took moral and religious instructions from the dying Bhīṣma. Just as the final moment arrived for him, Bhīṣma spoke this verse while looking at Lord Kṛṣṇa.

Just as the one sun is the object of vision of many different persons, so the one partial representation of Lord Kṛṣṇa who lives in the heart of every living entity as Paramātmā is a variously perceived object. One who comes intimately in touch with Lord Kṛṣṇa by engaging in His eternal service sees the Supersoul as the localized partial representation of the Supreme Personality of Godhead. Bhīṣma knew the Supersoul to be a partial expansion of Lord Kṛṣṇa, whom he understood to be the supreme unborn transcendental form.

TEXT 22

সেইত গোবিন্দ সাক্ষাচ্চৈতন্য গোসাঞি।
জীব নিস্তারিতে ঐছে দয়ালু আর নাই॥ ২২॥

seita govinda sākṣāc caitanya gosāñi
jīva nistārite aiche dayālu āra nāi

SYNONYMS

seita—that; *govinda*—Govinda; *sākṣāt*—personally; *caitanya*—Lord Caitanya; *gosāñi*—Gosāñi; *jīva*—the fallen living entities; *nistārite*—to deliver; *aiche*—such; *dayālu*—a merciful Lord; *āra*—another; *nāi*—there is not.

TRANSLATION

That Govinda personally appears as Caitanya Gosāñi. No other Lord is as merciful in delivering the fallen souls.

PURPORT

Having described Govinda in terms of His Brahman and Paramātmā features, now the author of *Śrī Caitanya-caritāmṛta* advances his argument to prove that Lord Śrī Caitanya Mahāprabhu is the identical personality. The same Lord Śrī Kṛṣṇa, in the garb of a devotee of Śrī Kṛṣṇa, descended to this mortal world to reclaim the fallen human beings who had misunderstood the Personality of Godhead even after the explanation of *Bhagavad-gītā.* In *Bhagavad-gītā* the Personality of Godhead Śrī Kṛṣṇa directly instructed that the Supreme is a person. Impersonal Brahman is His glowing effulgence, Paramātmā is His partial representation, and all men are therefore advised to follow the path of Śrī Kṛṣṇa, leaving aside all mundane "isms." Offenders misunderstood this instruction, however, because of their poor fund of knowledge. Thus by His causeless, unlimited mercy Śrī Kṛṣṇa came again as Śrī Caitanya Gosāñi.

The author of *Śrī Caitanya-caritāmṛta* most emphatically stresses that Lord Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself. He is not an expansion of the *prakāśa* or *vilāsa* forms of Śrī Kṛṣṇa; He is the *svayaṁ-rūpa,* Govinda. Apart from the relevant scriptural evidence forwarded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, there are innumerable statements regarding Lord Caitanya's being the Supreme Lord Himself. The following examples may be cited:

(1) From the *Caitanya Upaniṣad: gauraḥ sarvātmā mahā-puruṣo mahātmā mahā-yogī tri-guṇātītaḥ sattva-rūpo bhaktiṁ loke kāśyati.* "Lord Gaura, who is the all-pervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world."

(2) From the *Śvetāśvatara Upaniṣad:*

tam īśvarāṇāṁ paramaṁ maheśvaraṁ
taṁ devatānāṁ paramaṁ ca daivatam
patiṁ patīnāṁ paramaṁ parastād
vidāma devaṁ bhuvaneśam īḍyam

"O Supreme Lord, You are the Supreme Maheśvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable." (*Śvet. Up.* 6.7)

mahān prabhur vai puruṣaḥ
sattvasyaiṣa pravartakaḥ
sunirmalām imāṁ prāptim
īśāno jyotir avyayaḥ

"The Supreme Personality of Godhead is Mahāprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible *brahmajyoti.*" (*Śvet. Up.* 3.12)

(3) From the *Muṇḍaka Upaniṣad* (3.1.3):

yadā paśyaḥ paśyate rukma-varṇaṁ
kartāram īśaṁ puruṣaṁ brahma-yonim

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From *Śrīmad-Bhāgavatam:*

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla-bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death." (*Bhāg.* 11.5.33)

tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." (*Bhāg.* 11.5.34)

Prahlāda said:

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, *ṛṣis,* aquatics and so on. Thus You illumi-

nate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three *yugas*]." (*Bhāg.* 7.9.38)

(5) From the *Kṛṣṇa-yāmala. Puṇya-kṣetre nava-dvīpe bhaviṣyāmi śacī-sutaḥ.* "I shall appear in the holy land of Navadvīpa as the son of Śacīdevī."

(6) From the *Vāyu Purāṇa. Kalau saṅkīrtanārambhe bhaviṣyāmi śacī-sutaḥ.* "In the Age of Kali when the *saṅkīrtana* movement is inaugurated, I shall descend as the son of Śacīdevī."

(7) From the *Brahma-yāmala:*

athavāhaṁ dharādhāme
bhūtvā mad-bhakta-rūpa-dhṛk
māyāyāṁ ca bhaviṣyāmi
kalau saṅkīrtanāgame

"Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śacī in Kali-yuga to start the *saṅkīrtana* movement."

(8) From the *Ananta-saṁhitā:*

ya eva bhagavān kṛṣṇo
rādhikā-prāṇa-vallabhaḥ
sṛṣṭyādau sa jagan-nātho
gaura āsīn maheśvari

"The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī, and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Maheśvarī."

TEXT 23

পরব্যোমেতে বৈসে নারায়ণ নাম।
ষড়ৈশ্বর্যপূর্ণ লক্ষ্মীকান্ত ভগবান্॥ ২৩॥

para-vyomete vaise nārāyaṇa nāma
ṣaḍ-aiśvarya-pūrṇa lakṣmī-kānta bhagavān

SYNONYMS

para-vyomete—in the transcendental world; *vaise*—sits; *nārāyaṇa*—Lord Nārāyaṇa; *nāma*—of the name; *ṣaṭ-aiśvarya*—of six kinds of opulences; *pūrṇa*—full; *lakṣmī-kānta*—the husband of the goddess of opulence; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Lord Nārāyaṇa, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

TEXT 24

বেদ, ভাগবত, উপনিষৎ, আগম ।
'পূর্ণতত্ত্ব' যাঁরে কহে, নাহি যাঁর সম ॥ ২৪ ॥

veda, bhāgavata, upaniṣat, āgama
'pūrṇa-tattva' yāṅhre kahe, nāhi yāṅhra sama

SYNONYMS

veda—the *Vedas; bhāgavata*—*Śrīmad-Bhāgavatam; upaniṣat*—the *Upaniṣads; āgama* —other transcendental literatures; *pūrṇa-tattva*—full truth; *yāṅhre*—unto whom; *kahe* —they say; *nāhi*—there is not; *yāṅhra*—whose; *sama*—equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the *Vedas* regarding the personal feature of the Absolute Truth. Some of them are as follows:

(1) From the *Ṛk-saṁhitā* (1.22.20):

tad viṣṇoḥ paramaṁ padaṁ
sadā paśyanti sūrayaḥ
divīva cakṣurātatam

"The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes."

(2) From the *Nārāyaṇātharva-śira Upaniṣad: nārāyaṇād eva samutpadyante nārāyaṇāt pravartante nārāyaṇe pralīyante. atha nityo nārāyaṇaḥ. nārāyaṇa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam. śuddho deva eko nārāyaṇo na dvitīyo 'sti kaścit.* "It is from Nārāyaṇa only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Nārāyaṇa is eternally existing. Everything that exists now or will be created in the future is nothing but Nārāyaṇa, who is the unadulterated Deity. There is only Nārāyaṇa and nothing else."

(3) From the *Nārāyaṇa Upaniṣad: yataḥ prasūtā jagataḥ prasūtā.* "Nārāyaṇa is the source from whom all the universes emanate."

(4) From the *Hayaśīrṣa-pañcarātra: paramātmā harir devaḥ.* "Hari is the Supreme Lord."

(5) From the *Bhāgavatam* (11.3.34-35):

nārāyaṇābhidhānasya
brahmaṇaḥ paramātmanaḥ

niṣṭhām arhatha no vaktuṁ
yūyaṁ hi brahma-vittamāḥ

"O best of the *brāhmaṇas,* please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā."

sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-jāgara-suṣuptiṣu sad bahiś ca
dehendriyāsu-hṛdayāni caranti yena
sañjīvitāni tad avehi paraṁ narendra

"O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness—namely waking, dreaming and deep sleep—as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme."

TEXT 25

ভক্তিযোগে ভক্ত পায় যাঁহার দর্শন।
সূর্য যেন সবিগ্রহ দেখে দেবগণ ॥ ২৫ ॥

bhakti-yoge bhakta pāya yāṅhāra darśana
sūrya yena savigraha dekhe deva-gaṇa

SYNONYMS

bhakti-yoge—by devotional service; *bhakta*—the devotee; *pāya*—obtains; *yāṅhāra*—whose; *darśana*—sight; *sūrya*—the sun-god; *yena*—like; *sa-vigraha*—with form; *dekhe*—they see; *deva-gaṇa*—the denizens of heaven.

TRANSLATION

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

PURPORT

The Supreme Personality of Godhead has His :ternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sun-god is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of

earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the Absolute Truth ends in the realization of impersonal Brahman and the localized Paramātmā but not the Supreme Transcendental Personality.

TEXT 26

জ্ঞানযোগমার্গে তাঁরে ভজে যেই সব।
ব্রহ্ম-আত্মরূপে তাঁরে করে অনুভব ॥ ২৬ ॥

jñāna-yoga-mārge tāṅre bhaje yei saba
brahma-ātma-rūpe tāṅre kare anubhava

SYNONYMS

jñāna—of philosophical speculation; *yoga*—and of mystic *yoga; mārge*—on the paths; *tāṅre*—Him; *bhaje*—worship; *yei*—who; *saba*—all; *brahma*—of impersonal Brahman; *ātma*—and of the Supersoul, [Paramātmā]; *rūpe*—in the forms; *tāṅre*—Him; *kare*—do; *anubhava*—perceive.

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramātmā.

PURPORT

Those who are fond of mental speculation (*jñāna-mārga*) or want to meditate in mystic *yoga* to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

TEXT 27

উপাসনা-ভেদে জানি ঈশ্বর-মহিমা।
অতএব সূর্য তাঁর দিয়েত উপমা ॥ ২৭ ॥

upāsanā-bhede jāni īśvara-mahimā
ataeva sūrya tāṅra diyeta upamā

SYNONYMS

upāsanā-bhede—by the different paths of worship; *jāni*—I know; *Īśvara*—of the Supreme Lord; *mahimā*—greatness; *ataeva*—therefore; *sūrya*—the sun; *tāṅra*—of Him; *diyeta*—was given; *upamā*—simile.

TRANSLATION

Thus one may understand the glories of the Lord through different modes of worship, as the example of the sun illustrates.

TEXT 28

সেই নারায়ণ কৃষ্ণের স্বরূপ-অভেদ।
একই বিগ্রহ, কিন্তু আকার-বিভেদ ॥ ২৮ ॥

sei nārāyaṇa kṛṣṇera svarūpa-abheda
eka-i vigraha, kintu ākāra-vibheda

SYNONYMS

sei—that; *nārāyaṇa*—Lord Nārāyaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—original form; *abheda*—not different; *eka-i*—one; *vigraha*—identity; *kintu*—but; *ākāra*—of bodily features; *vibheda*—difference.

TRANSLATION

Nārāyaṇa and Śrī Kṛṣṇa are the same Personality of Godhead, but although They are identical, Their bodily features are different.

TEXT 29

ইহোঁত দ্বিভুজ, তিঁহো ধরে চারি হাথ।
ইহোঁ বেণু ধরে, তিঁহো চক্রাদিক সাথ ॥ ২৯ ॥

iṅhota dvi-bhuja, tiṅho dhare cāri hātha
iṅho veṇu dhare, tiṅho cakrādika sātha

SYNONYMS

iṅhota—this one; *dvi-bhuja*—two arms; *tiṅho*—He; *dhare*—manifests; *cāri*—four; *hātha*—hands; *iṅho*—this one; *veṇu*—flute; *dhare*—holds; *tiṅho*—He; *cakra-ādika*—the wheel, etc.; *sātha*—with.

TRANSLATION

This Personality of Godhead [Śrī Kṛṣṇa] has two hands and holds a flute, whereas the other [Nārāyaṇa] has four hands, with conch, wheel, mace and lotus.

PURPORT

Nārāyaṇa is identical to Śrī Kṛṣṇa. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Nārāyaṇa the Lord is manifested with four hands, but as Kṛṣṇa He is manifested with two hands.

TEXT 30

নারায়ণস্ত্বং ন হি সর্বদেহিনা-
মাত্মাস্যধীশাখিললোকসাক্ষী ।
নারায়ণোঽঙ্গং নরভূ-জলায়না-
ত্তচ্চাপি সত্যং ন তবৈব মায়া ॥ ৩০ ॥

nārāyaṇas tvaṁ na hi sarva-dehināṁ
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyaṁ*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyana? Nārāyana refers to one whose abode is in the water born from Nara, and that Nārāyana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This statement, which is from *Śrīmad-Bhāgavatam* (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their cows from the pasturing grounds, but when he returned to the pastures he saw that all the boys and cows were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa, he

admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣirodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

TEXT 31

শিশু বৎস হরি' ব্রহ্মা করি অপরাধ।
অপরাধ ক্ষমাইতে মাগেন প্রসাদ ॥ ৩১ ॥

śiśu vatsa hari' brahmā kari aparādha
aparādha kṣamāite māgena prasāda

SYNONYMS

śiśu—playmates; *vatsa*—calves; *hari'*—stealing; *brahmā*—Lord Brahmā; *kari*—making; *aparādha*—offense; *aparādha*—offense; *kṣamāite*—to pardon; *māgena*—begged; *prasāda*—mercy.

TRANSLATION

After Brahmā had offended Kṛṣṇa by stealing His playmates and cows, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

TEXT 32

তোমার নাভিপদ্ম হৈতে আমার জন্মোদয়।
তুমি পিতা-মাতা, আমি তোমার তনয় ॥ ৩২ ॥

tomāra nābhi-padma haite āmāra janmodaya
tumi pitā-mātā, āmi tomāra tanaya

SYNONYMS

tomāra—Your; *nābhi-padma*—lotus of the navel; *haite*—from; *āmāra*—my; *janma-udaya*—birth; *tumi*—You; *pitā*—father; *mātā*—mother; *āmi*—I; *tomāra*—Your; *tanaya*—son.

TRANSLATION

"I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son.

TEXT 33

পিতা মাতা বালকের না লয় অপরাধ।
অপরাধ ক্ষম, মোরে করহ প্রসাদ ॥ ৩৩ ॥

pitā mātā bālakera nā laya aparādha
aparādha kṣama, more karaha prasāda

SYNONYMS

pitā—father; *mātā*—mother; *bālakera*—of the child; *nā*—not; *laya*—take seriously; *aparādha*—the offense; *aparādha*—the offense; *kṣama*—please pardon; *more*—unto me; *karaha*—please show; *prasāda*—mercy.

TRANSLATION

"Parents never take seriously the offenses of their children. I therefore beg Your pardon and ask for Your benediction."

TEXT 34

কৃষ্ণ কহেন—ব্রহ্মা, তোমার পিতা নারায়ণ।
আমি গোপ, তুমি কৈছে আমার নন্দন॥ ৩৪॥

kṛṣṇa kahena—brahmā, tomāra pitā nārāyaṇa
āmi gopa, tumi kaiche āmāra nandana

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kahena*—says; *brahmā*—O Lord Brahmā; *tomāra*—your; *pitā*—father; *nārāyaṇa*—Lord Nārāyaṇa; *āmi*—I (am); *gopa*—cowherd boy; *tumi*—you; *kaiche*—how; *āmāra*—My; *nandana*—son.

TRANSLATION

Śrī Kṛṣṇa said: "O Brahmā, your father is Nārāyaṇa. I am but a cowherd boy. How can you be My son?"

TEXT 35

ব্রহ্মা বলেন, তুমি কি না হও নারায়ণ।
তুমি নারায়ণ—শুন তাহার কারণ॥ ৩৫॥

brahmā balena, tumi ki nā hao nārāyaṇa
tumi nārāyaṇa—śuna tāhāra kāraṇa

SYNONYMS

brahmā—Lord Brahmā; *balena*—says; *tumi*—You; *ki nā hao*—are not; *nārāyaṇa*—Lord Nārāyaṇa; *tumi*—You; *nārāyaṇa*—Lord Nārāyaṇa; *śuna*—please hear; *tāhāra*—of that; *kāraṇa*—reason.

TRANSLATION

Brahmā replied, "Are You not Nārāyaṇa? You are certainly Nārāyaṇa. Please listen as I state the proofs.

TEXT 36

প্রাকৃতাপ্রাকৃত-সৃষ্ট্যে যত জীবরূপ।
তাহার যে আত্মা তুমি মূল-স্বরূপ ॥ ৩৬ ॥

prākṛtāprākṛta-sṛṣṭye yata jīva-rūpa
tāhāra ye ātmā tumi mūla-svarūpa

SYNONYMS

prākṛta—material; *aprākṛta*—and spiritual; *sṛṣṭye*—in the creations; *yata*—as many as there are; *jīva-rūpa*—the living beings; *tāhāra*—of them; *ye*—who; *ātmā*—the Supersoul; *tumi*—You; *mūla-svarūpa*—ultimate source.

TRANSLATION

"All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Kṛṣṇa. The conditioned souls who remain within the material cosmic creation are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because they are eternally averse to transcendental loving devotion to the Supreme Lord.

Saṅkarṣaṇa is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationships with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. One considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent; he is but a minute particle of the energy of Lord Saṅkarṣaṇa. All living beings exist under the control of the Supreme Lord, who is therefore called Nārāyaṇa.

TEXT 37

পৃথ্বী যৈছে ঘটকুলের কারণ আশ্রয়।
জীবের নিদান তুমি, তুমি সর্বাশ্রয় ॥ ৩৭ ॥

pṛthvī yaiche ghaṭa-kulera kāraṇa āśraya
jīvera nidāna tumi, tumi sarvāśraya

SYNONYMS

pṛthvī—the earth; *yaiche*—just as; *ghaṭa*—of earthen pots; *kulera*—of the multitude; *kāraṇa*—the cause; *āśraya*—the shelter; *jīvera*—of the living beings; *nidāna*—root cause; *tumi*—You; *tumi*—You; *sarva-āśraya*—shelter of all.

TRANSLATION

"As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT

As the vast earth is the source for the ingredients of all earthen pots, so the supreme soul is the source for the complete substance of all individual living entities. The cause of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in *Bhagavad-gītā* (7.10), where the Lord says, *bījaṁ māṁ sarva-bhūtānām* ("I am the seed of all living entities"), and in the *Upaniṣads*, which say, *nityo nityānāṁ cetanaś cetanānām* ("the Lord is the supreme leader among all the eternal living beings").

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of *viśiṣṭādvaita-vāda* philosophy explain the *Vedānta-sūtra* by saying that although the living entity has two kinds of bodies—subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements)—and although he thus lives in three bodily dimensions (gross, subtle and spiritual)—he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead who emanates the material and spiritual worlds is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds. The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy. Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds. The Vaiṣṇavas following Lord Caitanya stress the doctrine of *acintya-bhedābheda-tattva*, which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.

TEXT 38

'নার'-শব্দে কহে সর্বজীবের নিচয়।
'অয়ন'-শব্দেতে কহে তাহার আশ্রয়॥ ৩৮॥

'nāra'-śabde kahe sarva-jīvera nicaya
'ayana'-śabdete kahe tāhāra āśraya

SYNONYMS

nāra-śabde—by the word *nāra; kahe*—one means; *sarva-jīvera*—of all living entities; *nicaya*—the assemblage; *ayana-śabdete*—by the word *ayana; kahe*—one means; *tāhāra*—of them; *āśraya*—the refuge.

TRANSLATION

"The word 'nāra' refers to the aggregate of all the living beings, and the word 'ayana' refers to the refuge of them all.

TEXT 39

অতএব তুমি হও মূল নারায়ণ।
এই এক হেতু, শুন দ্বিতীয় কারণ ॥ ৩৯ ॥

ataeva tumi hao mūla nārāyaṇa
ei eka hetu, śuna dvitīya kāraṇa

SYNONYMS

ataeva—therefore; *tumi*—You; *hao*—are; *mūla*—original; *nārāyaṇa*—Nārāyaṇa; *ei*—this; *eka*—one; *hetu*—reason; *śuna*—please listen; *dvitīya*—second; *kāraṇa*—to the reason.

TRANSLATION

"You are therefore the original Nārāyaṇa. This is one reason; please listen as I state the second.

TEXT 40

জীবের ঈশ্বর—পুরুষাদি অবতার।
তাঁহা সবা হৈতে তোমার ঐশ্বর্য অপার ॥ ৪০ ॥

jīvera īśvara—puruṣādi avatāra
tāṅhā sabā haite tomāra aiśvarya apāra

SYNONYMS

jīvera—of the living beings; *īśvara*—the Supreme Lord; *puruṣa-ādi—puruṣa* incarnations, etc.; *avatāra*—incarnations; *tāṅhā*—them; *sabā*—all; *haite*—than; *tomāra*—Your; *aiśvarya*—opulences; *apāra*—boundless.

TRANSLATION

"The direct Lords of the living beings are the puruṣa incarnations. But Your opulence and power are more exalted than Theirs.

TEXT 41

অতএব অধীশ্বর তুমি সর্ব পিতা।
তোমার শক্তিতে তাঁরা জগৎ-রক্ষিতা ॥ ৪১ ॥

ataeva adhīśvara tumi sarva pitā
tomāra śaktite tāṅrā jagat-rakṣitā

SYNONYMS

ataeva—therefore; *adhīśvara*—primeval Lord; *tumi*—You; *sarva*—of all; *pitā*—father; *tomāra*—Your; *śaktite*—by the energy; *tāṅrā*—They; *jagat*—of the cosmic creations; *rakṣitā*—protectors.

TRANSLATION

"Therefore You are the primeval Lord, the original father of everyone. They [the puruṣas] are protectors of the universes by Your power.

TEXT 42

নারের অয়ন যাতে করহ পালন।
অতএব হও তুমি মূল নারায়ণ ॥ ৪২ ॥

nārera ayana yāte karaha pālana
ataeva hao tumi mūla nārāyaṇa

SYNONYMS

nārera—of the living beings; *ayana*—the shelters; *yāte*—those to whom; *karaha*—You give; *pālana*—protection; *ataeva*—therefore; *hao*—are; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"Since You protect those who are the shelters of all living beings, You are the original Nārāyaṇa.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the three *puruṣa-avatāras.* But the potent energy displayed by Śrī Kṛṣṇa is far more extensive than that of the *puruṣas.* Śrī Kṛṣṇa is therefore the original father and Lord who protects all creative manifestations through His various plenary portions. Since He sustains even the shelters of the collective living beings, there is no doubt that Śrī Kṛṣṇa is the original Nārāyaṇa.

TEXT 43

তৃতীয় কারণ শুন শ্রীভগবান্।
অনন্ত ব্রহ্মাণ্ড বহু বৈকুণ্ঠাদি ধাম ॥ ৪৩ ॥

tṛtīya kāraṇa śuna śrī-bhagavān
ananta brahmāṇḍa bahu vaikuṇṭhādi dhāma

SYNONYMS

tṛtīya—third; *kāraṇa*—reason; *śuna*—please hear; *śrī-bhagavān*—O Supreme Personality of Godhead; *ananta*—unlimited; *brahma-aṇḍa*—universes; *bahu*—many; *vaikuṇṭha-ādi*—Vaikuṇṭha, etc.; *dhāma*—planets.

TRANSLATION

"O my Lord, O Supreme Personality of Godhead! Kindly hear my third reason. There are countless universes and fathomless transcendental Vaikuṇṭhas.

TEXT 44

ইথে যত জীব, তার ত্রৈকালিক কর্ম।
তাহা দেখ, সাক্ষী তুমি, জান সব মর্ম ॥ ৪৪ ॥

ithe yata jīva, tāra trai-kālika karma
tāhā dekha, sākṣī tumi, jāna saba marma

SYNONYMS

ithe—in these; *yata*—as many; *jīva*—living beings; *tāra*—of them; *trai-kālika*—past, present, and future; *karma*—the activities; *tāhā*—that; *dekha*—You see; *sākṣī*—witness; *tumi*—You; *jāna*—You know; *saba*—of everything; *marma*—the essence.

TRANSLATION

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.

TEXT 45

তোমার দর্শনে সর্ব জগতের স্থিতি।
তুমি না দেখিলে কারো নাহি স্থিতি গতি ॥ ৪৫ ॥

tomāra darśane sarva jagatera sthiti
tumi nā dekhile kāro nāhi sthiti gati

SYNONYMS

tomāra—Your; *darśane*—by the seeing; *sarva*—all; *jagatera*—of the universe; *sthiti*—maintenance; *tumi*—You; *nā dekhile*—in not seeing; *kāro*—of anyone; *nāhi*—there is not; *sthiti*—staying; *gati*—moving.

TRANSLATION

"All the worlds exist because You oversee them. None can live, move or have their being without Your supervision.

TEXT 46

নারের অয়ন যাতে কর দরশন।
তাহাতেও হও তুমি মূল নারায়ণ॥ ৪৬॥

nārera ayana yāte kara daraśana
tāhāteo hao tumi mūla nārāyaṇa

SYNONYMS

nārera—of the living beings; *ayana*—the motion; *yāte*—since; *kara*—You do; *daraśana*—seeing; *tāhāteo*—therefore; *hao*—are; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Nārāyaṇa."

PURPORT

Śrī Kṛṣṇa, in His Paramātmā feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As Paramātmā, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Śrī Kṛṣṇa knows what the living beings have done for hundreds and thousands of past births, He sees what they are doing now, and therefore He knows the results of their present actions that will fructify in the future. As stated in *Bhagavad-gītā*, the entire cosmic situation is created as soon as He glances over the material energy. Nothing can exist without His superintendence. Since He sees even the abode for rest of the collective living beings, He is the original Nārāyaṇa.

TEXT 47

কৃষ্ণ কহেন—ব্রহ্মা, তোমার না বুঝি বচন।
জীব-হৃদি, জলে বৈসে সেই নারায়ণ॥ ৪৭॥

kṛṣṇa kahena—brahmā, tomāra nā bujhi vacana
jīva-hṛdi, jale vaise sei nārāyaṇa

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kahena*—says; *brahmā*—O Brahmā; *tomāra*—your; *nā*—not; *bujhi*—I understand; *vacana*—speech; *jīva*—of the living entity; *hṛdi*—in the heart; *jale*—in the water; *vaise*—sits; *sei*—that; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

Kṛṣṇa said: "Brahmā, I cannot understand what you are saying. Lord Nārāyaṇa is He who sits in the hearts of all living beings and lies down in the waters of the Kāraṇa Ocean."

TEXT 48

ব্রহ্মা কহে—জলে জীবে যেই নারায়ণ।
সে সব তোমার অংশ—এ সত্য বচন ॥ ৪৮ ॥

brahmā kahe—jale jīve yei nārāyaṇa
se saba tomāra aṁśa—e satya vacana

SYNONYMS

brahmā—Lord Brahmā; *kahe*—says; *jale*—in the water; *jīve*—in the living being; *yei*—who; *nārāyaṇa*—Nārāyaṇa; *se*—They; *saba*—all; *tomāra*—Your; *aṁśa*—plenary part; *e*—this; *satya*—truthful; *vacana*—word.

TRANSLATION

Brahmā replied: "What I have said is true. The same Lord Nārāyaṇa who lives on the waters and in the hearts of all living beings is but a plenary portion of You."

TEXT 49

কারণাব্ধি-গর্ভোদক-ক্ষীরোদকশায়ী।
মায়াদ্বারে সৃষ্টি করে, তাতে সব মায়ী ॥ ৪৯ ॥

kāraṇābdhi-garbhodaka-kṣīrodaka-śāyī
māyā-dvāre sṛṣṭi kare, tāte saba māyī

SYNONYMS

kāraṇa-abdhi—Kāraṇodakaśāyī Viṣṇu; *garbha-udaka*—Garbhodakaśāyī Viṣṇu; *kṣīra-udaka-śāyī*—Kṣīrodakaśāyī Viṣṇu; *māyā-dvāre*—with the material energy; *sṛṣṭi*—creation; *kare*—They do; *tāte*—therefore; *saba*—all; *māyī*—connected with *māyā*.

TRANSLATION

The Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī forms of Nārāyaṇa all create in cooperation with the material energy. In this way They are attached to māyā.

TEXT 50

সেই তিন জলশায়ী সর্ব-অন্তর্যামী।
ব্রহ্মাণ্ডবৃন্দের আত্মা যে পুরুষ-নামী ॥ ৫০ ॥

sei tina jala-śāyī sarva-antaryāmī
brahmāṇḍa-vṛndera ātmā ye puruṣa-nāmī

SYNONYMS

sei—these; *tina*—three; *jala-śāyī*—lying in the water; *sarva*—of all; *antaryāmī*—the Supersoul; *brahma-aṇḍa*—of universes; *vṛndera*—of the multitude; *ātmā*—Supersoul; *ye*—who; *puruṣa*—*puruṣa; nāmī*—named.

TRANSLATION

These three Viṣṇus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first puruṣa.

TEXT 51

হিরণ্যগর্ভের আত্মা গর্ভোদকশায়ী।
ব্যষ্টিজীব-অন্তর্যামী ক্ষীরোদকশায়ী ॥ ৫১ ॥

hiraṇya-garbhera ātmā garbhodaka-śāyī
vyaṣṭi-jīva-antaryāmī kṣīrodaka-śāyī

SYNONYMS

hiraṇya-garbhera—of the total of the living entities; *ātmā*—the Supersoul; *garbha-udaka-śāyī*—Garbhodakaśāyī Viṣṇu; *vyaṣṭi*—the individual; *jīva*—of the living entity; *antaryāmī*—Supersoul; *kṣīra-udaka-śāyī*—Kṣīrodakaśāyī Viṣṇu.

TRANSLATION

Garbhodakaśāyī Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of each individual living being.

TEXT 52

এ সভার দর্শনেতে আছে মায়াগন্ধ।
তুরীয় কৃষ্ণের নাহি মায়ার সম্বন্ধ ॥ ৫২ ॥

e sabhāra darśanete āche māyā-gandha
turīya kṛṣṇera nāhi māyāra sambandha

SYNONYMS

e—this; *sabhāra*—of the assembly; *darśanete*—in seeing; *āche*—there is; *māyā-gandha*—connection with *māyā; turīya*—the fourth; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *māyāra*—of the material energy; *sambandha*—connection.

TRANSLATION

Superficially we see that these puruṣas have a relationship with māyā, but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy.

PURPORT

The three *puruṣas*—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—all have a relationship with the material energy, called *māyā,* because through *māyā* They create the material cosmos. These three *puruṣas,* who lie on the Kāraṇa, Garbha and Kṣīra waters, are the Supersoul of everything that be. Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living beings, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of all individual living entities. Because all of Them are somehow attracted to the affairs of the material energy, They can be said to have some affection for *māyā.* But the transcendental position of Śrī Kṛṣṇa Himself is not even slightly tinged by *māyā.* His transcendental state is called *turīya,* or the fourth-dimensional stage.

TEXT 53

বিরাড্ হিরণ্যগর্ভশ্চ কারণং চেত্যুপাধয়ঃ।
ঈশস্য যত্ত্রিভির্হীনং তুরীয়ং তৎ প্রচক্ষতে ॥ ৫৩ ॥

virāḍ hiraṇya-garbhaś ca
kāraṇaṁ cety upādhayaḥ
īśasya yat tribhir hīnaṁ
turīyaṁ tat pracakṣate

SYNONYMS

virāṭ—the *virāṭ* manifestation; *hiraṇya-garbhaḥ*—the *hiraṇyagarbha* manifestation; *kāraṇam*—the *kāraṇa* manifestation; *ca*—and; *iti*—thus; *upādhayaḥ*—particular designations; *īśasya*—of the Lord; *yat*—that which; *tribhiḥ*—these three; *hīnam*—without; *turīyam*—the fourth; *tat*—that; *pracakṣate*—he considers.

TRANSLATION

"In the material world the Lord is designated as virāṭ, hiraṇyagarbha and kāraṇa. But beyond these three designations, the Lord is ultimately in the fourth dimension."

PURPORT

The phenomenal manifestation of the supreme whole, the noumenal soul of everything, and the cause or causal nature are all but designations of the *puruṣas*, who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Śrīdhara Svāmī's commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of *Śrīmad-Bhāgavatam.*

TEXT 54

যদ্যপি তিনের মায়া লইয়া ব্যবহার।
তথাপি তৎস্পর্শ নাহি, সভে মায়া-পার ॥ ৫৪ ॥

yadyapi tinera māyā la-iyā vyavahāra
tathāpi tat-sparśa nāhi, sabhe māyā-pāra

SYNONYMS

yadyapi—although; *tinera*—of these three; *māyā*—the material energy; *la-iyā*—taking; *vyavahāra*—the dealings; *tathāpi*—still; *tat*—of that; *sparśa*—the touch; *nāhi*—there is not; *sabhe*—all of them; *māyā-pāra*—beyond the material energy.

TRANSLATION

Although these three features of the Lord deal directly with the material energy, none of them are touched by it. They are all beyond illusion.

TEXT 55

এতদীশনমীশস্য প্রকৃতিস্থোঽপি তদ্‌গুণৈঃ।
ন যুজ্যতে সদাত্মস্থৈর্যথা বুদ্ধিস্তদাশ্রয়া ॥ ৫৫ ॥

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat—this; *īśanam*—opulence; *īśasya*—of the Supreme Lord; *prakṛti-sthaḥ*—situated in the material nature; *api*—although; *tat*—of *māyā; guṇaiḥ*—by the qualities; *na*—not; *yujyate*—is affected; *sadā*—always; *ātma-sthaiḥ*—which are situated in His own energy; *yathā*—as also; *buddhiḥ*—the intelligence; *tat*—of Him; *āśrayā*—which has taken shelter.

TRANSLATION

"This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (1.11.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Kṛṣṇa consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

TEXT 56

সেই তিন জনের তুমি পরম আশ্রয়।
তুমি মূল নারায়ণ—ইথে কি সংশয়॥ ৫৬॥

sei tina janera tumi parama āśraya
tumi mūla nārāyaṇa——ithe ki saṁśaya

SYNONYMS

sei—these; *tina*—three; *janera*—of the plenary portions; *tumi*—You; *parama*—ultimate; *āśraya*—shelter; *tumi*—You; *mūla*—primeval; *nārāyaṇa*—Nārāyaṇa; *ithe*—in this; *ki*—what; *saṁśaya*—doubt.

TRANSLATION

"You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Nārāyaṇa.

PURPORT

Brahmā has confirmed that Lord Kṛṣṇa is the Supreme, the source of the three manifestations known as Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu). For His pastimes, Lord Kṛṣṇa has four original manifestations—namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The first *puruṣa-avatāra,* Mahā-Viṣṇu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Saṅkarṣaṇa; the second *puruṣa,* Garbhodakaśāyī Viṣṇu, is an expansion of Pradyumna; and the third *puruṣa,* Kṣīrodakaśāyī Viṣṇu, is an expansion from Aniruddha. All these are within the category of manifestations of Nārāyaṇa, who is a manifestation of Śrī Kṛṣṇa.

TEXT 57

সেই তিনের অংশী পরব্যোম-নারায়ণ।
তেঁহ তোমার বিলাস, তুমি মূল-নারায়ণ ॥ ৫৭ ॥

sei tinera aṁśī paravyoma-nārāyaṇa
teṅha tomāra vilāsa, tumi mūla-nārāyaṇa

SYNONYMS

sei—these; *tinera*—of the three; *aṁśī*—source; *para-vyoma*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *teṅha*—He; *tomāra*—Your; *vilāsa*—pastime expansion; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"The source of these three features is the Nārāyaṇa in the spiritual sky. He is Your vilāsa expansion. Therefore You are the ultimate Nārāyaṇa."

TEXT 58

অতএব ব্রহ্মবাক্যে—পরব্যোম-নারায়ণ।
তেঁহো কৃষ্ণের বিলাস—এই তত্ত্ব-বিবরণ ॥ ৫৮ ॥

ataeva brahma-vākye——paravyoma-nārāyaṇa
teṅho kṛṣṇera vilāsa——ei tattva-vivaraṇa

SYNONYMS

ataeva—therefore; *brahma*—of Lord Brahmā; *vākye*—in the speech; *para-vyoma*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *teṅho*—He; *kṛṣṇera*—of Lord Kṛṣṇa; *vilāsa*—pastime incarnation; *ei*—this; *tattva*—of the truth; *vivaraṇa*—description.

TRANSLATION

Therefore according to the authority of Brahmā, the Nārāyaṇa who is the predominating Deity in the transcendental world is but the vilāsa feature of Kṛṣṇa. This has now been conclusively proved.

TEXT 59

এই শ্লোক তত্ত্ব-লক্ষণ ভাগবত-সার।
পরিভাষা-রূপে ইহার সর্বত্রাধিকার ॥ ৫৯ ॥

ei śloka tattva-lakṣaṇa bhāgavata-sāra
paribhāṣā-rūpe ihāra sarvatrādhikāra

SYNONYMS

ei—this; *śloka*—verse; *tattva*—the truth; *lakṣaṇa*—indicating; *bhāgavata*—of *Śrīmad-Bhāgavatam; sāra*—the essence; *paribhāṣā*—of synonyms; *rūpe*—in the form; *ihāra*—of this (*Śrīmad-Bhāgavatam*); *sarvatra*—everywhere; *adhikāra*—jurisdiction.

TRANSLATION

The truth indicated in this verse [text 30] is the essence of Śrīmad-Bhāgavatam. This conclusion, through synonyms, applies everywhere.

TEXT 60

ব্রহ্ম, আত্মা, ভগবান্—কৃষ্ণের বিহার।
এ অর্থ না জানি' মূর্খ অর্থ করে আর ॥ ৬০ ॥

brahma, ātmā, bhagavān——kṛṣṇera vihāra
e artha nā jāni' mūrkha artha kare āra

SYNONYMS

brahma—impersonal Brahman; *ātmā*—Supersoul; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇera*—of Lord Kṛṣṇa; *vihāra*—manifestations; *e*—this; *artha*—meaning; *nā*—not; *jāni'*—knowing; *mūrkha*—fools; *artha*—meaning; *kare*—make; *āra*—other.

TRANSLATION

Not knowing that Brahman, Paramātmā and Bhagavān are all features of Kṛṣṇa, foolish scholars speculate in various ways.

TEXT 61

অবতারী নারায়ণ, কৃষ্ণ অবতার।
তেঁহ চতুর্ভুজ, ইঁহ মনুষ্য-আকার ॥ ৬১ ॥

avatārī nārāyaṇa, kṛṣṇa avatāra
teṅha catur-bhuja, iṅha manuṣya-ākāra

SYNONYMS

avatārī—source of incarnations; *nārāyaṇa*—Lord Nārāyaṇa; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *teṅha*—that; *catuḥ-bhuja*—four arms; *iṅha*—this; *manuṣya*—like a man; *ākāra*—form.

TRANSLATION

Because Nārāyaṇa has four hands whereas Kṛṣṇa looks just like a man, they say that Nārāyaṇa is the original God whereas Kṛṣṇa is but an incarnation.

PURPORT

Some scholars argue that Nārāyaṇa is the original Personality of Godhead of whom Kṛṣṇa is an incarnation because Śrī Kṛṣṇa has two hands whereas Nārāyaṇa has four. Such unintelligent scholars do not understand the features of the Absolute.

TEXT 62

এইমতে নানারূপ করে পূর্বপক্ষ।
তাহারে নির্জিতে ভাগবত-পদ্য দক্ষ ॥ ৬২ ॥

ei-mate nānā-rūpa kare pūrva-pakṣa
tāhāre nirjite bhāgavata-padya dakṣa

SYNONYMS

ei-mate—thus; *nānā*—many; *rūpa*—forms; *kare*—takes; *pūrva-pakṣa*—the objections; *tāhāre*—them; *nirjite*—overcoming; *bhāgavata*—of *Śrīmad-Bhāgavatam*; *padya*—poetry; *dakṣa*—expert.

TRANSLATION

In this way their arguments appear in various forms, but the poetry of the Bhāgavatam expertly refutes them all.

TEXT 63

বদন্তি তত্তত্ত্ববিদস্তত্ত্বং যজ্ জ্ঞানমদ্বয়ম্।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ৬৩ ॥

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personalty of Godhead."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (1.2.11).

TEXT 64

শুন ভাই এই শ্লোক করহ বিচার।
এক মুখ্যতত্ত্ব, তিন তাহার প্রচার ॥ ৬৪ ॥

śuna bhāi ei śloka karaha vicāra
eka mukhya-tattva, tina tāhāra pracāra

SYNONYMS

śuna—please listen; *bhāi*—brothers; *ei*—this; *śloka*—verse; *karaha*—please give; *vicāra*—consideration; *eka*—one; *mukhya*—principle; *tattva*—truth; *tina*—three; *tāhāra*—of that; *pracāra*—manifestations.

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

TEXT 65

অদ্বয়জ্ঞান তত্ত্ববস্তু কৃষ্ণের স্বরূপ।
ব্রহ্ম, আত্মা, ভগবান্—তিন তাঁর রূপ ॥ ৬৫ ॥

advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān——tina tāṅra rūpa

SYNONYMS

advaya-jñāna—knowledge without duality; *tattva-vastu*—the Absolute Truth; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—own nature; *brahma*—Brahman; *ātmā*—Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *tāṅra*—of Him; *rūpa*—forms.

TRANSLATION

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features—as Brahman, Paramātmā and Bhagavān.

PURPORT

In the verse from *Śrīmad-Bhāgavatam* cited above (*Bhāg.* 1.2.11), the principal word, *bhagavān*, indicates the Personality of Godhead, and Brahman and Paramātmā are concomitants deducted from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head. In other words, the

principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Śrī Kṛṣṇa (Bhagavān), is also known as Brahman and Paramātmā, although all these features are identical.

TEXT 66

এই শ্লোকের অর্থে তুমি হৈলা নির্বচন।
আর এক শুন ভাগবতের বচন॥ ৬৬॥

ei ślokera arthe tumi hailā nirvacana
āra eka śuna bhāgavatera vacana

SYNONYMS

ei—this; *ślokera*—of the verse; *arthe*—by the meaning; *tumi*—you; *hailā*—have become; *nirvacana*—speechless; *āra*—other; *eka*—one; *śuna*—please hear; *bhāgavatera*—of *Śrīmad-Bhāgavatam; vacana*—speech.

TRANSLATION

The import of this verse has stopped you from arguing. Now listen to another verse of Śrīmad-Bhāgavatam.

TEXT 67

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্তু ভগবান্ স্বয়ম্।
ইন্দ্রারি-ব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে॥ ৬৭॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puruṣa-avatāras; kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This statement of *Śrīmad-Bhāgavatam* (1.3.28) definitely negates the concept that Śrī Kṛṣṇa is an *avatāra* of Viṣṇu or Nārāyaṇa. Lord Śrī Kṛṣṇa is the original Personality of Godhead, the supreme cause of all causes. This verse clearly indicates that incarnations of the Personality of Godhead such as Śrī Rāma, Nṛsiṁha and Varāha all undoubtedly belong to the Viṣṇu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 68

সব অবতারের করি সামান্য-লক্ষণ।
তার মধ্যে কৃষ্ণচন্দ্রের করিল গণন ॥ ৬৮ ॥

saba avatārera kari sāmānya-lakṣaṇa
tāra madhye kṛṣṇa-candrera karila gaṇana

SYNONYMS

saba—all; *avatārera*—of the incarnations; *kari*—making; *sāmānya*—general; *lakṣaṇa*—symptoms; *tāra*—of them; *madhye*—in the middle; *kṛṣṇa-candrera*—of Lord Śrī Kṛṣṇa; *karila*—did; *gaṇana*—counting.

TRANSLATION

The Bhāgavatam describes the symptoms and deeds of the incarnations in general and counts Śrī Kṛṣṇa among them.

TEXT 69

তবে সূত গোসাঞি মনে পাঞা বড় ভয়।
যার যে লক্ষণ তাহা করিল নিশ্চয় ॥ ৬৯ ॥

tabe sūta gosāñi mane pāñā baḍa bhaya
yāra ye lakṣaṇa tāhā karila niścaya

SYNONYMS

tabe—then; *sūta gosāñi*—Sūta Gosvāmī; *mane*—in the mind; *pāñā*—obtaining; *baḍa*—great; *bhaya*—fear; *yāra*—of whom; *ye*—which; *lakṣaṇa*—symptoms; *tāhā*—that; *karila*—he made; *niścaya*—certainly.

TRANSLATION

This made Sūta Gosvāmī greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

TEXT 70

অবতার সব—পুরুষের কলা, অংশ।
স্বয়ং-ভগবান্ কৃষ্ণ সর্ব-অবতংস ॥ ৭০ ॥

avatāra saba——puruṣera kalā, aṁśa
svayaṁ-bhagavān kṛṣṇa sarva-avataṁsa

SYNONYMS

avatāra—the incarnations; *saba*—all; *puruṣera*—of the *puruṣa-avatāras; kalā*—parts of plenary portions; *aṁśa*—plenary portions; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *sarva*—of all; *avataṁsa*—crest.

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the puruṣa-avatāras, but the primeval Lord is Śrī Kṛṣṇa. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

TEXT 71

পূর্বপক্ষ কহে—তোমার ভাল ত' ব্যাখ্যান।
পরব্যোম-নারায়ণ স্বয়ং-ভগবান্ ॥ ৭১ ॥

pūrva-pakṣa kahe——tomāra bhāla ta' vyākhyāna
paravyoma-nārāyaṇa svayaṁ-bhagavān

SYNONYMS

pūrva-pakṣa—opposing side; *kahe*—says; *tomāra*—your; *bhāla*—nice; *ta'*—certainly; *vyākhyāna*—exposition; *para-vyoma*—situated in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

An opponent may say: "This is your interpretation, but actually the Supreme Lord is Nārāyaṇa, who is in the transcendental realm.

TEXT 72

তেঁহ আসি' কৃষ্ণরূপে করেন অবতার।
এই অর্থ শ্লোকে দেখি কি আর বিচার ॥ ৭২ ॥

teṅha āsi' kṛṣṇa-rūpe karena avatāra
ei artha śloke dekhi ki āra vicāra

SYNONYMS

teṅha—He (Nārāyaṇa); *āsi'*—coming; *kṛṣṇa-rūpe*—in the form of Lord Kṛṣṇa; *karena*—makes; *avatāra*—incarnation; *ei*—this; *artha*—meaning; *śloke*—in the verse; *dekhi*—I see; *ki*—what; *āra*—other; *vicāra*—consideration.

TRANSLATION

"He [Nārāyaṇa] incarnates as Lord Kṛṣṇa. This is the meaning of the verse as I see it. There is no need for further consideration."

TEXT 73

তারে কহে—কেনে কর কুতর্কানুমান।
শাস্ত্রবিরুদ্ধার্থ কভু না হয় প্রমাণ॥ ৭৩॥

tāre kahe——kene kara kutarkānumāna
śāstra-viruddhārtha kabhu nā haya pramāṇa

SYNONYMS

tāre—to him; *kahe*—one says; *kene*—why; *kara*—you make; *ku-tarka*—of a fallacious argument; *anumāna*—conjecture; *śāstra-viruddha*—contrary to scripture; *artha*—a meaning; *kabhu*—at any time; *nā*—not; *haya*—is; *pramāṇa*—evidence.

TRANSLATION

To such a misguided interpreter we may reply: "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture."

TEXT 74

অনুবাদমনুক্ত্বা তু ন বিধেয়মুদীরয়েৎ।
ন হ্যলব্ধাস্পদং কিঞ্চিৎ কুত্রচিৎ প্রতিতিষ্ঠতি॥ ৭৪॥

anuvādam anuktvā tu
na vidheyam udīrayet
na hy alabdhāspadaṁ kiñcit
kutracit pratitiṣṭhati

SYNONYMS

anuvādam—the subject; *anuktvā*—not stating; *tu*—but; *na*—not; *vidheyam*—the predicate; *udīrayet*—one should speak; *na*—not; *hi*—certainly; *alabdha-āspadam*—without a secure position; *kiñcit*—something; *kutracit*—anywhere; *pratitiṣṭhati*—stands.

TRANSLATION

"One should not state a predicate before its subject, for it cannot thus stand without proper support."

PURPORT

This rhetorical rule appears in the *Ekādaśī-tattva,* Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

TEXT 75

অনুবাদ না কহিয়া না কহি বিধেয়।
আগে অনুবাদ কহি, পশ্চাদ্বিধেয়॥ ৭৫॥

anuvāda nā kahiyā nā kahi vidheya
āge anuvāda kahi, paścād vidheya

SYNONYMS

anuvāda—the subject; *nā kahiyā*—not saying; *nā*—not; *kahi*—I say; *vidheya*—the predicate; *āge*- first; *anuvāda*—the subject; *kahi*—I say; *paścāt*—afterwards; *vidheya*—the predicate.

TRANSLATION

If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

TEXT 76

'বিধেয়' কহিয়ে তারে, যে বস্তু অজ্ঞাত।
'অনুবাদ' কহি তারে, যেই হয় জ্ঞাত॥ ৭৬॥

'vidheya' kahiye tāre, ye vastu ajñāta
'anuvāda' kahi tāre, yei haya jñāta

SYNONYMS

vidheya—the predicate; *kahiye*—I say; *tāre*—to him; *ye*—that; *vastu*—thing; *ajñāta*—unknown; *anuvāda*—the subject; *kahi*—I say; *tāre*—to him; *yei*—that which; *haya*—is; *jñāta*—known.

TRANSLATION

The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him.

TEXT 77

যৈছে কহি,—এই বিপ্র পরম পণ্ডিত।
বিপ্র—অনুবাদ, ইহার বিধেয়—পাণ্ডিত্য ॥ ৭৭ ॥

yaiche kahi,—ei vipra parama paṇḍita
vipra—anuvāda, ihāra vidheya—pāṇḍitya

SYNONYMS

yaiche—just as; *kahi*—I say; *ei*—this; *vipra*—*brāhmaṇa; parama*—great; *paṇḍita*—learned man; *vipra*—the *brāhmaṇa; anuvāda*—subject; *ihāra*—of this; *vidheya*—predicate; *pāṇḍitya*—erudition.

TRANSLATION

For example, we may say: "This vipra is a greatly learned man." In this sentence, the vipra is the subject, and the predicate is his erudition.

TEXT 78

বিপ্রত্ব বিখ্যাত তার পাণ্ডিত্য অজ্ঞাত।
অতএব বিপ্র আগে, পাণ্ডিত্য পশ্চাত ॥ ৭৮ ॥

vipratva vikhyāta tāra pāṇḍitya ajñāta
ataeva vipra āge, pāṇḍitya paścāta

SYNONYMS

vipratva—the quality of being a *vipra; vikhyāta*—well known; *tāra*—his; *pāṇḍitya*—erudition; *ajñāta*—unknown; *ataeva*—therefore; *vipra*—the word *vipra; āge*—first; *pāṇḍitya*—erudition; *paścāta*—afterwards.

TRANSLATION

The man's being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

TEXT 79

তৈছে ইঁহ অবতার সব হৈল জ্ঞাত।
কার অবতার ?—এই বস্তু অবিজ্ঞাত ॥ ৭৯ ॥

taiche iṅha avatāra saba haila jñāta
kāra avatāra?——ei vastu avijñāta

SYNONYMS

taiche—in the same way; *inha*—these; *avatāra*—incarnations; *saba*—all; *haila*—were; *jñāta*—known; *kāra*—whose; *avatāra*—incarnations; *ei*—this; *vastu*—thing; *avijñāta*—unknown.

TRANSLATION

In the same way, all these incarnations were known, but whose incarnations they are was unknown.

TEXT 80

'এতে'-শব্দে অবতারের আগে অনুবাদ।
'পুরুষের অংশ' পাছে বিধেয়-সংবাদ ॥ ৮০ ॥

'ete'-śabde avatārera āge anuvāda
'puruṣera aṁśa' pāche vidheya-saṁvāda

SYNONYMS

ete-śabde—in the word *ete* (these); *avatārera*—of the incarnations; *āge*—first; *anuvāda*—the subject; *puruṣera*—of the *puruṣa-avatāras; aṁśa*—plenary portions; *pāche*—afterwards; *vidheya*—of the predicate; *saṁvāda*—message.

TRANSLATION

First the word "ete" ["these"] establishes the subject [the incarnations]. Then "plenary portions of the puruṣa-avatāras" follows as the predicate.

TEXT 81

তৈছে কৃষ্ণ অবতার-ভিতরে হৈল জ্ঞাত।
তাঁহার বিশেষ-জ্ঞান সেই অবিজ্ঞাত ॥ ৮১ ॥

taiche kṛṣṇa avatāra-bhitare haila jñāta
tāṅhāra viśeṣa-jñāna sei avijñāta

SYNONYMS

taiche—in the same way; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra-bhitare*—among the incarnations; *haila*—was; *jñāta*—known; *tāṅhāra*—of Him; *viśeṣa-jñāna*—specific knowledge; *sei*—that; *avijñāta*—unknown.

TRANSLATION

In the same way, when Kṛṣṇa was first counted among the incarnations, specific knowledge about Him was still unknown.

TEXT 82

অতএব 'কৃষ্ণ'-শব্দ আগে অনুবাদ।
'স্বয়ং-ভগবত্তা' পিছে বিধেয়-সংবাদ ॥ ৮২ ॥

ataeva 'kṛṣṇa'-śabda āge anuvāda
'svayaṁ-bhagavattā' piche vidheya-saṁvāda

SYNONYMS

ataeva—therefore; *kṛṣṇa-śabda*—the word *kṛṣṇa*; *āge*—first; *anuvāda*—the subject; *svayam-bhagavattā*—being Himself the Supreme Personality of Godhead; *piche*—afterwards; *vidheya*—of the predicate; *saṁvāda*—the message.

TRANSLATION

Therefore first the word "kṛṣṇa" appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

TEXT 83

কৃষ্ণের স্বয়ং-ভগবত্তা—ইহা হৈল সাধ্য।
স্বয়ং-ভগবানের কৃষ্ণত্ব হৈল বাধ্য ॥ ৮৩ ॥

kṛṣṇera svayaṁ-bhagavattā——ihā haila sādhya
svayaṁ-bhagavānera kṛṣṇatva haila bādhya

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svayam-bhagavattā*—the quality of being Himself the Supreme Personality of Godhead; *ihā*—this; *haila*—was; *sādhya*—to be established; *svayam-bhagavānera*—of the Supreme Personality of Godhead; *kṛṣṇatva*—the quality of being Lord Kṛṣṇa; *haila*—was; *bādhya*—obligatory.

TRANSLATION

This establishes that Śrī Kṛṣṇa is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Kṛṣṇa.

TEXT 84

কৃষ্ণ যদি অংশ হৈত, অংশী নারায়ণ।
তবে বিপরীত হৈত সূতের বচন ॥ ৮৪ ॥

kṛṣṇa yadi aṁśa haita, aṁśī nārāyaṇa
tabe viparīta haita sūtera vacana

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *aṁśa*—plenary portion; *haita*—were; *aṁśī*—the source of all expansions; *nārāyaṇa*—Lord Nārāyaṇa; *tabe*—then; *viparīta*—the reverse; *haita*—would have been; *sūtera*—of Sūta Gosvāmī; *vacana*—the statement.

TRANSLATION

Had Kṛṣṇa been the plenary portion and Nārāyaṇa the primeval Lord, the statement of Sūta Gosvāmī would have been reversed.

TEXT 85

নারায়ণ অংশী যেই স্বয়ং-ভগবান্।
তেঁহ শ্রীকৃষ্ণ—ঐছে করিত ব্যাখ্যান॥ ৮৫॥

nārāyaṇa aṁśī yei svayaṁ-bhagavān
teṅha śrī-kṛṣṇa——aiche karita vyākhyāna

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; *aṁśī*—the source of all incarnations; *yei*—who; *svayam-bhagavān*—Himself the Supreme Personality of Godhead; *teṅha*—He; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *aiche*—in such a way; *karita*—would have made; *vyākhyāna*—explanation.

TRANSLATION

Thus he would have said: "Nārāyaṇa, the source of all incarnations, is the original Personality of Godhead. He has appeared as Śrī Kṛṣṇa."

TEXT 86

ভ্রম, প্রমাদ, বিপ্রলিপ্সা, করণাপাটব।
আর্ষ-বিজ্ঞবাক্যে নাহি দোষ এই সব॥ ৮৬॥

bhrama, pramāda, vipra-lipsā, karaṇāpāṭava
ārṣa-vijña-vākye nāhi doṣa ei saba

SYNONYMS

bhrama—mistakes; *pramāda*—illusion; *vipra-lipsā*—cheating; *karaṇa-apāṭava*—imperfectness of the senses; *ārṣa*—of the authoritative sages; *vijña-vākye*—in the wise speech; *nāhi*—not; *doṣa*—faults; *ei*—these; *saba*—all.

TRANSLATION

Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

PURPORT

Śrīmad-Bhāgavatam has listed the *avatāras,* the plenary expansions of the *puruṣa,* and Lord Kṛṣṇa appears among them. But the *Bhāgavatam* further explains Lord Kṛṣṇa's specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Nārāyaṇa, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements of *Śrīmad-Bhāgavatam* are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva never commit errors in their rhetorical arrangements. Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. *Pramāda* refers to inattention or misunderstanding of reality, and *vipra-lipsā* is the cheating propensity. *Karaṇāpāṭava* refers to imperfectness of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendentally situated, they cannot be misled by such deficiencies.

TEXT 87

বিরুদ্ধার্থ কহ তুমি, কহিতে কর রোষ।
তোমার অর্থে অবিমৃষ্টবিধেয়াংশ-দোষ ॥ ৮৭ ॥

viruddhārtha kaha tumi, kahite kara roṣa
tomāra arthe avimṛṣṭa-vidheyāṁśa-doṣa

SYNONYMS

viruddha-artha—contrary meaning; *kaha*—say; *tumi*—you; *kahite*—putting out; *kara*—you do; *roṣa*—anger; *tomāra*—your; *arthe*—in the meaning; *avimṛṣṭa-vidheya-aṁśa*—of the unconsidered predicate portion; *doṣa*—the fault.

TRANSLATION

You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

TEXT 88

যাঁর ভগবত্তা হৈতে অন্যের ভগবত্তা।
'স্বয়ং-ভগবান্'-শব্দের তাহাতেই সত্তা ॥ ৮৮ ॥

yāṅra bhagavattā haite anyera bhagavattā
'svayaṁ-bhagavān'-śabdera tāhātei sattā

SYNONYMS

yāṅra—of whom; *bhagavattā*—the quality of being the Supreme Personality of Godhead; *haite*—from; *anyera*—of others; *bhagavattā*—the quality of being the Supreme Personality of Godhead; *svayam-bhagavān-śabdera*—of the word *svayaṁ-bhagavān; tāhātei*—in that; *sattā*—the presence.

TRANSLATION

Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayaṁ bhagavān, or the primeval Lord.

TEXT 89

দীপ হৈতে যৈছে বহু দীপের জ্বলন।
মূল এক দীপ তাহা করিয়ে গণন ॥ ৮৯ ॥

dīpa haite yaiche bahu dīpera jvalana
mūla eka dīpa tāhā kariye gaṇana

SYNONYMS

dīpa—a lamp; *haite*—from; *yaiche*—just as; *bahu*—many; *dīpera*—of lamps; *jvalana*—lighting; *mūla*—the original; *eka*—one; *dīpa*—lamp; *tāhā*—that; *kariye*—I make; *gaṇana*—consideration.

TRANSLATION

When from one candle many others are lit, I consider that one the original.

PURPORT

The *Brahma-saṁhitā,* Chapter Five, verse 46, states that the *viṣṇu-tattva,* or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects. A burning lamp can light innumerable other lamps that are not inferior, but still one lamp must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the *viṣṇu-tattva,* but although they are equally powerful, the original powerful Personality of Godhead is considered the source. This example also explains

the appearance of qualitative incarnations like Lord Śiva and Lord Brahmā. According to Śrīla Jīva Gosvāmī, *śambhos tu tamo-dhiṣṭhānatvāt kajjalamaya-sūkṣma-dīpa-śikhā-sthānīyasya na tathā sāmyam.* "The *śambhu-tattva,* or the principle of Lord Śiva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance. The illumination from such a lamp is very minute. Therefore the power of Lord Śiva cannot compare to that of the Viṣṇu principle."

TEXT 90

তৈছে সব অবতারের কৃষ্ণ সে কারণ।
আর এক শ্লোক শুন, কুব্যাখ্যা-খণ্ডন ॥ ৯০ ॥

taiche saba avatārera kṛṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana

SYNONYMS

taiche—in a similar way; *saba*—all; *avatārera*—of the incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *se*—He; *kāraṇa*—the cause; *āra*—another; *eka*—one; *śloka*—verse; *śuna*—please hear; *ku-vyākhyā*—fallacious explanations; *khaṇḍana*—refuting.

TRANSLATION

Kṛṣṇa, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

TEXTS 91-92

অত্র সর্গো বিসর্গশ্চ স্থানং পোষণমূতয়ঃ।
মন্বন্তরেশানুকথা নিরোধো মুক্তিরাশ্রয়ঃ ॥ ৯১ ॥
দশমস্য বিশুদ্ধ্যর্থং নবানামিহ লক্ষণম্।
বর্ণয়ন্তি মহাত্মানঃ শ্রুতেনার্থেন চাঞ্জসা ॥ ৯২ ॥

atra sargo visargaś ca
sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ

daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā

SYNONYMS

atra—in the *Śrīmad-Bhāgavatam; sargaḥ*—the creation of the ingredients of the universe; *visargaḥ*—the creations of Brahmā; *ca*—and; *sthānam*—the maintenance of the creation; *poṣaṇam*—the favoring of the Lord's devotees; *ūtayaḥ*—impetuses for activity; *manu-antara*—prescribed duties given by the Manus; *īśa-anukathāḥ*—a description of the incarnations of the Lord; *nirodhaḥ*—the winding up of creation; *muktiḥ*—liberation; *āśrayaḥ*—the ultimate shelter, the Supreme Personality of Godhead; *daśamasya*—of the tenth (the *āśraya*); *viśuddhi-artham*—for the purpose of perfect knowledge; *navānām*—of the nine; *iha*—here; *lakṣaṇam*—the nature; *varṇayanti*—describe; *mahātmānaḥ*—the great souls; *śrutena*—by prayer; *arthena*—by explanation; *ca*—and; *añjasā*—direct.

TRANSLATION

"Here [in Śrīmad-Bhāgavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahmā, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahājanas have described these nine, directly or indirectly, through prayers or direct explanations."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (2.10.1) lists the ten subject matters dealt with in the text of the *Bhāgavatam.* Of these, the tenth is the substance, and the other nine are categories derived from the substance. These ten subjects are listed as follows.

(1) *Sarga:* the first creation by Viṣṇu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, intelligence, false ego and the total material energy or universal form.

(2) *Visarga:* the secondary creation, or the work of Brahmā in producing the moving and unmoving bodies in the universe (*brahmāṇḍa*).

(3) *Sthāna:* the maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu's function is more important and His glory greater than Brahmā's and Lord Śiva's, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.

(4) *Poṣaṇa:* special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.

(5) *Ūti:* the urge for creation or initiative power that is the cause of all inventions, according to the necessities of time, space and objects.

(6) *Manvantara:* the regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the *Manu-saṁhitā,* guide the way to such perfection.

(7) *Īśānukathā:* scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) *Nirodha:* the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.

(9) *Mukti:* liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind. When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original spiritual body and engage in transcendental loving service to the Lord in Vaikuṇṭha-loka or Kṛṣṇaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become *jīvan-mukta,* a liberated soul, even while in the material body.

(10) *Āśraya:* the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation. He is the source and support of all. The *āśraya* is also called the Supreme Brahman, as in the *Vedānta-sūtra* (*athāto brahma-jijñāsā, janmādy asya yataḥ*). *Śrīmad-Bhāgavatam* especially describes this Supreme Brahman as the *āśraya.* Śrī Kṛṣṇa is this *āśraya,* and therefore the greatest necessity of life is to study the science of Kṛṣṇa.

Śrīmad-Bhāgavatam accepts Śrī Kṛṣṇa as the shelter of all manifestations because Lord Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.

Two different principles are to be considered herein—namely, *āśraya,* the object providing shelter, and *āśrita,* the dependents requiring shelter. The *āśrita* exist under the original principle, the *āśraya.* The first nine categories, described in the first nine cantos of *Śrīmad-Bhāgavatam,* from creation to liberation, including the *puruṣa-avatāras,* the incarnations, the marginal energy or living entities, and the external energy or material world, are all *āśrita.* The prayers of *Śrīmad-Bhāgavatam,* however, aim for the *āśraya-tattva,* the Supreme Personality of Godhead, Śrī Kṛṣṇa. The great souls expert in describing *Śrīmad-Bhāgavatam* have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories. The real purpose of doing this is to know perfectly the Absolute Transcendence, Śrī Kṛṣṇa, for the entire creation, both material and spiritual, rests on the body of Śrī Kṛṣṇa.

TEXT 93

আশ্রয় জানিতে কহি এ নব পদার্থ।
এ নবের উৎপত্তি-হেতু সেই আশ্রয়ার্থ॥ ৯৩॥

āśraya jānite kahi e nava padārtha
e navera utpatti-hetu sei āśrayārtha

SYNONYMS

āśraya—the ultimate shelter; *jānite*—to know; *kahi*—I discuss; *e*—these; *nava*—nine; *pada-artha*—categories; *e*—these; *navera*—of the nine; *utpatti*—of the origin; *hetu*—cause; *sei*—that; *āśraya*—of the shelter; *artha*—the meaning.

TRANSLATION

To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

TEXT 94

কৃষ্ণ এক সর্বাশ্রয়, কৃষ্ণ সর্বধাম।
কৃষ্ণের শরীরে সর্ব-বিশ্বের বিশ্রাম॥ ৯৪॥

kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma
kṛṣṇera śarīre sarva-viśvera viśrāma

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *eka*—one; *sarva-āśraya*—shelter of all; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-dhāma*—the abode of all; *kṛṣṇera*—of Lord Kṛṣṇa; *śarīre*—in the body; *sarva-viśvera*—of all the universes; *viśrāma*—resting place.

TRANSLATION

The Personality of Godhead Śrī Kṛṣṇa is the shelter and abode of everything. All the universes rest in His body.

TEXT 95

দশমে দশমং লক্ষ্যমাশ্রিতাশ্রয়বিগ্রহম্।
শ্রীকৃষ্ণাখ্যং পরং ধাম জগদ্ধাম নমামি তৎ॥ ৯৫॥

daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyaṁ paraṁ dhāma
jagad-dhāma namāmi tat

SYNONYMS

daśame—in the Tenth Canto; *daśamam*—the tenth subject matter; *lakṣyam*—to be seen; *āśrita*—of the sheltered; *āśraya*—of the shelter; *vigraham*—who is the form;

śrī-kṛṣṇa-ākhyam—known as Lord Śrī Kṛṣṇa; *param*—supreme; *dhāma*—abode; *jagat-dhāma*—the abode of the universes; *namāmi*—I offer my obeisances; *tat*—to Him.

TRANSLATION

"The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him."

PURPORT

This quotation comes from Śrīdhara Svāmī's commentary on the first verse of the Tenth Canto, Chapter One, of *Śrīmad-Bhāgavatam*.

TEXT 96

কৃষ্ণের স্বরূপ, আর শক্তিত্রয়-জ্ঞান।
যাঁর হয়, তাঁর নাহি কৃষ্ণেতে অজ্ঞান॥ ৯৬॥

kṛṣṇera svarūpa, āra śaktitraya-jñāna
yāṅhra haya, tāṅhra nāhi kṛṣṇete ajñāna

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sva-rūpa*—the real nature; *āra*—and; *śakti-traya*—of the three energies; *jñāna*—knowledge; *yāṅhra*—whose; *haya*—there is; *tāṅhra*—of him; *nāhi*—there is not; *kṛṣṇete*—in Lord Kṛṣṇa; *ajñāna*—ignorance.

TRANSLATION

One who knows the real feature of Śrī Kṛṣṇa and His three different energies cannot remain ignorant about Him.

PURPORT

Śrīla Jīva Gosvāmī states in his *Bhagavat-sandarbha* (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, His potential parts and parcels (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of

space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the eternal Vaikuṇṭhalokas, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal Vaikuṇṭha nature.

These three energies of the Absolute Truth are also described in the *Viṣṇu Purāṇa,* where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the chief cause of all causes. *Māyā,* the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of *māyā* is inferior in quality to the marginal potency, which consists of the living beings, who are part and parcel of the Lord, it nevertheless has the power to control the living beings, just as fog can block the actions of a certain portion of the sun's rays although it cannot cover the sun. The living beings covered by the illusory energy evolve in different species of life, with bodies ranging from that of an insignificant ant to that of Brahmā, the constructor of the cosmos. The *pradhāna,* the chief cause of all causes in the impersonal vision, is none other than the Supreme Lord, whom one can see face to face in the internal potency. He takes the material all-pervasive form by His inconceivable power. Although all three potencies—namely, internal, external and marginal—are essentially one in the ultimate issue, they are different in action, like electric energy, which can produce both cold and heat under different conditions. The external and marginal potencies are so called under various conditions, but in the original internal potencies there are no such conditions, nor is it possible for the conditions of the external potency to exist in the marginal, or vice versa. One who is able to understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.

TEXT 97

কৃষ্ণের স্বরূপের হয় ষড়্‌বিধ বিলাস।
প্রাভব-বৈভব-রূপে দ্বিবিধ প্রকাশ ॥ ৯৭ ॥

kṛṣṇera svarūpera haya ṣaḍ-vidha vilāsa
prābhava-vaibhava-rūpe dvi-vidha prakāśa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sva-rūpera*—of the form; *haya*—there are; *ṣaṭ-vidha*—six kinds; *vilāsa*—pastime forms; *prābhava-vaibhava-rūpe*—in the divisions of *prābhava* and *vaibhava; dvi-vidha*—two kinds; *prakāśa*—manifestations.

TRANSLATION

The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary expansions. His two manifestations are prābhava and vaibhava.

PURPORT

Now the author of *Śrī Caitanya-caritāmṛta* turns to a description of the Personality of Godhead Kṛṣṇa in His innumerable expansions. The Lord primarily expands Himself in two categories, namely *prābhava* and *vaibhava.* The *prābhava* forms are fully potent like Śrī Kṛṣṇa, and the *vaibhava* forms are partially potent. The *prābhava* forms are manifested in relation with potencies, but the *vaibhava* forms are manifested in relation with excellences. The potent *prābhava* manifestations are also of two varieties: temporary and eternal. The Mohinī, Haṁsa and Śukla forms are manifested only temporarily, in terms of a particular age. Among the other *prābhavas,* who are not very famous according to the material estimation, are Dhanvantarī, Ṛṣabha, Vyāsa, Dattātreya and Kapila. Among the *vaibhava-prakāśa* forms are Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, Baladeva, Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu.

TEXT 98

অংশ-শক্ত্যাবেশরূপে দ্বিবিধাবতার।
বাল্য পৌগণ্ড ধর্ম দুই ত' প্রকার ॥ ৯৮ ॥

aṁśa-śaktyāveśa-rūpe dvi-vidhāvatāra
bālya paugaṇḍa dharma dui ta' prakāra

SYNONYMS

aṁśa—of the plenary expansion; *śakti-āveśa*—of the empowered; *rūpe*—in the forms; *dvi-vidha*—two kinds; *avatāra*—incarnations; *bālya*—childhood; *paugaṇḍa*—boyhood; *dharma*—characteristics of age; *dui*—two; *ta'*—certainly; *prakāra*—kinds.

TRANSLATION

His incarnations are of two kinds, namely partial and empowered. He appears in two ages—childhood and boyhood.

PURPORT

The *vilāsa* forms are six in number. Incarnations are of two varieties, namely *śaktyāveśa* (empowered) and *aṁśāveśa* (partial). These incarnations also come within the category of *prābhava* and *vaibhava* manifestations. Childhood and boyhood are two special features of the Personality of Godhead Śrī Kṛṣṇa, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Śrī Kṛṣṇa is always worshiped in this eternal adolescent form.

TEXT 99

কিশোরস্বরূপ কৃষ্ণ স্বয়ং অবতারী।
ক্রীড়া করে এই ছয়-রূপে বিশ্ব ভরি' ॥ ৯৯ ॥

kiśora-svarūpa kṛṣṇa svayaṁ avatārī
krīḍā kare ei chaya-rūpe viśva bhari'

SYNONYMS

kiśora-svarūpa—whose real nature is that of an adolescent; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—Himself; *avatārī*—the source of all incarnations; *krīḍā kare*—He plays; *ei*—these; *chaya-rūpe*—in six forms; *viśva*—the universes; *bhari'*—maintaining.

TRANSLATION

The Personality of Godhead, Śrī Kṛṣṇa, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

TEXT 100

এই ছয়-রূপে হয় অনন্ত বিভেদ।
অনন্তরূপে একরূপ, নাহি কিছু ভেদ ॥ ১০০ ॥

ei chaya-rūpe haya ananta vibheda
ananta-rūpe eka-rūpa, nāhi kichu bheda

SYNONYMS

ei—these; *chaya-rūpe*—in six forms; *haya*—there are; *ananta*—unlimited; *vibheda*—varieties; *ananta-rūpe*—in unlimited forms; *eka-rūpa*—one form; *nāhi*—there is not; *kichu*—any; *bheda*—difference.

TRANSLATION

In these six kinds of forms there are innumerable varieties. Although they are many, they are all one; there is no difference between them.

PURPORT

The Personality of Godhead manifests Himself in six different features: (1) *prābhava,* (2) *vaibhava,* (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Śrī Kṛṣṇa, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead's forms. The *jīvas,* or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

TEXT 101

চিচ্ছক্তি, স্বরূপশক্তি, অন্তরঙ্গা নাম।
তাহার বৈভব অনন্ত বৈকুণ্ঠাদি ধাম॥ ১০১॥

cic-chakti, svarūpa-śakti, antaraṅgā nāma
tāhāra vaibhava ananta vaikuṇṭhādi dhāma

SYNONYMS

cit-śakti—spiritual energy; *svarūpa-śakti*—personal energy; *antaraṅgā*—internal; *nāma*—named; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *vaikuṇṭha-ādi*—Vaikuṇṭha, etc.; *dhāma*—abodes.

TRANSLATION

The cit-śakti, which is also called svarūpa-śakti or antaraṅga-śakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

TEXT 102

মায়াশক্তি, বহিরঙ্গা, জগৎকারণ।
তাহার বৈভব অনন্ত ব্রহ্মাণ্ডের গণ॥ ১০২॥

māyā-śakti, bahiraṅgā, jagat-kāraṇa
tāhāra vaibhava ananta brahmāṇḍera gaṇa

SYNONYMS

māyā-śakti—the illusory energy; *bahiraṅgā*—external; *jagat-kāraṇa*—the cause of the universe; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *brahmaaṇḍera*—of universes; *gaṇa*—multitudes.

TRANSLATION

The external energy, called māyā-śakti, is the cause of innumerable universes with varied material potencies.

TEXT 103

জীবশক্তি তটস্থাখ্য, নাহি যার অন্ত।
মুখ্য তিন শক্তি, তার বিভেদ অনন্ত॥ ১০৩॥

jīva-śakti taṭasthākhya, nāhi yāra anta
mukhya tina śakti, tāra vibheda ananta

SYNONYMS

jīva-śakti—the energy of the living entity; *taṭastha-ākhya*—known as marginal; *nāhi*—there is not; *yāra*—of which; *anta*—end; *mukhya*—principal; *tina*—three; *śakti*—energies; *tāra*—of them; *vibheda*—varieties; *ananta*—unlimited.

TRANSLATION

The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT

The internal potency of the Lord, which is called *cit-śakti* or *antaraṅga-śakti,* exhibits variegatedness in the transcendental Vaikuṇṭha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The *Śvetāśvatara Upaniṣad* (6.8) informs us:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him nor greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

TEXT 104

এমত স্বরূপগণ, আর তিন শক্তি।
সভার আশ্রয় কৃষ্ণ, কৃষ্ণে সভার স্থিতি॥ ১০৪॥

e-mata svarūpa-gaṇa, āra tina śakti
sabhāra āśraya kṛṣṇa, kṛṣṇe sabhāra sthiti

SYNONYMS

e-mata—in this way; *svarūpa-gaṇa*—personal forms; *āra*—and; *tina*—three; *śakti*—energies; *sabhāra*—of the whole assembly; *āśraya*—the shelter; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇe*—in Lord Kṛṣṇa; *sabhāra*—of the whole assembly; *sthiti*—the existence.

TRANSLATION

These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Śrī Kṛṣṇa, the Transcendence. They have their existence in Him.

TEXT 105

যদ্যপি ব্রহ্মাণ্ডগণের পুরুষ আশ্রয়।
সেই পুরুষাদি সভার কৃষ্ণ মূলাশ্রয়॥ ১০৫॥

yadyapi brahmāṇḍa-gaṇera puruṣa āśraya
sei puruṣādi sabhāra kṛṣṇa mūlāśraya

SYNONYMS

yadyapi—although; *brahma-aṇḍa-gaṇera*—of the multitude of universes; *puruṣa*—the *puruṣa-avatāra; āśraya*—the shelter; *sei*—that; *puruṣa-ādi*—of the *puruṣa-avatāras*, etc.; *sabhāra*—of the assembly; *kṛṣṇa*—Lord Kṛṣṇa; *mūla-āśraya*—original source.

TRANSLATION

Although the three puruṣas are the shelter of all the universes, Lord Kṛṣṇa is the original source of the puruṣas.

TEXT 106

স্বয়ং ভগবান্ কৃষ্ণ, কৃষ্ণ সর্বাশ্রয়।
পরম ঈশ্বর কৃষ্ণ সর্বশাস্ত্রে কয়॥ ১০৬॥

svayaṁ bhagavān kṛṣṇa, kṛṣṇa sarvāśraya
parama īśvara kṛṣṇa sarva-śāstre kaya

SYNONYMS

svayam—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-āśraya*—the shelter of all; *parama*—Supreme; *īśvara*—Lord; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-śāstre*—all scriptures; *kaya*—say.

TRANSLATION

Thus the Personality of Godhead Śrī Kṛṣṇa is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Śrī Kṛṣṇa as the Supreme Lord.

TEXT 107

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচ্চিদানন্দবিগ্রহঃ।
অনাদিরাদির্গোবিন্দঃ সর্বকারণকারণম্ ॥ ১০৭ ॥

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anāndiḥ*—without beginning; *ādiḥ*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

PURPORT

This is the first verse of the Fifth Chapter of *Brahma-saṁhitā*.

TEXT 108

এ সব সিদ্ধান্ত তুমি জান ভালমতে।
তবু পূর্বপক্ষ কর আমা চালাইতে ॥ ১০৮ ॥

e saba siddhānta tumi jāna bhāla-mate
tabu pūrva-pakṣa kara āmā cālāite

SYNONYMS

e—these; *saba*—all; *siddhānta*—conclusions; *tumi*—you; *jāna*—know; *bhāla-mate*—in a good way; *tabu*—still; *pūrva-pakṣa*—objection; *kara*—you make; *āmā*—to me; *cālāite*—to give useless anxiety.

TRANSLATION

You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me.

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Śrī Kṛṣṇa as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.

TEXT 109

সেই কৃষ্ণ অবতারী ব্রজেন্দ্রকুমার।
আপনে চৈতন্যরূপে কৈল অবতার ॥ ১০৯ ॥

sei kṛṣṇa avatārī vrajendra-kumāra
āpane caitanya-rūpe kaila avatāra

SYNONYMS

sei—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatārī*—the source of all incarnations; *vrajendra-kumāra*—the son of the King of Vraja; *āpane*—personally; *caitanya-rūpe*—in the form of Lord Caitanya Mahāprabhu; *kaila*—made; *avatāra*—incarnation.

TRANSLATION

That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Śrī Caitanya Mahāprabhu.

TEXT 110

অতএব চৈতন্য গোসাঞি পরতত্ত্ব-সীমা।
তাঁরে ক্ষীরোদশায়ী কহি, কি তাঁর মহিমা ॥ ১১০ ॥

ataeva caitanya gosāñi paratattva-sīmā
tāṅre kṣīroda-śāyī kahi, ki tāṅra mahimā

SYNONYMS

ataeva—therefore; *caitanya gosāñi*—Lord Caitanya Mahāprabhu; *para-tattva-sīmā*—the highest limit of the Absolute Truth; *tāṅre*—Him; *kṣīroda-śāyī*—Kṣīrodakaśāyī Viṣṇu; *kahi*—if I say; *ki*—what; *tāṅra*—of Him; *mahimā*—glory.

TRANSLATION

Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakaśāyī Viṣṇu does not add to His glory.

TEXT 111

সেই ত' ভক্তের বাক্য নহে ব্যভিচারী।
সকল সম্ভবে তাঁতে, যাতে অবতারী ॥ ১১১ ॥

sei ta' bhaktera vākya nahe vyabhicārī
sakala sambhave tāṅte, yāte avatārī

SYNONYMS

sei—that; *ta'*—certainly; *bhaktera*—of a devotee; *vākya*—speech; *nahe*—is not; *vyabhicārī*—deviation; *sakala*—all; *sambhave*—possibilities; *tāṅte*—in Him; *yāte*—since; *avatārī*—the source of all incarnations.

TRANSLATION

But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

TEXT 112

অবতারীর দেহে সব অবতারের স্থিতি।
কেহো কোনমতে কহে, যেমন যার মতি॥ ১১২॥

avatārīra dehe saba avatārera sthiti
keho kona-mate kahe, yemana yāra mati

SYNONYMS

avatārīra—of the source; *dehe*—in the body; *saba*—all; *avatārera*—of the incarnations; *sthiti*—existence; *keho*—someone; *kona-mate*—in some way; *kahe*—says; *yemana*—as in the manner; *yāra*—of whom; *mati*—the opinion.

TRANSLATION

All other incarnations are potentially situated in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions because the original Personality of Godhead includes all such categories. Since the plenary expansions exist within the original person, one may call Him by any of these names. In the *Śrī Caitanya-bhāgavata* (*Madhya* 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nāḍā, Śrī Advaita Prabhu." Here the Lord refers to His form as Kṣīrodakaśāyī Viṣṇu.

TEXT 113

কৃষ্ণকে কহয়ে কেহ—নর-নারায়ণ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন॥ ১১৩॥

kṛṣṇake kahaye keha——nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana

SYNONYMS

kṛṣṇake—Lord Kṛṣṇa; *kahaye*—says; *keha*—someone; *nara-nārāyaṇa*—Nara-Nārāyaṇa; *keho*—someone; *kahe*—says; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *sākṣāt*—directly; *vāmana*—Lord Vāmana.

TRANSLATION

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

TEXT 114

কেহো কহে, কৃষ্ণ ক্ষীরোদশায়ী অবতার।
অসম্ভব নহে, সত্য বচন সবার ॥ ১১৪ ॥

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho—someone; *kahe*—says; *kṛṣṇa*—Lord Kṛṣṇa; *kṣīroda-śāyī*—Kṣīrodakaśāyī Viṣṇu; *avatāra*—incarnation; *asambhava*—impossible; *nahe*—is not; *satya*—true; *vacana*—speeches; *sabāra*—of all.

TRANSLATION

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

PURPORT

The *Laghu-bhāgavatāmṛta* states:

ataeva purāṇādau kecin nara-sakhātmatām
mahendrānujatāṁ kecit kecit kṣīrābdhi-śāyitām
sahasra-śīrṣatāṁ kecit kecid vaikuṇṭha-nāthatām
brūyuḥ kṛṣṇasya munayas tat-tad-vṛtty-anugāminaḥ
(*Laghu-bhāgavatāmṛta* 5.383)

"According to the intimate relationships between Śrī Kṛṣṇa, the primeval Lord, and His devotees, the *Purāṇas* describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga and sometimes the Lord of Vaikuṇṭha."

TEXT 115

কেহো কহে, পরব্যোমে নারায়ণ হরি।
সকল সম্ভবে কৃষ্ণে, যাতে অবতারী ॥ ১১৫ ॥

keho kahe, para-vyome nārāyaṇa hari
sakala sambhave kṛṣṇe, yāte avatārī

SYNONYMS

keho—someone; *kahe*—says; *para-vyome*—in the transcendental world; *nārāyaṇa*—Lord Nārāyaṇa; *hari*—the Supreme Personality of Godhead; *sakala sambhave*—all possibilities; *kṛṣṇe*—in Lord Kṛṣṇa; *yāte*—since; *avatārī*—the source of all incarnations.

TRANSLATION

Some call Him Hari, or the Nārāyaṇa of the transcendental world. Everything is possible in Kṛṣṇa, for He is the primeval Lord.

TEXT 116

সব শ্রোতাগণের করি চরণ বন্দন।
এ সব সিদ্ধান্ত শুন, করি' এক মন॥ ১১৬॥

saba śrotā-gaṇera kari caraṇa vandana
e saba siddhānta śuna, kari' eka mana

SYNONYMS

saba—all; *śrotā-gaṇera*—of the hearers; *kari*—I do; *caraṇa*—to the lotus feet; *vandana*—praying; *e*—these; *saba*—all; *siddhānta*—conclusions; *śuna*—please hear; *kari'*—making; *eka*—one; *mana*—mind.

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of *Śrī Caitanya-caritāmṛta* entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments because only by such knowledge can one perfectly know Kṛṣṇa.

TEXT 117

সিদ্ধান্ত বলিয়া চিত্তে না কর অলস।
ইহা হইতে কৃষ্ণে লাগে সুদৃঢ় মানস॥ ১১৭॥

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

SYNONYMS

siddhānta—conclusion; *baliyā*—considering; *citte*—in the mind; *nā kara*—do not be; *alasa*—lazy; *ihā*—this; *ha-ite*—from; *kṛṣṇe*—in Lord Kṛṣṇa; *lāge*—becomes fixed; *su-dṛḍha*—very firm; *mānasa*—the mind.

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

PURPORT

There are many students who, in spite of reading *Bhagavad-gītā*, misunderstand Kṛṣṇa because of imperfect knowledge and conclude Him to be an ordinary historical personality. This one must not do. One should be particularly careful to understand the truth about Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Śrī Kṛṣṇa from such authorities, one cannot make advancement in devotion to Śrī Kṛṣṇa. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority. The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

When Brahmā described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a *mahā-bhāgavata.* From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī we learn:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra
'uttama-adhikārī' sei tāraye saṁsāra

(Cc. *Madhya* 22.65)

"A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence." Śrīla Rūpa Gosvāmī, in his *Upadeśāmṛta,* advises that to make rapid advancement in the cult of devotional service one should be very much active and should persevere in executing the duties specified in the

revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaiṣṇavas and who therefore imitate the previous *ācāryas* but do not follow them in principle, are condemned in the words of *Śrīmad-Bhāgavatam* as stone-hearted. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on their stone-hearted condition as follows: *bahir aśru-pulakayoḥ sator api yad dhṛdayaṁ na vikriyeta tad aśma-sāram iti kaniṣṭhādhikāriṇām eva aśru-pulakādi-mattve 'pi aśma-sāra-hṛdayatayā nindaiṣā.* "Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade. Their imitation crying, induced by artificial practice, is always condemned." The desired change of heart referred to above is visible in reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Śrī Kṛṣṇa and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous *ācāryas* is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous *ācāryas,* has inculcated the conclusions of the scriptures in the six theses called the *Ṣaṭ-sandarbhas.* False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

TEXT 118

চৈতন্য-মহিমা জানি এ সব সিদ্ধান্তে।
চিত্ত দৃঢ় হঞা লাগে মহিমা-জ্ঞান হৈতে ॥ ১১৮ ॥

caitanya-mahimā jāni e saba siddhānte
citta dṛḍha haña lāge mahimā-jñāna haite

SYNONYMS

caitanya-mahimā—the glory of Lord Caitanya Mahāprabhu; *jāni*—I know; *e*—these; *saba*—all; *siddhānte*—by the conclusions; *citta*—the mind; *dṛḍha*—firm; *haña*—becoming; *lāge*—becomes fixed; *mahimā-jñāna*—knowledge of the greatness; *haite*—from.

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

PURPORT

One can know the glories of Śrī Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Śrī Kṛṣṇa, strengthened by bona fide study of the conclusions of the *ācāryas*.

TEXT 119

চৈতন্যপ্রভুর মহিমা কহিবার তরে।
কৃষ্ণের মহিমা কহি করিয়া বিস্তারে ॥ ১১৯ ॥

caitanya-prabhura mahimā kahibāra tare
kṛṣṇera mahimā kahi kariyā vistāre

SYNONYMS

caitanya-prabhura—of Lord Caitanya Mahāprabhu; *mahimā*—the glories; *kahibāra tare*—for the purpose of speaking; *kṛṣṇera*—of Lord Kṛṣṇa; *mahimā*—the glories; *kahi*—I speak; *kariyā*—doing; *vistāre*—in expansion.

TRANSLATION

Just to enunciate the glories of Śrī Caitanya Mahāprabhu, I have tried to describe the glories of Śrī Kṛṣṇa in detail.

TEXT 120

চৈতন্য-গোসাঞির এই তত্ত্ব-নিরূপণ।
স্বয়ং-ভগবান্ কৃষ্ণ ব্রজেন্দ্রনন্দন ॥ ১২০ ॥

caitanya-gosāñira ei tattva-nirūpaṇa
svayaṁ-bhagavān kṛṣṇa vrajendra-nandana

SYNONYMS

caitanya-gosāñira—of Lord Caitanya Mahāprabhu; *ei*—this; *tattva*—of the truth; *nirūpaṇa*—settling; *svayam-bhagavān*—Himself the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *vrajendra-nandana*—the son of the King of Vraja.

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja.

TEXT 121

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২১ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Second Chapter, describing Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead.*

CHAPTER 3

In this chapter the author has fully discussed the reason for the descent of Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellow reciprocations of service and love between Himself and His servants, friends, parents and fiancées. According to the Vedic literature, the foremost occupational duty for humanity in this age of Kali is *nāma-saṅkīrtana,* or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, only for that purpose did Lord Kṛṣṇa appear personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja has herein presented much authentic evidence from *Śrīmad-Bhāgavatam* and other scriptures to substantiate the identity of Lord Caitanya with Śrī Kṛṣṇa Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates like Śrī Nityānanda, Advaita, Gadādhara, Śrīvāsa and other devotees to preach the special significance of chanting Hare Kṛṣṇa. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees can recognize Him by His special features. The *Vedas* and *Purāṇas* foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Ācārya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Kṛṣṇa's appearance, no one had interest in devotional service to Kṛṣṇa. This forgetfulness was so overwhelming that Advaita Prabhu was convinced that no one but Lord Kṛṣṇa Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Kṛṣṇa to appear as Lord Caitanya. Offering *tulasī* leaves and Ganges water, He cried for the Lord's appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Ācārya, Lord Caitanya appeared.

TEXT 1

শ্রীচৈতন্যপ্রভুং বন্দে যৎপাদাশ্রয়বীর্যতঃ।
সংগৃহ্ণাত্যাকরব্রাতাদজ্ঞঃ সিদ্ধান্তসন্মণীন্ ॥ ১ ॥

śrī-caitanya-prabhuṁ vande yat-pādāśraya-vīryataḥ
saṅgṛhṇāty ākara-vrātād ajñaḥ siddhānta-san-maṇīn

SYNONYMS

śrī-caitanya-prabhum—to Lord Caitanya Mahāprabhu; *vande*—I offer my respectful obeisances; *yat*—of whom; *pāda-āśraya*—of the shelter of the lotus feet; *vīryataḥ*—from the power; *saṅgṛhṇāti*—collects; *ākara-vrātāt*—from the multitude of mines in the form of scriptures; *ajñaḥ*—a fool; *siddhānta*—of conclusion; *sat-maṇīn*—the best jewels.

TRANSLATION

I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya. All glories to Lord Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.

TEXT 3

তৃতীয় শ্লোকের অর্থ কৈল বিবরণ।
চতুর্থ শ্লোকের অর্থ শুন ভক্তগণ ॥ ৩ ॥

tṛtīya ślokera artha kaila vivaraṇa
caturtha ślokera artha śuna bhakta-gaṇa

SYNONYMS

tṛtīya—third; *ślokera*—of the verse; *artha*—meaning; *kaila*—there was; *vivaraṇa*—description; *caturtha*—fourth; *ślokera*—of the verse; *artha*—meaning; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

TEXT 4

অনর্পিতচরীং চিরাৎ করুণয়াবতীর্ণঃ কলৌ
সমর্পয়িতুমুন্নতোজ্জ্বলরসাং স্বভক্তিশ্রিয়ম্।
হরিঃ পুরটসুন্দরদ্যুতিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ৪ ॥

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—illuminated; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

TRANSLATION

"May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This is a quotation from the *Vidagdha-mādhava,* a drama compiled and edited by Śrīla Rūpa Gosvāmī.

TEXT 5

পূর্ণ ভগবান্ কৃষ্ণ ব্রজেন্দ্রকুমার।
গোলোকে ব্রজের সহ নিত্য বিহার॥ ৫॥

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra

SYNONYMS

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *vrajendra-kumāra*—the son of the King of Vraja; *goloke*—in Goloka; *vrajera saha*—along with Vrajadhāma; *nitya*—eternal; *vihāra*—pastimes.

TRANSLATION

Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kṛṣṇa, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead with six opulences. He eternally enjoys transcendentally variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kṛṣṇaloka are called *aprakaṭa,* or unmanifested pastimes, because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be *aprakaṭa,* or unmanifested.

TEXT 6

ব্রহ্মার এক দিনে তিঁহো একবার।
অবতীর্ণ হঞা করেন প্রকট বিহার॥ ৬॥

brahmāra eka dine tiṅho eka-bāra
avatīrṇa haṅā karena prakaṭa vihāra

SYNONYMS

brahmāra—of Lord Brahmā; *eka*—one; *dine*—in the day; *tiṅho*—He; *eka-bāra*—one time; *avatīrṇa*—descended; *haṅā*—being; *karena*—performs; *prakaṭa*—manifest; *vihāra*—pastimes.

TRANSLATION

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.

TEXT 7

সত্য, ত্রেতা, দ্বাপর, কলি, চারিযুগ জানি।
সেই চারিযুগে দিব্য একযুগ মানি॥ ৭॥

satya, tretā, dvāpara, kali, cāri-yuga jāni
sei cāri-yuge divya eka-yuga māni

SYNONYMS

satya—Satya; *tretā*—Tretā; *dvāpara*—Dvāpara; *kali*—Kali; *cāri-yuga*—four ages; *jāni*—we know; *sei*—these; *cāri-yuge*—in the four ages; *divya*—divine; *eka-yuga*—one age; *māni*—we consider.

TRANSLATION

We know that there are four ages [yugas], namely Satya, Tretā, Dvāpara and Kali. These four together comprise one divya-yuga.

TEXT 8

একাত্তর চতুর্যুগে এক মন্বন্তর।
চৌদ্দ মন্বন্তর ব্রহ্মার দিবস ভিতর॥ ৮॥

ekāttara catur-yuge eka manvantara
caudda manvantara brahmāra divasa bhitara

SYNONYMS

ekāttara—seventy-one; *catuḥ-yuge*—in cycles of four ages; *eka*—one; *manu-antara*—period of a Manu; *caudda*—fourteen; *manu-antara*—periods of Manu; *brahmāra*—of Lord Brahmā; *divasa*—a day; *bhitara*—within.

TRANSLATION

Seventy-one divya-yugas constitute one manvantara. There are fourteen manvantaras in one day of Brahmā.

PURPORT

A *manvantara* is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahmā, and the night of Brahmā is of the same duration. These calculations are given in the authentic astronomy book known as the *Sūrya-siddhānta*. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing the *Sūrya-siddhānta*, and the title Gosvāmī Mahārāja was added when he accepted *sannyāsa*, the renounced order of life.

TEXT 9

'বৈবস্বত'-নাম এই সপ্তম মন্বন্তর।
সাতাইশ চতুর্যুগ তাহার অন্তর॥ ৯॥

'vaivasvata'-nāma ei saptama manvantara
sātāiśa catur-yuga tāhāra antara

SYNONYMS

vaivasvata-nāma—named Vaivasvata; *ei*—this; *saptama*—seventh; *manu-antara*—period of Manu; *sātāiśa*—twenty-seven; *catuḥ-yuga*—cycles of four ages; *tāhāra*—of that; *antara*—period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvān]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT

The names of the fourteen Manus are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudraputra (Rudra-sāvarṇi), (13) Raucya, or Deva-sāvarṇi, (14) and Bhautyaka, or Indra-sāvarṇi.

TEXT 10

অষ্টাবিংশ চতুর্যুগে দ্বাপরের শেষে।
ব্রজের সহিতে হয় কৃষ্ণের প্রকাশে॥ ১০॥

aṣṭāviṁśa catur-yuge dvāparera śeṣe
vrajera sahite haya kṛṣṇera prakāśe

SYNONYMS

aṣṭāviṁśa—twenty-eighth; *catuḥ-yuge*—in the cycle of four ages; *dvāparera*—of the Dvāpara-yuga; *śeṣe*—at the end; *vrajera sahite*—along with Vraja; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *prakāśe*—manifestation.

TRANSLATION

At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vrajadhāma.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Kṛṣṇa appears at the close of the Dvāpara-yuga of the twenty-eighth *divya-yuga,*

and then Lord Caitanya appears in the Kali-yuga of the same *divya-yuga*. Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā, or once in fourteen *manvantaras*, each of seventy-one *divya-yugas* in duration.

From the beginning of Brahmā's day of 4,320,000,000 years, six Manus appear and disappear before Lord Kṛṣṇa appears. Thus 1,975,320,000 years of the day of Brahmā elapse before the appearance of Lord Kṛṣṇa. This is an astronomical calculation according to solar years.

TEXT 11

দাস্য, সখ্য, বাৎসল্য, শৃঙ্গার—চারি রস।
চারি ভাবের ভক্ত যত কৃষ্ণ তার বশ॥ ১১॥

dāsya, sakhya, vātsalya, śṛṅgāra——cāri rasa
cāri bhāvera bhakta yata kṛṣṇa tāra vaśa

SYNONYMS

dāsya—servitude; *sakhya*—friendship; *vātsalya*—parental affection; *śṛṅgāra*—conjugal love; *cāri*—four; *rasa*—mellows; *cāri*—four; *bhāvera*—of the sentiments; *bhakta*—devotees; *yata*—as many as there are; *kṛṣṇa*—Lord Kṛṣṇa; *tāra*—by them; *vaśa*—subdued.

TRANSLATION

Servitude [dāsya], friendship [sakhya], parental affection [vātsalya] and conjugal love [śṛṅgāra] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Kṛṣṇa is subdued.

PURPORT

Dāsya, sakhya, vātsalya and *śṛṅgāra* are the transcendental modes of loving service to the Lord. *Śānta-rasa*, or the neutral stage, is not mentioned in this verse because although in *śānta-rasa* one considers the Absolute Truth the sublime great, one does not go beyond that conception. *Śānta-rasa* is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. *Śānta-rasa* is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. *Dāsya-rasa* is the basic relationship between Kṛṣṇa and His devotees; therefore this verse considers *dāsya* the first stage of transcendental devotional service.

TEXT 12

দাস-সখা-পিতামাতা-কান্তাগণ লঞা।
ব্রজে ক্রীড়া করে কৃষ্ণ প্রেমাবিষ্ট হঞা॥ ১২॥

dāsa-sakhā-pitā-mātā-kāntā-gaṇa lañā
vraje krīḍā kare kṛṣṇa premāviṣṭa hañā

SYNONYMS

dāsa—servants; *sakhā*—friends; *pitā-mātā*—father and mother; *kāntā-gaṇa*—lovers; *lañā*—taking; *vraje*—in Vraja; *krīḍā kare*—plays; *kṛṣṇa*—Lord Kṛṣṇa; *prema-āviṣṭa*—absorbed in love; *hañā*—being.

TRANSLATION

Absorbed in such transcendental love, Lord Śrī Kṛṣṇa enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is very purposeful. In *Bhagavad-gītā* it is said that one who knows the truth about Śrī Kṛṣṇa's descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Kṛṣṇa makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love, and amorous love between husband and wife, or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Śrī Kṛṣṇa, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.

TEXT 13

যথেষ্ট বিহরি' কৃষ্ণ করে অন্তর্ধান।
অন্তর্ধান করি' মনে করে অনুমান ॥ ১৩ ॥

yatheṣṭa vihari' kṛṣṇa kare antardhāna
antardhāna kari' mane kare anumāna

SYNONYMS

yathā-iṣṭa—as much as He wishes; *vihari'*—enjoying; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—makes; *antardhāna*—disappearance; *antardhāna kari'*—disappearing; *mane*—in the mind; *kare*—He makes; *anumāna*—consideration.

TRANSLATION

Lord Kṛṣṇa enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

TEXT 14

চিরকাল নাহি করি প্রেমভক্তি দান।
ভক্তি বিনা জগতের নাহি অবস্থান॥ ১৪॥

cira-kāla nāhi kari prema-bhakti dāna
bhakti vinā jagatera nāhi avasthāna

SYNONYMS

cira-kāla—for a long time; *nāhi kari*—I have not done; *prema-bhakti*—loving devotional service; *dāna*—giving; *bhakti*—devotional service; *vinā*—without; *jagatera*—of the universe; *nāhi*—not; *avasthāna*—existence.

TRANSLATION

"For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

TEXT 15

সকল জগতে মোরে করে বিধি-ভক্তি।
বিধি-ভক্ত্যে ব্রজভাব পাইতে নাহি শক্তি॥ ১৫॥

sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti

SYNONYMS

sakala—all; *jagate*—in the universe; *more*—to Me; *kare*—they do; *vidhi-bhakti*—regulative devotional service; *vidhi-bhaktye*—by regulative devotional service; *vraja-bhāva*—the feelings of those in Vraja; *pāite*—to obtain; *nāhi*—not; *śakti*—the power.

TRANSLATION

"Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhūmi.

TEXT 16

ঐশ্বর্যজ্ঞানেতে সব জগৎ মিশ্রিত।
ঐশ্বর্য-শিথিল-প্রেমে নাহি মোর প্রীত ॥ ১৬ ॥

aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nāhi mora prīta

SYNONYMS

aiśvarya-jñānete—with knowledge of the opulences; *saba*—all; *jagat*—the world; *miśrita*—mixed; *aiśvarya-śithila-preme*—to love enfeebled by opulence; *nāhi*—there is not; *mora*—My; *prīta*—attraction.

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in *dāsya, sakhya, vātsalya* and *mādhurya.* One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vṛndāvana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

TEXT 17

ঐশ্বর্যজ্ঞানে বিধি-ভজন করিয়া।
বৈকুণ্ঠকে যায় চতুর্বিধ মুক্তি পাঞা ॥ ১৭ ॥

aiśvarya-jñāne vidhi-bhajana kariyā
vaikuṇṭhake yāya catur-vidha mukti pāñā

SYNONYMS

aiśvarya-jñāne—in knowledge of the opulences; *vidhi*—according to rules and regulations; *bhajana*—worship; *kariyā*—doing; *vaikuṇṭhake*—to Vaikuṇṭha; *yāya*—they go; *catuḥ-vidha*—four kinds; *mukti*—liberation; *pāñā*—achieving.

TRANSLATION

"By performing such regulated devotional service in awe and veneration, one may go to Vaikuṇṭha and attain the four kinds of liberation.

TEXT 18

সার্ষ্টি, সারূপ্য, আর সামীপ্য, সালোক্য।
সাযুজ্য না লয় ভক্ত যাতে ব্রহ্ম-ঐক্য ॥ ১৮ ॥

sārṣṭi, sārūpya, āra sāmīpya, sālokya
sāyujya nā laya bhakta yāte brahma-aikya

SYNONYMS

sārṣṭi—equal opulences with the Lord; *sārūpya*—the same form as the Lord; *āra*—and; *sāmīpya*—personal association with the Lord; *sālokya*—residence on a Vaikuṇṭha planet; *sāyujya*—oneness with the Lord; *nā laya*—they do not accept; *bhakta*—devotees; *yāte*—since; *brahma-aikya*—oneness with Brahman.

TRANSLATION

"These liberations are sārṣṭi [achieving opulences equal to those of the Lord], sārūpya [having a form the same as the Lord's], sāmīpya [living as a personal associate of the Lord] and sālokya [living on a Vaikuṇṭha planet]. Devotees never accept sāyujya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain *sārṣṭi, sārūpya, sāmīpya* and *sālokya,* they are not concerned with these liberations, for such devotees are satisfied only in rendering transcendental loving service to the Lord. The fifth kind of liberation, *sāyujya,* is never accepted even by devotees who perform only ritualistic worship. To attain *sāyujya,* or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for *sāyujya* liberation.

TEXT 19

যুগধর্ম প্রবর্তাইমু নাম-সংকীর্তন।
চারি ভাব-ভক্তি দিয়া নাচামু ভুবন ॥ ১৯ ॥

yuga-dharma pravartāimu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana

SYNONYMS

yuga-dharma—the religion of the age; *pravartāimu*—I shall inaugurate; *nāma-saṅkīrtana*—chanting of the holy name; *cāri*— four; *bhāva*— of the moods; *bhakti*—devotion; *diyā*—giving; *nācāmu*—I shall cause to dance; *bhuvana*—the world.

TRANSLATION

"I shall personally inaugurate the religion of the age—nāma-saṅkīrtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

TEXT 20

আপনি করিমু ভক্তভাব অঙ্গীকারে।
আপনি আচরি' ভক্তি শিখাইমু সবারে॥ ২০॥

āpani karimu bhakta-bhāva aṅgīkāre
āpani ācari' bhakti śikhāimu sabāre

SYNONYMS

āpani—personally; *karimu*—I shall make; *bhakta-bhāva*—the position of a devotee; *aṅgīkāre*—acceptance; *āpani*—personally; *ācari'*—practicing; *bhakti*—devotional service; *śikhāimu*—I shall teach; *sabāre*—to all.

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for *sārṣṭi, sārūpya, sāmīpya* or *sālokya,* because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the glories of chanting Hare Kṛṣṇa—the system of worship recommended in this age—He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.

TEXT 21

আপনে না কৈলে ধর্ম শিখান না যায়।
এই ত' সিদ্ধান্ত গীতা-ভাগবতে গায়॥ ২১॥

āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya

SYNONYMS

āpane—personally; *nā kaile*—if not practiced; *dharma*—religion; *śikhāna*—the teaching; *nā yāya*—does not advance; *ei*—this; *ta'*—certainly; *siddhānta*—conclusion; *gītā*—in *Bhagavad-gītā; bhāgavate*—in *Śrīmad-Bhāgavatam; gāya*—they sing.

TRANSLATION

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam.

TEXT 22

যদা যদা হি ধর্মস্য গ্লানির্ভবতি ভারত।
অভ্যুত্থানমধর্মস্য তদাত্মানং সৃজাম্যহম্॥ ২২॥

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

SYNONYMS

yadā yadā—whenever; *hi*—certainly; *dharmasya*—of religious principles; *glāniḥ*—decrease; *bhavati*—there is; *bhārata*—O descendant of Bharata; *abhyutthānam*—increase; *adharmasya*—of irreligion; *tadā*—then; *ātmānam*—Myself; *sṛjāmi*—manifest; *aham*—I.

TRANSLATION

" 'Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

TEXT 23

পরিত্রাণায় সাধূনাং বিনাশায় চ দুষ্কৃতাম্।
ধর্মসংস্থাপনার্থায় সম্ভবামি যুগে যুগে॥ ২৩॥

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

SYNONYMS

paritrāṇāya—for the deliverance; *sādhūnām*—of the devotees; *vināśāya*—for the destruction; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—religious principles; *saṁsthāpana-arthāya*—for the purpose of establishing; *sambhavāmi*—I appear; *yuge yuge*—in every age.

TRANSLATION

"'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

PURPORT

Texts 22 and 23 were spoken by Lord Kṛṣṇa in *Bhagavad-gītā* (4.7-8). Texts 24 and 25, which follow, are also from *Bhagavad-gītā* (3.24, 21).

TEXT 24

উৎসীদেয়ুরিমে লোকা ন কুর্যাং কর্ম চেদহম্।
সঙ্করস্য চ কর্তা স্যামুপহন্যামিমাঃ প্রজাঃ ॥ ২৪ ॥

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ

SYNONYMS

udsīdeyuḥ—would fall into ruin; *ime*—these; *lokāḥ*—worlds; *na kuryām*—did not perform; *karma*—action; *cet*—if; *aham*—I; *saṅkarasya*—of unwanted population; *ca*—and; *kartā*—a creator; *syām*—would become; *upahanyām*—would spoil; *imāḥ*—these; *prajāḥ*—living entities.

TRANSLATION

"'If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be a cause of unwanted population and would spoil all these living beings.'

TEXT 25

যদ্‌যদাচরতি শ্রেষ্ঠস্তত্তদেবেতরো জনঃ।
স যৎ প্রমাণং কুরুতে লোকস্তদনুবর্ততে ॥ ২৫ ॥

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

SYNONYMS

yat yat—however; *ācarati*—behaves; *śreṣṭhaḥ*—the best man; *tat tat*—that; *eva*—certainly; *itaraḥ*—the lesser; *janaḥ*—man; *saḥ*—he; *yat*—which; *pramāṇam*—standard; *kurute*—shows; *lokaḥ*—the people; *tat*—that; *anuvartate*—follow.

TRANSLATION

"'Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.'

TEXT 26

যুগধর্ম-প্রবর্তন হয় অংশ হৈতে।
আমা বিনা অন্যে নারে ব্রজপ্রেম দিতে॥ ২৬॥

yuga-dharma-pravartana haya aṁśa haite
āmā vinā anye nāre vraja-prema dite

SYNONYMS

yuga-dharma—of the religion of the age; *pravartana*—the inauguration; *haya*—is; *aṁśa*—the plenary portion; *haite*—from; *āmā*—for Me; *vinā*—except; *anye*—another; *nāre*—is not able; *vraja-prema*—love like that of the residents of Vraja; *dite*—to bestow.

TRANSLATION

"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

TEXT 27

সন্ত্যবতারা বহবঃ পঙ্কজনাভস্য সর্বতোভদ্রাঃ।
কৃষ্ণাদন্যঃ কো বা লতাস্বপি প্রেমদো ভবতি॥ ২৭॥

santy avatārā bahavaḥ
paṅkaja-nābhasya sarvato bhadrāḥ
kṛṣṇād anyaḥ ko vā latāsv
api premado bhavati

SYNONYMS

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *paṅkaja-nābhasya*—of the Lord, from whose navel grows a lotus flower; *sarvataḥ bhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyaḥ*—other; *kaḥ vā*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-daḥ*—the bestower of love; *bhavati*—is.

TRANSLATION

"'There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?'

PURPORT

This quotation from Bilvamaṅgala Ṭhākura is found in the *Laghu-bhāgavatāmṛta* (1.5.37).

TEXT 28

তাহাতে আপন ভক্তগণ করি' সঙ্গে ।
পৃথিবীতে অবতরি' করিমু নানা রঙ্গে ॥ ২৮ ॥

tāhāte āpana bhakta-gaṇa kari' saṅge
pṛthivīte avatari' karimu nānā raṅge

SYNONYMS

tāhāte—in that; *āpana*—My own; *bhakta-gaṇa*—with devotees; *kari'*—doing; *saṅge*—in association; *pṛthivīte*—on the earth; *avatari'*—descending; *karimu*—I shall perform; *nānā*—various; *raṅge*—colorful pastimes.

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

TEXT 29

এত ভাবি' কলিকালে প্রথম সন্ধ্যায় ।
অবতীর্ণ হৈলা কৃষ্ণ আপনি নদীয়ায় ॥ ২৯ ॥

eta bhāvi' kali-kāle prathama sandhyāya
avatīrṇa hailā kṛṣṇa āpani nadīyāya

SYNONYMS

eta—thus; *bhāvi'*—thinking; *kali-kāle*—in the age of Kali; *prathama*—first; *sandhyāya*—in the junction; *avatīrṇa hailā*—descended; *kṛṣṇa*—Lord Kṛṣṇa; *āpani*—Himself; *nadīyāya*—in Nadia.

TRANSLATION

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the age of Kali.

PURPORT

The *prathama-sandhyā* is the beginning of the age. According to astronomical calculation, the age is divided into twelve parts. The first of these twelve divisions is known as the *prathama-sandhyā.* The *prathama-sandhyā* and *śeṣa-sandhyā,* the last division of the preceding age, form the junction of the two ages. According to the *Sūrya-siddhānta,* the *prathama-sandhyā* of the Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the *prathama-sandhyā* after 4,586 solar years of Kali-yuga had passed.

TEXT 30

চৈতন্যসিংহের নবদ্বীপে অবতার ।
সিংহগ্রীব, সিংহবীর্য, সিংহের হুঙ্কার ॥ ৩০ ॥

caitanya-siṁhera nava-dvīpe avatāra
siṁha-grīva, siṁha-vīrya, siṁhera huṅkāra

SYNONYMS

caitanya-siṁhera—of the lionlike Lord Caitanya Mahāprabhu; *nava-dvīpe*—at Navadvīpa; *avatāra*—the incarnation; *siṁha-grīva*—having the neck of a lion; *siṁha-vīrya*—the strength of a lion; *siṁhera huṅkāra*—the roar of a lion.

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

TEXT 31

সেই সিংহ বসুক্ জীবের হৃদয়-কন্দরে ।
কল্মষ-দ্বিরদ নাশে যাঁহার হুঙ্কারে ॥ ৩১ ॥

sei siṁha vasuk jīvera hṛdaya-kandare
kalmaṣa-dvirada nāśe yāṅhāra huṅkāre

SYNONYMS

sei—that; *siṁha*—lion; *vasuk*—let Him sit; *jīvera*—of the living entities; *hṛdaya*—of the heart; *kandare*—in the cavern; *kalmaṣa*—of sins; *dvi-rada*—the elephant; *nāśe*—destroys; *yāṅhāra*—of whom; *huṅkāre*—the roar.

TRANSLATION

May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one's elephantine vices.

TEXT 32

প্রথম লীলায় তাঁর 'বিশ্বম্ভর' নাম।
ভক্তিরসে ভরিল, ধরিল ভূতগ্রাম॥ ৩২॥

prathama līlāya tāṅra 'viśvambhara' nāma
bhakti-rase bharila, dharila bhūta-grāma

SYNONYMS

prathama—first; *līlāya*—in the pastimes; *tāṅra*—of Him; *viśvambhara nāma*—the name Viśvambhara; *bhakti-rase*—with the mellow of devotional service; *bharila*—He filled; *dharila*—saved; *bhūta-grāma*—all the living entities.

TRANSLATION

In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

TEXT 33

ডুভৃঞ্ ধাতুর অর্থ—পোষণ, ধারণ।
পুষিল, ধরিল প্রেম দিয়া ত্রিভুবন॥ ৩৩॥

ḍubhṛñ dhātura artha—poṣaṇa, dhāraṇa
puṣila, dharila prema diyā tri-bhuvana

SYNONYMS

ḍubhṛñ—known as *ḍubhṛñ; dhātura*—of the verbal root; *artha*—the meaning; *poṣaṇa*—nourishing; *dhāraṇa*—maintaining; *puṣila*—nourished; *dharila*—maintained; *prema diyā*—distributing love of God; *tri-bhuvana*—in the three worlds.

TRANSLATION

The verbal root "ḍubhṛñ" [which is the root of the word "viśvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

TEXT 34

শেষলীলায় ধরে নাম 'শ্রীকৃষ্ণচৈতন্য'।
শ্রীকৃষ্ণ জানায়ে সব বিশ্ব কৈল ধন্য॥ ৩৪॥

śeṣa-līlāya dhare nāma 'śrī-kṛṣṇa-caitanya'
śrī-kṛṣṇa jānāye saba viśva kaila dhanya

SYNONYMS

śeṣa-līlāya—in His final pastimes; *dhare*—He held; *nāma*—the name; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *śrī-kṛṣṇa*—about Lord Kṛṣṇa; *jānāye*—He taught; *saba*—all; *viśva*—the world; *kaila*—made; *dhanya*—fortunate.

TRANSLATION

In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Śrī Kṛṣṇa.

PURPORT

Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore *śeṣa-līlā,* or the final portion of His activities, lasted twenty-four years.

Some so-called Vaiṣṇavas say that the renounced order of life is not accepted in the Vaiṣṇava *sampradāya,* or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Śrī Caitanya Mahāprabhu took the *sannyāsa* order from Śrīpāda Keśava Bhāratī, who belonged to the Śaṅkara sect, which approves of only ten names for *sannyāsīs.* Long before the advent of Śrīpāda Śaṅkarācārya, however, the *sannyāsa* order existed in the Vaiṣṇava line of Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava *sampradāya,* there are ten different kinds of *sannyāsa* names and 108 different names for *sannyāsīs* who accept the *tri-daṇḍa,* the triple staff of *sannyāsa.* This is approved by the Vedic rules. Therefore Vaiṣṇava *sannyāsa* was existent even before the appearance of Śaṅkarācārya, although those who know nothing about Vaiṣṇava *sannyāsa* unnecessarily declare that there is no *sannyāsa* in the Vaiṣṇava *sampradāya.*

During the time of Lord Caitanya, the influence of Śaṅkarācārya in society was very strong. People thought that one could accept *sannyāsa* only in the disciplic succession of Śaṅkarācārya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, *sannyāsa.* Since His acceptance of *sannyāsa* was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a *sannyāsī* in the disciplic succession of Śaṅkarācārya, although *sannyāsa* was also sanctioned in the Vaiṣṇava *sampradāya.*

In the Śaṅkara-sampradāya there are ten different names awarded to *sannyāsīs:* (1) Tīrtha, (2) Āśrama, (3) Vana, (4) Araṇya, (5) Giri, (6) Parvata, (7) Sāgara, (8) Sarasvatī, (9) Bhāratī and (10) Purī. Before one enters *sannyāsa,* he has one of the various names for a *brahmacārī,* the assistant to a *sannyāsī. Sannyāsīs* with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their *brahmacārī* name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, or Jagannātha Purī, and their *brahmacārī* name is Prakāśa. Those with the names Giri, Parvata and

Sāgara generally stay at Badarikāśrama, and their *brahmacārī* name is Ānanda. Those with the titles Sarasvatī, Bhāratī and Purī usually live at Śṛṅgerī in South India, and their *brahmacārī* name is Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four *sannyāsīs* who were his disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Śaṅkara's sect must first be trained as a *brahmacārī* under a bona fide *sannyāsī.* The *brahmacārī's* name is ascertained according to the group to which the *sannyāsī* belongs. Lord Caitanya accepted *sannyāsa* from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a *brahmacārī,* with the name Śrī Kṛṣṇa Caitanya Brahmacārī. After He took *sannyāsa,* He preferred to keep the name Kṛṣṇa Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bhāratī after He took *sannyāsa* from a Bhāratī, until Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja volunteered the explanation that because a *sannyāsī* in the Śaṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A *brahmacārī* is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the *daṇḍa* (rod) and begging pot, symbolic of the *sannyāsa* order, at the time He took *sannyāsa.*

TEXT 35

তাঁর যুগাবতার জানি' গর্গ মহাশয়।
কৃষ্ণের নামকরণে করিয়াছে নির্ণয়॥ ৩৫॥

tāṅra yugāvatāra jāni' garga mahāśaya
kṛṣṇera nāma-karaṇe kariyāche nirṇaya

SYNONYMS

tāṅra—of Him; *yuga-avatāra*—incarnation for the age; *jāni'*—knowing; *garga*—Gargamuni; *mahāśaya*—the great personality; *kṛṣṇera*—of Lord Kṛṣṇa; *nāma-karaṇe*—in the name-giving ceremony; *kariyāche*—made; *nirṇaya*—ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for the Kali-yuga, Gargamuni, during the naming ceremony of Kṛṣṇa, predicted His appearance.

TEXT 36

আসন্ বর্ণাস্ত্রয়ো হ্যস্য গৃহ্ণতোঽনুযুগং তনূঃ।
শুক্লো রক্তস্তথা পীত ইদানীং কৃষ্ণতাং গতঃ ॥ ৩৬ ॥

āsan varṇās trayo hy asya
gṛhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan—were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—certainly; *asya*—of this one; *gṛhṇataḥ*—who is manifesting; *anuyugam*—according to the age; *tanūḥ*—bodies; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—thus; *pītaḥ*—yellow; *idānīm*—now; *kṛṣṇatām*—blackness; *gataḥ*—obtained.

TRANSLATION

"This boy [Kṛṣṇa] has three other colors—white, red and yellow—as He appears in different ages. Now He has appeared in a transcendental blackish color."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.8.13).

TEXT 37

শুক্ল, রক্ত, পীতবর্ণ—এই তিন দ্যুতি।
সত্য-ত্রেতা-কলিকালে ধরেন শ্রীপতি ॥ ৩৭ ॥

śukla, rakta, pīta-varṇa——ei tina dyuti
satya-tretā-kali-kāle dharena śrī-pati

SYNONYMS

śukla—white; *rakta*—red; *pīta-varṇa*—the color yellow; *ei*—these; *tina*—three; *dyuti*—lusters; *satya*—in Satya-yuga; *tretā*—in Tretā-yuga; *kali-kāle*—in the age of Kali; *dharena*—manifests; *śrī-pati*—the husband of the goddess of fortune.

TRANSLATION

White, red and yellow—these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Tretā and Kali respectively.

TEXT 38

ইদানীং দ্বাপরে তিঁহো হৈলা কৃষ্ণবর্ণ।
এই সব শাস্ত্রাগম-পুরাণের মর্ম ॥ ৩৮ ॥

idānīṁ dvāpare tiṅho hailā kṛṣṇa-varṇa
ei saba śāstrāgama-purāṇera marma

SYNONYMS

idānīm—now; *dvāpare*—in the Dvāpara-yuga; *tiṅho*—He; *hailā*—was; *kṛṣṇa-varṇa*—blackish color; *ei*—these; *saba*—all; *śāstra-āgama*—and Vedic literatures; *purāṇera*—of the *Purāṇas; marma*—the core.

TRANSLATION

Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Purāṇas and other Vedic literatures with reference to the context.

TEXT 39

দ্বাপরে ভগবান্ শ্যামঃ পীতবাসা নিজায়ুধঃ।
শ্রীবৎসাদিভিরঙ্কৈশ্চ লক্ষণৈরুপলক্ষিতঃ ॥ ৩৯ ॥

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare—in the Dvāpara-yuga; *bhagavān*—the Supreme Personality of Godhead; *śyāmaḥ*—blackish; *pīta-vāsāḥ*—having yellow clothes; *nija*—own; *āyudhaḥ*—having weapons; *śrī-vatsa-ādibhiḥ*—such as Śrīvatsa; *aṅkaiḥ*—by bodily markings; *ca*—and; *lakṣaṇaiḥ*—by external characteristics such as the Kaustubha jewel; *upalakṣitaḥ*—characterized.

TRANSLATION

"In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are described."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (11.5.27), spoken by Saint Karabhājana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

TEXT 40

কলিযুগে যুগধর্ম—নামের প্রচার।
তথি লাগি' পীতবর্ণ চৈতন্যাবতার ॥ ৪০ ॥

kali-yuge yuga-dharma——nāmera pracāra
tathi lāgi' pīta-varṇa caitanyāvatāra

SYNONYMS

kali-yuge—in the age of Kali; *yuga-dharma*—the religious practice for the age; *nāmera*—of the holy name; *pracāra*—propagation; *tathi*—this; *lāgi'*—for; *pīta-varṇa*—having a yellow color; *caitanya-avatāra*—the incarnation of Lord Caitanya.

TRANSLATION

The religious practice for the age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. *Bhakti-yoga* actually begins with the chanting of the holy name, as confirmed by Madhvācārya in his commentary on the *Muṇḍaka Upaniṣad.* He quotes this verse from the *Nārāyaṇa-saṁhitā:*

dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the *Nārada-pañcarātra* and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Kṛṣṇa *mantra* is specifically mentioned in many *Upaniṣads,* such as the *Kali-santaraṇa Upaniṣad,* where it is said:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakaṁ nāmnāṁ kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ sarva-vedeṣu dṛśyate

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa."

TEXT 41

তপ্তহেম-সমকান্তি, প্রকাণ্ড শরীর।
নবমেঘ জিনি কণ্ঠধ্বনি যে গম্ভীর॥ ৪১॥

tapta-hema-sama-kānti, prakāṇḍa śarīra
nava-megha jini kaṇṭha-dhvani ye gambhīra

SYNONYMS

tapta-hema—as molten gold; *sama-kānti*—same luster; *prakāṇḍa*—enormous; *śarīra*—body; *nava-megha*—new clouds; *jini*—conquering; *kaṇṭha-dvani*—the sound of the voice; *ye*—that; *gambhīra*—deep.

TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

TEXT 42

দৈর্ঘ্য-বিস্তারে যেই আপনার হাত।
চারি হস্ত হয় 'মহাপুরুষ' বিখ্যাত ॥ ৪২ ॥

dairghya-vistāre yei āpanāra hāta
cāri hasta haya 'mahā-puruṣa' vikhyāta

SYNONYMS

dairghya—in length; *vistāre*—and in breadth; *yei*—who; *āpanāra*—of his own; *hāta*—hand; *cāri*—four; *hasta*—cubits; *haya*—is; *mahā-puruṣa*—as a great personality; *vikhyāta*—celebrated.

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

TEXT 43

'ন্যগ্রোধপরিমণ্ডল' হয় তাঁর নাম।
ন্যগ্রোধপরিমণ্ডল-তনু চৈতন্য গুণধাম ॥ ৪৩ ॥

'nyagrodha-parimaṇḍala' haya tāṅra nāma
nyagrodha-parimaṇḍala-tanu caitanya guṇa-dhāma

SYNONYMS

nyagrodha-parimaṇḍala—nyagrodha-parimaṇḍala; haya—is; *tāṅra*—of him; *nāma*—the name; *nyagrodha-parimaṇḍala—nyagrodha-parimaṇḍala; tanu*—having such a body; *caitanya*—Lord Caitanya Mahāprabhu; *guṇa-dhāma*—the abode of good qualities.

TRANSLATION

Such a person is called "nyagrodha-parimaṇḍala." Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimaṇḍala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Viṣṇu and no one else.

TEXT 44

আজানুলম্বিতভুজ কমললোচন।
তিলফুল-জিনি-নাসা, সুধাংশু-বদন ॥ ৪৪ ॥

ājānulambita-bhuja kamala-locana
tilaphula-jini-nāsā, sudhāṁśu-vadana

SYNONYMS

ājānulambita-bhuja—arms that reach the knees; *kamala-locana*—with lotus eyes; *tila-phula*—the blossom of the sesame plant; *jini*—conquering; *nāsā*—whose nose; *sudhāṁśu-vadana*—whose face is like the moon.

TRANSLATION

His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

TEXT 45

শান্ত, দান্ত, কৃষ্ণভক্তি-নিষ্ঠাপরায়ণ।
ভক্তবৎসল, সুশীল, সর্বভূতে সম ॥ ৪৫ ॥

śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśīla, sarva-bhūte sama

SYNONYMS

śānta—peaceful; *dānta*—controlled; *kṛṣṇa-bhakti*—to the service of Lord Kṛṣṇa; *niṣṭhā-parāyaṇa*—fully devoted; *bhakta-vatsala*—affectionate toward the devotees; *su-śīla*—good character; *sarva-bhūte*—to all living beings; *sama*—equal.

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

TEXT 46

চন্দনের অঙ্গদ-বালা, চন্দন-ভূষণ।
নৃত্যকালে পরি' করেন কৃষ্ণসংকীর্তন ॥ ৪৬ ॥

candanera aṅgada-bālā, candana-bhūṣaṇa
nṛtya-kāle pari' karena kṛṣṇa-saṅkīrtana

SYNONYMS

candanera—of sandalwood; *aṅgada*—and armlets; *bālā*—bangles; *candana*—of sandalwood pulp; *bhūṣaṇa*—decorations; *nṛtya-kāle*—at the time of dancing; *pari'*—putting on; *karena*—does; *kṛṣṇa-saṅkīrtana*—congregational chanting of the name of Kṛṣṇa.

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in Śrī Kṛṣṇa saṅkīrtana.

TEXT 47

এই সব গুণ লঞা মুনি বৈশম্পায়ন।
সহস্রনামে কৈল তাঁর নাম-গণন ॥ ৪৭ ॥

ei saba guṇa lañā muni vaiśampāyana
sahasra-nāme kaila tāṅra nāma-gaṇana

SYNONYMS

ei—these; *saba*—all; *guṇa*—qualities; *lañā*—taking; *muni*—the sage; *vaiśampāyana*—named Vaiśampāyana; *sahasra-nāme*—in the *Viṣṇu-sahasra-nāma; kaila*—did; *tāṅra*—of Him; *nāma-gaṇana*—counting of the name.

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaiśampāyana included His name in the Viṣṇu-sahasra-nāma.

TEXT 48

দুই লীলা চৈতন্যের—আদি আর শেষ।
দুই লীলায় চারি চারি নাম বিশেষ ॥ ৪৮ ॥

dui līlā caitanyera—ādi āra śeṣa
dui līlāya cāri cāri nāma viśeṣa

SYNONYMS

dui—two; *līlā*—pastimes; *caitanyera*—of Lord Caitanya Mahāprabhu; *ādi*—first; *āra*—and; *śeṣa*—final; *dui*—two; *līlāya*—in pastimes; *cāri*—four; *cāri*—and four; *nāma*—names; *viśeṣa*—specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions—the early pastimes [ādi-līlā] and later pastimes [śeṣa-līlā]. He has four names in each of these two līlās.

TEXT 49

সুবর্ণবর্ণো হেমাঙ্গো বরাঙ্গশ্চন্দনাঙ্গদী ।
সন্ন্যাসকৃচ্ছমঃ শান্তো নিষ্ঠাশান্তিপরায়ণঃ ॥ ৪৯ ॥

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—devotion; *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

TRANSLATION

"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyāsa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

PURPORT

This is a verse from the *Mahābhārata* (*Dāna-dharma, Viṣṇu-sahasra-nāma-stotra*). In his commentary on the *Viṣṇu-sahasra-nāma* called the *Nāmārtha-sudhābhidha,* Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the *Upaniṣads.* He explains that *suvarṇa-varṇaḥ* means a golden complexion. He also quotes the Vedic injunction *yadā paśyaḥ paśyate rukma-varṇaṁ kartāram īśaṁ puruṣaṁ brahma-yonim. Rukma-varṇaṁ kartāram īśam* refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. *Puruṣam* means the Supreme Lord, and *brahma-yonim* indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word *varāṅga* means "exquisitely beautiful."

Lord Caitanya accepted *sannyāsa,* leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa. He is peaceful because He renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has explained that

the word *niṣṭhā* indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

TEXT 50

ব্যক্ত করি' ভাগবতে কহে বার বার।
কলিযুগে ধর্ম—নামসংকীর্তন সার॥ ৫০॥

vyakta kari' bhāgavate kahe bāra bāra
kali-yuge dharma—nāma-saṅkīrtana sāra

SYNONYMS

vyakta—evident; *kari'*—making; *bhāgavate*—in the *Śrīmad-Bhāgavatam; kahe*—they say; *bāra bāra*—time and time again; *kali-yuge*—in the age of Kali; *dharma*—the religion; *nāma-saṅkīrtana*—congregational chanting of the holy name; *sāra*—the essence.

TRANSLATION

In Śrīmad-Bhāgavatam it is repeatedly and clearly said that the essence of religion in the age of Kali is the chanting of the holy name of Kṛṣṇa.

TEXT 51

ইতি দ্বাপর উর্বীশ স্তবন্তি জগদীশ্বরম্।
নানাতন্ত্রবিধানেন কলাবপি যথা শৃণু॥ ৫১॥

iti dvāpara urvīśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api yathā śṛṇu

SYNONYMS

iti—thus; *dvāpare*—in the Dvāpara Age; *urvīśa*—O King; *stuvanti*—they praise; *jagat-īśvaram*—the Lord of the universe; *nānā*—various; *tantra*—of scriptures; *vidhānena*—by the regulations; *kalau*—in the age of Kali; *api*—also; *yathā*—in which manner; *śṛṇu*—please hear.

TRANSLATION

"O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

PURPORT

This verse is spoken by Saint Karabhājana in *Śrīmad-Bhāgavatam* (11.5.31).

TEXT 52

কৃষ্ণবর্ণং ত্বিষাঽকৃষ্ণং সাঙ্গোপাঙ্গাস্ত্রপার্ষদম্ ।
যজ্ঞৈঃ সংকীর্তনপ্রায়ৈর্যজন্তি হি সুমেধসঃ ॥ ৫২ ॥

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa; tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the *Bhāgavatam* known as the *Krama-sandarbha,* wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in *Śrīmad-Bhāgavatam* by Gargamuni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors—red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaurahari.

Śrīla Jīva Gosvāmī explains that *kṛṣṇa-varṇam* means Śrī Kṛṣṇa Caitanya. *Kṛṣṇa-varṇa* and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel.

Varṇayati means "utters" or "describes." Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One may therefore accept Him as *viṣṇu-tattva*. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

Sāṅgopāṅgāstra-pārṣadam further indicates that Lord Caitanya is Lord Kṛṣṇa. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī explains that His beauty is His *astra*, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the *saṅkīrtana* movement, He attracted many great scholars and *ācāryas*, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇam* indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said: "The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."

TEXT 53

শুন, ভাই, এই সব চৈতন্য-মহিমা।
এই শ্লোকে কহে তাঁর মহিমার সীমা॥ ৫৩॥

śuna, bhāi, ei saba caitanya-mahimā
ei śloke kahe tāṅra mahimāra sīmā

SYNONYMS

śuna—please hear; *bhāi*—O brothers; *ei*—this; *saba*—all; *caitanya*—of Lord Caitanya Mahāprabhu; *mahimā*—the glories; *ei*—this; *śloke*—verse; *kahe*—says; *tāṅra*—of Him; *mahimāra*—of the glories; *sīmā*—the limit.

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

TEXT 54

'কৃষ্ণ' এই দুই বর্ণ সদা যাঁর মুখে।
অথবা, কৃষ্ণকে তিঁহো বর্ণে নিজ সুখে॥ ৫৪॥

'kṛṣṇa' ei dui varṇa sadā yāṅra mukhe
athavā, kṛṣṇake tiṅho varṇe nija sukhe

SYNONYMS

kṛṣṇa—Kṛṣṇa; *ei*—these; *dui*—two; *varṇa*—syllables; *sadā*—always; *yāṅra*—of whom; *mukhe*—in the mouth; *athavā*—or else; *kṛṣṇake*—Lord Kṛṣṇa; *tiṅho*—He; *varṇe*—describes; *nija*—His own; *sukhe*—in happiness.

TRANSLATION

The two syllables "kṛṣ-ṇa" are always in His mouth; or, He constantly describes Kṛṣṇa with great pleasure.

TEXT 55

কৃষ্ণবর্ণ-শব্দের অর্থ দুই ত প্রমাণ।
কৃষ্ণ বিনু তাঁর মুখে নাহি আইসে আন॥ ৫৫॥

kṛṣṇa-varṇa-śabdera artha dui ta pramāṇa
kṛṣṇa vinu tāṅra mukhe nāhi āise āna

SYNONYMS

kṛṣṇa-varṇa-śabdera—of the word *kṛṣṇa-varṇa*; *artha*—the meaning; *dui*—two; *ta*—certainly; *pramāṇa*—examples; *kṛṣṇa*—Kṛṣṇa; *vinu*—except for; *tāṅra*—of Him; *mukhe*—in the mouth; *nāhi āise*—does not come; *āna*—anything else.

TRANSLATION

These are two meanings of the word "kṛṣṇa-varṇa." Indeed, nothing else but Kṛṣṇa issues from His mouth.

TEXT 56

কেহ তাঁরে বলে যদি কৃষ্ণ-বরণ।
আর বিশেষণে তার করে নিবারণ ॥ ৫৬ ॥

keha tāṅhre bale yadi kṛṣṇa-varaṇa
āra viśeṣaṇe tāra kare nivāraṇa

SYNONYMS

keha—someone; *tāṅhre*—to Him; *bale*—ascribes; *yadi*—if; *kṛṣṇa*—black; *varaṇa*—the color; *āra*—another; *viśeṣaṇe*—in the adjective; *tāra*—of that; *kare*—does; *nivāraṇa*—prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tviṣā akṛṣṇam] immediately restricts him.

TEXT 57

দেহকান্ত্যে হয় তেঁহো অকৃষ্ণবরণ।
অকৃষ্ণবরণে কহে পীতবরণ ॥ ৫৭ ॥

deha-kāntye haya teṅho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe kahe pīta-varaṇa

SYNONYMS

deha-kāntye—in the luster of the body; *haya*—is; *teṅho*—He; *akṛṣṇa*—not black; *varaṇa*—the color; *akṛṣṇa-varaṇe*—by a color that is not blackish; *kahe*—one means; *pīta*—yellow; *varaṇa*—the color.

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

TEXT 58

কলৌ যং বিদ্বাংসঃ স্ফুটমভিযজন্তে দ্যুতিভরা-
দকৃষ্ণাঙ্গং কৃষ্ণং মখবিধিভিরুৎকীর্তনময়ৈঃ।

উপাস্যঞ্চ প্রাহুর্যমখিলচতুর্থাশ্রমজুষাং
স দেবশ্চৈতন্যাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ৫৮ ॥

kalau yaṁ vidvāṁsaḥ sphuṭam abhiyajante dyuti-bharād
akṛṣṇāṅgaṁ kṛṣṇaṁ makha-vidhibhir utkīrtanamayaiḥ
upāsyaṁ ca prāhur yam akhila-caturthāśrama-juṣāṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

kalau—in the age of Kali; *yam*—Him whom; *vidvāṁsaḥ*—the learned men; *sphuṭam*—clearly manifested; *abhiyajante*—worship; *dyuti-bharāt*—due to an abundance of bodily luster; *akṛṣṇa-aṅgam*—whose body is not blackish; *kṛṣṇam*—Lord Kṛṣṇa; *makha-vidhibhiḥ*—by the performances of sacrifice; *utkīrtana-mayaiḥ*—consisting of loud chanting of the holy name; *upāsyam*—worshipable object; *ca*—and; *prāhuḥ*—they said; *yam*—whom; *akhila*—all; *caturtha-āśrama-juṣām*—of those who are in the fourth order of life (*sannyāsa*); *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—excessively; *naḥ*—unto us; *kṛpayatu*—let Him show His mercy.

TRANSLATION

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrīmatī Rādhārānī. He is the only worshipable Deity for the paramahaṁsas, who have attained the highest stage of the fourth order [sannyāsa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

PURPORT

This text, as well as text 63 and text 66, is from the *Stava-mālā* of Śrīla Rūpa Gosvāmī.

TEXT 59

প্রত্যক্ষ তাঁহার তপ্তকাঞ্চনের দ্যুতি।
যাঁহার ছটায় নাশে অজ্ঞান-তমস্তুতি ॥ ৫৯ ॥

pratyakṣa tāṅhāra tapta-kāñcanera dyuti
yāṅhāra chaṭāya nāśe ajñāna-tamastati

SYNONYMS

pratyakṣa—vivid; *tāṅhāra*—of Him; *tapta*—molten; *kāñcanera*—of gold; *dyuti*—effulgence; *yāṅhāra*—of whom; *chaṭāya*—by the luster; *nāśe*—destroys; *ajñāna*—of ignorance; *tamastati*—the extent of the darkness.

TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

TEXT 60

জীবের কল্মষ-তমো নাশ করিবারে ॥
অঙ্গ-উপাঙ্গ-নাম নানা অস্ত্র ধরে ॥ ৬০ ॥

jīvera kalmaṣa-tamo nāśa karibāre
aṅga-upāṅga-nāma nānā astra dhare

SYNONYMS

jīvera—of the living entity; *kalmaṣa*—of sinful activities; *tamaḥ*—the darkness; *nāśa karibāre*—for destroying; *aṅga*—associates; *upāṅga*—devotees; *nāma*—holy names; *nānā*—various; *astra*—weapons; *dhare*—He holds.

TRANSLATION

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

TEXT 61

ভক্তির বিরোধী কর্ম-ধর্ম বা অধর্ম ।
তাহার 'কল্মষ' নাম, সেই মহাতমঃ ॥ ৬১ ॥

bhaktira virodhī karma-dharma vā adharma
tāhāra 'kalmaṣa' nāma, sei mahā-tamaḥ

SYNONYMS

bhaktira—to devotional service; *virodhī*—averse; *karma*—activity; *dharma*—religious; *vā*—or; *adharma*—irreligious; *tāhāra*—of that; *kalmaṣa*—sin; *nāma*—the name; *sei*—this; *mahā-tamaḥ*—great darkness.

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa].

TEXT 62

বাহু তুলি' হরি বলি' প্রেমদৃষ্ট্যে চায় ।
করিয়া কল্মষ নাশ প্রেমেতে ভাসায় ॥ ৬২ ॥

bāhu tuli' hari bali' prema-dṛṣṭye cāya
kariyā kalmaṣa nāśa premete bhāsāya

SYNONYMS

bāhu tuli'—raising the arms; *hari bali'*—chanting the holy name; *prema-dṛṣṭye*—with His glance of deep love; *cāya*—He looks; *kariyā*—causing; *kalmaṣa*—to sins; *nāśa*—destruction; *premete*—in love of God; *bhāsāya*—He floods.

TRANSLATION

Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

TEXT 63

স্মিতালোকঃ শোকং হরতি জগতাং যস্য পরিতো
গিরাঞ্চ প্রারম্ভঃ কুশলপটলীং পল্লবয়তি।
পদালম্ভঃ কং বা প্রণয়তি ন হি প্রেমনিবহং
স দেবশ্চৈতন্যাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ৬৩ ॥

smitālokaḥ śokaṁ harati jagatāṁ yasya parito
girāṁ tu prārambhaḥ kuśala-paṭalīṁ pallavayati
padālambhaḥ kaṁ vā praṇayati na hi prema-nivahaṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

smita—smiling; *ālokaḥ*—glance; *śokam*—the bereavement; *harati*—takes away; *jagatām*—of the world; *yasya*—whose; *paritaḥ*—all around; *girām*—of the speech; *tu*—also; *prārambhaḥ*—the beginning; *kuśala*—of auspiciousness; *paṭalīm*—the mass; *pallavayati*—causes to blossom; *pada-ālambhaḥ*—the taking hold of the lotus feet; *kaṁ vā*—what possibly; *praṇayati*—leads to; *na*—not; *hi*—certainly; *prema-nivaham*—quantity of love of Godhead; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—excessively; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

"May the Supreme Personality of Godhead in the form of Lord Śrī Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once."

TEXT 64

শ্রীঅঙ্গ, শ্রীমুখ যেই করে দরশন।
তার পাপক্ষয় হয়, পায় প্রেমধন ॥ ৬৪ ॥

śrī-aṅga, śrī-mukha yei kare daraśana
tāra pāpa-kṣaya haya, pāya prema-dhana

SYNONYMS

śrī-aṅga—His body; *śrī-mukha*—His face; *yei*—anyone who; *kare*—does; *daraśana*—seeing; *tāra*—of him; *pāpa-kṣaya*—destruction of sins; *haya*—there is; *pāya*—obtains; *prema-dhana*—the wealth of love of Godhead.

TRANSLATION

Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

TEXT 65

অন্য অবতারে সব সৈন্য-শস্ত্র সঙ্গে।
চৈতন্য-কৃষ্ণের সৈন্য অঙ্গ-উপাঙ্গে ॥ ৬৫ ॥

anya avatāre saba sainya-śastra saṅge
caitanya-kṛṣṇera sainya aṅga-upāṅge

SYNONYMS

anya—other; *avatāre*—in incarnations; *saba*—all; *sainya*—soldiers; *śastra*—and weapons; *saṅge*—along with; *caitanya-kṛṣṇera*—of Lord Kṛṣṇa as Lord Caitanya; *sainya*—soldiers; *aṅga*—plenary parts; *upāṅge*—and associates.

TRANSLATION

In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

TEXT 66

সদোপাস্তঃ শ্রীমান্ ধৃতমনুজকায়ৈঃ প্রণয়িতাং
বহদ্ভির্গীর্বাণৈর্গিরিশ-পরমেষ্ঠি-প্রভৃতিভিঃ।
স্বভক্তেভ্যঃ শুদ্ধাং নিজভজনমুদ্রামুপদিশন্
স চৈতন্যঃ কিং মে পুনরপি দৃশোর্যাস্যতি পদম্ ॥ ৬৬ ॥

sadopāsyaḥ śrīmān dhṛta-manuja-kāyaiḥ praṇayitāṁ
vahadbhir gīr-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhāṁ nija-bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

SYNONYMS

sadā—always; *upāsyaḥ*—worshipable; *śrīmān*—beautiful; *dhṛta*—who accepted; *manuja-kāyaiḥ*—the bodies of men; *praṇayitām*—love; *vahadbhiḥ*—who were bearing; *gīr-vāṇaiḥ*—by the demigods; *giriśa*—Lord Śiva; *parameṣṭhi*—Lord Brahmā; *prabhṛtibhiḥ*—headed by; *sva-bhaktebhyaḥ*—unto His own devotees; *śuddhām*—pure; *nija-bhajana*—of His own worship; *mudrām*—the mark; *upadiśan*—instructing; *saḥ*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punaḥ*—again; *api*—certainly; *dṛśoḥ*—of the two eyes; *yāsyati*—He will go; *padam*—to the abode.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?"

TEXT 67

আঙ্গোপাঙ্গ অস্ত্র করে স্বকার্যসাধন।
'অঙ্গ'-শব্দের অর্থ আর শুন দিয়া মন॥ ৬৭॥

āṅgopāṅga astra kare sva-kārya-sādhana
'aṅga'-śabdera artha āra śuna diyā mana

SYNONYMS

āṅga-upāṅga—plenary parts and associates; *astra*—weapons; *kare*—do; *sva-kārya*—of their own business; *sādhana*—as the accomplishment; *ahga-śabdera*—of the word *aṅga; artha*—the meaning; *āra*—another; *śuna*—please hear; *diyā*—giving; *mana*—the mind.

TRANSLATION

His plenary parts and associates perform the work of weapons as their own specific duties. Please hear from me another meaning of the word "aṅga."

TEXT 68

'অঙ্গ'-শব্দে অংশ কহে শাস্ত্র-পরমাণ।
অঙ্গের অবয়ব 'উপাঙ্গ'-ব্যাখ্যান॥ ৬৮॥

'aṅga'-śabde aṁśa kahe śāstra-paramāṇa
aṅgera avayava 'upāṅga'-vyākhyāna

SYNONYMS

aṅga-śabde—by the word *aṅga,* or limb; *aṁśa*—part; *kahe*—says; *śāstra*—of the scriptures; *paramāṇa*—the evidence; *aṅgera*—of the limb; *avayava*—the constituent part; *upāṅga-vyākhyāna*—the exposition of the word *upāṅga.*

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [aṅga] is also called a part [aṁsa], and a part of a limb is called a partial part [upāṅga].

TEXT 69

নারায়ণস্ত্বং ন হি সর্বদেহিনা-
মাত্মাস্যধীশাখিললোকসাক্ষী।
নারায়ণোঽঙ্গং নরভূজলায়না-
ত্তচ্চাপি সত্যং ন তবৈব মায়া ॥ ৬৯ ॥

nārāyaṇas tvaṁ na hi sarva-dehināṁ
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyam*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text was spoken to Lord Kṛṣṇa by Brahmā in the *Śrīmad-Bhāgavatam* (10.14.14).

TEXT 70

জলশায়ী অন্তর্যামী যেই নারায়ণ।
সেহো তোমার অংশ, তুমি মূল নারায়ণ॥ ৭০॥

jala-śāyī antaryāmī yei nārāyaṇa
seho tomāra aṁśa, tumi mūla nārāyaṇa

SYNONYMS

jala-śāyī—lying in the water; *antaryāmī*—indwelling Supersoul; *yei*—He who; *nārāyaṇa*—Lord Nārāyaṇa; *seho*—He; *tomāra*—Your; *aṁśa*—plenary portion; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

The manifestation of the Nārāyaṇa who predominates in everyone's heart, as well as the Nārāyaṇa who lives in the waters [Kāraṇa, Garbha and Kṣīra], is Your plenary portion. You are therefore the original Nārāyaṇa.

TEXT 71

'অঙ্গ'-শব্দে অংশ কহে, সেহো সত্য হয়।
মায়াকার্য নহে—সব চিদানন্দময়॥ ৭১॥

'aṅga'-śabde aṁśa kahe, seho satya haya
māyā-kārya nahe—saba cid-ānanda-maya

SYNONYMS

aṅga-śabde—by the word *aṅga; aṁśa*—plenary portion; *kahe*—one means; *seho*—that; *satya*—the truth; *haya*—is; *māyā*—of the material energy; *kārya*—the work; *nahe*—is not; *saba*—all; *cit-ānanda-maya*—full of knowledge and bliss.

TRANSLATION

The word "aṅga" indeed refers to plenary portions. Such manifestations should never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of *māyā*. The *Īśopaniṣad* says:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (*Śrī Īśopaniṣad,* Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of *Bhagavad-gītā* the Lord says that the living entities are His parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Kṛṣṇa is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, *māyā.* In the spiritual world the material energy is conspicuous only by its absence.

In the category of *viṣṇu-tattva* there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the *viṣṇu-tattvas,* from Kṛṣṇa and Lord Caitanya to Rāma, Nṛsiṁha, Varāha and so on, appear with different features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahmā and Lord Śiva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Viṣṇu, however, are equal in potency, for the influence of *māyā* cannot even approach them.

TEXT 72

অদ্বৈত, নিত্যানন্দ—চৈতন্যের দুই অঙ্গ।
অঙ্গের অবয়বগণ কহিয়ে উপাঙ্গ ॥ ৭২ ॥

advaita, nityānanda——caitanyera dui aṅga
aṅgera avayava-gaṇa kahiye upāṅga

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *caitanyera*—of Lord Caitanya Mahāprabhu; *dui*—two; *aṅga*—limbs; *aṅgera*—of the limbs; *avayava-gaṇa*—the constituent parts; *kahiye*—I say; *upāṅga*—parts.

TRANSLATION

Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [aṅgas] of His body. The parts of these two limbs are called the upāṅgas.

TEXT 73

অঙ্গোপাঙ্গ তীক্ষ্ণ অস্ত্র প্রভুর সহিতে।
সেই সব অস্ত্র হয় পাষণ্ড দলিতে ॥ ৭৩ ॥

aṅgopāṅga tīkṣṇa astra prabhura sahite
sei saba astra haya pāṣaṇḍa dalite

SYNONYMS

aṅga-upāṅga—plenary portions and parts; *tīkṣṇa*—sharp; *astra*—weapons; *prabhura sahite*—along with Lord Caitanya Mahāprabhu; *sei*—these; *saba*—all; *astra*—weapons; *haya*—are; *pāṣaṇḍa*—the atheists; *dalite*—to trample.

TRANSLATION

Thus the Lord is equipped with sharp weapons in the forms of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

PURPORT

The word *pāṣaṇḍa* is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a *pāṣaṇḍa. Pāṣaṇḍas* try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Kṛṣṇa although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the *pāṣaṇḍas.*

Pāṣaṇḍas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary fruitive activities (*karma*). As *Bhagavad-gītā* (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.

TEXT 74

নিত্যানন্দ গোসাঞি সাক্ষাৎ হলধর।
অদ্বৈত আচার্য গোসাঞি সাক্ষাৎ ঈশ্বর ॥ ৭৪ ॥

nityānanda gosāñi sākṣāt hala-dhara
advaita ācārya gosāñi sākṣāt īśvara

SYNONYMS

nityānanda gosāñi—Lord Nityānanda Gosāñi; *sākṣāt*—directly; *hala-dhara*—Lord Balarāma, the holder of the plough; *advaita ācārya gosāñi*—Śrī Advaita Ācārya Gosāñi; *sākṣāt*—directly; *īśvara*—the Personality of Godhead.

TRANSLATION

Śrī Nityānanda Gosāñi is directly Haladhara [Lord Balarāma], and Advaita Ācārya is the Personality of Godhead Himself.

TEXT 75

শ্রীবাসাদি পারিষদ সৈন্য সঙ্গে লঞা।
দুই সেনাপতি বুলে কীর্তন করিয়া ॥ ৭৫ ॥

śrīvāsādi pāriṣada sainya saṅge lañā
dui senā-pati bule kīrtana kariyā

SYNONYMS

śrī-vāsa-ādi—Śrīvāsa and others; *pāriṣada*—associates; *sainya*—soldiers; *saṅge*—along with; *lañā*—taking; *dui*—two; *senā-pati*—captains; *bule*—travel; *kīrtana kariyā*—chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Śrīvāsa Ṭhākura, travel everywhere, chanting the holy name of the Lord.

TEXT 76

পাষণ্ডদলনবানা নিত্যানন্দ রায়।
আচার্য-হুঙ্কারে পাপ-পাষণ্ডী পলায় ॥ ৭৬ ॥

pāṣaṇḍa-dalana-vānā nityānanda rāya
ācārya-huṅkāre pāpa-pāṣaṇḍī palāya

SYNONYMS

pāṣaṇḍa-dalana—of trampling the atheists; *vānā*—having the feature; *nityānanda*—Lord Nityānanda; *rāya*—the honorable; *ācārya*—of Advaita Ācārya; *huṅkāre*—by the war cry; *pāpa*—sins; *pāṣaṇḍī*—and atheists; *palāya*—run away.

TRANSLATION

Lord Nityānanda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Ācārya.

TEXT 77

সংকীর্তন-প্রবর্তক শ্রীকৃষ্ণচৈতন্য।
সংকীর্তন-যজ্ঞে তাঁরে ভজে, সেই ধন্য॥ ৭৭॥

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya
saṅkīrtana-yajñe tāṅre bhaje, sei dhanya

SYNONYMS

saṅkīrtana-pravartaka—the initiator of congregational chanting; *śrī-kṛṣṇa-caitanya*—Lord Caitanya Mahāprabhu; *saṅkīrtana*—of congregational chanting; *yajñe*—by the sacrifice; *tāṅre*—Him; *bhaje*—worships; *sei*—he; *dhanya*—fortunate.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed.

TEXT 78

সেই ত' সুমেধা, আর কুবুদ্ধি সংসার।
সর্ব-যজ্ঞ হৈতে কৃষ্ণনামযজ্ঞ সার॥ ৭৮॥

sei ta' sumedhā, āra kubuddhi saṁsāra
sarva-yajña haite kṛṣṇa-nāma-yajña sāra

SYNONYMS

sei—he; *ta'*—certainly; *su-medhā*—intelligent; *āra*—others; *ku-buddhi*—poor understanding; *saṁsāra*—in the material world; *sarva-yajña haite*—than all other sacrifices; *kṛṣṇa-nāma*—of chanting the name of Lord Kṛṣṇa; *yajña*—the sacrifice; *sāra*—the best.

TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure a cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the *saṅkīrtana* movement. One who worships Him by sacrificing his life, money, intelligence and words for the *saṅkīrtana* movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the *saṅkīrtana* movement is the most glorious.

TEXT 79

কোটি অশ্বমেধ এক কৃষ্ণ নাম সম।
যেই কহে, সে পাষণ্ডী, দণ্ডে তারে যম॥ ৭৯॥

koṭi aśva-medha eka kṛṣṇa nāma sama
yei kahe, se pāṣaṇḍī, daṇḍe tāre yama

SYNONYMS

koṭi—ten million; *aśva-medha*—horse sacrifices; *eka*—one; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—name; *sama*—equal to; *yei*—one who; *kahe*—says; *se*—he; *pāṣaṇḍī*—atheist; *daṇḍe*—punishes; *tāre*—him; *yama*—Yamarāja.

TRANSLATION

One who says that ten million aśvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to *brāhmaṇas* or saintly persons, opening charitable educational institutions, distributing free foodstuffs and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāṁśaiḥ

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the *brāhmaṇas,* he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa." In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although *pāṣaṇḍīs* do not understand this, pious activity can never compare to the chanting of the holy name.

TEXT 80

'ভাগবতসন্দর্ভ'-গ্রন্থের মঙ্গলাচরণে।
এ-শ্লোক জীবগোসাঞি করিয়াছেন ব্যাখ্যানে ॥৮০॥

'bhāgavata-sandarbha'-granthera maṅgalācaraṇe
e-śloka jīva-gosāñi kariyāchena vyākhyāne

SYNONYMS

bhāgavata-sandarbha-granthera—of the book called *Bhāgavata-sandarbha; maṅgala-ācaraṇe*—in the auspicious introduction; *e-śloka*—this verse; *jīva-gosāñi*—Jīva Gosvāmī; *kariyāchena*—has made; *vyākhyāne*—in explaining.

TRANSLATION

In the auspicious introduction of Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has given the following verse as an explanation.

TEXT 81

অন্তঃকৃষ্ণং বহির্গৌরং দর্শিতাঙ্গাদিবৈভবম্।
কলৌ সংকীর্তনাদ্যৈঃ স্ম কৃষ্ণচৈতন্যমাশ্রিতাঃ ॥ ৮১ ॥

antaḥ kṛṣṇaṁ bahir gauraṁ
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanyam āśritāḥ

SYNONYMS

antaḥ—internally; *kṛṣṇam*—Lord Kṛṣṇa; *bahiḥ*—externally; *gauram*—fair-colored; *darśita*—displayed; *aṅga*—limbs; *ādi*—beginning with; *vaibhavam*—expansions; *kalau*—in the age of Kali; *saṅkīrtana-ādyaiḥ*—by congregational chanting, etc.; *sma*—certainly; *kṛṣṇa-caitanyam*—unto Lord Caitanya Mahāprabhu; *āśritāḥ*—sheltered.

TRANSLATION

"I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. In this age of Kali He displays His expansions [His aṅgas and upāṅgas] by performing congregational chanting of the holy name of the Lord."

PURPORT

Śrīla Jīva Gosvāmī has placed the verse from *Śrīmad-Bhāgavatam* quoted in text 52 (*kṛṣṇa-varṇaṁ tviṣākṛṣṇam. . .*) as the auspicious introduction to his *Bhāgavata-sandarbha* or *Ṣaṭ-sandarbha.* He has composed this text (81), which is, in effect, an explanation of the *Bhāgavatam* verse, as the second verse of the same work. The verse from *Śrīmad-Bhāgavatam* was enunciated by Karabhājana, one of the nine great sages, and it is elaborately explained by the *Sarva-saṁvādinī,* Jīva Gosvāmī's commentary on his own *Ṣaṭ-sandarbha.*

Antaḥ kṛṣṇa refers to one who is always thinking of Kṛṣṇa. This attitude is a predominent feature of Śrīmatī Rādhārāṇī. Even though many devotees always think of Kṛṣṇa, none can surpass the *gopīs,* among whom Rādhārāṇī is the leader in thinking of Kṛṣṇa. Rādhārāṇī's Kṛṣṇa consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Śrīmatī Rādhārāṇī to understand Kṛṣṇa; therefore He was always thinking of Kṛṣṇa in the same way as Rādhārāṇī. By thinking of Lord Kṛṣṇa, He always overlapped Kṛṣṇa.

Śrī Kṛṣṇa Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Kṛṣṇa, and those who are under His lotus feet are glorious.

TEXT 82

উপপুরাণেহ শুনি শ্রীকৃষ্ণবচন।
কৃপা করি ব্যাস প্রতি করিয়াছেন কথন॥ ৮২॥

upa-purāṇeha śuni śrī-kṛṣṇa-vacana
kṛpā kari vyāsa prati kariyāchena kathana

SYNONYMS

upa-purāṇeha—in the *Upa-purāṇas; śuni*—we hear; *śrī-kṛṣṇa-vacana*—the words of Lord Kṛṣṇa; *kṛpā kari*—having mercy; *vyāsa prati*—toward Vyāsadeva; *kariyāchena*—He did; *kathana*—speaking.

TRANSLATION

In the Upa-purāṇas we hear Śrī Kṛṣṇa showing His mercy to Vyāsadeva by speaking to him as follows.

TEXT 83

অহমেব কচিদ্‌ব্রহ্মন্ সন্ন্যাসাশ্রমমাশ্রিতঃ।
হরিভক্তিং গ্রাহয়ামি কলৌ পাপহতান্নরান্॥ ৮৩॥

aham eva kvacid brahman
sannyāsāśramam āśritaḥ
hari-bhaktiṁ grāhayāmi
kalau pāpa-hatān narān

SYNONYMS

aham—I; *eva*—certainly; *kvacit*—somewhere; *brahman*—O *brāhmaṇa; sannyāsa-āśramam*—the renounced order of life; *āśritaḥ*—taking recourse to; *hari-bhaktim*—devotional service to the Supreme Personality of Godhead; *grāhayāmi*—I shall give; *kalau*—in the age of Kali; *pāpa-hatān*—sinful; *narān*—to men.

TRANSLATION

"O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the age of Kali to accept devotional service to the Lord."

TEXT 84

ভাগবত, ভারতশাস্ত্র, আগম, পুরাণ।
চৈতন্য-কৃষ্ণ-অবতারে প্রকট প্রমাণ॥ ৮৪॥

bhāgavata, bhārata-śāstra, āgama, purāṇa
caitanya-kṛṣṇa-avatāre prakaṭa pramāṇa

SYNONYMS

bhāgavata—*Śrīmad-Bhāgavatam; bhārata-śāstra*—*Mahābhārata; āgama*—Vedic literatures; *purāṇa*—the *Purāṇas; caitanya*—as Lord Caitanya Mahāprabhu; *kṛṣṇa*—of Lord Kṛṣṇa; *avatāre*—in the incarnation; *prakaṭa*—displayed; *pramāṇa*—evidence.

TRANSLATION

Śrīmad-Bhāgavatam, Mahābhārata, the Purāṇas and other Vedic literatures all give evidence to prove that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the incarnation of Kṛṣṇa.

TEXT 85

প্রত্যক্ষে দেখহ নানা প্রকট প্রভাব।
অলৌকিক কর্ম, অলৌকিক অনুভাব॥ ৮৫॥

pratyakṣe dekhaha nānā prakaṭa prabhāva
alaukika karma, alaukika anubhāva

SYNONYMS

pratyakṣe—directly; *dekhaha*—just see; *nānā*—various; *prakaṭa*—manifested; *prabhāva*—influence; *alaukika*—uncommon; *karma*—activities; *alaukika*—uncommon; *anubhāva*—realizations in Kṛṣṇa consciousness.

TRANSLATION

One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.

TEXT 86

দেখিয়া না দেখে যত অভক্তের গণ।
উলূকে না দেখে যেন সূর্যের কিরণ॥ ৮৬॥

dekhiyā nā dekhe yata abhaktera gaṇa
ulūke nā dekhe yena sūryera kiraṇa

SYNONYMS

dekhiyā—seeing; *nā dekhe*—they do not see; *yata*—all; *abhaktera*—of nondevotees; *gaṇa*—crowds; *ulūke*—the owl; *nā dekhe*—does not see; *yena*—just as; *sūryera*—of the sun; *kiraṇa*—rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

TEXT 87

ত্বাং শীলরূপচরিতৈঃ পরমপ্রকৃষ্টৈঃ
সত্ত্বেন সাত্ত্বিকতয়া প্রবলৈশ্চ শাস্ত্রৈঃ।
প্রখ্যাতদৈবপরমার্থবিদাং মতৈশ্চ
নৈবাসুরপ্রকৃতয়ঃ প্রভবন্তি বোদ্ধুম্॥ ৮৭॥

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sāttvikatayā prabalaiś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidāṁ mataiś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum

SYNONYMS

tvām—You; *śīla*—character; *rūpa*—forms; *caritaiḥ*—by acts; *parama*—most; *prakṛṣṭaiḥ*—eminent; *sattvena*—by uncommon power; *sāttvikatayā*—with the quality

of predominant goodness; *prabalaiḥ*—great; *ca*—and; *śāstraiḥ*—by the scriptures; *prakhyāta*—renowned; *daiva*—divine; *parama-artha-vidām*—of those who know the highest goal; *mataiḥ*—by the opinions; *ca*—and; *na*—not; *eva*—certainly; *āsura-prakṛtayaḥ*—those whose disposition is demoniac; *prabhavanti*—are able; *boddhum*—to know.

TRANSLATION

"O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

PURPORT

This is a verse from the *Stotra-ratna* (12) of Yāmunācārya, the spiritual master of Rāmānujācārya. The authentic scriptures describe the transcendental activities, features, form and qualities of Kṛṣṇa, and Kṛṣṇa explains Himself in *Bhagavad-gītā*, the most authentic scripture in the world. He is further explained in *Śrīmad-Bhāgavatam*, which is considered the explanation of *Vedānta-sūtra*. Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by *vox populi*. In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In *Bhagavad-gītā* the Lord says that only fools deride Him, thinking that anyone can speak like Kṛṣṇa.

Even according to historical references, Kṛṣṇa's activities are most uncommon. Kṛṣṇa has affirmed, "I am God," and He has acted accordingly. Māyāvādīs think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Kṛṣṇa. When He was a child on the lap of His mother, He killed the demon Pūtanā. Then He killed the demons Tṛṇāvarta, Vatsāsura and Baka. When He was a little more grown up, He killed the demons Aghāsura and Ṛṣabhāsura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never become God. The *asuras*, or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyāsadeva, Nārada, Asita and Parāśara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other common men. This demoniac mentality is condemned in the Seventh Chapter of *Bhagavad-gītā*, wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to *ulūkas*, or owls, who cannot open their eyes in the

sunlight. Because they cannot bear sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

TEXT 88

আপনা লুকাইতে কৃষ্ণ নানা যত্ন করে।
তথাপি তাঁহার ভক্ত জানয়ে তাঁহারে ॥ ৮৮ ॥

āpanā lukāite kṛṣṇa nānā yatna kare
tathāpi tāṅhāra bhakta jānaye tāṅhāre

SYNONYMS

āpanā—Himself; *lukāite*—to hide; *kṛṣṇa*—Lord Kṛṣṇa; *nānā*—various; *yatna*—efforts; *kare*—makes; *tathāpi*—still; *tāṅhāra*—His; *bhakta*—devotee; *jānaye*—knows; *tāṅhāre*—Him.

TRANSLATION

Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

TEXT 89

উল্লংঘিতত্রিবিধসীমসমাতিশায়ি-
সম্ভাবনং তব পরিব্রঢ়িম-স্বভাবম্।
মায়াবলেন ভবতাপি নিগুহ্যমানং
পশ্যন্তি কেচিদনিশং ত্বদনন্যভাবাঃ ॥ ৮৯ ॥

ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanaṁ tava parivraḍhima-svabhāvam
māyā-balena bhavatāpi niguhyamānaṁ
paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ

SYNONYMS

ullaṅghita—passed over; *tri-vidha*—three kinds; *sīma*—the limitations; *sama*—of equal; *atiśāyi*—and of excelling; *sambhāvanam*—by which the adequacy; *tava*—Your; *parivraḍhima*—of supremacy; *sva-bhāvam*—the real nature; *māyā-balena*—by the strength of the illusory energy; *bhavatā*—Your; *api*—although; *niguhyamānam*—being hidden; *paśyanti*—they see; *kecit*—some; *aniśam*—always; *tvat*—to You; *ananya-bhāvāḥ*—those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are

always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This verse is also quoted from the *Stotra-ratna* (13) of Yāmunācārya. Everything covered by the influence of *māyā* is within the limited boundaries of space, time and thought. Even the greatest manifestation we can conceive, the sky, also has limitations. From the authentic scriptures, however, it is evident that beyond the sky is a covering of seven layers, each ten times thicker than the one preceding it. The covering layers are vast, but with or without coverings, space is limited. Our power to think about space and time is also limited. Time is eternal; we may imagine billions and trillions of years, but that will still be an inadequate estimate of the extent of time. Our imperfect senses, therefore, cannot think of the greatness of the Supreme Personality of Godhead, nor can we bring Him within the limitations of time or our thinking power. His position is accordingly described by the word *ullaṅghita.* He is transcendental to space, time and thought; although He appears within them, He exists transcendentally. Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the tiny people below the cloud that are covered, not the sun. If those tiny people rose above the cloud in an airplane, they could then see the sunshine and the sun without impediment. Similarly, although the covering of *māyā* is very strong, Lord Kṛṣṇa says in *Bhagavad-gītā:*

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14) To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of *māyā.* Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

TEXT 90

অসুরস্বভাবে কৃষ্ণে কভু নাহি জানে।
লুকাইতে নারে কৃষ্ণ ভক্তজন-স্থানে॥ ৯০॥

asura-svabhāve kṛṣṇe kabhu nāhi jāne
lukāite nāre kṛṣṇa bhakta-jana-sthāne

SYNONYMS

asura-svabhāve—those whose nature is demoniac; *kṛṣṇe*—Lord Kṛṣṇa; *kabhu*—at any time; *nāhi*—not; *jāne*—know; *lukāite*—to hide; *nāre*—is not able; *kṛṣṇa*—Lord Kṛṣṇa; *bhakta-jana*—of pure devotees; *sthāne*—in a place.

TRANSLATION

Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of *asuras* like Rāvaṇa and Hiraṇyakaśipu can never know Kṛṣṇa, the Personality of Godhead, by challenging the authority of Godhead. But Śrī Kṛṣṇa cannot hide Himself from His pure devotees.

TEXT 91

দ্বৌ ভূতসর্গৌ লোকেঽস্মিন্ দৈব আসুর এব চ।
বিষ্ণুভক্তঃ স্মৃতো দৈব আসুরস্তদ্বিপর্যয়ঃ ॥ ৯১ ॥

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ

SYNONYMS

dvau—two; *bhūta*—of the living beings; *sargau*—dispositions; *loke*—in the world; *asmin*—in this; *daivaḥ*—godly; *āsuraḥ*—demoniac; *eva*—certainly; *ca*—and; *viṣṇu-bhaktaḥ*—a devotee of Lord Viṣṇu; *smṛtaḥ*—remembered; *daivaḥ*—godly; *āsuraḥ*—demoniac; *tat-viparyayaḥ*—the opposite of that.

TRANSLATION

"There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."

PURPORT

This is a verse from the *Padma Purāṇa. Viṣṇu-bhaktas,* or devotees in Kṛṣṇa consciousness, are known as *devas* (demigods). Atheists, who do not believe in God or who declare themselves God, are *asuras* (demons). *Asuras* always engage in

atheistic material activities, exploring ways to utilize the resources of matter to enjoy sense gratification. The *viṣṇu-bhaktas,* Kṛṣṇa conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. *Asuras* work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Kṛṣṇa consciousness movement is meant for *devas,* or devotees. Demons cannot take part in Kṛṣṇa conscious activities, nor can devotees in Kṛṣṇa consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Kṛṣṇa consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Kṛṣṇa consciousness. The balance of their energy is used for developing Kṛṣṇa consciousness, through which one can be transferred to the abode of Kṛṣṇa by always thinking of Him, even at the point of death.

TEXT 92

আচার্য গোসাঞি প্রভুর ভক্ত-অবতার।
কৃষ্ণ-অবতার-হেতু যাঁহার হুঙ্কার ॥ ৯২ ॥

ācārya gosāñi prabhura bhakta-avatāra
kṛṣṇa-avatāra-hetu yāṅhāra huṅkāra

SYNONYMS

ācārya gosāñi—Advaita Ācārya Gosāñi; *prabhura*—of the Lord; *bhakta-avatāra*—incarnation of a devotee; *kṛṣṇa*—of Lord Kṛṣṇa; *avatāra*—of the incarnation; *hetu*—the cause; *yāṅhāra*—whose; *huṅkāra*—loud calls.

TRANSLATION

Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation.

TEXT 93

কৃষ্ণ যদি পৃথিবীতে করেন অবতার।
প্রথমে করেন গুরুবর্গের সঞ্চার ॥ ৯৩ ॥

kṛṣṇa yadi pṛthivīte karena avatāra
prathame karena guru-vargera sañcāra

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *pṛthivīte*—on the earth; *karena*—makes; *avatāra*—incarnation; *prathame*—first; *karena*—makes; *guru-vargera*—of the group of respectable predecessors; *sañcāra*—the advent.

TRANSLATION

Whenever Śrī Kṛṣṇa desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

TEXT 94

পিতা মাতা গুরু আদি যত মান্যগণ।
প্রথমে করেন সবার পৃথিবীতে জনম ॥ ৯৪ ॥

pitā mātā guru ādi yata mānya-gaṇa
prathame karena sabāra pṛthivīte janama

SYNONYMS

pitā—father; *mātā*—mother; *guru*—spiritual master; *ādi*—headed by; *yata*—all; *mānya-gaṇa*—respectable members; *prathame*—first; *karena*—He makes; *sabāra*—of all of them; *pṛthivīte*—on earth; *janama*—the births.

TRANSLATION

Thus respectable personalities such as His father, mother, and spiritual master all take birth on earth first.

TEXT 95

মাধব-ঈশ্বর-পুরী, শচী, জগন্নাথ।
অদ্বৈত আচার্য প্রকট হৈলা সেই সাথ ॥ ৯৫ ॥

mādhava-īśvara-purī, śacī, jagannātha
advaita ācārya prakaṭa hailā sei sātha

SYNONYMS

mādhava—Mādhavendra Purī; *īśvara-purī*—Īśvara Purī; *śacī*—Śacīmātā; *jagannātha*—Jagannātha Miśra; *advaita ācārya*—Advaita Ācārya; *prakaṭa*—manifested; *hailā*—were; *sei*—this; *sātha*—with.

TRANSLATION

Mādhavendra Purī, Īśvara Purī, Śrīmatī Śacīmātā and Śrīla Jagannātha Miśra all appeared with Śrī Advaita Ācārya.

PURPORT

Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, there appeared His devotees like Śrī Mādhavendra Purī; His spiritual master, Śrī Īśvara Purī; His mother, Śrīmatī Śacīdevī; His father, Śrī Jagannātha Miśra; and Śrī Advaita Ācārya.

TEXT 96

প্রকটিয়া দেখে আচার্য সকল সংসার।
কৃষ্ণভক্তিগন্ধহীন বিষয়-ব্যবহার ॥ ৯৬ ॥

prakaṭiyā dekhe ācārya sakala saṁsāra
kṛṣṇa-bhakti-gandha-hīna viṣaya-vyavahāra

SYNONYMS

prakaṭiyā—manifesting; *dekhe*—He saw; *ācārya*—Advaita Ācārya; *sakala*—all; *saṁsāra*—material existence; *kṛṣṇa-bhakti*—of devotion to Lord Kṛṣṇa; *gandha-hīna*—without a trace; *viṣaya*—of the sense objects; *vyavahāra*—affairs.

TRANSLATION

Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs.

TEXT 97

কেহ পাপে, কেহ পুণ্যে করে বিষয়-ভোগ।
ভক্তিগন্ধ নাহি, যাতে যায় ভবরোগ ॥ ৯৭ ॥

keha pāpe, keha puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga

SYNONYMS

keha—someone; *pāpe*—in sinful activities; *keha*—someone; *puṇye*—in pious activities; *kare*—do; *viṣaya*—of the sense objects; *bhoga*—enjoyment; *bhakti-gandha*—a trace of devotional service; *nāhi*—there is not; *yāte*—by which; *yāya*—goes away; *bhava-roga*—the disease of material existence.

TRANSLATION

Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

PURPORT

Advaita Ācārya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service or Kṛṣṇa consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Kṛṣṇa consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Kṛṣṇa consciousness. Everyone is engaged in material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely, birth, disease, old age and death. These four material miseries are called *bhava-roga,* or material diseases. They can be cured only by Kṛṣṇa consciousness. Therefore Kṛṣṇa consciousness is the greatest benediction for human society.

TEXT 98

লোকগতি দেখি' আচার্য করুণ-হৃদয়।
বিচার করেন, লোকের কৈছে হিত হয়॥ ৯৮॥

loka-gati dekhi' ācārya karuṇa-hṛdaya
vicāra karena, lokera kaiche hita haya

SYNONYMS

loka-gati—the course of the world; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *karuṇa-hṛdaya*—compassionate heart; *vicāra karena*—considers; *lokera*—of the world; *kaiche*—how; *hita*—welfare; *haya*—there is.

TRANSLATION

Seeing the activities of the world, the Ācārya felt compassion and began to ponder how he could act for the people's benefit.

PURPORT

This sort of serious interest in the welfare of the public makes one a bona fide *ācārya.* An *ācārya* does not exploit his followers. Since the *ācārya* is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. That is the qualification of

an *ācārya.* Although Śrī Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society. In the grim clutches of *māyā,* the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature's pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called *māyā.* People held in the grip of *māyā* are thrown into oblivion after death, and as a result of their *karma,* in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the *ācārya,* however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in *Bhagavad-gītā* that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called *ācāryas* of the age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Śrī Advaita Prabhu, as an ideal *ācārya,* was concerned with improving the condition of the world situation.

TEXT 99

আপনি শ্রীকৃষ্ণ যদি করেন অবতার।
আপনে আচরি' ভক্তি করেন প্রচার ॥ ৯৯ ॥

āpani śrī-kṛṣṇa yadi karena avatāra
āpane ācari' bhakti karena pracāra

SYNONYMS

āpani—Himself; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *karena*—He makes; *avatāra*—incarnation; *āpane*—Himself; *ācari'*—practicing; *bhakti*—devotional service; *karena*—does; *pracāra*—propagation.

TRANSLATION

"If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example.

TEXT 100

নাম বিনু কলিকালে ধর্ম নাহি আর ।
কলিকালে কৈছে হবে কৃষ্ণ অবতার ॥ ১০০ ॥

nāma vinu kali-kāle dharma nāhi āra
kali-kāle kaiche habe kṛṣṇa avatāra

SYNONYMS

nāma vinu—except for the holy name; *kali-kāle*—in the age of Kali; *dharma*—religion; *nāhi*—there is not; *āra*—another; *kali-kāle*—in the age of Kali; *kaiche*—how; *habe*—there will be; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation.

TRANSLATION

"In this age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation?

TEXT 101

শুদ্ধভাবে করিব কৃষ্ণের আরাধন ।
নিরন্তর সদৈন্যে করিব নিবেদন ॥ ১০১ ॥

śuddha-bhāve kariba kṛṣṇera ārādhana
nirantara sadainye kariba nivedana

SYNONYMS

śuddha-bhāve—in a purified state of mind; *kariba*—I shall do; *kṛṣṇera*—of Lord Kṛṣṇa; *ārādhana*—worship; *nirantara*—constantly; *sa-dainye*—in humility; *kariba*—I shall make; *nivedana*—request.

TRANSLATION

"I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.

TEXT 102

আনিয়া কৃষ্ণেরে করোঁ কীর্তন সঞ্চার ।
তবে সে 'অদ্বৈত' নাম সফল আমার ॥ ১০২ ॥

āniyā kṛṣṇere karoṅ kīrtana sañcāra
tabe se 'advaita' nāma saphala āmāra

SYNONYMS

āniyā—bringing; *kṛṣṇere*—Lord Kṛṣṇa; *karoṅ*—I make; *kīrtana*—chanting of the holy name; *sañcāra*—advent; *tabe*—then; *se*—this; *advaita*—nondual; *nāma*—name; *sa-phala*—fulfilled; *āmāra*—My.

TRANSLATION

"My name, 'Advaita,' will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name."

PURPORT

The nondualist Māyāvādī philosopher who falsely believes that he is nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He does not merge in Him but eternally renders service unto Him as a plenary portion. This is inconceivable for Māyāvādīs because they think in terms of mundane sense perception and therefore think that nondualism necessitates losing one's separate identity. It is clear from this verse, however, that Advaita Prabhu, although retaining His separate identity, is nondifferent from the Lord.

Śrī Caitanya Mahāprabhu preached the philosophy of inconceivable, simultaneous oneness with the Lord and difference from Him. Conceivable dualism and monism are conceptions of the imperfect senses, which are unable to reach the Transcendence because the Transcendence is beyond the conception of limited potency. The actions of Śrī Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Śrī Advaita Prabhu can easily follow the philosophy of inconceivable simultaneous dualism and monism.

TEXT 103

কৃষ্ণ বশ করিবেন কোন্ আরাধনে।
বিচারিতে এক শ্লোক আইল তাঁর মনে॥ ১০৩॥

kṛṣṇa vaśa karibena kon ārādhane
vicārite eka śloka āila tāṅra mane

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *vaśa karibena*—shall propitiate; *kon ārādhane*—by what worship; *vicārite*—while considering; *eka*—one; *śloka*—verse; *āila*—came; *tāṅra*—of Him; *mane*—in the mind.

TRANSLATION

While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse came to his mind.

TEXT 104

তুলসীদলমাত্রেণ জলস্য চুলুকেন বা।
বিক্রীণীতে স্বমাত্মানং ভক্তেভ্যো ভক্তবৎসলঃ॥ ১০৪॥

tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalaḥ

SYNONYMS

tulasī—of *tulasī; dala*—a leaf; *mātreṇa*—by only; *jalasya*—of water; *culukena*—by a palmful; *vā*—and; *vikrīṇīte*—sells; *svam*—His own; *ātmānam*—self; *bhaktebhyaḥ*—unto the devotees; *bhakta-vatsalaḥ*—Lord Kṛṣṇa, who is affectionate to His devotees.

TRANSLATION

"Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a tulasī leaf and a palmful of water."

PURPORT

This is a verse from the *Gautamīya-tantra.*

TEXTS 105-106

এই শ্লোকার্থ আচার্য করেন বিচারণ।
কৃষ্ণকে তুলসীজল দেয় যেই জন॥ ১০৫॥
তার ঋণ শোধিতে কৃষ্ণ করেন চিন্তন—।
'জল-তুলসীর সম কিছু ঘরে নাহি ধন'॥ ১০৬॥

ei ślokārtha ācārya karena vicāraṇa
kṛṣṇake tulasī-jala deya yei jana

tāra ṛṇa śodhite kṛṣṇa karena cintana—
'jala-tulasīra sama kichu ghare nāhi dhana'

SYNONYMS

ei—this; *śloka*—of the verse; *artha*—the meaning; *ācārya*—Advaita Ācārya; *karena*—does; *vicāraṇa*—considering; *kṛṣṇake*—to Lord Kṛṣṇa; *tulasī-jala*—*tulasī* and water;

deya—gives; *yei jana*—that person who; *tāra*—to Him; *ṛṇa*—the debt; *śodhite*—to pay; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *cintana*—thinking; *jala-tulasīra sama*—equal to water and *tulasī; kichu*—any; *ghare*—in the house; *nāhi*—there is not; *dhana*—wealth.

TRANSLATION

Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasī leaf and water, Lord Kṛṣṇa thinks, "There is no wealth in My possession that is equal to a tulasī leaf and water."

TEXT 107

তবে আত্মা বেচি' করে ঋণের শোধন।
এত ভাবি' আচার্য করেন আরাধন॥ ১০৭॥

tabe ātmā veci' kare ṛṇera śodhana
eta bhāvi' ācārya karena ārādhana

SYNONYMS

tabe—then; *ātmā*—Himself; *veci'*—selling; *kare*—does; *ṛṇera*—of the debt; *śodhana*—payment; *eta*—thus; *bhāvi'*—thinking; *ācārya*—Advaita Ācārya; *karena*—does; *ārādhana*—worshiping.

TRANSLATION

Thus the Lord liquidates the debt by offering His own self to the devotee. Considering this, the Ācārya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Kṛṣṇa with a leaf of the *tulasī* plant and a little water. As the Lord says in *Bhagavad-gītā* (9.26), a leaf, a flower, a fruit or some water (*patraṁ puṣpaṁ phalaṁ toyam*), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially *tulasī* leaves and Ganges water, are offered to Kṛṣṇa with devotion, He is very satisfied. It is said that Kṛṣṇa is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Śrīla Advaita Ācārya knew this fact, and therefore He decided to call for the Personality of Godhead Kṛṣṇa to descend by worshiping the Lord with *tulasī* leaves and the water of the Ganges.

TEXT 108

গঙ্গাজল, তুলসীমঞ্জরী অনুক্ষণ।
কৃষ্ণপাদপদ্ম ভাবি' করে সমর্পণ॥ ১০৮॥

gaṅgā-jala, tulasī-mañjarī anukṣaṇa
kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa

SYNONYMS

gaṅgā-jala—the water of the Ganges; *tulasī-mañjarī*—buds of the *tulasī*; *anukṣaṇa*—constantly; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda-padma*—lotus feet; *bhāvi'*—thinking of; *kare*—does; *samarpaṇa*—offering.

TRANSLATION

Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasī buds in water from the Ganges.

TEXT 109

কৃষ্ণের আহ্বান করে করিয়া হুঙ্কার।
এমতে কৃষ্ণেরে করাইল অবতার ॥ ১০৯ ॥

kṛṣṇera āhvāna kare kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āhvāna*—invitation; *kare*—makes; *kariyā*—making; *huṅkāra*—loud shouts; *e-mate*—in this way; *kṛṣṇere*—Lord Kṛṣṇa; *karāila*—caused to make; *avatāra*—incarnation.

TRANSLATION

He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear.

TEXT 110

চৈতন্যের অবতারে এই মুখ্য হেতু।
ভক্তের ইচ্ছায় অবতরে ধর্মসেতু ॥ ১১০ ॥

caitanyera avatāre ei mukhya hetu
bhaktera icchāya avatare dharma-setu

SYNONYMS

caitanyera—of Lord Caitanya Mahāprabhu; *avatāre*—in the incarnation; *ei*—this; *mukhya*—principal; *hetu*—cause; *bhaktera*—of the devotee; *icchāya*—by the desire; *avatare*—He descends; *dharma-setu*—protector of religion.

TRANSLATION

Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.

TEXT 111

त्वं भक्तियोगपरिभावित-हृत्सरोज
आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
यद्यद्धिया त उरुगाय विभावयन्ति
तत्तद्वपुः प्रणयसे सदनुग्रहाय ॥ १११ ॥

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad yad dhiyā ta urugāya vibhāvayanti
tat tad' vapuḥ praṇayase sad-anugrahāya

SYNONYMS

tvam—You; *bhakti-yoga*—by devotional service; *paribhāvita*—saturated; *hṛt*—of the heart; *saroje*—on the lotus; *āsse*—dwell; *śruta*—heard; *īkṣita*—seen; *pathaḥ*—whose path; *nanu*—certainly; *nātha*—O Lord; *puṁsām*—by the devotees; *yat yat*—whatever; *dhiyā*—by the mind; *te*—they; *uru-gāyā*—O Lord, who are glorified in excellent ways; *vibhāvayanti*—contemplate upon; *tat tat*—that; *vapuḥ*—form; *praṇayase*—You manifest; *sat*—to Your devotees; *anugrahāya*—to show favor.

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from *Śrīmad-Bhāgavatam* (3.9.11) is a prayer by Lord Brahmā to the Supreme Personality of Godhead Kṛṣṇa for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the *Brahma-saṁhitā* describes that in the abode of Lord Kṛṣṇa, which is made of *cintāmaṇi* (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Māyāvādīs think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word *śruta* in *śrutekṣita-pathaḥ* refers to the *Vedas*, and *īkṣita* indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahmā says that one can know Kṛṣṇa through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia

of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendentally situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as *Bhagavad-gītā* confirms in the Sixth Chapter, stating that anyone absorbed in such thought is the best of all *yogīs.* Such transcendental absorption is known as *samādhi.* A pure devotee who is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Urugāya (the Lord, who is glorified by sublime prayers) unless one is transcendentally elevated. The Lord has innumerable forms, as the *Brahma-saṁhitā* confirms (*advaitam acyutam anādim ananta-rūpam*). The Lord expands Himself in innumerable *svāṁśa* forms. When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Kṛṣṇa is especially pleasing to devotees for whom He is always present in the heart because of their highly elevated transcendental love.

TEXT 112

এই শ্লোকের অর্থ কহি সংক্ষেপের সার।
ভক্তের ইচ্ছায় কৃষ্ণের সর্ব অবতার ॥ ১১২ ॥

ei ślokera artha kahi saṅkṣepera sāra
bhaktera icchāya kṛṣṇera sarva avatāra

SYNONYMS

ei—this; *ślokera*—of the verse; *artha*—the meaning; *kahi*—I relate; *saṅkṣepera*—of conciseness; *sāra*—the pith; *bhaktera*—of the devotee; *icchāya*—by the desire; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva*—all; *avatāra*—incarnations.

TRANSLATION

The essence of the meaning to this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees.

TEXT 113

চতুর্থ শ্লোকের অর্থ হৈল সুনিশ্চিতে।
অবতীর্ণ হৈলা গৌর প্রেম প্রকাশিতে ॥ ১১৩ ॥

caturtha ślokera artha haila suniścite
avatīrṇa hailā gaura prema prakāśite

SYNONYMS

caturtha—fourth; *śloka*—of the verse; *artha*—the meaning; *haila*—was; *su-niścite*—very surely; *avatīrṇa hailā*—incarnated; *gaura*—Lord Caitanya Mahāprabhu; *prema*—love of God; *prakāśite*—to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

TEXT 114

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১৪ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet of; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, *describing the causes for the descent of Lord Caitanya Mahāprabhu.*

CHAPTER 4

In this chapter of the epic *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādhā are completely different from material lust. Therefore the author has very clearly distinguished between them.

TEXT 1

শ্রীচৈতন্যপ্রসাদেন তদ্রূপস্য বিনির্ণয়ম্।
বালোঽপি কুরুতে শাস্ত্রং দৃষ্ট্বা ব্রজবিলাসিনঃ ॥ ১ ॥

śrī-caitanya-prasādena
tad-rūpasya vinirṇayam
bālo 'pi kurute śāstraṁ
dṛṣṭvā vraja-vilāsinaḥ

SYNONYMS

śrī-caitanya-prasādena—by the mercy of Lord Caitanya Mahāprabhu; *tat*—of Him; *rūpasya*—of the form; *vinirṇayam*—complete determination; *bālaḥ*—a child; *api*—even; *kurute*—makes; *śāstram*—the revealed scriptures; *dṛṣṭvā*—having seen; *vraja-vilāsinaḥ*—who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit *śloka* only when one is endowed with the causeless mercy of Lord Caitanya. Lord Śrī Kṛṣṇa, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Śrī Kṛṣṇa and His transcendental pastimes in the land of Vṛndāvana by the grace of Lord Caitanya Mahāprabhu.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya*—all glory; *advaita-candra*—to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu. All glory to Lord Nityānanda. All glory to Śrī Advaita Ācārya. And all glory to all the devotees of Lord Caitanya.

TEXT 3

চতুর্থ শ্লোকের অর্থ কৈল বিবরণ।
পঞ্চম শ্লোকের অর্থ শুন ভক্তগণ॥ ৩॥

caturtha ślokera artha kaila vivaraṇa
pañcama ślokera artha śuna bhakta-gaṇa

SYNONYMS

caturtha—fourth; *ślokera*—of the verse; *artha*—the meaning; *kaila*—made; *vivaraṇa*—description; *pañcama*—fifth; *ślokera*—of the verse; *artha*—the meaning; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

TEXT 4

মূল-শ্লোকের অর্থ করিতে প্রকাশ।
অর্থ লাগাইতে আগে কহিয়ে আভাস॥ ৪॥

mūla-ślokera artha karite prakāśa
artha lāgāite āge kahiye ābhāsa

SYNONYMS

mūla—original; *ślokera*—of the verse; *artha*—the meaning; *karite*—to make; *prakāśa*—revelation; *artha*—the meaning; *lāgāite*—to touch; *āge*—first; *kahiye*—I shall speak; *ābhāsa*—hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

TEXT 5

চতুর্থ শ্লোকের অর্থ এই কৈল সার।
প্রেম-নাম প্রচারিতে এই অবতার॥ ৫॥

caturtha ślokera artha ei kaila sāra
prema-nāma pracārite ei avatāra

SYNONYMS

caturtha—fourth; *ślokera*—of the verse; *artha*—the meaning; *ei*—this; *kaila*—gave; *sāra*—essence; *prema*—love of Godhead; *nāma*—the holy name; *pracārite*—to propagate; *ei*—this; *avatāra*—incarnation.

TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

TEXT 6

সত্য এই হেতু, কিন্তু এহো বহিরঙ্গ ।
আর এক হেতু, শুন, আছে অন্তরঙ্গ ॥ ৬ ॥

satya ei hetu, kintu eho bahiraṅga
āra eka hetu, śuna, āche antaraṅga

SYNONYMS

satya—true; *ei*—this; *hetu*—reason; *kintu*—but; *eho*—this; *bahiraṅga*—external; *āra*—another; *eka*—one; *hetu*—reason; *śuna*—please hear; *āche*—is; *antaraṅga*—internal.

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason—the confidential reason—for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared to distribute love of Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

TEXT 7

পূর্বে যেন পৃথিবীর ভার হরিবারে ।
কৃষ্ণ অবতীর্ণ হৈলা শাস্ত্রেতে প্রচারে ॥ ৭ ॥

pūrve yena pṛthivīra bhāra haribāre
kṛṣṇa avatīrṇa hailā śāstrete pracāre

SYNONYMS

pūrve—previously; *yena*—as; *pṛthivīra*—of the earth; *bhāra*—burden; *haribāre*—to take away; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—incarnated; *hailā*—was; *śāstrete*—the scriptures; *pracāre*—proclaim.

TRANSLATION

The scriptures proclaim that Lord Kṛṣṇa previously descended to take away the burden of the earth.

TEXT 8

স্বয়ং-ভগবানের কর্ম নহে ভারহরণ।
স্থিতিকর্তা বিষ্ণু করেন জগৎপালন ॥ ৮ ॥

svayaṁ-bhagavānera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu karena jagat-pālana

SYNONYMS

svayam-bhagavānera—of the original Supreme Personality of Godhead; *karma*—the business; *nahe*—is not; *bhāra-haraṇa*—taking away the burden; *sthiti-kartā*—the maintainer; *viṣṇu*—Lord Viṣṇu; *karena*—does; *jagat-pālana*—protection of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects the universe.

TEXT 9

কিন্তু কৃষ্ণের যেই হয় অবতার-কাল।
ভারহরণ-কাল তাতে হইল মিশাল ॥ ৯ ॥

kintu kṛṣṇera yei haya avatāra-kāla
bhāra-haraṇa-kāla tāte ha-ila miśāla

SYNONYMS

kintu—but; *kṛṣṇera*—of Lord Kṛṣṇa; *yei*—that which; *haya*—is; *avatāra*—of incarnation; *kāla*—the time; *bhāra-haraṇa*—of taking away the burden; *kāla*—the time; *tāte*—in that; *ha-ila*—there was; *miśāla*—mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Kṛṣṇa's incarnation.

PURPORT

We have information from *Bhagavad-gītā* that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Śrī Kṛṣṇa appeared at the end of Dvāpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viṣṇu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments for improper administration in the cosmic creation. Śrī Kṛṣṇa is the primeval Lord, and He appears not to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead. However, the time for administrative rectification and the time for Lord Śrī Kṛṣṇa's appearance coincided at the end of the last Dvāpara-yuga. Therefore when

Śrī Kṛṣṇa appeared, Viṣṇu, the Lord of maintenance, also merged in Him because all the plenary portions and parts of the absolute Personality of Godhead merge in Him during His appearance.

TEXT 10

পূর্ণ ভগবান্ অবতরে যেই কালে।
আর সব অবতার তাঁতে আসি' মিলে॥ ১০॥

pūrṇa bhagavān avatare yei kāle
āra saba avatāra tāṅte āsi' mile

SYNONYMS

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *avatare*—incarnates; *yei*—that; *kāle*—at the time; *āra*—other; *saba*—all; *avatāra*—incarnations; *tāṅte*—in Him; *āsi'*—coming; *mile*—meet.

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

TEXTS 11-12

নারায়ণ, চতুর্ব্যূহ, মৎস্যাদ্যবতার।
যুগ-মন্বন্তরাবতার, যত আছে আর॥ ১১॥
সবে আসি' কৃষ্ণ-অঙ্গে হয় অবতীর্ণ।
ঐছে অবতরে কৃষ্ণ ভগবান্ পূর্ণ॥ ১২॥

nārāyaṇa, catur-vyūha, matsyādy avatāra
yuga-manvantarāvatāra, yata āche āra

sabe āsi' kṛṣṇa-aṅge haya avatīrṇa
aiche avatare kṛṣṇa bhagavān pūrṇa

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; *catuḥ-vyūha*—the four expansions; *matsya-ādi*—beginning with Matsya; *avatāra*—the incarnations; *yuga-manvantara-avatāra*—the *yuga* and *manvantara* incarnations; *yata*—as many as; *āche*—there are; *āra*—other; *sabe*—all; *āsi'*—coming; *kṛṣṇa-aṅge*—in the body of Lord Kṛṣṇa; *haya*—are; *avatīrṇa*—incarnated; *aiche*—in this way; *avatare*—incarnates; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *pūrṇa*—full.

TRANSLATION

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras and the manvantara incarnations—and as many other incarnations as there are—all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

TEXT 13

অতএব বিষ্ণু তখন কৃষ্ণের শরীরে।
বিষ্ণুদ্বারে করে কৃষ্ণ অসুর-সংহারে॥ ১৩॥

ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre

SYNONYMS

ataeva—therefore; *viṣṇu*—Lord Viṣṇu; *takhana*—at that time; *kṛṣṇera*—of Lord Kṛṣṇa; *śarīre*—in the body; *viṣṇu-dvāre*—by Lord Viṣṇu; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *asura-saṁhāre*—killing the demons.

TRANSLATION

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

TEXT 14

আনুষঙ্গ-কর্ম এই অসুর-মারণ।
যে লাগি' অবতার, কহি সে মূল কারণ॥ ১৪॥

ānuṣaṅga-karma ei asura-māraṇa
ye lāgi' avatāra, kahi se mūla kāraṇa

SYNONYMS

ānuṣaṅga-karma—secondary work; *ei*—this; *asura*—of the demons; *māraṇa*—killing; *ye*—that; *lāgi'*—for; *avatāra*—the incarnation; *kahi*—I shall speak; *se*—the; *mūla*—root; *kāraṇa*—cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

TEXTS 15-16

প্রেমরস-নির্যাস করিতে আস্বাদন।
রাগমার্গ ভক্তি লোকে করিতে প্রচারণ॥ ১৫॥

রসিক-শেখর কৃষ্ণ পরমকরুণ।
এই দুই হেতু হৈতে ইচ্ছার উদ্গম ॥ ১৬ ॥

prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa

rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama

SYNONYMS

prema-rasa—of the mellow of love of God; *niryāsa*—the essence; *karite*—to do; *āsvādana*—tasting; *rāga-mārga*—the path of spontaneous attraction; *bhakti*—devotional service; *loke*—in the world; *karite*—to do; *pracāraṇa*—propagation; *rasika-śekhara*—the supremely jubilant; *kṛṣṇa*—Lord Kṛṣṇa; *parama-karuṇa*—the most merciful; *ei*—these; *dui*—two; *hetu*—reasons; *haite*—from; *icchāra*—of desire; *udgama*—the birth.

TRANSLATION

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Kṛṣṇa's appearance the killing of *asuras* or nonbelievers such as Kaṁsa and Jarāsandha was done by Viṣṇu, who was within the person of Śrī Kṛṣṇa. Such apparent killing by Lord Śrī Kṛṣṇa was a matter of course as an incidental activity, but the real purpose of Lord Kṛṣṇa's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhūmi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called *rāga-bhakti*, or devotional service to the Lord in transcendental rapture. Lord Śrī Kṛṣṇa wants to make known to all the conditioned souls that He is more attracted by *rāga-bhakti* than *vidhi-bhakti*, or devotional service under scheduled regulations. It is said in the *Vedas, raso vai saḥ:* the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of *rāga-bhakti.* Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.

TEXT 17

ঐশ্বর্য-জ্ঞানেতে সব জগৎ মিশ্রিত।
ঐশ্বর্য-শিথিল-প্রেমে নাহি মোর প্রীত ॥ ১৭ ॥

aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nāhi mora prīta

SYNONYMS

aiśvarya-jñānete—with knowledge of majesty; *saba*—all; *jagat*—the universe; *miśrita*—mixed; *aiśvarya-śithila*—weakened by majesty; *preme*—in love; *nāhi*—there is not; *mora*—My; *prīta*—pleasure.

TRANSLATION

"All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

TEXT 18

আমারে ঈশ্বর মানে, আপনাকে হীন।
তার প্রেমে বশ আমি না হই অধীন॥ ১৮॥

āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna

SYNONYMS

āmāre—Me; *īśvara*—the Lord; *māne*—regards; *āpanāke*—himself; *hīna*—low; *tāra*—of him; *preme*—by the love; *vaśa*—controlled; *āmi*—I; *nā ha-i*—am not; *adhīna*—subservient.

TRANSLATION

"If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

TEXT 19

আমাকে ত' যে যে ভক্ত ভজে যেই ভাবে।
তারে সে সে ভাবে ভজি,—এ মোর স্বভাবে॥১৯॥

āmāke ta' ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji,—e mora svabhāve

SYNONYMS

āmāke—Me; *ta'*—certainly; *ye ye*—whatever; *bhakta*—devotee; *bhaje*—worships; *yei*—which; *bhāve*—in the mood; *tāre*—him; *se se*—that; *bhāve*—in the mood; *bhaji*—I reciprocate; *e*—this; *mora*—My; *sva-bhāve*—in the nature.

TRANSLATION

"In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

PURPORT

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vṛndāvana pastimes demonstrated that although generally people worship God with reverence, the Lord is more pleased when a devotee thinks of Him as his pet son, personal friend or most dear fiancé and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.

TEXT 20

যে যথা মাং প্রপদ্যন্তে তাংস্তথৈব ভজাম্যহম্।
মম বর্ত্মানুবর্তন্তে মনুষ্যাঃ পার্থ সর্বশঃ ॥ ২০

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye—those who; *yathā*—as; *mām*—to Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

TRANSLATION

"'In whatever way My devotees surrender unto Me, I reward him accordingly. Everyone follows My path in all respects, O son of Pṛthā.'

PURPORT

In the Fourth Chapter of *Bhagavad-gītā* Lord Kṛṣṇa affirms that formerly (some 120 million years before the Battle of Kurukṣetra) He explained the mystic philosophy of the *Gītā* to the sun-god. The message was received through the chain of disciplic succession, but in course of time, the chain being broken somehow or other, Lord Śrī Kṛṣṇa appeared again and taught Arjuna the truths of *Bhagavad-gītā*. At that time the Lord spoke this verse (Bg. 4.11) to His friend Arjuna.

TEXTS 21-22

মোর পুত্র, মোর সখা, মোর প্রাণপতি।
এইভাবে যেই মোরে করে শুদ্ধভক্তি॥ ২১॥
আপনাকে বড় মানে, আমারে সম-হীন।
সেই ভাবে হই আমি তাহার অধীন॥ ২২॥

mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti

āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

SYNONYMS

mora—my; *putra*—son; *mora*—my; *sakhā*—friend; *mora*—my; *prāṇa-pati*—lord of life; *ei-bhāve*—in this way; *yei*—those who; *more*—unto Me; *kare*—do; *śuddha-bhakti*—pure devotion; *āpanāke*—himself; *baḍa*—great; *māne*—he regards; *āmāre*—Me; *sama*—equal; *hīna*—or lower; *sei bhāve*—in that way; *ha-i*—am; *āmi*—I; *tāhāra*—to him; *adhīna*—subordinate.

TRANSLATION

"If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In *Caitanya-caritāmṛta* three kinds of devotional service are described—namely, *bhakti* (ordinary devotional service), *śuddha-bhakti* (pure devotional service) and *viddha-bhakti* (mixed devotional service).

When devotional service is executed with some material purpose, involving fruitive activities, mental speculations or mystic *yoga*, it is called mixed or adulterated devotional service. Besides *bhakti-yoga*, *Bhagavad-gītā* also describes *karma-yoga*, *jñāna-yoga* and *dhyāna-yoga*. *Yoga* means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as *karma-yoga*, *jñāna-yoga* and *dhyāna-yoga*. But such devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or *karma-yoga*, is recommended. For those who identify the mind with the self, philosophical speculation, or *jñāna-yoga*, is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of adulterated devotion. Adulterated devotional service does not directly aim for love of the

Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such *viddha-bhakti* because it is free from all kinds of material contamination. It is executed in Kṛṣṇa consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (*śuddha-bhakti*), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Kṛṣṇa is the perfection of pure devotion, and pure devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuṇṭha planets. By strictly executing these principles one can be elevated to the Vaikuṇṭha planets. But spontaneous pure loving service is found in Kṛṣṇaloka alone.

TEXT 23

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते।
दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः ॥ २३ ॥

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi—to Me; *bhaktiḥ*—devotional service; *hi*—certainly; *bhūtānām*—of the living beings; *amṛtatvāya*—the eternal life; *kalpate*—brings about; *diṣṭyā*—by good fortune; *yat*—which; *āsīt*—was; *mat*—for Me; *snehaḥ*—the affection; *bhavatīnām*—of all of you; *mat*—of Me; *āpanaḥ*—the obtaining.

TRANSLATION

"'Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.'

PURPORT

Pure devotional service is represented in the activities of the residents of Vrajabhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pañcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa apparently left them to

reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (*Bhāg.* 10.82.45).

TEXT 24

মাতা মোরে পুত্রভাবে করেন বন্ধন ।
অতিহীন-জ্ঞানে করে লালন পালন ॥ ২৪ ॥

mātā more putra-bhāve karena bandhana
atihīna-jñāne kare lālana pālana

SYNONYMS

mātā—mother; *more*—Me; *putra-bhāve*—in the position of a son; *karena*—does; *bandhana*—binding; *atihīna-jñāne*—in thinking very poor; *kare*—does; *lālana*—nourishing; *pālana*—protecting.

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

TEXT 25

সখা শুদ্ধসখ্যে করে, স্কন্ধে আরোহণ ।
তুমি কোন্ বড় লোক,—তুমি আমি সম ॥ ২৫ ॥

sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,—tumi āmi sama

SYNONYMS

sakhā—the friend; *śuddha-sakhye*—in pure friendship; *kare*—does; *skandhe*—on the shoulders; *ārohaṇa*—mounting; *tumi*—You; *kon*—what; *baḍa*—big; *loka*—person; *tumi*—You; *āmi*—I; *sama*—the same.

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

TEXT 26

প্রিয়া যদি মান করি' করয়ে ভর্ৎসন ।
বেদস্তুতি হৈতে হরে সেই মোর মন ॥ ২৬ ॥

priyā yadi māna kari' karaye bhartsana
veda-stuti haite hare sei mora mana

SYNONYMS

priyā—the lover; *yadi*—if; *māna kari'*—sulking; *karaye*—does; *bhartsana*—rebuking; *veda-stuti*—the Vedic prayers; *haite*—from; *hare*—takes away; *sei*—that; *mora*—My; *mana*—mind.

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the *Upaniṣads*, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said, *nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān:* one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs. But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancée or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverental devotional service rendered by a less affectionate devotee.

TEXTS 27-28

এই শুদ্ধভক্ত লঞা করিমু অবতার।
করিব বিবিধবিধ অদ্ভুত বিহার॥ ২৭॥
বৈকুণ্ঠাদ্যে নাহি যে যে লীলার প্রচার।
সে সে লীলা করিব, যাতে মোর চমৎকার॥ ২৮॥

ei śuddha-bhakta laña karimu avatāra
kariba vividha-vidha adbhuta vihāra

vaikuṇṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra

SYNONYMS

ei—these; *śuddha-bhakta*—pure devotees; *laña*—taking; *karimu*—I shall make; *avatāra*—incarnation; *kariba*—I shall do; *vividha-vidha*—various kinds; *adbhuta*—wonderful; *vihāra*—pastimes; *vaikuṇṭha-ādye*—in the Vaikuṇṭha planets, etc.; *nāhi*—not; *ye ye*—whatever; *līlāra*—of the pastimes; *pracāra*—broadcasting; *se se*—those; *līlā*—pastimes; *kariba*—I shall perform; *yāte*—in which; *mora*—My; *camatkāra*—wonder.

TRANSLATION

"Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuṇṭha. I shall broadcast such pastimes by which even I am amazed.

PURPORT

Lord Kṛṣṇa in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service. Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuṇṭha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Śrī Kṛṣṇa presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

TEXT 29

মো-বিষয়ে গোপীগণের উপপতি-ভাবে।
যোগমায়া করিবেক আপনপ্রভাবে॥ ২৯॥

mo-viṣaye gopī-gaṇera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve

SYNONYMS

mo-viṣaye—on the subject of Me; *gopī-gaṇera*—of the *gopīs*; *upapati*—of a paramour; *bhāve*—in the position; *yoga-māyā—yogamāyā*, Lord Kṛṣṇa's internal potency; *karibeka*—will make; *āpana*—her own; *prabhāve*—by the influence.

TRANSLATION

"The influence of yogamāyā will inspire the gopīs with the sentiment that I am their paramour.

PURPORT

Yogamāyā is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This *yogamāyā* potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

TEXT 30

আমিহ না জানি তাহা, না জানে গোপীগণ।
দুঁহার রূপগুণে দুঁহার নিত্য হরে মন॥ ৩০॥

āmiha nā jāni tāhā, nā jāne gopī-gaṇa
duṅhāra rūpa-guṇe duṅhāra nitya hare mana

SYNONYMS

āmiha—I; *nā jāni*—shall not know; *tāhā*—that; *nā jāne*—will not know; *gopī-gaṇa*—the *gopīs*; *duṅhāra*—of the two; *rūpa-guṇe*—the beauty and qualities; *duṅhāra*—of the two; *nitya*—always; *hare*—carry away; *mana*—the minds.

TRANSLATION

"Neither the gopīs nor I shall notice this, for our minds will always be entranced by one another's beauty and qualities.

PURPORT

In the spiritual sky the Vaikuṇṭha planets are predominated by Nārāyaṇa. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuṇṭha planets is Goloka, or

Kṛṣṇaloka, where the original Personality of Godhead, Kṛṣṇa, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vṛndāvana there is an exchange of love known as *parakīya-rasa.* It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the *parakīya-rasa* in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of *yogamāyā. Bhagavad-gītā* states that devotees of the highest grade are under the care of *daiva-māyā,* or *yogamāyā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ* (Bg. 9.13). Those who are actually great souls (*mahātmās*) are fully absorbed in Kṛṣṇa consciousness, always engaged in the service of the Lord. They are under the care of *daivī prakṛti,* or *yogamāyā. Yogamāyā* creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Kṛṣṇa. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of *yogamāyā* he is prepared to do anything to love the Supreme Lord better.

Those under the spell of the material energy cannot at all appreciate the activities of *yogamāyā,* for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of *yogamāyā.*

In the spiritual loving sentiment induced by the *yogamāyā* potency, both Lord Śrī Kṛṣṇa and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the *gopīs* plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sexology. Because spiritual love of Godhead is above everything mundane, the *gopīs* superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore *yogamāyā* acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in *Bhagavad-gītā,* where the Lord says that He reserves the right of not being exposed to everyone.

The acts of *yogamāyā* make it possible for the Lord and the *gopīs,* in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the *rāsa-līlā* is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the *rāsa-līlā* is will certainly hate to indulge in mundane sex life. For the realized soul,

hearing the Lord's *rāsa-līlā* through the proper channel will result in complete abstinence from material sexual pleasure.

TEXT 31

ধর্ম ছাড়ি' রাগে দুঁহে করয়ে মিলন।
কভু মিলে, কভু না মিলে,—দৈবের ঘটন ॥ ৩১ ॥

dharma chāḍi' rāge duṅhe karaye milana
kabhu mile, kabhu nā mile,——daivera ghaṭana

SYNONYMS

dharma chāḍi'—giving up religious customs; *rāge*—in love; *duṅhe*—both; *karaye*—do; *milana*—meeting; *kabhu*—sometimes; *mile*—they meet; *kabhu*—sometimes; *nā mile*—they do not meet; *daivera*—of destiny; *ghaṭana*—the happening.

TRANSLATION

"Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT

The *gopīs* came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa's flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse that describes the beautiful boy called Govinda standing by the bank of the Yamunā with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the *gopīs* forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the *gopīs* have transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, then the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the *gopīs* to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendentally, is

more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

TEXT 32

এই সব রসনির্যাস করিব আস্বাদ।
এই দ্বারে করিব সব ভক্তেরে প্রসাদ ॥ ৩২ ॥

ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda

SYNONYMS

ei—these; *saba*—all; *rasa-niryāsa*—essence of mellows; *kariba*—I shall do; *āsvāda*—tasting; *ei dvāre*—by this; *kariba*—I shall do; *saba*—all; *bhaktere*—to the devotees; *prasāda*—favor.

TRANSLATION

"I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

TEXT 33

ব্রজের নির্মল রাগ শুনি' ভক্তগণ।
রাগমার্গে ভজে যেন ছাড়ি' ধর্ম-কর্ম ॥ ৩৩ ॥

vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-mārge bhaje yena chāḍi' dharma-karma

SYNONYMS

vrajera—of Vraja; *nirmala*—spotless; *rāga*—love; *śuni'*—hearing; *bhakta-gaṇa*—the devotees; *rāga-mārge*—on the path of spontaneous love; *bhaje*—they worship; *yena*—so that; *chāḍi'*—giving up; *dharma*—religiosity; *karma*—fruitive activity.

TRANSLATION

"Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity."

PURPORT

Many realized souls, such as Raghunātha dāsa Gosvāmī and King Kulaśekhara, have recommended with great emphasis that one develop this spontaneous love of Godhead, even at the risk of transgressing all the traditional codes of morality and religiosity. Śrī Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, has written in his prayers called the *Manaḥ-śikṣā* that one should simply worship

Rādhā and Kṛṣṇa with all attention. *Na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru:* one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kulaśekhara has written similarly, in his book *Mukunda-mālā-stotra:*

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

"I have no attraction for performing religious rituals nor holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."

TEXT 34

অনুগ্রহায় ভক্তানাং মানুষং দেহমাশ্রিতঃ।
ভজতে তাদৃশীঃ ক্রীড়া যাঃ শ্রুত্বা তৎপরো ভবেৎ ॥ ৩৪ ॥

anugrahāya bhaktānāṁ
mānuṣaṁ deham āśritaḥ
bhajate tādṛśīḥ krīḍā
yāḥ śrutvā tat-paro bhavet

SYNONYMS

anugrahāya—for showing favor; *bhaktānām*—to the devotees; *mānuṣam*—humanlike; *deham*—body; *āśritaḥ*—accepting; *bhajate*—He enjoys; *tādṛśīḥ*—such; *krīḍāḥ*—pastimes; *yāḥ*—which; *śrutvā*—having heard; *tat-paraḥ*—fully intent upon Him; *bhavet*—one must become.

TRANSLATION

"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (10.33.37). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the

worship of different living entities in their constitutional spiritual positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service has its special significance because only in this form can a living entity revive his eternal relationship with the Supreme Personality of Godhead. The human form is considered the highest state in the cycle of the species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of life, although this is inconceivable to the human brain. The Lord's pastimes are differentiated according to the appreciating capacity of the different types of bodies of the living entities. The Supreme Lord bestows the most merciful benediction to human society when He appears in His human form. It is then that humanity gets the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Kṛṣṇa. The highest perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations—as a fish, tortoise and boar, as Paraśurāma, Lord Rāma, Buddha and so on—to reciprocate the different appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called *parakīya-rasa* is the unparalleled perfection of love exhibited by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as *sahajiyās* try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the *sahajiyās* simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa's transcendental pastimes display eternal servitorship to Adhokṣaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Rādhā and Kṛṣṇa to be ordinary affairs. The *rāsa* dance is arranged by Kṛṣṇa's internal potency *yogamāyā*, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the *sahajiyās* misinterpret the sayings *tat-paratvena nirmalam* and *tat-paro bhavet*. By misinterpreting *tādṛśīḥ krīḍāḥ*, they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must actually understand the imports of the words through the intelligence of the authorized *gosvāmīs*. Śrīla Narottama dāsa Ṭhākura, in his prayers to the Gosvāmīs, has explained his inability to understand such spiritual affairs.

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

"When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Rādhā and Kṛṣṇa." In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the *sahajiyās*.

TEXT 35

'ভবেৎ' ক্রিয়া বিধিলিঙ্, সেই ইহা কয়।
কর্তব্য অবশ্য এই, অন্যথা প্রত্যবায়॥ ৩৫॥

'bhavet' kriyā vidhiliṅ, sei ihā kaya
kartavya avaśya ei, anyathā pratyavāya

SYNONYMS

bhavet—*bhavet; kriyā*—the verb; *vidhi-liṅ*—an injunction of the imperative mood; *sei*—that; *ihā*—here; *kaya*—says; *kartavya*—to be done; *avaśya*—certainly; *ei*—this; *anyathā*—otherwise; *pratyavāya*—detriment.

TRANSLATION

Here the use of the verb "bhavet," which is in the imperative mood, tells us that this certainly must be done. Noncompliance would be abandonment of duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to understand these affairs only after being elevated by regulated devotional service under the expert guidance of the spiritual master. Then they too will be competent to hear of the love affairs of Rādhā and Kṛṣṇa.

As long as one is in material conditional life, strict discipline is required in the matter of moral and immoral activities. The absolute world is transcendental and free from such distinctions because there inebriety is not possible. But in this material world a sexual appetite necessitates distinction between moral and immoral conduct. There are no sexual activities in the spiritual world. The transactions between lover and beloved in the spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of *rasa* will certainly be dragged down into material attraction, thus to act in material contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Rādhā and Kṛṣṇa one is freed from the grip of attraction to material so-called

love between man and woman. Similarly if one understands the pure parental love of Nanda and Yaśodā for Kṛṣṇa, he will be saved from being dragged into material parental affection. If one accepts Kṛṣṇa as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Kṛṣṇa, he will no longer have to serve the material body in the degraded status of material existence with the false hope of becoming master in the future. Similarly, one who sees the greatness of Kṛṣṇa in neutrality will certainly never again seek the so-called relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Kṛṣṇa, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and continue material existence by transmigrating from one material body to another. Only in Kṛṣṇa consciousness can one achieve the highest perfection of life.

TEXTS 36-37

এই বাঞ্ছা যৈছে কৃষ্ণপ্রাকট্য-কারণ ।
অসুরসংহার—আনুষঙ্গ প্রয়োজন ॥ ৩৬ ॥
এই মত চৈতন্য-কৃষ্ণ পূর্ণ ভগবান্ ।
যুগধর্মপ্রবর্তন নহে তাঁর কাম ॥ ৩৭ ॥

ei vāñchā yaiche kṛṣṇa-prākaṭya-kāraṇa
asura-saṁhāra——ānuṣaṅga prayojana

ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tāṅra kāma

SYNONYMS

ei—this; *vāñchā*—desire; *yaiche*—just as; *kṛṣṇa*—of Lord Kṛṣṇa; *prākaṭya*—for the manifestation; *kāraṇa*—reason; *asura-saṁhāra*—the killing of demons; *ānuṣaṅga*—secondary; *prayojana*—reason; *ei mata*—like this; *caitanya*—as Lord Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa*—full; *bhagavān*—the Supreme Personality of Godhead; *yuga-dharma*—the religion of the age; *pravartana*—initiating; *nahe*—is not; *tāṅra*—of Him; *kāma*—the desire.

TRANSLATION

Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

TEXT 38

কোন কারণে যবে হৈল অবতারে মন ।
যুগধর্ম-কাল হৈল সে কালে মিলন ॥ ৩৮ ॥

kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana

SYNONYMS

kona kāraṇe—by some reason; *yabe*—when; *haila*—there was; *avatāre*—in incarnation; *mana*—inclination; *yuga-dharma*—for the religion of the age; *kāla*—the time; *haila*—there was; *se kāle*—at that time; *milana*—conjunction.

TRANSLATION

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

TEXT 39

দুই হেতু অবতরি' লঞা ভক্তগণ।
আপনে আস্বাদে প্রেম-নামসংকীর্তন॥ ৩৯॥

dui hetu avatari' lañā bhakta-gaṇa
āpane āsvāde prema-nāma-saṅkīrtana

SYNONYMS

dui—two; *hetu*—reasons; *avatari'*—incarnating; *lañā*—taking; *bhakta-gaṇa*—the devotees; *āpane*—Himself; *āsvāde*—tastes; *prema*—love of God; *nāma-saṅkīrtana*—and congregational chanting of the holy name.

TRANSLATION

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

TEXT 40

সেই দ্বারে আচণ্ডালে কীর্তন সঞ্চারে।
নাম-প্রেমমালা গাঁথি' পরাইল সংসারে॥ ৪০॥

sei dvāre ācaṇḍāle kīrtana sañcāre
nāma-prema-mālā gāṅthi' parāila saṁsāre

SYNONYMS

sei dvāre—by that; *ā-caṇḍāle*—even among the *caṇḍālas; kīrtana*—the chanting of the holy names; *sañcāre*—He infuses; *nāma*—of the holy names; *prema*—and of love of God; *mālā*—a garland; *gāṅthi'*—stringing together; *parāila*—He put it on; *saṁsāre*—the whole material world.

TRANSLATION

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

TEXT 41

এইমত ভক্তভাব করি' অঙ্গীকার।
আপনি আচরি' ভক্তি করিল প্রচার॥ ৪১॥

ei-mata bhakta-bhāva kari' aṅgīkāra
āpani ācari' bhakti karila pracāra

SYNONYMS

ei-mata—like this; *bhakta-bhāva*—the position of a devotee; *kari'*—making; *aṅgīkāra*—acceptance; *āpani*—Himself; *ācari'*—practicing; *bhakti*—devotional service; *karila*—did; *pracāra*—propagation.

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rūpa Gosvāmī met Lord Śrī Caitanya Mahāprabhu at Prayāga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other *avatāra* of Kṛṣṇa because He was distributing love of Kṛṣṇa. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Śrī Caitanya Mahāprabhu's transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. Therefore Lord Caitanya is Kṛṣṇa.

In *Bhagavad-gītā* Kṛṣṇa has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Kṛṣṇa consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Kṛṣṇa teaching His own service from the position of a

devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Śrī Caitanya Mahāprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Śrī Kṛṣṇa, in the form of Lord Gaurāṅga, has made it easy for everyone to approach Him.

Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. His intention is to taste Kṛṣṇa's sweetness in transcendental love. Lord Caitanya does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the *nadīyā-nāgarī* or *gaura-nāgarī* pretend that they have the sentiment of *gopīs* toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the *gaura-nāgarī* are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself, and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called *vipralambha-bhāva,* which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service is *ānukūlyena,* or favorable to Kṛṣṇa. Acting unfavorably toward Kṛṣṇa is not devotion. Kaṁsa was the enemy of Kṛṣṇa. He always thought of Kṛṣṇa, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svarūpa Dāmodara did in the Gambhīrā (the house of Lord Caitanya Mahāprabhu at Purī). He always reminded Lord Caitanya of Rādhā's feelings of separation as they are described in the *Śrīmad-Bhāgavatam,* and Lord Caitanya appreciated his assistance. But the *gaura-nāgarīs,* who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Śrī Caitanya Mahāprabhu. The doctrine of transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of Rādhārāṇī.

TEXT 42

দাস্য, সখ্য, বাৎসল্য, আর যে শৃঙ্গার।
চারি প্রেম, চতুর্বিধ ভক্তই আধার॥ ৪২॥

dāsya, sakhya, vātsalya, āra ye śṛṅgāra
cāri prema, catur-vidha bhakta-i ādhāra

SYNONYMS

dāsya—servitude; *sakhya*—friendship; *vātsalya*—parental affection; *āra*—and; *ye*—that; *śṛṅgāra*—conjugal love; *cāri*—four types; *prema*—love of God; *catuḥ-vidha*—four kinds; *bhakta-i*—devotees; *ādhāra*—the containers.

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

TEXT 43

নিজ নিজ ভাব সবে শ্রেষ্ঠ করি' মানে।
নিজভাবে করে কৃষ্ণসুখ আস্বাদনে ॥ ৪৩ ॥

nija nija bhāva sabe śreṣṭha kari' māne
nija-bhāve kare kṛṣṇa-sukha āsvādane

SYNONYMS

nija nija—each his own; *bhāva*—mood; *sabe*—all; *śreṣṭha kari'*—making the best; *māne*—accepts; *nija-bhāve*—in his own mood; *kare*—does; *kṛṣṇa-sukha*—happiness with Lord Kṛṣṇa; *āsvādane*—tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Kṛṣṇa.

TEXT 44

তটস্থ হইয়া মনে বিচার যদি করি।
সব রস হৈতে শৃঙ্গারে অধিক মাধুরী ॥ ৪৪ ॥

taṭastha ha-iyā mane vicāra yadi kari
saba rasa haite śṛṅgāre adhika mādhurī

SYNONYMS

taṭa-stha ha-iyā—becoming impartial; *mane*—in the mind; *vicāra*—consideration; *yadi*—if; *kari*—doing; *saba rasa*—all the mellows; *haite*—than; *śṛṅgāre*—in conjugal love; *adhika*—greater; *mādhurī*—sweetness.

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all in sweetness.

PURPORT

No one is higher or lower than anyone else in transcendental relationships with the Lord, for in the absolute realm everything is equal. But although these relationships are absolute, there are also transcendental differences between them. Thus the transcendental relationship of conjugal love is considered the highest perfection.

TEXT 45

যথোত্তরমসৌ স্বাদবিশেষোল্লাসময্যপি ।
রতির্বাসনয়া স্বাদ্বী ভাসতে কাপি কস্যচিৎ ॥ ৪৫ ॥

yathottaram asau svāda-
viśeṣollāsamayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit

SYNONYMS

yathā-uttaram—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa-mayī*—consisting of the increase; *api*—although; *ratiḥ*—love; *vāsanayā*—by the different desire; *svādvī*—sweet; *bhāsate*—exists; *kā api*—any; *kasyacit*—of someone (the devotee).

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love."

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (2.5.38).

TEXT 46

অতএব মধুর রস কহি তার নাম ।
স্বকীয়া-পরকীয়া-ভাবে দ্বিবিধ সংস্থান ॥ ৪৬ ॥

ataeva madhura rasa kahi tāra nāma
svakīyā-parakīyā-bhāve dvi-vidha saṁsthāna

SYNONYMS

ataeva—therefore; *madhura*—sweet; *rasa*—mellow; *kahi*—I say; *tāra*—of that; *nāma*—the name; *svakīyā*—*svakīyā* (own); *parakīyā*—and named *parakīyā* (another's); *bhāve*—in the moods; *dvi-vidha*—two types; *saṁsthāna*—positions.

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

TEXT 47

পরকীয়া-ভাবে অতি রসের উল্লাস ।
ব্রজ বিনা ইহার অন্যত্র নাহি বাস ॥ ৪৭ ॥

parakīyā-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa

SYNONYMS

parakīyā-bhāve—in the mood of *parakīyā*, or conjugal relations outside of marriage; *ati*—very great; *rasera*—of mellow; *ullāsa*—increase; *vraja vinā*—except for Vraja; *ihāra*—of this; *anyatra*—anywhere else; *nāhi*—there is not; *vāsa*—residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

TEXT 48

ব্রজবধূগণের এই ভাব নিরবধি ।
তার মধ্যে শ্রীরাধায় ভাবের অবধি ॥ ৪৮ ॥

vraja-vadhū-gaṇera ei bhāva niravadhi
tāra madhye śrī-rādhāya bhāvera avadhi

SYNONYMS

vraja-vadhū-gaṇera—of the young wives of Vraja; *ei*—this; *bhāva*—mood; *niravadhi*—unbounded; *tāra madhye*—among them; *śrī-rādhāya*—in Śrīmatī Rādhārāṇī; *bhāvera*—of the mood; *avadhi*—the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā.

TEXT 49

প্রৌঢ় নির্মলভাব প্রেম সর্বোত্তম ।
কৃষ্ণের মাধুর্যরস-আস্বাদ-কারণ ॥ ৪৯ ॥

prauḍha nirmala-bhāva prema sarvottama
kṛṣṇera mādhurya-rasa-āsvāda-kāraṇa

SYNONYMS

prauḍha—matured; *nirmala-bhāva*—pure condition; *prema*—love; *sarva-uttama*—best of all; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya-rasa*—of the mellow of the conjugal relationship; *āsvāda*—of the tasting; *kāraṇa*—the cause.

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

TEXT 50

অতএব সেই ভাব অঙ্গীকার করি'।
সাধিলেন নিজ বাঞ্ছা গৌরাঙ্গ-শ্রীহরি ॥ ৫০ ॥

ataeva sei bhāva aṅgīkāra kari'
sādhilena nija vāñchā gaurāṅga-śrī-hari

SYNONYMS

ataeva—therefore; *sei bhāva*—that mood; *aṅgīkāra kari'*—accepting; *sādhilena*—fulfilled; *nija*—His own; *vāñchā*—desire; *gaurāṅga*—Lord Caitanya Mahāprabhu; *śrī-hari*—the Supreme Personality of Godhead.

TRANSLATION

Therefore Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service—*dāsya, sakhya, vātsalya* and *mādhurya—mādhurya* is considered the fullest. But the conjugal relationship is further divided into two varieties, namely *svakīya* and *parakīya. Svakīya* is the relationship with Kṛṣṇa as a formally married husband, and *parakīya* is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the *parakīya* mellow is better because it is more enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. *Svakīya* and *parakīya* conjugal love of Godhead have no existence in the material world, and *parakīya* is not exhibited anywhere in Vaikuṇṭha, but only in the portion of Goloka Vṛndāvana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of Vraja to enjoy *parakīya-rasa.* The six

Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vṛndāvana, where *parakīya-rasa* is ever existent.

In the Third Chapter of this epic, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has explicitly accepted the fact that Kṛṣṇa appears in this material world at the end of the Dvāpara age of the twenty-eighth *catur-yuga* of Vaivasvata Manu and brings with Him His Vrajadhāma, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in *Caitanya-caritāmṛta* that the *parakīya* sentiment is existent only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the *gopīs* in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gauraṅga. He then relished the highest position of *parakīya-rasa,* as exhibited in the transcendental abode of Vraja.

TEXT 51

সুরেশানাং দুর্গং গতিরতিশয়েনোপনিষদাং
মুনীনাং সর্বস্বং প্রণতপটলীনাং মধুরিমা।
বিনির্যাসঃ প্রেম্ণো নিখিলপশুপালাম্বুজদৃশাং
স চৈতন্যঃ কিং মে পুনরপি দৃশোর্যাস্যতি পদম্ ॥ ৫১ ॥

sureśānāṁ durgaṁ gatir atiśayenopaniṣadāṁ
munīnāṁ sarvasvaṁ praṇata-paṭalīnāṁ madhurimā
viniryāsaḥ premṇo nikhila-paśu-pālāmbuja-dṛśāṁ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

SYNONYMS

sura-īśānām—of the kings of the demigods; *durgam*—fortress; *gatiḥ*—the goal; *atiśayena*—eminently; *upaniṣadām*—of the *Upaniṣads; munīnām*—of the sages; *sarvasvam*—the be-all and end-all; *praṇata-paṭalīnām*—of the groups of the devotees; *madhurimā*—the sweetness; *viniryāsaḥ*—the essence; *premṇaḥ*—of love; *nikhila*—all; *paśu-pālā*—of the cowherd women; *ambuja-dṛśām*—lotus-eyed; *saḥ*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punaḥ*—again; *api*—certainly; *dṛśoḥ*—of the two eyes; *yāsyati*—will come; *padam*—to the abode.

TRANSLATION

"Lord Caitanya is the shelter of the demigods, the goal of the Upaniṣads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of love for the lotus-eyed gopīs. Will He again be the object of my vision?"

TEXT 52

অপারং কস্যাপি প্রণয়িজনবৃন্দস্য কুতুকী
রসস্তোমং হৃত্বা মধুরমুপভোক্তুং কমপি যঃ।
রুচং স্বামাবব্রে দ্যুতিমিহ তদীয়াং প্রকটয়ন্
স দেবশ্চৈতন্যাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ৫২ ॥

apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kamapi yaḥ
rucaṁ svām āvavre dyutim iha tadīyāṁ prakaṭayan
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram—boundless; *kasyāpi*—of someone; *praṇayi-jana-vṛndasya*—of the multitude of lovers; *kutukī*—one who is curious; *rasa-stomam*—the group of mellows; *hṛtvā*—stealing; *madhuram*—sweet; *upabhoktum*—to enjoy; *kamapi*—some; *yaḥ*—who; *rucam*—luster; *svām*—own; *āvavre*—covered; *dyutim*—luster; *iha*—here; *tadīyām*—related to Him; *prakaṭayan*—manifesting; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—greatly; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are from the *Stava-mālā* of Śrīla Rūpa Gosvāmī.

TEXT 53

ভাবগ্রহণের হেতু কৈল ধর্ম স্থাপন।
তার মুখ্য হেতু কহি, শুন সর্বজন ॥ ৫৩ ॥

bhāva-grahaṇera hetu kaila dharma-sthāpana
tāra mukhya hetu kahi, śuna sarva-jana

SYNONYMS

bhāva-grahaṇera—of accepting the mood; *hetu*—the reason; *kaila*—did; *dharma*—religion; *sthāpana*—establishing; *tāra*—of that; *mukhya*—principal; *hetu*—reason; *kahi*—I say; *śuna*—please hear; *sarva-jana*—everyone.

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

TEXT 54

মূল হেতু আগে শ্লোকের কৈল আভাস।
এবে কহি সেই শ্লোকের অর্থ প্রকাশ ॥ ৫৪ ॥

mūla hetu āge śloker kaila ābhāsa
ebe kahi sei śloker artha prakāśa

SYNONYMS

mūla hetu—the root cause; *āge*—in the beginning; *śloker*—of the verse; *kaila*—gave; *ābhāsa*—hint; *ebe*—now; *kahi*—I shall speak; *sei*—that; *śloker*—of the verse; *artha*—meaning; *prakāśa*—manifestation.

TRANSLATION

Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

TEXT 55

রাধা কৃষ্ণপ্রণয়বিকৃতির্হ্লাদিনীশক্তিরস্মা-
দেকাত্মানাবপি ভুবি পুরা দেহভেদং গতৌ তৌ।
চৈতন্যাখ্যং প্রকটমধুনা তদ্দ্বয়ঞ্চৈক্যমাপ্তং
রাধাভাবদ্যুতিসুবলিতং নৌমি কৃষ্ণস্বরূপম্ ॥ ৫৫ ॥

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless

time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—these two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakaṭam*—manifest; *adhunā*—now; *tat-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *suvalitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

"The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself."

PURPORT

This text is from the diary of Śrīla Svarūpa Dāmodara Gosvāmī. It appears as the fifth of the first fourteen verses of *Śrī Caitanya-caritāmṛta.*

TEXT 56

রাধাকৃষ্ণ এক আত্মা, দুই দেহ ধরি'।
অন্যোন্যে বিলসে রস আস্বাদন করি'॥ ৫৬॥

rādhā-kṛṣṇa eka ātmā, dui deha dhari'
anyonye vilase rasa āsvādana kari'

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; *eka*—one; *ātmā*—self; *dui*—two; *deha*—bodies; *dhari'*—assuming; *anyonye*—one another; *vilase*—They enjoy; *rasa*—the mellows of love; *āsvādana kari'*—tasting.

TRANSLATION

Rādhā and Kṛṣṇa are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Rādhā and Kṛṣṇa are a puzzle to materialists. The above description of Rādhā and Kṛṣṇa from the diary of Śrīla Svarūpa Dāmodara Gosvāmī is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Śrī Kṛṣṇa is the potent factor, and Śrīmatī Rādhārāṇī is the internal potency. According to Vedānta philosophy, there is no difference between the potent and potency; they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.

Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Rādhārāṇī is the internal potency of Śrī Kṛṣṇa, and She eternally intensifies the pleasure of Śrī Kṛṣṇa. Impersonalists cannot understand this without the help of a *mahā-bhāgavata* devotee. The very name Rādhā suggests that She is eternally the topmost mistress of the comforts of Śrī Kṛṣṇa. As such, She is the medium transmitting the living entities' service to Śrī Kṛṣṇa. Devotees in Vṛndāvana therefore seek the mercy of Śrīmatī Rādhārāṇī in order to be recognized as loving servitors of Śrī Kṛṣṇa.

Lord Caitanya Mahāprabhu personally approaches the fallen conditioned souls of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Śrī Kṛṣṇa, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as *sat,* or existence—or, in other words, as the portion that expands the existence function of the Lord. The same potency while displaying full knowledge is called *cit,* or *samvit,* which expands the transcendental forms of the Lord. Finally, the same potency while playing as a pleasure-giving medium is known as *hlādinī,* or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

TEXT 57

সেই দুই এক এবে চৈতন্য গোসাঞি।
রস আস্বাদিতে দোঁহে হৈলা একঠাঁই ॥ ৫৭ ॥

sei dui eka ebe caitanya gosāñi
rasa āsvādite doṅhe hailā eka-ṭhāṅi

SYNONYMS

sei—these; *dui*—two; *eka*—one; *ebe*—now; *caitanya gosāñi*—Lord Caitanya Mahāprabhu; *rasa*—mellow; *āsvādite*—to taste; *doṅhe*—the two; *hailā*—have become; *eka-ṭhāṅi*—one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahāprabhu.

TEXT 58

ইথি লাগি' আগে করি তার বিবরণ।
যাহা হৈতে হয় গৌরের মহিমা-কথন ॥ ৫৮ ॥

ithi lāgi' āge kari tāra vivaraṇa
yāhā haite haya gaurera mahimā-kathana

SYNONYMS

ithi lāgi'—for this; *āge*—first; *kari*—I shall do; *tāra*—of that; *vivaraṇa*—description; *yāhā haite*—from which; *haya*—there is; *gaurera*—of Lord Caitanya Mahāprabhu; *mahimā*—the glory; *kathana*—relating.

TRANSLATION

Therefore I shall first delineate the position of Rādhā and Kṛṣṇa. From that the glory of Lord Caitanya will be known.

TEXT 59

রাধিকা হয়েন কৃষ্ণের প্রণয়-বিকার।
স্বরূপশক্তি—'হ্লাদিনী' নাম যাঁহার ॥ ৫৯ ॥

rādhikā hayena kṛṣṇera praṇaya-vikāra
svarūpa-śakti—'hlādinī' nāma yāṅhāra

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; *hayena*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *praṇaya-vikāra*—transformation of love; *svarūpa-śakti*—personal energy; *hlādinī—hlādinī; nāma*—name; *yāṅhāra*—whose.

TRANSLATION

Śrīmatī Rādhikā is the transformation of Kṛṣṇa's love. She is His internal energy called hlādinī.

TEXT 60

হ্লাদিনী করায় কৃষ্ণে আনন্দাস্বাদন।
হ্লাদিনীর দ্বারা করে ভক্তের পোষণ ॥ ৬০ ॥

hlādinī karāya kṛṣṇe ānandāsvādana
hlādinīra dvārā kare bhaktera poṣaṇa

SYNONYMS

hlādinī—the *hlādinī* energy; *karāya*—causes to do; *kṛṣṇe*—in Lord Kṛṣṇa; *ānanda-āsvādana*—the tasting of bliss; *hlādinīra dvārā*—by the pleasure potency; *kare*—does; *bhaktera*—of the devotee; *poṣaṇa*—nourishing.

TRANSLATION

That hlādinī energy gives Kṛṣṇa pleasure and nourishes His devotees.

PURPORT

Śrīla Jīva Gosvāmī has elaborately discussed the *hlādinī* potency in his *Prītisandarbha*. He says that the *Vedas* clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self-sufficient, and that *māyā,* nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, *brahmānanda,* cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely the *hlādinī,* or pleasure potency, *sandhinī,* or existential potency, and *samvit,* or cognitive potency. In the *Viṣṇu Purāṇa* (1.12.69) the Lord is addressed as follows: "O Lord, You are the support of everything. The three attributes *hlādinī, sandhinī* and *samvit* exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hlādinī is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is called love of God. Love of God is another epithet of the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Śaṅkarites have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The *hlādinī* potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.

TEXT 61

সচ্চিদানন্দ, পূর্ণ, কৃষ্ণের স্বরূপ।
একই চিচ্ছক্তি তাঁর ধরে তিন রূপ॥ ৬১॥

sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tāṅra dhare tina rūpa

SYNONYMS

sat-cit-ānanda—eternity, knowledge and bliss; *pūrṇa*—full; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—own form; *eka-i*—one; *cit-śakti*—spiritual energy; *tāṅra*—of Him; *dhare*—manifests; *tina*—three; *rūpa*—forms.

TRANSLATION

Lord Kṛṣṇa's body is eternal [sat], full of knowledge [cit] and full of bliss [ānanda]. His one spiritual energy manifests three forms.

TEXT 62

আনন্দাংশে হ্লাদিনী, সদংশে সন্ধিনী।
চিদংশে সম্বিৎ— যারে জ্ঞান করি' মানি॥ ৬২॥

ānandāṁśe hlādinī, sad-aṁśe sandhinī
cid-aṁśe samvit——yāre jñāna kari' māni

SYNONYMS

ānanda-aṁśe—in the bliss portion; *hlādinī*—the pleasure energy; *sat-aṁśe*—in the eternal portion; *sandhinī*—the existence-expanding energy; *cit-aṁśe*—in the cognizant portion; *samvit*—the full energy of knowledge; *yāre*—which; *jñāna kari'*—as knowledge; *māni*—I accept.

TRANSLATION

Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis *Bhagavat-sandarbha* (verse 102), Śrīla Jīva Gosvāmī explains the potencies of the Lord as follows. The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called *sandhinī*. The transcendental potency by which He knows Himself and causes others to know Him is called *samvit*. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called *hlādinī*.

The total exhibition of these potencies is called *viśuddha-sattva,* and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material; they belong to the pure transcendental state. *Bhagavad-gītā* confirms that anyone who understands the transcendental nature of the Lord's appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the *hlādinī* potency in transactions between him and the Lord. In the mundane mode of goodness there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called *miśra-sattva.* But the transcendental variegatedness of *viśuddha-sattva* is completely free from all mundane qualities. *Viśuddha-sattva* is therefore the proper atmosphere in which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the *hlādinī* potency directly by the power of *samvit.*

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literatures directly and indirectly corroborate. Lord Kṛṣṇa Himself says in the Eleventh Canto of *Śrīmad-Bhāgavatam, sattvaṁ rajas tama iti guṇā jīvasya naiva me:* "The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead." The *Viṣṇu Purāṇa* confirms this as follows:

sattvādayo na santīśe
yatra na prākṛtā guṇāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu

"The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Nārāyaṇa, who is situated in a completely transcendental position, be pleased with us." In the Tenth Canto of *Śrīmad-Bhāgavatam,* Indra praised Kṛṣṇa as follows:

viśuddha-sattvaṁ tava dhāma śāntaṁ
tapomayaṁ dhvasta-rajas-tamaskam
māyāmayo 'yaṁ guṇa-sampravāho
na vidyate te 'grahaṇānubandhaḥ

"My dear Lord, Your abode is *viśuddha-sattva,* always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances." (*Bhāg.* 10.27.4)

When not manifested, the modes of material nature are said to be in goodness. When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is *viśuddha-sattva.* When it is predominated by *sandhinī,* it is perceivable as the existence of all that be. When predominated by *samvit,* it is perceived as knowledge in transcendence. And when predominated by *hlādinī,* it is perceived as the most confidential love of Godhead. *Viśuddha-sattva,* the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivable variegatedness, the manifestation of the marginal energy is the living entity, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles—the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as *svayaṁ-rūpa* and *vaibhava-prakāśa* are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahmā down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency—the *sandhinī, samvit* and *hlādinī* energies—influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

TEXT 63

হ্লাদিনী সন্ধিনী সম্বিত্ত্বয্যেকা সর্বসংস্থিতৌ।
হ্লাদতাপকরী মিশ্রা ত্বয়ি নো গুণবর্জিতে ॥ ৬৩ ॥

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpakarī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī—pleasure potency; *sandhinī*—existence potency; *samvit*—knowledge potency; *tvayi*—in You; *ekā*—one; *sarva-saṁsthitau*—who are the basis of all things;

hlāda—pleasure; *tāpa*—and misery; *karī*—causing; *miśrā*—a mixture of the two; *tvayi*—in You; *no*—not; *guṇa-varjite*—who are without the three modes of material nature.

TRANSLATION

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the *Viṣṇu Purāṇa* (1.12.69).

TEXT 64

সন্ধিনীর সার অংশ—'শুদ্ধসত্ত্ব' নাম।
ভগবানের সত্তা হয় যাহাতে বিশ্রাম ॥ ৬৪ ॥

sandhinīra sāra aṁśa—'śuddha-sattva' nāma
bhagavānera sattā haya yāhāte viśrāma

SYNONYMS

sandhinīra—of the existence potency; *sāra*—essence; *aṁśa*—portion; *śuddha-sattva*—*śuddha-sattva* (pure existence); *nāma*—named; *bhagavānera*—of the Supreme Personality of Godhead; *sattā*—the existence; *haya*—is; *yāhāte*—in which; *viśrāma*—the resting place.

TRANSLATION

The essential portion of the sandhinī potency is śuddha-sattva. Lord Kṛṣṇa's existence rests upon it.

TEXT 65

মাতা, পিতা, স্থান, গৃহ, শয্যাসন আর।
এসব কৃষ্ণের শুদ্ধসত্ত্বের বিকার ॥ ৬৫ ॥

mātā, pitā, sthāna, gṛha, śayyāsana āra
e-saba kṛṣṇera śuddha-sattvera vikāra

SYNONYMS

mātā—mother; *pitā*—father; *sthāna*—place; *gṛha*—house; *śayya-āsana*—beds and seats; *āra*—and; *e-saba*—all these; *kṛṣṇera*—of Lord Kṛṣṇa; *śuddha-sattvera*—of the *śuddha-sattva; vikāra*—transformations.

TRANSLATION

Kṛṣṇa's mother, father, abode, house, bedding, seats and so on are all transformations of śuddha-sattva.

PURPORT

Lord Kṛṣṇa's father, mother and household affairs are all displayed in the same *viśuddha-sattva* existence. A living entity situated in the status of pure goodness can understand the form, quality and other features of the Supreme Personality of Godhead. Kṛṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Kṛṣṇa at first, Kṛṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in *viśuddha-sattva,* transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Kṛṣṇa is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence is also essentially a manifestation of *sandhinī śakti,* or a transformation of *viśuddha-sattva.* To make this more clear, it may be said that this *sandhinī śakti* of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of *sandhinī śakti.* The existential *sandhinī śakti* in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

TEXT 66

সত্ত্বং বিশুদ্ধং বসুদেবশব্দিতং
যদীয়তে তত্র পুমানপাবৃতঃ।
সত্ত্বে চ তস্মিন্ ভগবান্ বাসুদেবো
হ্যধোক্ষজো মে মনসা বিধীয়তে ॥ ৬৬ ॥

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me manasā vidhīyate

SYNONYMS

sattvam—existence; *viśuddham*—pure; *vasudeva-śabditam*—named *vasudeva; yat*—from which; *īyate*—appears; *tatra*—in that; *pumān*—the Supreme Personality of Godhead; *apāvṛtaḥ*—without any covering; *sattve*—in goodness; *ca*—and; *tasmin*—that; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—Vāsudeva; *hi*—certainly; *adhokṣajaḥ*—who is beyond the senses; *me*—my; *manasā*—by the mind; *vidhīyate*—is procured.

TRANSLATION

"The condition of pure goodness [śuddha-sattva], in which the Supreme Personality of Godhead appears uncovered, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vāsudeva, is perceived by my mind."

PURPORT

This text from *Śrīmad-Bhāgavatam* (4.3.23), spoken by Lord Śiva when he condemned Dakṣa, the father of Satī, as an opponent of Viṣṇu, confirms beyond a doubt that Lord Kṛṣṇa, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the *sandhinī śakti* of the Lord's internal potency.

TEXT 67

কৃষ্ণে ভগবত্তা-জ্ঞান—সংবিতের সার।
ব্রহ্মজ্ঞানাদিক সব তার পরিবার॥ ৬৭॥

kṛṣṇe bhagavattā-jñāna——saṁvitera sāra
brahma-jñānādika saba tāra parivāra

SYNONYMS

kṛṣṇe—in Kṛṣṇa; *bhagavattā*—of the quality of being the original Supreme Personality of Godhead; *jñāna*—knowledge; *saṁvitera*—of the knowledge potency; *sāra*—the essence; *brahma-jñāna*—knowledge of Brahman; *ādika*—and so on; *saba*—all; *tāra*—of that; *parivāra*—dependents.

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the *samvit-śakti* produce the effect of cognition. Both the Lord and the living entities are cognizant. Śrī Kṛṣṇa, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the *samvit-śakti* in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary

knowledge in the form of impersonal spiritual realization and monism. But when the *samvit* factor of cognition is enlightened by the *hlādinī* potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The *samvit-śakti* should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the *samvit-śakti.*

TEXT 68

হ্লাদিনীর সার 'প্রেম', প্রেমসার 'ভাব'।
ভাবের পরমকাষ্ঠা, নাম—'মহাভাব' ॥ ৬৮ ॥

hlādinīra sāra 'prema', prema-sāra 'bhāva'
bhāvera parama-kāṣṭhā, nāma—'mahā-bhāva'

SYNONYMS

hlādinīra—of the pleasure potency; *sāra*—the essence; *prema*—love for God; *prema-sāra*—the essence of such love; *bhāva*—emotion; *bhāvera*—of emotion; *parama-kāṣṭhā*—the highest limit; *nāma*—named; *mahā-bhāva*—*mahābhāva.*

TRANSLATION

The essence of the hlādinī potency is love of God, the essence of love of God is emotion [bhāva], and the ultimate development of emotion is mahābhāva.

PURPORT

The product of the *hlādinī śakti* is love of Godhead, which has two divisions—namely, pure love of Godhead and adulterated love of Godhead. Only when the *hlādinī śakti* emanates from Śrī Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same *hlādinī śakti* is adulterated by the external material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

TEXT 69

মহাভাবস্বরূপা শ্রীরাধা-ঠাকুরাণী।
সর্বগুণখনি কৃষ্ণকান্তাশিরোমণি ॥ ৬৯ ॥

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

SYNONYMS

mahā-bhāva—of *mahābhāva; sva-rūpā*—the form; *śrī-rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *sarva-guṇa*—of all good qualities; *khani*—mine; *kṛṣṇa-kāntā*—of the lovers of Lord Kṛṣṇa; *śiromaṇi*—crown jewel.

TRANSLATION

Śrī Rādhā Ṭhākurāṇī is the embodiment of mahābhāva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

PURPORT

The unadulterated action of the *hlādinī śakti* is displayed in the dealings of the damsels of Vraja and Śrīmatī Rādhārāṇī, who is the topmost participant in that transcendental group. The essence of the *hlādinī śakti* is love of Godhead, the essence of love of Godhead is *bhāva,* or transcendental sentiment, and the highest pitch of that *bhāva* is called *mahābhāva.* Śrīmatī Rādhārāṇī is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Śrī Kṛṣṇa.

TEXT 70

তয়োরপ্যুভয়োর্মধ্যে রাধিকা সর্বথাধিকা।
মহাভাবস্বরূপেয়ং গুণৈরতিবরীয়সী ॥ ৭০ ॥

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī

SYNONYMS

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpa*—the form of *mahābhāva; iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

TRANSLATION

"Of these two gopīs [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the *Ujjvala-nīlamaṇi* of Śrīla Rūpa Gosvāmī.

TEXT 71

কৃষ্ণপ্রেম-ভাবিত যাঁর চিত্তেন্দ্রিয়-কায়।
কৃষ্ণ-নিজশক্তি রাধা ক্রীড়ার সহায় ॥ ৭১ ॥

kṛṣṇa-prema-bhāvita yāṅra cittendriya-kāya
kṛṣṇa-nija-śakti rādhā krīḍāra sahāya

SYNONYMS

kṛṣṇa-prema—love for Lord Kṛṣṇa; *bhāvita*—steeped in; *yāṅra*—whose; *citta*—mind; *indriya*—senses; *kāya*—body; *kṛṣṇa*—of Lord Kṛṣṇa; *nija-śakti*—the own energy; *rādhā*—Śrīmatī Rādhārāṇī; *krīḍāra*—of pastimes; *sahāya*—companion.

TRANSLATION

Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa's own energy, and She helps Him in His pastimes.

PURPORT

Śrīmatī Rādhārāṇī is as fully spiritual as Kṛṣṇa. No one should consider Her to be material. She is definitely not like the conditioned souls, who have mental bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Kṛṣṇa. She is the personified *hlādinī śakti* (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Śrī Kṛṣṇa.

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore Rādhā and Śrī Kṛṣṇa are identical. The *sandhinī* portion of Śrī Kṛṣṇa's internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the *hlādinī* feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the all-attractive. No one can match Śrīmatī Rādhāraṇī in the transcendental pastimes of Śrī Kṛṣṇa.

TEXT 72

আনন্দচিন্ময়রসপ্রতিভাবিতাভি-
স্তাভির্য এব নিজরূপতয়া কলাভিঃ।
গোলোক এব নিবসত্যখিলাত্মভূতো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৭২ ॥

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda—bliss; *cit*—and knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—every second; *bhāvitābhiḥ*—who are engrossed with; *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are parts of portions of His pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasati*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Lord Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This text is from the *Brahma-saṁhitā* (5.37).

TEXT 73

কৃষ্ণেরে করায় যৈছে রস আস্বাদন।
ক্রীড়ার সহায় যৈছে, শুন বিবরণ ॥ ৭৩ ॥

kṛṣṇere karāya yaiche rasa āsvādana
krīḍāra sahāya yaiche, śuna vivaraṇa

SYNONYMS

kṛṣṇere—unto Lord Kṛṣṇa; *karāya*—causes to do; *yaiche*—how; *rasa*—the mellows; *āsvādana*—tasting; *krīḍāra*—of pastimes; *sahāya*—helper; *yaiche*—how; *śuna*—please hear; *vivaraṇa*—the description.

TRANSLATION

Now please listen to how Lord Kṛṣṇa's consorts help Him taste rasa and how they help in His pastimes.

TEXTS 74-75

কৃষ্ণকান্তাগণ দেখি ত্রিবিধ প্রকার।
এক লক্ষ্মীগণ, পুরে মহিষীগণ আর ॥ ৭৪ ॥
ব্রজাঙ্গনা-রূপ, আর কান্তাগণ-সার।
শ্রীরাধিকা হৈতে কান্তাগণের বিস্তার ॥ ৭৫ ॥

kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra

vrajāṅganā-rūpa, āra kāntā-gaṇa-sāra
śrī-rādhikā haite kāntā-gaṇera vistāra

SYNONYMS

kṛṣṇa-kāntā-gaṇa—the lovers of Lord Kṛṣṇa; *dekhi*—I see; *tri-vidha*—three; *prakāra*—kinds; *eka*—one; *lakṣmī-gaṇa*—the goddesses of fortune; *pure*—in the city; *mahiṣī-gaṇa*—the queens; *āra*—and; *vraja-aṅganā*—of the beautiful women of Vraja; *rūpa*—having the form; *āra*—another type; *kāntā-gaṇa*—of the lovers; *sāra*—the essence; *śrī-rādhikā haite*—from Śrīmatī Rādhārāṇī; *kāntā-gaṇera*—of the lovers of Kṛṣṇa; *vistāra*—the expansion.

TRANSLATION

The beloved consorts of Lord Kṛṣṇa are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Rādhikā.

TEXT 76

অবতারী কৃষ্ণ যৈছে করে অবতার।
অংশিনী রাধা হৈতে তিন গণের বিস্তার ॥ ৭৬ ॥

avatārī kṛṣṇa yaiche kare avatāra
aṁśinī rādhā haite tina gaṇera vistāra

SYNONYMS

avatārī—the source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *yaiche*—just as; *kare*—makes; *avatāra*—incarnation; *aṁśinī*—the source of all portions; *rādhā*—Śrīmatī Rādhārāṇī; *haite*—from; *tina*—three; *gaṇera*—of the groups; *vistāra*—expansion.

TRANSLATION

Just as the fountainhead, Lord Kṛṣṇa, is the cause of all incarnations, so Śrī Rādhā is the cause of all these consorts.

TEXT 77

বৈভবগণ যেন তাঁর অঙ্গ-বিভূতি।
বিম্ব-প্রতিবিম্ব-রূপ মহিষীর ততি ॥ ৭৭ ॥

vaibhava-gaṇa yena tāṅra aṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati

SYNONYMS

vaibhava-gaṇa—the expansions; *yena*—as it were; *tāṅra*—of Her; *aṅga*—of the body; *vibhūti*—powerful expansions; *bimba*—reflections; *pratibimba*—counter-reflections; *rūpa*—having the form; *mahiṣīra*—of the queens; *tati*—the expansion.

TRANSLATION

The goddesses of fortune are partial manifestations of Śrîmatî Rādhikā, and the queens are reflections of Her image.

TEXT 78

লক্ষ্মীগণ তাঁর বৈভব-বিলাসাংশরূপ।
মহিষীগণ বৈভব-প্রকাশস্বরূপ ॥ ৭৮ ॥

lakṣmī-gaṇa tāṅra vaibhava-vilāsāṁśa-rūpa
mahiṣī-gaṇa vaibhava-prakāśa-svarūpa

SYNONYMS

lakṣmī-gaṇa—the goddesses of fortune; *tāṅra*—Her; *vaibhava-vilāsa*—as *vaibhava-vilāsa; aṁśa*—of plenary portions; *rūpa*—having the form; *mahiṣī-gaṇa*—the queens; *vaibhava-prakāśa*—of *vaibhava-prakāśa; sva-rūpa*—having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilāsa. The queens are of the nature of Her vaibhava-prakāśa.

TEXT 79

আকার স্বভাব-ভেদে ব্রজদেবীগণ।
কায়ব্যূহরূপ তাঁর রসের কারণ ॥ ৭৯ ॥

ākāra svabhāva-bhede vraja-devī-gaṇa
kāya-vyūha-rūpa tāṅra rasera kāraṇa

SYNONYMS

ākāra—of features; *svabhāva*—of natures; *bhede*—with differences; *vraja-devī-gaṇa*—the *gopīs; kāya*—of Her body; *vyūha*—of expansions; *rūpa*—having the form; *tāṅra*—of Her; *rasera*—of mellows; *kāraṇa*—instruments.

TRANSLATION

The Vraja-devîs have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

TEXT 80

বহু কান্তা বিনা নহে রসের উল্লাস।
লীলার সহায় লাগি' বহুত প্রকাশ ॥ ৮০ ॥

bahu kāntā vinā nahe rasera ullāsa
līlāra sahāya lāgi' bahuta prakāśa

SYNONYMS

bahu—many; *kāntā*—lovers; *vinā*—without; *nahe*—there is not; *rasera*—of mellow; *ullāsa*—exultation; *līlāra*—of pastimes; *sahāya*—helper; *lāgi'*—for the purpose of being; *bahuta*—many; *prakāśa*—manifestations.

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmatī Rādhārāṇī to assist in the Lord's pastimes.

TEXT 81

তার মধ্যে ব্রজে নানা ভাব-রস-ভেদে ।
কৃষ্ণকে করায় রাসাদিক-লীলাস্বাদে ॥ ৮১ ॥

tāra madhye vraje nānā bhāva-rasa-bhede
kṛṣṇake karāya rāsādika-līlāsvāde

SYNONYMS

tāra madhye—among them; *vraje*—in Vraja; *nānā*—various; *bhāva*—of moods; *rasa*—and of mellows; *bhede*—by differences; *kṛṣṇake*—Lord Kṛṣṇa; *karāya*—cause to do; *rāsa-ādika*—beginning with the *rāsa* dance; *līlā*—of the pastimes; *āsvāde*—tasting.

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Kṛṣṇa taste all the sweetness of the rāsa dance and other pastimes.

PURPORT

As already explained, Kṛṣṇa and Rādhā are one in two. They are identical. Kṛṣṇa expands Himself in multi-incarnations and plenary portions like the *puruṣas.* Similarly, Śrīmatī Rādhārāṇī expands Herself in multi-forms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Śrīmatī Rādhārāṇī are all Her plenary portions. All these womanly forms of Kṛṣṇa are expansions corresponding to His plenary expansions of Viṣṇu forms. These expansions have been compared to reflected forms of the original form. There is no difference between the original and reflected forms. The female reflections of Kṛṣṇa's pleasure potency are as good as Kṛṣṇa Himself.

The plenary expansions of Kṛṣṇa's personality are called *vaibhava-vilāsa* and *vaibhava-prakāśa,* and Rādhā's expansions are similarly described. The goddesses of fortune are *vaibhava-vilāsa,* and the queens are *vaibhava-prakāśa* of Rādhārāṇī. The

personal associates of Rādhārāṇī, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Kṛṣṇa, under the supreme direction of Śrīmatī Rādhārāṇī. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Rādhārāṇī, who are also known as *gopīs* or *sakhīs.* The variety of innumerable mistresses is a source of relish for Śrī Kṛṣṇa, and therefore these expansions from Śrīmatī Rādhārāṇī are necessary for enhancing the pleasure potency of Śrī Kṛṣṇa. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vṛndāvana. By these expansions of Śrīmatī Rādhārāṇī's personal body, She helps Lord Kṛṣṇa taste the *rāsa* dance and similar other activities. Śrīmatī Rādhārāṇī, being the central petal of the *rāsa-līlā* flower, is also known by the names found in the following verses.

TEXT 82

গোবিন্দানন্দিনী, রাধা, গোবিন্দমোহিনী।
গোবিন্দসর্বস্ব, সর্বকান্তা-শিরোমণি ॥ ৮২ ॥

govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromaṇi

SYNONYMS

govinda-ānandinī—who gives pleasure to Govinda; *rādhā*—Śrīmatī Rādhārāṇī; *govinda-mohinī*—who mystifies Govinda; *govinda-sarvasva*—the all-and-all of Lord Govinda; *sarva-kāntā*—of all the Lord's lovers; *śiromaṇi*—the crown jewel.

TRANSLATION

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

TEXT 83

দেবী কৃষ্ণময়ী প্রোক্তা রাধিকা পরদেবতা।
সর্বলক্ষ্মীময়ী সর্বকান্তিঃ সম্মোহিনী পরা ॥ ৮৩ ॥

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sanmohinī parā

SYNONYMS

devī—who shines brilliantly; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa; *proktā*—called; *rādhikā*—Śrīmatī Rādhārāṇī; *para-devatā*—most worshipable; *sarva-lakṣmī-*

mayī—presiding over all the goddesses of fortune; *sarva-kāntiḥ*—in whom all splendor exists; *sanmohinī*—whose character completely bewilders Lord Kṛṣṇa; *parā*—the superior energy.

TRANSLATION

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the *Bṛhad-gautamīya-tantra.*

TEXT 84

'দেবী' কহি দ্যোতমানা, পরমা সুন্দরী।
কিম্বা, কৃষ্ণপূজা-ক্রীড়ার বসতি নগরী॥ ৮৪॥

'devī' kahi dyotamānā, paramā sundarī
kimvā, kṛṣṇa-pūjā-krīḍāra vasati nagarī

SYNONYMS

devī—the word *devī; kahi*—I say; *dyotamānā*—shining; *paramā*—most; *sundarī*—beautiful; *kimvā*—or; *kṛṣṇa-pūjā*—of the worship of Lord Kṛṣṇa; *krīḍāra*—and of sports; *vasati*—the abode; *nagarī*—the town.,

TRANSLATION

"Devī" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Kṛṣṇa."

TEXT 85

কৃষ্ণময়ী—কৃষ্ণ যার ভিতরে বাহিরে।
যাঁহা যাঁহা নেত্র পড়ে তাঁহা কৃষ্ণ স্ফুরে॥ ৮৫॥

kṛṣṇamayī—kṛṣṇa yāra bhitare bāhire
yāṅhā yāṅhā netra paḍe tāṅhā kṛṣṇa sphure

SYNONYMS

kṛṣṇa-mayī—the word *kṛṣṇamayī; kṛṣṇa*—Lord Kṛṣṇa; *yāra*—of whom; *bhitare*—the within; *bāhire*—the without; *yāṅhā yāṅhā*—wherever; *netra*—the eyes; *paḍe*—fall; *tāṅhā*—there; *kṛṣṇa*—Lord Kṛṣṇa; *sphure*—manifests.

TRANSLATION

"Kṛṣṇamayī" means "one whose within and without are Lord Kṛṣṇa." She sees Lord Kṛṣṇa wherever She casts Her glance.

TEXT 86

কিম্বা, প্রেমরসময় কৃষ্ণের স্বরূপ ।
তাঁর শক্তি তাঁর সহ হয় একরূপ ॥ ৮৬ ॥

kimvā, prema-rasamaya kṛṣṇera svarūpa
tāṅra śakti tāṅra saha haya eka-rūpa

SYNONYMS

kimvā—or; *prema-rasa*—the mellows of love; *maya*—made of; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—the real nature; *tāṅra*—of Him; *śakti*—the energy; *tāṅra saha*—with Him; *haya*—there is; *eka-rūpa*—oneness.

TRANSLATION

Or, She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.

PURPORT

Kṛṣṇamayī has two different imports. First, a person who always thinks of Kṛṣṇa both within and without and who always remembers only Kṛṣṇa, wherever he goes or whatever he sees, is called *kṛṣṇamayī.* Also, since Kṛṣṇa's personality is full of love, His loving potency, Rādhārāṇī, being nondifferent from Him, is called *kṛṣṇamayī.*

TEXT 87

কৃষ্ণবাঞ্ছা-পূর্তিরূপ করে আরাধনে ।
অতএব 'রাধিকা' নাম পুরাণে বাখানে ॥ ৮৭ ॥

kṛṣṇa-vāñchā-pūrti-rūpa kare ārādhane
ataeva 'rādhikā' nāma purāṇe vākhāne

SYNONYMS

kṛṣṇa-vāñchā—of the desire of Lord Kṛṣṇa; *pūrti-rūpa*—of the nature of fulfillment; *kare*—does; *ārādhane*—worship; *ataeva*—therefore; *rādhikā*—Śrīmatī Rādhikā; *nāma*—named; *purāṇe*—in the *Purāṇas; vākhāne*—in the description.

TRANSLATION

Her worship [ārādhana] consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the Purāṇas call Her Rādhikā.

PURPORT

The name Rādhā is derived from the root word *ārādhana,* which means "worship." The personality who excels all in worshiping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.

TEXT 88

অনয়ারাধিতো নূনং ভগবান্ হরিরীশ্বরঃ।
যন্নো বিহায় গোবিন্দঃ প্রীতো যামনয়দ্রহঃ ॥ ৮৮ ॥

anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

anayā—by this one; *ārādhitaḥ*—worshiped; *nūnam*—certainly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Kṛṣṇa; *īśvaraḥ*—the Supreme Lord; *yat*—from which; *naḥ*—us; *vihāya*—leaving aside; *govindaḥ*—Govinda; *prītaḥ*—pleased; *yām*—whom; *anayat*—lead; *rahaḥ*—to a lonely place.

TRANSLATION

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from the *Śrīmad-Bhāgavatam* (10.30.28).

TEXT 89

অতএব সর্বপূজ্যা, পরম-দেবতা।
সর্বপালিকা, সর্ব-জগতের মাতা ॥ ৮৯ ॥

ataeva sarva-pūjyā, parama-devatā
sarva-pālikā, sarva-jagatera mātā

SYNONYMS

ataeva—therefore; *sarva-pūjyā*—worshipable by all; *parama*—supreme; *devatā*—goddess; *sarva-pālikā*—the protectress of all; *sarva-jagatera*—of all the universes; *mātā*—the mother.

TRANSLATION

Therefore Rādhā is parama-devatā, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

TEXT 90

'সর্বলক্ষ্মী'-শব্দ পূর্বে করিয়াছি ব্যাখ্যান।
সর্বলক্ষ্মীগণের তিঁহো হন অধিষ্ঠান॥ ৯০॥

'sarva-lakṣmī'-śabda pūrve kariyāchi vyākhyāna
sarva-lakṣmī-gaṇera tiṅho hana adhiṣṭhāna

SYNONYMS

sarva-lakṣmī-śabda—the word *sarva-lakṣmī; pūrve*—previously; *kariyāchi*—I have done; *vyākhyāna*—explanation; *sarva-lakṣmī-gaṇera*—of all the goddesses of fortune; *tiṅho*—She; *hana*—is; *adhiṣṭhāna*—abode.

TRANSLATIONS

I have already explained the meaning of "sarva-lakṣmī." Rādhā is the original source of all the goddesses of fortune.

TEXT 91

কিম্বা, 'সর্বলক্ষ্মী'—কৃষ্ণের ষড়্‌বিধ ঐশ্বর্য।
তাঁর অধিষ্ঠাত্রী শক্তি—সর্বশক্তিবর্য॥ ৯১॥

kimvā, 'sarva-lakṣmī'——kṛṣṇera ṣaḍ-vidha aiśvarya
tāṅra adhiṣṭhātrī śakti——sarva-śakti-varya

SYNONYMS

kimvā—or; *sarva-lakṣmī*—the word *sarva-lakṣmī; kṛṣṇera*—of Lord Kṛṣṇa; *ṣaṭ-vidha*—six kinds; *aiśvarya*—opulences; *tāṅra*—of Him; *adhiṣṭhātrī*—chief; *śakti*—energy; *sarva-śakti*—of all energies; *varya*—the best.

TRANSLATION

Or "sarva-lakṣmī" indicates that She fully represents the six opulences of Kṛṣṇa. Therefore She is the supreme energy of Lord Kṛṣṇa.

TEXT 92

সর্ব-সৌন্দর্য-কান্তি বৈসয়ে যাঁহাতে।
সর্বলক্ষ্মীগণের শোভা হয় যাঁহা হৈতে॥ ৯২॥

sarva-saundarya-kānti vaisaye yāṅhāte
sarva-lakṣmī-gaṇera śobhā haya yāṅhā haite

SYNONYMS

sarva-saundarya—of all beauty; *kānti*—the splendor; *vaisaye*—sits; *yāṅhāte*—in whom; *sarva-lakṣmī-gaṇera*—of all the goddesses of fortune; *śobhā*—the splendor; *haya*—is; *yāṅhā haite*—from whom.

TRANSLATION

The word "sarva-kānti" indicates that all beauty and luster rest in Her body. All the lakṣmīs derive their beauty from Her.

TEXT 93

কিংবা 'কান্তি'-শব্দে কৃষ্ণের সব ইচ্ছা কহে।
কৃষ্ণের সকল বাঞ্ছা রাধাতেই রহে॥ ৯৩॥

kimvā 'kānti'-śabde kṛṣṇera saba icchā kahe
kṛṣṇera sakala vāñchā rādhātei rahe

SYNONYMS

kimvā—or; *kānti-śabde*—by the word *kānti; kṛṣṇera*—of Lord Kṛṣṇa; *saba*—all; *icchā*—desires; *kahe*—says; *kṛṣṇera*—of Lord Kṛṣṇa; *sakala*—all; *vāñchā*—desires; *rādhātei*—in Śrīmatī Rādhārāṇī; *rahe*—remain.

TRANSLATION

"Kānti" may also mean "all the desires of Lord Kṛṣṇa." All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.

TEXT 94

রাধিকা করেন কৃষ্ণের বাঞ্ছিত পূরণ।
'সর্বকান্তি'-শব্দের এই অর্থ বিবরণ॥ ৯৪॥

rādhikā karena kṛṣṇera vāñchita pūraṇa
'sarva-kānti'-śabdera ei artha vivaraṇa

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *vāñchita*—desired object; *pūraṇa*—fulfilling; *sarva-kānti-śabdera*—of the word *sarva-kānti; ei*—this; *artha*—meaning; *vivaraṇa*—the description.

TRANSLATION

Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of "sarva-kānti."

TEXT 95

জগৎমোহন কৃষ্ণ, তাঁহার মোহিনী।
অতএব সমস্তের পরা ঠাকুরাণী ॥ ৯৫ ॥

jagat-mohana kṛṣṇa, tāṅhāra mohinī
ataeva samastera parā ṭhākurāṇī

SYNONYMS

jagat-mohana—enchanting the universe; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅhāra*—of Him; *mohinī*—the enchantress; *ataeva*—therefore; *samastera*—of all; *parā*—foremost; *ṭhākurāṇī*—goddess.

TRANSLATION

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore She is the supreme goddess of all.

TEXT 96

রাধা—পূর্ণশক্তি, কৃষ্ণ - পূর্ণশক্তিমান্।
দুই বস্তু ভেদ নাই, শাস্ত্র-পরমাণ ॥ ৯৬ ॥

rādhā——pūrṇa-śakti, kṛṣṇa——pūrṇa-śaktimān
dui vastu bheda nāi, śāstra-paramāṇa

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *pūrṇa-śakti*—the complete energy; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa-śaktimān*—the complete possessor of energy; *dui*—two; *vastu*—things; *bheda*—difference; *nai*—there is not; *śāstra-paramāṇa*—the evidence of revealed scripture.

TRANSLATION

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

TEXT 97

মৃগমদ, তার গন্ধ—যৈছে অবিচ্ছেদ।
অগ্নি, জ্বালাতে—যৈছে কভু নাহি ভেদ ॥ ৯৭ ॥

mṛgamada, tāra gandha——yaiche avicchedа
agni, jvālāte——yaiche kabhu nāhi bheda

SYNONYMS

mṛgamada—musk; *tāra*—of that; *gandha*—fragrance; *yaiche*—just as; *avicchedа*—inseparable; *agni*—the fire; *jvālāte*—temperature; *yaiche*—just as; *kabhu*—any; *nāhi*—there is not; *bheda*—difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

TEXT 98

রাধাকৃষ্ণ ঐছে সদা একই স্বরূপ।
লীলারস আস্বাদিতে ধরে দুইরূপ॥ ৯৮॥

rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; *aiche*—in this way; *sadā*—always; *eka-i*—one; *svarūpa*—nature; *līlā-rasa*—the mellows of a pastime; *āsvādite*—to taste; *dhare*—manifest; *dui-rūpa*—two forms.

TRANSLATION

Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes.

TEXTS 99-100

প্রেমভক্তি শিখাইতে আপনে অবতরি।
রাধা-ভাব-কান্তি দুই অঙ্গীকার করি'॥ ৯৯॥
শ্রীকৃষ্ণচৈতন্যরূপে কৈল অবতার।
এই ত' পঞ্চম শ্লোকের অর্থ পরচার॥ ১০০॥

prema-bhakti śikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgīkāra kari'

śrī-kṛṣṇa-caitanya-rūpe kaila avatāra
ei ta' pañcama ślokera artha paracāra

SYNONYMS

prema-bhakti—devotional service in love of Godhead; *śikhāite*—to teach; *āpane*—Himself; *avatari*—descending; *rādhā-bhāva*—the mood of Śrīmatī Rādhārāṇī; *kānti*—and luster; *dui*—two; *aṅgīkāra kari'*—accepting; *śrī-kṛṣṇa-caitanya*—of Lord Caitanya

Mahāprabhu; *rūpe*—in the form; *kaila*—made; *avatāra*—incarnation; *ei*—this; *ta'*—certainly; *pañcama*—fifth; *ślokera*—of the verse; *artha*—meaning; *paracāra*—proclamation.

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā. Thus I have explained the meaning of the fifth verse.

TEXT 101

ষষ্ঠ শ্লোকের অর্থ করিতে প্রকাশ।
প্রথমে কহিয়ে সেই শ্লোকের আভাস॥ ১০১॥

ṣaṣṭha ślokera artha karite prakāśa
prathame kahiye sei ślokera ābhāsa

SYNONYMS

ṣaṣṭha—sixth; *ślokera*—of the verse; *artha*—meaning; *karite*—to do; *prakāśa*—manifestation; *prathame*—first; *kahiye*—I shall speak; *sei*—that; *ślokera*—of the verse; *ābhāsa*—hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

TEXT 102

অবতরি' প্রভু প্রচারিল সংকীর্তন।
এহো বাহ্য হেতু, পূর্বে করিয়াছি সূচন॥ ১০২॥

avatari' prabhu pracārila saṅkīrtana
eho bāhya hetu, pūrve kariyāchi sūcana

SYNONYMS

avatari'—incarnating; *prabhu*—the Lord; *pracārila*—propagated; *saṅkīrtana*—the congregational chanting of the holy name; *eho*—this; *bāhya*—external; *hetu*—reason; *pūrve*—previously; *kariyāchi*—I have given; *sūcana*—indication.

TRANSLATION

The Lord came to propagate saṅkīrtana. That is an external purpose, as I have already indicated.

TEXT 103

অবতারের আর এক আছে মুখ্যবীজ।
রসিকশেখর কৃষ্ণের সেই কার্য নিজ॥ ১০৩॥

avatārera āra eka āche mukhya-bīja
rasika-śekhara kṛṣṇera sei kārya nija

SYNONYMS

avatārera—of the incarnation; *āra*—another; *eka*—one; *āche*—there is; *mukhya-bīja*—principal seed; *rasika-śekhara*—the foremost enjoyer of the mellows of love; *kṛṣṇera*—of Lord Kṛṣṇa; *sei*—that; *kārya*—business; *nija*—own.

TRANSLATION

There is a principal cause for Lord Kṛṣṇa's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

TEXT 104

অতি গূঢ় হেতু সেই ত্রিবিধ প্রকার।
দামোদরস্বরূপ হৈতে যাহার প্রচার ॥ ১০৪ ॥

ati gūḍha hetu sei tri-vidha prakāra
dāmodara-svarūpa haite yāhāra pracāra

SYNONYMS

ati—very; *gūḍha*—esoteric; *hetu*—reason; *sei*—that; *tri-vidha*—three; *prakāra*—kinds; *dāmodara-svarūpa haite*—from Svarūpa Dāmodara; *yāhāra*—of which; *pracāra*—the proclamation.

TRANSLATION

That most confidential cause is threefold. Svarūpa Dāmodara has revealed it.

TEXT 105

স্বরূপ-গোসাঞি—প্রভুর অতি অন্তরঙ্গ।
তাহাতে জানেন প্রভুর এসব প্রসঙ্গ ॥ ১০৫ ॥

svarūpa-gosāñi——prabhura ati antaraṅga
tāhāte jānena prabhura e-saba prasaṅga

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhura*—of Lord Caitanya Mahāprabhu; *ati*—very; *antaraṅga*—confidential associate; *tāhāte*—by that; *jānena*—he knows; *prabhura*—of Lord Caitanya Mahāprabhu; *e-saba*—all these; *prasaṅga*—topics.

TRANSLATION

Svarūpa Gosāñi is the most intimate associate of the Lord. He, therefore, knows all these topics well.

PURPORT

Prior to the Lord's acceptance of the renounced order, Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of *brahmacarya* from a Māyāvādī *sannyāsī.* When he became a *brahmacārī,* he was given the name Śrī Dāmodara Svarūpa. He left Benares shortly after, without taking *sannyāsa,* and he came to Nīlācala, Jagannātha Purī, where Lord Caitanya was staying. He met Caitanya Mahāprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya's secretary and constant companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarūpa Dāmodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarūpa Dāmodara has been identified as Lalitādevī, the second expansion of Rādhārāṇī. However, the authoritative *Gaura-gaṇoddeśa-dīpikā* of Kavi-karṇapūra describes Svarūpa Dāmodara as the same Viśākhādevī who serves the Lord in Goloka Vṛndāvana. Therefore it is to be understood that Śrī Svarūpa Dāmodara is a direct expansion of Rādhārāṇī who helps the Lord experience the attitude of Rādhārāṇī.

TEXT 106

রাধিকার ভাব-মূর্তি প্রভুর অন্তর।
সেই ভাবে সুখ-দুঃখ উঠে নিরন্তর॥ ১০৬॥

rādhikāra bhāva-mūrti prabhura antara
sei bhāve sukha-duḥkha uṭhe nirantara

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-mūrti*—the form of the emotions; *prabhura*—of Lord Caitanya Mahāprabhu; *antara*—the heart; *sei*—that; *bhāve*—in the condition; *sukha-duḥkha*—happiness and distress; *uṭhe*—arise; *nirantara*—constantly.

TRANSLATION

The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Śrīmatī Rādhārāṇī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as *rādhā-*

bhāva-mūrti, the attitude of Rādhārāṇī. One who engages in sense gratification on the material platform can hardly understand *rādhā-bhāva,* but one who is freed from the demands of sense gratification can understand it. *Rādhā-bhāva* must be understood from the Gosvāmīs, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Śrīmatī Rādhārāṇī is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Kṛṣṇa.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called super-elevated. The loving affairs exhibited in Dvārakā are the elevated form. The super-elevated position is reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly super-elevated.

From the life of Śrī Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise he may misidentify the Lord as *nāgara,* or the enjoyer of the damsels of Vraja, thus committing the mistake of *rasābhāsa,* or overlapping understanding.

TEXT 107

শেষলীলায় প্রভুর কৃষ্ণবিরহ-উন্মাদ।
ভ্রমময় চেষ্টা, আর প্রলাপময় বাদ ॥ ১০৭ ॥

śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya vāda

SYNONYMS

śeṣa-līlāya—in the final pastimes; *prabhura*—of Lord Caitanya Mahāprabhu; *kṛṣṇa-viraha*—from separation from Lord Kṛṣṇa; *unmāda*—the madness; *bhrama-maya*—erroneous; *ceṣṭā*—efforts; *āra*—and; *pralāpa-maya*—delirious; *vāda*—talk.

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Śrī Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand

the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvāmīs, headed by Svarūpa Dāmodara. Doctrines like those of the *nadīyā-nāgarīs,* a class of so-called devotees, are never presented by authorized persons like Svarūpa Dāmodara or the six Gosvāmīs. The ideas of the *gaurāṅga-nāgarīs* are simply a mental concoction, and they are completely on the mental platform.

TEXT 108

রাধিকার ভাব যৈছে উদ্ধবদর্শনে।
সেই ভাবে মত্ত প্রভু রহে রাত্রিদিনে॥ ১০৮॥

rādhikāra bhāva yaiche uddhava-darśane
sei bhāve matta prabhu rahe rātri-dine

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva*—emotion; *yaiche*—just as; *uddhava-darśane*—in seeing Śrī Uddhava; *sei*—that; *bhāve*—in the state; *matta*—maddened; *prabhu*—Lord Caitanya Mahāprabhu; *rahe*—remains; *rātri-dine*—day and night.

TRANSLATION

Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

PURPORT

Those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa.

So-called devotees like the *sahajiyās* cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu.

TEXT 109

রাত্রে প্রলাপ করে স্বরূপের কণ্ঠ ধরি'।
আবেশে আপন ভাব কহয়ে উঘাড়ি'॥ ১০৯॥

rātre pralāpa kare svarūpera kaṇṭha dhari'
āveśe āpana bhāva kahaye ughāḍi'

SYNONYMS

rātre—at night; *pralāpa*—delirium; *kare*—does; *svarūpera*—of Svarūpa Dāmodara; *kaṇṭha dhari'*—embracing the neck; *āveśe*—in ecstasy; *āpana*—His own; *bhāva*—mood; *kahaye*—speaks; *ughāḍi'*—exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara's neck. He spoke out His heart in ecstatic inspiration.

TEXT 110

যবে যেই ভাব উঠে প্রভুর অন্তর।
সেই গীতি-শ্লোকে সুখ দেন দামোদর ॥ ১১০ ॥

yabe yei bhāva uṭhe prabhura antara
sei gīti-śloke sukha dena dāmodara

SYNONYMS

yabe—when; *yei*—that; *bhāva*—mood; *uṭhe*—arises; *prabhura*—of Lord Caitanya Mahāprabhu; *antara*—in the heart; *sei*—that; *gīti*—by the song; *śloke*—or verse; *sukha*—happiness; *dena*—gives; *dāmodara*—Svarūpa Dāmodara.

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarūpa Dāmodara satisfied Him by singing songs or reciting verses of the same nature.

TEXT 111

এবে কার্য নাহি কিছু এসব বিচারে।
আগে ইহা বিবরিব করিয়া বিস্তারে ॥ ১১১ ॥

ebe kārya nāhi kichu e-saba vicāre
āge ihā vivariba kariyā vistāre

SYNONYMS

ebe—now; *kārya*—business; *nāhi*—there is not; *kichu*—any; *e-saba*—all these; *vicāre*—in the considerations; *āge*—ahead; *ihā*—this; *vivariba*—I shall describe; *kariyā*—doing; *vistāre*—in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

TEXT 112

পূর্বে ব্রজে কৃষ্ণের ত্রিবিধ বয়োধর্ম ।
কৌমার, পৌগণ্ড, আর কৈশোর অতিমর্ম ॥ ১১২ ॥

pūrve vraje kṛṣṇera tri-vidha vayo-dharma
kaumāra, paugaṇḍa, āra kaiśora atimarma

SYNONYMS

pūrve—previously; *vraje*—in Vraja; *kṛṣṇera*—of Lord Kṛṣṇa; *tri-vidha*—three sorts; *vayaḥ-dharma*—characteristics of age; *kaumāra*—childhood; *paugaṇḍa*—boyhood; *āra*—and; *kaiśora*—adolescence; *ati-marma*—the very core.

TRANSLATION

Formerly in Vraja Lord Kṛṣṇa displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

TEXT 113

বাৎসল্য-আবেশে কৈল কৌমার সফল ।
পৌগণ্ড সফল কৈল লঞা সখাবল ॥ ১১৩ ॥

vātsalya-āveśe kaila kaumāra saphala
paugaṇḍa saphala kaila lañā sakhāvala

SYNONYMS

vātsalya—of parental love; *āveśe*—in the attachment; *kaila*—made; *kaumāra*—childhood; *sa-phala*—fruitful; *paugaṇḍa*—boyhood; *sa-phala*—fruitful; *kaila*—made; *lañā*—taking along; *sakhā-āvala*—friends.

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

TEXT 114

রাধিকাদি লঞা কৈল রাসাদি-বিলাস ।
বাঞ্ছা ভরি' আস্বাদিল রসের নির্যাস ॥ ১১৪ ॥

rādhikādi lañā kaila rāsādi-vilāsa
vāñchā bhari' āsvādila rasera niryāsa

SYNONYMS

rādhikā-ādi—Śrīmatī Rādhārāṇī and the other *gopīs; lañā*—taking along; *kaila*—did; *rāsa-ādi*—beginning with the *rāsa* dance; *vilāsa*—pastimes; *vāñchā bhari'*—fulfilling desires; *āsvādila*—He tasted; *rasera*—of mellow; *niryāsa*—the essence.

TRANSLATION

In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rāsa dance with Śrīmatī Rādhikā and the other gopīs.

TEXT 115

কৈশোর-বয়সে কাম, জগৎসকল।
রাসাদি-লীলায় তিন করিল সফল॥ ১১৫॥

kaiśora-vayase kāma, jagat-sakala
rāsādi-līlāya tina karila saphala

SYNONYMS

kaiśora-vayase—in the adolescent age; *kāma*—amorous love; *jagat-sakala*—the entire universe; *rāsa-ādi*—such as the *rāsa* dance; *līlāya*—by pastimes; *tina*—three; *karila*—made; *sa-phala*—successful.

TRANSLATION

In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rāsa dance.

TEXT 116

সোঽপি কৈশোরক-বয়ো মানয়ন্মধুসূদনঃ।
রেমে স্ত্রীরত্নকূটস্থঃ ক্ষপাসু ক্ষপিতাহিতঃ॥ ১১৬॥

so 'pi kaiśoraka-vayo
mānayan madhu-sūdanaḥ
reme strī-ratna-kūṭasthaḥ
kṣapāsu kṣapitāhitaḥ

SYNONYMS

saḥ—He; *api*—especially; *kaiśoraka-vayaḥ*—the age of adolescence; *mānayan*—honoring; *madhu-sūdanaḥ*—the killer of the Madhu demon; *reme*—enjoyed; *strī-ratna*—of the *gopīs; kūṭa*—in multitudes; *sthaḥ*—situated; *kṣapāsu*—in the autumn nights; *kṣapita-ahitaḥ*—who destroys misfortune.

TRANSLATION

"Lord Madhusūdana enjoyed His youth with pastimes on autumn nights in the midst of the jewel-like milkmaids. Thus He dispelled all the misfortunes of the world."

PURPORT

This is a verse from the *Viṣṇu Purāṇa* (5.13.60).

TEXT 117

वाचा सूचितशर्वरीरतिकलाप्रागल्भ्यया राधिकां
व्रीड़ाकुञ्चितलोचनां विरचयन्नग्रे सखीनामसौ।
तद्वक्षोरुहचित्रकेलिमकरीपाण्डित्यपारं गतः
कैशोरं सफलीकरोति कलयन् कुञ्जे विहारं हरिः ॥११७॥

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṁ
vrīḍā-kuñcita-locanāṁ viracayann agre sakhīnām asau
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāraṁ gataḥ
kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ

SYNONYMS

vācā—by speech; *sūcita*—revealing; *śarvarī*—of the night; *rati*—in amorous pastimes; *kalā*—of the portion; *prāgalbhyayā*—the importance; *rādhikām*—Śrīmatī Rādhārāṇī; *vrīḍā*—from shame; *kuñcita-locanām*—having Her eyes closed; *viracayan*—making; *agre*—before; *sakhīnām*—Her friends; *asau*—that one; *tat*—of Her; *vakṣaḥ-ruha*—on the breasts; *citra-keli*—with variegated pastimes; *makarī*—in drawing dolphins; *pāṇḍitya*—of cleverness; *pāram*—the limit; *gataḥ*—who reached; *kaiśoram*—adolescence; *sa-phalī-karoti*—makes successful; *kalayan*—performing; *kuñje*—in the bushes; *vihāram*—pastimes; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa made Śrīmatī Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends."

PURPORT

This is a verse from the *Bhakti-rasāmṛta-sindhu* (2.1.231) of Śrīla Rūpa Gosvāmī.

TEXT 118

हरिरेष न चेदवातरिष्यन्मथुरायां मधुराक्षि राधिका च।
अभविष्यदियं वृथा विसृष्टिर्मकराक्षस्य विशेषतस्तदात्र ॥११८॥

harir eṣa na ced avātariṣyan
mathurāyāṁ madhurākṣi rādhikā ca
abhaviṣyad iyaṁ vṛthā visṛṣṭir
makarāṅkas tu viśeṣatas tadātra

SYNONYMS

hariḥ—Lord Kṛṣṇa; *eṣaḥ*—this; *na*—not; *cet*—if; *avātariṣyat*—would have descended; *mathurāyām*—in Mathurā; *madhura-akṣi*—O lovely-eyed (Paurṇamāsī); *rādhikā*—Śrīmatī Rādhikā; *ca*—and; *abhaviṣyat*—would have been; *iyam*—this; *vṛthā*—useless; *visṛṣṭiḥ*—the whole creation; *makara-aṅkaḥ*—the demigod of love, Cupid; *tu*—then; *viśeṣataḥ*—above all; *tadā*—then; *atra*—in this.

TRANSLATION

"O Paurṇamāsī, if Lord Hari had not descended in Mathurā with Śrīmatī Rādhārāṇī, this entire creation—and especially Cupid, the demigod of love—would have been useless."

PURPORT

This verse is spoken by Śrī Vṛndādevī in the *Vidagdha-mādhava* (7.3) of Śrīla Rūpa Gosvāmī.

TEXTS 119-120

এই মত পূর্বে কৃষ্ণ রসের সদন।
যদ্যপি করিল রস-নির্যাস-চর্বণ ॥ ১১৯ ॥
তথাপি নহিল তিন বাঞ্ছিত পূরণ।
তাহা আস্বাদিতে যদি করিল যতন ॥ ১২০ ॥

ei mata pūrve kṛṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvaṇa

tathāpi nahila tina vāñchita pūraṇa
tāhā āsvādite yadi karila yatana

SYNONYMS

ei mata—like this; *pūrve*—previously; *kṛṣṇa*—Lord Kṛṣṇa; *rasera*—of mellows; *sadana*—the reservoir; *yadyapi*—even though; *karila*—did; *rasa*—of the mellows; *niryāsa*—the essence; *carvaṇa*—chewing; *tathāpi*—still; *nahila*—was not; *tina*—three; *vāñchita*—desired objects; *pūraṇa*—fulfilling; *tāhā*—that; *āsvādite*—to taste; *yadi*—though; *karila*—were made; *yatana*—efforts.

TRANSLATION

Even though Lord Kṛṣṇa, the abode of all mellows, had previously in this way chewed the essence of the mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

TEXT 121

তাঁহার প্রথম বাঞ্ছা করিয়ে ব্যাখ্যান।
কৃষ্ণ কহে,—'আমি হই রসের নিদান॥ ১২১॥

tāṅhāra prathama vāñchā kariye vyākhyāna
kṛṣṇa kahe,—'āmi ha-i rasera nidāna

SYNONYMS

tāṅhāra—His; *prathama*—first; *vāñchā*—desire; *kariye*—I do; *vyākhyāna*—explanation; *kṛṣṇa*—Lord Kṛṣṇa; *kahe*—says; *āmi*—I; *ha-i*—am; *rasera*—of mellow; *nidāna*—primary cause.

TRANSLATION

I shall explain His first desire. Kṛṣṇa says: "I am the primary cause of all rasas.

TEXT 122

পূর্ণানন্দময় আমি চিন্ময় পূর্ণতত্ত্ব।
রাধিকার প্রেমে আমা করায় উন্মত্ত॥ ১২২॥

pūrṇānanda-maya āmi cinmaya pūrṇa-tattva
rādhikāra preme āmā karāya unmatta

SYNONYMS

pūrṇa-ānanda-maya—made of full joy; *āmi*—I; *cit-maya*—spiritual; *pūrṇa-tattva*—full of truth; *rādhikāra*—of Śrīmatī Rādhārāṇī; *preme*—the love; *āmā*—Me; *karāya*—makes; *unmatta*—maddened.

TRANSLATION

"I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.

TEXT 123

না জানি রাধার প্রেমে আছে কত বল।
যে বলে আমারে করে সর্বদা বিহ্বল॥ ১২৩॥

nā jāni rādhāra preme āche kata bala
ye bale āmāre kare sarvadā vihvala

SYNONYMS

nā jāni—I do not know; *rādhāra*—of Śrīmatī Rādhārāṇī; *preme*—in the love; *āche*—there is; *kata*—how much; *bala*—strength; *ye*—which; *bale*—strength; *āmāre*—Me; *kare*—makes; *sarvadā*—always; *vihvala*—overwhelmed.

TRANSLATION

"I do not know the strength of Rādhā's love, with which She always overwhelms Me."

TEXT 124

রাধিকার প্রেম—গুরু, আমি—শিষ্য নট ।
সদা আমা নানা নৃত্যে নাচায় উদ্ভট ॥ ১২৪ ॥

rādhikāra prema——guru, āmi——śiṣya naṭa
sadā āmā nānā nṛtye nācāya udbhaṭa

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *prema*—the love; *guru*—teacher; *āmi*—I; *śiṣya*—disciple; *naṭa*—dancer; *sadā*—always; *āmā*—Me; *nānā*—various; *nṛtye*—in dances; *nācāya*—causes to dance; *udbhaṭa*—novel.

TRANSLATION

"The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

TEXT 125

কস্মাদ্‌বৃন্দে প্রিয়সখি হরেঃ পাদমূলাৎ কুতোঽসৌ
কুণ্ডারণ্যে কিমিহ কুরুতে নৃত্যশিক্ষাং গুরুঃ কঃ ।
তং ত্বন্মূর্তিঃ প্রতিতরুলতং দিগ্বিদিক্ষু স্ফুরন্তী
শৈলূষীব ভ্রমতি পরিতো নর্তয়ন্তী স্ব-পশ্চাৎ ॥ ১২৫ ॥

kasmād vṛnde priya-sakhi hareḥ pāda-mūlāt kuto 'sau
kuṇḍāraṇye kim iha kurute nṛtya-śikṣāṁ guruḥ kaḥ
taṁ tvan-mūrtiḥ prati-taru-lataṁ dig-vidikṣu sphurantī
śailūṣīva bhramati parito nartayantī sva-paścāt

SYNONYMS

kasmāt—from where; *vṛnde*—O Vṛndā; *priya-sakhi*—O dear friend; *hareḥ*—of Lord Hari; *pāda-mūlāt*—from the lotus feet; *kutaḥ*—where; *asau*—that one (Lord Kṛṣṇa); *kuṇḍa-araṇye*—in the forest on the bank of Rādhākuṇḍa; *kim*—what; *iha*—here; *kurute*—He does; *nṛtya-śikṣām*—dancing practice; *guruḥ*—teacher; *kaḥ*—who; *tam*—Him; *tvat-mūrtiḥ*—Your form; *prati-taru-latam*—on every tree and vine; *dig-vidikṣu*—in all directions; *sphurantī*—appearing; *śailūṣī*—expert dancer; *iva*—like; *bhramati*—wanders; *paritaḥ*—all around; *nartayantī*—causing to dance; *sva-paścāt*—behind.

TRANSLATION

"O my beloved friend Vṛndā, where are you coming from?"
"I am coming from the feet of Śrī Hari."
"Where is He?"
"In the forest on the bank of Rādhākuṇḍa."
"What is He doing there?"
"He is learning dancing."
"Who is His master?"
"Your image, Rādhā, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the *Govinda-līlāmṛta* (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 126

নিজ-প্রেমাস্বাদে মোর হয় যে আহ্লাদ ।
তাহা হ'তে কোটিগুণ রাধা-প্রেমাস্বাদ ॥ ১২৬ ॥

nija-premāsvāde mora haya ye āhlāda
tāhā ha'te koṭi-guṇa rādhā-premāsvāda

SYNONYMS

nija—own; *prema*—love; *āsvāde*—in tasting; *mora*—My; *haya*—there is; *ye*—whatever; *āhlāda*—pleasure; *tāhā ha'te*—than that; *koṭi-guṇa*—ten million times greater; *rādhā*—of Śrīmatī Rādhārāṇī; *prema-āsvāda*—the tasting of love.

TRANSLATION

"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

TEXT 127

আমি যৈছে পরস্পর বিরুদ্ধধর্মাশ্রয় ।
রাধাপ্রেম তৈছে সদা বিরুদ্ধধর্মময় ॥ ১২৭ ॥

āmi yaiche paraspara viruddha-dharmāśraya
rādhā-prema taiche sadā viruddha-dharma-maya

SYNONYMS

āmi—I; *yaiche*—just as; *paraspara*—mutually; *viruddha-dharma*—of conflicting characteristics; *āśraya*—the abode; *rādhā-prema*—the love of Śrīmatī Rādhārāṇī; *taiche*—just so; *sadā*—always; *viruddha-dharma-maya*—consists of conflicting characteristics.

TRANSLATION

"Just as I am the abode of all mutually contradictory characteristics, so Rādhā's love is always full of similar contradictions.

TEXT 128

রাধা-প্রেমা বিভু—যার বাড়িতে নাহি ঠাঞি।
তথাপি সে ক্ষণে ক্ষণে বাড়য়ে সদাই ॥ ১২৮ ॥

rādhā-premā vibhu——yāra bāḍite nāhi ṭhāñi
tathāpi se kṣaṇe kṣaṇe bāḍaye sadāi

SYNONYMS

rādhā-premā—the love of Śrīmatī Rādhārāṇī; *vibhu*—all-pervading; *yāra*—of which; *bāḍite*—to increase; *nāhi*—there is not; *ṭhāñi*—space; *tathāpi*—still; *se*—that; *kṣaṇe kṣaṇe*—every second; *bāḍaye*—increases; *sadāi* -always.

TRANSLATION

"Rādhā's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

TEXT 129

যাহা বই গুরু বস্তু নাহি সুনিশ্চিত।
তথাপি গুরুর ধর্ম গৌরব-বর্জিত ॥ ১২৯ ॥

yāhā vai guru vastu nāhi suniścita
tathāpi gurura dharma gaurava-varjita

SYNONYMS

yāhā—which; *vai*—besides; *guru*—great; *vastu*—thing; *nāhi*—there is not; *suniścita*—quite certainly; *tathāpi*—still; *gurura*—of greatness; *dharma*—characteristics; *gaurava-varjita*—devoid of pride.

TRANSLATION

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

TEXT 130

যাহা হৈতে সুনির্মল দ্বিতীয় নাহি আর।
তথাপি সর্বদা বাম্য-বক্র-ব্যবহার ॥ ১৩০ ॥

yāhā haite sunirmala dvitīya nāhi āra
tathāpi sarvadā vāmya-vakra-vyavahāra

SYNONYMS

yāhā haite—than which; *su-nirmala*—very pure; *dvitīya*—second; *nāhi*—there is not; *āra*—another; *tathāpi*—still; *sarvadā*—always; *vāmya*—perverse; *vakra*—crooked; *vyavahāra*—behavior.

TRANSLATION

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

TEXT 131

বিভুরপি কলয়ন্ সদাভিবৃদ্ধিং
গুরুরপি গৌরবচর্যয়া বিহীনঃ।
মুহুরুপচিতবক্রিমাপি শুদ্ধো
জয়তি মুরদ্বিষি রাধিকানুরাগঃ॥ ১৩১॥

vibhur api kalayan sadābhivṛddhiṁ
gurur api gaurava-caryayā vihīnaḥ
muhur upacita-vakrimāpi śuddho
jayati mura-dviṣi rādhikānurāgaḥ

SYNONYMS

vibhuḥ—all-pervading; *api*—although; *kalayan*—making; *sadā*—always; *abhivṛddhim*—increase; *guruḥ*—important; *api*—although; *gaurava-caryayā vihīnaḥ*—without proud behavior; *muhuḥ*—again and again; *upacita*—increased; *vakrimā*—duplicity; *api*—although; *śuddhaḥ*—pure; *jayati*—all glories to; *mura-dviṣi*—for Kṛṣṇa, the enemy of the demon Mura; *rādhikā*—of Śrīmatī Rādhārāṇī; *anurāgaḥ*—the love.

TRANSLATION

"All glories to Rādhā's love for Kṛṣṇa, the enemy of the demon Mura. Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

PURPORT

This is a verse from the *Dāna-keli-kaumudī* (2) of Śrīla Rūpa Gosvāmī.

TEXT 132

সেই প্রেমার শ্রীরাধিকা পরম 'আশ্রয়'।
সেই প্রেমার আমি হই কেবল 'বিষয়'॥ ১৩২॥

sei premāra śrī-rādhikā parama 'āśraya'
sei premāra āmi ha-i kevala 'viṣaya'

SYNONYMS

sei—that; *premāra*—of the love; *śrī-rādhikā*—Śrīmatī Rādhārāṇī; *parama*—highest; *āśraya*—abode; *sei*—that; *premāra*—of the love; *āmi*—I; *ha-i*—am; *kevala*—only; *viṣaya*—object.

TRANSLATION

"Śrī Rādhikā is the highest abode of that love, and I am its only object.

TEXT 133

বিষয়জাতীয় সুখ আমার আস্বাদ।
আমা হৈতে কোটিগুণ আশ্রয়ের আহ্লাদ ॥ ১৩৩ ॥

viṣaya-jātīya sukha āmāra āsvāda
āmā haite koṭi-guṇa āśrayera āhlāda

SYNONYMS

viṣaya-jātīya—relating to the object; *sukha*—happiness; *āmāra*—My; *āsvāda*—tasting; *āmā haite*—than Me; *koṭi-guṇa*—ten million times more; *āśrayera*—of the abode; *āhlāda*—pleasure.

TRANSLATION

"I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.

TEXT 134

আশ্রয়জাতীয় সুখ পাইতে মন ধায়।
যত্নে আস্বাদিতে নারি, কি করি উপায় ॥ ১৩৪ ॥

āśraya-jātīya sukha pāite mana dhāya
yatne āsvādite nāri, ki kari upāya

SYNONYMS

āśraya-jātīya—relating to the abode; *sukha*—happiness; *pāite*—to obtain; *mana*—the mind; *dhāya*—chases; *yatne*—by effort; *āsvādite*—to taste; *nāri*—I am unable; *ki*—what; *kari*—I do; *upāya*—way.

TRANSLATION

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

TEXT 135

কভু যদি এই প্রেমার হইয়ে আশ্রয়।
তবে এই প্রেমানন্দের অনুভব হয়॥ ১৩৫॥

kabhu yadi ei premāra ha-iye āśraya
tabe ei premānandera anubhava haya

SYNONYMS

kabhu—sometime; *yadi*—if; *ei*—this; *premāra*—of the love; *ha-iye*—I become; *āśraya*—the abode; *tabe*—then; *ei*—this; *prema-ānandera*—of the joy of love; *anubhava*—experience; *haya*—there is.

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy."

PURPORT

Viṣaya and *āśraya* are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the *āśraya,* and his beloved, Kṛṣṇa, is the *viṣaya.* Different ingredients are involved in the exchange of love between the *āśraya* and *viṣaya,* which are known as *vibhāva, anubhāva, sāttvika* and *vyabhicārī. Vibhāva* is divided into the two categories *ālambana* and *uddīpana. Ālambana* may be further divided into *āśraya* and *viṣaya.* In the loving affairs of Rādhā and Kṛṣṇa, Rādhārāṇī is the *āśraya* feature and Kṛṣṇa the *viṣaya.* The transcendental consciousness of the Lord tells Him, "I am Kṛṣṇa, and I experience pleasure as the *viṣaya.* The pleasure enjoyed by Rādhārāṇī, the *āśraya,* is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the *āśraya* category, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 136

এত চিন্তি' রহে কৃষ্ণ পরমকৌতুকী।
হৃদয়ে বাড়য়ে প্রেম-লোভ ধক্‌ধকি॥ ১৩৬॥

eta cinti' rahe kṛṣṇa parama-kautukī
hṛdaye bāḍaye prema-lobha dhakdhaki

SYNONYMS

eta cinti'—thinking this; *rahe*—remains; *kṛṣṇa*—Lord Kṛṣṇa; *parama-kautukī*—the supremely curious; *hṛdaye*—in the heart; *bāḍaye*—increases; *prema-lobha*—eager desire for love; *dhakdhaki*—blazing.

TRANSLATION

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

TEXT 137

এই এক, শুন আর লোভের প্রকার।
স্বমাধুর্য দেখি' কৃষ্ণ করেন বিচার ॥ ১৩৭ ॥

ei eka, śuna āra lobhera prakāra
sva-mādhurya dekhi' kṛṣṇa karena vicāra

SYNONYMS

ei—this; *eka*—one; *śuna*—please hear; *āra*—another; *lobhera*—of eager desire; *prakāra*—type; *sva-mādhurya*—own sweetness; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *vicāra*—consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

TEXT 138

অদ্ভুত, অনন্ত, পূর্ণ মোর মধুরিমা।
ত্রিজগতে ইহার কেহ নাহি পায় সীমা ॥ ১৩৮ ॥

adbhuta, ananta, pūrṇa mora madhurimā
tri-jagate ihāra keha nāhi pāya sīmā

SYNONYMS

adbhuta—wonderful; *ananta*—unlimited; *pūrṇa*—full; *mora*—My; *madhurimā*—sweetness; *tri-jagate*—in the three worlds; *ihāra*—of this; *keha*—someone; *nāhi*—not; *pāya*—obtains; *sīmā*—limit.

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

TEXT 139

এই প্রেমদ্বারে নিত্য রাধিকা একলি।
আমার মাধুর্যামৃত আস্বাদে সকলি ॥ ১৩৯ ॥

ei prema-dvāre nitya rādhikā ekali
āmāra mādhuryāmṛta āsvāde sakali

SYNONYMS

ei—this; *prema-dvāre*—by means of the love; *nitya*—always; *rādhikā*—Śrīmatī Rādhārāṇī; *ekali*—only; *āmāra*—of Me; *mādhurya-amṛta*—the nectar of the sweetness; *āsvāde*—tastes; *sakali*—all.

TRANSLATION

"Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

TEXT 140

যদ্যপি নির্মল রাধার সৎপ্রেমদর্পণ।
তথাপি স্বচ্ছতা তার বাঢ়ে ক্ষণে ক্ষণ ॥ ১৪০ ॥

yadyapi nirmala rādhāra sat-prema-darpaṇa
tathāpi svacchatā tāra bāḍhe kṣaṇe kṣaṇa

SYNONYMS

yadyapi—although; *nirmala*—pure; *rādhāra*—of Śrīmatī Rādhārāṇī; *sat-prema*—of real love; *darpaṇa*—the mirror; *tathāpi*—still; *svacchatā*—transparency; *tāra*—of that; *bāḍhe*—increases; *kṣaṇe kṣaṇa*—every moment.

TRANSLATION

"Although Rādhā's love is pure like a mirror, its purity increases at every moment.

TEXT 141

আমার মাধুর্য নাহি বাঢ়িতে অবকাশে।
এ-দর্পণের আগে নব নব রূপে ভাসে ॥ ১৪১ ॥

āmāra mādhurya nāhi bāḍhite avakāśe
e-darpaṇera āge nava nava rūpe bhāse

SYNONYMS

āmāra—of Me; *mādhurya*—sweetness; *nāhi*—not; *bāḍhite*—to increase; *avakāśe*—opportunity; *e-darpaṇera āge*—in front of this mirror; *nava nava*—newer and newer; *rūpe*—in beauty; *bhāse*—shines.

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

TEXT 142

মন্মাধুর্য রাধার প্রেম - দোঁহে হোড় করি'।
ক্ষণে ক্ষণে বাড়ে দোঁহে, কেহ নাহি হারি ॥ ১৪২ ॥

man-mādhurya rādhāra prema——doṅhe hoḍa kari'
kṣaṇe kṣaṇe bāḍe doṅhe, keha nāhi hāri

SYNONYMS

mat-mādhurya—My sweetness; *rādhāra*—of Śrīmatī Rādhārāṇī; *prema*—the love; *doṅhe*—both together; *hoḍa kari'*—challenging; *kṣaṇe kṣaṇe*—every second; *bāḍe*—increase; *doṅhe*—both; *keha nāhi*—no one; *hāri*—defeated.

TRANSLATION

"There is constant competition between My sweetness and the mirror of Rādhā's love. They both go on increasing, but neither knows defeat.

TEXT 143

আমার মাধুর্য নিত্য নব নব হয়।
স্ব-স্ব-প্রেম-অনুরূপ ভক্তে আস্বাদয়॥ ১৪৩॥

āmāra mādhurya nitya nava nava haya
sva-sva-prema-anurūpa bhakte āsvādaya

SYNONYMS

āmāra—of Me; *mādhurya*—the sweetness; *nitya*—always; *nava nava*—newer and newer; *haya*—is; *sva-sva-prema-anurūpa*—according to one's own love; *bhakte*—the devotee; *āsvādaya*—tastes.

TRANSLATION

"My sweetness is always newer and newer. Devotees taste it according to their own respective love.

TEXT 144

দর্পণাদ্যে দেখি' যদি আপন মাধুরী।
আস্বাদিতে হয় লোভ, আস্বাদিতে নারি॥ ১৪৪॥

darpaṇādye dekhi' yadi āpana mādhurī
āsvādite haya lobha, āsvādite nāri

SYNONYMS

darpaṇa-ādye—beginning in a mirror; *dekhi'*—seeing; *yadi*—if; *āpana*—own; *mādhurī*—sweetness; *āsvādite*—to taste; *haya*—there is; *lobha*—desire; *āsvādite*—to taste; *nāri*—I am not able.

TRANSLATION

"If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

TEXT 145

বিচার করিয়ে যদি আস্বাদ-উপায়।
রাধিকাস্বরূপ হইতে তবে মন ধায়॥ ১৪৫॥

vicāra kariye yadi āsvāda-upāya
rādhikā-svarūpa ha-ite tabe mana dhāya

SYNONYMS

vicāra—consideration; *kariye*—I do; *yadi*—if; *āsvāda*—to taste; *upāya*—way; *rādhikā-svarūpa*—the nature of Śrīmatī Rādhārāṇī; *ha-ite*—to become; *tabe*—then; *mana*—mind; *dhāya*—chases.

TRANSLATION

"If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā."

PURPORT

Kṛṣṇa's attractiveness is wonderful and unlimited. No one can know the end of it. Śrīmatī Rādhārāṇī alone can relish such extensiveness from Her position in the *āśraya* category. The mirror of Śrīmatī Rādhārāṇī's transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Kṛṣṇa. In the mirror of Rādhārāṇī's heart, the transcendental features of Kṛṣṇa appear increasingly new and fresh. In other words, the attraction of Kṛṣṇa increases in proportion to the understanding of Śrīmatī Rādhārāṇī. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Rādhārāṇī's attitude of increasing love, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 146

অপরিকলিতপূর্বঃ কশ্চমৎকারকারী
স্ফুরতি মম গরীয়ানেষ মাধুর্যপূরঃ।
অয়মহমপি হন্ত প্রেক্ষ্য যং লুব্ধচেতাঃ
সরভসমুপভোক্তুং কাময়ে রাধিকেব॥ ১৪৬॥

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktuṁ kāmaye rādhikeva

SYNONYMS

aparikalita—not experienced; *pūrvaḥ*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphurati*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this;

mādhurya-pūraḥ—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

TRANSLATION

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī."

PURPORT

This text is from the *Lalita-mādhava* (8.34) of Śrīla Rūpa Gosvāmī. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

TEXT 147

কৃষ্ণমাধুর্যের এক স্বাভাবিক বল ।
কৃষ্ণআদি নরনারী করয়ে চঞ্চল ॥ ১৪৭ ॥

kṛṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa-ādi nara-nārī karaye cañcala

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *mādhuryera*—of the sweetness; *eka*—one; *svābhāvika*—natural; *bala*—strength; *kṛṣṇa*—Lord Kṛṣṇa; *ādi*—beginning with; *nara-nārī*—men and women; *karaye*—makes; *cañcala*—perturbed.

TRANSLATION

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.

TEXT 148

শ্রবণে, দর্শনে আকর্ষয়ে সর্বমন ।
আপনা আস্বাদিতে কৃষ্ণ করেন যতন ॥ ১৪৮ ॥

śravaṇe, darśane ākarṣaye sarva-mana
āpanā āsvādite kṛṣṇa karena yatana

SYNONYMS

śravaṇe—in hearing; *darśane*—in seeing; *ākarṣaye*—attracts; *sarva-mana*—all minds; *āpanā*—Himself; *āsvādite*—to taste; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—makes; *yatana*—efforts.

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.

TEXT 149

এ মাধুর্যামৃত পান সদা যেই করে।
তৃষ্ণাশান্তি নহে, তৃষ্ণা বাঢ়ে নিরন্তরে ॥ ১৪৯ ॥

e mādhuryāmṛta pāna sadā yei kare
tṛṣṇā-śānti nahe, tṛṣṇā bāḍhe nirantare

SYNONYMS

e—this; *mādhurya-amṛta*—nectar of sweetness; *pāna*—drinks; *sadā*—always; *yei*—that person who; *kare*—does; *tṛṣṇā-śānti*—satisfaction of thirst; *nahe*—there is not; *tṛṣṇā*—thirst; *bāḍhe*—increases; *nirantare*—constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

TEXT 150

অতৃপ্ত হইয়া করে বিধির নিন্দন।
অবিদগ্ধ বিধি ভাল না জানে সৃজন ॥ ১৫০ ॥

atṛpta ha-iyā kare vidhira nindana
avidagdha vidhi bhāla nā jāne sṛjana

SYNONYMS

atṛpta—unsatisfied; *ha-iyā*—being; *kare*—do; *vidhira*—of Lord Brahmā; *nindana*—blaspheming; *avidagdha*—inexperienced; *vidhi*—Lord Brahmā; *bhāla*—well; *nā jāne*—does not know; *sṛjana*—creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahmā, saying that he does not know the art of creating well and is simply inexperienced.

TEXT 151

কোটি নেত্র নাহি দিল, সবে দিল দুই।
তাহাতে নিমেষ,—কৃষ্ণ কি দেখিব মুঞি ॥ ১৫১ ॥

koṭi netra nāhi dila, sabe dila dui
tāhāte nimeṣa,——kṛṣṇa ki dekhiba muñi

SYNONYMS

koṭi—ten million; *netra*—eyes; *nāhi dila*—did not give; *sabe*—to all; *dila*—gave; *dui*—two; *tāhāte*—in that; *nimeṣa*—a blink; *kṛṣṇa*—Lord Kṛṣṇa; *ki*—how; *dekhiba*—shall see; *muñi*—I.

TRANSLATION

He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

TEXT 152

অটতি যদ্ভবানহ্নি কাননং, ত্রুটির্যুগায়তে ত্বামপশ্যতাম্ ।
কুটিলকুন্তলং শ্রীমুখঞ্চ তে,জড় উদীক্ষতাং পক্ষ্মকৃদ্দৃশাম্ ॥১৫২॥

aṭati yad bhavān ahni kānanaṁ
truṭir yugāyate tvām apaśyatām
kuṭila-kuntalaṁ śrī-mukhaṁ ca te
jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām

SYNONYMS

aṭati—goes; *yat*—when; *bhavān*—Your Lordship; *ahni*—in the day; *kānanam*—to the forest; *truṭiḥ*—half a second; *yugāyate*—appears like a *yuga; tvām*—You; *apaśyatām*—of those not seeing; *kuṭila-kuntalam*—adorned with curled hair; *śrī-mukham*—beautiful face; *ca*—and; *te*—Your; *jaḍaḥ*—stupid; *udīkṣatām*—looking at; *pakṣma-kṛt*—the maker of eyelashes; *dṛśām*—of the eyes.

TRANSLATION

[The gopīs say:] "O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hairs, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

PURPORT

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.15).

TEXT 153

গোপ্যশ্চ কৃষ্ণমুপলভ্য চিরাদভীষ্টং
যৎপ্রেক্ষণে দৃশিষু পক্ষ্মকৃতং শপন্তি ।
দৃগ্‌ভির্হৃদীকৃতমলং পরিরভ্য সর্বা-
স্তদ্ভাবমাপুরপি নিত্যযুজাং দুরাপম্ ॥ ১৫৩ ॥

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti
dṛgbhir hṛdi-kṛtam alaṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujāṁ durāpam

SYNONYMS

gopyaḥ—the *gopīs; ca*—and; *kṛṣṇam*—Lord Kṛṣṇa; *upalabhya*—seeing; *cirāt*—after a long time; *abhīṣṭam*—desired object; *yat-prekṣaṇe*—in the seeing of whom; *dṛśiṣu*—in the eyes; *pakṣma-kṛtam*—the maker of eyelashes; *śapanti*—curse; *dṛgbhiḥ*—with the eyes; *hṛdi-kṛtam*—who entered the heart; *alam*—enough; *parirabhya*—embracing; *sarvāḥ*—all; *tat-bhāvam*—that highest stage of joy; *āpuḥ*—obtained; *api*—although; *nitya-yujām*—by perfected *yogīs; durāpam*—difficult to obtain.

TRANSLATION

"The gopīs saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogīs can attain it. The gopīs cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (10.82.40).

TEXT 154

কৃষ্ণাবলোকন বিনা নেত্র ফল নাহি আন।
যেই জন কৃষ্ণ দেখে, সেই ভাগ্যবান্॥ ১৫৪॥

kṛṣṇāvalokana vinā netra phala nāhi āna
yei jana kṛṣṇa dekhe, sei bhāgyavān

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avalokana*—looking at; *vinā*—without; *netra*—the eyes; *phala*—fruit; *nāhi*—not; *āna*—other; *yei*—who; *jana*—the person; *kṛṣṇa*—Lord Kṛṣṇa; *dekhe*—sees; *sei*—he; *bhāgyavān*—very fortunate.

TRANSLATION

There is no other consummation for the eyes than the sight of Kṛṣṇa. Whoever sees Him is most fortunate indeed.

TEXT 155

অক্ষণ্বতাং ফলমিদং ন পরং বিদামঃ
সখ্যঃ পশূননুবিবেশয়তোর্বয়স্যৈঃ।

বক্ত্রং ব্রজেশসুতয়োরনুবেণুজুষ্টং
যৈর্বা নিপীতমনুরক্তকটাক্ষমোক্ষম্ ॥ ১৫৫ ॥

akṣaṇvatāṁ phalam idaṁ na paraṁ vidāmaḥ
sakhyaḥ paśūn anuviveśayator vayasyaiḥ
vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭaṁ
yair vā nipītam anurakta-kaṭākṣa-mokṣam

SYNONYMS

akṣaṇ-vatām—of those who have eyes; *phalam*—the fruit; *idam*—this; *na*—not; *param*—other; *vidāmaḥ*—we know; *sakhyaḥ*—O friends; *paśūn*—the cows; *anuviveśayatoḥ*—causing to enter one forest from another; *vayasyaiḥ*—with Their friends of the same age; *vaktram*—the faces; *vraja-īśa*—of Mahārāja Nanda; *sutayoḥ*—of the two sons; *anuveṇu-juṣṭam*—possessed of flutes; *yaiḥ*—by which; *vā*—or; *nipītam*—imbibed; *anurakta*—loving; *kaṭa-akṣa*—glances; *mokṣam*—giving off.

TRANSLATION

[The gopīs say:] "O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."

PURPORT

Like the *gopīs*, one can see Kṛṣṇa continuously if one is fortunate enough. In the *Brahma-saṁhitā* it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from *Śrīmad-Bhāgavatam* (10.21.7) was sung by the *gopīs* on the advent of the *śarat* season.

TEXT 156

গোপ্যস্তপঃ কিমচরন্ যদমুষ্য রূপং
লাবণ্যসারমসমোর্ধ্বমনন্যসিদ্ধম্ ।
দৃগ্‌ভিঃ পিবন্ত্যনুসবাভিনবং দুরাপ-
মেকান্তধাম যশসঃ শ্রিয় ঐশ্বরস্য ॥ ১৫৬ ॥

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

SYNONYMS

gopyaḥ—the *gopīs; tapaḥ*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpam*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

TRANSLATION

[The women of Mathurā say:] "What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

PURPORT

This text from *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kaṁsa's great wrestlers Muṣṭika and Cāṇūra.

TEXT 157

অপূর্ব মাধুরী কৃষ্ণের, অপূর্ব তার বল।
যাহার শ্রবণে মন হয় টলমল ॥ ১৫৭ ॥

apūrva mādhurī kṛṣṇera, apūrva tāra bala
yāhāra śravaṇe mana haya ṭalamala

SYNONYMS

apūrva—unprecedented; *mādhurī*—sweetness; *kṛṣṇera*—of Lord Kṛṣṇa; *apūrva*—unprecedented; *tāra*—of that; *bala*—the strength; *yāhāra*—of which; *śravaṇe*—in hearing; *mana*—the mind; *haya*—becomes; *ṭalamala*—unsteady.

TRANSLATION

The sweetness of Lord Kṛṣṇa is unprecedented, and its strength is also unprecedented. Simply by hearing of such beauty, the mind becomes unsteady.

TEXT 158

কৃষ্ণের মাধুর্যে কৃষ্ণে উপজয় লোভ।
সম্যক্ আস্বাদিতে নারে, মনে রহে ক্ষোভ ॥ ১৫৮ ॥

kṛṣṇera mādhurye kṛṣṇe upajaya lobha
samyak āsvādite nāre, mane rahe kṣobha

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *mādhurye*—in the sweetness; *kṛṣṇe*—in Lord Kṛṣṇa; *upajaya*—arises; *lobha*—eager desire; *samyak*—fully; *āsvādite*—to taste; *nāre*—is not able; *mane*—in the mind; *rahe*—remains; *kṣobha*—sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

TEXT 159

এই ত' দ্বিতীয় হেতুর কহিল বিবরণ।
তৃতীয় হেতুর এবে শুনহ লক্ষণ॥ ১৫৯॥

ei ta' dvitīya hetura kahila vivaraṇa
tṛtīya hetura ebe śunaha lakṣaṇa

SYNONYMS

ei—this; *ta'*—certainly; *dvitīya*—second; *hetura*—of the reason; *kahila*—has been said; *vivaraṇa*—description; *tṛtīya*—the third; *hetura*—of the reason; *ebe*—now; *śunaha*—please hear; *lakṣaṇa*—the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

TEXT 160

অত্যন্তনিগূঢ় এই রসের সিদ্ধান্ত।
স্বরূপগোসাঞি মাত্র জানেন একান্ত॥ ১৬০॥

atyanta-nigūḍha ei rasera siddhānta
svarūpa-gosāñi mātra jānena ekānta

SYNONYMS

atyanta—extremely; *nigūḍha*—deep; *ei*—this; *rasera*—of mellow; *siddhānta*—conclusion; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *mātra*—only; *jānena*—knows; *ekānta*—much.

TRANSLATION

This conclusion of rasa is extremely deep. Only Svarūpa Dāmodara knows much about it.

TEXT 161

যেবা কেহ অন্য জানে, সেহো তাঁহা হৈতে।
চৈতন্যগোসাঞির তেঁহ অত্যন্ত মর্ম যাতে ॥ ১৬১ ॥

yebā keha anya jāne, seho tāṅhā haite
caitanya-gosāñira teṅha atyanta marma yāte

SYNONYMS

yebā—whoever; *keha*—someone; *anya*—other; *jāne*—knows; *seho*—he; *tāṅhā haite*—from him (Svarūpa Dāmodara); *caitanya-gosāñira*—of Lord Caitanya Mahāprabhu; *teṅha*—he; *atyanta*—extremely; *marma*—secret core; *yāte*—since.

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahāprabhu.

TEXT 162

গোপীগণের প্রেমের 'রূঢ়ভাব' নাম।
বিশুদ্ধ নির্মল প্রেম, কভু নহে কাম ॥ ১৬২ ॥

gopī-gaṇera premera 'rūḍha-bhāva' nāma
viśuddha nirmala prema, kabhu nahe kāma

SYNONYMS

gopī-gaṇera—of the *gopīs*; *premera*—of the love; *rūḍha-bhāva*—*rūḍha-bhāva*; *nāma*—named; *viśuddha*—pure; *nirmala*—spotless; *prema*—love; *kabhu*—at any time; *nahe*—is not; *kāma*—lust.

TRANSLATION

The love of the gopīs is called rūḍha-bhāva. It is pure and spotless. It is not at any time lust.

PURPORT

As already explained, the position of the *gopīs* in their loving dealings with Kṛṣṇa is transcendental. Their emotion is called *rūḍha-bhāva.* Although it is apparently like mundane sex, one should not confuse it with mundane sexual love, for it is pure and unadulterated love of Godhead.

TEXT 163

'প্রেমৈব গোপরামাণাং কাম ইত্যগমৎ প্রথাম্।'
ইত্যুদ্ধবাদয়োঽপ্যেতং বাঞ্ছন্তি ভগবৎপ্রিয়াঃ ॥ ১৬৩ ॥

premaiva gopa-rāmāṇāṁ
kāma ity agamat prathām
ity uddhavādayo 'py etaṁ
vāñchanti bhagavat-priyāḥ

SYNONYMS

premā—love; *eva*—only; *gopa-rāmāṇām*—of the women of Vraja; *kāmaḥ*—lust; *iti*—as; *agamat*—went to; *prathām*—fame; *iti*—thus; *uddhava-ādayaḥ*—headed by Śrī Uddhava; *api*—even; *etam*—this; *vāñchanti*—desire; *bhagavat-priyāḥ*—dear devotees of the Supreme Personality of Godhead.

TRANSLATION

"The pure love of the gopīs has become celebrated by the name 'lust'. The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love."

PURPORT

This is a verse from *Bhakti-rasāmṛta-sindhu* (1.2.285,286).

TEXT 164

কাম, প্রেম,—দোঁহাকার বিভিন্ন লক্ষণ।
লৌহ আর হেম যৈছে স্বরূপে বিলক্ষণ ॥ ১৬৪ ॥

kāma, prema,——doṅhākāra vibhinna lakṣaṇa
lauha āra hema yaiche svarūpe vilakṣaṇa

SYNONYMS

kāma—lust; *prema*—love; *doṅhākāra*—of the two; *vibhinna*—separate; *lakṣaṇa*—symptoms; *lauha*—iron; *āra*—and; *hema*—gold; *yaiche*—just as; *svarūpe*—in nature; *vilakṣaṇa*—different.

TRANSLATION

Lust and love have different characteristics, just as iron and gold have different natures.

PURPORT

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.

TEXT 165

আত্মেন্দ্রিয়প্রীতি-বাঞ্ছা—তারে বলি 'কাম'।
কৃষ্ণেন্দ্রিয়প্রীতি-ইচ্ছা ধরে 'প্রেম' নাম ॥ ১৬৫ ॥

ātmendriya-prīti-vāñchā——tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

SYNONYMS

ātma-indriya-prīti—for the pleasure of one's own senses; *vāñchā*—desires; *tāre*—to that; *bali*—I say; *kāma*—lust; *kṛṣṇa-indriya-prīti*—for the pleasure of Lord Kṛṣṇa's senses; *icchā*—desire; *dhare*—holds; *prema*—love; *nāma*—the name.

TRANSLATION

The desire to gratify one's own senses is kāma [lust], but the desire to please the senses of Lord Kṛṣṇa is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

sarvathā dhvaṁsa-rahitaṁ
saty api dhvaṁsa-kāraṇe
yad bhāva-bandhanaṁ yūnoḥ
sa premā parikīrtitaḥ

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated *gopīs* were bound to Kṛṣṇa in such pure love. For them there was no question of sexual love based on sense gratification. Their only engagement in life was to see Kṛṣṇa happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Śrī Kṛṣṇa. There was not the slightest tinge of sexual love between the *gopīs* and Kṛṣṇa.

The author of *Śrī Caitanya-caritāmṛta* asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the *Vedas* pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance—sense gratification. All such good acts are performed basically for one's own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Kṛṣṇa, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Śrī Kṛṣṇa. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.

TEXT 166

কামের তাৎপর্য—নিজসম্ভোগ কেবল।
কৃষ্ণসুখতাৎপর্য-মাত্র প্রেম ত' প্রবল ॥ ১৬৬ ॥

kāmera tātparya——nija-sambhoga kevala
kṛṣṇa-sukha-tātparya-mātra prema ta' prabala

SYNONYMS

kāmera—of lust; *tātparya*—the intent; *nija*—own; *sambhoga*—enjoyment; *kevala*—only; *kṛṣṇa-sukha*—for Lord Kṛṣṇa's happiness; *tātparya*—the intent; *mātra*—only; *prema*—love; *ta'*—certainly; *prabala*—powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful.

TEXTS 167-169

লোকধর্ম, বেদধর্ম, দেহধর্ম, কর্ম।
লজ্জা, ধৈর্য, দেহসুখ, আত্মসুখ-মর্ম ॥ ১৬৭ ॥
দুস্ত্যজ আর্যপথ, নিজ পরিজন।
স্বজনে করয়ে যত তাড়ন-ভৎর্সন ॥ ১৬৮ ॥
সর্বত্যাগ করি' করে কৃষ্ণের ভজন।
কৃষ্ণসুখহেতু করে প্রেম-সেবন ॥ ১৬৯ ॥

loka-dharma, veda-dharma, deha-dharma, karma
lajjā, dhairya, deha-sukha, ātma-sukha-marma

dustyaja ārya-patha, nija parijana
sva-jane karaye yata tāḍana-bhartsana

sarva-tyāga kari' kare kṛṣṇera bhajana
kṛṣṇa-sukha-hetu kare prema-sevana

SYNONYMS

loka-dharma—customs of the people; *veda-dharma*—Vedic injunctions; *deha-dharma*—necessities of the body; *karma*—fruitive work; *lajjā*—bashfulness; *dhairya*—patience; *deha-sukha*—the happiness of the body; *ātma-sukha*—the happiness of the self; *marma*—the essence; *dustyaja*—difficult to give up; *ārya-patha*—the path of *varṇāśrama; nija*—own; *parijana*—family members; *sva-jane*—one's own family; *karaye*—do; *yata*—all; *tāḍana*—punishment; *bhartsana*—scolding; *sarva-tyāga kari'*—

giving up everything; *kare*—do; *kṛṣṇera*—of Lord Kṛṣṇa; *bhajana*—worship; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *kare*—do; *prema*—out of love; *sevana*—service.

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varṇāśrama dharma, which is difficult to give up—the gopīs have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

TEXT 170

ইহাকে কহিয়ে কৃষ্ণে দৃঢ় অনুরাগ।
স্বচ্ছ ধৌতবস্ত্রে যৈছে নাহি কোন দাগ॥ ১৭০॥

ihāke kahiye kṛṣṇe dṛḍha anurāga
svaccha dhauta-vastre yaiche nāhi kona dāga

SYNONYMS

ihāke—this; *kahiye*—I say; *kṛṣṇe*—in Lord Kṛṣṇa; *dṛḍha*—strong; *anurāga*—love; *svaccha*—pure; *dhauta*—clean; *vastre*—in cloth; *yaiche*—just as; *nāhi*—not; *kona*—some; *dāga*—mark.

TRANSLATION

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT

The author of *Śrī Caitanya-caritāmṛta* advises everyone to give up all engagements of sense gratification and, like the *gopīs,* dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in *Bhagavad-gītā.* We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Śrīla Bhaktivinoda Ṭhākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Kṛṣṇa.

TEXT 171

অতএব কাম-প্রেমে বহুত অন্তর।
কাম—অন্ধতমঃ, প্রেম—নির্মল ভাস্কর॥ ১৭১॥

ataeva kāma-preme bahuta antara
kāma——andha-tamaḥ, prema——nirmala bhāskara

SYNONYMS

ataeva—therefore; *kāma-preme*—in lust and love; *bahuta*—much; *antara*—space between; *kāma*—lust; *andha-tamaḥ*—blind darkness; *prema*—love; *nirmala*—pure; *bhāskara*—sun.

TRANSLATION

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

TEXT 172

অতএব গোপীগণের নাহি কামগন্ধ।
কৃষ্ণসুখ লাগি মাত্র, কৃষ্ণ সে সম্বন্ধ ॥ ১৭২ ॥

ataeva gopī-gaṇera nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha

SYNONYMS

ataeva—therefore; *gopī-gaṇera*—of the *gopīs*; *nāhi*—not; *kāma-gandha*—the slightest bit of lust; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *lāgi*—for; *mātra*—only; *kṛṣṇa*—Lord Kṛṣṇa; *se*—that; *sambandha*—the relationship.

TRANSLATION

Thus there is not the slightest taint of lust in the gopīs' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

TEXT 173

যত্তে সুজাতচরণাম্বুরুহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধীমহি কর্কশেষু।
তেনাটবীমটসি তদ্ব্যথতে ন কিং স্বিৎ
কূর্পাদিভির্ভ্রমতি ধীর্ভবদায়ুষাং নঃ ॥ ১৭৩ ॥

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyuṣām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This text from *Śrīmad-Bhāgavatam* (10.31.19) was spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

TEXT 174

আত্ম-সুখ-দুঃখে গোপীর নাহিক বিচার।
কৃষ্ণসুখহেতু চেষ্টা মনোব্যবহার ॥ ১৭৪ ॥

ātma-sukha-duḥkhe gopīra nāhika vicāra
kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra

SYNONYMS

ātma-sukha-duḥkhe—in personal happiness or distress; *gopīra*—of the *gopīs*; *nāhika*—not; *vicāra*—consideration; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *ceṣṭā*—activity; *manaḥ*—of the mind; *vyavahāra*—the business.

TRANSLATION

The gopīs do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

TEXT 175

কৃষ্ণ লাগি' আর সব করে পরিত্যাগ।
কৃষ্ণসুখহেতু করে শুদ্ধ অনুরাগ ॥ ১৭৫ ॥

kṛṣṇa lāgi' āra saba kare parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga

SYNONYMS

kṛṣṇa lāgi'—for Lord Kṛṣṇa; *āra*—other; *saba*—all; *kare*—do; *parityāga*—give up; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *kare*—do; *śuddha*—pure; *anurāga*—attachments.

TRANSLATION

They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

TEXT 176

এবং মদর্থোজ্ঝিতলোকবেদ-
স্বানাং হি বো ময্যনুবৃত্তয়েঽবলাঃ।
ময়া পরোক্ষং ভজতা তিরোহিতং
মাসূয়িতুং মার্হথ তৎ প্রিয়ং প্রিয়াঃ ॥ ১৭৬ ॥

evaṁ mad-arthojjhita-loka-veda-
svānāṁ hi vo mayy anuvṛttaye 'balāḥ
mayā parokṣaṁ bhajatā tirohitaṁ
māsūyituṁ mārhatha tat priyaṁ priyāḥ

SYNONYMS

evam—thus; *mat-artha*—for Me; *ujjhita*—rejected; *loka*—popular customs; *veda*—Vedic injunctions; *svānām*—own families; *hi*—certainly; *vaḥ*—of you; *mayi*—Me; *anuvṛttaye*—to increase regard for; *abalāḥ*—O women; *mayā*—by Me; *parokṣam*—invisible; *bhajatā*—favoring; *tirohitam*—withdrawn from sight; *mā*—Me; *asūyitum*—to be displeased with; *mā arhatha*—you do not deserve; *tat*—therefore; *priyam*—who is dear; *priyāḥ*—O dear ones.

TRANSLATION

"O My beloved gopīs, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

PURPORT

This text from *Śrīmad-Bhāgavatam* (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the *rāsa-līlā.*

TEXT 177

কৃষ্ণের প্রতিজ্ঞা এক আছে পূর্ব হৈতে।
যে যৈছে ভজে, কৃষ্ণ তারে ভজে তৈছে ॥ ১৭৭ ॥

kṛṣṇera pratijñā eka āche pūrva haite
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *pratijñā*—promise; *eka*—one; *āche*—there is; *pūrva haite*—from before; *ye*—whoever; *yaiche*—just as; *bhaje*—he worships; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—to him; *bhaje*—reciprocates; *taiche*—just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

TEXT 178

যে যথা মাং প্রপদ্যন্তে তাংস্তথৈব ভজাম্যহম্।
মম বর্ত্মানুবর্তন্তে মনুষ্যাঃ পার্থ সর্বশঃ॥ ১৭৮॥

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye—those who; *yathā*—as; *mām*—to Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

TRANSLATION

"In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

PURPORT

Kṛṣṇa was never ungrateful to the *gopīs,* for as He declares to Arjuna in this verse from *Bhagavad-gītā* (4.11), He reciprocates with His devotees in proportion to the transcendental loving service they render unto Him. Everyone follows the path that leads toward Him, but there are different degrees of progress on that path, and the Lord is realized in proportion to one's advancement. The path is one, but the progress in approaching the ultimate goal is different, and therefore the proportion of realization of this goal—namely the absolute Personality of Godhead—is also different. The *gopīs* attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshiping God than that followed by the *gopīs.*

TEXT 179

সে প্রতিজ্ঞা ভঙ্গ হৈল গোপীর ভজনে।
তাহাতে প্রমাণ কৃষ্ণ-শ্রীমুখবচনে ॥ ১৭৯ ॥

se pratijñā bhaṅga haila gopīra bhajane
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane

SYNONYMS

se—that; *pratijñā*—promise; *bhaṅga haila*—was broken; *gopīra*—of the *gopīs;* *bhajane*—by the worship; *tāhāte*—in that; *pramāṇa*—the proof; *kṛṣṇa*—of Lord Kṛṣṇa; *śrī-mukha-vacane*—by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the gopīs, as Lord Kṛṣṇa Himself admits.

TEXT 180

ন পারয়েঽহং নিরবদ্যসংযুজাং
স্বসাধুকৃত্যং বিবুধায়ুষাপি বঃ।
যা মাঽভজন্ দুর্জয়গেহশৃঙ্খলাঃ
সংবৃশ্চ্য তদ্বঃ প্রতিযাতু সাধুনা ॥ ১৮০ ॥

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

SYNONYMS

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyam*—proper compensation; *vibudhāyuṣā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya-geha-śṛṅkhalāḥ*—the chains of household life, which are difficult to overcome; *saṁvṛścya*—cutting; *tat*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the *gopīs* upon hearing their songs of separation.

TEXT 181

তবে যে দেখিয়ে গোপীর নিজদেহে প্রীত।
সেহো ত' কৃষ্ণের লাগি, জানিহ নিশ্চিত ॥ ১৮১ ॥

tabe ye dekhiye gopīra nija-dehe prīta
seho ta' kṛṣṇera lāgi, jāniha niścita

SYNONYMS

tabe—now; *ye*—whatever; *dekhiye*—we see; *gopīra*—of the *gopīs; nija-dehe*—in their own bodies; *prīta*—affection; *seho*—that; *ta'*—certainly; *kṛṣṇera lāgi*—for Lord Kṛṣṇa; *jāniha*—know; *niścita*—for certain.

TRANSLATION

Now whatever affection we see the gopīs show in their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the *gopīs* cannot have any parallel. We should not, therefore, misunderstand the carefulness of the *gopīs* in their personal decoration. The *gopīs* dressed themselves as beautifully as possible, just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Śrī Kṛṣṇa, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Kṛṣṇa would be happy by seeing and touching them.

TEXT 182

'এই দেহ কৈলুঁ আমি কৃষ্ণে সমর্পণ।
তাঁর ধন তাঁর ইহা সম্ভোগ-সাধন ॥ ১৮২ ॥

'ei deha kailuṅ āmi kṛṣṇe samarpaṇa
tāṅra dhana tāṅra ihā sambhoga-sādhana

SYNONYMS

ei—this; *deha*—body; *kailuṅ*—have done; *āmi*—I; *kṛṣṇe*—to Lord Kṛṣṇa; *samarpaṇa*—offering; *tāṅra*—of Him; *dhana*—the wealth; *tāṅra*—of Him; *ihā*—this; *sambhoga-sādhana*—brings about the enjoyment.

TRANSLATION

[The gopīs think:] "I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

TEXT 183

এদেহ-দর্শন-স্পর্শে কৃষ্ণ-সন্তোষণ'।
এই লাগি' করে দেহের মার্জন-ভূষণ ॥ ১৮৩ ॥

e-deha-darśana-sparśe kṛṣṇa-santoṣaṇa'
ei lāgi' kare dehera mārjana-bhūṣaṇa

SYNONYMS

e-deha—of this body; *darśana*—by sight; *sparśe*—and touch; *kṛṣṇa*—of Lord Kṛṣṇa; *santoṣaṇa*—the satisfaction; *ei lāgi'*—for this; *kare*—they do; *dehera*—of the body; *mārjana*—cleaning; *bhūṣaṇa*—decorating.

TRANSLATION

"Kṛṣṇa finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

TEXT 184

নিজাঙ্গমপি যা গোপ্যো মমেতি সমুপাসতে।
তাভ্যঃ পরং ন মে পার্থ নিগূঢ়প্রেমভাজনম্ ॥ ১৮৪ ॥

nijāṅgam api yā gopyo
mameti samupāsate
tābhyaḥ paraṁ na me pārtha
nigūḍha-prema-bhājanam

SYNONYMS

nija-aṅgam—own body; *api*—although; *yāḥ*—who; *gopyaḥ*—the *gopīs; mama*—Mine; *iti*—thus thinking; *samupāsate*—engage in decorating; *tābhyaḥ*—than them; *param*—greater; *na*—not; *me*—for Me; *pārtha*—O Arjuna; *nigūḍha-prema*—of deep love; *bhājanam*—receptacles.

TRANSLATION

"O Arjuna, there are no greater receptacles of deep love for Me than the gopīs, who cleanse and decorate their bodies because they consider them Mine."

PURPORT

This verse is spoken by Lord Kṛṣṇa in the *Ādi Purāṇa.*

TEXT 185

আর এক অদ্ভুত গোপীভাবের স্বভাব।
বুদ্ধির গোচর নহে যাহার প্রভাব ॥ ১৮৫ ॥

āra eka adbhuta gopī-bhāvera svabhāva
buddhira gocara nahe yāhāra prabhāva

SYNONYMS

āra—another; *eka*—one; *adbhuta*—wonderful; *gopī-bhāvera*—of the emotion of the *gopīs; svabhāva*—nature; *buddhira*—of the intelligence; *gocara*—an object of perception; *nahe*—is not; *yāhāra*—of which; *prabhāva*—the power.

TRANSLATION

There is another wonderful feature of the emotion of the gopīs. Its power is beyond the comprehension of the intelligence.

TEXT 186

গোপীগণ করে যবে কৃষ্ণ-দরশন।
সুখবাঞ্ছা নাহি, সুখ হয় কোটিগুণ ॥ ১৮৬ ॥

gopī-gaṇa kare yabe kṛṣṇa-daraśana
sukha-vāñchā nāhi, sukha haya koṭi-guṇa

SYNONYMS

gopī-gaṇa—the *gopīs; kare*—do; *yabe*—when; *kṛṣṇa-daraśana*—seeing Lord Kṛṣṇa; *sukha-vāñchā*—desire for happiness; *nāhi*—there is not; *sukha*—the happiness; *haya*—there is; *koṭi-guṇa*—ten million times.

TRANSLATION

When the gopīs see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

TEXT 187

গোপিকা-দর্শনে কৃষ্ণের যে আনন্দ হয়।
তাহা হৈতে কোটিগুণ গোপী আস্বাদয় ॥ ১৮৭ ॥

gopikā-darśane kṛṣṇera ye ānanda haya
tāhā haite koṭi-guṇa gopī āsvādaya

SYNONYMS

gopikā-darśane—in seeing the *gopīs*; *kṛṣṇera*—of Lord Kṛṣṇa; *ye*—whatever; *ānanda*—joy; *haya*—there is; *tāhā haite*—than that; *koṭi-guṇa*—ten million times more; *gopī*—the *gopīs*; *āsvādaya*—taste.

TRANSLATION

The gopīs taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the *gopīs* are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the *gopīs* a million times more happy than Kṛṣṇa Himself.

TEXT 188

তাঁ সবার নাহি নিজসুখ-অনুরোধ।
তথাপি বাঢ়য়ে সুখ, পড়িল বিরোধ ॥ ১৮৮ ॥

tāṅ sabāra nāhi nija-sukha-anurodha
tathāpi bāḍhaye sukha, paḍila virodha

SYNONYMS

tāṅ| *sabāra*—of all of them; *nāhi*—not; *nija-sukha*—for their own happiness; *anurodha*—entreaty; *tathāpi*—still; *bāḍhaye*—increases; *sukha*—happiness; *paḍila*—happened; *virodha*—contradiction.

TRANSLATION

The gopīs have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

TEXT 189

এ বিরোধের এক মাত্র দেখি সমাধান।
গোপিকার সুখ কৃষ্ণসুখে পর্যবসান ॥ ১৮৯ ॥

e virodhera eka mātra dekhi samādhāna
gopikāra sukha kṛṣṇa-sukhe paryavasāna

SYNONYMS

e—this; *virodhera*—of the contradiction; *eka*—one; *mātra*—only; *dekhi*—I see; *samādhāna*—solution; *gopikāra*—of the *gopīs*; *sukha*—the happiness; *kṛṣṇa-sukhe*—in the happiness of Lord Kṛṣṇa; *paryavasāna*—the conclusion.

TRANSLATION

For this contradiction I see only one solution: the joy of the gopīs lies in the joy of their beloved Kṛṣṇa.

PURPORT

The situation of the *gopīs* is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Śrī Kṛṣṇa's sense of happiness is limited by the happiness of the *gopīs*. Devotees at Vṛndāvana therefore try to serve the *gopīs*, namely Rādhārāṇī and Her associates. If one gains the favor of the *gopīs*, he easily gains the favor of Kṛṣṇa because on the recommendation of the *gopīs* Kṛṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the *gopīs* instead of Kṛṣṇa. But His contemporaries misunderstood Him, and for this reason Lord Caitanya renounced the order of householder life and became a *sannyāsī*.

TEXT 190

গোপিকা-দর্শনে কৃষ্ণের বাঢ়ে প্রফুল্লতা।
সে মাধুর্য বাঢ়ে যার নাহিক সমতা॥ ১৯০॥

gopikā-darśane kṛṣṇera bāḍhe praphullatā
se mādhurya bāḍhe yāra nāhika samatā

SYNONYMS

gopikā-darśane—in seeing the *gopīs; kṛṣṇera*—of Lord Kṛṣṇa; *bāḍhe*—increases; *praphullatā*—the cheerfulness; *se*—that; *mādhurya*—sweetness; *bāḍhe*—increases; *yāra*—of which; *nāhika*—there is not; *samatā*—equality.

TRANSLATION

When Lord Kṛṣṇa sees the gopīs, His joy increases, and His unparalleled sweetness increases also.

TEXT 191

আমার দর্শনে কৃষ্ণ পাইল এত সুখ।
এই সুখে গোপীর প্রফুল্ল অঙ্গমুখ॥ ১৯১॥

āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha

SYNONYMS

āmāra darśane—in seeing me; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—obtained; *eta*—so much; *sukha*—happiness; *ei*—this; *sukhe*—in happiness; *gopīra*—of the *gopīs; praphulla*—full-blown; *aṅga-mukha*—bodies and faces.

TRANSLATION

[The gopīs think:] "Kṛṣṇa has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

TEXT 192

গোপী-শোভা দেখি' কৃষ্ণের শোভা বাঢ়ে যত।
কৃষ্ণ-শোভা দেখি' গোপীর শোভা বাঢ়ে তত॥ ১৯২॥

gopī-śobhā dekhi' kṛṣṇera śobhā bāḍhe yata
kṛṣṇa-śobhā dekhi' gopīra śobhā bāḍhe tata

SYNONYMS

gopī-śobhā—the beauty of the *gopīs; dekhi'*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *śobhā*—the beauty; *bāḍhe*—increases; *yata*—as much as; *kṛṣṇa-śobhā*—the beauty of Lord Kṛṣṇa; *dekhi'*—seeing; *gopīra*—of the *gopīs; śobhā*—the beauty; *bāḍhe*—increases; *tata*—that much.

TRANSLATION

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopīs. And the more the gopīs see Lord Kṛṣṇa's beauty, the more their beauty increases.

TEXT 193

এইমত পরস্পর পড়ে হুড়াহুড়ি।
পরস্পর বাঢ়ে, কেহ মুখ নাহি মুড়ি॥ ১৯৩॥

ei-mata paraspara paḍe huḍāhuḍi
paraspara bāḍhe, keha mukha nāhi muḍi

SYNONYMS

ei-mata—like this; *paraspara*—reciprocal; *paḍe*—happens; *huḍāhuḍi*—jostling; *paraspara*—mutually; *bāḍhe*—increases; *keha*—someone; *mukha*—face; *nāhi*—not; *muḍi*—covering.

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

TEXT 194

কিন্তু কৃষ্ণের সুখ হয় গোপী-রূপ-গুণে।
তাঁর সুখে সুখবৃদ্ধি হয়ে গোপীগণে॥ ১৯৪॥

kintu kṛṣṇera sukha haya gopī-rūpa-guṇe
tāṅra sukhe sukha-vṛddhi haye gopī-gaṇe

SYNONYMS

kintu—but; *kṛṣṇera*—of Lord Kṛṣṇa; *sukha*—the happiness; *haya*—is; *gopī-rūpa-guṇe*—in the qualities and beauty of the *gopīs*; *tāṅra*—of Him; *sukhe*—in the happiness; *sukha-vṛddhi*—increase of happiness; *haye*—there is; *gopī-gaṇe*—in the *gopīs*.

TRANSLATION

Kṛṣṇa, however, derives pleasure from the beauty and good qualities of the gopīs. And when the gopīs see His pleasure, the joy of the gopīs increases.

TEXT 195

অতএব সেই সুখ কৃষ্ণ-সুখ পোষে।
এই হেতু গোপী-প্রেমে নাহি কাম-দোষে ॥ ১৯৫ ॥

ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe

SYNONYMS

ataeva—therefore; *sei*—that; *sukha*—happiness; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *poṣe*—nourishes; *ei*—this; *hetu*—reason; *gopī-preme*—in the love of the *gopīs*; *nāhi*—there is not; *kāma-doṣe*—the fault of lust.

TRANSLATION

Therefore we find that the joy of the gopīs nourishes the joy of Lord Kṛṣṇa. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful *gopīs* Kṛṣṇa becomes enlivened, and this enlivens the *gopīs*, whose youthful faces and bodies blossom. This competition of increasing beauty between the *gopīs* and Kṛṣṇa, which is without limitations, is so delicate that sometimes mundane moralists mistake these dealings to be purely amorous. But these affairs are not at all mundane, because the *gopīs'* intense desire to satisfy Kṛṣṇa surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

TEXT 196

উপেত্য পথি সুন্দরীততিভিরাভিরভ্যর্চিতং
স্মিতাঙ্কুরকরম্বিতৈর্নটদপাঙ্গভঙ্গীশতৈঃ।
স্তন-স্তবকসঞ্চরন্নয়নচঞ্চরীকাঞ্চলং
ব্রজে বিজয়িনং ভজে বিপিনদেশতঃ কেশবম্ ॥ ১৯৬ ॥

upetya pathi sundarī-tatibhir ābhir abhyarcitaṁ
smitāṅkura-karambitair naṭad apāṅga-bhaṅgīśataiḥ
stana-stavaka-sañcaran nayana-cañcarīkāñcalaṁ
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

SYNONYMS

upetya—having mounted their palaces; *pathi*—on the path; *sundarī-tatibhiḥ ābhiḥ*—by the women of Vraja; *abhyarcitam*—who is worshiped; *smita-aṅkura-karambitaiḥ*—intermingled with the sprouts of gentle smiles; *naṭat*—dancing; *apāṅga*—of glances; *bhaṅgīśataiḥ*—with a hundred manners; *stana-stavaka*—the multitude of breasts; *sañcarat*—wandering about; *nayana*—of the two eyes; *cañcarīka*—like bees; *añcalam*—Him whose corners; *vraje*—in Vraja; *vijayinam*—coming; *bhaje*—I worship; *vipina-deśataḥ*—from the forest; *keśavam*—Lord Keśava.

TRANSLATION

"I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopīs, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopīs' breasts."

PURPORT

This statement appears in the *Keśavāṣṭaka* (8) of the *Stava-mālā*, compiled by Śrīla Rūpa Gosvāmī.

TEXT 197

আর এক গোপীপ্রেমের স্বাভাবিক চিহ্ন।
যে প্রকারে হয় প্রেম কামগন্ধহীন ॥ ১৯৭ ॥

āra eka gopī-premera svābhāvika cihna
ye prakāre haya prema kāma-gandha-hīna

SYNONYMS

āra—another; *eka*—one; *gopī-premera*—of the love of the *gopīs; svābhāvika*—natural; *cihna*—symptom; *ye*—which; *prakāre*—in the way; *haya*—is; *prema*—the love; *kāma-gandha-hīna*—without a trace of lust.

TRANSLATION

There is another natural symptom of the gopīs' love that shows it to be without a trace of lust.

TEXT 198

গোপীপ্রেমে করে কৃষ্ণমাধুর্যের পুষ্টি।
মাধুর্যে বাঢ়ায় প্রেম হঞা মহাতুষ্টি ॥ ১৯৮ ॥

gopī-preme kare kṛṣṇa-mādhuryera puṣṭi
mādhurye bāḍhāya prema hañā mahā-tuṣṭi

SYNONYMS

gopī-preme—the love of the *gopīs; kare*—does; *kṛṣṇa-mādhuryera*—of the sweetness of Lord Kṛṣṇa; *puṣṭi*—nourishment; *mādhurye*—the sweetness; *bāḍhāya*—causes to increase; *prema*—the love; *hañā*—being; *mahā-tuṣṭi*—greatly pleased.

TRANSLATION

The love of the gopīs nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.

TEXT 199

প্রীতিবিষয়ানন্দে তদাশ্রয়ানন্দ।
তাঁহা নাহি নিজসুখবাঞ্ছার সম্বন্ধ ॥ ১৯৯ ॥

prīti-viṣayānande tad-āśrayānanda
tāṅhā nāhi nija-sukha-vāñchāra sambandha

SYNONYMS

prīti-viṣaya-ānande—in the joy of the object of love; *tat*—of that love; *āśraya-ānanda*—the joy of the abode; *tāṅhā*—that; *nāhi*—not; *nija-sukha-vāñchāra*—of desire for one's own happiness; *sambandha*—relationship.

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

TEXT 200-201

নিরুপাধি প্রেম যাঁহা, তাঁহা এই রীতি।
প্রীতিবিষয়সুখে আশ্রয়ের প্রীতি ॥ ২০০ ॥
নিজ-প্রেমানন্দে কৃষ্ণ-সেবানন্দ বাধে।
সে আনন্দের প্রতি ভক্তের হয় মহাক্রোধে ॥ ২০১ ॥

nirupādhi prema yāṅhā, tāṅhā ei rīti
prīti-viṣaya-sukhe āśrayera prīti

nija-premānande kṛṣṇa-sevānanda bādhe
se ānandera prati bhaktera haya mahā-krodhe

SYNONYMS

nirupādhi—without identification; *prema*—love; *yāṅhā*—which; *tāṅhā*—that; *ei*—this; *rīti*—style; *prīti-viṣaya*—of the object of love; *sukhe*—in the happiness; *āśrayera*—of the abode of that love; *prīti*—the pleasure; *nija*—one's own; *prema*—of love; *ānande*—by the joy; *kṛṣṇa*—to Lord Kṛṣṇa; *seva-ānanda*—the joy of service; *bādhe*—is obstructed; *se*—that; *ānandera prati*—toward the joy; *bhaktera*—of the devotee; *haya*—is; *mahā-krodhe*—great anger.

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the *gopīs* are the predominated lovers, and Śrī Kṛṣṇa is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The *gopīs* had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Kṛṣṇa. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.

TEXT 202

অঙ্গস্তম্ভারম্ভমুত্তুঙ্গয়ন্তং প্রেমানন্দং দারুকো নাভ্যনন্দৎ।
কংসারাতের্বীজনে যেন সাক্ষাদক্ষোদীয়ানন্তরায়ো ব্যধায়ি ॥ ২০২ ॥

aṅga-stambhārambham uttuṅgayantaṁ
premānandaṁ dāruko nābhyanandat
kaṁsārāter vījane yena sākṣād
akṣodīyān antarāyo vyadhāyi

SYNONYMS

aṅga—of the limbs; *stambha-ārambham*—the beginning of stupefaction; *uttuṅga-yantam*—which was causing him to reach; *prema-ānandam*—the joy of love; *dārukaḥ*—Dāruka, the Lord's chariot driver; *na*—not; *abhyanandat*—welcomed; *kaṁsa-arāteḥ*—of Lord Kṛṣṇa, the enemy of Kaṁsa; *vījane*—in fanning with a *cāmara* fan; *yena*—by which; *sākṣāt*—clearly; *akṣodīyān*—greater; *antarāyaḥ*—obstacle; *vyadhāyi*—has been created.

TRANSLATION

"Śrī Dāruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Kṛṣṇa."

PURPORT

This verse is from *Bhakti-rasāmṛta-sindhu* (3.2.62).

TEXT 203

গোবিন্দপ্রেক্ষণাক্ষেপি-বাষ্পপূরাভিবর্ষিণম্ ।
উচ্চৈরনিন্দদানন্দমরবিন্দবিলোচনা ॥ ২০৩ ॥

govinda-prekṣaṇākṣepi-
bāṣpa-pūrābhivarṣiṇam
uccair anindad ānandam
aravinda-vilocanā

SYNONYMS

govinda—of Lord Govinda; *prekṣaṇa*—the seeing; *ākṣepi*—hindering; *bāṣpa-pūra*—groups of tears; *abhivarṣiṇam*—which cause to rain; *uccaiḥ*—powerfully; *anindat*—condemned; *ānandam*—the bliss; *aravinda-vilocanā*—the lotus-eyed Rādhārāṇī.

TRANSLATION

"The lotus-eyed Rādhārāṇī powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda."

PURPORT

This verse is also from *Bhakti-rasāmṛta-sindhu* (2.3.54).

TEXT 204

আর শুদ্ধভক্ত কৃষ্ণ-প্রেম-সেবা বিনে ।
স্বসুখার্থ সালোক্যাদি না করে গ্রহণে ॥ ২০৪ ॥

āra śuddha-bhakta kṛṣṇa-prema-sevā vine
sva-sukhārtha sālokyādi nā kare grahaṇe

SYNONYMS

āra—and; *śuddha-bhakta*—the pure devotee; *kṛṣṇa-prema*—out of love for Lord Kṛṣṇa; *sevā*—service; *vine*—without; *sva-sukha-artha*—for the purpose of one's own pleasure; *sālokya-ādi*—the five types of liberation, beginning from *sālokya* (residing on the same spiritual planet as the Lord); *nā kare*—do not do; *grahaṇe*—acceptance.

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Kṛṣṇa who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging in the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

TEXT 205

মদ্‌গুণশ্রুতিমাত্রেণ ময়ি সর্বগুহাশয়ে।
মনোগতিরবিচ্ছিন্না যথা গঙ্গাম্ভসোঽম্বুধৌ ॥ ২০৫ ॥

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

SYNONYMS

mat—of Me; *guṇa*—of the qualities; *śruti-mātreṇa*—only by hearing; *mayi*—to Me; *sarva-guhā*—in all hearts; *āśaye*—who am situated; *manaḥ-gatiḥ*—the movement of the mind; *avicchinnā*—unobstructed; *yathā*—just as; *gaṅgā-ambhasaḥ*—of the celestial waters of the Ganges; *ambudhau*—to the ocean.

TRANSLATION

"Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who resides in the hearts of all."

TEXT 206

লক্ষণং ভক্তিযোগস্য নির্গুণস্য হ্যুদাহৃতম্।
অহৈতুক্যব্যবহিতা যা ভক্তিঃ পুরুষোত্তমে ॥ ২০৬ ॥

lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam—the symptom; *bhakti-yogasya*—of devotional service; *nirguṇasya*—beyond the three modes of nature; *hi*—certainly; *udāhṛtam*—is cited; *ahaitukī*—causeless; *avyavahitā*—uninterrupted; *yā*—which; *bhaktiḥ*—devotional service; *puruṣottame*—to the Supreme Personality of Godhead.

TRANSLATION

"These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way."

TEXT 207

সালোক্য-সার্ষ্টি-সারূপ্য-সামীপ্যৈকত্বমপ্যুত।
দীয়মানং ন গৃহ্ণন্তি বিনা মৎসেবনং জনাঃ ॥ ২০৭ ॥

sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya—being on the same planet as Me; *sārṣṭi*—having opulence equal to Mine; *sārūpya*—having the same form as Me; *sāmīpya*—having direct association with Me; *ekatvam*—oneness with Me; *api*—even; *uta*—or; *dīyamānam*—being given; *na*—not; *gṛhṇanti*—accept; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me—even if I offer these liberations—in preference to serving Me."

PURPORT

These three verses from *Śrīmad-Bhāgavatam* (3.29.11-13) were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 208

মৎসেবয়া প্রতীতং তে সালোক্যাদি-চতুষ্টয়ম্।
নেচ্ছন্তি সেবয়া পূর্ণাঃ কুতোঽন্যৎ কালবিপ্লুতম্ ॥ ২০৮ ॥

mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam

SYNONYMS

mat—of Me; *sevayā*—by service; *pratītam*—obtained; *te*—they; *sālokya-ādi*—liberation, beginning with *sālokya; catuṣṭayam*—four kinds of; *na icchanti*—do not desire; *sevayā*—by service; *pūrṇāḥ*—complete; *kutaḥ*—where; *anyat*—other things; *kāla-viplutam*—which are lost in time.

TRANSLATION

"My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

PURPORT

This verse from *Śrīmad-Bhāgavatam* (9.4.67) was spoken by the Lord in connection with the characteristics of Mahārāja Ambarīṣa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

TEXT 209

কামগন্ধহীন স্বাভাবিক গোপী-প্রেম ।
নির্মল, উজ্জ্বল, শুদ্ধ যেন দগ্ধ হেম ॥ ২০৯ ॥

kāma-gandha-hīna svābhāvika gopī-prema
nirmala, ujjvala, śuddha yena dagdha hema

SYNONYMS

kāma-gandha-hīna—without any scent of lust; *svābhāvika*—natural; *gopī-prema*—the love of the *gopīs; nirmala*—spotless; *ujjvala*—blazing; *śuddha*—pure; *yena*—like; *dagdha hema*—molten gold.

TRANSLATION

The natural love of the gopīs is devoid of any trace of lust. It is faultless, bright and pure like molten gold.

TEXT 210

কৃষ্ণের সহায়, গুরু, বান্ধব, প্রেয়সী ।
গোপিকা হয়েন প্রিয়া শিষ্যা, সখী দাসী ॥ ২১০ ॥

kṛṣṇera sahāya, guru, bāndhava, preyasī
gopikā hayena priyā śiṣyā, sakhī dāsī

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sahāya*—helpers; *guru*—teachers; *bāndhava*—friends; *preyasī*—wives; *gopikā*—the *gopīs; hayena*—are; *priyā*—dear; *śiṣyā*—students; *sakhī*—confidantes; *dāsī*—servants.

TRANSLATION

The gopīs are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.

TEXT 211

সহায়া গুরুবঃ শিষ্যা ভূজিষ্যা বান্ধবাঃ স্ত্রিয়ঃ ।
সত্যং বদামি তে পার্থ গোপ্যঃ কিং মে ভবন্তি ন ॥ ২১১ ॥

sahāyā guruvaḥ śiṣyā
bhujiṣyā bāndhavāḥ striyaḥ
satyaṁ vadāmi te pārtha
gopyaḥ kiṁ me bhavanti na

SYNONYMS

sahāyāḥ—helpers; *guruvaḥ*—teachers; *śiṣyāḥ*—students; *bhujiṣyāḥ*—servants; *bāndhavāḥ*—friends; *striyaḥ*—wives; *satyam*—truthfully; *vadāmi*—I say; *te*—unto you; *pārtha*—O Arjuna; *gopyaḥ*—the *gopīs; kim*—what; *me*—for Me; *bhavanti*—are; *na*—not.

TRANSLATION

"O Pārtha, I speak to you the truth. The gopīs are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me."

PURPORT

This is a verse from the *Gopī-premāmṛta.*

TEXT 212

গোপিকা জানেন কৃষ্ণের মনের বাঞ্ছিত ।
প্রেমসেবা-পরিপাটী, ইষ্ট-সমীহিত ॥ ২১২ ॥

gopikā jānena kṛṣṇera manera vāñchita
prema-sevā-paripāṭī, iṣṭa-samīhita

SYNONYMS

gopikā—the *gopīs; jānena*—know; *kṛṣṇera*—of Lord Kṛṣṇa; *manera*—of the mind; *vāñchita*—the desired object; *prema-sevā*—of service in love; *paripāṭī*—perfection; *iṣṭa-samīhita*—achievement of the desired goal of life.

TRANSLATION

The gopīs know Kṛṣṇa's desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

TEXT 213

মন্মাহাত্ম্যং মৎসপর্যাং মাচ্ছ্রদ্ধাং মন্মনোগতম্ ।
জানন্তি গোপিকাঃ পার্থ নান্যে জানন্তি তত্ত্বতঃ ॥ ২১৩ ॥

man-māhātmyaṁ mat-saparyāṁ
mac-chraddhāṁ man-mano-gatam
jānanti gopikāḥ pārtha
nānye jānanti tattvataḥ

SYNONYMS

mat-māhātmyam—My greatness; *mat-saparyām*—My service; *mat-śraddhām*—respect for Me; *mat-manaḥ-gatam*—the intention of My mind; *jānanti*—they know; *gopikāḥ*—the *gopīs;* *pārtha*—O Arjuna; *na*—not; *anye*—others; *jānanti*—know; *tattvataḥ*—factually.

TRANSLATION

"O Pārtha, the gopīs know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

PURPORT

This verse was spoken by Lord Kṛṣṇa to Arjuna in the *Ādi Purāṇa.*

TEXT 214

সেই গোপীগণ-মধ্যে উত্তমা রাধিকা।
রূপে, গুণে, সৌভাগ্যে, প্রেমে সর্বাধিকা॥ ২১৪॥

sei gopī-gaṇa-madhye uttamā rādhikā
rūpe, guṇe, saubhāgye, preme sarvādhikā

SYNONYMS

sei—those; *gopī-gaṇa*—the *gopīs; madhye*—among; *uttamā*—the highest; *rādhikā*—Śrīmatī Rādhārāṇī; *rūpe*—in beauty; *guṇe*—in qualities; *saubhāgye*—in good fortune; *preme*—in love; *sarva-adhikā*—above all.

TRANSLATION

Among the gopīs, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune, and, above all, in love.

PURPORT

Among all the *gopīs,* Śrīmatī Rādhārāṇī is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Kṛṣṇa.

TEXT 215

যথা রাধা প্রিয়া বিষ্ণোস্তস্যাঃ কুণ্ডং প্রিয়ং তথা।
সর্বগোপীষু সৈবৈকা বিষ্ণোরত্যন্তবল্লভা॥ ২১৫॥

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā—just as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—very dear; *viṣṇoḥ*—to Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—bathing place; *priyam*—very dear; *tathā*—so also; *sarva-gopīṣu*—among all the *gopīs; sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta-vallabhā*—most dear.

TRANSLATION

"Just as Rādhā is dear to Lord Kṛṣṇa, so Her bathing place [Rādhā-kuṇḍa] is dear to Him. She alone is His most beloved of all the gopīs."

PURPORT

This verse is from the *Padma Purāṇa.*

TEXT 216

ত্রৈলোক্যে পৃথিবী ধন্যা যত্র বৃন্দাবনং পুরী।
তত্রাপি গোপিকাঃ পার্থ যত্র রাধাভিধা মম ॥ ২১৬ ॥

trai-lokye pṛthivī dhanyā
yatra vṛndāvanaṁ purī
tatrāpi gopikāḥ pārtha
yatra rādhābhidhā mama

SYNONYMS

trai-lokye—in the three worlds; *pṛthivī*—the earth; *dhanyā*—fortunate; *yatra*—where; *vṛndāvanam*—Vṛndāvana; *purī*—the town; *tatra*—there; *api*—certainly; *gopikāḥ*—the *gopīs; pārtha*—O Arjuna; *yatra*—where; *rādhā*—Śrīmatī Rādhārāṇī; *abhidhā*—named; *mama*—My.

TRANSLATION

"O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the gopīs are especially glorious because among them is My Śrīmatī Rādhārāṇī."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the *Ādi Purāṇa.*

TEXT 217

রাধাসহ ক্রীড়া রস-বৃদ্ধির কারণ।
আর সব গোপীগণ রসোপকরণ ॥ ২১৭ ॥

rādhā-saha krīḍā rasa-vṛddhira kāraṇa
āra saba gopī-gaṇa rasopakaraṇa

SYNONYMS

rādhā-saha—with Śrīmatī Rādhārāṇī; *krīḍā*—pastimes; *rasa*—of mellow; *vṛddhira*—of the increase; *kāraṇa*—the cause; *āra*—the other; *saba*—all; *gopī-gaṇa*—*gopīs; rasa-upakaraṇa*—accessories of mellow.

TRANSLATION

All the other gopīs help increase the joy of Kṛṣṇa's pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the *gopīs* are divided into five groups, namely the *sakhīs, nitya-sakhīs, prāṇa-sakhīs, priya-sakhīs* and *parama-preṣṭha-sakhīs.* All these fair-complexioned associates of Śrīmatī Rādhārāṇī, the Queen of Vṛndāvana-dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The *parama-preṣṭha-sakhīs* are eight in number, and in the ecstatic dealings of Kṛṣṇa and Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

TEXT 218

কৃষ্ণের বল্লভা রাধা কৃষ্ণ-প্রাণধন।
তাঁহা বিনু সুখহেতু নহে গোপীগণ ॥ ২১৮ ॥

kṛṣṇera vallabhā rādhā kṛṣṇa-prāṇa-dhana
tāṅhā vinu sukha-hetu nahe gopī-gaṇa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vallabhā*—beloved; *rādhā*—Śrīmati Rādhārāṇī; *kṛṣṇa-prāṇa-dhana*—the wealth of the life of Lord Kṛṣṇa; *tāṅhā*—Her; *vinu*—without; *sukha-hetu*—cause of happiness; *nahe*—are not; *gopī-gaṇa*—the *gopīs.*

TRANSLATION

Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.

TEXT 219

কংসারিরপি সংসারবাসনাবদ্ধশৃঙ্খলাম্ ।
রাধামাধায় হৃদয়ে তত্যাজ ব্রজসুন্দরীঃ ॥ ২১৯ ॥

kaṁsārir api saṁsāra-
vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundarīḥ

SYNONYMS

kaṁsa-ariḥ—Lord Kṛṣṇa, the enemy of Kaṁsa; *api*—moreover; *saṁsāra*—for the essence of enjoyment (*rāsa-līlā*); *vāsanā*—by the desire; *baddha*—tied on; *śṛṅkhalām*—who was like the chains; *rādhām*—Śrīmatī Rādhārāṇī; *ādhāya*—taking; *hṛdaye*—in the heart; *tatyāja*—left aside; *vraja-sundarīḥ*—the other *gopīs.*

TRANSLATION

"Lord Kṛṣṇa, the enemy of Kaṁsa, left aside the other gopīs during the rāsa dance and took Śrīmatī Rādhārāṇī to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

In this verse from the *Gīta-govinda* (3.1), Jayadeva Gosvāmī describes Śrī Kṛṣṇa's leaving the *rāsa-līlā* to search for Śrīmatī Rādhārāṇī.

TEXT 220

সেই রাধার ভাব লঞা চৈতন্যাবতার ।
যুগধর্ম নাম-প্রেম কৈল পরচার ॥ ২২০ ॥

sei rādhāra bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra

SYNONYMS

sei—that; *rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva*—the emotion; *lañā*—taking; *caitanya*—of Lord Caitanya; *avatāra*—the incarnation; *yuga-dharma*—the religion of the age; *nāma-prema*—the holy name and love of Godhead; *kaila*—did; *paracāra*—preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Rādhā. He preached the dharma of this age—the chanting of the holy name and pure love of God.

TEXT 221

সেই ভাবে নিজবাঞ্ছা করিল পূরণ।
অবতারের এই বাঞ্ছা মূল-কারণ॥ ২২১॥

sei bhāve nija-vāñchā karila pūraṇa
avatārera ei vāñchā mūla-kāraṇa

SYNONYMS

sei—that; *bhāve*—in the mood; *nija-vāñchā*—His own desires; *karila*—did; *pūraṇa*—fulfilling; *avatārera*—of the incarnation; *ei*—this; *vāñchā*—desire; *mūla*—root; *kāraṇa*—cause.

TRANSLATION

In the mood of Śrīmatī Rādhārāṇī, He also fulfilled His own desires. This is the principal reason for His appearance.

TEXT 222

শ্রীকৃষ্ণচৈতন্য গোসাঞি ব্রজেন্দ্রকুমার।
রসময়-মূর্তি কৃষ্ণ সাক্ষাৎ শৃঙ্গার॥ ২২২॥

śrī-kṛṣṇa-caitanya gosāñi vrajendra-kumāra
rasa-maya-mūrti kṛṣṇa sākṣāt śṛṅgāra

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi—Śrī Caitanya Mahāprabhu; *vrajendra-kumāra*—the child of King Nanda; *rasa-maya*—consisting of mellows; *mūrti*—the form; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—directly; *śṛṅgāra*—amorous love.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumāra], the embodiment of rasas. He is amorous love personified.

TEXT 223

সেই রস আস্বাদিতে কৈল অবতার।
আনুষঙ্গে কৈল সব রসের প্রচার॥ ২২৩॥

sei rasa āsvādite kaila avatāra
ānuṣaṅge kaila saba rasera pracāra

SYNONYMS

sei—that; *rasa*—mellow; *āsvādite*—to taste; *kaila*—made; *avatāra*—incarnation; *ānuṣaṅge*—as a secondary motive; *kaila*—did; *saba*—all; *rasera*—of mellows; *pracāra*—broadcasting.

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

TEXT 224

বিশ্বেষামনুরঞ্জনেন জনয়ন্নানন্দমিন্দীবর-
শ্রেণীশ্যামলকোমলৈরুপনয়ন্নঙ্গৈরনঙ্গোৎসবম্ ।
স্বচ্ছন্দং ব্রজসুন্দরীভিরভিতঃ প্রত্যঙ্গমালিঙ্গিতঃ
শৃঙ্গারঃ সখি মূর্তিমানিব মধৌ মুগ্ধো হরিঃ ক্রীড়তি ॥২২৪॥

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandaṁ vraja-sundarībhir abhitaḥ pratyaṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati

SYNONYMS

viśveṣām—of all the *gopīs; anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *pratyaṅgam*—each limb; *āliṅgitaḥ*—embraced; *śṛṅgāraḥ*—amorous love; *sakhi*—O friend; *mūrtimān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *krīḍati*—plays.

TRANSLATION

"My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs, and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is a verse from the *Gīta-govinda* (1.11).

TEXT 225

শ্রীকৃষ্ণচৈতন্য গোসাঞি রসের সদন ।
অশেষ-বিশেষে কৈল রস আস্বাদন ॥ ২২৫ ॥

śrī-kṛṣṇa-caitanya gosāñi rasera sadana
aśeṣa-viśeṣe kaila rasa āsvādana

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi—Lord Śrī Caitanya Mahāprabhu; *rasera*—of mellow; *sadana*—the residence; *aśeṣa-viśeṣe*—unlimited varieties of enjoyment; *kaila*—did; *rasa*—mellow; *āsvādana*—tasting.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

TEXT 226

সেই দ্বারে প্রবর্তাইল কলিযুগ-ধর্ম।
চৈতন্যের দাসে জানে এই সব মর্ম॥ ২২৬॥

sei dvāre pravartāila kali-yuga-dharma
caitanyera dāse jāne ei saba marma

SYNONYMS

sei dvāre—in that way; *pravartāila*—He initiated; *kali-yuga*—of the age of Kali; *dharma*—the religion; *caitanyera*—of Lord Caitanya Mahāprabhu; *dāse*—the servant; *jāne*—knows; *ei*—these; *saba*—all; *marma*—secrets.

TRANSLATION

Thus He initiated the dharma for the age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Śrī Kṛṣṇa Himself, the absolute enjoyer of the love of the *gopīs*. He Himself assumes the role of the *gopīs* to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this age in a most fascinating way. Only the confidential devotees of Śrī Caitanya Mahāprabhu can understand this transcendental secret.

TEXT 227-228

অদ্বৈত আচার্য, নিত্যানন্দ, শ্রীনিবাস।
গদাধর, দামোদর, মুরারি, হরিদাস॥ ২২৭॥
আর যত চৈতন্য-কৃষ্ণের ভক্তগণ।
ভক্তিভাবে শিরে ধরি সবার চরণ॥ ২২৮॥

advaita ācārya, nityānanda, śrīnivāsa
gadādhara, dāmodara, murāri, haridāsa

āra yata caitanya-kṛṣṇera bhakta-gaṇa
bhakti-bhāve śire dhari sabāra caraṇa

SYNONYMS

advaita ācārya—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *śrīnivāsa*—Śrīvāsa Paṇḍita; *gadādhara*—Gadādhara Paṇḍita; *dāmodara*—Svarūpa Dāmodara; *murāri*—Murāri Gupta; *haridāsa*—Haridāsa Ṭhākura; *āra*—other; *yata*—all; *caitanya-kṛṣṇera*—of Śrī Kṛṣṇa Caitanya; *bhakta-gaṇa*—devotees; *bhakti-bhāve*—with a devotional attitude; *śire*—on my head; *dhari*—I take; *sabāra*—of all of them; *caraṇa*—the lotus feet.

TRANSLATION

Advaita Ācārya, Nityānanda, Śrīvāsa Paṇḍita, Gadādhara, Svarūpa Dāmodara, Murāri Gupta, Haridāsa and all the other devotees of Śrī Kṛṣṇa Caitanya—bowing down with devotion, I hold their lotus feet on my head.

PURPORT

The author of *Śri Caitanya-caritāmṛta* teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

TEXT 229

ষষ্ঠশ্লোকের এই কহিল আভাস।
মূল শ্লোকের অর্থ শুন করিয়ে প্রকাশ॥ ২২৯॥

ṣaṣṭha-ślokera ei kahila ābhāsa
mūla ślokera artha śuna kariye prakāśa

SYNONYMS

ṣaṣṭha-ślokera—of the sixth verse; *ei*—this; *kahila*—has been spoken; *ābhāsa*—a hint; *mūla ślokera*—of the original verse; *artha*—meaning; *śuna*—please hear; *kariye prakāśa*—I am revealing.

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

TEXT 230

শ্রীরাধায়াঃ প্রণয়মহিমা কীদৃশো বানয়ৈবা-
স্বাদ্যো যেনাদ্ভুতমধুরিমা কীদৃশো বা মদীয়ঃ।
সৌখ্যঞ্চাস্যা মদনুভবতঃ কীদৃশং বেতি লোভা-
ত্তদ্ভাবাঢ্যঃ সমজনি শচীগর্ভসিন্ধৌ হরীন্দুঃ॥ ২৩০॥

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of the love; *kīdṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyaḥ*—to be relished; *yena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīdṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *ca*—and; *āsyāḥ*—Her; *mat-anubhavataḥ*—from realization of My sweetness; *kīdṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with the emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śacīdevī; *sindhau*—in the ocean; *hari*—Lord Kṛṣṇa; *induḥ*—like the moon.

TRANSLATION

"Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."

TEXT 231

এ সব সিদ্ধান্ত গূঢ়,—কহিতে না যুয়ায়।
না কহিলে, কেহ ইহার অন্ত নাহি পায়॥ ২৩১॥

e saba siddhānta gūḍha,—kahite nā yuyāya
nā kahile, keha ihāra anta nāhi pāya

SYNONYMS

e—this; *saba*—all; *siddhānta*—conclusions; *gūḍha*—very confidential; *kahite*—to speak; *nā*—not; *yuyāya*—quite fit; *nā*—not; *kahile*—speaking; *keha*—anyone; *ihāra*—of it; *anta*—end; *nāhi*—not; *pāya*—gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

TEXT 232

অতএব কহি কিছু করিঞা নিগূঢ়।
বুঝিবে রসিক ভক্ত, না বুঝিবে মূঢ়॥ ২৩২॥

ataeva kahi kichu kariñā nigūḍha
bujhibe rasika bhakta, nā bujhibe mūḍha

SYNONYMS

ataeva—therefore; *kahi*—I speak; *kichu*—something; *kariñā*—squeezing; *nigūḍha*—essence; *bujhibe*—can understand; *rasika*—humorous; *bhakta*—devotees; *nā*—not; *bujhibe*—will understand; *mūḍha*—rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

TEXT 233

হৃদয়ে ধরয়ে যে চৈতন্য-নিত্যানন্দ।
এসব সিদ্ধান্তে সেই পাইবে আনন্দ॥ ২৩৩॥

hṛdaye dharaye ye caitanya-nityānanda
e-saba siddhānte sei pāibe ānanda

SYNONYMS

hṛdaye—in the heart; *dharaye*—captures; *ye*—anyone who; *caitanya*—Śrī Caitanya Mahāprabhu; *nityānanda*—and Lord Nityānanda; *e-saba*—all these; *siddhānte*—by transcendental conclusions; *sei*—that man; *pāibe*—will get; *ānanda*—bliss.

TRANSLATION

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

TEXT 234

এ সব সিদ্ধান্ত হয় আম্রের পল্লব।
ভক্তগণ-কোকিলের সর্বদা বল্লভ॥ ২৩৪॥

e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kokilera sarvadā vallabha

SYNONYMS

e—these; *saba*—all; *siddhānta*—transcendental conclusions; *haya*—are; *āmrera*—of mango; *pallava*—twigs; *bhakta-gaṇa*—the devotees; *kokilera*—to those who are just like cuckoo birds; *sarvadā*—always; *vallabha*—pleasing.

TRANSLATION

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

TEXT 235

অভক্ত-উষ্ট্রের ইথে না হয় প্রবেশ।
তবে চিত্তে হয় মোর আনন্দ-বিশেষ॥ ২৩৫॥

abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya mora ānanda-viśeṣa

SYNONYMS

abhakta—nondevotee; *uṣṭrera*—of a camel; *ithe*—in this; *nā*—not; *haya*—is there; *praveśa*—entrance; *tabe*—then; *citte*—in my heart; *haya*—there is; *mora*—my; *ānanda-viśeṣa*—special jubilation.

TRANSLATION

The camel-like nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

TEXT 236

যে লাগি কহিতে ভয়, সে যদি না জানে।
ইহা বই কিবা সুখ আছে ত্রিভুবনে॥ ২৩৬॥

ye lāgi kahite bhaya, se yadi nā jāne
ihā va-i kibā sukha āche tribhuvane

SYNONYMS

ye lāgi—for the matter of which; *kahite bhaya*—afraid to speak; *se yadi nā jāne*—if they do not know; *ihā va-i*—except this; *kibā*—what; *sukha*—happiness; *āche*—there is; *tri-bhuvane*—in the three worlds.

TRANSLATION

For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

TEXT 237

অতএব ভক্তগণে করি নমস্কার।
নিঃশঙ্কে কহিয়ে, তার হউক্ চমৎকার॥ ২৩৭॥

ataeva bhakta-gaṇe kari namaskāra
niḥśaṅke kahiye, tāra hauk camatkāra

SYNONYMS

ataeva—therefore; *bhakta-gaṇe*—unto the devotees; *kari*—I offer; *namaskāra*—obeisances; *niḥśaṅke*—without any doubt; *kahiye*—I say; *tāra*—of the devotees; *hauk*—let there be; *camatkāra*—astonishment.

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

TEXT 238

কৃষ্ণের বিচার এক আছয়ে অন্তরে।
পূর্ণানন্দ-পূর্ণরসরূপ কহে মোরে॥ ২৩৮॥

kṛṣṇera vicāra eka āchaye antare
pūrṇānanda-pūrṇa-rasa-rūpa kahe more

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vicāra*—consideration; *eka*—one; *āchaye*—is; *antare*—within the heart; *pūrṇa-ānanda*—complete transcendental bliss; *pūrṇa-rasa-rūpa*—full with transcendental mellows; *kahe more*—they say unto Me.

TRANSLATION

Once Lord Krsna considered within His heart: "Everyone says that I am complete bliss, full of all rasas.

TEXT 239

আমা হইতে আনন্দিত হয় ত্রিভুবন।
আমাকে আনন্দ দিবে—ঐছে কোন্ জন॥ ২৩৯॥

āmā ha-ite ānandita haya tribhuvana
āmāke ānanda dibe——aiche kon jana

SYNONYMS

āmā ha-ite—from Me; *ānandita*—pleased; *haya*—becomes; *tri-bhuvana*—all the three worlds; *āmāke*—unto Me; *ānanda dibe*—will give pleasure; *aiche*—such; *kon jana*—what person.

TRANSLATION

"All the world derives pleasure from Me. Is there anyone who can give Me pleasure?

TEXT 240

আমা হৈতে যার হয় শত শত গুণ।
সেইজন আহ্লাদিতে পারে মোর মন ॥ ২৪০ ॥

āmā haite yāra haya śata śata guṇa
sei-jana āhlādite pāre mora mana

SYNONYMS

āmā haite—than Me; *yāra*—whose; *haya*—there is; *śata śata guṇa*—hundreds of qualities more; *sei-jana*—that person; *āhlādite*—to give pleasure; *pāre*—is able; *mora*—My; *mana*—to the mind.

TRANSLATION

"One who has a hundred times more qualities than Me could give pleasure to My mind.

TEXT 241

আমা হৈতে গুণী বড় জগতে অসম্ভব।
একলি রাধাতে তাহা করি অনুভব ॥ ২৪১ ॥

āmā haite guṇī baḍa jagate asambhava
ekali rādhāte tāhā kari anubhava

SYNONYMS

āmā haite—than Me; *guṇī*—qualified; *baḍa*—greater; *jagate*—in the world; *asambhava*—there is no possibility; *ekali*—only; *rādhāte*—in Śrīmatī Rādhārāṇī; *tāhā*—that; *kari anubhava*—I can understand.

TRANSLATION

"One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure.

TEXTS 242-243

কোটিকাম জিনি' রূপ যদ্যপি আমার।
অসমোর্দ্ধ-মাধুর্য—সাম্য নাহি যার ॥ ২৪২ ॥
মোর রূপে আপ্যায়িত হয় ত্রিভুবন।
রাধার দর্শনে মোর জুড়ায় নয়ন ॥ ২৪৩ ॥

koṭi-kāma jini' rūpa yadyapi āmāra
asamordhva mādhurya——sāmya nāhi yāra

mora rūpe āpyāyita haya tribhuvana
rādhāra darśane mora juḍāya nayana

SYNONYMS

koṭi-kāma—ten million cupids; *jini'*—conquering; *rūpa*—beauty; *yadyapi*—although; *āmāra*—Mine; *asama-ūrdhva*—unequaled and unsurpassed; *mādhurya*—sweetness; *sāmya*—equality; *nāhi*—there is not; *yāra*—of whom; *mora*—My; *rūpe*—in beauty; *āpyāyita*—pleased; *haya*—becomes; *tri-bhuvana*—all three worlds; *rādhāra*—of Śrīmatī Rādhārāṇī; *darśane*—seeing; *mora*—My; *juḍāya*—satisfies; *nayana*—eyes.

TRANSLATION

"Although My beauty defeats the beauty of ten million cupids, although it is unequaled and unsurpassed and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes.

TEXT 244

মোর বংশী-গীতে আকর্ষয়ে ত্রিভুবন।
রাধার বচনে হরে আমার শ্রবণ ॥ ২৪৪ ॥

mora vaṁśī-gīte ākarṣaye tribhuvana
rādhāra vacane hare āmāra śravaṇa

SYNONYMS

mora—My; *vaṁśī-gīte*—by the vibration of the flute; *ākarṣaye*—I attract; *tri-bhuvana*—the three worlds; *rādhāra vacane*—the words of Śrīmatī Rādhārāṇī; *hare*—conquers; *āmāra*—My; *śravaṇa*—hearing power.

TRANSLATION

"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī.

TEXT 245

যদ্যপি আমার গন্ধে জগৎ সুগন্ধ।
মোর চিত্ত-প্রাণ হরে রাধা-অঙ্গ-গন্ধ ॥ ২৪৫ ॥

yadyapi āmāra gandhe jagat sugandha
mora citta-prāṇa hare rādhā-aṅga-gandha

SYNONYMS

yadyapi—although; *āmāra*—My; *gandhe*—by the fragrance; *jagat*—the whole universe; *su-gandha*—sweet-smelling; *mora*—My; *citta-prāṇa*—mind and heart; *hare*—attracts; *rādhā*—of Śrīmatī Rādhārāṇī; *aṅga*—bodily; *gandha*—flavor.

TRANSLATION

"Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī's limbs captivates My mind and heart.

TEXT 246

যদ্যপি আমার রসে জগৎ সরস।
রাধার অধর-রস আমা করে বশ ॥ ২৪৬ ॥

yadyapi āmāra rase jagat sarasa
rādhāra adhara-rasa āmā kare vaśa

SYNONYMS

yadyapi—although; *āmāra*—of Me; *rase*—by the taste; *jagat*—the whole world; *sa-rasa*—is palatable; *rādhāra*—of Śrīmatī Rādhārāṇī; *adhara-rasa*—the taste of the lips; *āmā*—Me; *kare*—makes; *vaśa*—submissive.

TRANSLATION

"Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrîmatî Rādhārāṇî.

TEXT 247

যদ্যপি আমার স্পর্শ কোটীন্দু-শীতল।
রাধিকার স্পর্শে আমা করে সুশীতল ॥ ২৪৭ ॥

yadyapi āmāra sparśa koṭīndu-śītala
rādhikāra sparśe āmā kare suśītala

SYNONYMS

yadyapi—although; *āmāra*—My; *sparśa*—touch; *koṭi-indu*—like millions upon millions of moons; *śītala*—cool; *rādhikāra*—of Śrîmatî Rādhārāṇî; *sparśe*—the touch; *āmā*—Me; *kare*—makes; *su-śītala*—very, very cool.

TRANSLATION

"And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrîmatî Rādhikā.

TEXT 248

এই মত জগতের সুখে আমি হেতু।
রাধিকার রূপগুণ আমার জীবাতু ॥ ২৪৮ ॥

ei mata jagatera sukhe āmi hetu
rādhikāra rūpa-guṇa āmāra jīvātu

SYNONYMS

ei mata—in this way; *jagatera*—of the whole world; *sukhe*—in the matter of happiness; *āmi*—I am; *hetu*—the cause; *rādhikāra*—of Śrīmatī Rādhārāṇī; *rūpa-guṇa*—beauty and attributes; *āmāra*—My; *jīvātu*—life and soul.

TRANSLATION

"Thus although I am the source for the happiness of the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

TEXT 249

এই মত অনুভব আমার প্রতীত।
বিচারি' দেখিয়ে যদি, সব বিপরীত॥ ২৪৯॥

ei mata anubhava āmāra pratīta
vicāri' dekhiye yadi, saba viparīta

SYNONYMS

ei mata—in this way; *anubhava*—affectionate feelings; *āmāra*—My; *pratīta*—understood; *vicāri'*—by consideration; *dekhiye*—I see; *yadi*—if; *saba*—everything; *viparīta*—contrary.

TRANSLATION

"In this way My affectionate feelings for Śrīmatī Rādhārāṇī may be understood, but on analysis I find them contradictory.

TEXT 250

রাধার দর্শনে মোর জুড়ায় নয়ন।
আমার দর্শনে রাধা সুখে অগেয়ান॥ ২৫০॥

rādhāra darśane mora juḍāya nayana
āmāra darśane rādhā sukhe ageyāna

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *darśane*—in meeting; *mora*—My; *juḍāya*—are satisfied; *nayana*—eyes; *āmāra*—of Me; *darśane*—in meeting; *rādhā*—Śrīmatī Rādhārāṇī; *sukhe*—in happiness; *ageyāna*—more advanced.

TRANSLATION

"My eyes are fully satisfied when I look upon Śrīmatī Rādhārāṇī, but by looking upon Me, She becomes even more advanced in satisfaction.

TEXT 251

পরস্পর বেণুগীতে হরয়ে চেতন।
মোর ভ্রমে তমালেরে করে আলিঙ্গন॥ ২৫১॥

paraspara veṇu-gīte haraye cetana
mora bhrame tamālere kare āliṅgana

SYNONYMS

paraspara—against each other; *veṇu-gīte*—the singing of the bamboo; *haraye*—attracts; *cetana*—consciousness; *mora*—of Me; *bhrame*—in mistake; *tamālere*—a black tree known as *tamāla; kare*—She does; *āliṅgana*—embracing.

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Rādhārāṇī's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamāla tree, mistaking it for Me.

TEXT 252

কৃষ্ণ-আলিঙ্গন পাইনু, জনম সফলে।
কৃষ্ণসুখে মগ্ন রহে বৃক্ষ করি' কোলে॥ ২৫২॥

kṛṣṇa-āliṅgana pāinu, janama saphale
kṛṣṇa-sukhe magna rahe vṛkṣa kari' kole

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *āliṅgana*—the embrace; *pāinu*—I have gotten; *janama saphale*—My birth is now fulfilled; *kṛṣṇa-sukhe*—in the matter of pleasing Kṛṣṇa; *magna*—immersed; *rahe*—She remains; *vṛkṣa*—the tree; *kari'*—taking; *kole*—on the lap.

TRANSLATION

" 'I have gotten the embrace of Śrī Kṛṣṇa,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Kṛṣṇa, taking the tree in Her arms.

TEXT 253

অনুকূলবাতে যদি পায় মোর গন্ধ।
উড়িয়া পড়িতে চাহে, প্রেমে হয় অন্ধ॥ ২৫৩॥

anukūla-vāte yadi pāya mora gandha
uḍiyā paḍite cāhe, preme haya andha

SYNONYMS

anukūla-vāte—in a favorable breeze; *yadi*—if; *pāya*—there is; *mora*—My; *gandha*—flavor; *uḍiyā*—flying; *paḍite*—to drop; *cāhe*—She wants; *preme*—in ecstatic love; *haya*—becomes; *andha*—blind.

TRANSLATION

"When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

TEXT 254

তাম্বূলচর্বিত যবে করে আস্বাদনে।
আনন্দসমুদ্রে ডুবে, কিছুই না জানে॥ ২৫৪॥

tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ḍube, kichui nā jāne

SYNONYMS

tāmbūla—betel nut; *carvita*—chewed; *yabe*—when; *kare*—does; *āsvādane*—tasting; *ānanda-samudre*—in an ocean of transcendental bliss; *ḍube*—drowns; *kichui*—anything; *nā*—not; *jāne*—knows.

TRANSLATION

"When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

TEXT 255

আমার সঙ্গমে রাধা পায় যে আনন্দ।
শতমুখে বলি, তবু না পাই তার অন্ত॥ ২৫৫॥

āmāra saṅgame rādhā pāya ye ānanda
śata-mukhe bali, tabu nā pāi tāra anta

SYNONYMS

āmāra—My; *saṅgame*—in association; *rādhā*—Śrīmatī Rādhārāṇī; *pāya*—gets; *ye*—whatever; *ānanda*—transcendental bliss; *śata-mukhe*—in hundreds of mouths; *bali*—if I say; *tabu*—still; *nā*—not; *pāi*—I reach; *tāra*—its; *anta*—limitation.

TRANSLATION

"Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

TEXT 256

লীলা-অন্তে সুখে ইঁহার অঙ্গের মাধুরী।
তাহা দেখি' সুখে আমি আপনা পাশরি ॥ ২৫৬ ॥

līlā-ante sukhe iṅhāra aṅgera mādhurī
tāhā dekhi' sukhe āmi āpanā pāśari

SYNONYMS

līlā-ante—at the end of Our pastimes; *sukhe*—in happiness; *iṅhāra*—of Śrīmatī Rādhārāṇī; *aṅgera*—of the body; *mādhurī*—sweetness; *tāhā*—that; *dekhi'*—seeing; *sukhe*—in happiness; *āmi*—I; *āpanā*—Myself; *pāśari*—forget.

TRANSLATION

"Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

TEXT 257

দোঁহার যে সমরস, ভরতমুনি মানে।
আমার ব্রজের রস সেহ নাহি জানে ॥ ২৫৭ ॥

doṅhāra ye sama-rasa, bharata-muni māne
āmāra vrajera rasa seha nāhi jāne

SYNONYMS

doṅhāra—of both; *ye*—whatever; *sama-rasa*—equal mellows; *bharata-muni*—the saintly person named Bharata Muni; *māne*—accepts; *āmāra*—My; *vrajera*—of Vṛndāvana; *rasa*—mellows; *seha*—he; *nāhi*—not; *jāne*—knows.

TRANSLATION

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vṛndāvana.

PURPORT

According to expert sexologists like Bharata Muni, both male and female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.

TEXT 258

অন্যের সঙ্গমে আমি যত সুখ পাই।
তাহা হৈতে রাধা-সুখ শত অধিকাই ॥ ২৫৮ ॥

anyera saṅgame āmi yata sukha pāi
tāhā haite rādhā-sukha śata adhikāi

SYNONYMS

anyera—others; *saṅgame*—by meeting; *āmi*—I; *yata*—all; *sukha*—happiness; *pāi*—get; *tāhā haite*—than that; *rādhā-sukha*—happiness by association with Rādhārāṇī; *śata*—one hundred times; *adhikāi*—increased.

TRANSLATION

"The happiness I feel when meeting Rādhārāṇī is a hundred times greater than the happiness I get from meeting others."

TEXT 259

নির্ধূতামৃতমাধুরীপরিমলঃ কল্যাণি বিম্বাধরো
বক্ত্রং পঙ্কজসৌরভং কুহরিতশ্লাঘাভিদস্তে গিরঃ।
অঙ্গং চন্দনশীতলং তনুরিয়ং সৌন্দর্যসর্বস্বভাক্
ত্বামাসাদ্য মমেদমিন্দ্রিয়কুলং রাধে মুহুর্মোদতে ॥২৫৯॥

nirdhūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharo
vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghā-bhidas te giraḥ
aṅgaṁ candana-śītalaṁ tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsādya mamedam indriya-kulaṁ rādhe muhur modate

SYNONYMS

nirdhūta—defeats; *amṛta*—of nectar; *mādhurī*—the sweetness; *parimalaḥ*—whose flavor; *kalyāṇi*—O most auspicious one; *bimba-adharaḥ*—red lips; *vaktram*—face; *paṅkaja-saurabham*—which smells like a lotus flower; *kuharita*—of the sweet sounds made by the cuckoos; *ślāghā*—the pride; *bhidaḥ*—which defeat; *te*—Your; *giraḥ*—words; *aṅgam*—limbs; *candana-śītalam*—as cool as sandalwood pulp; *tanuḥ*—body; *iyam*—this; *saundarya*—of beauty; *sarvasva-bhāk*—which displays the all and all; *tvām*—You; *āsādya*—tasting; *mama*—My; *idam*—this; *indriya-kulam*—all the senses; *rādhe*—O Śrīmatī Rādhārāṇī; *muhuḥ*—again and again; *modate*—become pleased.

TRANSLATION

"My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the *Lalita-mādhava* (9.9) of Śrīla Rūpa Gosvāmī.

TEXT 260

রূপে কংসহরস্য লুব্ধনয়নাং স্পর্শেঽতিহৃষ্যত্ত্বচং
বাণ্যামুৎকলিতশ্রুতিং পরিমলে সংহৃষ্টনাসাপুটাম্।
আরজ্যদ্রসনাং কিলাধরপুটে ন্যঞ্চন্মুখাম্ভোরুহাং
দম্ভোদ্গীর্ণমহাধৃতিং বহিরপি প্রোদ্যদ্বিকারাকুলাম্ ॥২৬০॥

rūpe kaṁsa-harasya lubdha-nayanāṁ sparśe 'tihṛṣyat-tvacaṁ
vāṇyām utkalita-śrutiṁ parimale saṁhṛṣṭa-nāsā-puṭām
ārajyad-rasanāṁ kilādhara-puṭe nyañcan mukhāmbho-ruhāṁ
dambhodgīrṇa-mahādhṛtiṁ bahir api prodyad-vikārākulām

SYNONYMS

rūpe—in the beauty; *kaṁsa-harasya*—of Kṛṣṇa, the enemy of Kaṁsa; *lubdha*—captivated; *nayanām*—whose eyes; *sparśe*—in the touch; *ati-hṛṣyat*—very much jubilant; *tvacam*—whose skin; *vāṇyām*—in the vibration of the words; *utkalita*—very eager; *śrutim*—whose ear; *parimale*—in the fragrance; *saṁhṛṣṭa*—stolen by happiness; *nāsā-puṭām*—whose nostrils; *ārajyat*—being completely attracted; *rasanām*—whose tongue; *kila*—what to speak of; *adhara-puṭe*—to the lips; *nyañcat*—bending down; *mukha*—whose face; *ambhaḥ-ruhām*—like a lotus flower; *dambha*—by pride; *udgīrṇa*—manifesting; *mahā-dhṛtim*—great patience; *bahiḥ*—externally; *api*—although; *prodyat*—manifesting; *vikāra*—transformations; *ākulām*—overwhelmed.

TRANSLATION

"Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of Kaṁsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Kṛṣṇa."

PURPORT

Thus Śrīla Rūpa Gosvāmī describes the countenance of Rādhārāṇī.

TEXT 261

তাতে জানি, মোতে আছে কোন এক রস।
আমার মোহিনী রাধা, তারে করে বশ ॥ ২৬১ ॥

tāte jāni, mote āche kona eka rasa
āmāra mohinī rādhā, tāre kare vaśa

SYNONYMS

tāte—thereupon; *jāni*—I can understand; *mote*—in Me; *āche*—there is; *kona*—some; *eka*—one; *rasa*—transcendental mellow; *āmāra*—My; *mohinī*—captivator; *rādhā*—Śrīmatī Rādhārāṇī; *tāre*—Her; *kare vaśa*—subdues.

TRANSLATION

"Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Śrīmatī Rādhārāṇī.

TEXT 262

আমা হৈতে রাধা পায় যে জাতীয় সুখ।
তাহা আস্বাদিতে আমি সদাই উন্মুখ॥ ২৬২॥

āmā haite rādhā pāya ye jātīya sukha
tāhā āsvādite āmi sadāi unmukha

SYNONYMS

āmā haite—from Me; *rādhā*—Śrīmatī Rādhārāṇī; *pāya*—gets; *ye*—whatever; *jātīya*—types of; *sukha*—happiness; *tāhā*—that; *āsvādite*—to taste; *āmi*—I; *sadāi*—always; *unmukha*—very much eager.

TRANSLATION

"I am always eager to taste the joy that Rādhārāṇī derives from Me.

TEXT 263

নানা যত্ন করি আমি, নারি আস্বাদিতে।
সেই সুখমাধুর্য-ঘ্রাণে লোভ বাঢ়ে চিত্তে॥ ২৬৩॥

nānā yatna kari āmi, nāri āsvādite
sei sukha-mādhurya-ghrāṇe lobha bāḍhe citte

SYNONYMS

nānā—various; *yatna*—attempts; *kari*—do; *āmi*—I; *nāri*—I am not able; *āsvādite*—to taste; *sei*—that; *sukha*—of the happiness; *mādhurya*—the sweetness; *ghrāṇe*—by smelling; *lobha*—desire; *bāḍhe*—increases; *citte*—in the mind.

TRANSLATION

"In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

TEXT 264

রস আস্বাদিতে আমি কৈল অবতার।
প্রেমরস আস্বাদিব বিবিধ প্রকার ॥ ২৬৪ ॥

rasa āsvādite āmi kaila avatāra
prema-rasa āsvādiba vividha prakāra

SYNONYMS

rasa—mellow; *āsvādite*—to taste; *āmi*—I; *kaila*—made; *avatāra*—incarnation; *prema-rasa*—transcendental mellow of love; *āsvādiba*—I shall taste; *vividha prakāra*—different varieties of.

TRANSLATION

"I have appeared in the world to taste mellows. I shall taste the mellows of pure love in various ways.

TEXT 265

রাগমার্গে ভক্ত ভক্তি করে যে প্রকারে।
তাহা শিখাইব লীলা-আচরণ-দ্বারে ॥ ২৬৫ ॥

rāga-mārge bhakta bhakti kare ye prakāre
tāhā śikhāiba līlā-ācaraṇa-dvāre

SYNONYMS

rāga-mārge—on the path of spontaneous love; *bhakta*—the devotee; *bhakti*—devotional service; *kare*—does; *ye prakāre*—in what way; *tāhā*—that; *śikhāiba*—I shall teach; *līlā*—pastimes; *ācaraṇa-dvāre*—by means of practical demonstration.

TRANSLATION

"I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

TEXT 266

এই তিন তৃষ্ণা মোর নহিল পূরণ।
বিজাতীয়-ভাবে নহে তাহা আস্বাদন ॥ ২৬৬ ॥

ei tina tṛṣṇā mora nahila pūraṇa
vijātīya-bhāve nahe tāhā āsvādana

SYNONYMS

ei—these; *tina*—three; *tṛṣṇā*—desires; *mora*—My; *nahila*—were not; *pūraṇa*—satisfied; *vijātīya*—of the opposite partner of a relationship; *bhāve*—in ecstasy; *nahe*—is not possible; *tāhā*—that; *āsvādana*—tasting.

TRANSLATION

"But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

TEXT 267

রাধিকার ভাবকান্তি অঙ্গীকার বিনে।
সেই তিন সুখ কভু নহে আস্বাদনে॥ ২৬৭॥

rādhikāra bhāva-kānti aṅgīkāra vine
sei tina sukha kabhu nahe āsvādane

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-kānti*—luster of ecstatic love; *aṅgīkāra*—accepting; *vine*—without; *sei*—those; *tina*—three; *sukha*—happiness; *kabhu*—at any time; *nahe*—is not possible; *āsvādane*—tasting.

TRANSLATION

"Unless I accept the luster of the ecstatic love of Śrī Rādhikā, these three desires cannot be fulfilled.

TEXT 268

রাধাভাব অঙ্গীকরি' ধরি' তার বর্ণ।
তিনসুখ আস্বাদিতে হব অবতীর্ণ॥ ২৬৮॥

rādhā-bhāva aṅgīkari' dhari' tāra varṇa
tina-sukha āsvādite haba avatīrṇa

SYNONYMS

rādhā-bhāva—the moods of Rādhārāṇī; *aṅgīkari'*—accepting; *dhari'*—taking; *tāra varṇa*—Her bodily complexion; *tina*—three; *sukha*—happiness; *āsvādite*—to taste; *haba*—I shall; *avatīrṇa*—descend as an incarnation.

TRANSLATION

"Therefore, assuming Rādhārāṇī's sentiments and bodily complexion, I shall descend to fulfill these three desires."

TEXT 269

সর্বভাবে কৈল কৃষ্ণ এই ত' নিশ্চয়।
হেনকালে আইল যুগাবতার-সময়॥ ২৬৯॥

sarva-bhāve kaila kṛṣṇa ei ta' niścaya
hena-kāle āila yugāvatāra-samaya

SYNONYMS

sarva-bhāve—in all respects; *kaila*—made; *kṛṣṇa*—Lord Kṛṣṇa; *ei*—this; *ta'*—certainly; *niścaya*—decision; *hena-kāle*—at this time; *āila*—came; *yuga-avatāra*—of the incarnation according to the age; *samaya*—the time.

TRANSLATION

In this way Lord Kṛṣṇa came to a decision. Simultaneously, the time came for the incarnation of the age.

TEXT 270

সেইকালে শ্রীঅদ্বৈত করেন আরাধন।
তাঁহার হুঙ্কারে কৈল কৃষ্ণে আকর্ষণ॥ ২৭০॥

sei-kāle śrī-advaita karena ārādhana
tāṅhāra huṅkāre kaila kṛṣṇe ākarṣaṇa

SYNONYMS

sei-kāle—at that time; *śrī-advaita*—Advaita Ācārya; *karena*—performs; *ārādhana*—worship; *tāṅhāra*—of Him; *huṅkāre*—by the tumultuous call; *kaila*—did; *kṛṣṇe*—to Lord Kṛṣṇa; *ākarṣaṇa*—attraction.

TRANSLATION

At that time Śrī Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

TEXTS 271-272

পিতামাতা, গুরুগণ, আগে অবতারি'।
রাধিকার ভাব-বর্ণ অঙ্গীকার করি'॥ ২৭১॥
নবদ্বীপে শচীগর্ভ-শুদ্ধদুগ্ধসিন্ধু।
তাহাতে প্রকট হৈলা কৃষ্ণ পূর্ণ ইন্দু॥ ২৭২॥

pitā-mātā, guru-gaṇa, āge avatāri'
rādhikāra bhāva-varṇa aṅgīkāra kari'

nava-dvīpe śacī-garbha-śuddha-dugdha-sindhu
tāhāte prakaṭa hailā kṛṣṇa pūrṇa indu

SYNONYMS

pitā-mātā—parents; *guru-gaṇa*—teachers; *āge*—first; *avatāri'*—descending; *rādhikāra*—of Śrīmatī Rādhārāṇī; *bhāva-varṇa*—the luster of transcendental ecstasy; *aṅgīkāra kari'*—accepting; *nava-dvīpe*—in Navadvīpa; *śacī-garbha*—the womb of Śacī; *śuddha*—pure; *dugdha-sindhu*—the ocean of milk; *tāhāte*—in that; *prakaṭa*—manifested; *hailā*—became; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa indu*—full moon.

TRANSLATION

First Lord Kṛṣṇa made His parents and elders appear. Then Kṛṣṇa Himself, with the sentiments and complexion of Rādhikā, appeared in Navadvīpa, like the full moon, from the womb of mother Śacī, which is like an ocean of pure milk.

TEXT 273

এই ত' করিলুঁ ষষ্ঠশ্লোকের ব্যাখ্যান।
শ্রীরূপ-গোসাঞির পাদপদ্ম করি' ধ্যান ॥ ২৭৩ ॥

ei ta' kariluṅ ṣaṣṭha ślokera vyākhyāna
śrī-rūpa-gosāñira pāda-padma kari' dhyāna

SYNONYMS

ei ta'—thus; *kariluṅ*—I have made; *ṣaṣṭha ślokera*—of the sixth verse; *vyākhyāna*—explanation; *śrī-rūpa*—Śrīla Rūpa Gosvāmī; *gosāñira*—of the master; *pāda-padma*—lotus feet; *kari'*—doing; *dhyāna*—meditation.

TRANSLATION

Meditating on the lotus feet of Śrī Rūpa Gosvāmī, I have thus explained the sixth verse.

TEXT 274

এই দুই শ্লোকের আমি যে করিল অর্থ।
শ্রীরূপ-গোসাঞির শ্লোক প্রমাণ সমর্থ ॥ ২৭৪ ॥

ei dui ślokera āmi ye karila artha
śrī-rūpa-gosāñira śloka pramāṇa samartha

SYNONYMS

ei—these; *dui*—two; *ślokera*—of the verses; *āmi*—I; *ye*—whatever; *karila*—gave; *artha*—the meanings; *śrī-rūpa-gosāñira*—of Śrī Rūpa Gosvāmī; *śloka*—verse; *pramāṇa*—evidence; *samartha*—competent.

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with Śrī Rūpa Gosvāmī's verse.

TEXT 275

অপারং কস্যাপি প্রণয়িজনবৃন্দস্য কুতুকী
রসস্তোমং হৃত্বা মধুরমুপভোক্তুং কমপি যঃ।
রুচং স্বামাবব্রে দ্যুতিমিহ তদীয়াং প্রকটয়ন্
স দেবশ্চৈতন্যাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ২৭৫ ॥

apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kamapi yaḥ
rucaṁ svām āvavre dyutim iha tadīyāṁ prakaṭayan
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram—boundless; *kasyāpi*—of someone; *praṇayi-jana-vṛndasya*—of the multitude of lovers; *kutukī*—one who is curious; *rasa-stomam*—the group of mellows; *hṛtvā*—stealing; *madhuram*—sweet; *upabhoktum*—to enjoy; *kamapi*—some; *yaḥ*—who; *rucam*—luster; *svām*—own; *āvavre*—covered; *dyutim*—luster; *iha*—here; *tadīyām*—related to Him; *prakaṭayan*—manifesting; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—greatly; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

This is the third verse of the second *Caitanyāṣṭaka* of Śrīla Rūpa Gosvāmī's *Stava-mālā*.

TEXT 276

মঙ্গলাচরণং কৃষ্ণচৈতন্য-তত্ত্বলক্ষণম্।
প্রয়োজনঞ্চাবতারে শ্লোকষট্‌কৈর্নিরূপিতম্ ॥ ২৭৬ ॥

maṅgalācaraṇaṁ kṛṣṇa-caitanya-tattva-lakṣaṇam
prayojanaṁ cāvatāre śloka-ṣaṭkair nirūpitam

SYNONYMS

maṅgala-ācaraṇam—invoking auspiciousness; *kṛṣṇa-caitanya*—of Lord Kṛṣṇa Caitanya Mahāprabhu; *tattva-lakṣaṇam*—symptoms of the truth; *prayojanam*—necessity; *ca*—also; *avatāre*—in the matter of His incarnation; *śloka*—verses; *ṣaṭkaiḥ*—by six; *nirūpitam*—ascertained.

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

TEXT 277

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ২৭৭॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, *Ādi-līlā, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.*

CHAPTER 5

This chapter is chiefly devoted to describing the essential nature and glories of Śrī Nityānanda Prabhu. Lord Śrī Kṛṣṇa is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Śrī Balarāma.

Beyond the limitation of this material world is the spiritual sky, *paravyoma*, which has many spiritual planets, the supreme of which is called Kṛṣṇaloka. Kṛṣṇaloka, the abode of Kṛṣṇa, has three divisions, which are known as Dvārakā, Mathurā and Gokula. In that abode the Personality of Godhead expands Himself into four plenary portions—Kṛṣṇa, Balarāma, Pradyumna (the transcendental Cupid) and Aniruddha. They are known as the original quadruple forms.

In Kṛṣṇaloka is a transcendental place known as Śvetadvīpa or Vṛndāvana. Below Kṛṣṇaloka, in the spiritual sky, are the Vaikuṇṭha planets. On each Vaikuṇṭha planet a four-handed Nārāyaṇa, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Śrī Balarāma in Kṛṣṇaloka is the original Saṅkarṣaṇa (attracting Deity), and from this Saṅkarṣaṇa expands another Saṅkarṣaṇa, called Mahā-Saṅkarṣaṇa, who resides in one of the Vaikuṇṭha planets. By His internal potency, Mahā-Saṅkarṣaṇa maintains the transcendental existence of all the planets in the spiritual sky, where all the living beings are eternally liberated souls. The influence of the material energy is conspicuous there by its absence. On those planets the second quadruple manifestation is present.

Outside of the Vaikuṇṭha planets is the impersonal manifestation of Śrī Kṛṣṇa, which is known as the Brahmaloka. On the other side of the Brahmaloka is the spiritual *kāraṇa-samudra*, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is Mahā-Viṣṇu, the original *puruṣa* expansion from Saṅkarṣaṇa. This Mahā-Viṣṇu places His glance over the material energy, and by a reflection of His transcendental body He amalgamates Himself within the material elements.

As the source of the material elements, the material energy is known as *pradhāna*, and as the source of the manifestations of the material energy it is known as *māyā*. But material nature is inert in that she has no independent power to do anything. She is empowered to make the cosmic manifestation by the glance of Mahā-Viṣṇu. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of Mahā-Viṣṇu over material nature produces that cosmic manifestation.

Mahā-Viṣṇu again enters every universe as the reservoir of all living entities, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu expands Kṣirodakaśāyī Viṣṇu, the Supersoul of every living entity. Garbhodakaśāyī Viṣṇu also has His own Vaikuṇṭha planet in every universe, where He lives as the Supersoul or supreme

controller of the universe. Garbhodakaśāyī Viṣṇu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahmā. The imaginary universal form is a partial manifestation of Garbhodakaśāyī Viṣṇu.

In the Vaikuṇṭha planet in every universe is an ocean of milk, and within that ocean is an island called Śvetadvīpa, where Lord Viṣṇu lives. Therefore this chapter describes two Śvetadvīpas—one in the abode of Kṛṣṇa and the other in the ocean of milk in every universe. The Śvetadvīpa in the abode of Kṛṣṇa is identical with Vṛndāvana-dhāma, which is the place where Kṛṣṇa appears Himself to display His loving pastimes. In the Śvetadvīpa within every universe is a Śeṣa form of Godhead who serves Viṣṇu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and so on.

Lord Baladeva in Kṛṣṇaloka is Nityānanda Prabhu. Therefore Nityānanda Prabhu is the original Saṅkarṣaṇa, and Mahā-Saṅkarṣaṇa and His expansions as the *puruṣas* in the universes are plenary expansions of Nityānanda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vṛndāvana and his achieving all success there. In this description it is revealed that the author's original paternal home and birthplace were in the district of Katwa, in the village of Jhāmaṭapura, which is near Naihāṭī. Kṛṣṇadāsa Kavirāja's brother invited Śrī Mīnaketana Rāmadāsa, a great devotee of Lord Nityānanda, to his home, but a priest named Guṇārṇava Miśra did not receive him well, and Kṛṣṇadāsa Kavirāja Gosvāmī's brother, not recognizing the glories of Lord Nityānanda, also took sides with the priest. Therefore Rāmadāsa became sorry, broke his flute and went away. This was a great disaster for the brother of Kṛṣṇadāsa Kavirāja Gosvāmī. But on that very night Lord Nityānanda Prabhu Himself graced Kṛṣṇadāsa Kavirāja Gosvāmī in a dream and ordered him to leave on the next day for Vṛndāvana.

TEXT 1

বন্দেঽনন্তাদ্ভুতৈশ্বর্যং শ্রীনিত্যানন্দমীশ্বরম্ ।
যস্যেচ্ছয়া তৎস্বরূপমজ্ঞেনাপি নিরূপ্যতে ॥ ১ ॥

vande 'nantādbhutaiśvaryaṁ
śrī-nityānandam īśvaram
yasyecchayā tat-svarūpam
ajñenāpi nirūpyate

SYNONYMS

vande—let me offer my obeisances; *ananta*—unlimited; *adbhuta*—and wonderful; *aiśvaryam*—whose opulence; *śrī-nityānandam*—unto Lord Nityānanda; *īśvaram*—the Supreme Personality of Godhead; *yasya*—whose; *icchayā*—by the will; *tat-svarūpam*—His identity; *ajñena*—by the ignorant; *api*—even; *nirūpyate*—can be ascertained.

TRANSLATION

Let me offer my obeisances to Lord Śrī Nityānanda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Caitanya Mahāprabhu.

TEXT 3

এই ষট্‌শ্লোকে কহিল কৃষ্ণচৈতন্য-মহিমা।
পঞ্চশ্লোকে কহি নিত্যানন্দতত্ত্ব-সীমা॥ ৩॥

ei ṣaṭ-śloke kahila kṛṣṇa-caitanya-mahimā
pañca-śloke kahi nityānanda-tattva-sīmā

SYNONYMS

ei—this; *ṣaṭ-śloke*—in six verses; *kahila*—described; *kṛṣṇa-caitanya-mahimā*—the glories of Lord Śrī Caitanya Mahāprabhu; *pañca-śloke*—in five verses; *kahi*—let me explain; *nityānanda*—of Lord Nityānanda; *tattva*—of the truth; *sīmā*—the limitation.

TRANSLATION

I have described the glory of Śrī Kṛṣṇa Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityānanda.

TEXT 4

সর্ব-অবতারী কৃষ্ণ স্বয়ং ভগবান্।
তাঁহার দ্বিতীয় দেহ শ্রীবলরাম॥ ৪॥

sarva-avatārī kṛṣṇa svayaṁ bhagavān
tāṅhāra dvitīya deha śrī-balarāma

SYNONYMS

sarva-avatārī—the source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *tāṅhāra*—His; *dvitīya*—second; *deha*—expansion of the body; *śrī-balarāma*—Lord Balarāma.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body.

PURPORT

Lord Śrī Kṛṣṇa, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Śrī Balarāma. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called *svāṁśa,* and forms that have limited potencies (the living entities) are called *vibhinnāṁśa.*

TEXT 5

একই স্বরূপ দোঁহে, ভিন্নমাত্র কায়।
আদ্য কায়ব্যূহ, কৃষ্ণলীলার সহায়॥ ৫॥

eka-i svarūpa doṅhe, bhinna-mātra kāya
ādya kāya-vyūha, kṛṣṇa-līlāra sahāya

SYNONYMS

eka-i—one; *svarūpa*—identity; *doṅhe*—both of Them; *bhinna-mātra kāya*—only two different bodies; *ādya*—original; *kāya-vyūha*—quadruple expansions; *kṛṣṇa-līlāra*—in the pastimes of Lord Kṛṣṇa; *sahāya*—assistance.

TRANSLATION

They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes.

PURPORT

Balarāma is a *svāṁśa* expansion of the Lord, and therefore there is no difference in potency between Kṛṣṇa and Balarāma. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarāma is the chief Deity among the first quadruple forms, and He is the foremost assistant of Śrī Kṛṣṇa in His transcendental activities.

TEXT 6

সেই কৃষ্ণ—নবদ্বীপে শ্রীচৈতন্যচন্দ্র।
সেই বলরাম—সঙ্গে শ্রীনিত্যানন্দ ॥ ৬ ॥

sei kṛṣṇa——nava-dvīpe śrī-caitanya-candra
sei balarāma——saṅge śrī-nityānanda

SYNONYMS

sei kṛṣṇa—that original Kṛṣṇa; *nava-dvīpe*—at Navadvīpa; *śrī-caitanya-candra*—Lord Śrī Caitanya Mahāprabhu; *sei balarāma*—that Lord Balarāma; *saṅge*—with Him; *śrī-nityānanda*—Lord Nityānanda.

TRANSLATION

That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.

TEXT 7

সঙ্কর্ষণঃ কারণতোয়শায়ী গর্ভোদশায়ী চ পয়োঽব্ধিশায়ী।
শেষশ্চ যস্যাংশকলাঃ স নিত্যানন্দাখ্যরামঃ শরণং মমাস্তু ॥ ৭ ॥

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

SYNONYMS

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *ca*—and; *payaḥ-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *ca*—and; *yasya*—whose; *aṁśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhya*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kārana Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Śrī Svarūpa Dāmodara Gosvāmī has recorded this verse in his diary to offer his

respectful obeisances to Lord Nityānanda Prabhu. This verse also appears as the seventh of the first fourteen verses of *Śrī Caitanya-caritāmṛta.*

TEXT 8

শ্রীবলরাম গোসাঞি মূল-সঙ্কর্ষণ।
পঞ্চরূপ ধরি' করেন কৃষ্ণের সেবন ॥ ৮ ॥

śrī-balarāma gosāñi mūla-saṅkarṣaṇa
pañca-rūpa dhari' karena kṛṣṇera sevana

SYNONYMS

śrī-balarāma—Balarāma; *gosāñi*—the Lord; *mūla-saṅkarṣaṇa*—the original Saṅkarṣaṇa; *pañca-rūpa dhari'*—accepting five bodies; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa.

TEXT 9

আপনে করেন কৃষ্ণলীলার সহায়।
সৃষ্টিলীলা-কার্য করে ধরি' চারি কায় ॥ ৯ ॥

āpane karena kṛṣṇa-līlāra sahāya
sṛṣṭi-līlā-kārya kare dhari' cāri kāya

SYNONYMS

āpane—personally; *karena*—performs; *kṛṣṇa-līlāra sahāya*—assistance in the pastimes of Lord Kṛṣṇa; *sṛṣṭi-līlā*—of the pastimes of creation; *kārya*—the work; *kare*—does; *dhari'*—accepting; *cāri kāya*—four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

TEXT 10

সৃষ্ট্যাদিক সেবা,—তাঁর আজ্ঞার পালন।
'শেষ'-রূপে করে কৃষ্ণের বিবিধ সেবন ॥ ১০ ॥

sṛṣṭy-ādika sevā,——tāṅra ājñāra pālana
'śeṣa'-rūpe kare kṛṣṇera vividha sevana

SYNONYMS

sṛṣṭi-ādika sevā—service in the matter of creation; *tāṅra*—His; *ājñāra*—of the order; *pālana*—execution; *śeṣa-rūpe*—the form of Lord Śeṣa; *kare*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *vividha sevana*—varieties of service.

TRANSLATION

He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways.

PURPORT

According to expert opinion, Balarāma, as the chief of the original quadruple forms, is also the original Saṅkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-Saṅkarṣaṇa, (2) Kāraṇābdhiśāyī, (3) Garbhodakaśāyī, (4) Kṣīrodakaśāyī, and (5) Śeṣa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Śeṣa is responsible for personal service to the Lord. Śeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

TEXT 11

সর্বরূপে আস্বাদয়ে কৃষ্ণ-সেবানন্দ।
সেই বলরাম—গৌরসঙ্গে নিত্যানন্দ ॥ ১১ ॥

sarva-rūpe āsvādaye kṛṣṇa-sevānanda
sei balarāma——gaura-saṅge nityānanda

SYNONYMS

sarva-rūpe—in all these forms; *āsvādaye*—tastes; *kṛṣṇa-sevā-ānanda*—the transcendental bliss of serving Kṛṣṇa; *sei balarāma*—that Lord Balarāma; *gaura-saṅge*—with Gaurasundara; *nityānanda*—Lord Nityānanda.

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.

TEXT 12

সপ্তম শ্লোকের অর্থ করি চারিশ্লোকে।
যাতে নিত্যানন্দতত্ত্ব জানে সর্বলোকে ॥ ১২ ॥

saptama ślokera artha kari cāri-śloke
yāte nityānanda-tattva jāne sarva-loke

SYNONYMS

saptama ślokera—of the seventh verse; *artha*—the meaning; *kari*—I do; *cāri-śloke*—in four verses; *yāte*—in which; *nityānanda-tattva*—the truth of Lord Nityānanda; *jāne*—one knows; *sarva-loke*—all over the world.

TRANSLATION

I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

TEXT 13

মায়াতীতে ব্যাপিবৈকুণ্ঠলোকে
পুর্ণৈশ্বর্যে শ্রীচতুর্ব্যূহমধ্যে।
রূপং যস্যোদ্ভাতি সঙ্কর্ষণাখ্যং
তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১৩ ॥

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-atīte—beyond the material creation; *vyāpi*—all expanding; *vaikuṇṭha-loke*—in Vaikuṇṭhaloka, the spiritual world; *pūrṇa-aiśvarye*—endowed with full opulence; *śrī-catuḥ-vyūha-madhye*—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); *rūpam*—form; *yasya*—whose; *udbhāti*—appears; *saṅkarṣaṇa-ākhyam*—known as Saṅkarṣaṇa; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

PURPORT

This is a verse from Śrī Svarūpa Dāmodara Gosvāmī's diary. It appears as the eighth of the first fourteen verses of *Śrī Caitanya-caritāmṛta.*

TEXT 14

প্রকৃতির পার 'পরব্যোম'-নামে ধাম।
কৃষ্ণবিগ্রহ যৈছে বিভূত্যাদি-গুণবান্॥ ১৪॥

prakṛtira pāra 'paravyoma'-nāme dhāma
kṛṣṇa-vigraha yaiche vibhūty-ādi-guṇavān

SYNONYMS

prakṛtira—the material nature; *pāra*—beyond; *para-vyoma*—the spiritual sky; *nāme*—in name; *dhāma*—the place; *kṛṣṇa-vigraha*—the form of Lord Kṛṣṇa; *yaiche*—just as; *vibhūti-ādi*—like the six opulences; *guṇa-vān*—full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sāṅkhya philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the *mahat-tattva* (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be *avyakta,* or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in *Bhagavad-gītā* as the eternal (*sanātana*) nature. Beyond the manifested and unmanifested existence of material nature (*vyaktāvyakta*) is the *sanātana* nature, which is called the *paravyoma,* or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there; everything there is spiritual, everything is good, and everything possesses the spiritual form of Śrī Kṛṣṇa Himself. That spiritual sky is the manifested internal potency of Śrī Kṛṣṇa; it is distinct from the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Śrī Kṛṣṇa, exists in the spiritual world with the Vaikuṇṭha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the *brahmajyoti,* the glowing ray of the Personality of Godhead. In the *brahmajyoti* there are unlimited Vaikuṇṭha planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Śrī Kṛṣṇa, His innumerable plenary portions and the portions of His plenary portions dominate each Vaikuṇṭha planet. In the highest region of

the spiritual sky is the planet called Kṛṣṇaloka, which has three divisions, namely Dvārakā, Mathurā and Goloka.

To a gross materialist this kingdom of God, Vaikuṇṭha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in a pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is different from that of earth. Therefore if one goes to the moon he will be able to pick up large weights and jump vast distances. In the *Rāmāyaṇa*, Hanumān is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is but an insignificant example of the potency of Godhead; there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahmā down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source. Indeed, we can get knowledge in reality only from the Vedic sources. The four *Vedas*, with their supplementary *Purāṇas*, the *Mahābhārata*, the *Rāmāyaṇa* and their corollaries, which are known as *smṛtis*, are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great *ācāryas*, who have left ample commentations upon them; none of these *ācāryas* has disbelieved in the *śāstras*. One who disbelieves in the *śāstras* is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the *śāstras*, with all their diversities, is the right person from whom to gather real knowledge. Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its meaning is revealed, and then one no longer has any doubts about it.

TEXT 15

সর্বগ, অনন্ত, বিভু—বৈকুণ্ঠাদি ধাম।
কৃষ্ণ, কৃষ্ণ-অবতারের তাহাঞি বিশ্রাম ॥ ১৫ ॥

sarvaga, ananta, vibhu——vaikuṇṭhādi dhāma
kṛṣṇa, kṛṣṇa-avatārera tāhāñi viśrāma

SYNONYMS

sarva-ga—all-pervading; *ananta*—unlimited; *vibhu*—greatest; *vaikuṇṭha-ādi dhāma*—all the places known as Vaikuṇṭhaloka; *kṛṣṇa*—of Lord Kṛṣṇa; *kṛṣṇa-avatārera*—of the incarnations of Lord Kṛṣṇa; *tāhāñi*—there; *viśrāma*—the residence.

TRANSLATION

That Vaikuṇṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations.

TEXT 16

তাহার উপরিভাগে 'কৃষ্ণলোক'-খ্যাতি।
দ্বারকা-মথুরা-গোকুল—ত্রিবিধত্বে স্থিতি ॥ ১৬ ॥

tāhāra upari-bhāge 'kṛṣṇa-loka'-khyāti
dvārakā-mathurā-gokula——tri-vidhatve sthiti

SYNONYMS

tāhāra—of all of them; *upari-bhāge*—on the top; *kṛṣṇa-loka-khyāti*—the planet known as Kṛṣṇaloka; *dvārakā-mathurā-gokula*—the three places known as Dvārakā, Mathurā and Vṛndāvana; *tri-vidhatve*—in three departments; *sthiti*—situated.

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions—Dvārakā, Mathurā, and Gokula.

TEXT 17

সর্বোপরি শ্রীগোকুল—ব্রজলোক-ধাম।
শ্রীগোলোক, শ্বেতদ্বীপ, বৃন্দাবন নাম ॥ ১৭ ॥

sarvopari śrī-gokula——vrajaloka-dhāma
śrī-goloka, śveta-dvīpa, vṛndāvana nāma

SYNONYMS

sarva-upari—above all of them; *śrī-gokula*—the place known as Gokula; *vraja-loka-dhāma*—the place of Vraja; *śrī-goloka*—the place named Goloka; *śveta-dvīpa*—the white island; *vṛndāvana nāma*—also named Vṛndāvana.

TRANSLATION

Śrī Gokula, the highest of all, is also called Vraja, Goloka, Śvetadvīpa and Vṛndāvana.

TEXT 18

সর্বগ, অনন্ত, বিভু, কৃষ্ণতনুসম।
উপর্যধো ব্যাপিয়াছে, নাহিক নিয়ম ॥ ১৮ ॥

sarvaga, ananta, vibhu, kṛṣṇa-tanu-sama
upary-adho vyāpiyāche, nāhika niyama

SYNONYMS

sarva-ga—all-pervading; *ananta*—unlimited; *vibhu*—the greatest; *kṛṣṇa-tanu-sama*—exactly like the transcendental body of Kṛṣṇa; *upari-adhaḥ*—up and down; *vyāpiyāche*—expanded; *nāhika*—there is no; *niyama*—regulation.

TRANSLATION

Like the transcendental body of Lord Kṛṣṇa, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT

Śrīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his *Kṛṣṇa-sandarbha.* In *Bhagavad-gītā* the Lord refers to "My abode." Śrīla Jīva Gosvāmī, examining the nature of Kṛṣṇa's abode, refers to the *Skanda Purāṇa,* which states:

yā yathā bhuvi vartante
puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe
tat-tal-līlārtham ādṛtāḥ

"The abodes of Godhead in the material world, such as Dvārakā, Mathurā and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuṇṭha-dhāma." The unlimited spiritual atmosphere of that Vaikuṇṭha-dhāma is far above and beyond the material cosmos. This is confirmed in the *Svāyambhuva-tantra* in a discussion between Lord Śiva and Pārvatī regarding the effect of chanting the *mantra* of fourteen syllables. There it is stated:

nānā-kalpa-latākīrṇaṁ
vaikuṇṭhaṁ vyāpakaṁ smaret
adhaḥ sāmyaṁ guṇānāṁ ca
prakṛtiḥ sarva-kāraṇam

"While chanting the *mantra,* one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuṇṭha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Kṛṣṇa, such as Dvārakā, Mathurā and Vṛndāvana, eternally and independently exist in Kṛṣṇaloka. They are the actual abode of Lord Kṛṣṇa, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vṛndāvana or Gokula is also known as Goloka. The *Brahma-saṁhitā* describes that Gokula, the highest region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotus-like planet is a square place known as Śvetadvīpa. In the inner portion of Gokula there is an elaborate arrangement for Śrī Kṛṣṇa's residence with His eternal associates such as Nanda and Yaśodā. That transcendental abode exists by the energy of Śrī Baladeva, who is the original whole of Śeṣa, or Ananta. The *tantras* also confirm this description by stating that the abode of Śrī Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vṛndāvana-dhāma is the innermost abode within the quadrangular realm of Śvetadvīpa, which lies outside of the boundary of Gokula Vṛndāvana.

According to Jīva Gosvāmī, Vaikuṇṭha is also called Brahmaloka. The *Nārada-pañcarātra,* in a statement concerning the mystery of Vijaya, describes:

tat sarvopari goloke
tatra lokopari svayam
viharet paramānandī
govindo 'tula-nāyakaḥ

"The predominator of the *gopīs,* Govinda, the principal Deity of Gokula, always enjoys Himself in a place called Goloka in the topmost part of the spiritual sky."

From the authoritative evidence cited by Jīva Gosvāmī we may conclude that Kṛṣṇaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Kṛṣṇa there have three divisions, and these pastimes are performed in the three abodes Dvārakā, Mathurā and Gokula. When Kṛṣṇa descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Śrī Kṛṣṇa Himself and are equally worshipable. Lord Caitanya declared that Lord Kṛṣṇa, who presents Himself as the son of the King of Vraja, is worshipable, and Vṛndāvana-dhāma is equally worshipable.

TEXT 19

ব্রহ্মাণ্ডে প্রকাশ তার কৃষ্ণের ইচ্ছায়।
একই স্বরূপ তার, নাহি দুই কায়॥ ১৯॥

brahmāṇḍe prakāśa tāra kṛṣṇera icchāya
eka-i svarūpa tāra, nāhi dui kāya

SYNONYMS

brahmāṇḍe—within the material world; *prakāśa*—manifestation; *tāra*—of it; *kṛṣṇera icchāya*—by the supreme will of Lord Kṛṣṇa; *eka-i*—it is the same; *sva-rūpa*—identity; *tāra*—of it; *nāhi*—not; *dui*—two; *kāya*—bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned *dhāmas* are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, He can also make His *dhāmas* appear, without changing their original structure. One should not discriminate between the *dhāmas* on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the *dhāmas* and the Lord Himself, in His *arcā* form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms.

TEXT 20

চিন্তামণিভূমি, কল্পবৃক্ষময় বন।
চর্মচক্ষে দেখে তারে প্রপঞ্চের সম॥ ২০॥

cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana
carma-cakṣe dekhe tāre prapañcera sama

SYNONYMS

cintāmaṇi-bhūmi—the land of touchstone; *kalpa-vṛkṣa-maya*—full of desire trees; *vana*—forests; *carma-cakṣe*—the material eyes; *dekhe*—see; *tāre*—it; *prapañcera sama*—equal to the material creation.

TRANSLATION

The land there is touchstone [cintāmaṇi], and the forests abound with desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His *dhāmas* and He Himself can all be present simultaneously, without losing their original importance. Only when one fully develops in affection and love of Godhead can one see those *dhāmas* in their original appearance.

Śrīla Narottama dāsa Ṭhakura, a great *ācārya* in the preceptorial line of Lord Śrī Caitanya Mahāprabhu, has said for our benefit that one can perfectly see the *dhāmas* only when one completely gives up the mentality of lording it over material nature. One's spiritual vision develops proportionately to one's giving up the debased mentality of unnecessarily enjoying matter. A diseased person who has become diseased because of a certain bad habit must be ready to follow the advice of the physician, and as a natural sequence he must attempt to give up the cause of the disease. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician. Modern material civilization, however, is maintaining a diseased atmosphere. The living being is a spiritual spark, as spiritual as the Lord Himself. The only difference is that the Lord is great and the living being is small. Qualitatively they are one, but quantitatively they are different. Therefore, since the living being is spiritual in constitution, he can be happy only in the spiritual sky, where there are unlimited spiritual spheres called Vaikuṇṭhas. A spiritual being conditioned by a material body must therefore try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud of being leaders of the people, but they ignore the spiritual value of man. Such illusioned leaders make plans covering any number of years, but they can hardly make humanity happy in a state conditioned by threefold miseries inflicted by material nature. One cannot control the laws of nature by any amount of struggling. One must at last be subject to death, nature's ultimate law. Death, birth, old age and illness are symptoms of the diseased condition of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

TEXT 21

প্রেমনেত্রে দেখে তার স্বরূপ-প্রকাশ ।
গোপ-গোপীসঙ্গে যাঁহা কৃষ্ণের বিলাস ॥ ২১ ॥

prema-netre dekhe tāra svarūpa-prakāśa
gopa-gopī-saṅge yāṅhā kṛṣṇera vilāsa

SYNONYMS

prema-netre—with the eyes of love of Godhead; *dekhe*—one sees; *tāra*—its; *sva-rūpa-prakāśa*—manifestation of identity; *gopa*—cowherd boys; *gopī-saṅge*—with the cowherd damsels; *yāṅhā*—where; *kṛṣṇera vilāsa*—the pastimes of Lord Kṛṣṇa.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Kṛṣṇa performs His pastimes with the cowherd boys and cowherd girls.

TEXT 22

चिन्तामणिप्रकरसद्मसु कल्पवृक्ष-
लक्षावृतेषु सुरभीरभिपालयन्तम् ।
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानं
गोविन्दमादिपुरुषं तमहं भजामि ॥ २२ ॥

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

cintāmaṇi– touchstone; *prakara*–groups made of; *sadmasu*–in abodes; *kalpa-vṛkṣa*–of desire trees; *lakṣa*–by millions; *āvṛteṣu*–surrounded; *surabhīḥ*–*surabhi* cows; *abhipālayantam*–tending; *lakṣmī*–of goddesses of fortune; *sahasra*–of thousands; *śata*–by hundreds; *sambhrama*–with great respect; *sevyamānam*–being served; *govindam*–Govinda; *ādi-puruṣam*–the original person; *tam*–Him; *aham*–I; *bhajāmi*–worship.

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from *Brahma-saṁhitā* (5.29). This description of the abode of Kṛṣṇa gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Kṛṣṇaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in *Śrīmad-Bhāgavatam*. In the beginning of Lord Brahmā's self-realization he was shown a transcendental vision of the Vaikuṇṭha spheres by the grace of Nārāyaṇa. Later, by the grace of Kṛṣṇa, he was shown a transcendental vision of Kṛṣṇaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

The *Śrīmad-Bhāgavatam* (Second Canto) states that in Vaikuṇṭhaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowl-

edge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuṇṭha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world—namely, ignorance, misery, egoism, anger and envy—are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahmā, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuṇṭha planets, nothing there is created; everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of *māyā,* the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings in Vaikuṇṭhaloka are never forgetful of their identities; they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikuṇṭhaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon or fire, electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuṇṭha planets because all who settle there are freed from the material qualities, and thus *suras* and *asuras* become equally obedient loving servitors of the Lord.

The residents of Vaikuṇṭha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuṇṭha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Viṣṇu, the residents of Vaikuṇṭha have four hands, decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamond-like metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuṇṭha are always powerful and effulgent. Some of them have complexions like red coral cat's eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikuṇṭhas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe; they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuṇṭha fly in them with their heavenly beautiful fairylike consorts. Therefore these airplanes, full of residents of Vaikuṇṭha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikuṇṭha-loka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in the Vaikuṇṭhaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuṇṭha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing

yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The *aṣṭāṅga-yoga* system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone and from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit or anti-matter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon, or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how *yogīs* can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the *yogīs* can block these holes by complete suspension of air. The *yogī* then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the *yogī* can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Kṛṣṇa in the transcendental Vaikuṇṭhas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect *yogī* is at liberty to do either.

For the perfect *yogī* who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoverings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere—either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in *Paradise Lost*. Similarly, by choice the soul can regain paradise and return home, back to Godhead.

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuṇṭha and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the *brahma-randhra*. This is easy for one perfect in the practice of *yoga*.

Of course man is endowed with free will, and as such if he does not want to free himself of the material world he may enjoy the life of *brahma-pada* (occupation of the post of Brahmā) and visit Siddhaloka, the planets of materially perfect beings who have full capacities to control gravity, space and time. To visit these higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuṇṭha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

Bhagavad-gītā confirms that one can attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul in a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately those who are not *yogīs* but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the *yogī* is that a materialist cannot determine his next body, whereas a *yogī* can consciously attain a suitable body for enjoyment

in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

Yogīs, however, try to perfect their lives, and therefore *Bhagavad-gītā* enjoins that everyone should become a *yogī. Yoga* is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such *yoga* in his life without changing his social position. As already described, a *yogī* can go anywhere he desires without mechanical help, for a *yogī* can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a *yogī* can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform *yajñas,* or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaiśvānara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Śiśumāra *cakra,* are situated the Āditya-lokas and the Vaikuṇṭha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloka, where sages like Bhṛgu Muni live. In Maharloka one can live even to the time of the partial annihilation of the universe. This annihilation begins when

Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloka, and then the residents of Maharloka travel to Brahmaloka, which exists for twice the duration of *parārdha* time.

In Brahmaloka there is an unlimited number of airplanes that are controlled not by *yantra* (machine) but *mantra* (psychic action). Because of the existence of the mind and intelligence on Brahmaloka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloka can attain perfection in three different ways. Virtuous persons who reach Brahmaloka by dint of their pious work become masters of various planets after the resurrection of Brahmā, those who have worshiped Garbhodakaśāyī Viṣṇu are liberated with Brahmā, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Kṣīroṇodakaśāyī Viṣṇu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A *yogī* who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Śukadeva Gosvāmī, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vāsudeva disclosed them to Lord Brahmā when Brahmā satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuṇṭha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended both in *Bhagavad-gītā* and in the *Bhāgavata Purāṇa,* which are two authorized commentaries upon the *Vedas.* Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and *Śrī Caitanya-caritāmṛta* has therefore presented them for the easy understanding of all concerned.

TEXT 23

মথুরা-দ্বারকায় নিজরূপ প্রকাশিয়া।
নানারূপে বিলসয়ে চতুর্ব্যূহ হৈঞা॥ ২৩॥

mathurā-dvārakāya nija-rūpa prakāśiyā
nānā-rūpe vilasaye catur-vyūha haiñā

SYNONYMS

mathurā—in Mathurā; *dvārakāya*—in Dvārakā; *nija-rūpa*—personal body; *prakāśiyā*—manifesting; *nānā-rūpe*—in various ways; *vilasaye*—enjoys pastimes; *catuḥ-vyūha haiñā*—expanding into four wonderful forms.

TRANSLATION

He manifests His own form in Mathurā and Dvārakā. He enjoys pastimes in various ways by expanding into the quadruple forms.

TEXT 24

বাসুদেব-সঙ্কর্ষণ-প্রদ্যুম্নানিরুদ্ধ।
সর্বচতুর্ব্যূহ-অংশী, তুরীয়, বিশুদ্ধ ॥ ২৪ ॥

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha
sarva-catur-vyūha-aṁśī, turīya, viśuddha

SYNONYMS

vāsudeva—Lord Vāsudeva; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *pradyumna*—Lord Pradyumna; *aniruddha*—and Lord Aniruddha; *sarva-catuḥ-vyūha*—of all other quadruple expansions; *aṁśī*—source; *turīya*—transcendental; *viśuddha*—pure.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

TEXT 25

এই তিন লোকে কৃষ্ণ কেবল-লীলাময়।
নিজগণ লঞা খেলে অনন্ত সময় ॥ ২৫ ॥

ei tina loke kṛṣṇa kevala-līlā-maya
nija-gaṇa lañā khele ananta samaya

SYNONYMS

ei—these; *tina*—three; *loke*—in the locations; *kṛṣṇa*—Lord Kṛṣṇa; *kevala*—only; *līlā-maya*—consisting of pastimes; *nija-gaṇa lañā*—with His personal associates; *khele*—He plays; *ananta samaya*—unlimited time.

TRANSLATION

Only in these three places [Dvārakā, Mathurā and Gokula] does the all-sporting Lord Kṛṣṇa perform His endless pastimes with His personal associates.

TEXT 26

পরব্যোম-মধ্যে করি' স্বরূপ প্রকাশ।
নারায়ণরূপে করেন বিবিধ বিলাস॥ ২৬॥

para-vyoma-madhye kari' svarūpa prakāśa
nārāyaṇa-rūpe karena vividha vilāsa

SYNONYMS

para-vyoma-madhye—within the spiritual sky; *kari'*—making; *sva-rūpa prakāśa*—manifesting His identity; *nārāyaṇa-rūpe*—the form of Lord Nārāyaṇa; *karena*—performs; *vividha vilāsa*—varieties of pastimes.

TRANSLATION

In the Vaikuṇṭha planets of the spiritual sky the Lord manifests His identity as Nārāyaṇa and performs pastimes in various ways.

TEXTS 27-28

স্বরূপবিগ্রহ কৃষ্ণের কেবল দ্বিভুজ।
নারায়ণরূপে সেই তনু চতুর্ভুজ॥ ২৭॥
শঙ্খ-চক্র-গদা-পদ্ম, মহৈশ্বর্যময়।
শ্রী-ভূ-লীলা-শক্তি যাঁর চরণ সেবয়॥ ২৮॥

svarūpa-vigraha kṛṣṇera kevala dvi-bhuja
nārāyaṇa-rūpe sei tanu catur-bhuja

śaṅkha-cakra-gadā-padma, mahaiśvarya-maya
śrī-bhū-nīlā-śakti yāṅra caraṇa sevaya

SYNONYMS

sva-rūpa-vigraha—personal form; *kṛṣṇera*—of Lord Kṛṣṇa; *kevala*—only; *dvi-bhuja*—two hands; *nārāyaṇa-rūpe*—in the form of Lord Nārāyaṇa; *sei*—that; *tanu*—body; *catuḥ-bhuja*—four-handed; *śaṅkha-cakra*—conchshell and disc; *gadā*—club; *padma*—lotus flower; *mahā*—very great; *aiśvarya-maya*—full of opulence; *śrī*—named *śrī; bhū*—named *bhū; nīlā*—named *nīlā; śakti*—energies; *yāṅra*—whose; *caraṇa sevaya*—serve the lotus feet.

TRANSLATION

Kṛṣṇa's own form has only two hands, but in the form of Lord Nārāyaṇa He has four hands. Lord Nārāyaṇa holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The śrī, bhū and nīlā energies serve at His lotus feet.

PURPORT

In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the *śrī, bhū* and *nīlā* energies. In Bengal the *nīlā* energy is sometimes called the *līlā* energy. These three energies are employed in the service of four-handed Nārāyaṇa in Vaikuṇṭha. Relating how three of the Ālvāras, namely Bhūta-yogī, Sara-yogī and Bhrānta-yogī, saw Nārāyaṇa in person when they took shelter at the house of a *brāhmaṇa* in the village of Gehalī, the *Prapannāmṛta* of the Śrī-sampradāya describes Nārāyaṇa as follows:

tārkṣyādhirūḍhaṁ taḍid-ambudābhaṁ
lakṣmī-dharaṁ vakṣasi paṅkajākṣam
hasta-dvaye śobhita-śaṅkha-cakraṁ
viṣṇuṁ dadṛśur bhagavantam ādyam

ājānu-bāhuṁ kamanīya-gātraṁ
pārśva-dvaye śobhita-bhūmi-nīlam
pītāmbaraṁ bhūṣaṇa-bhūṣitāṅgaṁ
catur-bhujaṁ candana-ruṣitāṅgam

"They saw the lotus-eyed Lord Viṣṇu, the Supreme Personality of Godhead, mounted on Garuḍa and holding Lakṣmī, the goddess of fortune, to His chest. He resembled a bluish raincloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhūmi and Nīlā."

There is the following reference to the *śrī, bhū* and *nīlā* energies in the *Sītopaniṣad: mahā-lakṣmīr deveśasya bhinnābhinna-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati——śakty-ātmanā icchā-śaktiḥ kriyā-śaktiḥ sākṣāc-chaktir iti. icchā-śaktis tri-vidhā bhavati——śrī-bhūmi-nīlātmikā.* "Mahā-Lakṣmī, the supreme energy of the Lord, is experienced in different ways. It is divided into material and spiritual potencies, and in both features it acts as the willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely *śrī, bhū* and *nīlā.*"

Quoting from the revealed scriptures in his commentary on *Bhagavad-gītā* (4.6), Madhvācārya has stated that mother material nature, which is conceived of as the illusory energy, Durgā, has three divisions, namely *śrī, bhū* and *nīlā.* She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Viṣṇu. Although each energy has no direct relationship with the unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his *Bhagavat-sandarbha* (verse 80) Śrīla Jīva Gosvāmī Prabhu states: "The *Padma Purāṇa* refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies *śrī, bhū* and *nīlā.* The *Mahā-saṁhitā,* which discusses the transcendental name and form of Godhead, also mentions Durgā as

the potency of Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that *śrī* is the energy of Godhead that maintains the cosmic manifestation, *bhū* is the creative energy of that cosmic creation, and *nīlā*, Durgā, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called *jīva-māyā*.

TEXT 29

যদ্যপি কেবল তাঁর ক্রীড়ামাত্র ধর্ম।
তথাপি জীবেরে কৃপায় করে এক কর্ম ॥ ২৯ ॥

yadyapi kevala tāṅra krīḍā-mātra dharma
tathāpi jīvere kṛpāya kare eka karma

SYNONYMS

yadyapi—although; *kevala*—only; *tāṅra*—His; *krīḍā-mātra*—pastime only; *dharma*—characteristic function; *tathāpi*—still; *jīvere*—to the fallen souls; *kṛpāya*—by the causeless mercy; *kare*—does; *eka*—one; *karma*—activity.

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

TEXT 30

সালোক্য-সামীপ্য-সার্ষ্টি-সারূপ্যপ্রকার।
চারি মুক্তি দিয়া করে জীবের নিস্তার ॥ ৩০ ॥

sālokya-sāmīpya-sārṣṭi-sārūpya-prakāra
cāri mukti diyā kare jīvera nistāra

SYNONYMS

sālokya—the liberation called *sālokya*; *sāmīpya*—the liberation called *sāmīpya*; *sārṣṭi*—the liberation called *sārṣṭi*; *sārūpya*—the liberation called *sārūpya*; *prakāra*—varieties; *cāri*—four; *mukti*—liberation; *diyā*—giving; *kare*—does; *jīvera*—of the fallen souls; *nistāra*—deliverance.

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation—sālokya, sāmīpya, sarṣṭi and sārūpya.

PURPORT

There are two kinds of liberated souls—those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges in the glaring effulgence of the Lord, the *brahmajyoti.* But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely *sālokya* (status equal to that of the Lord), *sāmīpya* (constant association with the Lord), *sārṣṭi* (opulence equal to that of the Lord) and *sārūpya* (features like those of the Lord).

TEXT 31

ব্রহ্মসাযুজ্য-মুক্তের তাহা নাহি গতি।
বৈকুণ্ঠ-বাহিরে হয় তা'সবার স্থিতি॥ ৩১॥

brahma-sāyujya-muktera tāhā nāhi gati
vaikuntha-bāhire haya tā' sabāra sthiti

SYNONYMS

brahma-sāyujya—of merging into the Supreme Brahman; *muktera*—of the liberation; *tāhā*—there (in Vaikuṇṭha); *nāhi*—not; *gati*—entrance; *vaikuṇṭha-bāhire*—outside the Vaikuṇṭha planets; *haya*—there is; *tā' sabāra sthiti*—the residence of all of them.

TRANSLATION

Those who attain brahma-sāyujya liberation cannot gain entrance into Vaikuṇṭha; their residence is outside the Vaikuṇṭha planets.

TEXT 32

বৈকুণ্ঠ-বাহিরে এক জ্যোতির্ময় মণ্ডল।
কৃষ্ণের অঙ্গের প্রভা, পরম উজ্জ্বল॥ ৩২॥

vaikuṇṭha-bāhire eka jyotir-maya maṇḍala
kṛṣṇera aṅgera prabhā, parama ujjvala

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭhalokas; *eka*—one; *jyotiḥ-maya maṇḍala*—the atmosphere of the glowing effulgence; *kṛṣṇera*—of Lord Kṛṣṇa; *aṅgera*—of the body; *prabhā*—rays; *parama*—supremely; *ujjvala*—bright.

TRANSLATION

Outside the Vaikuṇṭha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Kṛṣṇa.

TEXT 33

'সিদ্ধলোক' নাম তার প্রকৃতির পার।
চিৎস্বরূপ, তাঁহা নাহি চিচ্ছক্তি-বিকার ॥ ৩৩ ॥

'siddha-loka' nāma tāra prakṛtira pāra
cit-svarūpa, tāṅhā nāhi cic-chakti-vikāra

SYNONYMS

'siddha-loka'—the region of the Siddhas; *nāma*—named; *tāra*—of the effulgent atmosphere; *prakṛtira pāra*—beyond this material nature; *cit-svarūpa*—full of knowledge; *tāṅhā*—there; *nāhi*—there is not; *cit-śakti-vikāra*—change of the spiritual energy.

TRANSLATION

That region is called Siddhaloka, and it is beyond material nature. Its essence is spiritual, but it does not have spiritual varieties.

TEXT 34

সূর্যমণ্ডল যেন বাহিরে নির্বিশেষ।
ভিতরে সূর্যের রথ-আদি সবিশেষ ॥ ৩৪ ॥

sūrya-maṇḍala yena bāhire nirviśeṣa
bhitare sūryera ratha-ādi saviśeṣa

SYNONYMS

sūrya-maṇḍala—the sun globe; *yena*—like; *bāhire*—externally; *nirviśeṣa*—without varieties; *bhitare*—within; *sūryera*—of the sun-god; *ratha-ādi*—opulences like chariots and other things; *sa-viśeṣa*—full of varieties.

TRANSLATION

It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

PURPORT

Outside of Vaikuṇṭha, the abode of Kṛṣṇa, which is called *paravyoma,* is the glaring effulgence of Kṛṣṇa's bodily rays. This is called the *brahmajyoti.* The transcendental region of that effulgence is called Siddhaloka or Brahmaloka. When impersonalists achieve liberation, they merge in that Brahmaloka effulgence. This transcendental region is undoubtedly spiritual, but it contains no manifestations of spiritual activities or variegatedness. It is compared to the glow of the sun. Within the sun's glow is the sphere of the sun, where one can experience all sorts of varieties.

TEXT 35

কামাদ্দ্বেষাদ্ ভয়াৎ স্নেহাদ্ যথা ভক্ত্যেশ্বরে মনঃ।
আবেশ্য তদঘং হিত্বা বহবস্তদ্গতিং গতাঃ ॥ ৩৫ ॥

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad agham hitvā
bahavas tad gatim gatāḥ

SYNONYMS

kāmāt—influenced by lusty desire; *dveṣāt*—by envy; *bhayāt*—by fear; *snehāt*—or by affection; *yathā*—as; *bhaktyā*—by devotion; *īśvare*—in the Supreme Personality of Godhead; *manaḥ*—the mind; *āveśya*—fully absorbing; *tat*—that; *agham*—sinful activity; *hitvā*—giving up; *bahavaḥ*—many; *tat*—that; *gatim*—destination; *gatāḥ*—achieved.

TRANSLATION

"As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

PURPORT

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity's free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from *Śrīmad-Bhāgavatam* (7.1.29).

TEXT 36

যদরীণাং প্রিয়াণাঞ্চ প্রাপ্যমেকমিবোদিতম্।
তদ্ব্রহ্মকৃষ্ণয়োরৈক্যাৎ কিরণার্কোপমাজুষোঃ ॥ ৩৬ ॥

yad arīṇāṁ priyāṇāṁ ca
prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt
kiraṇārkopamā-juṣoḥ

SYNONYMS

yat—that; *arīṇām*—of the enemies of the Supreme Personality of Godhead; *priyāṇām*—of the devotees, who are very dear to the Supreme Personality of Godhead; *ca*—and; *prāpyam*—destination; *ekam*—one only; *iva*—thus; *uditam*—said; *tat*—that; *brahma*—of impersonal Brahman; *kṛṣṇayoḥ*—and of Kṛṣṇa, the Supreme Personality of Godhead; *aikyāt*—due to the oneness; *kiraṇa*—the sunshine; *arka*—and the sun; *upamā*—the comparison; *juṣoḥ*—which is understood by.

TRANSLATION

"Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (1.2.278) of Śrīla Rūpa Gosvāmī, who further discusses this same topic in his *Laghu-bhāgavatāmṛta* (1.5.41). There he refers to the *Viṣṇu Purāṇa* (4.15.1), where Maitreya Muni asked Parāśara, in regard to Jaya and Vijaya, how it was that Hiraṇyakaśipu next became Rāvaṇa and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Śiśupāla, quarreled with Kṛṣṇa and was killed, he attained salvation and merged into the body of Lord Kṛṣṇa. Parāśara replied that Hiraṇyakaśipu failed to recognize Lord Nṛsiṁhadeva as Lord Viṣṇu. He thought that Nṛsiṁhadeva was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Nṛsiṁhadeva an ordinary living entity, not understanding His form. Nevertheless, because Hiraṇyakaśipu was killed by the hands of Lord Nṛsiṁhadeva, in his next life he became Rāvaṇa and had proprietorship of unlimited opulence. As Rāvaṇa, with unlimited material enjoyment, he could not accept Lord Rāma as the Personality of Godhead. Therefore even though he was killed by Rāma, he did not attain *sāyujya*, or oneness with the body of the Lord. In his Rāvaṇa body he was too much attracted by Rāma's wife, Jānakī, and because of that attraction he was able to see Lord Rāma. But instead of accepting Lord Rāma as an incarnation of Viṣṇu, Rāvaṇa thought Him an ordinary living being. When killed by the hands of Rāma, therefore, he got the privilege of taking birth as Śiśupāla, who had such immense opulence that he could think himself a competitor to Kṛṣṇa. Although Śiśupāla was always envious of Kṛṣṇa, he frequently uttered the name of Kṛṣṇa and always thought of the beautiful features of Kṛṣṇa. Thus by constantly thinking and chanting of Kṛṣṇa, even unfavorably, he was cleansed of the contamination of his sinful activities. When Śiśupāla was killed by the Sudarśana *cakra* of Kṛṣṇa as an enemy, his constant remembrance of Kṛṣṇa dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.

From this incident one can understand that even a person who thinks of Kṛṣṇa as an enemy and is killed by Him may be liberated by becoming one with the body of Kṛṣṇa. What then must be the destination of devotees who always think favorably of Kṛṣṇa as their master or friend? These devotees must attain a situation better than Brahmaloka, the impersonal bodily effulgence of Kṛṣṇa. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikuṇṭhaloka or Kṛṣṇaloka.

This discussion between Maitreya Muni and Parāśara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumāras to that effect. In the course of these instructions to Maitreya about Hiraṇyakaśipu, Rāvaṇa and Śiśupāla, Parāśara did not say that these demons were formerly Jaya and Vijaya. He simply described the transmigration through three lives. It is not necessary for the Vaikuṇṭha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The "falldown" of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from Vaikuṇṭha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Viṣṇu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Viṣṇu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuṇṭha to come and play as demons. When it is said that Śiśupāla merged into the body of Kṛṣṇa, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

In his *Bṛhad-bhāgavatāmṛta*, Śrīla Sanātana Gosvāmī has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like Kaṁsa, who were famous for killing *brāhmaṇas* and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to be malicious toward devotees and to kill *brāhmaṇas* and cows. For demons, merging in the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee's aim in life is to attain perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.

TEXT 37

তৈছে পরব্যোমে নানা চিচ্ছক্তিবিলাস।
নির্বিশেষ জ্যোতির্বিম্ব বাহিরে প্রকাশ ॥ ৩৭ ॥

taiche para-vyome nānā cic-chakti-vilāsa
nirviśeṣa jyotir-bimba bāhire prakāśa

SYNONYMS

taiche—in that way; *para-vyome*—in the spiritual sky; *nānā*—varieties; *cit-śakti-vilāsa*—pastimes of spiritual energy; *nirviśeṣa*—impersonal; *jyotiḥ*—of the effulgence; *bimba*—reflection; *bāhire*—externally; *prakāśa*—manifested.

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuṇṭha planets appears the impersonal reflection of light.

TEXT 38

নির্বিশেষ-ব্রহ্ম সেই কেবল জ্যোতির্ময়।
সাযুজ্যের অধিকারী তাঁহা পায় লয় ॥ ৩৮ ॥

nirviśeṣa-brahma sei kevala jyotir-maya
sāyujyera adhikārī tāṅhā pāya laya

SYNONYMS

nirviśeṣa-brahma—the impersonal Brahman effulgence; *sei*—that; *kevala*—only; *jyotiḥ-maya*—effulgent rays; *sāyujyera*—the liberation called *sāyujya* (oneness with the Supreme); *adhikārī*—one who is fit for; *tāṅhā*—there (in the impersonal Brahman effulgence); *pāya*—gets; *laya*—merging.

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sāyujya liberation merge into that effulgence.

TEXT 39

সিদ্ধলোকস্তু তমসঃ পারে যত্র বসন্তি হি।
সিদ্ধা ব্রহ্মসুখে মগ্না দৈত্যাশ্চ হরিণা হতাঃ ॥ ৩৯ ॥

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca hariṇā hatāḥ

SYNONYMS

siddha-lokaḥ—the Siddhaloka, or impersonal Brahman; *tu*—but; *tamasaḥ*—of darkness; *pāre*—beyond the jurisdiction; *yatra*—where; *vasanti*—reside; *hi*—certainly; *siddhāḥ*—the spiritually perfect; *brahma-sukhe*—in the transcendental bliss of becoming one with the Supreme; *magnāḥ*—absorbed; *daityāḥ ca*—as well as the demons; *hariṇā*—by the Supreme Personality of Godhead; *hatāḥ*—killed.

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamaḥ means darkness. The material world is dark, and beyond the material world is light. In other words, after passing through the entire material atmosphere, one can come to the luminous spiritual sky, whose impersonal effulgence is known as Siddhaloka. Māyāvādī philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons such as Kaṁsa and Śiśupāla who are killed by Kṛṣṇa, enter that Brahman effulgence. *Yogīs* who attain oneness through meditation according to the Patañjali *yoga* system also reach Siddhaloka. This is a verse from the *Brahmāṇḍa Purāṇa*.

TEXT 40

সেই পরব্যোমে নারায়ণের চারি পাশে।
দ্বারকা-চতুর্ব্যূহের দ্বিতীয় প্রকাশে॥ ৪০॥

sei para-vyome nārāyaṇera cāri pāśe
dvārakā-catur-vyūhera dvitīya prakāśe

SYNONYMS

sei—that; *para-vyome*—in the spiritual sky; *nārāyaṇera*—of Lord Nārāyaṇa; *cāri pāśe*—on four sides; *dvārakā*—Dvārakā; *catur-vyūhera*—of the quadruple expansions; *dvitīya*—the second; *prakāśe*—manifestation.

TRANSLATION

In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-Saṅkarṣaṇa.

The actions in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Mahā-Saṅkarṣaṇa, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency known as *jīva-śakti*, the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, the impersonalists, headed by Śrīpad Śaṅkarācārya, have interpreted the aphorisms of the *Vedānta-sūtra* in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Śrīla Rūpa Gosvāmī, the leader of the six Gosvāmīs of Vṛndāvana, has properly replied to the impersonalists in his *Laghu-bhāgavatāmṛta*, which is a natural commentary on the aphorisms of the *Vedānta-sūtras*.

The *Padma Purāṇa*, as quoted by Śrīla Rūpa Gosvāmī in his *Laghu-bhāgavatāmṛta*, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The *Padma Purāṇa* also describes a place in the spiritual sky known as Vedavatī-pura where Vāsudeva resides. In the Viṣṇuloka, which is above Satyaloka, Saṅkarṣaṇa resides. Mahā-Saṅkarṣaṇa is another name of Saṅkarṣaṇa. Pradyumna lives in Dvārakā-pura, and Aniruddha lies on the eternal bed of Śeṣa, generally known as *ananta-śayyā*, in the island called Śvetadvīpa in the ocean of milk.

TEXT 41

বাসুদেব-সঙ্কর্ষণ-প্রদ্যুম্নানিরুদ্ধ ।
'দ্বিতীয় চতুর্ব্যূহ' এই—তুরীয়, বিশুদ্ধ ॥ ৪১ ॥

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha
'dvitīya catur-vyūha' ei——turīya, viśuddha

SYNONYMS

vāsudeva—the expansion named Vāsudeva; *saṅkarṣaṇa*—the expansion named Saṅkarṣaṇa; *pradyumna*—the expansion named Pradyumna; *aniruddha*—the expansion named Aniruddha; *dvitīya catuḥ-vyūha*—the second quadruple expansion; *ei*—this; *turīya*—transcendental; *viśuddha*—free from all material contamination.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

PURPORT

Śrīpād Śaṅkarācārya has misleadingly explained the quadruple from (*catur-vyūha*) in his interpretation of the forty-second aphorism of the Second *Khaṇḍa* of Chapter Two of the *Vedānta-sūtras* (*utpatty-asambhavāt*). In verses forty-one through forty-seven of *Śrī Caitanya-caritāmṛta,* Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī answers Śrīpād Śaṅkarācārya's misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the *Nārada-pañcarātra* this fact has been explained by Nārāyaṇa Himself to Lord Śiva. But Śaṅkarācārya, the incarnation of Śiva, under the order of Nārāyaṇa, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Śaṅkarācārya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the quadruple forms explained in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as they are described. The authority of the *Vedas* is such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his *Śārīraka-bhāṣya,* however, Śaṅkarācārya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in *vāsudeva-sattva* (*śuddha-sattva*), or unqualified goodness, which accompanies complete absorption in the understanding of Vāsudeva. The quadruple forms, who are full of the six opulences of the Supreme Personality of Godhead, are the enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be poverty-stricken or to have no potency—or, in other words, to be impotent—is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentaries on the Second *Khaṇḍa* of the *Vedānta-sūtra,* Chapter Two, verses 42-45, His Holiness Śrīpād Śaṅkarācārya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Śaṅkarācārya says (verse 42) that devotees think the Supreme Personality of Godhead Vāsudeva, Śrī Kṛṣṇa, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Saṅkarṣaṇa, Pradyumna and Aniruddha in that order. Another name of Vāsudeva is Paramātmā, another name of Saṅkarṣaṇa is *jīva* (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is *ahaṅkāra* (false ego). Among these expansions, Vāsudeva is considered the origin of material nature.

Therefore Śaṅkarācārya says that Saṅkarṣaṇa, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Nārāyaṇa, who is known as Paramātmā, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Māyāvādīs also agree that Nārāyaṇa can expand Himself in various forms. Śaṅkara says that he does not attempt to argue that portion of the devotees' understanding, but he must protest the idea that Saṅkarṣaṇa is produced from Vāsudeva, Pradyumna is produced from Saṅkarṣaṇa, and Aniruddha is produced from Pradyumna, for if Saṅkarṣaṇa is understood to represent the living entities created from the body of Vāsudeva, the living entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing *yoga* and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the Second Chapter of *Vedānta-sūtra,* Ācārya Vedavyāsa has also refuted the conception that the living beings were ever born (*nātmā śruter nityatvāc ca tābhyaḥ*). Because there is no creation for the living entities, they must be eternal.

Śaṅkarācārya says (verse 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Saṅkarṣaṇa, who is considered to represent the living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Śaṅkarācārya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the *Vedānta-sūtra* cannot be accepted, for no other philosophers accept the *sūtras* in that way.

Śaṅkarācārya also says (verse 44) that he cannot accept the devotees' idea that Saṅkarṣaṇa, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if They are full expansions, the flaw of generation remains. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if They are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God is contradictory to the conclusion that Lord Vāsudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Saṅkarṣaṇa is an expansion of Vāsudeva, Pradyumna is an expansion of Saṅkarṣaṇa, and Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth from which it is made, and therefore we can ascertain that the earth is the cause and

the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the pañcarātric principles do not accept any differences in knowledge and qualities between Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahmā to the insignificant ant, are expansions of Vāsudeva, as accepted in all the *śrutis* and *smṛtis*.

Śaṅkarācārya also says (verse 45) that the devotees who follow the *Pañcarātra* state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the *Bhāgavata* school state that the six opulences—wisdom, wealth, strength, fame, beauty and renunciation—are identical with Lord Vāsudeva? This is impossible.

In his *Laghu-bhāgavatāmṛta*, verses 80-83, Śrīla Rūpa Gosvāmī has refuted the charges directed against the devotees by Śrīpād Śaṅkarācārya regarding their explanation of the quadruple forms Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He says that these four expansions of Nārāyaṇa are present in the spiritual sky, where They are famous as Mahāvastha. Among Them, Vāsudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in *Śrīmad-Bhāgavatam* (4.3.23).

Saṅkarṣaṇa, the second expansion, is Vāsudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called *jīva*. The beauty of Saṅkarṣaṇa is more than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, irreligiosity, *ahi* (the snake), *antaka* (death) and the demons.

Pradyumna, the third manifestation, appears from Saṅkarṣaṇa. Those who are especially intelligent worship this Pradyumna expansion of Saṅkarṣaṇa as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as *Ilāvṛta-varṣa*, and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic manifestation and is the Supersoul of Dharma (the deity of religiosity), Manu (the progenitor of mankind) and the *devatās* (demigods). The *Mokṣa-dharma* Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the *Pañcarātra tantras* in all respects.

In the *Laghu-bhāgavatāmṛta*, verses 44-66, there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Śaṅkarācārya's statements, the *Mahā-varāha Purāṇa* declares:

sarve nityāḥ śāśvatāś ca
dehās tasya parātmanaḥ
hānopādāna-rahitā
naiva prakṛtijāḥ kvacit

"All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination."

Confirming these statements, the *Nārada-pañcarātra* asserts:

maṇir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ

"The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the *vaidurya* gem can manifest itself in various colors, such as blue and yellow." Each incarnation is distinct from all the others. This is possible by the Lord's inconceivable potency, by which He can simultaneously represent Himself as one, as various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Kṛṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of *Śrīmad-Bhāgavatam:*

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

"It is wonderful indeed that one Kṛṣṇa has simultaneously become different Kṛṣṇas in 16,000 palaces to accept 16,000 queens as His wives." (*Bhāg.* 10.69.2) The *Padma Purāṇa* also explains:

sa devo bahudhā bhūtvā
nirguṇaḥ puruṣottamaḥ
ekībhūya punaḥ śete
nirdoṣo harir ādikṛt

"The same Personality of Godhead, Puruṣottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form."

In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said, *yajanti tvan-mayās tvāṁ vai bahu-mūrty-eka-mūrtikam:* "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (*Bhāg.* 10.40.7) In the *Kūrma Purāṇa* it is said:

asthūlaś cānaṇuś caiva
sthūlo 'ṇuś caiva sarvataḥ
avarṇaḥ sarvataḥ proktaḥ
śyāmo raktānta-locanaḥ

"The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless." By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. *Śrīmad-Bhāgavatam* establishes this in the Sixth Canto (6.9.34-37):

"O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The *Vedas* say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone's help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary demons and demigods, who suffer or enjoy the reactions of their activities in the material world. Unaffected by the reactions of work, You eternally exist with Your full spiritual potency. This we cannot fully understand.

"Because You are unlimited in Your six opulences, no one can count Your transcendental qualities. Philosophers and other thoughtful persons are overwhelmed by the contradictory manifestations of the physical world and the propositions of logical arguments and judgments. Because they are bewildered by word jugglery and disturbed by the different calculations of the scriptures, their theories cannot touch You, who are the ruler and controller of everyone and whose glories are beyond conception.

"Your inconceivable potency keeps You unattached to the mundane qualities. Surpassing all conceptions of material contemplation, Your pure transcendental knowledge keeps You beyond all speculative processes. By Your inconceivable potency, there is nothing contradictory in You.

"People may sometimes think of You as impersonal or personal, but You are one. For persons who are confused or bewildered, a rope may manifest itself as different kinds of snakes. For similar confused persons who are uncertain about You, You

create various philosophical methods in pursuance of their uncertain positions."

We should always remember the differences between spiritual and material actions. The Supreme Lord, being all-spiritual, can perform any act without extraneous help. In the material world, if we want to manufacture an earthen pot, we need the ingredients, a machine and also a laborer. But we should not extend this idea to the actions of the Supreme Lord, for He can create anything in a moment without that which appears necessary in our own conception. When the Lord appears as an incarnation to fulfill a particular purpose, this does not indicate that He is unable to fulfill it without appearing. He can do anything simply by His will, but by His causeless mercy He appears to be dependent upon His devotees. He appears as the son of Yaśodāmātā not because He is dependent on her care but because He accepts such a role by His causeless mercy. When He appears for the protection of His devotees, He naturally accepts trials and tribulations on their behalf.

In *Bhagavad-gītā* it is said that the Lord, being equally disposed towards every living being, has no enemies and no friends, but He has special affection for a devotee who always thinks of Him in love. Therefore neutrality and partiality are both among the transcendental qualities of the Lord, and they are properly adjusted by His inconceivable energy. The Lord is Parabrahman, or the source of the impersonal Brahma, which is His all-pervading feature of neutrality. In His personal feature, however, as the owner of all transcendental opulences, the Lord displays His partiality by taking the side of His devotees. Partiality, neutrality and all such qualities are present in God, otherwise they could not be experienced in the creation. Since He is the total existence, all things are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner, and therefore we experience nonduality as a perverted reflection. Because there is no logic to explain how things happen in the realm of spirit, the Lord is sometimes described as being beyond the range of experience. But if we simply accept the Lord's inconceivability, we can then adjust all things in Him. Nondevotees cannot understand the Lord's inconceivable energy, and consequently for them it is said that He is beyond the range of conceivable expression. The author of the *Brahma-sūtras* accepts this fact and says, *śrutes tu śabda-mūlatvāt:* the Supreme Personality of Godhead is not conceivable by an ordinary man; He can be understood only through the evidence of Vedic injunctions. The *Skanda Purāṇa* confirms, *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet:* "Matters inconceivable to a common man should not be a subject for argument." We find very wonderful qualities even in material jewels and drugs. Indeed, their qualities often appear inconceivable. Therefore if we do not attribute inconceivable potencies to the Supreme Personality of Godhead, we cannot establish His supremacy. It is because of these inconceivable potencies that the glories of the Lord have always been accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but they do not help one understand the inconceivable energies of the Supreme Personality of Godhead. If we accept such ignorance and word jugglery, we cannot accept the Supreme Lord's perfection in six opulences. For example, one of the opulences of the Supreme Lord is complete knowledge. Therefore, how could ignorance be conceivable in Him? Vedic instructions and sensible arguments establish that the Lord's

maintaining the cosmic manifestation and simultaneously being indifferent to the activities of its maintenance cannot be contradictory, because of His inconceivable energies. To a person who is always absorbed in the thought of snakes, a rope always appears as a snake, and similarly to a person bewildered by material qualities and devoid of knowledge of the Absolute, the Supreme Personality of Godhead appears according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He were both all-cognizance (Brahman) and the Personality of Godhead with six opulences in full (Bhagavān). To refute such an argument, the aphorism *svarūpa-dvayam īkṣyate* declares that in spite of appearances, there is no chance of duality in the Absolute, for He is but one in diverse manifestations. Understanding that the Absolute displays varied pastimes by the influence of His energies at once removes the apparent incongruity of His inconceivably opposite energies. *Śrīmad-Bhāgavatam* (3.4.16) gives the following description of the inconceivable potency of the Lord:

karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśrayaḥ
svātman-rateḥ khidyati dhīr vidām iha

"Although the Supreme Personality of Godhead has nothing to do, He nevertheless acts; although He is always unborn, He nevertheless takes birth; although He is time, fearful to everyone, He flees Mathurā in fear of His enemy to take shelter in a fort; and although He is self-sufficient, He marries 16,000 women. These pastimes seem like bewildering contradictions, even to the most intelligent." Had these activities of the Lord not been a reality, sages would not have been puzzled by them. Therefore such activities should never be considered imaginary. Whenever the Lord desires, His inconceivable energy (*yogamāyā*) serves Him in creating and performing such pastimes.

The scriptures known as the *Pañcarātra-śāstras* are recognized Vedic scriptures that have been accepted by the great *ācāryas*. These scriptures are not products of the modes of passion and ignorance. Learned scholars and *brāhmaṇas* therefore always refer to them as *sātvata-saṁhitās*. The original speaker of these scriptures is Nārāyaṇa, the Supreme Personality of Godhead. This is especially mentioned in the *Mokṣa-dharma* (349.68), which is part of the *Śānti-parva* of the *Mahābhārata*. Liberated sages like Nārada and Vyāsa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Śrī Nārada Muni is the original speaker of the *Pañcarātra-śāstra*. *Śrīmad-Bhāgavatam* is also considered a *sātvata-saṁhitā*. Indeed, Śrī Caitanya Mahāprabhu declared, *śrīmad-bhāgavatam purāṇam amalam: "Śrīmad-Bhāgavatam* is a spotless *Purāṇa."* Malicious editors and scholars who attempt to misrepresent the *Pañcarātra-śāstras* to refute its regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon *Bhagavad-gītā*, which was spoken by Kṛṣṇa, to prove that there is no Kṛṣṇa. How the Māyāvādīs have misrepresented the *pāñcarātrika-vidhi* will be shown below.

(1) In commenting on the forty-second verse of the *Vedānta-sūtra*, Śrīpād Śaṅkarācārya has claimed that Saṅkarṣaṇa is *jīva*, the ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Saṅkarṣaṇa is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Viṣṇu category, and He is beyond the creation of material nature. He is the original source of the living entities. The *Upaniṣads* declare, *nityo nityānāṁ cetanaś cetanānām:* "He is the supreme living entity among all the living entities." Therefore He is *vibhu-caitanya*, the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the *Vedas*, and it is accepted by those who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Śaṅkarācārya's commentary on the forty-third verse, it must be said that the original Viṣṇu of all the Viṣṇu categories, which are distributed in several ways, is Mūla Saṅkarṣaṇa. *Mūla* means "the original." Saṅkarṣaṇa is also Viṣṇu, but from Him all other Viṣṇus expand. This is confirmed in the *Brahma-saṁhitā*, wherein it is said that just as a flame transferred from another flame acts like the original, so the Viṣṇus who emanate from Mūla Saṅkarṣaṇa are as good as the original Viṣṇu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Śaṅkarācārya on the forty-fourth verse, it may be said that no pure devotees strictly following the principles of *Pañcarātra* will ever accept the statement that all the expansions of Viṣṇu are different identities, for this idea is completely false. Even Śrīpād Śaṅkarācārya, in his commentary on the forty-second verse, has accepted that the Personality of Godhead can automatically expand Himself variously. Therefore his commentary on the forty-second verse and his commentary on the forty-fourth verse are contradictory. It is a defect of Māyāvāda commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the *Bhāgavata* school. Thus Māyāvādī commentators do not even follow regulative principles. It should be noted that the *Bhāgavata* school accepts the quadruple forms of Nārāyaṇa, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the *Vedas*. Devotees completely believe, with strong faith, that Nārāyaṇa is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the *Laghu-bhāgavatāmṛta* of Śrīla Rūpa Gosvāmī, where these ideas are explicitly stated. Śrīpād Śaṅkarācārya has tried to prove that Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause and effect in Their ex-

pansions (*nānyad yat sad-asat-param*). The *Kūrma Purāṇa* also confirms, *deha-dehi-vibhedo 'yaṁ neśvare vidyate kvacit:* "There is no difference between body and soul in the Supreme Personality of Godhead." Cause and effect are material. For example, it is seen that a father's body is the cause of a son's body, but the soul is neither cause nor effect. On the spiritual platform there are none of the differences we find in cause and effect. Since all the forms of the Supreme Personality of Godhead are spiritually supreme, They are equally controllers of material nature. Standing on the fourth dimension, They are predominating figures on the transcendental platform. There is no trace of material contamination in Their expansions because material laws cannot influence Them. There is no such rule as cause and effect outside of the material world. Therefore the understanding of cause and effect cannot approach the full, transcendental, complete expansions of the Supreme Personality of Godhead. The Vedic literature proves this:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete by itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (*Bṛhad-āraṇyaka Upaniṣad*, 5.1) It is most apparent that nondevotees violate the rules and regulations of devotional service to equate the whole cosmic manifestation, which is the external feature of Viṣṇu, with the Supreme Personality of Godhead, who is the controller of *māyā*, or with His quadruple expansions. The equalization of *māyā* and spirit, or *māyā* and the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahmā to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord's energy, as confirmed in *Bhagavad-gītā (ekāṁśeṇa sthito jagat).* The cosmic manifestation of the illusory energy is material nature, and everything within material nature is made of matter. Therefore, one should not try to compare the expansions of material nature to the *catur-vyūha*, the quadruple expansions of the Personality of Godhead, but unfortunately the Māyāvādī school unreasonably attempts to do this.

(4) To answer Śaṅkarācārya's commentary on the forty-fifth verse, the substance of the transcendental qualities and their spiritual nature is described in the *Laghu-bhāgavatāmṛta*, verses 97 through 99, as follows: "Some say that transcendence must be void of all qualities because qualities are manifested only in matter. According to them, all qualities are like temporary, flickering mirages. But this is not acceptable. Since the Supreme Personality of Godhead is absolute, His qualities are nondifferent from Him. His form, name, qualities and everything else pertaining to Him are as spiritual as He is. Every qualitative expansion of the absolute Personality

of Godhead is identical with Him. Since the Absolute Truth, the Personality of Godhead, is the reservoir of all pleasure, all the transcendental qualities that expand from Him are also reservoirs of pleasure. This is confirmed in the scripture known as *Brahma-tarka,* which states that the Supreme Lord Hari is qualified by Himself, and therefore Viṣṇu and His pure devotees and their transcendental qualities cannot be different from their persons. In the *Viṣṇu Purāṇa* Lord Viṣṇu is worshiped in the following words: 'Let the Supreme Personality of Godhead be merciful toward us. His existence is never infected by material qualities.' In the same *Viṣṇu Purāṇa* it is also said that all the qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the *Padma Purāṇa,* which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of the same *Padma Purāṇa* it is said: 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.' " It is to be understood that Lord Śrī Kṛṣṇa, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may recommend references to *Śrīmad-Bhāgavatam,* Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Śrīpād Rāmānujācārya has also refuted the arguments of Śaṅkara in his own commentary on the *Vedānta-sūtra,* which is known as the *Śrī-bhāṣya:* "Śrīpād Śaṅkarācārya has tried to equate the *Pañcarātras* with the philosophy of the atheist Kapila, and thus he has tried to prove that the *Pañcarātras* contradict the Vedic injunctions. The *Pañcarātras* state that the personality of *jīva* called Saṅkarṣaṇa has emerged from Vāsudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Saṅkarṣaṇa, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (*jīva*) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the *Kaṭha Upaniṣad* (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Saṅkarṣaṇa is *jīva,* this indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

"It has been said that Pradyumna, the mind, was produced from Saṅkarṣaṇa. But if Saṅkarṣaṇa were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything —including life, mind and the senses—comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the *Vedas* state that everything comes from the Absolute Truth, the Supreme Lord.

"Saṅkarṣaṇa, Pradyumna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these quadruple forms are never to be considered ordinary living beings. Each of Them is a plenary expansion

of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of *Pañcarātra* cannot be neglected. Only untrained persons who have not genuinely studied the *Pañcarātras* think that the *Pañcarātras* contradict the *śrutis* regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of *Śrīmad-Bhāgavatam,* which says: 'The absolute Personality of Godhead, who is known as Vāsudeva and who is very much affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The *Pauṣkara-saṁhitā* states: 'The scriptures that recommend that *brāhmaṇas* worship the quadruple forms of the Supreme Personality of Godhead are called *āgamas* [authorized Vedic literatures].' In all Vaiṣṇava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vāsudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshiping the expansions for pastimes, such as Nṛsiṁha, Rāma, Śeṣa and Kūrma, promotes one to the worship of the Saṅkarṣaṇa quadruple. From that position one is raised to the platform of worshiping Vāsudeva, the Supreme Brahman. In the *Pauṣkara-saṁhitā* it is said: 'If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vāsudeva. It is to be accepted that Saṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva. Saṅkarṣaṇa, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the *Pañcarātra.* Since Saṅkarṣaṇa, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind, and the total ego, the descriptions of Saṅkarṣaṇa, Pradyumna and Aniruddha as *jīva,* mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms 'sky' and 'light' sometimes identify the Absolute Brahman.

"The scriptures completely deny the birth or production of the living entity. In the *Parama-saṁhitā* it is described that material nature, which is used for others' purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitive actors and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every *saṁhitā,* the *jīva* (living entity) has been accepted as eternal, and in the *Pañcarātra* the birth of the *jīva* is completely denied. Anything that is produced must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literatures say that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the *Parama-saṁhitā* it is definitely stated that the face of material nature is constantly changeable. Therefore beginning, annihilation and all such terms are applicable only in the material nature.

"Considering all these points, one should understand that Śaṅkarācārya's statement that Saṅkarṣaṇa is born as a *jīva* is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Śrīdhara Svāmī on *Śrīmad-Bhāgavatam* (3.1.34) is very helpful."

For a detailed refutation of Śaṅkarācārya's arguments to prove Saṅkarṣaṇa an ordinary living being, one may refer to Śrīmat Sudarśanācārya's commentary on *Śrī-bhāṣya,* which is known as the *Śruta-prakāśikā.*

The original quadruple forms Kṛṣṇa, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuṇṭha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvārakā. As explained above, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Saṅkarṣaṇa form in the second quadruple is not only a representation of Balarāma but also the original cause of the Causal Ocean, where Kāraṇodakaśāyī Viṣṇu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called *śuddha-sattva,* which is a pure spiritual energy that sustains all the Vaikuṇṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of *śuddha-sattva* display the potencies of Mahā-Saṅkarṣaṇa, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Mahā-Saṅkarṣaṇa. Saṅkarṣaṇa is therefore sometimes called the total *jīva.* As spiritual sparks, the living entities have the tendency to be inactive in the association of material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the *jīva* is called the marginal potency.

Saṅkarṣaṇa is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes, and that Saṅkarṣaṇa is but a plenary expansion of Śrī Nityānanda Rāma.

TEXT 42

তাঁহা যে রামের রূপ—মহাসঙ্কর্ষণ ।
চিচ্ছক্তি-আশ্রয় তিঁহো, কারণের কারণ ॥ ৪২ ॥

tāṅhā ye rāmera rūpa——mahā-saṅkarṣaṇa
cic-chakti-āśraya tiṅho, kāraṇera kāraṇa

SYNONYMS

tāṅhā—there; *ye*—which; *rāmera rūpa*—the personal feature of Balarāma; *mahā-saṅkarṣaṇa*—Mahā-Saṅkarṣaṇa; *cit-śakti-āśraya*—the shelter of the spiritual potency; *tiṅho*—He; *kāraṇera kāraṇa*—the cause of all causes.

TRANSLATION

There the personal feature of Balarāma called Mahā-Saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

TEXT 43

চিচ্ছক্তি-বিলাস এক—'শুদ্ধসত্ত্ব' নাম।
শুদ্ধসত্ত্বময় যত বৈকুণ্ঠাদি-ধাম ॥ ৪৩ ॥

cic-chakti-vilāsa eka—— 'śuddha-sattva' nāma
śuddha-sattva-maya yata vaikuṇṭhādi-dhāma

SYNONYMS

cit-śakti-vilāsa—pastimes in the spiritual energy; *eka*—one; *śuddha-sattva nāma*—named *śuddha-sattva*, pure existence, free from material contamination; *śuddha-sattva-maya*—of purely spiritual existence; *yata*—all; *vaikuṇṭha-ādi-dhāma*—the spiritual planets, known as Vaikuṇṭhas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṇṭha.

TEXT 44

ষড়্‌বিধৈশ্বর্য তাঁহা সকল চিন্ময়।
সঙ্কর্ষণের বিভূতি সব, জানিহ নিশ্চয় ॥ ৪৪ ॥

ṣaḍ-vidhaiśvarya tāṅhā sakala cinmaya
saṅkarṣaṇera vibhūti saba, jāniha niścaya

SYNONYMS

ṣaṭ-vidha-aiśvarya—six kinds of opulences; *tāṅhā*—there; *sakala cit-maya*—everything spiritual; *saṅkarṣaṇera*—of Lord Saṅkarṣaṇa; *vibhūti saba*—all different opulences; *jāniha niścaya*—know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

TEXT 45

'জীব'-নাম তটস্থাখ্য এক শক্তি হয়।
মহাসঙ্কর্ষণ—সব জীবের আশ্রয় ॥ ৪৫ ॥

'jīva'-nāma taṭasthākhya eka śakti haya
mahā-saṅkarṣaṇa——saba jīvera āśraya

SYNONYMS

jīva—the living entity; *nāma*—named; *taṭa-sthā-ākhya*—known as the marginal potency; *eka*—one; *śakti*—energy; *haya*—is; *mahā-saṅkarṣaṇa*—of the name Mahā-Saṅkarṣaṇa; *saba*—all; *jīvera*—of living entities; *āśraya*—the shelter.

TRANSLATION

There is one marginal potency, known as the jīva. Mahā-Saṅkarṣaṇa is the shelter of all jīvas.

TEXT 46

যাঁহা হৈতে বিশ্বোৎপত্তি, যাঁহাতে প্রলয়।
সেই পুরুষের সঙ্কর্ষণ সমাশ্রয়॥ ৪৬॥

yāṅhā haite viśvotpatti, yāṅhāte pralaya
sei puruṣera saṅkarṣaṇa samāśraya

SYNONYMS

yāṅhā haite—from whom; *viśva-utpatti*—the creation of the material cosmic manifestation; *yāṅhāte*—in whom; *pralaya*—merging; *sei puruṣera*—of that Supreme Personality of Godhead; *saṅkarṣaṇa*—of the name Saṅkarṣaṇa; *samāśraya*—the original shelter.

TRANSLATION

Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

TEXT 47

সর্বাশ্রয়, সর্বাদ্ভুত, ঐশ্বর্য অপার।
'অনন্ত' কহিতে নারে মহিমা যাঁহার॥ ৪৭॥

sarvāśraya, sarvādbhuta, aiśvarya apāra
'ananta' kahite nāre mahimā yāṅhāra

SYNONYMS

sarva-āśraya—the shelter of everything; *sarva-adbhuta*—wonderful in every respect; *aiśvarya*—opulences; *apāra*—unfathomed; *ananta*—Ananta Śeṣa; *kahite nāre*—cannot speak; *mahimā yāṅhāra*—the glories of whom.

TRANSLATION

He [Saṅkarṣaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

TEXT 48

তুরীয়, বিশুদ্ধসত্ত্ব, 'সঙ্কর্ষণ' নাম ।
তিঁহো যাঁর অংশ, সেই নিত্যানন্দ-রাম ॥ ৪৮ ॥

turīya, viśuddha-sattva, 'saṅkarṣaṇa' nāma
tiṅho yāṅra aṁśa, sei nityānanda-rāma

SYNONYMS

turīya—transcendental; *viśuddha-sattva*—pure existence; *saṅkarṣaṇa nāma*—named Saṅkarṣaṇa; *tiṅho yāṅra aṁśa*—of whom that Saṅkarṣaṇa is also a partial expansion; *sei nityānanda-rāma*—that person is known as Balarāma or Nityānanda.

TRANSLATION

That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.

TEXT 49

অষ্টম শ্লোকের কৈল সংক্ষেপে বিবরণ ।
নবম শ্লোকের অর্থ শুন দিয়া মন ॥ ৪৯ ॥

aṣṭama ślokera kaila saṅkṣepe vivaraṇa
navama ślokera artha śuna diyā mana

SYNONYMS

aṣṭama—eighth; *ślokera*—of the verse; *kaila*—I have done; *saṅkṣepe*—in brief; *vivaraṇa*—description; *navama*—the ninth; *ślokera*—of the verse; *artha*—the meaning; *śuna*—please hear; *diyā mana*—with mental attention.

TRANSLATION

have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

TEXT 50

মায়াভর্তাজাণ্ডসঙ্ঘাশ্রয়াঙ্গঃ
শেতে সাক্ষাৎ কারণাম্ভোধি-মধ্যে ।
যস্যৈকাংশঃ শ্রীপুমানাদিদেব-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৫০

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye

yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā—the master of the illusory energy; *ajāṇḍa-saṅgha*—of the multitude of universes; *āśraya*—the shelter; *aṅgaḥ*—whose body; *śete*—He lies; *sākṣāt*—directly; *kāraṇa-ambhodhi-madhye*—in the midst of the Causal Ocean; *yasya*—whose; *eka-aṁśaḥ*—one portion; *śrī-pumān*—the Supreme Person; *ādi-devaḥ*—the original *puruṣa* incarnation; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

TEXT 51

বৈকুণ্ঠ-বাহিরে যেই জ্যোতির্ময় ধাম।
তাহার বাহিরে 'কারণার্ণব' নাম॥ ৫১॥

vaikuṇṭha-bāhire yei jyotir-maya dhāma
tāhāra bāhire 'kāraṇārṇava' nāma

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭha planets; *yei*—that; *jyotiḥ-maya dhāma*—impersonal Brahman effulgence; *tāhāra bāhire*—outside that effulgence; *kāraṇa-arṇava nāma*—an ocean called Kāraṇa.

TRANSLATION

Outside the Vaikuṇṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuṇṭha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean.

Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Kṛṣṇa personally has nothing to do with

the material creation. *Bhagavad-gītā* confirms that the Lord glances over material nature, and thus she produces the many material universes. Neither Kṛṣṇa in Goloka nor Nārāyaṇa in Vaikuṇṭha comes directly in contact with the material creation. They are completely aloof from the material energy.

It is the function of Mahā-Saṅkarṣaṇa in the form of Kāraṇodakaśāyī Viṣṇu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, *māyā,* never even touches the Causal Ocean, for the Lord's glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The example of a woman's conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called *pradhāna* supplies the material ingredients for cosmic development, and the aspect called *māyā* causes the manifestation of her ingredients, which are temporary like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how *māyā* acts by Kṛṣṇa's power, the author of *Śrī Caitanya-caritāmṛta* gives the example that an iron rod in a fire, although it is not fire, becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature, but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way.

The modes of nature that directly cause material actions are also originally activated by Nārāyaṇa. A simple example will explain how this is so. When a potter manufactures a pot from earth, the potter's wheel, his tools and the potter himself are the remote causes of the pot, but the potter is the chief cause. Similarly, Nārāyaṇa is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Nārāyaṇa, all other causes are useless, just as the potter's wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter's wheel and its rotation, the potter's tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In *Bhagavad-gītā* it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all causes. When one knows Him perfectly, one surrenders unto Him and then becomes a *mahātmā.*

TEXT 52

বৈকুণ্ঠ বেড়িয়া এক আছে জলনিধি।
অনন্ত, অপার—তার নাহিক অবধি॥ ৫২॥

vaikuṇṭha beḍiyā eka āche jala-nidhi
ananta, apāra——tāra nāhika avadhi

SYNONYMS

vaikuṇṭha—the spiritual planets of Vaikuṇṭha; *beḍiyā*—surrounding; *eka*—one; *āche*—there is; *jala-nidhi*—ocean of water; *ananta*—unlimited; *apāra*—unfathomed; *tāra*—of that; *nāhika*—no; *avadhi*—limitation.

TRANSLATION

Surrounding Vaikuṇṭha is a mass of water that is endless, unfathomed and unlimited.

TEXT 53

বৈকুণ্ঠের পৃথিব্যাদি সকল চিন্ময়।
মায়িক ভূতের তথি জন্ম নাহি হয়॥ ৫৩॥

vaikuṇṭhera pṛthivy-ādi sakala cinmaya
māyika bhūtera tathi janma nāhi haya

SYNONYMS

vaikuṇṭhera—of the spiritual world; *pṛthivī-ādi*—earth, water, etc.; *sakala*—all; *cit-maya*—spiritual; *māyika*—material; *bhūtera*—of elements; *tathi*—there; *janma*—generation; *nāhi haya*—there is not.

TRANSLATION

The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.

TEXT 54

চিন্ময়-জল সেই পরম কারণ ।
যার এক কণা গঙ্গা পতিতপাবন ॥ ৫৪ ॥

cinmaya-jala sei parama kāraṇa
yāra eka kaṇā gaṅgā patita-pāvana

SYNONYMS

cit-maya—spiritual; *jala*—water; *sei*—that; *parama kāraṇa*—original cause; *yāra*—of which; *eka*—one; *kaṇā*—drop; *gaṅgā*—the sacred Ganges; *patita-pāvana*—the deliverer of fallen souls.

TRANSLATION

The water of the Kāraṇa Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

TEXT 55

সেই ত' কারণার্ণবে সেই সঙ্কর্ষণ ।
আপনার এক অংশে করেন শয়ন ॥ ৫৫ ॥

sei ta' kāraṇārṇave sei saṅkarṣaṇa
āpanāra eka aṁśe karena śayana

SYNONYMS

sei—that; *ta'*—certainly; *kāraṇa-arṇave*—in the Ocean of Cause, or Causal Ocean; *sei*—that; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *āpanāra*—of His own; *eka*—one; *aṁśe*—by the part; *karena śayana*—lies down.

TRANSLATION

In that ocean lies one plenary portion of Lord Saṅkarṣaṇa.

TEXT 56

মহৎস্রষ্টা পুরুষ, তিঁহো জগৎ-কারণ।
আদ্য-অবতার করে মায়ায় ঈক্ষণ॥ ৫৬॥

mahat-sraṣṭā puruṣa, tiṅho jagat-kāraṇa
ādya-avatāra kare māyāya īkṣaṇa

SYNONYMS

mahat-sraṣṭā—the creator of the total material energy; *puruṣa*—the person; *tiṅho*—He; *jagat-kāraṇa*—the cause of the material cosmic manifestation; *ādya*—original; *avatāra*—incarnation; *kare*—does; *māyāya*—over the material energy; *īkṣaṇa*—glance.

TRANSLATION

He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

TEXT 57

মায়াশক্তি রহে কারণাব্ধির বাহিরে।
কারণ-সমুদ্র মায়া পরশিতে নারে॥ ৫৭॥

māyā-śakti rahe kāraṇābdhira bāhire
kāraṇa-samudra māyā paraśite nāre

SYNONYMS

māyā-śakti—material energy; *rahe*—remains; *kāraṇa-abdhira*—to the Causal Ocean; *bāhire*—external; *kāraṇa-samudra*—the Causal Ocean; *māyā*—material energy; *paraśite nāre*—cannot touch.

TRANSLATION

Māyā-śakti resides outside the Ocean of Kāraṇa. Māyā cannot touch its waters.

TEXT 58

সেই ত' মায়ার দুইবিধ অবস্থিতি।
জগতের উপাদান 'প্রধান', প্রকৃতি॥ ৫৮॥

sei ta' māyāra dui-vidha avasthiti
jagatera upādāna 'pradhāna', prakṛti

SYNONYMS

sei—that; *ta'*—certainly; *māyāra*—of the material energy; *dui-vidha*—two varieties; *avasthiti*—existence; *jagatera*—of the material world; *upādāna*—the ingredients; *pradhāna*—named *pradhāna*; *prakṛti*—material nature.

TRANSLATION

Māyā has two varieties of existence. One is called pradhāna or prakṛti. It supplies the ingredients of the material world.

PURPORT

Māyā, the external energy of the Supreme Personality of Godhead, is divided into two parts. *Māyā* is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as *māyā,* and as the agent supplying the ingredients of the cosmic manifestation she is known as *pradhāna.* An explicit description of these divisions of external energy is given in *Śrīmad-Bhāgavatam* (11.24.1-4). Elsewhere in *Śrīmad-Bhāgavatam* (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

kālo daivaṁ karma jīvaḥ svabhāvo
dravyaṁ kṣetraṁ prāṇa ātmā vikāraḥ
tat-saṅghāto bīja-roha-pravāhas
tvan-māyaiṣā tan-niṣedhaṁ prapadye

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [*māyā*] of the external energy. The conditioned vital force, the subtle material ingredients called the *dravya,* and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body—these are the ingredient aspect of *māyā.* The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called *māyā.* My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet."

Although the living entity is primarily related to the causal portion of *māyā,* he is nevertheless conducted by the ingredients of *māyā.* Three forces work in the causal portion of *māyā:* knowledge, desire and activity. The material ingredients are a manifestation of *māyā* as *pradhāna.* In other words, when the three qualities of *māyā* are in a dormant stage, they exist as *prakṛti, avyakta* or *pradhāna.* The word *avyakta,* referring to the nonmanifest, is another name of *pradhāna.* In the *avyakta* stage, material nature is without varieties. Varieties are manifested by the *pradhāna* portion of *māyā.* The word *pradhāna* is therefore more important than *avyakta* or *prakṛti.*

TEXT 59

জগৎকারণ নহে প্রকৃতি জড়রূপা।
শক্তি সঞ্চারিয়া তারে কৃষ্ণ করে কৃপা॥ ৫৯॥

jagat-kāraṇa nahe prakṛti jaḍa-rūpā
śakti sañcāriyā tāre kṛṣṇa kare kṛpā

SYNONYMS

jagat—of the material world; *kāraṇa*—the cause; *nahe*—cannot be; *prakṛti*—the material nature; *jaḍa-rūpā*—dull, without action; *śakti*—energy; *sañcāriyā*—infusing; *tāre*—unto the dull material nature; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—shows; *kṛpā*—mercy.

TRANSLATION

Because prakṛti is dull and inert, it cannot actually be the cause of the material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature.

TEXT 60

কৃষ্ণশক্ত্যে প্রকৃতি হয় গৌণ কারণ।
অগ্নিশক্ত্যে লৌহ যৈছে করয়ে জারণ॥ ৬০॥

kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa

SYNONYMS

kṛṣṇa-śaktye—by the energy of Kṛṣṇa; *prakṛti*—the material nature; *haya*—becomes; *gauṇa*—indirect; *kāraṇa*—cause; *agni-śaktye*—by the energy of fire; *lauha*—iron; *yaiche*—just as; *karaye*—becomes; *jāraṇa*—powerful or red-hot.

TRANSLATION

Thus prakṛti, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

TEXT 61

অতএব কৃষ্ণ মূল-জগৎকারণ।
প্রকৃতি—কারণ যৈছে অজাগলস্তন॥ ৬১॥

ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti——kāraṇa yaiche ajā-gala-stana

SYNONYMS

ataeva—therefore; *kṛṣṇa*—Lord Kṛṣṇa; *mūla*—original; *jagat-kāraṇa*—the cause of the cosmic manifestation; *prakṛti*—material nature; *kāraṇa*—cause; *yaiche*—exactly like; *ajā-gala-stana*—nipples on the neck of a goat.

TRANSLATION

Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. Prakṛti is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of *pradhāna* or *prakṛti* as the ingredient-supplying portion and *māyā* as the causal portion, is known as *māyā-śakti.* Inert material nature is not the actual cause of the material manifestation, for Kāraṇārṇavaśāyī, Mahā-Viṣṇu, the plenary expansion of Kṛṣṇa, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The example given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Viṣṇu, who is compared to fire. Lord Viṣṇu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the material ingredients. This is more clearly explained by Śrī Kapiladeva, an incarnation of Godhead, in *Śrīmad-Bhāgavatam* (3.28.40):

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

"Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood." The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as *pradhāna* is like the flaming wood. But all of them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semina of a man, so material nature can supply the material elements after being glanced upon by Mahā-Viṣṇu. Therefore *pradhāna* cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (9.10). *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: prakṛti,* the total material energy, works under the superintendence of the Lord. The original source of the material elements is Kṛṣṇa. Therefore the attempt of the atheistic Sāṅkhya philosophers to consider material nature the source of these elements, forgetting Kṛṣṇa, is useless, like trying to get milk from the nipple-like bumps of skin hanging on the neck of a goat.

TEXT 62

মায়া-অংশে কহি তারে নিমিত্ত-কারণ।
সেহ নহে, যাতে কর্তা-হেতু— নারায়ণ ॥ ৬২ ॥

māyā-aṁśe kahi tāre nimitta-kāraṇa
seha nahe, yāte kartā-hetu——nārāyaṇa

SYNONYMS

māyā-aṁśe—to the other portion of the material nature; *kahi*—I say; *tāre*—unto her; *nimitta-kāraṇa*—immediate cause; *seha nahe*—that cannot be; *yāte*—because; *kartā-hetu*—the original cause; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

The māyā aspect of material nature is the immediate cause of the cosmic manifestation. But it also cannot be the real cause, for the original cause is Lord Nārāyaṇa.

TEXT 63

ঘটের নিমিত্ত-হেতু যৈছে কুম্ভকার।
তৈছে জগতের কর্তা—পুরুষাবতার॥ ৬৩॥

ghaṭera nimitta-hetu yaiche kumbhakāra
taiche jagatera kartā——puruṣāvatāra

SYNONYMS

ghaṭera—of the earthen pot; *nimitta-hetu*—original cause; *yaiche*—just as; *kumbhakāra*—the potter; *taiche*—similarly; *jagatera kartā*—the creator of the material world; *puruṣa-avatāra*—the *puruṣa* incarnation, or Kāraṇārṇavaśāyī Viṣṇu.

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first puruṣa incarnation [Kāraṇārṇavaśāyī Viṣṇu].

TEXT 64

কৃষ্ণ—কর্তা, মায়া তাঁর করেন সহায়।
ঘটের কারণ—চক্র-দণ্ডাদি উপায়॥ ৬৪॥

kṛṣṇa——kartā, māyā tāṅra karena sahāya
ghaṭera kāraṇa——cakra-daṇḍādi upāya

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kartā*—the creator; *māyā*—material energy; *tāṅra*—His; *karena*—does; *sahāya*—assistance; *ghaṭera kāraṇa*—the cause of the earthen pot; *cakra-daṇḍa-ādi*—the wheel, the rod, and so on; *upāya*—instruments.

TRANSLATION

Lord Kṛṣṇa is the creator, and māyā only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

TEXT 65

দূর হৈতে পুরুষ করে মায়াতে অবধান।
জীবরূপ বীর্য তাতে করেন আধান॥ ৬৫॥

dūra haite puruṣa kare māyāte avadhāna
jīva-rūpa vīrya tāte karena ādhāna

SYNONYMS

dūra haite—from a distance; *puruṣa*—the Supreme Personality of Godhead; *kare*—does; *māyāte*—unto the material energy; *avadhāna*—glancing over; *jīva-rūpa*—the living entities; *vīrya*—seed; *tāte*—in her; *karena*—does; *ādhāna*—impregnation.

TRANSLATION

The first puruṣa casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

TEXT 66

এক অঙ্গাভাসে করে মায়াতে মিলন।
মায়া হৈতে জন্মে তবে ব্রহ্মাণ্ডের গণ॥ ৬৬॥

eka aṅgābhāse kare māyāte milana
māyā haite janme tabe brahmāṇḍera gaṇa

SYNONYMS

eka—one; *aṅga-ābhāse*—bodily reflection; *kare*—does; *māyāte*—in the material energy; *milana*—mixture; *māyā*—the material energy; *haite*—from; *janme*—grows; *tabe*—then; *brahma-aṇḍera gaṇa*—the groups of universes.

TRANSLATION

The reflected rays of His body mix with māyā, and thus māyā gives birth to myriads of universes.

PURPORT

The Vedic conclusion is that the cosmic manifestation visible to the eyes of the conditioned soul is caused by the Absolute Truth, the Personality of Godhead, through the exertion of His specific energies, although in the conclusion of

atheistic deliberations this manifested cosmic exhibition is attributed to material nature. The energy of the Absolute Truth is exhibited in three ways: spiritual, material and marginal. The Absolute Truth is identical with His spiritual energy. Only when contacted by the spiritual energy can the material energy work and the temporary material manifestations thus appear active. In the conditioned state the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal energy is originally under the control of the spiritual energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of the spiritual platform, for this separates the living entity from the association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal *jīva,* or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when in contact with the spiritual energy. Originally the energy of Kṛṣṇa is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or *māyā.* Therefore, the material energy is not self-sufficient in working. Kṛṣṇa invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Kṛṣṇa consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no independent powers; whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nipple-like bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will be successful in understanding the original cause of creation by forwarding theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called *māyā,* or illusion, because in two capacities (by supplying the material elements and by

causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. When a living entity is liberated, however, from the conditional life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures (3 *x* 3 equalling 9, 9 *x* 9 thus equalling 81). Deluded by material energy, the conditioned soul, enamored by these eighty-one varieties of manifestations, wants to lord it over material energy, just as a fly wants to enjoy a fire. This illusion is the net result of the conditioned soul's forgetfulness of his eternal relationship with the Supreme Personality of Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Kṛṣṇa is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Kṛṣṇa, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. *Bhagavad-gītā* does not support this Māyāvāda theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled either by the spiritual energy or by the material energy. Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.

TEXT 67

অগণ্য, অনন্ত যত অণ্ড-সন্নিবেশ।
তত্তদ্রূপে পুরুষ করে সবাতে প্রকাশ ॥ ৬৭ ॥

agaṇya, ananta yata aṇḍa-sanniveśa
tata-rūpe puruṣa kare sabāte prakāśa

SYNONYMS

agaṇya—innumerable; *ananta*—unlimited; *yata*—all; *aṇḍa*—universes; *sanniveśa*—groups; *tata-rūpe*—in as many forms; *puruṣa*—the Lord; *kare*—does; *sabāte*—in every one of them; *prakāśa*—manifestation.

TRANSLATION

The puruṣa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

TEXT 68

পুরুষ-নাসাতে যবে বাহিরায় শ্বাস।
নিশ্বাস সহিতে হয় ব্রহ্মাণ্ড-প্রকাশ ॥ ৬৮ ॥

puruṣa-nāsāte yabe bāhirāya śvāsa
niśvāsa sahite haya brahmāṇḍa-prakāśa

SYNONYMS

puruṣa-nāsāte—in the nostrils of the Lord; *yabe*—when; *bāhirāya*—expels; *śvāsa*—breath; *niśvāsa sahite*—with that exhalation; *haya*—there is; *brahmāṇḍa-prakāśa*—manifestation of universes.

TRANSLATION

When the puruṣa exhales, the universes become manifest with each outward breath.

TEXT 69

পুনরপি শ্বাস যবে প্রবেশে অন্তরে।
শ্বাস-সহ ব্রহ্মাণ্ড পৈশে পুরুষ-শরীরে ॥ ৬৯ ॥

punarapi śvāsa yabe praveśe antare
śvāsa-saha brahmāṇḍa paiśe puruṣa-śarīre

SYNONYMS

punarapi—thereafter; *śvāsa*—breath; *yabe*—when; *praveśe*—enters; *antare*—within; *śvāsa-saha*—with that inhaled breath; *brahmāṇḍa*—universes; *paiśe*—enter; *puruṣa-śarīre*—within the body of the Lord.

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Kāraṇodakaśāyī Viṣṇu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual *karma* from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbodakaśāyī Viṣṇu. His coming in contact with *māyā* is explained in *Bhagavad-gītā* by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

TEXT 70

গবাক্ষের রন্ধ্রে যেন ত্রসরেণু চলে।
পুরুষের লোমকূপে ব্রহ্মাণ্ডের জালে॥ ৭০॥

gavākṣera randhre yena trasareṇu cale
puruṣera loma-kūpe brahmāṇḍera jāle

SYNONYMS

gavākṣera—of windows of a room; *randhre*—within the holes; *yena*—like; *trasareṇu*—six atoms together; *cale*—moves; *puruṣera*—of the Lord; *loma-kūpe*—in the holes of the hair; *brahmāṇḍera*—of universes; *jāle*—a network.

TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the puruṣa.

TEXT 71

যস্যৈকনিশ্বসিত-কালমথাবলম্ব্য
জীবন্তি লোমবিলজা জগদণ্ডনাথাঃ।
বিষ্ণুর্মহান্ স ইহ যস্য কলাবিশেষো
গোবিন্দমাদিপুরুষং তমহং ভজামি॥ ৭১॥

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilajāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

"The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion."

PURPORT

This description of the Lord's creative energy is from the *Brahma-saṁhitā* (5.48), which Lord Brahmā compiled after his personal realization. When Mahā-Viṣṇu exhales, the spiritual seeds of the universe emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire universe develops from the spiritual atoms emanating from the body of the Lord.

TEXT 72

ক্বাহং তমো-মহদহং-খ-চরাগ্নিবার্ভূ-
সংবেষ্টিতাণ্ডঘট-সপ্তবিতস্তিকায়ঃ।
ক্বেদৃগ্বিধাঽবিগণিতাণ্ডপরাণুচর্যা-
বাতাধ্বরোমবিবরস্য চ তে মহিত্বম্ ॥ ৭২ ॥

kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ
kvedṛg vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam

SYNONYMS

kva—where; *aham*—I; *tamaḥ*—material nature; *mahat*—the total material energy; *aham*—false ego; *kha*—ether; *cara*—air; *agni*—fire; *vāḥ*—water; *bhū*—earth; *saṁveṣṭita*—surrounded by; *aṇḍa-ghaṭa*—a pot-like universe; *sapta-vitasti*—seven *vitastis; kāyaḥ*—body; *kva*—where; *īdṛk*—such; *vidhā*—like; *avigaṇita*—unlimited; *aṇḍa*—universes; *parāṇu-caryā*—moving like the atomic dust; *vāta-adhva*—air holes; *roma*—of hair on the body; *vivarasya*—of the holes; *ca*—also; *te*—Your; *mahitvam*—greatness.

TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

PURPORT

When Lord Brahmā, after having stolen all Kṛṣṇa's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer (*Bhāg.* 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

TEXT 73

অংশের অংশ যেই, 'কলা' তার নাম।
গোবিন্দের প্রতিমূর্তি শ্রীবলরাম ॥ ৭৩ ॥

aṁśera aṁśa yei, 'kalā' tāra nāma
govindera prati-mūrti śrī-balarāma

SYNONYMS

aṁśera—of the part; *aṁśa*—part; *yei*—that which; *kalā*—a *kalā,* or part of the plenary portion; *tāra*—its; *nāma*—name; *govindera*—of Lord Govinda; *prati-mūrti*—counter-form; *śrī-balarāma*—Lord Balarāma.

TRANSLATION

A part of a part of a whole is called a 'kalā.' Śrī Balarāma is the counter-form of Lord Govinda.

TEXT 74

তাঁর এক স্বরূপ—শ্রীমহাসঙ্কর্ষণ।
তাঁর অংশ 'পুরুষ' হয় কলাতে গণন ॥ ৭৪ ॥

tāṅhra eka svarūpa——śrī-mahā-saṅkarṣaṇa
tāṅhra aṁśa 'puruṣa' haya kalāte gaṇana

SYNONYMS

tāṅhra—His; *eka*—one; *sva-rūpa*—manifestation; *śrī-mahā-saṅkarṣaṇa*—the great Lord Mahā-Saṅkarṣaṇa; *tāṅhra*—His; *aṁśa*—part; *puruṣa*—the Mahā-Viṣṇu incarnation; *haya*—is; *kalāte gaṇana*—counted as a *kalā*.

TRANSLATION

Balarāma's own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the puruṣa, is counted as a kalā, or a part of a plenary portion.

TEXT 75

যাঁহাকে ত' কলা কহি, তিঁহো মহাবিষ্ণু।
মহাপুরুষাবতারী তেঁহো সর্ব জিষ্ণু ॥ ৭৫ ॥

yāṅhāke ta' kalā kahi, tiṅho mahā-viṣṇu
mahā-puruṣāvatārī teṅho sarva-jiṣṇu

SYNONYMS

yāṅhāke—unto whom; *ta'*—certainly; *kalā kahi*—I say *kalā*; *tiṅho*—He; *mahā-viṣṇu*—Lord Mahā-Viṣṇu; *mahā-puruṣāvatārī*—the source of other *puruṣa* incarnations, Mahā-Viṣṇu; *teṅho*—He; *sarva*—all; *jiṣṇu*—pervading.

TRANSLATION

I say that this kalā is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other puruṣas and who is all-pervading.

TEXT 76

গর্ভোদ-ক্ষীরোদশায়ী দোঁহে 'পুরুষ' নাম।
সেই দুই, যাঁর অংশ, বিষ্ণু, বিশ্বধাম ॥ ৭৬ ॥

garbhoda-kṣīroda-śāyī doṅhe 'puruṣa' nāma
sei dui, yāṅhra aṁśa,——viṣṇu, viśva-dhāma

SYNONYMS

garbha-uda—in the ocean known as Garbhodaka within the universe; *kṣīra-uda-śāyī*—one who lies in the ocean of milk; *doṅhe*—both of Them; *puruṣa nāma*—known as *puruṣa*, Lord Viṣṇu; *sei*—those; *dui*—two; *yāṅhra aṁśa*—whose plenary portions; *viṣṇu viśva-dhāma*—Lord Viṣṇu, the abode of the total universes.

TRANSLATION

Garbhodaśāyī and Kṣīrodaśāyī are both called puruṣas. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first puruṣa, who is the abode of all the universes.

PURPORT

The symptoms of the *puruṣa* are described in *Laghu-bhāgavatāmṛta.* While describing the incarnations of the Supreme Personality of Godhead, the author has quoted from the *Viṣṇu Purāṇa* (6.8.59), where it is said: "Let me offer my respectful obeisances unto Puruṣottama, Lord Kṛṣṇa, who is always free from the contamination of the six material dualities; whose plenary expansion, Mahā-Viṣṇu, glances over matter to create the cosmic manifestation; who expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form." In summarizing this statement, Rūpa Gosvāmī has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the *puruṣa.*

TEXT 77

বিষ্ণোস্তু ত্রীণি রূপাণি পুরুষাখ্যান্যথো বিদুঃ।
একন্তু মহতঃ স্রষ্টৃ দ্বিতীয়ং ত্বণ্ডসংস্থিতম্।
তৃতীয়ং সর্বভূতস্থং তানি জ্ঞাত্বা বিমুচ্যতে ॥ ৭৭ ॥

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekaṁ tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; *tu*—certainly; *trīṇi*—three; *rūpāṇi*—forms; *puruṣa-ākhyāni*—celebrated as the *puruṣa; atho*—how; *viduḥ*—they know; *ekam*—one of them; *tu*—but; *mahataḥ sraṣṭṛ*—the creator of the total material energy; *dvitīyam*—the second; *tu*—but; *aṇḍa-saṁsthitam*—situated within the universe; *tṛtīyam*—the third; *sarva-bhūta-stham*—within the hearts of all living entities; *tāni*—these three; *jñātvā*—knowing; *vimucyate*—one becomes liberated.

TRANSLATION

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā."

PURPORT

This verse appears in the *Laghu-bhāgavatāmṛta (Pūrva-khaṇḍa,* 33), where it has been quoted from the *Sātvata Tantra.*

TEXT 78

যদ্যপি কহিয়ে তাঁরে কৃষ্ণের 'কলা' করি।
মৎস্য-কূর্মাদ্যবতারের তিঁহো অবতারী ॥ ৭৮ ॥

yadyapi kahiye tāṅre kṛṣṇera 'kalā' kari
matsya-kūrmādy-avatārera tiṅho avatārī

SYNONYMS

yadyapi—although; *kahiye*—I say; *tāṅre*—to Him; *kṛṣṇera*—of Lord Kṛṣṇa; *kalā*—part of the part; *kari*—making; *matsya*—the fish incarnation; *kūrma-ādi*—the tortoise incarnation and others; *avatārera*—of all these incarnations; *tiṅho*—He; *avatārī*—the original source.

TRANSLATION

Although Kṣīrodaśāyī Viṣṇu is called a "kalā" of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations.

TEXT 79

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্তু ভগবান্ স্বয়ম্।
ইন্দ্রারি-ব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে ॥ ৭৯ ॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—all these; *ca*—also; *aṁśa-kalāḥ*—part or part of the part; *puṁsaḥ*—of the Supreme Person; *kṛṣṇaḥ tu*—but Lord Kṛṣṇa; *bhagavān*—the original Personality of Godhead; *svayam*—Himself; *indra-ari*—the demons; *vyākulam*—disturbed; *lokam*—all the planets; *mṛḍayanti*—makes them happy; *yuge yuge*—in different millenniums.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This quotation is from *Śrīmad-Bhāgavatam* (1.3.28).

TEXT 80

সেই পুরুষ সৃষ্টি-স্থিতি-প্রলয়ের কর্তা।
নানা অবতার করে, জগতের ভর্তা ॥ ৮০ ॥

sei puruṣa sṛṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bhartā

SYNONYMS

sei—that; *puruṣa*—the Personality of Godhead; *sṛṣṭi-sthiti-pralayera*—of creation, maintenance and annihilation; *kartā*—creator; *nānā*—various; *avatāra*—incarnations; *kare*—makes; *jagatera*—of the material world; *bhartā*—maintainer.

TRANSLATION

That puruṣa [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

TEXT 81

সৃষ্ট্যাদি-নিমিত্তে যেই অংশের অবধান।
সেই ত' অংশেরে কহি 'অবতার' নাম ॥ ৮১ ॥

sṛṣṭy-ādi-nimitte yei aṁśera avadhāna
sei ta' aṁśere kahi 'avatāra' nāma

SYNONYMS

sṛṣṭi-ādi-nimitte—for the cause of creation, maintenance and annihilation; *yei*—which; *aṁśera avadhāna*—manifestation of the part; *sei ta'*—that certainly; *aṁśere kahi*—I speak about that plenary expansion; *avatāra nāma*—by the name "incarnation."

TRANSLATION

That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

TEXT 82

আদ্যাবতার, মহাপুরুষ, ভগবান্।
সর্ব-অবতার-বীজ, সর্বাশ্রয়-ধাম ॥ ৮২ ॥

ādyāvatāra, mahā-puruṣa, bhagavān
sarva-avatāra-bīja, sarvāśraya-dhāma

SYNONYMS

ādya-avatāra—the original incarnation; *mahā-puruṣa*—Lord Mahā-Viṣṇu; *bhagavān*—the Personality of Godhead; *sarva-avatāra-bīja*—the seed of all different kinds of incarnations; *sarva-āśraya-dhāma*—the shelter of everything.

TRANSLATION

That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

TEXT 83

আদ্যোঽবতারঃ পুরুষঃ পরস্য
কালঃ স্বভাবঃ সদসন্মনশ্চ ।
দ্রব্যং বিকারো গুণ ইন্দ্রিয়াণি
বিরাট্ স্বরাট্ স্থাস্নু চরিষ্ণু ভূম্নঃ ॥ ৮৩ ॥

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ avatāraḥ—original incarnation; *puruṣaḥ*—the Lord; *parasya*—of the Supreme; *kālaḥ*—time; *svabhāvaḥ*—nature; *sat-asat*—cause and effect; *manaḥ ca*—as well as the mind; *dravyam*—the five elements; *vikāraḥ*—transformation or the false ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the universal form; *svarāṭ*—complete independence; *sthāsnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

"The puruṣa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakṛti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

PURPORT

Describing the incarnations and their symptoms, the *Laghu-bhāgavatāmṛta* has stated that when Lord Kṛṣṇa descends to conduct the creative affairs of the material manifestation, He is an *avatāra*, or incarnation. The two categories of *avatāras* are empowered devotees and *tad-ekātma-rūpa* (the Lord Himself). An example of

tad-ekātma-rūpa is Śeṣa, and an example of a devotee is Vasudeva, the father of Lord Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come to execute a specific function. The plenary portion of the Lord through whom Lord Kṛṣṇa executes such actions is called Mahā-Viṣṇu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the *bhāgavata* school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme *puruṣa,* Mahā-Viṣṇu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the example of many flames lit from one flame, all these plenary expansions and incarnations are as good as Viṣṇu Himself; nevertheless, because of their activities in controlling *māyā,* sometimes they are known as *māyika,* or having a relationship with *māyā.* This is a verse from *Śrīmad-Bhāgavatam* (2.6.42).

TEXT 84

জগৃহে পৌরুষং রূপং ভগবান্মহদাদিভিঃ।
সম্ভূতং ষোড়শকলমাদৌ লোকসিসৃক্ষয়া ॥ ৮৪ ॥

jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jagṛhe—accepted; *pauruṣam*—the *puruṣa* incarnation; *rūpam*—the form; *bhagavān*—the Supreme Personality of Godhead; *mahat-ādibhiḥ*—by the total material energy, etc.; *sambhūtam*—created; *ṣoḍaśa*—sixteen; *kalam*—energies; *ādau*—originally; *loka*—the material worlds; *sisṛkṣayā*—with the desire to create.

TRANSLATION

"In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.3.1). The commentary of Madhva on *Śrīmad-Bhāgavatam* mentions that the following sixteen spiritual energies are present in the spiritual world: (1) *śrī*, (2) *bhū*, (3) *līlā*, (4) *kānti*, (5) *kīrti*, (6) *tuṣṭi*, (7) *gīḥ*, (8) *puṣṭi*, (9) *satyā*, (10) *jñānājñānā*, (11) *jayā utkarṣiṇī*, (12) *vimalā*, (13) *yogamāyā*, (14) *prahvī*, (15) *īśānā* and (16) *anugrahā*. In his commentary on the *Laghu-bhāgavatāmṛta*, Śrī Baladeva Vidyābhūṣaṇa has said that the above energies are also known by nine names: (1)*vimalā*, (2) *utkarṣiṇī*, (3) *jñānā*, (4) *kriyā*, (5) *yogā*, (6) *prahvī*, (7) *satyā*, (8) *īśānā* and (9) *anugrahā*. In the *Bhagavat-sandarbha* of Śrīla Jīva Gosvāmī (verse 117) they are described as *śrī, puṣṭi, gīḥ, kānti, kīrti, tuṣṭi, ilā, jayā, vidyāvidyā, māyā, samvit, sandhinī, hlādinī, bhakti, mūrti, vimalā, yogā, prahvī, īśānā, anugrahā*, etc. All these energies act in different spheres of the Lord's supremacy.

TEXT 85

যদ্যপি সর্বাশ্রয় তিঁহো, তাঁহাতে সংসার।
অন্তরাত্মা-রূপে তিঁহো জগৎ-আধার ॥ ৮৫ ॥

yadyapi sarvāśraya tiṅho, tāṅhāte saṁsāra
antarātmā-rūpe tiṅho jagat-ādhāra

SYNONYMS

yadyapi—although; *sarva-āśraya*—the shelter of everything; *tiṅho*—He (the Lord); *tāṅhāte*—in Him; *saṁsāra*—the material creation; *antaḥ-ātmā-rūpe*—in the form of the Supersoul; *tiṅho*—He; *jagat-ādhāra*—the support of the whole creation.

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

TEXT 86

প্রকৃতি-সহিতে তাঁর উভয় সম্বন্ধ।
তথাপি প্রকৃতি-সহ নাহি স্পর্শগন্ধ ॥ ৮৬ ॥

prakṛti-sahite tāṅra ubhaya sambandha
tathāpi prakṛti-saha nāhi sparśa-gandha

SYNONYMS

prakṛti-sahite—with the material energy; *tāṅra*—His; *ubhaya sambandha*—both relationships; *tathāpi*—still; *prakṛti-saha*—with the material nature; *nāhi*—there is not; *sparśa-gandha*—even the slightest contact.

TRANSLATION

Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

PURPORT

In the *Laghu-bhāgavatāmṛta,* Śrīla Rūpa Gosvāmī, commenting upon the Lord's transcendental position beyond the material qualities, says that Viṣṇu, as the controller and superintendent of material nature, has a connection with the material qualities. That connection is called *"yoga."* However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Viṣṇu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Viṣṇu always retain their supremacy; they are never connected with the material qualities. One may argue that Mahā-Viṣṇu cannot have any connection with the material qualities, because if He were so connected, *Śrīmad-Bhāgavatam* would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word *guṇa* means "regulation." Lord Viṣṇu, Lord Brahmā and Lord Śiva are situated within this universe as the directors of the three modes, and their connection with the modes is known as *yoga.* This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Viṣṇu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Viṣṇu.

TEXT 87

এতদীশনমীশস্য প্রকৃতিস্থোঽপি তদ্‌গুণৈঃ।
ন যুজ্যতে সদাত্মস্থৈর্যথা বুদ্ধিস্তদাশ্রয়া ॥ ৮৭ ॥

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat—this is; *īśanam*—opulence; *īśasya*—of the Lord; *prakṛti-sthaḥ*—within this material world; *api*—although; *tat-guṇaiḥ*—by the material qualities; *na yujyate*—never affected; *sadā*—always; *ātma-sthaiḥ*—situated in His own energy; *yathā*—as also; *buddhiḥ*—intelligence; *tat*—His; *āśrayā*—devotees.

TRANSLATION

"This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.11.38).

TEXT 88

এই মত গীতাতেহ পুনঃ পুনঃ কয়।
সর্বদা ঈশ্বর-তত্ত্ব অচিন্ত্যশক্তি হয়॥ ৮৮॥

ei mata gītāteha punaḥ punaḥ kaya
sarvadā īśvara-tattva acintya-śakti haya

SYNONYMS

ei mata—in this way; *gītāteha*—in *Bhagavad-gītā; punaḥ punaḥ*—again and again; *kaya*—it is said; *sarvadā*—always; *īśvara-tattva*—the truth of the Absolute Truth; *acintya-śakti haya*—is inconceivable.

TRANSLATION

Thus Bhagavad-gītā also states again and again that the Absolute Truth always possesses inconceivable power.

TEXT 89

আমি ত' জগতে বসি, জগৎ আমাতে।
না আমি জগতে বসি, না আমা জগতে॥ ৮৯॥

āmi ta' jagate vasi, jagat āmāte
nā āmi jagate vasi, nā āmā jagate

SYNONYMS

āmi—I; *ta'*—certainly; *jagate*—in the material world; *vasi* —situated; *jagat*—the whole material creation; *āmāte*—in Me; *nā*—not; *āmi*—I; *jagate*—within the material world; *vasi* —situated; *nā*—nor; *āmā*—on Me; *jagate*—the material world.

TRANSLATION

"I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest on Me in truth.

PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or *māyā,* cannot be a feature of the Supreme Personality of Godhead. When He descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Viṣṇu, the Supreme Personality of Godhead, in spite of His connection with material nature, cannot be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

TEXT 90

অচিন্ত্য ঐশ্বর্য এই জানিহ আমার।
এই ত' গীতার অর্থ কৈল পরচার ॥ ৯০ ॥

acintya aiśvarya ei jāniha āmāra
ei ta' gītāra artha kaila paracāra

SYNONYMS

acintya—inconceivable; *aiśvarya*—opulence; *ei*—this; *jāniha*—you must know; *āmāra*—of Me; *ei ta'*—this; *gītāra artha*—the meaning of *Bhagavad-gītā; kaila paracāra* —Lord Kṛṣṇa propagated.

TRANSLATION

"O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Kṛṣṇa in Bhagavad-gītā.

TEXT 91

সেই ত' পুরুষ যাঁর 'অংশ' ধরে নাম।
চৈতন্যের সঙ্গে সেই নিত্যানন্দ-রাম ॥ ৯১ ॥

sei ta' puruṣa yāṅhra 'aṁśa' dhare nāma
caitanyera saṅge sei nityānanda-rāma

SYNONYMS

sei ta'—that; *puruṣa*—Supreme Person; *yāṅhra*—of whom; *aṁśa*—as part; *dhare nāma*—is known; *caitanyera saṅge*—with Śrī Caitanya Mahāprabhu; *sei*—that; *nityānanda-rāma*—Lord Nityānanda or Balarāma.

TRANSLATION

That Mahā-puruṣa [Kāraṇodakaśāyī Viṣṇu] is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

TEXT 92

এই ত' নবম শ্লোকের অর্থ-বিবরণ।
দশম শ্লোকের অর্থ শুন দিয়া মন॥ ৯২॥

ei ta' navama ślokera artha-vivaraṇa
daśama ślokera artha śuna diyā mana

SYNONYMS

ei ta'—thus; *navama ślokera*—of the ninth verse; *artha-vivaraṇa*—description of the meaning; *daśama ślokera*—of the tenth verse; *artha*—meaning; *śuna*—hear; *diyā mana*—with attention.

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

TEXT 93

যস্যাংশাংশঃ শ্রীল-গর্ভোদশায়ী
যন্নাভ্যব্জং লোকসংঘাতনালম্।
লোকস্রষ্টুঃ সূতিকাধাম ধাতু-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে॥ ৯৩॥

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *aṁśa-aṁśaḥ*—portion of a plenary portion; *śrīla-garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu; *yat*—of whom; *nābhi-abjam*—the navel lotus; *loka-saṅghāta*

—of the multitude of planets; *nālam*—having a stem that is the resting place; *loka-sraṣṭuḥ*—of Lord Brahmā, creator of the planets; *sūtikā-dhāma*—the birthplace; *dhātuḥ*—of the creator; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityañanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the *Mahābhārata, Śānti-parva,* it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahmā. Thus Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu are identical plenary expansions of Pradyumna, the original Deity of Brahmā, who is born from the lotus flower. It is Pradyumna who gives Brahmā direction for cosmic management. A full description of Brahmā's birth is given in *Śrīmad-Bhāgavatam* (3.8.15-16).

Describing the features of the three *puruṣas,* the *Laghu-bhāgavatāmṛta* says that Garbhodakaśāyī Viṣṇu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, including the demigods. In the *Sātvata Tantra* it is said that the third *puruṣa* incarnation, Kṣīrodakaśāyī Viṣṇu, is situated as the Supersoul in everyone's heart. This Kṣīrodakaśāyī Viṣṇu is an expansion of Garbhodakaśāyī Viṣṇu for pastimes.

TEXT 94

সেই ত' পুরুষ অনন্তব্রহ্মাণ্ড সৃজিয়া।
সব অণ্ডে প্রবেশিলা বহু-মূর্তি হঞা॥ ৯৪॥

sei ta' puruṣa ananta-brahmāṇḍa sṛjiyā
saba aṇḍe praveśilā bahu-mūrti hañā

SYNONYMS

sei—that; *ta'*—certainly; *puruṣa*—incarnation; *ananta-brahmāṇḍa*—innumerable universes; *sṛjiyā*—creating; *saba*—all; *aṇḍe*—in the egg-like universes; *praveśilā*—entered; *bahu-mūrti hañā*—taking multifarious forms.

TRANSLATION

After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Śrī Garbhodakaśāyī.

TEXT 95

ভিতরে প্রবেশি' দেখে সব অন্ধকার।
রহিতে নাহিক স্থান করিল বিচার ॥ ৯৫ ॥

bhitare praveśi' dekhe saba andhakāra
rahite nāhika sthāna karila vicāra

SYNONYMS

bhitare—within the universe; *praveśi'*—entering; *dekhe*—He sees; *saba*—all; *andhakāra*—darkness; *rahite*—to stay; *nāhika*—there is not; *sthāna*—place; *karila vicāra*—considered.

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

TEXT 96

নিজাঙ্গ-স্বেদজল করিল সৃজন।
সেই জলে কৈল অর্ধ-ব্রহ্মাণ্ড ভরণ ॥ ৯৬ ॥

nijāṅga——sveda-jala karila sṛjana
sei jale kaila ardha-brahmāṇḍa bharaṇa

SYNONYMS

nija-aṅga—of His own body; *sveda-jala*—water from perspiration; *karila*—did; *sṛjana*—creation; *sei jale*—with that water; *kaila*—did; *ardha-brahmāṇḍa*—half of the universe; *bharaṇa*—filling.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

TEXT 97

ব্রহ্মাণ্ড-প্রমাণ পঞ্চাশৎকোটি-যোজন।
আয়াম, বিস্তার, দুই হয় এক সম ॥ ৯৭ ॥

brahmāṇḍa-pramāṇa pañcāśat-koṭi-yojana
āyāma, vistāra, dui haya eka sama

SYNONYMS

brahmāṇḍa-pramāṇa—measurement of the universe; *pañcāśat*—fifty; *koṭi*—ten millions; *yojana*—lengths of eight miles; *āyāma*—length; *vistāra*—breadth; *dui*—both of them; *haya*—are; *eka sama*—one and the same.

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

TEXT 98

জলে ভরি' অর্ধ তাঁহা কৈল নিজ-বাস।
আর অর্ধে কৈল চৌদ্দভুবন প্রকাশ ॥ ৯৮ ॥

jale bhari' ardha tāṅhā kaila nija-vāsa
āra ardhe kaila caudda-bhuvana prakāśa

SYNONYMS

jale—with water; *bhari'*—filling; *ardha*—half; *tāṅhā*—there; *kaila*—made; *nija-vāsa*—own residence; *āra*—other; *ardhe*—in the half; *kaila*—did; *caudda-bhuvana*—fourteen worlds; *prakāśa*—manifestation.

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in *Śrīmad-Bhāgavatam*, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhuvaḥ, (3) Svaḥ, (4) Mahaḥ, (5) Jana, (6) Tapaḥ and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala. The lower planets, as a whole, are called Pātāla. Among the upper planetary systems, Bhū, Bhuvaḥ and Svaḥ constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

TEXT 99

তাঁহাই প্রকট কৈল বৈকুণ্ঠ নিজ-ধাম।
শেষ-শয়ন-জলে করিল বিশ্রাম ॥ ৯৯ ॥

tāṅhāi prakaṭa kaila vaikuṇṭha nija-dhāma
śeṣa-śayana-jale karila viśrāma

SYNONYMS

tāṅhāi—there; *prakaṭa*—manifestation; *kaila*—did; *vaikuṇṭha*—the spiritual world; *nija-dhāma*—His own abode; *śeṣa*—of Lord Śeṣa; *śayana*—on the bed; *jale*—on the water; *karila*—did; *viśrāma*—rest.

TRANSLATION

There He manifested Vaikuṇṭha as His own abode and rested in the waters on the bed of Lord Śeṣa.

TEXTS 100-101

অনন্ত-শয্যাতে তাঁহা করিল শয়ন।
সহস্র মস্তক তাঁর সহস্র বদন ॥ ১০০ ॥
সহস্র-চরণ-হস্ত, সহস্র-নয়ন।
সর্ব-অবতার-বীজ, জগৎ-কারণ ॥ ১০১ ॥

ananta-śayyāte tāṅhā karila śayana
sahasra mastaka tāhra sahasra vadana

sahasra-caraṇa-hasta, sahasra-nayana
sarva-avatāra-bīja, jagat-kāraṇa

SYNONYMS

ananta-śayyāte—on Lord Ananta as a bed; *tāṅhā*—there; *karila śayana*—lay down; *sahasra*—thousands; *mastaka*—heads; *tāṅra*—His; *sahasra vadana*—thousands of faces; *sahasra*—thousands; *caraṇa*—legs; *hasta*—hands; *sahasra-nayana*—thousands of eyes; *sarva-avatāra-bīja*—the seed of all incarnations; *jagat-kāraṇa*—the cause of the material world.

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakaśāyī Viṣṇu, the Lord lies on the Śeṣa plenary expansion of Viṣṇu, who is described in the *Śrīmad-Bhāgavatam* and in the four *Vedas* as follows:

sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmiṁ viśvato vṛtvātyatiṣṭhad daśāṅgulam

"The Viṣṇu form called Ananta-śayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world."

TEXT 102

তাঁর নাভিপদ্ম হৈতে উঠিল এক পদ্ম।
সেই পদ্মে হৈল ব্রহ্মার জন্ম-সদ্ম ॥ ১০২ ॥

tāṅra nābhi-padma haite uṭhila eka padma
sei padme haila brahmāra janma-sadma

SYNONYMS

tāṅra—His; *nābhi-padma*—lotus navel; *haite*—from; *uṭhila*—grew; *eka*—one; *padma*—lotus flower; *sei padme*—on that lotus; *haila*—there was; *brahmāra*—of Lord Brahmā; *janma-sadma*—the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā.

TEXT 103

সেই পদ্মনালে হৈল চৌদ্দভুবন।
তেঁহো ব্রহ্মা হঞা সৃষ্টি করিল সৃজন ॥ ১০৩ ॥

sei padma-nāle haila caudda-bhuvana
teṅho brahmā hañā sṛṣṭi karila sṛjana

SYNONYMS

sei padma-nāle—within the stem of that lotus flower; *haila*—were; *caudda-bhuvana*—the fourteen worlds; *teṅho*—He Himself; *brahmā hañā*—appearing as Brahmā; *sṛṣṭi*—the creation; *karila sṛjana*—created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

TEXT 104

বিষ্ণুরূপ হঞা করে জগৎ পালনে।
গুণাতীত-বিষ্ণু স্পর্শ নাহি মায়া-গুণে ॥ ১০৪ ॥

viṣṇu-rūpa hañā kare jagat pālane
guṇātīta-viṣṇu sparśa nāhi māyā-guṇe

SYNONYMS

viṣṇu-rūpa—the form of Lord Viṣṇu; *hañā*—becoming; *kare*—does; *jagat pālane*—maintenance of the material world; *guṇa-atīta*—beyond the material qualities; *viṣṇu*—Lord Viṣṇu; *sparśa*—touch; *nāhi*—not; *māyā-guṇe*—in the material qualities.

TRANSLATION

And as Lord Viṣṇu He maintains the entire world. Lord Viṣṇu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Śrī Baladeva Vidyābhūṣaṇa says that although Viṣṇu is the predominating Deity of the quality of goodness in the material world, He is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all living entities can derive all good fortune from the Lord simply by His will. In the *Vāmana Purāṇa* it is said that the same Viṣṇu expands Himself as Brahmā and Śiva to direct the different qualities.

Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣīrodakaśāyī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said:

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahmā, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature." (*Bhāg.* 10.88.5) One can attain freedom from the contamination of material nature by worshiping Viṣṇu, and therefore He is called Sattvatanu, as described above.

TEXT 105

রুদ্ররূপ ধরি' করে জগৎ সংহার।
সৃষ্টি-স্থিতি-প্রলয়—ইচ্ছায় যাঁহার ॥ ১০৫ ॥

rudra-rūpa dhari' kare jagat saṁhāra
sṛṣṭi-sthiti-pralaya——icchāya yāṅhāra

SYNONYMS

rudra-rūpa—the form of Lord Śiva; *dhari'*—accepting; *kare*—does; *jagat saṁhāra*—annihilation of the material world; *sṛṣṭi-sthiti-pralaya*—creation, maintenance and annihilation; *icchāya*—by the will; *yāṁhāra*—of whom.

TRANSLATION

Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

PURPORT

Maheśvara, or Lord Śiva, is not an ordinary living being, nor is he equal to Lord Viṣṇu. Effectively comparing Lord Viṣṇu and Lord Śiva, the *Brahma-saṁhitā* says that Viṣṇu is like milk, whereas Śiva is like curd. Curd is nothing like milk, but nevertheless it is milk also.

TEXT 106

হিরণ্যগর্ভ, অন্তর্যামী, জগৎ-কারণ।
যাঁর অংশ করি' করে বিরাট-কল্পন॥ ১০৬॥

hiraṇya-garbha, antaryāmī, jagat-kāraṇa
yāṁra aṁśa kari' kare virāṭa-kalpana

SYNONYMS

hiraṇya-garbha—of the name Hiraṇyagarbha; *antaryāmī*—the Supersoul; *jagat-kāraṇa*—the cause of the material world; *yāṁra aṁśa kari'*—taking as His expansion; *kare*—does; *virāṭa-kalpana*—conception of the universal form.

TRANSLATION

He is the Supersoul, Hiraṇyagarbha, the cause of the material world. The universal form is conceived as His expansion.

TEXT 107

হেন নারায়ণ,—যাঁর অংশের অংশ।
সেই প্রভু নিত্যানন্দ – সর্ব-অবতংস॥ ১০৭॥

hena nārāyaṇa,——yāṁra aṁśera aṁśa
sei prabhu nityānanda——sarva-avataṁsa

SYNONYMS

hena—such; *nārāyaṇa*—Lord Nārāyaṇa; *yāṅra*—of whom; *aṁśera*—of the plenary part; *aṁśa*—a part; *sei*—that; *prabhu*—the Lord; *nityānanda*—of the name Nityānanda; *sarva-avataṁsa*—the source of all incarnations.

TRANSLATION

That Lord Nārāyaṇa is a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

TEXT 108

দশম শ্লোকের অর্থ কৈল বিবরণ।
একাদশ শ্লোকের অর্থ শুন দিয়া মন ॥ ১০৮ ॥

daśama ślokera artha kaila vivaraṇa
ekādaśa ślokera artha śuna diyā mana

SYNONYMS

daśama—tenth; *ślokera*—of the verse; *artha*—meaning; *kaila*—have done; *vivaraṇa*—description; *ekādaśa*—eleventh; *ślokera*—of the verse; *artha*—meaning; *śuna*—please hear; *diyā mana*—with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

TEXT 109

যস্যাংশাংশাংশঃ পরা[illegible]খিলানাং
পোষ্টা বিষ্ণুর্ভাতি দুগ্ধাব্ধিশায়ী।
ক্ষৌণীভর্তা যৎকলা সোঽপ্যনন্ত-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১০৯ ॥

yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *aṁśa-aṁśa-aṁśaḥ*—a portion of a portion of a plenary portion; *para-ātmā*—the Supersoul; *akhilānām*—of all living entities; *poṣṭā*—the maintainer;

viṣṇuḥ—Viṣṇu; *bhāti*—appears; *dugdha-abdhi-śāyī*—Kṣîrodakaśāyî Viṣṇu; *kṣauṇī-bhartā*—upholder of the earth; *yat*—whose; *kalā*—portion of a portion; *saḥ*—He; *api*—certainly; *anantaḥ*—Śeṣa Nāga; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrî Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣîrodakaśāyî Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 110

নারায়ণের নাভিনাল-মধ্যেতে ধরণী ।
ধরণীর মধ্যে সপ্ত সমুদ্র যে গণি ॥ ১১০ ॥

nārāyaṇera nābhi-nāla-madhyete dharaṇî
dharaṇîra madhye sapta samudra ye gaṇi

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *nābhi-nāla*—the stem from the navel; *madhyete*—within; *dharaṇî*—the material planets; *dharaṇîra madhye*—among the material planets; *sapta*—seven; *samudra*—oceans; *ye gaṇi*—they count.

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

TEXT 111

তাঁহা ক্ষীরোদধি-মধ্যে 'শ্বেতদ্বীপ' নাম ।
পালয়িতা বিষ্ণু,—তাঁর সেই নিজ ধাম ॥ ১১১ ॥

tāṅhā kṣîrodadhi-madhye 'śvetadvîpa' nāma
pālayitā viṣṇu,——tāṅhra sei nija dhāma

SYNONYMS

tāṅhā—within that; *kṣîra-udadhi-madhye*—in part of the ocean known as the ocean of milk; *śveta-dvîpa nāma*—the island named Śvetadvîpa; *pālayitā viṣṇu*—the

maintainer; Lord Viṣṇu; *tāṅra*—of Him; *sei*—that; *nija dhāma*—own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu.

PURPORT

In the *Siddhānta-śiromaṇi*, an astrological text, the different oceans are described as follows: (1) the ocean of salt, (2) the ocean of milk, (3) the ocean of curd, (4) the ocean of clarified butter, (5) the ocean of sugar cane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt is the ocean of milk, where Lord Kṣirodakaśayī Viṣṇu resides. He is worshiped there by demigods like Brahmā.

TEXT 112

সকল জীবের তিঁহো হয়ে অন্তর্যামী ।
জগৎ-পালক তিঁহো জগতের স্বামী ॥ ১১২ ॥

sakala jīvera tiṅho haye antaryāmī
jagat-pālaka tiṅho jagatera svāmī

SYNONYMS

sakala—all; *jīvera*—of the living entities; *tiṅho*—He; *haye*—is; *antaryāmī*—the Supersoul; *jagat-pālaka*—the maintainer of the material world; *tiṅho*—He; *jagatera svāmī*—the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The *Laghu-bhāgavatāmṛta* gives the following description of the Viṣṇuloka within this universe, quoted from the *Viṣṇu-dharmottara:* "Above Rudraloka, the planet of Lord Śiva, is the planet called Viṣṇuloka, 400,000 miles in circumference, which is inaccessible for any mortal living being. Above that Viṣṇuloka and east of the Sumeru Hill is a golden island called Mahā-Viṣṇuloka in the ocean of salt. Lord Brahmā and other demigods sometimes go there to meet Lord Viṣṇu. Lord Viṣṇu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Śeṣa Nāga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort, Lakṣmījī, on a throne of Śeṣa. That feature of Viṣṇu also enjoys sleeping during the four months of the rainy season. The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendentally

beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort." There are references to Śvetadvīpa in the *Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, Mahābhārata* and *Padma Purāṇa,* and there is the following reference in the *Śrīmad-Bhāgavatam* (11.15.18).

śveta-dvīpa-patau cittaṁ
śuddhe dharma-maye mayi
dhārayaṁ chvetatāṁ yāti
ṣaḍ-ūrmi-rahito naraḥ

"My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original transcendental form."

TEXT 113

যুগ-মন্বন্তরে ধরি' নানা অবতার।
ধর্ম সংস্থাপন করে, অধর্ম সংহার॥ ১১৩॥

yuga-manvantare dhari' nānā avatāra
dharma saṁsthāpana kare, adharma saṁhāra

SYNONYMS

yuga-manvantare—in the ages of millenniums of Manu; *dhari'*—accepting; *nānā*—various; *avatāra*—incarnations; *dharma saṁsthāpana kare*—establishes the principles of religion; *adharma saṁhāra*—vanquishing irreligious principles.

TRANSLATION

In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion.

PURPORT

Lord Viṣṇu, who lies in the ocean of milk, incarnates Himself in various forms to maintain the laws of the cosmos and annihilate the causes of disturbance. Such incarnations are visible in every *manvantara* (i.e., in the course of the reign of each Manu, who lives for 71 *x* 4,300,000 years). Fourteen such Manus take their birth and die, to yield a place for the next, during one day of Brahmā.

TEXT 114

দেবগণে না পায় যাঁহার দরশন।
ক্ষীরোদকতীরে যাই' করেন স্তবন॥ ১১৪॥

deva-gaṇe nā pāya yāṅhāra daraśana
kṣīrodaka-tīre yāi' karena stavana

SYNONYMS

deva-gaṇe—the demigods; *nā*—not; *pāya*—get; *yāṅhāra*—whose; *daraśana*—sight; *kṣīra-udaka-tīre*—on the bank of the ocean of milk; *yāi'*—go; *karena stavana*—offer prayers.

TRANSLATION

Unable to see Him, the demigods go to the bank of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Viṣṇu in Śvetadvīpa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

TEXT 115

তবে অবতরি' করে জগৎ পালন।
অনন্ত বৈভব তাঁর নাহিক গণন॥ ১১৫॥

tabe avatari' kare jagat pālana
ananta vaibhava tāṅhra nāhika gaṇana

SYNONYMS

tabe—at that time; *avatari'*—descending; *kare*—does; *jagat pālana*—maintenance of the material world; *ananta*—unlimited; *vaibhava*—the opulences; *tāṅhra*—of Him; *nāhika*—there is not; *gaṇana*—counting.

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot be counted.

TEXT 116

সেই বিষ্ণু হয় যাঁর অংশাংশের অংশ।
সেই প্রভু নিত্যানন্দ—সর্ব-অবতংস॥ ১১৬॥

sei viṣṇu haya yāṅhra aṁśāṁśera aṁśa
sei prabhu nityānanda—sarva-avataṁsa

SYNONYMS

sei—that; *viṣṇu*—Lord Viṣṇu; *haya*—is; *yāṅhra*—whose; *aṁśa-aṁśera*—of the part of the plenary part; *aṁśa*—part; *sei*—that; *prabhu*—Lord; *nityānanda*—Nityānanda; *sarva-avataṁsa*—the source of all incarnations.

TRANSLATION

That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations.

PURPORT

The Lord of Śvetadvîpa has immense potency for creation and destruction. Śrî Nityānanda Prabhu, being Baladeva Himself, the original form of Saṅkarṣaṇa, is the original form of the Lord of Śvetadvîpa.

TEXT 117

সেই বিষ্ণু 'শেষ'-রূপে ধরেন ধরণী।
কাঁহা আছে মহী, শিরে, হেন নাহি জানি॥ ১১৭॥

sei viṣṇu 'śesa'-rūpe dharena dharaṇī
kāṅhā āche mahī, śire, hena nāhi jāni

SYNONYMS

sei—that; *viṣṇu*—Lord Viṣṇu; *śeṣa-rūpe*—in form of Lord Śeṣa; *dharena*—carries; *dharaṇī*—the planets; *kāṅhā*—where; *āche*—are; *mahī*—the planets; *śire*—on the head; *hena nāhi jāni*—I cannot understand.

TRANSLATION

That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

TEXT 118

সহস্র বিস্তীর্ণ যাঁর ফণার মণ্ডল।
সূর্য জিনি' মণিগণ করে ঝলমল॥ ১১৮॥

sahasra vistīrṇa yāṅhra phaṇāra maṇḍala
sūrya jini' maṇi-gaṇa kare jhala-mala

SYNONYMS

sahasra—thousands; *vistīrṇa*—spread; *yāṅhra*—whose; *phaṇāra*—of the hoods; *maṇḍala*—group; *sūrya*—the sun; *jini'*—conquering; *maṇi-gaṇa*—jewels; *kare*—do; *jhala-mala*—glittering.

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

TEXT 119

পঞ্চাশৎকোটি-যোজন পৃথিবী-বিস্তার ।
যাঁর একফণে রহে সর্ষপ-আকার ॥ ১১৯ ॥

pañcāśat-koṭi-yojana pṛthivī-vistāra
yāṅhra eka-phaṇe rahe sarṣapa-ākāra

SYNONYMS

pañcāśat—fifty; *koṭi*—ten millions; *yojana*—eight miles; *pṛthivī*—of the universe; *vistāra*—breadth; *yāṅhra*—whose; *eka-phaṇe*—on one of the hoods; *rahe*—stays; *sarṣapa-ākāra*—like a mustard seed.

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Śvetadvīpa expands Himself as Śeṣa Nāga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Śeṣa Nāga. The scientists' law of gravity is a partial explanation of Lord Saṅkarṣaṇa's energy. The name "Saṅkarṣaṇa" has an etymological relationship to the idea of gravity. There is a reference to Śeṣa Nāga in the *Bhāgavata Purāṇa* (5.17.21), where it is said:

yam āhur asya sthiti-janma-saṁyamaṁ
tribhir vihīnaṁ yam anantam ṛṣayaḥ
na veda siddhārtham iva kvacit sthitaṁ
bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

"O my Lord, the hymns of the *Vedas* proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight." The *Bhāgavatam* further says (5.25.2):

yasyedaṁ kṣiti-maṇḍalaṁ bhagavato
'nanta-mūrteḥ sahasra-śirasa ekasminn
eva śīrṣani dhriyamāṇaṁ siddhārtha iva lakṣyate

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

TEXT 120

সেই ত' 'অনন্ত' 'শেষ'—ভক্ত-অবতার ।
ঈশ্বরের সেবা বিনা নাহি জানে আর ॥ ১২০॥

sei ta' 'ananta' 'śeṣa'——bhakta-avatāra
īśvarera sevā vinā nāhi jāne āra

SYNONYMS

sei ta'—that; *ananta*—Lord Ananta; *śeṣa*—the incarnation Śeṣa; *bhakta-avatāra*—incarnation of a devotee; *īśvarera sevā*—the service of the Lord; *vinā*—without; *nāhi*—not; *jāne*—knows; *āra*—anything else.

TRANSLATION

That Ananta-Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.

PURPORT

Śrīla Jīva Gosvāmī, in his *Kṛṣṇa-sandarbha*, has described Śeṣa Nāga as follows: "Śrī Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Saṅkarṣaṇa is the first expansion of Vāsudeva, and because He appears by His own will, He is called *svarāṭ*, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Śeṣa." In the *Skanda Purāṇa*, in the *Ayodhya-māhātmya* Chapter, the demigod Indra requested Lord Śeṣa, who was standing before him as Lakṣmaṇa, "Please go to Your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His serpentine hoods, is also present." After thus dispatching Lakṣmaṇa to the regions of Pātāla, Lord Indra returned to his abode. This quotation indicates that the Saṅkarṣaṇa of the quadruple form descends with Lord Rāma as Lakṣmaṇa. When Lord Rāma disappears, Śeṣa again separates Himself from the personality of Lakṣmaṇa. Śeṣa then returns to His own abode in the Pātāla regions, and Lakṣmaṇa returns to His abode in Vaikuṇṭha.

The *Laghu-bhāgavatāmṛta* gives the following description: "The Saṅkarṣaṇa of the second group of quadruple forms appears as Rāma, taking with Him Śeṣa, who bears the global spheres. There are two features of Śeṣa. One is the bearer of the globes, and the other is the bedstead servitor. The Śeṣa who bears the globes is a potent incarnation of Saṅkarṣaṇa, and therefore He is sometimes also called Saṅkarṣaṇa. The bedstead feature of Śeṣa always presents himself as an eternal servitor of the Lord."

TEXT 121

সহস্র-বদনে করে কৃষ্ণগুণ গান ।
নিরবধি গুণ গা'ন, অন্ত নাহি পা'ন ॥ ১২১ ॥

sahasra-vadane kare kṛṣṇa-guṇa gāna
niravadhi guṇa gā'na, anta nāhi pā'na

SYNONYMS

sahasra-vadane—in thousands of mouths; *kare*—does; *kṛṣṇa-guṇa gāna*—chanting of the holy attributes of Kṛṣṇa; *niravadhi*—continuously; *guṇa gā'na*—chanting of the transcendental qualities; *anta nāhi pā'na*—does not reach the end.

TRANSLATION

With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord.

TEXT 122

সনকাদি ভাগবত শুনে যাঁর মুখে।
ভগবানের গুণ কহে, ভাসে প্রেমসুখে॥ ১২২॥

sanakādi bhāgavata śune yāṅhra mukhe
bhagavānera guṇa kahe, bhāse prema-sukhe

SYNONYMS

sanaka-ādi—the great sages headed by Sanaka, Sananda, etc.; *bhāgavata*—*Śrīmad-Bhāgavatam*; *śune*—hear; *yāṅhra mukhe*—from whose mouth; *bhagavānera*—of the Personality of Godhead; *guṇa*—attributes; *kahe*—say; *bhāse*—float; *prema-sukhe*—in the transcendental bliss of love of Godhead.

TRANSLATION

The four Kumāras hear Śrīmad-Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

TEXT 123

ছত্র, পাদুকা, শয্যা, উপাধান, বসন।
আরাম, আবাস, যজ্ঞসূত্র, সিংহাসন॥ ১২৩॥

chatra, pādukā, śayyā, upādhāna, vasana
ārāma, āvāsa, yajña-sūtra, siṁhāsana

SYNONYMS

chatra—umbrella; *pādukā*—slippers; *śayyā*—bed; *upādhāna*—pillow; *vasana*—garments; *ārāma*—resting chair; *āvāsa*—residence; *yajña-sūtra*—sacred thread; *siṁha-āsana*—throne.

TRANSLATION

He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

TEXT 124

এত মূর্তিভেদ করি' কৃষ্ণসেবা করে।
কৃষ্ণের শেষতা পাঞা 'শেষ' নাম ধরে ॥১২৪॥

eta mūrti-bheda kari' kṛṣṇa-sevā kare
kṛṣṇera śeṣatā pāñā 'śeṣa' nāma dhare

SYNONYMS

eta—so many; *mūrti-bheda*—different forms; *kari'*—taking; *kṛṣṇa-sevā kare*—serves Lord Kṛṣṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *śeṣatā*—ultimate end; *pāñā*—having reached; *śeṣa nāma dhare*—assumes the name Śeṣa Nāga.

TRANSLATION

He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

TEXT 125

সেই ত' অনন্ত, যাঁর কহি এক কলা।
হেন প্রভু নিত্যানন্দ, কে জানে তাঁর খেলা ॥ ১২৫ ॥

sei ta' ananta, yāṅra kahi eka kalā
hena prabhu nityānanda, ke jāne tāṅra khelā

SYNONYMS

sei ta'—that; *ananta*—Lord Ananta; *yāṅra*—of whom; *kahi*—I say; *eka kalā*—one part of the part; *hena*—such; *prabhu nityānanda*—Lord Nityānanda Prabhu; *ke*—who; *jāne*—knows; *tāṅra*—His; *khelā*—pastimes.

TRANSLATION

That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?

TEXT 126

এসব প্রমাণে জানি নিত্যানন্দতত্ত্বসীমা।
তাঁহাকে 'অনন্ত' কহি, কি তাঁর মহিমা ॥ ১২৬ ॥

e-saba pramāṇe jāni nityānanda-tattva-sīmā
tāṅhāke 'ananta' kahi, ki tāṅra mahimā

SYNONYMS

e-saba—all these; *pramāṇe*—by the evidences; *jāni*—I know; *nityānanda-tattva-sīmā*—the limit of the truth of Lord Nityānanda; *tāṅhāke*—to Him (Lord Nityānanda, Balarāma); *ananta*—Lord Ananta; *kahi*—if I say; *ki tāṅre mahimā*—what glory do I speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityānanda. But what glory is there in calling Him Ananta?

TEXT 127

অথবা ভক্তের বাক্য মানি সত্য করি'।
সকল সম্ভবে তাঁতে, যাতে অবতারী॥ ১২৭॥

athavā bhaktera vākya māni satya kari'
sakala sambhave tāṅte, yāte avatārī

SYNONYMS

athavā—otherwise; *bhaktera vākya*—anything spoken by a pure devotee; *māni*—I accept; *satya kari'*—as truth; *sakala*—everything; *sambhave*—possible; *tāṅte*—in Him; *yāte*—since; *avatārī*—the original source of all incarnations.

TRANSLATION

But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him.

TEXT 128

অবতার-অবতারী—অভেদ, যে জানে।
পূর্বে যৈছে কৃষ্ণকে কেহো কাহো করি' মানে॥

avatāra-avatārī—abheda, ye jāne
pūrve yaiche kṛṣṇake keho kāho kari' māne

SYNONYMS

avatāra-avatārī—an incarnation and the source of all incarnations; *abheda*—identical; *ye jāne*—anyone who knows; *pūrve*—formerly; *yaiche*—just as; *kṛṣṇake*—unto Lord Kṛṣṇa; *keho*—somebody; *kāho*—somewhere; *kari'*—making; *māne*—accepts.

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

TEXT 129

কেহো কহে, কৃষ্ণ সাক্ষাৎ নরনারায়ণ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন ॥ ১২৯ ॥

keho kahe, kṛṣṇa sākṣāt nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana

SYNONYMS

keho kahe—someone says; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—directly; *nara-nārāyaṇa*—Lord Nara-Nārāyaṇa; *keho kahe*—someone says; *kṛṣṇa haya*—Kṛṣṇa is; *sākṣāt vāmana*—Lord Vāmanadeva.

TRANSLATION

Some said that Kṛṣṇa was directly Lord Nara-Nārāyaṇa, and some called Him Lord Vāmana-deva incarnate.

TEXT 130

কেহো কহে, কৃষ্ণ ক্ষীরোদশায়ী অবতার।
অসম্ভব নহে, সত্য বচন সবার ॥ ১৩০ ॥

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho kahe—someone says; *kṛṣṇa*—Lord Kṛṣṇa; *kṣīroda-śāyī avatāra*—an incarnation of Lord Viṣṇu lying in the ocean of milk; *asambhava nahe*—there is not impossibility; *satya*—true; *vacana sabāra*—everyone's statement.

TRANSLATION

Some called Lord Kṛṣṇa an incarnation of Lord Kṣīrodakaśāyī. All these names are true; nothing is impossible.

TEXT 131

কৃষ্ণ যবে অবতরে সর্বাংশ-আশ্রয়।
সর্বাংশ আসি' তবে কৃষ্ণেতে মিলয় ॥ ১৩১ ॥

kṛṣṇa yabe avatare sarvāṁśa-āśraya
sarvāṁśa āsi' tabe kṛṣṇete milaya

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yabe*—when; *avatare*—descends; *sarva-aṁśa-āśraya*—the shelter of all other *viṣṇu-tattvas; sarva-aṁśa*—all plenary portions; *āsi'*—coming; *tabe*—at that time; *kṛṣṇete*—in Kṛṣṇa; *milaya*—join.

TRANSLATION

When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

TEXT 132

যেই যেই রূপে জানে, সেই তাহা কহে।
সকল সম্ভবে কৃষ্ণে, কিছু মিথ্যা নহে ॥ ১৩২ ॥

yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe

SYNONYMS

yei yei—whatever; *rūpe*—in the form; *jāne*—one knows; *sei*—he; *tāhā*—that; *kahe*—says; *sakala sambhave kṛṣṇe*—everything is possible in Kṛṣṇa; *kichu mithyā nahe*—there is no falsity.

TRANSLATION

In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa.

PURPORT

In this connection we may mention an incident that took place between two of our *sannyāsīs* while we were preaching the Hare Kṛṣṇa *mahā-mantra* in Hyderabad. One of them stated that "Hare Rāma" refers to Śrī Balarāma, and the other protested that "Hare Rāma" means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rāma" in "Hare Rāma" is Lord Rāmacandra and someone else says that the "Rāma" in "Hare Rāma" is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and Lord Rāma. Here in *Śrī Caitanya-caritāmṛta* we find that Kṛṣṇadāsa Kavirāja Gosvāmī has stated the same conclusion:

yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe

If someone calls Lord Rāmacandra by the vibration Hare Rāma, or if he understands Rāmacandra, he is quite right. Similarly, if one says that Hare Rāma means Śrī Balarāma, he is also right. Those who are aware of the *viṣṇu-tattva* do not fight over all these details.

In the *Laghu-bhāgavatāmṛta* Śrīla Rūpa Gosvāmī has explained Kṛṣṇa's being both Kṣīrodakaśāyī Viṣṇu and Nārāyaṇa in the spiritual sky and expanding in quadruple forms like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He has refuted the idea that Kṛṣṇa is an incarnation of Nārāyaṇa. Some devotees think that Nārāyaṇa is the original Personality of Godhead and that Kṛṣṇa is an incarnation. Even Śaṅkarācārya, in his commentary on *Bhagavad-gītā,* has accepted Nārāyaṇa as the transcendental Personality of Godhead who appeared as Kṛṣṇa, the son of Devakī and Vasudeva. Therefore this matter may be difficult to understand. But the Gauḍīya-Vaiṣṇava-sampradāya, headed by Rūpa Gosvāmī, has established the principle of *Bhagavad-gītā* that everything emanates from Kṛṣṇa, who says in *Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ:* "I am the original source of everything." "Everything" includes Nārāyaṇa. Therefore Rūpa Gosvāmī, in the *Laghu-bhāgavatāmṛta,* has established that Kṛṣṇa, not Nārāyaṇa, is the original Personality of Godhead.

In this connection he has quoted a verse from *Śrīmad-Bhāgavatam* (3.2.15) that states:

sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kaṁsa, Lord Kṛṣṇa joins with all His pastime expansions, such as the Lord of Vaikuṇṭha, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of *araṇi* wood." *Araṇi* wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from *araṇi* wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Kṛṣṇa appears, He appears in full, including within Himself all His expansions like Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Kṛṣṇa is always integrated with His other incarnations, like Nṛsiṁhadeva, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva and Ajita. In Vṛndāvana sometimes Lord Kṛṣṇa exhibits the functions of such incarnations.

In the *Brahmāṇḍa Purāṇa* it is said: "The same Personality of Godhead who is known in Vaikuṇṭha as the four-handed Nārāyaṇa, the friend of all living entities, and in the milk ocean as the Lord of Śvetadvīpa, and who is the best of all *puruṣas,* appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Viṣṇu expansions of Lord Kṛṣṇa. All the incarnations emanate from Kṛṣṇa, and after the end of their pastimes they again merge with Kṛṣṇa."

Therefore in the various *Purāṇas* Kṛṣṇa is described sometimes as Nārāyaṇa, sometimes as Kṣīrodakaśāyī Viṣṇu, sometimes as Garbhodakaśāyī Viṣṇu and some-

times as Vaikuṇṭhanātha, the Lord of Vaikuṇṭha. Because Kṛṣṇa is always full, Mūla Saṅkarṣaṇa is in Kṛṣṇa, and since all incarnations are manifested from Mūla Saṅkarṣaṇa, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Kṛṣṇa. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

TEXT 133

অতএব শ্রীকৃষ্ণচৈতন্য গোসাঞি।
সর্ব অবতার-লীলা করি' সবারে দেখাই ॥ ১৩৩ ॥

ataeva śrī-kṛṣṇa-caitanya gosāñi
sarva avatāra-līlā kari' sabāre dekhāi

SYNONYMS

ataeva—therefore; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *gosāñi*—the Lord; *sarva*—all; *avatāra-līlā*—the pastimes of different incarnations; *kari'*—exhibiting; *sabāre*—to everyone; *dekhāi*—He showed.

TRANSLATION

Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.

TEXT 134

এইরূপে নিত্যানন্দ 'অনন্ত'-প্রকাশ।
সেইভাবে—কহে মুঞি চৈতন্যের দাস ॥ ১৩৪ ॥

ei-rūpe nityānanda 'ananta'-prakāśa
sei-bhāve——kahe muñi caitanyera dāsa

SYNONYMS

ei-rūpe—in this way; *nityānanda*—Lord Nityānanda; *ananta-prakāśa*—unlimited manifestations; *sei-bhāve*—in that transcendental emotion; *kahe*—He says; *muñi*—I; *caitanyera dāsa*—the servant of Lord Caitanya.

TRANSLATION

Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

TEXT 135

কভু গুরু, কভু সখা, কভু ভৃত্য-লীলা।
পূর্বে যেন তিনভাবে ব্রজে কৈল খেলা ॥ ১৩৫ ॥

kabhu guru, kabhu sakhā, kabhu bhṛtya-līlā
pūrve yena tina-bhāve vraje kaila khelā

SYNONYMS

kabhu—sometimes; *guru*—spiritual master; *kabhu*—sometimes; *sakhā*—friend; *kabhu*—sometimes; *bhṛtya-līlā*—pastimes as a servant; *pūrve*—formerly; *yena*—as; *tina-bhāve*—in three different modes; *vraje*—in Vṛndāvana; *kaila khelā*—played with Kṛṣṇa.

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja.

TEXT 136

বৃষ হঞা কৃষ্ণসনে মাথামাথি রণ।
কভু কৃষ্ণ করে তাঁর পাদ-সম্বাহন॥ ১৩৬॥

vṛṣa hañā kṛṣṇa-sane māthā-māthi raṇa
kabhu kṛṣṇa kare tāṅra pāda-saṁvāhana

SYNONYMS

vṛṣa hañā—becoming a bull; *kṛṣṇa-sane*—with Kṛṣṇa; *māthā-māthi raṇa*—fighting head to head; *kabhu*—sometimes; *kṛṣṇa*—Kṛṣṇa; *kare*—does; *tāṅra*—His; *pāda-saṁvāhana*—massaging the feet.

TRANSLATION

Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma.

TEXT 137

আপনাকে ভৃত্য করি' কৃষ্ণে প্রভু জানে।
কৃষ্ণের কলার কলা আপনাকে মানে॥ ১৩৭॥

āpanāke bhṛtya kari' kṛṣṇe prabhu jāne
kṛṣṇera kalāra kalā āpanāke māne

SYNONYMS

āpanāke—Himself; *bhṛtya kari'*—considering a servant; *kṛṣṇa*—Kṛṣṇa; *prabhu*—master; *jāne*—He knows; *kṛṣṇera*—of Lord Kṛṣṇa; *kalāra kalā*—as a plenary portion of a plenary portion; *āpanāke*—Himself; *māne*—He accepts.

TRANSLATION

He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.

TEXT 138

বৃষায়মাণৌ নর্দন্তৌ যুযুধাতে পরস্পরম্ ।
অনুকৃত্য রুতৈর্জন্তূংশ্চেরতুঃ প্রাকৃতৌ যথা ॥ ১৩৮ ॥

vṛṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā

SYNONYMS

vṛṣāyamāṇau—becoming like bulls; *nardantau*—making roaring sounds; *yuyudhāte*—both used to fight; *parasparam*—one another; *anukṛtya*—imitating; *rutaiḥ*—with cries; *jantūn*—the animals; *ceratuḥ*—used to play; *prākṛtau*—ordinary boys; *yathā*—just as.

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as they fought each other, and they imitated the calls of various animals."

PURPORT

This and the following quotations are from *Bhāgavatam* (10.11.40) and (10.15.14).

TEXT 139

কচিৎ ক্রীড়া-পরিশ্রান্তং গোপোৎসঙ্গোপবর্হণম্ ।
স্বয়ং বিশ্রাময়ত্যার্যং পাদসম্বাহনাদিভিঃ ॥ ১৩৯ ॥

kvacit krīḍā-pariśrāntaṁ
gopotsaṅgopabarhaṇam
svayaṁ viśrāmayaty āryaṁ
pāda-saṁvāhanādibhiḥ

SYNONYMS

kvacit—sometimes; *krīḍā*—playing; *pariśrāntam*—very much fatigued; *gopa-utsaṅga*—the lap of a cowherd boy; *upabarhaṇam*—whose pillow; *svayam*—personally Lord Kṛṣṇa; *viśrāmayati*—causing to rest; *āryam*—His elder brother; *pāda-saṁvāhana-ādibhiḥ*—by massaging His feet, etc.

TRANSLATION

"Sometimes when Lord Kṛṣṇa's elder brother, Lord Balarāma, felt tired after playing and lay His hand on the lap of a cowherd boy, Lord Kṛṣṇa Himself served Him by massaging His feet."

TEXT 140

কেয়ং বা কুত আয়াতা দৈবী বা নার্যুতাসুরী।
প্রায়ো মায়াস্তু মে ভর্তুর্নান্যা মেঽপি বিমোহিনী ॥ ১৪০ ॥

keyaṁ vā kuta āyātā
daivī vā nāry utāsurī
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

SYNONYMS

kā—who; *iyam*—this; *vā*—or; *kutaḥ*—from where; *āyātā*—has come; *daivī*—whether demigod; *vā*—or; *nārī*—woman; *uta*—or; *āsurī*—demoness; *prāyaḥ*—in most cases; *māyā*—illusory energy; *astu*—she must be; *me*—My; *bhartuḥ*—of the master, Lord Kṛṣṇa; *na*—not; *anyā*—any other; *me*—My; *api*—certainly; *vimohinī*—bewilderer.

TRANSLATION

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?"

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahmā, and therefore Lord Brahmā, to test Kṛṣṇa's Lordship, stole all the Lord's cows and cowherd boys with his own mystic power. Śrī Kṛṣṇa responded, however, by replacing all the cows and boys in the field. Lord Balarāma's thoughts of astonishment at such wonderful retaliation are recorded in this verse (*Bhāg.* 10.13.37).

TEXT 141

যস্যাঙ্ঘ্রিপঙ্কজরজোঽখিললোক-পালৈ-
র্মৌল্যুত্তমৈর্ধৃতমুপাসিত-তীর্থতীর্থম্।
ব্রহ্মা ভবোঽহমপি যস্য কলাঃ কলায়াঃ
শ্রীশ্চোদ্বহেম চিরমস্য নৃপাসনং ক্ব ? ১৪১ ॥

yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codvahema ciram asya nṛpāsanaṁ kva

SYNONYMS

yasya—whose; *aṅghri-paṅkaja*—lotuslike feet; *rajaḥ*—the dust; *akhila-loka*—of the universal planetary systems; *pālaiḥ*—by the masters; *mauli-uttamaiḥ*—with valuable turbans on their heads; *dhṛtam*—accepted; *upāsita*—worshiped; *tīrtha-tīrtham*—the sanctifier of the holy places; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham api*—even I; *yasya*—of whom; *kalāḥ*—portions; *kalāyāḥ*—of a plenary portion; *śrīḥ*—the goddess of fortune; *ca*—and; *udvahema*—we carry; *ciram*—eternally; *asya*—of Him; *nṛpa-āsanam*—the throne of a king; *kva*—where.

TRANSLATION

"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

PURPORT

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (*Bhāg.* 10.68.37).

TEXT 142

একলে ঈশ্বর কৃষ্ণ, আর সব ভৃত্য।
যারে যৈছে নাচায়, সে তৈছে করে নৃত্য ॥১৪২॥

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

SYNONYMS

ekale—alone; *īśvara*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *āra*—others; *saba*—all; *bhṛtya*—servants; *yāre*—unto whom; *yaiche*—as; *nācāya*—He causes to dance; *se*—He; *taiche*—in that way; *kare nṛtya*—dances.

TRANSLATION

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

TEXT 143

এই মত চৈতন্যগোসাঞি একলে ঈশ্বর।
আর সব পারিষদ, কেহ বা কিঙ্কর ॥ ১৪৩ ॥

ei mata caitanya-gosāñi ekale īśvara
āra saba pāriṣada, keha vā kiṅkara

SYNONYMS

ei mata—in this way; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *ekale*—alone; *īśvara*—the Supreme Personality of Godhead; *āra saba*—all others; *pāriṣada*—associates; *keha*—someone; *vā*—or; *kiṅkara*—servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

TEXTS 144-145

গুরুবর্গ, নিত্যানন্দ, অদ্বৈত আচার্য।
শ্রীবাসাদি, আর যত—লঘু, সম, আর্য॥ ১৪৪॥
সবে পারিষদ, সবে লীলার সহায়।
সবা লঞা নিজ-কার্য সাধে গৌর-রায়॥ ১৪৫॥

guru-varga,——nityānanda, advaita ācārya
śrīvāsādi, āra yata——laghu, sama, ārya

sabe pāriṣada, sabe līlāra sahāya
sabā lañā nija-kārya sādhe gaura-rāya

SYNONYMS

guru-varga—elders; *nityānanda*—Lord Nityānanda; *advaita ācārya*—and Advaita Ācārya; *śrīvāsa-ādi*—Śrīvāsa Ṭhākura and others; *āra*—others; *yata*—all; *laghu, sama, ārya*—junior, equal or superior; *sabe*—everyone; *pāriṣada*—associates; *sabe*—everyone; *līlāra sahāya*—helpers in the pastimes; *sabā lañā*—taking all of them; *nija-kārya*—His own aims; *sādhe*—executes; *gaura-rāya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

His elders such as Lord Nityānanda, Advaita Ācārya and Śrīvāsa Ṭhākura, as well as His other devotees—whether His juniors, equals, or superiors—are all His associates who help Him in His pastimes. Lord Gaurāṅga fulfills His aims with their help.

TEXT 146

অদ্বৈত আচার্য, নিত্যানন্দ,—দুই অঙ্গ।
দুইজন লঞা প্রভুর যত কিছু রঙ্গ॥ ১৪৬॥

advaita ācārya, nityānanda,——dui aṅga
dui-jana lañā prabhura yata kichu raṅga

SYNONYMS

advaita ācārya—Śrī Advaita Ācārya; *nityānanda*—Lord Nityānanda; *dui aṅga*—two limbs of the Lord; *dui-jana lañā*—taking the two of Them; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yata*—all; *kichu*—some; *raṅga*—playful activities.

TRANSLATION

Śrī Advaita Ācārya and Śrīla Nityānanda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

TEXT 147

অদ্বৈত-আচার্য-গোসাঞি সাক্ষাৎ ঈশ্বর।
প্রভু গুরু করি' মানে, তিঁহো ত' কিঙ্কর ॥ ১৪৭ ॥

advaita-ācārya-gosāñi sākṣāt īśvara
prabhu guru kari' māne, tiṅho ta' kiṅkara

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *gosāñi*—the Lord; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *guru kari' māne*—accepts Him as His teacher; *tiṅho ta' kiṅkara*—but He is the servant.

TRANSLATION

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya's spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's Godbrothers as one respects one's spiritual master. Because of all these considerations, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

TEXT 148

আচার্য-গোসাঞির তত্ত্ব না যায় কথন।
কৃষ্ণ অবতারি যেঁহো তারিল ভুবন ॥ ১৪৮ ॥

ācārya-gosāñira tattva nā yāya kathana
kṛṣṇa avatāri yeṅho tārila bhuvana

SYNONYMS

ācārya-gosāñira—of Advaita Ācārya; *tattva*—the truth; *nā yāya kathana*—cannot be described; *kṛṣṇa*—Lord Kṛṣṇa; *avatāri*—making descend; *yeṅho*—who; *tārila*—delivered; *bhuvana*—all the world.

TRANSLATION

I cannot describe the truth of Advaita Ācārya. He has delivered the entire world by making Lord Kṛṣṇa descend.

TEXT 149

নিত্যানন্দ-স্বরূপ পূর্বে হইয়া লক্ষ্মণ।
লঘুভ্রাতা হৈয়া করে রামের সেবন ॥ ১৪৯ ॥

nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa
laghu-bhrātā haiyā kare rāmera sevana

SYNONYMS

nityānanda-svarūpa—Lord Nityānanda Svarūpa; *pūrve*—formerly; *ha-iyā*—becoming; *lakṣmaṇa*—Lakṣmaṇa, Lord Rāmacandra's younger brother; *laghu-bhrātā haiyā*—becoming the younger brother; *kare*—does; *rāmera sevana*—service to Lord Rāmacandra.

TRANSLATION

Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāma as His younger brother.

PURPORT

Among the *sannyāsīs* of the Śaṅkara-sampradāya there are different names for *brahmacārīs*. Each *sannyāsī* has some assistants, known as *brahmacārīs*, who are called by different names according to the names of the *sannyāsī*. Among such *brahmacārīs* there are four names: Svarūpa, Ānanda, Prakāśa and Caitanya. Nityānanda Prabhu maintained himself as a *brahmacārī;* He never took *sannyāsa*. As a *brahmacārī* His name was Nityānanda Svarūpa, and therefore the *sannyāsī* under whom He was living must have been from the *tīrthas* or *āśramas* because the assistant *brahmacārī* of such a *sannyāsī* is called Nityānanda Svarūpa.

TEXT 150

রামের চরিত্র সব,—দুঃখের কারণ।
স্বতন্ত্র লীলায় দুঃখ সহেন লক্ষ্মণ ॥ ১৫০ ॥

rāmera caritra saba,——duḥkhera kāraṇa
sva-tantra līlāya duḥkha sahena lakṣmaṇa

SYNONYMS

rāmera caritra saba—all the activities of Lord Rāmacandra; *duḥkhera kāraṇa*—causes of suffering; *sva-tantra*—although independent; *līlāya*—in the pastimes; *duḥkha*—unhappiness; *sahena lakṣmaṇa*—Lakṣmaṇa tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.

TEXT 151

নিষেধ করিতে নারে, যাতে ছোট ভাই।
মৌন ধরি' রহে লক্ষ্মণ মনে দুঃখ পাই' ॥ ১৫১ ॥

niṣedha karite nāre, yāte choṭa bhāi
mauna dhari' rahe lakṣmaṇa mane duḥkha pāi'

SYNONYMS

niṣedha karite nāre—unable to prohibit Lord Rāmacandra; *yāte*—because; *choṭa bhāi*—younger brother; *mauna dhari'*—becoming silent; *rahe*—remains; *lakṣmaṇa*—Lakṣmaṇa; *mane*—in the mind; *duḥkha*—unhappiness; *pāi'*—getting.

TRANSLATION

As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind.

TEXT 152

কৃষ্ণ-অবতারে জ্যেষ্ঠ হৈলা সেবার কারণ।
কৃষ্ণকে করাইল নানা সুখ আস্বাদন ॥ ১৫২ ॥

kṛṣṇa-avatāre jyeṣṭha hailā sevāra kāraṇa
kṛṣṇake karāila nānā sukha āsvādana

SYNONYMS

kṛṣṇa-avatāre—in the incarnation of Lord Kṛṣṇa; *jyeṣṭha hailā*—He became the elder brother; *sevāra kāraṇa*—for the purpose of service; *kṛṣṇake*—to Kṛṣṇa; *karāila*—made; *nānā*—various; *sukha*—happinesses; *āsvādana*—tasting.

TRANSLATION

When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

TEXT 153

রাম-লক্ষ্মণ– কৃষ্ণ-রামের অংশবিশেষ ।
অবতার-কালে দোঁহে দোঁহাতে প্রবেশ ॥ ১৫৩ ॥

rāma-lakṣmaṇa——kṛṣṇa-rāmera aṁśa-viśeṣa
avatāra-kāle doṅhe doṅhāte praveśa

SYNONYMS

rāma-lakṣmaṇa—Rāmacandra and Lakṣmaṇa; *kṛṣṇa-rāmera aṁśa-viśeṣa*—particular expansions of Lord Kṛṣṇa and Lord Balarāma; *avatāra-kāle*—at the time of incarnation; *doṅhe*—both of Them (Rāma and Lakṣmaṇa); *doṅhāte praveśa*—entered into Them both (Kṛṣṇa and Balarāma).

TRANSLATION

Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance.

PURPORT

With reference to the *Viṣṇu-dharmottara*, the *Laghu-bhāgavatāmṛta* explains that Rāma is an incarnation of Vāsudeva, Lakṣmaṇa is an incarnation of Saṅkarṣaṇa, Bharata is an incarnation of Pradyumna, and Śatrughna is an incarnation of Aniruddha. The *Padma Purāṇa* describes that Rāmacandra is Nārāyaṇa, and Lakṣmaṇa, Bharata and Śatrughna are respectively Śeṣa, Cakra, and Śaṅkha (the conchshell in the hand of Nārayāṇa). In the *Rāma-gītā* of the *Skanda Purāṇa*, Lakṣmaṇa, Bharata, and Śatrughna have been described as the triple attendants of Lord Rāma.

TEXT 154

সেই অংশ লঞা জ্যেষ্ঠ-কনিষ্ঠাভিমান ।
অংশাংশি-রূপে শাস্ত্রে করয়ে ব্যাখ্যান ॥ ১৫৪ ॥

sei aṁśa lañā jyeṣṭha-kaniṣṭhābhimāna
aṁśāṁśi-rūpe śāstre karaye vyākhyāna

SYNONYMS

sei aṁśa lañā—taking that plenary portion; *jyeṣṭha-kaniṣṭha-abhimāna*—considering Themselves the elder or younger; *aṁśa-aṁśi-rūpe*—as the expansion and the original Supreme Personality of Godhead; *śāstre*—in the revealed scriptures; *karaye*—does; *vyākhyāna*—explanation.

TRANSLATION

Kṛṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

TEXT 155

রামাদিমূর্তিষু কলানিয়মেন তিষ্ঠন্
নানাবতারমকরোদ্ভুবনেষু কিন্তু।
কৃষ্ণঃ স্বয়ং সমভবৎ পরমঃ পুমান্ যো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৫৫ ॥

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

rāma-ādi—the incarnation of Lord Rāma, etc.; *mūrtiṣu*—in different forms; *kalā-niyamena*—by the order of plenary portions; *tiṣṭhan*—existing; *nānā*—various; *avatāram*—incarnations; *akarot*—executed; *bhuvaneṣu*—within the worlds; *kintu*—but; *kṛṣṇaḥ*—Lord Kṛṣṇa; *svayam*—personally; *samabhavat*—appeared; *paramaḥ*—the supreme; *pumān*—person; *yaḥ*—who; *govindam*—unto Lord Govinda; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer obeisances.

TRANSLATION

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa."

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.39).

TEXT 156

শ্রীচৈতন্য—সেই কৃষ্ণ, নিত্যানন্দ—রাম।
নিত্যানন্দ পূর্ণ করে চৈতন্যের কাম ॥ ১৫৬ ॥

śrī-caitanya——sei kṛṣṇa, nityānanda——rāma
nityānanda pūrṇa kare caitanyera kāma

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya; *sei kṛṣṇa*—that original Kṛṣṇa; *nityānanda*—Lord Nityānanda; *rāma*—Balarāma; *nityānanda*—Lord Nityānanda; *pūrṇa kare*—fulfills; *caitanyera kāma*—all the desires of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires.

TEXT 157

নিত্যানন্দ-মহিমা-সিন্ধু অনন্ত, অপার।
এক কণা স্পর্শি মাত্র,—সে কৃপা তাঁহার ॥ ১৫৭ ॥

nityānanda-mahimā-sindhu ananta, apāra
eka kaṇā sparśi mātra,——se kṛpā tāṅhāra

SYNONYMS

nityānanda-mahimā—of the glories of Lord Nityānanda; *sindhu*—the ocean; *ananta*—unlimited; *apāra*—unfathomed; *eka kaṇā*—one fragment; *sparśi*—I touch; *mātra*—only; *se*—that; *kṛpā*—mercy; *tāṅhāra*—His.

TRANSLATION

The ocean of Lord Nityānanda's glory is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

TEXT 158

আর এক শুন তাঁর কৃপার মহিমা।
অধম জীবেরে চঢ়াইল ঊর্ধ্ব সীমা ॥ ১৫৮ ॥

āra eka śuna tāṅra kṛpāra mahimā
adhama jīvere caḍhāila ūrdhva-sīmā

SYNONYMS

āra—another; *eka*—one; *śuna*—please hear; *tāṅra kṛpāra mahimā*—glory of His mercy; *adhama jīvere*—the downtrodden living being; *caḍhāila*—He elevated; *ūrdhva-sīmā*—to the topmost limit.

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

TEXT 159

বেদগুহ্য কথা এই অযোগ্য কহিতে।
তথাপি কহিয়ে তাঁর কৃপা প্রকাশিতে॥ ১৫৯॥

veda-guhya kathā ei ayogya kahite
tathāpi kahiye tāṅra kṛpā prakāśite

SYNONYMS

veda—like the *Vedas; guhya*—very confidential; *kathā*—incident; *ei*—this; *ayogya kahite*—not fit to disclose; *tathāpi*—still; *kahiye*—I speak; *tāhra*—His; *kṛpā*—mercy; *prakāśite*—to manifest.

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

TEXT 160

উল্লাস-উপরি লেখোঁ তোমার প্রসাদ।
নিত্যানন্দ প্রভু, মোর ক্ষম অপরাধ॥ ১৬০॥

ullāsa-upari lekhoṅ tomāra prasāda
nityānanda prabhu, mora kṣama aparādha

SYNONYMS

ullāsa-upari—on account of great ecstasy; *lekhoṅ*—I write; *tomāra prasāda*—Your mercy; *nityānanda prabhu*—Lord Nityānanda; *mora*—my; *kṣama*—please excuse; *aparādha*—offenses.

TRANSLATION

O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

TEXT 161

অবধূত গোসাঞির এক ভৃত্য প্রেমধাম।
মীনকেতন রামদাস হয় তাঁর নাম॥ ১৬১॥

avadhūta gosāñira eka bhṛtya prema-dhāma
mīnaketana rāmadāsa haya tāṅra nāma

SYNONYMS

avadhūta—the mendicant; *gosāñira*—of Lord Nityānanda; *eka*—one; *bhṛtya*—servant; *prema-dhāma*—reservoir of love; *mīnaketana*—Mīnaketana; *rāma-dāsa*—Rāmadāsa; *haya*—is; *tāṅra*—his; *nāma*—name.

TRANSLATION

Lord Nityānanda Prabhu had a servant named Śrī Mīnaketana Rāmadāsa, who was a reservoir of love.

TEXT 162

আমার আলয়ে অহোরাত্র-সংকীর্তন।
তাহাতে আইলা তেঁহো পাঞা নিমন্ত্রণ॥ ১৬২॥

āmāra ālaye aho-rātra-saṅkīrtana
tāhāte āilā teṅho pāñā nimantraṇa

SYNONYMS

āmāra ālaye—at my house; *ahaḥ-rātra*—day and night; *saṅkīrtana*—chanting the Hare Kṛṣṇa *mantra; tāhāte*—on account of this; *āilā*—came; *teṅho*—he; *pāñā nimantraṇa*—getting an invitation.

TRANSLATION

At my house there was saṅkîrtana day and night, and therefore he visited there, having been invited.

TEXT 163

মহাপ্রেমময় তিঁহো বসিলা অঙ্গনে।
সকল বৈষ্ণব তাঁর বন্দিলা চরণে॥ ১৬৩॥

mahā-prema-maya tiṅho vasilā aṅgane
sakala vaiṣṇava tāṅra vandilā caraṇe

SYNONYMS

mahā-prema-maya—absorbed in emotional love; *tiṅho*—he; *vasilā*—sat; *aṅgane*—in the courtyard; *sakala vaiṣṇava*—all other Vaiṣṇavas; *tāṅra*—his; *vandilā*—worshiped; *caraṇe*—lotus feet.

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaiṣṇavas bowed down at his feet.

TEXT 164

নমস্কার করিতে, কা'র উপরেতে চড়ে।
প্রেমে কা'রে বংশী মারে, কাহাকে চাপড়ে॥ ১৬৪॥

namaskāra karite, kā'ra uparete caḍe
preme kā're vaṁśī māre, kāhāke cāpaḍe

SYNONYMS

namaskāra karite—while offering obeisances, bowing down; *kā'ra*—of someone; *uparete*—on the body; *caḍe*—gets up; *preme*—in ecstatic love; *kā're*—someone; *vaṁśī*—the flute; *māre*—strikes; *kāhāke*—someone; *cāpaḍe*—slaps.

TRANSLATION

In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

TEXT 165

যে নয়ন দেখিতে অশ্রু হয় মনে যার।
সেই নেত্রে অবিচ্ছিন্ন বহে অশ্রুধার॥ ১৬৫॥

ye nayana dekhite aśru haya mane yāra
sei netre avicchinna vahe aśru-dhāra

SYNONYMS

ye—his; *nayana*—eyes; *dekhite*—seeing; *aśru*—tears; *haya*—appear; *mane*—from the mind; *yāra*—of someone; *sei netre*—in his eyes; *avicchinna*—continuously; *vahe*—flows; *aśru-dhāra*—a shower of tears.

TRANSLATION

When someone saw the eyes of Mīnaketana Rāmadāsa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Mīnaketana Rāmadāsa.

TEXT 166

কভু কোন অঙ্গে দেখি পুলক-কদম্ব।
এক অঙ্গে জাড্য তাঁর, আর অঙ্গে কম্প॥ ১৬৬॥

kabhu kona aṅge dekhi pulaka-kadamba
eka aṅge jāḍya tāṅra, āra aṅge kampa

SYNONYMS

kabhu—sometimes; *kona*—some; *aṅge*—in parts of the body; *dekhi*—I see; *pulaka-kadamba*—eruptions of ecstasy like *kadamba* flowers; *eka aṅge*—in one part of the body; *jāḍya*—stunned; *tāṅra*—his; *āra aṅge*—in another limb; *kampa*—trembling.

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

TEXT 167

নিত্যানন্দ বলি' যবে করেন হুঙ্কার।
তাহা দেখি' লোকের হয় মহা-চমৎকার॥ ১৬৭॥

nityānanda bali' yabe karena huṅkāra
tāhā dekhi' lokera haya mahā-camatkāra

SYNONYMS

nityānanda—the name Nityānanda; *bali'*—saying; *yabe*—whenever; *karena huṅkāra*—makes a great sound; *tāhā dekhi'*—seeing that; *lokera*—of the people; *haya*—there is; *mahā-camatkāra*—great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityānanda, the people around him were filled with great wonder and astonishment.

TEXT 168

গুণার্ণব মিশ্র নামে এক বিপ্র আর্য।
শ্রীমূর্তি-নিকটে তেঁহো করে সেবা-কার্য॥ ১৬৮॥

guṇārṇava miśra nāme eka vipra ārya
śrī-mūrti-nikaṭe teṅho kare sevā-kārya

SYNONYMS

guṇārṇava miśra—of Guṇārṇava Miśra; *nāme*—by the name; *eka*—one; *vipra-brāhmaṇa*; *ārya*—very respectable; *śrī-mūrti-nikaṭe*—by the side of the Deity; *teṅho*—he; *kare*—does; *sevā-kārya*—activities in devotion.

TRANSLATION

One respectable brāhmaṇa named Śrī Guṇārṇava Miśra was serving the Deity.

TEXT 169

অঙ্গনে আসিয়া তেঁহো না কৈল সম্ভাষ।
তাহা দেখি' ক্রুদ্ধ হঞা বলে রামদাস ॥ ১৬৯ ॥

aṅgane āsiyā teṅho nā kaila sambhāṣa
tāhā dekhi' kruddha haña bale rāmadāsa

SYNONYMS

aṅgane—to the courtyard; *āsiyā*—coming; *teṅho*—he; *nā*—not; *kaila*—did; *sambhāṣa*—address; *tāhā dekhi'*—seeing this; *kruddha haña*—becoming angry; *bale*—says; *rāmadāsa*—Śrī Rāmadāsa.

TRANSLATION

When Mīnaketana was seated in the yard, this brāhmaṇa did not offer him respect. Seeing this, Śrī Rāmadāsa became angry and spoke.

TEXT 170

'এই ত' দ্বিতীয় সূত রোমহরষণ।
বলদেব দেখি' যে না কৈল প্রত্যুদ্গম' ॥ ১৭০ ॥

'ei ta' dvitīya sūta romaharaṣaṇa
baladeva dekhi' ye nā kaila pratyudgama'

SYNONYMS

ei ta'—this; *dvitīya*—second; *sūta romaharaṣaṇa*—of the name Romaharṣaṇa-sūta; *baladeva dekhi'*—seeing Lord Balarāma; *ye*—who; *nā*—not; *kaila*—did; *pratyudgama*—stand up.

TRANSLATION

"Here I find the second Romaharṣaṇa-sūta, who did not stand to show honor when he saw Lord Balarāma."

TEXT 171

এত বলি' নাচে গায়, করয়ে সন্তোষ।
কৃষ্ণকার্য করে বিপ্র—না করিল রোষ ॥ ১৭১ ॥

eta bali' nāce gāya, karaye santoṣa
kṛṣṇa-kārya kare vipra——nā karila roṣa

SYNONYMS

eta bali'—saying this; *nāce*—he dances; *gāya*—chants; *karaye santoṣa*—becomes satisfied; *kṛṣṇa-kārya*—the duties of Deity worship; *kare*—performs; *vipra*—the *brāhmaṇa; nā karilā*—did not become; *roṣa*—angry.

TRANSLATION

After saying this, he danced and sang to his heart's content, but the brāhmaṇa did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT

Mīnaketana Rāmadāsa was a great devotee of Lord Nityānanda. When he entered the house of Kṛṣṇadāsa Kavirāja, Guṇārṇava Miśra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharṣaṇa-sūta was speaking to the great assembly of sages at Naimiṣāraṇya. Lord Baladeva entered that great assembly, but since Romaharṣaṇa-sūta was on the *vyāsāsana,* he did not get down to offer respect to Lord Baladeva. The behavior of Guṇārṇava Miśra indicated that he had no great respect for Lord Nityānanda, and this idea was not at all palatable to Mīnaketana Rāmadāsa. For this reason the mentality of Mīnaketana Rāmadāsa is never deprecated by devotees.

TEXT 172

উৎসবান্তে গেলা তিঁহো করিয়া প্রসাদ।
মোর ভ্রাতা-সনে তাঁর কিছু হৈল বাদ ॥ ১৭২ ॥

utsavānte gelā tiṅho kariyā prasāda
mora bhrātā-sane tāṅra kichu haila vāda

SYNONYMS

utsava-ante—after the festival; *gelā*—went away; *tiṅho*—he; *kariyā prasāda*—showing mercy; *mora*—of me; *bhrātā-sane*—with the brother; *tāṅra*—of him; *kichu*—some; *haila*—there was; *vāda*—controversy.

TRANSLATION

At the end of the festival Mīnaketana Rāmadāsa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

TEXT 173

চৈতন্যপ্রভুতে তাঁর সুদৃঢ় বিশ্বাস।
নিত্যানন্দ-প্রতি তাঁর বিশ্বাস-আভাস ॥ ১৭৩ ॥

caitanya-prabhute tāṅra sudṛḍha viśvāsa
nityānanda-prati tāṅra viśvāsa-ābhāsa

SYNONYMS

caitanya-prabhute—unto Lord Caitanya; *tāṅra*—his; *su-dṛḍha*—fixed; *viśvāsa*—faith; *nityānanda-prati*—unto Lord Nityānanda; *tāṅra*—his; *viśvāsa-ābhāsa*—dim reflection of faith.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityānanda.

TEXT 174

ইহা জানি' রামদাসের দুঃখ হইল মনে।
তবে ত' ভ্রাতারে আমি করিনু ভর্ৎসনে॥ ১৭৪॥

ihā jāni' rāmadāsera duḥkha ha-ila mane
tabe ta' bhrātāre āmi karinu bhartsane

SYNONYMS

ihā—this; *jāni'*—knowing; *rāma-dāsera*—of the saint Rāmadāsa; *duḥkha*—unhappiness; *ha-ila*—there was; *mane*—in the mind; *tabe*—at that time; *ta'*—certainly; *bhrātāre*—to my brother; *āmi*—I; *karinu*—did; *bhartsane*—chastisement.

TRANSLATION

Knowing this, Śrī Rāmadāsa felt unhappy in his mind. I then rebuked my brother.

TEXT 175

দুই ভাই একতনু – সমান-প্রকাশ।
নিত্যানন্দ না মান, তোমার হবে সর্বনাশ॥ ১৭৫॥

dui bhāi eka-tanu——samāna-prakāśa
nityānanda nā māna, tomāra habe sarva-nāśa

SYNONYMS

dui bhāi—two brothers; *eka-tanu*—one body; *samāna-prakāśa*—equal manifestation; *nityānanda*—Lord Nityānanda; *nā māne*—you do not believe; *tomāra*—your; *habe*—that will be; *sarva-nāśa*—downfall.

TRANSLATION

"These two brothers," I told him, "are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down.

TEXT 176

একেতে বিশ্বাস, অন্যে না কর সম্মান।
"অর্ধকুক্কুটী-ন্যায়" তোমার প্রমাণ ॥ ১৭৬ ॥

ekete viśvāsa, anye nā kara sammāna
"ardha-kukkuṭī-nyāya" tomāra pramāṇa

SYNONYMS

ekete viśvāsa—faith in one; *anye*—in the other; *nā*—not; *kara*—do; *sammāna*—respect; *ardha-kukkuṭī-nyāya*—the logic of accepting half a hen; *tomāra*—your; *pramāṇa*—evidence.

TRANSLATION

"If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

TEXT 177

কিংবা, দোঁহা না মানিঞা হও ত' পাষণ্ড।
একে মানি' আরে না মানি,—এইমত ভণ্ড ॥ ১৭৭ ॥

kiṁvā, doṅhā nā māniñā hao ta' pāṣaṇḍa
eke māni' āre nā māni,——ei-mata bhaṇḍa

SYNONYMS

kiṁvā—otherwise; *doṅhā*—both of Them; *nā*—not; *māniñā*—accepting; *hao*—you become; *ta'*—certainly; *pāṣaṇḍa*—atheist; *eke*—one of Them; *māni'*—accepting; *āre*—the other; *nā māni*—not accepting; *ei-mata*—this kind of faith; *bhaṇḍa*—hypocrisy.

TRANSLATION

"It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

TEXT 178

ক্রুদ্ধ হৈয়া বংশী ভাঙ্গি' চলে রামদাস।
তৎকালে আমার ভ্রাতার হৈল সর্বনাশ ॥ ১৭৮ ॥

kruddha haiyā vaṁśī bhāṅgi' cale rāmadāsa
tat-kāle āmāra bhrātāra haila sarva-nāśa

SYNONYMS

kruddha haiyā—being very much angry; *vaṁśī*—the flute; *bhāṅgi'*—breaking; *cale*—departs; *rāma-dāsa*—of the name Rāmadāsa; *tat-kāle*—at that time; *āmāra*—my; *bhrātāra*—of the brother; *haila*—there was; *sarva-nāśa*—downfall.

TRANSLATION

Thus Śrī Rāmadāsa broke his flute in anger and went away, and at that time my brother fell down.

TEXT 179

এই ত' কহিল তাঁর সেবক-প্রভাব।
আর এক কহি তাঁর দয়ার স্বভাব॥ ১৭৯॥

ei ta' kahila tāṅra sevaka-prabhāva
āra eka kahi tāṅra dayāra svabhāva

SYNONYMS

ei ta'—thus; *kahila*—explained; *tāṅra*—of Him; *sevaka-prabhāva*—the power of the servant; *āra*—other; *eka*—one; *kahi*—I say; *tāṅra*—His; *dayāra*—of mercy; *svabhāva*—characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityānanda. Now I shall describe another characteristic of His mercy.

TEXT 180

ভাইকে ভৎর্সিনু মুঞি, লঞা এই গুণ।
সেই রাত্রে প্রভু মোরে দিলা দরশন॥ ১৮০॥

bhāike bhartsinu muñi, lañā ei guṇa
sei rātre prabhu more dilā daraśana

SYNONYMS

bhāike—my brother; *bhartsinu*—chastised; *muñi*—I; *lañā*—taking; *ei*—this; *guṇa*—as a good quality; *sei rātre*—on that night; *prabhu*—my Lord; *more*—unto me; *dilā*—gave; *daraśana*—appearance.

TRANSLATION

That night Lord Nityānanda appeared to me in a dream because of my good quality in chastising my brother.

TEXT 181

নৈহাটি-নিকটে 'ঝামটপুর' নামে গ্রাম।
তাঁহা স্বপ্নে দেখা দিলা নিত্যানন্দ-রাম ॥ ১৮১ ॥

naihāṭi-nikaṭe 'jhāmaṭapura' nāme grāma
tāṅhā svapne dekhā dilā nityānanda-rāma

SYNONYMS

naihāṭi-nikaṭe—near the village Naihāṭi; *jhāmaṭapura*—Jhāmaṭapura; *nāme*—by the name; *grāma*—village; *tāṅhā*—there; *svapne*—in a dream; *dekhā*—appearance; *dilā*—gave; *nityānanda-rāma*—Lord Nityānanda Balarāma.

TRANSLATION

In the village of Jhāmaṭapura, which is near Naihāṭi, Lord Nityānanda appeared to me in a dream.

PURPORT

There is now a railway line to Jhāmaṭapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Sālāra. From that station one can go directly to Jhāmaṭapura.

TEXT 182

দণ্ডবৎ হৈয়া আমি পড়িনু পায়েতে।
নিজপাদপদ্ম প্রভু দিলা মোর মাথে ॥ ১৮২ ॥

daṇḍavat haiyā āmi paḍinu pāyete
nija-pāda-padma prabhu dilā mora māthe

SYNONYMS

daṇḍavat haiyā—offering obeisances; *āmi*—I; *paḍinu*—fell down; *pāyete*—at His lotus feet; *nija-pāda-padma*—His own lotus feet; *prabhu*—the Lord; *dilā*—placed; *mora*—my; *māthe*—on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

TEXT 183

'উঠ', 'উঠ' বলি' মোরে বলে বার বার।
উঠি' তাঁর রূপ দেখি' হৈনু চমৎকার ॥ ১৮৩ ॥

'uṭha', 'uṭha' bali' more bale bāra bāra
uṭhi' tāṅhra rūpa dekhi' hainu camatkāra

SYNONYMS

uṭha uṭha—get up, get up; *bali'*—saying; *more*—unto me; *bale*—says; *bāra bāra*—again and again; *uṭhi'*—getting up; *tāṅhra*—His; *rūpa dekhi'*—seeing the beauty; *hainu*—became; *camatkāra*—astonished.

TRANSLATION

"Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

TEXT 184

শ্যাম-চিক্কণ কান্তি, প্রকাণ্ড শরীর।
সাক্ষাৎ কন্দর্প, যৈছে মহামল্ল-বীর॥ ১৮৪॥

śyāma-cikkaṇa kānti, prakāṇḍa śarīra
sākṣāt kandarpa, yaiche mahā-malla-vīra

SYNONYMS

śyāma—blackish; *cikkaṇa*—glossy; *kānti*—luster; *prakāṇḍa*—heavy; *śarīra*—body; *sākṣāt*—directly; *kandarpa*—Cupid; *yaiche*—like; *mahā-malla*—very stout and strong; *vīra*—hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

TEXT 185

সুবলিত হস্ত, পদ, কমল-নয়ান।
পট্টবস্ত্র শিরে, পট্টবস্ত্র পরিধান॥ ১৮৫॥

suvalita hasta, pada, kamala-nayāna
paṭṭa-vastra śire, paṭṭa-vastra paridhāna

SYNONYMS

suvalita—well-formed; *hasta*—hands; *pada*—legs; *kamala-nayāna*—eyes like lotus flowers; *paṭṭa-vastra*—silk cloth; *śire*—on the head; *paṭṭa-vastra*—silk garments; *paridhāna*—wearing.

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.

TEXT 186

স্বর্ণ-কুণ্ডল কর্ণে, স্বর্ণাঙ্গদ-বালা।
পায়েতে নূপুর বাজে, কণ্ঠে পুষ্পমালা ॥ ১৮৬ ॥

suvarṇa-kuṇḍala karṇe, svarṇāṅgada-vālā
pāyete nūpura bāje, kaṇṭhe puṣpa-mālā

SYNONYMS

suvarṇa-kuṇḍala—gold earrings; *karṇe*—on the ears; *svarṇa-aṅgada*—golden armlets; *vālā*—and bangles; *pāyete*—on the feet; *nūpura*—ankle bells; *bāje*—tinkle; *kaṇṭhe*—on the neck; *puṣpa-mālā*—flower garland.

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

TEXT 187

চন্দনলেপিত-অঙ্গ, তিলক সুঠাম।
মত্তগজ জিনি' মদ-মন্থর পয়ান ॥ ১৮৭ ॥

candana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini' mada-manthara payāna

SYNONYMS

candana—with sandalwood pulp; *lepita*—smeared; *aṅga*—body; *tilaka suṭhāma*—nicely decorated with *tilaka; matta-gaja*—a mad elephant; *jini'*—surpassing; *mada-manthara*—maddened by drinking; *payāna*—movement.

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

TEXT 188

কোটিচন্দ্র জিনি' মুখ উজ্জ্বল-বরণ।
দাড়িম্ব-বীজ-সম দন্ত তাম্বূল-চর্বণ ॥ ১৮৮ ॥

koṭi-candra jini' mukha ujjvala-varaṇa
dāḍimba-bīja-sama danta tāmbūla-carvaṇa

SYNONYMS

koṭi-candra—millions upon millions of moons; *jini'*—surpassing; *mukha*—face; *ujjvala-varaṇa*—bright and brilliant; *dāḍimba-bīja*—pomegranate seeds; *sama*—like; *danta*—teeth; *tāmbūla-carvaṇa*—chewing betel nut.

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

TEXT 189

প্রেমে মত্ত অঙ্গ ডাহিনে-বামে দোলে।
'কৃষ্ণ' 'কৃষ্ণ' বলিয়া গম্ভীর বোল বলে॥ ১৮৯॥

preme matta aṅga ḍāhine-vāme dole
'kṛṣṇa' 'kṛṣṇa' baliyā gambhīra bola bale

SYNONYMS

preme—in ecstasy; *matta*—absorbed; *aṅga*—the whole body; *ḍāhine*—to the right side; *vāme*—to the left side; *dole*—moves; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *baliyā*—saying; *gambhīra*—deep; *bola*—words; *bale*—was uttering.

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Kṛṣṇa, Kṛṣṇa" in a deep voice.

TEXT 190

রাঙ্গা-যষ্টি হস্তে দোলে যেন মত্ত সিংহ।
চারিপাশে বেড়ি আছে চরণেতে ভৃঙ্গ॥ ১৯০॥

rāṅgā-yaṣṭi haste dole yena matta siṁha
cāri-pāśe veḍi āche caraṇete bhṛṅga

SYNONYMS

rāṅgā-yaṣṭi—a red stick; *haste*—in the hand; *dole*—moves; *yena*—like; *matta*—mad; *siṁha*—lion; *cāri-pāśe*—all around; *veḍi*—surrounding; *āche*—there is; *caraṇete*—at the lotus feet; *bhṛṅga*—bumblebees.

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

TEXT 191

পারিষদগণে দেখি' সব গোপ-বেশে।
'কৃষ্ণ' 'কৃষ্ণ' কহে সবে সপ্রেম আবেশে ॥ ১৯১ ॥

pāriṣada-gaṇe dekhi' saba gopa-veśe
'kṛṣṇa' 'kṛṣṇa' kahe sabe saprema āveśe

SYNONYMS

pāriṣada-gaṇe—associates; *dekhi'*—seeing; *saba*—all; *gopa-veśe*—in the dress of cowherd boys; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *kahe*—says; *sabe*—all; *sa-prema*—of ecstatic love; *āveśe*—in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Kṛṣṇa, Kṛṣṇa," absorbed in ecstatic love.

TEXT 192

শিঙ্গা বাঁশী বাজায় কেহ, কেহ নাচে গায়।
সেবক যোগায় তাম্বূল, চামর ঢুলায় ॥ ১৯২ ॥

śiṅgā vāṁśī bājāya keha, keha nāce gāya
sevaka yogāya tāmbūla, cāmara ḍhulāya

SYNONYMS

śiṅgā vāṁśī—horns and flutes; *bājāya*—play; *keha*—some; *keha*—some of them; *nāce*—dance; *gāya*—sing; *sevaka*—a servant; *yogāya*—supplies; *tāmbūla*—betel nut; *cāmara*—fan; *ḍhulāya*—moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved cāmara fans about Him.

TEXT 193

নিত্যানন্দ-স্বরূপের দেখিয়া বৈভব।
কিবা রূপ, গুণ, লীলা—অলৌকিক সব ॥ ১৯৩ ॥

nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā——alaukika saba

SYNONYMS

nityānanda-svarūpera—of Lord Nityānanda Svarūpa; *dekhiyā*—seeing; *vaibhava*—the opulence; *kibā rūpa*—what a wonderful form; *guṇa*—qualities; *līlā*—pastimes; *alaukika*—uncommon; *saba*—all.

TRANSLATION

Thus I saw such opulence in Lord Nityānanda Svarūpa. His wonderful form, qualities and pastimes are all transcendental.

TEXT 194

আনন্দে বিহ্বল আমি, কিছু নাহি জানি।
তবে হাসি' প্রভু মোরে কহিলেন বাণী ॥ ১৯৪ ॥

ānande vihvala āmi, kichu nāhi jāni
tabe hāsi' prabhu more kahilena vāṇī

SYNONYMS

ānande—in transcendental ecstasy; *vihvala*—overwhelmed; *āmi*—I; *kichu*—anything; *nāhi*—not; *jāni*—know; *tabe*—at that time; *hāsi'*—smiling; *prabhu*—the Lord; *more*—unto me; *kahilena*—says; *vāṇī*—some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityānanda smiled and spoke to me as follows.

TEXT 195

আরে আরে কৃষ্ণদাস, না করহ ভয়।
বৃন্দাবনে যাহ,—তাঁহা সর্ব লভ্য হয় ॥ ১৯৫ ॥

āre āre kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha,——tāṅhā sarva labhya haya

SYNONYMS

āre āre—O! O!; *kṛṣṇa-dāsa*—of the name Kṛṣṇadāsa; *nā*—not; *karaha*—make; *bhaya*—fear; *vṛndāvane yāha*—go to Vṛndāvana; *tāṅhā*—there; *sarva*—everything; *labhya*—available; *haya*—is.

TRANSLATION

"O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."

TEXT 196

এত বলি' প্রেরিলা মোরে হাতসানি দিয়া।
অন্তর্ধান কৈল প্রভু নিজগণ লঞা ॥ ১৯৬ ॥

eta bali' prerilā more hātasāni diyā
antardhāna kaila prabhu nija-gaṇa lañā

SYNONYMS

eta bali'—saying this; *prerilā*—dispatched; *more*—me; *hātasāni*—indication of the hand; *diyā*—giving; *antardhāna kaila*—disappeared; *prabhu*—my Lord; *nija-gaṇa lañā*—taking His personal associates.

TRANSLATION

After saying He directed me toward Vṛndāvana by waving His hand. Then He disappeared with His associates.

TEXT 197

মূর্চ্ছিত হইয়া মুঞি পড়িনু ভূমিতে।
স্বপ্নভঙ্গ হৈল, দেখি, হঞাছে প্রভাতে ॥ ১৯৭ ॥

mūrcchita ha-iyā muñi paḍinu bhūmite
svapna-bhaṅga haila, dekhi, hañāche prabhāte

SYNONYMS

mūrcchita ha-iyā—fainting; *muñi*—I; *paḍinu*—fell; *bhūmite*—on the ground; *svapna-bhaṅga*—breaking of the dream; *haila*—there was; *dekhi*—I saw; *hañāche*—there was; *prabhāte*—morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

TEXT 198

কি দেখিনু কি শুনিনু, করিয়ে বিচার।
প্রভু-আজ্ঞা হৈল বৃন্দাবন যাইবার ॥ ১৯৮ ॥

ki dekhinu ki śuninu, kariye vicāra
prabhu-ājñā haila vṛndāvana yāibāra

SYNONYMS

ki dekhinu—what did I see; *ki śuninu*—what did I hear; *kariye vicāra*—I began to consider; *prabhu-ājñā*—the order of my Lord; *haila*—there was; *vṛndāvana*—to Vṛndāvana; *yāibāra*—to go.

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vṛndāvana at once.

TEXT 199

সেই ক্ষণে বৃন্দাবনে করিনু গমন।
প্রভুর কৃপাতে সুখে আইনু বৃন্দাবন ॥ ১৯৯ ॥

sei kṣaṇe vṛndāvane karinu gamana
prabhura kṛpāte sukhe āinu vṛndāvana

SYNONYMS

sei kṣaṇe—that very second; *vṛndāvane*—toward Vṛndāvana; *karinu*—I did; *gamana*—starting; *prabhura kṛpāte*—by the mercy of Lord Nityānanda; *sukhe*—in great happiness; *āinu*—arrived; *vṛndāvana*—at Vṛndāvana.

TRANSLATION

That very second I started for Vṛndāvana, and by His mercy I reached there in great happiness.

TEXT 200

জয় জয় নিত্যানন্দ, নিত্যানন্দ-রাম।
যাঁহার কৃপাতে পাইনু বৃন্দাবন-ধাম ॥ ২০০ ॥

jaya jaya nityānanda, nityānanda-rāma
yāṅhāra kṛpāte pāinu vṛndāvana-dhāma

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *nityānanda-rāma*—to Lord Balarāma, who appeared as Nityānanda; *yāṅhāra kṛpāte*—by whose mercy; *pāinu*—I got; *vṛndāvana-dhāma*—shelter at Vṛndāvana.

TRANSLATION

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana.

TEXT 201

জয় জয় নিত্যানন্দ, জয় কৃপাময়।
যাঁহা হৈতে পাইনু রূপ-সনাতনাশ্রয়॥ ২০১॥

jaya jaya nityānanda, jaya kṛpā-maya
yāṅhā haite pāinu rūpa-sanātanāśraya

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *jaya kṛpā-maya*—all glories to the most merciful Lord; *yāṅhā haite*—from whom; *pāinu*—I got; *rūpa-sanātana-āśraya*—shelter at the lotus feet of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanātana.

TEXT 202

যাঁহা হৈতে পাইনু রঘুনাথ-মহাশয়।
যাঁহা হৈতে পাইনু শ্রীস্বরূপ-আশ্রয়॥ ২০২॥

yāṅhā haite pāinu raghunātha-mahāśaya
yāṅhā haite pāinu śrī-svarūpa-āśraya

SYNONYMS

yāṅhā haite—from whom; *pāinu*—I got; *raghunātha-mahā-āśaya*—the shelter of Raghunātha dāsa Gosvāmī; *yāṅhā haite*—from whom; *pāinu*—I got; *śrī-svarūpa-āśraya*—shelter at the feet of Svarūpa Dāmodara Gosvāmī.

TRANSLATION

By His mercy I have attained the shelter of the great personality Śrī Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara.

PURPORT

Anyone desiring to become expert in the service of Śrī Śrī Rādhā and Kṛṣṇa should always aspire to be under the guidance of Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. To come under the protection of the Gosvāmīs, one must get the mercy and grace of Nityānanda Prabhu. The author has tried to explain this fact in these two verses.

TEXT 203

সনাতন-কৃপায় পাইনু ভক্তির সিদ্ধান্ত।
শ্রীরূপ-কৃপায় পাইনু ভক্তিরসপ্রান্ত॥ ২০৩॥

sanātana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta

SYNONYMS

sanātana-kṛpāya—by the mercy of Sanātana Gosvāmī; *pāinu*—I got; *bhaktira siddhānta*—the conclusions of devotional service; *śrī-rūpa-kṛpāya*—by the mercy of Śrīla Rūpa Gosvāmī; *pāinu*—I got; *bhakti-rasa-prānta*—the limit of the mellows of devotional service.

TRANSLATION

By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service.

PURPORT

Śrī Sanātana Gosvāmī Prabhu, the teacher of the science of devotional service, wrote several books, of which the *Bṛhad-bhāgavatāmṛta* is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book. Sanātana Gosvāmī also wrote a special commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* known as the *Daśama-ṭippanī*, which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanātana Gosvāmī is the *Hari-bhakti-vilāsa*, which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava *brahmacārīs*, Vaiṣṇava *vānaprasthas* and Vaiṣṇava *sannyāsīs*. This book was especially written, however, for Vaiṣṇava householders. Śrīla Raghunātha dāsa Gosvāmī has described Sanātana Gosvāmī in his prayer *Vilāpa-kusumāñjali*, verse six, where he has expressed his obligation to Sanātana Gosvāmī in the following words:

vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanas taṁ parbhum āśrayāmi

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Gosvāmī, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very much compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Kṛṣṇadāsa Kavirāja Gosvāmī also, in the last section

of *Caitanya-caritāmṛta*, specifically mentions the names of Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Jīva Gosvāmī and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunātha dāsa. Śrīla Raghunātha dāsa Gosvāmī also accepted Sanātana Gosvāmī as the teacher of the science of devotional service. Śrīla Rūpa Gosvāmī is described as the *bhakti-rasācārya*, or one who knows the essence of devotional service. His famous book *Bhakti-rasāmṛta-sindhu* is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is *Ujjvala-nīlamaṇi*. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.

TEXT 204

জয় জয় নিত্যানন্দ-চরণারবিন্দ।
যাঁহা হৈতে পাইনু শ্রীরাধাগোবিন্দ॥ ২০৪॥

jaya jaya nityānanda-caraṇāravinda
yāṅhā haite pāinu śrī-rādhā-govinda

SYNONYMS

jaya jaya—all glories to; *nityānanda*—of Lord Nityānanda; *caraṇa-aravinda*—the lotus feet; *yāṅhā haite*—from whom; *pāinu*—I got; *śrī-rādhā-govinda*—the shelter of Śrī Rādhā and Govinda.

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

PURPORT

Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as *Prārthanā*, has lamented in one of his prayers, "When will Lord Nityānanda be merciful upon me so that I will forget all material desires?" Śrīla Narottama dāsa Ṭhākura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa.

TEXT 205

জগাই মাধাই হৈতে মুঞি সে পাপিষ্ঠ।
পুরীষের কীট হৈতে মুঞি সে লঘিষ্ঠ॥ ২০৫॥

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha

SYNONYMS

jagāi mādhāi—the two brothers Jagāi and Mādhāi; *haite*—than; *muñi*—I; *se*—that; *pāpiṣṭha*—more sinful; *purīṣera*—in stool; *kīṭa*—the worms; *haite*—than; *muñi*—I am; *se*—that; *laghiṣṭha*—lower.

TRANSLATION

I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool.

TEXT 206

মোর নাম শুনে যেই তার পুণ্য ক্ষয়।
মোর নাম লয় যেই তার পাপ হয়॥ ২০৬॥

mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya

SYNONYMS

mora nāma—my name; *śune*—hears; *yei*—anyone who; *tāra*—his; *puṇya kṣaya*—destruction of piety; *mora nāma*—my name; *laya*—takes; *yei*—anyone; *tāra*—his; *pāpa*—sin; *haya*—is.

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

TEXT 207

এমন নির্ঘৃণ মোরে কেবা কৃপা করে।
এক নিত্যানন্দ বিনু জগৎ ভিতরে॥ ২০৭॥

emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitare

SYNONYMS

emana—such; *nirghṛṇa*—abominable; *more*—unto me; *kebā*—who; *kṛpā*—mercy; *kare*—shows; *eka*—one; *nityānanda*—Lord Nityānanda; *vinu*—but; *jagat*—world; *bhitare*—within.

TRANSLATION

Who in this world but Nityānanda could show His mercy to such an abominable person as me?

TEXT 208

প্রেমে মত্ত নিত্যানন্দ কৃপা-অবতার।
উত্তম, অধম, কিছু না করে বিচার ॥ ২০৮ ॥

preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra

SYNONYMS

preme—in ecstatic love; *matta*—mad; *nityānanda*—Lord Nityānanda; *kṛpā*—merciful; *avatāra*—incarnation; *uttama*—good; *adhama*—bad; *kichu*—any; *nā*—not; *kare*—makes; *vicāra*—consideration.

TRANSLATION

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

TEXT 209

যে আগে পড়য়ে, তারে করয়ে নিস্তার।
অতএব নিস্তারিলা মো-হেন দুরাচার ॥ ২০৯ ॥

ye āge paḍaye, tāre karaye nistāra
ataeva nistārilā mo-hena durācāra

SYNONYMS

ye—whoever; *āge*—in front; *paḍaye*—falls down; *tāre*—unto him; *karaye*—does; *nistāra*—deliverance; *ataeva*—therefore; *nistārilā*—delivered; *mo*—as me; *hena*—such; *durācāra*—sinful and fallen person.

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

TEXT 210

মো-পাপিষ্ঠে আনিলেন শ্রীবৃন্দাবন।
মো-হেন অধমে দিলা শ্রীরূপ-চরণ ॥ ২১০ ॥

mo-pāpiṣṭhe ānilena śrī-vṛndāvana
mo-hena adhame dilā śrī-rūpa-caraṇa

SYNONYMS

mo-pāpiṣṭhe—unto me, who am so sinful; *ānilena*—He brought; *śrī-vṛndāvana*—to Vṛndāvana; *mo-hena*—such as me; *adhame*—to the lowest of mankind; *dilā*—delivered; *śrī-rūpa-caraṇa*—the lotus feet of Rūpa Gosvāmī.

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.

TEXT 211

শ্রীমদনগোপাল-শ্রীগোবিন্দ-দরশন।
কহিবার যোগ্য নহে এসব কথন॥ ২১১॥

śrī-madana-gopāla-śrī-govinda-darašana
kahibāra yogya nahe e-saba kathana

SYNONYMS

śrī-madana-gopāla—Lord Madanagopāla; *śrī-govinda*—Lord Rādhā-Govinda; *darašana*—visiting; *kahibāra*—to speak; *yogya*—fit; *nahe*—not; *e-saba kathana*—all these confidential words.

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madanagopāla and Lord Govinda.

TEXT 212

বৃন্দাবন-পুরন্দর শ্রীমদনগোপাল।
রাসবিলাসী সাক্ষাৎ ব্রজেন্দ্রকুমার॥ ২১২॥

vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sākṣāt vrajendra-kumāra

SYNONYMS

vṛndāvana-purandara—the chief Deity of Vṛndāvana; *śrī-madana-gopāla*—Lord Madanagopāla; *rāsa-vilāsī*—the enjoyer of the *rāsa* dance; *sākṣāt*—directly; *vrajendra-kumāra*—the son of Nanda Mahārāja.

TRANSLATION

Lord Madanagopāla, the chief Deity of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja.

TEXT 213

শ্রীরাধা-ললিতা-সঙ্গে রাস-বিলাস।
মন্মথ-মন্মথরূপে যাঁহার প্রকাশ ॥ ২১৩ ॥

śrī-rādhā-lalitā-saṅge rāsa-vilāsa
manmatha-manmatha-rūpe yāṅhāra prakāśa

SYNONYMS

śrī-rādhā—Śrīmatī Rādhārāṇī; *lalitā*—Her personal associate named Lalitā; *saṅge*—with; *rāsa-vilāsa*—enjoyment of the *rāsa* dance; *manmatha*—of Cupid; *manmatha-rūpe*—in the form of Cupid; *yāṅhāra*—of whom; *prakāśa*—manifestation.

TRANSLATION

He enjoys the rāsa dance with Śrīmatī Rādhārāṇī, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

TEXT 214

তাসামাবিরভূচ্ছৌরিঃ স্ময়মানমুখাম্বুজঃ।
পীতাম্বরধরঃ স্রগ্বী সাক্ষান্মন্মথমন্মথঃ ॥ ২১৪ ॥

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—lotus face; *pīta-ambara-dharaḥ*—dressed with yellow garments; *sragvī*—decorated with a flower garland; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—Cupid.

TRANSLATION

"Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the gopīs with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.32.2).

TEXT 215

স্বমাধুর্যে লোকের মন করে আকর্ষণ।
দুই পাশে রাধা ললিতা করেন সেবন॥ ২১৫॥

sva-mādhurye lokera mana kare ākarṣaṇa
dui pāśe rādhā lalitā karena sevana

SYNONYMS

sva-mādhurye—in His own sweetness; *lokera*—of all people; *mana*—the minds; *kare*—does; *ākarṣaṇa*—attracting; *dui pāśe*—on two sides; *rādhā*—Śrīmatī Rādhārāṇī; *lalitā*—and Her associate Lalitā; *karena*—do; *sevana*—service.

TRANSLATION

With Rādhā and Lalitā serving Him on His two sides, He attracts the hearts of all by His own sweetness.

TEXT 216

নিত্যানন্দ-দয়া মোরে তাঁরে দেখাইল।
শ্রীরাধা-মদনমোহনে প্রভু করি' দিল॥ ২১৬॥

nityānanda-dayā more tāṅhre dekhāila
śrī-rādhā-madana-mohane prabhu kari' dila

SYNONYMS

nityānanda-dayā—the mercy of Lord Nityānanda; *more*—unto me; *tāṅhre*—Madanamohana; *dekhāila*—showed; *śrī-rādhā-madana-mohane*—Rādhā-Madana-mohana; *prabhu kari' dila*—gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityānanda showed me Śrī Madanamohana and gave me Śrī Madanamohana as my Lord and master.

TEXT 217

মো-অধমে দিল শ্রীগোবিন্দ দরশন।
কহিবার কথা নহে অকথ্য-কথন॥ ২১৭॥

mo-adhame dila śrī-govinda daraśana
kahibāra kathā nahe akathya-kathana

SYNONYMS

mo-adhame—to one as abominable as me; *dila*—delivered; *śrī-govinda daraśana*—the audience of Lord Śrī Govinda; *kahibāra*—to speak this; *kathā*—words; *nahe*—there are not; *akathya*—unspeakable; *kathana*—narration.

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

TEXTS 218-219

বৃন্দাবনে যোগপীঠে কল্পতরু-বনে।
রত্নমণ্ডপ, তাহে রত্নসিংহাসনে॥ ২১৮॥
শ্রীগোবিন্দ বসিয়াছেন ব্রজেন্দ্রনন্দন।
মাধুর্য প্রকাশি' করেন জগৎ মোহন॥ ২১৯॥

vṛndāvane yoga-pīṭhe kalpa-taru-vane
ratna-maṇḍapa, tāhe ratna-siṁhāsane

śrī-govinda vasiyāchena vrajendra-nandana
mādhurya prakāśi' karena jagat mohana

SYNONYMS

vṛndāvane—at Vṛndāvana; *yoga-pīṭhe*—at the principal temple; *kalpa-taru-vane*—in the forest of desire trees; *ratna-maṇḍapa*—an altar made of gems; *tāhe*—upon it; *ratna-siṁha-āsane*—on the throne of gems; *śrī-govinda*—Lord Govinda; *vasiyāchena*—was sitting; *vrajendra-nandana*—the son of Nanda Mahārāja; *mādhurya prakaśī'*—manifesting His sweetness; *karena*—does; *jagat mohana*—enchantment of the whole world.

TRANSLATION

On an altar made of gems in the principal temple of Vṛndāvana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

TEXT 220

বাম-পার্শ্বে শ্রীরাধিকা সখীগণ-সঙ্গে।
রাসাদিক-লীলা প্রভু করে কত রঙ্গে॥ ২২০॥

vāma-pārśve śrī-rādhikā sakhī-gaṇa-saṅge
rāsādika-līlā prabhu kare kata raṅge

SYNONYMS

vāma-pārśve—on the left side; *śrī-rādhikā*—Śrīmatī Rādhārāṇī; *sakhī-gaṇa-saṅge*—with Her personal friends; *rāsa-ādika-līlā*—pastimes like the *rāsa* dance; *prabhu*—Lord Kṛṣṇa; *kare*—performs; *kata raṅge*—in many ways.

TRANSLATION

By His left side is Śrīmatī Rādhārāṇī and Her personal friends. With them Lord Govinda enjoys the rāsa-līlā and many other pastimes.

TEXT 221

যাঁর ধ্যান নিজ-লোকে করে পদ্মাসন।
অষ্টাদশাক্ষর-মন্ত্রে করে উপাসন॥ ২২১॥

yāṅra dhyāna nija-loke kare padmāsana
aṣṭādaśākṣara-mantre kare upāsana

SYNONYMS

yāṅra—of whom; *dhyāna*—the meditation; *nija-loke*—in his own abode; *kare*—does; *padma-āsana*—Lord Brahmā; *aṣṭādaśa-akṣara-mantre*—by the hymn composed of eighteen letters; *kare*—does; *upāsana*—worshiping.

TRANSLATION

Lord Brahmā, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahmā, with the inhabitants of that planet, worships the form of Lord Govinda, Kṛṣṇa, by the *mantra* of eighteen syllables, *klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā.* Those who are initiated by a bona fide spiritual master and who chant the Gāyatrī *mantra* three times a day know this *aṣṭādaśākṣara,* eighteen-syllable *mantra.* The inhabitants of Brahmaloka and the planets below Brahmaloka worship Lord Govinda by meditating with this *mantra.* There is no difference between meditating and chanting, but in the present meditation is not possible on this planet. Therefore loud chanting of a *mantra* like the *mahā-mantra,* Hare Kṛṣṇa, with soft chanting of the *aṣṭādaśākṣara,* the *mantra* of eighteen syllables, is recommended.

Lord Brahmā lives in the highest planetary system, known as Brahmaloka or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahmā, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvān, is the predominating deity. The

inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

TEXT 222

চৌদ্দভুবনে যাঁর সবে করে ধ্যান।
বৈকুণ্ঠাদি-পুরে যাঁর লীলাগুণ গান ॥ ২২২ ॥

caudda-bhuvane yāṅra sabe kare dhyāna
vaikuṇṭhādi-pure yāṅra līlā-guṇa gāna

SYNONYMS

caudda-bhuvane—within the fourteen worlds; *yāṅra*—of whom; *sabe*—all; *kare dhyāna*—perform meditation; *vaikuṇṭha-ādi-pure*—in the abodes of the Vaikuṇṭha planets; *yāṅra*—of whom; *līlā-guṇa*—attributes and pastimes; *gāna*—chanting.

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuṇṭha sing of His qualities and pastimes.

TEXT 223

যাঁর মাধুরীতে করে লক্ষ্মী আকর্ষণ।
রূপগোসাঞি করিয়াছেন সে-রূপ বর্ণন ॥ ২২৩ ॥

yāṅra mādhurīte kare lakṣmī ākarṣaṇa
rūpa-gosāñi kariyāchena se-rūpa varṇana

SYNONYMS

yāṅra—of whom; *mādhurīte*—by the sweetness; *kare*—does; *lakṣmī*—the goddess of fortune; *ākarṣaṇa*—attraction; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kariyāchena*—has done; *se*—that; *rūpa*—of the beauty; *varṇana*—enunciation.

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Śrīla Rūpa Gosvāmī has described in this way:

PURPORT

Śrīla Rūpa Gosvāmī, in his *Laghu-bhāgavatāmṛta,* has quoted from the *Padma Purāṇa,* where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of

Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Lakṣmīdevī answered, "I want to be one of Your associates like the *gopīs* in Vṛndāvana." Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in the *Śrīmad-Bhāgavatam* (10.16.36), where the Nāgapatnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a *gopī* and desired the dust of His lotus feet.

TEXT 224

স্মেরাং ভঙ্গীত্রয়পরিচিতাং সাচিবিস্তীর্ণদৃষ্টিং
বংশীন্যস্তাধরকিশলয়ামুজ্জ্বলাং চন্দ্রকেণ।
গোবিন্দাখ্যাং হরিতনুমিতঃ কেশিতীর্থোপকণ্ঠে
মা প্রেক্ষিষ্ঠাস্তব যদি সখে বন্ধুসঙ্গেঽস্তি রঙ্গঃ ॥২২৪॥

smerāṁ bhaṅgī-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭiṁ
vaṁśī-nyastādhara-kiśalayām ujjvalāṁ candrakeṇa
govindākhyāṁ hari-tanum itaḥ keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-sange 'sti raṅgaḥ

SYNONYMS

smerām—smiling; *bhaṅgī-traya-paricitām*—bent in three places, namely the neck, waist and knees; *sāci-vistīrṇa-dṛṣṭim*—with a broad sideways glance; *vaṁśī*—on the flute; *nyasta*—placed; *adhara*—lips; *kiśalayām*—newly blossomed; *ujjvalām*—very bright; *candrakeṇa*—by the moonshine; *govinda-ākhyām*—named Lord Govinda; *hari-tanum*—the transcendental body of the Lord; *itaḥ*—here; *keśī-tīrtha-upakaṇṭhe*—on the bank of the Yamunā in the neighborhood of the Keśīghāṭa; *mā*—do not; *prekṣiṣṭhāḥ*—glance over; *tava*—your; *yadi*—if; *sakhe*—O dear friend; *bandhu-saṅge*—to worldly friends; *asti*—there is; *raṅgaḥ*—attachment.

TRANSLATION

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśīghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

PURPORT

This is a verse quoted from *Bhakti-rasāmṛta-sindhu* (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the

pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyāpati, a great and learned poet of Mithila, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus feet of Govinda. In this verse Rūpa Gosvāmī indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamunā at Keśītīrtha, or Keśīghāṭa, in Vṛndāvana and attracts all the *gopīs* to His transcendental loving service.

TEXT 225

সাক্ষাৎ ব্রজেন্দ্রসুত ইথে নাহি আন।
যেবা অজ্ঞে করে তাঁরে প্রতিমা-হেন জ্ঞান ॥ ২২৫ ॥

sākṣāt vrajendra-suta ithe nāhi āna
yebā ajñe kare tāṅre pratimā-hena jñāna

SYNONYMS

sākṣāt—directly; *vrajendra-suta*—the son of Nanda Mahārāja; *ithe*—in this matter; *nāhi*—there is not; *āna*—any exception; *yebā*—whatever; *ajñe*—a foolish person; *kare*—does; *tāṅre*—unto Him; *pratimā*—as a statue; *hena jñāna*—such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

TEXT 226

সেই অপরাধে তার নাহিক নিস্তার।
ঘোর নরকেতে পড়ে, কি বলিব আর ॥ ২২৬ ॥

sei aparādhe tāra nāhika nistāra
ghora narakete paḍe, ki baliba āra

SYNONYMS

sei aparādhe—by that offense; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance; *ghora*—terrible; *narakete*—in a hellish condition; *paḍe*—falls down; *ki baliba*—what will I say; *āra*—more.

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In the *Bhakti-sandarbha* Jīva Gosvāmī has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Kṛṣṇa and Kṛṣṇa Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendentally it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His *arcā* form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and should worship the *arcā-mūrti,* or form of the Lord in the temple, as nondifferent from the Lord.

The *Padma Purāṇa* specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord's form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the *Vedas* has no meaning, for all the *ācāryas,* even the impersonalist Śaṅkarācārya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Śaṅkarācārya recommend the worship of five forms, known as *pañcopāsanā,* which include Lord Viṣṇu. Vaiṣṇavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rukmiṇī-Kṛṣṇa. Māyāvādīs admit that worship of the Lord's form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord's form, Lord Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhāgavatam has condemned those who think the body to be the self as *bhauma ijya-dhīḥ. Bhauma* means earth, and *ijya-dhīḥ* means worshiper. There are two kinds of *bhauma ijya-dhīḥ:* those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn

the worship of the form of the Lord. One should not worship the planet earth or land of his birth, nor should one condemn the form of the Lord, which is manifested in metal or wood for our facility. Material things are also the energy of the Supreme Lord.

TEXT 227

হেন যে গোবিন্দ প্রভু, পাইনু যাঁহা হৈতে।
তাঁহার চরণ-কৃপা কে পারে বর্ণিতে ॥ ২২৭ ॥

hena ye govinda prabhu, pāinu yāṅhā haite
tāṅhāra caraṇa-kṛpā ke pāre varṇite

SYNONYMS

hena—thus; *ye govinda*—this Lord Govinda; *prabhu*—master; *pāinu*—I got; *yāṅhā haite*—from whom; *tāṅhāra*—His; *caraṇa-kṛpā*—mercy of the lotus feet; *ke*—who; *pāre*—is able; *varṇite*—to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityānanda] by whom I have attained the shelter of this Lord Govinda?

TEXT 228

বৃন্দাবনে বৈসে যত বৈষ্ণব-মণ্ডল।
কৃষ্ণনাম-পরায়ণ, পরম-মঙ্গল ॥ ২২৮ ॥

vṛndāvane vaise yata vaiṣṇava-maṇḍala
kṛṣṇa-nāma-parāyaṇa, parama-maṅgala

SYNONYMS

vṛndāvane—in Vṛndāvana; *vaise*—there are; *yata*—all; *vaiṣṇava-maṇḍala*—groups of devotees; *kṛṣṇa-nāma-parāyaṇa*—addicted to the name of Lord Kṛṣṇa; *parama-maṅgala*—all-auspicious.

TRANSLATION

All the groups of Vaiṣṇavas who live in Vṛndāvana are absorbed in chanting the all-auspicious name of Kṛṣṇa.

TEXT 229

যাঁর প্রাণধন—নিত্যানন্দ-শ্রীচৈতন্য।
রাধাকৃষ্ণ-ভক্তি বিনে নাহি জানে অন্য ॥ ২২৯ ॥

yāhra prāṇa-dhana——nityānanda-śrī-caitanya
rādhā-kṛṣṇa-bhakti vine nāhi jāne anya

SYNONYMS

yāṅhra—whose; *prāṇa-dhana*—life and soul; *nityānanda-śrī-caitanya*—Lord Nityānanda and Śrī Caitanya Mahāprabhu; *rādhā-kṛṣṇa*—to Kṛṣṇa and Rādhārāṇī; *bhakti*—devotional service; *vine*—except; *nāhi jāne anya*—do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityānanda are their life and soul. They do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

TEXT 230

সে বৈষ্ণবের পদরেণু, তার পদছায়া।
অধমেরে দিল প্রভু-নিত্যানন্দ-দয়া॥ ২৩০॥

se vaiṣṇavera pada-reṇu, tāra pada-chāyā
adhamere dila prabhu-nityānanda-dayā

SYNONYMS

se vaiṣṇavera—of all those Vaiṣṇavas; *pada-reṇu*—the dust of the feet; *tāra*—their; *pada-chāyā*—the shade of the feet; *adhamere*—unto this fallen soul; *dila*—gave; *prabhu-nityānanda-dayā*—the mercy of Lord Nityānanda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaiṣṇavas have been granted to this fallen soul by the mercy of Lord Nityānanda.

TEXT 231

'তাঁহা সর্ব লভ্য হয়'—প্রভুর বচন।
সেই সূত্র—এই তার কৈল বিবরণ॥ ২৩১॥

'tāṅhā sarva labhya haya'——prabhura vacana
sei sūtra——ei tāra kaila vivaraṇa

SYNONYMS

tāṅhā—at that place; *sarva*—everything; *labhya*—obtainable; *haya*—is; *prabhura*—of the Lord; *vacana*—the word; *sei sūtra*—that synopsis; *ei*—this; *tāra*—His; *kaila vivaraṇa*—has been described.

TRANSLATION

Lord Nityānanda said, "In Vṛndāvana all things are possible." Here I have explained His brief statement in detail.

TEXT 232

সে সব পাইনু আমি বৃন্দাবনে আয়।
সেই সব লভ্য এই প্রভুর কৃপায়॥ ২৩২॥

se saba pāinu āmi vṛndāvane āya
sei saba labhya ei prabhura kṛpāya

SYNONYMS

se saba—all this; *pāinu*—got; *āmi*—I; *vṛndāvane*—to Vṛndāvana; *āya*—coming; *sei saba*—all this; *labhya*—obtainable; *ei*—this; *prabhura kṛpāya*—by the mercy of Lord Nityānanda.

TRANSLATION

I have attained all this by coming to Vṛndāvana, and this was made possible by the mercy of Lord Nityānanda.

PURPORT

All the inhabitants of Vṛndāvana are Vaiṣṇavas. They are all-auspicious because somehow or other they always chant the holy name of Kṛṣṇa. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Kṛṣṇa and chant His name directly or indirectly. Purposely or without purpose, even when they pass on the street they are fortunate enough to exchange greetings by saying the name of Rādhā or Kṛṣṇa. Thus directly or indirectly they are auspicious.

The present city of Vṛndāvana has been established by the Gauḍīya Vaiṣṇavas since the six Gosvāmīs went there and directed the construction of their different temples. Of all the temples in Vṛndāvana, ninety percent belong to the Gauḍīya Vaiṣṇava sect, the followers of the teachings of Lord Caitanya Mahāprabhu and Nityānanda, and seven temples are very famous. The inhabitants of Vṛndāvana do not know anything but the worship of Rādhā and Kṛṣṇa. In recent years some unscrupulous so-called priests known as caste *gosvāmīs* have introduced the worship of demigods privately, but no genuine and rigid Vaiṣṇavas participate in this. Those who are serious about the Vaiṣṇava method of devotional activities do not take part in such worship of demigods.

The Gauḍīya Vaiṣṇavas never differentiate between Rādhā-Kṛṣṇa and Lord Caitanya. They say that since Lord Caitanya is the combined form of Rādhā-Kṛṣṇa, He is not different from Rādhā and Kṛṣṇa. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of

Lord Gaura instead of the names Rādhā and Kṛṣṇa. Thus they purposely differentiate between Lord Caitanya and Rādhā-Kṛṣṇa. According to them, the system of *nadīyā-nāgarī*, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Caitanya, but they do not like to worship Rādhā and Kṛṣṇa. They put forward the argument that since Lord Caitanya Himself appeared as Rādhā and Kṛṣṇa combined, there is no necessity of worshiping Rādhā and Kṛṣṇa. Such differentiation by so-called devotees of Lord Caitanya Mahāprabhu is considered disruptive by pure devotees. Anyone who differentiates between Rādhā-Kṛṣṇa and Gaurāṅga is to be considered a plaything in the hands of *māyā*.

There are others who are against the worship of Caitanya Mahāprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahāprabhu and Rādhā-Kṛṣṇa, either by worshiping Rādhā-Kṛṣṇa as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Rādhā-Kṛṣṇa, is in the group of *prākṛta-sahajiyās*.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta*, predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Rādhā-Kṛṣṇa, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahāprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 233

আপনার কথা লিখি নির্লজ্জ হইয়া।
নিত্যানন্দগুণে লেখায় উন্মত্ত করিয়া॥ ২৩৩॥

āpanāra kathā likhi nirlajja ha-iyā
nityānanda-guṇe lekhāya unmatta kariyā

SYNONYMS

āpanāra—personal; *kathā*—description; *likhi*—I write; *nirlajja ha-iyā*—being shameless; *nityānanda-guṇe*—the attributes of Nityānanda; *lekhāya*—cause to write; *unmatta kariyā*—making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityānanda, making me like a madman, force me to write these things.

TEXT 234

নিত্যানন্দ-প্রভুর গুণ-মহিমা অপার।
'সহস্রবদনে' শেষ নাহি পায় যাঁর॥ ২৩৪॥

nityānanda-prabhura guṇa-mahimā apāra
'sahasra-vadane' śeṣa nāhi pāya yāṅra

SYNONYMS

nityānanda-prabhura—of Lord Nityānanda; *guṇa-mahimā*—glories of transcendental attributes; *apāra*—unfathomable; *sahasra-vadane*—in thousands of mouths; *śeṣa*—ultimate end; *nāhi*—does not; *pāya*—get; *yāṅra*—whose.

TRANSLATION

The glories of Lord Nityānanda's transcendental attributes are unfathomable. Even Lord Śeṣa with His thousands of mouths cannot find their limit.

TEXT 235

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৫ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Fifth Chapter, describing the glories of Lord Nityānanda Balarāma.*

CHAPTER 6

The truth of Advaita Ācārya has been described in two different verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Kṛṣṇa.

TEXT 1

বন্দে তং শ্রীমদদ্বৈতাচার্যমদ্ভুতচেষ্টিতম্ ।
যস্য প্রসাদাদজ্ঞোঽপি তৎস্বরূপং নিরূপয়েৎ ॥ ১ ॥

vande taṁ śrīmad-advaitācāryam adbhuta-ceṣṭitam
yasya prasādād ajño 'pi tat-svarūpaṁ nirūpayet

SYNONYMS

vande—I offer my respectful obeisances; *tam*—unto Him; *śrīmat*—with all opulences; *advaita-ācāryam*—Śrī Advaita Ācārya; *adbhuta-ceṣṭitam*—whose activities are wonderful; *yasya*—of whom; *prasādāt*—by the mercy; *ajñaḥ api*—even a foolish person; *tat-svarūpam*—His characteristics; *nirūpayet*—may describe.

TRANSLATION

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu.

TEXT 3

পঞ্চ শ্লোকে কহিল শ্রীনিত্যানন্দ-তত্ত্ব।
শ্লোকদ্বয়ে কহি অদ্বৈতাচার্যের মহত্ত্ব ॥ ৩ ॥

pañca śloke kahila śrī-nityānanda-tattva
śloka-dvaye kahi advaitācāryera mahattva

SYNONYMS

pañca śloke—in five verses; *kahila*—described; *śrī-nityānanda-tattva*—the truth of Śrī Nityānanda; *śloka-dvaye*—in two verses; *kahi*—I describe; *advaita-ācāryera*—of Advaita Ācārya; *mahattva*—the glories.

TRANSLATION

In five verses I have described the principle of Lord Nityānanda. Then in the following two verses I describe the glories of Śrī Advaita Ācārya.

TEXT 4

মহাবিষ্ণুর্জগৎকর্তা মায়য়া যঃ সৃজত্যদঃ।
তস্যাবতার এবায়মদ্বৈতাচার্য ঈশ্বরঃ ॥ ৪ ॥

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ—of the name Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—

certainly; *ayam*—this; *advaita-ācāryaḥ*—of the name Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

TEXT 5

অদ্বৈতং হরিণাদ্বৈতাদাচার্যং ভক্তিশংসনাৎ ।
ভক্তাবতারমীশং তমদ্বৈতাচার্যমাশ্রয়ে ॥ ৫ ॥

advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye

SYNONYMS

advaitam—known as Advaita; *hariṇā*—with Lord Hari; *advaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-śaṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhaktāvatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 6

অদ্বৈত-আচার্য গোসাঞি সাক্ষাৎ ঈশ্বর ।
যাঁহার মহিমা নহে জীবের গোচর ॥ ৬ ॥

advaita-ācārya gosāñi sākṣāt īśvara
yāṅhāra mahimā nahe jīvera gocara

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *gosāñi*—the Lord; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *yāṅhāra mahimā*—whose glories; *nahe*—not; *jīvera gocara*—within the reach of the understanding of ordinary living beings.

TRANSLATION

Śrī Advaita Ācārya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

TEXT 7

মহাবিষ্ণু সৃষ্টি করেন জগদাদি কার্য।
তাঁর অবতার সাক্ষাৎ অদ্বৈত আচার্য॥ ৭॥

mahā-viṣṇu sṛṣṭi karena jagad-ādi kārya
tāṅhra avatāra sākṣāt advaita ācārya

SYNONYMS

mahā-viṣṇu—the original Viṣṇu; *sṛṣṭi*—creation; *karena*—does; *jagat-ādi*—the material world; *kārya*—the occupation; *tāṅhra*—His; *avatāra*—incarnation; *sākṣāt*—directly; *advaita ācārya*—Prabhu Advaita Ācārya.

TRANSLATION

Mahā-Viṣṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

TEXT 8

যে পুরুষ সৃষ্টি-স্থিতি করেন মায়ায়।
অনন্ত ব্রহ্মাণ্ড সৃষ্টি করেন লীলায়॥ ৮॥

ye puruṣa sṛṣṭi-sthiti karena māyāya
ananta brahmāṇḍa sṛṣṭi karena līlāya

SYNONYMS

ye puruṣa—that personality who; *sṛṣṭi-sthiti*—creation and maintenance; *karena*—performs; *māyāya*—through the external energy; *ananta brahmāṇḍa*—unlimited universes; *sṛṣṭi*—creation; *karena*—does; *līlāya*—by pastimes.

TRANSLATION

That puruṣa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

TEXT 9

ইচ্ছায় অনন্ত মূর্তি করেন প্রকাশ।
এক এক মূর্তে করেন ব্রহ্মাণ্ডে প্রবেশ॥ ৯॥

icchāya ananta mūrti karena prakāśa
eka eka mūrte karena brahmāṇḍe praveśa

SYNONYMS

icchāya—by His will; *ananta mūrti*—unlimited forms; *karena*—does; *prakāśa*—manifestation; *eka eka*—each and every; *mūrte*—form; *karena*—does; *brahmāṇḍe*—within the universe; *praveśa*—entrance.

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

TEXT 10

সে পুরুষের অংশ—অদ্বৈত, নাহি কিছু ভেদ।
শরীর-বিশেষ তাঁর,—নাহিক বিচ্ছেদ ॥ ১০ ॥

se puruṣera aṁśa——advaita, nāhi kichu bheda
śarīra-viśeṣa tāṅra——nāhika viccheda

SYNONYMS

se—that; *puruṣera*—of the Lord; *aṁśa*—part; *advaita*—Advaita Ācārya; *nāhi*—not; *kichu*—any; *bheda*—difference; *śarīra-viśeṣa*—another specific transcendental body; *tāṅra*—of Him; *nāhika viccheda*—there is no separation.

TRANSLATION

Śrī Advaita Ācārya is a plenary part of that puruṣa and so is not different from Him. Indeed, Śrī Advaita Ācārya is not separate but is another form of that puruṣa.

TEXT 11

সহায় করেন তাঁর লইয়া 'প্রধান'।
কোটি ব্রহ্মাণ্ড করেন ইচ্ছায় নির্মাণ ॥ ১১ ॥

sahāya karena tāṅra la-iyā 'pradhāna'
koṭi brahmāṇḍa karena icchāya nirmāṇa

SYNONYMS

sahāya karena—He helps; *tāṅra*—His; *la-iyā*—with; *pradhāna*—the material energy; *koṭi-brahmāṇḍa*—millions of universes; *karena*—does; *icchāya*—only by the will; *nirmāṇa*—creation.

TRANSLATION

He [Advaita Ācārya] helps in the pastimes of the puruṣa, with whose material energy and by whose will He creates innumerable universes.

TEXT 12

জগৎ-মঙ্গল অদ্বৈত, মঙ্গল-গুণধাম ।
মঙ্গল-চরিত্র সদা, 'মঙ্গল' যাঁর নাম ॥ ১২ ॥

jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, 'maṅgala' yāṅra nāma

SYNONYMS

jagat-maṅgala—all-auspicious to the world; *advaita*—Ādvaita Ācārya; *maṅgala-guṇa-dhāma*—the reservoir of all auspicious attributes; *maṅgala-caritra*—all characteristics are auspicious; *sadā*—always; *maṅgala*—auspicious; *yāṅra nāma*—whose name.

TRANSLATION

Śrī Advaita Ācārya is all-auspicious to the world, for He is a reservoir of all-auspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Śrī Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an *ācārya*, or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditional life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same because all the activities of Viṣṇu are absolute. According to some, Maṅgala was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu's incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from

all kinds of misfortune. One should not invest any material contamination or impersonalism in the Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

TEXT 13

কোটি অংশ, কোটি শক্তি, কোটি অবতার।
এত লঞা সৃজে পুরুষ সকল সংসার॥ ১৩॥

koṭi aṁśa, koṭi śakti, koṭi avatāra
eta lañā sṛje puruṣa sakala saṁsāra

SYNONYMS

koṭi aṁśa—millions of parts and parcels; *koṭi śakti*—millions and millions of energies; *koṭi avatāra*—millions upon millions of incarnations; *eta*—all this; *lañā*—taking; *sṛje*—creates; *puruṣa*—the original person, Mahā-Viṣṇu; *sakala saṁsāra*—all the material world.

TRANSLATION

Mahā-Viṣṇu creates the entire material world, with millions of His parts, energies and incarnations.

TEXT 14-15

মায়া যৈছে দুই অংশ—'নিমিত্ত', 'উপাদান'।
মায়া—'নিমিত্ত'-হেতু, উপাদান—'প্রধান'॥ ১৪॥
পুরুষ ঈশ্বর ঐছে দ্বিমূর্তি হইয়া।
বিশ্ব-সৃষ্টি করে 'নিমিত্ত' 'উপাদান' লঞা॥ ১৫॥

māyā yaiche dui aṁśa——'nimitta', 'upādāna'
māyā——'nimitta'-hetu, upādāna——'pradhāna'

puruṣa īśvara aiche dvi-mūrti ha-iyā
viśva-sṛṣṭi kare 'nimitta' 'upādāna' lañā

SYNONYMS

māyā—the external energy; *yaiche*—as; *dui aṁśa*—two parts; *nimitta*—the cause; *upādāna*—the ingredients; *māyā*—the material energy; *nimitta-hetu*—original cause; *upādāna*—ingredients; *pradhāna*—immediate cause; *puruṣa*—the person Lord Viṣṇu; *īśvara*—the Supreme Personality of Godhead; *aiche*—in that way; *dvi-mūrti ha-iyā*—taking two forms; *viśva-sṛṣṭi kare*—creates this material world; *nimitta*—the original cause; *upādāna*—the material cause; *lañā*—with.

TRANSLATION

Just as the external energy consists of two parts—the efficient cause [nimitta] and the material cause [upādāna], māyā being the efficient cause and pradhāna the material cause—so Lord Viṣṇu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the all-blissful, eternal, all-knowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikuṇṭhas as well as His personal abode, known as Goloka Vṛndāvana. In other words, there are two manifestations—the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikuṇṭhas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds. The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya *smṛti,* which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sāṅkhyites are against the conclusion of Vedānta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the wonderful energies of matter. Such philosophers accept the conception of God only as a product of material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to *Bhagavad-gītā,* the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of

understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as *vivarta.* As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaiṣṇava philosopher Śrīla Baladeva Vidyābhūṣaṇa has very nicely explained the materialistic conclusion in his *Govinda-bhāṣya* on the *Vedānta-sūtra.* He writes as follows:

"The Sāṅkhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the equilibrium of the three material qualities, goodness, passion and ignorance. Material nature produced the material energy, known as *mahat,* and *mahat* produced the false ego. The ego produced the five objects of sense perception, which produced the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the *puruṣa,* or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called *prakṛti,* or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

"The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sāṅkhya philosophy regards the total energy (*mahat-tattva*), the false ego and the five objects of sense perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The

puruṣa, the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The *puruṣa,* the enjoyer, is inactive and without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the *puruṣa,* the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sāṅkhya philosophy, after describing the nature of *prakṛti* (material nature) and *puruṣa* (the enjoyer), asserts that the creation is only a product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, *puruṣa,* there are powers of control and enjoyment. When the *puruṣa* is illusioned for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is in full knowledge He is liberated. In the Sāṅkhya philosophy the *puruṣa* is described to be always indifferent to the activities of *prakṛti.*

"The Sāṅkhya philosopher accepts three kinds of evidences, namely direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptional evidence or authorized traditional evidence. The Sāṅkhya system of philosophy identifies three kinds of procedures—namely, *parimāṇāt* (transformation), *samanvayāt* (adjustment) and *śaktitaḥ* (performance of energies)—as the causes of the cosmic manifestation."

Śrīla Baladeva Vidyābhūṣaṇa, in his commentary on the *Vedānta-sūtra,* has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sāṅkhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a water pot and clay. Clay is the cause of the water pot, but the clay can be found as both cause and effect. The water pot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sāṅkhyites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Śrīla Baladeva Vidyābhūṣaṇa has therefore enunciated the nature of *pradhāna* as follows:

"Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious

direction. In our practical experience we never see that inert bricks can themselves construct a big building.

"The example of the water pot cannot be accepted because a water pot has no perception of pleasure and distress. Such perception is within. Therefore the covering body, or the water pot, cannot be synchronized with it.

"Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, the tree or the the body of a living creature has no tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree.

"Sometimes foolish people take for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is that the mother scorpion lays eggs within the rice, and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures.

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the *Bṛhad-āraṇyaka Upaniṣad,* every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of bodies, and because of a divine arrangement a living entity takes bodies of different shapes.

"When a person thinks, 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the *puruṣa,* according to Sāṅkhya philosophy, is always unaffected, where does the tendency to give birth come from?

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth,

produces different kinds of trees, and enters different kinds of flowers and fruits with different flavors and tastes. Therefore, they say, matter produces varieties of material things on its own. In reply to this argument, the same proposition of the *Bṛhad-āraṇyaka Upaniṣad*—that different kinds of living creatures are put into different kinds of bodies by the management of a superior power—is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. *Bhagavad-gītā* also further affirms:

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

'The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.' (Bg. 13.22) The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of trees produce a particular kind of fruit and flower, it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors, nor fruits of different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of life. Thus one should understand that *pradhāna,* matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called *prakṛti,* which refers to female energy. A woman is *prakṛti,* a female. A female cannot produce a child without the association of a *puruṣa,* a man. The *puruṣa* causes the birth of a child because the man injects the soul, which is sheltered in the semina, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the *puruṣa,* the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakaśāyī Viṣṇu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the *Brahma-saṁhitā* that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

"Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces

varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow—namely, the bull—also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in *Bhagavad-gītā* (9.10), where the Lord says, *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram:* 'This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.' The Supreme Lord says, *mayādhyakṣeṇa* ('under My superintendence'). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of *Bhagavad-gītā's* statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

"If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the Vedic scriptures like the *Manu-smṛti,* the Supreme Personality of Godhead is said to be the ultimate creator. The *Manu-smṛti* is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the *Manu-smṛti* it is clearly stated that before the creation the entire universal space was darkness, without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

"The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore nonmanifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahmā. The great Parāśara Ṛṣi has also confirmed this in the *Viṣṇu Purāṇa.* He says that the cosmic manifestation visible to us is produced from Lord Viṣṇu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

"This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds the web within its body, so Lord Viṣṇu produces this cosmic

manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

"It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by understanding that Vāsudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in *Bhagavad-gītā* that even those who are advocates of knowledge only, without any religious ritualistic processes, advance in knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vāsudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead. Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

"A Vedic injunction states, *sarve vedā yat padamānanti:* all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, *nārāyaṇa-parā vedāḥ:* the Vedas are meant for understanding Nārāyaṇa, the Supreme Lord. Similarly, *Bhagavad-gītā* also confirms, *vedaiś ca sarvair aham eva vedyaḥ:* by all the *Vedas,* Kṛṣṇa is to be known. Therefore, the main purpose of understanding the *Vedas,* performing Vedic sacrifices and speculating on the *Vedānta-sūtras* is to understand Kṛṣṇa. Accepting the impersonalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the *Vedas.* Impersonal speculation aims at disproving the conclusion of the *Vedas.* Therefore any impersonal speculative presentation should be understood to be against the principles of the *Vedas* or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the *Vedas,* their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

"If one tries to nullify the conclusions of the *Vedas* by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the *Vedas,* for references from the *Vedas* are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the *Vedas* unanimously accept the authority of Manu and Parāśara in the disciplic succession. Their state-

ments, however, do not support the atheistic Kapila because the Kapila mentioned in the *Vedas* is a different Kapila, the son of Kardama and Devahūti. The atheist Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vāsudeva. The *Padma Purāṇa* gives evidence that the Supreme Personality of Godhead Vāsudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sāṅkhya philosophy, teaches all the demigods and a *brāhmaṇa* of the name Āsuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditional and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the *Vedānta-sūtras*."

TEXT 16

আপনে পুরুষ—বিশ্বের 'নিমিত্ত'-কারণ।
অদ্বৈত-রূপে 'উপাদান' হন নারায়ণ॥ ১৬॥

āpane puruṣa—viśvera 'nimitta'-kāraṇa
advaita-rūpe 'upādāna' hana nārāyaṇa

SYNONYMS

āpane—personally; *puruṣa*—Lord Viṣṇu; *viśvera*—of the entire material world; *nimitta kāraṇa*—the original cause; *advaita-rūpe*—in the form of Advaita; *upādāna*—the material cause; *hana*—becomes; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

Lord Viṣṇu Himself is the efficient [nimitta] cause of the material world, and Nārāyaṇa in the form of Śrī Advaita is the material cause [upādāna].

TEXT 17

'নিমিত্তাংশে' করে তেঁহো মায়াতে ঈক্ষণ।
'উপাদান' অদ্বৈত করেন ব্রহ্মাণ্ড-সৃজন॥ ১৭॥

'nimittāṁśe' kare teṅho māyāte īkṣaṇa
'upādāna' advaita karena brahmāṇḍa-sṛjana

SYNONYMS

nimitta-aṁśe—in the portion as the original cause; *kare*—does; *teṅho*—He; *māyāte*—in the external energy; *īkṣaṇa*—glancing; *upādāna*—the material cause; *advaita*—Advaita Ācārya; *karena*—does; *brahmāṇḍa-sṛjana*—creation of the material world.

TRANSLATION

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

TEXT 18

যদ্যপি সাংখ্য মানে, 'প্রধান'— কারণ।
জড় হইতে কভু নহে জগৎ-সৃজন ॥ ১৮ ॥

yadyapi sāṅkhya māne, 'pradhāna'——kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana

SYNONYMS

yadyapi—although; *sāṅkhya*—Sāṅkhya philosophy; *māne*—accepts; *pradhāna*—ingredients; *kāraṇa*—cause; *jaḍa ha-ite*—from matter; *kabhu*—at any time; *nahe*—there is not; *jagat-sṛjana*—the creation of the material world.

TRANSLATION

Although the Sāṅkhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

TEXT 19

নিজ সৃষ্টিশক্তি প্রভু সঞ্চারে প্রধানে।
ঈশ্বরের শক্ত্যে তবে হয়ে ত' নির্মাণে ॥ ১৯ ॥

nija sṛṣṭi-śakti prabhu sañcāre pradhāne
īśvarera śaktye tabe haye ta' nirmāṇe

SYNONYMS

nija—own; *sṛṣṭi-śakti*—power for creation; *prabhu*—the Lord; *sañcāre*—infuses; *pradhāne*—in the ingredients; *īśvarera śaktye*—by the power of the Lord; *tabe*—then; *haye*—there is; *ta'*—certainly; *nirmāṇe*—the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

TEXT 20

অদ্বৈতরূপে করে শক্তি-সঞ্চারণ।
অতএব অদ্বৈত হয়েন মুখ্য কারণ ॥ ২০ ॥

advaita-rūpe kare śakti-sañcāraṇa
ataeva advaita hayena mukhya kāraṇa

SYNONYMS

advaita-rūpe—in the form of Advaita Ācārya; *kare*—does; *śakti-sañcāraṇa*—infusion of the energy; *ataeva*—therefore; *advaita*—Advaita Ācārya; *hayena*—is; *mukhya kāraṇa*—the original cause.

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

TEXT 21

অদ্বৈত-আচার্য—কোটিব্রহ্মাণ্ডের কর্তা।
আর এক এক মূর্ত্যে ব্রহ্মাণ্ডের ভর্তা॥ ২১॥

advaita-ācārya koṭi-brahmāṇḍera kartā
āra eka eka mūrtye brahmāṇḍera bhartā

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *koṭi-brahmāṇḍera kartā*—the creator of millions and millions of universes; *āra*—and; *eka eka*—each and every; *mūrtye*—by expansions; *brahmāṇḍera bhartā*—maintainer of the universe.

TRANSLATION

Śrī Advaita Ācārya is the creator of millions and millions of universes, and by His expansions [as Garbhodakaśāyī Viṣṇu] He maintains each and every universe.

TEXT 22

সেই নারায়ণের মুখ্য অঙ্গ,—অদ্বৈত।
'অঙ্গ'-শব্দে অংশ করি' কহে ভাগবত॥ ২২॥

sei nārāyaṇera mukhya aṅga,——advaita
'aṅga'-śabde aṁśa kari' kahe bhāgavata

SYNONYMS

sei—that; *nārāyaṇera*—of Lord Nārāyaṇa; *mukhya aṅga*—the primary part; *advaita*—Advaita Ācārya; *aṅga-śabde*—by the word *aṅga; aṁśa kari'*—taking as a plenary portion; *kahe*—says; *bhāgavata*—*Śrīmad-Bhāgavatam.*

TRANSLATION

Śrī Advaita is the principal limb [aṅga] of Nārāyaṇa. Śrīmad-Bhāgavatam speaks of "limb" [aṅga] as "a plenary portion" [aṁśa] of the Lord.

TEXT 23

নারায়ণস্ত্বং ন হি সর্বদেহিনামাত্মাস্যধীশাখিল-লোকসাক্ষী।
নারায়ণোঽঙ্গং নর-ভূ-জলায়নাত্তচ্চাপি সত্যং ন তবৈব মায়া॥ ২৩॥

nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyam*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text is from the *Śrīmad-Bhāgavatam* (10.14.14).

TEXT 24

ঈশ্বরের 'অঙ্গ' অংশ—চিদানন্দময়।
মায়ার সম্বন্ধ নাহি' এই শ্লোকে কয়॥ ২৪॥

īśvarera 'aṅga' aṁśa——cid-ānanda-maya
māyāra sambandha nāhi' ei śloke kaya

SYNONYMS

īśvarera—of the Lord; *aṅga*—limb; *aṁśa*—part; *cit-ānanda-maya*—all-spiritual; *māyāra*—of the material energy; *sambandha*—relationship; *nāhi'*—there is not; *ei śloke*—this verse; *kaya*—says.

TRANSLATION

This verse describes that the limbs and plenary portions of the Lord are all spiritual; they have no relationship with the material energy.

TEXT 25

'অংশ' না কহিয়া, কেনে কহ তাঁরে 'অঙ্গ'।
'অংশ' হৈতে 'অঙ্গ', যাতে হয় অন্তরঙ্গ ॥ ২৫ ॥

'aṁśa' nā kahiyā, kene kaha tāṅre 'aṅga'
'aṁśa' haite 'aṅga,' yāte haya antaraṅga

SYNONYMS

aṁśa—part; *nā kahiyā*—not saying; *kene*—why; *kaha*—you say; *tāṅre*—Him; *aṅga*—limb; *aṁśa haite*—than a part; *aṅga*—limb; *yāte*—because; *haya*—is; *antaraṅga*—more.

TRANSLATION

Why has Śrī Advaita been called a limb and not a part? The reason is that "limb" implies greater intimacy.

TEXT 26

মহাবিষ্ণুর অংশ—অদ্বৈত গুণধাম।
ঈশ্বরে অভেদ, তেঞি 'অদ্বৈত' পূর্ণ নাম ॥ ২৬ ॥

mahā-viṣṇura aṁśa——advaita guṇa-dhāma
īśvare abheda, teñi 'advaita' pūrṇa nāma

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *aṁśa*—part; *advaita*—Advaita Ācārya; *guṇa-dhāma*—reservoir of all attributes; *īśvare*—from the Lord; *abheda*—nondifferent; *teñi*—therefore; *advaita*—nondifferent; *pūrṇa nāma*—full name.

TRANSLATION

Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord.

TEXT 27

পূর্বে যৈছে কৈল সর্ব-বিশ্বের সৃজন।
অবতরি' কৈল এবে ভক্তি-প্রবর্তন ॥ ২৭ ॥

pūrve yaiche kaila sarva-viśvera sṛjana
avatari' kaila ebe bhakti-pravartana

SYNONYMS

pūrve—formerly; *yaiche*—as; *kaila*—performed; *sarva*—all; *viśvera*—of the universes; *sṛjana*—creation; *avatari'*—taking incarnation; *kaila*—did; *ebe*—now; *bhakti-pravartana*—inauguration of the *bhakti* cult.

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of bhakti.

TEXT 28

জীব নিস্তারিল কৃষ্ণভক্তি করি' দান।
গীতা-ভাগবতে কৈল ভক্তির ব্যাখ্যান॥ ২৮॥

jīva nistārila kṛṣṇa-bhakti kari' dāna
gītā-bhāgavate kaila bhaktira vyākhyāna

SYNONYMS

jīva—the living entities; *nistārila*—delivered; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *kari'*—making; *dāna*—gift; *gītā-bhāgavate*—in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*; *kaila*—performed; *bhaktira vyākhyāna*—explanation of devotional service.

TRANSLATION

He delivered all living beings by offering the gift of kṛṣṇa-bhakti. He explained Bhagavad-gītā and Śrīmad-Bhāgavatam in the light of devotional service.

PURPORT

Although Śrī Advaita Prabhu is an incarnation of Viṣṇu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityānanda also manifested the same principle, although They also belong to the category of Viṣṇu. If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies within this material world, people would have become greater impersonalists, monists and self-worshipers than they had already become under the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls how to approach the transcendental stage of devotional service. Advaita Ācārya especially intended to teach the conditioned souls about devotional service. The word *ācārya* means "teacher." The special function of such a teacher is to make people Kṛṣṇa conscious. A bona fide teacher following in the footsteps of Advaita Ācārya has no other business than to spread the principles of Kṛṣṇa consciousness all over the world. The real qualification of an *ācārya* is that he presents himself as a servant of the Supreme.

Such a bona fide *ācārya* can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an *ācārya* to defy such imposters posing as God before the innocent public.

TEXT 29

ভক্তি-উপদেশ বিনু তাঁর নাহি কার্য।
অতএব নাম হৈল 'অদ্বৈত আচার্য' ॥ ২৯ ॥

bhakti-upadeśa vinu tāṅra nāhi kārya
ataeva nāma haila 'advaita ācārya'

SYNONYMS

bhakti-upadeśa—instruction of devotional service; *vinu*—without; *tāṅra*—His; *nāhi*—there is not; *kārya*—occupation; *ataeva*—therefore; *nāma*—the name; *haila*—became; *advaita ācārya*—the supreme teacher (*ācārya*) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya.

TEXT 30

বৈষ্ণবের গুরু তেঁহো জগতের আর্য।
দুইনাম-মিলনে হৈল 'অদ্বৈত-আচার্য' ॥ ৩০ ॥

vaiṣṇavera guru teṅho jagatera ārya
dui-nāma-milane haila 'advaita-ācārya'

SYNONYMS

vaiṣṇavera—of the devotees; *guru*—spiritual master; *teṅho*—He; *jagatera ārya*—the most respectable personality in the world; *dui-nāma-milane*—by combining the two names; *haila*—there was; *advaita-ācārya*—the name Advaita Ācārya.

TRANSLATION

He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya.

PURPORT

Śrī Advaita Ācārya is the prime spiritual master of the Vaiṣṇavas, and He is worshipable by all Vaiṣṇavas. Devotees and Vaiṣṇavas must follow in the footsteps of Advaita Ācārya, for by so doing one can actually engage in the devotional service of the Lord.

TEXT 31

কমল-নয়নের তেঁহো, যাতে 'অঙ্গ', 'অংশ'।
'কমলাক্ষ' করি ধরে নাম অবতংস ॥ ৩১ ॥

kamala-nayanera teṅho, yāte 'aṅga', 'aṁśa'
'kamalākṣa' kari dhare nāma avataṁsa

SYNONYMS

kamala-nayanera—of the lotus-eyed; *teṅho*—He; *yāte*—since; *aṅga*—limb; *aṁśa*—part; *kamala-akṣa*—the lotus-eyed; *kari'*—accepting that; *dhare*—takes; *nāma*—the name; *avataṁsa*—partial expansion.

TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalākṣa.

TEXT 32

ঈশ্বরসারূপ্য পায় পারিষদগণ।
চতুর্ভুজ, পীতবাস, যৈছে নারায়ণ ॥ ৩২ ॥

īśvara-sārūpya pāya pāriṣada-gaṇa
catur-bhuja, pīta-vāsa, yaiche nārāyaṇa

SYNONYMS

īśvara-sārūpya—the same bodily features as the Lord; *pāya*—gets; *pāriṣada-gaṇa*—the associates; *catur-bhuja*—four hands; *pīta-vāsa*—yellow dress; *yaiche*—just as; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Nārāyaṇa.

TEXT 33

অদ্বৈত-আচার্য—ঈশ্বরের অংশবর্য।
তাঁর তত্ত্ব-নাম-গুণ, সকলি আশ্চর্য ॥ ৩৩ ॥

advaita-ācārya——īśvarera aṁśa-varya
tāṅhra tattva-nāma-guṇa, sakali āścarya

SYNONYMS

advaita-ācārya—Advaita Ācārya Prabhu; *īśvarera*—of the Supreme Lord; *aṁśa-varya*—principal part; *tāṅra*—His; *tattva*—truths; *nāma*—names; *guṇa*—attributes; *sakali*—all; *āścarya*—wonderful.

TRANSLATION

Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

TEXT 34

যাঁহার তুলসীজলে, যাঁহার হুঙ্কারে।
স্বগণ সহিতে চৈতন্যের অবতারে ॥ ৩৪ ॥

yāṅhāra tulasī-jale, yāṅhāra huṅkāre
sva-gaṇa sahite caitanyera avatāre

SYNONYMS

yāṅhāra—whose; *tulasī-jale*—by *tulasī* leaves and Ganges water; *yāṅhāra*—of whom; *huṅkāre*—by the loud voice; *sva-gaṇa*—His personal associates; *sahite*—accompanied by; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *avatāre*—in the incarnation.

TRANSLATION

He worshiped Kṛṣṇa with tulasī leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

TEXT 35

যাঁর দ্বারা কৈল প্রভু কীর্তন প্রচার।
যাঁর দ্বারা কৈল প্রভু জগৎ নিস্তার ॥ ৩৫ ॥

yāṅra dvārā kaila prabhu kīrtana pracāra
yāṅra dvārā kaila prabhu jagat nistāra

SYNONYMS

yāṅra dvārā—by whom; *kaila*—did; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kīrtana pracāra*—spreading of the *saṅkīrtana* movement; *yāṅra dvārā*—by whom; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *jagat nistāra*—deliverance of the entire world.

TRANSLATION

It is through Him [Advaita Ācārya] that Lord Caitanya spread the saṅkīrtana movement and through Him that He delivered the world.

TEXT 36

আচার্য গোসাঞির গুণ-মহিমা অপার।
জীবকীট কোথায় পাইবেক তার পার॥ ৩৬॥

ācārya gosāñira guṇa-mahimā apāra
jīva-kīṭa kothāya pāibeka tāra pāra

SYNONYMS

ācārya gosāñira—of Advaita Ācārya; *guṇa-mahimā*—the glory of the attributes; *apāra*—unfathomable; *jīva-kīṭa*—a living being who is just like a worm; *kothāya*—where; *pāibeka*—will get; *tāra*—of that; *pāra*—the other side.

TRANSLATION

The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them?

TEXT 37

আচার্য গোসাঞি চৈতন্যের মুখ্য অঙ্গ।
আর এক অঙ্গ তাঁর প্রভু নিত্যানন্দ॥ ৩৭॥

ācārya gosāñi caitanyera mukhya aṅga
āra eka aṅga tāṅra prabhu nityānanda

SYNONYMS

ācārya gosāñi—Advaita Ācārya; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *mukhya*—primary; *aṅga*—part; *āra*—another; *eka*—one; *aṅga*—part; *tāṅra*—of Lord Caitanya Mahāprabhu; *prabhu nityānanda*—Lord Nityānanda.

TRANSLATION

Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu.

TEXT 38

প্রভুর উপাঙ্গ—শ্রীবাসাদি ভক্তগণ।
হস্তমুখনেত্র-অঙ্গ চক্রাদ্যস্ত্র-সম॥ ৩৮॥

prabhura upāṅga——śrīvāsādi bhakta-gaṇa
hasta-mukha-netra-aṅga cakrādy-astra-sama

SYNONYMS

prabhura upāṅga—Lord Caitanya's smaller parts; *śrīvāsa-ādi*—headed by Śrīvāsa; *bhakta-gaṇa*—the devotees; *hasta*—hands; *mukha*—face; *netra*—eyes; *aṅga*—parts of the body; *cakra-ādi*—the disc; *astra*—weapons; *sama*—like.

TRANSLATION

The devotees headed by Śrīvāsa are His smaller limbs. They are like His hands, face, eyes and His disc and other weapons.

TEXT 39

এসব লইয়া চৈতন্যপ্রভুর বিহার।
এসব লইয়া করেন বাঞ্ছিত প্রচার॥ ৩৯॥

e-saba la-iyā caitanya-prabhura vihāra
e-saba la-iyā karena vāñchita pracāra

SYNONYMS

e-saba—all these; *la-iyā*—taking; *caitanya-prabhura*—of Śrī Caitanya Mahāprabhu; *vihāra*—pastimes; *e-saba*—all of them; *la-iyā*—taking; *karena*—does; *vāñchita pracāra*—spreading His mission.

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

TEXT 40

মাধবেন্দ্রপুরীর ইঁহো শিষ্য, এই জ্ঞানে।
আচার্য-গোসাঞিরে প্রভু গুরু করি' মানে॥ ৪০॥

mādhavendra-purīra iṅho śiṣya, ei jñāne
ācārya-gosāñire prabhu guru kari' māne

SYNONYMS

mādhavendra-purīra—of Mādhavendra Purī; *iṅho*—Advaita Ācārya; *śiṣya*—disciple; *ei jñāne*—by this consideration; *ācārya-gosāñire*—unto Advaita Ācārya; *prabhu*—Śrī Caitanya Mahāprabhu; *guru*—spiritual master; *kari'*—taking as; *māne*—obeys Him.

TRANSLATION

Thinking, "He [Śrī Advaita Ācārya] is a disciple of Śrī Mādhavendra Purī," Lord Caitanya obeys Him, respecting Him as His spiritual master.

PURPORT

Śrī Mādhavendra Purī is one of the *ācāryas* in the disciplic succession from Madhvācārya. Mādhavendra Purī had two principal disciples, Īśvara Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya-Vaiṣṇava-sampradāya is a disciplic succession from Madhvācārya. This fact has been accepted in the authorized books known as *Gaura-gaṇoddeśa-dīpikā* and *Prameya-ratnāvalī,* as well as by Gopāla Guru Gosvāmī. The *Gaura-gaṇoddeśa-dīpikā* clearly states the disciplic succession of the Gauḍīya Vaiṣṇavas as follows: "Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada's disciple is Vyāsa, and Vyāsa's disciples are Śukadeva Gosvāmī and Madhvācārya. Padmanābha Ācārya is the disciple of Madhvācārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayatīrtha is the disciple of Akṣobhya. Jayatīrtha's disciple is Jñānasindhu, and his disciple is Mahānidhi. Vidyānidhi is the disciple of Mahānidhi, and Rājendra is the disciple of Vidyānidhi. Jayadharma is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharma. Śrīman Lakṣmīpati is the disciple of Vyāsatīrtha, who is the disciple of Puruṣottama. And Mādhavendra Purī is the disciple of Lakṣmīpati."

TEXT 41

লৌকিক-লীলাতে ধর্মমর্যাদা-রক্ষণ।
স্তুতি-ভক্ত্যে করেন তাঁর চরণ বন্দন॥ ৪১॥

laukika-līlāte dharma-maryādā-rakṣaṇa
stuti-bhaktye karena tāṅra caraṇa vandana

SYNONYMS

laukika—popular; *līlāte*—in pastimes; *dharma-maryādā*—etiquette of religious principles; *rakṣaṇa*—observing; *stuti*—prayers; *bhaktye*—by devotion; *karena*—He does; *tāṅra*—of Advaita Ācārya; *caraṇa*—lotus feet; *vandana*—worshiping.

TRANSLATION

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

TEXT 42

চৈতন্যগোসাঞিকে আচার্য করে 'প্রভু'-জ্ঞান।
আপনাকে করেন তাঁর 'দাস'-অভিমান॥ ৪২॥

caitanya-gosāñike ācārya kare 'prabhu'-jñāna
āpanāke karena tāṅra 'dāsa'-abhimāna

SYNONYMS

caitanya-gosāñike—unto Śrī Caitanya Mahāprabhu; *ācārya*—Advaita Ācārya; *kare*—does; *prabhu-jñāna*—considering His master; *āpanāke*—unto Himself; *karena*—does; *tāṅra*—of Śrī Caitanya Mahāprabhu; *dāsa*—as a servant; *abhimāna*—conception.

TRANSLATION

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The *Bhakti-rasāmṛta-sindhu* of Rūpa Gosvāmī explains the superexcellent quality of devotional service as follows:

brahmānando bhaved eṣa
cet parārdha-guṇīkṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

"If multiplied billions of times, the transcendental pleasure derived from impersonal Brahman realization still could not compare to even an atomic portion of the ocean of *bhakti*, or transcendental service." (*B.r.s.* 1.1.38) Similarly, the *Bhāvārtha-dīpikā* states:

tvat-kathāmṛta-pāthodhau
viharanto mahā-mudaḥ
kurvanti kṛtinaḥ kecic
catur-vargaṁ tṛṇopamam

"For those who take pleasure in the transcendental topics of the Supreme Personality of Godhead, the four progressive realizations of religiosity, economic development, sense gratification and liberation, all combined together, cannot compare, any more than a straw, to the happiness derived from hearing about the transcendental activities of the Lord." Those who engage in the transcendental service of the lotus feet of Kṛṣṇa, being relieved of all material enjoyment, have no attraction to topics of impersonal monism. In the *Padma Purāṇa*, in connection with the glorification of the month of Kārttika, it is stated that devotees pray:

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe 'haṁ vareśād apīha

idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me 'sti dāmodareha

"Dear Lord, always remembering Your childhood pastimes at Vṛndāvana is better for us than aspiring to merge into the impersonal Brahman. During Your childhood pastimes You liberated the two sons of Kuvera and made them great devotees of Your Lordship. Similarly, I wish that instead of giving me liberation You may award me such devotion unto You." In the *Hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stava,* in the chapter called *Nārāyaṇa-stotra,* it is stated:

na dharmaṁ kāmam arthaṁ vā
mokṣaṁ vā varadeśvara
prārthaye tava pādābje
dāsyam evābhikāmaye

"My dear Lord, I do not wish to become a man of religion nor a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme benedictor, I do not pray for all these. I simply pray that I may always be engaged as a servant of Your lotus feet." Nṛsiṁhadeva offered Prahlāda Mahārāja all kinds of benedictions, but Prahlāda Mahārāja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord. Similarly, a pure devotee wishes to be blessed like Mahārāja Prahlāda by being thus endowed with devotional service. Devotees also offer their respects to Hanumān, who always remained a servant of Lord Rāma. The great devotee Hanumān prayed:

bhava-bandha-cchide tasyai
spṛhayāmi na muktaye
bhavān prabhur ahaṁ dāsa
iti yatra vilupyate

"I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost." Similarly, in the *Nārada-pañcarātra* it is stated:

dharmārtha-kāma-mokṣeṣu
necchā mama kadācana
tvat-pāda-paṅkajasyādho
jīvitaṁ dīyatāṁ mama

"I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord." King Kulaśekhara, in his very famous book *Mukunda-mālā-stotra,* prays:

nāhaṁ vande pada-kamalayor dvandvam advandva-hetoḥ
kumbhī-pākaṁ gurum api hare nārakaṁ nāpanetum
ramyā-rāmā-mṛdu-tanu-latā-nandane nābhiramturṁ
bhāve bhāve hṛdaya-bhavane bhāvayeyaṁ bhavantam

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship." (*M.m.s.* 6) In *Śrīmad-Bhāgavatam* also there are many instances in the Third and Fourth Cantos in which devotees pray to the Lord simply to be engaged in His service, and nothing else (*Bhāg.* 3.4.15, 3.25.34, 3.25.36, 4.1.22, 4.9.10 and 4.20.24).

TEXT 43

সেই অভিমান-সুখে আপনা পাসরে।
'কৃষ্ণদাস' হও – জীবে উপদেশ করে ॥ ৪৩ ॥

sei abhimāna-sukhe āpanā pāsare
'kṛṣṇa-dāsa' hao——jīve upadeśa kare

SYNONYMS

sei—that; *abhimāna-sukhe*—in the happiness of that conception; *āpanā*—Himself; *pāsare*—He forgets; *kṛṣṇa-dāsa hao*—You are servants of Lord Kṛṣṇa; *jīve*—the living beings; *upadeśa kare*—He instructs.

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Śrī Caitanya Mahāprabhu."

PURPORT

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.

TEXT 44

কৃষ্ণদাস-অভিমানে যে আনন্দসিন্ধু।
কোটী-ব্রহ্মসুখ নহে তার এক বিন্দু॥ ৪৪॥

kṛṣṇa-dāsa-abhimāne ye ānanda-sindhu
koṭī-brahma-sukha nahe tāra eka bindu

SYNONYMS

kṛṣṇa-dāsa-abhimāne—under this impression of being a servant of Kṛṣṇa; *ye*—that; *ānanda-sindhu*—ocean of transcendental bliss; *koṭi-brahma-sukha*—ten million times the transcendental bliss of becoming one with the Absolute; *nahe*—not; *tāra*—of the ocean of transcendental bliss; *eka*—one; *bindu*—drop.

TRANSLATION

The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

TEXT 45

মুঞি যে চৈতন্যদাস, আর নিত্যানন্দ।
দাস-ভাব-সম নহে অন্যত্র আনন্দ॥ ৪৫॥

muñi ye caitanya-dāsa āra nityānanda
dāsa-bhāva-sama nahe anyatra ānanda

SYNONYMS

muñi—I; *ye*—that; *caitanya-dāsa*—servant of Lord Caitanya; *āra*—and; *nityānanda*—of Lord Nityānanda; *dāsa-bhāva*—the emotion of being a servant; *sama*—equal to; *nahe*—not; *anyatra*—anywhere else; *ānanda*—transcendental bliss.

TRANSLATION

He says, "Nityānanda and I are servants of Lord Caitanya." Nowhere else is there such joy as that which is tasted in this emotion of servitude.

TEXT 46

পরমপ্রেয়সী লক্ষ্মী হৃদয়ে বসতি।
তেঁহো দাস্য-সুখ মাগে করিয়া মিনতি॥ ৪৬॥

parama-preyasī lakṣmī hṛdaye vasati
teṅho dāsya-sukha māge kariyā minati

SYNONYMS

parama-preyasī—the most beloved; *lakṣmī*—the goddess of fortune; *hṛdaye*—on the chest; *vasati*—residence; *teṅho*—she; *dāsya-sukha*—the happiness of being a maidservant; *māge*—begs; *kariyā*—offering; *minati*—prayers.

TRANSLATION

The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

TEXT 47

দাস্য-ভাবে আনন্দিত পারিষদগণ।
বিধি, ভব, নারদ আর শুক, সনাতন॥ ৪৭॥

dāsya-bhāve ānandita pāriṣada-gaṇa
vidhi, bhava, nārada āra śuka, sanātana

SYNONYMS

dāsya-bhāve—in the conception of being a servant; *ānandita*—very pleased; *pāriṣada-gaṇa*—all the associates; *vidhi*—Lord Brahmā; *bhava*—Lord Śiva; *nārada*—the great sage Nārada; *āra*—and; *śuka*—Śukadeva Gosvāmī; *sanātana*—and Sanātana.

TRANSLATION

All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.

TEXT 48

নিত্যানন্দ অবধূত সবাতে আগল।
চৈতন্যের দাস্য-প্রেমে হইলা পাগল॥ ৪৮॥

nityānanda avadhūta sabāte āgala
caitanyera dāsya-preme ha-ilā pāgala

SYNONYMS

nityānanda avadhūta—the mendicant Lord Nityānanda; *sabāte*—among all; *āgala*—foremost; *caitanyera dāsya-preme*—in the emotional ecstatic love of being a servant of Śrī Caitanya Mahāprabhu; *ha-ilā pāgala*—became mad.

TRANSLATION

Śrī Nityānanda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

TEXTS 49-50

শ্রীবাস, হরিদাস, রামদাস, গদাধর।
মুরারি, মুকুন্দ, চন্দ্রশেখর, বক্রেশ্বর ॥ ৪৯ ॥
এসব পণ্ডিতলোক পরম-মহত্ত্ব।
চৈতন্যের দাস্যে সবায় করয়ে উন্মত্ত ॥ ৫০ ॥

śrīvāsa, haridāsa, rāmadāsa, gadādhara
murāri, mukunda, candraśekhara, vakreśvara

e-saba paṇḍita-loka parama-mahattva
caitanyera dāsye sabāya karaye unmatta

SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; *haridāsa*—Haridāsa Ṭhākura; *rāmadāsa*—Rāmadāsa; *gadādhara*—Gadādhara; *murāri*—Murāri; *mukunda*—Mukunda; *candraśekhara*—Candraśekhara; *vakreśvara*—Vakreśvara; *e-saba*—all of them; *paṇḍita-loka*—very learned scholars; *parama-mahattva*—very much glorified; *caitanyera*—of Śrī Caitanya Mahāprabhu; *dāsye*—the servitude; *sabāya*—all of them; *karaye unmatta*—makes mad.

TRANSLATION

Śrīvāsa, Haridāsa, Rāmadāsa, Gadādhara, Murāri, Mukunda, Candraśekhara and Vakreśvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

TEXT 51

এই মত গায়, নাচে, করে অট্টহাস।
লোকে উপদেশে,—'হও চৈতন্যের দাস' ॥ ৫১ ॥

ei mata gāya, nāce, kare aṭṭahāsa
loke upadeśe,——'hao caitanyera dāsa'

SYNONYMS

ei mata—in this way; *gāya*—chant; *nāce*—dance; *kare*—do; *aṭṭahāsa*—laughing like madmen; *loke*—unto the people in general; *upadeśe*—instruct; *hao*—just become; *caitanyera dāsa*—servants of Śrī Caitanya.

TRANSLATION

Thus they dance, sing, and laugh like madmen, and they instruct everyone, "Just be loving servants of Lord Caitanya."

TEXT 52

চৈতন্যগোসাঞি মোরে করে গুরু-জ্ঞান।
তথাপিহ মোর হয় দাস-অভিমান ॥ ৫২ ॥

caitanya-gosāñi more kare guru-jñāna
tathāpiha mora haya dāsa-abhimāna

SYNONYMS

caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; *more*—unto Me; *kare*—does; *guru-jñāna*—consideration as a spiritual master; *tathāpiha*—still; *mora*—My; *haya*—there is; *dāsa-abhimāna*—the conception of being His servant.

TRANSLATION

Śrī Advaita Ācārya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

TEXT 53

কৃষ্ণপ্রেমের এই এক অপূর্ব প্রভাব।
গুরু-সম-লঘুকে করায় দাস্যভাব ॥ ৫৩ ॥

kṛṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsya-bhāva

SYNONYMS

kṛṣṇa-premera—of love of Kṛṣṇa; *ei*—this; *eka*—one; *apūrva prabhāva*—unprecedented influence; *guru*—to those on the level of the spiritual master; *sama*—equal level; *laghuke*—unto the less important; *karāya*—makes; *dāsya-bhāva*—the conception of being a servant.

TRANSLATION

Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.

PURPORT

There are two kinds of devotional service: the way of *pāñcarātrika* regulative principles and the way of *bhāgavata* transcendental loving service. The love of

Godhead of those engaged in *pāñcarātrika* regulative principles depends more or less on the opulent and reverential platform, but the worship of Rādhā and Kṛṣṇa is purely on the platform of transcendental love. Even persons who play as the superiors of Kṛṣṇa also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but can be very plainly understood in connection with the superexcellence of their particular service to Lord Kṛṣṇa. A vivid example is the service of mother Yaśodā to Kṛṣṇa, which is distinct. In the feature of Nārāyaṇa, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Kṛṣṇa He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

TEXT 54

ইহার প্রমাণ শুন—শাস্ত্রের ব্যাখ্যান।
মহদনুভব যাতে সুদৃঢ় প্রমাণ ॥ ৫৪ ॥

ihāra pramāṇa śuna——śāstrera vyākhyāna
mahad-anubhava yāte sudṛḍha pramāṇa

SYNONYMS

ihāra—of this; *pramāṇa*—evidence; *śuna*—please hear; *śāstrera vyākhyāna*—the description in the revealed scriptures; *mahat-anubhava*—the conception of great souls; *yāte*—by which; *su-dṛḍha*—strong; *pramāṇa*—evidence.

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

TEXTS 55-56

অন্যের কা কথা, ব্রজে নন্দ মহাশয়।
তার সম 'গুরু' কৃষ্ণের আর কেহ নয় ॥ ৫৫ ॥
শুদ্ধবাৎসল্যে ঈশ্বর-জ্ঞান নাহি তার।
তাহাকেই প্রেমে করায় দাস্য-অনুকার ॥ ৫৬ ॥

anyera kā kathā, vraje nanda mahāśaya
tāra sama 'guru' kṛṣṇera āra keha naya

śuddha-vātsalye īśvara-jñāna nāhi tāra
tāhākei preme karāya dāsya-anukāra

SYNONYMS

anyera—of others; *kā*—what; *kathā*—to speak; *vraje*—in Vṛndāvana; *nanda mahāśaya*—Nanda Mahārāja; *tāra sama*—like him; *guru*—a superior; *kṛṣṇera*—of Lord Kṛṣṇa; *āra*—another; *keha*—anyone; *naya*—not; *śuddha-vātsalye*—in transcendental paternal love; *īśvara-jñāna*—conception of the Supreme Lord; *nāhi*—not; *tāra*—his; *tāhākei*—unto him; *preme*—ecstatic love; *karāya*—makes; *dāsya-anukāra*—the conception of being a servant.

TRANSLATION

Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, not to speak of others, feel himself to be a servant of Lord Kṛṣṇa.

TEXT 57

তেঁহো রতি-মতি মাগে কৃষ্ণের চরণে।
তাহার শ্রীমুখবাণী তাহাতে প্রমাণে॥ ৫৭॥

teṅho rati-mati māge kṛṣṇera caraṇe
tāhāra śrī-mukha-vāṇī tāhāte pramāṇe

SYNONYMS

teṅho—he also; *rati-mati*—affection and attraction; *māge*—begs; *kṛṣṇera caraṇe*—unto the lotus feet of Kṛṣṇa; *tāhāra*—his; *śrī-mukha-vāṇī*—words from his mouth; *tāhāte*—in that; *pramāṇe*—evidence.

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence.

TEXTS 58-59

শুন উদ্ধব, সত্য, কৃষ্ণ—আমার তনয়।
তেঁহো ঈশ্বর—হেন যদি তোমার মনে লয়॥ ৫৮॥
তথাপি তাঁহাতে রহু মোর মনোবৃত্তি।
তোমার ঈশ্বর-কৃষ্ণে হউক মোর মতি॥ ৫৯॥

śuna uddhava, satya, kṛṣṇa——āmāra tanaya
teṅho īśvara——hena yadi tomāra mane laya

tathāpi tāṅhāte rahu mora mano-vṛtti
tomāra īśvara-kṛṣṇe hauka mora mati

SYNONYMS

śuna uddhava—my dear Uddhava, please hear me; *satya*—the truth; *kṛṣṇa*—Lord Kṛṣṇa; *āmāra tanaya*—my son; *teṅho*—He; *īśvara*—the Supreme Personality of Godhead; *hena*—thus; *yadi*—if; *tomāra*—your; *mane*—the mind; *laya*—takes; *tathāpi*—still; *tāṅhāte*—unto Him; *rahu*—let there be; *mora*—my; *manaḥ-vṛtti*—mental functions; *tomāra*—your; *īśvara-kṛṣṇe*—to Kṛṣṇa, the Supreme Lord; *hauka*—let there be; *mora*—my; *mati*—attention.

TRANSLATION

"My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa."

TEXT 60

মনসো বৃত্তয়ো নঃ স্যুঃ কৃষ্ণপাদাম্বুজাশ্রয়াঃ ।
বাচোঽভিধায়িনীর্নাম্নাং কায়স্তৎপ্রহ্বণাদিষু ॥৬০॥

manaso vṛttayo naḥ syuḥ
kṛṣṇa-pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnāṁ
kāyas tat-prahvaṇādiṣu

SYNONYMS

manasaḥ—of the mind; *vṛttayaḥ*—activities (thinking, feeling and willing); *naḥ*—of us; *syuḥ*—let there be; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda-ambuja*—the lotus feet; *āśrayāḥ*—those sheltered by; *vācaḥ*—the words; *abhidhāyinīḥ*—speaking; *nāmnām*—of His holy names; *kāyaḥ*—the body; *tat*—to Him; *prahvaṇa-ādiṣu*—bowing down to Him, etc.

TRANSLATION

"May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

TEXT 61

কর্মভির্ভ্রাম্যমাণানাং যত্র ক্বাপীশ্বরেচ্ছয়া ।
মঙ্গলাচরিতৈর্দানৈ রতির্নঃ কৃষ্ণ ঈশ্বরে ॥৬১॥

karmabhir bhrāmyamāṇānāṁ
yatra kvāpīśvarecchayā
maṅgalācaritair dānai
ratir naḥ kṛṣṇa īśvare

SYNONYMS

karmabhiḥ—by the activities; *bhrāmyamāṇānām*—of those wandering within the material universe; *yatra*—wherever; *kvāpi*—anywhere; *īśvara-icchayā*—by the supreme will of the Personality of Godhead; *maṅgala-ācaritaiḥ*—by auspicious activities; *dānaiḥ*—like charity and philanthropy; *ratiḥ*—the attraction; *naḥ*—our; *kṛṣṇe*—in Kṛṣṇa; *īśvare*—the Supreme Personality of Godhead.

TRANSLATION

"Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Kṛṣṇa to increase."

PURPORT

These verses from *Śrīmad-Bhāgavatam* (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathurā.

TEXT 62

শ্রীদামাদি ব্রজে যত সখার নিচয় ।
ঐশ্বর্য-জ্ঞান-হীন, কেবল-সখ্যময় ॥ ৬২ ॥

śrīdāmādi vraje yata sakhāra nicaya
aiśvarya-jñāna-hīna, kevala-sakhya-maya

SYNONYMS

śrīdāma-ādi—Kṛṣṇa's friends, headed by Śrīdāma; *vraje*—in Vṛndāvana; *yata*—all; *sakhāra*—of the friends; *nicaya*—the group; *aiśvarya*—of opulence; *jñāna*—knowledge; *hīna*—without; *kevala*—purely; *sakhya-maya*—fraternal affection.

TRANSLATION

Lord Kṛṣṇa's friends in Vṛndāvana, headed by Śrīdāma, have pure fraternal affection for Lord Kṛṣṇa and have no idea of His opulences.

TEXT 63

কৃষ্ণসঙ্গে যুদ্ধ করে, স্কন্ধে আরোহণ ।
তারা দাস্যভাবে করে চরণ-সেবন ॥ ৬৩ ॥

kṛṣṇa-saṅge yuddha kare, skandhe ārohaṇa
tārā dāsya-bhāve kare caraṇa-sevana

SYNONYMS

kṛṣṇa-saṅge—with Kṛṣṇa; *yuddha kare*—fight; *skandhe*—on His shoulders; *ārohaṇa*—getting up; *tārā*—they; *dāsya-bhāve*—in the conception of being Lord Kṛṣṇa's servants; *kare*—do; *caraṇa-sevana*—worship the lotus feet.

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

TEXT 64

পাদসংবাহনং চক্রুঃ কেচিত্তস্য মহাত্মনঃ।
অপরে হতপাপ্মানো ব্যজনৈঃ সমবীজয়ন্ ॥ ৬৪ ॥

pāda-saṁvāhanaṁ cakruḥ
kecit tasya mahātmanaḥ
apare hata-pāpmāno
vyajanaiḥ samavījayan

SYNONYMS

pāda-saṁvāhanam—massaging the feet; *cakruḥ*—performed; *kecit*—some of them; *tasya*—of Lord Kṛṣṇa; *mahā-ātmanaḥ*—of the Supreme Personality of Godhead; *apare*—others; *hata*—destroyed; *pāpmānaḥ*—whose resultant actions of sinful life; *vyajanaiḥ*—with hand-held fans; *samavījayan*—fanned very pleasingly.

TRANSLATION

"Some of the friends of Śrī Kṛṣṇa, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (10.15.17), describes how Lord Kṛṣṇa and Lord Balarāma were playing with the cowherd boys after killing Dhenukāsura in Tālavana.

TEXTS 65-66

কৃষ্ণের প্রেয়সী ব্রজে যত গোপীগণ।
যাঁর পদধূলি করে উদ্ধব প্রার্থন ॥ ৬৫ ॥
যাঁ-সবার উপরে কৃষ্ণের প্রিয় নাহি আন।
তাঁহারা আপনাকে করে দাসী-অভিমান ॥ ৬৬ ॥

kṛṣṇera preyasī vraje yata gopī-gaṇa
yāṅra pada-dhūli kare uddhava prārthana

yāṅ-sabāra upare kṛṣṇera priya nāhi āna
tāṅhārā āpanāke kare dāsī-abhimāna

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *preyasī*—the beloved girls; *vraje*—in Vṛndāvana; *yata*—all; *gopī-gaṇa*—the *gopīs; yāṅra*—of whom; *pada-dhūli*—the dust of the feet; *kare*—does; *uddhava*—of the name Uddhava; *prārthana*—desiring; *yāṅ-sabāra*—all of them; *upare*—beyond; *kṛṣṇera*—of Lord Kṛṣṇa; *priya*—dear; *nāhi*—there is not; *āna*—anyone else; *tāṅhārā*—all of them; *āpanāke*—to themselves; *kare*—do; *dāsī-abhimāna*—the conception of being maidservants.

TRANSLATION

Even the beloved girl friends of Lord Kṛṣṇa in Vṛndāvana, the gopīs, the dust of whose feet was desired by Śrī Uddhava and beyond whom no one is more dear to Kṛṣṇa, regard themselves as Kṛṣṇa's maidservants.

TEXT 67

ব্রজজনার্তিহন্ বীর যোষিতাং নিজ-জনস্ময়ধ্বংসনস্মিত।
ভজ সখে ভবৎকিঙ্করীঃ স্ম নো জলরুহাননং চারু দর্শয়॥৬৭॥

vraja-janārti-han vīra yoṣitāṁ
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jala-ruhānanaṁ cāru darśaya

SYNONYMS

vraja-jana-arti-han—O one who diminishes all the painful conditions of the inhabitants of Vṛndāvana; *vīra*—O hero; *yoṣitām*—of women; *nija*—personal; *jana*—of the associates; *smaya*—the pride; *dhvaṁsana*—destroying; *smita*—whose smile; *bhaja*—worship; *sakhe*—O dear friend; *bhavat-kiṅkarīḥ*—Your servants; *sma*—certainly; *naḥ*—unto us; *jala-ruha-ānanam*—a face exactly like a lotus flower; *cāru*—attractive; *darśaya*—please show.

TRANSLATION

"O Lord, remover of the afflictions of the inhabitants of Vṛndāvana! O hero of all women! O Lord who destroys the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

PURPORT

This verse in connection with the *rāsa* dance of Kṛṣṇa with the *gopīs* is quoted from *Śrīmad-Bhāgavatam* (10.31.6). When Kṛṣṇa disappeared from His companions in the course of dancing, the *gopīs* sang like this in separation from Kṛṣṇa.

TEXT 68

অপি বত মধুপুর্যামার্যপুত্রোঽধুনাস্তে
স্মরতি স পিতৃগেহান্ সৌম্য বন্ধূংশ্চ গোপান্।
ক্বচিদপি স কথাং নঃ কিঙ্করীণাং গৃণীতে
ভুজমগুরুসুগন্ধং মূর্ধ্ন্যধাস্যৎ কদা নু ॥ ৬৮ ॥

api bata madhu-puryām ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathāṁ naḥ kiṅkarīṇāṁ gṛṇīte
bhujam aguru-sugandham murdhny adhāsyat kadā nu

SYNONYMS

api—certainly; *bata*—regrettable; *madhu-puryām*—in the city of Mathurā; *ārya-putraḥ*—the son of Nanda Mahārāja; *adhunā*—now; *āste*—resides; *smarati*—remembers; *saḥ*—He; *pitṛ-gehān*—the household affairs of His father; *saumya*—O great soul (Uddhava); *bandhūn*—His many friends; *ca*—and; *gopān*—the cowherd boys; *kvacit*—sometimes; *api*—or; *saḥ*—He; *kathām*—talks; *naḥ*—of us; *kiṅkarīṇām*—of the maid-servants; *gṛṇīte*—relates; *bhujam*—hand; *aguru-su-gandham*—having the fragrance of *aguru; murdhni*—on the head; *adhāsyat*—will keep; *kadā*—when; *nu*—maybe.

TRANSLATION

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs, His friends and the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in the *Śrīmad-Bhāgavatam* (10.47.21) in the section known as the *Bhramara-gītā.* When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

TEXTS 69-70

তাঁ-সবার কথা রহু,—শ্রীমতী রাধিকা।
সবা হৈতে সকলাংশে পরম-অধিকা ॥ ৬৯ ॥

তেঁহো যাঁর দাসী হৈঞা সেবেন চরণ।
যাঁর প্রেমগুণে কৃষ্ণ বদ্ধ অনুক্ষণ ॥ ৭০ ॥

tāṅ-sabāra kathā rahu,——śrīmatī rādhikā
sabā haite sakalāṁśe parama-adhikā

teṅho yāṅra dāsī haiñā sevena caraṇa
yāṅra prema-guṇe kṛṣṇa baddha anukṣaṇa

SYNONYMS

tāṅ-sabāra—of the *gopīs; kathā*—talk; *rahu*—let alone; *śrīmatī rādhikā*—Śrīmatī Rādhārāṇī; *sabā haite*—than all of them; *sakala-aṁśe*—in every respect; *parama-adhikā*—highly elevated; *teṅho*—She also; *yāṅra*—whose; *dāsī*—maidservant; *haiñā*—becoming; *sevana*—worships; *caraṇa*—the lotus feet; *yāṅra*—whose; *prema-guṇe*—because of loving attributes; *kṛṣṇa*—Lord Kṛṣṇa; *baddha*—obliged; *anukṣaṇa*—always.

TRANSLATION

Not to speak of the other gopīs, even Śrī Rādhikā, who in every respect is the most elevated of them all and who has bound Śrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.

TEXT 71

হা নাথ রমণ প্রেষ্ঠ ক্বাসি ক্বাসি মহাভুজ।
দাস্যাস্তে কৃপণায়া মে সখে দর্শয় সন্নিধিম্ ॥ ৭১ ॥

hā nātha ramaṇa preṣṭha
kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me
sakhe darśaya sannidhim

SYNONYMS

hā—O; *nātha*—My Lord; *ramaṇa*—O My husband; *preṣṭha*—O My most dear one; *kva asi kva asi*—where are You, where are You; *mahā-bhuja*—O mighty-armed; *dāsyāḥ*—of the maidservant; *te*—Your; *kṛpaṇāyāḥ*—very much aggrieved by Your absence; *me*—to me; *sakhe*—O My friend; *darśaya*—show; *sannidhim*—nearness to You.

TRANSLATION

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O my friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.39). When the *rāsa* dance was going on in full swing, Kṛṣṇa left all the *gopīs* and took only Śrīmatī Rādhārāṇī with Him. At that time all the *gopīs* lamented, and Śrīmatī Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmatī Rādhārāṇī began to lament.

TEXT 72

দ্বারকাতে রুক্মিণ্যাদি যতেক মহিষী।
তাঁহারাও আপনাকে মানে কৃষ্ণদাসী॥ ৭২॥

dvārakāte rukmiṇy-ādi yateka mahiṣī
tāṅhārāo āpanāke māne kṛṣṇa-dāsī

SYNONYMS

dvārakāte—in Dvārakā-dhāma; *rukmiṇī-ādi*—headed by Rukmiṇī; *yateka*—all of them; *mahiṣī*—the queens; *tāṅhārāo*—all of them also; *āpanāke*—themselves; *māne*—consider; *kṛṣṇa-dāsī*—maidservants of Kṛṣṇa.

TRANSLATION

In Dvārakā-dhāma, all the queens, headed by Rukmiṇī, also consider themselves maidservants of Lord Kṛṣṇa.

TEXT 73

চৈদ্যায় মার্পয়িতুমুদ্যত-কার্মুকেষু
রাজস্বজেয়-ভটশেখরিতাঙ্ঘ্রিরেণুঃ।
নিন্যে মৃগেন্দ্র ইব ভাগমজাবিযূথা-
ত্তচ্ছ্রীনিকেত-চরণোঽস্তু মমার্চনায়॥ ৭৩॥

caidyāya mārpayitum udyata-kārmukeṣu
rājasv ajeya-bhaṭa-śekharitāṅghri-reṇuḥ
ninye mṛgendra iva bhāgam ajāvi-yūthāt
tac chrī-niketa-caraṇo 'stu mamārcanāya

SYNONYMS

caidyāya—unto Śiśupāla; *mā*—me; *arpayitum*—to deliver or to give in charity; *udyata*—upraised; *kārmukeṣu*—whose bows and arrows; *rājasu*—among the kings headed by Jarāsandha; *ajeya*—unconquerable; *bhaṭa*—of the soldiers; *śekharitā-aṅghri-reṇuḥ*—the dust of whose lotus feet is the crown; *ninye*—forcibly took; *mṛga-*

indraḥ—the lion; *iva*—like; *bhāgam*—the share; *ajā*—of the goats; *avi*—and sheep; *yūthāt*—from the midst; *tat*—that; *śrī-niketana*—of the shelter of the goddess of fortune; *caraṇaḥ*—the lotus feet; *astu*—let there be; *mama*—my; *arcanāya*—for worshiping.

TRANSLATION

"When Jarāsandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Śiśupāla, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of inconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.83.8).

TEXT 74

তপশ্চরন্তীমাজ্ঞায় স্বপাদস্পর্শনাশয়া।
সখ্যোপেত্যাগ্রহীৎ পাণিং সাহং তদ্‌গৃহমার্জনী ॥ ৭৪ ॥

tapaś carantī mājñāya
sva-pāda-sparśanāśayā
sakhyopetyāgrahīt pāṇiṁ
sāhaṁ tad-gṛha-mārjanī

SYNONYMS

tapaḥ—austerity; *carantī*—performing; *mā*—me; *ājñāya*—knowing; *sva-pāda-sparśana*—of touching His feet; *āśayā*—with the desire; *sakhyā*—with His friend Arjuna; *upetya*—coming; *agrahīt*—accepted; *pāṇim*—my hand; *sā*—that woman; *aham*—I; *tat*—His; *gṛha-mārjanī*—keeper of the home.

TRANSLATION

"Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Śrī Kṛṣṇa."

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pañcaka. At the time of that meeting, the queen of Kṛṣṇa named Kālindī spoke to Draupadī in this way.

TEXT 75

আত্মারামস্য তস্যেমা বয়ং বৈ গৃহদাসিকাঃ।
সর্বসঙ্গনিবৃত্ত্যাদ্ধা তপসা চ বভূবিম ॥ ৭৫ ॥

ātmārāmasya tasyemā
vayaṁ vai gṛha-dāsikāḥ
sarva-saṅga-nivṛttyāddhā
tapasā ca babhūvima

SYNONYMS

ātmārāmasya—of the Supreme Personality of Godhead, who is satisfied in Himself; *tasya*—His; *imāḥ*—all; *vayam*—we; *vai*—certainly; *gṛha-dāsikāḥ*—the maid-servants of the home; *sarva*—all; *saṅga*—association; *nivṛttyā*—fully bereft of; *addhā*—directly; *tapasā*—on account of austerity; *ca*—also; *babhūvima*—we have become.

TRANSLATION

"Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

PURPORT

During the same incident, this verse, quoted from *Śrīmad-Bhāgavatam* (10.83.39), was spoken to Draupadī by another queen of Kṛṣṇa's.

TEXT 76

আনের কি কথা, বলদেব মহাশয়।
যাঁর ভাব—শুদ্ধসখ্য-বাৎসল্যাদিময় ॥ ৭৬ ॥

ānera ki kathā, baladeva mahāśaya
yāṅra bhāva——śuddha-sakhya-vātsalyādi-maya

SYNONYMS

ānera—of others; *ki kathā*—what to speak; *baladeva*—Lord Baladeva; *mahāśaya*—the Supreme Personality; *yāṅra*—His; *bhāva*—emotion; *śuddha-sakhya*—pure friendship; *vātsalya-ādi-maya*—with a touch of paternal love.

TRANSLATION

Not to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

PURPORT

Although Lord Baladeva appeared before the birth of Lord Kṛṣṇa and is therefore Kṛṣṇa's worshipable elder brother, He used to act as Kṛṣṇa's eternal servitor. In the spiritual sky all the Vaikuṇṭha planets are predominated by the quadruple expansions of Kṛṣṇa known as the *catur-vyūha*. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Kṛṣṇa, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Kṛṣṇa or demand service from Him. On the contrary, everyone engages in the service of Lord Kṛṣṇa. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Kṛṣṇa, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God, everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Kṛṣṇa, the more he is considered to be dying. Therefore, when one develops pure Kṛṣṇa consciousness, he immediately develops his eternal servitorship to Kṛṣṇa.

TEXT 77

তেঁহো আপনাকে করেন দাস-ভাবনা।
কৃষ্ণদাস-ভাব বিনু আছে কোন জনা॥ ৭৭॥

teṅho āpanāke karena dāsa-bhāvanā
kṛṣṇa-dāsa-bhāva vinu āche kona janā

SYNONYMS

teṅho—He also; *āpanāke*—Himself; *karena*—does; *dāsa-bhāvanā*—considering a servant; *kṛṣṇa-dāsa-bhāva*—the conception of being a servant of Kṛṣṇa; *vinu*—without; *āche*—is; *kona*—what; *janā*—person.

TRANSLATION

He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?

TEXT 78

সহস্র-বদনে যেঁহো শেষ-সঙ্কর্ষণ।
দশ দেহ ধরি' করে কৃষ্ণের সেবন॥ ৭৮॥

sahasra-vadane yeṅho śeṣa-saṅkarṣaṇa
daśa deha dhari' kare kṛṣṇera sevana

SYNONYMS

sahasra-vadane—with thousands of mouths; *yeṅho*—one who; *śeṣa-saṅkarṣaṇa*—Lord Śeṣa, the incarnation of Saṅkarṣaṇa; *daśa*—ten; *deha*—bodies; *dhari'*—accepting; *kare*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

He who is Śeṣa, Saṅkarṣaṇa, with His thousands of mouths, serves Śrī Kṛṣṇa by assuming ten forms.

TEXT 79

অনন্ত ব্রহ্মাণ্ডে রুদ্র—সদাশিবের অংশ।
গুণাবতার তেঁহো, সর্বদেব-অবতংস ॥ ৭৯ ॥

ananta brahmāṇḍe rudra——sadāśivera aṁśa
guṇāvatāra teṅho, sarva-deva-avataṁsa

SYNONYMS

ananta—unlimited; *brahmāṇḍe*—in the universes; *rudra*—Lord Śiva; *sadāśivera aṁśa*—part and parcel of Sadāśiva; *guṇa-avatāra*—an incarnation of a quality; *teṅho*—he also; *sarva-deva-avataṁsa*—the ornament of all the demigods.

TRANSLATION

Rudra, who is an expansion of Sadāśiva and who appears in unlimited universes, is also a guṇāvatāra [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Śiva. They are as follows: Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Deva śreṣṭha Tryambaka, Sāvitra, Jayanta, Pināki and Aparājita. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and *soma-yājī*. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahmā and considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Śeṣa. Lord Śiva is therefore simultaneously an expansion of Lord Viṣṇu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Viṣṇu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with *tamo-guṇa* he appears contaminated

by the material modes of nature. This is explained in the *Śrīmad-Bhāgavatam* and the *Brahma-saṁhitā.* In the *Śrīmad-Bhāgavatam,* Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the *Brahma-saṁhitā* the relationship between Viṣṇu and Lord Śiva is compared to that of milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Śiva is an expansion of Lord Viṣṇu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be changed, like milk converted into yogurt. In the *Purāṇas* it is found that Durgā appears sometimes from the heads of Brahmā and sometimes from the heads of Viṣṇu. The annihilator, Rudra, is born from Saṅkarṣaṇa and the ultimate fire to burn the whole creation. In the *Vāyu Purāṇa* there is a description of Sadāśiva in one of the Vaikuṇṭha planets. That Sadāśiva is a direct expansion of Lord Kṛṣṇa's form for pastimes. It is said that Sadāśiva (Lord Śambhu) is an expansion from the Sadāśiva in the Vaikuṇṭha planets (Lord Viṣṇu) and that his consort, *mahāmāyā*, is an expansion of Ramādevī, or Lakṣmī. Mahāmāyā is the origin or birthplace of material nature.

TEXT 80

তেঁহো করেন কৃষ্ণের দাস্য-প্রত্যাশ।
নিরন্তর কহে শিব, 'মুঞি কৃষ্ণদাস' ॥ ৮০ ॥

teṅho karena kṛṣṇera dāsya-pratyāśa
nirantara kahe śiva, 'muñi kṛṣṇa-dāsa'

SYNONYMS

teṅho—he; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *dāsya-pratyāśa*—expectation of being a servant; *nirantara*—constantly; *kahe*—says; *śiva*—Lord Śiva; *muñi*—I; *kṛṣṇa-dāsa*—a servant of Kṛṣṇa.

TRANSLATION

He also desires only to be a servant of Lord Kṛṣṇa. Śrī Sadāśiva always says, "I am a servant of Lord Kṛṣṇa."

TEXT 81

কৃষ্ণপ্রেমে উন্মত্ত, বিহ্বল দিগম্বর।
কৃষ্ণ-গুণ-লীলা গায়, নাচে নিরন্তর ॥ ৮১ ॥

kṛṣṇa-preme unmatta, vihvala digambara
kṛṣṇa-guṇa-līlā gāya, nāce nirantara

SYNONYMS

kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; *unmatta*—almost mad; *vihvala*—overwhelmed; *digambara*—without any dress; *kṛṣṇa*—of Lord Kṛṣṇa; *guṇa*—attributes; *līlā*—pastimes; *gāya*—chants; *nāce*—dances; *nirantara*—constantly.

TRANSLATION

Intoxicated by ecstatic love for Lord Kṛṣṇa, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Kṛṣṇa's qualities and pastimes.

TEXT 82

পিতা-মাতা-গুরু-সখা-ভাব কেনে নয়।
কৃষ্ণপ্রেমের স্বভাবে দাস্য-ভাব সে করয়॥ ৮২॥

pitā-mātā-guru-sakhā-bhāva kene naya
kṛṣṇa-premera sva-bhāve dāsya-bhāva se karaya

SYNONYMS

pitā—father; *mātā*—mother; *guru*—superior teacher; *sakhā*—friend; *bhāva*—the emotion; *kene naya*—let it be; *kṛṣṇa-premera*—of love of Kṛṣṇa; *svabhāve*—in a natural inclination; *dāsya bhāva*—the emotion of becoming a servant; *se*—that; *karaya*—does.

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Kṛṣṇa.

TEXT 83

এক কৃষ্ণ—সর্বসেব্য, জগৎ-ঈশ্বর।
আর যত সব,—তাঁর সেবকানুচর॥ ৮৩॥

eka kṛṣṇa——sarva-sevya, jagat-īśvara
āra yata saba,——tāṅra sevakānucara

SYNONYMS

eka kṛṣṇa—one Lord Kṛṣṇa; *sarva-sevya*—worthy of being served by all; *jagat-īśvara*—the Lord of the universe; *āra yata saba*—all others; *tāṅra*—His; *sevaka-anucara*—servants of the servants.

TRANSLATION

Lord Kṛṣṇa, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.

TEXT 84

সেই কৃষ্ণ অবতীর্ণ—চৈতন্য-ঈশ্বর।
অতএব আর সব,—তাঁহার কিঙ্কর॥ ৮৪॥

sei kṛṣṇa avatīrṇa——caitanya-īśvara
ataeva āra saba,——tāṅhāra kiṅkara

SYNONYMS

sei—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*-descended; *caitanya-īśvara*—Lord Caitanya, the Supreme Personality of Godhead; *ataeva*—therefore; *āra*—others; *saba*—all; *tāṅhāra kiṅkara*—His servants.

TRANSLATION

That same Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

TEXT 85

কেহ মানে, কেহ না মানে, সব তাঁর দাস।
যে না মানে, তার হয় সেই পাপে নাশ॥ ৮৫॥

keha māne, keha nā māne, saba tāṅra dāsa
ye nā māne, tāra haya sei pāpe nāśa

SYNONYMS

keha māne—someone accepts; *keha nā māne*—someone does not accept; *saba tāṅra dāsa*—all His servants; *ye nā māne*—one who does not accept; *tāra*—of him; *haya*—there is; *sei*—that; *pāpe*—in sinful activity; *nāśa*—annihilation.

TRANSLATION

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

PURPORT

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all

inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurement of material enjoyment attracts him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Kṛṣṇa consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.

TEXT 86

চৈতন্যের দাস মুঞি, চৈতন্যের দাস।
চৈতন্যের দাস মুঞি, তাঁর দাসের দাস॥ ৮৬॥

caitanyera dāsa muñi, caitanyera dāsa
caitanyera dāsa muñi, tāṅra dāsera dāsa

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *dāsa*—servant; *muñi*—I; *caitanyera dāsa*—a servant of Lord Caitanya; *caitanyera dāsa muñi*—I am a servant of Caitanya Mahāprabhu; *tāṅra dāsera dāsa*—a servant of His servant.

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants."

TEXT 87

এত বলি' নাচে, গায়, হুঙ্কার গম্ভীর।
ক্ষণেকে বসিলা আচার্য হৈঞা সুস্থির॥ ৮৭॥

eta bali' nāce, gāya, huṅkāra gambhīra
kṣaṇeke vasilā ācārya haiñā susthira

SYNONYMS

eta bali'—saying this; *nāce*—dances; *gāya*—sings; *huṅkāra*—loud vibrations; *gambhīra*—deep; *kṣaṇeke*—in a moment; *vasilā*—sits down; *ācārya*—Advaita Ācārya; *haiñā su-sthira*—being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.

TEXT 88

ভক্ত-অভিমান মূল শ্রীবলরামে।
সেই ভাবে অনুগত তাঁর অংশগণে ॥ ৮৮ ॥

bhakta-abhimāna mūla śrī-balarāme
sei bhāve anugata tāṅra aṁśa-gaṇe

SYNONYMS

bhakta-abhimāna—to think oneself a devotee; *mūla*—original; *śrī-balarāme*—in Lord Balarāma; *sei bhāve*—in that ecstasy; *anugata*—followers; *tāṅra aṁśa-gaṇe*—all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarāma. The plenary expansions who follow Him are all influenced by that ecstasy.

TEXT 89

তাঁর অবতার এক শ্রীসঙ্কর্ষণ।
ভক্ত বলি' অভিমান করে সর্বক্ষণ ॥ ৮৯ ॥

tāṅra avatāra eka śrī-saṅkarṣaṇa
bhakta bali' abhimāna kare sarva-kṣaṇa

SYNONYMS

tāṅra avatāra—His incarnation; *eka*—one; *śrī-saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *bhakta bali'*—as a devotee; *abhimāna*—conception; *kare*—does; *sarva-kṣaṇa*—always.

TRANSLATION

Lord Saṅkarṣaṇa, who is one of His incarnations, always considers Himself a devotee.

TEXT 90

তাঁর অবতার আন শ্রীযুত লক্ষ্মণ।
শ্রীরামের দাস্য তিঁহো কৈল অনুক্ষণ ॥ ৯০ ॥

tāṅra avatāra āna śrī-yuta lakṣmaṇa
śrī-rāmera dāsya tiṅho kaila anukṣaṇa

SYNONYMS

tāṅra avatāra—His incarnation; *āna*—another; *śrī-yuta*—with all beauty and opulence; *lakṣmaṇa*—Lord Lakṣmaṇa; *śrī-rāmera*—of Rāmacandra; *dāsya*—servitude; *tiṅho*—He; *kaila*—did; *anukṣaṇa*—always.

TRANSLATION

Another of His incarnations, Lakṣmaṇa, who is very beautiful and opulent, always serves Lord Rāma.

TEXT 91

সঙ্কর্ষণ-অবতার কারণাব্ধিশায়ী।
তাঁহার হৃদয়ে ভক্তভাব অনুযায়ী ॥ ৯১ ॥

saṅkarṣaṇa-avatāra kāraṇābdhi-śāyī
tāṅhāra hṛdaye bhakta-bhāva anuyāyī

SYNONYMS

saṅkarṣaṇa-avatāra—an incarnation of Lord Saṅkarṣaṇa; *kāraṇa-abdhi-śāyī*—Lord Viṣṇu lying on the Causal Ocean; *tāṅhāra*—His; *hṛdaye*—in the heart; *bhakta-bhāva*—the emotion of being a devotee; *anuyāyī*—accordingly.

TRANSLATION

The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

TEXT 92

তাঁহার প্রকাশ-ভেদ, অদ্বৈত-আচার্য।
কায়মনোবাক্যে তাঁর ভক্তি সদা কার্য ॥ ৯২ ॥

tāṅhāra prakāśa-bheda, advaita-ācārya
kāya-mano-vākye tāṅra bhakti sadā kārya

SYNONYMS

tāṅhāra—His; *prakāśa-bheda*—separate expansion; *advaita-ācārya*—Advaita Ācārya; *kāya-manaḥ-vākye*—by His body, mind and words; *tāṅra*—His; *bhakti*—devotion; *sadā*—always; *kārya*—occupational duty.

TRANSLATION

Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

TEXT 93

বাক্যে কহে, 'মুঞি চৈতন্যের অনুচর'।
মুঞি তাঁর ভক্ত—মনে ভাবে নিরন্তর ॥ ৯৩ ॥

vākye kahe, 'muñi caitanyera anucara'
muñi tāṅra bhakta——mane bhāve nirantara

SYNONYMS

vākye—by words; *kahe*—He says; *muñi*—I am; *caitanyera anucara*—a follower of Lord Śrī Caitanya Mahāprabhu; *muñi*—I; *tāṅra*—His; *bhakta*—devotee; *mane*—in His mind; *bhāve*—in this condition; *nirantara*—always.

TRANSLATION

By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

TEXT 94

জল-তুলসী দিয়া করে কায়াতে সেবন ।
ভক্তি প্রচারিয়া সব তারিলা ভুবন ॥ ৯৪ ॥

jala-tulasī diyā kare kāyāte sevana
bhakti pracāriyā saba tārilā bhuvana

SYNONYMS

jala-tulasī—Ganges water and *tulasī* leaves; *diyā*—offering together; *kare*—does; *kāyāte*—with the body; *sevana*—worship; *bhakti*—the cult of devotional service; *pracāriyā*—preaching; *saba*—all; *tārilā*—delivered; *bhuvana*—the universe.

TRANSLATION

With His body He worshiped the Lord by offering Ganges water and tulasī leaves, and by preaching devotional service He delivered the entire universe.

TEXT 95

পৃথিবী ধরেন যেই শেষ-সঙ্কর্ষণ ।
কায়ব্যূহ করি' করেন কৃষ্ণের সেবন ॥ ৯৫ ॥

pṛthivī dharena yei śeṣa-saṅkarṣaṇa
kāya-vyūha kari' karena kṛṣṇera sevana

SYNONYMS

pṛthivī—planets; *dharena*—holds; *yei*—that one who; *śeṣa-saṅkarṣaṇa*—Lord Śeṣa Saṅkarṣaṇa; *kāya-vyūha kari'*—expanding Himself in different bodies; *karena*—does; *kṛṣṇera sevana*—service to Lord Kṛṣṇa.

TRANSLATION

Śeṣa Saṅkarṣaṇa, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Kṛṣṇa.

TEXT 96

এই সব হয় শ্রীকৃষ্ণের অবতার।
নিরন্তর দেখি সবার ভক্তির আচার॥ ৯৬॥

ei saba haya śrī-kṛṣṇera avatāra
nirantara dekhi sabāra bhaktira ācāra

SYNONYMS

ei saba—all of them; *haya*—are; *śrī-kṛṣṇera avatāra*—incarnations of Lord Kṛṣṇa; *nirantara*—constantly; *dekhi*—I see; *sabāra*—of all; *bhaktira ācāra*—behavior as devotees.

TRANSLATION

These are all incarnations of Lord Kṛṣṇa, yet we always find that they act as devotees.

TEXT 97

এ-সবাকে শাস্ত্রে কহে 'ভক্ত-অবতার'।
'ভক্ত-অবতার'-পদ উপরি সবার॥ ৯৭॥

e-sabāke śāstre kahe 'bhakta-avatāra'
'bhakta-avatāra'-pada upari sabāra

SYNONYMS

e-sabāke—all of them; *śāstre*—the scriptures; *kahe*—say; *bhakta-avatāra*—incarnations as devotees; *bhakta-avatāra*—of such an incarnation as a devotee; *pada*—the position; *upari sabāra*—above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatāra]. The position of being such an incarnation is above all others.

PURPORT

The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full

opulence. Lord Kṛṣṇa appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Māyāvādīs.

TEXT 98

একমাত্র 'অংশী'—কৃষ্ণ, 'অংশ'—অবতার।
অংশী অংশে দেখি জ্যেষ্ঠ-কনিষ্ঠ-আচার ॥ ৯৮ ॥

eka-mātra 'aṁśī'——kṛṣṇa, 'aṁśa'——avatāra
aṁśī aṁśe dekhi jyeṣṭha-kaniṣṭha-ācāra

SYNONYMS

eka-mātra—only one; *aṁśī*—source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *aṁśa*—of the part; *avatāra*—incarnations; *aṁśī*—is the source of all incarnations; *aṁśe*—in the incarnation; *dekhi*—we can see; *jyeṣṭha*—as superior; *kaniṣṭha*—and inferior; *ācāra*—behavior.

TRANSLATION

Lord Kṛṣṇa is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

TEXT 99

জ্যেষ্ঠ-ভাবে অংশীতে হয় প্রভু-জ্ঞান।
কনিষ্ঠ-ভাবে আপনাতে ভক্ত-অভিমান ॥ ৯৯ ॥

jyeṣṭha-bhāve aṁśīte haya prabhu-jñāna
kaniṣṭha-bhāve āpanāte bhakta-abhimāna

SYNONYMS

jyeṣṭha-bhāve—in the emotion of being superior; *aṁśīte*—in the original source of all incarnations; *haya*—there is; *prabhu-jñāna*—knowledge as master; *kaniṣṭha-bhāve*—in an inferior conception; *āpanāte*—in Himself; *bhakta-abhimāna*—the conception of being a devotee.

TRANSLATION

The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

PURPORT

A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater and lesser. When a devotee is great he is called *prabhu*, and when he is lesser he is called *bhakta*, or a devotee. The supreme whole is Kṛṣṇa, and Baladeva and all Viṣṇu incarnations are His fractions. Lord Kṛṣṇa is therefore conscious of His superior position, and all Viṣṇu incarnations are conscious of Their positions as devotees.

TEXT 100

কৃষ্ণের সমতা হৈতে বড় ভক্তপদ।
আত্মা হৈতে কৃষ্ণের ভক্ত হয় প্রেমাস্পদ ॥ ১০০ ॥

kṛṣṇera samatā haite baḍa bhakta-pada
ātmā haite kṛṣṇera bhakta haya premāspada

SYNONYMS

kṛṣṇera—with Lord Kṛṣṇa; *samatā*—equality; *haite*—than this; *baḍa*—greater; *bhakta-pada*—the position of a devotee; *ātmā haite*—than His own self; *kṛṣṇera*—of Lord Kṛṣṇa; *bhakta*—a devotee; *haya*—is; *prema-āspada*—the object of love.

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.

PURPORT

The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Kṛṣṇa is more affectionate to devotees than to His personal self. In *Śrīmad-Bhāgavatam* (9.4.68) the Lord clearly says:

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad anyat te na jānanti
nāhaṁ tebhyo manāg api

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

TEXT 101

আত্মা হৈতে কৃষ্ণ ভক্তে বড় করি' মানে।
ইহাতে বহুত শাস্ত্র-বচন প্রমাণে ॥ ১০১ ॥

ātmā haite kṛṣṇa bhakte baḍa kari' māne
ihāte bahuta śāstra-vacana pramāṇe

SYNONYMS

ātmā haite—than His own self; *kṛṣṇa*—Lord Kṛṣṇa; *bhakte*—His devotee; *baḍa kari' māne*—accepts as greater; *ihāte*—in this connection; *bahuta*—many; *śāstra-vacana*—quotations from revealed scripture; *pramāṇe*—evidences.

TRANSLATION

Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

TEXT 102

ন তথা মে প্রিয়তম আত্মযোনির্ন শঙ্করঃ।
ন চ সঙ্কর্ষণো ন শ্রীর্নৈবাত্মা চ যথা ভবান্ ॥ ১০২ ॥

na tathā me priyatama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

SYNONYMS

na tathā—not so much; *me*—My; *priyatamaḥ*—dearmost; *ātma-yoniḥ*—Lord Brahmā; *na śaṅkaraḥ*—nor Śaṅkara (Lord Śiva); *na ca*—nor; *saṅkarṣaṇaḥ*—Lord Saṅkarṣaṇa; *na*—nor; *śrīḥ*—the goddess of fortune; *na*—nor; *eva*—certainly; *ātmā*—My self; *ca*—and; *yathā*—as; *bhavān*—you.

TRANSLATION

"O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you."

PURPORT

This text is from the *Śrīmad-Bhāgavatam* (11.14.15).

TEXT 103

কৃষ্ণসাম্যে নহে তাঁর মাধুর্যাস্বাদন।
ভক্তভাবে করে তাঁর মাধুর্য চর্বণ ॥ ১০৩ ॥

kṛṣṇa-sāmye nahe tāṅra mādhuryāsvādana
bhakta-bhāve kare tāṅra mādhurya carvaṇa

SYNONYMS

kṛṣṇa-sāmye—on an equal level with Kṛṣṇa; *nahe*—not; *tāṅra*—His; *mādhurya-āsvādana*—relishing the sweetness; *bhakta-bhāve*—as a devotee; *kare*—does; *tāṅra*—His; *mādhurya carvaṇa*—chewing of the sweetness.

TRANSLATION

The sweetness of Lord Kṛṣṇa is not to be tasted by those who consider themselves equal to Kṛṣṇa. It is to be tasted only through the sentiment of servitude.

TEXT 104

শাস্ত্রের সিদ্ধান্ত এই,—বিজ্ঞের অনুভব।
মূঢ়লোক নাহি জানে ভাবের বৈভব ॥ ১০৪ ॥

śāstrera siddhānta ei,——vijñera anubhava
mūḍha-loka nāhi jāne bhāvera vaibhava

SYNONYMS

śāstrera—of the revealed scriptures; *siddhānta*—conclusion; *ei*—this; *vijñera anubhava*—realization by experienced devotees; *mūḍha-loka*—fools and rascals; *nāhi jāne*—do not know; *bhāvera vaibhava*—devotional opulences.

TRANSLATION

This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

PURPORT

When a person is liberated in the *sārūpya* form of liberation, having a spiritual form exactly like Viṣṇu, it is not possible for him to relish the relationship of Kṛṣṇa's personal associates in their mellow exchanges. The devotees of Kṛṣṇa, however, in their loving relationships with Kṛṣṇa, sometimes forget their own identities; sometimes they think themselves one with Kṛṣṇa and yet relish still greater transcendental mellow in that way. People in general, because of their

foolishness only, try to become masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

TEXTS 105-106

ভক্তভাব অঙ্গীকরি' বলরাম, লক্ষ্মণ।
অদ্বৈত, নিত্যানন্দ, শেষ, সঙ্কর্ষণ॥ ১০৫॥
কৃষ্ণের মাধুর্যরসামৃত করে পান।
সেই সুখে মত্ত, কিছু নাহি জানে আন॥ ১০৬॥

bhakta-bhāva aṅgīkari' balarāma, lakṣmaṇa
advaita, nityānanda, śeṣa, saṅkarṣaṇa

kṛṣṇera mādhurya-rasāmṛta kare pāna
sei sukhe matta, kichu nāhi jāne āna

SYNONYMS

bhakta-bhāva—the conception of being a devotee; *aṅgīkari'*—accepting; *balarāma*—Lord Balarāma; *lakṣmaṇa*—Lord Lakṣmaṇa; *advaita*—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *śeṣa*—Lord Śeṣa; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya*—transcendental bliss; *rasa-amṛta*—the nectar of such a taste; *kare pāna*—they drink; *sei sukhe*—in such happiness; *matta*—mad; *kichu*—anything; *nāhi*—do not; *jāne*—know; *āna*—else.

TRANSLATION

Baladeva, Lakṣmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

TEXT 107

অন্যের আছুক্ কার্য, আপনে শ্রীকৃষ্ণ।
আপন-মাধুর্য-পানে হইলা সতৃষ্ণ॥ ১০৭॥

anyera āchuk kārya, āpane śrī-kṛṣṇa
āpana-mādhurya-pāne ha-ilā satṛṣṇa

SYNONYMS

anyera—of others; *āchuk*—let be; *kārya*—the business; *āpane*—personally; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *āpana-mādhurya*—personal sweetness; *pāne*—in drinking; *ha-ilā*—became; *sa-tṛṣṇa*—very much eager.

TRANSLATION

Not to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

TEXT 108

স্বমাধুর্য আস্বাদিতে করেন যতন।
ভক্তভাব বিনু নহে তাহা আস্বাদন ॥ ১০৮ ॥

svā-mādhurya āsvādite karena yatana
bhakta-bhāva vinu nahe tāhā āsvādana

SYNONYMS

svā-mādhurya—the sweetness of Himself; *āsvādite*—to taste; *karena yatana*—makes endeavors; *bhakta-bhāva*—the emotion of being a devotee; *vinu*—without; *nahe*—there is not; *tāhā*—that; *āsvādana*—tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Śrī Kṛṣṇa wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 109

ভক্তভাব অঙ্গীকরি' হৈলা অবতীর্ণ।
শ্রীকৃষ্ণচৈতন্যরূপে সর্বভাবে পূর্ণ ॥ ১০৯ ॥

bhakta-bhāva aṅgīkari' hailā avatīrṇa
śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa

SYNONYMS

bhakta-bhāva—the ecstasy of being a devotee; *aṅgīkari'*—accepting; *hailā*—became; *avatīrṇa*—incarnated; *śrī-kṛṣṇa-caitanya-rūpe*—in the form of Lord Śrī Kṛṣṇa Caitanya; *sarva-bhāve pūrṇa*—complete in every respect.

TRANSLATION

Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

TEXT 110

নানা-ভক্তভাবে করেন স্বমাধুর্য পান।
পূর্বে করিয়াছি এই সিদ্ধান্ত ব্যাখ্যান ॥ ১১০ ॥

nānā-bhakta-bhāve karena sva-mādhurya pāna
pūrve kariyāchi ei siddhānta vyākhyāna

SYNONYMS

nānā-bhakta-bhāve—various emotions of a devotee; *karena*—does; *sva-mādhurya pāna*—drinking the sweetness of Himself; *pūrve*—formerly; *kariyāchi*—I discussed; *ei*—this; *siddhānta*—conclusion; *vyākhyāna*—the explanation.

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Śrī Gaurahari, is complete in relishing all the different mellows, namely, neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellows of these relationships.

TEXT 111

অবতারগণের ভক্তভাবে অধিকার।
ভক্তভাব হৈতে অধিক সুখ নাহি আর ॥ ১১১ ॥

avatāra-gaṇera bhakta-bhāve adhikāra
bhakta-bhāva haite adhika sukha nāhi āra

SYNONYMS

avatāra-gaṇera—of all the incarnations; *bhakta-bhāve*—in the emotion of a devotee; *adhikāra*—there is the right; *bhakta-bhāva*—the emotion of being a devotee; *haite*—than; *adhika*—greater; *sukha*—happiness; *nāhi*—not; *āra*—any other.

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

PURPORT

All the different incarnations of Lord Viṣṇu have the right to play the roles of servitors of Lord Kṛṣṇa by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater transcendental mellow taste than when He plays the part of the Supreme Personality of Godhead.

TEXT 112

মূল ভক্ত-অবতার শ্রীসঙ্কর্ষণ।
ভক্ত-অবতার তাঁহি অদ্বৈতে গণন ॥ ১১২ ॥

mūla bhakta-avatāra śrī-saṅkarṣaṇa
bhakta-avatāra taṅhi advaite gaṇana

SYNONYMS

mūla—original; *bhakta*—of a devotee; *avatāra*—incarnation; *śrī-saṅkarṣaṇa*—Lord Śrī Saṅkarṣaṇa; *bhakta-avatāra*—the incarnation of a devotee; *taṅhi*—as that; *advaite*—Advaita Ācārya; *gaṇana*—counting.

TRANSLATION

The original bhakta-avatāra is Saṅkarṣaṇa. Śrī Advaita is counted among such incarnations.

PURPORT

Although Śrī Advaita Prabhu belongs to the Viṣṇu category, He displays servitorship to Lord Caitanya Mahāprabhu as one of His associates. When Lord Viṣṇu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Śrī Saṅkarṣaṇa, who is an incarnation of Viṣṇu in the spiritual sky known as the greater Vaikuṇṭha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Mahā-Viṣṇu, who is lying on the Causal Ocean, is another manifestation of Saṅkarṣaṇa. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation. Advaita Prabhu is accepted as an incarnation of Mahā-Viṣṇu. All the plenary manifestations of Saṅkarṣaṇa are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

TEXT 113

অদ্বৈত-আচার্য গোসাঞির মহিমা অপার।
যাঁহার হুঙ্কারে কৈল চৈতন্যাবতার ॥ ১১৩ ॥

advaita-ācārya gosāñira mahimā apāra
yāṅhāra huṅkāre kaila caitanyāvatāra

SYNONYMS

advaita-ācārya—Advaita Ācārya; *gosāñira*— of the Lord; *mahimā apāra*— unlimited glories; *yāṅhāra*—of whom; *huṅkāre*—by the vibration; *kaila*—brought; *caitanya-avatāra*—the incarnation of Lord Caitanya.

TRANSLATION

The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

TEXT 114

সংকীর্তন প্রচারিয়া সব জগৎ তারিল ।
অদ্বৈত-প্রসাদে লোক প্রেমধন পাইল ॥ ১১৪ ॥

saṅkīrtana pracāriyā saba jagat tārila
advaita-prasāde loka prema-dhana pāila

SYNONYMS

saṅkīrtana pracāriyā—by preaching the cult of *saṅkīrtana; saba*—all; *jagat*—the universe; *tārila*—delivered; *advaita-prasāde*—by the mercy of Advaita Ācārya; *loka*—all people; *prema-dhana pāila*—received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching saṅkīrtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita.

TEXT 115

অদ্বৈত-মহিমা অনন্ত কে পারে কহিতে ।
সেই লিখি, যেই শুনি মহাজন হৈতে ॥ ১১৫ ॥

advaita-mahimā ananta ke pāre kahite
sei likhi, yei śuni mahājana haite

SYNONYMS

advaita-mahimā—the glories of Advaita Ācārya; *ananta*—unlimited; *ke*—who; *pāre*—is able; *kahite*—to say; *sei*—that; *likhi*—I write; *yei*—whatever; *śuni*—I hear; *mahājana haite*—from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.

TEXT 116

আচার্য-চরণে মোর কোটি নমস্কার।
ইথে কিছু অপরাধ না লবে আমার॥ ১১৬॥

ācārya-caraṇe mora koṭi namaskāra
ithe kichu aparādha nā labe āmāra

SYNONYMS

ācārya-caraṇe—at the lotus feet of Advaita Ācārya; *mora*—my; *koṭi namaskāra*—offering obeisances ten million times; *ithe*—in this connection; *kichu*—some; *aparādha*-offense; *nā labe*—please do not take; *āmāra*—my.-my.

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Śrī Advaita Ācārya. Please do not take offense at this.

TEXT 117

তোমার মহিমা—কোটিসমুদ্র অগাধ।
তাহার ইয়ত্তা কহি,—এ বড় অপরাধ॥ ১১৭॥

tomāra mahimā——koṭi-samudra agādha
tāhāra iyattā kahi,——e baḍa aparādha

SYNONYMS

tomāra mahimā—Your glories; *koṭi-samudra agādha*—as unfathomable as the millions of seas and oceans; *tāhāra*—of that; *iyattā*—the measure; *kahi*—I say; *e*—this; *baḍa*—great; *aparādha*—offense.

TRANSLATION

Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

TEXT 118

জয় জয় জয় শ্রীঅদ্বৈত আচার্য।
জয় জয় শ্রীচৈতন্য, নিত্যানন্দ আর্য॥ ১১৮॥

jaya jaya jaya śrī-advaita ācārya
jaya jaya śrī-caitanya, nityānanda ārya

SYNONYMS

jaya jaya—all glories; *jaya*—all glories; *śrī-advaita ācārya*—to Śrī Advaita Ācārya; *jaya jaya*—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *ārya*—the superior.

TRANSLATION

All glories, all glories to Śrī Advaita Ācārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

TEXT 119

দুই শ্লোকে কহিল অদ্বৈত-তত্ত্বনিরূপণ।
পঞ্চতত্ত্বের বিচার কিছু শুন, ভক্তগণ॥ ১১৯॥

dui śloke kahila advaita-tattva-nirūpaṇa
pañca-tattvera vicāra kichu śuna, bhakta-gaṇa

SYNONYMS

dui śloke—in two verses; *kahila*—described; *advaita*—Advaita; *tattva-nirūpaṇa*—ascertaining the truth; *pañca-tattvera*—of the five truths; *vicāra*—consideration; *kichu*—something; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Ācārya. Now, O devotees, please hear about the five truths [pañca-tattva].

TEXT 120

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১২০॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Sixth Chapter, describing the glories of Śrī Advaita Ācārya.*

References

The statements of *Śri Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Abhidheya—action one is duty-bound to perform according to one's constitutional relationship with God.
Ācārya—an authorized teacher who teaches by his example.
Acintya—inconceivable.
Acintya-bhedābheda-tattva—the philosophy which maintains that the Lord is simultaneously one with and different from His creation.
Acyuta—the name of Kṛṣṇa which means He who never falls down (infallible).
Adhokṣaja—the Supreme Lord, who is beyond all conception through material senses.
Advaita-vāda—realization of the oneness of the Absolute; the philosophy of monism.
Advaita—nondual.
Āgamas—authorized Vedic literatures.
Amṛta—immortal.
Aṁśāveśa—partial incarnations of God.
Ānanda—complete transcendental bliss.
Ananta—unlimited.
Aprakaṭa—unmanifested.
Arcā-mūrti—the form of the Lord in the temple.
Āśraya—the Transcendence, who is the source and support of all.
Āśraya-vigraha—the manifestation of the Lord of whom one must take shelter.
Aṣṭāṅga-yoga—the eightfold system of mystic *yoga* meant for realizing the presence of Paramātmā, the Lord in the heart.
Asuras—demons.
Avyakta—unmanifested.

B

Bhagavān—the name of Kṛṣṇa which means the possessor of all opulences in full.
Bhāgavata-dharma—the transcendental religion that is the eternal function of the living being.
Bhāgavatas—persons or things in relationship with the Lord.
Bhakta—a devotee, one who performs devotional service (*bhakti*).
Bhakta-avatāra—incarnations of God as devotees.
Bhakti—ordinary devotional service in love of God.
Bhakti-rasācārya—one who knows the essence of devotional service.
Bhāva—the stage of transcendental love experienced after transcendental affection.
Bhava-roga—material miseries or diseases.

Bhrama—false knowledge or mistakes.
Bhū—the creative energy of the cosmic creation.
Brahmajyoti—the impersonal effulgence of Kṛṣṇa's body.
Brahman—the Lord's all-pervading feature of neutrality.
Brahmānanda—the spiritual bliss derived from impersonal Brahman realization.
Brahmāṇḍa—the universe.
Brahma-randhra—the hole in the skull through which the perfected *yogī* quits his body.

C

Caitanya—living force.
Caitanya-caritāmṛta—the character of the living force in immortality.
Caitya-guru—Kṛṣṇa, who is seated as the spiritual master within the heart of the living being.
Catur-vyūha—the quadruple expansions of Kṛṣṇa who predominate over the Vaikuṇṭha planets.
Cintāmaṇi—touchstone; when applied to a metal transforms it into gold.
Cit—unlimited knowledge.
Cit-śakti—the internal potency of the Lord.
Cupid—the demigod of love, Kāmadeva.

D

Daivī prakṛti— See: *Yogamāyā.*
Dāsya-rasa—the relationship.
Devas—administrative demigods.
Dhāma—abode.
Dharma—the capacity to render service, which is the essential quality of a living being.

G

Gauḍīya Vaiṣṇavas—followers of Lord Caitanya.
Gopījana-vallabha—the name of Kṛṣṇa which means "the transcendental lover of the *gopīs.*"
Gopīs—pure devotees of Kṛṣṇa who were related to Him as cowherd girl friends.
Govinda—the name of Kṛṣṇa which means "He who pleases the senses and the cows."
Guru—spiritual master.

H

Hlādinī—Kṛṣṇa's pleasure potency.

Īśānukathā—scriptural information about the Lord and His devotees.

J

Jīvas—souls, or the atomic living beings.
Jñāna-mārga—the path of the culture of knowledge by empirical philosophical speculation.

K

Kalmaṣa—sin.
Kalpa-vṛkṣa—wish-fulfilling trees.
Kāma—lust, the desire to gratify one's own senses.
Karaṇāpāṭava—imperfectness of the material senses.
Karma—material activities subject to reaction.
Karma-kāṇḍa—the path of fruitive work.
Keśava—the name of Kṛṣṇa which means "He who has long, black, curling hair."
Kṛṣṇa-bhakti—love of Kṛṣṇa.

M

Madana-mohana—the name of Kṛṣṇa which means "He who charms Cupid."
Mādhurya-rasa—relationship with Kṛṣṇa in conjugal love.
Madhusūdana—the name of Kṛṣṇa which means "the killer of the Madhu demon."
Mahā-bhāgavata—a devotee in the highest stage of devotional life.
Mahābhāva—the highest pitch of transcendental sentiment.
Mahājanas—the twelve authorized agents of the Lord whose duty is to preach the cult of devotional service to the people in general.
Manvantara—the regulative principles for living beings who desire to achieve perfection in human life.

Māyā—the external illusory energy of the Lord.
Māyā-śakti—*See Māyā.*
Miśra-sattva—mundane goodness.
Mukti—liberation of the conditioned souls from material consciousness.
Mukunda—the name of Kṛṣṇa which means the giver of liberation.

N

Nāma-saṅkīrtana—the congregational chanting of the holy names.
Nīlā—the energy that destroys the creation.
Nirodha—the winding up of all energies employed in creation.

P

Pāñcarātrika—the system of regulations for devotional service of the Lord.
Pañca-tattva—the Lord, His plenary portion, His incarnation, His energies and His devotees.
Parakīya-rasa—relationship with Kṛṣṇa as a paramour.
Paramahaṁsas—the topmost class of God-realized devotees.
Paramparā—disciplic succession.
Paravyoma—the spiritual sky.
Pāriṣats—devotees who are personal associates of the Lord.
Pāṣaṇḍa—one who compares the Supreme Lord to the demigods or who considers devotional activities to be material.
Poṣaṇa—special care and protection for the devotees by the Lord.
Prabhu—master.
Prakāśa-vigrahas—forms of the Lord manifested for His pastimes.
Prākṛta-sahajiyā—pseudo-devotees of Kṛṣṇa.
Pramāda—inattention or misunderstanding of reality.
Prema—real love of God, the highest perfectional stage of life.

R

Rādhā-bhāva-mūrti—the mood of Rādhārāṇī.
Rādhā-kuṇḍa—the bathing place of Śrīmatī Rādhārāṇī.
Rāga-bhakti—devotional service in transcendental rapture.
Rasābhāsa—an incompatible mixture of rasas.
Rāsa-līlā—Kṛṣṇa's pastime of dancing with the *gopīs.*

Rasas—spiritual relationships.
Rūḍha-bhāva—the love of the *gopīs*.

S

Śabda—transcendental sound.
Sac-cid-ānanda—full life, knowledge and bliss.
Sādhakas—neophyte devotees.
Sahajiyās—a class of so-called devotees who try to imitate the Lord's pastimes.
Sakhya-rasa—relationship with Kṛṣṇa in friendship.
Śaktyāveśa-jīvas empowered as incarnations of God.
Sālokya—liberation of living on a Vaikuṇṭha planet.
Samādhi—trance, total absorption in the service of the Lord.
Śambhu-tattva—the principle of Lord Śiva.
Sāmīpya—liberation of living as a personal associate of the Lord.
Samvit—the cognitive potency of the Lord.
Sanātana-dharma—*See Bhāgavata-dharma*.
Sandhinī—the existential potency of the Lord.
Saṅkīrtana—congregational chanting of the holy name of the Lord.
Śānta-rasa—relationship with Kṛṣṇa in neutral appreciation.
Sarga—the first creation by Viṣṇu.
Sārṣṭi—liberation of achieving opulences equal to those of the Lord.
Sārūpya—liberation of having a form the same as the Lord's.
Śāstras—revealed scriptures or Vedic literatures.
Sat—unlimited existence.
Sattvatanu—Viṣṇu who expands the quality of goodness.
Sātvata-saṁhitās—scriptures that are products of the mode of goodness.
Sāyujya—liberation of merging with Brahman.
Siddhaloka—the planets of materially perfect beings.
Śikṣā-guru—an instructing spiritual master.
Śiśumāra cakra—the orbit of the pole star.
Śrī—the energy of Godhead that maintains the cosmic manifestation.
Śṛṅgāra—conjugal love of God.
Sthāna—the maintenance of the universe by Viṣṇu.
Śuddha-bhakti—pure devotional service.
Śuddha-sattva—the condition of pure goodness.
Surabhi cows—the cows in the spiritual world which can give unlimited milk.
Svakīyā—relationship with Kṛṣṇa as a formally married husband.
Svāṁśa—forms of God having unlimited potencies.
Svarāṭ—fully independent.
Śyāmasundara—the name of Kṛṣṇa which means "the very beautiful black form."

T

Tamo-guṇa—the mode of ignorance.
Tapaḥ—the acceptance of hardships for spiritual realization.

U

Urugāya—the name of the Lord which means "He who is glorified by sublime prayers."
Ūti—the urge for creation that is the cause of all inventions.

V

Vaikuṇṭha-nātha—the Lord of Vaikuṇṭha.
Vātsalya-rasa—the relationship with Kṛṣṇa in parental love.
Vibhinnāṁśa—the living beings, all of whom have limited potencies.
Viddha-bhakti—mixed devotional service.
Vidhi-bhakti—devotional service under scheduled regulations.
Vilāsa-vigrahas—expansions of the Lord who manifest bodily differences.
Vipra-lipsā—the cheating propensity.
Visarga—the secondary creation by Brahmā.
Viṣṇu-bhaktas—devotees in Kṛṣṇa consciousness.
Viṣṇu-tattva—a primary expansion of Kṛṣṇa having full status as Godhead.
Viśvambhara—one who maintains the entire universe and who leads all living beings.
Vrajendra-kumāra—Kṛṣṇa, the child of King Nanda.

Y

Yajñas—sacrifices.
Yoga—the process of linking with the Supreme Lord.
Yoga-mārga—the path of developing mystic powers.
Yogamāyā—the internal potency of the Lord.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in g*o*; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ – *(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Eck*h*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*gh*-house.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch*-haste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge*-hall.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t*-house.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d*-house.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the teeth.
th–as in ho*t*-house but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d*-house but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b*-hard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Avenue, Los Angeles, California 90034.

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ĀDI-LĪLĀ
Volume 1

Śrī Caitanya-caritāmṛta

The Pastimes of Lord Caitanya Mahāprabhu

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

ĀDI-LILA Volume 2

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta

FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmī wrote his famous spiritual treatise *Caitanya-caritāmṛta,* describing the wonderful pastimes and precepts of Lord Śrī Caitanya Mahāprabhu. "By the mercy of Lord Caitanya," he wrote, "a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky."

Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇa dāsa regards Him as more than a teacher and more than a saint. Lord Caitanya, he asserts, is the Supreme Lord Himself playing the role of the Supreme Lord's devotee; no one, therefore, can be greater than Him.

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On the cover
Lord Caitanya Mahāprabhu dancing and chanting Hare Kṛṣṇa.

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of Kṛṣṇadāsa Kavirāja Gosvāmī

Ādi-līlā

Volume Two

"LORD CAITANYA MAHĀPRABHU
in the
RENOUNCED ORDER OF LIFE"

with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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Introduction

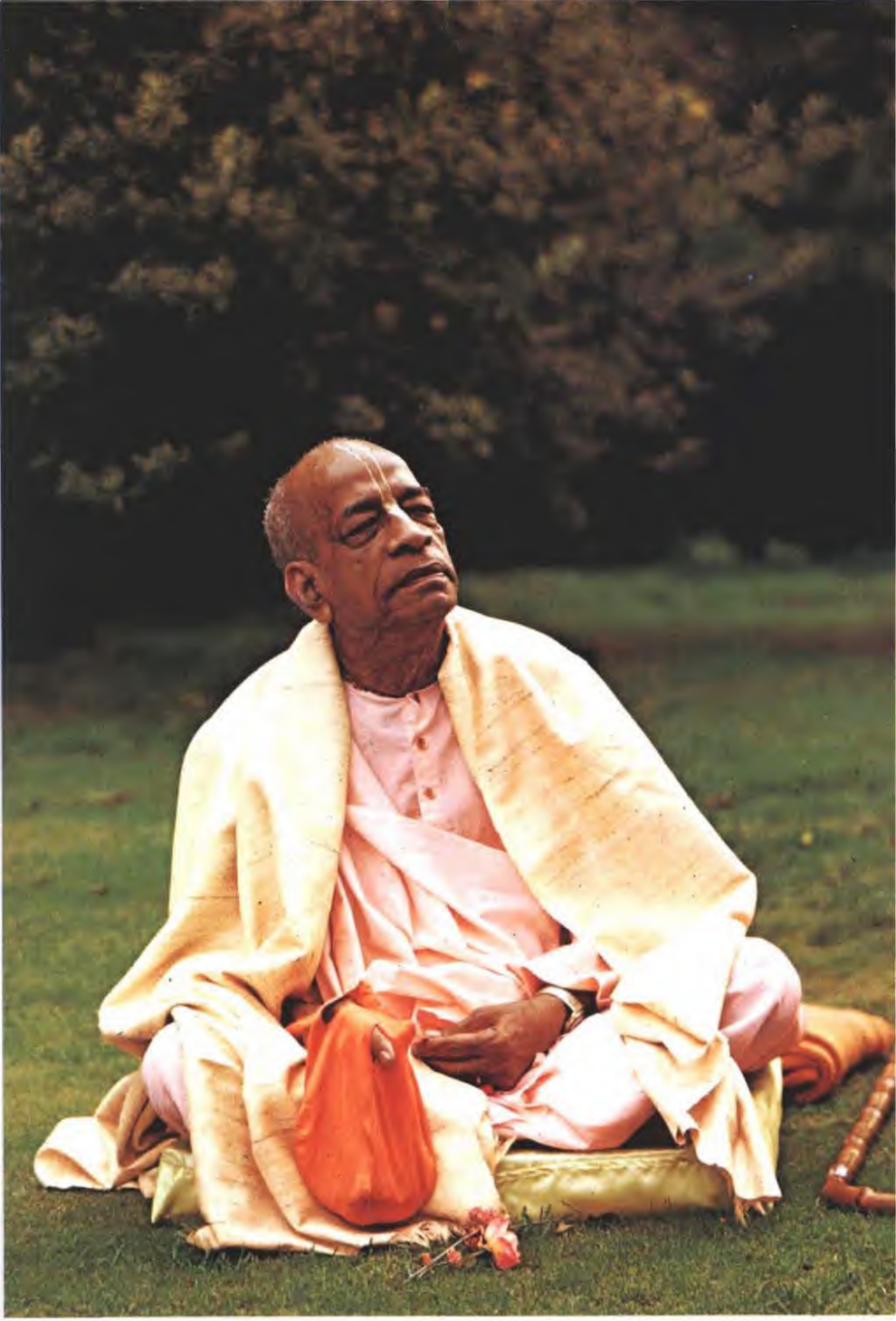
"HARE KṚṢṆA" has become a household phrase in cities, towns and villages throughout the world, fulfilling a prophecy made almost five hundred years ago by Lord Śrī Caitanya Mahāprabhu. From Los Angeles to London, from Bombay to Buenos Aires, from Pittsburgh and Melbourne to Paris and even Moscow, people of all ages, colors, creeds and faiths are feeling the bliss of the dynamic *yoga* system called "Kṛṣṇa consciousness."

This Kṛṣṇa consciousness movement began in full force some five hundred years ago, when Lord Śrī Caitanya Mahāprabhu, an incarnation of Kṛṣṇa (God), flooded the subcontinent of India with the chanting of the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To reveal the secret of what real love is, Kṛṣṇa came to earth five hundred years ago in the guise of His own devotee—as Lord Caitanya Mahāprabhu. With His chief associates— Nityānanda, Advaita, Gadādhara and Śrīvāsa—He taught how to develop love of Godhead simply by chanting Hare Kṛṣṇa and dancing in ecstasy.

Śrī Caitanya-caritāmṛta, which was written by the great saint Kṛṣṇadāsa Kavirāja Gosvāmī shortly after Lord Caitanya's disappearance, vividly describes Lord Caitanya's blissful pastimes and probes deeply into His profound spiritual philosophy.

The translations and purports, the explanations of the verses, are the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the author of *Bhagavad-gītā As It is; The Nectar of Devotion; Kṛṣṇa, the Supreme Personality of Godhead* (first published in 1970 with the kind help of Mr. George Harrison); and numerous other books about *yoga* and self-realization.

Although this is the fourth volume of *Śrī Caitanya-caritāmṛta,* one need not have read the previous volumes to understand and appreciate this book. Śrīla Prabhupāda remarks that such a spiritual work is like sugar, for wherever you begin tasting it you will surely enjoy its sweetness.



His Divine Grace
A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA

the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.

Plate 1 *The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva.* *(p. 5)*

Plate 2 *Among the many transcendental lovers of Kṛṣṇa, the* gopīs *[cowherd girls of Vṛndāvana] are the best, and among the* gopīs *Śrīmatī Rādhārāṇī is the best. (p. 15)*

Plate 3 *Lord Caitanya and His associates danced again and again and thus made it easier to drink nectarean love of Godhead. (p. 17)*

Plate 4 *Prakāśānanda Sarasvatī, seeing Śrī Caitanya Mahāprabhu in an unclean place, caught Him by the hand and seated Him with great respect in the midst of the assembly. (p. 47)*

Plate 5 *After the Māyāvādī* sannyāsīs *heard Lord Caitanya, their minds changed, and they began to chant the holy name of Kṛṣṇa. (p. 141)*

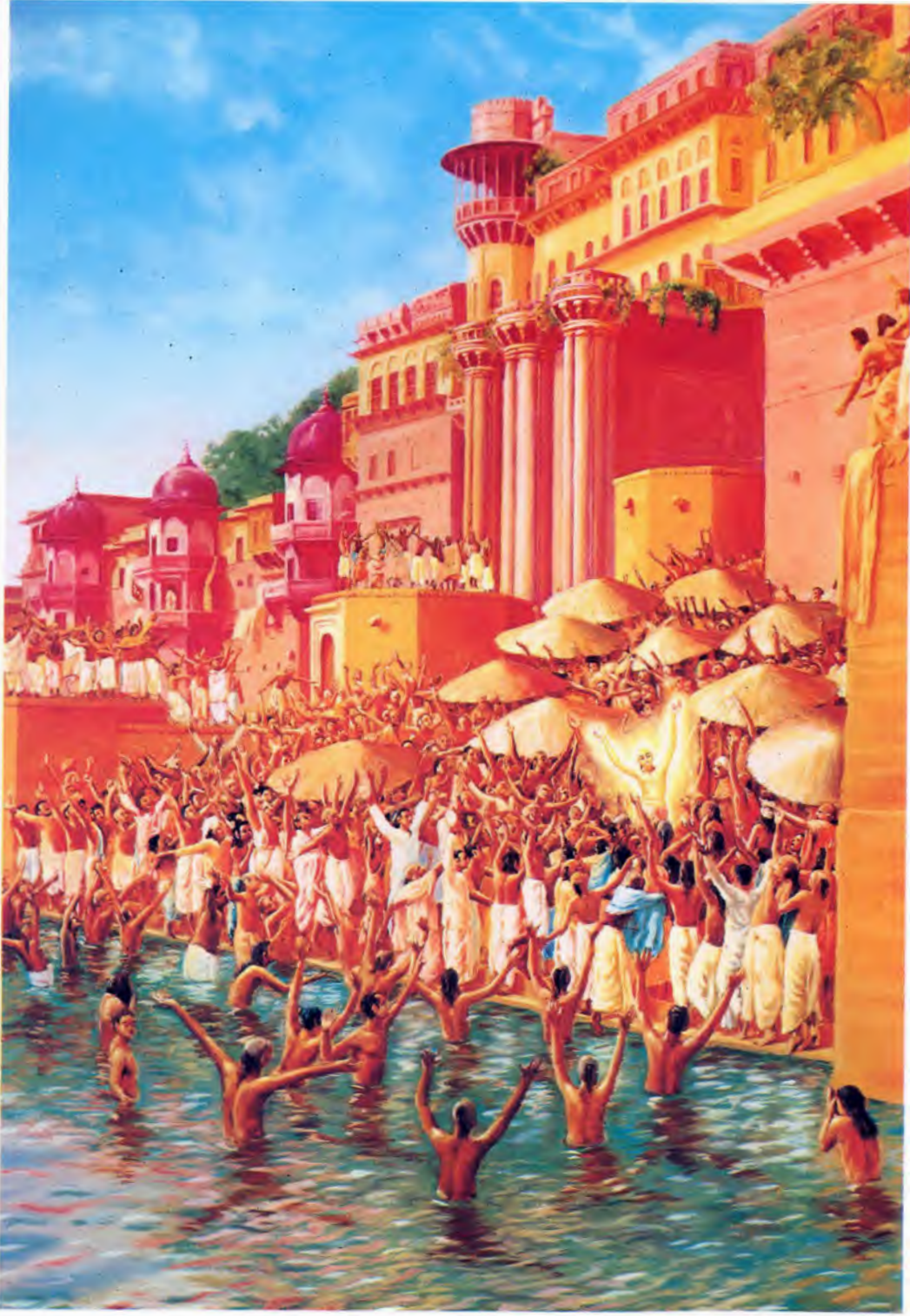


Plate 6 *Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people again responded, filling both the land and sky with the vibration. (p. 149)*

Plate 7 *In the temple of Govindajī, thousands of servitors always render service to the Lord, who is seated on a golden throne bedecked with jewels. (p. 196)*

Plate 8 *After seeing Madana-mohana, Kṛṣṇadāsa Kavirāja Gosvāmī accepted the garland of order from the temple priest. (p. 208)*

Plate 9 *While chanting the Hare Kṛṣṇa* mantra *in Benapola, Haridāsa Ṭhākura was personally tested by Māyādevī herself. (p. 276)*

Plate 10 *After the passing of Haridāsa Ṭhākura, Lord Caitanya took his body and danced with it in great ecstasy. (p. 277)*

Plate 11 *Lord Caitanya exhibited His Varāha form in the house of Murāri Gupta, the twenty-first branch of the Śrī Caitanya tree. (p. 279)*

Plate 12 *Śacīmātā saw that the foodstuffs had actually been eaten by Śrī Caitanya Mahāprabhu, even though He was far away. (p. 285)*

Plate 13 *Lord Caitanya embraced Sanātana, accepting his body as spiritual. (p. 305)*

Plate 14 *"I saw that Lord Caitanya Mahāprabhu was entering the body of Jagannātha and again coming out of His body." (p. 339)*

Ādi-Līlā

CHAPTER 7

TEXT 1

অগত্যেকগতিং নত্বা হীনার্থাধিকসাধকম্ ।
শ্রীচৈতন্যং লিখ্যতেঽস্য প্রেমভক্তিবদান্যতা ॥ ১ ॥

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhyate 'sya
prema-bhakti-vadānyatā

SYNONYMS

agati—of the most fallen; *eka*—the only one; *gatim*—destination; *natvā*—after offering obeisances; *hīna*—inferior; *artha*—interest; *adhika*—greater than that; *sādhakam*—who can render; *śrī-caitanyam*—unto Lord Śrī Caitanya; *likhyate*—is being written; *asya*—of the Lord, Śrī Caitanya Mahāprabhu; *prema*—love; *bhakti*—devotional service; *vadānyatā*—magnanimity.

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT

A person in the conditional stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of *māyā,* or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In *Bhagavad-gītā* (13.9) it is stated, *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam:* one who is actually advancing must always consider the four principles of miserable life, namely, birth, death, old age and disease. One cannot be saved from all these miseries unless he takes shelter of the lotus feet of the Lord. Śrī Caitanya Mahāprabhu is therefore the only shelter for

all conditioned souls. An intelligent person, therefore, does not put his faith in any material possessions, but completely takes shelter of the lotus feet of the Lord. Such a person is called *akiñcana,* or one who does not possess anything in this material world. The Supreme Personality of Godhead is also known as Akiñcana-gocara, for He can be achieved by a person who does not put his faith in material possessions. Therefore, for the fully surrendered soul who has no material possessions on which to depend, Lord Śrī Caitanya Mahāprabhu is the only shelter. Everyone depends upon *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratification) and ultimately *mokṣa* (salvation), but Śrī Caitanya Mahāprabhu, due to His magnanimous character, can give more than salvation. Therefore in this verse the words *hīnārthādhika-sādhakam* indicate that although by material estimation salvation is of a quality superior to the inferior interests of religiosity, economic development and sense gratification, above salvation there is the position of devotional service and transcendental love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu is the bestower of this great benediction. Śrī Caitanya Mahāprabhu said, *premā pumartho mahān:* "Love of Godhead is the ultimate benediction for all human beings." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta,* therefore first offers his respectful obeisances unto Lord Caitanya Mahāprabhu before describing His magnanimity in bestowing love of Godhead.

TEXT 2

জয় জয় মহাপ্রভু শ্রীকৃষ্ণচৈতন্য।
তাঁহার চরণাশ্রিত, সেই বড় ধন্য ॥ ২ ॥

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
tāṅhāra caraṇāśrita, sei baḍa dhanya

SYNONYMS

jaya—all glories; *jaya*—all glories; *mahāprabhu*—unto the Supreme Lord; *śrī-kṛṣṇa-caitanya*—of the name Śrī Kṛṣṇa Caitanya; *tāṅhāra*—of His; *caraṇa-āśrita*—one who has taken shelter of the lotus feet; *sei*—he; *baḍa*—is very; *dhanya*—glorified.

TRANSLATION

Let me offer glorification to the Supreme Lord Śrī Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

PURPORT

Prabhu means master. Śrī Caitanya Mahāprabhu is the supreme master of all masters; therefore He is called Mahāprabhu. Any person who takes shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu is most glorified because by the mercy of Śrī Caitanya Mahāprabhu he is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.

TEXT 3

পূর্বে গুর্বাদি ছয় তত্ত্বে কৈল নমস্কার ।
গুরুতত্ত্ব কহিয়াছি, এবে পাঁচের বিচার ॥ ৩ ॥

pūrve gurv-ādi chaya tattve kaila namaskāra
guru-tattva kahiyāchi, ebe pāṅcera vicāra

SYNONYMS

pūrve—in the beginning; *guru-ādi*—the spiritual master and others; *chaya*—six; *tattve*—in the subjects of; *kaila*—I have done; *namaskāra*—obeisances; *guru-tattva*—the truth in understanding the spiritual master; *kahiyāchi*—I have already described; *ebe*—now; *pāṅcera*—of the five; *vicāra*—consideration.

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Pañca-tattva.

PURPORT

In the First Chapter of *Caitanya-caritāmṛta, Ādi-līlā,* the author, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, has described the initiator spiritual master and the instructor spiritual master in the verse beginning with the words *vande gurūn īśa-bhaktān īśam īśāvatārakān.* In that verse there are six transcendental subject matters, of which the truth regarding the spiritual master has already been described. Now the author will describe the other five *tattvas* (truths), namely, *īśa-tattva* (the Supreme Lord), His expansion *tattva,* His incarnation *tattva,* His energy *tattva* and His devotee *tattva.*

TEXT 4

পঞ্চতত্ত্ব অবতীর্ণ চৈতন্যের সঙ্গে ।
পঞ্চতত্ত্ব লঞা করেন সংকীর্তন রঙ্গে ॥ ৪ ॥

pañca-tattva avatīrṇa caitanyera saṅge
pañca-tattva lañā karena saṅkīrtana raṅge

SYNONYMS

pañca-tattva—these five *tattvas*; *avatīrṇa*—advented; *caitanyera*—with Caitanya Mahāprabhu; *saṅge*—in company with; *pañca-tattva*—the same five subjects; *lañā*—taking with Himself; *karena*—He does; *saṅkīrtana*—the *saṅkīrtana* movement; *raṅge*—in great pleasure.

TRANSLATION

These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His saṅkīrtana movement with great pleasure.

PURPORT

In the *Śrīmad-Bhāgavatam* there is the following statement regarding Śrī Caitanya Mahāprabhu:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

"In the age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana yajña.*" (*Bhāg.* 11.5.32) Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other *tattvas.* Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say, *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva *mantra;* then we say, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra,* but these are not considered in the chanting of the Pañca-tattva *mantra,* namely, *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* Śrī Caitanya Mahāprabhu is known as *mahā-vadānyāvatāra,* the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva *mahā-mantra,* and then chant the Hare Kṛṣṇa *mahā-mantra.* That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, there are many unscrupulous devotees who manufacture a *mahā-mantra* of their own. Sometimes they sing, *bhaja nitāi gaura rādhe śyāma hare kṛṣṇa hare rāma* or *śrī-kṛṣṇa-caitanya prabhu nityānanda hare kṛṣṇa hare rāma śrī rādhe govinda.* Actually, however, one should chant the names of the full Pañca-tattva *(śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda)* and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu's pure devotees is to chant first the full Pañca-tattva *mantra* and then chant the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 5

পঞ্চতত্ত্ব—একবস্তু, নাহি কিছু ভেদ।
রস আস্বাদিতে তবু বিবিধ বিভেদ ॥ ৫ ॥

pañca-tattva—eka-vastu, nāhi kichu bheda
rasa āsvādite tabu vividha vibheda

SYNONYMS

pañca-tattva—the five subjects; *eka-vastu*—they are one in five; *nāhi*—there is not; *kichu*—anything; *bheda*—difference; *rasa*—mellows; *āsvādite*—to taste; *tabu*—yet; *vividha*—varieties; *vibheda*—differences.

TRANSLATION

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

PURPORT

In his *Anubhāṣya* commentary Śrī Bhaktisiddhānta Sarasvatī Ṭhākura describes the Pañca-tattva as follows. The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors *(rasas)*. In the *Vedas* it is said, *parāsya śaktir vividhaiva śrūyate:* "The varieties of energy of the Supreme Personality of Godhead are differently known." From this statement of the *Vedas* one can understand that there are eternal varieties of humors or tastes in the spiritual world. Śrī Gaurāṅga, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara and Śrīvāsa are all on the same platform, but in spiritually distinguishing between them one should understand that Śrī Caitanya Mahāprabhu is the form of a devotee, Nityānanda Prabhu appears in the form of a devotee's spiritual master, Advaita Prabhu is the form of a *bhakta* (devotee) incarnation, Gadādhara Prabhu is the energy of a *bhakta,* and Śrīvāsa is a pure devotee. Thus there are spiritual distinctions between them. The *bhakta-rūpa* (Śrī Caitanya Mahāprabhu), the *bhakta-svarūpa* (Śrī Nityānanda Prabhu) and the *bhakta-avatāra* (Śrī Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Viṣṇu category. Although the spiritual and marginal energies of the Supreme Personality of Godhead are nondifferent from the Supreme Personality of Godhead Viṣṇu, they are predominated subjects, whereas Lord Viṣṇu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

TEXT 6

পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপ-স্বরূপকম্ ।
ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ৬ ॥

pañca-tattvātmakaṁ kṛṣṇaṁ
bhaktarūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

SYNONYMS

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *svarūpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the energy of the Supreme Personality of Godhead.

TRANSLATION

Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Śrī Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu as His brother. He is the personified spiritual bliss of *sac-cid-ānanda-vigraha.* His body is transcendental and full of ecstasy in devotional service. Śrī Caitanya Mahāprabhu is therefore called *bhakta-rūpa* (the form of a devotee), and Śrī Nityānanda Prabhu is called *bhakta-svarūpa* (the expansion of a devotee). Śrī Advaita Prabhu, the incarnation of a devotee, is *Viṣṇu-tattva* and belongs to the same category. There are also different types of *bhaktas* or devotees on the platforms of neutrality, servitude, friendship, paternity and conjugal love. Devotees like Śrī Dāmodara, Śrī Gadādhara and Śrī Rāmānanda are different energies. This confirms the Vedic *sūtra, parāsya śaktir vividhaiva śrūyate.* All these *bhakta* subjects taken together constitute Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself.

TEXT 7

স্বয়ং ভগবান্ কৃষ্ণ একলে ঈশ্বর।
অদ্বিতীয়, নন্দাত্মজ, রসিক-শেখর ॥ ৭ ॥

svayaṁ bhagavān kṛṣṇa ekale īśvara
advitīya, nandātmaja, rasika-śekhara

SYNONYMS

svayam—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *ekale*—the only one; *īśvara*—the supreme controller; *advitīya*—without a second; *nanda-ātmaja*—appeared as the son of Mahārāja Nanda; *rasika*—the most mellow; *śekhara*—summit.

TRANSLATION

Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Śrī Kṛṣṇa, yet He appears as the son of Mahārāja Nanda.

PURPORT

In this verse Kavirāja Gosvāmī gives an accurate description of Lord Kṛṣṇa, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him, and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Mahārāja Nanda and Yaśodāmayī.

TEXT 8

রাসাদি-বিলাসী, ব্রজললনা-নাগর।
আর যত সব দেখ,—তাঁর পরিকর ॥ ৮ ॥

rāsādi-vilāsī, vrajalalanā-nāgara
āra yata saba dekha,—tāṅra parikara

SYNONYMS

rāsa-ādi—the *rāsa* dance; *vilāsī*—the enjoyer; *vraja-lalanā*—the damsels of Vṛndāvana; *nāgara*—the leader; *āra*—others; *yata*—all; *saba*—everyone; *dekha*—must know; *tāṅra*—His; *parikara*—associates.

TRANSLATION

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word *rāsādi-vilāsī* ("the enjoyer of the *rāsa* dance") is very important. The *rāsa* dance can be enjoyed only by Śrī Kṛṣṇa because He is the supreme leader and chief of the damsels of Vṛndāvana. All other devotees are His associates. Although no one can compare with Śrī Kṛṣṇa, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the *rāsa* dance of Śrī Kṛṣṇa. They are Māyāvādīs, and people should be wary of them. The *rāsa* dance can be performed only by Śrī Kṛṣṇa and no one else.

TEXT 9

সেই কৃষ্ণ অবতীর্ণ শ্রীকৃষ্ণচৈতন্য।
সেই পরিকরগণ সঙ্গে সব ধন্য ॥ ৯ ॥

sei kṛṣṇa avatīrṇa śrī-kṛṣṇa-caitanya
sei parikara-gaṇa saṅge saba dhanya

SYNONYMS

sei kṛṣṇa—that very Lord Kṛṣṇa; *avatīrṇa*—has advented; *śrī-kṛṣṇa-caitanya*—in the form of Lord Caitanya Mahāprabhu; *sei*—those; *parikara-gaṇa*—associates; *saṅge*—with Him; *saba*—all; *dhanya*—glorious.

TRANSLATION

The selfsame Lord Kṛṣṇa advented Himself as Śrī Caitanya Mahāprabhu with all His eternal associates, who are also equally glorious.

TEXT 10

একলে ঈশ্বর-তত্ত্ব চৈতন্য-ঈশ্বর ।
ভক্তভাবময় তাঁর শুদ্ধ কলেবর ॥ ১০ ॥

ekale īśvara-tattva caitanya-īśvara
bhakta-bhāvamaya tāṅra śuddha kalevara

SYNONYMS

ekale—only one person; *īśvara-tattva*—the supreme controller; *caitanya*—the supreme living force; *īśvara*—controller; *bhakta-bhāvamaya*—in the ecstasy of a devotee; *tāṅra*—His; *śuddha*—transcendental; *kalevara*—body.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT

There are different *tattvas* or truths, including *īśa-tattva, jīva-tattva* and *śakti-tattva. Īśa-tattva* refers to the Supreme Personality of Godhead Viṣṇu, who is the supreme living force. In the *Kaṭha Upaniṣad* it is said, *nityo nityānāṁ cetanaś cetanānām:* the Supreme Personality of Godhead is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities who are part and parcel of the supreme eternal are prone to do so. Thus according to the Vedic *mantras* the Supreme Lord is the supreme master of innumerable living entities. The Māyāvādī philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called *advaita-vāda,* or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Māyāvādī philosopher the understanding

that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Kṛṣṇa Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahāprabhu.

As stated in *Bhagavad-gītā,* when the Supreme Personality of Godhead Kṛṣṇa comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is described as *mūḍha,* or foolish. Therefore one should not foolishly consider Caitanya Mahāprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since Caitanya Mahāprabhu, there have been many imitation incarnations of Kṛṣṇa who cannot understand that Caitanya Mahāprabhu was Kṛṣṇa Himself and not an ordinary human being. Less intelligent men create their own Gods by advertising a human being as God. This is their mistake. Therefore here the words *tāṅra śuddha kalevara* warn that Caitanya Mahāprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahāprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that although Caitanya Mahāprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Kṛṣṇa. It is for this reason only that when Śrī Kṛṣṇa Caitanya Mahāprabhu was addressed as Kṛṣṇa or Viṣṇu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called *Gaurāṅga-nāgarī* who stage plays of Kṛṣṇa's pastimes using a *vigraha* or form of Caitanya Mahāprabhu. This is a mistake which is technically called *rasābhāsa.* While Caitanya Mahāprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.

TEXT 11

কৃষ্ণমাধুর্যের এক অদ্ভুত স্বভাব।
আপনা আস্বাদিতে কৃষ্ণ করে ভক্তভাব॥ ১১॥

kṛṣṇa-mādhuryera eka adbhuta svabhāva
āpanā āsvādite kṛṣṇa kare bhakta-bhāva

SYNONYMS

kṛṣṇa-mādhuryera—the supreme pleasure potency of Kṛṣṇa; *eka*—is one; *adbhuta*—wonderful; *svabhāva*—nature; *āpanā*—Himself; *āsvādite*—to taste; *kṛṣṇa*—the Supreme Personality of Godhead; *kare*—does; *bhakta-bhāva*—accept the form of a devotee.

TRANSLATION

The transcendental mellow of conjugal love of Kṛṣṇa is so wonderful that Kṛṣṇa Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Kṛṣṇa is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although

Lord Caitanya is present in the form of a devotee, He is Kṛṣṇa Himself. Therefore Vaiṣṇavas sing, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya:* Rādhā and Kṛṣṇa combined together are Śrī Kṛṣṇa Caitanya Mahāprabhu. *Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam.* Śrī Svarūpa-dāmodara Gosvāmī has said that Rādhā and Kṛṣṇa assumed oneness in the form of Śrī Caitanya Mahāprabhu.

TEXT 12

ইথে ভক্তভাব ধরে চৈতন্য গোসাঞি।
'ভক্তস্বরূপ' তাঁর নিত্যানন্দ-ভাই॥ ১২॥

ithe bhakta-bhāva dhare caitanya gosāñi
'bhakta-svarūpa' tāṅra nityānanda-bhāi

SYNONYMS

ithe—for this reason; *bhakta-bhāva*—the ecstasy of a devotee; *dhare*—accepts; *caitanya*—Lord Caitanya Mahāprabhu; *gosāñi*—the transcendental teacher; *bhakta-svarūpa*—exactly like a pure devotee; *tāṅra*—His; *nityānanda*—Lord Nityānanda; *bhāi*—brother.

TRANSLATION

For this reason Śrī Caitanya Mahāprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityānanda as His elder brother.

TEXT 13

'ভক্ত-অবতার' তাঁর আচার্য-গোসাঞি।
এই তিন তত্ত্ব সবে প্রভু করি' গাই॥ ১৩॥

'bhakta-avatāra' tāṅra ācārya-gosāñi
ei tina tattva sabe prabhu kari' gāi

SYNONYMS

bhakta-avatāra—incarnation as a devotee; *tāṅra*—His; *ācārya-gosāñi*—the supreme teacher, Advaita Ācārya Prabhu; *ei*—all these; *tina*—three; *tattva*—truths; *sabe*—all; *prabhu*—the predominator; *kari'*—by such understanding; *gāi*—we sing.

TRANSLATION

Śrī Advaita Ācārya is Lord Caitanya's incarnation as a devotee. Therefore these three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Gosāñi] are the predominators or masters.

PURPORT

Gosāñi means *gosvāmī*. A person who has full control over the senses and mind is called a *gosvāmī* or *gosāñi*. One who does not have such control is called *godāsa*, or

a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called *gosvāmī*. Although the *gosvāmī* title has become a hereditary designation for unscrupulous men, actually the title *gosāñi* or *gosvāmī* began from Śrī Rūpa Gosvāmī, who presented himself as an ordinary *gṛhastha* and minister in government service but became *gosvāmī* when he was actually elevated by the instruction of Lord Caitanya Mahāprabhu. Therefore *gosvāmī* is not a hereditary title but refers to one's qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called *gosvāmī*. Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Gosāñi Prabhu are natural *gosvāmīs* because They belong to the *Viṣṇu-tattva* category. As such, all of Them are *prabhus* ("predominators" or "masters"), and They are sometimes called Caitanya Gosāñi, Nityānanda Gosāñi and Advaita Gosāñi. Unfortunately Their so-called descendants who do not have the qualifications of *gosvāmīs* have accepted this title as a hereditary designation or a professional degree. That is not in accord with the śāstric injunctions.

TEXT 14

এক মহাপ্রভু, আর প্রভু দুইজন।
দুই প্রভু সেবে মহাপ্রভুর চরণ ॥ ১৪ ॥

eka mahāprabhu, āra prabhu duijana
dui prabhu sebe mahāprabhura caraṇa

SYNONYMS

eka mahāprabhu—one Mahāprabhu, or the supreme predominator; *āra prabhu duijana*—and the other two (Nityānanda and Advaita) are two *prabhus* (masters); *dui prabhu*—the two *prabhus* (Nityānanda and Advaita Gosāñi); *sebe*—serve; *mahāprabhura*—of the supreme predominator, Lord Caitanya Mahāprabhu; *caraṇa*—the lotus feet.

TRANSLATION

One of them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.

PURPORT

Although Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu all belong to the same Viṣṇu category, Śrī Caitanya Mahāprabhu is nevertheless accepted as the Supreme, and the other two *prabhus* engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Śrī Caitanya Mahāprabhu. In another place in *Caitanya-caritāmṛta* (*Ādi*. 5.142) it is said, *ekalā īśvara kṛṣṇa, āra saba bhṛtya:* the only supreme master is Kṛṣṇa, and all others, both *Viṣṇu-tattva* and *jīva-tattva,* engage in the service of the Lord. Both the *Viṣṇu-tattva* (as Nityānanda Prabhu and Advaita) and the *jīva-tattva (Śrīvāsādi-gaura-bhakta-vṛnda)* engage in the service of the Lord, but one must distinguish between

the *Viṣṇu-tattva* servitors and the *jīva-tattva* servitors. The *jīva-tattva* servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

TEXT 15

এই তিন তত্ত্ব,—'সর্বারাধ্য' করি মানি।
চতুর্থ যে ভক্ততত্ত্ব,—'আরাধক' জানি॥ ১৫॥

ei tina tattva,—'sarvārādhya' kari māni
caturtha ye bhakta-tattva,—'ārādhaka' jāni

SYNONYMS

ei tina tattva—all three of these truths; *sarva-ārādhya*—worshipable by all living entities; *kari māni*—accepting such; *caturtha*—fourth; *ye*—who is; *bhakta-tattva*—in the category of devotees; *ārādhaka*—worshiper; *jāni*—I understand.

TRANSLATION

The three predominators [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Śrī Gadādhara Prabhu] is to be understood as Their worshiper.

PURPORT

In his *Anubhāṣya,* Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, describing the truth about the Pañca-tattva, explains that we can understand that Lord Śrī Caitanya Mahāprabhu is the supreme predominator, and Nityānanda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Śrī Caitanya Mahāprabhu is the Supreme Lord, and Nityānanda Prabhu and Advaita Prabhu are manifestations of the Supreme Lord. All of Them are *Viṣṇu-tattva,* the Supreme, and are therefore worshipable by the living entities. Although the other two *tattvas* within the category of Pañca-tattva—namely, *śakti-tattva* and *jīva-tattva,* represented by Gadādhara and Śrīvāsa—are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.

TEXT 16

শ্রীবাসাদি যত কোটি কোটি ভক্তগণ।
'শুদ্ধভক্ত'-তত্ত্বমধ্যে তাঁ-সবার গণন॥ ১৬॥

śrīvāsādi yata koṭi koṭi bhakta-gaṇa
'śuddha-bhakta'-tattva-madhye tāṅ-sabāra gaṇana

SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; *yata*—all others; *koṭi koṭi*—innumerable; *bhakta-gaṇa*—devotees; *śuddha-bhakta*—pure devotees; *tattva-madhye*—in the truth; *tāṅ-sabāra*—all of them; *gaṇana*—accounted.

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Śrīvāsa Ṭhākura, who are known as unalloyed devotees.

TEXT 17

গদাধর-পণ্ডিতাদি প্রভুর 'শক্তি'-অবতার।
'অন্তরঙ্গ-ভক্ত' করি' গণন যাঁহার ॥ ১৭ ॥

gadādhara-paṇḍitādi prabhura 'śakti'-avatāra
'antaraṅga-bhakta' kari' gaṇana yāṅhāra

SYNONYMS

gadādhara—of the name Gadādhara; *paṇḍita*—of the learned scholar; *ādi*—headed by; *prabhura*—of the Lord; *śakti*—potency; *avatāra*—incarnation; *antaraṅga*—very confidential; *bhakta*—devotee; *kari'*—accepting; *gaṇana*—counting; *yāṅhāra*—of whom.

TRANSLATION

The devotees headed by Gadādhara Paṇḍita are to be considered incarnations of the potency of the Lord. They are internal potential devotees engaged in the service of the Lord.

PURPORT

In connection with verses sixteen and seventeen, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura explains in his *Anubhāṣya:* "There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are *śakti-tattvas,* or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Śrī Caitanya Mahāprabhu. Those who engage in the service of Lord Nityānanda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Śrī Caitanya Mahāprabhu, they too become situated within the intimate circle of devo-

tees in conjugal love." This gradual development of devotional service is described by Śrī Narottama dāsa Ṭhākura as follows:

gaurāṅga balite habe pulaka śarīra
hari hari balite nayane ba'be nīra
āra kabe nitāicāṅda karuṇā karibe
saṁsāra-vāsanā mora kabe tuccha habe
viṣaya chāḍiyā kabe śuddha habe mana
kabe hāma heraba śrī-vṛndāvana
rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba śrī-yugala-pirīti

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Kṛṣṇa? When will Lord Nityānanda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vṛndāvana. Only if I become attached to the instructions given by the six Gosvāmīs headed by Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī will it be possible for me to understand the conjugal love of Rādhā and Kṛṣṇa." By attachment to the devotional service of Lord Caitanya Mahāprabhu one immediately comes to the ecstatic position. When he develops his love for Nityānanda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vṛndāvana. In that condition, when one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa. These are the different stages of a pure devotee's promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu.

যাঁ-সবা লঞা প্রভুর নিত্য বিহার।
যাঁ-সবা লঞা প্রভুর কীর্তন-প্রচার ॥ ১৮ ॥
যাঁ-সবা লঞা করেন প্রেম আস্বাদন।
যাঁ-সবা লঞা দান করে প্রেমধন ॥ ১৯ ॥

yāṅ-sabā lañā prabhura nitya vihāra
yāṅ-sabā lañā prabhura kīrtana-pracāra

yāṅ-sabā lañā karena prema āsvādana
yāṅ-sabā lañā dāna kare prema-dhana

SYNONYMS

yāṅ-sabā—all; *lañā*—taking company; *prabhura*—of the Lord; *nitya*—eternal; *vihāra*—pastime; *yāṅ-sabā*—all those who are; *lañā*—taking company; *prabhura*—of the

Lord; *kīrtana–saṅkīrtana*; *pracāra*–movement; *yāṅ-sabā*–persons with whom; *lañā*–in accompaniment; *karena*–He does; *prema*–love of God; *āsvādana*–taste; *yāṅ-sabā*–those who are; *lañā*–in accompaniment; *dāna kare*–gives in charity; *prema-dhana*–love of Godhead.

TRANSLATION

The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the saṅkīrtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Śrī Rūpa Gosvāmī, in his book *Upadeśāmṛta*, traces the following gradual process of development. Out of many thousands of *karmīs*, one is better when he is situated in perfect Vedic knowledge. Out of many such learned scholars and philosophers, one who is actually liberated from material bondage is better, and out of many such persons who are actually liberated, one who is a devotee of the Supreme Personality of Godhead is considered to be the best. Among the many such transcendental lovers of the Supreme Personality of Godhead, the *gopīs* are the best, and among the *gopīs* Śrīmatī Rādhikā is the best. Śrīmatī Rādhikā is very dear to Lord Kṛṣṇa, and similarly Her ponds, namely, Śyāmakunda and Rādhākunda, are also very much dear to the Supreme Personality of Godhead.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in his *Anubhāṣya* that among the five *tattvas*, two are energies *(śakti-tattva)* and the three others are energetic *(śaktimān tattva)*. Unalloyed and internal devotees are both engaged in the favorable culture of Kṛṣṇa consciousness untinged by philosophical speculation or fruitive activities. They are all understood to be pure devotees, and those among them who simply engage in conjugal love are called *mādhurya-bhaktas* or internal devotees. The potential loving services in parental love, fraternity and servitude are included in conjugal love of God. In conclusion, therefore, every confidential devotee is a pure devotee of the Lord.

Śrī Caitanya Mahāprabhu enjoys His pastimes with His immediate expansion Nityānanda Prabhu. His pure devotees and His three *puruṣa* incarnations, namely, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, always accompany the Supreme Lord to propound the *saṅkīrtana* movement.

TEXTS 20-21

সেই পঞ্চতত্ত্ব মিলি' পৃথিবী আসিয়া।
পূর্ব-প্রেমভাণ্ডারের মুদ্রা উঘাড়িয়া॥ ২০॥
পাঁচে মিলি' লুটে প্রেম, করে আস্বাদন।
যত যত পিয়ে, তৃষ্ণা বাঢ়ে অনুক্ষণ॥ ২১॥

sei pañca-tattva mili' pṛthivī āsiyā
pūrva-premabhāṇḍārera mudrā ughāḍiyā

pāñce mili' luṭe prema, kare āsvādana
yata yata piye, tṛṣṇā bāḍhe anukṣaṇa

SYNONYMS

sei—those; *pañca-tattva*—five truths; *mili'*—combined together; *pṛthivī*—on this earth; *āsiyā*—descending; *pūrva*—original; *prema-bhāṇḍārera*—the store of transcendental love; *mudrā*—seal; *ughāḍiyā*—opening; *pāñce mili'*—mixing together all these five; *luṭe*—plunder; *prema*—love of Godhead; *kare āsvādana*—taste; *yata yata*—as much as; *piye*—drink; *tṛṣṇā*—thirst; *bāḍhe*—increases; *anukṣaṇa*—again and again.

TRANSLATION

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

PURPORT

Śrī Caitanya Mahāprabhu is called *mahā-vadānyāvatāra* because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Śrī Rūpa Gosvāmī, therefore, could understand that Lord Caitanya was none other than Śrī Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

পুনঃ পুনঃ পিয়াইয়া হয় মহামত্ত ।
নাচে, কান্দে, হাসে, গায়, যৈছে মদমত্ত ॥ ২২ ॥

punaḥ punaḥ piyāiyā haya mahāmatta
nāce, kānde, hāse, gāya, yaiche mada-matta

SYNONYMS

punaḥ punaḥ—again and again; *piyāiyā*—causing to drink; *haya*—becomes; *mahā-matta*—highly ecstatic; *nāce*—dances; *kānde*—cries; *hāse*—laughs; *gāya*—chants; *yaiche*—as if; *mada-matta*—one is drunk.

TRANSLATION

Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvāmīs, Śrī Śrīnivāsa Ācārya stated, *kṛṣṇotkīrtana-gāna-nartana-parau:* not only did Lord Caitanya Mahāprabhu and His associates demonstrate this chanting and dancing, but the six Gosvāmīs also followed in the next generation. The present Kṛṣṇa consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

TEXT 23

পাত্রাপাত্র-বিচার নাহি, নাহি স্থানাস্থান।
যেই যাঁহা পায়, তাঁহা করে প্রেমদান॥ ২৩॥

pātrāpātra-vicāra nāhi, nāhi sthānāsthāna
yei yāṅhā pāya, tāṅhā kare prema-dāna

SYNONYMS

pātra—recipient; *apātra*—not a recipient; *vicāra*—consideration; *nāhi*—there is none; *nāhi*—there is none; *sthāna*—favorable place; *asthāna*—unfavorable place; *yei*—anyone; *yāṅhā*—wherever; *pāya*—gets the opportunity; *tāṅhā*—there only; *kare*—does; *prema-dāna*—distribution of love of Godhead.

TRANSLATION

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Pañca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Kṛṣṇa consciousness movement for accepting Europeans and Americans as *brāhmaṇas* and offering them *sannyāsa.* But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Kṛṣṇa consciousness

movement should be spread wherever possible, and one should accept those who thus become Vaiṣṇavas as being greater than *brāhmaṇas,* Hindus or Indians. Śrī Caitanya Mahāprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahāprabhu is spread all over the world, should those who embrace it not be accepted as Vaiṣṇavas, *brāhmaṇas* and *sannyāsīs?* These foolish arguments are sometimes raised by envious rascals, but Kṛṣṇa conscious devotees do not care about them. We strictly follow the principles set down by the Pañca-tattva.

TEXT 24

লুটিয়া, খাইয়া, দিয়া, ভাণ্ডার উজাড়ে।
আশ্চর্য ভাণ্ডার, প্রেম শতগুণ বাড়ে॥ ২৪॥

luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe
āścarya bhāṇḍāra, prema śata-guṇa bāḍe

SYNONYMS

luṭiyā—plundering; *khāiyā*—eating; *diyā*—distributing; *bhāṇḍāra*—store; *ujāḍe*—emptied; *āścarya*—wonderful; *bhāṇḍāra*—store; *prema*—love of Godhead; *śata-guṇa*—one hundred times; *bāḍe*—increases.

TRANSLATION

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

PURPORT

A pseudo-incarnation of Kṛṣṇa once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term which applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Kṛṣṇa is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Kṛṣṇa conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Kṛṣṇa consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pañca-tattva, this move-

ment will go on unchecked by imitation *svāmīs, sannyāsīs,* religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Kṛṣṇa consciousness movement should not be afraid of such rascals and fools.

TEXT 25

উছলিল প্রেমবন্যা চৌদিকে বেড়ায়।
স্ত্রী, বৃদ্ধ, বালক, যুবা, সবারে ডুবায়॥ ২৫॥

uchalila prema-vanyā caudike veḍāya
strī, vṛddha, bālaka, yuvā, sabāre ḍuvāya

SYNONYMS

uchalila—became agitated; *prema-vanyā*—the inundation of love of Godhead; *caudike*—in all directions; *veḍāya*—surrounding; *strī*—woman; *vṛddha*—old man; *bālaka*—child; *yuvā*—young man; *sabāre*—all of them; *ḍuvāya*—merged into.

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation which covers the entire land. In Śrīdhāma Māyāpura there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.

TEXT 26

সজ্জন, দুর্জন, পঙ্গু, জড়, অন্ধগণ।
প্রেমবন্যায় ডুবাইল জগতের জন॥ ২৬॥

saj-jana, dur-jana, paṅgu, jaḍa, andha-gaṇa
prema-vanyāya ḍuvāila jagatera jana

SYNONYMS

sat-jana—gentlemen; *dur-jana*—rogues; *paṅgu*—lame; *jaḍa*—invalid; *andha-gaṇa*—blind men; *prema-vanyāya*—in the inundation of love of Godhead; *ḍuvāila*—drowned; *jagatera*—all over the world; *jana*—people.

TRANSLATION

The Kṛṣṇa consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or *sannyāsa,* there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Pañca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

TEXT 27

জগৎ ডুবিল, জীবের হৈল বীজ নাশ।
তাহা দেখি' পাঁচ জনের পরম উল্লাস ॥ ২৭ ॥

jagat ḍuvila, jīvera haila bīja nāśa
tāhā dekhi' pāṅca janera parama ullāsa

SYNONYMS

jagat—the whole world; *ḍuvila*—drowned; *jīvera*—of the living entities; *haila*—it so became; *bīja*—the seed; *nāśa*—completely finished; *tāhā*—then; *dekhi'*—by seeing; *pāṅca*—five; *janera*—of the persons; *parama*—highest; *ullāsa*—happiness.

TRANSLATION

When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Kṛṣṇa conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement which endows the living entity with all kinds of material enjoyment. To enjoy such material facilities is to be afflicted with the three material miseries. However, when by nature's law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Kṛṣṇa consciousness movement spreads, the more the

desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Kṛṣṇa consciousness movement. Instead of being envious that Kṛṣṇa consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words *parama ullāsa*. But because they are *kaniṣṭha-adhikārīs* or *prākṛta-bhaktas* (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in Kṛṣṇa consciousness. Yet Śrīmat Prabodhānanda Sarasvatī writes in his *Caitanya-candrāmṛta* that when influenced by Lord Caitanya's Kṛṣṇa consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, *yogīs* give up their impractical practices of mystic *yoga*, ascetics give up their austere activities of penance and austerity, and *sannyāsīs* give up their study of *Sāṅkhya* philosophy. Thus they are all attracted by the *bhakti-yoga* practices of Lord Caitanya and cannot relish a mellow taste superior to that of Kṛṣṇa consciousness.

TEXT 28

যত যত প্রেমবৃষ্টি করে পঞ্চজনে।
তত তত বাঢ়ে জল, ব্যাপে ত্রিভুবনে॥ ২৮॥

yata yata prema-vṛṣṭi kare pañca-jane
tata tata bāḍhe jala, vyāpe tri-bhuvane

SYNONYMS

yata—as many; *yata*—so many; *prema-vṛṣṭi*—showers of love of Godhead; *kare*—causes; *pañca-jane*—the five members of the Pañca-tattva; *tata tata*—as much as; *bāḍhe*—increases; *jala*—water; *vyāpe*—spreads; *tri-bhuvane*—all over the three worlds.

TRANSLATION

The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Kṛṣṇa consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American *mlecchas* cannot be accepted as *brāhmaṇas* or *sannyāsīs*. Here it is indicated that this process will spread and inundate the entire world with Kṛṣṇa consciousness.

TEXTS 29-30

মায়াবাদী, কর্মনিষ্ঠ কুতার্কিকগণ।
নিন্দক, পাষণ্ডী, যত পড়ুয়া অধম॥ ২৯॥

সেই সব মহাদক্ষ ধাঞা পলাইল।
সেই বন্যা তা-সবারে ছুঁইতে নারিল ॥ ৩০ ॥

māyāvādī, karma-niṣṭha kutārkika-gaṇa
nindaka, pāṣaṇḍī, yata paḍuyā adhama

sei saba mahādakṣa dhāñā palāila
sei vanyā tā-sabāre chuṅite nārila

SYNONYMS

māyāvādī—the impersonalist philosophers; *karma-niṣṭha*—the fruitive workers; *kutārkika-gaṇa*—the false logicians; *nindaka*—the blasphemers; *pāṣaṇḍī*—nondevotees; *yata*—all; *paḍuyā*—students; *adhama*—the lowest class; *sei saba*—all of them; *mahā-dakṣa*—they are very expert; *dhāñā*—running; *palāila*—went away; *sei vanyā*—that inundation; *tā-sabāre*—all of them; *chuṅite*—touching; *nārila*—could not.

TRANSLATION

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

PURPORT

Like Māyāvādī philosophers in the past such as Prakāśānanda Sarasvatī of Benares, modern impersonalists are not interested in Lord Caitanya's Kṛṣṇa consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Kṛṣṇa consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the *brahmajyoti*, they cannot understand that Kṛṣṇa, the Supreme Personality of Godhead, is spiritual and therefore beyond the conception of material illusion. Whenever Kṛṣṇa incarnates personally or as a devotee, these Māyāvādī philosophers accept Him as an ordinary human being. This is condemned in *Bhagavad-gītā:*

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

There are also other unscrupulous persons who exploit the Lord's appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the *śāstras* and also perform uncommon

activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Kṛṣṇa taught Arjuna in *Bhagavad-gītā,* and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of *śāstras*. Caitanya Mahāprabhu is described in the *śāstras* as an incarnation of Kṛṣṇa; therefore if one wants to imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the *śāstras* about his appearance to substantiate his claim.

TEXTS 31-32

তাহা দেখি' মহাপ্রভু করেন চিন্তন।
জগৎ ডুবাইতে আমি করিলুঁ যতন ॥ ৩১ ॥
কেহ কেহ এড়াইল, প্রতিজ্ঞা হইল ভঙ্গ।
তা-সবা ডুবাইতে পাতিব কিছু রঙ্গ ॥ ৩২ ॥

tāhā dekhi' mahāprabhu karena cintana
jagat ḍuvāite āmi kariluṅ yatana

keha keha eḍāila, pratijñā ha-ila bhaṅga
tā-sabā ḍuvāite pātiba kichu raṅga

SYNONYMS

tāhā dekhi'—observing this advancement; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *karena*—does; *cintana*—thinking; *jagat*—the whole world; *ḍuvāite*—to drown; *āmi*—I; *kariluṅ*—endeavored; *yatana*—attempts; *keha keha*—some of them; *eḍāila*—escaped; *pratijñā*—promise; *ha-ila*—became; *bhaṅga*—broken; *tā-sabā*—all of them; *ḍuvāite*—to make them drown; *pātiba*—shall devise; *kichu*—some; *raṅga*—trick.

TRANSLATION

Seeing that the Māyāvādīs and others were fleeing, Lord Caitanya thought: I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also.

PURPORT

Here is an important point. Lord Caitanya Mahāprabhu wanted to invent a way to capture the Māyāvādīs and others who did not take interest in the Kṛṣṇa consciousness movement. This is the symptom of an *ācārya*. An *ācārya* who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread. Sometimes

jealous persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Kṛṣṇa consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Kṛṣṇa consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Kṛṣṇa consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means which are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahāprabhu, for it is He who proposed to invent a way to capture those who strayed from Kṛṣṇa consciousness.

TEXT 33

এত বলি' মনে কিছু করিয়া বিচার।
সন্ন্যাস-আশ্রম প্রভু কৈলা অঙ্গীকার॥ ৩৩॥

eta bali' mane kichu kariyā vicāra
sannyāsa-āśrama prabhu kailā aṅgīkāra

SYNONYMS

eta bali'—saying this; *mane*—within the mind; *kichu*—something; *kariyā*—doing; *vicāra*—consideration; *sannyāsa-āśrama*—the renounced order of life; *prabhu*—the Lord; *kailā*—did; *aṅgīkāra*—accept.

TRANSLATION

Thus the Lord accepted the sannyāsa order of life after full consideration.

PURPORT

There was no need for Lord Śrī Caitanya Mahāprabhu to accept *sannyāsa*, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Śrī Caitanya Mahāprabhu did not identify Himself with any of the eight *varṇas* and *āśramas*, namely, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. He identified Himself as the Supreme Spirit. Śrī Caitanya Mahāprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept *sannyāsa* on the grounds that when He became a *sannyāsī* everyone would show Him respect and

in that way be favored. Although there was actually no need for Him to accept *sannyāsa,* He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting *sannyāsa* was to deliver the Māyāvādī *sannyāsīs.* This will be evident later in this chapter.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the term "Māyāvādī" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Māyāvādī is one who considers the body of the Supreme Personality of Godhead Kṛṣṇa to be made of *māyā* and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be *māyā.* The Māyāvādī considers all the paraphernalia of devotional service to be *māyā.*" *Māyā* refers to material existence, which is characterized by the reactions of fruitive activities. Māyāvādīs consider devotional service to be among such fruitive activities. According to them, when *bhāgavatas* or devotees are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called *kutārkikas* (false logicians), and those who consider devotional service to be fruitive activity are also called *karma-niṣṭhas.* Those who criticize devotional service are called *nindakas* (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called *pāṣaṇḍīs,* and scholars with a similar viewpoint are called *adhama paḍuyās.* The *kutārkikas, nindakas, pāṣaṇḍīs* and *adhama paḍuyās* all avoided the benefit of Śrī Caitanya Mahāprabhu's movement of developing love of Godhead. Śrī Caitanya Mahāprabhu felt compassion for them, and it is for this reason that He decided to accept the *sannyāsa* order, for by seeing Him as a *sannyāsī* they would offer Him respects. The *sannyāsa* order is still respected in India. Indeed, the very dress of a *sannyāsī* still commands respect from the Indian public. Therefore Śrī Caitanya Mahāprabhu accepted *sannyāsa* to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

TEXT 34

চব্বিশ বৎসর ছিলা গৃহস্থ-আশ্রমে।
পঞ্চবিংশতি বর্ষে কৈল যতিধর্মে ॥ ৩৪ ॥

cabbiśa vatsara chilā gṛhastha-āśrame
pañca-viṁśati varṣe kaila yati-dharme

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *chilā*—He remained; *gṛhastha*—householder life; *āśrame*—the order of; *pañca*—five; *viṁśati*—twenty; *varṣe*—in the year; *kaila*—did; *yati-dharme*—accepted the *sannyāsa* order.

TRANSLATION

Śrī Caitanya Mahāprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyāsa order.

PURPORT

There are four orders of spiritual life, namely, *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa,* and in each of these *āśramas* there are four divisions. The divisions of the *brahmacaryāśrama* are *sāvitrya, prājāpatya, brāhma* and *bṛhat,* and the divisions of the *gṛhasthāśrama* are *vārtā* (professionals), *sañcaya* (accumulators), *śālīna* (those who do not ask anything from anyone) and *śiloñchana* (those who collect grains from the paddy fields). Similarly, the divisions of the *vānaprasthāśrama* are *vaikhānasa, bālikhilya, auḍumbara* and *pheṇapa,* and the divisions of *sannyāsa* are *kuṭīcaka, bahūdaka, haṁsa* and *niṣkriya.* There are two kinds of *sannyāsīs,* who are called *dhīras* and *narottamas,* as stated in *Śrīmad-Bhāgavatam* (1.13.26-27). At the end of the month of January in the year 1432 *śakābda,* Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order from Keśava Bhāratī, who belonged to the Śaṅkara-sampradāya.

TEXT 35

সন্ন্যাস করিয়া প্রভু কৈলা আকর্ষণ।
যতেক পালাঞাছিল তার্কিকাদিগণ॥ ৩৫॥

sannyāsa kariyā prabhu kailā ākarṣaṇa
yateka pālāñāchila tārkikādigaṇa

SYNONYMS

sannyāsa—the *sannyāsa* order; *kariyā*—accepting; *prabhu*—the Lord; *kailā*—did; *ākarṣaṇa*—attract; *yateka*—all; *pālāñāchila*—fled; *tārkika-ādi-gaṇa*—all persons, beginning with the logicians.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

TEXT 36

পড়ুয়া, পাষণ্ডী, কর্মী, নিন্দকাদি যত।
তারা আসি' প্রভু-পায় হয় অবনত॥ ৩৬॥

paḍuyā, pāṣaṇḍī, karmī, nindakādi yata
tārā āsi' prabhu-pāya haya avanata

SYNONYMS

paḍuyā—students; *pāṣaṇḍī*—material adjusters; *karmī*—fruitive actors; *nindaka-ādi*—critics; *yata*—all; *tārā*—they; *āsi'*—coming; *prabhu*—the Lord's; *pāya*—lotus feet; *haya*—became; *avanata*—surrendered.

TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

TEXT 37

অপরাধ ক্ষমাইল, ডুবিল প্রেমজলে।
কেবা এড়াইবে প্রভুর প্রেম-মহাজালে॥ ৩৭॥

aparādha kṣamāila, ḍubila prema-jale
kebā eḍāibe prabhura prema-mahājāle

SYNONYMS

aparādha—offense; *kṣamāila*—excused; *ḍubila*—merged into; *prema-jale*—in the ocean of love of Godhead; *kebā*—who else; *eḍāibe*—will go away; *prabhura*—the Lord's; *prema*—loving; *mahā-jāle*—network.

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu was an ideal *ācārya*. An *ācārya* is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal *ācārya*, Śrī Caitanya Mahāprabhu devised ways to capture all kinds of atheists and materialists. Every *ācārya* has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one *ācārya* may be different from that of another, but the ultimate goal is never neglected. Śrīla Rūpa Gosvāmī recommends:

yena tena prakāreṇa manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ

An *ācārya* should devise a means by which people may somehow or other come to Kṛṣṇa consciousness. First they should become Kṛṣṇa conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Kṛṣṇa consciousness movement we follow this policy of Lord Śrī Caitanya Mahāprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Kṛṣṇa consciousness. The *ācārya* must devise a means to bring them to devotional service. Therefore, although I am a *sannyāsī* I sometimes take part in getting boys and girls

married, although in the history of *sannyāsa* no *sannyāsī* has personally taken part in marrying his disciples.

TEXT 38

সবা নিস্তারিতে প্রভু কৃপা-অবতার।
সবা নিস্তারিতে করে চাতুরী অপার॥ ৩৮॥

sabā nistārite prabhu kṛpā-avatāra
sabā nistārite kare cāturī apāra

SYNONYMS

sabā—all; *nistārite*—to deliver; *prabhu*—the Lord; *kṛpā*—mercy; *avatāra*—incarnation; *sabā*—all; *nistārite*—to deliver; *kare*—did; *cāturī*—devices; *apāra*—unlimited.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of māyā.

PURPORT

It is the concern of the *ācārya* to show mercy to the fallen souls. In this connection, *deśa-kāla-pātra* (the place, the time and the object) should be taken into consideration. Since the European and American boys and girls in our Kṛṣṇa consciousness movement preach together, less intelligent men criticize that they are mingling without restriction. In Europe and America boys and girls mingle unrestrictedly and have equal rights; therefore it is not possible to completely separate the men from the women. However, we are thoroughly instructing both men and women how to preach, and actually they are preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys and girls who are not married are not allowed to sleep together or live together, and there are separate arrangements for boys and girls in every temple. *Gṛhasthas* live outside the temple, for in the temple we do not allow even husband and wife to live together. The results of this are wonderful. Both men and women are preaching the gospel of Lord Caitanya Mahāprabhu and Lord Kṛṣṇa with redoubled strength. In this verse the words *sabā nistārite kare cāturī apāra* indicate that Śrī Caitanya Mahāprabhu wanted to deliver one and all. Therefore it is a principle that a preacher must strictly follow the rules and regulations laid down in the *śāstras* yet at the same time devise a means by which the preaching work to reclaim the fallen may go on with full force.

TEXT 39

তবে নিজ ভক্ত কৈল যত ম্লেচ্ছ আদি।
সবে এড়াইল মাত্র কাশীর মায়াবাদী॥ ৩৯॥

tabe nija bhakta kaila yata mleccha ādi
sabe eḍāila mātra kāśīra māyāvādī

SYNONYMS

tabe—thereafter; *nija*—own; *bhakta*—devotee; *kaila*—converted; *yata*—all; *mleccha*—one who does not follow the Vedic principles; *ādi*—heading the list; *sabe*—all those; *eḍāila*—escaped; *mātra*—only; *kāśīra*—of Vārāṇasī; *māyāvādī*—impersonalists.

TRANSLATION

All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Śaṅkarācārya evaded Him.

PURPORT

In this verse it is clearly indicated that although Lord Caitanya Mahāprabhu converted Mohammedans and other *mlecchas* into devotees, the impersonalist followers of Śaṅkarācārya could not be converted. After accepting the renounced order of life, Caitanya Mahāprabhu converted many *karma-niṣṭhas* who were addicted to fruitive activities, many great logicians like Sārvabhauma Bhaṭṭācārya, *nindakas* (blasphemers) like Prakāśānanda Sarasvatī, *pāṣaṇḍīs* (nondevotees) like Jagāi and Mādhāi, and *adhama paḍuyās* (degraded students) like Mukunda and his friends. All of them gradually became devotees of the Lord, even the Pathans or Muslims, but the worst offenders, the impersonalists, were extremely difficult to convert, for they very tactfully escaped the devices of Lord Caitanya Mahāprabhu.

In describing the Kāśīra Māyāvādīs, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained that persons who are bewildered by empiric knowledge or direct sensual perception, and who thus consider that even this limited material world can be gauged by their material estimations, conclude that anything that one can discern by direct sense perception is but *māyā* or illusion. They maintain that although the Absolute Truth is beyond the range of sense perception, it includes no spiritual variety or enjoyment. According to the Kāśīra Māyāvādīs, the spiritual world is simply void. They do not believe in the Personality of the Absolute Truth nor in His varieties of activities in the spiritual world. Although they have their own arguments which are not very strong, they have no conception of the variegated activities of the Absolute Truth. These impersonalists, who are followers of Śaṅkarācārya, are generally known as Kāśīra Māyāvādīs.

Near Vārāṇasī there is another group of impersonalists, who are known as Saranātha Māyāvādīs. Outside the city of Vārāṇasī is a place known as Saranātha where there is a big Buddhist *stūpa*. Many followers of Buddhist philosophy live there, and they are known as Saranātha Māyāvādīs. The impersonalists of Saranātha differ from those of Vārāṇasī, for the Vārāṇasī impersonalists propagate the idea that the impersonal Brahman is truth whereas material varieties are false, but the Saranātha impersonalists do not even believe that the Absolute Truth or Brahman can be understood as the opposite of *māyā* or illusion. According to their vision, materialism is the only manifestation of the Absolute Truth.

Factually both the Kāśīra and Saranātha Māyāvādīs, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranātha Māyāvādīs who do not believe in the spiritual existence of the Absolute Truth but consider material varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in *Bhagavad-gītā*. Actually, neither the Vārāṇasī nor Saranātha Māyāvādīs accept the principles of *Bhagavad-gītā*, due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of *bhakti-yoga*, they must be classified among the non-devotees who are against the Kṛṣṇa consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called philosophy, for we are propagating our own philosophy as presented in *Bhagavad-gītā As It Is* and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Māyāvādī impersonalists conclude that the subject matter of *bhakti-yoga* is a creation of *māyā* and that Kṛṣṇa, devotional service and the devotee are also *māyā*. Therefore, as stated by Śrī Caitanya Mahāprabhu, *māyāvādī kṛṣṇe aparādhī:* "All the Māyāvādīs are offenders to Lord Kṛṣṇa." (Cc. *Madhya* 17.129) It is not possible for them to understand the Kṛṣṇa consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Kṛṣṇa consciousness movement. Their imaginative mental speculation cannot deter the progress of the Kṛṣṇa consciousness movement, which is completely spiritual and is never under the control of such Māyāvādīs.

TEXT 40

বৃন্দাবন যাইতে প্রভু রহিলা কাশীতে।
মায়াবাদিগণ তাঁরে লাগিল নিন্দিতে॥ ৪০॥

vṛndāvana yāite prabhu rahilā kāśīte
māyāvādi-gaṇa tāṅre lāgila nindite

SYNONYMS

vṛndāvana—the holy place called Vṛndāvana; *yāite*—while going there; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rahilā*—remained; *kāśīte*—at Vārāṇasī; *māyāvādi-gaṇa*—the Māyāvādī philosophers; *tāṅre*—unto Him; *lāgila*—began; *nindite*—to speak against Him.

TRANSLATION

While Lord Caitanya Mahāprabhu was passing through Vārāṇasī on His way to Vṛndāvana, the Māyāvādī sannyāsī philosophers blasphemed against Him in many ways.

PURPORT

While preaching Kṛṣṇa consciousness with full vigor, Śrī Caitanya Mahāprabhu faced many Māyāvādī philosophers. Similarly, we are also facing opposing *svāmīs, yogīs,* impersonalists, scientists, philosophers and other mental speculators, and by the grace of Lord Kṛṣṇa we successfully defeat all of them without difficulty.

TEXT 41

সন্ন্যাসী হঞা করে গায়ন, নাচন।
না করে বেদান্ত-পাঠ, করে সংকীর্তন॥ ৪১॥

sannyāsī ha-iyā kare gāyana, nācana
nā kare vedānta-pāṭha, kare saṅkīrtana

SYNONYMS

sannyāsī—a person in the renounced order of life; *ha-iyā*—accepting such a position; *kare*—does; *gāyana*—singing; *nācana*—dancing; *nā kare*—does not practice; *vedānta-pāṭha*—study of the Vedānta philosophy; *kare saṅkīrtana*—but simply engages in *saṅkīrtana.*

TRANSLATION

"Although a sannyāsī, He does not take interest in the study of Vedānta but instead always engages in chanting and dancing in saṅkīrtana.

PURPORT

Fortunately or unfortunately, we also meet such Māyāvādīs who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Māyāvādī school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Māyāvādīs.

Māyāvādī *sannyāsīs* neither chant nor dance. Their technical objection is that this method of chanting and dancing is called *tauryatrika,* which indicates that a *sannyāsī* should completely avoid such activities and engage his time in the study of Vedānta. Actually, such men do not understand what is meant by Vedānta. In *Bhagavad-gītā* it is said: *vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham.* "By all the *Vedas* I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the *Vedas.*" (Bg. 15.15) Lord Kṛṣṇa is the actual compiler of Vedānta, and whatever He speaks is Vedānta philosophy. Although they are lacking the knowledge of Vedānta presented by the Supreme Personality of Godhead in the

transcendental form of *Śrīmad-Bhāgavatam,* the Māyāvādīs are very proud of their study. Foreseeing the bad effects of their presenting Vedānta philosophy in a perverted way, Śrīla Vyāsadeva compiled *Śrīmad-Bhāgavatam* as a commentary on *Vedānta-sūtra. Śrīmad-Bhāgavatam* is *bhāṣyaṁ brahma-sūtrāṇām;* in other words, all the Vedānta philosophy in the codes of the *Brahma-sūtras* is thoroughly described in the pages of *Śrīmad-Bhāgavatam.* Thus the factual propounder of Vedānta philosophy is a Kṛṣṇa conscious person who always engages in reading and understanding *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and teaching the purport of these books to the entire world. The Māyāvādīs are very proud of having monopolized the Vedānta philosophy, but devotees have their own commentaries on Vedānta such as *Śrīmad-Bhāgavatam* and others written by the *ācāryas.* The commentary of the Gauḍīya Vaiṣṇavas is the *Govinda-bhāṣya.*

The Māyāvādīs' accusation that devotees do not study Vedānta is false. They do not know that chanting, dancing and preaching the principles of *Śrīmad-Bhāgavatam,* called *Bhāgavata-dharma,* are the same as studying Vedānta. Since they think that reading Vedānta philosophy is the only function of a *sannyāsī* and they did not find Caitanya Mahāprabhu engaged in such direct study, they criticized the Lord. Śrīpāda Śaṅkarācārya has given special stress to the study of Vedānta philosophy. *Vedānta-vākyeṣu sadā ramantaḥ kaupīnavantaḥ khalu bhāgyavantaḥ:* "A *sannyāsī,* accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the *Vedānta-sūtra.* Such a person in the renounced order is to be considered very fortunate." The Māyāvādīs in Vārāṇasī blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Māyāvādī *sannyāsīs* and delivered them by means of His Vedānta discourses with Prakāśānanda Sarasvatī and Sārvabhauma Bhaṭṭācārya.

TEXT 42

মূর্খ সন্ন্যাসী নিজ-ধর্ম নাহি জানে।
ভাবুক হইয়া ফেরে ভাবুকের সনে॥ ৪২॥

mūrkha sannyāsī nija-dharma nāhi jāne
bhāvuka ha-iyā phere bhāvukera sane

SYNONYMS

mūrkha—illiterate; *sannyāsī*—one in the renounced order of life; *nija-dharma*—own duty; *nāhi*—does not; *jāne*—know; *bhāvuka*—in ecstasy; *ha-iyā*—becoming; *phere*—wanders; *bhāvukera*—with another ecstatic person; *sane*—with.

TRANSLATION

"This Caitanya Mahāprabhu is an illiterate sannyāsī and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

PURPORT

Foolish Māyāvādīs, not knowing that the Kṛṣṇa consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance and chant do not have philosophical knowledge. Those who are Kṛṣṇa conscious actually have full knowledge of the essence of Vedānta philosophy, for they study the real commentary on the Vedānta philosophy, *Śrīmad-Bhāgavatam*, and follow the actual words of the Supreme Personality of Godhead as found in *Bhagavad-gītā As It Is*. After understanding the *Bhāgavata* philosophy or *Bhāgavata-dharma*, they become fully spiritually conscious or Kṛṣṇa conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as the "Hare Kṛṣṇa people," Māyāvādīs cannot appreciate these activities because of their poor fund of knowledge.

TEXT 43

এ সব শুনিয়া প্রভু হাসে মনে মনে।
উপেক্ষা করিয়া কারো না কৈল সম্ভাষণে ॥ ৪৩ ॥

e saba śuniyā prabhu hāse mane mane
upekṣā kariyā kāro nā kaila sambhāṣaṇe

SYNONYMS

e saba—all these; *śuniyā*—after hearing; *prabhu*—the Lord; *hāse*—smiled; *mane mane*—within His mind; *upekṣā*—rejection; *kariyā*—doing so; *kāro*—with anyone; *nā*—did not; *kaila*—make; *sambhāṣaṇe*—conversation.

TRANSLATION

Hearing all this blasphemy, Lord Caitanya Mahāprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Māyāvādīs.

PURPORT

As Kṛṣṇa conscious devotees, we do not like to converse with Māyāvādī philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

TEXT 44

উপেক্ষা করিয়া কৈল মথুরা গমন।
মথুরা দেখিয়া পুনঃ কৈল আগমন ॥ ৪৪ ॥

upekṣā kariyā kaila mathurā gamana
mathurā dekhiyā punaḥ kaila āgamana

SYNONYMS

upekṣā—neglecting them; *kariyā*—doing so; *kaila*—did; *mathurā*—the town named Mathurā; *gamana*—traveling; *mathurā*—Mathurā; *dekhiyā*—after seeing it; *punaḥ*—again; *kaila āgamana*—came back.

TRANSLATION

Thus neglecting the blasphemy of the Vārāṇasī Māyāvādis, Lord Caitanya Mahāprabhu proceeded to Mathurā, and after visiting Mathurā He returned to meet the situation.

PURPORT

Lord Caitanya Mahāprabhu did not talk with the Māyāvādī philosophers when He first visited Vārāṇasī, but He returned there from Mathurā to convince them of the real purpose of Vedānta.

TEXT 45

কাশীতে লেখক শূদ্র-শ্রীচন্দ্রশেখর ।
তাঁর ঘরে রহিলা প্রভু স্বতন্ত্র ঈশ্বর ॥ ৪৫ ॥

kāśīte lekhaka śūdra-śrīcandraśekhara
tāṅra ghare rahilā prabhu svatantra īśvara

SYNONYMS

kāśīte—in Vārāṇasī; *lekhaka*—writer; *śūdra*—born of a *śūdra* family; *śrī-candra-śekhara*—of the name Candraśekhara; *tāṅra ghare*—in his house; *rahilā*—remained; *prabhu*—the Lord; *svatantra*—independent; *īśvara*—the supreme controller.

TRANSLATION

This time Lord Caitanya stayed at the house of Candraśekhara, although he was regarded as a śūdra or kāyastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candraśekhara, a clerk, although a *sannyāsī* is not supposed to reside in a *śūdra's* house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of *brāhmaṇas* were accepted as *brāhmaṇas,* and all those who took birth in other families—even the higher castes, namely, the *kṣatriyas* and *vaiśyas*—were considered *śūdra* non-*brāhmaṇas.* Therefore although Śrī Candraśekhara was a clerk from a *kāyastha* family in upper India, he was considered a *śūdra.* Similarly, *vaiśyas,* especially those of the *suvarṇa-vaṇik* community, were accepted as *śūdras* in Bengal, and even the *vaidyas,* who were generally physicians, were also considered *śūdras.* Lord Caitanya

Mahāprabhu, however, did not accept this artificial principle, which was introduced in society by self-interested men, and later the *kāyasthas, vaidyas* and *vaṇiks* all began to accept the sacred thread, despite objections from the so-called *brāhmaṇas.*

Before the time of Caitanya Mahāprabhu, the *suvarṇa-vaṇik* class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the *suvarṇa-vaṇik* class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal Sen used to borrow money from a *suvarṇa-vaṇik* banker. Ballal Sen's bankruptcy later obliged the *suvarṇa-vaṇik* banker to stop advancing money to him, and thus he became angry and condemned the entire *suvarṇa-vaṇik* society as belonging to the *śūdra* community. Ballal Sen tried to induce the *brāhmaṇas* not to accept the *suvarṇa-vaṇiks* as followers of the instructions of the *Vedas* under the brahminical directions, but although some *brāhmaṇas* approved of Ballal Sen's actions, others did not. Thus the *brāhmaṇas* also became divided amongst themselves, and those who supported the *suvarṇa-vaṇik* class were rejected from the *brāhmaṇa* community. At the present day the same biases are still being followed.

There are many Vaiṣṇava families in Bengal whose members, although not actually born *brāhmaṇas,* act as *ācāryas* by initiating disciples and offering the sacred thread as enjoined in the Vaiṣṇava *tantras.* For example, in the families of Ṭhākura Raghunanda, Ācārya Ṭhākura Kṛṣṇadāsa, Navanī Hoḍa and Rasikānanda-deva (a disciple of Śyāmānanda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvāmīs, and this system has continued for the past three to four hundred years. Accepting disciples born in *brāhmaṇa* families, they are bona fide spiritual masters who have the facility to worship the Śālagrāma-śilā which is worshiped with the Deity. As of this writing, Śālagrāma-śilā worship has not yet been introduced in our Kṛṣṇa consciousness movement, but soon it will be introduced in all our temples as an essential function of *arcana-mārga* (Deity worship).

TEXT 46

তপন-মিশ্রের ঘরে ভিক্ষা-নির্বাহণ।
সন্ন্যাসীর সঙ্গে নাহি মানে নিমন্ত্রণ ॥ ৪৬ ॥

tapana-miśrera ghare bhikṣā-nirvāhaṇa
sannyāsīra saṅge nāhi māne nimantraṇa

SYNONYMS

tapana-miśrera—of Tapana Miśra; *ghare*—in the house; *bhikṣā*—accepting food; *nirvāhaṇa*—regularly executed; *sannyāsīra*—with other Māyāvādī *sannyāsīs; saṅge*—in company with them; *nāhi*—never; *māne*—accepted; *nimantraṇa*—invitation.

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapana Miśra. He never mixed with other sannyāsīs, nor did He accept invitations from them.

PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaiṣṇava *sannyāsī* cannot accept invitations from Māyāvādī *sannyāsīs* nor intimately mix with them.

TEXT 47

সনাতন গোসাঞি আসি' তাঁহাই মিলিলা।
তাঁর শিক্ষা লাগি' প্রভু দু-মাস রহিলা ॥ ৪৭ ॥

sanātana gosāñi āsi' tāṅhāi mililā
tāṅra śikṣā lāgi' prabhu du-māsa rahilā

SYNONYMS

sanātana—of the name Sanātana; *gosāñi*—a great devotee; *āsi'*—coming there; *tāṅhāi*—there at Vārāṇasī; *mililā*—visited Him; *tāṅra*—His; *śikṣā*—instruction; *lāgi'*—for the matter of; *prabhu*—Lord Caitanya Mahāprabhu; *du-māsa*—two months; *rahilā*—remained there.

TRANSLATION

When Sanātana Gosvāmī came from Bengal, he met Lord Caitanya at the house of Tapana Miśra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanātana Gosvāmī in the line of disciplic succession. Sanātana Gosvāmī was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahāprabhu he did not write anything about Vaiṣṇava behavior. His very famous book *Hari-bhakti-vilāsa,* which gives directions for Vaiṣṇava candidates, was written completely in compliance with the instructions of Śrī Caitanya Mahāprabhu. In this *Hari-bhakti-vilāsa* Śrī Sanātana Gosvāmī gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a *brāhmaṇa.* In this connection he says:

yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇāṁ

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a *brāhmaṇa.*" Sometimes those born in *brāhmaṇa* families protest this, but they have no strong arguments against this principle. By the grace of Kṛṣṇa and His devotee, one's life can change. This is confirmed in the *Śrīmad-Bhāgavatam* by the words *jahāti bandham* and *śuddhanti. Jahāti bandham* indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular *brāhmaṇa* by initiation under his strict

guidance. Śrīla Jīva Gosvāmī states how a non-*brāhmaṇa* can be turned into a *brāhmaṇa* by the association of a pure devotee. *Prabha viṣṇave namaḥ:* Lord Viṣṇu is so powerful that He can do anything He likes. Therefore it is not difficult for Viṣṇu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

TEXT 48

তাঁরে শিখাইলা সব বৈষ্ণবের ধর্ম।
ভাগবত-আদি শাস্ত্রের যত গূঢ় মর্ম ॥ ৪৮ ॥

tāṅre śikhāilā saba vaiṣṇavera dharma
bhāgavata-ādi śāstrera yata gūḍha marma

SYNONYMS

tāṅre—unto him (Sanātana Gosvāmī); *śikhāilā*—the Lord taught him; *saba*—all; *vaiṣṇavera*—of the devotees; *dharma*—regular activities; *bhāgavata*—*Śrīmad-Bhāgavatam*; *ādi*—beginning with; *śāstrera*— of the revealed scriptures; *yata*— all; *gūḍha*—confidential; *marma*—purpose.

TRANSLATION

On the basis of scriptures like Śrīmad-Bhāgavatam which reveal these confidential directions, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī regarding all the regular activities of a devotee.

PURPORT

In the *paramparā* system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the *śāstras*, and therefore they are considered to be *apa-sampradāya*, which means "outside of the *sampradāya*." Some of these groups are known as *āula, bāula, karttābhajā, neḍā, daraveśa, sāṅi sahajiyā, sakhībhekī, smārta, jata-gosāñi, ativāḍī, cūḍādhārī* and *gaurāṅga-nāgarī*. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these *apa-sampradāya* communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Kṛṣṇa, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of *Bhagavad-gītā*. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to

him. Then the import of the scriptures will be revealed. It is stated in the *Vedas:*

yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthā prakāśante mahātmanaḥ

"The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master." Śrīla Narottama dāsa Ṭhākura advises, *sādhu-śāstra-guru-vākya, hṛdaye kariyā aikya.* The meaning of this instruction is that one must consider the instructions of the *sādhu,* the revealed scriptures and the spiritual master in order to understand the real purpose of spiritual life. Neither a *sādhu* (saintly person or Vaiṣṇava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fide spiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.

TEXT 49

ইতিমধ্যে চন্দ্রশেখর, মিশ্র-তপন।
দুঃখী হঞা প্রভু-পায় কৈল নিবেদন ॥ ৪৯ ॥

itimadhye candraśekhara, miśra-tapana
duḥkhī hañā prabhu-pāya kaila nivedana

SYNONYMS

iti-madhye—in the meantime; *candraśekhara*—the clerk of the name Candraśekhara; *miśra-tapana*—as well as Tapana Miśra; *duḥkhī hañā*—becoming very unhappy; *prabhu-pāya*—at the lotus feet of the Lord; *kaila*—made; *nivedana*—an appeal.

TRANSLATION

While Lord Caitanya Mahāprabhu was instructing Sanātana Gosvāmī, both Candraśekhara and Tapana Miśra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

TEXT 50

কতেক শুনিব প্রভু তোমার নিন্দন।
না পারি সহিতে, এবে ছাড়িব জীবন ॥ ৫০ ॥

kateka śuniba prabhu tomāra nindana
nā pāri sahite, ebe chāḍiba jīvana

SYNONYMS

kateka—how much; *śuniba*—shall we hear; *prabhu*—O Lord; *tomāra*—Your; *nindana*—blasphemy; *nā pāri*—we are not able; *sahite*—to tolerate; *ebe*—now; *chāḍiba*—give up; *jīvana*—life.

TRANSLATION

"How long can we tolerate the blasphemy of Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

PURPORT

One of the most important instructions by Śrī Caitanya Mahāprabhu regarding regular Vaiṣṇava behavior is that a Vaiṣṇava should be tolerant like a tree and submissive like grass.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehavior of Jagāi and Mādhāi. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one's *guru* or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in Benares or Kāśī, the Māyāvādī *sannyāsīs* blasphemed Him in many ways because although He was a *sannyāsī* He was indulging in chanting and dancing. Tapana Miśra and Candraśekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

TEXT 51

তোমারে নিন্দয়ে যত সন্ন্যাসীর গণ।
শুনিতে না পারি, ফাটে হৃদয়-শ্রবণ ॥ ৫১ ॥

tomāre nindaye yata sannyāsīra gaṇa
śunite nā pāri, phāṭe hṛdaya-śravaṇa

SYNONYMS

tomāre—unto You; *nindaye*—blasphemes; *yata*—all; *sannyāsīra gaṇa*—the Māyāvādī *sannyāsīs*; *śunite*—to hear; *nā*—cannot; *pāri*—tolerate; *phāṭe*—it breaks; *hṛdaya*—our hearts; *śravaṇa*—while hearing such blasphemy.

TRANSLATION

"The Māyāvādī sannyāsīs are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

PURPORT

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: *kaniṣṭha-adhikārīs, madhyama-adhikārīs* and *uttama-adhikārīs*. The *kaniṣṭha-adhikārī*, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the *śāstras*. The devotee in the second stage, the *madhyama-adhikārī*, is completely aware of the śāstric conclusion and has firm faith in his *guru* and the Lord. He, therefore, avoiding non-devotees, preaches to the innocent. However, the *mahā-bhāgavata* or *uttama-adhikārī*, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street *(tṛṇād api sunicena taror api sahiṣṇunā)*. However, even if a devotee is in the *uttama-bhāgavata* status he must come down to the second status of life, *madhyama-adhikārī*, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a *kaniṣṭha-adhikārī* also cannot tolerate such blasphemy, he is not competent to stop it by citing śāstric evidences. Therefore Tapana Miśra and Candraśekhara are understood to be *kaniṣṭha-adhikārīs* because they could not refute the arguments of the *sannyāsīs* in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

TEXT 52

ইহা শুনি রহে প্রভু ঈষৎ হাসিয়া।
সেই কালে এক বিপ্র মিলিল আসিয়া॥ ৫২॥

ihā śuni rahe prabhu īṣat ha-iyā
sei kāle eka vipra milila āsiyā

SYNONYMS

ihā—this; *śuni*—hearing; *rahe*—remained; *prabhu*—Lord Caitanya Mahāprabhu; *īṣat*—slightly; *hāsiyā*—smiling; *sei kāle*—at that time; *eka*—one; *vipra*—*brāhmaṇa*; *milila*—met; *āsiyā*—coming there.

TRANSLATION

While Tapana Miśra and Candraśekhara were thus talking with Śrī Caitanya Mahāprabhu, He only smiled slightly and remained silent. At that time a brāhmaṇa came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Śrī Caitanya Mahāprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaiṣṇava behavior. One should not become angry upon hearing criticism of himself, but if other Vaiṣṇavas are criticized one must be prepared to act as previously suggested. Śrī Caitanya Mahāprabhu was very compassionate for His pure devotees Tapana Miśra and Candraśekhara; therefore by His grace this *brāhmaṇa* immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

TEXT 53

আসি' নিবেদন করে চরণে ধরিয়া।
এক বস্তু মাগোঁ, দেহ প্রসন্ন হইয়া॥ ৫৩॥

āsi' nivedana kare caraṇe dhariyā
eka vastu māgoṅ, deha prasanna ha-iyā

SYNONYMS

āsi'—coming there; *nivedana*—submissive statement; *kare*—made; *caraṇe*—unto the lotus feet; *dhariyā*—capturing; *eka*—one; *vastu*—thing; *māgoṅ*—beg from You; *deha*—kindly give it to me; *prasanna*—being pleased; *ha-iyā*—becoming so.

TRANSLATION

The brāhmaṇa immediately fell at the lotus feet of Caitanya Mahāprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Vedic injunctions state, *tad viddhi praṇipātena paripraśnena sevayā:* one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Śrī Caitanya Mahāprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus

this *brāhmaṇa,* being purified in association with Caitanya Mahāprabhu, followed these principles in submitting his request to the higher authority. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and then spoke as follows.

TEXT 54

সকল সন্ন্যাসী মুঞি কৈনু নিমন্ত্রণ।
তুমি যদি আইস, পূর্ণ হয় মোর মন॥ ৫৪॥

sakala sannyāsī muñi kainu nimantraṇa
tumi yadi āisa, pūrṇa haya mora mana

SYNONYMS

sakala—all; *sannyāsī*—renouncers; *muñi*—I; *kainu*—made; *nimantraṇa*—invited; *tumi*—Your good self; *yadi*—if; *āisa*—come; *pūrṇa*—fulfillment; *haya*—becomes; *mora*—my; *mana*—mind.

TRANSLATION

"My dear Lord, I have invited all the sannyāsīs of Benares to my home. My desires will be fulfilled if You also accept my invitation.

PURPORT

This *brāhmaṇa* knew that Caitanya Mahāprabhu was the only Vaiṣṇava *sannyāsī* in Benares at that time and all the others were Māyāvādīs. It is the duty of a *gṛhastha* to sometimes invite *sannyāsīs* to take food at his home. This *gṛhastha-brāhmaṇa* wanted to invite all the *sannyāsīs* to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahāprabhu to accept such an invitation because the Māyāvādī *sannyāsīs* would be present. Therefore he fell down at His feet and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

TEXT 55

না যাহ সন্ন্যাসি-গোষ্ঠী, ইহা আমি জানি।
মোরে অনুগ্রহ কর নিমন্ত্রণ মানি'॥ ৫৫॥

nā yāha sannyāsi-goṣṭhī, ihā āmi jāni
more anugraha kara nimantraṇa māni'

SYNONYMS

nā—not; *yāha*—You go; *sannyāsi-goṣṭhī*—the association of Māyāvādī *sannyāsīs*; *ihā*—this; *āmi*—I; *jāni*—know; *more*—unto me; *anugraha*—merciful; *kara*—become; *nimantraṇa*—invitation; *māni'*—accepting.

TRANSLATION

"My dear Lord, I know that You never mix with other sannyāsīs, but please be merciful unto me and accept my invitation."

PURPORT

An *ācārya* or great personality of the Vaiṣṇava school is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Māyāvādī *sannyāsīs*, yet He conceded to the request of the *brāhmaṇa*, as stated in the next verse.

TEXT 56

প্রভু হাসি' নিমন্ত্রণ কৈল অঙ্গীকার।
সন্ন্যাসীরে কৃপা লাগি' এ ভঙ্গী তাঁহার ॥ ৫৬ ॥

prabhu hāsi' nimantraṇa kaila aṅgīkāra
sannyāsīre kṛpā lāgi' e bhaṅgī tāṅhāra

SYNONYMS

prabhu—the Lord; *hāsi'*—smiling; *nimantraṇa*—invitation; *kaila*—made; *aṅgīkāra*—acceptance; *sannyāsīre*—unto the Māyāvādī *sannyāsīs*; *kṛpā*—to show them mercy; *lāgi'*—for the matter of; *e*—this; *bhaṅgī*—gesture; *tāṅhāra*—His.

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brāhmaṇa. He made this gesture to show His mercy to the Māyāvādī sannyāsīs.

PURPORT

Tapana Miśra and Candraśekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the *sannyāsīs* in Benares. Caitanya Mahāprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the *brāhmaṇa* came to request Him to accept his invitation to be present in the midst of the other *sannyāsīs*. This coincidence was made possible by the omnipotency of the Lord.

TEXT 57

সে বিপ্র জানেন প্রভু না যা'ন কা'র ঘরে।
তাঁহার প্রেরণায় তাঁরে অত্যাগ্রহ করে ॥ ৫৭ ॥

se vipra jānena prabhu nā yā'na kā'ra ghare
tāṅhāra preraṇāya tāṅre atyāgraha kare

SYNONYMS

se—that; *vipra*—*brāhmaṇa*; *jānena*—knew it; *prabhu*—Lord Caitanya Mahāprabhu; *nā*—never; *yā'na*—goes; *kā'ra*—anyone's; *ghare*—house; *tāṅhāra*—His; *preraṇāya*—by inspiration; *tāṅre*—unto Him; *atyāgraha kare*—strongly urging to accept the invitation.

TRANSLATION

The brāhmaṇa knew that Lord Caitanya Mahāprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

TEXT 58

আর দিনে গেলা প্রভু সে বিপ্র-ভবনে।
দেখিলেন, বসিয়াছেন সন্ন্যাসীর গণে ॥ ৫৮ ॥

āra dine gelā prabhu se vipra-bhavane
dekhilena, vasiyāchena sannyāsīra gaṇe

SYNONYMS

āra—next; *dine*—day; *gelā*—went; *prabhu*—the Lord; *se*—that; *vipra*—*brāhmaṇa*; *bhavane*—in the house of; *dekhilena*—He saw; *vasiyāchena*—there were sitting; *sannyāsīra*—all the *sannyāsīs*; *gaṇe*—in a group.

TRANSLATION

The next day, when Lord Śrī Caitanya Mahāprabhu went to the house of that brāhmaṇa, he saw all the sannyāsīs of Benares sitting there.

TEXT 59

সবা নমস্করি' গেলা পাদ-প্রক্ষালনে।
পাদ প্রক্ষালন করি বসিলা সেই স্থানে ॥ ৫৯ ॥

sabā namaskari' gelā pāda-prakṣālane
pāda prakṣālana kari vasilā sei sthāne

SYNONYMS

sabā—to all, *namaskari'*—offering obeisances; *gelā*—went; *pāda*—foot; *prakṣālane*—for washing; *pāda*—foot; *prakṣālana*—washing; *kari*—finishing; *vasilā*—sat down; *sei*—in that; *sthāne*—place.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the sannyāsīs He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Māyāvādī *sannyāsīs* Śrī Caitanya Mahāprabhu very clearly exhibited His humbleness to everyone. Vaiṣṇavas must not be disrespectful to anyone, to say nothing of a *sannyāsī*. Śrī Caitanya Mahāprabhu teaches, *amāninā mānadena:* one should always be respectful to others but should not demand respect for himself. A *sannyāsī* should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Śrī Caitanya Mahāprabhu is an ideal *ācārya,* and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

TEXT 60

বসিয়া করিলা কিছু ঐশ্বর্য প্রকাশ।
মহাতেজোময় বপু কোটিসূর্যাভাস ॥ ৬০ ॥

vasiyā karilā kichu aiśvarya prakāśa
mahātejomaya vapu koṭi-sūryābhāsa

SYNONYMS

vasiyā—after sitting; *karilā*—exhibited; *kichu*—some; *aiśvarya*—mystic power; *prakāśa*—manifested; *mahātejomaya*—very brilliantly; *vapu*—body; *koṭi*—millions; *sūrya*—sun; *ābhāsa*—reflection.

TRANSLATION

After sitting on the ground, Caitanya Mahāprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Kṛṣṇa, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Śrī Kṛṣṇa is known as *Yogeśvara,* the master of all mystic powers. Śrī Kṛṣṇa Caitanya Mahāprabhu is Lord Kṛṣṇa Himself; therefore He can exhibit any mystic power.

TEXT 61

প্রভাবে আকর্ষিল সব সন্ন্যাসীর মন।
উঠিল সন্ন্যাসী সব ছাড়িয়া আসন ॥ ৬১ ॥

prabhāve ākarṣila saba sannyāsīra mana
uṭhila sannyāsī saba chāḍiyā āsana

SYNONYMS

prabhāve—by such illumination; *ākarṣila*—He attracted; *saba*—all; *sannyāsīra*—the Māyāvādī *sannyāsīs*; *mana*—mind; *uṭhila*—stood up; *sannyāsī*—all the Māyāvādī *sannyāsīs*; *saba*—all; *chāḍiyā*—giving up; *āsana*—sitting places.

TRANSLATION

When the sannyāsīs saw the brilliant illumination of the body of Śrī Caitanya Mahāprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, *ācāryas* and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats which are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and utilizing this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

TEXT 62

প্রকাশানন্দ-নামে সর্ব সন্ন্যাসি-প্রধান।
প্রভুকে কহিল কিছু করিয়া সম্মান ॥ ৬২ ॥

prakāśānanda-nāme sarva sannyāsi-pradhāna
prabhuke kahila kichu kariyā sammāna

SYNONYMS

prakāśānanda—Prakāśānanda; *nāme*—of the name; *sarva*—all; *sannyāsi-pradhāna*—chief of the Māyāvādī *sannyāsīs*; *prabhuke*—unto the Lord; *kahila*—said; *kichu*—something; *kariyā*—showing Him; *sammāna*—respect.

TRANSLATION

The leader of all the Māyāvādī sannyāsīs present was named Prakāśānanda Sarasvatī, and after standing up he addressed Lord Caitanya Mahāprabhu as follows with great respect.

PURPORT

As Lord Śrī Caitanya Mahāprabhu showed respect to all the Māyāvādī *sannyāsīs*, similarly the leader of the Māyāvādī *sannyāsīs*, Prakāśānanda, also showed his respects to the Lord.

TEXT 63

ইহাঁ আইস, ইহাঁ আইস, শুনহ শ্রীপাদ।
অপবিত্র স্থানে বৈস, কিবা অবসাদ ॥ ৬৩ ॥

ihāṅ āisa, ihāṅ āisa, śunaha śrīpāda
apavitra sthāne vaisa, kibā avasāda

SYNONYMS

ihāṅ āisa—come here; *ihāṅ āisa*—come here; *śunaha*—kindly hear; *śrīpāda*—Your Holiness; *apavitra*—unholy; *sthāne*—place; *vaisa*—You are sitting; *kibā*—what is that; *avasāda*—lamentation.

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahāprabhu and Prakāśānanda Sarasvatī. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahāprabhu introduced Himself very humbly and meekly. The Māyāvādīs were sitting in an exalted position, and Caitanya Mahāprabhu sat in a place which was not even clean. Therefore the Māyāvādī *sannyāsīs* thought that He must have been aggrieved for some reason, and Prakāśānanda Sarasvatī inquired about the cause for His lamentation.

TEXT 64

প্রভু কহে,—আমি হই হীন-সম্প্রদায়।
তোমা-সবার সভায় বসিতে না যুয়ায়॥ ৬৪॥

prabhu kahe,—āmi ha-i hina-sampradāya
tomā-sabāra sabhāya vasite nā yuyāya

SYNONYMS

prabhu kahe—the Lord replied; *āmi*—I; *ha-i*—am; *hīna-sampradāya*—belonging to a lower spiritual school; *tomā-sabāra*—of all of you; *sabhāya*—in the assembly; *vasite*—to sit down; *nā*—never; *yuyāya*—I can dare.

TRANSLATION

The Lord replied: "I belong to a lower order of sannyāsīs. Therefore I do not deserve to sit with you."

PURPORT

Māyāvādī *sannyāsīs* are always very puffed up because of their knowledge of Sanskrit and because they belong to the Śaṅkara-sampradāya. They are always under the impression that unless one is a *brāhmaṇa* and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life nor become a preacher. Māyāvādī *sannyāsīs* always misinterpret all the *śāstras* with their word jugglery and grammatical compositions, yet Śrīpāda Śaṅkarācārya himself condemned such jugglery of words in the verse, *prāpte sannihite khalu maraṇe nahi nahi rakṣati ḍukṛñ-karaṇe. Ḍukṛn* refers to suffixes and prefixes in Sanskrit grammar. Śaṅkarācārya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Śrīpāda Śaṅkarācārya's instructions, foolish Māyāvādī *sannyāsīs* are always busy juggling words on the basis of strict Sanskrit grammar.

Māyāvādī *sannyāsīs* are very puffed up if they hold the elevated *sannyāsa* titles *tīrtha, āśrama,* and *sarasvatī.* Even among Māyāvādīs, those who belong to other *sampradāyas* and hold other titles such as Vana, Araṇya, Bhāratī, etc., are considered to be lower-grade *sannyāsīs.* Śrī Caitanya Mahāprabhu accepted *sannyāsā* from the Bhāratī-sampradāya, and thus He considered Himself a lower *sannyāsī* than Prakāśānanda Sarasvatī. To remain distinct from Vaiṣṇava *sannyāsīs,* the *sannyāsīs* of the Māyāvādi-sampradāya always think themselves to be situated in a very elevated spiritual order, but Lord Śrī Caitanya Mahāprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower *sampradāya* of *sannyāsīs.* Thus He wanted to point out clearly that a *sannyāsī* is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Māyāvādi-sampradāya *sannyāsīs* are generally known as Vedāntīs, as if Vedānta were their monopoly. Actually, however, Vedāntī refers to a person who perfectly knows Kṛṣṇa. As confirmed in *Bhagavad-gītā, vedaiś ca sarvair aham eva vedyo:* "By all the *Vedas* it is Kṛṣṇa who is to be known." (Bg. 15.15) The so-called Māyāvādī Vedāntīs do not know who Kṛṣṇa is; therefore their title of Vedāntī, or knower of Vedānta philosophy, is simply a pretension. Māyāvādī *sannyāsīs* always think of themselves as real *sannyāsīs* and consider *sannyāsīs* of the Vaiṣṇava order to be *brahmacārīs.* A *brahmacārī* is supposed to engage in the service of a *sannyāsī* and accept him as his *guru.* Māyāvādī *sannyāsīs* therefore declare themselves to be not only *gurus* but *jagad-gurus,* or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as *jagad-gurus.* Śrīla Rūpa Gosvāmī, however, has explained that *jagad-guru* properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. *Pṛthivīṁ sa śiṣyāt:* such a *jagad-guru* is completely fit to make disciples all over the world. Due to false prestige, Māyāvādī *sannyāsīs* who do not have these qualifications sometimes harass and blaspheme a Vaiṣṇava *sannyāsī* who humbly engages in the service of the Lord.

TEXT 65

আপনে প্রকাশানন্দ হাতেতে ধরিয়া।
বসাইলা সভামধ্যে সম্মান করিয়া॥ ৬৫॥

āpane prakāśānanda hātete dhariyā
vasāilā sabhā-madhye sammāna kariyā

SYNONYMS

āpane—personally; *prakāśānanda*—Prakāśānanda; *hātete*—by His hand; *dhariyā*—capturing; *vasāilā*—made Him sit; *sabhā-madhye*—in the assembly of; *sammāna*—with great respect; *kariyā*—offering Him.

TRANSLATION

Prakāśānanda Sarasvatī, however, caught Śrī Caitanya Mahāprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakāśānanda Sarasvatī toward Śrī Caitanya Mahāprabhu is very much to be appreciated. Such behavior is calculated to be *ajñāta-sukṛti,* or pious activities that one executes without his knowledge. Thus Śrī Caitanya Mahāprabhu very tactfully gave Prakāśānanda Sarasvatī an opportunity to ad-

vance in *ajñāta-sukṛti* so that in the future he might actually become a Vaiṣṇava *sannyāsī*.

TEXT 66

পুছিল, তোমার নাম 'শ্রীকৃষ্ণচৈতন্য'।
কেশব-ভারতীর শিষ্য, তাতে তুমি ধন্য ॥ ৬৬ ॥

puchila, tomāra nāma 'śrī-kṛṣṇa-caitanya'
keśava-bhāratīra śiṣya, tāte tumi dhanya

SYNONYMS

puchila—inquired; *tomāra*—Your; *nāma*—name; *śrī-kṛṣṇa-caitanya*—the name Śrī Kṛṣṇa Caitanya; *keśava-bhāratīra śiṣya*—You are a disciple of Keśava Bhāratī; *tāte*—in that connection; *tumi*—You are; *dhanya*—glorious.

TRANSLATION

Prakāśānanda Sarasvatī then said: "I understand that Your name is Śrī Kṛṣṇa Caitanya. You are a disciple of Śrī Keśava Bhāratī, and therefore You are glorious.

TEXT 67

সাম্প্রদায়িক সন্ন্যাসী তুমি, রহ এই গ্রামে।
কি কারণে আমা-সবার না কর দর্শনে ॥ ৬৭ ॥

sāmpradāyika sannyāsī tumi, raha ei grāme
ki kāraṇe āmā-sabāra nā kara darśane

SYNONYMS

sāmpradāyika—of the community; *sannyāsī*—Māyāvādī *sannyāsī; tumi*—You are; *raha*—live; *ei*—this; *grāme*—in Vārāṇasī; *ki kāraṇe*—for what reason; *āmā-sabāra*—with us; *nā*—do not; *kara*—endeavor; *darśane*—to mix.

TRANSLATION

"You belong to our Śaṅkara-sampradāya and live in our village, Vārāṇasī. Why then do You not associate with us? Why is it that You avoid even seeing us?

PURPORT

A Vaiṣṇava *sannyāsī* or a Vaiṣṇava in the second stage of advancement in spiritual knowledge can understand four principles—namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous—and he behaves differently with each. He tries to increase his love for Godhead, make friendship with devotees

and preach Kṛṣṇa consciousness among the innocent, but he avoids the jealous who are envious of the Kṛṣṇa consciousness movement. Lord Caitanya Mahāprabhu Himself exemplified such behavior, and this is why Prakāśānanda Sarasvatī inquired why He did not associate or even talk with them. Caitanya Mahāprabhu confirmed by example that a preacher of the Kṛṣṇa consciousness movement generally should not waste his time talking with Māyāvādī *sannyāsīs*, but when there are arguments on the basis of *śāstra*, a Vaiṣṇava must come forward to talk and defeat them in philosophy.

According to Māyāvādī *sannyāsīs*, only one who takes *sannyāsa* in the disciplic succession from Śaṅkarācārya is a Vedic *sannyāsī*. Sometimes it is challenged that the *sannyāsīs* who are preaching in the Kṛṣṇa consciousness movement are not genuine because they do not belong to *brāhmaṇa* families, for Māyāvādīs do not offer *sannyāsa* to one who does not belong to a *brāhmaṇa* family by birth. Unfortunately, however, they do not know that at present everyone is born a *śūdra (kalau śūdra sambhava)*. It is to be understood that there are no *brāhmaṇas* in this age because those who claim to be *brāhmaṇas* simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-*brāhmaṇa* family, if he has the brahminical qualifications he should be accepted as a *brāhmaṇa*, as confirmed by Śrīla Nārada Muni and the great saint Śrīdhara Svāmī. This is also stated in *Śrīmad-Bhāgavatam*. Both Nārada and Śrīdhara Svāmī completely agree that one cannot be a *brāhmaṇa* by birthright but must possess the qualities of a *brāhmaṇa*. Thus in our Kṛṣṇa consciousness movement we never offer the *sannyāsa* order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a *brāhmaṇa* he cannot become a *sannyāsī*, it is not a valid principle that an unqualified man who is born in a *brāhmaṇa* family is a *brāhmaṇa* whereas a brahminically qualified person born in a non-*brāhmaṇa* family cannot be accepted. The Kṛṣṇa consciousness movement strictly follows the injunctions of *Śrīmad-Bhāgavatam*, avoiding misleading heresy and manufactured conclusions.

TEXT 68

সন্ন্যাসী হইয়া কর নর্তন-গায়ন।
ভাবুক সব সঙ্গে লঞা কর সংকীর্তন ॥ ৬৮ ॥

sannyāsī ha-iyā kara nartana-gāyana
bhāvuka saba saṅge lanā kara saṅkīrtana

SYNONYMS

sannyāsī—the renounced order of life; *ha-iyā*—accepting; *kara*—You do; *nartana-gāyana*—dancing and chanting; *bhāvuka*—fanatics; *saba*—all; *saṅge*—in Your company; *lañā*—accepting them; *kara*—You do; *saṅkīrtana*—chanting of the holy name of the Lord.

TRANSLATION

"You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics?

PURPORT

This is a challenge by Prakāśānanda Sarasvatī to Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that Śrī Caitanya Mahāprabhu, who is the object of Vedānta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedānta philosophy. The first qualification of such a candidate is expressed by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka:*

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

This statement indicates that one can hear or speak about Vedānta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

TEXT 69

বেদান্ত-পঠন, ধ্যান, --সন্ন্যাসীর ধর্ম।
তাহা ছাড়ি' কর কেনে ভাবুকের কর্ম॥ ৬৯॥

vedānta-paṭhana, dhyāna,—sannyāsīra dharma
tāhā chāḍi' kara kene bhāvukera karma

SYNONYMS

vedānta-paṭhana—studying Vedānta philosophy; *dhyāna*—meditation; *sannyāsīra*—of a *sannyāsī*; *dharma*—duties; *tāhā chāḍi'*—giving them up; *kara*—You do; *kene*—why; *bhāvukera*—of the fanatics; *karma*—activities.

TRANSLATION

"Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics?

PURPORT

As explained in regard to verse 41, Māyāvādī *sannyāsīs* do not approve of chanting and dancing. Prakāśānanda Sarasvatī, like Sārvabhauma Bhaṭṭācārya, misunderstood Śrī Caitanya Mahāprabhu to be a misled young *sannyāsī,* and therefore he

asked Him why He indulged in the association of fanatics instead of executing the duty of a *sannyāsī*.

TEXT 70

প্রভাবে দেখিয়ে তোমা সাক্ষাৎ নারায়ণ।
হীনাচার কর কেনে, ইথে কি কারণ ॥ ৭০ ॥

prabhāve dekhiye tomā sākṣāt nārāyaṇa
hīnācāra kara kene, ithe ki kāraṇa

SYNONYMS

prabhāve—in Your opulence; *dekhiye*—I see; *tomā*—You; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Personality of Godhead; *hīna-ācāra*—lower-class behavior; *kara*—You do; *kene*—why; *ithe*—in this; *ki*—what is; *kāraṇa*—reason.

TRANSLATION

"You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

PURPORT

Due to renunciation, Vedānta study, meditation and the strict regulative principles of their daily routine, Māyāvādī *sannyāsīs* are certainly in a position to execute pious activities. Thus Prakāśānanda Sarasvatī, on account of his piety, could understand that Caitanya Mahāprabhu was not an ordinary person but the Supreme Personality of Godhead. *Sākṣāt nārāyaṇa:* he considered Him to be Nārāyaṇa Himself. Māyāvādī *sannyāsīs* address each other as Nārāyaṇa because they think that they are all going to be Nārāyaṇa or merge with Nārāyaṇa in the next life. Prakāśānanda Sarasvatī appreciated that Caitanya Mahāprabhu had already directly become Nārāyaṇa and did not need to wait until His next life. One difference between the Vaiṣṇava and Māyāvādī philosophies is that Māyāvādī philosophers think that after giving up their bodies they are going to become Nārāyaṇa by merging with His body, whereas Vaiṣṇava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Nārāyaṇa.

TEXT 71

প্রভু কহে —শুন, শ্রীপাদ, ইহার কারণ।
গুরু মোরে মূর্খ দেখি' করিল শাসন ॥ ৭১ ॥

prabhu kahe—śuna, śrīpāda, ihāra kāraṇa
guru more mūrkha dekhi' karila śāsana

SYNONYMS

prabhu kahe—the Lord replied; *śuna*—kindly hear; *śrīpāda*—Your Holiness; *ihāra*—of this; *kāraṇa*—reason; *guru*—My spiritual master; *more*—Me; *mūrkha*—fool; *dekhi'*—understanding; *karila*—he did; *śāsana*—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī: "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

PURPORT

When Prakāśānanda Sarasvatī inquired from Lord Caitanya Mahāprabhu why He neither studied Vedānta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedānta philosophy and meditating. The *śāstras* strongly recommend:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way." People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying *Vedānta-sūtra.* One should therefore seriously take to the constant chanting of the holy name of the Lord.

TEXT 72

মূর্খ তুমি, তোমার নাহিক বেদান্তাধিকার ।
'কৃষ্ণমন্ত্র' জপ সদা, —এই মন্ত্রসার ॥ ৭২ ॥

mūrkha tumi, tomāra nāhika vedāntādhikāra
'kṛṣṇa-mantra' japa sadā,—ei mantra-sāra

SYNONYMS

mūrkha tumi—You are a fool; *tomāra*—Your; *nāhika*—there is not; *vedānta*—Vedānta philosophy; *adhikāra*—qualification to study; *kṛṣṇa-mantra*—the hymn of Kṛṣṇa (Hare Kṛṣṇa); *japa*—chant; *sadā*—always; *ei*—this; *mantra*—hymn; *sāra*—essence of all Vedic knowledge.

TRANSLATION

"'You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras or Vedic hymns.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, "One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master." This acceptance of the words of the spiritual master is called *śrauta-vākya,* which indicates that the disciple must carry out the spiritual master's instructions without deviation. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa *mahā-mantra* according to this direction *('kṛṣṇa-mantra' japa sadā—ei mantra-sāra).*

Kṛṣṇa is the origin of everything. Therefore when a person is fully Kṛṣṇa conscious it is to be understood that his relationship with Kṛṣṇa has been fully confirmed. Lacking Kṛṣṇa consciousness, one is only partially related with Kṛṣṇa and is therefore not in his constitutional position. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Kṛṣṇa, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Kṛṣṇa *mahā-mantra.* One who is very much attracted to the study of Vedānta philosophy must take lessons from Śrī Caitanya Mahāprabhu. In this age, no one is actually competent to study Vedānta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Kṛṣṇa Himself confirms in *Bhagavad-gītā:*

vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"By all the *Vedas* am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the *Vedas.*" (Bg. 15.15)

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudo-spiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Kṛṣṇa consciousness cannot know Vedānta philosophy. A showy display of Vedānta study without Kṛṣṇa consciousness is a feature of the external energy, *māyā,* and as long as one is attracted by the inebrieties

of this ever changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedānta philosophy is a devotee of Lord Viṣṇu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual *brahma jñāna,* or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of the Lord, Kṛṣṇa, who is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedānta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Kṛṣṇa but thinks that the holy name is different from Kṛṣṇa and thus takes shelter of Vedānta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahāprabhu by His personal behavior, and philosophical speculators who want to make Vedānta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedānta philosophy. In this connection the *Śrīmad-Bhāgavatam* states:

aho bata śvapaco'to garīyān
yaj jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Kṛṣṇa, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic *yajñas."* (*Bhāg.* 3.33.7) Another quotation states:

ṛg-vedo 'tha yajur-vedaḥ sāma-vedo 'py atharvaṇaḥ
adhītās tena yenoktaṁ harir ity akṣara-dvayam

"A person who chants the two syllables *Ha-ri* has already studied the four *Vedas*—*Sāma, Ṛk, Yajuḥ* and *Atharva."*

Taking advantage of these verses, there are some *sahajiyās* who, taking everything very cheaply, consider themselves elevated Vaiṣṇavas but do not care even to touch the *Vedānta-sūtras* or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādī. Therefore, one should not be a Māyāvādī, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood

that a Vaiṣṇava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in *Bhagavad-gītā* (Bg. 15.15). Vedānta means "the end of knowledge." The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name. Cheap Vaiṣṇavas *(sahajiyās)* do not care to study the Vedānta philosophy as commented upon by the four *ācāryas.* In the Gauḍīya-sampradāya there is a Vedānta commentary called the *Govinda-bhāṣya,* but the *sahajiyās* consider such commentaries to be untouchable philosophical speculation, and they consider the *ācāryas* to be mixed devotees. Thus they clear their way to hell.

TEXT 73

কৃষ্ণমন্ত্র হৈতে হবে সংসার-মোচন।
কৃষ্ণনাম হৈতে পাবে কৃষ্ণের চরণ ॥ ৭৩ ॥

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

SYNONYMS

kṛṣṇa-mantra—the chanting of the Hare Kṛṣṇa *mahā-mantra*; *haite*—from; *habe*—it will be; *saṁsāra*—material existence; *mocana*—deliverance; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *haite*—from; *pābe*—one will get; *kṛṣṇera*—of Lord Kṛṣṇa; *caraṇa*—lotus feet.

TRANSLATION

"'Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

PURPORT

In the *Anubhāṣya,* Śrī Bhaktisiddhānta Sarasvatī Gosvāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, he can realize a transcendental position which is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships—namely, *śānta, dāsya, sakhya, vātsalya*

and *mādhurya*—and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, *sambandha-jñāna, abhidheya* and *prayojana. Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhidheya* refers to acting according to that constitutional relationship, and *prayojana* is the ultimate goal of life, which is to develop love of Godhead *(premā pumartho mahān).* If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Kṛṣṇa *mantra* very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Māyāvādī *sannyāsīs* generally indulge. Śrī Śaṅkarācārya also stressed this point. *Nahi nahi rakṣati ḍukṛṅ-karaṇe:* "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa *mahā-mantra.* Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the devotee. By thus addressing Rādhā and Kṛṣṇa one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Kṛṣṇa *mantra,* for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Śrī Caitanya Mahāprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyāsadeva in *Śrīmad-Bhāgavatam.*

anarthopaśamaṁ sāksād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

"The material miseries of a living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (*Bhāg.* 1.7.6) One can overcome all misconceptions and entanglement in the material world by practicing *bhakti-yoga,* and therefore Vyāsadeva, acting on the instruction of Śrī Nārada, has very kindly introduced *Śrīmad-Bhāgavatam* to relieve the conditioned souls from the clutches of *māyā.* Lord Caitanya's spiritual master instructed Him, there-

fore, that one must read *Śrīmad-Bhāgavatam* regularly and with scrutiny to gradually become attached to the chanting of the Hare Kṛṣṇa *mahā-mantra.*

The holy name and the Lord are identical. One who is completely free from the clutches of *māyā* can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Śrī Caitanya Mahāprabhu's chanting of the Hare Kṛṣṇa *mantra* must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures *(Vedas),* (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord's name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

TEXT 74

নাম বিনু কলিকালে নাহি আর ধর্ম।
সর্বমন্ত্রসার নাম, - এই শাস্ত্রমর্ম ॥ ৭৪ ॥

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

SYNONYMS

nāma—the holy name; *vinu*—without; *kali-kāle*—in this age of Kali; *nāhi*—there is none; *āra*—or any alternative; *dharma*—religious principle; *sarva*—all; *mantra*—hymns; *sāra*—essence; *nāma*—the holy name; *ei*—this is; *śāstra*—revealed scriptures; *marma*—purport.

TRANSLATION

"'In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

PURPORT

The principles of the *paramparā* system were strictly honored in the ages *Satya-yuga, Tretā-yuga* and *Dvāpara-yuga,* but in the present age, *Kali-yuga,*

people neglect the importance of this system of *śrauta-paramparā,* or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself. Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura. *Golokera prema-dhana, hari-nāma-saṅkīrtana:* the transcendental vibration of *hari-nāma-saṅkīrtana* is imported from the spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Kṛṣṇa *mahā-mantra,* it is a fact that simply by chanting the Hare Kṛṣṇa *mantra* offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called *Vaikuṇṭha,* which means "without anxiety." In the material world everything is full of anxiety *(kuṇṭha),* whereas in the spiritual world *(Vaikuṇṭha)* everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa *mantra,* which is free from all anxiety. In the present age the vibration of the Hare Kṛṣṇa *mahā-mantra* is the only process which is in a transcendental position beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be *sarva-mantra-sāra,* the essence of all Vedic hymns.

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of *nāmāparādha* they gradually glide down from their exalted position of *brahma-jñāna,* as confirmed in the *Śrīmad-Bhāgavatam* (*Bhāg.* 10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Although by severe austerities they rise to the exalted position of *brahma-jñāna,* they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic *mantra, sarvaṁ khalv idaṁ brahma* ("everything is *brahman*"), they are unable to understand that the holy name is also *brahman.* If they regularly chant the *mahā-mantra,* however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

TEXT 75

এত বলি' এক শ্লোক শিখাইল মোরে।
কণ্ঠে করি' এই শ্লোক করিহ বিচারে ॥ ৭৫ ॥

eta bali' eka śloka śikhāila more
kaṇṭhe kari' ei śloka kariha vicāre

SYNONYMS

eta bali'—saying this; *eka śloka*—one verse; *śikhāila*—taught; *more*—Me; *kaṇṭhe*—in the throat; *kari'*—keeping; *ei*—this; *śloka*—verse; *kariha*—You should do; *vicāre*—in consideration.

TRANSLATION

"After describing the potency of the Hare Kṛṣṇa mahā-mantra, My spiritual master taught Me another verse, advising Me to always keep the name within My throat.

TEXT 76

হরের্নাম হরের্নাম হরের্নামৈব কেবলম্।
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥ ৭৬ ॥

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this age of Kali; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *gatiḥ*—progress; *anyathā*—otherwise.

TRANSLATION

"'In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.'

PURPORT

For progress in spiritual life, the *śāstras* recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Tretā-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in

various scriptures. In the *Śrīmad-Bhāgavatam* there are many references to this fact. In the Twelfth Canto it is said, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* In the age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction—simply by chanting the Hare Kṛṣṇa *mantra* one can be freed from all material contamination and thus be elevated to the spiritual world. The *Nārada-pañcarātra* also praises the Hare Kṛṣṇa *mahā-mantra* as follows:

trayo vedāḥ ṣaḍ-aṅgāni
chandāṁsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntaḥstham
yac cānyad api vāṅ-mayam
sarva-vedānta-sārārthaḥ
saṁsārārṇava-tāraṇaḥ

"The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [*karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*], the *chandaḥ* or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience." Similarly, the *Kalisantaraṇa Upaniṣad* states, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Similarly, Śrī Madhvācārya, while commenting upon the *Muṇḍaka Upaniṣad,* has said:

dvāparīyair janair viṣṇuḥ
pañcarātraiś ca kevalam
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the *Pāñcarātrikī* system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name." In his *Bhakti-sandarbha* (verse 284), Śrīla Jīva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan-nāmātmakā eva mantrāḥ; tatra viśeṣeṇa namaḥ-śabdādy-alaṅkṛtāḥ śrī-bhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ, śrī-bhagavatā samam ātma-sambandha-viśeṣa-pratipādakāś ca tatra kevalāni śrī-bhagavan-nāmāny api nirapekṣāṇy eva parama-puruṣārtha-phala-paryanta-dāna-samarthāni tato mantreṣu nāmato'py adhika-sāmarthye labdhe kathaṁ dīkṣādy-apekṣā? ucyate—yady api svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kadarya-śīlānāṁ vikṣipta-cittānāṁ janānāṁ tat-saṅkocīkaraṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti

Śrīla Jīva Gosvāmī states that the substance of all the Vedic *mantras* is the chanting of the holy name of the Lord. Every *mantra* begins with the prefix *nama om* and

eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every *mantra* chanted by great sages like Nārada Muni and other *ṛṣis*. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Nārada, in his *Pāñcarātrikī-vidhi,* and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

TEXT 77

এই আজ্ঞা পাঞা নাম লই অনুক্ষণ।
নাম লৈতে লৈতে মোর ভ্রান্ত হৈল মন॥ ৭৭॥

ei ājñā pāñā nāma la-i anukṣaṇa
nāma laite laite mora bhrānta haila mana

SYNONYMS

ei—this; *ājñā*—order; *pāñā*—receiving; *nāma*—the holy name; *la-i*—chant; *anukṣaṇa*—always; *nāma*—the holy name; *laite*—accepting; *laite*—accepting; *mora*—My; *bhrānta*—bewilderment; *haila*—taking place; *mana*—in the mind.

TRANSLATION

"Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered.

TEXT 78

ধৈর্য ধরিতে নারি, হৈলাম উন্মত্ত ।
হাসি, কান্দি, নাচি, গাই, যৈছে মদমত্ত ॥ ৭৮ ॥

dhairya dharite nāri, hailāma unmatta
hāsi, kāndi, nāci, gāi, yaiche madamatta

SYNONYMS

dhairya—patience; *dharite*—capturing; *nāri*—unable to take; *hailāma*—I have become; *unmatta*—mad after it; *hāsi*—laugh; *kāndi*—cry; *nāci*—dance; *gāi*—sing; *yaiche*—as much as; *madamatta*—madman.

TRANSLATION

"While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

TEXT 79

তবে ধৈর্য ধরি' মনে করিলুঁ বিচার ।
কৃষ্ণনামে জ্ঞানাচ্ছন্ন হইল আমার ॥ ৭৯ ॥

tave dhairya dhari' mane kariluṅ vicāra
kṛṣṇa-nāme jñānācchana ha-ila āmāra

SYNONYMS

tave—thereafter; *dhairya*—patience; *dhari'*—accepting; *mane*—in the mind; *kariluṅ*—I did; *vicāra*—consideration; *kṛṣṇa-nāme*—in the holy name of Kṛṣṇa; *jñāna-ācchanna*—covering of My knowledge; *ha-ila*—has become; *āmāra*—of Me.

TRANSLATION

"Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

PURPORT

Śrī Caitanya Mahāprabhu hints in this verse that to chant the holy name of Kṛṣṇa one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without consideration immediately chants, dances, laughs, cries and sings just like a madman.

TEXT 80

পাগল হইলাঙ আমি, ধৈর্য নাহি মনে ।
এত চিন্তি' নিবেদিলুঁ গুরুর চরণে ॥ ৮০ ॥

pāgala ha-ilāṅ āmi, dhairya nāhi mane
eta cinti' nivediluṅ gurura caraṇe

SYNONYMS

pāgala—madman; *ha-ilāṅ*—I have become; *āmi*—I; *dhairya*—patience; *nāhi*—not; *mane*—in the mind; *eta*—thus; *cinti'*—considering; *nivediluṅ*—I submitted; *gurura*—of the spiritual master; *caraṇe*—on his lotus feet.

TRANSLATION

"I saw that I had become mad by chanting the holy name, and I immediately submitted this the lotus feet of my spiritual master.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Śrī Caitanya Mahāprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

TEXT 81

কিবা মন্ত্র দিলা, গোসাঞি, কিবা তার বল।
জপিতে জপিতে মন্ত্র করিল পাগল ॥ ৮১ ॥

kibā mantra dilā, gosāñi, kibā tāra bala
japite japite mantra karila pāgala

SYNONYMS

kibā—what kind of; *mantra*—hymn; *dilā*—you have given; *gosāñi*—My lord; *kibā*—what is; *tāra*—its; *bala*—strength; *japite*—chanting; *japite*—chanting; *mantra*—the hymn; *karila*—has made Me; *pāgala*—madman.

TRANSLATION

"'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra!

PURPORT

Śrī Caitanya Mahāprabhu prays in His *Śikṣāṣṭaka:*

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam

śūnyāyitaṁ jagat sarvaṁ
govinda viraheṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa *mahā-mantra* his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.

TEXT 82

হাসায়, নাচায়, মোরে করায় ক্রন্দন।
এত শুনি' গুরু হাসি বলিলা বচন॥ ৮২॥

hāsāya, nācāya, more karāya krandana
eta śuni' guru hāsi balilā vacana

SYNONYMS

hāsāya—it causes Me to laugh; *nācāya*—it causes Me to dance; *more*—unto Me; *karāya*—it causes; *krandana*—crying; *eta*—thus; *śuni'*—hearing; *guru*—My spiritual master; *hāsi*—smiling; *balilā*—said; *vacana*—words.

TRANSLATION

"'Chanting the holy name in ecstasy causes one to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, "How successful my disciple has become!" He feels so glad that he smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

TEXT 83

কৃষ্ণনাম-মহামন্ত্রের এই ত' স্বভাব।
যেই জপে, তার কৃষ্ণে উপজয়ে ভাব॥ ৮৩॥

kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva

SYNONYMS

kṛṣṇa-nāma—the holy name of Kṛṣṇa; *mahā-mantrera*—of the supreme hymn; *ei ta'*—this is its; *svabhāva*—nature; *yei*—anyone; *jape*—chants; *tāra*—his; *kṛṣṇe*—unto Kṛṣṇa; *upajaye*—develops; *bhāva*—ecstasy.

TRANSLATION

"'It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

PURPORT

In *Bhagavad-gītā* it is said:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8) In this verse it is explained that one who chants the Hare Kṛṣṇa *mantra* develops *bhāva,* ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Kṛṣṇa and cannot forget Kṛṣṇa even for a moment. *Bhāva* is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name. When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes *jagad-guru.* Then the entire world, under his influence, begins to chant the holy names of the Hare Kṛṣṇa *mahā-mantra.* Thus all the disciples of such a spiritual master increase in attachment for Kṛṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Kṛṣṇa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest

in anyone who sincerely chants the Hare Kṛṣṇa *mahā-mantra.*

Many fools, not knowing the transcendental nature of the Hare Kṛṣṇa *mahā-mantra,* sometimes impede our loudly chanting this *mantra,* yet one who is actually advanced in the fulfillment of chanting the Hare Kṛṣṇa *mahā-mantra* induces others to chant also. Kṛṣṇadāsa Kavirāja Gosvāmī explains, *kṛṣṇa-śakti vinā nahe tāra pravartana:* unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Kṛṣṇa *mahā-mantra.* As devotees propagate the Hare Kṛṣṇa *mahā-mantra,* the general population of the entire world gets the opportunity to understand the glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called *bhāva,* one always thinks of Kṛṣṇa in many different ways. One who has attained this *bhāva* stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration, tears, etc., are added to this *bhāva* stage, the devotee gradually attains love of Kṛṣṇa.

The holy name of Kṛṣṇa is called the *mahā-mantra.* Other *mantras* mentioned in the *Nārada-pañcarātra* are known simply as *mantras,* but the chanting of the holy name of the Lord is called the *mahā-mantra.*

TEXT 84

কৃষ্ণবিষয়ক প্রেমা—পরম পুরুষার্থ।
যার আগে তৃণতুল্য চারি পুরুষার্থ॥ ৮৪॥

kṛṣṇa-viṣayaka premā——parama puruṣārtha
yāra āge tṛṇa-tulya cāri puruṣārtha

SYNONYMS

kṛṣṇa-viṣayaka—in the subject of Kṛṣṇa; *premā*—love; *parama*—the highest; *puruṣa-artha*—achievement of the goal of life; *yāra*—whose; *āge*—before; *tṛṇa-tulya*—like the grass in the street; *cāri*—four; *puruṣa-artha*—achievements.

TRANSLATION

"'Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

PURPORT

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification

and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu, the highest perfection in life is to develop one's love for Kṛṣṇa (*premā pumartho mahān śrī-caitanya-mahāprabhor matam idam*). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for *bubhukṣus,* or those who desire to enjoy this material world, and *mumukṣus,* or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed *bhāva,* the preliminary stage of love of Godhead.

Dharma (religiosity), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation) are the four principles of religion which pertain to the material world. Therefore in the beginning of *Śrīmad-Bhāgavatam* it is declared, *dharmaḥ projjhita-kaitavo'tra:* cheating religious systems in terms of these four material principles are completely discarded from *Śrīmad-Bhāgavatam,* for *Śrīmad-Bhāgavatam* teaches only how to develop one's dormant love of God. *Bhagavad-gītā* is the preliminary study of *Śrīmad-Bhāgavatam,* and therefore it ends with the words, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called *sanātana.* When one revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

TEXT 85

পঞ্চম পুরুষার্থ - প্রেমানন্দামৃতসিন্ধু ।
মোক্ষাদি আনন্দ যার নহে এক বিন্দু ॥ ৮৫ ॥

pañcama puruṣārtha—premānandāmṛta-sindhu
mokṣādi ānanda yāra nahe eka bindu

SYNONYMS

pañcama—fifth; *puruṣa-artha*—goal of life; *prema-ānanda*—the spiritual bliss of love of Godhead; *amṛta*—eternal; *sindhu*—ocean; *mokṣa-ādi*—liberation and other principles of religiosity; *ānanda*—pleasures derived from them; *yāra*—whose; *nahe*—never comparable; *eka*—one; *bindu*—drop.

TRANSLATION

"'For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea.

TEXT 86

কৃষ্ণনামের ফল—'প্রেমা', সর্বশাস্ত্রে কয়।
ভাগ্যে সেই প্রেমা তোমায় করিল উদয়॥ ৮৬॥

kṛṣṇa-nāmera phala—'premā', sarva-śāstre kaya
bhāgye sei premā tomāya karila udaya

SYNONYMS

kṛṣṇa-nāmera—of the holy name of the Lord; *phala*—result; *premā*—love of Godhead; *sarva*—in all; *śāstre*—revealed scriptures; *kaya*—describe; *bhāgye*—fortunately; *sei*—that; *premā*—love of Godhead; *tomāya*—Your; *karila*—has done; *udaya*—arisen.

TRANSLATION

"'The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

TEXT 87

প্রেমার স্বভাবে করে চিত্ত-তনু ক্ষোভ।
কৃষ্ণের চরণ-প্রাপ্ত্যে উপজায় লোভ॥ ৮৭॥

premāra sva-bhāve kare citta-tanu kṣobha
kṛṣṇera caraṇa-prāptye upajāya lobha

SYNONYMS

premāra—out of love of Godhead; *sva-bhāve*—by nature; *kare*—it induces; *citta*—the consciousness; *tanu*—the body; *kṣobha*—agitated; *kṛṣṇera*—of Lord Kṛṣṇa; *caraṇa*—lotus feet; *prāptye*—having obtained; *upajāya*—it so becomes; *lobha*—aspiration.

TRANSLATION

"'It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

TEXT 88

প্রেমার স্বভাবে ভক্ত হাসে, কান্দে, গায়।
উন্মত্ত হইয়া নাচে, ইতি-উতি ধায়॥ ৮৮॥

premāra sva-bhāve bhakta hāse, kānde, gāya
unmatta ha-iyā nāce, iti-uti dhāya

SYNONYMS

premāra—by such love of Godhead; *sva-bhāve*—by nature; *bhakta*—the devotee; *hāse*—laughs; *kānde*—cries; *gāya*—chants; *unmatta*—mad; *ha-iyā*—becoming; *nāce*—dances; *iti*—here; *uti*—there; *dhāya*—moves.

TRANSLATION

"'When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

PURPORT

In this connection Bhaktisiddhānta Sarasvatī Gosvāmī says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Kṛṣṇa consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the symptom of real advancement in Kṛṣṇa consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

TEXTS 89-90

স্বেদ, কম্প, রোমাঞ্চাশ্রু, গদগদ, বৈবর্ণ্য।
উন্মাদ, বিষাদ, ধৈর্য, গর্ব, হর্ষ, দৈন্য ॥ ৮৯ ॥
এত ভাবে প্রেমা ভক্তগণেরে নাচায়।
কৃষ্ণের আনন্দামৃতসাগরে ভাসায় ॥ ৯০ ॥

sveda, kampa, romāñcāśru, gadgada, vaivarṇya
unmāda, viṣāda, dhairya, garva, harṣa, dainya

eta bhāve premā bhaktagaṇere nācāya
kṛṣṇera ānandāmṛta-sāgare bhāsāya

SYNONYMS

sveda—perspiration; *kampa*—trembling; *romāñca*—standing of the hairs on the body; *aśru*—tears; *gadgada*—faltering; *vaivarṇya*—changing of bodily color; *unmāda*—madness; *viṣāda*—melancholy; *dhairya*—patience; *garva*—pride; *harṣa*—joyfulness; *dainya*—humbleness; *eta*—in many ways; *bhāve*—in ecstasy; *premā*—love of Godhead; *bhakta-gaṇere*—unto the devotees; *nācāya*—causes to dance; *kṛṣṇera*—of Lord Kṛṣṇa; *ānanda*—transcendental bliss; *amṛta*—nectar; *sāgare*—in the ocean; *bhāsāya*—floats.

TRANSLATION

"'Perspiration, trembling, standing of one's bodily hairs, tears, faltering, fading, madness, melancholy, patience, pride, joy and humility—these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa mantra.

PURPORT

Śrīla Jīva Gosvāmī, in his *Prīti-sandarbha* (verse 66), explains this stage of love of Godhead: *bhagavat-prīti-rūpā vṛttir māyādimayī na bhavati; kintu svarūpa-śaktyānanda-rūpā, yadānanda-parādhīnaḥ śrī-bhagavān apīti.* Similarly, in the 69th verse he offers further explanation: *tad evaṁ prīter lakṣaṇaṁ citta-dravas tasya ca romaharṣādikam. kathañcij jāte'pi citta-drave romaharṣādike vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam. āśaya-śuddhir nāma cānya-tātparya-parityāgaḥ prīti-tātparyaṁ ca. ataevānimittā svābhāvikī ceti tad viśeṣaṇam.* Transcendental love of Godhead is not under the jurisdiction of the material energy, for it is the transcendental bliss and pleasure potency of the Supreme Personality of Godhead. Since the Supreme Lord is also under the influence of transcendental bliss, when one comes in touch with such bliss in love of Godhead, one's heart melts, and the symptoms of this are standing of the hairs on end, etc. Sometimes a person thus melts and manifests these transcendental symptoms yet at the same time is not well behaved in his personal transactions. This indicates that he has not yet reached complete perfection in devotional life. In other words, a devotee who dances in ecstasy but after dancing and crying appears to be attracted to material affairs has not yet reached the perfection of devotional service, which is called *āśaya-śuddhi,* or the perfection of existence. One who attains the perfection of existence is completely averse to material enjoyment and engrossed in transcendental love of Godhead. It is therefore to be concluded that the ecstatic symptoms of *āśaya-śuddhi* are visible when a devotee's service has no material cause and is purely spiritual in nature. These are characteristics of transcendental love of Godhead, as stated in *Śrīmad-Bhāgavatam:*

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"That religion is best which causes its followers to become ecstatic in love of God which is unmotivated and free from material impediments, for this only can completely satisfy the self." (*Bhāg.* 1.2.6)

TEXT 91

ভাল হৈল, পাইলে তুমি পরমপুরুষার্থ।
তোমার প্রেমেতে আমি হৈলাঙ কৃতার্থ॥ ৯১॥

bhāla haila, pāile tumi parama-puruṣārtha
tomāra premete āmi hailāṅ kṛtārtha

SYNONYMS

bhāla haila—let it be good; *pāile*—You have gotten; *tumi*—You; *parama-puruṣārtha*—superexcellent goal of life; *tomāra*—Your; *premete*—by development in love of Godhead; *āmi*—I; *hailāṅ*—become; *kṛta-artha*—very much obliged.

TRANSLATION

"'It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and *maṭhas* that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Kṛṣṇa, not to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

TEXT 92

নাচ, গাও, ভক্তসঙ্গে কর সংকীর্তন।
কৃষ্ণনাম উপদেশি' তার' সর্বজন॥ ৯২॥

nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana

SYNONYMS

nāca—go on dancing; *gāo*—chant; *bhakta-saṅge*—in the society of devotees; *kara*—continue; *saṅkīrtana*—chanting of the holy name in assembly; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *upadeśi'*—by instructing; *tāra'*—deliver; *sarva-jana*—all fallen souls.

TRANSLATION

"'My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of

chanting Kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.'

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the *saṅkīrtana* movement to others in order to deliver them, for the Kṛṣṇa consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees—namely, *goṣṭhy-ānandīs* and *bhajanānandīs. Bhajanānandī* refers to one who is satisfied to cultivate devotional service for himself, and *goṣṭhy-ānandī* is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlāda Mahārāja. When he was offered a benediction by Lord Nṛsiṁhadeva, Prahlāda Mahārāja said:

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of *māyā.*" (*Bhāg.* 7.9.43)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in his *Anubhāṣya,* "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa *mantra* in a solitary place." Such activities constitute, in the language of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura advises that one discuss the verse in *Śrīmad-Bhāgavatam, naitat samācarej jātu manasāpi hy anīśvaraḥ* (10.33.31), and the following verse in *Bhakti-rasāmṛta-sindhu:*

anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate
(B.r.s. 1.2.255)

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa's service.

TEXT 93

এত বলি' এক শ্লোক শিখাইল মোরে।
ভাগবতের সার এই বলে বারে বারে॥ ৯৩॥

eta bali' eka śloka śikhāila more
bhāgavatera sāra ei—bale vāre vāre

SYNONYMS

eta bali'—saying this; *eka*—one; *śloka*—verse; *śikhāila*—has taught; *more*—unto Me; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *sāra*—essence; *ei*—this is; *bale*—he said; *vāre vāre*—again and again.

TRANSLATION

"Saying this, My spiritual master taught Me one verse from Śrīmad-Bhāgavatam. It is the essence of all the Bhāgavatam's instructions; therefore he instructed Me this verse again and again.

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.2.40) was spoken by Śrī Nārada Muni to Vasudeva to teach him about *Bhāgavata-dharma.* Vasudeva had already achieved the result of *Bhāgavata-dharma* because Lord Kṛṣṇa appeared in his house as his son, yet in order to teach others, he desired to hear from Śrī Nārada Muni to be enlightened in the process of *Bhāgavata-dharma.* This is the humbleness of a great devotee.

TEXT 94

এবংব্রতঃ স্বপ্রিয়নামকীর্ত্যা
জাতানুরাগো দ্রুতচিত্ত উচ্চৈঃ।
হসত্যথো রোদিতি রৌতি গায়-
ত্যুন্মাদবন্নৃত্যতি লোকবাহ্যঃ॥ ৯৪॥

evaṁvrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evaṁvrataḥ—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmādavat*—like a madman; *nṛtyati*—dancing; *loka-bāhyaḥ*—without caring for outsiders.

TRANSLATION

"'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

TEXTS 95-96

এই তাঁর বাক্যে আমি দৃঢ় বিশ্বাস ধরি'।
নিরন্তর কৃষ্ণনাম সংকীর্তন করি ॥ ৯৫ ॥
সেই কৃষ্ণনাম কভু গাওয়ায়, নাচায়।
গাহি, নাচি নাহি আমি আপন-ইচ্ছায় ॥ ৯৬ ॥

ei tāṅra vākye āmi dṛḍha viśvāsa dhari'
nirantara kṛṣṇa-nāma saṅkīrtana kari

sei kṛṣṇa-nāma kabhu gāoyāya, nācāya
gāhi, nāci nāhi āmi āpana-icchāya

SYNONYMS

ei—this; *tāṅra*—his (My spiritual master's); *vākye*—in the words of; *āmi*—I; *dṛḍha*—firm; *viśvāsa*—faith; *dhari'*—depend; *nirantara*—always; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *saṅkīrtana*—chanting; *kari*—continue; *sei*—that; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kabhu*—sometimes; *gāoyāya*—causes Me to chant; *nācāya*—causes Me to dance; *gāhi*—by chanting; *nāci*—dancing; *nāhi*—not; *āmi*—Myself; *āpana*—own; *icchāya*—will.

TRANSLATION

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the *Vedas:*

yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the *saṅkīrtana* movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the *saṅkīrtana* movement. Śrī Bhaktisiddhānta Sarasvatī Gosvami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way—in a helpless way—but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa *mantra* to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Śrī Caitanya Mahāprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of *Vedānta-sūtra*, I never followed the explanation of the Śaṅkara-sampradāya or Māyāvādī *sannyāsīs*. I'm very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of *Vedānta-sūtra*. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and

disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity *(dharma)*, economic development *(artha)*, sense gratification *(kāma)* and liberation *(mokṣa)*, it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as *bhāgavata-jīvana*, or the life of a devotee.

Śrī Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Māyāvādī philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

TEXT 97

কৃষ্ণনামে যে আনন্দসিন্ধু-আস্বাদন।
ব্রহ্মানন্দ তার আগে খাতোদক-সম ॥ ৯৭ ॥

kṛṣṇa-nāme ye ānanda-sindhu-āsvādana
brahmānanda tāra āge khātodaka-sama

SYNONYMS

kṛṣṇa-nāme—in the holy name of the Lord; *ye*—which; *ānanda*—transcendental bliss; *sindhu*—ocean; *āsvādana*—tasting; *brahmānanda*—the transcendental bliss of impersonal understanding; *tāra*—its; *āge*—in front; *khāta-udaka*—shallow water in the canals; *sama*—like.

TRANSLATION

"Compared to the ocean of transcendental bliss which is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal.

PURPORT

In the *Bhakti-rasāmṛta-sindhu* it is stated:

brahmānando bhaved eṣa
cet parārddha-guṇīkṛtaḥ
naiti bhakti-sukhāmbodheḥ
paramāṇu-tulām api

"If *brahmānanda,* the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of *brahmānanda* could not compare with even an atomic portion of the pleasure relished in pure devotional service." (B.r.s. 1.1.38)

TEXT 98

ত্বৎসাক্ষাৎকরণাহ্লাদ-বিশুদ্ধাব্ধিস্থিতস্য মে।
সুখানি গোষ্পদায়ন্তে ব্রাহ্মাণ্যপি জগদ্গুরো ॥ ৯৮ ॥

tvat-sākṣātkaraṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

SYNONYMS

tvat—Your; *sākṣāt*—meeting; *karaṇa*—such action; *āhlāda*—pleasure; *viśuddha*—spiritually purified; *abdhi*—ocean; *sthitasya*—being situated; *me*—by me; *sukhāni*—happiness; *goṣpadāyante*—a small hole created by the hoof of a calf; *brāhmāṇi*—the pleasure derived from impersonal Brahman understanding; *api*—also; *jagat-guro*—O master of the universe.

TRANSLATION

"'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.'"

PURPORT

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the *Hari-bhakti-sudhodaya* (14.36).

TEXT 99

প্রভুর মিষ্টবাক্য শুনি' সন্ন্যাসীর গণ।
চিত্ত ফিরি' গেল, কহে মধুর বচন ॥ ৯৯ ॥

prabhura miṣṭa-vākya śuni' sannyāsīra gaṇa
citta phiri' gela, kahe madhura vacana

SYNONYMS

prabhura—of the Lord; *miṣṭa-vākya*—sweet words; *śuni'*—after hearing; *sannyāsīra gaṇa*—all the groups of *sannyāsīs; citta*—consciousness; *phiri'*—moved; *gela*—went; *kahe*—said; *madhura*—pleasing; *vacana*—words.

TRANSLATION

After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Māyāvādī *sannyāsīs* met Caitanya Mahāprabhu at Vārāṇasī to criticize the Lord regarding His participation in the *saṅkīrtana* movement, which they did not like. This demonic nature of opposition to the *saṅkīrtana* movement perpetually exists. As it existed in the time of Śrī Caitanya Mahāprabhu, similarly it existed long before that, even in the time of Prahlāda Mahārāja. He used to chant in *saṅkīrtana* although his father did not like it, and that was the reason for misunderstanding between the father and son. In *Bhagavad-gītā* the Lord says:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15) The Māyāvādī *sannyāsīs* are *āsuraṁ bhāvam āśritāḥ*, which means that they have taken the path of the *asuras* (demons) who do not believe in the existence of the form of the Lord. The Māyāvādīs say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs and hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk can be called lame, one who has no hands can be called helpless, one who cannot speak can be called dumb, and one who cannot hear can be called deaf. The Māyāvādīs' proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedāntists, they are factually *māyayāpahṛta-jñāna;* in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away.

Impersonalist Māyāvādīs always try to defy Vaiṣṇavas because Vaiṣṇavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Māyāvādī *sannyāsīs*. Therefore the original purpose of the Māyāvādī *sannyāsīs* of Benares in meeting Caitanya Mahāprabhu was to defeat His personal conception of God. Śrī Caitanya Mahāprabhu, however, as a preacher, turned the minds of the Māyāvādī *sannyāsīs*. They were melted by the sweet words of Śrī Caitanya Mahāprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya

Mahāprabhu as far as possible and try to convince the opposition by quoting from the *śāstras* and presenting the conclusion of the *ācāryas*. It is in this way that we should try to defeat all the enemies of the Lord.

TEXT 100

যে কিছু কহিলে তুমি, সব সত্য হয়।
কৃষ্ণপ্রেমা সেই পায়, যার ভাগ্যোদয় ॥ ১০০ ॥

ye kichu kahile tumi, saba satya haya
kṛṣṇa-premā sei pāya, yāra bhāgyodaya

SYNONYMS

ye—all; *kichu*—that; *kahile*—You spoke; *tumi*—You; *saba*—everything; *satya*—truth; *haya*—becomes; *kṛṣṇa-premā*—love of Godhead; *sei*—anyone; *pāya*—achieves; *yāra*—whose; *bhāgya-udaya*—fortune is now awakened.

TRANSLATION

"Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Kṛṣṇa consciousness, as stated by Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. *Madhya* 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Kṛṣṇa and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master or *ācārya*, he develops love of Godhead. One whose love of Godhead (*Kṛṣṇa-premā*) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Māyāvādī *sannyāsīs* admitted this fact to Śrī Caitanya Mahāprabhu. It is not easy for one to become a Kṛṣṇa conscious person, but by the mercy of Śrī Caitanya Mahāprabhu it can be possible, as will be proven in the course of this narration.

TEXT 101

কৃষ্ণে ভক্তি কর – ইহায় সবার সন্তোষ।
বেদান্ত না শুন কেনে, তার কিবা দোষ ॥ ১০১ ॥

kṛṣṇe bhakti kara——ihāya sabāra santoṣa
vedānta nā śuna kene, tāra kibā doṣa

SYNONYMS

kṛṣṇe—unto Kṛṣṇa; *bhakti*—devotional service; *kara*—do; *ihāya*—in this matter; *sabāra*—of everyone; *santoṣa*—there is satisfaction; *vedānta*—the philosophy of *Vedānta-sūtra;* *nā*—do not; *śuna*—hear; *kene*—why; *tāra*—of the philosophy; *kibā*—what is; *doṣa*—fault.

TRANSLATION

"Dear sir, there is no objection to Your being a great devotee of Lord Kṛṣṇa. Everyone is satisfied with this. But why do You avoid discussion on the Vedānta-sūtra? What is the fault in it?"

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Māyāvādī *sannyāsīs* accept that the commentary by Śrī Śaṅkarācārya known as *Śārīraka-bhāṣya* gives the real meaning of *Vedānta-sūtra.* In other words, Māyāvādī *sannyāsīs* accept the meanings expressed in the explanations of *Vedānta-sūtra* by Śaṅkarācārya, which are based on monism. Thus they explain *Vedānta-sūtra*, the *Upaniṣads* and all such Vedic literatures in their own impersonal way." The great Māyāvādī *sannyāsī* Sadānanda Yogīndra has written a book known as *Vedānta-sāra* in which he writes:

vedānto nāma upaniṣat-pramāṇam
tad-upakārīṇi śārīraka-sūtrādīni ca

According to Sadānanda Yogīndra, the *Vedānta* and *Upaniṣads,* as presented by Śrī Śaṅkarācārya in his *Śārīraka-bhāṣya* commentary, are the only sources of Vedic evidence. Actually, however, *Vedānta* refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Śaṅkarācārya's *Śārīraka-bhāṣya.* There are other *Vedānta* commentaries written by Vaiṣṇava *ācāryas*, none of whom follow Śrī Śaṅkarācārya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Śaṅkarācārya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaiṣṇava *ācāryas,* which are known as *śuddhādvaita* (purified monism), *śuddha-dvaita* (purified dualism), *viśiṣṭādvaita* (specific monism), *dvaitādvaita* (monism and dualism) and *acintya-bhedābheda* (inconceivable oneness and difference). Māyāvādīs do not discuss these philosophies, for they are firmly convinced of their own philosophy of *kevalādvaita,* exclusive monism. Accepting this system of philosophy as the pure understanding of *Vedānta-sūtra,* they believe that Kṛṣṇa has a body made of material elements and that the activities of loving service to Kṛṣṇa are sentimentality. They are known as Māyāvādīs because according to their opinion Kṛṣṇa has a body which is made of *māyā,* and the loving service of the

Lord executed by devotees is also *māyā*. They consider such devotional service to be an aspect of fruitive activities (*karma-kāṇḍa*). According to their view, *bhakti* consists of mental speculation or sometimes meditation. This is the difference between the Māyāvādī and Vaiṣṇava philosophies.

TEXT 102

এত শুনি' হাসি' প্রভু বলিলা বচন।
দুঃখ না মানহ যদি, করি নিবেদন ॥ ১০২ ॥

eta śuni' hāsi' prabhu balilā vacana
duḥkha nā mānaha yadi, kari nivedana

SYNONYMS

eta—thus; *śuni'*—hearing; *hāsi'*—smiling; *prabhu*—Lord Caitanya Mahāprabhu; *balilā*—said; *vacana*—His words; *duḥkha*—unhappy; *nā*—do not; *mānaha*—take it; *yadi*—if; *kari*—I say; *nivedana*—something unto you.

TRANSLATION

After hearing the Māyāvādī sannyāsīs speak in that way, Lord Caitanya Mahāprabhu smiled slightly and said, "My dear sirs, if you don't mind I can say something to you regarding Vedānta philosophy."

PURPORT

The Māyāvādī *sannyāsīs*, appreciating Lord Caitanya Mahāprabhu, inquired from Him why He did not discuss Vedānta philosophy. Actually, however, the entire system of Vaiṣṇava activities is based on Vedānta philosophy. Vaiṣṇavas do not neglect Vedānta, but they do not care to understand Vedānta on the basis of the *Śārīraka-bhāṣya* commentary. Therefore, to clarify the situation, Lord Śrī Caitanya Mahāprabhu, with the permission of the Māyāvādī *sannyāsīs*, wanted to speak regarding Vedānta philosophy. The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Jīva Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja. Therefore one must know very well that Vaiṣṇava philosophers are not sentimentalists or cheap devotees like the *sahajiyās*. All the Vaiṣṇava *ācāryas* were vastly learned scholars who understood Vedānta philosophy fully, for unless one knows Vedānta philosophy he cannot be an *ācārya*. To be accepted as an *ācārya* among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedānta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedānta philosophy. This is stated in *Śrīmad-Bhāgavatam* (1.2.12):

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā

paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

The words *bhaktyā śruta-gṛhītayā* in this verse are very important, for they indicate that *bhakti* must be based upon the philosophy of the *Upaniṣads* and *Vedānta-sūtra.* Śrīla Rūpa Gosvāmī said:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

"Devotional service performed without reference to the *Vedas, Purāṇas, Pañcarātras,* etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaiṣṇavas *(kaniṣṭha-adhikārī, madhyama-adhikārī, uttama-adhikārī),* but to be a *madhyama-adhikārī* preacher one must be a learned scholar in *Vedānta-sūtra* and other Vedic literature because when *bhakti-yoga* develops on the basis of Vedānta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (*Śrīmad-Bhāgavatam,* 1.2.12):

TRANSLATION

That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the *Vedānta-śruti.*

PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord Vāsudeva or the Personality of Godhead who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of living beings, the *karmīs,* the *jñānīs,* the *yogīs* and the devotees. The *karmīs* are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the *Bhagavad-gītā* and other Vedic literatures, the Supreme Person is realized by devotional service, which is backed by full knowledge and detachment from the material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of *jñāna* and *yoga,* are also imperfect means of realizing the Absolute Truth. Devotional service, which is based on the foreground of full knowledge combined with detachment from material association fixed up on the aural reception of the *Vedānta-śruti,* is the only perfect method of realizing the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist.

There are three classes of devotees, namely first, second and third class. The third-class devotees, or the neophytes, who have no knowledge nor are detached from the material association, but who are simply attracted by the preliminary processes of worshiping the Deity in the temple, are called materîal devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of *Bhāgavatam*. The number one *Bhāgavatam* is the established personality of devotee, and the other *Bhāgavatam* is the message of Godhead. The third-class devotee has, therefore, to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of *Bhāgavatam*. Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the *Bhagavad-gītā* or in the *Śrīmad-Bhāgavatam*, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man who spoils them like the serpent spoils the milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the *Upaniṣads, Vedānta* and other literatures left by the previous authorities or Gosvāmîs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of *śruti, smṛti, purāṇa* or *pañcarātra* authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called *samādhi*.

TEXT 103

ইহা শুনি' বলে সর্ব সন্ন্যাসীর গণ।
তোমাকে দেখিয়ে যৈছে সাক্ষাৎ নারায়ণ ॥ ১০৩ ॥

ihā śuni' bale sarva sannyāsīra gaṇa
tomāke dekhiye yaiche sākṣāt nārāyaṇa

SYNONYMS

ihā—this; *śuni'*—hearing; *bale*—spoke; *sarva*—all; *sannyāsīra*—of the Māyāvādî *sannyāsîs*; *gaṇa*—group; *tomāke*—unto You; *dekhiye*—we see; *yaiche*—exactly like; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Personality of Godhead.

TRANSLATION

Hearing this, the Māyāvādī sannyāsīs became somewhat humble and addressed Caitanya Mahāprabhu as Nārāyaṇa Himself, who they all agreed He was.

PURPORT

Māyāvādī *sannyāsīs* address each other as Nārāyaṇa. Whenever they see another *sannyāsī*, they offer him respect by calling, *namo nārāyaṇa* ("I offer my respect unto you, Nārāyaṇa"), although they know perfectly well what kind of Nārāyaṇa he is. Nārāyaṇa has four hands, but although they are puffed-up with the idea of being Nārāyaṇa, they cannot exhibit more than two. Since their philosophy declares that Nārāyaṇa and an ordinary human being are both on the same level, they sometimes use the term *daridrā-nārāyaṇa* ("poor Nārāyaṇa"), which was invented by a so-called *svāmī* who did not know anything about Vedānta philosophy. Therefore although all these Māyāvādī *sannyāsīs* who called themselves Nārāyaṇa were actually unaware of the position of Nārāyaṇa, due to their austerities Lord Caitanya Mahāprabhu enabled them to understand Him to be Nārāyaṇa Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Nārāyaṇa appearing as a devotee of Nārāyaṇa, and thus the Māyāvādī *sannyāsīs*, understanding that He was directly Nārāyaṇa Himself whereas they were false puffed-up Nārāyaṇas, spoke to Him as follows.

TEXT 104

তোমার বচন শুনি' জুড়ায় শ্রবণ।
তোমার মাধুরী দেখি' জুড়ায় নয়ন॥ ১০৪॥

tomāra vacana śuni' juḍāya śravaṇa
tomāra mādhurī dekhi' juḍāya nayana

SYNONYMS

tomāra—Your; *vacana*—speeches; *śuni'*—hearing; *juḍāya*—very much satisfied; *śravaṇa*—aural reception; *tomāra*—Your; *mādhurī*—nectar; *dekhi'*—seeing; *juḍāya*—satisfies; *nayana*—our eyes.

TRANSLATION

"Dear Caitanya Mahāprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT

In the *śāstras* it is said:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

"One cannot understand the Supreme Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him the Lord reveals Himself." (*Bhakti-rasāmṛta-sindhu* 1.2.234) Here one can see the effect of the Māyāvādī *sannyāsīs'* service toward Nārāyaṇa. Because they offered a little respect to Śrī Caitanya Mahāprabhu and because they were pious and actually followed the austere rules and regulations of *sannyāsa,* they had some understanding of Vedānta philosophy, and by the grace of Lord Caitanya Mahāprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features the Māyāvādī *sannyāsīs* recognized Śrī Caitanya Mahāprabhu as Nārāyaṇa Himself. He was not a farcical Nārāyaṇa like the *daridrā-nārāyaṇas* invented by so-called *sannyāsīs.*

TEXT 105

তোমার প্রভাবে সবার আনন্দিত মন।
কভু অসঙ্গত নহে তোমার বচন॥ ১০৫॥

tomāra prabhāve sabāra ānandita mana
kabhu asaṅgata nahe tomāra vacana

SYNONYMS

tomāra—Your; *prabhāve*—by influence; *sabāra*—of everyone; *ānandita*—joyful; *mana*—mind; *kabhu*—at any time; *asaṅgata*—unreasonable; *nahe*—does not; *tomāra*—Your; *vacana*—speeches.

TRANSLATION

"Dear sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on Vedānta-sūtra."

PURPORT

In this verse the words *tomāra prabhāve* ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Ṭhākura has sung, *śuddha bhakata caraṇa reṇu, bhajana-anukūla:* "Unless one associates with a pure devotee he cannot be influenced to understand devotional service." These Māyāvādī *sannyāsīs* were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Māyāvādī philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Śrī Caitanya Mahāprabhu never uttered such nonsense. The Māyāvādī *sannyāsīs* were convinced about His personality, and therefore they wanted to hear from Him the purport of Vedānta philosophy.

TEXT 106

প্রভু কহে, বেদান্ত-সূত্র ঈশ্বর-বচন।
ব্যাসরূপে কৈল যাহা শ্রীনারায়ণ ॥ ১০৬ ॥

prabhu kahe, vedānta-sūtra īśvara-vacana
vyāsa-rūpe kaila yāhā śrī-nārāyaṇa

SYNONYMS

prabhu kahe—the Lord began to speak; *vedānta-sūtra*—the philosophy of *Vedānta-sūtra*; *īśvara-vacana*—spoken by the Supreme Personality of Godhead; *vyāsa-rūpe*—in the form of Vyāsadeva; *kaila*—He has made; *yāhā*—whatever; *śrī-nārāyaṇa*—the Supreme Personality of Godhead.

TRANSLATION

The Lord said: "Vedānta philosophy consists of words spoken by the Supreme Personality of Godhead Nārāyaṇa in the form of Vyāsadeva.

PURPORT

Vedānta-sūtra, which consists of codes revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words *athāto brahma-jijñāsā* ("now is the time to inquire about the Absolute Truth"). The human form of life is especially meant for this purpose, and therefore the *Vedānta-sūtra* very concisely explains the human mission. This is confirmed by the words of the *Vāyu* and *Skanda Purāṇas,* which define a *sūtra* as follows:

alpākṣaram asandigdhaṁ sāravat viśvatomukham
astobhamanavadyaṁ ca sūtraṁ sūtra-vido viduḥ

"A *sūtra* is a code that expresses the essence of all knowledge in a minimum of words. It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such *sūtras* must be aware of the *Vedānta-sūtra,* which is well known among scholars by the following different names: (1) *Brahma-sūtra,* (2) *Śārīraka,* (3) *Vyāsa-sūtra,* (4) *Bādarāyaṇa-sūtra,* (5) *Uttara-mīmāṁsā* and (6) *Vedānta-darśana.*

There are four chapters *(adhyāyas)* in the *Vedānta-sūtra,* and there are four divisions *(pādas)* in each chapter. Therefore the *Vedānta-sūtra* may be referred to as *ṣoḍaśa-pāda,* or sixteen divisions of codes. The theme of each and every division is fully described in terms of five different subject matters *(adhikaraṇas),* which are technically called *pratijñā, hetu, udāharaṇa, upanaya* and *nigamana.* Every theme must necessarily be explained with reference to *pratijñā,* or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the *Vedānta-sūtra* is *athāto brahma-jijñāsā,* which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons

must be expressed *(hetu),* examples must be given in terms of various facts *(udāharaṇa),* the theme must gradually be brought nearer for understanding *(upanaya),* and finally it must be supported by authoritative quotations from the Vedic *śāstras (nigamana).*

According to the great dictionary compiler Hemacandra, also known as Koṣakara, Vedānta refers to the purport of the *Upaniṣads* and the *Brāhmaṇa* portion of the *Vedas.* Professor Apte, in his dictionary, describes the *Brāhmaṇa* portion of the *Vedas* as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the *mantra* portion of the *Vedas.* Hemacandra said that the supplement of the *Vedas* is called the *Vedānta-sūtra. Veda* means knowledge, and *anta* means the end. In other words, proper understanding of the ultimate purpose of the *Vedas* is called Vedānta knowledge. Such knowledge, as given in the codes of the *Vedānta-sūtra,* must be supported by the *Upaniṣads.*

According to learned scholars, there are three different sources of knowledge, which are called *prasthāna-traya.* According to these scholars, Vedānta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In *Bhagavad-gītā* (13.5) the Lord said, *brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ:* "Understanding of the ultimate goal of life is ascertained in the *Brahma-sūtra* by legitimate logic and argument concerning cause and effect." Therefore the *Vedānta-sūtra* is known as *nyāya-prasthāna,* the *Upaniṣads* are known as *śruti-prasthāna,* and the *Gītā, Mahābhārata* and *Purāṇas* are known as *smṛti-prasthāna.* All scientific knowledge of transcendence must be supported by *śruti, smṛti* and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the *Vedas* called the *Sātvata-pañcarātra* emanated from the breathing of Nārāyaṇa, the Supreme Personality of Godhead. The *Vedānta-sūtra* codes were compiled by Śrīla Vyāsadeva, the powerful incarnation of Śrī Nārāyaṇa, although it is sometimes said that they were compiled by a great sage named Apāntaratamā. Both the *Pañcarātra* and *Vedānta-sūtra,* however, express the same opinions. Śrī Caitanya Mahāprabhu therefore confirms that there is no difference in opinion between the two, and He declares that because *Vedānta-sūtra* was compiled by Śrīla Vyāsadeva, it may be understood to have emanated from the breathing of Śrī Nārāyaṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that while Vyāsadeva was compiling the *Vedānta-sūtra,* seven of his great saintly contemporaries were also engaged in similar work. These saints were Ātreya Ṛṣi, Āśmarathya, Auḍulomi, Kārṣnājini, Kāśakṛtsna, Jaimini and Bādarī. In addition, it is stated that Pārāśarī and Karmandī-bhikṣu also discussed the *Vedānta-sūtra* codes before Vyāsadeva.

The *Vedānta-sūtra* consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as *sambandha-jñāna,* or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called *abhidheya-jñāna.* The relationship of the living entity with the Supreme Lord is described by Śrī Caitanya Mahāprabhu. *Jīvera svarūpa haya kṛṣṇera*

'nitya-dāsa': the living entity is an eternal servant of the Supreme God. (Cc. *Madhya* 20.108) Therefore, to act in that relationship, one must perform *sādhana-bhakti,* or the prescribed duties of service to the Supreme Personality of Godhead. This is called *abhidheya-jñāna.* The fourth chapter describes the result of such devotional service *(prayojana-jñāna).* This ultimate goal of life is to go back home, back to Godhead. The words *anāvṛttiḥ śabdāt* in the *Vedānta-sūtra* indicate this ultimate goal.

Śrīla Vyāsadeva, the powerful incarnation of Nārāyaṇa, compiled *Vedānta-sūtra,* and in order to protect it from unauthorized commentaries, he personally composed *Śrīmad-Bhāgavatam* on the instruction of his spiritual master, Nārada Muni, as the original commentary on *Vedānta-sūtra.* Besides *Śrīmad-Bhāgavatam,* there are commentaries on the *Vedānta-sūtra* composed by all the major Vaiṣṇava *ācāryas,* and in each of them devotional service to the Lord is described very explicitly. Only those who follow Śaṅkara's commentary have described *Vedānta-sūtra* in an impersonal way, without reference to *Viṣṇu-bhakti,* or devotional service to the Lord, Viṣṇu. Generally people very much appreciate this *Śārīraka-bhāṣya* or impersonal description of the *Vedānta-sūtra,* but all commentaries which are devoid of devotional service to Lord Viṣṇu must be considered to differ in purpose from the original *Vedānta-sūtra.* In other words, Lord Caitanya definitely confirmed that the commentaries or *bhāṣyas* written by the Vaiṣṇava *ācāryas* on the basis of devotional service to Lord Viṣṇu, and not the *Śārīraka-bhāṣya* of Śaṅkarācārya, give the actual explanation of *Vedānta-sūtra.*

TEXT 107

ভ্রম, প্রমাদ, বিপ্রলিপ্সা, করণাপাটব।
ঈশ্বরের বাক্যে নাহি দোষ এই সব ॥ ১০৭ ॥

bhrama, pramāda, vipralipsā, karaṇāpāṭava
īśvarera vākye nāhi doṣa ei saba

bhrama—mistake; *pramāda*—illusion; *vipralipsā*—cheating purposes; *karaṇāpāṭava*—inefficiency of the material senses; *īśvarera*—of the Lord; *vākye*—in the speech; *nāhi*—there is not; *doṣa*—fault; *ei saba*—all this.

TRANSLATION

"The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding which arises

from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In *Bhagavad-gītā* the Lord says, *evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ:* "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." (Bg. 4.2) We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

TEXT 108

উপনিষৎ-সহিত সূত্র কহে যেই তত্ত্ব।
মুখ্যবৃত্ত্যে সেই অর্থ পরম মহত্ত্ব ॥ ১০৮ ॥

upaniṣat-sahita sūtra kahe yei tattva
mukhya-vṛttye sei artha parama mahattva

SYNONYMS

upaniṣat—the authorized Vedic version; *sahita*—along with; *sūtra*—the *Vedānta-sūtra*; *kahe*—it is said; *yei*—the subject matter; *tattva*—in truth; *mukhya-vṛttye*—by direct understanding; *sei*—that truth; *artha*—meaning; *parama*—ultimate; *mahattva*—glory.

TRANSLATION

"The Absolute Truth is described by the Upaniṣads and Brahma-sūtra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Śaṅkarācārya to explain everything regarding the *śāstras* in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals

four, and one cannot make it equal three or five. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented *Bhagavad-gītā As It Is*. We do not create meanings by concoction. Sometimes commentators say that the word *kurukṣetra* in the first verse of *Bhagavad-gītā* refers to one's body, but we do not accept this. We understand that Kurukṣetra is a place which still exists, and according to the Vedic version it is a *dharmakṣetra*, or place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that Kurukṣetra means the body and that *Pañca Pāṇḍavas* refers to the five senses. In this way they distort the meaning, and people are misled. Here Śrī Caitanya Mahāprabhu confirms that all Vedic literatures, including the *Upaniṣads*, *Brahma-sūtras* and others, whether *śruti*, *smṛti* or *nyāya*, must be understood according to their original statements. To describe the direct meaning of the Vedic literatures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Śrī Caitanya Mahāprabhu fully deprecated the attempt to describe the *Vedas* in this way.

Regarding the *Upaniṣads*, the following eleven *Upaniṣads* are considered to be the topmost: *Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhad-āraṇyaka* and *Śvetāśvatara*. However, in the *Muktikopaniṣad*, verses 30-39, there is a description of 108 *Upaniṣads*. They are as follows: (1) *Īśopaniṣad*, (2) *Kenopaniṣad*, (3) *Kaṭhopaniṣad*, (4) *Praśnopaniṣad*, (5) *Muṇḍakopaniṣad*, (6) *Māṇḍūkyopaniṣad*, (7) *Taittirīyopaniṣad*, (8) *Aitareyopaniṣad*, (9) *Chāndogyopaniṣad*, (10) *Bṛhad-āraṇyakopaniṣad*, (11) *Brahmopaniṣad*, (12) *Kaivalyopaniṣad*, (13) *Jābālopaniṣad*, (14) *Śvetāśvataropaniṣad*, (15) *Haṁsopaniṣad*, (16) *Āruṇeyopaniṣad*, (17) *Garbhopaniṣad*, (18) *Nārāyaṇopaniṣad*, (19) *Paramahaṁsopaniṣad*, (20) *Amṛta-bindūpaniṣad*, (21) *Nāda-bindūpaniṣad*, (22) *Śira-upaniṣad*, (23) *Atharva-śikhopaniṣad*, (24) *Maitrāyaṇy-upaniṣad*, (25) *Kauṣītaky-upaniṣad*, (26) *Bṛhaj-jābālopaniṣad*, (27) *Nṛsiṁha-tāpanīyopaniṣad*, (28) *Kālāgni-rudropaniṣad*, (29) *Maitreyy-upaniṣad*, (30) *Subālopaniṣad*, (31) *Kṣurikopaniṣad*, (32) *Mantrikopaniṣad*, (33) *Sarva-sāropaniṣad*, (34) *Nirālambopaniṣad*, (35) *Śuka-rahasyopaniṣad*, (36) *Vajra-sūcikopaniṣad*, (37) *Tejo-bindūpaniṣad*, (38) *Nāda-bindūpaniṣad*, (39) *Dhyāna-bindūpaniṣad*, (40) *Brahma-vidyopaniṣad*, (41) *Yoga-tattvopaniṣad*, (42) *Ātma-bodhopaniṣad*, (43) *Nārada-parivrājakopaniṣad*, (44) *Triśikhy-upaniṣad*, (45) *Sītopaniṣad*, (46) *Yoga-cūḍāmaṇy-upaniṣad*, (47) *Nirvāṇopaniṣad*, (48) *Maṇḍala-brāhmaṇopaniṣad*, (49) *Dakṣiṇā-mūrty-upaniṣad*, (50) *Śarabhopaniṣad*, (51) *Skandopaniṣad*, (52) *Mahānārāyaṇopaniṣad*, (53) *Advaya-tārakopaniṣad*, (54) *Rāma-rahasyopaniṣad*, (55) *Rāma-tāpaṇy-upaniṣad*, (56) *Vāsudevopaniṣad*, (57) *Mudgalopaniṣad*, (58) *Śāṇḍilyopaniṣad*, (59) *Paiṅgalopaniṣad*, (60) *Bhikṣūpaniṣad*, (61) *Mahadupaniṣad*, (62) *Śārīrakopaniṣad*, (63) *Yoga-śikhopaniṣad*, (64) *Turīyātītopaniṣad*, (65) *Sannyāsopaniṣad*, (66) *Paramahaṁsa-parivrājakopaniṣad*, (67) *Mālikopaniṣad*, (68) *Avyaktopaniṣad*, (69) *Ekākṣaropaniṣad*, (70) *Pūrṇopaniṣad*, (71) *Sūryopaniṣad*, (72) *Akṣy-upaniṣad*, (73) *Adhyātmopaniṣad*, (74) *Kuṇḍikopaniṣad*, (75) *Sāvitry-upaniṣad*, (76) *Ātmopaniṣad*, (77) *Pāśupatopaniṣad*, (78) *Paraṁ Brahmopaniṣad*, (79) *Avadhūtopaniṣad*, (80) *Tripurātapanopaniṣad*, (81) *Devy-upaniṣad*, (82) *Tripuropaniṣad*, (83) *Kaṭha-rudropaniṣad*, (84) *Bhāvanopaniṣad*, (85) *Hṛdayo-*

paniṣad, (86) *Yoga-kuṇḍaliny-upaniṣad,* (87) *Bhasmopaniṣad,* (88) *Rudrākṣopaniṣad,* (89) *Gaṇopaniṣad,* (90) *Darśanopaniṣad,* (91) *Tārasāropaniṣad,* (92) *Mahāvākyopaniṣad,* (93) *Pañca-brahmopaniṣad,* (94) *Prāṇāgni-hotropaniṣad,* (95) *Gopāla-tapanopaniṣad,* (96) *Kṛṣṇopaniṣad,* (97) *Yājña-valkyopaniṣad,* (98) *Varāhopaniṣad,* (99) *Śāṭyāyany-upaniṣad,* (100) *Hayagrīvopaniṣad,* (101) *Dattātreyopaniṣad,* (102) *Gāruḍopaniṣad,* (103) *Kaly-upaniṣad,* (104) *Jābāly-upaniṣad,* (105) *Saubhāgyopaniṣad,* (106) *Sarasvatī-rahasyopaniṣad,* (107) *Bahvṛcopaniṣad* and (108) *Muktikopaniṣad.* Thus there are 108 generally accepted *Upaniṣads,* of which eleven are the most important, as previously stated.

TEXT 109

গৌণ-বৃত্ত্যে যেবা ভাষ্য করিল আচার্য।
তাহার শ্রবণে নাশ হয় সর্ব কার্য ॥ ১০৯ ॥

gauṇa-vṛttye yebā bhāṣya karila ācārya
tāhāra śravaṇe nāśa haya sarva kārya

SYNONYMS

gauṇa-vṛttya—by indirect meanings; *yebā*—which; *bhāṣya*—commentary; *karila*—prepared; *ācārya*—Śaṅkarācārya; *tāhāra*—its; *śravaṇe*—hearing; *nāśa*—destruction; *haya*—becomes; *sarva*—all; *kārya*—business.

TRANSLATION

"Śrīpāda Śaṅkarācārya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

TEXT 110

তাঁহার নাহিক দোষ, ঈশ্বর-আজ্ঞা পাঞা।
গৌণার্থ করিল মুখ্য অর্থ আচ্ছাদিয়া ॥ ১১০ ॥

tāṅhāra nāhika doṣa, īśvara-ājñā pāñā
gauṇārtha karila mukhya artha ācchādiyā

SYNONYMS

tāṅhāra—of Śrī Śaṅkarācārya; *nāhika*—there is none; *doṣa*—fault; *īśvara*—the Supreme Lord; *ājñā*—order; *pāñā*—receiving; *gauṇa-artha*—indirect meaning; *karila*—make; *mukhya*—direct; *artha*—meaning; *ācchādiyā*—covering.

TRANSLATION

"Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

PURPORT

The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, *Bhagavad-gītā* is an important Vedic literature which has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Kṛṣṇa consciousness. Since the purpose of *Bhagavad-gītā* is now being presented as it is, however, within four or five short years thousands of people all over the world have become Kṛṣṇa conscious. That is the difference between direct and indirect explanations of Vedic literature. Therefore Śrī Caitanya Mahāprabhu said, *mukhya-vṛttye sei artha parama mahattva:* to instruct Vedic literature according to its direct meaning, without false commentary, is glorious. Unfortunately, Śrī Śaṅkarācārya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his *Śārīraka-bhāṣya* commentary on the *Vedānta-sūtra*. One should not, therefore, attribute very much importance to the *Śārīraka-bhāṣya*. In order to understand Vedānta philosophy, one must study the *Śrīmad-Bhāgavatam*, which begins with the words, *oṁ namo bhagavate vāsudevāya, janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ:* "I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the Supreme All-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent." (*Bhāg.* 1.1.1) *Śrīmad-Bhāgavatam* is the real commentary on the *Vedānta-sūtra*. Unfortunately, if one is attracted to Śrī Śaṅkarācārya's commentary, *Śārīraka-bhāṣya,* his spiritual life is doomed.

One may argue that since Śaṅkarācārya is an incarnation of Lord Śiva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the *Padma Purāṇa* in the words of Lord Śiva himself:

māyāvādam asac-chāstraṁ
pracchannaṁ bauddham ucyate
mayaiva kalpitaṁ devi
kalau brāhmaṇa-rūpiṇā

brahmaṇaś cāparaṁ rūpaṁ
nirguṇaṁ vakṣyate mayā
sarvasvaṁ jagato 'py asya
mohanārthaṁ kalau yuge

vedānte tu mahā-śāstre
māyāvādam avaidikam

mayaiva vakṣyate devi
jagatāṁ nāśa-kāraṇāt

"The Māyāvāda philosophy," Lord Śiva informed his wife Pārvatī, "is impious *[asac-chāstra]*. It is covered Buddhism. My dear Pārvatī, in the form of a *brāhmaṇa* in Kali-yuga I teach this imagined Māyāvāda philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedānta I describe the same Māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord." In the *Śiva Purāṇa* the Supreme Personality of Godhead told Lord Śiva:

dvāparādau yuge bhūtvā
kalayā mānuṣādiṣu
svāgamaiḥ kalpitais tvaṁ ca
janān mad-vimukhān kuru

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the *Vedas* to bewilder them." These are the descriptions of the *Purāṇas*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *mukhya-vṛtti* ("the direct meaning") is *abhidhā-vṛtti*, or the meaning which one can understand immediately from the statements of dictionaries, whereas *gauṇa-vṛtti* ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kurukṣetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is *gauṇa-vṛtti*, whereas the direct meaning found in the dictionary is *mukhya-vṛtti* or *abhidhā-vṛtti*. This is the distinction between the two. Śrī Caitanya Mahāprabhu recommends that one understand the Vedic literature in terms of *abhidhā-vṛtti*, and the *gauṇa-vṛtti* He rejects. Sometimes, however, as a matter of necessity, Vedic literature is described in terms of the *lakṣaṇā-vṛtti* or *gauṇa-vṛtti*, but one should not accept such explanations as permanent truths.

The purpose of the discussions in the *Upaniṣads* and *Vedānta-sūtra* is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of *lakṣanā-vṛtti*, or indirect meanings. Thus instead of being *tattva-vāda*, or in search of the Absolute Truth, they become Māyāvāda, or illusioned by the material energy. When Śrī Viṣṇusvāmī, one of the four *ācāryas* of the Vaiṣṇava cult, presented his thesis on the subject matter of *śuddhādvaita-vāda*, immediately the Māyāvādīs took advantage of this philosophy and tried to establish their *advaita-vāda* or *kevalādvaita-vāda*. To defeat this *kevalādvaita-vāda*, Śrī Rāmānujācārya presented his philosophy as *viśiṣṭādvaita-vāda*, and Śrī Madhvācārya presented his philosophy of *tattva-vāda*, both of which are stumbling blocks to the Māyāvādīs because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Śrī Rāmānujācārya's *viśiṣṭādvaita-vāda* and Śrī Madhvācārya's *tattva-vāda* contest the impersonal Māyāvāda philosophy. Śrī Caitanya Mahāprabhu, how-

ever, accepted the direct meaning of the Vedānta philosophy and thus defeated the Māyāvāda philosophy immediately. He opined in this connection that anyone who follows the principles of the *Śārīraka-bhāṣya* is doomed. This is confirmed in the *Padma Purāṇa* where Lord Śiva tells Pārvatī:

śṛṇu devi pravakṣyāmi
tāmasāni yathākramam
yeṣāṁ śravaṇa-mātreṇa
pātityaṁ jñāninām api

apārthaṁ śruti-vākyānāṁ
darśayaḿ loka-garhitam
karma-svarūpa-tyājyatvam
atra ca pratipādyate

sarva-karma-paribhraṁśān
naiṣkarmyaṁ tatra cocyate
parātma-jīvayor aikyaṁ
mayātra pratipādyate

"My dear wife, hear my explanations of how I have spread ignorance through Māyāvāda philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the *Vedas* and recommended that one give up all activities in order to achieve freedom from *karma.* In this Māyāvāda philosophy I have described the *jīvātmā* and Paramātmā to be one and the same." How the Māyāvāda philosophy was condemned by Śrī Caitanya Mahāprabhu and His followers is described in *Śrī-Caitanya-caritāmṛta, Antya-līlā,* Second Chapter, verses 94 through 99, where Svarūpa-dāmodara Gosvāmī says that anyone who is eager to understand the Māyāvāda philosophy must be considered insane. This especially applies to a Vaiṣṇava who reads the *Śārīraka-bhāṣya* and considers himself to be one with God. The Māyāvādī philosophers have presented their arguments in such attractive flowery language that hearing Māyāvāda philosophy may sometimes change the mind of even a *mahā-bhāgavata,* or very advanced devotee. An actual Vaiṣṇava cannot tolerate any philosophy that claims God and the living being to be one and the same.

TEXT 111

'ব্রহ্ম'-শব্দে মুখ্য অর্থে কহে –'ভগবান্'।
চিদৈশ্বর্য-পরিপূর্ণ, অনূর্ধ্ব-সমান ॥ ১১১ ॥

'brahma'śabde mukhya arthe kahe—'bhagavān'
cid-aiśvarya-paripūrṇa, anūrdhva-samāna

SYNONYMS

brahma—the Absolute Truth; *śabde*—by this word; *mukhya*—direct; *arthe*—meaning; *kahe*—says; *bhagavān*—the Supreme Personality of Godhead; *cit-aiśvarya*—spiritual opulence; *paripūrṇa*—full of; *anūrdhva*—unsurpassed by anyone; *samāna*—not equalled by anyone.

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Śrī Caitanya Mahāprabhu is confirmed in the *Śrīmad-Bhāgavatam:*

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." (*Bhāg.* 1.2.11) The Absolute Truth is ultimately understood as Bhagavān, partially understood as Paramātmā and vaguely understood as the impersonal Brahman. Bhagavān, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in *Bhagavad-gītā*, where the Lord says, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O conqueror of wealth [Arjuna], there is no truth superior to Me." (Bg. 7.7) There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 112

তাঁহার বিভূতি, দেহ,—সব চিদাকার।
চিদ্বিভূতি আচ্ছাদি' তাঁরে কহে 'নিরাকার'॥ ১১২॥

tāṅhāra vibhūti, deha,—saba cid-ākāra
cid-vibhūti ācchādi' tāṅre kahe 'nirākāra'

SYNONYMS

tāṅhāra—His (the Supreme Personality of Godhead's); *vibhūti*—spiritual power; *deha*—body; *saba*—everything; *cit-ākāra*—spiritual form; *cit-vibhūti*—spiritual opulence; *ācchādi'*—covering; *tāṅre*—Him; *kahe*—said; *nirākāra*—without form.

TRANSLATION

"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Māyāvāda philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT

It is stated in the *Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ:* "The Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite—temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is sometimes described as *nirākāra,* this is to indicate that He does not have a material body like us.

Māyāvādī philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Māyāvādī philosophers simply advocate the one-sided view that the Supreme Godhead, or Brahman, is formless *(nirākāra).* In this connection Śrīla Bhaktivinoda Ṭhākura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body *(sac-cid-ānanda-vigrahaḥ).*

In the *Bṛhad-āraṇyaka Upaniṣad* it is said, *pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate.* This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In *Bhagavad-gītā* the Lord says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the origin of all. Everything emanates from Me." (Bg. 10.8) Māyāvādī philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the *mantra* of the *Bṛhad-āraṇyaka Upaniṣad* confirms, *pūrṇam idaṁ pūrṇāt pūrṇam udacyate:* "Although He expands in many ways, He keeps His original personality. His original spiritual body remains as it is." Similarly, in the *Śvetāśvatara Upaniṣad* it is stated, *vicitra-śaktiḥ puruṣaḥ purāṇaḥ:* "The Supreme Personality of Godhead, the original person *[puruṣa],* has multifarious energies." *Sa vṛkṣa-kālākṛtibhiḥ paro 'nyo yasmāt prapañcaḥ parivartate 'yaṁ dharmāvahaṁ pāpanudaṁ bhageśam:* "He is the origin of material creation, and it is due to Him only that everything changes. He is the protector of religion and annihilator of all sinful activities. He is the master of all opulences." (6.6) *Vedāham etaṁ puruṣaṁ mahāntam āditya-varṇaṁ tamasaḥ parastāt:* "Now I understand the Supreme Personality of Godhead to be the greatest of the great. He is effulgent like the sun and is beyond this material world." (3.8) *Patiṁ patīnāṁ paramaṁ parastāt:* "He is the master of all masters, the superior of all superiors." (6.7) *Mahān prabhur vai puruṣaḥ:* "He is the supreme master and supreme person." (3.12) *Parāsya śaktir vividhaiva śrūyate:* "We can understand His opulences in different ways." (6.8) These are statements of the *Śvetāśvatara*

Upaniṣad. Similarly, in the *Ṛg-veda* it is stated, *tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ:* "Viṣṇu is the Supreme, and those who are actually learned think only of His lotus feet." In the *Praśna Upaniṣad* it is said, *sa īkṣāñcakre:* "He glanced over the material creation." (6.3) In the *Aitareya Upaniṣad* it is said, *sa aikṣata*—"He glanced over the material creation"—and *sa imāṁl lokān asṛjata*—"He created this entire material world." (1.1.1-2)

Thus many verses can be quoted from the *Upaniṣads* and *Vedas* which prove that the Supreme Godhead is not impersonal. In the *Kaṭha Upaniṣad* (2.2.13) it is also said, *nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān:* "He is the supreme eternally conscious person who maintains all other living entities." From all these Vedic references one can understand that the Absolute Truth is a person, although no one can equal or excel Him. Although there are many foolish Māyāvādī philosophers who think that they are even greater than Kṛṣṇa, Kṛṣṇa is *asamaurdhva;* no one is equal to or above Him.

As stated in the *Śvetāśvatara Upaniṣad* (3.19), *apāṇi-pādo javano grahītā.* This verse describes the Absolute Truth as having no legs or hands. Although this is an impersonal description, however, it does not mean that the Absolute Personality of Godhead has no form. He has a spiritual form which is distinct from the forms of matter. In this verse Caitanya Mahāprabhu clarifies this distinction.

TEXT 113

চিদানন্দ - তেঁহো, তাঁর স্থান, পরিবার ।
তাঁরে কহে – প্রাকৃত-সত্ত্বের বিকার ॥ ১১৩ ॥

cid-ānanda—teṅho, tāṅra sthāna, parivāra
tāṅre kahe—prākṛta-sattvera vikāra

SYNONYMS

cit-ānanda—spiritual bliss; *teṅho*—He is personally; *tāṅra*—His; *sthāna*—abode; *parivāra*—entourage; *tāṅre*—unto Him; *kahe*—someone says; *prākṛta*—material; *sattvera*—goodness; *vikāra*—transformation.

TRANSLATION

"The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Māyāvādī philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

PURPORT

In the Seventh Chapter of *Bhagavad-gītā* the Supreme Personality of Godhead has classified His energies in two distinct divisions—namely, *prākṛta* and *aprākṛta*, or *parā-prakṛti and aparā-prakṛti.* In the *Viṣṇu Purāṇa* the same distinction is made. The Māyāvādī philosophers cannot understand these two *prakṛtis* or natures—mate-

rial and spiritual—but one who is actually intelligent can understand them. Considering the many varieties and activities in material nature, why should the Māyāvādī philosophers deny the spiritual varieties of the spiritual world? The *Bhāgavatam* says:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
(*Bhāg.* 10.2.32)

The intelligence of those who think themselves liberated but have no information of the spiritual world is not yet clear. In this verse the term *aviśuddha-buddhayaḥ* refers to unclean intelligence. Due to unclean intelligence or a poor fund of knowledge, the Māyāvādī philosophers cannot understand the distinction between material and spiritual varieties; therefore they cannot even think of spiritual varieties because they take it for granted that all variety is material.

Śrī Caitanya Mahāprabhu, therefore, explains in this verse that Kṛṣṇa, the Supreme Personality of Godhead or the Absolute Truth, has a spiritual body which is distinct from material bodies, and thus His name, abode, entourage and qualities are all spiritual. The material mode of goodness has nothing to do with spiritual varieties. Māyāvādī philosophers, however, cannot clearly understand spiritual varieties; therefore they imagine a negation of the material world to be the spiritual world. The material qualities of goodness, passion and ignorance cannot act in the spiritual world, which is therefore called *nirguṇa*, as clearly indicated in *Bhagavad-gītā (traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna)*. The material world is a manifestation of the three modes of material nature, but one has to become free from these modes to come to the spiritual world where their influence is completely absent. Now Lord Śrī Caitanya Mahāprabhu will disassociate Lord Śiva from Māyāvāda philosophy in the following verse.

TEXT 114

তাঁর দোষ নাহি, তেঁহো আজ্ঞাকারী দাস।
আর যেই শুনে তার হয় সর্বনাশ ॥ ১১৪ ॥

tāṅra doṣa nāhi, teṅho ājñā-kārī dāsa
āra yei śune tāra haya sarva-nāśa

SYNONYMS

tāṅra—his (Lord Śiva's); *doṣa*—fault; *nāhi*—there is none; *teṅho*—he; *ājñā-kārī*—obedient order carrier; *dāsa*—servant; *āra*—others; *yei*—anyone; *śune*—hears (the Māyāvāda philosophy); *tāra*—of him; *haya*—becomes; *sarva-nāśa*—everything lost.

TRANSLATION

"Śaṅkarācārya, who is an incarnation of Lord Śiva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Māyāvādī philosophy are doomed. They will lose all their advancement in spiritual knowledge.

PURPORT

Māyāvādī philosophers are very proud of exhibiting their Vedānta knowledge through grammatical jugglery, but Lord Śrī Kṛṣṇa in *Bhagavad-gītā* certifies that they are *māyayāpahṛta-jñānāḥ,* bereft of real knowledge due to *māyā. Māyā* has two potencies with which to execute her two functions—*prakṣepātmikā-śakti,* the power to throw the living entity in the ocean of material existence, and *āvaraṇātmikā-śakti,* the power to cover the knowledge of the living entity. The function of the *āvaraṇātmikā-śakti* is explained in *Bhagavad-gītā* by the word *māyayāpahṛta-jñāna.*

Why the *daivī-māyā* or illusory energy of Kṛṣṇa takes away the knowledge of the Māyāvādī philosophers is also explained in *Bhagavad-gītā* by the use of the words *āsuraṁ bhāvam āśritāḥ,* which refer to a person who does not agree to the existence of the Lord. The Māyāvādīs who are not in agreement with the existence of the Lord can be classified in two groups, exemplified by the impersonalist Śaṅkarites of Vārāṇasī and the Buddhists of Saranātha. Both of them are Māyāvādīs, and Kṛṣṇa takes away their knowledge due to their atheistic philosophies. Neither of them agree to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Śaṅkarites do not openly deny God, they say that the Absolute is *nirākāra,* or formless. Thus both of them are *aviśuddha-buddhayaḥ,* or imperfect and unclean in their knowledge and intelligence.

The most prominent Māyāvādī scholar, Sadānanda Yogīndra, has written a book called *Vedānta-sāra* in which he expounds the philosophy of Śaṅkarācārya, and all the followers of Śaṅkara's philosophy attribute great importance to his statements. In this *Vedānta-sāra* Sadānanda Yogīndra defines Brahman as *sac-cid-ānanda* combined with knowledge and without duality, and he defines ignorance *(jaḍa)* as knowledge distinct from that of *sat* and *asat.* This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes all-pervading and sometimes individual. Thus according to his opinion both the all-pervading Viṣṇu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadānanda Yogīndra that since everything is *nirākāra* (formless), the conception of Viṣṇu and the conception of the individual soul are both products of ignorance. He also explains that the *viśuddha-sattva* conception of the Vaiṣṇavas is nothing but *pradhāna,* or the chief principle of creation. He maintains that when all-pervading knowledge is contaminated by the *viśuddha-sattva,* which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme *īśvara,* etc. According to Sadānanda Yogīndra, because *īśvara,* the Supreme Lord, is the reservoir of all ignorance, He may be called *sarva-jña* or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than *īśvara,* or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead *(Īśvara)* is a transformation of material ignorance and that the living entity *(jīva)* is covered by ignorance. Thus he describes both collective and individual existence in darkness. According to Māyāvādī philosophers, the Vaiṣṇava conception of the Lord as the Supreme Personality of Godhead and of the *jīva* or individual soul

as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Kṛṣṇa in *Bhagavad-gītā,* however, the Māyāvādīs are to be considered *māyayāpahṛta-jñāna,* or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the material conception *(māyā).* These are characteristics of *asuras* or demons.

Lord Śrī Caitanya Mahāprabhu, in His discourses with Sārvabhauma Bhaṭṭācārya, said:

jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa
*(*Cc. *Madhya* 6.169*)*

Vyāsadeva composed the *Vedānta-sūtra* to deliver the conditioned souls from this material world, but Śaṅkarācārya, by presenting the *Vedānta-sūtra* in his own way, has clearly done a great disservice to human society, for one who follows his Māyāvāda philosophy is doomed. In the *Vedānta-sūtra,* devotional service is clearly indicated, but the Māyāvādī philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Māyāvādī philosophers' unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore they are called *aviśuddha-buddhayaḥ,* or unclean in knowledge. Because they are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained by *Śrīmad-Bhāgavatam:*

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32*)*

In actuality the Māyāvādī philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

TEXT 115

প্রাকৃত করিয়া মানে বিষ্ণু-কলেবর ।
বিষ্ণুনিন্দা আর নাহি ইহার উপর ॥ ১১৫ ॥

prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

SYNONYMS

prākṛta—material; *kariyā*—taking it to be so; *māne*—accepts; *viṣṇu*—Lord Viṣṇu's; *kalevara*—body; *viṣṇu-nindā*—defaming or blaspheming Lord Viṣṇu; *āra*—beyond this; *nāhi*—none; *ihāra*—of this; *upara*—above.

TRANSLATION

"One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī explains that the variegated personal feature of the Absolute Truth is the *Viṣṇu-tattva,* and the material energy which creates this cosmic manifestation is the energy of Lord Viṣṇu. The creative force is merely the energy of the Lord, but the foolish conclude that the Lord has no separate existence because He has distributed Himself in an impersonal form. The impersonal Brahman, however, cannot possess energies, nor do the Vedic literatures state that *māyā* (the illusory energy) is covered by another *māyā.* There are hundreds and thousands of references, however, to *Viṣṇu-māyā (parāsya śaktiḥ),* or the energy of Lord Viṣṇu. In *Bhagavad-gītā* (7.14) Kṛṣṇa refers to *mama māyā* ("My energy"). *Māyā* is controlled by the Supreme Personality of Godhead; it is not that He is covered by *māyā.* Therefore Lord Viṣṇu cannot be a product of the material energy. In the beginning of the *Vedānta-sūtra* it is said, *janmādy asya yataḥ,* indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be greater than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Māyāvādī philosophers, and therefore the term *māyayāpahṛta-jñāna* which is applied to them in *Bhagavad-gītā* is extremely appropriate. Anyone who thinks that Lord Viṣṇu is a product of the material energy, as explained by Sadānanda Yogīndra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Viṣṇu cannot be placed within the category of the demigods. Those who are actually bewildered by the Māyāvāda philosophy and are still in the darkness of ignorance consider Lord Viṣṇu to be a demigod, in defiance of the Ṛg-vedic *mantra, oṁ tad viṣṇoḥ paramaṁ padam* ("Viṣṇu is always in a superior position"). This *mantra* is also confirmed in *Bhagavad-gītā. Mattaḥ parataraṁ nānyat:* there is no truth superior to Lord Kṛṣṇa or Viṣṇu. Thus only those whose knowledge has been bewildered consider Lord Viṣṇu to be a demigod and therefore suggest that one may either worship Lord Viṣṇu, the goddess Kālī or Durgā or whomever he likes and achieve the same result. This is an ignorant conclusion that is not accepted in

Bhagavad-gītā, which distinctly says, *yānti deva-vratā devān. . .yānti mad-yājino'pi mām:* "The worshipers of the demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead." (Bg. 9.25) Lord Kṛṣṇa explains very clearly in *Bhagavad-gītā* that His material energy is very difficult to overcome *(daivī hy eṣā guṇamayī mama māyā duratyayā). Māyā's* influence is so strong that even learned scholars and spiritualists are also covered by *māyā* and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of *māyā* one must surrender to the Supreme Personality of Godhead, as Kṛṣṇa also states in *Bhagavad-gītā (mām eva ye prapadyante māyām etāṁ taranti te).* It is to be concluded, therefore, that Lord Viṣṇu does not belong to this material creation but to the spiritual world. To misconceive Lord Viṣṇu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Viṣṇu, and offenders against the lotus feet of Lord Viṣṇu cannot advance in spiritual knowledge. They are called *māyayāpahṛta-jñāna,* or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Viṣṇu's body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Viṣṇu's body and Viṣṇu's soul, for they are *advaya-jñāna,* one knowledge. In this world there is a difference between the material body and spiritual soul, but in the spiritual world everything is spiritual, and there are no such differences. The greatest offense of the Māyāvādī philosophers is to consider Lord Viṣṇu and the living entities to be one and the same. In this connection the *Padma Purāṇa* states:

arcye viṣṇau śilādhīr guruṣu
nara-matir vaiṣṇave jāti-buddhiḥ

"One who considers the *arcā-mūrti* or worshipable Deity of Lord Viṣṇu to be stone, the spiritual master to be an ordinary human being, and a Vaiṣṇava to belong to a particular caste or creed, is possessed of hellish intelligence." One who follows such conclusions is doomed.

TEXT 116

ঈশ্বরের তত্ত্ব – যেন জ্বলিত জ্বলন।
জীবের স্বরূপ - যৈছে স্ফুলিঙ্গের কণ ॥ ১১৬ ॥

īśvarera tattva—yena jvalita jvalana
jīvera svarūpa—yaiche sphuliṅgera kaṇa

SYNONYMS

īśvarera tattva—the truth of the Supreme Personality of Godhead; *yena*—is like; *jvalita*—blazing; *jvalana*—fire; *jīvera*—of the living entities; *svarūpa*—identity; *yaiche*—is like; *sphuliṅgera*—of the spark; *kaṇa*—particle.

TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn, the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Kṛṣṇa's parts and parcels, as the Lord states in *Bhagavad-gītā (mamaivāṁśaḥ),* they can revive their original position by getting free from material contact. This is pure philosophical understanding. In *Bhagavad-gītā* the spiritual sparks are declared to be *sanātana* (eternal); therefore the material energy, *māyā,* cannot affect their constitutional position.

Someone may argue, "Why is there a need to create the spiritual sparks?" The answer can be given in this way. Since the Absolute Personality of Godhead is omnipotent, He has both unlimited and limited potencies. This is the meaning of omnipotent. To be omnipotent, He must have not only unlimited potencies but limited potencies also. Thus to exhibit His omnipotency He displays both. The living entities are endowed with limited potency although they are part of the Lord. The Lord displays the spiritual world by His unlimited potencies, whereas by His limited potencies the material world is displayed. In *Bhagavad-gītā* the Lord says:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides the inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which is all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The *jīva-bhūta,* living entities, control this material world with their limited potencies. Generally, people are bewildered by the activities of scientists and technologists. Due to *māyā* they think that there is no need of God and that they can do everything and anything, but actually they cannot. Since this cosmic manifestation is limited, their existence is also limited. Everything in this material world is limited, and for this reason there is creation, sustenance and dissolution. However, in the world of unlimited energy, the spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited energies, He could not be called omnipotent. *Mahato mahīyān aṇuto 'ṇīyān:* He is greater

than the greatest and smaller than the smallest. He is smaller than the smallest in the form of the living entities and greater than the greatest in His form of Kṛṣṇa. If there were no one to control, there would be no meaning to the conception of the supreme controller *(īśvara),* just as there is no meaning to a king without his subjects. If all the subjects became king, there would be no distinction between the king and an ordinary citizen. Thus for the Lord to be the supreme controller there must be a creation to control. The basic principle for the existence of the living entities is called *cid-vilāsa,* or spiritual pleasure. The omnipotent Lord displays His pleasure potency as the living entities. The Lord is described in *Vedānta-sūtra* as *ānandamayo 'bhyāsāt.* He is by nature the reservoir of all pleasures, and because He wants to enjoy pleasure, there must be energies to give Him pleasure or supply Him the impetus for pleasure. This is the perfect philosophical understanding of the Absolute Truth.

TEXT 117

জীবতত্ত্ব—শক্তি, কৃষ্ণতত্ত্ব—শক্তিমান্।
গীতা-বিষ্ণুপুরাণাদি তাহাতে প্রমাণ ॥ ১১৭ ॥

jīva-tattva—śakti, kṛṣṇa-tattva—śaktimān
gītā-viṣṇupurāṇādi tāhāte pramāṇa

SYNONYMS

jīva-tattva—the truth of the living entities; *śakti*—energy; *kṛṣṇa-tattva*—the truth of the Supreme Personality of Godhead; *śaktimān*—the possessor of the energies; *gītā*—*Bhagavad-gītā*; *viṣṇu-purāṇa-ādi*—*Viṣṇu Purāṇa* and other *Purāṇas*; *tāhāte*—in them; *pramāṇa*—there are evidences.

TRANSLATION

"The living entities are energies, not the energetic. The energetic is Kṛṣṇa. This is very vividly described in Bhagavad-gītā, the Viṣṇu Purāṇa and other Vedic literatures.

PURPORT

As already explained, there are three *prasthānas* on the path of advancement in spiritual knowledge—namely, *nyāya-prasthāna* (Vedānta philosophy), *śruti-prasthāna* (the *Upaniṣads* and Vedic *mantras*) and *smṛti-prasthāna* (the *Bhagavad-gītā, Mahābhārata, Purāṇas,* etc.). Unfortunately, Māyāvādī philosophers do not accept the *smṛti-prasthāna. Smṛti* refers to the conclusions drawn from the Vedic evidence. Sometimes Māyāvādī philosophers do not accept the authority of *Bhagavad-gītā* and the *Purāṇas,* and this is called *ardha-kukkuṭī-nyāya.* If one believes in the Vedic literatures, one must accept all the Vedic literatures recognized by the great *ācāryas,* but these Māyāvādī philosophers accept only the *nyāya-prasthāna* and *śruti-prasthāna,* rejecting the *smṛti-prasthāna.* Here, however, Śrī Caitanya Mahāprabhu

cites evidence from the *Gītā, Viṣṇu Purāṇa,* etc., which are *smṛti-prasthāna.* No one can avoid the Personality of Godhead in the statements of *Bhagavad-gītā* and other Vedic literatures such as the *Mahābhārata* and the *Purāṇas.* Lord Caitanya therefore quotes a passage from *Bhagavad-gītā* (Bg. 7.5).

TEXT 118

অপরেয়মিতস্ত্বন্যাং প্রকৃতিং বিদ্ধি মে পরাম্।
জীবভূতাং মহাবাহো যয়েদং ধার্যতে জগৎ ॥ ১১৮ ॥

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtim*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed; *yayā*—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat*—the cosmic manifestation.

TRANSLATION

"'Besides the inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which is all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

In *Bhagavad-gītā* it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in *Bhagavad-gītā (mama māyā duratyayā),* the inferior energy known as *māyā* is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity *(jīva-bhūta)* forgets his real position and identifies with it. Kṛṣṇa says distinctly that beyond the material energy there is a superior energy which is known as the *jīva-bhūta* or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material phenomenal world.

The supreme cause is Kṛṣṇa *(janmādy asya yataḥ),* who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of

the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy, but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Kṛṣṇa movement or Kṛṣṇa consciousness movement tries to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced. One should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness he is not at all intelligent. When we speak about the Kṛṣṇa consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think that there can be any activities which are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of *māyayāpahṛta-jñāna,* or loss of all intelligence due to the influence of *māyā.* When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of *mukti* (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. Māyāvādī philosophers confuse such spiritual activity with material activity, but *Bhagavad-gītā* confirms:

māṁ ca yo'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate
(Bg. 14.26)

One who engages in the spiritual activities of unalloyed devotional service *(avyabhicāriṇī-bhakti)* is immediately elevated to the transcendental platform, and he is to be considered *brahma-bhūta,* which indicates that he is no longer in the material world but in the spiritual world. Devotional service is enlightenment or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by Caitanya Mahāprabhu, *jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa':* the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. *Madhya* 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in *Bhagavad-gītā* (Bg. 7.19). *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate:* "After many births of struggling for existence and cultivating knowl-

edge, when one comes to the point of real knowledge he surrenders unto Me." Such an advanced *mahātmā* or great soul is very rarely to be seen. Thus although the Māyāvādī philosophers appear to be very advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Kṛṣṇa.

TEXT 119

বিষ্ণুশক্তিঃ পরা প্রোক্তা ক্ষেত্রজ্ঞাখ্যা তথাপরা।
অবিদ্যাকর্মসংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে ॥ ১১৯ ॥

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetrajña-ākhyā*—the potency known as *kṣetrajña*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjña*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

"'The potency of Lord Viṣṇu is summarized in three categories—namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

PURPORT

In the previous verse, quoted from *Bhagavad-gītā,* it has been established that the living entities are to be categorized among the Lord's potencies. The Lord is potent, and there are varieties of potencies *(parāsya śaktir vividhaiva śrūyate).* Now, in this quotation from the *Viṣṇu Purāṇa,* this is further confirmed. There are varieties of potencies, and they have been divided into three categories—namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Kṛṣṇa's form, qualities, activities and entourage are all spiritual. This is also confirmed in *Bhagavad-gītā:*

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." (Bg. 4.6) *Ātma-māyā* refers to the spiritual potency. When Kṛṣṇa comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the *Viṣṇu Purāṇa*, the *kṣetrajña*, or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this age of Kali because human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the material world and that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as *avidyā-karma-saṁjñānyā*.

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in *Bhagavad-gītā, mat-sthāni sarva-bhūtāni:* "Everything is resting on Me." (Bg. 9.4) This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Kṛṣṇa. The Lord explains in *Bhagavad-gītā:*

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated energies." (Bg. 7.4) The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in *Bhagavad-gītā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." (Bg. 9.10) Under the guidance or superintendence of the Supreme Personality of Godhead, the material energy works as if independent, although it is not actually independent.

In this verse from the *Viṣṇu Purāṇa* the total energy of the Supreme Personality of Godhead is classified in three divisions—namely, the spiritual or internal potency of the Lord, the marginal potency or *kṣetrajña* (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Śrīla Vyāsadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (*apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam*). Vyāsadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the living entities (*yayā sammohito jīva ātmānaṁ tri-guṇātmakam*). The separated, material energy bewilders the living entities (*jīvas*), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly, since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Cārvāka Muni, who said:

ṛṇaṁ kṛtvā ghṛtaṁ pibet
yāvaj jīvet sukhaṁ jīvet
bhasmī-bhūtasya dehasya kutaḥ
punar āgamano bhavet

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of foodstuffs. Since everyone wants to enjoy nice food, Cārvāka Muni advised that one eat as much ghee as possible. One may say, "I have no money. How shall I purchase ghee?" Cārvāka Muni, however, says, "If you have no money, then beg, borrow or steal, but in some way secure ghee and enjoy life." For one who further objects that he will be held accountable for such unauthorized activities as begging, borrowing and stealing, Cārvāka Muni replies, "You will not be held responsible. As soon as your body is burned to ashes after death, everything is finished." This is called ignorance. From *Bhagavad-gītā* it is understood that one does not die with the annihilation of his body (*na hanyate hanyamāne śarīre*). The annihilation of one body involves changing to another (*tathā dehāntara-prāptiḥ*). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and its activities are referred to as *avidyā-karma-saṁjñānyā.*

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (*yadā yadā hi dharmasya glānir bhavati bhārata*). As soon as they deviate from their original nature, the Lord comes to teach them, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "My dear living entities, give up all material activities and simply surrender unto Me for protection." (Bg. 18.66)

It is the statement of Cārvāka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (*ṛṇaṁ kṛtvā ghṛtaṁ pibet*). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings' eating meat like tigers and dogs, but men have become so degraded that they are just like animals and can no longer claim to have a human civilization.

TEXT 120

হেন জীবতত্ত্ব লঞা লিখি' পরতত্ত্ব ।
আচ্ছন্ন করিল শ্রেষ্ঠ ঈশ্বর-মহত্ত্ব ॥ ১২০ ॥

hena jīva-tattva lañā likhi' para-tattva
ācchanna karila śreṣṭha īśvara-mahattva

SYNONYMS

hena—such degraded; *jīva-tattva*—the living entities; *lañā*—taking them; *likhi'*—having written; *para-tattva*—as the Supreme; *ācchanna*—covering; *karila*—did; *śreṣṭha*—the Supreme Personality of Godhead; *īśvara*—the Lord's; *mahattva*—glories.

TRANSLATION

"The Māyāvāda philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments in this connection that in all Vedic scriptures the *jīva-tattva,* the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the *jīva-tattva* with the Supreme Brahman or Supreme Personality of Godhead, it must be understood that his entire philosophy is based on a misunderstanding. Unfortunately, Śrīpāda Śaṅkarācārya purposely claimed the *jīva-tattva*, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in *Bhagavad-gītā,* is to surrender unto the Supreme Lord and become His devotee, but the Māyāvāda philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men.

In the *Vedānta-sūtra,* Vyāsadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (*janmādy asya yataḥ*), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the *Viṣṇu-Purāṇa:*

ekadeśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire which spreads illumination for a long distance although it is situated in one place." This is a very vivid example. Similarly, it is stated that just as everything in the material world exists in the sunshine, which is the energy of the sun, so everything exists on the basis of the spiritual and material energies of the Supreme Personality of Godhead. Thus although Kṛṣṇa is situated in His own abode (*goloka eva nivasaty akhilātma-bhūto*) where He enjoys His transcendental pastimes with the cowherd boys and *gopīs,* He is nevertheless present everywhere, even within the atoms of this universe (*aṇḍāntarastha-paramāṇu-cayāntarastham*). This is the verdict of the Vedic literature.

Unfortunately, the Māyāvāda philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Māyāvādī philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Māyāvādī philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa *mahā-mantra.*

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." People should simply engage in the chanting of the Hare Kṛṣṇa *mahā-mantra,* for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Māyāvādī philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Therefore the Hare Kṛṣṇa movement or Kṛṣṇa consciousness movement is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Kṛṣṇa movement.

TEXT 121

ব্যাসের সূত্রেতে কহে 'পরিণাম'-বাদ।
'ব্যাস ভ্রান্ত'-- বলি' তার উঠাইল বিবাদ ॥ ১২১ ॥

vyāsera sūtrete kahe 'pariṇāma'-vāda
'vyāsa bhrānta'—bali' tāra uṭhāila vivāda

SYNONYMS

vyāsera—of Śrīla Vyāsadeva; *sūtrete* in the codes; *kahe*—describes; *pariṇāma*—transformation; *vāda*—philosophy; *vyāsa*—Śrīla Vyāsadeva; *bhrānta*—mistaken; *bali'*—accusing him; *tāra*—his; *uṭhāila*—raised; *vivāda*—opposition.

TRANSLATION

"In his Vedānta-sūtra Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkarācārya, however, has misled the world by commenting that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains, "In the *Vedānta-sūtra* of Śrīla Vyāsadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Śaṅkarācārya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Śrīla Vyāsadeva of being mistaken. In developing his philosophy of monism, therefore, he has established *vivarta-vāda,* or the Māyāvāda theory of illusion."

In the *Brahma-sūtra,* Second Chapter, the first quote is as follows: *tad ananyatvam ārambhaṇa-śabdādibhyaḥ.* Commenting on this *sūtra* in his *Śārīraka-bhāṣya,* Śaṅkarācārya has introduced the statement *vācārambhaṇaṁ vikāro nāmadheyam* from the *Chāndogya Upaniṣad* to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth, one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Māyāvādī philosophers do not understand this simple fact. Their tiny brains and

poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Śaṅkarācārya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Śaṅkarācārya does not believe in the transformation of the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Māyāvāda theory.

Śrīla Vyāsadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance *(sa aikṣata),* He created this material world *(sa asṛjata).* After creation, He remains the same person; He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestation have come into existence. In the *Vedānta-sūtra* it is said, *sa-tattvato 'nyathā-buddhir vikāra ity udāhṛtaḥ.* This *mantra* indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the other. This generation of a second, independent truth from a first truth is called *vikāra,* or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the other energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called *vikāra* or *pariṇāma.* To give another example of *vikāra,* milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the *Chāndogya Upaniṣad* there is the following *mantra: aitad ātmyam idaṁ sarvam.* This *mantra* indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the *Śvetāśvatara Upaniṣad (parāsya śaktir vividhaiva śrūyate),* and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete *(pūrṇam),* but the original *pūrṇam,* the complete Absolute Truth, always remains the same. *Pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya.* The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the *Taittirīya Upaniṣad. Yato vā imāni bhūtāni jāyante:* "This entire cosmic manifestation is made possible by the Absolute

Truth, the Supreme Personality of Godhead." In this verse it is indicated that Brahman, the Absolute Truth, is the original cause, and the living entities *(jīvas)* and cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. They are not illusion. Śaṅkarācārya has inconsistently tried to prove that acceptance of the material world and the *jīvas* to be by-products of the Supreme Lord is an illusion because in this conception the existence of the material world and the *jīvas* is different and separate from that of the Absolute Truth. With this jugglery of understanding, Māyāvādī philosophers have propagated the slogan *brahma satyaṁ jagan-mithyā,* which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Śaṅkarācārya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is *mithyā,* or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaiṣṇava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme Personality of Godhead who is behind this material creation. Śrīpāda Rāmānujācārya, however, refers to a Vedic *sūtra, ātmā vā idam agra āsīt,* which points out that the supreme *ātmā,* the Absolute Truth, existed before the creation. One may argue, "If the Supreme Personality of Godhead is completely spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?" To answer this challenge, Śrīpāda Rāmānujācārya quotes a *mantra* from the *Taittirīya Upaniṣad* which states:

yato vā imāni bhūtāni jāyante
yena jātāni jīvanti
yat prayanty abhisaṁviśanti.

This *mantra* confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Śrīpāda Rāmānujācārya gives the example that when a green bird enters a green tree it does not become one with the tree; it retains its identity as a bird, although it appears to merge in the greenness of the tree. To give another example, an animal that enters a forest keeps its individuality, although apparently the beast merges in the forest. Similarly, in material existence, both the material energy and the living

entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging in the material or spiritual energies, therefore, does not involve loss of individuality. According to Śrī Rāmānujapāda's theory of *viśiṣṭādvaita,* although all the energies of the Lord are one, each keeps its individuality *(vaiśiṣṭya).*

Śrīpāda Śaṅkarācārya has tried to mislead the readers of *Vedānta-sūtra* by misinterpreting the words *ānandamayo 'bhyāsāt,* and he has even tried to find fault with Vyāsadeva. All the codes of the *Vedānta-sūtra* need not be examined here, however, since we intend to present the *Vedānta-sūtra* in a separate volume.

TEXT 122

পরিণাম-বাদে ঈশ্বর হয়েন বিকারী ।
এত কহি' 'বিবর্ত'-বাদ স্থাপনা যে করি ॥ ১২২ ॥

pariṇāma-vāde īśvara hayena vikārī
eta kahi' 'vivarta'-vāda sthāpanā ye kari

SYNONYMS

pariṇāma-vāde—by accepting the theory of transformation of energy; *īśvara*—the Supreme Lord; *hayena*—becomes; *vikārī*—transformed; *eta kahi'*—saying this; *vivarta*—illusion; *vāda*—theory; *sthāpanā*—establishing; *ye*—what; *kari*—do.

TRANSLATION

"According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments that if one does not clearly understand the meaning of *pariṇāma-vāda,* or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the *Chāndogya Upaniṣad* it is said, *san-mūlāḥ saumyemāḥ prajāḥ sadāyatanāḥ sat-pratiṣṭhāḥ* (*Chā. U.* 6.8.4). The material world and the living entities are separate beings, and they are eternally true, not false. Śaṅkarācārya, however, unnecessarily fearing that by *pariṇāma-vāda* (transformation of energy) Brahman would be transformed *(vikārī),* has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The example of misunderstanding a rope to be a snake is mentioned in the *Māṇḍūkya Upaniṣad,* but it is meant to explain the error of identifying the body

with the soul. Since the soul is actually a spiritual particle, as confirmed in *Bhagavad-gītā (mamaivāṁśo jīva-loke),* it is due to illusion *(vivarta-vāda)* that a human being, like an animal, identifies the body with the self. This is a proper example of *vivarta,* or illusion. The verse *atattvato'nyathā-buddhir vivarta ity udāhṛtaḥ* describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called *vivarta-vāda.* Every conditioned living entity who considers the body to be the soul is deluded by this *vivarta-vāda.* One can be attacked by this *vivarta-vāda* philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the *Īśopaniṣad: pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.* God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Śrīla Jīva Gosvāmī, in his *Paramātma-sandarbha,* comments regarding the *vivarta-vāda* as follows: "Under the spell of *vivarta-vāda* one imagines the separate entities, namely, the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity. It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (*vivarta-vāda*). The Absolute Truth is beyond our conception. One must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies."

TEXT 123

বস্তুতঃ পরিণাম-বাদ—সেই সে প্রমাণ।
দেহে আত্মবুদ্ধি—এই বিবর্তের স্থান॥ ১২৩॥

vastutaḥ pariṇāma-vāda—sei se pramāṇa
dehe ātma-buddhi—ei vivartera sthāna

SYNONYMS

vastutaḥ—factually; *pariṇāma-vāda*—transformation of the energy; *sei*—that; *se*—only; *pramāṇa*—proof; *dehe*—in the body; *ātma-buddhi*—concept of self; *ei*—this; *vivartera*—of illusion; *sthāna*—place.

TRANSLATION

"Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

PURPORT

The *jīva*, or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the body to be the self, and that misunderstanding is called *vivarta*, or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. *Vivarta* (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in *Bhagavad-gītā (bhūmir āpo 'nalo vāyuḥ*, etc.), acts and reacts in different phases.

TEXT 124

অবিচিন্ত্য-শক্তিযুক্ত শ্রীভগবান্।
ইচ্ছায় জগদ্রূপে পায় পরিণাম ॥ ১২৪ ॥

avicintya-śakti-yūkta śrī-bhagavān
icchāya jagad-rūpe pāya pariṇāma

SYNONYMS

avicintya—inconceivable; *śakti*—potency; *yūkta*—possessed of; *śrī*—the affluent; *bhagavān*—Personality of Godhead; *icchāya*—by His wish; *jagat-rūpe*—in the form of the cosmic manifestation; *pāya*—becomes; *pariṇāma*—transformed by His energy.

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

TEXT 125

তথাপি অচিন্ত্যশক্ত্যে হয় অবিকারী।
প্রাকৃত চিন্তামণি তাহে দৃষ্টান্ত যে ধরি ॥ ১২৫ ॥

tathāpi acintya-śaktye haya avikārī
prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari

SYNONYMS

tathāpi—yet; *acintya-śaktye*—by inconceivable potency; *haya*—remains; *avikārī*—without change; *prākṛta*—material; *cintāmaṇi*—touchstone; *tāhe*—in that respect; *dṛṣṭānta*—example; *ye*—which; *dhari*—we accept.

TRANSLATION

"Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

TEXT 126

নানা রত্নরাশি হয় চিন্তামণি হৈতে।
তথাপিহ মণি রহে স্বরূপে অবিকৃতে ॥ ১২৬ ॥

nānā ratna-rāśi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte

SYNONYMS

nānā—varieties; *ratna-rāśi*—valuable jewels; *haya*—become possible; *cintāmaṇi*—the touchstone; *haite*—from; *tathāpiha*—still, certainly; *maṇi*—the touchstone; *rahe*—remains; *svarūpe*—in its original form; *avikṛte*—without change.

TRANSLATION

"Although touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

TEXT 127

প্রাকৃত-বস্তুতে যদি অচিন্ত্যশক্তি হয়।
ঈশ্বরের অচিন্ত্যশক্তি,—ইথে কি বিস্ময় ॥ ১২৭ ॥

prākṛta-vastute yadi acintya-śakti haya
īśvarera acintya-śakti,—ithe ki vismaya

SYNONYMS

prākṛta-vastute—in material things; *yadi*—if; *acintya*—inconceivable; *śakti*—potency; *haya*—becomes possible; *īśvarera*—of the Supreme Lord; *acintya*—inconceivable; *śakti*—potency; *ithe*—in this; *ki*—what; *vismaya*—wonderful.

TRANSLATION

"If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

PURPORT

The argument of Śrī Caitanya Mahāprabhu described in this verse can be very easily understood even by a common man if he simply thinks of the activities of

the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the supreme energy of the Supreme Personality of Godhead. Aside from the sun and touchstone, there are many other material things which transform their energy in different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Śrīpāda Śaṅkarācārya's explanation of *vivarta-vāda* and *pariṇāma-vāda* has been detected by the Vaiṣṇava *ācāryas,* especially Jīva Gosvāmī, whose opinion is that actually Śaṅkara did not understand the *Vedānta-sūtra.* In Śaṅkara's explanation of one *sūtra, ānandamayo 'bhyāsāt,* he has interpreted the affix *mayaṭ* with such word jugglery that this very explanation proves that he had little knowledge of the *Vedānta-sūtra* but simply wanted to support his impersonalism through the codes of the Vedānta philosophy. Actually, however, he failed to do so because he could not put forward strong arguments. In this connection, Śrīla Jīva Gosvāmī cites the code *brahma-puccham pratiṣṭhā,* which gives Vedic evidence that Brahman is the origin of everything. In explaining this verse, Śrīpāda Śaṅkarācārya interpreted various Sanskrit words in such a way that he implied, according to Jīva Gosvāmī, that Vyāsadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the *Vedānta-sūtra* has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially *Bhagavad-gītā.* One of them has even explained that the word *kurukṣetra* refers to the body. Such interpretations imply, however, that neither Lord Kṛṣṇa nor Vyāsadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Kṛṣṇa could not personally sense the meaning of what He was speaking and Vyāsadeva did not know the meaning of what he was writing, Lord Kṛṣṇa left His book to be explained later by the Māyāvādīs. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one's time falsely deriving such indirect meanings from *Vedānta-sūtra* and other Vedic literatures, one should accept the words of these books as they are. In presenting *Bhagavad-gītā As It Is,* therefore, we have not changed the meaning of the original words. Similarly, if one studies *Vedānta-sūtra* as it is, without whimsical and capricious adulteration, one can understand the *Vedānta-sūtra* very easily. Śrīla Vyāsadeva therefore explains *Vedānta-sūtra,* beginning from the first *sūtra, janmādy asya yataḥ,* in his *Śrīmad-Bhāgavatam:*

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ

"I meditate upon Him [Lord Śrī Kṛṣṇa], the transcendent reality, who is the primeval

cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent." The Supreme Personality of Godhead knows very well how to do everything perfectly. He is *abhijñaḥ*, always fully conscious. The Lord therefore says in *Bhagavad-gītā* (Bg. 7.26) that He knows everything, past, present and future, but no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Māyāvādī philosophers who unnecessarily speculate to understand the Absolute Truth simply waste their time.

TEXT 128

'প্রণব' সে মহাবাক্য—বেদের নিদান।
ঈশ্বরস্বরূপ প্রণব সর্ববিশ্ব-ধাম ॥ ১২৮ ॥

'praṇava' se mahāvākya—vedera nidāna
Īśvara-svarūpa praṇava sarva-viśva-dhāma

SYNONYMS

praṇava—the *oṁkāra; se*—that; *mahā-vākya*—transcendental sound vibration; *vedera*—of the *Vedas*; *nidāna*—basic principle; *Īśvara-svarūpa*—direct representation of the Supreme Personality of Godhead; *praṇava—oṁkāra; sarva-viśva*—of all universes; *dhāma*—is the reservoir.

TRANSLATION

"The Vedic sound vibration oṁkāra, the principle word in the Vedic literatures, is the basis of all Vedic vibrations. Therefore one should accept oṁkāra as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In *Bhagavad-gītā* (Bg. 8.13) the glories of *oṁkāra* are described as follows:

om ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

This verse indicates that *oṁkāra,* or *praṇava,* is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers *oṁkāra,* he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. *Oṁkāra* is the basic principle of all

Vedic *mantras,* for it is a representation of Lord Kṛṣṇa, understanding of whom is the ultimate goal of the *Vedas,* as stated in *Bhagavad-gītā (vedaiś ca sarvair aham eva vedyaḥ).* Māyāvādī philosophers cannot understand these simple facts explained in *Bhagavad-gītā,* and yet they are very proud of being Vedāntīs. Sometimes, therefore, we refer to the Vedāntī philosophers as having no teeth (*danta* means "teeth," and *ve* means "without"). The statements of the Śaṅkara philosophy, which are the teeth of the Māyāvādī philosopher, are always broken by the strong arguments of Vaiṣṇava philosophers such as the great *ācāryas,* especially Rāmānujācārya. Śrīpāda Rāmānujācārya and Madhvācārya break the teeth of the Māyāvādī philosophers, who can therefore be called Vedāntīs in the sense of "toothless."

The transcendental vibration *oṁkāra* is explained in *Bhagavad-gītā,* Chapter Eight, verse thirteen:

om ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

"After being situated in the *yoga* practice and vibrating the sacred syllable *om,* the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets." If one actually understands that *oṁkāra* is the sound representation of the Supreme Personality of Godhead, whether he chants *oṁkāra* or the Hare Kṛṣṇa *mantra,* the result is certainly the same.

The transcendental vibration of *oṁkāra* is further explained in *Bhagavad-gītā,* Chapter Nine, verse seventeen:

pitāham asya jagato
mātā dhātā pitāmahaḥ
vedyaṁ pavitram oṁkāra
ṛk sāma yajur eva ca

"I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable *om.* I am also the *Ṛg-veda, Sāma-veda* and *Yajur-veda.*"

Similarly, the transcendental sound *om* is further explained in *Bhagavad-gītā,* Chapter Seventeen, verse twenty-three:

oṁ-tat-sad iti nirdeśo
brahmaṇas tri-vidhaḥ smṛtaḥ
brāhmaṇās tena vedāś ca
yajñāś ca vihitāḥ purā

"From the beginning of creation, the three syllables *om tat sat* have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by *brāhmaṇas* while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme."

Throughout all the Vedic literatures the glories of *oṁkāra* are specifically mentioned. Śrīla Jīva Gosvāmī, in his thesis *Bhagavat-sandarbha,* says that in the Vedic literature *oṁkāra* is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of transcendental sound can deliver a conditioned soul from the clutches of *māyā.* Sometimes *oṁkāra* is also called the deliverer *(tāra). Śrīmad-Bhāgavatam* begins with the *oṁkāra* vibration: *om namo bhagavate vāsudevāya.* Therefore *oṁkāra* has been described by the great commentator Śrīdhara Svāmī as *tārāṅkura,* the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration *oṁkāra* are as good as He Himself. Caitanya Mahāprabhu says that the holy name, or *oṁkāra,* the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ

All potencies are invested in the holy vibration of the holy name of the Lord. There is no doubt that the holy name of the Lord, or *oṁkāra,* is the Supreme Personality of Godhead Himself. In other words, anyone who chants *oṁkāra* and the holy name of the Lord, Hare Kṛṣṇa, immediately meets the Supreme Lord directly in His sound form. In the *Nārada-pañcarātra* it is clearly said that the Supreme Personality of Godhead Nārāyaṇa personally appears before the chanter who engages in chanting the *aṣṭākṣara,* or eight-syllable *mantra, om namo nārāyaṇāya.* A similar statement in the *Māṇḍūkya Upaniṣad* declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of *oṁkāra.*

On the basis of all the *Upaniṣads,* Śrīla Jīva Gosvāmī says that *oṁkāra* is the Supreme Absolute Truth and is accepted as such by all the *ācāryas* and authorities. *Oṁkāra* is beginningless, changeless, supreme and free from deterioration and external contamination. *Oṁkāra* is the origin, middle and end of everything, and any living entity who thus understands *oṁkāra* attains the perfection of spiritual identity in *oṁkāra. Oṁkāra,* being situated in everyone's heart, is *īśvara,* the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati). Oṁkāra* is as good as Viṣṇu because *oṁkāra* is as all-pervasive as Viṣṇu. One who knows *oṁkāra* and Lord Viṣṇu to be identical no longer has to lament or hanker. One who chants *oṁkāra* no longer remains a *śūdra,* but immediately comes to the position of a *brāhmaṇa.* Simply by chanting *oṁkāra* one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord. *Idaṁ hi viśvaṁ bhagavān ivetaro, yato jagat-sthāna-nirodha-sambhavāḥ:* "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation." (*Bhāg.* 1.5.20) Although one who does not understand concludes otherwise, *Śrīmad-Bhāgavatam* states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, *oṁkāra.*

One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters—*a, u* and *m*—to represent Him. Factually the transcendental sound *oṁkāra*, although a combination of the three letters *a, u* and *m,* has transcendental potency, and one who chants *oṁkāra* will very soon realize *oṁkāra* and Lord Viṣṇu to be nondifferent. Kṛṣṇa declares, *praṇavaḥ sarva-vedeṣu:* "I am the syllable *om* in the Vedic *mantras.*" (Bg. 7.8) One should therefore conclude that among the many incarnations of the Supreme Personality of Godhead, *oṁkāra* is the sound incarnation. All the *Vedas* accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical *(abhinnatvān nāma-nāminoḥ).* Since *oṁkāra* is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without *oṁkāra,* no Vedic *mantra* is successful. The Gosvāmīs therefore declare that *praṇava (oṁkāra)* is the complete representation of the Supreme Personality of Godhead, and they have analyzed *oṁkāra* in terms of its alphabetical constituents as follows:

a-kāreṇocyate kṛṣṇaḥ
sarva-lokaika-nāyakaḥ
u-kārenocyate rādhā
ma-kāro jīva-vācakaḥ

Oṁkāra is a combination of the letters *a, u* and *m. A-kāreṇocyate kṛṣṇaḥ:* the letter *a (a-kāra)* refers to Kṛṣṇa, who is *sarva-lokaika-nāyakaḥ,* the master of all living entities and planets, material and spiritual. *Nāyaka* means "leader." He is the supreme leader *(nityo nityānāṁ cetanaś cetanānām).* The letter *u (u-kāra)* indicates Śrīmatī Rādhārāṇī, the pleasure potency of Kṛṣṇa, and *m (ma-kāra)* indicates the living entities *(jīvas).* Thus *om* is the complete combination of Kṛṣṇa, His potency and His eternal servitors. In other words, *oṁkāra* represents Kṛṣṇa, His name, fame, pastimes, entourage, expansions, devotees, potencies and everything else pertaining to Him. *Sarva-viśva-dhāma: oṁkāra* is the resting place of everything, just as Kṛṣṇa is the resting place of everything *(brahmaṇo hi pratiṣṭhāham).*

The Māyāvādī philosophers consider many Vedic *mantras* to be the *mahā-vākya,* or principal Vedic *mantra,* such as *tattvamasi* (*Chāndogya Upaniṣad,* 6.8.7), *idaṁ sarvaṁ yad ayam ātmā* and *brahmedaṁ sarvam* (*Bṛhad-āraṇyaka Upaniṣad,* 2.5.1), *ātmaivedaṁ sarvam* (*Chāndogya Upaniṣad,* 7.25.2) and *neha nānāsti kiñcana* (*Kaṭha Upaniṣad,* 2.1.11). That is a great mistake. Only *oṁkāra* is the *mahā-vākya.* All these other *mantras* which the Māyāvādīs accept as the *mahā-vākya* are only incidental. They cannot be taken as the *mahā-vākya,* or *mahā-mantra.* The *mantra tattvamasi* indicates only a partial understanding of the *Vedas,* unlike *oṁkāra,* which represents the full understanding of the *Vedas.* Therefore the transcendental sound which includes all Vedic knowledge is *oṁkāra (praṇava).*

Aside from *oṁkāra,* none of the words uttered by the followers of Śaṅkarācārya can be considered the *mahā-vākya.* They are merely passing remarks. Śaṅkarācārya, however, has never stressed chanting of the *mahā-vākya oṁkāra;* he has accepted only *tattvamasi* as the *mahā-vākya.* Imagining the living entity to be God, he has

misrepresented all the *mantras* of the *Vedānta-sūtra* with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute Truth. This is similar to the politician's attempt to prove nonviolence from *Bhagavad-gītā*. Kṛṣṇa is violent to demons, and to attempt to prove that Kṛṣṇa is not violent is ultimately to deny Kṛṣṇa. As such explanations of *Bhagavad-gītā* are absurd, so also is Śaṅkarācārya's explanation of *Vedānta-sūtra,* and no sane and reasonable man will accept it. At present, however, *Vedānta-sūtra* is misrepresented not only by the so-called Vedāntīs but also by other unscrupulous persons who are so degraded that they even recommend that *sannyāsīs* eat meat, fish and eggs. In this way, the so-called followers of Śaṅkara, the impersonalist Māyāvādīs, are sinking lower and lower. How can these degraded men explain *Vedānta-sūtra,* which is the essence of all Vedic literature?

Lord Śrī Caitanya Mahāprabhu has declared, *māyāvādi-bhāṣya śunile haya sarva-nāśa:* anyone who hears commentary on the *Vedānta-sūtra* from the Māyāvāda school is completely doomed. As explained in *Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ:* all Vedic literature aims to understand Kṛṣṇa (Bg. 15.15). Māyāvāda philosophy, however, has deviated everyone from Kṛṣṇa. Therefore there is a great need for the Kṛṣṇa consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must abandon the philosophical explanation of the Māyāvādīs and accept the explanation of Vaiṣṇava *ācāryas.* One should read *Bhagavad-gītā As It Is* to try to understand the real purpose of the *Vedas.*

TEXT 129

সর্বাশ্রয় ঈশ্বরের প্রণব উদ্দেশ।
'তত্ত্বমসি'-বাক্য হয় বেদের একদেশ ॥ ১২৯ ॥

sarvāśraya īśvarera praṇava uddeśa
'tattvamasi'—vākya haya vedera ekadeśa

SYNONYMS

sarva-āśraya—the reservoir of everything; *īśvarera*—of the Supreme Personality of Godhead; *praṇava—oṁkāra; uddeśa*—purpose; *tattvamasi*—the Vedic *mantra tattvamasi* ("you are the same"); *vākya*—statement; *haya*—becomes; *vedera*—of the Vedic literature; *eka-deśa*—partial understanding.

TRANSLATION

"It is the purpose of the Supreme Personality of Godhead to present praṇava [oṁkāra] as the reservoir of all Vedic knowledge. The words tat tvam asi are only a partial explanation of the Vedic knowledge.

PURPORT

Tat tvam asi means "you are the same spiritual identity."

TEXT 130

'প্রণব, মহাবাক্য – তাহা করি' আচ্ছাদন।
মহাবাক্যে করি 'তত্ত্বমসি'র স্থাপন ॥ ১৩০ ॥

'praṇava, mahā-vākya—tāhā kari' ācchādana
mahāvākye kari 'tattvamasi'ra sthāpana

SYNONYMS

praṇava—*oṁkāra; mahā-vākya*—principal *mantra; tāhā*—that; *kari'*—making; *ācchādana*—covered; *mahā-vākye*—in place of the principal *mantra; kari*—I do; *tattvam-asira sthāpana*—establishment of the statement *tat tvam asi.*

TRANSLATION

"Praṇava [oṁkāra] is the mahā-vākya [mahā-mantra] in the Vedas. Śaṅkarācārya's followers cover this to stress without authority the mantra tat tvam asi.

PURPORT

The Māyāvādī philosophers stress the statements *tat tvam asi, so'ham,* etc., but they do not stress the real *mahā-mantra, praṇava (oṁkāra).* Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahāprabhu says clearly, *māyāvādī kṛṣṇe aparādhī:* Māyāvādī philosophers are the greatest offenders to Lord Kṛṣṇa. Lord Kṛṣṇa declares:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among mankind, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19) Life in demoniac species awaits the Māyāvādī philosophers after death because they are envious of Kṛṣṇa. When Kṛṣṇa says in *Bhagavad-gītā* (9.34), *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* ("Engage your mind always in thinking of Me, offer obeisances and worship Me"), one demoniac scholar says that it is not Kṛṣṇa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. In the next verse, therefore, Śrī Caitanya Mahāprabhu clearly states the purpose of the *Vedas.*

TEXT 131

সর্ববেদসূত্রে করে কৃষ্ণের অভিধান।
মুখ্যবৃত্তি ছাড়ি' কৈল লক্ষণা-ব্যাখ্যান ॥ ১৩১ ॥

sarva-veda-sūtre kare kṛṣṇera abhidhāna
mukhya-vṛtti chāḍi' kaila lakṣaṇā-vyākhyāna

SYNONYMS

sarva-veda-sūtre—in all the codes of *Vedānta-sūtra*; *kare*—establishes; *kṛṣṇera*—of Lord Kṛṣṇa; *abhidhāna*—explanation; *mukhya-vṛtti*—direct interpretation; *chāḍi'*—giving up; *kaila*—made; *lakṣaṇā*—indirect; *vyākhyāna*—explanation.

TRANSLATION

"In all the Vedic sūtras and literatures, it is Lord Kṛṣṇa who is to be understood, but the followers of Śaṅkarācārya have covered the real meaning of the Vedas with indirect explanations.

PURPORT

It is said:

vede rāmāyaṇe caiva purāṇe bhārate tathā
ādāv ante ca madhye ca hariḥ sarvatra gīyate

In the Vedic literature, including the *Rāmāyaṇa*, *Purāṇas* and *Mahābhārata*, from the very beginning *(ādau)* to the end *(ante ca)*, as well as within the middle *(madhye ca)*, only Hari, the Supreme Personality of Godhead, is explained.

TEXT 132

স্বতঃপ্রমাণ বেদ – প্রমাণ-শিরোমণি ।
লক্ষণা করিলে স্বতঃপ্রমাণতা-হানি ॥ ১৩২ ॥

svataḥ-pramāṇa veda—pramāṇa-śiromaṇi
lakṣaṇā karile svataḥ-pramāṇatā-hāni

SYNONYMS

svataḥ-pramāṇa—self-evident; *veda*—the Vedic literature; *pramāṇa*—evidence; *śiromaṇi*—topmost; *lakṣaṇā*—interpretation; *karile*—doing; *svataḥ-pramāṇatā*—self-evidence; *hāni*—lost.

TRANSLATION

"The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.

PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imper-

fect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of *principiis obsta.*

TEXT 133

এই মত প্রতিসূত্রে সহজার্থ ছাড়িয়া।
গৌণার্থ ব্যাখ্যা করে কল্পনা করিয়া॥ ১৩৩॥

ei mata pratisūtre sahajārtha chāḍiyā
gauṇārtha vyākhyā kare kalpanā kariyā

SYNONYMS

ei mata—like this; *pratisūtre*—in every *sūtra* or code of the *Vedānta; sahaja-artha*—the clear, simple meaning; *chāḍiyā*—giving up; *gauṇa-artha*—indirect meaning; *vyākhyā*—explanation; *kare*—he makes; *kalpanā kariyā*—by imagination.

TRANSLATION

"The Māyāvāda school, giving up the real, easily understood meaning of Vedic literature, has introduced indirect meanings, based on their imaginative powers, to prove their philosophy."

PURPORT

Unfortunately, the Śaṅkarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting *Bhagavad-gītā As It Is,* and we propose to present all the Vedic literature in terms of the direct meaning of its words.

TEXT 134

এই মতে প্রতিসূত্রে করেন দূষণ।
শুনি' চমৎকার হৈল সন্ন্যাসীর গণ॥ ১৩৪॥

ei mate pratisūtre karena dūṣaṇa
śuni' camatkāra haila sannyāsīra gaṇa

SYNONYMS

ei mate—in this way; *pratisūtre*—in each and every code; *karena*—shows; *dūṣaṇa*—defects; *śuniyā*—hearing; *camatkāra*—struck with wonder; *haila*—they became; *sannyāsīra*—of all the Māyāvādīs; *gaṇa*—the group.

TRANSLATION

When Śrī Caitanya Mahāprabhu thus showed for each and every sūtra the defects in Śaṅkarācārya's explanations, all the assembled Māyāvādī sannyāsīs were struck with wonder.

TEXT 135

সকল সন্ন্যাসী কহে,—'শুনহ শ্রীপাদ।
তুমি যে খণ্ডিলে অর্থ, এ নহে বিবাদ ॥ ১৩৫ ॥

sakala sannyāsī kahe,—'śunaha śrīpāda
tumi ye khaṇḍile artha, e nahe vivāda

SYNONYMS

sakala—all; *sannyāsī*—the Māyāvādī *sannyāsīs; kahe*—say; *śunaha*—please hear; *śrīpāda*—Your Holiness; *tumi*—You; *ye*—that; *khaṇḍile*—refuted; *artha*—meaning; *e*—this; *nahe*—not; *vivāda*—quarrel.

TRANSLATION

All the Māyāvādī sannyāsīs said: "Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sūtras.

TEXT 136

আচার্য-কল্পিত অর্থ,—ইহা সভে জানি।
সম্প্রদায়-অনুরোধে তবু তাহা মানি ॥ ১৩৬ ॥

ācārya-kalpita artha,—ihā sabhe jāni
sampradāya-anurodhe tabu tāhā māni

SYNONYMS

ācārya—Śaṅkarācārya; *kalpita*—imaginative; *artha*—meaning; *ihā*—this; *sabhe*—all of us; *jāni*—know; *sampradāya-anurodhe*—but for the sake of our party; *tabu*—still; *tāhā*—that; *māni*—we accept.

TRANSLATION

"We know that all this word jugglery springs from the imagination of Śaṅkarācārya, and yet because we belong to his sect, we accept it although it does not satisfy us.

TEXT 137

মুখ্যার্থ ব্যাখ্যা কর, দেখি তোমার বল।'
মুখ্যার্থে লাগাল প্রভু সূত্রসকল ॥ ১৩৭ ॥

mukhyārtha vyākhyā kara, dekhi tomāra bala'
mukhyārthe lāgāla prabhu sūtra-sakala

SYNONYMS

mukhya-artha—direct meaning; *vyākhyā*—explanation; *kara*—You do; *dekhi*—let us see; *tomāra*—Your; *bala*—strength; *mukhya-arthe*—direct meaning; *lāgāla*—began; *prabhu*—the Lord; *sūtra-sakala*—all the *sūtras* of *Vedānta*.

TRANSLATION

"Now let us see," the Māyāvādī sannyāsīs continued, "how well You can describe the sūtras in terms of their direct meaning." Hearing this, Lord Caitanya Mahāprabhu began His direct explanation of the Vedānta-sūtra.

TEXT 138

বৃহদ্বস্তু 'ব্রহ্ম' কহি – 'শ্রীভগবান্'।
ষড়্‌বিধৈশ্বর্যপূর্ণ, পরতত্ত্বধাম ॥ ১৩৮ ॥

bṛhad-vastu 'brahma' kahi— 'śrī-bhagavān'
ṣaḍ-vidhaiśvarya-pūrṇa, para-tattva-dhāma

SYNONYMS

bṛhat-vastu—the substance, which is greater than the greatest; *brahma*—called by the name Brahman; *kahi*—we call; *śrī-bhagavān*—the Supreme Personality of Godhead; *ṣaṭ*—six; *vidha*—varieties; *aiśvarya*—opulences; *pūrṇa*—full; *para-tattva*—Absolute Truth; *dhāma*—reservoir.

TRANSLATION

"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

PURPORT

In the *Śrīmad-Bhāgavatam* it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramātmā and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramātmā are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely, wealth, fame, strength, beauty, knowledge and renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

TEXT 139

স্বরূপ-ঐশ্বর্যে তাঁর নাহি মায়াগন্ধ।
সকল বেদের হয় ভগবান্ সে 'সম্বন্ধ' ॥ ১৩৯ ॥

svarūpa-aiśvarye tāṅra nāhi māyā-gandha
sakala vedera haya bhagavān se 'sambandha'

SYNONYMS

svarūpa—in His original form; *aiśvarye*—opulence; *tāṅra*—His; *nāhi*—there is none; *māyā-gandha*—contamination of the material world; *sakala*—in all; *vedera*—*Vedas; haya*—it is so; *bhagavān*—the Supreme Personality of Godhead; *se*—that; *sambandha*—relationship.

TRANSLATION

"In His original form the Supreme Personality of Godhead is full of transcendental opulences which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

TEXT 140

তাঁরে 'নির্বিশেষ' কহি, চিচ্ছক্তি না মানি।
অর্ধ স্বরূপ না মানিলে পূর্ণতা হয় হানি ॥ ১৪০ ॥

tāṅre 'nirviśeṣa' kahi, cic-chakti nā māni
ardha-svarūpa nā mānile pūrṇatā haya hāni

SYNONYMS

tāṅre—unto Him; *nirviśeṣa*—impersonal; *kahi*—we say; *cit-śakti*—spiritual energy; *nā*—do not; *māni*—accept; *ardha*—half; *svarūpa*—form; *nā*—not; *mānile*—accepting; *pūrṇatā*—fullness; *haya*—becomes; *hāni*—defective.

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the *Upaniṣads* it is said:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

This verse, which is mentioned in the *Īśopaniṣad, Bṛhad-āraṇyaka Upaniṣad* and many other *Upaniṣads*, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence,

beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine which is all-pervading in the universe. Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramātmā. Therefore whenever the word Brahman is used in Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In *Bhagavad-gītā* the Lord is also addressed as Parabrahman. Māyāvādīs and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Kṛṣṇa is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever the words Brahman or Parabrahman are used, they are to be understood to refer to the Supreme Personality of Godhead, Kṛṣṇa. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Kṛṣṇa is therefore the ultimate goal of Vedic understanding. The impersonal *brahmajyoti* rests on the personal form of the Lord. Therefore although the impersonal effulgence, the *brahmajyoti,* is the first realization, one must enter into it, as mentioned in the *Īśopaniṣad,* to find the Supreme Person, and then one's knowledge is perfect. *Bhagavad-gītā* (7.19) also confirms this. *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate:* one's search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Kṛṣṇa and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one accepts all the features of the Absolute Truth—namely, impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead—his knowledge is imperfect. Śrīpāda Rāmānujācārya, in his *Vedārtha-saṅgraha,* says:

> *jñānena dharmeṇa svarūpam api nirūpitam,*
> *na tu jñāna-mātraṁ brahmeti katham idam*
> *avagamyate iti cet?*

He thus indicates that the real absolute identity must be understood in terms of both His knowledge and characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature we find the statement *yaḥ sarva-jñaḥ sarva-vit*, which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description *parāsya śaktir vividhaiva śrūyate* that not only does He know everything, but He also acts accordingly by utilizing His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Māyāvāda philosophy simply informs us of the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.

TEXT 141

ভগবান্-প্রাপ্তিহেতু যে করি উপায়।
শ্রবণাদি ভক্তি—কৃষ্ণ-প্রাপ্তির সহায়॥ ১৪১॥

bhagavān-prāptihetu ye kari upāya
śravaṇādi bhakti— kṛṣṇa-prāptira sahāya

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *prāpti-hetu*—the means by which He can be approached; *ye*—what; *kari*—I do; *upāya*—means; *śravaṇa-ādi*—devotional service, beginning with hearing; *bhakti*—devotional service; *kṛṣṇa*—the Supreme Lord; *prāptira*—to approach Him; *sahāya*—means.

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Māyāvādī philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaiṣṇava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Śrī Caitanya Mahāprabhu as nine kinds of devotional service, beginning with hearing.

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam
(*Bhāg.* 7.5.23)

One can directly approach the Supreme Personality of Godhead simply by executing the nine kinds of devotional service, of which hearing about the Lord is the most important (*śravaṇādi*). Śrī Caitanya Mahāprabhu has very favorably stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Kṛṣṇa, certainly they will gradually develop their dormant awareness or love of Godhead. *Śravaṇādi-śuddha-citte karaye udaya* (Cc. *Madhya* 22.107). Love of God is dormant in everyone, but if one is given a chance to hear about the Lord, certainly that love develops. Our Kṛṣṇa consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them *prasāda* to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We open hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa's *prasāda.* These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old

or still a child—anyone who simply hears about the Supreme Personality of Godhead and takes *prasāda* is certainly elevated to the transcendental position of devotional service.

TEXT 142

সেই সর্ববেদের 'অভিধেয়' নাম।
সাধনভক্তি হৈতে হয় প্রেমের উদ্গম ॥ ১৪২ ॥

sei sarva-vedera 'abhidheya' nāma
sādhana-bhakti haite haya premera udgama

SYNONYMS

sei sarva-vedera—that is the essence of all Vedic literature; *abhidheya nāma*—the process called *abhidheya,* or devotional activities; *sādhana-bhakti*—another name of this process, "devotional service in practice"; *haite*—from this; *haya*—there is; *premera*—of love of Godhead; *udgama*—awakening.

TRANSLATION

"By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme Personality of Godhead. That eternal relationship is described by Śrī Caitanya Mahāprabhu. *Jīvera 'svarūpa' haya kṛṣṇera nitya-dāsa:* the living entity is an eternal servitor of the Supreme Personality of Godhead. When one is convinced about this relationship, which is called *sambandha,* he then acts accordingly. That is called *abhidheya.* The next step is *prayojana-siddhi,* or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Māyāvādī philosophers miss even the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Māyāvāda philosophy, Māyāvādīs do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very puffed-up at being liberated, Māyāvādī philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called *patanty adhaḥ.*

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(*Bhāg.* 10.2.32)

It is the statement of Prahlāda Mahārāja that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life's mission will be possible.

TEXT 143

কৃষ্ণের চরণে হয় যদি অনুরাগ ।
কৃষ্ণ বিনু অন্যত্র তার নাহি রহে রাগ ॥ ১৪৩ ॥

kṛṣṇera caraṇe haya yadi anurāga
kṛṣṇa binu anyatra tāra nāhi rahe rāga

SYNONYMS

kṛṣṇera—of Kṛṣṇa; *caraṇe*—at the lotus feet; *haya*—becomes; *yadi*—if; *anurāga*—attachment; *kṛṣṇa*—the Supreme Personality of Godhead; *binu*—without; *anyatra*—anywhere else; *tāra*—his; *nāhi*—there does not; *rahe*—remain; *rāga*—attachment.

TRANSLATION

"If one develops his love of Godhead and becomes attached to the lotus feet of Kṛṣṇa, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. *Bhaktir parasyānubhavo viraktir anyatra syāt:* in *bhakti,* a devotee's only attachment is Kṛṣṇa; he no longer wants to maintain his attachments to many other things. Although Māyāvādī philosophers are supposed to be very advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big *sannyāsīs* who were supposedly liberated and very advanced have come down again to materialistic activities, although they left this world as *mithyā* (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve the Lord, and he engages his entire life in such service. This is the difference between Vaiṣṇava and Māyāvādī philosophers. Devotional service, therefore, is practical, whereas Māyāvāda philosophy is merely mental speculation.

TEXT 144

পঞ্চম পুরুষার্থ সেই প্রেম-মহাধন ।
কৃষ্ণের মাধুর্য-রস করায় আস্বাদন ॥ ১৪৪ ॥

pañcama puruṣārtha sei prema-mahādhana
kṛṣṇera mādhurya-rasa karāya āsvādana

SYNONYMS

pañcama—fifth; *puruṣa-artha*—goal of life; *sei*—that; *prema*—love of God; *mahā-dhana*—foremost wealth; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya*—conjugal love; *rasa*—mellow; *karāya*—causes; *āsvādana*—taste.

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

PURPORT

The Māyāvādī philosophers consider the highest goal of perfection to be liberation (*mukti*), which is the fourth perfectional platform. Generally people are aware of four principal goals of life—religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*) and ultimately liberation (*mokṣa*)—but devotional service is situated on the platform above liberation. In other words, when one is actually liberated (*mukta*) he can understand the meaning of love of Godhead (*kṛṣṇa-prema*). While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu stated, *koṭimukta-madhye 'durlabha' eka kṛṣṇa-bhakta:* "Out of millions of liberated persons, one may become a devotee of Lord Kṛṣṇa."

The most elevated Māyāvādī philosopher can rise to the platform of liberation, but *Kṛṣṇa-bhakti,* devotional service to Kṛṣṇa, is transcendental to such liberation. Śrīla Vyāsadeva explains this fact in *Śrīmad-Bhāgavatam* (*Bhāg.* 1.1.2):

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam

"Completely rejecting all religions which are materially motivated, the *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality, distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries." *Śrīmad-Bhāgavatam,* the explanation of *Vedānta-sūtra,* is meant for *paramo nirmatsarāṇām,* those who are completely aloof from jealousy. Māyāvādī philosophers are jealous of the existence of the Personality of Godhead. Therefore *Vedānta-sūtra* is not actually meant for them. They unnecessarily poke their noses in the *Vedānta-sūtra,* but they have no ability to understand it because the author of *Vedānta-sūtra* writes in his commentary, *Śrīmad-Bhāgavatam,* that it is meant for those who are pure in heart (*paramo nirmatsarāṇām*). If one is envious of Kṛṣṇa, how can he understand *Vedānta-sūtra* or *Śrīmad-Bhāgavatam?* The Māyāvādīs' primary occupation is to offend the Supreme Personality of Godhead Kṛṣṇa. For example, although Kṛṣṇa demands our surrender in *Bhagavad-gītā,* the greatest scholar and so-called philosopher in India

has protested that it is "not to Kṛṣṇa" that we have to surrender. Therefore, he is envious. Since Māyāvādīs of all different descriptions are envious of Kṛṣṇa, they have no scope to understand the meaning of *Vedānta-sūtra*. Even if they were on the liberated platform as they falsely claim, here Kṛṣṇadāsa Kavirāja Gosvāmī repeats the statement of Śrī Caitanya Mahāprabhu that love of Kṛṣṇa is beyond the state of liberation.

TEXT 145

প্রেমা হৈতে কৃষ্ণ হয় নিজ ভক্তবশ।
প্রেমা হৈতে পায় কৃষ্ণের সেবা-সুখরস ॥ ১৪৫ ॥

premā haite kṛṣṇa haya nija bhakta-vaśa
premā haite pāya kṛṣṇera sevā-sukha-rasa

SYNONYMS

premā—love of Kṛṣṇa; *haite*—from; *kṛṣṇa*—the Supreme Personality of Godhead; *haya*—becomes; *nija*—His own; *bhakta-vaśa*—submissive to devotees; *premā*—love of God; *haite*—from; *pāya*—he gets; *kṛṣṇera*—of Lord Kṛṣṇa; *sevā-sukha-rasa*—the mellow of devotional service.

TRANSLATION

"The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow quality of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. *Muktiḥ svayaṁ mukulitāñjali sevate 'smān* (*Kṛṣṇa-karṇāmṛta* 107). Speaking from his actual experience, Śrīla Bilvamaṅgala Ṭhākura says that if one develops love of Godhead, *mukti* (liberation) becomes subservient and unimportant to him. *Mukti* stands before the devotee and is prepared to render all kinds of services. The Māyāvādī philosophers' standard of *mukti* is very insignificant for a devotee, for by devotional service even the Supreme Personality of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Kṛṣṇa became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (*senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta*), Kṛṣṇa executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.

TEXT 146

সম্বন্ধ, অভিধেয়, প্রয়োজন নাম।
এই তিন অর্থ সর্বসূত্রে পর্যবসান ॥ ১৪৬ ॥

sambandha, abhidheya, prayojana nāma
ei tina artha sarva-sūtre paryavasāna

SYNONYMS

sambandha—relationship; *abhidheya*—functional duties; *prayojana*—the goal of life; *nāma*—name; *ei*—there; *tina*—three; *artha*—purport; *sarva*—all; *sūtre*—in the codes of Vedānta; *paryavasāna*—culmination.

TRANSLATION

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]—these three subjects are explained in every code of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

PURPORT

In the *Śrīmad-Bhāgavatam* (5.5.5) it is said:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam

A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman. It is such inquiry that begins *Vedānta-sūtra: athāto brahma-jijñāsā.* A human being should be inquisitive to know who he is, what the universe is, what God is and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items—namely, oneself, the universe, God, and their internal relationship—is called *sambandha-jñāna,* or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called *abhidheya,* or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves *prayojana-siddhi,* or the fulfillment of his human mission. In the *Brahma-sūtra,* or *Vedānta-sūtra,* these subjects are very carefully explained. Therefore one who does not understand the *Vedānta-sūtra* in terms of these principles is simply wasting his time. This is the version of *Śrīmad-Bhāgavatam* (1.2.8):

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to *śravaṇaṁ kīrtanam* (hearing and chanting), all that he has done is but a waste of time. Māyāvādī philosophers who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead are simply wasting their time, and their philosophical speculation has no value.

TEXT 147

এইমত সর্বসূত্রের ব্যাখ্যান শুনিয়া।
সকল সন্ন্যাসী কহে বিনয় করিয়া॥ ১৪৭॥

eimata sarva-sūtrera vyākhyāna śuniyā
sakala sannyāsī kahe vinaya kariyā

SYNONYMS

ei-mata—in this way; *sarva-sūtrera*—of all the codes of *Vedānta-sūtra; vyākhyāna*—explanation; *śuniyā*—by hearing; *sakala*—all; *sannyāsī*—the groups of Māyāvādī *sannyāsīs; kahe*—said; *vinaya*—humbly; *kariyā*—doing so.

TRANSLATION

When all the Māyāvādī sannyāsīs thus heard the explanation of Caitanya Mahāprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

PURPORT

Everyone who actually desires to understand Vedānta philosophy must certainly accept the explanation of Lord Caitanya Mahāprabhu or the Vaiṣṇava *ācāryas* who have also commented on the *Vedānta-sūtra* according to the principles of *bhakti-yoga.* After hearing the explanation of *Vedānta-sūtra* from Śrī Caitanya Mahāprabhu, all the *sannyāsīs,* headed by Prakāśānanda Sarasvatī, became very humble and obedient to the Lord, and they spoke as follows.

TEXT 148

বেদময়-মূর্তি তুমি,— সাক্ষাৎ নারায়ণ।
ক্ষম অপরাধ,— পূর্বে যে কৈলুঁ নিন্দন॥ ১৪৮॥

vedamaya-mūrti tumi,—sākṣāt nārāyaṇa
kṣama aparādha,—pūrve ye kailuṅ nindana

SYNONYMS

vedamaya—transformation of the Vedic knowledge; *mūrti*—form; *tumi*—You; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Personality of Godhead; *kṣama*—excuse; *aparādha*—offense; *pūrve*—before; *ye*—that; *kailuṅ*—we have done; *nindana*—criticism.

TRANSLATION

"Dear sir, You are Vedic knowledge personified and are directly Nārāyaṇa Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

PURPORT

The complete path of *bhakti-yoga* is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahāprabhu, all the Māyāvādī *sannyāsīs* were very humble and submissive after hearing His explanation of *Vedānta-sūtra,* and they begged to be pardoned for the offenses that they had committed by criticizing the Lord for simply chanting and dancing, not taking part in the study of *Vedānta-sūtra*. We are propagating the Kṛṣṇa consciousness movement simply by following in the footsteps of Lord Caitanya Mahāprabhu. We may not be very well versed in the *Vedānta-sūtra* codes and may not understand their meaning, but we follow in the footsteps of the *ācāryas,* and because of our strictly and obediently following in the footsteps of Lord Caitanya Mahāprabhu, it is to be understood that we know everything regarding *Vedānta-sūtra.*

TEXT 149

সেই হৈতে সন্ন্যাসীর ফিরি গেল মন।
'কৃষ্ণ' 'কৃষ্ণ' নাম সদা করয়ে গ্রহণ ॥ ১৪৯ ॥

sei haite sannyāsīra phiri gela mana
'kṛṣṇa' 'kṛṣṇa' nāma sadā karaye grahaṇa

SYNONYMS

sei haite—from that time; *sannyāsīra*—all the Māyāvādī *sannyāsīs*; *phiri*—turn; *gela*—became; *mana*—mind; *kṛṣṇa, kṛṣṇa*—the holy name of the Supreme Personality of Godhead, Kṛṣṇa; *nāma*—name; *sadā*—always; *karaye*—do; *grahaṇa*—accept.

TRANSLATION

From that moment when the Māyāvādī sannyāsīs heard the explanation of Vedānta-sūtra from the Lord, their minds changed, and **on the instruction of Caitanya Mahāprabhu, they too chanted, "Kṛṣṇa! Kṛṣṇa!" always.**

PURPORT

In this connection it may be mentioned that sometimes the *sahajiyā* class of devotees opine that Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī are the same man. Prabodhānanda Sarasvatī was a great Vaiṣṇava devotee of Lord Caitanya Mahāprabhu, but Prakāśānanda Sarasvatī, the head of the Māyāvādī *sannyāsīs* in Benares, was a different person. Prabodhānanda Sarasvatī belonged to the Rāmānuja-sampradāya, whereas Prakāśānanda Sarasvatī belonged to the Śaṅkarācārya-sampradāya. Prabodhānanda Sarasvatī wrote a number of books, among which are *Caitanya-candrāmṛta, Rādhā-rasa-sudhā-nidhi, Saṅgīta-mādhava, Vṛndāvana-śataka* and *Navadvīpa-śataka.* While traveling in Southern India, Caitanya Mahāprabhu met Prabodhānanda Sarasvatī, who had two brothers, Vyeṅkaṭa Bhaṭṭa and Tirumalaya Bhaṭṭa, who were Vaiṣṇavas of the Rāmānuja-sampradāya. Gopāla Bhaṭṭa Gosvāmī was the nephew of Prabodhānanda Sarasvatī. From historical records it is found that Śrī Caitanya Mahāprabhu traveled in South India in the year 1433 *śakābda* during the Cāturmāsya period, and it was at that time that He met Prabodhānanda, who belonged to the Rāmānuja-sampradāya. How then could the same person meet Him as a member of the Śaṅkara-sampradāya in 1435 *śakābda,* two years later? It is to be concluded that the guess of the *sahijiyā-samprādaya* that Prabodhānanda Sarasvatī and Prakāśānanda Sarasvatī were the same man is a mistaken idea.

TEXT 150

এইমতে তাঁ-সবার ক্ষমি' অপরাধ।
সবাকারে কৃষ্ণনাম করিলা প্রসাদ ॥ ১৫০ ॥

eimate tāṅ-sabāra kṣami' aparādha
sabākāre kṛṣṇa-nāma karilā prasāda

SYNONYMS

ei-mate—in this way; *tāṅ-sabāra*—of all the *sannyāsīs*; *kṣami'*—excusing; *aparādha*—offense; *sabākāre*—all of them; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *karilā*—gave; *prasāda*—as mercy.

TRANSLATION

Thus Lord Caitanya excused all the offenses of the Māyāvādī sannyāsīs and very mercifully blessed them with Kṛṣṇa-nāma.

PURPORT

Śrī Caitanya Mahāprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Śrīla Rūpa Gosvāmī as *mahā-vadānyāvatāra,* or the most magnanimous incarnation. Śrīla Rūpa Gosvāmī also says, *karuṇayāvatīrṇaḥ kalau:* it is only by His mercy that He has descended in this age of Kali. Here this

is exemplified. Śrī Caitanya Mahāprabhu did not like to see Māyāvādī *sannyāsīs* because He thought of them as offenders to the lotus feet of Kṛṣṇa, but here He excuses them *(tāṅ-sabāra kṣami' aparādha).* This is an example in preaching. *Āpani ācari' bhakti-śikhāimu sabāre.* Śrī Caitanya Mahāprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Kṛṣṇa consciousness, but it is a preacher's duty to convince them of the Kṛṣṇa consciousness movement and then induce them to chant the Hare Kṛṣṇa *mahā-mantra.* Our propagation of the *saṅkīrtana* movement is continuing, despite many opponents, and people are taking this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Kṛṣṇa *mantra,* Lord Caitanya Mahāprabhu exemplified the success of the Kṛṣṇa consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

TEXT 151

তবে সব সন্ন্যাসী মহাপ্রভুকে লৈয়া।
ভিক্ষা করিলেন সভে, মধ্যে বসাইয়া॥ ১৫১॥

tabe saba sannyāsī mahāprabhuke laiyā
bhikṣā karilena sabhe, madhye vasāiyā

SYNONYMS

tabe—after this; *saba*—all; *sannyāsī*—the Māyāvādī *sannyāsīs; mahāprabhuke*—Caitanya Mahāprabhu; *laiyā*—taking Him; *bhikṣā karilena*—took *prasāda* or took lunch; *sabhe*—all together; *madhye*—in the middle; *vasāiyā*—seating Him.

TRANSLATION

After this, all the sannyāsīs took the Lord in their midst, and thus they all took their meal together.

PURPORT

Previously Śrī Caitanya Mahāprabhu neither mixed nor talked with the Māyāvādī *sannyāsīs,* but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Kṛṣṇa and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch or *Bhagavat-prasāda* with them, although Śrī Caitanya Mahāprabhu knew that the foodstuffs were not offered to the Deity. Māyāvādī *sannyāsīs* do not worship the Deity, or if they do so they generally worship the deity of Lord Śiva or the *pañcopāsanā* (Lord Viṣṇu, Lord Śiva, Durgādevī, Gaṇeśa and Sūrya). Here we do not find any mention of the demigods or Viṣṇu, and yet Caitanya Mahāprabhu accepted food in the midst of the *sannyāsīs* on the basis that they had chanted the Hare Kṛṣṇa *mahā-mantra* and that He had excused their offenses.

TEXT 152

ভিক্ষা করি' মহাপ্রভু আইলা বাসাঘর।
হেন চিত্র-লীলা করে গৌরাঙ্গ-সুন্দর ॥ ১৫২ ॥

bhikṣā kari' mahāprabhu āilā vāsāghara
hena citra-līlā kare gaurāṅga-sundara

SYNONYMS

bhikṣā—accepting foodstuff from others; *kari'*—accepting; *mahāprabhu*—Lord Caitanya; *āilā*—returned; *vāsāghara*—to His residence; *hena*—thus; *citra-līlā*—wonderful pastimes; *kare*—does; *gaurāṅga*—Lord Śrī Caitanya Mahāprabhu; *sundara*—very beautiful.

TRANSLATION

After taking lunch among the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

TEXT 153

চন্দ্রশেখর, তপন মিশ্র, আর সনাতন।
শুনি' দেখি' আনন্দিত সবাকার মন ॥ ১৫৩ ॥

candraśekhara, tapana miśra, āra sanātana
śuni' dekhi' ānandita sabākāra mana

SYNONYMS

candraśekhara—of the name Candraśekhara; *tapana miśra*—of the name Tapana Miśra; *āra*—and; *sanātana*—of the name Sanātana; *śuni'*—hearing; *dekhi'*—seeing; *ānandita*—very pleased; *sabākāra*—all of them; *mana*—minds.

TRANSLATION

Hearing the arguments of Śrī Caitanya Mahāprabhu and seeing His victory, Candraśekhara, Tapana Miśra and Sanātana were all extremely pleased.

PURPORT

Here is an example of how a *sannyāsī* should preach. When Śrī Caitanya Mahāprabhu went to Vārāṇasī, He went there alone, not with a big party. Locally, however, He made friendships with Candraśekhara and Tapana Miśra, and Sanātana Gosvāmī also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local *sannyāsīs*

on Vedānta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

TEXT 154

প্রভুকে দেখিতে আইসে সকল সন্ন্যাসী।
প্রভুর প্রশংসা করে সব বারাণসী॥ ১৫৪॥

prabhuke dekhite āise sakala sannyāsī
prabhura praśaṁsā kare saba vārāṇasī

SYNONYMS

prabhuke—unto Lord Caitanya Mahāprabhu; *dekhite*—to see; *āise*—they came; *sakala*—all; *sannyāsī*—the Māyāvādī *sannyāsīs*; *prabhura*—of Lord Caitanya Mahāprabhu; *praśaṁsā*—praise; *kare*—they do; *saba*—all; *vārāṇasī*—the city of Vārāṇasī.

TRANSLATION

Many Māyāvādī sannyāsīs of Vārāṇasī came to see the Lord after this incident, and the entire city praised Him.

TEXT 155

বারাণসীপুরী আইলা শ্রীকৃষ্ণচৈতন্য।
পুরীসহ সর্বলোক হৈল মহাধন্য॥ ১৫৫॥

vārāṇasī-purī āilā śrī-kṛṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya

SYNONYMS

vārāṇasī—of the name Vārāṇasī; *purī*—city; *āilā*—came; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *purī*—city; *saha*—with; *sarva-loka*—all the people; *haila*—became; *mahā-dhanya*—thankful.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the city of Vārāṇasī, and all of its people were very thankful.

TEXT 156

লক্ষ লক্ষ লোক আইসে প্রভুকে দেখিতে।
মহাভিড় হৈল দ্বারে, নারে প্রবেশিতে॥ ১৫৬॥

lakṣa lakṣa loka āise prabhuke dekhite
mahā-bhiḍa haila dvāre, nāre praveśite

SYNONYMS

lakṣa lakṣa—hundreds and thousands; *loka*—people; *āise*—came; *prabhuke*—unto the Lord; *dekhite*—to see; *mahā-bhiḍa*—a great crowd; *haila*—there happened; *dvāre*—at the door; *nāre*—may not; *praveśite*—to enter.

TRANSLATION

The crowd at the door of His residence was so great that it numbered hundreds and thousands.

TEXT 157

প্রভু যবে যা'ন বিশ্বেশ্বর-দরশনে।
লক্ষ লক্ষ লোক আসি' মিলে সেই স্থানে॥ ১৫৭॥

prabhu yabe yā'na viśveśvara-daraśane
lakṣa lakṣa loka āsi' mile sei sthāne

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; *yabe*—when; *yā'na*—goes; *viśveśvara*—the deity of Vārāṇasī; *daraśane*—to visit; *lakṣa lakṣa*—hundreds and thousands; *loka*—people; *āsi'*—come; *mile*—meet; *sei*—that; *sthāne*—on the place.

TRANSLATION

When the Lord went to visit the temple of Viśveśvara, hundreds and thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara (Lord Śiva) at Vārāṇasī. Vaiṣṇavas generally do not visit a demigod's temple, but here we see that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara, who was the predominating deity of Vārāṇasī. Generally Māyāvādī *sannyāsīs* and worshipers of Lord Śiva live in Vārāṇasī, but how is it that Caitanya Mahāprabhu, who took the part of a Vaiṣṇava *sannyāsī*, also visited the Viśveśvara temple? The answer is that a Vaiṣṇava does not behave impudently toward the demigods. A Vaiṣṇava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the *Brahma-saṁhitā* there are *mantras* offering obeisances to Lord Śiva, Lord Brahmā, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as *pañcopāsanā*. In their temples impersonalists also

install deities of Lord Viṣṇu, Lord Śiva, the sun-god, goddess Durgā and sometimes Lord Brahmā also, and this system is continuing at present in India under the guise of the Hindu religion. Vaiṣṇavas can also worship all these demigods, but only on the principles of *Brahma-saṁhitā,* which is recommended by Śrī Caitanya Mahāprabhu. We may note in this connection the *mantras* for worshiping Lord Śiva, Lord Brahmā, goddess Durgā, the sun-god and Gaṇeśa, as described in the *Brahma-saṁhitā:*

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The external potency, *māyā,* who is of the nature of the shadow of the *cit* [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself." (Bs. 5.44)

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Milk is transformed into curd by the actions of acids, yet the effect 'curd' is neither the same as nor different from its cause, viz., milk. I adore the primeval Lord Govinda, of whom the state of Śambu is a similar transformation for the performance of the work of destruction." (Bs. 5.45)

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakaṭayaty api tad-vadatra
brahmā ya eṣa jagadaṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I adore the primeval Lord Govinda, from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as *sūrya-kānta.*" (Bs. 5.49)

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord Govinda. Gaṇeśa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his

function of destroying all obstacles on the path of progress in the three worlds." (Bs. 5.50)

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (Bs. 5.52)

All the demigods are servants of Kṛṣṇa; they are not equal with Kṛṣṇa. Therefore even if one goes to a temple of the *pañcopāsanā,* as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Śaṅkarācārya, for example, is understood to be an incarnation of Lord Śiva, as described in the *Padma Purāṇa.* He propagated the Māyāvāda philosophy under the order of the Supreme Lord. We have already discussed this point in text 114 of this chapter:

tāṅra doṣa nāhi, teṅho ājñākārī dāsa
āra yei śune tāra haya sarva-nāśa

"Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the *Vedas* under the order of the Supreme Personality of Godhead." Although Lord Śiva, in the form of a *brāhmaṇa* (Śaṅkarācārya), preached the false philosophy of Māyāvāda, Śrī Caitanya Mahāprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part *(tāṅra doṣa nāhi).*

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know, however, that no demigod is equal to or above the Supreme Lord. *Ekalā īśvara kṛṣṇa, āra saba bhṛtya.* "Only Kṛṣṇa is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Śiva, Lord Brahmā, goddess Durgā and Gaṇeśa, are His servants." Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Māyāvāda philosophy maintains that the demigods, living entities and Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.

TEXT 158

স্নান করিতে যবে যা'ন গঙ্গাতীরে।
তাহাঞি সকল লোক হয় মহাভিড়ে ॥ ১৫৮ ॥

snāna karite yabe yā'na gaṅgā-tīre
tāhāṅi sakala loka haya mahā-bhiḍe

SYNONYMS

snāna—bath; *karite*—taking; *yabe*—when; *yā'na*—goes; *gaṅgā*—Ganges; *tīre*—bank; *tāhāṅi*—then and there; *sakala*—all; *loka*—people; *haya*—assembled; *mahā-bhiḍe*—in great crowds.

TRANSLATION

Whenever Lord Caitanya went to the banks of the Ganges to take bath, big crowds of many hundreds and thousands of people also assembled there.

TEXT 159

বাহু তুলি' প্রভু বলে,—বল হরি হরি।
হরিধ্বনি করে লোক স্বর্গমর্ত্য ভরি' ॥ ১৫৯ ॥

bāhu tuli' prabhu bale,—bala hari hari
hari-dhvani kare loka svarga-martya bhari'

SYNONYMS

bāhu tuli'—raising the arms; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bale*—speaks; *bala*—all of you chant; *hari hari*—the holy name of Lord Kṛṣṇa (Hari); *hari-dhvani*—the sound vibration of Hari; *kare*—does; *loka*—all people; *svarga-martya*—in heaven, the sky and the land; *bhari'*—completely filling.

TRANSLATION

Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people again responded, filling both the land and sky with the vibration.

TEXT 160

লোক নিস্তারিয়া প্রভুর চলিতে হৈল মন।
বৃন্দাবনে পাঠাইলা শ্রীসনাতন ॥ ১৬০ ॥

loka nistāriyā prabhura calite haila mana
vṛndāvane pāṭhāilā śrī-sanātana

SYNONYMS

loka—people; *nistāriyā*—delivering; *prabhura*—of the Lord; *calite*—to leave; *haila*—became; *mana*—mind; *vṛndāvane*—toward Vṛndāvana; *pāṭhāilā*—sent; *śrī-sanātana*—Sanātana Gosvāmī.

TRANSLATION

After thus delivering the people in general, the Lord desired to leave Vārāṇasī. After instructing Śrī Sanātana Gosvāmī, He sent him toward Vṛndāvana.

PURPORT

The actual purpose of Lord Caitanya's stay at Vārāṇasī after coming back from Vṛndāvana was to meet Sanātana Gosvāmī and teach him. Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu after the Lord's return to Vārāṇasī, where the Lord taught him for two months about the implications of Vaiṣṇava philosophy and Vaiṣṇava activities. After completely instructing him, He sent him to Vṛndāvana to execute His orders. When Sanātana Gosvāmī went to Vṛndāvana, there were no temples. The city was lying vacant like an open field. Sanātana Gosvāmī sat down on the bank of the Yamunā, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about 5,000.

TEXT 161

রাত্রি-দিবসে লোকের শুনি' কোলাহল।
বারাণসী ছাড়ি' প্রভু আইলা নীলাচল ॥ ১৬১ ॥

rātri-divase lokera śuni' kolāhala
vārāṇasī chāḍi' prabhu āilā nīlācala

SYNONYMS

rātri—night; *divase*—day; *lokera*—of the people in general; *śuni'*—hearing; *kolāhala*—tumult; *vārāṇasī*—the city of Benares; *chāḍi'*—leaving; *prabhu*—the Lord; *āilā*—returned; *nīlācala*—to Purī.

TRANSLATION

Because the city of Vārāṇasī was always full of tumultuous crowds, Śrī Caitanya Mahāprabhu, after sending Sanātana to Vṛndāvana, returned to Jagannātha Purī.

TEXT 162

এই লীলা কহিব আগে বিস্তার করিয়া।
সংক্ষেপে কহিলাঙ ইহাঁ প্রসঙ্গ পাইয়া ॥ ১৬২ ॥

ei līlā kahiba āge vistāra kariyā
saṅkṣepe kahilāṅ ihāṅ prasaṅga pāiyā

SYNONYMS

ei—these; *līlā*—pastimes; *kahiba*—I shall speak; *āge*—later on; *vistāra*—vivid description; *kariyā*—making; *saṅkṣepe*—in short; *kahilāṅ*—I have spoken; *ihāṅ*—in this place; *prasaṅga*—topics; *pāiyā*—taking advantage of.

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

TEXT 163

এই পঞ্চতত্ত্বরূপে শ্রীকৃষ্ণচৈতন্য ।
কৃষ্ণ-নাম-প্রেম দিয়া বিশ্ব কৈলা ধন্য ॥ ১৬৩ ॥

ei pañcatattva-rūpe śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kailā dhanya

SYNONYMS

ei—this; *pañcatattva-rūpe*—the Lord in His five forms; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—love of Kṛṣṇa; *diyā*—delivering; *viśva*—the whole world; *kailā*—made; *dhanya*—thankful.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the *saṅkīrtana* movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence 500 years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the *ācāryas* will successfully be able to preach the holy names of the Hare Kṛṣṇa *mahā-mantra* all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered *sannyāsa,* but here we find that Śrī Caitanya Mahāprabhu wanted to preach the *saṅkīrtana* movement all over the universe. For preaching work, *sannyāsīs* are essential. These critics think that only Indians or Hindus should be offered *sannyāsa* to preach, but their knowledge is practically nil. Without *sannyāsīs,* the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given *sannyāsa* so

that the cult of Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahāprabhu and His associates, the Pañca-tattva.

TEXT 164

মথুরাতে পাঠাইল রূপ-সনাতন।
দুই সেনাপতি কৈল ভক্তি প্রচারণ ॥ ১৬৪ ॥

mathurāte pāṭhāila rūpa-sanātana
dui senā-pati kaila bhakti pracāraṇa

SYNONYMS

mathurāte—toward Mathurā; *pāṭhāila*—sent; *rūpa-sanātana;* the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; *dui*—both of them; *senā-pati*—as commanders in chief; *kaila*—He made them; *bhakti*—devotional service; *pracāraṇa*—to broadcast.

TRANSLATION

Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult.

PURPORT

When Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanātana Gosvāmī constructed the Madana-mohana temple, and Rūpa Gosvāmī constructed the Govindajī temple. Similarly, their nephew Jīva Gosvāmī constructed the Rādhā-Dāmodara temple, Śrī Gopāla Bhaṭṭa Gosvāmī constructed the Rādha-Ramaṇa temple, Śrī Lokanātha Gosvāmī constructed the Gokulānanda temple, and Śyāmānanda Gosvāmī constructed the Śyāmasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvāmīs not only engaged in writing books but also constructed temples because both are needed for preaching work. Śrī Caitanya Mahāprabhu wanted the cult of His *saṅkīrtana* movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books which have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

TEXT 165

নিত্যানন্দ-গোসাঞে পাঠাইলা গৌড়দেশে।
তেঁহো ভক্তি প্রচারিলা অশেষ-বিশেষে ॥ ১৬৫ ॥

nityānanda-gosāñe pāṭhāilā gauḍa-deśe
teṅho bhakti pracārilā aśeṣa-viśeṣe

SYNONYMS

nityānanda—Lord Nityānanda; *gosāñe*—the *ācārya*; *pāṭhāilā*—was sent; *gauḍa-deśe*—in Bengal; *teṅho*—He; *bhakti*—devotional cult; *pracārilā*—preached; *aśeṣa-viśeṣe*—in a very extensive way.

TRANSLATION

As Rūpa Gosvāmī and Sanātana Gosvāmī were sent toward Mathurā, so Nityānanda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahāprabhu.

PURPORT

The name of Lord Nityānanda is very famous in Bengal. Of course, anyone who knows Lord Nityānanda knows Śrī Caitanya Mahāprabhu also, but there are some misguided devotees who stress the importance of Lord Nityānanda more than that of Śrī Caitanya Mahāprabhu. This is not good. Nor should Śrī Caitanya Mahāprabhu be stressed more than Lord Nityānanda. The author of *Caitanya-caritāmṛta,* Kṛṣṇa-dāsa Kaviṛāja Gosvāmī, left his home because of his brother's stressing the importance of Śrī Caitanya Mahāprabhu over that of Nityānanda Prabhu. Actually, one should offer respect to the Pañca-tattva without such foolish discrimination, not considering Nityānanda Prabhu to be greater, Caitanya Mahāprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* All devotees of Lord Caitanya or Nityānanda are worshipable persons.

TEXT 166

আপনে দক্ষিণ দেশ করিলা গমন।
গ্রামে গ্রামে কৈলা কৃষ্ণনাম প্রচারণ ॥ ১৬৬ ॥

āpane dakṣiṇa deśa karilā gamana
grāme grāme kailā kṛṣṇa-nāma pracāraṇa

SYNONYMS

āpane—personally; *dakṣiṇa deśa*—South India; *karilā*—went; *gamana*—traveling; *grāme grāme*—in each and every village; *kailā*—He did; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pracāraṇa*—broadcasting.

TRANSLATION

Śrī Caitanya Mahāprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in every village and town.

TEXT 167

সেতুবন্ধ পর্যন্ত কৈলা ভক্তির প্রচার।
কৃষ্ণপ্রেম দিয়া কৈলা সবার নিস্তার ॥ ১৬৭ ॥

setubandha paryanta kailā bhaktira pracāra
kṛṣṇa-prema diyā kailā sabāra nistāra

SYNONYMS

setubandha—the place where Lord Rāmacandra constructed His bridge; *paryanta*—up to that place; *kailā*—did; *bhaktira*—of the cult of devotional service; *pracāra*—broadcast; *kṛṣṇa-prema*—love of Kṛṣṇa; *diyā*—delivering; *kailā*—did; *sabāra*—everyone; *nistāra*—deliverance.

TRANSLATION

Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Kṛṣṇa, and in this way He delivered everyone.

TEXT 168

এই ত' কহিল পঞ্চতত্ত্বের ব্যাখ্যান।
ইহার শ্রবণে হয় চৈতন্যতত্ত্ব-জ্ঞান ॥ ১৬৮ ॥

ei ta' kahila pañca-tattvera vyākhyāna
ihāra śravaṇe haya caitanya-tattva-jñāna

SYNONYMS

ei ta'—this; *kahila*—described; *pañca-tattvera*—of the Pañca-tattva; *vyākhyāna*—explanation; *ihāra*—of this; *śravaṇe*—hearing; *haya*—becomes; *caitanya-tattva*—the truth of Śrī Caitanya Mahāprabhu; *jñāna*—knowledge.

TRANSLATION

I thus explain the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Śrī Caitanya Mahāprabhu.

PURPORT

The Pañca-tattva is a very important factor in understanding Śrī Caitanya Mahāprabhu. There are *sahajiyās* who, not knowing the importance of the Pañca-tattva, concoct their own slogans such as *bhaja nitāi gaura, rādhe śyāma, japa hare kṛṣṇa hare rāma* or *śrī kṛṣṇa caitanya prabhu nityānanda hare kṛṣṇa hare rāma śrī rādhe govinda.* Such chants may be good poetry, but they cannot help us to go forward

in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pañca-tattva, one should fully offer his obeisances: *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa *mahā-mantra* without offense. When chanting the Hare Kṛṣṇa *mahā-mantra,* one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great *ācāryas.* This is confirmed in the *Mahābhārata. Mahā-jano yena gataḥ sa panthāḥ:* "The real path of progress is that which is traversed by great *ācāryas* and authorities."

TEXT 169

শ্রীচৈতন্য, নিত্যানন্দ, অদ্বৈত,—তিন জন।
শ্রীবাস-গদাধর-আদি যত ভক্তগণ ॥ ১৬৯ ॥

śrī-caitanya, nityānanda, advaita,—tina jana
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa

SYNONYMS

śrī-caitanya, nityānanda, advaita—Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu; *tina*—these three; *jana*—personalities; *śrīvāsa-gadādhara*—Śrīvāsa and Gadādhara; *ādi*—etc.; *yata*—all; *bhakta-gaṇa*—the devotees.

TRANSLATION

While chanting the Pañca-tattva mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa with their many devotees. This is the process.

TEXT 170

সবাকার পাদপদ্মে কোটি নমস্কার।
যৈছে তৈছে কহি কিছু চৈতন্য-বিহার ॥ ১৭০ ॥

sabākāra pādapadme koṭi namaskāra
yaiche taiche kahi kichu caitanya-vihāra

SYNONYMS

sabākāra—all of them; *pāda-padme*—on the lotus feet; *koṭi*—countless; *namaskāra*—obeisances; *yaiche taiche*—somehow or other; *kahi*—I speak; *kichu*—something; *caitanya-vihāra*—about the pastimes of Lord Caitanya Mahāprabhu.

TRANSLATION

I again and again offer obeisances unto the Pañca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahāprabhu.

TEXT 171

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৭১ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

PURPORT

Śrī Caitanya Mahāprabhu wanted to preach the *saṅkīrtana* movement of love of Kṛṣṇa throughout the entire world, and therefore during His presence He inspired the *saṅkīrtana* movement. Specifically, He sent Rūpa Gosvāmī to Vṛndāvana and Nityānanda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the rest of the world to the International Society for Krishna Consciousness. The members of this Society must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the *ācāryas,* surely they will have the profound blessings of Lord Caitanya Mahāprabhu, and their preaching work will be successful everywhere throughout the world.

Thus end the Bhaktivedanta purports to the Caitanya-caritāmṛta, Ādi-līlā, *Seventh Chapter, describing Lord Caitanya in five features.*

CHAPTER 8

The Eighth Chapter of *Śrī-Caitanya-caritāmṛta* is summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya.* In this Eighth Chapter, the glories of Śrī Caitanya Mahāprabhu and Nityānanda are described, and it also stated that if one commits offenses in chanting the Hare Kṛṣṇa *mantra,* he does not achieve love of Godhead even after chanting for many years. In this connection, Śrīla Bhaktivinoda Ṭhākura warns against artificial displays of the bodily symptoms called *aṣṭa-sāttvika-vikāra.* That is also another offense. One should seriously and sincerely continue to chant the Pañca-tattva names *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* All these *ācāryas* will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Kṛṣṇa *mahā-mantra.* Previous to the composition of *Caitanya-caritāmṛta,* Śrīla Vṛndāvana dāsa Ṭhākura wrote a book called *Śrī-Caitanya-bhāgavata.* Only those subjects which were not discussed by Śrīla Vṛndāvana dāsa Ṭhākura in his *Caitanya-bhāgavata* have been taken up by Kṛṣṇadāsa Kavirāja Gosvāmī to be depicted in *Śrī-Caitanya-caritāmṛta.* In his very old age, Kṛṣṇadāsa Kavirāja Gosvāmī went to Vṛndāvana, and by the order of Śrī Madana-mohanajī he wrote *Śrī-Caitanya-caritāmṛta.* Thus we are now able to relish its transcendental bliss.

TEXT 1

বন্দে চৈতন্যদেবং তং ভগবন্তং যদিচ্ছয়া।
প্রসভং নর্ত্যতে চিত্রং লেখরঙ্গে জড়োঽপ্যয়ম্ ॥ ১ ॥

vande caitanya-devaṁ taṁ bhagavantaṁ yad-icchayā
prasabhaṁ nartyate citraṁ lekharaṅge jaḍo 'py ayam

SYNONYMS

vande—I offer my respectful obeisances; *caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *tam*—Him; *bhagavantam*—the Personality of Godhead; *yat-icchayā*—by whose desires; *prasabham*—all of a sudden; *nartyate*—dancing; *citram*—wonderfully; *lekharaṅge*—in the matter of writing; *jaḍaḥ*—dull fool; *api*—although; *ayam*—this.

TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, by whose desire I have become like a dancing dog and, although I am a fool, I have suddenly taken to the writing of Śrī-Caitanya-caritāmṛta.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য গৌরচন্দ্র ।
জয় জয় পরমানন্দ জয় নিত্যানন্দ ॥ ২ ॥

jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jaya jaya paramānanda jaya nityānanda

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya Mahāprabhu; *gauracandra*—whose name is Lord Gauräṅga; *jaya jaya*—all glories; *paramānanda*—most joyful; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya Mahāprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityānanda Prabhu, who is always very joyful.

TEXT 3

জয় জয়াদ্বৈত আচার্য কৃপাময় ।
জয় জয় গদাধর পণ্ডিত মহাশয় ॥ ৩ ॥

jaya jayādvaita ācārya kṛpāmaya
jaya jaya gadādhara paṇḍita mahāśaya

SYNONYMS

jaya jaya—all glories; *advaita*—unto Advaita Prabhu; *ācārya*—teacher; *kṛpāmaya*—very merciful; *jaya jaya*—all glories to; *gadādhara*—of the name Gadādhara; *paṇḍita*—learned scholar; *mahāśaya*—great personality.

TRANSLATION

Let me offer my respectful obeisances unto Advaita Ācārya, who is very merciful, and also to that great personality Gadādhara Paṇḍita, the learned scholar.

TEXT 4

জয় জয় শ্রীবাসাদি যত ভক্তগণ।
প্রণত হইয়া বন্দোঁ সবার চরণ॥ ৪॥

jaya jaya śrīvāsādi yata bhakta-gaṇa
praṇata ha-iyā vandoṅ sabāra caraṇa

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—unto Śrīvāsa Ṭhākura, etc.; *yata*—all; *bhakta-gaṇa*—devotees; *praṇata*—offering obeisances; *ha-iyā*—doing so; *vandoṅ*—I pray; *sabāra*—all; *caraṇa*—lotus feet.

TRANSLATION

Let me offer my respectful obeisances unto Śrīvāsa Ṭhākura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī teaches us first to offer respect to the Pañca-tattva—Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa and other devotees. We must strictly follow the principle of offering our respects to the Pañca-tattva, as summarized in the *mantra—śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* At the beginning of every function in preaching, especially before chanting the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—we must chant the Pañca-tattva's names and offer our respects to them.

TEXT 5

মূক কবিত্ব করে যাঁ-সবার স্মরণে।
পঙ্গু গিরি লঙ্ঘে, অন্ধ দেখে তারাগণে॥ ৫॥

mūka kavitva kare yāṅ-sabāra smaraṇe
paṅgu giri laṅghe, andha dekhe tārā-gaṇe

SYNONYMS

mūka—dumb; *kavitva*—poet; *kare*—becomes; *yāṅ*—whose; *sabāra*—all; *smaraṇe*—by remembering; *paṅgu*—the lame; *giri*—mountains; *laṅghe*—crosses; *andha*—blind; *dekhe*—sees; *tārā-gaṇe*—the stars.

TRANSLATION

By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

PURPORT

In Vaiṣṇava philosophy there are three ways for perfection—namely, *sādhana-siddha,* perfection attained by executing devotional service according to the rules and regulations, *nitya-siddha,* eternal perfection attained by never forgetting Kṛṣṇa at any time, and *kṛpā-siddha,* perfection attained by the mercy of the spiritual master or a Vaiṣṇava. Kavirāja Gosvāmī here stresses *kṛpā-siddha,* perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

TEXT 6

এ-সব না মানে যেই পণ্ডিত সকল।
তা-সবার বিদ্যাপাঠ ভেক-কোলাহল ॥ ৬ ॥

e-saba nā māne yei paṇḍita sakala
tā-sabāra vidyā-pāṭha bheka-kolāhala

SYNONYMS

e-saba—all these; *nā*—does not; *māne*—accept; *yei*—anyone; *paṇḍita*—so-called learned; *sakala*—all; *tā-sabāra*—of all of them; *vidyā-pāṭha*—the educational cultivation; *bheka*—of frogs; *kolāhala*—tumultuous sound.

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Caitanya-caritāmṛta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.

TEXT 7

এই সব না মানে যেবা করে কৃষ্ণভক্তি।
কৃষ্ণ-কৃপা নাহি তারে, নাহি তার গতি ॥ ৭ ॥

ei saba nā māne yebā kare kṛṣṇa-bhakti
kṛṣṇa-kṛpā nāhi tāre, nāhi tāra gati

SYNONYMS

ei—these; *saba*—all; *nā māne*—does not accept; *yebā*—anyone who; *kare*—executes; *kṛṣṇa-bhakti*—devotional service; *kṛṣṇa-kṛpā*—mercy of Kṛṣṇa; *nāhi*—is not; *tāre*—unto him; *nāhi*—there is not; *tāra*—his; *gati*—advancement.

TRANSLATION

One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Kṛṣṇa can never achieve the mercy of Kṛṣṇa nor advance to the ultimate goal.

PURPORT

If one is seriously interested in Kṛṣṇa conscious activities, he must be ready to follow the rules and regulations laid down by the *ācāryas,* and he must understand their conclusions. The *śāstra* says: *dharmasya tattvaṁ nihitaṁ guhāyāṁ mahā-jano yena gataḥ sa panthāḥ* (*Mahābhārata, Vana Parva* 313.117). It is very difficult to understand the secret of Kṛṣṇa consciousness, but one who advances by the instruction of the previous *ācāryas* and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Śrīla Narottama dāsa Ṭhākura says in this connection, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Unless one serves the spiritual master and *ācāryas,* one cannot be liberated." Elsewhere he says:

ei chaya gosāñi yāṅra—mui tāṅra dāsa
tāṅ-sabāra pada-reṇu mora pañca-grāsa

"I simply accept a person who follows in the footsteps of the six Gosvāmīs, and the dust of such a person's lotus feet is my foodstuff."

TEXT 8

পূর্বে যৈছে জরাসন্ধ-আদি রাজগণ।
বেদ-ধর্ম করি' করে বিষ্ণুর পূজন॥ ৮॥

pūrve yaiche jarāsandha-ādi rāja-gaṇa
veda-dharma kari' kare viṣṇura pūjana

SYNONYMS

pūrve—formerly; *yaiche*—as it was; *jarāsandha*—King Jarāsandha; *ādi*—heading; *rāja-gaṇa*—kings; *veda-dharma*—performance of Vedic rituals; *kari'*—doing; *kare*—does; *viṣṇura*—of Lord Viṣṇu; *pūjana*—worship.

TRANSLATION

Formerly kings like Jarāsandha [the father-in-law of Kaṁsa] strictly followed the Vedic rituals, thus worshiping Lord Viṣṇu.

PURPORT

In these verses the author of *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, is very seriously stressing the importance of worship of the Pañca-tattva. If one becomes a devotee of Gaurasundara or Kṛṣṇa but does not give importance to the Pañca-tattva (*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*), his activities are considered to be offenses, or, in the words of Śrīla Rūpa Gosvāmī, *utpāta* (disturbances). One must therefore be ready to offer due respects to the Pañca-tattva before becoming a devotee of Lord Gaurasundara or of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 9

কৃষ্ণ নাহি মানে, তাতে দৈত্য করি' মানি।
চৈতন্য না মানিলে তৈছে দৈত্য তারে জানি॥ ৯॥

kṛṣṇa nāhi māne, tāte daitya kari' māni
caitanya nā mānile taiche daitya tāre jāni

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *nāhi*—does not; *māne*—accept; *tāte*—therefore; *daitya*—demon; *kari' māni*—we accept; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *na*—without; *mānile*—accepting; *taiche*—similarly; *daitya*—demon; *tāre*—to him; *jāni*—we know.

TRANSLATION

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

PURPORT

Formerly there were kings like Jarāsandha who strictly followed the Vedic rituals, acted as charitable, competent *kṣatriyas,* possessed all *kṣatriya* qualities and were even obedient to the brahminical culture but who did not accept Kṛṣṇa as the Supreme Personality of Godhead. Jarāsandha attacked Kṛṣṇa many times, and each time, of course, he was defeated. Like Jarāsandha, any man who performs Vedic rituals but does not accept Kṛṣṇa as the Supreme Personality of Godhead must be considered an *asura* or demon. Similarly, one who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Kṛṣṇa and so-called *Kṛṣṇa-bhakti* without devotional service to

Gaurasundara are nondevotional activities. If one wants to be successful on the path of Kṛṣṇa consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Kṛṣṇa. Knowing the personality of Gaurasundara means knowing the personalities of *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* The author of *Caitanya-caritāmṛta,* pursuant to the authorities, stresses this principle for perfection in Kṛṣṇa consciousness.

TEXT 10

মোরে না মানিলে সব লোক হবে নাশ।
ইথি লাগি' কৃপার্দ্র প্রভু করিল সন্ন্যাস ॥ ১০ ॥

more nā mānile saba loka habe nāśa
ithi lāgi' kṛpārdra prabhu karila sannyāsa

SYNONYMS

more—unto Me; *nā*—without; *mānile*—accepting; *saba*—all; *loka*—people in general; *habe*—will go to; *nāśa*—destruction; *ithi*—for this; *lāgi'*—for the reason of; *kṛpā-ārdra*—all merciful; *prabhu*—Lord Caitanya; *karila*—accepted; *sannyāsa*—the *sannyāsa* order.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu thought that unless people accepted Him they would all be destroyed. Thus the merciful Lord accepted the sannyāsa order.

PURPORT

In the *Śrīmad-Bhāgavatam* it is said, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* "Simply by chanting the Hare Kṛṣṇa *mantra,* or Lord Kṛṣṇa's name, one is liberated and goes back home, back to Godhead." (*Bhāg.* 12.3.51) This Kṛṣṇa consciousness must be achieved through the mercy of Lord Caitanya Mahāprabhu. One cannot be complete in Kṛṣṇa consciousness unless he accepts Śrī Caitanya Mahāprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted *sannyāsa,* for thus people would offer Him respect and very quickly come to the platform of Kṛṣṇa consciousness. Since Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, inaugurated the Kṛṣṇa consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Kṛṣṇa consciousness.

TEXT 11

সন্ন্যাসি-বুদ্ধ্যে মোরে করিবে নমস্কার।
তথাপি খণ্ডিবে দুঃখ, পাইবে নিস্তার ॥ ১১ ॥

sannyāsi-buddhye more karibe namaskāra
tathāpi khaṇḍibe duḥkha, pāibe nistāra

SYNONYMS

sannyāsi-buddhye—by consideration of a *sannyāsī*; *more*—unto Me; *karibe*—they will; *namaskāra*—offer obeisances; *tathāpi*—therefore; *khaṇḍibe*—will diminish; *duḥkha*—distress; *pāibe*—will get; *nistāra*—liberation.

TRANSLATION

If a person offers obeisances to Lord Caitanya, even due to accepting Him only as an ordinary sannyāsī, his material distresses will diminish, and he will ultimately get liberation.

PURPORT

Kṛṣṇa is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Kṛṣṇa incarnates, as clearly indicated in *Bhagavad-gītā:*

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7) Kṛṣṇa always protects the living entities in many ways. He comes Himself, He sends His own confidential devotees, and He leaves behind Him *śāstras* like *Bhagavad-gītā.* Why? It is so that people may take advantage of the benediction to be liberated from the clutches of *māyā.* Śrī Caitanya Mahāprabhu accepted *sannyāsa* so that even a foolish person who accepted Him as an ordinary *sannyāsī* would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Śrīla Bhaktisiddhānta Sarasvatī points out in this connection that Śrī Kṛṣṇa Caitanya Mahāprabhu is the combined form of Śrī Rādhā and Kṛṣṇa *(mahāprabhu śrī-caitanya, rādhā-kṛṣṇa—nahe anya).* Therefore when fools considered Caitanya Mahāprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted *sannyāsa* so that they would offer Him obeisances, accepting Him as a *sannyāsī.* Śrī Caitanya Mahāprabhu accepted *sannyāsa* to bestow His great mercy on people in general who cannot appreciate Him as Rādhā and Kṛṣṇa Themselves.

TEXT 12

হেন কৃপাময় চৈতন্য না ভজে যেই জন।
সর্বোত্তম হইলেও তারে অসুরে গণন ॥ ১২ ॥

hena kṛpāmaya caitanya nā bhaje yei jana
sarvottama ha-ileo tāre asure gaṇana

SYNONYMS

hena—such; *kṛpāmaya*—merciful; *caitanya*—Lord Śrī Caitanya; *nā*—does not; *bhaje*—worship; *yei*—one; *jana*—person; *sarvottama*—supreme; *ha-ileo*—in spite of his being; *tāre*—unto him; *asure*—among the demons; *gaṇana*—the calculation.

TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahāprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Mahārāja says in this connection: "O living entities, simply engage yourselves in Kṛṣṇa consciousness. This is the message of Śrī Caitanya Mahāprabhu." Lord Caitanya preached this cult, instructing the philosophy of Kṛṣṇa consciousness in His eight verses, or *Śikṣāṣṭaka,* and He said, *ihā haite sarva-siddhi haibe tomāra:* "By chanting the Hare Kṛṣṇa *mantra,* one will get all perfection in life." Therefore one who does not show Him respect or cannot appreciate His mercy despite all these merciful gestures is still an *asura,* or opponent of bona fide devotional service to Lord Viṣṇu, even though he is very exalted in human society. *Asura* refers to one who is against devotional service to the Supreme Personality of Godhead, Viṣṇu. It should be noted that unless one worships Śrī Caitanya Mahāprabhu it is useless to become a devotee of Kṛṣṇa, and unless one worships Kṛṣṇa it is also useless to become a devotee of Śrī Caitanya Mahāprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that atheist *smārtas,* or worshipers of the five kinds of demigods, worship Lord Viṣṇu for a little satisfaction in material success but have no respect for Śrī Caitanya Mahāprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Śrī Kṛṣṇa. Such understanding is also demoniac and is against the conclusion of the *ācāryas.* Such a conclusion is a product of Kali-yuga.

TEXT 13

অতএব পুনঃ কহোঁ ঊর্ধ্ববাহু হঞা।
চৈতন্য-নিত্যানন্দ ভজ কুতর্ক ছাড়িয়া॥ ১৩॥

ataeva punaḥ kahoṅ ūrdhva-bāhu hañā
caitanya-nityānanda bhaja kutarka chāḍiyā

SYNONYMS

ataeva—therefore; *punaḥ*—again; *kahoṅ*—I speak; *ūrdhva*—lifting; *bāhu*—arms; *hañā*—so doing; *caitanya*—Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *bhaja*—worship; *kutarka*—useless arguments; *chāḍiyā*—giving up.

TRANSLATION

Therefore I say again, lifting my arms: O fellow human beings, please worship Śrī Caitanya and Nityānanda without false arguments!

PURPORT

Because a person who performs *Kṛṣṇa-bhakti* but does not understand Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda will simply waste his time, the author, Kṛṣṇadāsa Kavirāja Gosvāmī, requests everyone take to the worship of Śrī Caitanya and Nityānanda Prabhu and the Pañca-tattva. He assures everyone that any person who does so will be successful in Kṛṣṇa consciousness.

TEXT 14

যদি বা তার্কিক কহে,—তর্ক সে প্রমাণ।
তর্কশাস্ত্রে সিদ্ধ যেই, সেই সেব্যমান॥ ১৪॥

yadi vā tārkika kahe,—tarka se pramāṇa
tarka-śāstre siddha yei, sei sevyamāna

SYNONYMS

yadi—if; *vā*—or; *tārkika*—logician; *kahe*—says; *tarka*—logic; *se*—that; *pramāṇa*—evidence; *tarka-śāstre*—in the logic; *siddha*—accepted; *yei*—whatever; *sei*—that; *sevyamāna*—is worshipable.

TRANSLATION

Logicians say, "Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?"

TEXT 15

শ্রীকৃষ্ণচৈতন্য-দয়া করহ বিচার।
বিচার করিলে চিত্তে পাবে চমৎকার॥ ১৫॥

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *dayā*—His mercy; *karaha*—just put into; *vicāra*—consideration; *vicāra*—when such consideration; *karile*—will be done by you; *citte*—in your heart; *pābe*—you will get; *camatkāra*—striking wonder.

TRANSLATION

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian activities, but the humanitarian activities inaugurated by Śrī Caitanya Mahāprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of Śrī Caitanya Mahāprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent enough to apply his arguments and logic to the subtle understanding of the fundamental spiritual substance, he will be able to know that a poor fund of knowledge established on the basis of material logic cannot help one understand the Absolute Truth, which is beyond the reach of imperfect senses. The *Mahābhārata* therefore says: *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet* (*Mahābhārata, Bhīṣma Parva.* 5.22). How can that which is beyond the imagination or sensory speculation of mundane creatures be approached simply by logic? Logic and argument are very poor in spiritual strength and always imperfect when applied to spiritual understanding. By putting forward mundane logic one frequently comes to the wrong conclusion regarding the Absolute Truth, and as a result of such a conclusion one may fall down to accept a body like that of a jackal.

Despite all this, those who are actually inquisitive to understand the philosophy of Śrī Caitanya Mahāprabhu through logic and argument are welcome. Kṛṣṇadāsa Kavirāja Gosvāmī addresses them, "Please put Śrī Caitanya Mahāprabhu's mercy to your crucial test, and if you are actually a logician you will come to the right conclusion that there is no personality more merciful than Lord Caitanya." Let the logicians compare all the results of other humanitarian work with the merciful activities of Lord Caitanya. If their judgment is impartial, they will understand that no other humanitarian activities can surpass those of Śrī Caitanya Mahāprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, but from *Bhagavad-gītā* (2.18) we understand, *antavanta ime dehā nityasyoktāḥ śarīriṇaḥ:* The material body is ultimately subject to destruction, whereas the spiritual soul is eternal. Śrī Caitanya Mahāprabhu's philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and one will have to accept another body according to his present activities. If one

does not, therefore, understand this science of transmigration but considers the body to be all in all, his intelligence is not very advanced. Śrī Caitanya Mahāprabhu, without neglecting the necessities of the body, imparted spiritual advancement to purify the existential condition of humanity. Therefore if a logician makes his judgment impartially, he will surely find that Śrī Caitanya Mahāprabhu is the *mahā-vadānyāvatāra,* the most magnanimous incarnation. He is even more magnanimous than Lord Kṛṣṇa Himself. Lord Kṛṣṇa demanded that one surrender unto Him, but He did not distribute love of Godhead as magnanimously as Śrī Caitanya Mahāprabhu. Therefore Śrīla Rūpa Gosvāmī offers Lord Caitanya his respectful obeisances with the words *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ.* Lord Kṛṣṇa simply gave *Bhagavad-gītā,* by which one can understand Lord Kṛṣṇa as He is, but Śrī Caitanya Mahāprabhu, who is also Kṛṣṇa Himself, gave people love of Kṛṣṇa without discrimination.

TEXT 16

বহু জন্ম করে যদি শ্রবণ, কীর্তন।
তবু ত' না পায় কৃষ্ণপদে প্রেমধন ॥ ১৬ ॥

bahu janma kare yadi śravaṇa, kīrtana
tabu ta' nā pāya kṛṣṇa-pade prema-dhana

SYNONYMS

bahu—many; *janma*—births; *kare*—does; *yadi*—if; *śravaṇa*—hearing; *kīrtana*—chanting; *tabu*—still; *ta'*—in spite of; *nā*—does not; *pāya*—get; *kṛṣṇa-pade*—unto the lotus feet of Kṛṣṇa; *prema-dhana*—love of Godhead.

TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa *mantra* for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahāprabhu given in the *Śikṣāṣṭaka:*

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree,

devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." (*Śikṣāṣṭaka,* 3) One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In *Bhakti-rasāmṛta-sindhu* it is clearly said: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.* The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau:* One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything which is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foodstuffs. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Kṛṣṇa *mahā-mantra* and eat *prasāda* that is offered to the Lord.

TEXT 17

জ্ঞানতঃ সুলভা মুক্তির্ভুক্তির্যজ্ঞাদিপুণ্যতঃ।
সেয়ং সাধনসাহস্রৈর্হরিভক্তিঃ সুদুর্লভা ॥ ১৭ ॥

jñānataḥ sulabhā muktir
bhuktir yajñādi-puṇyataḥ
seyaṁ sādhana-sāhasrair
hari-bhaktiḥ sudurlabhā

SYNONYMS

jñānataḥ—by cultivation of knowledge; *su-labhā*—easily obtainable; *muktiḥ*—liberation; *bhuktiḥ*—sense enjoyment; *yajña-ādi*—performance of sacrifices, etc.; *puṇyataḥ*—and by performing pious activities; *sā*—that; *iyam*—this; *sādhana-sāhasraiḥ*—execution of thousands of sacrifices; *hari-bhaktiḥ*—devotional service; *sudurlabhā*—is very rare.

TRANSLATION

"By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

PURPORT

Prahlāda Mahārāja instructs:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
(*Bhāg.* 7.5.30)

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad arthaḥ
mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(*Bhāg.* 7.5.32)

These *ślokas* are to be discussed. Their purport is that one cannot obtain *Kṛṣṇa-bhakti*, or the devotional service of the Lord, by official execution of the Vedic rituals. One has to approach a pure devotee. Narottama dāsa Ṭhākura sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Who has been elevated without rendering service to a pure Vaiṣṇava?" It is the statement of Prahlāda Mahārāja that unless one is able to accept the dust from the lotus feet of a pure Vaiṣṇava there is no possibility of his achieving the platform of devotional service. That is the secret. The above-mentioned *Tantra-vacana*, quoted from the *Bhakti-rasāmṛta-sindhu*, is our perfect guidance in this connection.

TEXT 18

কৃষ্ণ যদি ছুটে ভক্তে ভুক্তি মুক্তি দিয়া।
কভু প্রেমভক্তি না দেন রাখেন লুকাইয়া॥ ১৮॥

kṛṣṇa yadi chuṭe bhakte bhukti mukti diyā
kabhu prema-bhakti nā dena rākhena lukāiyā

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—of course; *chuṭe*—goes away; *bhakte*—unto the devotee; *bhukti*—material enjoyment; *mukti*—liberation; *diyā*—offering; *kabhu*—at any time; *prema-bhakti*—love of Godhead; *nā*—does not; *dena*—give; *rākhena*—keeps; *lukāiyā*—hiding.

TRANSLATION

If a devotee wants material sense gratification or liberation from the Lord, Kṛṣṇa immediately delivers it, but pure devotional service He keeps hidden.

TEXT 19

রাজন্ পতির্গুরুরলং ভবতাং যদূনাং
দৈবং প্রিয়ঃ কুলপতিঃ ক্ব চ কিঙ্করো বঃ
অস্ত্বেবমঙ্গ ভগবান্ ভজতাং মুকুন্দো
মুক্তিং দদাতি কর্হিচিৎ স্ম ন ভক্তিযোগম্ ॥ ১৯ ॥

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam

SYNONYMS

rājan—O King; *patiḥ*—master; *guruḥ*—spiritual master; *alam*—certainly; *bhavatām*—of your; *yadūnām*—of the Yadus; *daivam*—God; *priyaḥ*—very dear; *kula-patiḥ*—head of the family; *kva*—even sometimes; *ca*—also; *kiṅkaraḥ*—order carrier; *vaḥ*—you; *astu*—there is; *evam*—thus; *aṅga*—however; *bhagavān*—the Supreme Personality of Godhead; *bhajatām*—those who are in devotional service; *mukundaḥ*—Lord Kṛṣṇa; *muktim*—liberation; *dadāti*—gives; *karhicit*—sometimes; *sma*—certainly; *na*—not; *bhakti-yogam*—devotional service.

TRANSLATION

"The great sage Nārada said: 'My dear Mahārāja Yudhiṣṭhira, the Supreme Personality of Godhead Kṛṣṇa is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order carrier. You are greatly fortunate because this relationship is only possible by bhakti-yoga. The Lord can give liberation [mukti] very easily, but He does not give one bhakti-yoga because by that process He is bound to the devotee.'"

PURPORT

This passage is a quotation from *Śrīmad-Bhāgavatam* (5.6.18). While Śukadeva Gosvāmī was describing the character of Ṛṣabhadeva, he distinguished between *bhakti-yoga* and liberation by reciting this verse. In relationship with the Yadus and Pāṇḍavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Kṛṣṇa once had to carry out an order of Yudhiṣṭhira's by carrying a letter he had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in *bhakti-yoga* there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental mellows known as *dāsya, sakhya, vātsalya* and *mādhurya.* If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamaṅgala Ṭhākura. *Muktiḥ svayaṁ mukulitāñjali sevate 'smān:* for a devotee, *mukti* is not very important because *mukti* is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vṛndāvana who live in a relationship with Kṛṣṇa. The land, water, cows, trees and flowers serve Kṛṣṇa in *śānta-rasa,* Kṛṣṇa's servants serve Kṛṣṇa in *dāsya-rasa,* and Kṛṣṇa's cowherd friends serve Him in *sakhya-rasa.* Similarly, the elderly *gopīs* and *gopas* serve Kṛṣṇa as father and mother, uncle and other relatives, and the *gopīs,* the young girls, serve Kṛṣṇa in conjugal love.

While executing devotional service, one must be naturally inclined to serve Kṛṣṇa in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Kṛṣṇa can achieve liberation by merging in the Brahman effulgence. This is called *sāyujya-mukti.* Vaiṣṇavas never accept *sāyujya-mukti,* although sometimes they accept the other forms of liberation, namely, *sārūpya, sālokya, sāmīpya* and *sārṣṭi.* A pure devotee, however, does not accept any kind of *mukti.* He wants only to serve Kṛṣṇa in a transcendental relationship. This is the perfectional stage of spiritual life. Māyāvādī philosophers desire to merge in the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Śrīla Prabodhānanda Sarasvatī Ṭhākura, describing this kind of *mukti,* which is called *kaivalya,* or becoming one with the Supreme, has said, *kaivalyam narakāyate:* "Becoming one with the Supreme is as good as going to hell." Therefore the ideal of Māyāvāda philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Māyāvādī philosophers do not know that even if they merge in the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he must desire to be active. However, since he is not related with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in *Śrīmad-Bhāgavatam:*

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(*Bhāg.* 10.2.32)

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

TEXT 20

হেন প্রেম শ্রীচৈতন্য দিলা যথা তথা।
জগাই মাধাই পর্যন্ত—অন্যের কা কথা॥ ২০॥

hena prema śrī-caitanya dilā yathā tathā
jagāi mādhāi paryanta—anyera kā kathā

SYNONYMS

hena—such; *prema*—love of Godhead; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu; *dilā*—has given; *yathā*—anywhere; *tathā*—everywhere; *jagāi*—of the name Jagāi; *mādhāi*—of the name Mādhāi; *paryanta*—up to them; *anyera*—of others; *kā*—what to speak; *kathā*—words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu has freely given this love of Kṛṣṇa everywhere and anywhere, even to the most fallen, such as Jagāi and Mādhāi. What then to speak of those who are already pious and elevated?

PURPORT

The distinction between Śrī Caitanya Mahāprabhu's gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far as the body is concerned, Śrī Caitanya Mahāprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Śrī Caitanya Mahāprabhu. It was with this purpose that Kavirāja Gosvāmī said:

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful." (Cc. *Ādi* 8.15)

Śrīla Narottama dāsa Ṭhākura says:

dīna-hīna yata chila,
hari-nāme uddhārila,
tāra sākṣī jagāi mādhāi

The two brothers Jagāi and Mādhāi epitomize the sinful population of this age of Kali. They were most disturbing elements in society because they were meat eaters, drunkards, women hunters, rogues and thieves. Yet Śrī Caitanya Mahāprabhu delivered them, to say nothing of others who were sober, pious, devoted and conscientious. *Bhagavad-gītā* also confirms *(kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā)* that to say nothing of the brahminically qualified devotees and *rājarṣis,* anyone who by the association of a pure devotee comes to Kṛṣṇa consciousness becomes eligible to go back home, back to Godhead. In *Bhagavad-gītā* the Lord declares:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (Bg. 9.32)

Lord Caitanya Mahāprabhu delivered the two fallen brothers Jagāi and Mādhāi, but the entire world is presently full of Jagāis and Mādhāis, or, in other words, women hunters, meat eaters, gamblers, thieves and other rogues, who create all kinds of disturbance in society. The activities of such persons have now become common practices. It is no longer considered abominable to be a drunkard, woman hunter, meat eater, thief or rogue, for these elements have been assimilated by human society. That does not mean, however, that the abominable qualities of such persons will help free human society from the clutches of *māyā.* Rather, they will entangle humanity more and more in the reactions of the stringent laws of material nature. One's activities are all performed under the influence of the modes of material nature *(prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ).* Because people are now associating with the modes of ignorance *(tamo-guṇa)* and, to some extent, passion *(rajo-guṇa),* with no trace of goodness *(sattva-guṇa),* they are becoming increasingly greedy and lusty, for that is the effect of associating with these modes. *Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye:* "By associating with the two lower qualities of material nature, one becomes lusty and greedy." (*Bhāg.* 1.2.19) Actually, in modern human society, everyone is greedy and lusty, and therefore the only means for deliverance is Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement, which can promote all the Jagāis and Mādhāis to the topmost position of *sattva-guṇa,* or brahminical culture.

Śrīmad-Bhāgavatam states:

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
(*Bhāg.* 1.2.18-19)

Considering the chaotic condition of human society, if one actually wants peace and tranquility, one must take to the Kṛṣṇa consciousness movement and engage always in *bhagavata-dharma.* Engagement in *bhagavata-dharma* dissipates all ignorance and passion, and when ignorance and passion are dissipated one is freed from greed and lust. When freed from greed and lust, one becomes brahminically qualified, and when a brahminically qualified person makes further advancement, he becomes situated on the Vaiṣṇava platform. It is only on this Vaiṣṇava platform that it is possible to awaken one's dormant love of Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance *(tamo-guṇa),* although there may also be some symptoms of passion *(rajo-guṇa).* Full of *kāma* and *lobha,* lust and greed, the entire population of the world consists mostly of *śūdras* and a few *vaiśyas,* and gradually it is coming about that there are *śūdras* only. Communism is a movement of *śūdras,* and capitalism is meant for *vaiśyas.* In the fighting between these two factions, the *śūdras* and *vaiśyas,* gradually, due to the abominable condition of society, the communists will emerge triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Kṛṣṇa consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Kṛṣṇa consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People can't understand this because they have no sense of God, but the Kṛṣṇa consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the property of God, and all living entities—not only human beings but even animals, birds, plants and so on—are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 21

স্বতন্ত্র ঈশ্বর প্রেম-নিগূঢ়ভাণ্ডার।
বিলাইল যারে তারে, না কৈল বিচার॥ ২১॥

svatantra īśvara prema-nigūḍha-bhāṇḍāra
bilāila yāre tāre, nā kaila vicāra

SYNONYMS

svatantra—fully independent; *īśvara*—the Supreme Personality of Godhead; *prema*—love of God; *nigūḍha*—very confidential; *bhāṇḍāra*—stock; *bilāila*—dis-

tributed; *yāre*—to anyone; *tāre*—to everyone; *nā*—not; *kaila*—did; *vicāra*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya's movement. If one somehow or other comes in contact with the Hare Kṛṣṇa movement, without consideration of his being a *śūdra, vaiśya,* Jagāi, Mādhāi or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Kṛṣṇa *mahā-mantra.* Actually, Śrī Caitanya Mahāprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. *Kṛṣṇa-prema-pradāya te:* He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

TEXT 22

অদ্যাপিহ দেখ চৈতন্য-নাম যেই লয়।
কৃষ্ণ-প্রেমে পুলকাশ্রু-বিহ্বল সে হয়॥ ২২॥

adyāpiha dekha caitanya-nāma yei laya
kṛṣṇa-preme pulakāśru-vihvala se haya

SYNONYMS

adyāpiha—even up to date; *dekha*—you see; *caitanya-nāma*—Lord Śrī Caitanya Mahāprabhu's name; *yei*—anyone; *laya*—who takes; *kṛṣṇa-preme*—love of Kṛṣṇa; *pulaka-aśru*—tears in ecstasy; *vihvala*—overwhelmed; *se*—he; *haya*—becomes.

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants śrī-kṛṣṇa-caitanya prabhu nityānanda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The *prākṛta sahajiyās* who chant *nitāi gaura rādhe śyāma* have very little knowledge of the *Bhāgavata* conclusion, and they hardly follow the Vaiṣṇava rules and regulations, and yet because they chant *bhaja nitāi gaura,* their chanting immediately

invokes tears and other signs of ecstasy. Although they do not know the principles of Vaiṣṇava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of *nitāi-gaura,* their swift advancement on the path of love of Godhead is very prominently visible.

TEXT 23

'নিত্যানন্দ বলিতে হয় কৃষ্ণপ্রেমোদয়।
আউলায় সকল অঙ্গ, অশ্রু-গঙ্গা বয়॥ ২৩॥

'nityānanda' balite haya kṛṣṇa-premodaya
āulāya sakala aṅga, aśru-gaṅgā vaya

SYNONYMS

nityānanda balite—while talking of Nityānanda Prabhu; *haya*—it so becomes; *kṛṣṇa-prema-udaya*—awakening of love of Kṛṣṇa; *āulāya*—agitated; *sakala*—all; *aṅga*—limbs of the body; *aśru-gaṅgā*—tears like the Ganges waters; *vaya*—flow down.

TRANSLATION

Simply by talking of Nityānanda Prabhu one awakens his love for Kṛṣṇa. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

TEXT 24

'কৃষ্ণনাম' করে অপরাধের বিচার।
কৃষ্ণ বলিলে অপরাধীর না হয় বিকার॥ ২৪॥

'kṛṣṇa-nāma' kare aparādhera vicāra
kṛṣṇa balile aparādhīra nā haya vikāra

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *kare*—takes; *aparādhera*—of offenses; *vicāra*—consideration; *kṛṣṇa*—Lord Kṛṣṇa; *balile*—if one chants; *aparādhīra*—of the offenders; *nā*—never; *haya*—becomes; *vikāra*—changed.

TRANSLATION

There are offenses to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic.

PURPORT

It is very beneficial to chant the names *śrī-kṛṣṇa-caitanya prabhu nityānanda* before chanting the Hare Kṛṣṇa *mahā-mantra* because by chanting these two holy names *śrī-kṛṣṇa-caitanya prabhu nityānanda* one immediately becomes ecstatic, and if he then chants the Hare Kṛṣṇa *mahā-mantra* he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Kṛṣṇa *mahā-mantra.* The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the *śāstra* (Cc. *Antya.* 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana:* one cannot distribute the holy names of the Hare Kṛṣṇa *mahā-mantra* unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Śrī Padma Purāṇa states:

satāṁ nindā nāmnaḥ paramam aparādhaṁ vitanute
yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Kṛṣṇa *mahā-mantra* is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Kṛṣṇa *mahā-mantra.* If one does so, he is an offender. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second *nāmāparādha* is described as follows:

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ
dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu—or, in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu—is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called *guror avajñā,* is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense *(śruti-śāstra-nindanam)* is to blaspheme Vedic literatures such as the four *Vedas* and the *Purāṇas.* The fifth offense *(tathārtha-vādaḥ)* is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense *(hari-nāmni kalpanam)* is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ

To think that since the Hare Kṛṣṇa *mantra* can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa *mantra* to neutralize them is the greatest offense at the lotus feet of *hari-nāma*.

The eighth offense is stated thus: *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*. It is offensive to consider the chanting of the Hare Kṛṣṇa *mantra* to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa *mahā-mantra* must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa *mantra,* but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

śrute 'pi nāma-māhātmye yaḥ prīti-rahito naraḥ
aham-mamādi-paramo nāmni so 'py aparādha-kṛt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine *[ahaṁ mameti],*" and does not show respect and love for the chanting of the Hare Kṛṣṇa *mahā-mantra,* that is an offense.

TEXT 25

তদশ্মসারং হৃদয়ং বতেদং, যদ্‌গৃহ্যমাণৈর্হরিনামধেয়ৈঃ।
ন বিক্রিয়েতাথ যদা বিকারো,নেত্রে জলং গাত্ররুহেষু হর্ষঃ॥

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

SYNONYMS

tat—that; *aśma-sāram*—as hard as iron; *hṛdayam*—heart; *bata*—O; *idam*—this; *yat*—which; *gṛhyamāṇaiḥ*—in spite of taking the chanting; *hari-nāma-dheyaiḥ*—meditating on the holy name of the Lord; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—

when; *vikāraḥ*—transformation; *netre*—in the eyes; *jalam*—tears; *gātra-ruheṣu*—in the pores of the body; *harṣaḥ*—ecstasy.

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his hairs stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, commenting on this verse, which is a quotation from *Śrīmad-Bhāgavatam* (2.3.24), remarks that sometimes a *mahā-bhāgavata,* or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, although sometimes a *kaniṣṭha-adhikārī,* neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the *mahā-bhāgavata* devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa *mahā-mantra* is that one becomes detached from material enjoyment. This is the real change. *Bhaktir parasyānubhavo viraktir anyatra syāt.* If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a *kaniṣṭha-adhikārī* (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa *mantra* but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

TEXT 26

'এক' কৃষ্ণনামে করে সর্বপাপ নাশ।
প্রেমের কারণ ভক্তি করেন প্রকাশ ॥ ২৬ ॥

'eka' kṛṣṇa-nāme kare sarva-pāpa nāśa
premera kāraṇa bhakti karena prakāśa

SYNONYMS

eka—one; *kṛṣṇa-nāme*—by chanting the holy name of Lord Kṛṣṇa; *kare*—makes; *sarva*—all; *pāpa*—sinful life; *nāśa*—exhausted; *premera*—of love of Godhead; *kāraṇa*—cause; *bhakti*—devotional service; *karena*—becomes; *prakāśa*—manifest.

TRANSLATION

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in *Bhagavad-gītā:*

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." (Bg. 7.28) A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa *mahā-mantra* can relieve them from the reactions of their sins. *Eka kṛṣṇa-nāme:* only by chanting Kṛṣṇa's name is this possible. This is also confirmed in *Śrīmad-Bhāgavatam (kīrtanād eva kṛṣṇasya).* Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa mām
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām

If one always chants the holy name Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra.* In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Kṛṣṇa *mantra* and not committing sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (*premā pumartho mahān*).

TEXT 27

প্রেমের উদয়ে হয় প্রেমের বিকার।
স্বেদ-কম্প-পুলকাদি গদ্‌গদাশ্রুধার ॥ ২৭ ॥

premera udaye haya premera vikāra
sveda-kampa-pulakādi gadgadāśrudhāra

SYNONYMS

premera—of love of Godhead; *udaye*—when there is awakening; *haya*—it becomes so; *premera*—of love of Godhead; *vikāra*—transformation; *sveda*—perspiration; *kam-*

pa—trembling; *pulaka-ādi*—throbbing of the heart; *gadgada*—faltering; *aśru-dhāra*—tears in the eyes.

TRANSLATION

When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be *anyābhilāṣitā-śūnyam*, without desire for anything material. Advanced devotees manifest many bodily transformations which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

TEXT 28

অনায়াসে ভবক্ষয়, কৃষ্ণের সেবন।
এক কৃষ্ণনামের ফলে পাই এত ধন॥ ২৮॥

anāyāse bhava-kṣaya, kṛṣṇera sevana
eka kṛṣṇa-nāmera phale pāi eta dhana

SYNONYMS

anāyāse—without hard labor; *bhava-kṣaya*—stoppage of repetition of birth and death; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service; *eka*—one; *kṛṣṇa-nāmera*—chanting the name of Kṛṣṇa; *phale*—as a result of; *pāi*—we achieve; *eta*—so much; *dhana*—wealth.

TRANSLATION

As a result of chanting the Hare Kṛṣṇa mahā-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

TEXTS 29-30

হেন কৃষ্ণনাম যদি লয় বহুবার।
তবু যদি প্রেম নহে, নহে অশ্রুধার॥ ২৯॥

তবে জানি, অপরাধ তাহাতে প্রচুর।
কৃষ্ণনাম-বীজ তাহে না করে অঙ্কুর ॥ ৩০ ॥

hena kṛṣṇa-nāma yadi laya bahu-bāra
tabu yadi prema nahe, nahe aśrudhāra

tabe jāni, aparādha tāhāte pracura
kṛṣṇa-nāma-bīja tāhe nā kare aṅkura

SYNONYMS

hena—such; *kṛṣṇa-nāma*—holy name of the Lord; *yadi*—if; *laya*—one takes; *bahu-bāra*—again and again; *tabu*—still; *yadi*—if; *prema*—love of Godhead; *nahe*—is not visible; *nahe aśru-dhāra*—there are no tears in the eyes; *tabe*—then; *jāni*—I understand; *aparādha*—offense; *tāhāte*—there (in that process); *pracura*—enough; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *bīja*—seed; *tāhe*—in those activities; *nā*—does not; *kare*—do; *aṅkura*—sprout.

TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

PURPORT

If one chants the Hare Kṛṣṇa *mantra* offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses which have already been described in connection with verse 24.

TEXT 31

চৈতন্য-নিত্যানন্দে নাহি এসব বিচার।
নাম লৈতে প্রেম দেন, বহে অশ্রুধার ॥ ৩১ ॥

caitanya-nityānande nāhi esaba vicāra
nāma laite prema dena, bahe aśrudhāra

SYNONYMS

caitanya-nityānande—when chanting the holy names of Lord Caitanya and Nityānanda; *nāhi*—there are not; *esaba*—all these; *vicāra*—considerations; *nāma*—the holy name; *laite*—simply by chanting; *prema*—love of Godhead; *dena*—they give; *bahe*—there is a flow; *aśru-dhāra*—tears in the eyes.

TRANSLATION

But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that if one takes shelter of Lord Śrī Caitanya Mahāprabhu and Nityānanda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Kṛṣṇa *mahā-mantra,* but there are no such considerations in chanting the names of Gaura-Nityānanda. Therefore, if one chants the Hare Kṛṣṇa *mahā-mantra* but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityānanda, he is very quickly freed from the interactions of his offenses. Therefore, one should first approach Lord Caitanya and Nityānanda, or worship Guru-Gaurāṅga, and then come to the stage of worshiping Rādhā-Kṛṣṇa. In our Kṛṣṇa consciousness movement, our students are first advised to worship Guru-Gaurāṅga, and then, when they are somewhat advanced, the Rādhā-Kṛṣṇa Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityānanda in order to reach, ultimately, Rādhā-Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings in this connection:

gaurāṅga balite ha'be pulaka śarīra
hari hari balite nayane ba'be nīra
āra kabe nitāicāṅdera karuṇā ha-ibe
saṁsāra-vāsanā mora kabe tuccha habe
viṣaya chāḍiyā kabe śuddha habe mana
kabe hāma heraba śrī-vṛndāvana

In the beginning one should very regularly chant Śrī Gaurasundara's holy name and then chant the holy name of Lord Nityānanda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana, for unless one's mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvāmīs by reading *Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Lalita-mādhava* and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. *Kabe hāma bujhaba se yugala-pirīti.* The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya's direct disciples.

For an ordinary man, worship of Śrī Caitanya and Nityānanda Prabhu or the Pañca-tattva is easier than worship of Rādhā and Kṛṣṇa. Unless one is very fortunate, he should not be induced to worship Rādhā-Kṛṣṇa directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Śrī Rādhā and Kṛṣṇa or the chanting of the Hare Kṛṣṇa *mantra.* Even if he does so, he

cannot get the desired result. One should therefore chant the names of Nitāi-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gaurāṅga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Rādhā-Kṛṣṇa *vigraha*.

It should be noted in this connection that the holy names of Lord Kṛṣṇa and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Śrī Caitanya Mahāprabhu's name is more essential than the chanting of the Hare Kṛṣṇa *mahā-mantra* because Śrī Caitanya Mahāprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Śrī Caitanya Mahāprabhu by chanting *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By serving Gaura-Nityānanda one is freed from the entanglements of material existence and thus becomes qualified to worship the Rādhā-Kṛṣṇa Deity.

TEXT 32

স্বতন্ত্র ঈশ্বর প্রভু অত্যন্ত উদার।
তাঁরে না ভজিলে কভু না হয় নিস্তার ॥ ৩২ ॥

svatantra īśvara prabhu atyanta udāra
tāṅre nā bhajile kabhu nā haya nistāra

SYNONYMS

svatantra īśvara—the fully independent Supreme Lord; *prabhu*—the Lord; *atyanta*—very much; *udāra*—magnanimous; *tāṅre*—unto Him; *nā*—without; *bhajile*—worshiping; *kabhu nā*—never at any time; *haya*—becomes so; *nistāra*—liberation.

TRANSLATION

Śrī Caitanya Mahāprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura here remarks that one should not give up the worship of Rādhā-Kṛṣṇa to worship Śrī Caitanya Mahāprabhu. By worshiping either Rādhā-Kṛṣṇa or Lord Caitanya alone, one cannot become advanced. One should not try to supersede the instructions of the six Gosvāmīs, for they are *ācāryas* and very dear to Lord Caitanya. Therefore Narottama dāsa Ṭhākura sings:

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti

One must be a submissive student of the six Gosvāmīs, from Śrīla Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī. Not following their instructions but imagining how to worship Gaurasundara and Rādhā-Kṛṣṇa is a great offense, as a result of which one clears a path to hell. If one neglects the instructions of the six Gosvāmīs and yet becomes a so-called devotee of Rādhā-Kṛṣṇa, he merely criticizes the real devotees of Rādhā-Kṛṣṇa. As a result of speculation, he considers Gaurasundara to be an ordinary devotee and therefore cannot make progress in serving the Supreme Personality of Godhead Rādhā-Kṛṣṇa.

TEXT 33

ওরে মূঢ় লোক, শুন চৈতন্যমঙ্গল।
চৈতন্য-মহিমা যাতে জানিবে সকল॥ ৩৩॥

ore mūḍha loka, śuna caitanya-maṅgala
caitanya-mahimā yāte jānibe sakala

SYNONYMS

ore—O all of you; *mūḍha*—foolish; *loka*—people; *śuna*—just hear; *caitanya-maṅgala*—the book of this name; *caitanya*—Lord Caitanya's; *mahimā*—glories; *yāte*—in which; *jānibe*—you will know; *sakala*—all.

TRANSLATION

O fools, just read Caitanya-maṅgala! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Vṛndāvana dāsa Ṭhākura's *Caitanya-bhāgavata* was originally entitled *Caitanya-maṅgala,* but when Śrīla Locana dāsa Ṭhākura later wrote another book named *Caitanya-maṅgala,* Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his own book, which is now therefore known as *Caitanya-bhāgavata.* The life of Śrī Caitanya Mahāprabhu is very elaborately described in *Caitanya-bhāgavata,* and Kṛṣṇadāsa Kavirāja Gosvāmī has already informed us that in his *Śrī-Caitanya-caritāmṛta* he has described whatever Vṛndāvana dāsa Ṭhākura has not mentioned. This acceptance of *Śrī-Caitanya-bhāgavata* by Kṛṣṇadāsa Kavirāja Gosvāmī indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous *ācāryas.*

TEXT 34

কৃষ্ণলীলা ভাগবতে কহে বেদব্যাস।
চৈতন্য-লীলার ব্যাস—বৃন্দাবন-দাস॥ ৩৪॥

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa
caitanya-līlāra vyāsa—vṛndāvana-dāsa

SYNONYMS

kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; *bhāgavate*—in the book *Śrīmad-Bhāgavatam; kahe*—tells; *veda-vyāsa*—Vyāsadeva, the editor of the Vedic literatures; *caitanya-līlāra*—of the pastimes of Lord Caitanya; *vyāsa*—compiler; *vṛndāvana-dāsa*—is Vṛndāvana dāsa.

TRANSLATION

As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in the Śrīmad-Bhāgavatam, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya.

TEXT 35

বৃন্দাবন-দাস কৈল 'চৈতন্যমঙ্গল'।
যাঁহার শ্রবণে নাশে সর্ব অমঙ্গল ॥ ৩৫ ॥

vṛndāvana-dāsa kaila 'caitanya-maṅgala'
yāṅhāra śravaṇe nāśe sarva amaṅgala

SYNONYMS

vṛndāvana-dāsa—of the name Vṛndāvana dāsa; *kaila*—compiled; *caitanya-maṅgala*—the book named *Caitanya-maṅgala*; *yāṅhāra*—of which; *śravaṇe*—by hearing; *nāśe*—annihilated; *sarva*—all; *amaṅgala*—inauspiciousness.

TRANSLATION

Ṭhākura Vṛndāvana dāsa has composed Caitanya-maṅgala. Hearing this book will annihilate all misfortune.

TEXT 36

চৈতন্য-নিতাইর যাতে জানিয়ে মহিমা।
যাতে জানি কৃষ্ণভক্তিসিদ্ধান্তের সীমা ॥ ৩৬ ॥

caitanya-nitāira yāte jāniye mahimā
yāte jāni kṛṣṇa-bhakti-siddhāntera sīmā

SYNONYMS

caitanya-nitāira—of Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; *yāte*—in which; *jāniye*—one can know; *mahimā*—all glories; *yāte*—in which; *jāni*—I can understand; *kṛṣṇa-bhakti*—of devotion to Lord Kṛṣṇa; *siddhāntera*—of the conclusion; *sīmā*—limit.

TRANSLATION

By reading Caitanya-maṅgala one can understand all the glories or truths of Lord Caitanya and Nityānanda and come to the ultimate conclusion of devotional service to Lord Kṛṣṇa.

PURPORT

Śrīmad-Bhāgavatam is the authoritative reference book from which to understand devotional service, but because it is very elaborate, few men can understand its purpose. *Śrīmad-Bhāgavatam* is the original commentary on *Vedānta-sūtra,* which is called *nyāya-prasthāna.* It was written to enable one to understand the Absolute Truth through infallible logic and argument, and therefore its natural commentary, *Śrīmad-Bhāgavatam,* is extremely elaborate. Professional reciters have created the impression that *Śrīmad-Bhāgavatam* deals only with Kṛṣṇa's *rāsa-līlā,* although Kṛṣṇa's *rāsa-līlā* is only described in the Tenth Canto (Chapters 29-35). They have in this way presented Kṛṣṇa to the Western world as a great woman hunter, and therefore we sometimes have to deal with such misconceptions in preaching. Another difficulty in understanding *Śrīmad-Bhāgavatam* is that the professional reciters have introduced *Bhāgavata-saptāha,* or seven-day readings of the *Bhāgavatam.* They want to finish *Śrīmad-Bhāgavatam* in a week, although it is so sublime that even one verse of *Śrīmad-Bhāgavatam,* if properly explained, cannot be completed in three months. Under these circumstances, it is a great aid for the common man to read Śrīla Vṛndāvana dāsa Ṭhākura's *Caitanya-bhāgavata,* for thus he can actually understand devotional service, Kṛṣṇa, Lord Caitanya and Nityānanda. Śrīla Rūpa Gosvāmī has said:

śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads, Purāṇas, Nārada-pañcarātra,* etc., is simply an unnecessary disturbance in society." Due to misunderstanding *Śrīmad-Bhāgavatam,* people are misled regarding the science of Kṛṣṇa. However, by reading Srīla Vṛndāvana dāsa Ṭhākura's book one can very easily understand this science.

TEXT 37

ভাগবতে যত ভক্তিসিদ্ধান্তের সার।
লিখিয়াছেন ইঁহা জানি' করিয়া উদ্ধার ॥ ৩৭ ॥

bhāgavate yata bhakti-siddhāntera sāra
likhiyāchena iṅhā jāni' kariyā uddhāra

SYNONYMS

bhāgavate—in the *Śrīmad-Bhāgavatam*; *yata*—all; *bhakti-siddhāntera*—in understanding devotional service; *sāra*—essence; *likhiyāchena*—has written; *iṅhā*—this; *jāni'*—I know; *kariyā*—making; *uddhāra*—quotation.

TRANSLATION

In Caitanya-maṅgala [later known as Śrī-Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has given the conclusion and essence of devotional service by quoting the authoritative statements of Śrīmad-Bhāgavatam.

TEXT 38

চৈতন্যমঙ্গল' শুনে যদি পাষণ্ডী, যবন।
সেহ মহাবৈষ্ণব হয় তত্ক্ষণ ॥ ৩৮ ॥

'caitanya-maṅgala' śune yadi pāṣaṇḍī, yavana
seha mahā-vaiṣṇava haya tatakṣaṇa

SYNONYMS

caitanya-maṅgala—the book named *Caitanya-maṅgala*; *śune*—anyone hears; *yadi*—if; *pāṣaṇḍī*—great atheist; *yavana*—a disbeliever in the Vedic culture; *seha*—he also; *mahā-vaiṣṇava*—great devotee; *haya*—becomes; *tatakṣaṇa*—immediately.

TRANSLATION

If even a great atheist hears Caitanya-maṅgala, he immediately becomes a great devotee.

TEXT 39

মনুষ্যে রচিতে নারে ঐছে গ্রন্থ ধন্য।
বৃন্দাবনদাসি-মুখে বক্তা শ্রীচৈতন্য ॥ ৩৯ ॥

manuṣye racite nāre aiche grantha dhanya
vṛndāvana-dāsa-mukhe vaktā śrī-caitanya

SYNONYMS

manuṣye—a human being; *racite*—compiled; *nāre*—cannot; *aiche*—such; *grantha*—book; *dhanya*—so glorious; *vṛndāvana-dāsa*—the author, Śrīla Vṛndāvana dāsa Ṭhākura; *mukhe*—from his mouth; *vaktā*—speaker; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.

PURPORT

Śrīla Sanātana Gosvāmī has written in his *Hari-bhakti-vilāsa:*

avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ sarpocchiṣṭaṁ yathā payaḥ

Transcendental literature that strictly follows the Vedic principles and the conclusion of the *Purāṇas* and *Pāñcarātrika-vidhi* can be written only by a pure devotee.

It is not possible for a common man to write books on *bhakti*, for his writings will not be effective. He may be a very great scholar and expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in *Bhagavad-gītā, dadāmi buddhi-yogaṁ taṁ yena mām upayānti te* (Bg. 10. 10). Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books. Kṛṣṇadāsa Kavirāja Gosvāmī confirms that what Vṛndāvana dāsa Ṭhākura wrote was actually spoken by Lord Caitanya Mahāprabhu, and he simply repeated it. The same holds true for *Caitanya-caritāmṛta.* Kṛṣṇadāsa Kavirāja Gosvāmī wrote *Caitanya-caritāmṛta* in his old age in an invalid condition, but it is such a sublime literature that Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja used to say, "The time will come when the people of the world will learn Bengali to read *Śrī-Caitanya-caritāmṛta.*" We are trying to present *Śrī-Caitanya-caritāmṛta* in English and do not know how successful it will be, but if one reads the original *Caitanya-caritāmṛta* in Bengali he will relish increasing ecstasy in devotional service.

TEXT 40

বৃন্দাবনদাস-পদে কোটি নমস্কার ।
ঐছে গ্রন্থ করি' তেঁহো তারিলা সংসার ॥ ৪০ ॥

vṛndāvana-dāsa-pade koṭi namaskāra
aiche grantha kari' teṅho tārilā saṁsāra

SYNONYMS

vṛndāvana-dāsa-pade—on the lotus feet of Śrīla Vṛndāvana dāsa Ṭhākura; *koṭi*—millions; *namaskāra*—obeisances; *aiche*—such; *grantha*—book; *kari'*—compiling; *teṅho*—he; *tārilā*—delivered; *saṁsāra*—all the world.

TRANSLATION

I offer millions of obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. No one else could write such a wonderful book for the deliverance of all fallen souls.

TEXT 41

নারায়ণী—চৈতন্যের উচ্ছিষ্ট-ভাজন ।
তাঁর গর্ভে জন্মিলা শ্রীদাস-বৃন্দাবন ॥ ৪১ ॥

nārāyaṇī—caitanyera ucchiṣṭa-bhājana
tāṅhra garbhe janmilā śrī-dāsa-vṛndāvana

SYNONYMS

nārāyaṇī—of the name Nārāyaṇī; *caitanyera*—of Lord Caitanya Mahāprabhu; *ucchiṣṭa-bhājana*—eater of the remnants of foodstuff; *tāṅhra*—of her; *garbhe*—in the womb; *janmilā*—took birth; *śrī-dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Nārāyaṇī eternally eats the remnants of the foodstuffs of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb.

PURPORT

In *Gaura-gaṇoddeśa-dīpikā,* a book written by Kavikarṇapūra that describes all the associates of Śrī Caitanya Mahāprabhu and who they previously were, there is the following statement regarding Nārāyaṇī:

ambikāyāḥ svasā yāsīn nāmnā śrīla-kilimbikā
kṛṣṇocchiṣṭaṁ prabhuñjānā seyaṁ nārāyaṇī matā

When Lord Kṛṣṇa was a child, He was nursed by a woman named Ambikā who had a younger sister named Kilimbikā. During the time of Lord Caitanya's incarnation, the same Kilimbikā used to eat the remnants of foodstuffs left by Lord Śrī Caitanya Mahāprabhu. That Kilimbikā was Nārāyaṇī, who was a niece of Śrīvāsa Ṭhākura's. Later on, when she grew up and married, Śrīla Vṛndāvana dāsa Ṭhākura was born from her womb. A devotee of Lord Śrī Kṛṣṇa is celebrated in terms of devotional service rendered to the Lord; thus we know Śrīla Vṛndāvana dāsa Ṭhākura as the son of Nārāyaṇī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes in this connection that there is no reference to his paternal ancestry because there is no need to understand it.

TEXT 42

তাঁর কি অদ্ভুত চৈতন্যচরিত-বর্ণন।
যাহার শ্রবণে শুদ্ধ কৈল ত্রিভুবন॥ ৪২॥

tāṅhra ki adbhuta caitanya-carita-varṇana
yāhāra śravaṇe śuddha kaila tri-bhuvana

SYNONYMS

tāṅhra—Śrīla Vṛndāvana dāsa Ṭhākura's; *ki*—what; *adbhuta*—wonderful; *caitanya-carita*—of the pastimes of Lord Caitanya Mahāprabhu; *varṇana*—description; *yāhāra*—

of which; *śravaṇe*—by hearing; *śuddha*—purified; *kaila*—made; *tri-bhuvana*—the three worlds.

TRANSLATION

What a wonderful description he has given of the pastimes of Lord Caitanya! Anyone in the three worlds who hears it is purified.

TEXT 43

অতএব ভজ, লোক, চৈতন্য-নিত্যানন্দ।
খণ্ডিবে সংসার-দুঃখ, পাবে প্রেমানন্দ ॥ ৪৩ ॥

ataeva bhaja, loka, caitanya-nityānanda
khaṇḍibe saṁsāra-duḥkha, pābe premānanda

SYNONYMS

ataeva—therefore; *bhaja*—worship; *loka*—O people in general; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nityānanda*—Nityānanda Prabhu; *khaṇḍibe*—will vanquish; *saṁsāra-duḥkha*—miserable condition of material existence; *pābe*—he will get; *premānanda*—the transcendental bliss of devotional service.

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityānanda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

TEXT 44

বৃন্দাবন-দাস কৈল 'চৈতন্য-মঙ্গল'।
তাহাতে চৈতন্য-লীলা বর্ণিল সকল ॥ ৪৪ ॥

vṛndāvana-dāsa kaila 'caitanya-maṅgala'
tāhāte caitanya-līlā varṇila sakala

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *kaila*—did; *caitanya-maṅgala*—the book of the name *Caitanya-maṅgala*; *tāhāte*—in that book; *caitanya-līlā*—the pastimes of Lord Caitanya; *varṇila*—described; *sakala*—everything.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has written Caitanya-maṅgala and therein described in all respects the pastimes of Lord Caitanya.

TEXT 45

সূত্র করি' সব লীলা করিল গ্রন্থন।
পাছে বিস্তারিয়া তাহার কৈল বিবরণ ॥ ৪৫ ॥

sūtra kari' saba līlā karila granthana
pāche vistāriyā tāhāra kaila vivaraṇa

SYNONYMS

sūtra kari'—making a synopsis; *saba*—all; *līlā*—pastimes; *karila*—did; *granthana*—writing in the book; *pāche*—later; *vistāriyā*—vividly describing; *tāhāra*—all of them; *kaila*—did; *vivaraṇa*—description.

TRANSLATION

He first summarized all the pastimes of the Lord and later described them vividly in detail.

TEXT 46

চৈতন্যচন্দ্রের লীলা অনন্ত অপার।
বর্ণিতে বর্ণিতে গ্রন্থ হইল বিস্তার ॥ ৪৬ ॥

caitanya-candrera līlā ananta apāra
varṇite varṇite grantha ha-ila vistāra

SYNONYMS

caitanya-candrera—of Lord Caitanya Mahāprabhu; *līlā*—pastimes; *ananta*—unlimited; *apāra*—unfathomable; *varṇite*—describing; *varṇite*—describing; *grantha*—the book; *ha-ila*—became; *vistāra*—expansive.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

TEXT 47

বিস্তার দেখিয়া কিছু সঙ্কোচ হৈল মন।
সূত্রধৃত কোন লীলা না কৈল বর্ণন ॥ ৪৭ ॥

vistāra dekhiyā kichu saṅkoca haila mana
sūtra-dhṛta kona līlā nā kaila varṇana

SYNONYMS

vistāra—expansive; *dekhiyā*—seeing; *kichu*—some; *saṅkoca*—with hesitation; *haila*—became; *mana*—mind; *sūtra-dhṛta*—taking the codes; *kona*—some; *līlā*—pastimes; *nā*—did not; *kaila*—make; *varṇana*—description.

TRANSLATION

He saw them to be so extensive that he later felt that some had not been properly described.

TEXT 48

নিত্যানন্দ-লীলা-বর্ণনে হইল আবেশ।
চৈতন্যের শেষ-লীলা রহিল অবশেষ॥ ৪৮॥

nityānanda-līlā-varṇane ha-ila āveśa
caitanyera śeṣa-līlā rahila avaśeṣa

SYNONYMS

nityānanda—Lord Nityānanda; *līlā*—pastime; *varṇane*—in the matter of description; *ha-ila*—there was; *āveśa*—ecstasy; *caitanyera*—of Lord Caitanya Mahāprabhu; *śeṣa-līlā*—pastimes in the last portion of His life; *rahila*—remained; *avaśeṣa*—supplement.

TRANSLATION

He ecstatically described the pastimes of Lord Nityānanda, but the later pastimes of Caitanya Mahāprabhu remained untold.

TEXT 49

সেই সব লীলার শুনিতে বিবরণ।
বৃন্দাবনবাসী ভক্তের উৎকণ্ঠিত মন॥ ৪৯॥

sei saba līlāra śunite vivaraṇa
vṛndāvana-vāsī bhaktera utkaṇṭhita mana

SYNONYMS

sei—those; *saba*—all; *līlāra*—of the pastimes; *śunite*—to hear; *vivaraṇa*—description; *vṛndāvana-vāsī*—the inhabitants of Vṛndāvana; *bhaktera*—of devotees; *utkaṇṭhita*—in anxiety; *mana*—minds.

TRANSLATION

The devotees of Vṛndāvana were all very anxious to hear those pastimes.

TEXT 50

বৃন্দাবনে কল্পদ্রুমে সুবর্ণ-সদন।
মহা-যোগপীঠ তাহাঁ, রত্ন-সিংহাসন ॥ ৫০ ॥

vṛndāvane kalpa-drume suvarṇa-sadana
mahā-yogapīṭha tāhāṅ, ratna-siṁhāsana

SYNONYMS

vṛndāvane—in Vṛndāvana; *kalpa-drume*—under the desire trees; *suvarṇa-sadana*—golden throne; *mahā*—great; *yoga-pīṭha*—pious temple; *tāhāṅ*—there; *ratna*—bedecked with jewels; *siṁhāsana*—throne.

TRANSLATION

In Vṛndāvana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

TEXT 51

তাতে বসি' আছে সদা ব্রজেন্দ্রনন্দন।
'শ্রীগোবিন্দ-দেব' নাম সাক্ষাৎ মদন ॥ ৫১ ॥

tāte vasi' āche sadā vrajendra-nandana
'śrī-govinda-deva' nāma sākṣāt madana

SYNONYMS

tāte—on that throne; *vasi'*—sitting; *āche*—there is; *sadā*—always; *vrajendra-nandana*—the son of Mahārāja Nanda; *śrī-govinda-deva*—whose name is Govinda; *nāma*—name; *sākṣāt*—direct; *madana*—transcendental cupid.

TRANSLATION

On that throne sits the son of Nanda Mahārāja, Śrī Govindadeva, the transcendental cupid.

TEXT 52

রাজ-সেবা হয় তাঁহা বিচিত্র প্রকার।
দিব্য সামগ্রী, দিব্য বস্ত্র, অলঙ্কার ॥ ৫২ ॥

rāja-sevā haya tāṅhā vicitra prakāra
divya sāmagrī, divya vastra, alaṅkāra

SYNONYMS

rāja-sevā—majestic service; *haya*—render; *tāṅhā*—there; *vicitra*—varieties; *prakāra*—all kinds of; *divya*—spiritual; *sāmagrī*—ingredients; *divya*—spiritual; *vastra*—garments; *alaṅkāra*—ornaments.

TRANSLATION

Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

TEXT 53

সহস্র সেবক সেবা করে অনুক্ষণ।
সহস্র-বদনে সেবা না যায় বর্ণন॥ ৫৩॥

sahasra sevaka sevā kare anukṣaṇa
sahasra-vadane sevā nā yāya varṇana

SYNONYMS

sahasra—many thousands; *sevaka*—servitors; *sevā*—service; *kare*—render; *anukṣaṇa*—always; *sahasra*—thousands; *vadane*—mouths; *sevā*—process of service; *nā*—not possible; *yāya*—goes on; *varṇana*—description.

TRANSLATION

In that temple of Govindajī, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

TEXT 54

সেবার অধ্যক্ষ—শ্রীপণ্ডিত হরিদাস।
তাঁর যশঃ-গুণ সর্বজগতে প্রকাশ॥ ৫৪॥

sevāra adhyakṣa—śrī-paṇḍita haridāsa
tāṅra yaśaḥ-guṇa sarva-jagate prakāśa

SYNONYMS

sevāra—of the service; *adhyakṣa*—commander; *śrī-paṇḍita haridāsa*—Haridāsa Paṇḍita; *tāṅra*—of his; *yaśaḥ*—fame; *guṇa*—quality; *sarva-jagate*—all over the world; *prakāśa*—known.

TRANSLATION

In that temple the chief servitor was Śrī Haridāsa Paṇḍita. His qualities and fame are known all over the world.

PURPORT

Śrī Haridāsa Paṇḍita was a disciple of Śrī Ananta Ācārya, who was a disciple of Gadādhara Paṇḍita.

TEXT 55

সুশীল, সহিষ্ণু, শান্ত, বদান্য, গম্ভীর।
মধুর-বচন, মধুর-চেষ্টা, মহাধীর ॥ ৫৫ ॥

suśīla, sahiṣṇu, śānta, vadānya, gambhīra
madhura-vacana, madhura-ceṣṭā, mahā-dhīra

SYNONYMS

suśīla—well behaved; *sahiṣṇu*—tolerant; *śānta*—peaceful; *vadānya*—magnanimous; *gambhīra*—grave; *madhura-vacana*—sweet words; *madhura-ceṣṭā*—sweet endeavor; *mahā-dhīra*—completely sober.

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

TEXT 56

সবার সম্মান-কর্তা, করেন সবার হিত।
কৌটিল্য-মাৎসর্য-হিংসা না জানে তাঁর চিত ॥ ৫৬ ॥

sabāra sammāna-kartā, karena sabāra hita
kauṭilya-mātsarya-hiṁsā nā jāne tāṅra cita

SYNONYMS

sabāra—of all; *sammāna-kartā*—respectful; *karena*—does; *sabāra*—everyone's; *hita*—benefit; *kauṭilya*—diplomatic; *mātsarya*—jealousy; *hiṁsā*—envy; *nā jāne*—does not know; *tāṅra*—his; *cita*—heart.

TRANSLATION

He was respectful to everyone and worked for the benefit of all. Diplomacy, envy and jealousy were unknown to his heart.

TEXT 57

কৃষ্ণের যে সাধারণ সদ্‌গুণ পঞ্চাশ।
সে সব গুণের তাঁর শরীরে নিবাস ॥ ৫৭ ॥

kṛṣṇera ye sādhāraṇa sad-guṇa pañcāśa
se saba guṇera tāṅra śarīre nivāsa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ye*—that; *sādhāraṇa*—general; *sat-guṇa*—good qualities; *pañcāśa*—fifty; *se*—those; *saba*—all; *guṇera*—qualities; *tāṅra*—his; *śarīre*—in the body; *nivāsa*—were always present.

TRANSLATION

The fifty qualities of Lord Kṛṣṇa were all present in his body.

PURPORT

In *Bhakti-rasāmṛta-sindhu,* the transcendental qualities of Śrī Kṛṣṇa are mentioned. Among these, fifty are primary *(ayaṁ netā suramyāṅgaḥ,* etc.*),* and in minute quantity they were all present in the body of Śrī Haridāsa Paṇḍita. Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Śrī Kṛṣṇa are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in *Śrīmad-Bhāgavatam* (5.18.12), as mentioned in the text below.

TEXT 58

যস্যাস্তি ভক্তির্ভগবত্যকিঞ্চনা
সর্বৈর্গুণৈস্তত্র সমাসতে সুরাঃ।
হরাবভক্তস্য কুতো মহদ্‌গুণা
মনোরথেনাসতি ধাবতো বহিঃ ॥ ৫৮ ॥

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

SYNONYMS

yasya—one who; *asti*—has; *bhaktiḥ*—devotional service; *bhagavati*—unto the Supreme Personality of Godhead; *akiñcanā*—without motive; *sarvaiḥ*—all; *guṇaiḥ*—qualities; *tatra*—there; *samāsate*—become manifested; *surāḥ*—with all the demigods; *harau*—unto the Supreme Personality; *abhaktasya*—one who is not a devotee; *kutaḥ*—where; *mahat-guṇāḥ*—high qualities; *manaḥ-rathena*—concoction; *asati*—the material existence; *dhāvataḥ*—run on; *bahiḥ*—externally.

TRANSLATION

"In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

TEXT 59

পণ্ডিত-গোসাঞির শিষ্য—অনন্ত আচার্য।
কৃষ্ণপ্রেমময়-তনু, উদার, সর্ব-আর্য॥ ৫৯॥

paṇḍita-gosāñira śiṣya—ananta ācārya
kṛṣṇa-premamaya-tanu, udāra, sarva-ārya

SYNONYMS

paṇḍita-gosāñira—of Gadādhara Paṇḍita; *śiṣya*—disciple; *ananta ācārya*—of the name Ananta Ācārya; *kṛṣṇa-premamaya*—always overwhelmed by love of God; *tanu*—body; *udāra*—magnanimous; *sarva*—in all respects; *ārya*—advanced.

TRANSLATION

Ananta Ācārya was a disciple of Gadādhara Paṇḍita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

TEXT 60

তাঁহার অনন্ত গুণ কে করু প্রকাশ।
তাঁর প্রিয় শিষ্য ইঁহ—পণ্ডিত হরিদাস॥ ৬০॥

tāṅhāra ananta guṇa ke karu prakāśa
tāṅra priya śiṣya iṅha—paṇḍita haridāsa

SYNONYMS

tāṅhāra—his; *ananta*—unlimited; *guṇa*—qualities; *ke*—who; *karu*—can; *prakāśa*—display; *tāṅra*—his; *priya*—dear; *śiṣya*—disciple; *iṅha*—this person; *paṇḍita haridāsa*—of the name Haridāsa Paṇḍita.

TRANSLATION

Ananta Ācārya was a reservoir of all good qualities. No one can estimate how great he was. Paṇḍita Haridāsa was his beloved disciple.

PURPORT

Śrī Ananta Ācārya is one of the eternal associates of Śrī Caitanya Mahāprabhu. Previously, during the advent of Lord Śrī Kṛṣṇa, Ananta Ācārya was Sudevī, one of the eight *gopīs*. This is stated in the *Gaura-gaṇoddeśa-dīpikā,* verse 165, as follows: *anantācārya-gosvāmī yā sudevī purā vraje.* "Ananta Ācārya Gosvāmī was formerly Sudevī-gopī in Vraja [Vṛndāvana]." In Jagannātha Purī, or Puruṣottama-kṣetra, there is a monastery known as Gaṅgā-mātā Maṭha that was established by Ananta Ācārya. In the disciplic succession of the Gaṅgā-mātā Maṭha, he is known as Vinoda-mañjarī. One of his disciples was Haridāsa Paṇḍita Gosvāmī, who is also known as Śrī Raghu Gopāla and as Śrī Rāsa-mañjarī. His disciple Lakṣmīpriyā was the maternal aunt of Gaṅgā-mātā, a princess who was the daughter of the King of Puṭiyā. Gaṅgā-mātā brought a Deity of the name Śrī Rasika Rāya from Kṛṣṇa Miśra of Jaipur and installed Him in the house of Sārvabhauma in Jagannātha Purī. The disciple in the fifth generation after Śrī Ananta Ācārya was Śrī Vanamālī; in the sixth generation, Śrī Bhagavān dāsa, who was a Bengali; in the seventh generation, Madhusūdana dāsa, who was an Oriyā; in the eighth generation, Nīlāmbara dāsa; in the ninth generation, Śrī Narottama dāsa; in the tenth generation, Pītāmbara dāsa; and in the eleventh generation, Śrī Mādhava dāsa. The disciple in the twelfth generation is presently in charge of the Gaṅgā-mātā monastery.

TEXT 61

চৈতন্য-নিত্যানন্দে তাঁর পরম বিশ্বাস।
চৈতন্য-চরিতে তাঁর পরম উল্লাস ॥ ৬১ ॥

caitanya-nityānande tāṅra parama viśvāsa
caitanya-carite tāṅra parama ullāsa

SYNONYMS

caitanya—Śrī Caitanya Mahāprabhu; *nityānande*—in Lord Nityānanda; *tāṅra*—his; *parama*—very great; *viśvāsa*—faith; *caitanya-carite*—in the pastimes of Lord Caitanya; *tāṅra*—his; *parama*—great; *ullāsa*—satisfaction.

TRANSLATION

Paṇḍita Haridāsa had great faith in Lord Caitanya and Nityānanda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

TEXT 62

বৈষ্ণবের গুণগ্রাহী, না দেখয়ে দোষ।
কায়মনোবাক্যে করে বৈষ্ণব-সন্তোষ ॥ ৬২ ॥

vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa
kāya-mano-vākye kare vaiṣṇava-santoṣa

SYNONYMS

vaiṣṇavera—of devotees; *guṇa-grāhī*—accepting good qualities; *nā*—never; *dekhaye*—sees; *doṣa*—any fault; *kāya-manaḥ-vakye*—with heart and soul; *kare*—does; *vaiṣṇava*—devotee; *santoṣa*—pacification.

TRANSLATION

He always accepted the good qualities of Vaiṣṇavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaiṣṇavas.

PURPORT

It is a qualification of a Vaiṣṇava that he is *adoṣa-darśī;* he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, *sajjanā guṇam icchanti doṣam icchanti pāmarāḥ:* everyone has a combination of faults and glories. But a Vaiṣṇava, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridāsa Paṇḍita never found fault with a Vaiṣṇava but considered only his good qualities.

TEXT 63

নিরন্তর শুনে তেঁহো 'চৈতন্যমঙ্গল'।
তাঁহার প্রসাদে শুনেন বৈষ্ণবসকল ॥ ৬৩ ॥

nirantara śune teṅho 'caitanya-maṅgala'
tāṅhāra prasāde śunena vaiṣṇava-sakala

SYNONYMS

nirantara—always; *śune*—hears; *teṅho*—he; *caitanya-maṅgala*—the book *Caitanya-maṅgala*; *tāṅhāra*—by his; *prasāde*—mercy; *śunena*—hear; *vaiṣṇava-sakala*—all other Vaiṣṇavas.

TRANSLATION

He always heard the reading of Śrī Caitanya-maṅgala, and all the other Vaiṣṇavas used to hear it by his grace.

TEXT 64

কথায় সভা উজ্জ্বল করে যেন পূর্ণচন্দ্র।
নিজ-গুণামৃতে বাড়ায় বৈষ্ণব-আনন্দ ॥ ৬৪ ॥

kathāya sabhā ujjvala kare yena pūrṇa-candra
nija-guṇāmṛte bāḍāya vaiṣṇava-ānanda

SYNONYMS

kathāya—by words; *sabhā*—assembly; *ujjvala*—illuminated; *kare*—does; *yena*—as; *pūrṇa-candra*—full moon; *nija*—own; *guṇa-amṛte*—nectar of qualities; *bāḍāya*—increases; *vaiṣṇava*—of the devotees; *ānanda*—pleasure.

TRANSLATION

Like the full moon, he illuminated the entire assembly of the Vaiṣṇavas by speaking Caitanya-maṅgala, and by the nectar of his qualities he increased their transcendental bliss.

TEXT 65

তেঁহো অতি কৃপা করি' আজ্ঞা কৈলা মোরে।
গৌরাঙ্গের শেষলীলা বর্ণিবার তরে ॥ ৬৫ ॥

teṅho ati kṛpā kari' ājñā kailā more
gaurāṅgera śeṣa-līlā varṇibāra tare

SYNONYMS

teṅho—he; *ati*—very much; *kṛpā*—mercy; *kari'*—showing; *ājñā*—order; *kailā*—made it; *more*—unto me; *gaurāṅgera*—of Lord Caitanya; *śeṣa-līlā*—last portion of the pastimes; *varṇibāra*—describing; *tare*—for the matter of.

TRANSLATION

By his causeless mercy he ordered me to write about the last pastimes of Śrī Caitanya Mahāprabhu.

TEXT 66

কাশীশ্বর গোসাঞির শিষ্য—গোবিন্দ গোসাঞি।
গোবিন্দের প্রিয়সেবক তাঁর সম নাঞি ॥ ৬৬ ॥

kāśīśvara gosāñira śiṣya—govinda gosāñi
govindera priya-sevaka tāṅra sama nāñi

SYNONYMS

kāśīśvara gosāñira—of Kāśīśvara Gosvāmī; *śiṣya*—disciple; *govinda*—of the name Govinda; *gosāñi*—spiritual master; *govindera*—of Govinda; *priya-sevaka*—most confidential servitor; *tāṅra*—his; *sama*—equal; *nāñi*—is none.

TRANSLATION

Govinda Gosāñi, the priest engaged in the service of Lord Govinda in Vṛndāvana, was a disciple of Kāśīśvara Gosāñi. There was no servant more dear to the Govinda Deity.

PURPORT

Kāśīśvara Gosāñi, also known as Kāśīśvara Paṇḍita, was a disciple of Īśvara Purī and son of Vāsudeva Bhaṭṭācārya, who belonged to the dynasty of Kāñjilāla Kānu. His surname was Caudhurī. His nephew, his sister's son, who was named Rudra Paṇḍita, was the original priest of Vallabhapura, which is situated about one mile from the Śrīrāmapura railway station in the village of Cātarā. Installed there are the Deities of Rādhā-Govinda and Lord Śrī Caitanya Mahāprabhu. Kāśīśvara Gosāñi was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannātha, he used to protect the Lord from the crowds. Another of his duties was to distribute *prasāda* to the devotees after *kīrtana*. He was also one of the contemporaries of Śrī Caitanya Mahāprabhu who was with the Lord in Jagannātha Purī.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also visited this temple at Vallabhapura. At that time the person in charge was a Śaivite, Śrī Śivacandra Caudhurī, who was a descendant of Kāśīśvara Gosāñi's brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs, and near the village there is sufficient land, which belongs to the Deity, on which this rice was grown. Unfortunately, the descendants of Kāśīśvara Gosāñi's brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the *Gaura-gaṇoddeśa-dīpikā* that the servant of Kṛṣṇa in Vṛndāvana named Bhṛṅgāra descended as Kāśīśvara Gosāñi during the pastimes of Lord Caitanya Mahāprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took *prasāda* there at noon. The Deities of this temple, Śrī Śrī Rādhā-Govinda and the Gaurāṅga *vigraha*, are extremely beautiful. Near Vallabhapura is another beautiful temple of Jagannātha. We sometimes used to take *prasāda* in this Jagannātha Temple also. These two temples are situated within a one-mile radius of the Śrīrāmapura railway station near Calcutta.

TEXT 67

যাদবাচার্য গোসাঞি শ্রীরূপের সঙ্গী ।
চৈতন্যচরিতে তেঁহো অতি বড় রঙ্গী ॥ ৬৭ ॥

yādavācārya gosāñi śrī-rūpera saṅgī
caitanya-carite teṅho ati baḍa raṅgī

SYNONYMS

yādavācārya—of the name Yādavācārya; *gosāñi*—spiritual master; *śrī-rūpera*—of Śrīla Rūpa Gosvāmī; *saṅgī*—associate; *caitanya-carite*—in the pastimes of Lord Caitanya; *teṅho*—he; *ati*—very much; *baḍa*—great; *raṅgī*—enthusiastic.

TRANSLATION

Śrī Yādavācārya Gosāñi, a constant associate of Śrīla Rūpa Gosvāmī, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

TEXT 68

পণ্ডিত-গোসাঞির শিষ্য— ভুগর্ভ গোসাঞি।
গৌরকথা বিনা আর মুখে অন্য নাই ॥ ৬৮ ॥

paṇḍita-gosāñira śiṣya—bhugarbha gosāñi
gaura-kathā vinā āra mukhe anya nāi

SYNONYMS

paṇḍita-gosāñira—of Paṇḍita Gosāñi (Paṇḍita Haridāsa); *śiṣya*—disciple; *bhugarbha gosāñi*—of the name Bhugarbha Gosāñi; *gaura-kathā*—topics of Lord Caitanya; *vinā*—without; *āra*—else; *mukhe*—in his mouth; *anya nāi*—nothing else.

TRANSLATION

Bhugarbha Gosāñi, a disciple of Paṇḍita Gosāñi, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

TEXT 69

তাঁর শিষ্য - গোবিন্দ পূজক চৈতন্যদাস।
মুকুন্দানন্দ চক্রবর্তী, প্রেমী কৃষ্ণদাস ॥ ৬৯ ॥

tāṅra śiṣya—govinda pūjaka caitanya-dāsa
mukundānanda cakravartī, premī kṛṣṇa-dāsa

SYNONYMS

tāṅra śiṣya—his disciple; *govinda*—the Govinda Deity; *pūjaka*—priest; *caitanya-dāsa*—of the name Caitanya dāsa; *mukundānanda cakravartī*—of the name Mukundānanda Cakravartī; *premī*—a great lover; *kṛṣṇa-dāsa*—of the name Kṛṣṇadāsa.

TRANSLATION

Among his disciples were Caitanya dāsa, who was a priest of the Govinda Deity, as well as Mukundānanda Cakravartī and the great devotee Kṛṣṇadāsa.

TEXT 70

আচার্যগোসাঞির শিষ্য - চক্রবর্তী শিবানন্দ।
নিরবধি তাঁর চিত্তে চৈতন্য-নিত্যানন্দ ॥ ৭০ ॥

ācārya-gosāñira śiṣya—cakravartī śivānanda
niravadhi tāṅra citte caitanya-nityānanda

SYNONYMS

ācārya-gosāñira—of Ācārya Gosāñi; *śiṣya*—the disciple; *cakravartī śivānanda*—of the name Śivānanda Cakravartī; *niravadhi*—always; *tāṅra*—his; *citte*—in the heart; *caitanya-nityānanda*—Lord Caitanya and Nityānanda are situated.

TRANSLATION

Among the disciples of Ananta Ācārya was Śivānanda Cakravartī, in whose heart dwelled constantly Lord Caitanya and Nityānanda.

TEXT 71

আর যত বৃন্দাবনে বৈসে ভক্তগণ।
শেষ-লীলা শুনিতে সবার হৈল মন॥ ৭১॥

āra yata vṛndāvane baise bhakta-gaṇa
śeṣa-līlā śunite sabāra haila mana

SYNONYMS

āra yata—there are many others; *vṛndāvane*—in Vṛndāvana; *baise*—residents; *bhakta-gaṇa*—great devotees; *śeṣa-līlā*—the last portions of Caitanya Mahāprabhu's pastimes; *śunite*—to hear; *sabāra*—of everyone; *haila*—became; *mana*—the mind.

TRANSLATION

In Vṛndāvana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

TEXT 72

মোরে আজ্ঞা করিলা সবে করুণা করিয়া।
তাঁ-সবার বোলে লিখি নির্লজ্জ হইয়া॥ ৭২॥

more ājñā karilā sabe karuṇā kariyā
tāṅ-sabāra bole likhi nirlajja ha-iyā

SYNONYMS

more—unto me; *ājñā*—order; *karilā*—gave; *sabe*—all; *karuṇā*—merciful; *kariyā*—doing so; *tāṅ-sabāra*—of all of them; *bole*—by the order; *likhi*—I write; *nirlajja*—without shame; *ha-iyā*—becoming.

TRANSLATION

By their mercy, all these devotees ordered me to write of the last pastimes of Śrī Caitanya Mahāprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritāmṛta.

PURPORT

To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kavirāja Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahāprabhu.

TEXT 73

বৈষ্ণবের আজ্ঞা পাঞা চিন্তিত-অন্তরে।
মদনগোপালে গেলাঙ আজ্ঞা মাগিবারে॥ ৭৩॥

vaiṣṇavera ājñā pāñā cintita-antare
madana-gopāle gelāṅ ājñā māgibāre

SYNONYMS

vaiṣṇavera—of all the Vaiṣṇava devotees; *ājñā*—order; *pāñā*—receiving; *cintita-antare*—anxiety within myself; *madana-gopāle*—to the temple of Śrī Madana-mohana; *gelāṅ*—I went; *ājñā*—order; *māgibāre*—to receive.

TRANSLATION

Having received the order of the Vaiṣṇavas but being anxious within my heart, I went to the temple of Madana-mohana in Vṛndāvana to ask His permission also.

PURPORT

A Vaiṣṇava always follows the order of *guru* and Kṛṣṇa. *Śrī-Caitanya-caritāmṛta* was written by Kṛṣṇadāsa Kavirāja Gosvāmī by their mercy. Kṛṣṇadāsa Kavirāja Gosvāmī considered all the devotees that have been mentioned to be his preceptor *gurus* or spiritual masters, and Madana-gopāla (Śrī Madana-mohana *vigraha*) is Kṛṣṇa Himself. Thus he took permission from both of them, and when he received the mercy of both *guru* and Kṛṣṇa, he was able to write this great literature, *Śrī-Caitanya-caritāmṛta*. This example should be followed. Anyone who attempts to write about

Kṛṣṇa must first take permission from the spiritual master and Kṛṣṇa. Kṛṣṇa is situated in everyone's heart, and the spiritual master is His direct external representative. Thus Kṛṣṇa is situated *antar-bahiḥ*, within and without. One must first become a pure devotee by following the strict regulative principles and chanting sixteen rounds daily, and when one thinks that he is actually on the Vaiṣṇava platform, he must then take permission from the spiritual master, and that permission must also be confirmed by Kṛṣṇa from within his heart. Then, if one is very sincere and pure, he can write transcendental literature, either prose or poetry.

TEXT 74

দরশন করি কৈলুঁ চরণ বন্দন।
গোসাঞিদাস পূজারী করে চরণ-সেবন॥ ৭৪॥

daraśana kari kailuṅ caraṇa vandana
gosāñi-dāsa pūjārī kare caraṇa-sevana

SYNONYMS

daraśana—by visiting; *kari*—doing; *'kailuṅ*—made; *caraṇa*—lotus feet; *vandana*—worship; *gosāñi-dāsa*—of the name Gosāñi dāsa; *pūjārī*—priest; *kare*—does; *caraṇa*—lotus feet; *sevana*—service.

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosāñi dāsa was serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

TEXT 75

প্রভুর চরণে যদি আজ্ঞা মাগিল।
প্রভুকণ্ঠ হৈতে মালা খসিয়া পড়িল॥ ৭৫॥

prabhura caraṇe yadi ājñā māgila
prabhu-kaṇṭha haite mālā khasiyā paḍila

SYNONYMS

prabhura—of the Lord; *caraṇe*—lotus feet; *yadi*—when; *ājñā*—order; *māgila*—requested; *prabhu-kaṇṭha*—the neck of the Lord; *haite*—from; *mālā*—garland; *khasiyā*—slipped; *paḍila*—fell down.

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

TEXT 76

সব বৈষ্ণবগণ হরিধ্বনি দিল।
গোসাঞিদাস আনি' মালা মোর গলে দিল ॥ ৭৬ ॥

saba vaiṣṇava-gaṇa hari-dhvani dila
gosāñi-dāsa āni' mālā mora gale dila

SYNONYMS

saba—all; *vaiṣṇava*—devotees; *gaṇa*—group; *hari-dhvani*—chanting Hare Kṛṣṇa; *dila*—made; *gosāñi-dāsa*—of the name Gosānī dāsa; *āni'*—bringing; *mālā*—garland; *mora*—my; *gale*—on the neck; *dila*—gave it.

TRANSLATION

As soon as this happened, the Vaiṣṇavas standing there all loudly chanted, "Haribol!" and the priest, Gosāñi dāsa, brought me the garland and put it around my neck.

TEXT 77

আজ্ঞামালা পাঞা আমার হইল আনন্দ।
তাহাঁই করিনু এই গ্রন্থের আরম্ভ ॥ ৭৭ ॥

ājñā-mālā pāñā āmāra ha-ila ānanda
tāhāṅi karinu ei granthera ārambha

SYNONYMS

ājñā-mālā—the garland of order; *pāñā*—receiving; *āmāra*—my; *ha-ila*—became; *ānanda*—great pleasure; *tāhāṅi*—then and there; *karinu*—attempted; *ei*—this; *granthera*—of *Caitanya-caritāmṛta*; *ārambha*—beginning.

TRANSLATION

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

TEXT 78

এই গ্রন্থ লেখায় মোরে 'মদনমোহন'।
আমার লিখন যেন শুকের পঠন ॥ ৭৮ ॥

ei grantha lekhāya more 'madana-mohana'
āmāra likhana yena śukera paṭhana

SYNONYMS

ei—this; *grantha*—great literature; *lekhāya*—causes me to write; *more*—unto me; *madana-mohana*—the Deity; *āmāra*—my; *likhana*—writing; *yena*—like; *śukera*—of the parrot; *paṭhana*—responding.

TRANSLATION

Actually Śrī-Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in *Śrīmad-Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of *māyā*, material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him *(dadāmi buddhi-yogaṁ tam).* The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of *Caitanya-caritāmṛta* that whatever he wrote was written under the direction of the Śrī Madana-mohana Deity.

TEXT 79

সেই লিখি, মদনগোপাল যে লিখায়।
কাষ্ঠের পুত্তলী যেন কুহকে নাচায়॥ ৭৯॥

sei likhi, madana-gopāla ye likhāya
kāṣṭhera puttalī yena kuhake nācāya

SYNONYMS

sei likhi—I write that; *madana-gopāla*—the Deity Madana-gopāla; *ye*—whatever; *likhāya*—dictates to me; *kāṣṭhera*—wooden; *puttalī*—a doll; *yena*—like; *kuhake*—the enchanter; *nācāya*—causes to dance.

TRANSLATION

As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as *caitya-guru*, or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

TEXT 80

কুলাধিদেবতা মোর—মদনমোহন।
যাঁর সেবক—রঘুনাথ, রূপ, সনাতন ॥ ৮০ ॥

kulādhidevatā mora—madana-mohana
yāṅra sevaka—raghunātha, rūpa, sanātana

SYNONYMS

kula-ādhidevatā—the family Deity; *mora*—mine; *madana-mohana*—Lord Madana-mohana; *yāṅra*—whose; *sevaka*—servitor; *raghunātha*—Raghunātha dāsa Gosvāmī; *rūpa*—Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunātha dāsa, Śrī Rūpa and Sanātana Gosvāmī.

TEXT 81

বৃন্দাবন-দাসের পাদপদ্ম করি' ধ্যান।
তাঁর আজ্ঞা লঞা লিখি যাহাতে কল্যাণ ॥ ৮১ ॥

vṛndāvana-dāsera pāda-padma kari' dhyāna
tāṅra ājñā lañā likhi yāhāte kalyāṇa

SYNONYMS

vṛndāvana-dāsera—of Śrīla Vṛndāvana dāsa Ṭhākura; *pāda-padma*—lotus feet; *kari'*—doing; *dhyāna*—meditation; *tāṅra*—his; *ājñā*—order; *lañā*—receiving; *likhi*—I write; *yāhāte*—in which permission; *kalyāṇa*—all auspiciousness.

TRANSLATION

I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious literature.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī took permission not only from the Vaiṣṇavas and Madana-mohana but also from Vṛndāvana dāsa Ṭhākura, who is understood to be the Vyāsa of the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 82

চৈতন্যলীলাতে 'ব্যাস'- বৃন্দাবন-দাস।
তাঁর কৃপা বিনা অন্যে না হয় প্রকাশ ॥ ৮২ ॥

caitanya-līlāte 'vyāsa'—vṛndāvana-dāsa
tāṅra kṛpā vinā anye nā haya prakāśa

caitanya-līlāte—in describing the pastimes of Lord Caitanya; *vyāsa*—Vyāsadeva; *vṛndāvana-dāsa*—is Śrīla Vṛndāvana dāsa Ṭhākura; *tāṅra*—his; *kṛpā*—mercy; *vinā*—without; *anye*—other; *nā*—never; *haya*—becomes; *prakāśa*—manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

TEXT 83

মূর্খ, নীচ, ক্ষুদ্র মুঞি বিষয়-লালস।
বৈষ্ণবাজ্ঞা-বলে করি এতেক সাহস ॥ ৮৩ ॥

mūrkha, nīca, kṣudra muñi viṣaya-lālasa
vaiṣṇavājñā-bale kari eteka sāhasa

SYNONYMS

mūrkha—foolish; *nīca*—lowborn; *kṣudra*—very insignificant; *muñi*—I; *viṣaya*—material; *lālasa*—desires; *vaiṣṇava*—of the Vaiṣṇavas; *ājñā*—order; *bale*—on the strength of; *kari*—I do; *eteka*—so much; *sāhasa*—energy.

TRANSLATION

I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this transcendental literature.

TEXT 84

শ্রীরূপ-রঘুনাথ-চরণের এই বল।
যাঁর স্মৃতে সিদ্ধ হয় বাঞ্ছিতসকল ॥ ৮৪ ॥

śrī-rūpa-raghunātha-caraṇera ei bala
yāṅra smṛte siddha haya vāñchita-sakala

SYNONYMS

śrī-rūpa—Rūpa Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *caraṇera*—of the lotus feet; *ei*—this; *bala*—strength; *yāṅra*—whose; *smṛte*—by remembrance; *siddha*—successful; *haya*—becomes; *vāñchita-sakala*—all desires.

TRANSLATION

The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires.

TEXT 85

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ৮৫॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

Thus ends the *Caitanya-caritāmṛta,* Eighth Chapter, *Ādi-līlā,* in the matter of the author's receiving the orders of the authorities, Kṛṣṇa and *guru.*

CHAPTER 9

A summary of Chapter Nine has been given as follows by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya.* In the Ninth Chapter the author of *Caitanya-caritāmṛta* has devised a figurative example by describing the "plant of *bhakti.*" He considers Lord Caitanya Mahāprabhu, who is known as Viśvambhara, to be the gardener of this plant because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the flowers Himself and distributed them as well. The seed of the plant was first sown in Navadvīpa, the birthsite of Lord Caitanya Mahāprabhu, and then the plant was brought to Puruṣottama-kṣetra (Jagannātha Purī) and then to Vṛndāvana. The seed fructified first in Śrīla Mādhavendra Purī and then his disciple Śrī Īśvara Purī. It is figuratively described that both the tree itself and the trunk of the tree are Śrī Caitanya Mahāprabhu. The devotees, headed by Paramānanda Purī and eight other great *sannyāsīs,* are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Śrī Nityānanda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the flowers of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahāprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahāprabhu.

TEXT 1

তং শ্রীমৎকৃষ্ণচৈতন্যদেবং বন্দে জগদ্‌গুরুম্ ।
যস্যানুকম্পয়া শ্বাপি মহাব্ধিং সন্তরেৎ সুখম্ ॥ ১ ॥

taṁ śrīmat-kṛṣṇa-caitanya-devaṁ vande jagad-gurum
yasyānukampayā śvāpi mahābdhiṁ santaret sukham

SYNONYMS

tam—unto Him; *śrīmat*—with all opulence; *kṛṣṇa-caitanya-devam*—unto Lord Kṛṣṇa Caitanyadeva; *vande*—I offer obeisances; *jagat-gurum*—spiritual master of the world; *yasya*—whose; *anukampayā*—by the mercy of; *śvā api*—even a dog; *mahā-abdhim*—great ocean; *santaret*—can swim; *sukham*—without difficulty.

TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Śrī Caitanya Mahāprabhu, he can swim across an ocean. Similarly, the author of *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaiṣṇavas and Madana-mohana *vigraha,* it is possible for him to cross a transcendental ocean to present *Śrī-Caitanya-caritāmṛta.*

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য গৌরচন্দ্র।
জয় জয়াদ্বৈত জয় জয় নিত্যানন্দ ॥ ২ ॥

jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jaya jayādvaita jaya jaya nityānanda

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *gauracandra*—whose name is Gaurahari; *jaya jaya*—all glories; *advaita*—to Advaita Gosāñi; *jaya jaya*—all glories; *nityānanda*—to Nityānanda.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, who is known as Gaurahari! All glories to Advaita and Nityānanda Prabhu!

TEXT 3

জয় জয় শ্রীবাসাদি গৌরভক্তগণ।
সর্বাভীষ্ট-পূর্তি-হেতু যাঁহার স্মরণ ॥ ৩ ॥

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
sarvābhīṣṭa-pūrti-hetu yāṅhāra smaraṇa

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—to Śrīvāsa and others; *gaura-bhakta-gaṇa*—all devotees of Lord Caitanya; *sarva-abhīṣṭa*—all ambition; *pūrti*—satisfaction; *hetu*—for the matter of; *yāṅhāra*—whose; *smaraṇa*—remembrance.

TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura! In order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the Pañca-tattva that were described in the Seventh Chapter of *Ādi-līlā*.

TEXT 4

শ্রীরূপ, সনাতন, ভট্ট রঘুনাথ।
শ্রীজীব, গোপালভট্ট, দাস-রঘুনাথ ॥ ৪ ॥

śrīrūpa, sanātana, bhaṭṭa raghunātha
śrījīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *sanātana*—Śrīla Sanātana Gosvāmī; *bhaṭṭa raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—Śrī Jīva Gosvāmī; *gopāla-bhaṭṭa*—Śrī Gopāla Bhaṭṭa Gosvāmī; *dāsa-raghunātha*—Raghunātha dāsa Gosvāmī.

TRANSLATION

I also remember the six Gosvāmīs—Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist who has no Vaiṣṇava qualifications cannot produce transcendental writings. There are many fools who consider *Kṛṣṇa-līlā* to be a subject of art and write or paint pictures about the pastimes of Lord Kṛṣṇa with the *gopīs,* sometimes depicting them in a manner practically obscene. These fools take pleasure in material sense gratification, but one who wants to make advancement in spiritual life must scrupulously avoid their literature. Unless one is a servant of Kṛṣṇa and the Vaiṣṇavas, as Kṛṣṇadāsa Kavirāja Gosvāmī presents himself to be in offering respects to Lord Caitanya, His associates and His disciples, one should not attempt to write transcendental literature.

TEXT 5

এসব-প্রসাদে লিখি চৈতন্য-লীলাগুণ।
জানি বা না জানি, করি আপন-শোধন ॥ ৫ ॥

esaba-prasāde likhi caitanya-līlā-guṇa
jāni vā nā jāni, kari āpana-śodhana

SYNONYMS

esaba—all these; *prasāde*—by the mercy of; *likhi*—I write; *caitanya*—of Lord Caitanya; *līlā-guṇa*—pastimes and quality; *jāni*—know; *vā*—or; *nā*—not; *jāni*—know; *kari*—do; *āpana*—self; *śodhana*—purification.

TRANSLATION

It is by the mercy of all these Vaiṣṇavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahāprabhu. Whether I know or know not, it is for self-purification that I write this book.

PURPORT

This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published, or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

TEXT 6

মালাকারঃ স্বয়ং কৃষ্ণপ্রেমামরতরুঃ স্বয়ম্।
দাতা ভোক্তা তৎফলানাং যস্তং চৈতন্যমাশ্রয়ে ॥ ৬ ॥

mālākāraḥ svayaṁ kṛṣṇa-premāmara-taruḥ svayam
dātā bhoktā tat-phalānāṁ yas taṁ caitanyam āśraye

SYNONYMS

mālākāraḥ—gardener; *svayam*—Himself; *kṛṣṇa*—Lord Kṛṣṇa; *prema*—love; *amara*—transcendental; *taruḥ*—tree; *svayam*—Himself; *dātā*—giver; *bhoktā*—enjoyer; *tat-phalānām*—of all the fruits of that tree; *yaḥ*—one who; *tam*—unto Him; *caitanyam*—Lord Caitanya Mahāprabhu; *āśraye*—I take shelter.

TRANSLATION

I take shelter of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, who Himself is the tree of transcendental love of Kṛṣṇa, its gardener and also the bestower and enjoyer of its fruits.

TEXT 7

প্রভু কহে, আমি 'বিশ্বম্ভর' নাম ধরি।
নাম সার্থক হয়, যদি প্রেমে বিশ্ব ভরি ॥ ৭ ॥

prabhu kahe, āmi 'viśvambhara' nāma dhari
nāma sārthaka haya, yadi preme viśva bhari

SYNONYMS

prabhu kahe—the Lord said; *āmi*—I; *viśvambhara*—Viśvambhara; *nāma*—named; *dhari*—accept; *nāma*—the name; *sārthaka*—complete; *haya*—becomes; *yadi*—if; *preme*—in love of God; *viśva*—the whole universe; *bhari*—fulfilled.

TRANSLATION

Lord Caitanya thought: "My name is Viśvambhara, 'one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

TEXT 8

এত চিন্তি' লৈলা প্রভু মালাকার-ধর্ম।
নবদ্বীপে আরম্ভিলা ফলোদ্যান-কর্ম ॥ ৮ ॥

eta cinti' lailā prabhu mālākāra-dharma
navadvīpe ārambhilā phalodyāna-karma

SYNONYMS

eta cinti'—thinking like this; *lailā*—took; *prabhu*—the Lord; *mālākāra-dharma*—the business of a gardener; *navadvīpe*—in Navadvīpa; *ārambhilā*—began; *phala-udyāna*—garden; *karma*—activities.

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvīpa.

TEXT 9

শ্রীচৈতন্য মালাকার পৃথিবীতে আনি'।
ভক্তি-কল্পতরু রোপিলা সিঞ্চি' ইচ্ছা-পানি ॥ ৯ ॥

śrī-caitanya mālākāra pṛthivīte āni'
bhakti-kalpataru ropilā siñci' icchā-pāni

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; *mālākāra*—gardener; *pṛthivīte*—on this planet; *āni'*—bringing; *bhakti-kalpataru*—the desire tree of devotional service; *ropilā*—sowed; *siñci'*—watering; *icchā*—will; *pāni*—water.

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, *bhakti-latā*, within his heart. As he regularly hears and chants, the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely, love of Godhead, which the gardener *(mālākāra)* can then enjoy without impediments.

TEXT 10

জয় শ্রীমাধবপুরী কৃষ্ণপ্রেমপূর ।
ভক্তিকল্পতরুর তেঁহো প্রথম অঙ্কুর ॥ ১০ ॥

jaya śrī mādhavapurī kṛṣṇa-prema-pūra
bhakti-kalpatarura teṅho prathama aṅkura

SYNONYMS

jaya—all glories; *śrī mādhavapurī*—unto Mādhavendra Purī; *kṛṣṇa-prema-pūra*—a storehouse of all love of Godhead; *bhakti-kalpatarura*—of the desire tree of devotional service; *teṅho*—he is; *prathama*—first; *aṅkura*—fructification.

TRANSLATION

All glories to Śrī Mādhavendra Purī, the storehouse of all devotional service unto Kṛṣṇa! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Śrī Mādhavendra Purī, also known as Śrī Mādhava Purī, belonged to the disciplic succession from Madhvācārya and was a greatly celebrated *sannyāsī*. Śrī Caitanya Mahāprabhu was the third disciplic descendant from Śrī Mādhavendra Purī. The process of worship in the disciplic succession of Madhvācārya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Śrī Mādhavendra Purī was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words *ayi dīna-dayārdra-nātha*, "O

supremely merciful Personality of Godhead." In that poetry is the seed of Caitanya Mahāprabhu's cultivation of love of Godhead.

TEXT 11

শ্রীঈশ্বরপুরী-রূপে অঙ্কুর পুষ্ট হৈল ।
আপনে চৈতন্যমালী স্কন্ধ উপজিল ॥ ১১ ॥

śrī-īśvarapurī-rūpe aṅkura puṣṭa haila
āpane caitanya-mālī skandha upajila

SYNONYMS

śrī-īśvara-purī—by the name Śrī Īśvara Purī; *rūpe*—in the form of; *aṅkura*—the seed; *puṣṭa*—cultivated; *haila*—became; *āpane*—Himself; *caitanya-mālī*—the gardener of the name Śrī Caitanya Mahāprabhu; *skandha*—trunk; *upajila*—expanded.

TRANSLATION

The seed of devotional service next fructified in the form of Śrī Īśvara Purī, and then the gardener Himself, Caitanya Mahāprabhu, became the main trunk of the tree of devotional service.

PURPORT

Śrī Īśvara Purī was a resident of Kumāra-haṭṭa, where there is now a railroad station known as Kāmarhaṭṭy. Nearby there is also another station named Hālisahara, which belongs to the eastern railway that runs from the eastern section of Calcutta. Īśvara Purī appeared in a *brāhmaṇa* family and was the most beloved disciple of Śrīla Mādhavendra Purī. In the last portion of *Caitanya-caritāmṛta*, Chapter Eight, verses 26-29, it is stated:

īśvara-purī kare śrī-pada sevana
sva-haste karena mala-mūtrādi mārjana
nirantara kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma kṛṣṇa-līlā śunāya anukṣaṇa
tuṣṭa haṅā purī tāṅre kaila āliṅgana
vara dila kṛṣṇe tomāra ha-uk prema-dhana
sei haite īśvara-purī premera sāgara

"At the last stage of his life Śrī Mādhavendra Purī became an invalid and was completely unable to move, and Īśvara Purī so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Kṛṣṇa *mahā-mantra* and reminding Śrī Mādhavendra Purī about the pastimes of Lord Kṛṣṇa in the last stage of his life, Īśvara Purī gave the best service among his disciples. Thus Mādhavendra Purī, being very pleased with him, blessed him, saying, 'My dear boy,

I can only pray to Kṛṣṇa that He will be pleased with you.' Thus Īśvara Purī, by the grace of his spiritual master, Śrī Mādhavendra Purī, became a great devotee in the ocean of love of Godhead." Śrīla Viśvanātha Cakravartī states in his *Gurvaṣṭaka* prayer, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto'pi:* "By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one becomes perfect, as vividly exemplified here. A Vaiṣṇava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Īśvara Purī pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.

Śrīla Īśvara Purī was the spiritual master of Śrī Caitanya Mahāprabhu, but before initiating Lord Caitanya he went to Navadvīpa and lived for a few months in the house of Gopīnātha Ācārya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Śrī Caitanya Mahāprabhu by reciting his book, *Kṛṣṇa-līlāmṛta.* This is explained in *Caitanya-bhāgavata, Ādi-līlā,* Seventh Chapter.

To teach others by example how to be a faithful disciple of one's spiritual master, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, visited the birthplace of Īśvara Purī at Kāmarhaṭṭy and collected some earth from his birthsite. This He kept very carefully, and He used to eat a small portion of it daily. This is stated in the *Caitanya-bhāgavata,* Chapter Twelve. It has now become customary for devotees, following the example of Śrī Caitanya Mahāprabhu, to go there and collect some earth from that place.

TEXT 12

নিজাচিন্ত্যশক্ত্যে মালী হঞা স্কন্ধ হয়।
সকল শাখার সেই স্কন্ধ মূলাশ্রয়॥ ১২॥

nijācintya-śaktye mālī hañā skandha haya
sakala śākhāra sei skandha mūlāśraya

SYNONYMS

nija—His own; *acintya*—inconceivable; *śaktye*—by potency; *mālī*—gardener; *hañā*—becoming; *skandha*—trunk; *haya*—became; *sakala*—all; *śākhāra*—of other branches; *sei*—that; *skandha*—trunk; *mūla-āśraya*—original support.

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

TEXTS 13-15

পরমানন্দ পুরী, আর কেশব ভারতী।
ব্রহ্মানন্দ পুরী, আর ব্রহ্মানন্দ ভারতী॥ ১৩॥

বিষ্ণুপুরী, কেশবপুরী, পুরী কৃষ্ণানন্দ।
শ্রীনৃসিংহতীর্থ, আর পুরী সুখানন্দ ॥ ১৪ ॥

এই নব মূল নিকসিল বৃক্ষমূলে।
এই নব মূলে বৃক্ষ করিল নিশ্চলে ॥ ১৫ ॥

paramānanda purī, āra keśava bhāratī
brahmānanda purī, āra brahmānanda bhāratī

viṣṇu-purī, keśava-purī, purī kṛṣṇānanda
śrī-nṛsiṁhatīrtha, āra purī sukhānanda

ei nava mūla nikasila vṛkṣa-mūle
ei nava mūle vṛkṣa karila niścale

SYNONYMS

paramānanda purī—of the name Paramānanda Purī; *āra*—and; *keśava bhāratī*—of the name Keśava Bhāratī; *brahmānanda purī*—of the name Brahmānanda Purī; *āra*—and; *brahmānanda bhāratī*—of the name Brahmānanda Bhāratī; *viṣṇu-purī*—of the name Viṣṇu Purī; *keśava-purī*—of the name Keśava Purī; *purī kṛṣṇānanda*—of the name Kṛṣṇānanda Purī; *śrī-nṛsiṁhatīrtha*—of the name Śrī Nṛsiṁhatīrtha; *āra*—and; *purī sukhānanda*—of the name Sukhānanda Purī; *ei nava*—of these nine; *mūla*—roots; *nikasila*—fructified; *vṛkṣa-mūle*—in the trunk of the tree; *ei nava mūle*—in these nine roots; *vṛkṣa*—the tree; *karila niścale*—became very steadfast.

TRANSLATION

Paramānanda Purī, Keśava Bhāratī, Brahmānanda Purī and Brahmānanda Bhāratī, Śrī Viṣṇu Purī, Keśava Purī, Kṛṣṇānanda Purī, Śrī Nṛsiṁhatīrtha and Sukhānanda Purī—these nine sannyāsī roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

Paramānanda Purī. Paramānanda Purī belonged to a *brāhmaṇa* family of the Trihut district in Uttara Pradesh. Mādhavendra Purī was his spiritual master. In relationship with Mādhavendra Purī, Paramānanda Purī was very dear to Śrī Caitanya Mahāprabhu. In the *Caitanya-bhāgavata, Antya-līlā,* Chapter Eleven, there is the following statement:

sannyāsīra madhye īśvarera priya-pātra
āra nāhi eka purī gosāñi se mātra
dāmodara-svarūpa paramānanda-purī
sannyāsi-pārṣade ei dui adhikārī
niravadhi nikaṭe thākena dui-jana
prabhura sannyāse kare daṇḍera grahaṇa
purī dhyāna-para dāmodarera kīrtana

yata-prīti Īśvarera purī-gosāñire
dāmodara-svarūpere-o tata prīti kare

"Among his *sannyāsī* disciples, Īśvara Purī and Paramānanda Purī were very dear to Mādhavendra Purī. Thus Paramānanda Purī, like Svarūpa Dāmodara, who was also a *sannyāsī,* was very dear to Śrī Caitanya Mahāprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramānanda Purī offered Him the *daṇḍa.* Paramānanda Purī was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa *mahā-mantra.* As Śrī Caitanya Mahāprabhu offered full respect to His spiritual master, Īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara." It is described in *Caitanya-bhāgavata, Antya-līlā,* Chapter Three, that when Śrī Caitanya Mahāprabhu first saw Paramānanda Purī He made the following statement:

āji dhanya locana, saphala āji janma
saphala āmāra āji haila sarva-dharma
prabhu bale āji mora saphala sannyāsa
āji mādhavendra more ha-ilā prakāśa

"My eyes, My mind, My religious activities and My acceptance of the *sannyāsa* order have now all become perfect because today Mādhavendra Purī is manifest before Me in the form of Paramānanda Purī." *Caitanya-bhāgavata* further states:

kathokṣaṇe anyo 'nye karena praṇāma
paramānanda-purī caitanyera priya-dhāma

"Thus Śrī Caitanya Mahāprabhu exchanged respectful obeisances with Paramānanda Purī, who was very dear to Him." Paramānanda Purī established a small monastery behind the western side of the Jagannātha Temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Śrī Caitanya Mahāprabhu prayed to Lord Jagannātha to allow Ganges water to come into the well to make it sweet. When Lord Jagannātha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramānanda Purī's well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the *Caitanya-bhāgavata:*

prabhu bale āmi ye āchiye pṛthivīte
niścayai jāniha purī-gosāñira prīte

"Śrī Caitanya Mahāprabhu used to say: 'I am living in this world only on account of the excellent behavior of Śrī Paramānanda Purī.'" The *Gaura-gaṇoddeśa-dīpikā,* verse 118, states, *purī śrī-paramānando ya āsīd uddhavaḥ purā:* "Paramānanda Purī is none other than Uddhava." Uddhava was Lord Kṛṣṇa's friend and uncle, and in

the *Caitanya-līlā* the same Uddhava became the friend of Śrī Caitanya Mahāprabhu and His uncle in terms of their relationship in the disciplic succession.

Keśava Bhāratī. The Sarasvatī, Bhāratī and Purī *sampradāyas* belong to the Śṛṅgerī Maṭha in South India, and Śrī Keśava Bhāratī, who at that time was situated in a monastery in Katwa, belonged to the Bhāratī-sampradāya. According to some authoritative opinions, although Keśava Bhāratī belonged to the Śaṅkara-sampradāya, he was formerly initiated by a Vaiṣṇava. He is supposed to have been a Vaiṣṇava on account of having been initiated by Mādhavendra Purī, for some say that he took *sannyāsa* from Mādhavendra Purī. The temple and Deity worship started by Keśava Bhāratī are still existing in the village known as Khāṭundi, which is under the postal jurisdiction of Kāndarā in the district of Burdwan. According to the managers of that *maṭha*, the priests are descendants of Keśava Bhāratī, and some say that the worshipers of the Deity are descendants of the sons of Keśava Bhāratī. In his householder life he had two sons, Niśāpati and Ūṣāpati, and a *brāhmaṇa* of the name Śrī Nakaḍicandra Vidyāratna, who was a member of the family of Niśāpati, was the priest in charge at the time that Śrī Bhaktisiddhānta Sarasvatī visited this temple. According to some, the priests of the temple belong to the family of Keśava Bhāratī's brother. Still another opinion is that they descend from Mādhava Bhāratī, who was another disciple of Keśava Bhāratī. Mādhava Bhāratī's disciple Balabhadra, who also later became a *sannyāsī* of the Bhāratī-sampradāya, had two sons in his family life named Madana and Gopāla. Madana, whose family's surname was Bhāratī, lived in the village of Āuriyā, and Gopāla, whose family's surname was Brahmacārī, lived in the village of Denduḍa. There are still many living descendants of both families.

In the *Gaura-gaṇoddeśa-dīpikā,* verse 52, it is said:

mathurāyāṁ yajña-sūtraṁ purā kṛṣṇāya yo muniḥ
dadau sāndīpaniḥ so 'bhūt adya keśava-bhāratī

"Sāndīpani Muni, who formerly offered the sacred thread to Kṛṣṇa and Balarāma, later became Keśava Bhāratī." It is he who offered *sannyāsa* to Śrī Caitanya Mahāprabhu. There is another statement from the *Gaura-gaṇoddeśa-dīpikā,* verse 117. *Iti kecit prabhāṣante 'krūraḥ keśava-bhāratī:* "According to some authoritative opinions, Keśava Bhāratī is an incarnation of Akrūra." Keśava Bhāratī offered the *sannyāsa* order to Śrī Caitanya Mahāprabhu in the year 1432 *śakābda* (1510 A.D.) in Katwa. This is stated in the *Vaiṣṇava-mañjuṣā,* Part Two.

Brahmānanda Purī. Śrī Brahmānanda Purī was one of the associates of Śrī Caitanya Mahāprabhu while He was performing *kīrtana* in Navadvīpa, and he also joined Lord Caitanya in Jagannātha Purī. We may note in this connection that the name Brahmānanda is accepted not only by Māyāvādī *sannyāsīs* but Vaiṣṇava *sannyāsīs* also. One of our foolish Godbrothers criticized our *sannyāsī* Brahmānanda Svāmī, saying that this was a Māyāvādī name. The foolish man did not know that Brahmānanda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Kṛṣṇa. A devotee of Kṛṣṇa can therefore also be called Brahmānanda; this is evident from the fact that Brahmānanda Purī was one of the chief *sannyāsī* associates of Lord Caitanya Mahāprabhu.

Brahmānanda Bhāratī. Brahmānanda Bhāratī went to see Śrī Kṛṣṇa Caitanya Mahāprabhu at Jagannātha-dhāma. At that time he used to wear only a deerskin to cover himself, and Śrī Caitanya Mahāprabhu indirectly indicated that He did not like this deerskin covering. Brahmānanda Bhāratī therefore gave it up and accepted a loincloth of saffron color as used by Vaiṣṇava *sannyāsīs.* For some time he lived with Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 16

মধ্যমূল পরমানন্দ পুরী মহাধীর।
অষ্ট দিকে অষ্ট মূল বৃক্ষ কৈল স্থির॥ ১৬॥

madhya-mūla paramānanda purī mahā-dhīra
aṣṭa dike aṣṭa mūla vṛkṣa kaila sthira

SYNONYMS

madhya-mūla—the middle root; *paramānanda purī*—of the name Paramānanda Purī; *mahā-dhīra*—most sober; *aṣṭa dike*—in the eight directions; *aṣṭa mūla*—eight roots; *vṛkṣa*—the tree; *kaila sthira*—fixed.

TRANSLATION

With the sober and grave Paramānanda Purī as the central root and the other eight roots in the eight directions, the tree of Caitanya Mahāprabhu stood firmly.

TEXT 17

স্কন্ধের উপরে বহু শাখা উপজিল।
উপরি উপরি শাখা অসংখ্য হইল॥ ১৭॥

skandhera upare bahu śākhā upajila
upari upari śākhā asaṅkhya ha-ila

SYNONYMS

skandhera upare—upon the trunk; *bahu śākhā*—many branches; *upajila*—grew; *upari upari*—over and above them; *śākhā*—other branches; *asaṅkhya*—innumerable; *ha-ila*—fructified.

TRANSLATION

From the trunk grew many branches and above them innumerable others.

TEXT 18

বিশ বিশ শাখা করি' এক এক মণ্ডল।
মহা-মহা-শাখা ছাইল ব্রহ্মাণ্ড সকল ॥ ১৮ ॥

viśa viśa śākhā kari' eka eka maṇḍala
mahā-mahā-śākhā chāila brahmāṇḍa sakala

SYNONYMS

viśa viśa—twenty, twenty; *śākhā*—branches; *kari'*—making a group; *eka eka maṇḍala*—form a society; *mahā-mahā-śākhā*—big branches; *chāila*—covered; *brahmāṇḍa*—the whole universe; *sakala*—all.

TRANSLATION

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

PURPORT

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

TEXT 19

একৈক শাখাতে উপশাখা শত শত।
যত উপজিল শাখা কে গণিবে কত ॥ ১৯ ॥

ekaika śākhāte upaśākhā śata śata
yata upajila śākhā ke gaṇibe kata

SYNONYMS

ekaika—each branch; *śākhāte*—in the branch; *upaśākhā*—sub-branches; *śata śata*—hundreds and hundreds; *yata*—all; *upajila*—grew; *śākhā*—branches; *ke*—who; *gaṇibe*—can count; *kata*—how much.

TRANSLATION

From each branch grew many hundreds of sub-branches. No one can count how many branches thus grew.

TEXT 20

মুখ্য মুখ্য শাখাগণের নাম অগণন।
আগে ত' করিব, শুন বৃক্ষের বর্ণন ॥ ২০ ॥

mukhya mukhya śākhā-gaṇera nāma agaṇana
āge ta' kariba, śuna vṛkṣera varṇana

SYNONYMS

mukhya mukhya—the foremost of them all; *śākhā-gaṇera*—of the branches; *nāma*—name; *agaṇana*—uncountable; *āge*—subsequently; *ta' kariba*—I shall do; *śuna*—please hear; *vṛkṣera varṇana*—the description of the Caitanya tree.

TRANSLATION

I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

TEXT 21

বৃক্ষের উপরে শাখা হৈল দুই স্কন্ধ।
এক 'অদ্বৈত' নাম, আর 'নিত্যানন্দ'॥ ২১॥

vṛkṣera upare śākhā haila dui skandha
eka 'advaita' nāma, āra 'nityānanda'

SYNONYMS

vṛkṣera—of the tree; *upare*—on the top; *śākhā*—branch; *haila*—became; *dui*—two; *skandha*—trunks; *eka*—one; *advaita*—Śrī Advaita Prabhu; *nāma*—of the name; *āra*—and; *nityānanda*—of the name Nityānanda Prabhu.

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was named Śrī Advaita Prabhu and the other Śrī Nityānanda Prabhu.

TEXT 22

সেই দুইস্কন্ধে বহু শাখা উপজিল।
তার উপশাখাগণে জগৎ ছাইল॥ ২২॥

sei dui-skandhe bahu śākhā upajila
tāra upaśākhā-gaṇe jagat chāila

SYNONYMS

sei—that; *dui-skandhe*—in two trunks; *bahu*—many; *śākhā*—branches; *upajila*—grew; *tāra*—of them; *upaśākhā-gaṇe*—sub-branches; *jagat*—the whole world; *chāila*—covered.

TRANSLATION

From these two trunks grew many branches and sub-branches that covered the entire world.

TEXT 23

বড় শাখা, উপশাখা, তার উপশাখা।
যত উপজিল তার কে করিবে লেখা॥ ২৩॥

baḍa śākhā, upaśākhā, tāra upaśākhā
yata upajila tāra ke karibe lekhā

SYNONYMS

baḍa śākhā—the big branches; *upaśākhā*—sub-branches; *tāra*—their; *upaśākhā*—sub-branches; *tāra*—their; *upaśākhā*—again sub-branches; *yata*—all that; *upajila*—grew; *tāra*—of them; *ke*—who; *karibe*—can count; *lekhā*—or write.

TRANSLATION

These branches and sub-branches and their sub-branches became so numerous that no one can actually write about them.

TEXT 24

শিষ্য, প্রশিষ্য, আর উপশিষ্যগণ।
জগৎ ব্যাপিল তার নাহিক গণন॥ ২৪॥

śiṣya, praśiṣya, āra upaśiṣya-gaṇa
jagat vyāpila tāra nāhika gaṇana

SYNONYMS

śiṣya—disciples; *praśiṣya*—grand-disciples; *āra*—and; *upaśiṣya-gaṇa*—admirers; *jagat*—the whole world; *vyāpila*—spread; *tāra*—of that; *nāhika*—there is none; *gaṇana*—enumeration.

TRANSLATION

Thus the disciples and the grand-disciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

TEXT 25

উড়ুম্বর-বৃক্ষ যেন ফলে সর্ব অঙ্গে।
এই মত ভক্তিবৃক্ষে সর্বত্র ফল লাগে॥ ২৫॥

uḍumbara-vṛkṣa yena phale sarva aṅge
ei mata bhakti-vṛkṣe sarvatra phala lāge

SYNONYMS

uḍumbara-vṛkṣa—a big fig tree; *yena*—as if; *phale*—grew fruits; *sarva*—all; *aṅge*—parts of the body; *ei*—this; *mata*—like; *bhakti-vṛkṣe*—in the tree of devotional service; *sarvatra*—all over; *phala*—fruit; *lāge*—appears.

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of *bhakti* has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service *(śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam)*, but all of them are meant only for the service of the Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

TEXT 26

মূলস্কন্ধের শাখা আর উপশাখাগণে।
লাগিলা যে প্রেমফল,— অমৃতকে জিনে॥ ২৬॥

mūla-skandhera śākhā āra upaśākhā-gaṇe
lāgilā ye prema-phala,—amṛtake jine

SYNONYMS

mūla-skandhera—of the chief trunk; *śākhā*—branches; *āra*—and; *upaśākhā-gaṇe*—sub-branches; *lāgilā*—as it grew; *ye*—that; *prema-phala*—the fruit of love; *amṛtake jine*—such a fruit conquers nectar.

TRANSLATION

Since Śrī Kṛṣṇa Caitanya Mahāprabhu was the original trunk, the taste of the fruits that grew on the branches and sub-branches surpassed the taste of nectar.

TEXT 27

পাকিল যে প্রেমফল অমৃত-মধুর।
বিলায় চৈতন্যমালী, নাহি লয় মূল॥ ২৭॥

pākila ye prema-phala amṛta-madhura
vilāya caitanya-mālī, nāhi laya mūla

SYNONYMS

pākila—ripened; *ye*—that; *prema-phala*—the fruit of love of Godhead; *amṛta*—nectarean; *madhura*—sweet; *vilāya*—distributes; *caitanya-mālī*—the gardener, Lord Caitanya; *nāhi*—does not; *laya*—take; *mūla*—price.

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Śrī Caitanya Mahāprabhu, distributed them without asking any price.

TEXT 28

ত্রিজগতে যত আছে ধন-রত্নমণি।
একফলের মূল্য করি' তাহা নাহি গণি॥ ২৮॥

tri-jagate yata āche dhana-ratnamaṇi
eka-phalera mūlya kari' tāhā nāhi gaṇi

SYNONYMS

tri-jagate—in the three worlds; *yata*—as much as; *āche*—there is; *dhana-ratnamaṇi*—wealth and riches; *eka-phalera*—one fruit's; *mūlya*—price; *kari'*—calculated; *tāhā*—that; *nāhi*—do not; *gaṇi*—count.

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

TEXT 29

মাগে বা না মাগে কেহ, পাত্র বা অপাত্র।
ইহার বিচার নাহি জানে, দেয় মাত্র॥ ২৯॥

māge vā nā māge keha, pātra vā apātra
ihāra vicāra nāhi jāne, deya mātra

SYNONYMS

māge—begs; *vā*—or; *nā*—not; *māge*—begs; *keha*—anyone; *pātra*—candidate; *vā*—or; *apātra*—not a candidate; *ihāra*—of this; *vicāra*—consideration; *nāhi*—does not; *jāne*—know; *deya*—gives; *mātra*—only.

TRANSLATION

Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahāprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya's *saṅkīrtana* movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the *saṅkīrtana* movement. It should therefore be preached without discrimination. The only purpose of the preachers of the *saṅkīrtana* movement must be to go on preaching without restriction. That is the way in which Śrī Caitanya Mahāprabhu introduced this *saṅkīrtana* movement to the world.

TEXT 30

অঞ্জলি অঞ্জলি ভরি' ফেলে চতুর্দিশে।
দরিদ্র কুড়াঞা খায়, মালাকার হাসে॥ ৩০॥

añjali añjali bhari' phele caturdiśe
daridra kuḍāñā khāya, mālākāra hāse

SYNONYMS

añjali—handful; *añjali*—handful; *bhari'*—filling; *phele*—distributes; *caturdiśe*—in all directions; *daridra*—poor; *kuḍāñā*—picking up; *khāya*—eats; *mālākāra*—the gardener; *hāse*—smiles.

TRANSLATION

The transcendental gardener, Śrī Caitanya Mahāprabhu, distributed handful after handful of fruit in all directions, and when the poor hungry people ate the fruit, the gardener smiled with great pleasure.

TEXT 31

মালাকার কহে,—শুন, বৃক্ষ-পরিবার।
মূলশাখা-উপশাখা যতেক প্রকার॥ ৩১॥

mālākāra kahe,—śuna, vṛkṣa-parivāra
mūlaśākhā-upaśākhā yateka prakāra

SYNONYMS

mālākāra—the gardener; *kahe*—said; *śuna*—hear; *vṛkṣa-parivāra*—the family of this transcendental tree of devotional service; *mūla-śākhā*—chief branches; *upaśākhā*—sub-branches; *yateka*—as many; *prakāra*—varieties.

TRANSLATION

Lord Caitanya thus addressed the multifarious varieties of branches and sub-branches of the tree of devotional service:

TEXT 32

অলৌকিক বৃক্ষ করে সর্বেন্দ্রিয়-কর্ম।
স্থাবর হইয়া ধরে জঙ্গমের ধর্ম॥ ৩২॥

alaukika vṛkṣa kare sarvendriya-karma
sthāvara ha-iyā dhare jaṅgamera dharma

SYNONYMS

alaukika—transcendental; *vṛkṣa*—tree; *kare*—does; *sarva-indriya*—all senses; *karma*—activities; *sthāvara*—immovable; *ha-iyā*—becoming; *dhare*—accepts; *jaṅgamera*—of the movable; *dharma*—activities.

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called *alaukika,* uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act as well as the roots.

TEXT 33

এ বৃক্ষের অঙ্গ হয় সব সচেতন।
বাড়িয়া ব্যাপিল সবে সকল ভুবন॥ ৩৩॥

e vṛkṣera aṅga haya saba sa-cetana
bāḍiyā vyāpila sabe sakala bhuvana

SYNONYMS

e—this; *vṛkṣera*—of the Caitanya tree; *aṅga*—parts; *haya*—are; *saba*—all; *sa-cetana*—spiritually cognizant; *bāḍiyā*—increasing; *vyāpila*—overflooded; *sabe*—all the parts; *sakala*—all; *bhuvana*—the world.

TRANSLATION

"All the parts of this tree are spiritually cognizant, and thus as they grow up they spread all over the world.

TEXT 34

একলা মালাকার আমি কাহাঁ কাহাঁ যাব।
একলা বা কত ফল পাড়িয়া বিলাব ॥ ৩৪ ॥

ekalā mālākāra āmi kāhāṅ kāhāṅ yāba
ekalā vā kata phala pāḍiyā vilāba

SYNONYMS

ekalā—alone; *mālākāra*—gardener; *āmi*—I am; *kāhāṅ*—where; *kāhāṅ*—where; *yāba*—shall I go; *ekalā*—alone; *vā*—or; *kata*—how many; *phala*—fruits; *pāḍiyā*—picking; *vilāba*—shall distribute.

TRANSLATION

"I am the only gardener. How many places can I go? How many fruits can I pick and distribute?

PURPORT

Here Śrī Caitanya Mahāprabhu indicates that the distribution of the Hare Kṛṣṇa *mahā-mantra* should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Kṛṣṇa *mahā-mantra* without consideration of the time, place or situation.

TEXT 35

একলা উঠাঞা দিতে হয় পরিশ্রম।
কেহ পায়, কেহ না পায়, রহে মনে ভ্রম ॥ ৩৫ ॥

ekalā uṭhāñā dite haya pariśrama
keha pāya, keha nā pāya, rahe mane bhrama

SYNONYMS

ekalā—alone; *uṭhāñā*—picking up; *dite*—to give; *haya*—it becomes; *pariśrama*—too laborious; *keha*—someone; *pāya*—does get; *keha*—someone; *nā*—not; *pāya*—does get; *rahe*—remains; *mane*—in the mind; *bhrama*—suspicion.

TRANSLATION

"It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

TEXT 36

অতএব আমি আজ্ঞা দিলুঁ সবাকারে।
যাহাঁ তাহাঁ প্রেমফল দেহ' যারে তারে ॥ ৩৬ ॥

ataeva āmi ājñā diluṅ sabākāre
yāhāṅ tāhāṅ prema-phala deha' yāre tāre

SYNONYMS

ataeva—therefore; *āmi*—I; *ājñā*—order; *diluṅ*—give; *sabākāre*—to everyone; *yāhāṅ*—wherever; *tāhāṅ*—everywhere; *prema-phala*—the fruit of love of Godhead; *deha'*—distribute; *yāre*—anyone; *tāre*—everyone.

TRANSLATION

"Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Śrīla Bhaktivinoda Ṭhākura:

enechi auṣadhi māyā nāśibāra lāgi'
harināma-mahāmantra lao tumi māgi'
bhakativinoda prabhu-caraṇe paḍiyā
sei harināma-mantra la-ila māgiyā

The *saṅkīrtana* movement has been introduced by Lord Caitanya Mahāprabhu just to dispell the illusion of *māyā*, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body; he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activities and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of *māyā*, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the *saṅkīrtana* movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Śrī Bhakti-

vinoda Ṭhākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa *mahā-mantra*. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa *mahā-mantra*, his life is successful.

TEXT 37

একলা মালাকার আমি কত ফল খাব।
না দিয়া বা এই ফল আর কি করিব॥ ৩৭॥

ekalā mālākāra āmi kata phala khāba
nā diyā vā ei phala āra ki kariba

SYNONYMS

ekalā—alone; *mālākāra*—gardener; *āmi*—I; *kata*—how many; *phala*—fruits; *khāba*—eat; *nā*—without; *diyā*—giving; *vā*—or; *ei*—this; *phala*—fruits; *āra*—else; *ki*—what; *kariba*—shall I do.

TRANSLATION

"I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?

PURPORT

Lord Caitanya Mahāprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu was to understand Śrīmatī Rādhārāṇī's love for Kṛṣṇa and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to everyone. Śrīla Rūpa Gosvāmī therefore writes:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

There were many precious incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.

TEXT 38

আত্ম-ইচ্ছামৃতে বৃক্ষ সিঞ্চি নিরন্তর।
তাহাতে অসংখ্য ফল বৃক্ষের উপর ॥ ৩৮ ॥

ātma-icchāmṛte vṛkṣa siñci nirantara
tāhāte asaṅkhya phala vṛkṣera upara

SYNONYMS

ātma—self; *icchā-amṛte*—by the nectar of the will; *vṛkṣa*—the tree; *siñci*—sprinkle; *nirantara*—constantly; *tāhāte*—there; *asaṅkhya*—unlimited; *phala*—fruits; *vṛkṣera*—on the tree; *upara*—upper.

TRANSLATION

"By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead.

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grains and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Kṛṣṇa consciousness. If people become Kṛṣṇa conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, nature, by His will, restricts the supply of food. For example, in several provinces in India, especially Maharastra, Uttara Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Kṛṣṇa conscious and worshiping Him regularly in devotional service.

TEXT 39

অতএব সব ফল দেহ' যারে তারে।
খাইয়া হউক্ লোক অজর অমরে ॥ ৩৯ ॥

ataeva saba phala deha' yāre tāre
khāiyā ha-uk loka ajara amare

SYNONYMS

ataeva—therefore; *saba*—all; *phala*—fruits; *deha'*—distribute; *yāre tāre*—to everyone and anyone; *khāiyā*—eating; *ha-uk*—let them become; *loka*—all people; *ajara*—without old age; *amare*—without death.

TRANSLATION

"Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa *mahā-mantra*. Simply by chanting the Hare Kṛṣṇa *mahā-mantra* one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Śrī Caitanya Mahāprabhu inquired from Haridāsa Ṭhākura how he was to benefit living entities other than humans, Śrīla Haridāsa Ṭhākura replied that the Hare Kṛṣṇa *mahā-mantra* is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

TEXT 40

জগৎ ব্যাপিয়া মোর হবে পুণ্য খ্যাতি।
সুখী হইয়া লোক মোর গাহিবেক কীর্তি॥ ৪০॥

jagat vyāpiyā mora habe puṇya khyāti
sukhī ha-iyā loka mora gāhibeka kīrti

SYNONYMS

jagat vyāpiyā—spreading all over the world; *mora*—My; *habe*—there will be; *puṇya*—pious; *khyāti*—reputation; *sukhī*—happy; *ha-iyā*—becoming; *loka*—all the people; *mora*—My; *gāhibeka*—glorify; *kīrti*—reputation.

TRANSLATION

"If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahāprabhu is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra,* and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in *saṅkīrtana,* and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

TEXT 41

ভারত-ভূমিতে হৈল মনুষ্য-জন্ম যার।
জন্ম সার্থক করি' কর পর-উপকার ॥ ৪১ ॥

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

SYNONYMS

bhārata—of India; *bhūmite*—in the land; *haila*—has become; *manuṣya*—human being; *janma*—birth; *yāra*—anyone; *janma*—such a birth; *sārthaka*—fulfillment; *kari'*—doing so; *kara*—do; *para*—others; *upakāra*—benefit.

TRANSLATION

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahāprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Śrī Caitanya Mahāprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the *Vedānta-sūtra (athāto brahma-jijñāsā).* Anyone who takes birth in the land of India (Bhārata-varṣa) has the special privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others

who are neither educated nor sophisticated, believe in the transmigration of the soul, believe in past and future lives, believe in God and naturally want to worship the Supreme Personality of Godhead or His representative. These ideas are the natural inheritance of a person born in India. India has many holy places of pilgrimage such as Gayā, Benares, Mathurā, Prayāg, Vṛndāvana, Haridvār, Rāmeśvaram and Jagannātha Purī, and still people go there by the hundreds and thousands. Although the present leaders of India are influencing the people not to believe in God, not to believe in a next life and not to believe in a distinction between pious and impious life, and they are teaching them how to drink wine, eat meat and become supposedly civilized, people are nevertheless afraid of the four activities of sinful life—namely, illicit sex, meat eating, intoxication and gambling—and whenever there is a religious festival, they gather together by the thousands. We have actual experience of this. Whenever the Kṛṣṇa consciousness movement holds a *saṅkīrtana* festival in a big city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of people come to hear. Sometimes we speak in English, but even though most people do not understand English, they nevertheless come to hear us. Even when imitation incarnations of Godhead speak, people gather in thousands, for everyone who is born in the land of India has a natural spiritual inclination and is taught the basic principles of spiritual life; they merely need to be a little more educated in the Vedic principles. Therefore Śrī Caitanya Mahāprabhu said, *janma sārthaka kari' kara para-upakāra:* if an Indian is educated in the Vedic principles, he is able to perform the most beneficial welfare activity for the entire world.

At present, for want of Kṛṣṇa consciousness or God consciousness, the entire world is in darkness, having been covered by the four principles of sinful life—meat eating, illicit sex, gambling and intoxication. Therefore there is a need for vigorous propaganda to educate people to refrain from sinful activities. This will bring peace and prosperity; the rogues, thieves and debauchees will naturally decrease in number, and all of human society will be God conscious.

The practical effect of our spreading the Kṛṣṇa consciousness movement all over the world is that now the most degraded debauchees are becoming the most elevated saints. This is only one Indian's humble service to the world. If all Indians had taken to this path, as advised by Lord Caitanya Mahāprabhu, India would have given a unique gift to the world, and thus India would have been glorified. Now, however, India is known as a poverty-stricken country, and whenever anyone from America or another opulent country goes to India, he sees many people lying by the foot paths for whom there are not even provisions for two meals a day. There are also institutions collecting money from all parts of the world in the name of welfare activities for poverty-stricken people, but they are spending it for their own sense gratification. Now, on the order of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement has been started, and people are benefiting from this movement. Therefore it is now the duty of the leading men of India to consider the importance of this movement and train many Indians to go outside of India to preach this cult. People will accept it, there will be cooperation among the Indian people and among the other people of the world, and the mission of Śrī Caitanya Mahāprabhu will then be fulfilled. Śrī Caitanya Mahāprabhu will then be glorified all over the world,

and people will naturally be happy, peaceful and prosperous, not only in this life but also in the next, for as stated in *Bhagavad-gītā,* anyone who understands Kṛṣṇa, the Supreme Personality of Godhead, will very easily get salvation, or freedom from the repetition of birth and death, and go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore requests every Indian to become a preacher of His cult to save the world from disastrous confusion.

This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Kṛṣṇa consciousness. Therefore everyone should help this great movement. This is confirmed in the *Śrīmad-Bhāgavatam,* Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in *Caitanya-caritāmṛta.*

TEXT 42

এতাবজ্জন্মসাফল্যং দেহিনামিহ দেহিষু ।
প্রাণৈরর্থৈর্ধিয়া বাচা শ্রেয়আচরণং সদা ॥ ৪২ ॥

etāvaj janma-sāphalyaṁ dehināṁ iha dehiṣu
prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā

SYNONYMS

etāvat—up to this; *janma*—of birth; *sāphalyam*—perfection; *dehinām*—of every living being; *iha*—in this world; *dehiṣu*—toward those who are embodied; *prāṇaiḥ*—by life; *arthaiḥ*—by wealth; *dhiyā*—by intelligence; *vācā*—by words; *śreyaḥ*—eternal good fortune; *ācaraṇam*—acting practically; *sadā*—always.

TRANSLATION

"'It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.'

PURPORT

There are two kinds of general activities—*śreyas*, or activities which are ultimately beneficial and auspicious, and *preyas,* or those which are immediately beneficial and auspicious. For example, children are very fond of playing. They don't want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would not even go home to take His dinner. Mother Yaśodā would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of *preyas,* or immediate-

ly beneficial activities, but there are also *śreyas,* or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is and what their interrelationships are. This is called *śreyas,* or ultimately auspicious activity.

In this verse of *Śrīmad-Bhāgavatam* it is said that one should be interested in *śreyas.* To achieve the ultimate goal of *śreyas,* or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in *śreyas* in his own life, he cannot preach of *śreyas* for the benefit of others.

This verse cited by Śrī Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words *manuṣya-janma,* these injunctions are for human beings. Unfortunately, human beings, although they have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including *dharma* (religion), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation). But humanity's first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook; one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have become lusty, greedy and mad after money. They are simply developing the qualities of *rajas* (passion) and *tamas* (ignorance), neglecting the other quality of nature, *sattva* (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The *Bhāgavatam* says that it is the duty of an advanced human being to act in such a way as to facilitate human society's attainment of the ultimate goal of life. There is a similar verse in the *Viṣṇu Purāṇa,* Part Three, Chapter Twelve, verse 45, which is quoted in this chapter of *Caitanya-caritāmṛta* as verse 43.

TEXT 43

প্রাণিনামুপকারায় যদেবেহ পরত্র চ।
কর্মণা মনসা বাচা তদেব মতিমান্ ভজেৎ ॥ ৪৩ ॥

prāṇinām upakārāya yad eveha paratra ca
karmaṇā manasā vācā tad eva matimān bhajet

SYNONYMS

prāṇinām—of all living entities; *upakārāya*—for the benefit; *yat*—whichever; *eva*—certainly; *iha*—in this world or in this life; *paratra*—in the next life; *ca*—and; *karmaṇā*—by work; *manasā*—by the mind; *vācā*—by words; *tat*—that; *eva*—certainly; *matimān*—an intelligent man; *bhajet*—must act.

TRANSLATION

"'By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and in the next.'

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one has come through many species or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in *Bhagavad-gītā:*

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. 9.25) Therefore, one may promote himself to the higher planetary systems which are the residence of the demigods, one can promote himself to the Pitṛloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed by *Bhagavad-gītā* (4.9): *tyaktvā deham punar janma naiti mām eti so 'rjuna.* After giving up the body, one who knows Kṛṣṇa in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the *śāstras,* and people should be given the opportunity to understand it. Even if one is not able to go back to Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems where the demigods live and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Kṛṣṇa consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.

TEXT 44

মালী মনুষ্য আমার নাহি রাজ্য-ধন।
ফল-ফুল দিয়া করি' পুণ্য উপার্জন॥ ৪৪॥

mālī manuṣya āmāra nāhi rājya-dhana
phala-phula diyā kari' puṇya upārjana

SYNONYMS

mālī—gardener; *manuṣya*—man; *āmāra*—My; *nāhi*—there is none; *rājya*—kingdom; *dhana*—wealth; *phala*—fruit; *phula*—flowers; *diyā*—giving; *kari'*—do; *puṇya*—piety; *upārjana*—achievement.

TRANSLATION

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life.

PURPORT

In performing welfare activities for human society, Śrī Caitanya Mahāprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī describes in his *Bhakti-rasāmṛta-sindhu* that devotional service is so exalted that it is beneficial and auspicious for every man. Śrī Caitanya Mahāprabhu also declared that to propagate the *bhakti* cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahāprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as recommended in *Bhagavad-gītā:*

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
(Bg. 9.26)

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a iittle fruit or flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When

Kṛṣṇa eats, the entire world becomes satisfied. There is the story in the *Mahābhārata* illustrating how by Kṛṣṇa's eating, the 60,000 disciples of Durvāsā Muni were all satisfied. Therefore it is a fact that if by our life *(prāṇaiḥ),* by our wealth *(arthaiḥ),* by our intelligence *(dhiyā)* or by our words *(vācā)* we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Kṛṣṇa *mantra* to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Kṛṣṇa *mantra.* Thus the entire world situation will become very happy and peaceful.

TEXT 45

মালী হঞা বৃক্ষ হইলাঙ এই ত' ইচ্ছাতে।
সর্বপ্রাণীর উপকার হয় বৃক্ষ হৈতে॥ ৪৫॥

mālī hañā vṛkṣa ha-ilāṅ ei ta' icchāte
sarva-prāṇīra upakāra haya vṛkṣa haite

SYNONYMS

mālī hañā—although I am the gardener; *vṛkṣa ha-ilāṅ*—I am also the tree; *ei ta'*—this is; *icchāte*—by My will; *sarva-prāṇīra*—of all living entities; *upakāra*—welfare; *haya*—there is; *vṛkṣa*—the tree; *haite*—from.

TRANSLATION

"Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT

Śrī Caitanya Mahāprabhu is the most benevolent personality in human society because His only desire is to make people happy. His *saṅkīrtana* movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most benevolent living entity. In the following verse, which is from *Śrīmad-Bhāgavatam* (10.22.33), Kṛṣṇa Himself highly praised the existence of a tree.

TEXT 46

অহো এষাং বরং জন্ম সর্বপ্রাণ্যুপজীবিনাম্।
সুজনস্যেব যেষাং বৈ বিমুখা যান্তি নার্থিনঃ॥ ৪৬॥

aho eṣāṁ varaṁ janma sarva-prāṇy-upajīvinām
sujanasyeva yeṣāṁ vai vimukhā yānti nārthinaḥ

SYNONYMS

aho—oh, just see; *eṣām*—of these trees; *varam*—superior; *janma*—birth; *sarva*—all; *prāṇi*—living entities; *upajīvinām*—one who provides maintenance; *sujanasya iva*—like the great personalities; *yeṣām*—from whose; *vai*—certainly; *vimukhāḥ*—disappointed; *yānti*—goes away; *na*—never; *arthinaḥ*—one who is asking for something.

TRANSLATION

"'Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.'"

PURPORT

According to Vedic civilization, *kṣatriyas* are considered to be great personalities because if anyone goes to a *kṣatriya* king to ask for charity, the king will never refuse. The trees are compared to those noble *kṣatriyas* because everyone derives all kinds of benefits from them—some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from *Śrīmad-Bhāgavatam*, was spoken by Lord Kṛṣṇa to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the *gopīs (vastra-haraṇa-līlā).* By quoting this verse, Caitanya Mahāprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

TEXT 47

এই আজ্ঞা কৈল যদি চৈতন্য-মালাকার।
পরম আনন্দ পাইল বৃক্ষ-পরিবার॥ ৪৭॥

ei ājñā kaila yadi caitanya-mālākāra
parama ānanda pāila vṛkṣa-parivāra

SYNONYMS

ei—this; *ājñā*—order; *kaila*—gave; *yadi*—when; *caitanya*—Śrī Caitanya Mahāprabhu; *mālākāra*—as a gardener; *parama*—the greatest; *ānanda*—pleasure; *pāila*—got; *vṛkṣa*—of the tree; *parivāra*—descendants.

TRANSLATION

The descendants of the tree [the devotees of Śrī Caitanya Mahāprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahāprabhu that the benevolent activities of the *saṅkīrtana* movement which was inaugurated 500 years ago in Navadvīpa be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahāprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Śrī Caitanya Mahāprabhu all over the world, but even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahāprabhu. The age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahāprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

TEXT 48

যেই যাহাঁ তাহাঁ দান করে প্রেমফল।
ফলাস্বাদে মত্ত লোক হইল সকল॥ ৪৮॥

yei yāhāṅ tāhāṅ dāna kare prema-phala
phalāsvāde matta loka ha-ila sakala

SYNONYMS

yei—anyone; *yāhāṅ*—wherever; *tāhāṅ*—anywhere; *dāna*—charity; *kare*—gives in; *prema-phala*—the fruit of love of Godhead; *phala*—fruit; *āsvāde*—by tasting; *matta*—intoxicated; *loka*—people; *ha-ila*—become; *sakala*—all.

TRANSLATION

The fruit of love of God is so tasteful that wherever a devotee distributes it, those who relish the fruit, anywhere in the world, immediately become intoxicated.

PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahāprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahāprabhu's gift, the Hare Kṛṣṇa *mahā-mantra.* The statements of *Caitanya-caritāmṛta* are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting of the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 49

মহা-মাদক প্রেমফল পেট ভরি' খায়।
মাতিল সকল লোক—হাসে, নাচে, গায়॥ ৪৯॥

mahā-mādaka prema-phala peṭa bhari' khāya
mātila sakala loka—hāse, nāce, gāya

SYNONYMS

mahā-mādaka—great intoxicant; *prema-phala*—this fruit of love of God; *peṭa*—belly; *bhari'*—filling; *khāya*—let them eat; *mātila*—became mad; *sakala loka*—all the people in general; *hāse*—laugh; *nāce*—dance; *gāya*—chant.

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

TEXT 50

কেহ গড়াগড়ি যায়, কেহ ত' হুঙ্কার।
দেখি' আনন্দিত হঞা হাসে মালাকার॥ ৫০॥

keha gaḍāgaḍi yāya, keha ta' huṅkāra
dekhi' ānandita haña hāse mālākāra

SYNONYMS

keha—some of them; *gaḍāgaḍi yāya*—roll on the floor; *keha*—some of them; *ta'*—certainly; *huṅkāra*—hum very loudly; *dekhi'*—seeing this; *ānandita*—gladdened; *haña*—becoming so; *hāse*—smiles; *mālākāra*—the great gardener.

TRANSLATION

When Śrī Caitanya Mahāprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.

PURPORT

This attitude of Śrī Caitanya Mahāprabhu is very important for persons engaged in the Hare Kṛṣṇa movement of Kṛṣṇa consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take *prasāda,* become jubilant and purchase books, we know that certainly Śrī Caitanya Mahāprabhu is always present in such transcendental activities, and He is very pleased and satisfied. Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Śrī Caitanya Mahāprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

TEXT 51

এই মালাকার খায় এই প্রেমফল।
নিরবধি মত্ত রহে, বিবশ-বিহ্বল ॥ ৫১ ॥

ei mālākāra khāya ei prema-phala
niravadhi matta rahe, vivaśa-vihvala

SYNONYMS

ei—this; *mālākāra*—great gardener; *khāya*—eats; *ei*—this; *prema-phala*—fruit of love of Godhead; *niravadhi*—always; *matta*—maddened; *rahe*—remains; *vivaśa*—as if helpless; *vihvala*—as if bewildered.

TRANSLATION

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

PURPORT

It is the mission of Śrī Caitanya Mahāprabhu to act Himself and teach the people. He says, *āpani ācari' bhakti karila pracāra* (Cc. *Ādi.* 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is able to understand the philosophy that he speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one's life.

While chanting the Hare Kṛṣṇa *mahā-mantra,* Śrī Caitanya Mahāprabhu sometimes fainted and remained unconscious for many hours. He prays in His *Śikṣāṣṭaka:*

yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." (*Śikṣāṣṭaka* 7) This is the perfectional stage of chanting the Hare Kṛṣṇa *mantra* and eating the fruit of love of Godhead, as exhibited by Śrī Caitanya Mahāprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Kṛṣṇa *mantra,* the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant distinctly the *mahā-mantra,* and his heart will throb in ecstasy. Śrī Caitanya Mahāprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

TEXT 52

সর্বলোকে মত্ত কৈলা আপন-সমান।
প্রেমে মত্ত লোক বিনা নাহি দেখি আন॥ ৫২॥

sarva-loke matta kailā āpana-samāna
preme matta loka vinā nāhi dekhi āna

SYNONYMS

sarva-loke—all people; *matta*—maddened; *kailā*—He made; *āpana*—Himself; *samāna*—like; *preme*—in love of God; *matta*—maddened; *loka*—people in general; *vinā*—without; *nāhi*—do not; *dekhi*—we see; *āna*—anything else.

TRANSLATION

With His saṅkīrtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His saṅkīrtana movement.

TEXT 53

যে যে পূর্বে নিন্দা কৈল, বলি' মাতোয়াল।
সেহো ফল খায়, নাচে, বলে—ভাল, ভাল॥ ৫৩॥

ye ye pūrve nindā kaila, bali' mātoyāla
seho phala khāya, nāce, bale—bhāla bhāla

SYNONYMS

ye ye—persons who; *pūrve*—before; *nindā*—blasphemy; *kaila*—made; *bali'*—saying; *mātoyāla*—drunkard; *seho*—such persons; *phala*—fruit; *khāya*—takes; *nāce*—dance; *bale*—say; *bhāla bhāla*—very good, very good.

TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahāprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

PURPORT

When Lord Caitanya Mahāprabhu started the *saṅkīrtana* movement, even He was unnecessarily criticized by Māyāvādīs, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society, but the preachers of the *saṅkīrtana* movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take *prasāda* and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with us, dancing with us and taking *prasāda* with us, will gradually also come to say that this movement is very good. But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.

TEXT 54

এই ত' কহিলুঁ প্রেমফল-বিতরণ।
এবে শুন, ফলদাতা যে যে শাখাগণ ॥ ৫৪ ॥

ei ta' kahiluṅ prema-phala-vitaraṇa
ebe śuna, phala-dātā ye ye śākhā-gaṇa

SYNONYMS

ei—this; *ta'*—however; *kahiluṅ*—I have explained; *prema-phala*—the fruit of love of Godhead; *vitaraṇa*—distribution; *ebe*—now; *śuna*—hear; *phala-dātā*—the giver of the fruit; *ye ye*—who and who; *śākhā-gaṇa*—branches.

TRANSLATION

After describing the Lord's distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahāprabhu.

TEXT 55

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৫৫ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī-Caitanya-caritāmṛta, Ādi-līlā, *Ninth Chapter, describing the tree of devotional service.*

CHAPTER 10

This chapter describes the branches of the tree named Śrī Caitanya Mahāprabhu.

TEXT 1

শ্রীচৈতন্যপদাম্ভোজ-মধুপেভ্যো নমো নমঃ।
কথঞ্চিদাশ্রয়াদ্ যেষাং শ্বাপি তদ্গন্ধভাগ্ভবেৎ ॥১॥

śrīcaitanya-padāmbhoja-madhupebhyo namo namaḥ
kathañcid āśrayād yeṣāṁ śvāpi tad-gandha-bhāg bhavet

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; *padāmbhoja*—the lotus feet; *madhu*—honey; *pebhyaḥ*—unto those who drink; *namaḥ*—respectful obeisances; *namaḥ*—respectful obeisances; *kathañcit*—a little of it; *āśrayāt*—taking shelter of; *yeṣām*—of whom; *śvā*—dog; *api*—also; *tat-gandha*—the aroma of the lotus flower; *bhāk*—shareholder; *bhavet*—may become.

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahāprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the *tulasī* plant. Indeed, a dog is especially inclined to pass urine on the *tulasī* plant. Therefore the dog is the number one nondevotee. But Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Śrīla Śivānanda Sena, a great householder devotee of Lord Caitanya Mahāprabhu, attracted a dog on the street while going to Jagannātha Purī. The dog

began to follow him and ultimately went to see Caitanya Mahāprabhu and was liberated. Similarly, cats and dogs in the household of Śrīvāsa Ṭhākura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য-নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-kṛṣṇa-caitanya-nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *jaya advaitacandra*—all glories to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya, headed by Śrīvāsa.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu and Lord Nityānanda! All glories to Advaita Prabhu and all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

TEXT 3

এই মালীর – এই বৃক্ষের অকথ্য কথন।
এবে শুন মুখ্যশাখার নাম-বিবরণ ॥ ৩ ॥

ei mālīra—ei vṛkṣera akathya kathana
ebe śuna mukhya-śākhāra nāma-vivaraṇa

SYNONYMS

ei mālīra—of this gardener; *ei vṛkṣera*—of this tree; *akathya kathana*—inconceivable description; *ebe*—now; *śuna*—hear; *mukhya*—chief; *śākhāra*—branches; *nāma*—of the names; *vivaraṇa*—description.

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

TEXT 4

চৈতন্য-গোসাঞির যত পারিষদচয়।
ক্ষুদ্র-লঘু-ভাব তাঁর না হয় নিশ্চয় ॥ ৪ ॥

caitanya-gosāñira yata pāriṣada-caya
guru-laghu-bhāva tāṅra nā haya niścaya

SYNONYMS

caitanya—Lord Caitanya Mahāprabhu; *gosāñira*—of the supreme spiritual master; *yata*—all; *pāriṣada-caya*—groups of associates; *guru-laghu-bhāva*—conceptions of high and low; *tāṅra*—of them; *nā*—never; *haya*—become; *niścaya*—ascertained.

TRANSLATION

The associates of Śrī Caitanya Mahāprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

TEXT 5

যত যত মহান্ত কৈলা তাঁ-সবার গণন।
কেহ করিবারে নারে জ্যেষ্ঠ-লঘু-ক্রম ॥ ৫ ॥

yata yata mahānta kailā tāṅ-sabāra gaṇana
keha karibāre nāre jyeṣṭha-laghu-krama

SYNONYMS

yata yata—as many as there are; *mahānta*—great devotees; *kailā*—made; *tāṅ-sabāra*—of all of them; *gaṇana*—counting; *keha*—all of them; *karibāre nāre*—cannot do; *jyeṣṭha*—elder; *laghu*—younger; *krama*—chronology.

TRANSLATION

All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

TEXT 6

অতএব তাঁ-সবারে করি' নমস্কার।
নাম-মাত্র করি, দোষ না লবে আমার ॥ ৬ ॥

ataeva tāṅ-sabāre kari' namaskāra
nāma-mātra kari, doṣa nā labe āmāra

SYNONYMS

ataeva—therefore; *tāṅ-sabāre*—to all of them; *kari'*—doing; *namaskāra*—offer my obeisances; *nāma-mātra*—that is also a token; *kari*—I do; *doṣa*—fault; *nā*—do not; *labe*—take; *āmāra*—of me.

TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

TEXT 7

वन्दे श्रीकृष्णचैतन्य-प्रेमामरतरोः प्रियान्।
शाखारूपान् भक्तगणान् कृष्णप्रेमफलप्रदान्॥ ७॥

vande śrī-kṛṣṇa-caitanya-premāmara-taroḥ priyān
śākhā-rūpān bhakta-gaṇān kṛṣṇa-prema-phala-pradān

SYNONYMS

vande—I offer my obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *prema-amara-taroḥ*—of the eternal tree full of love of Godhead; *priyān*—those who are devotees; *śākhā-rūpān*—represented as branches; *bhakta-gaṇān*—all the devotees; *kṛṣṇa-prema*—of love of Kṛṣṇa; *phala*—of the fruit; *pradān*—the givers.

TRANSLATION

I offer my obeisances to all the dear devotees of Śrī Caitanya Mahāprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Kṛṣṇa.

PURPORT

Śrī Kṛṣṇadāsa Kavirāja Gosvāmī sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title *"Prabhupāda"* is offered to a spiritual master, especially to a distinguished spiritual master such as Śrīla Rūpa Gosvāmī Prabhupāda, Śrīla Jīva Gosvāmī Prabhupāda or Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. When our disciples similarly wanted to address their spiritual master as Prabhupāda, some foolish people became envious. Not considering the propaganda work of the Hare Kṛṣṇa movement, simply because these disciples addressed their spiritual master as Prabhupāda they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Kṛṣṇa consciousness movement. To chastise such fools, Kṛṣṇadāsa Kavirāja Gosvāmī very frankly says, *keha karibāre nāre jyeṣṭha-laghu-krama.* Anyone who is a bona fide preacher of the cult of Śrī Caitanya Mahāprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Kṛṣṇadāsa Kavirāja Gosvāmī therefore offers equal respect to all the preachers of the cult of Śrī Caitanya Mahāprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahāprabhu.

TEXT 8

শ্রীবাস পণ্ডিত, আর শ্রীরাম পণ্ডিত।
দুই ভাই – দুই শাখা, জগতে বিদিত ॥ ৮ ॥

śrīvāsa paṇḍita, āra śrī-rāma paṇḍita
dui bhāi—dui śākhā, jagate vidita

SYNONYMS

śrīvāsa paṇḍita—of the name Śrīvāsa Paṇḍita; *āra*—and; *śrī-rāma paṇḍita*—of the name Śrī Rāma Paṇḍita; *dui bhāi*—two brothers; *dui śākhā*—two branches; *jagate*—in the world; *vidita*—well known.

TRANSLATION

The two brothers Śrīvāsa Paṇḍita and Śrī Rāma Paṇḍita started two branches that are well known in the world.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā*, verse 90, Śrīvāsa Paṇḍita is described to be an incarnation of Nārada Muni, and Śrī Rāma Paṇḍita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Nārada's. Śrīvāsa Paṇḍita's wife, Mālinī, is celebrated as an incarnation of the nurse Ambikā, who fed Lord Kṛṣṇa with her breast milk, and as already noted, his niece Nārāyaṇī, the mother of Ṭhākura Vṛndāvana dāsa, the author of *Caitanya-bhāgavata*, was the sister of Ambikā in *kṛṣṇa-līlā*. We also understand from the description of *Caitanya-bhāgavata* that after Lord Caitanya Mahāprabhu's acceptance of the *sannyāsa* order, Śrīvāsa Paṇḍita left Navadvīpa, possibly because of feelings of separation, and domiciled at Kumārahaṭṭa.

TEXT 9

শ্রীপতি, শ্রীনিধি—তাঁর দুই সহোদর।
চারি ভাইর দাস-দাসী, গৃহ-পরিকর ॥ ৯ ॥

śrīpati, śrīnidhi—tāṅra dui sahodara
cāri bhāira dāsa-dāsī, gṛha-parikara

SYNONYMS

śrīpati—of the name Śrīpati; *śrīnidhi*—of the name Śrīnidhi; *tāṅra*—their; *dui*—two; *sahodara*—own brothers; *cāri*—four; *bhāira*—brothers; *dāsa-dāsī*—family members, manservants and maidservants; *gṛha-parikara*—all counted in one family.

TRANSLATION

Their two brothers were named Śrīpati and Śrīnidhi. These four brothers and their servants and maidservants are considered one big branch.

TEXT 10

দুই শাখার উপশাখায় তাঁ-সবার গণন।
যাঁর গৃহে মহাপ্রভুর সদা সংকীর্তন ॥ ১০ ॥

dui śākhāra upaśākhāya tāṅ-sabāra gaṇana
yāṅra gṛhe mahāprabhura sadā saṅkīrtana

SYNONYMS

dui śākhāra—of the two branches; *upaśākhāya*—on the sub-branches; *tāṅ-sabāra*—of all of them; *gaṇana*—counting; *yāṅra gṛhe*—in whose house; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *sadā*—always; *saṅkīrtana*—congregational chanting.

TRANSLATION

There is no counting the sub-branches of these two branches. Śrī Caitanya Mahāprabhu held congregational chanting daily at the house of Śrīvāsa Paṇḍita.

TEXT 11

চারি ভাই সবংশে করে চৈতন্যের সেবা।
গৌরচন্দ্র বিনা নাহি জানে দেবী-দেবা ॥ ১১ ॥

cāri bhāi sa-vaṁśe kare caitanyera sevā
gauracandra vinā nāhi jāne devī-devā

SYNONYMS

cāri bhāi—four brothers; *sa-vaṁśe*—with all family members; *kare*—do; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *sevā*—service; *gauracandra*—Gaurasundara (Lord Caitanya Mahāprabhu); *vinā*—except; *nāhi jāne*—they do not know; *devī*—goddess; *devā*—or god.

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Śrīla Narottama dāsa Ṭhākura has said, *anya-devāśraya nāi, tomāre kahinu bhāi, ei bhakti paraṁa-kāraṇa:* if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or goddesses. Foolish Māyāvādīs say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One

who has no idea what God actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in *Bhagavad-gītā. Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* "Those whose minds are distorted by material desires surrender unto demigods." (Bg. 7.20) Unfortunately, those who do not cultivate Kṛṣṇa consciousness and do not properly understand the Vedic knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshiping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Kṛṣṇa consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Kṛṣṇa consciousness movement.

TEXT 12

'আচার্যরত্ন' নাম ধরে বড় এক শাখা।
তাঁর পরিকর, তাঁর শাখা-উপশাখা ॥ ১২ ॥

'ācāryaratna' nāma dhare baḍa eka śākhā
tāṅra parikara, tāṅra śākhā-upaśākhā

SYNONYMS

ācāryaratna—of the name Ācāryaratna; *nāma*—name; *dhare*—he accepts; *baḍa*—big; *eka*—one; *śākhā*—branch; *tāṅra*—his; *parikara*—associates; *tāṅra*—his; *śākhā*—branch; *upaśākhā*—sub-branches.

TRANSLATION

Another big branch was Ācāryaratna, and his associates were sub-branches.

TEXT 13

আচার্যরত্নের নাম 'শ্রীচন্দ্রশেখর'।
যাঁর ঘরে দেবী-ভাবে নাচিলা ঈশ্বর ॥ ১৩ ॥

ācāryaratnera nāma 'śrī-candraśekhara'—
yāṅra ghare devī-bhāve nācilā īśvara

SYNONYMS

ācāryaratnera—of Ācāryaratna; *nāma*—name; *śrī-candraśekhara*—of the name Śrī Candraśekhara; *yāṅra*—of whom; *ghare*—in the home; *devī-bhāve*—as the goddess; *nācilā*—danced; *īśvara*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Ācāryaratna was also named Śrī Candraśekhara Ācārya. In a drama in his house, Lord Caitanya played the goddess of fortune.

PURPORT

Dramatic performances were also enacted during the presence of Śrī Caitanya Mahāprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to refer to such an actor as *yātrā-dale nārada*, which means "farcical Nārada." Sometimes an actor in a drama plays the part of Nārada Muni, although in his private life he is not at all like Nārada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu used to perform dramas with Advaita Prabhu, Śrīvāsa Ṭhākura and other devotees in the house of Candraśekhara. The place where Candraśekhara's house was situated is now known as Vrajapattana. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established a branch of his Śrī Caitanya Maṭha at this place. When Śrī Caitanya Mahāprabhu decided to accept the renounced order of life, Candraśekhara Ācārya was informed of this by Śrī Nityānanda Prabhu, and therefore he was also present when Lord Caitanya accepted *sannyāsa* from Keśava Bhāratī in Katwa. It is he who first spread word in Navadvīpa of Lord Caitanya's accepting *sannyāsa*. Śrī Candraśekhara Ācārya was present during many important incidents in the pastimes of Lord Caitanya Mahāprabhu. He therefore forms the second branch of the tree of Lord Caitanya.

TEXT 14

পুণ্ডরীক বিদ্যানিধি—বড়শাখা জানি।
যাঁর নাম লঞা প্রভু কান্দিলা আপনি॥ ১৪॥

puṇḍarīka vidyānidhi—baḍa-śākhā jāni
yāṅra nāma laṅā prabhu kāndilā āpani

SYNONYMS

puṇḍarīka vidyānidhi—of the name Puṇḍarīka Vidyānidhi; *baḍa-śākhā*—another big branch; *jāni*—I know; *yāṅra nāma*—whose name; *laṅā*—taking; *prabhu*—the Lord; *kāndilā*—cried; *āpani*—Himself.

TRANSLATION

Puṇḍarīka Vidyānidhi, the third big branch, was so dear to Lord Caitanya Mahāprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* Śrīla Puṇḍarīka Vidyānidhi is described to be the father of Śrīmatī Rādhārāṇī in *kṛṣṇa-līlā.* Caitanya Mahāprabhu therefore treated him as His father. Puṇḍarīka Vidyānidhi's father was known as Bāṇeśvara or, according to another opinion, Śuklāmbara Brahmacārī, and his mother's name was Gaṅgādevī. According to one opinion, Bāṇeśvara was a descendent of Śrī Śivarāma Gaṅgopādhyāya. The original home of Puṇḍarīka Vidyānidhi was in East Bengal in a village near Dacca named Bāghiyā which belonged to the Vārendra group of *brāhmaṇa* families. Sometimes these Vārendra *brāhmaṇas* were at odds with another group known as Rāḍhīya *brāhmaṇas,* and therefore Puṇḍarīka Vidyānidhi's family was ostracized and at that time was not living as a respectable family. Bhaktisiddhānta Sarasvatī informs us that one of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive. There is a place in the district of Caṭṭagrāma in East Bengal that is known as Hāṭahājāri, and a short distance from this place is a village known as Mekhalā-grāma in which Puṇḍarīka Vidyānidhi's forefathers lived. One can approach Mekhalā-grāma from Caṭṭagrāma either on horseback, by bullock cart or by steamer. The steamer station is known as Annapūrṇāra-ghāṭa. The birthplace of Puṇḍarīka Vidyānidhi is about two miles southwest of Annapūrṇāra-ghāṭa. The temple constructed there by Puṇḍarīka Vidyānidhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about 200 yards south of this one, and some people say that this is the old temple constructed by Puṇḍarīka Vidyānidhi.

Śrī Caitanya Mahāprabhu called Puṇḍarīka Vidyānidhi "father," and He gave him the title Premanidhi. Puṇḍarīka Vidyānidhi later became the spiritual master of Gadādhara Paṇḍita and an intimate friend of Svarūpa Dāmodara. Gadādhara Paṇḍita at first misunderstood Puṇḍarīka Vidyānidhi to be an ordinary pounds and shillings man, but later, upon being corrected by Śrī Caitanya Mahāprabhu, he became his disciple. Another incident in the life of Puṇḍarīka Vidyānidhi involves his criticizing the priest of the Jagannātha temple, for which Jagannātha Prabhu chastised him personally by slapping his cheeks. This is described in *Caitanya-bhāgavata, Antya-līlā,* Chapter Seven. Śrī Bhaktisiddhānta Sarasvatī Ṭhākura informs us that there are still two living descendants of the family of Puṇḍarīka Vidyānidhi, who are named Śrī Harakumāra Smṛtitīrtha and Śrī Kṛṣṇakiṅkara Vidyālaṅkāra. For further information one should refer to the dictionary known as *Vaiṣṇava-mañjuṣā.*

TEXT 15

বড় শাখা,—গদাধর পণ্ডিত-গোসাঞি।
তেঁহো লক্ষ্মীরূপা, তাঁর সম কেহ নাই ॥ ১৫ ॥

baḍa śākhā,—gadādhara paṇḍita-gosāñi
teṅho lakṣmī-rūpā, tāṅra sama keha nāi

SYNONYMS

baḍa śākhā—big branch; *gadādhara paṇḍita-gosāñi*—the descendants or disciplic succession of Gadādhara Paṇḍita; *teṅho*—Gadādhara Paṇḍita; *lakṣmī-rūpā*—incarnation of the pleasure potency of Lord Kṛṣṇa; *tāṅra*—his; *sama*—equal; *keha*—anyone; *nāi*—there is none.

TRANSLATION

Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā*, verses 147 through 153, it is stated: "The pleasure potency of Śrī Kṛṣṇa formerly known as Vṛndāvaneśvarī is now personified in the form of Śrī Gadādhara Paṇḍita in the pastimes of Lord Caitanya Mahāprabhu. Śrī Svarūpa Dāmodara Gosvāmi has pointed out that in the shape of Lakṣmī, the pleasure potency of Kṛṣṇa, she was formerly very dear to the Lord as Śyāmasundara-vallabhā. The same Śyāmasundara-vallabhā is now present as Gadādhara Paṇḍita. Formerly, as Lalitā-sakhī, she was always devoted to Śrīmatī Rādhārāṇī. In the Twelfth Chapter of this part of *Caitanya-caritāmṛta* there is a description of the descendants or disciplic succession of Gadādhara Paṇḍita.

TEXT 16

তাঁর শিষ্য-উপশিষ্য,—তাঁর উপশাখা।
এইমত সব শাখা-উপশাখার লেখা ॥ ১৬ ॥

tāṅra śiṣya-upaśiṣya,—tāṅra upaśākhā
eimata saba śākhā-upaśākhāra lekhā

SYNONYMS

tāṅra—his; *śiṣya*—disciples; *upaśiṣya*—grand-disciples and admirers; *tāṅra*—his; *upaśākhā*—sub-branches; *eimata*—in this way; *saba*—all; *śākhā*—branches; *upaśākhāra*—sub-branches; *lekhā*—to describe by writing.

TRANSLATION

His disciples and grand-disciples are his sub-branches. To describe them all would be difficult.

TEXT 17

বক্রেশ্বর পণ্ডিত—প্রভুর বড় প্রিয় ভৃত্য।
এক-ভাবে চব্বিশ প্রহর যাঁর নৃত্য॥ ১৭॥

vakreśvara paṇḍita—prabhura baḍa priya bhṛtya
eka-bhāve cabbiśa prahara yāṅra nṛtya

SYNONYMS

vakreśvara paṇḍita—of the name Vakreśvara Paṇḍita; *prabhura*—of the Lord; *baḍa*—very much; *priya*—dear; *bhṛtya*—servant; *eka-bhāve*—continuously in the same ecstasy; *cabbiśa*—twenty-four; *prahara*—a duration of time comprising three hours; *yāṅra*—whose; *nṛtya*—dancing.

TRANSLATION

Vakreśvara Paṇḍita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 71, it is stated that Vakreśvara Paṇḍita was an incarnation of Aniruddha, one of the quadruple expansions of Viṣṇu (Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna). He could dance wonderfully for seventy-two continuous hours. When Lord Caitanya Mahāprabhu played in dramatic performances in the house of Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita was one of the chief dancers, and he danced continually for that length of time. Śrī Govinda dāsa, an Oriyā devotee of Lord Caitanya Mahāprabhu, has described the life of Vakreśvara Paṇḍita in his book *Gaura-Kṛṣṇodaya.* There are many disciples of Vakreśvara Paṇḍita in Orissa, and they are known as Gauḍīya Vaiṣṇavas although they are Oriyās. Among these disciples are Śrī Gopālaguru and his disciple Śrī Dhyānacandra Gosvāmī.

TEXT 18

আপনে মহাপ্রভু গায় যাঁর নৃত্যকালে।
প্রভুর চরণ ধরি' বক্রেশ্বর বলে॥ ১৮॥

āpane mahāprabhu gāya yāṅra nṛtya-kāle
prabhura caraṇa dhari' vakreśvara bale

SYNONYMS

āpane—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gāya*—sang; *yāṅhra*—whose; *nṛtya-kāle*—at the time of dancing; *prabhura*—of the Lord; *caraṇa*—lotus feet; *dhari'*—embracing; *vakreśvara*—Vakreśvara Paṇḍita; *bale*—said.

TRANSLATION

Śrī Caitanya Mahāprabhu personally sang while Vakreśvara Paṇḍita danced, and thus Vakreśvara Paṇḍita fell at the lotus feet of the Lord and spoke as follows.

TEXT 19

"দশসহস্র গন্ধর্ব মোরে দেহ' চন্দ্রমুখ।
তারা গায়, মুঞি নাচোঁ—তবে মোর সুখ॥" ১৯॥

daśa-sahasra gandharva more deha' candramukha
tārā gāya, muñi nācoṅ—tabe mora sukha

SYNONYMS

daśa-sahasra—ten thousand; *gandharva*—residents of Gandharvaloka; *more*—unto me; *deha'*—please deliver; *candramukha*—O moon-faced one; *tārā gāyā*—let them sing; *muñi nācoṅ*—let me dance; *tabe*—then; *mora*—my; *sukha*—happiness.

TRANSLATION

"O Candramukha! Please give me 10,000 Gandharvas. Let them sing as I dance, and then I will be greatly happy."

PURPORT

The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The Gandharvas can sing continuously for days, and therefore Vakreśvara Paṇḍita wanted to dance as they sang.

TEXT 20

প্রভু বলে—তুমি মোর পক্ষ এক শাখা।
আকাশে উড়িতাম যদি পাও আর পাখা॥ ২০॥

prabhu bale—tumi mora pakṣa eka śākhā
ākāśe uḍitāma yadi pāṅ āra pākhā

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu replied; *tumi*—you; *mora*—My; *pakṣa*—wing; *eka*—one; *śākhā*—one-sided; *ākāśe*—in the sky; *uḍitāma*—I could fly; *yadi*—if; *pāṅ*—I could get; *āra*—another; *pākhā*—wing.

TRANSLATION

Lord Caitanya replied: "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

TEXT 21

পণ্ডিত জগদানন্দ প্রভুর প্রাণরূপ।
লোকে খ্যাত যেঁহো সত্যভামার স্বরূপ ॥ ২১ ॥

paṇḍita jagadānanda prabhura prāṇa-rūpa
loke khyāta yeṅho satyabhāmāra svarūpa

SYNONYMS

paṇḍita jagadānanda—of the name Paṇḍita Jagadānanda; *prabhura*—of the Lord; *prāṇa-rūpa*—life and soul; *loke*—in the world; *khyāta*—celebrated; *yeṅho*—who; *satyabhāmāra*—of Satyabhāmā; *svarūpa*—personification.

TRANSLATION

Paṇḍita Jagadānanda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhāmā [one of the chief queens of Lord Kṛṣṇa].

PURPORT

There are many dealings of Jagadānanda Paṇḍita with Lord Śrī Caitanya Mahāprabhu. Most importantly, he was the Lord's constant companion and especially took part in all the pastimes of the Lord in the houses of Śrīvāsa Paṇḍita and Candraśekhara Ācārya.

TEXT 22

প্রীত্যে করিতে চাহে প্রভুর লালন-পালন।
বৈরাগ্য-লোক-ভয়ে প্রভু না মানে কখন ॥ ২২ ॥

prītye karite cāhe prabhura lālana-pālana
vairāgya-loka-bhaye prabhu nā māne kakhana

SYNONYMS

prītye—in intimacy or affection; *karite*—to do; *cāhe*—wanted; *prabhura*—the Lord's; *lālana-pālana*—maintenance; *vairāgya*—renouncement; *loka-bhaye*—fearing the public; *prabhu*—the Lord; *nā*—did not; *māne*—accept; *kakhana*—any time.

TRANSLATION

Jagadānanda Paṇḍita [as an incarnation of Satyabhāmā] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyāsī He did not accept the luxuries that Jagadānanda Paṇḍita offered.

TEXT 23

দুইজনে খট্‌মটি লাগায় কোন্দল।
তাঁর প্রীত্যের কথা আগে কহিব সকল॥ ২৩॥

dui-jane khaṭmaṭi lāgāya kondala
tāṅra prītyera kathā āge kahiba sakala

SYNONYMS

dui-jane—two persons; *khaṭmaṭi*—fighting over trifles; *lāgāya*—continued; *kondala*—quarrel; *tāṅra*—his; *prītyera*—affection; *kathā*—narration; *āge*—ahead; *kahiba*—I shall speak; *sakala*—all.

TRANSLATION

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

TEXT 24

রাঘব-পণ্ডিত—প্রভুর আদ্য-অনুচর।
তাঁর এক শাখা মুখ্য,—মকরধ্বজ কর॥ ২৪॥

rāghava-paṇḍita—prabhura ādya-anucara
tāṅra eka śākhā mukhya—makaradhvaja kara

SYNONYMS

rāghava paṇḍita—of the name Rāghava Paṇḍita; *prabhura*—of the Lord; *ādya*—original; *anucara*—follower; *tāṅra*—his; *eka*—one; *śākhā*—branch; *mukhya*—chief; *makaradhvaja*—of the name Makaradhvaja; *kara*—surname.

TRANSLATION

Rāghava Paṇḍita, Lord Śrī Caitanya Mahāprabhu's original follower, is understood to have been the seventh branch. From him proceeded another sub-branch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kāyastha community. The *Gaura-gaṇoddeśa-dīpikā*, verse 44, states:

dhaniṣṭhā bhakṣya-sāmagrīṁ kṛṣṇāyādād vraje 'mitām
saiva sāmprataṁ gaurāṅga-priyo rāghava-paṇḍitaḥ

Rāghava Paṇḍita was formerly a confidential *gopī* in Vraja during the time of Lord Kṛṣṇa's pastimes, and his former name was Dhaniṣṭhā. This *gopī,* Dhaniṣṭhā, always engaged in preparing foodstuffs for Kṛṣṇa.

TEXT 25

তাঁহার ভগিনী দময়ন্তী প্রভুর প্রিয় দাসী।
প্রভুর ভোগসামগ্রী যে করে বারমাসি॥ ২৫॥

tāṅhāra bhaginī damayantī prabhura priya dāsī
prabhura bhoga-sāmagrī ye kare vāra-māsi

SYNONYMS

tāṅhāra—his; *bhaginī*—sister; *damayantī*—of the name Damayantī; *prabhura*—of the Lord; *priya*—dear; *dāsī*—maidservant; *prabhura*—of the Lord; *bhoga-sāmagrī*—cooking materials; *ye*—who; *kare*—does; *vāra-māsi*—throughout the whole year.

TRANSLATION

Rāghava Paṇḍita's sister Damayantī was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 167, it is mentioned, *guṇamālā vraje yāsīd damayantī tu tat-svasā:* "The *gopī* named Guṇamālā has now appeared as his sister Damayantī." On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Pāṇihāṭī in which the residential quarters of Rāghava Paṇḍita still exist. On Rāghava Paṇḍita's tomb is a creeper on a concrete platform. There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local Zamindar of the name Śrī Śivacandra Rāya Caudhurī. Makaradhvaja Kara was also an inhabitant of Pāṇihāṭī.

TEXT 26

সে সব সামগ্রী যত ঝালিতে ভরিয়া।
রাঘব লইয়া যা'ন গুপত করিয়া॥ ২৬॥

se saba sāmagrī yata jhālite bhariyā
rāghava la-iyā yā'na gupata kariyā

SYNONYMS

se saba—all those; *sāmagrī*—ingredients; *yata*—all of them; *jhālite bhariyā*—packing in a bag; *rāghava*—Rāghava Paṇḍita; *la-iyā*—carried; *yā'na*—goes; *gupata kariyā*—very confidentially.

TRANSLATION

The foodstuffs Damayantī cooked for Lord Caitanya when He was at Purī were carried in a bag by her brother Rāghava without the knowledge of others.

TEXT 27

বারমাস তাহা প্রভু করেন অঙ্গীকার।
'রাঘবের ঝালি' বলি' প্রসিদ্ধি যাহার ॥ ২৭ ॥

vāra-māsa tāhā prabhu karena aṅgīkāra
'rāghavera jhāli' bali' prasiddhi yāhāra

SYNONYMS

vāra-māsa—the whole year; *tāhā*—all those foodstuffs; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karena*—did; *aṅgīkāra*—accept; *rāghavera jhāli*—the bag of Rāghava Paṇḍita; *bali'*—so called; *prasiddhi*—celebrated; *yāhāra*—of which.

TRANSLATION

The Lord accepted these foodstuffs throughout the entire year. That bag is still celebrated as Rāghavera jhāli ["the bag of Rāghava Paṇḍita"].

TEXT 28

সে-সব সামগ্রী আগে করিব বিস্তার।
যাহার শ্রবণে ভক্তের বহে অশ্রুধার ॥ ২৮ ॥

se-saba sāmagrī āge kariba vistāra
yāhāra śravaṇe bhaktera vahe aśrudhāra

SYNONYMS

se-saba—all these things; *sāmagrī*—ingredients of the foodstuffs; *āge*—further on; *kariba*—I shall describe; *vistāra*—vividly; *yāhāra*—of which; *śravaṇe*—by the hearing; *bhaktera*—of a devotee; *vahe*—flowing; *aśrudhāra*—tears.

TRANSLATION

I shall describe the contents of the bag of Rāghava Paṇḍita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.

PURPORT

A vivid description of this Rāghavera jhāli is to be found in Chapter Ten of the *Antya-līlā* portion of *Śrī Caitanya-caritāmṛta.*

TEXT 29

প্রভুর অত্যন্ত প্রিয়—পণ্ডিত গঙ্গাদাস।
যাঁহার স্মরণে হয় সর্ববন্ধ-নাশ॥ ২৯॥

prabhura atyanta priya—paṇḍita gaṅgādāsa
yāṅhāra smaraṇe haya sarva-bandha-nāśa

SYNONYMS

prabhura—of the Lord; *atyanta*—very much; *priya*—dear; *paṇḍita gaṅgādāsa*—of the name Paṇḍita Gaṅgādāsa; *yāṅhāra*—who; *smaraṇe*—by remembering; *haya*—it becomes; *sarva-bandha-nāśa*—freedom from all kinds of bondage.

TRANSLATION

Paṇḍita Gaṅgādāsa was the eighth dear branch of Śrī Caitanya Mahāprabhu. One who remembers his activities attains freedom from all bondage.

TEXT 30

চৈতন্য-পার্ষদ—শ্রীআচার্য পুরন্দর।
পিতা করি' যাঁরে বলে গৌরাঙ্গসুন্দর॥ ৩০॥

caitanya-pārṣada—śrī-ācārya purandara
pitā kari' yāṅhre bale gaurāṅga-sundara

SYNONYMS

caitanya-pārṣada—associate of Lord Caitanya; *śrī-ācārya purandara*—of the name Śrī Ācārya Purandara; *pitā*—father; *kari'*—taking him; *yāṅhre*—whom; *bale*—says; *gaurāṅga-sundara*—Lord Caitanya Mahāprabhu.

TRANSLATION

Śrī Ācārya Purandara, the ninth branch, was a constant associate of Lord Caitanya. The Lord accepted him as His father.

PURPORT

It is described in the *Caitanya-bhāgavata* that whenever Lord Caitanya Mahāprabhu visited the house of Rāghava Paṇḍita, He also visited Purandara Ācārya immediately upon receiving an invitation. Purandara Ācārya is to be considered

most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

TEXT 31

দামোদরপণ্ডিত শাখা প্রেমেতে প্রচণ্ড।
প্রভুর উপরে যেঁহো কৈল বাক্যদণ্ড॥ ৩১॥

dāmodara-paṇḍita śākhā premete pracaṇḍa
prabhura upare yeṅho kaila vākya-daṇḍa

SYNONYMS

dāmodara-paṇḍita—of the name Dāmodara Paṇḍita; *śākhā*—another branch (the tenth branch); *premete*—in affection; *pracaṇḍa*—very much advanced; *prabhura*—the Lord; *upare*—upon; *yeṅho*—he who; *kaila*—did; *vākya-daṇḍa*—chastisement by speaking.

TRANSLATION

Dāmodara Paṇḍita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

TEXT 32

দণ্ড-কথা কহিব আগে বিস্তার করিয়া।
দণ্ডে তুষ্ট প্রভু তাঁরে পাঠাইলা নদীয়া॥ ৩২॥

daṇḍa-kathā kahiba āge vistāra kariyā
daṇḍe tuṣṭa prabhu tāṅhre pāṭhāilā nadīyā

SYNONYMS

daṇḍa-kathā—the narration of such chastisement; *kahiba*—I shall speak; *āge*—ahead; *vistāra*—detailed description; *kariyā*—making; *daṇḍe*—in the matter of chastisement; *tuṣṭa prabhu*—the Lord is very much satisfied; *tāṅhre*—him; *pāṭhāilā*—sent back; *nadīyā*—Nadia (a district in Bengal).

TRANSLATION

I shall describe in detail this incident of chastisement later in Caitanya-caritāmṛta. The Lord, being very much satisfied by this chastisement, sent Dāmodara Paṇḍita to Navadvīpa.

PURPORT

Dāmodara Paṇḍita, who was formerly known as Śaibyā in Vrajadhāma, used to carry messages from Lord Caitanya to Śacīmātā, and during the Rathayātrā festival he carried messages from Śacīmātā to Lord Caitanya Mahāprabhu.

TEXT 33

তাঁহার অনুজ শাখা- শঙ্করপণ্ডিত।
'প্রভুপাদোপাধান' যাঁর নাম বিদিত ॥ ৩৩ ॥

tāṅhāra anuja śākhā—śaṅkara-paṇḍita
'prabhu-pādopādhāna' yāṅra nāma vidita

SYNONYMS

tāṅhāra—his (Dāmodara Paṇḍita's); *anuja*—younger brother; *śākhā*—the eleventh branch; *śaṅkara-paṇḍita*—of the name Śaṅkara Paṇḍita; *prabhu*—the Lord's; *pāda-upādhāna*—shoes; *yāṅra*—whose; *nāma*—name; *vidita*—celebrated.

TRANSLATION

The eleventh branch, the younger brother of Dāmodara Paṇḍita, was known as Śaṅkara Paṇḍita. He was celebrated as the shoes of the Lord.

TEXT 34

সদাশিবপণ্ডিত যাঁর প্রভুপদে আশ।
প্রথমেই নিত্যানন্দের যাঁর ঘরে বাস ॥ ৩৪ ॥

sadāśiva-paṇḍita yāṅra prabhu-pade āśa
prathamei nityānandera yāṅra ghare vāsa

SYNONYMS

sadāśiva-paṇḍita—of the name Sadāśiva Paṇḍita; *yāṅra*—whose; *prabhu-pade*—unto the lotus feet of the Lord; *āśa*—constant desire; *prathamei*—in the beginning; *nityānandera*—of Lord Nityānanda; *yāṅra*—of whom; *ghare*—in the home; *vāsa*—residence.

TRANSLATION

Sadāśiva Paṇḍita, the twelfth branch, was always anxious to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityānanda came to Navadvīpa He resided at his house.

PURPORT

It is mentioned in the *Caitanya-bhāgavata, Antya-līlā*, Chapter Nine, that Sadāśiva Paṇḍita was a pure devotee and that Nityānanda Prabhu resided at his house.

TEXT 35

শ্রীনৃসিংহ-উপাসক—প্রদ্যুম্ন ব্রহ্মচারী।
প্রভু তাঁর নাম কৈলা 'নৃসিংহানন্দ' করি' ॥ ৩৫ ॥

śrī-nṛsiṁha-upāsaka—pradyumna brahmacārī
prabhu tāṅra nāma kailā 'nṛsiṁhānanda' kari'

SYNONYMS

śrī-nṛsiṁha-upāsaka—the worshiper of Lord Nṛsiṁhadeva; *pradyumna brahmacārī*—of the name Pradyumna Brahmacārī; *prabhu*—the Lord; *tāṅra*—his; *nāma*—name; *kailā*—turned into; *nṛsiṁhānanda*—of the name Nṛsiṁhānanda; *kari'*—by such a name.

TRANSLATION

The thirteenth branch was Pradyumna Brahmacārī. Since he was a worshiper of Lord Nṛsiṁhadeva, Śrī Caitanya Mahāprabhu changed his name to Nṛsiṁhānanda Brahmacārī.

PURPORT

Pradyumna Brahmacārī is described in the *Antya-līlā*, Second Chapter, of *Śrī Caitanya-caritāmṛta*. He was a great devotee of Lord Caitanya, who changed his name to Nṛsiṁhānanda. While coming from the house of Rāghava Paṇḍita at Pāṇihāṭī to the house of Śivānanda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛsiṁhānanda Brahmacārī. To acknowledge this, Nṛsiṁhānanda Brahmacārī used to accept as eatables the foodstuffs of three Deities, namely, Jagannātha, Nṛsiṁhadeva and Lord Caitanya Mahāprabhu. This is stated in the *Caitanya-caritāmṛta, Antya-līlā*, Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vṛndāvana from Kuliā, Nṛsiṁhānanda absorbed himself in meditation and by his mental activities constructed a very nice road from Kuliā to Vṛndāvana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vṛndāvana but only as far as the place known as Kānāi's Nāṭaśālā. This is described in the *Madhya-līlā*, Chapter One, verses 55 through 62. The *Gaura-gaṇoddeśa-dīpikā*, verse 74, says, *āveśaś ca tathā jñeyo miśre pradyumna-saṁjñake:* Śrī Caitanya Mahāprabhu changed the name of Pradyumna Miśra, or Pradyumna Brahmacārī, to Nṛsiṁhānanda Brahmacārī, for in his heart Lord Nṛsiṁhadeva was manifest. It is said that Lord Nṛsiṁhadeva used to talk with him directly.

TEXT 36

নারায়ণ-পণ্ডিত এক বড়ই উদার।
চৈতন্যচরণ বিনু নাহি জানে আর॥ ৩৬॥

nārāyaṇa-paṇḍita eka baḍai udāra
caitanya-caraṇa vinu nāhi jāne āra

SYNONYMS

nārāyaṇa-paṇḍita—of the name Nārāyaṇa Paṇḍita; *eka*—one; *baḍai*—very much; *udāra*—liberal; *caitanya-caraṇa*—the lotus feet of Lord Caitanya; *vinu*—except; *nāhi*—not; *jāne*—know; *āra*—anything else.

TRANSLATION

Nārāyaṇa Paṇḍita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Nārāyaṇa Paṇḍita was one of the associates of Śrīvāsa Ṭhākura. It is mentioned in *Caitanya-bhāgavata,* Ninth Chapter, verse 93, that he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī with Śrīvāsa Ṭhākura's brother Śrī Rāma Paṇḍita.

TEXT 37

শ্রীমান্‌পণ্ডিত শাখা—প্রভুর নিজ ভৃত্য।
দেউটি ধরেন, যবে প্রভু করেন নৃত্য ॥ ৩৭ ॥

śrīmān-paṇḍita śākhā—prabhura nija bhṛtya
deuṭi dharena, yabe prabhu karena nṛtya

SYNONYMS

śrīmān-paṇḍita—of the name Śrīmān Paṇḍita; *śākhā*—branch; *prabhura*—of the Lord; *nija*—own; *bhṛtya*—servant; *deuṭi*—torchlight; *dharena*—carries; *yabe*—while; *prabhu*—Lord Caitanya; *karena*—does; *nṛtya*—dance.

TRANSLATION

The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Śrīmān Paṇḍita was among the companions of Lord Caitanya Mahāprabhu when the Lord performed *saṅkīrtana.* When Lord Caitanya dressed Himself in the form of the goddess Lakṣmī and danced in the streets of Navadvīpa, Śrīmān Paṇḍita carried a torch to light the way.

TEXT 38

শুক্লাম্বর-ব্রহ্মচারী বড় ভাগ্যবান্‌।
যাঁর অন্ন মাগি' কাড়ি' খাইলা ভগবান্‌ ॥ ৩৮ ॥

śuklāmbara-brahmacārī baḍa bhāgyavān
yāṅra anna māgi' kāḍi' khāilā bhagavān

SYNONYMS

śuklāmbara-brahmacārī—of the name Śuklāmbara Brahmacārī; *baḍa*—very much; *bhāgyavān*—fortunate; *yāṅra*—whose; *anna*—foodstuff; *māgi'*—begging; *kāḍi'*—snatching; *khāilā*—ate; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The sixteenth branch, Śuklāmbara Brahmacārī, was very fortunate because Lord Caitanya Mahāprabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Śuklāmbara Brahmacārī, an inhabitant of Navadvīpa, was Lord Caitanya Mahāprabhu's first companion in the *saṅkīrtana* movement. When Lord Caitanya returned from Gayā after initiation, He stayed with Śuklāmbara Brahmacārī because He wanted to hear from this devotee about the pastimes of Lord Kṛṣṇa. Śuklāmbara Brahmacārī collected alms of rice from the inhabitants of Navadvīpa, and Śrī Caitanya Mahāprabhu took pleasure in eating the rice that he cooked. It is said that Śuklāmbara Brahmacārī was one of the wives of the yajñic *brāhmaṇas* during the time of Lord Kṛṣṇa's pastimes in Vṛndāvana. Lord Kṛṣṇa begged foodstuffs from the wives of the yajñic *brāhmaṇas,* and Lord Caitanya Mahāprabhu performed a similar pastime by begging rice from Śuklāmbara Brahmacārī.

TEXT 39

নন্দন-আচার্য-শাখা জগতে বিদিত।
লুকাইয়া দুই প্রভুর যাঁর ঘরে স্থিত॥ ৩৯॥

nandana-ācārya-śākhā jagate vidita
lukāiyā dui prabhura yāṅra ghare sthita

SYNONYMS

nandana-ācārya—of the name Nandana Ācārya; *śākhā*—the seventeenth branch; *jagate*—in the world; *vidita*—celebrated; *lukāiyā*—hiding; *dui*—two; *prabhura*—of the Lords; *yāṅra*—of whom; *ghare*—in the house; *sthita*—situated.

TRANSLATION

Nandana Ācārya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityānanda] sometimes hid in his house.

PURPORT

Nandana Ācārya was another companion of Lord Caitanya Mahāprabhu during His *kīrtana* pastimes in Navadvīpa. Śrīla Nityānanda Prabhu, as Avadhūta, traveled on many pilgrimages, and when He first came to Śrī Navadvīpa-dhāma He remained hidden in the house of Nandana Ācārya. It is there that He first met all the devotees of Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu exhibited His *mahā-prakāśa,* He asked Rāmāi Paṇḍita to call Advaita Prabhu, who was hiding in the

home of Nandana Ācārya, for Śrī Caitanya Mahāprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of Nandana Ācārya. In this connection one may refer to *Caitanya-bhāgavata, Madhya-līlā,* Chapters Six and Seventeen.

TEXT 40

শ্রীমুকুন্দ-দত্ত শাখা – প্রভুর সমাধ্যায়ী ।
যাঁহার কীর্তনে নাচে চৈতন্য-গোসাঞি ॥ ৪০ ॥

śrī-mukunda-datta śākhā—prabhura samādhyāyī
yāṅhāra kīrtane nāce caitanya-gosāñi

SYNONYMS

śrī-mukunda-datta—of the name Śrī Mukunda Datta; *śākhā*—another branch; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *samādhyāyī*—class friend; *yāṅhāra*—whose; *kīrtane*—in *saṅkīrtana; nāce*—dances; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT

Śrī Mukunda Datta was born in the Caṭṭagrāma district in the village of Chanhorā, which is under the jurisdiction of the police station named Paṭiyā. This village is situated ten *krośas,* or about twenty miles, from the home of Puṇḍarīka Vidyānidhi. In the *Gaura-gaṇoddeśa-dīpikā* (140) it is said:

vraje sthitau gāyakau yau madhukaṇṭha-madhuvratau
mukunda-vāsudevau tau dattau gaurāṅga-gāyakau

"In Vraja there were two very nice singers named Madhukaṇṭha and Madhuvrata. They appeared in *caitanya-līlā* as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." When Lord Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahāprabhu would fight with Mukunda Datta, using tricks of logic. This is described in *Caitanya-bhāgavata, Ādi-līlā,* Chapters Seven and Eight. When Lord Caitanya Mahāprabhu returned from Gayā, Mukunda Datta gave Him pleasure by reciting verses from *Śrīmad-Bhāgavatam* about *kṛṣṇa-līlā.* It was by his endeavor that Gadādhara Paṇḍita Gosvāmī became a disciple of Puṇḍarīka Vidyānidhi, as stated in *Madhya-līlā,* Chapter Seven. When Mukunda Datta sang in the courtyard of Śrīvāsa Prabhu, Mahāprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as *sāta-prahariyā,* Mukunda Datta inaugurated the function by singing.

Sometimes Lord Caitanya Mahāprabhu chastised Mukunda Datta by calling him *kharjhatia beta* because he attended many functions held by different classes of non-devotees. This is stated in *Caitanya-bhāgavata, Madhya-līlā,* Chapter Ten. When Lord Caitanya Mahāprabhu dressed Himself as the goddess of fortune to dance in the house of Candraśekhara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda Datta requested Lord Caitanya Mahāprabhu to continue His *saṅkīrtana* movement for a few days more before taking *sannyāsa.* This is stated in *Caitanya-bhāgavata, Madhya-līlā,* Chapter Twenty-five. The information of Lord Caitanya's accepting the renounced order was made known to Gadādhara Paṇḍita, Candraśekhara Ācārya and Mukunda Datta by Nityānanda Prabhu, and therefore all of them went to Katwa and arranged for *kīrtana* and all the paraphernalia for Lord Caitanya's acceptance of *sannyāsa.* After the Lord took *sannyāsa,* they all followed Him, especially Śrī Nityānanda Prabhu, Gadādhara Prabhu and Govinda, who followed Him all the way to Puruṣottama-kṣetra. In this connection one may refer to *Antya-līlā,* Chapter Two. In the place known as Jaleśvara, Nityānanda Prabhu broke the *sannyāsa* rod of Caitanya Mahāprabhu. Mukunda Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannātha Purī.

TEXT 41

বাসুদেব দত্ত—প্রভুর ভৃত্য মহাশয়।
সহস্র-মুখে যাঁর গুণ কহিলে না হয়॥ ৪১॥

vāsudeva datta—prabhura bhṛtya mahāśaya
sahasra-mukhe yāṅra guṇa kahile nā haya

SYNONYMS

vāsudeva datta—of the name Vāsudeva Datta; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhṛtya*—servant; *mahāśaya*—great personality; *sahasra-mukhe*—with thousands of mouths; *yāṅra*—whose; *guṇa*—qualities; *kahile*—describing; *nā*—never; *haya*—becomes fulfilled.

TRANSLATION

Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

PURPORT

Vāsudeva Dattá, the brother of Mukunda Datta, was also a resident of Caṭṭagrāma. In the *Caitanya-bhāgavata* it is said, *yāṅra sthāne kṛṣṇa haya āpane vikraya:* Vāsudeva Datta was such a powerful devotee that Kṛṣṇa was purchased by him. Vāsudeva Datta stayed at Śrīvāsa Paṇḍita's house, and in *Caitanya-bhāgavata* it is described

that Lord Caitanya Mahāprabhu was so pleased with Vāsudeva Datta and so affectionate toward him that He used to say, "I am only Vāsudeva Datta's man. My body is only meant to please Vāsudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vāsudeva Datta." Vāsudeva Datta initiated Śrī Yadunandana Ācārya, the spiritual master of Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī. This will be found in the *Antya-līlā,* Sixth Chapter, verse 161. Vāsudeva Datta spent money very liberally; therefore Lord Caitanya Mahāprabhu asked Śivānanda Sen to become his *sarakhela,* or secretary, in order to control his extravagant expenses. Vāsudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Śrī Caitanya Mahāprabhu. This is described in the Fifteenth Chapter of *Ādi-līlā,* verses 159 through 180.

There is a railway station named Pūrvasthalī near the Navadvīpa railway station, and about one mile away, in a village known as Māmagāchi, which is the birthplace of Vṛndāvana dāsa Ṭhākura, there is presently a temple of Madana-gopāla that was established by Vāsudeva Datta. The Gauḍīya Maṭha devotees have now taken charge of this temple, and the *sevā-pūjā* is going on very nicely. Every year all the pilgrims on the *navadvīpa-parikramā* visit Māmagāchi. Since Śrī Bhaktisiddhānta Sarasvatī Ṭhākura inaugurated the *navadvīpa-parikramā* function, the temple has been very well managed.

TEXT 42

জগতে যতেক জীব, তার পাপ লঞা।
নরক ভুঞ্জিতে চাহে জীব ছাড়াইয়া॥ ৪২॥

jagate yateka jīva, tāra pāpa lañā
naraka bhuñjite cāhe jīva chāḍāiyā

SYNONYMS

jagate—in the world; *yateka*—all; *jīva*—living entities; *tāra*—their; *pāpa*—sinful activities; *lañā*—taking; *naraka*—hell; *bhuñjite*—to suffer; *cāhe*—wanted; *jīva*—the living entities; *chāḍāiyā*—liberating them.

TRANSLATION

Śrīla Vāsudeva Datta Ṭhākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.

TEXT 43

হরিদাসঠাকুর শাখার অদ্ভুত চরিত।
তিন লক্ষ নাম তেঁহো লয়েন অপতিত॥ ৪৩॥

haridāsa-ṭhākura śākhāra adbhuta carita
tina lakṣa nāma teṅho layena apatita

SYNONYMS

haridāsa-ṭhākura—of the name Haridāsa Ṭhākura; *śākhāra*—of the branch; *adbhuta*—wonderful; *carita*—characteristics; *tina*—three; *lakṣa*—hundred thousand; *nāma*—names; *teṅho*—he; *layena*—chanted; *apatita*—without fail.

TRANSLATION

The twentieth branch of the Caitanya tree was Haridāsa Ṭhākura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

PURPORT

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridāsa Ṭhākura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa *mantra*. Therefore we have prescribed in our society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses. It is stated in the *Caitanya-bhāgavata, Ādi-līlā*, Chapter Two, that Haridāsa Ṭhākura was born in a village known as Buḍhana but after some time came to live on the bank of the Ganges at Fuliā near Śāntipura. From the description of his chastisement by a Muslim magistrate, which is found in the Eleventh Chapter of the *Ādi-līlā* of *Caitanya-bhāgavata*, we can understand how humble and meek Haridāsa Ṭhākura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahāprabhu, Haridāsa Ṭhākura played the part of a police chief. While chanting the Hare Kṛṣṇa *mahā-mantra* in Benāpola, he was personally tested by Māyādevī herself. Haridāsa Ṭhākura's passing away is described in the *Antya-līlā* of *Caitanya-caritāmṛta*, Eleventh Chapter. It is not definitely certain whether Śrī Haridāsa Ṭhākura appeared in the village named Buḍhana that is in the district of Khulanā. Formerly this village was within a district of twenty-four *pargaṇas* within the Sātakṣīrā division.

TEXT 44

তাঁহার অনন্ত গুণ,—কহি দিঙ্মাত্র।
আচার্য গোসাঞি যাঁরে ভুঞ্জায় শ্রাদ্ধপাত্র॥ ৪৪॥

tāṅhāra ananta guṇa—kahi diṅmātra
ācārya gosāñi yāṅre bhuñjāya śrāddha-pātra

SYNONYMS

tāṅhāra—Haridāsa Ṭhākura's; *ananta*—unlimited; *guṇa*—qualities; *kahi*—I speak; *diṅmātra*—only a small part; *ācārya gosāñi*—Śrī Advaita Ācārya Prabhu; *yāṅre*—to

whom; *bhuñjāya*—offered to eat; *śrāddha-pātra—praṣāda* offered to Lord Viṣṇu.

TRANSLATION

There was no end to the transcendental qualities of Haridāsa Ṭhākura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvāmī, when performing the śrāddha ceremony of his father, offered him the first plate.

TEXT 45

প্রহ্লাদ-সমান তাঁর গুণের তরঙ্গ।
যবন-তাড়নেও যাঁর নাহিক ভ্রূভঙ্গ ॥ ৪৫ ॥

prahlāda-samāna tāṅra guṇera taraṅga
yavana-tāḍaneo yāṅra nāhika bhrū-bhaṅga

SYNONYMS

prahlāda-samāna—exactly like Prahlāda Mahārāja; *tāṅra*—his; *guṇera*—qualities; *taraṅga*—waves; *yavana*—of the Mohammedans; *tāḍaneo*—even by the persecution; *yāṅra*—whose; *nāhika*—there was none; *bhrū-bhaṅga*—even the slightest agitation of an eyebrow.

TRANSLATION

The waves of his good qualities were like those of Prahlāda Mahārāja. He did not even slightly raise an eyebrow when persecuted by the Mohammedan ruler.

TEXT 46

তেঁহো সিদ্ধি পাইলে তাঁর দেহ লঞা কোলে।
নাচিল চৈতন্যপ্রভু মহাকুতুহলে ॥ ৪৬ ॥

teṅho siddhi pāile tāṅra deha laña kole
nācila caitanya-prabhu mahā-kutūhale

SYNONYMS

teṅho—he; *siddhi*—perfection; *pāile*—after achieving; *tāṅra*—his; *deha*—body; *laña*—taking; *kole*—on the lap; *nācila*—danced; *caitanya-prabhu*—Lord Śrī Caitanya Mahāprabhu; *mahā-kutūhale*—in great ecstasy.

TRANSLATION

After the passing away of Haridāsa Ṭhākura, the Lord Himself took his body on His lap, and He danced with it in great ecstasy.

TEXT 47

তাঁর লীলা বর্ণিয়াছেন বৃন্দাবনদাস।
যেবা অবশিষ্ট, আগে করিব প্রকাশ ॥ ৪৭ ॥

tāṅra līlā varṇiyāchena vṛndāvana-dāsa
yebā avaśiṣṭa, āge kariba prakāśa

SYNONYMS

tāṅra—his; *līlā*—pastimes; *varṇiyāchena*—described; *vṛndāvana-dāsa*—Śrīla Vṛndāvana dāsa Ṭhākura; *yebā*—whatever; *avaśiṣṭa*—remained undescribed; *āge*—later in the book; *kariba*—I shall make; *prakāśa*—manifest.

TRANSLATION

Śrila Vṛndāvana dāsa Ṭhākura vividly described the pastimes of Haridāsa Ṭhākura in his Caitanya-bhāgavata. Whatever has remained undescribed I shall try to explain later in this book.

TEXT 48

তাঁর উপশাখা,— যত কুলীনগ্রামী জন।
সত্যরাজ-আদি – তাঁর কৃপার ভাজন ॥ ৪৮ ॥

tāṅra upaśākhā—yata kulīna-grāmī jana
satyarāja-ādi—tāṅra kṛpāra bhājana

SYNONYMS

tāṅra upaśākhā—his sub-branch; *yata*—all; *kulīna-grāmī jana*—the inhabitants of Kulīna-grāma; *satyarāja*—of the name Satyarāja; *ādi*—heading the list; *tāṅra*—his; *kṛpāra*—of mercy; *bhājana*—recipient.

TRANSLATION

One sub-branch of Haridāsa Ṭhākura consisted of the residents of Kulīna-grāma. The most important among them was Satyarāja Khāna, or Satyarāja Vasu, who was a recipient of all the mercy of Haridāsa Ṭhākura.

PURPORT

Satyarāja Khāṇa was the son of Guṇarāja Khāna and father of Rāmānanda Vasu. Haridāsa Ṭhākura lived for some time during the Cāturmāsya period in the village named Kulīna-grāma, where he chanted the holy name, the Hare Kṛṣṇa *mahā-mantra,* and distributed his mercy to the descendants of the Vasu family. Satyarāja Khāna was allotted the service of supplying silk ropes for the Jagannātha Deity during the

Rathayātrā festival. The answers to his inquiries from Śrī Caitanya Mahāprabhu about the duty of householder devotees are vividly described in the *Madhya-līlā,* Chapters Fifteen and Sixteen. The village of Kulīna-grāma is situated two miles from the railway station named Jaugrāma on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahāprabhu very highly praised the people of Kulīna-grāma, and He stated that even a dog of Kulīna-grāma was very dear to Him.

TEXT 49

শ্রীমুরারি গুপ্ত শাখা - প্রেমের ভাণ্ডার।
প্রভুর হৃদয় দ্রবে শুনি' দৈন্য যাঁর ॥ ৪৯ ॥

śrī-murāri gupta śākhā—premera bhāṇḍāra
prabhura hṛdaya drave śuni' dainya yāṅhra

SYNONYMS

śrī-murāri gupta—of the name Śrī Murāri Gupta; *śākhā*—branch; *premera*—of love of Godhead; *bhāṇḍāra*—store; *prabhura*—of the Lord; *hṛdaya*—the heart; *drave*—melts; *śuni'*—hearing; *dainya*—humility; *yāṅhra*—of whom.

TRANSLATION

Murāri Gupta, the twenty-first branch of the tree of Śrī Caitanya Mahāprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Śrī Murāri Gupta wrote a book called *Śrī Caitanya-carita.* He belonged to a *vaidya* physician family of Śrīhaṭṭa, the paternal home of Lord Caitanya, and later became a resident of Navadvīpa. He was among the elders of Śrī Caitanya Mahāprabhu. Lord Caitanya exhibited His Varāha form in the house of Murāri Gupta, as described in the *Caitanya-bhāgavata, Madhya-līlā,* Third Chapter. When Śrī Caitanya Mahāprabhu exhibited His *mahāprakāśa* form, He appeared before Murāri Gupta as Lord Rāmacandra. When Śrī Caitanya Mahāprabhu and Nityānanda Prabhu were sitting together in the house of Śrīvāsa Ṭhākura, Murāri Gupta first offered his respects to Lord Caitanya and then to Śrī Nityānanda Prabhu. Nityānanda Prabhu, however, was older than Caitanya Mahāprabhu, and therefore Lord Caitanya remarked that Murāri Gupta had violated social etiquette, for he should have first shown respect to Nityānanda Prabhu and then to Him. In this way, by the grace of Śrī Caitanya Mahāprabhu, Murāri Gupta was informed about the position of Śrī Nityānanda Prabhu, and the next day he offered obeisances first to Lord Nityānanda and then to Lord Caitanya. Śrī Caitanya Mahāprabhu gave chewed pan or betel nut to Murāri Gupta. Once Murāri Gupta offered foodstuffs to Lord Caitanya that were cooked with excessive ghee, and the next day the Lord became sick and went to Murāri Gupta for treatment. Lord Caitanya accepted some water from the water pot of

Murāri Gupta, and thus He was cured. The natural remedy for indigestion is to drink a little water, and since Murāri Gupta was a physician, he gave the Lord some drinking water and cured Him. When Caitanya Mahāprabhu appeared in the house of Śrīvāsa Ṭhākura in His Caturbhuja *mūrti*, Murāri Gupta became His carrier in the form of Garuḍa, and in these pastimes of ecstasy the Lord then got up on his back. It was the desire of Murāri Gupta to leave his body before the disappearance of Caitanya Mahāprabhu, but the Lord forbade him to do so. This is described in *Caitanya-bhāgavata, Madhya-līlā,* Chapter Twenty. When Śrī Caitanya Mahāprabhu one day appeared in ecstasy as the Varāha *mūrti*, Murāri Gupta offered Him prayers. He was a great devotee of Lord Rāmacandra, and his staunch devotion is vividly described in the *Madhya-līlā,* Fifteenth Chapter, verses 137 through 157.

TEXT 50

প্রতিগ্রহ নাহি করে, না লয় কার ধন।
আত্মবৃত্তি করি' করে কুটুম্ব ভরণ ॥ ৫০ ॥

pratigraha nāhi kare, nā laya kāra dhana
ātma-vṛtti kari' kare kuṭumba bharaṇa

SYNONYMS

pratigraha nāhi kare—he did not accept charity from anyone; *nā*—not; *laya*—take; *kāra*—anyone's; *dhana*—wealth; *ātma-vṛtti*—own profession; *kari'*—executing; *kare*—maintained; *kuṭumba*—family; *bharaṇa*—provision.

TRANSLATION

Śrīla Murāri Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

PURPORT

It should be noted that a *gṛhastha* (householder) must not make his livelihood by begging from anyone. Every householder of the higher castes should engage himself in his own occupational duty as a *brāhmaṇa, kṣatriya* or *vaiśya,* but he should not engage in the service of others, for this is the duty of a *śūdra.* One should simply accept whatever he earns by his own profession. The engagements of a *brāhmaṇa* are *yajana, yājana, paṭhana, pāṭhana, dāna* and *pratigraha.* A *brāhmaṇa* should be a worshiper of Viṣṇu, and he should also instruct others how to worship Him. A *kṣatriya* can become a landholder and earn his livelihood by levying taxes or collecting rent from tenants. A *vaiśya* can accept agriculture or general trade as an occupational duty. Since Murāri Gupta was born in a physician's family *(vaidya-vaṁśa),* he practiced as a physician, and with whatever income he earned he maintained his family. As stated in *Śrīmad-Bhāgavatam,* everyone should execute his occupational duty, and thus he should satisfy the Supreme Personality of Godhead. That is the perfection of life. This system is called *daiva-varṇāśrama.* Murāri Gupta was an ideal

gṛhastha, for he was a great devotee of Lord Rāmacandra and Caitanya Mahāprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

TEXT 51

চিকিৎসা করেন যারে হইয়া সদয়।
দেহরোগ ভবরোগ,—দুই তার ক্ষয় ॥ ৫১ ॥

cikitsā karena yāre ha-iyā sadaya
deha-roga bhava-roga,—dui tāra kṣaya

SYNONYMS

cikitsā—medical treatment; *karena*—did; *yāre*—upon whom; *ha-iyā*—becoming; *sadaya*—merciful; *deha-roga*—the disease of the body; *bhava-roga*—the disease of material existence; *dui*—both; *tāra*—his; *kṣaya*—diminished.

TRANSLATION

As Murāri Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murāri Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called *adhyātmika,* or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murāri Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa *mahā-mantra,* and the diet of *prasāda.* There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

TEXT 52

শ্রীমান্ সেন প্রভুর সেবক প্রধান।
চৈতন্য-চরণ বিনু নাহি জানে আন ॥ ৫২ ॥

śrīmān sena prabhura sevaka pradhāna
caitanya-caraṇa vinu nāhi jāne āna

SYNONYMS

śrīmān sena—of the name Śrīmān Sena; *prabhura*—of the Lord; *sevaka*—servant; *pradhāna*—chief; *caitanya-caraṇa*—the lotus feet of Lord Caitanya Mahāprabhu; *vinu*—except; *nāhi*—does not; *jāne*—know; *āna*—anything else.

TRANSLATION

Śrīmān Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīmān Sena was one of the inhabitants of Navadvīpa and was a constant companion of Lord Caitanya Mahāprabhu.

TEXT 53

শ্রীগদাধর দাস শাখা সর্বোপরি।
কাজীগণের মুখে যেঁহ বোলাইল হরি ॥ ৫৩ ॥

śrī-gadādhara dāsa śākhā sarvopari
kājī-gaṇera mukhe yeṅha bolāila hari

SYNONYMS

śrī-gadādhara dāsa—of the name Śrī Gadādhara dāsa; *śākhā*—another branch; *sarva-upari*—above all; *kājī-gaṇera*—of the Kāzīs (Mohammedan magistrates); *mukhe*—in the mouth; *yeṅha*—one who; *bolāila*—caused to speak; *hari*—the holy name of Hari.

TRANSLATION

Śrī Gadādhara dāsa, the twenty-third branch, was understood to be the topmost, for he induced all the Mohammedan Kāzīs to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta on the banks of the Ganges is a village known as Eṅḍiyādaha-grāma. Śrīla Gadādhara dāsa was known as an inhabitant of this village *(eṅḍiyādaha-vāsī gadādhara dāsa)*. The *Bhakti-ratnākara,* Seventh Chapter, informs us that after the disappearance of Lord Caitanya Mahāprabhu, Gadādhara dāsa came from Navadvīpa to Katwa. Thereafter he came to Eṅḍiyādaha and resided there. He is stated to be the luster of the body of Śrīmatī Rādhārāṇī, just as Śrīla Gadādhara Paṇḍita Gosvāmī is an incarnation of Śrīmatī Rādhārāṇī

Herself. Caitanya Mahāprabhu is sometimes explained to be *rādhābhāva-dyuti-savalita,* or characterized by the emotions and bodily luster of Śrīmatī Rādhārāṇī. Gadādhara dāsa is this *dyuti,* or luster. In the *Gaura-gaṇoddeśa-dīpikā* he is described to be the expansion potency of Śrīmatī Rādhārāṇī. He counts among the associates of both Śrīla Gaurahari and Nityānanda Prabhu; as a devotee of Śrī Caitanya Mahāprabhu he was one of the associates of Lord Kṛṣṇa in conjugal love, and as a devotee of Lord Nityānanda he is considered to have been one of the friends of Kṛṣṇa in pure devotional service. Even though he was an associate of Lord Nityānanda Prabhu, he was not among the cowherd boys but was situated in the transcendental mellow of conjugal love. He established a temple of Śrī Gaurasundara in Katwa.

In 1434 śakābda (1534 A.D.) when Lord Nityānanda Prabhu was empowered by Lord Caitanya to preach the *saṅkīrtana* movement in Bengal, Śrī Gadādhara dāsa was one of Lord Nityānanda's chief assistants. He preached the *saṅkīrtana* movement by requesting everyone to chant the Hare Kṛṣṇa *mahā-mantra.* This simple preaching method of Śrīla Gadādhara dāsa can be followed by anyone and everyone in any position of society. One must simply be a sincere and serious servant of Nityānanda Prabhu and preach this cult door to door.

When Śrīla Gadādhara dāsa Prabhu was preaching the cult of *hari-kīrtana,* there was a magistrate who was very much against his *saṅkīrtana* movement. Following in the footsteps of Lord Caitanya Mahāprabhu, Śrīla Gadādhara dāsa one night went to the house of the Kāzī and requested him to chant the Hare Kṛṣṇa *mahā-mantra.* The Kāzī replied, "All right, I shall chant Hare Kṛṣṇa tomorrow." On hearing this, Śrīla Gadādhara dāsa Prabhu began to dance, and he said, "Why tomorrow? You have already chanted the Hare Kṛṣṇa *mantra,* so simply continue."

In the *Gaura-gaṇoddeśa-dīpikā* it is said:

rādhā-vibhūti-rūpā yā candrakāntiḥ purā vraje
sa śrī-gaurāṅga-nikaṭe dāsa-vaṁśyo gadādharaḥ
pūrṇānandā vraje yāsīd baladeva-priyāgraṇī
sāpi kārya-vaśād eva prāviśat taṁ gadādharam

Śrīla Gadādhara dāsa is considered to be a united form of Candrakānti, who is the effulgence of Śrīmatī Rādhārāṇī, and Pūrṇānandā, who is an expansion of Lord Balarāma's very dear girl friend. Thus Śrīla Gadādhara dāsa Prabhu was one of the associates of both Caitanya Mahāprabhu and Nityānanda Prabhu. Once while Śrīla Gadādhara dāsa Prabhu was returning to Bengal from Jagannātha Purī with Nityānanda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhūmi selling yogurt, and Śrīla Nityānanda Prabhu noted this. Another time, while absorbed in the ecstasy of the *gopīs,* he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahāprabhu appeared in the house of Rāghava Paṇḍita while going to Vṛndāvana, Gadādhara dāsa went to see Him, and Śrī Caitanya Mahāprabhu was so glad that He put His foot on his head. When Gadādhara dāsa Prabhu was present in Eṅḍiyādaha he established a Bālagopāla *mūrti* for worship there. Śrī Mādhava Ghosh performed a drama known as *"Dāna-khaṇḍa"* with the help of Śrī Nityānanda Prabhu and Śrī Gadādhara dāsa.

This is explained in *Caitanya-bhāgavata, Antya-khaṇḍa,* Fifth Chapter.

The tomb of Gadādhara dāsa Prabhu, which is in the village of Eṅḍiyādaha, was under the control of the Saṁyogi Vaiṣṇavas and later under the direction of Siddha Bhagavān dāsa Bābājī of Kālnā. By his order, Śrī Madhusūdana Mullik, one of the members of the aristocratic Mullik family of the Nārikelaḍāṅgā in Calcutta, established a *pāṭavāṭī* (monastery) there in the Bengali year 1256. He also arranged for the worship of a Deity named Śrī Rādhākānta. His son Balāicāṇḍa Mullik, established Gaura-Nitāi Deities there in the Bengali year 1312. Thus on the throne of the temple are both Gaura-Nityānanda Deities and Rādhā-Kṛṣṇa Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity of Lord Śiva as Gopeśvara. This is all described on a stone by the side of the entrance door.

TEXT 54

শিবানন্দ সেন—প্রভুর ভৃত্য অন্তরঙ্গ ।
প্রভুস্থানে যাইতে সবে লয়েন যাঁর সঙ্গ ॥ ৫৪ ॥

śivānanda sena—prabhura bhṛtya antaraṅga
prabhu-sthāne yāite sabe layena yāṅra saṅga

SYNONYMS

śivānanda sena—of the name Śivānanda Sena; *prabhura*—of the Lord; *bhṛtya*—servant; *antaraṅga*—very confidential; *prabhu-sthāne*—in Jagannātha Purī, where the Lord was staying; *yāite*—while going; *sabe*—all; *layena*—took; *yāṅra*—whose; *saṅga*—shelter.

TRANSLATION

Śivānanda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahāprabhu. Everyone who went to Jagannātha Purī to visit Lord Caitanya took shelter and guidance from Śrī Śivānanda Sena.

TEXT 55

প্রতিবর্ষে প্রভুগণ সঙ্গেতে লইয়া ।
নীলাচলে চলেন পথে পালন করিয়া ॥ ৫৫ ॥

prativarṣe prabhugaṇa saṅgete la-iyā
nīlācale calena pathe pālana kariyā

SYNONYMS

prativarṣe—every year; *prabhu-gaṇa*—the devotees of Lord Caitanya; *saṅgete*—along with; *la-iyā*—taking; *nīlācale*—to Jagannātha Purī; *calena*—goes; *pathe*—on the road; *pālana*—maintenance; *kariyā*—providing.

TRANSLATION

Every year he took a party of devotees from Bengal to Jagannātha Purī to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

TEXT 56

ভক্তে কৃপা করেন প্রভু এ-তিন স্বরূপে।
'সাক্ষাৎ', 'আবেশ' আর 'আবির্ভাব'-রূপে ॥ ৫৬ ॥

bhakte kṛpā karena prabhu e-tina svarūpe
'sākṣāt,' 'āveśa' āra 'āvirbhāva'—rūpe

SYNONYMS

bhakte—unto devotees; *kṛpā*—mercy; *karena*—bestows; *prabhu*—Lord Caitanya; *e*—these; *tina*—three; *svarūpe*—features; *sākṣāt*—directly; *āveśa*—empowered by the Lord; *āra*—and; *āvirbhāva*—appearance; *rūpe*—in the features.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [sākṣāt], His prowess within someone He empowers [āveśa], and His manifestation [āvirbhāva].

PURPORT

The *sākṣāt* feature of Śrī Caitanya Mahāprabhu is His personal presence. *Āveśa* refers to invested power, like that invested in Nakula Brahmacārī. *Āvirbhāva* is a manifestation of the Lord that appears even though He is personally not present. For example, Śrī Śacīmātā offered foodstuffs at home to Śrī Caitanya Mahāprabhu although He was far away in Jagannātha Purī, and when she opened her eyes after offering the foodstuffs she saw that they had actually been eaten by Śrī Caitanya Mahāprabhu. Similarly, Śrīvāsa Ṭhākura performed *saṅkīrtana*, and everyone felt the presence of Śrī Caitanya Mahāprabhu even in His absence. This is another example of *āvirbhāva*.

TEXT 57

'সাক্ষাতে' সকল ভক্ত দেখে নির্বিশেষ।
নকুল ব্রহ্মচারি-দেহে প্রভুর 'আবেশ' ॥ ৫৭ ॥

'sākṣāte' sakala bhakta dekhe nirviśeṣa
nakula brahmacāri-dehe prabhura 'āveśa'

SYNONYMS

sākṣāte—directly; *sakala*—all; *bhakta*—devotees; *dekhe*—see; *nirviśeṣa*—nothing peculiar but as He is; *nakula brahmacārī*—of the name Nakula Brahmacārī; *dehe*—in the body; *prabhura*—the Lord's; *āveśa*—symptoms of power.

TRANSLATION

The appearance of Lord Śrī Caitanya Mahāprabhu in every devotee's presence is called sākṣāt. His appearance in Nakula Brahmacārī as a symptom of special prowess is an example of āveśa.

TEXT 58

'প্রদ্যুম্ন ব্রহ্মচারী' তাঁর আগে নাম ছিল।
'নৃসিংহানন্দ' নাম প্রভু পাছে ত' রাখিল ॥ ৫৮ ॥

'pradyumna brahmacārī' tāṅra āge nāma chila
'nṛsiṁhānanda' nāma prabhu pāche ta' rākhila

SYNONYMS

pradyumna brahmacārī—of the name Pradyumna Brahmacārī; *tāṅra*—his; *āge*—previously; *nāma*—name; *chila*—was; *nṛsiṁhānanda*—of the name Nṛsiṁhānanda; *nāma*—the name; *prabhu*—the Lord; *pāche*—afterward; *ta'*—certainly; *rākhila*—kept it.

TRANSLATION

The former Pradyumna Brahmacārī was given the name Nṛsiṁhānanda Brahmacārī by Śrī Caitanya Mahāprabhu.

TEXT 59

তাঁহাতে হইল চৈতন্যের 'আবির্ভাব'।
অলৌকিক ঐছে প্রভুর অনেক স্বভাব ॥ ৫৯ ॥

tāṅhāte ha-ila caitanyera 'āvirbhāva'
alaukika aiche prabhura aneka svabhāva

SYNONYMS

tāṅhāte—in him; *ha-ila*—there was; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *āvirbhāva*—appearance; *alaukika*—uncommon; *aiche*—like that; *prabhura*—of Lord Caitanya Mahāprabhu; *aneka*—various; *svabhāva*—features.

TRANSLATION

In his body there were symptoms of āvirbhāva. Such appearances are uncommon, but Lord Caitanya Mahāprabhu displayed many such pastimes through His different features.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (74) it is said that Nakula Brahmacārī displayed the prowess *(āveśa)* and Pradyumna Brahmacārī the appearance *(āvirbhāva)* of Śrī Caitanya Mahāprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Śrī Caitanya Mahāprabhu functions with specific prowess, he displays the feature called *āveśa.* Śrī Caitanya Mahāprabhu personally spread the *saṅkīrtana* movement, and He advised all the inhabitants of Bhārata-varṣa to take up His cult and preach it all over the world. The visible bodily symptoms of devotees who follow such instructions are called *āveśa.* Śrīla Śivānanda Sena observed such *āveśa* symptoms in Nakula Brahmacārī, who displayed symptoms exactly like those of Śrī Caitanya Mahāprabhu. The *Caitanya-caritāmṛta* states that in this age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called *āveśa,* or sometimes it is called *śaktyāveśa.*

Pradyumna Brahmacārī was formerly a resident of a village known as Piyārīgañja in Kālnā. There is a description of him in the *Antya-līlā* of *Caitanya-caritāmṛta,* Second Chapter, and in the *Antya-līlā* of *Caitanya-bhāgavata,* Chapters Three and Nine.

TEXT 60

আস্বাদিল এ সব রস সেন শিবানন্দ।
বিস্তারি' কহিব আগে এসব আনন্দ॥ ৬০॥

āsvādila e saba rasa sena śivānanda
vistāri' kahiba āge esaba ānanda

SYNONYMS

āsvādila—tasted; *e*—these; *saba*—all; *rasa*—mellows; *sena śivānanda*—Śivānanda Sena; *vistāri'*—describing vividly; *kahiba*—I shall speak; *āge*—later on; *esaba*—all this; *ānanda*—transcendental bliss.

TRANSLATION

Śrīla Śivānanda Sena experienced the three features sākṣāt, āveśa and āvirbhāva. Later I shall vividly describe this transcendentally blissful subject.

PURPORT

Śrīla Śivānanda Sena has been described by Śrīla Bhaktisiddhānta Sarasvatī Mahārāja as follows. He was a resident of Kumārahaṭṭa, which is also known as Hālisahara, and was a great devotee of the Lord. About one and a half miles from Kumārahaṭṭa is another village, known as Kāṅcaḍāpāḍā, in which there are Gaura-Gopāla Deities installed by Śivānanda Sena, who also established a temple of Kṛṣṇarāya that is still

existing. Śivānanda Sena was the father of Paramānanda Sena, who was also known as Purīdāsa or Karṇapūra. Paramānanda Sena wrote in his *Gaura-gaṇoddeśa-dīpikā* (176) that two of the *gopīs* of Vṛndāvana, whose former names were Vīrā and Dūtī, combined to become his father. Śrīla Śivānanda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannātha Purī, and he personally bore all the expenses for their journey. This is described in the *Madhya-līlā,* Chapter Sixteen, verses 19 through 26. Śrīla Śivānanda Sena had three sons, named Caitanya dāsa, Rāmadāsa and Paramānanda. This last son later became Kavikarṇapūra, and he is the author of *Gaura-gaṇoddeśa-dīpikā.* His spiritual master was Śrīnātha Paṇḍita, who was Śivānanda Sena's priest. Due to Vāsudeva Datta's lavish spending, Śivānanda Sena was engaged to supervise his expenditures.

Śrī Śivānanda Sena actually experienced Śrī Caitanya Mahāprabhu's features of *sākṣāt, āveśa* and *āvirbhāva.* He once picked up a dog while on his way to Jagannātha Purī, and it is described in the *Antya-līlā,* First Chapter, that this dog later attained salvation by his association. When Śrīla Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī, fled his paternal home to join Śrī Caitanya Mahāprabhu, his father wrote a letter to Śivānanda Sena to get information about him. Śivānanda Sena supplied him the details for which he asked, and later Raghunātha dāsa Gosvāmī's father sent some servants and money to Śivānanda Sena to take care of Raghunātha dāsa Gosvāmī. Once Śrī Śivānanda Sena invited Lord Caitanya Mahāprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to his son, who gave the Lord some medicine for His digestion, and thus Lord Caitanya Mahāprabhu was very pleased. This is described in the *Antya-līlā,* Tenth Chapter, verses 124 through 151.

Once while going to Jagannātha Purī all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Śivānanda's sons to die. Śivānanda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityānanda Prabhu, certainly they would die. When Śivānanda later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Śrī Nityānanda Prabhu desires." When Śivānanda Sena returned and Śrīla Nityānanda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he did not arrange for His food. Such is the behavior of the Lord with His devotees. Śrīla Nityānanda Prabhu behaved like an ordinary hungry man, as if completely dependent on the arrangements of Śivānanda Sena.

There was a nephew of Śivānanda Sena's named Śrīkānta who left the company in protest of Nityānanda Prabhu's curse and went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī, where the Lord pacified him. On that occasion, Lord Caitanya Mahāprabhu allowed His toe to be sucked by Purīdāsa, who was then a child. It is by the order of Caitanya Mahāprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Śivānanda's family, Śrī Caitanya Mahāprabhu ordered His personal attendant Govinda to give them all the remnants of His foodstuffs. This is described in the *Antya-khaṇḍa,* Chapter Twelve, verse 53.

TEXT 61

শিবানন্দের উপশাখা, তাঁর পরিকর।
পুত্র-ভৃত্য-আদি করি' চৈতন্য-কিঙ্কর ॥ ৬১ ॥

śivānandera upaśākhā, tāṅra parikara
putra-bhṛtya-ādi kari' caitanya-kiṅkara

SYNONYMS

śivānandera—of Śivānanda Sena; *upaśākhā*—sub-branch; *tāṅra*—his; *parikara*—associates; *putra*—sons; *bhṛtya*—servants; *ādi*—all these; *kari'*—taking together; *caitanya-kiṅkara*—servants of Caitanya Mahāprabhu.

TRANSLATION

The sons, servants and family members of Śivānanda Sena constituted a sub-branch. They were all sincere servants of Lord Śrī Caitanya Mahāprabhu.

TEXT 62

চৈতন্যদাস, রামদাস, আর কর্ণপুর।
তিন পুত্র শিবানন্দের প্রভুর ভক্তশূর ॥ ৬২ ॥

caitanya-dāsa, rāmadāsa, āra karṇapūra
tina putra śivānandera prabhura bhakta-śūra

SYNONYMS

caitanya-dāsa—of the name Caitanya dāsa; *rāmadāsa*—of the name Rāmadāsa; *āra*—and; *karṇapūra*—of the name Karṇapūra; *tina putra*—three sons; *śivānandera*—of Śivānanda Sena; *prabhura*—of the Lord; *bhakta-śūra*—of the heroic devotees.

TRANSLATION

The three sons of Śivānanda Sena, named Caitanya dāsa, Rāmadāsa and Karṇapūra, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dāsa, the eldest son of Śivānanda Sena, wrote a commentary on *Kṛṣṇa-karṇāmṛta* which was later translated by Śrīla Bhaktivinoda Ṭhākura in his paper *Sajjana-toṣaṇī*. According to expert opinion, Caitanya dāsa was the author of the book *Caitanya-carita*, which was written in Sanskrit. The author was not Kavikarṇapūra, as generally supposed. This is the opinion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Rāmadāsa was the second son of Śivānanda Sena. It is stated in the *Gaura-gaṇoddeśa-dīpikā* (145) that two experienced servants of Lord Kṛṣṇa named

Śuka and Dakṣa in *kṛṣṇa-līlā* became the elder brothers of Kavikarṇapūra, namely, Caitanya dāsa and Rāmadāsa. Karṇapūra, the third son, who was also known as Paramānanda dāsa or Purīdāsa, was initiated by Śrīnātha Paṇḍita, who was a disciple of Śrī Advaita Prabhu. Karṇapūra wrote many books that are important in Vaiṣṇava literature, such as *Ānanda-vṛndāvana-campū*, *Alaṅkāra-kaustubha*, *Gaura-gaṇoddeśa-dīpikā* and the great epic *Caitanya-candrodaya-nāṭaka*. He was born in the year *śakābda* 1448. He continually wrote books for ten years, from 1488 until 1498.

TEXT 63

শ্রীবল্লভসেন, আর সেন শ্রীকান্ত।
শিবানন্দ-সম্বন্ধে প্রভুর ভক্ত একান্ত ॥ ৬৩ ॥

śrī-vallabhasena, āra sena śrīkānta
śivānanda-sambandhe prabhura bhakta ekānta

SYNONYMS

śrī-vallabha-sena—of the name Śrīvallabha Sena; *āra*—and; *sena śrīkānta*—of the name Śrīkānta Sena; *śivānanda*—Śivānanda Sena; *sambandhe*—in relationship; *prabhura*—the Lord's; *bhakta*—devotees; *ekānta*—unflinching.

TRANSLATION

Śrīvallabha Sena and Śrīkānta Sena were also sub-branches of Śivānanda Sena, for they were not only his nephews but also unalloyed devotees of Śrī Caitanya Mahāprabhu.

PURPORT

When Lord Nityānanda Prabhu rebuked Śivānanda Sena on the way to Purī, these two nephews of Śivānanda left the company as a protest and went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The Lord could understand the feelings of the boys, and He asked His personal assistant Govinda to supply them *prasāda* until the party of Śivānanda arrived. During the Rathayātrā *saṅkīrtana* festival these two brothers were members of the party led by Mukunda. In the *Gaura-gaṇoddeśa-dīpikā* it is said that the *gopī* whose name was Kātyāyanī appeared as Śrīkānta Sena.

TEXT 64

প্রভুপ্রিয় গোবিন্দানন্দ মহাভাগবত।
প্রভুর কীর্তনীয়া আদি শ্রীগোবিন্দ দত্ত ॥ ৬৪ ॥

prabhu-priya govindānanda mahābhāgavata
prabhura kīrtanīyā ādi śrī-govinda datta

SYNONYMS

prabhu-priya—the most dear to the Lord; *govindānanda*—of the name Govindānanda; *mahā-bhāgavata*—great devotee; *prabhura*—of the Lord; *kīrtanīyā*—performer of *kīrtana; ādi*—originally; *śrī-govinda datta*—of the name of Śrī Govinda Datta.

TRANSLATION

Govindānanda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kīrtana in the company of Śrī Caitanya Mahāprabhu. Govinda Datta was the principal singer in Lord Caitanya's kīrtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara near Khaḍadaha.

TEXT 65

শ্রীবিজয়দাস-নাম প্রভুর আখরিয়া।
প্রভুরে অনেক পুঁথি দিয়াছে লিখিয়া॥ ৬৫॥

śrī-vijaya-dāsa-nāma prabhura ākhariyā
prabhure aneka puṅthi diyāche likhiyā

SYNONYMS

śrī-vijaya-dāsa—of the name Śrī Vijaya dāsa; *nāma*—name; *prabhura*—of the Lord; *ākhariyā*—chief singer; *prabhure*—unto the Lord; *aneka*—many; *puṅthi*—literatures; *diyāche*—has given; *likhiyā*—by writing.

TRANSLATION

Śrī Vijaya dāsa, the twenty-seventh branch, another of the Lord's chief singers, gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses nor printed books. All books were hand-written. Precious books were kept in manuscript form in temples or important places, and anyone who was interested in a book had to copy it by hand. Vijaya dāsa was a professional writer who copied many manuscripts and gave them to Śrī Caitanya Mahāprabhu.

TEXT 66

'রত্নবাহু' বলি' প্রভু থুইল তাঁর নাম।
অকিঞ্চন প্রভুর প্রিয় কৃষ্ণদাস-নাম॥ ৬৬॥

'ratnabāhu' bali' prabhu thuila tāṅra nāma
akiñcana prabhura priya kṛṣṇadāsa-nāma

SYNONYMS

ratnabāhu—the title Ratnabāhu; *bali'*—calling him; *prabhu*—the Lord; *thuila*—kept; *tāṅra*—his; *nāma*—name; *akiñcana*—unalloyed; *prabhura*—of the Lord; *priya*—dear; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *nāma*—name.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Vijaya dāsa the name Ratnabāhu ["jewel-handed"] because he copied for Him many manuscripts. The twenty-eighth branch was Kṛṣṇadāsa, who was very dear to the Lord. He was known as Akiñcana Kṛṣṇadāsa.

PURPORT

Akiñcana means "one who possesses nothing in this world."

TEXT 67

খোলা-বেচা শ্রীধর প্রভুর প্রিয়দাস।
যাঁহা-সনে প্রভু করে নিত্য পরিহাস ॥ ৬৭ ॥

kholā-vecā śrīdhara prabhura priyadāsa
yāṅhā-sane prabhu kare nitya parihāsa

SYNONYMS

kholā-vecā—a person who sells the bark of banana trees; *śrīdhara*—Śrīdhara Prabhu; *prabhura*—of the Lord; *priya-dāsa*—very dear servant; *yāṅhā-sane*—with whom; *prabhu*—the Lord; *kare*—does; *nitya*—daily; *parihāsa*—joking.

TRANSLATION

The twenty-ninth branch was Śrīdhara, a trader in banana tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT

Śrīdhara was a poor *brāhmaṇa* who made a living by selling banana tree bark to be made into cups. Most probably he had a banana tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When Śrī Caitanya Mahāprabhu started His civil disobedience movement in defiance of the Kāzī, Śrīdhara danced in jublilation. The Lord used to drink water from his water jug. Śrīdhara presented a squash to Śacīdevī to cook before Lord Caitanya took *sannyāsa*. Every year he went to see Lord Caitanya Mahāprabhu

at Jagannātha Purī. According to Kavikarṇapūra, Śrīdhara was a cowherd boy of Vṛndāvana whose name was Kusumāsava. In his *Gaura-gaṇoddeśa-dīpikā*, verse 133, it is stated:

kholāvecātayā khyātaḥ paṇḍitaḥ śrīdharo dvijaḥ
āsīd vraje hāsya-karo yo nāmnā kusumāsavaḥ

"The cowherd boy known as Kusumāsava in *kṛṣṇa-līlā* later became Kholāvecā Śrīdhara during Caitanya Mahāprabhu's *līlā* at Navadvīpa."

TEXT 68

প্রভু যাঁর নিত্য লয় থোড়-মোচা-ফল।
যাঁর ফুটা-লৌহপাত্রে প্রভু পিলা জল ॥ ৬৮ ॥

prabhu yāṅra nitya laya thoḍa-mocā-phala
yāṅra phuṭā-lauhapātre prabhu pilā jala

SYNONYMS

prabhu—the Lord; *yāṅra*—whose; *nitya*—daily; *laya*—takes; *thoḍa*—the pulp of the banana tree; *mocā*—the flowers of the banana tree; *phala*—the fruits of the banana tree; *yāṅra*—whose; *phuṭā*—broken; *lauha-pātre*—in the iron pot; *prabhu*—the Lord; *pilā*—drank; *jala*—water.

TRANSLATION

Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Śrīdhara and drank from his broken iron pot.

TEXT 69

প্রভুর অতিপ্রিয় দাস ভগবান্ পণ্ডিত।
যাঁর দেহে কৃষ্ণ পূর্বে হৈলা অধিষ্ঠিত ॥ ৬৯ ॥

prabhura atipriya dāsa bhagavān paṇḍita
yāṅra dehe kṛṣṇa pūrve hailā adhiṣṭhita

SYNONYMS

prabhura—of the Lord; *atipriya*—very dear; *dāsa*—servant; *bhagavān paṇḍita*—of the name Bhagavān Paṇḍita; *yāṅra*—whose; *dehe*—in the body; *kṛṣṇa*—Lord Kṛṣṇa; *pūrve*—previously; *hailā*—became; *adhiṣṭhita*—established.

TRANSLATION

The thirtieth branch was Bhagavān Paṇḍita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.

TEXT 70

জগদীশ পণ্ডিত, আর হিরণ্য মহাশয়।
যারে কৃপা কৈল বাল্যে প্রভু দয়াময়॥ ৭০॥

jagadīśa paṇḍita, āra hiraṇya mahāśaya
yāre kṛpā kaila bālye prabhu dayāmaya

SYNONYMS

jagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; *āra*—and; *hiraṇya*—of the name Hiraṇya; *mahāśaya*—great personality; *yāre*—unto whom; *kṛpā*—mercy; *kaila*—showed; *bālye*—in childhood; *prabhu*—the Lord; *dayāmaya*—merciful.

TRANSLATION

The thirty-first branch was Jagadīśa Paṇḍita, and the thirty-second was Hiraṇya Mahāśaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT

Jagadīśa Paṇḍita was formerly a great dancer in *kṛṣṇa-līlā* and was known as Candrahāsa. Regarding Hiraṇya Paṇḍita, it is said that once Lord Nityānanda, decorated with valuable jewels, stayed at his home, and a great thief attempted all night long to plunder these jewels but was unsuccessful. Later he came to Nityānanda Prabhu and surrendered unto Him.

TEXT 71

এই দুই-ঘরে প্রভু একাদশী দিনে।
বিষ্ণুর নৈবেদ্য মাগি' খাইল আপনে॥ ৭১॥

ei dui-ghare prabhu ekādaśī dine
viṣṇura naivedya māgi' khāila āpane

SYNONYMS

ei dui-ghare—in these two houses; *prabhu*—the Lord; *ekādaśī dine*—on the Ekādaśī day; *viṣṇura*—of Lord Viṣṇu; *naivedya*—foodstuffs offered to Lord Viṣṇu; *māgi'*—begging; *khāila*—ate; *āpane*—personally.

TRANSLATION

In their two houses Lord Caitanya Mahāprabhu begged foodstuffs on the Ekādaśī day and ate them personally.

PURPORT

The injunction to fast on Ekādaśī is especially meant for devotees; on Ekādaśī there are no restrictions regarding foodstuffs that may be offered to the Lord. Lord

Śrī Caitanya Mahāprabhu took the foodstuffs of Lord Viṣṇu in His ecstasy as *viṣṇu-tattva*.

TEXT 72

প্রভুর পড়ুয়া দুই,—পুরুষোত্তম, সঞ্জয়।
ব্যাকরণে দুই শিষ্য—দুই মহাশয়॥ ৭২॥

prabhura paḍuyā dui,—puruṣottama, sañjaya
vyākaraṇe dui śiṣya—dui mahāśaya

SYNONYMS

prabhura paḍuyā dui—the Lord's two students; *puruṣottama*—of the name Puruṣottama; *sañjaya*—of the name Sañjaya; *vyākaraṇe*—studying grammar; *dui śiṣya*—two disciples; *dui mahāśaya*—very great personalities.

TRANSLATION

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Puruṣottama and Sañjaya, who were stalwart students in grammar. They were very great personalities.

PURPORT

These two students were inhabitants of Navadvīpa and were the Lord's first companions in the *saṅkīrtana* movement. According to *Caitanya-bhāgavata*, Puruṣottama Sañjaya was the son of Mukunda Sañjaya, but the author of *Śrī Caitanya-caritāmṛta* has clarified that Puruṣottama and Sañjaya were two people, not one.

TEXT 73

বনমালী পণ্ডিত শাখা বিখ্যাত জগতে।
সোণার মুষল হল দেখিল প্রভুর হাতে॥ ৭৩॥

vanamālī paṇḍita śākhā vikhyāta jagate
soṇāra muṣala hala dekhila prabhura hāte

SYNONYMS

vanamālī paṇḍita—of the name Vanamālī Paṇḍita; *śākhā*—the next branch; *vikhyāta*—celebrated; *jagate*—in the world; *soṇāra*—made of gold; *muṣala*—club; *hala*—plow; *dekhila*—saw; *prabhura*—of the Lord; *hāte*—in the hand.

TRANSLATION

Vanamālī Paṇḍita, the thirty-fifth branch of the tree, was very celebrated in this world. He saw in the hands of the Lord a golden club and plow.

PURPORT

Vanamālī Paṇḍita saw Lord Caitanya in the ecstasy of Balarāma. This is described vividly in *Caitanya-bhāgavata, Antya-līlā,* Chapter Nine.

TEXT 74

শ্রীচৈতন্যের অতি প্রিয় বুদ্ধিমন্ত খান্।
আজন্ম আজ্ঞাকারী তেঁহো সেবক-প্রধান ॥ ৭৪ ॥

śrī-caitanyera ati priya buddhimanta khān
ājanma ājñākārī teṅho sevaka-pradhāna

SYNONYMS

śrī-caitanyera—of Lord Śrī Caitanya Mahāprabhu; *ati priya*—very dear; *buddhimanta khān*—of the name Buddhimanta Khān; *ājanma*—from the very beginning of his life; *ājñākārī*—follower of the orders; *teṅho*—he; *sevaka*—servant; *pradhāna*—chief.

TRANSLATION

The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered to be a chief servant of the Lord.

PURPORT

Śrī Buddhimanta Khān was one of the inhabitants of Navadvīpa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Viṣṇupriyā, the daughter of Sanātana Miśra, who was the priest of the local Zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahāprabhu was attacked by *vāyu-vyādhi* (derangement of the air within the body) Buddhimanta Khān paid for all requisite medicines and treatments to cure the Lord. He was the Lord's constant companion in the *kīrtana* movement. He collected ornaments for the Lord when He played the part of the goddess of fortune in the house of Candraśekhara Ācārya. He also went to see Lord Caitanya Mahāprabhu when He was staying at Jagannātha Purī.

TEXT 75

গরুড় পণ্ডিত লয় শ্রীনাম-মঙ্গল।
নাম-বলে বিষ যাঁরে না করিল বল ॥ ৭৫ ॥

garuḍa paṇḍita laya śrīnāma-maṅgala
nāma-bale viṣa yāṅre nā karila bala

SYNONYMS

garuḍa paṇḍita—of the name Garuḍa Paṇḍita; *laya*—takes; *śrīnāma-maṅgala*—the auspicious Hare Kṛṣṇa *mahā-mantra; nāma-bale*—by the strength of this chanting; *viṣa*—poison; *yāṅre*—whom; *nā*—did not; *karila*—affect; *bala*—strength.

TRANSLATION

Garuḍa Paṇḍita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

PURPORT

Garuḍa Paṇḍita was once bitten by a poisonous snake, but the snake's poison could not affect him because of his chanting the Hare Kṛṣṇa *mahā-mantra.*

TEXT 76

গোপীনাথ সিংহ—এক চৈতন্যের দাস।
অক্রূর বলি' প্রভু যাঁরে কৈলা পরিহাস॥ ৭৬॥

gopīnātha siṁha—eka caitanyera dāsa
akrūra bali' prabhu yāṅre kailā parihāsa

SYNONYMS

gopīnātha siṁha—of the name of Gopīnātha Siṁha; *eka*—one; *caitanyera dāsa*—servant of Lord Caitanya; *akrūra bali'*—famous as Akrūra; *prabhu*—the Lord; *yāṅre*—whom; *kailā*—did; *parihāsa*—joking.

TRANSLATION

Gopīnātha Siṁha, the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as Akrūra.

PURPORT

Actually he was Akrūra, as stated in *Gaura-gaṇoddeśa-dīpikā.*

TEXT 77

ভাগবতী দেবানন্দ বক্রেশ্বর-কৃপাতে।
ভাগবতের ভক্তি-অর্থ পাইল প্রভু হৈতে॥ ৭৭॥

bhāgavatī devānanda vakreśvara-kṛpāte
bhāgavatera bhakti-artha pāila prabhu haite

SYNONYMS

bhāgavatī devānanda—Devānanda, who used to recite *Śrīmad-Bhāgavatam; vakreśvara-kṛpāte*—by the mercy of Vakreśvara; *bhāgavatera*—of *Śrīmad-Bhāgavatam; bhakti-artha*—the *bhakti* interpretation; *pāila*—got; *prabhu haite*—from the Lord.

TRANSLATION

Devānanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but by the mercy of Vakreśvara Paṇḍita and the grace of the Lord he understood the devotional interpretation of the Bhāgavatam.

PURPORT

In the *Caitanya-bhāgavata, Madhya-līlā,* Chapter Twenty-one, it is stated that Devānanda Paṇḍita was an inhabitant of the same village in which the father of Sārvabhauma Bhaṭṭācārya, Viśārada, lived. He was a professional reciter of *Śrīmad-Bhāgavatam,* but Lord Caitanya Mahāprabhu did not like his interpretation of it. In the present town of Navadvīpa, which was formerly known as Kuliyā, Lord Caitanya showed such mercy to him that he gave up the Māyāvādī interpretation of *Śrīmad-Bhāgavatam* and learned how to explain *Śrīmad-Bhāgavatam* in terms of *bhakti.* Formerly, when Devānanda was expounding the Māyāvādī interpretation, Śrīvāsa Ṭhākura was once present in his meeting, and when he began to cry, Devānanda's students drove him away. Some days later, Caitanya Mahāprabhu passed that way, and when He met Devānanda He chastised him severely because of his Māyāvāda interpretation of *Śrīmad-Bhāgavatam.* At that time Devānanda had little faith in Śrī Caitanya Mahāprabhu as an incarnation of Lord Kṛṣṇa, but one night some time later Vakreśvara Paṇḍita was a guest in his house, and when he explained the science of Kṛṣṇa, Devānanda was convinced about the identity of Lord Caitanya Mahāprabhu. Thus he was induced to explain *Śrīmad-Bhāgavatam* according to the Vaiṣṇava understanding. In the *Gaura-gaṇoddeśa-dīpikā* it is described that he was formerly Bhāguri Muni, who was the *sabhā-paṇḍita* who recited Vedic literatures in the house of Nanda Mahārāja.

TEXTS 78-79

খণ্ডবাসী মুকুন্দদাস, শ্রীরঘুনন্দন।
নরহরিদাস, চিরঞ্জীব, সুলোচন ॥ ৭৮ ॥
এই সব মহাশাখা – চৈতন্য-কৃপাধাম।
প্রেম-ফল-ফুল করে যাহাঁ তাহাঁ দান ॥ ৭৯ ॥

khaṇḍavāsī mukunda-dāsa, śrī-raghunandana
narahari-dāsa, cirañjīva, sulocana

ei saba mahāśākhā—caitanya-kṛpādhāma
prema-phala-phula kare yāhāṅ tāhāṅ dāna

SYNONYMS

khaṇḍavāsī mukunda-dāsa—of the name Mukunda dāsa; *śrī-raghunandana*—of the name Raghunandana; *narahari-dāsa*—of the name Narahari dāsa; *cirañjīva*—of the name Cirañjīva; *sulocana*—of the name Sulocana; *ei saba*—all of them; *mahāśākhā*—great branches; *caitanya-kṛpādhāma*—of Lord Śrī Caitanya Mahāprabhu, the reservoir of mercy; *prema*—love of God; *phala*—fruit; *phula*—flower; *kare*—does; *yāhāṅ*—anywhere; *tāhāṅ*—everywhere; *dāna*—distribution.

TRANSLATION

Śrī Khaṇḍavāsī Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cirañjīva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Śrī Mukunda dāsa was the son of Nārāyaṇa dāsa and eldest brother of Narahari Sarakāra. His second brother's name was Mādhava dāsa, and his son was named Raghunandana dāsa. Descendants of Raghunandana dāsa still live four miles west of Katwa in the village named Śrīkhaṇḍa, where Raghunandana dāsa used to live. Raghunandana had one son named Kānāi, who had two sons—Madana Rāya, who was a disciple of Narahari Ṭhākura, and Vamśīvadana. It is estimated that at least four hundred men descended in this dynasty. All their names are recorded in the village known as Śrīkhaṇḍa. In the *Gaura-gaṇoddeśa-dīpikā* it is stated that the *gopī* whose name was Vṛndādevī became Mukunda dāsa, lived in Śrīkhaṇḍa village and was very dear to Śrī Caitanya Mahāprabhu. His wonderful devotion and love for Kṛṣṇa are described in the *Madhya-līlā*, Chapter Fifteen. It is stated in the *Bhakti-ratnākara*, Chapter Eight, that Raghunandana used to serve a Deity of Lord Caitanya Mahāprabhu.

Narahari dāsa Sarakāra was a very famous devotee. Locana dāsa Ṭhākura, the celebrated author of *Caitanya-maṅgala*, was his disciple. In *Caitanya-maṅgala* it is stated that Śrī Gadādhara dāsa and Narahari Sarakāra were extremely dear to Śrī Caitanya Mahāprabhu, but there is no specific statement regarding the inhabitants of the village of Śrīkhaṇḍa.

Cirañjīva and Sulocana were both residents of Śrīkhaṇḍa, where their descendants are still living. Of Cirañjīva's two sons, the elder, Rāmacandra Kavirāja, was a disciple of Śrīnivāsācārya and an intimate associate of Narottama dāsa Ṭhākura. The younger son was Govinda dāsa Kavirāja, the famous Vaiṣṇava poet. Cirañjīva's wife was Sunandā, and his father-in-law was Dāmodara Sena Kavirāja. Cirañjīva previously lived on the bank of the Ganges River in the village of Kumāranagara. The *Gaura-gaṇoddeśa-dīpikā* (verses 187 and 207) states that he was formerly Candrikā in Vṛndāvana.

TEXT 80

কুলীনগ্রামবাসী সত্যরাজ, রামানন্দ।
যদুনাথ, পুরুষোত্তম, শঙ্কর, বিদ্যানন্দ ॥ ৮০ ॥

kulīnagrāma-vāsī satyarāja, rāmānanda
yadunātha, puruṣottama, śaṅkara, vidyānanda

SYNONYMS

kulīnagrāma-vāsī—the inhabitants of Kulīna-grāma; *satyarāja*—of the name Satyarāja; *rāmānanda*—of the name Rāmānanda; *yadunātha*—of the name Yadunātha; *puruṣottama*—of the name Puruṣottama; *śaṅkara*—of the name Śaṅkara; *vidyānanda*—of the name Vidyānanda.

TRANSLATION

Satyarāja, Rāmānanda, Yadunātha, Puruṣottama, Śaṅkara and Vidyānanda all belonged to the twentieth branch. They were inhabitants of the village known as Kulīna-grāma.

TEXT 81

বাণীনাথ বসু আদি যত গ্রামী জন।
সবেই চৈতন্যভৃত্য, – চৈতন্য-প্রাণধন ॥ ৮১ ॥

vāṇīnātha vasu ādi yata grāmī jana
sabei caitanya-bhṛtya,—caitanya-prāṇadhana

SYNONYMS

vāṇīnātha vasu—of the name Vāṇīnātha Vasu; *ādi*—heading the list; *yata*—all; *grāmī*—of the village; *jana*—inhabitants; *sabei*—all of them; *caitanya-bhṛtya*—servants of Lord Caitanya Mahāprabhu; *caitanya-prāṇadhana*—their life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

All the inhabitants of Kulīna-grāma village, headed by Vāṇīnātha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

TEXT 82

প্রভু কহে, কুলীনগ্রামের যে হয় কুক্কুর।
সেই মোর প্রিয়, অন্য জন রহু দূর ॥ ৮২ ॥

prabhu kahe, kulīnagrāmera ye haya kukkura
sei mora priya, anya jana rahu dūra

SYNONYMS

prabhu—the Lord; *kahe*—says; *kulīnagrāmera*—of the village of Kulīnagrāma; *ye*—anyone who; *haya*—becomes; *kukkura*—even a dog; *sei*—he; *mora*—My; *priya*—dear; *anya*—others; *jana*—persons; *rahu*—let them remain; *dūra*—away.

TRANSLATION

The Lord said: "Not to speak of others, even a dog in the village of Kulīna-grāma is My dear friend.

TEXT 83

কুলীনগ্রামীর ভাগ্য কহনে না যায়।
শূকর চরায় ডোম, সেহ কৃষ্ণ গায়॥ ৮৩॥

kulīnagrāmīra bhāgya kahane nā yāya
śūkara carāya ḍoma, seha kṛṣṇa gāya

SYNONYMS

kulīnagrāmīra—the residents of Kulīna-grāma; *bhāgya*—fortune; *kahane*—to speak; *nā*—not; *yāya*—is possible; *śūkara*—hogs; *carāya*—tending; *ḍoma*—sweeper; *seha*—he also; *kṛṣṇa*—Lord Kṛṣṇa; *gāya*—chants.

TRANSLATION

"No one can speak about the fortunate position of Kulīna-grāma. It is so sublime that even sweepers who tend their hogs there also chant the Hare Kṛṣṇa mahā-mantra."

TEXT 84

অনুপম-বল্লভ, শ্রীরূপ, সনাতন।
এই তিন শাখা বৃক্ষের পশ্চিমে সর্বোত্তম॥ ৮৪॥

anupama-vallabha, śrī-rūpa, sanātana
ei tina śākhā vṛkṣera paścime sarvottama

SYNONYMS

anupama—of the name Anupama; *vallabha*—of the name Vallabha; *śrī-rūpa*—of the name Śrī Rūpa; *sanātana*—of the name Sanātana; *ei*—these; *tina*—three; *śākhā*—branches; *vṛkṣera*—of the tree; *paścime*—on the western side; *sarvottama*—very great.

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches—Śrī Sanātana, Śrī Rūpa and Anupama. They were the best of all.

PURPORT

Śrī Anupama was the father of Śrīla Jīva Gosvāmī and youngest brother of Śrī Sanātana Gosvāmī and Śrī Rūpa Gosvāmī. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupama. Because of working in the Mohammedan government, these three brothers were given the title Mullik. Our personal family is connected with the Mulliks of Mahātmā Gandhi Road in Calcutta, and we often used to visit their Rādhā-Govinda temple. They belong to the same family as we do. (Our family *gotra,* or original genealogical line, is the *gautama-gotra,* or line of disciples of Gautama Muni, and our surname is De. But due to their accepting the posts of Zamindars in the Mohammedan government, they received the title Mullik. Similarly, Rūpa, Sanātana and Vallabha were also given the title Mullik. Mullik means "lord." Just as the English government gives rich and respectable persons the title "lord," so the Mohammedans give the title Mullik to rich, respectable families that have intimate connections with the government. The title Mullik is found not only among the Hindu aristocracy but also among Mohammedans. This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectability.

Sanātana Gosvāmī and Rūpa Gosvāmī belonged to the *bharadvāja-gotra,* which indicates that they belonged either to the family or disciplic succession of Bharadvāja Muni. As members of the Kṛṣṇa consciousness movement, we belong to the family or disciplic succession of Sarasvatī Gosvāmī, and thus we are known as Sārasvatas. Obeisances are therefore offered to the spiritual master as *sārasvata-deva,* or a member of the Sārasvata family *(namas te sārasvate devam),* whose mission is to broadcast the cult of Śrī Caitanya Mahāprabhu *(gaura-vāṇi-pracāriṇe)* and to fight with impersonalists and voidists *(nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe).* This was also the occupational duty of Sanātana Gosvāmī, Rūpa Gosvāmī and Anupama Gosvāmī.

The genealogical table of Sanātana Gosvāmī, Rūpa Gosvāmī and Vallabha Gosvāmī can be traced back to the Twelfth Century *śakābda,* when a gentleman of the name Sarvajña appeared in a very rich and opulent *brāhmaṇa* family in the province of Karṇāṭa. He had two sons named Aniruddhera Rūpeśvara and Harihara, who were both bereft of their kingdoms and thus obliged to reside in the highlands. The son of Rūpeśvara, who was named Padmanābha, moved to a place in Bengal known as Naihāṭī on the bank of the Ganges. There he had five sons, of whom the youngest, Mukunda, had a well-behaved son named Kumāradeva, who was the father of Rūpa, Sanātana and Vallabha. Kumāradeva lived in Bāklācandradvīpa, which was in the district of Yaśohara and is now known as Phateyābād. Of his many sons, three took to the path of Vaiṣṇavism. Later, Śrī Vallabha and his elder brothers Śrī Rūpa and Sanātana came from Candradvīpa to the village in the Maldah district of Bengal known as Rāmakeli. It is in this village that Śrīla Jīva Gosvāmī took birth, accepting Vallabha as his father. Because of engaging in the service of the Mohammedan government, the three brothers received the title Mullik. When Lord Caitanya Mahāprabhu visited the village of Rāmakeli, He met Vallabha there. Later, Śrī Rūpa

Gosvāmī, after meeting Śrī Caitanya Mahāprabhu, resigned from government service, and when he went to Vṛndāvana to meet Lord Caitanya, Vallabha accompanied him. The meeting of Rūpa Gosvāmī and Vallabha with Caitanya Mahāprabhu at Allahabad is described in the *Madhya-līlā*, Chapter Nineteen.

Actually, it is to be understood from the statement of Sanātana Gosvāmī that Śrī Rūpa Gosvāmī and Vallabha went to Vṛndāvana under the instructions of Śrī Caitanya Mahāprabhu. First they went to Mathurā, where they met a gentleman named Subuddhi Rāya who maintained himself by selling dry fuel wood. He was very pleased to meet Śrī Rūpa Gosvāmī and Anupama, and he showed them the twelve forests of Vṛndāvana. Thus they lived in Vṛndāvana for one month and then again went to search for Sanātana Gosvāmī. Following the course of the Ganges, they reached Allahabad, or Prayāga-tīrtha, but because Sanātana Gosvāmī had come there by a different road, they did not meet him there, and when Sanātana Gosvāmī came to Mathurā he was informed of the visit of Rūpa Gosvāmī and Anupama by Subuddhi Rāya. When Rūpa Gosvāmī and Anupama met Caitanya Mahāprabhu at Benares, they heard about Sanātana Gosvāmī's travels from Him, and thus they returned to Bengal, adjusted their affairs with the state and, on the order of Śrī Caitanya Mahāprabhu, went to see the Lord at Jagannātha Purī.

In the year 1436 *śakābda*, the youngest brother, Anupama, died and went back home, back to Godhead. He went to the abode in the spiritual sky where Śrī Rāmacandra is situated. At Jagannātha Purī, Śrī Rūpa Gosvāmī informed Śrī Caitanya Mahāprabhu of this incident. Vallabha was a great devotee of Śrī Rāmacandra; therefore he could not seriously consider the worship of Rādhā-Govinda according to the instructions of Śrī Caitanya Mahāprabhu. Yet he directly accepted Śrī Caitanya Mahāprabhu as an incarnation of the Supreme Personality of Godhead Rāmacandra. In the *Bhakti-ratnākara* there is the following statement: "Vallabha was given the name Anupama by Śrī Gaurasundara, but he was always absorbed in the devotional service of Lord Rāmacandra. He did not know anyone but Śrī Rāmacandra, but he knew that Caitanya Gosāñi was the same Lord Rāmacandra."

In the *Gaura-gaṇoddeśa-dīpikā* (180) Śrī Rūpa Gosvāmī is described to be the *gopī* named Śrī Rūpa-mañjarī. In the *Bhakti-ratnākara* there is a list of the books Śrī Rūpa Gosvāmī compiled. Of all his books, the following sixteen are very popular among Vaiṣṇavas: (1) *Haṁsadūta*, (2) *Uddhava-sandeśa*, (3) *Kṛṣṇa-janma-tithi-vidhi*, (4 and 5) *Gaṇoddeśa-dīpikā*, *Bṛhat* (major) and *Laghu* (minor), (6) *Stavamālā*, (7) *Vidagdha-mādhava*, (8) *Lalita-mādhava*, (9) *Dāna-keli-kaumudī*, (10) *Bhakti-rasāmṛta-sindhu* (this is the most celebrated book by Śrī Rūpa Gosvāmī), (11) *Ujjvala-nīlamaṇi*, (12) *Ākhyāta-candrikā*, (13) *Mathurā-mahimā*, (14) *Padyāvalī*, (15) *Nāṭaka-candrikā* and (16) *Laghu-bhāgavatāmṛta*. Śrī Rūpa Gosvāmī gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the *brāhmaṇas* and Vaiṣṇavas and twenty-five percent to his *kuṭumbas* (family members) and keeping twenty-five percent for personal emergencies. He met Haridāsa Ṭhākura in Jagannātha Purī, where he also met Lord Caitanya and His other associates. Śrī Caitanya Mahāprabhu used to praise the handwriting of Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī could compose verses according to the de-

sires of Śrī Caitanya Mahāprabhu, and by His direction he wrote two books named *Lalita-mādhava* and *Vidagdha-mādhava.* Lord Caitanya desired the two brothers, Sanātana Gosvāmī and Rūpa Gosvāmī, to publish many books in support of the Vaiṣṇava religion. When Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu, the Lord advised him also to go to Vṛndāvana.

Śrī Sanātana Gosvāmī is described in the *Gaura-gaṇoddeśa-dīpikā* (181). He was formerly known as Rati-mañjarī or sometimes Labaṅga-mañjarī. In the *Bhakti-ratnākara* it is stated that his spiritual master, Vidyāvācaspati, sometimes stayed in the village of Rāmakeli, and Sanātana Gosvāmī studied all the Vedic literature from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Mohammedan he must perform rituals to atone for the meeting. Sanātana Gosvāmī always associated with Mohammedan kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Mohammedan kings, and thus he considered himself to have been converted into a Mohammedan. He was therefore always very humble and meek. When Sanātana Gosvāmī presented himself before Lord Caitanya Mahāprabhu, he admitted, "I am always in association with lower class people, and my behavior is therefore very abominable." He actually belonged to a respectable *brāhmaṇa* family, but because he considered his behavior to be abominable, he did not try to place himself among the *brāhmaṇas* but always remained among people of the lower castes. He wrote *Hari-bhakti-vilāsa* and *Vaiṣṇava-toṣaṇī,* which is a commentary on the Tenth Canto of *Śrīmad-Bhāgavatam.* In the year 1476 *śakābda* he completed the *Bṛhad-vaiṣṇava-toṣaṇī* commentary on *Śrīmad-Bhāgavatam.* In the year 1504 *śakābda* he finished the *Laghu-toṣaṇī.*

Śrī Caitanya Mahāprabhu taught his principles through four chief followers. Among them, Rāmānanda Rāya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid's power, as soon as one sees a beautiful woman he is conquered by her beauty. Śrī Rāmānanda Rāya vanquished Cupid's pride because in the *Jagannātha-vallabha-nāṭaka* he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Śrī Rāmānanda Rāya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahāprabhu certified that this was possible only for Rāmānanda Rāya. Similarly, Dāmodara Paṇḍita was notable for his objectivity as a critic. He did not even spare Caitanya Mahāprabhu from his criticism. This also cannot be imitated by anyone else. Haridāsa Ṭhākura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, nevertheless he was tolerant. Similarly, Śrī Sanātana Gosvāmī, although he belonged to a most respectable *brāhmaṇa* family, was exceptional for his humility and meekness.

In the *Madhya-līlā,* Chapter Nineteen, the device adopted by Sanātana Gosvāmī to get free from the government service is described. He served a notice of sickness to the Nawab, the Moslem governer, but actually he was studying *Śrīmad-Bhāgavatam* with *brāhmaṇas* at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanātana Gosvāmī to uncover his inten-

tions. The Nawab requested Sanātana to accompany him on an expedition to Orissa, but when Sanātana Gosvāmī refused, the Nawab ordered that he be imprisoned. When Rūpa Gosvāmī left home, he wrote a note for Sanātana Gosvāmī informing him of some money that he had entrusted to a local grocer. Sanātana Gosvāmī took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahāprabhu, bringing with him only one servant, whose name was Īśāna. On the way they stopped at a *sarāi,* or hotel, and when the hotel keeper found out that Īśāna had some golden coins with him, he planned to kill both Sanātana Gosvāmī and Īśāna to take away the coins. Later Sanātana Gosvāmī saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Īśāna was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them for it. Upon being questioned by Sanātana Gosvāmi, Īśāna admitted that he indeed had money with him, and immediately Sanātana Gosvāmī took the money and gave it to the hotel keeper, requesting him to help them get though the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, he crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-law Śrīkānta, who requested that he stay with him. Sanātana Gosvāmī refused, but before they parted, Śrīkānta gave him a valuable blanket.

Somehow or other Sanātana Gosvāmī reached Vārāṇasī and met Lord Caitanya Mahāprabhu at the house of Candraśekhara. By the order of the Lord, Sanātana Gosvāmī was cleanly shaved and his dress changed to that of a mendicant, or *bābājī.* He put on old garments of Tapana Miśra and took *prasāda* at the house of a Mahārāṣṭra *brāhmaṇa.* Then, in discourses with Lord Caitanya Mahāprabhu, the Lord Himself explained everything about devotional service to Sanātana Gosvāmī. He advised Sanātana Gosvāmī to write books on devotional service, including a book of directions for Vaiṣṇava activities, and to excavate the lost places of pilgrimage in Vṛndāvana. Lord Caitanya Mahāprabhu gave him His blessings to do all this work and also explained to Sanātana Gosvāmī the import of the *ātmārāma* verse from sixty-one different angles of vision.

Sanātana Gosvāmī went to Vṛndāvana by the main road, and when he reached Mathurā he met Subuddhi Rāya. Then he returned to Jagannātha Purī through Jhārikhaṇḍa, the Uttara Pradesh jungle. At Jagannātha Purī he decided to give up his body by falling down beneath a wheel of the Jagannātha *ratha,* but Caitanya Mahāprabhu saved him. Then Sanātana Gosvāmī met Haridāsa Ṭhākura and heard about the disappearance of Anupama. Sanātana Gosvāmī later described the glories of Haridāsa Ṭhākura. Sanātana observed the etiquette of Jagannātha's temple by going through the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadānanda Paṇḍita to give him permission to return to Vṛndāvana. Lord Caitanya Mahāprabhu praised the character of Sanātana Gosvāmī, and He embraced Sanātana, accepting his body as spiritual. Sanātana Gosvāmī was ordered by Śrī Caitanya Mahāprabhu to live at Jagannātha Purī for one year. When he returned to Vṛndāvana after many years, he again met Rūpa Gosvāmī, and both brothers remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu.

The place where Śrī Rūpa Gosvāmī and Sanātana Gosvāmī formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vṛndāvana, or hidden Vṛndāvana, and is situated about eight miles south of Imrejabājāra. There the following places are still visited: (1) the temple of Śrī Madana-mohana Deity, (2) the Keli-kadamba tree under which Śrī Caitanya Mahāprabhu met Sanātana Gosvāmī at night and (3) Rūpasāgara, a large pond excavated by Śrī Rūpa Gosvāmī. A society named Rāmakeli-saṁskāra-samiti was established in 1924 to repair the temple and renovate the pond.

TEXT 85

তাঁর মধ্যে রূপ-সনাতন— বড় শাখা।
অনুপম, জীব, রাজেন্দ্রাদি উপশাখা॥ ৮৫॥

tāṅra madhye rūpa-sanātana—baḍa śākhā
anupama, jīva, rājendrādi upaśākhā

SYNONYMS

tāṅra—within that; *madhye*—in the midst of; *rūpa-sanātana*—the branch known as Rūpa-Sanātana; *baḍa śākhā*—the big branch; *anupama*—of the name Anupama; *jīva*—of the name Jīva; *rājendra-ādi*—and Rājendra and others; *upaśākhā*—their sub-branches.

TRANSLATION

Among these branches, Rūpa and Sanātana were principal. Anupama, Jīva Gosvāmī and others, headed by Rājendra, were their sub-branches.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* it is said that Śrīla Jīva Gosvāmī was formerly Vilāsa-mañjarī *gopī*. From his very childhood Jīva Gosvāmī was greatly fond of *Śrīmad-Bhāgavatam*. He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspati, and after finishing his studies in Benares, he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the *Bhakti-ratnākara*. As far as our information goes, Śrīla Jīva Gosvāmī composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) *Hari-nāmāmṛta-vyākaraṇa*, (2) *Sūtra-mālikā*, (3) *Dhātu-saṅgraha*, (4) *Kṛṣṇārcā-dīpikā*, (5) *Gopāla-virudāvalī*, (6) *Rasāmṛta-śeṣa*, (7) *Śrī Mādhava-mahotsava*, (8) *Śrī Saṅkalpa-kalpavṛkṣa*, (9) *Bhāvārtha-sūcaka-campū*, (10) *Gopāla-tāpanī-ṭīkā*, (11) a commentary on *Brahma-saṁhitā*, (12) a commentary on *Bhakti-rasāmṛta-sindhu*, (13) a commentary on *Ujjvala-nīlamaṇi*, (14) a commentary on *Yogasāra-stava*, (15) a commentary on the *Gāyatrī-mantra* as described in the *Agni Purāṇa*, (16) a description derived from the *Padma Purāṇa* of the lotus feet of the Lord, (17)

a description of the lotus feet of Śrīmatī Rādhārāṇī, (18) *Gopāla-campū* (in two parts) and (19-25) seven *sandharbhas:* the *Krama, Tattva, Bhagavat, Paramātma, Kṛṣṇa, Bhakti* and *Prīti Sandharbhas.* After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the *ācārya* of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where we had the opportunity to live and retire until the age of 65, when we decided to come to the United States of America. When Jīva Gosvāmī was still present, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī compiled his famous *Caitanya-caritāmṛta.* Later, Śrīla Jīva Gosvāmī inspired Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duḥkhī Kṛṣṇadāsa to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that were collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura in Bengal, but later he received the information that the books had been recovered. Śrī Jīva Gosvāmī awarded the designation Kavirāja to Rāmacandra Sena, a disciple of Śrīnivāsa Ācārya, and his younger brother Govinda. While Jīva Gosvāmī was alive, Śrīmatī Jāhnavī-devī, the pleasure potency of Śrī Nityānanda Prabhu, went to Vṛndāvana with a few devotees. Jīva Gosvāmī was very kind to the Gauḍīya Vaiṣṇavas, the Vaiṣṇavas from Bengal. Whoever went to Vṛndāvana he provided with a residence and *prasāda.* His disciple Kṛṣṇadāsa Adhikārī listed all the books of the Gosvāmīs in his diary.

The *sahajiyās* level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial with the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the *sahajiyā* class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted. But when Lord Viṣṇu or the *ācāryas* are blasphemed, one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His prayer:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street; one should be more tolerant than a tree,

devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by Jagāi and Mādhāi, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaiṣṇavas, one should be neither humble nor meek; one must take proper steps to counteract such blasphemy. This is the duty of a servant of a *guru* and Vaiṣṇavas. Anyone who understands the principle of eternal servitude to the *guru* and Vaiṣṇavas will appreciate the action of Śrī Jīva Gosvāmī in connection with the so-called scholar's victory over his *gurus,* Śrīla Rūpa and Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling *Śrī Caitanya-caritāmṛta,* Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and therefore threw it in a well. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was greatly shocked, and he died immediately. Fortunately a copy of the manuscript of *Caitanya-caritāmṛta* had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a *guru* and Vaiṣṇava. Such a story should never be accepted as authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the principles of the *pārakīya-rasa* of Vrajadhāma and therefore supported *svakīya-rasa,* showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī was alive, some of his followers disliked the *pārakīya-rasa* of the *gopīs.* Therefore Śrīla Jīva Gosvāmī, for their spiritual benefit, supported *svakīya-rasa,* for he could understand that *sahajiyās* would otherwise exploit the *pārakīya-rasa,* as they are actually doing at the present. Unfortunately, in Vṛndāvana and Navadvīpa it has become fashionable among *sahajiyās,* in their debauchery, to find an unmarried sexual partner to live with to execute devotional service in *pārakīya-rasa.* Foreseeing this, Śrīla Jīva Gosvāmī supported *svakīya-rasa,* and later all the Vaiṣṇava *ācāryas* also approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental *pārakīya-rasa,* nor has any other Vaiṣṇava disapproved of it. Śrīla Jīva Gosvāmī strictly followed his predecessor *gurus* and Vaiṣṇavas, Śrīla Rūpa and Sanātana Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his instructor *gurus.*

TEXT 86

মালীর ইচ্ছায় শাখা বহুত বাড়িল।
বাড়িয়া পশ্চিম দেশ সব আচ্ছাদিল ॥ ৮৬ ॥

mālīra icchāya śākhā bahuta bāḍila
bāḍiyā paścima deśa saba ācchādila

SYNONYMS

mālīra icchāya—on the desire of the gardener; *śākhā*—branches; *bahuta*—many; *bāḍila*—expanded; *bāḍiyā*—so expanding; *paścima*—western; *deśa*—countries; *saba*—all; *ācchādila*—covered.

TRANSLATION

By the will of the supreme gardener, the branches of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī grew many times over, expanding throughout the western countries and covering the entire region.

TEXT 87

আ-সিন্ধুনদী-তীর আর হিমালয়।
বৃন্দাবন-মথুরাদি যত তীর্থ হয়॥ ৮৭॥

ā-sindhunadī-tīra āra himālaya
vṛndāvana-mathurādi yata tīrtha haya

SYNONYMS

ā-sindhu-nadī—to the border of the River Sindhu; *tīra*—border; *āra*—and; *himālaya*—the Himalayan Mountains; *vṛndāvana*—of the name Vṛndāvana; *mathurā*—of the name Mathurā; *ādi*—heading the list; *yata*—all; *tīrtha*—places of pilgrimage; *haya*—there are.

TRANSLATION

Extending to the borders of the River Sindhu and the Himalayan Mountain valleys, they expanded throughout India, including all the places of pilgrimage such as Vṛndāvana, Mathurā and Haridvāra.

TEXT 88

দুই শাখার প্রেমফলে সকল ভাসিল।
প্রেমফলাস্বাদে লোক উন্মত্ত হইল॥ ৮৮॥

dui śākhāra prema-phale sakala bhāsila
prema-phalāsvāde loka unmatta ha-ila

SYNONYMS

dui śākhāra—of the two branches; *prema-phale*—by the fruit of love of Godhead; *sakala*—all; *bhāsila*—became overflooded; *prema-phala*—the fruit of love of Godhead; *āsvāde*—by tasting; *loka*—all people; *unmatta*—maddened; *ha-ila*—became.

TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

TEXT 89

পশ্চিমের লোক সব মূঢ় অনাচার।
তাহাঁ প্রচারিল দোঁহে ভক্তি-সদাচার॥ ৮৯॥

paścimera loka saba mūḍha anācāra
tāhāṅ pracārila doṅhe bhakti-sadācāra

SYNONYMS

paścimera—on the western side; *loka*—people in general; *saba*—all; *mūḍha*—less intelligent; *anācāra*—not well behaved; *tāhāṅ*—there; *pracārila*—preached; *doṅhe*—Śrīla Rūpa and Sanātana Gosvāmī; *bhakti*—devotional service; *sadācāra*—good behavior.

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Mohammedans, it is a fact that the farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Even until 5,000 years ago, when the entire planet was under the control of Mahārāja Parīkṣit, the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī very kindly preached the *bhakti* cult in western India, and following in their footsteps the propagators of the Caitanya cult in the western countries are spreading the *saṅkīrtana* movement and inculcating the principles of Vaiṣṇava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of *mlecchas* and *yavanas.* All of our devotees in the western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, 500 years ago these practices were unknown at least in eastern India, but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

TEXT 90

শাস্ত্রদৃষ্ট্যে কৈল লুপ্ততীর্থের উদ্ধার।
বৃন্দাবনে কৈল শ্রীমূর্তি-সেবার প্রচার॥ ৯০॥

śāstra-dṛṣṭye kaila lupta-tīrthera uddhāra
vṛndāvane kaila śrīmūrti-sevāra pracāra

SYNONYMS

śāstra-dṛṣṭye—according to the directions of revealed scriptures; *kaila*—did; *lupta*—forgotten; *tīrthera*—place of pilgrimage; *uddhāra*—excavation; *vṛndāvane*—in Vṛndāvana; *kaila*—did; *śrī-mūrti*—Deity; *sevāra*—of worship; *pracāra*—propagation.

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvāmīs excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vṛndāvana.

PURPORT

The spot where we now find Śrī Rādhākuṇḍa was an agricultural field during the time of Caitanya Mahāprabhu. A small reservoir of water was there, and Śrī Caitanya Mahāprabhu bathed in that water and pointed out that originally Rādhā-kuṇḍa existed in that location. Following His directions, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī renovated Rādhākuṇḍa. This is one of the brilliant examples of how the Gosvāmīs excavated lost places of pilgrimage. Similarly, it is through the the endeavor of the Gosvāmīs that all the important temples at Vṛndāvana were established. Originally there were seven important Gauḍīya Vaiṣṇava temples established in Vṛndāvana, namely, the Madana-mohana temple, Govinda temple, Gopīnātha temple, Śrī Rādhāramaṇa temple, Rādhā-Śyāmasundara temple, Rādhā-Dāmodara temple and Gokulānanda temple.

TEXT 91

মহাপ্রভুর প্রিয় ভৃত্য—রঘুনাথদাস।
সর্ব ত্যজি' কৈল প্রভুর পদতলে বাস ॥ ৯১ ॥

mahāprabhura priya bhṛtya—raghunātha-dāsa
sarva tyaji' kaila prabhura pada-tale vāsa

SYNONYMS

mahāprabhura—of Lord Caitanya Mahāprabhu; *priya*—very dear; *bhṛtya*—servant; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *sarva tyaji'*—renouncing everything; *kaila*—did; *prabhura*—of the Lord; *pada-tale*—under the shelter of the lotus feet; *vāsa*—habitation.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahāprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was most probably born in the year 1416 *śakābda* in a *kāyastha* family as the son of Govardhana Majumdāra, who was the younger brother of the then Zamindar Hiraṇya Majumdāra. The village where he took birth is known as Śrī Kṛṣṇapura. On the railway line between Calcutta and Burdwan is a station named Triśābaghā, and about one and a half miles away is the village of Śrī Kṛṣṇapura, where the parental home of Śrī Raghunātha dāsa Gosvāmī was situated. A temple of Śrī Śrī Rādhā-Govinda is still there. In front of the temple is a large open area but no large hall for meetings. However, a rich Calcutta gentleman named Haricaraṇa Ghosh who resided in the Simlā quarter recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the temple is a small platform on which Raghunātha dāsa Gosvāmī used to worship the Deity. By the side of the temple is the dying River Sarasvatī.

The forefathers of Śrīla Raghunātha dāsa Gosvāmī were all Vaiṣṇavas and were very rich men. His spiritual master at home was Yadunandana Ācārya. Although Raghunātha dāsa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home, his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu. This incident took place in the year 1439 *śakābda.* Raghunātha dāsa Gosvāmī compiled three books named *Stava-mālā* or *Stavāvalī, Dāna-carita* and *Muktācarita.* He lived for a long duration of life. For most of his life he resided at Rādhākuṇḍa. The place where Raghunātha dāsa Gosvāmī performed his devotional service still exists by Rādhā-kuṇḍa. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Śrīnivāsa Ācārya went to see Raghunātha dāsa Gosvāmī, the Gosvāmī blessed him by embracing him. Śrīnivāsa Ācārya requested his blessings for preaching in Bengal, and Śrīla Raghunātha dāsa Gosvāmī granted them. In the *Gaura-gaṇoddeśa-dīpikā* (186) it is stated that Śrīla Raghunātha dāsa Gosvāmī was formerly the *gopī* named Rasa-mañjarī. Sometimes it is said that he was Rati-mañjarī.

TEXT 92

প্রভু সমর্পিল তাঁরে স্বরূপের হাতে।
প্রভুর গুপ্তসেবা কৈল স্বরূপের সাথে॥ ৯২॥

prabhu samarpila tāṅre svarūpera hāte
prabhura gupta-sevā kaila svarūpera sāthe

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; *samarpila*—handed over; *tāṅre*—him; *svarūpera*—Svarūpa Dāmodara; *hāte*—to the hand; *prabhura*—of the Lord; *gupta-sevā*—confidential service; *kaila*—did; *svarūpera*—Svarūpa Dāmodara; *sāthe*—with.

TRANSLATION

When Raghunātha dāsa Gosvāmī approached Śrī Caitanya Mahāprabhu at Jagannātha Purī, the Lord entrusted him to the care of Svarūpa Dāmodara, His secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. **Svarūpa Dāmodara, acting as His secretary, attended to the Lord's baths, meals, rest and massages, and** Raghunātha dāsa Gosvāmī assisted him. In effect, Raghunātha dāsa Gosvāmī acted as the assistant secretary of the Lord.

TEXT 93

ষোড়শ বৎসর কৈল অন্তরঙ্গ-সেবন।
স্বরূপের অন্তর্ধানে আইলা বৃন্দাবন॥ ৯৩॥

ṣoḍaśa vatsara kaila antaraṅga-sevana
svarūpera antardhāne āilā vṛndāvana

SYNONYMS

ṣoḍaśa—sixteen; *vatsara*—years; *kaila*—did; *antaraṅga*—confidential; *sevana*—service; *svarūpera*—of Svarūpa Dāmodara; *antardhāne*—disappearance; *āilā*—came; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

He rendered confidential service to the Lord for sixteen years at Jagannātha Purī, and after the disappearance of both the Lord and Svarūpa Dāmodara, he left Jagannātha Purī and went to Vṛndāvana.

TEXT 94

বৃন্দাবনে দুই ভাইর চরণ দেখিয়া।
গোবর্ধনে ত্যজিব দেহ ভৃগুপাত করিয়া॥ ৯৪॥

vṛndāvane dui bhāira caraṇa dekhiyā
govardhane tyajiba deha bhṛgupāta kariyā

SYNONYMS

vṛndāvane—at Vṛndāvana; *dui bhāira*—the two brothers (Rūpa and Sanātana); *caraṇa*—feet; *dekhiyā*—after seeing; *govardhane*—on the hill of Govardhana; *tyajiba*—will give up; *deha*—this body; *bhṛgupāta*—falling down; *kariyā*—doing so.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī intended to go to Vṛndāvana to see the lotus feet of Rūpa and Sanātana and then give up his life by jumping from Govardhana Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī keenly felt the separation of these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vṛndāvana. Before doing so, however, he wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī.

TEXT 95

এই ত' নিশ্চয় করি' আইল বৃন্দাবনে।
আসি' রূপ-সনাতনের বন্দিল চরণে ॥ ৯৫ ॥

ei ta' niścaya kari' āila vṛndāvane
āsi' rūpa-sanātanera vandila caraṇe

SYNONYMS

ei ta'—thus; *niścaya kari'*—having decided; *āila*—came; *vṛndāvane*—to Vṛndāvana; *āsi'*—coming there; *rūpa-sanātanera*—of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; *vandila*—offered respects; *caraṇe*—at the lotus feet.

TRANSLATION

Thus Śrīla Raghunātha dāsa Gosvāmī came to Vṛndāvana, visited Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and offered them his obeisances.

TEXT 96

তবে দুই ভাই তাঁরে মরিতে না দিল।
নিজ তৃতীয় ভাই করি' নিকটে রাখিল ॥ ৯৬ ॥

tabe dui bhāi tāṅre marite nā dila
nija tṛtīya bhāi kari' nikaṭe rākhila

SYNONYMS

tabe—at that time; *dui bhāi*—the two brothers (Śrīla Rūpa and Sanātana); *tāṅre*—him; *marite*—to die; *nā dila*—did not allow; *nija*—own; *tṛtīya*—third; *bhāi*—brother; *kari'*—accepting; *nikaṭe*—near; *rākhila*—kept him.

TRANSLATION

These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

TEXT 97

মহাপ্রভুর লীলা যত বাহির-অন্তর।
দুই ভাই তাঁর মুখে শুনে নিরন্তর ॥ ৯৭ ॥

mahāprabhura līlā yata bāhira-antara
dui bhāi tāṅra mukhe śune nirantara

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; *līlā*—pastimes; *yata*—all; *bāhira*—external; *antara*—internal; *dui bhāi*—the two brothers; *tāṅra*—his; *mukhe*—in the mouth; *śune*—hear; *nirantara*—always.

TRANSLATION

Because Raghunātha dāsa Gosvāmī was an assistant to Svarūpa Dāmodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rūpa and Sanātana always used to hear of this from him.

TEXT 98

অন্ন-জল ত্যাগ কৈল অন্য-কথন।
পল দুই-তিন মাঠা করেন ভক্ষণ ॥ ৯৮ ॥

anna-jala tyāga kaila anya-kathana
pala dui-tina māṭhā karena bhakṣaṇa

SYNONYMS

anna-jala—food and drink; *tyāga*—renunciation; *kaila*—did; *anya-kathana*—talking of other things; *pala dui-tina*—a few drops of; *māṭhā*—sour milk; *karena*—does; *bhakṣaṇa*—eat.

TRANSLATION

Raghunātha dāsa Gosvāmī gradually gave up all food and drink but a few drops of buttermilk.

TEXT 99

সহস্র দণ্ডবৎ করে, লয় লক্ষ নাম।
দুই সহস্র বৈষ্ণবেরে নিত্য পরণাম ॥ ৯৯ ॥

sahasra daṇḍavat kare, laya lakṣa nāma
dui sahasra vaiṣṇavere nitya paraṇāma

SYNONYMS

sahasra—thousand; *daṇḍavat*—obeisances; *kare*—does; *laya*—takes; *lakṣa*—one hundred thousand; *nāma*—holy names; *dui*—two; *sahasra*—thousand; *vaiṣṇavere*—unto the devotees; *nitya*—daily; *paraṇāma*—obeisances.

TRANSLATION

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaiṣṇavas.

TEXT 100

রাত্রিদিনে রাধাকৃষ্ণের মানস সেবন।
প্রহরেক মহাপ্রভুর চরিত্র-কথন॥ ১০০॥

rātri-dine rādhā-kṛṣṇera mānasa sevana
prahareka mahāprabhura caritra-kathana

SYNONYMS

rātri-dine—day and night; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *mānasa*—within the mind; *sevana*—service; *prahareka*—about three hours; *mahāprabhura*—of Lord Caitanya; *caritra*—character; *kathana*—discussing.

TRANSLATION

Day and night he rendered service within his mind to Rādhā-Kṛṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu.

PURPORT

We have many things to learn about *bhajana,* or worship of the Lord, by following in the footsteps of Raghunātha dāsa Gosvāmī. All the Gosvāmīs engaged in such transcendental activities, as described by Śrīnivāsa Ācārya in his poem about them *(kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī).* Following in the footsteps of Raghunātha dāsa Gosvāmī, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

TEXT 101

তিন সন্ধ্যা রাধাকুণ্ডে অপতিত স্নান।
ব্রজবাসী বৈষ্ণবে করে আলিঙ্গন মান॥ ১০১॥

tina sandhyā rādhā-kuṇḍe apatita snāna
vraja-vāsī vaiṣṇave kare āliṅgana māna

SYNONYMS

tina sandhyā—three times, namely morning, evening and noon; *rādhā-kuṇḍe*—in the lake of Rādhākuṇḍa; *apatita*—without failure; *snāna*—taking bath; *vraja-vāsī*—inhabitants of Vrajabhūmi; *vaiṣṇave*—all devotees; *kare*—does; *āliṅgana*—embracing; *māna*—and offering respect.

TRANSLATION

Śrī Raghunātha dāsa Gosvāmī took three baths daily in the Rādhākuṇḍa lake. As soon as he found a Vaiṣṇava residing in Vṛndāvana, he would embrace him and give him all respect.

TEXT 102

সার্ধ সপ্তপ্রহর করে ভক্তির সাধনে।
চারি দণ্ড নিদ্রা, সেহ নহে কোনদিনে॥ ১০২।

sārdha sapta-prahara kare bhaktira sādhane
cāri daṇḍa nidrā, seha nahe kona-dine

SYNONYMS

sārdha—one and a half hours; *sapta-prahara*—seven *praharas* (twenty-one hours); *kare*—does; *bhaktira*—of devotional serivce; *sādhane*—in execution; *cāri daṇḍa*—about two hours; *nidrā*—sleeping; *seha*—that also; *nahe*—not; *kona-dine*—some days.

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

TEXT 103

তাঁহার সাধনরীতি শুনিতে চমৎকার।
সেই রূপ-রঘুনাথ প্রভু যে আমার॥ ১০৩॥

tāṅhāra sādhana-rīti śunite camatkāra
sei rūpa-raghunātha prabhu ye āmāra

SYNONYMS

tāṅhāra—his; *sādhana-rīti*—process of devotional service; *śunite*—to hear; *camat-kāra*—wonderful; *sei*—that; *rūpa*—Śrī Rūpa Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *prabhu*—lord; *ye*—that; *āmāra*—my.

TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Śrīla Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī as my guides.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Raghunātha dāsa Gosvāmī as his special guide. Therefore at the end of every chapter he says, *śrī-rūpa-raghunātha-pade yāra āśa caitanya-caritāmṛta kahe kṛṣṇadāsa.* Sometimes it is misunderstood that by using the word *raghunātha* he wanted to offer his respectful obeisances to Raghunātha Bhaṭṭa Gosvāmī, for it is sometimes stated that Raghunātha Bhaṭṭa Gosvāmī was his initiator spiritual master. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī does not approve of this statement; he does not accept Raghunātha Bhaṭṭa Gosvāmī as the spiritual master of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 104

ইঁহা-সবার যৈছে হৈল প্রভুর মিলন।
আগে বিস্তারিয়া তাহা করিব বর্ণন॥ ১০৪॥

iṅhā-sabāra yaiche haila prabhura milana
āge vistāriyā tāhā kariba varṇana

SYNONYMS

iṅhā—of them; *sabāra*—all; *yaiche*—as; *haila*—became; *prabhura*—of Śrī Caitanya Mahāprabhu; *milana*—meeting; *āge*—later on; *vistāriyā*—expanding; *tāhā*—that; *kariba*—I shall do; *varṇana*—description.

TRANSLATION

I shall later explain very elaborately how all these devotees met Śrī Caitanya Mahāprabhu.

TEXT 105

শ্রীগোপাল ভট্ট এক শাখা সর্বোত্তম।
রূপ-সনাতন-সঙ্গে যাঁর প্রেম-আলাপন॥ ১০৫

śrī-gopāla bhaṭṭa eka śākhā sarvottama
rūpa-sanātana-saṅge yāṅra prema-ālāpana

SYNONYMS

śrī-gopāla bhaṭṭa—of the name Śrī Gopāla Bhaṭṭa; *eka*—one; *śākhā*—branch; *sarvottama*—very exalted; *rūpa*—of the name Rūpa; *sanātana*—of the name Sanātana; *saṅge*—company; *yāṅra*—whose; *prema*—love of Godhead; *ālāpana*—discussion.

TRANSLATION

Śrī Gopāla Bhaṭṭa Gosvāmī, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rūpa Gosvāmī and Sanātana Gosvāmī.

PURPORT

Śrī Gopāla Bhaṭṭa Gosvāmī was the son of Veṅkata Bhaṭṭa, a resident of Śrīraṅgam. Gopāla Bhaṭṭa formerly belonged to the disciplic succession of the Rāmānuja-sampradāya but later became part of the Gauḍīya-sampradāya. In the year 1433 *śakābda*, when Lord Caitanya Mahāprabhu was touring South India, He stayed for four months during the period of **Cāturmāsya** at the house of Veṅkata Bhaṭṭa, who then got the opportunity to serve the Lord to his heart's content. Gopāla Bhaṭṭa also got the opportunity to serve the Lord at this time. Śrī Gopāla Bhaṭṭa Gosvāmī was later initiated by his uncle, the great *sannyāsī* Prabodhānanda Sarasvatī. Both the father and mother of Gopāla Bhaṭṭa Gosvāmī were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahāprabhu. They allowed Gopāla Bhaṭṭa Gosvāmī to go to Vṛndāvana, and they gave up their lives thinking of Śrī Caitanya Mahāprabhu. When Lord Caitanya was later informed that Gopāla Bhaṭṭa Gosvāmī had gone to Vṛndāvana and met Śrī Rūpa and Sanātana Gosvāmī, He was very pleased, and He advised Śrī Rūpa and Sanātana to accept Gopāla Bhaṭṭa Gosvāmī as their younger brother and take care of him. Śrī Sanātana Gosvāmī, out of his great affection for Gopāla Bhaṭṭa Gosvāmī, compiled the Vaiṣṇava *smṛti* named *Hari-bhakti-vilāsa* and published it under his name. Under the instruction of Śrīla Rūpa and Sanātana, Gopāla Bhaṭṭa Gosvāmī installed one of the seven principal Deities of Vṛndāvana, the **Rādhāramaṇa Deity**. The *sevāits* (priests) of the Rādhāramaṇa temple belong to the Gauḍīya-sampradāya.

When Kṛṣṇadāsa Kavirāja Gosvāmī took permission from all the Vaiṣṇavas before writing *Caitanya-caritāmṛta*, Gopāla Bhaṭṭa Gosvāmī also gave him his blessings, but he requested him not to mention his name in the book. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī has mentioned Gopāla Bhaṭṭa Gosvāmī only very cautiously in one or two passages of *Caitanya-caritāmṛta*. Śrīla Jīva Gosvāmī has written in the beginning of his *Tattva-sandarbha*, "A devotee from southern India who was born of a *brāhmaṇa* family and was a very intimate friend of Rūpa Gosvāmī and Sanātana Gosvāmī has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as *jīva*, am trying to assort the events of the book chronologically, consulting the direction of great personalities like Madhvācārya, Śrīdhara Svāmī, Rāmānujācārya and other senior Vaiṣṇavas in the disciplic succession." In the beginning of the *Bhagavat-sandarbha* there are similar statements by Śrīla Jīva Gosvāmī. Śrīla Gopāla Bhaṭṭa Gosvāmī compiled a book called *Sat-kriyā-sāra-dīpikā*, edited the *Hari-bhakti-vilāsa*, wrote a forward to the *Ṣaṭ-sandarbha* and a commentary on the *Kṛṣṇa-karnāmṛta*, and installed the **Rādhāramaṇa** Deity in Vṛndāvana. In the *Gaura-gaṇoddeśa-dīpikā*, verse 184, it is mentioned that his previous name in the pastimes of Lord Kṛṣṇa was Anaṅga-mañjarī. Sometimes he is also said to have been an incarnation of Guṇa-mañjarī. Śrīnivāsa Ācārya and Gopīnātha Pūjārī were two of his disciples.

TEXT 106

শঙ্করারণ্য – আচার্য-বৃক্ষের এক শাখা।
মুকুন্দ, কাশীনাথ, রুদ্র, – উপশাখা লেখা ॥ ১০৬ ॥

śaṅkarāraṇya——ācārya-vṛkṣera eka śākhā
mukunda, kāśīnātha, rudra——upaśākhā lekhā

SYNONYMS

śaṅkarāraṇya—of the name Śaṅkarāraṇya; *ācārya-vṛkṣera*—of the tree of *ācāryas; eka*—one; *śākhā*—branch; *mukunda*—of the name Mukunda; *kāśīnātha*—of the name Kāśīnātha; *rudra*—of the name Rudra; *upaśākhā lekhā*—they are known as sub-branches.

TRANSLATION

The ācārya Śaṅkarāraṇya was considered the forty-eighth branch of the original tree. From him proceeded sub-branches known as Mukunda, Kāśīnātha and Rudra.

PURPORT

It is said that Śaṅkarāraṇya was the *sannyāsa* name of Śrīla Viśvarūpa, who was the elder brother of Viśvambhara (the original name of Śrī Caitanya Mahāprabhu). Śaṅkarāraṇya expired in 1432 *śakābda* at Śolāpura, where there is a place of pilgrimage known as Pāṇḍerapura. This is referred to in the *Madhya-līlā*, Chapter Nine, verses 299 and 300.

Lord Caitanya Mahāprabhu opened a primary school in the house of Mukunda, or Mukunda Sañjaya, and Mukunda's son, whose name was Puruṣottama, became the Lord's student. Kāśīnātha arranged the marriage of Lord Caitanya in His previous *āśrama*, when His name was Viśvambhara. He induced the court-*paṇḍita*, Sanātana, to offer Viśvambhara his daughter. In the *Gaura-gaṇoddeśa-dīpikā*, verse 50, it is mentioned that Kāśīnātha was an incarnation of Satrājit, who arranged the marriage of Kṛṣṇa and Satyā, and it is mentioned in verse 135 that Rudra, or Śrī Rudrarāma Paṇḍita, was formerly a friend of Lord Kṛṣṇa named Varūthapa. Śrī Rudrarāma Paṇḍita constructed a big temple at Vallabhapura, which is one mile north of Māheśa, for the Deities named Rādhāvallabha. The descendants of his brother, Yadunandana Bandyopādhyāya, are known as Cakravartī Ṭhākuras, and they are in charge of the maintenance of this temple as *sevāits*. Formerly the Jagannātha Deity used to come to the temple of Rādhāvallabha from Māheśa during the Rathayātrā festival, but in the Bengali year 1262, due to a misunderstanding between the priests of the two temples, the Jagannātha Deity stopped coming.

TEXT 107

শ্রীনাথ পণ্ডিত—প্রভুর কৃপার ভাজন।
যাঁর কৃষ্ণসেবা দেখি' বশ ত্রিভুবন ॥ ১০৭ ॥

śrīnātha paṇḍita—prabhura kṛpāra bhājana
yāṅhra kṛṣṇa-sevā dekhi' vaśa tri-bhuvana

SYNONYMS

śrīnātha paṇḍita—of the name Śrīnātha Paṇḍita; *prabhura*—of the Lord; *kṛpāra*—of mercy; *bhājana*—receiver; *yāṅhra*—whose; *kṛṣṇa-sevā*—worship of Lord Kṛṣṇa; *dekhi'*—seeing; *vaśa*—subjugated; *tri-bhuvana*—all the three worlds.

TRANSLATION

Śrīnātha Paṇḍita, the forty-ninth branch, was the beloved recipient of all the mercy of Śrī Caitanya Mahāprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Kṛṣṇa.

PURPORT

About one and a half miles away from Kumārahaṭṭa, or Kāmarhaṭṭi, which is a few miles from Calcutta, is a village known as Kāṅcaḍāpāḍā which was the home of Śrī Śivānanda Sena. There he constructed a temple of Śrī Gaura-gopāla. Another temple was established there with Śrī Rādhā-Kṛṣṇa *mūrtis* by Śrīnātha Paṇḍita. The Deity of that temple is named Śrī Kṛṣṇa Rāya. The temple of Kṛṣṇa Rāya, which was constructed in the year 1708 *śakābda* by a prominent Zamindar named Nimāi Mullik of Pāthuriyā-ghāṭa in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential quarters for visitors and good arrangements for cooking *prasāda*. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Māheśa temple. Inscribed on a tablet are the names of Śrīnātha Paṇḍita and his father and grandfather and the date of construction of the temple. Śrīnātha Paṇḍita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Śivānanda Sena, who was known as Paramānanda Kavikarṇapūra. It is supposed to be during the time of Kavikarṇapūra that the Kṛṣṇa Rāya Deity was installed. According to hearsay, Vīrabhadra Prabhu, the son of Nityānanda Prabhu, brought a big stone from Murśidābād from which three Deities were carved—namely, the Rādhāvallabha *vigraha* of Vallabhapura, the Syāmasundara *vigraha* of Khaḍadaha and the Śrī Kṛṣṇa Rāya *vigraha* of Kāṅcaḍāpāḍā. The home of Śivānanda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nimāi Mullik of Calcutta saw this broken-down temple of Kṛṣṇa Rāya while he was going to Benares and thereafter constructed the present temple.

TEXT 108

জগন্নাথ আচার্য প্রভুর প্রিয় দাস।
প্রভুর আজ্ঞাতে তেঁহো কৈল গঙ্গাবাস ॥ ১০৮ ॥

jagannātha ācārya prabhura priya dāsa
prabhura ājñāte teṅho kaila gaṅgā-vāsa

SYNONYMS

jagannātha ācārya—of the name Jagannātha Ācārya; *prabhura*—of the Lord; *priya dāsa*—very dear servant; *prabhura ājñāte*—by the order of the Lord; *teṅho*—he; *kaila*—agreed; *gaṅgā-vāsa*—living on the bank of the Ganges.

TRANSLATION

Jagannātha Ācārya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannātha Ācārya is stated in the *Gaura-gaṇoddeśa-dīpikā* (111) to have formerly been Durvāsā of Nidhuvana.

TEXT 109

কৃষ্ণদাস বৈদ্য, আর পণ্ডিত-শেখর।
কবিচন্দ্র, আর কীর্তনীয়া ষষ্ঠীবর ॥ ১০৯ ॥

kṛṣṇadāsa vaidya, āra paṇḍita-śekhara
kavicandra, āra kīrtanīyā ṣaṣṭhīvara

SYNONYMS

kṛṣṇadāsa vaidya—of the name Kṛṣṇadāsa Vaidya; *āra*—and; *paṇḍita-śekhara*—of the name Paṇḍita Śekhara; *kavicandra*—of the name Kavicandra; *āra*—and; *kīrtanīyā*—*kīrtana* performer; *ṣaṣṭhīvara*—of the name Ṣaṣṭhīvara.

TRANSLATION

The fifty-first branch of the Caitanya tree was Kṛṣṇadāsa Vaidya, the fifty-second was Paṇḍita Śekhara, the fifty-third was Kavicandra, and the fifty-fourth was Ṣaṣṭhīvara, who was a great saṅkīrtana performer.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (171) it is mentioned that Śrīnātha Miśra was Citrāṅgī and Kavicandra was Manoharā-gopī.

TEXT 110

শ্রীনাথ মিশ্র, শুভানন্দ, শ্রীরাম, ঈশান।
শ্রীনিধি, শ্রীগোপীকান্ত, মিশ্র ভগবান্ ॥ ১১০ ॥

śrīnātha miśra, śubhānanda, śrīrāma, īśāna
śrīnidhi, śrīgopīkānta, miśra bhagavān

SYNONYMS

śrīnātha miśra—of the name Śrīnātha Miśra; *śubhānanda*—of the name Śubhānanda; *śrīrāma*—of the name Śrīrāma; *īśāna*—of the name Īśāna; *śrīnidhi*—of the name Śrīnidhi; *śrī-gopīkānta*—of the name Śrī Gopīkānta; *miśra bhagavān*—of the name Miśra Bhagavān.

TRANSLATION

The fifty-fifth branch was Śrīnātha Miśra, the fifty-sixth was Śubhānanda; the fifty-seventh was Śrīrāma, the fifty-eighth was Īśāna, the fifty-ninth was Śrīnidhi, the sixtieth was Śrī Gopīkānta, and the sixty-first was Miśra Bhagavān.

PURPORT

Śubhānanda, who formerly lived in Vṛndāvana as Mālatī, was one of the *kīrtana* performers who danced in front of the Rathayātrā car during the Jagannātha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Rathayātrā car. Īśāna was a personal servant of Śrīmatī Śacīdevī, who showed her great mercy upon him. He was also very dear to Lord Caitanya Mahāprabhu.

TEXT 111

সুবুদ্ধি মিশ্র, হৃদয়ানন্দ, কমলনয়ন।
মহেশ পণ্ডিত, শ্রীকর, শ্রীমধুসূদন ॥ ১১১ ॥

subuddhi miśra, hṛdayānanda, kamala-nayana
maheśa paṇḍita, śrīkara, śrī-madhusūdana

SYNONYMS

subuddhi miśra—of the name Subuddhi Miśra; *hṛdayānanda*—of the name Hṛdayānanda; *kamala-nayana*—of the name Kamala-nayana; *maheśa paṇḍita*—of the name Maheśa Paṇḍita; *śrīkara*—of the name Śrīkara; *śrī-madhusūdana*—of the name Śrī Madhusūdana.

TRANSLATION

The sixty-second branch of the tree was Subuddhi Miśra, the sixty-third was Hṛdayānanda, the sixty-fourth is Kamala-nayana, the sixty-fifth was Maheśa Paṇḍita, the sixty-sixth was Śrīkara, and the sixty-seventh was Śrī Madhusūdana.

PURPORT

Subuddhi Miśra, who was formerly Guṇacūḍā in Vṛndāvana, installed Gaura-Nityānanda Deities in a temple in the village known as Belagān, which is about three miles away from Śrīkhaṇḍa. His present descendant is known as Govindacandra Gosvāmī.

TEXT 112

পুরুষোত্তম, শ্রীগালীম, জগন্নাথদাস।
শ্রীচন্দ্রশেখর বৈদ্য, দ্বিজ হরিদাস ॥ ১১২ ॥

puruṣottama, śrī-gālīma, jagannātha-dāsa
śrī-candraśekhara vaidya, dvija haridāsa

SYNONYMS

puruṣottama—of the name Puruṣottama; *śrī-gālīma*—of the name Śrī Gālīma; *jagannātha-dāsa*—of the name Jagannātha dāsa; *śrī-candreśekhara vaidya*—of the name Śrī Candraśekhara Vaidya; *dvija haridāsa*—of the name Dvija Haridāsa.

TRANSLATION

The sixty-eighth branch of the original tree was Puruṣottama, the sixty-ninth was Śrī Gālīma, the seventieth was Jagannātha dāsa, the seventy-first was Śrī Candraśekhara Vaidya, and the seventy-second was Dvija Haridāsa.

PURPORT

There is some question about whether Dvija Haridāsa was the author of *Aṣṭottara-śata-nāma.* He had two sons named Śrīdāma and Gokulānanda who were disciples of Śrī Advaita Ācārya. Their village, Kāñcana-gaḍiyā, is situated within five miles of the Bājārasāu station, the fifth station from Ājīmagañja in the district of Murśidābād, West Bengal.

TEXT 113

রামদাস, কবিচন্দ্র, শ্রীগোপালদাস।
ভাগবতাচার্য, ঠাকুর সারঙ্গদাস ॥ ১১৩ ॥

rāmadāsa, kavicandra, śrī-gopāladāsa
bhāgavatācārya, ṭhākura sāraṅgadāsa

SYNONYMS

rāmadāsa—of the name Rāmadāsa; *kavicandra*—of the name Kavicandra; *śrī-gopāladāsa*—of the name Śrī Gopāla dāsa; *bhāgavatācārya*—of the name Bhāgavatācārya; *ṭhākura sāraṅgadāsa*—of the name Ṭhākura Sāraṅga dāsa.

TRANSLATION

The seventy-third branch of the original tree was Rāmadāsa, the seventy-fourth was Kavicandra, the seventy-fifth was Śrī Gopāla dāsa, the seventy-sixth was Bhāgavatācārya, and the seventy-seventh was Ṭhākura Sāraṅga dāsa.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (203) it is said, "Bhāgavatācārya compiled a book entitled *Kṛṣṇa-prema-taraṅgiṇī*, and he was the most beloved devotee of Lord Caitanya Mahāprabhu." When Lord Śrī Caitanya Mahāprabhu visited Varāhanagara, a suburb of Calcutta, He stayed in the house of a most fortunate *brāhmaṇa* who was a very learned scholar in *Bhāgavata* literature. As soon as this *brāhmaṇa* saw Lord Caitanya Mahāprabhu, he began to read *Śrīmad-Bhāgavatam*. When Mahāprabhu heard his explanation, which expounded *bhakti-yoga*, He immediately became unconscious in ecstasy. Lord Caitanya later said, "I have never heard such a nice explanation of *Śrīmad-Bhāgavatam*. I therefore designate you Bhāgavatācārya. Your only duty is to recite *Śrīmad-Bhāgavatam*. That is My injunction." His real name was Raghunātha. His monastery, which is situated in Varāhanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the initiated disciples of the late Śrī Rāmadāsa Bābājī. Presently, however, it is not as well managed as in the presence of Bābājī Mahārāja.

Another name of Ṭhākura Sāraṅga dāsa was Sārṅga Ṭhākura. Sometimes he was also called Sārṅgapāṇi or Sārṅgadhara. He was a resident of Navadvīpa in the neighborhood known as Modadruma-dvīpa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, "Whomever I see I shall make my disciple." When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Ṭhākura Sāraṅga dāsa accepted him as his disciple. This disciple later became famous as Ṭhākura Murāri, and his name is always associated with that of Śrī Sāraṅga. His disciplic succession still inhabits the village of Śar. There is a temple at Māmagācchi that is supposed to have been started by Sārṅga Ṭhākura. Not long ago, a new temple building was erected in front of a *bakula* tree there, and it is now being managed by the members of the Gauḍīya Maṭha. It is said that the management of the temple is now far better than before. In the *Gaura-gaṇoddeśa-dīpikā* (172) it is stated that Sārṅga Ṭhākura was formerly a *gopī* named Nāndīmukhī. Some devotees say that he was formerly Prahlāda Mahārāja, but Śrī Kavikarṇapūra says that his father, Śivānanda Sena, does not accept this proposition.

TEXT 114

জগন্নাথ তীর্থ, বিপ্র শ্রীজানকীনাথ।
গোপাল আচার্য, আর বিপ্র বাণীনাথ॥ ১১৪॥

jagannātha tīrtha, vipra śrī-jānakīnātha
gopāla ācārya, āra vipra vāṇīnātha

SYNONYMS

jagannātha tīrtha—of the name Jagannātha Tīrtha; *vipra*—*brāhmaṇa; śrī-jānakīnātha*—of the name Śrī Jānakīnātha; *gopāla ācārya*—of the name

Gopāla Ācārya; *āra*—and; *vipra vāṇīnātha*—the *brāhmaṇa* of the name Vāṇīnātha.

TRANSLATION

The seventy-eighth branch of the original tree was Jagannātha Tīrtha, the seventy-ninth was the brāhmaṇa Śrī Jānakīnātha, the eightieth was Gopāla Ācārya, and the eighty-first was the brāhmaṇa Vāṇīnātha.

PURPORT

Jagannātha Tīrtha was one of the nine principal *sannyāsīs* who were Lord Caitanya's associates. Vāṇīnātha Vipra was a resident of Cāṅpāhāṭi, a village in the district of Burdwan near the town of Navadvīpa, the police station of Pūrvasthalī and the post office of Samudragaḍa. The temple there was very much neglected, but it was renovated in the Bengali year 1328 by Śrī Paramānanda Brahmacārī, one of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's disciples, who reorganized the *sevā-pūjā* (worship in the temple) and placed the temple under the management of the Śrī Caitanya Maṭha of Śrī Māyāpur. In the temple as it now exists, the Deity of Śrī Gaura-Gadādhara is worshiped strictly according to the principles of the revealed scriptures. Cāṅpāhāṭi is two miles away from both Samudragaḍa and the Navadvīpa station of the eastern railway.

TEXT 115

গোবিন্দ, মাধব, বাসুদেব,—তিন ভাই ।
যাঁ-সবার কীর্তনে নাচে চৈতন্য-নিতাই ॥ ১১৫ ॥

govinda, mādhava, vāsudeva—tina bhāi
yāṅ-sabāra kīrtane nāce caitanya-nitāi

SYNONYMS

govinda—of the name Govinda; *mādhava*—of the name Mādhava; *vāsudeva*—of the name Vāsudeva; *tina bhāi*—three brothers; *yāṅ-sabāra*—all of whom; *kīrtane*—in the performance of *saṅkīrtana; nāce*—dance; *caitanya-nitāi*—Lord Caitanya and Nityānanda Prabhu.

TRANSLATION

The three brothers Govinda, Mādhava and Vāsudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityānanda used to dance in their kīrtana performances.

PURPORT

The three brothers Govinda, Mādhava and Vāsudeva Ghosh all belonged to a *kāyastha* family. Govinda established the Gopīnātha temple in Agradvīpa, where he resided. Mādhava Ghosh was expert in performing *kīrtana.* No one within this

world could compete with him. He was known as the singer of Vṛndāvana and was very dear to Śrī Nityānanda Prabhu. It is said that when the three brothers performed *saṅkīrtana*, immediately Lord Caitanya and Nityānanda would dance in ecstasy. According to the *Gaura-gaṇoddeśa-dīpikā* (188), the three brothers were formerly Kalāvatī, Rasollāsā and Guṇatuṅgā, who recited the songs composed by Śrī Viśākhā-gopī. The three brothers were among one of the seven parties that performed *kīrtana* when Lord Śrī Caitanya Mahāprabhu attended the Rathayātrā festival at Jagannātha Purī. Vakreśvara Paṇḍita was the chief dancer in their party. This is vividly described in the *Madhya-līlā*, Chapter Thirteen, verses 42 and 43.

TEXT 116

রামদাস অভিরাম—সখ্য-প্রেমরাশি।
ষোলসাঙ্গের কাষ্ঠ তুলি' যে করিল বাঁশী॥ ১১৬॥

rāmadāsa abhirāma—sakhya-premarāśi
ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī

SYNONYMS

rāmadāsa abhirāma—of the name Rāmadāsa Abhirāma; *sakhya-prema*—friendship; *rāśi*—great volume; *ṣola-sāṅgera*—of sixteen knots; *kāṣṭha*—wood; *tuli'*—lifting; *ye*—one who; *karila*—made; *vāṅśī*—flute.

TRANSLATION

Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

Abhirāma was an inhabitant of Khānākulakṛṣṇa-nagara.

TEXT 117

প্রভুর আজ্ঞায় নিত্যানন্দ গৌড়ে চলিলা।
তাঁর সঙ্গে তিনজন প্রভু-আজ্ঞায় আইলা॥ ১১৭॥

prabhura ājñāya nityānanda gauḍe calilā
tāṅra saṅge tina-jana prabhu-ājñāya āilā

SYNONYMS

prabhura ājñāya—under the order of Lord Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *gauḍe*—to Bengal; *calilā*—went back; *tāṅra saṅge*—in His company; *tina-jana*—three men; *prabhu-ājñāya*—under the order of the Lord; *āilā*—went.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, three devotees accompanied Lord Nityānanda Prabhu when He returned to Bengal to preach.

TEXT 118

রামদাস, মাধব, আর বাসুদেব ঘোষ।
প্রভু-সঙ্গে রহে গোবিন্দ পাইয়া সন্তোষ ॥ ১১৮ ॥

rāmadāsa, mādhava, āra vāsudeva ghoṣa
prabhu-saṅge rahe govinda pāiyā santoṣa

SYNONYMS

rāmadāsa—of the name Rāmadāsa; *mādhava*—of the name Mādhava; *āra*—and; *vāsudeva ghoṣa*—of the name Vāsudeva Ghosh; *prabhu-saṅge*—in the company of Lord Caitanya Mahāprabhu; *rahe*—remained; *govinda*—of the name Govinda; *pāiyā*—feeling; *santoṣa*—great satisfaction.

TRANSLATION

These three were Rāmadāsa, Mādhava and Vāsudeva Ghosh. Govinda Ghosh, however, remained with Śrī Caitanya Mahāprabhu at Jagannātha Purī and thus felt great satisfaction.

TEXT 119

ভাগবতাচার্য, চিরঞ্জীব, শ্রীরঘুনন্দন।
মাধবাচার্য, কমলাকান্ত, শ্রীযদুনন্দন ॥ ১১৯ ॥

bhāgavatācārya, cirañjīva śrī-raghunandana
mādhavācārya, kamalākānta, śrī-yadunandana

SYNONYMS

bhāgavatācārya—of the name Bhāgavatācārya; *cirañjīva*—of the name Cirañjīva; *śrī-raghunandana*—of the name Śrī Raghunandana; *mādhavācārya*—of the name Mādhavācārya; *kamalākānta*—of the name Kamalākānta; *śrī-yadunandana*—of the name Śrī Yadunandana.

TRANSLATION

Bhāgavatācārya, Cirañjīva, Śrī Raghunandana, Mādhavācārya, Kamalākānta and Śrī Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Śrī Mādhavācārya was the husband of Lord Nityānanda's daughter, Gaṅgādevī. He took initiation from Puruṣottama, a branch of Nityānanda Prabhu. It is said

that when Nityānanda Prabhu's daughter married Mādhavācārya, the Lord gave him the village named Pāṅjinagara as a dowry. His temple is situated near the Jīrāṭ railway station on the eastern railway. According to *Gaura-gaṇoddeśa-dīpikā* (169) Śrī Mādhavācārya was formerly the *gopī* named Mādhavī. Kamalākānta belonged to the branch of Śrī Advaita Prabhu. His full name was Kamalākānta Viśvāsa.

TEXT 120

মহা-কৃপাপাত্র প্রভুর জগাই, মাধাই।
'পতিতপাবন' নামের সাক্ষী দুই ভাই॥ ১২০॥

mahā-kṛpā-pātra prabhura jagāi, mādhāi
'patita-pāvana' nāmera sākṣī dui bhāi

SYNONYMS

mahā-kṛpā-pātra—object of very great mercy; *prabhura*—of the Lord; *jagāi mādhāi*—the two brothers Jagāi and Mādhāi; *patita-pāvana*—deliverer of the fallen; *nāmera*—of this name; *sākṣī*—witness; *dui bhāi*—these two brothers.

TRANSLATION

Jagāi and Mādhāi, the eighty-ninth and nintieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (115) it is said that the two brothers Jagāi and Mādhāi were formerly the doorkeepers named Jaya and Vijaya, who later became Hiraṇyākṣa and Hiraṇyakaśipu. Jagāi and Mādhāi were born in respectable *brāhmaṇa* families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, they were initiated, and they got the chance to chant the Hare Kṛṣṇa *mahā-mantra.* As a result of chanting, both brothers later became exalted devotees of Lord Caitanya Mahāprabhu. The descendants of Mādhāi still exist, and they are respectable *brāhmaṇas.* The tombs of these two brothers, Jagāi and Mādhāi, are in a place known as Ghoṣahāṭa, or Mādhāitalā-grāma, which is situated about one mile south of Katwa. It is said that Śrī Gopīcaraṇa dāsa Bābājī established a temple of Nitāi-Gaura at this place about 200 years ago.

TEXT 121

গৌড়দেশ-ভক্তের কৈল সংক্ষেপ কথন।
অনন্ত চৈতন্যভক্ত না যায় গণন॥ ১২১॥

gauḍa-deśa-bhaktera kaila saṅkṣepa kathana
ananta caitanya-bhakta nā yāya gaṇana

SYNONYMS

gauḍa-deśa—in Bengal; *bhaktera*—of the devotees; *kaila*—I have described; *saṅkṣepa*—in brief; *kathana*—narration; *ananta*—unlimited; *caitanya-bhakta*—devotees of Lord Caitanya; *nā*—not; *yāya*—can be; *gaṇana*—counted.

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

TEXT 122

নীলাচলে এই সব ভক্ত প্রভুসঙ্গে।
দুই স্থানে প্রভু-সেবা কৈল নানা-রঙ্গে॥ ১২২॥

nīlācale ei saba bhakta prabhu-saṅge
dui sthāne prabhu-sevā kaila nānā-raṅge

SYNONYMS

nīlācale—at Jagannātha Purī; *ei*—these; *saba*—all; *bhakta*—devotees; *prabhu-saṅge*—in the company of Lord Caitanya; *dui sthāne*—in two places; *prabhu-sevā*—service of the Lord; *kaila*—executed; *nānā-raṅge*—in different ways.

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahāprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as *oriyās* and *gauḍīyas*. At present, however, by the grace of Lord Caitanya Mahāprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya's movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Māyāpur, Navadvīpa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahāprabhu and anticipated by Śrī Bhaktivinoda Ṭhākura.

TEXT 123

কেবল নীলাচলে প্রভুর যে যে ভক্তগণ।
সংক্ষেপে করিয়ে কিছু সে সব কথন॥ ১২৩॥

kevala nīlācale prabhura ye ye bhakta-gaṇa
saṅkṣepe kariye kichu se saba kathana

SYNONYMS

kevala—only; *nīlācale*—in Jagannātha Purī; *prabhura*—of the Lord; *ye ye*—all those; *bhakta-gaṇa*—devotees; *saṅkṣepe*—in brief; *kariye*—I do; *kichu*—some; *se saba*—all those; *kathana*—narration.

TRANSLATION

Let me briefly describe some of the devotees of Lord Caitanya Mahāprabhu in Jagannātha Purī.

TEXTS 124-126

নীলাচলে প্রভুসঙ্গে যত ভক্তগণ।
সবার অধ্যক্ষ প্রভুর মর্ম দুইজন॥ ১২৪॥
পরমানন্দপুরী, আর স্বরূপ-দামোদর।
গদাধর, জগদানন্দ, শঙ্কর, বক্রেশ্বর॥ ১২৫॥
দামোদর পণ্ডিত, ঠাকুর হরিদাস।
রঘুনাথ বৈদ্য, আর রঘুনাথদাস॥ ১২৬॥

nīlācale prabhu-saṅge yata bhakta-gaṇa
sabāra adhyakṣa prabhura marma dui-jana

paramānanda-purī, āra svarūpa-dāmodara
gadādhara, jagadānanda, śaṅkara, vakreśvara

dāmodara paṇḍita, ṭhākura haridāsa
raghunātha vaidya, āra raghunātha-dāsa

SYNONYMS

nīlācale—in Jagannātha Purī; *prabhu-saṅge*—in the company of Lord Caitanya; *yata*—all; *bhakta-gaṇa*—devotees; *sabāra*—of all of them; *adhyakṣa*—the chief; *prabhura*—of the Lord; *marma*—heart and soul; *dui-jana*—two persons; *paramānanda purī*—of the name Paramānanda Purī; *āra*—and; *svarūpa-dāmodara*—of the name Svarūpa Dāmodara; *gadādhara*—of the name Gadādhara; *jagadānanda*—of the name Jagadānanda; *śaṅkara*—of the name Śaṅkara; *vakreśvara*—of the name Vakreśvara; *dāmodara paṇḍita*—of the name Dāmodara Paṇḍita; *ṭhākura haridāsa*—of the name Ṭhākura Haridāsa; *raghunātha vaidya*—of the name Raghunātha Vaidya; *āra*—and; *raghunātha-dāsa*—of the name Raghunātha dāsa.

TRANSLATION

Among the devotees who accompanied the Lord in Jagannātha Purī, two of them—Paramānanda Purī and Svarūpa Dāmodara—were the heart and soul of the Lord. Among the other devotees were Gadādhara, Jagadānanda, Śaṅkara, Vakreśvara, Dāmodara Paṇḍita, Ṭhākura Haridāsa, Raghunātha Vaidya and Raghunātha dāsa.

PURPORT

The *Caitanya-bhāgavata, Antya-līlā,* Chapter Five, states that Raghunātha Vaidya came to see Śrī Caitanya Mahāprabhu when the Lord was staying at Pāṇihāṭi. He was a great devotee and had all good qualities. According to the *Caitanya-bhāgavata,* he was formerly Revatī, the wife of Balarāma. Anyone he glanced upon would immediately attain Kṛṣṇa consciousness. He lived on the seashore at Jagannātha Purī and compiled a book of the name *Sthāna-nirūpaṇa.*

TEXT 127

ইত্যাদিক পূর্বসঙ্গী বড় ভক্তগণ।
নীলাচলে রহি' করে প্রভুর সেবন ॥ ১২৭ ॥

ityādika pūrva-saṅgī baḍa bhakta-gaṇa
nīlācale rahi' kare prabhura sevana

SYNONYMS

ityādika—all these and others; *pūrva-saṅgī*—former associates; *baḍa*—very much; *bhakta-gaṇa*—great devotees; *nīlācale*—at Jagannātha Purī; *rahi'*—remaining; *kare*—do; *prabhura*—of the Lord; *sevana*—service.

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannātha Purī they remained there to serve Him faithfully.

TEXT 128

আর যত ভক্তগণ গৌড়দেশবাসী।
প্রত্যব্দে প্রভুরে দেখে নীলাচলে আসি' ॥ ১২৮ ॥

āra yata bhakta-gaṇa gauḍa-deśa-vāsī
pratyabde prabhure dekhe nīlācale āsi'

SYNONYMS

āra—others; *yata*—all; *bhakta-gaṇa*—devotees; *gauḍa-deśa-vāsī*—residents of Bengal; *pratyabde*—each year; *prabhure*—the Lord; *dekhe*—see; *nīlācale*—in Jagannātha Purī; *āsi'*—coming there.

TRANSLATION

All the devotees who resided in Bengal used to visit Jagannātha Purī to see the Lord.

TEXT 129

নীলাচলে প্রভুসহ প্রথম মিলন।
সেই ভক্তগণের এবে করিয়ে গণন॥ ১২৯॥

nīlācale prabhu-saha prathama milana
sei bhakta-gaṇera ebe kariye gaṇana

SYNONYMS

nīlācale—at Jagannātha Purī; *prabhu-saha*—with the Lord; *prathama*—first; *milana*—meeting; *sei*—that; *bhakta-gaṇera*—of the devotees; *ebe*—now; *kariye*—I do; *gaṇana*—count.

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannātha Purī.

TEXT 130

বড়শাখা এক,—সার্বভৌম ভট্টাচার্য।
তাঁর ভগ্নীপতি শ্রীগোপীনাথাচার্য॥ ১৩০॥

baḍa-śākhā eka,—sārvabhauma bhaṭṭācārya
tāṅra bhagnī-pati śrī-gopīnāthācārya

SYNONYMS

baḍa-śākhā eka—one of the biggest branches; *sārvabhauma bhaṭṭācārya*—of the name Sārvabhauma Bhaṭṭācārya; *tāṅra bhagnī-pati*—his brother-in-law (the husband of Sārvabhauma's sister); *śrī-gopīnāthācārya*—of the name Śrī Gopīnāthācārya.

TRANSLATION

There was Sārvabhauma Bhaṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister's husband, Śrī Gopīnāthācārya.

PURPORT

The original name of Sārvabhauma Bhaṭṭācārya was Vāsudeva Bhaṭṭācārya. His place of birth, which is known as Vidyānagara, is about two and a half miles away from the Navadvīpa railway station, or Cāṅpāhāṭī railway station. His father was a very celebrated man of the name Maheśvara Viśārada. It is said that Sārvabhauma Bhaṭṭācārya was the greatest logician of his time in India. At Mithilā in Bihar he became a student of a great professor named Pakṣadhara Miśra, who did not allow

any student to note down his explanations of logic. Sārvabhauma Bhaṭṭācārya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvīpa he established a school for the study of logic, thus diminishing the importance of Mithilā. Students from various parts of India still come to Navadvīpa to study logic. According to some authoritative opinions, the celebrated logician Raghunātha Śiromaṇi was also a student of Sārvabhauma Bhaṭṭācārya. In effect, Sārvabhauma Bhaṭṭācārya became the leader of all students of logic. Although he was a *gṛhastha* (householder), he even taught many *sannyāsīs* in the knowledge of logic. He started a school at Jagannātha Purī for the study of Vedānta philosophy, of which he was a great scholar. When Sārvabhauma Bhaṭṭācārya met Śrī Caitanya Mahāprabhu, he advised the Lord to learn Vedānta philosophy from him, but later he became a student of Lord Caitanya Mahāprabhu to understand the real meaning of Vedānta. Sārvabhauma Bhaṭṭācārya was so fortunate as to see the six-armed form of Lord Caitanya known as Ṣaḍbhuja. A Ṣaḍbhuja Deity is still situated at one end of the Jagannātha temple. Daily *saṅkīrtana* performances take place in this part of the temple. The meeting of Sārvabhauma Bhaṭṭācārya with Lord Caitanya Mahāprabhu is vividly described in the *Madhya-līlā*, Chapter Six. Sārvabhauma Bhaṭṭācārya wrote a book named *Caitanya-śataka*. Of the 100 verses of this book, two verses, beginning with the words *vairāgya-vidyā-nijabhaktiyoga*, are very famous among Gauḍīya Vaiṣṇavas. The *Gaura-gaṇoddeśa-dīpikā* (119) states that Sārvabhauma Bhaṭṭācārya was an incarnation of Bṛhaspati, the learned scholar from the celestial planets.

Gopīnātha Ācārya, who belonged to a respectable *brāhmaṇa* family, was also an inhabitant of Navadvīpa and constant companion of the Lord. He was the husband of Sārvabhauma Bhaṭṭācārya's sister. In the *Gaura-gaṇoddeśa-dīpikā* (178) it is described that he was formerly the *gopī* named Ratnāvalī. According to the opinion of others, he was an incarnation of Brahmā.

TEXT 131

কাশীমিশ্র, প্রদ্যুম্নমিশ্র, রায় ভবানন্দ।
যাঁহার মিলনে প্রভু পাইলা আনন্দ ॥ ১৩১ ॥

kāśī-miśra, pradyumna-miśra, rāya bhavānanda
yāṅhāra milane prabhu pāilā ānanda

SYNONYMS

kāśī-miśra—of the name Kāśī Miśra; *pradyumna-miśra*—of the name Pradyumna Miśra; *rāya bhavānanda*—of the name Bhavānanda Rāya; *yāṅhāra*—of whom; *milane*—meeting; *prabhu*—the Lord; *pāilā*—got; *ānanda*—great pleasure.

TRANSLATION

In the list of devotees at Jagannātha Purī [which begins with Paramānanda Purī, Svarūpa Dāmodara, Sārvabhauma Bhaṭṭācārya and Gopīnātha Ācārya], Kāśī Miśra

was the fifth, Pradyumna Miśra the sixth and Bhavānanda Rāya the seventh. Lord Caitanya took great pleasure in meeting with them.

PURPORT

In Jagannātha Purī Lord Caitanya lived at the house of Kāśī Miśra, who was the priest of the king. Later this house was inherited by Vakreśvara Paṇḍita and then by his disciple Gopālaguru Gosvāmī, who established there a Deity of Rādhākānta. The *Gaura-gaṇoddeśa-dīpikā* (193) states that Kāśī Miśra was formerly the *gopī* in Vṛndāvana named Kṛṣṇavallabhā. Pradyumna Miśra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahāprabhu. Pradyumna Miśra was born of a *brāhmaṇa* family and Rāmānanda Rāya of a non-*brāhmaṇa* family, yet Lord Caitanya Mahāprabhu advised Pradyumna Miśra to take instruction from Rāmānanda Rāya. This incident is described in the *Antya-līlā*, Chapter Five.

Bhavānanda Rāya was the father of Śrī Rāmānanda Rāya. His residence was in Ālālanātha (Brahmagiri), which is about twelve miles west of Jagannātha Purī. By caste he belonged to the *karaṇa* community of Orissa, whose members were sometimes known as *kāyasthas* and sometimes as *śūdras*, but he was the governor of Madras under the control of King Pratāparudra of Jagannātha Purī.

TEXT 132

আলিঙ্গন করি' তাঁরে বলিল বচন।
তুমি পাণ্ডু, পঞ্চপাণ্ডব –তোমার নন্দন॥ ১৩২॥

āliṅgana kari' tāṅre balila vacana
tumi pāṇḍu, pañca-pāṇḍava—tomāra nandana

SYNONYMS

āliṅgana kari'—embracing; *tāṅre*—unto him; *balila*—said; *vacana*—those words; *tumi*—you; *pāṇḍu*—were Pāṇḍu; *pañca*—five; *pāṇḍava*—the Pāṇḍavas; *tomāra*—your; *nandana*—sons.

TRANSLATION

Embracing Rāya Bhavānanda, the Lord declared to him: "You formerly appeared as Pāṇḍu, and your five sons appeared as the five Pāṇḍavas."

TEXT 133

রামানন্দ রায়, পট্টনায়ক গোপীনাথ।
কলানিধি, সুধানিধি, নায়ক বাণীনাথ॥ ১৩৩॥

rāmānanda rāya, paṭṭanāyaka gopīnātha
kalānidhi, sudhānidhi, nāyaka vāṇīnātha

SYNONYMS

rāmānanda rāya—of the name Rāmānanda Rāya; *paṭṭanāyaka gopīnātha*—of the name Paṭṭanāyaka Gopīnātha; *kalānidhi*—of the name Kalānidhi; *sudhānidhi*—of the name Sudhānidhi; *nāyaka vāṇīnātha*—of the name Nāyaka Vāṇīnātha.

TRANSLATION

The five sons of Bhavānanda Rāya were Rāmānanda Rāya, Paṭṭanāyaka Gopīnātha, Kalānidhi, Sudhānidhi and Nāyaka Vāṇīnātha.

TEXT 134

এই পঞ্চ পুত্র তোমার মোর প্রিয়পাত্র।
রামানন্দ সহ মোর দেহ-ভেদ মাত্র ॥ ১৩৪ ॥

ei pañca putra tomāra mora priyapātra
rāmānanda saha mora deha-bheda mātra

SYNONYMS

ei—these; *pañca*—five; *putra*—sons; *tomāra*—your; *mora*—Mine; *priyapātra*—very dear; *rāmānanda saha*—with Śrī Rāmānanda Rāya; *mora*—Mine; *deha-bheda*—bodily difference; *mātra*—only.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhavānanda Rāya, "Your five sons are all My dear devotees. Rāmānanda Rāya and I are one, although our bodies are different."

PURPORT

The *Gaura-gaṇoddeśa-dīpikā* (120-124) states that Rāmānanda Rāya was formerly Arjuna. He is also considered to have been an incarnation of the *gopī* Lalitā, although in the opinion of others he was an incarnation of Viśākhādevī. He was a most confidential devotee of Lord Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu said, "Although I am a *sannyāsī*, My mind is sometimes perturbed when I see a woman. But Rāmānanda Rāya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Rāmānanda Rāya was endowed with the prerogative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Rāmānanda Rāya. We need not discuss them further.

In Lord Caitanya Mahāprabhu's final pastimes, both Rāmānanda Rāya and Svarūpa Dāmodara always engaged in reciting suitable verses from *Śrīmad-Bhāgavatam* to pacify the Lord's ecstatic feelings of separation from Kṛṣṇa. It is said that when Lord Caitanya went to southern India, Sārvabhauma Bhaṭṭācārya advised Him to meet Rāmānanda Rāya, for he declared that there was no devotee as advanced in understanding the conjugal love of Kṛṣṇa and the *gopīs*. While touring South India,

Lord Caitanya met Rāmānanda Rāya by the bank of the Godāvarī, and in their long discourses the Lord took the position of a student, and Rāmānanda Rāya instructed Him. Caitanya Mahāprabhu concluded these discourses by saying, "My dear Rāmānanda Rāya, both you and I are madmen, and therefore we met intimately on an equal level." Lord Caitanya advised Rāmānanda Rāya to resign from his government post and come back to Jagannātha Purī to live with Him. Although Śrī Caitanya Mahāprabhu refused to see Mahārāja Pratāparudra because he was a king, Rāmānanda Rāya, by a Vaiṣṇava scheme, arranged a meeting between the Lord and the King. This is described in the *Madhya-līlā*, Chapter Twelve, verses 41-57. Śrī Rāmānanda Rāya was present during the water sports of the Lord after the Ratha-yātrā festival.

Lord Śrī Caitanya Mahāprabhu considered Srī Rāmānanda Rāya and Śrī Sanātana Gosvāmī to be equal in their renunciation, for although Śrī Rāmānanda Rāya was a *gṛhastha* engaged in government service and Śrī Sanātana Gosvāmī was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Kṛṣṇa in the center of all their activities. Śrī Rāmānanda Rāya was one of the three and a half personalities with whom Śrī Caitanya Mahāprabhu discussed the most confidential topics of Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu advised Pradyumna Miśra to learn the science of Kṛṣṇa from Śrī Rāmānanda Rāya. As Subala always assisted Kṛṣṇa in His dealings with Rādhārāṇī in *kṛṣṇa-līlā*, so Rāmānanda Rāya assisted Lord Caitanya Mahāprabhu in His feelings of separation from Kṛṣṇa. Śrī Rāmānanda Rāya was the author of *Jagannātha-vallabha-nāṭaka.*

TEXTS 135-136

প্রতাপরুদ্র রাজা, আর ওড্র কৃষ্ণানন্দ।
পরমানন্দ মহাপাত্র, ওড্র শিবানন্দ ॥ ১৩৫ ॥
ভগবান্ আচার্য, ব্রহ্মানন্দাখ্য ভারতী।
শ্রীশিখি মাহিতি, আর মুরারি মাহিতি ॥ ১৩৬ ॥

pratāparudra rājā, āra oḍhra kṛṣṇānanda
paramānanda mahāpātra, oḍhra śivānanda

bhagavān ācārya, brahmānandākhya bhāratī
śrī-śikhi māhiti, āra murāri māhiti

SYNONYMS

pratāparudra rājā—King Pratāparudra of Orissa; *āra*—and; *oḍhra kṛṣṇānanda*—Kṛṣṇānanda, an Oriya devotee; *paramānanda mahāpātra*—of the name Paramānanda Mahāpātra; *oḍhra śivānanda*—the Oriya Śivānanda; *bhagavān ācārya*—of the name Bhagavān Ācārya; *brahmānanda-ākhya bhāratī*—of the name Brahmānanda Bhāratī; *śrī-śikhi māhiti*—of the name Śrī Śikhi Māhiti; *āra*—and; *murāri māhiti*—of the name Murāri Māhiti.

TRANSLATION

King Pratāparudra of Orissa, the Oriya devotees Kṛṣṇānanda and Śivānanda, Paramānanda Mahāpātra, Bhagavān Ācārya, Brahmānanda Bhāratī, Śrī Śikhi Māhiti and Murāri Māhiti constantly associated with Caitanya Mahāprabhu while He resided in Jagannātha Purī.

PURPORT

Pratāparudra Mahārāja, who belonged to the dynasty of the Gaṅgā kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahāprabhu. It was by the arrangement of Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya that he was able to serve Lord Caitanya. In the *Gaura-gaṇoddeśa-dīpikā* (118) it is said that King Indradyumna, who established the temple of Jagannātha thousands of years ago, later took birth again in his own family as Mahārāja Pratāparudra during the time of Śrī Caitanya Mahāprabhu. Mahārāja Pratāparudra was as powerful as King Indra. The drama named *Caitanya-candrodaya* was written under his direction.

In the *Caitanya-bhāgavata, Antya-līlā,* Chapter Five, Paramānanda Mahāpātra is described as follows: "Paramānanda Mahāpātra was among the devotees who took birth in Orissa and accepted Caitanya Mahāprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahāprabhu." Bhagavān Ācārya, a very learned scholar, was formerly an inhabitant of Hālisahara, but he left everything to live with Caitanya Mahāprabhu in Jagannātha Purī. His relationship with Caitanya Mahāprabhu was friendly, like that of a cowherd boy. He was always friendly to Svarūpa Gosāñi, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahāprabhu. He sometimes invited Caitanya Mahāprabhu to his house.

Bhagavān Ācārya was very liberal and simple. His father, Śatānanda Khāṅ, was completely materialistic, and his younger brother, Gopāla Bhaṭṭācārya, was a staunch Māyāvādī philosopher who had studied very elaborately. When his brother came to Jagannātha Pūrī, Bhagavān Ācārya wanted to hear from him about Māyāvāda philosophy, but Svarūpa Dāmodara forbade him to do so, and there the matter stopped. Once a friend of Bhagavān Ācārya's from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavān Ācārya wanted to recite this drama before Lord Caitanya Mahāprabhu, Svarūpa Dāmodara, the Lord's secretary, did not allow him to do so. Later Svarūpa Dāmodara pointed out in the drama many mistakes and disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to Svarūpa Dāmodara, begging his mercy. This is described in the *Antya-līlā,* Chapter Five, verses 91-166.

In the *Gaura-gaṇoddeśa-dīpikā,* verse 189, it is said that Śikhi Māhiti was formerly an assistant of Śrīmatī Rādhārāṇī named Rāgalekhā. His sister Mādhavī was also an assistant of Śrīmatī Rādhārāṇī and was named Kalākelī. Śikhi Māhiti, Mādhavī and their brother Murāri Māhiti were all unalloyed devotees of Śrī Caitanya Mahāprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called *Caitanya-carita-mahākāvya* in which there are many narrations about Śikhi Māhiti. One narration concerns his seeing an ecstatic dream.

Śikhi Māhiti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannātha, was entering and again coming out of the body of Jagannātha and looking at the Jagannātha Deity. Thus as soon as he awakened he embraced his brother and sister and informed them, "My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahāprabhu, the son of Mother Śacī, are certainly most wonderful. I saw that Lord Caitanya Mahāprabhu, while visiting the temple of Jagannātha, was entering the body of Jagannātha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahāprabhu, He embraced me with His long arms." As he spoke to his brother and sister in this way, Śikhi Māhiti's voice faltered, and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannātha, and there they saw Lord Caitanya in Jagamohana, looking at the beauty of Śrī Jagannātha Deity just as in Śikhi Māhiti's dream. The Lord was so magnanimous that immediately He embraced Śikhi Māhiti, exclaiming, "You are the elder brother of Murāri!" Being thus embraced, Śikhi Māhiti felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering service to the Lord. Murāri Māhiti, the youngest brother of Śikhi Māhiti, is described in the *Madhya-līlā*, Chapter Ten, verse 44.

TEXT 137

মাধবী-দেবী—শিখিমাহিতির ভগিনী।
শ্রীরাধার দাসীমধ্যে যাঁর নাম গণি॥ ১৩৭॥

mādhavī-devī—śikhi-māhitira bhaginī
śrī-rādhāra dāsī-madhye yāṅra nāma gaṇi

SYNONYMS

mādhavī-devī—of the name Mādhavīdevī; *śikhi-māhitira*—of Śikhi Māhiti; *bhaginī*—sister; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *dāsī-madhye*—amongst the maid-servants; *yāṅra*—whose; *nāma*—name; *gaṇi*—count.

TRANSLATION

Mādhavīdevī, the seventeenth of the prominent devotees, was the younger sister of Śikhi Māhiti. She is considered to have formerly been a maidservant of Śrīmatī Rādhārāṇī.

PURPORT

In the *Antya-līlā* of *Caitanya-caritāmṛta*, Chapter Two, verses 104-106, there is a description of Mādhavīdevī. Śrī Caitanya Mahāprabhu considered her to be one of

the maidservants of Śrīmatī Rādhārāṇī. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarūpa Gosāñi, Śrī Rāmānanda Rāya and Śikhi Māhiti, and Śikhi Māhiti's sister, Mādhavīdevī, being a woman, was considered to be the half. Thus it is known that Śrī Caitanya Mahāprabhu had three and a half confidential devotees.

TEXT 138

ঈশ্বরপুরীর শিষ্য – ব্রহ্মচারী কাশীশ্বর।
শ্রীগোবিন্দ নাম তাঁর প্রিয় অনুচর ॥ ১৩৮ ॥

īśvara-purīra śiṣya—brahmacārī kāśīśvara
śrī-govinda nāma tāṅra priya anucara

SYNONYMS

īśvara-purīra śiṣya—disciple of Īśvara Purī; *brahmacārī kāśīśvara*—of the name Brahmacārī Kāśīśvara; *śrī-govinda*—of the name Śrī Govinda; *nāma*—name; *tāṅra*—his; *priya*—very dear; *anucara*—follower.

TRANSLATION

Brahmacārī Kāśīśvara was a disciple of Īśvara Purī, and Śrī Govinda was another of his dear disciples.

PURPORT

Govinda was the personal servant of Śrī Caitanya Mahāprabhu. In the *Gaura-gaṇoddeśa-dīpikā*, verse 137, it is stated that the servants formerly named Bhṛṅgāra and Bhaṅgura in Vṛndāvana became Kāśīśvara and Govinda in Caitanya Mahāprabhu's pastimes. Govinda always engaged in the service of the Lord, even at great risk.

TEXT 139

তাঁর সিদ্ধিকালে দোঁহে তাঁর আজ্ঞা পাঞা।
নীলাচলে প্রভুস্থানে মিলিল আসিয়া ॥ ১৩৯ ॥

tāṅra siddhi-kāle doṅhe tāṅra ājñā pāñā
nīlācale prabhu-sthāne milila āsiyā

SYNONYMS

tāṅra siddhi-kāle—at the time of Īśvara Purī's passing away; *doṅhe*—the two of them; *tāṅra*—his; *ājñā*—order; *pāñā*—getting; *nīlācale*—at Jagannātha Purī; *prabhu-sthāne*—at the place of Lord Caitanya Mahāprabhu; *milila*—met; *āsiyā*—coming there.

TRANSLATION

In the list of prominent devotees at Nīlācala [Jagannātha Purī], Kāśīśvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannātha Purī, being thus ordered by Īśvara Purī at the time of his passing away.

TEXT 140

গুরুর সম্বন্ধে মান্য কৈল দুঁহাকারে।
তাঁর আজ্ঞা মানি' সেবা দিলেন দোঁহারে॥ ১৪০॥

gurura sambandhe mānya kaila duṅhākāre
tāṅra ājñā māni' sevā dilena doṅhāre

SYNONYMS

gurura sambandhe—in relationship with his spiritual master; *mānya*—honor; *kaila*—offered; *duṅhākāre*—to both of them; *tāṅra ājñā*—his order; *māni'*—accepting; *sevā*—service; *dilena*—gave them; *doṅhāre*—the two of them.

TRANSLATION

Both Kāśīśvara and Govinda were Godbrothers of Śrī Caitanya Mahāprabhu, and thus the Lord duly honored them as soon as they arrived. But because Īśvara Purī had ordered them to give Caitanya Mahāprabhu personal service, the Lord accepted their service.

TEXT 141

অঙ্গসেবা গোবিন্দেরে দিলেন ঈশ্বর।
জগন্নাথ দেখিতে চলেন আগে কাশীশ্বর॥ ১৪১॥

aṅga-sevā govindere dilena īśvara
jagannātha dekhite calena āge kāśīśvara

SYNONYMS

aṅga-sevā—taking care of the body; *govindere*—unto Govinda; *dilena*—He gave; *īśvara*—the Supreme Personality of Godhead; *jagannātha*—the Jagannātha Deity; *dekhite*—while going to visit; *calena*—goes; *āge*—in front; *kāśīśvara*—of the name Kāśīśvara.

TRANSLATION

Govinda cared for the body of Śrī Caitanya Mahāprabhu whereas Kāśīśvara went in front of the Lord when He went to see Jagannātha in the temple.

TEXT 142

অপরশ যায় গোসাঞি মনুষ্য-গহনে।
মনুষ্য ঠেলি' পথ করে কাশী বলবানে॥ ১৪২॥

aparaśa yāya gosāñi manuṣya-gahane
manuṣya ṭheli' patha kare kāśī balavāne

SYNONYMS

aparaśa—untouched; *yāya*—goes; *gosāñi*—Śrī Caitanya Mahāprabhu; *manuṣya-gahane*—in the crowd; *manuṣya ṭheli'*—pushing the crowd of men; *patha kare*—clears the way; *kāśī*—Kāśīśvara; *balavāne*—very strong.

TRANSLATION

When Caitanya Mahāprabhu went to the temple of Jagannātha, Kāśīśvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahāprabhu could pass untouched.

TEXT 143

রামাই-নন্দাই – দোঁহে প্রভুর কিঙ্কর।
গোবিন্দের সঙ্গে সেবা করে নিরন্তর॥ ১৪৩॥

rāmāi-nandāi—doṅhe prabhura kiṅkara
govindera saṅge sevā kare nirantara

SYNONYMS

rāmāi-nandāi—of the names Rāmāi and Nandāi; *doṅhe*—both of them; *prabhura*—Lord Caitanya's; *kiṅkara*—servants; *govindera*—with Govinda; *saṅge*—with him; *sevā*—service; *kare*—rendered; *nirantara*—twenty-four hours a day.

TRANSLATION

Rāmāi and Nandāi, the twentieth and twenty-first among the important devotees in Jagannātha Purī, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

TEXT 144

বাইশ ঘড়া জল দিনে ভরেন রামাই।
গোবিন্দ-আজ্ঞায় সেবা করেন নন্দাই॥ ১৪৪॥

bāiśa ghaḍā jala dine bharena rāmāi
govinda-ājñāya sevā karena nandāi

SYNONYMS

bāiśa—twenty-two; *ghaḍā*—big water pots; *jala*—water; *dine*—daily; *bharena*—fills; *rāmāi*—of the name Rāmāi; *govinda-ājñāya*—by the order of Govinda; *sevā*—service; *karena*—renders; *nandāi*—of the name Nandāi.

TRANSLATION

Every day Rāmāi filled twenty-two big water pots, whereas Nandāi personally assisted Govinda.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (139) it is stated that two servants who formerly supplied milk and water to Lord Kṛṣṇa became Rāmāi and Nandāi in the pastimes of Caitanya Mahāprabhu.

TEXT 145

কৃষ্ণদাস নাম শুদ্ধ কুলীন ব্রাহ্মণ।
যারে সঙ্গে লৈয়া কৈলা দক্ষিণ গমন ॥ ১৪৫ ॥

kṛṣṇadāsa nāma śuddha kulīna brāhmaṇa
yāre saṅge laiyā kailā dakṣiṇa gamana

SYNONYMS

kṛṣṇadāsa—of the name Kṛṣṇadāsa; *nāma*—name; *śuddha*—pure; *kulīna*—respectable; *brāhmaṇa—brāhmaṇa; yāre*—whom; *saṅge*—with; *laiyā*—taking; *kailā*—did; *dakṣiṇa*—southern India; *gamana*—touring.

TRANSLATION

The twenty-second devotee, Kṛṣṇadāsa, was born of a pure and respectable brāhmaṇa family. While touring southern India, Lord Caitanya took Kṛṣṇadāsa with Him.

PURPORT

Kṛṣṇadāsa is described in the *Madhya-līlā,* Chapters Seven and Nine. He went with Śrī Caitanya Mahāprabhu to carry His water pot. In the Malabar state, members of the Bhaṭṭathāri cult tried to captivate Kṛṣṇadāsa by supplying a woman to seduce him, but although Śrī Caitanya Mahāprabhu saved him from being harmed, when they returned to Jagannātha Purī He asked Kṛṣṇadāsa to remain there, for the Lord was never favorably disposed toward an associate who was attracted by a woman. Thus Kṛṣṇadāsa lost the personal association of Lord Caitanya Mahāprabhu.

TEXT 146

বলভদ্র ভট্টাচার্য—ভক্তি অধিকারী।
মথুরা-গমনে প্রভুর যেঁহো ব্রহ্মচারী ॥ ১৪৬ ॥

balabhadra bhaṭṭācārya—bhakti adhikārī
mathurā-gamane prabhura yeṅho brahmacārī

SYNONYMS

ballabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; *bhakti adhikārī*—bona fide devotee; *mathurā-gamane*—while touring Mathurā; *prabhura*—of the Lord; *yeṅho*—who; *brahmacārī*—acted as a *brahmacārī*.

TRANSLATION

As a bona fide devotee, Balabhadra Bhaṭṭācārya, the twenty-third principal associate, acted as the brahmacārī of Śrī Caitanya Mahāprabhu when He toured Mathurā.

PURPORT

Balabhadra Bhaṭṭācārya acted as a *brahmacārī*, or personal assistant of a *sannyāsī*. A *sannyāsī* is not supposed to cook. Generally a *sannyāsī* takes *prasāda* at the house of a *gṛhastha*, and a *brahmacārī* helps in this connection. A *sannyāsī* is supposed to be a spiritual master and a *brahmacārī* his disciple. Balabhadra Bhaṭṭācārya acted as a *brahmacārī* for Śrī Caitanya Mahāprabhu when the Lord toured Mathurā and Vṛndāvana.

TEXT 147

বড় হরিদাস, আর ছোট হরিদাস।
দুই কীর্তনীয়া রহে মহাপ্রভুর পাশ ॥ ১৪৭ ॥

baḍa haridāsa, āra choṭa haridāsa
dui kīrtanīyā rahe mahāprabhura pāśa

SYNONYMS

baḍa haridāsa—of the name Baḍa Haridāsa; *āra*—and; *choṭa haridāsa*—of the name Choṭa Haridāsa; *dui kīrtanīyā*—both of them were good singers; *rahe*—stay; *mahāprabhura*—Lord Caitanya Mahāprabhu; *pāśa*—with.

TRANSLATION

Baḍa Haridāsa and Choṭa Haridāsa, the twenty-fourth and twenty-fifth devotees in Nīlācala, were good singers who always accompanied Lord Caitanya.

PURPORT

Choṭa Haridāsa was later banished from the company of Lord Caitanya Mahāprabhu, as stated in the *Antya-līlā*, Chapter Two.

TEXT 148

রামভদ্রাচার্য, আর ওঢ্র সিংহেশ্বর ।
তপন আচার্য, আর রঘু, নীলাম্বর ॥ ১৪৮ ॥

rāmabhadrācārya, āra oḍhra siṁheśvara
tapana ācārya, āra raghu, nīlāmbara

SYNONYMS

rāmabhadrācārya—of the name Rāmabhadra Ācārya; *āra*—and; *oḍhra*—resident of Orissa; *siṁheśvara*—of the name Siṁheśvara; *tapana ācārya*—of the name Tapana Ācārya; *āra raghu*—and another Raghunātha; *nīlāmbara*—of the name Nīlāmbara.

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Purī, Rāmabhadra Ācārya was the twenty-sixth, Siṁheśvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raghunātha the twenty-ninth and Nīlāmbara the thirtieth.

TEXT 149

সিঙ্গাভট্ট, কামাভট্ট, দন্তুর শিবানন্দ ।
গৌড়ে পূর্ব ভৃত্য প্রভুর প্রিয় কমলানন্দ ॥ ১৪৯ ॥

siṅgābhaṭṭa, kāmābhaṭṭa, dantura śivānanda
gauḍe pūrva bhṛtya prabhura priya kamalānanda

SYNONYMS

siṅgābhaṭṭa—of the name Siṅgābhaṭṭa; *kāmābhaṭṭa*—of the name Kāmābhaṭṭa; *dantura śivānanda*—of the name Dantura Śivānanda; *gauḍe*—in Bengal; *pūrva*—formerly; *bhṛtya*—servant; *prabhura*—of the Lord; *priya*—very dear; *kamalānanda*—of the name Kamalānanda.

TRANSLATION

Siṅgābhaṭṭa was the thirty-first, Kāmābhaṭṭa the thirty-second, Śivānanda the thirty-third and Kamalānanda the thirty-fourth. They all formerly served Śrī Caitanya Mahāprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannātha Purī.

TEXT 150

অচ্যুতানন্দ—অদ্বৈত-আচার্য-তনয় ।
নীলাচলে রহে প্রভুর চরণ আশ্রয় ॥ ১৫০ ॥

acyutānanda—advaita-ācārya-tanaya
nīlācale rahe prabhura caraṇa āśraya

SYNONYMS

acyutānanda—of the name Acyutānanda; *advaita-ācārya-tanaya*—the son of Advaita Ācārya; *nīlācale*—at Jagannātha Purī; *rahe*—stays; *prabhura*—of Lord Caitanya Mahāprabhu; *caraṇa*—lotus feet; *āśraya*—taking shelter.

TRANSLATION

Acyutānanda, the thirty-fifth devotee, was the son of Advaita Ācārya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannātha Purī.

PURPORT

There is a statement about Acyutānanda in Chapter Twelve, verse 13, of *Ādi-līlā*.

TEXT 151

নির্লোম গঙ্গাদাস, আর বিষ্ণুদাস ।
এই সবের প্রভুসঙ্গে নীলাচলে বাস ॥ ১৫১ ॥

nirloma gaṅgādāsa, āra viṣṇudāsa
ei sabera prabhu-saṅge nīlācale vāsa

SYNONYMS

nirloma gaṅgādāsa—of the name Nirloma Gaṅgādāsa; *āra*—and; *viṣṇudāsa*—of the name Viṣṇudāsa; *ei sabera*—of all of them; *prabhu-saṅge*—with Lord Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *vāsa*—residence.

TRANSLATION

Nirloma Gaṅgādāsa and Viṣṇudāsa were the thirty-sixth and thirty-seventh among the devotees who lived at Jagannātha Purī as servants of Śrī Caitanya Mahāprabhu.

TEXTS 152-154

বারাণসী-মধ্যে প্রভুর ভক্ত তিন জন ।
চন্দ্রশেখর বৈদ্য, আর মিশ্র তপন ॥ ১৫২ ॥
রঘুনাথ ভট্টাচার্য--মিশ্রের নন্দন ।
প্রভু যবে কাশী আইলা দেখি' বৃন্দাবন ॥ ১৫৩ ॥
চন্দ্রশেখর-গৃহে কৈল দুই মাস বাস ।
তপন-মিশ্রের ঘরে ভিক্ষা দুই মাস ॥ ১৫৪ ॥

vārāṇasī-madhye prabhura bhakta tina jana
candraśekhara vaidya, āra miśra tapana

raghunātha bhaṭṭācārya—miśrera nandana
prabhu yabe kāśī āilā dekhi' vṛndāvana

candraśekhara-gṛhe kaila dui māsa vāsa
tapana-miśrera ghare bhikṣā dui māsa

SYNONYMS

vārāṇasī-madhye—at Vārāṇasī; *prabhura*—of Lord Caitanya Mahāprabhu; *bhakta*—devotees; *tina jana*—three persons; *candraśekhara vaidya*—the clerk of the name Candraśekhara; *āra*—and; *miśra tapana*—Tapana Miśra; *raghunātha bhaṭṭācārya*—of the name Raghunātha Bhaṭṭācārya; *miśrera nandana*—the son of Tapana Miśra; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yabe*—when; *kāśī*—Vārāṇasī; *āilā*—came; *dekhi'*—after visiting; *vṛndāvana*—the holy place; *candraśekhara-gṛhe*—in the house of Candraśekhara Vaidya; *kaila*—did; *dui māsa*—for two months; *vāsa*—reside; *tapana-miśrera*—of Tapana Miśra; *ghare*—in the house; *bhikṣā*—accepted *prasāda; dui māsa*—for two months.

TRANSLATION

The prominent devotees at Vārāṇasī were the physician Candraśekhara, Tapana Miśra and Raghunātha Bhaṭṭācārya, Tapana Miśra's son. When Lord Caitanya came to Vārāṇasī after seeing Vṛndāvana, for two months He lived at the residence of Candraśekhara Vaidya and accepted prasāda at the house of Tapana Miśra.

PURPORT

When Śrī Caitanya Mahāprabhu was in Bengal, Tapana Miśra approached Him to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahāprabhu and received *hari-nāma* initiation. After that, by the order of the Lord, Tapana Miśra resided in Vārāṇasī, and when Lord Caitanya visited Vārāṇasī He stayed at the home of Tapana Miśra.

TEXT 155

রঘুনাথ বাল্যে কৈল প্রভুর সেবন।
উচ্ছিষ্ট-মার্জন আর পাদ-সম্বাহন ॥ ১৫৫ ॥

raghunātha bālye kaila prabhura sevana
ucchiṣṭa-mārjana āra pāda-saṁvāhana

SYNONYMS

raghunātha—Raghunātha, the son of Tapana Miśra; *bālye*—in his boyhood; *kaila*—did; *prabhura*—of Lord Caitanya; *sevana*—rendering service; *ucchiṣṭa-mārjana*—washing the dishes; *āra*—and; *pāda-saṁvāhana*—massaging the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra, Raghunātha Bhaṭṭa, who was then a boy, washed His dishes and massaged His legs.

TEXT 156

বড় হৈলে নীলাচলে গেলা প্রভুর স্থানে।
অষ্টমাস রহিল ভিক্ষা দেন কোন দিনে ॥ ১৫৬ ॥

baḍa haile nīlācale gelā prabhura sthāne
aṣṭa-māsa rahila bhikṣā dena kona dine

SYNONYMS

baḍa haile—when he grew to be a young man; *nīlācale*—at Jagannātha Purī; *gelā*—went; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sthāne*—at the place; *aṣṭa-māsa*—eight months; *rahila*—stayed; *bhikṣā*—*prasāda; dena*—gave; *kona dine*—some days.

TRANSLATION

When Raghunātha grew to be a young man, he visited Lord Caitanya Mahāprabhu at Jagannātha Purī and stayed there for eight months. Sometimes he offered prasāda to the Lord.

TEXT 157

প্রভুর আজ্ঞা পাঞা বৃন্দাবনেরে আইলা।
আসিয়া শ্রীরূপ-গোসাঞির নিকটে রহিলা ॥ ১৫৭ ॥

prabhura ājñā pāñā vṛndāvanere āilā
āsiyā śrī-rūpa-gosāñira nikaṭe rahilā

SYNONYMS

prabhura—of Lord Caitanya Mahāprabhu; *ājñā*—order; *pāñā*—receiving; *vṛndāvanere*—to Vṛndāvana; *āilā*—he came; *āsiyā*—coming there; *śrī-rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *nikaṭe*—at his shelter; *rahilā*—remained.

TRANSLATION

Later, by the order of Lord Caitanya, Raghunātha went to Vṛndāvana and remained there under the shelter of Śrīla Rūpa Gosvāmī.

TEXT 158

তাঁর স্থানে রূপ-গোসাঞি শুনেন ভাগবত।
প্রভুর কৃপায় তেঁহো কৃষ্ণপ্রেমে মত্ত ॥ ১৫৮ ॥

tāṅra sthāne rūpa-gosāñi śunena bhāgavata
prabhura kṛpāya teṅho kṛṣṇa-preme matta

SYNONYMS

tāṅra sthāne—in his place; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *śunena*—heard; *bhāgavata*—the recitation of *Śrīmad-Bhāgavatam; prabhura kṛpāya*—by the mercy of Lord Caitanya; *teṅho*—he; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta*—always maddened.

TRANSLATION

While he stayed with Śrīla Rūpa Gosvāmī, his engagement was to recite Śrīmad-Bhāgavatam for him to hear. As a result of this Bhāgavatam recitation, he attained perfectional love of Kṛṣṇa, by which he remained always maddened.

PURPORT

Raghunātha Bhaṭṭācārya, or Raghunātha Bhaṭṭa Gosvāmī, one of the six Gosvāmīs, was the son of Tapana Miśra. Born in approximately 1425 *śakābda*, he was expert in reciting *Śrīmad-Bhāgavatam*, and in the *Antya-līlā*, Chapter Thirty, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Śrī Caitanya Mahāprabhu was greatly pleased to accept the foodstuffs that he cooked, and Raghunātha Bhaṭṭa used to take the remnants of foodstuffs left by Śrī Caitanya Mahāprabhu. Raghunātha Bhaṭṭācārya lived for eight months in Jagannātha Purī, after which Lord Caitanya ordered him to go to Vṛndāvana to join Śrī Rūpa Gosvāmī. Śrī Caitanya Mahāprabhu asked Raghunātha Bhaṭṭācārya not to marry but to remain a *brahmacārī*, and He also ordered him to read *Śrīmad-Bhāgavatam* constantly. Thus he went to Vṛndāvana, where he engaged in reciting *Śrīmad-Bhāgavatam* to Śrīla Rūpa Gosvāmī. He was so expert in reciting *Śrīmad-Bhāgavatam* that he would recite each and every verse in three melodious tunes. While Raghunātha Bhaṭṭa Gosvāmī was living with Śrī Caitanya Mahāprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannātha Deity and a garland of *tulasī* said to be as long as fourteen cubits. The Govinda temple was constructed by Raghunātha Bhaṭṭa Gosvāmī's order to one of his disciples. Raghunātha Bhaṭṭa Gosvāmī supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Kṛṣṇa twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the service of the Lord, he did not mind their faults. Later Raghunātha Bhaṭṭa Gosvāmī lived by Rādhākuṇḍa in a small cottage. In the *Gaura-gaṇoddeśa-dīpikā*, verse 185, it is said that Raghunātha Bhaṭṭa Gosvāmī was formerly the *gopī* named Rāga-mañjarī.

TEXT 159

এইমত সংখ্যাতীত চৈতন্য-ভক্তগণ।
দিঙ্মাত্র লিখি, সম্যক্ না যায় কথন॥ ১৫৯॥

ei-mata saṅkhyātīta caitanya-bhakta-gaṇa
diṅmātra likhi, samyak nā yāya kathana

SYNONYMS

ei-mata—in this way; *saṅkhyā-atīta*—innumerable; *caitanya-bhakta-gaṇa*—devotees of Lord Caitanya; *diṅmātra*—only a fractional part; *likhi*—I write; *samyak*—full; *nā*—cannot; *yāya*—be possible; *kathana*—to explain.

TRANSLATION

I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

TEXT 160

একৈক-শাখাতে লাগে কোটি কোটি ডাল।
তার শিষ্য-উপশিষ্য, তার উপডাল ॥ ১৬০ ॥

ekaika-śākhāte lāge koṭi koṭi ḍāla
tāra śiṣya-upaśiṣya, tāra upaḍāla

SYNONYMS

ekaika—in each; *śākhāte*—branch; *lāge*—grow; *koṭi koṭi*—hundreds and thousands; *ḍāla*—twigs; *tāra*—his; *śiṣya*—disciple; *upaśiṣya*—sub-disciple; *tāra*—his; *upaḍāla*—sub-branches.

TRANSLATION

From each branch of the tree have grown hundreds and thousands of sub-branches of disciples and grand-disciples.

PURPORT

It was the desire of Lord Caitanya Mahāprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Śrī Caitanya Mahāprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very much regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting *sannyāsa* and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this movement, the real truth must be stated. Śrī Caitanya Mahāprabhu wanted devotees all over the world, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura also confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world. Genuine devotees of Lord Caitanya Mahāprabhu must take pride in the spread of Kṛṣṇa consciousness movement instead of viciously criticizing its propaganda work.

TEXT 161

সকল ভরিয়া আছে প্রেম-ফুল-ফলে।
ভাসাইল ত্রিজগৎ কৃষ্ণপ্রেম-জলে ॥ ১৬১ ॥

sakala bhariyā āche prema-phula-phale
bhāsāila tri-jagat kṛṣṇa-prema-jale

SYNONYMS

sakala—all; *bhariyā*—filled; *āche*—there is; *prema*—love of Godhead; *phula*—flowers; *phale*—fruits; *bhāsāila*—inundated; *tri-jagat*—the whole world; *kṛṣṇa-prema*—of love of Kṛṣṇa; *jale*—with water.

TRANSLATION

Every branch and sub-branch of the tree is full of innumerable fruits and flowers. They inundate the world with the waters of love of Kṛṣṇa.

TEXT 162

এক এক শাখার শক্তি অনন্ত মহিমা।
'সহস্র বদনে' যার দিতে নারে সীমা ॥ ১৬২ ॥

eka eka śākhāra śakti ananta mahimā
'sahasra vadane' yāra dite nāre sīmā

SYNONYMS

eka eka—of each and every; *śākhāra*—branch; *śakti*—power; *ananta*—unlimited; *mahimā*—glories; *sahasra vadane*—in thousands of mouths; *yāra*—of which; *dite*—to give; *nāre*—becomes unable; *sīmā*—limit.

TRANSLATION

Each and every branch of Śrī Caitanya Mahāprabhu's devotees has unlimited spiritual power and glory. Even if one had thousands of mouths, it would be impossible to describe the limits of their activities.

TEXT 163

সংক্ষেপে কহিল মহাপ্রভুর ভক্তগণ।
সমগ্র বলিতে নারে 'সহস্র-বদন' ॥ ১৬৩ ॥

saṅkṣepe kahila mahāprabhura bhakta-gaṇa
samagra balite nāre 'sahasra-vadana'

SYNONYMS

saṅkṣepe—in brief; *kahila*—described; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *bhakta-gaṇa*—the devotees; *samagra*—all; *balite*—to speak; *nāre*—cannot; *sahasra-vadana*—Lord Śeṣa, who has thousands of mouths.

TRANSLATION

I have briefly described the devotees of Lord Caitanya Mahāprabhu in different places. Even Lord Śeṣa, who has thousands of mouths, could not list them all.

TEXT 164

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১৬৪॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Srîla Rūpa Gosvāmī; *raghunātha*—Śrī Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrîla Kṛṣṇadāsa Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of *Śrī Caitanya-caritāmṛta, Ādi-līlā,* Chapter Ten, in the matter of the Main Trunk of the Caitanya Tree, Its Branches and Its Sub-branches.

CHAPTER 11

As the branches and sub-branches of Lord Caitanya Mahāprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and sub-branches of Śrī Nityānanda Prabhu are similarly listed.

TEXT 1

নিত্যানন্দপদাম্ভোজ-ভৃঙ্গান্ প্রেমমধূন্মদান্।
নত্বাখিলান্ তেষু মুখ্যা লিখ্যন্তে কতিচিন্ময়া ॥ ১ ॥

nityānanda-padāmbhoja-bhṛṅgān prema-madhūnmadān
natvākhilān teṣu mukhyā likhyante katicin mayā

SYNONYMS

nityānanda—of Lord Śrī Nityānanda; *pada-ambhoja*—lotus feet; *bhṛṅgān*—the bumblebees; *prema*—of love of Godhead; *madhu*—by the honey; *unmadān*—maddened; *natvā*—offering obeisances; *akhilān*—to all of them; *teṣu*—out of them; *mukhyāḥ*—the chief; *likhyante*—being described; *katicit*—a few of them; *mayā*—by me.

TRANSLATION

After offering my obeisances unto all of the devotees of Śrī Nityānanda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

TEXT 2

জয় জয় মহাপ্রভু শ্রীকৃষ্ণচৈতন্য।
তাঁহার চরণাশ্রিত যেই, সেই ধন্য ॥ ২ ॥

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
tāṅhāra caraṇāśrita yei, sei dhanya

SYNONYMS

jaya jaya—all glories; *mahāprabhu*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-kṛṣṇa-caitanya*—known as Kṛṣṇa Caitanya; *tāṅhāra caraṇa-āśrita*—all who have taken shelter at His lotus feet; *yei*—anyone; *sei*—he is; *dhanya*—glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! Anyone who has taken shelter at His lotus feet is glorious.

TEXT 3

জয় জয় শ্রীঅদ্বৈত, জয় নিত্যানন্দ।
জয় জয় মহাপ্রভুর সর্বভক্তবৃন্দ॥ ৩॥

jaya jaya śrī-advaita, jaya nityānanda
jaya jaya mahāprabhura sarva-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-advaita*—unto Śrī Advaita Ācārya; *jaya*—all glories; *nityānanda*—unto Lord Śrī Nityānanda Prabhu; *jaya jaya*—all glories; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *sarva*—all; *bhakta-vṛnda*—devotees.

TRANSLATION

All glories to Śrī Advaita Prabhu, Nityānanda Prabhu and all the devotees of Lord Caitanya Mahāprabhu!

TEXT 4

তস্য শ্রীকৃষ্ণচৈতন্য-সৎপ্রেমামরশাখিনঃ।
ঊর্ধ্বস্কন্ধাবধূতেন্দোঃ শাখারূপান্ গণান্নুমঃ॥ ৪॥

tasya śrī-kṛṣṇa-caitanya-sat-premāmara-śākhinaḥ
ūrdhva-skandhāvadhūtendoḥ śākhā-rūpān gaṇān numaḥ

SYNONYMS

tasya—His; *śrī-kṛṣṇa-caitanya*—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *sat-prema*—of eternal love of Godhead; *amara*—indestructible; *śākhinaḥ*—of the tree; *ūrdhva*—very high; *skandha*—branch; *avadhūta-indoḥ*—of Śrī Nityānanda; *śākhā-rūpān*—in the form of different branches; *gaṇān*—to the devotees; *numaḥ*—I offer my respects.

TRANSLATION

Śrī Nityānanda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. I offer my respectful obeisances to all the sub-branches of that topmost branch.

TEXT 5

শ্রীনিত্যানন্দ-বৃক্ষের স্কন্ধ গুরুতর।
তাহাতে জন্মিল শাখা-প্রশাখা বিস্তর ॥ ৫ ॥

śrī-nityānanda-vṛkṣera skandha gurutara
tāhāte janmila śākhā-praśākhā vistara

SYNONYMS

śrī-nityānanda-vṛkṣera—of the tree known as Śrī Nityānanda; *skandha*—main branch; *gurutara*—extremely heavy; *tāhāte*—from that branch; *janmila*—grew; *śākhā*—branches; *praśākhā*—sub-branches; *vistara*—expansively.

TRANSLATION

Śrī Nityānanda Prabhu is an extremely heavy branch of the Śrī Caitanya tree. From that branch grow many branches and sub-branches.

TEXT 6

মালাকারের ইচ্ছা-জলে বাড়ে শাখাগণ।
প্রেম-ফুল-ফলে ভরি' ছাইল ভুবন ॥ ৬ ॥

mālākārera icchā-jale bāḍe śākhā-gaṇa
prema-phula-phale bhari' chāila bhuvana

SYNONYMS

mālākārera—of Śrī Caitanya Mahāprabhu; *icchā-jale*—by the water of His wish; *bāḍe*—increase; *śākhā-gaṇa*—the branches; *prema*—love of Godhead; *phula-phale*—with flowers and fruits; *bhari'*—filling; *chāila*—covered; *bhuvana*—the whole world.

TRANSLATION

Watered by the desire of Śrī Caitanya Mahāprabhu, these branches and sub-branches have grown unlimitedly and covered the entire world with fruits and flowers.

TEXT 7

অসংখ্য অনন্ত গণ কে করু গণন।
আপনা শোধিতে কহি মুখ্য মুখ্য জন ॥ ৭ ॥

asaṅkhya ananta gaṇa ke karu gaṇana
āpanā śodhite kahi mukhya mukhya jana

SYNONYMS

asaṅkhya—innumerable; *ananta*—unlimited; *gaṇa*—devotees; *ke*—who; *karu*—can; *gaṇana*—count; *āpanā*—the self; *śodhite*—to purify; *kahi*—I speak; *mukhya mukhya*—only the chief; *jana*—persons.

TRANSLATION

These branches and sub-branches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for material name, fame or profit. Transcendental literature must be written under the direction of a superior authority because it is not meant for material purposes. If one tries to write under superior authority, he becomes purified. All Kṛṣṇa conscious activities should be undertaken for personal purification (*āpanā śodhite*), not for material gain.

TEXT 8

শ্রীবীরভদ্র গোসাঞি—স্কন্ধ-মহাশাখা।
তাঁর উপশাখা যত, অসংখ্য তার লেখা ॥ ৮ ॥

śrī-vīrabhadra gosāñi—skandha-mahāśākhā
tāṅra upaśākhā yata, asaṅkhya tāra lekhā

SYNONYMS

śrī-vīrabhadra gosāñi—of the name Śrī Vīrabhadra Gosāñi; *skandha*—of the trunk; *mahā-śākhā*—the biggest branch; *tāṅra*—his; *upaśākhā*—sub-branches; *yata*—all; *asaṅkhya*—innumerable; *tāra*—of that; *lekhā*—the description.

TRANSLATION

After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and sub-branches. It is not possible to describe them all.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes Vīrabhadra Gosāñi as the direct son of Śrīla Nityānanda Prabhu and disciple of Jāhnavā-devī. His real mother was Vasudhā. In the *Gaura-gaṇoddeśa-dīpikā*, verse 67, he is mentioned as an incarnation of Kṣīrodakaśāyī Viṣṇu. Therefore Vīrabhadra Gosāñi is nondifferent from Śrī Kṛṣṇa Caitanya Mahāprabhu. In a village of the name Jhāmaṭapura in the district of Hugali, Vīrabhadra Gosāñi had a disciple named Yadunāthācārya, who had two daughters—a real daughter named Śrīmatī and a foster daughter named Nārāyaṇī.

Both these daughters married, and they are mentioned in *Bhakti-ratnākara,* Chapter Thirteen. Vīrabhadra Gosāñi had three disciples who are celebrated as his sons—Gopījana-vallabha, Rāmakṛṣṇa and Rāmacandra. The youngest, Rāmacandra, belonged to the Śāṇḍilya dynasty and had the surname Vaṭavyāla. He established his family at Khaḍadaha, and its members are known as the *gosvāmīs* of Khaḍadaha. The eldest disciple, Gopijana-vallabha, was a resident of a village known as Latā near the Mānakara railway station in the district of Burdwan. The second, Rāmakṛṣṇa, lived near Māladaha in a village named Gayeśapura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that since these three disciples belonged to different *gotras,* or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Vīrabhadra Gosāñi. Rāmacandra had four sons, of whom the eldest was Rādhāmādhava, whose third son was named Yādavendra. Yādavendra's son was Nandakiśora, his son was Nidhikṛṣṇa, his son was Caitanyacāṇḍa, his son was Kṛṣṇamohana, his son was Jaganmohana, his son was Vrajanātha, and his son was Śyāmalāla Gosvāmī. This is the genealogical table given by Bhaktisiddhānta Sarasvatī Ṭhākura for the descendants of Vīrabhadra Gosāñi.

TEXT 9

ঈশ্বর হইয়া কহায় মহা-ভাগবত।
বেদধর্মাতীত হঞা বেদধর্মে রত॥ ৯॥

īśvara ha-iyā kahāya mahā-bhāgavata
veda-dharmātīta hañā veda-dharme rata

SYNONYMS

īśvara—the Supreme Personality of Godhead; *ha-iyā*—being; *kahāya*—calls Himself; *mahā-bhāgavata*—great devotee; *veda-dharma*—the principles of Vedic religion; *atīta*—transcendental; *hañā*—being; *veda-dharme*—in the Vedic system; *rata*—engaged.

TRANSLATION

Although Vīrabhadra Gosāñi was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

TEXT 10

অন্তরে ঈশ্বর-চেষ্টা, বাহিরে নির্দম্ভ।
চৈতন্যভক্তিমণ্ডপে তেঁহো মূলস্তম্ভ॥ ১০॥

antare īśvara-ceṣṭā, bāhire nirdambha
caitanya-bhakti-maṇḍape teṅho mūla-stambha

SYNONYMS

antare—within Himself; *īśvara-ceṣṭā*—the activities of the Supreme Personality of Godhead; *bāhire*—externally; *nirdambha*—without pride; *caitanya-bhakti-maṇḍape*—in the devotional hall of Śrī Caitanya Mahāprabhu; *teṅho*—He is; *mūla-stambha*—the main pillar.

TRANSLATION

He is the main pillar in the hall of devotional service erected by Śrī Caitanya Mahāprabhu. He knew within himself that He acted as the Supreme Lord Viṣṇu, but externally He was prideless.

TEXT 11

অদ্যাপি যাঁহার কৃপা-মহিমা হইতে।
চৈতন্য-নিত্যানন্দ গায় সকল জগতে ॥ ১১ ॥

adyāpi yāṅhāra kṛpā-mahimā ha-ite
caitanya-nityānanda gāya sakala jagate

SYNONYMS

adyāpi—until today; *yāṅhāra*—whose; *kṛpā*—mercy; *mahimā*—glorious; *ha-ite*—from; *caitanya-nityānanda*—Śrī Caitanya-Nityānanda; *gāya*—sing; *sakala*—all; *jagate*—in the world.

TRANSLATION

It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda.

TEXT 12

সেই বীরভদ্র-গোসাঞির লইনু শরণ।
যাঁহার প্রসাদে হয় অভীষ্ট-পূরণ ॥ ১২ ॥

sei vīrabhadra-gosāñira la-inu śaraṇa
yāṅhāra prasāde haya abhīṣṭa-pūraṇa

SYNONYMS

sei—that; *vīrabhadra-gosāñira*—of Śrī Vīrabhadra Gosāñi; *la-inu*—I take; *śaraṇa*—shelter; *yāṅhāra*—whose; *prasāde*—by mercy; *haya*—it becomes so; *abhīṣṭa-pūraṇa*—fulfillment of desire.

TRANSLATION

I therefore take shelter of the lotus feet of Vīrabhadra Gosāñi so that by His mercy my great desire to write Śrī Caitanya-caritāmṛta will be properly guided.

TEXT 13

শ্রীরামদাস আর, গদাধর দাস।
চৈতন্য-গোসাঞির ভক্ত রহে তাঁর পাশ॥ ১৩॥

śrī-rāma-dāsa āra, gadādhara dāsa
caitanya-gosāñira bhakta rahe tāṅra pāśa

SYNONYMS

śrī-rāma-dāsa—of the name Śrī Rāmadāsa; *āra*—and; *gadādhara dāsa*—of the name Gadādhara dāsa; *caitanya-gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—devotees; *rahe*—stay; *tāṅra pāśa*—with Him.

TRANSLATION

Two devotees of Lord Caitanya named Śrī Rāmadāsa and Gadādhara dāsa always lived with Śrī Vīrabhadra Gosāñi.

PURPORT

Śrī Rāmadāsa, later known as Abhirāma Ṭhākura, was one of the twelve *gopālas*, cowherd boy friends, of Śrī Nityānanda Prabhu. The *Gaura-gaṇoddeśa-dīpikā*, verse 126, states that Śrī Rāmadāsa was formerly Śrīdāmā. In the *Bhakti-ratnākara*, Chapter Four, there is a description of Śrīla Abhirāma Ṭhākura. By the order of Śrī Nityānanda Prabhu, Abhirāma Ṭhākura became a great *ācārya* and preacher of the Caitanya cult of devotional service. He was a very influential personality, and non-devotees were very much afraid of him. Empowered by Śrī Nityānanda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a *śālagrāma-śilā*, it would immediately fracture.

Ten miles southwest of the railway station Cāṅpāḍāṅgā on the narrow gauge railway line from Howrah in Calcutta to Āmtā, a village in the Hugali district, is a small town named Khānākūla-kṛṣṇanagara where the temple of Abhirāma Ṭhākura is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolāghāṭa, from which one has to go by steamer to Rāṇīcaka. Seven and a half miles north of Rāṇīcaka is Khānākūla. The temple of Abhirāma Ṭhākura is situated in Kṛṣṇanagara, which is near the *kūla* (bank) of the Khānā (Dvārakeśvara River); therefore this place is celebrated as Khānākūla-kṛṣṇanagara. Outside of the temple is a *bakula* tree. This place is known as Siddha-bakula-kuñja. It is said that when Abhirāma Ṭhākura came there, he sat down under this tree. In Khānākūla-kṛṣṇanagara there is a big fair held every year in the month of *caitra* (March-April) on the *kṛṣṇa-saptamī*, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple of Abhirāma Ṭhākura has a very old history. The Deity in the temple is known as Gopīnātha. There are many *sevaita* families living near the temple. It is said that

Abhirāma Ṭhākura had a whip and that whoever he touched with it would immediately become an elevated devotee of Kṛṣṇa. Among his many disciples, Śrīmān Śrīnivāsa Ācārya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

TEXTS 14-15

নিত্যানন্দে আজ্ঞা দিল যবে গৌড়ে যাইতে।
মহাপ্রভু এই দুই দিলা তাঁর সাথে ॥ ১৪ ॥
অতএব দুইগণে দুঁহার গণন।
মাধব-বাসুদেব ঘোষেরও এই বিবরণ ॥ ১৫ ॥

nityānande ājñā dila yabe gauḍe yāite
mahāprabhu ei dui dilā tāṅra sāthe

ataeva dui-gaṇe duṅhāra gaṇana
mādhava-vāsudeva ghoṣerao ei vivaraṇa

SYNONYMS

nityānande—unto Lord Nityānanda; *ājñā*—order; *dila*—gave; *yabe*—when; *gauḍe*—to Bengal; *yāite*—to go; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ei dui*—these two; *dilā*—gave; *tāṅra sāthe*—with Him; *ataeva*—therefore; *dui-gaṇe*—in both the parties; *duṅhāra*—two of them; *gaṇana*—are counted; *mādhava*—of the name Mādhava; *vāsudeva*—of the name Vāsudeva; *ghoṣerao*—of the surname Ghosh; *ei*—this; *vivaraṇa*—description.

TRANSLATION

When Nityānanda Prabhu was ordered to go to Bengal to preach, these two devotees [Śrī Rāmadāsa and Gadādhara dāsa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityānanda. Similarly, Mādhava and Vāsudeva Ghosh belonged to both groups of devotees simultaneously.

PURPORT

There is a place named Dāṅihāṭa near the Agradvīpa railway station and Pāṭuli in the district of Burdwan where the Deity of Śrī Gopīnāthajī is still situated. This Deity accepted Govinda Ghosh as His father. Even until today, the Deity performs the *śrāddha* ceremony on the anniversary of the death of Govinda Ghosh. The temple of this Deity is managed by the *rājavaṁśa* family of Kṛṣṇanagara, whose members are descendants of Rājā Kṛṣṇacandra. Every year in the month of *vaiśākha*, when there is a *bāradola* ceremony, this Gopīnātha Deity is taken to Kṛṣṇanagara. The ceremony is performed with eleven other Deities, and then Śrī Gopīnāthajī is again brought back to the temple in Agradvīpa.

TEXT 16

রামদাস - মুখ্যশাখা, সখ্য-প্রেমরাশি।
ষোলসাঙ্গের কাষ্ঠ যেই তুলি' কৈল বাঁশী ॥ ১৬ ॥

rāma-dāsa—mukhya-śākhā, sakhya-prema-rāśi
ṣola-sāṅgera kāṣṭha yei tuli' kaila vāṁśī

SYNONYMS

rāma-dāsa—of the name Rāmadāsa; *mukhya-śākhā*—chief branch; *sakhya-prema-rāśi*—full of fraternal love; *ṣola-sāṅgera*—of sixteen knots; *kāṣṭha*—wood; *yei*—that; *tuli'*—raising; *kaila*—made; *vāṁśī*—flute.

TRANSLATION

Rāmadāsa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

TEXT 17

গদাধর দাস গোপীভাবে পূর্ণানন্দ।
যাঁর ঘরে দানকেলি কৈল নিত্যানন্দ ॥ ১৭ ॥

gadādhara dāsa gopībhāve pūrṇānanda
yāṅra ghare dānakeli kaila nityānanda

SYNONYMS

gadādhara dāsa—of the name Gadādhara dāsa; *gopī-bhāve*—in the ecstasy of the *gopīs; pūrṇa-ānanda*—fully in transcendental bliss; *yāṅra ghare*—in whose house; *dānakeli*—performance of *dānakeli-līlā; kaila*—did; *nityānanda*—Lord Nityānanda Prabhu.

TRANSLATION

Śrīla Gadādhara dāsa was always fully absorbed in ecstasy as a gopī. In his house Lord Nityānanda enacted the drama Dānakeli.

TEXT 18

শ্রীমাধব ঘোষ - মুখ্য কীর্তনীয়াগণে।
নিত্যানন্দপ্রভু নৃত্য করে যাঁর গানে ॥ ১৮ ॥

śrī-mādhava ghoṣa—mukhya kīrtanīyā-gaṇe
nityānanda-prabhu nṛtya kare yāṅra gāne

SYNONYMS

śrī-mādhava ghoṣa—of the name Śrī Mādhava Ghosh; *mukhya*—chief; *kīrtanīyā-gaṇe*—amongst the performers of *saṅkīrtana; nityānanda-prabhu*—of the name Nityānanda Prabhu; *nṛtya*—dance; *kare*—does; *yāṅra*—whose; *gāne*—in song.

TRANSLATION

Śrī Mādhava Ghosh was a principal performer of kīrtana. While he sang, Nityānanda Prabhu danced.

TEXT 19

বাসুদেব গীতে করে প্রভুর বর্ণনে।
কাষ্ঠ-পাষাণ দ্রবে যাহার শ্রবণে ॥ ১৯ ॥

vāsudeva gīte kare prabhura varṇane
kāṣṭha-pāṣāṇa drave yāhāra śravaṇe

SYNONYMS

vāsudeva—of the name Vāsudeva; *gīte*—while singing; *kare*—does; *prabhura*—of Nityānanda Prabhu and Śrī Caitanya Prabhu; *varṇane*—in description; *kāṣṭha*—wood; *pāṣāṇa*—stone; *drave*—melt; *yāhāra*—whose; *śravaṇe*—by hearing.

TRANSLATION

When Vāsudeva Ghosh performed kīrtana, describing Lord Caitanya and Nityānanda, even wood and stone would melt upon hearing it.

TEXT 20

মুরারি-চৈতন্যদাসের অলৌকিক লীলা।
ব্যাঘ্র-গালে চড় মারে, সর্প-সনে খেলা ॥ ২০ ॥

murāri-caitanya-dāsera alaukika līlā
vyāghra-gāle caḍa māre, sarpa-sane khelā

SYNONYMS

murāri—of the name Murāri; *caitanya-dāsera*—of the servant of Śrī Caitanya Mahāprabhu; *alaukika*—uncommon; *līlā*—pastimes; *vyāghra*—tiger; *gāle*—on the cheek; *caḍa māre*—slaps; *sarpa*—a snake; *sane*—with; *khelā*—playing.

TRANSLATION

There were many extraordinary activities performed by Murāri, a great devotee of Lord Caitanya Mahāprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

PURPORT

Murāri Caitanya dāsa was born in the village of Sarvṛndāvana-pura, which is situated about two miles from the Galasī station on the Burdwan line. When Murāri Caitanya dāsa came to Navadvīpa, he settled in the village of Modadruma, or Māugāchi-grāma. At that time he became known as Śārṅga or Sāraṅga Murāri Caitanya dāsa. The descendants of his family still reside in Sarer Pāṭa. In the *Caitanya-bhāgavata, Antya-līlā,* Chapter Five, there is the following statement: "Murāri Caitanya dāsa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Kṛṣṇa *mahā-mantra* or speaking about Lord Caitanya and Nityānanda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Kṛṣṇa *mahā-mantra.* No one can describe his specific characteristics, but it is understood that wherever Murāri Caitanya dāsa passed, whoever was present would be enlightened in Kṛṣṇa consciousness simply by the atmosphere he created."

TEXT 21

নিত্যানন্দের গণ যত,—সব ব্রজসখা।
শৃঙ্গ-বেত্র-গোপবেশ, শিরে শিখিপাখা॥ ২১॥

nityānandera gaṇa yata—saba vraja-sakhā
śṛṅga-vetra-gopaveśa, śire śikhi-pākhā

SYNONYMS

nityānandera—of Lord Nityānanda Prabhu; *gaṇa*—followers; *yata*—all; *saba*—all; *vraja-sakhā*—residents of Vṛndāvana; *śṛṅga*—horn; *vetra*—cane stick; *gopa-veśa*—dressed like a cowherd boy; *śire*—on the head; *śikhi-pākhā*—the plume of a peacock.

TRANSLATION

All the associates of Lord Nityānanda were formerly cowherd boys in Vrajabhūmi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

PURPORT

Jāhnavā-mātā is also within the list of Lord Nityānanda's followers. She is described in the *Gaura-ganoddeśa-dīpikā,* verse 66, as Anaṅga-mañjarī of Vṛndāvana. All the devotees who are followers of Jāhnavā-mātā are counted within the list of Śrī Nityānanda Prabhu's devotees.

TEXT 22

রঘুনাথ বৈদ্য উপাধ্যায় মহাশয়।
যাঁহার দর্শনে কৃষ্ণপ্রেমভক্তি হয়॥ ২২॥

raghunātha vaidya upādhyāya mahāśaya
yāṅhāra darśane kṛṣṇa-prema-bhakti haya

SYNONYMS

raghunātha vaidya—the physician Raghunātha; *upādhyāya mahāśaya*—a great personality with the title "Upādhyāya"; *yāṅhāra*—whose; *darśane*—by visiting; *kṛṣṇa-prema*—love of Kṛṣṇa; *bhakti*—devotional service; *haya*—awakened;

TRANSLATION

The physician Raghunātha, also known as Upādhyāya, was so great a devotee that simply seeing him would awaken one's dormant love of Godhead.

TEXT 23

সুন্দরানন্দ—নিত্যানন্দের শাখা, ভৃত্য মর্ম।
যাঁর সঙ্গে নিত্যানন্দ করে ব্রজনর্ম॥ ২৩॥

sundarānanda—nityānandera śākhā, bhṛtya marma
yāṅra saṅge nityānanda kare vraja-narma

SYNONYMS

sundarānanda—of the name Sundarānanda; *nityānandera śākhā*—a branch of Nityānanda Prabhu; *bhṛtya marma*—very intimate servant; *yāṅra saṅge*—with whom; *nityānanda*—Lord Nityānanda; *kare*—performs; *vraja-narma*—activities of Vṛndāvana.

TRANSLATION

Sundarānanda, another branch of Śrī Nityānanda Prabhu, was Lord Nityānanda's most intimate servant. Lord Nityānanda Prabhu perceived the life of Vrajabhūmi in his company.

PURPORT

In the *Caitanya-bhāgavata, Antya-līlā,* Chapter Six, it is stated that Sundarānanda was an ocean of love of Godhead and the chief associate of Śrī Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā* he is stated to have been Sudāma in *kṛṣṇa-līlā.* Thus he was one of the twelve cowherd boys who came down with Balarāma when He descended as Śrī Nityānanda Prabhu. The holy place where Sundarānanda lived is situated in the village known as Maheśapura, which is about fourteen miles east of the Mājadiyā railway station of the eastern railway from Calcutta to Burdwan. This

place is within the district of Jeshore, which is now in Bangladesh. Among the relics of this village, only the old residential house of Sundarānanda still exists. At the end of the village resides a *bāula* (pseudo-Vaiṣṇava), and all the buildings, both the temples and the house, appear to be newly constructed. In Maheśapura there are Deities of Śrī Rādhāvallabha and Śrī Śrī Rādhāramaṇa. Near the temple is a small river of the name Vetravatī.

Sundarānanda Prabhu was a *naiṣṭhika-brahmacārī,* he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Maṅgalaḍihi in the district of Birbhum. In that same village is a temple of Balarāma, and the Deity there is regularly worshiped. The original Deity of Maheśapura, Rādhāvallabha, was taken by the Saidābād Gosvāmīs of Berhampur, and since the present Deities were installed, a Zamindar family of Maheśapura has looked after Their worship. On the full moon day of the month of *māgha* (January-February), the anniversary of Sundarānanda's disappearance is regularly celebrated, and people from the neighboring areas gather together to observe this festival.

TEXT 24

কমলাকর পিপ্পলাই—অলৌকিক রীত।
অলৌকিক প্রেম তাঁর ভুবনে বিদিত ॥ ২৪ ॥

kamalākara pippalāi—alaukika rīta
alaukika prema tāṅra bhuvane vidita

SYNONYMS

kamalākara pippalāi—of the name Kamalākara Pippalāi; *alaukika*—uncommon; *rīta*—behavior or pastime; *alaukika*—uncommon; *prema*—love of Godhead; *tāṅra*—his; *bhuvane*—in the world; *vidita*—celebrated.

TRANSLATION

Kamalākara Pippalāi is said to have been the third gopāla. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 128, Kamalākara Pippalāi is described as the third *gopāla.* His former name was Mahābala. The Jagannātha Deity at Māheśa in Śrī Rāmapura was installed by Kamalākara Pippalāi. This village of Māheśa is situated about two and a half miles from the Śrī Rāmapura railway station. The geneology of the family of Kamalākara Pippalāi is given as follows. Kamalākara Pippalāi had a son named Caturbhuja, who had two sons named Nārāyaṇa and Jagannātha. Nārāyaṇa had one son named Jagadānanda, and his son's name was Rājīvalocana. During the time of Rājīvalocana, there was a scarcity of finances for the worship of the Jagannātha Deity, and it is said that the Nawab of Dacca, whose name was Shah

Sujā, donated 1,185 *bighās* of land in the Bengali year 1060. The land being the possession of Jagannātha, the village was named Jagannātha-pura. It is said that Kamalākara Pippalāi left home, and therefore his younger brother Nidhipati Pippalāi searched for him and in due course of time found him in the village of Māheśa. Nidhipati Pippalāi tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalāi, with all his family members, came to Māheśa to reside. The members of this family still reside in the vicinity of the Māheśa village. Their family name is Adhikārī, and they are a *brāhmaṇa* family.

The history of the Jagannātha Temple in Māheśa is as follows. One devotee of the name Dhruvānanda went to see Lord Jagannātha, Balarāma and Subhadrā at Jagannātha Purī, wanting to offer foodstuffs to Jagannāthajī that he had cooked with his own hands. This being his desire, one night Jagannāthajī appeared to him in a dream and asked him to go to Māheśa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvānanda went to Māheśa, where he saw the three Deities—Jagannātha, Balarāma and Subhadrā—floating in the Ganges. He picked up all those Deities and installed Them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannātha. When he became old, he was very much anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannātha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalākara Pippalāi, who was formerly an inhabitant of the village Khālijuli in the Sundaravana Forest area of Bengal and was a pure Vaiṣṇava, a great devotee of Lord Jagannātha; thus he immediately gave him charge of the worship. In this way, Kamalākara Pippalāi became the worshiper of Lord Jagannātha, and since then his family members have been designated as Adhikārī, which means "one who is empowered to worship the Lord." These Adhikārīs belong to a respectable *brāhmaṇa* family. Five types of upper-class *brāhmaṇas* are recognized by the surname Pippalāi.

TEXT 25

সূর্যদাস সরখেল, তাঁর ভাই কৃষ্ণদাস।
নিত্যানন্দে দৃঢ় বিশ্বাস, প্রেমের নিবাস ॥ ২৫ ॥

sūryadāsa sarakhela, tāṅra bhāi kṛṣṇadāsa
nityānande dṛḍha viśvāsa, premera nivāsa

SYNONYMS

sūryadāsa sarakhela—of the name Sūryadāsa Sarakhela; *tāṅra bhāi*—his brother; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *nityānande*—unto Lord Nityānanda; *dṛḍha viśvāsa*—firm faith; *premera nivāsa*—the reservoir of all love of Godhead.

TRANSLATION

Sūryadāsa Sarakhela and his younger brother Kṛṣṇadāsa Sarakhela both possessed firm faith in Nityānanda Prabhu. They were a reservoir of love of Godhead.

PURPORT

In the *Bhakti-ratnākara,* Chapter Twelve, it is stated that a few miles from Navadvīpa is a place called Śāligrāma that was the residence of Sūryadāsa Sarakhela. He was employed as a secretary of the Mohammedan government of that time, and thus he amassed a good fortune. Sūryadāsa had four brothers, all of whom were pure Vaiṣṇavas. Vasudhā and Jāhnavā were two daughters of Sūryadāsa Sarakhela.

TEXT 26

গৌরীদাস পণ্ডিত যাঁর প্রেমোদ্দণ্ডভক্তি।
কৃষ্ণপ্রেমা দিতে, নিতে, ধরে মহাশক্তি॥ ২৬॥

gaurīdāsa paṇḍita yāṅra premoddaṇḍa-bhakti
kṛṣṇa-premā dite, nite, dhare mahāśakti

SYNONYMS

gaurīdāsa paṇḍita—of the name Gaurīdāsa Paṇḍita; *yāṅra*—whose; *prema-uddaṇḍa-bhakti*—the most elevated in love of Godhead and devotional service; *kṛṣṇa-premā*—love of Kṛṣṇa; *dite*—to deliver; *nite*—and to receive; *dhare*—empowered; *mahāśakti*—great potency.

TRANSLATION

Gaurīdāsa Paṇḍita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT

It is said that Gaurīdāsa Paṇḍita was always patronized by King Kṛṣṇadāsa, the son of Harihoḍa. Gaurīdāsa Paṇḍita lived in the village of Śāligrāma, which is situated a few miles from the railway station Muḍāgāchā, and later he came to reside in Ambikā-kālanā. It is stated in the *Gaura-gaṇoddeśa-dīpikā,* verse 128, that formerly he was Subala, one of the cowherd boy friends of Kṛṣṇa and Balarāma in Vṛndāvana. Gaurīdāsa Paṇḍita was the younger brother of Sūryadāsa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambikā-kālanā. Some of the names of the descendants of Gaurīdāsa Paṇḍita are as follows: (1) Śrī Nṛsiṁhacaitanya, (2) Kṛṣṇadāsa, (3) Viṣṇudāsa, (4) Baḍa Balarāma dāsa, (5) Govinda, (6) Raghunātha, (7) Baḍu Gaṅgādāsa, (8) Āuliyā Gaṅgārāma, (9) Yādavācārya, (10) Hṛdayacaitanya, (11) Cānda Hāladāra, (12) Maheśa Paṇḍita, (13) Mukuṭa Rāya, (14) Bhātuyā Gaṅgārāma, (15) Āuliyā Caitanya, (16) Kāliyā Kṛṣṇadāsa, (17) Pātuyā Gopāla, (18) Baḍa Jagannātha, (19) Nityānanda, (20) Bhāvi, (21) Jagadīśa, (22) Rāiyā Kṛṣṇadāsa and (22½) Annapūrṇā. The eldest son of Gaurīdāsa Paṇḍita was known as big Balarāma, and the youngest was known as Raghunātha. The sons of Raghunātha were Māheśa Paṇḍita and Govinda. Gaurīdāsa Paṇḍita's daughter was known as Annapūrṇā.

The village Ambikā-kālanā, which is situated just across the River Ganges from Śāntipura, is two miles east of the Kālanākorṭa railway station on the eastern railway. In Ambikā-kālanā there is a temple constructed by the Zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gaurīdāsa Paṇḍita and Lord Caitanya Mahāprabhu met underneath this tree. The place where the temple is situated is known as Ambikā, and because it is in the area of Kālanā, the village is known as Ambikā-kālanā. It is said that a copy of *Bhagavad-gītā* written by Śrī Caitanya Mahāprabhu still exists in this temple.

TEXT 27

নিত্যানন্দে সমর্পিল জাতি-কুল-পাঁতি ।
শ্রীচৈতন্য-নিত্যানন্দে করি প্রাণপতি ॥ ২৭ ॥

nityānande samarpila jāti-kula-pāṅti
śrī-caitanya-nityānande kari prāṇapati

SYNONYMS

nityānande—to Lord Nityānanda; *samarpila*—he offered; *jāti*—caste distinction; *kula*—family; *pāṅti*—fellowship; *śrī-caitanya*—Lord Caitanya; *nityānande*—in Lord Nityānanda; *kari*—making; *prāṇa-pati*—the Lords of his life.

TRANSLATION

Making Lord Caitanya and Lord Nityānanda the Lords of his life, Gaurīdāsa Paṇḍita sacrificed everything for the service of Lord Nityānanda, even the fellowship of his own family.

TEXT 28

নিত্যানন্দ প্রভুর প্রিয় —পণ্ডিত পুরন্দর ।
প্রেমার্ণব-মধ্যে ফিরে যৈছন মন্দর ॥ ২৮ ॥

nityānanda prabhura priya—paṇḍita purandara
premārṇava-madhye phire yaichana mandara

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; *prabhura*—of the Lord; *priya*—very dear; *paṇḍita purandara*—of the name Paṇḍita Purandara; *prema-arṇava-madhye*—in the ocean of love of Godhead; *phire*—moved; *yaichana*—exactly like; *mandara*—the Mandara Hill.

TRANSLATION

The thirteenth important devotee of Śrī Nityānanda Prabhu was Paṇḍita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

PURPORT

Paṇḍita Purandara met Śrī Nityānanda Prabhu at Khaḍadaha. When Nityānanda Prabhu visited this village, He danced very uncommonly, and His dancing captivated Purandara Paṇḍita. The *paṇḍita* was in the top of a tree, and upon seeing the dancing of Nityānanda he jumped down on the ground proclaiming himself to be Aṅgada, one of the devotees in the camp of Hanumān during the pastimes of Lord Rāmacandra.

TEXT 29

পরমেশ্বরদাস – নিত্যানন্দৈক-শরণ ।
কৃষ্ণভক্তি পায়, তাঁরে যে করে স্মরণ ॥ ২৯ ॥

parameśvara-dāsa—nityānandaika-śaraṇa
kṛṣṇa-bhakti pāya, tāṅre ye kare smaraṇa

SYNONYMS

parameśvara-dāsa—of the name Parameśvara dāsa; *nityānanda-eka-śaraṇa*—completely surrendered to the lotus feet of Nityānanda; *kṛṣṇa-bhakti pāya*—gets love of Kṛṣṇa; *tāṅre*—him; *ye*—anyone; *kare*—does; *smaraṇa*—remembering.

TRANSLATION

Parameśvara dāsa, said to be the fifth gopāla of kṛṣṇa-līlā, completely surrendered to the lotus feet of Nityānanda. Anyone who remembers his name, Parameśvara dāsa, will get love of Kṛṣṇa very easily.

PURPORT

The *Caitanya-bhāgavata* states that Parameśvara dāsa, known sometimes as Parameśvarī dāsa, was the life and soul of Śrī Nityānanda Prabhu. The body of Parameśvara dāsa was the place of Lord Nityānanda's pastimes. Parameśvara dāsa, who lived for some time at Khaḍadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Kṛṣṇa and Balarāma. He was the fifth among the twelve *gopālas*. He accompanied Śrīmatī Jāhnavā-devī when she performed the festival at Kheturi. It is stated in the *Bhakti-ratnākara* that by the order of Śrīmatī Jāhnavā-mātā, he installed Rādhā-Gopīnātha in the temple at Āṭapura in the district of Hugalī. The Āṭapura station is on the narrow gauge railway line between Howrah and Āmatā. Another temple in Āṭapura, established by the Mitra family, is known as the Rādhā-Govinda temple. In front of the temple, in a very attractive place among two *bakula* trees and a *kadamba* tree, is the tomb of Parameśvarī Ṭhākura, and above it is an altar with a *tulasī* bush. It is said that only one flower a year comes out of the *kadamba* tree. It is offered to the Deity.

Parameśvarī Ṭhākura belonged, it is said, to a *vaidya* family. A descendant of his brother is at present a worshiper in the temple. Some of their family members still reside in the district of Hugalī near the post office of Caṇḍītalā. The descendants of

Parameśvarī Ṭhākura took many disciples from *brāhmaṇa* families, but as these descendants gradually took to the profession of physicians, persons from *brāhmaṇa* families ceased becoming their disciples. The family titles of Parameśvarī's descendants are Adhikārī and Gupta. Unfortunately his family members do not worship the Deity directly; they have engaged paid *brāhmaṇas* to worship the Deity. In the temple, Baladeva and Śrī Śrī Rādhā-Gopīnātha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Kṛṣṇa and Rādhā cannot stay on the same throne. On the full moon day of *vaiśākha* (April-May), the disappearance festival of Parameśvarī Ṭhākura is observed in this temple.

TEXT 30

জগদীশ পণ্ডিত হয় জগৎ-পাবন।
কৃষ্ণপ্রেমামৃত বর্ষে, যেন বর্ষা ঘন॥ ৩০॥

jagadīśa paṇḍita haya jagat-pāvana
kṛṣṇa-premāmṛta varṣe, yena varṣā ghana

SYNONYMS

jagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; *haya*—becomes; *jagat-pāvana*—the deliverer of the world; *kṛṣṇa-prema-amṛta varṣe*—he always pours torrents of devotional service; *yena*—like; *varṣā*—rainfall; *ghana*—heavy.

TRANSLATION

Jagadīśa Paṇḍita, the fifteenth branch of Lord Nityānanda's followers, was the deliverer of the entire world. Devotional love of Kṛṣṇa showered from him like torrents of rain.

PURPORT

Descriptions of Jagadīśa Paṇḍita are available from *Caitanya-bhāgavata, Ādi-līlā,* Chapter Four, and *Caitanya-caritāmṛta, Ādi-līlā,* Chapter Fourteen. He belonged to the village of Yaśaḍā-grāma in the district of Nadia near the Cākadaha railway station. His father, the son of Bhaṭṭa Nārāyaṇa, was named Kamalākṣa. Both his father and mother were great devotees of Lord Viṣṇu, and after their death, Jagadīśa, with his wife Duḥkhinī and brother Māheśa, left his birthplace and came to Śrī Māyāpur to live in the company of Jagannātha Miśra and other Vaiṣṇavas. Lord Caitanya asked Jagadīśa to go to Jagannātha Purī to preach the *hari-nāma-saṅkīrtana* movement. After returning from Jagannātha Purī, on the order of Lord Jagannātha he established Deities of Jagannātha in the village of Yaśaḍā-grāma. It is said that when Jagadīśa Paṇḍita brought the Deity of Jagannātha to Yaśaḍā-grāma, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the temple still show the stick used by Jagadīśa Paṇḍita to carry the Jagannātha Deity.

TEXT 31

নিত্যানন্দ-প্রিয়ভৃত্য পণ্ডিত ধনঞ্জয়।
অত্যন্ত বিরক্ত, সদা কৃষ্ণপ্রেমময়॥ ৩১॥

nityānanda-priyabhṛtya paṇḍita dhanañjaya
atyanta virakta, sadā kṛṣṇa-premamaya

SYNONYMS

nityānanda-priya-bhṛtya—another dear servant of Nityānanda Prabhu; *paṇḍita dhanañjaya*—of the name Paṇḍita Dhanañjaya; *atyanta*—very much; *virakta*—renounced; *sadā*—always; *kṛṣṇa-premamaya*—merged in love of Kṛṣṇa.

TRANSLATION

The sixteenth dear servant of Nityānanda Prabhu was Dhanañjaya Paṇḍita. He was very much renounced and always merged in love of Kṛṣṇa.

PURPORT

Paṇḍita Dhanañjaya was a resident of the village in Katwa named Śītala. He was one of the twelve *gopālas*. His former name, according to *Gaura-gaṇoddeśa-dīpikā*, was Vasudāma. Śītala-grāma is situated near the Mańgalakoṭa police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Kutwa known as Kaicara. One has to go about a mile northeast of this station to reach Śītala. The temple was a thached house with walls made of dirt. Some time ago, the Zamindars of Bājāravana Kābāśī, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a *tulasī* pillar near the temple, and every year during the month of January the disappearance day of Dhanañjaya is observed. It is said that for some time Paṇḍita Dhanañjaya was in a *saṅkīrtana* party under the direction of Śrī Caitanya Mahāprabhu, and then he went to Vṛndāvana. Before going to Vṛndāvana, he lived for some time in a village named Sāńcaḍāpāńcaḍā, which is six miles south of the Memārī railway station. Sometimes this village is also known as the "place of Dhanañjaya" (Dhanañjayera Pāṭa). After some time, he left the responsibility for worship with a disciple and went back to Vṛndāvana. After returning from Vṛndāvana to Śītala-grāma, he established a Deity of Gaurasundara in the temple. The descendants of Paṇḍita Dhanañjaya still live in Śītala-grāma and look after the temple worship.

TEXT 32

মহেশ পণ্ডিত—ব্রজের উদার গোপাল।
চক্কাবাজে নৃত্য করে প্রেমে মাতোয়াল॥ ৩২॥

maheśa paṇḍita—vrajera udāra gopāla
ḍhakkā-vādye nṛtya kare preme mātoyāla

SYNONYMS

maheśa paṇḍita—of the name Maheśa Paṇḍita; *vrajera*—of Vṛndāvana; *udāra*—very liberal; *gopāla*—cowherd boy; *ḍhakkā-vādye*—with the beating of a kettledrum; *nṛtya kare*—used to dance; *preme*—in love; *mātoyāla*—as if a madman.

TRANSLATION

Maheśa Paṇḍita, the seventh of the twelve gopālas, was very liberal. In great love of Kṛṣṇa he danced to the beating of a kettledrum like a madman.

PURPORT

The village of Maheśa Paṇḍita, which is known as Pālapāḍā, is situated in the district of Nadia within a forest about one mile south of the Cākadaha railway station. The Ganges flows nearby. It is said that formerly Maheśa Paṇḍita lived on the eastern side of Jirāṭ in the village known as Masipura or Yaśīpura, and when Masipura merged in the riverbed of the Ganges, the Deities there were brought to Pālapāḍā, which is situated in the midst of various villages such as Beleḍāṅgā, Berigrāma, Sukhasāgara, Cānduḍe and Manasāpotā. (There are about fourteen villages, and the entire neighborhood is known as Pāñcanagara Paragaṇa.) It is mentioned that Maheśa Paṇḍita joined the festival performed by Śrī Nityānanda Prabhu at Pāṇihāṭī. Narottama dāsa Ṭhākura also joined in the festival, and Maheśa Paṇḍita saw him on that occasion. In the temple of Maheśa Paṇḍita there are Deities of Gaura-Nityānanda, Śrī Gopīnātha, Śrī Madana-mohana and Rādhā-Govinda as well as a *śālagrāma-śilā*.

TEXT 33

নবদ্বীপে পুরুষোত্তম পণ্ডিত মহাশয়।
নিত্যানন্দ-নামে যাঁর মহোন্মাদ হয়॥ ৩৩॥

navadvīpe puruṣottama paṇḍita mahāśaya
nityānanda-nāme yāṅra mahonmāda haya

SYNONYMS

navadvīpe puruṣottama—Puruṣottama of Navadvīpa; *paṇḍita mahāśaya*—a very learned scholar; *nityānanda-nāme*—in the name of Lord Nityānanda Prabhu; *yāṅra*—whose; *mahā-unmāda*—great ecstasy; *haya*—becomes.

TRANSLATION

Puruṣottama Paṇḍita, a resident of Navadvīpa, was the eighth gopāla. He would become almost mad as soon as he heard the holy name of Nityānanda Prabhu.

PURPORT

It is stated in the *Caitanya-bhāgavata* that Puruṣottama Paṇḍita was born in Navadvīpa and was a great devotee of Lord Nityānanda Prabhu. As one of the twelve *gopālas*, his former name was Stokakṛṣṇa.

TEXT 34

বলরাম দাস— কৃষ্ণপ্রেমরসাস্বাদী ।
নিত্যানন্দ-নামে হয় পরম উন্মাদী ॥ ৩৪ ॥

balarāma dāsa—kṛṣṇa-prema-rasāsvādī
nityānanda-nāme haya parama unmādī

SYNONYMS

balarāma-dāsa—of the name Balarāma dāsa; *kṛṣṇa-prema-rasa*—the nectar of always merging in love of Kṛṣṇa; *āsvādī*—fully tasting; *nityānanda-nāme*—in the name of Śrī Nityānanda Prabhu; *haya*—becomes; *parama*—greatly; *unmādī*—maddened.

TRANSLATION

Balarāma dāsa always fully tasted the nectar of love of Kṛṣṇa. Upon hearing the name of Nityānanda Prabhu he would become greatly maddened.

TEXT 35

মহাভাগবত যদুনাথ কবিচন্দ্র ।
যাঁহার হৃদয়ে নৃত্য করে নিত্যানন্দ ॥ ৩৫ ॥

mahā-bhāgavata yadunātha kavicandra
yāṅhāra hṛdaye nṛtya kare nityānanda

SYNONYMS

mahā-bhāgavata—a great devotee; *yadunātha kavicandra*—of the name Yadunātha Kavicandra; *yāṅhāra*—whose; *hṛdaye*—in the heart; *nṛtya*—dancing; *kare*—does; *nityānanda*—Lord Nityānanda Prabhu.

TRANSLATION

Yadunātha Kavicandra was a great devotee. Lord Nityānanda Prabhu always danced in his heart.

PURPORT

In the *Caitanya-bhāgavata Madhya-līlā*, Chapter One, it is said that a gentleman known as Ratnagarbha Ācārya was a friend of Śrī Nityānanda Prabhu's father. They

were both residents of the same village, known as Ekacakra-grāma. He had four sons—Kṛṣṇapada-makaranda, Kṛṣṇānanda, Jīva and Yadunātha Kavicandra.

TEXT 36

রাঢ়ে যাঁর জন্ম কৃষ্ণদাস দ্বিজবর।
শ্রীনিত্যানন্দের তেঁহো পরম কিঙ্কর॥ ৩৬॥

rāḍhe yāṅra janma kṛṣṇadāsa dvijavara
śrī-nityānandera teṅho parama kiṅkara

SYNONYMS

rāḍhe—in West Bengal; *yāṅra*—whose; *janma*—birth; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *dvijavara*—the best *brāhmaṇa; śrī-nityānandera*—of Nityānanda Prabhu; *teṅho*—he; *parama*—first-class; *kiṅkara*—servant.

TRANSLATION

The twenty-first devotee of Śrī Nityānanda in Bengal was Kṛṣṇadāsa Brāhmaṇa, who was a first-class servant of the Lord.

PURPORT

Rāḍha-deśa refers to the part of Bengal where the Ganges does not flow.

TEXT 37

কালা-কৃষ্ণদাস বড় বৈষ্ণবপ্রধান।
নিত্যানন্দ-চন্দ্র বিনু নাহি জানে আন॥ ৩৭॥

kālā-kṛṣṇadāsa baḍa vaiṣṇava-pradhāna
nityānanda-candra vinu nāhi jāne āna

SYNONYMS

kālā-kṛṣṇadāsa—of the name Kālā Kṛṣṇadāsa; *baḍa*—great; *vaiṣṇava-pradhāna*—first-class Vaiṣṇava; *nityānanda-candra*—Lord Nityānanda; *vinu*—except; *nāhi jāne*—he did not know; *āna*—of anything else.

TRANSLATION

The twenty-second devotee of Lord Nityānanda Prabhu was Kālā Kṛṣṇadāsa, who was the ninth cowherd boy. He was a first-class Vaiṣṇava and did not know anything beyond Nityānanda Prabhu.

PURPORT

In the *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter Six, it is said that Kṛṣṇadāsa, who was known as Kāliyā Kṛṣṇadāsa, was formerly a *gopāla* (cowherd boy) of the

name Labaṅga. He was one of the twelve cowherd boys. Kāliyā Kṛṣṇadāsa had his headquarters in a village named Ākāihāṭa, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvīpa. To reach Ākāihāṭa, one has to go from the Vyāṇḍela junction station to the Katwa railway station and then go about two miles, or one has to get off at the Dāṅihāṭa station and from there go one mile. The village of Ākāihāṭa is very small. In the month of Caitra, on the day of Vāruṇī, there is a festival commemorating the disappearance day of Kālā Kṛṣṇadāsa.

TEXT 38

শ্রীসদাশিব কবিরাজ—বড় মহাশয়।
শ্রীপুরুষোত্তমদাস—তাঁহার তনয়॥ ৩৮॥

śrī-sadāśiva kavirāja—baḍa mahāśaya
śrī-puruṣottama-dāsa—tāṅhāra tanaya

SYNONYMS

śrī-sadāśiva kavirāja—of the name Śrī Sadāśiva Kavirāja; *baḍa*—great; *mahāśaya*—respectable gentleman; *śrī-puruṣottama-dāsa*—of the name Śrī Puruṣottama dāsa; *tāṅhāra tanaya*—his son.

TRANSLATION

The twenty-third and twenty-fourth prominent devotees of Nityānanda Prabhu were Sadāśiva Kavirāja and his son Puruṣottama dāsa, who was the tenth gopāla.

TEXT 39

আজন্ম নিমগ্ন নিত্যানন্দের চরণে।
নিরন্তর বাল্য-লীলা করে কৃষ্ণ-সনে॥ ৩৯॥

ājanma nimagna nityānandera caraṇe
nirantara bālya-līlā kare kṛṣṇa-sane

SYNONYMS

ājanma—since birth; *nimagna*—merged; *nityānandera*—of Lord Nityānanda Prabhu; *caraṇe*—in the lotus feet; *nirantara*—always; *bālya-līlā*—childish play; *kare*—does; *kṛṣṇa-sane*—with Kṛṣṇa.

TRANSLATION

Since birth, Puruṣottama dāsa was merged in the service of the lotus feet of Lord Nityānanda Prabhu, and he always engaged in childish play with Lord Kṛṣṇa.

PURPORT

Sadāśiva Kavirāja and Nāgara Puruṣottama, who were father and son, are described in the *Caitanya-bhāgavata* as *mahā-bhāgyavān,* greatly fortunate. They belonged to

the *vaidya* caste of physicians. The *Gaura-gaṇoddeśa-dīpikā,* verse 156, says that Candrāvalī, a most beloved *gopī* of Kṛṣṇa, later took birth as Sadāśiva Kavirāja. It is said that Kaṁsāri Sena, the father of Sadāśiva Kavirāja, was formerly the *gopī* named Ratnāvalī in Kṛṣṇa's pastimes. All the family members of Sadāśiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu. Puruṣottama dāsa Ṭhākura sometimes lived at Sukhasāgara, near the Cākadaha and Śimurāli railway stations. All the Deities installed by Puruṣottama Ṭhākura were formerly situated in Beleḍāṅgā-grāma, but when the temple was destroyed the Deities were brought to Sukhasāgara. When that temple merged in the bed of the Ganges, the Deities were brought with Jāhnavā-mātā's Deity to Sāhebaḍāṅgā Beḍigrāma. Since that place also has been destroyed, all the Deities are now situated in the village named Cānduḍe-grāma, which is situated one mile up from Pālapāḍā, as referred to above.

TEXT 40

তাঁর পুত্র—মহাশয় শ্রীকানু ঠাকুর।
যাঁর দেহে রহে কৃষ্ণ-প্রেমামৃতপূর॥ ৪০॥

tāṅra putra—mahāśaya śrī-kānu ṭhākura
yāṅra dehe rahe kṛṣṇa-premāmṛta-pūra

SYNONYMS

tāṅra putra—his son; *mahāśaya*—a respectable gentleman; *śrī-kānu ṭhākura*—of the name Śrī Kānu Ṭhākura; *yāṅra*—whose; *dehe*—in the body; *rahe*—remained; *kṛṣṇa-prema-amṛta-pūra*—the nectar of devotional service to Kṛṣṇa.

TRANSLATION

Śrī Kānu Ṭhākura, a very respectable gentleman, was the son of Puruṣottama dāsa Ṭhākura. He was such a great devotee that Lord Kṛṣṇa always lived in his body.

PURPORT

To go to the headquarters of Kānu Ṭhākura, one has to proceed by boat from the Jhikaragāchā-ghāṭa station to the river known as Kapotākṣa. Otherwise, if one goes about two or two and a half miles from the Jhikaragāchā-ghāṭa station, he can see Bodhakhānā, the headquarters of Kānu Ṭhākura. The son of Sadāśiva was Puruṣottama Ṭhākura, and his son was Kānu Ṭhākura. The descendants of Kānu Ṭhākura know him as Nāgara Puruṣottama. He was the cowherd boy named Dāma during *kṛṣṇa-līlā.* It is said that just after the birth of Kānu Ṭhākura, his mother, Jāhnavā, died. When he was about twelve days old, Śrī Nityānanda Prabhu took him to His home at Khaḍadaha. It is ascertained that Kānu Ṭhākura was born some time in the Bengali year 942. It is said that he took birth on the Rathayātrā day. Because he was a great devotee of Lord Kṛṣṇa from the very beginning of his life, Śrī Nityānanda Prabhu gave him the name Śiśu Kṛṣṇadāsa. When he was five

years old he went to Vṛndāvana with Jāhnavā-mātā, and upon seeing the ecstatic symptoms of Kānu Ṭhākura, the Gosvāmīs gave him the name Kānāi Ṭhākura.

In the family of Kānu Ṭhākura there is a Rādhā-Kṛṣṇa Deity known as Prāṇa-vallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahāprabhu. When there was a Mahārāṣṭrian invasion of Bengal, the family of Kānu Ṭhākura was scattered, and after the invasion one Harikṛṣṇa Gosvāmī of that family came back to their original home, Bodhakhānā, and re-established the Prāṇavallabha Deity. The descendants of the family still engage in the service of Prāṇavallabha. Kānu Ṭhākura was present during the Kheṭari-utsava when Jāhnavā-devī and Vīrabhadra Gosvāmī were also present. One of Kānu Ṭhākura's family members, Mādhavācārya, married the daughter of Śrī Nityānanda Prabhu, who was named Gaṅgādevī. Both Puruṣottama Ṭhākura and Kānu Ṭhākura had many disciples from *brāhmaṇa* families. Most of the disciplic descendants of Kānu Ṭhākura now reside in the village named Gaḍabetā by the River Śilāvatī in the Midnapore district.

TEXT 41

মহাভাগবত-শ্রেষ্ঠ দত্ত উদ্ধারণ।
সর্বভাবে সেবে নিত্যানন্দের চরণ॥ ৪১॥

mahā-bhāgavata-śreṣṭha datta uddhāraṇa
sarva-bhāve seve nityānandera caraṇa

SYNONYMS

mahā-bhāgavata—great devotee; *śreṣṭha*—chief; *datta*—the surname Datta; *uddhāraṇa*—of the name Uddhāraṇa; *sarva-bhāve*—in all respects; *seve*—worships; *nityānandera*—of Lord Nityānanda; *caraṇa*—lotus feet.

TRANSLATION

Uddhāraṇa Datta Ṭhākura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityānanda Prabhu. He worshiped the lotus feet of Lord Nityānanda in all respects.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā*, verse 129, states that Uddhāraṇa Datta Ṭhākura was formerly the cowherd boy of Vṛndāvana named Subāhu. Uddhāraṇa Datta Ṭhākura, previously known as Śrī Uddhāraṇa Datta, was a resident of Saptagrāma, which is situated on the bank of the Sarasvatī River near the Triśabighā railway station in the district of Hugalī. At the time of Uddhāraṇa Ṭhākura, Saptagrāma was a very big town, encompassing many other places such as Vāsudeva-pura, Bāṅśabeḍiyā, Kṛṣṇapura, Nityānanda-pura, Śivapura, Śaṅkhanagara and Saptagrāma.

Calcutta was developed under British rule by the influential mercantile community and especially by the *suvarṇa-vaṇik* community who came down from Sapta-

grāma to establish their businesses and homes all over Calcutta. They were known as the Saptagrāmī mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Śrīla Uddhāraṇa Ṭhākura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely, the Sil family and De family. All the Mulliks of the De family originally belong to the same family and *gotra.* We also formerly belonged to the branch of the De family whose members, intimately connected with the Mohammedan rulers, received the title Mullik.

In the *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter Six, it is said that Uddhāraṇa Datta was an extremely elevated and liberal Vaiṣṇava. He was born with the right to worship Nityānanda Prabhu. It is also stated that Nityānanda Prabhu, after staying for some time in Khaḍadaha, came to Saptagrāma and stayed in the house of Uddhāraṇa Datta. The *suvarṇa-vaṇik* community to which Uddhāraṇa Datta belonged was actually a Vaiṣṇava community. Its members were bankers and gold merchants (*suvarṇa* means "gold," and *vaṇik* means "merchant"). Long ago there was a misunderstanding between Balla Sena and the *suvarṇa-vaṇik* community because of the great banker Gaurī Sena. Balla Sena was taking loans from Gaurī Sena and spending money extravagantly, and therefore Gaurī Sena stopped supplying money. Balla Sena took revenge by instigating a social conspiracy to make the *suvarṇa-vaṇiks* outcastes, and since then they have been ostracized from the higher castes, namely, the *brāhmaṇas, kṣatriyas* and *vaiśyas.* But by the grace of Śrīla Nityānanda Prabhu, the *suvarṇa-vaṇik* community was again elevated. It is said in the *Caitanya-bhāgavata, yateka vaṇik-kula uddhāraṇa haite pavitra ha-ila dvidhā nāhika ihāte:* there is no doubt that all the community members of the *suvarṇa-vaṇik* society were again purified by Śrī Nityānanda Prabhu.

In Saptagrāma there is still a temple with a six-armed Deity of Śrī Caitanya Mahāprabhu that was personally worshiped by Śrīla Uddhāraṇa Datta Ṭhākura. On the right side of Śrī Caitanya Mahāprabhu is a Deity of Śrī Nityānanda Prabhu and on the left side Gadādhara Prabhu. There are also a Rādhā-Govinda *mūrti* and *śālagrāma-śilā,* and below the throne is a picture of Śrī Uddhāraṇa Datta Ṭhākura. In front of the temple there is now a big hall, and in front of the hall is a Mādhavī-latā plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the *suvarṇa-vaṇik* community enthusiastically take interest in this temple of Uddhāraṇa Datta Ṭhākura. In the Bengali year 1283 one *bābājī* of the name Nitāi dāsa arranged for a donation of twelve *bighās* of land for this temple. The management of the temple later deteriorated, but then in 1306, through the cooperation of the famous Balarāma Mullik of Hugalī, who was a subjudge, and many rich *suvarṇa-vaṇik* community members, the management of the temple improved greatly. Not more than fifty years ago, one of the family members of Uddhāraṇa Datta Ṭhākura named Jagamohana Datta established a wooden Deity of Uddhāraṇa Datta Ṭhākura in the temple, but that Deity is no longer there; at

present, a picture of Uddhāraṇa Datta Ṭhākura is worshiped. It is understood, however, that the wooden Deity of Uddhāraṇa Ṭhākura was taken away by Śrī Madana-mohana Datta and is now being worshiped with a *śālagrāma-śilā* by Śrīnātha Datta.

Uddhāraṇa Datta Ṭhākura was the manager of the estate of a big Zamindar in Naihāṭī, about one and a half miles north of Katwa. The relics of this royal family are still visible near the Dāṅhāṭa station. Since Uddhāraṇa Datta Ṭhākura was the manager of the estate, it was also known as Uddhāraṇa-pura. Uddhāraṇa Datta Ṭhākura installed Nitāi-Gaura Deities that were later brought to the house of the Zamindar, which was known as Vanaoyārībāḍa. Śrīla Uddhāraṇa Datta Ṭhākura remained a householder throughout his life. His father's name was Śrīkara Datta, his mother's name was Bhadrāvatī, and his son's name was Śrīnivāsa Datta.

TEXT 42

আচার্য বৈষ্ণবানন্দ ভক্তি-অধিকারী ।
পূর্বে নাম ছিল যাঁর 'রঘুনাথ পুরী' ॥ ৪২ ॥

ācārya vaiṣṇavānanda bhakti-adhikārī
pūrve nāma chila yāṅra 'raghunātha purī'

SYNONYMS

ācārya—teacher; *vaiṣṇavānanda*—of the name Vaiṣṇavānanda; *bhakti*—devotional service; *adhikārī*—fit candidate; *pūrve*—previously; *nāma*—name; *chila*—was; *yāṅra*—whose; *raghunātha purī*—of the name Raghunātha Purī.

TRANSLATION

The twenty-seventh prominent devotee of Nityānanda Prabhu was Ācārya Vaiṣṇavānanda, a great personality in devotional service. He was formerly known as Raghunātha Purī.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 97, it is said that Raghunātha Purī was previously very powerful in the eight mystic successes. He was an incarnation of one of the successes.

TEXT 43

বিষ্ণুদাস, নন্দন, গঙ্গাদাস,—তিন ভাই ।
পূর্বে যাঁর ঘরে ছিলা ঠাকুর নিতাই ॥ ৪৩ ॥

viṣṇudāsa, nandana, gaṅgādāsa—tina bhāi
pūrve yāṅra ghare chilā ṭhākura nitāi

SYNONYMS

viṣṇudāsa—of the name Viṣṇudāsa; *nandana*—of the name Nandana; *gaṅgādāsa*—of the name Gaṅgādāsa; *tina bhāi*—three brothers; *pūrve*—previously; *yāṅhra*—whose; *ghare*—in the house; *chilā*—stayed; *ṭhākura nitāi*—Nityānanda Prabhu.

TRANSLATION

Another important devotee of Lord Nityānanda Prabhu was Viṣṇudāsa, who had two brothers, Nandana and Gaṅgādāsa. Lord Nityānanda Prabhu sometimes stayed at their house.

PURPORT

The three brothers Viṣṇudāsa, Nandana and Gaṅgādāsa were residents of Navadvīpa and belonged to the Bhaṭṭācārya *brāhmaṇa* family. Both Viṣṇudāsa and Gaṅgādāsa stayed for some time with Śrī Caitanya Mahāprabhu at Jagannātha Purī, and the *Caitanya-bhāgavata* states that formerly Nityānanda Prabhu stayed at their house.

TEXT 44

নিত্যানন্দভৃত্য—পরমানন্দ উপাধ্যায়।
শ্রীজীব পণ্ডিত নিত্যানন্দ-গুণ গায়॥ ৪৪॥

nityānanda-bhṛtya—paramānanda upādhyāya
śrī-jīva paṇḍita nityānanda-guṇa gāya

SYNONYMS

nityānanda-bhṛtya—servant of Nityānanda Prabhu; *paramānanda upādhyāya*—of the name Paramānanda Upādhyāya; *śrī-jīva paṇḍita*—of the name Śrī Jīva Paṇḍita; *nityānanda*—Lord Nityānanda Prabhu; *guṇa*—qualities; *gāya*—glorified.

TRANSLATION

Paramānanda Upādhyāya was Nityānanda Prabhu's great servitor. Śrī Jīva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.

PURPORT

Śrī Paramānanda Upādhyāya was an advanced devotee. His name is mentioned in the *Caitanya-bhāgavata*, where Śrī Jīva Paṇḍita is also mentioned as the second son of Ratnagarbha Ācārya and a childhood friend of Hāḍāi Ojhā, the father of Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā*, verse 169, it is said that Śrī Jīva Paṇḍita was formerly the *gopī* named Indirā.

TEXT 45

পরমানন্দ গুপ্ত—কৃষ্ণভক্ত মহামতি।
পূর্বে যাঁর ঘরে নিত্যানন্দের বসতি॥ ৪৫॥

paramānanda gupta—kṛṣṇa-bhakta mahāmati
pūrve yāṅra ghare nityānandera vasati

SYNONYMS

paramānanda gupta—of the name Paramānanda Gupta; *kṛṣṇa-bhakta*—a great devotee of Lord Kṛṣṇa; *mahāmati*—advanced in spiritual consciousness; *pūrve*—formerly; *yāṅra*—whose; *ghare*—in the house; *nityānandera*—of Lord Nityānanda Prabhu; *vasati*—residence.

TRANSLATION

The thirty-first devotee of Lord Nityānanda Prabhu was Paramānanda Gupta, who was greatly devoted to Lord Kṛṣṇa and highly advanced in spiritual consciousness. Formerly Nityānanda Prabhu also resided at his house for some time.

PURPORT

Paramānanda Gupta composed a prayer to Lord Kṛṣṇa known as *Kṛṣṇa-stavāvalī*. In the *Gaura-gaṇoddeśa-dīpikā*, verse 194, it is stated that he was formerly the *gopī* named Manjumedhā.

TEXT 46

নারায়ণ, কৃষ্ণদাস আর মনোহর।
দেবানন্দ – চারি ভাই নিতাই-কিঙ্কর ॥ ৪৬ ॥

nārāyaṇa, kṛṣṇadāsa āra manohara
devānanda—cāri bhāi nitāi-kiṅkara

SYNONYMS

nārāyaṇa—of the name Nārāyaṇa; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *āra*—and; *manohara*—of the name Manohara; *devānanda*—of the name Devānanda; *cāri bhāi*—four brothers; *nitāi-kiṅkara*—servants of Lord Nityānanda Prabhu.

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Nārāyaṇa, Kṛṣṇadāsa, Manohara and Devānanda, who always engaged in the service of Lord Nityānanda.

TEXT 47

হোড় কৃষ্ণদাস – নিত্যানন্দপ্রভু-প্রাণ।
নিত্যানন্দ-পদ বিনু নাহি জানে আন ॥ ৪৭ ॥

hoḍa kṛṣṇadāsa—nityānanda-prabhu-prāṇa
nityānanda-pada vinu nāhi jāne āna

SYNONYMS

hoḍa kṛṣṇadāsa—of the name Hoḍa Kṛṣṇadāsa; *nityānanda-prabhu*—of Lord Nityānanda; *prāṇa*—life and soul; *nityānanda-pada*—the lotus feet of Lord Nityānanda; *vinu*—except; *nāhi*—does not; *jāne*—know; *āna*—anything else.

TRANSLATION

The thirty-sixth devotee of Lord Nityānanda was Hoḍa Kṛṣṇadāsa, whose life and soul was Nityānanda Prabhu. He was always dedicated to the lotus feet of Nityānanda, and he knew no one else but Him.

PURPORT

The residence of Kṛṣṇadāsa Hoḍa was Baḍagāchi, which is now in Bangladesh.

TEXT 48

নকড়ি, মুকুন্দ, সূর্য, মাধব, শ্রীধর।
রামানন্দ বসু, জগন্নাথ, মহীধর ॥ ৪৮ ॥

nakaḍi, mukunda, sūrya, mādhava, śrīdhara
rāmānanda vasu, jagannātha, mahīdhara

SYNONYMS

nakaḍi—of the name Nakaḍi; *mukunda*—of the name Mukunda; *sūrya*—of the name Sūrya; *mādhava*—of the name Mādhava; *śrīdhara*—of the name Śrīdhara; *rāmānanda vasu*—of the name Rāmānanda Vasu; *jagannātha*—of the name Jagannātha; *mahīdhara*—of the name Mahīdhara.

TRANSLATION

Among Lord Nityānanda's devotees, Nakaḍi was the thirty-seventh, Mukunda the thirty-eighth, Sūrya the thirty-ninth, Mādhava the fortieth, Śrīdhara the forty-first, Rāmānanda the forty-second, Jagannātha the forty-third and Mahīdhara the forty-fourth.

PURPORT

Śrīdhara was the twelfth *gopāla*.

TEXT 49

শ্রীমন্ত, গোকুল দাস, হরিহরানন্দ।
শিবাই, নন্দাই, অবধূত পরমানন্দ ॥ ৪৯ ॥

śrī-manta, gokula-dāsa hariharānanda
śivāi, nandāi, avadhūta paramānanda

SYNONYMS

śrī-manta—of the name Śrī Manta; *gokula-dāsa*—of the name Gokula dāsa; *hariharānanda*—of the name Hariharānanda; *śivāi*—of the name Śivāi; *nandāi*—of the name Nandāi; *avadhūta paramānanda*—of the name Avadhūta Paramānanda.

TRANSLATION

Śrī Manta was the forty-fifth, Gokula dāsa the forty-sixth, Hariharānanda the forty-seventh, Śivāi the forty-eighth, Nandāi the forty-ninth and Paramānanda the fiftieth.

TEXT 50

বসন্ত, নবনী হোড়, গোপাল, সনাতন।
বিষ্ণাই হাজরা, কৃষ্ণানন্দ, সুলোচন ॥ ৫০ ॥

vasanta, navanī hoḍa, gopāla sanātana
viṣṇāi hājarā, kṛṣṇānanda, sulocana

SYNONYMS

vasanta—of the name Vasanta; *navanī hoḍa*—of the name Navanī Hoḍa; *gopāla*—of the name Gopāla; *sanātana*—of the name Sanātana; *viṣṇāi hājarā*—of the name Viṣṇāi Hājarā; *kṛṣṇānanda*—of the name Kṛṣṇānanda; *sulocana*—of the name Sulocana.

TRANSLATION

Vasanta was the fifty-first, Navanī Hoḍa the fifty-second, Gopāla the fifty-third, Sanātana the fifty-fourth, Viṣṇāi the fifty-fifth, Kṛṣṇānanda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Navanī Hoḍa appears to have been the same person as Hoḍa Kṛṣṇadāsa, the son of the King of Baḍagāchi. His father's name was Hari Hoḍa. One can visit Baḍagāchi by taking the Lālagolā-ghāṭa railway line. Formerly the Ganges flowed by Baḍagāchi, but now it has become a canal known as the Kālśira Khāl. Near the Muḍāgāchā station is a village known as Śāligrāma in which King Kṛṣṇadāsa arranged for the marriage of Śrī Nityānanda Prabhu, as described in the *Bhakti-ratnākara, Taraṅga* Twelve. It is sometimes said that Navanī Hoḍa was the son of Rāja Kṛṣṇadāsa. His descendants still live in Rukuṇapura, a village near Bahiragāchi. They belong to the *dakṣiṇa rāḍhīya kāyastha* community, but, having been reformed as *brāhmaṇas,* they still initiate all classes of men.

TEXT 51

কংসারি সেন, রামসেন, রামচন্দ্র কবিরাজ।
গোবিন্দ, শ্রীরঙ্গ, মুকুন্দ, তিন কবিরাজ ॥ ৫১ ॥

kaṁsāri sena, rāmasena, rāmacandra kavirāja
govinda, śrīraṅga, mukunda, tina kavirāja

SYNONYMS

kaṁsāri sena—of the name Kaṁsāri Sena; *rāmasena*—of the name Rāmasena; *rāmacandra kavirāja*—of the name Rāmacandra Kavirāja; *govinda*—of the name Govinda; *śrīraṅga*—of the name Śrīraṅga; *mukunda*—of the name Mukunda; *tina kavirāja*—all three are Kavirājas, or physicians.

TRANSLATION

The fifty-eighth great devotee of Lord Nityānanda Prabhu was Kaṁsāri Sena, the fifty-ninth was Rāmasena, the sixtieth was Rāmacandra Kavirāja, and the sixty-first, sixty-second and sixty-third were Govinda, Śrīraṅga and Mukunda, who were all physicians.

PURPORT

Śrī Rāmacandra Kavirāja, the son of Khaṇḍavāsī Cirañjīva and Sunanda, was a disciple of Śrīnivāsa Ācārya and the most intimate friend of Narottama dāsa Ṭhākura, who prayed several times for his association. His youngest brother was Govinda Kavirāja. Śrīla Jīva Gosvāmī very much appreciated Śrī Rāmacandra Kavirāja's great devotion to Lord Kṛṣṇa and therefore gave him the title *kavirāja.* Śrī Rāmacandra Kavirāja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Śrīnivāsa Ācārya and Narottama dāsa Ṭhākura. He resided at first in Śrīkhaṇḍa but later in the village of Kumāra-nagara on the bank of the Ganges.

Govinda Kavirāja was the brother of Rāmacandra Kavirāja and youngest son of Cirañjīva of Śrīkhaṇḍa. Although at first a *śākta,* or worshiper of goddess Durgā, he was later initiated by Śrīnivāsa Ācārya Prabhu. Govinda Kavirāja also resided first in Śrīkhaṇḍa and then in Kumāra-nagara, but later he moved to the village known as Teliyā Budhari on the southern bank of the River Padmā. Since Govinda Kavirāja, the author of two books, *Saṅgīta-mādhava* and *Gītāmṛta,* was a great Vaiṣṇava *kavi,* or poet, Śrīla Jīva Gosvāmī gave him the title *kavirāja.* He is described in the *Bhakti-ratnākara,* Ninth *Taraṅga.*

Kaṁsāri Sena was formerly Ratnāvalī in Vraja, as described in the *Gaura-gaṇoddeśa-dīpikā,* verses 194 and 200.

TEXT 52

পীতাম্বর, মাধবাচার্য, দাস দামোদর।
শঙ্কর, মুকুন্দ, জ্ঞানদাস, মনোহর॥ ৫২॥

pītāmbara, mādhavācārya, dāsa dāmodara
śaṅkara, mukunda, jñāna-dāsa, manohara

SYNONYMS

pītāmbara—of the name Pītāmbara; *mādhavācārya*—of the name Mādhavācārya; *dāsa dāmodara*—of the name Dāmodara dāsa; *śaṅkara*—of the name Śaṅkara; *mukunda*—of the name Mukunda; *jñāna-dāsa*—of the name Jñānadāsa; *manohara*—of the name Manohara.

TRANSLATION

Among the devotees of Lord Nityānanda Prabhu, Pītāmbara was the sixty-fourth, Mādhavācārya the sixty-fifth, Dāmodara dāsa the sixty-sixth, Śaṅkara the sixty-seventh, Mukunda the sixty-eighth, Jñānadāsa the sixty-ninth and Manohara the seventieth.

TEXT 53

নর্তক গোপাল, রামভদ্র, গৌরাঙ্গদাস।
নৃসিংহচৈতন্য, মীনকেতন রামদাস ॥ ৫৩ ॥

nartaka gopāla, rāmabhadra, gaurāṅga-dāsa
nṛsiṁha-caitanya, mīnaketana rāma-dāsa

SYNONYMS

nartaka gopāla—the dancer Gopāla; *rāmabhadra*—of the name Rāmabhadra; *gaurāṅga-dāsa*—of the name Gaurāṅga dāsa; *nṛsiṁha-caitanya*—of the name Nṛsiṁha-caitanya; *mīnaketana rāma-dāsa*—of the name Mīnaketana Rāmadāsa.

TRANSLATION

The dancer Gopāla was the seventy-first, Rāmabhadra the seventy-second, Gaurāṅga dāsa the seventy-third, Nṛsiṁha-caitanya the seventy-fourth and Mīnaketana Rāmadāsa the seventy-fifth.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā*, verse 68, describes Mīnaketana Rāmadāsa as an incarnation of Śaṅkarṣaṇa.

TEXT 54

বৃন্দাবনদাস—নারায়ণীর নন্দন।
'চৈতন্য-মঙ্গল' যেঁহো করিল রচন ॥ ৫৪ ॥

vṛndāvana-dāsa—nārāyaṇīra nandana
'caitanya-maṅgala' yeṅho karila racana

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *nārāyaṇīra nandana*—son of Nārāyaṇī; *caitanya-maṅgala*—the book of the name *Caitanya-maṅgala; yeṅho*—who; *karila*—did; *racana*—composition.

TRANSLATION

Vṛndāvana dāsa Ṭhākura, the son of Śrīmatī Nārāyaṇī, composed Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata].

TEXT 55

ভাগবতে কৃষ্ণলীলা বর্ণিলা বেদব্যাস।
চৈতন্যলীলাতে ব্যাস—বৃন্দাবন দাস॥ ৫৫॥

bhāgavate kṛṣṇa-līlā varṇilā vedavyāsa
caitanya-līlāte vyāsa—vṛndāvana dāsa

SYNONYMS

bhāgavate—in the *Śrīmad-Bhāgavatam; kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇilā*—described; *vedavyāsa*—Dvaipāyana Vyāsadeva; *caitanya-līlāte*—in the pastimes of Lord Caitanya; *vyāsa*—Vedavyāsa; *vṛndāvana dāsa*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrīla Vyāsadeva described the pastimes of Kṛṣṇa in the Śrīmad-Bhāgavatam. The Vyāsa of the pastimes of Lord Caitanya Mahāprabhu was Vṛndāvana dāsa.

PURPORT

Śrīla Vṛndāvana dāsa Ṭhākura was an incarnation of Vedavyāsa and also a friendly cowherd boy named Kusumāpīḍa in *kṛṣṇa-līlā*. In other words, the author of *Śrī Caitanya-bhāgavata*, Śrīla Vṛndāvana dāsa Ṭhākura, the son of Śrīvāsa Ṭhākura's niece Nārāyaṇī, was a combined incarnation of Vedavyāsa and the cowherd boy Kusumāpīḍa. There is a descriptive statement by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his commentary on *Śrī Caitanya-bhāgavata* giving the biographical details of the life of Vṛndāvana dāsa Ṭhākura.

TEXT 56

সর্বশাখা-শ্রেষ্ঠ বীরভদ্র গোসাঞি।
তাঁর উপশাখা যত, তার অন্ত নাই॥ ৫৬॥

sarvaśākhā-śreṣṭha vīrabhadra gosāñi
tāṅhra upaśākhā yata, tāra anta nāi

SYNONYMS

sarvaśākhā-śreṣṭha—the best of all the branches; *vīrabhadra gosāñi*—of the name Vīrabhadra Gosānī; *tāṅra upaśākhā*—His sub-branches; *yata*—all; *tāra*—of them; *anta*—limit; *nāi*—there is not.

TRANSLATION

Among all the branches of Śrī Nityānanda Prabhu, Vīrabhadra Gosāñi was the topmost. His sub-branches were unlimited.

TEXT 57

অনন্ত নিত্যানন্দগণ—কে করু গণন।
আত্মপবিত্রতা-হেতু লিখিলাঙ কত জন ॥ ৫৭ ॥

ananta nityānanda-gaṇa—ke karu gaṇana
ātma-pavitratā-hetu likhilāṅ kata jana

SYNONYMS

ananta—unlimited; *nityānanda-gaṇa*—followers of Śrī Nityānanda Prabhu; *ke karu*—who can; *gaṇana*—count; *ātma-pavitratā*—of self-purification; *hetu*—for the reason; *likhilāṅ*—I have written; *kata jana*—some of them.

TRANSLATION

No one can count the unlimited followers of Nityānanda Prabhu. I have mentioned some of them just for my self-purification.

TEXT 58

এই সর্বশাখা পূর্ণ—পক্ক প্রেমফলে।
যারে দেখে, তারে দিয়া ভাসাইল সকলে ॥ ৫৮ ॥

ei sarva-śākhā pūrṇa—pakva prema-phale
yāre dekhe, tare diyā bhāsāila sakale

SYNONYMS

ei—these; *sarva-śākhā*—all branches; *pūrṇa*—complete; *pakva prema-phale*—with ripened fruits of love of Godhead; *yāre dekhe*—whomever they see; *tāre diyā*—distributing to him; *bhāsāila*—overflooded; *sakale*—all of them.

TRANSLATION

All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding them with love of Kṛṣṇa.

TEXT 59

অনর্গল প্রেম সবার, চেষ্টা অনর্গল।
প্রেম দিতে, কৃষ্ণ দিতে ধরে মহাবল ॥ ৫৯ ॥

anargala prema sabāra, ceṣṭā anargala
prema dite, kṛṣṇa dite dhare mahābala

SYNONYMS

anargala—unchecked; *prema*—love of Kṛṣṇa; *sabāra*—of every one of them; *ceṣṭā*—activity; *anargala*—unchecked; *prema dite*—to give love of Kṛṣṇa; *kṛṣṇa dite*—to deliver Kṛṣṇa; *dhare*—they possess; *mahābala*—great strength.

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has sung, *kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche.* In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi:* "By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

TEXT 60

সংক্ষেপে কহিলাঙ এই নিত্যানন্দগণ।
যাঁহার অবধি না পায় 'সহস্র-বদন' ॥ ৬০ ॥

saṅkṣepe kahilāṅ ei nityānanda-gaṇa
yāṅhāra avadhi nā pāya 'sahasra-vadana'

SYNONYMS

saṅkṣepe—in brief; *kahilāṅ*—described; *ei*—these; *nityānanda-gaṇa*—devotees of Lord Nityānanda; *yāṅhāra*—of whom; *avadhi*—limitation; *nā*—does not; *pāya*—get; *sahasra-vadana*—the thousand-mouthed Śeṣanāga on whom Lord Viṣṇu lies.

TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityānanda Prabhu. Even the thousand-mouthed Śeṣanāga cannot describe all of these unlimited devotees.

TEXT 61

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৬১ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

With an ardent desire to serve the purpose of Śrī Rūpa and Śrī Raghunātha, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of *Śrī Caitanya-caritāmṛta, Ādi-līlā,* Chapter Eleven, in the matter of the expansions of Lord Nityānanda.

References

The statements of *Śri Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Abhidheya—acting according to one's constitutional relationship with God.
Ācārya—an authorized teacher who instructs by his own example.
Adhama paḍuyās—scholars who consider devotional activities material.
Advaita-vāda—philosophy of monism.
Ajñāta-sukṛti—pious activities that one executes without his knowledge.
Akiñcana—one who possesses nothing in the material world.
Aparā prakṛti—material energy.
Arcana-mārga—Deity worship.
Artha—economic development.
Asuras—demons.
Āveśa—an incarnation of God, partially empowered.

B

Bhāgavata-jīvana—the life of a devotee.
Bhāgavata-saptāka—seven-day readings of *Bhāgavatam*.
Bhajanānandī—devotee who is satisfied to cultivate devotional service for himself.
Bhakta—devotee.
Bhakti-latā—devotional creeper.
Bhāva—the stage of transcendental ecstacy experienced after transcendental affection.
Brahma-bhūta—stage of liberation from material entanglement when one becomes joyous beyond any hankering or lamentation and gains a universal vision.
Brahma-jñāna—knowledge of the Supreme.
Brahmānanda—pleasure derived from impersonal Brahman realization.
Bubhukṣus—those who desire to enjoy the material world.

C

Caitya-guru—the spiritual master within.
Cid-vilāsa—spiritual pleasure.

D

Dharma—religiosity.

G

Godāsa—servant of senses.
Gopīs—cowherd girlfriends of Kṛṣṇa.
Gosāñi—See Gosvāmī.

Goṣṭhy-ānandī—devotees who desire to preach glories of holy name.
Gosvāmī—one who has control over mind and senses.

I

Īśa-tattva—the Supreme Lord.
Īśvara—the supreme controller.

J

Jīva—the soul; or atomic living entity.
Jīva-bhūta—*See Jīva*
Jñāna—transcendental knowledge.
Jīva-tattva—*See Jīva*

K

Kāma—sense gratification.
Kaniṣṭha-adhikārī—devotee in lowest stage of Vaiṣṇava life.
Karma-kāṇḍa—fruitive activities.
Karma-niṣṭhas—those who consider devotional service to be fruitive activities.
Kṛpā-siddha—perfection by the mercy of superior authorities.
Kṛṣṇa-līlā—pastimes of Kṛṣṇa.
Kṛṣṇa-premā—love of Godhead.
Kṣetrajña—the living entity.
Kutārkikas—false logicians.

L

Lobha—greed.

M

Mādhurya-bhaktas—devotees engaged only in conjugal love.
Mahā-bhāgavata—*See Uttama-adhikārī.*
Mahāprabhu—supreme master of all masters.
Mahā-vadānyāvatāra—Lord Caitanya, the most magnanimous incarnation.
Madhyama-adhikārī—devotee with firm faith who preaches to innocent and avoids atheists.
Māyā—the external illusory energy of the Lord.
Mokṣa—liberation.
Mumukṣus—those who desire liberation from material world.
Mūḍha—fool, rascal.

N

Nāmāparādha—offense against holy names.
Nindakas—blasphemers.

Nirguṇa—without material qualities.
Nitya-siddha—eternal perfection attained by never forgetting Kṛṣṇa at any time.

P

Pārakīya-rasa—paramour love.
Paramparā—disciplic succession.
Parā-prakṛti—spiritual energy.
Pāṣaṇḍīs—nondevotees who consider devotional activities material.
Patita-pāvana—Lord Caitanya, the deliverer of the fallen souls.
Prabhu—master.
Pradhāna—the chief principle of creation.
Prākṛta-bhaktas—materialistic devotees not advanced in spiritual knowledge.
Prayojana—the ultimate goal of life, to develop love of God.
Preyas—activities which are immediately beneficial and auspicious.

R

Rajo-guṇa—mode of passion.
Rasābhāsa—incompatible mixing of *rasas*.
Rāsādi-vilāsī—the enjoyer of the *rāsa* dance.
Rasas—spiritual humors.

S

Ṣaḍbhuja—six-armed form of Lord Caitanya.
Sādhana-bhakti—the prescribed duties of service to the Lord.
Sādhana-siddhas—perfection attained by executing rules and regulations of devotional service.
Sādhu—a saintly person or Vaiṣṇava.
Sahajiyās—those who do not follow the scriptural injunctions, considering God to be cheap.
Sālokya-mukti—liberation of residing on the same planet as the Lord.
Samādhi—trance, or absorption in the service of the Lord.
Sambandha-jñāna—establishing one's original relationship with the Lord.
Sārṣṭi-mukti—liberation of having equal opulences with the Supreme.
Sārūpya-mukti—liberation of having same bodily features as the Lord.
Sarva-jña—omniscient.
Śāstras—scriptures.
Sattva-guṇa—mode of goodness.
Sāyujya-mukti—liberation of merging in Brahman effulgence.
Śrauta-vākya—acceptance of the words of the spiritual master.
Śravaṇaṁ kirtanam—hearing and chanting.
Śreyas—activities which are ultimately beneficial and auspicious.
Sūtra—a code expressing the essence of all knowledge in minimum words.

T

Tamo-guṇa—mode of ignorance.

U

Uttama-adhikārī—devotee in highest stage of devotional life.

V

Vaikuṇṭha—the spiritual world which is without anxiety.
Vastra-haraṇa-līlā—Kṛṣṇa's pastime of stealing the clothes of the *gopīs*.
Vedāntī—a person who perfectly knows Kṛṣṇa.
Viṣṇu-bhakti—*See Bhakti*.
Viśvambhara—one who maintains the entire universe; name of Lord Caitanya.
Vivarta—illusion.

Y

Yogeśvara—master of all mystic powers, Kṛṣṇa.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

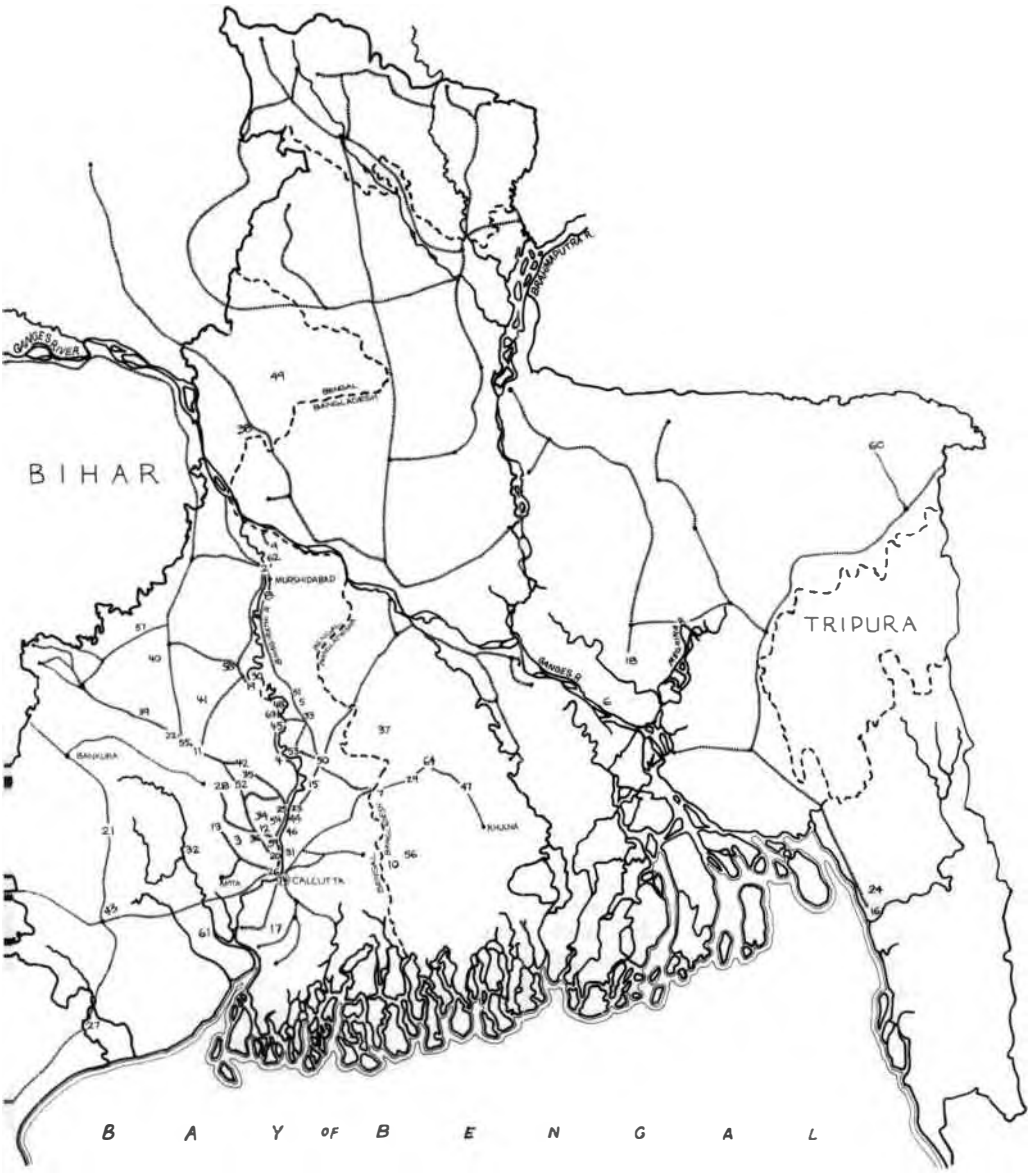
The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ – *(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*gh*-house.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch*-haste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge*-hall.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t*-house.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d*-house.
ṇ –like the *n* in g*n*aw.
t–as in *t*alk but with the tongue against the teeth.
th–as in ho*t*-house but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d*-house but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b*-*h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Avenue, Los Angeles, California 90034.

Map of Bengal

Indicating the important sites related to
Lord Caitanya and His associates.



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ĀDI-LILA
Volume 2

Śrī Caitanya-caritāmṛta

The Pastimes of Lord Caitanya Mahāprabhu

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

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ĀDI-LĪLĀ Volume 3

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FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmī wrote his famous spiritual treatise *Caitanya-caritāmṛta*, describing the wonderful pastimes and precepts of Lord Śrī Caitanya Mahāprabhu. "By the mercy of Lord Caitanya," he wrote, "a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky."

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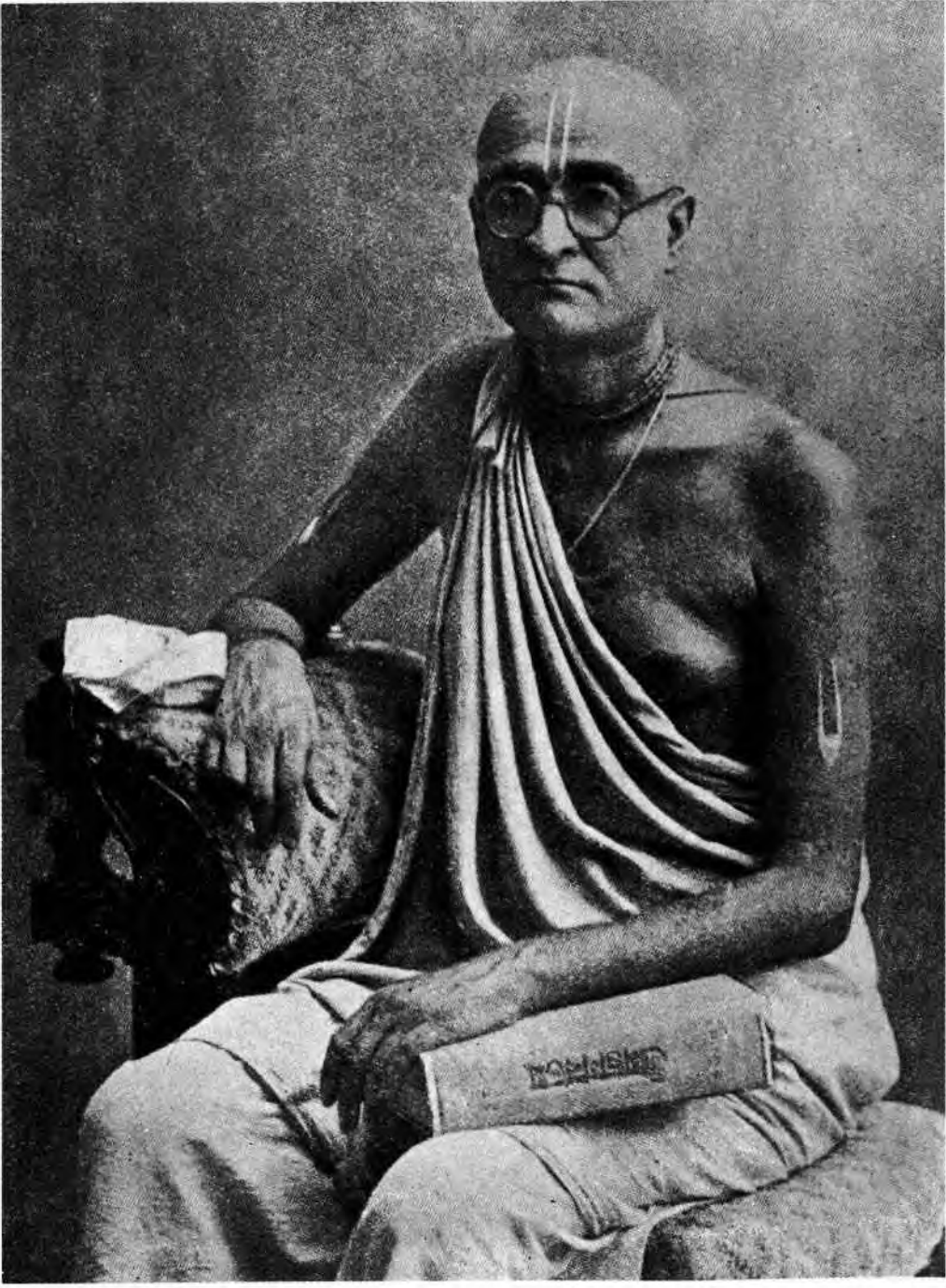

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the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.

Śrī Pañca-tattva

Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra *(Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa).*

Śrīdhāma Māyāpur

The birthplace of the Supreme Lord Śrī Kṛṣṇa Caitanya in the province of Gauḍa in Bengal.

The ISKCON International Center at Lord Caitanya's birthplace in Māyāpur, West Bengal.

Distribution of prasāda *(food offered to Kṛṣṇa) in West Bengal, India.*

In 1885, Śrīla Ṭhākura Bhaktivinoda wrote: "Oh, for that day when the fortunate English, French, Russian, German and American people will take up banners, mṛdaṅgas *and* karatālas *and raise* kīrtana *through their streets and towns. . .and join with the Bengali devotees. When will that day be?" In 1974, on the anniversary of Lord Caitanya's appearance, Śrīla Bhaktivinoda's desire was fulfilled by the disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.*

Devotees of the International Society for Kṛṣṇa Consciousness performing saṅkīrtana, *congregational chanting of the holy names of Lord Kṛṣṇa, in New York City.*

Plate 1 *Sītādevī appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself. (p. 119)*

Plate 2 *Mother Śacī snatched the dirt from the hands of the Lord and inquired why He was eating it. (p. 143)*

Plate 3 *The Lord would take all the offerings meant for Lord Śiva. (p. 158)*

Plate 4 *Lord Caitanya dreamed that Viśvarūpa took Him away and requested Him to accept the* saṇnyāsa *order. (p. 192)*

Plate 5 *Advaita Ācārya had a vision of the Lord's universal form.* (p. 261)

Plate 6 *While Lord Caitanya was in the ecstasy of Baladeva, all the devotees assembled together and danced, overwhelmed by ecstasy. (p. 321)*

Plate 7 *In the evening Lord Gaurasundara went out and formed three parties to perform* kīrtana. *(p. 330)*

Plate 8 *Śrī Caitanya Mahāprabhu assured the Kazi that he was free from all sinful reactions. (p. 370)*

Śrī Caitanya-caritāmṛta

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ŚRĪ CAITANYA-CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Ādi-līlā
Volume Three

"The Early Pastimes
of
Lord Caitanya Mahāprabhu"

with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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Introduction

"HARE KṚṢṆA" has become a household phrase in cities, towns and villages throughout the world, fulfilling a prophecy made almost five hundred years ago by Lord Śrī Caitanya Mahāprabhu. From Los Angeles to London, from Bombay to Buenos Aires, from Pittsburgh and Melbourne to Paris and even Moscow, people of all ages, colors, creeds and faiths are feeling the bliss of the dynamic *yoga* system called "Kṛṣṇa consciousness."

This Kṛṣṇa consciousness movement began in full force some five hundred years ago, when Lord Śrī Caitanya Mahāprabhu, an incarnation of Kṛṣṇa (God), flooded the subcontinent of India with the chanting of the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To reveal the secret of what real love is, Kṛṣṇa came to earth five hundred years ago in the guise of His own devotee—as Lord Caitanya Mahāprabhu. With His chief associates —Nityānanda, Advaita, Gadādhara and Śrīvāsa—He taught how to develop love of Godhead simply by chanting Hare Kṛṣṇa and dancing in ecstasy.

Śrī Caitanya-caritāmṛta, which was written by the great saint Kṛṣṇadāsa Kavirāja Gosvāmī shortly after Lord Caitanya's disappearance, vividly describes Lord Caitanya's blissful pastimes and probes deeply into His profound spiritual philosophy.

The translations and purports, the explanations of the verses, are the work of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, author of *Bhagavad-gītā As It Is; The Nectar of Devotion; Kṛṣṇa, the Supreme Personality of Godhead* (first published in 1970 with the kind help of Mr. George Harrison); and numerous other books about *yoga* and self-realization.

Although this is the third volume of *Śrī Caitanya-caritāmṛta,* one need not have read Volume Two to understand and appreciate this book. Śrīla Prabhupāda remarks that such a spiritual work is like sugar, for wherever you begin tasting it you will surely enjoy its sweetness.

The Expansions of Advaita Ācārya and Gadādhara Paṇḍita

Bhaktivinoda Ṭhākura gives a summary of the Twelfth Chapter of *Ādi-līlā* in his *Amṛta-pravāha-bhāṣya.* This Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutānanda, the son of Advaita Ācārya, are understood to be the pure followers who received the cream of the philosophy Śrī Advaita Ācārya enunciated. Other so-called descendants and followers of Advaita Ācārya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Ācārya named Gopāla Miśra and Advaita Ācārya's servant named Kamalākānta Viśvāsa. In his early life Gopāla fainted during the cleansing of the Guṇḍicā *mandira* at Jagannātha Purī and thus became a recipient of the mercy of Lord Caitanya Mahāprabhu. The story of Kamalākānta Viśvāsa concerns his borrowing three hundred rupees from Pratāparudra Mahārāja to clear the debts of Advaita Ācārya, for which Śrī Caitanya Mahāprabhu chastised him when He came to know of it. Kamalākānta Viśvāsa was then purified by the request of Śrī Advaita Ācārya. After describing the descendants of Advaita Ācārya, the chapter concludes by describing the followers of Gadādhara Paṇḍita Gosvāmī.

TEXT 1

অদ্বৈতাঙ্ঘ্র্যব্জভৃঙ্গাংস্তান্ সারাসারভৃতোঽখিলান্।
হিত্বাঽসারান্ সারভৃতো নৌমি চৈতন্যজীবনান্ ॥১॥

advaitāṅghry-abja-bhṛṅgāṁs tān sārāsāra-bhṛto 'khilān
hitvā 'sārān sāra-bhṛto naumi caitanya-jīvanān

SYNONYMS

advaita-aṅghri—the lotus feet of Advaita Ācārya; *abja*—lotus flower; *bhṛṅgān*—bumblebees; *tān*—all of them; *sāra-asāra*—real and not real; *bhṛtaḥ*—accepting; *akhilān*—all of them; *hitvā*—giving up; *asārān*—not real; *sāra-bhṛtaḥ*—those who are real; *naumi*—offer my obeisances; *caitanya-jīvanān*—whose life and soul were Lord Caitanya Mahāprabhu.

TRANSLATION

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obei-

sances to the real followers of Śrī Advaita Ācārya whose life and soul were Śrī Caitanya Mahāprabhu.

TEXT 2

জয় জয় মহাপ্রভু শ্রীকৃষ্ণচৈতন্য ।
জয় জয় নিত্যানন্দ জয়াদ্বৈত ধন্য ॥ ২ ॥

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
jaya jaya nityānanda jayādvaita dhanya

SYNONYMS

jaya jaya—all glories; *mahāprabhu*—Mahāprabhu; *śrī-kṛṣṇa-caitanya*—of the name Śrī Kṛṣṇa Caitanya; *jaya jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaita*—all glories to Advaita Prabhu; *dhanya*—who are all very glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Prabhu! All of them are glorious.

TEXT 3

শ্রীচৈতন্যামরতরোর্দ্বিতীয়স্কন্ধরূপিণঃ ।
শ্রীমদদ্বৈতচন্দ্রস্য শাখারূপান্ গণান্নুমঃ ॥ ৩ ॥

śrī-caitanyāmara-taror dvitīya-skandha-rūpiṇaḥ
śrīmad-advaitacandrasya śākhā-rūpān gaṇān numaḥ

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; *amara*—eternal; *taroḥ*—of the tree; *dvitīya*—second; *skandha*—big branch; *rūpiṇaḥ*—in the form of; *śrīmat*—the all-glorious; *advaitacandrasya*—of Lord Advaitacandra; *śākhā-rūpān*—in the form of branches; *gaṇān*—to all the followers; *numaḥ*—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His sub-branches.

TEXT 4

বৃক্ষের দ্বিতীয় স্কন্ধ—আচার্য-গোসাঞি ।
তাঁর যত শাখা হইল, তার লেখা নাঞি ॥ ৪ ॥

vṛkṣera dvitīya skandha—ācārya-gosāñi
tāṅra yata śākhā ha-ila, tāra lekhā nāñi

SYNONYMS

vṛkṣera—of the tree; *dvitīya skandha*—the second big branch; *ācārya-gosāñi*—Śrī Advaita Ācārya Gosvāmī; *tāṅra*—His; *yata*—all; *śākhā*—branches; *ha-ila*—became; *tāra*—of that; *lekhā*—description; *nāñi*—there is not.

TRANSLATION

Śrī Advaita Prabhu was the second big branch of the tree. There are many sub-branches, but it is impossible to mention them all.

TEXT 5

চৈতন্য-মালীর কৃপাজলের সেচনে।
সেই জলে পুষ্ট স্কন্ধ বাড়ে দিনে দিনে ॥ ৫ ॥

caitanya-mālīra kṛpā-jalera secane
sei jale puṣṭa skandha bāḍe dine dine

SYNONYMS

caitanya-mālīra—of the gardener named Caitanya; *kṛpā-jalera*—of the water of His mercy; *secane*—by sprinkling; *sei jale*—by that water; *puṣṭa*—nourished; *skandha*—branches; *bāḍe*—increased; *dine dine*—day after day.

TRANSLATION

Śrī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and sub-branches grew, day after day.

TEXT 6

সেই স্কন্ধে যত প্রেমফল উপজিল।
সেই কৃষ্ণপ্রেমফলে জগৎ ভরিল ॥ ৬ ॥

sei skandhe yata prema-phala upajila
sei kṛṣṇa-prema-phale jagat bharila

SYNONYMS

sei skandhe—on that branch; *yata*—all; *prema-phala*—fruits of love of Godhead; *upajila*—grew; *sei*—those; *kṛṣṇa-prema-phale*—fruits of love of Kṛṣṇa; *jagat*—the whole world; *bharila*—spread over.

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Kṛṣṇa.

TEXT 7

সেই জল স্কন্ধে করে শাখাতে সঞ্চার।
ফলে-ফুলে বাড়ে,—শাখা হইল বিস্তার॥ ৭॥

sei jala skandhe kare śākhāte sañcāra
phale-phule bāḍe,—śākhā ha-ila vistāra

SYNONYMS

sei jala—that water; *skandhe*—on the branches; *kare*—does; *śākhāte*—on the sub-branches; *sañcāra*—growing; *phale-phule*—in fruits and flowers; *bāḍe*—increases; *śākhā*—the branches; *ha-ila*—became; *vistāra*—widespread.

TRANSLATION

As the trunk and branches were watered, the branches and sub-branches spread lavishly, and the tree grew full with fruits and flowers.

TEXT 8

প্রথমে ত' একমত আচার্যের গণ।
পাছে দুইমত হৈল দৈবের কারণ॥ ৮॥

prathame ta' eka-mata ācāryera gaṇa
pāche dui-mata haila daivera kāraṇa

SYNONYMS

prathame—in the beginning; *ta'*—however; *eka-mata*—one opinion; *ācāryera*—of Advaita Ācārya; *gaṇa*—followers; *pāche*—later; *dui-mata*—two opinions; *haila*—became; *daivera*—of providence; *kāraṇa*—the cause.

TRANSLATION

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words *daivera kāraṇa* indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one *ācārya* is also found among the members of the Gauḍīya Maṭha.

In the beginning, during the presence of Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next *ācārya.* But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of *ācārya,* and they split in two factions over who the next *ācārya* would be. Consequently, both factions were *asāra,* or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor *ācāryas,* and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentary on the *Bhagavad-gītā* verse *vyavasāyātmikā buddhir ekeha kuru-nandana.* According to this instruction of Viśvanātha Cakravarti Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The *Vedas* confirm this:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead the secret of success in Vedic knowledge is revealed." The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous *ācāryas.* One must judge every action by its result. The members of the self-appointed *ācārya's* party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are *asāra,* or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows *guru* and Gaurāṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible

and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

TEXT 9

কেহ ত' আচার্য আজ্ঞায়, কেহ ত' স্বতন্ত্র।
স্বমত কল্পনা করে দৈব-পরতন্ত্র ॥ ৯ ॥

keha ta' ācārya ājñāya, keha ta' svatantra
sva-mata kalpanā kare daiva-paratantra

SYNONYMS

keha ta'—some; *ācārya*—the spiritual master; *ājñāya*—upon His order; *keha ta'*—some; *sva-tantra*—independently; *sva-mata*—their own opinions; *kalpanā kare*—they concoct; *daiva-paratantra*—under the spell of *māyā*.

TRANSLATION

Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of daivī māyā.

PURPORT

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

TEXT 10

আচার্যের মত যেই, সেই মত সার।
তাঁর আজ্ঞা লঙ্ঘি' চলে, সেই ত' অসার ॥ ১০ ॥

ācāryera mata yei, sei mata sāra
tāṅhra ājñā laṅghi' cale, sei ta' asāra

SYNONYMS

ācāryera—of the spiritual master (Advaita Prabhu); *mata*—opinion; *yei*—what is; *sei*—that; *mata*—opinion; *sāra*—active principle; *tāṅhra*—his; *ājñā*—order; *laṅghi'*—transgressing; *cale*—becomes; *sei*—that; *ta'*—however; *asāra*—useless.

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

TEXT 11

অসারের নামে ইহাঁ নাহি প্রয়োজন।
ভেদ জানিবারে করি একত্র গণন॥ ১১॥

asārera nāme ihāṅ nāhi prayojana
bheda jānibāre kari ekatra gaṇana

SYNONYMS

asārera—of the useless persons; *nāme*—in their name; *ihāṅ*—in this connection; *nāhi*—there is no; *prayojana*—use; *bheda*—differences; *jānibāre*—to know; *kari*—I do; *ekatra*—in one list; *gaṇana*—counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

TEXT 12

ধান্যরাশি মাপে যৈছে পাত্‌না সহিতে।
পশ্চাতে পাত্‌না উড়াঞা সংস্কার করিতে॥ ১২॥

dhānya-rāśi māpe yaiche pātnā sahite
paścāte pātnā uḍāñā saṁskāra karite

SYNONYMS

dhānya-rāśi—heaps of paddy; *māpe*—measures; *yaiche*—as it is; *pātnā*—useless straw; *sahite*—with; *paścāte*—later; *pātnā*—useless straw; *uḍāñā*—fanning; *saṁskāra*—purification; *karite*—to do.

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his

disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many *svāmīs* have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

TEXT 13

অচ্যুতানন্দ—বড় শাখা, আচার্য-নন্দন।
আজন্ম সেবিলা তেঁহো চৈতন্য-চরণ ॥ ১৩ ॥

acyutānanda—baḍa śākhā, ācārya-nandana
ājanma sevilā teṅho caitanya-caraṇa

SYNONYMS

acyutānanda—of the name Acyutānanda; *baḍa śākhā*—a big branch; *ācārya-nandana* -the son of Advaita Ācārya; *ājanma*—from the very beginning of life; *sevilā*—served; *teṅho*—he; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

TRANSLATION

A big branch of Advaita Ācārya was Acyutānanda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

TEXT 14

চৈতন্য গোসাঞির গুরু—কেশব ভারতী।
এই পিতার বাক্য শুনি' দুঃখ পাইল অতি ॥ ১৪ ॥

caitanya-gosāñira guru—keśava bhāratī
ei pitāra vākya śuni' duḥkha pāila ati

SYNONYMS

caitanya—Lord Caitanya; *gosāñira*—the spiritual master; *guru*—His spiritual master; *keśava bhāratī*—of the name Keśava Bhāratī; *ei*—these; *pitāra*—his father's; *vākya*—words; *śuni'*—hearing; *duḥkha*—unhappiness; *pāila*—got; *ati*—very much.

TRANSLATION

When Acyutānanda heard from his father that Keśava Bhāratī was the spiritual master of Lord Caitanya Mahāprabhu, he was very unhappy.

TEXT 15

জগদ্‌গুরুতে তুমি কর ঐছে উপদেশ।
তোমার এই উপদেশে নষ্ট হইল দেশ॥ ১৫॥

jagad-gurute tumi kara aiche upadeśa
tomāra ei upadeśe naṣṭa ha-ila deśa

SYNONYMS

jagat-gurute—on the spiritual master of the universe; *tumi*—You; *kara*—do; *aiche*—such; *upadeśa*—instruction; *tomāra*—Your; *ei upadeśe*—by this instruction; *naṣṭa*—spoiled; *ha-ila*—will become; *deśa*—the country.

TRANSLATION

He told his father, "Your instruction that Keśava Bhāratī is the spiritual master of Caitanya Mahāprabhu will spoil the entire country.

TEXT 16

চৌদ্দ ভুবনের গুরু—চৈতন্য-গোসাঞি।
তাঁর গুরু—অন্য, এই কোন শাস্ত্রে নাই॥ ১৬॥

caudda bhuvanera guru—caitanya-gosāñi
tāṅhra guru—anya, ei kona śāstre nāi

SYNONYMS

caudda—fourteen; *bhuvanera*—planetary systems; *guru*—master; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *tāṅhra guru*—His spiritual master; *anya*—someone else; *ei*—this; *kona*—any; *śāstre*—in scripture; *nāi*—there is no mention.

TRANSLATION

"Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."

TEXT 17

পঞ্চম বর্ষের বালক কহে সিদ্ধান্তের সার।
শুনিয়া পাইলা আচার্য সন্তোষ অপার॥ ১৭॥

pañcama varṣera bālaka kahe siddhāntera sāra
śuniyā pāilā ācārya santoṣa apāra

SYNONYMS

pañcama—five; *varṣera*—years; *bālaka*—small boy; *kahe*—says; *siddhāntera*—conclusive; *sāra*—essence; *śuniyā*—hearing; *pāilā*—got; *ācārya*—Advaita Ācārya; *santoṣa*—satisfaction; *apāra*—very much.

TRANSLATION

When Advaita Ācārya heard this statement from His five-year-old son Acyutānanda, He felt great satisfaction because of his conclusive judgement.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhānta Sarasvatī Ṭhākura gives an extensive description of the descendants of Advaita Ācārya. The *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter Nine, states that Acyutānanda was the eldest son of Advaita Ācārya. The Sanskrit book *Advaita-carita* states, "Advaita Ācārya Prabhu had three sons named Acyuta, Kṛṣṇa Miśra and Gopāla dāsa, all born of the womb of His wife Sītādevī, who were devotees of Lord Caitanya. Advaita Ācārya also had three more sons, whose names were Balarāma, Svarūpa and Jagadīśa. Thus there were six sons of Advaita Ācārya." Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutānanda was the eldest.

Advaita Prabhu married in the beginning of the Fifteenth Century *śakābda.* When Lord Caitanya Mahāprabhu wanted to visit the village of Rāmakeli while going from Jagannātha Purī to Vṛndāvana during the *śakābda* years 1433 and 1434, Acyutānanda was only five years old. The *Caitanya-bhāgavata, Antya-khaṇḍa,* Fourth Chapter, describes Acyutānanda at that time as *pañca-varṣa vayasa madhura digambara,* "only five years old and standing naked." Therefore it is to be concluded that Acyutānanda was born sometime in the year 1428. Before the birth of Acyutānanda, Advaita Prabhu's wife, Sītādevī, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 *śakābda.* In an unauthorized book of the name *Sītādvaita-carita* published in Bengali in the unauthorized newspaper *Nityānanda-dāyinī* in 1792 *śakābda,* it is mentioned that Acyutānanda was a class friend of Śrī Caitanya Mahāprabhu. According to *Caitanya-bhāgavata,* this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of *sannyāsa,* He came to the house of Advaita Prabhu at Śāntipura in the year 1431 *śakābda.* At that time, as stated in *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter One, Acyutānanda was only three years old. The *Caitanya-bhāgavata* further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Śrī Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, "My dear Acyuta, Advaita Ācārya is My father, and thus we are brothers."

Before Śrī Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Navadvīpa, He asked Śrī Rāma Paṇḍita, Śrīnivāsa Ācārya's brother, to go to

Śāntipura and bring back Advaita Ācārya. Acyutānanda joined his father at that time. It is said, *advaitera tanaya 'acyutānanda' nāma/ parama-bālaka, seho kānde avirāma.* Acyutānanda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Ācārya for explaining *Śrīmad-Bhāgavatam* from an impersonalist viewpoint opposed to the principles of *bhakti-yoga,* Acyutānanda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the *sannyāsa* order. In the *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter Nineteen, it is stated that Acyutānanda, the son of Advaita Ācārya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutānanda was a great devotee of Lord Caitanya Mahāprabhu.

There is no information that Acyutānanda ever married, but he is described as the biggest branch of the Advaita Ācārya family. From a book named *Śākhā-nirṇayāmṛta* it is understood that Acyutānanda was a disciple of Gadādhara and that he took shelter of Lord Caitanya in Jagannātha Purī and engaged in devotional service. The *Caitanya-caritāmṛta, Ādi-līlā,* Chapter Ten, states that Acyutānanda, the son of Advaita Ācārya, lived in Jagannātha Purī, taking shelter of Lord Caitanya Mahāprabhu. Gadādhara Paṇḍita, in the last years of his life, also lived with Lord Caitanya Mahāprabhu at Jagannātha Purī. There is no doubt, therefore, that Acyutānanda was a disciple of Paṇḍita Gadādhara. In the accounts of Lord Caitanya Mahāprabhu's dancing in front of the car during the Rathayātrā festival, Acyutānanda's name is to be found many times. It is stated that in the party of Advaita Ācārya from Śāntipura, Acyutānanda was dancing and others were singing. At that time the boy was only six years old. The *Gaura-gaṇoddeśa-dīpikā* compiled by Śrī Kavi-karṇapūra has described Acyutānanda as a disciple of Gadādhara Paṇḍita and a great and dear devotee of Lord Caitanya Mahāprabhu. According to the opinion of some, he was an incarnation of Kārttikeya, the son of Lord Śiva, and according to others he was formerly the *gopī* named Acyuta. The *Gaura-gaṇoddeśa-dīpikā* has supported both these opinions. Another book, *Narottama-vilāsa,* compiled by Śrī Narahari dāsa, mentions Acyutānanda's presence during the festival at Khetari. According to Śrī Narahari dāsa, during the last days of his life Acyutānanda stayed in his house at Śāntipura, but during the presence of Lord Caitanya Mahāprabhu he lived at Jagannātha Purī with Gadādhara Paṇḍita.

Of the six sons of Advaita Ācārya, three, Acyutānanda, Kṛṣṇa Miśra and Gopāla dāsa, lived faithfully in the service of Caitanya Mahāprabhu. Since Acyutānanda did not accept a wife, he had no issue. The second son of Advaita Ācārya, Kṛṣṇa Miśra, had two sons, Raghunātha Cakravartī and Dolagovinda. The descendants of Raghunātha still live in Śāntipura in the nieghborhoods of Madana-gopāla-pāḍa, Gaṇakara, Mṛjāpura and Kumārakhāli. Dolagovinda had three sons, namely, Cāṅda, Kandarpa and Gopīnātha. The descendants of Kandarpa live in Maldah in the village Jikābāḍī. Gopīnātha had three sons, Śrī Vallabha, Prāṇavallabha and Keśava. The descendants of Śrī Vallabha live in the villages known as Maśiyāḍārā (Mahiṣaḍerā), Dāmukadiyā and Caṇḍīpura. There is a genealogical table for the family of Śrī Vallabha beginning from his eldest son, Gaṅgā-nārāyaṇa. The descendants of Śrī Vallabha's youngest son, Rāmagopāla, still live in Dāmukadiyā, Caṇḍīpura, Śolamāri, and so on. The descendants of Prāṇavallabha and Keśava live in Uthalī. The son of

Prāṇavallabha was Ratneśvara, and his son was Kṛṣṇarāma, whose youngest son was Lakṣmī-nārāyaṇa. His son was Navakiśora, and Navakiśora's second son was Rāmamohana, whose eldest son was Jagabandhu and whose third son, Vīracandra, accepted the *sannyāsa* order and established a Deity of Lord Caitanya Mahāprabhu in Katwa. These two sons of Rāmamohana were known as Baḍa Prabhu and Choṭa Prabhu, and they inaugurated the circumambulation of Navadvīpa-dhāma. One may refer to the *Vaiṣṇava-mañjuṣā* for the complete geneological table of Advaita Prabhu in the line of Kṛṣṇa Miśra.

TEXT 18

কৃষ্ণমিশ্র-নাম আর আচার্য-তনয়।
চৈতন্য-গোসাঞি বৈসে যাঁহার হৃদয়॥ ১৮॥

kṛṣṇa-miśra-nāma āra ācārya-tanaya
caitanya-gosāñi baise yāṅhāra hṛdaya

SYNONYMS

kṛṣṇa-miśra—of the name Kṛṣṇa Miśra; *nāma*—name; *āra*—and; *ācārya-tanaya*—the son of Advaita Ācārya; *caitanya-gosāñi*—Lord Caitanya Mahāprabhu; *baise*—sits; *yāṅhāra*—in whose; *hṛdaya*—heart.

TRANSLATION

Kṛṣṇa Miśra was a son of Advaita Ācārya. Lord Caitanya Mahāprabhu always sat in his heart.

TEXT 19

শ্রীগোপাল-নামে আর আচার্যের সুত।
তাঁহার চরিত্র, শুন, অত্যন্ত অদ্ভুত॥ ১৯॥

śrī-gopāla-nāme āra ācāryera suta
tāṅhāra caritra, śuna, atyanta adbhuta

SYNONYMS

śrī-gopāla—of the name Śrī Gopāla; *nāme*—by the name; *āra*—another; *ācāryera*—of Advaita Ācārya; *suta*—son; *tāṅhāra*—his; *caritra*—character; *śuna*—hear; *atyanta*—very; *adbhuta*—wonderful.

TRANSLATION

Śrī Gopāla was another son of Śrī Advaita Ācārya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

Śrī Gopāla was one of the three devoted sons of Advaita Ācārya. The *Madhya-līlā* of *Caitanya-caritāmṛta,* Chapter Twelve, texts 143 through 149, describe his life and character.

TEXT 20

গুণ্ডিচা-মন্দিরে মহাপ্রভুর সম্মুখে।
কীর্তনে নর্তন করে বড় প্রেম-সুখে ॥ ২০ ॥

guṇḍicā-mandire mahāprabhura sammukhe
kīrtane nartana kare baḍa prema-sukhe

SYNONYMS

guṇḍicā-mandire—in the Guṇḍicā *mandira* in Jagannātha Purī; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *sammukhe*—in front; *kīrtane*—in *saṅkīrtana; nartana*—dancing; *kare*—does; *baḍa*—very much; *prema-sukhe*—in transcendental bliss.

TRANSLATION

When Lord Caitanya personally cleansed the Guṇḍicā mandira in Jagannātha Purī, Gopāla danced in front of the Lord with great love and happiness.

PURPORT

The Guṇḍicā *mandira* is situated in Jagannātha Purī, and every year Jagannātha, Balabhadra and Subhadrā come there from the Jagannātha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannātha Purī, every year He personally cleansed this temple with His principal devotees. The *Guṇḍicā-marjana* chapter of *Caitanya-caritāmṛta* describes this vividly.

TEXT 21

নানা-ভাবোদ্গম দেহে অদ্ভুত নর্তন।
দুই গোসাঞি 'হরি' বলে, আনন্দিত মন ॥ ২১ ॥

nānā-bhāvodgama dehe adbhuta nartana
dui gosāñi 'hari' bale, ānandita mana

SYNONYMS

nānā—various; *bhāva-udgama*—ecstatic symptoms; *dehe*—in the body; *adbhuta*—wonderful; *nartana*—dancing; *dui gosāñi*—the two *gosāñis* (Caitanya Mahāprabhu and Advaita Prabhu); *hari bale*—chant Hare Kṛṣṇa; *ānandita*—pleased; *mana*—mind.

TRANSLATION

While Lord Caitanya Mahāprabhu and Advaita Prabhu danced and chanted the Hare Kṛṣṇa mantra, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

TEXT 22

নাচিতে নাচিতে গোপাল হইল মূর্চ্ছিত।
ভূমেতে পড়িল, দেহে নাহিক সম্বিত॥ ২২॥

nācite nācite gopāla ha-ila mūrcchita
bhūmete paḍila, dehe nāhika saṁvita

SYNONYMS

nācite—while dancing; *nācite*—while dancing; *gopāla*—the son of Advaita Prabhu; *ha-ila*—became; *mūrcchita*—unconscious; *bhūmete*—on the ground; *paḍila*—fell down; *dehe*—in the body; *nāhika*—there was no; *saṁvita*—knowledge (consciousness).

TRANSLATION

While all of them danced, Gopāla, dancing and dancing, fainted and fell to the ground unconscious.

TEXT 23

দুঃখিত হইলা আচার্য পুত্র কোলে লঞা।
রক্ষা করে নৃসিংহের মন্ত্র পড়িয়া॥ ২৩॥

duḥkhita ha-ilā ācārya putra kole lañā
rakṣā kare nṛsiṁhera mantra paḍiyā

SYNONYMS

duḥkhita—unhappy; *ha-ilā*—became; *ācārya*—Advaita Prabhu; *putra*—His son; *kole*—on the lap; *lañā*—taking; *rakṣā*—protection; *kare*—does; *nṛsiṁhera*—of Lord Nṛsiṁha; *mantra*—the hymn; *paḍiyā*—by chanting.

TRANSLATION

Advaita Ācārya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nṛsiṁha mantra for his protection.

TEXT 24

নানা মন্ত্র পড়েন আচার্য, না হয় চেতন।
আচার্যের দুঃখে বৈষ্ণব করেন ক্রন্দন॥ ২৪॥

nānā mantra paḍena ācārya, nā haya cetana
ācāryera duḥkhe vaiṣṇava karena krandana

SYNONYMS

nānā—various; *mantra*—hymns; *paḍena*—chants; *ācārya*—Advaita Ācārya; *nā*—not; *haya*—became; *cetana*—conscious; *ācāryera*—of Advaita Ācārya; *duḥkhe*—in unhappiness; *vaiṣṇava*—all the Vaiṣṇavas; *karena*—do; *krandana*—cry.

TRANSLATION

Advaita Ācārya chanted various mantras, but Gopāla did not come to consciousness. Thus all the Vaiṣṇavas present cried in sorrow at His plight.

TEXT 25

তবে মহাপ্রভু, তাঁর হৃদে হস্ত ধরি'।
'উঠহ, গোপাল,' কৈল বল 'হরি' 'হরি'॥ ২৫॥

tabe mahāprabhu, tāṅra hṛde hasta dhari'
'uṭhaha, gopāla,' kaila bala 'hari' 'hari'

SYNONYMS

tabe—at that time; *mahāprabhu*—Lord Caitanya Mahāprabhu; *tāṅra*—His; *hṛde*—on the heart; *hasta*—hand; *dhari'*—keeping; *uṭhaha*—get up; *gopāla*—My dear Gopāla; *kaila*—did say; *bala*—chant; *hari hari*—the holy name of the Lord.

TRANSLATION

Lord Caitanya Mahāprabhu then put His hand on the chest of Gopāla and told him, "My dear Gopāla, get up and chant the holy name of the Lord!"

TEXT 26

উঠিল গোপাল প্রভুর স্পর্শ-ধ্বনি শুনি'।
আনন্দিত হঞা সবে করে হরিধ্বনি॥ ২৬॥

uṭhila gopāla prabhura sparśa-dhvani śuni'
ānandita hañā sabe kare hari-dhvani

SYNONYMS

uṭhila—got up; *gopāla*—of the name Gopāla; *prabhura*—of the Lord; *sparśa*—touch; *dhvani*—sound; *śuni'*—hearing; *ānandita*—jubilant; *hañā*—becoming; *sabe*—all; *kare*—did; *hari-dhvani*—chanting of the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopāla immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa mahā-mantra in jubilation.

TEXT 27

আচার্যের আর পুত্র—শ্রীবলরাম।
আর পুত্র—'স্বরূপ'-শাখা, 'জগদীশ' নাম॥ ২৭॥

ācāryera āra putra—śrī-balarāma
āra putra—'svarūpa'-śākhā, 'jagadīśa' nāma

SYNONYMS

ācāryera—of Śrīla Advaita Ācārya; *āra*—another; *putra*—son; *śrī-balarāma*—of the name Śrī Balarāma; *āra putra*—another son; *svarūpa*—of the name Svarūpa; *śākhā*—branch; *jagadīśa nāma*—of the name Jagadīśa.

TRANSLATION

The other sons of Advaita Ācārya were Śrī Balarāma, Svarūpa and Jagadīśa.

PURPORT

The Sanskrit book *Advaita-carita* states that Balarāma, Svarūpa and Jagadīśa were the fourth, fifth and sixth sons of Advaita Ācārya. Therefore Śrī Advaita Ācārya had six sons. Balarāma, Svarūpa and Jagadīśa, being *smārtas* or Māyāvādīs, were rejected by Vaiṣṇava society. Sometimes Māyāvādīs pose themselves as Vaiṣṇavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Śiva, Durgā, the sun-god and Gaṇeśa equal to Him. They are generally known as *pañcopāsaka-smārtas*, and one should not count them among the Vaiṣṇavas.

Balarāma had three wives and nine sons. The youngest son of his first wife was known as Madhusūdana Gosvāmī. He took the title Bhaṭṭācārya and accepted the path of the *smārta* or Māyāvāda philosophy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that the son of Gosvāmī Bhaṭṭācārya, Śrī Rādhāramaṇa Gosvāmī Bhaṭṭācārya, refused the title *gosvāmī* because it is generally meant for *sannyāsīs*, those who have taken the renounced order of life. One who is still in family life should not misuse the title *gosvāmī*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not recognize the caste *gosvāmīs* because they were not in the line of the six Gosvāmīs in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu—namely, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhaṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that the *gṛhasthāśrama*, or the status of family life, is a sort of concession for sense gratification. Therefore a *gṛhastha* should not falsely adopt the title *gosvāmī*. The ISKCON movement has never conferred the

title *gosvāmī* upon a householder. Although all the *sannyāsīs* we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, *svāmī* and *gosvāmī,* because they have completely dedicated their lives to preach the cult of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that not only do the householder caste *gosvāmīs* disrespect the title *gosvāmī,* but also, following the principles of the *smārta* Raghunandana, they exhibit great foolishness by burning a straw image of Advaita Ācārya in a *śrāddha* ceremony, thus acting as Rākṣasas and disrespecting the cause of *Hari-bhakti-vilāsa,* which is the guide for Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that sometimes these *smārta* caste *gosvāmīs* write books on Vaiṣṇava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

TEXT 28

'কমলাকান্ত বিশ্বাস'-নাম আচার্যকিঙ্কর।
আচার্য-ব্যবহার সব – তাঁহার গোচর ॥ ২৮ ॥

'kamalākānta viśvāsa'-nāma ācārya-kiṅkara
ācārya-vyavahāra saba—tāṅhāra gocara

SYNONYMS

kamalākānta viśvāsa—of the name Kamalākānta Viśvāsa; *nāma*—name; *ācārya-kiṅkara*—servant of Advaita Ācārya; *ācārya-vyavahāra*—the dealings of Advaita Ācārya; *saba*—all; *tāṅhāra*—his; *gocara*—within the knowledge.

TRANSLATION

Advaita Ācārya's very confidential servant named Kamalākānta Viśvāsa knew all the dealings of Advaita Ācārya.

PURPORT

The name Kamalānanda mentioned in the *Ādi-līlā* (10.149) and the name Kamalākānta mentioned in the *Madhya-līlā* (10.94) both refer to the same man. Kamalākānta, a very confidential servant of Lord Caitanya Mahāprabhu born in a *brāhmaṇa* family, engaged in the service of Śrī Advaita Ācārya as His secretary. When Paramānanda Purī went from Navadvīpa to Jagannātha Purī, he took Kamalākānta Viśvāsa with him, and they both went to see Lord Caitanya at Jagannātha Purī. It is mentioned in the *Madhya-līlā* (10.94) that one of the devotees of Lord Caitanya, a *brāhmaṇa,* Kamalākānta, went with Paramānanda Purī to Jagannātha Purī.

TEXT 29

নীলাচলে তেঁহো এক পত্রিকা লিখিয়া।
প্রতাপরুদ্রের পাশ দিল পাঠাইয়া ॥ ২৯ ॥

nīlācale teṅho eka patrikā likhiyā
pratāparudrera pāśa dila pāṭhāiyā

SYNONYMS

nīlācale—at Jagannātha Purī; *teṅho*—Kamalākānta; *eka*—one; *patrikā*—note; *likhiyā*—writing; *pratāparudrera*—Pratāparudra Mahārāja; *pāśa*—addressed to him; *dila pāṭhāiyā*—sent.

TRANSLATION

When Kamalākānta Viśvāsa was in Jagannātha Purī, he sent a note through someone to Mahārāja Pratāparudra.

TEXT 30

সেই পত্রীর কথা আচার্য নাহি জানে।
কোন পাকে সেই পত্রী আইল প্রভুস্থানে ॥ ৩০ ॥

sei patrīra kathā ācārya nāhi jāne
kona pāke sei patrī āila prabhu-sthāne

SYNONYMS

sei patrīra—of that note; *kathā*—information; *ācārya*—Śrī Advaita Ācārya; *nāhi*—does not; *jāne*—know; *kona*—somehow or other; *pāke*—by means; *sei*—that; *patrī*—note; *āila*—came; *prabhu-sthāne*—in the hand of Lord Caitanya Mahāprabhu.

TRANSLATION

No one knew of that note, but somehow or other it reached the hands of Śrī Caitanya Mahāprabhu.

TEXT 31

সে পত্রীতে লেখা আছে—এই ত' লিখন।
ঈশ্বরত্বে আচার্যেরে করিয়াছে স্থাপন ॥ ৩১ ॥

se patrīte lekhā āche—ei ta' likhana
īśvaratve ācāryere kariyāche sthāpana

SYNONYMS

se—that; *patrīte*—in the note; *lekhā āche*—it is written; *ei ta'*—this; *likhana*—writing; *īśvaratve*—in the place of the Supreme Lord; *ācāryere*—unto Advaita Ācārya; *kariyāche*—established; *sthāpana*—situation.

TRANSLATION

That note established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead.

TEXT 32

কিন্তু তাঁর দৈবে কিছু হইয়াছে ঋণ।
ঋণ শোধিবারে চাহি তঙ্কা শত-তিন॥ ৩২॥

kintu tāṅra daive kichu ha-iyāche ṛṇa
ṛṇa śodhibāre cāhi taṅkā śata-tina

SYNONYMS

kintu—but; *tāṅra*—His; *daive*—in due course of time; *kichu*—some; *ha-iyāche*—there was; *ṛṇa*—debt; *ṛṇa*—debt; *śodhibāre*—to liquidate; *cāhi*—I want; *taṅkā*—rupees; *śata-tina*—about three hundred.

TRANSLATION

But it also mentioned that Advaita Ācārya had recently incurred a debt of about three hundred rupees that Kamalākānta Viśvāsa wanted to liquidate.

TEXT 33

পত্র পড়িয়া প্রভুর মনে হৈল দুঃখ।
বাহিরে হাসিয়া কিছু বলে চন্দ্রমুখ॥ ৩৩॥

patra paḍiyā prabhura mane haila duḥkha
bāhire hāsiyā kichu bale candra-mukha

SYNONYMS

patra—note; *paḍiyā*—reading; *prabhura*—of Lord Caitanya Mahāprabhu; *mane*—in the mind; *haila*—became; *duḥkha*—unhappiness; *bāhire*—externally; *hāsiyā*—smiling; *kichu*—something; *bale*—says; *candra-mukha*—the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

TEXT 34

আচার্যেরে স্থাপিয়াছে করিয়া ঈশ্বর।
ইথে দোষ নাহি, আচার্য – দৈবত ঈশ্বর॥ ৩৪॥

ācāryere sthāpiyāche kariyā īśvara
ithe doṣa nāhi, ācārya—daivata īśvara

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; *sthāpiyāche*—he established; *kariyā*—mentioning; *īśvara*—as the Supreme Personality of Godhead; *ithe*—in this; *doṣa*—fault; *nāhi*—there is not; *ācārya*—Advaita Ācārya; *daivata īśvara*—He is actually the Supreme Personality of Godhead.

TRANSLATION

"He has established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

TEXT 35

ঈশ্বরের দৈন্য করি' করিয়াছে ভিক্ষা।
অতএব দণ্ড করি' করাইব শিক্ষা॥ ৩৫॥

īśvarera dainya kari' kariyāche bhikṣā
ataeva daṇḍa kari' karāiba śikṣā

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *dainya*—poverty; *kari'*—establishing; *kariyāche*—has done; *bhikṣā*—begging; *ataeva*—therefore; *daṇḍa*—punishment; *kari'*—giving him; *karāiba*—shall cause; *śikṣā*—instruction.

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction."

PURPORT

To describe a man as an incarnation of God, or Nārāyaṇa, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Māyāvādī philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as *daridra-nārāyaṇa*, or "poor Nārāyaṇa." Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, *māyāvādi-bhāṣya śunile haya sarva-nāśa:* "Anyone who follows the principles of Māyāvāda philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vāmana, He begged some land from Mahārāja Bali. Everyone knows, however, that Vāmanadeva was not at all poverty-stricken. His begging from

Mahārāja Bali was a device to favor him. When Mahārāja Bali actually gave the land, Vāmanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called *daridra-nārāyaṇas* as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

TEXT 36

গোবিন্দেরে আজ্ঞা দিল, —"ইঁহা আজি হৈতে।
বাউলিয়া বিশ্বাসে এথা না দিবে আসিতে॥" ৩৬॥

govindere ājñā dila, — "iṅhā āji haite
bāuliyā viśvāse ethā nā dibe āsite"

SYNONYMS

govindere—unto Govinda; *ājñā dila*—ordered; *iṅhā*—to this place; *āji*—today; *haite*—from; *bāuliyā*—the Māyāvādī; *viśvāse*—unto Kamalākānta Viśvāsa; *ethā*—here; *nā*—do not; *dibe*—allow; *āsite*—to come.

TRANSLATION

The Lord ordered Govinda, "From today on, do not allow that bāuliyā Kamalākānta Viśvāsa to come here."

PURPORT

The *bāuliyās*, or *bāulas*, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a *bāuliyā*. Thus although the *bāula-sampradāya*, *āula-sampradāya* and *sahajiyā-sampradāya*, as well as the *smārtas*, *jāta-gosāñis*, *atibāḍis*, *cūḍādhārīs* and *gaurāṅga-nāgarīs*, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

TEXT 37

দণ্ড শুনি' 'বিশ্বাস' হইল পরম দুঃখিত।
শুনিয়া প্রভুর দণ্ড আচার্য হর্ষিত॥ ৩৭॥

daṇḍa śuni' 'viśvāsa' ha-ila parama duḥkhita
śuniyā prabhura daṇḍa ācārya harṣita

SYNONYMS

daṇḍa—punishment; *śuni'*—hearing; *viśvāsa*—Kamalākānta Viśvāsa; *ha-ila*—became; *parama*—very much; *duḥkhita*—unhappy; *śuniyā*—hearing; *prabhura*—of Lord

Caitanya Mahāprabhu; *daṇḍa*—punishment; *ācārya*—Śrī Advaita Ācārya Prabhu; *harṣita*—very much pleased.

TRANSLATION

When Kamalākānta Viśvāsa heard about this punishment by Śrī Caitanya Mahāprabhu, he was very much unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In *Bhagavad-gītā* the Lord says, *samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ:* "I envy no one, nor am I partial to anyone. I am equal to all." (Bg. 9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalākānta Viśvāsa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Śrī Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalākānta Viśvāsa. Therefore he was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme Personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

TEXT 38

বিশ্বাসেরে কহে,—তুমি বড় ভাগ্যবান্।
তোমারে করিল দণ্ড প্রভু ভগবান্॥ ৩৮॥

viśvāsere kahe,—tumi baḍa bhāgyavān
tomāre karila daṇḍa prabhu bhagavān

SYNONYMS

viśvāsere—unto Kamalākānta Viśvāsa; *kahe*—said; *tumi*—you; *baḍa*—very much; *bhāgyavān*—fortunate; *tomāre*—unto you; *karila*—did; *daṇḍa*—punishment; *prabhu*—the Lord; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahāprabhu.

PURPORT

This is an authoritative judgment by Śrī Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

TEXT 39

পূর্বে মহাপ্রভু মোরে করেন সম্মান।
দুঃখ পাই' মনে আমি কৈলুঁ অনুমান॥ ৩৯॥

pūrve mahāprabhu more karena sammāna
duḥkha pāi' mane āmi kailuṅ anumāna

SYNONYMS

pūrve—previously; *mahāprabhu*—Lord Caitanya Mahāprabhu; *more*—unto Me; *karena*—does; *sammāna*—respect; *duḥkha*—unhappy; *pāi'*—becoming; *mane*—in the mind; *āmi*—I; *kailuṅ*—made; *anumāna*—a plan.

TRANSLATION

"Formerly Lord Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

TEXT 40

মুক্তি—শ্রেষ্ঠ করি' কৈনু বাশিষ্ঠ ব্যাখ্যান।
ক্রুদ্ধ হঞা প্রভু মোরে কৈল অপমান॥ ৪০॥

mukti—śreṣṭha kari' kainu vāśiṣṭha vyākhyāna
kruddha hañā prabhu more kaila apamāna

SYNONYMS

mukti—liberation; *śreṣṭha*—the topmost; *kari'*—accepting; *kainu*—I did; *vāśiṣṭha*—the book known as *Yoga-vāśiṣṭha; vyākhyāna*—explanation; *kruddha*—angry; *hañā*—becoming; *prabhu*—the Lord; *more*—unto Me; *kaila*—did; *apamāna*—disrespect.

TRANSLATION

"Thus I expounded the Yoga-vāśiṣṭha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name *Yoga-vāśiṣṭha* that Māyāvādīs greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaiṣṇavism. Factually, all Vaiṣṇavas should avoid such a book, but Advaita Ācārya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the *Yoga-vāśiṣṭha*. Thus Lord Caitanya Mahāprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

TEXT 41

দণ্ড পাঞা হৈল মোর পরম আনন্দ।
যে দণ্ড পাইল ভাগ্যবান্ শ্রীমুকুন্দ ॥ ৪১ ॥

daṇḍa pāñā haila mora parama ānanda
ye daṇḍa pāila bhāgyavān śrī-mukunda

SYNONYMS

daṇḍa pāñā—receiving the punishment; *haila*—became; *mora*—My; *parama*—very great; *ānanda*—happiness; *ye daṇḍa*—the punishment; *pāila*—got; *bhāgyavān*—the most fortunate; *śrī-mukunda*—of the name Śrī Mukunda.

TRANSLATION

"When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Śrī Mukunda.

PURPORT

Śrī Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaiṣṇava cult. When Lord Caitanya Mahāprabhu came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Śrī Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, "Mukunda will get permission to see Me after many millions of years." When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the *Caitanya-bhāgavata, Madhya-līlā,* Tenth Chapter.

TEXT 42

যে দণ্ড পাইল শ্রীশচী ভাগ্যবতী।
সে দণ্ড প্রসাদ অন্য লোক পাবে কতি॥ ৪২॥

ye daṇḍa pāila śrī-śacī bhāgyavatī
se daṇḍa prasāda anya loka pābe kati

SYNONYMS

ye daṇḍa—the punishment; *pāila*—got; *śrī-śacī bhāgyavatī*—the most fortunate mother Śacīdevī; *se daṇḍa*—the same punishment; *prasāda*—favor; *anya*—other; *loka*—person; *pābe*—can get; *kati*—how.

TRANSLATION

"A similar punishment was awarded to mother Śacīdevī. Who could be more fortunate than she to receive such punishment?"

PURPORT

Mother Śacīdevī was similarly punished, as mentioned in the *Caitanya-bhāgavata, Madhya-līlā,* Chapter Twenty-two. Mother Śacīdevī, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a *sannyāsī.* Caitanya Mahāprabhu, taking this accusation as an offense, asked Śacīdevī to touch the lotus feet of Advaita Ācārya to mitigate the offense she had supposedly committed.

TEXT 43

এত কহি' আচার্য তাঁরে করিয়া আশ্বাস।
আনন্দিত হইয়া আইল মহাপ্রভু-পাশ॥ ৪৩॥

eta kahi' ācārya tāṅre kariyā āśvāsa
ānandita ha-iyā āila mahāprabhu-pāśa

SYNONYMS

eta kahi'—speaking thus; *ācārya*—Śrī Advaita Ācārya Prabhu; *tāṅre*—unto Kamalākānta Viśvāsa; *kariyā*—doing; *āśvāsa*—pacification; *ānandita*—happy; *ha-iyā*—becoming; *āila*—went; *mahāprabhu-pāśa*—to the place of Lord Caitanya Mahāprabhu.

TRANSLATION

After pacifying Kamalākānta Viśvāsa in this way, Śrī Advaita Ācārya Prabhu went to see Caitanya Mahāprabhu.

TEXT 44

প্রভুকে কহেন, – তোমার না বুঝি এ লীলা।
আমা হৈতে প্রসাদপাত্র করিলা কমলা॥ ৪৪॥

prabhuke kahena—tomāra nā bujhi e līlā
āmā haite prasāda-pātra karilā kamalā

SYNONYMS

prabhuke—unto the Lord; *kahena*—says; *tomāra*—Your; *nā*—do not; *bujhi*—I understand; *e*—these; *līlā*—pastimes; *āmā*—Myself; *haite*—more than; *prasāda-pātra*—object of favor; *karilā*—You did; *kamalā*—unto Kamalā Viśvāsa.

TRANSLATION

Śrī Advaita Ācārya told Lord Caitanya, "I cannot understand Your transcendental pastimes. You have shown more favor to Kamalākānta than You generally show to Me.

TEXT 45

আমারেহ কভু যেই না হয় প্রসাদ।
তোমার চরণে আমি কি কৈনু অপরাধ॥ ৪৫॥

āmāreha kabhu yei nā haya prasāda
tomāra caraṇe āmi ki kainu aparādha

SYNONYMS

āmāreha—even upon Me; *kabhu*—at any time; *yei*—that; *nā*—never; *haya*—becomes; *prasāda*—favor; *tomāra caraṇe*—at Your lotus feet; *āmi*—I; *ki*—what; *kainu*—have done; *aparādha*—offense.

TRANSLATION

"The favor You have shown Kamalākānta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?"

PURPORT

This is a reference to Lord Caitanya Mahāprabhu's former punishment of Advaita Ācārya. When Advaita Ācārya Prabhu was reading *Yoga-vāśiṣṭha,* Lord Caitanya Mahāprabhu beat Him, but He never told Him not to come in His presence. But Kamalākānta was punished with the order never to come in the Lord's presence. Therefore Śrī Advaita Ācārya Prabhu wanted to impress upon Caitanya Mahāprabhu that He had shown more favor to Kamalākānta Viśvāsa because He had prohibited

Kamalākānta from seeing Him, whereas He had not done so to Advaita Ācārya. Therefore the favor shown Kamalākānta Viśvāsa was greater than that shown Advaita Ācārya.

TEXT 46

এত শুনি' মহাপ্রভু হাসিতে লাগিলা।
বোলাইয়া কমলাকান্তে প্রসন্ন হইলা॥ ৪৬॥

eta śuni' mahāprabhu hāsite lāgilā
bolāiyā kamalākānte prasanna ha-ilā

SYNONYMS

eta śuni'—thus hearing; *mahāprabhu*—Lord Caitanya Mahāprabhu; *hāsite*—to laugh; *lāgilā*—began; *bolāiyā*—calling; *kamalākānte*—unto Kamalākānta; *prasanna*—satisfied; *ha-ilā*—became.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu laughed with satisfaction and immediately called Kamalākānta Viśvāsa.

TEXT 47

আচার্য কহে, ইহাকে কেনে দিলে দরশন।
দুই প্রকারেতে করে মোরে বিড়ম্বন॥ ৪৭॥

ācārya kahe, ihāke kene dile daraśana
dui prakārete kare more viḍambana

SYNONYMS

ācārya kahe—Śrī Advaita Ācārya said; *ihāke*—unto him; *kene*—why; *dile*—You gave; *daraśana*—audience; *dui*—two; *prakārete*—in ways; *kare*—does; *more*—unto Me; *viḍambana*—cheating.

TRANSLATION

Advaita Ācārya then said to Caitanya Mahāprabhu, "Why have You called back this man and allowed him to see You? He has cheated Me in two ways."

TEXT 48

শুনিয়া প্রভুর মন প্রসন্ন হইল।
দুঁহার অন্তর-কথা দুঁহে সে জানিল॥ ৪৮॥

śuniyā prabhura mana prasanna ha-ila
duṅhāra antara-kathā duṅhe se jānila

SYNONYMS

śuniyā—hearing this; *prabhura*—of Caitanya Mahāprabhu; *mana*—mind; *prasanna*—satisfaction; *ha-ila*—felt; *duṅhāra*—of both of Them; *antara-kathā*—confidential talks; *duṅhe*—both of Them; *se*—that; *jānila*—could understand.

TRANSLATION

When Caitanya Mahāprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

TEXT 49

প্রভু কহে,—বাউলিয়া, ঐছে কাহে কর।
আচার্যের লজ্জা-ধর্ম-হানি সে আচর ॥ ৪৯ ॥

prabhu kahe—bāuliyā, aiche kāhe kara
ācāryera lajjā-dharma-hāni se ācara

SYNONYMS

prabhu kahe—the Lord said; *bāuliyā*—one who does not know what is right; *aiche*—in that way; *kāhe*—why; *kara*—do; *ācāryera*—of Śrī Advaita Ācārya; *lajjā*—privacy; *dharma*—religion; *hāni*—loss; *se*—that; *ācara*—you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalākānta, "You are a bāuliyā, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Ācārya and damage His religious principles?

PURPORT

Kamalākānta Viśvāsa, out of his ignorance, asked the King of Jagannātha Purī, Mahārāja Pratāparudra, to liquidate the three-hundred-rupee debt of Advaita Ācārya, but at the same time he established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called *rasābhāsa*, or overlapping of one humor *(rasa)* with another. This is the same type of idea as the contradiction that Nārāyaṇa is poverty-stricken *(daridra-nārāyaṇa)*.

TEXT 50

প্রতিগ্রহ কভু না করিবে রাজধন।
বিষয়ীর অন্ন খাইলে দুষ্ট হয় মন ॥ ৫০ ॥

pratigraha kabhu nā karibe rāja-dhana
viṣayīra anna khāile duṣṭa haya mana

SYNONYMS

pratigraha—accepting of alms; *kabhu*—any time; *nā*—not; *karibe*—should do; *rāja-dhana*—charity by kings; *viṣayīra*—of men who are materialistic; *anna*—foodstuffs; *khāile*—by eating; *duṣṭa*—polluted; *haya*—becomes; *mana*—mind.

TRANSLATION

"Advaita Ācārya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or foodstuffs from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to *sannyāsīs* and *brāhmaṇas* because one who thus gives charity becomes free from sinful activities. Formerly, therefore, *brāhmaṇas* would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaiṣṇavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaiṣṇava *ācārya* can accept him. In fact, a Vaiṣṇava should not even accept charity or foodstuffs from persons who do not follow the rules and regulations of the Vaiṣṇava principles.

TEXT 51

মন দুষ্ট হইলে নহে কৃষ্ণের স্মরণ।
কৃষ্ণস্মৃতি বিনু হয় নিষ্ফল জীবন ॥ ৫১ ॥

mana duṣṭa ha-ile nahe kṛṣṇera smaraṇa
kṛṣṇa-smṛti vinu haya niṣphala jīvana

SYNONYMS

mana—mind; *duṣṭa*—polluted; *ha-ile*—becoming; *nahe*—is not possible; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance; *kṛṣṇa-smṛti*—remembrance of Lord Kṛṣṇa; *vinu*—without; *haya*—becomes; *niṣphala*—without any result; *jīvana*—life.

TRANSLATION

"When one's mind is polluted, it is very difficult to remember Kṛṣṇa; and when remembrance of Lord Kṛṣṇa is hampered, one's life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Śrī Kṛṣṇa. The *śāstras* state, *smartavyaḥ satataṁ viṣṇuḥ:* in devotional life one should always remember Lord Viṣṇu. Śrīla Śukadeva Gosvāmī also advised Mahārāja Parīkṣit, *smartavyo nityaśaḥ.* In the Second Canto, First Chapter, of *Śrīmad-Bhāgavatam,* Śukadeva Gosvāmī advised Parīkṣit Mahārāja:

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries." (*Bhāg.* 2.1.5) This is the summary of all the activities of a Vaiṣṇava, and the same instruction is repeated here *(kṛṣṇa-smṛti vinu haya niṣphala jīvana).* Śrīla Rūpa Gosvāmī states in *Bhakti-rasāmṛta-sindhu, avyartha-kālatvam:* A Vaiṣṇava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaiṣṇava. But association with pounds-and-shillings men, or *viṣayīs,* materialists who are simply interested in sense gratification, pollutes one's mind and hampers such continuous remembrance of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu therefore advised, *asat-saṅga-tyāga—ei vaiṣṇava-ācāra:* a Vaiṣnava should behave in such a way as to never associate with nondevotees or materialists (*Cc. Madhya* 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

TEXT 52

লোকলজ্জা হয়, ধর্ম-কীর্তি হয় হানি।
ঐছে কর্ম না করিহ কভু ইহা জানি' ॥ ৫২ ॥

loka-lajjā haya, dharma-kīrti haya hāni
aiche karma nā kariha kabhu ihā jāni'

SYNONYMS

loka-lajjā—unpopularity; *haya*—becomes; *dharma*—religion; *kīrti*—reputation; *haya*—becomes; *hāni*—damaged; *aiche*—such; *karma*—work; *nā*—do not; *kariha*—execute; *kabhu*—ever; *ihā*—this; *jāni'*—knowing.

TRANSLATION

"Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaiṣṇava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."

TEXT 53

এই শিক্ষা সবাকারে, সবে মনে কৈল।
আচার্য-গোসাঞি মনে আনন্দ পাইল॥ ৫৩॥

ei śikṣā sabākāre, sabe mane kaila
ācārya-gosāñi mane ānanda pāila

SYNONYMS

ei—this; *śikṣā*—instruction; *sabākāre*—for all; *sabe*—all present; *mane*—in the mind; *kaila*—took it; *ācārya-gosāñi*—Advaita Ācārya; *mane*—within the mind; *ānanda*—pleasure; *pāila*—felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalākānta, all present considered it to be meant for everyone. Thus Advaita Ācārya was greatly pleased.

TEXT 54

আচার্যের অভিপ্রায় প্রভুমাত্র বুঝে।
প্রভুর গম্ভীর বাক্য আচার্য সমুঝে॥ ৫৪॥

ācāryera abhiprāya prabhu-mātra bujhe
prabhura gambhīra vākya ācārya samujhe

SYNONYMS

ācāryera—of Advaita Ācārya; *abhiprāya*—intention; *prabhu-mātra*—only Lord Caitanya Mahāprabhu; *bujhe*—can understand; *prabhura*—of Lord Caitanya Mahāprabhu; *gambhīra*—grave; *vākya*—instruction; *ācārya*—Advaita Ācārya; *samujhe* can understand.

TRANSLATION

Only Lord Caitanya Mahāprabhu could understand the intentions of Advaita Ācārya, and Advaita Ācārya appreciated the grave instruction of Lord Caitanya Mahāprabhu.

TEXT 55

এই ত' প্রস্তাবে আছে বহুত বিচার।
গ্রন্থ-বাহুল্য-ভয়ে নারি লিখিবার॥ ৫৫॥

ei ta' prastābe āche bahuta vicāra
grantha-bāhulya-bhaye nāri likhibāra

SYNONYMS

ei ta'—in this; *prastābe*—statement; *āche*—there are; *bahuta*—many; *vicāra*—considerations; *grantha*—of the book; *bāhulya*—of the expansion; *bhaye*—out of fear; *nāri*—I do not; *likhibāra*—write.

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

TEXT 56

শ্রীযদুনন্দনাচার্য—অদ্বৈতের শাখা।
তাঁর শাখা-উপশাখার নাহি হয় লেখা॥ ৫৬॥

śrī-yadunandanācārya—advaitera śākhā
tāṅra śākhā-upaśākhāra nāhi haya lekhā

SYNONYMS

śrī-yadunandanācārya—of the name Śrī Yadunandana Ācārya; *advaitera*—of Advaita Ācārya; *śākhā*—branch; *tāṅra*—his; *śākhā*—branches; *upaśākhāra*—sub-branches; *nāhi*—not; *haya*—there is; *lekhā*—writing.

TRANSLATION

The fifth branch of Advaita Ācārya was Śrī Yadunandana Ācārya, who had so many branches and sub-branches that it is impossible to write of them.

PURPORT

Yadunandana Ācārya was the official initiator spiritual master of Raghunātha dāsa Gosvāmī. In other words, when Raghunātha dāsa Gosvāmī was a householder, Yadunandana Ācārya initiated him at home. Later Raghunātha dāsa Gosvāmī took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 57

বাসুদেব দত্তের তেঁহো কৃপার ভাজন।
সর্বভাবে আশ্রিয়াছে চৈতন্য-চরণ॥ ৫৭॥

vāsudeva dattera teṅho kṛpāra bhājana
sarva-bhāve āśriyāche caitanya-caraṇa

SYNONYMS

vāsudeva dattera—of Vāsudeva Datta; *teṅho*—he was; *kṛpāra*—of the mercy; *bhājana*—competent to receive; *sarva-bhāve*—in all respects; *āśriyāche*—took shelter; *caitanya-caraṇa*—of the lotus feet of Lord Caitanya.

TRANSLATION

Śrī Yadunandana Ācārya was a student of Vāsudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā*, verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana.

TEXT 58

ভাগবতাচার্য, আর বিষ্ণুদাসাচার্য।
চক্রপাণি আচার্য, আর অনন্ত আচার্য॥ ৫৮॥

bhāgavatācārya, āra viṣṇudāsācārya
cakrapāṇi ācārya, āra ananta ācārya

SYNONYMS

bhāgavatācārya—of the name Bhāgavata Ācārya; *āra*—and; *viṣṇudāsācārya*—of the name Viṣṇudāsa Ācārya; *cakrapāṇi ācārya*—of the name Cakrapāṇi Ācārya; *āra*—and; *ananta ācārya*—of the name Ananta Ācārya.

TRANSLATION

Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇi Ācārya and Ananta Ācārya were the sixth, seventh, eighth and ninth branches of Advaita Ācārya.

PURPORT

In his *Anubhāṣya* Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda says that Bhāgavata Ācārya was formerly among the followers of Advaita Ācārya but was later counted among the followers of Gadādhara Paṇḍita. The sixth verse of *Śākhā-nirṇayāmṛta*, a book written by Yadunandana dāsa, states that Bhāgavata Ācārya compiled a famous book of the name *Prema-taraṅgiṇī*. According to the *Gaura-gaṇoddeśa-dīpikā*, verse 195, Bhāgavata Ācārya formerly lived in Vṛndāvana as Śveta-mañjarī. Viṣṇudāsa Ācārya was present during the Khetarī-mahotsava. He went there with Acyutānanda, as stated in the *Bhakti-ratnākara*, Tenth *Taraṅga*. Ananta Ācārya was one of the eight principal *gopīs*. His former name was Sudevī. Although he was

among Advaita Ācārya's followers, he later became an important devotee of Gadādhara Gosvāmī.

TEXT 59

নন্দিনী, আর কামদেব, চৈতন্যদাস।
দুর্লভ বিশ্বাস, আর বনমালিদাস ॥ ৫৯ ॥

nandinī, āra kāmadeva, caitanya-dāsa
durlabha viśvāsa, āra vanamāli-dāsa

SYNONYMS

nandinī—of the name Nandinī; *āra*—and; *kāmadeva*—of the name Kāmadeva; *caitanya-dāsa*—of the name Caitanya dāsa; *durlabha viśvāsa*—of the name Durlabha Viśvāsa; *āra*—and; *vanamāli-dāsa*—of the name Vanamāli dāsa.

TRANSLATION

Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa and Vanamāli dāsa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Śrī Advaita Ācārya.

TEXT 60

জগন্নাথ কর, আর কর ভবনাথ।
হৃদয়ানন্দ সেন, আর দাস ভোলানাথ ॥ ৬০ ॥

jagannātha kara, āra kara bhavanātha
hṛdayānanda sena, āra dāsa bholānātha

SYNONYMS

jagannātha kara—of the name Jagannātha Kara; *āra*—and; *kara bhavanātha*—of the name Bhavanātha Kara; *hṛdayānanda sena*—of the name Hṛdayānanda Sena; *āra*—and; *dāsa bholānātha*—of the name Bholānātha dāsa.

TRANSLATION

Jagannātha Kara, Bhavanātha Kara, Hṛdayānanda Sena and Bholānātha dāsa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Ācārya.

TEXT 61

যাদবদাস, বিজয়দাস, দাস জনার্দন।
অনন্তদাস, কানুপণ্ডিত, দাস নারায়ণ ॥ ৬১ ॥

yādava-dāsa, vijaya-dāsa, dāsa janārdana
ananta-dāsa, kānu-paṇḍita, dāsa nārāyaṇa

SYNONYMS

yādava-dāsa—of the name Yādava dāsa; *vijaya-dāsa*—of the name Vijaya dāsa; *dāsa janārdana*—of the name Janārdana dāsa; *ananta-dāsa*—of the name Ananta dāsa; *kānu-paṇḍita*—of the name Kānu Paṇḍita; *dāsa nārāyaṇa*—of the name Nārāyana dāsa.

TRANSLATION

Yādava dāsa, Vijaya dāsa, Janārdana dāsa, Ananta dāsa, Kānu Paṇḍita and Nārāyaṇa dāsa were the nineteenth, twentieth, twenty-first, twenty-second, twenty-third and twenty-fourth branches of Advaita Ācārya.

TEXT 62

শ্রীবৎস পণ্ডিত, ব্রহ্মচারী হরিদাস।
পুরুষোত্তম ব্রহ্মচারী, আর কৃষ্ণদাস॥ ৬২॥

śrīvatsa paṇḍita, brahmacārī haridāsa
puruṣottama brahmacārī, āra kṛṣṇadāsa

SYNONYMS

śrīvatsa paṇḍita—of the name Śrīvatsa Paṇḍita; *brahmacārī haridāsa*—of the name Haridāsa Brahmacārī; *puruṣottama brahmacārī*—of the name Puruṣottama Brahmacārī; *āra*—and; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa.

TRANSLATION

Śrīvatsa Paṇḍita, Haridāsa Brahmacārī, Puruṣottama Brahmacārī and Kṛṣṇadāsa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Ācārya.

TEXT 63

পুরুষোত্তম পণ্ডিত, আর রঘুনাথ।
বনমালী কবিচন্দ্র, আর বৈদ্যনাথ॥ ৬৩॥

puruṣottama paṇḍita, āra raghunātha
vanamālī kavicandra, āra vaidyanātha

SYNONYMS

puruṣottama paṇḍita—of the name Puruṣottama Paṇḍita; *āra raghunātha*—and Raghunātha; *vanamālī kavicandra*—of the name Vanamālī Kavicandra; *āra*—and; *vaidyanātha*—of the name Vaidyanātha.

TRANSLATION

Puruṣottama Paṇḍita, Raghunātha, Vanamālī Kavicandra and Vaidyanātha were the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Ācārya.

TEXT 64

লোকনাথ পণ্ডিত, আর মুরারি পণ্ডিত।
শ্রীহরিচরণ, আর মাধব পণ্ডিত ॥ ৬৪ ॥

lokanātha paṇḍita, āra murāri paṇḍita
śrī-haricaraṇa, āra mādhava paṇḍita

SYNONYMS

lokanātha paṇḍita—of the name Lokanātha Paṇḍita; *āra*—and; *murāri paṇḍita*—of the name Murāri Paṇḍita; *śrī-haricaraṇa*—of the name Śrī Haricaraṇa; *āra*—and; *mādhava paṇḍita*—of the name Mādhava Paṇḍita.

TRANSLATION

Lokanātha Paṇḍita, Murāri Paṇḍita, Śrī Haricaraṇa and Mādhava Paṇḍita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Ācārya.

TEXT 65

বিজয় পণ্ডিত, আর পণ্ডিত শ্রীরাম।
অসংখ্য অদ্বৈত-শাখা কত লইব নাম ॥ ৬৫ ॥

vijaya paṇḍita, āra paṇḍita śrīrāma
asaṅkhya advaita-śākhā kata la-iba nāma

SYNONYMS

vijaya-paṇḍita—of the name Vijaya Paṇḍita; *āra*—and; *paṇḍita śrīrāma*—of the name Śrīrāma Paṇḍita; *asaṅkhya*—innumerable; *advaita-śākhā*—branches of Advaita Ācārya; *kata*—how many; *la-iba*—shall I enumerate; *nāma*—their names.

TRANSLATION

Vijaya Paṇḍita and Śrīrāma Paṇḍita were two important branches of Advaita Ācārya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Śrīvāsa Paṇḍita was an incarnation of Nārada Muni, his younger brother, Śrīrāma Paṇḍita, is accepted as an incarnation of Parvata Muni, Nārada Muni's most intimate friend.

TEXT 66

মালি-দত্ত জল অদ্বৈত-স্কন্ধ যোগায়।
সেই জলে জীয়ে শাখা,—ফুল-ফল পায় ॥ ৬৬ ॥

māli-datta jala advaita-skandha yogāya
sei jale jīye śākhā,—phula-phala pāya

SYNONYMS

māli-datta—given by the gardener; *jala*—water; *advaita-skandha*—the branch known as Advaita Ācārya; *yogāya*—supplies; *sei*—by that; *jale*—water; *jīye*—lives; *śākhā*—branches; *phula-phala*—fruits and flowers; *pāya*—grow.

TRANSLATION

The Advaita Ācārya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the sub-branches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Ācārya nourished by the water *(jala)* supplied by Śrī Caitanya Mahāprabhu are to be considered bona fide *ācāryas.* As we have discussed hereinbefore, the representatives of Advaita Ācārya later divided into two groups—the bona fide branches of the *ācārya's* disciplic succession and the pretentious branches of Advaita Ācārya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

TEXT 67

ইহার মধ্যে মালী পাছে কোন শাখাগণ।
না মানে চৈতন্য-মালী দুর্দৈব কারণ॥ ৬৭॥

ihāra madhye mālī pāche kona śākhā-gaṇa
nā māne caitanya-mālī durdaiva kāraṇa

SYNONYMS

ihāra—of them; *madhye*—within; *mālī*—the gardener; *pāche*—later on; *kona*—some; *śākhā-gaṇa*—branches; *nā*—does not; *māne*—accept; *caitanya-mālī*—the gardener Lord Caitanya; *durdaiva*—unfortunate; *kāraṇa*—reason.

TRANSLATION

After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path.

TEXT 68

শুখাইল, জীয়াইল, তাঁরে না মানিল।
কৃতঘ্ন হইলা, তাঁরে স্কন্ধ ক্রুদ্ধ হইল॥ ৬৮॥

sṛjāila, jīyāila, tāṅre nā mānila
kṛtaghna ha-ilā, tāṅre skandha kruddha ha-ila

SYNONYMS

sṛjāila—fructified; *jīyāila*—maintained; *tāṅre*—Him; *nā*—not; *mānila*—accepted; *kṛtaghna*—ungrateful; *ha-ilā*—thus became; *tāṅre*—to them; *skandha*—trunk; *kruddha*—angry; *ha-ila*—became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

TEXT 69

ক্রুদ্ধ হঞা স্কন্ধ তারে জল না সঞ্চারে।
জলাভাবে কৃশ শাখা শুকাইয়া মরে ॥ ৬৯ ॥

kruddha hañā skandha tāre jala nā sañcāre
jalābhāve kṛśa śākhā śukāiyā mare

SYNONYMS

kruddha hañā—being angry; *skandha*—the trunk; *tāre*—onto them; *jala*—water; *nā*—did not; *sañcāre*—sprinkle; *jala-abhāve*—for want of water; *kṛśa*—thinner; *śākhā*—branch; *śukāiyā*—dried up; *mare*—died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

TEXT 70

চৈতন্য-রহিত দেহ—শুষ্ককাষ্ঠ-সম।
জীবিতেই মৃত সেই, মৈলে দণ্ডে যম ॥ ৭০ ॥

caitanya-rahita deha—śuṣkakāṣṭha-sama
jīvitei mṛta sei, maile daṇḍe yama

SYNONYMS

caitanya-rahita—without consciousness; *deha*—body; *śuṣka-kāṣṭha-sama*—exactly like dry wood; *jīvitei*—while living; *mṛta*—dead; *sei*—that; *maile*—after death; *daṇḍe*—punishes; *yama*—Yamarāja.

TRANSLATION

A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja.

PURPORT

In the *Śrīmad-Bhāgavatam,* Sixth Canto, Third Chapter, twenty-ninth verse, Yamarāja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, "A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord, must be brought before me for punishment." In other words, nondevotees are brought before Yamarāja for punishment, and thus material nature awards them various types of bodies. After death, which is *dehāntara,* a change of body, nondevotees are brought before Yamarāja for justice. By the judgment of Yamarāja, material nature gives them bodies suitable for the resultant actions of their past activities. This is the process of *dehāntara,* or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamarāja. For devotees there is an open road, as confirmed in *Bhagavad-gītā.* After giving up the body *(tyaktvā deham),* a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamarāja are meant for persons who are not Kṛṣṇa conscious.

TEXT 71

কেবল এ গণ-প্রতি নহে এই দণ্ড।
চৈতন্য-বিমুখ যেই সেই ত' পাষণ্ড ॥ ৭১ ॥

kevala e gaṇa-prati nahe ei daṇḍa
caitanya-vimukha yei sei ta' pāṣaṇḍa

SYNONYMS

kevala—only; *e*—this; *gaṇa*—group; *prati*—unto them; *nahe*—it is not; *ei*—this; *daṇḍa*—punishment; *caitanya-vimukha*—against Śrī Caitanya Mahāprabhu; *yei*—any; one; *sei*—he; *ta'*—but; *pāṣaṇḍa*—atheist.

TRANSLATION

Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja.

TEXT 72

কি পণ্ডিত, কি তপস্বী, কিবা গৃহী, যতি।
চৈতন্য-বিমুখ যেই, তার এই গতি ॥ ৭২ ॥

ki paṇḍita, ki tapasvī, kibā gṛhī, yati
caitanya-vimukha yei, tāra ei gati

SYNONYMS

ki paṇḍita—whether a learned scholar; *ki tapasvī*—whether a great ascetic; *kibā*—or; *gṛhī*—householder; *yati*—or *sannyāsī; caitanya-vimukha*—one who is against the cult of Śrī Caitanya Mahāprabhu; *yei*—anyone; *tāra*—his; *ei*—this; *gati*—destination.

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous sannyāsī, if one is against the cult of Śrī Caitanya Mahāprabhu, he is destined to suffer the punishment meted out by Yamarāja.

TEXT 73

যে যে লৈল শ্রীঅচ্যুতানন্দের মত।
সেই আচার্যের গণ—মহাভাগবত ॥ ৭৩ ॥

ye ye laila śrī-acyutānandera mata
sei ācāryera gaṇa—mahā-bhāgavata

SYNONYMS

ye ye—anyone who; *laila*—accepted; *śrī-acyutānandera*—of Śrī Acyutānanda; *mata*—the path; *sei*—those; *ācāryera gaṇa*—descendants of Advaita Ācārya; *mahā-bhāgavata*—are all great devotees.

TRANSLATION

The descendants of Advaita Ācārya who accepted the path of Śrī Acyutānanda were all great devotees.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura, in his *Amṛta-pravāha-bhāṣya,* gives this short note: "Śrī Advaita Ācārya is one of the important trunks of the *bhakti-kalpataru,* or desire tree of devotional service. Lord Śrī Caitanya Mahāprabhu, as a gardener, poured water on the root of the *bhakti* tree and thus nourished all its trunks and branches. But nevertheless, under the spell of *māyā,* the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great *bhakti-*

kalpataru. In other words, the branches or descendants of Advaita Ācārya who considered Advaita Ācārya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Śrī Caitanya Mahāprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Ācārya but anyone who has no connection with Caitanya Mahāprabhu—even if he is independently a great *sannyāsī*, learned scholar or ascetic—is like a dead branch of a tree."

This analysis by Śrī Bhaktivinoda Ṭhākura, supporting the statements of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Māyāvāda philosophy, has become a hodgepodge institution of various concocted ideas. Māyāvādīs greatly fear the Kṛṣṇa consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious sects and scientifically engages them in the *daiva-varṇāśrama-dharma*. As we have explained several times, however, we find no such word as "Hindu" in the Vedic literature. The word most probably came from Afghanistan, a predominantly Mohammedan country, and originally referred to a pass in Afghanistan known as Hindukush that is still a part of a trade route between India and various Mohammedan countries.

The actual Vedic system of religion is called *varṇāśrama-dharma*, as confirmed in the *Viṣṇu Purāṇa:*

varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam
(*Viṣṇu Purāṇa*, 3.8.9)

The Vedic literature recommends that a human being follow the principles of *varṇāśrama-dharma*. Accepting the process of *varṇāśrama-dharma* will make a person's life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Kṛṣṇa consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Viṣṇu. Śrī Caitanya Mahāprabhu confirms, *jivera 'svarūpa' haya—kṛṣṇera nitya-dāsa:* "Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead." Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Kṛṣṇa. We take it for granted, therefore, that all humanity should be educated in Kṛṣṇa consciousness. Indeed, in all parts of the world, in every country where we preach the *saṅkīrtana* movement, we find that people very easily accept the Hare Kṛṣṇa *mahā-mantra* without hesitation. The visible effect of this chanting is that the members of the Hare Kṛṣṇa movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and *svāmīs*, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic reli-

gion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Śrī Caitanya Mahāprabhu. Lord Caitanya instructed:

yāre dekha, tāre kaha 'kṛṣṇa' upadeśa
āmāra ājñāya guru haña tāra' ei deśa
(*Cc. Madhya* 7.128)

One should simply instruct everyone he meets regarding the principles of *kṛṣṇa-kathā,* as expressed in *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam.* One who has no interest in *kṛṣṇa-kathā* or the cult of Śrī Caitanya Mahāprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Śrī Caitanya Mahāprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

TEXT 74

সেই সেই,—আচার্যের কৃপার ভাজন।
অনায়াসে পাইল সেই চৈতন্য-চরণ ॥ ৭৪ ॥

sei sei,—ācāryera kṛpāra bhājana
anāyāse pāila sei caitanya-caraṇa

SYNONYMS

sei sei—whoever; *ācāryera*—of Advaita Ācārya; *kṛpāra*—of the mercy; *bhājana*—eligible candidate; *anāyāse*—without difficulty; *pāila*—got; *sei*—he; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

By the mercy of Advaita Ācārya, the devotees who strictly followed the path of Caitanya Mahāprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

TEXT 75

অচ্যুতের যেই মত, সেই মত সার।
আর যত মত সব হৈল ছারখার ॥ ৭৫ ॥

acyutera yei mata, sei mata sāra
āra yata mata saba haila chārakhāra

SYNONYMS

acyutera—of Acyutānanda; *yei*—which; *mata*—direction; *sei*—that; *mata*—direction; *sāra*—essential; *āra*—other; *yata*—all; *mata*—directions; *saba*—all; *haila*—became; *chārakhāra*—dismantled.

TRANSLATION

It should be concluded, therefore, that the path of Acyutānanda is the essence of spiritual life. Those who did not follow this path simply scattered.

TEXT 76

সেই আচার্যগণে মোর কোটি নমস্কার।
অচ্যুতানন্দ-প্রায়, চৈতন্য—জীবন যাঁহার ॥ ৭৬ ॥

sei ācārya-gaṇe mora koṭi namaskāra
acyutānanda-prāya, caitanya—jīvana yāṅhāra

SYNONYMS

sei—those; *ācārya-gaṇe*—unto the spiritual masters; *mora*—my; *koṭi*—millions; *namaskāra*—obeisances; *acyutānanda-prāya*—almost as good as Acyutānanda; *caitanya*—Caitanya Mahāprabhu; *jīvana*—life; *yāṅhāra*—whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to the actual followers of Acyutānanda whose life and soul were Śrī Caitanya Mahāprabhu.

TEXT 77

এই ত' কহিলাঙ আচার্য-গোসাঞির গণ।
তিন স্কন্ধ-শাখার কৈল সংক্ষেপ গণন ॥ ৭৭ ॥

ei ta' kahilāṅ ācārya-gosāñira gaṇa
tina skandha-śākhāra kaila saṅkṣepa gaṇana

SYNONYMS

ei ta'—thus; *kahilāṅ*—I have spoken; *ācārya*—Advaita Ācārya; *gosāñira*—of the spiritual master; *gaṇa*—descendants; *tina*—three; *skandha*—of the trunk; *śākhāra*—of branches; *kaila*—was done; *saṅkṣepa*—in brief; *gaṇana*—counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutānanda, Kṛṣṇa Miśra and Gopāla] of Śrī Advaita Ācārya's descendants.

TEXT 78

শাখা-উপশাখা, তার নাহিক গণন।
কিছুমাত্র কহি' করি দিগ্‌দরশন ॥ ৭৮ ॥

śākhā-upaśākhā, tāra nāhika gaṇana
kichu-mātra kahi' kari dig-daraśana

SYNONYMS

śākhā-upaśākhā—branches and sub-branches; *tāra*—of them; *nāhika*—there is no; *gaṇana*—counting; *kichu-mātra*—something about them; *kahi'*—describing; *kari*—I am simply giving; *dig-daraśana*—a glimpse of the direction.

TRANSLATION

There are multifarious branches and sub-branches of Advaita Ācārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and sub-branches.

TEXT 79

শ্রীগদাধর পণ্ডিত শাখাতে মহোত্তম।
তাঁর উপশাখা কিছু করি যে গণন॥ ৭৯॥

śrī-gadādhara paṇḍita śākhāte mahottama
tāṅra upaśākhā kichu kari ye gaṇana

SYNONYMS

śrī-gadādhara paṇḍita—Śrī Gadādhara Paṇḍita; *śākhāte*—of the branch; *mahottama*—very great; *tāṅra*—his; *upaśākhā*—branches and sub-branches; *kichu*—something; *kari*—let me do; *ye*—that; *gaṇana*—counting.

TRANSLATION

After describing the branches and sub-branches of Advaita Ācārya, I shall now attempt to describe some of the descendants of Śrī Gadādhara Paṇḍita, the most important among the branches.

TEXT 80

শাখা-শ্রেষ্ঠ ধ্রুবানন্দ, শ্রীধর ব্রহ্মচারী।
ভাগবতাচার্য, হরিদাস ব্রহ্মচারী॥ ৮০॥

śākhā-śreṣṭha dhruvānanda, śrīdhara brahmacārī
bhāgavatācārya, haridāsa brahmacārī

SYNONYMS

śākhā-śreṣṭha—the chief branch; *dhruvānanda*—of the name Dhruvānanda; *śrīdhara brahmacārī*—of the name Śrīdhara Brahmacārī; *bhāgavatācārya*—of the name Bhāgavatācārya; *haridāsa brahmacārī*—of the name Haridāsa Brahmacārī.

TRANSLATION

The chief branches of Śrī Gadādhara Paṇḍita were (1) Śrī Dhruvānanda, (2) Śrīdhara Brahmacārī, (3) Haridāsa Brahmacārī and (4) Raghunātha Bhāgavatācārya.

PURPORT

Verse 152 of the *Gaura-gaṇoddeśa-dīpikā* describes Śrī Dhruvānanda Brahmacārī as an incarnation of Lalitā, and verse 194 describes Śrīdhara Brahmacārī as the *gopī* known as Candralatikā.

TEXT 81

অনন্ত আচার্য, কবিদত্ত, মিশ্রনয়ন।
গঙ্গামন্ত্রী, মামু ঠাকুর, কণ্ঠাভরণ ॥ ৮১ ॥

ananta ācārya, kavidatta, miśra-nayana
gaṅgāmantrī, māmu ṭhākura, kaṇṭhābharaṇa

SYNONYMS

ananta ācārya—of the name Ananta Ācārya; *kavidatta*—of the name Kavi Datta; *miśra-nayana*—of the name Nayana Miśra; *gaṅgāmantrī*—of the name Gaṅgāmantrī; *māmu ṭhākura*—of the name Māmu Ṭhākura; *kaṇṭhābharaṇa*—of the name Kaṇṭhābharaṇa.

TRANSLATION

The fifth branch was Ananta Ācārya; the sixth, Kavi Datta; the seventh, Nayana Miśra; the eighth, Gaṅgāmantrī; the ninth, Māmu Ṭhākura; and the tenth, Kaṇṭhābharaṇa.

PURPORT

Verses 197 and 207 of the *Gaura-gaṇoddeśa-dīpikā* describe Kavi Datta as the *gopī* named Kalakaṇṭhī, verses 196 and 207 describe Nayana Miśra as the *gopī* named Nitya-mañjarī, and verses 196 and 205 describe Gaṅgāmantrī as the *gopī* named Candrikā. Māmu Ṭhākura, whose real name was Jagannātha Cakravartī, was the nephew of Śrī Nīlāmbara Cakravartī, Śrī Caitanya Mahāprabhu's grandfather. In Bengal a maternal uncle is called *māmā,* and in East Bengal and Orissa, *māmu.* Thus Jagannātha Cakravartī was known as Māmā or Māmu Ṭhākura. Māmu Ṭhākura's residence was in the district of Faridpur in the village known as Magaḍobā. After the demise of Śrī Gadādhara Paṇḍita, Māmu Ṭhākura became the priest in charge of the temple known as Ṭoṭā-gopīnātha in Jagannātha Purī. According to the opinion of some Vaiṣṇavas, Māmu Ṭhākura was formerly known as Śrī Rūpa-mañjarī. The followers of Māmu Ṭhākura were Raghunātha Gosvāmī, Rāmacandra, Rādhāvallabha, Kṛṣṇajīvana, Śyāmasundara, Śāntāmaṇi, Harināth, Navīnacandra, Matilāla, Dayāmayī and Kuñjavihārī.

Kaṇṭhābharaṇa, whose original name was Śrī Ananta Caṭṭarāja, was the *gopī* named Gopālī in *kṛṣṇa-līlā.*

TEXT 82

ভূগর্ভ গোসাঞি, আর ভাগবতদাস।
যেই দুই আসি' কৈল বৃন্দাবনে বাস ॥ ৮২ ॥

bhūgarbha gosāñi, āra bhāgavata-dāsa
yei dui āsi' kaila vṛndāvane vāsa

SYNONYMS

bhūgarbha gosāñi—of the name Bhūgarbha Gosāñi; *āra*—and; *bhāgavata-dāsa*—of the name Bhāgavata dāsa; *yei dui*—both of them; *āsi'*—coming; *kaila*—did; *vṛndāvane vāsa*—residing in Vṛndāvana.

TRANSLATION

The eleventh branch of Gadādhara Gosvāmī was Bhūgarbha Gosāñi, and the twelfth was Bhāgavata dāsa. Both of them went to Vṛndāvana and resided there for life.

PURPORT

Bhūgarbha Gosāñi, formerly known as Prema-mañjarī, was a great friend of Lokanātha Gosvāmī, who constructed the temple of Gokulānanda, one of the seven important temples of Vṛndāvana—namely, Govinda, Gopīnātha, Madana-mohana, Rādhāramaṇa, Śyāmasundara, Rādhā-Dāmodara and Gokulānanda—that are authorized institutions of Gauḍīya Vaiṣṇavas.

TEXT 83

বাণীনাথ ব্রহ্মচারী—বড় মহাশয়।
বল্লভচৈতন্যদাস—কৃষ্ণপ্রেমময় ॥ ৮৩ ॥

vāṇīnātha brahmacārī—baḍa mahāśaya
vallabha-caitanya-dāsa—kṛṣṇa-premamaya

SYNONYMS

vāṇīnātha brahmacārī—of the name Vāṇīnātha Brahmacārī; *baḍa mahāśaya*—very great personality; *vallabha-caitanya-dāsa*—of the name Vallabha-caitanya dāsa; *kṛṣṇa-prema-maya*—always filled with love of Kṛṣṇa.

TRANSLATION

The thirteenth branch was Vāṇīnātha Brahmacārī, and the fourteenth was Vallabha-caitanya dāsa. Both of these great personalities were always filled with love of Kṛṣṇa.

PURPORT

Śrī Vāṇīnātha Brahmacārī is described in the Tenth Chapter, 114th verse, of *Ādi-līlā.* A disciple of Vallabha-caitanya named Nalinī-mohana Gosvāmī established a temple of Madana-gopāla in Navadvīpa.

TEXT 84

শ্রীনাথ চক্রবর্তী, আর উদ্ধব দাস।
জিতামিত্র, কাষ্ঠকাটা-জগন্নাথদাস ॥ ৮৪ ॥

śrīnātha cakravartī, āra uddhava dāsa
jitāmitra, kāṣṭhakāṭā-jagannātha-dāsa

SYNONYMS

śrīnātha cakravartī—of the name Śrīnātha Cakravartī; *āra*—and; *uddhava dāsa*—of the name Uddhava dāsa; *jitāmitra*—of the name Jitāmitra; *kāṣṭhakāṭā-jagannātha-dāsa*—of the name Kāṣṭhakāṭā Jagannātha dāsa.

TRANSLATION

The fifteenth branch was Śrīnātha Cakravartī; the sixteenth, Uddhava; the seventeenth, Jitāmitra; and the eighteenth, Jagannātha dāsa.

PURPORT

The *Śākhā-nirṇaya,* verse 13, mentions Śrīnātha Cakravartī as a reservoir of all good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35 mentions Uddhava dāsa as being greatly qualified in distributing love of Godhead to everyone. The *Gaura-gaṇoddeśa-dīpikā,* verse 202, mentions Jitāmitra as the *gopī* named Śyāma-mañjarī. Jitāmitra wrote a book entitled *Kṛṣṇa-māyurya.* Jagannātha dāsa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kāṣṭhakāṭā or Kāṭhādiyā. His descendants now reside in villages known as Āḍiyala, Kāmārapāḍā and Pāikapāḍā. He established a temple of Yaśomādhava. The worshipers in this temple are the Gosvāmīs of Āḍiyala. As one of the sixty-four *sakhīs,* he was formerly an assistant of Citrādevī-gopī named Tilakinī. The following is a list of his descendants: Rāmanṛsiṁha, Rāmagopāla, Rāmacandra, Sanātana, Muktārāma, Gopīnātha, Goloka, Harimohana Śiromaṇi, Rākhālarāja, Mādhava and Lakṣmīkānta. The *Śākhā-nirṇaya* mentions that Jagannātha dāsa preached the Hare Kṛṣṇa movement in the district or state of Tripura.

TEXT 85

শ্রীহরি আচার্য, সাদি-পুরিয়া গোপাল।
কৃষ্ণদাস ব্রহ্মচারী, পুষ্পগোপাল ॥ ৮৫ ॥

śrī-hari ācārya, sādi-puriyā gopāla
kṛṣṇadāsa brahmacārī, puṣpa-gopāla

SYNONYMS

śrī-hari ācārya—of the name Śrī Hari Ācārya; *sādi-puriyā gopāla*—of the name Sādipuriyā Gopāla; *kṛṣṇadāsa brahmacārī*—of the name Kṛṣṇadāsa Brahmacārī; *puṣpa-gopāla*—of the name Puṣpagopāla.

TRANSLATION

The nineteenth branch was Śrī Hari Ācārya; the twentieth, Sādipuriyā Gopāla; the twenty-first, Kṛṣṇadāsa Brahmacārī; and the twenty-second, Puṣpagopāla.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā,* verses 196 and 207, mentions that Hari Ācārya was formerly the *gopī* named Kālākṣī. Sādipuriyā Gopāla is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura in East Bengal. Kṛṣṇadāsa Brahmacārī was formerly among the group of *sakhīs* known as the *aṣṭa-sakhīs.* His name was Indulekhā. Kṛṣṇadāsa Brahmacārī lived in Vṛndāvana. There is a tomb in the Rādhā-Dāmodara temple known as Kṛṣṇadāsa's tomb. Some say that this is the tomb of Kṛṣṇadāsa Brahmacārī and others Kṛṣṇadāsa Kavirāja Gosvāmī. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The *Śākhā-nirṇaya* mentions that Puṣpagopāla was formerly known as Svarṇagrāmaka.

TEXT 86

শ্রীহর্ষ, রঘুমিশ্র, পণ্ডিত লক্ষ্মীনাথ।
বঙ্গবাটী-চৈতন্যদাস, শ্রীরঘুনাথ ॥ ৮৬ ॥

śrīharṣa, raghu-miśra, paṇḍita lakṣmīnātha
baṅgavāṭī-caitanya-dāsa, śrī-raghunātha

SYNONYMS

śrīharṣa—of the name Śrīharṣa; *raghu-miśra*—of the name Raghu Miśra; *paṇḍita lakṣmīnātha*—of the name Lakṣmīnātha Paṇḍita; *baṅgavāṭī-caitanya-dāsa*—of the name Baṅgavāṭī Caitanya dāsa; *śrī-raghunātha*—of the name Śrī Raghunātha.

TRANSLATION

The twenty-third branch was Śrīharṣa; the twenty-fourth, Raghu Miśra; the twenty-fifth, Lakṣmīnātha Paṇḍita; the twenty-sixth, Caitanya dāsa; and the twenty-seventh, Raghunātha.

PURPORT

Raghu Miśra is described in the *Gaura-gaṇoddeśa-dīpikā,* verses 195 and 201, as Karpūra-mañjarī. Similarly, Lakṣmīnātha Paṇḍita is mentioned as Rasonmādā, and Baṅgavāṭī Caitanya dāsa is mentioned as Kālī. The *Śākhā-nirṇaya* states that Baṅgavāṭī Caitanya dāsa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathurāprasāda, Rukmiṇīkānta, Jīvanakṛṣṇa, Yugalakiśora, Ratanakṛṣṇa, Rādhāmādhava, Ūṣāmaṇi, Vaikuṇṭhanātha and Lālamohana, or Lālamohana Śāhā Śāṅkhanidhi. Lālamohana was a great merchant in Dacca City. The *Gaura-gaṇoddeśa-dīpikā,* verses 194 and 200, mentions that Raghunātha was formerly Varāṅgadā.

TEXT 87

অমোঘ পণ্ডিত, হস্তিগোপাল, চৈতন্যবল্লভ।
যদু গাঙ্গুলি আর মঙ্গল বৈষ্ণব ॥ ৮৭ ॥

amogha paṇḍita, hasti-gopāla, caitanya-vallabha
yadu gāṅguli āra maṅgala vaiṣṇava

SYNONYMS

amogha paṇḍita—of the name Amogha Paṇḍita; *hasti-gopāla*—of the name Hastigopāla; *caitanya-vallabha*—of the name Caitanya-vallabha; *yadu gāṅguli*—of the name Yadu Gāṅguli; *āra*—and; *maṅgala vaiṣṇava*—of the name Maṅgala Vaiṣṇava.

TRANSLATION

The twenty-eighth branch was Amogha Paṇḍita; the twenty-ninth, Hastigopāla; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Gāṅguli; and the thirty-second, Maṅgala Vaiṣṇava.

PURPORT

Śrī Maṅgala Vaiṣṇava was a resident of the village Ṭiṭakaṇā in the district of Murśidābāda. His forefathers were Śāktas who worshiped the goddess Kirīṭeśvarī. It is said that Maṅgala Vaiṣṇava, formerly a staunch *brahmacārī,* left home and later married the daughter of his disciple Prāṇanātha Adhikārī in the village of Mayanāḍāla. The descendants of this family are known as the Ṭhākuras of Kāṅdaḍā, which is a village in the district of Burdwan near Katwa. Scattered descendants of Maṅgala Vaiṣṇava, thirty-six families altogether, still live there. Among the celebrated disciples of Maṅgala Ṭhākura are Prāṇanātha Adhikārī, Puruṣottama Cakravartī of the village of Kāṅkaḍā, and Nṛsiṁha-prasāda Mitra, whose family members are well-known *mṛdaṅga* players. Sudhākṛṣṇa Mitra and Nikuñjavihārī Mitra are both especially famous *mṛdaṅga* players. In the family of Puruṣottama Cakravartī there are famous persons like Kuñjavihārī Cakravartī and

Rādhāvallabha Cakravartī, who now live in the district of Birbhum. They professionally recite songs from *Caitanya-maṅgala.* It is said that when Maṅgala Ṭhākura was constructing a road from Bengal to Jagannātha Purī, he found a Deity of Rādhāvallabha while digging a lake. At that time he was living in the locality of Kāṅdaḍā in the village named Rāṇīpura. The *śālagrāma-śilā* personally worshiped by Maṅgala Ṭhākura still exists in the village of Kāṅdaḍā. A temple has been constructed there for the worship of Vṛndāvana-candra. Maṅgala Ṭhākura had three sons—Rādhikāprasāda, Gopīramaṇa and Śyāmakiśora. The descendants of these three sons are still living.

TEXT 88

চক্রবর্তী শিবানন্দ সদা ব্রজবাসী।
মহাশাখা-মধ্যে তেঁহো সুদৃঢ় বিশ্বাসী ॥ ৮৮ ॥

cakravartī śivānanda sadā vrajavāsī
mahāśākhā-madhye teṅho sudṛḍha viśvāsī

SYNONYMS

cakravartī śivānanda—of the name Śivānanda Cakravartī; *sadā*—always; *vrajavāsī*—resident of Vṛndāvana; *mahā-śākhā-madhye*—amongst the great branches; *teṅho*—he is; *sudṛḍha viśvāsī*—possessing firm faith.

TRANSLATION

Śivānanda Cakravartī, the thirty-third branch, who always lived in Vṛndāvana with firm conviction, is considered an important branch of Gadādhara Paṇḍita.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā,* verse 183, mentions that Śivānanda Cakravartī was formerly Labaṅga-mañjarī. The *Śākhā-nirṇaya,* written by Yadunandana dāsa, also names other branches, as follows: (1) Mādhava Ācārya, (2) Gopāla dāsa, (3) Hṛdayānanda, (4) Vallabha Bhaṭṭa (the Vallabha-sampradāya, or Puṣṭimārga-sampradāya, is very famous), (5) Madhu Paṇḍita (this famous devotee lived near Khaḍadaha in the village known as Sāṅibonā-grāma, about two miles east of the Khaḍadaha station, and constructed the temple of Gopīnāthajī in Vṛndāvana), (6) Acyutānanda, (7) Candraśekhara, (8) Vakreśvara Paṇḍita, (9) Dāmodara, (10) Bhagavān Ācārya, (11) Ananta Ācāryavarya, (12) Kṛṣṇadāsa, (13) Paramānanda Bhaṭṭācārya, (14) Bhavānanda Gosvāmī, (25) Caitanya dāsa, (16) Lokanātha Bhaṭṭa, (this devotee, who lived in the village of Tālakhaḍi in the district of Yaśohara and constructed the temple of Rādhāvinoda, was the spiritual master of Narottama dāsa Ṭhākura and a great friend of Bhūgarbha Gosvāmī), (17) Govinda Ācārya, (18) Akrūra Ṭhākura, (19) Saṅketa Ācārya, (20) Pratāpāditya, (21) Kamalākānta Ācārya, (22) Yādava Ācārya and (23) Nārāyaṇa Paḍihārī (a resident of Jagannātha Purī).

TEXT 89

এই ত' সংক্ষেপে কহিলাঙ্ পণ্ডিতের গণ।
ঐছে আর শাখা-উপশাখার গণন॥ ৮৯॥

ei ta' saṅkṣepe kahilāṅ paṇḍitera gaṇa
aiche āra śākhā-upaśākhāra gaṇana

SYNONYMS

ei ta'—thus; *saṅkṣepe*—in brief; *kahilāṅ*—I have described; *paṇḍitera gaṇa*—the branches of Śrī Gadādhara Paṇḍita; *aiche*—similarly; *āra*—another; *śākhā-upaśākhāra gaṇana*—description of branches and sub-branches.

TRANSLATION

Thus I have briefly described the branches and sub-branches of Gadādhara Paṇḍita. There are still many more that I have not mentioned here.

TEXT 90

পণ্ডিতের গণ সব,—ভাগবত ধন্য।
প্রাণবল্লভ—সবার শ্রীকৃষ্ণচৈতন্য॥ ৯০॥

paṇḍitera gaṇa saba,—bhāgavata dhanya
prāṇa-vallabha—sabāra śrī-kṛṣṇa-caitanya

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; *gaṇa*-followers; *saba*-all; *bhāgavata dhanya*—glorious devotees; *prāṇa-vallabha*—the heart and soul; *sabāra*—of all of them; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All the followers of Gadādhara Paṇḍita are considered great devotees because they have Lord Śrī Caitanya Mahāprabhu as their life and soul.

TEXT 91

এই তিন স্কন্ধের কৈলুঁ শাখার গণন।
যাঁ-সবা-স্মরণে ভববন্ধ-বিমোচন॥ ৯১॥

ei tina skandhera kailuṅ śākhāra gaṇana
yāṅ-sabā-smaraṇe bhava-bandha-vimocana

SYNONYMS

ei tina—of all these three; *skandhera*—trunks; *kailuṅ*—described; *śākhāra gaṇana*—enumeration of the branches; *yāṅ-sabā*—all of them; *smaraṇe*—by remembering; *bhava-bandha*—from entanglement in the material world; *vimocana*—freedom.

TRANSLATION

Simply by remembering the names of all these branches and sub-branches of the three trunks I have described [Nityānanda, Advaita and Gadādhara], one attains freedom from the entanglement of material existence.

TEXT 92

যাঁ-সবা-স্মরণে পাই চৈতন্যচরণ।
যাঁ-সবা-স্মরণে হয় বাঞ্ছিত পূরণ ॥ ৯২ ॥

yāṅ-sabā-smaraṇe pāi caitanya-caraṇa
yāṅ-sabā-smaraṇe haya vāñchita pūraṇa

SYNONYMS

yāṅ-sabā—all of them; *smaraṇe*—by remembering; *pāi*—I get; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *yāṅ-sabā*—all of them; *smaraṇe*—by remembering; *haya*—becomes; *vāñchita pūraṇa*—fulfillment of all desires.

TRANSLATION

Simply by remembering the names of all these Vaiṣṇavas, one can attain the lotus feet of Śrī Caitanya Mahāprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

TEXT 93

অতএব তাঁ-সবার বন্দিয়ে চরণ।
চৈতন্য-মালীর কহি লীলা-অনুক্রম ॥ ৯৩ ॥

ataeva tāṅ-sabāra vandiye caraṇa
caitanya-mālīra kahi līlā-anukrama

SYNONYMS

ataeva—therefore; *tāṅ-sabāra*—of all of them; *vandiye*—I offer prayers; *caraṇa*—to the lotus feet; *caitanya-mālīra*—of the gardener known as Śrī Caitanya Mahāprabhu; *kahi*—I speak; *līlā-anukrama*—the pastimes in chronological order.

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

TEXT 94

গৌরলীলামৃতসিন্ধু – অপার অগাধ।
কে করিতে পারে তাহাঁ অবগাহ-সাধ ॥ ৯৪ ॥

gaura-līlāmṛta-sindhu—apāra agādha
ke karite pāre tāhāṅ avagāha-sādha

SYNONYMS

gaura-līlāmṛta-sindhu—the ocean of the pastimes of Lord Caitanya; *apāra*—immeasurable; *agādha*—unfathomable; *ke*—who; *karite*—to do; *pāre*—is able; *tāhāṅ*—in that ocean; *avagāha*—taking a dip; *sādha*—execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

TEXT 95

তাহার মাধুর্য-গন্ধে লুব্ধ হয় মন।
অতএব তটে রহি' চাকি এক কণ ॥ ৯৫ ॥

tāhāra mādhurya-gandhe lubdha haya mana
ataeva taṭe rahi' cāki eka kaṇa

SYNONYMS

tāhāra—His; *mādhurya*—mellow; *gandhe*—by the flavor; *lubdha*—attracted; *haya*—becomes; *mana*—mind; *ataeva*—therefore; *taṭe*—on the beach; *rahi'*—standing; *cāki*—I taste; *eka*—one; *kaṇa*—particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow flavor attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

TEXT 96

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৯৬ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at their lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of Śrī Caitanya-caritāmṛta, Ādi-līlā, *Chapter Twelve, describing the expansions of Advaita Ācārya and Gadādhara Paṇḍita.*

The Advent of Lord Śrī Caitanya Mahāprabhu

This Thirteenth Chapter of *Śrī Caitanya-caritāmṛta* describes Lord Caitanya Mahāprabhu's appearance. The entire *Ādi-līlā* section describes Lord Caitanya Mahāprabhu's household life, and similarly the *Antya-līlā* describes His life in the *sannyāsa* order. Within the *Antya-līlā*, the first six years of His *sannyāsa* life are called *Madhya-līlā*. During this time, Caitanya Mahāprabhu toured southern India, went to Vṛndāvana, returned from Vṛndāvana and preached the *sahkīrtana* movement.

A learned *brāhmaṇa* named Upendra Miśra who resided in the district of Śrīhaṭṭa was the father of Jagannātha Miśra, who came to Navadvīpa to study under the direction of Nilāmbara Cakravartī and then settled there after marrying Nīlāmbara Cakravartī's daughter, Śacīdevī. Śrī Śacīdevī gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy, she gave birth to a son, who was named Viśvarūpa. Then, in 1407 Śaka Era on the full-moon evening of the month of Phālguna, during the constellation of *simhalagna*, Lord Caitanya Mahāprabhu appeared as the son of Śrī Śacīdevī and Jagannātha Miśra. After hearing of the birth of Caitanya Mahāprabhu, learned scholars and *brāhmaṇas*, bringing many gifts, came to see the newly born baby. Nīlāmbara Cakravartī, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

TEXT 1

স প্রসীদতু চৈতন্যদেবো যস্য প্রসাদতঃ।
তল্লীলাবর্ণনে যোগ্যঃ সদ্যঃ স্যাদধমোঽপ্যয়ম্ ॥ ১ ॥

sa prasīdatu caitanya-
devo yasya prasādataḥ
tal-līlā-varṇane yogyaḥ
sadyaḥ syād adhamo 'py ayam

SYNONYMS

saḥ—He; *prasīdatu*—may bestow His blessings; *caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu; *yasya*—of whom; *prasādataḥ*—by the grace; *tat-līlā*—His pastimes; *varṇane*—in the description; *yogyaḥ*—able; *sadyaḥ*—immediately; *syāt*—becomes possible; *adhamaḥ*—the most fallen; *api*—although; *ayam*—I am.

TRANSLATION

I wish the grace of Lord Caitanya Mahāprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Kṛṣṇa is possible for one who is empowered. *Kṛṣṇa-śakti vinā nahe tāra pravartana* (Cc. *Antya* 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of *Caitanya-caritāmṛta* by Kṛṣṇadāsa Kavirāja Gosvāmī manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য গৌরচন্দ্র ।
জয়াদ্বৈতচন্দ্র জয় জয় নিত্যানন্দ ॥ ২ ॥

jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jayādvaitacandra jaya jaya nityānanda

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *gauracandra*—Lord Gauracandra; *jayādvaitacandra*—all glories to Advaita Ācārya; *jaya jaya*—all glories to; *nityānanda*—Lord Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu! All glories to Advaitacandra! All glories to Lord Nityānanda Prabhu!

TEXT 3

জয় জয় গদাধর জয় শ্রীনিবাস ।
জয় মুকুন্দ বাসুদেব জয় হরিদাস ॥ ৩ ॥

jaya jaya gadādhara jaya śrīnivāsa
jaya mukunda vāsudeva jaya haridāsa

SYNONYMS

jaya jaya gadādhara—all glories to Gadādhara Prabhu; *jaya śrīnivāsa*—all glories to Śrīnivāsa Ācārya; *jaya mukunda*—all glories to Mukunda; *vāsudeva*—all glories to Vāsudeva; *jaya haridāsa*—all glories to Haridāsa Ṭhākura.

TRANSLATION

All glories to Gadādhara Prabhu! All glories to Śrīnivāsa Ācārya Prabhu! All glories to Mukunda Prabhu and Vāsudeva Prabhu! All glories to Haridāsa Ṭhākura!

TEXT 4

জয় দামোদর-স্বরূপ জয় মুরারি গুপ্ত ।
এই সব চন্দ্রোদয়ে তমঃ কৈল লুপ্ত ॥ ৪ ॥

jaya dāmodara-svarūpa jaya murāri gupta
ei saba candrodaye tamaḥ kaila lupta

SYNONYMS

jaya—all glories; *dāmodara-svarūpa*—of the name Svarūpa Dāmodara; *jaya*—all glories; *murāri gupta*—of the name Murāri Gupta; *ei saba*—of all these; *candra-udaye*—such moons having arisen; *tamaḥ*—darkness; *kaila*—made; *lupta*—dissipated.

TRANSLATION

All glories to Svarūpa Dāmodara and Murāri Gupta! All these brilliant moons have together dissipated the darkness of this material world.

TEXT 5

জয় শ্রীচৈতন্যচন্দ্রের ভক্ত চন্দ্রগণ ।
সবার প্রেম-জ্যোৎস্নায় উজ্জ্বল ত্রিভুবন ॥ ৫ ॥

jaya śrī-caitanyacandrera bhakta candra-gaṇa
sabāra prema-jyotsnāya ujjvala tri-bhuvana

SYNONYMS

jaya—all glories; *śrī-caitanya*—of Lord Caitanya Mahāprabhu; *candrera*—who is as bright as the moon; *bhakta*—devotees; *candra-gaṇa*—other moons; *sabāra*—of all of them; *prema-jyotsnāya*—by the full light of love of Godhead; *ujjvala*—bright; *tri-bhuvana*—all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as *candra-gaṇa*, which is plural in number. This indicates that there are many moons. In *Bhagavad-gītā* the Lord says, *nakṣatrāṇām aham śaśī:* "Among the stars, I am the moon." (Bg. 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In *Caitanya-caritāmṛta* Kṛṣṇa is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Śrī Kṛṣṇa, or Lord Śrī Caitanya Mahāprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The *Caitanya-caritāmṛta* states:

kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

"Kṛṣṇa is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." (Cc. *Madhya* 22.31) Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Kṛṣṇa sun, or by the grace of all the devotees of Caitanya Mahāprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kṛṣṇa consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

TEXT 6

এই ত' কহিল গ্রন্থারম্ভে মুখবন্ধ ।
এবে কহি চৈতন্য-লীলাক্রম-অনুবন্ধ ॥ ৬ ॥

ei ta' kahila granthārambhe mukha-bandha
ebe kahi caitanya-līlā-krama-anubandha

SYNONYMS

ei ta'—thus; *kahila*—I have spoken; *grantha-ārambhe*—in the beginning of the book; *mukha-bandha*—preface; *ebe*—now; *kahi*—I speak; *caitanya*—of Lord Caitanya Mahāprabhu; *līlā-krama*—the chronological order of His pastimes; *anubandha*—as they are combined together.

TRANSLATION

Thus I have spoken the preface of Caitanya-caritāmṛta. Now I shall give a synopsis of the entire book in the form of codes.

TEXT 7

প্রথমে ত' সূত্ররূপে করিয়ে গণন।
পাছে তাহা বিস্তারি করিব বিবরণ॥ ৭॥

prathame ta' sūtra-rūpe kariye gaṇana
pāche tāhā vistāri kariba vivaraṇa

SYNONYMS

prathame—in the beginning; *ta'*—however; *sūtra-rūpe*—in the form of codes; *kariye*—do; *gaṇana*—counting; *pāche*—thereafter; *tāhā*—that; *vistāri*—describing; *kariba*—I shall do; *vivaraṇa*—expansion.

TRANSLATION

First let me state the pastimes of the Lord in codes. Then I shall describe them in detail.

TEXT 8

শ্রীকৃষ্ণচৈতন্য নবদ্বীপে অবতরি।
আটচল্লিশ বৎসর প্রকট বিহরি॥ ৮॥

śrī-kṛṣṇa-caitanya navadvīpe avatari
āṭa-calliśa vatsara prakaṭa vihari

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *navadvīpe*—at Navadvīpa; *avatari*—adventing Himself; *āṭa-calliśa*—forty-eight; *vatsara*—years; *prakaṭa*—visible; *vihari*—enjoying.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

TEXT 9

চৌদ্দশত সাত শকে জন্মের প্রমাণ।
চৌদ্দশত পঞ্চান্নে হইল অন্তর্ধান॥ ৯॥

caudda-śata sāta śake janmera pramāṇa
caudda-śata pañcānne ha-ila antardhāna

SYNONYMS

caudda-śata—1400; *sāta*—and seven; *śake*—in the Śaka Era; *janmera*—of birth; *pramāṇa*—evidence; *caudda-śata pañcānne*—in the year 1455; *ha-ila*—became; *antardhāna*—disappearance.

TRANSLATION

In the year 1407 of the Śaka Era, Lord Śrī Caitanya Mahāprabhu appeared, and in the year 1455 He disappeared from this world.

TEXT 10

চব্বিশ বৎসর প্রভু কৈল গৃহবাস।
নিরন্তর কৈল কৃষ্ণ-কীর্তন-বিলাস॥ ১০॥

cabbiśa vatsara prabhu kaila gṛha-vāsa
nirantara kaila kṛṣṇa-kīrtana-vilāsa

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *prabhu*—the Lord; *kaila*—did; *gṛha-vāsa*—residing at home; *nirantara*—always; *kaila*—did; *kṛṣṇa-kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *vilāsa*—pastimes.

TRANSLATION

For twenty-four years Lord Caitanya lived in the gṛhastha-āśrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

TEXT 11

চব্বিশ বৎসর-শেষে করিয়া সন্ন্যাস।
আর চব্বিশ বৎসর কৈল নীলাচলে বাস॥ ১১॥

cabbiśa vatsara-śeṣe kariyā sannyāsa
āra cabbiśa vatsara kaila nīlācale vāsa

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *śeṣe*—at the end of; *kariyā*—accepting; *sannyāsa*—renounced order; *āra*—another; *cabbiśa*—twenty-four; *vatsara*—years; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—reside.

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyāsa, and He resided for twenty-four years more at Jagannātha Purī.

TEXT 12

তার মধ্যে ছয় বৎসর—গমনাগমন।
কভু দক্ষিণ, কভু গৌড়, কভু বৃন্দাবন ॥ ১২ ॥

tāra madhye chaya vatsara—gamanāgamana
kabhu dakṣiṇa, kabhu gauḍa, kabhu vṛndāvana

SYNONYMS

tāra madhye—out of that; *chaya vatsara*—six years; *gamanāgamana*—touring; *kabhu*—sometimes; *dakṣiṇa*—in South India; *kabhu*—sometimes; *gauḍa*—in Bengal; *kabhu*—sometimes; *vṛndāvana*—in Vṛndāvana.

TRANSLATION

Of these last twenty-four years, He spent the first six years continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vṛndāvana.

TEXT 13

অষ্টাদশ বৎসর রহিলা নীলাচলে।
কৃষ্ণপ্রেম-নামামৃতে ভাসা'ল সকলে ॥ ১৩ ॥

aṣṭādaśa vatsara rahilā nīlācale
kṛṣṇa-prema-nāmāmṛte bhāsā'la sakale

SYNONYMS

aṣṭādaśa—eighteen; *vatsara*—years; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *kṛṣṇa-prema*—love of Godhead; *nāma-amṛte*—in the nectar of the Hare Kṛṣṇa *mantra*; *bhāsā'la*—inundated; *sakale*—everyone.

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannātha Purī. Chanting the nectarean Hare Kṛṣṇa mahā-mantra, He inundated everyone there in a flood of love of Kṛṣṇa.

TEXT 14

গার্হস্থ্যে প্রভুর লীলা—'আদি'-লীলাখ্যান।
'মধ্য'-'অন্ত্য'-লীলা—শেষলীলার দুই নাম ॥ ১৪ ॥

gārhasthye prabhura līlā—'ādi'-līlākhyāna
'madhya'-'antya'-līlā——śeṣa-līlāra dui nāma

SYNONYMS

gārhasthye—in household life; *prabhura*—of the Lord; *līlā*—pastimes; *ādi*—the original; *līlā*—pastimes; *ākhyāna*—has the name of; *madhya*—middle; *antya*—last; *līlā*—pastimes; *śeṣa-līlāra*—the last part of the pastimes; *dui*—two; *nāma*—names.

TRANSLATION

The pastimes of His household life are known as Ādi-līlā, or the original pastimes. His later pastimes are known as Madhya-līlā and Antya-līlā, or the middle and final pastimes.

TEXT 15

আদিলীলা-মধ্যে প্রভুর যতেক চরিত ।
সূত্ররূপে মুরারি গুপ্ত করিলা গ্রথিত ॥ ১৫ ॥

ādi-līlā-madhye prabhura yateka carita
sūtra-rūpe murāri gupta karilā grathita

SYNONYMS

ādi-līlā—the original pastimes; *madhye*—within; *prabhura*—of the Lord; *yateka*—whatever; *carita*—activities; *sūtra-rūpe*—in the form of codes or notes; *murāri gupta*—of the name Murāri Gupta; *karilā*—has; *grathita*—recorded.

TRANSLATION

All the pastimes enacted by Lord Śrī Caitanya Mahāprabhu in His Ādi-līlā were recorded in the form of codes by Murāri Gupta.

TEXT 16

প্রভুর যে শেষলীলা স্বরূপ-দামোদর ।
সূত্র করি' গ্রন্থিলেন গ্রন্থের ভিতর ॥ ১৬ ॥

prabhura ye śeṣa-līlā svarūpa-dāmodara
sūtra kari' granthilena granthera bhitara

SYNONYMS

prabhura—of the Lord; *ye*—whatever; *śeṣa-līlā*—pastimes at the end; *svarūpa-dāmodara*—of the name Svarūpa Dāmodara; *sūtra kari'*—in the form of notes; *granthilena*—recorded; *granthera*—a book; *bhitara*—within.

TRANSLATION

His later pastimes [Madhya-līlā and Antya-līlā] were recorded by His secretary, Svarūpa Dāmodara Gosvāmī, and thus kept within a book.

TEXT 17

এই দুই জনের সূত্র দেখিয়া শুনিয়া।
বর্ণনা করেন বৈষ্ণব ক্রম যে করিয়া॥ ১৭॥

ei dui janera sūtra dekhiyā śuniyā
varṇanā karena vaiṣṇava krama ye kariyā

SYNONYMS

ei—of these; *dui*—two; *janera*—persons; *sūtra*—notes; *dekhiyā*—after looking at; *śuniyā*—and hearing; *varṇanā*—description; *karena*—does; *vaiṣṇava*—the devotee; *krama*—chronological; *ye*—which; *kariyā*—making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaiṣṇava, a devotee of the Lord, can know these pastimes one after another.

TEXT 18

বাল্য, পৌগণ্ড, কৈশোর, যৌবন,—চারি ভেদ।
অতএব আদিখণ্ডে লীলা চারি ভেদ॥ ১৮॥

bālya, paugaṇḍa, kaiśora, yauvana,—cāri bheda
ataeva ādi-khaṇḍe līlā cāri bheda

SYNONYMS

bālya—childhood; *paugaṇḍa*—early boyhood; *kaiśora*—later boyhood; *yauvana*—youth; *cāri*—four; *bheda*—divisions; *ataeva*—therefore; *ādi-khaṇḍe*—in the original part; *līlā*—of the pastimes; *cāri*—four; *bheda*—divisions.

TRANSLATION

In His original pastimes there are four divisions: bālya, paugaṇḍa, kaiśora and yauvana [childhood, early boyhood, later boyhood and youth].

TEXT 19

সর্বসদ্গুণপূর্ণাং তাং বন্দে ফাল্গুনপূর্ণিমাম্।
যস্যাং শ্রীকৃষ্ণচৈতন্যোঽবতীর্ণঃ কৃষ্ণনামভিঃ॥ ১৯॥

sarva-sad-guṇa-pūrṇāṁ tāṁ
vande phālguna-pūrṇimām
yasyāṁ śrī-kṛṣṇa-caitanyo
'vatīrṇaḥ kṛṣṇa-nāmabhiḥ

SYNONYMS

sarva—all; *sat*—auspicious; *guṇa*—qualities; *pūrṇām*—filled with; *tām*—that; *vande*—I offer obeisances; *phālguna*—of the month of Phālguna; *pūrṇimām*—the full-moon evening; *yasyām*—in which; *śrī-kṛṣṇa-caitanyaḥ*—Lord Śrī Caitanya Mahāprabhu; *avatīrṇaḥ*—advented; *kṛṣṇa*—Lord Kṛṣṇa's; *nāmabhiḥ*—with the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phālguna, an auspicious time full of auspicious symptoms, when Lord Śrī Caitanya Mahāprabhu advented Himself with the chanting of the holy name, Hare Kṛṣṇa.

TEXT 20

ফাল্গুনপূর্ণিমা-সন্ধ্যায় প্রভুর জন্মোদয়।
সেইকালে দৈবযোগে চন্দ্রগ্রহণ হয়॥ ২০॥

phālguna-pūrṇimā-sandhyāya prabhura janmodaya
sei-kāle daiva-yoge candra-grahaṇa haya

SYNONYMS

phālguna-pūrṇimā—of the full moon of the month of Phālguna; *sandhyāya*—in the evening; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *janma-udaya*—at the time of His birth; *sei-kāle*—at that moment; *daiva-yoge*—accidentally; *candra-grahaṇa*—lunar eclipse; *haya*—takes place.

TRANSLATION

On the full-moon evening of the month of Phālguna when the Lord took birth, coincidentally there was also a lunar eclipse.

TEXT 21

'হরি' 'হরি' বলে লোক হরষিত হঞা।
জন্মিলা চৈতন্যপ্রভু 'নাম' জন্মাইয়া॥ ২১॥

'hari' 'hari' bale loka haraṣita hañā
janmilā caitanya-prabhu 'nāma' janmāiyā

SYNONYMS

hari hari—the holy names of the Lord; *bale*—speak; *loka*—the people; *haraṣita*—jubilant; *hañā*—becoming; *janmilā*—took birth; *caitanya-prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāma*—the holy name; *janmāiyā*—after causing to appear.

TRANSLATION

In jubilation everyone was chanting the holy name of the Lord—"Hari! Hari!"—and Lord Śrī Caitanya Mahāprabhu then appeared, after first causing the appearance of the holy name.

TEXT 22

জন্ম-বাল্য-পৌগণ্ড-কৈশোর-যুবাকালে।
হরিনাম লওয়াইলা প্রভু নানা ছলে॥ ২২॥

janma-bālya-paugaṇḍa-kaiśora-yuvā-kāle
hari-nāma laoyāilā prabhu nānā chale

SYNONYMS

janma—time of birth; *bālya*—childhood; *paugaṇḍa*—early boyhood; *kaiśora*—end of boyhood; *yuvā-kāle*—youth; *hari-nāma*—the holy name of the Lord; *laoyāilā*—caused to take; *prabhu*—the Lord; *nānā*—various; *chale*—under different pleas.

TRANSLATION

At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahāprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Kṛṣṇa mahā-mantra].

TEXT 23

বাল্যভাব ছলে প্রভু করেন ক্রন্দন।
'কৃষ্ণ' 'হরি' নাম শুনি' রহয়ে রোদন॥ ২৩॥

bālya-bhāva chale prabhu karena krandana
'kṛṣṇa' 'hari' nāma śuni' rahaye rodana

SYNONYMS

bālya-bhāva chale—as if in His childhood state; *prabhu*—the Lord; *karena*—does; *krandana*—crying; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—Lord Hari; *nāma*—names; *śuni'*—hearing; *rahaye*—stops; *rodana*—crying.

TRANSLATION

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Kṛṣṇa and Hari.

TEXT 24

অতএব 'হরি' 'হরি' বলে নারীগণ।
দেখিতে আইসে যেবা সর্ব বন্ধুজন॥ ২৪॥

ataeva 'hari' 'hari' bale nārīgaṇa
dekhite āise yebā sarva bandhu-jana

SYNONYMS

ataeva—therefore; *hari hari*—the holy name of the Lord; *bale*—chant; *nārīgaṇa*—all the ladies; *dekhite*—to see; *āise*—they come; *yebā*—whoever; *sarva*—all; *bandhu-jana*—friends.

TRANSLATION

All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

TEXT 25

'গৌরহরি' বলি' তারে হাসে সর্ব নারী।
অতএব হৈল তাঁর নাম 'গৌরহরি'॥ ২৫॥

'gaurahari' bali' tāre hāse sarva nārī
ataeva haila tāṅra nāma 'gaurahari'

SYNONYMS

gaurahari—of the name Gaurahari; *bali'*—addressing Him thus; *tāre*—unto the Lord; *hāse*—laugh; *sarva nārī*—all the ladies; *ataeva*—therefore; *haila*—became; *tāṅra*—His; *nāma*—name; *gaurahari*—of the name Gaurahari.

TRANSLATION

When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." Since then, Gaurahari became another of His names.

TEXT 26

বাল্য বয়স—যাবৎ হাতে খড়ি দিল।
পৌগণ্ড বয়স—যাবৎ বিবাহ না কৈল॥ ২৬॥

bālya vayasa—yāvat hāte khaḍi dila
paugaṇḍa vayasa—yāvat vivāha nā kaila

SYNONYMS

bālya vayasa—childhood age; *yāvat*—until the time; *hāte*—in His hand; *khaḍi*—chalk; *dila*—was given; *paugaṇḍa vayasa*—the part of boyhood known as *paugaṇḍa*; *yāvat*—until; *vivāha*—marriage; *nā*—not; *kaila*—did take place.

TRANSLATION

His childhood lasted until the date of hāte khaḍi, the beginning of His education, and His age from the end of His childhood until He married is called paugaṇḍa.

TEXT 27

বিবাহ করিলে হৈল নবীন যৌবন।
সর্বত্র লওয়াইল প্রভু নাম-সংকীর্তন ॥ ২৭ ॥

vivāha karile haila navīna yauvana
sarvatra laoyāila prabhu nāma-saṅkīrtana

SYNONYMS

vivāha karile—after getting married; *haila*—began; *navīna*—new; *yauvana*—youth; *sarvatra*—everywhere; *laoyāila*—caused to take; *prabhu*—the Lord; *nāma-saṅkīrtana*—*saṅkīrtana* movement.

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Kṛṣṇa mahā-mantra anywhere and everywhere.

TEXT 28

পৌগণ্ড-বয়সে পড়েন, পড়ান শিষ্যগণে।
সর্বত্র করেন কৃষ্ণনামের ব্যাখ্যানে ॥ ২৮ ॥

paugaṇḍa-vayase paḍena, paḍāna śiṣyagaṇe
sarvatra karena kṛṣṇa-nāmera vyākhyāne

SYNONYMS

paugaṇḍa-vayase—in the age of *paugaṇḍa*; *paḍena*—studies; *paḍāna*—teaches; *śiṣya-gaṇe*—disciples; *sarvatra*—everywhere; *karena*—does; *kṛṣṇa-nāmera*—the holy name of Lord Kṛṣṇa; *vyākhyāne*—description.

TRANSLATION

During His paugaṇḍa age He became a serious student and also taught disciples. In this way He used to explain the holy name of Kṛṣṇa everywhere.

TEXT 29

সূত্র-বৃত্তি-পাঁজি-টীকা কৃষ্ণেতে তাৎপর্য।
শিষ্যের প্রতীত হয়,— প্রভাব আশ্চর্য ॥ ২৯ ॥

sūtra-vṛtti-pāñji-ṭīkā kṛṣṇete tātparya
śiṣyera pratīta haya,—prabhāva āścarya

SYNONYMS

sūtra—codes; *vṛtti*—explanation; *pāñji*—application; *ṭīkā*—notes; *kṛṣṇete*—unto Kṛṣṇa; *tātparya*—culmination; *śiṣyera*—of the disciple; *pratīta*—realization; *haya*—becomes; *prabhāva*—influence; *āścarya*—wonderful.

TRANSLATION

When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Śrīla Jīva Gosvāmī compiled a grammar in two parts named *Laghu-hari-nāmāmṛta-vyākaraṇa* and *Bṛhad-dhari-nāmāmṛta-vyākaraṇa*. If someone studies these two texts in *vyākaraṇa*, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the *Caitanya-bhāgavata*, First Chapter, there is a statement about the method by which Lord Śrī Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the codes of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ*. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in *Bhagavad-gītā (narādhamāḥ māyayāpahṛta-jñānāḥ)*. If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

TEXT 30

যারে দেখে, তারে কহে,— কহ কৃষ্ণনাম।
কৃষ্ণনামে ভাসাইল নবদ্বীপ-গ্রাম ॥ ৩০ ॥

yāre dekhe, tāre kahe,—kaha kṛṣṇa-nāma
kṛṣṇa-nāme bhāsāila navadvīpa-grāma

SYNONYMS

yāre—whomever; *dekhe*—He sees; *tāre*—to him; *kahe*—He says; *kaha*—speak; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kṛṣṇa-nāme*—by the holy name of Lord Kṛṣṇa; *bhāsāila*—was inundated; *navadvīpa*—the place of the name Navadvīpa; *grāma*—village.

TRANSLATION

When Lord Caitanya Mahāprabhu was a student, He asked whomever He met to chant the Hare Kṛṣṇa mahā-mantra. In this way He inundated the whole town of Navadvīpa with the chanting of Hare Kṛṣṇa.

PURPORT

The present Navadvīpa-dhāma is but a part of the whole of Navadvīpa. Navadvīpa means "nine islands." These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvīpa area there are different places for cultivating devotional service. It is stated in the *Śrīmad-Bhāgavatam* that there are *nava-vidha bhakti*, nine different activities of devotional service: *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*. There are different islands in the Navadvīpa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvīpa, (2) Sīmanta-dvīpa, (3) Godrumadvīpa, (4) Madhyadvīpa, (5) Koladvīpa, (6) Ṛtudvīpa, (7) Jahnudvīpa, (8) Modadruma-dvīpa and (9) Rudradvīpa. According to the settlement map, our ISKCON Navadvīpa center is situated on the Rudradvīpa island. Below Rudradvīpa, in Antardvīpa, is Māyāpur. There Śrī Jagannātha Miśra, the father of Caitanya Mahāprabhu, used to reside. In all these different islands, Lord Caitanya Mahāprabhu, as a young man, used to lead His *saṅkīrtana* party. He thus inundated the entire area with the waves of love of Kṛṣṇa.

TEXT 31

কিশোর বয়সে আরম্ভিলা সংকীর্তন।
রাত্র-দিনে প্রেমে নৃত্য, সঙ্গে ভক্তগণ ॥ ৩১ ॥

kiśora vayase ārambhilā saṅkīrtana
rātra-dine preme nṛtya, saṅge bhakta-gaṇa

SYNONYMS

kiśora vayase—just before the beginning of His youthful life; *ārambhilā*—began; *saṅkīrtana*—the *saṅkīrtana* movement; *rātra-dine*—night and day; *preme*—in ecstasy; *nṛtya*—dancing; *saṅge*—along with; *bhakta-gaṇa*—the devotees.

TRANSLATION

Just prior to His youthful life, He began the saṅkīrtana movement. Day and night He used to dance in ecstasy with His devotees.

TEXT 32

নগরে নগরে ভ্রমে কীর্তন করিয়া।
ভাসাইল ত্রিভুবন প্রেমভক্তি দিয়া ॥ ৩২ ॥

nagare nagare bhrame kīrtana kariyā
bhāsāila tri-bhuvana prema-bhakti diyā

SYNONYMS

nagare nagare—in different parts of the town; *bhrame*—wanders; *kīrtana*—chanting; *kariyā*—performing; *bhāsāila*—inundated; *tri-bhuvana*—all the three worlds; *prema-bhakti*—love of Godhead; *diyā*—distributing.

TRANSLATION

The saṅkīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Kṛṣṇa since Caitanya Mahāprabhu performed *kīrtana* only in the Navadvīpa area. The answer is that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the *saṅkīrtana* movement was first set in motion five hundred years ago by Śrī Caitanya Mahāprabhu's desire that it spread all over the universe, the Kṛṣṇa consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

TEXT 33

চব্বিশ বৎসর ঐছে নবদ্বীপ-গ্রামে।
লওয়াইলা সর্বলোকে কৃষ্ণপ্রেম-নামে॥ ৩৩॥

cabbiśa vatsara aiche navadvīpa-grāme
laoyāilā sarva-loke kṛṣṇa-prema-nāme

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *aiche*—in that way; *navadvīpa*—of the name Navadvīpa; *grāme*—in the village; *laoyāilā*—induced; *sarva-loke*—every man; *kṛṣṇa-prema*—love of Kṛṣṇa; *nāme*—in the holy name.

TRANSLATION

Lord Caitanya Mahāprabhu lived in the Navadvīpa area for twenty-four years, and He induced every person to chant the Hare Kṛṣṇa mahā-mantra and thus merge in love of Kṛṣṇa.

TEXT 34

চব্বিশ বৎসর ছিলা করিয়া সন্ন্যাস।
ভক্তগণ লঞা কৈলা নীলাচলে বাস ॥ ৩৪ ॥

cabbiśa vatsara chilā kariyā sannyāsa
bhakta-gaṇa lañā kailā nīlācale vāsa

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *chilā*—remained; *kariyā*—accepting; *sannyāsa*—the renounced order; *bhakta-gaṇa*—devotees; *lañā*—taking with Him; *kailā*—did; *nīlācale*—in Jagannātha Purī; *vāsa*—reside.

TRANSLATION

For His remaining twenty-four years, Śrī Caitanya Mahāprabhu, after accepting the renounced order of life, stayed at Jagannātha Purī with His devotees.

TEXT 35

তার মধ্যে নীলাচলে ছয় বৎসর।
নৃত্য, গীত, প্রেমভক্তি-দান নিরন্তর ॥ ৩৫ ॥

tāra madhye nīlācale chaya vatsara
nṛtya, gīta, premabhakti-dāna nirantara

SYNONYMS

tāra madhye—out of those twenty-four years; *nīlācale*—while He was staying at Jagannātha Purī; *chaya vatsara*—continuously for six years; *nṛtya*—dancing; *gīta*—chanting; *prema-bhakti*—love of Kṛṣṇa; *dāna*—distribution; *nirantara*—always.

TRANSLATION

For six of these twenty-four years in Nilācala [Jagannātha Purī], He distributed love of Godhead by always chanting and dancing.

TEXT 36

সেতুবন্ধ, আর গৌড়-ব্যাপি বৃন্দাবন।
প্রেম-নাম প্রচারিয়া করিলা ভ্রমণ ॥ ৩৬ ॥

setubandha, āra gauḍa-vyāpi vṛndāvana
prema-nāma pracāriyā karilā bhramaṇa

SYNONYMS

setubandha—Cape Comorin; *āra*—and; *gauḍa*—Bengal; *vyāpi*—extending; *vṛndāvana*—to Vṛndāvana; *prema-nāma*—love of Kṛṣṇa and the holy name of Kṛṣṇa; *pracāriyā*—distributing; *karilā*—performed; *bhramaṇa*—touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vṛndāvana, during these six years He toured all of India, chanting, dancing and distributing love of Kṛṣṇa.

TEXT 37

এই 'মধ্যলীলা' নাম—লীলা-মুখ্যধাম।
শেষ অষ্টাদশ বর্ষ—'অন্ত্যলীলা' নাম ॥ ৩৭ ॥

ei 'madhyalīlā' nāma—līlā-mukhyadhāma
śeṣa aṣṭādaśa varṣa—'antyalīlā' nāma

SYNONYMS

ei—these; *madhyalīlā nāma*—named the middle pastimes; *līlā*—pastimes; *mukhya-dhāma*—principal place; *śeṣa*—last; *aṣṭādaśa*—eighteen; *varṣa*—years; *antyalīlā*—the final pastimes; *nāma*—named.

TRANSLATION

The activities of Lord Caitanya Mahāprabhu in His travels after He accepted sannyāsa are His principal pastimes. His activities during His remaining eighteen years are called antya-līlā, or the final portion of His pastimes.

TEXT 38

তার মধ্যে ছয় বৎসর ভক্তগণ-সঙ্গে।
প্রেমভক্তি লওয়াইল নৃত্য-গীত-রঙ্গে ॥ ৩৮ ॥

tāra madhye chaya vatsara bhaktagaṇa-saṅge
prema-bhakti laoyāila nṛtya-gīta-raṅge

SYNONYMS

tāra madhye—out of that; *chaya vatsara*—six years; *bhakta-gaṇa-saṅge*—along with devotees; *prema-bhakti*—love of Kṛṣṇa; *laoyāila*—induced; *nṛtya*—dancing; *gīta*—chanting; *raṅge*—in transcendental bliss.

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannātha Purī, He regularly performed kīrtana, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing.

TEXT 39

দ্বাদশ বৎসর শেষ রহিলা নীলাচলে।
প্রেমাবস্থা শিখাইলা আস্বাদন-চ্ছলে॥ ৩৯॥

dvādaśa vatsara śeṣa rahilā nīlācale
premāvasthā śikhāilā āsvādana-cchale

SYNONYMS

dvādaśa—twelve; *vatsara*—years; *śeṣa*—balance; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *prema-avasthā*—a state of ecstasy; *śikhāilā*—instructed everyone; *āsvādana-chale*—under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Purī, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT

A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation excels the feeling of meeting Kṛṣṇa. Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Purī, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called *prema-bhakti*, but this stage is attained by executing *sādhana-bhakti*. One should not try to elevate himself artificially to the stage of *prema-bhakti* without seriously following the regulative principles of *sādhana-bhakti*. *Prema-bhakti* is the stage of relishing, whereas *sādhana-bhakti* is the stage of improving in devotional service. Śrī Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, *āpani ācari' bhakti śikhāimu sabāre*. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a *kṛṣṇa-bhakta*, a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

TEXT 40

রাত্রি-দিবসে কৃষ্ণবিরহ-স্ফুরণ।
উন্মাদের চেষ্টা করে প্রলাপ-বচন ॥ ৪০ ॥

rātri-divase kṛṣṇa-viraha-sphuraṇa
unmādera ceṣṭā kare pralāpa-vacana

SYNONYMS

rātri-divase—day and night; *kṛṣṇa-viraha*—feelings of separation from Kṛṣṇa; *sphuraṇa*—awakening; *unmādera*—of a madman; *ceṣṭā*—activities; *kare*—performs; *pralāpa*—talking inconsistently; *vacana*—words.

TRANSLATION

Day and night Lord Caitanya Mahāprabhu felt separation from Kṛṣṇa. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

TEXT 41

শ্রীরাধার প্রলাপ যৈছে উদ্ধব-দর্শনে।
সেইমত উন্মাদ-প্রলাপ করে রাত্রি-দিনে ॥ ৪১ ॥

śrī-rādhāra pralāpa yaiche uddhava-darśane
seimata unmāda-pralāpa kare rātri-dine

SYNONYMS

śrī-rādhāra—of Śrīmatī Rādhārāṇī; *pralāpa*—talking; *yaiche*—as She did; *uddhava-darśane*—by meeting Uddhava; *seimata*—exactly like that; *unmāda*—madness; *pralāpa*—talking inconsistently; *kare*—does; *rātri-dine*—day and night.

TRANSLATION

As Śrīmatī Rādhārāṇī talked inconsistently when She met Uddhava, so also Śrī Caitanya Mahāprabhu relished, both day and night, such ecstatic talk in the mood of Śrīmatī Rādhārāṇī.

PURPORT

In this connection one should refer to Śrīmatī Rādhārāṇī's soliloquy after meeting Uddhava in Vṛndāvana. Śrī Caitanya Mahāprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect of Kṛṣṇa, Śrīmatī Rādhārāṇī, criticizing a bumblebee, talked just like a madwoman. Śrī Caitanya Mahāprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of *Ādi-līlā*, verses 107 and 108.

TEXT 42

বিদ্যাপতি, জয়দেব, চণ্ডীদাসের গীত।
আস্বাদেন রামানন্দ-স্বরূপ-সহিত ॥ ৪২ ॥

vidyāpati, jayadeva, caṇḍīdāsera gīta
āsvādena rāmānanda-svarūpa-sahita

SYNONYMS

vidyāpati—the author of the name Vidyāpati; *jayadeva*—of the name Jayadeva; *caṇḍīdāsera*—of the name Caṇḍīdāsa; *gīta*—their songs; *āsvādena*—tastes; *rāmānanda*—of the name Rāmānanda; *svarūpa*—of the name Svarūpa; *sahita*—along with.

TRANSLATION

The Lord used to read the books of Vidyāpati, Jayadeva and Caṇḍīdāsa, relishing their songs with His confidential associates like Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmi.

PURPORT

Vidyāpati was a famous composer of songs about the pastimes of Rādhā-Kṛṣṇa. He was an inhabitant of Mithilā, born in a *brāhmaṇa* family. It is calculated that he composed his songs during the reign of King Śivasiṁha and Queen Lachimādevī in the beginning of the Fourteenth Century of the Śaka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyāpati's descendants is still living. Vidyāpati's songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Śrī Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.

Jayadeva was born during the reign of Mahārāja Lakṣmaṇa Sena of Bengal in the Eleventh or Twelfth Century of the Śaka Era. His father was Bhojadeva, and his mother was Vāmādevī. For many years he lived in Navadvīpa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in Southern India. He passed the last days of his life in Jagannātha Purī. One of his famous books is *Gīta-govinda*, which is full of transcendental mellow feelings of separation from Kṛṣṇa. The *gopīs* felt separation from Kṛṣṇa before the *rāsa* dance, as mentioned in the *Śrīmad-Bhāgavatam*, and the *Gīta-govinda* expresses such feelings. There are many commentaries on the *Gīta-govinda* by many Vaiṣṇavas.

Caṇḍīdāsa was born in the village of Nānnura, which is also in the Birbhum district of Bengal. He was born of a *brāhmaṇa* family, and it is said that he also took birth in the beginning of the Fourteenth Century, Śakābda Era. It has been suggested that Caṇḍīdāsa and Vidyāpati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Caṇḍīdāsa and Vidyāpati were actually exhibited by Śrī Caitanya Mahāprabhu. He relished all those feelings in the role of Śrī Rādhārāṇī, and His appropriate as-

sociates for this purpose were Śrī Rāmānanda Rāya and Śrī Svarūpa Dāmodara Gosvāmī. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Rādhārāṇī.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were *paramahaṁsas*, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate *rāgānuga* devotional service. In their songs, Caṇḍīdāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Caṇḍīdāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 43

কৃষ্ণের বিয়োগে যত প্রেম-চেষ্টিত।
আস্বাদিয়া পূর্ণ কৈল আপন বাঞ্ছিত॥ ৪৩॥

kṛṣṇera viyoge yata prema-ceṣṭita
āsvādiyā pūrṇa kaila āpana vāñchita

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *viyoge*—in separation; *yata*—as many; *prema*—loving affairs; *ceṣṭita*—activities; *āsvādiyā*—tasting them; *pūrṇa*—fulfilled; *kaila*—made; *āpana*—own; *vāñchita*—desires.

TRANSLATION

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of *Caitanya-caritāmṛta* it is said that Lord Caitanya appeared to taste the feelings Rādhārāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Rādhārāṇī toward Him, and therefore He desired to accept the role of Rādhārāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa

with the feelings of Rādhārāṇī; in other words, He is a combination of Rādhā and Kṛṣṇa. It is therefore said, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya.* By worshiping Śrī Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Śrī Caitanya Mahāprabhu and through His devotees. Śrīla Narottama dāsa Ṭhākura therefore says, *rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti:* "When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?"

TEXT 44

অনন্ত চৈতন্যলীলা ক্ষুদ্র জীব হঞা।
কে বর্ণিতে পারে, তাহা বিস্তার করিয়া॥ ৪৪॥

ananta caitanya-līlā kṣudra jīva hañā
ke varṇite pāre, tāhā vistāra kariyā

SYNONYMS

ananta—unlimited; *caitanya-līlā*—the pastimes of Lord Caitanya; *kṣudra*—a small; *jīva*—living entity; *hañā*—being; *ke*—who; *varṇite*—describe; *pāre*—can; *tāhā*—that; *vistāra*—expanding; *kariyā*—doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

TEXT 45

সূত্র করি' গণে যদি আপনে অনন্ত।
সহস্র-বদনে তেঁহো নাহি পায় অন্ত॥ ৪৫॥

sūtra kari' gaṇe yadi āpane ananta
sahasra-vadane teṅho nāhi pāya anta

SYNONYMS

sūtra—codes; *kari'*—making; *gaṇe*—counts; *yadi*—if; *āpane*—personally; *ananta*—Śeṣanāga, the Personality of Godhead; *sahasra-vadane*—by thousands of mouths; *teṅho*—He also; *nāhi*—does not; *pāya*—get; *anta*—the limit.

TRANSLATION

If Śeṣaṇāga Ananta personally were to make the pastimes of Lord Caitanya into codes, even with His thousands of mouths there is no possibility that He could find their limit.

TEXT 46

দামোদর-স্বরূপ, আর গুপ্ত মুরারি।
মুখ্যমুখ্যলীলা সূত্রে লিখিয়াছে বিচারি' ॥ ৪৬ ॥

dāmodara-svarūpa, āra gupta murāri
mukhya-mukhya-līlā sūtre likhiyāche vicāri'

SYNONYMS

dāmodara-svarūpa—of the name Svarūpa Dāmodara; *āra*—and; *gupta murāri*—of the name Murāri Gupta; *mukhya-mukhya*—most important; *līlā*—pastimes; *sūtre*—in codes; *likhiyāche*—have written; *vicāri'*—by mature deliberation.

TRANSLATION

Devotees like Śrī Svarūpa Dāmodara and Murāri Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

TEXT 47

সেই, অনুসারে লিখি লীলা-সূত্রগণ।
বিস্তারি' বর্ণিয়াছেন তাহা দাস-বৃন্দাবন ॥ ৪৭ ॥

sei, anusāre likhi līlā-sūtragaṇa
vistāri' varṇiyāchena tāhā dāsa-vṛndāvana

SYNONYMS

sei—that; *anusāre*—following; *likhi*—I write; *līlā*—pastimes; *sūtragaṇa*—codes; *vistāri'*—very explicitly; *varṇiyāchena*—has described; *tāhā*—that; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

The notes kept by Śrī Svarūpa Dāmodara and Murāri Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vṛndāvana dāsa Ṭhākura.

TEXT 48

চৈতন্য-লীলার ব্যাস,—দাস বৃন্দাবন।
মধুর করিয়া লীলা করিলা রচন ॥ ৪৮ ॥

caitanya-līlāra vyāsa,—dāsa vṛndāvana
madhura kariyā līlā karilā racana

SYNONYMS

caitanya-līlāra—of the pastimes of Lord Caitanya; *vyāsa*—the authorized writer Vyāsadeva; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *madhura*—sweet; *kariyā*—making it; *līlā*—pastimes; *kariłā*—did; *racana*—compilation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura, the authorized writer of the pastimes of Śrī Caitanya Mahāprabhu, is as good as Śrīla Vyāsadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

TEXT 49

গ্রন্থ-বিস্তার-ভয়ে ছাড়িলা যে যে স্থান।
সেই সেই স্থানে কিছু করিব ব্যাখ্যান ॥ ৪৯ ॥

grantha-vistāra-bhaye chāḍilā ye ye sthāna
sei sei sthāne kichu kariba vyākhyāna

SYNONYMS

grantha—of the book; *vistāra*—of expansion; *bhaye*—being afraid; *chāḍilā*—gave up; *ye ye sthāna*—which different places; *sei sei sthāne*—in those places; *kichu*—something; *kariba*—I shall make; *vyākhyāna*—description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

TEXT 50

প্রভুর লীলামৃত তেঁহো কৈল আস্বাদন।
তাঁর ভুক্ত-শেষ কিছু করিয়ে চর্বণ ॥ ৫০ ॥

prabhura līlāmṛta teṅho kaila āsvādana
tāṅra bhukta-śeṣa kichu kariye carvaṇa

SYNONYMS

prabhura—of the Lord; *līlāmṛta*—the nectar of the pastimes; *teṅho*—he (Vṛndāvana dāsa Ṭhākura); *kaila*—did; *āsvādana*—taste; *tāṅra*—his; *bhukta*—remnants; *śeṣa*—balance; *kichu*—something; *kariye*—I do; *carvaṇa*—chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Śrila Vṛndāvana dāsa Ṭhākura. I am simply trying to chew the remnants of food-stuffs left by him.

TEXT 51

আদিলীলা-সূত্র লিখি, শুন, ভক্তগণ।
সংক্ষেপে লিখিয়ে সম্যক্ না যায় লিখন ॥ ৫১ ॥

ādi-līlā-sūtra likhi, śuna, bhakta-gaṇa
saṅkṣepe likhiye samyak nā yāya likhana

SYNONYMS

ādi-līlā—the first part of His pastimes; *sūtra likhi*—I write in codes; *śuna*—hear; *bhakta-gaṇa*—all you devotees; *saṅkṣepe*—in brief; *likhiye*—I write; *samyak*—full; *nā*—not; *yāya*—possible; *likhana*—to write.

TRANSLATION

My dear devotees of Lord Caitanya, let me now write the codes of the Ādi-līlā in brief because it is not possible to describe these pastimes in full.

TEXT 52

কোন বাঞ্ছা পূরণ লাগি' ব্রজেন্দ্রকুমার।
অবতীর্ণ হৈতে মনে করিলা বিচার ॥ ৫২ ॥

kona vāñchā pūraṇa lāgi' vrajendra-kumāra
avatīrṇa haite mane karilā vicāra

SYNONYMS

kona—some; *vāñchā*—desire; *pūraṇa*—fulfillment; *lāgi'*—for the matter of; *vrajendra-kumāra*—Lord Kṛṣṇa; *avatīrṇa haite*—to descend as an incarnation; *mane*—in the mind; *karilā*—did; *vicāra*—consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumāra, decided to descend on this planet after mature contemplation.

TEXT 53

আগে অবতারিলা যে যে গুরু-পরিবার।
সংক্ষেপে কহিয়ে, কহা না যায় বিস্তার ॥ ৫৩ ॥

āge avatārilā ye ye guru-parivāra
saṅkṣepe kahiye, kahā nā yāya vistāra

SYNONYMS

āge—first of all; *avatārilā*—allowed to descend; *ye ye*—all those; *guru-parivāra*—family of spiritual masters; *saṅkṣepe*—in brief; *kahiye*—I describe; *kahā*—to describe; *nā*—not; *yāya*—possible; *vistāra*—expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend on the earth. I shall try to describe them in brief because it is not possible to describe them fully.

TEXTS 54-55

শ্রীশচী-জগন্নাথ, শ্রীমাধবপুরী ।
কেশব ভারতী, আর শ্রীঈশ্বর পুরী ॥ ৫৪ ॥
অদ্বৈত আচার্য, আর পণ্ডিত শ্রীবাস ।
আচার্যরত্ন, বিদ্যানিধি, ঠাকুর হরিদাস ॥ ৫৫ ॥

śrī-śacī-jagannātha, śrī-mādhava purī
keśava bhāratī, āra śrī-īśvara purī

advaita ācārya, āra paṇḍita śrīvāsa
ācāryaratna, vidyānidhi, ṭhākura haridāsa

SYNONYMS

śrī-śacī-jagannātha—Śrīmatī Śacīdevī and Jagannātha Miśra; *śrī-mādhava purī*—Śrī Mādhavendra Purī; *keśava bhāratī*—of the name Keśava Bhāratī; *āra*—and; *śrī-īśvara purī*—of the name Śrī Īśvara Purī; *advaita ācārya*—of the name Advaita Ācārya; *āra*—and; *paṇḍita śrīvāsa*—of the name Śrīvāsa Paṇḍita; *ācārya-ratna*—of the name Ācāryaratna; *vidyānidhi*—of the name Vidyānidhi; *ṭhākura haridāsa*—of the name Ṭhākura Haridāsa.

TRANSLATION

Lord Śrī Kṛṣṇa, before appearing as Lord Caitanya, requested these devotees to precede Him: Śrī Śacīdevī, Jagannātha Miśra, Mādhavendra Purī, Keśava Bhāratī, Īśvara Purī, Advaita Ācārya, Śrīvāsa Paṇḍita, Ācāryaratna, Vidyānidhi and Ṭhākura Haridāsa.

TEXT 56

শ্রীহট্ট-নিবাসী শ্রীউপেন্দ্রমিশ্র-নাম ।
বৈষ্ণব, পণ্ডিত, ধনী, সদ্‌গুণ-প্রধান ॥ ৫৬ ॥

śrī-haṭṭa-nivāsī śrī-upendra-miśra-nāma
vaiṣṇava, paṇḍita, dhanī, sad-guṇa-pradhāna

SYNONYMS

śrī-haṭṭa-nivāsī—a resident of Śrīhaṭṭa; *śrī-upendra-miśra-nāma*—by the name of Upendra Miśra; *vaiṣṇava*—a devotee of Lord Viṣṇu; *paṇḍita*—learned; *dhanī*—rich; *sat-guṇa-pradhāna*—qualified with all good qualities.

TRANSLATION

There was also Śrī Upendra Miśra, a resident of the district of Śrīhaṭṭa. He was a great devotee of Lord Viṣṇu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Miśra is described in the *Gaura-gaṇoddeśa-dīpikā*, verse 35, as the *gopāla* named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Miśra at Śrīhaṭṭa and begot seven sons. He was a resident of Dhākā-dakṣiṇa-grāma in the district of Śrihaṭṭa. There are still many residents of that part of the country who introduce themselves as belonging to the Miśra family of Śrī Caitanya Mahāprabhu.

TEXTS 57-58

সপ্ত মিশ্র তাঁর পুত্র—সপ্ত ঋষীশ্বর।
কংসারি, পরমানন্দ, পদ্মনাভ, সর্বেশ্বর ॥ ৫৭ ॥
জগন্নাথ, জনার্দন, ত্রৈলোক্যনাথ।
নদীয়াতে গঙ্গাবাস কৈল জগন্নাথ ॥ ৫৮ ॥

sapta miśra tāṅra putra—sapta ṛṣīśvara
kaṁsāri, paramānanda, padmanābha, sarveśvara

jagannātha, janārdana, trailokyanātha
nadīyāte gaṅgā-vāsa kaila jagannātha

SYNONYMS

sapta miśra—seven Miśras; *tāṅra*—his; *putra*—sons; *sapta*—seven; *ṛṣi*—great saintly persons; *īśvara*—most influential; *kaṁsāri*—of the name Kaṁsāri; *paramānanda*—of the name Paramānanda; *padmanābha*—of the name Padmanābha; *sarveśvara*—of the name Sarveśvara; *jagannātha*—of the name Jagannātha; *janārdana*—of the name Janārdana; *trailokyanātha*—of the name Trailokyanātha; *nadīyāte*—at Navadvīpa; *gaṅgā-vāsa*—living on the bank of the Ganges; *kaila*—did; *jagannātha*—the fifth son of Upendra Miśra.

TRANSLATION

Upendra Miśra had seven sons, who were all saintly and most influential: (1) Kaṁsāri, (2) Paramānanda, (3) Padmanābha, (4) Sarveśvara, (5) Jagannātha, (6) Janārdana and (7) Trailokyanātha. Jagannātha Miśra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

TEXT 59

জগন্নাথ মিশ্রবর—পদবী 'পুরন্দর'।
নন্দ-বসুদেব-রূপ সদ্‌গুণ-সাগর॥ ৫৯॥

jagannātha miśravara—padavī 'purandara'
nanda-vasudeva-rūpa sadguṇa-sāgara

SYNONYMS

jagannātha miśravara—Jagannātha Miśra, who was the chief among the seven; *padavī*—designation; *purandara*—another name of Vasudeva; *nanda*—Nanda, the father of Kṛṣṇa; *vasudeva*—the father of Kṛṣṇa; *rūpa*—like; *sat-guṇa*—good qualities; *sāgara*—ocean.

TRANSLATION

Jagannātha Miśra was designated as Purandara. Exactly like Nanda Mahārāja and Vasudeva, he was an ocean of all good qualities.

TEXT 60

তাঁর পত্নী 'শচী'-নাম, পতিব্রতা সতী।
যাঁর পিতা 'নীলাম্বর' নাম চক্রবর্তী॥ ৬০॥

tāṅhra patnī 'śacī'-nāma, pativratā satī
yāṅhra pitā 'nīlāmbara' nāma cakravartī

SYNONYMS

tāṅhra patnī—his wife; *śacī*—of the name Śacī; *nāma*—named; *pativratā*—devoted to her husband; *satī*—chaste; *yāṅhra*—whose; *pitā*—father; *nīlāmbara*—of the name Nīlāmbara; *nāma*—named; *cakravartī*—with the title Cakravartī.

TRANSLATION

His wife, Śrimatī Śacīdevī, was a chaste woman highly devoted to her husband. Śacīdevī's father's name was Nīlāmbara, and his surname was Cakravartī.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā*, verse 104, it is mentioned that Nīlāmbara Cakravartī was formerly Gargamuni. Some of the family descendants of Nīlāmbara

Cakravartī still live in the village of the name Magḍobā in the district of Faridpur in Bangladesh. His nephew was Jagannātha Cakravartī, also known as Māmu Ṭhākura, who became a disciple of Paṇḍita Gosvāmī and stayed at Jagannātha Purī as the priest of Ṭoṭā-gopīnātha. Nīlāmbara Cakravartī lived at Navadvīpa in the neighborhood of Belapukuriyā. This fact is mentioned in the book *Prema-vilāsa.* Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nīlāmbara Cakravartī as *kākā,* or "uncle." One cannot separate the residence of the Kazi from Vāmanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriyā, and now it is called Vāmanapukura. This has been ascertained by archeological evidence.

TEXT 61

রাঢ়দেশে জন্মিলা ঠাকুর নিত্যানন্দ।
গঙ্গাদাস পণ্ডিত, গুপ্ত মুরারি, মুকুন্দ ॥ ৬১ ॥

rāḍhadeśe janmilā ṭhākura nityānanda
gaṅgādāsa paṇḍita, gupta murāri, mukunda

SYNONYMS

rāḍhadeśe—the place where there is no Ganges; *janmilā*—took birth; *ṭhākura nityānanda*—Nityānanda Prabhu; *gaṅgādāsa paṇḍita*—of the name Gaṅgādāsa Paṇḍita; *gupta murāri*—of the name Murāri Gupta; *mukunda*—of the name Mukunda.

TRANSLATION

In Rāḍhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Paṇḍita, Murāri Gupta and Mukunda took birth.

PURPORT

Here *rāḍhadeśe* refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakrā Village is still situated. Ekacakrā Village extends north and south for an area of about eight miles. Other villages, namely Vīracandra-pura and Vīrabhadrapura, are situated within the area of the village of Ekacakrā. In honor of the holy name of Vīrabhadra Gosvāmī, these places are renowned as Vīracandra-pura and Vīrabhadra-pura.

In the Bengali year 1331 a thunderbolt struck the temple of Ekacakrā-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Rāya.

On the right side of Baṅkima Rāya is a Deity of Jāhnavā, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Baṅkima Rāya and that the Deity of Jāhnavā-mātā was therefore later placed on the right side of Baṅkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Baṅkima Rāya is the Deity originally installed by Nityānanda Prabhu.

On the eastern side of the temple is a *ghāṭa* known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of Baṅkima Rāya was floating in the water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaḍḍāpura in the village of Vīracandrapura, about half a mile west, in a place underneath a *nima* tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Baṅkima Rāya was known as Bhaḍḍāpurera Ṭhākurāṇī, the mistress of Bhaḍḍāpura. On another throne, on the right side of Baṅkima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of Vīrabhadra Prabhu. In the Bengali year 1298, the temple being in a delapidated condition, a *brahmacārī* of the name Śivānanda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopijana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly *gosvāmīs* who take charge of the temple management one after another. A few steps onward from the temple is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in His childhood used to enjoy sporting in various pastimes of Vṛndāvana and the pastime of *rāsa-līlā* with His boy friends.

Near the temple is a place named Āmalītalā, which is so named because of a big tamarind tree there. According to a party named the Neḍādi-sampradāya, Vīrabhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great lake of the name Śvetagaṅgā. Outside of the temple are tombs of the Gosvāmīs, and there is a small river known as the Mauḍeśvara, which is called the water of Yamunā. Within half a mile from this small river is the birthplace of Śrī Nityānanda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityānanda Deities are existing. The temple was constructed by the late Prasannakumāra Kārapharmā. A tablet was installed in his memory in the Bengali year 1323 in the month of Vaiśākha (April-May).

The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is an allotment of about forty-three *bighās* of land to continue the worship in a temple there. The Mahārāja of Dināj apura donated twenty *bighās* of land in this connection. It is said that near the place known as Garbhavāsa, Hāḍāi Paṇḍita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Śrī Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5) Rāmadāsa, (6) Vrajamohana dāsa, (7) Kānāi dāsa, (8) Gauradāsa, (9) Śivānanda dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Ciḍiyā-kuñja at Vṛndāvana. The date of his disappearance is Kṛṣṇa-janmāṣṭamī. Ciḍiyā-kuñja is a place now managed by the *gosvāmīs* of Śiṅgāra-ghāṭa in Vṛndāvana. They are also known as belonging to the Nityānanda family, most probably on the basis of their relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu and His boy friends used to take part in sporting activities known as *jhāla-jhapeṭā.* There is a *bakula* tree there that is wonderful because all its branches and sub-branches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two branches, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from one branch to another, Nityānanda Prabhu, by His mercy, merged the two branches into one.

Another place nearby is named Hāṅṭugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāṅṭugāḍā because Śrīla Nityānanda Prabhu used to perform the *dadhi-ciḍā* festival of distributing chipped rice with yogurt *prasāda* there and He took the *prasāda* kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā* it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

TEXT 62

অসংখ্য ভক্তের করাইলা অবতার।
শেষে অবতীর্ণ হৈলা ব্রজেন্দ্রকুমার॥ ৬২॥

asaṅkhya bhaktera karāilā avatāra
śeṣe avatīrṇa hailā vrajendra-kumāra

SYNONYMS

asaṅkhya—unlimited; *bhaktera*—of devotees; *karāilā*—made into being; *avatāra*—incarnation; *śeṣe*—at last; *avatīrṇa*—descended; *hailā*—became; *vrajendra-kumāra*—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Lord Kṛṣṇa, Vrajendra-kumāra, first caused countless devotees to appear, and at last He appeared Himself.

TEXT 63

প্রভুর আবির্ভাবপূর্বে যত বৈষ্ণবগণ।
অদ্বৈত-আচার্যের স্থানে করেন গমন ॥ ৬৩ ॥

prabhura āvirbhāva-pūrve yata vaiṣṇava-gaṇa
advaita-ācāryera sthāne karena gamana

SYNONYMS

prabhura—of the Lord; *āvirbhāva*—appearance; *pūrve*—before; *yata*—all; *vaiṣṇava-gaṇa*—devotees; *advaita-ācāryera*—of Advaita Ācārya; *sthāne*—place; *karena*—do; *gamana*—go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Ācārya.

TEXT 64

গীতা-ভাগবত কহে আচার্য-গোসাঞি।
জ্ঞান-কর্ম নিন্দি' করে ভক্তির বড়াই ॥ ৬৪ ॥

gītā-bhāgavata kahe ācārya-gosāñi
jñāna-karma nindi' kare bhaktira baḍāi

SYNONYMS

gītā—*Bhagavad-gītā*; *bhāgavata*—*Śrīmad-Bhāgavatam*; *kahe*—recites; *ācārya-gosāñi*—Advaita Ācārya; *jñāna*—the path of philosophical speculation; *karma*—fruitive activity; *nindi'*—decrying; *kare*—establishes; *bhaktira*—of devotional service; *baḍāi*—excellence.

TRANSLATION

In these meetings of the Vaiṣṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Śrīmad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

TEXT 65

সর্বশাস্ত্রে কহে কৃষ্ণভক্তির ব্যাখ্যান।
জ্ঞান, যোগ, তপো-ধর্ম নাহি মানে আন ॥ ৬৫ ॥

sarva-śāstre kahe kṛṣṇa-bhaktira vyākhyāna
jñāna, yoga, tapo-dharma nāhi māne āna

SYNONYMS

sarva-śāstre—in all revealed scriptures; *kahe*—says; *kṛṣṇa-bhaktira*—of devotional service to Lord Kṛṣṇa; *vyākhyāna*—explanation; *jñāna*—philosophical speculation; *yoga*—mystic *haṭha-yoga; tapas*—austerities; *dharma*—religious procedures; *nāhi*—does not; *māne*—accept; *āna*—other.

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following *jñāna, yoga, tapas* or *dharma,* but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.

TEXT 66

তাঁর সঙ্গে আনন্দ করে বৈষ্ণবের গণ।
কৃষ্ণকথা, কৃষ্ণপূজা, নামসংকীর্তন ॥ ৬৬ ॥

tāṅra saṅge ānanda kare vaiṣṇavera gaṇa
kṛṣṇa-kathā, kṛṣṇa-pūjā, nāma-saṅkīrtana

SYNONYMS

tāṅra saṅge—with Him (Advaita Ācārya); *ānanda*—pleasure; *kare*—takes; *vaiṣṇavera*—of the devotees; *gaṇa*—assembly; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kṛṣṇa-pūjā*—worship of Kṛṣṇa; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra.*

TRANSLATION

In the house of Advaita Ācārya, all the Vaiṣṇavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa mahā-mantra.

PURPORT

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa *mahā-mantra.*

TEXT 67

কিন্তু সর্বলোক দেখি' কৃষ্ণবহির্মুখ।
বিষয়ে নিমগ্ন লোক দেখি' পায় দুঃখ ॥ ৬৭ ॥

kintu sarva-loka dekhi' kṛṣṇa-bahirmukha
viṣaye nimagna loka dekhi' pāya duḥkha

SYNONYMS

kintu—but; *sarva-loka*—all people; *dekhi'*—seeing; *kṛṣṇa-bahirmukha*—without Kṛṣṇa consciousness; *viṣaye*—material enjoyment; *nimagna*—merged; *loka*—all people; *dekhi'*—seeing; *pāya duḥkha*—felt pained.

TRANSLATION

But Śrī Advaita Ācārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

PURPORT

A bona fide devotee of Lord Kṛṣṇa is always pained to see the fallen condition of the whole world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "There is no scarcity of anything within this world. The only scarcity is of Kṛṣṇa consciousness." That is the vision of all pure devotees. Because of this lack of Kṛṣṇa consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

TEXT 68

লোকের নিস্তার-হেতু করেন চিন্তন।
কেমতে এ সব লোকের হইবে তারণ ॥ ৬৮ ॥

lokera nistāra-hetu karena cintana
kemate e saba lokera ha-ibe tāraṇa

SYNONYMS

lokera—of all people; *nistāra-hetu*—for the matter of deliverance; *karena*—does; *cintana*—contemplation; *kemate*—how; *e*—these; *saba*—all; *lokera*—of people in general; *ha-ibe*—will become; *tāraṇa*—liberation.

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of māyā.

TEXT 69

কৃষ্ণ অবতরি' করেন ভক্তির বিস্তার।
তবে ত' সকল লোকের হইবে নিস্তার ॥ ৬৯ ॥

kṛṣṇa avatari' karena bhaktira vistāra
tabe ta' sakala lokera ha-ibe nistāra

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avatari'*—descending; *karena*—does; *bhaktira*—of devotional service; *vistāra*—expansion; *tabe*—then; *ta'*—certainly; *sakala*—all; *lokera*—of the people; *ha-ibe*—there will be; *nistāra*—liberation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu thought: "If Kṛṣṇa Himself appears to distribute the cult of devotional service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Śrīla Advaita Ācārya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

TEXT 70

কৃষ্ণ অবতারিতে আচার্য প্রতিজ্ঞা করিয়া।
কৃষ্ণপূজা করে তুলসী-গঙ্গাজল দিয়া ॥ ৭০ ॥

kṛṣṇa avatārite ācārya pratijñā kariyā
kṛṣṇa-pūjā kare tulasī-gaṅgājala diyā

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avatārite*—to cause His advent; *ācārya*—Advaita Ācārya; *pratijñā*—promise; *kariyā*—making; *kṛṣṇa-pūjā*—worship of Lord Kṛṣṇa; *kare*—does; *tulasī*—*tulasī* leaves; *gaṅgā-jala diyā*—with Gaṅgā-jala, the water of the Ganges.

TRANSLATION

With this consideration, Advaita Ācārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to worship the Supreme Personality of Godhead, Kṛṣṇa, with tulasī leaves and water of the Ganges.

PURPORT

Tulasī leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in *Bhagavad-gītā:*

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme Personality of Godhead with *tulasī* leaves and water of the Ganges.

TEXT 71

কৃষ্ণের আহ্বান করে সঘন হুঙ্কার।
হুঙ্কারে আকৃষ্ট হৈলা ব্রজেন্দ্রকুমার ॥ ৭১ ॥

kṛṣṇera āhvāna kare saghana huṅkāra
huṅkāre ākṛṣṭa hailā vrajendra-kumāra

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āhvāna*—invitation; *kare*—does; *saghana*—with great gravity; *huṅkāra*—vibration; *huṅkāre*—and by such loud cries; *ākṛṣṭa*—attracted; *hailā*—became; *vrajendra-kumāra*—the son of Vrajendra, Lord Kṛṣṇa.

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

TEXT 72

জগন্নাথমিশ্র-পত্নী শচীর উদরে।
অষ্ট কন্যা ক্রমে হৈল, জন্মি' জন্মি' মরে ॥ ৭২ ॥

jagannāthamiśra-patnī śacīra udare
aṣṭa kanyā krame haila, janmi' janmi' mare

SYNONYMS

jagannātha-miśra—of the name Jagannātha Miśra; *patnī*—his wife; *śacīra*—of Śacīmātā; *udare*—within the womb; *aṣṭa*—eight; *kanyā*—daughters; *krame*—one after another; *haila*—appeared; *janmi'*—after taking birth; *janmi'*—after taking birth; *mare*—all died.

TRANSLATION

Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Śacīmātā, the wife of Jagannātha Miśra. But just after their birth, they all died.

TEXT 73

অপত্য-বিরহে মিশ্রের দুঃখী হৈল মন।
পুত্র লাগি' আরাধিল বিষ্ণুর চরণ ॥ ৭৩ ॥

apatya-virahe miśrera duḥkhī haila mana
putra lāgi' ārādhila viṣṇura caraṇa

SYNONYMS

apatya—of children; *virahe*—in separation; *miśrera*—of Jagannātha Miśra; *duḥkhī*—unhappy; *haila*—became; *mana*—mind; *putra*—son; *lāgi'*—for the matter of; *ārādhila*—worshiped; *viṣṇura*—of Lord Viṣṇu; *caraṇa*—lotus feet.

TRANSLATION

Jagannātha Miśra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

TEXT 74

তবে পুত্র জনমিলা 'বিশ্বরূপ' নাম।
মহা-গুণবান্ তেঁহ—'বলদেব'-ধাম ॥ ৭৪ ॥

tabe putra janamilā 'viśvarūpa' nāma
mahā-guṇavān teṅha—'baladeva'-dhāma

SYNONYMS

tabe—thereafter; *putra*—son; *janamilā*—took birth; *viśvarūpa*—Viśvarūpa; *nāma*—named; *mahā-guṇavān*—highly qualified; *teṅha*—He; *baladeva*—of Lord Baladeva; *dhāma*—incarnation.

TRANSLATION

After this, Jagannātha Miśra got a son of the name Viśvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Viśvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took *sannyāsa* and left

home. He took the *sannyāsa* name of Śaṅkarāraṇya. In 1431, Śakābda Era, He disappeared in Pāṇḍerapura in the district of Śolāpura. As an incarnation of Saṅkarṣaṇa, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as *aṁśa* and *aṁśī*, or the part and the whole, are not different. He belongs to the quadruple manifestation of *caturvyūha* as an incarnation of Saṅkarṣaṇa. In the *Gaura-candrodaya* it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

TEXT 75

বলদেব-প্রকাশ – পরমব্যোমে 'সঙ্কর্ষণ'।
তেঁহ – বিশ্বের উপাদান-নিমিত্ত-কারণ ॥ ৭৫ ॥

baladeva-prakāśa—parama-vyome 'saṅkarṣaṇa'
teṅha—viśvera upādāna-nimitta-kāraṇa

SYNONYMS

baladeva-prakāśa—manifestation of Baladeva; *parama-vyome*—in the spiritual sky; *saṅkarṣaṇa*—of the name Saṅkarṣaṇa; *teṅha*—He; *viśvera*—the cosmic manifestation; *upādāna*—ingredient; *nimitta-kāraṇa*—immediate cause.

TRANSLATION

The expansion of Baladeva known as Saṅkarṣaṇa in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

TEXT 76

তাঁহা বই বিশ্বে কিছু নাহি দেখি আর।
অতএব 'বিশ্বরূপ' নাম যে তাঁহার ॥ ৭৬ ॥

tāṅhā ba-i viśve kichu nāhi dekhi āra
ataeva 'viśvarūpa' nāma ye tāṅhāra

SYNONYMS

tāṅhā ba-i—except Him; *viśve*—within this cosmic manifestation; *kichu*—something; *nāhi*—there is none; *dekhi*—I see; *āra*—further; *ataeva*—therefore; *viśvarūpa*—universal form; *nāma*—name; *ye*—that; *tāṅhāra*—His.

TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-Saṅkarṣaṇa. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

TEXT 77

নৈতচ্চিত্রং ভগবতি হ্যনন্তে জগদীশ্বরে।
ওতং প্রোতমিদং যস্মিন্ তন্তুষ্বঙ্গ যথা পটঃ ॥ ৭৭ ॥

naitac citraṁ bhagavati hy anante jagad-īśvare
otaṁ protam idaṁ yasmin tantuṣv aṅga yathā paṭaḥ

SYNONYMS

na—not; *etat*—this; *citram*—wonderful; *bhagavati*—in the Supreme Personality of Godhead; *hi*—certainly; *anante*—in the unlimited; *jagat-īśvare*—the master of the universe; *otam*—lengthwise; *protram*—breadthwise; *idam*—this universe; *yasmin*—in whom; *tantuṣu*—in the threads; *aṅga*—O King; *yathā*—as much as; *paṭaḥ*—a cloth.

TRANSLATION

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.15.35).

TEXT 78

অতএব প্রভু তাঁরে বলে, 'বড় ভাই'।
কৃষ্ণ, বলরাম দুই—চৈতন্য, নিতাই ॥ ৭৮ ॥

ataeva prabhu tāṅre bale, 'baḍa bhāi'
kṛṣṇa, balarāma dui—caitanya, nitāi

SYNONYMS

ataeva—therefore; *prabhu*—Lord Caitanya; *tāṅre*—unto Viśvarūpa; *bale*—says; *baḍa bhāi*—elder brother; *kṛṣṇa*—Lord Kṛṣṇa; *balarāma*—and Baladeva; *dui*—two; *caitanya*—Lord Caitanya Mahāprabhu; *nitāi*—and Lord Nityānanda Prabhu.

TRANSLATION

Because Mahā-Saṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Saṅkarṣaṇa, Baladeva.

TEXT 79

পুত্র পাঞা দম্পতি হৈলা আনন্দিত মন।
বিশেষে সেবন করে গোবিন্দচরণ ॥ ৭৯ ॥

putra pāñā dampati hailā ānandita mana
viśeṣe sevana kare govinda-caraṇa

SYNONYMS

putra—son; *pāñā*—having gotten; *dampati*—husband and wife; *hailā*—became; *ānandita*—pleased; *mana*—mind; *viśeṣe*—specifically; *sevana*—service; *kare*—render; *govinda-caraṇa*—the lotus feet of Lord Govinda.

TRANSLATION

The husband and wife [Jagannātha Miśra and Śacīmātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In *Bhagavad-gītā* (7.16) this is also confirmed:

catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"If backed by pious activities in the past, four kinds of men—namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive—become interested in devotional service." The husband and wife, Jagannātha Miśra and Śacīmātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they become more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

TEXT 80

চৌদ্দশত ছয় শকে শেষ মাঘ মাসে।
জগন্নাথ-শচীর দেহে কৃষ্ণের প্রবেশে ॥ ৮০ ॥

caudda-śata chaya śake śeṣa māgha māse
jagannātha-śacīra dehe kṛṣṇera praveśe

SYNONYMS

caudda-śata—1400; *chaya*—6; *śake*—in the year of the Śaka Era; *śeṣa*—last; *māgha*—Māgha; *māse*—in the month; *jagannātha*—of Jagannātha Miśra; *śacīra*—and of Śacīdevī; *dehe*—in the bodies; *kṛṣṇera*—of Lord Kṛṣṇa; *praveśe*—by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Śaka Era, Lord Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

PURPORT

Lord Caitanya Mahāprabhu took His birth in the year 1407, Śaka Era, in the month of Phālguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Māgha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten months, but here we see that the Lord remained within the body of His mother for thirteen months.

TEXT 81

মিশ্র কহে শচী-স্থানে,—দেখি আন রীত।
জ্যোতির্ময় দেহ, গেহ লক্ষ্মী-অধিষ্ঠিত ॥ ৮১ ॥

miśra kahe śacī-sthāne,——dekhi āna rīta
jyotirmaya deha, geha lakṣmī-adhiṣṭhita

SYNONYMS

miśrakahe—JagannāthaMiśra began to speak; *śacī-sthāne*—in the presence of Śacīdevī-mātā; *dekhi*—I see; *āna*—extraordinary; *rīta*—behavior; *jyotirmaya*—effulgent; *deha*—body; *geha*—home; *lakṣmī*—the goddess of fortune; *adhiṣṭhita*—situated.

TRANSLATION

Jagannātha Miśra said to Śacīmātā: "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

TEXT 82

যাহাঁ তাহাঁ সর্বলোক করয়ে সম্মান।
ঘরে পাঠাইয়া দেয় ধন, বস্ত্র, ধান ॥ ৮২ ॥

yāhāṅ tāhāṅ sarva-loka karaye sammāna
ghare pāṭhāiyā deya dhana, vastra, dhāna

SYNONYMS

yāhāṅ—wherever; *tāhāṅ*—anywhere; *sarva-loka*—all people; *karaye*—show; *sammāna*—respect; *ghare*—at home; *pāṭhāiyā*—sending; *deya*—give; *dhana*—riches; *vastra*—cloth; *dhāna*—paddy.

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A *brāhmaṇa* does not become anyone's servant. To render service to someone else is the business of the *śūdras*. A *brāhmaṇa* is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In *Bhagavad-gītā* the Lord has divided society into four divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. A society cannot run smoothly without this scientific division. A *brāhmaṇa* should give good advice to all the members of the society, a *kṣatriya* should look after the administration, law and order of the society, *vaiśyas* should produce and trade in all the needs of the society, whereas *śūdras* should render service to the higher sections of society (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*).

Jagannātha Miśra was a *brāhmaṇa*. Therefore people would send him all bodily necessities—money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a *brāhmaṇa*. In other words, if a *brāhmaṇa* or Vaiṣṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

TEXT 83

শচী কহে,—মুঞি দেখোঁ আকাশ-উপরে।
দিব্যমূর্তি লোক সব যেন স্তুতি করে॥ ৮৩॥

śacī kahe,—muñi dekhoṅ ākāśa-upare
divya-mūrti loka saba yena stuti kare

SYNONYMS

śacī kahe—mother Śacīdevī replied; *muñi*—I; *dekhoṅ*—see; *ākāśa-upare*—in outer space; *divya-mūrti*—brilliant forms; *loka*—people; *saba*—all; *yena*—as if; *stuti*—prayers; *kare*—offering.

TRANSLATION

Śacīmātā told her husband: "I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śacī saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu's presence in her womb.

TEXT 84

জগন্নাথ মিশ্র কহে, —স্বপ্ন যে দেখিল ।
জ্যোতির্ময়-ধাম মোর হৃদয়ে পশিল ॥ ৮৪ ॥

jagannātha miśra kahe,—svapna ye dekhila
jyotirmaya-dhāma mora hṛdaye paśila

SYNONYMS

jagannātha miśra kahe—Jagannātha Miśra replied; *svapna*—dream; *ye*—that; *dekhila*—I have seen; *jyotirmaya*—with a brilliant effulgence; *dhāma*—abode; *mora*—my; *hṛdaye*—in the heart; *paśila*—entered.

TRANSLATION

Jagannātha Miśra then replied: "In a dream I saw the effulgent abode of the Lord enter my heart.

TEXT 85

আমার হৃদয় হৈতে গেলা তোমার হৃদয়ে ।
হেন বুঝি, জন্মিবেন কোন মহাশয়ে ॥ ৮৫ ॥

āmāra hṛdaya haite gelā tomāra hṛdaye
hena bujhi, janmibena kona mahāśaye

SYNONYMS

āmāra hṛdaya haite—from my heart; *gelā*—transferred; *tomāra hṛdaye*—into your heart; *hena*—like this; *bujhi*—I understand; *janmibena*—will take birth; *kona*—some; *mahāśaye*—very great personality.

TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

TEXT 86

এত বলি' দুঁহে রহে হরষিত হঞা।
শালগ্রাম সেবা করে বিশেষ করিয়া ॥ ৮৬ ॥

eta bali' duṅhe rahe haraṣita haṅā
śālagrāma sevā kare viśeṣa kariyā

SYNONYMS

eta bali'—after this conversation; *duṅhe*—both of them; *rahe*—remained; *haraṣita*—jubilant; *haṅā*—becoming; *śālagrāma*—*śālagrāma-nārāyaṇa-śilā*; *sevā*—service; *kare*—rendered; *viśeṣa*—with special attention; *kariyā*—giving it.

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household śālagrāma-śilā.

PURPORT

Especially in every *brāhmaṇa's* house there must be a *śālagrāma-śilā* to be worshiped by the *brāhmaṇa* family. This system is still current. People who are *brāhmaṇa* by caste, who are born in a *brāhmaṇa* family, must worship the *śālagrāma-śilā*. Unfortunately, with the progress of Kali-yuga, the so-called *brāhmaṇas*, although very proud of taking birth in *brāhmaṇa* families, no longer worship the *śālagrāma-śilā*. But actually it has been a custom since time immemorial that a person born in a *brāhmaṇa* family must worship the *śālagrāma-śilā* in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the *śālagrāma-śilā*, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the *brāhmaṇa* caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this *śālagrāma-śilā* will be introduced.

In this age, the worship of the *śālagrāma-śilā* is not as important as the chanting of the holy name of the Lord. That is the injunction of the *śāstra*. *Harer nāma harer nāma harer nāmaiva kevalaṁ kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the *śālagrāma-śilā*.

The transferring of the Lord from the heart of Jagannātha Miśra to the heart of Śacīmātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as follows: "It is to be concluded that Jagannātha Miśra and Śacīmātā are *nitya-siddhas*, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to

the transcendental position. But Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of *vasudeva*. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendentally situated."

It is to be understood that Śacīdevī did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In the *Śrīmad-Bhāgavatam* (10.2.16) it is stated:

bhagavān api viśvātmā
bhaktānām abhayaṅkaraḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devakī. Śrīla Śrīdhara Svāmī gives the following annotation in this connection: *'mana āviveśa' manasy āvirbabhūva; jīvānām iva na dhātu-sambandha Ity arthaḥ*. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection that Lord Kṛṣṇa first appeared in the mind of Ānakadundubhi, Vasudeva, and was then transferred to the mind of Devakī-devī. Thus the spiritual bliss in the mind of Devakī-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devakī and appeared within the prison house of Kaṁsa by the side of Devakī's bed. At that time, by the spell of *yogamāyā*, Devakī thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, *muhyanti yat sūrayaḥ* (*Bhāg.* 1.1.1). They came to offer their prayers to Devakī, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of *Śrīmad-Bhāgavatam*, Chapter Six, verse 43, it is stated, "When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smelling His head." Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, "This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they

are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura next quotes Śrīpāda Baladeva Vidyābhūṣaṇa, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: "As the rising moon manifests light in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa *mantra* by Vasudeva, the son of Śūrasena, kept Kṛṣṇa within her heart." From this statement of *Śrīmad-Bhāgavatam* (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Ānakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣaṇa, the "heart of Devakī" means the womb of Devakī because in the *Śrīmad-Bhāgavatam*, Tenth Canto, Second Chapter, verse 41, the demigods say, *diṣṭyāmba te kukṣi-gataḥ paraḥ pumān*: "Mother Devakī, the Lord is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the *Caitanya-caritāmṛta*, the words *viśeṣe sevana kare govinda-caraṇa*, "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacīdevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 87

হৈতে হৈতে হৈল গর্ভ ত্রয়োদশ মাস।
তথাপি ভূমিষ্ঠ নহে,—মিশ্রের হৈল ত্রাস ॥ ৮৭ ॥

haite haite haila garbha trayodaśa māsa
tathāpi bhūmiṣṭha nahe,—miśrera haila trāsa

SYNONYMS

haite haite—thus becoming; *haila*—it so became; *garbha*—pregnancy; *trayodaśa*—thirteenth; *māsa*—month; *tathāpi*—still; *bhūmiṣṭha*—delivery; *nahe*—there was no sign; *miśrera*—of Jagannātha Miśra; *haila*—became; *trāsa*—apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.

TEXT 88

নীলাম্বর চক্রবর্তী কহিল গণিয়া।
এই মাসে পুত্র হবে শুভক্ষণ পাঞা ॥ ৮৮ ॥

nīlāmbara cakravartī kahila gaṇiyā
ei māse putra habe śubha-kṣaṇa pāñā

SYNONYMS

nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī; *kahila*—said; *gaṇiyā*—by astrological calculation; *ei māse*—in this month; *putra*—son; *habe*—will take birth; *śubha-kṣaṇa*—auspicious moment; *pāñā*—taking advantage of.

TRANSLATION

Nīlāmbara Cakravartī [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

TEXT 89

চৌদ্দশত সাতশকে মাস যে ফাল্গুন।
পৌর্ণমাসীর সন্ধ্যাকালে হৈলে শুভক্ষণ ॥ ৮৯ ॥

caudda-śata sāta-śake māsa ye phālguna
paurṇamāsīra sandhyā-kāle haile śubha-kṣaṇa

SYNONYMS

caudda-śata sāta-śake—in 1407 of the Śaka Era; *māsa*—month; *ye*—which; *phālguna*—of the name Phālguna; *paurṇamāsīra*—of the full moon; *sandhyā-kāle*—in the evening; *haile*—there was; *śubha-kṣaṇa*—an auspicious constellation.

TRANSLATION

Thus in the year 1407 of the Śaka Era in the month of Phālguna [March-April] on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in his *Amṛta-pravāha-bhāṣya,* has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

śaka 1407/10/22/28/45
dinam

7	11	8
15	54	38
40	37	40
13	6	23

The explanation of the horoscope given by Bhaktivinoda Ṭhākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) and the constellation of the Aśvinī stars were in the Meṣa-rāśi (Aries); Ketu (the ninth planet) and Uttaraphalgunī were in the Siṁha-rāśi (Leo); Candra (the moon) was in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) and Jyeṣṭhā were in Vṛścika (Scorpio); Bṛhaspati (Jupiter) and Pūrvāṣāḍhā were in Dhanu (Sagittarius); Maṅgala (Mars) and Śravaṇā were in Makara (Capricorn); Ravi (the sun) was in Kumbha-rāśi (Aquarius); Rāhu was in Pūrvabhādrapāda; and Budha (Mercury) and Uttarabhādrapāda were in Mīna (Pisces). The day was *siṁhalagna*.

TEXT 90

সিংহ-রাশি, সিংহ-লগ্ন, উচ্চ গ্রহগণ।
ষড়্‌বর্গ, অষ্টবর্গ, সর্ব সুলক্ষণ ॥ ৯০ ॥

siṁha-rāśi, siṁha-lagna, ucca graha-gaṇa
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa

SYNONYMS

siṁha—the lion; *rāśi*—sign of the zodiac; *siṁha*—the lion; *lagna*—birth moment; *ucca*—high; *graha-gaṇa*—all planets; *ṣaṭ-varga*—six area; *aṣṭa-varga*—eight area; *sarva*—all; *su-lakṣaṇa*—auspiciousness.

TRANSLATION

According to the Jyotir Veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of ṣaḍ-varga and aṣṭa-varga, which are all-auspicious moments.

PURPORT

The divisions of the *ṣaḍ-varga* area are technically called *kṣetra, horā, drekkāṇa, navāṁśa, dvādaśāṁśa* and *triṁśāṁśa*. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named *Bṛhaj-jātaka* and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of *aṣṭa-varga* can explain the auspicious constellations. This science is known especially by persons who are called *horā-śāstra-vit*, or those who know the scripture of the name *Horā*. On the strength of astrological calculations from the *Horā* scripture, Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.

TEXT 91

অ-কলঙ্ক গৌরচন্দ্র দিলা দরশন।
স-কলঙ্ক চন্দ্রে আর কোন্ প্রয়োজন॥ ৯১॥

a-kalaṅka gauracandra dilā daraśana
sa-kalaṅka candre āra kon prayojana

SYNONYMS

a-kalaṅka—without contamination; *gauracandra*—the moon of Lord Caitanya Mahāprabhu; *dilā*—gave; *daraśana*—audience; *sa-kalaṅka*—with contamination; *candre*—for a moon; *āra*—also; *kon*—what; *prayojana*—necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

TEXT 92

এত জানি' রাহু কৈল চন্দ্রের গ্রহণ।
'কৃষ্ণ' 'কৃষ্ণ' 'হরি' নামে ভাসে ত্রিভুবন॥ ৯২॥

eta jāni' rāhu kaila candrera grahaṇa
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana

SYNONYMS

eta jāni'—knowing all this; *rāhu*—the zodiac figure Rāhu; *kaila*—attempted; *candrera*—of the moon; *grahaṇa*—eclipse; *kṛṣṇa kṛṣṇa*—the holy name of Kṛṣṇa; *hari*—the holy name of Hari; *nāme*—the names; *bhāse*—inundated; *tri-bhuvana*—the three worlds.

TRANSLATION

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Hari!" inundated the three worlds.

PURPORT

According to the *Jyotir Veda*, the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures take bath in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa *mahā-mantra*. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 93

জয় জয় ধ্বনি হৈল সকল ভুবন।
চমৎকার হৈয়া লোক ভাবে মনে মন॥ ৯৩॥

jaya jaya dhvani haila sakala bhuvana
camatkāra haiyā loka bhāve mane mana

SYNONYMS

jaya jaya—all glories; *dhvani*—vibration; *haila*—there was; *sakala*—all; *bhuvana*—worlds; *camatkāra*—wonderful; *haiyā*—becoming; *loka*—all the people; *bhāve*—state; *mane mana*—within their minds.

TRANSLATION

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

TEXT 94

জগৎ ভরিয়া লোক বলে—'হরি' 'হরি'।
সেইক্ষণে গৌরকৃষ্ণ ভূমে অবতরি॥ ৯৪॥

jagat bhariyā loka bale—'hari' 'hari'
seikṣaṇe gaurakṛṣṇa bhūme avatari

SYNONYMS

jagat—the whole world; *bhariyā*—fulfilling; *loka*—people; *bale*—said; *hari hari*—the holy name of the Lord; *sei-kṣaṇe*—at that time; *gaurakṛṣṇa*—Lord Kṛṣṇa in the form of Gaurahari; *bhūme*—on the earth; *avatari*—advented.

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

TEXT 95

প্রসন্ন হইল সব জগতের মন।
'হরি' বলি' হিন্দুকে হাস্য করয়ে যবন॥ ৯৫॥

prasanna ha-ila saba jagatera mana
'hari' bali' hinduke hāsya karaye yavana

SYNONYMS

prasanna—joyful; *ha-ila*—became; *saba*—all; *jagatera*—of the whole world; *mana*—the mind; *hari*—the holy name of the Lord; *bali'*—saying; *hinduke*—unto the Hindus; *hāsya*—laughing; *karaye*—do so; *yavana*—the Mohammedans.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Mohammedans, jokingly imitated the words.

PURPORT

Although the Mohammedans or non-Hindus have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, while the Hindus in Navadvīpa chanted during the lunar eclipse the Mohammedans also imitated them. Thus the Hindus and Mohammedans joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

TEXT 96

'হরি' বলি' নারীগণ দেই হুলাহুলি।
স্বর্গে বাদ্য-নৃত্য করে দেব কুতূহলী॥ ৯৬॥

'hari' bali' nārīgaṇa dei hulāhuli
svarge vādya-nṛtya kare deva kutūhalī

SYNONYMS

hari bali'—by saying the word Hari; *nārī-gaṇa*—all the ladies; *dei*—chanting; *hulāhuli*—the sound of *hulāhuli*; *svarge*—in the heavenly planets; *vādya-nṛtya*—music and dance; *kare*—do; *deva*—demigods; *kutūhalī*—curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

TEXT 97

প্রসন্ন হৈল দশ দিক্, প্রসন্ন নদীজল।
স্থাবর-জঙ্গম হৈল আনন্দে বিহ্বল॥ ৯৭॥

prasanna haila daśa dik, prasanna nadījala
sthāvara-jaṅgama haila ānande vihvala

SYNONYMS

prasanna—jubilant; *haila*—became; *daśa*—ten; *dik*—directions; *prasanna*—satisfied; *nadī-jala*—the water of the rivers; *sthāvara*—immovable; *jaṅgama*—movable; *haila*—became; *ānande*—in joy; *vihvala*—overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and non-moving, were overwhelmed with transcendental bliss.

TEXT 98

নদীয়া-উদয়গিরি, পূর্ণচন্দ্র গৌরহরি,
কৃপা করি' হইল উদয়।
পাপ-তমঃ হৈল নাশ, ত্রিজগতের উল্লাস,
জগভরি' হরিধ্বনি হয়॥ ৯৮॥

nadīyā-udayagiri, pūrṇacandra gaurahari,
kṛpā kari' ha-ila udaya
pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,
jagabhari' hari-dhvani haya

SYNONYMS

nadīyā—the place known as Nadīyā; *udayagiri*—is the appearing place; *pūrṇa-candra*—the full moon; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *kṛpā*—by mercy; *kari'*—doing so; *ha-ila*—became; *udaya*—risen; *pāpa*—sinful; *tamaḥ*—darkness; *haila*—became; *nāśa*—dissipated; *tri-jagatera*—of the three worlds; *ullāsa*—happiness; *jagabhari'*—filling the whole world; *hari-dhvani*—the transcendental vibration of Hari; *haya*—resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

TEXT 99

সেইকালে নিজালয়, উঠিয়া অদ্বৈত রায়,
নৃত্য করে আনন্দিত-মনে।
হরিদাসে লঞা সঙ্গে, হুঙ্কার-কীর্তন-রঙ্গে,
কেনে নাচে, কেহ নাহি জানে॥ ৯৯॥

sei-kāle nija-ālaya, uṭhiyā advaita rāya,
nṛtya kare ānandita-mane
haridāse laññā saṅge, huṅkāra-kīrtana-raṅge
kene nāce, keha nāhi jāne

SYNONYMS

sei-kāle—at that time; *nija-ālaya*—in His own house; *uṭhiyā*—standing; *advaita*—Advaita Ācārya; *rāya*—the rich man; *nṛtya*—dancing; *kare*—performs; *ānandita*—with joyful; *mane*—mind; *haridāse*—Ṭhākura Haridāsa; *laññā*—taking; *saṅge*—with Him; *huṅkāra*—loudly; *kīrtana*—*saṅkīrtana*; *raṅge*—performing; *kene*—why; *nāce*—dances; *keha nāhi*—no one; *jāne*—knows.

TRANSLATION

At that time Śrī Advaita Ācārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridāsa Ṭhākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śāntipura. Haridāsa Ṭhākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śāntipura could understand why those two saintly persons were dancing.

TEXT 100

দেখি' উপরাগ হাসি', শীঘ্র গঙ্গাঘাটে আসি',
আনন্দে করিল গঙ্গাস্নান।
পাঞা উপরাগ-ছলে, আপনার মনোবলে,
ব্রাহ্মণেরে দিল নানা দান ॥ ১০০ ॥

dekhi' uparāga hāsi', śīghra gaṅgā-ghāṭe āsi'
ānande karila gaṅgā-snāna
pāñā uparāga-chale, āpanāra mano-bale,
brāhmaṇere dila nānā dāna

SYNONYMS

dekhi'—seeing; *uparāga*—the eclipse; *hāsi'*—laughing; *śīghra*—very soon; *gaṅgā-ghāṭe*—on the bank of the Ganges; *āsi'*—coming; *ānande*—in jubilation; *karila*—took; *gaṅgā-snāna*—bath in the Ganges; *pāñā*—taking advantage of; *uparāga-chale*—on the event of the lunar eclipse; *āpanāra*—His own; *manas-bale*—by the strength of mind; *brāhmaṇere*—unto the *brāhmaṇas*; *dila*—gave; *nānā*—various; *dāna*—charities.

TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Ṭhākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brāhmaṇas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the *brāhmaṇas*. In the *Śrīmad-Bhāgavatam* there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the *brāhmaṇas*. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa's appearance.

TEXT 101

জগৎ আনন্দময়, দেখি' মনে সবিস্ময়,
ঠারেঠোরে কহে হরিদাস।
তোমার ঐছন রঙ্গ, মোর মন পরসন্ন,
দেখি—কিছু কার্যে আছে ভাস ॥ ১০১ ॥

jagat ānandamaya, dekhi' mane sa-vismaya,
ṭhāreṭhore kahe haridāsa
tomāra aichana raṅga, mora mana parasanna,
dekhi—kichu kārye āche bhāsa

SYNONYMS

jagat—the whole world; *ānandamaya*—full of pleasure; *dekhi'*—seeing; *mane*—within the mind; *sa-vismaya*—with amazement; *ṭhāreṭhore*—by direct and indirect indications; *kahe*—says; *haridāsa*—Haridāsa Ṭhākura; *tomāra*—Your; *aichana*—that kind of; *raṅga*—performance; *mora*—my; *mana*—mind; *parasanna*—very much pleased; *dekhi*—I can understand; *kichu*—something; *kārye*—in work; *āche*—there is; *bhāsa*—indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Ṭhākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya: "Your

dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

TEXT 102

আচার্যরত্ন, শ্রীবাস, হৈল মনে সুখোল্লাস,
যাই' স্নান কৈল গঙ্গাজলে।
আনন্দে বিহ্বল মন, করে হরিসংকীর্তন,
নানা দান কৈল মনোবলে॥ ১০২॥

ācāryaratna, śrīvāsa, haila mane sukhollāsa
yāi' snāna kaila gaṅgā-jale
ānande vihvala mana, kare hari-saṅkīrtana
nānā dāna kaila mano-bale

SYNONYMS

ācāryaratna—of the name Ācāryaratna; *śrīvāsa*—of the name Śrīvāsa; *haila*—became; *mane*—in the mind; *sukha-ullāsa*—happy; *yāi'*—going; *snāna*—bathing; *kaila*—executed; *gaṅgā-jale*—in the water of the Ganges; *ānande*—in jubilation; *vihvala*—overwhelmed; *mana*—mind; *kare*—does; *hari-saṅkīrtana*—performance of *saṅkīrtana*; *nānā*—various; *dāna*—charities; *kaila*—did; *manas-bale*—by the strength of the mind.

TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Ṭhākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

TEXT 103

এই মত ভক্তভতি, যাঁর যেই দেশে স্থিতি,
তাহাঁ তাহাঁ পাঞা মনোবলে।
নাচে, করে সংকীর্তন, আনন্দে বিহ্বল মন,
দান করে গ্রহণের ছলে॥ ১০৩॥

ei mata bhakta-tati, yāṅra yei deśe sthiti,
tāhāṅ tāhāṅ pāṅā mano-bale
nāce, kare saṅkīrtana, ānande vihvala mana,
dāna kare grahaṇera chale

SYNONYMS

ei mata—in this way; *bhakta-tati*—all the devotees there; *yāṅra*—whose; *yei*—whichever; *deśe*—in the country; *sthiti*—resident; *tāhāṅ tāhāṅ*—there and there; *pāñā*—taking advantage; *manas-bale*—by the strength of the mind; *nāce*—dance; *kare saṅkīrtana*—perform *saṅkīrtana; ānande*—in joyfulness; *vihvala*—overwhelmed; *mana*—mind; *dāna*—in charity; *kare*—give; *grahaṇera*—of the lunar eclipse; *chale*—on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed saṅkīrtana, and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

TEXT 104

ব্রাহ্মণ-সজ্জন-নারী, নানা-দ্রব্যে থালী ভরি'
আইলা সবে যৌতুক লইয়া।
যেন কাঁচা-সোণা-দ্যুতি, দেখি' বালকের মূর্তি,
আশীর্বাদ করে সুখ পাঞা ॥ ১০৪ ॥

brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'
āilā sabe yautuka la-iyā
yena kāṅcā-soṇā-dyuti, dekhi' bālakera mūrti,
āśīrvāda kare sukha pāñā

SYNONYMS

brāhmaṇa—the respectful *brāhmaṇas; sat-jana*—gentlemen; *nārī*—ladies; *nānā*—varieties; *dravye*—with gifts; *thālī*—plates; *bhari'*—filled up; *āilā*—came; *sabe*—all; *yautuka*—presentations; *la-iyā*—taking; *yena*—like; *kāṅcā*—raw; *soṇā*—gold; *dyuti*—glaring; *dekhi'*—seeing; *bālakera*—of the child; *mūrti*—form; *āśīrvāda*—blessings; *kare*—offered; *sukha*—happiness; *pāñā*—achieving.

TRANSLATION

All sorts of respectful brāhmaṇa gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings.

TEXT 105

সাবিত্রী, গৌরী, সরস্বতী, শচী, রম্ভা, অরুন্ধতী,
আর যত দেব-নারীগণ।

নানা-দ্রব্যে পাত্র ভরি', ব্রাহ্মণীর বেশ ধরি',
আসি' সবে করে দরশন ॥ ১০৫ ॥

sāvitrī, gaurī, sarasvatī, śacī, rambhā, arundhatī,
āra yata deva-nārīgaṇa
nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',
āsi' sabe kare daraśana

SYNONYMS

sāvitrī—the wife of Lord Brahmā; *gaurī*—the wife of Lord Śiva; *sarasvatī*—the wife of Lord Nṛsiṁhadeva; *śacī*—the wife of King Indra; *rambhā*—a dancing girl of heaven; *arundhatī*—the wife of Vaśiṣṭha; *āra*—and; *yata*—all; *deva*—celestial; *nārī-gaṇa*—women; *nānā*—varieties; *dravye*—with gifts; *pātra bhari'*—filling up the baskets; *brāhmaṇīra*—in the forms of *brāhmaṇa* ladies; *veśa dhari'*—dressing like that; *āsi'*—coming there; *sabe*—all; *kare*—do; *daraśana*—visit.

TRANSLATION

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṁhadeva, King Indra and Vaśiṣṭha Ṛṣi, and Rambhā, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable *brāhmaṇas.* In the dress of *brāhmaṇas'* wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw them as neighborhood respectable *brāhmaṇa* ladies, but actually they were all celestial ladies dressed in that way.

TEXT 106

অন্তরীক্ষে দেবগণ, গন্ধর্ব, সিদ্ধ, চারণ,
স্তুতি-নৃত্য করে বাদ্য-গীত।
নর্তক, বাদক, ভাট, নবদ্বীপে যার নাট,
সবে আসি' নাচে পাঞা প্রীত ॥ ১০৬ ॥

antarīkṣe deva-gaṇa, gandharva, siddha, cāraṇa,
stuti-nṛtya kare vādya-gīta
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,
sabe āsi' nāce pāñā prīta

SYNONYMS

antarīkṣe—in outer space; *deva-gaṇa*—the demigods; *gandharva*—the inhabitants of Gandharvaloka; *siddha*—the inhabitants of Siddhaloka; *cāraṇa*—the professional

singers of the heavenly planets; *stuti*—prayers; *nṛtya*—dancing; *kare*—do; *vādya*—music; *gīta*—song; *nartaka*—dancers; *vādaka*—professional drummers; *bhāṭa*—professional blessing-givers; *navadvīpe*—in the city of Navadvīpa; *yāra*—of whom; *nāṭa*—stage; *sabe*—all of them; *āsi'*—coming; *nāce*—began to dance; *pāñā*—achieving; *prīta*—happiness.

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced with musical songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, givers of blessings and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The *bhāṭas* are a class of *brāhmaṇas* who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

TEXT 107

কেবা আসে কেবা যায়, কেবা নাচে কেবা গায়,
সম্ভালিতে নারে কার বোল।
খণ্ডিলেক দুঃখ-শোক, প্রমোদপূরিত লোক,
মিশ্র হৈলা আনন্দে বিহ্বল ॥ ১০৭ ॥

kebā āse kebā yāya, kebā nāce kebā gāya,
sambhālite nāre kāra bola
khaṇḍileka duḥkha-śoka, pramoda-pūrita loka,
miśra hailā ānande vihvala

SYNONYMS

kebā—who; *āse*—is coming; *kebā*—who; *yāya*—is going; *kebā*—who; *nāce*—is dancing; *kebā*—who; *gāya*—is singing; *sambhālite*—to understand; *nāre*—cannot; *kāra*—others; *bola*—language; *khaṇḍileka*—dissipated; *duḥkha*—unhappiness; *śoka*—lamentation; *pramoda*—jubilation; *pūrita*—full of; *loka*—all people; *miśra*—Jagannātha Miśra; *hailā*—became; *ānande*—in happiness; *vihvala*—overwhelmed.

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

TEXT 108

আচার্যরত্ন, শ্রীবাস, জগন্নাথমিশ্র-পাশ,
আসি' তাঁরে করে সাবধান।
করাইল জাতকর্ম, যে আছিল বিধি-ধর্ম,
তবে মিশ্র করে নানা দান ॥ ১০৮ ॥

ācāryaratna, śrīvāsa, jagannātha-miśra-pāśa,
āsi' tāṅre kare sāvadhāna
karāila jātakarma, ye āchila vidhi-dharma,
tabe miśra kare nānā dāna

SYNONYMS

ācāryaratna—Candraśekhara Ācārya; *śrīvāsa*—Śrīvāsa Ṭhākura; *jagannātha-miśra pāśa*—at the house of Jagannātha Miśra; *āsi'*—coming; *tāṅre*—unto him; *kare*—do; *sāvadhāna*—attention; *karāila*—executed; *jātakarma*—the auspicious ceremony at the time of birth; *ye*—whatever; *āchila*—there was; *vidhi-dharma*—regulative principles of religion; *tabe*—at that time; *miśra*—Jagannātha Miśra; *kare*—does; *nānā*—varieties; *dāna*—charities.

TRANSLATION

Candraśekhara Ācārya and Śrīvāsa Ṭhākura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

TEXT 109

যৌতুক পাইল যত, ঘরে বা আছিল কত,
সব ধন বিপ্রে দিল দান।
যত নর্তক, গায়ন, ভাট, অকিঞ্চন জন,
ধন দিয়া কৈল সবার মান ॥ ১০৯ ॥

yautuka pāila yata, ghare vā āchila kata,
saba dhana vipre dila dāna
yata nartaka, gāyana, bhāṭa, akiñcana jana,
dhana diyā kaila sabāra māna

SYNONYMS

yautuka—presentation; *pāila*—received; *yata*—as much as; *ghare*—in the house; *vā*—or; *āchila*—there was; *kata*—whatever; *saba dhana*—all riches; *vipre*—unto the *brāhmaṇas;* *dila*—gave; *dāna*—in charity; *yata*—all; *nartaka*—dancers; *gāyana*—singers; *bhāṭa*—blessers; *akiñcana jana*—poor men; *dhana diyā*—giving them riches; *kaila*—did; *sabāra*—everyone's; *māna*—honor.

TRANSLATION

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas and the poor. He honored them all by giving them riches in charity.

TEXT 110

শ্রীবাসের ব্রাহ্মণী, নাম তাঁর 'মালিনী',
আচার্যরত্নের পত্নী-সঙ্গে।
সিন্দূর, হরিদ্রা, তৈল, খই, কলা, নারিকেল,
দিয়া পূজে নারীগণ রঙ্গে ॥ ১১০ ॥

śrīvāsera brāhmaṇī, nāma tāṅra 'mālinī',
ācāryaratnera patnī-saṅge
sindūra, haridrā, taila, kha-i, kalā, nārikela,
diyā pūje nārīgaṇa raṅge

SYNONYMS

śrīvāsera brāhmaṇī—the wife of Śrīvāsa Ṭhākura; *nāma*—name; *tāṅra*—her; *mālinī*—of the name Mālinī; *ācāryaratnera*—of Candraśekhara (Ācāryaratna); *patnī*—wife; *saṅge*—along with; *sindūra*—vermilion; *haridrā*—turmeric; *taila*—oil; *kha-i*—fused rice; *kalā*—banana; *nārikela*—coconut; *diyā*—giving; *pūje*—worship; *nārī-gaṇa*—ladies; *raṅge*—in a happy mood.

TRANSLATION

The wife of Śrīvāsa Ṭhākura, whose name was Mālinī, accompanied by the wife of Candraśekhara [Ācāryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, *kha-i* (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called *kha-i*, or fused rice, which, along with bananas, is taken

as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

TEXT 111

অদ্বৈত-আচার্য-ভার্যা, জগৎপূজিতা আর্যা,
নাম তাঁর 'সীতা ঠাকুরাণী'।
আচার্যের আজ্ঞা পাঞা, গেলা উপহার লঞা,
দেখিতে বালক-শিরোমণি ॥ ১১১ ॥

advaita-ācārya-bhāryā, jagat-pūjitā āryā,
nāma tāṅra 'sītā ṭhākurāṇī'
ācāryera ājñā pāñā, gela upahāra lañā,
dekhite bālaka-śiromaṇi

SYNONYMS

advaita-ācārya-bhāryā—the wife of Advaita Ācārya; *jagat-pūjitā*—worshiped by the whole world; *āryā*—the most advanced cultured lady; *nāma*—name; *tāṅra*—her; *sītā ṭhākurāṇī*—mother Sītā; *ācāryera ājñā pāñā*—taking the order of Advaita Ācārya; *gela*—went; *upahāra*—presentation; *lañā*—taking; *dekhite*—to see; *bālaka*—the child; *śiromaṇi*—topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife Sītādevī, who is worshipable by the whole world, taking permission of her husband, went to see that topmost child with all kinds of gifts and presentations.

PURPORT

It appears that Advaita Ācārya had two different houses, one at Śāntipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His Navadvīpa house but at His Śāntipura house. Therefore, as formerly explained, "*nijālaya*," from Advaita's old paternal house in Śāntipura, Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

TEXT 112

সুবর্ণের কড়ি-বউলি, রজতমুদ্রা-পাশুলি,
সুবর্ণের অঙ্গদ, কঙ্কণ।

দু-বাহুতে দিব্য শঙ্খ, রজতের মলযঙ্ক,
স্বর্ণমুদ্রার নানা হারগণ ॥ ১১২ ॥

suvarṇera kaḍi-ba-uli, rajatamudrā-pāśuli,
suvarṇera aṅgada, kaṅkaṇa
du-bāhute divya śaṅkha, rajatera malabaṅka,
svarṇa-mudrāra nānā hāragaṇa

SYNONYMS

suvarṇera—made of gold; *kaḍi-ba-uli*—bangles worn on the hand; *rajata-mudrā*—gold coins; *pāśuli*—a kind of ornament covering the foot; *suvarṇera*—made of gold; *aṅgada*—a kind of ornament; *kaṅkaṇa*—another kind of ornament for the hand; *du-bāhute*—in two arms; *divya*—celestial; *śaṅkha*—conchshell; *rajatera*—made of gold; *malabaṅka*—bangles for the foot; *svarṇa-mudrāra*—made of gold; *nānā*—varieties; *hāragaṇa*—necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

TEXT 113

ব্যাঘ্রনখ হেমজড়ি, কটি-পট্টসূত্র-ডোরী,
হস্ত-পদের যত আভরণ।
চিত্রবর্ণ পট্টসাড়ী, বুনি ফোতো পট্টপাড়ী,
স্বর্ণ-রৌপ্য-মুদ্রা বহুধন ॥ ১১৩ ॥

vyāghra-nakha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī
hasta-padera yata ābharaṇa
citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarṇa-raupya-mudrā bahu-dhana

SYNONYMS

vyāghra-nakha—tiger nails; *hema-jaḍi*—set in gold; *kaṭi-paṭṭasūtra-ḍorī*—silken thread for the waist; *hasta-padera*—of the hands and legs; *yata*—all kinds of; *ābharaṇa*—ornaments; *citra-varṇa*—printed with varieties of colors; *paṭṭa-sāḍī*—silken *sārīs; buni*—woven; *photo*—small jackets for children; *paṭṭa-pāḍī*—with embroidery of silk; *svarṇa*—gold; *raupya*—silver; *mudrā*—coins; *bahu-dhana*—all kinds of riches.

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken sārīs and a child's garment, also

made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sītā Ṭhākurāṇī, Advaita Ācārya's wife, it appears that Advaita Ācārya was at that time a very rich man. Although *brāhmaṇas* are not the rich men of society, Advaita Ācārya, being the leader of the *brāhmaṇas* in Śāntipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kamalākānta Viśvāsa's asking for three hundred rupees from the King of Jagannātha Purī, Mahārāja Pratāparudra, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, *sārīs*, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

TEXT 114

দুর্বা, ধান্য, গোরোচন, হরিদ্রা, কুঙ্কুম, চন্দন,
মঙ্গল-দ্রব্য পাত্র ভরিয়া।
বস্ত্র-গুপ্ত দোলা চড়ি' সঙ্গে লঞা দাসী চেড়ী,
বস্ত্রালঙ্কার পেটারি ভরিয়া ॥ ১১৪ ॥

durvā, dhānya, gorocana, haridrā, kuṅkuma, candana,
maṅgala-dravya pātra bhariyā
vastra-gupta dolā caḍi' saṅge lañā dāsī ceḍī,
vastrālaṅkāra peṭāri bhariyā

SYNONYMS

durvā—fresh grass; *dhānya*—rice paddy; *gorocana*—a yellow patch for the head of a cow; *haridrā*—turmeric; *kuṅkuma*—a kind of scent produced in Kashmir; *candana*—sandalwood; *maṅgala-dravya*—auspicious things; *pātra bhariyā*—filling up a dish; *vastra-gupta*—covered by cloth; *dolā*—palanquin; *caḍi'*—riding; *saṅge*—along with; *lañā*—taking; *dāsī*—maidservant; *ceḍī*—female attendants; *vastra-alaṅkāra*—ornaments and clothes; *peṭāri*—basket; *bhariyā*—filled up.

TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākurāṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṅkuma and sandalwood. All these presentations filled a large basket.

PURPORT

The words *vastra-gupta dolā* are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word *asūrya-paśyā* indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Moslem. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

TEXT 115

ভক্ষ্য, ভোজ্য, উপহার, সঙ্গে লইল বহু ভার,
শচীগৃহে হৈল উপনীত।
দেখিয়া বালক-ঠাম, সাক্ষাৎ গোকুল-কান,
বর্ণমাত্র দেখি বিপরীত॥ ১১৫॥

bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra,
śacīgṛhe haila upanīta
dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,
varṇa-mātra dekhi viparīta

SYNONYMS

bhakṣya—foodstuffs; *bhojya*—fried foodstuffs; *upahāra*—presentation; *saṅge*—along with her; *la-ila*—took; *bahu bhāra*—many packages; *śacī-gṛhe*—in the house of mother Śacī; *haila*—was; *upanīta*—carried; *dekhiyā*—seeing; *bālaka-ṭhāma*—the feature of the child; *sākṣāt*—directly; *gokula-kāna*—Lord Kṛṣṇa of Gokula; *varṇa-mātra*—only the color; *dekhi*—seeing; *viparīta*—opposite.

TRANSLATION

When Sītā Ṭhākurāṇī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

PURPORT

A *peṭāri* is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a *bhārī*. This

system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

TEXT 116

সর্ব অঙ্গ – সুনির্মাণ, সুবর্ণ-প্রতিমা-ভান,
সর্ব অঙ্গ – সুলক্ষণময়।
বালকের দিব্য জ্যোতি, দেখি' পাইল বহু প্রীতি,
বাৎসল্যেতে দ্রবিল হৃদয়॥ ১১৬॥

sarva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,
sarva aṅga—sulakṣaṇamaya
bālakera divya jyoti, dekhi' pāila bahu prīti,
vātsalyete dravila hṛdaya

SYNONYMS

sarva aṅga—all different parts of the body; *sunirmāṇa*—well constructed; *suvarṇa*—gold; *pratimā*—form; *bhāna*—like; *sarva*—all; *aṅga*—parts of the body; *sulakṣaṇamaya*—full of auspicious signs; *bālakera*—of the child; *divya*—transcendental; *jyoti*—effulgence; *dekhi'*—seeing; *pāila*—got; *bahu*—much; *prīti*—satisfaction; *vātsalyete*—by parental affection; *dravila*—melted; *hṛdaya*—her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Ṭhākurāṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

TEXT 117

দুর্বা, ধান্য, দিল শীর্ষে, কৈল বহু আশীষে,
চিরজীবী হও দুই ভাই।
ডাকিনী-শাঁখিনী হৈতে, শঙ্কা উপজিল চিতে,
ডরে নাম থুইল 'নিমাই'॥ ১১৭॥

durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,
cirajīvī hao dui bhāi
ḍākinī-śāṅkhinī haite, śaṅkā upajila cite,
ḍare nāma thuila 'nimāi'

SYNONYMS

durvā—fresh grass; *dhānya*—paddy; *dila*—gave; *śīrṣe*—on the head; *kaila*—did; *bahu*—with much; *āśīṣe*—blessing; *cirajīvī*—live long; *hao*—become; *dui bhāi*—two brothers; *ḍākinī-śāṅkhinī*—ghosts and witches; *haite*—from; *śaṅkā*—doubt; *upajila*—grew; *cite*—in the heart; *ḍare*—out of fear; *nāma*—name; *thuila*—kept; *nimāi*—Lord Caitanya's childhood name, derived from the *nima* (*nimba*) tree.

TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimāi.

PURPORT

Ḍākinī and Śāṅkhinī are two companions of Lord Śiva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a *nima* tree. At least medically it is accepted that *nima* wood is extremely antiseptic, and formerly it was customary to have a *nima* tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of *nima* trees. *Nima* wood is so antiseptic that the Āyurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the *nima* tree, which is called margosic acid. *Nima* is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use *nima* twigs for this purpose. Because of all the antiseptic effects of the *nima* tree and because Lord Caitanya was born beneath a *nima* tree, Sītā Ṭhākurāṇī gave the Lord the name Nimāi. Later in His youth He was celebrated as Nimāi Paṇḍita, and in the neighborhood villages He was called by that name, although His real name was Viśvambhara.

TEXT 118

পুত্রমাতা-স্নানদিনে, দিল বস্ত্র বিভূষণে,
পুত্র-সহ মিশ্রেরে সম্মানি'।
শচী-মিশ্রের পূজা লঞা, মনেতে হরিষ হঞা,
ঘরে আইলা সীতা ঠাকুরাণী ॥ ১১৮ ॥

putramātā-snānadine, dila vastra vibhūṣaṇe,
putra-saha miśrere sammāni'
śacī-miśrera pūjā lañā, manete hariṣa hañā,
ghare āilā sītā ṭhākurāṇī

SYNONYMS

putra-mātā—of the mother and child; *snāna-dine*—on the day of bathing; *dila*—gave; *vastra*—cloth; *vibhūṣaṇe*—ornaments; *putra-saha*—with the child; *miśrere*—unto

Jagannātha Miśra; *sammāni'*—congratulating; *śacī*—Śacīdevī; *miśrera*—Jagannātha Miśra; *pūjā*—honor; *lañā*—receiving; *manete*—within the mind; *hariṣa*—pleased; *hañā*—becoming; *ghare*—home; *āilā*—returned; *sītā ṭhākurāṇī*—mother Sītā, wife of Advaita Ācārya.

TRANSLATION

On the day the mother and son took bath and left the maternity home, Sītā Ṭhākurāṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Ṭhākurāṇī, being honored by mother Śacīdevī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother takes bath either in the Ganges or in a sacred place. This is called *niṣkrāmaṇa*, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called *niṣkrāmaṇa*. Of the ten purificatory processes, *niṣkrāmaṇa* is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*, observed only twenty-one days as a quarantine, whereas the *śūdras* had to observe thirty days. For the sections of society known as *kartābhajā* and *satīmā*, the mother of the child was immediately purified after the quarantine by the throwing of *hari-nuṭa*, small pieces of sweetmeat, in *saṅkīrtana*. Śacīdevī and Jagannātha Miśra, with the newly born child, were honored by Sītā Ṭhākurāṇī. Similarly, while Sītā Ṭhākurāṇī was returning home, she was also honored by Śacīdevī and Jagannātha Miśra. That was the system in respectable families of Bengal.

TEXT 119

ঐছে শচী-জগন্নাথ, পুত্র পাঞা লক্ষ্মীনাথ,
পূর্ণ হইল সকল বাঞ্ছিত।
ধন-ধান্যে ভরে ঘর, লোকমান্য কলেবর,
দিনে দিনে হয় আনন্দিত ॥ ১১৯ ॥

aiche śacī-jagannātha, putra pāñā lakṣmīnātha,
pūrṇa ha-ila sakala vāñchita
dhana-dhānye bhare ghara, lokamānya kalevara,
dine dine haya ānandita

SYNONYMS

aiche—in that way; *śacī-jagannātha*—mother Śacīdevī and Jagannātha Miśra; *putra*—son; *pāñā*—having obtained; *lakṣmī-nātha*—personally the husband of the goddess of fortune; *pūrṇa*—fulfilled; *ha-ila*—became; *sakala*—all; *vāñchita*—desires; *dhana-dhānye*—with riches and grains; *bhare ghara*—the house filled up; *lokamānya kalevara*—the body beloved by the people in general; *dine dine*—day after day; *haya*—becomes; *ānandita*—pleased.

TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahāprabhu, day after day their pleasure increased.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

TEXT 120

মিশ্র—বৈষ্ণব, শান্ত, অলম্পট, শুদ্ধ, দান্ত,
ধনভোগে নাহি অভিমান।
পুত্রের প্রভাবে যত, ধন আসি' মিলে, তত,
বিষ্ণুপ্রীতে দ্বিজে দেন দান॥ ১২০॥

miśra—vaiṣṇava, śānta, alampaṭa, śuddha, dānta,
dhana-bhoge nāhi abhimāna
putrera prabhāve yata, dhana āsi' mile, tata,
viṣṇu-prīte dvije dena dāna

SYNONYMS

miśra—Jagannātha Miśra; *vaiṣṇava*—a great devotee; *śānta*—peaceful; *alampaṭa*—very regular; *śuddha*—purified; *dānta*—controlled; *dhana-bhoge*—in the matter of enjoying material happiness; *nāhi*—there is no; *abhimāna*—desire; *putrera*—of their son; *prabhāve*—by the influence; *yata*—all; *dhana*—riches; *āsi'*—coming; *mile*—gets; *tata*—so much so; *viṣṇu-prīte*—for the satisfaction of Lord Viṣṇu; *dvije*—to the *brāhmaṇas*; *dena*—gives; *dāna*—charity.

TRANSLATION

Jagannātha Miśra was an ideal Vaiṣṇava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

TEXT 121

লগ্ন গণি' হর্ষমতি, নীলাম্বর চক্রবর্তী,
গুপ্তে কিছু কহিল মিশ্রেরে।
মহাপুরুষের চিহ্ন, লগ্নে অঙ্গে ভিন্ন ভিন্ন,
দেখি,—এই তারিবে সংসারে ॥ ১২১ ॥

lagna gaṇi' harṣamati, nīlāmbara cakravartī,
gupte kichu kahila miśrere
mahāpuruṣera cihna, lagne aṅge bhinna bhinna,
dekhi,—ei tāribe saṁsāre

SYNONYMS

lagna gaṇi'—by astrological calculation of the birth moment; *harṣamati*—very pleased; *nīlāmbara cakravartī*—of the name Nīlāmbara Cakravartī; *gupte*—in private; *kichu*—something; *kahila*—said; *miśrere*—unto Jagannātha Miśra; *mahāpuruṣera cihna*—all the symptoms of a great personality; *lagne*—in the birth moment; *aṅge*—on the body; *bhinna bhinna*—different; *dekhi*—I see; *ei*—this child; *tāribe*—shall deliver; *saṁsāre*—all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahāprabhu, Nīlāmbara Cakravartī privately said to Jagannātha Miśra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

TEXT 122

ঐছে প্রভু শচী-ঘরে, কৃপায় কৈল অবতারে,
যেই ইহা করয়ে শ্রবণ।
গৌরপ্রভু দয়াময়, তাঁরে হয়েন সদয়,
সেই পায় তাঁহার চরণ ॥ ১২২ ॥

aiche prabhu śacī-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa

gaura-prabhu dayāmaya, tāṅhre hayena sadaya,
sei pāya tāṅhāra caraṇa

SYNONYMS

aiche—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śacī-ghare*—in the home of Śacīdevī; *kṛpāya*—by His causeless mercy; *kaila*—made; *avatāre*—advent; *yei*—anyone who; *ihā*—this; *karaye*—does; *śravaṇa*—hear; *gaura-prabhu*—Lord Caitanya Mahāprabhu; *dayāmaya*—being very merciful; *tāṅhre*—upon him; *hayena*—becomes; *sadaya*—merciful; *sei*—that person; *pāya*—gets; *tāṅhāra*—His; *caraṇa*—lotus feet.

TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacīdevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

TEXT 123

পাইয়া মানুষ জন্ম, যে না শুনে গৌরগুণ,
হেন জন্ম তার ব্যর্থ হৈল।

পাইয়া অমৃতধুনী, পিয়ে বিষগর্ত-পানি,
জন্মিয়া সে কেনে নাহি মৈল॥ ১২৩॥

pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni
janmiyā se kene nāhi maila

SYNONYMS

pāiyā mānuṣa janma—anyone who has gotten the form of a human body; *ye*—who; *nā*—does not; *śune*—hear; *gaura-guṇa*—the qualities of Lord Caitanya Mahāprabhu; *hena janma*—such a birth; *tāra*—his; *vyartha haila*—becomes useless; *pāiyā*—getting the opportunity; *amṛtadhunī*—of the river of nectar; *piye*—drinks; *viṣa-garta-pāni*—water in a poison pit of material happiness; *janmiyā*—taking birth as a human being; *se*—he; *kene*—why; *nāhi*—did not; *maila*—die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Śrīmat Prabodhānanda Sarasvatī has composed the following verses in his *Caitanya-candrāmṛta:*

acaitanyam idaṁ viśvaṁ yadi caitanyam īśvaram
na viduḥ sarva-śāstra-jñā hy api bhrāmyanti te janāḥ

"This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world."

prasārita-mahāprema-pīyūṣa-rasa-sāgare
caitanyacandre prakaṭe yo dīno dīna eva saḥ

"A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu's cult is certainly the poorest of the poor."

avatīrṇe gauracandre vistīrṇe prema-sāgare
suprakāśita-ratnaughe yo dīno dīna eva saḥ

"The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Similarly, the *Śrīmad-Bhāgavatam* (2.3.19, 20, 23) states:

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

jīvañchavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manu-jas tulasyāḥ
śvasañ chavo yas tu na veda gandham

"A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great

animal. Such big animals are generally praised by other animals like dogs, hogs, camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the *tulasī* leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working."

Similarly, the *Śrīmad-Bhāgavatam,* Tenth Canto, Chapter One, verse 4, states:

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāccchrotra-mano 'bhirāmāt
ka uttama-śloka-guṇānuvādāt
pumān virajyeta vinā paśu-ghnāt

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the *Bhāgavatam* says, *na tīrthapada-sevāyai jīvann api mṛto hi saḥ:* "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

TEXT 124

শ্রীচৈতন্য-নিত্যানন্দ, আচার্য অদ্বৈতচন্দ্র,
স্বরূপ-রূপ-রঘুনাথদাস।
ইঁহা-সবার শ্রীচরণ, শিরে বন্দি নিজধন,
জন্মলীলা গাইল কৃষ্ণদাস॥ ১২৪॥

śrī-caitanya-nityānanda, ācārya advaitacandra,
svarūpa-rūpa-raghunāthadāsa
iṅhā-sabāra śrī-caraṇa, śire vandi nija-dhana,
janma-līlā gāila kṛṣṇadāsa

SYNONYMS

śrī-caitanya-nityānanda—Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; *ācārya advaitacandra*—Ācārya Śrī Advaitacandra; *svarūpa-rūpa-raghunāthadāsa*—Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī; *iṅhā-sabāra*—of all of them; *śrī-caraṇa*—the lotus feet; *śire*—on the head; *vandi*—offering respect; *nija-dhana*—personal property; *janma-līlā*—narration of the birth; *gāila*—sang; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the *Śrīmad-Bhāgavatam* (10.88.8), where Lord Kṛṣṇa says, *yasyāham anugṛhṇāmi harişye tad-dhanaṁ śanaiḥ:* "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Ṭhākura says:

dhana mora nityānanda,
rādhākṛṣṇa-śrīcaraṇa
sei mora prāṇadhana

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property *(adhane yatana kari' dhana teyāginu).*

Sometimes *smārtas* consider Raghunātha dāsa Gosvāmī a *śūdra.* But Kṛṣṇadāsa Kavirāja Gosvāmī here especially mentions *svarūpa-rūpa-raghunāthadāsa.* Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.*

Lord Caitanya's Childhood Pastimes

Śrīla Bhaktivinoda Ṭhākura has given a summary of this chapter in his *Amṛta-pravāha-bhāṣya:* "In this Fourteenth Chapter of the *Caitanya-caritāmṛta* there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes, crawling, crying and eating dirt, giving intelligence to His mother, favoring a *brāhmaṇa* guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking *prasāda* in the house of Hiraṇya and Jagadīśa on the Ekādaśī day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother faint d He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Śrīmatī Lakṣmīdevī, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection."

TEXT 1

কথঞ্চন স্মৃতে যস্মিন্ দুষ্করং সুকরং ভবেৎ।
বিস্মৃতে বিপরীতং স্যাৎ শ্রীচৈতন্যং নমামি তম্ ॥ ১ ॥

kathañcana smṛte yasmin duṣkaraṁ sukaraṁ bhavet
vismṛte viparītaṁ syāt śrī-caitanyaṁ namāmi tam

SYNONYMS

kathañcana—somehow or other; *smṛte*—by remembering; *yasmin*—whom; *duṣkaram*—difficult things; *sukaram*—easy; *bhavet*—become; *vismṛte*—by forgetting Him; *viparītam*—just the opposite; *syāt*—become; *śrī-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *namāmi*—I offer my respectful obeisances; *tam*—unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

PURPORT

In his book *Caitanya-candrāmṛta* Śrīla Prabodhānanda Sarasvatī says: "One who receives a little favor from the Lord becomes so exalted that he does not care even

for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic *yoga* power because for him the senses are like snakes with broken fangs. A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The *yoga* principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu."

The *Hari-bhakti-vilāsa* confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove this is a fact. Modern civlization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of *Caitanya-caritāmṛta* takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

TEXT 2

জয় জয় শ্রীচৈতন্য, জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র, জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya, jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

TEXT 3

প্রভুর কহিল এই জন্মলীলা-সূত্র।
যশোদা-নন্দন যৈছে হৈল শচীপুত্র ॥ ৩ ॥

prabhura kahila ei janmalīlā-sūtra
yaśodā-nandana yaiche haila śacī-putra

SYNONYMS

prabhura—of the Lord; *kahila*—I have spoken; *ei*—thus; *janma-līlā*—pastimes of the birth; *sūtra*—in codes; *yaśodā-nandana*—the son of mother Yaśodā; *yaiche*—as much as; *haila*—became; *śacī-putra*—the son of mother Śacī.

TRANSLATION

I have thus described in codes the advent of Śrī Caitanya Mahāprabhu, who appeared as the son of mother Śacī, exactly as Kṛṣṇa appeared as the son of mother Yaśodā.

PURPORT

Śrīla Narottama dāsa Ṭhākura confirms this statement that now Lord Kṛṣṇa, the son of mother Yaśodā, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Śacī *(vrajendra-nandana yei, śacī-suta haila sei)*. The son of Śacī is none other than the son of mother Yaśodā and Nanda Mahārāja, and Nityānanda Prabhu is the same Balarāma *(balarāma ha-ila nitāi)*.

TEXT 4

সংক্ষেপে কহিল জন্মলীলা-অনুক্রম।
এবে কহি বাল্যলীলা-সূত্রের গণন ॥ ৪ ॥

saṅkṣepe kahila janmalīlā-anukrama
ebe kahi bālyalīlā-sūtrera gaṇana

SYNONYMS

saṅkṣepe—in brief; *kahila*—I have spoken; *janma-līlā*—the pastimes of birth; *anukrama*—chronological order; *ebe*—now; *kahi*—I shall speak; *bālya-līlā*—of the pastimes of childhood; *sūtrera*—of the codes; *gaṇana*—enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall enumerate the codes of His childhood pastimes.

TEXT 5

বন্দে চৈতন্যকৃষ্ণস্য বাল্যলীলাং মনোহরাম্।
লৌকিকীমপি তামীশ-চেষ্টয়া বলিতান্তরাম্ ॥ ৫ ॥

vande caitanya-kṛṣṇasya bālya-līlāṁ mano-harām
laukikīm api tām īśa-ceṣṭayā valitāntarām

SYNONYMS

vande—I worship; *caitanya-kṛṣṇasya*—of Lord Caitanya, who is Kṛṣṇa Himself; *bālya-līlām*—pastimes of childhood; *manas-harām*—which are so beautiful; *laukikīm*—appearing ordinary; *api*—although; *tām*—those; *īśa-ceṣṭayā*—by manifestation of supreme authority; *valita-antarām*—quite fit although appearing differently.

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gītā* this statement is confirmed as follows:

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) The Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child to execute His pastimes, yet He maintains His superiority as the Supreme Lord. Lord Kṛṣṇa appeared as a human child, but His uncommon activities, even in His childhood, like the killing of the demon Pūtanā or lifting of Govardana Hill, were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

TEXT 6

বাল্যলীলায় আগে প্রভুর উত্তান শয়ন।
পিতা-মাতায় দেখাইল চিহ্ন চরণ ॥ ৬ ॥

bālya-līlāya āge prabhura uttāna śayana
pitā-mātāya dekhāila cihna caraṇa

SYNONYMS

bālya-līlāya—in His pastimes as a child; *āge*—first of all; *prabhura*—of the Lord; *uttāna*—turning the body; *śayana*—lying down; *pitā-mātāya*—unto the parents; *dekhāila*—showed; *cihna*—marks; *caraṇa*—of the lotus feet.

TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word *uttāna* is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is *utthāna*, which means "standing up." In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

TEXT 7

গৃহে দুই জন দেখি লঘুপদ-চিহ্ন।
তাহে শোভে ধ্বজ, বজ্র, শঙ্খ, চক্র, মীন॥ ৭॥

gṛhe dui jana dekhi laghupada-cihna
tāhe śobhe dhvaja, vajra, śaṅkha, cakra, mīna

SYNONYMS

gṛhe—at home; *dui jana*—the father and mother; *dekhi*—seeing; *laghupada-cihna*—the marks of the lotus feet, which were very small at that time; *tāhe*—in those; *śobhe*—which were beautifully visible; *dhvaja*—flag; *vajra*—thunderbolts; *śaṅkha*—conchshell; *cakra*—disc; *mīna*—fish.

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

TEXT 8

দেখিয়া দোঁহার চিত্তে জন্মিল বিস্ময়।
কার পদচিহ্ন ঘরে, না পায় নিশ্চয়॥ ৮॥

dekhiyā doṅhāra citte janmila vismaya
kāra pada-cihna ghare, nā pāya niścaya

SYNONYMS

dekhiyā—seeing all these marks; *doṅhāra*—of the parents, Śacīmātā and Jagannātha Miśra; *citte*—in their hearts; *janmila*—there was; *vismaya*—wonder; *kāra*—whose; *pada-cihna*—footprints; *ghare*—at home; *nā*—does not; *pāya*—get; *niścaya*—certainty.

TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

TEXT 9

মিশ্র কহে,—বালগোপাল আছে শিলা-সঙ্গে।
তেঁহো মূর্তি হঞা ঘরে খেলে, জানি, রঙ্গে ॥ ৯ ॥

miśra kahe,—bālagopāla āche śilā-saṅge
teṅho mūrti hañā ghare khele, jāni, raṅge

SYNONYMS

miśra kahe—Jagannātha Miśra said; *bālagopāla*—Lord Kṛṣṇa as a child; *āche*—there is; *śilā-saṅge*—along with the *śālagrāma-śilā; teṅho*—He; *mūrti hañā*—taking His transcendental form; *ghare*—within the room; *khele*—plays; *jāni*—I understand; *raṅge*—in curiosity.

TRANSLATION

Jagannātha Miśra said: "Certainly child Kṛṣṇa is with the śālagrāma-śilā. Taking His childhood form, He is playing within the room."

PURPORT

When the *śālagrāma-śilā* or form of the Lord is engraved in wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. The Deity worship or worship of the *śālagrāma-śilā* is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

TEXT 10

সেই ক্ষণে জাগি' নিমাই করয়ে ক্রন্দন।
অঙ্কে লঞা শচী তাঁরে পিয়াইল স্তন ॥ ১০ ॥

sei kṣaṇe jāgi' nimāi karaye krandana
aṅke lañā śacī tāṅre piyāila stana

SYNONYMS

sei kṣaṇe—immediately; *jāgi'*—awakening; *nimāi*—the Lord of the name Nimāi; *karaye*—does; *krandana*—crying; *aṅke*—on the lap; *lañā*—taking; *śacī*—mother Śacī; *tāṅre*—Him; *piyāila*—caused to suck; *stana*—breast.

TRANSLATION

While mother Śacī and Jagannātha Miśra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

TEXT 11

স্তন পিয়াইতে পুত্রের চরণ দেখিল।
সেই চিহ্ন পায়ে দেখি' মিশ্রে বোলাইল ॥ ১১ ॥

stana piyāite putrera caraṇa dekhila
sei cihna pāye dekhi' miśre bolāila

SYNONYMS

stana—her breast; *piyāite*—while letting Him suck; *putrera*—of her son; *caraṇa*—lotus feet; *dekhila*—observed; *sei*—those very; *cihna*—marks; *pāye*—on the sole; *dekhi'*—seeing; *miśre*—Jagannātha Miśra; *bolāila*—called for.

TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannātha Miśra.

TEXT 12

দেখিয়া মিশ্রের হইল আনন্দিত মতি।
গুপ্তে বোলাইল নীলাম্বর চক্রবর্তী ॥ ১২ ॥

dekhiyā miśrera ha-ila ānandita mati
gupte bolāila nīlāmbara cakravartī

SYNONYMS

dekhiyā—by seeing; *miśrera*—of Jagannātha Miśra; *ha-ila*—became; *ānandita*—satisfied; *mati*—intelligence; *gupte*—privately; *bolāila*—called for; *nīlāmbara cakravartī*—of the name Nīlāmbara Cakravartī.

TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very much joyful and privately called for Nīlāmbara Cakravartī.

TEXT 13

চিহ্ন দেখি' চক্রবর্তী বলেন হাসিয়া।
লগ্ন গণি' পূর্বে আমি রাখিয়াছি লিখিয়া ॥ ১৩ ॥

cihna dekhi' cakravartī balena hāsiyā
lagna gaṇi' pūrve āmi rākhiyāchi likhiyā

SYNONYMS

cihna dekhi'—by seeing the marks; *cakravartī*—Nīlāmbara Cakravartī; *balena*—says; *hāsiyā*—smiling; *lagna gaṇi'*—by astrological calculation of the birth moment; *pūrve*—formerly; *āmi*—I; *rākhiyāchi*—have kept; *likhiyā*—after writing all these things.

TRANSLATION

When Nīlāmbara Cakravartī saw those marks, he smilingly said: "Formerly I ascertained all this by astrological calculation and noted it in writing.

TEXT 14

বত্রিশ লক্ষণ - মহাপুরুষ-ভূষণ।
এই শিশু অঙ্গে দেখি সে সব লক্ষণ ॥ ১৪ ॥

batriśa lakṣaṇa—mahāpuruṣa-bhūṣaṇa
ei śiśu aṅge dekhi se saba lakṣaṇa

SYNONYMS

batriśa—thirty-two; *lakṣaṇa*—symptoms; *mahāpuruṣa*—great personality; *bhūṣaṇa*—ornament; *ei śiśu*—this child; *aṅge*—on the body; *dekhi*—I see; *se*—those; *saba*—all; *lakṣaṇa*—symptoms.

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

TEXT 15

পঞ্চদীর্ঘঃ পঞ্চসূক্ষ্মঃ সপ্তরক্তঃ ষড়ুন্নতঃ।
ত্রিহ্রস্ব-পৃথু-গম্ভীরো দ্বাত্রিংশল্লক্ষণো মহান্ ॥ ১৫ ॥

pañca-dīrghaḥ pañca-sūkṣmaḥ sapta-raktaḥ ṣaḍ-unnataḥ
tri-hrasva-pṛthu-gambhīro dvātriṁśal-lakṣaṇo mahān

SYNONYMS

pañca-dīrghaḥ—five large; *pañca-sūkṣmaḥ*—five fine; *sapta-raktaḥ*—seven reddish; *ṣaṣ-unnataḥ*—six raised; *tri-hrasva*—three small; *pṛthu*—three broad; *gambhīraḥ*—three grave; *dvātriṁśat*—in this way thirty-two; *lakṣaṇaḥ*—symptoms; *mahān*—for a great personality.

TRANSLATION

"'There are thirty-two bodily symptoms of a great person: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the *Sāmudrika*.

TEXT 16

নারায়ণের চিহ্নযুক্ত শ্রীহস্ত চরণ ।
এই শিশু সর্ব লোকে করিবে তারণ ॥ ১৬ ॥

nārāyaṇera cihna-yukta śrī-hasta caraṇa
ei śiśu sarva loke karibe tāraṇa

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *cihna-yukta*—with positive marks; *śrī-hasta caraṇa*—the palm and the sole; *ei*—this; *śiśu*—baby; *sarva loke*—all the three worlds; *karibe*—will; *tāraṇa*—deliver.

TRANSLATION

"This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

TEXT 17

এই ত' করিবে বৈষ্ণব-ধর্মের প্রচার ।
ইহা হৈতে হবে দুই কুলের নিস্তার ॥ ১৭ ॥

ei ta' karibe vaiṣṇava-dharmera pracāra
ihā haite habe dui kulera nistāra

SYNONYMS

ei ta'—this child; *karibe*—will do; *vaiṣṇava*—of Vaiṣṇavism, or devotional service; *dharmera*—of the religion; *pracāra*—preaching; *ihā haite*—from this; *habe*—there will be; *dui*—two; *kulera*—dynasties; *nistāra*—deliverance.

TRANSLATION

"This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

PURPORT

Without Nārāyaṇa Himself or His bona fide representative one cannot preach the cult of Vaiṣṇavism, or devotional service. When a Vaiṣṇava is born, he delivers both his maternal and paternal families simultaneously.

TEXT 18

মহোৎসব কর, সব বোলাহ ব্রাহ্মণ।
আজি দিন ভাল,—করিব নামকরণ ॥ ১৮ ॥

mahotsava kara, saba bolāha brāhmaṇa
āji dina bhāla,—kariba nāma-karaṇa

SYNONYMS

mahotsava—a festival; *kara*—observe; *saba*—all; *bolāha*—call; *brāhmaṇa*—the *brāhmaṇas; āji*—today; *dina*—day; *bhāla*—auspicious; *kariba*—I shall perform; *nāma-karaṇa*—the name giving ceremony.

TRANSLATION

"I propose to perform a name-giving ceremony. We should observe a festival and call for the brāhmaṇas because today is very auspicious.

PURPORT

It is the Vedic principle to observe a festival in connection with Nārāyaṇa and *brāhmaṇas.* Giving a child a particular name is among the purificatory processes, which are known as *daśa-vidha-saṁskāra,* and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing *prasāda,* chiefly among the *brāhmaṇas.*

When Nīlāmbara Cakravartī, Śacīmātā and Jagannātha Miśra, recognizing the marks on the Lord's lotus feet, understood that the child Nimāi was not an ordi-

nary child but an incarnation of Nārāyaṇa, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the *śāstras.* By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of popular votes but by evidence from the *śāstras* and bona fide scholars. It was not ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other learned scholars, with evidence from the *śāstra.* An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

TEXT 19

সর্বলোকের করিবে ইহঁ ধারণ, পোষণ।
'বিশ্বম্ভর' নাম ইহার,— এই ত' কারণ॥ ১৯॥

sarva-lokera karibe ihaṅ dhāraṇa, poṣaṇa
'viśvambhara' nāma ihāra,—ei ta' kāraṇa

SYNONYMS

sarva-lokera—of all people; *karibe*—will do; *ihaṅ*—this child; *dhāraṇa*—protection; *poṣaṇa*—maintenance; *viśvambhara*—the name Viśvambhara; *nāma*—name; *ihāra*—His; *ei*—this; *ta'*—certainly; *kāraṇa*—the reason.

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara."

PURPORT

The *Caitanya-bhāgavata* also confirms that Śrī Caitanya Mahāprabhu, by His birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this earth in His incarnation as Varāha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya Mahāprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being

saved, protected and maintained by this Hare Kṛṣṇa movement. Thousands of followers, especially western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the *Atharva-veda-saṁhitā (viśvambhara viśvena mā bharasā pāhi svāhā).*

TEXT 20

শুনি' শচী-মিশ্রের মনে আনন্দ বাড়িল।
ব্রাহ্মণ-ব্রাহ্মণী আনি' মহোৎসব কৈল ॥ ২০ ॥

śuni' śacī-miśrera mane ānanda bāḍila
brāhmaṇa-brāhmaṇī āni' mahotsava kaila

SYNONYMS

śuni'—hearing this; *śacī*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *mane*—within the minds; *ānanda*—pleasure; *bāḍila*—increased; *brāhmaṇa*—the *brāhmaṇas; brāhmaṇī*—and their wives; *āni'*—inviting them; *mahotsava*—a festival; *kaila*—observed.

TRANSLATION

After hearing Nīlāmbara Cakravartī's prediction, Śacīmātā and Jagannātha Miśra observed the name-giving festival in great joy, inviting all the brāhmaṇas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting *brāhmaṇas.* In every festival the *brāhmaṇas* are to be fed first, and when the *brāhmaṇas* are pleased they bless the festival by chanting Vedic *mantras* or the Hare Kṛṣṇa *mahā-mantra.*

TEXT 21

তবে কত দিনে প্রভুর জানু-চংক্রমণ।
নানা চমৎকার তথা করাইল দর্শন ॥ ২১ ॥

tabe kata dine prabhura jānu-caṅkramaṇa
nānā camatkāra tathā karāila darśana

SYNONYMS

tabe—thereafter; *kata*—some; *dine*—days; *prabhura*—of the Lord; *jānu*—knees; *caṅkramaṇa*—the crawling; *nānā*—various; *camatkāra*—wonderful; *tathā*—also; *karāila*—caused; *darśana*—the sight.

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The *Caitanya-bhāgavata* describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

TEXT 22

ক্রন্দনের ছলে বলাইল হরিনাম ।
নারী সব 'হরি' বলে,— হাসে গৌরধাম ॥ ২২ ॥

krandanera chale balāila hari-nāma
nārī saba 'hari' bale,—hāse gaura-dhāma

SYNONYMS

krandanera—of crying; *chale*—on the pretense of; *balāila*—caused to speak; *hari-nāma*—the holy name of the Lord; *nārī*—ladies; *saba*—all; *'hari' bale*—chant the holy name of the Lord; *hāse*—laughs; *gaura-dhāma*—Lord Śrī Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the *Caitanya-bhāgavata* this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa *mahā-mantra.* When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa *mantra,* they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa *mahā-mantra,* clapping with their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the *saṅkīrtana* movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa *mahā-mantra,* the Lord would not cry but very pleasingly smile upon them."

TEXT 23

তবে কত দিনে কৈল পদ-চংক্রমণ ।
শিশুগণে মিলি' কৈল বিবিধ খেলন ॥ ২৩ ॥

tabe kata dine kaila pada-cańkramaṇa
śiśu-gaṇe mili' kaila vividha khelana

SYNONYMS

tabe—thereafter; *kata dine*—in a few days; *kaila*—did; *pada*—leg; *cańkramaṇa*—movement; *śiśu-gaṇe*—all the children; *mili'*—mingling together; *kaila*—executed; *vividha*—varieties; *khelana*—sporting.

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited varieties of sports.

TEXT 24

একদিন শচী খই-সন্দেশ আনিয়া।
বাটা ভরি' দিয়া বৈল,—খাও ত' বসিয়া॥ ২৪॥

ekadina śacī kha-i-sandeśa āniyā
bāṭā bhari' diyā baila,—khāo ta' basiyā

SYNONYMS

ekadina—one day; *śacī*—mother Śacī; *kha-i*—fused rice; *sandeśa*—sweetmeat; *āniyā*—bringing; *bāṭā*—tiffin dish; *bhari'*—filling; *diyā*—delivering; *baila*—said; *khāo*—eat; *ta'*—now; *basiyā*—sitting down.

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

TEXT 25

এত বলি' গেলা শচী গৃহে কর্ম করিতে।
লুকাঞা লাগিলা শিশু মৃত্তিকা খাইতে॥ ২৫॥

eta bali' gelā śacī gṛhe karma karite
lukāñā lāgilā śiśu mṛttikā khāite

SYNONYMS

eta bali'—saying this; *gelā*—returned; *śacī*—mother Śacī; *gṛhe*—in the house; *karma*—duties; *karite*—to execute; *lukāñā*—hiding; *lāgilā*—began; *śiśu*—the child; *mṛttikā*—dirt; *khāite*—to eat.

TRANSLATION

But when she returned to her household duties, the child, hiding from His mother, began to eat dirt.

TEXT 26

দেখি' শচী ধাঞা আইলা করি' 'হায়, হায়'।
মাটি কাড়ি' লঞা কহে 'মাটি কেনে খায়' ॥ ২৬ ॥

dekhi' śacī dhāñā āilā kari' 'hāya, hāya'
māṭi kāḍi' lañā kahe 'māṭi kene khāya'

SYNONYMS

dekhi'—seeing this; *śacī*—mother Śacī; *dhāñā*—rushing; *āilā*—came back; *kari'*—making a noise; *hāya, hāya*—"What is this! What is this!" *māṭi*—dirt; *kāḍi'*—snatching; *lañā*—taking; *kahe*—she said; *'māṭi kene khāya'*—why is the child eating dirt?

TRANSLATION

Seeing this, mother Śacī hastily returned, exclaiming, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

TEXT 27

কান্দিয়া বলেন শিশু,—কেনে কর রোষ।
তুমি মাটি খাইতে দিলে, মোর কিবা দোষ ॥ ২৭ ॥

kāndiyā balena śiśu,—kene kara roṣa
tumi māṭi khāite dile, mora kibā doṣa

SYNONYMS

kāndiyā—while crying; *balena*—says; *śiśu*—the child; *kene*—why; *kara*—you become; *roṣa*—angry; *tumi*—you; *māṭi*—dirt; *khāite*—to eat; *dile*—gave Me; *mora*—My; *kibā*—what is; *doṣa*—fault.

TRANSLATION

Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault?

TEXT 28

খই-সন্দেশ-অন্ন, যতেক—মাটির বিকার।
এহো মাটি, সেহ মাটি, কি ভেদ-বিচার ॥ ২৮ ॥

kha-i-sandeśa anna, yateka—māṭira vikāra
eho māṭi, seha māṭi, ki bheda-vicāra

SYNONYMS

kha-i—fused rice; *sandeśa*—sweetmeat; *anna*—eatables; *yateka*—all; *māṭira*—of dirt; *vikāra*—transformations; *eho*—this is also; *māṭi*—dirt; *seha*—that; *māṭi*—dirt; *ki*—what; *bheda*—of difference; *vicāra*—consideration.

TRANSLATION

"Fused rice, sweetmeats or anything eatable is all but a transformation of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?

TEXT 29

মাটি – দেহ, মাটি – ভক্ষ্য, দেখহ বিচারি'।
অবিচারে দেহ দোষ, কি বলিতে পারি॥ ২৯॥

māṭi—deha, māṭi—bhakṣya, dekhaha vicāri'
avicāre deha doṣa, ki balite pāri

SYNONYMS

māṭi—dirt; *deha*—this body; *māṭi*—dirt; *bhakṣya*—eatable; *dekhaha*—just try to see; *vicāri'*—by consideration; *avicāre*—without considering; *deha*—you put; *doṣa*—fault upon Me; *ki*—what; *balite*—to say; *pāri*—I am able.

TRANSLATION

"This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

PURPORT

This is an explanation of the Māyāvāda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Māyāvādī philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in *Bhagavad-gītā:*

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate

"Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." (Bg. 14.26) *Brahma-bhūyāya* refers to Brahman (spiritual) activities. Although Māyāvādī philosophers are very much eager to merge in the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them mean engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the *Vedānta-sūtra* (1.1.12): *ānandamayo 'bhyāsāt.* In devotional service the activities are variegated and full of enjoyment. As stated in *Bhagavad-gītā* (9.2), all devotional activities are easy to perform *(susukhaṁ kartum),* and they are eternal and spiritual *(avyayam).* Since Māyāvādī philosophers cannot understand this, they take it for granted that a devotee's activities (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam,* etc.) are all material and are therefore *māyā.* They also consider Kṛṣṇa's advent in this universe and His activities to be *māyā.* Therefore, because they consider everything *māyā,* they are known as Māyāvādīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is *māyā.* One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrila Viśvanātha Cakravartī Ṭhākura confirms this: *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi.* Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is *māyā.* This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is *māyā* but the nonsense they speak. While saying that everything is *māyā,* the Māyāvādī philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, *māyāvādi-bhāṣya śunile haya sarva-nāśa* (Cc. *Madhya* 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.

TEXT 30

অন্তরে বিস্মিত শচী বলিল তাহারে।
"মাটি খাইতে জ্ঞানযোগ কে শিখাল তোরে॥ ৩০॥

antare vismita śacī balila tāhāre
"māṭi khāite jñāna-yoga ke śikhāla tore

SYNONYMS

antare—within herself; *vismita*—surprised; *śacī*—mother Śacī; *balila*—replied; *tāhāre*—unto Him; *māṭi*—dirt; *khāite*—to eat; *jñāna-yoga*—philosophical speculation; *ke*—who; *śikhāla*—taught; *tore*—You.

TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied: "Who has taught You this philosophical speculation that justifies eating dirt?"

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, "If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?"

TEXT 31

মাটির বিকার অন্ন খাইলে দেহ-পুষ্টি হয়।
মাটি খাইলে রোগ হয়, দেহ যায় ক্ষয়॥ ৩১॥

māṭira vikāra anna khāile deha-puṣṭi haya
māṭi khāile roga haya, deha yāya kṣaya

SYNONYMS

māṭira—of the dirt; *vikāra*—transformation; *anna*—food grains; *khāile*—by eating; *deha*—of the body; *puṣṭi*—nourishment; *haya*—becomes; *māṭi*—the dirt; *khāile*—by eating; *roga*—disease; *haya*—becomes; *deha*—the body; *yāya*—goes; *kṣaya*—to destruction.

TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said: "My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

TEXT 32

মাটির বিকার ঘটে পানি ভরি' আনি।
মাটি-পিণ্ডে ধরি যবে, শোষি' যায় পানি॥" ৩২॥

māṭira vikāra ghaṭe pāni bhari' āni
māṭi-piṇḍe dhari yabe, śoṣi' yāya pāni"

SYNONYMS

māṭira—of the dirt; *vikāra*—transformation; *ghaṭe*—in the water pot; *pāni*—water; *bhari'*—filling; *āni*—I can bring; *māṭi*—of dirt; *piṇḍe*—on the lump; *dhari*—I hold; *yabe*—when; *śoṣi'*—soaking; *yāya*—goes; *pāni*—the water.

TRANSLATION

"In a water pot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Śacīmātā, even though she is a woman, can defeat the Māyāvādī philosophers who speculate on oneness. The defect of Māyāvāda philosophy is that it does not accept the variety that is useful for practical purposes. Śacīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the water pot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the *Bhāgavatam* gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

TEXT 33

আত্ম লুকাইতে প্রভু বলিলা তাঁহারে।
"আগে কেন ইহা, মাতা, না শিখালে মোরে॥ ৩৩॥

ātma lukāite prabhu balilā tāṅhāre
"āge kena ihā, mātā, nā śikhāle more

SYNONYMS

ātma—Himself; *lukāite*—to hide; *prabhu*—the Lord; *balilā*—replied; *tāṅhāre*—unto Śacīmātā; *āge*—in the beginning; *kena*—why; *ihā*—this; *mātā*—My dear mother; *nā śikhāle*—you didn't teach; *more*—unto Me.

TRANSLATION

The Lord replied to His mother: "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?

PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source *(janmādy asya yataḥ).* The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu's philosophy is *acintya-bhedābheda,* inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

TEXT 34

এবে সে জানিলাঙ, আর মাটি না খাইব।
ক্ষুধা লাগে যবে, তবে তোমার স্তন পিব॥" ৩৪॥

ebe se jānilāṅ, āra māṭi nā khāiba
kṣudhā lāge yabe, tabe tomāra stana piba"

SYNONYMS

ebe—now; *se*—that; *jānilāṅ*—I understand; *āra*—more; *māṭi*—dirt; *nā*—not; *khāiba*—I shall eat; *kṣudhā*—hunger; *lāge*—arises; *yabe*—when; *tabe*—at that time; *tomāra*—your; *stana*—breast; *piba*—I shall suck.

TRANSLATION

"Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast's milk."

TEXT 35

এত বলি' জননীর কোলেতে চড়িয়া।
স্তন পান করে প্রভু ঈষৎ হাসিয়া॥ ৩৫॥

eta bali' jananīra kolete caḍiyā
stana pāna kare prabhu īṣat hāsiyā

SYNONYMS

eta bali'—saying this; *jananīra*—of the mother; *kolete*—on the lap; *caḍiyā*—rising; *stana pāna*—sucking the nipple; *kare*—does; *prabhu*—the Lord; *īṣat*—slightly; *hāsiyā*—smiling.

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

TEXT 36

এইমতে নানা-ছলে ঐশ্বর্য দেখায়।
বাল্যভাব প্রকটিয়া পশ্চাৎ লুকায়॥ ৩৬॥

eimate nānā-chale aiśvarya dekhāya
bālya-bhāva prakaṭiyā paścāt lukāya

SYNONYMS

eimate—in this way; *nānā-chale*—under different excuses; *aiśvarya*—opulence; *dekhāya*—exhibits; *bālya-bhāva*—the status of a child; *prakaṭiyā*—manifesting; *paścāt*—thereafter; *lukāya*—hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

TEXT 37

অতিথি-বিপ্রের অন্ন খাইল তিনবার।
পাছে গুপ্তে সেই বিপ্রে করিল নিস্তার॥ ৩৭॥

atithi-viprera anna khāila tina-bāra
pāche gupte sei vipre karila nistāra

SYNONYMS

atithi—guest; *viprera*—of a *brāhmaṇa*; *anna*—foodstuff; *khāila*—ate; *tina-bāra*—thrice; *pāche*—afterwards; *gupte*—in privacy; *sei*—that; *vipre*—unto the *brāhmaṇa*; *karila*—made; *nistāra*—deliverance.

TRANSLATION

On one occasion the Lord ate the foodstuffs of a brāhmaṇa guest three times, and later, in confidence, the Lord delivered that brāhmaṇa from material engagement.

PURPORT

The story of the deliverance of this *brāhmaṇa* is as follows. One *brāhmaṇa* who was touring all over the country, traveling from one place of pilgrimage to another,

reached Navadvīpa and became a guest in the house of Jagannātha Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the *brāhmaṇa* prepared his foodstuffs. When the *brāhmaṇa* was offering the foodstuffs to Lord Viṣṇu in meditation, the child Nimāi came before him and began to eat them, and because of this the *brāhmaṇa* thought the whole offering spoiled. Therefore by the request of Jagannātha Miśra he cooked for a second time, but when he was meditating the child again came before him and began to eat the foodstuffs, again spoiling the offering. By the request of Jagannātha Miśra the *brāhmaṇa* cooked for a third time, but for a third time the Lord came before him and began to eat the foodstuffs, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Viṣṇu was not willing to accept his foodstuffs and that he was therefore ordained to fast, the *brāhmaṇa* became greatly agitated and cried aloud, *"hāya hāya"* ("What has been done! What has been done!"). When Lord Caitanya Mahāprabhu saw the *brāhmaṇa* in that agitated state, He told him, "Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the foodstuffs you have prepared." Understanding the favor offered to him by the Lord, the *brāhmaṇa* was greatly pleased, and he was overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the *brāhmaṇa* not to disclose the incident to anyone else. This is very elaborately explained in the *Caitanya-bhāgavata, Ādi-līlā,* Chapter Three.

TEXT 38

চোরে লঞা গেল প্রভুকে বাহিরে পাইয়া।
তার স্কন্ধে চড়ি' আইলা তারে ভুলাইয়া॥ ৩৮॥

core lañā gela prabhuke bāhire pāiyā
tāra skandhe caḍi' āilā tāre bhulāiyā

SYNONYMS

core—two thieves; *lañā*—taking; *gela*—went; *prabhuke*—the Lord; *bāhire*—outside; *pāiyā*—finding Him; *tāra*—their; *skandhe*—on the shoulders; *caḍi'*—rising; *āilā*—came back; *tāre*—them; *bhulāiyā*—misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home, the thieves came back to the home of Jagannātha Miśra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of the house of the Lord. When they came before His house they became afraid because everyone from the house of Jagannātha Miśra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house of mother Śacī, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the *Ādi-līlā* of *Caitanya-bhāgavata*, Third Chapter.

TEXT 39

ব্যাধি-ছলে জগদীশ-হিরণ্য-সদনে।
বিষ্ণু-নৈবেদ্য খাইল একাদশী-দিনে॥ ৩৯॥

vyādhi-chale jagadīśa-hiraṇya-sadane
viṣṇu-naivedya khāila ekādaśī-dine

SYNONYMS

vyādhi-chale—on the plea of being diseased; *jagadīśa-hiraṇya*—of the names Jagadīśa and Hiraṇya; *sadane*—in the house of; *viṣṇu-naivedya*—foodstuffs offered to Lord Viṣṇu; *khāila*—ate; *ekādaśī*—of Ekādaśī; *dine*—on the day.

TRANSLATION

Pretending to be sick, the Lord asked some foodstuffs from the house of Hiraṇya and Jagadīśa on the day of Ekādaśī.

PURPORT

The *Caitanya-bhāgavata, Ādi-līlā*, Chapter Four, fully describes the Lord's accepting *viṣṇu-prasāda* on the Ekādaśī day at the house of Jagadīśa and Hiraṇya. Regular *prasāda* is offered to Lord Viṣṇu on Ekādaśī because fasting is recommended for devotees on Ekādaśī but not for Lord Viṣṇu. Once on Ekādaśī in the house of Jagadīśa and Hiraṇya Paṇḍita there were arrangements to prepare special *prasāda* for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the *viṣṇu-prasāda* because He was feeling sick. The house of Jagadīśa and Hiraṇya Paṇḍita was situated about two miles off from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu,

came to ask Jagadīśa and Hiraṇya for the *prasāda,* they were a little astonished. How could the boy understand that special *prasāda* was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nimāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special *prasāda?* Therefore they immediately sent the foodstuffs to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nimāi was feeling sick, but immediately after eating the *viṣṇu-prasāda* He was cured, and He also distributed the *prasāda* among His playmates.

TEXT 40

শিশু সব লয়ে পাড়া-পড়সীর ঘরে।
চুরি করি' দ্রব্য খায় মারে বালকেরে॥ ৪০॥

śiśu saba laye pāḍā-paḍasīra ghare
curi kari' dravya khāya māre bālakere

SYNONYMS

śiśu—children; *saba*—all; *laye*—taking with Him; *pāḍā-paḍasīra*—neighboring; *ghare*—in the houses; *curi kari'*—stealing; *dravya*—eatables; *khāya*—eats; *māre*—fights; *bālakere*—with other children.

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

TEXT 41

শিশু সব শচী-স্থানে কৈল নিবেদন।
শুনি' শচী পুত্রে কিছু দিলা ওলাহন॥ ৪১॥

śiśu saba śacī-sthāne kaila nivedana
śuni' śacī putre kichu dilā olāhana

SYNONYMS

śiśu saba—all the children; *śacī-sthāne*—in the presence of mother Śacī; *kaila*—made; *nivedana*—petition; *śuni'*—hearing that; *śacī*—mother Śacī; *putre*—unto her son; *kichu*—some; *dilā*—gave; *olāhana*—chastisement or rebuke.

TRANSLATION

All the children lodged complaints with Śacīmātā about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

TEXT 42

"কেনে চুরি কর, কেনে মারহ শিশুরে।
কেনে পর-ঘরে যাহ, কিবা নাহি ঘরে॥" ৪২॥

"kene curi kara, kene māraha śiśure
kene para-ghare yāha, kibā nāhi ghare"

SYNONYMS

kene curi kara—why do You steal; *kene māraha śiśure*—why do you beat other children; *kene*—why; *para-ghare*—in others' houses; *yāha*—You go; *kibā*—what; *nāhi*—is not there; *ghare*—in Your own house.

TRANSLATION

Śacīmātā said: "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do you not have in Your own house?"

PURPORT

According to the *Vedānta-sūtra (janmādy asya yataḥ)*, since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy, but as a friend in a loving condition. He steals as a child, not because He is in want, but as a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

TEXT 43

শুনি' ক্রুদ্ধ হঞা প্রভু ঘর-ভিতর যাঞা।
ঘরে যত ভাণ্ড ছিল, ফেলিল ভাঙ্গিয়া॥ ৪৩॥

śuni' kruddha hañā prabhu ghara-bhitara yāñā
ghare yata bhāṇḍa chila, phelila bhāṅgiyā

SYNONYMS

śuni'—hearing; *kruddha*—angry; *hañā*—becoming; *prabhu*—the Lord; *ghara-bhitara*—within the room; *yāñā*—going; *ghare*—in the room; *yata*—all; *bhāṇḍa*—pots; *chila*—there were; *phelila*—He threw them; *bhāṅgiyā*—breaking.

TRANSLATION

Thus rebuked by His mother, the Lord would go in anger to a room and break all the pots within it.

TEXT 44

তবে শচী কোলে করি' করাইল সন্তোষ।
লজ্জিত হইলা প্রভু জানি' নিজ-দোষ ॥ ৪৪ ॥

tabe śacī kole kari' karāila santoṣa
lajjita ha-ilā prabhu jāni' nija-doṣa

SYNONYMS

tabe—at that time; *śacī*—mother Śacīdevī; *kole*—on the lap; *kari'*—taking; *karāila*—made; *santoṣa*—pacified; *lajjita*—ashamed; *ha-ilā*—became; *prabhu*—the Lord; *jāni'*—knowing; *nija*—His own; *doṣa*—fault.

TRANSLATION

Then Śacīmātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the *Caitanya-bhāgavata, Ādi-līlā,* Chapter Three, where it is said that the child Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacīmātā, "My child is very small. But your child puts water in the ears of my child, making the child cry."

TEXT 45

কভু মৃদুহস্তে কৈল মাতাকে তাড়ন।
মাতাকে মূর্চ্ছিতা দেখি' করয়ে ক্রন্দন ॥ ৪৫ ॥

kabhu mṛdu-haste kaila mātāke tāḍana
mātāke mūrcchitā dekhi' karaye krandana

SYNONYMS

kabhu—sometimes; *mṛdu-haste*—by His soft hand; *kaila*—did; *mātāke*—His mother; *tāḍana*—chastise; *mātāke*—His mother; *mūrcchitā*—fainted; *dekhi'*—seeing; *karaye*—was; *krandana*—crying.

TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand, and His mother falsely fainted. Seeing this, the Lord began to cry.

TEXT 46

নারীগণ কহে,—"নারিকেল দেহ আনি'।
তবে সুস্থ হইবেন তোমার জননী॥" ৪৬॥

nārīgaṇa kahe,—"nārikela deha āni'
tabe sustha ha-ibena tomāra jananī"

SYNONYMS

nārīgaṇa—all the ladies; *kahe*—say; *nārikela*—coconut; *deha*—give; *āni'*—bringing from somewhere; *tabe*—then; *sustha ha-ibena*—will be cured; *tomāra*—Your; *jananī*—mother.

TRANSLATION

The neighboring ladies told Him: "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

TEXT 47

বাহিরে যাঞা আনিলেন দুই নারিকেল।
দেখিয়া অপূর্ব হৈল বিস্মিত সকল॥ ৪৭॥

bāhire yāñā ānilena dui nārikela
dekhiyā apūrva haila vismita sakala

SYNONYMS

bāhire—outside; *yāñā*—going; *ānilena*—He immediately brought; *dui*—two; *nārikela*—coconuts; *dekhiyā*—seeing; *apūrva*—this wonder; *haila*—became; *vismita*—astonished; *sakala*—all.

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

TEXT 48

কভু শিশু-সঙ্গে স্নান করিল গঙ্গাতে ।
কন্যাগণ আইলা তাহাঁ দেবতা পূজিতে ॥ ৪৮ ॥

kabhu śiśu-saṅge snāna karila gaṅgāte
kanyāgaṇa āilā tāhāṅ devatā pūjite

SYNONYMS

kabhu—sometimes; *śiśu-saṅge*—along with other children; *snāna*—bathing; *karila*—did; *gaṅgāte*—in the Ganges; *kanyā-gaṇa*—the girls; *āilā*—came there; *tāhāṅ*—on the bank of the Ganges; *devatā*—demigods; *pūjite*—to worship.

TRANSLATION

Sometimes the Lord, with other children, would go to take bath in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, small girls ten or twelve years old would go to the bank of the Ganges to take their bath and would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

TEXT 49

গঙ্গাস্নান করি' পূজা করিতে লাগিলা ।
কন্যাগণ-মধ্যে প্রভু আসিয়া বসিলা ॥ ৪৯ ॥

gaṅgā-snāna kari' pūjā karite lāgilā
kanyāgaṇa-madhye prabhu āsiyā basilā

SYNONYMS

gaṅgā-snāna—bath in the Ganges; *kari'*—having taken; *pūjā*—worship; *karite*—to do; *lāgilā*—began; *kanyā-gaṇa*—the girls; *madhye*—in the midst of; *prabhu*—the Lord; *āsiyā*—coming there; *basilā*—sat down.

TRANSLATION

When the girls, after bathing in the Ganges, engaged in worshiping the different demigods, the young Lord would come there and sit down among them.

TEXT 50

কন্যারে কহে,—আমা পূজ, আমি দিব বর।
গঙ্গা-দুর্গা—দাসী মোর, মহেশ—কিঙ্কর ॥ ৫০ ॥

kanyāre kahe,—āmā pūja, āmi diba vara
gaṅgā-durgā—dāsī mora, maheśa—kiṅkara

SYNONYMS

kanyāre kahe—addressing the girls the Lord would say; *āmā pūja*—"Worship Me"; *āmi*—I; *diba*—shall give; *vara*—nice husband; *gaṅgā*—the Ganges; *durgā*—goddess Durgā; *dāsī*—maidservants; *mora*—My; *maheśa*—Lord Śiva; *kiṅkara*—servant.

TRANSLATION

Addressing the girls, the Lord would say: "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durgā are My maidservants. Not to speak of other demigods, even Lord Śiva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Mohammedans, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually if one becomes a devotee and worshiper of the Supreme Personality of Godhead, he does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. *Bhagavad-gītā* therefore condemns such demigod worship:

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." (Bg. 7.28) Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and *hṛta-jñāna,* bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people to worship so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama dāsa Ṭhākura has sung in this connection:

anya devāśraya nāi
tomāre kahinu bhāi
ei bhakti parama-kāraṇa

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation *[ananya-bhāk],* one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

TEXT 51

আপনি চন্দন পরি' পরেন ফুলমালা।
নৈবেদ্য কাড়িয়া খা'ন - সন্দেশ, চাল, কলা ॥ ৫১ ॥

āpani candana pari' parena phula-mālā
naivedya kāḍiyā khā'na—sandeśa, cāla, kalā

SYNONYMS

āpani—Himself; *candana*—pulp of sandalwood; *pari'*—smearing over the body; *parena*—takes; *phula-mālā*—the flower garlands; *naivedya*—offering of foodstuffs; *kāḍiyā*—snatching; *khā'na*—begins to eat; *sandeśa*—the sweetmeats; *cāla*—rice; *kalā*—bananas.

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food, but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in the *Śrīmad-Bhāgavatam:*

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

"One should worship the Supreme Personality of Godhead who appears in this age of Kali with His associates as Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age, an intelligent person worships the Pañca-tattva by the method of chanting the Hare Kṛṣṇa *mahā-mantra* and, if possible, distributing *prasāda.*" (*Bhāg.* 11.5. 32) Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa *mantra,* offering *prasāda* and distributing it to people in general.

TEXT 52

ক্রোধে কন্যাগণ কহে—শুন, হে নিমাঞি ।
গ্রাম-সম্বন্ধে হও তুমি আমা সবার ভাই ॥ ৫২ ॥

krodhe kanyāgaṇa kahe—śuna, he nimāñi
grāma-sambandhe hao tumi āmā sabāra bhāi

SYNONYMS

krodhe—in anger; *kanyā-gaṇa*—all the girls; *kahe*—said; *śuna*—hear; *he*—O; *nimāñi*—of the name Nimāi; *grāma*—village; *sambandhe*—in relationship; *hao*—are; *tumi*—You; *āmā*—of us; *sabāra*—every one; *bhāi*—the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimāi," they told Him, "You are just like our brother in our village relationship.

TEXT 53

আমা সবাকার পক্ষে ইহা করিতে না যুয়ায় ।
না লহ দেবতা সজ্জ, না কর অন্যায় ॥ ৫৩ ॥

āmā sabākāra pakṣe ihā karite nā yuyāya
nā laha devatā sajja, nā kara anyāya

SYNONYMS

āmā sabākāra—of all of us; *pakṣe*—on the behalf; *ihā*—this; *karite*—to do; *nā*—not; *yuyāya*—is suitable; *nā*—don't; *laha*—take; *devatā*—demigods; *sajja*—worshipable paraphernalia; *nā*—don't; *kara*—do; *anyāya*—mischief.

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

TEXT 54

প্রভু কহে,—"তোমা সবাকে দিল এই বর ।
তোমা সবার ভর্তা হবে পরম সুন্দর ॥ ৫৪ ॥

prabhu kahe,—"tomā sabāke dila ei vara
tomā sabāra bhartā habe parama sundara

SYNONYMS

prabhu kahe—the Lord replied; *tomā*—you; *sabāke*—to all; *dila*—I give; *ei*—this; *vara*—benediction; *tomā sabāra*—of all of you; *bhartā*—the husbands; *habe*—will be; *parama*—very; *sundara*—beautiful.

TRANSLATION

The Lord replied: "My dear sisters, I give you the benediction that your husbands will be very handsome.

TEXT 55

পণ্ডিত, বিদগ্ধ, যুবা, ধনধান্যবান্ ।
সাত সাত পুত্র হবে - চিরায়ু, মতিমান্ ॥" ৫৫ ॥

paṇḍita, vidagdha, yuvā, dhana-dhānyavān
sāta sāta putra habe—cirāyu, matimān"

SYNONYMS

paṇḍita—learned; *vidagdha*—expert and humorous; *yuvā*—young man; *dhana-dhānyavān*—very rich, possessing wealth and rice; *sāta sāta*—seven each; *putra*—sons; *habe*—you will have; *cirāyu*—born with a long life; *matimān*—and intelligent.

TRANSLATION

"They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. *Dhānyena dhanavān gavayā dhanavān:* one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons *(putra)* who are very intelligent and long living. Now there is propaganda to have one or two children and kill the rest by contraceptive methods because society has deteriorated. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted *sannyāsa* at an early age, it is not necessary for His devotees to follow Him by also taking *sannyāsa.* One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the *śāstras* advise, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). Every householder, therefore, who is actually intelligent should introduce the *saṅkīrtana* movement home to home and live peacefully in this life and go back to Godhead in the next.

TEXT 56

বর শুনি' কন্যাগণের অন্তরে সন্তোষ।
বাহিরে ভর্ৎসন করে করি' মিথ্যা রোষ॥ ৫৬॥

vara śuni' kanyā-gaṇera antare santoṣa
bāhire bhartsana kare kari' mithyā roṣa

SYNONYMS

vara śuni'—hearing the benediction; *kanyā-gaṇera*—of the girls; *antare*—within; *santoṣa*—very much satisfaction; *bāhire*—externally; *bhartsana*—rebuking; *kare*—they do; *kari'*—making; *mithyā*—false; *roṣa*—anger.

TRANSLATION

Hearing this benediction of Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy; but externally, as it is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

TEXT 57

কোন কন্যা পলাইল নৈবেদ্য লইয়া।
তারে ডাকি' কহে প্রভু সক্রোধ হইয়া ॥ ৫৭ ॥

kona kanyā palāila naivedya la-iyā
tāre ḍāki' kahe prabhu sakrodha ha-iyā

SYNONYMS

kona kanyā—some of the girls; *palāila*—fled; *naivedya*—the plate of worshipable things; *la-iyā*—taking away; *tāre*—unto them; *ḍāki'*—calling; *kahe*—says; *prabhu*—the Lord; *sakrodha*—angry; *ha-iyā*—becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

TEXT 58

যদি নৈবেদ্য না দেহ হইয়া কৃপণী।
বুড়া ভর্তা হবে, আর চারি চারি সতিনী ॥ ৫৮ ॥

yadi naivedya nā deha ha-iyā kṛpaṇī
buḍā bhartā habe, āra cāri cāri satinī

SYNONYMS

yadi—if; *naivedya*—offering; *nā*—do not; *deha*—give Me; *ha-iyā*—becoming; *kṛpaṇī*—miser; *buḍā*—old; *bhartā*—husband; *habe*—will have; *āra*—and; *cāri*—four; *cāri*—four; *satinī*—co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes—the *brāhmaṇas*, the *vaiśyas* and particular-

ly the *kṣatriyas*—could marry more than one wife. In the *Mahābhārata,* or the old history of India, we see that *kṣatriya* kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. Lord Śrī Caitanya Mahāprabhu apparently wanted to curse the girls unwilling to offer Him the *naivedya* to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

TEXT 59

ইহা শুনি' তা-সবার মনে হইল ভয়।
কোন কিছু জানে, কিবা দেবাবিষ্ট হয়॥ ৫৯॥

ihā śuni' tā-sabāra mane ha-ila bhaya
kona kichu jāne, kibā devāviṣṭa haya

SYNONYMS

ihā śuni'—hearing this; *tā-sabāra*—of all the girls; *mane*—in the minds; *ha-ila*—became; *bhaya*—fear; *kona kichu*—something uncommon; *jāne*—He knows; *kibā*—what if; *deva-āviṣṭa*—empowered by demigods; *haya*—He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

TEXT 60

আনিয়া নৈবেদ্য তারা সম্মুখে ধরিল।
খাইয়া নৈবেদ্য তারে ইষ্টবর দিল॥ ৬০॥

āniyā naivedya tārā sammukhe dharila
khāiyā naivedya tāre iṣṭa-vara dila

SYNONYMS

āniyā—bringing; *naivedya*—offering; *tārā*—all of them; *sammukhe*—in front; *dharila*—held; *khāiyā*—eating; *naivedya*—offering; *tāre*—them; *iṣṭa-vara*—desired benediction; *dila*—gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

TEXT 61

এই মত চাপল্য সব লোকেরে দেখায়।
দুঃখ কারো মনে নহে, সবে সুখ পায়॥ ৬১॥

ei mata cāpalya saba lokere dekhāya
duḥkha kāro mane nahe, sabe sukha pāya

SYNONYMS

ei mata—in this way; *cāpalya*—cunning behavior; *saba lokere*—unto the people in general; *dekhāya*—exhibits; *duḥkha*—unhappiness; *kāro*—distress; *mane*—in the mind; *nahe*—there is no such thing; *sabe*—everyone; *sukha*—happiness; *pāya*—enjoys.

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

TEXT 62

একদিন বল্লভাচার্য-কন্যা 'লক্ষ্মী' নাম।
দেবতা পূজিতে আইল করি গঙ্গাস্নান॥ ৬২॥

eka-dina vallabhācārya-kanyā 'lakṣmī' nāma
devatā pūjite āila kari gaṅgā-snāna

SYNONYMS

eka-dina—one day; *vallabhācārya-kanyā*—the daughter of Vallabhācārya; *lakṣmī*—Lakṣmī; *nāma*—named; *devatā*—demigods; *pūjite*—to worship; *āila*—came; *kari*—taking; *gaṅgā-snāna*—bath in the Ganges.

TRANSLATION

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take bath in the river and worship the demigods.

PURPORT

According to the *Gaura-gaṇoddeśa-dīpikā,* Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmiṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

TEXT 63

তাঁরে দেখি' প্রভুর হইল সাভিলাষ মন।
লক্ষ্মী চিত্তে প্রীত পাইল প্রভুর দর্শন ॥ ৬৩ ॥

tāṅre dekhi' prabhura ha-ila sābhilāṣa mana
lakṣmī citte prīta pāila prabhura darśana

SYNONYMS

tāṅre dekhi'—seeing her; *prabhura*—of the Lord; *ha-ila*—there was; *sa*—her; *abhilāṣa*—attachment; *mana*—mind; *lakṣmī*—Lakṣmī also; *citte*—in the heart; *prīta*—satisfaction; *pāila*—attained; *prabhura*—of the Lord; *darśana*—meeting.

TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

TEXT 64

সাহজিক প্রীতি দুঁহার করিল উদয়।
বাল্যভাবাচ্ছন্ন তবু হইল নিশ্চয় ॥ ৬৪ ॥

sāhajika prīti duṅhāra karila udaya
bālya-bhāvācchanna tabhu ha-ila niścaya

SYNONYMS

sāhajika—natural; *prīti*—affection; *duṅhāra*—both of them; *karila*—made; *udaya*—appearance; *bālya*—childhood; *bhāva-ācchanna*—covered by emotion; *tabhu*—still; *ha-ila*—it so became; *niścaya*—fixed up.

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw one another. Their natural feelings were immediately awakened by their meeting.

TEXT 65

দুঁহা দেখি' দুঁহার চিত্তে হইল উল্লাস।
দেবপূজা ছলে কৈল দুঁহে পরকাশ ॥ ৬৫ ॥

duṅhā dekhi' duṅhāra citte ha-ila ullāsa
deva-pūjā chale kaila duṅhe parakāśa

SYNONYMS

duṅhā—both of them; *dekhi'*—seeing; *duṅhāra*—of both of them; *citte*—in the minds; *ha-ila*—there was; *ullāsa*—pleasure; *deva-pūjā*—worshiping the demigods; *chale*—on the plea of; *kaila*—there was; *duṅhe*—both of them; *parakāśa*—manifestation.

TRANSLATION

They both enjoyed natural pleasure in seeing one another, and under the pretext of demigod worship they manifested their feelings.

TEXT 66

প্রভু কহে,—'আমা' পূজ, আমি মহেশ্বর।
আমারে পূজিলে পাবে অভীপ্সিত বর ॥' ৬৬ ॥

prabhu kahe, 'āmā' pūja, āmi maheśvara
āmāre pūjile pābe abhīpsita vara'

SYNONYMS

prabhu kahe—the Lord said; *āmā pūja*—just worship Me; *āmi*—I am; *maheśvara*—the Supreme Lord; *āmāre*—unto Me; *pūjile*—if you worship; *pābe*—you will get; *abhīpsita*—desired; *vara*—benediction.

TRANSLATION

The Lord told Lakṣmī: "Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire."

PURPORT

This is the same philosophy declared by Lord Kṛṣṇa Himself:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kṛṣṇa, all his goals will be served. *Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ:* only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

TEXT 67

লক্ষ্মী তাঁর অঙ্গে দিল পুষ্প-চন্দন।
মল্লিকার মালা দিয়া করিল বন্দন ॥ ৬৭ ॥

lakṣmī tāṅra aṅge dila puṣpa-candana
mallikāra mālā diyā karila vandana

SYNONYMS

lakṣmī—Lakṣmīdevī; *tāṅra*—His; *aṅge*—on the body; *dila*—gave; *puṣpa*—flowers; *candana*—sandalwood pulp; *mallikāra*—of the flower of the name *mallikā; mālā*—garland; *diyā*—giving; *karila*—offered; *vandana*—prayers.

TRANSLATION

On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers to the Lord.

TEXT 68

প্রভু তাঁর পূজা পাঞা হাসিতে লাগিলা।
শ্লোক পড়ি' তাঁর ভাব অঙ্গীকার কৈলা ॥ ৬৮ ॥

prabhu tāṅra pūjā pāñā hāsite lāgilā
śloka paḍi' tāṅra bhāva aṅgīkāra kailā

SYNONYMS

prabhu—the Lord; *tāṅra*—her; *pūjā*—worship; *pāñā*—receiving; *hāsite*—to smile; *lāgilā*—began; *śloka paḍi'*—reciting one verse; *tāṅra*—her; *bhāva*—emotion; *aṅgīkāra kailā*—accepted.

TRANSLATION

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of *Śrīmad-Bhāgavatam*. The *gopīs* worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the *gopīs*, and therefore He enjoyed the pastime of *vastra-haraṇa*. When the *gopīs* went to take bath in the River Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The *gopīs* desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the *gopīs* received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

TEXT 69

সংকল্পো বিদিতঃ সাধ্ব্যো ভবতীনাং মদর্চনম্ ।
ময়ানুমোদিতঃ সোঽসৌ সত্যো ভবিতুমর্হতি ॥ ৬৯ ॥

saṅkalpo viditaḥ sādhvyo
bhavatīnāṁ mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati

SYNONYMS

saṅkalpaḥ—desire; *viditaḥ*—has been understood; *sādhvyaḥ*—O all of you chaste ladies; *bhavatīnām*—of all of you; *mat-arcanam*—for worshiping Me; *mayā*—by Me; *anumoditaḥ*—accepted; *saḥ*—that; *asau*—that determination or desire; *satyaḥ*—successful; *bhavitum*—to become; *arhati*—deserves.

TRANSLATION

"My dear gopīs, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

PURPORT

The *gopīs*, the girl friends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their

garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the *gopīs*, unnecessarily criticize from their own angle of vision, but the real purpose of *vastra-haraṇa* is expressed by the Lord in this verse.

TEXT 70

এইমত লীলা করি' দুঁহে গেলা ঘরে।
গম্ভীর চৈতন্য-লীলা কে বুঝিতে পারে॥ ৭০॥

ei-mata līlā kari' duṅhe gelā ghare
gambhīra caitanya-līlā ke bujhite pāre

SYNONYMS

ei-mata—in this way; *līlā*—pastimes; *kari'*—executing; *duṅhe*—both of them; *gelā*—returned; *ghare*—home; *gambhīra*—very grave; *caitanya-līlā*—the pastimes of Lord Caitanya; *ke*—who; *bujhite*—to understand; *pāre*—is able.

TRANSLATION

After thus expressing Their feelings to one another, Lord Caitanya and Lakṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

TEXT 71

চৈতন্য-চাপল্য দেখি' প্রেমে সর্ব জন।
শচী-জগন্নাথে দেখি' দেন ওলাহন॥ ৭১॥

caitanya-cāpalya dekhi' preme sarva jana
śacī-jagannāthe dekhi' dena olāhana

SYNONYMS

caitanya—Lord Caitanya; *cāpalya*—naughtiness; *dekhi'*—seeing; *preme*—out of love; *sarva jana*—all people; *śacī*—before Śacīmātā; *jagannāthe*—and Jagannātha Miśra; *dekhi'*—seeing them; *dena*—gave; *olāhana*—a little rebuke.

TRANSLATION

Seeing the naughty behavior of Lord Caitanya, the neighboring people, out of love for Him, lodged complaints with Śacīmātā and Jagannātha Miśra.

TEXT 72

একদিন শচী-দেবী পুত্রেরে ভর্ৎসিয়া।
ধরিবারে গেলা, পুত্র গেলা পলাইয়া ॥ ৭২ ॥

ekadina śacī-devī putrere bhartsiyā
dharibāre gelā, putra gelā palāiyā

SYNONYMS

eka-dina—one day; *śacī-devī*—mother Śacī; *putrere*—unto the son; *bhartsiyā*—rebuking; *dharibāre*—to catch Him; *gelā*—went; *putra*—the son; *gelā*—went; *palāiyā*—running away.

TRANSLATION

One day mother Śacī, wanting to rebuke her son, went to catch Him, but He fled from the spot.

TEXT 73

উচ্ছিষ্ট-গর্তে ত্যক্ত-হাণ্ডীর উপর।
বসিয়াছেন সুখে প্রভু দেব-বিশ্বম্ভর ॥ ৭৩ ॥

ucchiṣṭa-garte tyakta-hāṇḍīra upara
basiyāchena sukhe prabhu deva-viśvambhara

SYNONYMS

ucchiṣṭa-garte—in the pit where the remnants of foodstuffs were thrown; *tyakta*—rejected; *hāṇḍīra*—pots; *upara*—upon; *basiyāchena*—sat down; *sukhe*—very pleasingly; *prabhu*—the Lord; *deva*—the Supreme God; *viśvambhara*—the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots, in the pit where the remnants of foodstuffs were thrown, after they had been used for cooking.

PURPORT

Formerly it was the custom of *brāhmaṇas* to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Purī. The foodstuffs would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

TEXT 74

শচী আসি' কহে,—কেনে অশুচি ছুঁইলা।
গঙ্গাস্নান কর যাই'—অপবিত্র হইলা॥ ৭৪॥

śacī āsi' kahe,—kene aśuci chuṅilā
gaṅgā-snāna kara yāi'—apavitra ha-ilā

SYNONYMS

śacī āsi'—mother Śacī, coming there; *kahe*—said; *kene*—why; *aśuci*—untouchable; *chuṅilā*—You have touched; *gaṅgā-snāna*—bathing in the Ganges; *kara*—do; *yāi'*—going there; *apavitra ha-ilā*—You have become impure.

TRANSLATION

When mother Śacī saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and take bath in the Ganges."

TEXT 75

ইহা শুনি' মাতাকে কহিল ব্রহ্মজ্ঞান।
বিস্মিতা হইয়া মাতা করাইল স্নান॥ ৭৫॥

ihā śuni' mātāke kahila brahma-jñāna
vismitā ha-iyā mātā karāila snāna

SYNONYMS

ihā śuni'—hearing this; *mātāke*—unto His mother; *kahila*—explained; *brahma-jñāna*—absolute knowledge; *vismitā*—amazed; *ha-iyā*—becoming; *mātā*—the mother; *karāila*—forced; *snāna*—bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrila Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows: "The Lord said, 'Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked foodstuffs for Lord Viṣṇu within these pots and offered the foodstuffs to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu's

energy. Viṣṇu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?' Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take bath."

TEXT 76

কভু পুত্রসঙ্গে শচী করিলা শয়ন।
দেখে, দিব্যলোক আসি' ভরিল ভবন ॥ ৭৬ ॥

kabhu putra-saṅge śacī karilā śayana
dekhe, divyaloka āsi' bharila bhavana

SYNONYMS

kabhu—sometimes; *putra-saṅge*—taking the boy; *śacī*- mother Śacī; *karilā śayana*—took rest; *dekhe*—sees; *divya-loka*—celestial denizens; *āsi'*—coming there; *bharila*—filled up; *bhavana*—the whole house.

TRANSLATION

Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

TEXT 77

শচী বলে,—যাহ, পুত্র, বোলাহ বাপেরে।
মাতৃ-আজ্ঞা পাইয়া প্রভু চলিলা বাহিরে ॥ ৭৭ ॥

śacī bale,—yāha, putra, bolāha bāpere
mātṛ-ājñā pāiyā prabhu calilā bāhire

SYNONYMS

śacī bale—mother Śacī said; *yāha*—go; *putra*—my dear son; *bolāha*—call; *bāpere*—Your father; *mātṛ-ājñā*—the order of His mother; *pāiyā*—getting; *prabhu*—the Lord; *calilā*—went; *bāhire*—out.

TRANSLATION

Once mother Śacītold the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

TEXT 78

চলিতে চরণে নূপুর বাজে ঝন্‌ঝন্।
শুনি' চমকিত হৈল পিতা-মাতার মন ॥ ৭৮ ॥

calite caraṇe nūpura bāje jhanjhan
śuni' camakita haila pitā-mātāra mana

SYNONYMS

calite—while going; *caraṇe*—on the lotus feet; *nūpura*—ankle bells; *bāje*—sounded; *jhanjhan*—tinkling; *śuni'*—hearing; *camakita*—struck with wonder; *haila*—became; *pitā*—of His father; *mātāra*—and mother; *mana*—the minds.

TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

TEXT 79

মিশ্র কহে,—এই বড় অদ্ভুত কাহিনী।
শিশুর শূন্যপদে কেনে নূপুরের ধ্বনি ॥ ৭৯ ॥

miśra kahe,—ei baḍa adbhuta kāhinī
śiśura śūnya-pade kene nūpurera dhvani

SYNONYMS

miśra kahe—Jagannātha Miśra said; *ei baḍa*—this is very; *adbhuta*—wonderful; *kāhinī*—incident; *śiśura*—of the child; *śūnya-pade*—on the naked legs; *kene*—why; *nūpurera*—of the ankle bells; *dhvani*—sound.

TRANSLATION

Jagannātha Miśra said: "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

TEXT 80

শচী কহে,—আর এক অদ্ভুত দেখিল।
দিব্য দিব্য লোক আসি' অঙ্গন ভরিল ॥ ৮০ ॥

śacī kahe,—āra eka adbhuta dekhila
divya divya loka āsi' aṅgana bharila

SYNONYMS

śacī kahe—mother Śacī said; *āra*—another; *eka*—one; *adbhuta*—wonderful; *dekhila*—I saw; *divya*—celestial; *divya*—celestial; *loka*—people; *āsi'*—coming there; *aṅgana*—courtyard; *bharila*—filled up.

TRANSLATION

Mother Śacī said: "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

TEXT 81

কিবা কোলাহল করে, বুঝিতে না পারি।
কাহাকে বা স্তুতি করে—অনুমান করি ॥ ৮১ ॥

kibā kolāhala kare, bujhite nā pāri
kāhāke vā stuti kare—anumāna kari

SYNONYMS

kibā—what; *kolāhala*—rowdy sounds; *kare*—they make; *bujhite*—to understand; *nā*—not; *pāri*—I am able; *kāhāke*—to whom; *vā*—or; *stuti*—prayer; *kare*—they offer; *anumāna*—guess; *kari*—I do.

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

TEXT 82

মিশ্র বলে,—কিছু হউক্, চিন্তা কিছু নাই।
বিশ্বম্ভরের কুশল হউক্,—এই মাত্র চাই ॥ ৮২ ॥

miśra bale,—kichu ha-uk, cintā kichu nāi
viśvambharera kuśala ha-uk,—ei mātra cāi

SYNONYMS

miśra bale—Jagannātha Miśra replied; *kichu ha-uk*—whatever it may be; *cintā kichu nāi*—don't be worried; *viśvambharera*—of Viśvambhara; *kuśala*—auspiciousness; *ha-uk*—let there be; *ei*—this; *mātra*—only; *cāi*—I want.

TRANSLATION

Jagannātha Miśra replied: "Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want."

TEXT 83

একদিন মিশ্র পুত্রের চাপল্য দেখিয়া।
ধর্ম-শিক্ষা দিল বহু ভৎর্সনা করিয়া ॥ ৮৩ ॥

eka-dina miśra putrera cāpalya dekhiyā
dharma-śikṣā dila bahu bhartsanā kariyā

SYNONYMS

eka-dina—one day; *miśra*—Jagannātha Miśra; *putrera*—of his son; *cāpalya*—the mischievous behavior; *dekhiyā*—seeing; *dharma-śikṣā*—religious teaching; *dila*—gave; *bahu*—much; *bhartsanā*—rebuking; *kariyā*—doing.

TRANSLATION

On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

TEXT 84

রাত্রে স্বপ্ন দেখে,—এক আসি' ব্রাহ্মণ।
মিশ্রেরে কহয়ে কিছু সরোষ বচন॥ ৮৪॥

rātre svapna dekhe,—eka āsi' brāhmaṇa
miśrere kahaye kichu sa-roṣa vacana

SYNONYMS

rātre—at night; *svapna dekhe*—he dreamt; *eka*—one; *āsi'*—coming; *brāhmaṇa-brāhmaṇa*; *miśrere*—unto Jagannātha Miśra; *kahaye*—spoke; *kichu*—something; *sa-roṣa*—with anger; *vacana*—words.

TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

TEXT 85

"মিশ্র, তুমি পুত্রের তত্ত্ব কিছুই না জান।
ভৎর্সন-তাড়ন কর,—পুত্র করি' মান"॥ ৮৫॥

"miśra, tumi putrera tattva kichu-i nā jāna
bhartsana-tāḍana kara,—putra kari' māna"

SYNONYMS

miśra—my dear Jagannātha Miśra; *tumi*—you; *putrera*—of your son; *tattva*—truth; *kichu-i*—something; *nā*—do not; *jāna*—know; *bhartsana*—rebuking; *tāḍana*—chastisement; *kara*—you do; *putra*—son; *kari'*—making Him; *māna*—you regard.

TRANSLATION

"My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

TEXT 86

মিশ্র কহে,—দেব, সিদ্ধ, মুনি কেনে নয়।
যে সে বড় হউক্ মাত্র আমার তনয়॥ ৮৬॥

miśra kahe,—deva, siddha, muni kene naya
ye se baḍa ha-uk mātra āmāra tanaya

SYNONYMS

miśra kahe—Jagannātha Miśra replied; *deva*—demigod; *siddha*—mystic *yogī*; *muni*—great saintly person; *kene naya*—may be so or not; *ye se*—whatever; *baḍa*—great; *ha-uk*—He may be; *mātra*—only; *āmāra*—my; *tanaya*—son.

TRANSLATION

Jagannātha Miśra replied: "This boy may be a demigod, a mystic yogī or a great saintly person. It doesn't matter what He is, for I think He is only my son.

TEXT 87

পুত্রের লালন-শিক্ষা—পিতার স্বধর্ম।
আমি না শিখালে কৈছে জানিবে ধর্ম-মর্ম॥" ৮৭॥

putrera lālana-śikṣā—pitāra sva-dharma
āmi nā śikhāle kaiche jānibe dharma-marma

SYNONYMS

putrera—of the son; *lālana*—maintenance; *śikṣā*—education; *pitāra*—of the father; *sva-dharma*—duty; *āmi*—if I; *nā*—do not; *śikhāle*—give education; *kaiche*—how; *jānibe*—He will know; *dharma-marma*—religion and morality.

TRANSLATION

"It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

TEXT 88

বিপ্র কহে,—পুত্র যদি দৈব-সিদ্ধ হয়।
স্বতঃসিদ্ধজ্ঞান, তবে শিক্ষা ব্যর্থ হয়॥ ৮৮॥

vipra kahe,—putra yadi daiva-siddha haya
svataḥ-siddha-jñāna, tabe śikṣā vyartha haya

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *putra*—son; *yadi*—if; *daiva*—transcendental; *siddha*—mystic; *haya*—were; *svataḥ-siddha-jñāna*—self-illuminated perfect knowledge; *tabe*—at that time; *śikṣā*—education; *vyartha*—futile; *haya*—becomes.

TRANSLATION

The brāhmaṇa replied: "If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?"

PURPORT

The *brāhmaṇa* Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have self-effulgent knowledge, and thus there would be no need to educate Him.

TEXT 89

মিশ্র কহে,—"পুত্র কেনে নহে নারায়ণ।
তথাপি পিতার ধর্ম—পুত্রের শিক্ষণ॥" ৮৯॥

miśra kahe,—"putra kene nahe nārāyaṇa
tathāpi pitāra dharma—putrera śikṣaṇa"

SYNONYMS

miśra kahe—Jagannātha Miśra replied; *putra*—my son; *kene*—may be; *nahe*—why not; *nārāyaṇa*—the Supreme Personality of Godhead; *tathāpi*—still; *pitāra*—of a father; *dharma*—the duty; *putrera*—of the son; *śikṣaṇa*—instruction.

TRANSLATION

Jagannātha Miśra replied: "Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son."

TEXT 90

এইমতে দুঁহে করেন ধর্মের বিচার।
বিশুদ্ধবাৎসল্য মিশ্রের, নাহি জানে আর॥ ৯০॥

ei-mate duṅhe karena dharmera vicāra
viśuddha-vātsalya miśrera, nāhi jāne āra

SYNONYMS

ei-mate—in this way; *duṅhe*—both of them; *karena*—do; *dharmera*—of religion; *vicāra*—consideration; *viśuddha*—unalloyed; *vātsalya*—parental affection; *miśrera*—of Jagannātha Miśra; *nāhi*—there is not; *jāne*—he knew; *āra*—anything else.

TRANSLATION

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In the *Śrīmad-Bhāgavatam* (10.8.45) it is said: "Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the *Vedas* and *Upaniṣads* and by great personalities through *sāṅkhya-yoga* in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son." Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprabhu his beloved little boy, although He is worshiped with all veneration by learned *brāhmaṇas* and saintly persons.

TEXT 91

এত শুনি' দ্বিজ গেলা হঞা আনন্দিত।
মিশ্র জাগিয়া হইলা পরম বিস্মিত॥ ৯১॥

eta śuni' dvija gelā hañā ānandita
miśra jāgiyā ha-ilā parama vismita

SYNONYMS

eta śuni'—after hearing so much; *dvija*—the *brāhmaṇa; gelā*—returned; *hañā*—becoming; *ānandita*—very much pleased; *miśra*—Jagannātha Miśra; *jāgiyā*—being awakened; *ha-ilā*—became; *parama*—highly; *vismita*—astonished.

TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha Miśra awakened from his dream, he was very much astonished.

TEXT 92

বন্ধু-বান্ধব-স্থানে স্বপ্ন কহিল।
শুনিয়া সকল লোক বিস্মিত হইল॥ ৯২॥

bandhu-bāndhava-sthāne svapna kahila
śuniyā sakala loka vismita ha-ila

SYNONYMS

bandhu-bāndhava—of friends and relatives; *sthāne*—in the presence; *svapna*—dream; *kahila*—explained; *śuniyā*—after hearing; *sakala*—all; *loka*—the people; *vismita*—astonished; *ha-ila*—became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

TEXT 93

এই মত শিশুলীলা করে গৌরচন্দ্র।
দিনে দিনে পিতা-মাতার বাড়ায় আনন্দ ॥ ৯৩ ॥

ei mata śiśu-līlā kare gauracandra
dine dine pitā-mātāra bāḍāya ānanda

SYNONYMS

ei—this; *mata*—like; *śiśu-līlā*—childhood pastimes; *kare*—does; *gauracandra*—Śrī Gaurahari; *dine dine*—day after day; *pitā-mātāra*—of His parents; *bāḍāya*—He increases; *ānanda*—the pleasure.

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

TEXT 94

কত দিনে মিশ্র পুত্রের হাতে খড়ি দিল।
অল্প দিনে দ্বাদশ-ফলা অক্ষর শিখিল ॥ ৯৪ ॥

kata dine miśra putrera hāte khaḍi dila
alpa dine dvādaśa-phalā akṣara śikhila

SYNONYMS

kata dine—after some days; *miśra*—Jagannātha Miśra; *putrera*—of his son; *hāte*—in the hand; *khaḍi*—chalk; *dila*—gave; *alpa*—within a very few; *dine*—days; *dvādaśa-phalā*—twelve combinations of letters; *akṣara*—letters; *śikhila*—learned.

TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of his son by performing the hāte khaḍi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve *phalā*, or combinations of letters, are called *repha*, *mūrdhanya* (cerebral) *ṇa*, *dāntavya* (dental) *na*, *ma*, *ya*, *ra*, *la*, *va*, *ṛ*, *ṝ*, *ḷ* and *ḹ*. *Hāte khaḍi* is the primary educational beginning. At the age of four or five years, on an auspicious day called *vidyārambha* marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (*a*, *ā*, *i*, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called *phalā*, as mentioned above.

TEXT 95

বাল্যলীলা-সূত্র এই কৈল অনুক্রম।
ইহা বিস্তারিয়াছেন দাস-বৃন্দাবন॥ ৯৫॥

bālyalīlā-sūtra ei kaila anukrama
ihā vistāriyāchena dāsa-vṛndāvana

SYNONYMS

bālyalīlā-sūtra—synopsis of the pastimes of childhood; *ei*—this; *kaila*—did; *anukrama*—in chronological order; *ihā*—this; *vistāriyāchena*—has elaborately explained; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Ṭhākura has already elaborately explained these pastimes in his book Caitanya-bhāgavata.

TEXT 96

অতএব এইলীলা সংক্ষেপে সূত্র কৈল।
পুনরুক্তি-ভয়ে বিস্তারিয়া না কহিল॥ ৯৬॥

ataeva ei-līlā saṅkṣepe sūtra kaila
punarukti-bhaye vistārirā nā kahila

SYNONYMS

ataeva—therefore; *ei-līlā*—these pastimes; *saṅkṣepe*—in brief; *sūtra*—synopsis; *kaila*—made; *punar-ukti*—repetition; *bhaye*—being afraid of; *vistārirā*—elaborate explanation; *nā*—did not; *kahila*—say.

TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

TEXT 97

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৯৭ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.*

The Lord's Paugaṇḍa-līlā

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paṇḍita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekādaśī day. He narrated a story that Viśvarūpa, after accepting the *sannyāsa* order, invited Him in a dream to accept *sannyāsa* also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Lakṣmī. All these events are summarized in this chapter.

TEXT 1

কুমনাঃ সুমনস্ত্বং হি যাতি যস্য পদাব্জয়োঃ।
সুমনো'র্পণমাত্রেণ তং চৈতন্যপ্রভুং ভজে ॥ ১ ॥

ku-manāḥ su-manastvaṁ hi yāti yasya padābjayoḥ
su-mano 'rpaṇa-mātreṇa taṁ caitanya-prabhuṁ bhaje

SYNONYMS

ku-manāḥ—a person interested in activities of material sense enjoyment; *su-manastvam*—the position of a devotee without material desires; *hi*—certainly; *yāti*—gets; *yasya*—whose; *pada-abjayoḥ*—at the lotus feet; *su-manas*—the flower of the name *sumanas; arpaṇa*—offering; *mātreṇa*—simply by doing so; *tam*—Him; *caitanya-prabhum*—Lord Caitanya Mahāprabhu; *bhaje*—I worship.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র, জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—Lord Nityānanda Prabhu; *jaya advaitacandra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

পৌগণ্ড-লীলার সূত্র করিয়ে গণন।
পৌগণ্ড-বয়সে প্রভুর মুখ্য অধ্যয়ন ॥ ৩ ॥

paugaṇḍa-līlāra sūtra kariye gaṇana
paugaṇḍa-vayase prabhura mukhya adhyayana

SYNONYMS

paugaṇḍa—of the age from five years to ten years; *līlāra*—of the pastimes; *sūtra*—synopsis; *kariye*—I do; *gaṇana*—enumerate; *paugaṇḍa-vayase*—in that age between five and ten years; *prabhura*—of the Lord; *mukhya*—chief; *adhyayana*—studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

TEXT 4

পৌগণ্ড-লীলা চৈতন্যকৃষ্ণস্যাতিসুবিস্তৃতা।
বিদ্যারম্ভমুখা পাণিগ্রহণান্তা মনোহরা ॥ ৪ ॥

paugaṇḍa-līlā caitanya-kṛṣṇasyātisuvistṛtā
vidyārambha-mukhā pāṇi-grahaṇāntā mano-harā

SYNONYMS

paugaṇḍa-līlā—the pastimes of the *paugaṇḍa* age; *caitanya-kṛṣṇasya*—of Lord Caitanya, who is Kṛṣṇa Himself; *ati-suvistṛtā*—very much expanded; *vidyā-ārambha*—the beginning of education; *mukhā*—chief business; *pāṇi-grahaṇa*—marriage; *antā*—at the end; *manas-harā*—very beautiful.

TRANSLATION

The pastimes of the Lord during His paugaṇḍa age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

TEXT 5

গঙ্গাদাস পণ্ডিত-স্থানে পড়েন ব্যাকরণ।
শ্রবণ-মাত্রে কণ্ঠে কৈল সূত্রবৃত্তিগণ॥ ৫॥

gaṅgādāsa paṇḍita-sthāne paḍena vyākaraṇa
śravaṇa-mātre kaṇṭhe kaila sūtra-vṛtti-gaṇa

SYNONYMS

gaṅgādāsa—of the name Gaṅgādāsa; *paṇḍita-sthāne*—at the place of the teacher; *paḍena*—studies; *vyākaraṇa*—grammar; *śravaṇa-mātre*—simply by hearing; *kaṇṭhe*—between the neck and the heart; *kaila*—did; *sūtra-vṛtti-gaṇa*—the codes and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gaṅgādāsa Paṇḍita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was a little grown up, He was under the care of Gaṅgādāsa Paṇḍita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

TEXT 6

অল্পকালে হৈলা পঞ্জী-টীকাতে প্রবীণ।
চিরকালের পড়ুয়া জিনে হইয়া নবীন॥ ৬॥

alpa-kāle hailā paṅjī-ṭīkāte pravīṇa
cira-kālera paḍuyā jine ha-iyā navīna

SYNONYMS

alpa-kāle—within a very short time; *hailā*—became; *pañjī-ṭīkāte*—in the commentary on grammar named *Pañjī-ṭīkā; pravīṇa*—very expert; *cira-kālera*—all older; *paḍuyā*—students; *jine*—conquers; *ha-iyā*—being; *navīna*—their junior.

TRANSLATION

He soon became so expert in commenting on the Pañjī-ṭīkā that He could win victory over all the other students, although He was a neophyte.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says there was a commentary on grammar named *Pañjī-ṭīkā* that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

TEXT 7

অধ্যয়ন-লীলা প্রভুর দাস-বৃন্দাবন।
'চৈতন্যমঙ্গলে' কৈল বিস্তারি বর্ণন ॥ ৭ ॥

adhyayana-līlā prabhura dāsa-vṛndāvana
'caitanya-maṅgale' kaila vistāri varṇana

SYNONYMS

adhyayana-līlā—pastimes of studying; *prabhura*—of the Lord; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala; kaila*—has done; *vistāri*—elaborately; *varṇana*—explanation.

TRANSLATION

In his book Caitanya-maṅgala [which later became Caitanya-bhāgavata], Śrīla Vṛndāvana dāsa Ṭhākura very elaborately described the Lord's pastimes of study.

PURPORT

The *Caitanya-bhāgavata, Ādi-līlā,* Chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 8

এক দিন মাতার পদে করিয়া প্রণাম।
প্রভু কহে,—মাতা, মোরে দেহ এক দান ॥ ৮ ॥

eka dina mātāra pade kariyā praṇāma
prabhu kahe,—mātā, more deha eka dāna

SYNONYMS

eka dina—one day; *mātāra*—of the mother; *pade*—on the feet; *kariyā*—doing; *praṇāma*—obeisances; *prabhu*—the Lord; *kahe*—said; *mātā*—My dear mother; *more*—unto Me; *deha*—give; *eka*—one; *dāna*—gift.

TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

TEXT 9

মাতা বলে,—তাই দিব, যা তুমি মাগিবে।
প্রভু কহে,—একাদশীতে অন্ন না খাইবে॥ ৯॥

mātā bale,—tāi diba, yā tumi māgibe
prabhu kahe,—ekādaśīte anna nā khāibe

SYNONYMS

mātā bale—His mother said; *tāi diba*—I shall give that; *yā*—whatever; *tumi*—You; *māgibe*—should ask me; *prabhu kahe*—the Lord said; *ekādaśīte*—on the Ekādaśī day; *anna*—grains; *nā*—don't; *khāibe*—eat.

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekādaśī day."

PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśi day. In the *Bhakti-sandarbha* by Śrīla Jīva Gosvāmī there is a quotation from the *Skanda Purāṇa* admonishing that a person who eats grains on Ekādaśī becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṇṭha planet, he falls down. On Ekādaśī, everything is cooked for Viṣṇu, including regular grains and *dahl*, but it is enjoined that a Vaiṣṇava should not even take *viṣṇu-prasāda* on Ekādaśī. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśī a Vaiṣṇava should not touch even *mahā-prasāda* offered to Viṣṇu, although such *prasāda* may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśī, even if it is offered to Lord Viṣṇu.

TEXT 10

শচী কহে,—না খাইব, ভালই কহিলা।
সেই হৈতে একাদশী করিতে লাগিলা॥ ১০॥

śacī kahe, —nā khāiba, bhāla-i kahilā
sei haite ekādaśī karite lāgilā

SYNONYMS

śacī kahe—mother Śacī said; *nā khāiba*—I shall not take; *bhāla-i kahilā*—You have said very nicely; *sei haite*—from that day; *ekādaśī*—Ekādaśī day; *karite lāgilā*—began to observe.

TRANSLATION

Mother Śacī said: "You have spoken very nicely. I shall not eat grains on Ekādaśī." From that day, she began to observe fasting on Ekādaśī.

PURPORT

It is a prejudice amongst *smārta-brāhmaṇas* that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being *sa-dhava,* which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

TEXT 11

তবে মিশ্র বিশ্বরূপের দেখিয়া যৌবন।
কন্যা চাহি' বিবাহ দিতে করিলেন মন॥ ১১॥

tabe miśra viśvarūpera dekhiyā yauvana
kanyā cāhi' vivāha dite karilena mana

SYNONYMS

tabe—thereafter; *miśra*—Jagannātha Miśra; *viśvarūpera*—of Viśvarūpa, his elder son; *dekhiyā*—seeing; *yauvana*—youthfulness; *kanyā cāhi'*—wanting to find a girl; *vivāha*—marriage; *dite*—to give; *karilena*—made; *mana*—his mind.

TRANSLATION

Thereafter, seeing Viśvarūpa a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

TEXT 12

বিশ্বরূপ শুনি' ঘর ছাড়ি পলাইলা।
সন্ন্যাস করিয়া তীর্থ করিবারে গেলা॥ ১২॥

viśvarūpa śuni' ghara chāḍi palāilā
sannyāsa kariyā tīrtha karibāre gelā

SYNONYMS

viśvarūpa—of the name Viśvarūpa; *śuni'*—hearing this; *ghara*—home; *chāḍi*—giving up; *palāilā*—went away; *sannyāsa*—the renounced order; *kariyā*—accepting; *tīrtha*—the holy places; *karibāre*—for touring; *gelā*—went away.

TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

TEXT 13

শুনি' শচী-মিশ্রের দুঃখী হৈল মন।
তবে প্রভু মাতা-পিতার কৈল আশ্বাসন॥ ১৩॥

śuni' śacī-miśrera duḥkhī haila mana
tabe prabhu mātā-pitāra kaila āśvāsana

SYNONYMS

śuni'—hearing this; *śacī*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *duḥkhī*—very unhappy; *haila*—became; *mana*—minds; *tabe*—at that time; *prabhu*—Lord Caitanya Mahāprabhu; *mātā-pitāra*—of the parents; *kaila*—did; *āśvāsana*—pacification.

TRANSLATION

When Śacīmātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

TEXT 14

ভাল হৈল,—বিশ্বরূপ সন্ন্যাস করিল।
পিতৃকুল, মাতৃকুল,—দুই উদ্ধারিল॥ ১৪॥

bhāla haila,—viśvarūpa sannyāsa karila
pitṛ-kula, mātṛ-kula,—dui uddhārila

SYNONYMS

bhāla haila—it is very good; *viśvarūpa*—of the name Viśvarūpa; *sannyāsa*—the renounced order of life; *karila*—has accepted; *pitṛ-kula*—father's family; *mātṛ-kula*—mother's family; *dui*—both of them; *uddhārila*—delivered.

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Viśvarūpa has accepted the sannyāsa order, for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the *sannyāsa* order in this Kali-yuga because in the *śāstra* it is said:

aśvamedhaṁ gavālambhaṁ sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ kalau pañca vivarjayet

"In this Kali-yuga the performance of the *aśvamedha-yajña* or *gomedha-yajña*, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of *sannyāsa*, the renounced order of life." (*Brahma-vaivarta Purāṇa*, *Kṛṣṇa-janma-khaṇḍa* 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted *sannyāsa* and approved of the *sannyāsa* of His elder brother, Viśvarūpa. It is clearly said here, *bhāla haila,—viśvarūpa sannyāsa kaila pitṛ-kula, mātṛ-kula,—dui uddhārila.* Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept *sannyāsa* to dedicate his life for the service of the Lord, and everyone must take that kind of *sannyāsa*, for by accepting such *sannyāsa* one renders the best service to both his paternal and maternal families. But one should not accept the *sannyāsa* order of the Māyāvāda school, which has practically no meaning. We find many Māyāvādī *sannyāsīs* simply loitering in the street thinking themselves Brahman or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī *sannyāsīs* have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded *sannyāsa* that is prohibited in this age. Actually, Śrīla Śaṅkarācārya's principles for the acceptance of *sannyāsa* were very strict, but later the so-called Māyāvādī *sannyāsīs* became degraded because of their false philosophy, which propounds that by accepting *sannyāsa* one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of *sannyāsa*. But the acceptance of *sannyāsa* is one of the items of the *varṇāśrama-dharma*. How then can it be rejected?

TEXT 15

আমি ত' করিব তোমা' দুঁহার সেবন।
শুনিয়া সন্তুষ্ট হৈল পিতা-মাতার মন॥ ১৫॥

āmi ta' kariba tomā' duṅhāra sevana
śuniyā santuṣṭa haila pitā-mātāra mana

SYNONYMS

āmi ta'—I; *kariba*—shall do; *tomā'*—to you; *duṅhāra*—both; *sevana*—service; *śuniyā*—after hearing; *santuṣṭa*—pleased; *haila*—became; *pitā-mātāra mana*—the parents' minds.

TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

TEXT 16

একদিন নৈবেদ্য-তাম্বূল খাইয়া।
ভূমিতে পড়িলা প্রভু অচেতন হঞা॥ ১৬॥

eka-dina naivedya-tāmbūla khāiyā
bhūmite paḍilā prabhu acetana haṅā

SYNONYMS

eka-dina—one day; *naivedya*—foodstuffs offered to the Deity; *tāmbūla*—betel nut; *khāiyā*—after eating; *bhūmite*—on the ground; *paḍilā*—fell; *prabhu*—the Lord; *acetana*—unconscious; *haṅā*—becoming.

TRANSLATION

One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Śrī Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day. Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

TEXT 17

আস্তে-ব্যস্তে পিতা-মাতা মুখে দিল পানি।
সুস্থ হঞা কহে প্রভু অপূর্ব কাহিনী॥ ১৭॥

āste-vyaste pitā-mātā mukhe dila pāni
sustha haṅā kahe prabhu apūrva kāhinī

SYNONYMS

āste-vyaste—with great haste; *pitā-mātā*—both the parents; *mukhe*—on the mouth; *dila*—gave; *pāni*—water; *sustha hañā*—being revived; *kahe*—says; *prabhu*—the Lord; *apūrva*—something astonishing; *kāhinī*—narration.

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

TEXT 18

এথা হৈতে বিশ্বরূপ মোরে লঞা গেলা।
সন্ন্যাস করহ তুমি, আমারে কহিলা॥ ১৮॥

ethā haite viśvarūpa more lañā gelā
sannyāsa karaha tumi, āmāre kahilā

SYNONYMS

ethā—here; *haite*—from; *viśvarūpa*—of the name Viśvarūpa; *more*—Me; *lañā*—taking with Him; *gelā*—went; *sannyāsa*—the renounced order of life; *karaha*—accept; *tumi*—You also; *āmāre*—unto Me; *kahilā*—he said.

TRANSLATION

The Lord said: "Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

TEXT 19

আমি কহি,—আমার অনাথ পিতা-মাতা।
আমি বালক,—সন্ন্যাসের কিবা জানি কথা॥ ১৯॥

āmi kahi,—āmāra anātha pitā-mātā
āmi bālaka,—sannyāsera kibā jāni kathā

SYNONYMS

āmi kahi—I said; *āmāra*—My; *anātha*—helpless; *pitā-mātā*—father and mother; *āmi*—I am; *bālaka*—only a child; *sannyāsera*—of the renounced order of life; *kibā*—what; *jāni*—I know; *kathā*—words.

TRANSLATION

"I replied to Viśvarūpa: 'I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?

TEXT 20

গৃহস্থ হইয়া করিব পিতা-মাতার সেবন।
ইহাতেই তুষ্ট হবেন লক্ষ্মী-নারায়ণ॥ ২০॥

gṛhastha ha-iyā kariba pitā-mātāra sevana
ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa

SYNONYMS

gṛhastha—a householder; *ha-iyā*—becoming; *kariba*—I shall do; *pitā-mātāra*—of the parents; *sevana*—service; *ihāte-i*—in this; *tuṣṭa*—satisfied; *habena*—will become; *lakṣmī-nārāyaṇa*—the goddess of fortune and Nārāyaṇa.

TRANSLATION

"'Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune.'

TEXT 21

তবে বিশ্বরূপ ইহাঁ পাঠাইল মোরে।
মাতাকে কহিও কোটি কোটি নমস্কারে॥ ২১॥

tabe viśvarūpa ihāṅ pāṭhāila more
mātāke kahio koṭi koṭi namaskāre

SYNONYMS

tabe—then; *viśvarūpa*—of the name Viśvarūpa; *ihāṅ*—here; *pāṭhāila*—sent; *more*—Me; *mātāke kahio*—speak to My mother; *koṭi koṭi*—hundreds and thousands; *namaskāre*—obeisances.

TRANSLATION

"Then Viśvarūpa returned Me home and requested, 'Offer thousands and thousands of obeisances unto My mother, Śacīdevī.'"

TEXT 22

এই মত নানা লীলা করে গৌরহরি।
কি কারণে লীলা,—ইহা বুঝিতে না পারি॥ ২২॥

ei mata nānā līlā kare gaurahari
ki kāraṇe līlā,—ihā bujhite nā pāri

SYNONYMS

ei mata—in this way; *nānā*—various; *līlā*—pastimes; *kare*—does; *gaurahari*—Śrī Caitanya Mahāprabhu; *ki kāraṇe*—what is the reason; *līlā*—pastimes; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriyā mūḍha vijñe nā bujhaya:* even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sādhu-nindā*.

TEXT 23

কত দিন রহি' মিশ্র গেলা পরলোক।
মাতা-পুত্র দুঁহার বাড়িল হৃদি শোক॥ ২৩॥

kata dina rahi' miśra gelā para-loka
mātā-putra duṅhāra bāḍila hṛdi śoka

SYNONYMS

kata dina—some days; *rahi'*—remaining; *miśra*—Jagannātha Miśra; *gelā*—passed away; *para-loka*—for the transcendental world; *mātā*—mother; *putra*—son; *duṅhāra*—of both of them; *bāḍila*—increased; *hṛdi*—in the hearts; *śoka*—lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

TEXT 24

বন্ধু-বান্ধব আসি' দুঁহা প্রবোধিল।
পিতৃক্রিয়া বিধিমতে ঈশ্বর করিল॥ ২৪॥

bandhu-bāndhava āsi' duṅhā prabodhila
pitṛ-kriyā vidhi-mate īśvara karila

SYNONYMS

bandhu—friends; *bāndhava*—relatives; *āsi'*—coming there; *duṅhā*—both of them; *prabodhila*—pacified; *pitṛ-kriyā*—rituals performed after the death of the father; *vidhi-mate*—according to the Vedic system; *īśvara*—the Supreme Personality of Godhead; *karila*—executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

কত দিনে প্রভু চিত্তে করিলা চিন্তন।
গৃহস্থ হইলাম, এবে চাহি গৃহধর্ম ॥ ২৫ ॥

kata dine prabhu citte karilā cintana
gṛhastha ha-ilāma, ebe cāhi gṛha-dharma

SYNONYMS

kata dine—after some days; *prabhu*—the Lord; *citte*—within His mind; *karilā*—made; *cintana*—consideration; *gṛhastha ha-ilāma*—I remained in householder life; *ebe*—now; *cāhi*—I want; *gṛha-dharma*—activities of family life.

TRANSLATION

After some days the Lord thought: "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhastha.

TEXT 26

গৃহিণী বিনা গৃহধর্ম না হয় শোভন।
এত চিন্তি' বিবাহ করিতে হৈল মন ॥ ২৬ ॥

gṛhiṇī vinā gṛha-dharma nā haya śobhana
eta cinti' vivāha karite haila mana

SYNONYMS

gṛhiṇī—wife; *vinā*—without; *gṛha-dharma*—duties of family life; *nā*—not; *haya*—become; *śobhana*—beautiful; *eta cinti'*—thinking thus; *vivāha*—marriage; *karite*—to execute; *haila*—became; *mana*—mind.

SYNONYMS

ei mata—in this way; *nānā*—various; *līlā*—pastimes; *kare*—does; *gaurahari*—Śrī Caitanya Mahāprabhu; *ki kāraṇe*—what is the reason; *līlā*—pastimes; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriyā mūḍha vijñe nā bujhaya:* even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sādhu-nindā*.

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কত দিন রহি' মিশ্র গেলা পরলোক।
মাতা-পুত্র দুঁহার বাড়িল হৃদি শোক॥ ২৩॥

kata dina rahi' miśra gelā para-loka
mātā-putra duṅhāra bāḍila hṛdi śoka

SYNONYMS

kata dina—some days; *rahi'*—remaining; *miśra*—Jagannātha Miśra; *gelā*—passed away; *para-loka*—for the transcendental world; *mātā*—mother; *putra*—son; *duṅhāra*—of both of them; *bāḍila*—increased; *hṛdi*—in the hearts; *śoka*—lamentation.

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পিতৃক্রিয়া বিধিমতে ঈশ্বর করিল॥ ২৪॥

bandhu-bāndhava āsi' duṅhā prabodhila
pitṛ-kriyā vidhi-mate īśvara karila

SYNONYMS

bandhu—friends; *bāndhava*—relatives; *āsi'*—coming there; *duṅhā*—both of them; *prabodhila*—pacified; *pitṛ-kriyā*—rituals performed after the death of the father; *vidhi-mate*—according to the Vedic system; *īśvara*—the Supreme Personality of Godhead; *karila*—executed.

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Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

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কত দিনে প্রভু চিত্তে করিলা চিন্তন।
গৃহস্থ হইলাম, এবে চাহি গৃহধর্ম ॥ ২৫ ॥

kata dine prabhu citte karilā cintana
gṛhastha ha-ilāma, ebe cāhi gṛha-dharma

SYNONYMS

kata dine—after some days; *prabhu*—the Lord; *citte*—within His mind; *karilā*—made; *cintana*—consideration; *gṛhastha ha-ilāma*—I remained in householder life; *ebe*—now; *cāhi*—I want; *gṛha-dharma*—activities of family life.

TRANSLATION

After some days the Lord thought: "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhastha.

TEXT 26

গৃহিণী বিনা গৃহধর্ম না হয় শোভন।
এত চিন্তি' বিবাহ করিতে হৈল মন ॥ ২৬ ॥

gṛhiṇī vinā gṛha-dharma nā haya śobhana
eta cinti' vivāha karite haila mana

SYNONYMS

gṛhiṇī—wife; *vinā*—without; *gṛha-dharma*—duties of family life; *nā*—not; *haya*—become; *śobhana*—beautiful; *eta cinti'*—thinking thus; *vivāha*—marriage; *karite*—to execute; *haila*—became; *mana*—mind.

TRANSLATION

"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

TEXT 27

ন গৃহং গৃহমিত্যাহুর্গৃহিণী গৃহমুচ্যতে।
তয়া হি সহিতঃ সর্বান্ পুরুষার্থান্ সমশ্নুতে ॥ ২৭ ॥

na gṛhaṁ gṛham ity āhur gṛhiṇī gṛham ucyate
tayā hi sahitaḥ sarvān puruṣārthān samaśnute

SYNONYMS

na—not; *gṛham*—the home; *gṛham*—the house; *iti*—thus; *āhuḥ*—said; *gṛhiṇī*—the wife; *gṛham*—home; *ucyate*—it is said; *tayā*—with her; *hi*—certainly; *sahitaḥ*—together; *sarvān*—all; *puruṣa-arthān*—goals of human life; *samaśnute*—perfects.

TRANSLATION

Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life.

TEXT 28

দৈবে এক দিন প্রভু পড়িয়া আসিতে।
বল্লভাচার্যের কন্যা দেখে গঙ্গা-পথে ॥ ২৮ ॥

daive eka dina prabhu paḍiyā āsite
vallabhācāryera kanyā dekhe gaṅgā-pathe

SYNONYMS

daive—accidently; *eka dina*—one day; *prabhu*—the Lord; *paḍiyā*—after studying; *āsite*—while He was coming back; *vallabhācāryera*—of Vallabhācārya; *kanyā*—daughter; *dekhe*—sees; *gaṅgā-pathe*—on the way to the Ganges.

TRANSLATION

One day when the Lord was coming back from school He accidently saw the daughter of Vallabhācārya on the way to the Ganges.

TEXT 29

পূর্বসিদ্ধ ভাব দুঁহার উদয় করিল।
দৈবে বনমালী ঘটক শচী-স্থানে আইল ॥ ২৯ ॥

pūrva-siddha bhāva duṅhāra udaya karila
daive vanamālī ghaṭaka śacī-sthāne āila

SYNONYMS

pūrva-siddha—as it is already settled; *bhāva*—ecstasy; *duṅhāra*—of both of them; *udaya*—awakened; *karila*—was made; *daive*—also accidently; *vanamālī*—of the name Vanamālī; *ghaṭaka*—the marriage-maker; *śacī-sthāne*—at the place of Śacīmātā; *āila*—came.

TRANSLATION

When the Lord and Lakṣmīdevī met, their relationship awakened, having already been settled, and coincidently the marriage-maker Vanamālī came to see Śacīmātā.

PURPORT

Vanamālī Ghaṭaka, a resident of Navadvīpa and a *brāhmaṇa* by caste, arranged the marriage of the Lord to Lakṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the *brāhmaṇa* who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same *brāhmaṇa* acted as the marriage-maker of the Lord in *caitanya-līlā*.

TEXT 30

শচীর ইঙ্গিতে সম্বন্ধ করিল ঘটন।
লক্ষ্মীকে বিবাহ কৈল শচীর নন্দন॥ ৩০॥

śacīra iṅgite sambandha karila ghaṭana
lakṣmīke vivāha kaila śacīra nandana

SYNONYMS

śacīra iṅgite—by the indication of mother Śacī; *sambandha*—the relationship; *karila*—made; *ghaṭana*—possible; *lakṣmīke*—unto Lakṣmīdevī; *vivāha*—marriage; *kaila*—executed; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Following the indications of Śacīdevī, Vanamālī Ghaṭaka arranged the marriage, and thus in due course the Lord married Lakṣmīdevī.

TEXT 31

বিস্তারিয়া বর্ণিলা তাহা বৃন্দাবন-দাস।
এই ত' পৌগণ্ড-লীলার সূত্র-প্রকাশ।

vistāriyā varṇilā tāhā vṛndāvana-dāsa
ei ta' paugaṇḍa-līlāra sūtra-prakāśa

SYNONYMS

vistāriyā—having elaborated; *varṇilā*—has described; *tāhā*—that; *vṛndāvana-dāsa*—Ṭhākura Vṛndāvana dāsa; *ei ta'*—this is; *paugaṇḍa-līlāra*—of the pastimes of His early age; *sūtra-prakāśa*—manifestation of the symbols.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed representation of the same pastimes.

TEXT 32

পৌগণ্ড বয়সে লীলা বহুত প্রকার।
বৃন্দাবন-দাস ইহা করিয়াছেন বিস্তার॥ ৩২॥

paugaṇḍa vayase līlā bahuta prakāra
vṛndāvana-dāsa ihā kariyāchena vistāra

SYNONYMS

paugaṇḍa vayase—in His early age; *līlā*—pastimes; *bahuta prakāra*—of various kinds; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *ihā*—this; *kariyāchena*—has done; *vistāra*—the elaborate explanation.

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately.

TEXT 33

অতএব দিঙ্মাত্র ইহাঁ দেখাইল।
'চৈতন্যমঙ্গলে' সর্বলোকে খ্যাত হৈল॥ ৩৩॥

ataeva diṅmātra ihāṅ dekhāila
'caitanya-maṅgale' sarva-loke khyāta haila

SYNONYMS

ataeva—therefore; *diṅmātra*—only in the matter of indication; *ihāṅ*—here; *dekhāila*—I have exhibited; *caitanya-maṅgale*—in the book of the name *Caitanya-maṅgala*; *sarva-loke*—all over the world; *khyāta*—famous; *haila*—became.

TRANSLATION

I have given but a single hint of these pastimes, for Vṛndāvana dāsa Ṭhākura, in his book Caitanya-maṅgala [now Caitanya-bhāgavata], has described them all vividly.

TEXT 34

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৪ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Fifteenth Chapter, describing the Lord's* paugaṇḍa-līlā.

The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's *kaiśora-līlā,* or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His *kaiśora-līlā* the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the *saṅkīrtana* movement, and there He met Tapana Miśra, whom He instructed about spiritual advancement and ordered to go to Vārāṇasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyā-devī. This chapter also describes the Lord's argument with Keśava Kāśmīrī, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the *paṇḍita.* Later the Kāśmīrī Paṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

TEXT 1

কৃপাসুধা-সরিদ্‌যস্য বিশ্বমাপ্লাবয়ন্ত্যপি ।
নীচগৈব সদা ভাতি তং চৈতন্যপ্রভুং ভজে ॥ ১ ॥

kṛpā-sudhā-sarid yasya viśvam āplāvayanty api
nīcagaiva sadā bhāti taṁ caitanya-prabhuṁ bhaje

SYNONYMS

kṛpā-sudhā—of the nectar of the mercy; *sarit*—river; *yasya*—whose; *viśvam*—the whole universe; *āplāvayantī*—inundating; *api*—although; *nīcagā eva*—more inclined to the poor and fallen; *sadā*—always; *bhāti*—is manifest; *tam*—Him; *caitanya-prabhum*—Lord Śrī Caitanya Mahāprabhu; *bhaje*—I worship.

TRANSLATION

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT

Narottama dāsa Ṭhākura has sung, *śrī-kṛṣṇa-caitanya prabhu dayā kara more*. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this age of Kali practically everyone is like Jagāi and Mādhāi, but the *saṅkīrtana* movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya—all glories to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaitacandra*—all glories to Advaitacandra; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

জীয়াৎ কৈশোর-চৈতন্যো মূর্তিমত্যা গৃহাশ্রমাৎ।
লক্ষ্ম্যার্চিতোঽথ বাগ্দেব্যা দিশাংজয়ি-জয়চ্ছলাৎ ॥৩॥

jīyāt kaiśora-caitanyo mūrtimatyā gṛhāśramāt
lakṣmyārcito 'tha vāgdevyā diśāṁ jayi-jaya-cchalāt

SYNONYMS

jīyāt—long live; *kaiśora*—situated in the *kaiśora* age; *caitanyaḥ*—Lord Caitanya Mahāprabhu; *mūrtimatyā*—having accepted such a body; *gṛha-āśramāt*—from a householder's life; *lakṣmyā*—by Lakṣmī; *arcitaḥ*—being worshiped; *atha*—then; *vāc-devyā*—by the goddess of learning; *diśām*—of all directions; *jayi*—the conqueror; *jaya-chalāt*—on the plea of conquering.

TRANSLATION

Long live Lord Caitanya Mahāprabhu in His kaiśora age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvati, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Lakṣmīdevī, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

TEXT 4

এই ত' কৈশোর-লীলার সূত্র-অনুবন্ধ ।
শিষ্যগণ পড়াইতে করিলা আরম্ভ ॥ ৪ ॥

ei ta' kaiśora-līlāra sūtra-anubandha
śiṣya-gaṇa paḍāite karilā ārambha

SYNONYMS

ei ta'—thus; *kaiśora*—the age of *kaiśora* (the age between the eleventh and fifteenth years); *līlāra*—of the pastimes; *sūtra anubandha*—chronological synopsis; *śiṣya-gaṇa*—students; *paḍāite*—to teach; *karilā*—did; *ārambha*—begin.

TRANSLATION

At the age of eleven Śrī Caitanya Mahāprabhu began to teach students. This marks the beginning of His kaiśora age.

TEXT 5

শত শত শিষ্য সঙ্গে সদা অধ্যাপন ।
ব্যাখ্যা শুনি সর্বলোকের চমকিত মন ॥ ৫ ॥

śata śata śiṣya saṅge sadā adhyāpana
vyākhyā śuni sarva-lokera camakita mana

SYNONYMS

śata śata—very many; *śiṣya*—disciples; *saṅge*—along with Him; *sadā*—always; *adhyāpana*—studying; *vyākhyā*—explanation; *śuni*—hearing; *sarva-lokera*—of all people; *camakita*—astonished; *mana*—minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

TEXT 6

সর্বশাস্ত্রে সর্ব পণ্ডিত পায় পরাজয় ।
বিনয়ভঙ্গীতে কারো দুঃখ নাহি হয় ॥ ৬ ॥

sarva-śāstre sarva paṇḍita pāya parājaya
vinaya-bhaṅgīte kāro duḥkha nāhi haya

SYNONYMS

sarva-śāstre—in all scriptures; *sarva*—all; *paṇḍita*—learned scholars; *pāya*—obtain; *parājaya*—defeat; *vinaya*—gentle; *bhaṅgīte*—by behavior; *kāro*—anyone's; *duḥkha*—unhappiness; *nāhi*—does not; *haya*—become.

TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

TEXT 7

বিবিধ ঔদ্ধত্য করে শিষ্যগণ-সঙ্গে।
জাহ্নবীতে জলকেলি করে নানা রঙ্গে ॥ ৭ ॥

vividha auddhatya kare śiṣya-gaṇa-saṅge
jāhnavīte jala-keli kare nānā raṅge

SYNONYMS

vividha—various; *auddhatya*—impudences; *kare*—does; *śiṣya-gaṇa*—His disciples; *saṅge*—with; *jāhnavīte*—in the water of the Ganges; *jala-keli*—sporting in the water; *kare*—does; *nānā*—in various; *raṅge*—jokes.

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

TEXT 8

কত দিনে কৈল প্রভু বঙ্গেতে গমন।
যাহাঁ যায়, তাহাঁ লওয়ায় নাম-সংকীর্তন ॥ ৮ ॥

kata dine kaila prabhu baṅgete gamana
yāhāṅ yāya, tāhāṅ laoyāya nāma-saṅkīrtana

SYNONYMS

kata dine—after a few days; *kaila*—did; *prabhu*—the Lord; *baṅgete*—in East Bengal; *gamana*—touring; *yāhāṅ yāya*—wherever He goes; *tāhāṅ*—there; *laoyāya*—induces; *nāma-saṅkīrtana*—the *saṅkīrtana* movement.

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the saṅkīrtana movement.

PURPORT

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce *saṅkīrtana* everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the *saṅkīrtana* movement, for that is the mission of the Caitanya cult.

TEXT 9

বিদ্যার প্রভাব দেখি চমৎকার চিতে।
শত শত পড়ুয়া আসি লাগিলা পড়িতে॥ ৯॥

vidyāra prabhāva dekhi camatkāra cite
śata śata paḍuyā āsi lāgilā paḍite

SYNONYMS

vidyāra—of His learning; *prabhāva*—the influence; *dekhi*—seeing; *camatkāra*—wonder; *cite*—within the heart; *śata śata*—many hundreds; *paḍuyā*—disciples or students; *āsi*—coming there; *lāgilā*—began; *paḍite*—to study.

TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahāprabhu's intellectual prowess, many hundreds of students came to Him and began studying under His direction.

TEXT 10

সেই দেশে বিপ্র, নাম—মিশ্র তপন।
নিশ্চয় করিতে নারে সাধ্য-সাধন॥ ১০॥

sei deśe vipra, nāma—miśra tapana
niścaya karite nāre sādhya-sādhana

SYNONYMS

sei deśe—in that region of East Bengal; *vipra*—a *brāhmaṇa*; *nāma*—named; *miśra tapana*—Tapana Miśra; *niścaya karite*—to ascertain; *nāre*—not able; *sādhya*—objective; *sādhana*—process.

TRANSLATION

In East Bengal there was a brāhmaṇa named Tapana Miśra who could not ascertain the objective of life nor how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvāmīs with reference to the authoritative *śāstras* and *Vedas*.

TEXT 11

বহুশাস্ত্রে বহুবাক্যে চিত্তে ভ্রম হয়।
সাধ্য-সাধন শ্রেষ্ঠ না হয় নিশ্চয়॥ ১১॥

bahu-śāstre bahu-vākye citte bhrama haya
sādhya-sādhana śreṣṭha nā haya niścaya

SYNONYMS

bahu-śāstre—by many books or scriptures; *bahu-vākye*—by many versions of many persons; *citte*—within the heart; *bhrama*—doubt; *haya*—there is; *sādhya-sādhana*—objective and means; *śreṣṭha*—about the best; *nā*—not; *haya*—there is; *niścaya*—certainty.

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In *Śrīmad-Bhāgavatam* (7.13.8) it is said, *granthān naivābhyased bahūn na vyākhyām upayuñjīta:* "One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee." One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life

are wasted. Innocent persons misled in this way are deprived of unalloyed *kṛṣṇa-bhakti*, devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

TEXT 12

স্বপ্নে এক বিপ্র কহে,– শুনহ তপন।
নিমাঞিপণ্ডিত পাশে করহ গমন॥ ১২॥

svapne eka vipra kahe,—śunaha tapana
nimāñi-paṇḍita pāśe karaha gamana

SYNONYMS

svapne—in a dream; *eka*—one; *vipra*—*brāhmaṇa; kahe*—says; *śunaha*—just hear; *tapana*—Tapana Miśra; *nimāñi-paṇḍita*—of the name Nimāi Paṇḍita; *pāśe*—unto Him; *karaha gamana*—go.

TRANSLATION

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

TEXT 13

তেঁহো তোমার সাধ্য-সাধন করিবে নিশ্চয়।
সাক্ষাৎ ঈশ্বর তেঁহো,– নাহিক সংশয়॥ ১৩॥

teṅho tomāra sādhya-sādhana karibe niścaya
sākṣāt īśvara teṅho,—nāhika saṁśaya

SYNONYMS

teṅho—He; *tomāra*—your; *sādhya*—objective of life; *sādhana*—process; *karibe*—will do; *niścaya*—ascertain; *sākṣāt*—direct; *īśvara*—the Lord; *teṅho*—He is; *nāhika*—there is no; *saṁśaya*—doubt.

TRANSLATION

"Because He is the Lord [īśvara]," the brāhmaṇa told him, "undoubtedly He can give you proper direction."

TEXT 14

স্বপ্ন দেখি' মিশ্র আসি' প্রভুর চরণে।
স্বপ্নের বৃত্তান্ত সব কৈল নিবেদনে॥ ১৪॥

svapna dekhi' miśra āsi' prabhura caraṇe
svapnera vṛttānta saba kaila nivedane

SYNONYMS

svapna dekhi'—by seeing the dream; *miśra*—Tapana Miśra; *āsi'*—coming; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe*—at the shelter of the lotus feet; *svapnera*—of the dream; *vṛttānta*—details; *saba*—all; *kaila*—did; *nivedane*—inform Him.

TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

TEXT 15

প্রভু তুষ্ট হঞা সাধ্য-সাধন কহিল ।
নাম-সংকীর্তন কর,—উপদেশ কৈল ॥ ১৫ ॥

prabhu tuṣṭa hañā sādhya-sādhana kahila
nāma-saṅkīrtana kara,——upadeśa kaila

SYNONYMS

prabhu—the Lord; *tuṣṭa*—satisfied; *hañā*—becoming; *sādhya-sādhana*—the objective and the process; *kahila*—described; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *kara*—practice; *upadeśa kaila*—gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa *mahā-mantra* regularly and according to the prescribed principles. We simply ask our western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa *mantra*. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

TEXT 16

তাঁর ইচ্ছা, - প্রভুসঙ্গে নবদ্বীপে বসি।
প্রভু আজ্ঞা দিল,—তুমি যাও বারাণসী ॥ ১৬ ॥

tāṅra icchā,—prabhu-saṅge navadvīpe vasi
prabhu ājñā dila,—tumi yāo vārāṇasī

SYNONYMS

tāṅra icchā—his desire; *prabhu-saṅge*—with the Lord; *navadvīpe*—in Navadvīpa; *vasi*—I live there; *prabhu ājñā dila*—but the Lord advised Him; *tumi*—you; *yāo*—go; *vārāṇasī*—to Benares.

TRANSLATION

Tapana Misra's desire was to live with the Lord in Navadvīpa, but the Lord asked him to go to Vārāṇasī [Benares].

TEXT 17

তাহাঁ আমা-সঙ্গে তোমার হবে দরশন।
আজ্ঞা পাঞা মিশ্র কৈল কাশীতে গমন ॥ ১৭ ॥

tāhāṅ āmā-saṅge tomāra habe daraśana
ājñā pāñā miśra kaila kāśīte gamana

SYNONYMS

tāhāṅ—there; *āmā-saṅge*—with Me; *tomāra*—your; *habe*—there will be; *daraśana*—meeting; *ājñā pāñā*—receiving this order; *miśra*—Tapana Miśra; *kaila*—did; *kāśīte*—to Benares; *gamana*—going.

TRANSLATION

The Lord assured Tapana Miśra that they would meet again in Vārāṇasī. Receiving this order, Tapana Miśra went there.

TEXT 18

প্রভুর অতর্ক্যলীলা বুঝিতে না পারি।
স্বসঙ্গ ছাড়াঞা কেনে পাঠায় কাশীপুরী ॥ ১৮ ॥

prabhura atarkya-līlā bujhite nā pāri
sva-saṅga chāḍāñā kene pāṭhāya kāśīpurī

SYNONYMS

prabhura—Lord Caitanya Mahāprabhu's; *atarkya-līlā*—inconceivable pastimes; *bujhite*—to understand; *nā*—not; *pāri*—able; *sva-saṅga*—personal association; *chāḍāñā*—avoiding; *kene*—why; *pāṭhāya*—sends; *kāśīpurī*—to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Miśra wanted to live with Him in Navadvīpa, the Lord advised him to go to Vārāṇasī.

PURPORT

When Tapana Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept the *sannyāsa* order. But by asking Tapana Miśra to go to Vārāṇasī He indicated that in the future He would accept *sannyāsa* and that when He would teach Sanātana Gosvāmī, Tapana Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

TEXT 19

এই মত বঙ্গের লোকের কৈলা মহা হিত।
'নাম' দিয়া ভক্ত কৈল, পড়াঞা পণ্ডিত ॥ ১৯ ॥

ei mata baṅgera lokera kailā mahā hita
'nāma' diyā bhakta kaila, paḍāñā paṇḍita

SYNONYMS

ei mata—in this way; *baṅgera*—of East Bengal; *lokera*—of the people; *kailā*—contributed; *mahā*—great; *hita*—benefit; *nāma*—the holy name of the Lord; *diyā*—giving them; *bhakta*—devotees; *kaila*—made them; *paḍāñā*—by educating them; *paṇḍita*—learned scholars.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa *mahā-mantra* and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are

chanting the Hare Kṛṣṇa *mahā-mantra* with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society of Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the western countries.

TEXT 20

এই মত বঙ্গে প্রভু করে নানা লীলা।
এথা নবদ্বীপে লক্ষ্মী বিরহে দুঃখী হৈলা ২০ ॥

ei mata baṅge prabhu kare nānā līlā
ethā navadvīpe lakṣmī virahe duḥkhī hailā

SYNONYMS

ei mata—in this way; *baṅge*—in East Bengal; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kare*—does; *nānā*—various; *līlā*—pastimes; *ethā*—here; *navadvīpe*—in Navadvīpa; *lakṣmī*—the wife of Nimāi Paṇḍita; *virahe*—in separation; *duḥkhī*—unhappy; *hailā*—became.

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

TEXT 21

প্রভুর বিরহ-সর্প লক্ষ্মীরে দংশিল।
বিরহ-সর্প-বিষে তাঁর পরলোক হৈল ॥ ২১ ॥

prabhura viraha-sarpa lakṣmīre daṁśila
viraha-sarpa-viṣe tāṅra paraloka haila

SYNONYMS

prabhura—of the Lord; *viraha-sarpa*—the separation snake; *lakṣmīre*—Lakṣmīdevī; *daṁśila*—bit; *viraha-sarpa*—of the separation snake; *viṣe*—by the poison; *tāṅra*—her; *paraloka*—next world; *haila*—it so happened.

TRANSLATION

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in *Bhagavad-gītā* (8.6), *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram:* one's practice in thinking throughout his entire life determines the

quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaikuṇṭha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikuṇṭhaloka after death.

TEXT 22

অন্তরে জানিলা প্রভু, যাতে অন্তর্যামী ।
দেশেরে আইলা প্রভু শচী-দুঃখ জানি' ॥ ২২ ॥

antare jānilā prabhu, yāte antaryāmī
deśere āilā prabhu śacī-duḥkha jāni'

SYNONYMS

antare—within Himself; *jānilā*—knew; *prabhu*—the Lord; *yāte*—because; *antaryāmī*—He is the Supersoul; *deśere*—to the country; *āilā*—returned; *prabhu*—the Lord; *śacī*—of mother Śacīdevī; *duḥkha*—the unhappiness; *jāni'*—knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevī, who was greatly unhappy about the death of her daughter-in-law.

TEXT 23

ঘরে আইলা প্রভু বহু লঞা ধন-জন ।
তত্ত্ব-জ্ঞানে কৈলা শচীর দুঃখ বিমোচন ॥ ২৩ ॥

ghare āilā prabhu bahu lañā dhana-jana
tattva-jñāne kailā śacīra duḥkha vimocana

SYNONYMS

ghare—home; *āilā*—returned; *prabhu*—the Lord; *bahu*—much; *lañā*—bringing; *dhana*—riches; *jana*—followers; *tattva-jñāne*—by transcendental knowledge; *kailā*—did; *śacīra*—of Śacīmātā; *duḥkha*—the unhappiness; *vimocana*—relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevī about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in *Bhagavad-gītā:*

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Such verses from *Bhagavad-gītā* or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* a sober man can certainly understand that the soul never dies; it passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in *Bhagavad-gītā, dhīras tatra na muhyati:* one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called *tattva-kathā,* or real truth.

TEXT 24

শিষ্যগণ লঞা পুনঃ বিদ্যার বিলাস।
বিদ্যা-বলে সবা জিনি' ঔদ্ধত্য প্রকাশ ॥ ২৪ ॥

śiṣya-gaṇa lañā punaḥ vidyāra vilāsa
vidyā-bale sabā jini' auddhatya prakāśa

SYNONYMS

śiṣya-gaṇa—disciples; *lañā*—taking; *punaḥ*—again; *vidyāra*—of education; *vilāsa*—pastime; *vidyā-bale*—by the strength of education; *sabā*—everyone; *jini'*—conquering; *auddhatya*—of pride; *prakāśa*—manifestation.

TRANSLATION

After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

TEXT 25

তবে বিষ্ণুপ্রিয়া-ঠাকুরাণীর পরিণয়।
তবে ত' করিল প্রভু দিগ্বিজয়ী জয় ॥ ২৫ ॥

tabe viṣṇupriyā-ṭhākurāṇīra pariṇaya
tabe ta' karila prabhu digvijayī jaya

SYNONYMS

tabe—after this; *viṣṇupriyā*—of the name Viṣṇupriyā; *ṭhākurāṇīra*—of the goddess of fortune; *pariṇaya*—marriage; *tabe ta'*—thereafter; *karila*—did; *prabhu*—the Lord; *dig-vijayī*—the champion; *jaya*—conquer.

TRANSLATION

Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāśmīrī.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāśmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaiṣṇava in the *sampradāya* of Nimbārka. He wrote *Kaustubha-prabhā*, a commentary on the *Vedānta* commentary of the Nimbārka-sampradāya, which is known as the *Pārijāta-bhāṣya*.

The *Bhakti-ratnākara* mentions Keśava Kāśmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Vilāsa, (5) Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (12) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhuri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopīnātha, (27) Keśava, (28) Gokula and (29) Keśava Kāśmīrī. It is stated in the *Bhakti-ratnākara* that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title *digvijayī*, which means "one who has conquered everyone in all directions." He belonged to a very respectable *brāhmaṇa* family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.

TEXT 26

বৃন্দাবনদাস ইহা করিয়াছেন বিস্তার।
স্ফুট নাহি করে দোষ-গুণের বিচার॥ ২৬॥

vṛndāvana-dāsa ihā kariyāchena vistāra
sphuṭa nāhi kare doṣa-guṇera vicāra

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *ihā*—this; *kariyāchena*—has made; *vistāra*—elaborate description; *sphuṭa*—what was clear; *nāhi*—not; *kare*—does; *doṣa-guṇera*—of both the faults and the virtues; *vicāra*—analysis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has previously elaborately described this. That which is clear need not be scrutinized for qualities and faults.

TEXT 27

সেই অংশ কহি, তাঁরে করি' নমস্কার।
যা' শুনি' দিগ্বিজয়ী কৈল আপনা ধিক্কার ॥ ২৭ ॥

sei aṁśa kahi, tāṅre kari' namaskāra
yā' śuni' digvijayī kaila āpanā dhik-kāra

SYNONYMS

sei—that; *aṁśa*—portion; *kahi*—I mention; *tāṅre*—unto Śrī Vṛndāvana dāsa Ṭhākura; *kari'*—making; *namaskāra*—obeisances; *yā'*—of which; *śuni'*—hearing; *dig-vijayī*—the conquering *paṇḍita*; *kaila*—did; *āpanā*—his own; *dhik-kāra*—condemnation.

TRANSLATION

Offering my obeisances to Śrīla Vṛndāvana dāsa Ṭhākura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayī feel himself condemned.

TEXT 28

জ্যোৎস্নাবতী রাত্রি, প্রভু শিষ্যগণ সঙ্গে।
বসিয়াছেন গঙ্গাতীরে বিদ্যার প্রসঙ্গে ॥ ২৮ ॥

jyotsnāvatī rātri, prabhu śiṣya-gaṇa saṅge
vasiyāchena gaṅgātīre vidyāra prasaṅge

SYNONYMS

jyotsnāvatī—full moon; *rātri*—night; *prabhu*—Lord Caitanya Mahāprabhu; *śiṣya-gaṇa*—disciples; *saṅge*—along with; *vasiyāchena*—was sitting; *gaṅgā-tīre*—on the bank of the Ganges; *vidyāra*—educational; *prasaṅge*—in discussion.

TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

TEXT 29

হেনকালে দিগ্বিজয়ী তাহাঁই আইলা।
গঙ্গারে বন্দন করি' প্রভুরে মিলিলা ॥ ২৯ ॥

hena-kāle digvijayī tāhāṅi āilā
gaṅgāre vandana kari' prabhure mililā

SYNONYMS

hena-kāle—at this time; *dig-vijayī*—Keśava Kāśmīrī; *tāhāṅi*—there; *āilā*—reached; *gaṅgāre*—to mother Ganges; *vandana*—prayers; *kari'*—offering; *prabhure*—the Lord; *mililā*—met.

TRANSLATION

Coincidently Keśava Kāśmīrī Paṇḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

TEXT 30

বসাইলা তারে প্রভু আদর করিয়া।
দিগ্বিজয়ী কহে মনে অবজ্ঞা করিয়া ॥ ৩০ ॥

vasāilā tāre prabhu ādara kariyā
digvijayī kahe mane avajñā kariyā

SYNONYMS

vasāilā—made seated; *tāre*—him; *prabhu*—the Lord; *ādara*—adoration; *kariyā*—offering him; *dig-vijayī*—Keśava Kāśmīrī; *kahe*—says; *mane*—within his mind; *avajñā*—disregard; *kariyā*—doing.

TRANSLATION

The Lord received him with adoration, but because Keśava Kāśmīrī was very proud, he talked to the Lord very inconsiderately.

TEXT 31

ব্যাকরণ পড়াহ, নিমাঞি পণ্ডিত তোমার নাম।
বাল্যশাস্ত্রে লোকে তোমার কহে গুণগ্রাম ॥ ৩১ ॥

vyākaraṇa paḍāha, nimāñi paṇḍita tomāra nāma
bālya-śāstre loke tomāra kahe guṇa-grāma

SYNONYMS

vyākaraṇa—grammar; *paḍāha*—You teach; *nimāñi paṇḍita*—Nimāi Paṇḍita; *tomāra*—Your; *nāma*—name; *bālya-śāstre*—in grammar which is considered a study for boys; *loke*—the people in general; *tomāra*—of You; *kahe*—declare; *guṇa-grāma*—very qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimāi Paṇḍita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the *śāstras* are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Paṇḍita not at all comparable to his own.

TEXT 32

ব্যাকরণ-মধ্যে, জানি, পড়াহ কলাপ।
শুনিলুঁ ফাঁকিতে তোমার শিষ্যের সংলাপ॥ ৩২॥

vyākaraṇa-madhye, jāni, paḍāha kalāpa
śuniluṅ phāṅkite tomāra śiṣyera saṁlāpa

SYNONYMS

vyākaraṇa-madhye—among grammars; *jāni*—I understand; *paḍāha*—You teach; *kalāpa*—the *Kalāpa-vyākaraṇa; śuniluṅ*—I have heard; *phāṅkite*—in deceitful word jugglery; *tomāra*—Your; *śiṣyera*—of the disciples; *saṁlāpa*—the specific knowledge.

TRANSLATION

"I understand that You teach Kalāpa-vyākaraṇa. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the Kalāpa and Kaumudī grammars. There

were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Paṇḍita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the *śāstras* in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāśmīrī indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāśmīrī would have to discuss the *śāstras* with Nimāi Paṇḍita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

TEXT 33

প্রভু কহে, ব্যাকরণ পড়াই—অভিমান করি।
শিষ্যেতে না বুঝে, আমি বুঝাইতে নারি॥ ৩৩॥

prabhu kahe, vyākaraṇa paḍāi——abhimāna kari
śiṣyete nā bujhe, āmi bujhāite nāri

SYNONYMS

prabhu kahe—the Lord replied; *vyākaraṇa paḍāi*—yes, I teach grammar; *abhimāna kari*—I am supposed to do so; *śiṣyete*—amongst My disciples; *nā*—do not; *bujhe*—understand; *āmi*—I also; *bujhāite*—to make them understand; *nāri*—am not able.

TRANSLATION

The Lord said: "Yes, I am known as a teacher of grammar, but factually I cannot impress my students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Keśava Kāśmīrī was a little puffed-up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

TEXT 34

কাহাঁ তুমি সর্বশাস্ত্রে কবিত্বে প্রবীণ।
কাহাঁ আমি সবে শিশু—পড়ুয়া নবীন॥ ৩৪॥

kāhāṅ tumi sarva-śāstre kavitve pravīṇa
kāhāṅ āmi sabe śiśu——paḍuyā navīna

SYNONYMS

kāhāṅ—whereas; *tumi*—your good self; *sarva-śāstre*—in all scriptures; *kavitve*—in a literary career; *pravīṇa*—very experienced; *kāhāṅ*—whereas; *āmi*—I; *sabe*—just; *śiśu*—a boy; *paḍuyā*—student; *navīna*—new.

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy, a new student and nothing more.

TEXT 35

তোমার কবিত্ব কিছু শুনিতে হয় মন।
কৃপা করি' কর যদি গঙ্গার বর্ণন ॥ ৩৫ ॥

tomāra kavitva kichu śunite haya mana
kṛpā kari' kara yadi gaṅgāra varṇana

SYNONYMS

tomāra—your; *kavitva*—poetic integrity; *kichu*—something; *śunite*—to hear; *haya*—becomes; *mana*—mind; *kṛpā*—mercy; *kari'*—showing Me; *kara*—you do; *yadi*—if; *gaṅgāra*—of mother Ganges; *varṇana*—description.

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

TEXT 36

শুনিয়া ব্রাহ্মণ গর্বে বর্ণিতে লাগিলা।
ঘটী একে শত শ্লোক গঙ্গার বর্ণিলা ॥ ৩৬ ॥

śuniyā brāhmaṇa garve varṇite lāgilā
ghaṭī eke śata śloka gaṅgāra varṇilā

SYNONYMS

śuniyā—hearing this; *brāhmaṇa*—the *paṇḍita*, Keśava Kāśmīrī; *garve*—in pride; *varṇite*—to describe; *lāgilā*—began; *ghaṭī*—hour; *eke*—one; *śata*—hundred; *śloka*—verses; *gaṅgāra*—of the Ganges; *varṇilā*—described.

TRANSLATION

When the brāhmaṇa, Keśava Kāśmīrī, heard this, he became still more puffed-up, and within one hour he composed one hundred verses describing mother Ganges.

TEXT 37

শুনিয়া করিল প্রভু বহুত সৎকার।
তোমা সম পৃথিবীতে কবি নাহি আর॥ ৩৭॥

śuniyā karila prabhu bahuta satkāra
tomā sama pṛthivīte kavi nāhi āra

SYNONYMS

śuniyā—hearing this; *karila*—did; *prabhu*—the Lord; *bahuta*—very much; *satkāra*—high praise; *tomā*—you; *sama*—like; *pṛthivīte*—in the world; *kavi*—poet; *nāhi*—there is not; *āra*—anyone else.

TRANSLATION

The Lord praised him, saying: "Sir, there is no greater poet than you in the entire world.

TEXT 38

তোমার কবিতা শ্লোক বুঝিতে কার শক্তি।
তুমি ভাল জান অর্থ কিংবা সরস্বতী॥ ৩৮॥

tomāra kavitā śloka bujhite kāra śakti
tumi bhāla jāna artha kiṁvā sarasvatī

SYNONYMS

tomāra—your; *kavitā*—poetry; *śloka*—verses; *bujhite*—to understand; *kāra*—whose; *śakti*—power; *tumi*—you; *bhāla*—well; *jāna*—know; *artha*—meaning; *kiṁvā*—or; *sarasvatī*—the goddess of learning.

TRANSLATION

"Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

PURPORT

Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, "Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them." Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

TEXT 39

এক শ্লোকের অর্থ যদি কর নিজ-মুখে।
শুনি' সব লোক তবে পাইব বড়সুখে ॥ ৩৯ ॥

eka ślokera artha yadi kara nija-mukhe
śuni' saba loka tabe pāiba baḍa-sukhe

SYNONYMS

eka—one; *ślokera*—of a verse; *artha*—the meaning; *yadi*—if; *kara*—you do; *nija-mukhe*—by your own mouth; *śuni'*—hearing; *saba*—all; *loka*—persons; *tabe*—thereafter; *pāiba*—we shall get; *baḍa-sukhe*—with great happiness.

TRANSLATION

"But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

TEXT 40

তবে দিগ্বিজয়ী ব্যাখ্যার শ্লোক পুছিল।
শত শ্লোকের এক শ্লোক প্রভু ত' পড়িল ॥ ৪০ ॥

tabe digvijayī vyākhyāra śloka puchila
śata ślokera eka śloka prabhu ta' paḍila

SYNONYMS

tabe—thereafter; *dig-vijayī*—Keśava Kāśmīrī; *vyākhyāra*—for explanation; *śloka*—a verse; *puchila*—inquired about; *śata*—one hundred; *ślokera*—of the verses; *eka*—one; *śloka*—verse; *prabhu*—the Lord; *ta'*—then; *paḍila*—recited.

TRANSLATION

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

TEXT 41

মহত্ত্বং গঙ্গায়াঃ সততমিদমাভাতি নিতরাং
যদেষা শ্রীবিষ্ণোশ্চরণকমলোৎপত্তিসুভগা।
দ্বিতীয়-শ্রীলক্ষ্মীরিব সুরনরৈরর্চ্যচরণা
ভবানীভর্তুর্যা শিরসি বিভবত্যদ্ভুতগুণা ॥ ৪১ ॥

mahattvaṁ gaṅgāyāḥ satatam idam ābhāti nitarāṁ
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā

dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā

SYNONYMS

mahattvam—greatness; *gaṅgāyāḥ*—of mother Ganges; *satatam*—always; *idam*—this; *ābhāti*—shines; *nitarām*—without comparison; *yat*—because; *eṣā*—she; *śrī-viṣṇoḥ*—of Lord Viṣṇu; *caraṇa*—feet; *kamala*—lotus flower; *utpatti*—generation; *subhagā*—fortunate; *dvitīya*—second; *śrī*—beautiful; *lakṣmīḥ*—goddess of fortune; *iva*—like; *sura-naraiḥ*—by demigods and human beings; *arcya*—worshipable; *caraṇā*—feet; *bhavānī*—of goddess Durgā; *bhartuḥ*—of the husband; *yā*—she; *śirasi*—on the head; *vibhavati*—flourishes; *adbhuta*—wonderful; *guṇā*—qualities.

TRANSLATION

"The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva."

TEXT 42

'এই শ্লোকের অর্থ কর'—প্রভু যদি বৈল।
বিস্মিত হঞা দিগ্বিজয়ী প্রভুরে পুছিল॥ ৪২॥

'ei ślokera artha kara'——prabhu yadi baila
vismita hañā digvijayī prabhure puchila

SYNONYMS

ei—this; *ślokera*—of the verse; *artha*—explanation; *kara*—kindly do; *prabhu*—Lord Caitanya; *yadi*—when; *baila*—said; *vismita*—struck with wonder; *hañā*—being; *dig-vijayī*—the champion; *prabhure*—unto the Lord; *puchila*—inquired.

TRANSLATION

When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

TEXT 43

ঝঞ্ঝাবাত-প্রায় আমি শ্লোক পড়িল।
তার মধ্যে শ্লোক তুমি কৈছে কণ্ঠে কৈল॥ ৪৩॥

jhañjhāvāta-prāya āmi śloka paḍila
tāra madhye śloka tumi kaiche kaṇṭhe kaila

SYNONYMS

jhañjhāvāta—the strong wind of a storm; *prāya*—like; *āmi*—I; *śloka*—verses; *paḍila*—recited; *tāra*—of them; *madhye*—in the midst; *śloka*—one verse; *tumi*—You; *kaiche*—how; *kaṇṭhe*—within the heart; *kaila*—have taken.

TRANSLATION

"I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?"

TEXT 44

প্রভু কহে, দেবের বরে তুমি—'কবিবর'।
ঐছে দেবের বরে কেহো হয় 'শ্রুতিধর'॥ ৪৪॥

prabhu kahe, devera vare tumi——'kavi-vara'
aiche devera vare keho haya 'śrutidhara'

SYNONYMS

prabhu—the Lord; *kahe*—replied; *devera*—of a superior power; *vare*—by benediction; *tumi*—you; *kavi-vara*—the most elevated poet; *aiche*—similarly; *devera*—of the Lord; *vare*—by the benediction; *keho*—someone; *haya*—becomes; *śrutidhara*—one who can immediately remember.

TRANSLATION

The Lord replied: "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śrutidhara who can memorize anything immediately."

PURPORT

In this connection, *śrutidhara* is a very important word. *Śruti* means "hearing," and *dhara* means "one who can capture." Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the *brāhmaṇas*, was a *śrutidhara*. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a *śrutidhara*, one who can remember simply by hearing, is a great achievement for a student. In *Bhagavad-gītā* the Lord says:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā

tat tad evāvagaccha tvaṁ
mama tejo 'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Keśava Kāśmīrī, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a *śrutidhara* and thus memorize anything immediately simply by hearing it.

TEXT 45

শ্লোকের অর্থ কৈল বিপ্র পাইয়া সন্তোষ।
প্রভু কহে—কহ শ্লোকের কিবা গুণ-দোষ ॥ ৪৫ ॥

ślokera artha kaila vipra pāiyā santoṣa
prabhu kahe—kaha ślokera kibā guṇa-doṣa

SYNONYMS

ślokera—of the verse; *artha*—explanation; *kaila*—made; *vipra*—the *brāhmaṇa; pāiyā*—obtaining; *santoṣa*—satisfaction; *prabhu*—the Lord; *kahe*—said; *kaha*—kindly speak; *ślokera*—of the verse; *kibā*—what are; *guṇa*—qualities; *doṣa*—faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the brāhmaṇa [Keśava Kāśmīrī] explained the quoted verse. Then the Lord said: "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did Śrī Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the *brāhmaṇa* had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

TEXT 46

বিপ্র কহে শ্লোকে নাহি দোষের আভাস।
উপমালঙ্কার গুণ, কিছু অনুপ্রাস ॥ ৪৬ ॥

vipra kahe śloke nāhi doṣera ābhāsa
upamālaṅkāra guṇa, kichu anuprāsa

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *śloke*—in that verse; *nāhi*—there is not; *doṣera*—of fault; *ābhāsa*—even a tinge; *upamā-alaṅkāra*—simile or metaphor; *guṇa*—quality; *kichu*—something; *anuprāsa*—alliteration.

TRANSLATION

The brāhmaṇa replied: "There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration."

PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter *bha* is repeated many times, as in the words *bhavānī, bhartur, vibhavati* and *adbhuta*. Such repetition is called *anuprāsa*, or alliteration. The words *lakṣmīr iva* and *viṣṇoś caraṇa-kamalotpatti* are instances of *upamā-alaṅkāra*, for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

TEXT 47

প্রভু কহেন,—কহি, যদি না করহ রোষ।
কহ তোমার এই শ্লোকে কিবা আছে দোষ ॥ ৪৭ ॥

prabhu kahena,—kahi, yadi nā karaha roṣa
kaha tomāra ei śloke kibā āche doṣa

SYNONYMS

prabhu kahena—the Lord replied; *kahi*—let Me say; *yadi*—if; *nā*—do not; *karaha*—you become; *roṣa*—angry; *kaha*—please tell Me; *tomāra*—your; *ei śloke*—in this verse; *kibā*—what; *āche*—there is; *doṣa*—fault.

TRANSLATION

The Lord said: "My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?

TEXT 48

প্রতিভার কাব্য তোমার দেবতা সন্তোষে।
ভালমতে বিচারিলে জানি গুণদোষে ॥ ৪৮ ॥

pratibhāra kāvya tomāra devatā santoṣe
bhāla-mate vicārile jāni guṇa-doṣe

SYNONYMS

pratibhāra—of ingenuity; *kāvya*—poetry; *tomāra*—your; *devatā*—the Lord; *santoṣe*—satisfies; *bhāla-mate*—scrutinizingly; *vicārile*—on analyzing; *jāni*—I know; *guṇa-doṣe*—there are faults and qualities also.

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

TEXT 49

তাতে ভাল করি' শ্লোক করহ বিচার।
কবি কহে,—যে কহিলে সেই বেদসার॥ ৪৯॥

tāte bhāla kari' śloka karaha vicāra
kavi kahe,—ye kahile sei veda-sāra

SYNONYMS

tāte—therefore; *bhāla*—very carefully; *kari'*—doing it; *śloka*—the verse; *karaha*—do; *vicāra*—judgment; *kavi kahe*—the poet said; *ye kahile*—what You have said; *sei*—that is; *veda-sāra*—exactly right.

TRANSLATION

The Lord concluded: "Now, therefore, let us carefully scrutinize this verse." The poet replied: "Yes, the verse You have recited is perfectly correct.

TEXT 50

ব্যাকরণিয়া তুমি নাহি পড় অলঙ্কার।
তুমি কি জানিবে এই কবিত্বের সার॥ ৫০॥

vyākaraṇiyā tumi nāhi paḍa alaṅkāra
tumi ki jānibe ei kavitvera sāra

SYNONYMS

vyākaraṇiyā—a student of grammar; *tumi*—You are; *nāhi*—do not; *paḍa*—study; *alaṅkāra*—poetic ornaments; *tumi*—You; *ki*—what; *jānibe*—will know; *ei*—this; *kavitvera*—of poetic quality; *sāra*—review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a *śrutidhara,* possessing a complete memory, He could understand the process for such a review.

TEXT 51

প্রভু কহেন—অতএব পুছিয়ে তোমারে।
বিচারিয়া গুণ-দোষ বুঝাহ আমারে॥ ৫১॥

prabhu kahena—ataeva puchiye tomāre
vicāriyā guṇa-doṣa bujhāha āmāre

SYNONYMS

prabhu kahena—the Lord said; *ataeva*—therefore; *puchiye*—I am asking; *tomāre*—you; *vicāriyā*—completely reviewing; *guṇa*—qualities; *doṣa*—faults; *bujhāha*—teach; *āmāre*—Me.

TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said: "Because I am not of your level, I have asked you to teach Me by explaining the faults and qualities in your poetry.

TEXT 52

নাহি পড়ি অলঙ্কার, করিয়াছি শ্রবণ।
তাতে এই শ্লোকে দেখি বহু দোষ-গুণ॥ ৫২॥

nāhi paḍi alaṅkāra, kariyāchi śravaṇa
tāte ei śloke dekhi bahu doṣa-guṇa

SYNONYMS

nāhi paḍi—I do not study; *alaṅkāra*—the art of literary embellishment; *kariyāchi*—I have done; *śravaṇa*—hearing; *tāte*—by that; *ei śloke*—in this verse; *dekhi*—I see; *bahu*—many; *doṣa*—faults; *guṇa*—qualities.

TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement *kariyāchi śravaṇa* ("I have heard it") is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called *śrauta-panthā*, or the acquirement of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the *Vedas*. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or *avaroha-panthā*.

TEXT 53

কবি কহে,—কহ দেখি, কোন্ গুণ-দোষ।
প্রভু কহেন,—কহি, শুন, না করিহ রোষ॥ ৫৩॥

kavi kahe,——kaha dekhi, kon guṇa-doṣa
prabhu kahena,——kahi, śuna, nā kariha roṣa

SYNONYMS

kavi kahe—the poet said; *kaha dekhi*—you say 'I see'; *kon*—what; *guṇa*—qualities; *doṣa*—faults; *prabhu kahena*—the Lord replied; *kahi*—let Me say; *śuna*—please hear; *nā*—do not; *kariha*—become; *roṣa*—angry.

TRANSLATION

The poet said: "All right, let me see what qualities and faults You have found." The Lord replied: "Let Me speak, and please hear Me without becoming angry.

TEXT 54

পঞ্চ দোষ এই শ্লোকে পঞ্চ অলঙ্কার।
ক্রমে আমি কহি, শুন, করহ বিচার॥ ৫৪॥

pañca doṣa ei śloke pañca alaṅkāra
krame āmi kahi, śuna, karaha vicāra

SYNONYMS

pañca—five; *doṣa*—faults; *ei śloke*—in this verse; *pañca*—five; *alaṅkāra*—literary embellishments; *krame*—one after another; *āmi*—I; *kahi*—say; *śuna*—kindly hear; *karaha*—give; *vicāra*—judgment.

TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with *mahattvaṁ gaṅgāyāḥ* there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called *avimṛṣṭa-vidheyāṁśa* and one example each of the faults *viruddha-mati, punar-ukti* and *bhagna-krama.*

Vimṛṣṭa means "clean," and *vidheyāṁśa* means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called *avimṛṣṭa-vidheyāṁśa-doṣa,* or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word *idam* ("this") or what is known should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of *avimṛṣṭa-vidheyāṁśa-doṣa* occurs in the words *dvitīya-śrīlakṣmīr iva.* In this composition the word *dvitīya* ("second") is *vidheya,* or unknown. Placing the unknown first to make the compound word *dvitīya-śrīlakṣmīr* is another fault. The words *dvitīya-śrīlakṣmīr iva* were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of *viruddha-mati,* or contradictory conception, in the words *bhavānī-bhartuḥ.* The word *bhavānī* refers to the wife of Bhava, Lord Śiva. But since Bhavānī is already known as the wife of Lord Śiva, to add the word *bhartā,* "husband," thus forming a compound meaning "the husband of the wife of Lord Śiva," is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is *punar-ukti,* or redundancy, which occurs when the verb *vibhavati* ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective *adbhuta-guṇā* ("endowed with wonderful qualities"). The fifth fault is *bhagna-krama,* which means "broken order." In the first, third and fourth lines there is *anuprāsa,* or alliteration, created by the sounds *ta, ra* and *bha,* but in the second line there is no such *anuprāsa,* and therefore the order is broken.

TEXT 55

'অবিমৃষ্ট-বিধেয়াংশ' – দুই ঠাঞি চিহ্ন ।
'বিরুদ্ধমতি', 'ভগ্নক্রম', 'পুনরাত্ত',—দোষ তিন ॥৫৫॥

'avimṛṣṭa-vidheyāṁśa'——dui ṭhāñi cihna
'viruddha-mati', 'bhagna-krama', 'punar-ātta',—doṣa tina

SYNONYMS

avimṛṣṭa-vidheyāṁśa—unclean composition; *dui ṭhāñi*—in two places; *cihna*—symptoms; *viruddha-mati*—a contradictory conception; *bhagna-krama*—broken order; *punar-ātta*—redundancy (also called *punar-ukti*); *doṣa*—faults; *tina*—three.

TRANSLATION

"In this verse the fault of avimṛṣṭa-vidheyāṁśa occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-ātta occur once each.

TEXT 56

'গঙ্গার মহত্ত্ব'—শ্লোকে মূল 'বিধেয়'।
ইদং শব্দে 'অনুবাদ'—পাছে অবিধেয়॥ ৫৬॥

'gaṅgāra mahattva'——śloke mūla 'vidheya'
idaṁ śabde 'anuvāda'——pāche avidheya

SYNONYMS

gaṅgāra mahattva—glorification of mother Ganges; *śloke*—in the verse; *mūla*—chief; *vidheya*—unknown; *idam*—this; *śabde*—by the word; *anuvāda*—the known; *pāche*—at the end; *avidheya*—improper.

TRANSLATION

"The glorification ofthe Ganges [mahattvaṁ gaṅgāyāḥ] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word idam, which has been placed after the unknown.

TEXT 57

'বিধেয়' আগে কহি' পাছে কহিলে 'অনুবাদ'।
এই লাগি' শ্লোকের অর্থ করিয়াছে বাধ॥ ৫৭॥

'vidheya' āge kahi' pāche kahile 'anuvāda'
ei lāgi' ślokera artha kariyāche bādha

SYNONYMS

vidheya—what is unknown; *āge*—first; *kahi'*—after speaking; *pāche*—at the end; *kahile*—if one speaks; *anuvāda*—known things; *ei lāgi'*—for this reason; *ślokera*—of the verse; *artha*—meaning; *kariyāche*—has been made; *bādha*—objectionable.

TRANSLATION

"Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.

TEXT 58

অনুবাদমনুক্ত্বৈব ন বিধেয়মুদীরয়েৎ।
ন হ্যলব্ধাস্পদং কিঞ্চিৎ কুত্রচিৎ প্রতিতিষ্ঠতি ॥ ৫৮ ॥

anuvādam anuktvaiva na vidheyam udīrayet
na hy alabdhāspadaṁ kiñcit kutracit pratitiṣṭhati

SYNONYMS

anuvādam—things already known; *anuktvā*—without mentioning; *eva*—certainly; *na*—not; *vidheyam*—unknown subject matters; *udīrayet*—one should mention; *na*—not; *hi*—certainly; *alabdha-āspadam*—without having achieved a proper place; *kiñcit*—something; *kutracit*—anywhere; *pratitiṣṭhati*—has a position.

TRANSLATION

"Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.

TEXT 59

'দ্বিতীয় শ্রীলক্ষ্মী' ইহাঁ 'দ্বিতীয়ত্ব' বিধেয়।
সমাসে গৌণ হৈল, শব্দার্থ গেল ক্ষয় ॥ ৫৯ ॥

'dvitīya śrī-lakṣmī'—ihāṅ 'dvitīyatva' vidheya
samāse gauṇa haila, śabdārtha gela kṣaya

SYNONYMS

dvitīya—a second; *śrī-lakṣmī*—the all-opulent goddess of fortune; *ihāṅ*—this word; *dvitīyatva*—the quality of being a second; *vidheya*—the unknown, which is to be explained; *samāse*—in the compound word; *gauṇa*—secondary; *haila*—became; *śabda-artha*—the word's intended meaning; *gela*—became; *kṣaya*—lost.

TRANSLATION

"In the word dvitīya-śrīlakṣmīr [the second all-opulent goddess of fortune], the quality of being a second Lakṣmī is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

TEXT 60

'দ্বিতীয়' শব্দ বিধেয়, তাহা পড়িল সমাসে।
'লক্ষ্মীর সমতা' অর্থ করিল বিনাশে ॥ ৬০ ॥

'dvitīya' śabda——vidheya, tāhā paḍila samāse
'lakṣmīra samatā' artha karila vināśe

SYNONYMS

dvitīya—secondary; *śabda*—the word; *vidheya*—the unknown; *tāhā*—that; *paḍila*—joined; *samāse*—in the compound word; *lakṣmīra*—with Lakṣmī; *samatā*—equality; *artha*—meaning; *karila*—became; *vināśe*—lost.

TRANSLATION

"Because the word dvitīya [second] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

TEXT 61

'অবিমৃষ্ট-বিধেয়াংশ'—এই দোষের নাম।
আর এক দোষ আছে, শুন সাবধান॥ ৬১॥

'avimṛṣṭa-vidheyāṁśa'——ei doṣera nāma
āra eka doṣa āche, śuna sāvadhāna

SYNONYMS

avimṛṣṭa-vidheyāṁśa—avimṛṣṭa-vidheyāṁśa; ei—this; *doṣera*—of the fault; *nāma*—the name; *āra*—another; *eka*—one; *doṣa*—fault; *āche*—there is; *śuna*—hear; *sāvadhāna*—carefully.

TRANSLATION

"Not only is there the fault avimṛṣṭa-vidheyāṁśa, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

TEXT 62

'ভবানীভর্তৃ'-শব্দ দিলে পাইয়া সন্তোষ।
'বিরুদ্ধমতিকৃৎ' নাম এই মহা দোষ॥ ৬২॥

'bhavānī-bhartṛ'-śabda dile pāiyā santoṣa
'viruddha-mati-kṛt' nāma ei mahā doṣa

SYNONYMS

bhavānī-bhartṛ—the husband of Bhavānī; *śabda*—the word; *dile*—you have placed; *pāiyā*—getting; *santoṣa*—very much satisfaction; *viruddha-mati-kṛt—viruddha-mati-kṛt* (a statement of opposing elements); *nāma*—named; *ei*—this; *mahā*—great; *doṣa*—fault.

TRANSLATION

"Here is another great fault. You have arranged the word bhavānī-bhartṛ to your great satisfaction, but this betrays the fault of contradiction.

TEXT 63

ভবানী-শব্দে কহে মহাদেবের গৃহিণী।
তাঁর ভর্তা কহিলে দ্বিতীয় ভর্তা জানি॥ ৬৩॥

bhavānī-śabde kahe mahādevera gṛhiṇī
tāṅra bhartā kahile dvitīya bhartā jāni

SYNONYMS

bhavānī—bhavānī; śabde—by the word; *kahe*—is mentioned; *mahādevera*—of Lord Śiva; *gṛhiṇī*—the wife; *tāṅra*—her; *bhartā*—husband; *kahile*—if we say; *dvitīya*—second; *bhartā*—husband; *jāni*—we understand.

TRANSLATION

"The word bhavānī means 'the wife of Lord Śiva.' But when we mention her husband, one might conclude that she has another husband.

TEXT 64

'শিবপত্নীর ভর্তা ইহা শুনিতে বিরুদ্ধ।
'বিরুদ্ধমতিকৃৎ' শব্দ শাস্ত্রে নহে শুদ্ধ॥ ৬৪॥

'śiva-patnīra bhartā' ihā śunite viruddha
'viruddha-mati-kṛt' śabda śāstre nahe śuddha

SYNONYMS

śiva-patnīra—of the wife of Lord Śiva; *bhartā*—husband; *ihā*—this; *śunite*—to hear; *viruddha*—contradiction; *viruddha-mati-kṛt*—that which creates a contradiction; *śabda*—such a word; *śāstre*—in the scriptures; *nahe*—is not; *śuddha*—pure.

TRANSLATION

"It is contradictory to hear that Lord Śiva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

TEXT 65

'ব্রাহ্মণ-পত্নীর ভর্তার হস্তে দেহ দান'।
শব্দ শুনিতেই হয় দ্বিতীয়ভর্তা জ্ঞান॥ ৬৫॥

'brāhmaṇa-patnīra bhartāra haste deha dāna'
śabda śunitei haya dvitīya-bhartā jñāna

SYNONYMS

brāhmaṇa-patnīra—of the wife of a *brāhmaṇa; bhartāra*—of the husband; *haste*—in the hand; *deha*—give; *dāna*—charity; *śabda*—these words; *śunitei*—hearing; *haya*—there is; *dvitīya-bhartā*—another husband; *jñāna*—knowledge.

TRANSLATION

"If someone says, 'Place this charity in the hand of the husband of the wife of the brāhmaṇa,' when we hear these contradictory words we immediately understand that the brāhmaṇa's wife has another husband.

TEXT 66

বিভবতি' ক্রিয়ায় বাক্য—সাঙ্গ, পুনঃ বিশেষণ।
'অদ্ভুতগুণা'—এই পুনরাত্ত দূষণ ॥ ৬৬ ॥

'vibhavati' kriyāya vākya—sāṅga, punaḥ viśeṣaṇa
'adbhuta-guṇā'—ei punar-ātta dūṣaṇa

SYNONYMS

vibhavati—vibhavati (flourishes); *kriyāya*—by the verb; *vākya*—statement; *sāṅga*—complete; *punaḥ*—again; *viśeṣaṇa*—an adjective; *adbhuta-guṇā*—wonderful qualities; *ei*—this; *punar-ātta*—repetition of the same word; *dūṣaṇa*—fault.

TRANSLATION

"The statement by the word vibhavati [flourishes] is complete. Qualifying it with the adjective adbhuta-guṇā [wonderful qualities] creates the fault of redundancy.

TEXT 67

তিন পাদে অনুপ্রাস দেখি অনুপম।
এক পাদে নাহি, এই দোষ 'ভগ্নক্রম' ॥ ৬৭ ॥

tina pāde anuprāsa dekhi anupama
eka pāde nāhi, ei doṣa 'bhagna-krama'

SYNONYMS

tina pāde—in three lines; *anuprāsa*—alliteration; *dekhi*—I see; *anupama*—extraordinary; *eka pāde*—in one line; *nāhi*—there is not (alliteration); *ei doṣa*—this fault; *bhagna-krama*—deviation.

TRANSLATION

"There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

TEXT 68

যদ্যপি এই শ্লোকে আছে পঞ্চ অলঙ্কার।
এই পঞ্চদোষে শ্লোক কৈল ছারখার ॥ ৬৮ ॥

yadyapi ei śloke āche pañca alaṅkāra
ei pañca-doṣe śloka kaila chārakhāra

SYNONYMS

yadyapi—although; *ei śloke*—in this verse; *āche*—there are; *pañca*—five; *alaṅkāra*—literary embellishments; *ei pañca-doṣe*—by the above-mentioned five faults; *śloka*—the verse; *kaila*—has been made; *chārakhāra*—spoiled.

TRANSLATION

"Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

TEXT 69

দশ অলঙ্কারে যদি এক শ্লোক হয়।
এক দোষে সব অলঙ্কার হয় ক্ষয় ॥ ৬৯ ॥

daśa alaṅkāre yadi eka śloka haya
eka doṣe saba alaṅkāra haya kṣaya

SYNONYMS

daśa alaṅkāre—with ten instances of literary ornamentation; *yadi*—if; *eka*—one; *śloka*—verse; *haya*—there is; *eka doṣe*—by one fault; *saba*—all; *alaṅkāra*—ornaments; *haya kṣaya*—become null and void.

TRANSLATION

"If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

TEXT 70

সুন্দর শরীর যৈছে ভূষণে ভূষিত।
এক শ্বেতকুষ্ঠে যৈছে করয়ে বিগীত ॥ ৭০ ॥

sundara śarīra yaiche bhūṣaṇe bhūṣita
eka śveta-kuṣṭhe yaiche karaye vigīta

SYNONYMS

sundara—beautiful; *śarīra*—body; *yaiche*—as; *bhūṣaṇe*—with ornaments; *bhūṣita*—decorated; *eka*—one; *śveta-kuṣṭhe*—with a white spot of leprosy; *yaiche*—as; *karaye*—is made; *vigīta*—abominable.

TRANSLATION

"One's beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

TEXT 71

রসালঙ্কারবৎ কাব্যং দোষযুক্ চেদ্বিভূষিতম্ ।
স্যাদ্বপুঃ সুন্দরমপি শ্বিত্রেণৈকেন দুর্ভগম্ ॥ ৭১ ॥

rasālaṅkāravat kāvyaṁ doṣa-yuk ced vibhūṣitam
syād vapuḥ sundaram api śvitreṇaikena durbhagam

SYNONYMS

rasa—with humors; *alaṅkāravat*—with ornaments (metaphors, similes, etc.); *kāvyam*—poetry; *doṣa-yuk*—faulty; *cet*—if; *vibhūṣitam*—very nicely decorated; *syāt*—it becomes so; *vapuḥ*—the body; *sundaram*—beautiful; *api*—even though; *śvitreṇa*—by a white spot of leprosy; *ekena*—one; *durbhagam*—unfortunate.

TRANSLATION

"'As one's body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.'

TEXT 72

পঞ্চ অলঙ্কারের এবে শুনহ বিচার ।
দুই শব্দালঙ্কার, তিন অর্থ-অলঙ্কার ॥ ৭২ ॥

pañca alaṅkārera ebe śunaha vicāra
dui śabdālaṅkāra, tina artha-alaṅkāra

SYNONYMS

pañca—five; *alaṅkārera*—of the literary embellishments; *ebe*—now; *śunaha*—just hear; *vicāra*—description; *dui*—two; *śabda-alaṅkāra*—ornaments of sound or ornaments of words; *tina*—three; *artha-alaṅkāra*—ornaments of meaning.

TRANSLATION

"Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

TEXT 73

শব্দালঙ্কার—তিনপাদে আছে অনুপ্রাস।
'শ্রীলক্ষ্মী' শব্দে 'পুনরুক্তবদাভাস' ॥ ৭৩ ॥

śabdālaṅkāra——tina-pāde āche anuprāsa
'śrī-lakṣmī' śabde 'punar-uktavad-ābhāsa'

SYNONYMS

śabda-alaṅkāra—ornamentation of sound; *tina-pāde*—in three lines; *āche*—there is; *anuprāsa*—alliteration; *śrī-lakṣmī—śrī-lakṣmī; śabde*—in the word; *punar-ukta-vat*—of repetition of the same word; *ābhāsa*—there is a tinge.

TRANSLATION

"There is a sound ornament of alliteration in three lines. And in the combination of words śrī and lakṣmī there is the ornament of a tinge of redundancy.

TEXT 74

প্রথম-চরণে পঞ্চ 'ত'-কারের পাঁতি।
তৃতীয়-চরণে হয় পঞ্চ 'রেফ'-স্থিতি ॥ ৭৪ ॥

prathama-caraṇe pañca 'ta'-kārera pāṅti
tṛtīya-caraṇe haya pañca 'repha'-sthiti

SYNONYMS

prathama-caraṇe—in the first line; *pañca*—five; *ta-kārera*—of the letter *ta*; *pāṅti*—very nice composition; *tṛtīya-caraṇe*—in the third line; *haya*—there is; *pañca*—five; *repha*—of the letter *ra*; *sthiti*—composition.

TRANSLATION

"In the arrangement of the first line the letter ta occurs five times, and the arrangement of the third line repeats the letter ra five times.

TEXT 75

চতুর্থ-চরণে চারি 'ভ'-কার-প্রকাশ।
অতএব শব্দালঙ্কার অনুপ্রাস ॥ ৭৫ ॥

caturtha-caraṇe cāri 'bha'-kāra-prakāśa
ataeva śabdālaṅkāra anuprāsa

SYNONYMS

caturtha-caraṇe—in the fourth line; *cāri*—four; *bha-kāra*—of the letter *bha; prakāśa*—manifestations; *ataeva*—therefore; *śabda-alaṅkāra*—ornamental use of different sounds; *anuprāsa*—alliteration.

TRANSLATION

"In the fourth line the letter bha occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

TEXT 76

'শ্রী'-শব্দে, 'লক্ষ্মী'-শব্দে— এক বস্তু উক্ত।
পুনরুক্তপ্রায় ভাসে, নহে পুনরুক্ত ॥ ৭৬ ॥

'śrī-śabde, 'lakṣmī'-śabde——eka vastu ukta
punar-ukta-prāya bhāse, nahe punar-ukta

SYNONYMS

śrī-śabde—by the word *śrī; lakṣmī-śabde*—by the word *lakṣmī; eka vastu*—one thing; *ukta*—is indicated; *punar-ukta-prāya*—almost repetition; *bhāse*—appears; *nahe*—but actually it is not; *punar-ukta*—repetition.

TRANSLATION

"Although the words śrī and lakṣmī convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

TEXT 77

'শ্রীযুক্ত লক্ষ্মী' অর্থে অর্থের বিভেদ।
পুনরুক্তবদাভাস, শব্দালঙ্কার-ভেদ ॥ ৭৭ ॥

'śrī-yukta lakṣmī' arthe arthera vibheda
punar-uktavad-ābhāsa, śabdālaṅkāra-bheda

SYNONYMS

śrī-yukta lakṣmī—Lakṣmī, possessed of opulence; *arthe*—in the sense; *arthera*—of the meaning; *vibheda*—difference; *punar-ukta-vad-ābhāsa*—tinge of *punar-ukta-vat; śabda-alaṅkāra*—ornamental use of words; *bheda*—different.

TRANSLATION

"Describing Lakṣmī as possessed of śrī [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

TEXT 78

'লক্ষ্মীরিব' অর্থালঙ্কার – উপমা-প্রকাশ।
আর অর্থালঙ্কার আছে, নাম—'বিরোধাভাস' ॥৭৮॥

'lakṣmīr iva' arthālaṅkāra——upamā-prakāśa
āra arthālaṅkāra āche, nāma——'virodhābhāsa'

SYNONYMS

lakṣmīr iva—like Lakṣmī; *artha-alaṅkāra*—ornamental use of the meaning; *upamā*—analogy; *prakāśa*—manifestation; *āra*—also; *artha-alaṅkāra*—ornamental use of meaning; *āche*—there is; *nāma*—which is named; *virodha-ābhāsa*—possibility of contradiction.

TRANSLATION

"The use of lakṣmīr iva [like Lakṣmī] manifests the ornament of meaning called upamā [analogy]. There is also the further ornament of meaning called virodha-ābhāsa, or a contradictory indication.

TEXT 79

'গঙ্গাতে কমল জন্মে'— সবার সুবোধ।
'কমলে গঙ্গার জন্ম'— অত্যন্ত বিরোধ॥ ৭৯॥

'gaṅgāte kamala janme'——sabāra subodha
'kamale gaṅgāra janma'——atyanta virodha

SYNONYMS

gaṅgāte—in the River Ganges; *kamala*—lotus flower; *janme*—grows; *sabāra*—of everyone; *subodha*—understanding; *kamale*—in the lotus flower; *gaṅgāra*—of the Ganges; *janma*—birth; *atyanta*—very much; *virodha*—contradiction.

TRANSLATION

"Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

TEXT 80

'ইহাঁ বিষ্ণুপাদপদ্মে গঙ্গার উৎপত্তি'।
বিরোধালঙ্কার ইহা মহা-চমৎকৃতি॥ ৮০॥

'ihāṅ viṣṇu-pāda-padme gaṅgāra utpatti'
virodhālaṅkāra ihā mahā-camatkṛti

SYNONYMS

ihāṅ—in this connection; *viṣṇu-pāda-padme*—in the lotus feet of Lord Viṣṇu; *gaṅgāra*—of mother Ganges; *utpatti*—beginning; *virodha*—contradiction; *alaṅkāra*—literary decoration; *ihā*—it; *mahā*—very great; *camatkṛti*—wonder.

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

TEXT 81

ঈশ্বর-অচিন্ত্যশক্ত্যে গঙ্গার প্রকাশ।
ইহাতে বিরোধ নাহি, বিরোধ-আভাস॥ ৮১॥

īśvara-acintya-śaktye gaṅgāra prakāśa
ihāte virodha nāhi, virodha-ābhāsa

SYNONYMS

īśvara-acintya-śaktye—by the inconceivable potency of the Supreme Lord; *gaṅgāra*—of the Ganges; *prakāśa*—emanation; *ihāte*—in this; *virodha nāhi*—there is no contradiction; *virodha-ābhāsa*—appears to be a contradiction.

TRANSLATION

"In this birth of the Ganges, by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals.

For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the *Vedas, nityo nityānāṁ cetanaś cetanānām:* "He is the chief eternal of all eternals and the chief living entity among all living entities." (*Kaṭha Upaniṣad,* 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in *Śrī Caitanya-caritāmṛta* Kṛṣṇadāsa Kavirāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

TEXT 82

অম্বুজমম্বুনি জাতং ক্বচিদপি ন জাতমম্বুজাদম্বু।
মুরভিদি তদ্বিপরীতং পাদাম্ভোজান্মহানদী জাতা ॥ ৮২ ॥

ambujam ambūni jātaṁ kvacid
api na jātam ambujād ambu
mura-bhidi tad-viparītaṁ
pādāmbhojān mahā-nadī jātā

SYNONYMS

ambujam—lotus flower; *ambūni*—in the water; *jātam*—is grown; *kvacit*—at any time; *api*—certainly; *na*—not; *jātam*—grown; *ambujāt*—from a lotus flower; *ambu*—water; *mura-bhidi*—in the killer of Murāsura (Kṛṣṇa); *tat-viparītam*—just the opposite of that; *pāda-ambhojāt*—from the lotus flower of His feet; *mahā-nadī*—the great river; *jātā*—has grown.

TRANSLATION

"Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa. The great River Ganges has grown from His lotus feet.

TEXT 83

গঙ্গার মহত্ত্ব—সাধ্য, সাধন তাহার।
বিষ্ণুপাদোৎপত্তি—'অনুমান' অলঙ্কার ॥ ৮৩ ॥

gaṅgāra mahattva——sādhya, sādhana tāhāra
viṣṇu-pādotpatti——'anumāna' alaṅkāra

SYNONYMS

gaṅgāra—of the Ganges; *mahattva*—opulences; *sādhya*—subject matter; *sādhana*—means; *tāhāra*—of that; *viṣṇu-pāda-utpatti*—her origin from the lotus feet of the Lord; *anumāna*—called *anumāna* (hypothesis); *alaṅkāra*—an ornament.

TRANSLATION

"The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament called anumāna.

TEXT 84

স্থূল এই পঞ্চ দোষ, পঞ্চ অলঙ্কার।
সূক্ষ্ম বিচারিয়ে যদি আছয়ে অপার ॥ ৮৪ ॥

sthūla ei pañca doṣa, pañca alaṅkāra
sūkṣma vicāriye yadi āchaye apāra

SYNONYMS

sthūla—gross; *ei*—these; *pañca*—five; *doṣa*—faults; *pañca*—five; *alaṅkāra*—literary ornaments; *sūkṣma*—in detail; *vicāriye*—we consider; *yadi*—if; *āchaye*—there are; *apāra*—unlimited.

TRANSLATION

"I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

TEXT 85

প্রতিভা, কবিত্ব তোমার দেবতা-প্রসাদে।
অবিচার কাব্যে অবশ্য পড়ে দোষ-বাধে ॥ ৮৫ ॥

pratibhā, kavitva tomāra devatā-prasāde
avicāra kāvye avaśya paḍe doṣa-vādhe

SYNONYMS

pratibhā—ingenuity; *kavitva*—poetic imagination; *tomāra*—your; *devatā*—of a demigod; *prasāde*—by the grace; *avicāra*—without good judgment; *kāvye*—in the poetry; *avaśya*—certainly; *paḍe*—there is; *doṣa*—fault; *vādhe*—obstruction.

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

TEXT 86

বিচারি' কবিত্ব কৈলে হয় সুনির্ম্মল।
সালঙ্কার হৈলে অর্থ করে ঝলমল॥ ৮৬॥

vicāri' kavitva kaile haya sunirmala
sālaṅkāra haile artha kare jhalamala

SYNONYMS

vicāri'—with proper consideration; *kavitva*—poetic explanation; *kaile*—if done; *haya*—it becomes; *sunirmala*—very pure; *sa-alaṅkāra*—with metaphorical use of words; *haile*—if it is; *artha*—meaning; *kare*—does; *jhalamala*—dazzle.

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

TEXT 87

শুনিয়া প্রভুর ব্যাখ্যা দিগ্বিজয়ী বিস্মিত।
মুখে না নিঃসরে বাক্য, প্রতিভা স্তম্ভিত॥ ৮৭॥

śuniyā prabhura vyākhyā digvijayī vismita
mukhe nā niḥsare vākya, pratibhā stambhita

SYNONYMS

śuniyā—hearing; *prabhura*—of the Lord; *vyākhyā*—explanation; *dig-vijayī*—the champion; *vismita*—struck with wonder; *mukhe*—in the mouth; *nā*—did not; *niḥsare*—come out; *vākya*—words; *pratibhā*—ingenuity; *stambhita*—choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet, struck with wonder, his cleverness stunned, could not say anything.

TEXT 88

কহিতে চাহয়ে কিছু, না আইসে উত্তর।
তবে বিচারয়ে মনে হইয়া ফাঁফর ॥ ৮৮ ॥

kahite cāhaye kichu, nā āise uttara
tabe vicāraye mane ha-iyā phāṅphara

SYNONYMS

kahite—to speak; *cāhaye*—wants; *kichu*—something; *nā*—not; *āise*—comes; *uttara*—any reply; *tabe*—thereafter; *vicāraye*—considers; *mane*—within the mind; *ha-iyā*—becoming; *phāṅphara*—puzzled.

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

TEXT 89

পড়ুয়া বালক কৈল মোর বুদ্ধি লোপ।
জানি—সরস্বতী মোরে করিয়াছেন কোপ ॥ ৮৯ ॥

paḍuyā bālaka kaila mora buddhi lopa
jāni——sarasvatī more kariyāchena kopa

SYNONYMS

paḍuyā—student; *bālaka*—a boy; *kaila*—made; *mora*—my; *buddhi*—intelligence; *lopa*—lost; *jāni*—I can understand; *sarasvatī*—mother Sarasvatī; *more*—with me; *kariyāchena*—must have been; *kopa*—angry.

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

PURPORT

In *Bhagavad-gītā* it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā. The Paramātmā gave the *paṇḍita* the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not

be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion *paṇḍita* so that he might surrender unto Lord Caitanya Mahāprabhu.

TEXT 90

যে ব্যাখ্যা করিল, সে মনুষ্যের নহে শক্তি।
নিমাঞি-মুখে রহি' বলে আপনে সরস্বতী॥ ৯০॥

ye vyākhyā karila, se manuṣyera nahe śakti
nimāñi-mukhe rahi' bale āpane sarasvatī

SYNONYMS

ye vyākhyā—which explanation; *karila*—He has made; *se*—that; *manuṣyera*—of any human being; *nahe*—there is not; *śakti*—power; *nimāñi-mukhe*—in the mouth of this boy Nimāi; *rahi'*—remaining; *bale*—speaks; *āpane*—personally; *sarasvatī*—mother Sarasvatī.

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth."

TEXT 91

এত ভাবি' কহে,—শুন, নিমাঞি পণ্ডিত।
তব ব্যাখ্যা শুনি' আমি হইলাঙ বিস্মিত॥ ৯১॥

eta bhāvi' kahe——śuna, nimāñi paṇḍita
tava vyākhyā śuni' āmi ha-ilāṅ vismita

SYNONYMS

eta bhāvi'—thinking like this; *kahe*—the *paṇḍita* says; *śuna*—hear; *nimāñi paṇḍita*—O Nimāi Paṇḍita; *tava*—your; *vyākhyā*—explanations; *śuni'*—hearing; *āmi*—I; *ha-ilāṅ*—have become; *vismita*—struck with wonder.

TRANSLATION

Thinking thus, the paṇḍita said: "My dear Nimāi Paṇḍita, please hear me. Hearing Your explanation, I am simply struck with wonder.

TEXT 92

অলঙ্কার নাহি পড়, নাহি শাস্ত্রাভ্যাস।
কেমনে এ সব অর্থ করিলে প্রকাশ॥

alaṅkāra nāhi paḍa, nāhi śāstrābhyāsa
kemane e saba artha karile prakāśa

SYNONYMS

alaṅkāra—the literary use of words; *nāhi paḍa*—You never read; *nāhi*—nor is there; *śāstra-abhyāsa*—long practice in the discussion of the *śāstras; kemane*-by which method; *e saba*—all these; *artha*—explanations; *karile*—You have made; *prakāśa*—manifestation.

TRANSLATION

"I am surprised. You are not a literary student and do not have long experience in studying the śāstras. How have You been able to explain all these critical points?"

TEXT 93

ইহা শুনি' মহাপ্রভু অতি বড় রঙ্গী।
তাঁহার হৃদয় জানি' কহে করি' ভঙ্গী॥ ৯৩॥

ihā śuni' mahāprabhu ati baḍa raṅga
tāṅhāra hṛdaya jāni' kahe kari' bhaṅgī

SYNONYMS

ihā śuni'—hearing this; *mahāprabhu*—Caitanya Mahāprabhu; *ati*—very; *baḍa*—much; *raṅgī*—funny; *tāṅhāra*—his; *hṛdaya*—heart; *jāni'*—understanding; *kahe*—says; *kari'*—doing; *bhaṅgī*—indication.

TRANSLATION

Hearing this and understanding the paṇḍita's heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

TEXT 94

শাস্ত্রের বিচার ভাল-মন্দ নাহি জানি।
সরস্বতী যে বলায়, সেই বলি বাণী॥ ৯৪॥

śāstrera vicāra bhāla-manda nāhi jāni
sarasvatī ye balāya, sei bali vāṇī

SYNONYMS

śāstrera vicāra—discussion of *śāstra; bhāla-manda*—good or bad; *nāhi jāni*—do not know; *sarasvatī*—mother Sarasvatī; *ye balāya*—whatever she speaks; *sei*—those; *bali*—I say; *vāṇī*—words.

TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvatī."

TEXT 95

ইহা শুনি' দিগ্বিজয়ী করিল নিশ্চয়।
শিশুদ্বারে দেবী মোরে কৈল পরাজয়॥ ৯৫॥

ihā śuni' digvijayī karila niścaya
śiśu-dvāre devī more kaila parājaya

SYNONYMS

ihā śuni'—hearing this; *dig-vijayī*—the champion; *karila*—admitted; *niścaya*—decision; *śiśu-dvāre*—through this boy; *devī*—mother Sarasvatī; *more*—unto me; *kaila*—has done; *parājaya*—defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahāprabhu, the paṇḍita sorrowfully wondered why mother Sarasvatī wanted to defeat him through a small boy.

TEXT 96

আজি তাঁরে নিবেদিব, করি' জপ-ধ্যান।
শিশুদ্বারে কৈল মোরে এত অপমান॥ ৯৬॥

āji tāṅhre nivediba, kari' japa-dhyāna
śiśu-dvāre kaila more eta apamāna

SYNONYMS

āji—today; *tāṅhre*—unto her; *nivediba*—I shall offer my prayers; *kari'*—performing; *japa*—chanting; *dhyāna*—meditation; *śiśu-dvāre*—through a boy; *kaila*—has done; *more*—unto me; *eta*—so much; *apamāna*—insult.

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

TEXT 97

বস্তুতঃ সরস্বতী অশুদ্ধ শ্লোক করাইল।
বিচার-সময় তাঁর বুদ্ধি আচ্ছাদিল॥ ৯৭॥

vastutaḥ sarasvatī aśuddha śloka karāila
vicāra-samaya tāṅra buddhi ācchādila

SYNONYMS

vastutaḥ—in fact; *sarasvatī*—mother Sarasvatī; *aśuddha*—impure; *śloka*—verse; *karāila*—caused him to compose; *vicāra-samaya*—at the time of reviewing; *tāṅra*—his; *buddhi*—intelligence; *ācchādila*—covered.

TRANSLATION

Sarasvatī had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

TEXT 98

তবে শিষ্যগণ সব হাসিতে লাগিল।
তা'-সবা নিষেধি' প্রভু কবিরে কহিল ॥ ৯৮ ॥

tabe śiṣya-gaṇa saba hāsite lāgila
tā'-sabā niṣedhi' prabhu kavire kahila

SYNONYMS

tabe—at that time; *śiṣya-gaṇa*—the disciples; *saba*—all; *hāsite*—to laugh; *lāgila*—began; *tā'-sabā*—all of them; *niṣedhi'*—forbidding; *prabhu*—the Lord; *kavire*—unto the poet; *kahila*—addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

TEXT 99

তুমি বড় পণ্ডিত, মহাকবি-শিরোমণি।
যাঁর মুখে বাহিরায় ঐছে কাব্যবাণী ॥ ৯৯ ॥

tumi baḍa paṇḍita, mahākavi-śiromaṇi
yāṅra mukhe bāhirāya aiche kāvya-vāṇī

SYNONYMS

tumi—you; *baḍa paṇḍita*—greatly learned scholar; *mahā-kavi*—of all great poets; *śiromaṇi*—the topmost; *yāṅra*—of whom; *mukhe*—in the mouth; *bāhirāya*—emanates; *aiche*—such; *kāvya-vāṇī*—poetic language.

TRANSLATION

"You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?

TEXT 100

তোমার কবিত্ব যেন গঙ্গাজল-ধার।
তোমা-সম কবি কোথা নাহি দেখি আর ॥ ১০০ ॥

tomāra kavitva yena gaṅgā-jala-dhāra
tomā-sama kavi kothā nāhi dekhi āra

SYNONYMS

tomāra—your; *kavitva*—poetic ingenuity; *yena*—like; *gaṅgā-jala-dhāra*—the flowing of the waters of the Ganges; *tomā-sama*—like you; *kavi*—poet; *kothā*—anywhere; *nāhi*—not; *dekhi*—I see; *āra*—anyone else.

TRANSLATION

"Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

TEXT 101

ভবভূতি, জয়দেব, আর কালিদাস।
তাঁ-সবার কবিত্বে আছে দোষের প্রকাশ ॥ ১০১ ॥

bhavabhūti, jayadeva, āra kālidāsa
tāṅ-sabāra kavitve āche doṣera prakāśa

SYNONYMS

bhavabhūti—of the name Bhavabhūti; *jayadeva*—of the name Jayadeva; *āra*—and; *kālidāsa*—of the name Kālidāsa; *tāṅ-sabāra*—of all of them; *kavitve*—in the poetic power; *āche*—there is; *doṣera*—of faults; *prakāśa*—manifestation.

TRANSLATION

"Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

TEXT 102

দোষ-গুণ-বিচার—এই অল্প করি' মানি।
কবিত্ব-করণে শক্তি, তাঁহা সে বাখানি ॥ ১০২ ॥

doṣa-guṇa-vicāra——ei alpa kari' māni
kavitva-karaṇe śakti, tāṅhā se vākhāni

SYNONYMS

doṣa-guṇa-vicāra—therefore to criticize one's poetry as good or bad; *ei*—this; *alpa*—negligible; *kari'*—making; *māni*—I consider; *kavitva*—poetic ingenuity; *karaṇe*—in performing; *śakti*—power; *tāṅhā*—that; *se*—we; *vākhāni*—describe.

TRANSLATION

"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

PURPORT

In *Śrīmad-Bhāgavatam* it is said:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." (*Bhāg.* 1.5.11) Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrī Kaṇṭha, include *Mālatī-mādhava, Uttara-carita, Vīra-carita* and many other similar Sanskrit dramas. This great poet was born during the time of Bhojarāja as the son of Nīlakaṇṭha, a *brāhmaṇa*. Kālidāsa flourished during the time of Mahārāja Vikramāditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including *Kumāra-sambhava, Abhijñāna-śakuntala* and *Megha-dūta*. His drama *Raghu-vaṁśa* is especially famous. We have already described Jayadeva in Chapter Thirteen of this *Ādi-līlā*.

TEXT 103

শৈশব-চাপল্য কিছু না লবে আমার।
শিষ্যের সমান মুঞি না হঙ তোমার ॥ ১০৩ ॥

śaiśava-cāpalya kichu nā labe āmāra
śiṣyera samāna muñi nā haṅ tomāra

SYNONYMS

śaiśava—childish; *cāpalya*—impudence; *kichu*—anything; *nā*—do not; *labe*—please take; *āmāra*—My; *śiṣyera*—of disciples; *samāna*—the equal; *muñi*—I; *nā*—not; *haṅ*—am; *tomāra*—your.

TRANSLATION

"I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

TEXT 104

আজি বাসা' যাহ, কালি মিলিব আবার।
শুনিব তোমার মুখে শাস্ত্রের বিচার॥ ১০৪॥

āji vāsā' yāha, kāli miliba ābāra
śuniba tomāra mukhe śāstrera vicāra

SYNONYMS

āji—today; *vāsā'*—resting place; *yāha*—go back; *kāli*—tomorrow; *miliba*—we will meet; *ābāra*—again; *śuniba*—I shall hear; *tomāra mukhe*—from your mouth; *śāstrera*—on the *śāstras; vicāra*—discussion.

TRANSLATION

"Please go back home, and tomorrow we may meet again so that I may hear discourses on the śāstras from your mouth."

TEXT 105

এইমতে নিজ ঘরে গেলা দুই জন।
কবি রাত্রে কৈল সরস্বতী-আরাধন॥ ১০৫॥

ei-mate nija ghare gelā dui jana
kavi rātre kaila sarasvatī-ārādhana

SYNONYMS

ei-mate—in this way; *nija ghare*—to their respective homes; *gelā*—went back; *dui jana*—both of them; *kavi*—poet; *rātre*—at night; *kaila*—performed; *sarasvatī*—of mother Sarasvatī; *ārādhana*—worship.

TRANSLATION

In this way both the poet and Caitanya Mahāprabhu went back to their homes, and at night the poet worshiped mother Sarasvatī.

TEXT 106

সরস্বতী স্বপ্নে তাঁরে উপদেশ কৈল।
সাক্ষাৎ ঈশ্বর করি' প্রভুকে জানিল ॥ ১০৬ ॥

sarasvatī svapne tāṅre upadeśa kaila
sākṣāt īśvara kari' prabhuke jānila

SYNONYMS

sarasvatī—mother Sarasvatī; *svapne*—in a dream; *tāṅre*—unto him; *upadeśa*—advice; *kaila*—gave; *sākṣāt*—directly; *īśvara*—the Supreme Person; *kari'*—accepting; *prabhuke*—the Lord; *jānila*—he understood.

TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself.

TEXT 107

প্রাতে আসি' প্রভুপদে লইল শরণ।
প্রভু কৃপা কৈল, তাঁর খণ্ডিল বন্ধন ॥ ১০৭ ॥

prāte āsi' prabhu-pade la-ila śaraṇa
prabhu kṛpā kaila, tāṅra khaṇḍila bandhana

SYNONYMS

prāte—in the morning; *āsi'*—coming back; *prabhu-pade*—at the lotus feet of the Lord; *la-ila*—took; *śaraṇa*—shelter; *prabhu*—the Lord; *kṛpā*—mercy; *kaila*—showed; *tāṅra*—his; *khaṇḍila*—cut off; *bandhana*—all bondage.

TRANSLATION

On the next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of *Bhagavad-gītā* as it is—"Surrender unto Me in all instances"—was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in *Bhagavad-gītā (tyaktvā deham punar janma naiti mām eti so 'rjuna).*

TEXT 108

ভাগ্যবন্ত দিগ্বিজয়ী সফল-জীবন।
বিদ্যা-বলে পাইল মহাপ্রভুর চরণ ॥ ১০৮ ॥

bhāgyavanta digvijayī saphala-jīvana
vidyā-bale pāila mahāprabhura caraṇa

SYNONYMS

bhāgyavanta—very fortunate; *dig-vijayī*—the poetic champion; *sa-phala*—successful; *jīvana*—life; *vidyā-bale*—by the strength of learning; *pāila*—got; *mahā-prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed-up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

TEXT 109

এ-সব লীলা বর্ণিয়াছেন বৃন্দাবনদাস।
যে কিছু বিশেষ ইহাঁ করিল প্রকাশ ॥ ১০৯ ॥

e-saba līlā varṇiyāchena vṛndāvana-dāsa
ye kichu viśeṣa ihāṅ karila prakāśa

SYNONYMS

e-saba—all these; *līlā*—pastimes; *varṇiyāchena*—has described; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *ye kichu*—whatever; *viśeṣa*—specifics; *ihāṅ*—in this connection; *karila*—I have made; *prakāśa*—presentation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

TEXT 110

চৈতন্য-গোসাঞির লীলা—অমৃতের ধার।
সর্বেন্দ্রিয় তৃপ্ত হয় শ্রবণে যাহার॥ ১১০॥

caitanya-gosāñira līlā——amṛtera dhāra
sarvendriya tṛpta haya śravaṇe yāhāra

SYNONYMS

caitanya-gosāñira līlā—the pastimes of Lord Caitanya Mahāprabhu; *amṛtera dhāra*—drops of nectar; *sarva-indriya*—all senses; *tṛpta*—satisfied; *haya*—become; *śravaṇe*—by hearing; *yāhāra*—of them all.

TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.

TEXT 111

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১১১॥

śrīrūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.*

Chapter 17

The Pastimes of Lord Caitanya Mahāprabhu in His Youth

This Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, describes Lord Caitanya Mahāprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the *Caitanya-bhāgavata*. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellows of devotional service in His form of Śacīnandana, the son of mother Śacī. To understand Śrīmatī Rādhārāṇī's ecstatic love for Him, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmatī Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmatī Rādhārāṇī to taste Her ecstatic situation. No one else could do this.

When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the *gopīs* showed their respect, but they were not very much interested in Him. In the ecstatic love of the *gopīs*, all worshipable forms but Kṛṣṇa are rejected. Among all the *gopīs*, Śrīmatī Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navadvīpa is Jagannātha Miśra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śacīmātā. Therefore the son of Śacī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction. Śrī Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the *gopīs*, sometimes takes birth in a *brāhmaṇa* family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the *gopīs*, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless arguments in regard to inconceivable potency.

In the end of this Seventeenth Chapter Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has analyzed all the *Ādi-līlā* pastimes separately.

TEXT 1

বন্দে স্বৈরাদ্ভুতেহং তং চৈতন্যং যৎপ্রসাদতঃ।
যবনাঃ সুমনায়ন্তে কৃষ্ণনামপ্রজল্পকাঃ ॥ ১ ॥

vande svairādbhutehaṁ taṁ
caitanyaṁ yat-prasādataḥ
yavanāḥ sumanāyante
kṛṣṇa-nāma-prajalpakāḥ

SYNONYMS

vande—let me offer my obeisances; *svaira*—completely independent; *adbhuta*—and uncommon; *īham*—whose activities; *tam*—unto Him; *caitanyam*—Śrī Caitanya Mahāprabhu; *yat*—of whom; *prasādataḥ*—by the mercy; *yavanāḥ*—even the unclean; *sumanāyante*—are transformed into gentlemen; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *prajalpakāḥ*—taking to the chanting.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

PURPORT

There is a persistent misunderstanding between caste *brāhmaṇas* and advanced Vaiṣṇavas or *gosvāmīs* because caste *brāhmaṇas*, or *smārtas*, are of the opinion that one cannot become a *brāhmaṇa* unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a *yavana*, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa *mantra*, that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person

changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Kṛṣṇa consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

কৈশোর-লীলার সূত্র করিল গণন।
যৌবনলীলার সূত্র করি অনুক্রম ॥ ৩ ॥

kaiśora-līlāra sūtra karila gaṇana
yauvana-līlāra sūtra kari anukrama

SYNONYMS

kaiśora-līlāra—of the activities before His youth; *sūtra*—synopsis; *karila*—I have done; *gaṇana*—an enumeration; *yauvana-līlāra*—of the pastimes of youth; *sūtra*—synopsis; *kari*—I enumerate; *anukrama*—in chronological order.

TRANSLATION

I have already given a synopsis of the kaiśora-līlā of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.

TEXT 4

বিদ্যা-সৌন্দর্য-সদ্বেশ-সম্ভোগ-নৃত্য-কীর্তনৈঃ ।
প্রেমনামপ্রদানৈশ্চ গৌরো দীব্যতি যৌবনে ॥ ৪ ॥

vidyā-saundarya-sadveśa-
sambhoga-nṛtya-kīrtanaiḥ
prema-nāma-pradānaiś ca
gauro dīvyati yauvane

SYNONYMS

vidyā—education; *saundarya*—beauty; *sat-veśa*—nice dress; *sambhoga*—enjoyment; *nṛtya*—dancing; *kīrtanaiḥ*—by chanting; *prema-nāma*—the holy name of the Lord, which induces one to become a devotee; *pradānaiḥ*—by distributing; *ca*—and; *gauraḥ*—Lord Śrī Gaurasundara; *dīvyati*—illuminates; *yauvane*—in His youth.

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.

TEXT 5

যৌবন-প্রবেশে অঙ্গের অঙ্গ বিভূষণ ।
দিব্য বস্ত্র, দিব্য বেশ, মাল্য-চন্দন ॥ ৫ ॥

yauvana-praveśe aṅgera aṅga vibhūṣaṇa
divya vastra, divya veśa, mālya-candana

SYNONYMS

yauvana-praveśe—on the entrance of His youth; *aṅgera*—of the body; *aṅga*—limbs; *vibhūṣaṇa*—ornaments; *divya*—transcendental; *vastra*—garments; *divya*—transcendental; *veśa*—dress; *mālya*—garland; *candana*—(smeared with) sandalwood pulp.

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

TEXT 6

বিদ্যার ঔদ্ধত্যে কাহোঁ না করে গণন ।
সকল পণ্ডিত জিনি' করে অধ্যাপন ॥ ৬ ॥

vidyāra auddhatye kāhoṅ nā kare gaṇana
sakala paṇḍita jini' kare adhyāpana

SYNONYMS

vidyāra auddhatye—because of pride in education; *kāhoṅ*—anyone; *nā*—does not; *kare*—do; *gaṇana*—care; *sakala*—all; *paṇḍita*—learned scholars; *jini'*—conquering; *kare*—does; *adhyāpana*—studies.

TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

TEXT 7

বায়ুব্যাধিচ্ছলে কৈল প্রেম পরকাশ।
ভক্তগণ লঞা কৈল বিবিধ বিলাস ॥ ৭ ॥

vāyu-vyādhi-cchale kaila prema parakāśa
bhakta-gaṇa lañā kaila vividha vilāsa

SYNONYMS

vāyu-vyādhi—disease caused by disturbance of the air in the body; *chale*—on the plea of; *kaila*—made; *prema*—love of Godhead; *parakāśa*—manifestation; *bhakta-gaṇa*—the devotees; *lañā*—taking with Him; *kaila*—did; *vividha*—varieties of; *vilāsa*—pastimes.

TRANSLATION

In His youth, the Lord, on the plea of disturbances of the bodily airs, exhibited His ecstatic love of Kṛṣṇa. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, *vāyu, pitta* and *kapha* (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into *kapha* (mucus) by the influence of the air within the body. According to the Āyur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the

highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled *Hari-nāmāmṛta-vyākaraṇa.* People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the *Caitanya-bhāgavata, Ādi-khaṇḍa,* Chapter Twelve.

TEXT 8

তবেত করিলা প্রভু গয়াতে গমন।
ঈশ্বরপুরীর সঙ্গে তথাই মিলন ॥ ৮ ॥

tabeta karilā prabhu gayāte gamana
īśvara-purīra saṅge tathāi milana

SYNONYMS

tabeta—thereafter; *karilā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *gayāte*—to Gayā; *gamana*—travel; *īśvara-purīra saṅge*—with Īśvara Purī; *tathāi*—there; *milana*—meeting.

TRANSLATION

Thereafter the Lord went to Gayā. There He met Śrīla Īśvara Purī.

PURPORT

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called *piṇḍa-dāna.* In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or *śrāddha.* Following this principle, Lord Caitanya Mahāprabhu also went there to offer *piṇḍa* to His dead father. Fortunately He met Īśvara Purī there.

TEXT 9

দীক্ষা-অনন্তরে হৈল, প্রেমের প্রকাশ।
দেশে আগমন পুনঃ প্রেমের বিলাস ॥ ৯ ॥

dīkṣā-anantare haila, premera prakāśa
deśe āgamana punaḥ premera vilāsa

SYNONYMS

dīkṣā—initiation; *anantare*—immediately after; *haila*—became; *premera*—of love of Godhead; *prakāśa*—exhibition; *deśe*—in His home country; *āgamana*—coming back; *punaḥ*—again; *premera*—of love of God; *vilāsa*—enjoyment.

TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of *brāhmaṇas,* and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a *brāhmaṇa,* as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to *brāhmaṇas.*

The followers of the Lord must be prepared to offer *brāhmaṇas* all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a *brāhmaṇa* without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a *brāhmaṇa* family is a *brāhmaṇa.* Therefore one should not indiscriminately follow the Lord's example of showing respect to *brāhmaṇas* by drinking water that has washed their feet. Gradually the *brāhmaṇa* families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

TEXT 10

শচীকে প্রেমদান, তবে অদ্বৈত-মিলন।
অদ্বৈত পাইল বিশ্বরূপ-দরশন ॥ ১০ ॥

śacīke prema-dāna, tabe advaita-milana
advaita pāila viśvarūpa-daraśana

SYNONYMS

śacīke—unto mother Śacīdevī; *prema-dāna*—giving love of Godhead; *tabe*—thereafter; *advaita*—with Advaita Ācārya; *milana*—meeting; *advaita*—Advaita Ācārya; *pāila*—received; *viśva-rūpa*—of the universal form of the Lord; *daraśana*—vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord's universal form.

PURPORT

One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own, He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this,

all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. *Caitanya-caritāmṛta* has described such an offense as follows:

yadi vaiṣṇava-aparādha uṭhe hāṭī mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
(Cc. *Madhya* 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

TEXT 11

প্রভুর অভিষেক তবে করিল শ্রীবাস।
খাটে বসি' প্রভু কৈলা ঐশ্বর্য প্রকাশ॥ ১১॥

prabhura abhiṣeka tabe karila śrīvāsa
khāṭe vasi' prabhu kailā aiśvarya prakāśa

SYNONYMS

prabhura—of the Lord; *abhiṣeka*—worship; *tabe*—after that; *karila*—did; *śrīvāsa*—of the name Śrīvāsa; *khāṭe*—on the cot; *vasi'*—sitting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā*—did; *aiśvarya*—opulence; *prakāśa*—manifestation.

TRANSLATION

Śrīvāsa Ṭhākura then worshiped Lord Caitanya Mahāprabhu by the process of abhiṣeka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiṣeka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of

dress. This *abhiṣeka* function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

TEXT 12

তবে নিত্যানন্দ-স্বরূপের আগমন।
প্রভুকে মিলিয়া পাইল ষড়্‌ভুজ-দর্শন ॥ ১২ ॥

tabe nityānanda-svarūpera āgamana
prabhuke miliyā pāila ṣaḍ-bhuja-darśana

SYNONYMS

tabe—thereafter; *nityānanda-svarūpera*—of the Personality of Godhead Nityānanda; *āgamana*—appearance; *prabhuke*—Lord Caitanya Mahāprabhu; *miliyā*—meeting; *pāila*—obtained; *ṣaṭ-bhuja-darśana*—a vision of the six-armed Śrī Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of *ṣaḍ-bhuja,* the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a *sannyāsa-daṇḍa* and *kamaṇḍalu,* or water pot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a *sannyāsī* came to the house of Hāḍāi Paṇḍita, begging to have the *paṇḍita's* son as his *brahmacārī* assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the *sannyāsī.* It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 13

প্রথমে ষড়্‌ভুজ তাঁরে দেখাইল ঈশ্বর।
শঙ্খচক্রগদাপদ্ম-শার্ঙ্গ বেণুধর ॥ ১৩ ॥

prathame ṣaḍ-bhuja tāṅre dekhāila īśvara
śaṅkha-cakra-gadā-padma-śārṅga-veṇu-dhara

SYNONYMS

prathame—at first; *ṣaṭ-bhuja*—six-armed; *tāhre*—unto Him; *dekhāila*—showed; *īśvara*—the Lord; *śaṅkha*—conchshell; *cakra*—disc; *gadā*—club; *padma*—lotus flower; *śārṅga*—bow; *veṇu*—flute; *dhara*—carrying.

TRANSLATION

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

TEXT 14

তবে চতুর্ভুজ হৈলা, তিন অঙ্গ বক্র।
দুই হস্তে বেণু বাজায়, দুয়ে শঙ্খ-চক্র ॥ ১৪ ॥

tabe catur-bhuja hailā, tina aṅga vakra
dui haste veṇu bājāya, duye śaṅkha-cakra

SYNONYMS

tabe—thereafter; *catuḥ-bhuja*—four-armed; *hailā*—became; *tina*—three; *aṅga*—body; *vakra*—curved; *dui haste*—in two hands; *veṇu bājāya*—blowing the flute; *duye*—in two (hands); *śaṅkha-cakra*—conchshell and disc.

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

TEXT 15

তবে ত' দ্বিভুজ কেবল বংশীবদন।
শ্যাম-অঙ্গ পীতবস্ত্র ব্রজেন্দ্রনন্দন ॥ ১৫ ॥

tabe ta' dvi-bhuja kevala vaṁśī-vadana
śyāma-aṅga pīta-vastra vrajendra-nandana

SYNONYMS

tabe—thereafter; *ta'*—certainly; *dvi-bhuja*—two-handed; *kevala*—only; *vaṁśī*—flute; *vadana*—on the mouth; *śyāma*—bluish; *aṅga*—body; *pīta-vastra*—yellow dress; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Caitanya-maṅgala vividly elaborates upon this description.

TEXT 16

তবে নিত্যানন্দ-গোসাঞির ব্যাস-পূজন ।
নিত্যানন্দাবেশে কৈল মুষল ধারণ ॥ ১৬ ॥

tabe nityānanda-gosāñira vyāsa-pūjana
nityānandāveśe kaila muṣala dhāraṇa

SYNONYMS

tabe—thereafter; *nityānanda*—of the name Nityānanda; *gosāñira*—of the Lord; *vyāsa-pūjana*—worshiping Vyāsadeva or the spiritual master; *nityānanda-āveśe*—in the ecstasy of becoming Nityānanda; *kaila*—did; *muṣala dhāraṇa*—carrying a plough-like weapon called a *muṣala*.

TRANSLATION

Nityānanda Prabhu then arranged to offer Vyāsa-pūjā, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plough-like weapon called muṣala in the ecstasy of being Nityānanda Prabhu.

PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or *guru-pūjā*, through the agency of Vyāsadeva. Since Vyāsadeva is the original *guru* (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and *saṅkīrtana* was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

TEXT 17

তবে শচী দেখিল, রামকৃষ্ণ—দুই ভাই ।
তবে নিস্তারিল প্রভু জগাই-মাধাই ॥ ১৭ ॥

tabe śacī dekhila, rāma-kṛṣṇa——dui bhāi
tabe nistārila prabhu jagāl-mādhāi

SYNONYMS

tabe—thereafter; *śacī*—mother Śacīdevī; *dekhila*—saw; *rāma-kṛṣṇa*—Lord Kṛṣṇa and Lord Balarāma; *dui bhāi*—two brothers; *tabe*—thereafter; *nistārila*—delivered; *prabhu*—the Lord; *jagāi-mādhāi*—the two brothers Jagāi and Mādhāi.

TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāi and Mādhāi.

PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one another, as children do, to eat the *naivedya*, or offering to the Deities. On the next day, by the will of Lord Caitanya, Śacīdevī invited Nityānanda to take *prasāda* at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda were eating together, and Śacīdevī realized that They were none other than Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāi and Mādhāi were two brothers born in Navadvīpa in a respectable *brāhmaṇa* family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Ṭhākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagāi and Mādhāi, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Mādhāi struck Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw Jagāi's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa *mahā-mantra* from the Lord and were delivered.

TEXT 18

তবে সপ্তপ্রহর ছিলা প্রভু ভাবাবেশে।
যথা তথা ভক্তগণ দেখিল বিশেষে॥ ১৮॥

tabe sapta-prahara chilā prabhu bhāvāveśe
yathā tathā bhakta-gaṇa dekhila viśeṣe

SYNONYMS

tabe—thereafter; *sapta-prahara*—twenty-one hours; *chilā*—remained; *prabhu*—the Lord; *bhāva-āveśe*—in ecstasy; *yathā*—anywhere; *tathā*—everywhere; *bhakta-gaṇa*—the devotees; *dekhila*—saw; *viśeṣe*—specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat down on the bed of Viṣṇu, and all the devotees worshiped Him with the Vedic *mantras* of the *Puruṣa-sūkta,* beginning with *sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt.* This *veda-stuti* should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this *Puruṣa-sūkta* and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, *ārātrika* paraphernalia, *naivedya, vastra* and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven *praharas,* or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in *Bhagavad-gītā (ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate).* All the different forms of the Supreme Personality of Godhead, or *viṣṇu-tattva,* emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord *sāta-prahariyā bhāva,* or "the ecstasy of twenty-one hours," and others call it *mahābhāva-prakāśa* or *mahā-prakāśa.* There are other descriptions of this *sāta-prahariyā bhāva* in the *Caitanya-bhāvagata,* Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maidservant named Duḥkhī with the name Sukhī. He called for Śrīdhara, whose name was Kholāvecā Śrīdhara, and showed him His *mahā-prakāśa.* Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain *Bhagavad-gītā* as it is (*gītāra satya-pāṭha*) and showed special favor to Mukunda.

TEXT 19

বরাহ-আবেশ হৈলা মুরারি-ভবনে ।
তাঁর স্কন্ধে চড়ি' প্রভু নাচিলা অঙ্গনে ॥ ১৯ ॥

varāha-āveśa hailā murāri-bhavane
tāṅra skandhe caḍi' prabhu nācilā aṅgane

SYNONYMS

varāha-āveśa—the ecstasy of becoming Varāhadeva; *hailā*—became; *murāri-bhavane*—in the house of Murāri Gupta; *tāṅra skandhe*—on the shoulders of Murāri Gupta; *caḍi'*—riding; *prabhu*—the Lord; *nācilā*—danced; *aṅgane*—in the yard.

TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta's courtyard.

PURPORT

One day Caitanya Mahāprabhu began to cry out, "Śūkara! Śūkara!" Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small *gāḍu,* a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

TEXT 20

তবে শুক্লাম্বরের কৈল তণ্ডুল ভক্ষণ।
'হরের্নাম' শ্লোকের কৈল অর্থ বিবরণ ॥ ২০ ॥

tabe śuklāmbarera kaila taṇḍula-bhakṣaṇa
'harer nāma' ślokera kaila artha vivaraṇa

SYNONYMS

tabe—thereafter; *śuklāmbarera*—of Śuklāmbara Brahmacārī; *kaila*—did; *taṇḍula*—raw rice; *bhakṣaṇa*—eating; *harer nāma ślokera*—of the verse celebrated as such; *kaila*—did; *artha*—of the meaning; *vivaraṇa*—explanation.

TRANSLATION

After this incident the Lord ate raw rice given by Śuklāmbara Brahmacārī and explained very elaborately the import of the "harer nāma" śloka mentioned in the Bṛhan-nāradīya Purāṇa:

PURPORT

Śuklāmbara Brahmacārī resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

TEXT 21

হরের্নাম হরের্নাম হরের্নামৈব কেবলম্ ।
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥ ২১ ॥

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in the age of Kali; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *gatiḥ*—destination; *anyathā*—otherwise.

TRANSLATION

"In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."

TEXT 22

কলিকালে নামরূপে কৃষ্ণ-অবতার ।
নাম হৈতে হয় সর্বজগৎ-নিস্তার ॥ ২২ ॥

kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

SYNONYMS

kali-kāle—in this age of Kali; *nāma-rūpe*—in the form of the holy name; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *nāma*—holy name; *haite*—from; *haya*—becomes; *sarva*—all; *jagat*—of the world; *nistāra*—deliverance.

TRANSLATION

In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

দার্ঢ্য লাগি' 'হরের্নাম'-উক্তি তিনবার ।
জড় লোক বুঝাইতে পুনঃ 'এব'-কার ॥ ২৩ ॥

dārḍhya lāgi' 'harer nāma'-ukti tina-vāra
jaḍa loka bujhāite punaḥ 'eva'-kāra

SYNONYMS

dārḍhya lāgi'—in the matter of emphasizing; *harer nāma*—of the holy name of Lord Hari; *ukti*—there is utterance; *tina-vāra*—three times; *jaḍa loka*—ordinary common people; *bujhāite*—just to make them understand; *punaḥ*—again; *eva-kāra*—the word *eva*, or "certainly."

TRANSLATION

This verse repeats the word eva [certainly] three times for emphasis, and it also three times repeats harer nāma [the holy name of the Lord] just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the *Bṛhan-nāradīya Purāṇa* repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *māyā*. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa *mahā-mantra* regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this *harer nāma mahā-mantra* offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

TEXT 24

'কেবল' শব্দে পুনরপি নিশ্চয়-করণ।
জ্ঞান-যোগ-তপ কর্ম-আদি নিবারণ॥ ২৪॥

'kevala'-śabde punarapi niścaya-karaṇa
jñāna-yoga-tapa-karma-ādi nivāraṇa

SYNONYMS

'kevala'-śabde—by the word *kevala*, or "only"; *punarapi*—again; *niścaya-karaṇa*—final decision; *jñāna*—cultivation of knowledge; *yoga*—practice of the mystic *yoga* system; *tapa*—austerity; *karma*—fruitive activities; *ādi*—and so on; *nivāraṇa*—prohibition.

TRANSLATION

The use of the word kevala [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities.

PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa *mantra* only, whereas those who do not know the secret of success for this age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic *yoga* or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the *śāstras,* we cannot make compromises with these so-called *jñānīs, yogīs, karmīs* and *tapasvīs.* When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *śāstras.* We must not deviate from the injunctions of the *śāstras.* This is confirmed in the next verse of *Caitanya-caritāmṛta.*

TEXT 25

অন্যথা যে মানে, তার নাহিক নিস্তার।
নাহি, নাহি, নাহি– এ তিন 'এব'-কার ॥ ২৫ ॥

anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi——e tina 'eva'-kāra

SYNONYMS

anyathā–otherwise; *ye*–anyone who; *māne*–accepts; *tāra*–of him; *nāhika*–there is no; *nistāra*–deliverance; *nāhi nāhi nāhi*–there is nothing else, nothing else, nothing else; *e*–in this; *tina*–three; *eva-kāra*–bearing the meaning of emphasis.

TRANSLATION

This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition "nothing else, nothing else, nothing else," which emphasizes the real process of self-realization.

TEXT 26

তৃণ হৈতে নীচ হঞা সদা লবে নাম।
আপনি নিরভিমানী, অন্যে দিবে মান ॥ ২৬ ॥

tṛṇa haite nīca hañā sadā labe nāma
āpani nirabhimānī, anye dibe māna

SYNONYMS

tṛṇa–grass; *haite*–than; *nīca*–lower; *hañā*–becoming; *sadā*–always; *labe*–chant; *nāma*–the holy name; *āpani*–personally; *nirabhimānī*–without honor; *anye*–unto others; *dibe*–you should give; *māna*–all respect.

TRANSLATION

To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

TEXT 27

তরুসম সহিষ্ণুতা বৈষ্ণব করিবে।
ভর্ৎসন-তাড়নে কাকে কিছু না বলিবে॥ ২৭॥

taru-sama sahiṣṇutā vaiṣṇava karibe
bhartsana-tāḍane kāke kichu nā balibe

SYNONYMS

taru-sama—like a tree; *sahiṣṇutā*—forbearance; *vaiṣṇava*—devotee; *karibe*—should practice; *bhartsana*—rebuking; *tāḍane*—chastising; *kāke*—unto anyone; *kichu*—something; *nā*—not; *balibe*—will utter.

TRANSLATION

A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

TEXT 28

কাটিলেহ তরু যেন কিছু না বোলয়।
শুকাইয়া মরে, তবু জল না মাগয়॥ ২৮॥

kāṭileha taru yena kichu nā bolaya
śukāiyā mare, tabu jala nā māgaya

SYNONYMS

kāṭileha—even being cut; *taru*—the tree; *yena*—as; *kichu*—something; *nā*—not; *bolaya*—says; *śukāiyā*—drying up; *mare*—dies; *tabu*—still; *jala*—water; *nā*—does not; *māgaya*—ask for.

TRANSLATION

For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water.

PURPORT

This practice of forbearance (*tṛṇād api sunīcena*) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa *mantra*, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chant-

ing of the Hare Kṛṣṇa *mantra* need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa *mantra* regularly.

TEXT 29

এইমত বৈষ্ণব কারে কিছু না মাগিব।
অযাচিত-বৃত্তি, কিম্বা শাক-ফল খাইব ॥ ২৯ ॥

ei-mata vaiṣṇava kāre kichu nā māgiba
ayācita-vṛtti, kimvā śāka-phala khāiba

SYNONYMS

ei-mata—in this way; *vaiṣṇava*—a devotee; *kāre*—from anyone; *kichu*—anything; *nā*—not; *māgiba*—shall ask for; *ayācita-vṛtti*—the profession of not asking for anything; *kimvā*—or; *śāka*—vegetables; *phala*—fruits; *khāiba*—shall eat.

TRANSLATION

Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

TEXT 30

সদা নাম লইব, যথা-লাভেতে সন্তোষ।
এইত আচার করে ভক্তিধর্ম-পোষ ॥ ৩০ ॥

sadā nāma la-iba, yathā-lābhete santoṣa
eita ācāra kare bhakti-dharma-poṣa

SYNONYMS

sadā—always; *nāma*—the holy name; *la-iba*—one should chant; *yathā*—inasmuch as; *lābhete*—gains; *santoṣa*—satisfaction; *eita*—this; *ācāra*—behavior; *kare*—does; *bhakti-dharma*—of devotional service; *poṣa*—maintenance.

TRANSLATION

One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

TEXT 31

তৃণাদপি সুনীচেন তরোরিব সহিষ্ণুনা।
অমানিনা মানদেন কীর্তনীয়ঃ সদা হরিঃ ॥ ৩১ ॥

tṛṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

SYNONYMS

tṛṇāt api—than downtrodden grass; *sunīcena*—being lower; *taroḥ*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others, can very easily always chant the holy name of the Lord."

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa *mantra*.

TEXT 32

ঊর্ধ্ব বাহু করি' কহোঁ, শুন, সর্বলোক।
নাম-সূত্রে গাঁথি' পর কণ্ঠে এই শ্লোক ॥ ৩২ ॥

ūrdhva-bāhu kari' kahoṅ, śuna, sarva-loka
nāma-sūtre gāṅthi' para kaṇṭhe ei śloka

SYNONYMS

ūrdhva-bāhu—raising my hands; *kari'*—doing so; *kahoṅ*—I declare; *śuna*—please hear; *sarva-loka*—all persons; *nāma*—of the holy name; *sūtre*—on the thread; *gāṅthi'*—stringing; *para*—get it; *kaṇṭhe*—on the neck; *ei*—this; *śloka*—verse.

TRANSLATION

Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance."

PURPORT

When chanting the Hare Kṛṣṇa *mahā-mantra*, in the beginning one may commit many offenses, which are called *nāmābhāsa* and *nāma-aparādha*. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa *mahā-*

mantra. Therefore one must chant the Hare Kṛṣṇa *mahā-mantra* according to the principles of the above verse, *tṛṇād api sunīcena taror iva sahiṣṇunā*. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

TEXT 33

প্রভু-আজ্ঞায় কর এই শ্লোক আচরণ।
অবশ্য পাইবে তবে শ্রীকৃষ্ণ-চরণ ॥ ৩৩ ॥

prabhu-ājñāya kara ei śloka ācaraṇa
avaśya pāibe tabe śrī-kṛṣṇa-caraṇa

SYNONYMS

prabhu—of the Lord; *ājñāya*—on the order; *kara*—do; *ei śloka*—of this verse; *ācaraṇa*—practice; *avaśya*—certainly; *pāibe*—he will get; *tabe*—afterwards; *śrī-kṛṣṇa-caraṇa*—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

TEXT 34

তবে প্রভু শ্রীবাসের গৃহে নিরন্তর।
রাত্রে সংকীর্ত্তন কৈল এক সম্বৎসর ॥ ৩৪ ॥

tabe prabhu śrīvāsera gṛhe nirantara
rātre saṅkīrtana kaila eka saṁvatsara

SYNONYMS

tabe—thereafter; *prabhu*—the Lord, Śrī Caitanya Mahāprabhu; *śrīvāsera*—of Śrīvāsa Ṭhākura; *gṛhe*—in the home; *nirantara*—always; *rātre*—at night; *saṅkīrtana*—congregational chanting of the Hare Kṛṣṇa *mahā-mantra*; *kaila*—performed; *eka saṁvatsara*—one full year.

TRANSLATION

Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

TEXT 35

কপাট দিয়া কীর্তন করে পরম আবেশে।
পাষণ্ডী হাসিতে আইসে, না পায় প্রবেশে ॥ ৩৫ ॥

kapāṭa diyā kīrtana kare parama āveśe
pāṣaṇḍī hāsite āise, nā pāya praveśe

SYNONYMS

kapāṭa—door; *diyā*—closing; *kīrtana*—chanting; *kare*—performed; *parama*—very high; *āveśe*—in an ecstatic condition; *pāṣaṇḍī*—nonbelievers; *hāsite*—to laugh; *āise*—come; *nā*—does not; *pāya*—get; *praveśe*—entrance.

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT

Chanting of the Hare Kṛṣṇa *mahā-mantra* is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa *mahā-mantra*, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

TEXT 36

কীর্তন শুনি' বাহিরে তারা জ্বলি' পুড়ি' মরে।
শ্রীবাসেরে দুঃখ দিতে নানা যুক্তি করে ॥ ৩৬ ॥

kīrtana śuni' bāhire tārā jvali' puḍi' mare
śrīvāsere duḥkha dite nānā yukti kare

SYNONYMS

kīrtana śuni'—after hearing the chanting; *bāhire*—outside; *tārā*—the nonbelievers; *jvali'*—burned; *puḍi'*—to ashes; *mare*—die; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *duḥkha*—troubles; *dite*—to give; *nānā*—various; *yukti*—plans; *kare*—do.

TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa Ṭhākura.

TEXTS 37-38

একদিন বিপ্র, নাম—'গোপাল চাপাল'।
পাষণ্ডি-প্রধান সেই দুর্মুখ, বাচাল ॥ ৩৭ ॥
ভবানী-পূজার সব সামগ্রী লঞা।
রাত্রে শ্রীবাসের দ্বারে স্থান লেপাঞা ॥ ৩৮ ॥

eka-dina vipra, nāma—— 'gopāla cāpāla'
pāṣaṇḍi-pradhāna sei durmukha, vācāla

bhavānī-pūjāra saba sāmagrī lañā
rātre śrīvāsera dvāre sthāna lepāñā

SYNONYMS

eka-dina—one day; *vipra*—one *brāhmaṇa; nāma*—named; *gopāla cāpāla*—of the name Gopāla Cāpāla; *pāṣaṇḍi-pradhāna*—the chief of the nonbelievers; *sei*—he; *durmukha*—ferocious, using strong words; *vācāla*—talkative; *bhavānī-pūjāra*—for worshiping the goddess Bhavānī; *saba*—all; *sāmagrī*—ingredients, paraphernalia; *lañā*—taking; *rātre*—at night; *śrīvāsera*—of Śrīvāsa Ṭhākura; *dvāre*—on the door; *sthāna*—the place; *lepāñā*—smearing.

TRANSLATION

One night while kīrtana was going on inside Śrīvāsa Ṭhākura's house, a brāhmaṇa named Gopāla Cāpāla, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Ṭhākura's door.

PURPORT

This *brāhmaṇa,* Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a *śākta,* or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition between the devotees of goddess Kālī and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durgā, Kālī, Śītalā and Caṇḍī. Such devotees, who are known as *śāktas,* or worshipers of the *śakti-tattva,* are always envious of Vaiṣṇavas. Since Śrīvāsa Ṭhākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform

of the *śāktas*. Therefore outside Śrīvāsa Ṭhākura's door he placed various paraphernalia for worshiping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Ṭhākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the *Caitanya-bhāgavata*.

TEXT 39

কলার পাত উপরে থুইল ওড়-ফুল ।
হরিদ্রা, সিন্দুর আর রক্তচন্দন, তণ্ডুল ॥ ৩৯ ॥

kalāra pāta upare thuila oḍa-phula
haridrā, sindūra āra rakta-candana, taṇḍula

SYNONYMS

kalāra pāta—a banana leaf; *upare*—upon it; *thuila*—placed; *oḍa-phula*—a particular type of flower; *haridrā*—turmeric; *sindūra*—vermillion; *āra*—and; *rakta-candana*—red sandalwood; *taṇḍula*—rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oḍa-phula, turmeric, vermillion, red sandalwood and rice.

TEXT 40

মদ্যভাণ্ড-পাশে ধরি' নিজ-ঘরে গেল ।
প্রাতঃকালে শ্রীবাস তাহা ত' দেখিল ॥ ৪০ ॥

madya-bhāṇḍa-pāśe dhari' nija-ghare gela
prātaḥ-kāle śrīvāsa tāhā ta' dekhila

SYNONYMS

madya-bhāṇḍa—a pot of wine; *pāśe*—by the side of; *dhari'*—placing; *nija-ghare*—to his own home; *gela*—went; *prātaḥ-kāle*—in the morning; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāhā*—all those things; *ta'*—certainly; *dekhila*—saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Ṭhākura opened his door he saw this paraphernalia.

TEXT 41

বড় বড় লোক সব আনিল বোলাইয়া।
সবারে কহে শ্রীবাস হাসিয়া হাসিয়া॥ ৪১॥

baḍa baḍa loka saba ānila bolāiyā
sabāre kahe śrīvāsa hāsiyā hāsiyā

SYNONYMS

baḍa baḍa—respectable; *loka*—persons; *saba*—all; *ānila*—brought them; *bolāiyā*—causing to be called; *sabāre*—to everyone; *kahe*—addresses; *śrīvāsa*—Śrīvāsa Ṭhākura; *hāsiyā hāsiyā*—while smiling.

TRANSLATION

Śrīvāsa Ṭhākura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

TEXT 42

নিত্য রাত্রে করি আমি ভবানী-পূজন।
আমার মহিমা দেখ, ব্রাহ্মণ-সজ্জন॥ ৪২॥

nitya rātre kari āmi bhavānī-pūjana
āmāra mahimā dekha, brāhmaṇa-sajjana

SYNONYMS

nitya rātre—every night; *kari*—I do; *āmi*—I; *bhavānī-pūjana*—worship of Bhavānī, the wife of Lord Śiva; *āmāra*—my; *mahimā*—glories; *dekha*—you see; *brāhmaṇa-sat-jana*—all respectable *brāhmaṇas*.

TRANSLATION

"Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia for the worship is present here, now all you respectable brāhmaṇas and members of the higher castes can understand my position."

PURPORT

According to the Vedic system there are four castes—the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*—and below them are the *pañcamas*, who are lower than the *śūdras*. The higher castes—the *brāhmaṇas*, the *kṣatriyas* and even the *vaiśyas*—were known as *brāhmaṇa-sajjana*. The *brāhmaṇas* especially were known as *sajjana*, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable *brāhmaṇas* to settle them. Now it

is very difficult to find such *brāhmaṇas* and *sajjanas*, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* must be introduced all over the world. Unless some people are trained as *brāhmaṇas*, there cannot be peace in human society.

TEXT 43

তবে সব শিষ্টলোক করে হাহাকার।
ঐছে কর্ম কেথা কৈল কোন্ দুরাচার ॥ ৪৩ ॥

tabe saba śiṣṭa-loka kare hāhākāra
aiche karma hethā kaila kon durācāra

SYNONYMS

tabe—thereafter; *saba*—all; *śiṣṭa-loka*—gentlemen; *kare*—exclaimed; *hāhā-kāra*—alas, alas; *aiche*—such; *karma*—activities; *hethā*—here; *kaila*—did; *kon*—who; *durācāra*—sinful person.

TRANSLATION

Then all the assembled gentlemen exclaimed: "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

TEXT 44

হাড়িকে আনিয়া সব দূর করাইল।
জল-গোময় দিয়া সেই স্থান লেপাইল ॥ ৪৪ ॥

hāḍike āniyā saba dūra karāila
jala-gomaya diyā sei sthāna lepāila

SYNONYMS

hāḍike—a sweeper; *āniyā*—calling; *saba*—all; *dūra karāila*—caused to be thrown far; *jala*—water; *gomaya*—cow dung; *diyā*—mixing; *sei*—that; *sthāna*—place; *lepāila*—caused to be smeared over.

TRANSLATION

They called for a sweeper [hāḍi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called *hāḍis*. Sometimes they are untouchable,

especially when engaged in their profession, yet such *hāḍis* also have the right to become devotees. This is established by *Śrī Bhagavad-gītā* where the Lord declares:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (Bg. 9.32)

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, *tṛṇād api sunīcena taror iva sahiṣṇunā*, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called *sunīcatva*, and being more tolerant than a tree is called *sahiṣṇutva*, forbearance. Being situated in devotional service, not caring for the material conception of life, is called *amānitva*, indifference to material respect; yet a devotee thus situated is called *mānada*, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the *hari-jana* movement to purify the untouchables, but he was a failure because he thought that one could become a *hari-jana*, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a *hari-jana*. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Māyādevī.

TEXT 45

তিন দিন রহি' সেই গোপাল-চাপাল।
সর্বাঙ্গে হইল কুষ্ঠ, বহে রক্তধার ॥ ৪৫ ॥

tina dina rahi' sei gopāla-cāpāla
sarvāṅge ha-ila kuṣṭha, vahe rakta-dhāra

SYNONYMS

tina dina—three days; *rahi'*—remaining in that way; *sei*—that; *gopāla-cāpāla*—of the name Gopāla Cāpāla; *sarvāṅge*—all over the body; *ha-ila*—became visible; *kuṣṭha*—leprosy; *vahe*—discharging; *rakta-dhāra*—a flow of blood.

TRANSLATION

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

TEXT 46

সর্বাঙ্গ বেড়িল কীটে, কাটে নিরন্তর।
অসহ্য বেদনা, দুঃখে জ্বলয়ে অন্তর ॥ ৪৬ ॥

sarvāṅga beḍila kīṭe, kāṭe nirantara
asahya vedanā, duḥkhe jvalaye antara

SYNONYMS

sarvāṅga—all over the body; *beḍila*—became covered; *kīṭe*—by insects; *kāṭe*—biting; *nirantara*—always; *asahya*—unbearable; *vedanā*—pain; *duḥkhe*—in unhappiness; *jvalaye*—burns; *antara*—without cessation.

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopāla Cāpāla felt unbearable pain. His entire body burned in distress.

TEXT 47

গঙ্গাঘাটে বৃক্ষতলে রহে ত' বসিয়া।
এক দিন বলে কিছু প্রভুকে দেখিয়া ॥ ৪৭ ॥

gaṅgā-ghāṭe vṛkṣa-tale rahe ta' vasiyā
eka dina bale kichu prabhuke dekhiyā

SYNONYMS

gaṅgā-ghāṭe—on the bank of the Ganges; *vṛkṣa-tale*—underneath a tree; *rahe*—remains; *ta'*—certainly; *vasiyā*—sitting; *eka dina*—one day; *bale*—says; *kichu*—something; *prabhuke*—the Lord; *dekhiyā*—seeing.

TRANSLATION

Since leprosy is an infectious disease, Gopāla Cāpāla left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

TEXT 48

গ্রাম-সম্বন্ধে আমি তোমার মাতুল।
ভাগিনা, মুই কুষ্ঠব্যাধিতে হঞাছি ব্যাকুল ॥ ৪৮ ॥

grāma-sambandhe āmi tomāra mātula
bhāginā, mui kuṣṭha-vyādhite hañāchi vyākula

SYNONYMS

grāma-sambandhe—in a village relationship; *āmi*—I (am); *tomāra*—Your; *mātula*—maternal uncle; *bhāginā*—nephew; *mui*—I; *kuṣṭha-vyādhite*—by the disease of leprosy; *hañāchi*—have become; *vyākula*—too much afflicted.

TRANSLATION

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

TEXT 49

লোক সব উদ্ধারিতে তোমার অবতার ।
মুঞি বড় দুখী, মোরে করহ উদ্ধার ॥ ৪৯ ॥

loka saba uddhārite tomāra avatāra
muñi baḍa dukhī, more karaha uddhāra

SYNONYMS

loka—people; *saba*—all; *uddhārite*—to deliver; *tomāra*—Your; *avatāra*—incarnation; *muñi*—I (am); *baḍa*—very much; *dukhī*—unhappy; *more*—unto me; *karaha*—please do; *uddhāra*—deliverance.

TRANSLATION

"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

TEXT 50

এত শুনি' মহাপ্রভুর হইল ক্রুদ্ধ মন।
ক্রোধাবেশে বলে তারে তর্জন-বচন ॥ ৫০ ॥

eta śuni' mahāprabhura ha-ila kruddha mana
krodhāveśe bale tāre tarjana-vacana

SYNONYMS

eta—thus; *śuni'*—hearing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *kruddha*—angry; *mana*—mind; *krodha-āveśe*—out of intense anger; *bale*—says; *tāre*—unto him; *tarjana*—chastising; *vacana*—words.

TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

TEXT 51

আরে পাপি, ভক্তদ্বেষি, তোরে না উদ্ধারিমু।
কোটিজন্ম এই মতে কীড়ায় খাওয়াইমু ॥ ৫১ ॥

āre pāpi, bhakta-dveṣi, tore nā uddhārimu
koṭi-janma ei mate kīḍāya khāoyāimu

SYNONYMS

āre—O; *pāpi*—you sinful person; *bhakta-dveṣi*—envious of devotees; *tore*—you; *nā uddhārimu*—I shall not deliver; *koṭi-janma*—for ten million births; *ei mate*—in this way; *kīḍāya*—by the germs; *khāoyāimu*—I shall cause you to be bitten.

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee

can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

TEXT 52

শ্রীবাসে করাইলি তুই ভবানী-পূজন।
কোটি জন্ম হবে তোর রৌরবে পতন ॥ ৫২ ॥

śrīvāse karāili tui bhavānī-pūjana
koṭi janma habe tora raurave patana

SYNONYMS

śrīvāse—unto Śrīvāsa Ṭhākura; *karāili*—you have caused to do; *tui*—you; *bhavānī-pūjana*—worshiping the goddess Bhavānī; *koṭi janma*—for ten million births; *habe*—there will be; *tora*—your; *raurave*—in hell; *patana*—fall down.

TRANSLATION

"You have made Śrīvāsa Ṭhākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this *bhavānī-pūjā* as good as worship of Lord Kṛṣṇa in devotional service. Such abominable tantric activities as performed by so-called *svāmīs* and *yogīs* are herein condemned, however, by Lord Caitanya Mahāprabhu. He declares that such *bhavānī-pūjā* for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In *Bhagavad-gītā* the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "I reward everyone according to his surrender unto Me." (Bg. 4.11) Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating *prasāda*. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization,

Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion *pāṣaṇḍīs*, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

TEXT 53

পাষণ্ডী সংহারিতে মোর এই অবতার।
পাষণ্ডী সংহারি' ভক্তি করিমু প্রচার॥ ৫৩॥

pāṣaṇḍī saṁhārite mora ei avatāra
pāṣaṇḍī saṁhāri' bhakti karimu pracāra

SYNONYMS

pāṣaṇḍī—demons, atheists; *saṁhārite*—to kill; *mora*—My; *ei*—this; *avatāra*—incarnation; *pāṣaṇḍī*—atheist; *saṁhāri'*—killing; *bhakti*—devotional service; *karimu*—I shall do; *pracāra*—preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pāṣaṇḍīs] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, as stated in *Bhagavad-gītā:*

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.7-8)

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all *avatāras*, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. *Māyāvādi-bhāṣya śunile haya sarva-nāśa:* simply by hearing the Māyāvāda interpretation of the *śāstras*, one is doomed (Cc. *Madhya* 6.169).

TEXT 54

এত বলি' গেলা প্রভু করিতে গঙ্গাস্নান।
সেই পাপী দুঃখ ভোগে, না যায় পরাণ ॥ ৫৪ ॥

eta bali' gelā prabhu karite gaṅgā-snāna
sei pāpī duḥkha bhoge, nā yāya parāṇa

SYNONYMS

eta bali'—saying this; *gelā*—went away; *prabhu*—the Lord; *karite*—to take; *gaṅgā-snāna*—a bath in the Ganges; *sei*—that; *pāpī*—sinful man; *duḥkha*—pains; *bhoge*—suffers; *nā*—not; *yāya*—go away; *parāṇa*—the life.

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great *vaiṣṇava-aparādhī* is continuously suffering so much that it is difficult for him to move, and yet he does not die.

TEXTS 55-56

সন্ন্যাস করিয়া যবে প্রভু নীলাচলে গেলা।
তথা হৈতে যবে কুলিয়া গ্রামে আইলা ॥ ৫৫ ॥
তবে সেই পাপী প্রভুর লইল শরণ।
হিত উপদেশ কৈল হইয়া করুণ ॥ ৫৬ ॥

sannyāsa kariyā yabe prabhu nīlācale gelā
tathā haite yabe kuliyā grāme āilā

tabe sei pāpī prabhura la-ila śaraṇa
hita upadeśa kaila ha-iyā karuṇa

SYNONYMS

sannyāsa kariyā—after accepting the renounced order of life; *yabe*—when; *prabhu*—Lord Caitanya Mahāprabhu; *nīlācale*—in Jagannātha Purī; *gelā*—went; *tathā haite*—from there; *yabe*—when; *kuliyā*—of the name Kuliyā; *grāme*—to the village; *āilā*—came back; *tabe*—at that time; *sei*—that; *pāpī*—sinful man; *prabhura*—of the Lord; *la-ila*—took; *śaraṇa*—shelter; *hita*—beneficial; *upadeśa*—advice; *kaila*—gave; *ha-iyā*—becoming; *karuṇa*—merciful.

TRANSLATION

When Śrī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliyā, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya,* has given the following note in connection with the village Kuliyā. The village originally known as Kuliyā has developed into what is now the city of Navadvīpa. In various authorized books like *Bhakti-ratnākara, Caitanya-carita-mahākāvya, Caitanya-candrodaya-nāṭaka* and *Caitanya-bhāgavata* it is mentioned that the village Kuliyā is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as *kuliāra gañja* and a place called *kuliāra daha,* both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages named Kuliyā and Pāhāḍapura on the western side of the Ganges, both belonging to the jurisdiction of Bāhiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Śrī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliyā near Kāñcaḍāpāḍā, but it is not the same Kuliyā mentioned here. It cannot be accepted as *aparādha-bhañjanera pāṭa,* or the place where the offense was excused, for that occurred in the above-mentioned Kuliyā on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

TEXTS 57-58

শ্রীবাস পণ্ডিতের স্থানে আছে অপরাধ।
তথা যাহ, তেঁহো যদি করেন প্রসাদ ॥ ৫৭ ॥
তবে তোর হবে এই পাপ-বিমোচন।
যদি পুনঃ ঐছে নাহি কর আচরণ ॥ ৫৮ ॥

śrīvāsa paṇḍitera sthāne āche aparādha
tathā yāha, teṅho yadi karena prasāda

tabe tora habe ei pāpa-vimocana
yadi punaḥ aiche nāhi kara ācaraṇa

SYNONYMS

śrīvāsa paṇḍitera—of Śrīvāsa Ṭhākura; *sthāne*—at the lotus feet; *āche*—there is; *aparādha*—offense; *tathā*—there; *yāha*—go; *teṅho*—he; *yadi*—if; *karena*—does; *prasāda*—blessings; *tabe*—then; *tora*—your; *habe*—there will be; *ei*—this; *pāpa-vimocana*—immunity from sinful reaction; *yadi*—if; *punaḥ*—again; *aiche*—such; *nāhi kara*—you do not commit; *ācaraṇa*—behavior.

TRANSLATION

"You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

TEXT 59

তবে বিপ্র লইল আসি শ্রীবাস শরণ।
তাঁহার কৃপায় হৈল পাপ-বিমোচন॥ ৫৯॥

tabe vipra la-ila āsi śrīvāsa śaraṇa
tāṅhāra kṛpāya haila pāpa-vimocana

SYNONYMS

tabe—after that; *vipra*—the *brāhmaṇa* (Gopāla Cāpāla); *la-ila*—took shelter; *āsi*—coming; *śrīvāsa*—Śrīvāsa Ṭhākura; *śaraṇa*—shelter of his lotus feet; *tāṅhāra kṛpāya*—by his mercy; *haila*—became; *pāpa-vimocana*—free from all sinful reaction.

TRANSLATION

Then the brāhmaṇa, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura's mercy he was freed from all sinful reactions.

TEXT 60

আর এক বিপ্র আইল কীর্তন দেখিতে।
দ্বারে কপাট,—না পাইল ভিতরে যাইতে॥ ৬০॥

āra eka vipra āila kīrtana dekhite
dvāre kapāṭa,——nā pāila bhitare yāite

SYNONYMS

āra—another; *eka*—one; *vipra—brāhmaṇa; āila*—came; *kīrtana*—chanting of the Hare Kṛṣṇa *mantra; dekhite*—to see; *dvāre*—in the gateway; *kapāṭa*—the door (being closed); *nā pāila*—did not get; *bhitare*—inside; *yāite*—to go.

TRANSLATION

Another brāhmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

TEXT 61

ফিরি' গেল বিপ্র ঘরে মনে দুঃখ পাঞা।
আর দিন প্রভুকে কহে গঙ্গায় লাগ পাঞা॥ ৬১॥

phiri' gela vipra ghare mane duḥkha pāñā
āra dina prabhuke kahe gaṅgāya lāga pāñā

SYNONYMS

phiri' gela—went back; *vipra*—the *brāhmaṇa; ghare*—to his home; *mane*—within his mind; *duḥkha*—unhappiness; *pāñā*—getting; *āra dina*—the next day; *prabhuke*—unto the Lord; *kahe*—says; *gaṅgāya*—on the bank of the Ganges; *lāga*—touch; *pāñā*—getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

TEXT 62

শাপিব তোমারে মুঞি, পাঞাছি মনোদুঃখ।
পৈতা ছিণ্ডিয়া শাপে প্রচণ্ড দুর্মুখ॥ ৬২॥

śāpiba tomāre muñi, pāñāchi mano-duḥkha
paitā chiṇḍiyā śāpe pracaṇḍa durmukha

SYNONYMS

śāpiba—I shall curse; *tomāre*—You; *muñi*—I; *pāñāchi*—I have; *manaḥ-duḥkha*—mentally very much aggrieved; *paitā*—sacred thread; *chiṇḍiyā*—breaking; *śāpe*—cursing; *pracaṇḍa*—fiercely; *durmukha*—one who speaks harshly.

TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, "I shall now curse You, for Your behavior has greatly aggrieved me."

TEXT 63

সংসার-সুখ তোমার হউক বিনাশ।
শাপ শুনি' প্রভুর চিত্তে হইল উল্লাস ॥ ৬৩ ॥

saṁsāra-sukha tomāra ha-uka vināśa
śāpa śuni' prabhura citte ha-ila ullāsa

SYNONYMS

saṁsāra-sukha—material happiness; *tomāra*—Your; *ha-uka*—may it become; *vināśa*—all vanquished; *śāpa śuni'*—hearing this curse; *prabhura*—of the Lord; *citte*—within His mind; *ha-ila*—there was; *ullāsa*—jubilation.

TRANSLATION

The brāhmaṇa cursed the Lord, "You shall be bereft of all material happiness!" When the Lord heard this, He felt great jubilation within Himself.

TEXT 64

প্রভুর শাপ-বার্তা যেই শুনে শ্রদ্ধাবান্।
ব্রহ্মশাপ হৈতে তার হয় পরিত্রাণ ॥ ৬৪ ॥

prabhura śāpa-vārtā yei śune śraddhāvān
brahma-śāpa haite tāra haya paritrāṇa

SYNONYMS

prabhura—of the Lord; *śāpa-vārtā*—the incident of the curse; *yei*—anyone who; *śune*—hears; *śraddhāvān*—with affection; *brahma-śāpa*—cursing by a *brāhmaṇa*; *haite*—from; *tāra*—his; *haya*—becomes; *paritrāṇa*—deliverance.

TRANSLATION

Any faithful person who hears of this brāhmaṇa's cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by *brāhmaṇas* or anyone else. This incident is not mentioned in the *Caitanya-bhāgavata*.

TEXT 65

মুকুন্দ-দত্তেরে কৈল দণ্ড-পরসাদ ।
খণ্ডিল তাহার চিত্তের সব অবসাদ ॥ ৬৫ ॥

mukunda-dattere kaila daṇḍa-parasāda
khaṇḍila tāhāra cittera saba avasāda

SYNONYMS

mukunda-dattere—unto Mukunda Datta; *kaila*—did; *daṇḍa*—punishment; *parasāda*—benediction; *khaṇḍila*—vanquished; *tāhāra*—his; *cittera*—of the mind; *saba*—all kinds of; *avasāda*—depressions.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Śrī Caitanya Mahāprabhu because of his mixing with the Māyāvādī impersonalists. When Lord Caitanya manifested His *mahā-prakāśa*, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the *Yoga-vāśiṣṭha-rāmāyaṇa*, which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

TEXT 66

আচার্য-গোসাঞিরে প্রভু করে গুরুভক্তি ।
তাহাতে আচার্য বড় হয় দুঃখমতি ॥ ৬৬ ॥

ācārya-gosāñire prabhu kare guru-bhakti
tāhāte ācārya baḍa haya duḥkha-mati

SYNONYMS

ācārya-gosāñire—unto Advaita Ācārya; *prabhu*—the Lord; *kare*—does; *guru-bhakti*—offering respects like a spiritual master; *tāhāte*—in that way; *ācārya*—Advaita Ācārya; *baḍa*—very much; *haya*—becomes; *duḥkha-mati*—aggrieved.

TRANSLATION

Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

TEXT 67

ভঙ্গী করি' জ্ঞানমার্গ করিল ব্যাখ্যান।
ক্রোধাবেশে প্রভু তারে কৈল অবজ্ঞান ॥ ৬৭ ॥

bhaṅgī kari' jñāna-mārga karila vyākhyāna
krodhāveśe prabhu tāre kaila avajñāna

SYNONYMS

bhaṅgī kari'—doing it in fun; *jñāna-mārga*—the path of philosophical speculation; *karila*—did; *vyākhyāna*—explanation; *krodha-āveśe*—in the mood of anger; *prabhu*—the Lord; *tāre*—to Him; *kaila*—did; *avajñāna*—disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

TEXT 68

তবে আচার্য-গোসাঞির আনন্দ হইল।
লজ্জিত হইয়া প্রভু প্রসাদ করিল ॥ ৬৮ ॥

tabe ācārya-gosāñira ānanda ha-ila
lajjita ha-iyā prabhu prasāda karila

SYNONYMS

tabe—at that time; *ācārya-gosāñira*—of Advaita Ācārya; *ānanda*—pleasure; *ha-ila*—aroused; *lajjita*—ashamed; *ha-iyā*—becoming; *prabhu*—the Lord; *prasāda*—benediction; *karila*—offered.

TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.

PURPORT

Advaita Ācārya was a disciple of Mādhavendra Purī, Īśvara Purī's spiritual master. Therefore Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya's Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Māyāvādīs." Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

TEXT 69

মুরারিগুপ্ত-মুখে শুনি' রাম-গুণগ্রাম।
ললাটে লিখিল তাঁর রামদাস' নাম ॥ ৬৯ ॥

murāri-gupta-mukhe śuni' rāma-guṇa-grāma
lalāṭe likhila tāṅra 'rāmadāsa' nāma

SYNONYMS

murāri-gupta—of Murāri Gupta; *mukhe*—from the mouth; *śuni'*—hearing; *rāma*—of Lord Rāmacandra; *guṇa-grāma*—glories; *lalāṭe*—on the forehead; *likhila*—wrote; *tāṅra*—of Murāri Gupta; *rāma-dāsa*—the eternal servant of Lord Rāmacandra; *nāma*—the name.

TRANSLATION

Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "rāmadāsa" [the eternal servant of Lord Rāmacandra].

TEXT 70

শ্রীধরের লৌহপাত্রে কৈল জলপান।
সমস্ত ভক্তেরে দিল ইষ্ট বরদান ॥ ৭০ ॥

śrīdharera lauha-pātre kaila jala-pāna
samasta bhaktere dila iṣṭa vara-dāna

SYNONYMS

śrīdharera—of Śrīdhara; *lauha-pātre*—from the iron pot; *kaila*—did; *jala-pāna*—drinking of water; *samasta*—all; *bhaktere*—to the devotees; *dila*—gave; *iṣṭa*—desired; *vara-dāna*—benediction.

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass *nagara-saṅkīrtana* in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His *saṅkīrtana* party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Māyāpur, and it is known as *kīrtana-viśrāma-sthāna*, "the resting place of the *kīrtana* party."

TEXT 71

হরিদাস ঠাকুরেরে করিল প্রসাদ ।
আচার্য-স্থানে মাতার খণ্ডাইল অপরাধ ॥ ৭১ ॥

haridāsa ṭhākurere karila prasāda
ācārya-sthāne mātāra khaṇḍāila aparādha

SYNONYMS

haridāsa ṭhākurere—unto Haridāsa Ṭhākura; *karila*—did; *prasāda*—benediction; *ācārya-sthāne*—in the home of Advaita Ācārya; *mātāra*—of Śacīmātā; *khaṇḍāila*—vanquished; *aparādha*—the offense.

TRANSLATION

After this incident the Lord blessed Haridāsa Ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

PURPORT

On the *mahā-prakāśa* day, Lord Caitanya Mahāprabhu embraced Haridāsa Ṭhākura and informed him that he was none other than an incarnation of Prahlāda Mahārāja. When Viśvarūpa took *sannyāsa*, Śacīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita

Ācārya's lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Ācārya's lotus feet, and thus her *vaiṣṇava-aparādha* was nullified.

TEXT 72

ভক্তগণে প্রভু নাম-মহিমা কহিল।
শুনিয়া পড়ুয়া তাহাঁ অর্থবাদ কৈল ॥ ৭২ ॥

bhakta-gaṇe prabhu nāma-mahimā kahila
śuniyā paḍuyā tāhāṅ artha-vāda kaila

SYNONYMS

bhakta-gaṇe—unto the devotees; *prabhu*—the Lord; *nāma-mahimā*—glories of the holy name; *kahila*—explained; *śuniyā*—hearing; *paḍuyā*—the students; *tāhāṅ*—there; *artha-vāda*—interpretation; *kaila*—did.

TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

TEXT 73

নামে স্তুতিবাদ শুনি' প্রভুর হৈল দুঃখ।
সবারে নিষেধিল,—ইহার না দেখিহ মুখ ॥ ৭৩ ॥

nāme stuti-vāda śuni' prabhura haila duḥkha
sabāre niṣedhila,——ihāra nā dekhiha mukha

SYNONYMS

nāme—in the holy name of the Lord; *stuti-vāda*—exaggeration; *śuni'*—hearing; *prabhura*—of the Lord; *haila*—became; *duḥkha*—aggrieved; *sabāre*—unto everyone; *niṣedhila*—warned; *ihāra*—of him; *nā*—do not; *dekhiha*—see; *mukha*—face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the students's face henceforward.

PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa *mahā-mantra,* one unfortunate student said that such glorification of the holy name was an exaggeration in the *śāstras* to induce

people to take to it. In this way the student interpreted the glories of the holy name. This is called *artha-vāda*, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as *nāma-aparādha*, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a *nāma-aparādha*. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a *pāṣaṇḍī*, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

TEXT 74

সগণে সচেলে গিয়া কৈল গঙ্গাস্নান।
ভক্তির মহিমা তাহাঁ করিল ব্যাখ্যান॥ ৭৪॥

sagaṇe sacele giyā kaila gaṅgā-snāna
bhaktira mahimā tāhāṅ karila vyākhyāna

SYNONYMS

sa-gaṇe—with His followers; *sa-cele*—without leaving the clothes; *giyā*—going; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges; *bhaktira*—of devotional service; *mahimā*—glories; *tāhāṅ*—there; *karila*—did; *vyākhyāna*—explanation.

TRANSLATION

Without even changing His garments, Lord Caitanya, with His companions, took bath in the Ganges. There He explained the glories of devotional service.

TEXT 75

জ্ঞান-কর্ম-যোগ-ধর্মে নহে কৃষ্ণ বশ।
কৃষ্ণবশ-হেতু এক—প্রেমভক্তি-রস॥ ৭৫॥

jñāna-karma-yoga-dharme nahe kṛṣṇa vaśa
kṛṣṇa-vaśa-hetu eka——prema-bhakti-rasa

SYNONYMS

jñāna—the path of speculative knowledge; *karma*—fruitive activities; *yoga*—the process of controlling the senses; *dharme*—in the activities, in such an occupation;

nahe—is not; *kṛṣṇa*—Lord Kṛṣṇa; *vaśa*—pleased; *kṛṣṇa*—of Lord Kṛṣṇa; *vaśa*—for the pleasure; *hetu*—reason; *eka*—one; *prema*—love; *bhakti*—devotional service; *rasa*—such a mellow.

TRANSLATION

By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

TEXT 76

ন সাধয়তি মাং যোগো ন সাঙ্খ্যং ধর্ম উদ্ধব।
ন স্বাধ্যায়স্তপস্ত্যাগো যথা ভক্তির্মমোর্জিতা॥ ৭৬॥

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas; tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa*, or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."

PURPORT

Karmīs, jñānīs, yogīs, tapasvīs and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from *Śrīmad-Bhāgavatam* (11.14.20). *Bhagavad-gītā* also declares, *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* "One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice

or severe austerity and penance. Elsewhere in *Bhagavad-gītā* (12.5) the Lord confirms *kleśo 'dhikataras teṣām avyaktāsakta-cetasām:* "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in *Śrīmad-Bhāgavatam* (1.2.11), *brahmeti paramātmeti bhagavān iti śabdyate.* Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramātmā, one is still in darkness about the Absolute Truth.

TEXT 77

মুরারিকে কহে তুমি কৃষ্ণ বশ কৈলা।
শুনিয়া মুরারি শ্লোক কহিতে লাগিলা ॥ ৭৭ ॥

murārike kahe tumi kṛṣṇa vaśa kailā
śuniyā murāri śloka kahite lāgilā

SYNONYMS

murārike—unto Murāri; *kahe*—says; *tumi*—you; *kṛṣṇa*—Lord Kṛṣṇa; *vaśa*—satisfied; *kailā*—made; *śuniyā*—hearing; *murāri*—of the name Murāri; *śloka*—verses; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, "You have satisfied Lord Kṛṣṇa." Hearing this, Murāri Gupta quoted a verse from Śrīmad-Bhāgavatam:

TEXT 78

ক্বাহং দরিদ্রঃ পাপীয়ান্ ক্ব কৃষ্ণঃ শ্রীনিকেতনঃ।
ব্রহ্মবন্ধুরিতি স্মাহং বাহুভ্যাং পরিরম্ভিতঃ ॥ ৭৮ ॥

kvāhaṁ daridraḥ pāpīyān kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ bāhubhyāṁ parirambhitaḥ

SYNONYMS

kva—whereas; *aham*—I (am); *daridraḥ*—very poor; *pāpīyān*—sinful; *kva*—whereas; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *śrī-niketanaḥ*—the reservoir of the goddess of fortune; *brahma-bandhuḥ*—a caste *brāhmaṇa* without brahminical qualifications; *iti*—thus; *sma*—certainly; *aham*—I (am); *bāhubhyām*—by the arms; *parirambhitaḥ*—embraced.

TRANSLATION

"Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brāhmaṇa family, and You, Lord Kṛṣṇa, are the shelter of the

goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from *Śrīmad-Bhāgavatam* clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of *brāhmaṇas,* and he was a learned scholar and a class friend of Kṛṣṇa's, yet he considered himself unfit to be strictly called a *brāhmaṇa.* He called himself a *brahma-bandhu,* meaning "one born in a *brāhmaṇa* family but not brahminically qualified." Because of His great respect for *brāhmaṇas,* however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular *brāhmaṇa* but a *brahma-bandhu,* or friend of a *brāhmaṇa* family. Murāri Gupta could not be called even a *brahma-bandhu* because he was born of a *vaidya* family and according to the social structure was therefore considered a *śūdra.* But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves *brahma-bandhus.* Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

"Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. *Madhya* 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about *Bhagavad-gītā As It Is.* This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 79

একদিন প্রভু সব ভক্তগণ লঞা।
সংকীর্তন করি' বৈসে শ্রমযুক্ত হঞা॥ ৭৯॥

eka-dina prabhu saba bhakta-gaṇa lañā
saṅkīrtana kari' vaise śrama-yukta hañā

SYNONYMS

eka-dina—one day; *prabhu*—the Lord; *saba*—all; *bhakta-gaṇa*—devotees; *lañā*—taking into company; *saṅkīrtana*—chanting the Hare Kṛṣṇa *mantra; kari'*—doing so; *vaise*—sat; *śrama-yukta*—feeling fatigued; *hañā*—thus being.

TRANSLATION

One day the Lord performed saṅkīrtana with all His devotees, and when they were greatly fatigued they sat down.

TEXT 80

এক আম্রবীজ প্রভু অঙ্গনে রোপিল।
তৎক্ষণে জন্মিল বৃক্ষ বাড়িতে লাগিল ॥ ৮০ ॥

eka āmra-bīja prabhu aṅgane ropila
tat-kṣaṇe janmila vṛkṣa bāḍite lāgila

SYNONYMS

eka—one; *āmra-bīja*—seed of a mango; *prabhu*—the Lord; *aṅgane*—in the yard; *ropila*—sowed; *tat-kṣaṇe*—immediately; *janmila*—fructified; *vṛkṣa*—a tree; *bāḍite*—to grow; *lāgila*—began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

TEXT 81

দেখিতে দেখিতে বৃক্ষ হইল ফলিত।
পাকিল অনেক ফল, সবেই বিস্মিত ॥ ৮১ ॥

dekhite dekhite vṛkṣa ha-ila phalita
pākila aneka phala, sabei vismita

SYNONYMS

dekhite dekhite—as people were seeing; *vṛkṣa*—the tree; *ha-ila*—became; *phalita*—fully grown with fruits; *pākila*—ripened; *aneka*—many; *phala*—fruits; *sabei*—every one of them; *vismita*—struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

TEXT 82

শত দুই ফল প্রভু শীঘ্র পাড়াইল।
প্রক্ষালন করি' কৃষ্ণে ভোগ লাগাইল ॥ ৮২ ॥

śata dui phala prabhu śīghra pāḍāila
prakṣālana kari' kṛṣṇe bhoga lāgāila

SYNONYMS

śata—hundred; *dui*—two; *phala*—fruits; *prabhu*—the Lord; *śīghra*—very soon; *pāḍāila*—caused to be picked up; *prakṣālana*—washing; *kari'*—doing; *kṛṣṇe*—to Lord Kṛṣṇa; *bhoga*—offering; *lāgāila*—made it so.

TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

TEXT 83

রক্ত-পীতবর্ণ,—নাহি অষ্টি-বল্কল।
এক জনের পেট ভরে খাইলে এক ফল ॥ ৮৩ ॥

rakta-pīta-varṇa,——nāhi aṣṭhi-valkala
eka janera peṭa bhare khāile eka phala

SYNONYMS

rakta-pīta-varṇa—the mangos were red and yellow in color; *nāhi*—there was none; *aṣṭhi*—seed; *valkala*—or skin; *eka*—one; *janera*—man's; *peṭa*—belly; *bhare*—filled up; *khāile*—if he would eat; *eka*—one; *phala*—fruit.

TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

TEXT 84

দেখিয়া সন্তুষ্ট হৈলা শচীর নন্দন।
সবাকে খাওয়াল আগে করিয়া ভক্ষণ ॥ ৮৪ ॥

dekhiyā santuṣṭa hailā śacīra nandana
sabāke khāoyāla āge kariyā bhakṣaṇa

SYNONYMS

dekhiyā—seeing this; *santuṣṭa*—satisfied; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—son; *sabāke*—everyone; *khāoyāla*—made to eat; *āge*—in the beginning; *kariyā*—doing; *bhakṣaṇa*—eating Himself.

TRANSLATION

Seeing the quality of the mangos, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

TEXT 85

অষ্টি-বল্কল নাহি, —অমৃত-রসময় ।
এক ফল খাইলে রসে উদর পূরয় ॥ ৮৫ ॥

aṣṭhi-valkala nāhi,——amṛta-rasamaya
eka phala khāile rase udara pūraya

SYNONYMS

aṣṭhi—seed; *valkala*—skin; *nāhi*—there is none; *amṛta*—nectar; *rasamaya*—full of juice; *eka*—one; *phala*—fruit; *khāile*—if one eats; *rase*—with the juice; *udara*—belly; *pūraya*—fulfilled.

TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

TEXT 86

এইমত প্রতিদিন ফলে বার মাস ।
বৈষ্ণব খায়েন ফল, — প্রভুর উল্লাস ॥ ৮৬ ॥

ei-mata pratidina phale bāra māsa
vaiṣṇava khāyena phala,——prabhura ullāsa

SYNONYMS

ei-mata—in this way; *pratidina*—every day; *phale*—fruit grew; *bāra*—twelve; *māsa*—months; *vaiṣṇava*—the Vaiṣṇavas; *khāyena*—eat; *phala*—the fruits; *prabhura*—the Lord's; *ullāsa*—satisfaction.

TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

TEXT 87

এই সব লীলা করে শচীর নন্দন।
অন্য লোক নাহি জানে বিনা ভক্তগণ॥ ৮৭॥

ei saba līlā kare śacīra nandana
anya loka nāhi jāne vinā bhakta-gaṇa

SYNONYMS

ei saba—all these; *līlā*—pastimes; *kare*—performed; *śacīra*—of mother Śacī; *nandana*—son; *anya loka*—other people; *nāhi*—do not; *jāne*—know; *vinā*—except; *bhakta-gaṇa*—the devotees.

TRANSLATION

These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghaṭṭa or Āmra-ghāṭā.

TEXT 88

এই মত বারমাস কীর্তন-অবসানে।
আম্রমহোৎসব প্রভু করে দিনে দিনে॥ ৮৮॥

ei mata bāra-māsa kīrtana-avasāne
āmra-mahotsava prabhu kare dine dine

SYNONYMS

ei mata—in this way; *bāra-māsa*—for twelve months; *kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *avasāne*—at the end; *āmra-mahotsava*—festival of eating mangos; *prabhu*—the Lord; *kare*—performs; *dine dine*—every day.

TRANSLATION

In this way the Lord performed saṅkīrtana every day, and at the end of saṅkīrtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahāprabhu would distribute *prasāda* at the end of *kīrtana* performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some *prasāda* to the audience after performing *kīrtana.*

TEXT 89

কীর্তন করিতে প্রভু আইল মেঘগণ।
আপন-ইচ্ছায় কৈল মেঘ নিবারণ ॥ ৮৯ ॥

kīrtana karite prabhu āila megha-gaṇa
āpana-icchāya kaila megha nivāraṇa

SYNONYMS

kīrtana-sahkīrtana; karite—performing; *prabhu*—the Lord; *āila*—there was; *megha-gaṇa*—bunches of clouds; *āpana-icchāya*—by self-will; *kaila*—made; *megha*—of the clouds; *nivāraṇa*—stopping.

TRANSLATION

Once while Caitanya Mahāprabhu was performing kīrtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing *sahkīrtana* a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as *meghera cara.* Since the course of the Ganges has now changed, the village of the name Belapukhuriyā, which was formerly situated in a different place, called Tārāṇavāsa, has now become known as the *meghera cara.* The *Madhya-khaṇḍa* of the *Caitanya-maṅgala* also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His *karatālas* in His hands and personally began chanting the Hare Kṛṣṇa *mantra,* looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

TEXT 90

একদিন প্রভু শ্রীবাসেরে আজ্ঞা দিল।
'বৃহৎ সহস্রনাম' পড়, শুনিতে মন হৈল ॥ ৯০ ॥

eka-dina prabhu śrīvāsere ājñā dila
'bṛhat sahasra-nāma' paḍa, śunite mana haila

SYNONYMS

eka-dina—one day; *prabhu*—the Lord; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *ājñā*—order; *dila*—gave; *bṛhat*—great; *sahasra-nāma*—one thousand names; *paḍa*—read; *śunite*—to hear; *mana*—mind; *haila*—wanted.

TRANSLATION

One day the Lord ordered Śrīvāsa Ṭhākura to read the Bṛhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

TEXT 91

পড়িতে আইলা স্তবে নৃসিংহের নাম।
শুনিয়া আবিষ্ট হৈলা প্রভু গৌরধাম ॥ ৯১ ॥

paḍite āilā stave nṛsiṁhera nāma
śuniyā āviṣṭa hailā prabhu gauradhāma

SYNONYMS

paḍite—while reading; *āilā*—came; *stave*—in the prayer; *nṛsiṁhera*—of Lord Nṛsiṁha; *nāma*—the holy name; *śuniyā*—hearing; *āviṣṭa*—absorbed; *hailā*—became; *prabhu*—Lord; *gaura-dhāma*—Śrī Caitanya Mahāprabhu.

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsiṁha appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛsiṁha, He became fully absorbed in thought.

PURPORT

The *Caitanya-maṅgala, Madhya-khaṇḍa,* describes this incident as follows. Śrīvāsa Paṇḍita was performing the *śrāddha* ceremony of his father, and, as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.

TEXT 92

নৃসিংহ-আবেশে প্রভু হাতে গদা লঞা।
পাষণ্ডী মারিতে যায় নগরে ধাইয়া॥ ৯২॥

nṛsiṁha-āveśe prabhu hāte gadā lañā
pāṣaṇḍī mārite yāya nagare dhāiyā

SYNONYMS

nṛsiṁha-āveśe—in the ecstatic mood of Lord Nṛsiṁha; *prabhu*—the Lord; *hāte*—in His hand; *gadā*—club; *lañā*—taking; *pāṣaṇḍī*—the atheists; *mārite*—to kill; *yāya*—goes; *nagare*—in the city; *dhāiyā*—running.

TRANSLATION

In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

TEXT 93

নৃসিংহ-আবেশ দেখি' মহাতেজোময়।
পথ ছাড়ি' ভাগে লোক পাঞা বড় ভয়॥ ৯৩॥

nṛsiṁha-āveśa dekhi' mahā-tejomaya
patha chāḍi' bhāge loka pāñā baḍa bhaya

SYNONYMS

nṛsiṁha-āveśa—the ecstasy of Lord Nṛsiṁhadeva; *dekhi'*—seeing; *mahā-tejomaya*—very fierce; *patha chāḍi'*—giving up the road; *bhāge*—run away; *loka*—all people; *pāñā*—getting; *baḍa*—very much; *bhaya*—afraid.

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsiṁha, people ran from the street and fled here and there, afraid of His anger.

TEXT 94

লোক-ভয় দেখি' প্রভুর বাহ্য হইল।
শ্রীবাস-গৃহেতে গিয়া গদা ফেলাইল॥ ৯৪॥

loka-bhaya dekhi' prabhura bāhya ha-ila
śrīvāsa-gṛhete giyā gadā phelāila

SYNONYMS

loka-bhaya–the fearful people; *dekhi'*–seeing this; *prabhura*–of the Lord; *bāhya*–external sense; *ha-ila*–appeared; *śrīvāsa-gṛhete*–in the house of Śrīvāsa Paṇḍita; *giyā*–going there; *gadā*–the club; *phelāila*–threw away.

TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Ṭhākura and threw away the club.

TEXT 95

শ্রীবাসে কহেন প্রভু করিয়া বিষাদ।
লোক ভয় পায়,—মোর হয় অপরাধ॥ ৯৫॥

śrīvāse kahena prabhu kariyā viṣāda
loka bhaya pāya,—mora haya aparādha

SYNONYMS

śrīvāse–unto Śrīvāsa Ṭhākura; *kahena*–says; *prabhu*–the Lord; *kariyā*–becoming; *viṣāda*–morose; *loka*–people; *bhaya pāya*–become afraid; *mora*–My; *haya*–there is; *aparādha*–offense.

TRANSLATION

The Lord became morose and said to Śrīvāsa Ṭhākura, "When I adopted the mood of Lord Nṛsiṁhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense."

TEXT 96

শ্রীবাস বলেন,—যে তোমার নাম লয়।
তার কোটি অপরাধ সব হয় ক্ষয়॥ ৯৬॥

śrīvāsa balena,—ye tomāra nāma laya
tāra koṭi aparādha saba haya kṣaya

SYNONYMS

śrīvāsa balena–Śrīvāsa Paṇḍita said; *ye*–anyone who; *tomāra*–Your; *nāma*–holy name; *laya*–takes; *tāra*–his; *koṭi*–ten million; *aparādha*–offenses; *saba*–all; *haya*–become; *kṣaya*–vanquished.

TRANSLATION

Śrīvāsa Ṭhākura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately.

TEXT 97

অপরাধ নাহি, কৈলে লোকের নিস্তার।
যে তোমা' দেখিল, তার ছুটিল সংসার ॥ ৯৭ ॥

aparādha nāhi, kaile lokera nistāra
ye tomā' dekhila, tāra chuṭila saṁsāra

SYNONYMS

aparādha—offense; *nāhi*—did not; *kaile*—committed; *lokera*—of the people; *nistāra*—liberation; *ye*—anyone who; *tomā'*—You; *dekhila*—saw; *tāra*—his; *chuṭila*—became free; *saṁsāra*—material bondage.

TRANSLATION

"There was no offense in Your appearing as Nṛsiṁhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

TEXT 98

এত বলি' শ্রীবাস করিল সেবন।
তুষ্ট হঞা প্রভু আইলা আপন-ভবন ॥ ৯৮ ॥

eta bali' śrīvāsa karila sevana
tuṣṭa hañā prabhu āilā āpana-bhavana

SYNONYMS

eta bali'—saying this; *śrīvāsa*—Śrīvāsa Ṭhākura; *karila*—did; *sevana*—worship; *tuṣṭa*—satisfied; *hañā*—becoming; *prabhu*—the Lord; *āilā*—came back; *āpana-bhavana*—in His own home.

TRANSLATION

After saying this, Śrīvāsa Ṭhākura worshiped the Lord, who was then greatly satisfied and returned to His own home.

TEXT 99

আর দিন শিবভক্ত শিবগুণ গায়।
প্রভুর অঙ্গনে নাচে, ডমরু বাজায় ॥ ৯৯ ॥

āra dina śiva-bhakta śiva-guṇa gāya
prabhura aṅgane nāce, ḍamaru bājāya

SYNONYMS

āra dina—another day; *śiva-bhakta*—a devotee of Lord Śiva; *śiva-guṇa*—the qualities of Lord Śiva; *gāya*—chants; *prabhura*—of Lord Caitanya; *aṅgane*—in the courtyard; *nāce*—dances; *ḍamaru*—a kind of musical instrument; *bājāya*—plays on it.

TRANSLATION

On another day a great devotee of Lord Śiva, chanting of Lord Śiva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his ḍamaru [a musical instrument].

TEXT 100

মহেশ-আবেশ হৈলা শচীর নন্দন।
তার স্কন্ধে চড়ি নৃত্য কৈল বহুক্ষণ॥ ১০০॥

maheśa-āveśa hailā śacīra nandana
tāra skandhe caḍi nṛtya kaila bahu-kṣaṇa

SYNONYMS

maheśa-āveśa—in the mood of Lord Śiva; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—son; *tāra skandhe*—on his shoulder; *caḍi*—getting on; *nṛtya*—dance; *kaila*—did; *bahu-kṣaṇa*—for a long time.

TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Śiva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahāprabhu adopted the mood of Lord Śiva, for He is Śiva also. According to the philosophy of *acintya-bhedābheda-tattva*, Lord Śiva is not different from Lord Viṣṇu, but still Lord Śiva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Śiva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in *Bhagavad-gītā* (9.4). *Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ:* everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Śiva is not extraordinary, but one should not therefore think that by worshiping Lord Śiva he is worshiping Lord Caitanya. That would be a mistake.

TEXT 101

আর দিন এক ভিক্ষুক আইলা মাগিতে।
প্রভুর নৃত্য দেখি নৃত্য লাগিল করিতে॥ ১০১॥

āra dina eka bhikṣuka āilā māgite
prabhura nṛtya dekhi nṛtya lāgila karite

SYNONYMS

āra—another; *dina*—day; *eka*—one; *bhikṣuka*—beggar; *āilā*—came; *māgite*—to beg; *prabhura*—of the Lord; *nṛtya*—dancing; *dekhi*—seeing; *nṛtya*—dancing; *lāgila*—began; *karite*—to perform.

TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

TEXT 102

প্রভু-সঙ্গে নৃত্য করে পরম উল্লাসে।
প্রভু তারে প্রেম দিল, প্রেমরসে ভাসে॥ ১০২॥

prabhu-saṅge nṛtya kare parama ullāse
prabhu tāre prema dila, prema-rase bhāse

SYNONYMS

prabhu-saṅge—along with the Lord; *nṛtya kare*—was dancing; *parama*—very much; *ullāse*—in satisfaction; *prabhu*—the Lord; *tāre*—him; *prema*—love of Godhead; *dila*—delivered; *prema-rase*—in the mellow of love of God; *bhāse*—began to float.

TRANSLATION

He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellowness of love of Godhead.

TEXT 103

আর দিনে জ্যোতিষ সর্বজ্ঞ এক আইল।
তাহারে সম্মান করি' প্রভু প্রশ্ন কৈল॥ ১০৩॥

āra dine jyotiṣa sarva-jña eka āila
tāhāre sammāna kari' prabhu praśna kaila

SYNONYMS

āra dine—some other day; *jyotiṣa*—an astrologer; *sarva-jña*—who knows everything; *eka*—one; *āila*—came there; *tāhāre*—unto him; *sammāna kari'*—giving all honor; *prabhu*—the Lord; *praśna*—question; *kaila*—put.

TRANSLATION

On another day an astrologer came who was supposed to know everything—past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brāhmaṇas generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such *brāhmaṇas* went from door to door to distribute their knowledge. A *brāhmaṇa* would first go to a householder's home to give information about the functions to be performed on a particular *tithi*, or date, but if there were sickness in the family, the family members would consult the *brāhmaṇa* as a physician, and the *brāhmaṇa* would give instruction and some medicine. Often, since the *brāhmaṇas* were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the *brāhmaṇa* appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified *brāhmaṇa* who knew the astrological science perfectly. Although *brāhmaṇas* would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such *brāhmaṇas* would visit householders like humble beggars, and people would derive great benefit from the mercy of such *brāhmaṇas*. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the *brāhmaṇas*, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect *brāhmaṇas*. If they are actually trained as perfect *brāhmaṇas*, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified *brāhmaṇas*. Therefore *Bhagavad-gītā* (4.13) gives special stress to the division of society (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). Unfortunately some people are now claiming to be *brāhmaṇas* simply by birthright, with no qualifications. Therefore the entire society is in chaos.

TEXT 104

কে আছিলুঁ আমি পূর্বজন্মে কহ গণি'।
গণিতে লাগিলা সর্বজ্ঞ প্রভুবাক্য শুনি' ॥ ১০৪ ॥

ke āchiluṅ āmi pūrva-janme kaha gaṇi'
gaṇite lāgilā sarva-jña prabhu-vākya śuni'

SYNONYMS

ke āchiluṅ āmi—who I was; *pūrva-janme*—in My previous birth; *kaha*—please say; *gaṇi'*—by your astrological calculation; *gaṇite*—to calculate; *lāgilā*—began; *sarva-jña-*

a man who knows past, present and future; *prabhu-vākya*—the words of Lord Caitanya; *śuni'*—hearing.

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern western astronomers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Śrī Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still existing treatise called the *Bhṛgu-saṁhitā* describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The *brāhmaṇas* who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The *brāhmaṇa* would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the *brāhmaṇa*. In a perfect human society, perfect knowledge in any science—medical, astrological, ecclesiastical and so on—is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

TEXT 105

গণি' ধ্যানে দেখে সর্বজ্ঞ, —মহাজ্যোতির্ময়।
অনন্ত বৈকুণ্ঠ-ব্রহ্মাণ্ড—সবার আশ্রয়॥ ১০৫॥

gaṇi' dhyāne dekhe sarva-jña,——mahā-jyotirmaya
ananta vaikuṇṭha-brahmāṇḍa——sabāra āśraya

SYNONYMS

gaṇi'—by calculation; *dhyāne*—by meditation; *dekhe*—sees; *sarva-jña*—knower of everything; *mahā-jyotirmaya*—highly effulgent body; *ananta*—unlimited; *vaikuṇṭha*—spiritual world; *brahmāṇḍa*—planets; *sabāra*—of all of them; *āśraya*—shelter.

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuṇṭha planets.

PURPORT

Here we get some information of the Vaikuṇṭha world or spiritual world. Vaikuṇṭha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in *Bhagavad-gītā:*

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

As there are many planets within the material world, there are many millions of planets, called Vaikuṇṭhalokas, in the spiritual world. All these Vaikuṇṭhalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā* (*yasya prabhā prabhavato jagadaṇḍa-koṭi*), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

TEXT 106

পরমতত্ত্ব, পরব্রহ্ম, পরম-ঈশ্বর ।
দেখি' প্রভুর মূর্তি সর্বজ্ঞ হইল ফাঁফর ॥ ১০৬ ॥

parama-tattva, para-brahma, parama-īśvara
dekhi' prabhura mūrti sarva-jña ha-ila phāṅphara

SYNONYMS

parama-tattva—the Supreme Truth; *para-brahma*—the Supreme Brahman; *parama-īśvara*—the Supreme Lord; *dekhi'*—seeing; *prabhura*—of the Lord; *mūrti*—form; *sarva-jña*—the all-knowing astrologer; *ha-ila*—became; *phāṅphara*—confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the

beginning of all things. As confirmed in *Bhagavad-gītā* (10.8), *mattaḥ sarvaṁ pravartate:* everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

TEXT 107

বলিতে না পারে কিছু, মৌন হইল।
প্রভু পুনঃ প্রশ্ন কৈল, কহিতে লাগিল ॥ ১০৭ ॥

balite nā pāre kichu, mauna ha-ila
prabhu punaḥ praśna kaila, kahite lāgila

SYNONYMS

balite—to say; *nā pāre*—is not able; *kichu*—anything; *mauna*—silent; *ha-ila*—became; *prabhu*—the Lord; *punaḥ*—again; *praśna*—question; *kaila*—put; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

TEXT 108

পূর্বজন্মে ছিলা তুমি জগৎ-আশ্রয়।
পরিপূর্ণ ভগবান্—সর্বৈশ্বর্যময় ॥ ১০৮ ॥

pūrva-janme chilā tumi jagat-āśraya
paripūrṇa bhagavān——sarvaiśvaryamaya

SYNONYMS

pūrva-janme—in the previous birth; *chilā*—were; *tumi*—You; *jagat*—universe; *āśraya*—shelter; *paripūrṇa*—with full potencies; *bhagavān*—the Supreme Personality of Godhead; *sarva-aiśvarya-maya*—full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

TEXT 109

পূর্বে যৈছে ছিলা তুমি এবেহ সেরূপ।
দুর্বিজ্ঞেয় নিত্যানন্দ—তোমার স্বরূপ ॥ ১০৯ ॥

pūrve yaiche chilā tumi ebeha se-rūpa
durvijñeya nityānanda——tomāra svarūpa

SYNONYMS

pūrve—in the past; *yaiche*—as much as; *chilā*—You were; *tumi*—You; *ebe ha*—now also; *se-rūpa*—the same thing; *durvijñeya*—inconceivable; *nityānanda*—eternal happiness; *tomāra*—Your; *svarūpa*—identity.

TRANSLATION

"You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness."

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the *śāstras*. It is not that anyone and everyone can become God without proof from *śāstras*.

TEXT 110

প্রভু হাসি' কৈলা, - তুমি কিছু না জানিলা।
পূর্বে আমি আছিলাঙ জাতিতে গোয়ালা ॥ ১১০ ॥

prabhu hāsi' kailā,——tumi kichu nā jānilā
pūrve āmi āchilāṅ jātite goyālā

SYNONYMS

prabhu—the Lord; *hāsi'*—smiling; *kailā*—said; *tumi*—you; *kichu*—anything; *nā*—not; *jānilā*—know; *pūrve*—in the past; *āmi*—I; *āchilāṅ*—was; *jātite*—by caste; *goyālā*—cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. "My dear sir," He said, "I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

TEXT 111

গোপগৃহে জন্ম ছিল, গাভীর রাখাল।
সেই পুণ্যে হৈলাঙ এবে ব্রাহ্মণ-ছাওয়াল ॥ ১১১ ॥

gopa-gṛhe janma chila, gābhīra rākhāla
sei puṇye hailāṅ ebe brāhmaṇa-chāoyāla

SYNONYMS

gopa-gṛhe—in the house of a cowherd; *janma*—birth; *chila*—there was; *gābhīra*—of the cows; *rākhāla*—protector; *sei puṇye*—by those pious activities; *hailāṅ*—became; *ebe*—now; *brāhmaṇa*—of a *brāhmaṇa; chāoyāla*—son.

TRANSLATION

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brāhmaṇa."

PURPORT

The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahāprabhu confirms that they are so pious that in their next lives they are going to be brāhmaṇas. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

TEXT 112

সর্বজ্ঞ কহে আমি তাহা ধ্যানে দেখিলাঙ।
তাহাতে ঐশ্বর্য দেখি' ফাঁফর হইলাঙ॥ ১১২॥

sarva-jña kahe āmi tāhā dhyāne dekhilāṅ
tāhāte aiśvarya dekhi' phāṅphara ha-ilāṅ

SYNONYMS

sarva-jña—the all-knowing astrologer; *kahe*—says; *āmi*—I; *tāhā*—that; *dhyāne*—in meditation; *dekhilāṅ*—saw; *tāhāte*—there; *aiśvarya*—opulence; *dekhi'*—by seeing; *phāṅphara*—confused; *ha-ilāṅ*—became.

TRANSLATION

The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

TEXT 113

সেইরূপে এইরূপে দেখি একাকার।
কভু ভেদ দেখি, এই মায়ায় তোমার ॥ ১১৩ ॥

sei-rūpe ei-rūpe dekhi ekākāra
kabhu bheda dekhi, ei māyāya tomāra

SYNONYMS

sei-rūpe—in that form; *ei-rūpe*—in this form; *dekhi*—I see; *eka-ākāra*—one form; *kabhu*—sometimes; *bheda*—difference; *dekhi*—I see; *ei*—this; *māyāya tomāra*—Your *māyā.*

TRANSLATION

"I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

PURPORT

Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

TEXT 114

যে হও, সে হও তুমি, তোমাকে নমস্কার।
প্রভু তারে প্রেম দিয়া কৈল পুরস্কার ॥ ১১৪ ॥

ye hao, se hao tumi, tomāke namaskāra
prabhu tāre prema diyā kaila puraskāra

SYNONYMS

ye hao—whatever You are; *se hao tumi*—whatever You may be; *tomāke*—unto You; *namaskāra*—my obeisances; *prabhu*—the Lord; *tāre*—unto him; *prema*—love of Godhead; *diyā*—delivered; *kaila*—did; *puraskāra*—honor.

TRANSLATION

The all-knowing astrologer concluded: "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the *Caitanya-bhāgavata*, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the *Caitanya-bhāgavata* did not mention he has especially mentioned in *Caitanya-caritāmṛta*.

TEXT 115

এক দিন প্রভু বিষ্ণুমণ্ডপে বসিয়া।
'মধু আন', 'মধু আন' বলেন ডাকিয়া॥ ১১৫॥

eka dina prabhu viṣṇu-maṇḍape vasiyā
'madhu āna', 'madhu āna' balena ḍākiyā

SYNONYMS

eka dina—one day; *prabhu*—the Lord; *viṣṇu-maṇḍape*—in the corridor of a Viṣṇu temple; *vasiyā*—sitting; *madhu āna*—bring honey; *madhu āna*—bring honey; *balena*—says; *ḍākiyā*—calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, "Bring some honey! Bring some honey!"

TEXT 116

নিত্যানন্দ-গোসাঞি প্রভুর আবেশ জানিল।
গঙ্গাজল-পাত্র আনি' সম্মুখে ধরিল॥ ১১৬॥

nityānanda-gosāñi prabhura āveśa jānila
gaṅgā-jala-pātra āni' sammukhe dharila

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda Prabhu; *prabhura*—of the Lord; *āveśa*—ecstasy; *jānila*—could understand; *gaṅgā-jala*—Ganges water; *pātra*—pot; *āni'*—bringing; *sammukhe*—in front; *dharila*—placed it.

TRANSLATION

Nityānanda Prabhu Gosāñi, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.

TEXT 117

জল পান করিয়া নাচে হঞা বিহ্বল।
যমুনাকর্ষণ-লীলা দেখয়ে সকল ॥ ১১৭ ॥

jala pāna kariyā nāce hañā vihvala
yamunākarṣaṇa-līlā dekhaye sakala

SYNONYMS

jala—water; *pāna kariyā*—after drinking; *nāce*—dances; *hañā*—becoming; *vihvala*—ecstatic; *yamunā-ākarṣaṇa*—attracting the River Yamunā; *līlā*—pastimes; *dekhaye*—sees; *sakala*—everyone.

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the River Yamunā.

PURPORT

Yamunākarṣaṇa-līlā is the pastime of attracting Yamunā. One day, Śrī Baladeva wanted the Yamunā River to come before Him, and when the River Yamunā refused, He took His plow, wanting to dig a canal so that Yamunā would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the *yamunākarṣaṇa-līlā*. In this *līlā*, Baladeva was accompanied by His girl friends. After drinking a honey beverage called Vāruṇī, He wanted to jump in the Yamunā and swim with the girls. It is stated in *Śrīmad-Bhāgavatam* (10.65.25-30,33) that Lord Baladeva asked Yamunā to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the *yamunākarṣaṇa-līlā*. The incident is also described in the prayer of Jayadeva Gosvāmī concerning the ten incarnations:

vahasi vapuṣi viśade vasanaṁ jaladābhaṁ
halahati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare

TEXT 118

মদমত্ত-গতি বলদেব-অনুকার।
আচার্য শেখর তাঁরে দেখে রামাকার ॥ ১১৮ ॥

mada-matta-gati baladeva-anukāra
ācārya śekhara tāṅre dekhe rāmākāra

SYNONYMS

mada-matta—being intoxicated by drinking Vāruṇī; *gati*—movement; *baladeva*—Lord Baladeva; *anukāra*—imitating; *ācārya*—Advaita Ācārya; *śekhara*—at the head; *tāṅre*—Him; *dekhe*—sees; *rāma-ākāra*—in the form of Balarāma.

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya śekhara], saw Him in the form of Balarāma.

TEXT 119

বনমালী আচার্য দেখে সোণার লাঙ্গল।
সবে মিলি' নৃত্য করে আবেশে বিহ্বল ॥ ১১৯ ॥

vanamālī ācārya dekhe soṇāra lāṅgala
sabe mili' nṛtya kare āveśe vihvala

SYNONYMS

vanamālī ācārya—of the name Vanamālī Ācārya; *dekhe*—sees; *soṇāra*—made of gold; *lāṅgala*—plow; *sabe*—all; *mili'*—meeting together; *nṛtya*—dance; *kare*—perform; *āveśe*—in ecstasy; *vihvala*—overwhelmed.

TRANSLATION

Vanamālī Ācārya saw a golden plow in the hand of Balarāma, and the devotees all assembled together and danced, overwhelmed by ecstasy.

TEXT 120

এইমত নৃত্য হইল চারি প্রহর।
সন্ধ্যায় গঙ্গাস্নান করি' সবে গেলা ঘর ॥ ১২০ ॥

ei-mata nṛtya ha-ila cāri prahara
sandhyāya gaṅgā-snāna kari' sabe gelā ghara

SYNONYMS

ei-mata—in this way; *nṛtya*—dancing; *ha-ila*—was performed; *cāri*—four; *prahara*—a period of time lasting three hours; *sandhyāya*—in the evening; *gaṅgā-snāna*—taking bath in the Ganges; *kari'*—finishing; *sabe*—all; *gelā*—returned; *ghara*—home.

TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

TEXT 121

নগরিয়া লোকে প্রভু যবে আজ্ঞা দিলা।
ঘরে ঘরে সংকীর্তন করিতে লাগিলা॥ ১২১॥

nagariyā loke prabhu yabe ājñā dilā
ghare ghare saṅkīrtana karite lāgilā

SYNONYMS

nagariyā—citizens; *loke*—all the people; *prabhu*—the Lord; *yabe*—when; *ājñā*—order; *dilā*—gave; *ghare ghare*—in each and every home; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra; karite*—to perform; *lāgilā*—began.

TRANSLATION

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

TEXT 122

'হরয়ে নমঃ, কৃষ্ণ যাদবায় নমঃ।
গোপাল গোবিন্দ রাম শ্রীমধুসূদন'॥ ১২২॥

'haraye namaḥ, kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana'

SYNONYMS

haraye namaḥ—I offer my respectful obeisances to Lord Hari; *kṛṣṇa*—O Kṛṣṇa; *yādavāya*—unto the descendant of the Yadu dynasty; *namaḥ*—all obeisances; *gopāla*—of the name Gopāla; *govinda*—of the name Govinda; *rāma*—of the name Rāma; *śrī-madhusūdana*—of the name Śrī Madhusūdana.

TRANSLATION

[All the devotees sang this popular song along with the Hare Kṛṣṇa mahā-mantra.] "Haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana."

TEXT 123

মৃদঙ্গ-করতাল সংকীর্তন-মহাধ্বনি।
'হরি' 'হরি'-ধ্বনি বিনা অন্য নাহি শুনি ॥ ১২৩ ॥

mṛdaṅga-karatāla saṅkīrtana-mahādhvani
'hari' 'hari'—dhvani vinā anya nāhi śuni

SYNONYMS

mṛdaṅga—drum; *karatāla*—hand bells; *saṅkīrtana*—chanting of the holy name of the Lord; *mahā-dhvani*—great vibration; *hari*—the Lord; *hari*—the Lord; *dhvani*—sound; *vinā*—except; *anya*—another; *nāhi*—not; *śuni*—one can hear.

TRANSLATION

When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any other sound than the words "Hari! Hari!" and the beating of the mṛdaṅga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa *mahā-mantra*, with the addition of *haraye namaḥ, kṛṣṇa yādavāya namaḥ*, for this song was a favorite of Śrī Caitanya Mahāprabhu. But all such *saṅkīrtana* must be preceded by the chanting of the holy names of the five *tattvas—śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. We are already accustomed to chant these two *mantras—śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda* and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines—namely, *haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana*—should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

TEXT 124

শুনিয়া যে ক্রুদ্ধ হৈল সকল যবন।
কাজী-পাশে আসি' সবে কৈল নিবেদন ॥ ১২৪ ॥

śuniyā ye kruddha haila sakala yavana
kājī-pāśe āsi' sabe kaila nivedana

SYNONYMS

śuniyā—by hearing; *ye*—that; *kruddha*—angry; *haila*—became; *sakala*—all; *yavana*—Mohammedans; *kājī-pāśe*—in the court of the Kazi, or magistrate; *āsi'*—coming; *sabe*—all; *kaila*—made; *nivedana*—petition.

TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Mohammedans, greatly angry, submitted a complaint to the Kazi.

PURPORT

The *phaujadāra,* or city magistrate, was called the *kājī* (Kazi). The *jamidāras* (Zamindars), or landholders (*maṇḍalerās*), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍa or his descendant known as Kṛṣṇadāsa Hoḍa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirājuddina, and according to another his name was Habibara Rahamāna. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a *campaka* tree and is known as Chand Kazi's *samādhi.*

TEXT 125

ক্রোধে সন্ধ্যাকালে কাজী এক ঘরে আইল।
মৃদঙ্গ ভাঙ্গিয়া লোকে কহিতে লাগিল ॥ ১২৫ ॥

krodhe sandhyā-kāle kājī eka ghare āila
mṛdaṅga bhāṅgiyā loke kahite lāgila

SYNONYMS

krodhe—in anger; *sandhyā-kāle*—in the evening; *kājī*—the Chand Kazi; *eka ghare*—in one home; *āila*—came; *mṛdaṅga*—drum; *bhāṅgiyā*—breaking; *loke*—unto the people; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kīrtana going on, he broke a mṛdaṅga and spoke as follows.

TEXT 126

এতকাল কেহ নাহি কৈল হিন্দুয়ানি।
এবে যে উদ্যম চালাও কার বল জানি' ॥ ১২৬ ॥

eta-kāla keha nāhi kaila hinduyāni
ebe ye udyama cālāo kāra bala jāni'

SYNONYMS

eta-kāla—so long; *keha*—anyone; *nāhi*—not; *kaila*—performed; *hinduyāni*—regulative principles of the Hindus; *ebe*—now; *ye*—that; *udyama*—endeavor; *cālāo*—you propagate; *kāra*—whose; *bala*—strength; *jāni'*—I want to know.

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?

PURPORT

It appears that from the aggression of Vaktiyāra Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra*, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

TEXT 127

কেহ কীর্তন না করিহ সকল নগরে।
আজি আমি ক্ষমা করি' যাইতেছোঁ ঘরে॥ ১২৭॥

keha kīrtana nā kariha sakala nagare
āji āmi kṣamā kari' yāitechoṅ ghare

SYNONYMS

keha—anyone; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *nā*—do not; *kariha*—perform; *sakala nagare*—in the whole town; *āji*—today; *āmi*—I; *kṣamā kari'*—excusing; *yāitechoṅ*—am returning; *ghare*—home.

TRANSLATION

"No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping *saṅkīrtana* in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our *saṅkīrtana* movement is really authorized, for if *saṅkīrtana* were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the *saṅkīrtana* movement we are executing all over the world, and this proves that our *saṅkīrtana* movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 128

আর যদি কীর্তন করিতে লাগ পাইমু।
সর্বস্ব দণ্ডিয়া তার জাতি যে লইমু॥ ১২৮॥

āra yadi kīrtana karite lāga pāimu
sarvasva daṇḍiyā tāra jāti ye la-imu

SYNONYMS

āra—again; *yadi*—if; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra; karite*—to do; *lāga*—contact; *pāimu*—I shall take; *sarva-sva*—all possessions; *daṇḍiyā*—chastising; *tāra*—his; *jāti*—caste; *ye*—that; *la-imu*—I shall take.

TRANSLATION

"The next time I see someone performing such saṅkīrtana, certainly I shall chastise him by not only confiscating all his property but also converting him into a Mohammedan."

PURPORT

To convert a Hindu into a Mohammedan was an easy affair in those days. If a Mohammedan simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Mohammedan. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into

Mohammedans by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Mohammedan, there was no chance of his being reformed. In this way the Mohammedan population in India increased. None of the Mohammedans came from outside; social customs somehow or other forced Hindus to become Mohammedans, with no chance of returning to Hindu society. Emperor Auranzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Mohammedans to avoid the tax. In this way the Mohammedan population in India increased. Chand Kazi threatened to convert the people into Mohammedans by the simple process of sprinkling water on their bodies.

TEXT 129

এত বলি' কাজী গেল,—নগরিয়া লোক।
প্রভু-স্থানে নিবেদিল পাঞা বড় শোক॥ ১২৯॥

eta bali' kājī gela,——nagariyā loka
prabhu-sthāne nivedila pāñā baḍa śoka

SYNONYMS

eta bali'—thus saying; *kājī*—the magistrate; *gela*—returned; *nagariyā loka*—the citizens in general; *prabhu-sthāne*—before the Lord; *nivedila*—submitted; *pāñā*—getting; *baḍa*—very much; *śoka*—shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

TEXT 130

প্রভু আজ্ঞা দিল—যাহ করহ কীর্তন।
মুঞি সংহারিমু আজি সকল যবন॥ ১৩০॥

prabhu ājñā dila——yāha karaha kīrtana
muñi saṁhārimu āji sakala yavana

SYNONYMS

prabhu—the Lord; *ājñā dila*—ordered; *yāha*—go; *karaha*—and perform; *kīrtana*—*saṅkīrtana*, chanting of the Hare Kṛṣṇa *mahā-mantra; muñi*—I; *saṁhārimu*—shall kill; *āji*—today; *sakala*—all; *yavana*—the Mohammedans.

TRANSLATION

Lord Caitanya ordered, "Go perform saṅkīrtana! Today I shall kill all the Mohammedans!"

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

TEXT 131

ঘরে গিয়া সব লোক করয়ে কীর্তন।
কাজীর ভয়ে স্বচ্ছন্দ নহে, চমকিত মন॥ ১৩১॥

ghare giyā saba loka karaye kīrtana
kājīra bhaye svacchanda nahe, camakita mana

SYNONYMS

ghare giyā—returning home; *saba*—all; *loka*—citizens; *karaye*—performed; *kīrtana*—*saṅkīrtana*; *kājīra*—of the Kazi; *bhaye*—from fear; *svacchanda*—carefree; *nahe*—not; *camakita*—always full of anxieties; *mana*—the mind.

TRANSLATION

Returning home, all the citizens began performing saṅkīrtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

TEXT 132

তা-সভার অন্তরে ভয় প্রভু মনে জানি।
কহিতে লাগিলা লোকে শীঘ্র ডাকি' আনি'॥ ১৩২॥

tā-sabhāra antare bhaya prabhu mane jāni
kahite lāgilā loke śīghra ḍāki' āni'

SYNONYMS

tā-sabhāra—of all of them; *antare*—in the mind; *bhaya*—fear; *prabhu*—the Lord; *mane*—in the mind; *jāni*—understanding; *kahite*—to speak; *lāgilā*—began; *loke*—to the poeple; *śīghra*—very soon; *ḍāki'*—calling; *āni'*—bringing them.

TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

TEXT 133

নগরে নগরে আজি করিমু কীর্তন।
সন্ধ্যাকালে কর সভে নগর-মণ্ডন ॥ ১৩৩ ॥

nagare nagare āji karimu kīrtana
sandhyā-kāle kara sabhe nagara-maṇḍana

SYNONYMS

nagare—from town; *nagare*—to town; *āji*—today; *karimu*—I shall perform; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra; sandhyā-kāle*—in the evening; *kara*—do; *sabhe*—all; *nagara*—of the city; *maṇḍana*—decoration.

TRANSLATION

"In the evening I shall perform saṅkīrtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words *nagare nagare* are significant. Śrī Caitanya Mahāprabhu wanted to perform *kīrtana* in each of these neighboring towns. He ordered the city decorated for the function.

TEXT 134

সন্ধ্যাতে দেউটি সবে জ্বাল ঘরে ঘরে।
দেখ, কোন কাজী আসি' মোরে মানা করে ॥১৩৪॥

sandhyāte deuṭi sabe jvāla ghare ghare
dekha, kona kājī āsi' more mānā kare

SYNONYMS

sandhyāte—in the evening; *deuṭi*—lamps; *sabe*—everyone; *jvāla*—light up; *ghare ghare*—in each and every home; *dekha*—just wait and see; *kona*—which kind; *kājī*—magistrate; *āsi'*—coming; *more*—unto Me; *mānā kare*—orders Me to stop.

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kīrtana."

TEXT 135

এত কহি' সন্ধ্যাকালে চলে গৌররায়।
কীর্তনের কৈল প্রভু তিন সম্প্রদায় ॥ ১৩৫ ॥

eta kahi' sandhyā-kāle cale gaurarāya
kīrtanera kaila prabhu tina sampradāya

SYNONYMS

eta kahi'—saying this; *sandhyā-kāle*—in the evening; *cale*—went out; *gaura-rāya*—Gaurasundara; *kīrtanera*—of performing *saṅkīrtana*; *kaila*—made; *prabhu*—the Lord; *tina*—three; *sampradāya*—parties.

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform kīrtana.

PURPORT

This is a scheme for performing *kīrtana* in a procession. During Śrī Caitanya Mahāprabhu's time, one party was composed of twenty-one men: four people playing *mṛdaṅgas*, one leading the chanting, and sixteen others striking *karatālas*, responding to the leading chanter. If many men join the *saṅkīrtana* movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.

TEXT 136

আগে সম্প্রদায়ে নৃত্য করে হরিদাস।
মধ্যে নাচে আচার্য-গোসাঞি পরম উল্লাস ॥১৩৬॥

āge sampradāye nṛtya kare haridāsa
madhye nāce ācārya-gosāñi parama ullāsa

SYNONYMS

āge—in front; *sampradāye*—in the party; *nṛtya*—dancing; *kare*—does; *haridāsa*—Ṭhākura Haridāsa; *madhye*—in the middle; *nāce*—dances; *ācārya-gosāñi*—Śrī Advaita Ācārya; *parama*—very much; *ullāsa*—happy.

TRANSLATION

In the front party danced Ṭhākura Haridāsa, and in the middle party danced Advaita Ācārya with great jubilation.

TEXT 137

পাছে সম্প্রদায়ে নৃত্য করে গৌরচন্দ্র ।
তাঁর সঙ্গে নাচি' বুলে প্রভু নিত্যানন্দ ॥ ১৩৭ ॥

pāche sampradāye nṛtya kare gauracandra
tāṅra saṅge nāci' bule prabhu nityānanda

SYNONYMS

pāche—at the rear; *sampradāye*—in the party; *nṛtya*—dancing; *kare*—does; *gauracandra*—Lord Gaurāṅga; *tāṅra*—His; *saṅge*—along with; *nāci'*—dancing; *bule*—moves; *prabhu*—Lord; *nityānanda*—of the name Nityānanda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya's dancing.

TEXT 138

বৃন্দাবনদাস ইহা 'চৈতন্যমঙ্গলে' ।
বিস্তারি' বর্ণিয়াছেন, প্রভু-কৃপাবলে ॥ ১৩৮ ॥

vṛndāvana-dāsa ihā 'caitanya-maṅgale'
vistāri' varṇiyāchena, prabhu-kṛpā-bale

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; *ihā*—this; *caitanya-maṅgale*—in his book named *Caitanya-maṅgala; vistāri'*—elaborately; *varṇiyāchena*—has described; *prabhu*—of the Lord; *kṛpā-bale*—by the strength of mercy.

TRANSLATION

By the grace of the Lord, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident in his Caitanya-maṅgala.

TEXT 139

এই মত কীর্তন করি' নগরে ভ্রমিলা ।
ভ্রমিতে ভ্রমিতে সভে কাজীদ্বারে গেলা ॥ ১৩৯ ॥

ei mata kīrtana kari' nagare bhramilā
bhramite bhramite sabhe kājī-dvāre gelā

SYNONYMS

ei mata—in this way; *kīrtana*—congregational chanting; *kari'*—executing; *nagare*—in the city; *bhramilā*—circumambulated; *bhramite bhramite*—while thus moving; *sabhe*—all of them; *kājī-dvāre*—at the door of the Kazi; *gelā*—reached.

TRANSLATION

Performing kīrtana in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

TEXT 140

তর্জ-গর্জ করে লোক, করে কোলাহল।
গৌরচন্দ্র-বলে লোক প্রশ্রয়-পাগল ॥ ১৪০ ॥

tarja-garja kare loka, kare kolāhala
gauracandra-bale loka praśraya-pāgala

SYNONYMS

tarja-garja—murmuring in anger; *kare*—do; *loka*—the people; *kare*—do; *kolāhala*—roaring; *gauracandra*—of Lord Śrī Caitanya Mahāprabhu; *bale*—by the power; *loka*—people; *praśraya-pāgala*—became mad by such indulgence.

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform *kīrtana*, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

TEXT 141

কীর্তনের ধ্বনিতে কাজী লুকাইল ঘরে।
তর্জন গর্জন শুনি' না হয় বাহিরে ॥ ১৪১ ॥

kīrtanera dhvanite kājī lukāila ghare
tarjana garjana śuni' nā haya bāhire

SYNONYMS

kīrtanera—of the *saṅkīrtana* movement; *dhvanite*—by the sound; *kājī*—the Chand Kazi; *lukāila*—hid himself; *ghare*—in the room; *tarjana*—murmuring; *garjana*—protesting; *śuni'*—hearing; *nā*—does not; *haya*—come out; *bāhire*—outside.

TRANSLATION

The loud sound of the chanting of the Hare Kṛṣṇa mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform *saṅkīrtana* could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa *mahā-mantra* and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. The *Śrīmad-Bhāgavatam* states that in the age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and its ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the *saṅkīrtana* movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government—a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa *mahā-mantra* still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu is described in the *Caitanya-bhāgavata, Madhya-khaṇḍa,* Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own *ghāṭa,* or bathing place, He danced more and more. Then He proceeded to Mādhāi's *ghāṭa.* In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakoṇā-ghāṭa, the Nāgariyā-ghāṭa,

and, traveling through Gaṅgānagara, reached Simuliyā, a quarter at one end of the town. All these places surround Śrī Māyāpur. After reaching Simuliyā, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

TEXT 142

উদ্ধত লোক ভাঙ্গে কাজীর ঘর-পুষ্পবন।
বিস্তারি' বর্ণিলা ইহা দাস-বৃন্দাবন ॥ ১৪২ ॥

uddhata loka bhāṅge kājīra ghara-puṣpavana
vistāri' varṇilā ihā dāsa-vṛndāvana

SYNONYMS

uddhata—agitated; *loka*—persons; *bhāṅge*—break; *kājīra*—of the Kazi; *ghara*—house; *puṣpa-vana*—flower garden; *vistāri'*—elaborately; *varṇilā*—described; *ihā*—this; *dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

TEXT 143

তবে মহাপ্রভু তার দ্বারেতে বসিলা।
ভব্যলোক পাঠাইয়া কাজীরে বোলাইলা ॥ ১৪৩ ॥

tabe mahāprabhu tāra dvārete vasilā
bhavya-loka pāṭhāiyā kājīre bolāilā

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāra dvārete*—at the Kazi's door; *vasilā*—sat down; *bhavya-loka*—respectable persons; *pāṭhāiyā*—sending; *kājīre*—unto the Kazi; *bolāilā*—had them call.

TRANSLATION

Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

TEXT 144

দূর হইতে আইলা কাজী মাথা নোয়াইয়া।
কাজীরে বসাইলা প্রভু সম্মান করিয়া ॥ ১৪৪ ॥

dūra ha-ite āilā kājī māthā noyāiyā
kājīre vasāilā prabhu sammāna kariyā

SYNONYMS

dūra ha-ite—from a distant place; *āilā*—came; *kājī*—the Kazi; *māthā*—head; *noyāiyā*—bowed down; *kājīre*—unto the Kazi; *vasāilā*—gave a seat; *prabhu*—the Lord; *sammāna*—respect; *kariyā*—offering.

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in Śrī Caitanya Mahāprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our *saṅkīrtana* movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

TEXT 145

প্রভু বলেন,—আমি তোমার আইলাম অভ্যাগত।
আমি দেখি' লুকাইলা,—এ-ধর্ম কেমত॥ ১৪৫॥

prabhu balena,——āmi tomāra āilāma abhyāgata
āmi dekhi' lukāilā,——e-dharma kemata

SYNONYMS

prabhu balena—the Lord said; *āmi*—I; *tomāra*—your; *āilāma*—have come; *abhyāgata*—guest; *āmi*—Me; *dekhi'*—seeing; *lukāilā*—you disappeared; *e-dharma kemata*—what kind of etiquette is this.

TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

TEXT 146

কাজী কহে—তুমি আইস ক্রুদ্ধ হইয়া।
তোমা শান্ত করাইতে রহিনু লুকাইয়া॥ ১৪৬॥

kājī kahe—tumi āisa kruddha ha-iyā
tomā śānta karāite rahinu lukāiyā

SYNONYMS

kājī kahe—the Kazi replied; *tumi*—You; *āisa*—have come; *kruddha*—angry; *ha-iyā*—being; *tomā*—You; *śānta*—pacified; *karāite*—to make; *rahinu*—I remained; *lukāiyā*—hiding out of sight.

TRANSLATION

The Kazi replied: "You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

TEXT 147

এবে তুমি শান্ত হৈলে, আসি' মিলিলাঙ্ ।
ভাগ্য মোর,—তোমা হেন অতিথি পাইলাঙ ॥১৪৭॥

ebe tumi śānta haile, āsi' mililāṅ
bhāgya mora,—tomā hena atithi pāilāṅ

SYNONYMS

ebe—now; *tumi*—You; *śānta*—pacified; *haile*—have become; *āsi'*—coming; *mililāṅ*—I have met (You); *bhāgya mora*—it is my great fortune; *tomā*—You; *hena*—like; *atithi*—guest; *pāilāṅ*—I have received.

TRANSLATION

"Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

TEXT 148

গ্রাম-সম্বন্ধে 'চক্রবর্তী' হয় মোর চাচা ।
দেহ-সম্বন্ধে হৈতে হয় গ্রাম-সম্বন্ধ সাঁচা ॥ ১৪৮ ॥

grāma-sambandhe 'cakravartī' haya mora cācā
deha-sambandhe haite haya grāma-sambandha sāṅcā

SYNONYMS

grāma-sambandhe—in our neighborhood relationship; *cakravartī*—Your grandfather Nīlāmbara Cakravartī; *haya*—becomes; *mora*—my; *cācā*—uncle; *deha-sambandhe*—in a bodily relationship; *haite*—than; *haya*—becomes; *grāma-sambandha*—neighborhood relationship; *sāṅcā*—more powerful.

TRANSLATION

"In our village relationship, Nīlāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name *cācā* or *kākā*, "uncle," and men of the same age called each other *dādā*, "brother." The relationship was very friendly. There were even invitations from Mohammedan houses to Hindu houses and from Hindu houses to Mohammedan houses. Both the Hindus and the Mohammedans accepted the invitations to go to each other's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Mohammedans' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

TEXT 149

নীলাম্বর চক্রবর্তী হয় তোমার নানা।
সে সম্বন্ধে হও তুমি আমার ভাগিনা ॥ ১৪৯ ॥

nīlāmbara cakravartī haya tomāra nānā
se-sambandhe hao tumi āmāra bhāginā

SYNONYMS

nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī; *haya*—becomes; *tomāra*—Your; *nānā*—maternal grandfather; *se-sambandhe*—by such a relationship; *hao*—become; *tumi*—You; *āmāra*—my; *bhāginā*—nephew (the son of my sister).

TRANSLATION

"Nīlāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

TEXT 150

ভাগিনার ক্রোধ মামা অবশ্য সহয়।
মাতুলের অপরাধ ভাগিনা না লয় ॥ ১৫০ ॥

bhāginära krodha māmā avaśya sahaya
mātulera aparādha bhāginā nā laya

SYNONYMS

bhāginära—of the nephew; *krodha*—anger; *māmā*—maternal uncle; *avaśya*—certainly; *sahaya*—tolerates; *mātulera*—of the maternal uncle; *aparādha*—offense; *bhāginā*—the nephew; *nā*—does not; *laya*—accept.

TRANSLATION

"When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."

TEXT 151

এই মত দুঁহার কথা হয় ঠারে-ঠোরে।
ভিতরের অর্থ কেহ বুঝিতে না পারে॥ ১৫১॥

ei mata duṅhāra kathā haya ṭhāre-ṭhore
bhitarera artha keha bujhite nā pāre

SYNONYMS

ei mata—in this way; *duṅhāra*—of both of them; *kathā*—conversation; *haya*—took place; *ṭhāre-ṭhore*—with different indications; *bhitarera*—inner; *artha*—meaning; *keha*—anyone; *bujhite*—to understand; *nā pāre*—is not able.

TRANSLATION

In this way the Kazi and the Lord talked with one another with different indications, but no outsider could understand the inner meaning of their conversation.

TEXT 152

প্রভু কহে,—প্রশ্ন লাগি' আইলাম তোমার স্থানে।
কাজী কহে,—আজ্ঞা কর, যে তোমার মনে॥১৫২॥

prabhu kahe,——praśna lāgi' āilāma tomāra sthāne
kājī kahe,——ājñā kara, ye tomāra mane

SYNONYMS

prabhu kahe—the Lord said; *praśna lāgi'*—just to inquire from you; *āilāma*—I have come; *tomāra sthāne*—at your place; *kājī kahe*—the Kazi replied; *ājñā kara*—just order me; *ye*—whatever; *tomāra mane*—(is) in Your mind.

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions."

"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

TEXT 153

প্রভু কহে,—গোদুগ্ধ খাও, গাভী তোমার মাতা।
বৃষ অন্ন উপজায়, তাতে তেঁহো পিতা ॥ ১৫৩ ॥

prabhu kahe,——go-dugdha khāo, gābhī tomāra mātā
vṛṣa anna upajāya, tāte teṅho pitā

SYNONYMS

prabhu kahe—the Lord said; *go-dugdha khāo*—you drink cows' milk; *gābhī*—the cow (is); *tomāra*—your; *mātā*—mother; *vṛṣa*—the bull; *anna*—grains; *upajāya*—produces; *tāte*—therefore; *teṅho*—he; *pitā*—(is) your father.

TRANSLATION

The Lord said: "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

TEXT 154

পিতা-মাতা মারি' খাও—এবা কোন্ ধর্ম।
কোন্ বলে কর তুমি এমত বিকর্ম ॥ ১৫৪ ॥

pitā-mātā māri' khāo——ebā kon dharma
kon bale kara tumi e-mata vikarma

SYNONYMS

pitā-mātā—father and mother; *māri'*—killing; *khāo*—you eat; *ebā*—this; *kon*—what kind of; *dharma*—religion; *kon bale*—on what strength; *kara*—do; *tumi*—you; *e-mata*—such; *vikarma*—sinful activities.

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us

food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu challenged the Mohammedan Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Mohammedan religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to *śāstra* the cow is our mother. Thus the Mohammedans' cow killing was challenged by Śrī Caitanya Mahāprabhu.

TEXT 155

কাজী কহে,—তোমার যৈছে বেদ-পুরাণ।
তৈছে আমার শাস্ত্র—কেতাব 'কোরাণ' ॥ ১৫৫ ॥

kājī kahe,——tomāra yaiche veda-purāṇa
taiche āmāra śāstra——ketāva 'korāṇa'

SYNONYMS

kājī kahe—the Kazi replies; *tomāra*—Your; *yaiche*—as much as; *veda-purāṇa*—the *Vedas* and *Purāṇas; taiche*—similarly; *āmāra*—our; *śāstra*—scripture; *ketāva*—the holy book; *korāṇa*—the Koran.

TRANSLATION

The Kazi replied: "As You have Your scriptures called the Vedas and Purāṇas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the *Vedas,* his argument is perfect. Similarly, when the Mohammedans support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Mohammedans' cow killing and bull killing, Chand Kazi came to the standard of understanding from his scriptures.

TEXT 156

সেই শাস্ত্রে কহে,—প্রবৃত্তি-নিবৃত্তি-মার্গ-ভেদ।
নিবৃত্তি-মার্গে জীবমাত্র-বধের নিষেধ ॥ ১৫৬ ॥

sei śāstre kahe,——pravṛtti-nivṛtti-mārga-bheda
nivṛtti-mārge jīva-mātra-vadhera niṣedha

SYNONYMS

sei śāstre—in the scripture (the Koran); *kahe*—it is ordered; *pravṛtti*—of attachment; *nivṛtti*—of detachment; *mārga*—ways; *bheda*—difference; *nivṛtti*—of detachment; *mārge*—on the path; *jīva-mātra*—of any living entity; *vadhera*—of killing; *niṣedha*—prohibition.

TRANSLATION

"According to the Koran, there are two ways of advancement—through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

TEXT 157

প্রবৃত্তি-মার্গে গো-বধ করিতে বিধি হয়।
শাস্ত্র-আজ্ঞায় বধ কৈলে নাহি পাপ-ভয়॥ ১৫৭॥

pravṛtti-mārge go-vadha karite vidhi haya
śāstra-ājñāya vadha kaile nāhi pāpa-bhaya

SYNONYMS

pravṛtti-mārge—on the path of attachment; *go-vadha*—the killing of cows; *karite*—to execute; *vidhi*—regulative principles; *haya*—there are; *śāstra-ājñāya*—on the order of the scripture; *vadha*—killing; *kaile*—if one commits; *nāhi*—there is no; *pāpa-bhaya*—fear of sinful activities.

TRANSLATION

On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin.

PURPORT

The word *śāstra* is derived from the *dhātu*, or verbal root, *śas*. *Śas-dhātu* pertains to controlling or ruling. A government's ruling through force or weapons is called *śastra*. Thus whenever there is ruling, either by weapons or by injunctions, the *śas-dhātu* is the basic principle. Between *śastra* (ruling through weapons) and *śāstra* (ruling through the injunctions of the scriptures), the better is *śāstra*. Our Vedic scriptures are not ordinary law books of human common sense; they are the statements of factually liberated persons unaffected by the imperfectness of the senses.

Śāstra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother

for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If *śāstra* is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of *śāstra*, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul. The path of such enjoyment is called *pravṛtti-mārga*. The *śāstra* says, *pravṛttir eṣāṁ bhūtānāṁ nivṛttis tu mahā-phalām:* one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the *śāstras*. A child's propensity is to play all day long, but it is the injunction of the *śāstras* that the parents should take care to educate him. The *śāstras* are there just to guide the activities of human society. But because people do not refer to the instructions of *śāstras*, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

TEXT 158

তোমার বেদেতে আছে গোবধের বাণী।
অতএব গোবধ করে বড় বড় মুনি ॥ ১৫৮ ॥

tomāra vedete āche go-vadhera vāṇī
ataeva go-vadha kare baḍa baḍa muni

SYNONYMS

tomāra vedete—in Your Vedic literatures; *āche*—there is; *go-vadhera*—for cow killing; *vāṇī*—injunction; *ataeva*—therefore; *go-vadha*—cow killing; *kare*—does; *baḍa baḍa*—very, very great; *muni*—sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow killing."

TEXT 159

প্রভু কহে,—বেদে কহে গোবধ নিষেধ।
অতএব হিন্দুমাত্র না করে গোবধ ॥ ১৫৯ ॥

prabhu kahe,——vede kahe go-vadha niṣedha
ataeva hindu-mātra nā kare go-vadha

SYNONYMS

prabhu kahe—the Lord replied; *vede*—in the *Vedas; kahe*—is enjoined; *go-vadha*—cow killing; *niṣedha*—prohibition; *ataeva*—therefore; *hindu*—Hindu; *mātra*—any; *nā*—does not; *kare*—execute; *go-vadha*—cow killing.

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore any Hindu, whoever he may be, does not indulge in cow killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kālī and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the *Vedas* allow cow killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In *Bhagavad-gītā* there is a clear injunction that cows should be protected. *Kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam:* "The duty of *vaiśyas* is to produce agricultural products, trade and give protection to cows." (Bg. 18.44) Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow killing.

TEXT 160

জিয়াইতে পারে যদি, তবে মারে প্রাণী ।
বেদ-পুরাণে আছে হেন আজ্ঞা-বাণী ॥ ১৬০ ॥

jiyāite pāre yadi, tabe māre prāṇī
veda-purāṇe āche hena ājñā-vāṇī

SYNONYMS

jiyāite—to rejuvenate; *pāre*—one is able; *yadi*—if; *tabe*—then; *māre*—can kill; *prāṇī*—living being; *veda-purāṇe*—in the *Vedas* and *Purāṇas; āche*—there are; *hena*—such; *ājñā-vāṇī*—orders and injunctions.

TRANSLATION

"In the Vedas and Purāṇas there are injunctions declaring that if one can revive a living being, he can kill it for experimental purposes.

TEXT 161

অতএব জরদ্গব মারে মুনিগণ ।
বেদমন্ত্রে সিদ্ধ করে তাহার জীবন ॥ ১৬১ ॥

ataeva jarad-gava māre muni-gaṇa
veda-mantre siddha kare tāhāra jīvana

SYNONYMS

ataeva—therefore; *jarad-gava*—old animals; *māre*—killed; *muni-gaṇa*—sages; *veda-mantre*—by the power of Vedic hymns; *siddha*—rejuvenated; *kare*—makes; *tāhāra*—his; *jīvana*—life.

TRANSLATION

"Therefore the great sages sometimes killed old animals, and by chanting Vedic hymns they again brought them to life for perfection.

TEXT 162

জরদ্গব হঞা যুবা হয় আরবার ।
তাতে তার বধ নহে, হয় উপকার ॥ ১৬২ ॥

jarad-gava hañā yuvā haya āra-vāra
tāte tāra vadha nahe, haya upakāra

SYNONYMS

jarad-gava—old, invalid animals; *hañā*—becoming; *yuvā*—young; *haya*—become; *āra-vāra*—again; *tāte*—in that action; *tāra*—his; *vadha*—killing; *nahe*—is not; *haya*—there is; *upakāra*—benefit.

TRANSLATION

"The killing and rejuvenation of such old and invalid animals was not truly killing but an act of great benefit.

TEXT 163

কলিকালে তৈছে শক্তি নাহিক ব্রাহ্মণে ।
অতএব গোবধ কেহ না করে এখনে ॥ ১৬৩ ॥

kali-kāle taiche śakti nāhika brāhmaṇe
ataeva go-vadha keha nā kare ekhane

SYNONYMS

kali-kāle—in the age of Kali; *taiche*—such; *śakti*—power; *nāhika*—there is none; *brāhmaṇe*—in the *brāhmaṇas; ataeva*—therefore; *go-vadha*—killing of cows; *keha*—anyone; *nā*—does not; *kare*—execute; *ekhane*—at the present.

TRANSLATION

"Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

TEXT 164

অশ্বমেধং গবালম্ভং সন্ন্যাসং পলপৈতৃকম্ ।
দেবরেণ সুতোৎপত্তিং কলৌ পঞ্চ বিবর্জয়েৎ ॥ ১৬৪ ॥

aśvamedhaṁ gavālambhaṁ sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ kalau pañca vivarjayet

SYNONYMS

aśva-medham—a sacrifice offering a horse; *gava-ālambham*—a sacrifice of cows; *sannyāsam*—the renounced order of life; *pala-paitṛkam*—an offering of oblations of flesh to the forefathers; *devareṇa*—by a husband's brother; *suta-utpattim*—begetting children; *kalau*—in the age of Kali; *pañca*—five; *vivarjayet*—one must give up.

TRANSLATION

" 'In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'

PURPORT

This is a quotation from the *Brahma-vaivarta Purāṇa.*

TEXT 165

তোমরা জীয়াইতে নার,—বধমাত্র সার ।
নরক হইতে তোমার নাহিক নিস্তার ॥ ১৬৫ ॥

tomarā jīyāite nāra,——vadha-mātra sāra
naraka ha-ite tomāra nāhika nistāra

SYNONYMS

tomarā—you Mohammedans; *jīyāite*—bring to life; *nāra*—cannot; *vadha-mātra*—killing only; *sāra*—the essence; *naraka ha-ite*—from hell; *tomāra*—your; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

"Since you Mohammedans cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

TEXT 166

গো-অঙ্গে যত লোম, তত সহস্র বৎসর ।
গোবধী রৌরব-মধ্যে পচে নিরন্তর ॥ ১৬৬ ॥

go-aṅge yata loma, tata sahasra vatsara
go-vadhī raurava-madhye pace nirantara

SYNONYMS

go-aṅge—on the body of the cow; *yata*—as many; *loma*—hairs; *tata*—so many; *sahasra*—a thousand; *vatsara*—years; *go-vadhī*—the killer of a cow; *raurava-madhye*—in a hellish condition of life; *pace*—decomposes; *nirantara*—always.

TRANSLATION

"Cow killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

TEXT 167

তোমা-সবার শাস্ত্রকর্তা—সেহ ভ্রান্ত হৈল।
না জানি' শাস্ত্রের মর্ম ঐছে আজ্ঞা দিল॥ ১৬৭॥

tomā-sabāra śāstra-kartā——seha bhrānta haila
nā jāni' śāstrera marma aiche ājñā dila

SYNONYMS

tomā-sabāra—of all of you; *śāstra-kartā*—compilers of scripture; *seha*—they also; *bhrānta*—mistaken; *haila*—became; *nā jāni'*—without knowing; *śāstrera marma*—the essence of scriptures; *aiche*—such; *ājñā*—order; *dila*—gave.

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

TEXT 168

শুনি' স্তব্ধ হৈল কাজী, নাহি স্ফুরে বাণী।
বিচারিয়া কহে কাজী পরাভব মানি'॥ ১৬৮॥

śuni' stabdha haila kājī, nāhi sphure vāṇī
vicāriyā kahe kājī parābhava māni'

SYNONYMS

śuni'—by hearing; *stabdha*—stunned; *haila*—became; *kājī*—the Kazi; *nāhi*—does not; *sphure*—utter; *vāṇī*—words; *vicāriyā*—after due consideration; *kahe*—said; *kājī*—the Kazi; *parābhava*—defeat; *māni'*—accepting.

TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a *śāstra* cannot change at a person's whim. All *śāstras* must be free from the four defects of human nature. The statements of *śāstras* must be correct for all time.

TEXT 169

তুমি যে কহিলে, পণ্ডিত, সেই সত্য হয়।
আধুনিক আমার শাস্ত্র, বিচার-সহ নয়॥ ১৬৯॥

tumi ye kahile, paṇḍita, sei satya haya
ādhunika āmāra śāstra, vicāra-saha naya

SYNONYMS

tumi—You; *ye*—whatever; *kahile*—have said; *paṇḍita*—O Nimāi Paṇḍita; *sei*—that; *satya*—truth; *haya*—is certainly; *ādhunika*—of modern days; *āmāra*—our; *śāstra*—scripture; *vicāra*—logic; *saha*—with; *naya*—they are not.

TRANSLATION

"My dear Nimāi Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The *śāstras* of the *yavanas*, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the *yavanas* are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says,

'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In *Bhagavad-gītā* it is said:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the *yavanas*—namely, the Old Testament, New Testament and Koran—cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

TEXT 170

কল্পিত আমার শাস্ত্র,—আমি সব জানি।
জাতি-অনুরোধে তবু সেই শাস্ত্র মানি॥ ১৭০॥

kalpita āmāra śāstra,——āmi saba jāni
jāti-anurodhe tabu sei śāstra māni

SYNONYMS

kalpita—imagined; *āmāra*—our; *śāstra*—scripture; *āmi*—I; *saba*—everything; *jāni*—know; *jāti*—by community; *anurodhe*—being obliged; *tabu*—still; *sei*—that; *śāstra*—scripture; *māni*—I accept.

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Mohammedan I accept them for the sake of my community, despite their insufficient support.

TEXT 171

সহজে যবন-শাস্ত্রে অদৃঢ় বিচার।
হাসি' তাহে মহাপ্রভু পুছেন আরবার ॥ ১৭১ ॥

sahaje yavana-śāstre adṛḍha vicāra
hāsi' tāhe mahāprabhu puchena āra-vāra

SYNONYMS

sahaje—naturally; *yavana-śāstre*—in the scriptures of the meat-eaters; *adṛḍha*—unsound; *vicāra*—judgment; *hāsi'*—smiling; *tāhe*—from him; *mahāprabhu*—Caitanya Mahāprabhu; *puchena*—inquired; *āra-vāra*—again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Śrī Caitanya Mahāprabhu smiled and inquired from him as follows.

TEXT 172

আর এক প্রশ্ন করি, শুন, তুমি মামা।
যথার্থ কহিবে, ছলে না বঞ্চিবে আমা' ॥ ১৭২ ॥

āra eka praśna kari, śuna, tumi māmā
yathārtha kahibe, chale nā vañchibe āmā'

SYNONYMS

āra eka—one more; *praśna*—inquiry; *kari*—am putting; *śuna*—hear; *tumi*—you; *māmā*—maternal uncle; *yathā-artha*—as it is true; *kahibe*—you should speak; *chale*—by tricks; *nā vañchibe*—you should not cheat; *āmā'*—Me.

TRANSLATION

"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

TEXT 173

তোমার নগরে হয় সদা সংকীর্তন।
বাদ্যগীত-কোলাহল, সঙ্গীত, নর্তন ॥ ১৭৩ ॥

tomāra nagare haya sadā saṅkīrtana
vādya-gīta-kolāhala, saṅgīta, nartana

SYNONYMS

tomāra nagare—in your city; *haya*—there is; *sadā*—always; *saṅkīrtana*—chanting of the holy name of the Lord; *vādya*—musical sounds; *gīta*—song; *kolāhala*—tumultuous roaring; *saṅgīta*—singing; *nartana*—dancing.

TRANSLATION

"In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

TEXT 174

তুমি কাজী,—হিন্দু-ধর্ম-বিরোধে অধিকারী।
এবে যে না কর মানা বুঝিতে না পারি॥ ১৭৪॥

tumi kājī,——hindu-dharma-virodhe adhikārī
ebe ye nā kara mānā bujhite nā pāri

SYNONYMS

tumi—you; *kājī*—the magistrate; *hindu-dharma*—the religious principles of the Hindus; *virodhe*—in opposing; *adhikārī*—have the right; *ebe*—now; *ye*—that; *nā kara mānā*—you do not forbid; *bujhite*—to understand; *nā pāri*—I am not able.

TRANSLATION

"As a Mohammedan magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

TEXT 175

কাজী বলে,—সভে তোমায় বলে 'গৌরহরি'।
সেই নামে আমি তোমায় সম্বোধন করি॥ ১৭৫॥

kājī bale——sabhe tomāya bale 'gaurahari'
sei nāme āmi tomāya sambodhana kari

SNYONYMS

kājī bale—the Kazi said; *sabhe*—all; *tomāya*—You; *bale*—address; *gaurahari*—by the name Gaurahari; *sei nāme*—by that name; *āmi*—I; *tomāya*—You; *sambodhana*—address; *kari*—do.

TRANSLATION

The Kazi said: "Everyone calls You Gaurahari. Please let me address You by that name.

TEXT 176

শুন, গৌরহরি, এই প্রশ্নের কারণ।
নিভৃত হও যদি, তবে করি নিবেদন ॥ ১৭৬ ॥

śuna, gaurahari, ei praśnera kāraṇa
nibhṛta hao yadi, tabe kari nivedana

SYNONYMS

śuna—kindly hear; *gaurahari*—O Gaurahari; *ei praśnera*—of this question; *kāraṇa*—reason; *nibhṛta*—solitary; *hao*—You become; *yadi*—if; *tabe*—then; *kari*—I shall make; *nivedana*—submission.

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

TEXT 177

প্রভু বলে,—এ লোক আমার অন্তরঙ্গ হয়।
স্ফুট করি' কহ তুমি, না করিহ ভয় ॥ ১৭৭ ॥

prabhu bale,——e loka āmāra antaraṅga haya
sphuṭa kari' kaha tumi, nā kariha bhaya

SYNONYMS

prabhu bale—the Lord said; *e loka*—all these men; *āmāra*—My; *antaraṅga*—confidential associates; *haya*—are; *sphuṭa kari'*—making it clear; *kaha*—speak; *tumi*—you; *nā*—do not; *kariha bhaya*—be afraid.

TRANSLATION

The Lord replied: "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

TEXTS 178-179

কাজী কহে,—যবে আমি হিন্দুর ঘরে গিয়া।
কীর্তন করিলুঁ মানা মৃদঙ্গ ভাঙ্গিয়া ॥ ১৭৮ ॥
সেই রাত্রে এক সিংহ মহাভয়ঙ্কর।
নরদেহ, সিংহমুখ, গর্জ্জয়ে বিস্তর ॥ ১৭৯ ॥

kājī kahe,——yabe āmi hindura ghare giyā
kīrtana kariluṅ mānā mṛdaṅga bhāṅgiyā

sei rātre eka siṁha mahā-bhayaṅkara
nara-deha, siṁha-mukha, garjaye vistara

SYNONYMS

kājī kahe—the Kazi replied; *yabe*—when; *āmi*—I; *hindura*—of a Hindu; *ghare*—in the house; *giyā*—going there; *kīrtana*—chanting of the holy name; *kariluṅ*—made; *mānā*—prohibition; *mṛdaṅga*—the drum; *bhāṅgiyā*—breaking; *sei rātre*—on that night; *eka*—one; *siṁha*—lion; *mahā-bhayaṅkara*—very fearful; *nara-deha*—having a body like a human being's; *siṁha-mukha*—having a face like a lion's; *garjaye*—was roaring; *vistara*—very loudly.

TRANSLATION

The Kazi said: "When I went to the Hindu's house, broke the drum, and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

TEXT 180

শয়নে আমার উপর লাফ দিয়া চড়ি' ।
অট্ট অট্ট হাসে, করে দন্ত-কড়মড়ি ॥ ১৮০ ॥

śayane āmāra upara lāpha diyā caḍi'
aṭṭa aṭṭa hāse, kare danta-kaḍamaḍi

SYNONYMS

śayane—in a sleeping condition; *āmāra*—me; *upara*—upon; *lāpha diyā*—jumping; *caḍi'*—mounting; *aṭṭa aṭṭa*—rough and hard; *hāse*—smiles; *kare*—does; *danta*—teeth; *kaḍamaḍi*—smashing.

TRANSLATION

"While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

TEXT 181

মোর বুকে নখ দিয়া ঘোর-স্বরে বলে ।
ফাড়িমু তোমার বুক মৃদঙ্গ বদলে ॥ ১৮১ ॥

mora buke nakha diyā ghora-svare bale
phāḍimu tomāra buka mṛdaṅga badale

SYNONYMS

mora—my; *buke*—on the chest; *nakha*—nails; *diyā*—placing; *ghora*—roaring; *svare*—in a voice; *bale*—says; *phāḍimu*—I shall bifurcate; *tomāra*—your; *buka*—chest; *mṛdaṅga*—for the drum; *badale*—in exchange.

TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice: 'I shall immediately bifurcate your chest as you broke the mṛdaṅga drum!

TEXT 182

মোর কীর্তন মানা করিস্, করিমু তোর ক্ষয়।
আঁখি মুদি' কাঁপি আমি পাঞা বড় ভয়॥ ১৮২॥

mora kīrtana mānā karis, karimu tora kṣaya
āṅkhi mudi' kāṅpi āmi pāñā baḍa bhaya

SYNONYMS

mora—My; *kīrtana*—congregational chanting; *mānā karis*—you are forbidding; *karimu*—I shall do; *tora*—your; *kṣaya*—destruction; *āṅkhi*—eyes; *mudi'*—closing; *kāṅpi*—I was trembling; *āmi*—I; *pāñā*—getting; *baḍa*—very great; *bhaya*—fear.

TRANSLATION

"'You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being very much afraid of Him, I closed my eyes and trembled.

TEXT 183

ভীত দেখি' সিংহ বলে হইয়া সদয়।
তোরে শিক্ষা দিতে কৈলু তোর পরাজয়॥ ১৮৩॥

bhīta dekhi' siṁha bale ha-iyā sadaya
tore śikṣā dite kailu tora parājaya

SYNONYMS

bhīta dekhi'—seeing me so afraid; *siṁha*—the lion; *bale*—says; *ha-iyā*—becoming; *sa-daya*—merciful; *tore*—unto you; *śikṣā*—lesson; *dite*—to give; *kailu*—I have done; *tora*—your; *parājaya*—defeat.

TRANSLATION

"Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you.

TEXT 184

সে দিন বহুত নাহি কৈলি উৎপাত।
তেঞি ক্ষমা করি' না করিনু প্রাণাঘাত॥ ১৮৪॥

se dina bahuta nāhi kaili utpāta
teñi kṣamā kari' nā karinu prāṇāghāta

SYNONYMS

se dina—on that day; *bahuta*—very much; *nāhi*—not; *kaili*—you did; *utpāta*—disturbance; *teñi*—therefore; *kṣamā kari'*—forgiving; *nā karinu*—I did not execute; *prāṇa-āghāta*—the taking of your life.

TRANSLATION

"'On that day, you did not create a very great disturbance. Therefore I have excused you and not taken your life.

TEXT 185

ঐছে যদি পুনঃ কর, তবে না সহিমু।
সবংশে তোমারে মারি যবন নাশিমু॥ ১৮৫॥

aiche yadi punaḥ kara, tabe nā sahimu
savaṁśe tomāre māri yavana nāśimu

SYNONYMS

aiche—similarly; *yadi*—if; *punaḥ*—again; *kara*—you do; *tabe*—then; *nā sahimu*—I shall not tolerate; *sa-vaṁśe*—along with your family; *tomāre*—you; *māri*—killing; *yavana*—the meat-eaters; *nāśimu*—I shall vanquish.

TRANSLATION

"'But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.'

TEXT 186

এত কহি' সিংহ গেল, আমার হৈল ভয়।
এই দেখ, নখচিহ্ন আমোর হৃদয়॥ ১৮৬॥

eta kahi' siṁha gela, āmāra haila bhaya
ei dekha, nakha-cihna amora hṛdaya

SYNONYMS

eta—thus; *kahi'*—saying; *siṁha*—the lion; *gela*—returned; *āmāra*—my; *haila*—there was; *bhaya*—fear; *ei dekha*—just see this; *nakha-cihna*—the nail marks; *amora hṛdaya*—on my heart.

TRANSLATION

"After saying this, the lion left, but I was very much afraid of Him. Just see the marks of His nails on my heart!"

TEXT 187

এত বলি' কাজী নিজ-বুক দেখাইল।
শুনি' দেখি' সর্বলোক আশ্চর্য মানিল ॥ ১৮৭ ॥

eta bali' kājī nija-buka dekhāila
śuni' dekhi' sarva-loka āścarya mānila

SYNONYMS

eta bali'—saying this; *kājī*—the Kazi; *nija-buka*—his own chest; *dekhāila*—showed; *śuni'*—hearing; *dekhi'*—seeing; *sarva-loka*—everyone; *āścarya*—wonderful incident; *mānila*—accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

TEXT 188

কাজী কহে—ইহা আমি কারে না কহিল।
সেই দিন আমার এক পিয়াদা আইল ॥ ১৮৮ ॥

kājī kahe,—ihā āmi kāre nā kahila
sei dina āmāra eka piyādā āila

SYNONYMS

kājī kahe—the Kazi said; *ihā*—this; *āmi*—I; *kāre*—to others; *nā kahila*—did not tell; *sei dina*—on that day; *āmāra*—my; *eka*—one; *piyādā*—orderly; *āila*—came to see me.

TRANSLATION

The Kazi continued: "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

TEXT 189

আসি' কহে,—গেলুঁ মুঞি কীর্তন নিষেধিতে।
অগ্নি উল্কা মোর মুখে লাগে আচম্বিতে ॥ ১৮৯ ॥

āsi' kahe,—geluṅ muñi kīrtana niṣedhite
agni ulkā mora mukhe lāge ācambite

SYNONYMS

āsi'—coming to me; *kahe*—he said; *geluṅ*—went; *muñi*—I; *kīrtana*—congregational chanting; *niṣedhite*—to stop; *agni ulkā*—flames of fire; *mora*—my; *mukhe*—in the face; *lāge*—come in contact; *ācambite*—all of a sudden.

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

TEXT 190

পুড়িল সকল দাড়ি, মুখে হৈল ব্রণ।
যেই পেয়াদা যায়, তার এই বিবরণ॥ ১৯০॥

puḍila sakala dāḍi, mukhe haila vraṇa
yei peyādā yāya, tāra ei vivaraṇa

SYNONYMS

puḍila—burned; *sakala*—all; *dāḍi*—beard; *mukhe*—on the face; *haila*—there was; *vraṇa*—blisters; *yei*—any; *peyādā*—orderly; *yāya*—goes; *tāra*—his; *ei*—this; *vivaraṇa*—description.

TRANSLATION

" 'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

TEXT 191

তাহা দেখি' রহিনু মুঞি মহাভয় পাঞা।
কীর্তন না বর্জিহ, ঘরে রহোঁ ত' বসিয়া॥ ১৯১॥

tāhā dekhi' rahinu muñi mahā-bhaya pāñā
kīrtana nā varjiha, ghare rahoṅ ta' vasiyā

SYNONYMS

tāhā dekhi'—seeing that; *rahinu*—remained; *muñi*—I; *mahā-bhaya*—great fear; *pāñā*—getting; *kīrtana*—the congregational chanting; *nā*—not; *varjiha*—stop; *ghare*—at home; *rahoṅ*—remain; *ta'*—certainly; *vasiyā*—sitting.

TRANSLATION

"After seeing this, I was very much afraid. I asked them not to stop the congregational chanting but to go sit down at home.

TEXT 192

তবে ত' নগরে হইবে স্বচ্ছন্দে কীর্তন।
শুনি' সব ম্লেচ্ছ আসি' কৈল নিবেদন॥ ১৯২॥

tabe ta' nagare ha-ibe svacchande kīrtana
śuni' saba mleccha āsi' kaila nivedana

SYNONYMS

tabe ta'—thereafter; *nagare*—in the city; *ha-ibe*—there will be; *svacchande*—without disturbance or anxiety; *kīrtana*—congregational chanting; *śuni'*—hearing this; *saba*—all; *mleccha*—meat-eaters; *āsi'*—coming; *kaila*—submitted; *nivedana*—petition.

TRANSLATION

"Then all the meat-eaters came to submit a petition, complaining, 'After this order, there will always be unrestricted congregational chanting in the city.

TEXT 193

নগরে হিন্দুর ধর্ম বাড়িল অপার।
'হরি' 'হরি' ধ্বনি বই নাহি শুনি আর॥ ১৯৩॥

nagare hindura dharma bāḍila apāra
'hari' 'hari' dhvani ba-i nāhi śuni āra

SYNONYMS

nagare—in the city; *hindura*—of the Hindus; *dharma*—religion; *bāḍila*—has increased; *apāra*—unlimitedly; *hari hari*—of the Lord's name, Hari, Hari; *dhvani*—the vibration; *ba-i*—except; *nāhi*—do not; *śuni*—we hear; *āra*—anything else.

TRANSLATION

"'In this way the religion of the Hindus will increase unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear anything but this.'

TEXT 194

আর ম্লেচ্ছ কহে,—হিন্দু 'কৃষ্ণ' 'কৃষ্ণ' বলি'।
হাসে, কান্দে, নাচে, গায়, গড়ি যায় ধূলি॥ ১৯৪॥

āra mleccha kahe,——hindu 'kṛṣṇa kṛṣṇa' bali'
hāse, kānde, nāce, gāya, gaḍi yāya dhūli

SYNONYMS

āra—another; *mleccha*—meat-eater; *kahe*—said; *hindu*—Hindus; *kṛṣṇa kṛṣṇa bali'*—saying "Kṛṣṇa, Kṛṣṇa"; *hāse*—smile; *kānde*—cry; *nāce*—dance; *gāya*—chant; *gaḍi yāya dhūli*—roll in the dust.

TRANSLATION

"One meat-eater said, 'The Hindus say, "Kṛṣṇa, Kṛṣṇa," and they smile, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

TEXT 195

'হরি' 'হরি' করি' হিন্দু করে কোলাহল।
পাতসাহ শুনিলে তোমার করিবেক ফল ॥ ১৯৫ ॥

'hari' 'hari' kari' hindu kare kolāhala
pātasāha śunile tomāra karibeka phala

SYNONYMS

hari hari kari'—saying "Hari, Hari"; *hindu*—the Hindus; *kare*—make; *kolāhala*—tumultuous sound; *pātasāha*—the king; *śunile*—if hearing; *tomāra*—your; *karibeka*—will do; *phala*—punishment.

TRANSLATION

"'Vibrating "Hari, Hari," the Hindus make a tumultuous sound. If the king [pātasāha] hears it, certainly he will punish you.'

PURPORT

Pātasāha refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīna Saiyada Husena Sā, was at that time (1498-1511) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsī dynasty named Mujaḥphara Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyada Husena Ālā Uddīna Seripha Mukkā. There is a book called *Riyāja Us-salātina*, whose author, Golāma Husena, says that Nawab Hussain Shah belonged to the family of Mukkā Seripha. To keep his family's glory, he took the name Seripha Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (1521-1533). This King also was very cruel. He committed many atrocities against the Vaiṣṇavas. As a result of his sinful activities, one of his servants from the Khojā group killed him while he was praying in the mosque.

TEXT 196

তবে সেই যবনেরে আমি ত' পুছিল ।
হিন্দু 'হরি' বলে, তার স্বভাব জানিল ॥ ১৯৬ ॥

tabe sei yavanere āmi ta' puchila
hindu 'hari' bale, tāra svabhāva jānila

SYNONYMS

tabe—then; *sei*—that; *yavanere*—from the meat-eaters; *āmi*—I; *ta'*—certainly; *puchila*—inquired; *hindu*—the Hindu; *hari bale*—says Hari; *tāra*—his; *svabhāva*—nature; *jānila*—I know.

TRANSLATION

"I then inquired from these yavanas, 'I know that these Hindus by nature chant "Hari, Hari."

TEXT 197

তুমিত যবন হঞা কেনে অনুক্ষণ ।
হিন্দুর দেবতার নাম লহ কি কারণ ॥ ১৯৭ ॥

tumita yavana haña kene anukṣaṇa
hindura devatāra nāma laha ki kāraṇa

SYNONYMS

tumita—but you; *yavana*—meat-eaters; *haña*—being; *kene*—why; *anukṣaṇa*—always; *hindura*—of the Hindus; *devatāra*—of the God; *nāma*—the name; *laha*—you take; *ki*—what; *kāraṇa*—the reason.

TRANSLATION

"'The Hindus chant the name Hari because that is the name of their God. But you are Mohammedan meat-eaters. Why do you chant the name of the Hindus' God?'

TEXT 198

ম্লেচ্ছ কহে,—হিন্দুরে আমি করি পরিহাস ।
কেহ কেহ—কৃষ্ণদাস, কেহ—রামদাস ॥ ১৯৮ ॥

mlecchа kahe,—hindure āmi kari parihāsa
keha keha—kṛṣṇadāsa, keha—rāmadāsa

SYNONYMS

mleccha—the meat-eater; *kahe*—says; *hindure*—unto a Hindu; *āmi*—I; *kari*—do; *parihāsa*—joking; *keha keha*—some of them; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *keha*—some of them; *rāmadāsa*—of the name Rāmadāsa.

TRANSLATION

"The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa.

TEXT 199

কেহ—হরিদাস, সদা বলে 'হরি' 'হরি'।
জানি কার ঘরে ধন করিবেক চুরি॥ ১৯৯॥

keha—haridāsa, sadā bale 'hari' 'hari'
jāni kāra ghare dhana karibeka curi

SYNONYMS

keha—some of them; *haridāsa*—of the name Haridāsa; *sadā*—always; *bale*—says; *hari hari*—the name of the Lord, "Hari, Hari"; *jāni*—I understand; *kāra*—someone's; *ghare*—at home; *dhana*—wealth; *karibeka*—will do; *curi*—theft.

TRANSLATION

" 'Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

PURPORT

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

TEXT 200

সেই হৈতে জিহ্বা মোর বলে 'হরি' 'হরি'।
ইচ্ছা নাহি, তবু বলে,—কি উপায় করি॥ ২০০॥

sei haite jihvā mora bale 'hari' 'hari'
icchā nāhi, tabu bale,—ki upāya kari

SYNONYMS

sei haite—from that time; *jihvā*—tongue; *mora*—my; *bale*—says; *hari hari*—the vibration "Hari, Hari"; *icchā*—desire; *nāhi*—there is none; *tabu*—still; *bale*—says; *ki*—what; *upāya*—means; *kari*—I may do.

TRANSLATION

" 'Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa *mahā-mantra*. This joking is also beneficial for such persons. *Śrīmad-Bhāgavatam*, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa *mahā-mantra*, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called *nāmābhāsa*, which is chanting that is almost on the transcendental stage. This *nāmābhāsa* stage is better than *nāma-aparādha*. *Nāmābhāsa* awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

TEXTS 201-202

আর ম্লেচ্ছ কহে, শুন—আমি ত' এইমতে।
হিন্দুকে পরিহাস কৈনু সে দিন হইতে॥ ২০১॥
জিহ্বা কৃষ্ণনাম করে, না মানে বর্জন।
না জানি, কি মন্ত্রৌষধি জানে হিন্দুগণ॥ ২০২॥

āra mlecchа kahe, śuna——āmi ta' ei-mate
hinduke parihāsa kainu se dina ha-ite

jihvā kṛṣṇa-nāma kare, nā māne varjana
nā jāni, ki mantrauṣadhi jāne hindu-gaṇa

SYNONYMS

āra—another; *mlecchа*—meat-eater; *kahe*—said; *śuna*—please hear; *āmi*—I; *ta'*—certainly; *ei-mate*—in this way; *hinduke*—to a Hindu; *parihāsa*—joking; *kainu*—did; *se*—that; *dina*—day; *ha-ite*—from; *jihvā*—the tongue; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kare*—chants; *nā*—does not; *māne*—accept; *varjana*—renunciation; *nā*—not; *jāni*—I know; *ki*—what; *mantra-auṣadhi*—hymns and herbs; *jāne*—know; *hindu-gaṇa*—the Hindus.

TRANSLATION

"Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

TEXT 203

এত শুনি' তা'-সভারে ঘরে পাঠাইল।
হেনকালে পাষণ্ডী হিন্দু পাঁচ-সাত আইল॥ ২০৩॥

eta śuni' tā'-sabhāre ghare pāṭhāila
hena-kāle pāṣaṇḍī hindu pāñca-sāta āila

SYNONYMS

eta śuni'—after hearing all this; *tā'-sabhāre*—all of them; *ghare*—back home; *pāṭhāila*—sent; *hena-kāle*—at that time; *pāṣaṇḍī*—nonbeliever; *hindu*—Hindus; *pāñca-sāta*—five or seven; *āila*—came.

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbeliving Hindus then approached me.

PURPORT

The word *pāṣaṇḍī* refers to nonbelievers engaged in fruitive activities and idolatrous worshipers of many demigods. *Pāṣaṇḍīs* do not believe in one God, the Supreme Personality, Lord Viṣṇu; they think that all the demigods have the same potency as Him. The definition of a *pāṣaṇḍī* is given in the *tantra-śāstra:*

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam

"A *pāṣaṇḍī* is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (*Hari-bhakti-vilāsa,* 1.73)

The Supreme Personality of Godhead is *asamaurdhva;* in other words, no one can be equal to or greater than Him. But *pāṣaṇḍīs* do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The *pāṣaṇḍīs* were against the Hare Kṛṣṇa movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these *pāṣaṇḍīs* say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of *Bhagavad-gītā As It Is.* The *pāṣaṇḍīs* condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas or followers of the Vaiṣṇava cult do not agree with our activities in making Vaiṣṇavas in the western countries. Such *pāṣaṇḍīs* existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these *pāṣaṇḍīs,* however, the prediction of Lord Caitanya Mahāprabhu will triumph: *pṛthivīte āche yata nagarādi grāma/ sarvatra pracāra haibe mora nāma.* "In every town and village, the chanting of My name will be heard." No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.

TEXT 204

আসি' কহে,—হিন্দুর ধর্ম ভাঙ্গিল নিমাই।
যে কীর্তন প্রবর্তাইল, কভু শুনি নাই ॥ ২০৪ ॥

āsi' kahe,—hindura dharma bhāṅgila nimāi
ye kīrtana pravartāila, kabhu śuni nāi

SYNONYMS

āsi'—coming there; *kahe*—they said; *hindura*—of the Hindus; *dharma*—religious principles; *bhāṅgila*—has broken; *nimāi*—Nimāi Paṇḍita; *ye*—that; *kīrtana*—congregational chanting; *pravartāila*—has introduced; *kabhu*—at any time; *śuni*—we heard; *nāi*—never.

TRANSLATION

"Coming to me, the Hindus complained: 'Nimāi Paṇḍita has broken the Hindu religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.

TEXT 205

মঙ্গলচণ্ডী, বিষহরি করি' জাগরণ।
তা'তে বাদ্য, নৃত্য, গীত,—যোগ্য আচরণ ॥ ২০৫ ॥

maṅgalacaṇḍī, viṣahari kari' jāgaraṇa
tā'te vādya, nṛtya, gīta,—yogya ācaraṇa

SYNONYMS

maṅgala-caṇḍī—of the religious performance for worship of Maṅgalacaṇḍī; *viṣahari*—of the religious performance for worship of Viṣahari; *kari'*—observing; *jāgaraṇa*—night vigil; *tā'te*—in that ceremony; *vādya*—musical performance; *nṛtya*—dancing; *gīta*—chanting; *yogya*—suitable; *ācaraṇa*—custom.

TRANSLATION

"'When we keep a nightlong vigil to observe religious performances for the worship of Maṅgalacaṇḍī and Viṣahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

TEXT 206

পূর্বে ভাল ছিল এই নিমাই পণ্ডিত।
গয়া হৈতে আসিয়া চালায় বিপরীত ॥ ২০৬ ॥

pūrve bhāla chila ei nimāi paṇḍita
gayā haite āsiyā cālāya viparīta

SYNONYMS

pūrve—before this; *bhāla*—very good; *chila*—was; *ei*—this; *nimāi paṇḍita*—of the name Nimāi Paṇḍita; *gayā*—Gayā (a place of pilgrimage); *haite*—from; *āsiyā*—coming; *cālāya*—conducts; *viparīta*—just the opposite.

TRANSLATION

"'Nimāi Paṇḍita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently.

TEXT 207

উচ্চ করি' গায় গীত, দেয় করতালি।
মৃদঙ্গ-করতাল-শব্দে কর্ণে লাগে তালি॥ ২০৭॥

ucca kari' gāya gīta, deya karatāli
mṛdaṅga-karatāla-śabde karṇe lāge tāli

SYNONYMS

ucca—loud; *kari'*—making; *gāya*—sings; *gīta*—songs; *deya*—practices; *karatāli*—clapping; *mṛdaṅga—mṛdaṅga; karatāla*—hand bells; *śabde*—by sounds; *karṇe*—in the ear; *lāge*—there is; *tāli*—blocking.

TRANSLATION

"'Now He loudly sings all kinds of songs, clapping, playing drums and hand bells, and making a tumultuous sound that deafens our ears.

TEXT 208

না জানি,—কি খাঞা মত্ত হঞা নাচে, গায়।
হাসে, কান্দে, পড়ে, উঠে, গড়াগড়ি যায়॥ ২০৮॥

nā jāni,——ki khāñā matta hañā nāce, gāya
hāse, kānde, paḍe, uṭhe, gaḍāgaḍi yāya

SYNONYMS

nā jāni—we do not know; *ki*—what; *khāñā*—eating; *matta*—mad; *hañā*—becoming; *nāce*—He dances; *gāya*—chants; *hāse*—laughs; *kānde*—cries; *paḍe*—falls down; *uṭhe*—gets up; *gaḍāgaḍi yāya*—goes rolling on the ground.

TRANSLATION

"'We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

TEXT 209

নগরিয়াকে পাগল কৈল সদা সংকীর্তন।
রাত্রে নিদ্রা নাহি যাই, করি জাগরণ ॥ ২০৯ ॥

nagariyāke pāgala kaila sadā saṅkīrtana
rātre nidrā nāhi yāi, kari jāgaraṇa

SYNONYMS

nagariyāke—all the citizens; *pāgala*—mad; *kaila*—He has made; *sadā*—always; *saṅkīrtana*—congregational chanting; *rātre*—at night; *nidrā*—sleep; *nāhi yāi*—we do not get; *kari*—observe; *jāgaraṇa*—wakefulness.

TRANSLATION

"'He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

TEXT 210

'নিমাঞি' নাম ছাড়ি' এবে বোলায় 'গৌরহরি'।
হিন্দুর ধর্ম নষ্ট কৈল পাষণ্ড সঞ্চারি' ॥ ২১০ ॥

'nimāñi' nāma chāḍi' ebe bolāya 'gaurahari'
hindura dharma naṣṭa kaila pāṣaṇḍa sañcāri'

SYNONYMS

nimāñi—Nimāi; *nāma*—the name; *chāḍi'*—giving up; *ebe*—now; *bolāya*—calls; *gaurahari*—Gaurahari; *hindura*—of the Hindus; *dharma*—the religious principles; *naṣṭa kaila*—spoiled; *pāṣaṇḍa*—irreligion; *sañcāri'*—introducing.

TRANSLATION

"'Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

TEXT 211

কৃষ্ণের কীর্তন করে নীচ বাড় বাড়।
এই পাপে নবদ্বীপ হইবে উজাড় ॥ ২১১ ॥

kṛṣṇera kīrtana kare nīca bāḍa bāḍa
ei pāpe navadvīpa ha-ibe ujāḍa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *kīrtana*—chanting; *kare*—does; *nīca*—lower class; *bāḍa bāḍa*—again and again; *ei pāpe*—by this sin; *navadvīpa*—the whole city of Navadvīpa; *ha-ibe*—will become; *ujāḍa*—deserted.

TRANSLATION

"'Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will be deserted.

TEXT 212

হিন্দুশাস্ত্রে 'ঈশ্বর' নাম—মহামন্ত্র জানি।
সর্বলোক শুনিলে মন্ত্রের বীর্য হয় হানি ॥ ২১২ ॥

hindu-śāstre 'īśvara' nāma——mahā-mantra jāni
sarva-loka śunile mantrera vīrya haya hāni

SYNONYMS

hindu-śāstre—in the scriptures of the Hindus; *īśvara*—God; *nāma*—the holy name; *mahā-mantra*—topmost hymn; *jāni*—we know; *sarva-loka*—everyone; *śunile*—if they hear; *mantrera*—of the *mantra; vīrya*—potency; *haya*—becomes; *hāni*—finished.

TRANSLATION

"'According to Hindu scripture, God's name is supposed to be the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ:* to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called *bahv-īśvara-vādīs,* or followers of thousands and thousands of gods. They consider the chanting of the names of the

demigods an auspicious activity. Great so-called *svāmīs* have written books saying that one may chant any name—Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on—because any name is all right to invoke an auspicious atmosphere in society. Thus they are called *pāṣaṇḍīs*—unbelievers or faithless demons.

Such *pāṣaṇḍīs* do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as *brāhmaṇas* and their consequently higher position in the social order, they think of the other classes—namely, the *kṣatriyas*, the *vaiśyas* and *śūdras*—as lower classes. According to them, no one but the *brāhmaṇas* can chant the holy name of Kṛṣṇa, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The *Bṛhan-nāradīya Purāṇa* recommends:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The *pāṣaṇḍīs* do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in *Śrīmad-Bhāgavatam* (12.3.51). *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal *pāṣaṇḍīs* think that if anyone but a *brāhmaṇa* chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these *pāṣaṇḍīs* do not believe in the words of the *śāstra* (*harer nāma harer nāma harer nāmaiva kevalam*). But Śrī Caitanya Mahāprabhu confirms in His *Śikṣāṣṭaka, kīrtanīyaḥ sadā hariḥ:* one must chant the holy name of the Lord always, twenty-four hours a day. The *pāṣaṇḍīs*, however, are so fallen and falsely proud of having taken birth in *brāhmaṇa* families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words *nīca bāḍa bāḍa* because anyone can join in the *saṅkīrtana* movement, as mentioned in *Śrīmad-Bhāgavatam* (2.4.18): *kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ*. This is a list of the names of *caṇḍālas*. The *pāṣaṇḍīs* say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities because this would curb their false pride in having taken birth in families of the elevated *brāhmaṇa* caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the *brāhmaṇa* caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the *śāstras* and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

TEXT 213

গ্রামের ঠাকুর তুমি, সব তোমার জন।
নিমাই বোলাইয়া তারে করহ বর্জন ॥ ২১৩ ॥

grāmera ṭhākura tumi, saba tomāra jana
nimāi bolāiyā tāre karaha varjana

SYNONYMS

grāmera—of this town; *ṭhākura*—the ruler; *tumi*—you; *saba*—all; *tomāra*—your; *jana*—people; *nimāi*—Nimāi Paṇḍita; *bolāiyā*—calling; *tāre*—unto Him; *karaha*—do; *varjana*—the punishment of making Him leave the town.

TRANSLATION

"'Sir, you are the ruler of this town. Whether Hindu or Moslem, everyone is under your protection. Therefore please call Nimāi Paṇḍita and make Him leave the town.'

PURPORT

The word *ṭhākura* has two meanings. One meaning is "God" or "a godly person," and another meaning is *"kṣatriya."* Here the *pāṣaṇḍī brāhmaṇas* address the Kazi as *ṭhākura,* considering him the ruler of the town. There are different names by which to address the members of different castes. The *brāhmaṇas* are addressed as *mahārāja,* the *kṣatriyas* as *ṭhākura,* the *vaiśyas* as *śetha* or *mahājana,* and the *śūdras* as *caudhurī.* This etiquette is still followed in Northern India, where the *kṣatriyas* are addressed as Ṭhākura Sahab. The *pāṣaṇḍīs* went so far as to request the Magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing *hari-nāma-saṅkīrtana.* Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Aukland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa *mantra,* and the result is most satisfactory.

TEXT 214

তবে আমি প্রীতিবাক্য কহিল সবারে।
সবে ঘরে যাহ, আমি নিষেধিব তারে ॥ ২১৪ ॥

tabe āmi prīti-vākya kahila sabāre
sabe ghare yāha, āmi niṣedhiba tāre

SYNONYMS

tabe—thereafter; *āmi*—I; *prīti-vākya*—sweet words; *kahila*—said; *sabāre*—unto all of them; *sabe*—all of you; *ghare*—back home; *yāha*—go; *āmi*—I; *niṣedhiba*—shall prohibit; *tāre*—Him (Nimāi Paṇḍita).

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.'

TEXT 215

হিন্দুর ঈশ্বর বড় যেই নারায়ণ।
সেই তুমি হও,—হেন লয় মোর মন॥ ২১৫॥

hindura īśvara baḍa yei nārāyaṇa
sei tumi hao,—hena laya mora mana

SYNONYMS

hindura—of the Hindus; *īśvara*—God; *baḍa*—the topmost; *yei*—who; *nārāyaṇa*—Lord Nārāyaṇa; *sei*—He; *tumi*—You; *hao*—are; *hena*—such; *laya*—takes; *mora*—my; *mana*—mind.

TRANSLATION

"I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind."

TEXT 216

এত শুনি' মহাপ্রভু হাসিয়া হাসিয়া।
কহিতে লাগিলা কিছু কাজিরে ছুঁইয়া॥ ২১৬॥

eta śuni' mahāprabhu hāsiyā hāsiyā
kahite lāgilā kichu kājire chuṅiyā

SYNONYMS

eta—this; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsiyā hāsiyā*—smiling; *kahite*—to speak; *lāgilā*—began; *kichu*—something; *kājire*—unto the Kazi; *chuṅiyā*—touching.

TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows.

TEXT 217

তোমার মুখে কৃষ্ণনাম,—এ বড় বিচিত্র।
পাপক্ষয় গেল, হৈলা পরম পবিত্র ॥ ২১৭ ॥

tomāra mukhe kṛṣṇa-nāma,——e baḍa vicitra
pāpa-kṣaya gela, hailā parama pavitra

SYNONYMS

tomāra mukhe—in your mouth; *kṛṣṇa-nāma*—chanting of the holy name of Kṛṣṇa; *e*—this; *baḍa*—very much; *vicitra*—wonderful; *pāpa-kṣaya*—nullifying of sinful activities; *gela*—has become a fact; *hailā*—became; *parama*—topmost; *pavitra*—purified.

TRANSLATION

"The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder—it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the *saṅkīrtana* movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Mohammedan *mleccha*, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished, and he was fully purified of all material contamination. We do not know why the *pāṣaṇḍīs* of the present day protest that we are deteriorating the Hindu religion by spreading Kṛṣṇa consciousness all over the world and claiming all classes of men to the highest standard of Vaiṣṇavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi's purification.

TEXT 218

'হরি' 'কৃষ্ণ' 'নারায়ণ'—লৈলে তিন নাম।
বড় ভাগ্যবান্ তুমি, বড় পুণ্যবান্ ॥ ২১৮ ॥

'hari' 'kṛṣṇa' 'nārāyaṇa'—laile tina nāma
baḍa bhāgyavān tumi, baḍa puṇyavān

SYNONYMS

hari kṛṣṇa nārāyaṇa—the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; *laile*—you have taken; *tina*—three; *nāma*—holy names; *baḍa*—very much; *bhāgyavān*—fortunate; *tumi*—you are; *baḍa*—very much; *puṇyavān*—pious.

TRANSLATION

"Because you have chanted three holy names of the Lord—Hari, Kṛṣṇa and Nārāyaṇa—you are undoubtedly the most fortunate and pious."

PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of *pāṣaṇḍīs* who protest against our movement's making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protestors.

TEXT 219

এত শুনি' কাজীর দুই চক্ষে পড়ে পানি।
প্রভুর চরণ ছুঁই' বলে প্রিয়বাণী ॥ ২১৯ ॥

eta śuni' kājīra dui cakṣe paḍe pāni
prabhura caraṇa chuṅi' bale priya-vāṇī

SYNONYMS

eta—this; *śuni'*—hearing; *kājīra*—of the Kazi; *dui*—two; *cakṣe*—in the eyes; *paḍe*—flow down; *pāni*—tears; *prabhura*—of the Lord; *caraṇa*—lotus feet; *chuṅi'*—touching; *bale*—says; *priya-vāṇī*—pleasing words.

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

TEXT 220

তোমার প্রসাদে মোর ঘুচিল কুমতি।
এই কৃপা কর,—যেন তোমাতে রহু ভক্তি ॥২২০॥

tomāra prasāde mora ghucila kumati
ei kṛpā kara,—yena tomāte rahu bhakti

SYNONYMS

tomāra prasāde—by Your mercy; *mora*—my; *ghucila*—have gone away; *kumati*—bad intentions; *ei*—this; *kṛpā*—mercy; *kara*—please do unto me; *yena*—so that; *tomāte*—in You; *rahu*—may stay; *bhakti*—devotion.

TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

TEXT 221

প্রভু কহে,—এক দান মাগিয়ে তোমায়।
সংকীর্তন বাদ যৈছে নহে নদীয়ায় ॥ ২২১ ॥

prabhu kahe,—eka dāna māgiye tomāya
saṅkīrtana vāda yaiche nahe nadīyāya

SYNONYMS

prabhu kahe—the Lord said; *eka*—one; *dāna*—charity; *māgiye*—I beg; *tomāya*—from you; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra; vāda*—opposition; *yaiche*—as it may be; *nahe*—not be; *nadīyāya*—in the district of Nadia.

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia."

TEXT 222

কাজী কহে,— মোর বংশে যত উপজিবে।
তাহাকে 'তালাক' দিব,— কীর্তন না বাধিবে ॥২২২॥

kājī kahe,—mora vaṁśe yata upajibe
tāhāke 'tālāka' diba,—kīrtana nā bādhibe

SYNONYMS

kājī kahe—the Kazi said; *mora*—my; *vaṁśe*—in the dynasty; *yata*—all (descendants); *upajibe*—who will take birth; *tāhāke*—unto them; *tālāka*—grave assurance; *diba*—I shall give; *kīrtana*—the *saṅkīrtana* movement; *nā*—never; *bādhibe*—they will oppose.

TRANSLATION

The Kazi said: "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: no one should check the saṅkīrtana movement."

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the *saṅkīrtana* movement under any circumstances.

Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

TEXT 223

শুনি'প্রভু 'হরি' বলি' উঠিলা আপনি।
উঠিল বৈষ্ণব সব করি' হরি-ধ্বনি॥ ২২৩॥

śuni' prabhu 'hari' bali' uṭhilā āpani
uṭhila vaiṣṇava saba kari' hari-dhvani

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *hari*—the holy name of the Lord; *bali'*—chanting; *uṭhilā*—got up; *āpani*—personally; *uṭhila*—got up; *vaiṣṇava*—other devotees; *saba*—all; *kari'*—making; *hari-dhvani*—vibration of the holy name, Hari Hari.

TRANSLATION

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name.

TEXT 224

কীর্তন করিতে প্রভু করিলা গমন।
সঙ্গে চলি' আইসে কাজী উল্লসিত মন॥ ২২৪॥

kīrtana karite prabhu karilā gamana
saṅge cali' āise kājī ullasita mana

SYNONYMS

kīrtana—chanting; *karite*—to perform; *prabhu*—the Lord; *karilā*—made; *gamana*—departure; *saṅge*—accompanying Him; *cali'*—walking; *āise*—comes; *kājī*—the Kazi; *ullasita*—jubilant; *mana*—mind.

TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform kīrtana, and the Kazi, his mind jubilant, went with Him.

TEXT 225

কাজীরে বিদায় দিল শচীর নন্দন।
নাচিতে নাচিতে আইলা আপন ভবন॥ ২২৫॥

kājīre vidāya dila śacīra nandana
nācite nācite āilā āpana bhavana

SYNONYMS

kājīre—unto the Kazi; *vidāya*—farewell; *dila*—gave; *śacīra*—of mother Śacī; *nandana*—the son; *nācite nācite*—dancing and dancing; *āilā*—came back; *āpana*—own; *bhavana*—house.

TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

TEXT 226

এই মতে কাজীরে প্রভু করিলা প্রসাদ।
ইহা যেই শুনে তার খণ্ডে অপরাধ॥ ২২৬॥

ei mate kājīre prabhu karilā prasāda
ihā yei śune tāra khaṇḍe aparādha

SYNONYMS

ei mate—in this way; *kājīre*—unto the Kazi; *prabhu*—the Lord; *karilā*—did *prasāda*—mercy; *ihā*—this; *yei*—anyone who; *śune*—hears; *tāra*—his; *khaṇḍe*—vanquishes; *aparādha*—offenses.

TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

TEXT 227

এক দিন শ্রীবাসের মন্দিরে গোসাঞি।
নিত্যানন্দ-সঙ্গে নৃত্য করে দুই ভাই॥ ২২৭॥

eka dina śrīvāsera mandire gosāñi
nityānanda-saṅge nṛtya kare dui bhāi

SYNONYMS

eka dina—one day; *śrīvāsera*—of Śrīvāsa Ṭhākura; *mandire*—in the house; *gosāñi*—Lord Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *saṅge*—accompanied by *nṛtya*—dancing; *kare*—performed; *dui*—two; *bhāi*—brothers.

TRANSLATION

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Ṭhākura.

TEXT 228

শ্রীবাস-পুত্রের তাহাঁ হৈল পরলোক।
তবু শ্রীবাসের চিত্তে না জন্মিল শোক ॥ ২২৮ ॥

śrīvāsa-putrera tāhāṅ haila paraloka
tabu śrīvāsera citte nā janmila śoka

SYNONYMS

śrīvāsa—of Śrīvāsa Ṭhākura; *putrera*—of the son; *tāhāṅ*—there; *haila*—took place; *paraloka*—death; *tabu*—still; *śrīvāsera*—of Śrīvāsa Ṭhākura; *citte*—in the mind; *nā*—not; *janmila*—there was; *śoka*—lamentation.

TRANSLATION

At that time a calamity took place—Śrīvāsa Ṭhākura's son died. Yet Śrīvāsa Ṭhākura was not at all sorry.

TEXT 229

মৃতপুত্র-মুখে কৈল জ্ঞানের কথন।
আপনে দুই ভাই হৈলা শ্রীবাস-নন্দন ॥ ২২৯ ॥

mṛta-putra-mukhe kaila jñānera kathana
āpane dui bhāi hailā śrīvāsa-nandana

SYNONYMS

mṛta-putra—of the dead son; *mukhe*—in the mouth; *kaila*—did; *jñānera*—of knowledge; *kathana*—conversation; *āpane*—personally; *dui*—the two; *bhāi*—brothers; *hailā*—became; *śrīvāsa-nandana*—sons of Śrīvāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Śrīvāsa Ṭhākura.

PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Śrīvāsa Ṭhākura, one of Śrīvāsa Ṭhākura's sons, who was suffering from some disease, died. Śrīvāsa Ṭhākura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the *kīrtana* going on at his house to be disturbed. Thus *kīrtana* continued without a sound of lamentation. But when the *kīrtana* was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Śrīvāsa Ṭhākura's son, He

expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in *Bhagavad-gītā* (2.13). *Tathā dehāntara-prāptir dhīras tatra na muhyati:* when someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, "You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu, our eternal relationship will never break to cause our lamentation.

TEXT 230

তবে ত' করিলা সব ভক্তে বর দান।
উচ্ছিষ্ট দিয়া নারায়ণীর করিল সম্মান॥ ২৩০॥

tabe ta' karilā saba bhakte vara dāna
ucchiṣṭa diyā nārāyaṇīra karila sammāna

SYNONYMS

tabe—thereafter; *ta'*—certainly; *karilā*—did; *saba bhakte*—unto all devotees; *vara*—benediction; *dāna*—charity; *ucchiṣṭa*—food remnants; *diyā*—giving; *nārāyaṇīra*—of Nārāyaṇī; *karila*—did; *sammāna*—respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the *sahajiyās* cite a malicious story that after eating the remnants of Lord Caitanya's foodstuff Nārāyaṇī became

pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal *sahajiyās* may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

TEXT 231

শ্রীবাসের বস্ত্র সিঁয়ে দরজী যবন।
প্রভু তারে নিজরূপ করাইল দর্শন ॥ ২৩১ ॥

śrīvāsera vastra siṅye darajī yavana
prabhu tāre nija-rūpa karāila darśana

SYNONYMS

śrīvāsera—of Śrīvāsa Ṭhākura; *vastra*—cloth; *siṅye*—sewing; *darajī*—tailor; *yavana*—meat-eater; *prabhu*—the Lord; *tāre*—unto him; *nija-rūpa*—His own form; *karāila*—caused; *darśana*—vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

TEXT 232

'দেখিনু' 'দেখিনু' বলি' হইল পাগল।
প্রেমে নৃত্য করে, হৈল বৈষ্ণব আগল ॥ ২৩২ ॥

'dekhinu' 'dekhinu' bali' ha-ila pāgala
preme nṛtya kare, haila vaiṣṇava āgala

SYNONYMS

dekhinu—I have seen; *dekhinu*—I have seen; *bali'*—saying; *ha-ila*—became; *pāgala*—mad; *preme*—in the ecstasy of love; *nṛtya*—dancing; *kare*—does; *haila*—became; *vaiṣṇava*—devotee; *āgala*—first class.

TRANSLATION

Saying, "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

PURPORT

There was a Mohammedan tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love

and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

TEXT 233

আবেশেতে শ্রীবাসে প্রভু বংশী ত' মাগিল।
শ্রীবাস কহে,—বংশী তোমার গোপী হরি' নিল ॥ ২৩৩ ॥

āveśete śrīvāse prabhu vaṁśī ta' māgila
śrīvāsa kahe,——vaṁśī tomāra gopī hari' nila

SYNONYMS

āveśete—in ecstasy; *śrīvāse*—unto Śrīvāsa; *prabhu*—the Lord; *vaṁśī*—a flute; *ta'*—certainly; *māgila*—asked; *śrīvāsa*—Śrīvāsa Ṭhākura; *kahe*—replied; *vaṁśī*—flute; *tomāra*—Your; *gopī*—the *gopīs*; *hari'*—stealing; *nila*—took away.

TRANSLATION

In ecstasy the Lord asked Śrīvāsa Ṭhākura to deliver His flute, but Śrīvāsa Ṭhākura replied, "Your flute has been stolen away by the gopīs."

TEXT 234

শুনি' প্রভু 'বল' 'বল' বলেন আবেশে।
শ্রীবাস বর্ণেন বৃন্দাবন-লীলারসে ॥ ২৩৪ ॥

śuni' prabhu 'bala' 'bala' balena āveśe
śrīvāsa varṇena vṛndāvana-līlā-rase

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *bala bala*—go on speaking, go on speaking; *balena*—He says; *āveśe*—in ecstasy; *śrīvāsa*—Śrīvāsa Ṭhākura; *varṇena*—describes; *vṛndāvana*—of Vṛndāvana; *līlā-rase*—the transcendental mellow of the pastimes.

TRANSLATION

Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

TEXT 235

প্রথমেতে বৃন্দাবন-মাধুর্য বর্ণিল।
শুনিয়া প্রভুর চিত্তে আনন্দ বাড়িল ॥ ২৩৫ ॥

prathamete vṛndāvana-mādhurya varṇila
śuniyā prabhura citte ānanda bāḍila

SYNONYMS

prathamete—in the beginning; *vṛndāvana-mādhurya*—sweet pastimes of Vṛndāvana; *varṇila*—described; *śuniyā*—hearing; *prabhura*—of the Lord; *citte*—in the heart; *ānanda*—jubilation; *bāḍila*—increased.

TRANSLATION

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vṛndāvana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

TEXT 236

তবে 'বল' 'বল' প্রভু বলে বারবার।
পুনঃ পুনঃ কহে শ্রীবাস করিয়া বিস্তার ॥ ২৩৬ ॥

tabe 'bala' 'bala' prabhu bale vāra-vāra
punaḥ punaḥ kahe śrīvāsa kariyā vistāra

SYNONYMS

tabe—thereafter; *bala bala*—go on speaking, go on speaking; *prabhu*—the Lord; *bale*—says; *vāra-vāra*—again, again; *punaḥ punaḥ*—again, again; *kahe*—speaks; *śrīvāsa*—Śrīvāsa Ṭhākura; *kariyā*—making; *vistāra*—expansion.

TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Śrīvāsa again and again described the pastimes of Vṛndāvana, vividly expanding them.

TEXT 237

বংশীবাদ্যে গোপীগণের বনে আকর্ষণ।
তাঁ-সবার সঙ্গে যৈছে বন-বিহরণ ॥ ২৩৭ ॥

vaṁśī-vādye gopī-gaṇera vane ākarṣaṇa
tāṅ-sabāra saṅge yaiche vana-viharaṇa

SYNONYMS

vaṁśī-vādye—on hearing the sound of the flute; *gopī-gaṇera*—of all the *gopīs*; *vane*—in the forest; *ākarṣaṇa*—the attraction; *tāṅ-sabāra*—of all of them; *saṅge*—in the company; *yaiche*—in what way; *vana*—in the forest; *viharaṇa*—wandering.

TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the gopīs were attracted to the forests of Vṛndāvana by the vibration of Kṛṣṇa's flute and how they wandered together in the forest.

TEXT 238

তাহি মধ্যে ছয়ঋতু লীলার বর্ণন।
মধুপান, রাসোৎসব, জলকেলি কথন ॥ ২৩৮ ॥

tāhi madhye chaya-ṛtu līlāra varṇana
madhu-pāna, rāsotsava, jala-keli kathana

SYNONYMS

tāhi madhye—during that; *chaya-ṛtu*—the six seasons; *līlāra*—of the pastimes; *varṇana*—description; *madhu-pāna*—drinking of the honey; *rāsa-utsava*—dancing the *rāsa-līlā; jala-keli*—swimming in the Yamunā; *kathana*—narrations.

TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rāsa dance, the swimming in the Yamunā, and other such incidents.

TEXT 239

'বল' 'বল' বলে প্রভু শুনিতে উল্লাস।
শ্রীবাস কহেন তবে রাস রসের বিলাস ॥ ২৩৯ ॥

'bala' 'bala' bale prabhu śunite ullāsa
śrīvāsa kahena tabe rāsa rasera vilāsa

SYNONYMS

bala bala—go on speaking, go on speaking; *bale*—says; *prabhu*—the Lord; *śunite*—hearing; *ullāsa*—very jubilantly; *śrīvāsa*—Śrīvāsa Ṭhākura; *kahena*—says; *tabe*—then; *rāsa—rāsa* dance; *rasera*—humorous; *vilāsa*—pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Śrīvāsa Ṭhākura described the rāsa-līlā, the transcendental mellow dancing.

TEXT 240

কহিতে, শুনিতে ঐছে প্রাতঃকাল হৈল।
প্রভু শ্রীবাসেরে তোষি' আলিঙ্গন কৈল ॥ ২৪০ ॥

kahite, śunite aiche prātaḥ-kāla haila
prabhu śrīvāsere toṣi' āliṅgana kaila

SYNONYMS

kahite—speaking; *śunite*—hearing; *aiche*—in that way; *prātaḥ-kāla*—morning; *haila*—appeared; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *toṣi'*—satisfying; *āliṅgana*—embracing; *kaila*—did.

TRANSLATION

As thus the Lord requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

TEXT 241

তবে আচার্যের ঘরে কৈল কৃষ্ণলীলা।
রুক্মিণী-স্বরূপ প্রভু আপনে হইলা ॥ ২৪১ ॥

tabe ācāryera ghare kaila kṛṣṇa-līlā
rukmiṇī-svarūpa prabhu āpane ha-ilā

SYNONYMS

tabe—thereafter; *ācāryera*—of Advaita Ācārya; *ghare*—in the house; *kaila*—performed; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *rukmiṇī*—of Rukmiṇī; *svarūpa*—form; *prabhu*—the Lord; *āpane*—personally; *ha-ilā*—became.

TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmiṇī, the foremost of Kṛṣṇa's queens.

TEXT 242

কভু দুর্গা, লক্ষ্মী হয়, কভু বা চিচ্ছক্তি।
খাটে বসি' ভক্তগণে দিলা প্রেমভক্তি ॥ ২৪২ ॥

kabhu durgā, lakṣmī haya, kabhu vā cic-chakti
khāṭe vasi' bhakta-gaṇe dilā prema-bhakti

SYNONYMS

kabhu—sometimes; *durgā*—the part of goddess Durgā; *lakṣmī*—the goddess of fortune; *haya*—is; *kabhu*—sometimes; *vā*—or; *cit-śakti*—the spiritual potency; *khāṭe*—on a cot; *vasi'*—sitting; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *prema-bhakti*—love of Godhead.

TRANSLATION

The Lord sometimes took the part of goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

TEXT 243

একদিন মহাপ্রভুর নৃত্য-অবসানে।
এক ব্রাহ্মণী আসি' ধরিল চরণে ॥ ২৪৩ ॥

eka-dina mahāprabhura nṛtya-avasāne
eka brāhmaṇī āsi' dharila caraṇe

SYNONYMS

eka-dina—one day; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *nṛtya-avasāne*—at the end of the dancing; *eka*—one; *brāhmaṇī*—wife of a *brāhmaṇa; āsi'*—coming; *dharila*—caught hold; *caraṇe*—of His lotus feet.

TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

TEXT 244

চরণের ধূলি সেই লয় বার বার।
দেখিয়া প্রভুর দুঃখ হইল অপার ॥ ২৪৪ ॥

caraṇera dhūli sei laya vāra vāra
dekhiyā prabhura duḥkha ha-ila apāra

SYNONYMS

caraṇera—of His lotus feet; *dhūli*—the dust; *sei*—that woman; *laya*—takes; *vāra vāra*—again and again; *dekhiyā*—seeing this; *prabhura*—of the Lord; *duḥkha*—unhappiness; *ha-ila*—there was; *apāra*—unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu's unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless one is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

TEXT 245

সেইক্ষণে ধাঞা প্রভু গঙ্গাতে পড়িল।
নিত্যানন্দ-হরিদাস ধরি' উঠাইল ॥ ২৪৫ ॥

sei-kṣaṇe dhāñā prabhu gaṅgāte paḍila
nityānanda-haridāsa dhari' uṭhāila

SYNONYMS

sei-kṣaṇe—immediately; *dhāñā*—running; *prabhu*—the Lord; *gaṅgāte*—in the water of the Ganges; *paḍila*—plunged; *nityānanda*—Lord Nityānanda; *haridāsa*—Haridāsa Ṭhākura; *dhari'*—catching Him; *uṭhāila*—raised Him.

TRANSLATION

Immediately He ran to the River Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Ṭhākura caught Him and raised Him from the river.

PURPORT

Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

TEXT 246

বিজয় আচার্যের ঘরে সে রাত্রে রহিলা।
প্রাতঃকালে ভক্ত সবে ঘরে লঞা গেলা ॥ ২৪৬ ॥

vijaya ācāryera ghare se rātre rahilā
prātaḥ-kāle bhakta sabe ghare lañā gelā

SYNONYMS

vijaya—named Vijaya; *ācāryera*—of the teacher; *ghare*—at the home; *se*—that; *rātre*—on the night; *rahilā*—remained; *prātaḥ-kāle*—in the morning; *bhakta*—the devotees; *sabe*—all; *ghare*—home; *lañā*—taking them; *gelā*—went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

TEXT 247

একদিন গোপীভাবে গৃহেতে বসিয়া।
'গোপী' 'গোপী' নাম লয় বিষণ্ণ হঞা॥ ২৪৭॥

eka-dina gopī-bhāve gṛhete vasiyā
'gopī' 'gopī' nāma laya viṣaṇṇa hañā

SYNONYMS

eka-dina—one day; *gopī-bhāve*—in the ecstasy of the *gopīs*; *gṛhete*—at home; *vasiyā*—sitting; *gopī gopī—gopī, gopī*; *nāma*—the name; *laya*—chants; *viṣaṇṇa*—morose; *hañā*—becoming.

TRANSLATION

One day the Lord, in the ecstasy of the gopīs, was sitting in His house. Very morose in separation, He was calling, "Gopī! Gopī!"

TEXT 248

এক পড়ুয়া আইল প্রভুকে দেখিতে।
'গোপী' 'গোপী' নাম শুনি' লাগিল বলিতে॥২৪৮॥

eka paḍuyā āila prabhuke dekhite
'gopī' 'gopī' nāma śuni' lāgila balite

SYNONYMS

eka paḍuyā—one student; *āila*—came there; *prabhuke*—the Lord; *dekhite*—to see; *gopī gopī—gopī, gopī*; *nāma*—the name; *śuni'*—hearing; *lāgila*—began; *balite*—to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting "Gopī! Gopī!" Thus he spoke as follows.

TEXT 249

কৃষ্ণনাম না লও কেনে, কৃষ্ণনাম—ধন্য ।
'গোপী' 'গোপী' বলিলে বা কিবা হয় পুণ্য ॥ ২৪৯ ॥

kṛṣṇa-nāma nā lao kene, kṛṣṇa-nāma—dhanya
'gopī' 'gopī' balile vā kibā haya puṇya

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *nā*—not; *lao*—You take; *kene*—why; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *dhanya*—glorious; *gopī gopī*—the names *gopī, gopī*; *balile*—on saying; *vā*—or; *kibā*—what; *haya*—there is; *puṇya*—piety.

TRANSLATION

"Why are You chanting the names 'Gopī Gopī' instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?

PURPORT

It is said, *vaiṣṇavera kriyā mūḍha vijñe nā bujhāya:* no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī Caitanya Mahāprabhu was chanting the name of the *gopīs,* nor should the student have asked the Lord about the potency of chanting *"gopī, gopī."* The neophyte student was certainly convinced of the piety in the chanting of Kṛṣṇa's holy name, but this sort of attitude is also offensive. *Dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ:* to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, "What piety is there in the chanting of the name *gopī*?" He did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name *gopī* is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

TEXT 250

শুনি' প্রভু ক্রোধে কৈল কৃষ্ণে দোষোদ্গার ।
ঠেঙ্গা লঞা উঠিলা প্রভু পড়ুয়া মারিবার ॥ ২৫০ ॥

śuni' prabhu krodhe kaila kṛṣṇe doṣodgāra
ṭheṅgā lañā uṭhilā prabhu paḍuyā māribāra

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *krodhe*—in anger; *kaila*—did; *kṛṣṇe*—unto Lord Kṛṣṇa; *doṣa-udgāra*—many accusations; *ṭheṅgā*—stick; *lañā*—taking; *uṭhilā*—got up; *prabhu*—the Lord; *paḍuyā*—the student; *māribāra*—to strike.

TRANSLATION

Hearing the foolish student, the Lord, greatly angry, rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in *Śrīmad-Bhāgavatam* that when Uddhava came from Lord Kṛṣṇa with a message for the *gopīs*, all the *gopīs*, especially Śrīmatī Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the *gopīs* and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic *smārta-brāhmaṇa*, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Śrī Caitanya Mahāprabhu decided to take *sannyāsa* so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a *sannyāsī* is naturally offered respect.

TEXT 251

ভয়ে পলায় পড়ুয়া, প্রভু পাছে পাছে ধায়।
আস্তে ব্যস্তে ভক্তগণ প্রভুরে রহায়॥ ২৫১॥

bhaye palāya paḍuyā, prabhu pāche pāche dhāya
āste vyaste bhakta-gaṇa prabhure rahāya

SYNONYMS

bhaye—out of fear; *palāya*—runs away; *paḍuyā*—the student; *prabhu*—the Lord; *pāche pāche*—after him; *dhāya*—runs; *āste vyaste*—somehow or other; *bhakta-gaṇa*—all the devotees; *prabhure*—the Lord; *rahāya*—checked.

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

TEXT 252

প্রভুরে শান্ত করি' আনিল নিজ ঘরে।
পড়ুয়া পলায়া গেল পড়ুয়া-সভারে॥ ২৫২॥

prabhure śānta kari' ānila nija ghare
paḍuyā palāyā gela paḍuyā-sabhāre

SYNONYMS

prabhure—the Lord; *śānta kari'*—pacifying; *ānila*—brought; *nija*—His own; *ghare*—to the house; *paḍuyā*—the student; *palāyā*—running away; *gela*—went; *paḍuyā*—of students; *sabhāre*—to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

TEXT 253

পড়ুয়া সহস্র যাহাঁ পড়ে একঠাঞি।
প্রভুর বৃত্তান্ত দ্বিজ কহে তাহাঁ যাই॥ ২৫৩॥

paḍuyā sahasra yāhāṅ paḍe eka-ṭhāñi
prabhura vṛttānta dvija kahe tāhāṅ yāi

SYNONYMS

paḍuyā—students; *sahasra*—a thousand; *yāhāṅ*—where; *paḍe*—they study; *eka-ṭhāñi*—in one place; *prabhura*—of the Lord; *vṛttānta*—incident; *dvija*—a *brāhmaṇa*; *kahe*—says; *tāhāṅ*—there; *yāi*—he goes.

TRANSLATION

The brāhmaṇa student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word *dvija*, indicating that the student was a *brāhmaṇa*. Actually, in those days, only members of the *brāhmaṇa* class became students of Vedic literature. Schooling is meant especially for *brāhmaṇas*; previously there was no question of schooling for *kṣatriyas*, *vaiśyas* or *śūdras*. *Kṣatriyas* used to learn the technology of warfare, and *vaiśyas* learned business from their fathers or other businessmen; they were not meant to study the *Vedas*. At the present, however,

everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a *śūdra;* only one who studies the *Vedas* may properly be called a learned man (*paṇḍita*). The duty of a *brāhmaṇa* is to become learned in the Vedic literature and teach the Vedic knowledge to other *brāhmaṇas.* In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit *brāhmaṇas* and Vaiṣṇavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as *Śrīmad-Bhāgavatam, Bhagavad-gītā* and *Nectar of Devotion.* It is a mistake to educate every student as a technologist. There must be a group of students who become *brāhmaṇas.* Without *brāhmaṇas* who study the Vedic literature, human society will be entirely chaotic.

TEXT 254

শুনি' ক্রোধ কৈল সব পড়ুয়ার গণ।
সবে মেলি' করে তবে প্রভুর নিন্দন॥ ২৫৪॥

śuni' krodha kaila saba paḍuyāra gaṇa
sabe meli' kare tabe prabhura nindana

SYNONYMS

śuni'—hearing; *krodha*—angry; *kaila*—became; *saba*—all; *paḍuyāra*—of students; *gaṇa*—the groups; *sabe*—all; *meli'*—joining together; *kare*—do; *tabe*—then; *prabhura*—of the Lord; *nindana*—accusation.

TRANSLATION

Hearing of the incident, all the students, greatly angry, joined together in criticizing the Lord.

TEXT 255

সব দেশ ভ্রষ্ট কৈল একলা নিমাঞি।
ব্রাহ্মণ মারিতে চাহে, ধর্মভয় নাই॥ ২৫৫॥

saba deśa bhraṣṭa kaila ekalā nimāñi
brāhmaṇa mārite cāhe, dharma-bhaya nāi

SYNONYMS

saba—all; *deśa*—countries; *bhraṣṭa*—spoiled; *kaila*—has; *ekalā*—alone; *nimāñi*—Nimāi Paṇḍita; *brāhmaṇa*—a caste *brāhmaṇa; mārite*—to strike; *cāhe*—He wants; *dharma*—of religious principles; *bhaya*—fear; *nāi*—there is not.

TRANSLATION

"Nimāi Paṇḍita alone has spoiled the entire country," they accused. "He wants to strike a caste brāhmaṇa. He has no fear of religious principles.

PURPORT

In those days also, the caste *brāhmaṇas* were very much proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

TEXT 256

পুনঃ যদি ঐছে করে মারিব তাহারে।
কোন্ বা মানুষ হয়, কি করিতে পারে ॥ ২৫৬ ॥

punaḥ yadi aiche kare māriba tāhāre
kon vā mānuṣa haya, ki karite pāre

SYNONYMS

punaḥ—again; *yadi*—if; *aiche*—like that; *kare*—He does; *māriba*—we shall strike; *tāhāre*—Him; *kon*—who; *vā*—or; *mānuṣa*—the man; *haya*—is; *ki*—what; *karite*—to do; *pāre*—He is able.

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. Who is He—an important person—that He can check us in this way?"

TEXT 257

প্রভুর নিন্দায় সবার বুদ্ধি হৈল নাশ।
সুপঠিত বিদ্যা কারও না হয় প্রকাশ ॥ ২৫৭ ॥

prabhura nindāya sabāra buddhi haila nāśa
supaṭhita vidyā kārao nā haya prakāśa

SYNONYMS

prabhura—of the Lord; *nindāya*—in accusation; *sabāra*—of everyone; *buddhi*—the intelligence; *haila*—became; *nāśa*—spoiled; *su-paṭhita*—well-studied; *vidyā*—knowledge; *kārao*—everyone's; *nā*—does not; *haya*—become; *prakāśa*—manifest.

TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

PURPORT

In *Bhagavad-gītā* it is said, *māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ:* when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (*āsuraṁ bhāvam*), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Śrī Bhaktisiddhānta Sarasvatī Ṭhākura quotes a *mantra* from the *Śvetāśvatara Upaniṣad:*

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (*vedaiś ca sarvair aham eva vedyaḥ*). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.24):

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyate bhagavaty addhā
tan manye 'dhītam uttamam

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literatures very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Śrīdhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the *Vedas*. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the *Vedas* very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One

who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. *Śrīmad-Bhāgavatam* declares:

śabda-brahmaṇi niṣṇāto
na niṣṇāyāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk." (*Bhāg.* 11.11.18)

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the *Vedas* but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

TEXT 258

তথাপি দাম্ভিক পড়ুয়া নম্র নাহি হয়।
যাহাঁ তাহাঁ প্রভুর নিন্দা হাসি' সে করয়॥ ২৫৮॥

tathāpi dāmbhika paḍuyā namra nāhi haya
yāhāṅ tāhāṅ prabhura nindā hāsi' se karaya

SYNONYMS

tathāpi—still; *dāmbhika*—proud; *paḍuyā*—students; *namra*—submissive; *nāhi*—not; *haya*—become; *yāhāṅ*—anywhere; *tāhāṅ*—everywhere; *prabhura*—of the Lord; *nindā*—accusation; *hāsi'*—laughing; *se*—they; *karaya*—do.

TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

TEXT 259

সর্বজ্ঞ গোসাঞি জানি' সবার দুর্গতি।
ঘরে বসি' চিন্তে তা'-সবার অব্যাহতি॥ ২৫৯॥

sarva-jña gosāñi jāni' sabāra durgati
ghare vasi' cinte tā'-sabāra avyāhati

SYNONYMS

sarva-jña—all-knowing; *gosāñi*—Lord Caitanya Mahāprabhu; *jāni'*—knowing; *sabāra*—of all of them; *durgati*—degradation; *ghare*—at home; *vasi'*—sitting; *cinte*—contemplates; *tā'*—of them; *sabāra*—of all; *avyāhati*—the rescue.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

TEXT 260

যত অধ্যাপক, আর তাঁর শিষ্যগণ।
ধর্মী, কর্মী, তপোনিষ্ঠ, নিন্দক, দুর্জন ॥ ২৬০ ॥

yata adhyāpaka, āra tāṅra śiṣya-gaṇa
dharmī, karmī, tapo-niṣṭha, nindaka, durjana

SYNONYMS

yata—all; *adhyāpaka*—professors; *āra*—and; *tāṅra*—their; *śiṣya-gaṇa*—students; *dharmī*—followers of religious ritualistic ceremonies; *karmī*—performers of fruitive activities; *tapaḥ-niṣṭha*—performers of austerities; *nindaka*—blasphemers; *durjana*—rogues.

TRANSLATION

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the *Hari-bhakti-sudhodāya* (3.11):

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam

Without knowledge of devotional service to the Lord, great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

TEXT 261

এই সব মোর নিন্দা-অপরাধ হৈতে।
আমি না লওয়াইলে ভক্তি, না পারে লইতে ॥২৬১॥

ei saba mora nindā-aparādha haite
āmi nā laoyāile bhakti, nā pāre la-ite

SYNONYMS

ei saba—all of them; *mora*—of Me; *nindā*—blasphemy; *aparādha*—offense; *haite*—from; *āmi*—I; *nā*—not; *laoyāile*—if causing them to take; *bhakti*—devotional service; *nā*—not; *pāre*—able; *la-ite*—to take.

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

TEXT 262

নিস্তারিতে আইলাম আমি, হৈল বিপরীত।
এসব দুর্জ্জনের কৈছে হইবেক হিত ॥ ২৬২ ॥

nistārite āilāma āmi, haila viparīta
e-saba durjanera kaiche ha-ibeka hita

SYNONYMS

nistārite—to deliver; *āilāma*—have come; *āmi*—I; *haila*—it has become; *viparīta*—just the opposite; *e-saba*—all these; *durjanera*—of the rogues; *kaiche*—how; *ha-ibeka*—it will be; *hita*—the benefit.

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

TEXT 263

আমাকে প্রণতি করে, হয় পাপক্ষয়।
তবে সে ইহারে ভক্তি লওয়াইলে লয় ॥ ২৬৩ ॥

āmāke praṇati kare, haya pāpa-kṣaya
tabe se ihāre bhakti laoyāile laya

SYNONYMS

āmāke—unto Me; *praṇati*—obeisances; *kare*—they offer; *haya*—becomes; *pāpa-kṣaya*—destruction of sinful reaction; *tabe*—then; *se*—he; *ihāre*—unto him; *bhakti*—devotional service; *laoyāile*—if causing to take; *laya*—will take.

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

TEXT 264

মোরে নিন্দা করে যে, না করে নমস্কার ।
এসব জীবেরে অবশ্য করিব উদ্ধার ॥ ২৬৪ ॥

more nindā kare ye, nā kare namaskāra
e-saba jīvere avaśya kariba uddhāra

SYNONYMS

more—Me; *nindā kare*—blasphemes; *ye*—anyone who; *nā*—does not; *kare*—offer; *namaskāra*—obeisances; *e-saba*—all these; *jīvere*—living entities; *avaśya*—certainly; *kariba*—I shall do; *uddhāra*—deliverance.

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

TEXT 265

অতএব অবশ্য আমি সন্ন্যাস করিব ।
সন্ন্যাসি-বুদ্ধ্যে মোরে প্রণত হইব ॥ ২৬৫ ॥

ataeva avaśya āmi sannyāsa kariba
sannyāsi-buddhye more praṇata ha-iba

SYNONYMS

ataeva—therefore; *avaśya*—certainly; *āmi*—I; *sannyāsa*—the renounced order of life; *kariba*—shall accept; *sannyāsi-buddhye*—by thinking of Me as a *sannyāsī*; *more*—unto Me; *praṇata*—bow down; *ha-iba*—they shall do.

TRANSLATION

"I should accept the sannyāsa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT

Among the members of the *varṇāśrama* institution's social orders (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*), the *brāhmaṇa* is considered the foremost, for he is the teacher and spiritual master of all the other *varṇas*. Similarly, among the spiritual orders (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*), the *sannyāsa* order is the most elevated. Therefore a *sannyāsī* is the spiritual master of all the *varṇas* and *āśramas*, and a *brāhmaṇa* is also expected to offer obeisances to a *sannyāsī*. Unfortunately, however, caste *brāhmaṇas* do not offer obeisances to a Vaiṣṇava *sannyāsī*. They are so proud that they do not offer obeisances even to Indian *sannyāsīs*, not to speak of European and American *sannyāsīs*. Śrī Caitanya Mahāprabhu, however, expected that even the caste *brāhmaṇas* would offer respectful obeisances to a *sannyāsī* because five hundred years ago the social custom was to offer obeisances immediately to any *sannyāsī*, known or unknown.

The *sannyāsīs* of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the *Hari-bhakti-vilāsa* by Sanātana Gosvāmī, *tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām:* by the regular process of initiation, any man can become a *brāhmaṇa*. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities—illicit sex, gambling, meat-eating and intoxication—they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (*hari-nāma*), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the *sannyāsa* order. At that time he receives the title *svāmī* or *gosvāmī*, both of which mean "master of the senses." Unfortunately, debauched so-called *brāhmaṇas* in India neither offer them respect nor accept them as bona fide *sannyāsīs*. Śrī Caitanya Mahāprabhu expected the so-called *brāhmaṇas* to offer respect to such Vaiṣṇava *sannyāsīs*. Nevertheless, it does not matter whether they offer respect, nor whether they accept these *sannyāsīs* as bona fide, for the *śāstra* describes punishment for such disobedient so-called *brāhmaṇas*. The śāstric injuction declares:

devatā-pratimāṁ dṛṣṭvā
yatiṁ caiva tridaṇḍinam
namaskāraṁ na kuryād yaḥ
prāyaścittīyate naraḥ

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a *tridaṇḍī sannyāsī* must undergo *prāyaścitta* [atonement]." If one does not offer obeisances to such a *sannyāsī*, the prescribed *prāyaścitta* is to fast for one day.

TEXT 266

প্রণতিতে হ'বে ইহার অপরাধ ক্ষয়।
নির্মল হৃদয়ে ভক্তি করাইব উদয়॥ ২৬৬॥

praṇatite ha'be ihāra aparādha kṣaya
nirmala hṛdaye bhakti karāiba udaya

SYNONYMS

praṇatite—by offering obeisances; *ha'be*—there will be; *ihāra*—of such offenders; *aparādha*—the offenses; *kṣaya*—destruction; *nirmala*—pure; *hṛdaye*—in the heart; *bhakti*—devotional service; *karāiba*—I shall cause; *udaya*—the rising.

TRANSLATION

"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a *brāhmaṇa* may be offered *sannyāsa*. The Śaṅkara-sampradāya (*ekadaṇḍa-sannyāsa-sampradāya*) awards the *sannyāsa* order only to caste *brāhmaṇas*, or born *brāhmaṇas*, but in the Vaiṣṇava system even one not born in a *brāhmaṇa* family may be made a *brāhmaṇa* according to the direction of the *Hari-bhakti-vilāsa* (*tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām*). Any person from any part of the world may be made a *brāhmaṇa* by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered *sannyāsa*. All the *sannyāsīs* in the Kṛṣṇa consciousness movement, who are preaching all over the world, are regular *brāhmaṇa-sannyāsīs*. Thus the so-called caste *brāhmaṇas* should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Śrī Caitanya Mahāprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, *nitya-siddha kṛṣṇa-prema sādhya kabhu naya: kṛṣṇa-prema* can be awakened in a purified heart. The more we offer obeisances to *sannyāsīs*, especially Vaiṣṇava *sannyāsīs*, the more we diminish our offenses and purify our hearts. Only in a purified heart can *kṛṣṇa-prema* awaken. This is the process of Śrī Caitanya Mahāprabhu's cult, the Kṛṣṇa consciousness movement.

TEXT 267

এসব পাষণ্ডীর তবে হইবে নিস্তার।
আর কোন উপায় নাহি, এই যুক্তি সার॥ ২৬৭॥

e-saba pāṣaṇḍīra tabe ha-ibe nistāra
āra kona upāya nāhi, ei yukti sāra

SYNONYMS

e-saba—all these; *pāṣaṇḍīra*—of the demons; *tabe*—then; *ha-ibe*—there will be; *nistāra*—deliverance; *āra*—alternative; *kona*—some; *upāya*—means; *nāhi*—there is not; *ei*—this; *yukti*—of the argument; *sāra*—essence.

TRANSLATION

"All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

TEXT 268

এই দৃঢ় যুক্তি করি' প্রভু আছে ঘরে।
কেশব ভারতী আইলা নদীয়া-নগরে॥ ২৬৮॥

ei dṛḍha yukti kari' prabhu āche ghare
keśava bhāratī āilā nadīyā-nagare

SYNONYMS

ei—this; *dṛḍha*—firm; *yukti*—consideration; *kari'*—making; *prabhu*—the Lord; *āche*—was; *ghare*—in His home; *keśava bhāratī*—of the name Keśava Bhāratī; *āilā*—came; *nadīyā-nagare*—to the town of Nadia.

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

TEXT 269

প্রভু তাঁরে নমস্করি' কৈল নিমন্ত্রণ।
ভিক্ষা করাইয়া তাঁরে কৈল নিবেদন॥ ২৬৯॥

prabhu tāṅre namaskari' kaila nimantraṇa
bhikṣā karāiyā tāṅre kaila nivedana

SYNONYMS

prabhu—the Lord; *tāṅre*—to him; *namaskari'*—offering obeisances; *kaila*—did; *nimantraṇa*—invitation; *bhikṣā*—alms; *karāiyā*—giving; *tāṅre*—to him; *kaila*—submitted; *nivedana*—His prayer.

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

PURPORT

According to the system of Vedic society, whenever an unknown *sannyāsī* comes to a village or town, someone must invite him to take *prasāda* in his home. *Sannyāsīs* generally take *prasāda* in the house of a *brāhmaṇa* because the *brāhmaṇa* worships the Lord Nārāyaṇa *śilā*, or *śālagrāma-śilā*, and therefore there is *prasāda* that the *sannyāsī* may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take *sannyāsa* from him.

TEXT 270

তুমি ত' ঈশ্বর বট,—সাক্ষাৎ নারায়ণ।
কৃপা করি' কর মোর সংসার মোচন ॥ ২৭০ ॥

tumi ta' īśvara baṭa,—sākṣāt nārāyaṇa
kṛpā kari' kara mora saṁsāra mocana

SYNONYMS

tumi—you; *ta'*—certainly; *īśvara*—the Lord; *baṭa*—are; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Lord, Nārāyaṇa; *kṛpā kari'*—showing mercy; *kara*—please do; *mora*—My; *saṁsāra*—material life; *mocana*—deliverance.

TRANSLATION

"Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage."

TEXT 271

ভারতী কহেন,—তুমি ঈশ্বর, অন্তর্যামী।
যে করাহ, সে করিব,—স্বতন্ত্র নহি আমি ॥ ২৭১ ॥

bhāratī kahena,—tumi īśvara, antaryāmī
ye karāha, se kariba,—svatantra nahi āmi

SYNONYMS

bhāratī kahena—Keśava Bhāratī replied; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *antaryāmī*—You know everything from within; *ye*—whatever; *karāha*—You cause to do; *se*—that; *kariba*—I must do; *svatantra*—independent; *nahi*—not; *āmi*—I.

TRANSLATION

Keśava Bhāratī replied to the Lord: "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

TEXT 272

এত বলি' ভারতী গোসাঞি কাটোয়াতে গেলা।
মহাপ্রভু তাহা যাই' সন্ন্যাস করিলা ॥ ২৭২ ॥

eta bali' bhāratī gosāñi kāṭoyāte gelā
mahāprabhu tāhā yāi' sannyāsa karilā

SYNONYMS

eta bali'—saying this; *bhāratī*—Keśava Bhāratī; *gosāñi*—the spiritual master; *kāṭoyāte*—to Katwa; *gelā*—went; *mahāprabhu*—Lord Caitanya Mahāprabhu; *tāhā*—there; *yāi'*—going; *sannyāsa*—the renounced order of life; *karilā*—accepted.

TRANSLATION

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvīpa and crossed the River Ganges at a place known as Nidayāra-ghāṭa. Then He reached Kaṇṭaka-nagara, or Kāṭoyā (Katwa), where He accepted *ekadaṇḍa-sannyāsa* according to the Śaṅkarite system. Since Keśava Bhāratī belonged to the Śaṅkarite sect, he could not award the Vaiṣṇava *sannyāsa* order, whose members carry the *tridaṇḍa*.

Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord's acceptance of *sannyāsa*. By the order of Śrī Caitanya Mahāprabhu, *kīrtana* was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular *sannyāsī*, with one rod *(ekadaṇḍa)*. From that day on, His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paṇḍita. Śrī Caitanya Mahāprabhu, in the *sannyāsa* order, traveled all over the Rāḍhadeśa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

TEXT 273

সঙ্গে নিত্যানন্দ, চন্দ্রশেখর আচার্য।
মুকুন্দদত্ত,—এই তিন কৈল সর্ব কার্য ॥ ২৭৩ ॥

saṅge nityānanda, candraśekhara ācārya
mukunda-datta,—ei tina kaila sarva kārya

SYNONYMS

saṅge—in His company; *nityānanda*—Nityānanda Prabhu; *candra-śekhara ācārya*—Candraśekhara Ācārya; *mukunda-datta*—Mukunda Datta; *ei tina*—these three; *kaila*—performed; *sarva*—all; *kārya*—necessary activities.

TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candraśekhara Ācārya and Mukunda Datta.

TEXT 274

এই আদি-লীলার কৈল সূত্র গণন।
বিস্তারি বর্ণিলা ইহা দাস বৃন্দাবন ॥ ২৭৪ ॥

ei ādi-līlāra kaila sūtra gaṇana
vistāri varṇilā ihā dāsa vṛndāvana

SYNONYMS

ei—this; *ādi-līlāra*—of the *Ādi-līlā* (the first portion of Lord Caitanya's pastimes); *kaila*—made; *sūtra*—synopsis; *gaṇana*—enumeration; *vistāri*—elaborately; *varṇilā*—described; *ihā*—this; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Thus I have summarized the incidents of the Ādi-līlā. Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately [in his Caitanya-bhāgavata].

TEXT 275

যশোদানন্দন হৈলা শচীর নন্দন।
চতুর্বিধ ভক্ত-ভাব করে আস্বাদন ॥ ২৭৫ ॥

yaśodā-nandana hailā śacīra nandana
catur-vidha bhakta-bhāva kare āsvādana

SYNONYMS

yaśodā-nandana—the son of mother Yaśodā; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—the son; *catuḥ-vidha*—four kinds of; *bhakta-bhāva*—devotional humors; *kare*—does; *āsvādana*—tasting.

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, paternal affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In

śānta, the marginal stage of devotional service, there is no activity. But above the *śānta* humor are servitude, friendship, paternal affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

TEXT 276

স্বমাধুর্য রাধা-প্রেমরস আস্বাদিতে।
রাধাভাব অঙ্গী করিয়াছে ভালমতে॥ ২৭৬॥

sva-mādhurya rādhā-prema-rasa āsvādite
rādhā-bhāva aṅgī kariyāche bhāla-mate

SYNONYMS

sva-mādhurya—His own conjugal love; *rādhā-prema-rasa*—the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; *āsvādite*—to taste; *rādhā-bhāva*—the mood of Śrīmatī Rādhārāṇī; *aṅgī kariyāche*—He accepted; *bhāla-mate*—very well.

TRANSLATION

To taste the mellow quality of Śrīmatī Rādhārāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, accepted the mood of Rādhārāṇī.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya*, "Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the *gopīs*. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as *sahajiyās* generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the *sahajiyā-sampradāya* hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Svarūpa Dāmodara and Śrīla Vṛndāvana dāsa Ṭhākura. In *Śrī Caitanya-bhāgavata, Ādi-khaṇḍa*, Chapter Fifteen, it is said:

sabe para-strīra prati nāhi parihāsa
strī dekhi' dūre prabhu hayena eka-pāśa

'Śrī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The *sahajiyās*, however, pose as followers of Śrī Caitanya Mahāprabhu, although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The *gaurāṅga-nāgarī* party is not approved by Śrī Caitanya Mahāprabhu or

Vṛndāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Śrī Caitanya Mahāprabhu and the verses written by Śrī Vṛndāvana dāsa Ṭhākura have completely repudiated the lusty desires of the *gaurāṅga-nāgarīs.*"

TEXT 277

গোপী-ভাব যাতে প্রভু ধরিয়াছে একান্ত।
ব্রজেন্দ্রনন্দনে মানে আপনার কান্ত ॥ ২৭৭ ॥

gopī-bhāva yāte prabhu dhariyāche ekānta
vrajendra-nandane māne āpanāra kānta

SYNONYMS

gopī-bhāva—the mood of the *gopīs; yāte*—in which; *prabhu*—the Lord; *dhariyāche*—accepted; *ekānta*—positively; *vrajendra-nandane*—Lord Kṛṣṇa; *māne*—they accept; *āpanāra*—own; *kānta*—lover.

TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the gopīs, who accept Vrajendra-nandana, Śrī Kṛṣṇa, as their lover.

TEXT 278

গোপিকা-ভাবের এই সুদৃঢ় নিশ্চয়।
ব্রজেন্দ্রনন্দন বিনা অন্যত্র না হয় ॥ ২৭৮ ॥

gopikā-bhāvera ei sudṛḍha niścaya
vrajendra-nandana vinā anyatra nā haya

SYNONYMS

gopikā-bhāvera—of the ecstasy of the *gopīs; ei*—this; *sudṛḍha*—firm; *niścaya*—information; *vrajendra-nandana*—Lord Śrī Kṛṣṇa; *vinā*—without; *anyatra*—anyone else; *nā*—not; *haya*—is possible.

TRANSLATION

It is firmly ascertained that the ecstatic mood of the gopīs is possible only before Kṛṣṇa, and no one else.

TEXT 279

শ্যামসুন্দর, শিখিপিচ্ছ-গুঞ্জা-বিভূষণ।
গোপ-বেশ, ত্রিভঙ্গিম, মুরলী-বদন ॥ ২৭৯ ॥

śyāmasundara, śikhipiccha-guñjā-vibhūṣaṇa
gopa-veśa, tri-bhaṅgima, muralī-vadana

SYNONYMS

śyāma-sundara—Lord Kṛṣṇa, who has a bluish color; *śikhi-piccha*—with a peacock feather on the head; *guñjā*—a garland of *guñjā; vibhūṣaṇa*—decorations; *gopa-veśa*—with the dress of a cowherd boy; *tri-bhaṅgima*—curved in three places; *muralī-vadana*—with a flute in the mouth.

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a guñjā garland and the decorations of a cowherd boy. His body is curved in three places, and He has a flute in His mouth.

TEXT 280

ইহা ছাড়ি' কৃষ্ণ যদি হয় অন্যাকার ।
গোপিকার ভাব নাহি যায় নিকট তাহার ॥ ২৮০ ॥

ihā chāḍi' kṛṣṇa yadi haya anyākāra
gopikāra bhāva nāhi yāya nikaṭa tāhāra

SYNONYMS

ihā—this; *chāḍi'*—giving up; *kṛṣṇa*—Kṛṣṇa; *yadi*—if; *haya*—takes; *anya-ākāra*—another form; *gopikāra*—of the *gopīs; bhāva*—the ecstasy; *nāhi*—does not; *yāya*—arise; *nikaṭa*—near; *tāhāra*—that (form).

TRANSLATION

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the gopīs.

TEXT 281

গোপীনাং পশুপেন্দ্রনন্দনজুষো ভাবস্য কস্তাং কৃতী
বিজ্ঞাতুং ক্ষমতে দুরূহপদবীসঞ্চারিণঃ প্রক্রিয়াম্ ।
আবিষ্কুর্বতি বৈষ্ণবীমপি তনুং তস্মিন্ ভুজৈর্জিষ্ণুভি-
র্যাসাং হন্ত চতুর্ভিরদ্ভুতরুচিং রাগোদয়ঃ কুঞ্চতি ॥ ২৮১ ॥

gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tāṁ kṛtī
vijñātuṁ kṣamate durūha-padavī-sañcāriṇaḥ prakriyām
āviṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair jiṣṇubhir
yāsāṁ hanta caturbhir adbhuta-rucim rāgodayaḥ kuñcati

SYNONYMS

gopīnām—of the *gopīs; paśupendra-nandana-juṣaḥ*—of the service of the son of Vraja's King, Mahārāja Nanda; *bhāvasya*—ecstatic; *kaḥ*—what; *tām*—that; *kṛtī*—learned man; *vijñātum*—to understand; *kṣamate*—is able; *durūha*—very difficult to understand; *padavī*—the position; *sañcāriṇaḥ*—which provokes; *prakriyām*—activity; *āviṣkurvati*—He manifests; *vaiṣṇavīm*—of Viṣṇu; *api*—certainly; *tanum*—the body; *tasmin*—in that; *bhujaiḥ*—with arms; *jiṣṇubhiḥ*—very beautiful; *yāsām*—of whom (the *gopīs*); *hanta*—alas; *caturbhiḥ*—four; *adbhuta*—wonderfully; *rucim*—beautiful; *rāga-udayaḥ*—the evoking of ecstatic feelings; *kuñcati*—cripples.

TRANSLATION

"Once Lord Śrī Kṛṣṇa, with a playful motive, manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. Seeing this exalted form, however, crippled the ecstatic feelings of the gopīs. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa are the greatest mystery in spiritual life."

PURPORT

This is a quotation from *Lalita-mādhava* (6.14) by Śrīla Rūpa Gosvāmī.

TEXT 282

বসন্তকালে রাসলীলা করে গোবর্ধনে।
অন্তর্ধান কৈলা সঙ্কেত করি' রাধা-সনে॥ ২৮২॥

vasanta-kāle rāsa-līlā kare govardhane
antardhāna kailā saṅketa kari' rādhā-sane

SYNONYMS

vasanta-kāle—during the season of spring; *rāsa-līlā*—*rāsa* dance; *kare*—does; *govardhane*—near the Govardhana Hill; *antardhāna*—disappearance; *kailā*—did; *saṅketa*—indication; *kari'*—making; *rādhā-sane*—with Rādhārāṇī.

TRANSLATION

During the season of springtime, when the rāsa dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmatī Rādhārāṇī.

TEXT 283

নিভৃতনিকুঞ্জে বসি' দেখে রাধার বাট।
অন্বেষিতে আইলা তাহাঁ গোপিকার ঠাট॥ ২৮৩॥

nibhṛta-nikuñje vasi' dekhe rādhāra bāṭa
anveṣite āilā tāhāṅ gopikāra ṭhāṭa

SYNONYMS

nibhṛta—solitary; *nikuñje*—in a bush; *vasi'*—sitting; *dekhe*—waiting to see; *rādhāra*—of Śrīmatī Rādhārāṇī; *bāṭa*—the passing; *anveṣite*—while searching; *āilā*—came; *tāhāṅ*—there; *gopikāra*—of the *gopīs*; *ṭhāṭa*—the phalanx.

TRANSLATION

Kṛṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the gopīs arrived there, like a phalanx of soldiers.

TEXT 284

দূর হৈতে কৃষ্ণে দেখি' বলে গোপীগণ।
"এই দেখ কুঞ্জের ভিতর ব্রজেন্দ্রনন্দন॥" ২৮৪॥

dūra haite kṛṣṇe dekhi' bale gopī-gaṇa
"ei dekha kuñjera bhitara vrajendra-nandana"

SYNONYMS

dūra haite—from a distance; *kṛṣṇe*—unto Kṛṣṇa; *dekhi'*—seeing; *bale*—said; *gopī-gaṇa*—all the *gopīs*; *ei dekha*—just see here; *kuñjera*—the bush; *bhitara*—within; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

"Just see!" the gopīs said, seeing Kṛṣṇa from a distance place. "Here within a bush is Kṛṣṇa, the son of Nanda Mahārāja."

TEXT 285

গোপীগণ দেখি' কৃষ্ণের হইল সাধ্বস।
লুকাইতে নারিল, ভয়ে হৈলা বিবশ॥ ২৮৫॥

gopī-gaṇa dekhi' kṛṣṇera ha-ila sādhvasa
lukāite nārila, bhaye hailā bibaśa

SYNONYMS

gopī-gaṇa—all the *gopīs* combined together; *dekhi'*—seeing; *kṛṣṇera*—of Kṛṣṇa; *ha-ila*—there were; *sādhvasa*—some emotional feelings; *lukāite*—to hide; *nārila*—was unable; *bhaye*—out of fear; *hailā*—became; *bibaśa*—motionless.

TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

TEXT 286

চতুর্ভুজ মূর্তি ধরি' আছেন বসিয়া ।
কৃষ্ণ দেখি' গোপী কহে নিকটে আসিয়া ॥ ২৮৬ ॥

catur-bhuja mūrti dhari' āchena vasiyā
kṛṣṇa dekhi' gopī kahe nikaṭe āsiyā

SYNONYMS

catuḥ-bhuja—four-armed; *mūrti*—form; *dhari'*—accepting; *āchena*—was; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *dekhi'*—seeing; *gopī*—the *gopīs; kahe*—say; *nikaṭe*—near-by; *āsiyā*—coming there.

TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, seeing Him they spoke as follows.

TEXT 287

'ইহোঁ কৃষ্ণ নহে, ইহোঁ নারায়ণ মূর্তি ।'
এত বলি' তাঁরে সভে করে নতি-স্তুতি ॥ ২৮৭ ॥

'ihoṅ kṛṣṇa nahe, ihoṅ nārāyaṇa mūrti'
eta bali' tāṅhre sabhe kare nati-stuti

SYNONYMS

ihoṅ—this; *kṛṣṇa*—Lord Kṛṣṇa; *nahe*—is not; *ihoṅ*—this is; *nārāyaṇa*—the Supreme Personality of Godhead; *mūrti*—the form; *eta bali'*—saying this; *tāṅhre*—unto Him; *sabhe*—all the *gopīs; kare*—make; *nati-stuti*—obeisances and prayers.

TRANSLATION

"He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa." After saying this, they offered obeisances and the following respectful prayers.

TEXT 288

"নমো নারায়ণ, দেব করহ প্রসাদ ।
কৃষ্ণসঙ্গ দেহ' মোর ঘুচাহ বিষাদ ॥" ২৮৮ ॥

"namo nārāyaṇa, deva karaha prasāda
kṛṣṇa-saṅga deha' mora ghucāha viṣāda"

SYNONYMS

namaḥ nārāyaṇa—all respects to Nārāyaṇa; *deva*—the Supreme Personality of Godhead; *karaha*—kindly give; *prasāda*—Your mercy; *kṛṣṇa-saṅga*—association with Kṛṣṇa; *deha'*—giving; *mora*—our; *ghucāha*—please diminish; *viṣāda*—lamentation.

TRANSLATION

"O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation."

PURPORT

The *gopīs* were not made happy even by seeing the four-armed form of Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the *gopīs*.

TEXT 289

এত বলি নমস্করি' গেলা গোপীগণ।
হেনকালে রাধা আসি' দিলা দরশন॥ ২৮৯॥

eta bali namaskari' gelā gopī-gaṇa
hena-kāle rādhā āsi' dilā daraśana

SYNONYMS

eta bali—saying this; *namaskari'*—offering obeisances; *gelā*—went away; *gopī-gaṇa*—all the *gopīs*; *hena-kāle*—at this time; *rādhā*—Śrīmatī Rādhārāṇī; *āsi'*—coming there; *dilā*—gave; *daraśana*—audience.

TRANSLATION

After saying this and offering obeisances, all the gopīs dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

TEXT 290

রাধা দেখি' কৃষ্ণ তাঁরে হাস্য করিতে।
সেই চতুর্ভুজ মূর্তি চাহেন রাখিতে॥ ২৯০॥

rādhā dekhi' kṛṣṇa tāṅre hāsya karite
sei catur-bhuja mūrti cāhena rākhite

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—unto Her; *hāsya*—joking; *karite*—to do; *sei*—that; *catuḥ-bhuja*—four-armed; *mūrti*—form; *cāhena*—wanted; *rākhite*—to keep.

TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

TEXT 291

লুকাইলা দুই ভুজ রাধার অগ্রেতে ।
বহু যত্ন কৈলা কৃষ্ণ, নারিল রাখিতে ॥ ২৯১ ॥

lukāilā dui bhuja rādhāra agrete
bahu yatna kailā kṛṣṇa, nārila rākhite

SYNONYMS

lukāilā—He hid; *dui*—two; *bhuja*—arms; *rādhāra*—of Śrīmatī Rādhārāṇī; *agrete*—in front; *bahu*—much; *yatna*—endeavor; *kailā*—did; *kṛṣṇa*—Lord Kṛṣṇa; *nārila*—was unable; *rākhite*—to keep.

TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa tried to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

TEXT 292

রাধার বিশুদ্ধ-ভাবের অচিন্ত্য প্রভাব ।
যে কৃষ্ণেরে করাইলা দ্বিভুজ-স্বভাব ॥ ২৯২ ॥

rādhāra viśuddha-bhāvera acintya prabhāva
ye kṛṣṇere karāilā dvi-bhuja-svabhāva

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *viśuddha*—purified; *bhāvera*—of the ecstasy; *acintya*—inconceivable; *prabhāva*—influence; *ye*—which; *kṛṣṇere*—unto Lord Kṛṣṇa; *karāilā*—forced; *dvi-bhuja*—two-armed; *svabhāva*—original.

TRANSLATION

The influence of Rādhārāṇī's pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.

TEXT 293

রাসারম্ভবিধৌ নিলীয় বসতা কুঞ্জে মৃগাক্ষীগণৈ-
র্দৃষ্টং গোপয়িতুং স্বমুদ্ধুরধিয়া যা সুষ্ঠু সন্দর্শিতা।
রাধায়াঃ প্রণয়স্য হন্ত মহিমা যস্য শ্রিয়া রক্ষিতুং
সা শক্যা প্রভবিষ্ণুনাপি হরিণা নাসীচ্চতুর্বাহুতা॥ ২৯৩॥

rāsārambha-vidhau nilīya vasatā kuñje mṛgākṣī-gaṇair
dṛṣṭaṁ gopayituṁ svam uddhura-dhiyā yā suṣṭhu sandarśitā
rādhāyāḥ praṇayasya hanta mahimā yasya śriyā rakṣituṁ
sā śakyā prabha-viṣṇunāpi hariṇā nāsīc catur-bāhutā

SYNONYMS

rāsa-ārambha-vidhau—in the matter of beginning the *rāsa* dance; *nilīya*—having hidden; *vasatā*—sitting; *kuñje*—in a grove; *mṛgā-akṣī-gaṇaiḥ*—by the *gopīs*, who had eyes resembling those of deer; *dṛṣṭam*—being seen; *gopayitum*—to hide; *svam*—Himself; *uddhura-dhiyā*—by first-class intelligence; *yā*—which; *suṣṭhu*—perfectly; *sandarśitā*—exhibited; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *praṇayasya*—of the love; *hanta*—just see; *mahimā*—the glory; *yasya*—of which; *śriyā*—the opulence; *rakṣitum*—to protect that; *sā*—that; *śakyā*—able; *prabha-viṣṇunā*—by Kṛṣṇa; *api*—even; *hariṇā*—by the Supreme Personality of Godhead; *na*—not; *āsīt*—was; *catuḥ-bāhutā*—four-armed form.

TRANSLATION

"Prior to the rāsa dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the gopīs came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmatī Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

PURPORT

This is a quotation from *Ujjvala-nīlamaṇi* by Śrīla Rūpa Gosvāmī.

TEXT 294

সেই ব্রজেশ্বর—ইহঁ জগন্নাথ পিতা।
সেই ব্রজেশ্বরী—ইহঁ শচীদেবী মাতা॥ ২৯৪॥

sei vrajeśvara——ihaṅ jagannātha pitā
sei vrajeśvarī——ihaṅ śacīdevī mātā

SYNONYMS

sei—that; *vrajeśvara*—the King of Vraja; *ihaṅ*—now; *jagannātha*—Jagannātha Miśra; *pitā*—the father of Lord Caitanya Mahāprabhu; *sei*—that; *vrajeśvarī*—Queen of Vraja; *ihaṅ*—now; *śacīdevī*—Śacīdevī; *mātā*—the mother of Śri Caitanya Mahāprabhu.

TRANSLATION

Father Nanda, the King of Vrajabhūmi, is now Jagannātha Miśra, the father of Caitanya Mahāprabhu. And mother Yaśodā, the Queen of Vrajabhūmi, is now Śacīdevī, Lord Caitanya's mother.

TEXT 295

সেই নন্দসুত—ইহঁ চৈতন্য-গোসাঞি।
সেই বলদেব—ইহঁ নিত্যানন্দ ভাই॥ ২৯৫॥

sei nanda-suta——ihaṅ caitanya-gosāñi
sei baladeva——ihaṅ nityānanda bhāi

SYNONYMS

sei nanda-suta—the same son of Nanda Mahārāja; *ihaṅ*—now; *caitanya-gosāñi*—Caitanya Mahāprabhu; *sei baladeva*—the selfsame Baladeva; *ihaṅ*—now; *nityānanda bhāi*—Nityānanda Prabhu, the brother of Śrī Caitanya Mahāprabhu.

TRANSLATION

The former son of Nanda Mahārāja is now Śrī Caitanya Mahāprabhu, and the former Baladeva, Kṛṣṇa's brother, is now Nityānanda Prabhu, the brother of Lord Caitanya.

TEXT 296

বাৎসল্য, দাস্য, সখ্য—তিন ভাবময়।
সেই নিত্যানন্দ—কৃষ্ণচৈতন্য-সহায়॥ ২৯৬॥

vātsalya, dāsya, sakhya——tina bhāvamaya
sei nityānanda——kṛṣṇa-caitanya-sahāya

SYNONYMS

vātsalya—paternity; *dāsya*—servitude; *sakhya*—fraternity; *tina*—three; *bhāva-maya*—emotional ecstasies; *sei*—that; *nityānanda*—Nityānanda Prabhu; *kṛṣṇa-caitanya*—of Lord Caitanya Mahāprabhu; *sahāya*—the assistant.

TRANSLATION

Śrī Nityānanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahāprabhu in that way.

TEXT 297

প্রেমভক্তি দিয়া তেঁহো ভাসা'ল জগতে।
তাঁর চরিত্র লোকে না পারে বুঝিতে॥ ২৯৭॥

prema-bhakti diyā teṅho bhāsā'la jagate
tāṅra caritra loke nā pāre bujhite

SYNONYMS

prema-bhakti—devotional service; *diyā*—giving; *teṅho*—Lord Nityānanda Prabhu; *bhāsā'la*—overflooded; *jagate*—in the world; *tāṅra*—His; *caritra*—character; *loke*—people; *nā*—not; *pāre*—able; *bujhite*—to understand.

TRANSLATION

Śrī Nityānanda Prabhu overflooded the entire world by distributing transcendental loving service. No one can understand His character and activities.

TEXT 298

অদ্বৈত-আচার্য-গোসাঞি ভক্ত-অবতার ।
কৃষ্ণ অবতারিয়া কৈলা ভক্তির প্রচার ॥ ২৯৮ ॥

advaita-ācārya-gosāñi bhakta-avatāra
kṛṣṇa avatāriyā kailā bhaktira pracāra

SYNONYMS

advaita-ācārya—Śrī Advaita Prabhu; *gosāñi*—spiritual master; *bhakta-avatāra*—the incarnation of a devotee; *kṛṣṇa*—the Supreme Personality of Godhead; *avatāriyā*—descending; *kailā*—did; *bhaktira*—of devotional service; *pracāra*—propagation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Kṛṣṇa, but He descended to this earth to propagate devotional service.

TEXT 299

সখ্য, দাস্য,—দুই ভাব সহজ তাঁহার ।
কভু প্রভু করেন তাঁরে গুরু-ব্যবহার ॥ ২৯৯ ॥

sakhya, dāsya,——dui bhāva sahaja tāṅhāra
kabhu prabhu karena tāṅre guru-vyavahāra

SYNONYMS

sakhya—fraternity; *dāsya*—servitude; *dui*—two; *bhāva*—ecstacies; *sahaja*—natural; *tāṅhāra*—His; *kabhu*—sometimes; *prabhu*—Lord Caitanya; *karena*—does; *tāṅre*—to Him; *guru*—of spiritual master; *vyavahāra*—treatment.

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

TEXT 300

শ্রীবাসাদি যত মহাপ্রভুর ভক্তগণ।
নিজ নিজ ভাবে করেন চৈতন্য-সেবন ॥ ৩০০ ॥

śrīvāsādi yata mahāprabhura bhakta-gaṇa
nija nija bhāve karena caitanya-sevana

SYNONYMS

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; *yata*—all; *mahāprabhura*—of Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *nija nija*—in their own respective; *bhāve*—emotion; *karena*—do; *caitanya-sevana*—service to Lord Caitanya Mahāprabhu.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura, have their own emotional humors in which they render service unto Him.

TEXT 301

পণ্ডিত-গোসাঞি আদি যাঁর যেই রস।
সেই সেই রসে প্রভু হন তাঁর বশ ॥ ৩০১ ॥

paṇḍita-gosāñi ādi yāṅra yei rasa
sei sei rase prabhu hana tāṅra vaśa

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *ādi*—headed by; *yāṅra*—whose; *yei*—whatever; *rasa*—transcendental mellow; *sei sei*—that respective; *rase*—by the mellow; *prabhu*—the Lord; *hana*—is; *tāṅra*—his; *vaśa*—under control.

TRANSLATION

Personal associates like Gadādhara, Svarūpa Dāmodara, Rāmānanda Rāya, and the six Gosvāmīs headed by Rūpa Gosvāmī are all situated in their respective transcendental humors. Thus the Lord submits to various transcendentally mellow positions.

PURPORT

In verses 296 through 301 the emotional devoted service of Śrī Nityānanda and Śrī Advaita Prabhu has been fully described. Describing such individual service, the *Gaura-gaṇoddeśa-dīpikā*, verses 11 through 16, declares that although Lord

Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī Nityānanda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa Ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Paṇḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the *viṣṇu-tattva* category. Because Lord Caitanya is an ocean of mercy, He is addressed as *mahāprabhu*, whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as *prabhu*. Thus there are two *prabhus* and one *mahāprabhu*. Gadādhara Gosvāmī is a representative of a perfect *brāhmaṇa* spiritual master. Śrīvāsa Ṭhākura represents a perfect *brāhmaṇa* devotee. These five are known as the Pañca-tattva.

TEXT 302

তিহঁ শ্যাম,– বংশীমুখ, গোপবিলাসী ।
ইহঁ গৌর—কভু দ্বিজ, কভু ত' সন্ন্যাসী ॥ ৩০২ ॥

tihaṅ śyāma,——vaṁśī-mukha, gopa-vilāsī
ihaṅ gaura——kabhu dvija, kabhu ta' sannyāsī

SYNONYMS

tihaṅ—in the *kṛṣṇa-līlā; śyāma*—blackish color; *vaṁśī-mukha*—a flute in the mouth; *gopa-vilāsī*—an enjoyer as a cowherd boy; *ihaṅ*—now; *gaura*—fair complexion; *kabhu*—sometimes; *dvija—brāhmaṇa; kabhu*—sometimes; *ta'*—certainly; *sannyāsī*—in the renounced order of life.

TRANSLATION

In kṛṣṇa-līlā the Lord's complexion is blackish. A flute in His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brāhmaṇa and sometimes accepting the renounced order of life.

TEXT 303

অতএব আপনে প্রভু গোপীভাব ধরি' ।
ব্রজেন্দ্রনন্দনে কহে 'প্রাণনাথ' করি' ॥ ৩০৩ ॥

ataeva āpane prabhu gopī-bhāva dhari'
vrajendra-nandane kahe 'prāṇa-nātha' kari'

SYNONYMS

ataeva—therefore; *āpane*—personally; *prabhu*—the Lord; *gopī-bhāva*—the ecstasy of the *gopīs; dhari'*—accepting; *vrajendra-nandane*—the son of Nanda Mahārāja; *kahe*—addresses; *prāṇa-nātha*—O Lord of My life (husband); *kari'*—accepting.

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, "O master of My life! O My dear husband!"

TEXT 304

সেই কৃষ্ণ, সেই গোপী,—পরম বিরোধ।
অচিন্ত্য চরিত্র প্রভুর অতি সুদুর্বোধ ॥ ৩০৪ ॥

sei kṛṣṇa, sei gopī,——parama virodha
acintya caritra prabhura ati sudurbodha

SYNONYMS

sei kṛṣṇa—that Kṛṣṇa; *sei gopī*—that *gopī; parama virodha*—very much contradictory; *acintya*—inconceivable; *caritra*—character; *prabhura*—of the Lord; *ati*—very much; *sudurbodha*—difficult to understand.

TRANSLATION

He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Kṛṣṇa's accepting the part of the *gopīs* is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the *gopīs* and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (*acintya*), which can make possible that which is impossible to do (*agatān gatān patīyasi*). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī ends every chapter with this verse:

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

"Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate *Śrī Caitanya-caritāmṛta,* following in their footsteps."

In a song by Narottama dāsa Ṭhākura it is stated:

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

The conjugal love between Rādhā and Kṛṣṇa, which is called *yugala-pīriti,* is not understandable by mundane scholars, artists or poets. It is simply to be understood

by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

TEXT 305

ইথে তর্ক করি' কেহ না কর সংশয়।
কৃষ্ণের অচিন্ত্যশক্তি এই মত হয়॥ ৩০৫॥

ithe tarka kari' keha nā kara saṁśaya
kṛṣṇera acintya-śakti ei mata haya

SYNONYMS

ithe—in this matter; *tarka kari'*—making arguments; *keha*—someone; *nā*—do not; *kara*—make; *saṁśaya*—doubts; *kṛṣṇera*—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potency; *ei*—this; *mata*—the verdict; *haya*—is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

TEXT 306

অচিন্ত্য, অদ্ভুত কৃষ্ণচৈতন্য-বিহার।
চিত্র ভাব, চিত্র গুণ, চিত্র ব্যবহার॥ ৩০৬॥

acintya, adbhuta kṛṣṇa-caitanya-vihāra
citra bhāva, citra guṇa, citra vyavahāra

SYNONYMS

acintya—inconceivable; *adbhuta*—wonderful; *kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *vihāra*—pastimes; *citra*—wonderful; *bhāva*—ecstasy; *citra*—wonderful; *guṇa*—qualities; *citra*—wonderful; *vyavahāra*—behavior.

TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

TEXT 307

তর্কে ইহা নাহি মানে যেই দুরাচার।
কুম্ভীপাকে পচে, তার নাহিক নিস্তার ॥ ৩০৭ ॥

tarke ihā nāhi māne yei durācāra
kumbhīpāke pace, tāra nāhika nistāra

SYNONYMS

tarke—by arguments; *ihā*—this; *nāhi*—not; *māne*—accepts; *yei*—anyone who; *durācāra*—debauchee; *kumbhī-pāke*—in the boiling oil of hell; *pace*—boils; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhīpāka. For him there is no deliverance.

PURPORT

Kumbhīpāka, a type of hellish condition, is described in *Śrīmad-Bhāgavatam* (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamarāja after death and punished in the Kumbhīpāka hell. There he is put into boiling oil called *kumbhī-pāka*, from which there is no deliverance. Kumbhīpāka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Śrī Caitanya Mahāprabhu are punished in that hellish condition.

TEXT 308

অচিন্ত্যাঃ খলু যে ভাবা ন তাংস্তর্কেণ যোজয়েৎ।
প্রকৃতিভ্যঃ পরং যচ্চ তদচিন্ত্যস্য লক্ষণম্ ॥ ৩০৮ ॥

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam

SYNONYMS

acintyāḥ—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tān*—them; *tarkeṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyaḥ*—to material nature; *param*—transcendental; *yat*—that which; *ca*—and; *tat*—that; *acintyasya*—of the inconceivable; *lakṣaṇam*—a symptom.

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental

subject matters, one should not try to understand transcendental subjects through mundane arguments."

PURPORT

This is a quote from the *Bhakti-rasāmṛta-sindhu* (2.5.93) by Śrīla Rūpa Gosvāmī.

TEXT 309

অদ্ভুত চৈতন্যলীলায় যাহার বিশ্বাস।
সেই জন যায় চৈতন্যের পদ পাশ॥ ৩০৯॥

adbhuta caitanya-līlāya yāhāra viśvāsa
sei jana yāya caitanyera pada pāśa

SYNONYMS

adbhuta—wonderful; *caitanya-līlāya*—in the pastimes of Lord Caitanya Mahāprabhu; *yāhāra*—anyone whose; *viśvāsa*—faith; *sei*—that; *jana*—person; *yāya*—makes progress; *caitanyera*—of Śrī Caitanya Mahāprabhu; *pada*—the lotus feet; *pāśa*—near.

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

TEXT 310

প্রসঙ্গে কহিল এই সিদ্ধান্তের সার।
ইহা যেই শুনে, শুদ্ধভক্তি হয় তার॥ ৩১০॥

prasaṅge kahila ei siddhāntera sāra
ihā yei śune, śuddha-bhakti haya tāra

SYNONYMS

prasaṅge—in the course of discussion; *kahila*—it was said; *ei*—this; *siddhāntera*—of the conclusion; *sāra*—the essence; *ihā*—this; *yei*—anyone who; *śune*—hears; *śuddha-bhakti*—unalloyed devotional service; *haya*—becomes; *tāra*—his.

TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

TEXT 311

লিখিত গ্রন্থের যদি করি অনুবাদ।
তবে সে গ্রন্থের অর্থ পাইয়ে আস্বাদ ॥ ৩১১ ॥

likhita granthera yadi kari anuvāda
tabe se granthera artha pāiye āsvāda

SYNONYMS

likhita—written; *granthera*—of the scripture; *yadi*—if; *kari*—I do; *anuvāda*—repetition; *tabe*—then; *se granthera*—of that scripture; *artha*—the meaning; *pāiye*—I can get; *āsvāda*—taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

TEXT 312

দেখি গ্রন্থে ভাগবতে ব্যাসের আচার।
কথা কহি' অনুবাদ করে বার বার ॥ ৩১২ ॥

dekhi granthe bhāgavate vyāsera ācāra
kathā kahi' anuvāda kare vāra vāra

SYNONYMS

dekhi—I see; *granthe*—in the scripture; *bhāgavate*—in the *Śrīmad-Bhāgavatam*; *vyāsera*—of Śrīla Vyāsadeva; *ācāra*—behavior; *kathā*—narration; *kahi'*—describing; *anuvāda*—repetition; *kare*—he does; *vāra vāra*—again and again.

TRANSLATION

We can see in the scripture Śrīmad-Bhāgavatam the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of *Śrīmad-Bhāgavatam*, in the Twelfth Canto, the Twelfth Chapter has fifty-two verses in which Śrī Kṛṣṇa-dvaipāyana Vedavyāsa recapitulates *Śrīmad-Bhāgavatam's* entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of *Śrī Caitanya-caritāmṛta's Ādi-līlā*.

TEXT 313

তাতে আদি-লীলার করি পরিচ্ছেদ গণন।
প্রথম পরিচ্ছেদে কৈলুঁ 'মঙ্গলাচরণ' ॥ ৩১৩ ॥

tāte ādi-līlāra kari paricceda gaṇana
prathama paricchede kailuṅ 'maṅgalācaraṇa'

SYNONYMS

tāte—therefore; *ādi-līlāra*—of the First Canto, known as *Ādi-līlā*; *kari*—I do; *paricceda*—chapter; *gaṇana*—enumeration; *prathama paricchede*—in the First Chapter; *kailuṅ*—I have done; *maṅgala-ācaraṇa*—invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the Ādi-līlā. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

TEXT 314

দ্বিতীয় পরিচ্ছেদে 'চৈতন্যতত্ত্ব-নিরূপণ'।
স্বয়ং ভগবান্ যেই ব্রজেন্দ্রনন্দন ॥ ৩১৪ ॥

dvitīya paricchede 'caitanya-tattva-nirūpaṇa'
svayaṁ bhagavān yei vrajendra-nandana

SYNONYMS

dvitīya paricchede—in the Second Chapter; *caitanya-tattva-nirūpaṇa*—description of the truth of Śrī Caitanya Mahāprabhu; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *yei*—who; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

The Second Chapter explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

TEXT 315

তেঁহো ত' চৈতন্য-কৃষ্ণ—শচীর নন্দন।
তৃতীয় পরিচ্ছেদে জন্মের 'সামান্য' কারণ ॥ ৩১৫ ॥

teṅho ta' caitanya-kṛṣṇa——śacīra nandana
tṛtīya paricchede janmera 'sāmānya' kāraṇa

SYNONYMS

teṅho—He; *ta'*—certainly; *caitanya-kṛṣṇa*—Kṛṣṇa with the name of Śrī Caitanya; *śacīra nandana*—the son of Śacīmātā; *tṛtīya paricchede*—in the Third Chapter; *janmera*—of His birth; *sāmānya*—general; *kāraṇa*—reason.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.

TEXT 316

তহিঁ মধ্যে প্রেমদান—'বিশেষ' কারণ।
যুগধর্ম—কৃষ্ণনাম-প্রেম-প্রচারণ ॥ ৩১৬ ॥

tahiṅ madhye prema-dāna——'viśeṣa' kāraṇa
yuga-dharma——kṛṣṇa-nāma-prema-pracāraṇa

SYNONYMS

tahiṅ madhye—in that chapter; *prema-dāna*—distribution of love of Godhead; *viśeṣa*—specific; *kāraṇa*—reason; *yuga-dharma*—the religion of the millennium; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—love of Godhead; *pracāraṇa*—propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

TEXT 317

চতুর্থে কহিলুঁ জন্মের 'মূল' প্রয়োজন।
স্বমাধুর্য-প্রেমানন্দরস-আস্বাদন ॥ ৩১৭ ॥

caturthe kahiluṅ janmera 'mūla' prayojana
sva-mādhurya-premānanda-rasa-āsvādana

SYNONYMS

caturthe—in the Fourth Chapter; *kahiluṅ*—I have described; *janmera*—of His birth; *mūla*—the real; *prayojana*—necessity; *sva-mādhurya*—His own transcendental sweetness; *prema-ānanda*—of ecstatic joy from love; *rasa*—the mellow; *āsvādana*—tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellow quality of His own transcendental loving service and His own sweetness.

TEXT 318

পঞ্চমে 'শ্রীনিত্যানন্দ'-তত্ত্ব নিরূপণ ।
নিত্যানন্দ হৈলা রাম রোহিণীনন্দন ॥ ৩১৮ ॥

pañcame 'śrī-nityānanda'-tattva nirūpaṇa
nityānanda hailā rāma rohiṇī-nandana

SYNONYMS

pañcame—in the Fifth Chapter; *śrī-nityānanda*—of Lord Nityānanda Prabhu; *tattva*—the truth; *nirūpaṇa*—ascertainment; *nityānanda*—Lord Nityānanda Prabhu; *hailā*—was; *rāma*—Balarāma; *rohiṇī-nandana*—the son of Rohiṇī.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohiṇī.

TEXT 319

ষষ্ঠ পরিচ্ছেদে 'অদ্বৈত-তত্ত্বে'র বিচার ।
অদ্বৈত-আচার্য—মহাবিষ্ণু-অবতার ॥ ৩১৯ ॥

ṣaṣṭha paricchede 'advaita-tattve'ra vicāra
advaita-ācārya——mahā-viṣṇu-avatāra

SYNONYMS

ṣaṣṭha paricchede—in the Sixth Chapter; *advaita*—of Advaita Ācārya; *tattvera*—of the truth; *vicāra*—consideration; *advaita-ācārya*—Advaita Prabhu; *mahā-viṣṇu-avatāra*—incarnation of Mahā-Viṣṇu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

TEXT 320

সপ্তম পরিচ্ছেদে 'পঞ্চতত্ত্বে'র আখ্যান ।
পঞ্চতত্ত্ব মিলি' যৈছে কৈলা প্রেমদান ॥ ৩২০ ॥

saptama paricchede 'pañca-tattve'ra ākhyāna
pañca-tattva mili' yaiche kailā prema-dāna

SYNONYMS

saptama paricchede—in the Seventh Chapter; *pañca-tattvera*—of the five *tattvas* (truths); *ākhyāna*—the elaboration; *pañca-tattva*—the five *tattvas; mili'*—combining together; *yaiche*—in what way; *kailā*—did; *prema-dāna*—distribution of love of Godhead.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva—Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

TEXT 321

অষ্টমে 'চৈতন্যলীলা-বর্ণন'-কারণ ।
এক কৃষ্ণনামের মহা-মহিমা-কথন ॥ ৩২১ ॥

aṣṭame 'caitanya-līlā-varṇana'-kāraṇa
eka kṛṣṇa-nāmera mahā-mahimā-kathana

SYNONYMS

aṣṭame—in the Eighth Chapter; *caitanya-līlā-varṇana-kāraṇa*—the reason for describing Caitanya Mahāprabhu's pastimes; *eka*—one; *kṛṣṇa-nāmera*—of the holy name of Lord Kṛṣṇa; *mahā-mahimā-kathana*—description of great glories.

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

TEXT 322

নবমেতে 'ভক্তিকল্পবৃক্ষের বর্ণন' ।
শ্রীচৈতন্য-মালী কৈলা বৃক্ষ আরোপণ ॥ ৩২২ ॥

navamete 'bhakti-kalpa-vṛkṣera varṇana'
śrī-caitanya-mālī kailā vṛkṣa āropaṇa

SYNONYMS

navamete—in the Ninth Chapter; *bhakti-kalpa-vṛkṣera*—of the desire tree of devotional service; *varṇana*—the description; *śrī-caitanya-mālī*—Śrī Caitanya Mahāprabhu as the gardener; *kailā*—did; *vṛkṣa*—the tree; *āropaṇa*—implantation.

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.

TEXT 323

দশমেতে মূল-স্কন্ধের 'শাখাদি-গণন'।
সর্বশাখাগণের যৈছে ফল-বিতরণ ॥ ৩২৩ ॥

daśamete mūla-skandhera 'śākhādi-gaṇana'
sarva-śākhā-gaṇera yaiche phala-vitaraṇa

SYNONYMS

daśamete—in the Tenth Chapter; *mūla-skandhera*—of the main trunk; *śākhā-ādi*—of the branches, etc.; *gaṇana*—enumeration; *sarva-śākhā-gaṇera*—of all branches; *yaiche*—in what way; *phala-vitaraṇa*—distribution of the fruits.

TRANSLATION

The Tenth Chapter describes the branches and sub-branches of the main trunk, and the distribution of their fruits.

TEXT 324

একাদশে 'নিত্যানন্দশাখা-বিবরণ'।
দ্বাদশে 'অদ্বৈতস্কন্ধ শাখার বর্ণন' ॥ ৩২৪ ॥

ekādaśe 'nityānanda-śākhā-vivaraṇa'
dvādaśe 'advaita-skandha śākhāra varṇana'

SYNONYMS

ekādaśe—in the Eleventh Chapter; *nityānanda-śākhā*—of the branches of Śrī Nityānanda Prabhu; *vivaraṇa*—description; *dvādaśe*—in the Twelfth Chapter; *advaita-skandha*—the trunk known as Advaita Prabhu; *śākhāra*—of the branch; *varṇana*—description.

TRANSLATION

The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

TEXT 325

ত্রয়োদশে মহাপ্রভুর 'জন্ম-বিবরণ'।
কৃষ্ণনাম-সহ যৈছে প্রভুর জনম ॥ ৩২৫ ॥

trayodaśe mahāprabhura 'janma-vivaraṇa'
kṛṣṇa-nāma-saha yaiche prabhura janama

SYNONYMS

trayodaśe—in the Thirteenth Chapter; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *janma*—of the birth; *vivaraṇa*—the description; *kṛṣṇa-nāma-saha*—along with the holy name of Lord Kṛṣṇa; *yaiche*—in what way; *prabhura*—of the Lord; *janama*—the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

TEXT 326

চতুর্দ্দশে 'বাল্যলীলার' কিছু বিবরণ।
পঞ্চদশে 'পৌগণ্ডলীলার' সঙ্ক্ষেপে কথন ॥ ৩২৬ ॥

caturdaśe 'bālya-līlāra' kichu vivaraṇa
pañcadaśe 'paugaṇḍa-līlāra' saṅkṣepe kathana

SYNONYMS

caturdaśe—in the Fourteenth Chapter; *bālya-līlāra*—of the Lord's childhood pastimes; *kichu*—some; *vivaraṇa*—description; *pañcadaśe*—in the Fifteenth Chapter; *paugaṇḍa-līlāra*—of the pastimes of the *paugaṇḍa* (boyhood) age; *saṅkṣepe*—in brief; *kathana*—the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

TEXT 327

ষোড়শ পরিচ্ছেদে 'কৈশোরলীলা'র উদ্দেশ।
সপ্তদশে 'যৌবনলীলা' কহিলুঁ বিশেষ ॥ ৩২৭ ॥

ṣoḍaśa paricchede 'kaiśora-līlā' ra uddeśa
saptadaśe 'yauvana-līlā' kahiluṅ viśeṣa

SYNONYMS

ṣoḍaśa—sixteenth; *paricchede*—in the chapter; *kaiśora-līlāra*—of pastimes prior to youth; *uddeśa*—indication; *saptadaśe*—in the Seventeenth Chapter; *yauvana-līlā*—the pastimes of youth; *kahiluṅ*—I have stated; *viśeṣa*—specifically.

TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaiśora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

TEXT 328

এই সপ্তদশ প্রকার আদি-লীলার প্রবন্ধ ।
দ্বাদশ প্রবন্ধ তাতে গ্রন্থ-মুখবন্ধ ॥ ৩২৮ ॥

ei saptadaśa prakāra ādi-līlāra prabandha
dvādaśa prabandha tāte grantha-mukhabandha

SYNONYMS

ei saptadaśa—these seventeen; *prakāra*—varieties; *ādi-līlāra*—of the *Ādi-līlā* (First Canto); *prabandha*—subject matter; *dvādaśa*—twelve; *prabandha*—subject matters; *tāte*—among those; *grantha*—of the book; *mukha-bandha*—prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the Ādi-līlā. Twelve of these constitute the preface of this scripture.

TEXT 329

পঞ্চপ্রবন্ধে পঞ্চরসের চরিত ।
সংক্ষেপে কহিলুঁ অতি,—না কৈলুঁ বিস্তৃত ॥৩২৯॥

pañca-prabandhe pañca-rasera carita
saṅkṣepe kahiluṅ ati,——nā kailuṅ vistṛta

SYNONYMS

pañca-prabandhe—in five chapters; *pañca-rasera*—of five transcendental mellows; *carita*—the character; *saṅkṣepe*—in brief; *kahiluṅ*—I stated; *ati*—greatly; *nā kailuṅ*—I did not make; *vistṛta*—expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

TEXT 330

বৃন্দাবনদাস ইহা 'চৈতন্যমঙ্গলে' ।
বিস্তারি' বর্ণিলা নিত্যানন্দ-আজ্ঞা-বলে ॥ ৩৩০ ॥

vṛndāvana-dāsa ihā 'caitanya-maṅgale'
vistāri' varṇilā nityānanda-āj̃ñā-bale

SYNONYMS

vṛndāvana-dāsa—Ṭhākura Vṛndāvana dāsa; *ihā*—this; *caitanya-maṅgale*—in his book *Caitanya-maṅgala; vistāri'*—expanding; *varṇilā*—described; *nityānanda*—of Śrī Nityānanda Prabhu; *āj̃ñā*—of the order; *bale*—on the strength.

TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described in his Caitanya-maṅgala all that I have not.

TEXT 331

শ্রীকৃষ্ণচৈতন্যলীলা—অদ্ভুত, অনন্ত।
ব্রহ্মা-শিব-শেষ যাঁর নাহি পায় অন্ত ॥ ৩৩১ ॥

śrī-kṛṣṇa-caitanya-līlā—adbhuta, ananta
brahmā-śiva-śeṣa yāṅra nāhi pāya anta

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *śeṣa*—Lord Śeṣanāga; *yāṅra*—of which; *nāhi*—not; *pāya*—get; *anta*—end.

TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣanāga cannot find their end.

TEXT 332

যে যেই অংশ কহে, শুনে সেই ধন্য।
অচিরে মিলিবে তারে শ্রীকৃষ্ণচৈতন্য ॥ ৩৩২ ॥

ye yei aṁśa kahe, śune sei dhanya
acire milibe tāre śrī-kṛṣṇa-caitanya

SYNONYMS

ye yei aṁśa—any part of this; *kahe*—anyone who describes; *śune*—anyone who hears; *sei*—that person; *dhanya*—glorious; *acire*—very soon; *milibe*—will meet; *tāre*—Him; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 333

শ্রীকৃষ্ণচৈতন্য, অদ্বৈত, নিত্যানন্দ।
শ্রীবাস-গদাধরাদি যত ভক্তবৃন্দ ॥ ৩৩৩ ॥

śrī-kṛṣṇa-caitanya, advaita, nityānanda
śrīvāsa-gadādharādi yata bhakta-vṛnda

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *advaita*—Advaita Ācārya Prabhu; *nityānanda*—Nityānanda Prabhu; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara-ādi*—and others like Gadādhara; *yata*—all; *bhakta-vṛnda*—all devotees.

TRANSLATION

[Herein the author again describes the Pañca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

TEXT 334

যত যত ভক্তগণ বৈসে বৃন্দাবনে।
নম্র হঞা শিরে ধরোঁ সবার চরণে ॥ ৩৩৪ ॥

yata yata bhakta-gaṇa vaise vṛndāvane
namra hañā śire dharoṅ sabāra caraṇe

SYNONYMS

yata yata—each and every one; *bhakta-gaṇa*—devotees; *vaise*—reside; *vṛndāvane*—at Vṛndāvana; *namra hañā*—becoming humble; *śire*—on my head; *dharoṅ*—I place; *sabāra*—of all; *caraṇe*—the lotus feet.

TRANSLATION

I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

TEXTS 335-336

শ্রীস্বরূপ-শ্রীরূপ-শ্রীসনাতন।
শ্রীরঘুনাথদাস, আর শ্রীজীব-চরণ ॥ ৩৩৫ ॥

শিরে ধরি বন্দোঁ, নিত্য করোঁ তাঁর আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৩৬ ॥

śrī-svarūpa-śrī-rūpa-śrī-sanātana
śrī-raghunātha-dāsa, āra śrī-jīva-caraṇa

śire dhari vandoṅ, nitya karoṅ tāṅra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-svarūpa—Śrī Svarūpa Dāmodara; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrī Sanātana Gosvāmī; *śrī-raghunātha-dāsa*—Śrī Raghunātha dāsa Gosvāmī; *āra*—and; *śrī-jīva-caraṇa*—the lotus feet of Śrī Jīva Gosvāmī; *śire*—on the head; *dhari*—placing; *vandoṅ*—I worship; *nitya*—always; *karoṅ*—I do; *tāṅra*—their; *āśa*—hope to serve; *caitanya-caritāmṛta*—the book named *Śrī Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

I wish to place the lotus feet of the Gosvāmīs on my head. Their names are Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, *Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.*

END OF THE ĀDI-LĪLĀ

References

The statements of *Śri Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Acintya—inconceivable.
Aṣṭāṅga-yoga—the mystic *yoga* system to control the senses.
Avaroha-panthā—the descending process of deductive knowledge.
Avatāras—incarnations.

B

Bhakti—purified service of the senses of he Lord by one 's own senses.
Bhakti-kalpataru—the desire tree of devotional service.
Brahma-bandhu—one born in a *brāhmaṇa* family but not brahminically qualified.
Brahmacarya—student life of celibacy.
Brahman—the all-pervading impersonal aspect of the Lord.
Brāhmaṇa—the intelligent class of men.

G

Gṛhastha—the householder stage of life.

J

Jñānīs—those engaged in the cultivation of knowledge.

K

Karmīs—fruitive laborers.
Kṣatriya—the martial caste.
Kṛṣṇa-bhakta—a devotee of Kṛṣṇa.

M

Mlecchas—those who are lower than *śūdras*.

N

Nitya-siddhas—ever purified associates of the Lord.

P

Paramahaṁsas—the topmost God-realized devotees.
Pāṣaṇḍīs—idolatrous worshipers of many demigods.

Prāyaścitta—atonement.
Prema-bhakti—the perfectional stage of relishing pure love of God.

R

Rasābhāsa—inharmonious mixing of one *rasa* with another.

S

Ṣaḍ-bhuja—the six-armed form of Śrī Caitanya Mahāprabhu.
Sādhana-bhakti—following the rules and regulations of devotional service to develop natural love for Kṛṣṇa.
Sādhu-nindā—the offense of criticizing a Vaiṣṇava.
Sannyāsa—the renounced order of life.
Śānta-rasa—the marginal stage of devotional service, passive love of God.
Śrauta-panthā—the acquirement of knowledge by hearing from authorities.
Śūdra—the laborer class of men.

V

Vaikuṇṭha—the spiritual world.
Vaiśya—the class of men involved in business and farming.
Vānaprastha—the retired order of life.
Viṣṇu-tattva—innumerable primary expansions of Kṛṣṇa.
Vyāsa-pūjā—worship of the spiritual master.

Y

Yavanas—meat-eaters.
Yugala-pirīti—the conjugal love between Rādhā and Kṛṣṇa.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ঋ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṁ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutturals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in g*o*; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Eck*h*art.
g –like the *g* in *g*ot.
gh –like the *gh* in big-*h*ouse.
ṅ –like the*n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch*-*h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge*-*h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t*-*h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d*-*h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the teeth.
th–as in ho*t*-*h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d*-*h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b*-*h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য়
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in dwarf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third lines of each Bengali verse and all the lines of each Sanskrit verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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Introduction

"HARE KṚṢṆA" has become a household phrase in cities, towns and villages throughout the world, fulfilling a prophecy made almost five hundred years ago by Lord Śrī Caitanya Mahāprabhu. From Los Angeles to London, from Bombay to Buenos Aires, from Pittsburgh and Melbourne to Paris and even Moscow, people of all ages, colors, creeds and faiths are feeling the bliss of the dynamic *yoga* system called "Kṛṣṇa consciousness."

This Kṛṣṇa consciousness movement began in full force some five hundred years ago, when Lord Śrī Caitanya Mahāprabhu, an incarnation of Kṛṣṇa (God), flooded the subcontinent of India with the chanting of the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To reveal the secret of what real love is, Kṛṣṇa came to earth five hundred years ago in the guise of His own devotee—as Lord Caitanya Mahāprabhu. With His chief associates— Nityānanda, Advaita, Gadādhara and Śrīvāsa—He taught how to develop love of Godhead simply by chanting Hare Kṛṣṇa and dancing in ecstasy.

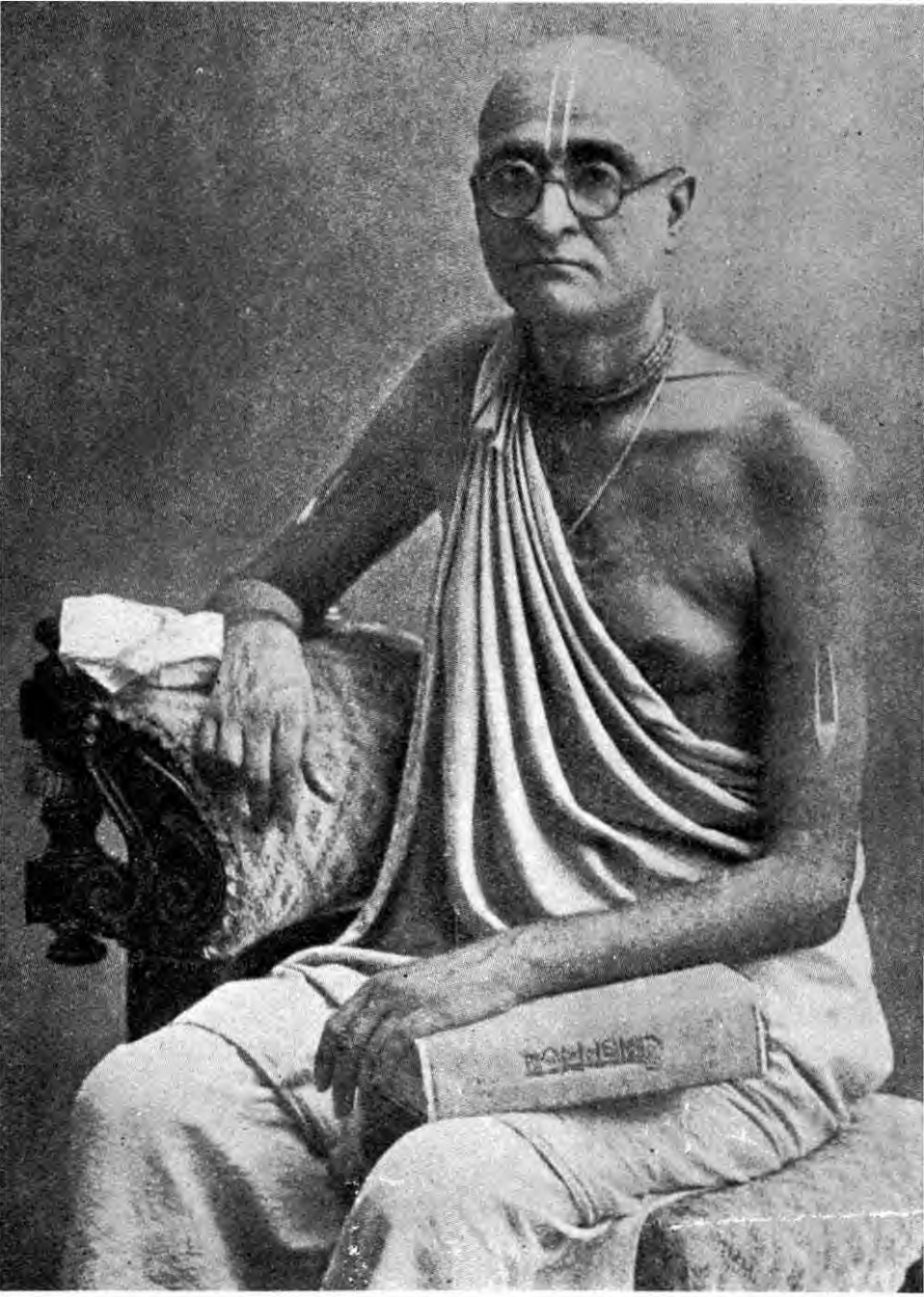
Śrī Caitanya-caritāmṛta, which was written by the great saint Kṛṣṇadāsa Kavirāja Gosvāmī shortly after Lord Caitanya's disappearance, vividly describes Lord Caitanya's blissful pastimes and probes deeply into His profound spiritual philosophy.

The translations and purports, the explanations of the verses, are the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the author of *Bhagavad-gītā As It is; The Nectar of Devotion; Kṛṣṇa, the Supreme Personality of Godhead* (first published in 1970 with the kind help of Mr. George Harrison); and numerous other books about *yoga* and self-realization.

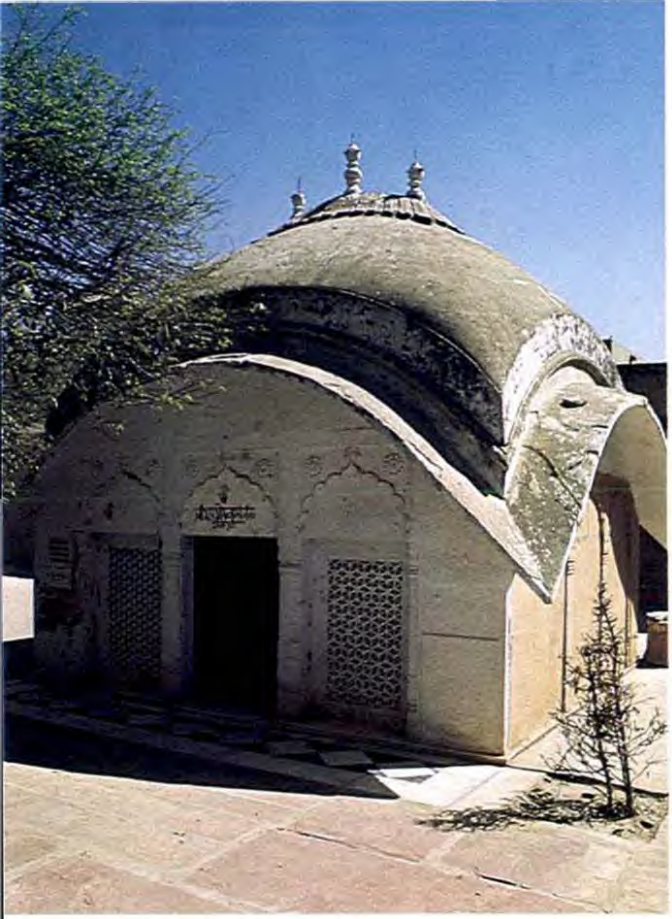
Although this is the fourth volume of *Śrī Caitanya-caritāmṛta,* one need not have read the previous volumes to understand and appreciate this book. Śrīla Prabhupāda remarks that such a spiritual work is like sugar, for wherever you begin tasting it you will surely enjoy its sweetness.

His Divine Grace
A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

The great temple at Jagannātha Puri, where Lord Caitanya displayed many of His transcendental pastimes.



ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA
the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.



The samādhis (tombs) of Śrīla Rūpa Gosvāmī (left) and Śrīla Raghunātha dāsa Gosvāmī (right), the spiritual masters of Kṛṣṇadāsa Kavirāja Gosvāmī (the author of Śrī Caitanya-caritāmṛta).

Śrī Pañca-tattva

ord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra *(Advaita Ācārya), His exp*
on (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devo
rī Śrīvāsa).

The ISKCON world headquarters at Śrīdhāma Māyapura, the birthplace of Lord Caitanya Mahāprabhu.

Simple living and high thinking. *Members of the ISKCON world center depend on the Supreme Lord for the necessities of life.*

Following in the footsteps of Lord Caitanya, the devotees of the International Society for Krishna Consciousness distribute prasāda *(food offered to Kṛṣṇa) at the ISKCON center in Māyāpura, West Bengal.*

Every town and village. *Members of the Hare Kṛṣṇa movement performing* saṅkīrtana *(congregational chanting of the holy names of the Lord) in West Germany.*

Plate 1 *"Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me." (p. 3)*

Plate 3 *The six Gosvāmīs studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. (p. 17)*

Plate 2 *"May Gopināthaji, who attracts all the gopīs with the song of His flute, be merciful upon us."* *(p. 4)*

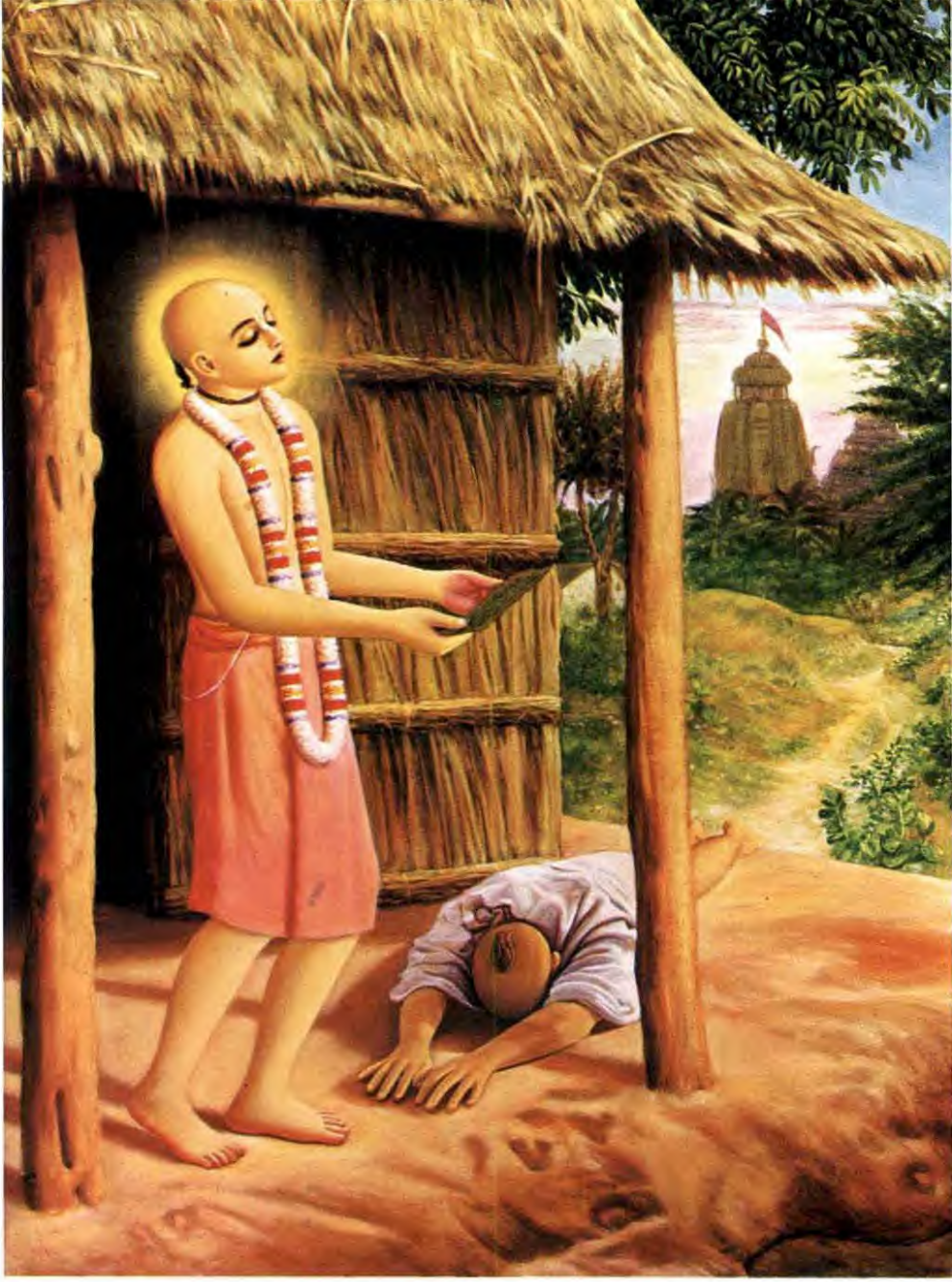


Plate 4 *While Lord Caitanya was in an ecstatic state after reading the verse, Śrīla Rūpa Gosvāmī came and immediately fell down on the floor like a rod. (p. 46)*

Plate 5 *When Nṛsiṁhānanda Brahmacārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the way there. (p. 94)*

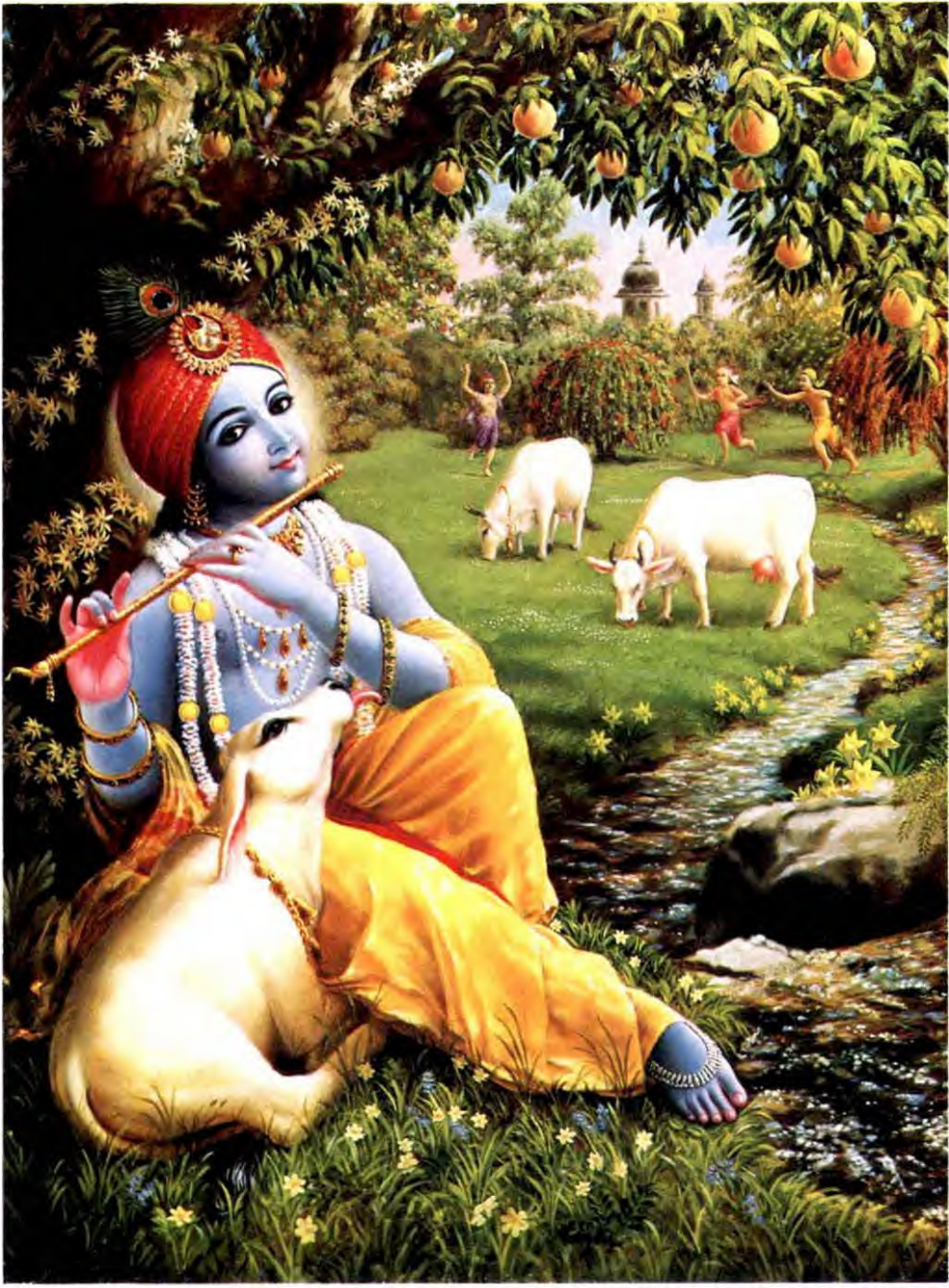


Plate 6 *"O Kṛṣṇa, the player of the flute, the sweetness of Your early age is wonderful within these three worlds."* (p. 209)

Plate 7 *When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body. (p. 290)*

CHAPTER 1

The Later Pastimes of Lord Śrī Caitanya Mahāprabhu

In this chapter there is a summary description of all the pastimes performed by Śrī Caitanya Mahāprabhu during the middle period of His activities as well as the six years at the end of His activities. All of these are described in brief. There is also a description of Śrī Caitanya Mahāprabhu's ecstasy that occurred when He recited the verse beginning *yaḥ kaumāra-haraḥ*, and there is also an explanation of that ecstasy given in the verse *priyaḥ so 'yaṁ kṛṣṇaḥ* by Śrīla Rūpa Gosvāmī. Because he wrote that verse, Śrīla Rūpa Gosvāmī was specifically blessed by the Lord. There is also a description of the many books written by Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī and Śrīla Jīva Gosvāmī. There is also a description of the meeting between Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī in the village known as Rāmakeli.

TEXT 1

যস্য প্রসাদাদজ্ঞোঽপি সদ্যঃ সর্বজ্ঞতাং ব্রজেৎ।
স শ্রীচৈতন্যদেবো মে ভগবান্ সংপ্রসীদতু ॥ ১ ॥

yasya prasādād ajño 'pi
sadyaḥ sarva-jñatāṁ vrajet
sa śrī-caitanya-devo me
bhagavān samprasīdatu

SYNONYMS

yasya—of whom; *prasādāt*—by the mercy; *ajñaḥ api*—even a person who has no knowledge; *sadyaḥ*—immediately; *sarva-jñatām*—all knowledge; *vrajet*—can achieve; *saḥ*—that; *śrī-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu; *me*—on me; *bhagavān*—the Supreme Personality of Godhead; *samprasīdatu*—may He bestow His causeless mercy.

TRANSLATION

Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Śrī Caitanya Mahāprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

TEXT 2

বন্দে শ্রীকৃষ্ণচৈতন্য-নিত্যানন্দৌ সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ শন্দৌ তমোনুদৌ ॥

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

জয়তাং সুরতৌ পঙ্গোর্মম মন্দমতের্গতী ।
মৎসর্বস্বপদাম্ভোজৌ রাধামদনমোহনৌ ॥ ৩ ॥

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything tome.

TEXT 4

দীব্যদ্বৃন্দারণ্যকল্পদ্রুমাধঃ-
শ্রীমদ্রত্নাগারসিংহাসনস্থৌ।
শ্রীমদ্রাধাশ্রীলগোবিন্দদেবৌ
প্রেষ্ঠালীভিঃ সেব্যমানৌ স্মরামি ॥ ৪ ॥

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṁha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 5

श्रीमान्रासरसारम्भी वंशीवटतटस्थितः।
कर्षन् वेणुस्वनैर्गोपीर्गोपीनाथः श्रियेऽस्तु नः ॥ ५ ॥

śrīmān rāsa-rasārambhī
vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ

SYNONYMS

śrīmān—the most beautiful form; *rāsa*—of the *rāsa* dance; *rasa-ārambhī*—the initiator of the mellow; *vaṁśī-vaṭa*—the celebrated place named Vaṁśīvaṭa; *taṭa*—on the bank of Yamunā; *sthitaḥ*—being situated; *karṣan*—attracting; *veṇu-svanaiḥ*—by the sounds of the flute; *gopīḥ*—all the *gopīs*; *gopī-nāthaḥ*—the master of all the *gopīs*; *śriye*—the opulence of love and affection; *astu*—let there be; *naḥ*—upon us.

TRANSLATION

May Gopīnāthajī, who attracts all the gopīs with the song of His flute and who has begun the most melodious rāsa dance on the bank of the Yamunā in Vaṁśīvaṭa, be merciful upon us.

TEXT 6

जय जय गौरचन्द्र जय कृपासिन्धु।
जय जय शचीसुत जय दीनबन्धु ॥ ६ ॥

jaya jaya gauracandra jaya kṛpā-sindhu
jaya jaya śacī-suta jaya dīna-bandhu

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *kṛpā-sindhu*—to the ocean of mercy; *jaya jaya*—all glories unto You; *śacī-suta*—the son of Śacī; *jaya*—all glories unto You; *dīna-bandhu*—the friend of the fallen.

TRANSLATION

All glories unto Śrī Gaurahari, who is an ocean of mercy! All glories unto You, the son of Śacīdevī, for You are the only friend of all fallen souls!

TEXT 7

জয় জয় নিত্যানন্দ জয়াদ্বৈতচন্দ্র ।
জয় শ্রীবাসাদি জয় গৌরভক্তবৃন্দ ॥ ৭ ॥

jaya jaya nityānanda jayādvaita-candra
jaya śrīvāsādi jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *śrīvāsa-ādi*—to all the devotees, headed by Śrīvāsa Ṭhākura; *jaya gaura-bhakta-vṛnda*—all glories unto the devotees of Lord Gaurasundara.

TRANSLATION

All glories unto Lord Nityānanda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura!

TEXT 8

পূর্বে কহিলুঁ আদিলীলার সূত্রগণ ।
যাহা বিস্তারিয়াছেন দাস-বৃন্দাবন ॥ ৮ ॥

pūrve kahiluṅ ādi-līlāra sūtra-gaṇa
yāhā vistāriyāchena dāsa-vṛndāvana

SYNONYMS

pūrve—previously; *kahiluṅ*—I have described; *ādi-līlāra*—of the *ādi-līlā*; *sūtra-gaṇa*—the synopsis; *yāhā*—which; *vistāriyāchena*—has elaborately explained; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

I have previously described in synopsis the ādi-līlā [initial pastimes], which have already been fully described by Vṛndāvana dāsa Ṭhākura.

TEXT 9

অতএব তার আমি সূত্রমাত্র কৈলুঁ ।
যে কিছু বিশেষ, সূত্রমধ্যেই কহিলুঁ ॥ ৯ ॥

ataeva tāra āmi sūtra-mātra kailuṅ
ye kichu viśeṣa, sūtra-madhyei kahiluṅ

SYNONYMS

ataeva—therefore; *tāra*—of that; *āmi*—I; *sūtra-mātra*—only the synopsis; *kailuṅ*—did; *ye kichu*—whatever; *viśeṣa*—specifics; *sūtra-madhyei kahiluṅ*—I have already stated within the synopsis.

TRANSLATION

I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

TEXT 10

এবে কহি শেষলীলার মুখ্য সূত্রগণ ।
প্রভুর অশেষ লীলা না যায় বর্ণন ॥ ১০ ॥

ebe kahi śeṣa-līlāra mukhya sūtra-gaṇa
prabhura aśeṣa līlā nā yāya varṇana

SYNONYMS

ebe—now; *kahi*—I describe; *śeṣa-līlāra*—of the pastimes at the end; *mukhya*—chief; *sūtra-gaṇa*—synopsis; *prabhura*—of Lord Caitanya Mahāprabhu; *aśeṣa*—unlimited; *līlā*—pastimes; *nā yāya varṇana*—it is not possible to describe.

TRANSLATION

To describe the unlimited pastimes of Śrī Caitanya Mahāprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

TEXTS 11-12

তার মধ্যে যেই ভাগ দাস-বৃন্দাবন ।
'চৈতন্যমঙ্গলে' বিস্তারি' করিলা বর্ণন ॥ ১১ ॥

সেই ভাগের ইহাঁ সূত্রমাত্র লিখিব।
তাহাঁ যে বিশেষ কিছু, ইহাঁ বিস্তারিব ॥ ১২ ॥

tāra madhye yei bhāga dāsa-vṛndāvana
'caitanya-maṅgale' vistāri' karilā varṇana

sei bhāgera ihāṅ sūtra-mātra likhiba
tāhāṅ ye viśeṣa kichu, ihāṅ vistāriba

SYNONYMS

tāra madhye—amongst them; *yei*—which; *bhāga*—portion; *dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*; *vistāri'*—elaborating; *karilā varṇana*—has described; *sei bhāgera*—of that portion; *ihāṅ*—here in this book; *sūtra-mātra*—the synopsis only; *likhiba*—I shall write; *tāhāṅ*—there; *ye*—whatever; *viśeṣa*—special details; *kichu*—something; *ihāṅ vistāriba*—I shall describe elaborately.

TRANSLATION

I shall describe only in synopsis that portion which Vṛndāvana dāsa Ṭhākura has described very elaborately in his book Caitanya-maṅgala. Whatever incidents are outstanding, however, I shall later elaborate.

TEXT 13

চৈতন্যলীলার ব্যাস—দাস বৃন্দাবন।
তাঁর আজ্ঞায় করোঁ তাঁর উচ্ছিষ্ট চর্বণ ॥ ১৩ ॥

caitanya-līlāra vyāsa—dāsa vṛndāvana
tāṅra ājñāya karoṅ tāṅra ucchiṣṭa carvaṇa

SYNONYMS

caitanya-līlāra vyāsa—the Vyāsadeva, or compiler of the pastimes, of Lord Caitanya Mahāprabhu; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *tāṅra*—of him; *ājñāya*—upon the order; *karoṅ*—I do; *tāṅra*—his; *ucchiṣṭa*—of the remnants of foodstuff; *carvaṇa*—chewing.

TRANSLATION

Actually the authorized compiler of the pastimes of Śrī Caitanya Mahāprabhu is Śrīla dāsa Vṛndāvana, the incarnation of Vyāsadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

TEXT 14

ভক্তি করি' শিরে ধরি তাঁহার চরণ।
শেষলীলার সূত্রগণ করিয়ে বর্ণন ॥ ১৪ ॥

bhakti kari' śire dhari tāṅhāra caraṇa
śeṣa-līlāra sūtra-gaṇa kariye varṇana

SYNONYMS

bhakti kari'—with great devotion; *śire*—on my head; *dhari*—I hold; *tāṅhāra*—his; *caraṇa*—lotus feet; *śeṣa-līlāra*—of the pastimes at the end; *sūtra-gaṇa*—the synopsis; *kariye*—I do; *varṇana*—describe.

TRANSLATION

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

TEXT 15

চব্বিশ বৎসর প্রভুর গৃহে অবস্থান।
তাহাঁ যে করিলা লীলা—'আদি-লীলা' নাম ॥ ১৫ ॥

cabbiśa vatsara prabhura gṛhe avasthāna
tāhāṅ ye karilā līlā—'ādi-līlā' nāma

SYNONYMS

cabbiśa vatsara—for twenty-four years; *prabhura*—of the Lord; *gṛhe*—at home; *avasthāna*—residing; *tāhāṅ*—there; *ye*—whatever; *karilā*—He performed; *līlā*—pastimes; *ādi-līlā nāma*—are called *ādi-līlā*.

TRANSLATION

For twenty-four years, Lord Śrī Caitanya Mahāprabhu remained at home, and whatever pastimes He performed during that time are called the ādi-līlā.

TEXT 16

চব্বিশ বৎসর শেষে যেই মাঘমাস।
তার শুক্লপক্ষে প্রভু করিলা সন্ন্যাস ॥ ১৬ ॥

cabbiśa vatsara śeṣe yei māgha-māsa
tāra śukla-pakṣe prabhu karilā sannyāsa

SYNONYMS

cabbiśa vatsara—of those twenty-four years; *śeṣe*—at the end; *yei*—which; *māgha-māsa*—the month of Māgha (January-February); *tāra*—of that month; *śukla-pakṣe*—during the fortnight of the waxing moon; *prabhu*—the Lord; *karilā*—accepted; *sannyāsa*—the renounced order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyāsa.

TEXT 17

সন্ন্যাস করিয়া চব্বিশ বৎসর অবস্থান।
তাহাঁ যেই লীলা, তার 'শেষলীলা' নাম॥ ১৭॥

sannyāsa kariyā cabbiśa vatsara avasthāna
tāhāṅ yei līlā, tāra 'śeṣa-līlā' nāma

SYNONYMS

sannyāsa kariyā—after accepting the order of *sannyāsa*; *cabbiśa vatsara*—the twenty-four years; *avasthāna*—remaining in this material world; *tāhāṅ*—in that portion; *yei līlā*—whatever pastimes (were performed); *tāra*—of those pastimes; *śeṣa-līlā*—the pastimes at the end; *nāma*—named.

TRANSLATION

After accepting sannyāsa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the śeṣa-līlā, or pastimes occurring at the end.

TEXT 18

শেষলীলার 'মধ্য' 'অন্ত্য',—দুই নাম হয়।
লীলাভেদে বৈষ্ণব সব নাম-ভেদ কয়॥ ১৮॥

śeṣa-līlāra 'madhya' 'antya',——dui nāma haya
līlā-bhede vaiṣṇava saba nāma-bheda kaya

SYNONYMS

śeṣa-līlāra—of the *śeṣa-līlā*, or pastimes at the end; *madhya*—the middle; *antya*—the final; *dui*—two; *nāma*—names; *haya*—are; *līlā-bhede*—by the difference of pastimes; *vaiṣṇava*—the devotees of the Supreme Lord; *saba*—all; *nāma-bheda*—different names; *kaya*—say.

TRANSLATION

The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

TEXT 19

তার মধ্যে ছয় বৎসর—গমনাগমন।
নীলাচল-গৌড়-সেতুবন্ধ-বৃন্দাবন ॥ ১৯ ॥

tāra madhye chaya vatsara——gamanāgamana
nīlācala-gauḍa-setubandha-vṛndāvana

SYNONYMS

tāra madhye—within that period; *chaya vatsara*—for six years; *gamana-āgamana*—going and coming; *nīlācala*—from Jagannātha Purī; *gauḍa*—to Bengal; *setubandha*—and from Cape Comorin; *vṛndāvana*—to Vṛndāvana-dhāma.

TRANSLATION

For six years of the last twenty-four, Śrī Caitanya Mahāprabhu traveled all over India from Jagannātha Purī to Bengal and from Cape Comorin to Vṛndāvana.

TEXT 20

তাহাঁ যেই লীলা, তার 'মধ্যলীলা' নাম।
তার পাছে লীলা—'অন্ত্যলীলা' অভিধান ॥ ২০ ॥

tāhāṅ yei līlā, tāra 'madhya-līlā' nāma
tāra pāche līlā—'antya-līlā' abhidhāna

SYNONYMS

tāhāṅ—in those places; *yei līlā*—all the pastimes; *tāra*—of those; *madhya-līlā*—the middle pastimes; *nāma*—named; *tāra pāche līlā*—all the pastimes after that period; *antya-līlā*—last pastimes; *abhidhāna*—the nomenclature.

TRANSLATION

All the pastimes performed by the Lord in those places are known as the madhya-līlā, and whatever pastimes were performed after that are called the antya-līlā.

TEXT 21

'আদিলীলা', 'মধ্যলীলা', 'অন্ত্যলীলা' আর ।
এবে 'মধ্যলীলার' কিছু করিয়ে বিস্তার ॥ ২১ ॥

'ādi-līlā', 'madhya-līlā', 'antya-līlā' āra
ebe 'madhya-līlāra' kichu kariye vistāra

SYNONYMS

ādi-līlā madhya-līlā antya-līlā āra—therefore there are three periods, namely the *ādi-līlā, madhya-līlā* and *antya-līlā*; *ebe*—now; *madhya-līlāra*—of the *madhya-līlā*; *kichu*—something; *kariye*—I shall do; *vistāra*—elaboration.

TRANSLATION

The pastimes of the Lord are therefore divided into three periods—the ādi-līlā, madhya-līlā and antya-līlā. Now I shall very elaborately describe the madhya-līlā.

TEXT 22

অষ্টাদশবর্ষ কেবল নীলাচলে স্থিতি ।
আপনি আচরি' জীবে শিখাইলা ভক্তি ॥ ২২ ॥

aṣṭādaśa-varṣa kevala nīlācale sthiti
āpani ācari' jīve śikhāilā bhakti

SYNONYMS

aṣṭādaśa-varṣa—for eighteen years; *kevala*—only; *nīlācale*—in Jagannātha Purī; *sthiti*—staying; *āpani*—personally; *ācari'*—behaving; *jīve*—unto the living entities; *śikhāilā*—instructed; *bhakti*—devotional service.

TRANSLATION

For eighteen continuous years, Lord Śrī Caitanya Mahāprabhu remained at Jagannātha Purī and, through His personal behavior, instructed all living entities in the mode of devotional service.

TEXT 23

তার মধ্যে ছয় বৎসর ভক্তগণ-সঙ্গে ।
প্রেমভক্তি প্রবর্তাইলা নৃত্যগীতরঙ্গে ॥ ২৩ ॥

tāra madhye chaya vatsara bhakta-gaṇa-saṅge
prema-bhakti pravartāilā nṛtya-gīta-raṅge

SYNONYMS

tāra madhye—within that period; *chaya vatsara*—for six years; *bhakta-gaṇa-saṅge*—with all the devotees; *prema-bhakti*—the loving service of the Lord; *pravartāilā*—introduced; *nṛtya-gīta-raṅge*—in the matter of chanting and dancing.

TRANSLATION

Of these eighteen years at Jagannātha Purī, Śrī Caitanya Mahāprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

TEXT 24

নিত্যানন্দ-গোসাঞিরে পাঠাইল গৌড়দেশে ।
তেঁহো গৌড়দেশ ভাসাইল প্রেমরসে ॥ ২৪ ॥

nityānanda-gosāñire pāṭhāila gauḍa-deśe
teṅho gauḍa-deśa bhāsāila prema-rase

SYNONYMS

nityānanda-gosāñire—Nityānanda Gosvāmī; *pāṭhāila*—sent; *gauḍa-deśe*—to Bengal; *teṅho*—He; *gauḍa-deśa*—the tract of land known as Gauḍa-deśa, or Bengal; *bhāsāila*—overflooded; *prema-rase*—with ecstatic love of Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu from Jagannātha Purī to Bengal, which was known as Gauḍa-deśa, and Lord Nityānanda Prabhu overflooded this country with the transcendental loving service of the Lord.

TEXT 25

সহজেই নিত্যানন্দ—কৃষ্ণপ্রেমোদ্দাম।
প্রভু-আজ্ঞায় কৈল যাহাঁ তাহাঁ প্রেমদান॥ ২৫॥

sahajei nityānanda—kṛṣṇa-premoddāma
prabhu-ājñāya kaila yāhāṅ tāhāṅ prema-dāna

SYNONYMS

sahajei—by nature; *nityānanda*—Lord Nityānanda Prabhu; *kṛṣṇa-prema-uddāma*—very much inspired in transcendental loving service to Lord Kṛṣṇa; *prabhu-ājñāya*—by the order of the Lord; *kaila*—did; *yāhāṅ tāhāṅ*—anywhere and everywhere; *prema-dāna*—distribution of that love.

TRANSLATION

Śrī Nityānanda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Kṛṣṇa. Now, being ordered by Śrī Caitanya Mahāprabhu, He distributed this loving service anywhere and everywhere.

TEXT 26

তাঁহার চরণে মোর কোটি নমস্কার।
চৈতন্যের ভক্তি যেঁহো লওয়াইল সংসার॥ ২৬॥

tāṅhāra caraṇe mora koṭi namaskāra
caitanyera bhakti yeṅho laoyāila saṁsāra

SYNONYMS

tāṅhāra caraṇe—unto His lotus feet; *mora*—my; *koṭi*—unlimited; *namaskāra*—obeisances; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *bhakti*—the devotional service; *yeṅho*—one who; *laoyāila*—caused to take; *saṁsāra*—the whole world.

TRANSLATION

I offer innumerable obeisances unto the lotus feet of Śrī Nityānanda Prabhu, who is so kind that He spread the service of Śrī Caitanya Mahāprabhu all over the world.

TEXT 27

চৈতন্য-গোসাঞি যাঁরে বলে 'বড় ভাই'।
তেঁহো কহে, মোর প্রভু—চৈতন্য-গোসাঞি ॥ ২৭ ॥

caitanya-gosāñi yāṅre bale 'baḍa bhāi'
teṅho kahe, mora prabhu——caitanya-gosāñi

SYNONYMS

caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; *yāṅre*—unto whom; *bale*—says; *baḍa bhāi*—elder brother; *teṅho*—He; *kahe*—says; *mora prabhu*—My Lord; *caitanya-gosāñi*—the supreme master, Lord Caitanya Mahāprabhu.

TRANSLATION

Caitanya Mahāprabhu used to address Nityānanda Prabhu as His elder brother, whereas Nityānanda Prabhu addressed Śrī Caitanya Mahāprabhu as His Lord.

TEXT 28

যদ্যপি আপনি হয়ে প্রভু বলরাম।
তথাপি চৈতন্যের করে দাস-অভিমান ॥ ২৮ ॥

yadyapi āpani haye prabhu balarāma
tathāpi caitanyera kare dāsa-abhimāna

SYNONYMS

yadyapi—although; *āpani*—personally; *haye*—is; *prabhu*—Lord; *balarāma*—Balarāma; *tathāpi*—still; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *kare*—accepts; *dāsa-abhimāna*—conception as the eternal servant.

TRANSLATION

Although Nityānanda Prabhu is none other than Balarāma Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Śrī Caitanya Mahāprabhu.

TEXT 29

'চৈতন্য' সেব, 'চৈতন্য' গাও, লও 'চৈতন্য'-নাম।
'চৈতন্যে' যে ভক্তি করে, সেই মোর প্রাণ ॥ ২৯ ॥

'caitanya' seva, 'caitanya' gāo, lao 'caitanya'-nāma
'caitanye' ye bhakti kare, sei mora prāṇa

SYNONYMS

caitanya seva—serve Śrī Caitanya Mahāprabhu; *caitanya gāo*—chant about Śrī Caitanya Mahāprabhu; *lao*—always take; *caitanya-nāma*—the name of Lord Caitanya Mahāprabhu; *caitanye*—unto Lord Śrī Caitanya Mahāprabhu; *ye*—anyone who; *bhakti*—devotional service; *kare*—renders; *sei*—that person; *mora*—My; *prāṇa*—life and soul.

TRANSLATION

Nityānanda Prabhu requested everyone to serve Śrī Caitanya Mahāprabhu, chant His glories and utter His name. Nityānanda Prabhu claimed that person to be His life and soul who rendered devotional service unto Śrī Caitanya Mahāprabhu.

TEXT 30

এই মত লোকে চৈতন্য-ভক্তি লওয়াইল।
দীনহীন, নিন্দক, সবারে নিস্তারিল ॥ ৩০ ॥

ei mata loke caitanya-bhakti laoyāila
dīna-hīna, nindaka, sabāre nistārila

SYNONYMS

ei mata—in this way; *loke*—the people in general; *caitanya*—of Lord Caitanya Mahāprabhu; *bhakti*—the devotional service; *laoyāila*—He caused to accept; *dīna-hīna*—poor fallen souls; *nindaka*—blasphemers; *sabāre*—everyone; *nistārila*—He delivered.

TRANSLATION

In this way, Śrīla Nityānanda Prabhu introduced the cult of Śrī Caitanya Mahāprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

TEXT 31

তবে প্রভু ব্রজে পাঠাইল রূপ-সনাতন ।
প্রভু-আজ্ঞায় দুই ভাই আইলা বৃন্দাবন ॥ ৩১ ॥

tabe prabhu vraje pāṭhāila rūpa-sanātana
prabhu-ājñāya dui bhāi āilā vṛndāvana

SYNONYMS

tabe—after this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vraje*—to Vṛndāvana-dhāma; *pāṭhāila*—sent; *rūpa-sanātana*—the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; *prabhu-ājñāya*—upon the order of Śrī Caitanya Mahāprabhu; *dui bhāi*—the two brothers; *āilā*—came; *vṛndāvana*—to Vṛndāvana-dhāma.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then sent the two brothers Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī to Vraja. By His order, they went to Śrī Vṛndāvana-dhāma.

TEXT 32

ভক্তি প্রচারিয়া সর্বতীর্থ প্রকাশিল ।
মদনগোপাল-গোবিন্দের সেবা প্রচারিল ॥ ৩২ ॥

bhakti pracāriyā sarva-tīrtha prakāśila
madana-gopāla-govindera sevā pracārila

SYNONYMS

bhakti pracāriyā—broadcasting devotional service; *sarva-tīrtha*—all the places of pilgrimage; *prakāśila*—discovered; *madana-gopāla*—of Śrī Rādhā-Madana-mohana; *govindera*—of Śrī Rādhā-Govindajī; *sevā*—the service; *pracārila*—introduced.

TRANSLATION

After going to Vṛndāvana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindajī.

TEXT 33

নানা শাস্ত্র আনি' কৈলা ভক্তিগ্রন্থ সার।
মূঢ় অধমজনেরে তেঁহো করিলা নিস্তার ॥ ৩৩ ॥

nānā śāstra āni' kailā bhakti-grantha sāra
mūḍha adhama-janere teṅho karilā nistāra

SYNONYMS

nānā śāstra—different types of scriptures; *āni'*—collecting; *kailā*—compiled; *bhakti-grantha*—of books on devotional service; *sāra*—the essence; *mūḍha*—rascals; *adhama-janere*—and fallen souls; *teṅho*—they; *karilā nistāra*—delivered.

TRANSLATION

Both Rūpa Gosvāmī and Sanātana Gosvāmī brought various scriptures to Vṛndāvana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

PURPORT

Śrīla Śrīnivāsa Ācārya has sung:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva gopālakau

The six *gosvāmīs,* under the direction of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. This means that all the *gosvāmīs* wrote many scriptures on devotional service with the support of Vedic literature. Devotional service is not a sentimental activity. The essence

of Vedic knowledge is devotional service, as confirmed in *Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15). All the Vedic literature aims at understanding Kṛṣṇa, and how to understand Kṛṣṇa through devotional service has been explained by Śrīla Rūpa and Sanātana Gosvāmīs, with evidence from all Vedic literatures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the *gosvāmīs.*

TEXT 34

প্রভু আজ্ঞায় কৈল সব শাস্ত্রের বিচার।
ব্রজের নিগূঢ় ভক্তি করিল প্রচার ॥ ৩৪ ॥

prabhu ājñāya kaila saba śāstrera vicāra
vrajera nigūḍha bhakti karila pracāra

SYNONYMS

prabhu ājñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; *kaila*—they did; *saba śāstrera*—of all scriptures; *vicāra*—analytical study; *vrajera*—of Śrī Vṛndāvana-dhāma; *nigūḍha*—most confidential; *bhakti*—devotional service; *karila*—did; *pracāra*—preaching.

TRANSLATION

The gosvāmīs carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic literatures. This was in compliance with the order of Śrī Caitanya Mahāprabhu. Thus one can understand the most confidential devotional service of Vṛndāvana.

PURPORT

This proves that bona fide devotional service is based on the conclusions of Vedic literature. It is not based on the type of sentiment exhibited by the *prākṛta-sahajiyās.* The *prākṛta-sahajiyās* do not consult the Vedic literatures, and they are debauchees, woman hunters and smokers of *gañja.* Sometimes they give a theatrical performance and cry for the Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The *prākṛta-sahajiyās* do not realize that they are violating the orders of Śrī Caitanya Mahāprabhu, who specifically said that to understand Vṛndāvana and the pastimes of Vṛndāvana, one must have sufficient knowledge of the *śāstras* (Vedic literatures). As stated in *Śrīmad-Bhāgavatam, bhaktyā śruta-gṛhītayā.* This means that devotional service is acquired from Vedic knowl-

edge. *Tac chraddadhānāḥ munayaḥ.* Devotees who are actually serious attain *bhakti,* scientific devotional service, by hearing Vedic literatures (*bhaktyā śruta-gṛhītayā*). It is not that one should create something out of sentimentality, become a *sahajiyā,* and advocate such concocted devotional service. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura considered such *sahajiyās* to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the *sahajiyās* is far better than that of the Māyāvādī *sannyāsīs.* Although the *sahajiyās* do not think much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

TEXT 35

হরিভক্তিবিলাস, আর ভাগবতামৃত।
দশম-টিপ্পনী, আর দশম-চরিত॥ ৩৫॥

hari-bhakti-vilāsa, āra bhāgavatāmṛta
daśama-ṭippanī, āra daśama-carita

SYNONYMS

hari-bhakti-vilāsa—the scripture named *Hari-bhakti-vilāsa*; *āra*—and; *bhāgavata-amṛta*—the scripture named *Bhāgavatāmṛta*; *daśama-ṭippanī*—comments on the Tenth Canto of *Śrīmad-Bhāgavatam*; *āra*—and; *daśama-carita*—poetry about the Tenth Canto of *Śrīmad-Bhāgavatam.*

TRANSLATION

Some of the books compiled by Śrīla Sanātana Gosvāmī were Hari-bhakti-vilāsa, Bhāgavatāmṛta, Daśama-ṭippanī and Daśama-carita.

PURPORT

In the First Wave of the book known as *Bhakti-ratnākara,* it is said that Sanātana Gosvāmī understood *Śrīmad-Bhāgavatam* by thorough study and explained it in his commentary known as *Vaiṣṇava-toṣaṇī.* All the knowledge that Śrī Sanātana Gosvāmī and Rūpa Gosvāmī directly acquired from Śrī Caitanya Mahāprabhu was broadcast all over the world by their expert service. Sanātana Gosvāmī gave his *Vaiṣṇava-toṣaṇī* commentary to Śrīla Jīva Gosvāmī for editing, and Śrīla Jīva Gosvāmī edited this under the name of *Laghu-toṣaṇī.* Whatever he immediately put down in writing was finished in

the year 1476 Śaka. Śrīla Jīva Gosvāmī completed *Laghu-toṣaṇī* in the year Śakābda 1504.

The subject matter of *Hari-bhakti-vilāsa,* by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a *vaiṣṇava-smṛti.* This *vaiṣṇava-smṛti-grantha* was finished in twenty chapters, known as *vilāsas.* In the first *vilāsa* there is a description of how a relationship is established between the spiritual master and the disciple, and *mantras* are explained. In the second *vilāsa,* the process of initiation is described. In the third *vilāsa,* the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the *mantras* given by the initiating spiritual master. In the fourth *vilāsa* are descriptions of *saṁskāra,* the reformatory method; *tilaka,* the application of twelve *tilakas* on twelve places of the body; *mudrā,* marks on the body; *mālā,* chanting with beads; and *guru-pūjā,* worship of the spiritual master. In the fifth *vilāsa,* one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the *śālagrāma-śilā* representation of Lord Viṣṇu. In the sixth *vilāsa,* the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh *vilāsa,* one is instructed on how to collect flowers used for the worship of Lord Viṣṇu. In the eighth *vilāsa,* there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth *vilāsa,* there are descriptions about collecting *tulasī* leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food. In the tenth *vilāsa* there are descriptions of the devotees of the Lord (Vaiṣṇavas or saintly persons). In the eleventh *vilāsa,* there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth *vilāsa,* Ekādaśī is described. In the thirteenth *vilāsa,* fasting is discussed, as well as observance of the Mahā-dvādaśī ceremony. In the fourteenth *vilāsa,* different duties for different months are outlined. In the fifteenth *vilāsa,* there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, and discussions of Cāturmāsya observations during the rainy season, and discussions of Janmāṣṭamī, Pārśvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayā-daśamī. The sixteenth *vilāsa* discusses duties to be observed in the month of Kārttika (October-November), or the Dāmodara month, or Ūrja, when lamps are offered in the Deity room or above

the temple. There are also descriptions of the Govardhana-pūjā and Rathayātrā. The seventeenth *vilāsa* discusses preparations for Deity worship, *mahā-mantra* chanting and the process of *japa*. In the eighteenth *vilāsa* the different forms of Śrī Viṣṇu are described. The nineteenth *vilāsa* discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth *vilāsa* discusses the construction of temples, referring to those constructed by the great devotees. The details of the *Hari-bhakti-vilāsa-grantha* are given by Śrī Kavirāja Gosvāmī in the *Madhya-līlā* (24.329-345). The descriptions given in those verses by Kṛṣṇadāsa Kavirāja Gosvāmī are actually a description of those portions compiled by Gopāla Bhaṭṭa Gosvāmī. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the regulative principles of devotional service compiled by Gopāla Bhaṭṭa Gosvāmī do not strictly follow our Vaiṣṇava principles. Actually, Gopāla Bhaṭṭa Gosvāmī collected only a summary of the elaborate descriptions of Vaiṣṇava regulative principles from *Hari-bhakti-vilāsa*. It is Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī's opinion, however, that to follow the *Hari-bhakti-vilāsa* strictly is to actually follow the Vaiṣṇava rituals in perfect order. He claims that the *smārta-samāja,* which is strictly followed by caste *brāhmaṇas,* has influenced portions that Gopāla Bhaṭṭa Gosvāmī collected from the original *Hari-bhakti-vilāsa*. It is therefore very difficult to find out Vaiṣṇava directions from the book of Gopāla Bhaṭṭa Gosvāmī. It is better to consult the commentary made by Sanātana Gosvāmī himself for *Hari-bhakti-vilāsa* under the name of *Dig-darśinī-ṭīkā*. Some say that the same commentary was compiled by Gopīnātha-pūjā Adhikārī, who was engaged in the service of Śrī Rādhāramaṇajī and who happened to be one of the disciples of Gopāla Bhaṭṭa Gosvāmī.

Regarding *Bṛhad-bhāgavatāmṛta,* there are two parts dealing with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuṇṭha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as *Goloka-māhātmya-nirūpaṇa,* as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

Daśama-ṭippanī is a commentary on the Tenth Canto of *Śrīmad-Bhāgavatam*. Another name for this commentary is *Bṛhad-vaiṣṇava-toṣaṇī-ṭīkā*. In the *Bhakti-ratnākara,* it is said that *Daśama-ṭippanī* was finished in 1476 Śakābda.

TEXT 36

এই সব গ্রন্থ কৈল গোসাঞি সনাতন।
রূপগোসাঞি কৈল যত, কে করু গণন॥ ৩৬॥

ei saba grantha kaila gosāñi sanātana
rūpa-gosāñi kaila yata, ke karu gaṇana

SYNONYMS

ei saba—all these; *grantha*—scriptures; *kaila*—compiled; *gosāñi sanātana*—Sanātana Gosvāmī; *rūpa-gosāñi*—Rūpa Gosvāmī; *kaila*—did; *yata*—all; *ke*—who; *karu gaṇana*—can count.

TRANSLATION

We have already given the names of four books compiled by Sanātana Gosvāmī. Similarly, Śrīla Rūpa Gosvāmī has also compiled many books, which no one can even count.

TEXT 37

প্রধান প্রধান কিছু করিয়ে গণন।
লক্ষ গ্রন্থে কৈল ব্রজবিলাস বর্ণন॥ ৩৭॥

pradhāna pradhāna kichu kariye gaṇana
lakṣa granthe kaila vraja-vilāsa varṇana

SYNONYMS

pradhāna pradhāna—the most important ones; *kichu*—some; *kariye*—I do; *gaṇana*—enumeration; *lakṣa*—hundreds and thousands; *granthe*—in verses; *kaila*—did; *vraja-vilāsa*—of the pastimes of the Lord in Vṛndāvana; *varṇana*—description.

TRANSLATION

I shall therefore enumerate the chief books compiled by Śrīla Rūpa Gosvāmī. He has described the pastimes of Vṛndāvana in thousands of verses.

TEXT 38

রসামৃতসিন্ধু, আর বিদগ্ধমাধব।
উজ্জ্বলনীলমণি, আর ললিতমাধব॥ ৩৮॥

rasāmṛta-sindhu, āra vidagdha-mādhava
ujjvala-nīlamaṇi, āra lalita-mādhava

SYNONYMS

rasāmṛta-sindhu—of the name *Bhakti-rasāmṛta-sindhu*; *āra*—and; *vidagdha-mādhava*—of the name *Vidagdha-mādhava*; *ujjvala-nīla-maṇi*—of the name *Ujjvala-nīlamaṇi*; *āra*—and; *lalita-mādhava*—of the name *Lalita-mādhava*.

TRANSLATION

The books compiled by Śrī Rūpa Gosvāmī include Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Ujjvala-nīlamaṇi and Lalita-mādhava.

TEXTS 39-40

দানকেলিকৌমুদী, আর বহু স্তবাবলী।
অষ্টাদশ লীলাচ্ছন্দ, আর পদ্যাবলী॥ ৩৯॥
গোবিন্দ-বিরুদাবলী, তাহার লক্ষণ।
মথুরা-মাহাত্ম্য, আর নাটক-বর্ণন॥ ৪০॥

dāna-keli-kaumudī, āra bahu stavāvalī
aṣṭādaśa līlā-cchanda, āra padyāvalī

govinda-virudāvalī, tāhāra lakṣaṇa
mathurā-māhātmya, āra nāṭaka-varṇana

SYNONYMS

dāna-keli-kaumudī—of the name *Dāna-keli-kaumudī*; *āra*—and; *bahu stavāvalī*—many prayers; *aṣṭādaśa*—eighteen; *līlā-cchanda*—chronological pastimes; *āra*—and; *padyāvalī*—of the name *Padyāvalī*; *govinda-virudāvalī*—of the name *Govinda-virudāvalī*; *tāhāra lakṣaṇa*—the symptoms of the book; *mathurā-māhātmya*—the glories of Mathurā; *āra nāṭaka-varṇana*—and descriptions of drama (*Nāṭaka-candrikā*).

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled Dāna-keli-kaumudī, Stavāvalī, Līlā-cchanda, Padyāvalī, Govinda-virudāvalī, Mathurā-māhātmya and Nāṭaka-varṇana.

TEXT 41

লঘুভাগবতামৃতাদি কে করু গণন।
সর্বত্র করিল ব্রজবিলাস বর্ণন ॥ ৪১ ॥

laghu-bhāgavatāmṛtādi ke karu gaṇana
sarvatra karila vraja-vilāsa varṇana

SYNONYMS

laghu-bhāgavatāmṛta-ādi—another list, containing *Laghu-bhāgavatāmṛta*; *ke*—who; *karu gaṇana*—can count; *sarvatra*—everywhere; *karila*—did; *vraja-vilāsa*—of the pastimes of Vṛndāvana; *varṇana*—description.

TRANSLATION

Who can count the rest of the books (headed by Laghu-bhāgavatāmṛta) written by Śrīla Rūpa Gosvāmī? He has described the pastimes of Vṛndāvana in all of them.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has given a description of these books. *Bhakti-rasāmṛta-sindhu* is a great book of instruction on how to develop devotional service to Lord Kṛṣṇa and follow the transcendental process. It was finished in the year 1463 Śakābda. This book is divided into four parts: *pūrva-vibhāga* (eastern division), *dakṣiṇa-vibhāga* (southern division), *paścima-vibhāga* (western division) and *uttara-vibhāga* (northern division). In the *pūrva-vibhāga,* there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four *laharīs* (waves) in this division of the ocean of the nectar of devotion.

In the *dakṣiṇa-vibhāga* (southern division) there is a general description of the mellow (relationship) called *bhakti-rasa,* which is derived from devotional service. There are also descriptions of the stages known as *vibhāva, anubhāva, sāttvika, vyabhicāri* and *sthāyi-bhāva,* all on this high platform of devotional service. Thus there are five waves in the *dakṣiṇa-vibhāga* division. In the western division (*paścima-vibhāga*) there is a description of the chief transcendental humors derived from devotional service. These are known as *mukhya-bhakti-rasa-nirūpaṇa,* or attainment of the chief humors or feelings in the execution of devotional service. In that part there is a description of devotional service in neutrality, further development in love and affection

(called servitude), further development in fraternity, further development in paternity, or paternal love, and finally conjugal love between Kṛṣṇa and His devotees. Thus there are five waves in the western division.

In the northern division (*uttara-vibhāga*) there is a description of the indirect mellows of devotional service—namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of *Bhakti-rasāmṛta-sindhu*.

Vidagdha-mādhava is a drama of Lord Kṛṣṇa's pastimes in Vṛndāvana. Śrīla Rūpa Gosvāmī finished this book in the year 1454 Śakābda. The first part of this drama is called *veṇu-nāda-vilāsa,* the second part *manmatha-lekha,* the third part *rādhā-saṅga,* the fourth part *veṇu-haraṇa,* the fifth part *rādhā-prasādana,* the sixth part *śarad-vihāra,* and the seventh and last part *gaurī-vihāra.*

There is also a book called *Ujjvala-nīlamaṇi,* a transcendental account of loving affairs that includes metaphor, analogy and higher *bhakti* sentiments. Devotional service in conjugal love is described briefly in *Bhakti-rasāmṛta-sindhu,* but it is very elaborately discussed in *Ujjvala-nīlamaṇi.* This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Śrīmatī Rādhārāṇī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, *Lalita-mādhava* is a description of Kṛṣṇa's pastimes in Dvārakā. These pastimes were made into a drama, and the work was finished in the year 1459 Śakābda. The first part deals with festivities in the evening, the second with the killing of the Śaṅkhacūḍa, the third with maddened Śrīmatī Rādhārāṇī, the fourth with Rādhārāṇī's proceeding toward Kṛṣṇa, the fifth with the achievement of Candrāvalī, the sixth with the achievement of Lalitā, the seventh with the meeting in Nava-vṛndāvana, the eighth with the enjoyment in Nava-vṛndāvana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.

The *Laghu-bhāgavatāmṛta* is divided into two parts. The first is called "The Nectar of Kṛṣṇa" and the second "The Nectar of Devotional Service." The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Śrī Kṛṣṇa and descriptions of His pastimes and expansions in *svāṁśa* (personal forms) and *vibhinnāṁśa*. According to different absorptions, the incarnations are called *āveśa* and *tad-ekātma*. The first incarnation is divided into three *puruṣāvatāras*—namely, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Then there are the three incarnations of the modes of nature—namely, Brahmā, Viṣṇu and Maheśvara (Śiva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five *līlā-avatāras,* namely Catuḥsana (the Kumāras), Nārada, Varāha, Matsya, Yajña, Nara-nārāyaṇa Ṛṣi, Kapila, Dattātreya, Hayagrīva, Haṁsa, Pṛśnigarbha, Ṛṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Dāśarathi, Kṛṣṇa-dvaipāyana, Balarāma, Vāsudeva, Buddha and Kalki. There are also fourteen incarnations of Manu: Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu. There are also four incarnations for the four *yugas,* and their colors are described as white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahāprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called *āveśa, prābhava, vaibhava* and *para* constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Śrī Kṛṣṇa is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the *Laghu-bhāgavatāmṛta* there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily effulgence of Śrī Kṛṣṇa), the superexcellence of Śrī Kṛṣṇa's pastimes as an ordinary human being with two hands, and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (*vaikuṇṭha-jagat*) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuṇṭha world, however, there is no such distinction. Lord Śrī Kṛṣṇa is unborn, and His appearance as an incarnation is perpetual. Kṛṣṇa's pastimes are divided into two parts—manifest and un-

manifest. For example, when Kṛṣṇa takes His birth within this material world, His pastimes are considered to be manifest. However, when He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by the devotees and Lord Kṛṣṇa during His manifest pastimes. After all, His pastimes in Mathurā, Vṛndāvana and Dvārakā are eternal and are going on perpetually somewhere in some part of the universe.

TEXT 42

তাঁর ভ্রাতুষ্পুত্র নাম—শ্রীজীবগোসাঞি।
যত ভক্তিগ্রন্থ কৈল, তার অন্ত নাই॥ ৪২॥

tāṅra bhrātuṣputra nāma——śrī-jīva-gosāñi
yata bhakti-grantha kaila, tāra anta nāi

SYNONYMS

tāṅra—his; *bhrātuḥ-putra*—nephew; *nāma*—of the name; *śrī-jīva-gosāñi*—Śrīla Jīva Gosvāmī Prabhupāda; *yata*—all; *bhakti-grantha*—books on devotional service; *kaila*—compiled; *tāra*—that; *anta*—end; *nāi*—there is not.

TRANSLATION

Śrī Rūpa Gosvāmī's nephew, Śrīla Jīva Gosvāmī, has compiled so many books on devotional service that there is no counting them.

TEXT 43

শ্রীভাগবতসন্দর্ভ-নাম গ্রন্থ-বিস্তার।
ভক্তিসিদ্ধান্তের তাতে দেখাইয়াছেন পার॥ ৪৩॥

śrī-bhāgavata-sandarbha-nāma grantha-vistāra
bhakti-siddhāntera tāte dekhāiyāchena pāra

SYNONYMS

śrī-bhāgavata-sandarbha-nāma—of the name *Bhāgavata-sandarbha*; *grantha*—the book; *vistāra*—very elaborate; *bhakti-siddhāntera*—of the conclusions of devotional service; *tāte*—in that book; *dekhāiyāchena*—he has shown; *pāra*—the limit.

TRANSLATION

In Śrī Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has written conclusively about the ultimate end of devotional service.

PURPORT

Bhāgavata-sandarbha is also known as *Ṣaṭ-sandarbha*. In the first part, called *Tattva-sandarbha,* it is proved that *Śrīmad-Bhāgavatam* is the most authoritative evidence directly pointing to the Absolute Truth. The second *sandarbha,* called *Bhagavat-sandarbha,* draws a distinction between impersonal Brahman and localized Paramātmā and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as *śuddha-sattva.* Material goodness is apt to be contaminated by the other two material qualities—ignorance and passion—but when one is situated in the *śuddha-sattva* position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies are divided into categories—internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third *sandarbha* is called *Paramātma-sandarbha,* and in this book there is a description of Paramātmā (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, *māyā,* the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Śrīdhara Svāmī are given. It is stated that the Supreme Personality of God-

head, although devoid of material qualities, superintends all material activities. There is also a discussion of how the *līlā-avatāra* incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth *sandarbha* is called the *Kṛṣṇa-sandarbha,* and in this book Kṛṣṇa is proved to be the Supreme Personality of Godhead. There are discussions of Kṛṣṇa's pastimes and qualities, His superintendence of the *puruṣa-avatāras,* and so forth. The opinions of Śrīdhara Svāmī are corroborated. In each and every scripture, the supremacy of Kṛṣṇa is stressed. Baladeva, Saṅkarṣaṇa and other expansions of Kṛṣṇa are emanations of Mahā-Saṅkarṣaṇa. All the incarnations and expansions exist simultaneously in the body of Kṛṣṇa, who is described as two-handed. There are also descriptions of the Goloka planet, Vṛndāvana (the eternal place of Kṛṣṇa), the identity of Goloka and Vṛndāvana, the Yādavas and the cowherd boys (both eternal associates of Kṛṣṇa), the adjustment and equality of the manifest and unmanifest pastimes, Śrī Kṛṣṇa's manifestation in Gokula, the queens of Dvārakā as expansions of the internal potency, and, superior to them, the superexcellent *gopīs.* There is also a list of the *gopīs'* names and a discussion of the topmost position of Śrīmatī Rādhārāṇī.

The fifth *sandarbha* is called *Bhakti-sandarbha,* and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution of *varṇāśrama, bhakti* as superior to fruitive activity, and so forth. It is also stated that without devotional service, even a *brāhmaṇa* is condemned. There are discussions of the process of *karma-tyāga* (the giving of the results of *karma* to the Supreme Personality of Godhead), and the practices of mystic *yoga* and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaiṣṇava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (*jīvan-mukta*), Lord Śiva as a devotee, and how a *bhakta* and his devotional service are eternally existing. It is stated that through *bhakti* one can attain all success, for *bhakti* is transcendental to the material qualities. There is a discussion of how the self is manifest through *bhakti.* There is also a discussion of the self's bliss, as well as how *bhakti,* even imperfectly executed, enables one to attain the lotus feet of the Supreme Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the *mahā-bhāgavata* and the

ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or *ahaṅgrahopāsanā,* the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the *mahā-bhāgavata* (liberated devotee) and service to him, service to Vaiṣṇavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord, offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of *rāgānugā-bhakti* (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Kṛṣṇa, and a comparative study of other perfectional stages.

The sixth *sandarbha* is called *Prīti-sandarbha,* a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as *sālokya, sāmīpya* and *sārūpya. Sāmīpya* is better than *sālokya.* Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the *gopīs,* which are different from mundane affairs, which in turn are symbolical representations of pure love for Kṛṣṇa. There are also discussions of *bhakti* mixed with philosophical speculation, the superexcellence of the love of the *gopīs,* the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Kṛṣṇa, the *gopas* and the *gopīs* in parental love with Kṛṣṇa, and finally the superexcellence of the love of the *gopīs* and that of Śrīmatī

Rādhārāṇī. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of *dhīrodātta,* the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different *rasas,* and there are discussions of *śānta* (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Śrīmatī Rādhārāṇī.

TEXT 44

গোপালচম্পূ-নামে গ্রন্থমহাশূর।
নিত্যলীলা স্থাপন যাহে ব্রজরস-পূর ॥ ৪৪ ॥

gopāla-campū-nāme grantha-mahāśūra
nitya-līlā sthāpana yāhe vraja-rasa-pūra

SYNONYMS

gopāla-campū—Gopāla-campū; *nāme*—by the name; *grantha*—the transcendental literature; *mahā-śūra*—most formidable; *nitya-līlā*—of eternal pastimes; *sthāpana*—establishment; *yāhe*—in which; *vraja-rasa*—the transcendental mellows enjoyed in Vṛndāvana; *pūra*—complete.

TRANSLATION

The most famous and formidable transcendental literature is the book named Gopāla-campū. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vṛndāvana are completely described.

PURPORT

In his *Anubhāṣya,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about *Gopāla-campū. Gopāla-campū* is divided in two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part, completed in 1510

Śakābda, the following subject matters are discussed: (1) Vṛndāvana and Goloka; (2) the killing of the Pūtanā demon, the *gopīs'* returning home under the instructions of mother Yaśodā, the bathing of Lord Kṛṣṇa and Balarāma, *snigdha-kaṇṭha* and *madhu-kaṇṭha*; (3) the dream of mother Yaśodā; (4) the Janmāṣṭamī ceremony; (5) the meeting between Nanda Mahārāja and Vasudeva, and the killing of the Pūtanā demon; (6) the pastimes of awakening from bed, the deliverance of the demon Śakaṭa, and the name-giving ceremony; (7) the killing of the Tṛṇāvarta demon, Lord Kṛṣṇa's eating dirt, Lord Kṛṣṇa's childish naughtiness, and Lord Kṛṣṇa as a thief; (8) churning of the yogurt, Kṛṣṇa's drinking from the breast of mother Yaśodā, the breaking of the yogurt pot, Kṛṣṇa bound with ropes, the deliverance of the two brothers (Yamalārjuna) and the lamentation of mother Yaśodā; (9) entering Śrī Vṛndāvana; (10) the killing of Vatsāsura, Bakāsura and Vyomāsura; (11) the killing of Aghāsura and the bewilderment of Lord Brahmā; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kāliya serpent; (14) the killing of the Garddabhāsura, and the praise of Kṛṣṇa; (15) the previous attraction of the *gopīs*; (16) the killing of the Pralambāsura and the eating of the forest fire; (17) the *gopīs'* attempt to approach Kṛṣṇa; (18) the lifting of Govardhana Hill; (19) bathing Kṛṣṇa with milk; (20) the return of Nanda Mahārāja from the custody of Varuṇa and the vision of Goloka Vṛndāvana by the *gopīs*; (21) the performance of the rituals in Kātyāyanī-vrata and the worship of the goddess Durgā; (22) the begging of food from the wives of the *brāhmaṇas* performing sacrifices; (23) the meeting of the *gopīs*; (24) enjoying the company of the *gopīs,* the disappearance of Rādhā and Kṛṣṇa from the scene, and the search for Them by the *gopīs*; (25) the reappearance of Kṛṣṇa; (26) the determination of the *gopīs*; (27) pastimes in the waters of the Yamunā; (28) the deliverance of Nanda Mahārāja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Śaṅkhāsura and the Hori; (31) the killing of Ariṣṭāsura; (32) the killing of the Keśī demon; (33) the appearance of Śrī Nārada Muni and a description of the year in which the book was completed.

In the second part, known as *Uttara-campū,* the following subject matters are discussed: (1) attraction for Vrajabhūmi, (2) the cruel activities of Akrūra, (3) Kṛṣṇa's departure for Mathurā, (4) a description of the city of Mathurā, (5) the killing of Kaṁsa, (6) Nanda Mahārāja's separation from Kṛṣṇa and Balarāma, (7) Nanda Mahārāja's entrance into Vṛndāvana without Kṛṣṇa and Balarāma, (8) the studies of Kṛṣṇa and Balarāma, (9) how the son of the teacher of Kṛṣṇa and Balarāma was returned, (10) Uddhava visits Vṛndāvana, (11) talking with the messenger bumblebee, (12) the return of Uddhava from

Vṛndāvana, (13) the binding of Jarāsandha, (14) the killing of the *yavana* Jarāsandha, (15) the marriage of Balarāma, (16) the marriage of Rukmiṇī, (17) seven marriages, (18) the killing of Narakāsura, the taking of the *pārijāta* flower from heaven and the marriage of 16,000 queens, (19) victory over Bāṇāsura, (20) a description of Balarāma's return to Vraja, (21) the killing of Pauṇḍraka (the imitation Viṣṇu), (22) the killing of Dvivida and thoughts of Hastināpura, (23) departure for Kurukṣetra, (24) how the residents of Vṛndāvana met at Kurukṣetra, (25) consultation with Uddhava, (26) the deliverance of the king, (27) the performance of the Rājasūya sacrifice, (28) the killing of Śālva, (29) considering returning to Vṛndāvana, (30) Kṛṣṇa's revisiting Vṛndāvana, (31) the adjustment of obstructions by Śrīmatī Rādhārāṇī and others, (32) everything completed, (33) the residence of Rādhā and Mādhava, (34) decorating Śrīmatī Rādhārāṇī and Kṛṣṇa, (35) the marriage ceremony of Śrīmatī Rādhārāṇī and Kṛṣṇa, (36) the meeting of Śrīmatī Rādhārāṇī and Kṛṣṇa, and (37) entering Goloka.

TEXT 45

এই মত নানা গ্রন্থ করিয়া প্রকাশ।
গোষ্ঠী সহিতে কৈলা বৃন্দাবনে বাস ॥ ৪৫ ॥

ei mata nānā grantha kariyā prakāśa
goṣṭhī sahite kailā vṛndāvane vāsa

SYNONYMS

ei mata—in this way; *nānā*—various; *grantha*—books; *kariyā*—making; *prakāśa*—publication; *goṣṭhī*—family members; *sahite*—with; *kailā*—did; *vṛndāvane*—at Vṛndāvana; *vāsa*—residence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and their nephew Śrīla Jīva Gosvāmī, as well as practically all of their family members, lived in Vṛndāvana and published important books on devotional service.

TEXT 46

প্রথম বৎসরে অদ্বৈতাদি ভক্তগণ।
প্রভুরে দেখিতে কৈল, নীলাদ্রি গমন ॥ ৪৬ ॥

prathama vatsare advaitādi bhakta-gaṇa
prabhure dekhite kaila, nīlādri gamana

SYNONYMS

prathama—the first; *vatsare*—in the year; *advaita-ādi*—headed by Advaita Ācārya; *bhakta-gaṇa*—all the devotees; *prabhure*—the Lord; *dekhite*—to see; *kaila*—did; *nīlādri*—to Jagannātha Purī; *gamana*—going.

TRANSLATION

The first year after Śrī Caitanya Mahāprabhu accepted the renounced order of life, all the devotees, headed by Śrī Advaita Prabhu, went to see the Lord at Jagannātha Purī.

TEXT 47

রথযাত্রা দেখি' তাহাঁ রহিলা চারিমাস।
প্রভুসঙ্গে নৃত্যগীত পরম উল্লাস ॥ ৪৭ ॥

ratha-yātrā dekhi' tāhāṅ rahilā cāri-māsa
prabhu-saṅge nṛtya-gīta parama ullāsa

SYNONYMS

ratha-yātrā—the car festival; *dekhi'*—seeing; *tāhāṅ*—there; *rahilā*—remained; *cāri-māsa*—four months; *prabhu-saṅge*—with the Lord; *nṛtya-gīta*—chanting and dancing; *parama*—greatest; *ullāsa*—pleasure.

TRANSLATION

After attending the Ratha-yātrā ceremony at Jagannātha Purī, all the devotees remained there for four months, greatly enjoying the company of Śrī Caitanya Mahāprabhu by performing kīrtana [chanting and dancing].

TEXT 48

বিদায় সময় প্রভু কহিলা সবারে।
প্রত্যব্দ আসিবে সবে গুণ্ডিচা দেখিবারে ॥ ৪৮ ॥

vidāya samaya prabhu kahilā sabāre
pratyabda āsibe sabe guṇḍicā dekhibāre

SYNONYMS

vidāya—departing; *samaya*—at the time; *prabhu*—the Lord; *kahilā*—said; *sabāre*—unto everyone; *pratyabda*—every year; *āsibe*—you should come; *sabe*—all; *guṇḍicā*—of the name Guṇḍicā; *dekhibāre*—to see.

TRANSLATION

At the time of departure, the Lord requested all the devotees, "Please come here every year to see the Ratha-yātrā festival of Lord Jagannātha's journey to the Guṇḍicā temple."

PURPORT

There is a temple named Guṇḍicā at Sundarācala. Lord Jagannātha, Baladeva and Subhadrā are pushed in Their three carts from the temple in Purī to the Guṇḍicā temple in Sundarācala. In Orissa, this Ratha-yātrā festival is known as Jagannātha's journey to Guṇḍicā. Whereas others speak of it as the Ratha-yātrā festival, the residents of Orissa refer to it as Guṇḍicā-yātrā.

TEXT 49

প্রভু-অজ্ঞায় ভক্তগণ প্রত্যব্দ আসিয়া।
গুণ্ডিচা দেখিয়া যা'ন প্রভুরে মিলিয়া॥ ৪৯॥

prabhu-ajñāya bhakta-gaṇa pratyabda āsiyā
guṇḍicā dekhiyā yā'na prabhure miliyā

SYNONYMS

prabhu-ajñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—all the devotees; *pratyabda*—every year; *āsiyā*—coming there; *guṇḍicā*—the festival of Guṇḍicā-yātrā; *dekhiyā*—seeing; *yā'na*—return; *prabhure*—the Lord; *miliyā*—meeting.

TRANSLATION

Following the order of Śrī Caitanya Mahāprabhu, all the devotees used to visit Lord Caitanya Mahāprabhu every year. They would see the Guṇḍicā festival at Jagannātha Purī and then return home after four months.

TEXT 50

বিংশতি বৎসর ঐছে কৈলা গতাগতি।
অন্যোহন্যে দুঁহার দুঁহা বিনা নাহি স্থিতি॥ ৫০॥

viṁśati vatsara aiche kailā gatāgati
anyonye duṅhāra duṅhā vinā nāhi sthiti

SYNONYMS

viṁśati—twenty; *vatsara*—years; *aiche*—thus; *kailā*—did; *gata-āgati*—going and coming; *anyonye*—mutually; *duṅhāra*—of Lord Caitanya and the devotees; *duṅhā*—the two; *vinā*—without; *nāhi*—there is not; *sthiti*—peace.

TRANSLATION

For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

TEXT 51

শেষ আর যেই রহে দ্বাদশ বৎসর।
কৃষ্ণের বিরহলীলা প্রভুর অন্তর ॥ ৫১ ॥

śeṣa āra yei rahe dvādaśa vatsara
kṛṣṇera viraha-līlā prabhura antara

SYNONYMS

śeṣa—at the end; *āra*—the balance; *yei*—whatever; *rahe*—remains; *dvādaśa vatsara*—twelve years; *kṛṣṇera*—of Lord Kṛṣṇa; *viraha-līlā*—the pastimes of separation; *prabhura*—the Lord; *antara*—within.

TRANSLATION

The last twelve years were simply devoted to relishing the pastimes of Kṛṣṇa in separation within the heart of the Lord.

PURPORT

Śrī Kṛṣṇa Caitanya Mahāprabhu enjoyed the position of the *gopīs* in separation from Kṛṣṇa. When Kṛṣṇa left the *gopīs* and went to Mathurā, the *gopīs* cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahāprabhu through His actual demonstrations.

TEXT 52

নিরন্তর রাত্রি-দিন বিরহ উন্মাদে।
হাসে, কান্দে, নাচে,গায় পরম বিষাদে ॥ ৫২ ॥

nirantara rātri-dina viraha unmāde
hāse, kānde, nāce, gāya parama viṣāde

SYNONYMS

nirantara—without cessation; *rātri-dina*—night and day; *viraha*—of separation; *unmāde*—in madness; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—chants; *parama*—great; *viṣāde*—in moroseness.

TRANSLATION

In the attitude of separation, Lord Caitanya Mahāprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

TEXT 53

যে কালে করেন জগন্নাথ দরশন।
মনে ভাবে, কুরুক্ষেত্রে পাঞাছি মিলন ॥ ৫৩ ॥

ye kāle karena jagannātha daraśana
mane bhāve, kurukṣetre pāñāchi milana

SYNONYMS

ye kāle—at those times; *karena*—does; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *mane*—within the mind; *bhāve*—thinks; *kuru-kṣetre*—on the field of Kurukṣetra; *pāñāchi*—I have gotten; *milana*—meeting.

TRANSLATION

At those times, Śrī Caitanya Mahāprabhu would visit Lord Jagannātha. Then His feelings exactly corresponded to those of the gopīs when they saw Kṛṣṇa at Kurukṣetra after long separation. Kṛṣṇa had come to Kurukṣetra with His brother and sister to visit.

PURPORT

When Kṛṣṇa was performing *yajña* (sacrifice) at Kurukṣetra, He invited all the inhabitants of Vṛndāvana to come see Him. Lord Caitanya's heart was always filled with separation from Kṛṣṇa, but as soon as He had the opportunity to visit the Jagannātha temple, He became fully absorbed in the thoughts of the *gopīs* who came to see Kṛṣṇa at Kurukṣetra.

TEXT 54

রথযাত্রায় আগে যবে করেন নর্তন।
তাহাঁ এই পদ মাত্র করয়ে গায়ন ॥ ৫৪ ॥

ratha-yātrāya āge yabe karena nartana
tāhāṅ ei pada mātra karaye gāyana

SYNONYMS

ratha-yātrāya—in the car festival; *āge*—in front; *yabe*—when; *karena*—does; *nartana*—dancing; *tāhāṅ*—there; *ei*—this; *pada*—stanza; *mātra*—only; *karaye*—does; *gāyana*—singing.

TRANSLATION

When Caitanya Mahāprabhu used to dance before the cart during the festival, He always sang the following two lines.

TEXT 55

"সেইত পরাণ-নাথ পাইনু।
যাহা লাগি' মদনদহনে ঝুরি গেনু ॥ ৫৫ ॥

seita parāṇa-nātha pāinu
yāhā lāgi' madana-dahane jhuri genu

SYNONYMS

seita—that; *parāṇa-nātha*—Lord of My life; *pāinu*—I have gotten; *yāhā*—whom; *lāgi'*—for; *madana-dahane*—in the fire of lusty desire; *jhuri*—burning; *genu*—I have become.

TRANSLATION

"I have gotten that Lord of My life for whom I was burning in the fire of lusty desires."

PURPORT

In *Śrīmad-Bhāgavatam* (10.29.15) it is stated:

kāmaṁ krodhaṁ bhayaṁ sneham
aikyaṁ sauhṛdam eva ca
nityaṁ harau vidadhato
yānti tanmayatām hi te

The word *kāma* means lusty desire, *bhaya* means fear, and *krodha* means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The *gopīs* approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a *sannyāsī*; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He uses the word *madana-dahane* ("in the fire of lusty desire"), He means that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannātha, either in the temple or during the Ratha-yātrā, Caitanya Mahāprabhu used to think, "Now I have gotten the Lord of My life and soul."

TEXT 56

এই ধুয়া-গানে নাচেন দ্বিতীয় প্রহর।
কৃষ্ণ লঞা ব্রজে যাই—এভাব অন্তর ॥ ৫৬ ॥

ei dhuyā-gāne nācena dvitīya prahara
kṛṣṇa lañā vraje yāi——e-bhāva antara

SYNONYMS

ei dhuyā-gāne—in the repetition of this song; *nācena*—He dances; *dvitīya prahara*—the second period of the day; *kṛṣṇa lañā*—taking Kṛṣṇa; *vraje yāi*—let Me go back to Vṛndāvana; *e-bhāva*—this ecstasy; *antara*—within.

TRANSLATION

Lord Caitanya Mahāprabhu used to sing this song [seita parāṇa-nātha] especially during the latter part of the day, and He would think, "Let Me take Kṛṣṇa and go back to Vṛndāvana." This ecstasy was always filling His heart.

PURPORT

Being always absorbed in the ecstasy of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu felt the same separation from Kṛṣṇa that Śrīmatī Rādhārāṇī felt when Kṛṣṇa left Vṛndāvana and went to Mathurā. This ecstatic feeling is very helpful in attaining love of God in separation. Śrī Caitanya Mahāprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is actually better to feel separation from Him than to desire to see Him face to face. When the *gopīs* of Vṛndāvana, the residents of Gokula, met Kṛṣṇa at Kurukṣetra during the solar eclipse, they wanted to take Kṛṣṇa back to Vṛndāvana. Śrī Kṛṣṇa Caitanya Mahāprabhu also felt the same ecstasy as soon as He saw Jagannātha in the temple or on the Ratha-yātrā cart. The *gopīs* of Vṛndāvana did not like the opulence of Dvārakā. They wanted to take Kṛṣṇa to the village of Vṛndāvana and enjoy His company in the groves. This desire was also felt by Śrī Caitanya Mahāprabhu, and He danced in ecstasy before the Ratha-yātrā festival when Lord Jagannātha went to Guṇḍicā.

TEXT 57

এই ভাবে নৃত্যমধ্যে পড়ে এক শ্লোক।
সেই শ্লোকের অর্থ কেহ নাহি বুঝে লোক॥ ৫৭॥

ei bhāve nṛtya-madhye paḍe eka śloka
sei ślokera artha keha nāhi bujhe loka

SYNONYMS

ei bhāve—in this ecstasy; *nṛtya-madhye*—during the dancing; *paḍe*—recites; *eka*—one; *śloka*—verse; *sei ślokera*—of that verse; *artha*—the meaning; *keha*—anyone; *nāhi*—not; *bujhe*—understands; *loka*—person.

TRANSLATION

In that ecstasy, Śrī Caitanya Mahāprabhu recited one verse when dancing in front of Lord Jagannātha. Almost no one could understand the meaning of that verse.

TEXT 58

যঃ কৌমারহরঃ স এব হি বরস্তা এব চৈত্রক্ষপা-
স্তে চোন্মীলিতমালতীসুরভয়ঃ প্রৌঢ়াঃ কদম্বানিলাঃ।

সা চৈবাস্মি তথাপি তত্র সুরতব্যাপারলীলাবিধৌ
রেবারোধসি বেতসীতরুতলে চেতঃ সমুৎকণ্ঠতে ॥ ৫৮ ॥

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

SYNONYMS

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; eva—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; ca—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; ca—also; eva—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṇṭhate*—is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the *Padyāvalī* (382), by Śrīla Rūpa Gosvāmī.

TEXT 59

এই শ্লোকের অর্থ জানে একলে স্বরূপ ।
দৈবে সে বৎসর তাহাঁ গিয়াছেন রূপ ॥ ৫৯ ॥

ei ślokera artha jāne ekale svarūpa
daive se vatsara tāhāṅ giyāchena rūpa

SYNONYMS

ei—this; *ślokera*—of the verse; *artha*—the meaning; *jāne*—knows; *ekale*—alone; *svarūpa*—Svarūpa Dāmodara; *daive*—by chance; *se vatsara*—that year; *tāhāṅ*—there; *giyāchena*—went; *rūpa*—Śrīla Rūpa Gosvāmī.

TRANSLATION

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Gosvāmī was also present there.

TEXT 60

প্রভুমুখে শ্লোক শুনি' শ্রীরূপগোসাঞি ।
সেই শ্লোকের অর্থ-শ্লোক করিলা তথাই ॥ ৬০ ॥

prabhu-mukhe śloka śuni' śrī-rūpa-gosāñi
sei ślokera artha-śloka karilā tathāi

SYNONYMS

prabhu-mukhe—in the mouth of Lord Śrī Caitanya Mahāprabhu; *śloka*—the verse; *śuni'*—hearing; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sei*—that; *ślokera*—of the first verse; *artha*—giving the meaning; *śloka*—another verse; *karilā*—composed; *tathāi*—immediately.

TRANSLATION

Although the meaning of the verse was known only to Svarūpa Dāmodara, Rūpa Gosvāmī, after hearing it from Śrī Caitanya Mahāprabhu, immediately composed another verse, describing the meaning of the original verse.

TEXT 61

শ্লোক করি' এক তালপত্রেতে লিখিয়া ।
আপন বাসার চালে রাখিল গুঞ্জিয়া ॥ ৬১ ॥

śloka kari' eka tāla-patrete likhiyā
āpana vāsāra cāle rākhila guñjiyā

SYNONYMS

śloka kari'—composing the verse; *eka*—one; *tāla-patrete*—on a palm leaf; *likhiyā*—writing; *āpana*—his own; *vāsāra*—of the residence; *cāle*—on the roof; *rākhila*—kept; *guñjiyā*—pushing.

TRANSLATION

After composing this verse, Rūpa Gosvāmī wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

TEXT 62

শ্লোক রাখি' গেলা সমুদ্রস্নান করিতে।
হেনকালে আইলা প্রভু তাঁহারে মিলিতে ॥ ৬২ ॥

śloka rākhi' gelā samudra-snāna karite
hena-kāle āilā prabhu tāṅhāre milite

SYNONYMS

śloka rākhi'—keeping the verse in that way; *gelā*—went; *samudra-snāna*—a bath in the sea; *karite*—to take; *hena-kāle*—in the meantime; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅhāre*—him; *milite*—to meet.

TRANSLATION

After composing this verse and putting it on the roof of his house, Śrīla Rūpa Gosvāmī went to bathe in the sea. In the meantime, Lord Caitanya Mahāprabhu went to his hut to meet him.

TEXT 63

হরিদাস ঠাকুর আর রূপ-সনাতন।
জগন্নাথ-মন্দিরে না যা'ন তিন জন ॥ ৬৩ ॥

haridāsa ṭhākura āra rūpa-sanātana
jagannātha-mandire nā yā'na tina jana

SYNONYMS

hari-dāsa ṭhākura—Śrīla Haridāsa Ṭhākura; *āra*—and; *rūpa-sanātana*—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; *jagannātha-mandire*—in the temple of Lord Jagannātha; *nā*—not; *yā'na*—go; *tina jana*—three persons.

TRANSLATION

To avoid turmoil, three great personalities—Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī—did not enter the temple of Jagannātha.

PURPORT

It is still the practice at Jagannātha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Śrīla Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī had had previous intimate connections with Mohammedans. Haridāsa Ṭhākura had been born in a Mohammedan family, and Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, having given up their social status in Hindu society, had been appointed ministers in the Mohammedan government. They had even changed their names to Sākara Mallika and Dabira Khāsa. Thus they had supposedly been expelled from *brāhmaṇa* society. Consequently, out of humility, they did not enter the temple of Jagannātha, although the Personality of Godhead, Jagannātha, in His form of Caitanya Mahāprabhu, personally came to see them every day. Similarly, the members of this Kṛṣṇa consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Kṛṣṇa *mantra*. Kṛṣṇa Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahāprabhu. Those who were thought unfit to enter Jagannātha temple were daily visited by Caitanya Mahāprabhu, and this indicates that Caitanya Mahāprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter Jagannātha temple.

TEXT 64

মহাপ্রভু জগন্নাথের উপল-ভোগ দেখিয়া।
নিজগৃহে যা'ন এই তিনেরে মিলিয়া॥ ৬৪॥

mahāprabhu jagannāthera upala-bhoga dekhiyā
nija-gṛhe yā'na ei tinere miliyā

SYNONYMS

mahā-prabhu—Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *upala-bhoga*—offering of food on the stone; *dekhiyā*—after seeing; *nija-gṛhe*—to His own residence; *yā'na*—goes; *ei*—these; *tinere*—three; *miliyā*—meeting.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu used to see the upala-bhoga ceremony at the temple of Jagannātha, and after seeing this, He used to go visit these three great personalities on His way to His own residence.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuḍa-stamba on a stone slab. That stone slab is called the *upala.* All food is offered within the temple room just below the altar of Jagannātha. This *bhoga,* however, was offered on the stone slab within the vision of the public; therefore it is called *upala-bhoga.*

TEXT 65

এই তিন মধ্যে যবে থাকে যেই জন।
তাঁরে আসি' আপনে মিলে,—প্রভুর নিয়ম ॥ ৬৫ ॥

ei tina madhye yabe thāke yei jana
tāṅre āsi' āpane mile,——prabhura niyama

SYNONYMS

ei tina madhye—of these three; *yabe*—when; *thāke*—remains; *yei jana*—that person who; *tāṅre*—to him; *āsi'*—coming; *āpane mile*—personally meets; *prabhura*—of Śrī Caitanya Mahāprabhu; *niyama*—regular practice.

TRANSLATION

If one of these three was not present, He would meet the others. That was His regular practice.

TEXT 66

দৈবে আসি' প্রভু যবে ঊর্ধ্বেতে চাহিলা।
চালে গোঁজা তালপত্রে সেই শ্লোক পাইলা ॥ ৬৬ ॥

daive āsi' prabhu yabe ūrdhvete cāhilā
cāle goṅjā tāla-patre sei śloka pāilā

SYNONYMS

daive—accidentally; *āsi'*—coming there; *prabhu*—the Lord; *yabe*—when; *ūrdhvete*—on the roof; *cāhilā*—He looked; *cāle*—in the roof; *goṅjā*—pushed; *tāla-patre*—the palm leaf; *sei*—that; *śloka*—verse; *pāilā*—got.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the residence of Śrīla Rūpa Gosvāmī, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

TEXT 67

শ্লোক পড়ি' আছে প্রভু আবিষ্ট হইয়া।
রূপগোসাঞি আসি' পড়ে দণ্ডবৎ হঞা॥ ৬৭॥

śloka paḍi' āche prabhu āviṣṭa ha-iyā
rūpa-gosāñi āsi' paḍe daṇḍavat hañā

SYNONYMS

śloka paḍi'—reading the verse; *āche*—remained; *prabhu*—the Lord; *āviṣṭa*—in an ecstatic mood; *ha-iyā*—being; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *āsi'*—coming; *paḍe*—fell down; *daṇḍavat*—like a rod; *hañā*—becoming.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu went into an ecstatic mood. While He was in that state, Śrīla Rūpa Gosvāmī came and immediately fell down on the floor like a rod.

PURPORT

The word *daṇḍa* means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight *aṅgas* (parts) of the body, he performs what is called *daṇḍavat*. Sometimes we only speak of *daṇḍavats* but actually do not fall down. In any case, *daṇḍavat* means falling down like a rod before one's superior.

TEXT 68

উঠি' মহাপ্রভু তাঁরে চাপড় মারিয়া।
কহিতে লাগিলা কিছু কোলেতে করিয়া॥ ৬৮॥

uṭhi' mahāprabhu tāṅre cāpaḍa māriyā
kahite lāgilā kichu kolete kariyā

SYNONYMS

uṭhi'—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rūpa Gosvāmī; *cāpaḍa māriyā*—slapping; *kahite*—to say; *lāgilā*—began; *kichu*—something; *kolete*—on the lap; *kariyā*—taking.

TRANSLATION

When Rūpa Gosvāmī fell down like a rod, Śrī Caitanya Mahāprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

TEXT 69

মোর শ্লোকের অভিপ্রায় না জানে কোন জনে।
মোর মনের কথা তুমি জানিলে কেমনে? ৬৯ ॥

mora ślokera abhiprāya nā jāne kona jane
mora manera kathā tumi jānile kemane?

SYNONYMS

mora—My; *ślokera*—of the verse; *abhiprāya*—purport; *nā*—does not; *jāne*—know; *kona*—any; *jane*—person; *mora*—My; *manera*—of mind; *kathā*—the intention; *tumi*—you; *jānile*—understood; *kemane*—how.

TRANSLATION

"No one knows the purport of My verse," Caitanya Mahāprabhu said. "How could you understand My intention?"

TEXT 70

এত বলি' তাঁরে বহু প্রসাদ করিয়া।
স্বরূপ-গোসাঞিরে শ্লোক দেখাইল লঞা ॥ ৭০ ॥

eta bali' tāṅre bahu prasāda kariyā
svarūpa-gosāñire śloka dekhāila lañā

SYNONYMS

eta bali'—saying this; *tāṅre*—unto Rūpa Gosvāmī; *bahu*—much; *prasāda*—mercy; *kariyā*—showing; *svarūpa-gosāñire*—unto Svarūpa Gosvāmī; *śloka*—the verse; *dekhāila*—showed; *lañā*—taking.

TRANSLATION

Saying this, Lord Caitanya Mahāprabhu bestowed various benedictions upon Rūpa Gosvāmī, and taking the verse, He later showed it to Svarūpa Gosvāmī.

TEXT 71

স্বরূপে পুছেন প্রভু হইয়া বিস্মিতে।
মোর মনের কথা রূপ জানিল কেমতে ॥ ৭১ ॥

svarūpe puchena prabhu ha-iyā vismite
mora manera kathā rūpa jānila kemate

SYNONYMS

svarūpe—unto Svarūpa Gosvāmī; *puchena*—inquired; *prabhu*—the Lord; *ha-iyā*—becoming; *vismite*—struck with wonder; *mora*—My; *manera*—of the mind; *kathā*—intention; *rūpa*—Rūpa Gosvāmī; *jānila*—understand; *kemate*—how.

TRANSLATION

Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how Rūpa Gosvāmī could understand the intentions of His mind.

PURPORT

We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony. He was so pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Śrīla Prabhupāda?

TEXT 72

স্বরূপ কহে,—যাতে জানিল তোমার মন।
তাতে জানি,—হয় তোমার কৃপার ভাজন ॥ ৭২ ॥

svarūpa kahe,——yāte jānila tomāra mana
tāte jāni,——haya tomāra kṛpāra bhājana

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *yāte*—since; *jānila*—he knew; *tomāra*—Your; *mana*—intention; *tāte*—therefore; *jāni*—I can understand; *haya*—he is; *tomāra*—Your; *kṛpāra*—of the mercy; *bhājana*—recipient.

TRANSLATION

Śrīla Svarūpa Dāmodara Gosvāmī replied to Lord Caitanya Mahāprabhu: "If Rūpa Gosvāmī can understand Your mind and intentions, he must have Your Lordship's special benediction."

TEXT 73

প্রভু কহে,—তারে আমি সন্তুষ্ট হঞা।
আলিঙ্গন কৈলু সর্বশক্তি সঞ্চারিয়া॥ ৭৩॥

prabhu kahe,—tāre āmi santuṣṭa hañā
āliṅgana kailu sarva-śakti sañcāriyā

SYNONYMS

prabhu kahe—the Lord said; *tāre*—him; *āmi*—I; *santuṣṭa hañā*—being very much satisfied; *āliṅgana kailu*—embraced; *sarva-śakti*—all potencies; *sañcāriyā*—bestowing.

TRANSLATION

The Lord said: "I was so pleased with Rūpa Gosvāmī that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

TEXT 74

যোগ্য পাত্র হয় গূঢ়রস-বিবেচনে।
তুমিও কহিও তারে গূঢ়রসাখ্যানে॥ ৭৪॥

yogya pātra haya gūḍha-rasa-vivecane
tumio kahio tāre gūḍha-rasākhyāne

SYNONYMS

yogya—suitable; *pātra*—recipient; *haya*—is; *gūḍha*—confidential; *rasa*—the mellows; *vivecane*—in analyzing; *tumio*—you also; *kahio*—instruct; *tāre*—him; *gūḍha*—confidential; *rasa*—the mellows; *ākhyāne*—in describing.

TRANSLATION

"I accept Śrīla Rūpa Gosvāmī as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

TEXT 75

এসব কহিব আগে বিস্তার করিঞা।
সংক্ষেপে উদ্দেশ কৈল প্রস্তাব পাইঞা॥ ৭৫॥

e-saba kahiba āge vistāra kariñā
saṅkṣepe uddeśa kaila prastāva pāiñā

SYNONYMS

e-*saba*—all these; *kahiba*—I shall narrate; *āge*—later; *vistāra*—elaboration; *kariñā*—making; *saṅkṣepe*—in brief; *uddeśa*—reference; *kaila*—did; *prastāva*—opportunity; *pāiñā*—getting.

TRANSLATION

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

TEXT 76

প্রিয়ঃ সোঽয়ং কৃষ্ণঃ সহচরি কুরুক্ষেত্রমিলিত-
স্তথাহং সা রাধা তদিদমুভয়োঃ সঙ্গমসুখম্।
তথাপ্যন্তঃ-খেলন্মধুরমুরলীপঞ্চমজুষে
মনো মে কালিন্দীপুলিনবিপিনায় স্পৃহয়তি॥ ৭৬॥

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS

priyaḥ—very dear; *saḥ*—He; *ayam*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kuru-kṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tad*—that; *idam*—

this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the River Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

[This is a verse spoken by Śrīmatī Rādhārāṇī.] "My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT

This verse also appears in the *Padyāvalī* (383), by Śrīla Rūpa Gosvāmī.

TEXT 77

এই শ্লোকের সংক্ষেপার্থ শুন, ভক্তগণ।
জগন্নাথ দেখি' যৈছে প্রভুর ভাবন॥ ৭৭॥

ei ślokera saṅkṣepārtha śuna, bhakta-gaṇa
jagannātha dekhi' yaiche prabhura bhāvana

SYNONYMS

ei—this; *ślokera*—of the verse; *saṅkṣepa-artha*—a brief explanation; *śuna*—hear; *bhakta-gaṇa*—O devotees; *jagannātha*—Lord Jagannātha; *dekhi'*—after seeing; *yaiche*—just as; *prabhura*—of Lord Caitanya; *bhāvana*—the thinking.

TRANSLATION

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahāprabhu was thinking in this way after having seen the Jagannātha Deity.

TEXT 78

শ্রীরাধিকা কুরুক্ষেত্রে কৃষ্ণের দরশন।
যদ্যপি পায়েন, তবু ভাবেন ঐছন॥ ৭৮॥

śrī-rādhikā kurukṣetre kṛṣṇera daraśana
yadyapi pāyena, tabu bhāvena aichana

SYNONYMS

śrī-rādhikā—Śrīmatī Rādhārāṇī; *kuru-kṣetre*—in the field of Kurukṣetra; *kṛṣṇera*—of Lord Kṛṣṇa; *daraśana*—meeting; *yadyapi*—although; *pāyena*—She gets; *tabu*—still; *bhāvena*—thinks; *aichana*—in this way.

TRANSLATION

The subject of His thoughts was Śrīmatī Rādhārāṇī, who met Kṛṣṇa in the field of Kurukṣetra. Although She met Kṛṣṇa there, She was nonetheless thinking of Him in the following way.

TEXT 79

রাজবেশ, হাতী, ঘোড়া, মনুষ্য গহন।
কাহাঁ গোপ-বেশ, কাহাঁ নির্জন বৃন্দাবন ॥ ৭৯ ॥

rāja-veśa, hātī, ghoḍā, manuṣya gahana
kāhāṅ gopa-veśa, kāhāṅ nirjana vṛndāvana

SYNONYMS

rāja-veśa—royal dress; *hātī*—elephants; *ghoḍā*—horses; *manuṣya*—men; *gahana*—crowds; *kāhāṅ*—where; *gopa-veśa*—the dress of a cowherd boy; *kāhāṅ*—where; *nirjana*—solitary; *vṛndāvana*—of the name Vṛndāvana.

TRANSLATION

She thought of Him in the calm and quiet atmosphere of Vṛndāvana, dressed as a cowherd boy. But at Kurukṣetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

TEXT 80

সেই ভাব, সেই কৃষ্ণ, সেই বৃন্দাবন।
যবে পাই, তবে হয় বাঞ্ছিত পূরণ ॥ ৮০ ॥

sei bhāva, sei kṛṣṇa, sei vṛndāvana
yabe pāi, tabe haya vāñchita pūraṇa

SYNONYMS

sei bhāva—that circumstance; *sei kṛṣṇa*—that Kṛṣṇa; *sei vṛndāvana*—that Vṛndāvana; *yabe pāi*—if I get; *tabe*—then; *haya*—is; *vāñchita*—desired object; *pūraṇa*—fulfilled.

TRANSLATION

Thus meeting with Kṛṣṇa and thinking of the Vṛndāvana atmosphere, Rādhārāṇī longed for Kṛṣṇa to take Her to Vṛndāvana again to fulfill Her desire in that calm atmosphere.

TEXT 81

আহুশ্চ তে নলিননাভ পদারবিন্দং
যোগেশ্বরৈর্হৃদি বিচিন্ত্যমগাধবোধৈঃ।
সংসারকূপপতিতোত্তরণাবলম্বং
গেহং জুষামপি মনস্যুদিয়াৎ সদা নঃ ॥ ৮১ ॥

āhuś ca te nalina-nābha padāravindaṁ
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ
gehaṁ juṣām api manasy udiyāt sadā naḥ

SYNONYMS

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by the great mystic *yogīs*; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who were highly learned philosophers; *saṁsāra-kūpa*—the dark well of material existence; *patita*—of those fallen; *uttaraṇa*—of deliverers; *avalambam*—the only shelter; *geham*—family affairs; *juṣām*—of those engaged; *api*—although; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

TRANSLATION

The gopīs spoke thus: "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We

wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

PURPORT

This is a verse from the *Śrīmad-Bhāgavatam* (10.82.49).

TEXT 82

তোমার চরণ মোর ব্রজপুরঘরে।
উদয় করয়ে যদি, তবে বাঞ্ছা পূরে ॥ ৮২ ॥

tomāra caraṇa mora vraja-pura-ghare
udaya karaye yadi, tabe vāñchā pūre

SYNONYMS

tomāra—Your; *caraṇa*—lotus feet; *mora*—my; *vraja-pura-ghare*—at the home in Vṛndāvana; *udaya*—awaken; *karaye*—I do; *yadi*—if; *tabe*—then; *vāñchā*—desires; *pūre*—are fulfilled.

TRANSLATION

The gopīs thought: "Dear Lord, if Your lotus feet again come to our home in Vṛndāvana, our desires will be fulfilled."

PURPORT

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments: "The *gopīs* are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Kṛṣṇa, nor by the understanding that He is the Supreme Personality of Godhead." Naturally the *gopīs* were inclined to love Kṛṣṇa, for He was an attractive young boy of Vṛndāvana village. Being village girls, they were not very much attracted to the field of Kurukṣetra, where Kṛṣṇa was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Kṛṣṇa in that atmosphere. Kṛṣṇa was not attracted by the opulence or personal beauty of the *gopīs* but by their pure devotional service. Similarly, the *gopīs* were attracted to Kṛṣṇa as a cowherd boy, not in sophisticated guise. Lord Kṛṣṇa is inconceivably powerful. To understand Him, great *yogīs* and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take

shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the *gopīs;* they are not at all expert in executing such auspicious activities. Already transcendentally enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vṛndāvana. The *gopīs* are not interested in dry speculation, in the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Kṛṣṇa return and enjoy spiritual, transcendental pastimes with them. The *gopīs* want Him simply to stay in Vṛndāvana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

TEXT 83

ভাগবতের শ্লোক-গূঢ়ার্থ বিশদ করিঞা।
রূপ-গোসাঞি শ্লোক কৈল লোক বুঝাইঞা ॥ ৮৩ ॥

bhāgavatera śloka-gūḍhārtha viśada kariñā
rūpa-gosāñi śloka kaila loka bujhāiñā

SYNONYMS

bhāgavatera—of *Śrīmad-Bhāgavatam*; *śloka*—the verse; *gūḍha-artha*—confidential meaning; *viśada*—elaborate description; *kariñā*—doing; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *śloka*—the verse; *kaila*—compiled; *loka*—the people in general; *bujhāiñā*—making understand.

TRANSLATION

In one verse, Śrīla Rūpa Gosvāmī has explained the confidential meaning of the verse of Śrīmad-Bhāgavatam for the understanding of the general populace.

TEXT 84

যা তে লীলারসপরিমলোদ্গারিবন্যাপরীতা
ধন্যা ক্ষৌণী বিলসতি বৃতা মাধুরী মাধুরীভিঃ।
তত্রাস্মাভিশ্চটুলপশুপীভাবমুগ্ধান্তরাভিঃ
সম্বীতস্ত্বং কলয় বদনোল্লাসি-বেণুর্বিহারম্ ॥ ৮৪ ॥

yā te līlā-rasa-parimalodgāri-vanyāparītā
dhanyā kṣauṇī vilasati vṛtā māthurī mādhurībhiḥ

tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
saṁvītas tvaṁ kalaya vadanollāsi-veṇur vihāram

SYNONYMS

yā—that; *te*—Your; *līlā-rasa*—of the mellows tasted in the pastimes; *parimala*—the fragrance; *udgāri*—spreading; *vanya-āparītā*—filled with forests; *dhanyā*—glorious; *kṣauṇī*—the land; *vilasati*—enjoys; *vṛtā*—surrounded; *māthurī*—the Mathurā district; *mādhurībhiḥ*—by the beauties; *tatra*—there; *asmābhiḥ*—by us; *caṭula*—flickering; *paśupī-bhāva*—with ecstatic enjoyment as *gopīs*; *mugdha-antarābhiḥ*—by those whose hearts are enchanted; *saṁvītaḥ*—surrounded; *tvam*—You; *kalaya*—kindly perform; *vadana*—on the mouth; *ullāsi*—playing; *veṇuḥ*—with the flute; *vihāram*—playful pastimes.

TRANSLATION

The gopīs continued: "Dear Kṛṣṇa, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vṛndāvana, which is surrounded by the sweetness of the district of Mathurā. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopīs, whose hearts are always enchanted by unpredictable ecstatic emotions."

PURPORT

This is a verse from the *Lalita-mādhava* (10.38), by Śrīla Rūpa Gosvāmī.

TEXT 85

এইমত মহাপ্রভু দেখি' জগন্নাথে ।
সুভদ্রা-সহিত দেখে, বংশী নাহি হাতে ॥ ৮৫ ॥

ei-mata mahāprabhu dekhi' jagannāthe
subhadrā-sahita dekhe, vaṁśī nāhi hāte

SYNONYMS

ei-mata—in this way; *mahā-prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—after seeing; *jagannāthe*—Lord Jagannātha; *su-bhadrā*—Subhadrā; *sahita*—with; *dekhe*—He sees; *vaṁśī*—the flute; *nāhi*—not; *hāte*—in the hand.

TRANSLATION

In this way, when Śrī Caitanya Mahāprabhu saw Jagannātha, He saw that the Lord was with His sister Subhadrā and was not holding a flute in His hand.

TEXT 86

ত্রিভঙ্গ-সুন্দর ব্রজে ব্রজেন্দ্রনন্দন ।
কাহাঁ পাব, এই বাঞ্ছা বাড়ে অনুক্ষণ ॥ ৮৬ ॥

tri-bhaṅga-sundara vraje vrajendra-nandana
kāhāṅ pāba, ei vāñchā bāḍe anukṣaṇa

SYNONYMS

tri-bhaṅga—bent in three places; *sundara*—beautiful; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja; *kāhāṅ*—where; *pāba*—shall I get; *ei*—this; *vāñchā*—desire; *bāḍe*—increases; *anukṣaṇa*—incessantly.

TRANSLATION

Absorbed in the ecstasy of the gopīs, Lord Caitanya Mahāprabhu wished to see Lord Jagannātha in His original form as Kṛṣṇa, the son of Nanda Mahārāja, standing in Vṛndāvana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

TEXT 87

রাধিকা-উন্মাদ যৈছে উদ্ধব-দর্শনে ।
উদ্‌ঘূর্ণা-প্রলাপ তৈছে প্রভুর রাত্রি-দিনে ॥ ৮৭ ॥

rādhikā-unmāda yaiche uddhava-darśane
udghūrṇā-pralāpa taiche prabhura rātri-dine

SYNONYMS

rādhikā-unmāda—the madness of Śrīmatī Rādhārāṇī; *yaiche*—just like; *uddhava-darśane*—in seeing Uddhava; *udghūrṇā-pralāpa*—talking inconsistently in madness; *taiche*—similarly; *prabhura*—of Lord Caitanya; *rātri-dine*—night and day.

TRANSLATION

Just as Śrīmatī Rādhārāṇī talked inconsistently with a bumblebee in the presence of Uddhava, Śrī Caitanya Mahāprabhu in His ecstasy talked crazily and inconsistently day and night.

PURPORT

This *unmāda* (madness) is not ordinary madness. When Śrī Caitanya Mahāprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, *mohana*, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Śrīmatī Rādhārāṇī was explained to Kṛṣṇa by Uddhava, who said, "My dear Kṛṣṇa, because of extreme feelings of separation from You, Śrīmatī Rādhārāṇī is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman."

TEXT 88

দ্বাদশ বৎসর শেষ ঐছে গোঙাইল।
এই মত শেষলীলা ত্রিবিধানে কৈল ॥ ৮৮ ॥

dvādaśa vatsara śeṣa aiche goṅāila
ei mata śeṣa-līlā tri-vidhāne kaila

SYNONYMS

dvādaśa—twelve; *vatsara*—years; *śeṣa*—final; *aiche*—in that way; *goṅāila*—passed away; *ei mata*—in this way; *śeṣa-līlā*—the last pastimes; *tri-vidhāne*—in three ways; *kaila*—executed.

TRANSLATION

The last twelve years of Śrī Caitanya Mahāprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

TEXT 89

সন্ন্যাস করি' চব্বিশ বৎসর কৈলা যে যে কর্ম।
অনন্ত, অপার—তার কে জানিবে মর্ম ॥ ৮৯ ॥

sannyāsa kari' cabbiśa vatsara kailā ye ye karma
ananta, apāra——tāra ke jānibe marma

SYNONYMS

sannyāsa kari'—after accepting the renounced order; *cabbiśa vatsara*—twenty-four years; *kailā*—did; *ye ye*—whatever; *karma*—activities; *ananta*—unlimited; *apāra*—insurmountable; *tāra*—of that; *ke*—who; *jānibe*—will know; *marma*—the purport.

TRANSLATION

For the twenty-four years after Śrī Caitanya Mahāprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes?

TEXT 90

উদ্দেশ করিতে করি দিগ্-দরশন।
মুখ্য মুখ্য লীলার করি সূত্র গণন ॥ ৯০ ॥

uddeśa karite kari dig-daraśana
mukhya mukhya līlāra kari sūtra gaṇana

SYNONYMS

uddeśa—indication; *karite*—to make; *kari*—I do; *dig-daraśana*—a general survey; *mukhya mukhya*—the chief; *līlāra*—of the pastimes; *kari*—I do; *sūtra*—synopsis; *gaṇana*—enumeration.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

TEXT 91

প্রথম সূত্র প্রভুর সন্ন্যাসকরণ।
সন্ন্যাস করি' চলিলা প্রভু শ্রীবৃন্দাবন ॥ ৯১ ॥

prathama sūtra prabhura sannyāsa-karaṇa
sannyāsa kari' calilā prabhu śrī-vṛndāvana

SYNONYMS

prathama—first; *sūtra*—synopsis; *prabhura*—of the Lord; *sannyāsa-karaṇa*—accepting the *sannyāsa* order; *sannyāsa kari'*—after accepting the renounced order; *calilā*—went; *prabhu*—the Lord; *śrī-vṛndāvana*—toward Vṛndāvana.

TRANSLATION

This is the first synopsis: After accepting the sannyāsa order, Caitanya Mahāprabhu proceeded toward Vṛndāvana.

PURPORT

Clearly these statements are a real account of Śrī Caitanya Mahāprabhu's acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of *sannyāsa* by Māyāvādīs. After accepting *sannyāsa,* Caitanya Mahāprabhu's aim was to reach Vṛndāvana. He was unlike the Māyāvādī *sannyāsīs,* who desire to merge into the existence of the Absolute. For a Vaiṣṇava, acceptance of *sannyāsa* means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Śrīla Rūpa Gosvāmī (B.r.s. 1.2.255): *anāsaktasya viṣayān yathārham upayuñjataḥ/ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.* For a Vaiṣṇava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Māyāvādī *sannyāsīs,* however, do not know how to engage everything in the service of the Lord. Because they have no devotional training , they think material objects to be untouchable. *Brahma-satyaṁ jagan-mithyā.* The Māyāvādīs think that the world is false, but the Vaiṣṇava *sannyāsīs* do not think like this. Vaiṣṇavas say, "Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead." For a Vaiṣṇava *sannyāsī,* renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

TEXT 92

প্রেমেতে বিহ্বল বাহ্য নাহিক স্মরণ।
রাঢ়দেশে তিন দিন করিলা ভ্রমণ ॥ ৯২ ॥

premete vihvala bāhya nāhika smaraṇa
rāḍha-deśe tina dina karilā bhramaṇa

SYNONYMS

premete—in ecstatic love of Kṛṣṇa; *vihvala*—overwhelmed; *bāhya*—external; *nāhika*—there is not; *smaraṇa*—remembrance; *rāḍha-deśe*—in the Rāḍha countries; *tina dina*—three days; *karilā*—did; *bhramaṇa*—traveling.

TRANSLATION

When proceeding toward Vṛndāvana, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love for Kṛṣṇa, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Rāḍha-deśa, the country where the Ganges River does not flow.

TEXT 93

নিত্যানন্দ প্রভু মহাপ্রভু ভুলাইয়া।
গঙ্গাতীরে লঞা আইলা 'যমুনা' বলিয়া॥ ৯৩॥

nityānanda prabhu mahāprabhu bhulāiyā
gaṅgā-tīre lañā āilā 'yamunā' baliyā

SYNONYMS

nityānanda prabhu—Lord Nityānanda Prabhu; *mahā-prabhu*—Śrī Caitanya Mahāprabhu; *bhulāiyā*—bewildering; *gaṅgā-tīre*—on the bank of the Ganges; *lañā*—taking; *āilā*—brought; *yamunā*—the River Yamunā; *baliyā*—informing.

TRANSLATION

First of all, Lord Nityānanda bewildered Śrī Caitanya Mahāprabhu by bringing Him along the banks of the Ganges, saying that it was the River Yamunā.

TEXT 94

শান্তিপুরে আচার্যের গৃহে আগমন।
প্রথম ভিক্ষা কৈল তাহাঁ, রাত্রে সংকীর্তন॥ ৯৪॥

śāntipure ācāryera gṛhe āgamana
prathama bhikṣā kaila tāhāṅ, rātre saṅkīrtana

SYNONYMS

śāntipure—in the city of Śāntipura; *ācāryera*—of Advaita Ācārya; *gṛhe*—to the home; *āgamana*—coming; *prathama*—first; *bhikṣā*—accepting alms; *kaila*—did; *tāhāṅ*—there; *rātre*—at night; *saṅkīrtana*—performance of congregational chanting.

TRANSLATION

After three days, Lord Caitanya Mahāprabhu came to the house of Advaita Ācārya at Śāntipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

PURPORT

It appears that in His transcendental ecstasy, Śrī Caitanya Mahāprabhu forgot to eat for three continuous days. He was then misled by Nityānanda Prabhu, who said that the River Ganges was the Yamunā. Because the Lord was in the ecstasy of going to Vṛndāvana, He was engladdened to see the Yamunā, although in actuality the river was the Ganges. In this way the Lord was brought to the house of Advaita Prabhu at Śāntipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Śacīdevī, and every night executed congregational chanting with all the devotees.

TEXT 95

মাতা ভক্তগণের তাহাঁ করিল মিলন।
সর্ব সমাধান করি' কৈল নীলাদ্রিগমন ॥ ৯৫ ॥

mātā bhakta-gaṇera tāhāṅ karila milana
sarva samādhāna kari' kaila nīlādri-gamana

SYNONYMS

mātā—the mother; *bhakta-gaṇera*—of the devotees; *tāhāṅ*—in that place; *karila*—did; *milana*—meeting; *sarva*—all; *samādhāna*—adjustments; *kari'*—executing; *kaila*—did; *nīlādri-gamana*—going to Jagannātha Purī.

TRANSLATION

At the house of Advaita Prabhu, He met His mother as well as all the devotees from Māyāpura. He adjusted everything and then went to Jagannātha Purī.

PURPORT

Śrī Caitanya Mahāprabhu knew very well that His acceptance of *sannyāsa* was a thunderbolt for His mother. He therefore called for His mother and the devotees from Māyāpura, and by the arrangement of Śrī Advaita Ācārya, He met them for the last time after His acceptance of *sannyāsa*. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Śacī was pacified by all the devotees, and Lord Caitanya Mahāprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately agreed, and, forgetting everything else, she cooked for Śrī Caitanya Mahāprabhu during all the days she was at the house of Śrī Advaita Prabhu. Then, after a few days, Śrī Caitanya Mahāprabhu requested His mother's permission to go to Jagannātha Purī. At His mother's request, He made Jagannātha Purī His headquarters after His acceptance of *sannyāsa*. Thus everything was adjusted, and with His mother's permission Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī.

TEXT 96

পথে নানা লীলারস, দেব-দরশন।
মাধবপুরীর কথা, গোপাল-স্থাপন ॥ ৯৬ ॥

pathe nānā līlā-rasa, deva-daraśana
mādhava-purīra kathā, gopāla-sthāpana

SYNONYMS

pathe—on the way; *nānā*—various; *līlā-rasa*—transcendental pastimes; *deva-daraśana*—visiting the temples; *mādhava-purīra*—of Mādhavendra Purī; *kathā*—incidents; *gopāla*—of Gopāla; *sthāpana*—the installation.

TRANSLATION

On the way toward Jagannātha Purī, Caitanya Mahāprabhu performed many other pastimes. He visited various temples and heard the story about Mādhavendra Purī and the installation of Gopāla.

PURPORT

This Mādhava Purī is Mādhavendra Purī. Another Mādhava Purī is Mādhavācārya, who was the spiritual master of a devotee in the line of Gadādhara Paṇḍita and who wrote a book known as *Śrī Maṅgala-bhāṣya*.

Mādhavācārya, however, is different from Mādhavendra Purī, who is mentioned in this verse.

TEXT 97

ক্ষীর-চুরি-কথা, সাক্ষি-গোপাল-বিবরণ।
নিত্যানন্দ কৈল প্রভুর দণ্ড-ভঞ্জন ॥ ৯৭ ॥

kṣīra-curi-kathā, sākṣi-gopāla-vivaraṇa
nityānanda kaila prabhura daṇḍa-bhañjana

SYNONYMS

kṣīra-curi-kathā—the narration of the stealing of the condensed milk; *sākṣi-gopāla-vivaraṇa*—the description of witness Gopāla; *nityānanda*—Nityānanda Prabhu; *kaila*—did; *prabhura*—of the Lord; *daṇḍa-bhañjana*—breaking the *sannyāsa* rod.

TRANSLATION

From Nityānanda Prabhu, Lord Caitanya Mahāprabhu heard the story of Kṣīra-curī Gopinātha and of the witness Gopāla. Then Nityānanda Prabhu broke the sannyāsa rod belonging to Lord Caitanya Mahāprabhu.

PURPORT

This Kṣīra-curī Gopinātha is situated about five miles away from the Bāleśvara station on the Northeastern Railway, formerly known as the Bengal-Māyāpura Railway. This station is situated a few miles away from the famous Kargapura Junction station. Sometimes the charge of the temple was given to Śyāmasundara Adhikārī from Gopīvallabhapura, which lies on the border of the district of Medinīpura. Śyāmasundara Adhikārī was a descendant of Rasikānanda Murāri, the chief disciple of Śyāmānanda Gosvāmī.

A few miles before the Jagannātha Purī station is a small station called Sākṣi-gopāla. Near this station is a village named Satyavādī, where the temple of Sākṣi-gopāla is situated.

TEXT 98

ক্রুদ্ধ হঞা একা গেলা জগন্নাথ দেখিতে।
দেখিয়া মূর্চ্ছিত হঞা পড়িলা ভূমিতে ॥ ৯৮ ॥

kruddha hañā ekā gelā jagannātha dekhite
dekhiyā mūrcchita hañā paḍilā bhūmite

SYNONYMS

kruddha—angry; *hañā*—becoming; *ekā*—alone; *gelā*—went; *jagannātha*—Lord Jagannātha; *dekhite*—to see; *dekhiyā*—after seeing Jagannātha; *mūrcchita*—senseless; *hañā*—becoming; *paḍilā*—fell down; *bhūmite*—on the ground.

TRANSLATION

After His sannyāsa rod was broken by Nityānanda Prabhu, Caitanya Mahāprabhu apparently became very angry and left His company to travel alone to the Jagannātha temple. When Caitanya Mahāprabhu entered the Jagannātha temple and saw Lord Jagannātha, He immediately lost His senses and fell down on the ground.

TEXT 99

সার্বভৌম লঞা গেলা আপন-ভবন।
তৃতীয় প্রহরে প্রভুর হইল চেতন॥ ৯৯॥

sārvabhauma lañā gelā āpana-bhavana
tṛtīya prahare prabhura ha-ila cetana

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *lañā*—taking; *gelā*—went; *āpana-bhavana*—to his own house; *tṛtīya prahare*—in the afternoon; *prabhura*—of Lord Caitanya Mahāprabhu; *ha-ila*—there was; *cetana*—consciousness.

TRANSLATION

After Lord Caitanya Mahāprabhu saw Lord Jagannātha in the temple and fell down unconscious, Sārvabhauma Bhaṭṭācārya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

TEXT 100

নিত্যানন্দ, জগদানন্দ, দামোদর, মুকুন্দ।
পাছে আসি' মিলি' সবে পাইল আনন্দ॥ ১০০॥

nityānanda, jagadānanda, dāmodara, mukunda
pāche āsi' mili' sabe pāila ānanda

SYNONYMS

nityānanda—of the name Nityānanda; *jagadānanda*—of the name Jagadānanda; *dāmodara*—of the name Dāmodara; *mukunda*—of the name Mukunda; *pāche āsi'*—coming; *mili'*—meeting; *sabe*—all; *pāila*—got; *ānanda*—pleasure.

TRANSLATION

The Lord had left Nityānanda's company and had gone alone to the Jagannātha temple, but later Nityānanda, Jagadānanda, Dāmodara and Mukunda came to see Him, and after seeing Him they were very pleased.

TEXT 101

তবে সার্বভৌমে প্রভু প্রসাদ করিল।
আপন-ঈশ্বরমূর্তি তাঁরে দেখাইল ॥ ১০১ ॥

tabe sārvabhaume prabhu prasāda karila
āpana-īśvara-mūrti tāṅre dekhāila

SYNONYMS

tabe—at that time; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *prasāda karila*—bestowed mercy; *āpana*—His own; *īśvara-mūrti*—original form as the Lord; *tāṅre*—unto him; *dekhāila*—showed.

TRANSLATION

After this incident, Lord Caitanya Mahāprabhu bestowed His mercy upon Sārvabhauma Bhaṭṭācārya by showing him His original form as the Lord.

TEXT 102

তবে ত' করিলা প্রভু দক্ষিণ গমন।
কূর্মক্ষেত্রে কৈল বাসুদেব বিমোচন ॥ ১০২ ॥

tabe ta' karilā prabhu dakṣiṇa gamana
kūrma-kṣetre kaila vāsudeva vimocana

SYNONYMS

tabe ta'—thereafter; *karilā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *dakṣiṇa*—to southern India; *gamana*—traveling; *kūrma-kṣetre*—at the pilgrimage site known as Kūrma-kṣetra; *kaila*—did; *vāsudeva*—of the name Vāsudeva; *vimocana*—deliverance.

TRANSLATION

After bestowing mercy upon Sārvabhauma Bhaṭṭācārya, the Lord started for southern India. When He came to Kūrma-kṣetra, He delivered a person named Vāsudeva.

TEXT 103

জিয়ড়-নৃসিংহে কৈল নৃসিংহ-স্তবন।
পথে-পথে গ্রামে-গ্রামে নামপ্রবর্তন ॥ ১০৩ ॥

jiyaḍa-nṛsiṁhe kaila nṛsiṁha-stavana
pathe-pathe grāme-grāme nāma-pravartana

SYNONYMS

jiyaḍa-nṛsiṁhe—the place of pilgrimage known as Jiyaḍa-nṛsiṁha; *kaila*—did; *nṛsiṁha*—to Nṛsiṁha; *stavana*—praying; *pathe-pathe*—on the way; *grāme-grāme*—every village; *nāma-pravartana*—introduction of the holy name of the Lord.

TRANSLATION

After visiting Kūrma-kṣetra, the Lord visited the south Indian temple of Jiyaḍa-nṛsiṁha and offered His prayers to Lord Nṛsiṁhadeva. On His way, He introduced the chanting of the Hare Kṛṣṇa mahā-mantra in every village.

TEXT 104

গোদাবরীতীর-বনে বৃন্দাবন-ভ্রম।
রামানন্দ রায় সহ তাহাঞি মিলন ॥ ১০৪ ॥

godāvarī-tīra-vane vṛndāvana-bhrama
rāmānanda rāya saha tāhāñi milana

SYNONYMS

godāvarī-tīra—on the bank of the River Godāvarī; *vane*—in the forest; *vṛndāvana-bhrama*—mistook as Vṛndāvana; *rāmānanda rāya*—of the name Rāmānanda Rāya; *saha*—with; *tāhāñi*—there; *milana*—meeting.

TRANSLATION

Once the Lord mistook the forest on the bank of the River Godāvarī to be Vṛndāvana. In that place He happened to meet Rāmānanda Rāya.

TEXT 105

ত্রিমল্ল-ত্রিপদী-স্থান কৈল দরশন।
সর্বত্র করিল কৃষ্ণনাম প্রচারণ ॥ ১০৫ ॥

trimalla-tripadī-sthāna kaila daraśana
sarvatra karila kṛṣṇa-nāma pracāraṇa

SYNONYMS

trimalla—a place named Trimalla; *tripadī*—or Tirupati; *sthāna*—the place; *kaila*—did; *daraśana*—visit; *sarvatra*—everywhere; *karila*—did; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pracāraṇa*—preaching.

TRANSLATION

He visited the place known as Trimalla, or Tirupati, and there He extensively preached the chanting of the Lord's holy name.

PURPORT

This holy place is situated in the district of Tāñjor, south India. The temple of Tripadī is situated in the valley of Vyeṅkaṭācala and contains a Deity of Lord Rāmacandra. On top of Vyeṅkaṭācala is the famous temple of Bālājī.

TEXT 106

তবে ত' পাষণ্ডিগণে করিল দলন।
অহোবল-নৃসিংহাদি কৈল দরশন ॥ ১০৬ ॥

tabe ta' pāṣaṇḍi-gaṇe karila dalana
ahovala-nṛsiṁhādi kaila daraśana

SYNONYMS

tabe ta'—thereafter; *pāṣaṇḍi-gaṇe*—unto the atheists; *karila*—did; *dalana*—subduing; *ahovala-nṛsiṁha-ādi*—Nṛsiṁhadeva, named Ahovala or at Ahovala; *kaila*—did; *daraśana*—visit.

TRANSLATION

After visiting the temple of Trimalla or Tripadī, Śrī Caitanya Mahāprabhu had to subdue some atheists. He then visited the temple of Ahovala-nṛsiṁha.

PURPORT

This Ahovala temple is situated in Dakṣiṇātya in the district of Karṇula within the subdivision of Sārbela. Throughout the whole district this very famous temple is much appreciated by the people. There are nine other temples also, and all of them together are called the Nava-nṛsiṁha temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the *Karṇula Manual,* the work is not complete.

TEXT 107

শ্রীরঙ্গক্ষেত্র আইলা কাবেরীর তীর।
শ্রীরঙ্গ দেখিয়া প্রেমে হইলা অস্থির ॥ ১০৭ ॥

śrī-raṅga-kṣetra āilā kāverīra tīra
śrī-raṅga dekhiyā preme ha-ilā asthira

SYNONYMS

śrī-raṅga-kṣetra—to the place where the temple of Raṅganātha is situated; *āilā*—came; *kāverīra*—of the River Kāverī; *tīra*—the bank; *śrī-raṅga dekhiyā*—after seeing this temple; *preme*—in love of Godhead; *ha-ilā*—became; *asthira*—agitated.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to the land of Śrī Raṅga-kṣetra on the bank of the Kāverī, He visited the temple of Śrī Raṅganātha and was there overwhelmed in the ecstasy of love of Godhead.

TEXT 108

ত্রিমল্ল ভট্টের ঘরে কৈল প্রভু বাস।
তাহাঞি রহিলা প্রভু বর্ষা চারি মাস ॥ ১০৮ ॥

trimalla bhaṭṭera ghare kaila prabhu vāsa
tāhāñi rahilā prabhu varṣā cāri māsa

SYNONYMS

trimalla bhaṭṭera—of Trimalla Bhaṭṭa; *ghare*—at the house; *kaila*—did; *prabhu*—the Lord; *vāsa*—residence; *tāhāñi*—there; *rahilā*—lived; *prabhu*—the Lord; *varṣā*—the rainy season; *cāri*—four; *māsa*—months.

TRANSLATION

Śrī Caitanya Mahāprabhu lived at the house of Trimalla Bhaṭṭa for the four months of the rainy season.

TEXT 109

শ্রীবৈষ্ণব ত্রিমল্লভট্ট—পরম পণ্ডিত ।
গোসাঞির পাণ্ডিত্য-প্রেমে হইলা বিস্মিত ॥ ১০৯

śrī-vaiṣṇava trimalla-bhaṭṭa——*parama paṇḍita*
gosāñira pāṇḍitya-preme ha-ilā vismita

SYNONYMS

śrī-vaiṣṇava trimalla-bhaṭṭa—Trimalla Bhaṭṭa was a Śrī Vaiṣṇava; *parama*—highly; *paṇḍita*—learned scholar; *gosāñira*—of Lord Caitanya Mahāprabhu; *pāṇḍitya*—scholarship; *preme*—as well as in the love of Godhead; *ha-ilā*—was; *vismita*—astonished.

TRANSLATION

Śrī Trimalla Bhaṭṭa was both a member of the Śrī Vaiṣṇava community and a learned scholar; therefore when he saw Caitanya Mahāprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

TEXT 110

চাতুর্মাস্য তাঁহা প্রভু শ্রীবৈষ্ণবের সনে ।
গোঙাইল নৃত্য-গীত-কৃষ্ণসংকীর্তনে ॥ ১১০ ॥

cāturmāsya tāṅhā prabhu śrī-vaiṣṇavera sane
goṅāila nṛtya-gīta-kṛṣṇa-saṅkīrtane

SYNONYMS

cāturmāsya—observance of the four months of the rainy season; *tāṅhā*—there; *prabhu*—the Lord; *śrī-vaiṣṇavera sane*—with the Śrī Vaiṣṇavas; *goṅāila*—passed; *nṛtya*—dancing; *gīta*—singing; *kṛṣṇa-saṅkīrtane*—in chanting the holy name of Lord Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu passed the Cāturmāsya months with the Śrī Vaiṣṇavas, dancing, singing and chanting the holy name of the Lord.

TEXT 111

চাতুর্মাস্য-অন্তে পুনঃ দক্ষিণ গমন।
পরমানন্দপুরী সহ তাহাঁঞি মিলন ॥ ১১১ ॥

cāturmāsya-ante punaḥ dakṣiṇa gamana
paramānanda-purī saha tāhāñi milana

SYNONYMS

cāturmāsya-ante—at the end of the Cāturmāsya; *punaḥ*—again; *dakṣiṇa gamana*—traveling in southern India; *paramānanda-purī*—of the name Paramānanda Purī; *saha*—with; *tāhāñi*—there; *milana*—meeting.

TRANSLATION

After the end of the Cāturmāsya, Lord Caitanya Mahāprabhu continued traveling throughout southern India. At that time He met Paramānanda Purī.

TEXT 112

তবে ভট্টথারি হৈতে কৃষ্ণদাসের উদ্ধার।
রামজপী বিপ্রমুখে কৃষ্ণনাম প্রচার ॥ ১১২ ॥

tabe bhaṭṭathāri haite kṛṣṇa-dāsera uddhāra
rāma-japī vipra-mukhe kṛṣṇa-nāma pracāra

SYNONYMS

tabe—after this; *bhaṭṭa-thāri*—a Bhaṭṭathāri; *haite*—from; *kṛṣṇa-dāsera*—of Kṛṣṇadāsa; *uddhāra*—the deliverance; *rāma-japī*—chanters of the name of

Lord Rāma; *vipra-mukhe*—unto *brāhmaṇas; kṛṣṇa-nāma*—the name of Lord Kṛṣṇa; *pracāra*—preaching.

TRANSLATION

After this, Kṛṣṇadāsa, the servant of Lord Caitanya Mahāprabhu, was delivered from the clutches of a Bhaṭṭathāri. Caitanya Mahāprabhu then preached that Lord Kṛṣṇa's name should also be chanted by brāhmaṇas who were accustomed to chanting Lord Rāma's name.

PURPORT

In the Mālābāra district, a section of the *brāhmaṇas* are known as *nambudri-brāhmaṇas,* and the Bhaṭṭathāris are their priests. Bhaṭṭathāris know many tantric black arts, such as the art of killing a person, of bringing him under submission, and of destroying or devastating him. They are very expert in these black arts, and one such Bhaṭṭathāri bewildered the personal servant of Śrī Caitanya Mahāprabhu while the servant accompanied the Lord in His travels through south India. Somehow or other Śrī Caitanya Mahāprabhu delivered this Kṛṣṇadāsa from the clutches of the Bhaṭṭathāri. Śrī Caitanya Mahāprabhu is well known as Patita-pāvana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Kṛṣṇadāsa, whom He saved. Sometimes the word Bhaṭṭathāri is misspelled in Bengal as Bhaṭṭamāri.

TEXT 113

শ্রীরঙ্গপুরী সহ তাহাঞি মিলন।
রামদাস বিপ্রের কৈল দুঃখবিমোচন ॥ ১১৩ ॥

śrī-raṅga-purī saha tāhāñi milana
rāma-dāsa viprera kaila duḥkha-vimocana

SYNONYMS

śrī-raṅga-purī—of the name Śrī Raṅga-purī; *saha*—with; *tāhāñi*—there; *milana*—meeting; *rāma-dāsa*—of the name Rāmadāsa; *viprera*—of the *brāhmaṇa; kaila*—did; *duḥkha-vimocana*—deliverance from all sufferings.

TRANSLATION

Śrī Caitanya Mahāprabhu then met Śrī Raṅgapurī and mitigated all the sufferings of a brāhmaṇa named Rāmadāsa.

TEXT 114

তত্ত্ববাদী সহ কৈল তত্ত্বের বিচার।
আপনাকে হীনবুদ্ধি হৈল তাঁ-সবার ॥ ১১৪ ॥

tattva-vādī saha kaila tattvera vicāra
āpanāke hīna-buddhi haila tāṅ-sabāra

SYNONYMS

tattva-vādī—a section of the Madhvācārya-sampradāya; *saha*—with; *kaila*—did; *tattvera*—of the Absolute Truth; *vicāra*—discussion; *āpanāke*—themselves; *hīna-buddhi*—consideration as inferior in quality; *haila*—was; *tāṅ-sabāra*—of all the opposing parties.

TRANSLATION

Caitanya Mahāprabhu also had a discussion with the Tattvavādī community, and the Tattvavādīs felt themselves to be inferior Vaiṣṇavas.

PURPORT

The Tattvavādī sect belongs to Madhvācārya's Vaiṣṇava community, but its behavior differs from the strict Madhvācārya Vaiṣṇava principles. There is one monastery named Uttararāḍī, and its commander is named Raghuvarya-tīrtha-madhvācārya.

TEXT 115

অনন্ত, পুরুষোত্তম, শ্রীজনার্দন।
পদ্মনাভ, বাসুদেব কৈল দরশন ॥ ১১৫ ॥

ananta, puruṣottama, śrī-janārdana
padmanābha, vāsudeva kaila daraśana

SYNONYMS

ananta—Anantadeva; *puruṣottama*—of the name Puruṣottama; *śrī-janārdana*—of the name Śrī Janārdana; *padma-nābha*—of the name Padmanābha; *vāsudeva*—of the name Vāsudeva; *kaila*—did; *daraśana*—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the Viṣṇu temples of Anantadeva, Puruṣottama, Śrī Janārdana, Padmanābha and Vāsudeva.

PURPORT

A temple of Ananta Padmanābha Viṣṇu is situated in the Trivāndrama district. This temple is very famous in those quarters. Another Viṣṇu temple, named Śrī Janārdana, is situated about twenty-six miles north of the Trivāndrama district near a railway station called Varkālā.

TEXT 116

তবে প্রভু কৈল সপ্ততাল বিমোচন।
সেতুবন্ধে স্নান, রামেশ্বর দরশন॥ ১১৬॥

tabe prabhu kaila saptatāla vimocana
setu-bandhe snāna, rāmeśvara daraśana

SYNONYMS

tabe—thereafter; *prabhu*—the Lord; *kaila*—did; *sapta-tāla-vimocana*—deliverance of the Saptatāla tree; *setu-bandhe*—at Cape Comorin; *snāna*—bathing; *rāmeśvara*—temple of Rāmeśvara; *daraśana*—visit.

TRANSLATION

After that, Lord Caitanya Mahāprabhu delivered the celebrated Saptatāla tree, took His bath at Setubandha Rāmeśvara and visited the temple of Lord Śiva known as Rāmeśvara.

PURPORT

It is said that the Saptatāla tree is a very old, massive palm tree. There was once a fight between Bali and his brother Sugrīva, and Lord Rāmacandra took the side of Sugrīva and killed Bali, keeping Himself behind this celebrated tree. When Lord Caitanya Mahāprabhu toured south India, He embraced this tree, which was delivered and directly promoted to Vaikuṇṭha.

TEXT 117

তাহাঞি করিল কূর্মপুরাণ শ্রবণ।
মায়াসীতা নিলেক রাবণ, তাহাতে লিখন॥ ১১৭॥

tāhāñi karila kūrma-purāṇa śravaṇa
māyā-sītā nileka rāvaṇa, tāhāte likhana

SYNONYMS

tāhāñi—there; *karila*—did; *kūrma-purāṇa*—of the *Kūrma Purāṇa*; *śravaṇa*—hearing; *māyā-sītā*—a false Sītā; *nileka*—kidnapped; *rāvaṇa*—by Rāvaṇa; *tāhāte*—in that book; *likhana*—it is stated.

TRANSLATION

At Rāmeśvara, Śrī Caitanya Mahāprabhu had a chance to read the Kūrma Purāṇa, in which He discovered that the form of Sītā kidnapped by Rāvaṇa was not that of the real Sītā but a mere shadow representation.

PURPORT

The *Kūrma Purāṇa* states that this shadowy Sītā was placed into a fire as a test of chastity. It was Māyā-sītā who entered the fire and the real Sītā who came out of the fire.

TEXT 118

শুনিয়া প্রভুর আনন্দিত হৈল মন।
রামদাস বিপ্রের কথা হইল স্মরণ ॥ ১১৮ ॥

śuniyā prabhura ānandita haila mana
rāma-dāsa viprera kathā ha-ila smaraṇa

SYNONYMS

śuniyā—hearing this; *prabhura*—of Lord Caitanya Mahāprabhu; *ānandita*—very happy; *haila*—became; *mana*—the mind; *rāma-dāsa*—of the name Rāmadāsa; *viprera*—with the *brāhmaṇa; kathā*—of the conversation; *ha-ila*—was; *smaraṇa*—remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu was very glad to read about the false Sītā, and He remembered His meeting with Rāmadāsa Vipra, who was very sorry that mother Sītā had been kidnapped by Rāvaṇa.

TEXT 119

সেই পুরাতন পত্র আগ্রহ করি' নিল।
রামদাসে দেখাইয়া দুঃখ খণ্ডাইল ॥ ১১৯ ॥

sei purātana patra āgraha kari' nila
rāmadāse dekhāiyā duḥkha khaṇḍāila

SYNONYMS

sei—that; *purātana*—old; *patra*—page; *āgraha*—with great enthusiasm; *kari'*—doing; *nila*—took; *rāma-dāse*—to the *brāhmaṇa* Rāmadāsa; *dekhāiyā*—showing; *duḥkha*—unhappiness; *khaṇḍāila*—mitigated.

TRANSLATION

Indeed, Lord Caitanya Mahāprabhu eagerly tore this page from the Kūrma Purāṇa, although the book was very old, and He later showed it to Rāmadāsa Vipra, whose unhappiness was mitigated.

TEXT 120

ব্রহ্মসংহিতা, কর্ণামৃত, দুই পুঁথি পাঞা।
দুই পুস্তক লঞা আইলা উত্তম জানিঞা॥ ১২০॥

brahma-saṁhitā, karṇāmṛta, dui puṅthi pāñā
dui pustaka lañā āilā uttama jāniñā

SYNONYMS

brahma-saṁhitā—the book named *Brahma-saṁhitā*; *karṇāmṛta*—the book named *Kṛṣṇa-karṇāmṛta*; *dui*—two; *puṅthi*—scriptures; *pāñā*—obtaining; *dui*—two; *pustaka*—books; *lañā*—carrying; *āilā*—came back; *uttama*—very good; *jāniñā*—knowing.

TRANSLATION

Śrī Caitanya Mahāprabhu also found two other books—namely, Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta. Knowing these books to be excellent, He took them to present to His devotees.

PURPORT

In the olden days, there were no presses, and all the important scriptures were hand-written and kept in large temples. Caitanya Mahāprabhu found *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* in hand-written texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* are available in print with commentaries by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 121

পুনরপি নীলাচলে গমন করিল।
ভক্তগণে মেলিয়া স্নানযাত্রা দেখিল ॥ ১২১ ॥

punarapi nīlācale gamana karila
bhakta-gaṇe meliyā snāna-yātrā dekhila

SYNONYMS

punarapi—again; *nīlācale*—to Jagannātha Purī; *gamana*—going back; *karila*—did; *bhakta-gaṇe*—all the devotees; *meliyā*—meeting; *snāna-yātrā*—the bathing ceremony of Lord Jagannātha; *dekhila*—saw.

TRANSLATION

After collecting these books, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. At that time, the bathing ceremony of Jagannātha was taking place, and He saw it.

TEXT 122

অনবসরে জগন্নাথের না পাঞা দরশন।
বিরহে আলালনাথ করিলা গমন ॥ ১২২ ॥

anavasare jagannāthera nā pāñā daraśana
virahe ālālanātha karilā gamana

SYNONYMS

anavasare—during the absence; *jagannāthera*—of Lord Jagannātha; *nā*—not; *pāñā*—getting; *daraśana*—visit; *virahe*—in separation; *ālālanātha*—of the place named Ālālanātha; *karilā*—did; *gamana*—going.

TRANSLATION

When Jagannātha was absent from the temple, Caitanya Mahāprabhu, who could not see Him, felt separation and left Jagannātha Purī to go to a place known as Ālālanātha.

PURPORT

Ālālanātha is also known as Brahmagiri. This place is about fourteen miles from Jagannātha Purī and is also on the beach. There is a temple of Jagannātha

there. At the present moment a police station and post office are situated there because so many people come to see the temple.

The word *anavasara* is used when Śrī Jagannāthajī cannot be seen in the temple. After the bathing ceremony (*snāna-yātrā*), Lord Jagannātha is supposed to become sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannātha Deity. This is called *nava-yauvana*. During the Ratha-yātrā ceremony, Lord Jagannātha once again comes before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannātha is not visible to any visitors.

TEXT 123

ভক্তসনে দিন কত তাহাঞি রহিলা।
গৌড়ের ভক্ত আইসে, সমাচার পাইলা ॥ ১২৩ ॥

bhakta-sane dina kata tāhāñi rahilā
gauḍera bhakta āise, samācāra pāilā

SYNONYMS

bhakta-sane—with the devotees; *dina kata*—some days; *tāhāñi*—there at Ālālanātha; *rahilā*—remained; *gauḍera*—of Bengal; *bhakta*—devotees; *āise*—come; *samācāra*—news; *pāilā*—He got.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days at Ālālanātha. In the meantime, Caitanya Mahāprabhu received news that all the devotees from Bengal were coming to Jagannātha Purī.

TEXT 124

নিত্যানন্দ-সার্বভৌম আগ্রহ করিঞা।
নীলাচলে আইলা মহাপ্রভুকে লইঞা ॥ ১২৪ ॥

nityānanda-sārvabhauma āgraha kariñā
nīlācale āilā mahāprabhuke la-iñā

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āgraha kariñā*—showing great eagerness; *nīlācale*—to Jagannātha

Purī; *āilā*—returned; *mahāprabhuke*—Śrī Caitanya Mahāprabhu; *la-iñā*—taking.

TRANSLATION

When the devotees from Bengal arrived at Jagannātha Purī, both Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya greatly endeavored to take Śrī Caitanya Mahāprabhu back to Jagannātha Purī.

TEXT 125

বিরহে বিহ্বল প্রভু না জানে রাত্রি-দিনে।
হেনকালে আইলা গৌড়ের ভক্তগণে ॥ ১২৫ ॥

virahe vihvala prabhu nā jāne rātri-dine
hena-kāle āilā gauḍera bhakta-gaṇe

SYNONYMS

virahe—in separation; *vihvala*—overwhelmed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā*—not; *jāne*—knows; *rātri-dine*—day and night; *hena-kāle*—at this time; *āilā*—arrived; *gauḍera*—of Bengal; *bhakta-gaṇe*—all the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu finally left Ālālanātha to return to Jagannātha Purī, He was overwhelmed both day and night due to separation from Jagannātha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvīpa, arrived in Jagannātha Purī.

TEXT 126

সবে মিলি' যুক্তি করি' কীর্তন আরম্ভিল।
কীর্তন-আবেশে প্রভুর মন স্থির হৈল ॥ ১২৬ ॥

sabe mili' yukti kari' kīrtana ārambhila
kīrtana-āveśe prabhura mana sthira haila

SYNONYMS

sabe mili'—meeting all together; *yukti kari'*—after due consideration; *kīrtana*—congregational chanting of the holy name; *ārambhila*—began;

kīrtana-āveśe—in the ecstasy of *kīrtana; prabhura*—of Lord Caitanya Mahāprabhu; *mana*—the mind; *sthira*—pacified; *haila*—became.

TRANSLATION

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

PURPORT

Being absolute, Lord Jagannātha is identical in person, form, picture, *kīrtana* and all other circumstances. Therefore when Caitanya Mahāprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannātha. The conclusion is that whenever a *kīrtana* of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

TEXT 127

পূর্বে যবে প্রভু রামানন্দেরে মিলিলা।
নীলাচলে আসিবারে তাঁরে আজ্ঞা দিলা॥ ১২৭॥

pūrve yabe prabhu rāmānandere mililā
nīlācale āsibāre tāṅhre ājñā dilā

SYNONYMS

pūrve—before this; *yabe*—while; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rāmānandere*—Śrī Rāmānanda Rāya; *mililā*—met; *nīlācale*—to Jagannātha Purī; *āsibāre*—to come; *tāṅhre*—him; *ājñā dilā*—ordered.

TRANSLATION

Previously, when Śrī Caitanya Mahāprabhu had been touring South India, He had met Rāmānanda Rāya on the banks of the Godāvarī. At that time it had been decided that Rāmānanda Rāya would resign from his post as governor and return to Jagannātha Purī to live with Śrī Caitanya Mahāprabhu.

TEXT 128

রাজ-আজ্ঞা লঞা তেঁহো আইলা কত দিনে।
রাত্রি-দিনে কৃষ্ণকথা রামানন্দসনে॥ ১২৮॥

rāja-ājñā lañā teṅho āilā kata dine
rātri-dine kṛṣṇa-kathā rāmānanda-sane

SYNONYMS

rāja-ājñā—the permission of the King, Pratāparudra; *lañā*—getting; *teṅho*—Rāmānanda Rāya; *āilā*—returned; *kata dine*—in some days; *rātri-dine*—day and night; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa and His pastimes; *rāmānanda-sane*—in the company of Rāmānanda Rāya.

TRANSLATION

Upon the order of Śrī Caitanya Mahāprabhu, Śrī Rāmānanda Rāya took leave of the King and returned to Jagannātha Purī. After he arrived, Śrī Caitanya Mahāprabhu very much enjoyed talking with him both day and night about Lord Kṛṣṇa and His pastimes.

TEXT 129

কাশীমিশ্রে কৃপা, প্রদ্যুম্ন মিশ্রাদি-মিলন।
পরমানন্দপুরী-গোবিন্দ-কাশীশ্বরাগমন ॥ ১২৯ ॥

kāśī-miśre kṛpā, pradyumna miśrādi-milana
paramānanda-purī-govinda-kāśīśvarāgamana

SYNONYMS

kāśī-miśre kṛpā—His mercy to Kāśī Miśra; *pradyumna miśra-ādi-milana*—meeting with Pradyumna Miśra; *paramānanda-purī*—of the name Paramānanda Purī; *govinda*—of the name Govinda; *kāśīśvara*—of the name Kāśīśvara; *āgamana*—coming.

TRANSLATION

After Rāmānanda Rāya's arrival, Śrī Caitanya Mahāprabhu bestowed His mercy upon Kāśī Miśra and met Pradyumna Miśra. At that time three personalities—Paramānanda Purī, Govinda and Kāśīśvara—came to see Lord Caitanya at Jagannātha Purī.

TEXT 130

দামোদরস্বরূপ-মিলনে পরম আনন্দ।
শিখিমাহিতি-মিলন, রায় ভবানন্দ ॥ ১৩০ ॥

dāmodara-svarūpa-milane parama ānanda
śikhi-māhiti-milana, rāya bhavānanda

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; *milane*—in meeting; *parama*—great; *ānanda*—pleasure; *śikhi-māhiti*—of the name Śikhi Māhiti; *milana*—meeting; *rāya bhavānanda*—Bhavānanda, the father of Rāmānanda Rāya.

TRANSLATION

Eventually there was a meeting with Svarūpa Dāmodara Gosvāmī, and the Lord became very greatly pleased. Then there was a meeting with Śikhi Māhiti and with Bhavānanda Rāya, the father of Rāmānanda Rāya.

TEXT 131

গৌড় হইতে সর্ব বৈষ্ণবের আগমন।
কুলীনগ্রামবাসি-সঙ্গে প্রথম মিলন ॥ ১৩১ ॥

gauḍa ha-ite sarva vaiṣṇavera āgamana
kulīna-grāma-vāsi-saṅge prathama milana

SYNONYMS

gauḍa ha-ite—from Bengal; *sarva*—all; *vaiṣṇavera*—of the Vaiṣṇavas; *āgamana*—appearance; *kulīna-grāma-vāsi*—the residents of Kulīna-grāma; *saṅge*—with them; *prathama*—first; *milana*—meeting.

TRANSLATION

All the devotees from Bengal gradually began arriving at Jagannātha Purī. At this time, the residents of Kulīna-grāma also came to see Śrī Caitanya Mahāprabhu for the first time.

TEXT 132

নরহরি দাস আদি যত খণ্ডবাসী।
শিবানন্দসেন-সঙ্গে মিলিলা সবে আসি' ॥ ১৩২ ॥

narahari dāsa ādi yata khaṇḍa-vāsī
śivānanda-sena-saṅge mililā sabe āsi'

SYNONYMS

narahari dāsa—of the name Narahari dāsa; *ādi*—heading the list; *yata*—all; *khaṇḍa-vāsī*—devotees of the place known as Khaṇḍa; *śivānanda-sena*—of the name Śivānanda Sena; *saṅge*—with; *mililā*—He met; *sabe*—all; *āsi'*—coming there.

TRANSLATION

Eventually Narahari dāsa and other inhabitants of Khaṇḍa, along with Śivānanda Sena, all arrived, and Śrī Caitanya Mahāprabhu met them.

TEXT 133

স্নানযাত্রা দেখি' প্রভু সঙ্গে ভক্তগণ।
সবা লঞা কৈলা প্রভু গুণ্ডিচা মার্জন॥ ১৩৩॥

snāna-yātrā dekhi' prabhu saṅge bhakta-gaṇa
sabā lañā kailā prabhu guṇḍicā mārjana

SYNONYMS

snāna-yātrā—the bathing ceremony; *dekhi'*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *saṅge*—with Him; *bhakta-gaṇa*—the devotees; *sabā*—all; *lañā*—taking; *kailā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *guṇḍicā mārjana*—washing and cleaning the Guṇḍicā temple.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu washed and cleaned Śrī Guṇḍicā temple with the assistance of many devotees.

TEXT 134

সবা-সঙ্গে রথযাত্রা কৈল দরশন।
রথ-অগ্রে নৃত্য করি' উদ্যানে গমন॥ ১৩৪॥

sabā-saṅge ratha-yātrā kaila daraśana
ratha-agre nṛtya kari' udyāne gamana

SYNONYMS

sabā-saṅge—with all of them; *ratha-yātrā*—the car festival; *kaila*—did; *daraśana*—seeing; *ratha-agre*—in front of the car; *nṛtya*—dancing; *kari'*—doing; *udyāne*—in the garden; *gamana*—going.

TRANSLATION

After this, Lord Caitanya Mahāprabhu and all the devotees saw the Ratha-yātrā, the car festival ceremony. Caitanya Mahāprabhu Himself danced in front of the car, and after dancing He entered a garden.

TEXT 135

প্রতাপরুদ্রেরে কৃপা কৈল সেই স্থানে।
গৌড়ীয়াভক্তে আজ্ঞা দিল বিদায়ের দিনে॥ ১৩৫॥

pratāparudrere kṛpā kaila sei sthāne
gauḍīyā-bhakte ājñā dila vidāyera dine

SYNONYMS

pratāparudrere—unto King Pratāparudra; *kṛpā*—mercy; *kaila*—did; *sei sthāne*—in that garden; *gauḍīyā-bhakte*—to all the devotees of Bengal; *ājñā*—the order; *dila*—gave; *vidāyera*—of departure; *dine*—on the day.

TRANSLATION

In that garden, Lord Caitanya Mahāprabhu bestowed His mercy upon King Pratāparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

TEXT 136

প্রত্যব্দ আসিবে রথযাত্রা-দরশনে।
এই ছলে চাহে ভক্তগণের মিলনে॥ ১৩৬॥

pratyabda āsibe ratha-yātrā-daraśane
ei chale cāhe bhakta-gaṇera milane

SYNONYMS

prati-abda—every year; *āsibe*—you should all come; *ratha-yātrā*—the car festival; *daraśane*—to see; *ei chale*—under this plea; *cāhe*—desires; *bhakta-gaṇera*—of all the devotees; *milane*—the meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yātrā festival every year.

TEXT 137

সার্বভৌম-ঘরে প্রভুর ভিক্ষা-পরিপাটী।
ষাঠীর মাতা কহে, যাতে রাণ্ডী হউক্ ষাঠী॥ ১৩৭॥

sārvabhauma-ghare prabhura bhikṣā-paripāṭī
ṣāṭhīra mātā kahe, yāte rāṇḍī hauk ṣāṭhī

SYNONYMS

sārvabhauma-ghare—at the house of Sārvabhauma Bhaṭṭācārya; *prabhura*—of the Lord; *bhikṣā*—eating; *paripāṭī*—sumptuously; *ṣāṭhīra mātā*—the mother of Ṣāṭhī, who was the daughter of Sārvabhauma Bhaṭṭācārya; *kahe*—says; *yāte*—by which; *rāṇḍī*—widow; *hauk*—let her become; *ṣāṭhī*—Ṣāṭhī, the daughter.

TRANSLATION

Śrī Caitanya Mahāprabhu was invited to dine at the house of Sārvabhauma Bhaṭṭācārya. While He was eating sumptuously, the son-in-law of Sārvabhauma Bhaṭṭācārya [the husband of his daughter Ṣāṭhī] criticized Him. Because of this, Ṣāṭhī's mother cursed him by praying that Ṣāṭhī would become a widow. In other words, she cursed her son-in-law to die.

TEXT 138

বর্ষান্তরে অদ্বৈতাদি ভক্তের আগমন।
প্রভুরে দেখিতে সবে করিলা গমন॥ ১৩৮॥

varṣāntare advaitādi bhaktera āgamana
prabhure dekhite sabe karilā gamana

SYNONYMS

varṣa-antare—at the end of the year; *advaita-ādi*—headed by Advaita Ācārya; *bhaktera*—of all the devotees; *āgamana*—coming to Jagannātha Purī; *prabhure*—the Lord; *dekhite*—to see; *sabe*—all of them; *karilā*—did; *gamana*—going to Jagannātha Purī.

TRANSLATION

At the end of the year, all the devotees from Bengal, headed by Advaita Ācārya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannātha Purī.

TEXT 139

আনন্দে সবারে নিয়া দেন বাসস্থান।
শিবানন্দ সেন করে সবার পালন ॥ ১৩৯ ॥

ānande sabāre niyā dena vāsa-sthāna
śivānanda sena kare sabāra pālana

SYNONYMS

ānande—in great pleasure; *sabāre*—all the devotees; *niyā*—taking; *dena*—gives; *vāsa-sthāna*—residential quarters; *śivānanda sena*—of the name Śivānanda Sena; *kare*—does; *sabāra*—of all; *pālana*—maintenance.

TRANSLATION

When all the devotees from Bengal arrived, Śrī Caitanya Mahāprabhu allotted them residential quarters, and Śivānanda Sena was put in charge of their maintenance.

TEXT 140

শিবানন্দের সঙ্গে আইলা কুক্কুর ভাগ্যবান্।
প্রভুর চরণ দেখি' কৈল অন্তর্ধান ॥ ১৪০ ॥

śivānandera saṅge āilā kukkura bhāgyavān
prabhura caraṇa dekhi' kaila antardhāna

SYNONYMS

śivānandera saṅge—with Śivānanda Sena; *āilā*—came; *kukkura*—a dog; *bhāgyavān*—fortunate; *prabhura*—of the Lord; *caraṇa*—the lotus feet; *dekhi'*—seeing; *kaila*—did; *antardhāna*—disappearing.

TRANSLATION

A dog accompanied Śivānanda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahāprabhu, it was liberated and went back home, back to Godhead.

TEXT 141

পথে সার্বভৌম সহ সবার মিলন।
সার্বভৌম ভট্টাচার্যের কাশীতে গমন ॥ ১৪১ ॥

pathe sārvabhauma saha sabāra milana
sārvabhauma bhaṭṭācāryera kāśīte gamana

SYNONYMS

pathe—on the way; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *saha*—with; *sabāra*—of everyone; *milana*—meeting; *sārvabhauma bhaṭṭācāryera*—of the devotee named Sārvabhauma Bhaṭṭācārya; *kāśīte*—to Vārāṇasī; *gamana*—going.

TRANSLATION

Everyone met Sārvabhauma Bhaṭṭācārya on his way to Vārāṇasī.

TEXT 142

প্রভুরে মিলিলা সর্ব বৈষ্ণব আসিয়া।
জলক্রীড়া কৈল প্রভু সবারে লইয়া ॥ ১৪২ ॥

prabhure mililā sarva vaiṣṇava āsiyā
jala-krīḍā kaila prabhu sabāre la-iyā

SYNONYMS

prabhure—Lord Caitanya Mahāprabhu; *mililā*—met; *sarva*—all; *vaiṣṇava*—devotees; *āsiyā*—arriving at Jagannātha Purī; *jala-krīḍā*—sporting in the water; *kaila*—performed; *prabhu*—the Lord; *sabāre*—all the devotees; *la-iyā*—taking.

TRANSLATION

After arriving at Jagannātha Purī, all the Vaiṣṇavas met with Śrī Caitanya Mahāprabhu. Later, Śrī Caitanya Mahāprabhu sported in the water, taking all the devotees with Him.

TEXT 143

সবা লঞা কৈল গুণ্ডিচা-গৃহ-সংমার্জন।
রথযাত্রা-দরশনে প্রভুর নর্তন ॥ ১৪৩ ॥

sabā lañā kaila guṇḍicā-gṛha-sammārjana
ratha-yātrā-daraśane prabhura nartana

SYNONYMS

sabā lañā—taking all of them; *kaila*—performed; *guṇḍicā-gṛha-sammārjana*—washing of the Guṇḍicā temple; *ratha-yātrā*—the car festival; *daraśane*—in seeing; *prabhura*—of the Lord; *nartana*—dancing.

TRANSLATION

First the Lord washed the temple of Guṇḍicā very thoroughly. Then everyone saw the Ratha-yātrā festival and the Lord's dancing before the car.

TEXT 144

উপবনে কৈল প্রভু বিবিধ বিলাস।
প্রভুর অভিষেক কৈল বিপ্র কৃষ্ণদাস ॥ ১৪৪ ॥

upavane kaila prabhu vividha vilāsa
prabhura abhiṣeka kaila vipra kṛṣṇadāsa

SYNONYMS

upavane—in the forest by the road; *kaila*—performed; *prabhu*—Lord Caitanya Mahāprabhu; *vividha*—varieties of; *vilāsa*—pastimes; *prabhura*—of Lord Caitanya Mahāprabhu; *abhiṣeka*—bathing; *kaila*—did; *vipra*—the *brāhmaṇa; kṛṣṇa-dāsa*—of the name Kṛṣṇadāsa.

TRANSLATION

In the forest along the road from the Jagannātha temple to Guṇḍicā, Lord Caitanya Mahāprabhu performed various pastimes. A brāhmaṇa named Kṛṣṇadāsa performed the bathing ceremony of Lord Śrī Caitanya Mahāprabhu.

TEXT 145

গুণ্ডিচাতে নৃত্য-অন্তে কৈল জলকেলি।
হেরা-পঞ্চমীতে দেখিল লক্ষ্মীদেবীর কেলী ॥ ১৪৫ ॥

guṇḍicāte nṛtya-ante kaila jala-keli
herā-pañcamīte dekhila lakṣmī-devīra kelī

SYNONYMS

guṇḍicāte—in the neighborhood of Guṇḍicā temple; *nṛtya-ante*—after dancing; *kaila*—performed; *jala-keli*—sporting in the water; *herā-pañcamīte*—on the day of Herā-pañcamī; *dekhila*—saw; *lakṣmī-devīra*—of the goddess of fortune; *kelī*—activities.

TRANSLATION

After dancing in the Guṇḍicā temple, the Lord sported in the water with His devotees, and on Herā-pañcamī day they all saw the activities of the goddess of fortune, Lakṣmīdevī.

TEXT 146

কৃষ্ণজন্ম-যাত্রাতে প্রভু গোপবেশ হৈলা।
দধিভার বহি' তবে লগুড় ফিরাইলা ॥ ১৪৬ ॥

kṛṣṇa-janma-yātrāte prabhu gopa-veśa hailā
dadhi-bhāra vahi' tabe laguḍa phirāilā

SYNONYMS

kṛṣṇa-janma-yātrāte—on the birthday ceremony of Lord Kṛṣṇa; *prabhu*—Lord Caitanya Mahāprabhu; *gopa-veśa*—dressed like a cowherd boy; *hailā*—was; *dadhi-bhāra*—a balance for pots of yogurt; *vahi'*—carrying; *tabe*—at that time; *laguḍa*—a log; *phirāilā*—encircled.

TRANSLATION

On Janmāṣṭamī, Lord Kṛṣṇa's birthday, Śrī Caitanya Mahāprabhu dressed Himself as a cowherd boy and, carrying a balance with pots of yogurt, encircled a log.

TEXT 147

গৌড়ের ভক্তগণে তবে করিল বিদায়।
সঙ্গের ভক্ত লঞা করে কীর্তন সদায় ॥ ১৪৭ ॥

gauḍera bhakta-gaṇe tabe karila vidāya
saṅgera bhakta lañā kare kīrtana sadāya

SYNONYMS

gauḍera—of Gauḍa-deśa (Bengal); *bhakta-gaṇe*—to the devotees; *tabe*—then; *karila*—gave; *vidāya*—farewell; *saṅgera*—of constant companionship; *bhakta*—devotees; *lañā*—taking; *kare*—performs; *kīrtana*—congregational chanting; *sadāya*—always.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu bade farewell to all the devotees from Gauḍa-deśa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

TEXT 148

বৃন্দাবন যাইতে কৈল গৌড়েরে গমন।
প্রতাপরুদ্র কৈল পথে বিবিধ সেবন ॥ ১৪৮ ॥

vṛndāvana yāite kaila gauḍere gamana
pratāparudra kaila pathe vividha sevana

SYNONYMS

vṛndāvana yāite—to go to Vṛndāvana; *kaila*—did; *gauḍere*—to Bengal; *gamana*—going; *pratāparudra*—King Pratāparudra; *kaila*—performed; *pathe*—on the road; *vividha*—various; *sevana*—services.

TRANSLATION

To visit Vṛndāvana, the Lord went to Gauḍa-deśa [Bengal]. On the way, King Pratāparudra performed a variety of service to please the Lord.

TEXT 149

পুরীগোসাঞি-সঙ্গে বস্ত্রপ্রদান-প্রসঙ্গ।
রামানন্দ রায় আইলা ভদ্রক পর্যন্ত ॥ ১৪৯ ॥

purī-gosāñi-saṅge vastra-pradāna-prasaṅga
rāmānanda rāya āilā bhadraka paryanta

SYNONYMS

purī-gosāñi-saṅge—with Purī Gosvāmī; *vastra-pradāna-prasaṅga*—incidents of exchanging cloth; *rāmānanda rāya*—of the name Rāmānanda Rāya; *āilā*—came; *bhadraka*—a place of the name Bhadraka; *paryanta*—as far as.

TRANSLATION

On the way to Vṛndāvana via Bengal, there was an incident wherein some cloth was exchanged with Purī Gosāñi. Śrī Rāmānanda Rāya accompanied the Lord as far as the city of Bhadraka.

TEXT 150

আসি' বিদ্যাবাচস্পতির গৃহেতে রহিলা।
প্রভুরে দেখিতে লোকসংঘট্ট হইলা॥ ১৫০॥

āsi' vidyā-vācaspatira gṛhete rahilā
prabhure dekhite loka-saṅghaṭṭa ha-ilā

SYNONYMS

āsi'—coming to Bengal; *vidyā-vācaspatira*—of Vidyā-vācaspati; *gṛhete*—at the home; *rahilā*—remained; *prabhure*—unto Lord Caitanya Mahāprabhu; *dekhite*—to see; *loka-saṅghaṭṭa*—crowds of men; *ha-ilā*—there were.

TRANSLATION

When Śrī Caitanya Mahāprabhu reached Vidyānagara, Bengal, on the way to Vṛndāvana, He stopped at the house of Vidyā-vācaspati, who was the brother of Sārvabhauma Bhaṭṭācārya. When Lord Caitanya Mahāprabhu suddenly arrived at his house, great crowds of people gathered.

TEXT 151

পঞ্চদিন দেখে লোক নাহিক বিশ্রাম।
লোকভয়ে রাত্রে প্রভু আইলা কুলিয়া-গ্রাম॥১৫১॥

pañca-dina dekhe loka nāhika viśrāma
loka-bhaye rātre prabhu āilā kuliyā-grāma

SYNONYMS

pañca-dina—continuously for five days; *dekhe*—see; *loka*—people; *nāhika*—there is not; *viśrāma*—rest; *loka-bhaye*—on account of fearing the crowds of men; *rātre*—at night; *prabhu*—the Lord; *āilā*—went; *kuliyā-grāma*—to the place known as Kuliyā.

TRANSLATION

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahāprabhu left at night and went to the town of Kuliyā [present-day Navadvīpa].

PURPORT

If one considers the statements of the *Caitanya-bhāgavata* along with the description by Locana dāsa Ṭhākura, it is clear that present-day Navadvīpa was formerly known as Kuliyā-grāma. While at Kuliyā-grāma, Śrī Caitanya Mahāprabhu bestowed His favor upon Devānanda Paṇḍita and delivered Gopāla Cāpala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyānagara to Kuliyā-grāma one had to cross a branch of the Ganges. All of those old places still exist. Cināḍāṅgā was formerly situated in Kuliyā-grāma, which is now known as Kolera Gañja.

TEXT 152

কুলিয়া-গ্রামেতে প্রভুর শুনিয়া আগমন।
কোটি কোটি লোক আসি' কৈল দরশন ॥ ১৫২ ॥

kuliyā-grāmete prabhura śuniyā āgamana
koṭi koṭi loka āsi' kaila daraśana

SYNONYMS

kuliyā-grāmete—in that place known as Kuliyā-grāma; *prabhura*—of the Lord; *śuniyā*—hearing; *āgamana*—about the arrival; *koṭi koṭi*—hundreds of thousands; *loka*—of people; *āsi'*—coming; *kaila*—took; *daraśana*—audience.

TRANSLATION

Hearing of the Lord's arrival in Kuliyā-grāma, many hundreds and thousands of people came to see Him.

TEXT 153

কুলিয়া-গ্রামে কৈল দেবানন্দেরে প্রসাদ।
গোপাল-বিপ্রেরে শ্রীবাসাপরাধ ॥ ১৫৩ ॥
ক্ষমাইল

kuliyā-grāme kaila devānandere prasāda
gopāla-viprere kṣamāila śrīvāsāparādha

SYNONYMS

kuliyā-grāme—in that village known as Kuliyā-grāma; *kaila*—showed; *devānandere prasāda*—mercy to Devānanda Paṇḍita; *gopāla-viprere*—and to the *brāhmaṇa* known as Gopāla Cāpala; *kṣamāila*—excused; *śrīvāsa-aparādha*—the offense to the lotus feet of Śrīvasa Ṭhākura.

TRANSLATION

The specific acts performed by Śrī Caitanya Mahāprabhu at this time were His showing favor upon Devānanda Paṇḍita and excusing the brāhmaṇa known as Gopāla Cāpala from the offense he had committed at the lotus feet of Śrīvāsa Ṭhākura.

TEXT 154

পাষণ্ডী নিন্দক আসি' পড়িলা চরণে।
অপরাধ ক্ষমি' তারে দিল কৃষ্ণপ্রেমে ॥ ১৫৪ ॥

pāṣaṇḍī nindaka āsi' paḍilā caraṇe
aparādha kṣami' tāre dila kṛṣṇa-preme

SYNONYMS

pāṣaṇḍī—atheists; *nindaka*—blasphemers; *āsi'*—coming there; *paḍilā*—fell down; *caraṇe*—at the lotus feet of the Lord; *aparādha kṣami'*—excusing them of their offenses; *tāre*—unto them; *dila*—gave; *kṛṣṇa-preme*—love of Kṛṣṇa.

TRANSLATION

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Kṛṣṇa.

TEXT 155

বৃন্দাবন যাবেন প্রভু শুনি' নৃসিংহানন্দ।
পথ সাজাইল মনে পাইয়া আনন্দ ॥ ১৫৫ ॥

vṛndāvana yābena prabhu śuni' nṛsiṁhānanda
patha sājāila mane pāiyā ānanda

SYNONYMS

vṛndāvana—to Vṛndāvana; *yābena*—will go; *prabhu*—the Lord; *śuni'*—hearing; *nṛsiṁhānanda*—of the name Nṛsiṁhānanda; *patha*—the way; *sā-jāila*—decorated; *mane*—within the mind; *pāiyā*—getting; *ānanda*—pleasure.

TRANSLATION

When Śrī Nṛsiṁhānanda Brahmacārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the way there.

TEXT 156

কুলিয়া নগর হৈতে পথ রত্নে বান্ধাইল ।
নিবৃন্ত পুষ্পশয্যা উপরে পাতিল ॥ ১৫৬ ॥

kuliyā nagara haite patha ratne bāndhāila
nivṛnta puṣpa-śayyā upare pātila

SYNONYMS

kuliyā nagara—the city of Kuliyā; *haite*—from; *patha*—way; *ratne*—with jewels; *bāndhāila*—constructed; *nivṛnta*—stemless; *puṣpa-śayyā*—flower bed; *upare*—on top; *pātila*—laid down.

TRANSLATION

First Nṛsiṁhānanda Brahmacārī contemplated a broad road starting from the city of Kuliyā. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

TEXT 157

পথে দুই দিকে পুষ্পবকুলের শ্রেণী ।
মধ্যে মধ্যে দুইপাশে দিব্য পুষ্করিণী ॥ ১৫৭ ॥

pathe dui dike puṣpa-bakulera śreṇī
madhye madhye dui-pāśe divya puṣkariṇī

SYNONYMS

pathe—on the road; *dui dike*—on both sides; *puṣpa-bakulera*—of *bakula* flower trees; *śreṇī*—rows; *madhye madhye*—in the middle; *dui-pāśe*—on both sides; *divya*—transcendental; *puṣkariṇī*—lakes.

TRANSLATION

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

TEXT 158

রত্নবাঁধা ঘাট, তাহে প্রফুল্ল কমল।
নানা পক্ষি-কোলাহল, সুধা-সম জল ॥ ১৫৮ ॥

ratna-bāṅdhā ghāṭa, tāhe praphulla kamala
nānā pakṣi-kolāhala, sudhā-sama jala

SYNONYMS

ratna-bāṅdhā—constructed with jewels; *ghāṭa*—bathing places; *tāhe*—there; *praphulla*—fully blossoming; *kamala*—lotus flowers; *nānā*—various; *pakṣi*—of birds; *kolāhala*—vibrations; *sudhā*—nectar; *sama*—like; *jala*—water.

TRANSLATION

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

TEXT 159

শীতল সমীর বহে নানা গন্ধ লঞা।
'কানাইর নাটশালা' পর্যন্ত লইল বান্ধিঞা ॥ ১৫৯ ॥

śītala samīra vahe nānā gandha lañā
'kānāira nāṭaśālā' paryanta la-ila bāndhiñā

SYNONYMS

śītala—very cool; *samīra*—breezes; *vahe*—blowing; *nānā*—various; *gandha*—fragrances; *lañā*—carrying; *kānāira nāṭa-śālā*—the place named Kānāi Nāṭaśālā; *paryanta*—as far as; *la-ila*—carried; *bāndhiñā*—constructing.

TRANSLATION

The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kānāi Nāṭaśālā.

PURPORT

Kānāi Nāṭaśālā is about 202 miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Tālajhāḍi, and after one gets off at that station, he has to go about two miles to find Kānāi Nāṭaśālā.

TEXT 160

আগে মন নাহি চলে, না পারে বান্ধিতে।
পথবান্ধা না যায়, নৃসিংহ হৈলা বিস্মিতে ॥ ১৬০ ॥

āge mana nāhi cale, nā pāre bāndhite
patha-bāndhā nā yāya, nṛsiṁha hailā vismite

SYNONYMS

āge—beyond this; *mana*—the mind; *nāhi*—does not; *cale*—go; *nā*—is not; *pāre*—able; *bāndhite*—to construct the road; *patha-bāndhā*—construction of the road; *nā yāya*—is not possible; *nṛsiṁha*—Nṛsiṁhānanda Brahmacārī; *hailā*—became; *vismite*—astonished.

TRANSLATION

Within the mind of Nṛsiṁhānanda Brahmacārī, the road could not be constructed beyond Kānāi Nāṭaśālā. He could not understand why the road's construction could not be completed, and thus he was astonished.

TEXT 161

নিশ্চয় করিয়া কহি, শুন, ভক্তগণ।
এবার না যাবেন প্রভু শ্রীবৃন্দাবন ॥ ১৬১ ॥

niścaya kariyā kahi, śuna, bhakta-gaṇa
ebāra nā yābena prabhu śrī-vṛndāvana

SYNONYMS

niścaya—assurance; *kariyā*—making; *kahi*—I say; *śuna*—please hear; *bhakta-gaṇa*—my dear devotees; *ebāra*—this time; *nā*—not; *yābena*—will go; *prabhu*—Lord Caitanya Mahāprabhu; *śrī-vṛndāvana*—to Vṛndāvana.

TRANSLATION

With great assurance he then told the devotees that Lord Caitanya would not go to Vṛndāvana at that time.

PURPORT

Śrīla Nṛsiṁhānanda Brahmacārī was a great devotee of Lord Caitanya Mahāprabhu; therefore when he heard that from Kuliyā Śrī Caitanya Mahāprabhu was going to Vṛndāvana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahāprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kānāi Nāṭaśālā. Therefore he concluded that Caitanya Mahāprabhu would not go to Vṛndāvana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janārdana, is *bhāva-grāhī,* or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path—indeed, anything for the service of the Lord, whether in gross matter or in subtle matter—is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." The real ingredient is *bhakti* (devotion). Pure devotion is uncon-

taminated by the modes of material nature. *Ahaituky apratihatā:* unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If there is no ulterior motive, devotional service cannot be checked by any material condition.

TEXT 162

'কানাঞির নাটশালা' হৈতে আসিব ফিরিঞা।
জানিবে পশ্চাৎ, কহিলু নিশ্চয় করিঞা॥ ১৬২॥

'kānāñira nāṭaśālā' haite āsiba phiriñā
jānibe paścāt, kahilu niścaya kariñā

SYNONYMS

kānāñira nāṭa-śālā—the place of the name Kānāi Nāṭaśālā; *haite*—from; *āsiba*—will come; *phiriñā*—returning; *jānibe*—you will know; *paścāt*—later; *kahilu*—I say; *niścaya*—assurance; *kariñā*—making.

TRANSLATION

Nṛsiṁhānanda Brahmacārī said: "The Lord will go to Kānāi Nāṭaśālā and then will return. All of you will come to know of this later, but I now say this with great assurance."

TEXT 163

গোসাঞি কুলিয়া হৈতে চলিলা বৃন্দাবন।
সঙ্গে সহস্রেক লোক যত ভক্তগণ॥ ১৬৩॥

gosāñi kuliyā haite calilā vṛndāvana
saṅge sahastreka loka yata bhakta-gaṇa

SYNONYMS

gosāñi—Lord Caitanya Mahāprabhu; *kuliyā haite*—from Kuliyā; *calilā*—proceeded; *vṛndāvana*—toward Vṛndāvana; *saṅge*—with Him; *sahastreka*—thousands; *loka*—of people; *yata*—all; *bhakta-gaṇa*—the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu began to proceed from Kuliyā toward Vṛndāvana, thousands of men were with Him, and all of them were devotees.

TEXT 164

যাহাঁ যায় প্রভু, তাহাঁ কোটিসংখ্য লোক ।
দেখিতে আইসে, দেখি' খণ্ডে দুঃখ-শোক ॥ ১৬৪ ॥

yāhāṅ yāya prabhu, tāhāṅ koṭi-saṅkhya loka
dekhite āise, dekhi' khaṇḍe duḥkha-śoka

SYNONYMS

yāhāṅ—wherever; *yāya*—goes; *prabhu*—the Lord; *tāhāṅ*—everywhere; *koṭi-saṅkhya loka*—an unlimited number of people; *dekhite āise*—come to see Him; *dekhi'*—after seeing; *khaṇḍe*—removes; *duḥkha*—unhappiness; *śoka*—lamentation.

TRANSLATION

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

TEXT 165

যাহাঁ যাহাঁ প্রভুর চরণ পড়য়ে চলিতে ।
সে মৃত্তিকা লয় লোক, গর্ত হয় পথে ॥ ১৬৫ ॥

yāhāṅ yāhāṅ prabhura caraṇa paḍaye calite
se mṛttikā laya loka, garta haya pathe

SYNONYMS

yāhāṅ yāhāṅ—wherever; *prabhura*—of the Lord; *caraṇa*—lotus feet; *paḍaye*—touch; *calite*—while walking; *se*—that; *mṛttikā*—dirt; *laya*—take; *loka*—the people; *garta*—a hole; *haya*—there becomes; *pathe*—on the road.

TRANSLATION

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

TEXT 166

ঐছে চলি, আইলা প্রভু 'রামকেলি' গ্রাম।
গৌড়ের নিকট গ্রাম অতি অনুপাম ॥ ১৬৬ ॥

aiche cali, āilā prabhu 'rāmakeli' grāma
gauḍera nikaṭa grāma ati anupāma

SYNONYMS

aiche—in that way; *cali*—walking; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rāma-keli grāma*—to the village of the name Rāmakeli; *gauḍera*—Bengal; *nikaṭa*—near; *grāma*—the village; *ati*—very; *anupāma*—exquisite.

TRANSLATION

Lord Caitanya Mahāprabhu eventually arrived at a village named Rāmakeli. This village is situated on the border of Bengal and is very exquisite.

PURPORT

Rāmakeli-grāma is situated on the banks of the Ganges on the border of Bengal. Śrīla Rūpa and Sanātana Gosvāmīs had their residences in this village.

TEXT 167

তাহাঁ নৃত্য করে প্রভু প্রেমে অচেতন।
কোটি কোটি লোক আইসে দেখিতে চরণ ॥ ১৬৭ ॥

tāhāṅ nṛtya kare prabhu preme acetana
koṭi koṭi loka āise dekhite caraṇa

SYNONYMS

tāhāṅ—there; *nṛtya*—dancing; *kare*—performed; *prabhu*—Lord Caitanya Mahāprabhu; *preme*—in love of Godhead; *acetana*—unconscious; *koṭi koṭi*—innumerable; *loka*—people; *āise*—came; *dekhite*—to see; *caraṇa*—His lotus feet.

TRANSLATION

While performing saṅkīrtana in Rāmakeli-grāma, the Lord danced and sometimes lost consciousness due to love of God. While He was at

Rāmakeli-grāma, an unlimited number of people came to see His lotus feet.

TEXT 168

গৌড়েশ্বর যবন-রাজা প্রভাব শুনিঞা।
কহিতে লাগিল কিছু বিস্মিত হঞা॥ ১৬৮॥

gauḍeśvara yavana-rājā prabhāva śuniñā
kahite lāgila kichu vismita hañā

SYNONYMS

gauḍa-īśvara—king of Bengal; *yavana-rājā*—Mohammedan king; *prabhāva*—influence; *śuniñā*—hearing; *kahite*—to say; *lāgila*—began; *kichu*—something; *vismita*—astonished; *hañā*—becoming.

TRANSLATION

When the Mohammedan King of Bengal heard of Caitanya Mahāprabhu's influence in attracting innumerable people, he became very astonished and began to speak as follows.

PURPORT

At that time the Mohammedan king of Bengal was Nawab Husen Sāhā Bādasāha.

TEXT 169

বিনা দানে এত লোক যাঁর পাছে হয়।
সেই ত' গোসাঞা, ইহা জানিহ নিশ্চয়॥ ১৬৯॥

vinā dāne eta loka yāṅra pāche haya
sei ta' gosāñā, ihā jāniha niścaya

SYNONYMS

vinā—without; *dāne*—charity; *eta*—so many; *loka*—persons; *yāṅra*—whom; *pāche*—after; *haya*—become; *sei ta'*—He certainly; *gosāñā*—a prophet; *ihā*—this; *jāniha*—know; *niścaya*—surely.

TRANSLATION

"Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."

TEXT 170

কাজী, যবন ইহার না করিহ হিংসন।
আপন-ইচ্ছায় বুলুন, যাহাঁ উঁহার মন॥ ১৭০॥

kājī, yavana ihāra nā kariha himsana
āpana-icchāya buluna, yāhāṅ uṅhāra mana

SYNONYMS

kājī—magistrate; *yavana*—Mohammedan; *ihāra*—of Him; *nā*—do not; *kariha*—make; *himsana*—jealousy; *āpana-icchāya*—at His own will; *buluna*—let Him go; *yāhāṅ*—wherever; *uṅhāra*—of Him; *mana*—mind.

TRANSLATION

The Mohammedan King ordered the magistrate: "Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes."

PURPORT

Even a Mohammedan king could understand Śrī Caitanya Mahāprabhu's transcendental position as a prophet; therefore He ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

TEXT 171

কেশব-ছত্রীরে রাজা বার্তা পুছিল।
প্রভুর মহিমা ছত্রী উড়াইয়া দিল॥ ১৭১॥

keśava-chatrīre rājā vārtā puchila
prabhura mahimā chatrī uḍāiyā dila

SYNONYMS

keśava-chatrīre—from the person named Keśava Chatrī; *rājā*—King; *vārtā*—news; *puchila*—inquired; *prabhura*—of the Lord; *mahimā*—glories; *chatrī*—Keśava Chatrī; *uḍāiyā*—attaching no importance; *dila*—gave.

TRANSLATION

When the Mohammedan King asked his assistant, Keśava Chatrī, for news of the influence of Śrī Caitanya Mahāprabhu, Keśava Chatrī, al-

though knowing everything about Caitanya Mahāprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahāprabhu's activities.

PURPORT

Keśava Chatrī became a diplomat when questioned about Śrī Caitanya Mahāprabhu. Although he knew everything about Him, he was afraid that the Mohammedan King might become His enemy. He gave no importance to the Lord's activities, so that the Mohammedan King would take Him to be an ordinary man and would not give Him any trouble.

TEXT 172

ভিখারী সন্ন্যাসী করে তীর্থ পর্যটন।
তাঁরে দেখিবারে আইসে দুই চারি জন॥ ১৭২॥

bhikhārī sannyāsī kare tīrtha paryaṭana
tāṅhre dekhibāre āise dui cāri jana

SYNONYMS

bhikhārī—beggar; *sannyāsī*—mendicant; *kare*—does; *tīrtha*—of holy places; *paryaṭana*—touring; *tāṅhre*—Him; *dekhibāre*—to see; *āise*—come; *dui cāri jana*—only a few people.

TRANSLATION

Keśava Chatrī informed the Mohammedan King that Caitanya Mahāprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

TEXT 173

যবনে তোমার ঠাঞি করয়ে লাগানি।
তাঁর হিংসায় লাভ নাহি, হয় আর হানি॥ ১৭৩॥

yavane tomāra ṭhāñi karaye lāgāni
tāṅhra hiṁsāya lābha nāhi, haya āra hāni

SYNONYMS

yavane—your Mohammedan servant; *tomāra*—your; *ṭhāñi*—place; *karaye*—does; *lāgāni*—instigation; *tāṅhra*—of Him; *hiṁsāya*—to become

jealous; *lābha nāhi*—there is no profit; *haya*—there is; *āra*—rather; *hāni*—loss.

TRANSLATION

Keśava Chatrī said: "Out of jealousy your Mohammedan servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss."

TEXT 174

রাজারে প্রবোধি' কেশব ব্রাহ্মণ পাঠাঞা।
চলিবার তরে প্রভুরে পাঠাইল কহিঞা॥ ১৭৪॥

rājāre prabodhi' keśava brāhmaṇa pāṭhāñā
calibāra tare prabhure pāṭhāila kahiñā

SYNONYMS

rājāre—unto the King; *prabodhi'*—pacifying; *keśava*—of the name Keśava Chatrī; *brāhmaṇa*—one *brāhmaṇa; pāṭhāñā*—sending there; *calibāra tare*—for the sake of leaving; *prabhura*—unto the Lord; *pāṭhāila*—sent; *kahiñā*—telling.

TRANSLATION

After pacifying the King in this way, Keśava Chatrī sent a brāhmaṇa messenger to Lord Caitanya Mahāprabhu, requesting Him to leave without delay.

TEXT 175

দবির খাসেরে রাজা পুছিল নিভৃতে।
গোসাঞির মহিমা তেঁহো লাগিল কহিতে॥ ১৭৫॥

dabira khāsere rājā puchila nibhṛte
gosāñira mahimā teṅho lāgila kahite

SYNONYMS

dabira khāsere—of the name Dabira Khāsa (then the name of Śrīla Rūpa Gosvāmī); *rājā*—the King; *puchila*—inquired; *nibhṛte*—in privacy; *gosāñira*—of Lord Caitanya Mahāprabhu; *mahimā*—glories; *teṅho*—he; *lāgila*—began; *kahite*—to speak.

TRANSLATION

In private, the King inquired from Dabira Khāsa [Śrīla Rūpa Gosvāmī], who began to speak about the glories of the Lord.

TEXT 176

যে তোমারে রাজ্য দিল, যে তোমার গোসাঞা।
তোমার দেশে তোমার ভাগ্যে জন্মিলা আসিঞা॥

ye tomāre rājya dila, ye tomāra gosāñā
tomāra deśe tomāra bhāgye janmilā āsiñā

SYNONYMS

ye—that one who; *tomāre*—unto you; *rājya*—kingdom; *dila*—gave; *ye*—the one who; *tomāra*—your; *gosāñā*—prophet; *tomāra deśe*—in your country; *tomāra bhāgye*—on account of your good fortune; *janmilā*—took birth; *āsiñā*—coming.

TRANSLATION

Śrīla Rūpa Gosvāmī said: "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

TEXT 177

তোমার মঙ্গল বাঞ্ছে, কার্যসিদ্ধি হয়।
ইহার আশীর্বাদে তোমার সর্বত্রই জয়॥ ১৭৭॥

tomāra maṅgala vāñche, kārya-siddhi haya
ihāra āśīrvāde tomāra sarvatra-i jaya

SYNONYMS

tomāra—your; *maṅgala*—good fortune; *vāñche*—He desires; *kārya*—of business; *siddhi*—the perfection; *haya*—is; *ihāra*—of Him; *āśīrvāde*—by the blessings; *tomāra*—your; *sarvatra-i*—everywhere; *jaya*—victory.

TRANSLATION

"This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

TEXT 178

মোরে কেন পুছ, তুমি পুছ আপন-মন।
তুমি নরাধিপ হও বিষ্ণু-অংশ সম ॥ ১৭৮ ॥

more kena pucha, tumi pucha āpana-mana
tumi narādhipa hao viṣṇu-aṁśa sama

SYNONYMS

more—unto me; *kena*—why; *pucha*—you inquire; *tumi*—you; *pucha*—inquire; *āpana-mana*—your own mind; *tumi*—you; *nara-adhipa*—King of the people; *hao*—you are; *viṣṇu-aṁśa sama*—representative of the Supreme Personality of Godhead.

TRANSLATION

"Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I."

TEXT 179

তোমার চিত্তে চৈতন্যেরে কৈছে হয় জ্ঞান।
তোমার চিত্তে যেই লয়, সেই ত' প্রমাণ ॥ ১৭৯ ॥

tomāra citte caitanyere kaiche haya jñāna
tomāra citte yei laya, sei ta' pramāṇa

SYNONYMS

tomāra citte—in your mind; *caitanyere*—of Lord Caitanya Mahāprabhu; *kaiche*—how; *haya*—there is; *jñāna*—knowledge; *tomāra*—your; *citte*—mind; *yei*—whatever; *laya*—takes; *sei ta' pramāṇa*—that is evidence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī informed the King about his mind as a way of knowing Śrī Caitanya Mahāprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

TEXT 180

রাজা কহে, শুন, মোর মনে যেই লয়।
সাক্ষাৎ ঈশ্বর ইহঁ নাহিক সংশয়॥ ১৮০॥

rājā kahe, śuna, mora mane yei laya
sākṣāt īśvara ihaṅ nāhika saṁśaya

SYNONYMS

rājā kahe—the King replied; *śuna*—hear; *mora*—my; *mane*—mind; *yei*—what; *laya*—takes; *sākṣāt*—personally; *īśvara*—the Supreme Personality; *ihaṅ*—He; *nāhika*—there is not; *saṁśaya*—doubt.

TRANSLATION

The King replied: "I consider Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. There is no doubt about it."

TEXT 181

এত কহি' রাজা গেলা নিজ অভ্যন্তরে।
তবে দবির খাস আইলা আপনার ঘরে॥ ১৮১॥

eta kahi' rājā gelā nija abhyantare
tabe dabira khāsa āilā āpanāra ghare

SYNONYMS

eta kahi'—saying this; *rājā*—the King; *gelā*—went; *nija*—own; *abhyantare*—to the private house; *tabe*—at that time; *dabira khāsa*—Śrīla Rūpa Gosvāmī; *āilā*—returned; *āpanāra*—his own; *ghare*—to the residence.

TRANSLATION

After having this conversation with Rūpa Gosvāmī, the King entered his private house. Rūpa Gosvāmī, then known as Dabira Khāsa, also returned to his residence.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā, sarva-loka-maheśvaram:* the Supreme Per-

sonality of Godhead is the proprietor of all planetary systems. In each and every planet there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Viṣṇu. On behalf of the Supreme Personality of Godhead, he must see to the interest of all the people. Therefore Lord Viṣṇu, as Paramātmā, gives the king all intelligence to execute governmental affairs. Śrīla Rūpa Gosvāmī therefore asked the King what was in his mind concerning Śrī Caitanya Mahāprabhu and indicated that whatever the King thought about Him was correct.

TEXT 182

ঘরে আসি' দুই ভাই যুকতি করিঞা।
প্রভু দেখিবারে চলে বেশ লুকাঞা॥ ১৮২॥

ghare āsi' dui bhāi yukati kariñā
prabhu dekhibāre cale veśa lukāñā

SYNONYMS

ghare āsi'—after returning home; *dui bhāi*—two brothers; *yukati*—arguments; *kariñā*—making; *prabhu*—Lord Caitanya Mahāprabhu; *dekhibāre*—to see; *cale*—go; *veśa*—dress; *lukāñā*—hiding.

TRANSLATION

After returning to his residence, Dabira Khāsa and his brother decided after much consideration to go see the Lord incognito.

TEXT 183

অর্ধরাত্রে দুই ভাই আইলা প্রভু-স্থানে।
প্রথমে মিলিলা নিত্যানন্দ-হরিদাস সনে॥ ১৮৩॥

ardha-rātre dui bhāi āilā prabhu-sthāne
prathame mililā nityānanda-haridāsa sane

SYNONYMS

ardha-rātre—in the dead of night; *dui bhāi*—the two brothers; *āilā*—came; *prabhu-sthāne*—to the place of Lord Caitanya; *prathame*—first; *mililā*—met; *nityānanda-haridāsa*—Lord Nityānanda and Haridāsa Ṭhākura; *sane*—with.

TRANSLATION

Thus in the dead of night the two brothers, Dabira Khāsa and Sākara Mallika, went to see Śrī Caitanya Mahāprabhu incognito. First they met Nityānanda Prabhu and Haridāsa Ṭhākura.

TEXT 184

তাঁরা দুইজন জানাইলা প্রভুর গোচরে।
রূপ, সাকরমল্লিক আইলা তোমা' দেখিবারে ॥১৮৪॥

tāṅrā dui-jana jānāilā prabhura gocare
rūpa, sākara-mallika āilā tomā' dekhibāre

SYNONYMS

tāṅrā—they; *dui-jana*—two persons; *jānāilā*—informed; *prabhura*—of Lord Caitanya Mahāprabhu; *gocare*—in the presence; *rūpa*—Rūpa Gosvāmī; *sākara-mallika*—and Sanātana Gosvāmī; *āilā*—have come; *tomā'*—You; *dekhibāre*—to see.

TRANSLATION

Śrī Nityānanda Prabhu and Haridāsa Ṭhākura told Lord Caitanya Mahāprabhu that two personalities—Śrī Rūpa and Sanātana—had come to see Him.

PURPORT

Sākara Mallika was the name of Sanātana Gosvāmī, and Dabira Khāsa was the name of Rūpa Gosvāmī. They were recognized by these names in the service of the Mohammedan King; therefore these are Mohammedan names. As officials, the brothers adopted all kinds of Mohammedan customs.

TEXT 185

দুই গুচ্ছ তৃণ দুঁহে দশনে ধরিঞা।
গলে বস্ত্র বান্ধি' পড়ে দণ্ডবৎ হঞা ॥ ১৮৫ ॥

dui guccha tṛṇa duṅhe daśane dhariñā
gale vastra bāndhi' paḍe daṇḍavat hañā

SYNONYMS

dui—two; *guccha*—bunches; *tṛṇa*—of straw; *duṅhe*—both of them; *daśane*—in the teeth; *dhariñā*—catching; *gale*—on the neck; *vastra*—cloth; *bāndhi'*—binding; *paḍe*—fall; *daṇḍavat*—like rods; *haṅā*—becoming.

TRANSLATION

In great humility, both brothers took bunches of straw between their teeth, and, each binding a cloth around his neck, they fell down like rods before the Lord.

TEXT 186

দৈন্য রোদন করে, আনন্দে বিহ্বল।
প্রভু কহে,—উঠ, উঠ, হইল মঙ্গল ॥ ১৮৬ ॥

dainya rodana kare, ānande vihvala
prabhu kahe,—uṭha, uṭha, ha-ila maṅgala

SYNONYMS

dainya—humility; *rodana*—crying; *kare*—perform; *ānande*—in ecstasy; *vihvala*—overwhelmed; *prabhu kahe*—the Lord said; *uṭha uṭha*—stand up, stand up; *ha-ila maṅgala*—all auspiciousness unto you.

TRANSLATION

Upon seeing Lord Caitanya Mahāprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahāprabhu asked them to get up and assured them of all good fortune.

TEXT 187

উঠি' দুই ভাই তবে দন্তে তৃণ ধরি'।
দৈন্য করি' স্তুতি করে করযোড় করি ॥ ১৮৭ ॥

uṭhi' dui bhāi tabe dante tṛṇa dhari'
dainya kari' stuti kare karayoḍa kari

SYNONYMS

uṭhi'—standing up; *dui*—two; *bhāi*—brothers; *tabe*—then; *dante*—in the teeth; *tṛṇa*—straw; *dhari'*—holding; *dainya kari'*—in all humbleness; *stuti kare*—offer prayer; *kara-yoḍa*—folded hands; *kari'*—making.

TRANSLATION

The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

TEXT 188

জয় জয় শ্রীকৃষ্ণচৈতন্য দয়াময়।
পতিতপাবন জয়, জয় মহাশয়॥ ১৮৮॥

jaya jaya śrī-kṛṣṇa-caitanya dayā-maya
patita-pāvana jaya, jaya mahāśaya

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—unto Lord Śrī Caitanya Mahāprabhu; *dayā-maya*—the most merciful; *patita-pāvana*—the savior of the fallen souls; *jaya*—glories; *jaya*—glories; *mahāśaya*—to the great personality.

TRANSLATION

"All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!

TEXT 189

নীচ-জাতি, নীচ-সঙ্গী, করি নীচ কাজ।
তোমার অগ্রেতে প্রভু কহিতে বাসি লাজ॥ ১৮৯॥

nīca-jāti, nīca-saṅgī, kari nīca kāja
tomāra agrete prabhu kahite vāsi lāja

SYNONYMS

nīca-jāti—classified among the fallen; *nīca-saṅgī*—associated with fallen souls; *kari*—we perform; *nīca*—abominable; *kāja*—work; *tomāra*—of You; *agrete*—in front; *prabhu*—O Lord; *kahite*—to say; *vāsi*—we feel; *lāja*—ashamed.

TRANSLATION

"Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

PURPORT

Although the two brothers, Rūpa and Sanātana (at that time Dabira Khāsa and Sākara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most respectable *brāhmaṇa* family that was originally from Karṇāta. Thus they actually belonged to the *brāhmaṇa* caste. Unfortunately, because of being associated with the Mohammedan governmental service, their customs and behavior resembled those of the Mohammedans. Therefore they presented themselves as *nīca-jāti*. The word *jāti* means birth. According to *śāstra,* there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rūpa and Sanātana, as Dabira Khāsa and Sākara Mallika, associated with Mohammedans, who were naturally opposed to brahminical culture and cow protection. In *Śrīmad-Bhāgavatam* (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special symptoms mentioned in the *śāstras*. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khāsa and Sākara Mallika belonged to the *brāhmaṇa* caste, but because they were employed by Mohammedans, their original habits degenerated into those of the Mohammedan community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the *Bhakti-ratnākara* it is clearly stated that because Sākara Mallika and Dabira Khāsa associated with lower-class men, they introduced themselves as belonging to the lower classes. Actually, however, they had been born in respectable *brāhmaṇa* families.

TEXT 190

মত্তুল্যো নাস্তি পাপাত্মা নাপরাধী চ কশ্চন।
পরিহারেঽপি লজ্জা মে কিং ব্রুবে পুরুষোত্তম ॥১৯০॥

mat-tulyo nāsti pāpātmā
nāparādhī ca kaścana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama

SYNONYMS

mat—me; *tulyaḥ*—like; *na asti*—there is not; *pāpa-ātmā*—sinful man; *na aparādhī*—nor an offender; *ca*—also; *kaścana*—anyone; *parihāre*—in beg-

ging pardon; *api lajjā*—ashamed; *me*—of me; *kim*—what; *bruve*—I shall say; *puruṣottama*—O Supreme Personality of Godhead.

TRANSLATION

"Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (1.2.154) by Śrīla Rūpa Gosvāmī.

TEXT 191

পতিত-পাবন-হেতু তোমার অবতার।
আমা-বই জগতে, পতিত নাহি আর ॥ ১৯১ ॥

patita-pāvana-hetu tomāra avatāra
āmmā-va-i jagate, patita nāhi āra

SYNONYMS

patita-pāvana—deliverance of the fallen; *hetu*—for the matter of; *tomāra*—Your; *avatāra*—incarnation; *āmā-va-i*—than us; *jagate*—in this world; *patita*—fallen; *nāhi*—there is not; *āra*—more.

TRANSLATION

Both brothers submitted: "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

TEXT 192

জগাই-মাধাই দুই করিলে উদ্ধার।
তাহাঁ উদ্ধারিতে শ্রম নহিল তোমার ॥ ১৯২ ॥

jagāi-mādhāi dui karile uddhāra
tāhāṅ uddhārite śrama nahila tomāra

SYNONYMS

jagāi-mādhāi—the two brothers Jagāi and Mādhāi; *dui*—two; *karile*—You did; *uddhāra*—deliverance; *tāhāṅ*—there; *uddhārite*—to deliver; *śrama*—exertion; *nahila*—there was not; *tomāra*—of You.

TRANSLATION

"You have delivered the two brothers Jagāi and Mādhāi, but to deliver them You did not have to exert Yourself very much.

TEXT 193

ব্রাহ্মণজাতি তারা, নবদ্বীপে ঘর।
নীচ-সেবা নাহি করে, নহে নীচের কুর্পর ॥ ১৯৩ ॥

brāhmaṇa-jāti tārā, nava-dvīpe ghara
nīca-sevā nāhi kare, nahe nīcera kūrpara

SYNONYMS

brāhmaṇa-jāti—born in a *brāhmaṇa* family; *tārā*—they; *nava-dvīpe*—the holy place of Navadvīpa-dhāma; *ghara*—their house; *nīca-sevā*—service to degraded persons; *nāhi*—not; *kare*—do; *nahe*—not; *nīcera*—of low persons; *kūrpara*—an instrument.

TRANSLATION

"The brothers Jagāi and Mādhāi belonged to the brāhmaṇa caste, and their residence was in the holy place of Navadvīpa. They never served low-class persons, nor were they instruments to abominable activities.

TEXT 194

সবে এক দোষ তার, হয় পাপাচার।
পাপরাশি দহে নামাভাসেই তোমার ॥ ১৯৪ ॥

sabe eka doṣa tāra, haya pāpācāra
pāpa-rāśi dahe nāmābhāsei tomāra

SYNONYMS

sabe—in all; *eka*—one only; *doṣa*—fault; *tāra*—of them; *haya*—they are; *pāpa-ācāra*—attached to sinful activities; *pāpa-rāśi*—volumes of sinful ac-

tivities; *dahe*—become burned; *nāma-ābhāsei*—simply by the dim reflection of chanting the holy name; *tomāra*—of Your Lordship.

TRANSLATION

"Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī presented themselves as being lower than the two brothers Jagāi and Mādhāi, who were delivered by Śrī Caitanya Mahāprabhu. When Rūpa and Sanātana compared themselves to Jagāi and Mādhāi, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways their life was brilliant. They belonged to the *brāhmaṇa* caste of Navadvīpa, and such *brāhmaṇas* were pious by nature. Although they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagāi and Mādhāi was that, as members of a *brāhmaṇa* family, they did not accept service under anyone. The *śāstras* strictly forbid a *brāhmaṇa* to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform abominable activities according to the orders of the master. Therefore, when Dabira Khāsa and Sākara Mallika compared their position to that of Jagāi and Mādhāi, they found Jagāi and Mādhāi's position far better. Jagāi and Mādhāi never accepted the service of a low-class person; nor were they forced to execute abominable activities under the order of a low-class master. Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

TEXT 195

তোমার নাম লঞা তোমার করিল নিন্দন।
সেই নাম হইল তার মুক্তির কারণ ॥ ১৯৫ ॥

tomāra nāma lañā tomāra karila nindana
sei nāma ha-ila tāra muktira kāraṇa

SYNONYMS

tomāra—Your; *nāma*—holy name; *lañā*—taking; *tomāra*—of You; *karila*—did; *nindana*—blaspheming; *sei*—that; *nāma*—holy name; *ha-ila*—became; *tāra*—of them; *muktira*—of deliverance; *kāraṇa*—the cause.

TRANSLATION

"Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

TEXT 196

জগাই-মাধাই হৈতে কোটী কোটী গুণ।
অধম পতিত পাপী আমি দুই জন॥ ১৯৬॥

jagāi-mādhāi haite koṭī koṭī guṇa
adhama patita pāpī āmi dui jana

SYNONYMS

jagāi-mādhāi—of the name Jagāi and Mādhāi; *haite*—than; *koṭī koṭī*—millions and millions; *guṇa*—of times; *adhama*—degraded; *patita*—fallen; *pāpī*—sinful; *āmi*—we; *dui*—two; *jana*—persons.

TRANSLATION

"We two are millions and millions of times inferior to Jagāi and Mādhāi. We are more degraded, fallen and sinful than they.

TEXT 197

ম্লেচ্ছজাতি, ম্লেচ্ছসেবী, করি ম্লেচ্ছকর্ম।
গো-ব্রাহ্মণ-দ্রোহি-সঙ্গে আমার সঙ্গম॥ ১৯৭॥

mleccha-jāti, mleccha-sevī, kari mleccha-karma
go-brāhmaṇa-drohi-saṅge āmāra saṅgama

SYNONYMS

mleccha-jāti—belonging to the meat-eater caste; *mleccha-sevī*—servants of the meat-eaters; *kari*—we execute; *mleccha-karma*—the work of meat-eaters; go—cows; *brāhmaṇa*—*brāhmaṇas; drohi*—those inimical to; *saṅge*—with; *āmāra*—our; *saṅgama*—association.

TRANSLATION

"Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brāhmaṇas."

PURPORT

There are two kinds of meat-eaters—one who is born in a family of meat-eaters and one who has learned to associate with meat-eaters. From Śrīla Rūpa and Sanātana Gosvāmīs (formerly Dabira Khāsa and Sākara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called *brāhmaṇas,* but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned *brāhmaṇas* presiding over this state of affairs have certainly become degraded according to the standard given herein by Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. These so-called *brāhmaṇas* give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By deprecating the principles of Vedic civilization and supporting cow killing, they are immediately degraded to the platform of *mlecchas* and *yavanas.* A *mleccha* is a meat-eater, and a *yavana* is one who has deviated from Vedic culture. Unfortunately, such *mlecchas* and *yavanas* are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Mahārāja Yudhiṣṭhira accepted the rule of Bhārata-varṣa (formerly this entire planet, including all the seas and land), he took sanction from authorities like Bhīṣmadeva and Lord Kṛṣṇa. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though

it be against the principles of the *śāstras,* the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanātana and Rūpa Gosvāmīs pleaded guilty to such activities; they therefore classified themselves among the *mlecchas,* although born in a *brāhmaṇa* family.

TEXT 198

মোর কর্ম, মোর হাতে-গলায় বান্ধিয়া।
কু-বিষয়-বিষ্ঠা-গর্তে দিয়াছে ফেলাইয়া ॥ ১৯৮ ॥

mora karma, mora hāte-galāya bāndhiyā
ku-viṣaya-viṣṭhā-garte diyāche phelāiyā

SYNONYMS

mora—our; *karma*—activities; *mora*—our; *hāte*—on the hand; *galāya*—on the neck; *bāndhiyā*—binding; *ku-viṣaya*—of abominable objects of sense gratification; *viṣṭhā*—of the stool; *garte*—in the ditch; *diyāche phelāiyā*—have been thrown.

TRANSLATION

The two brothers, Sākara Mallika and Dabira Khāsa, very humbly submitted that due to their abominable activities, they were now bound by the neck and hands and had been thrown into a ditch filled with abominable stool-like objects of material sense enjoyment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained *ku-viṣaya garta* as follows: "Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature." This entanglement is called *viṣaya.* When the sense gratificatory processes are executed by pious activity, they are called *su-viṣaya.* The word *su* means "good," and *viṣaya* means "sense objects." When the sense gratificatory activities are performed under sinful conditions, they are called *ku-viṣaya,* bad sense enjoyment. In either case, either *ku-viṣaya* or *su-viṣaya,* these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from *su-viṣaya* and *ku-viṣaya,* one must engage himself in the transcendental loving service of Kṛṣṇa, the Supreme Personality of Godhead. The activities of devotional service are

free from the contamination of material qualities. Therefore, to be free from the reactions of *su-viṣaya* and *ku-viṣaya,* one must take to Kṛṣṇa consciousness. In that way, one will save himself from contamination. In this connection, Śrīla Narottama dāsa Ṭhākura has sung:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa
amṛta baliyā yeba khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare
tāra janma adhaḥ-pāte yāya

Su-viṣaya and *ku-viṣaya* both fall under the category of *karma-kāṇḍa.* There is another *kāṇḍa* (platform of activity) called *jñāna-kāṇḍa,* or philosophical speculation about the effects of *ku-viṣaya* and *su-viṣaya* with the intention to find out the means of deliverance from material entanglement. On the platform of *jñāna-kaṇḍa,* one may give up the objects of *ku-viṣaya* and *su-viṣaya.* But that is not the perfection of life. Perfection is transcendental to both *jñāna-kāṇḍa* and *karma-kāṇḍa;* it is on the platform of devotional service. If we do not take to devotional service in Kṛṣṇa consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of *jñāna-kāṇḍa* and *karma-kāṇḍa.* Therefore Narottama dāsa Ṭhākura says:

nānā yoni sadā phire, kadarya bhakṣaṇa kare
tāra janma adhaḥ-pāte yāya

"One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence." A man in material existence and attached to *ku-viṣaya* or *su-viṣaya* is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Kṛṣṇa conscious. Attachment is there. As explained by Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.30):

matir na kṛṣṇe paratah svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām

"Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Kṛṣṇa conscious. Because of their attachment to material activity, they cannot attain liberation, neither by the instructions of superior persons nor by their own endeavor, nor by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life."

TEXT 199

আমা উদ্ধারিতে বলী নাহি ত্রিভুবনে।
পতিতপাবন তুমি—সবে তোমা বিনে॥ ১৯৯॥

āmā uddhārite balī nāhi tri-bhuvane
patita-pāvana tumi—sabe tomā vine

SYNONYMS

āmā—us; *uddhārite*—to deliver; *balī*—powerful; *nāhi*—there is not; *tri-bhuvane*—within the three worlds; *patita-pāvana*—deliverer of the fallen; *tumi*—You; *sabe*—only; *tomā*—You; *vine*—except.

TRANSLATION

"No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

TEXT 200

আমা উদ্ধারিয়া যদি দেখাও নিজ-বল।
'পতিতপাবন' নাম তবে সে সফল॥ ২০০॥

āmā uddhāriyā yadi dekhāo nija-bala
'patita-pāvana' nāma tabe se saphala

SYNONYMS

āmā—us; *uddhāriyā*—by delivering; *yadi*—if; *dekhāo*—You show; *nija-bala*—Your own strength; *patita-pāvana*—savior of the fallen; *nāma*—this name; *tabe*—then; *se*—that; *sa-phala*—successful.

TRANSLATION

"If You simply deliver us by Your transcendental strength, then certainly Your name will be known as the savior of the fallen souls.

TEXT 201

সত্য এক বাত কহোঁ, শুন, দয়াময়।
মো-বিনু দয়ার পাত্র জগতে না হয়॥ ২০১॥

satya eka bāta kahoṅ, śuna, dayā-maya
mo-vinu dayāra pātra jagate nā haya

SYNONYMS

satya—truthful; *eka*—one; *bāta*—word; *kahoṅ*—we say; *śuna*—please hear; *dayā-maya*—O all-merciful Lord; *mo-vinu*—except for us; *dayāra*—of mercy; *pātra*—objects; *jagate*—in the world; *nā*—not; *haya*—there is.

TRANSLATION

"Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

TEXT 202

মোরে দয়া করি' কর স্বদয়া সফল।
অখিল ব্রহ্মাণ্ড দেখুক তোমার দয়া-বল॥ ২০২॥

more dayā kari' kara sva-dayā saphala
akhila brahmāṇḍa dekhuka tomāra dayā-bala

SYNONYMS

more—to us; *dayā*—mercy; *kari'*—showing; *kara*—make; *sva-dayā*—Your own mercy; *sa-phala*—successful; *akhila*—throughout; *brahmāṇḍa*—the universe; *dekhuka*—let it be seen; *tomāra*—Your; *dayā-bala*—power of mercy.

TRANSLATION

"We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!

TEXT 203

ন মৃষা পরমার্থমেব মে, শৃণু বিজ্ঞাপনমেকমগ্রতঃ।
যদি মে ন দয়িষ্যসে তদা, দয়নীয়স্তব নাথ দুর্লভঃ ॥২০৩॥

na mṛṣā paramārtham eva me,
śṛṇu vijñāpanam ekam agrataḥ
yadi me na dayiṣyase tadā,
dayanīyas tava nātha durlabhaḥ

SYNONYMS

na—not; *mṛṣā*—untruth; *parama-artham*—full of meaning; *eva*—certainly; *me*—my; *śṛṇu*—kindly hear; *vijñāpanam*—submission; *ekam*—one; *agrataḥ*—first; *yadi*—if; *me*—unto me; *na dayiṣyase*—You will not show mercy; *tadā*—then; *dayanīyaḥ*—candidate for mercy; *tava*—Your; *nātha*—O Lord; *durlabhaḥ*—difficult to find.

TRANSLATION

" 'Let us submit one piece of information before You, dear Lord. It is not at all false, but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.'

PURPORT

This verse is from the *Stotra-ratna* (47) by Śrī Yāmunācārya.

TEXT 204

আপনে অযোগ্য দেখি' মনে পাঙ ক্ষোভ।
তথাপি তোমার গুণে উপজয় লোভ ॥ ২০৪ ॥

āpane ayogya dekhi' mane pāṅ kṣobha
tathāpi tomāra guṇe upajaya lobha

SYNONYMS

āpane—ourselves; *ayogya*—most unfit; *dekhi'*—seeing; *mane*—within the mind; *pāṅ*—get; *kṣobha*—lamentation; *tathāpi*—still; *tomāra*—Your; *guṇe*—in transcendental qualities; *upajaya*—there is; *lobha*—attraction.

TRANSLATION

"We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

TEXT 205

বামন যৈছে চাঁদ ধরিতে চাহে করে।
তৈছে এই বাঞ্ছা মোর উঠয়ে অন্তরে ॥ ২০৫ ॥

vāmana yaiche cāṅda dharite cāhe kare
taiche ei vāñchā mora uṭhaye antare

SYNONYMS

vāmana—a dwarf; *yaiche*—as; *cāṅda*—the moon; *dharite*—to capture; *cāhe*—wants; *kare*—does; *taiche*—similarly; *ei*—this; *vāñchā*—desire; *mora*—our; *uṭhaye*—awakens; *antare*—within the mind.

TRANSLATION

"Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

TEXT 206

ভবন্তমেবানুচরন্নিরন্তরঃ
প্রশান্তনিঃশেষমনোরথান্তরঃ।
কদাহমৈকান্তিকনিত্যকিঙ্করঃ
প্রহর্ষয়িষ্যামি সনাথজীবিতম্ ॥ ২০৬ ॥

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

SYNONYMS

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other;

kadā—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

TRANSLATION

" 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?' "

PURPORT

In His teachings to Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisifed by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, He is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the *Stotra-ratna* (43) by Śrī Yāmunācārya.

TEXT 207

শুনি' মহাপ্রভু কহে,—শুন, দবির-খাস।
তুমি দুই ভাই—মোর পুরাতন দাস ॥ ২০৭ ॥

śuni' mahāprabhu kahe,—śuna, dabira-khāsa
tumi dui bhāi—mora purātana dāsa

SYNONYMS

śuni'—hearing this; *mahā-prabhu*—Lord Caitanya Mahāprabhu; *kahe*—says; *śuna*—please hear; *dabira khāsa*—Dabira Khāsa; *tumi*—you; *dui bhāi*—two brothers; *mora*—My; *purātana*—old; *dāsa*—servants.

TRANSLATION

After hearing the prayer of Dabira Khāsa and Sākara Mallika, Śrī Caitanya Mahāprabhu said: "My dear Dabira Khāsa, you two brothers are My old servants.

TEXT 208

আজি হৈতে দুঁহার নাম 'রূপ' 'সনাতন'।
দৈন্য ছাড়, তোমার দৈন্যে ফাটে মোর মন ॥ ২০৮ ॥

āji haite duṅhāra nāma 'rūpa' 'sanātana'
dainya chāḍa, tomāra dainye phāṭe mora mana

SYNONYMS

āji haite—from this day; *duṅhāra*—of both of you; *nāma*—these names; *rūpa*—Śrī Rūpa; *sanātana*—Śrī Sanātana; *dainya chāḍa*—give up your humility; *tomāra*—your; *dainye*—humility; *phāṭe*—breaks; *mora*—My; *mana*—heart.

TRANSLATION

"My dear Sākara Mallika, from this day your names will be changed to Śrīla Rūpa and Śrīla Sanātana. Now please abandon your humility, for My heart is breaking to see you so humble.

PURPORT

Actually this is Śrī Caitanya Mahāprabhu's initiation of Dabira Khāsa and Sākara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

śaṅkha-cakrādy-ūrdhva-puṇḍra-
dhāraṇādy-ātma-lakṣaṇam
tan nāma-karaṇaṁ caiva
vaiṣṇavatvam ihocyate

"After initiation, the disciple's name must be changed to indicate that he is a servant of Lord Viṣṇu. The disciple should also immediately begin marking his body with *tilaka* (*ūrdhva-puṇḍra*), especially his forehead. These are spiritual marks, symptoms of a perfect Vaiṣṇava." This is a verse from the *Padma Purāṇa, Uttara-khaṇḍa*. A member of the *sahajiyā-sampradāya* does not change his name; therefore he cannot be accepted as a Gauḍīya Vaiṣṇava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.

TEXT 209

দৈন্যপত্রী লিখি' মোরে পাঠালে বার বার।
সেই পত্রীদ্বারা জানি তোমার ব্যবহার ॥ ২০৯ ॥

dainya-patrī likhi' more pāṭhāle bāra bāra
sei patrī-dvārā jāni tomāra vyavahāra

SYNONYMS

dainya-patrī—humble letters; *likhi'*—writing; *more*—unto Me; *pāṭhāle*—you sent; *bāra bāra*—again and again; *sei*—those; *patrī-dvārā*—by the letters; *jāni*—I can understand; *tomāra*—your; *vyavahāra*—behavior.

TRANSLATION

"You have written several letters showing your humility. I can understand your behavior from those letters.

TEXT 210

তোমার হৃদয় আমি জানি পত্রীদ্বারে।
তোমা শিখাইতে শ্লোক পাঠাইল তোমারে ॥ ২১০ ॥

tomāra hṛdaya āmi jāni patrī-dvāre
tomā śikhāite śloka pāṭhāila tomāre

SYNONYMS

tomāra—your; *hṛdaya*—hearts; *āmi*—I; *jāni*—understand; *patrī-dvāre*—by those letters; *tomā*—you; *śikhāite*—to instruct; *śloka*—a verse; *pāṭhāila*—I sent; *tomāre*—unto you.

TRANSLATION

"By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

TEXT 211

পরব্যসনিনী নারী ব্যগ্রাপি গৃহকর্মসু।
তদেবাস্বাদয়ত্যন্তর্নবসঙ্গরসায়নম্ ॥ ২১১ ॥

para-vyasaninī nārī
vyagrāpi gṛha-karmasu
tad evāsvādayaty antar
nava-saṅga-rasāyanam

SYNONYMS

para-vyasaninī—attached to another man; *nārī*—a woman; *vyagrā api*—although zealous; *gṛha-karmasu*—in household affairs; *tat eva*—that only; *āsvādayati*—tastes; *antaḥ*—within herself; *nava-saṅga*—of new association; *rasa-ayanam*—mellow.

TRANSLATION

" 'If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.'

TEXT 212

গৌড়-নিকট আসিতে নাহি মোর প্রয়োজন।
তোমা-দুঁহা দেখিতে মোর ইহাঁ আগমন॥ ২১২॥

gauḍa-nikaṭa āsite nāhi mora prayojana
tomā-duṅhā dekhite mora ihāṅ āgamana

SYNONYMS

gauḍa-nikaṭa—to Bengal; *āsite*—to come; *nāhi*—there was none; *mora*—My; *prayojana*—necessity; *tomā*—you; *duṅhā*—two; *dekhite*—to see; *mora*—My; *ihāṅ*—here; *āgamana*—coming.

TRANSLATION

"I really had no business in coming to Bengal, but I have come just to see you two brothers.

TEXT 213

এই মোর মনের কথা কেহ নাহি জানে।
সবে বলে, কেনে আইলা রামকেলি-গ্রামে॥ ২১৩॥

ei mora manera kathā keha nāhi jāne
sabe bale, kene āilā rāma-keli-grāme

SYNONYMS

ei—this; *mora*—My; *manera*—of the mind; *kathā*—intention; *keha*—anyone; *nāhi*—not; *jāne*—knows; *sabe*—everyone; *bale*—says; *kene*—why; *āilā*—You came; *rāma-keli-grāme*—to this village named Rāmakeli.

TRANSLATION

"Everyone is asking why I have come to this village of Rāmakeli. No one knows My intentions.

TEXT 214

ভাল হৈল, দুই ভাই আইলা মোর স্থানে।
ঘরে যাহ, ভয় কিছু না করিহ মনে॥ ২১৪॥

bhāla haila, dui bhāi āilā mora sthāne
ghare yāha, bhaya kichu nā kariha mane

SYNONYMS

bhāla haila—it was very good; *dui bhāi*—you two brothers; *āilā*—came; *mora*—My; *sthāne*—to the place; *ghare*—home; *yāha*—go; *bhaya*—fear; *kichu*—any; *nā*—do not; *kariha*—have; *mane*—within the mind.

TRANSLATION

"It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

TEXT 215

জন্মে জন্মে তুমি দুই—কিঙ্কর আমার।
অচিরাতে কৃষ্ণ তোমায় করিবে উদ্ধার॥ ২১৫॥

janme janme tumi dui——kiṅkara āmāra
acirāte kṛṣṇa tomāya karibe uddhāra

SYNONYMS

janme janme—birth after birth; *tumi*—you; *dui*—two; *kiṅkara*—servants; *āmāra*—My; *acirāte*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomāya*—of both of you; *karibe*—will do; *uddhāra*—deliverance.

TRANSLATION

"Birth after birth you have been My eternal servants. I am sure that Kṛṣṇa will deliver you very soon."

TEXT 216

এত বলি দুঁহার শিরে ধরিল দুই হাতে।
দুই ভাই প্রভু-পদ নিল নিজ মাথে॥ ২১৬॥

eta bali duṅhāra śire dharila dui hāte
dui bhāi prabhu-pada nila nija māthe

SYNONYMS

eta bali—saying this; *duṅhāra śire*—on the heads of both of them; *dharila*—placed; *dui*—two; *hāte*—hands; *dui bhāi*—the two brothers; *prabhu-pada*—the lotus feet of the Lord; *nila*—took; *nija māthe*—on their own heads.

TRANSLATION

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

TEXT 217

দোঁহা আলিঙ্গিয়া প্রভু বলিল ভক্তগণে।
সবে কৃপা করি' উদ্ধারহ দুই জনে॥ ২১৭॥

doṅhā āliṅgiyā prabhu balila bhakta-gaṇe
sabe kṛpā kari' uddhāraha dui jane

SYNONYMS

doṅhā—both of them; *āliṅgiyā*—embracing; *prabhu*—the Lord; *balila*—said; *bhakta-gaṇe*—unto the devotees; *sabe*—all of you; *kṛpā*—mercy; *kari'*—showing; *uddhāraha*—deliver; *dui*—the two; *jane*—persons.

TRANSLATION

After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

TEXT 218

দুই জনে প্রভুর কৃপা দেখি' ভক্তগণে।
'হরি' 'হরি' বলে সবে আনন্দিত-মনে ॥ ২১৮ ॥

dui jane prabhura kṛpā dekhi' bhakta-gaṇe
'hari' 'hari' bale sabe ānandita-mane

SYNONYMS

dui jane—unto the two persons; *prabhura*—of the Lord; *kṛpā*—the mercy; *dekhi'*—seeing; *bhakta-gaṇe*—all the devotees; *hari hari*—the holy name of the Lord; *bale*—chant; *sabe*—all; *ānandita*—cheerful; *mane*—in the mind.

TRANSLATION

When all of the devotees saw the mercy of the Lord upon the two brothers, they were very gladdened, and they began to chant the holy name of the Lord, "Hari! Hari!"

PURPORT

Śrīla Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava sevā nistāra peche kebā:* unless one serves a Vaiṣṇava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear. Consequently Śrī Caitanya Mahāprabhu requested all the Vaiṣṇavas present to show mercy toward the two brothers, Rūpa and Sanātana, who had just been initiated by the Lord. When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord's mercy, he becomes very happy. Vaiṣṇavas are not envious. If a Vaiṣṇava, by the mercy of the Lord, is empowered by Him to distribute the Lord's holy name all over the world, other Vaiṣṇavas become very joyful—that is, if they are truly Vaiṣṇavas. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself, but an ordinary mundane man. Envy and jealousy are manifested by mundane people, not by Vaiṣṇavas. Why should a Vaiṣṇava be envious of another Vaiṣṇava who is successful in spreading the holy name of the Lord? An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord's mercy. A

mundane person in the dress of a Vaiṣṇava should not be respected but rejected. This is enjoined in the *śāstras* (*upekṣā*). The word *upekṣā* means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaiṣṇava. When Narottama dāsa Ṭhākura says *chāḍiyā vaiṣṇava sevā nistāra peche kebā,* he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava.

TEXT 219

নিত্যানন্দ, হরিদাস, শ্রীবাস, গদাধর।
মুকুন্দ, জগদানন্দ, মুরারি, বক্রেশ্বর ॥ ২১৯ ॥

nityānanda, haridāsa, śrīvāsa, gadādhara
mukunda, jagadānanda, murāri, vakreśvara

SYNONYMS

nityānanda—Lord Nityānanda; *hari-dāsa*—Haridāsa Ṭhākura; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara*—Gadādhara Paṇḍita; *mukunda*—Mukunda; *jagadānanda*—Jagadānanda; *murāri*—Murāri; *vakreśvara*—Vakreśvara.

TRANSLATION

All the Vaiṣṇava associates of the Lord were present, including Nityānanda, Haridāsa Ṭhākura, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Mukunda, Jagadānanda, Murāri and Vakreśvara.

TEXT 220

সবার চরণে ধরি, পড়ে দুই ভাই।
সবে বলে,—ধন্য তুমি, পাইলে গোসাঞি ॥ ২২০ ॥

sabāra caraṇe dhari, paḍe dui bhāi
sabe bale,—dhanya tumi, pāile gosāñi

SYNONYMS

sabāra—of all of them; *caraṇe*—the lotus feet; *dhari*—touching; *paḍe*—fall down; *dui bhāi*—the two brothers; *sabe bale*—all the Vaiṣṇavas say; *dhanya*

tumi—you are so fortunate; *pāile gosāñi*—you have gotten the shelter of the lotus feet of Lord Caitanya Mahāprabhu.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, the two brothers, Rūpa and Sanātana, immediately touched the lotus feet of these Vaiṣṇavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

PURPORT

This behavior is indicative of real Vaiṣṇavas. When they saw that Rūpa and Sanātana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaiṣṇava is not at all happy to see the success of another Vaiṣṇava in receiving the Lord's mercy. Unfortunately in this age of Kali there are many mundane persons in the dress of Vaiṣṇavas, and Śrīla Bhaktivinoda Ṭhākura has described them as disciples of Kali. He says, *kali-celā*. He indicates that there is another Vaiṣṇava, a pseudo-Vaiṣṇava with *tilaka* on his nose and *kunti* beads around his neck. Such a pseudo-Vaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas. Although passing for a Vaiṣṇava, his only business is earning money in the dress of a Vaiṣṇava. Bhaktivinoda Ṭhākura therefore says that such a pseudo-Vaiṣṇava is not a Vaiṣṇava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an *ācārya* by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaiṣṇava *ācārya*. A Vaiṣṇava *ācārya* is self-effulgent, and there is no need for any court judgment. A false *ācārya* may try to override a Vaiṣṇava by a high-court decision, but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga.

TEXT 221

সবা-পাশ আজ্ঞা মাগি' চলন-সময়।
প্রভু-পদে কহে কিছু করিয়া বিনয়॥ ২২১॥

sabā-pāśa ājñā māgi' calana-samaya
prabhu-pade kahe kichu kariyā vinaya

SYNONYMS

sabā—all of them; *pāśa*—from; *ājñā*—order; *māgi'*—taking; *calana-samaya*—at the time of departure; *prabhu-pade*—at the lotus feet of the Lord; *kahe*—say; *kichu*—something; *kariyā*—doing; *vinaya*—submission.

TRANSLATION

After begging the permission of all the Vaiṣṇavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

TEXT 222

ইহাঁ হৈতে চল, প্রভু, ইহাঁ নাহি কায।
যদ্যপি তোমারে ভক্তি করে গৌড়রাজ ॥ ২২২ ॥

ihāṅ haite cala, prabhu, ihāṅ nāhi kāya
yadyapi tomāre bhakti kare gauḍa-rāja

SYNONYMS

ihāṅ haite—from this place; *cala*—please depart; *prabhu*—dear Lord; *ihāṅ*—in this place; *nāhi kāya*—there is no other business; *yadyapi*—although; *tomāre*—unto You; *bhakti*—respect; *kare*—shows; *gauḍa-rāja*—the King of Bengal.

TRANSLATION

They said: "Dear Lord, although the King of Bengal, Nawab Husena Sāhā, is very respectful toward You, You have no other business here. Kindly depart from this place.

TEXT 223

তথাপি যবন জাতি, না করি প্রতীতি।
তীর্থযাত্রায় এত সংঘট্ট ভাল নহে রীতি ॥ ২২৩ ॥

tathāpi yavana jāti, nā kari pratīti
tīrtha-yātrāya eta saṅghaṭṭa bhāla nahe rīti

SYNONYMS

tathāpi—still; *yavana jāti*—by caste a Mohammedan; *nā*—does not; *kari*—do; *pratīti*—confidence; *tīrtha-yātrāya*—in going for a pilgrimage; *eta*—so; *saṅghaṭṭa*—crowd; *bhāla*—good; *nahe*—not; *rīti*—etiquette.

TRANSLATION

"Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need

for such a great crowd to accompany You on Your pilgrimage to Vṛndāvana.

TEXT 224

যার সঙ্গে চলে এই লোক লক্ষকোটি।
বৃন্দাবন-যাত্রার এ নহে পরিপাটী ॥ ২২৪ ॥

yāra saṅge cale ei loka lakṣa-koṭi
vṛndāvana-yātrāra e nahe paripāṭī

SYNONYMS

yāra—of whom; *saṅge*—in the company; *cale*—follow; *ei*—these; *loka*—people; *lakṣa-koṭi*—hundreds and thousands; *vṛndāvana-yātrāra*—of going to Vṛndāvana; e—this; *nahe*—not; *paripāṭī*—method.

TRANSLATION

"Dear Lord, You are going to Vṛndāvana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

PURPORT

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rūpa and Sanātana Gosvāmīs, expressing their opinion in the presence of Lord Caitanya Mahāprabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vṛndāvana, He visited it alone and accepted a servant only at His devotees' request. He never visited Vṛndāvana with crowds of people for a commercial purpose.

TEXT 225

যদ্যপি বস্তুতঃ প্রভুর কিছু নাহি ভয়।
তথাপি লৌকিকলীলা, লোক-চেষ্টাময় ॥ ২২৫ ॥

yadyapi vastutaḥ prabhura kichu nāhi bhaya
tathāpi laukika-līlā, loka-ceṣṭā-maya

SYNONYMS

yadyapi—although; *vastutaḥ*—in fact; *prabhura*—of the Lord; *kichu*—any; *nāhi*—there is not; *bhaya*—fear; *tathāpi*—still; *laukika-līlā*—general pastimes; *loka-ceṣṭā-maya*—consisting of popular behavior.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was Śrī Kṛṣṇa Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

TEXT 226

এত বলি' চরণ বন্দি' গেলা দুইজন।
প্রভুর সেই গ্রাম হৈতে চলিতে হৈল মন॥ ২২৬॥

eta bali' caraṇa vandi' gelā dui-jana
prabhura sei grāma haite calite haila mana

SYNONYMS

eta bali'—saying this; *caraṇa vandi'*—offering prayers to the lotus feet of Lord Caitanya; *gelā*—went back; *dui-jana*—the two brothers; *prabhura*—of Śrī Caitanya Mahāprabhu; *sei*—that; *grāma*—village; *haite*—from; *calite*—to go; *haila*—there was; *mana*—the mind.

TRANSLATION

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahāprabhu then desired to leave that village.

TEXT 227

প্রাতে চলি' আইলা প্রভু 'কানাইর নাটশালা'।
দেখিল সকল তাহাঁ কৃষ্ণচরিত্র-লীলা॥ ২২৭॥

prāte cali' āilā prabhu 'kānāira nāṭaśālā'
dekhila sakala tāhāṅ kṛṣṇa-caritra-līlā

SYNONYMS

prāte—in the morning; *cali'*—departing; *āilā*—came; *prabhu*—the Lord; *kānāira nāṭaśālā*—to the place of the name Kānāi Nāṭaśālā; *dekhila*—saw; *sakala*—all; *tāhāṅ*—there; *kṛṣṇa-caritra-līlā*—the pastimes of Kṛṣṇa.

TRANSLATION

In the morning, the Lord left and went to a place known as Kānāi Nāṭaśālā. While there, He saw many pastimes of Lord Kṛṣṇa.

PURPORT

In those days in Bengal there were many places known as Kānāi Nāṭaśālā, where pictures of the pastimes of Lord Kṛṣṇa were kept. People used to go there to see them. This is called *kṛṣṇa-caritra-līlā*. In Bengal there are still many places called *hari-sabhā,* which indicates a place where local people gather to chant the Hare Kṛṣṇa *mahā-mantra* and discuss the pastimes of Lord Kṛṣṇa. The word *kānāi* means "Lord Kṛṣṇa's," and *nāṭaśālā* indicates a place where pastimes are demonstrated. So those places which at the present moment are called *hari-sabhā* may previously have been known as Kānāi Nāṭaśālā.

TEXT 228

সেই রাত্রে প্রভু তাহাঁ চিন্তে মনে মন।
সঙ্গে সংঘট্ট ভাল নহে, কৈল সনাতন ॥ ২২৮ ॥

sei rātre prabhu tāhāṅ cinte mane mana
saṅge saṅghaṭṭa bhāla nahe, kaila sanātana

SYNONYMS

sei rātre—that night; *prabhu*—the Lord; *tāhāṅ*—there; *cinte*—thinks; *mane*—within His mind; *mana*—the mind; *saṅge*—with Him; *saṅghaṭṭa*—crowds of men; *bhāla nahe*—is not good; *kaila sanātana*—Sanātana has so spoken.

TRANSLATION

That night the Lord considered Sanātana Gosvāmī's proposal that He should not go to Vṛndāvana followed by so many people.

TEXT 229

মথুরা যাইব আমি এত লোক সঙ্গে।
কিছু সুখ না পাইব, হবে রসভঙ্গে ॥ ২২৯ ॥

mathurā yāiba āmi eta loka saṅge
kichu sukha nā pāiba, habe rasa-bhaṅge

SYNONYMS

mathurā—the holy place of the name Mathurā; *yāiba*—shall go; *āmi*—I; *eta*—so many; *loka*—people; *saṅge*—with; *kichu*—any; *sukha*—happiness;

nā—not; *pāiba*—I shall get; *habe*—there will be; *rasa-bhaṅge*—a disturbance in the atmosphere.

TRANSLATION

The Lord thought: "If I go to Mathurā with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed."

PURPORT

Śrī Caitanya Mahāprabhu confirms that visiting a holy place like Vṛndāvana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

TEXT 230

একাকী যাইব, কিম্বা সঙ্গে এক জন।
তবে সে শোভয়ে বৃন্দাবনেরে গমন॥ ২৩০॥

ekākī yāiba, kimvā saṅge eka jana
tabe se śobhaye vṛndāvanere gamana

SYNONYMS

ekākī—alone; *yāiba*—I shall go; *kimvā*—or; *saṅge*—with; *eka*—one; *jana*—person; *tabe*—then only; *se*—that; *śobhaye*—becomes beautiful; *vṛndāvanere*—to Vṛndāvana; *gamana*—going.

TRANSLATION

The Lord concluded that He would go alone to Vṛndāvana or, at most, would take only one person as His companion. In that way, going to Vṛndāvana would be very pleasant.

TEXT 231

এত চিন্তি প্রাতঃকালে গঙ্গাস্নান করি'।
'নীলাচলে যাব' বলি' চলিলা গৌরহরি॥ ২৩১॥

eta cinti prātaḥ-kāle gaṅgā-snāna kari'
'nīlācale yāba' bali' calilā gaurahari

SYNONYMS

eta cinti—thus thinking; *prātaḥ-kāle*—in the morning; *gaṅgā-snāna*—bathing in the Ganges; *kari'*—performing; *nīlācale yāba*—I shall go to Nīlācala (Jagannātha Purī); *bali'*—saying; *calilā*—started; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nīlācala, saying "I shall go there."

TEXT 232

এই মত চলি' চলি' আইলা শান্তিপুরে।
দিন পাঁচ-সাত রহিলা আচার্যের ঘরে ॥ ২৩২ ॥

ei mata cali' cali' āilā śāntipure
dina pāṅca-sāta rahilā ācāryera ghare

SYNONYMS

ei mata—in this way; *cali' cali'*—walking; *āilā*—came; *śāntipure*—to Śāntipura; *dina pāṅca-sāta*—five or seven days; *rahilā*—remained; *ācāryera ghare*—at the house of Advaita Ācārya.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu arrived at Śāntipura and remained at the house of Advaita Ācārya for five to seven days.

TEXT 233

শচীদেবী আনি' তাঁরে কৈল নমস্কার।
সাত দিন তাঁর ঠাঞি ভিক্ষা-ব্যবহার ॥ ২৩৩ ॥

śacī-devī āni' tāṅre kaila namaskāra
sāta dina tāṅra ṭhāñi bhikṣā-vyavahāra

SYNONYMS

śacī-devī—mother Śacīdevī; *āni'*—calling her; *tāṅre*—unto Lord Caitanya Mahāprabhu; *kaila*—did; *namaskāra*—obeisances; *sāta dina*—seven days; *tāṅra ṭhāñi*—from Śacīdevī; *bhikṣā-vyavahāra*—accepting meals.

TRANSLATION

Taking this opportunity, Śrī Advaita Ācārya Prabhu sent for mother Śacīdevī, and she remained at His house for seven days to prepare the meals for Śrī Caitanya Mahāprabhu.

TEXT 234

তাঁর আজ্ঞা লঞা পুনঃ করিলা গমনে।
বিনয় করিয়া বিদায় দিল ভক্তগণে ॥ ২৩৪ ॥

tāṅra ājñā lañā punaḥ karilā gamane
vinaya kariyā vidāya dila bhakta-gaṇe

SYNONYMS

tāṅra ājñā lañā—taking the permission of mother Śacīdevī; *punaḥ*—again; *karilā*—did; *gamane*—starting; *vinaya kariyā*—by submitting pleasing words; *vidāya*—farewell; *dila*—gave; *bhakta-gaṇe*—to all the devotees.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahāprabhu started for Jagannātha Purī. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

TEXT 235

জনা দুই সঙ্গে আমি যাব নীলাচলে।
আমারে মিলিবা আসি' রথযাত্রা-কালে ॥ ২৩৫ ॥

janā dui saṅge āmi yāba nīlācale
āmāre milibā āsi' ratha-yātrā-kāle

SYNONYMS

janā—persons; *dui*—two; *saṅge*—with; *āmi*—I; *yāba*—shall go; *nīlācale*—to Jagannātha Purī; *āmāre*—Me; *milibā*—will meet; *āsi'*—coming there; *ratha-yātrā-kāle*—during the time of the car festival.

TRANSLATION

Śrī Caitanya Mahāprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannātha Purī and meet Him during the car festival.

TEXT 236

বলভদ্র ভট্টাচার্য, আর পণ্ডিত দামোদর।
দুইজন-সঙ্গে প্রভু আইলা নীলাচল ॥ ২৩৬ ॥

balabhadra bhaṭṭācārya, āra paṇḍita dāmodara
dui-jana-saṅge prabhu āilā nīlācala

SYNONYMS

bala-bhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; *āra*—and; *paṇḍita dāmodara*—Dāmodara Paṇḍita; *dui-jana*—two persons; *saṅge*—with; *prabhu*—the Lord; *āilā*—went back; *nīlācala*—to Jagannātha Purī.

TRANSLATION

Two persons named Balabhadra Bhaṭṭācārya and Dāmodara Paṇḍita accompanied Śrī Caitanya Mahāprabhu to Jagannātha Purī [Nīlācala].

TEXT 237

দিন কত তাহাঁ রহি' চলিলা বৃন্দাবন।
লুকাঞা চলিলা রাত্রে, না জানে কোন জন ॥ ২৩৭ ॥

dina kata tāhāṅ rahi' calilā vṛndāvana
lukāñā calilā rātre, nā jāne kona jana

SYNONYMS

dina kata—a few days; *tāhāṅ*—at Jagannātha Purī; *rahi'*—remaining; *calilā*—started; *vṛndāvana*—for Vṛndāvana; *lukāñā*—keeping secret; *calilā*—started; *rātre*—at night; *nā jāne*—did not know; *kona*—some; *jana*—person.

TRANSLATION

After remaining at Jagannātha Purī for a few days, the Lord secretly started for Vṛndāvana at night. He did this without anyone's knowledge.

TEXT 238

বলভদ্র ভট্টাচার্য রহে মাত্র সঙ্গে।
ঝারিখণ্ড-পথে কাশী আইলা মহারঙ্গে ॥ ২৩৮ ॥

balabhadra bhaṭṭācārya rahe mātra saṅge
jhārikhaṇḍa-pathe kāśī āilā mahā-raṅge

SYNONYMS

bala-bhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; *rahe*—remains; *mātra*—only; *saṅge*—with Him; *jhāri-khaṇḍa-pathe*—on the way through Jhārikhaṇḍa (Madhya Pradesh); *kāśī*—in Benares; *āilā*—arrived; *mahā-raṅge*—with great delight.

TRANSLATION

When Śrī Caitanya Mahāprabhu left Jagannātha Purī for Vṛndāvana, only Balabhadra Bhaṭṭācārya was with Him. Thus He traveled on the path through Jhārikhaṇḍa and arrived in Benares with great delight.

TEXT 239

দিন চার কাশীতে রহি' গেলা বৃন্দাবন।
মথুরা দেখিয়া দেখে দ্বাদশ কানন ॥ ২৩৯ ॥

dina cāra kāśīte rahi' gelā vṛndāvana
mathurā dekhiyā dekhe dvādaśa kānana

SYNONYMS

dina cāra—only four days; *kāśīte*—at Benares; *rahi'*—remaining; *gelā*—started for; *vṛndāvana*—the holy place Vṛndāvana; *mathurā*—the holy place Mathurā; *dekhiyā*—after seeing; *dekhe*—visits; *dvādaśa*—twelve; *kānana*—forests.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed at Benares only four days and then left for Vṛndāvana. After seeing the town of Mathurā, He visited the twelve forests.

PURPORT

Those who visit the Vṛndāvana area today also generally visit twelve places, known as the twelve forests. They start at Mathurā, where there is Kāmya-vana. From there they go to Tāla-vana, Tamāla-vana, Madhu-vana, Kusuma-vana, Bhāṇḍīra-vana, Bilva-vana, Bhadra-vana, Khadira-vana, Loha-vana, Kumuda-vana and Gokula-mahāvana.

TEXT 240

লীলাস্থল দেখি' প্রেমে হইলা অস্থির ।
বলভদ্র কৈল তাঁরে মথুরার বাহির ॥ ২৪০ ॥

līlā-sthala dekhi' preme ha-ilā asthira
balabhadra kaila tāṅre mathurāra bāhira

SYNONYMS

līlā-sthala—all the holy places of Lord Kṛṣṇa's pastimes; *dekhi'*—visiting; *preme*—in great ecstasy; *ha-ilā*—became; *asthira*—agitated; *bala-bhadra*—of the name Balabhadra; *kaila*—assisted; *tāṅre*—Lord Caitanya Mahāprabhu; *mathurāra*—of the town of Mathurā; *bāhira*—outside.

TRANSLATION

When Śrī Caitanya Mahāprabhu visited all twelve places of Śrī Kṛṣṇa's pastimes, He became very agitated because of ecstasy. Balabhadra Bhaṭṭācārya somehow or other got Him out of Mathurā.

TEXT 241

গঙ্গাতীর-পথে লঞা প্রয়াগে আইলা ।
শ্রীরূপ আসি' প্রভুকে তথাই মিলিলা ॥ ২৪১ ॥

gaṅgā-tīra-pathe lañā prayāge āilā
śrī-rūpa āsi' prabhuke tathāi mililā

SYNONYMS

gaṅgā-tīra-pathe—the path on the bank of the Ganges; *lañā*—taking; *prayāge*—in Allahabad; *āilā*—arrived; *śrī-rūpa*—of the name Śrī Rūpa; *āsi'*—coming there; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *tathāi*—there; *mililā*—met.

TRANSLATION

After leaving Mathurā, the Lord began to walk along a path on the bank of the Ganges, and finally He reached the holy place named Prayāga [Allahabad]. It was there that Śrīla Rūpa Gosvāmī came and met the Lord.

TEXT 242

দণ্ডবৎ করি' রূপ ভূমিতে পড়িলা।
পরম আনন্দে প্রভু আলিঙ্গন দিলা ॥ ২৪২ ॥

daṇḍavat kari' rūpa bhūmite paḍilā
parama ānande prabhu āliṅgana dilā

SYNONYMS

daṇḍavat kari'—offering obeisances; *rūpa*—Śrīla Rūpa Gosvāmī; *bhūmite*—on the ground; *paḍilā*—fell; *parama*—great; *ānande*—in delight; *prabhu*—the Lord; *āliṅgana*—embracing; *dilā*—gave.

TRANSLATION

At Prayāga, Rūpa Gosvāmī fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

TEXT 243

শ্রীরূপে শিক্ষা করাই' পাঠাইলা বৃন্দাবন।
আপনে করিলা বারাণসী আগমন ॥ ২৪৩ ॥

śrī-rūpe śikṣā karāi' pāṭhāilā vṛndāvana
āpane karilā vārāṇasī āgamana

SYNONYMS

śrī-rūpe śikṣā karāi'—teaching Śrīla Rūpa Gosvāmī; *pāṭhāilā*—sent; *vṛndāvana*—toward Vṛndāvana; *āpane*—Himself; *karilā*—did; *vārāṇasī*—to Benares; *āgamana*—coming.

TRANSLATION

After instructing Śrīla Rūpa Gosvāmī at Prayāga at the Daśāśvamedha-ghāṭa, Caitanya Mahāprabhu ordered him to go to Vṛndāvana. The Lord then returned to Vārāṇasī.

TEXT 244

কাশীতে প্রভুকে আসি' মিলিলা সনাতন।
দুই মাস রহি' তাঁরে করাইলা শিক্ষণ ॥ ২৪৪ ॥

kāśīte prabhuke āsi' mililā sanātana
dui māsa rahi' tāṅre karāilā śikṣaṇa

SYNONYMS

kāśīte—at Vārāṇasī; *prabhuke*—the Lord; *āsi'*—arriving; *mililā*—met; *sanātana*—of the name Sanātana Gosvāmī; *dui*—two; *māsa*—months; *rahi'*—remaining; *tāṅre*—unto him; *karāilā*—did; *śikṣaṇa*—instruction.

TRANSLATION

When Lord Caitanya Mahāprabhu arrived at Vārāṇasī, Sanātana Gosvāmī met Him there. The Lord remained there for two months and instructed Sanātana Gosvāmī perfectly.

TEXT 245

মথুরা পাঠাইলা তাঁরে দিয়া ভক্তিবল।
সন্ন্যাসীরে কৃপা করি' গেলা নীলাচল ॥ ২৪৫ ॥

mathurā pāṭhāilā tāṅre diyā bhakti-bala
sannyāsīre kṛpā kari' gelā nīlācala

SYNONYMS

mathurā—to Mathurā; *pāṭhāilā*—sent; *tāṅre*—him; *diyā*—giving; *bhakti-bala*—the strength of devotion; *sannyāsīre*—unto the Māyāvādī *sannyāsīs; kṛpā*—mercy; *kari'*—giving; *gelā*—went back; *nīlācala*—to Jagannātha Purī.

TRANSLATION

After fully instructing Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu sent him to Mathurā with empowered devotional service. In Benares He also bestowed His mercy upon the Māyāvādī sannyāsīs. He then returned to Nīlācala [Jagannātha Purī].

TEXT 246

ছয় বৎসর ঐছে প্রভু করিলা বিলাস।
কভু ইতি-উতি, কভু ক্ষেত্রবাস ॥ ২৪৬ ॥

chaya vatsara aiche prabhu karilā vilāsa
kabhu iti-uti, kabhu kṣetra-vāsa

SYNONYMS

chaya vatsara—six years; *aiche*—in that way; *prabhu*—the Lord; *karilā*—did; *vilāsa*—pastimes; *kabhu*—sometimes; *iti-uti*—here and there; *kabhu*—sometimes; *kṣetra-vāsa*—residing at Jagannātha Purī.

TRANSLATION

The Lord traveled all over India for six years. He was sometimes here and sometimes there performing His transcendental pastimes, and sometimes He remained at Jagannātha Purī.

TEXT 247

আনন্দে ভক্ত-সঙ্গে সদা কীর্তন-বিলাস।
জগন্নাথ-দরশন, প্রেমের বিলাস ॥ ২৪৭ ॥

ānande bhakta-saṅge sadā kīrtana-vilāsa
jagannātha-daraśana, premera vilāsa

SYNONYMS

ānande—in great delight; *bhakta-saṅge*—with devotees; *sadā*—always; *kīrtana*—of chanting; *vilāsa*—enjoyment; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *premera*—of ecstasy; *vilāsa*—pastimes.

TRANSLATION

While at Jagannātha Purī, the Lord passed His time in great joy by performing saṅkīrtana and visiting the temple of Jagannātha in great ecstasy.

TEXT 248

মধ্যলীলার কৈলুঁ এই সূত্র-বিবরণ।
অন্ত্যলীলার সূত্র এবে শুন, ভক্তগণ ॥ ২৪৮ ॥

madhya-līlāra kailuṅ ei sūtra-vivaraṇa
antya-līlāra sūtra ebe śuna, bhakta-gaṇa

SYNONYMS

madhya-līlāra—of the *madhya-līlā,* the middle portion of His pastimes; *kailuṅ*—I made; *ei*—this; *sūtra*—synopsis; *vivaraṇa*—description; *antya-*

līlāra—of the pastimes at the end, known as *antya-līlā; sūtra*—synopsis; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—all devotees.

TRANSLATION

Thus I have given a synopsis of the madhya-līlā, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as antya-līlā.

TEXT 249

বৃন্দাবন হৈতে যদি নীলাচলে আইলা।
আঠার বর্ষ তাহাঁ বাস, কাহাঁ নাহি গেলা ॥ ২৪৯ ॥

vṛndāvana haite yadi nīlācale āilā
āṭhāra varṣa tāhāṅ vāsa, kāhāṅ nāhi gelā

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *yadi*—though; *nīlācale*—to Jagannātha Purī; *āilā*—came back; *āṭhāra*—eighteen; *varṣa*—years; *tāhāṅ*—at Jagannātha Purī; *vāsa*—residence; *kāhāṅ*—anywhere; *nāhi*—not; *gelā*—went.

TRANSLATION

When the Lord returned to Jagannātha Purī from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.

TEXT 250

প্রতিবর্ষ আইসেন তাহাঁ গৌড়ের ভক্তগণ।
চারি মাস রহে প্রভুর সঙ্গে সম্মিলন ॥ ২৫০ ॥

prativarṣa āisena tāhāṅ gauḍera bhakta-gaṇa
cāri māsa rahe prabhura saṅge sanmilana

SYNONYMS

prativarṣa—each year; *āisena*—visit; *tāhāṅ*—there; *gauḍera*—of Bengal; *bhakta-gaṇa*—all the devotees; *cāri*—four; *māsa*—months; *rahe*—remain; *prabhura*—Lord Caitanya Mahāprabhu; *saṅge*—with; *sanmilana*—meeting.

TRANSLATION

During those eighteen years, all the devotees of Bengal used to visit Him at Jagannātha Purī every year. They would remain there for four continuous months and enjoy the company of the Lord.

TEXT 251

নিরন্তর নৃত্যগীত কীর্তন-বিলাস।
আচণ্ডালে প্রেমভক্তি করিলা প্রকাশ ॥ ২৫১ ॥

nirantara nṛtya-gīta kīrtana-vilāsa
ācaṇḍāle prema-bhakti karilā prakāśa

SYNONYMS

nirantara—without stopping; *nṛtya-gīta*—chanting and dancing; *kīrtana*—of *saṅkīrtana; vilāsa*—enjoyment; *ācaṇḍāle*—to everyone, even to the lowest person; *prema-bhakti*—love of Godhead; *karilā*—did; *prakāśa*—manifestation.

TRANSLATION

At Jagannātha Purī, Śrī Caitanya Mahāprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of saṅkīrtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

TEXT 252

পণ্ডিত-গোসাঞি কৈল নীলাচলে বাস।
বক্রেশ্বর, দামোদর, শঙ্কর, হরিদাস ॥ ২৫২ ॥

paṇḍita-gosāñi kaila nīlācale vāsa
vakreśvara, dāmodara, śaṅkara, haridāsa

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—living; *vakreśvara*—of the name Vakreśvara; *dāmodara*—Dāmodara Paṇḍita; *śaṅkara*—of the name Śaṅkara; *hari-dāsa*—Haridāsa Ṭhākura.

TRANSLATION

Residing with the Lord at Jagannātha Purī were Paṇḍita Gosāñi and other devotees, such as Vakreśvara, Dāmodara, Śaṅkara and Haridāsa Ṭhākura.

TEXT 253

জগদানন্দ, ভগবান্, গোবিন্দ, কাশীশ্বর।
পরমানন্দপুরী, আর স্বরূপ-দামোদর ॥ ২৫৩ ॥

jagadānanda, bhagavān, govinda, kāsīśvara
paramānanda-purī, āra svarūpa-dāmodara

SYNONYMS

jagadānanda—of the name Jagadānanda; *bhagavān*—of the name Bhagavān; *govinda*—of the name Govinda; *kāsīśvara*—of the name Kāsīśvara; *paramānanda-purī*—of the name Paramānanda Purī; *āra svarūpa-dāmodara*—and Svarūpa Dāmodara, His secretary.

TRANSLATION

Jagadānanda, Bhagavān, Govinda, Kāśīśvara, Paramānanda Purī and Svarūpa Dāmodara were other devotees who also lived with the Lord.

TEXT 254

ক্ষেত্রবাসী রামানন্দ রায় প্রভৃতি।
প্রভুসঙ্গে এই সব কৈল নিত্যস্থিতি ॥ ২৫৪ ॥

kṣetra-vāsī rāmānanda rāya prabhṛti
prabhu-saṅge ei saba kaila nitya-sthiti

SYNONYMS

kṣetra-vāsī—residents of Jagannātha Purī; *rāmānanda rāya*—of the name Rāmānanda Rāya; *prabhṛti*—and others; *prabhu-saṅge*—with the Lord; *ei saba*—all of them; *kaila*—did; *nitya-sthiti*—permanently living.

TRANSLATION

Śrīla Rāmānanda Rāya and other devotees who were residents of Jagannātha Purī also remained permanently with the Lord.

TEXTS 255-256

অদ্বৈত, নিত্যানন্দ, মুকুন্দ, শ্রীবাস।
বিদ্যানিধি, বাসুদেব, মুরারি,—যত দাস ॥ ২৫৫ ॥
প্রতিবর্ষে আইসে সঙ্গে রহে চারিমাস।
তাঁ-সবা লঞা প্রভুর বিবিধ বিলাস ॥ ২৫৬ ॥

advaita, nityānanda, mukunda, śrīvāsa
vidyānidhi, vāsudeva, murāri,—yata dāsa

prativarṣe āise saṅge rahe cāri-māsa
tāṅ-sabā lañā prabhura vividha vilāsa

SYNONYMS

advaita—of the name Advaita; *nityānanda*—of the name Nityānanda; *mukunda*—of the name Mukunda; *śrīvāsa*—of the name Śrīvāsa; *vidyā-nidhi*—of the name Vidyānidhi; *vāsu-deva*—of the name Vāsudeva; *murāri*—of the name Murāri; *yata dāsa*—all servitors of the Lord; *prativarṣe*—each year; *āise*—go there; *saṅge*—in association; *rahe*—remain; *cāri-māsa*—four months; *tāṅ-sabā*—all of them; *lañā*—taking; *prabhura*—of the Lord; *vividha*—various; *vilāsa*—pastimes.

TRANSLATION

Other devotees of the Lord—headed by Advaita Ācārya, Nityānanda Prabhu, Mukunda, Śrīvāsa, Vidyānidhi, Vāsudeva and Murāri—used to visit Jagannātha Purī and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

TEXT 257

হরিদাসের সিদ্ধিপ্রাপ্তি,—অদ্ভুত সে সব।
আপনি মহাপ্রভু যাঁর কৈল মহোৎসব ॥ ২৫৭ ॥

haridāsera siddhi-prāpti,—adbhuta se saba
āpani mahāprabhu yāṅra kaila mahotsava

SYNONYMS

hari-dāsera—of Ṭhākura Haridāsa; *siddhi-prāpti*—passing away; *adbhuta*—wonderful; *se*—those; *saba*—all incidents; *āpani*—personally;

mahā-prabhu—Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *kaila*—performed; *mahā-utsava*—festival.

TRANSLATION

At Jagannātha Purī, Haridāsa Ṭhākura passed away. The incident was very wonderful because the Lord Himself performed the festival of Ṭhākura Haridāsa's departure.

TEXT 258

তবে রূপ-গোসাঞির পুনরাগমন।
তাঁহার হৃদয়ে কৈল প্রভু শক্তি-সঞ্চারণ ॥ ২৫৮ ॥

tabe rūpa-gosāñira punar-āgamana
tāṅhāra hṛdaye kaila prabhu śakti-sañcāraṇa

SYNONYMS

tabe—thereafter; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *punaḥ-āgamana*—again coming there; *tāṅhāra*—of him; *hṛdaye*—in the heart; *kaila*—did; *prabhu*—the Lord; *śakti-sañcāraṇa*—invoking of transcendental power.

TRANSLATION

At Jagannātha Purī Śrīla Rūpa Gosvāmī met the Lord again, and the Lord invested his heart with all transcendental power.

TEXT 259

তবে ছোট হরিদাসে প্রভু কৈল দণ্ড।
দামোদর-পণ্ডিত কৈল প্রভুকে বাক্য-দণ্ড ॥ ২৫৯ ॥

tabe choṭa haridāse prabhu kaila daṇḍa
dāmodara-paṇḍita kaila prabhuke vākya-daṇḍa

SYNONYMS

tabe—thereafter; *choṭa hari-dāse*—unto Junior Haridāsa; *prabhu*—the Lord; *kaila*—did; *daṇḍa*—punishment; *dāmodara-paṇḍita*—of the name Dāmodara Paṇḍita; *kaila*—did; *prabhuke*—unto the Lord; *vākya-daṇḍa*—chastisement as a warning.

TRANSLATION

After this, the Lord punished the Junior Haridāsa, and Dāmodara Paṇḍita gave some warning to the Lord.

PURPORT

Actually Dāmodara Paṇḍita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but He did give some warning to the Lord so that others would not blaspheme Him. Of course, He should have known that the Lord is the Supreme Personality of Godhead and is free to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

TEXT 260

তবে সনাতন-গোসাঞির পুনরাগমন।
জ্যৈষ্ঠমাসে প্রভু তাঁরে কৈল পরীক্ষণ॥ ২৬০॥

tabe sanātana-gosāñira punar-āgamana
jyaiṣṭha-māse prabhu tāṅre kaila parīkṣaṇa

SYNONYMS

tabe—thereafter; *sanātana-gosāñira*—of Sanātana Gosvāmī; *punaḥ-āgamana*—again coming; *jyaiṣṭha-māse*—in the month of Jyaiṣṭha (May-June); *prabhu*—the Lord; *tāṅre*—him; *kaila*—did; *parīkṣaṇa*—examination.

TRANSLATION

Thereafter Sanātana Gosvāmī met the Lord again, and the Lord tested him in scorching heat during the month of Jyaiṣṭha.

TEXT 261

তুষ্ট হঞা প্রভু তাঁরে পাঠাইলা বৃন্দাবন।
অদ্বৈতের হস্তে প্রভুর অদ্ভুত ভোজন॥ ২৬১॥

tuṣṭa hañā prabhu tāṅre pāṭhāilā vṛndāvana
advaitera haste prabhura adbhuta bhojana

SYNONYMS

tuṣṭa hañā—being very much pleased; *prabhu*—the Lord; *tāṅre*—him; *pāṭhāilā*—sent back; *vṛndāvana*—to Vṛndāvana; *advaitera*—of Advaita

Ācārya; *haste*—in the hands; *prabhura*—of the Lord; *adbhuta*—wonderful; *bhojana*—feasting.

TRANSLATION

Being pleased, the Lord sent Sanātana Gosvāmī back to Vṛndāvana. After that, He was fed wonderfully by the hands of Śrī Advaita Ācārya.

TEXT 262

নিত্যানন্দ-সঙ্গে যুক্তি করিয়া নিভৃতে।
তাঁরে পাঠাইলা গৌড়ে প্রেম প্রচারিতে ॥ ২৬২ ॥

nityānanda-saṅge yukti kariyā nibhṛte
tāṅre pāṭhāilā gauḍe prema pracārite

SYNONYMS

nityānanda-saṅge—with Nityānanda Prabhu; *yukti*—discussion; *kariyā*—making; *nibhṛte*—in privacy; *tāṅre*—Him; *pāṭhāilā*—sent; *gauḍe*—to Bengal; *prema*—love of Godhead; *pracārite*—to preach.

TRANSLATION

After sending Sanātana Gosvāmī back to Vṛndāvana, the Lord privately consulted with Śrī Nityānanda Prabhu. He then sent Him to Bengal to preach love of Godhead.

TEXT 263

তবে ত' বল্লভ ভট্ট প্রভুরে মিলিলা।
কৃষ্ণনামের অর্থ প্রভু তাঁহারে কহিলা ॥ ২৬৩ ॥

tabe ta' vallabha bhaṭṭa prabhure mililā
kṛṣṇa-nāmera artha prabhu tāṅhāre kahilā

SYNONYMS

tabe ta'—thereafter; *vallabha bhaṭṭa*—of the name Vallabha Bhaṭṭa; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *mililā*—met; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *artha*—import; *prabhu*—the Lord; *tāṅhāre*—unto him; *kahilā*—explained.

TRANSLATION

Soon afterward, Vallabha Bhaṭṭa met the Lord at Jagannātha Purī, and the Lord explained to him the import of the holy name of Kṛṣṇa.

PURPORT

This Vallabha Bhaṭṭa is the head of the Vaiṣṇava *sampradāya* known as the Vallabhācārya-sampradāya in western India. There is a long story about Vallabha Ācārya narrated in the *Caitanya-caritāmṛta,* specifically in the Seventh Chapter of *Antya-līlā* and the Nineteenth Chapter of *Madhya-līlā.* Lord Caitanya Mahāprabhu visited the house of Vallabha Ācārya on the other side of Prayāga in a place known as Ādāila-grāma. Later, Vallabha Bhaṭṭa saw Caitanya Mahāprabhu at Jagannātha Purī to explain his commentary on *Śrīmad-Bhāgavatam.* He was very proud of his writings, but Śrī Caitanya Mahāprabhu corrected him, telling him that a Vaiṣṇava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Śrīdhara Svāmī was not at all befitting a Vaiṣṇava.

TEXT 264

প্রদ্যুম্ন মিশ্রেরে প্রভু রামানন্দ-স্থানে।
কৃষ্ণকথা শুনাইল কহি' তাঁর গুণে ॥ ২৬৪ ॥

pradyumna miśrere prabhu rāmānanda-sthāne
kṛṣṇa-kathā śunāila kahi' tāṅra guṇe

SYNONYMS

pradyumna miśrere—of the name Pradyumna Miśra; *prabhu*—Lord Caitanya Mahāprabhu; *rāmānanda-sthāne*—at the place of Rāmānanda Rāya; *kṛṣṇa-kathā*—topics of Lord Śrī Kṛṣṇa; *śunāila*—caused to hear; *kahi'*—explaining; *tāṅra*—of Rāmānanda Rāya; *guṇe*—the transcendental qualities.

TRANSLATION

After explaining the transcendental qualities of Rāmānanda Rāya, the Lord sent Pradyumna Miśra to the residence of Rāmānanda Rāya, and Pradyumna Miśra learned kṛṣṇa-kathā from him.

TEXT 265

গোপীনাথ পট্টনায়ক—রামানন্দ-ভ্রাতা।
রাজা মারিতেছিল, প্রভু হৈল ত্রাতা ॥ ২৬৫ ॥

gopīnātha paṭṭanāyaka——rāmānanda-bhrātā
rājā māritechila, prabhu haila trātā

SYNONYMS

gopīnātha paṭṭa-nāyaka—of the name Gopīnātha Paṭṭanāyaka; *rāmānanda-bhrātā*—the brother of Śrī Rāmānanda Rāya; *rājā*—the King; *māritechila*—condemned to death; *prabhu*—Lord Caitanya Mahāprabhu; *haila*—became; *trātā*—the deliverer.

TRANSLATION

After this, Lord Caitanya Mahāprabhu saved Gopīnātha Paṭṭanāyaka, the younger brother of Rāmānanda Rāya, from being condemned to death by the King.

TEXT 266

রামচন্দ্রপুরী-ভয়ে ভিক্ষা ঘাটাইলা ।
বৈষ্ণবের দুঃখ দেখি' অর্ধেক রাখিলা ॥ ২৬৬ ॥

rāmacandra-purī-bhaye bhikṣā ghāṭāilā
vaiṣṇavera duḥkha dekhi' ardheka rākhilā

SYNONYMS

rāmacandra-purī-bhaye—by the fear of Rāmacandra Purī; *bhikṣā*—the proportion of eating; *ghāṭāilā*—decreased; *vaiṣṇavera*—of all the Vaiṣṇavas; *duḥkha*—unhappiness; *dekhi'*—understanding; *ardheka*—half of the portion; *rākhilā*—kept.

TRANSLATION

Rāmacandra Purī criticized Lord Caitanya Mahāprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaiṣṇavas became very sorry, the Lord increased His portion to half as much as usual.

TEXT 267

ব্রহ্মাণ্ড-ভিতরে হয় চৌদ্দ ভুবন ।
চৌদ্দভুবনে বৈসে যত জীবগণ ॥ ২৬৭ ॥

brahmāṇḍa-bhitare haya caudda bhuvana
caudda-bhuvane baise yata jīva-gaṇa

SYNONYMS

brahmāṇḍa-bhitare—within the universe; *haya*—there are; *caudda bhuvana*—fourteen planetary systems; *caudda-bhuvane*—in those fourteen planetary systems; *baise*—reside; *yata*—as many as there are; *jīva-gaṇa*—living entities.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

TEXT 268

মনুষ্যের বেশ ধরি' যাত্রিকের ছলে ।
প্রভুর দর্শন করে আসি' নীলাচলে ॥ ২৬৮ ॥

manuṣyera veśa dhari' yātrikera chale
prabhura darśana kare āsi' nīlācale

SYNONYMS

manuṣyera—of human beings; *veśa dhari'*—dressing themselves; *yātrikera chale*— as if pilgrims; *prabhura*—of Lord Caitanya Mahāprabhu; *darśana kare*—visit; *āsi'*—coming; *nīlācale*—to Jagannātha Purī.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu.

TEXT 269

একদিন শ্রীবাসাদি যত ভক্তগণ ।
মহাপ্রভুর গুণ গাঞা করেন কীর্তন ॥ ২৬৯ ॥

eka-dina śrīvāsādi yata bhakta-gaṇa
mahāprabhura guṇa gāñā karena kīrtana

SYNONYMS

eka-dina—one day; *śrīvāsa-ādi*—Śrīvāsa Ṭhākura and others; *yata*—all; *bhakta-gaṇa*—devotees; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *guṇa*— qualities; *gāñā*—describing; *karena*—perform; *kīrtana*—chanting.

TRANSLATION

One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 270

শুনি' ভক্তগণে কহে সক্রোধ বচনে।
কৃষ্ণ-নাম-গুণ ছাড়ি, কি কর কীর্তনে॥ ২৭০॥

śuni' bhakta-gaṇe kahe sa-krodha vacane
kṛṣṇa-nāma-guṇa chāḍi, ki kara kīrtane

SYNONYMS

śuni'—hearing this; *bhakta-gaṇe*—to all the devotees; *kahe*—the Lord says; *sa-krodha vacane*—talking in an angry mood; *kṛṣṇa-nāma-guṇa chāḍi*—leaving aside the transcendental qualities and the name of the Lord; *ki kara kīrtane*—what kind of chanting are you performing.

TRANSLATION

Not liking the chanting of His transcendental qualities, Śrī Caitanya Mahāprabhu chastised them as if He were angry. "What kind of chanting is this?" He asked. "Are you leaving aside the chanting of the holy name of the Lord?"

TEXT 271

ঔদ্ধত্য করিতে হৈল সবাকার মন।
স্বতন্ত্র হইয়া সবে নাশা'বে ভুবন॥ ২৭১॥

auddhatya karite haila sabākāra mana
svatantra ha-iyā sabe nāśā 'be bhuvana

SYNONYMS

auddhatya—impudence; *karite*—to do; *haila*—was; *sabākāra*—of all of you; *mana*—the mind; *svatantra*—independent; *ha-iyā*—becoming; *sabe*—all of you; *nāśā 'be*—will spoil; *bhuvana*—the whole world.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

PURPORT

Śrī Caitanya Mahāprabhu warned all His followers not to become independent or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahāprabhu, many *apa-sampradāyas* (so-called followers) invented many ways not approved by the *ācāryas*. Bhaktivinoda Ṭhākura has described them as: the *āula, bāula, karttābhajā, neḍā, daraveśa, sāni sahajiyā, sakhībhekī, smārta, jāta-gosāñi, ativāḍī, cūḍādhārī* and *gaurāṅga-nāgarī*.

The *āula-sampradāya, bāula-sampradāya* and others invented their own ways of understanding Lord Caitanya's philosophy without following in the footsteps of the *ācāryas*. Śrī Caitanya Mahāprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

TEXT 272

দশদিকে কোটী কোটী লোক হেন কালে।
'জয় কৃষ্ণচৈতন্য' বলি' করে কোলাহলে ॥ ২৭২ ॥

daśa-dike koṭī koṭī loka hena kāle
'jaya kṛṣṇa-caitanya' bali' kare kolāhale

SYNONYMS

daśa-dike—in the ten directions; *koṭī koṭī*—many thousands of men; *loka*—people; *hena kāle*—at this time; *jaya kṛṣṇa-caitanya*—all glories to Lord Caitanya Mahāprabhu; *bali'*—loudly crying; *kare*—make; *kolāhale*—a tumultuous sound.

TRANSLATION

When Śrī Caitanya Mahāprabhu was apparently in an angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice: "All glories to Śrī Caitanya Mahāprabhu!"

TEXT 273

জয় জয় মহাপ্রভু—ব্রজেন্দ্রকুমার।
জগৎ তারিতে প্রভু, তোমার অবতার ॥ ২৭৩ ॥

jaya jaya mahāprabhu——vrajendra-kumāra
jagat tārite prabhu, tomāra avatāra

SYNONYMS

jaya jaya mahāprabhu—all glories to Lord Caitanya Mahāprabhu; *vrajendra-kumāra*—originally Lord Kṛṣṇa, the son of Mahārāja Nanda; *jagat*—the whole world; *tārite*—to deliver; *prabhu*—the Lord; *tomāra*—Your; *avatāra*—incarnation.

TRANSLATION

All the people began to call very loudly: "All glories to Śrī Caitanya Mahāprabhu, who is the son of Mahārāja Nanda! Now You have appeared to deliver the whole world!

TEXT 274

বহুদূর হৈতে আইনু হঞা বড় আর্ত।
দরশন দিয়া প্রভু করহ কৃতার্থ॥ ২৭৪॥

bahu-dūra haite āinu hañā baḍa ārta
daraśana diyā prabhu karaha kṛtārtha

SYNONYMS

bahu-dūra—a long distance; *haite*—from; *āinu*—we have come; *hañā*—becoming; *baḍa*—very much; *ārta*—aggrieved; *daraśana*—audience; *diyā*—giving; *prabhu*—O Lord; *karaha*—kindly show; *kṛta-artha*—favor.

TRANSLATION

"O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor."

TEXT 275

শুনিয়া লোকের দৈন্য দ্রবিলা হৃদয়।
বাহিরে আসি' দরশন দিলা দয়াময়॥ ২৭৫॥

śuniyā lokera dainya dravilā hṛdaya
bāhire āsi' daraśana dilā dayā-maya

SYNONYMS

śuniyā—hearing; *lokera*—of the people; *dainya*—humility; *dravilā*—became softened; *hṛdaya*—the heart; *bāhire*—outside; *āsi'*—coming; *daraśana*—audience; *dilā*—gave; *dayā-maya*—the merciful.

TRANSLATION

When the Lord heard the humble petition made by the people, his heart softened. Being very merciful, He immediately came out and gave audience to all of them.

TEXT 276

বাহু তুলি' বলে প্রভু বল' 'হরি' 'হরি' ।
উঠিল—শ্রীহরিধ্বনি চতুর্দিক্ ভরি' ॥ ২৭৬ ॥

bāhu tuli' bale prabhu bala' 'hari' 'hari'
uṭhila——śrī-hari-dhvani catur-dik bhari'

SYNONYMS

bāhu tuli'—raising the arms; *bale*—says; *prabhu*—the Lord; *bala'*—speak; *hari hari*—the holy name of the Lord, Hari; *uṭhila*—arose; *śrī-hari-dhvani*—vibration of the sound Hari; *catuḥ-dik*—the four directions; *bhari'*—filling.

TRANSLATION

Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of "Hari!" filled all directions.

TEXT 277

প্রভু দেখি' প্রেমে লোক আনন্দিত মন ।
প্রভুকে ঈশ্বর বলি' করয়ে স্তবন ॥ ২৭৭ ॥

prabhu dekhi' preme loka ānandita mana
prabhuke īśvara bali' karaye stavana

SYNONYMS

prabhu dekhi'—seeing the Lord; *preme*—in ecstasy; *loka*—all people; *ānandita*—joyous; *mana*—the mind; *prabhuke*—the Lord; *īśvara*—as the Supreme Lord; *bali'*—accepting; *karaye*—did; *stavana*—prayer.

TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

TEXT 278

স্তব শুনি' প্রভুকে কহেন শ্রীনিবাস।
ঘরে গুপ্ত হও, কেনে বাহিরে প্রকাশ॥ ২৭৮॥

stava śuni' prabhuke kahena śrīnivāsa
ghare gupta hao, kene bāhire prakāśa

SYNONYMS

stava—prayers; *śuni'*—hearing; *prabhuke*—unto the Lord; *kahena*—says; *śrīnivāsa*—Śrīnivāsa Ācārya; *ghare*—at home; *gupta*—covered; *hao*—You are; *kene*—why; *bāhire*—outside; *prakāśa*—manifested.

TRANSLATION

While the people were offering their prayers unto the Lord, Śrīnivāsa Ācārya sarcastically said to the Lord: "At home, You wanted to be covered. Why have You exposed Yourself outside?"

TEXT 279

কে শিখাল এই লোকে, কহে কোন্ বাত।
ইহা-সবার মুখ ঢাক দিয়া নিজ হাত॥ ২৭৯॥

ke śikhāla ei loke, kahe kon vāta
ihā-sabāra mukha ḍhāka diyā nija hāta

SYNONYMS

ke—who; *śikhāla*—taught; *ei*—these; *loke*—people; *kahe*—they say; *kon*—what; *vāta*—topics; *ihā*—of them; *sabāra*—of all; *mukha*—the mouths; *ḍhāka*—just cover; *diyā*—with; *nija*—Your own; *hāta*—hand.

TRANSLATION

Śrīnivāsa Ācārya continued: "Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

TEXT 280

সূর্য যৈছে উদয় করি' চাহে লুকাইতে।
বুঝিতে না পারি তৈছে তোমার চরিতে ॥ ২৮০ ॥

sūrya yaiche udaya kari' cāhe lukāite
bujhite nā pāri taiche tomāra carite

SYNONYMS

sūrya—the sun; *yaiche*—just like; *udaya*—appearance; *kari'*—making; *cāhe*—wants; *lukāite*—to hide; *bujhite*—to understand; *nā*—not; *pāri*—able; *taiche*—similarly; *tomāra*—Your; *carite*—in the character.

TRANSLATION

"It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

TEXT 281

প্রভু কহেন,—শ্রীনিবাস, ছাড় বিড়ম্বনা।
সবে মেলি' কর মোর কতেক লাঞ্ছনা ॥ ২৮১ ॥

prabhu kahena,—śrīnivāsa, chāḍa viḍambanā
sabe meli' kara mora kateka lāñcanā

SYNONYMS

prabhu—the Lord; *kahena*—says; *śrīnivāsa*—My dear Śrīnivāsa; *chāḍa*—give up; *viḍambanā*—all these jokes; *sabe*—all of you; *meli'*—together; *kara*—do; *mora*—of Me; *kateka*—so much; *lāñcanā*—humiliation.

TRANSLATION

The Lord replied: "My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way."

TEXT 282

এত বলি' লোকে করি' শুভদৃষ্টি দান।
অভ্যন্তরে গেলা, লোকের পূর্ণ হৈল কাম ॥ ২৮২ ॥

eta bali' loke kari' śubha-dṛṣṭi dāna
abhyantare gelā, lokera pūrṇa haila kāma

SYNONYMS

eta bali'—thus saying; *loke*—unto the people; *kari'*—doing; *śubha-dṛṣṭi*—auspicious glance; *dāna*—charity; *abhyantare*—within the room; *gelā*—went; *lokera*—of all the people; *pūrṇa*—fulfilled; *haila*—was; *kāma*—the desire.

TRANSLATION

Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

TEXT 283

রঘুনাথ-দাস নিত্যানন্দ-পাশে গেলা।
চিড়া-দধি-মহোৎসব তাহাঁই করিলা॥ ২৮৩॥

raghunātha-dāsa nityānanda-pāśe gelā
ciḍā-dadhi-mahotsava tāhāṅi karilā

SYNONYMS

raghunātha-dāsa—of the name Raghunātha dāsa; *nityānanda*—Lord Nityānanda; *pāśe*—near; *gelā*—went; *ciḍā*—chipped rice; *dadhi*—curd; *mahotsava*—festival; *tāhāṅi*—there; *karilā*—performed.

TRANSLATION

At this time, Raghunātha dāsa approached Śrī Nityānanda Prabhu and, according to His order, prepared a feast and distributed prasāda composed of chipped rice and curd.

PURPORT

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with *sandeśa* and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunātha dāsa Gosvāmī, who was a householder at this time, met Nityānanda Prabhu. According to His advice, he executed this festival of *dadhi-ciḍā-prasāda.*

TEXT 284

তাঁর আজ্ঞা লঞা গেলা প্রভুর চরণে।
প্রভু তাঁরে সমর্পিলা স্বরূপের স্থানে॥ ২৮৪॥

tāṅra ājñā lañā gelā prabhura caraṇe
prabhu tāṅre samarpilā svarūpera sthāne

SYNONYMS

tāṅra—His; *ājñā*—order; *lañā*—taking; *gelā*—approached; *prabhura*—of Caitanya Mahāprabhu; *caraṇe*—the lotus feet; *prabhu*—the Lord; *tāṅre*—him; *samarpilā*—handed over; *svarūpera*—of Svarūpa Dāmodara; *sthāne*—to the place.

TRANSLATION

Later, Śrīla Raghunātha dāsa Gosvāmī left home and took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī. At that time, the Lord received him and placed him under the care of Svarūpa Dāmodara for spiritual enlightenment.

PURPORT

In this regard, Śrīla Raghunātha dāsa Gosvāmī writes in *Vilāpa-kusumāñjali* (5):

yo māṁ dustara-geha-nirjala-mahā-kūpād apāra-klamāt
sadyaḥ sāndra-dayāmbudhiḥ prakṛtitaḥ svairī-kṛpāraj-jubhiḥ
uddhṛty-ātma-saroja-nindi-caraṇa-prāntaṁ prapādya svayaṁ
śrī-dāmodara-sāc cakāra tam ahaṁ caitanya-candraṁ bhaje

"Let me offer my respectful obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, who, by His unreserved mercy, kindly saved me from household life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarūpa Dāmodara Gosvāmī."

TEXT 285

ব্রহ্মানন্দ-ভারতীর ঘুচাইল চর্মাম্বর।
এই মত লীলা কৈল ছয় বৎসর॥ ২৮৫॥

brahmānanda-bhāratīra ghucāila carmāmbara
ei mata līlā kaila chaya vatsara

SYNONYMS

brahmānanda-bhāratīra—of Brahmānanda Bhāratī; *ghucāila*—vanquished; *carma-ambara*—dress of skin; *ei mata*—in this way; *līlā*—pastimes; *kaila*—performed; *chaya vatsara*—six years.

TRANSLATION

Later, Śrī Caitanya Mahāprabhu stopped Brahmānanda Bhāratī's habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

TEXT 286

এই ত' কহিল মধ্যলীলাসূত্রগণ।
শেষ দ্বাদশ বৎসরের শুন বিবরণ ॥ ২৮৬ ॥

ei ta' kahila madhya-līlāra sūtra-gaṇa
śeṣa dvādaśa vatsarera śuna vivaraṇa

SYNONYMS

ei ta'—thus; *kahila*—explained; *madhya-līlāra*—of the middle pastimes; *sūtra-gaṇa*—the codes; *śeṣa*—last; *dvādaśa*—twelve; *vatsarera*—of the years; *śuna*—hear; *vivaraṇa*—the description.

TRANSLATION

I have thus given the codes of the madhya-līlā. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Śrīla Kavirāja Gosvāmī, strictly following in the footsteps of Śrī Vyāsadeva, gives a synopsis of the *līlās* of *Caitanya-caritāmṛta*. He has given such a description at the end of each canto. In the *Ādi-līlā* he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the description to Śrīla Vṛndāvana dāsa Ṭhākura. Now in this chapter the pastimes that took place at the end of the Lord's life are summarized. These are described in the *Madhya-līlā* and *Antya-līlā*. The rest of the pastimes have been described in codes in the Second Chapter of *Madhya-līlā*. In this way the author has gradually described both the *Madhya-līlā* and *Antya-līlā*.

TEXT 287

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৮৭ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Chapter One, summarizing the later pastimes of Lord Śrī Caitanya Mahāprabhu.*

CHAPTER 2

The Ecstatic Manifestations of Lord Śrī Caitanya Mahāprabhu

In the Second Chapter of *Madhya-līlā,* the author describes the pastimes the Lord performed during the last twelve years of His life. Thus he has also described some of the pastimes of *Antya-līlā.* Why he has done so is very difficult for an ordinary person to understand. The author expects that reading the pastimes of the Lord will gradually help a person awaken his dormant love of Kṛṣṇa. Actually this *Caitanya-caritāmṛta* was compiled by the author during very old age. Therefore the codes of *Antya-līlā* are also described in the Second Chapter. Śrīla Kavirāja Gosvāmī has confirmed that the opinion of Svarūpa Dāmodara is authoritative in the matter of devotional service. Over and above this are the notes of Svarūpa Dāmodara, memorized by Raghunātha dāsa Gosvāmī, who also helped in the compilation of *Caitanya-caritāmṛta.* After the disappearance of Svarūpa Dāmodara Gosvāmī, Raghunātha dāsa Gosvāmī went to see Vṛndāvana. At that time the author, Śrīla Kavirāja Gosvāmī, met Raghunātha dāsa Gosvāmī, by whose mercy he also could memorize all the notes. In this way the author was able to complete this transcendental literature, *Śrī Caitanya-caritāmṛta.*

TEXT 1

বিচ্ছেদেঽস্মিন্ প্রভোরন্ত্যলীলা-সূত্রানুবর্ণনে।
গৌরস্য কৃষ্ণবিচ্ছেদপ্রলাপাদ্যনুবর্ণ্যতে ॥ ১ ॥

vicchede 'smin prabhor antya-
līlā-sūtrānuvarṇane
gaurasya kṛṣṇa-viccheda-
pralāpādy anuvarṇyate

SYNONYMS

vicchede—in the chapter; *asmin*—this; *prabhoḥ*—of the Lord; *antya-līlā*—of the last division of His pastimes; *sūtra*—of the codes; *anuvarṇane*—in the

matter of description; *gaurasya*—of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-vic-cheda*—of separation from Kṛṣṇa; *pralāpa*—craziness; *ādi*—other subject matters; *anuvarṇyate*—is being described.

TRANSLATION

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahāprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Kṛṣṇa.

PURPORT

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted *sannyāsa* are generally described. Śrī Caitanya Mahāprabhu is specifically mentioned here as being *gaura,* or of fair complexion. Kṛṣṇa is generally known to be blackish, but when He is absorbed in the thought of the *gopīs,* who are all of fair complexion, Kṛṣṇa Himself also becomes fair. Śrī Caitanya Mahāprabhu in particular felt separation from Kṛṣṇa very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Śrī Caitanya Mahāprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of *Madhya-līlā.*

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityā-nanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

শেষ যে রহিল প্রভুর দ্বাদশ বৎসর।
কৃষ্ণের বিয়োগ-স্ফূর্তি হয় নিরন্তর ॥ ৩ ॥

śeṣa ye rahila prabhura dvādaśa vatsara
kṛṣṇera viyoga-sphūrti haya nirantara

SYNONYMS

śeṣa—at the end; *ye*—those; *rahila*—remained; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *dvādaśa vatsara*—twelve years; *kṛṣṇera*—of Lord Kṛṣṇa; *viyoga*—of separation; *sphūrti*—manifestation; *haya*—is; *nirantara*—always.

TRANSLATION

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa.

TEXT 4

শ্রীরাধিকার চেষ্টা যেন উদ্ধব-দর্শনে।
এইমত দশা প্রভুর হয় রাত্রি-দিনে ॥ ৪ ॥

śrī-rādhikāra ceṣṭā yena uddhava-darśane
ei-mata daśā prabhura haya rātri-dine

SYNONYMS

śrī-rādhikāra—of Śrīmatī Rādhārāṇī; *ceṣṭā*—the activities; *yena*—just like; *uddhava-darśane*—in seeing Uddhava at Vṛndāvana; *ei-mata*—in this way; *daśā*—the condition; *prabhura*—of the Lord; *haya*—is; *rātri-dine*—day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu's state of mind, day and night, was practically identical to Rādhārāṇī's state of mind when Uddhava came to Vṛndāvana to see the gopīs.

TEXT 5

নিরন্তর হয় প্রভুর বিরহ-উন্মাদ।
ভ্রমময় চেষ্টা সদা, প্রলাপময় বাদ ॥ ৫ ॥

nirantara haya prabhura viraha-unmāda
bhrama-maya ceṣṭā sadā, pralāpa-maya vāda

SYNONYMS

nirantara—constantly; *haya*—is; *prabhura*—of the Lord; *viraha*—of separation; *unmāda*—the madness; *bhrama-maya*—forgetful; *ceṣṭā*—activities; *sadā*—always; *pralāpa-maya*—full of delirium; *vāda*—philosophy.

TRANSLATION

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

TEXT 6

রোমকূপে রক্তোদ্গম, দন্ত সব হালে।
ক্ষণে অঙ্গ ক্ষীণ হয়, ক্ষণে অঙ্গ ফুলে॥ ৬॥

roma-kūpe raktodgama, danta saba hāle
kṣaṇe aṅga kṣīṇa haya, kṣaṇe aṅga phule

SYNONYMS

roma-kūpe—the pores of the body; *rakta-udgama*—exuding blood; *danta*—teeth; *saba*—all; *hāle*—loosen; *kṣaṇe*—in one moment; *aṅga*—the whole body; *kṣīṇa*—slender; *haya*—becomes; *kṣaṇe*—in another moment; *aṅga*—the body; *phule*—fattens.

TRANSLATION

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

TEXT 7

গম্ভীরা-ভিতরে রাত্রে নাহি নিদ্রা-লব।
ভিত্তে মুখ-শির ঘষে, ক্ষত হয় সব॥ ৭॥

gambhīrā-bhitare rātre nāhi nidrā-lava
bhitte mukha-śira ghaṣe, kṣata haya saba

SYNONYMS

gambhīrā-bhitare—inside the inner room; *rātre*—at night; *nāhi*—there is not; *nidrā-lava*—a fraction of sleep; *bhitte*—on the ground; *mukha*—mouth; *śira*—head; *ghaṣe*—grind; *kṣata*—injuries; *haya*—there are; *saba*—all.

TRANSLATION

The small room beyond the corridor is called the Gambhīrā. Śrī Caitanya Mahāprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the ground, and His face sustained injuries all over.

TEXT 8

তিন দ্বারে কপাট, প্রভু যায়েন বাহিরে।
কভু সিংহদ্বারে পড়ে, কভু সিন্ধুনীরে ॥ ৮ ॥

tina dvāre kapāṭa, prabhu yāyena bāhire
kabhu siṁha-dvāre paḍe, kabhu sindhu-nīre

SYNONYMS

tina dvāre—the three doors; *kapāṭa*—completely closed; *prabhu*—the Lord; *yāyena*—goes; *bāhire*—outside; *kabhu*—sometimes; *siṁha-dvāre*—at the gate of the temple of Jagannātha, known as Siṁha-dvāra; *paḍe*—falls flat; *kabhu*—sometimes; *sindhu-nīre*—in the water of the sea.

TRANSLATION

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at Jagannātha Temple before the gate known as Siṁha-dvāra. And sometimes the Lord would fall flat into the sea.

TEXT 9

চটক পর্বত দেখি' 'গোবর্ধন' ভ্রমে।
ধাঞা চলে আর্তনাদ করিয়া ক্রন্দনে ॥ ৯ ॥

caṭaka parvata dekhi' 'govardhana' bhrame
dhāñā cale ārta-nāda kariyā krandane

SYNONYMS

caṭaka parvata—the sandhills; *dekhi'*—seeing; *govardhana*—Govardhana Hill in Vṛndāvana; *bhrame*—mistakes; *dhāñā*—running; *cale*—goes; *ārta-nāda*—wail; *kariyā*—making; *krandane*—cries.

TRANSLATION

Śrī Caitanya Mahāprabhu would also run very fast across the sandhills, mistaking them to be Govardhana. As He ran, He would wail and cry loudly.

PURPORT

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called *caṭaka parvata*. Instead of seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Rādhārāṇī. Thus Caitanya Mahāprabhu was absorbed in thoughts of Kṛṣṇa and His pastimes. His state of mind brought Him the atmosphere of Vṛndāvana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

TEXT 10

উপবনোদ্যান দেখি' বৃন্দাবন-জ্ঞান।
তাহাঁ যাই' নাচে, গায়, ক্ষণে মূর্চ্ছা যা'ন ॥ ১০ ॥

upavanodyāna dekhi' vṛndāvana-jñāna
tāhāṅ yāi' nāce, gāya, kṣaṇe mūrcchā yā'na

SYNONYMS

upavana-udyāna—small parks; *dekhi'*—seeing; *vṛndāvana-jñāna*—took them to be the forests of Vṛndāvana; *tāhāṅ*—there; *yāi'*—going; *nāce*—dances; *gāya*—sings; *kṣaṇe*—in a moment; *mūrcchā*—unconsciousness; *yā'na*—goes.

TRANSLATION

Sometimes Caitanya Mahāprabhu mistook the small parks of the city for Vṛndāvana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

TEXT 11

কাহাঁ নাহি শুনি যেই ভাবের বিকার।
সেই ভাব হয় প্রভুর শরীরে প্রচার ॥ ১১ ॥

kāhāṅ nāhi śuni yei bhāvera vikāra
sei bhāva haya prabhura śarīre pracāra

SYNONYMS

kāhāṅ—anywhere; *nāhi*—not; *śuni*—we hear; *yei*—that; *bhāvera*—of ecstasy; *vikāra*—transformation; *sei*—that; *bhāva*—ecstasy; *haya*—is; *prabhura*—of the Lord; *śarīre*—in the body; *pracāra*—manifest.

TRANSLATION

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

PURPORT

The ecstatic transformations of the body as described in such exalted literatures as *Bhakti-rasāmṛta-sindhu* are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. These symptoms are indicative of *mahābhāva,* or the highest ecstasy. Sometimes *sahajiyās* artificially imitate these symptoms, but experienced devotees reject them immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu.

TEXT 12

হস্তপদের সন্ধি সব বিতস্তি-প্রমাণে।
সন্ধি ছাড়ি' ভিন্ন হয়ে, চর্ম রহে স্থানে ॥ ১২ ॥

hasta-padera sandhi saba vitasti-pramāṇe
sandhi chāḍi' bhinna haye, carma rahe sthāne

SYNONYMS

hasta-padera—of the hands and legs; *sandhi*—joints; *saba*—all; *vitasti*—about eight inches; *pramāṇe*—in length; *sandhi*—joints; *chāḍi'*—dislocated;

bhinna—separated; *haye*—become; *carma*—skin; *rahe*—remains; *sthāne*—in the place.

TRANSLATION

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

TEXT 13

হস্ত, পদ, শির, সব শরীর-ভিতরে।
প্রবিষ্ট হয়—কূর্মরূপ দেখিয়ে প্রভুরে ॥ ১৩ ॥

hasta, pada, śira, saba śarīra-bhitare
praviṣṭa haya—kūrma-rūpa dekhiye prabhure

SYNONYMS

hasta—the hands; *pada*—the legs; *śira*—head; *saba*—all; *śarīra*—the body; *bhitare*—within; *praviṣṭa*—entered; *haya*—is; *kūrma-rūpa*—like a tortoise; *dekhiye*—one sees; *prabhure*—the Lord.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

TEXT 14

এই মত অদ্ভুত-ভাব শরীরে প্রকাশ।
মনেতে শূন্যতা, বাক্যে হাহা-হুতাশ ॥ ১৪ ॥

ei mata adbhuta-bhāva śarīre prakāśa
manete śūnyatā, vākye hā-hā-hutāśa

SYNONYMS

ei mata—in this way; *adbhuta*—wonderful; *bhāva*—ecstasy; *śarīre*—in the body; *prakāśa*—manifestation; *manete*—in the mind; *śūnyatā*—vacancy; *vākye*—in speaking; *hā-hā*—despondency; *hutāśa*—disappointment.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

TEXT 15

কাহাঁ মোর প্রাণনাথ মুরলীবদন।
কাহাঁ করোঁ কাহাঁ পাঙ ব্রজেন্দ্রনন্দন ॥ ১৫ ॥

kāhāṅ mora prāṇa-nātha muralī-vadana
kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

SYNONYMS

kāhāṅ—where; *mora*—My; *prāṇa-nātha*—Lord of the life; *muralī-vadana*—playing the flute; *kāhāṅ*—what; *karoṅ*—shall I do; *kāhāṅ*—where; *pāṅ*—I shall get; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

Śrī Caitanya Mahāprabhu used to express His mind in this way: "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?

TEXT 16

কাহারে কহিব, কেবা জানে মোর দুঃখ।
ব্রজেন্দ্রনন্দন বিনু ফাটে মোর বুক ॥ ১৬ ॥

kāhāre kahiba, kebā jāne mora duḥkha
vrajendra-nandana vinu phāṭe mora buka

SYNONYMS

kāhāre—unto whom; *kahiba*—I shall speak; *kebā*—who; *jāne*—knows; *mora*—My; *duḥkha*—disappointment; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja; *vinu*—without; *phāṭe*—breaks; *mora*—My; *buka*—heart.

TRANSLATION

"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."

TEXT 17

এইমত বিলাপ করে বিহ্বল অন্তর।
রায়ের নাটক-শ্লোক পড়ে নিরন্তর ॥ ১৭ ॥

ei-mata vilāpa kare vihvala antara
rāyera nāṭaka-śloka paḍe nirantara

SYNONYMS

ei-mata—in this way; *vilāpa*—lamentation; *kare*—does; *vihvala*—bewildered; *antara*—within; *rāyera*—of Śrī Rāmānanda Rāya; *nāṭaka*—drama; *śloka*—verses; *paḍe*—reads; *nirantara*—constantly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu always expressed bewilderment and lamented in separation from Kṛṣṇa. At such times He used to read the ślokas from Rāmānanda Rāya's drama known as Jagannātha-vallabha-nāṭaka.

TEXT 18

প্রেমচ্ছেদরুজোঽবগচ্ছতি হরির্নায়ং ন চ প্রেম বা
স্থানাস্থানমবৈতি নাপি মদনো জানাতি নো দুর্বলাঃ।
অন্যো বেদ ন চান্যদুঃখমখিলং নো জীবনং বাশ্রবং
দ্বিত্রাণ্যেব দিনানি যৌবনমিদং হাহা বিধে কা গতিঃ ॥১৮

prema-ccheda-rujo 'vagacchati harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanaṁ vāśravaṁ
dvi-trāṇy eva dināni yauvanam idaṁ hā-hā vidhe kā gatiḥ

SYNONYMS

prema-cheda-rujaḥ—the sufferings of a broken loving relationship; *avagacchati*—knows; *hariḥ*—the Supreme Lord; *na*—not; *ayam*—this; *na ca*—nor; *prema*—love; *vā*—nor; *sthāna*—the proper place; *asthānam*—an unsuitable place; *avaiti*—knows; *na*—not; *api*—also; *madanaḥ*—Cupid; *jānāti*—knows; *naḥ*—us; *durbalāḥ*—very weak; *anyaḥ*—another; *veda*—knows; *na*—not; *ca*—also; *anya-duḥkham*—the difficulties of others; *akhilam*—all; *naḥ*—our; *jīvanam*—life; *vā*—or; *āśravam*—simply full of miseries; *dvi*—two; *trāṇi*—three; *eva*—certainly; *dināni*—days; *yauvanam*—youth; *idam*—this; *hā-hā*—alas; *vidhe*—O creator; *kā*—what; *gatiḥ*—our destination.

TRANSLATION

[Śrīmatī Rādhārāṇī used to lament:] " 'Our Kṛṣṇa does not realize what we have suffered from injuries inflicted in the course of loving affairs. We

are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our very weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?'

PURPORT

This verse is from the *Jagannātha-vallabha-nāṭaka* (3.9) of Rāmānanda Rāya.

TEXT 19

উপজিল প্রেমাঙ্কুর, ভাঙ্গিল যে দুঃখ-পূর,
কৃষ্ণ তাহা নাহি করে পান।
বাহিরে নাগররাজ, ভিতরে শঠের কাজ,
পরনারী বধে সাবধান ॥ ১৯ ॥

upajila premāṅkura, bhāṅgila ye duḥkha-pūra,
kṛṣṇa tāhā nāhi kare pāna
bāhire nāgara-rāja, bhitare śaṭhera kāja,
para-nārī vadhe sāvadhāna

SYNONYMS

upajila—grew up; *prema-aṅkura*—fructification of love of God; *bhāṅgila*—was broken; *ye*—that; *duḥkha-pūra*—full of miseries; *kṛṣṇa*—Lord Kṛṣṇa; *tāhā*—that; *nāhi*—not; *kare*—does; *pāna*—drinking; *bāhire*—externally; *nāgara-rāja*—the most attractive person; *bhitare*—within; *śaṭhera*—of a cheater; *kāja*—activities; *para-nārī*—others' wives; *vadhe*—kills; *sāvadhāna*—very careful.

TRANSLATION

[Śrīmatī Rādhārāṇī spoke thus, in distress due to separation from Kṛṣṇa.] "Oh, what shall I say of My distress? After I met Kṛṣṇa My loving propensities sprouted, but upon separating from Him, I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Kṛṣṇa Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Kṛṣṇa? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others' wives."

TEXT 20

সখি হে, না বুঝিয়ে বিধির বিধান।
সুখ লাগি' কৈলুঁ প্রীত, হৈল দুঃখ বিপরীত,
এবে যায়, না রহে পরাণ॥ ২০ ॥ ধ্রু ॥

sakhi he, nā bujhiye vidhira vidhāna
sukha lāgi' kailuṅ prīta, haila duḥkha viparīta,
ebe yāya, nā rahe parāṇa

SYNONYMS

sakhi he—(My dear) friend; *nā bujhiye*—I do not understand; *vidhira*—of the Creator; *vidhāna*—the regulation; *sukha lāgi'*—for happiness; *kailuṅ*—I did; *prīta*—love; *haila*—it became; *duḥkha*—unhappiness; *viparīta*—the opposite; *ebe*—now; *yāya*—going; *nā*—does not; *rahe*—remain; *parāṇa*—life.

TRANSLATION

[Śrīmatī Rādhārāṇī continued lamenting about the consequences of loving Kṛṣṇa.] "My dear friend, I do not understand the regulative principles given by the Creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

TEXT 21

কুটিল প্রেমা অগেয়ান, নাহি জানে স্থানাস্থান,
ভাল-মন্দ নারে বিচারিতে।
ক্রূর শঠের গুণডোরে, হাতে-গলে বান্ধি' মোরে,
রাখিয়াছে, নারি' উকাশিতে॥ ২১ ॥

kuṭila premā ageyāna, nāhi jāne sthānāsthāna,
bhāla-manda nāre vicārite
krūra śaṭhera guṇa-ḍore, hāte-gale bāndhi' more,
rākhiyāche, nāri' ukāśite

SYNONYMS

kuṭila—crooked; *premā*—love of Kṛṣṇa; *ageyāna*—ignorant; *nāhi*—does not; *jāne*—know; *sthāna-asthāna*—a suitable place or unsuitable place;

bhāla-manda—what is good or what is bad; *nāre*—not able; *vicārite*—to consider; *krūra*—very cruel; *śaṭhera*—of the cheater; *guṇa-ḍore*—by the ropes of the good qualities; *hāte*—on the hands; *gale*—on the neck; *bāndhi'*—binding; *more*—Me; *rākhiyāche*—has kept; *nāri'*—being unable; *ukāśite*—to get relief.

TRANSLATION

"By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Kṛṣṇa, who is so unkind, has bound My neck and hands, and I am unable to get relief.

TEXT 22

যে মদন তনুহীন, পরদ্রোহে পরবীণ,
পাঁচ বাণ সন্ধে অনুক্ষণ।
অবলার শরীরে, বিন্ধি' কৈল জরজরে,
দুঃখ দেয়, না লয় জীবন ॥ ২২ ॥

ye madana tanu-hīna, para-drohe paravīṇa,
pāñca bāṇa sandhe anukṣaṇa
abalāra śarīre, vindhi' kaila jarajare,
duḥkha deya, nā laya jīvana

SYNONYMS

ye madana—that Cupid; *tanu-hīna*—without a body; *para-drohe*—in putting others in difficulty; *paravīṇa*—very expert; *pāñca*—five; *bāṇa*—arrows; *sandhe*—fixes; *anukṣaṇa*—constantly; *abalāra*—of an innocent woman; *śarīre*—in the body; *vindhi'*—piercing; *kaila*—made; *jarajare*—almost invalid; *duḥkha deya*—gives tribulation; *nā*—does not; *laya*—take; *jīvana*—the life.

TRANSLATION

"In My loving affairs, there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

TEXT 23

অন্যের যে দুঃখ মনে, অন্যে তাহা নাহি জানে,
সত্য এই শাস্ত্রের বিচারে।
অন্য জন কাহাঁ লিখি, না জানয়ে প্রাণসখী,
যাতে কহে ধৈর্য ধরিবারে॥ ২৩॥

anyera ye duḥkha mane, anye tāhā nāhi jāne,
satya ei śāstrera vicāre
anya jana kāhāṅ likhi, nā jānaye prāṇa-sakhī,
yāte kahe dhairya dharibāre

SYNONYMS

anyera—of others; *ye*—that; *duḥkha*—unhappiness; *mane*—in the minds; *anye*—others; *tāhā*—that; *nāhi*—do not; *jāne*—know; *satya*—truth; *ei*—this; *śāstrera*—of scripture; *vicāre*—in the judgment; *anya jana*—other persons; *kāhāṅ*—what; *likhi*—I shall write; *nā jānaye*—do not know; *prāṇa-sakhī*—My dear friends; *yāte*—by which; *kahe*—speak; *dhairya dharibāre*—to take patience.

TRANSLATION

"In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalitā and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

TEXT 24

'কৃষ্ণ—কৃপা-পারাবার, কভু করিবেন অঙ্গীকার',
সখি, তোর এ ব্যর্থ বচন।
জীবের জীবন চঞ্চল, যেন পদ্মপত্রের জল,
তত দিন জীবে কোন্ জন॥ ২৪॥

'kṛṣṇa—kṛpā-pārāvāra, kabhu karibena aṅgīkāra',
sakhi, tora e vyartha vacana
jīvera jīvana cañcala, yena padma-patrera jala,
tata dina jīve kon jana

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpā-pārāvāra*—an ocean of mercy; *kabhu*—sometimes; *karibena*—will make; *aṅgīkāra*—acceptance; *sakhi*—My dear friend; *tora*—your; e—these; *vyartha*—untruthful; *vacana*—complimentary words; *jīvera*—of the living entity; *jīvana*—life; *cañcala*—flickering; *yena*—like; *padma-patrera*—of the leaf of the lotus flower; *jala*—the water; *tata*—so many; *dina*—days; *jīve*—lives; *kon*—what; *jana*—person.

TRANSLATION

"I say, 'My dear friends, you are asking Me to be patient, saying that Kṛṣṇa is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Kṛṣṇa's mercy?

TEXT 25

শত বৎসর পর্যন্ত, জীবের জীবন অন্ত,
এই বাক্য কহ না বিচারি'।
নারীর যৌবন-ধন, যারে কৃষ্ণ করে মন,
সে যৌবন—দিন দুই-চারি ॥ ২৫ ॥

śata vatsara paryanta, jīvera jīvana anta,
ei vākya kaha nā vicāri'
nārīra yauvana-dhana, yāre kṛṣṇa kare mana,
se yauvana——dina dui-cāri

SYNONYMS

śata vatsara paryanta—up to one hundred years; *jīvera*—of the living entity; *jīvana*—of the life; *anta*—the end; *ei vākya*—this word; *kaha*—you speak; *nā*—without; *vicāri'*—making consideration; *nārīra*—of a woman; *yauvana-dhana*—the wealth of youthfulness; *yāre*—in which; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *mana*—intention; *se yauvana*—that youthfulness; *dina*—days; *dui-cāri*—two or four.

TRANSLATION

" 'A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Kṛṣṇa, remains for only a few days.

TEXT 26

অগ্নি যৈছে নিজ-ধাম, দেখাইয়া অভিরাম,
পতঙ্গীরে আকর্ষিয়া মারে।
কৃষ্ণ ঐছে নিজ-গুণ, দেখাইয়া হরে মন,
পাছে দুঃখ-সমুদ্রেতে ডারে ॥ ২৬ ॥

agni yaiche nija-dhāma, dekhāiyā abhirāma,
pataṅgīre ākarṣiyā māre
kṛṣṇa aiche nija-guṇa, dekhāiyā hare mana,
pāche duḥkha-samudrete ḍāre

SYNONYMS

agni—fire; *yaiche*—like; *nija-dhāma*—his own place; *dekhāiyā*—showing; *abhirāma*—attractive; *pataṅgīre*—the flies; *ākarṣiyā*—attracting; *māre*—kills; *kṛṣṇa*—Lord Kṛṣṇa; *aiche*—in that way; *nija-guṇa*—His transcendental qualities; *dekhāiyā*—showing; *hare mana*—attracts our mind; *pāche*—in the end; *duḥkha-samudrete*—in an ocean of unhappiness; *ḍāre*—drowns.

TRANSLATION

" 'If you say that Kṛṣṇa is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts flies by its dazzling brightness and kills them. Such are the qualities of Kṛṣṇa. By showing us His transcendental qualities, He attracts our minds, and then later, by separating from us, He drowns us in an ocean of unhappiness.' "

TEXT 27

এতেক বিলাপ করি', বিষাদে শ্রীগৌরহরি,
উঘাড়িয়া দুঃখের কপাট।
ভাবের তরঙ্গ-বলে, নানারূপে মন চলে,
আর এক শ্লোক কৈল পাঠ ॥ ২৭ ॥

eteka vilāpa kari', viṣāde śrī-gaura-hari,
ughāḍiyā duḥkhera kapāṭa
bhāvera taraṅga-bale, nānā-rūpe mana cale,
āra eka śloka kaila pāṭha

SYNONYMS

eteka—in this way; *vilāpa*—lamentation; *kari'*—doing; *viṣāde*—in moroseness; *śrī-gaura-hari*—Lord Śrī Caitanya Mahāprabhu; *ughāḍiyā*—opening; *duḥkhera*—of unhappiness; *kapāṭa*—doors; *bhāvera*—of ecstasy; *taraṅga-bale*—by the force of the waves; *nānā-rūpe*—in various ways; *mana*—His mind; *cale*—wanders; *āra eka*—another one; *śloka*—verse; *kaila*—did; *pāṭha*—read.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and in this way He would read another verse [as follows].

TEXT 28

শ্রীকৃষ্ণরূপাদিনিষেবণং বিনা
ব্যর্থানি মেঽহান্যখিলেন্দ্রিয়াণ্যলম্ ।
পাষাণশুষ্কেন্ধনভারকাণ্যহো
বিভর্মি বা তানি কথং হৃতত্রপঃ ॥ ২৮ ॥

śrī-kṛṣṇa-rūpādi-niṣevaṇaṁ vinā
vyarthāni me 'hāny akhilendriyāṇy alam
pāṣāṇa-śuṣkendhana-bhārakāṇy aho
vibharmi vā tāni kathaṁ hata-trapaḥ

SYNONYMS

śrī-kṛṣṇa-rūpa-ādi—of the transcendental form and pastimes of Lord Śrī Kṛṣṇa; *niṣevaṇam*—the service; *vinā*—without; *vyarthāni*—meaningless; *me*—My; *ahāni*—days; *akhila*—all; *indriyāṇi*—senses; *alam*—entirely; *pāṣāṇa*—dead stones; *śuṣka*—dry; *indhana*—wood; *bhārakāṇi*—burdens; *aho*—alas; *vibharmi*—I bear; *vā*—or; *tāni*—all of them; *katham*—how; *hata-trapaḥ*—without shame.

TRANSLATION

" 'My dear friends, unless I serve the transcendental form, qualities and pastimes of Śrī Kṛṣṇa, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are

like stone blocks and dried wood. I do not know how long I will be able to continue without shame.'

TEXT 29

বংশীগানামৃত-ধাম, লাবণ্যামৃত-জন্মস্থান,
যে না দেখে সে চাঁদ বদন।
সে নয়নে কিবা কাজ, পড়ুক তার মুণ্ডে বাজ,
সে নয়ন রহে কি কারণ॥ ২৯॥

vaṁśī-gānāmṛta-dhāma, lāvaṇyāmṛta-janma-sthāna,
ye nā dekhe se cāṅda vadana
se nayane kibā kāja, paḍuka tāra muṇḍe vāja,
se nayana rahe ki kāraṇa

SYNONYMS

vaṁśī-gāna-amṛta-dhāma—the abode of the nectar derived from the songs of the flute; *lāvaṇya-amṛta-janma-sthāna*—the birthplace of the nectar of beauty; *ye*—anyone who; *nā*—not; *dekhe*—sees; *se*—that; *cāṅda*—moonlike; *vadana*—face; *se*—those; *nayane*—eyes; *kibā kāja*—what is the use; *paḍuka*—let there be; *tāra*—his; *muṇḍe*—on the head; *vāja*—thunderbolt; *se*—those; *nayana*—eyes; *rahe*—keeps; *ki*—what; *kāraṇa*—reason.

TRANSLATION

"Of what use are eyes if one does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?

PURPORT

The moonlike face of Kṛṣṇa is the reservoir of nectarean songs and abode of His flute. It is also the root of all bodily beauty. If the eyes of the *gopīs* are not engaged in seeing the beautiful face of Kṛṣṇa, it is better that they be struck by a thunderbolt. For the *gopīs,* to see anything but Kṛṣṇa is uninteresting and, indeed, detestful. The *gopīs* are never pleased to see anything but Kṛṣṇa. The only solace for their eyes is the beautiful moonlike face of Kṛṣṇa, the worshipful object of all senses. When they cannot see the beautiful face of Kṛṣṇa, they actually see everything as vacant, and they desire to be struck

by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Kṛṣṇa.

TEXT 30

সখি হে, শুন, মোর হত বিধিবল।
মোর বপু-চিত্ত-মন, সকল ইন্দ্রিয়গণ,
কৃষ্ণ বিনু সকল বিফল ॥ ৩০ ॥ ধ্রু ॥

sakhi he, śuna, mora hata vidhi-bala
mora vapu-citta-mana, sakala indriya-gaṇa,
kṛṣṇa vinu sakala viphala

SYNONYMS

sakhi he—O My dear friend; *śuna*—please hear; *mora*—My; *hata*—lost; *vidhi-bala*—the strength of providence; *mora*—My; *vapu*—body; *citta*—consciousness; *mana*—mind; *sakala*—all; *indriya-gaṇa*—senses; *kṛṣṇa*—Lord Kṛṣṇa; *vinu*—without; *sakala*—everything; *viphala*—futile.

TRANSLATION

"My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness and mind, as well as all My senses, are useless.

TEXT 31

কৃষ্ণের মধুর বাণী, অমৃতের তরঙ্গিণী,
তার প্রবেশ নাহি যে শ্রবণে।
কাণাকড়ি-ছিদ্র সম, জানিহ সে শ্রবণ,
তার জন্ম হৈল অকারণে ॥ ৩১ ॥

kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,
tāra praveśa nāhi ye śravaṇe
kāṇākaḍi-chidra sama, jāniha se śravaṇa,
tāra janma haila akāraṇe

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *madhura*—sweet; *vāṇī*—words; *amṛtera*—of nectar; *taraṅgiṇī*—waves; *tāra*—of those; *praveśa*—entrance; *nāhi*—there is

not; *ye*—which; *śravaṇe*—in the ear; *kāṇākaḍi*—of a damaged conchshell; *chidra*—the hole; *sama*—like; *jāniha*—please know; *se*—that; *śravaṇa*—ear; *tāra*—his; *janma*—birth; *haila*—was; *akāraṇe*—without purpose.

TRANSLATION

"Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one's ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verses from *Śrīmad-Bhāgavatam* (2.3.17-24):

āyur harati vai puṁsām
udyann astaṁ ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā

taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo 'pare

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā

barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādau nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau

jīvañ-chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manu-jas tulasyāḥ
śvasañ-chavo yas tu na veda gandham

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

"Both by rising and setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award *mukti* [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the *tulasī* leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does

not change when ecstasy takes place, tears fill the eyes and the hairs stand on end."

TEXT 32

কৃষ্ণের অধরামৃত, কৃষ্ণ-গুণ-চরিত,
সুধাসার-স্বাদ-বিনিন্দন।
তার স্বাদ যে না জানে, জন্মিয়া না মৈল কেনে,
সে রসনা ভেক জিহ্বা সম ॥ ৩২ ॥

kṛṣṇera adharāmṛta, kṛṣṇa-guṇa-carita,
sudhā-sāra-svāda-vinindana
tāra svāda ye nā jāne, janmiyā nā maila kene,
se rasanā bheka jihvā sama

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *adhara-amṛta*—the nectar of the lips; *kṛṣṇa*—of Lord Kṛṣṇa; *guṇa*—the qualities; *carita*—the activities; *sudhā-sāra*—of the essence of all nectar; *svāda*—the taste; *vinindana*—surpassing; *tāra*—of that; *svāda*—the taste; *ye*—anyone who; *nā jāne*—does not know; *janmiyā*—taking birth; *nā maila*—did not die; *kene*—why; *se*—that; *rasanā*—tongue; *bheka*—of the frog; *jihvā*—the tongue; *sama*—like.

TRANSLATION

"The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

TEXT 33

মৃগমদ নীলোৎপল, মিলনে যে পরিমল,
যেই হরে তার গর্ব-মান।
হেন কৃষ্ণ-অঙ্গ-গন্ধ, যার নাহি সে সম্বন্ধ,
সেই নাসা ভস্ত্রার সমান ॥ ৩৩ ॥

mṛga-mada nīlotpala, milane ye parimala,
yei hare tāra garva-māna
hena kṛṣṇa-aṅga-gandha, yāra nāhi se sambandha,
sei nāsā bhastrāra samāna

SYNONYMS

mṛga-mada—the fragrance of musk; *nīla-utpala*—and the bluish lotus flower; *milane*—in mixing; *ye*—that; *parimala*—fragrance; *yei*—which; *hare*—vanquishes; *tāra*—of them; *garva*—pride; *māna*—and prestige; *hena*—such; *kṛṣṇa*—of Lord Kṛṣṇa; *aṅga*—of the body; *gandha*—the aroma; *yāra*—whose; *nāhi*—not; *se*—that; *sambandha*—relationship; *sei*—such; *nāsā*—nose; *bhastrāra*—to the bellows; *samāna*—equal.

TRANSLATION

"One's nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kṛṣṇa's body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa's body.

TEXT 34

কৃষ্ণ-কর-পদতল, কোটিচন্দ্র-সুশীতল,
তার স্পর্শ যেন স্পর্শমণি ।
তার স্পর্শ নাহি যার, সে যাউক্ ছারখার,
সেই বপু লৌহ-সম জানি ॥ ৩৪ ॥

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
tāra sparśa yena sparśa-maṇi
tāra sparśa nāhi yāra, se yāuk chārakhāra,
sei vapu lauha-sama jāni

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *kara*—the palms; *pada-tala*—the soles of His feet; *koṭi-candra*—like the light of millions of moons; *su-śītala*—cool and pleasing; *tāra*—of them; *sparśa*—the touch; *yena*—like; *sparśa-maṇi*—touchstone; *tāra*—his; *sparśa*—touch; *nāhi*—not; *yāra*—of whom; *se*—that person; *yāuk*—let him go; *chārakhāra*—to ruin; *sei vapu*—that body; *lauha-sama*—like iron; *jāni*—I know.

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TRANSLATION

"The palms of Kṛṣṇa's hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron."

TEXT 35

করি' এত বিলপন, প্রভু শচীনন্দন,
উঘাড়িয়া হৃদয়ের শোক।
দৈন্য-নির্বেদ-বিষাদে, হৃদয়ের অবসাদে,
পুনরপি পড়ে এক শ্লোক ॥ ৩৫ ॥

kari' eta vilapana, prabhu śacī-nandana,
ughāḍiyā hṛdayera śoka
dainya-nirveda-viṣāde, hṛdayera avasāde,
punarapi paḍe eka śloka

SYNONYMS

kari'—doing; *eta*—such; *vilapana*—lamenting; *prabhu*—the Lord; *śacī-nandana*—the son of mother Śacī; *ughāḍiyā*—opening; *hṛdayera*—of the heart; *śoka*—the lamentation; *dainya*—humility; *nirveda*—disappointment; *viṣāde*—in moroseness; *hṛdayera*—of the heart; *avasāde*—in despondency; *punarapi*—again and again; *paḍe*—reads; *eka*—one; *śloka*—verse.

TRANSLATION

Lamenting in this way, Śrī Caitanya Mahāprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He read a verse again and again with a despondent heart.

PURPORT

In *Bhakti-rasāmṛta-sindhu,* the word *dainya* (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as *dīnatā,* humility. When one is subjected to such humility, he feels bodily inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible." The word *nirveda* is also explained in *Bhakti-rasāmṛta-sindhu.* "One may feel unhappiness and separa-

tion, as well as jealousy and lamentation due to not discharging one's duties. The despondency that results is called *nirveda*. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result." *Viṣāda* is also explained in *Bhakti-rasāmṛta-sindhu*: "When one fails to achieve the desired goal of life and repents for all his offenses, there is a state of regret called *viṣāda*." The symptoms of *viṣāda* are also explained. "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation as well as a changing of the bodily color and drying up of the tongue."

In *Bhakti-rasāmṛta-sindhu* thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called *vyabhicārī bhāva*, destructive ecstasy. If they continue, they are sometimes called *sañcārī*, or continued ecstasy.

TEXT 36

যদা যাতো দৈবান্মধুরিপুরসৌ লোচনপথং
তদাস্মাকং চেতো মদনহতকেনাহৃতমভূৎ।
পুনর্যস্মিন্নেষ ক্ষণমপি দৃশোরেতি পদবীং
বিধাস্যামস্তস্মিন্নখিলঘটিকা রত্নখচিতাঃ ॥ ৩৬ ॥

yadā yāto daivān madhu-ripur asau locana-patharn
tadāsmākarn ceto madana-hatakenāhṛtam abhūt
punar yasminn eṣa kṣaṇam api dṛśor eti padavīrn
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ

SYNONYMS

yadā—when; *yātaḥ*—entered upon; *daivāt*—by chance; *madhu-ripuḥ*—the enemy of the demon Madhu; *asau*—He; *locana-patham*—the path of the eyes; *tadā*—at that time; *asmākam*—our; *cetaḥ*—consciousness; *madana-hatakena*—by wretched Cupid; *āhṛtam*—stolen; *abhūt*—has become; *punaḥ*—again; *yasmin*—when; *eṣaḥ*—Kṛṣṇa; *kṣaṇam api*—even for a moment; *dṛśoḥ*—of the two eyes; *eti*—goes to; *padavīm*—the path; *vidhāsyāmaḥ*—we shall make; *tasmin*—at that time; *akhila*—all; *ghaṭikāḥ*—indications of time; *ratna-khacitāḥ*—bedecked with jewels.

TRANSLATION

"'If, by chance, the transcendental form of Kṛṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away

by Cupid, happiness personified. Because I could not see the beautiful form of Kṛṣṇa to My heart's content, when I again see His form I shall decorate the phases of time with many jewels.'

PURPORT

This verse is spoken by Śrīmatī Rādhārāṇī in the *Jagannātha-vallabha-nāṭaka* (3.11) of Rāmānanda Rāya.

TEXT 37

যে কালে বা স্বপনে, দেখিনু বংশীবদনে,
সেই কালে আইলা দুই বৈরি।
'আনন্দ' আর 'মদন', হরি' নিল মোর মন,
দেখিতে না পাইনু নেত্র ভরি' ॥ ৩৭ ॥

ye kāle vā svapane, dekhinu vaṁśī-vadane,
sei kāle āilā dui vairi
'ānanda' āra 'madana', hari' nila mora mana,
dekhite nā pāinu netra bhari'

SYNONYMS

ye kāle—at the time; *vā svapane*—or in dreams; *dekhinu*—I saw; *vaṁśī-vadane*—Lord Kṛṣṇa's face with His flute; *sei kāle*—at that time; *āilā*—appeared; *dui*—two; *vairi*—enemies; *ānanda*—pleasure; *āra*—and; *madana*—Cupid; *hari'*—stealing; *nila*—took; *mora*—My; *mana*—mind; *dekhite*—to see; *nā*—not; *pāinu*—I was able; *netra*—eyes; *bhari'*—fulfilling.

TRANSLATION

"Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.

TEXT 38

পুনঃ যদি কোন ক্ষণ, কহায় কৃষ্ণ দরশন,
তবে সেই ঘটী-ক্ষণ-পল।

দিয়া মাল্যচন্দন, নানা রত্ন-আভরণ,
অলঙ্কৃত করিমু সকল ॥ ৩৮ ॥

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana,
tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa,
alaṅkṛta karimu sakala

SYNONYMS

punaḥ—again; *yadi*—if; *kona*—some; *kṣaṇa*—moment; *kayāya*—helps; *kṛṣṇa*—Lord Kṛṣṇa; *daraśana*—seeing; *tabe*—then; *sei*—that; *ghaṭī-kṣaṇa-pala*—seconds, moments and hours; *diyā*—offering; *mālya-candana*—garlands and sandalwood pulp; *nānā*—various; *ratna*—jewels; *ābharaṇa*—ornaments; *alaṅkṛta*—decorated; *karimu*—I shall make; *sakala*—all.

TRANSLATION

"If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."

TEXT 39

ক্ষণে বাহ্য হৈল মন, আগে দেখে দুই জন,
তাঁরে পুছে,—আমি না চৈতন্য ?
স্বপ্নপ্রায় কি দেখিনু, কিবা আমি প্রলাপিনু,
তোমরা কিছু শুনিয়াছ দৈন্য ? ৩৯ ॥

kṣaṇe bāhya haila mana, āge dekhe dui jana,
tāṅre puche,—āmi nā caitanya?
svapna-prāya ki dekhinu, kibā āmi pralāpinu,
tomarā kichu śuniyācha dainya?

SYNONYMS

kṣaṇe—in an instant; *bāhya*—outside; *haila*—became; *mana*—the mind; *āge*—in front; *dekhe*—sees; *dui jana*—two persons; *tāṅre*—unto them; *puche*—inquires; *āmi*—I; *nā*—not; *caitanya*—conscious; *svapna-prāya*—

almost dreaming; *ki*—what; *dekhinu*—I have seen; *kibā*—what; *āmi*—I; *pralāpinu*—spoke in craziness; *tomarā*—you; *kichu*—something; *śuniyācha*—have heard; *dainya*—humility.

TRANSLATION

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

PURPORT

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

TEXT 40

শুন মোর প্রাণের বান্ধব।
নাহি কৃষ্ণ-প্রেমধন, দরিদ্র মোর জীবন,
দেহেন্দ্রিয় বৃথা মোর সব ॥ ৪০ ॥

śuna mora prāṇera bāndhava
nāhi kṛṣṇa-prema-dhana, daridra mora jīvana,
dehendriya vṛthā mora saba

SYNONYMS

śuna—kindly hear; *mora*—My; *prāṇera*—of life; *bāndhava*—friends; *nāhi*—there is none; *kṛṣṇa-prema-dhana*—wealth of love of Kṛṣṇa; *daridra*—poverty-stricken; *mora*—My; *jīvana*—life; *deha-indriya*—all the limbs and senses of My body; *vṛthā*—fruitless; *mora*—My; *saba*—all.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless."

TEXT 41

পুনঃ কহে,—হায় হায়, শুন, স্বরূপ-রামরায়,
এই মোর হৃদয়-নিশ্চয়।
শুনি, করহ বিচার, হয়, নয়—কহ সার,
এত বলি' শ্লোক উচ্চারয় ॥ ৪১ ॥

punaḥ kahe,—hāya hāya, śuna, svarūpa-rāmarāya,
ei mora hṛdaya-niścaya
śuni, karaha vicāra, haya, naya—kaha sāra,
eta bali' śloka uccāraya

SYNONYMS

punaḥ—again; *kahe*—says; *hāya hāya*—alas; *śuna*—kindly hear; *svarūpa-rāma-rāya*—My dear Svarūpa Dāmodara and Rāmānanda Rāya; *ei*—this; *mora*—My; *hṛdaya-niścaya*—the certainty in My heart; *śuni*—hearing; *karaha*—just make; *vicāra*—judgment; *haya, naya*—correct or not; *kaha sāra*—tell Me the essence; *eta bali'*—saying this; *śloka*—another verse; *uccāraya*—recites.

TRANSLATION

Again He addressed both Svarūpa Dāmodara and Rāya Rāmānanda, speaking despondently: "Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly." Śrī Caitanya Mahāprabhu then began to chant another verse.

TEXT 42

কইঅবরহিঅং পেম্মং ণ হি হোই মাণুসে লোএ।
জই হোই কস্স বিরহে হোন্তম্মি কো জীঅই ॥ ৪২ ॥

kai-ava-rahi-aṁ pemmaṁ ṇa hi hoi māṇuse loe
ja-i hoi kassa virahe hontammi ko jīa-i

SYNONYMS

kai-ava-rahi-am—without any cheating propensity, without any motive concerning the four principles of material existence (namely religiosity, economic development, sense gratification and liberation); *pemmam*—love

almost dreaming; *ki*—what; *dekhinu*—I have seen; *kibā*—what; *āmi*—I; *pralāpinu*—spoke in craziness; *tomarā*—you; *kichu*—something; *śuniyācha*—have heard; *dainya*—humility.

TRANSLATION

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

PURPORT

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

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নাহি কৃষ্ণ-প্রেমধন, দরিদ্র মোর জীবন,
দেহেন্দ্রিয় বৃথা মোর সব ॥ ৪০ ॥

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nāhi kṛṣṇa-prema-dhana, daridra mora jīvana,
dehendriya vṛthā mora saba

SYNONYMS

śuna—kindly hear; *mora*—My; *prāṇera*—of life; *bāndhava*—friends; *nāhi*—there is none; *kṛṣṇa-prema-dhana*—wealth of love of Kṛṣṇa; *daridra*—poverty-stricken; *mora*—My; *jīvana*—life; *deha-indriya*—all the limbs and senses of My body; *vṛthā*—fruitless; *mora*—My; *saba*—all.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless."

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এই মোর হৃদয়-নিশ্চয়।
শুনি, করহ বিচার, হয়, নয়—কহ সার,
এত বলি' শ্লোক উচ্চারয় ॥ ৪১ ॥

punaḥ kahe,—hāya hāya, śuna, svarūpa-rāmarāya,
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śuni, karaha vicāra, haya, naya—kaha sāra,
eta bali' śloka uccāraya

SYNONYMS

punaḥ—again; *kahe*—says; *hāya hāya*—alas; *śuna*—kindly hear; *svarūpa-rāma-rāya*—My dear Svarūpa Dāmodara and Rāmānanda Rāya; *ei*—this; *mora*—My; *hṛdaya-niścaya*—the certainty in My heart; *śuni*—hearing; *karaha*—just make; *vicāra*—judgment; *haya, naya*—correct or not; *kaha sāra*—tell Me the essence; *eta bali'*—saying this; *śloka*—another verse; *uccāraya*—recites.

TRANSLATION

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জই হোই কস্স বিরহে হোন্তম্মি কো জীঅই ॥ ৪২ ॥

kai-ava-rahi-aṁ pemmaṁ ṇa hi hoi māṇuse loe
ja-i hoi kassa virahe hontammi ko jīa-i

SYNONYMS

kai-ava-rahi-am—without any cheating propensity, without any motive concerning the four principles of material existence (namely religiosity, economic development, sense gratification and liberation); *pemmam*—love

of Godhead; *ṇa*—never; *hi*—certainly; *hoi*—becomes; *māṇuse*—in human society; *loe*—in this world; *ja-i*—if; *hoi*—there is; *kassa*—whose; *virahe*—in separation; *hontammi*—is; *ko*—who; *jīa-i*—lives.

TRANSLATION

" 'Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?'

PURPORT

This is a verse in a common language called *prākṛta,* and the exact Sanskrit transformation is *kaitava-rahitaṁ prema na hi bhavati mānuṣe loke/ yadi bhavati kasya viraho virahe saty api ko jīvati.*

TEXT 43

অকৈতব কৃষ্ণপ্রেম, যেন জাম্বূনদ-হেম,
সেই প্রেমা নৃলোকে না হয়।
যদি হয় তার যোগ, না হয় তবে বিয়োগ,
বিয়োগ হৈলে কেহ না জীয়য় ॥ ৪৩ ॥

akaitava kṛṣṇa-prema, yena jāmbū-nada-hema,
sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viyoga haile keha nā jīyaya

SYNONYMS

akaitava kṛṣṇa-prema—unalloyed love of Kṛṣṇa; *yena*—like; *jāmbū-nada-hema*—gold from the Jāmbū River; *sei premā*—that love of Godhead; *nṛ-loke*—in the material world; *nā haya*—is not possible; *yadi*—if; *haya*—there is; *tāra*—with it; *yoga*—connection; *nā*—not; *haya*—is; *tabe*—then; *viyoga*—separation; *viyoga*—separation; *haile*—if there is; *keha*—someone; *nā jīyaya*—cannot live.

TRANSLATION

"Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."

TEXT 44

এত কহি' শচীসুত, শ্লোক পড়ে অদ্ভুত,
শুনে দুঁহে এক-মন হঞা।
আপন-হৃদয়-কাজ, কহিতে বাসিয়ে লাজ,
তবু কহি লাজবীজ খাঞা॥ ৪৪॥

eta kahi' śacī-suta, śloka paḍe adbhuta,
śune duṅhe eka-mana hañā
āpana-hṛdaya-kāja, kahite vāsiye lāja,
tabu kahi lāja-bīja khāñā

SYNONYMS

eta kahi'—thus saying; *śacī-suta*—the son of Śrīmatī Śacīmātā; *śloka*—verse; *paḍe*—recites; *adbhuta*—wonderful; *śune*—hear; *duṅhe*—the two persons; *eka-mana hañā*—with rapt attention; *āpana-hṛdaya-kāja*—the activities of one's own heart; *kahite*—to speak; *vāsiye*—I feel; *lāja*—shameful; *tabu*—still; *kahi*—I speak; *lāja-bīja*—the seed of bashfulness; *khāñā*—finishing.

TRANSLATION

Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, "I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear."

TEXT 45

ন প্রেমগন্ধোঽস্তি দরাপি মে হরৌ
ক্রন্দামি সৌভাগ্যভরং প্রকাশিতুম্।
বংশীবিলাস্যাননলোকনং বিনা
বিভর্মি যৎ প্রাণপতঙ্গকান্ বৃথা॥ ৪৫॥

na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā
vibharmi yat prāṇa-pataṅgakān vṛthā

SYNONYMS

na—never; *prema-gandhaḥ*—a scent of love of Godhead; *asti*—there is; *darā api*—even in a slight proportion; *me*—My; *harau*—in the Supreme Personality of Godhead; *krandāmi*—I cry; *saubhāgya-bharam*—the volume of My fortune; *prakāśitum*—to exhibit; *vaṁśī-vilāsi*—of the great flute player; *ānana*—at the face; *lokanam*—looking; *vinā*—without; *vibharmi*—I carry; *yat*—because; *prāṇa-pataṅgakān*—My insect-like life; *vṛthā*—with no purpose.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.

TEXT 46

দূরে শুদ্ধপ্রেমগন্ধ, কপট প্রেমের বন্ধ,
সেহ মোর নাহি কৃষ্ণ-পায়।
তবে যে করি ক্রন্দন, স্বসৌভাগ্য প্রখ্যাপন,
করি, ইহা জানিহ নিশ্চয়॥ ৪৬॥

dūre śuddha-prema-gandha, kapaṭa premera bandha,
seha mora nāhi kṛṣṇa-pāya
tabe ye kari krandana, sva-saubhāgya prakhyāpana,
kari, ihā jāniha niścaya

SYNONYMS

dūre—far away; *śuddha-prema-gandha*—a scent of pure devotional love; *kapaṭa*—false; *premera*—of love of Godhead; *bandha*—binding; *seha*—that; *mora*—My; *nāhi*—there is not; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa; *tabe*—but; *ye*—that; *kari*—I do; *krandana*—crying; *sva-saubhāgya*—My own fortune; *prakhyāpana*—demonstration; *kari*—I do; *ihā*—this; *jāniha*—know; *niścaya*—certainly.

TRANSLATION

"Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt.

TEXT 47

যাতে বংশীধ্বনি-সুখ, না দেখি' সে চাঁদ মুখ,
যদ্যপি নাহিক 'আলম্বন'।
নিজ-দেহে করি প্রীতি, কেবল কামের রীতি,
প্রাণ-কীটের করিয়ে ধারণ ॥ ৪৭ ॥

yāte vaṁśī-dhvani-sukha, nā dekhi' se cāṅda mukha,
yadyapi nāhika 'ālambana'
nija-dehe kari prīti, kevala kāmera rīti,
prāṇa-kīṭera kariye dhāraṇa

SYNONYMS

yāte—in which; *vaṁśī-dhvani-sukha*—the happiness of hearing the playing of the flute; *nā dekhi'*—not seeing; *se*—that; *cāṅda mukha*—moonlike face; *yadyapi*—although; *nāhika*—there is not; *'ālambana'*—the meeting of the lover and beloved; *nija*—own; *dehe*—in the body; *kari*—I do; *prīti*—affection; *kevala*—only; *kāmera*—of lust; *rīti*—the way; *prāṇa*—of life; *kīṭera*—of the fly; *kariye*—I do; *dhāraṇa*—continuing.

TRANSLATION

"Even though I do not see the moonlike face of Kṛṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My fly-like life.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called *ālambana*. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Kṛṣṇa and has no eagerness to see Him is the sign of being without *ālambana*. Externally imagining such a thing simply satisfies one's lusty desires, and thus one lives without purpose.

TEXT 48

কৃষ্ণপ্রেমা সুনির্মল, যেন শুদ্ধগঙ্গাজল,
সেই প্রেমা—অমৃতের সিন্ধু।

নির্মল সে অনুরাগে, না লুকায় অন্য দাগে,
শুক্লবস্ত্রে যৈছে মসীবিন্দু ॥ ৪৮ ॥

kṛṣṇa-premā sunirmala, yena śuddha-gaṅgā-jala,
sei premā—amṛtera sindhu
nirmala se anurāge, nā lukāya anya dāge,
śukla-vastre yaiche masī-bindu

SYNONYMS

kṛṣṇa-premā—love of Kṛṣṇa; *su-nirmala*—without material contamination; *yena*—exactly like; *śuddha-gaṅgā-jala*—the pure water of the Ganges; *sei premā*—that love; *amṛtera sindhu*—the ocean of nectar; *nirmala*—pure; *se*—that; *anurāge*—attraction; *nā lukāya*—does not conceal; *anya*—other; *dāge*—spot; *śukla-vastre*—on white cloth; *yaiche*—as; *masī-bindu*—a spot of ink.

TRANSLATION

"Love for Lord Kṛṣṇa is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Kṛṣṇa does not conceal any spot, which would appear just like a spot of ink on a white cloth.

PURPORT

Unalloyed love of Kṛṣṇa is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

TEXT 49

শুদ্ধপ্রেম-সুখসিন্ধু, পাই তার এক বিন্দু,
সেই বিন্দু জগৎ ডুবায় ।
কহিবার যোগ্য নয়, তথাপি বাউলে কয়,
কহিলে বা কেবা পাতিয়ায় ॥ ৪৯ ॥

śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya,
kahile vā kebā pātiyāya

SYNONYMS

śuddha-prema—unalloyed love; *sukha-sindhu*—the ocean of happiness; *pāi*—if I get; *tāra*—of that; *eka*—one; *bindu*—drop; *sei bindu*—that drop; *jagat*—the whole world; *ḍubāya*—drowns; *kahibāra*—to speak; *yogya naya*—is not fit; *tathāpi*—still; *bāule*—a madman; *kaya*—speaks; *kahile*—if spoken; *vā*—or; *kebā pātiyāya*—who believes.

TRANSLATION

"Unalloyed love of Kṛṣṇa is like the ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him."

TEXT 50

এই মত দিনে দিনে, স্বরূপ-রামানন্দ-সনে,
নিজ-ভাব করেন বিদিত।
বাহ্যে বিষজ্বালা হয়, ভিতরে আনন্দময়,
কৃষ্ণপ্রেমার অদ্ভুত চরিত ॥ ৫০ ॥

ei mata dine dine, svarūpa-rāmānanda-sane,
nija-bhāva karena vidita
bāhye viṣa-jvālā haya, bhitare ānanda-maya,
kṛṣṇa-premāra adbhuta carita

SYNONYMS

ei mata—in this way; *dine dine*—day after day; *svarūpa*—Svarūpa Dāmodara; *rāmānanda*—Rāmānanda Rāya; *sane*—with; *nija*—own; *bhāva*—ecstasy; *karena*—makes; *vidita*—known; *bāhye*—externally; *viṣa-jvālā haya*—there is suffering from poisonous effects; *bhitare*—within; *ānanda-maya*—transcendental ecstasy; *kṛṣṇa-premāra*—of love of Kṛṣṇa; *adbhuta*—wonderful; *carita*—characteristic.

TRANSLATION

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarūpa and Rāmānanda Rāya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.

TEXT 51

এই প্রেমা-আস্বাদন, তপ্ত-ইক্ষু-চর্বণ,
মুখ জ্বলে, না যায় ত্যজন।
সেই প্রেমা যাঁর মনে, তার বিক্রম সেই জানে,
বিষামৃতে একত্র মিলন ॥ ৫১ ॥

ei premā-āsvādana, tapta-ikṣu-carvaṇa,
mukha jvale, nā yāya tyajana
sei premā yāṅra mane, tāra vikrama sei jāne,
viṣāmṛte ekatra milana

SYNONYMS

ei—this; *premā*—love of Kṛṣṇa; *āsvādana*—tasting; *tapta*—hot; *ikṣu-carvaṇa*—chewing sugarcane; *mukha jvale*—the mouth burns; *nā yāya tyajana*—still not possible to give up; *sei*—that; *premā*—love of Godhead; *yāṅra mane*—in someone's mind; *tāra*—of that; *vikrama*—the power; *sei jāne*—he knows; *viṣa-amṛte*—poison and nectar; *ekatra*—in oneness; *milana*—meeting.

TRANSLATION

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

TEXT 52

পীড়াভির্নবকালকূট-কটুতাগর্বস্য নির্বাসনো
নিস্যন্দেন মুদাং সুধা-মধুরিমাহঙ্কারসঙ্কোচনঃ।
প্রেমা সুন্দরি নন্দনন্দনপরো জাগর্তি যস্যান্তরে
জ্ঞায়ন্তে স্ফুটমস্য বক্রমধুরাস্তেনৈব বিক্রান্তয়ঃ ॥ ৫২ ॥

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanaḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ

SYNONYMS

pīḍābhiḥ—by the sufferings; *nava*—fresh; *kāla-kūṭa*—of poison; *kaṭutā*—of the severity; *garvasya*—of pride; *nirvāsanaḥ*—banishment; *nisyandena*—by pouring down; *mudām*—happiness; *sudhā*—of nectar; *madhurimā*—of the sweetness; *ahaṅkāra*—the pride; *saṅkocanaḥ*—minimizing; *premā*—love; *sundari*—beautiful friend; *nanda-nandana-paraḥ*—fixed upon the son of Mahārāja Nanda; *jāgarti*—develops; *yasya*—of whom; *antare*—in the heart; *jñāyante*—are perceived; *sphuṭam*—explicitly; *asya*—of that; *vakra*—crooked; *madhurāḥ*—and sweet; *tena*—by him; *eva*—alone; *vikrāntayaḥ*—the influences.

TRANSLATION

Lord Caitanya Mahāprabhu spoke: " 'My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Kṛṣṇa is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is spoken by Paurṇamāsī to Nāndīmukhī in the *Vidagdha-mādhava* (2.18) of Śrīla Rūpa Gosvāmī.

TEXT 53

যে কালে দেখে জগন্নাথ- শ্রীরাম-সুভদ্রা-সাথ,
তবে জানে—আইলাম কুরুক্ষেত্র।
সফল হৈল জীবন, দেখিলুঁ পদ্মলোচন,
জুড়াইল তনু-মন-নেত্র ॥ ৫৩ ॥

ye kāle dekhe jagannātha- śrīrāma-subhadrā-sātha,
tabe jāne——āilāma kurukṣetra
saphala haila jīvana, dekhiluṅ padma-locana,
juḍāila tanu-mana-netra

SYNONYMS

ye kāle—at that time when; *dekhe*—He sees; *jagannātha*—Lord Jagannātha; *śrī-rāma*—Balarāma; *subhadrā*—Subhadrā; *sātha*—with; *tabe*—at that time; *jāne*—knows; *āilāma*—I have come; *kuru-kṣetra*—to the pilgrimage site known as Kurukṣetra; *sa-phala*—successful; *haila*—has become; *jīvana*—life; *dekhiluṅ*—I have seen; *padma-locana*—the lotus eyes; *juḍāila*—pacified; *tanu*—body; *mana*—mind; *netra*—eyes.

TRANSLATION

When Śrī Caitanya Mahāprabhu would see Jagannātha along with Balarāma and Subhadrā, He would immediately think that He had reached Kurukṣetra, where all of Them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

TEXT 54

গরুড়ের সন্নিধানে, রহি' করে দরশনে,
সে আনন্দের কি কহিব ব'লে।
গরুড়-স্তম্ভের তলে, আছে এক নিম্ন খালে,
সে খাল ভরিল অশ্রুজলে ॥ ৫৪ ॥

garuḍera sannidhāne, rahi' kare daraśane,
se ānandera ki kahiba ba'le
garuḍa-stambhera tale, āche eka nimna khāle,
se khāla bharila aśru-jale

SYNONYMS

garuḍera—Garuḍa; *sannidhāne*—near; *rahi'*—staying; *kare*—does; *daraśane*—seeing; *se ānandera*—of that bliss; *ki*—what; *kahiba*—I shall say; *ba'le*—on the strength; *garuḍa*—of the statue of Garuḍa; *stambhera*—of the column; *tale*—underneath; *āche*—there is; *eka*—one; *nimna*—low; *khāle*—ditch; *se khāla*—that ditch; *bharila*—became filled; *aśru-jale*—with the water of tears.

TRANSLATION

Staying near the Garuḍa-stambha, the Lord would look upon Lord Jagannātha. What can be said about the strength of that love? On the

ground beneath the column of the Garuḍa-stambha was a deep ditch, and that ditch was filled with the water of His tears.

PURPORT

In front of the temple of Jagannātha is a column on which the statue of Garuḍa is situated. It is called the Garuḍa-stambha. Behind that column is a ditch, and that ditch was filled with the tears of the Lord.

TEXT 55

তাহাঁ হৈতে ঘরে আসি' মাটীর উপরে বসি',
নখে করে পৃথিবী লিখন।
হা-হা কাহাঁ বৃন্দাবন, কাহাঁ গোপেন্দ্রনন্দন,
কাহাঁ সেই বংশীবদন ॥ ৫৫ ॥

tāhāṅ haite ghare āsi', māṭīra upare vasi',
nakhe kare pṛthivī likhana
hā-hā kāhāṅ vṛndāvana, kāhāṅ gopendra-nandana,
kāhāṅ sei vaṁśī-vadana

SYNONYMS

tāhāṅ haite—from there; *ghare āsi'*—coming back home; *māṭīra*—the ground; *upare*—upon; *vasi'*—sitting; *nakhe*—by the nails; *kare*—does; *pṛthivī*—on the surface of the earth; *likhana*—marking; *hā-hā*—alas; *kāhāṅ*—where is; *vṛndāvana*—Vṛndāvana; *kāhāṅ*—where; *gopa-indra-nandana*—the son of the King of the cowherd men; *kāhāṅ*—where; *sei*—that; *vaṁśī-vadana*—the person with the flute.

TRANSLATION

When coming from the Jagannātha temple to return to His house, Śrī Caitanya Mahāprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, "Alas, where is Vṛndāvana? Where is Kṛṣṇa, the son of the King of the cowherd men? Where is that person who plays the flute?"

TEXT 56

কাহাঁ সে ত্রিভঙ্গঠাম, কাহাঁ সেই বেণুগান,
কাহাঁ সেই যমুনা-পুলিন।

কাহাঁ সে ত্রিভঙ্গঠাম, কাহাঁ সেই বেণুগান,
কাহাঁ সেই যমুনা-পুলিন
কাহাঁ সে রাসবিলাস, কাহাঁ নৃত্যগীত-হাস,
কাহাঁ প্রভু মদনমোহন ॥ ৫৬ ॥

kāhāṅ se tri-bhaṅga-ṭhāma, kāhāṅ sei veṇu-gāna,
kāhāṅ sei yamunā-pulina
kāhāṅ se rāsa-vilāsa, kāhāṅ nṛtya-gīta-hāsa,
kāhāṅ prabhu madana-mohana

SYNONYMS

kāhāṅ—where; *se*—that; *tri-bhaṅga-ṭhāma*—figure curved in three places; *kāhāṅ*—where; *sei*—that; *veṇu-gāna*—sweet song of the flute; *kāhāṅ*—where; *sei*—that; *yamunā-pulina*—bank of the Yamunā River; *kāhāṅ*—where; *se*—that; *rāsa-vilāsa*—*rāsa* dance; *kāhāṅ*—where; *nṛtya-gīta-hāsa*—dancing, music and laughing; *kāhāṅ*—where; *prabhu*—My Lord; *madana-mohana*—the enchanter of Madana (Cupid).

TRANSLATION

Śrī Caitanya Mahāprabhu used to lament by saying: "Where is Śrī Kṛṣṇa, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamunā? Where is the rāsa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?"

TEXT 57

উঠিল নানা ভাবাবেগ, মনে হৈল উদ্বেগ,
ক্ষণমাত্র নারে গোঙাইতে।
প্রবল বিরহানলে, ধৈর্য হৈল টলমলে,
নানা শ্লোক লাগিলা পড়িতে ॥ ৫৭ ॥

uṭhila nānā bhāvāvega, mane haila udvega,
kṣaṇa-mātra nāre goṅāite
prabala virahānale, dhairya haila ṭalamale,
nānā śloka lāgilā paḍite

SYNONYMS

uṭhila—arose; *nānā*—various; *bhāva-āvega*—forces of emotion; *mane*—in the mind; *haila*—there was; *udvega*—anxiety; *kṣaṇa-mātra*—even for a mo-

ment; *nāre*—not able; *goṅāite*—to pass; *prabala*—powerful; *viraha-anale*—in the fire of separation; *dhairya*—patience; *haila*—became; *ṭalamale*—tottering; *nānā*—various; *śloka*—verses; *lāgilā*—began; *paḍite*—to recite.

TRANSLATION

In this way various ecstatic emotions evolved, and the Lord's mind filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

TEXT 58

অমূন্যধন্যানি দিনান্তরাণি হরে ত্বদালোকনমন্তরেণ।
অনাথবন্ধো করুণৈকসিন্ধো হা হন্ত হা হন্ত কথং নয়ামি ॥

amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta katham nayāmi

SYNONYMS

amūni—all those; *adhanyāni*—inauspicious; *dina-antarāṇi*—other days; *hare*—O My Lord; *tvat*—of You; *ālokanam*—seeing; *antareṇa*—without; *anātha-bandho*—O friend of the helpless; *karuṇā-eka-sindho*—O only ocean of mercy; *hā hanta*—alas; *hā hanta*—alas; *katham*—how; *nayāmi*—shall I pass.

TRANSLATION

" 'O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.'

PURPORT

This is a verse from *Kṛṣṇa-karṇāmṛta* (41) by Bilvamaṅgala Ṭhākura.

TEXT 59

তোমার দর্শন-বিনে, অধন্য এ রাত্রি-দিনে,
এই কাল না যায় কাটন।

তুমি অনাথের বন্ধু, অপার করুণা-সিন্ধু,
কৃপা করি' দেহ দরশন ॥ ৫৯ ॥

tomāra darśana-vine, adhanya e rātri-dine,
ei kāla nā yāya kāṭana
tumi anāthera bandhu, apāra karuṇā-sindhu,
kṛpā kari' deha daraśana

SYNONYMS

tomāra—Your; *darśana*—audience; *vine*—without; *adhanya*—inauspicious; *e*—this; *rātri-dine*—night and day; *ei kāla*—this time; *nā yāya*—does not go; *kāṭana*—passing; *tumi*—You; *anāthera bandhu*—friend of the helpless; *apāra*—unlimited; *karuṇā-sindhu*—ocean of mercy; *kṛpā kari'*—showing mercy; *deha*—kindly give; *daraśana*—audience.

TRANSLATION

"All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position."

TEXT 60

উঠিল ভাব-চাপল, মন হইল চঞ্চল,
ভাবের গতি বুঝন না যায়।
অদর্শনে পোড়ে মন, কেমনে পাব দরশন,
কৃষ্ণ-ঠাঞি পুছেন উপায় ॥ ৬০ ॥

uṭhila bhāva-cāpala, mana ha-ila cañcala,
bhāvera gati bujhana nā yāya
adarśane poḍe mana, kemane pāba daraśana,
kṛṣṇa-ṭhāñi puchena upāya

SYNONYMS

uṭhila—arose; *bhāva-cāpala*—restlessness of ecstatic emotion; *mana*—mind; *ha-ila*—became; *cañcala*—agitated; *bhāvera*—of ecstatic emotion; *gati*—the course; *bujhana*—understanding; *nā yāya*—not possible; *adar-*

śane—without seeing; *poḍe*—burns; *mana*—the mind; *kemane*—how; *pāba*—I shall get; *daraśana*—audience; *kṛṣṇa-ṭhāñi*—from Kṛṣṇa; *puchena*—inquires; *upāya*—the means.

TRANSLATION

In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Not being able to meet the Supreme Personality of Godhead, Kṛṣṇa, Lord Caitanya's mind burned. He began to ask Kṛṣṇa of the means by which He could reach Him.

TEXT 61

ত্বচ্ছৈশবং ত্রিভুবনাদ্ভুতমিত্যবেহি
মচ্চাপলঞ্চ তব বা মম বাধিগম্যম্।
তৎ কিং করোমি বিরলং মুরলীবিলাসি
মুগ্ধং মুখাম্বুজমুদীক্ষিতুমীক্ষণাভ্যাম্॥ ৬১॥

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalaṁ ca tava vā mama vādhigamyam
tat kiṁ karomi viralaṁ muralī-vilāsi
mugdhaṁ mukhāmbujam udīkṣitum īkṣaṇābhyām

SYNONYMS

tvat—Your; *śaiśavam*—early age; *tri-bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat-cāpalam*—My unsteadiness; *ca*—and; *tava*—of You; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to be understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-vilāsi*—O player of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udīkṣitum*—to see sufficiently; *īkṣaṇābhyām*—by the eyes.

TRANSLATION

" 'O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is another quote from the *Kṛṣṇa-karṇāmṛta* (32) of Bilvamaṅgala Ṭhākura.

TEXT 62

তোমার মাধুরী-বল, তাতে মোর চাপল,
এই দুই, তুমি আমি জানি।
কাহাঁ করোঁ কাহাঁ যাঙ, কাহাঁ গেলে তোমা পাঙ,
তাহা মোরে কহ ত' আপনি॥ ৬২॥

tomāra mādhurī-bala, tāte mora cāpala,
ei dui, tumi āmi jāni
kāhāṅ karoṅ kāhāṅ yāṅ, kāhāṅ gele tomā pāṅ,
tāhā more kaha ta' āpani

SYNONYMS

tomāra—Your; *mādhurī-bala*—strength of sweetness; *tāte*—in that; *mora*—My; *cāpala*—impotence; *ei*—these; *dui*—two; *tumi*—You; *āmi*—I; *jāni*—know; *kāhāṅ*—where; *karoṅ*—I do; *kāhāṅ*—where; *yāṅ*—I go; *kāhāṅ*—where; *gele*—by going; *tomā*—You; *pāṅ*—I can get; *tāhā*—that; *more*—unto Me; *kaha*—please speak; *ta' āpani*—You.

TRANSLATION

"My dear Kṛṣṇa, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions."

TEXT 63

নানা-ভাবের প্রাবল্য, হৈল সন্ধি-শাবল্য,
ভাবে-ভাবে হৈল মহারণ।
ঔৎসুক্য, চাপল্য, দৈন্য, রোষামর্ষ আদি সৈন্য,
প্রেমোন্মাদ—সবার কারণ॥ ৬৩॥

nānā-bhāvera prābalya, haila sandhi-śābalya,
bhāve-bhāve haila mahā-raṇa

autsukya, cāpalya, dainya, roṣāmarṣa ādi sainya,
premonmāda—sabāra kāraṇa

SYNONYMS

nānā—various; *bhāvera*—of ecstasies; *prābalya*—the force; *haila*—there was; *sandhi*—meeting; *śābalya*—contradiction; *bhāve-bhāve*—between ecstasies; *haila*—there was; *mahā-raṇa*—a great fight; *autsukya*—eagerness; *cāpalya*—impotence; *dainya*—humility; *roṣa-amarṣa*—anger and impatience; *ādi*—all these; *sainya*—soldiers; *prema-unmāda*—madness in love; *sabāra*—of all; *kāraṇa*—the cause.

TRANSLATION

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

PURPORT

In *Bhakti-rasāmṛta-sindhu* it is stated that when similar ecstasies from separate causes meet, they are called *svarūpa-sandhi*. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called *bhinna-rūpa-sandhi,* the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies—fear and happiness, regret and happiness—is called meeting (*sandhi*). The word *śābalya* refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called *śābalya*. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called *autsukya,* or eagerness. If such eagerness is present, one's mouth dries up, and he becomes restless. He also becomes full of anxiety, and hard breathing and patience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (*cāpalya*). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and this anger is called *roṣa*. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called *amarṣa*. In this state of mind, one perspires, acquires a headache, fades in bodily color and ex-

periences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

TEXT 64

মত্তগজ ভাবগণ, প্রভুর দেহ—ইক্ষুবন,
গজ-যুদ্ধে বনের দলন।
প্রভুর হৈল দিব্যোন্মাদ, তনুমনের অবসাদ,
ভাবাবেশে করে সম্বোধন ॥ ৬৪ ॥

matta-gaja bhāva-gaṇa, prabhura deha—ikṣu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyonmāda, tanu-manera avasāda,
bhāvāveśe kare sambodhana

SYNONYMS

matta-gaja—mad elephant; *bhāva-gaṇa*—symptoms of ecstasy; *prabhura*—of the Lord; *deha*—body; *ikṣu-vana*—sugarcane forest; *gaja-yuddhe*—in the fight of the elephants; *vanera*—of the forest; *dalana*—trampling; *prabhura*—of the Lord; *haila*—was; *divya-unmāda*—transcendental madness; *tanu-manera*—of the mind and body; *avasāda*—despondency; *bhāva-āveśe*—on account of absorption in ecstasy; *kare*—does; *sambodhana*—addressing.

TRANSLATION

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

TEXT 65

হে দেব হে দয়িত হে ভুবনৈকবন্ধো
হে কৃষ্ণ হে চপল হে করুণৈকসিন্ধো।
হে নাথ হে রমণ হে নয়নাভিরাম
হা হা কদা নু ভবিতাসি পদং দৃশোর্মে ॥ ৬৫ ॥

he deva he dayita he bhuvanaika-bandho
he kṛṣṇa he capala he karuṇaika-sindho
he nātha he ramaṇa he nayanābhirāma
hā hā kadā nu bhavitāsi padaṁ dṛśor me

SYNONYMS

he deva—O Lord; *he dayita*—O most dear; *he bhuvana-eka-bandho*—O only friend of the universe; *he kṛṣṇa*—O Lord Kṛṣṇa; *he capala*—O restless one; *he karuṇa-eka-sindho*—O ocean of mercy; *he nātha*—O My Lord; *he ramaṇa*—O My enjoyer; *he nayana-abhirāma*—O most beautiful to My eyes; *hā hā*—alas; *kadā*—when; *nu*—certainly; *bhavitāsi*—will You be; *padam*—the dwelling place; *dṛśoḥ me*—of My vision.

TRANSLATION

" 'O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?' "

PURPORT

This is Text 40 of *Kṛṣṇa-karṇāmṛta*.

TEXT 66

উন্মাদের লক্ষণ, করায় কৃষ্ণ-স্ফুরণ,
ভাবাবেশে উঠে প্রণয় মান।
সোল্লুণ্ঠ-বচন-রীতি, মান, গর্ব, ব্যাজ-স্তুতি,
কভু নিন্দা, কভু বা সম্মান॥ ৬৬॥

unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa,
bhāvāveśe uṭhe praṇaya māna
sollunṭha-vacana-rīti, māna, garva, vyāja-stuti,
kabhu nindā, kabhu vā sammāna

SYNONYMS

unmādera lakṣaṇa—the symptoms of madness; *karāya*—causes; *kṛṣṇa*—Lord Kṛṣṇa; *sphuraṇa*—impetus; *bhāva-āveśe*—in an ecstatic condition; *uṭhe*—awakens; *praṇaya*—love; *māna*—disdain; *sollunṭha-vacana*—of disrespect by sweet words; *rīti*—the way; *māna*—honor; *garva*—pride; *vyāja-*

stuti—indirect prayer; *kabhu*—sometimes; *nindā*—blasphemy; *kabhu*—sometimes; *vā*—or; *sammāna*—honor.

TRANSLATION

The symptoms of madness served as an impetus for remembering Kṛṣṇa. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Śrī Kṛṣṇa was sometimes blasphemed and sometimes honored.

PURPORT

The word *unmāda* is explained in *Bhakti-rasāmṛta-sindhu* as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of *unmāda* are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word *praṇaya* is explained thus: When there is a possibility to receive direct honor, but it is avoided, that love is called *praṇaya*. Śrīla Rūpa Gosvāmī, in his *Ujjvala-nīlamaṇi,* explains the word *māna* thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, *māna* is experienced.

TEXT 67

তুমি দেব—ক্রীড়া-রত, ভুবনের নারী যত,
তাহে কর অভীষ্ট ক্রীড়ন।
তুমি মোর দয়িত, মোতে বৈসে তোমার চিত,
মোর ভাগ্যে কৈলে আগমন ॥ ৬৭ ॥

tumi deva——krīḍā-rata, bhuvanera nārī yata,
tāhe kara abhīṣṭa krīḍana
tumi mora dayita, mote vaise tomāra cita,
mora bhāgye kaile āgamana

SYNONYMS

tumi—You; *deva*—the Supreme Lord; *krīḍā-rata*—engaged in Your pastimes; *bhuvanera*—of all the universes; *nārī*—women; *yata*—all; *tāhe*—in those pastimes; *kara*—You do; *abhīṣṭa*—desired; *krīḍana*—acting; *tumi*—You; *mora*—My; *dayita*—merciful; *mote*—to Me; *vaise*—rest; *tomāra*—Your; *cita*—mind; *mora*—My; *bhāgye*—by fortune; *kaile*—You have made; *āgamana*—appearance.

TRANSLATION

"My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

TEXT 68

ভুবনের নারীগণ, সবা' কর আকর্ষণ,
তাহাঁ কর সব সমাধান।
তুমি কৃষ্ণ—চিত্তহর, ঐছে কোন পামর,
তোমারে বা কেবা করে মান॥ ৬৮॥

bhuvanera nārī-gaṇa, sabā' kara ākarṣaṇa,
tāhāṅ kara saba samādhāna
tumi kṛṣṇa—citta-hara, aiche kona pāmara,
tomāre vā kebā kare māna

SYNONYMS

bhuvanera—of all the universe; *nārī-gaṇa*—women; *sabā'*—all; *kara*—You do; *ākarṣaṇa*—attraction; *tāhāṅ*—there; *kara*—You made; *saba*—all; *samādhāna*—adjustment; *tumi*—You; *kṛṣṇa*—Lord Kṛṣṇa; *citta-hara*—the enchanter of the mind; *aiche*—in that way; *kona*—some; *pāmara*—debauchee; *tomāre*—You; *vā*—or; *kebā*—who; *kare*—does; *māna*—honor.

TRANSLATION

"My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Kṛṣṇa, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?

TEXT 69

তোমার চপল-মতি, একত্র না হয় স্থিতি,
তা'তে তোমার নাহি কিছু দোষ।
তুমি ত' করুণাসিন্ধু, আমার পরাণ-বন্ধু,
তোমায় নাহি মোর কভু রোষ॥ ৬৯॥

tomāra capala-mati, ekatra nā haya sthiti,
tā'te tomāra nāhi kichu doṣa
tumi ta' karuṇā-sindhu, āmāra parāṇa-bandhu,
tomāya nāhi mora kabhu roṣa

SYNONYMS

tomāra—Your; *capala-mati*—restless mind; *ekatra*—in one place; *nā*—never; *haya*—is; *sthiti*—established; *tā'te*—in that; *tomāra*—Your; *nāhi*—there is not; *kichu*—any; *doṣa*—fault; *tumi*—You are; *ta'*—certainly; *karuṇā-sindhu*—the ocean of mercy; *āmāra*—My; *parāṇa-bandhu*—friend of the heart; *tomāya*—toward You; *nāhi*—there is not; *mora*—My; *kabhu*—any time; *roṣa*—anger.

TRANSLATION

"My dear Kṛṣṇa, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

TEXT 70

তুমি নাথ—ব্রজপ্রাণ, ব্রজের কর পরিত্রাণ,
বহু কার্যে নাহি অবকাশ।
তুমি আমার রমণ, সুখ দিতে আগমন,
এ তোমার বৈদগ্ধ্য-বিলাস॥ ৭০॥

tumi nātha—vraja-prāṇa, vrajera kara paritrāṇa,
bahu kārye nāhi avakāśa
tumi āmāra ramaṇa, sukha dite āgamana,
e tomāra vaidagdhya-vilāsa

SYNONYMS

tumi—You; *nātha*—the master; *vraja-prāṇa*—the life of Vrajabhūmi (Vṛndāvana); *vrajera*—of Vraja; *kara*—do; *paritrāṇa*—deliverance; *bahu*—many; *kārye*—in activities; *nāhi*—there is not; *avakāśa*—rest; *tumi*—You; *āmāra*—My; *ramaṇa*—enjoyer; *sukha*—happiness; *dite*—to give; *āgamana*—appearing; *e*—this; *tomāra*—Your; *vaidagdhya-vilāsa*—activities of expert transactions.

TRANSLATION

"My dear Lord, You are the master and the life and soul of Vṛndāvana. Kindly arrange for the deliverance of Vṛndāvana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

PURPORT

The word *vaidagdhya* means that one must be very expert, learned, humorous, cunning, beautiful and expert in manifesting caricatures.

TEXT 71

মোর বাক্য নিন্দা মানি, কৃষ্ণ ছাড়ি' গেলা জানি,
শুন, মোর এ স্তুতি-বচন।
নয়নের অভিরাম, তুমি মোর ধন-প্রাণ,
হাহা পুনঃ দেহ দরশন ॥ ৭১ ॥

mora vākya nindā māni, kṛṣṇa chāḍi' gelā jāni,
śuna, mora e stuti-vacana
nayanera abhirāma, tumi mora dhana-prāṇa,
hā-hā punaḥ deha daraśana

SYNONYMS

mora—My; *vākya*—words; *nindā*—blasphemy; *māni*—accepting; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍi'*—giving up; *gelā*—went away; *jāni*—I know; *śuna*—hear; *mora*—My; e—this; *stuti-vacana*—words of praise; *nayanera*—of the eyes; *abhirāma*—the satisfaction; *tumi*—You are; *mora*—My; *dhana-prāṇa*—wealth and life; *hā-hā*—alas; *punaḥ*—again; *deha*—give Me; *daraśana*—audience.

TRANSLATION

"Taking My words as defamation, Lord Kṛṣṇa has left Me. I know that He is gone, but kindly hear My prayers in praise. You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again."

TEXT 72

স্তম্ভ, কম্প, প্রস্বেদ, বৈবর্ণ্য, অশ্রু, স্বরভেদ,
দেহ হৈল পুলকে ব্যাপিত।
হাসে, কান্দে, নাচে, গায়, উঠি' ইতি উতি ধায়,
ক্ষণে ভূমে পড়িয়া মূর্চ্ছিত ॥ ৭২ ॥

stambha, kampa, prasveda, vaivarṇya, aśru, svara-bheda,
deha haila pulake vyāpita
hāse, kānde, nāce, gāya, uṭhi' iti uti dhāya,
kṣaṇe bhūme paḍiyā mūrcchita

SYNONYMS

stambha—being stunned; *kampa*—trembling; *prasveda*—perspiration; *vaivarṇya*—fading away of the color; *aśru*—tears; *svara-bheda*—choking of the voice; *deha*—body; *haila*—was; *pulake*—in joy; *vyāpita*—pervaded; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *uṭhi'*—getting up; *iti uti*—here and there; *dhāya*—runs; *kṣaṇe*—sometimes; *bhūme*—on the ground; *paḍiyā*—falling down; *mūrcchita*—unconscious.

TRANSLATION

There were different transformations of the body of Lord Caitanya Mahāprabhu: being stunned, trembling, perspiring, fading away of color, weeping and choking. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahāprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

PURPORT

In *Bhakti-rasāmṛta-sindhu,* eight kinds of transcendental change taking place in the body are described. *Stambha,* being stunned, refers to the mind's becoming transcendentally absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called "stunned." The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition, the power of speech is lost, and there is no movement in the hands and legs.

Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one's active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. *Kampa,* trembling of the body, is mentioned in *Bhakti-rasāmṛta-sindhu* as a result of a special kind of fear, anger and joy. This is called *vepathu,* or *kampa.* When the body begins to perspire because of joy, fear and anger combined, this is called *sveda. Vaivarṇya* is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale, and the body becomes lean and thin. *Aśru* is explained in *Bhakti-rasāmṛta-sindhu* as a combination of joy, anger and moroseness that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of *aśru.* When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called *gadgada.* Śrī Caitanya Mahāprabhu refers to *gadgada-ruddhayā girā,* or "a faltering voice." In *Bhakti-rasāmṛta-sindhu, pulaka* is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called *pulaka.*

TEXT 73

মূর্চ্ছায় হৈল সাক্ষাৎকার, উঠি' করে হুহুঙ্কার,
কহে—এই আইলা মহাশয়।
কৃষ্ণের মাধুরী-গুণে, নানা ভ্রম হয় মনে,
শ্লোক পড়ি' করয়ে নিশ্চয়॥ ৭৩॥

mūrcchāya haila sākṣātkāra, uṭhi' kare huhuṅkāra,
kahe——ei āilā mahāśaya
kṛṣṇera mādhurī-guṇe, nānā bhrama haya mane,
śloka paḍi' karaye niścaya

SYNONYMS

mūrcchāya—in the swoon; *haila*—there was; *sākṣātkāra*—direct meeting; *uṭhi'*—getting up; *kare*—does; *hu-huṅkāra*—tumultuous sound; *kahe*—says; *ei*—thus; *āilā*—He has come; *mahā-āśaya*—the great personality; *kṛṣṇera*—

of Lord Kṛṣṇa; *mādhurī*—sweetness; *guṇe*—by qualities; *nānā*—various; *bhrama*—mistakes; *haya*—are; *mane*—in the mind; *śloka*—the verse; *paḍi'*—reading; *karaye*—does; *niścaya*—ascertainment.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, "Now Kṛṣṇa, the great personality, is present." In this way, because of Kṛṣṇa's sweet qualities, Caitanya Mahāprabhu made different types of mistakes in His mind. Thus by reading the following verse, He ascertained the presence of Lord Kṛṣṇa.

TEXT 74

মারঃ স্বয়ং নু মধুরদ্যুতিমণ্ডলং নু
মাধুর্যমেব নু মনোনয়নামৃতং নু।
বেণীমৃজো নু মম জীবিতবল্লভো নু
কৃষ্ণোঽয়মভ্যুদয়তে মম লোচনায় ॥ ৭৪ ॥

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya

SYNONYMS

māraḥ—Cupid; *svayam*—personally; *nu*—whether; *madhura*—sweet; *dyuti*—of effulgence; *maṇḍalam*—encirclement; *nu*—whether; *mādhuryam*—sweetness; *eva*—even; *nu*—certainly; *manaḥ-nayana-amṛtam*—nectar for the mind and eyes; *nu*—whether; *veṇī-mṛjaḥ*—loosening of the hair; *nu*—whether; *mama*—My; *jīvita-vallabhaḥ*—the pleasure of the life and soul; *nu*—whether; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ayam*—this; *abhyudayate*—manifests; *mama*—My; *locanāya*—for the eyes.

TRANSLATION

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopīs: " 'My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of

My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?' "

PURPORT

This is another verse from *Kṛṣṇa-karṇāmṛta* (68).

TEXT 75

কিবা এই সাক্ষাৎ কাম, দ্যুতিবিম্ব মূর্তিমান্,
কি মাধুর্য স্বয়ং মূর্তিমন্ত।
কিবা মনো-নেত্রোৎসব, কিবা প্রাণবল্লভ,
সত্য কৃষ্ণ আইলা নেত্রানন্দ॥ ৭৫॥

kibā ei sākṣāt kāma, dyuti-bimba mūrtimān,
ki mādhurya svayaṁ mūrtimanta
kibā mano-netrotsava, kibā prāṇa-vallabha,
satya kṛṣṇa āilā netrānanda

SYNONYMS

kibā—whether; *ei*—this; *sākṣāt*—directly; *kāma*—Cupid; *dyuti-bimba*—reflection of the effulgence; *mūrtimān*—personified; *ki*—whether; *mādhurya*—sweetness; *svayam*—personally; *mūrtimanta*—personified; *kibā*—whether; *manaḥ-netra-utsava*—festival of the mind and eyes; *kibā*—whether; *prāṇa-vallabha*—My life and soul; *satya*—truly; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come; *netra-ānanda*—the pleasure of My eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu then would begin to talk like this: "Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Kṛṣṇa actually come before My eyes?"

TEXT 76

গুরু—নানা ভাবগণ, শিষ্য—প্রভুর তনু-মন,
নানা রীতে সতত নাচায়।

নির্বেদ, বিষাদ, দৈন্য, চাপল্য, হর্ষ, ধৈর্য, মন্যু,
এই নৃত্যে প্রভুর কাল যায় ॥ ৭৬ ॥

guru——nānā bhāva-gaṇa, śiṣya——prabhura tanu-mana,
nānā rīte satata nācāya
nirveda, viṣāda, dainya, cāpalya, harṣa, dhairya, manyu,
ei nṛtye prabhura kāla yāya

SYNONYMS

guru—the teacher; *nānā*—various; *bhāva-gaṇa*—ecstasies; *śiṣya*—disciples; *prabhura*—of Lord Caitanya; *tanu-mana*—body and mind; *nānā*—various; *rīte*—in ways; *satata*—always; *nācāya*—causes to dance; *nirveda*—despondency; *viṣāda*—moroseness; *dainya*—humility; *cāpalya*—restlessness; *harṣa*—joy; *dhairya*—endurance; *manyu*—anger; *ei*—this; *nṛtye*—in dancing; *prabhura*—of the Lord; *kāla*—time; *yāya*—passes.

TRANSLATION

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahāprabhu—including despondency, moroseness, humility, restlessness, joy, endurance and anger—all instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.

TEXT 77

চণ্ডীদাস, বিদ্যাপতি, রায়ের নাটক-গীতি,
কর্ণামৃত, শ্রীগীতগোবিন্দ।
স্বরূপ-রামানন্দ-সনে, মহাপ্রভু রাত্রি-দিনে,
গায়, শুনে—পরম আনন্দ ॥ ৭৭ ॥

caṇḍīdāsa, vidyāpati, rāyera nāṭaka-gīti,
karṇāmṛta, śrī-gīta-govinda
svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,
gāya, śune——parama ānanda

SYNONYMS

caṇḍī-dāsa—the poet Caṇḍīdāsa; *vidyā-pati*—the poet Vidyāpati; *rāyera*—of the poet Rāya Rāmānanda; *nāṭaka*—the *Jagannātha-vallabha-*

nāṭaka; *gīti*—songs; *karṇāmṛta*—the *Kṛṣṇa-karṇāmṛta* of Bilvamaṅgala Ṭhākura; *śrī-gīta-govinda*—the *Gīta-govinda* of Jayadeva Gosvāmī; *sva-rūpa*—Svarūpa Dāmodara; *rāmānanda-sane*—with Rāya Rāmānanda; *mahā-prabhu*—Lord Caitanya Mahāprabhu; *rātri-dine*—day and night; *gāya*—sings; *śune*—hears; *parama ānanda*—with great pleasure.

TRANSLATION

He also passed His time reading the books and singing the songs of Caṇḍīdāsa and Vidyāpati, and listening to quotations from the Jagannātha-vallabha-nāṭaka, Kṛṣṇa-karṇāmṛta and Gīta-govinda. Thus in the association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Caitanya Mahāprabhu passed His days and nights chanting and hearing with great pleasure.

TEXT 78

পুরীর বাৎসল্য মুখ্য, রামানন্দের শুদ্ধসখ্য,
গোবিন্দাদ্যের শুদ্ধদাস্যরস।
গদাধর, জগদানন্দ, স্বরূপের মুখ্য রসানন্দ,
এই চারি ভাবে প্রভু বশ ॥ ৭৮ ॥

purīra vātsalya mukhya, rāmānandera śuddha-sakhya,
govindādyera śuddha-dāsya-rasa
gadādhara, jagadānanda, svarūpera mukhya rasānanda,
ei cāri bhāve prabhu vaśa

SYNONYMS

purīra—of Paramānanda Purī; *vātsalya*—paternal affection; *mukhya*—chiefly; *rāmānandera*—of Rāya Rāmānanda; *śuddha-sakhya*—pure fraternity; *govinda-ādyera*—of Govinda and others; *śuddha-dāsya-rasa*—the pure and unalloyed mellow of service; *gadā-dhara*—Gadādhara Paṇḍita; *jagad-ānanda*—Jagadānanda Paṇḍita; *sva-rūpera*—of Svarūpa Dāmodara; *mukhya*—chiefly; *rasa-ānanda*—tasting the pleasure of conjugal love; *ei*—these; *cāri*—in four; *bhāve*—ecstatic conditions; *prabhu*—the Lord; *vaśa*—became obliged.

TRANSLATION

Among His associates, Lord Caitanya Mahāprabhu enjoyed paternal loving affection with Paramānanda Purī, friendly affection with

Rāmānanda Rāya, unalloyed service from Govinda and others, and humors of conjugal love with Gadādhara, Jagadānanda and Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

PURPORT

Paramānanda Purī is said to have been Uddhava in Vṛndāvana. His affections with Śrī Caitanya Mahāprabhu were on the platform of paternal love. This was because Paramānanda Purī happened to be the Godbrother of the spiritual master of Śrī Caitanya Mahāprabhu. Similarly, Rāmānanda Rāya, who is considered an incarnation of Arjuna and by some an incarnation of Viśākhādevī, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadādhara Paṇḍita, Jagadānanda and Svarūpa Dāmodara, Caitanya Mahāprabhu enjoyed the ecstatic conditions of Śrīmatī Rādhārāṇī in Her conjugal relationship with Kṛṣṇa. Absorbed in these four transcendental mellows, Śrī Caitanya Mahāprabhu resided in Jagannātha Purī, feeling very much obliged to His devotees.

TEXT 79

লীলাশুক মর্ত্যজন, তাঁর হয় ভাবোদ্গম,
ঈশ্বরে সে—কি ইহা বিস্ময়।
তাহে মুখ্য-রসাশ্রয়, হইয়াছেন মহাশয়,
তাতে হয় সর্বভাবোদয়॥ ৭৯॥

līlāśuka martya-jana, tāṅra haya bhāvodgama,
īśvare se——ki ihā vismaya
tāhe mukhya-rasāśraya, ha-iyāchena mahāśaya,
tāte haya sarva-bhāvodaya

SYNONYMS

līlā-śuka—Bilvamaṅgala Ṭhākura; *martya-jana*—a person of this world; *tāṅra*—of him; *haya*—there is; *bhāva-udgama*—manifestation of different ecstasies; *īśvare*—in the Supreme Lord; *se*—that; *ki*—what; *ihā*—here; *vismaya*—astonishing; *tāhe*—in that; *mukhya*—chief; *rasa-āśraya*—mellows; *ha-iyāchena*—has become; *mahā-āśaya*—the great personality Śrī Caitanya Mahāprabhu; *tāte*—therefore; *haya*—there is; *sarva-bhāva-udaya*—a manifestation of all ecstasies.

TRANSLATION

Līlāśuka [Bilvamaṅgala Ṭhākura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In the ecstatic mood of conjugal love, Śrī Caitanya Mahāprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

PURPORT

Līlāśuka is Bilvamaṅgala Ṭhākura Gosvāmī. He was a south Indian, a *brāhmaṇa,* and his former name was Śilhana Miśra. When he was a householder, he became attracted to a prostitute named Cintāmaṇi, but eventually he took her advice and became renounced. Thus he wrote one book, *Śāntiśataka,* and later, by the mercy of Lord Kṛṣṇa and the Vaiṣṇavas, he became a great devotee. Thus he became famous as Bilvamaṅgala Ṭhākura Gosvāmī. On that elevated platform, he wrote a book named *Kṛṣṇa-karṇāmṛta,* which is very famous amongst Vaiṣṇavas. Since he exhibited so many ecstatic symptoms, people used to call him Līlāśuka.

TEXT 80

পূর্বে ব্রজবিলাসে, যেই তিন অভিলাষে,
যত্নেহ আস্বাদ না হৈল।
শ্রীরাধার ভাবসার, আপনে করি' অঙ্গীকার,
সেই তিন বস্তু আস্বাদিল ॥ ৮০ ॥

pūrve vraja-vilāse, yei tina abhilāṣe,
yatneha āsvāda nā haila
śrī-rādhāra bhāva-sāra, āpane kari' aṅgīkāra,
sei tina vastu āsvādila

SYNONYMS

pūrve—formerly; *vraja-vilāse*—in the pastimes of Vṛndāvana; *yei tina*—those three; *abhilāṣe*—in desires; *yatneha*—by great endeavor; *āsvāda*—taste; *nā haila*—there was not; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva-sāra*—the essence of the ecstasy; *āpane*—personally; *kari'*—making; *aṅgīkāra*—acceptance; *sei*—those; *tina vastu*—three subjects; *āsvādila*—tasted.

TRANSLATION

During His previous pastimes in Vṛndāvana, Lord Kṛṣṇa desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Śrīmatī Rādhārāṇī. Therefore, in order to taste them, Śrī Kṛṣṇa accepted the position of Śrīmatī Rādhārāṇī in the form of Śrī Caitanya Mahāprabhu.

TEXT 81

আপনে করি' আস্বাদনে, শিখাইল ভক্তগণে,
প্রেমচিন্তামণির প্রভু ধনী।
নাহি জানে স্থানাস্থান, যারে তারে কৈল দান,
মহাপ্রভু—দাতা-শিরোমণি ॥ ৮১ ॥

āpane kari' āsvādane, śikhāila bhakta-gaṇe,
prema-cintāmaṇira prabhu dhanī
nāhi jāne sthānāsthāna, yāre tāre kaila dāna,
mahāprabhu——dātā-śiromaṇi

SYNONYMS

āpane—personally; *kari'*—doing; *āsvādane*—tasting; *śikhāila*—He taught; *bhakta-gaṇe*—to His direct disciples; *prema-cintāmaṇira*—of the touchstone of love of Godhead; *prabhu*—the Lord; *dhanī*—capitalist; *nāhi*—does not; *jāne*—know; *sthāna-asthāna*—the proper place or improper place; *yāre*—to whomever; *tāre*—to him; *kaila*—made; *dāna*—charity; *mahā-prabhu*—Śrī Caitanya Mahāprabhu; *dātā-śiromaṇi*—the most munificent personality.

TRANSLATION

By personally tasting the mellows of love of Godhead, Caitanya Mahāprabhu taught His direct disciples the process. Śrī Caitanya Mahāprabhu is the most munificent incarnation of the touchstone of love of God. He does not consider whether one is a proper or improper recipient, but gives His treasure to anyone and everyone. Thus He is the most munificent.

PURPORT

Śrī Caitanya Mahāprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After

making unlimited amounts of gold, the touchstone remains the same. Similarly, Śrī Caitanya Mahāprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Kṛṣṇa consciousness movement, following in the footsteps of Śrī Caitanya Mahāprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord——Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 82

এই গুপ্ত ভাব-সিন্ধু, ব্রহ্মা না পায় এক বিন্দু,
হেন ধন বিলাইল সংসারে।
ঐছে দয়ালু অবতার, ঐছে দাতা নাহি আর,
গুণ কেহ নারে বর্ণিবারে ॥ ৮২ ॥

ei gupta bhāva-sindhu, brahmā nā pāya eka bindu,
hena dhana vilāila saṁsāre
aiche dayālu avatāra, aiche dātā nāhi āra,
guṇa keha nāre varṇibāre

SYNONYMS

ei—this; *gupta*—confidential; *bhāva-sindhu*—ocean of ecstasies; *brahmā*—Lord Brahmā; *nā*—does not; *pāya*—get; *eka*—one; *bindu*—drop; *hena*—such; *dhana*—wealth; *vilāila*—distributed; *saṁsāre*—all over the world; *aiche*—such; *dayālu*—merciful; *avatāra*—incarnation; *aiche*—such; *dātā*—charitable donor; *nāhi*—there is not; *āra*—anyone else; *guṇa*—this quality; *keha*—anyone; *nāre*—not able; *varṇibāre*—to describe.

TRANSLATION

No one, not even Lord Brahmā, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Śrī Caitanya Mahāprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Śrī Caitanya Mahāprabhu. There is no greater donor. Who can describe His transcendental qualities?

TEXT 83

কহিবার কথা নহে, কহিলে কেহ না বুঝয়ে,
ঐছে চিত্র চৈতন্যের রঙ্গ।
সেই সে বুঝিতে পারে, চৈতন্যের কৃপা যাঁরে,
হয় তাঁর দাসানুদাস-সঙ্গ ॥ ৮৩ ॥

kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yāṅre,
haya tāṅra dāsānudāsa-saṅga

SYNONYMS

kahibāra kathā nahe—not a subject matter to describe freely; *kahile*—if spoken; *keha*—someone; *nā bujhaye*—not understands; *aiche*—in that way; *citra*—wonderful; *caitanyera*—of Śrī Caitanya Mahāprabhu; *raṅga*—pastimes; *sei se*—whoever; *bujhite*—to understand; *pāre*—is able; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *yāṅre*—unto whom; *haya*—becomes; *tāṅra*—His; *dāsa-anudāsa-saṅga*—association with the servant of the servant.

TRANSLATION

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who utilize them are perverted into the *sahajiyā, bāula* and other *sampradāyas*. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees. One must be fit to understand the purport of Śrī Caitanya Mahāprabhu's activities.

TEXT 84

চৈতন্যলীলা-রত্ন-সার, স্বরূপের ভাণ্ডার,
তেঁহো থুইলা রঘুনাথের কণ্ঠে ।
তাহাঁ কিছু যে শুনিলুঁ, তাহা ইহাঁ বিস্তারিলুঁ,
ভক্তগণে দিলুঁ এই ভেটে ॥ ৮৪ ॥

caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra,
teṅho thuilā raghunāthera kaṇṭhe
tāhāṅ kichu ye śuniluṅ, tāhā ihāṅ vistāriluṅ,
bhakta-gaṇe diluṅ ei bheṭe

SYNONYMS

caitanya-līlā—the pastimes of Lord Caitanya; *ratna-sāra*—the topmost jewel; *sva-rūpera*—of Svarūpa Dāmodara; *bhāṇḍāra*—of the storehouse; *teṅho*—he; *thuilā*—kept; *raghu-nāthera kaṇṭhe*—in the throat of Raghunātha dāsa Gosvāmī; *tāhāṅ*—there; *kichu ye*—whatever little; *śuniluṅ*—I have heard; *tāhā*—that only; *ihāṅ*—in this book; *vistāriluṅ*—I have described; *bhakta-gaṇe*—to the pure devotees; *diluṅ*—I gave; *ei*—this; *bheṭe*—presentation.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.

PURPORT

All the activities of Śrī Caitanya Mahāprabhu were noted by His personal secretary Svarūpa Dāmodara and repeated to Raghunātha dāsa Gosvāmī, who memorized them. Whatever Kṛṣṇadāsa Kavirāja Gosvāmī heard is recorded in *Śrī Caitanya-caritāmṛta*. This is called the *parampará* system, from Śrī Caitanya Mahāprabhu to Svarūpa Dāmodara to Raghunātha dāsa Gosvāmī to Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī has distributed this information in his book *Caitanya-caritāmṛta*. In other words, *Caitanya-caritāmṛta* is the essence of the instruction given through the *parampará* system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

TEXT 85

যদি কেহ হেন কয়, গ্রন্থ কৈল শ্লোকময়,
ইতর জনে নারিবে বুঝিতে।
প্রভুর যেই আচরণ, সেই করি বর্ণন,
সর্ব-চিত্ত নারি আরাধিতে ॥ ৮৫ ॥

yadi keha hena kaya, grantha kaila śloka-maya,
itara jane nāribe bujhite
prabhura yei ācaraṇa, sei kari varṇana,
sarva-citta nāri ārādhite

SYNONYMS

yadi—if; *keha*—someone; *hena*—thus; *kaya*—says; *grantha*—this book; *kaila*—is made; *śloka-maya*—with various Sanskrit verses; *itara*—ordinary; *jane*—persons; *nāribe bujhite*—will not be able to understand; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yei*—whatever; *ācaraṇa*—activities; *sei*—that; *kari*—I do; *varṇana*—description; *sarva-citta*—all hearts; *nāri*—I am unable; *ārādhite*—to please.

TRANSLATION

If one says that Śrī Caitanya-caritāmṛta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Śrī Caitanya Mahāprabhu and that for me to satisfy everyone is not possible.

PURPORT

Śrīla Kavirāja Gosvāmī and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy the previous *ācāryas* and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Śrī Caitanya Mahāprabhu's pastimes recorded in *Caitanya-caritāmṛta* are studied in universities and scholastic circles from a literary and historical point of view, but actually *Caitanya-caritāmṛta* is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Śrī Caitanya Mahāprabhu.

TEXT 86

নাহি কাহাঁ সবিরোধ, নাহি কাহাঁ অনুরোধ,
সহজ বস্তু করি বিবরণ।
যদি হয় রাগোদ্দেশ, তাহাঁ হয়ে আবেশ,
সহজ বস্তু না যায় লিখন ॥ ৮৬ ॥

nāhi kāhāṅ savirodha, nāhi kāhāṅ anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgoddeśa, tāhāṅ haye āveśa,
sahaja vastu nā yāya likhana

SYNONYMS

nāhi—there is not; *kāhāṅ*—anywhere; *sa-virodha*—opposing element; *nāhi*—there is not; *kāhāṅ*—anywhere; *anurodha*—acceptance of someone's opinion; *sahaja*—simple; *vastu*—substance; *kari*—I do; *vivaraṇa*—description; *yadi*—if; *haya*—there is; *rāga-uddeśa*—someone's attraction or obstruction; *tāhāṅ*—there; *haye*—becoming; *āveśa*—involved; *sahaja*—simple; *vastu*—substance; *nā yāya*—is not possible; *likhana*—the writing.

TRANSLATION

In this Caitanya-caritāmṛta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

PURPORT

The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Śrī Caitanya Mahāprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in *Caitanya-caritāmṛta*. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy

way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

TEXT 87

যেবা নাহি বুঝে কেহ, শুনিতে শুনিতে সেহ,
কি অদ্ভুত চৈতন্যচরিত।
কৃষ্ণে উপজিবে প্রীতি, জানিবে রসের রীতি,
শুনিলেই বড় হয় হিত ॥ ৮৭ ॥

yebā nāhi bujhe keha, śunite śunite seha,
ki adbhuta caitanya-carita
kṛṣṇe upajibe prīti, jānibe rasera rīti,
śunilei baḍa haya hita

SYNONYMS

yebā—whoever; *nāhi*—does not; *bujhe*—understand; *keha*—someone; *śunite śunite*—hearing and hearing; *seha*—he; *ki*—what; *adbhuta*—wonderful; *caitanya-carita*—pastimes of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇe*—unto Kṛṣṇa; *upajibe*—will develop; *prīti*—love; *jānibe*—he will understand; *rasera*—of transcendental mellows; *rīti*—the ways; *śunilei*—simply by hearing; *baḍa*—great; *haya*—there is; *hita*—benefit.

TRANSLATION

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

TEXT 88

ভাগবত—শ্লোকময়, টীকা তার সংস্কৃত হয়,
তবু কৈছে বুঝে ত্রিভুবন।

ইহাঁ শ্লোক দুই চারি, তার ব্যাখ্যা ভাষা করি,
কেনে না বুঝিবে সর্বজন ॥ ৮৮ ॥

bhāgavata——śloka-maya, ṭīkā tāra saṁskṛta haya,
tabu kaiche bujhe tri-bhuvana
ihāṅ śloka dui cāri, tāra vyākhyā bhāṣā kari,
kene nā bujhibe sarva-jana

SYNONYMS

bhāgavata—the *Śrīmad-Bhāgavatam*; *śloka-maya*—full of Sanskrit verses; *ṭīkā*—commentaries; *tāra*—of that; *saṁskṛta*—Sanskrit language; *haya*—there are; *tabu*—still; *kaiche*—how; *bujhe*—understands; *tri-bhuvana*—the whole world; *ihāṅ*—in this; *śloka*—verses; *dui cāri*—a few; *tāra*—of them; *vyākhyā*—explanation; *bhāṣā*—in simple language; *kari*—I do; *kene*—why; *nā*—not; *bujhibe*—will understand; *sarva-jana*—all people.

TRANSLATION

In reply to those critics who say that Śrī Caitanya-caritāmṛta is full of Sanskrit verses, it can be said that Śrīmad-Bhāgavatam is also full of Sanskrit verses, as are the commentaries on Śrīmad-Bhāgavatam. Nonetheless, Śrīmad-Bhāgavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand Caitanya-caritāmṛta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

TEXT 89

শেষ-লীলার সূত্রগণ, কৈলুঁ কিছু বিবরণ,
ইহাঁ বিস্তারিতে চিত্ত হয়।
থাকে যদি আয়ুঃ-শেষ, বিস্তারিব লীলা-শেষ,
যদি মহাপ্রভুর কৃপা হয় ॥ ৮৯ ॥

śeṣa-līlāra sūtra-gaṇa, kailuṅ kichu vivaraṇa,
ihāṅ vistārite citta haya
thāke yadi āyuḥ-śeṣa, vistāriba līlā-śeṣa,
yadi mahāprabhura kṛpā haya

SYNONYMS

śeṣa-līlāra—of the pastimes at the end; *sūtra-gaṇa*—the codes; *kailuṅ*—I have done; *kichu*—some; *vivaraṇa*—description; *ihāṅ*—here; *vistārite*—to expand more and more; *citta haya*—there is a desire; *thāke*—remains; *yadi*—if; *āyuḥ-śeṣa*—the end of life; *vistāriba*—I shall describe; *līlā*—pastimes; *śeṣa*—at the end; *yadi*—if; *mahā-prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *haya*—there is.

TRANSLATION

I have already given in codes all the facts and figures of Lord Śrī Caitanya Mahāprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Śrī Caitanya Mahāprabhu, I shall try to describe them again more elaborately.

TEXT 90

আমি বৃদ্ধ জরাতুর, লিখিতে কাঁপয়ে কর,
মনে কিছু স্মরণ না হয়।
না দেখিয়ে নয়নে, না শুনিয়ে শ্রবণে,
তবু লিখি'—এ বড় বিস্ময়॥ ৯০॥

āmi vṛddha jarātura, likhite kāṅpaye kara,
mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe,
tabu likhi'—*e baḍa vismaya*

SYNONYMS

āmi—I; *vṛddha*—old man; *jarā-ātura*—disturbed by invalidity; *likhite*—to write; *kāṅpaye*—trembles; *kara*—the hand; *mane*—in the mind; *kichu*—any; *smaraṇa*—remembrance; *nā haya*—there is not; *nā dekhiye*—I cannot see; *nayane*—by the eyes; *nā śuniye*—I cannot hear; *śravaṇe*—with the ears; *tabu*—still; *likhi'*—writing; *e*—this; *baḍa vismaya*—a great wonder.

TRANSLATION

I have now become too old and disturbed by invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

TEXT 91

এই অন্ত্যলীলা-সার, সূত্রমধ্যে বিস্তার,
করি' কিছু করিলুঁ বর্ণন।
ইহা-মধ্যে মরি যবে, বর্ণিতে না পারি তবে,
এই লীলা ভক্তগণ-ধন ॥ ৯১ ॥

ei antya-līlā-sāra, sūtra-madhye vistāra,
kari' kichu kariluṅ varṇana
ihā-madhye mari yabe, varṇite nā pāri tabe,
ei līlā bhakta-gaṇa-dhana

SYNONYMS

ei antya-līlā-sāra—the essence of the *antya-līlā* (Lord Caitanya's pastimes at the end); *sūtra-madhye*—in the codes; *vistāra*—expansion; *kari'*—doing; *kichu*—something; *kariluṅ varṇana*—have described; *ihā-madhye*—in the meantime; *mari*—I die; *yabe*—when; *varṇite*—to describe; *nā pāri*—not able; *tabe*—then; *ei līlā*—these pastimes; *bhakta-gaṇa-dhana*—the treasure of the devotees.

TRANSLATION

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

TEXT 92

সংক্ষেপে এই সূত্র কৈল, যেই ইহাঁ না লিখিল,
আগে তাহা করিব বিস্তার।
যদি তত দিন জিয়ে, মহাপ্রভুর কৃপা হয়ে,
ইচ্ছা ভরি' করিব বিচার ॥ ৯২ ॥

saṅkṣepe ei sūtra kaila, yei ihāṅ nā likhila,
āge tāhā kariba vistāra
yadi tata dina jiye, mahāprabhura kṛpā haye,
icchā bhari' kariba vicāra

SYNONYMS

saṅkṣepe—in brief; *ei sūtra*—these codes; *kaila*—I have made; *yei*—whatever; *ihāṅ*—in this; *nā likhila*—I could not write; *āge*—in the future; *tāhā*—that; *kariba*—I shall make; *vistāra*—expansion; *yadi*—if; *tata*—so many; *dina*—days; *jiye*—I live; *mahā-prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *haye*—there is; *icchā bhari'*—satisfying the desire; *kariba*—I shall do; *vicāra*—consideration.

TRANSLATION

In this chapter I have briefly described the codes. Whatever I have not described I shall describe extensively in the future. If, by Śrī Caitanya Mahāprabhu's mercy, I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

TEXT 93

ছোট বড় ভক্তগণ, বন্দোঁ সবার শ্রীচরণ,
সবে মোরে করহ সন্তোষ।
স্বরূপ-গোসাঞির মত, রূপ-রঘুনাথ জানে যত,
তাই লিখি' নাহি মোর দোষ ॥ ৯৩ ॥

choṭa baḍa bhakta-gaṇa, vandoṅ sabāra śrī-caraṇa,
sabe more karaha santoṣa
svarūpa-gosāñira mata, rūpa-raghunātha jāne yata,
tāi likhi' nāhi mora doṣa

SYNONYMS

choṭa—small; *baḍa*—great; *bhakta-gaṇa*—devotees; *vandoṅ*—I worship; *sabāra*—all of them; *śrī-caraṇa*—the lotus feet; *sabe*—all of you; *more*—unto me; *karaha*—please do; *santoṣa*—satisfaction; *sva-rūpa-gosāñira mata*—the view of Svarūpa Dāmodara Gosvāmī; *rūpa-raghu-nātha*—Rūpa and Raghunātha; *jāne*—know; *yata*—all; *tāi*—that; *likhi'*—writing; *nāhi*—there is not; *mora*—my; *doṣa*—fault.

TRANSLATION

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from

Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added nor subtracted from their version.

PURPORT

According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, there are three kinds of devotees, known as *bhajana-vijña* (experts in devotional service), *bhajana-śīla* (devotees engaged in devotional service), and *kṛṣṇa-nāme dīkṣita kṛṣṇa-nāmakārī* (initiated devotees engaged in chanting). The author of *Caitanya-caritāmṛta* begs the mercy of all these devotees and asks them to be pleased with him. He says, "Let the neophyte devotees—the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate some *smārta-brāhmaṇa*—let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous *ācāryas* like Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and Rūpa Gosvāmī. I have only written what I have learned from them."

TEXT 94

শ্রীচৈতন্য, নিত্যানন্দ, অদ্বৈতাদি ভক্তবৃন্দ,
শিরে ধরি সবার চরণ।
স্বরূপ, রূপ, সনাতন, রঘুনাথের শ্রীচরণ,
ধূলি করোঁ মস্তকে ভূষণ ॥ ৯৪ ॥

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
śire dhari sabāra caraṇa
svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
dhūli karoṅ mastake bhūṣaṇa

SYNONYMS

śrī-caitanya—Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda Prabhu; *advaita-ādi bhakta-vṛnda*—as well as personalities like Advaita Ācārya and all the devotees; *śire*—on my head; *dhari*—taking; *sabāra*—of all; *caraṇa*—the lotus feet; *sva-rūpa*—Śrīla Svarūpa Dāmodara Gosvāmī; *rūpa*—Śrīla Rūpa Gosvāmī; *sanātana*—Śrīla Sanātana Gosvāmī; *raghu-nāthera*—of

Śrīla Raghunātha Gosvāmī; *śrī-caraṇa*—the lotus feet; *dhūli*—dust; *karoṅ*—I do; *mastake*—on my head; *bhūṣaṇa*—decoration.

TRANSLATION

According to the paramparā system, I wish to take the dust from the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the associates of Śrī Caitanya Mahāprabhu like Svarūpa Dāmodara, Rūpa Gosvāmī and Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

TEXT 95

পাঞা যাঁর আজ্ঞা-ধন, ব্রজের বৈষ্ণবগণ,
বন্দোঁ তাঁর মুখ্য হরিদাস।
চৈতন্যবিলাস-সিন্ধু- কল্লোলের এক বিন্দু,
তার কণা কহে কৃষ্ণদাস॥ ৯৫॥

pāñā yāṅra ājñā-dhana, vrajera vaiṣṇava-gaṇa,
vandoṅ tāṅra mukhya haridāsa
caitanya-vilāsa-sindhu- kallolera eka bindu,
tāra kaṇā kahe kṛṣṇadāsa

SYNONYMS

pāñā—getting; *yāṅra*—whose; *ājñā-dhana*—order; *vrajera*—of Vṛndāvana; *vaiṣṇava-gaṇa*—all the Vaiṣṇavas; *vandoṅ*—I worship; *tāṅra*—of them; *mukhya*—the chief; *hari-dāsa*—Haridāsa; *caitanya-vilāsa-sindhu*—of the ocean of the pastimes of Lord Caitanya; *kallolera eka bindu*—one drop of one wave; *tāra*—of it; *kaṇā*—a particle only; *kahe*—describes; *kṛṣṇa-dāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Receiving orders from the above authorities and the Vaiṣṇavas of Vṛndāvana, especially from Haridāsa, the priest of Govindajī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Śrī Caitanya Mahāprabhu.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahāprabhu.*

CHAPTER 3

Lord Śrī Caitanya Mahāprabhu's Stay at the House of Advaita Ācārya

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura gives the following summary study of the Third Chapter. After accepting the *sannyāsa* order at Katwa, Śrī Caitanya Mahāprabhu traveled continuously for three days in the Rāḍha-deśa and, by the trick of Nityānanda Prabhu, eventually came to the western side of Śāntipura. Śrī Caitanya Mahāprabhu was induced to believe that the River Ganges was the Yamunā. When He was worshiping the sacred river, Advaita Prabhu appeared with a boat. Advaita Prabhu asked Him to take His bath in the Ganges and took Him to His own house. There, at the house of Advaita Prabhu, all the Navadvīpa devotees, along with mother Śacīdevī, came to see Śrī Caitanya Mahāprabhu. This house was located at Śāntipura. Mother Śacīdevī cooked for Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, and at that time there were many joking exchanges between Advaita Prabhu and Nityānanda Prabhu. In the evening there was a mass *saṅkīrtana* at the house of Advaita Prabhu, and mother Śacīdevī gave Śrī Caitanya Mahāprabhu permission to leave. She requested Him to make Jagannātha Purī, Nīlācala, His headquarters. Śrī Caitanya Mahāprabhu granted His mother's request and, followed by Nityānanda, Mukunda, Jagadānanda and Dāmodara, left Śāntipura. Bidding farewell to mother Śacīdevī, they all proceeded toward Jagannātha Purī, following the path of Chatrabhoga.

TEXT 1

ন্যাসং বিধায়োৎপ্রণয়োঽথ গৌরো
বৃন্দাবনং গন্তুমনা ভ্রমাদ্ যঃ।
রাঢ়ে ভ্রমন্ শান্তিপুরীময়িত্বা
ললাস ভক্তৈরিহ তং নতোঽস্মি ॥ ১ ॥

nyāsaṁ vidhāyotpraṇayo 'tha gauro
vṛndāvanaṁ gantu-manā bhramād yaḥ
rāḍhe bhraman śānti-purīm ayitvā
lalāsa bhaktair iha taṁ nato 'smi

SYNONYMS

nyāsam—the regular ritualistic ceremonies of the *sannyāsa* order; *vidhāya*—after accepting; *utpraṇayaḥ*—arousal of intense love for Kṛṣṇa; *atha*—thus; *gauraḥ*—Śrī Caitanya Mahāprabhu; *vṛndāvanam*—to Vṛndāvana; *gantu-manāḥ*—thinking of going; *bhramāt*—apparently by mistake; *yaḥ*—who; *rāḍhe*—in the tract of land known as Rāḍha; *bhraman*—wandering; *śānti-purīm*—to Śāntipura; *ayitvā*—going; *lalāsa*—enjoyed; *bhaktaiḥ*—with the devotees; *iha*—here; *tam*—unto Him; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

After accepting the sannyāsa order of life, Lord Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, wanted to go to Vṛndāvana, but apparently by mistake He wandered in the Rāḍha-deśa. Later He arrived at Śāntipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Śrī Caitanya Mahāprabhu.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Gosāñi; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

TEXT 3

চব্বিশ বৎসর-শেষ যেই মাঘ-মাস ।
তার শুক্লপক্ষে প্রভু করিলা সন্ন্যাস ॥ ৩ ॥

cabbiśa vatsara-śeṣa yei māgha-māsa
tāra śukla-pakṣe prabhu karilā sannyāsa

SYNONYMS

cabbiśa—twenty-fourth; *vatsara*—of the year; *śeṣa*—at the end; *yei*—that; *māgha-māsa*—the month of Māgha (January and February); *tāra*—of that; *śukla-pakṣe*—in the waxing period of the moon; *prabhu*—the Lord; *karilā*—accepted; *sannyāsa*—the *sannyāsa* order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, Śrī Caitanya Mahāprabhu accepted the sannyāsa order during the waxing period of the moon.

TEXT 4

সন্ন্যাস করি' প্রেমাবেশে চলিলা বৃন্দাবন।
রাঢ়-দেশে তিন দিন করিলা ভ্রমণ॥ ৪॥

sannyāsa kari' premāveśe calilā vṛndāvana
rāḍha-deśe tina dina karilā bhramaṇa

SYNONYMS

sannyāsa kari'—after accepting the *sannyāsa* order; *prema-āveśe*—in intense love for Kṛṣṇa; *calilā*—proceeded; *vṛndāvana*—toward Vṛndāvana-dhāma; *rāḍha-deśe*—in the tract of land known as Rāḍha; *tina dina*—continuously for three days; *karilā*—did; *bhramaṇa*—wandering.

TRANSLATION

After accepting the sannyāsa order, Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, started for Vṛndāvana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Rāḍha-deśa.

PURPORT

The word Rāḍha-deśa comes from the word *rāṣṭra*, or "state." From *rāṣṭra* the perverted word *rāḍha* has come. The part of Bengal on the western side of the Ganges is known as Rāḍha-deśa. Another name is Pauṇḍra-deśa. The word *pauṇḍra* is a perverted form of the word *peṅḍo*. It appears that the capital of Rāṣṭra-deśa was situated in that part of Bengal.

TEXT 5

এই শ্লোক পড়ি' প্রভু ভাবের আবেশে।
ভ্রমিতে পবিত্র কৈল সব রাঢ়-দেশে ॥ ৫ ॥

ei śloka paḍi' prabhu bhāvera āveśe
bhramite pavitra kaila saba rāḍha-deśe

SYNONYMS

ei śloka—this verse; *paḍi'*—reciting; *prabhu*—the Lord; *bhāvera*—of ecstasy; *āveśe*—in a condition; *bhramite*—wandering; *pavitra*—purified; *kaila*—did; *saba rāḍha-deśe*—all of the tract of land known as Rāḍha-deśa.

TRANSLATION

Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy.

TEXT 6

এতাং স আস্থায় পরাত্মনিষ্ঠামধ্যাসিতাং পূর্বতমৈর্মহদ্ভিঃ।
অহং তরিষ্যামি দুরন্তপারং তমো মুকুন্দাঙ্ঘ্রিনিষেবয়ৈব ॥৬॥

etāṁ sa āsthāya parātma-niṣṭhām
adhyāsitāṁ pūrvatamair mahadbhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ
tamo mukundāṅghri-niṣevayaiva

SYNONYMS

etām—this; *saḥ*—such; *āsthāya*—being completely fixed in; *para-ātma-niṣṭhām*—devotion to the Supreme Person, Kṛṣṇa; *adhyāsitām*—worshiped; *pūrvatamaiḥ*—by previous; *mahadbhiḥ*—ācāryas; *aham*—I; *tariṣyāmi*—shall cross over; *duranta-pāram*—the insurmountable; *tamaḥ*—the ocean of nescience; *mukunda-aṅghri*—of the lotus feet of Mukunda; *niṣevayā*—by worship; *eva*—certainly.

TRANSLATION

[As a brāhmaṇa from Avantī-deśa said:] "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were

fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.''

PURPORT

In connection with this verse, which is a quotation from *Śrīmad-Bhāgavatam* (11.23.58), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of *sannyāsa* is a regulative principle. If one accepts the *sannyāsa* order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a *sannyāsī.* It is not simply a matter of changing dress. In *Bhagavad-gītā* (6.1) it is also stated, *anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ/sa sannyāsī ca yogī ca:* one who works devotedly for the satisfaction of Kṛṣṇa is a *sannyāsī.* The dress is not *sannyāsa,* but the attitude of service to Kṛṣṇa is.

The word *parātma-niṣṭhā* means being a devotee of Lord Kṛṣṇa. *Parātmā,* the Supreme Person, is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ.* Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually *sannyāsīs.* As a matter of formality, the devotee accepts the *sannyāsa* dress as previous *ācāryas* did. He also accepts the three *daṇḍas.* Later Viṣṇusvāmī considered that accepting the dress of a *tri-daṇḍī* was *parātma-niṣṭhā.* Therefore sincere devotees add another *daṇḍa,* the *jīva-daṇḍa,* to the three existing *daṇḍas.* The Vaiṣṇava *sannyāsī* is known as a *tridaṇḍi-sannyāsī.* The Māyāvādī *sannyāsī* accepts only one *daṇḍa,* not understanding the purpose of *tri-daṇḍa.* Later, many persons in the community of Śiva Svāmī gave up the *ātma-niṣṭhā* (devotional service) of the Lord and followed the path of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Svāmī-sampradāya follow the path of Śaṅkarācārya and accept the ten names of *sannyāsa.* Although Śrī Caitanya Mahāprabhu accepted the then-existing order of *sannyāsa* (namely *eka-daṇḍa*), He still recited a verse from *Śrīmad-Bhāgavatam* about the *tridaṇḍa-sannyāsa* accepted by the *brāhmaṇa* of Avantīpura. Indirectly He declared that within that *eka-daṇḍa,* one *daṇḍa,* four *daṇḍas* existed as one. Accepting *ekadaṇḍa-sannyāsa* without *parātma-niṣṭhā* (devotional service to Lord Kṛṣṇa) is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the *jīva-daṇḍa* to the *tri-daṇḍa.* These four *daṇḍas,* bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the *ekadaṇḍi-sannyāsīs* of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this

impersonal position as liberation. Māyāvādī *sannyāsīs,* not knowing that Śrī Caitanya Mahāprabhu was a *tri-daṇḍī,* think of Caitanya Mahāprabhu as an *ekadaṇḍi-sannyāsī.* This is due to their *vivarta,* bewilderment. In *Śrīmad-Bhāgavatam* there is no such thing as an *ekadaṇḍi-sannyāsī*; indeed, the *tridaṇḍi-sannyāsī* is accepted as the symbolic representation of the *sannyāsa* order. By citing this verse from *Śrīmad-Bhāgavatam,* Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order recommended in *Śrīmad-Bhāgavatam.* The Māyāvādī *sannyāsīs,* who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the *sannyāsa* order and keep the sacred thread and tuft of unshaved hair. The *ekadaṇḍi-sannyāsīs* of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of *tridaṇḍa-sannyāsa,* and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The *ācāryas* who advocate the *daiva-varṇāśrama* (the social order of *cātur-varṇyam* mentioned in *Bhagavad-gītā)* do not accept the proposition of *āsura-varṇāśrama,* which maintains that the social order of *varṇa* is indicated by birth.

The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted *tridaṇḍa-sannyāsa* and also accepted Mādhava Upādhyāya as his *tridaṇḍi-sannyāsī* disciple. It is said that from this Mādhavācārya the *sampradāya* known in western India as the Vallabhācārya-sampradāya has begun. Śrīla Gopāla Bhaṭṭa Bose, who is known as a *smṛty-ācārya* in the Gauḍīya-Vaiṣṇava-sampradāya, later accepted the *tridaṇḍa-sannyāsa* order from Tridaṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of *tridaṇḍa-sannyāsa* is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* advocates that one should accept the *tridaṇḍa-sannyāsa* order by controlling the six forces:

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a *gosvāmī* and is competent to accept disciples all over the world." The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of *sannyāsa,* and for this they cannot be blamed. Śrī Caitanya

Mahāprabhu accepted Śrīdhara Svāmī, who was a *tridaṇḍi-sannyāsī,* but the Māyāvādī *sannyāsīs,* not understanding Śrīdhara Svāmī, sometimes think that Śrīdhara Svāmī belonged to the Māyāvāda *ekadaṇḍa-sannyāsa* community. Actually this was not the case.

TEXT 7

প্রভু কহে,—সাধু এই ভিক্ষুর বচন।
মুকুন্দ সেবন-ব্রত কৈল নির্ধারণ॥ ৭॥

prabhu kahe,——sādhu ei bhikṣura vacana
mukunda sevana-vrata kaila nirdhāraṇa

SYNONYMS

prabhu kahe—the Lord said; *sādhu*—very much purified; *ei*—this; *bhikṣura*—of the mendicant; *vacana*—words; *mukunda*—Lord Kṛṣṇa; *sevana-vrata*—decision to serve; *kaila*—made; *nirdhāraṇa*—indication.

TRANSLATION

Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

TEXT 8

পরাত্ম নিষ্ঠা-মাত্র বেষ-ধারণ।
মুকুন্দ-সেবায় হয় সংসার-তারণ॥ ৮॥

parātma-niṣṭhā-mātra veṣa-dhāraṇa
mukunda-sevāya haya saṁsāra-tāraṇa

SYNONYMS

para-ātma-niṣṭhā-mātra—only for the determination to serve Kṛṣṇa; *veṣa-dhāraṇa*—changing the dress; *mukunda-sevāya*—by serving Mukunda; *haya*—there is; *saṁsāra-tāraṇa*—liberation from this material bondage.

TRANSLATION

The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura says that Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order and recommended the determination of the Avantīpura *bhikṣu* to engage in the service of Mukunda. He accepted the *brāhmaṇa's* version due to his determination to serve Mukunda. The *sannyāsī* dress is actually an attraction for material formality. Śrī Caitanya Mahāprabhu did not like such formality, but He wanted the essence of it—service to Mukunda. Such determination in any condition is *parātma-niṣṭhā*. That is required. The conclusion is that the *sannyāsa* order depends not on the dress but the determination to serve Mukunda.

TEXT 9

সেই বেষ কৈল, এবে বৃন্দাবন গিয়া।
কৃষ্ণনিষেবণ করি নিভৃতে বসিয়া॥ ৯॥

sei veṣa kaila, ebe vṛndāvana giyā
kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

SYNONYMS

sei—that; *veṣa*—dress; *kaila*—accepted; *ebe*—now; *vṛndāvana*—to Vṛndāvana-dhāma; *giyā*—going; *kṛṣṇa-niṣevaṇa*—service to the Lord; *kari*—I shall execute; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

TEXT 10

এত বলি' চলে প্রভু, প্রেমোন্মাদের চিহ্ন।
দিক্-বিদিক্-জ্ঞান নাহি, কিবা রাত্রি-দিন॥ ১০॥

eta bali' cale prabhu, premonmādera cihna
dik-vidik-jñāna nāhi, kibā rātri-dina

SYNONYMS

eta bali'—saying this; *cale prabhu*—the Lord began to proceed; *prema-unmādera cihna*—the symptoms of ecstatic love; *dik-vidik-jñāna*—knowledge

of the right direction or wrong direction; *nāhi*—there is not; *kibā*—whether; *rātri-dina*—night or day.

TRANSLATION

As Śrī Caitanya Mahāprabhu was en route to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

TEXT 11

নিত্যানন্দ, আচার্যরত্ন, মুকুন্দ,—তিন জন।
প্রভু-পাছে-পাছে তিনে করেন গমন ॥ ১১ ॥

nityānanda, ācāryaratna, mukunda,—tina jana
prabhu-pāche-pāche tine karena gamana

SYNONYMS

nityānanda—Nityānanda Prabhu; *ācārya-ratna*—Candraśekhara; *mukunda*—and Mukunda; *tina jana*—three persons; *prabhu-pāche-pāche*—following the Lord; *tine*—all three of them; *karena gamana*—go.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward Vṛndāvana, Nityānanda Prabhu, Candraśekhara and Prabhu Mukunda followed Him.

TEXT 12

যেই যেই প্রভু দেখে, সেই সেই লোক।
প্রেমাবেশে 'হরি' বলে, খণ্ডে দুঃখ-শোক ॥ ১২ ॥

yei yei prabhu dekhe, sei sei loka
premāveśe 'hari' bale, khaṇḍe duḥkha-śoka

SYNONYMS

yei yei—whoever; *prabhu*—the Lord; *dekhe*—sees; *sei sei loka*—those persons; *prema-āveśe*—in the ecstasy of love; *hari bale*—exclaim "Hari"; *khaṇḍe*—pass over; *duḥkha-śoka*—all kinds of material unhappiness and lamentation.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through the Rāḍha-deśa, whoever saw Him in ecstasy exclaimed, "Hari! Hari!" As they chanted this with the Lord, all the unhappiness of material existence diminished.

TEXT 13

গোপ-বালক সব প্রভুকে দেখিয়া।
'হরি' 'হরি' বলি' ডাকে উচ্চ করিয়া॥ ১৩॥

gopa-bālaka saba prabhuke dekhiyā
'hari' 'hari' bali' ḍāke ucca kariyā

SYNONYMS

gopa-bālaka saba—all the cowherd boys; *prabhuke dekhiyā*—seeing the Lord; *hari hari bali'*—vibrating the sounds "Hari Hari"; *ḍāke*—shout; *ucca kariyā*—loudly.

TRANSLATION

All the cowherd boys who saw Śrī Caitanya Mahāprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

TEXT 14

শুনি' তা-সবার নিকট গেলা গৌরহরি।
'বল' 'বল' বলে সবার শিরে হস্ত ধরি'॥ ১৪॥

śuni' tā-sabāra nikaṭa gelā gaurahari
'bala' 'bala' bale sabāra śire hasta dhari'

SYNONYMS

śuni'—hearing; *tā-sabāra*—of all of them; *nikaṭa*—near; *gelā*—went; *gaura-hari*—Śrī Caitanya Mahāprabhu; *bala bala*—go on speaking, go on speaking; *bale*—He said; *sabāra*—of all of them; *śire hasta dhari'*—keeping His hand on their heads.

TRANSLATION

When He heard all the cowherd boys also chanting "Hari! Hari!" Śrī Caitanya Mahāprabhu was very pleased. He approached them, put His hand on their heads and said, "Go on chanting like that."

TEXT 15

তা'-সবার স্তুতি করে,--তোমরা ভাগ্যবান্।
কৃতার্থ করিলে মোরে শুনাঞা হরিনাম ॥ ১৫ ॥

tā'-sabāra stuti kare,——tomarā bhāgyavān
kṛtārtha karile more śunāñā hari-nāma

SYNONYMS

tā'-sabāra—of all of them; *stuti kare*—Lord Caitanya Mahāprabhu praised the behavior; *tomarā*—you; *bhāgyavān*—fortunate; *kṛta-artha*—successful; *karile*—you have made; *more*—to Me; *śunāñā*—by chanting; *hari-nāma*—the holy name of Lord Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

TEXT 16

গুপ্তে তা-সবাকে আনি' ঠাকুর নিত্যানন্দ।
শিখাইলা সবাকারে করিয়া প্রবন্ধ ॥ ১৬ ॥

gupte tā-sabāke āni' ṭhākura nityānanda
śikhāilā sabākāre kariyā prabandha

SYNONYMS

gupte—in confidence; *tā-sabāke*—unto all the cowherd boys; *āni'*—taking them; *ṭhākura nityānanda*—Nityānanda Ṭhākura; *śikhāilā*—instructed; *sabākāre*—all of them; *kariyā prabandha*—by making a reasonable story.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story, Nityānanda Prabhu instructed them as follows.

TEXT 17

বৃন্দাবনপথ প্রভু পুছেন তোমারে।
গঙ্গাতীর-পথ তবে দেখাইহ তাঁরে ॥ ১৭ ॥

vṛndāvana-patha prabhu puchena tomāre
gaṅgā-tīra-patha tabe dekhāiha tāṅre

SYNONYMS

vṛndāvana-patha—the path to Vṛndāvana; *prabhu*—the Lord; *puchena*—inquires; *tomāre*—from you; *gaṅgā-tīra-patha*—the path on the bank of the Ganges; *tabe*—at that time; *dekhāiha*—please show; *tāṅre*—Him.

TRANSLATION

"If Śrī Caitanya Mahāprabhu asks you about the path to Vṛndāvana, please show Him the path on the bank of the Ganges instead."

TEXTS 18-19

তবে প্রভু পুছিলেন,—'শুন, শিশুগণ।
কহ দেখি, কোন্ পথে যাব বৃন্দাবন' ॥ ১৮ ॥
শিশু সব গঙ্গাতীরপথ দেখাইল।
সেই পথে আবেশে প্রভু গমন করিল ॥ ১৯ ॥

tabe prabhu puchilena,—'śuna, śiśu-gaṇa
kaha dekhi, kon pathe yāba vṛndāvana'

śiśu saba gaṅgā-tīra-patha dekhāila
sei pathe āveśe prabhu gamana karila

SYNONYMS

tabe—thereafter; *prabhu*—the Lord; *puchilena*—inquired; *śuna*—hear; *śiśu-gaṇa*—O boys; *kaha dekhi*—please tell Me; *kon pathe*—in which way; *yāba*—I shall go; *vṛndāvana*—to Vṛndāvana; *śiśu*—the boys; *saba*—all; *gaṅgā-tīra-patha*—the path on the bank of the Ganges; *dekhāila*—showed; *sei*—that; *pathe*—on the path; *āveśe*—in ecstasy; *prabhu*—the Lord; *gamana karila*—went.

TRANSLATION

When the cowherd boys were questioned by Lord Caitanya Mahāprabhu about the path to Vṛndāvana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

TEXT 20

আচার্যরত্নেরে কহে নিত্যানন্দ-গোসাঞি।
শীঘ্র যাহ তুমি অদ্বৈত-আচার্যের ঠাঞি॥ ২০॥

ācāryaratnere kahe nityānanda-gosāñi
śīghra yāha tumi advaita-ācāryera ṭhāñi

SYNONYMS

ācārya-ratnere—to Candraśekhara Ācārya; *kahe*—said; *nityānanda-gosāñi*—Lord Nityānanda Prabhu; *śīghra*—immediately; *yāha*—go; *tumi*—you; *advaita-ācāryera ṭhāñi*—to the place of Advaita Ācārya.

TRANSLATION

As the Lord proceeded along the bank of the Ganges, Śrī Nityānanda Prabhu requested Ācāryaratna [Candraśekhara Ācārya] to go immediately to the house of Advaita Ācārya.

TEXT 21

প্রভু লয়ে যাব আমি তাঁহার মন্দিরে।
সাবধানে রহেন যেন নৌকা লঞা তীরে॥ ২১॥

prabhu laye yāba āmi tāṅhāra mandire
sāvadhāne rahena yena naukā lañā tīre

SYNONYMS

prabhu laye—taking the Lord; *yāba*—shall go; *āmi*—I; *tāṅhāra*—of Him; *mandire*—to the house; *sāvadhāne*—very carefully; *rahena*—let Him stay; *yena*—there; *naukā*—boat; *lañā*—taking; *tīre*—on the bank.

TRANSLATION

Śrī Nityānanda Gosvāmī told him: "I shall take Śrī Caitanya Mahāprabhu to the bank of the Ganges at Śāntipura, and Advaita Ācārya should carefully stay there on shore with a boat.

TEXT 22

তবে নবদ্বীপে তুমি করিহ গমন।
শচী-সহ লঞা আইস সব ভক্তগণ॥ ২২॥

tabe navadvīpe tumi kariha gamana
śacī-saha lañā āisa saba bhakta-gaṇa

SYNONYMS

tabe—thereafter; *nava-dvīpe*—to Navadvīpa; *tumi*—you; *kariha*—should do; *gamana*—going; *śacī-saha*—mother Śacī; *lañā*—taking along; *āisa*—come back; *saba bhakta-gaṇa*—all the devotees.

TRANSLATION

"After that," Nityānanda Prabhu continued, "I shall go to Advaita Ācārya's house, and you should go to Navadvīpa and return with mother Śacī and all the other devotees."

TEXT 23

তাঁরে পাঠাইয়া নিত্যানন্দ মহাশয়।
মহাপ্রভুর আগে আসি' দিল পরিচয়॥ ২৩॥

tāṅre pāṭhāiyā nityānanda mahāśaya
mahāprabhura āge āsi' dila paricaya

SYNONYMS

tāṅre—him; *pāṭhāiyā*—sending; *nityānanda*—Lord Nityānanda; *mahā-āśaya*—the great personality; *mahā-prabhura*—of Śrī Caitanya Mahāprabhu; *āge*—in front; *āsi'*—coming; *dila*—gave; *paricaya*—introduction.

TRANSLATION

After sending Ācāryaratna to the house of Advaita Ācārya, Śrī Nityānanda Prabhu went before Lord Caitanya Mahāprabhu and gave notice of His coming.

TEXT 24

প্রভু কহে,—শ্রীপাদ, তোমার কোথাকে গমন।
শ্রীপাদ কহে, তোমার সঙ্গে যাব বৃন্দাবন॥ ২৪॥

prabhu kahe,—śrīpāda, tomāra kothāke gamana
śrīpāda kahe, tomāra saṅge yāba vṛndāvana

SYNONYMS

prabhu kahe—the Lord inquired; *śrī-pāda*—sir; *tomāra*—of You; *kothāke*—where; *gamana*—going; *śrī-pāda kahe*—Nityānanda Prabhu replied; *tomāra*—You; *saṅge*—with; *yāba*—I shall go; *vṛndāvana*—toward Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu was in ecstasy, and He asked where Nityānanda Prabhu was going. Nityānanda replied that He was going with Him toward Vṛndāvana.

TEXT 25

প্রভু কহে,—কত দূরে আছে বৃন্দাবন।
তেঁহো কহেন,—কর এই যমুনা দরশন ॥ ২৫ ॥

prabhu kahe,——kata dūre āche vṛndāvana
teṅho kahena,——kara ei yamunā daraśana

SYNONYMS

prabhu kahe—the Lord replied; *kata dūre*—how far; *āche*—there is; *vṛndāvana*—Vṛndāvana-dhāma; *teṅho kahena*—He replied; *kara*—just do; *ei*—this; *yamunā*— Yamunā River; *daraśana*—seeing.

TRANSLATION

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, "Just see! Here is the River Yamunā."

TEXT 26

এত বলি' আনিল তাঁরে গঙ্গা-সন্নিধানে।
আবেশে প্রভুর হৈল গঙ্গারে যমুনা-জ্ঞানে ॥ ২৬ ॥

eta bali' ānila tāṅre gaṅgā-sannidhāne
āveśe prabhura haila gaṅgāre yamunā-jñāne

SYNONYMS

eta bali'—saying this; *ānila*—He brought; *tāṅre*—Him; *gaṅgā-sannidhāne*—near the Ganges; *āveśe*—in ecstasy; *prabhura*—of the Lord;

haila—there was; *gaṅgāre*—of the River Ganges; *yamunā-jñāne*—acceptance as the River Yamunā.

TRANSLATION

Saying this, Nityānanda Prabhu took Caitanya Mahāprabhu near the Ganges, and the Lord, in His ecstasy, accepted the River Ganges as the River Yamunā.

TEXT 27

অহো ভাগ্য, যমুনারে পাইলুঁ দরশন।
এত বলি' যমুনার করেন স্তবন॥ ২৭॥

aho bhāgya, yamunāre pāiluṅ daraśana
eta bali' yamunāra karena stavana

SYNONYMS

aho bhāgya—oh, My great fortune; *yamunāre*—of the River Yamunā; *pāiluṅ*—I have gotten; *daraśana*—vision; *eta bali'*—after saying this; *yamunāra*—of the River Yamunā; *karena*—does; *stavana*—praising.

TRANSLATION

The Lord said: "Oh, what good fortune! Now I have seen the River Yamunā." Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it.

TEXT 28

চিদানন্দভানোঃ সদা নন্দসূনোঃ
পরপ্রেমপাত্রী দ্রবব্রহ্মগাত্রী।
অঘানাং লবিত্রী জগৎক্ষেমধাত্রী
পবিত্রীক্রিয়ান্নো বপুর্মিত্রপুত্রী॥ ২৮॥

cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānāṁ lavitrī jagat-kṣema-dhātrī
pavitrī-kriyān no vapur mitra-putrī

SYNONYMS

cit-ānanda-bhānoḥ—of the direct manifestation of spiritual energy and bliss; *sadā*—always; *nanda-sūnoḥ*—of the son of Mahārāja Nanda; *para-prema-pātrī*—the giver of the highest love; *drava-brahma-gātrī*—composed of the water of the spiritual world; *aghānām*—of all sins and offenses; *lavitrī*—the destroyer; *jagat-kṣema-dhātrī*—the performer of everything auspicious for the world; *pavitrī-kriyāt*—kindly purify; *naḥ*—our; *vapuḥ*—existence; *mitra-putrī*—O daughter of the sun-god.

TRANSLATION

"O River Yamunā, you are the blissful spiritual water that gives love to the son of Nanda Mahārāja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the son-god, kindly purify us by your pious activities."

PURPORT

This verse is recorded in the *Caitanya-candrodaya-nāṭaka* (5.13) by Kavikarṇapura.

TEXT 29

এত বলি' নমস্করি' কৈল গঙ্গাস্নান।
এক কৌপীন, নাহি দ্বিতীয় পরিধান॥ ২৯॥

eta bali' namaskari' kaila gaṅgā-snāna
eka kaupīna, nāhi dvitīya paridhāna

SYNONYMS

eta bali'—saying this; *namaskari'*—offering obeisances; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges; *eka kaupīna*—only one piece of underwear; *nāhi*—there was not; *dvitīya*—second; *paridhāna*—garment.

TRANSLATION

After reciting this mantra, Śrī Caitanya Mahāprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

TEXT 30

হেন কালে আচার্য-গোসাঞি নৌকাতে চড়িঞা।
আইল নূতন কৌপীন-বহির্বাস লঞা ॥ ৩০ ॥

hena kāle ācārya-gosāñi naukāte caḍiñā
āila nūtana kaupīna-bahirvāsa lañā

SYNONYMS

hena kāle—at that time; *ācārya-gosāñi*—Advaita Ācārya Prabhu; *naukāte caḍiñā*—on board a boat; *āila*—reached there; *nūtana*—new; *kaupīna*—underwear; *bahiḥ-vāsa*—outer garments; *lañā*—bringing.

TRANSLATION

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived on a boat, bringing with Him new underwear and external garments.

TEXT 31

আগে আচার্য আসি' রহিলা নমস্কার করি'।
আচার্য দেখি' বলে প্রভু মনে সংশয় করি' ॥ ৩১ ॥

āge ācārya āsi' rahilā namaskāra kari'
ācārya dekhi' bale prabhu mane saṁśaya kari'

SYNONYMS

āge—in front; *ācārya*—Advaita Ācārya; *āsi'*—coming; *rahilā*—stood; *namaskāra kari'*—making obeisances; *ācārya dekhi'*—seeing Advaita Ācārya; *bale*—says; *prabhu*—the Lord; *mane*—within His mind; *saṁśaya kari'*—doubting.

TRANSLATION

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

TEXT 32

তুমি ত' আচার্য-গোসাঞি, এথা কেনে আইলা।
আমি বৃন্দাবনে, তুমি কেমতে জানিলা॥ ৩২॥

tumi ta' ācārya-gosāñi, ethā kene āilā
āmi vṛndāvane, tumi ke-mate jānilā

SYNONYMS

tumi—You are; *ta'*—certainly; *ācārya-gosāñi*—Advaita Ācārya; *ethā*—here; *kene*—why; *āilā*—You have come; *āmi*—I; *vṛndāvane*—in Vṛndāvana; *tumi*—You; *ke-mate*—how; *jānilā*—knew.

TRANSLATION

Still in His ecstasy, the Lord began asking Advaita Ācārya, "Why did You come here? How did You know that I was in Vṛndāvana?"

TEXT 33

আচার্য কহে,—তুমি যাহাঁ, সেই বৃন্দাবন।
মোর ভাগ্যে গঙ্গাতীরে তোমার আগমন॥ ৩৩॥

ācārya kahe,—tumi yāhāṅ, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana

SYNONYMS

ācārya kahe—Ācārya replied; *tumi yāhāṅ*—wherever You are; *sei*—that; *vṛndāvana*—Vṛndāvana; *mora bhāgye*—by My great fortune; *gaṅgā-tīre*—on the bank of the Ganges; *tomāra āgamana*—Your appearance.

TRANSLATION

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."

TEXT 34

প্রভু কহে,—নিত্যানন্দ আমারে বঞ্চিলা।
গঙ্গাকে আনিয়া মোরে যমুনা কহিলা॥ ৩৪॥

TEXT 30

হেন কালে আচার্য-গোসাঞি নৌকাতে চড়িঞা।
আইল নূতন কৌপীন-বহির্বাস লঞা ॥ ৩০ ॥

hena kāle ācārya-gosāñi naukāte caḍiñā
āila nūtana kaupīna-bahirvāsa lañā

SYNONYMS

hena kāle—at that time; *ācārya-gosāñi*—Advaita Ācārya Prabhu; *naukāte caḍiñā*—on board a boat; *āila*—reached there; *nūtana*—new; *kaupīna*—underwear; *bahiḥ-vāsa*—outer garments; *lañā*—bringing.

TRANSLATION

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived on a boat, bringing with Him new underwear and external garments.

TEXT 31

আগে আচার্য আসি' রহিলা নমস্কার করি'।
আচার্য দেখি' বলে প্রভু মনে সংশয় করি' ॥ ৩১ ॥

āge ācārya āsi' rahilā namaskāra kari'
ācārya dekhi' bale prabhu mane saṁśaya kari'

SYNONYMS

āge—in front; *ācārya*—Advaita Ācārya; *āsi'*—coming; *rahilā*—stood; *namaskāra kari'*—making obeisances; *ācārya dekhi'*—seeing Advaita Ācārya; *bale*—says; *prabhu*—the Lord; *mane*—within His mind; *saṁśaya kari'*—doubting.

TRANSLATION

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

TEXT 32

তুমি ত' আচার্য-গোসাঞি, এথা কেনে আইলা।
আমি বৃন্দাবনে, তুমি কেমতে জানিলা॥ ৩২॥

tumi ta' ācārya-gosāñi, ethā kene āilā
āmi vṛndāvane, tumi ke-mate jānilā

SYNONYMS

tumi—You are; *ta'*—certainly; *ācārya-gosāñi*—Advaita Ācārya; *ethā*—here; *kene*—why; *āilā*—You have come; *āmi*—I; *vṛndāvane*—in Vṛndāvana; *tumi*—You; *ke-mate*—how; *jānilā*—knew.

TRANSLATION

Still in His ecstasy, the Lord began asking Advaita Ācārya, "Why did You come here? How did You know that I was in Vṛndāvana?"

TEXT 33

আচার্য কহে,—তুমি যাহাঁ, সেই বৃন্দাবন।
মোর ভাগ্যে গঙ্গাতীরে তোমার আগমন॥ ৩৩॥

ācārya kahe,—tumi yāhāṅ, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana

SYNONYMS

ācārya kahe—Ācārya replied; *tumi yāhāṅ*—wherever You are; *sei*—that; *vṛndāvana*—Vṛndāvana; *mora bhāgye*—by My great fortune; *gaṅgā-tīre*—on the bank of the Ganges; *tomāra āgamana*—Your appearance.

TRANSLATION

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."

TEXT 34

প্রভু কহে,—নিত্যানন্দ আমারে বঞ্চিলা।
গঙ্গাকে আনিয়া মোরে যমুনা কহিলা॥ ৩৪॥

prabhu kahe,——nityānanda āmāre vañcilā
gaṅgāke āniyā more yamunā kahilā

SYNONYMS

prabhu kahe—the Lord replied; *nityānanda*—Lord Nityānanda; *āmāre*—Me; *vañcilā*—has cheated; *gaṅgāke*—to the bank of the Ganges; *āniyā*—bringing; *more*—Me; *yamunā*—the River Yamunā; *kahilā*—informed.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā."

TEXT 35

আচার্য কহে, মিথ্যা নহে শ্রীপাদ-বচন।
যমুনাতে স্নান তুমি করিলা এখন॥ ৩৫॥

ācārya kahe, mithyā nahe śrīpāda-vacana
yamunāte snāna tumi karilā ekhana

SYNONYMS

ācārya kahe—Advaita Ācārya replied; *mithyā nahe*—this is not untrue; *śrī-pāda-vacana*—the words of Śrī Nityānanda Prabhu; *yamunāte*—in the River Yamunā; *snāna*—bathing; *tumi*—You; *karilā*—did; *ekhana*—just now.

TRANSLATION

When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, "Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the River Yamunā."

TEXT 36

গঙ্গায় যমুনা বহে হঞা একধার।
পশ্চিমে যমুনা বহে, পূর্বে গঙ্গাধার॥ ৩৬॥

gaṅgāya yamunā vahe hañā eka-dhāra
paścime yamunā vahe, pūrve gaṅgā-dhāra

SYNONYMS

gaṅgāya—with the River Ganges; *yamunā*—the River Yamunā; *vahe*—flows; *hañā*—becoming; *eka-dhāra*—one stream; *paścime*—on the western side; *yamunā*—the River Yamunā; *vahe*—flows; *pūrve*—on the eastern side; *gaṅgā-dhāra*—the flow of the Ganges.

TRANSLATION

Advaita Ācārya then explained that at that spot both the Ganges and Yamunā flow together. On the western side was the Yamunā, and on the eastern side was the Ganges.

PURPORT

The Ganges and Yamunā mix at the confluence at Allahabad (Prayāga). The Yamunā flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahāprabhu bathed on the western side, He actually took His bath in the River Yamunā.

TEXT 37

পশ্চিমধারে যমুনা বহে, তাহাঁ কৈলে স্নান।
আর্দ্র কৌপীন ছাড়ি' শুষ্ক কর পরিধান॥ ৩৭॥

paścima-dhāre yamunā vahe, tāhāṅ kaile snāna
ārdra kaupīna chāḍi' śuṣka kara paridhāna

SYNONYMS

paścima-dhāre—in the western flow; *yamunā*—the River Yamunā; *vahe*—flows; *tāhāṅ*—there; *kaile*—You did; *snāna*—bathing; *ārdra*—wet; *kaupīna*—underwear; *chāḍi'*—giving up; *śuṣka*—dry; *kara*—do; *paridhāna*—putting on.

TRANSLATION

Advaita Ācārya then suggested that since Caitanya Mahāprabhu had taken His bath in the River Yamunā and His underwear was now wet, the Lord should change His underwear for dry garments.

TEXT 38

প্রেমাবেশে তিন দিন আছ উপবাস।
আজি মোর ঘরে ভিক্ষা, চল মোর বাস॥ ৩৮॥

premāveśe tina dina ācha upavāsa
āji mora ghare bhikṣā, cala mora vāsa

SYNONYMS

prema-āveśe—in the ecstasy of love; *tina dina*—three days; *ācha*—You are; *upavāsa*—fasting; *āji*—today; *mora*—My; *ghare*—at the house; *bhikṣā*—alms; *cala*—kindly come; *mora vāsa*—to My residence.

TRANSLATION

Advaita Ācārya said: "You have been fasting continuously for three days in Your ecstasy of love for Kṛṣṇa. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence."

TEXT 39

একমুষ্টি অন্ন মুঞি করিয়াছোঁ পাক।
শুখারুখা ব্যঞ্জন কৈলুঁ, সূপ আর শাক॥ ৩৯॥

eka-muṣṭi anna muñi kariyāchoṅ pāka
śukhārukhā vyañjana kailuṅ, sūpa āra śāka

SYNONYMS

eka-muṣṭi—one palmful; *anna*—rice; *muñi*—I; *kariyāchoṅ*—have done; *pāka*—cooking; *śukhārukhā*—not very luxurious; *vyañjana*—vegetables; *kailuṅ*—I have done; *sūpa*—liquid vegetables; *āra*—and; *śāka*—spinach.

TRANSLATION

Advaita Prabhu continued: "At My home I have just cooked one palmful of rice. The vetetables are always very simple. There is no luxurious cooking—simply a little liquid vegetable and spinach."

TEXT 40

এত বলি' নৌকায় চড়াঞা নিল নিজ-ঘর।
পাদপ্রক্ষালন কৈল আনন্দ-অন্তর॥ ৪০॥

eta bali' naukāya caḍāñā nila nija-ghara
pāda-prakṣālana kaila ānanda-antara

SYNONYMS

eta bali'—saying this; *naukāya caḍāñā*—making Him board the small boat; *nila*—took; *nija-ghara*—to His own residence; *pāda-prakṣālana*—washing the feet; *kaila*—did; *ānanda-antara*—very happy within Himself.

TRANSLATION

Saying this, Śrī Advaita Ācārya took the Lord into the boat and brought the Lord to His residence. There Advaita Ācārya washed the feet of the Lord and was consequently very happy within.

TEXT 41

প্রথমে পাক করিয়াছেন আচার্যাণী।
বিষ্ণু-সমর্পণ কৈল আচার্য আপনি॥ ৪১॥

prathame pāka kariyāchena ācāryāṇī
viṣṇu-samarpaṇa kaila ācārya āpani

SYNONYMS

prathame—first; *pāka*—cooking; *kariyāchena*—performed; *ācāryāṇī*—the wife of Advaita Ācārya; *viṣṇu-samarpaṇa*—offering to Lord Viṣṇu; *kaila*—did; *ācārya*—Advaita Ācārya; *āpani*—Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Ācārya. Then Śrīla Advaita Ācārya personally offered everything to Lord Viṣṇu.

PURPORT

This is the ideal householder's life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshiping Lord Viṣṇu. The wife at home cooks a variety of foodstuffs for Lord Viṣṇu, and the husband offers it to the Deity. After that, *ārati* is performed, and the *prasāda* is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in the householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering *prasāda* to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go

outside and shout very loudly to see if there is anyone without food. In this way he invites people to take *prasāda*. If someone comes, the householder offers him *prasāda,* and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the *gṛhastha-āśrama*. Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder's abode is called a *gṛhamedhī's* house. Householders in Kṛṣṇa consciousness are actually *gṛhasthas*—that is, those living in the *āśrama* with their families and children. Śrī Advaita Prabhu was an ideal *gṛhastha,* and His house was the ideal *gṛhastha-āśrama*.

TEXT 42

তিন ঠাঞি ভোগ বাড়াইল সম করি'।
কৃষ্ণের ভোগ বাড়াইল ধাতু-পাত্রোপরি ॥ ৪২ ॥

tina ṭhāñi bhoga bāḍāila sama kari'
kṛṣṇera bhoga bāḍāila dhātu-pātropari

SYNONYMS

tina ṭhāñi—in three places; *bhoga*—cooked foodstuffs; *bāḍāila*—distributed; *sama*—equal; *kari'*—making; *kṛṣṇera bhoga*—the foodstuff offered to Kṛṣṇa; *bāḍāila*—was arranged; *dhātu-pātra upari*—on a metal plate.

TRANSLATION

All the prepared foods were divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

PURPORT

The word *bāḍāila,* meaning "increased," is very significant in this verse. It is a sophisticated word used by the *gṛhasthas* in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say *bāḍāila,* or "increased." If food is prepared for Kṛṣṇa and offered to Him and the Vaiṣṇavas, the stock is increased, never decreased.

TEXT 43

বত্তিশা-আঠিয়া-কলার আঙটিয়া পাতে।
দুই ঠাঞি ভোগ বাড়াইল ভাল মতে ॥ ৪৩ ॥

battiśā-āṭhiyā-kalāra āṅgaṭiyā pāte
dui ṭhāñi bhoga bāḍāila bhāla mate

SYNONYMS

battiśā-āṭhiyā—producing thirty-two bunches; *kalāra*—of a banana tree; *āṅgaṭiyā*—undivided; *pāte*—on leaves; *dui ṭhāñi*—in two places; *bhoga*—the eatables; *bāḍāila*—arranged; *bhāla mate*—very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

TEXT 44

মধ্যে পীত-ঘৃতসিক্ত শাল্যন্নের স্তূপ।
চারিদিকে ব্যঞ্জন-ডোঙ্গা, আর মুদ্গসূপ ॥ ৪৪ ॥

madhye pīta-ghṛta-sikta śālyannera stūpa
cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa

SYNONYMS

madhye—in the middle; *pīta*—yellow; *ghṛta-sikta*—wet with clarified butter; *śālyannera*—of very fine cooked rice; *stūpa*—a mound; *cāri-dike*—surrounding the mound of rice; *vyañjana-ḍoṅgā*—vegetable pots; *āra*—and; *mudga-sūpa*—dahl made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow butter clarified from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dahl.

outside and shout very loudly to see if there is anyone without food. In this way he invites people to take *prasāda.* If someone comes, the householder offers him *prasāda,* and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the *gṛhastha-āśrama.* Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder's abode is called a *gṛhamedhī's* house. Householders in Kṛṣṇa consciousness are actually *gṛhasthas*—that is, those living in the *āśrama* with their families and children. Śrī Advaita Prabhu was an ideal *gṛhastha,* and His house was the ideal *gṛhastha-āśrama.*

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kṛṣṇera bhoga bāḍāila dhātu-pātropari

SYNONYMS

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বত্তিশা-আঠিয়া-কলার আঙ্গটিয়া পাতে।
দুই ঠাঞি ভোগ বাড়াইল ভাল মতে ॥ ৪৩ ॥

battiśā-āṭhiyā-kalāra āṅgaṭiyā pāte
dui ṭhāñi bhoga bāḍāila bhāla mate

SYNONYMS

battiśā-āṭhiyā—producing thirty-two bunches; *kalāra*—of a banana tree; *āṅgaṭiyā*—undivided; *pāte*—on leaves; *dui ṭhāñi*—in two places; *bhoga*—the eatables; *bāḍāila*—arranged; *bhāla mate*—very nicely.

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TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow butter clarified from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dahl.

TEXT 45

সার্দ্রক, বাস্তুক-শাক বিবিধ প্রকার।
পটোল, কুষ্মাণ্ড-বড়ি, মানকচু আর ॥ ৪৫ ॥

sārdraka, vāstuka-śāka vividha prakāra
paṭola, kuṣmāṇḍa-baḍi, mānakacu āra

SYNONYMS

sārdraka—pots with ginger dishes; *vāstuka-śāka*—spinach; *vividha*—various; *prakāra*—kinds; *paṭola*—a kind of fruit; *kuṣmāṇḍa*—squash; *baḍi*—with split dahl; *mānakacu*—the root of a vegetable tree called *kacu; āra*—and.

TRANSLATION

Among the cooked vegetables were paṭolas, squash, mānakacu, and a salad made with pieces of ginger and various types of spinach.

TEXT 46

চই-মরিচ-সুখ্‌ত দিয়া সব ফল-মূলে।
অমৃতনিন্দক পঞ্চবিধ তিক্ত-ঝালে ॥ ৪৬ ॥

ca-i-marica-sukhta diyā saba phala-mūle
amṛta-nindaka pañca-vidha tikta-jhāle

SYNONYMS

ca-i-marica—with black pepper and *ca-i* (a kind of spice); *sukhta*—vegetables made bitter; *diyā*—giving; *saba*—all; *phala-mūle*—various kinds of fruits and roots; *amṛta-nindaka*—defying nectar; *pañca-vidha*—five kinds of; *tikta*—bitter; *jhāle*—and pungent.

TRANSLATION

There was sukhta, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent sukhtas.

TEXT 47

কোমল নিম্বপত্র সহ ভাজা বার্তাকী।
পটোল-ফুলবড়ি-ভাজা, কুষ্মাণ্ড-মানচাকি ॥ ৪৭ ॥

komala nimba-patra saha bhājā vārtākī
paṭola-phula-baḍi-bhājā, kuṣmāṇḍa-mānacāki

SYNONYMS

komala—newly grown; *nimba-patra*—*nimba* leaves; *saha*—with; *bhājā*—fried; *vārtākī*—eggplant; *paṭola*—with *paṭola* fruit; *phula-baḍi*—a preparation of dahl; *bhājā*—fried; *kuṣmāṇḍa*—squashes; *mānacāki*—the foodstuff called *mānacāki*.

TRANSLATION

Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as paṭola was fried with phula-baḍi, a kind of dahl preparation first mashed and then dried in the sun. There was also a preparation known as kuṣmāṇḍa-mānacāki.

PURPORT

We request our editors of cookbooks to add all these nice preparations described by the experienced author Śrīla Kavirāja Gosvāmī.

TEXT 48

নারিকেল-শস্য, ছানা, শর্করা মধুর।
মোছাঘণ্ট, দুগ্ধকুষ্মাণ্ড, সকল প্রচুর ॥ ৪৮ ॥

nārikela-śasya, chānā, śarkarā madhura
mochā-ghaṇṭa, dugdha-kuṣmāṇḍa, sakala pracura

SYNONYMS

nārikela-śasya—the pulp of coconut; *chānā*—curd; *śarkarā*—fruit sugar; *madhura*—very sweet; *mochā-ghaṇṭa*—a semisolid preparation made with banana flowers; *dugdha-kuṣmāṇḍa*—newly grown squash cut into pieces and boiled in milk; *sakala*—all; *pracura*—plentiful.

TRANSLATION

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

TEXT 49

মধুরাম্লবড়া, অম্লাদি পাঁচ-ছয়।
সকল ব্যঞ্জন কৈল লোকে যত হয়॥ ৪৯॥

madhurāmla-baḍā, amlādi pāṅca-chaya
sakala vyañjana kaila loke yata haya

SYNONYMS

madhura-amla-baḍā—sweet and sour cakes; *amla-ādi*—sour preparations; *pāṅca-chaya*—five or six; *sakala vyañjana*—all vegetables; *kaila*—made; *loke*—for the people; *yata haya*—as many as there were.

TRANSLATION

There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasāda.

TEXT 50

মুদ্গবড়া, কলাবড়া, মাষবড়া, মিষ্ট।
ক্ষীরপুলী, নারিকেল, যত পিঠা ইষ্ট॥ ৫০॥

mudga-baḍā, kalā-baḍā, māṣa-baḍā, miṣṭa
kṣīra-pulī, nārikela, yata piṭhā iṣṭa

SYNONYMS

mudga-baḍā—soft cake made with mung; *kalā-baḍā*—soft cake made with fried banana; *māṣa-baḍā*—soft cake made with urd dahl; *miṣṭa*—various kinds of sweets; *kṣīra-pulī*—condensed milk mixed with rice cakes; *nārikela*—a preparation of coconut; *yata*—all kinds of; *piṭhā*—cakes; *iṣṭa*—desirable.

TRANSLATION

There were soft cakes made with mung dahl, soft cakes made with ripe bananas, and soft cakes made with urd dahl. There were various kinds of sweetmeats, and condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

TEXT 51

বত্তিশা-আঠিয়া কলার ডোঙ্গা বড় বড় ।
চলে হালে নাহি,—ডোঙ্গা অতি বড় দড় ॥৫১॥

battiśā-āṭhiyā kalāra ḍoṅgā baḍa baḍa
cale hāle nāhi,—ḍoṅgā ati baḍa daḍa

SYNONYMS

battiśā-āṭhiyā—producing thirty-two bunches of bananas; *kalāra*—of the banana tree; *doṅgā*—pots made of leaves; *baḍa baḍa*—big; *cale hāle nāhi*—they did not tilt or totter; *doṅgā*—pots; *ati*—very; *baḍa*—big; *daḍa*—strong.

TRANSLATION

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

TEXT 52

পঞ্চাশ পঞ্চাশ ডোঙ্গা ব্যঞ্জনে পূরিঞা ।
তিন ভোগের আশে পাশে রাখিল ধরিঞা ॥ ৫২ ॥

pañcāśa pañcāśa ḍoṅgā vyañjane pūriñā
tina bhogera āśe pāśe rākhila dhariñā

SYNONYMS

pañcāśa pañcāśa—fifty and fifty; *ḍoṅgā*—pots; *vyañjane*—with vegetables; *pūriñā*—filling; *tina*—three; *bhogera*—of eating places; *āśe pāśe*—all around; *rākhila*—kept; *dhariñā*—fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

TEXT 53

সঘৃত-পায়স নব-মৃৎকুণ্ডিকা ভরিঞা ।
তিন পাত্রে ঘনাবর্ত-দুগ্ধ রাখেত ধরিঞা ॥ ৫৩ ॥

saghṛta-pāyasa nava-mṛt-kuṇḍikā bhariñā
tina pātre ghanāvarta-dugdha rākheta dhariñā

SYNONYMS

sa-ghṛta-pāyasa—sweet rice mixed with ghee; *nava-mṛt-kuṇḍikā*—new earthen pots; *bhariñā*—filling; *tina pātre*—in three pots; *ghanāvarta-dugdha*—finely condensed milk; *rākheta*—were kept; *dhariñā*—fixing.

TRANSLATION

Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

TEXT 54

দুগ্ধ-চিড়া-কলা আর দুগ্ধ-লক্‌লকী ।
যতেক করিল' তাহা কহিতে না শকি ॥ ৫৪ ॥

dugdha-ciḍā-kalā āra dugdha-laklakī
yateka karila' tāhā kahite nā śaki

SYNONYMS

dugdha-ciḍā—chipped rice made with milk; *kalā*—mixed with bananas; *āra*—and; *dugdha-laklakī*—a kind of squash known as *lāu,* boiled with milk; *yateka*—all that; *karila'*—was prepared; *tāhā*—that; *kahite*—to describe; *nā*—not; *śaki*—I am able.

TRANSLATION

Besides the other preparations, there were chipped rice, made with milk and mixed with bananas, and white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

TEXT 55

দুই পাশে ধরিল সব মৃৎকুণ্ডিকা ভরি' ।
চাঁপাকলা-দধি-সন্দেশ কহিতে না পারি ॥ ৫৫ ॥

dui pāśe dharila saba mṛt-kuṇḍikā bhari'
cāṅpākalā-dadhi-sandeśa kahite nā pāri

SYNONYMS

dui pāśe—on two sides; *dharila*—kept; *saba*—all; *mṛt-kuṇḍikā*—earthen pots; *bhari'*—filling; *cāṅpākalā*—a kind of banana known as *cāṅpākalā; dadhi-sandeśa*—mixed with yogurt and *sandeśa*; *kahite*—to say; *nā*—not; *pāri*—I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandeśa [a sweetmeat made with curd] and banana. I am unable to describe it all.

TEXT 56

অন্ন-ব্যঞ্জন-উপরি দিল তুলসীমঞ্জরী।
তিন জলপাত্রে সুবাসিত জল ভরি' ॥ ৫৬ ॥

anna-vyañjana-upari dila tulasī-mañjarī
tina jala-pātre suvāsita jala bhari'

SYNONYMS

anna-vyañjana-upari—on top of the boiled rice and vegetables; *dila*—placed; *tulasī-mañjarī*—flowers of *tulasī*; *tina*—three; *jala-pātre*—waterpots; *su-vāsita*—scented; *jala*—water; *bhari'*—filling.

TRANSLATION

Upon the stack of boiled rice and all the vegetables were flowers of the tulasī trees. There were also pots filled with scented rosewater.

TEXT 57

তিন শুভ্রপীঠ, তার উপরি বসন।
এইরূপে সাক্ষাৎ কৃষ্ণে করাইল ভোজন ॥ ৫৭ ॥

tina śubhra-pīṭha, tāra upari vasana
ei-rūpe sākṣāt kṛṣṇe karāila bhojana

SYNONYMS

tina—three; *śubhra-pīṭha*—white sitting places; *tāra*—of them; *upari*—on top; *vasana*—soft cloth; *ei-rūpe*—in this way; *sākṣāt*—directly; *kṛṣṇe*—unto Kṛṣṇa; *karāila*—made to do; *bhojana*—eating.

TRANSLATION

There were three sitting places where soft cloths were placed. Thus Lord Kṛṣṇa was offered all the foodstuff, and the Lord took it very pleasantly.

TEXT 58

আরতির কালে দুই প্রভু বোলাইল।
প্রভু-সঙ্গে সবে আসি' আরতি দেখিল ॥ ৫৮ ॥

āratira kāle dui prabhu bolāila
prabhu-saṅge sabe āsi' ārati dekhila

SYNONYMS

āratira kāle—during the time of *ārati*; *dui prabhu*—Lord Nityānanda and Śrī Caitanya Mahāprabhu; *bolāila*—He called; *prabhu-saṅge*—with the Lords; *sabe*—all other people; *āsi'*—coming there; *ārati*—the *ārati* ceremony; *dekhila*—observed.

TRANSLATION

It is the system, after offering food, to perform bhoga-ārati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahāprabhu and Nityānanda Prabhu, to come see the ārati. The two Lords and all others present went to see the ārati ceremony.

TEXT 59

আরতি করিয়া কৃষ্ণে করা'ল শয়ন।
আচার্য আসি' প্রভুরে তবে কৈলা নিবেদন ৫৯ ॥

ārati kariyā kṛṣṇe karā'la śayana
ācārya āsi' prabhure tabe kailā nivedana

SYNONYMS

ārati kariyā—after finishing the *ārati*; *kṛṣṇe*—Lord Kṛṣṇa; *karā'la*—made to do; *śayana*—lying down to rest; *ācārya*—Advaita Ācārya; *āsi'*—coming; *prabhure*—unto Lord Caitanya Mahāprabhu; *tabe*—then; *kailā*—made; *nivedana*—submission.

TRANSLATION

After ārati was performed for the Deities in the temple, Lord Kṛṣṇa was made to lie down to rest. Advaita Ācārya then came out to submit something to Lord Caitanya Mahāprabhu.

TEXT 60

গৃহের ভিতরে প্রভু করুন গমন।
দুই ভাই আইলা তবে করিতে ভোজন॥ ৬০॥

gṛhera bhitare prabhu karuna gamana
dui bhāi āilā tabe karite bhojana

SYNONYMS

gṛhera bhitare—within the room; *prabhu*—Caitanya Mahāprabhu; *karuna*—kindly do; *gamana*—entering; *dui bhāi*—the two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu; *āilā*—came; *tabe*—then; *karite bhojana*—to partake of the *prasāda*.

TRANSLATION

Śrī Advaita Prabhu said: "My dear Lords, kindly enter this room." The two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu, then came forward to take the prasāda.

TEXT 61

মুকুন্দ, হরিদাস,—দুই প্রভু বোলাইল।
যোড়হাতে দুইজন কহিতে লাগিল॥ ৬১॥

mukunda, haridāsa,—dui prabhu bolāila
yoḍa-hāte dui-jana kahite lāgila

SYNONYMS

mukunda—Mukunda; *hari-dāsa*—Haridāsa; *dui prabhu*—the two Lords; *bolāila*—called for; *yoḍa-hāte*—with folded hands; *dui-jana*—two persons; *kahite lāgila*—began to say.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu went to accept the prasāda, They both called Mukunda and Haridāsa to come with Them. However, Mukunda and Haridāsa, both with folded hands, spoke as follows.

TEXT 62

মুকুন্দ কহে—মোর কিছু কৃত্য নাহি সরে।
পাছে মুঞি প্রসাদ পামু, তুমি যাহ ঘরে ॥ ৬২ ॥

mukunda kahe——mora kichu kṛtya nāhi sare
pāche muñi prasāda pāmu, tumi yāha ghare

SYNONYMS

mukunda kahe—Mukunda said; *mora*—of me; *kichu*—something; *kṛtya*—to perform; *nāhi sare*—not yet finished; *pāche*—later; *muñi*—I; *prasāda*—*prasāda*; *pāmu*—shall accept; *tumi yāha ghare*—You both kindly enter the room.

TRANSLATION

When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasāda, so You two Prabhus should now please enter the room."

TEXT 63

হরিদাস কহে—মুঞি পাপিষ্ঠ অধম।
বাহিরে এক মুষ্টি পাছে করিমু ভোজন ॥ ৬৩ ॥

haridāsa kahe——muñi pāpiṣṭha adhama
bāhire eka muṣṭi pāche karimu bhojana

SYNONYMS

hari-dāsa kahe—Haridāsa said; *muñi*—I; *pāpiṣṭha*—sinful; *adhama*—the lowest of men; *bāhire*—outside; *eka*—one; *muṣṭi*—palmful; *pāche*—later; *karimu*—I shall do; *bhojana*—eating.

TRANSLATION

Haridāsa Ṭhākura said: "I am the most sinful and lowest among men. Later I shall eat one palmful of prasāda while waiting outside."

PURPORT

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The Mohammedans were considered *yavanas,* or low-born, and whenever a Mohammedan was invited, he would be fed outside of the house. Although personally called by Śrī Caitanya Mahāprabhu and Nityānanda Prabhu to take *prasāda* with Them, still, out of great humility, Haridāsa Ṭhākura submitted, "I shall take the *prasāda* outside of the house." Although Haridāsa Ṭhākura was an exalted Vaiṣṇava accepted by Advaita Ācārya, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, nonetheless, in order not to disturb social tranquility, he humbly kept himself in the position of a Mohammedan, outside the jurisdiction of the Hindu community. Therefore he proposed to take *prasāda* outside the house. Although he was in an exalted position and equal to other great Vaiṣṇavas, he considered himself a *pāpiṣṭha,* a most sinful man, and *adhama,* the lowest among men. Although a Vaiṣṇava may be very much advanced spiritually, he keeps himself externally humble and submissive.

TEXT 64

দুই প্রভু লঞা আচার্য গেলা ভিতর ঘরে।
প্রসাদ দেখিয়া প্রভুর আনন্দ অন্তরে ॥ ৬৪ ॥

dui prabhu lañā ācārya gelā bhitara ghare
prasāda dekhiyā prabhura ānanda antare

SYNONYMS

dui prabhu—the two *prabhus* (Caitanya Mahāprabhu and Nityānanda Prabhu); *lañā*—with; *ācārya*—Advaita Ācārya; *gelā*—went; *bhitara*—within; *ghare*—the room; *prasāda*—the *prasāda*; *dekhiyā*—seeing; *prabhura*—of Caitanya Mahāprabhu; *ānanda antare*—was very pleased within Himself.

TRANSLATION

Advaita Ācārya took Lord Nityānanda Prabhu and Lord Caitanya Mahāprabhu within the room, and the two Lords saw the arrangement of the prasāda. Śrī Caitanya Mahāprabhu was especially very much pleased.

PURPORT

Śrī Caitanya Mahāprabhu was pleased because He saw how nicely so many varieties of food were prepared for Kṛṣṇa. Actually all kinds of *prasāda*

are prepared for Kṛṣṇa, not for the people, but the devotees partake of *prasāda* with great pleasure.

TEXT 65

ঐছে অন্ন যে কৃষ্ণকে করায় ভোজন।
জন্মে জন্মে শিরে ধরোঁ তাঁহার চরণ ॥ ৬৫ ॥

aiche anna ye kṛṣṇake karāya bhojana
janme janme śire dharoṅ tāṅhāra caraṇa

SYNONYMS

aiche—in this way; *anna*—the eatables; *ye*—anyone who; *kṛṣṇake*—unto Kṛṣṇa; *karāya*—made to do; *bhojana*—eating; *janme janme*—birth after birth; *śire*—on My head; *dharoṅ*—I keep; *tāṅhāra*—his; *caraṇa*—lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu approved of all the methods employed in cooking and offering food to Kṛṣṇa. Indeed, He was so pleased that He said, "Frankly, I will personally take the lotus feet of anyone who can offer Kṛṣṇa such nice food and place those lotus feet on My head birth after birth."

TEXT 66

প্রভু জানে তিন ভোগ—কৃষ্ণের নৈবেদ্য।
আচার্যের মনঃকথা নহে প্রভুর বেদ্য ॥ ৬৬ ॥

prabhu jāne tina bhoga—kṛṣṇera naivedya
ācāryera manaḥ-kathā nahe prabhura vedya

SYNONYMS

prabhu jāne—the Lord knows; *tina bhoga*—three divisions of *bhoga*; *kṛṣṇera naivedya*—offerings to Lord Kṛṣṇa; *ācāryera*—of Advaita Ācārya; *manaḥ-kathā*—the intentions; *nahe*—not; *prabhura*—to the Lord; *vedya*—understandable.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Kṛṣṇa. However, He did not understand the intentions of Advaita Ācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that one of these servings was offered in a metal dish and was meant for Kṛṣṇa, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Ācārya to Kṛṣṇa. The other two servings, on banana leaves, were to be accepted by Śrī Caitanya Mahāprabhu and Lord Nityānanda. That was Advaita Ācārya's intention, but He did not disclose this to Śrī Caitanya Mahāprabhu. Thus when Śrī Caitanya Mahāprabhu saw the foodstuff offered in three places, He thought that all of it was meant for Kṛṣṇa.

TEXT 67

প্রভু বলে—বৈস তিনে করিয়ে ভোজন।
আচার্য কহে—আমি করিব পরিবেশন ॥ ৬৭ ॥

prabhu bale——vaisa tine kariye bhojana
ācārya kahe——āmi kariba pariveśana

SYNONYMS

prabhu bale—Lord Caitanya Mahāprabhu said; *vaisa*—sit down; *tine*—in the three places; *kariye*—do; *bhojana*—eating; *ācārya kahe*—Advaita Ācārya replied; *āmi kariba pariveśana*—I shall distribute.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "Let Us sit down in these three places, and We shall take prasāda." However, Advaita Ācārya said, "I shall distribute the prasāda."

TEXT 68

কোন্ স্থানে বসিব, আর আন দুই পাত।
অল্প করি' আনি' তাহে দেহ ব্যঞ্জন ভাত ॥ ৬৮ ॥

kon sthāne vasiba, āra āna dui pāta
alpa kari' āni' tāhe deha vyañjana bhāta

SYNONYMS

kon sthāne vasiba—where shall We sit down; *āra*—other; *āna*—bring; *dui pāta*—two leaves; *alpa kari'*—making a small quantity; *āni'*—bringing; *tāhe*—on that; *deha*—give; *vyañjana*—vegetables; *bhāta*—and boiled rice.

TRANSLATION

Śrī Caitanya Mahāprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, "Let Us have a very little quantity of vegetable and rice."

TEXT 69

আচার্য কহে—বৈস দোঁহে পিঁড়ির উপরে।
এত বলি' হাতে ধরি' বসাইল দুঁহারে॥ ৬৯॥

ācārya kahe——vaisa doṅhe piṅḍira upare
eta bali' hāte dhari' vasāila duṅhāre

SYNONYMS

ācārya kahe—Advaita Ācārya said; *vaisa*—sit down; *doṅhe*—You two; *piṅḍira upare*—on the planks of wood; *eta bali'*—saying this; *hāte dhari'*—catching Their hands; *vasāila duṅhāre*—sat the two Lords down.

TRANSLATION

Advaita Ācārya said: "Just sit down here on these seats." Catching Their hands, He sat Them both down.

TEXT 70

প্রভু কহে—সন্ন্যাসীর ভক্ষ্য নহে উপকরণ।
ইহা খাইলে কৈছে হয় ইন্দ্রিয় বারণ॥ ৭০॥

prabhu kahe——sannyāsīra bhakṣya nahe upakaraṇa
ihā khāile kaiche haya indriya vāraṇa

SYNONYMS

prabhu kahe—the Lord said; *sannyāsīra*—by a *sannyāsī*; *bhakṣya*—to be eaten; *nahe*—this is not; *upakaraṇa*—varieties of food; *ihā*—this; *khāile*—if eating; *kaiche*—how; *haya*—there is; *indriya*—senses; *vāraṇa*—controlling.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "It is not proper for a sannyāsī to eat such a variety of foodstuff. If he does, how can he control his senses?"

PURPORT

The word *upakaraṇa* indicates a variety of foodstuffs, such as dahl, vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a *sannyāsī* to eat such palatable dishes. If he did so, he would not be able to control his senses. Śrī Caitanya Mahāprabhu did not encourage *sannyāsīs* to eat very palatable dishes, for the whole Vaiṣṇava cult is *vairāgya-vidyā,* as renounced as possible. Caitanya Mahāprabhu also advised Raghunātha dāsa Gosvāmī not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Kṛṣṇa. All the rich foodstuffs offered to Kṛṣṇa are given to the *gṛhasthas,* the householders. There are many nice things offered to Kṛṣṇa—garlands, bedsteads, nice ornaments, nice food, and even nicely prepared pan, betel nuts—but a humble Vaiṣṇava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are *sahajiyās* cannot understand what Śrī Caitanya Mahāprabhu meant when He asked Advaita Ācārya to bring two separate leaves and give a small quantity of the *prasāda* to Him.

TEXT 71

আচার্য কহে—ছাড় তুমি আপনার চুরি।
আমি সব জানি তোমার সন্ন্যাসের ভারিভুরি ॥৭১॥

ācārya kahe——chāḍa tumi āpanāra curi
āmi saba jāni tomāra sannyāsera bhāri-bhuri

SYNONYMS

ācārya kahe—Advaita Ācārya replied; *chāḍa*—give up; *tumi*—You; *āpanāra*—of Yourself; *curi*—the concealment; *āmi*—I; *saba*—all; *jāni*—know; *tomāra*—of You; *sannyāsera*—of the acceptance of the renounced order; *bhāri-bhuri*—the confidential meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu did not accept the food that had already been served, Advaita Ācārya said, "Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyāsa order."

TEXT 72

ভোজন করহ, ছাড় বচন-চাতুরী।
প্রভু কহে—এত অন্ন খাইতে না পারি ॥ ৭২ ॥

bhojana karaha, chāḍa vacana-cāturī
prabhu kahe——eta anna khāite nā pāri

SYNONYMS

bhojana karaha—kindly accept this *prasāda*; *chāḍa*—give up; *vacana-cāturī*—jugglery of words; *prabhu kahe*—the Lord said; *eta*—so much; *anna*—foodstuffs; *khāite*—to eat; *nā pāri*—I am not able.

TRANSLATION

Advaita Ācārya thus requested Śrī Caitanya Mahāprabhu to eat and give up juggling words. The Lord replied, "I certainly cannot eat so much food."

TEXT 73

আচার্য বলে—অকপটে করহ আহার।
যদি খাইতে না পার পাতে রহিবেক আর ॥ ৭৩ ॥

ācārya bale——akapaṭe karaha āhāra
yadi khāite nā pāra pāte rahibeka āra

SYNONYMS

ācārya bale—Advaita Ācārya says; *akapaṭe*—without pretense; *karaha*—kindly do; *āhāra*—eating; *yadi*—if; *khāite*—to eat; *nā pāra*—You are not able; *pāte*—on the leaf; *rahibeka āra*—let the balance remain.

TRANSLATION

Advaita Ācārya then requested the Lord to simply accept the prasāda, without pretense. If He could not eat it all, the balance could be left on the plate.

TEXT 74

প্রভু বলে—এত অন্ন নারিব খাইতে।
সন্ন্যাসীর ধর্ম নহে উচ্ছিষ্ট রাখিতে ॥ ৭৪ ॥

prabhu bale—eta anna nāriba khāite
sannyāsīra dharma nahe ucchiṣṭa rākhite

SYNONYMS

prabhu bale—the Lord said; *eta*—so much; *anna*—eatables; *nāriba*—I will not be able; *khāite*—to eat; *sannyāsīra*—of a *sannyāsī*; *dharma nahe*—it is not the duty; *ucchiṣṭa*—remnants of foodstuff; *rākhite*—to keep.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyāsī to leave remnants."

PURPORT

According to *Śrīmad-Bhāgavatam* (11.18.19):

bahir jalāśayaṁ gatvā
tatropasprśya vāg-yataḥ
vibhajya pāvitaṁ śeṣaṁ
bhuñjītāśeṣam āhṛtam

"Whatever a *sannyāsī* gets that is edible from a householder's house, he should take outside near some lake or river, and, after offering it to Viṣṇu, Brahmā and the sun (three divisions), he should eat the entire offering and should not leave anything for others to eat." This is an injunction for *sannyāsīs* given in *Śrīmad-Bhāgavatam*.

TEXT 75

আচার্য বলে—নীলাচলে খাও চৌয়ান্নবার ।
একবারে অন্ন খাও শত শত ভার ॥ ৭৫ ॥

ācārya bale—nīlācale khāo cauyānna-bāra
eka-bāre anna khāo śata śata bhāra

SYNONYMS

ācārya bale—Advaita Ācārya replies; *nīlācale*—at Jagannātha Purī; *khāo*—You eat; *cauyānna-bāra*—fifty-four times; *eka-bāre*—at one time; *anna*—eatables; *khāo*—You eat; *śata śata bhāra*—hundreds of pots.

TRANSLATION

In this connection Advaita Ācārya referred to Caitanya Mahāprabhu's eating at Jagannātha Purī. Lord Jagannātha and Śrī Caitanya Mahāprabhu are identical. Advaita Ācārya pointed out that at Jagannātha Purī Caitanya Mahāprabhu ate fifty-four times, and each time He ate many hundreds of pots of food.

TEXT 76

তিন জনার ভক্ষ্যপিণ্ড—তোমার এক গ্রাস ।
তার লেখায় এই অন্ন নহে পঞ্চগ্রাস ॥ ৭৬ ॥

tina janāra bhakṣya-piṇḍa—tomāra eka grāsa
tāra lekhāya ei anna nahe pañca-grāsa

SYNONYMS

tina janāra—of three persons; *bhakṣya-piṇḍa*—the stack of eatables; *tomāra*—of You; *eka grāsa*—one morsel; *tāra*—to that; *lekhāya*—in proportion; *ei anna*—this foodstuff; *nahe*—is not; *pañca-grāsa*—five morsels.

TRANSLATION

Śrī Advaita Ācārya said, "The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You."

TEXT 77

মোর ভাগ্যে, মোর ঘরে, তোমার আগমন ।
ছাড়হ চাতুরী, প্রভু, করহ ভোজন ॥ ৭৭ ॥

mora bhāgye, mora ghare, tomāra āgamana
chāḍaha cāturī, prabhu, karaha bhojana

SYNONYMS

mora bhāgye—by My fortune; *mora ghare*—at My home; *tomāra*—Your; *āgamana*—appearance; *chāḍaha*—please give up; *cāturī*—all this jugglery; *prabhu*—My Lord; *karaha*—just do; *bhojana*—eating.

TRANSLATION

Advaita Ācārya continued: "By my great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk."

TEXT 78

এত বলি' জল দিল দুই গোসাঞির হাতে।
হাসিয়া লাগিলা দুঁহে ভোজন করিতে ॥ ৭৮ ॥

eta bali' jala dila dui gosāñira hāte
hāsiyā lāgilā duṅhe bhojana karite

SYNONYMS

eta bali'—saying this; *jala dila*—supplied water; *dui gosāñira*—of Lord Caitanya Mahāprabhu and Lord Nityānanda; *hāte*—on the hands; *hāsiyā*—smiling; *lāgilā*—began; *duṅhe*—both of Them; *bhojana karite*—to eat.

TRANSLATION

Upon saying this, Advaita Ācārya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasāda.

TEXT 79

নিত্যানন্দ কহে—কৈলুঁ তিন উপবাস।
আজি পারণা করিতে ছিল বড় আশ ॥ ৭৯ ॥

nityānanda kahe—*kailuṅ tina upavāsa*
āji pāraṇā karite chila baḍa āśa

SYNONYMS

nityānanda kahe—Lord Nityānanda said; *kailuṅ*—I have undergone; *tina*—three; *upavāsa*—fasting days; *āji*—today; *pāraṇā*—breaking the fast; *karite*—to do; *chila*—there was; *baḍa*—great; *āśa*—hope.

TRANSLATION

Nityānanda Prabhu said, "I have undergone fasting for three days continuously. Today I hoped to break My fast."

TEXT 80

আজি উপবাস হৈল আচার্য-নিমন্ত্রণে।
অর্ধপেট না ভরিবে এই গ্রাসেক অন্নে॥ ৮০॥

āji upavāsa haila ācārya-nimantraṇe
ardha-peṭa nā bharibe ei grāseka anne

SYNONYMS

āji—today also; *upavāsa*—fasting; *haila*—there was; *ācārya-nimantraṇe*—by the invitation of Advaita Ācārya; *ardha-peṭa*—half My belly; *nā*—not; *bharibe*—will fill; *ei*—this; *grāseka anne*—one morsel of food.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was thinking that the quantity of food was enormous, Nityānanda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, "Although I am invited to eat by Advaita Ācārya, today also is a fast. So small a quantity of foodstuffs will not even fill half of My belly."

TEXT 81

আচার্য কহে—তুমি হও তৈর্থিক সন্ন্যাসী।
কভু ফল-মূল খাও, কভু উপবাসী॥ ৮১॥

ācārya kahe—tumi hao tairthika sannyāsī
kabhu phala-mūla khāo, kabhu upavāsī

SYNONYMS

ācārya kahe—Advaita Ācārya replied to Nityānanda Prabhu; *tumi*—You; *hao*—are; *tairthika sannyāsī*—a mendicant wandering on pilgrimages; *kabhu*—sometimes; *phala-mūla*—fruits and roots; *khāo*—You eat; *kabhu upavāsī*—sometimes fasting.

TRANSLATION

Advaita Ācārya replied, "Sir, You are a mendicant traveling on pilgrimages. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.

TEXT 82

দরিদ্র-ব্রাহ্মণ-ঘরে যে পাইলা মুষ্ট্যেক অন্ন।
ইহাতে সন্তুষ্ট হও, ছাড় লোভ-মন ॥ ৮২ ॥

daridra-brāhmaṇa-ghare ye pāilā muṣṭy-eka anna
ihāte santuṣṭa hao, chāḍa lobha-mana

SYNONYMS

daridra-brāhmaṇa—of a poor *brāhmaṇa*; *ghare*—at the home; *ye*—whatever; *pāilā*—You have gotten; *muṣṭi-eka*—one handful; *anna*—food; *ihāte*—in this; *santuṣṭa hao*—please be satisfied; *chāḍa*—give up; *lobha-mana*—Your greedy mentality.

TRANSLATION

"I am a poor brāhmaṇa, and You have come to My home. Please be satisfied with whatever little foodstuffs You have received, and give up Your greedy mentality."

TEXT 83

নিত্যানন্দ বলে—যবে কৈলে নিমন্ত্রণ।
তত দিতে চাহ, যত করিয়ে ভোজন ॥ ৮৩ ॥

nityānanda bale—yabe kaile nimantraṇa
tata dite cāha, yata kariye bhojana

SYNONYMS

nityānanda bale—Lord Nityānanda said; *yabe*—when; *kaile*—You have done; *nimantraṇa*—invitation; *tata*—so much; *dite cāha*—You must supply; *yata*—as much as; *kariye bhojana*—I can eat.

TRANSLATION

Lord Nityānanda Prabhu replied, "Whatever I may be, You have invited Me. Therefore you must supply as much as I want to eat."

TEXT 84

শুনি' নিত্যানন্দের কথা ঠাকুর অদ্বৈত।
কহেন তাঁহারে কিছু পাইয়া পিরীত ॥ ৮৪ ॥

śuni' nityānandera kathā ṭhākura advaita
kahena tāṅhāre kichu pāiyā pirīta

SYNONYMS

śuni'—hearing; *nityānandera*—of Lord Nityānanda Prabhu; *kathā*—words; *ṭhākura*—His Divine Grace; *advaita*—Advaita Ācārya; *kahena*—spoke; *tāṅhāre*—unto Nityānanda Prabhu; *kichu*—something; *pāiyā*—taking the opportunity; *pirīta*—pleasing words.

TRANSLATION

His Divine Grace Advaita Ācārya, after hearing the statement of Nityānanda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

TEXT 85

"ভ্রষ্ট অবধূত তুমি, উদর ভরিতে।
সন্ন্যাস লইয়াছ, বুঝি, ব্রাহ্মণ দণ্ডিতে॥ ৮৫॥

bhraṣṭa avadhūta tumi, udara bharite
sannyāsa la-iyācha, bujhi, brāhmaṇa daṇḍite

SYNONYMS

bhraṣṭa avadhūta—reject *paramahaṁsa*; *tumi*—You; *udara bharite*—to fill Your belly; *sannyāsa la-iyācha*—You have accepted the renounced order of life; *bujhi*—I understand; *brāhmaṇa daṇḍite*—to give trouble to a *brāhmaṇa*.

TRANSLATION

Advaita Ācārya said: "You are a reject paramahaṁsa, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brāhmaṇas."

PURPORT

There is always a difference of opinion between a *smārta-brāhmaṇa* and a Vaiṣṇava *gosvāmī*. There are even *smārta* opinions and Vaiṣṇava *gosvāmī* opinions available in astrological and astronomical calculations. By calling Nityānanda Prabhu a *bhraṣṭa avadhūta* (a rejected *paramahaṁsa*), Advaita Ācārya Prabhu in a sense accepted Nityānanda Prabhu as a *paramahaṁsa*. In

other words, Nityānanda Prabhu had nothing to do with the rules governing *smārta-brāhmaṇas*. Thus under pretense of condemning Him, Advaita Ācārya was actually praising Him. In the *avadhūta* stage, the *paramahaṁsa* stage, which is the supermost stage, one may appear to be *viṣayī*, on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symptoms and dress of a *sannyāsī* and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Ācārya and Nityānanda Prabhu. They are not to be taken as insults.

In Khaḍadaha, sometimes people misunderstood Nityānanda Prabhu to belong to the *śākta-sampradāya*, whose philosophy is *antaḥ śāktaḥ bahiḥ śaivaḥ sabhāyāṁ vaiṣṇavo mataḥ*. According to the *śākta-sampradāya*, a person called *kaulāvadhūta* thinks materially while externally appearing to be a great devotee of Lord Śiva. When such a person is in an assembly of Vaiṣṇavas, he appears like a Vaiṣṇava. Actually Nityānanda Prabhu did not belong to such a community. Nityānanda Prabhu was always a *brahmacārī* of a *sannyāsī* of the *vaidika* order. Actually He was a *paramahaṁsa*. Sometimes He is accepted to be a disciple of Lakṣmīpati Tīrtha. If He is so accepted, Nityānanda Prabhu belonged to the Madhva-sampradāya. He did not belong to the *tāntrika-sampradāya* of Bengal.

TEXT 86

তুমি খেতে পার দশ-বিশ মানের অন্ন।
আমি তাহা কাঁহা পাব দরিদ্র ব্রাহ্মণ ॥ ৮৬ ॥

tumi khete pāra daśa-viśa mānera anna
āmi tāhā kāṁhā pāba daridra brāhmaṇa

SYNONYMS

tumi—You; *khete*—to eat; *pāra*—able; *daśa-viśa*—ten or twenty; *mānera*—of the measurement of a *māna*; *anna*—rice; *āmi*—I; *tāhā*—that; *kāṁhā*—where; *pāba*—shall get; *daridra*—poverty-stricken; *brāhmaṇa*—*brāhmaṇa*.

TRANSLATION

Advaita Ācārya accused Nityānanda Prabhu, saying, "You can eat ten to twenty mānas of rice. I am a poor brāhmaṇa. How shall I get so much rice?

PURPORT

A *māna* is a measurement containing about four kilos.

TEXT 87

যে পাঞাছ মুষ্ট্যেক অন্ন, তাহা খাঞা উঠ।
পাগলামি না করিহ, না ছড়াইও ঝুঠ॥ ৮৭॥

ye pāñācha muṣṭy-eka anna, tāhā khāñā uṭha
pāgalāmi nā kariha, nā chaḍāio jhuṭha

SYNONYMS

ye pāñācha—whatever You have; *muṣṭi-eka*—one handful; *anna*—rice; *tāhā*—that; *khāñā*—eating; *uṭha*—please get up; *pāgalāmi*—madness; *nā*—do not; *kariha*—do; *nā*—do not; *chaḍāio*—strew; *jhuṭha*—remnants of foodstuff.

TRANSLATION

"Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

TEXT 88

এই মত হাস্যরসে করেন ভোজন।
অর্ধ-অর্ধ খাঞা প্রভু ছাড়েন ব্যঞ্জন॥ ৮৮॥

ei mata hāsya-rase karena bhojana
ardha-ardha khāñā prabhu chāḍena vyañjana

SYNONYMS

ei mata—in this way; *hāsya-rase*—jokingly; *karena*—does; *bhojana*—eating; *ardha-ardha*—half and half; *khāñā*—after eating; *prabhu*—the Lord; *chāḍena*—gives up; *vyañjana*—all the vegetables.

TRANSLATION

In this way, Nityānanda Prabhu and Lord Caitanya Mahāprabhu ate and talked with Advaita Ācārya jokingly. After eating half of each vegetable preparation given to Him, Śrī Caitanya Mahāprabhu abandoned it and went on to the next.

TEXT 89

সেই ব্যঞ্জন আচার্য পুনঃ করেন পূরণ।
এই মত পুনঃ পুনঃ পরিবেশে ব্যঞ্জন ॥ ৮৯ ॥

sei vyañjana ācārya punaḥ karena pūraṇa
ei mata punaḥ punaḥ pariveśe vyañjana

SYNONYMS

sei vyañjana—that half-finished vegetable; *ācārya*—Advaita Ācārya; *punaḥ*—again; *karena*—does; *pūraṇa*—filling; *ei mata*—in this way; *punaḥ punaḥ*—again and again; *pariveśe*—distributes; *vyañjana*—vegetables.

TRANSLATION

As soon as half of the vegetable in the pot was finished, Advaita Ācārya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Ācārya again and again filled it up.

TEXT 90

দোনা ব্যঞ্জনে ভরি' করেন প্রার্থন।
প্রভু বলেন—আর কত করিব ভোজন ॥ ৯০ ॥

donā vyañjane bhari' karena prārthana
prabhu balena—āra kata kariba bhojana

SYNONYMS

donā—the pot; *vyañjane*—with vegetables; *bhari'*—filling; *karena*—makes; *prārthana*—request; *prabhu balena*—Lord Caitanya Mahāprabhu says; *āra*—more; *kata*—how much; *kariba*—can I do; *bhojana*—eating.

TRANSLATION

After filling a pot with vegetables, Advaita Ācārya requested Them to eat more, and Caitanya Mahāprabhu said, "How much more can I go on eating?"

TEXT 91

আচার্য কহে—যে দিয়াছি, তাহা না ছাড়িবা।
এখন যে দিয়ে, তার অর্ধেক খাইবা ॥ ৯১ ॥

ācārya kahe——ye diyāchi, tāhā nā chāḍibā
ekhana ye diye, tāra ardheka khāibā

SYNONYMS

ācārya kahe—Advaita Ācārya said; *ye diyāchi*—whatever I have given; *tāhā nā chāḍibā*—please do not give it up; *ekhana*—now; *ye*—whatever; *diye*—I am giving; *tāra ardheka*—half of it; *khāibā*—You will eat.

TRANSLATION

Advaita Ācārya said, "Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half."

TEXT 92

নানা যত্ন-দৈন্যে প্রভুরে করাইল ভোজন।
আচার্যের ইচ্ছা প্রভু করিল পূরণ ॥ ৯২ ॥

nānā yatna-dainye prabhure karāila bhojana
ācāryera icchā prabhu karila pūraṇa

SYNONYMS

nānā yatna-dainye—in this way, by various efforts and by humility; *prabhure*—Lord Caitanya Mahāprabhu; *karāila*—caused; *bhojana*—eating; *ācāryera icchā*—the wish of Advaita Ācārya; *prabhu*—Lord Caitanya Mahāprabhu; *karila*—did; *pūraṇa*—fulfillment.

TRANSLATION

In this way, by submitting various humble requests, Advaita Ācārya made Śrī Caitanya Mahāprabhu and Lord Nityānanda eat. Thus Caitanya Mahāprabhu fulfilled all the desires of Advaita Ācārya.

TEXT 93

নিত্যানন্দ কহে—আমার পেট না ভরিল।
লঞা যাহ, তোর অন্ন কিছু না খাইল ॥ ৯৩ ॥

nityānanda kahe—āmāra peṭa nā bharila
lañā yāha, tora anna kichu nā khāila

SYNONYMS

nityānanda kahe—Nityānanda Prabhu said; *āmāra*—My; *peṭa*—belly; *nā*—not; *bharila*—filled; *lañā*—taking away; *yāha*—go; *tora*—Your; *anna*—food; *kichu nā khāila*—I have not eaten anything.

TRANSLATION

Again Nityānanda Prabhu jokingly said, "My belly is not yet filled up. Please take away Your foodstuff. I have not taken the least of it."

TEXT 94

এত বলি' একগ্রাস ভাত হাতে লঞা।
উঝালি' ফেলিল আগে যেন ক্রুদ্ধ হঞা ॥ ৯৪ ॥

eta bali' eka-grāsa bhāta hāte lañā
ujhāli' phelila āge yena kruddha hañā

SYNONYMS

eta bali'—saying this; *eka-grāsa*—one palmful; *bhāta*—rice; *hāte*—in the hand; *lañā*—taking; *ujhāli'*—releasing; *phelila*—threw; *āge*—in front; *yena*—as if; *kruddha hañā*—becoming angry.

TRANSLATION

After saying this, Nityānanda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

TEXT 95

ভাত দুই-চারি লাগে আচার্যের অঙ্গে।
ভাত অঙ্গে লঞা আচার্য নাচে বহুরঙ্গে ॥ ৯৫ ॥

bhāta dui-cāri lāge ācāryera aṅge
bhāta aṅge lañā ācārya nāce bahu-raṅge

SYNONYMS

bhāta dui-cāri—two or four pieces of the thrown rice; *lāge*—touch; *ācāryera aṅge*—the body of Advaita Ācārya; *bhāta*—the rice; *aṅge*—on His body; *lañā*—with; *ācārya nāce*—the Ācārya began to dance; *bahu-raṅge*—in many ways.

TRANSLATION

When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body.

TEXT 96

অবধূতের ঝুঠা লাগিল মোর অঙ্গে।
পরম পবিত্র মোরে কৈল এই ঢঙ্গে ॥ ৯৬ ॥

avadhūtera jhuṭhā lāgila mora aṅge
parama pavitra more kaila ei ḍhaṅge

SYNONYMS

avadhūtera jhuṭhā—the remnants of the food of the *avadhūta*; *lāgila*—touched; *mora*—My; *aṅge*—on the body; *parama pavitra*—perfectly purified; *more*—Me; *kaila*—made; *ei*—this; *ḍhaṅge*—behavior.

TRANSLATION

When the rice thrown by Nityānanda Prabhu touched His body, Advaita Ācārya thought Himself purified by the touch of remnants thrown by paramahaṁsa Nityānanda. Therefore He began dancing.

PURPORT

The word *avadhūta* refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a *sannyāsī,* Nityānanda Prabhu exhibited the behavior of a mad *avadhūta.* He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Ācārya. Advaita Ācārya accepted this happily because He presented Himself as a member of the community of *smārta-brāhmaṇas.* By touching the remnants of food thrown by Nityānanda Prabhu, Advaita Ācārya immediately felt Himself purified of all *smārta* contamination. The remnants of food left by a pure Vaiṣṇava are called *mahā-mahā-prasāda.* This is completely spiritual and is identified with Lord Viṣṇu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of *paramahaṁsa* and beyond the jurisdiction of the *varṇāśrama* institution. The remnants of food left by the spiritual master and similar *paramahaṁsas* or pure Vaiṣṇavas are purifying. When an ordinary person touches such *prasāda,* his mind is purified, and his mind is raised to the status of a pure *brāhmaṇa.* The behavior and statements

of Advaita Ācārya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of foodstuffs left by the bona fide spiritual master and pure Vaiṣṇavas.

TEXT 97

তোরে নিমন্ত্রণ করি' পাইনু তার ফল ।
তোর জাতি-কুল নাহি, সহজে পাগল ॥ ৯৭ ॥

tore nimantraṇa kari' pāinu tāra phala
tora jāti-kula nāhi, sahaje pāgala

SYNONYMS

tore—You; *nimantraṇa*—invitation; *kari'*—making; *pāinu*—I have gotten in return; *tāra*—of that; *phala*—the result; *tora*—Your; *jāti-kula nāhi*—there is no indication of Your caste and family; *sahaje*—by nature; *pāgala*—You are a madman.

TRANSLATION

Advaita Ācārya jokingly said: "My dear Nityānanda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

PURPORT

The words *sahaje pāgala* ("by nature a madman") indicate that Nityānanda Prabhu was transcendentally situated on the *paramahaṁsa* stage. Because He always remembered Rādhā-Kṛṣṇa and Their service, this was transcendental madness. Śrī Advaita Ācārya was pointing out this fact.

TEXT 98

আপনার সম মোরে করিবার তরে ।
ঝুঠা দিলে, বিপ্র বলি' ভয় না করিলে ॥ ৯৮ ॥

āpanāra sama more karibāra tare
jhuṭhā dile, vipra bali' bhaya nā karile

SYNONYMS

āpanāra sama—like You; *more*—Me; *karibāra tare*—for making; *jhuṭhā*—remnants of foodstuffs; *dile*—You have given; *vipra bali'*—considering as a *brāhmaṇa*; *bhaya*—fear; *nā karile*—You did not do.

TRANSLATION

"To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brāhmaṇa."

PURPORT

The words *āpanāra sama* indicate that Advaita Ācārya considered Himself to belong to the *smārta-brāhmaṇas,* and He considered Nityānanda Prabhu to be on the transcendental stage with pure Vaiṣṇavas. Lord Nityānanda gave Advaita Ācārya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaiṣṇava or *paramahaṁsa.* Advaita Ācārya's statement indicates that a *paramahaṁsa* Vaiṣṇava is transcendentally situated. A pure Vaiṣṇava is not subject to the rules and regulations of the *smārta-brāhmaṇas.* That was the reason for Advaita Ācārya's stating, *āpanāra sama more karibāra tare*: "To raise Me to Your own standard." A pure Vaiṣṇava or a person on the *paramahaṁsa* stage accepts the remnants of food (*mahā-prasāda*) as spiritual. He does not consider it to be material or sense gratificatory. He accepts *mahā-prasāda* not as ordinary dahl and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaiṣṇava, *prasāda* is never polluted even if it is touched by the mouth of a *caṇḍāla.* Indeed, it retains its spiritual value. Therefore by eating or touching such *mahā-prasāda,* a *brāhmaṇa* is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such *mahā-prasāda,* one is freed from all the contaminations of the material condition. That is the verdict of the *śāstra.*

TEXT 99

নিত্যানন্দ বলে,—এই কৃষ্ণের প্রসাদ।
ইহাকে 'ঝুঠা' কহিলে, তুমি কৈলে অপরাধ॥ ৯৯॥

nityānanda bale,—ei kṛṣṇera prasāda
ihāke 'jhuṭhā' kahile, tumi kaile aparādha

SYNONYMS

nityānanda bale—Lord Nityānanda said; *ei*—this; *kṛṣṇera prasāda*—*mahā-prasāda* of Lord Kṛṣṇa; *ihāke*—unto it; *jhuṭhā*—remnants of foodstuff; *kahile*—if You say; *tumi*—You; *kaile*—have made; *aparādha*—offense.

TRANSLATION

Nityānanda Prabhu replied: "These are the remnants of food left by Lord Kṛṣṇa. If You take them to be ordinary remnants, You have committed an offense."

PURPORT

In the *Bṛhad-viṣṇu Purāṇa* it is stated that one who considers *mahā-prasāda* to be equal to ordinary rice and dahl certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic considerations where *prasāda* is concerned. *Prasāda* is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Viṣṇu Himself. Thus even if one is a *brāhmaṇa* he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the *Bṛhad-viṣṇu Purāṇa*.

TEXT 100

শতেক সন্ন্যাসী যদি করাহ ভোজন।
তবে এই অপরাধ হইবে খণ্ডন ॥ ১০০ ॥

śateka sannyāsī yadi karāha bhojana
tabe ei aparādha ha-ibe khaṇḍana

SYNONYMS

śateka sannyāsī—one hundred *sannyāsīs*; *yadi*—if; *karāha*—You make; *bhojana*—the eating; *tabe*—then; *ei*—this; *aparādha*—offense; *ha-ibe*—there will be; *khaṇḍana*—nullification.

TRANSLATION

Śrīla Nityānanda Prabhu continued: "If you invite at least one hundred sannyāsīs to Your home and feed them sumptuously, Your offense will be nullified."

TEXT 101

আচার্য কহে—না করিব সন্ন্যাসি-নিমন্ত্রণ।
সন্ন্যাসী নাশিল মোর সব স্মৃতি-ধর্ম ॥ ১০১ ॥

ācārya kahe——nā kariba sannyāsi-nimantraṇa
sannyāsī nāśila mora saba smṛti-dharma

SYNONYMS

ācārya kahe—Advaita Ācārya said; *nā kariba*—I shall never do; *sannyāsi-nimantraṇa*—invitation to the *sannyāsīs*; *sannyāsī*—a *sannyāsī*; *nāśila*—has spoiled; *mora*—My; *saba*—all; *smṛti-dharma*—regulative principles of the *smṛti-śāstra*.

TRANSLATION

Advaita Ācārya replied: "I shall never again invite another sannyāsī, for it is a sannyāsī who has spoiled all My brahminical smṛti regulations."

TEXT 102

এত বলি' দুই জনে করাইল আচমন।
উত্তম শয্যাতে লইয়া করাইল শয়ন॥ ১০২॥

eta bali' dui jane karāila ācamana
uttama śayyāte la-iyā karāila śayana

SYNONYMS

eta bali'—saying this; *dui jane*—unto the two personalities; *karāila ācamana*—washed Their hands and mouth; *uttama*—very nice; *śayyāte*—on a bed; *la-iyā*—taking; *karāila*—made Them do; *śayana*—lying down.

TRANSLATION

After this, Advaita Ācārya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

TEXT 103

লবঙ্গ এলাচী-বীজ—উত্তম রসবাস।
তুলসী-মঞ্জরী সহ দিল মুখবাস॥ ১০৩॥

lavaṅga elācī-bīja——uttama rasa-vāsa
tulasī-mañjarī saha dila mukha-vāsa

SYNONYMS

lavaṅga—cloves; *elācī*—cardamom; *bīja*—seeds; *uttama*—very nice; *rasa-vāsa*—tasteful spices; *tulasī-mañjarī*—the flowers of *tulasī*; *saha*—with; *dila*—gave; *mukha-vāsa*—perfume of the mouth.

TRANSLATION

Śrī Advaita Ācārya fed the two Lords cloves and cardamom mixed with tulasī flowers. Thus there was a good flavor within Their mouths.

TEXT 104

সুগন্ধি চন্দনে লিপ্ত কৈল কলেবর।
সুগন্ধি পুষ্পমালা আনি' দিল হৃদয়-উপর॥ ১০৪॥

sugandhi candane lipta kaila kalevara
sugandhi puṣpa-mālā āni' dila hṛdaya-upara

SYNONYMS

su-gandhi—fragrant; *candane*—in sandalwood; *lipta*—smeared; *kaila*—made; *kalevara*—the bodies; *su-gandhi*—very fragrant; *puṣpa-mālā*—flower garlands; *āni'*—bringing; *dila*—gave; *hṛdaya-upara*—on the chests.

TRANSLATION

Śrī Advaita Ācārya then smeared the bodies of the Lords with sandal-wood pulp and then placed very fragrant flower garlands on Their chests.

TEXT 105

আচার্য করিতে চাহে পাদ-সম্বাহন।
সঙ্কুচিত হঞা প্রভু বলেন বচন॥ ১০৫॥

ācārya karite cāhe pāda-saṁvāhana
saṅkucita hañā prabhu balena vacana

SYNONYMS

ācārya—Advaita Ācārya; *karite*—to do; *cāhe*—wants; *pāda-saṁvāhana*—massaging the feet; *saṅkucita*—hesitant; *hañā*—becoming; *prabhu*—the Lord; *balena*—says; *vacana*—the words.

TRANSLATION

When the Lord lay down on the bed, Advaita Ācārya wanted to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

TEXT 106

বহুত নাচাইলে তুমি, ছাড় নাচান।
মুকুন্দ-হরিদাস লইয়া করহ ভোজন ॥ ১০৬ ॥

bahuta nācāile tumi, chāḍa nācāna
mukunda-haridāsa la-iyā karaha bhojana

SYNONYMS

bahuta—in various ways; *nācāile*—have made Me dance; *tumi*—You; *chāḍa*—give up; *nācāna*—dancing; *mukunda*—Mukunda; *hari-dāsa*—Haridāsa; *la-iyā*—with; *karaha*—do; *bhojana*—eating.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "Advaita Ācārya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridāsa and accept Your lunch."

PURPORT

Śrī Caitanya Mahāprabhu is here telling Advaita Ācārya that it is not befitting for a *sannyāsī* to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaiṣṇava. "You have already made Me dance according to your vow," Caitanya Mahāprabhu said. "Now please stop it. You can go and take Your lunch with Mukunda and Haridāsa."

TEXT 107

তবে ত' আচার্য সঙ্গে লঞা দুই জনে।
করিল ইচ্ছায় ভোজন, যে আছিল মনে ॥ ১০৭ ॥

tabe ta' ācārya saṅge lañā dui jane
karila icchāya bhojana, ye āchila mane

SYNONYMS

tabe ta'—thereafter; *ācārya*—Advaita Ācārya; *saṅge*—with; *lañā*—taking; *dui jane*—the two persons, namely Mukunda and Haridāsa; *karila*—did; *ic-chāya*—according to desire; *bhojana*—eating; *ye āchila mane*—whatever there was in mind.

TRANSLATION

Thereupon Advaita Ācārya took prasāda with Mukunda and Haridāsa, and they all wholeheartedly ate as much as they desired.

TEXT 108

শান্তিপুরের লোক শুনি' প্রভুর আগমন।
দেখিতে আইলা লোক প্রভুর চরণ ॥ ১০৮ ॥

śāntipurera loka śuni' prabhura āgamana
dekhite āilā loka prabhura caraṇa

SYNONYMS

śānti-purera loka—all the people of Śāntipura; *śuni'*—hearing; *prabhura āgamana*—the arrival of Śrī Caitanya Mahāprabhu; *dekhite āilā*—came to see; *loka*—all the people; *prabhura caraṇa*—the lotus feet of the Lord.

TRANSLATION

When the people of Śāntipura heard that Lord Śrī Caitanya Mahāprabhu was staying there, they all immediately came to see His lotus feet.

TEXT 109

'হরি' 'হরি' বলে লোক আনন্দিত হঞা।
চমৎকার পাইল প্রভুর সৌন্দর্য দেখিঞা ॥ ১০৯ ॥

'hari' 'hari' bale loka ānandita hañā
camatkāra pāila prabhura saundarya dekhiñā

SYNONYMS

hari hari—the holy name of the Lord; *bale*—say; *loka*—all the people; *ānandita*—pleased; *hañā*—being; *camatkāra*—wonder; *pāila*—got; *prabhura*—of the Lord; *saundarya*—the beauty; *dekhiñā*—by seeing.

TRANSLATION

Being very pleased, all the people loudly began to shout the holy name of the Lord, "Hari! Hari!" Indeed, they became struck with wonder upon seeing the beauty of the Lord.

TEXT 110

গৌর-দেহ-কান্তি সূর্য জিনিয়া উজ্জ্বল ।
অরুণ-বস্ত্রকান্তি তাহে করে ঝলমল ॥ ১১০ ॥

gaura-deha-kānti sūrya jiniyā ujjvala
aruṇa-vastra-kānti tāhe kare jhala-mala

SYNONYMS

gaura—fair-complexioned; *deha*—of the body; *kānti*—the luster; *sūrya*—the sun; *jiniyā*—conquering; *ujjvala*—bright; *aruṇa*—reddish; *vastra-kānti*—the beauty of the garments; *tāhe*—in that; *kare*—does; *jhala-mala*—glittering.

TRANSLATION

They saw Śrī Caitanya Mahāprabhu's very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

TEXT 111

আইসে যায় লোক হর্ষে, নাহি সমাধান ।
লোকের সঙ্ঘট্টে দিন হৈল অবসান ॥ ১১১ ॥

āise yāya loka harṣe, nāhi samādhāna
lokera saṅghaṭṭe dina haila avasāna

SYNONYMS

āise—come; *yāya*—go; *loka*—all people; *harṣe*—in great pleasure; *nāhi*—there is not; *samādhāna*—calculation; *lokera*—of the people; *saṅghaṭṭe*—in crowds; *dina*—the day; *haila*—there was; *avasāna*—the end.

TRANSLATION

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

TEXT 112

সন্ধ্যাতে আচার্য আরম্ভিল সঙ্কীর্তন।
আচার্য নাচেন, প্রভু করেন দর্শন॥ ১১২॥

sandhyāte ācārya ārambhila saṅkīrtana
ācārya nācena, prabhu karena darśana

SYNONYMS

sandhyāte—in the evening; *ācārya*—Advaita Ācārya; *ārambhila*—began; *saṅkīrtana*—congregational chanting; *ācārya*—Advaita Ācārya; *nācena*—dances; *prabhu*—the Lord; *karena*—does; *darśana*—seeing.

TRANSLATION

As soon as it was evening, Advaita Ācārya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

TEXT 113

নিত্যানন্দ গোসাঞি বুলে আচার্য ধরিঞা।
হরিদাস পাছে নাচে হরষিত হঞা॥ ১১৩॥

nityānanda gosāñi bule ācārya dhariñā
haridāsa pāche nāce haraṣita hañā

SYNONYMS

nityānanda gosāñi—Lord Nityānanda Prabhu; *bule*—began to move, dancing; *ācārya dhariñā*—following Advaita Ācārya; *hari-dāsa*—Haridāsa Ṭhākura; *pāche*—behind; *nāce*—dances; *haraṣita hañā*—being pleased.

TRANSLATION

When Advaita Ācārya began to dance, Nityānanda Prabhu began dancing behind Him. Haridāsa Ṭhākura, being very pleased, also began dancing behind Him.

TEXT 114

কি কহিব রে সখি আজুক আনন্দ ওর।
চিরদিনে মাধব মন্দিরে মোর॥ ১১৪॥ ধ্রু॥

ki kahiba re sakhi ājuka ānanda ora
cira-dine mādhava mandire mora

SYNONYMS

ki—what; *kahiba*—shall I say; *re*—O; *sakhi*—My dear friends; *ājuka*—today; *ānanda*—pleasure; *ora*—the limit; *cira-dine*—after many days; *mādhava*—Lord Kṛṣṇa; *mandire*—in the temple; *mora*—My.

TRANSLATION

Advaita Ācārya said: " 'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.' "

PURPORT

This is a song composed by Vidyāpati. Sometimes the word *mādhava* is misunderstood to refer to Mādhavendra Purī. Advaita Ācārya was a disciple of Mādhavendra Purī, and consequently some people think that He was referring to Mādhavendra Purī by using the word *mādhava*. But actually this is not the fact. This song was composed to commemorate the separation of Kṛṣṇa from Rādhārāṇī during Kṛṣṇa's absence in Mathurā. This song was supposed to be sung by Śrīmatī Rādhārāṇī when Kṛṣṇa returned. It is technically called *Mathurā-viraha*.

TEXT 115

এই পদ গাওয়াইয়া হর্ষে করেন নর্তন।
স্বেদ-কম্প-পুলকাশ্রু-হুঙ্কার-গর্জন ॥ ১১৫ ॥

ei pada gāoyāiyā harṣe karena nartana
sveda-kampa-pulakāśru-huṅkāra-garjana

SYNONYMS

ei pada—this verse; *gāoyāiyā*—causing to be sung; *harṣe*—in pleasure; *karena*—does; *nartana*—dancing; *sveda*—perspiration; *kampa*—shivering; *pulaka*—standing of hairs; *aśru*—tears on account of pleasure; *huṅkāra*—thundering; *garjana*—bellowing.

TRANSLATION

Advaita Ācārya led the saṅkīrtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration,

shivering, raised hairs, tears in the eyes, and sometimes thundering and bellowing.

TEXT 116

ফিরি' ফিরি' কভু প্রভুর ধরেন চরণ।
চরণে ধরিয়া প্রভুরে বলেন বচন॥ ১১৬॥

phiri' phiri' kabhu prabhura dharena caraṇa
caraṇe dhariyā prabhure balena vacana

SYNONYMS

phiri' phiri'—turning and turning; *kabhu*—sometimes; *prabhura*—of the Lord; *dharena*—catches; *caraṇa*—the lotus feet; *caraṇe dhariyā*—catching the lotus feet; *prabhure*—unto the Lord; *balena*—says; *vacana*—words.

TRANSLATION

While dancing, Advaita Ācārya would sometimes turn around and around and catch the lotus feet of Śrī Caitanya Mahāprabhu. He then began to speak to Him as follows.

TEXT 117

অনেক দিন তুমি মোরে বেড়াইলে ভাণ্ডিয়া।
ঘরেতে পাঞাছি, এবে রাখিব বান্ধিয়া॥ ১১৭॥

aneka dina tumi more beḍāile bhāṇḍiyā
gharete pāñāchi, ebe rākhiba bāndhiyā

SYNONYMS

aneka dina—many days; *tumi*—You; *more*—Me; *beḍāile*—escaped; *bhāṇḍiyā*—cheating or bluffing; *gharete*—at My home; *pāñāchi*—I have gotten; *ebe*—now; *rākhiba*—I shall keep; *bāndhiyā*—binding up.

TRANSLATION

Śrī Advaita Ācārya would say: "Many days You escaped Me by bluffing. Now I have You in my home, and I will keep You bound up."

TEXT 118

এত বলি' আচার্য আনন্দে করেন নর্তন।
প্রহরেক-রাত্রি আচার্য কৈল সংকীর্তন॥ ১১৮॥

eta bali' ācārya ānande karena nartana
prahareka-rātri ācārya kaila saṅkīrtana

SYNONYMS

eta bali'—saying this; *ācārya*—Advaita Ācārya; *ānande*—in pleasure; *karena*—does; *nartana*—dancing; *prahar-eka*—about three hours; *rātri*—at night; *ācārya*—Śrī Advaita Ācārya; *kaila saṅkīrtana*—performed *saṅkīrtana*, or congregational chanting.

TRANSLATION

So speaking, Advaita Ācārya performed congregational chanting with great pleasure for three hours that night and danced all the time.

TEXT 119

প্রেমের উৎকণ্ঠা,—প্রভুর নাহি কৃষ্ণ-সঙ্গ।
বিরহে বাড়িল প্রেমজ্বালার তরঙ্গ॥ ১১৯॥

premera utkaṇṭhā,—prabhura nāhi kṛṣṇa-saṅga
virahe bāḍila prema-jvālāra taraṅga

SYNONYMS

premera utkaṇṭhā—the ecstasy of the love; *prabhura*—of the Lord; *nāhi*—there is not; *kṛṣṇa-saṅga*—meeting with Lord Kṛṣṇa; *virahe*—in separation; *bāḍila*—increased; *prema-jvālāra*—of flames of love; *taraṅga*—waves.

TRANSLATION

When Advaita Ācārya danced in that way, Lord Caitanya felt ecstatic love for Kṛṣṇa, and because of His separation, the waves and flames of love increased.

TEXT 120

ব্যাকুল হঞা প্রভু ভূমিতে পড়িলা।
গোসাঞি দেখিয়া আচার্য নৃত্য সম্বরিলা॥ ১২০॥

vyākula hañā prabhu bhūmite paḍilā
gosāñi dekhiyā ācārya nṛtya sambarilā

SYNONYMS

vyākula hañā—being too much agitated; *prabhu*—the Lord; *bhūmite*—on the ground; *paḍilā*—fell; *gosāñi*—the Lord; *dekhiyā*—seeing; *ācārya*—Advaita Ācārya; *nṛtya*—the dancing; *sambarilā*—checked.

TRANSLATION

Being agitated by the ecstasy, Śrī Caitanya Mahāprabhu suddenly fell on the ground. Seeing this, Advaita Ācārya stopped dancing.

TEXT 121

প্রভুর অন্তর মুকুন্দ জানে ভালমতে।
ভাবের সদৃশ পদ লাগিলা গাইতে॥ ১২১॥

prabhura antara mukunda jāne bhāla-mate
bhāvera sadṛśa pada lāgilā gāite

SYNONYMS

prabhura—of the Lord; *antara*—the heart; *mukunda*—Mukunda; *jāne*—knows; *bhāla-mate*—very well; *bhāvera*—to the ecstatic mood; *sadṛśa*—suitable; *pada*—verses; *lāgilā gāite*—began to sing.

TRANSLATION

When Mukunda saw the ecstasy of Śrī Caitanya Mahāprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord's ecstasy.

TEXT 122

আচার্য উঠাইল প্রভুকে করিতে নর্তন।
পদ শুনি' প্রভুর অঙ্গ না যায় ধারণ॥ ১২২॥

ācārya uṭhāila prabhuke karite nartana
pada śuni' prabhura aṅga nā yāya dhāraṇa

SYNONYMS

ācārya—Advaita Ācārya; *uṭhāila*—raised; *prabhuke*—the Lord; *karite*—to do; *nartana*—dancing; *pada śuni'*—by hearing the stanzas; *prabhura*—of the Lord; *aṅga*—the body; *nā*—not; *yāya*—possible; *dhāraṇa*—to hold.

TRANSLATION

Advaita Ācārya raised the body of Śrī Caitanya Mahāprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

TEXT 123

অশ্রু, কম্প, পুলক, স্বেদ, গদ্‌গদ বচন।
ক্ষণে উঠে, ক্ষণে পড়ে, ক্ষণেক রোদন ॥ ১২৩ ॥

aśru, kampa, pulaka, sveda, gadgada vacana
kṣaṇe uṭhe, kṣaṇe paḍe, kṣaṇeka rodana

SYNONYMS

aśru—tears; *kampa*—trembling; *pulaka*—standing of hairs in ecstasy; *sveda*—perspiration; *gadgada*—faltering; *vacana*—words; *kṣaṇe*—sometimes; *uṭhe*—stands; *kṣaṇe*—sometimes; *paḍe*—falls down; *kṣaṇeka*—sometimes; *rodana*—crying.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His hair stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

TEXT 124

হা হা প্রাণপ্রিয়সখি, কি না হৈল মোরে।
কানুপ্রেমবিষে মোর তনু-মন জরে ॥ ১২৪ ॥ ধ্রু ॥

hā hā prāṇa-priya-sakhi, ki nā haila more
kānu-prema-viṣe mora tanu-mana jare

SYNONYMS

hā hā—O; *prāṇa-priya-sakhi*—my dear friend; *ki nā haila more*—what has not happened to me; *kānu-prema-viṣe*—the poison of love of Kṛṣṇa; *mora*—my; *tanu*—body; *mana*—mind; *jare*—afflicts.

TRANSLATION

Mukunda sang: " 'My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Kṛṣṇa, my body and mind have been severely afflicted.

PURPORT

When Mukunda saw that Caitanya Mahāprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Kṛṣṇa, he sang songs about meeting with Kṛṣṇa. Advaita Ācārya also stopped dancing.

TEXT 125

রাত্রি-দিনে পোড়ে মন সোয়াস্তি না পাঙ।
যাহাঁ গেলে কানু পাঙ, তাহাঁ উড়ি' যাঙ ॥ ১২৫ ॥

rātri-dine poḍe mana soyāsti nā pāṅ
yāhāṅ gele kānu pāṅ, tāhāṅ uḍi' yāṅ

SYNONYMS

rātri-dine—day and night; *poḍe*—burns; *mana*—mind; *soyāsti*—rest; *nā*—not; *pāṅ*—I get; *yāhāṅ*—where; *gele*—if going; *kānu pāṅ*—I can get Kṛṣṇa; *tāhāṅ*—there; *uḍi'*—flying; *yāṅ*—I go.

TRANSLATION

" 'My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.' "

TEXT 126

এই পদ গায় মুকুন্দ মধুর সুস্বরে।
শুনিয়া প্রভুর চিত্ত অন্তরে বিদরে ॥ ১২৬ ॥

ei pada gāya mukunda madhura susvare
śuniyā prabhura citta antare vidare

SYNONYMS

ei pada—this stanza; *gāya*—sings; *mukunda*—Mukunda; *madhura*—sweet; *su-svare*—in a voice; *śuniyā*—hearing; *prabhura*—of the Lord; *citta*—mind; *antare*—within; *vidare*—splits into pieces.

TRANSLATION

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahāprabhu heard this stanza, His mind went to pieces.

TEXT 127

নির্বেদ, বিষাদ হর্ষ, চাপল্য, গর্ব, দৈন্য।
প্রভুর সহিত যুদ্ধ করে ভাব-সৈন্য ॥ ১২৭ ॥

nirveda, viṣāda, harṣa, cāpalya, garva, dainya
prabhura sahita yuddha kare bhāva-sainya

SYNONYMS

nirveda—disappointment; *viṣāda*—moroseness; *harṣa*—pleasure; *cāpalya*—restlessness; *garva*—pride; *dainya*—humility; *prabhura*—the Lord; *sahita*—with; *yuddha*—fight; *kare*—do; *bhāva*—of ecstatic feelings; *sainya*—soldiers.

TRANSLATION

The transcendental ecstatic symptoms (disappointment, moroseness, pleasure, restlessness, pride and humility) all began to fight like soldiers within the Lord.

PURPORT

Harṣa is described in *Bhakti-rasāmṛta-sindhu*. *Harṣa* is experienced when one finally attains the desired goal of life and consequently becomes very glad. When *harṣa* is present, the body shivers, and one's hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called *garva*, or pride. In this condi-

tion one utters prayers and does not reply to others' inquiries. Seeing one's own body, concealing one's desires and not heeding the words of others are symptoms visible in the ecstasy of *garva*.

TEXT 128

জর-জর হৈল প্রভু ভাবের প্রহারে।
ভূমিতে পড়িল, শ্বাস নাহিক শরীরে॥ ১২৮॥

jara-jara haila prabhu bhāvera prahāre
bhūmite paḍila, śvāsa nāhika śarīre

SYNONYMS

jara-jara—tottering; *haila*—there was; *prabhu*—the Lord; *bhāvera*—of the ecstatic moods; *prahāre*—in the onslaught; *bhūmite*—on the ground; *paḍila*—fell; *śvāsa*—breathing; *nāhika*—there was not; *śarīre*—in the body.

TRANSLATION

The entire body of Lord Śrī Caitanya Mahāprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell on the ground, and His breathing almost stopped.

TEXT 129

দেখিয়া চিন্তিত হৈলা যত ভক্তগণ।
আচম্বিতে উঠে প্রভু করিয়া গর্জন॥ ১২৯॥

dekhiyā cintita hailā yata bhakta-gaṇa
ācambite uṭhe prabhu kariyā garjana

SYNONYMS

dekhiyā—seeing; *cintita*—anxious; *hailā*—became; *yata*—all; *bhakta-gaṇa*—devotees; *ācambite*—all of a sudden; *uṭhe*—rises; *prabhu*—the Lord; *kariyā*—making; *garjana*—thundering.

TRANSLATION

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

TEXT 130

'বল্' 'বল্' বলে, নাচে, আনন্দে বিহ্বল।
বুঝন না যায় ভাব-তরঙ্গ প্রবল ॥ ১৩০ ॥

'bal' 'bal' bale, nāce, ānande vihvala
bujhana nā yāya bhāva-taraṅga prabala

SYNONYMS

bal bal—speak, speak; *bale*—the Lord says; *nāce*—dances; *ānande*—in pleasure; *vihvala*—overwhelmed; *bujhana*—understanding; *nā yāya*—not possible; *bhāva-taraṅga*—the waves of ecstasy; *prabala*—powerful.

TRANSLATION

Upon standing up, the Lord said: "Go on speaking! Go on speaking!" Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

TEXT 131

নিত্যানন্দ সঙ্গে বুলে প্রভুকে ধরিঞা।
আচার্য, হরিদাস বুলে পাছে ত, নাচিঞা ॥ ১৩১ ॥

nityānanda saṅge bule prabhuke dhariñā
ācārya, haridāsa bule pāche ta, nāciñā

SYNONYMS

nityānanda—Nityānanda Prabhu; *saṅge*—with; *bule*—walks; *prabhuke*—the Lord; *dhariñā*—catching; *ācārya*—Advaita Ācārya; *hari-dāsa*—Ṭhākura Haridāsa; *bule*—walk; *pāche*—behind; *ta*—certainly; *nāciñā*—dancing.

TRANSLATION

Lord Nityānanda began to walk with Caitanya Mahāprabhu to see that He would not fall, and Advaita Ācārya and Haridāsa Ṭhākura followed Them, dancing.

TEXT 132

এই মত প্রহরেক নাচে প্রভু রঙ্গে।
কভু হর্ষ, কভু বিষাদ, ভাবের তরঙ্গে ॥ ১৩২ ॥

ei mata prahar-eka nāce prabhu raṅge
kabhu harṣa, kabhu viṣāda, bhāvera taraṅge

SYNONYMS

ei mata—in this way; *prahar-eka*—for about three hours; *nāce*—dances; *prabhu*—Lord Caitanya Mahāprabhu; *raṅge*—in great ecstasy; *kabhu*—sometimes; *harṣa*—pleasure; *kabhu*—sometimes; *viṣāda*—moroseness; *bhāvera*—of ecstasy; *taraṅge*—in the waves.

TRANSLATION

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

TEXT 133

তিন দিন উপবাসে করিয়া ভোজন।
উদ্দণ্ড-নৃত্যেতে প্রভুর হৈল পরিশ্রম॥ ১৩৩॥

tina dina upavāse kariyā bhojana
uddaṇḍa-nṛtyete prabhura haila pariśrama

SYNONYMS

tina dina—three days; *upavāse*—in fasting; *kariyā*—doing; *bhojana*—eating; *uddaṇḍa*—jumping high; *nṛtyete*—in dancing; *prabhura*—of the Lord; *haila*—there was; *pariśrama*—fatigue.

TRANSLATION

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

TEXT 134

তবু ত' না জানে শ্রম প্রেমাবিষ্ট হঞা।
নিত্যানন্দ মহাপ্রভুকে রাখিল ধরিঞা॥ ১৩৪॥

tabu ta' nā jāne śrama premāviṣṭa hañā
nityānanda mahāprabhuke rākhila dhariñā

SYNONYMS

tabu—still; *ta'*—certainly; *nā jāne*—does not know; *śrama*—fatigue; *prema-āviṣṭa*—absorbed in love; *hañā*—being; *nityānanda*—Lord Nityānanda; *mahā-prabhuke*—Lord Caitanya Mahāprabhu; *rākhila*—stopped; *dhariñā*—catching.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityānanda Prabhu, catching Him, stopped His dancing.

TEXT 135

আচার্য-গোসাঞি তবে রাখিল কীর্তন।
নানা সেবা করি' প্রভুকে করাইল শয়ন ॥ ১৩৫ ॥

ācārya-gosāñi tabe rākhila kīrtana
nānā sevā kari' prabhuke karāila śayana

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; *tabe*—then; *rākhila*—suspended; *kīrtana*—the chanting; *nānā*—various; *sevā*—service; *kari'*—performing; *prabhuke*—unto the Lord; *karāila*—made to do; *śayana*—lying down.

TRANSLATION

Although the Lord was fatigued, Nityānanda Prabhu kept Him steady by holding Him. At that time, Advaita Ācārya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

TEXT 136

এইমত দশদিন ভোজন-কীর্তন।
একরূপে করি' করে প্রভুর সেবন ॥ ১৩৬ ॥

ei-mata daśa-dina bhojana-kīrtana
eka-rūpe kari' kare prabhura sevana

SYNONYMS

ei-mata—in this way; *daśa-dina*—continuously for ten days; *bhojana-kīrtana*—eating and chanting; *eka-rūpe*—without change; *kari'*—doing; *kare*—does; *prabhura*—of the Lord; *sevana*—service.

TRANSLATION

For ten continuous days Advaita Ācārya held feasting and chanting in the evening. He served the Lord in this way without any change.

TEXT 137

প্রভাতে আচার্যরত্ন দোলায় চড়াঞা।
ভক্তগণ-সঙ্গে আইলা শচীমাতা লঞা ॥ ১৩৭ ॥

prabhāte ācāryaratna dolāya caḍāñā
bhakta-gaṇa-saṅge āilā śacīmātā lañā

SYNONYMS

prabhāte—in the morning; *ācārya-ratna*—Candraśekhara; *dolāya*—in a palanquin; *caḍāñā*—seating; *bhakta-gaṇa-saṅge*—with devotees; *āilā*—came; *śacī-mātā*—mother Śacī; *lañā*—bringing.

TRANSLATION

In the morning Candraśekhara brought Śacīmātā from her house with many devotees, and he seated her in a palanquin.

TEXT 138

নদীয়া-নগরের লোক—স্ত্রী-বালক-বৃদ্ধ।
সব লোক আইলা, হৈল সংঘট্ট সমৃদ্ধ ॥ ১৩৮ ॥

nadīyā-nagarera loka——strī-bālaka-vṛddha
saba loka āilā, haila saṅghaṭṭa samṛddha

SYNONYMS

nadīyā—known as Nadia; *nagarera*—of the city; *loka*—the people; *strī*—women; *bālaka*—boys; *vṛddha*—old men; *saba loka*—all people; *āilā*—came; *haila*—was; *saṅghaṭṭa*—crowd; *samṛddha*—increased.

TRANSLATION

In this way, all the people of the town of Nadia—including all women, boys and old men—came there. Thus the crowd increased.

TEXT 139

প্রাতঃকৃত্য করি' করে নাম-সংকীর্তন।
শচীমাতা লঞা আইলা অদ্বৈত-ভবন ॥ ১৩৯ ॥

prātaḥ-kṛtya kari' kare nāma-saṅkīrtana
śacīmātā lañā āilā advaita-bhavana

SYNONYMS

prātaḥ-kṛtya—the morning duties; *kari'*—finishing; *kare*—does; *nāma-saṅkīrtana*—chanting the Hare Kṛṣṇa *mantra*; *śacī-mātā*—mother Śacī; *lañā*—with; *āilā*—came; *advaita-bhavana*—at the house of Advaita Ācārya.

TRANSLATION

In the morning, after regular duties were completed and the Lord was chanting the Hare Kṛṣṇa mahā-mantra, the people accompanied Śacīmātā to the house of Advaita Ācārya.

TEXT 140

শচী-আগে পড়িলা প্রভু দণ্ডবৎ হঞা।
কান্দিতে লাগিলা শচী কোলে উঠাইঞা ॥ ১৪০ ॥

śacī-āge paḍilā prabhu daṇḍavat hañā
kāndite lāgilā śacī kole uṭhāiñā

SYNONYMS

śacī-āge—in front of mother Śacī; *paḍilā*—fell down; *prabhu*—the Lord; *daṇḍa-vat*—like a stick; *hañā*—becoming; *kāndite*—to cry; *lāgilā*—began; *śacī*—mother Śacī; *kole*—on the lap; *uṭhāiñā*—taking.

TRANSLATION

As soon as mother Śacī appeared on the scene, Caitanya Mahāprabhu fell before her like a stick. Mother Śacī began to cry, taking the Lord on her lap.

TEXT 141

দোঁহার দর্শনে দুঁহে হইলা বিহ্বল।
কেশ না দেখিয়া শচী হইলা বিকল ॥ ১৪১ ॥

doṅhāra darśane duṅhe ha-ilā vihvala
keśa nā dekhiyā śacī ha-ilā vikala

SYNONYMS

doṅhāra darśane—in seeing one another; *duṅhe*—both of them; *ha-ilā*—became; *vihvala*—overwhelmed; *keśa*—hair; *nā*—not; *dekhiyā*—seeing; *śacī*—mother Śacī; *ha-ila*—became; *vikala*—agitated.

TRANSLATION

Upon seeing one another, they both became overwhelmed. Seeing the Lord's head without hair, mother Śacī became greatly agitated.

TEXT 142

অঙ্গ মুছে, মুখ চুম্বে, করে নিরীক্ষণ।
দেখিতে না পায়,—অশ্রু ভরিল নয়ন ॥ ১৪২ ॥

aṅga muche, mukha cumbe, kare nirīkṣaṇa
dekhite nā pāya,—aśru bharila nayana

SYNONYMS

aṅga—the body; *muche*—smears; *mukha*—face; *cumbe*—kisses; *kare*—does; *nirīkṣaṇa*—observing; *dekhite*—to see; *nā pāya*—not able; *aśru*—tears; *bharila*—filled; *nayana*—the eyes.

TRANSLATION

She began to smear the body of the Lord with kisses. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

TEXT 143

কান্দিয়া কহেন শচী, বাছারে নিমাঞি।
বিশ্বরূপ-সম না করিহ নিঠুরাই ॥ ১৪৩ ॥

kāndiyā kahena śacī, bāchāre nimāñi
viśvarūpa-sama nā kariha niṭhurāi

SYNONYMS

kāndiyā—crying; *kahena*—says; *śacī*—mother Śacī; *bāchāre*—my darling; *nimāñi*—O Nimāi; *viśva-rūpa*—Viśvarūpa; *sama*—like; *nā kariha*—do not do; *niṭhurāi*—cruelty.

TRANSLATION

Understanding that Lord Caitanya had accepted the renounced order of life, Śacīmātā, crying, said to the Lord, "My darling Nimāi, do not be cruel like Viśvarūpa, Your elder brother."

TEXT 144

সন্ন্যাসী হইয়া পুনঃ না দিল দরশন।
তুমি তৈছে কৈলে মোর হইবে মরণ॥ ১৪৪॥

sannyāsī ha-iyā punaḥ nā dila daraśana
tumi taiche kaile mora ha-ibe maraṇa

SYNONYMS

sannyāsī—a member of the renounced order; *ha-iyā*—after becoming; *punaḥ*—again; *nā*—not; *dila*—gave; *daraśana*—visit; *tumi*—You; *taiche*—like that; *kaile*—if doing; *mora*—my; *ha-ibe*—there will be; *maraṇa*—death.

TRANSLATION

Mother Śacī continued: "After accepting the renounced order, Viśvarūpa never again gave me audience. If You do like Him, that will certainly be the death of Me."

TEXT 145

কান্দিয়া বলেন প্রভু – শুন, মোর আই।
তোমার শরীর এই, মোর কিছু নাই॥ ১৪৫॥

kāndiyā balena prabhu — śuna, mora āi
tomāra śarīra ei, mora kichu nāi

SYNONYMS

kāndiyā—crying; *balena*—says; *prabhu*—the Lord; *śuna*—hear; *mora*—My; *āi*—mother; *tomāra*—your; *śarīra*—body; *ei*—this; *mora*—My; *kichu*—anything; *nāi*—is not.

TRANSLATION

The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

TEXT 146

তোমার পালিত দেহ, জন্ম তোমা হৈতে।
কোটি জন্মে তোমার ঋণ না পারি শোধিতে ॥১৪৬॥

tomāra pālita deha, janma tomā haite
koṭi janme tomāra ṛṇa nā pāri śodhite

SYNONYMS

tomāra—your; *pālita*—raised; *deha*—body; *janma*—birth; *tomā*—you; *haite*—from; *koṭi*—millions; *janme*—in births; *tomāra*—your; *ṛṇa*—debt; *nā*—not; *pāri*—I am able; *śodhite*—to repay.

TRANSLATION

"This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

TEXT 147

জানি' বা না জানি' কৈল যদ্যপি সন্ন্যাস।
তথাপি তোমারে কভু নহিব উদাস ॥ ১৪৭ ॥

jāni' vā nā jāni' kaila yadyapi sannyāsa
tathāpi tomāre kabhu nahiba udāsa

SYNONYMS

jāni'—knowing; *vā*—or; *nā*—not; *jāni'*—knowing; *kaila*—accepted; *yadyapi*—although; *sannyāsa*—the renounced order; *tathāpi*—still; *tomāre*—unto you; *kabhu*—at any time; *nahiba*—shall not become; *udāsa*—indifferent.

TRANSLATION

"Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

TEXT 148

তুমি যাহাঁ কহ, আমি তাহাঁই রহিব।
তুমি যেই আজ্ঞা কর, সেই ত' করিব ॥ ১৪৮ ॥

tumi yāhāṅ kaha, āmi tāhāṅi rahiba
tumi yei ājñā kara, sei ta' kariba

SYNONYMS

tumi—you; *yāhāṅ*—wherever; *kaha*—ask; *āmi*—I; *tāhāṅi*—there; *rahiba*—shall stay; *tumi*—you; *yei*—whatever; *ājñā*—order; *kara*—give; *sei*—that; *ta'*—certainly; *kariba*—I shall execute.

TRANSLATION

"My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute."

TEXT 149

এত বলি' পুনঃ পুনঃ করে নমস্কার।
তুষ্ট হঞা আই কোলে করে বার বার ॥ ১৪৯ ॥

eta bali' punaḥ punaḥ kare namaskāra
tuṣṭa hañā āi kole kare bāra bāra

SYNONYMS

eta bali'—saying this; *punaḥ punaḥ*—again and again; *kare*—offers; *namaskāra*—obeisances; *tuṣṭa hañā*—being pleased; *āi*—mother Śacī; *kole*—on the lap; *kare*—takes; *bāra bāra*—again and again.

TRANSLATION

Saying this, the Lord offered obeisances to His mother again and again, and mother Śacī, being pleased, took Him again and again on her lap.

TEXT 150

তবে আই লঞা আচার্য গেলা অভ্যন্তর।
ভক্তগণ মিলিতে প্রভু হইলা সত্বর ॥ ১৫০ ॥

tabe āi lañā ācārya gelā abhyantara
bhakta-gaṇa milite prabhu ha-ilā satvara

SYNONYMS

tabe—thereafter; *āi*—the mother; *lañā*—taking; *ācārya*—Advaita Ācārya; *gelā*—entered; *abhyantara*—within the house; *bhakta-gaṇa*—all the devotees; *milite*—to meet; *prabhu*—the Lord; *ha-ilā*—became; *satvara*—immediately.

TRANSLATION

Then Advaita Ācārya took mother Śacī within the house. The Lord was immediately ready to meet all the devotees.

TEXT 151

একে একে মিলিল প্রভু সব ভক্তগণ।
সবার মুখ দেখি' করে দৃঢ় আলিঙ্গন ॥ ১৫১ ॥

eke eke milila prabhu saba bhakta-gaṇa
sabāra mukha dekhi' kare dṛḍha āliṅgana

SYNONYMS

eke eke—one after another; *milila*—met; *prabhu*—the Lord; *saba*—all; *bhakta-gaṇa*—the devotees; *sabāra*—of everyone; *mukha*—face; *dekhi'*—seeing; *kare*—does; *dṛḍha*—tightly; *āliṅgana*—embracing.

TRANSLATION

The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

TEXT 152

কেশ না দেখিয়া ভক্ত যদ্যপি পায় দুঃখ।
সৌন্দর্য দেখিতে তবু পায় মহাসুখ ॥ ১৫২ ॥

keśa nā dekhiyā bhakta yadyapi pāya duḥkha
saundarya dekhite tabu pāya mahā-sukha

SYNONYMS

keśa—hair; *nā dekhiyā*—not seeing; *bhakta*—the devotees; *yadyapi*—although; *pāya*—get; *duḥkha*—unhappiness; *saundarya*—the beautiful posture; *dekhite*—to see; *tabu*—still; *pāya*—get; *mahā-sukha*—great happiness.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

TEXTS 153-155

শ্রীবাস, রামাই, বিদ্যানিধি, গদাধর।
গঙ্গাদাস, বক্রেশ্বর, মুরারি, শুক্লাম্বর ॥ ১৫৩ ॥
বুদ্ধিমন্ত খাঁন, নন্দন, শ্রীধর, বিজয়।
বাসুদেব, দামোদর, মুকুন্দ, সঞ্জয় ॥ ১৫৪ ॥
কত নাম লইব যত নবদ্বীপবাসী।
সবারে মিলিলা প্রভু কৃপাদৃষ্ট্যে হাসি' ॥ ১৫৫ ॥

śrīvāsa, rāmāi, vidyānidhi, gadādhara
gaṅgādāsa, vakreśvara, murāri, śuklāmbara

buddhimanta khāṅ, nandana, śrīdhara, vijaya
vāsudeva, dāmodara, mukunda, sañjaya

kata nāma la-iba yata navadvīpa-vāsī
sabāre mililā prabhu kṛpā-dṛṣṭye hāsi'

SYNONYMS

śrī-vāsa—Śrīvāsa; *rāmāi*—Rāmāi; *vidyā-nidhi*—Vidyānidhi; *gadā-dhara*—Gadādhara; *gaṅgā-dāsa*—Gaṅgādāsa; *vakreśvara*—Vakreśvara; *murāri*—Murāri; *śuklāmbara*—Śuklāmbara; *buddhimanta khāṅ*—Buddhimanta Khāṅ; *nandana*—Nandana; *śrī-dhara*—Śrīdhara; *vijaya*—Vijaya; *vāsu-deva*—Vāsudeva; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *sañjaya*—Sañjaya; *kata nāma*—how many names; *la-iba*—I shall mention; *yata*—all; *nava-dvīpa-vāsī*—the inhabitants of Navadvīpa; *sabāre*—all of them; *mililā*—met; *prabhu*—the Lord; *kṛpā-dṛṣṭye*—with merciful glances; *hāsi'*—smiling.

TRANSLATION

Śrīvāsa, Rāmāi, Vidyānidhi, Gadādhara, Gaṅgādāsa, Vakreśvara, Murāri, Śuklāmbara, Buddhimanta Khāṅ, Nandana, Śrīdhara, Vijaya, Vāsudeva, Dāmodara, Mukunda, Sañjaya and all the others, however many I can mention—indeed, all the inhabitants of Navadvīpa—arrived there, and the Lord met them with smiles and glances of mercy.

TEXT 156

আনন্দে নাচয়ে সবে বলি' 'হরি' 'হরি'।
আচার্য-মন্দির হৈল শ্রীবৈকুণ্ঠপুরী ॥ ১৫৬ ॥

ānande nācaye sabe bali' 'hari' 'hari'
ācārya-mandira haila śrī-vaikuṇṭha-purī

SYNONYMS

ānande—in pleasure; *nācaye*—dance; *sabe*—all; *bali'*—saying; *hari hari*—the holy name of the Lord; *ācārya-mandira*—the house of Advaita Ācārya; *haila*—became; *śrī-vaikuṇṭha-purī*—a spiritual Vaikuṇṭha planet.

TRANSLATION

Everyone was dancing and chanting the holy names of Hari. In this way the domicile of Advaita Ācārya was converted into Śrī Vaikuṇṭha Purī.

TEXT 157

যত লোক আইল মহাপ্রভুকে দেখিতে।
নানা-গ্রাম হৈতে, আর নবদ্বীপ হৈতে ॥ ১৫৭ ॥

yata loka āila mahāprabhuke dekhite
nānā-grāma haite, āra navadvīpa haite

SYNONYMS

yata loka—all the people; *āila*—came; *mahā-prabhuke*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nānā-grāma haite*—from various villages; *āra*—and; *nava-dvīpa haite*—from Navadvīpa.

TRANSLATION

People came to see Śrī Caitanya Mahāprabhu from various other villages nearby, as well as Navadvīpa.

TEXT 158

সবাকারে বাসা দিল—ভক্ষ্য, অন্নপান।
বহুদিন আচার্য-গোসাঞি কৈল সমাধান ॥ ১৫৮ ॥

sabākāre vāsā dila——bhakṣya, anna-pāna
bahu-dina ācārya-gosāñi kaila samādhāna

SYNONYMS

sabākāre—to all of them; *vāsā dila*—gave residential quarters; *bhakṣya*—eatables; *anna-pāna*—food and drink; *bahu-dina*—for many days; *ācārya-gosāñi*—Advaita Ācārya; *kaila*—did; *samādhāna*—adjustment.

TRANSLATION

To everyone who came to see the Lord from villages nearby, especially from Navadvīpa, Advaita Ācārya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

TEXT 159

আচার্য-গোসাঞির ভাণ্ডার— অক্ষয়, অব্যয়।
যত দ্রব্য ব্যয় করে তত দ্রব্য হয় ॥ ১৫৯ ॥

ācārya-gosāñira bhāṇḍāra——akṣaya, avyaya
yata dravya vyaya kare tata dravya haya

SYNONYMS

ācārya-gosāñira—of Advaita Ācārya; *bhāṇḍāra*—storehouse; *akṣaya*—inexhaustible; *avyaya*—indestructible; *yata*—all; *dravya*—commodities; *vyaya*—expenditure; *kare*—does; *tata*—so much; *dravya*—commodity; *haya*—becomes filled.

TRANSLATION

The supplies of Advaita Ācārya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

TEXT 160

সেই দিন হৈতে শচী করেন রন্ধন।
ভক্তগণ লঞা প্রভু করেন ভোজন ॥ ১৬০ ॥

sei dina haite śacī karena randhana
bhakta-gaṇa lañā prabhu karena bhojana

SYNONYMS

sei dina haite—from that date; *śacī*—mother Śacī; *karena*—does; *randhana*—cooking; *bhakta-gaṇa*—all the devotees; *lañā*—accompanied by; *prabhu*—Lord Caitanya Mahāprabhu; *karena*—does; *bhojana*—dining.

TRANSLATION

From the day Śacīmātā arrived at the house of Advaita Ācārya, she took charge of the cooking, and Śrī Caitanya Mahāprabhu dined in the company of all the devotees.

TEXT 161

দিনে আচার্যের প্রীতি—প্রভুর দর্শন।
রাত্রে লোক দেখে প্রভুর নর্তন-কীর্তন ॥ ১৬১ ॥

dine ācāryera prīti—prabhura darśana
rātre loka dekhe prabhura nartana-kīrtana

SYNONYMS

dine—during the daytime; *ācāryera prīti*—the loving affairs of Advaita Ācārya; *prabhura darśana*—the sight of Lord Caitanya Mahāprabhu; *rātre*—at night; *loka*—all the people; *dekhe*—see; *prabhura*—of the Lord; *nartana-kīrtana*—dancing and chanting.

TRANSLATION

All the people who came there during the day saw Lord Caitanya Mahāprabhu and the friendly behavior of Advaita Ācārya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

TEXT 162

কীর্তন করিতে প্রভুর সর্বভাবোদয়।
স্তম্ভ, কম্প, পুলকাশ্রু, গদ্গদ, প্রলয় ॥ ১৬২ ॥

kīrtana karite prabhura sarva-bhāvodaya
stambha, kampa, pulakāśru, gadgada, pralaya

SYNONYMS

kīrtana karite—while performing chanting; *prabhura*—of the Lord; *sarva*—all; *bhāva-udaya*—manifestations of ecstatic symptoms; *stambha*—being stunned; *kampa*—trembling; *pulaka*—standing of the hair; *aśru*—tears; *gadgada*—faltering of the voice; *pralaya*—devastation.

TRANSLATION

When the Lord performed kīrtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

PURPORT

Devastation is described in *Bhakti-rasāmṛta-sindhu* as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they become prominent in the body, a state called *pralaya* (devastation) is manifest.

TEXT 163

ক্ষণে ক্ষণে পড়ে প্রভু আছাড় খাঞা।
দেখি' শচীমাতা কহে রোদন করিয়া॥ ১৬৩॥

kṣaṇe kṣaṇe paḍe prabhu āchāḍa khāñā
dekhi' śacīmātā kahe rodana kariyā

SYNONYMS

kṣaṇe kṣaṇe—very frequently; *paḍe*—falls; *prabhu*—the Lord; *āchāḍa khāñā*—tumbling down; *dekhi'*—seeing; *śacī-mātā*—mother Śacī; *kahe*—says; *rodana kariyā*—crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Śacī would cry.

TEXT 164

চূর্ণ হৈল, হেন বাসোঁ নিমাঞি-কলেবর।
হাহা করি' বিষ্ণু-পাশে মাগে এই বর॥ ১৬৪॥

cūrṇa haila, hena vāsoṅ nimāñi-kalevara
hā-hā kari' viṣṇu-pāśe māge ei vara

SYNONYMS

cūrṇa—smashed; *haila*—has become; *hena*—thus; *vāsoṅ*—I think; *nimāñi-kalevara*—the body of Nimāi; *hā-hā kari'*—crying loudly; *viṣṇu-pāśe*—Lord Viṣṇu; *māge*—begs; *ei*—this; *vara*—benediction.

TRANSLATION

Śrīmatī Śacīmātā thought that the body of Nimāi was being smashed when He fell down so. She cried, "Alas!" and petitioned Lord Viṣṇu.

TEXT 165

বাল্যকাল হৈতে তোমার যে কৈলুঁ সেবন।
তার এই ফল মোরে দেহ নারায়ণ॥ ১৬৫॥

bālya-kāla haite tomāra ye kailuṅ sevana
tāra ei phala more deha nārāyaṇa

SYNONYMS

bālya-kāla haite—from my childhood; *tomāra*—Your; *ye*—whatever; *kailuṅ*—I have done; *sevana*—service; *tāra*—of that; *ei phala*—this result; *more*—unto me; *deha*—kindly award; *nārāyaṇa*—O Supreme Lord.

TRANSLATION

"My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

TEXT 166

যে কালে নিমাঞি পড়ে ধরণী-উপরে।
ব্যথা যেন নাহি লাগে নিমাঞি-শরীরে॥ ১৬৬॥

ye kāle nimāñi paḍe dharaṇī-upare
vyathā yena nāhi lāge nimāñi-śarīre

SYNONYMS

ye kāle—whenever; *nimāñi*—my son Nimāi; *paḍe*—falls down; *dharaṇī-upare*—on the surface of the earth; *vyathā*—pain; *yena*—as if; *nāhi*—not; *lāge*—touch; *nimāñi-śarīre*—the body of my son Nimāi.

TRANSLATION

"Whenever Nimāi falls to the surface of the earth, please do not let Him feel any pain."

TEXT 167

এইমত শচীদেবী বাৎসল্যে বিহ্বল।
হর্ষ-ভয়-দৈন্যভাবে হইল বিকল ॥ ১৬৭ ॥

ei-mata śacīdevī vātsalye vihvala
harṣa-bhaya-dainya-bhāve ha-ila vikala

SYNONYMS

ei-mata—in this way; *śacī-devī*—mother Śacī; *vātsalye*—in parental affection; *vihvala*—overwhelmed; *harṣa*—happiness; *bhaya*—fear; *dainya-bhāve*—and in humility; *ha-ila*—became; *vikala*—transformed.

TRANSLATION

When mother Śacī was thus overwhelmed in paternal love for Lord Caitanya Mahāprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

These verses indicate that mother Śacī, born in the family of Nīlāmbara Cakravartī, used to worship Lord Viṣṇu even before her marriage. As stated in *Bhagavad-gītā* (6:41):

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful *yogī,* after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." Mother Śacī, a *nitya-siddha* living entity, is an incarnation of mother Yaśodā. She appeared in the house of Nīlāmbara Cakravartī and was everlastingly engaged in the service of Lord Viṣṇu. Later she directly had as her child Lord Viṣṇu, Śrī Caitanya Mahāprabhu, and she served Him from the day of His appearance. This is the position of *nitya-siddha* associates. Śrī Narottama dāsa Ṭhākura therefore sings: *gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne.* Every devotee should know that all the associates of Śrī Caitanya Mahāprabhu—His family members, friends and other associates—were all *nitya-siddhas.* A *nitya-siddha* never forgets the service of the Lord. He is always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.

TEXT 168

শ্রীবাসাদি যত প্রভুর বিপ্র ভক্তগণ।
প্রভুকে ভিক্ষা দিতে হৈল সবাকার মন॥ ১৬৮॥

śrīvāsādi yata prabhura vipra bhakta-gaṇa
prabhuke bhikṣā dite haila sabākāra mana

SYNONYMS

śrī-vāsa-ādi—the devotees, headed by Śrīvāsa Ṭhākura; *yata*—all; *prabhura*—of the Lord; *vipra*—especially the *brāhmaṇas*; *bhakta-gaṇa*—devotees; *prabhuke*—unto the Lord; *bhikṣā*—lunch; *dite*—to give; *haila*—there was; *sabākāra*—of all of them; *mana*—the mind.

TRANSLATION

Since Advaita Ācārya was giving alms and food to Lord Caitanya Mahāprabhu, the other devotees, headed by Śrīvāsa Ṭhākura, also desired to give Him alms and invite Him for lunch.

PURPORT

It is the duty of all *gṛhasthas* to invite a *sannyāsī* to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a *sannyāsī* is in the neighborhood of a village, he is invited by all householders, one after another. As long as a *sannyāsī* remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a *san-*

nyāsī has no housing or food problems even when he travels extensively. Even though Advaita Ācārya was supplying Caitanya Mahāprabhu with *prasāda,* the other devotees from Navadvīpa and Śāntipura also desired to offer Him *prasāda.*

TEXT 169

শুনি' শচী সবাকারে করিল মিনতি।
নিমাঞির দরশন আর মুঞি পাব কতি॥ ১৬৯॥

śuni' śacī sabākāre karila minati
nimāñira daraśana āra muñi pāba kati

SYNONYMS

śuni'—hearing of this; *śacī*—mother Śacī; *sabākāre*—unto all of them; *karila*—made; *minati*—submission; *nimāñira*—of Nimāi, Śrī Caitanya Mahāprabhu; *daraśana*—visit; *āra*—any more; *muñi*—I; *pāba*—shall get; *kati*—where or how many times.

TRANSLATION

Hearing these proposals made by other devotees of the Lord, mother Śacī said to the devotees: "How many times shall I get the chance to see Nimāi again?"

TEXT 170

তোমা-সবা-সনে হবে অন্যত্র মিলন।
মুঞি অভাগিনীর মাত্র এই দরশন॥ ১৭০॥

tomā-sabā-sane habe anyatra milana
muñi abhāginīra mātra ei daraśana

SYNONYMS

tomā-sabā-sane—with all of you; *habe*—there will be; *anyatra*—in another place; *milana*—meeting; *muñi*—I; *abhāginīra*—of one who is unfortunate; *mātra*—only; *ei*—this; *daraśana*—meeting.

TRANSLATION

Śacīmātā submitted: "As far as you are concerned, you can meet Nimāi, Śrī Caitanya Mahāprabhu, many times somewhere else, but what is the

possibility of my ever meeting Him again? I shall have to remain at home. A sannyāsī never returns to his home."

TEXT 171

যাবৎ আচার্যগৃহে নিমাঞির অবস্থান।
মুঞি ভিক্ষা দিমু, সবাকারে মাগোঁ দান॥ ১৭১॥

yāvat ācārya-gṛhe nimāñira avasthāna
muñi bhikṣā dimu, sabākāre māgoṅ dāna

SYNONYMS

yāvat—as long as; *ācārya-gṛhe*—in the house of Advaita Ācārya; *nimāñira*—of Śrī Caitanya Mahāprabhu; *avasthāna*—the stay; *muñi*—I; *bhikṣā dimu*—shall supply the food; *sabākāre*—everyone; *māgoṅ*—I beg; *dāna*—this charity.

TRANSLATION

Mother Śacī appealed to all the devotees to give her this charity: As long as Śrī Caitanya Mahāprabhu remained at the house of Advaita Ācārya, only she would supply Him food.

TEXT 172

শুনি' ভক্তগণ কহে করি' নমস্কার।
মাতার যে ইচ্ছা সেই সম্মত সবার॥ ১৭২॥

śuni' bhakta-gaṇa kahe kari' namaskāra
mātāra ye icchā sei sammata sabāra

SYNONYMS

śuni'—hearing this; *bhakta-gaṇa*—all the devotees; *kahe*—say; *kari'*—offering; *namaskāra*—obeisances; *mātāra*—of mother Śacīdevī; *ye icchā*—whatever desire; *sei*—that; *sammata*—agreeable; *sabāra*—to all the devotees.

TRANSLATION

Hearing this appeal from mother Śacī, all the devotees offered obeisances and said, "We all agree to whatever mother Śacī desires."

TEXT 173

মাতার ব্যগ্রতা দেখি' প্রভুর ব্যগ্র মন।
ভক্তগণ একত্র করি' বলিলা বচন ॥ ১৭৩ ॥

mātāra vyagratā dekhi' prabhura vyagra mana
bhakta-gaṇa ekatra kari' balilā vacana

SYNONYMS

mātāra—of the mother; *vyagratā*—eagerness; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyagra*—agitated; *mana*—mind; *bhakta-gaṇa*—all the devotees; *ekatra kari'*—assembling together; *balilā*—said; *vacana*—words.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw His mother's great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

TEXT 174

তোমা-সবার আজ্ঞা বিনা চলিলাম বৃন্দাবন।
যাইতে নারিল, বিঘ্ন কৈল নিবর্তন ॥ ১৭৪ ॥

tomā-sabāra ājñā vinā calilāma vṛndāvana
yāite nārila, vighna kaila nivartana

SYNONYMS

tomā-sabāra—of all of you; *ājñā*—order; *vinā*—without; *calilāma*—I started; *vṛndāvana*—for Vṛndāvana; *yāite nārila*—not able to go; *vighna*—some obstruction; *kaila*—did; *nivartana*—made to return.

TRANSLATION

Śrī Caitanya Mahāprabhu informed them all: "Without your order, I tried to go to Vṛndāvana. There was some obstacle, however, and I had to return.

TEXT 175

যদ্যপি সহসা আমি করিয়াছি সন্ন্যাস।
তথাপি তোমা-সবা হৈতে নহিব উদাস ॥ ১৭৫ ॥

yadyapi sahasā āmi kariyāchi sannyāsa
tathāpi tomā-sabā haite nahiba udāsa

SYNONYMS

yadyapi—although; *sahasā*—all of a sudden; *āmi*—I; *kariyāchi sannyāsa*—accepted *sannyāsa*; *tathāpi*—still; *tomā-sabā*—all of you; *haite*—from; *nahiba*—I shall never be; *udāsa*—indifferent.

TRANSLATION

"My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

TEXT 176

তোমা-সব না ছাড়িব, যাবৎ আমি জীব'।
মাতারে তাবৎ আমি ছাড়িতে নারিব ॥ ১৭৬ ॥

tomā-saba nā chāḍiba, yāvat āmi jība'
mātāre tāvat āmi chāḍite nāriba

SYNONYMS

tomā-saba—all of you; *nā*—not; *chāḍiba*—I shall give up; *yāvat*—as long as; *āmi*—I; *jība*—shall live or shall remain manifest; *mātāre*—mother; *tāvat*—that long; *āmi*—I; *chāḍite*—to give up; *nāriba*—shall be unable.

TRANSLATION

"My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

TEXT 177

সন্ন্যাসীর ধর্ম নহে—সন্ন্যাস করিঞা।
নিজ জন্মস্থানে রহে কুটুম্ব লঞা ॥ ১৭৭ ॥

sannyāsīra dharma nahe—sannyāsa kariñā
nija janma-sthāne rahe kuṭumba lañā

SYNONYMS

sannyāsīra—of a *sannyāsī*; *dharma*—duty; *nahe*—it is not; *sannyāsa*—*sannyāsa*; *kariñā*—accepting; *nija*—own; *janma-sthāne*—at the birthplace; *rahe*—remains; *kuṭumba*—relatives; *lañā*—with.

TRANSLATION

"After accepting sannyāsa, it is not the duty of a sannyāsī to remain at his birthplace, encircled by relatives.

TEXT 178

কেহ যেন এই বলি' না করে নিন্দন।
সেই যুক্তি কহ, যাতে রহে দুই ধর্ম ॥ ১৭৮ ॥

keha yena ei bali' nā kare nindana
sei yukti kaha, yāte rahe dui dharma

SYNONYMS

keha—anyone; *yena*—so that; *ei*—this; *bali'*—saying; *nā kare*—does not do; *nindana*—blasphemy; *sei*—that; *yukti*—consideration; *kaha*—tell Me; *yāte*—by which; *rahe*—remain; *dui*—two; *dharma*—duties.

TRANSLATION

"Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyāsa."

TEXT 179

শুনিয়া প্রভুর এই মধুর বচন।
শচীপাশ আচার্যাদি করিল গমন ॥ ১৭৯ ॥

śuniyā prabhura ei madhura vacana
śacī-pāśa ācāryādi karila gamana

SYNONYMS

śuniyā—hearing this; *prabhura*—of the Lord; *ei*—this; *madhura*—sweet; *vacana*—statement; *śacī-pāśa*—before mother Śacī; *ācārya-ādi*—Advaita Ācārya and other devotees; *karila*—did; *gamana*—going.

TRANSLATION

After hearing Lord Caitanya's statement, all the devotees, headed by Advaita Ācārya, approached mother Śacī.

TEXT 180

প্রভুর নিবেদন তাঁরে সকল কহিল।
শুনি' শচী জগন্মাতা কহিতে লাগিল ॥ ১৮০ ॥

prabhura nivedana tāṅre sakala kahila
śuni' śacī jagan-mātā kahite lāgila

SYNONYMS

prabhura—of the Lord; *nivedana*—submission; *tāṅre*—unto her; *sakala*—all; *kahila*—told; *śuni'*—hearing this; *śacī*—mother Śacī; *jagat-mātā*—the mother of the universe; *kahite*—to say; *lāgila*—began.

TRANSLATION

When they submitted Lord Caitanya's statement, mother Śacī, who is the mother of the universe, began to speak.

TEXT 181

তেঁহো যদি ইহাঁ রহে, তবে মোর সুখ।
তাঁ'র নিন্দা হয় যদি, সেহ মোর দুঃখ ॥ ১৮১ ॥

teṅho yadi ihāṅ rahe, tabe mora sukha
tāṅ'ra nindā haya yadi, seha mora duḥkha

SYNONYMS

teṅho—Lord Caitanya; *yadi*—if; *ihāṅ*—here; *rahe*—stays; *tabe*—then; *mora*—my; *sukha*—happiness; *tāṅ'ra nindā*—blasphemy of Him; *haya*—there is; *yadi*—if; *seha*—that also; *mora*—my; *duḥkha*—unhappiness.

TRANSLATION

Śacīmātā said: "It will be a great happiness for me if Nimāi, Śrī Caitanya Mahāprabhu, stays here. But at the same time, if someone blames Him, it will be my great unhappiness."

PURPORT

It is a great happiness for a mother if her son does not leave home to search out Kṛṣṇa but remains with her. At the same time, if a son does not search after Kṛṣṇa but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Kṛṣṇa. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Kṛṣṇa, she is called *mā,* which indicates *māyā*. By allowing her son to go as a *sannyāsī* and search for Kṛṣṇa, Śacīmātā instructs all mothers of the world. She indicates that all sons should become real devotees of Kṛṣṇa and should not stay at home under the care of an affectionate mother. This is supported by *Śrīmad-Bhāgavatam* (5.5.18):

gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum

"No one should become a spiritual master—nor a relative, father, mother, worshipable Deity or husband—if he cannot help a person escape the imminent path of death." Every living entity is wandering within the universe, subjected to the law of *karma* and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of *māyā*—birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Kṛṣṇa. As the Lord says in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

To stop the cycle of birth and death, one has to understand Kṛṣṇa as He is. Simply by knowing Kṛṣṇa, one can stop the process of rebirth into this material world. By acting in Kṛṣṇa consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual master, husband or

any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for the benefit of relatives. Therefore, Śacīmātā, although the mother of Nimāi Paṇḍita, Śrī Caitanya Mahāprabhu, considered all the facts and decided to allow her son to go out and search for Kṛṣṇa. At the same time, she made some arrangements in order that she might get news of all the activities of Śrī Caitanya Mahāprabhu.

TEXT 182

তাতে এই যুক্তি ভাল, মোর মনে লয়।
নীলাচলে রহে যদি, দুই কার্য হয়॥ ১৮২॥

tāte ei yukti bhāla, mora mane laya
nīlācale rahe yadi, dui kārya haya

SYNONYMS

tāte—therefore; *ei*—this; *yukti*—consideration; *bhāla*—as good; *mora*—my; *mane*—mind; *laya*—takes; *nīlācale*—in Jagannātha Purī; *rahe*—He stays; *yadi*—if; *dui*—two; *kārya*—purposes; *haya*—are achieved.

TRANSLATION

Mother Śacī said: "This consideration is good. In my opinion, if Nimāi remains at Jagannātha Purī, He may not leave any one of us and at the same time can remain aloof as a sannyāsī. Thus both purposes are fulfilled.

TEXT 183

নীলাচলে নবদ্বীপে যেন দুই ঘর।
লোক-গতাগতি-বার্তা পাব নিরন্তর॥ ১৮৩॥

nīlācale navadvīpe yena dui ghara
loka-gatāgati-vārtā pāba nirantara

SYNONYMS

nīlācale—at Jagannātha Purī; *nava-dvīpe*—as well as Navadvīpa; *yena*—as if; *dui*—two; *ghara*—rooms; *loka*—people; *gatāgati*—come and go; *vārtā*—news; *pāba*—I shall get; *nirantara*—always.

TRANSLATION

"Since Jagannātha Purī and Navadvīpa are intimately related—as if they were two rooms in the same house—people from Navadvīpa generally go to Jagannātha Purī, and those in Jagannātha Purī go to Navadvīpa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

TEXT 184

তুমি সব করিতে পার গমনাগমন।
গঙ্গাস্নানে কভু হবে তাঁর আগমন ॥ ১৮৪ ॥

tumi saba karite pāra gamanāgamana
gaṅgā-snāne kabhu habe tāṅra āgamana

SYNONYMS

tumi—you; *saba*—all; *karite*—to do; *pāra*—are able; *gamana-āgamana*—going and coming; *gaṅgā-snāne*—for bathing in the Ganges; *kabhu*—sometimes; *habe*—it will be possible; *tāṅra*—His; *āgamana*—coming here.

TRANSLATION

"All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

TEXT 185

আপনার দুঃখ-সুখ তাহাঁ নাহি গণি।
তাঁর যেই সুখ, তাহা নিজ-সুখ মানি ॥ ১৮৫ ॥

āpanāra duḥkha-sukha tāhāṅ nāhi gaṇi
tāṅra yei sukha, tāhā nija-sukha māni

SYNONYMS

āpanāra—of my own; *duḥkha-sukha*—unhappiness and happiness; *tāhāṅ*—there; *nāhi*—not; *gaṇi*—I count; *tāṅra*—His; *yei*—whatever; *sukha*—happiness; *tāhā*—that; *nija*—my own; *sukha*—happiness; *māni*—I accept.

TRANSLATION

"I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness."

TEXT 186

শুনি' ভক্তগণ তাঁরে করিল স্তবন।
বেদ-আজ্ঞা যৈছে, মাতা, তোমার বচন ॥ ১৮৬ ॥

śuni' bhakta-gaṇa tāṅre karila stavana
veda-ājñā yaiche, mātā, tomāra vacana

SYNONYMS

śuni'—hearing this; *bhakta-gaṇa*—all the devotees; *tāṅre*—to her; *karila*—did; *stavana*—praying; *veda-ājñā*—an injunction of the *Vedas*; *yaiche*—like; *mātā*—my dear mother; *tomāra vacana*—your word.

TRANSLATION

After hearing Śacīmātā, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

TEXT 187

ভক্তগণ প্রভু-আগে আসিয়া কহিল।
শুনিয়া প্রভুর মনে আনন্দ হইল ॥ ১৮৭ ॥

bhakta-gaṇa prabhu-āge āsiyā kahila
śuniyā prabhura mane ānanda ha-ila

SYNONYMS

bhakta-gaṇa—the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *āge*—before; *āsiyā*—coming; *kahila*—informed; *śuniyā*—hearing; *prabhura*—of Lord Caitanya; *mane*—in the mind; *ānanda*—pleasure; *ha-ila*—there was.

TRANSLATION

All the devotees informed Lord Caitanya of Śacīmātā's decision. Hearing it, the Lord became very pleased.

TEXT 188

নবদ্বীপ-বাসী আদি যত ভক্তগণ।
সবারে সম্মান করি' বলিলা বচন ॥ ১৮৮ ॥

navadvīpa-vāsī ādi yata bhakta-gaṇa
sabāre sammāna kari' balilā vacana

SYNONYMS

nava-dvīpa-vāsī—all the inhabitants of Navadvīpa; *ādi*—primarily; *yata*—all; *bhakta-gaṇa*—devotees; *sabāre*—to all of them; *sammāna*—respect; *kari'*—showing; *balilā*—said; *vacana*—these words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu offered respects to all the devotees present from Navadvīpa and other towns, speaking to them as follows.

TEXT 189

তুমি-সব লোক—মোর পরম বান্ধব।
এই ভিক্ষা মাগোঁ,—মোরে দেহ তুমি সব ॥ ১৮৯ ॥

tumi-saba loka—mora parama bāndhava
ei bhikṣā māgoṅ,—more deha tumi saba

SYNONYMS

tumi-saba loka—all of you people; *mora*—My; *parama bāndhava*—intimate friends; *ei bhikṣā māgoṅ*—I beg one favor; *more*—unto Me; *deha*—kindly give; *tumi*—you; *saba*—all.

TRANSLATION

"My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

TEXT 190

ঘরে যাঞা কর সদা কৃষ্ণসংকীর্তন।
কৃষ্ণনাম, কৃষ্ণকথা, কৃষ্ণ আরাধন ॥ ১৯০ ॥

ghare yāñā kara sadā kṛṣṇa-saṅkīrtana
kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana

SYNONYMS

ghare yāñā—returning home; *kara*—kindly do; *sadā*—always; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of the Lord; *kṛṣṇa-nāma*—the holy name of the Lord; *kṛṣṇa-kathā*—discussion of Kṛṣṇa's pastimes; *kṛṣṇa*—of Lord Kṛṣṇa; *ārādhana*—worshiping.

TRANSLATION

Lord Caitanya Mahāprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes.

PURPORT

The cult of Śrī Caitanya Mahāprabhu, the Hare Kṛṣṇa movement, is very nicely explained by Lord Caitanya Mahāprabhu authoritatively. It is not that everyone has to take *sannyāsa* like Śrī Caitanya Mahāprabhu. Everyone can execute the cult of Kṛṣṇa consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra*. One can also discuss the subject matter of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and install Deities of Rādhā-Kṛṣṇa or Gaura-Nitāi or both and worship them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Kṛṣṇa consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the *mahā-mantra* and discussing *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple—especially householders who live with wife and children—can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Kṛṣṇa and discussing *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Anyone can do this at home without difficulty, and Śrī Caitanya Mahāprabhu requested all the devotees present there to do so.

TEXT 191

আজ্ঞা দেহ নীলাচলে করিয়ে গমন।
মধ্যে মধ্যে আসি' তোমায় দিব দরশন॥ ১৯১॥

ājñā deha nīlācale kariye gamana
madhye madhye āsi' tomāya diba daraśana

SYNONYMS

ājñā deha—give permission; *nīlācale*—to Jagannātha Purī; *kariye*—I do; *gamana*—going; *madhye madhye*—sometimes; *āsi'*—coming here; *tomāya*—to all of you; *diba*—I shall give; *daraśana*—audience.

TRANSLATION

After thus instructing the devotees, the Lord asked their permission to go to Jagannātha Purī. He assured them that at intervals He would come there and meet them again and again.

TEXT 192

এত বলি' সবাকারে ঈষৎ হাসিঞা।
বিদায় করিল প্রভু সম্মান করিঞা॥ ১৯২॥

eta bali' sabākāre īṣat hāsiñā
vidāya karila prabhu sammāna kariñā

SYNONYMS

eta bali'—saying this; *sabākāre*—to all the devotees; *īṣat hāsiñā*—smiling very mildly; *vidāya karila*—bid them farewell; *prabhu*—the Lord; *sammāna kariñā*—showing all respect.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, offering due respects to all the devotees and smiling very mildly, bid them farewell.

TEXT 193

সবা বিদায় দিয়া প্রভু চলিতে কৈল মন।
হরিদাস কান্দি' কহে করুণ বচন॥ ১৯৩॥

sabā vidāya diyā prabhu calite kaila mana
haridāsa kāndi' kahe karuṇa vacana

SYNONYMS

sabā vidāya diyā—asking everyone to return home; *prabhu*—the Lord; *calite*—to go; *kaila*—decided; *mana*—the mind; *hari-dāsa kāndi'*—Haridāsa Ṭhākura began to cry; *kahe*—says; *karuṇa*—pathetic; *vacana*—words.

TRANSLATION

After requesting all the devotees to return home, the Lord decided to go to Jagannātha Purī. At that time Haridāsa Ṭhākura began to cry and speak some pathetic words.

TEXT 194

নীলাচলে যাবে তুমি, মোর কোন্ গতি।
নীলাচলে যাইতে মোর নাহিক শকতি॥ ১৯৪॥

nīlācale yābe tumi, mora kon gati
nīlācale yāite mora nāhika śakati

SYNONYMS

nīlācale yābe tumi—You will go to Jagannātha Purī; *mora*—my; *kon*—what; *gati*—destination; *nīlācale*—to Jagannātha Purī; *yāite*—to go; *mora*—my; *nāhika*—there is not; *śakati*—strength.

TRANSLATION

Haridāsa Ṭhākura said: "You are going to Jagannātha Purī, and that is all right, but what will be my destination? I am not able to go to Jagannātha Purī."

PURPORT

Although Śrīla Haridāsa Ṭhākura was born in a Mohameddan family, he was accepted as a properly initiated *brāhmaṇa*. As such, he had every right to enter the temple of Jagannātha Purī, but because there were some rules and regulations stipulating that only *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* (members of the *varṇāśrama-dharma* system) could enter, Haridāsa Ṭhākura, out of his great humility, did not want to violate these existing rules. He therefore said that he did not have the strength to enter into the temple, and he pointed out that if Lord Śrī Caitanya Mahāprabhu lived within the temple, there would be no way for Haridāsa Ṭhākura to see Him. Later, when Haridāsa

Ṭhākura went to Jagannātha Purī, he lived outside the temple on the beach by the sea. A monastery has now been erected there, known as Siddha-bakula Maṭha. People go there to see the tomb of Haridāsa Ṭhākura.

TEXT 195

মুঞি অধম তোমার না পাব দরশন।
কেমতে ধরিব এই পাপিষ্ঠ জীবন॥ ১৯৫॥

muñi adhama tomāra nā pāba daraśana
kemate dhariba ei pāpiṣṭha jīvana

SYNONYMS

muñi—I; *adhama*—the lowest of men; *tomāra*—Your; *nā*—not; *pāba*—will get; *daraśana*—seeing; *kemate*—how; *dhariba*—shall I maintain; *ei*—this; *pāpiṣṭha*—sinful; *jīvana*—life.

TRANSLATION

"Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

TEXT 196

প্রভু কহে,—কর তুমি দৈন্য সম্বরণ।
তোমার দৈন্যেতে মোর ব্যাকুল হয় মন॥ ১৯৬॥

prabhu kahe,—kara tumi dainya saṁvaraṇa
tomāra dainyete mora vyākula haya mana

SYNONYMS

prabhu kahe—the Lord replied; *kara*—do; *tumi*—you; *dainya*—humility; *saṁvaraṇa*—checking; *tomāra*—your; *dainyete*—by humility; *mora*—My; *vyākula*—agitated; *haya*—becomes; *mana*—the mind.

TRANSLATION

The Lord replied to Haridāsa Ṭhākura: "Please check your humility. Just by seeing your humility, my mind becomes very much agitated."

TEXT 197

তোমা লাগি' জগন্নাথে করিব নিবেদন।
তোমা-লঞা যাব আমি শ্রীপুরুষোত্তম ॥ ১৯৭ ॥

tomā lāgi' jagannāthe kariba nivedana
tomā-lañā yāba āmi śrī-puruṣottama

SYNONYMS

tomā lāgi'—for you; *jagannāthe*—unto Lord Jagannātha; *kariba*—I shall do; *nivedana*—petition; *tomā-lañā*—taking you; *yāba*—shall go; *āmi*—I; *śrī-puruṣottama*—to Jagannātha Purī.

TRANSLATION

Lord Caitanya Mahāprabhu assured Haridāsa Ṭhākura that He would place a petition before Lord Jagannātha and that He would certainly take him there to Jagannātha Purī.

TEXT 198

তবে ত' আচার্য কহে বিনয় করিঞা।
দিন দুই-চারি রহ কৃপা ত' করিঞা ॥ ১৯৮ ॥

tabe ta' ācārya kahe vinaya kariñā
dina dui-cāri raha kṛpā ta' kariñā

SYNONYMS

tabe—thereafter; *ta'*—certainly; *ācārya kahe*—Advaita Ācārya says; *vinaya kariñā*—offering all respect; *dina dui-cāri*—another two or four days; *raha*—kindly remain; *kṛpā*—mercy; *ta'*—certainly; *kariñā*—showing.

TRANSLATION

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.

TEXT 199

আচার্যের বাক্য প্রভু না করে লঙ্ঘন।
রহিলা অদ্বৈত-গৃহে, না কৈল গমন ॥ ১৯৯ ॥

ācāryera vākya prabhu nā kare laṅghana
rahilā advaita-gṛhe, nā kaila gamana

SYNONYMS

ācāryera vākya—the words of Śrī Advaita Ācārya; *prabhu*—the Lord; *nā kare laṅghana*—does not deny; *rahilā*—remained; *advaita-gṛhe*—at the house of Advaita Ācārya; *nā kaila gamana*—did not go immediately.

TRANSLATION

Caitanya Mahāprabhu never violated the request of Advaita Ācārya; therefore He remained at His home and did not leave immediately for Jagannātha Purī.

TEXT 200

আনন্দিত হৈল আচার্য, শচী, ভক্ত, সব।
প্রতিদিন করে আচার্য মহা-মহোৎসব ॥ ২০০ ॥

ānandita haila ācārya, śacī, bhakta, saba
prati-dina kare ācārya mahā-mahotsava

SYNONYMS

ānandita haila—became pleased; *ācārya*—Advaita Ācārya; *śacī*—mother Śacīdevī; *bhakta*—the devotees; *saba*—all; *prati-dina*—every day; *kare*—does; *ācārya*—Advaita Ācārya; *mahā-mahā-utsava*—great festival.

TRANSLATION

Lord Caitanya's decision was received very happily by Advaita Ācārya, mother Śacī and all the devotees. Advaita Ācārya celebrated every day with a great festival.

TEXT 201

দিনে কৃষ্ণ-কথা-রস ভক্তগণ-সঙ্গে।
রাত্রে মহা-মহোৎসব সংকীর্তন-রঙ্গে ॥ ২০১ ॥

dine kṛṣṇa-kathā-rasa bhakta-gaṇa-saṅge
rātre mahā-mahotsava saṅkīrtana-raṅge

SYNONYMS

dine—during daytime; *kṛṣṇa-kathā-rasa*—discussion on Kṛṣṇa; *bhakta-gaṇa-saṅge*—with the devotees; *rātre*—at night; *mahā-mahā-utsava*—a great festival; *saṅkīrtana-raṅge*—in the matter of congregational chanting.

TRANSLATION

During the day the devotees discussed subject matters concerning Kṛṣṇa, and at night there was a great festival of congregational chanting at the house of Advaita Ācārya.

TEXT 202

আনন্দিত হঞা শচী করেন রন্ধন।
সুখে ভোজন করে প্রভু লঞা ভক্তগণ ॥ ২০২ ॥

ānandita hañā śacī karena randhana
sukhe bhojana kare prabhu lañā bhakta-gaṇa

SYNONYMS

ānandita hañā—being pleased; *śacī*—mother Śacī; *karena*—does; *randhana*—cooking; *sukhe*—in happiness; *bhojana*—eating; *kare*—does; *prabhu*—Lord Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasāda with great pleasure.

TEXT 203

আচার্যের শ্রদ্ধা-ভক্তি-গৃহ-সম্পদ-ধনে।
সকল সফল হৈল প্রভুর আরাধনে ॥ ২০৩ ॥

ācāryera śraddhā-bhakti-gṛha-sampada-dhane
sakala saphala haila prabhura ārādhane

SYNONYMS

ācāryera—of Advaita Ācārya; *śraddhā*—faith; *bhakti*—devotion; *gṛha*—home; *sampada*—opulence; *dhane*—the wealth; *sakala*—all; *saphala*—suc-

cessful; *haila*—became; *prabhura*—of Lord Caitanya Mahāprabhu; *ārādhane*—in the worship.

TRANSLATION

In this way all the opulences of Advaita Ācārya—His faith, devotion, home, riches and everything else—were successfully utilized in the worship of Lord Caitanya Mahāprabhu.

PURPORT

Advaita Ācārya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing *prasāda* and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform *saṅkīrtana-yajña*. In *Śrīmad-Bhāgavatam* (11.5.32) the daily performance of *saṅkīrtana-yajña* is recommended for this age (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing *prasāda* and holding congregational chanting. Indeed, that *yajña* or sacrifice is most recommended in this age of Kali. In this age, other *yajñas* are not possible to perform, but this *yajña* can be performed everywhere and anywhere without difficulty.

TEXT 204

শচীর আনন্দ বাড়ে দেখি' পুত্রমুখ ।
ভোজন করাঞা পূর্ণ কৈল নিজসুখ ॥ ২০৪ ॥

śacīra ānanda bāḍe dekhi' putra-mukha
bhojana karāñā pūrṇa kaila nija-sukha

SYNONYMS

śacīra—of Śacīmātā; *ānanda bāḍe*—pleasure increases; *dekhi'*—seeing; *putra-mukha*—the face of her son; *bhojana karāñā*—feeding; *pūrṇa*—full; *kaila*—made; *nija-sukha*—her own happiness.

TRANSLATION

As mother Śacī constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

TEXT 205

এইমত অদ্বৈত-গৃহে ভক্তগণ মিলে ।
বঞ্চিলা কতকদিন মহা-কুতুহলে ॥ ২০৫ ॥

ei-mata advaita-gṛhe bhakta-gaṇa mile
vañcilā kataka-dina mahā-kutūhale

SYNONYMS

ei-mate—in this way; *advaita-gṛhe*—at the home of Advaita Ācārya; *bhakta-gaṇa*—all the devotees; *mile*—meet together; *vañcilā*—passed; *kataka-dina*—some days; *mahā-kutūhale*—in a greatly festive mood.

TRANSLATION

In this way, at Advaita Ācārya's house all the devotees met and passed some days together in a greatly festive mood.

TEXT 206

আর দিন প্রভু কহে সব ভক্তগণে ।
নিজ-নিজ-গৃহে সবে করহ গমনে ॥ ২০৬ ॥

āra dina prabhu kahe saba bhakta-gaṇe
nija-nija-gṛhe sabe karaha gamane

SYNONYMS

āra dina—the next day; *prabhu*—the Lord; *kahe*—says; *saba*—all; *bhakta-gaṇe*—to the devotees; *nija-nija-gṛhe*—to your respective homes; *sabe*—all; *karaha*—do; *gamane*—returning.

TRANSLATION

The next day, Lord Caitanya Mahāprabhu requested all the devotees to return to their respective homes.

TEXT 207

ঘরে গিয়া কর সবে কৃষ্ণসংকীর্তন।
পুনরপি আমা-সঙ্গে হইবে মিলন॥ ২০৭॥

ghare giyā kara sabe kṛṣṇa-saṅkīrtana
punarapi āmā-saṅge ha-ibe milana

SYNONYMS

ghare giyā—returning home; *kara*—do; *sabe*—all; *kṛṣṇa-saṅkīrtana*—congregational chanting of the *mahā-mantra*; *punarapi*—again; *āmā-saṅge*—with Me; *ha-ibe*—there will be; *milana*—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

TEXT 208

কভু বা তোমরা করিবে নীলাদ্রি গমন।
কভু বা আসিব আমি করিতে গঙ্গাস্নান॥ ২০৮॥

kabhu vā tomarā karibe nīlādri gamana
kabhu vā āsiba āmi karite gaṅgā-snāna

SYNONYMS

kabhu—sometimes; *vā*—either; *tomarā*—you; *karibe*—will do; *nīlādri*—to Jagannātha Purī; *gamana*—going; *kabhu*—sometimes; *vā*—or; *āsiba*—shall come; *āmi*—I; *karite*—to do; *gaṅgā-snāna*—bathing in the Ganges.

TRANSLATION

Śrī Caitanya Mahāprabhu told them: "Sometimes you will come to Jagannātha Purī, and sometimes I shall come bathe in the Ganges."

TEXTS 209-210

নিত্যানন্দ-গোসাঞি, পণ্ডিত জগদানন্দ।
দামোদর পণ্ডিত, আর দত্ত মুকুন্দ॥ ২০৯॥

এই চারিজন আচার্য দিল প্রভু সনে।
জননী প্রবোধ করি' বন্দিল চরণে ॥ ২১০ ॥

nityānanda-gosāñi, paṇḍita jagadānanda
dāmodara paṇḍita, āra datta mukunda

ei cāri-jana ācārya dila prabhu sane
jananī prabodha kari' vandila caraṇe

SYNONYMS

nityānanda gosāñi—Lord Nityānanda Prabhu; *paṇḍita jagadānanda*—Jagadānanda Paṇḍita; *dāmodara paṇḍita*—Dāmodara Paṇḍita; *āra datta mukunda*—and Mukunda Datta; *ei cāri-jana*—these four persons; *ācārya*—Advaita Ācārya; *dila*—gave; *prabhu sane*—with Śrī Caitanya Mahāprabhu; *jananī*—mother Śacī; *prabodha kari'*—pacifying; *vandila caraṇe*—offered prayers at her lotus feet.

TRANSLATION

Śrī Advaita Ācārya sent four persons—Nityānanda Gosāñi, Jagadānanda Paṇḍita, Dāmodara Paṇḍita and Mukunda Datta—to accompany the Lord. After pacifying His mother, Śacīmātā, Śrī Caitanya Mahāprabhu submitted prayers to her lotus feet.

TEXT 211

তাঁরে প্রদক্ষিণ করি' করিল গমন।
এথা আচার্যের ঘরে উঠিল ক্রন্দন ॥ ২১১ ॥

tāṅre pradakṣiṇa kari' karila gamana
ethā ācāryera ghare uṭhila krandana

SYNONYMS

tāṅre—mother Śacī; *pradakṣiṇa kari'*—circumambulating; *karila*—did; *gamana*—going; *ethā*—there; *ācāryera*—of Advaita Ācārya; *ghare*—in the house; *uṭhila*—there arose; *krandana*—crying.

TRANSLATION

When everything was arranged, Lord Caitanya Mahāprabhu circumambulated His mother and then started for Jagannātha Purī. In the house of Advaita Ācārya there arose tumultuous crying.

TEXT 212

নিরপেক্ষ হঞা প্রভু শীঘ্র চলিলা।
কান্দিতে কন্দিতে আচার্য পশ্চাৎ চলিলা॥ ২১২॥

nirapekṣa hañā prabhu śīghra calilā
kāndite kandite ācārya paścāt calilā

SYNONYMS

nirapekṣa—indifferent; *hañā*—becoming; *prabhu*—the Lord; *śīghra*—very quickly; *calilā*—went; *kāndite kandite*—crying and crying; *ācārya*—Advaita Ācārya; *paścāt*—behind; *calilā*—went.

TRANSLATION

Śrī Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Ācārya followed Him weeping.

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word *nirapekṣa* means not being affected by anything material and remaining fixed in the service of the Lord. Śrī Caitanya Mahāprabhu did not very much care for the roaring tumult and cry at the house of Advaita Ācārya, which He heard when starting for Jagannātha Purī. Worldly moralists may criticize Śrī Caitanya Mahāprabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Kṛṣṇa consciousness movement, He actually showed that a person seriously engaged in Kṛṣṇa consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Kṛṣṇa consciousness. Therefore those who are engaged in Kṛṣṇa consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahāprabhu has personally shown, one cannot properly execute Kṛṣṇa consciousness without being neutral.

TEXT 213

কত দূর গিয়া প্রভু করি' যোড় হাত।
আচার্যে প্রবোধি' কহে কিছু মিষ্ট বাত॥ ২১৩॥

kata dūra giyā prabhu kari' yoḍa hāta
ācārye prabodhi' kahe kichu miṣṭa vāta

SYNONYMS

kata dūra giyā—after going some distance; *prabhu*—the Lord; *kari'*—making; *yoḍa hāta*—folded hands; *ācārye*—Advaita Ācārya; *prabodhi'*—pacifying; *kahe*—says; *kichu*—something; *miṣṭa vāta*—sweet words.

TRANSLATION

After He had followed Śrī Caitanya Mahāprabhu for some distance, Advaita Ācārya was petitioned by Śrī Caitanya Mahāprabhu with folded hands. The Lord spoke the following sweet words.

TEXT 214

জননী প্রবোধি' কর ভক্ত সমাধান।
তুমি ব্যগ্র হৈলে কারো না রহিবে প্রাণ॥ ২১৪॥

jananī prabodhi' kara bhakta samādhāna
tumi vyagra haile kāro nā rahibe prāṇa

SYNONYMS

jananī prabodhi'—pacifying the mother; *kara*—make; *bhakta*—devotees; *samādhāna*—adjustments; *tumi*—You; *vyagra haile*—if becoming agitated; *kāro*—anyone's; *nā rahibe*—will not remain; *prāṇa*—the life.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "Please pacify all the devotees and My mother. If you become agitated, no one will be able to continue to exist."

TEXT 215

এত বলি' প্রভু তাঁরে করি' আলিঙ্গন।
নিবৃত্তি করিয়া কৈল স্বচ্ছন্দ গমন॥ ২১৫॥

eta bali' prabhu tāṅre kari' āliṅgana
nivṛtti kariyā kaila svacchanda gamana

SYNONYMS

eta bali'—saying this; *prabhu*—the Lord; *tāṅre*—unto Him; *kari'*—doing; *āliṅgana*—embracing; *nivṛtti*—stop; *kariyā*—making; *kaila*—did; *svacchanda*—without anxiety; *gamana*—going toward Jagannātha Purī.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Advaita Ācārya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannātha Purī.

TEXT 216

গঙ্গাতীরে-তীরে প্রভু চারিজন-সাথে।
নীলাদ্রি চলিলা প্রভু ছত্রভোগ-পথে ॥ ২১৬ ॥

gaṅgā-tīre-tīre prabhu cāri-jana-sāthe
nīlādri calilā prabhu chatrabhoga-pathe

SYNONYMS

gaṅgā-tīre-tīre—on the banks of the Ganges; *prabhu*—the Lord; *cāri-jana-sāthe*—with the other four persons; *nīlādri*—to Jagannātha Purī; *calilā*—proceeded; *prabhu*—the Lord; *chatra-bhoga-pathe*—on the path of Chatrabhoga.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Nīlādri, Jagannātha Purī.

PURPORT

In the southern section of the eastern railway, in the district of twenty-four *parganās,* is a station named Magrāhāṭa. If one goes to the southeastern side of that station for some fourteen miles, there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khāḍi. In this village is a Deity of Lord Śiva known as Vaijurkānātha. A festival takes place there every year during the months of March and April. The festival is known as Nandā-melā. At the present moment the Ganges does not flow there. On the same railway line is another station, known as Bāruipura, and near this station is another place, called Āṭisārā. Formerly this village was also situated on the banks of

the Ganges. One can go from this village to Pāṇihāṭī and from there to Varāha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kālī-ghāṭa, which is still known as *ādi-gaṅgā*. From Bāruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurāpura police station. It is to be noted that Śrī Caitanya Mahāprabhu passed through all these places on His way to Jagannātha Purī.

TEXT 217

'চৈতন্যমঙ্গলে' প্রভুর নীলাদ্রি-গমন।
বিস্তারি বর্ণিয়াছেন দাস-বৃন্দাবন॥ ২১৭॥

'caitanya-maṅgale' prabhura nīlādri-gamana
vistāri varṇiyāchena dāsa-vṛndāvana

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *prabhura*—of the Lord; *nīlādri-gamana*—going to Jagannātha Purī; *vistāri*—elaborating; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

In his book known as Caitanya-maṅgala [Caitanya-bhāgavata] Vṛndāvana dāsa Ṭhākura has elaborately described the Lord's passage to Jagannātha Purī.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that while Śrī Caitanya Mahāprabhu passed through Bengal, He passed through Āṭisārā-grāma, Varāha-grāma and Chatrabhoga. He then reached the Orissa province, where he passed through Prayāga-ghāṭa, Suvarṇarekhā, Remuṇā, Yājapura, Vaitaraṇī, Daśāśvamedha-ghāṭa, Kaṭaka, Mahānadī, Bhuvaneśvara (where there is a big lake known as Bindu-sarovara), Kamalapura and Āṭhāranālā. In this way, passing through all these and other places, He reached Jagannātha Purī.

TEXT 218

অদ্বৈত-গৃহে প্রভুর বিলাস শুনে যেই জন।
অচিরে মিলয়ে তাঁরে কৃষ্ণপ্রেম-ধন॥ ২১৮॥

advaita-gṛhe prabhura vilāsa śune yei jana
acire milaye tāṅre kṛṣṇa-prema-dhana

SYNONYMS

advaita-gṛhe—at the house of Advaita Ācārya; *prabhura*—of the Lord; *vilāsa*—the pastimes; *śune*—hears; *yei*—one who; *jana*—person; *acire*—very soon; *milaye*—meets; *tāṅre*—him; *kṛṣṇa-prema-dhana*—the riches of love of Godhead.

TRANSLATION

If one hears the activities of the Lord at the house of Advaita Ācārya, he will certainly very soon attain the riches of love of Kṛṣṇa.

TEXT 219

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২১৯ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghu-nātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at their lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Third Chapter, describing Lord Caitanya Mahāprabhu's stay at the house of Advaita Ācārya, His acceptance of the* sannyāsa *order and observation of daily festivals at Advaita Ācārya's house, His congregationally chanting the holy name of the Lord and His feasting with all the devotees.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Adhama—the lowest among men.
Ādi-līlā—the first twenty-four years of Lord Caitanya's pastimes.
Ahaṅgrahopāsanā—self-worship.
Antya-līlā—the last eighteen years of Lord Caitanya's pastimes.
Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.
Avadhūta—one who is above all rules and regulations.

B

Bhakti—purified service of the senses of the Lord by one's own senses.
Bhakti-rasa—the mellow derived from devotional service.
Bhaya—fear.
Bhinna-rūpa-sandhi—the meeting of contradictory ecstasies.

D

Daṇḍavat—falling down like a rod before one's superior.

G

Gaura—of fair complexion.
Gṛhamedhī—envious householder who lives only for sense gratification.
Gṛhastha—a God-conscious householder.
Guru-pūjā—worship of the spiritual master.

J

Jñāna-kāṇḍa—philosophical speculation with the intention of being delivered from material entanglement.

K

Kāma—lusty desire.
Karma-tyāga—the giving of the results of *karma* to the Supreme Lord.
Kīrtana—glorification of the Supreme Lord.

Krodha—anger.
Kṛṣṇa-kathā—topics spoken by or about Kṛṣṇa.
Ku-viṣaya—sense gratificatory activities performed under sinful conditions.

L

Līlā-avatāras—incarnations who descend to display spiritual pastimes in the material world.

M

Madana-mohana—Kṛṣṇa, the enchanter of Cupid.
Madhya-līlā—the pastimes of Lord Caitanya performed while He was traveling all over India.
Mahā-bhāgavata—a great devotee of the Lord.
Mahābhāva—the highest stage of love of God.
Mahā-mahā-prasāda—the remnants of food left by a pure Vaiṣṇava.
Mālā—chanting with beads.
Mantra—a sound vibration which liberates the mind.
Mleccha—a meat-eater.
Mukti—liberation.

N

Nitya-siddha—eternally liberated.

P

Puruṣāvatāras—incarnations of the Lord who create, maintain and destroy the material universes.

R

Rāgānugā-bhakti—spontaneous love of Godhead.

S

Śālagrāma-śilā—a Deity of Nārāyaṇa in the form of a small stone.
Sālokya—liberation in which one goes to the Lord's abode.
Sāmīpya—liberation in which one becomes an associate of the Lord.

Saṁskāra—Vedic reformatory rituals.
Saṅkīrtana—congregational chanting of the Lord's holy names.
Śānta—the neutral stage of love of God.
Sārūpya—liberation in which one obtains a body like the Lord's.
Śāstras—Vedic literatures.
Sāttvika—symptoms of ecstatic love coming from the transcendental platform.
Śeṣa-līlā—the last twenty-four years of Lord Caitanya's pastimes.
Śuddha-sattva—the spiritual platform of pure goodness.
Su-viṣaya—regulated sense gratification according to the *Vedas*.
Svāṁśa—Kṛṣṇa's plenary portions.
Svarūpa-sandhi—the meeting of similar ecstasies from separate causes.

T

Tilaka—symbols of the Lord on a devotee's body.

V

Vaikuṇṭha-jagat—the spiritual world.
Vibhāva—the cause or basis for relishing transcendental mellow.
Vibhinnāṁśa—the minute living entities, who are part and parcel of the Supreme Lord.
Viṣaya—entanglement in the laws of nature by sense gratification.

Y

Yavana—one who has deviated from Vedic culture.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutturals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ – *(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Eck*h*art.
g –like the *g* in *g*ot.
gh –like the *gh* in big-*h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in dwarf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

Index of Bengali and Sanskrit Verses

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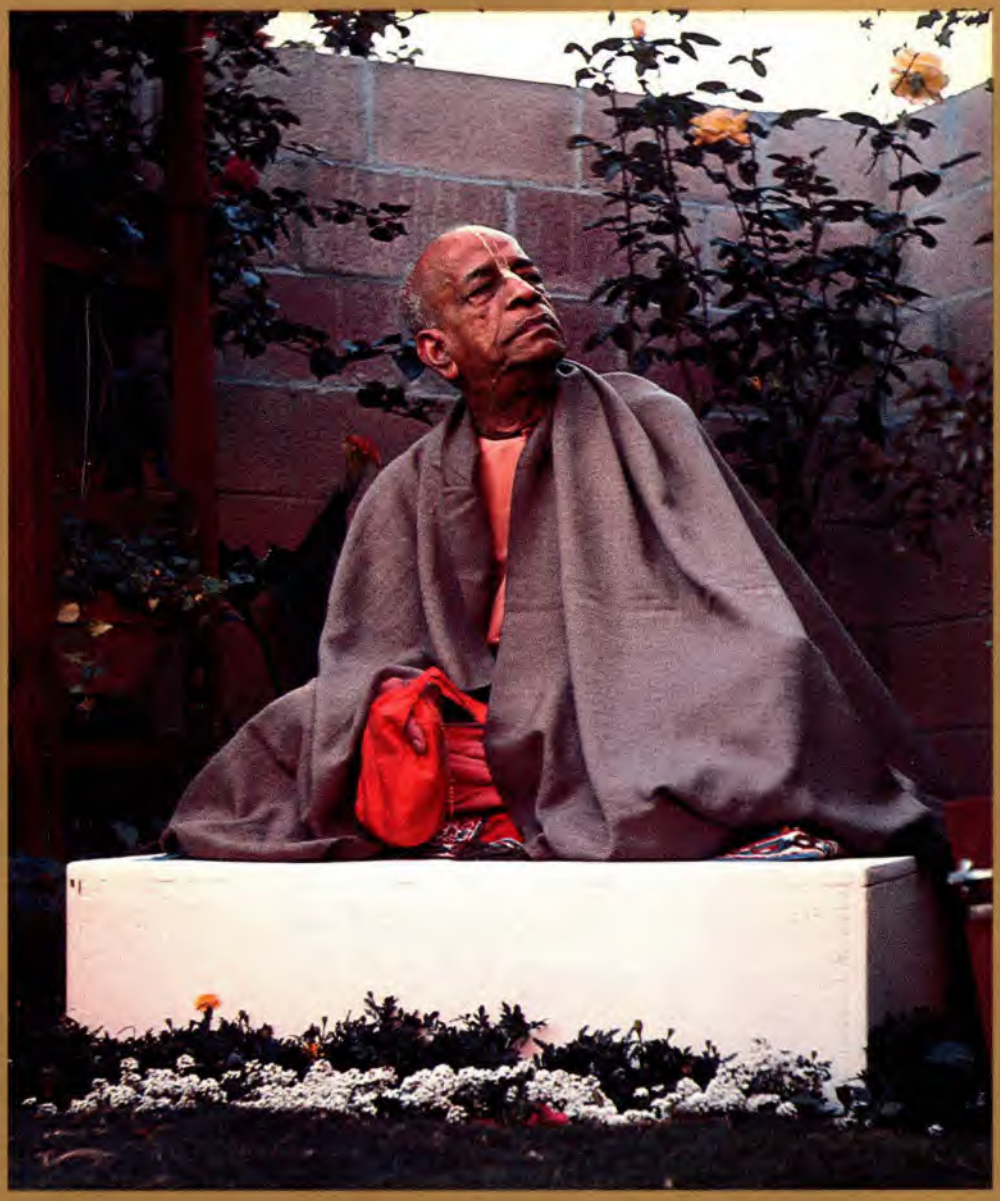

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FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmī wrote his famous spiritual treatise *Caitanya-caritāmṛta,* describing the wonderful pastimes and precepts of Lord Sri Caitanya Mahāprabhu. "By the mercy of Lord Caitanya," he wrote, "a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky."

Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇadāsa regards Him as more than a teacher and more than a saint. Lord Caitanya, he asserts, is the Supreme Lord Himself playing the role of the Supreme Lord's devotee; no one, therefore, can be greater than Him.

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To bestow mercy upon Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu manifested His four-handed Viṣṇu form and then His original form as Kṛṣṇa.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās.*

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

The temple of Gopīnāthajī in Remuna, India, where Śrī Caitanya Mahāprabhu fell unconscious after narrating the story of Mādhavendra Purī.

Kṣīra-corā-gopīnātha, the Deity who stole a pot of condensed milk for His devotee, Mādhavendra Purī.

The temple of Sākṣi-gopāla in Kaṭaka, where Śrī Caitanya Mahāprabhu heard the story of the Lord's acting as a witness for His devotee.

Sārvabhauma Bhaṭṭācārya's room at Purī, the site where Lord Caitanya exhibited many transcendental pastimes.

PLATE ONE

"After taking bath at Govinda-kuṇḍa, Mādhavendra Purī sat beneath a tree to take his evening rest. While he was sitting beneath the tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī, and, smiling, addressed him as follows. 'Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?' When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst." (*pp.12-13*)

PLATE TWO

"As soon as the people of the village understood that the Deity was going to be installed, they brought their entire stocks of rice, dahl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled. All the cooked rice was stacked on *palāśa* leaves, which were on new cloths spread over the ground. Around the stack of cooked rice were stacks of chappatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them. Pots of yogurt, milk, buttermilk and *śikhariṇī,* sweet rice, cream and solid cream were placed alongside the vegetables. In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla." (*pp.31-34*)

PLATE THREE

"Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows. 'Please get up and open the door of the temple. I have kept one pot of sweet rice for the *sannyāsī*, Mādhavendra Purī. This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks. A *sannyāsī* named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him.' Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door. According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain." (*pp.65-67*)

PLATE FOUR

"Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream. He dreamed that Gopāla came before him and said: 'O Mādhavendra Purī, I have already received all the sandalwood and camphor. Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished. There is no difference between My body and Gopīnātha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced. You should not hesitate to act according to My order. Believing in Me, just do what is needed.' " (*pp.82-83*)

PLATE FIVE

"After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world. Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

'O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?'

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself. When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda took Him on His lap. Crying, Caitanya Mahāprabhu then got up again." (*pp.98-102*)

PLATE SIX

"All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances. When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised. Then the elderly *brāhmaṇa,* being very pleased, came forward and immediately fell like a stick in front of Gopāla. Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly *brāhmaṇa* had offered his daughter in charity to the young *brāhmaṇa.*" (*pp.164-165*)

PLATE SEVEN

"When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His staff in custody, broke the staff in three parts and threw it into the River Bhārgīnadī. Later this river became known as Daṇḍa-bhāṅgā-nadī." (*p.180*)

PLATE EIGHT

"For seven days continuously, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However, Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya. On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu: 'You have been listening to the Vedānta philosophy from me continuously for seven days. You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not." (*pp.258-259*)

PLATE NINE

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend." (*pp.277-278*)

CHAPTER 4

Śrī Mādhavendra Purī's Devotional Service

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourth Chapter. Passing along the path of Chatrabhoga and coming to Vṛddhamantreśvara, Śrī Caitanya Mahāprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In this way He reached the celebrated village of Remuṇā, where there is a Deity of Gopīnātha. There He narrated the story of Mādhavendra Purī, as He had heard it from His spiritual master, Īśvara Purī. The narration is as follows.

One night while in Govardhana, Mādhavendra Purī dreamed that the Gopāla Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Śrī Gopālajī on top of Govardhana Hill with great pomp. Gopāla was worshiped, and the Annakūṭa festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopāla Deity again appeared to Mādhavendra Purī in a dream and asked him to go to Jagannātha Purī to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Mādhavendra Purī immediately started for Orissa. Traveling through Bengal, he reached Remuṇā village and there received a pot of condensed milk (*kṣīra*) offered to the Deity of Gopīnāthajī. This pot of condensed milk was stolen by Gopīnātha and delivered to Mādhavendra Purī. Since then, the Gopīnātha Deity has been known as Kṣīra-corā-gopīnātha, the Deity who stole the pot of condensed milk. After reaching Jagannātha Purī, Mādhavendra Purī received permission from the King to take out one *maṇa* of sandalwood and eight ounces of camphor. Aided by two men, he brought these things to Remuṇā. Again He saw in a dream that Gopāla at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor and smeared over the body of Gopīnāthajī. Understanding that that would satisfy the Gopāla Deity at Govardhana, Mādhavendra Purī executed the order and returned to Jagannātha Purī.

Śrī Caitanya Mahāprabhu narrated this story for Lord Nityānanda Prabhu and other devotees and praised the pure devotional service of Mādhavendra Purī. When He recited some verses composed by Mādhavendra Purī, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice *prasāda.* Thus He passed that night, and the next morning He again started for Jagannātha Purī.

TEXT 1

যস্মৈ দাতুং চোরয়ন্ ক্ষীরভাণ্ডং
গোপীনাথঃ ক্ষীরচোরাভিধোঽভূৎ।
শ্রীগোপালঃ প্রাদুরাসীদ্বশঃ সন্
যৎপ্রেম্ণা তং মাধবেন্দ্রং নতোঽস্মি ॥ ১ ॥

yasmai dātuṁ corayan kṣīra-bhāṇḍaṁ
gopīnāthaḥ kṣīra-corābhidho 'bhūt
śrī-gopālaḥ prādurāsīd vaśaḥ san
yat-premṇā taṁ mādhavendraṁ nato 'smi

SYNONYMS

yasmai—unto whom; *dātum*—to deliver; *corayan*—stealing; *kṣīra-bhāṇḍam*—the pot of sweet rice; *gopīnāthaḥ*—Gopīnātha; *kṣīra-corā*—stealer of a pot of sweet rice; *abhidhaḥ*—celebrated; *abhūt*—became; *śrī-gopālaḥ*—Śrī Gopāla Deity; *prādur-āsīt*—appeared; *vaśaḥ*—captivated; *san*—being; *yat-premṇā*—by his love; *tam*—unto him; *mādhavendram*—Mādhavendra Purī, who was in the Madhva-sampradāya; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.

PURPORT

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the grandson of Kṛṣṇa. Mādhavendra Purī rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is still situated at Nāthadvāra and is under the management of descendants of Vallabhācārya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of *prasāda* by paying a small price.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya gauracandra—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

TEXTS 3-4

নীলাদ্রিগমন, জগন্নাথ-দরশন।
সার্বভৌম ভট্টাচার্য-প্রভুর মিলন ॥ ৩ ॥
এ সব লীলা প্রভুর দাস বৃন্দাবন।
বিস্তারি' করিয়াছেন উত্তম বর্ণন ॥ ৪ ॥

nīlādri-gamana, jagannātha-daraśana
sārvabhauma bhaṭṭācārya-prabhura milana

e saba līlā prabhura dāsa vṛndāvana
vistāri' kariyāchena uttama varṇana

SYNONYMS

nīlādri-gamana—going to Jagannātha Purī; *jagannātha-daraśana*—visiting the temple of Lord Jagannātha; *sārvabhauma bhaṭṭācārya*—with Sārvabhauma Bhaṭṭācārya; *prabhura*—of the Lord; *milana*—meeting; *e saba*—all these; *līlā*—pastimes; *prabhura*—of the Lord; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *vistāri'*—elaborating; *kariyāchena*—has done; *uttama*—very nice; *varṇana*—description.

TRANSLATION

The Lord went to Jagannātha Purī and visited Lord Jagannātha's temple. He also met with Sārvabhauma Bhaṭṭācārya. All these pastimes have been very elaborately explained by Vṛndāvana dāsa Ṭhākura in his book Caitanya-bhāgavata.

TEXT 5

সহজে বিচিত্র মধুর চৈতন্য-বিহার।
বৃন্দাবনদাস-মুখে অমৃতের ধার ॥ ৫ ॥

sahaje vicitra madhura caitanya-vihāra
vṛndāvana-dāsa-mukhe amṛtera dhāra

SYNONYMS

sahaje—naturally; *vicitra*—wonderful; *madhura*—sweet; *caitanya*—of Lord Caitanya Mahāprabhu; *vihāra*—the activities; *vṛndāvana-dāsa*—of Vṛndāvana dāsa Ṭhākura; *mukhe*—from the mouth; *amṛtera*—of nectar; *dhāra*—shower.

TRANSLATION

By nature all the activities of Śrī Caitanya Mahāprabhu are very wonderful and sweet, and when they are described by Vṛndāvana dāsa Ṭhākura, they become like a shower of nectar.

TEXT 6

অতএব তাহা বর্ণিলে হয় পুনরুক্তি ।
দম্ভ করি' বর্ণি যদি তৈছে নাহি শক্তি ॥ ৬ ॥

ataeva tāhā varṇile haya punarukti
dambha kari' varṇi yadi taiche nāhi śakti

SYNONYMS

ataeva—therefore; *tāhā*—such activities; *varṇile*—if describing; *haya*—there is; *punarukti*—repetition; *dambha kari'*—being proud; *varṇi*—I describe; *yadi*—if; *taiche*—such; *nāhi*—there is not; *śakti*—power.

TRANSLATION

Therefore I very humbly submit that since these incidents have already been nicely described by Vṛndāvana dāsa Ṭhākura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

TEXT 7

চৈতন্যমঙ্গলে যাহা করিল বর্ণন ।
সূত্ররূপে সেই লীলা করিয়ে সূচন ॥ ৭ ॥

caitanya-maṅgale yāhā karila varṇana
sūtra-rūpe sei līlā kariye sūcana

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala; yāhā*—whatever; *karila varṇana*—has described; *sūtra-rūpe*—in the form of short codes; *sei līlā*—those pastimes; *kariye sūcana*—I shall present.

TRANSLATION

I am therefore presenting in short codes all those events already described in the Caitanaya-maṅgala [now known as Caitanya-bhāgavata] by Vṛndāvana dāsa Ṭhākura.

TEXT 8

তাঁর সূত্রে আছে, তেঁহ না কৈল বর্ণন ।
যথাকথঞ্চিৎ করি' সে লীলা কথন ॥ ৮ ॥

tāṅra sūtre āche, teṅha nā kaila varṇana
yathā-kathañcit kari' se līlā kathana

SYNONYMS

tāṅra—his; *sūtre*—in the codes; *āche*—there are; *teṅha*—he; *nā kaila varṇana*—did not describe; *yathā-kathañcit*—something of them; *kari'*—doing; *se*—these; *līlā*—of pastimes; *kathana*—narration.

TRANSLATION

Some of the incidents in his codes he did not describe elaborately, and so I shall try to describe them in this book.

TEXT 9

অতএব তাঁর পায়ে করি নমস্কার ।
তাঁর পায় অপরাধ না হউক্ আমার ॥ ৯ ॥

ataeva tāṅra pāye kari namaskāra
tāṅra pāya aparādha nā ha-uk āmāra

SYNONYMS

ataeva—therefore; *tāṅra pāye*—at his lotus feet; *kari*—I do; *namaskāra*—obeisances; *tāṅra pāya*—to the lotus feet of Vṛndāvana dāsa Ṭhākura; *aparādha*—offense; *nā*—not; *ha-uk*—let it happen; *āmāra*—my.

TRANSLATION

I thus offer my respectful obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. I hope that I will not offend his lotus feet by this action.

TEXT 10

এইমত মহাপ্রভু চলিলা নীলাচলে।
চারি ভক্ত সঙ্গে কৃষ্ণকীর্তন-কুতুহলে॥ ১০॥

ei-mata mahāprabhu calilā nīlācale
cāri bhakta saṅge kṛṣṇa-kīrtana-kutūhale

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Lord Caitanya Mahāprabhu; *calilā*—proceeded; *nīlācale*—toward Jagannātha Purī; *cāri bhakta*—four devotees; *saṅge*—with; *kṛṣṇa-kīrtana*—for chanting of the holy name of Kṛṣṇa; *kutūhale*—in great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī with four of His devotees, and He chanted the holy name of the Lord, the Hare Kṛṣṇa mantra, with great eagerness.

TEXT 11

ভিক্ষা লাগি' একদিন এক গ্রাম গিয়া।
আপনে বহুত অন্ন আনিল মাগিয়া॥ ১১॥

bhikṣā lāgi' eka-dina eka grāma giyā
āpane bahuta anna ānila māgiyā

SYNONYMS

bhikṣā lāgi'—for *prasāda; eka-dina*—in one day; *eka grāma*—to one village; *giyā*—going; *āpane*—personally; *bahuta*—a great quantity; *anna*—of rice and other eatables; *ānila*—brought; *māgiyā*—begging.

TRANSLATION

Each day Śrī Caitanya Mahāprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasāda.

TEXT 12

পথে বড় বড় দানী বিঘ্ন নাহি করে।
তা' সবারে কৃপা করি' আইলা রেমুণারে ॥ ১২ ॥

pathe baḍa baḍa dānī vighna nāhi kare
tā' sabāre kṛpā kari' āilā remuṇāre

SYNONYMS

pathe—on the way; *baḍa baḍa*—big, big; *dānī*—toll or tax collector; *vighna*—hindrances; *nāhi*—not; *kare*—make; *tā' sabāre*—to all of them; *kṛpā kari'*—showing mercy; *āilā*—reached; *remuṇāre*—the village known as Remuṇā.

TRANSLATION

There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuṇā.

PURPORT

There is a railway station named Baleśvara, and five miles to the west is a village named Remuṇā. The temple of Kṣīra-corā-gopīnātha still exists in this village, and within the temple the *samādhi* tomb of Rasikānanda Prabhu, the chief disciple of Śyāmānanda Gosvāmī, can still be found.

TEXT 13

রেমুণাতে গোপীনাথ পরম-মোহন।
ভক্তি করি' কৈল প্রভু তাঁর দরশন ॥ ১৩ ॥

remuṇāte gopīnātha parama-mohana
bhakti kari' kaila prabhu tāṅra daraśana

SYNONYMS

remuṇāte—in that village of Remuṇā; *gopīnātha*—the Deity of Gopīnātha; *parama-mohana*—very attractive; *bhakti kari'*—with great devotion; *kaila*—did; *prabhu*—the Lord; *tāṅra*—of Him; *daraśana*—visit.

TRANSLATION

The Deity of Gopīnātha in the temple at Remuṇā was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

TEXT 14

তাঁর পাদপদ্ম নিকট প্রণাম করিতে।
তাঁর পুষ্প-চূড়া পড়িল প্রভুর মাথাতে ॥ ১৪ ॥

tāṅra pāda-padma nikaṭa praṇāma karite
tāṅra puṣpa-cūḍā paḍila prabhura māthāte

SYNONYMS

tāṅra pāda-padma—the lotus feet of Gopīnātha; *nikaṭa*—near; *praṇāma*—obeisances; *karite*—while offering; *tāṅra*—His; *puṣpa-cūḍā*—helmet of flowers; *paḍila*—fell down; *prabhura*—of the Lord; *māthāte*—on the head.

TRANSLATION

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopīnātha Deity, the helmet of flowers on the head of Gopīnātha fell down and landed on the head of Caitanya Mahāprabhu.

TEXT 15

চূড়া পাঞা মহাপ্রভুর আনন্দিত মন।
বহু নৃত্যগীত কৈল লঞা ভক্তগণ ॥ ১৫ ॥

cūḍā pāñā mahāprabhura ānandita mana
bahu nṛtya-gīta kaila lañā bhakta-gaṇa

SYNONYMS

cūḍā pāñā—getting the helmet; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānandita*—pleased; *mana*—the mind; *bahu*—various kinds; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *lañā*—with; *bhakta-gaṇa*—the devotees.

TRANSLATION

When the Deity's helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

TEXT 16

প্রভুর প্রভাব দেখি' প্রেম-রূপ-গুণ।
বিস্মিত হইলা গোপীনাথের দাসগণ ॥ ১৬ ॥

prabhura prabhāva dekhi' prema-rūpa-guṇa
vismita ha-ilā gopīnāthera dāsa-gaṇa

SYNONYMS

prabhura—of the Lord; *prabhāva*—the influence; *dekhi'*—seeing; *prema-rūpa*—His beauty; *guṇa*—and His qualities; *vismita ha-ilā*—became struck with wonder; *gopīnāthera*—of the Gopīnātha Deity; *dāsa-gaṇa*—the servants.

TRANSLATION

All the servants of the Deity were struck with wonder due to Śrī Caitanya Mahāprabhu's intense love, His exquisite beauty and His transcendental qualities.

TEXT 17

নানারূপে প্রীত্যে কৈল প্রভুর সেবন।
সেই রাত্রি তাহাঁ প্রভু করিলা বঞ্চন ॥ ১৭ ॥

nānā-rūpe prītye kaila prabhura sevana
sei rātri tāhāṅ prabhu karilā vañcana

SYNONYMS

nānā-rūpe—in various ways; *prītye*—on account of love; *kaila*—did; *prabhura*—of the Lord; *sevana*—service; *sei rātri*—that night; *tāhāṅ*—there; *prabhu*—Lord Caitanya Mahāprabhu; *karilā*—did; *vañcana*—passing.

TRANSLATION

Because of their love for Śrī Caitanya Mahāprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopīnātha.

TEXT 18

মহাপ্রসাদ-ক্ষীর-লোভে রহিলা প্রভু তথা।
পূর্বে ঈশ্বরপুরী তাঁরে কহিয়াছেন কথা ॥ ১৮ ॥

mahāprasāda-kṣīra-lobhe rahilā prabhu tathā
pūrve īśvara-purī tāṅre kahiyāchena kathā

SYNONYMS

mahā-prasāda—for the remnants of foodstuff; *kṣīra*—sweet rice; *lobhe*—in eagerness; *rahilā*—remained; *prabhu*—the Lord; *tathā*—there; *pūrve*—before

that; *īśvara-purī*—Īśvara Purī, His spiritual master; *tāṅre*—unto Him; *kahiyāchena*—told; *kathā*—a narration.

TRANSLATION

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopīnātha Deity, having heard a narration from His spiritual master, Īśvara Purī, of what had once happened there.

TEXT 19

'ক্ষীরচোরা গোপীনাথ' প্রসিদ্ধ তাঁর নাম।
ভক্তগণে কহে প্রভু সেই ত' আখ্যান॥ ১৯॥

'kṣīra-corā gopīnātha' prasiddha tāṅra nāma
bhakta-gaṇe kahe prabhu sei ta' ākhyāna

SYNONYMS

kṣīra-corā gopīnātha—the Gopīnātha who stole the pot of sweet rice; *prasiddha*—very famous; *tāṅra nāma*—His name; *bhakta-gaṇe*—to all the devotees; *kahe*—tells; *prabhu*—the Lord; *sei ta' ākhyāna*—that narration.

TRANSLATION

That Deity was known widely as Kṣīra-corā-gopīnātha, and Caitanya Mahāprabhu told His devotees the story of how the Deity became so famous.

TEXT 20

পূর্বে মাধবপুরীর লাগি' ক্ষীর কৈল চুরি।
অতএব নাম হৈল 'ক্ষীরচোরা হরি'॥ ২০॥

pūrve mādhava-purīra lāgi' kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā hari'

SYNONYMS

pūrve—formerly; *mādhava-purīra lāgi'*—for Mādhavendra Purī; *kṣīra*—sweet rice; *kaila*—did; *curi*—steal; *ataeva*—therefore; *nāma*—the name; *haila*—became; *kṣīra-corā hari*—the Lord who stole a pot of sweet rice.

TRANSLATION

Formerly the Deity had stolen a pot of sweet rice for Mādhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.

TEXT 21

পূর্বে শ্রীমাধব-পুরী আইলা বৃন্দাবন।
ভ্রমিতে, ভ্রমিতে গেলা গিরি গোবর্ধন ॥ ২১ ॥

pūrve śrī-mādhava-purī āilā vṛndāvana
bhramite, bhramite gelā giri govardhana

SYNONYMS

pūrve—formerly; *śrī-mādhava-purī*—Śrīla Mādhavendra Purī; *āilā*—came; *vṛndāvana*—to Vṛndāvana; *bhramite bhramite*—while traveling; *gelā*—went; *giri govardhana*—to the hill known as Govardhana.

TRANSLATION

Once, Śrī Mādhavendra Purī traveled to Vṛndāvana, where he came upon the hill known as Govardhana.

TEXT 22

প্রেমে মত্ত,—নাহি তাঁর রাত্রিদিন-জ্ঞান।
ক্ষণে উঠে, ক্ষণে পড়ে, নাহি স্থানাস্থান ॥ ২২ ॥

preme matta,——nāhi tāṅra rātri-dina-jñāna
kṣaṇe uṭhe, kṣaṇe paḍe, nāhi sthānāsthāna

SYNONYMS

preme matta—maddened in the ecstasy of love of Kṛṣṇa; *nāhi*—there was not; *tāṅra*—of him; *rātri-dina-jñāna*—knowledge of day and night; *kṣaṇe*—sometimes; *uṭhe*—stands; *kṣaṇe paḍe*—sometimes falls; *nāhi*—there was no sense; *sthāna-asthāna*—a proper place or not.

TRANSLATION

Mādhavendra Purī was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

TEXT 23

শৈল পরিক্রমা করি' গোবিন্দকুণ্ডে আসি'।
স্নান করি, বৃক্ষতলে আছে সন্ধ্যায় বসি' ॥ ২৩ ॥

śaila parikramā kari' govinda-kuṇḍe āsi'
snāna kari, vṛkṣa-tale āche sandhyāya vasi'

SYNONYMS

śaila—the hill; *parikramā*—circumambulation; *kari'*—finishing; *govinda-kuṇḍe*—to the bank of the Govinda-kuṇḍa; *āsi'*—coming there; *snāna kari*—taking a bath; *vṛkṣa-tale*—under the shade of a tree; *āche*—is; *sandhyāya*—in the evening; *vasi'*—resting.

TRANSLATION

After circumambulating the hill, Mādhavendra Purī went to Govinda-kuṇḍa and took his bath. He then sat beneath a tree to take his evening rest.

TEXT 24

গোপাল-বালক এক দুগ্ধ-ভাণ্ড লঞা।
আসি' আগে ধরি' কিছু বলিল হাসিয়া॥ ২৪॥

gopāla-bālaka eka dugdha-bhāṇḍa lañā
āsi' āge dhari' kichu balila hāsiyā

SYNONYMS

gopāla-bālaka—cowherd boy; *eka*—one; *dugdha-bhāṇḍa lañā*—taking a pot of milk; *āsi'*—coming; *āge dhari'*—holding it in front; *kichu*—something; *balila*—said; *hāsiyā*—smiling.

TRANSLATION

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī, and, smiling, addressed Him as follows.

TEXT 25

পুরী, এই দুগ্ধ লঞা কর তুমি পান।
মাগি' কেনে নাহি খাও, কিবা কর ধ্যান॥ ২৫॥

purī, ei dugdha lañā kara tumi pāna
māgi' kene nāhi khāo, kibā kara dhyāna

SYNONYMS

purī—O Mādhavendra Purī; *ei dugdha lañā*—taking this milk; *kara tumi pāna*—drink it; *māgi'*—by begging; *kene*—why; *nāhi*—not; *khāo*—you eat; *kibā*—what; *kara*—do; *dhyāna*—meditation.

TRANSLATION

"Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

TEXT 26

বালকের সৌন্দর্যে পুরীর হইল সন্তোষ।
তাহার মধুর-বাক্যে গেল ভোক-শোষ ॥ ২৬ ॥

bālakera saundarye purīra ha-ila santoṣa
tāhāra madhura-vākye gela bhoka-śoṣa

SYNONYMS

bālakera—of the boy; *saundarye*—in the beauty; *purīra*—of Mādhavendra Purī; *ha-ila*—was; *santoṣa*—very much satisfaction; *tāhāra*—of Him; *madhura-vākye*—by the sweet words; *gela*—forgot; *bhoka-śoṣa*—all hunger and thirst.

TRANSLATION

When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

TEXT 27

পুরী কহে,—কে তুমি, কাহাঁ তোমার বাস।
কেমতে জানিলে, আমি করি উপবাস ॥ ২৭ ॥

purī kahe,——ke tumi, kāhāṅ tomāra vāsa
ke-mate jānile, āmi kari upavāsa

SYNONYMS

purī kahe—Mādhavendra Purī inquired from the boy; *ke tumi*—who are You; *kāhāṅ tomāra vāsa*—where do You reside; *ke-mate*—how; *jānile*—You know; *āmi kari upavāsa*—I am fasting.

TRANSLATION

Mādhavendra Purī said: "Who are You? Where do You reside? And how did You know that I was fasting?"

TEXT 28

বালক কহে,—গোপ আমি, এই গ্রামে বসি।
আমার গ্রামেতে কেহ না রহে উপবাসী ॥ ২৮ ॥

bālaka kahe,——gopa āmi, ei grāme vasi
āmāra grāmete keha nā rahe upavāsī

SYNONYMS

bālaka kahe—the boy said; *gopa āmi*—I am a cowherd boy; *ei grāme vasi*—I reside in this village; *āmāra grāmete*—in My village; *keha*—anyone; *nā*—not; *rahe*—remains; *upavāsī*—without food.

TRANSLATION

The boy replied: "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

TEXT 29

কেহ অন্ন মাগি' খায়, কেহ দুগ্ধাহার।
অযাচক-জনে আমি দিয়ে ত' আহার॥ ২৯॥

keha anna māgi' khāya, keha dugdhāhāra
ayācaka-jane āmi diye ta' āhāra

SYNONYMS

keha—someone; *anna*—food; *māgi'*—begging; *khāya*—eats; *keha*—someone; *dugdha-āhāra*—drinks milk; *ayācaka-jane*—a person who does not beg; *āmi*—I; *diye*—supply; *ta'*—certainly; *āhāra*—eatables.

TRANSLATION

"In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

TEXT 30

জল নিতে স্ত্রীগণ তোমারে দেখি' গেল।
স্ত্রীসব দুগ্ধ দিয়া আমারে পাঠাইল॥ ৩০॥

jala nite strī-gaṇa tomāre dekhi' gela
strī-saba dugdha diyā āmāre pāṭhāila

SYNONYMS

jala nite—for bringing water; *strī-gaṇa*—the women; *tomāre*—you; *dekhi' gela*—saw you and went; *strī-saba*—all the women; *dugdha*—milk; *diyā*—giving; *āmāre*—Me; *pāṭhāila*—have sent.

TRANSLATION

"The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

TEXT 31

গোদোহন করিতে চাহি, শীঘ্র আমি যাব।
আরবার আসি আমি এই ভাণ্ড লইব॥ ৩১॥

go-dohana karite cāhi, śīghra āmi yāba
āra-bāra āsi āmi ei bhāṇḍa la-iba

SYNONYMS

go-dohana karite cāhi—I want to milk the cows; *śīghra*—very soon; *āmi yāba*—I must go; *āra-bāra*—again; *āsi*—coming back; *āmi*—I; *ei*—this; *bhāṇḍa*—pot; *la-iba*—will take it back.

TRANSLATION

The boy continued: "I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

TEXT 32

এত বলি' গেলা বালক না দেখিয়ে আর।
মাধব-পুরীর চিত্তে হইল চমৎকার॥ ৩২॥

eta bali' gelā bālaka nā dekhiye āra
mādhava-purīra citte ha-ila camatkāra

SYNONYMS

eta bali'—saying this; *gelā*—went; *bālaka*—the boy; *nā*—not; *dekhiye*—could be seen; *āra*—any more; *mādhava-purīra*—of Mādhavendra Purī; *citte*—in the mind; *ha-ila*—there was; *camatkāra*—wonder.

TRANSLATION

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Mādhavendra Purī's heart was filled with wonder.

TEXT 33

দুগ্ধ পান করি' ভাণ্ড ধুঞা রাখিল।
বাট দেখে, সে বালক পুনঃ না আইল॥ ৩৩॥

dugdha pāna kari' bhāṇḍa dhuñā rākhila
bāṭa dekhe, se bālaka punaḥ nā āila

SYNONYMS

dugdha—milk; *pāna kari'*—drinking; *bhāṇḍa*—the pot; *dhuñā*—washing; *rākhila*—kept aside; *bāṭa dekhe*—looks at the path; *se bālaka*—the boy; *punaḥ*—again; *nā āila*—did not come back.

TRANSLATION

After drinking the milk, Mādhavendra Purī washed the pot and put it aside. He looked toward the path, but the boy never returned.

TEXT 34

বসি' নাম লয় পুরী, নিদ্রা নাহি হয়।
শেষরাত্রে তন্দ্রা হৈল,—বাহ্যবৃত্তি-লয়॥ ৩৪॥

vasi' nāma laya purī, nidrā nāhi haya
śeṣa-rātre tandrā haila,—bāhya-vṛtti-laya

SYNONYMS

vasi'—sitting there; *nāma laya*—chants the Hare Kṛṣṇa *mahā-mantra; purī*—Mādhavendra Purī; *nidrā*—sleep; *nāhi haya*—there was not; *śeṣa-rātre*—at the end of the night; *tandrā*—dozing; *haila*—there was; *bāhya-vṛtti*—of external activities; *laya*—stop.

TRANSLATION

Mādhavendra Purī could not sleep. He sat and chanted the Hare Kṛṣṇa mahā-mantra, and at the end of the night he dozed a little, and his external activities stopped.

TEXT 35

স্বপ্নে দেখে, সেই বালক সম্মুখে আসিঞা।
এক কুঞ্জে লঞা গেল হাতেতে ধরিঞা॥ ৩৫॥

svapne dekhe, sei bālaka sammukhe āsiñā
eka kuñje lañā gela hātete dhariñā

SYNONYMS

svapne—in a dream; *dekhe*—he saw; *sei bālaka*—the very same boy; *sammukhe*—in front; *āsiñā*—coming; *eka kuñje*—in one of the bushes; *lañā*—taking him; *gela*—went; *hātete dhariñā*—holding him by the hand.

TRANSLATION

In a dream Mādhavendra Purī saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

TEXT 36

কুঞ্জ দেখাঞা কহে,—আমি এই কুঞ্জে রই।
শীত-বৃষ্টি-বাতাগ্নিতে মহা-দুঃখ পাই ॥ ৩৬ ॥

kuñja dekhāñā kahe,—āmi ei kuñje ra-i
śīta-vṛṣṭi-vātāgnite mahā-duḥkha pāi

SYNONYMS

kuñja dekhāñā—while showing him the bush; *kahe*—He says; *āmi*—I; *ei*—this; *kuñje*—in the bush; *ra-i*—reside; *śīta-vṛṣṭi*—in chilly cold and in showering rain; *vāta*—in severe wind; *agnite*—and in scorching heat; *mahā-duḥkha pāi*—I am experiencing great pain.

TRANSLATION

The boy showed Mādhavendra Purī the bush and said: "I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

TEXT 37

গ্রামের লোক আনি' আমা কাঢ়' কুঞ্জ হৈতে।
পর্বত-উপরি লঞা রাখ ভালমতে ॥ ৩৭ ॥

grāmera loka āni' āmā kāḍha' kuñja haite
parvata-upari lañā rākha bhāla-mate

SYNONYMS

grāmera—of the village; *loka*—the people; *āni'*—bringing; *āmā*—Me; *kāḍha'*—take out; *kuñja haite*—from this bush; *parvata-upari*—on the top of the hill; *lañā*—taking Me; *rākha*—keep Me; *bhāla-mate*—very nicely.

TRANSLATION

"Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

TEXT 38

এক মঠ করি' তাহাঁ করহ স্থাপন।
বহু শীতল জলে কর শ্রীঅঙ্গ মার্জন ॥ ৩৮ ॥

eka maṭha kari' tāhāṅ karaha sthāpana
bahu śītala jale kara śrī-aṅga mārjana

SYNONYMS

eka—one; *maṭha*—temple; *kari'*—constructing; *tāhāṅ*—there; *karaha*—do; *sthāpana*—installment; *bahu*—much; *śītala*—cold; *jale*—in water; *kara*—do; *śrī-aṅga*—My transcendental body; *mārjana*—washing.

TRANSLATION

"Please construct a temple on top of that hill," the boy continued, "and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

TEXT 39

বহুদিন তোমার পথ করি নিরীক্ষণ।
কবে আসি' মাধব আমা করিবে সেবন॥ ৩৯॥

bahu-dina tomāra patha kari nirīkṣaṇa
kabe āsi' mādhava āmā karibe sevana

SYNONYMS

bahu-dina—many days; *tomāra*—of you; *patha*—the path; *kari*—I do; *nirīkṣaṇa*—observing; *kabe*—when; *āsi'*—coming; *mādhava*—Mādhavendra Purī; *āmā*—Me; *karibe*—he will do; *sevana*—serving.

TRANSLATION

"For many days I have been observing you, and I have been wondering, 'When will Mādhavendra Purī come here to serve Me?'

TEXT 40

তোমার প্রেমবশে করি' সেবা অঙ্গীকার।
দর্শন দিয়া নিস্তারিব সকল সংসার॥ ৪০॥

tomāra prema-vaśe kari' sevā aṅgīkāra
darśana diyā nistāriba sakala saṁsāra

SYNONYMS

tomāra—your; *prema-vaśe*—by being subjugated by the love; *kari'*—doing; *sevā*—of service; *aṅgīkāra*—acceptance; *darśana diyā*—giving audience; *nistāriba*—I shall deliver; *sakala*—all; *saṁsāra*—the material world.

TRANSLATION

"I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

TEXT 41

'শ্রীগোপাল' নাম মোর,—গোবর্ধনধারী।
বজ্রের স্থাপিত, আমি ইহাঁ অধিকারী॥ ৪১॥

'śrī-gopāla' nāma mora,——govardhana-dhārī
vajrera sthāpita, āmi ihāṅ adhikārī

SYNONYMS

śrī-gopāla nāma—the name Śrī Gopāla; *mora*—My; *govardhana-dhārī*—the lifter of Govardhana Hill; *vajrera*—by Vajra, the grandson of Kṛṣṇa; *sthāpita*—installed; *āmi*—I; *ihāṅ*—here; *adhikārī*—the authority.

TRANSLATION

"My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

TEXT 42

শৈল-উপরি হৈতে আমা কুঞ্জে লুকাঞা।
ম্লেচ্ছ-ভয়ে সেবক মোর গেল পলাঞা॥ ৪২॥

śaila-upari haite āmā kuñje lukāñā
mleccha-bhaye sevaka mora gela palāñā

SYNONYMS

śaila-upari—the top of the hill; *haite*—from; *āmā*—Me; *kuñje*—in the bushes; *lukāñā*—concealing; *mleccha-bhaye*—from fear of the Mohammedans; *sevaka*—servant; *mora*—My; *gela*—went; *palāñā*—running away.

TRANSLATION

"When the Mohammedans attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

TEXT 43

সেই হৈতে রহি আমি এই কুঞ্জ-স্থানে।
ভাল হৈল আইলা আমা কাঢ় সাবধানে॥ ৪৩॥

sei haite rahi āmi ei kuñja-sthāne
bhāla haila āilā āmā kāḍha sāvadhāne

SYNONYMS

sei haite—from that time; *rahi*—reside; *āmi*—I; *ei*—this; *kuñja-sthāne*—in the bush; *bhāla haila*—it was very good; *āilā*—you have come; *āmā*—Me; *kāḍha*—take out; *sāvadhāne*—with care.

TRANSLATION

"Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

TEXT 44

এত বলি' সে-বালক অন্তর্ধান কৈল।
জাগিয়া মাধবপুরী বিচার করিল ॥ ৪৪ ॥

eta bali' se-bālaka antardhāna kaila
jāgiyā mādhava-purī vicāra karila

SYNONYMS

eta bali'—saying this; *se-bālaka*—that very boy; *antardhāna kaila*—disappeared; *jāgiyā*—awakening; *mādhava-purī*—Mādhavendra Purī; *vicāra*—consideration; *karila*—made.

TRANSLATION

After saying this, the boy disappeared. Then Mādhavendra Purī woke up and began to consider his dream.

TEXT 45

শ্রীকৃষ্ণকে দেখিনু মুঞি নারিনু চিনিতে।
এত বলি' প্রেমাবেশে পড়িলা ভূমিতে ॥ ৪৫ ॥

śrī-kṛṣṇake dekhinu muñi nārinu cinite
eta bali' premāveśe paḍilā bhūmite

SYNONYMS

śrī-kṛṣṇake dekhinu—saw Lord Kṛṣṇa personally; *muñi*—I; *nārinu*—was unable; *cinite*—to identify; *eta bali'*—saying this; *prema-āveśe*—in the ecstasy of love; *paḍilā*—fell down; *bhūmite*—on the ground.

TRANSLATION

Mādhavendra Purī began to lament: "I saw Lord Kṛṣṇa directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

TEXT 46

ক্ষণেক রোদন করি, মন কৈল ধীর।
আজ্ঞা-পালন লাগি' হইলা সুস্থির॥ ৪৬॥

kṣaṇeka rodana kari, mana kaila dhīra
ājñā-pālana lāgi' ha-ilā susthira

SYNONYMS

kṣaṇeka—for some time; *rodana kari*—crying; *mana*—mind; *kaila*—made; *dhīra*—pacified; *ājñā*—the order; *pālana*—of executing; *lāgi'*—for the matter; *ha-ilā*—became; *su-sthira*—silent.

TRANSLATION

Mādhavendra Purī cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

TEXT 47

প্রাতঃস্নান করি' পুরী গ্রামমধ্যে গেলা।
সব লোক একত্র করি' কহিতে লাগিলা॥ ৪৭॥

prātaḥ-snāna kari' purī grāma-madhye gelā
saba loka ekatra kari' kahite lāgilā

SYNONYMS

prātaḥ-snāna—morning bath; *kari'*—finishing; *purī*—Mādhavendra Purī; *grāma-madhye*—within the village; *gelā*—entered; *saba loka*—all the people; *ekatra kari'*—assembling; *kahite lāgilā*—began to speak.

TRANSLATION

After taking his morning bath, Mādhavendra Purī entered the village and assembled all the people. Then he spoke as follows.

TEXT 48

গ্রামের ঈশ্বর তোমার—গোবর্ধনধারী।
কুঞ্জে আছে, চল, তাঁরে বাহির যে করি॥ ৪৮॥

grāmera īśvara tomāra——govardhana-dhārī
kuñje āche, cala, tāṅre bāhira ye kari

SYNONYMS

grāmera—of the village; *īśvara*—the proprietor; *tomāra*—your; *govardhana-dhārī*—the lifter of Govardhana Hill; *kuñje āche*—in the bushes in the jungle; *cala*—let us go; *tāṅre*—Him; *bāhira ye kari*—take out.

TRANSLATION

"The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.

TEXT 49

অত্যন্ত নিবিড় কুঞ্জ,—নারি প্রবেশিতে।
কুঠারি কোদালি লহ দ্বার করিতে ॥ ৪৯ ॥

atyanta niviḍa kuñja,——nāri praveśite
kuṭhāri kodāli laha dvāra karite

SYNONYMS

atyanta—very much; *niviḍa*—dense; *kuñja*—bushes; *nāri*—we are not able; *praveśite*—to enter; *kuṭhāri*—chopper; *kodāli*—spade; *laha*—take; *dvāra karite*—to make a way.

TRANSLATION

"The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way."

TEXT 50

শুনি' লোক তাঁর সঙ্গে চলিলা হরিষে।
কুঞ্জ কাটি' দ্বার করি' করিলা প্রবেশে ॥ ৫০ ॥

śuni' loka tāṅra saṅge calilā hariṣe
kuñja kāṭi' dvāra kari' karilā praveśe

SYNONYMS

śuni'—hearing; *loka*—the people; *tāṅra*—him; *saṅge*—with; *calilā*—went; *hariṣe*—with great pleasure; *kuñja kāṭi'*—cutting the bushes; *dvāra*—a way; *kari'*—making; *karilā praveśe*—entered.

TRANSLATION

After hearing this, all the people accompanied Mādhavendra Purī with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

TEXT 51

ঠাকুর দেখিল মাটী-তৃণে আচ্ছাদিত।
দেখি' সব লোক হৈল আনন্দে বিস্মিত ॥ ৫১ ॥

ṭhākura dekhila māṭī-tṛṇe ācchādita
dekhi' saba loka haila ānande vismita

SYNONYMS

ṭhākura—the Deity; *dekhila*—they saw; *māṭī*—with dirt; *tṛṇe*—and grass; *ācchādita*—covered; *dekhi'*—seeing; *saba loka*—all the people; *haila*—became; *ānande*—with pleasure; *vismita*—amazed.

TRANSLATION

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

TEXT 52

আবরণ দূর করি' করিল বিদিতে।
মহা-ভারী ঠাকুর— কেহ নারে চালাইতে ॥ ৫২ ॥

āvaraṇa dūra kari' karila vidite
mahā-bhārī ṭhākura——keha nāre cālāite

SYNONYMS

āvaraṇa—the covering; *dūra kari'*—clearing away; *karila vidite*—declared; *mahā-bhārī*—very heavy; *ṭhākura*—the Deity; *keha*—anyone; *nāre*—not able; *cālāite*—to cause to move.

TRANSLATION

After they cleansed the body of the Deity, some of them said: "The Deity is very heavy. No one person can move Him."

TEXT 53

মহা-মহা-বলিষ্ঠ লোক একত্র করিঞা।
পর্বত-উপরি গেল পুরী ঠাকুর লঞা ॥ ৫৩ ॥

mahā-mahā-baliṣṭha loka ekatra kariñā
parvata-upari gela purī ṭhākura lañā

SYNONYMS

mahā-mahā-baliṣṭha—who are very strong; *loka*—persons; *ekatra kariñā*—assembling; *parvata-upari*—to the top of the hill; *gela*—went; *purī*—Mādhavendra Purī; *ṭhākura lañā*—taking the Deity.

TRANSLATION

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Mādhavendra Purī also went there.

TEXT 54

পাথরের সিংহাসনে ঠাকুর বসাইল।
বড় এক পাথর পৃষ্ঠে অবলম্ব দিল॥ ৫৪॥

pātharera siṁhāsane ṭhākura vasāila
baḍa eka pāthara pṛṣṭhe avalamba dila

SYNONYMS

pātharera—of stone; *siṁha-āsane*—on a throne; *ṭhākura*—the Deity; *vasāila*—installed; *baḍa*—big; *eka*—one; *pāthara*—stone; *pṛṣṭhe*—at the back; *avalamba*—support; *dila*—gave.

TRANSLATION

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

TEXT 55

গ্রামের ব্রাহ্মণ সব নব ঘট লঞা।
গোবিন্দ-কুণ্ডের জল আনিল ছানিঞা॥ ৫৫॥

grāmera brāhmaṇa saba nava ghaṭa lañā
govinda-kuṇḍera jala ānila chāniñā

SYNONYMS

grāmera—of the village; *brāhmaṇa*—*brāhmaṇa* priests; *saba*—all; *nava*—nine; *ghaṭa*—water pots; *lañā*—bringing; *govinda-kuṇḍera*—of the lake known as Govinda-kuṇḍa; *jala*—the water; *ānila*—brought; *chāniñā*—filtering.

TRANSLATION

All the brāhmaṇa priests of the village gathered together with nine water pots, and water from Govinda-kuṇḍa lake was brought there and filtered.

TEXT 56

নব শতঘট জল কৈল উপনীত।
নানা বাদ্য-ভেরী বাজে, স্ত্রীগণ গায় গীত॥ ৫৬॥

nava śata-ghaṭa jala kaila upanīta
nānā vādya-bherī bāje, strī-gaṇa gāya gīta

SYNONYMS

nava—nine; *śata-ghaṭa*—hundreds of water pots; *jala*—water; *kaila*—made; *upanīta*—brought; *nānā*—various; *vādya*—musical sounds; *bherī*—bugles; *bāje*—vibrate; *strī-gaṇa*—all the women; *gāya*—chant; *gīta*—various songs.

TRANSLATION

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kuṇḍa. There were musical sounds of bugles and drums and the singing of women.

TEXT 57

কেহ গায়, কেহ নাচে, মহোৎসব হৈল।
দধি, দুগ্ধ, ঘৃত আইল গ্রামে যত ছিল॥ ৫৭॥

keha gāya, keha nāce, mahotsava haila
dadhi, dugdha, ghṛta āila grāme yata chila

SYNONYMS

keha gāya—some sing; *keha nāce*—some dance; *mahotsava haila*—there was a festival; *dadhi*—yogurt; *dugdha*—milk; *ghṛta*—clarified butter; *āila*—was brought; *grāme*—in the village; *yata*—as much; *chila*—as there was.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

TEXT 58

ভোগ-সামগ্রী আইল সন্দেশাদি যত।
নানা উপহার, তাহা কহিতে পারি কত॥ ৫৮॥

bhoga-sāmagrī āila sandeśādi yata
nānā upahāra, tāhā kahite pāri kata

SYNONYMS

bhoga-sāmagrī—ingredients for eatables to be offered; *āila*—brought in; *sandeśa-ādi*—sweetmeats; *yata*—all kinds of; *nānā*—various; *upahāra*—presentations; *tāhā*—that; *kahite*—to say; *pāri*—I am able; *kata*—how much.

TRANSLATION

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

TEXT 59

তুলসী আদি, পুষ্প, বস্ত্র আইল অনেক।
আপনে মাধবপুরী কৈল অভিষেক॥ ৫৯॥

tulasī ādi, puṣpa, vastra āila aneka
āpane mādhava-purī kaila abhiṣeka

SYNONYMS

tulasī—*tulasī* leaves; *ādi*—and others; *puṣpa*—flowers; *vastra*—garments; *āila*—arrived; *aneka*—in great quantity; *āpane*—personally; *mādhava-purī*—Śrī Mādhavendra Purī; *kaila*—executed; *abhiṣeka*—the bathing of the Deity at the beginning of the installation ceremony.

TRANSLATION

The villagers brought a large quantity of tulasī leaves, flowers, and various kinds of garments. Then Śrī Mādhavendra Purī personally began the abhiṣeka [bathing ceremony].

PURPORT

In the *Hari-bhakti-vilāsa* (6th *Vilāsa,* verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the *mantra, oṁ*

bhagavate vāsudevāya namaḥ, as well as the chanting of the *Brahma-saṁhitā* verses beginning *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam.*

TEXT 60

অমঙ্গলা দূর করি' করাইল স্নান।
বহু তৈল দিয়া কৈল শ্রীঅঙ্গ চিক্কণ॥ ৬০॥

amaṅgalā dūra kari' karāila snāna
bahu taila diyā kaila śrī-aṅga cikkaṇa

SYNONYMS

amaṅgalā—all inauspiciousness; *dūra kari'*—driving away; *karāila*—caused; *snāna*—bathing; *bahu*—a great quantity; *taila*—oil; *diyā*—applying; *kaila*—made; *śrī-aṅga*—the body; *cikkaṇa*—glossy.

TRANSLATION

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

TEXT 61

পঞ্চগব্য, পঞ্চামৃতে স্নান করাঞা।
মহাস্নান করাইল শত ঘট দিঞা॥ ৬১॥

pañca-gavya, pañcāmṛte snāna karāñā
mahā-snāna karāila śata ghaṭa diñā

SYNONYMS

pañca-gavya—in five kinds of products from the cow; *pañca-amṛte*—in a preparation made with five palatable foods; *snāna*—bath; *karāñā*—finishing; *mahā-snāna*—a vast bath with ghee and water; *karāila*—performed; *śata*—one hundred; *ghaṭa*—water pots; *diñā*—with.

TRANSLATION

After the first bathing, further bathings were conducted with pañca-gavya and then with pañcāmṛta. Then the mahā-snāna was performed with ghee and water, which had been brought in one hundred pots.

PURPORT

The ingredients of *pañca-gavya* are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The *pañcāmṛta* consists of five kinds of nectar—yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

TEXT 62

পুনঃ তৈল দিয়া কৈল শ্রীঅঙ্গ চিক্কণ।
শঙ্খ-গন্ধোদকে কৈল স্নান সমাধান ॥ ৬২ ॥

punaḥ taila diyā kaila śrī-aṅga cikkaṇa
śaṅkha-gandhodake kaila snāna samādhāna

SYNONYMS

punaḥ—again; *taila diyā*—with oil; *kaila*—made; *śrī-aṅga*—the body of the Deity; *cikkaṇa*—shiny; *śaṅkha-gandha-udake*—in water scented with flowers and sandalwood pulp and kept within a conchshell; *kaila*—did; *snāna*—bath; *samādhāna*—execution.

TRANSLATION

After the mahā-snāna was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

PURPORT

In his commentary on this occasion, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the *Hari-bhakti-vilāsa*. Barley powder, wheat powder, vermillion powder, urad dahl powder and another powder preparation called *āvāṭā* (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the *mahā-snāna,* at least two and a half mounds (about twenty-four gallons) of water are needed to pour over the body of the Deity.

TEXT 63

শ্রীঅঙ্গ মার্জন করি' বস্ত্র পরাইল।
চন্দন, তুলসী, পুষ্প-মালা অঙ্গে দিল ॥ ৬৩ ॥

śrī-aṅga mārjana kari' vastra parāila
candana, tulasī, puṣpa-mālā aṅge dila

SYNONYMS

śrī-aṅga—the transcendental body of the Deity; *mārjana kari'*—cleansing; *vastra*—garments; *parāila*—were put on; *candana*—sandalwood pulp; *tulasī*—*tulasī* leaves; *puṣpa-mālā*—garlands of flowers; *aṅge*—on the body; *dila*—were placed.

TRANSLATION

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasī garlands, and other fragrant flower garlands were placed upon the body of the Deity.

TEXT 64

ধূপ, দীপ, করি' নানা ভোগ লাগাইল।
দধি-দুগ্ধ-সন্দেশাদি যত কিছু আইল ॥ ৬৪ ॥

dhūpa, dīpa, kari' nānā bhoga lāgāila
dadhi-dugdha-sandeśādi yata kichu āila

SYNONYMS

dhūpa—incense; *dīpa*—lamp; *kari'*—burning; *nānā*—various; *bhoga*—foodstuffs; *lāgāila*—were offered; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *ādi*—and others; *yata*—as much as; *kichu*—some; *āila*—received.

TRANSLATION

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

TEXT 65

সুবাসিত জল নবপাত্রে সমর্পিল।
আচমন দিয়া সে তাম্বূল নিবেদিল ॥ ৬৫ ॥

suvāsita jala nava-pātre samarpila
ācamana diyā se tāmbūla nivedila

SYNONYMS

suvāsita jala—scented water; *nava-pātre*—in new pots; *samarpila*—were offered; *ācamana diyā*—when offering *ācamana* (water for washing the feet and mouth); *se*—he; *tāmbūla—pān* and spices; *nivedila*—offered.

TRANSLATION

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pān mixed with a variety of spices was offered.

TEXT 66

আরাত্রিক করি' কৈল বহুত স্তবন।
দণ্ডবৎ করি' কৈল আত্ম-সমর্পণ॥ ৬৬॥

ārātrika kari' kaila bahuta stavana
daṇḍavat kari' kaila ātma-samarpaṇa

SYNONYMS

ārātrika—the performance of *ārātrika; kari'*—finishing; *kaila*—chanted; *bahuta*—varieties; *stavana*—of prayers; *daṇḍavat*—obeisances; *kari'*—offering; *kaila*—did; *ātma-samarpaṇa*—self-surrender.

TRANSLATION

After the last offering of tāmbūla and pān, bhoga-ārātrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

TEXT 67

গ্রামের যতেক তণ্ডুল, দালি, গোধূম-চূর্ণ।
সকল আনিয়া দিল পর্বত হৈল পূর্ণ॥ ৬৭॥

grāmera yateka taṇḍula, dāli godhūma-cūrṇa
sakala āniyā dila parvata haila pūrṇa

SYNONYMS

grāmera—of the village; *yateka*—all; *taṇḍula*—the rice; *dāli*—dahl; *godhūma-cūrṇa*—wheat flour; *sakala*—all; *āniyā*—bringing; *dila*—offered; *parvata*—the top of the hill; *haila*—became; *pūrṇa*—filled.

TRANSLATION

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dahl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

TEXT 68

কুম্ভকার ঘরে ছিল যে মৃদ্ভাজন।
সব আনাইল প্রাতে, চড়িল রন্ধন॥ ৬৮॥

kumbhakāra ghare chila ye mṛd-bhājana
saba ānāila prāte, caḍila randhana

SYNONYMS

kumbhakāra—of the potters of the village; *ghare*—in the houses; *chila*—there was; *ye*—whatever; *mṛd-bhājana*—clay pots; *saba*—all; *ānāila*—brought; *prāte*—in the morning; *caḍila*—started; *randhana*—cooking.

TRANSLATION

When the villagers brought their stock of rice, dahl and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

TEXT 69

দশবিপ্র অন্ন রান্ধি' করে এক স্তূপ।
জনা-পাঁচ রান্ধে ব্যঞ্জনাদি নানা সূপ॥ ৬৯॥

daśa-vipra anna rāndhi' kare eka stūpa
janā-pāṅca rāndhe vyañjanādi nānā sūpa

SYNONYMS

daśa-vipra—ten *brāhmaṇas; anna*—food grains; *rāndhi'*—cooking; *kare*—do; *eka stūpa*—in one stack; *janā-pāṅca*—five *brāhmaṇas; rāndhe*—cook; *vyañjana-ādi*—vegetables; *nānā*—various; *sūpa*—liquid.

TRANSLATION

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.

TEXT 70

বন্য শাক-ফল-মূলে বিবিধ ব্যঞ্জন।
কেহ বড়া-বড়ি-কড়ি করে বিপ্রগণ ॥ ৭০ ॥

vanya śāka-phala-mūle vividha vyañjana
keha baḍā-baḍi-kaḍi kare vipra-gaṇa

SYNONYMS

vanya śāka—spinach of the forest; *phala*—fruits; *mūle*—with roots; *vividha*—varieties; *vyañjana*—vegetables; *keha*—someone; *baḍā-baḍi*—*baḍā* and *baḍi; kaḍi*—from the pulp of dahl; *kare*—made; *vipra-gaṇa*—all the *brāhmaṇas.*

TRANSLATION

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made baḍā and baḍi by mashing dahl. In this way the brāhmaṇas prepared all kinds of food.

TEXT 71

জনা পাঁচ-সাত রুটি করে রাশি-রাশি।
অন্ন-ব্যঞ্জন সব রহে ঘৃতে ভাসি' ॥ ৭১ ॥

janā pāṅca-sāta ruṭi kare rāśi-rāśi
anna-vyañjana saba rahe ghṛte bhāsi'

SYNONYMS

janā pāṅca-sāta—five to seven men; *ruṭi*—*chappatis; kare*—make; *rāśi-rāśi*—in great quantity; *anna-vyañjana*—food grains and vegetables; *saba*—all; *rahe*—remained; *ghṛte*—in ghee; *bhāsi'*—overflooding.

TRANSLATION

Five to seven men had prepared a huge quantity of chappatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dahl.

TEXT 72

নববস্ত্র পাতি' তাহে পলাশের পাত।
রান্ধি' রান্ধি' তার উপর রাশি কৈল ভাত ॥ ৭২ ॥

nava-vastra pāti' tāhe palāśera pāta
rāndhi' rāndhi' tāra upara rāśi kaila bhāta

SYNONYMS

nava-vastra—new cloth; *pāti'*—spreading; *tāhe*—on that; *palāśera pāta*—the leaves of *palāśa; rāndhi' rāndhi'*—cooking and cooking; *tāra upara*—on that; *rāśi*—stacked; *kaila*—made; *bhāta*—rice.

TRANSLATION

All the cooked rice was stacked on palāśa leaves, which were on new cloths spread over the ground.

TEXT 73

তার পাশে রুটি-রাশির পর্বত হইল।
সূপ-আদি-ব্যঞ্জন-ভাণ্ড চৌদিকে ধরিল ॥ ৭৩ ॥

tāra pāśe ruṭi-rāśira parvata ha-ila
sūpa-ādi-vyañjana-bhāṇḍa caudike dharila

SYNONYMS

tāra pāśe—around the stack of rice; *ruṭi*—of *chappatis; rāśira*—of stacks; *parvata*—another small hill; *ha-ila*—became; *sūpa-ādi*—of all liquid vegetables; *vyañjana*—and of all other vegetables; *bhāṇḍa*—pots; *caudike*—all around; *dharila*—were placed.

TRANSLATION

Around the stack of cooked rice were stacks of chappatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

TEXT 74

তার পাশে দধি, দুগ্ধ, মাঠা, শিখরিণী।
পায়স, মথনী, সর পাশে ধরি আনি' ॥ ৭৪ ॥

tāra pāśe dadhi, dugdha, māṭhā, śikhariṇī
pāyasa, mathanī, sara pāśe dhari āni'

SYNONYMS

tāra pāśe—by the side of the vegetables; *dadhi*—yogurt; *dugdha*—milk; *māṭhā*—buttermilk; *śikhariṇī*—a sweet preparation made with yogurt; *pāyasa*—

sweet rice; *mathanī*—cream; *sara*—solid cream collected over yogurt; *pāśe*—by the side; *dhari*—keeping; *āni'*—bringing.

TRANSLATION

Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables.

PURPORT

In this kind of ceremony, which is called *annakūṭa,* cooked rice is stacked like a small mountain for *prasāda* distribution.

TEXT 75

হেনমতে অন্নকূট করিল সাজন।
পুরী-গোসাঞি গোপালেরে কৈল সমর্পণ ॥ ৭৫ ॥

hena-mate anna-kūṭa karila sājana
purī-gosāñi gopālere kaila samarpaṇa

SYNONYMS

hena-mate—in this way; *anna-kūṭa*—of the Annakūṭa ceremony; *karila*—did; *sājana*—performance; *purī-gosāñi*—Mādhavendra Purī; *gopālere*—unto the Gopāla Deity; *kaila*—did; *samarpaṇa*—offering.

TRANSLATION

In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla.

TEXT 76

অনেক ঘট ভরি' দিল সুবাসিত জল।
বহুদিনের ক্ষুধায় গোপাল খাইল সকল ॥ ৭৬ ॥

aneka ghaṭa bhari' dila suvāsita jala
bahu-dinera kṣudhāya gopāla khāila sakala

SYNONYMS

aneka ghaṭa—many water pots; *bhari'*—filled; *dila*—offered; *suvāsita*—scented; *jala*—water; *bahu-dinera*—of many days; *kṣudhāya*—by hunger; *gopāla*—Gopāla; *khāila*—ate; *sakala*— everything.

TRANSLATION

Many water pots were filled with scented water for drinking, and Lord Śrī Gopāla, who had been hungry for many days, ate everything offered to Him.

TEXT 77

যদ্যপি গোপাল সব অন্ন-ব্যঞ্জন খাইল।
তাঁর হস্ত-স্পর্শে পুনঃ তেমনি হইল ॥ ৭৭ ॥

yadyapi gopāla saba anna-vyañjana khāila
tāṅra hasta-sparśe punaḥ temani ha-ila

SYNONYMS

yadyapi—although; *gopāla*—Lord Gopāla; *saba*—all; *anna-vyañjana*—dahl, rice and vegetables; *khāila*—ate; *tāṅra*—His; *hasta*—of the hands; *sparśe*—by the touch; *punaḥ*—again; *temani*—exactly as before; *ha-ila*—became.

TRANSLATION

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In *Bhagavad-gītā* Kṛṣṇa says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) The Lord is *pūrṇa,* complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is *pūrṇa,* He remains the same even after eating. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.* The food offered to Kṛṣṇa is qualitatively as good as Kṛṣṇa; just as Kṛṣṇa is *avyaya,* indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before.

Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food, or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Kṛṣṇa's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Kṛṣṇa's activities, names, forms, qualities, pastimes, and entourage.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (*Bh.r.s.* 1.2.234) The devotees understand Kṛṣṇa through revelation. It is not possible for a mundane scholar to understand Kṛṣṇa and His pastimes through research work on the nondevotional platform.

TEXT 78

ইহা অনুভব কৈল মাধব গোসাঞি।
তাঁর ঠাঞি গোপালের লুকান কিছু নাই॥ ৭৮॥

ihā anubhava kaila mādhava gosāñi
tāṅra ṭhāñi gopālera lukāna kichu nāi

SYNONYMS

ihā—this; *anubhava kaila*—perceived; *mādhava gosāñi*—Mādhavendra Purī Gosvāmī; *tāṅra ṭhāñi*— before him; *gopālera*—of Lord Gopāla; *lukāna*—secret; *kichu*—anything; *nāi*—there is not.

TRANSLATION

How Gopāla ate everything while the food remained the same was transcendentally perceived by Mādhavendra Purī Gosvāmī; nothing remains a secret to the devotees of the Lord.

TEXT 79

একদিনের উদ্‌যোগে ঐছে মহোৎসব কৈল।
গোপাল-প্রভাবে হয়, অন্যে না জানিল॥ ৭৯॥

eka-dinera udyoge aiche mahotsava kaila
gopāla-prabhāve haya, anye nā jānila

SYNONYMS

eka-dinera udyoge—by one day's attempt; *aiche*—such; *mahotsava*—festival; *kaila*—performed; *gopāla*—of Gopāla; *prabhāve*—by the potency; *haya*—is possible; *anye*—others; *nā*—not; *jānila*—know.

TRANSLATION

The wonderful festival and installation of Śrī Gopālajī was arranged in one day. Certainly all this was accomplished by the potency of Gopāla. No one but a devotee can understand this.

PURPORT

The Kṛṣṇa consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Śrī Caitanya Mahāprabhu, we understand that everything is possible by the grace of Kṛṣṇa. Why does Kṛṣṇa have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith and devotion to Kṛṣṇa can understand that these things happen so wonderfully by the grace of Śrī Caitanya Mahāprabhu. We are simply the instruments. In the fierce Battle of Kurukṣetra, Arjuna was victorious within eighteen days simply because Kṛṣṇa's grace was on his side.

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion." (Bg. 18.78)

If the preachers in our Kṛṣṇa consciousness movement are sincere devotees of Kṛṣṇa, Kṛṣṇa will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Kṛṣṇa were victorious in the Battle of Kurukṣetra, this Kṛṣṇa consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of predecessors (the six Gosvāmīs and other devotees of the Lord). As Narottama dāsa Ṭhākura has stated: *tāṅdera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa.* The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vāsa:* they cannot go outside the Kṛṣṇa conscious society or the movement. Within the society we must try to serve the pre-

decessors by preaching Caitanya Mahāprabhu's cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

TEXT 80

আচমন দিয়া দিল বিড়ক-সঞ্চয়।
আরতি করিল লোকে, করে জয় জয়॥ ৮০॥

ācamana diyā dila viḍaka-sañcaya
ārati karila loke, kare jaya jaya

SYNONYMS

ācamana—washing water; *diyā*—offering; *dila*—gave; *viḍaka-sañcaya*—betel nuts; *ārati karila*—*ārati* was performed; *loke*—all the people; *kare*—chant; *jaya jaya*—the words *jaya jaya*, "all glories."

TRANSLATION

Mādhavendra Purī offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while ārati was performed, all the people chanted, "Jaya jaya!" ["All glories to Gopāla"].

TEXT 81

শয্যা করাইল, নূতন খাট আনাঞা।
নব বস্ত্র আনি' তার উপরে পাতিয়া॥ ৮১॥

śayyā karāila, nūtana khāṭa ānāñā
nava vastra āni' tāra upare pātiyā

SYNONYMS

śayyā—a bedstead; *karāila*—made; *nūtana*—new; *khāṭa*—bedstead; *ānāñā*—bringing; *nava vastra*—new cloth; *āni'*—bringing; *tāra*—of the cot; *upare*—on the top; *pātiyā*—spreading.

TRANSLATION

Arranging for the Lord's rest, Śrī Mādhavendra Purī brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

TEXT 82

তৃণ-টাটি দিয়া চারিদিক্ আবরিল।
উপরেতে এক টাটি দিয়া আচ্ছাদিল ॥ ৮২ ॥

tṛṇa-ṭāṭi diyā cāri-dik āvarila
uparete eka ṭāṭi diyā ācchādila

SYNONYMS

tṛṇa-ṭāṭi—straw mattress; *diyā*—with; *cāri-dik*—all around; *āvarila*—covered; *uparete*—on top; *eka*—one; *ṭāṭi*—similar straw mattress; *diyā*—with; *ācchādila*—covered.

TRANSLATION

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

TEXT 83

পুরী-গোসাঞি আজ্ঞা দিল সকল ব্রাহ্মণে।
আ-বাল-বৃদ্ধ গ্রামের লোক করাহ ভোজনে ॥ ৮৩ ॥

purī-gosāñi ājñā dila sakala brāhmaṇe
ā-bāla-vṛddha grāmera loka karāha bhojane

SYNONYMS

purī-gosāñi—Mādhavendra Purī; *ājñā*—order; *dila*—gave; *sakala brāhmaṇe*—to all the *brāhmaṇas*; *ā-bāla-vṛddha*—beginning from the children up to the old persons; *grāmera*—of the village; *loka*—the people; *karāha*—make; *bhojane*—take *prasāda*.

TRANSLATION

After the Lord was laid down to rest on the bed, Mādhavendra Purī gathered all the brāhmaṇas who had prepared the prasāda and said to them: "Now feed everyone sumptuously, from the children on up to the aged!"

TEXT 84

সবে বসি' ক্রমে ক্রমে ভোজন করিল।
ব্রাহ্মণ-ব্রাহ্মণীগণে আগে খাওয়াইল ॥ ৮৪ ॥

sabe vasi' krame krame bhojana karila
brāhmaṇa-brāhmaṇī-gaṇe āge khāoyāila

SYNONYMS

sabe—all; *vasi'*—sitting; *krame krame*—by and by; *bhojana karila*—honored *prasāda* and ate it; *brāhmaṇa-brāhmaṇī-gaṇe*—the *brāhmaṇas* and their wives; *āge*—first; *khāoyāila*—were fed.

TRANSLATION

All the people gathered there sat down to honor the prasāda, and by and by they took food. All the brāhmaṇas and their wives were fed first.

PURPORT

According to the *varṇāśrama* system, the *brāhmaṇas* are always honored first. Thus at the festival, the *brāhmaṇas* and their wives were first offered the remnants of food, and then the others (*kṣatriyas, vaiśyas* and *śūdras*). This has always been the system, and it is still prevalent in India, even though the caste *brāhmaṇas* are not qualified. The system is still current due to the *varṇāśrama* institutional rules and regulations.

TEXT 85

অন্য গ্রামের লোক যত দেখিতে আইল।
গোপাল দেখিয়া সবে প্রসাদ খাইল ॥ ৮৫ ॥

anya grāmera loka yata dekhite āila
gopāla dekhiyā saba prasāda khāila

SYNONYMS

anya—other; *grāmera*—of the villages; *loka*—people; *yata*—all; *dekhite*—to see; *āila*—came; *gopāla*—the Lord Gopāla; *dekhiyā*—seeing; *saba*—all; *prasāda*—remnants of food; *khāila*—partook.

TRANSLATION

Not only did the people of Govardhana village take prasāda, but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasāda to eat.

TEXT 86

দেখিয়া পুরীর প্রভাব লোকে চমৎকার।
পূর্ব অন্নকূট যেন হৈল সাক্ষাৎকার ॥ ৮৬ ॥

dekhiyā purīra prabhāva loke camatkāra
pūrva annakūṭa yena haila sākṣātkāra

SYNONYMS

dekhiyā—by seeing; *purīra*—of Mādhavendra Purī; *prabhāva*—the influence; *loke*—all the people; *camatkāra*—struck with wonder; *pūrva*—formerly; *annakūṭa*—the Annakūṭa ceremony during the time of Kṛṣṇa; *yena*—as if; *haila*—became; *sākṣātkāra*—directly manifest.

TRANSLATION

Seeing the influence of Mādhavendra Purī, all the people gathered there were struck with wonder. They saw that the Annakūṭa ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Śrī Mādhavendra Purī.

PURPORT

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, *brāhmaṇas* and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, "I am Govardhana Hill." In this way He accepted all the paraphernalia and foodstuff offered to Govardhana Hill. It is stated in the *Śrīmad-Bhāgavatam* (10.24.26, 31-33):

pacyantāṁ vividhāḥ pākāḥ
sūpāntāḥ pāya-sādayaḥ
saṁyāvā-pūpaśaṣkulyaḥ
sarva-dohaś ca gṛhyatām

kālātmanā bhagavatā
śakra-darpaṁ jighāṁsatā
proktaṁ niśamya nandādyāḥ
sādhv agṛhṇanta tad vacaḥ

tathā ca vyadadhuḥ sarvaṁ
yathāha madhusūdanaḥ
vācayitvā svasty ayanaṁ
tad dravyeṇa giri-dvijān

upahṛtya balīn sarvān
ādṛtā yavasaṁ gavām
godhanāni puras-kṛtya
giriṁ cakruḥ pradakṣiṇam

" 'Prepare very nice foodstuffs of all descriptions from the grains and ghee collected for the *yajña*. Prepare rice, dahl, then halavah, *pākorā, purī* and all kinds of milk preparations like sweet rice, sweetballs, *sandeśa, rasagullā* and *lāḍḍu*.'

"The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering *prasāda*. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill."

TEXT 87

সকল ব্রাহ্মণে পুরী বৈষ্ণব করিল।
সেই সেই সেবা-মধ্যে সবা নিয়োজিল॥ ৮৭॥

sakala brāhmaṇe purī vaiṣṇava karila
sei sei sevā-madhye sabā niyojila

SYNONYMS

sakala brāhmaṇe—all the *brāhmaṇas* who were present there; *purī*—Mādhavendra Purī Gosvāmī; *vaiṣṇava karila*—elevated to the position of Vaiṣṇavas; *sei sei*—under different divisions; *sevā-madhye*—in rendering service; *sabā*—all of them; *niyojila*—were engaged.

TRANSLATION

All the brāhmaṇas present on that occasion were initiated by Mādhavendra Purī into the Vaiṣṇava cult, and Mādhavendra Purī engaged them in different types of service.

PURPORT

In the scriptures it is stated: *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ avaiṣṇavaḥ*. Even though a caste *brāhmaṇa* or a qualified *brāhmaṇa* is expert in the occupational duties of a *brāhmaṇa*, he is not necessarily a Vaiṣṇava. His duties are mentioned as six brahminical engagements. *Paṭhana* means that a *brāhmaṇa* must be conversant with the Vedic scriptures. He must also be able to teach others to study Vedic literatures. This is *pāṭhana*. He must also be expert in worshiping different deities and in performing the Vedic rituals (*yajana*). On account of this *yajana*, the *brāhmaṇa*, being the head of society, performs all the Vedic rituals for

kṣatriyas, vaiśyas, and *śūdras.* This is called *yājana,* assisting others in performing ceremonies. The remaining two items are *dāna* and *pratigraha.* The *brāhmaṇa* accepts all kinds of contributions (*pratigraha*) from his followers (mainly, the *kṣatriyas, vaiśyas* and *śūdras*). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (*dāna*).

In order for such a qualified *brāhmaṇa* to worship the Deity, he must be a Vaiṣṇava. Thus the Vaiṣṇava's position is superior to that of the *brāhmaṇa.* This example given by Mādhavendra Purī confirms that even though a *brāhmaṇa* may be very expert, he cannot become a priest or servitor of the Viṣṇu *mūrti* unless he is initiated in *vaiṣṇava-mantra.* After installing the Deity of Gopāla, Mādhavendra Purī initiated all the *brāhmaṇas* into Vaiṣṇavism. He then allotted the *brāhmaṇas* different types of service to the Deity. From four in the morning until ten at night (from *maṅgala-ārātrika* to *śayana-ārātrika*), there must be at least five or six *brāhmaṇas* to take care of the Deity. Six *ārātrikas* are performed in the temple, and food is frequently offered to the Deity and the *prasāda* distributed. This is the method of worshiping the Deity according to the rules and regulations set by predecessors. Our *sampradāya* belongs to the disciplic succession of Mādhavendra Purī, who belonged to the Madhva-sampradāya. We are in the disciplic succession of Śrī Caitanya Mahāprabhu, who was initiated by Śrī Īśvara Purī, a disciple of Mādhavendra Purī's. Our *sampradāya* is therefore called the Madhva-Gauḍīya-sampradāya. As such, we must carefully follow in the footsteps of Śrī Mādhavendra Purī and observe how he installed the Gopāla Deity on top of Govardhana Hill, how he arranged and performed the Annakūṭa ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Śrī Mādhavendra Purī's activities. All the servitors of the Deity must be strictly qualified as *brāhmaṇas* and, specifically, must engage in the Vaiṣṇava custom of offering as much *prasāda* as possible and distributing it to the devotees who visit the temple to see the Lord.

TEXT 88

পুনঃ দিন-শেষে প্রভুর করাইল উত্থান।
কিছু ভোগ লাগাইল করাইল জলপান ॥ ৮৮ ॥

punaḥ dina-śeṣe prabhura karāila utthāna
kichu bhoga lāgāila karāila jala-pāna

SYNONYMS

punaḥ—again; *dina-śeṣe*—at the end of the day; *prabhura*—of the Lord; *karāila*—caused to do; *utthāna*—rising; *kichu*—some; *bhoga*—food; *lāgāila*—offered; *karāila*—caused to do; *jala*—water; *pāna*—drinking.

TRANSLATION

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

PURPORT

This offering is called *vaikāli-bhoga,* food offered at the end of the day.

TEXT 89

গোপাল প্রকট হৈল,— দেশে শব্দ হৈল।
আশ-পাশ গ্রামের লোক দেখিতে আইল ॥ ৮৯ ॥

gopāla prakaṭa haila,—deśe śabda haila
āśa-pāśa grāmera loka dekhite āila

SYNONYMS

gopāla—Lord Gopāla; *prakaṭa haila*—has appeared; *deśe*—throughout the country; *śabda haila*—the news spread; *āśa-pāśa*—neighboring; *grāmera*—of the villages; *loka*—the people; *dekhite āila*—came to see.

TRANSLATION

When it was advertised throughout the country that Lord Gopāla had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

TEXT 90

একেক দিন একেক গ্রামে লইল মাগিঞা।
অন্নকূট করে সবে হরষিত হঞা ॥ ৯০ ॥

ekeka dina ekeka grāme la-ila māgiñā
anna-kūṭa kare sabe haraṣita hañā

SYNONYMS

ekeka dina—one day after another; *ekeka grāme*—one village after another; *la-ila*—took permission; *māgiñā*—begging; *anna-kūṭa kare*—perform the Annakūṭa ceremony; *sabe*—all; *haraṣita*—pleased; *hañā*—becoming.

TRANSLATION

One village after another was pleased to beg Mādhavendra Purī to allot them one day to perform the Annakūṭa ceremony. Thus, day after day, the Annakūṭa ceremony was performed for some time.

TEXT 91

রাত্রিকালে ঠাকুরেরে করাইয়া শয়ন।
পুরী-গোসাঞি কৈল কিছু গব্য ভোজন ॥ ৯১ ॥

rātri-kāle ṭhākurere karāiyā śayana
purī-gosāñi kaila kichu gavya bhojana

SYNONYMS

rātri-kāle—at night; *ṭhākurere*—the Deity; *karāiyā*—causing to do; *śayana*—lying down for rest; *purī-gosāñi*—Mādhavendra Purī; *kaila*—did; *kichu*—some; *gavya*—milk preparation; *bhojana*—eating.

TRANSLATION

Śrī Mādhavendra Purī did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

TEXT 92

প্রাতঃকালে পুনঃ তৈছে করিল সেবন।
অন্ন লঞা একগ্রামের আইল লোকগণ ॥ ৯২ ॥

prātaḥ-kāle punaḥ taiche karila sevana
anna lañā eka-grāmera āila loka-gaṇa

SYNONYMS

prātaḥ-kāle—in the morning; *punaḥ*—again; *taiche*—just as before; *karila*—rendered; *sevana*—service; *anna lañā*—with food grains; *eka-grāmera*—of one village; *āila*—came; *loka-gaṇa*—the people.

TRANSLATION

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

TEXT 93

অন্ন, ঘৃত, দধি, দুগ্ধ,—গ্রামে যত ছিল।
গোপালের আগে লোক আনিয়া ধরিল ॥ ৯৩ ॥

anna, ghṛta, dadhi, dugdha,——grāme yata chila
gopālera āge loka āniyā dharila

SYNONYMS

anna—food grain; *ghṛta*—ghee, or clarified butter; *dadhi*—yogurt; *dugdha*—milk; *grāme*—in the village; *yata*—as much; *chila*—as there was; *gopālera āge*—before the Deity Gopāla; *loka*—all people; *āniyā*—bringing; *dharila*—placed.

TRANSLATION

The inhabitants of the village brought to the Deity of Gopāla as much food grains, ghee, yogurt and milk as they had in their village.

PURPORT

Anna, ghṛta, dadhi and *dugdha* are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of recipes can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopāla in the Annakūṭa ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaiṣṇava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The *vaiśyas* (people engaged in agriculture and commerce) are therefore recommended in *Bhagavad-gītā* to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Kṛṣṇa consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopāla brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept *prasāda* for themselves, but to distribute it to others. The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity, and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Mādhavendra Purī and execute the Annakūṭa ceremony. When the people take to eating only *prasāda* offered to the Deity, all the demons will be turned into Vaiṣṇavas. When the people are Kṛṣṇa conscious, naturally the government will be so also. A

Kṛṣṇa conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

TEXT 94

পূর্বদিন-প্রায় বিপ্র করিল রন্ধন।
তৈছে অন্নকূট গোপাল করিল ভোজন॥ ৯৪॥

pūrva-dina-prāya vipra karila randhana
taiche anna-kūṭa gopāla karila bhojana

SYNONYMS

pūrva-dina-prāya—almost like the previous day; *vipra*—all the *brāhmaṇas; karila*—did; *randhana*—cooking; *taiche*—similarly; *anna-kūṭa*—heaps of food; *gopāla*—the Deity of Lord Gopāla; *karila*—did; *bhojana*—eating.

TRANSLATION

The next day, almost like before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foodstuffs and Gopāla accepted them.

TEXT 95

ব্রজবাসী লোকের কৃষ্ণে সহজ পিরীতি।
গোপালের সহজ-প্রীতি ব্রজবাসি-প্রতি॥ ৯৫॥

vraja-vāsī lokera kṛṣṇe sahaja pirīti
gopālera sahaja-prīti vraja-vāsi-prati

SYNONYMS

vraja-vāsī—the inhabitants of Vṛndāvana (Vrajabhūmi); *lokera*—of the people; *kṛṣṇe*—unto Lord Kṛṣṇa; *sahaja*—natural; *pirīti*—love; *gopālera*—of Lord Gopāla; *sahaja*—natural; *prīti*—love; *vraja-vāsi-prati*—toward the inhabitants of Vrajabhūmi.

TRANSLATION

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

PURPORT

In *Bhagavad-gītā* it is said: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. Kṛṣṇa confirms this in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. *Śrīmad-Bhāgavatam* describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

TEXT 96

মহাপ্রসাদ খাইল আসিয়া সব লোক।
গোপাল দেখিয়া সবার খণ্ডে দুঃখ-শোক ॥ ৯৬ ॥

mahā-prasāda khāila āsiyā saba loka
gopāla dekhiyā sabāra khaṇḍe duḥkha-śoka

SYNONYMS

mahā-prasāda—spiritualized foods offered to Kṛṣṇa; *khāila*—ate; *āsiyā*—coming; *saba*—all; *loka*—people; *gopāla*—the Deity of Śrī Gopāla; *dekhiyā*—seeing; *sabāra*—of all of them; *khaṇḍe*—disappears; *duḥkha-śoka*—all lamentation and unhappiness.

TRANSLATION

Throngs of people came from different villages to see the Deity of Gopāla, and they took mahā-prasāda sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

TEXT 97

আশ-পাশ ব্রজভূমের যত গ্রাম সব।
এক এক দিন সবে করে মহোৎসব ॥ ৯৭ ॥

āśa-pāśa vraja-bhūmera yata grāma saba
eka eka dina sabe kare mahotsava

SYNONYMS

āśa-pāśa—neighboring; *vraja-bhūmera*—of Vrajabhūmi; *yata*—all; *grāma*—villages; *saba*—all; *eka eka*—one after another; *dina*—days; *sabe*—all; *kare*—perform; *mahotsava*—festivals.

TRANSLATION

All the villages in neighboring Vrajabhūmi [Vṛndāvana] became aware of the appearance of Gopāla, and all the people from these villages came to see Him. Day after day they all performed the Annakūṭa ceremony.

TEXT 98

গোপাল-প্রকট শুনি' নানা দেশ হৈতে।
নানা দ্রব্য লঞা লোক লাগিল আসিতে ॥ ৯৮ ॥

gopāla-prakaṭa śuni' nānā deśa haite
nānā dravya lañā loka lāgila āsite

SYNONYMS

gopāla—of the Deity of Gopāla; *prakaṭa*—appearance; *śuni'*—hearing; *nānā*—various; *deśa*—countries; *haite*—from; *nānā*—various; *dravya*—things; *lañā*—bringing; *loka*—people; *lāgila*—began; *āsite*—to come.

TRANSLATION

In this way not only the neighboring villages but all the other provinces came to know of Gopāla's appearance. Thus people came from all over, bringing a variety of presentations.

TEXT 99

মথুরার লোক সব বড় বড় ধনী।
ভক্তি করি' নানা দ্রব্য ভেট দেয় আনি' ॥ ৯৯ ॥

mathurāra loka saba baḍa baḍa dhanī
bhakti kari' nānā dravya bheṭa deya āni'

SYNONYMS

mathurāra—of the city of Mathurā; *loka*—the people; *saba*—all; *baḍa baḍa*—very big; *dhanī*—capitalists; *bhakti kari'*—out of devotion; *nānā dravya*—various kinds of things; *bheṭa*—presents; *deya*—gave; *āni'*—bringing.

TRANSLATION

The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

TEXT 100

স্বর্ণ, রৌপ্য, বস্ত্র, গন্ধ, ভক্ষ্য-উপহার।
অসংখ্য আইসে, নিত্য বাড়িল ভাণ্ডার ॥ ১০০ ॥

svarṇa, raupya, vastra, gandha, bhakṣya-upahāra
asaṅkhya āise, nitya bāḍila bhāṇḍāra

SYNONYMS

svarṇa—gold; *raupya*—silver; *vastra*—garments; *gandha*—scents; *bhakṣya-upahāra*—presentations for eating; *asaṅkhya*—countless; *āise*—came; *nitya*—daily; *bāḍila*—increased; *bhāṇḍāra*—the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

TEXT 101

এক মহাধনী ক্ষত্রিয় করাইল মন্দির।
কেহ পাক-ভাণ্ডার কৈল, কেহ ত' প্রাচীর ॥ ১০১ ॥

eka mahā-dhanī kṣatriya karāila mandira
keha pāka-bhāṇḍāra kaila, keha ta' prācīra

SYNONYMS

eka—one; *mahā-dhanī*—very rich man; *kṣatriya*—of the royal order; *karāila*—constructed; *mandira*—a temple; *keha*—someone; *pāka-bhāṇḍāra*—clay pots for cooking; *kaila*—made; *keha*—someone; *ta'*—certainly; *prācīra*—the boundary walls.

TRANSLATION

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

TEXT 102

এক এক ব্রজবাসী এক এক গাভী দিল।
সহস্র সহস্র গাভী গোপালের হৈল ॥ ১০২ ॥

eka eka vraja-vāsī eka eka gābhī dila
sahasra sahasra gābhī gopālera haila

SYNONYMS

eka eka—each and every; *vraja-vāsī*—resident of Vṛndāvana; *eka eka*—one; *gābhī*—cow; *dila*—contributed; *sahasra sahasra*—thousands and thousands; *gābhī*—cows; *gopālera*—of Gopāla; *haila*—there were.

TRANSLATION

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

PURPORT

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of *prasāda*. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in *bhakti* (devotional service to the Lord). *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate.* By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hṛṣīkeśa is called *bhakti*. When the dormant propensity for *bhakti* is awakened, one can understand the Supreme Personality of God-

head as He is. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* (Bg. 18.55) This is the process of giving humanity the chance to awaken Kṛṣṇa consciousness. Thus people can perfect their lives in all respects.

TEXT 103

গৌড় হইতে আইলা দুই বৈরাগী ব্রাহ্মণ।
পুরী-গোসাঞি রাখিল তারে করিয়া যতন ॥ ১০৩ ॥

gauḍa ha-ite āilā dui vairāgī brāhmaṇa
purī-gosāñi rākhila tāre kariyā yatana

SYNONYMS

gauḍa ha-ite—from Bengal; *āilā*—came; *dui*—two; *vairāgī*—of the renounced order; *brāhmaṇa*—persons born in *brāhmaṇa* families; *purī-gosāñi*—Mādhavendra Purī; *rākhila*—kept; *tāre*—them; *kariyā*—making; *yatana*—all efforts.

TRANSLATION

Eventually two brāhmaṇas in the renounced order arrived from Bengal, and Mādhavendra Purī, who liked them very much, kept them in Vṛndāvana and gave them all kinds of comforts.

TEXT 104

সেই দুই শিষ্য করি' সেবা সমর্পিল।
রাজ-সেবা হয়,—পুরীর আনন্দ বাড়িল ॥ ১০৪ ॥

sei dui śiṣya kari' sevā samarpila
rāja-sevā haya,—purīra ānanda bāḍila

SYNONYMS

sei dui—these two persons; *śiṣya kari'*—initiating; *sevā*—with the service; *samarpila*—entrusted; *rāja-sevā*—gorgeous performance of service; *haya*—is; *purīra*—of Mādhavendra Purī; *ānanda*—pleasure; *bāḍila*—increased.

TRANSLATION

These two were then initiated by Mādhavendra Purī, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Mādhavendra Purī was very pleased.

PURPORT

The Gosvāmīs started many temples, namely the Govinda temple, Gopīnātha, Madana-mohana, Rādhā-Dāmodara, Śyāmasundara, Rādhāramaṇa and Gokulānanda. The disciples of the Gosvāmīs were entrusted with the *sevā-pūjā* (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvāmīs. Most of the Gosvāmīs were in the renounced order of life, and Jīva Gosvāmī in particular was a *brahmacārī*. At present, *sevāitas* assume the title of *gosvāmī* on the basis of their being engaged as *sevāitas* of the Deity. The *sevāitas* who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own. However, the temples did not originally belong to these *sevāitas*.

TEXT 105

এইমত বৎসর দুই করিল সেবন।
একদিন পুরী-গোসাঞি দেখিল স্বপন ॥ ১০৫ ॥

ei-mata vatsara dui karila sevana
eka-dina purī-gosāñi dekhila svapana

SYNONYMS

ei-mata—in this way; *vatsara*—years; *dui*—two; *karila*—performed; *sevana*—worship; *eka-dina*—one day; *purī-gosāñi*—Mādhavendra Purī; *dekhila*—saw; *svapana*—a dream.

TRANSLATION

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Mādhavendra Purī had a dream.

TEXT 106

গোপাল কহে, পুরী আমার তাপ নাহি যায়।
মলয়জ-চন্দন লেপ', তবে সে জুড়ায় ॥ ১০৬ ॥

gopāla kahe, purī āmāra tāpa nāhi yāya
malayaja-candana lepa', tabe se juḍāya

SYNONYMS

gopāla—the Deity of Gopāla; *kahe*—said; *purī*—My dear Mādhavendra Purī; *āmāra*—My; *tāpa*—body temperature; *nāhi*—does not; *yāya*—go away; *malaya-*

ja-candana—sandalwood produced in the Malaya Hills; *lepa'*—smear over the body; *tabe*—then; *se*—that; *juḍāya*—cools.

TRANSLATION

In his dream, Mādhavendra Purī saw Gopāla, who said: "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

PURPORT

The Deity of Gopāla had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Mādhavendra Purī to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western *ghāṭa,* and the hill Nīlagiri is sometimes known as Malaya Hill. The word *malaya-ja* is used to indicate the sandalwood produced in the Malaya Province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Mohammedans. The Vedic culture is now lost in Malaysia, Java and Indonesia.

TEXT 107

মলয়জ আন, যাঞা নীলাচল হৈতে।
অন্যে হৈতে নহে, তুমি চলহ ত্বরিতে॥ ১০৭॥

malayaja āna, yāñā nīlācala haite
anye haite nahe, tumi calaha tvarite

SYNONYMS

malaya-ja—sandalwood; *āna*—bring; *yāñā*—coming; *nīlācala haite*—from Jagannātha Purī; *anye*—others; *haite*—from; *nahe*—not; *tumi*—you; *calaha*—go; *tvarite*—quickly.

TRANSLATION

"Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must."

TEXT 108

স্বপ্ন দেখি' পুরী-গোসাঞির হৈল প্রেমাবেশ।
প্রভু-আজ্ঞা পালিবারে গেলা পূর্বদেশ॥ ১০৮॥

svapna dekhi' purī-gosāñira haila premāveśa
prabhu-ājñā pālibāre gelā pūrva-deśa

SYNONYMS

svapna dekhi'—after seeing the dream; *purī-gosāñira*—of Mādhavendra Purī; *haila*—there was; *prema-āveśa*—ecstasy on account of love of God; *prabhu-ājñā*—the order of the Lord; *pālibāre*—to execute; *gelā*—started; *pūrva-deśa*—for the eastern countries (Bengal).

TRANSLATION

After having this dream, Mādhavendra Purī Gosvāmī became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

TEXT 109

সেবার নির্বন্ধ—লোক করিল স্থাপন।
আজ্ঞা মাগি' গৌড়-দেশে করিল গমন ॥ ১০৯ ॥

sevāra nirbandha—loka karila sthāpana
ājñā māgi' gauḍa-deśe karila gamana

SYNONYMS

sevāra nirbandha—the arrangements for executing the daily routine of the worship of the Lord; *loka*—the people; *karila*—did; *sthāpana*—establish; *ājñā māgi'*—taking the order; *gauḍa-deśe*—toward Bengal; *karila*—did; *gamana*—going.

TRANSLATION

Before leaving, Mādhavendra Purī made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopāla, he started for Bengal.

TEXT 110

শান্তিপুর আইলা অদ্বৈতাচার্যের ঘরে।
পুরীর প্রেম দেখি' আচার্য আনন্দ অন্তরে ॥ ১১০ ॥

śāntipura āilā advaitācāryera ghare
purīra prema dekhi' ācārya ānanda antare

SYNONYMS

śānti-pura—to the place known as Śāntipura; *āilā*—came; *advaita-ācāryera*—of Śrī Advaita Ācārya; *ghare*—to the home; *purīra prema*—the ecstatic love of Mādhavendra Purī; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *ānanda*—pleased; *antare*—within Himself.

TRANSLATION

When Mādhavendra Purī arrived at the house of Advaita Ācārya in Śāntipura, the Ācārya became very pleased upon seeing the ecstatic love of Godhead manifest in Mādhavendra Purī.

TEXT 111

তাঁর ঠাঞি মন্ত্র লৈল যতন করিঞা।
চলিলা দক্ষিণে পুরী তাঁরে দীক্ষা দিঞা॥ ১১১॥

tāṅra ṭhāñi mantra laila yatana kariñā
calilā dakṣiṇe purī tāṅre dīkṣā diñā

SYNONYMS

tāṅra ṭhāñi—from him; *mantra*—initiation; *laila*—accepted; *yatana*—efforts; *kariñā*—making; *calilā*—started; *dakṣiṇe*—toward the south; *purī*—Mādhavendra Purī; *tāṅre*—to Him (Advaita Ācārya); *dīkṣā*—initiation; *diñā*—giving.

TRANSLATION

Advaita Ācārya begged to be initiated by Mādhavendra Purī. After initiating Him, Mādhavendra Purī started for South India.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Advaita Ācārya took initiation from Mādhavendra Purī, who was a *sannyāsī* in the disciplic succession of the Madhva-sampradāya. According to Śrī Caitanya Mahāprabhu:

kibā vipra kibā nyāsī śūdra kene naya,
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

"A person may be a *brāhmaṇa, sannyāsī,* a *śūdra* or whatever, but if he is well conversant in the science of Kṛṣṇa, he can become a *guru.*" (Cc. *Madhya* 8.128) This statement is supported by Śrī Mādhavendra Purī. According to the *pañcarātra* injunction, only a householder *brāhmaṇa* can initiate. Others cannot. When a person is initiated, it is assumed that he has become a *brāhmaṇa;* without being ini-

tiated by a proper *brāhmaṇa,* one cannot be converted into a *brāhmaṇa.* In other words, unless one is a *brāhmaṇa,* he cannot make another a *brāhmaṇa.* A *gṛhastha-brāhmaṇa* partaking of the *varṇāśrama-dharma* institution can secure various types of paraphernalia to worship Lord Viṣṇu through his honest labor. Actually, people beg to be initiated by these householder *brāhmaṇas* just to become successful in the *varṇāśrama* institution or to become free from material desires. It is therefore necessary for a spiritual master in the *gṛhastha-āśrama* to be a strict Vaiṣṇava. A spiritual master from the *sannyāsa* order has very little opportunity to perform *arcana,* Deity worship, but when one accepts a spiritual master from the transcendental *sannyāsīs,* the principle of Deity worship is not at all neglected. To implement this conclusion, Śrī Caitanya Mahāprabhu gave us His opinion in the verse *kibā vipra kibā nyāsī,* etc. This indicates that the Lord understood the weakness of society in its maintaining that only a *gṛhastha-brāhmaṇa* should be a spiritual master. Śrī Caitanya Mahāprabhu indicated that it does not matter whether the spiritual master is a *gṛhastha* (householder), a *sannyāsī* or even a *śūdra.* A spiritual master simply must be conversant in the essence of the *śāstra;* he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. *Dīkṣā* actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

TEXT 112

রেমুণাতে কৈল গোপীনাথ দরশন।
তাঁর রূপ দেখিঞা হৈল বিহ্বল-মন॥ ১১২॥

remuṇāte kaila gopīnātha daraśana
tāṅra rūpa dekhiñā haila vihvala-mana

SYNONYMS

remuṇāte—in the village of Remuṇā; *kaila*—did; *gopīnātha*—the Deity of Gopīnātha; *daraśana*—seeing; *tāṅra*—His; *rūpa*—beauty; *dekhiñā*—seeing; *haila*—became; *vihvala*—bewildered; *mana*—mind.

TRANSLATION

Going into South India, Śrī Mādhavendra Purī visited Remuṇā, where Gopīnātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Purī was overwhelmed.

TEXT 113

'নৃত্যগীত করি' জগমোহনে বসিলা।
'ক্যা ক্যা ভোগ লাগে?' ব্রাহ্মণে পুছিলা॥ ১১৩॥

nṛtya-gīta kari' jaga-mohane vasilā
'kyā kyā bhoga lāge?' brāhmaṇe puchilā

SYNONYMS

nṛtya-gīta kari'—after performing dancing and chanting; *jaga-mohane*—in the corridor of the temple; *vasilā*—he sat down; *kyā kyā*—what; *bhoga*—foods; *lāge*—they offer; *brāhmaṇe*—from the *brāhmaṇa* priest; *puchilā*—inquired.

TRANSLATION

In the corridor of the temple, from which people generally viewed the Deity, Mādhavendra Purī chanted and danced. Then he sat down there and asked a brāhmaṇa what kinds of foods they offered to the Deity.

TEXT 114

সেবার সৌষ্ঠব দেখি' আনন্দিত মনে।
উত্তম ভোগ লাগে—এথা বুঝি অনুমানে ॥ ১১৪ ॥

sevāra sauṣṭhava dekhi' ānandita mane
uttama bhoga lāge——ethā bujhi anumāne

SYNONYMS

sevāra—of the worship; *sauṣṭhava*—excellence; *dekhi'*—seeing; *ānandita*—pleased; *mane*—in the mind; *uttama bhoga*—first-class foods; *lāge*—they offer; *ethā*—thus; *bujhi*—I understand; *anumāne*—by deduction.

TRANSLATION

From the excellence of the arrangements, Mādhavendra Purī understood by deduction that only the best food was offered.

TEXT 115

যৈছে ইহা ভোগ লাগে, সকলই পুছিব।
তৈছে ভিয়ানে ভোগ গোপালে লাগাইব ॥ ১১৫ ॥

yaiche ihā bhoga lāge, sakala-i puchiba
taiche bhiyāne bhoga gopāle lāgāiba

SYNONYMS

yaiche—just like; *ihā*—here; *bhoga*—foods; *lāge*—they offer; *sakala-i*—all; *puchiba*—I shall inquire; *taiche*—similarly; *bhiyāne*—in the kitchen; *bhoga*—foods; *gopāle*—to Śrī Gopāla; *lāgāiba*—I shall arrange.

TRANSLATION

Mādhavendra Purī thought: "I shall inquire from the priest what foods are offered to Gopīnātha so that by making arrangements in our kitchen, we can offer similar foods to Śrī Gopāla."

TEXT 116

এই লাগি' পুছিলেন ব্রাহ্মণের স্থানে।
ব্রাহ্মণ কহিল সব ভোগ-বিবরণে॥ ১১৬॥

ei lāgi' puchilena brāhmaṇera sthāne
brāhmaṇa kahila saba bhoga-vivaraṇe

SYNONYMS

ei lāgi'—for this matter; *puchilena*—he inquired; *brāhmaṇera sthāne*—from the *brāhmaṇa; brāhmaṇa*—the priest; *kahila*—informed; *saba*—everything; *bhoga*—foods; *vivaraṇe*—in description.

TRANSLATION

When the brāhmaṇa priest was questioned in this matter, he explained in detail what kinds of foods were offered to the Deity of Gopīnātha.

TEXT 117

সন্ধ্যায় ভোগ লাগে ক্ষীর—'অমৃতকেলি'-নাম।
দ্বাদশ মৃৎপাত্রে ভরি' অমৃত-সমান॥ ১১৭॥

sandhyāya bhoga lāge kṣīra—'amṛta-keli'-nāma
dvādaśa mṛt-pātre bhari' amṛta-samāna

SYNONYMS

sandhyāya—in the evening; *bhoga*—foods; *lāge*—they offer; *kṣīra*—sweet rice; *amṛta-keli-nāma*—named *amṛta-keli; dvādaśa*—twelve; *mṛt-pātre*—earthen pots; *bhari'*—filling; *amṛta-samāna*—just like nectar.

TRANSLATION

The brāhmaṇa priest said: "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named amṛta-keli.

TEXT 118

'গোপীনাথের ক্ষীর' বলি' প্রসিদ্ধ নাম যার।
পৃথিবীতে ঐছে ভোগ কাহাঁ নাহি আর ॥ ১১৮ ॥

'gopīnāthera kṣīra' bali' prasiddha nāma yāra
pṛthivīte aiche bhoga kāhāṅ nāhi āra

SYNONYMS

gopīnāthera kṣīra—the sweet rice offered to Gopīnātha; *bali'*—as; *prasiddha*—celebrated; *nāma*—the name; *yāra*—of which; *pṛthivīte*—throughout the whole world; *aiche*—such; *bhoga*—food; *kāhāṅ*—anywhere; *nāhi*—not; *āra*—else.

TRANSLATION

"This sweet rice is celebrated throughout the world as gopīnātha-kṣīra. It is not offered anywhere else in the world."

TEXT 119

হেনকালে সেই ভোগ ঠাকুরে লাগিল।
শুনি' পুরী-গোসাঞি কিছু মনে বিচারিল ॥ ১১৯ ॥

hena-kāle sei bhoga ṭhākure lāgila
śuni' purī-gosāñi kichu mane vicārila

SYNONYMS

hena-kāle—at this time; *sei bhoga*—that wonderful food; *ṭhākure*—in front of the Deity; *lāgila*—was placed; *śuni'*—hearing; *purī-gosāñi*—Mādhavendra Purī; *kichu*—something; *mane*—within the mind; *vicārila*—considered.

TRANSLATION

While Mādhavendra Purī was talking with the brāhmaṇa priest, the sweet rice was placed before the Deity as an offering. Hearing this, Mādhavendra Purī thought as follows.

TEXT 120

অযাচিত ক্ষীর প্রসাদ অল্প যদি পাই।
স্বাদ জানি' তৈছে ক্ষীর গোপালে লাগাই ॥ ১২০ ॥

ayācita kṣīra prasāda alpa yadi pāi
svāda jāni' taiche kṣīra gopāle lāgāi

SYNONYMS

ayācita—without asking; *kṣīra*—sweet rice; *prasāda*—remnants of food; *alpa*—a little; *yadi*—if; *pāi*—I get; *svāda*—the taste; *jāni'*—knowing; *taiche*—similar; *kṣīra*—sweet rice; *gopāle*—to my Gopāla; *lāgāi*—I can offer.

TRANSLATION

"If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopāla."

TEXT 121

এই ইচ্ছায় লজ্জা পাঞা বিষ্ণুস্মরণ কৈল।
হেনকালে ভোগ সরি' আরতি বাজিল ॥ ১২১ ॥

ei icchāya lajjā pāñā viṣṇu-smaraṇa kaila
hena-kāle bhoga sari' ārati bājila

SYNONYMS

ei icchāya—by this desire; *lajjā*—shame; *pāñā*—getting; *viṣṇu-smaraṇa*—remembrance of Lord Viṣṇu; *kaila*—did; *hena-kāle*—at that time; *bhoga*—the food; *sari'*—being finished; *ārati*—the *ārati* ceremony; *bājila*—was sounded.

TRANSLATION

Mādhavendra Purī became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Viṣṇu. While he was thus thinking of Lord Viṣṇu, the offering was completed, and the ārati ceremony began.

TEXT 122

আরতি দেখিয়া পুরী কৈল নমস্কার।
বাহিরে আইলা, কারে কিছু না কহিল আর ॥ ১২২॥

ārati dekhiyā purī kaila namaskāra
bāhire āilā, kāre kichu nā kahila āra

SYNONYMS

ārati dekhiyā—after seeing the *ārati*; *purī*—Mādhavendra Purī; *kaila*—offered; *namaskāra*—obeisances; *bāhire āilā*—he went out; *kāre*—to anyone; *kichu*—anything; *nā*—not; *kahila*—say; *āra*—more.

TRANSLATION

After the ārati was finished, Mādhavendra Purī offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

TEXT 123

অযাচিত-বৃত্তি পুরী—বিরক্ত, উদাস।
অযাচিত পাইলে খা'ন, নহে উপবাস॥ ১২৩॥

ayācita-vṛtti purī—virakta, udāsa
ayācita pāile khā'na, nahe upavāsa

SYNONYMS

ayācita-vṛtti—accustomed to avoid begging; *purī*—Mādhavendra Purī; *virakta*—unattached; *udāsa*—indifferent; *ayācita*—without begging; *pāile*—if getting; *khā'na*—he eats; *nahe*—if not; *upavāsa*—fasting.

TRANSLATION

Mādhavendra Purī avoided begging. He was completely unattached and indifferent to material things. He would not beg. If someone offered him some food, he would eat; otherwise he would fast.

PURPORT

This is the *paramahaṁsa* stage, the highest stage for a *sannyāsī*. A *sannyāsī* can beg from door to door just to collect food, but a *paramahaṁsa* who has taken *ayācita-vṛtti*, or *ajagara-vṛtti*, does not ask anyone for food. If someone offers him food voluntarily, he eats. *Ayācita-vṛtti* means being accustomed to refrain from begging, and *ajagara-vṛtti* indicates one who is compared to a python, the big snake that makes no effort to acquire food, but rather allows food to come automatically within its mouth. In other words, a *paramahaṁsa* simply engages exclusively in the service of the Lord, without caring even for eating or sleeping. It was stated about the six Gosvāmīs: *nidrāhāra-vihārakādi-vijitau*. In the *paramahaṁsa* stage one conquers the desire for sleep, food and sense gratifica-

tion. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Mādhavendra Purī had attained this *paramahaṁsa* stage.

TEXT 124

প্রেমামৃতে তৃপ্ত, ক্ষুধাতৃষ্ণা নাহি বাধে।
ক্ষীর-ইচ্ছা হৈল, তাহে মানে অপরাধে ॥ ১২৪ ॥

premāmṛte tṛpta, kṣudhā-tṛṣṇā nāhi bādhe
kṣīra-icchā haila, tāhe māne aparādhe

SYNONYMS

prema-amṛte tṛpta—being satisfied only in the loving service of the Lord; *kṣudhā-tṛṣṇā*—hunger and thirst; *nāhi*—not; *bādhe*—impede; *kṣīra*—for sweet rice; *icchā*—the desire; *haila*—became; *tāhe*—for that reason; *māne*—he considers; *aparādhe*—offense.

TRANSLATION

A paramahaṁsa like Mādhavendra Purī is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

PURPORT

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little of it so that he could prepare a similar sweet rice for his Gopāla. Mādhavendra Purī was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The *paramahaṁsa* is therefore called *vijita-ṣaḍ-guṇa*. He must conquer the six material qualities—*kāma, krodha, lobha, moha, matsara,* and *kṣudhā-tṛṣṇā* (lust, anger, greed, illusion, enviousness, hunger and thirst.)

TEXT 125

গ্রামের শূন্যহাটে বসি' করেন কীর্তন।
এথা পূজারী করাইল ঠাকুরে শয়ন ॥ ১২৫ ॥

grāmera śūnya-hāṭe vasi' karena kīrtana
ethā pūjārī karāila ṭhākure śayana

SYNONYMS

grāmera—of the village; *śūnya-hāṭe*—in the vacant marketplace; *vasi'*—sitting down; *karena*—performs; *kīrtana*—chanting; *ethā*—in the temple; *pūjārī*—the priest; *karāila*—made; *ṭhākure*—the Deities; *śayana*—lying down.

TRANSLATION

Mādhavendra Purī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

PURPORT

Although Mādhavendra Purī was not interested in eating and sleeping, his interest in chanting the *mahā-mantra* was as acute as if he were an aspiring transcendentalist rather than a *paramahaṁsa*. This means that even in the *paramahaṁsa* stage, one cannot give up chanting. Haridāsa Ṭhākura and the Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a *paramahaṁsa*. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Purī even sat down in a vacant marketplace to perform his chanting. As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: *nāma-gāna-natibhiḥ*. A *paramahaṁsa* devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord's holy names and engaging in His service are identical. As stated in *Śrīmad-Bhāgavatam* (7.5.23), there are nine kinds of devotional service: hearing (*śravaṇam*), chanting (*kīrtanam*), remembering (*viṣṇoḥ smaraṇam*), serving (*pāda-sevanam*), worship of the Deity (*arcanam*), praying (*vandanam*), carrying out orders (*dāsyam*), serving Him as a friend (*sakhyam*), and sacrificing everything for the Lord (*ātma-nivedanam*). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (*paramahaṁsa*) and go back home, back to Godhead.

TEXT 126

নিজ কৃত্য করি' পূজারী করিল শয়ন।
স্বপনে ঠাকুর আসি' বলিলা বচন ॥ ১২৬ ॥

nija kṛtya kari' pūjārī karila śayana
svapane ṭhākura āsi' balilā vacana

SYNONYMS

nija kṛtya—his own duty; *kari'*—finishing; *pūjārī*—the *brāhmaṇa* priest in the temple; *karila*—took; *śayana*—rest; *svapane*—in a dream; *ṭhākura*—the Deity; *āsi'*—coming there; *balilā*—said; *vacana*—the words.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows.

TEXT 127

উঠহ, পূজারী, কর দ্বার বিমোচন।
ক্ষীর এক রাখিয়াছি সন্ন্যাসি-কারণ॥ ১২৭॥

uṭhaha, pūjārī, kara dvāra vimocana
kṣīra eka rākhiyāchi sannyāsi-kāraṇa

SYNONYMS

uṭhaha—please get up; *pūjārī*—O priest; *kara*—just do; *dvāra*—the door; *vimocana*—opening; *kṣīra*—sweet rice; *eka*—one pot; *rākhiyāchi*—I have kept; *sannyāsi*—of the mendicant, Mādhavendra Purī; *kāraṇa*—for the reason.

TRANSLATION

"Please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsī Mādhavendra Purī.

TEXT 128

ধড়ার অঞ্চলে ঢাকা এক ক্ষীর হয়।
তোমরা না জানিলা তাহা আমার মায়ায়॥ ১২৮॥

dhaḍāra añcale ḍhākā eka kṣīra haya
tomarā nā jānilā tāhā āmāra māyāya

SYNONYMS

dhaḍāra—of the cloth curtain; *añcale*—by the skirt; *ḍhākā*—covered; *eka*—one; *kṣīra*—pot of sweet rice; *haya*—there is; *tomarā*—you; *nā*—not; *jānilā*—knew; *tāhā*—that; *āmāra*—of Me; *māyāya*—by the trick.

TRANSLATION

"This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

TEXT 129

মাধব-পুরী সন্ন্যাসী আছে হাটেতে বসিঞা।
তাহাকে ত' এই ক্ষীর শীঘ্র দেহ লঞা॥ ১২৯॥

mādhava-purī sannyāsī āche hāṭete vasiñā
tāhāke ta' ei kṣīra śīghra deha lañā

SYNONYMS

mādhava-purī—of the name Mādhavendra Purī; *sannyāsī*—a mendicant; *āche*—there is; *hāṭete*—in the marketplace; *vasiñā*—sitting; *tāhāke*—to him; *ta'*—certainly; *ei*—this; *kṣīra*—pot of sweet rice; *śīghra*—very quickly; *deha*—give; *lañā*—taking.

TRANSLATION

"A sannyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

TEXT 130

স্বপ্ন দেখি' পূজারী উঠি' করিলা বিচার।
স্নান করি' কপাট খুলি, মুক্ত কৈল দ্বার॥ ১৩০॥

svapna dekhi' pūjārī uṭhi' karilā vicāra
snāna kari' kapāṭa khuli, mukta kaila dvāra

SYNONYMS

svapna dekhi'—after seeing the dream; *pūjārī*—the priest; *uṭhi'*—getting up; *karilā*—made; *vicāra*—considerations; *snāna kari'*—taking his bath before entering the Deity room; *kapāṭa*—the door; *khuli*—opening; *mukta*—opened; *kaila*—made; *dvāra*—the doors.

TRANSLATION

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

TEXT 131

ধড়ার আঁচলতলে পাইল সেই ক্ষীর।
স্থান লেপি' ক্ষীর লঞা হইল বাহির ॥ ১৩১ ॥

dhaḍāra āṅcala-tale pāila sei kṣīra
sthāna lepi' kṣīra lañā ha-ila bāhira

SYNONYMS

dhaḍāra—of the mantle; *āṅcala-tale*—at the skirt; *pāila*—he got; *sei*—that; *kṣīra*—pot of sweet rice; *sthāna lepi'*—mopping that place; *kṣīra*—the pot of sweet rice; *lañā*—taking; *ha-ila*—he went; *bāhira*—out of the temple.

TRANSLATION

According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

TEXT 132

দ্বার দিয়া গ্রামে গেলা সেই ক্ষীর লঞা।
হাটে হাটে বুলে মাধবপুরীকে চাহিঞা ॥ ১৩২ ॥

dvāra diyā grāme gelā sei kṣīra lañā
hāṭe hāṭe bule mādhava-purīke cāhiñā

SYNONYMS

dvāra diyā—closing the door; *grāme*—to the village; *gelā*—went; *sei*—that; *kṣīra*—pot of sweet rice; *lañā*—taking; *hāṭe hāṭe*—in every stall; *bule*— walks; *mādhava-purīke*—to Mādhavendra Purī; *cāhiñā*—calling.

TRANSLATION

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Mādhavendra Purī.

TEXT 133

ক্ষীর লহ এই, যার নাম 'মাধবপুরী'।
তোমা লাগি' গোপীনাথ ক্ষীর কৈল চুরি ॥ ১৩৩ ॥

kṣīra laha ei, yāra nāma 'mādhava-purī'
tomā lāgi' gopīnātha kṣīra kaila curi

SYNONYMS

kṣīra laha—take the pot of sweet rice; *ei*—this; *yāra*—whose; *nāma*— name; *mādhava-purī*—Mādhavendra Purī; *tomā lāgi'*—for you only; *gopīnātha*—the Deity of Lord Gopīnātha; *kṣīra*—the pot of sweet rice; *kaila*—did; *curi*—steal.

TRANSLATION

Holding the pot of sweet rice, the priest called: "Will he whose name is Mādhavendra Purī please come and take this pot! Gopīnātha has stolen this pot for you!"

PURPORT

The difference between the Absolute Truth and relative truth is explained here. Lord Gopīnātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in *Bhagavad-gītā*:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all good. This quality of the Lord is explained in *Śrīmad-Bhāgavatam* (Tenth Canto). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb

water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In *Śrīmad-Bhāgavatam* it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (*kāmaṁ krodhaṁ bhayam*), he is purified. (*Bhāg.* 10.29.15) The *gopīs,* being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the *gopīs* are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Kṛṣṇa in *tattva* (truth). One should use his common sense and consider that if simply by chanting Kṛṣṇa's holy name one is purified, how then can the person Kṛṣṇa be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in *Śrīmad-Bhāgavatam* (7.5.31): *andhā yathāndhair upanīyamānāḥ.* Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Kṛṣṇa's pastimes with the *gopīs.* A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa's pastimes that appear immoral, themselves become polluted. Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa's dealings with the *gopīs.* He used to discuss these dealings only with three confidential friends. He never discussed *rāsa-līlā* publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

TEXT 134

ক্ষীর লঞা সুখে তুমি করহ ভক্ষণে।
তোমা-সম ভাগ্যবান্ নাহি ত্রিভুবনে॥ ১৩৪॥

kṣīra lañā sukhe tumi karaha bhakṣaṇe
tomā-sama bhāgyavān nāhi tribhuvane

SYNONYMS

kṣīra lañā—taking the pot of sweet rice; *sukhe*—in happiness; *tumi*—you; *karaha*—do; *bhakṣaṇe*—eating; *tomā-sama*—like you; *bhāgyavān*—fortunate; *nāhi*—there is no one; *tri-bhuvane*—within the three worlds.

TRANSLATION

The priest continued: "Would the sannyāsī whose name is Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasāda with great happiness! You are the most fortunate person within these three worlds!"

PURPORT

Here is an example of a personal benediction by Kṛṣṇa's immoral activity. By Gopīnātha's stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in *Bhagavad-gītā*:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (*brahma-bhūyāya kalpate*). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa *mahā-mantra* so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

TEXT 135

এত শুনি' পুরী-গোসাঞি পরিচয় দিল।
ক্ষীর দিয়া পূজারী তাঁরে দণ্ডবৎ হৈল ॥ ১৩৫ ॥

eta śuni' purī-gosāñi paricaya dila
kṣīra diyā pūjārī tāṅre daṇḍavat haila

SYNONYMS

eta śuni'—hearing this; *purī-gosāñi*—Mādhavendra Purī; *paricaya*—introduction; *dila*—gave; *kṣīra diyā*—delivering the pot of sweet rice; *pūjārī*— the priest; *tāṅre*—to him; *daṇḍavat haila*—offered obeisances.

TRANSLATION

Hearing this invitation, Mādhavendra Purī came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

PURPORT

A *brāhmaṇa* is not supposed to offer his obeisances by falling flat before anyone because a *brāhmaṇa* is considered to be in the highest caste. However, when a *brāhmaṇa* sees a devotee, he offers his *daṇḍavats*. This *brāhmaṇa* priest did not ask Mādhavendra Purī whether he was a *brāhmaṇa,* but when he saw that Mādhavendra Purī was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood the position of the saint. As stated by Śrī Caitanya Mahāprabhu: *kibā vipra, kibā nyāsī, śūdra kene naya / yei kṛṣṇa-tattva-vettā, sei 'guru' haya.* (Cc. *Madhya* 8.128) Had the *brāhmaṇa* priest been an ordinary *brāhmaṇa,* Gopīnātha would not have talked with him in a dream. Since the Deity spoke to both Mādhavendra Purī and the *brāhmaṇa* priest in dreams, practically speaking they were on the same platform. However, because Mādhavendra Purī was a senior *sannyāsī* Vaiṣṇava, a *paramahaṁsa,* the priest immediately fell flat before him and offered obeisances.

TEXT 136

ক্ষীরের বৃত্তান্ত তাঁরে কহিল পূজারী ।
শুনি' প্রেমাবিষ্ট হৈল শ্রীমাধবপুরী ॥ ১৩৬ ॥

kṣīrera vṛttānta tāṅre kahila pūjārī
śuni' premāviṣṭa haila śrī-mādhava-purī

SYNONYMS

kṣīrera vṛttānta—all the incidents that took place on account of the pot of sweet rice; *tāṅre*—to Mādhavendra Purī; *kahila*—explained; *pūjārī*—the priest; *śuni'*—hearing; *prema-āviṣṭa*—saturated with love of Godhead; *haila*—became; *śrī-mādhava-purī*—Śrīla Mādhavendra Purī.

TRANSLATION

When the story about the pot of sweet rice was explained to him in detail, Śrī Mādhavendra Purī at once became absorbed in ecstatic love of Kṛṣṇa.

TEXT 137

প্রেম দেখি' সেবক কহে হইয়া বিস্মিত।
কৃষ্ণ যে ইঁহার বশ,—হয় যথোচিত ॥ ১৩৭ ॥

prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye iṅhāra vaśa,——haya yathocita

SYNONYMS

prema dekhi'—seeing the ecstatic position of Mādhavendra Purī; *sevaka*— the priest; *kahe*—said; *ha-iyā*—being; *vismita*—struck with wonder; *kṛṣṇa*— Lord Kṛṣṇa; *ye*—that; *iṅhāra*—by him; *vaśa*—obliged; *haya*—it is; *yathocita*—befitting.

TRANSLATION

Upon seeing the ecstatic loving symptoms manifest in Mādhavendra Purī, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa's action was befitting.

PURPORT

A devotee can bring Kṛṣṇa perfectly under his control. This is explained in *Śrīmad-Bhāgavatam: ajita-jito 'py asi tais tri-lokyām.* (*Bhāg.* 10.14.3) Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in *Brahma-saṁhita* (5.33): *vedeṣu durlabham adurlabham ātma-bhaktau.* One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (*svādhyāya*), one must engage in devotional worship of the Deity (*arcana-vidhi*). Together these will enhance the devotee's transcendental understanding of devotional service. *Śravaṇādi śuddha-citte karaye udaya* (Cc. *Madhya* 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

TEXT 138

এত বলি' নমস্করি' করিলা গমন।
আবেশে করিলা পুরী সে ক্ষীর ভক্ষণ ॥ ১৩৮ ॥

eta bali' namaskari' karilā gamana
āveśe karilā purī se kṣīra bhakṣaṇa

SYNONYMS

eta bali'—saying this; *namaskari'*—offering obeisances; *karilā gamana*—returned; *āveśe*—in ecstasy; *karilā*—did; *purī*—Purī Gosāñi; *se*—that; *kṣīra*—sweet rice; *bhakṣaṇa*—eating.

TRANSLATION

The priest offered his obeisances to Mādhavendra Purī and returned to the temple. Then, in ecstasy, Mādhavendra Purī ate the sweet rice offered to him by Kṛṣṇa.

TEXT 139

পাত্র প্রক্ষালন করি' খণ্ড খণ্ড কৈল ।
বহির্বাসে বান্ধি' সেই ঠিকারি রাখিল ॥ ১৩৯ ॥

pātra prakṣālana kari' khaṇḍa khaṇḍa kaila
bahir-vāse bāndhi' sei ṭhikāri rākhila

SYNONYMS

pātra—the pot; *prakṣālana kari'*—washing; *khaṇḍa khaṇḍa*—breaking into pieces; *kaila*—did; *bahir-vāse*—in his outer wrapper; *bāndhi'*—binding; *sei*—those; *ṭhikāri*—pieces of pot; *rākhila*—kept.

TRANSLATION

After this, Mādhavendra Purī washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

TEXT 140

প্রতিদিন একখানি করেন ভক্ষণ ।
খাইলে প্রেমাবেশ হয়,—অদ্ভুত কথন ॥ ১৪০ ॥

prati-dina eka-khāni karena bhakṣaṇa
khāile premāveśa haya,—adbhuta kathana

SYNONYMS

prati-dina—every day; *eka-khāni*—one piece; *karena*—does; *bhakṣaṇa*—eating; *khāile*—by eating; *prema-āveśa*—ecstasy; *haya*—there is; *adbhuta*—wonderful; *kathana*—narrations.

TRANSLATION

Each day, Mādhavendra Purī would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

TEXT 141

'ঠাকুর মোরে ক্ষীর দিল—লোক সব শুনি'।
দিনে লোক-ভিড় হবে মোর প্রতিষ্ঠা জানি' ॥ ১৪১ ॥

'ṭhākura more kṣīra dila——loka saba śuni'
dine loka-bhiḍa habe mora pratiṣṭhā jāni'

SYNONYMS

ṭhākura—the Lord; *more*—to me; *kṣīra*—sweet rice; *dila*—has given; *loka*—the people; *saba*—all; *śuni'*—after hearing; *dine*—at daytime; *loka*—of people; *bhiḍa*—crowd; *habe*—there will be; *mora*—my; *pratiṣṭhā*—fame; *jāni'*—knowing.

TRANSLATION

Having broken the pot and bound the pieces in his cloth Mādhavendra Purī began to think: "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."

TEXT 142

সেই ভয়ে রাত্রি-শেষে চলিলা শ্রীপুরী।
সেইখানে গোপীনাথে দণ্ডবৎ করি' ॥ ১৪২ ॥

sei bhaye rātri-śeṣe calilā śrī-purī
sei-khāne gopīnāthe daṇḍavat kari'

SYNONYMS

sei bhaye—fearing that; *rātri-śeṣe*—at the end of the night; *calilā*—left; *śrī-purī*—Śrī Mādhavendra Purī; *sei-khāne*—on that spot; *gopīnāthe*—to Lord Gopīnātha; *daṇḍavat*—obeisances; *kari'*—doing.

TRANSLATION

Thinking this, Śrī Mādhavendra Purī offered his obeisances to Gopīnātha on the spot and left Remuṇā before morning.

TEXT 143

চলি' চলি' আইলা পুরী শ্রীনীলাচল।
জগন্নাথ দেখি' হৈলা প্রেমেতে বিহ্বল ॥ ১৪৩ ॥

cali' cali' āilā purī śrī-nīlācala
jagannātha dekhi' hailā premete vihvala

SYNONYMS

cali' cali'—walking and walking; *āilā*—he reached; *purī*—Jagannātha Purī; *śrī-nīlācala*—known as Nīlācala; *jagannātha dekhi'*—seeing Lord Jagannātha; *hailā*—became; *premete*—in love; *vihvala*—overwhelmed.

TRANSLATION

Walking and walking, Mādhavendra Purī finally reached Jagannātha Purī, which is also known as Nīlācala. There he saw Lord Jagannātha and was overwhelmed with loving ecstasy.

TEXT 144

প্রেমাবেশে উঠে, পড়ে, হাসে, নাচে, গায়।
জগন্নাথ-দরশনে মহাসুখ পায় ॥ ১৪৪ ॥

premāveśe uṭhe, paḍe, hāse, nāce, gāya
jagannātha-daraśane mahā-sukha pāya

SYNONYMS

prema-āveśe—in loving ecstasy; *uṭhe*—sometimes stands; *paḍe*—sometimes falls; *hāse*—laughs; *nāce*—dances; *gāya*—sings; *jagannātha daraśane*—by seeing Lord Jagannātha in the temple; *mahā-sukha*—transcendental happiness; *pāya*—he felt.

TRANSLATION

When Mādhavendra Purī was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannātha Deity.

TEXT 145

'মাধবপুরী শ্রীপাদ আইল',—লোকে হৈল খ্যাতি।
সব লোক আসি' তাঁরে করে বহু ভক্তি ॥ ১৪৫ ॥

'mādhava-purī śrīpāda āila',——loke haila khyāti
saba loka āsi' tāṅre kare bahu bhakti

SYNONYMS

mādhava-purī—Śrī Mādhavendra Purī; *śrīpāda*—*sannyāsī; āila*—has come; *loke*—among the people; *haila*—there was; *khyāti*—reputation; *saba loka*—all people; *āsi'*—coming; *tāṅre*—unto him; *kare*—do; *bahu*—much; *bhakti*—devotion.

TRANSLATION

When Mādhavendra Purī came to Jagannātha Purī, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

TEXT 146

প্রতিষ্ঠার স্বভাব এই জগতে বিদিত।
যে না বাঞ্ছে, তার হয় বিধাতা-নির্মিত ॥ ১৪৬ ॥

pratiṣṭhāra svabhāva ei jagate vidita
ye nā vāñche, tāra haya vidhātā-nirmita

SYNONYMS

pratiṣṭhāra—of reputation; *svabhāva*—the nature; *ei*—this; *jagate*—in the world; *vidita*—known; *ye*—the person who; *nā vāñche*—does not desire it; *tāra*—of him; *haya*—it is; *vidhātā-nirmita*—created by providence.

TRANSLATION

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

TEXT 147

প্রতিষ্ঠার ভয়ে পুরী গেলা পলাঞা।
কৃষ্ণ-প্রেমে প্রতিষ্ঠা চলে সঙ্গে গড়াঞা ॥ ১৪৭ ॥

pratiṣṭhāra bhaye purī gelā palāñā
kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā

SYNONYMS

pratiṣṭhāra bhaye—in fear of reputation; *purī*—Mādhavendra Purī; *gelā*—went away; *palāñā*—fleeing; *kṛṣṇa-preme*—in love of Kṛṣṇa; *pratiṣṭhā*—reputation; *cale*—goes; *saṅge*—simultaneously; *gaḍāñā*—gliding down.

TRANSLATION

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuṇā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaiṣṇava does not hanker after fame or a great reputation. Mādhavendra Purī, the king of Vaiṣṇavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in ecstasy in love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Mādhavendra Purī because he was a most confidential devotee of the Lord. Sometimes a *sahajiyā* presents himself as being void of desires for reputation (*pratiṣṭhā*) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaiṣṇavas.

TEXT 148

যদ্যপি উদ্বেগ হৈল পলাইতে মন।
ঠাকুরের চন্দন-সাধন হইল বন্ধন ॥ ১৪৮ ॥

yadyapi udvega haila palāite mana
ṭhākurera candana-sādhana ha-ila bandhana

SYNONYMS

yadyapi—although; *udvega*—anxiety; *haila*—there was; *palāite*—to go away; *mana*—the mind; *ṭhākurera*—of the Lord; *candana*—of the sandalwood; *sādhana*—the collecting; *ha-ila*—there was; *bandhana*—bondage.

TRANSLATION

Mādhavendra Purī wanted to leave Jagannātha Purī because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopāla Deity.

TEXT 149

জগন্নাথের সেবক যত, যতেক মহান্ত ।
সবাকে কহিল পুরী গোপাল-বৃত্তান্ত ॥ ১৪৯ ॥

jagannāthera sevaka yata, yateka mahānta
sabāke kahila purī gopāla-vṛttānta

SYNONYMS

jagannāthera sevaka—the servants of Lord Jagannātha; *yata*—all; *yateka mahānta*—all respectable devotees; *sabāke*—unto everyone; *kahila*—told; *purī*—Mādhavendra Purī; *gopāla-vṛttānta*—the narration of Gopāla.

TRANSLATION

Śrī Mādhavendra Purī told all the servants of Lord Jagannātha and all the great devotees there the story of the appearance of Śrī Gopāla.

TEXT 150

গোপাল চন্দন মাগে,—শুনি' ভক্তগণ ।
আনন্দে চন্দন লাগি' করিল যতন ॥ ১৫০ ॥

gopāla candana māge,—śuni' bhakta-gaṇa
ānande candana lāgi' karila yatana

SYNONYMS

gopāla—Lord Gopāla at Vṛndāvana; *candana*—sandalwood; *māge*—wants; *śuni'*—hearing; *bhakta-gaṇa*—all the devotees; *ānande*—in great pleasure; *candana lāgi'*—for sandalwood; *karila*—made; *yatana*—endeavor.

TRANSLATION

When all the devotees at Jagannātha Purī heard that the Gopāla Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

TEXT 151

রাজপাত্র-সনে যার যার পরিচয়।
তারে মাগি' কর্পূর-চন্দন করিলা সঞ্চয়॥ ১৫১॥

rāja-pātra-sane yāra yāra paricaya
tāre māgi' karpūra-candana karilā sañcaya

SYNONYMS

rāja-pātra—government officers; *sane*—with; *yāra yāra*—whoever; *paricaya*—had acquaintance; *tāre māgi'*—begging them; *karpūra-candana*—camphor and sandalwood; *karilā*—made; *sañcaya*—collection.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

It appears that *malayaja-candana* (sandalwood) and camphor were used for the Jagannātha Deity. The camphor was used in His *ārātrika,* and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannātha Purī.

TEXT 152

এক বিপ্র, এক সেবক, চন্দন বহিতে।
পুরী-গোসাঞির সঙ্গে দিল সম্বল-সহিতে॥ ১৫২॥

eka vipra, eka sevaka, candana vahite
purī-gosāñira saṅge dila sambala-sahite

SYNONYMS

eka vipra—one *brāhmaṇa; eka sevaka*—one servant; *candana*—the sandalwood; *vahite*—to carry; *purī-gosāñira*—Mādhavendra Purī; *saṅge*—with; *dila*—gave; *sambala-sahite*—with the necessary expenditure.

TRANSLATION

One brāhmaṇa and one servant were given to Mādhavendra Purī just to carry the sandalwood. He was also given the necessary traveling expenses.

TEXT 153

ঘাটী-দানী ছাড়াইতে রাজপাত্র দ্বারে।
রাজলেখা করি' দিল পুরী-গোসাঞির করে ॥১৫৩॥

ghāṭī-dānī chāḍāite rāja-pātra dvāre
rāja-lekhā kari' dila purī-gosāñira kare

SYNONYMS

ghāṭī-dānī—from the toll collectors; *chāḍāite*—to get release; *rāja-pātra*—papers showing governmental sanction; *dvāre*—at the gates; *rāja-lekhā*—governmental permission; *kari'*—showing; *dila*—delivered; *purī-gosāñira*—of Purī Gosāñi, Mādhavendra Purī; *kare*—into the hand.

TRANSLATION

To get past the toll collectors along the way, Mādhavendra Purī was supplied with the necessary release papers from government officers. The papers were placed in his hand.

TEXT 154

চলিল মাধবপুরী চন্দন লঞা।
কতদিনে রেমুণাতে উত্তরিল গিয়া ॥ ১৫৪ ॥

calila mādhava-purī candana lañā
kata-dine remuṇāte uttarila giyā

SYNONYMS

calila—proceeded; *mādhava-purī*—Mādhavendra Purī; *candana lañā*—taking the sandalwood; *kata-dine*—after some days; *remuṇāte*—at the same temple of Remuṇā; *uttarila*—reached; *giyā*—going.

TRANSLATION

In this way Mādhavendra Purī started for Vṛndāvana with the burden of sandalwood, and after some days he again reached the village of Remuṇā and the Gopīnātha temple there.

TEXT 155

গোপীনাথ-চরণে কৈল বহু নমস্কার।
প্রেমাবেশে নৃত্য-গীত করিলা অপার ॥ ১৫৫ ॥

gopīnātha-caraṇe kaila bahu namaskāra
premāveśe nṛtya-gīta karilā apāra

SYNONYMS

gopīnātha-caraṇe—at the lotus feet of Lord Gopīnātha; *kaila*—made; *bahu*—many; *namaskāra*—obeisances; *prema-āveśe*—in the ecstasy of love; *nṛtya-gīta*—dancing and chanting; *karilā*—performed; *apāra*—unlimitedly.

TRANSLATION

When Mādhavendra Purī reached the temple of Gopīnātha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

TEXT 156

পুরী দেখি' সেবক সব সম্মান করিল।
ক্ষীরপ্রসাদ দিয়া তাঁরে ভিক্ষা করাইল॥ ১৫৬॥

purī dekhi' sevaka saba sammāna karila
kṣīra-prasāda diyā tāṅre bhikṣā karāila

SYNONYMS

purī dekhi'—by seeing Mādhavendra Purī; *sevaka*—the priest or servant; *saba sammāna*—all respects; *karila*—offered; *kṣīra-prasāda*—sweet rice *prasāda*; *diyā*—offering; *tāṅre*—him; *bhikṣā karāila*—made to eat.

TRANSLATION

When the priest of Gopīnātha saw Mādhavendra Purī again, he offered all respects to him and, giving him the sweet rice prasāda, made him eat.

TEXT 157

সেই রাত্রে দেবালয়ে করিল শয়ন।
শেষরাত্রি হৈলে পুরী দেখিল স্বপন॥ ১৫৭॥

sei rātre devālaye karila śayana
śeṣa-rātri haile purī dekhila svapana

SYNONYMS

sei rātre—on that night; *deva-ālaye*—in the temple; *karila*—did; *śayana*—sleeping; *śeṣa-rātri*—at the end of the night; *haile*—when it was; *purī*—Mādhavendra Purī; *dekhila*—saw; *svapana*—a dream.

TRANSLATION

Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream.

TEXT 158

গোপাল আসিয়া কহে,—শুন হে মাধব।
কর্পূর-চন্দন আমি পাইলাম সব॥ ১৫৮॥

gopāla āsiyā kahe,—śuna he mādhava
karpūra-candana āmi pāilāma saba

SYNONYMS

gopāla—the Deity of Gopāla; *āsiyā*—coming; *kahe*—says; *śuna*—hear; *he*—O; *mādhava*—Mādhavendra Purī; *karpūra-candana*—the camphor and sandalwood; *āmi*—I; *pāilāma*—have received; *saba*—all.

TRANSLATION

Mādhavendra Purī dreamed that Gopāla came before him and said: "O Mādhavendra Purī, I have already received all the sandalwood and camphor.

TEXT 159

কর্পূর-সহিত ঘষি' এসব চন্দন।
গোপীনাথের অঙ্গে নিত্য করহ লেপন॥ ১৫৯॥

karpūra-sahita ghaṣi' e-saba candana
gopīnāthera aṅge nitya karaha lepana

SYNONYMS

karpūra-sahita—with the camphor; *ghaṣi'*—grinding; *e-saba*—all this; *candana*—sandalwood; *gopīnāthera*—of Śrī Gopīnātha; *aṅge*—on the body; *nitya*—daily; *karaha*—do; *lepana*—smearing.

TRANSLATION

"Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished.

TEXT 160

গোপীনাথ আমার সে একই অঙ্গ হয়।
ইঁহাকে চন্দন দিলে হবে মোর তাপ-ক্ষয়॥ ১৬০॥

gopīnātha āmāra se eka-i aṅga haya
inhāke candana dile habe mora tāpa-kṣaya

SYNONYMS

gopīnātha—Lord Gopīnātha; *āmāra*—My; *se*—that; *eka-i*—one; *aṅga*—body; *haya*—is; *inhāke*—unto Him; *candana dile*—in offering this candana; *habe*—there will be; *mora*—My; *tāpa-kṣaya*—reduction of temperature.

TRANSLATION

"There is no difference between My body and Gopīnātha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

PURPORT

Gopāla was situated in Vṛndāvana, which was far from Remuṇā. In those days, one had to pass through provinces governed by the Mohammedans, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopāla, the greatest well-wisher of His devotees, ordered Mādhavendra Purī to smear the sandalwood pulp on the body of Gopīnātha, which was nondifferent from the body of Gopāla. In this way the Lord relieved Mādhavendra Purī from trouble and inconvenience.

TEXT 161

দ্বিধা না ভাবিহ, না করিহ কিছু মনে।
বিশ্বাস করি' চন্দন দেহ আমার বচনে॥ ১৬১॥

dvidhā nā bhāviha, nā kariha kichu mane
viśvāsa kari' candana deha āmāra vacane

SYNONYMS

dvidhā nā bhāviha—do not hesitate; *nā kariha*—do not do; *kichu*—anything; *mane*—in the mind; *viśvāsa kari'*—believing Me; *candana*—sandalwood; *deha*—offer; *āmāra vacane*—under My order.

TRANSLATION

"You should not hesitate to act according to My order. Believing in Me, just do what is needed."

TEXT 162

এত বলি' গোপাল গেল, গোসাঞি জাগিলা।
গোপীনাথের সেবকগণে ডাকিয়া আনিলা॥ ১৬২॥

eta bali' gopāla gela, gosāñi jāgilā
gopīnāthera sevaka-gaṇe ḍākiyā ānilā

SYNONYMS

eta bali'—saying this; *gopāla*—the Deity of Gopāla; *gela*—disappeared; *gosāñi jāgilā*—Mādhavendra Purī awoke; *gopīnāthera*—of Lord Gopīnātha; *sevaka-gaṇe*—to the servitors; *ḍākiyā*—calling; *ānilā*—brought them.

TRANSLATION

After giving these instructions, Gopāla disappeared, and Mādhavendra Purī awoke. He immediately called for all the servants of Gopīnātha, and they came before him.

TEXT 163

প্রভুর আজ্ঞা হৈল,—এই কর্পূর-চন্দন।
গোপীনাথের অঙ্গে নিত্য করহ লেপন॥ ১৬৩॥

prabhura ājñā haila,—ei karpūra-candana
gopīnāthera aṅge nitya karaha lepana

SYNONYMS

prabhura ājñā haila—there was an order of the Lord; *ei*—this; *karpūra*—camphor; *candana*—and sandalwood; *gopīnāthera aṅge*—on the body of Gopīnātha; *nitya*—daily; *karaha*—do; *lepana*—smearing.

TRANSLATION

Mādhavendra Purī said: "Smear the body of Gopīnātha with this camphor and sandalwood I have brought for Gopāla in Vṛndāvana. Do this regularly every day.

TEXT 164

ইঁহাকে চন্দন দিলে, গোপাল হইবে শীতল।
স্বতন্ত্র ঈশ্বর—তাঁর আজ্ঞা সে প্রবল॥ ১৬৪॥

iṅhāke candana dile, gopāla ha-ibe śītala
svatantra īśvara—tāṅra ājñā se prabala

SYNONYMS

iṅhāke—unto Gopīnātha; *candana dile*—when sandalwood will be given; *gopāla*—Lord Gopāla in Vṛndāvana; *ha-ibe*—will become; *śītala*—cool; *svatantra*

īśvara—the most independent Supreme Personality of Godhead; *tāṅra*—His; *ājñā*—order; *se*—that; *prabala*—powerful.

TRANSLATION

"If the sandalwood pulp is smeared over the body of Gopīnātha, then Gopāla will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful."

TEXT 165

গ্রীষ্মকালে গোপীনাথ পরিবে চন্দন।
শুনি' আনন্দিত হৈল সেবকের মন॥ ১৬৫॥

grīṣma-kāle gopīnātha paribe candana
śuni' ānandita haila sevakera mana

SYNONYMS

grīṣma-kāle—in the summer; *gopīnātha*—Lord Gopīnātha; *paribe*—will put on; *candana*—sandalwood pulp; *śuni'*—hearing; *ānandita*—pleased; *haila*—became; *sevakera*—of the servants; *mana*—the minds.

TRANSLATION

The servants of Gopīnātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopīnātha.

TEXT 166

পুরী কহে,—এই দুই ঘষিবে চন্দন।
আর জনা-দুই দেহ, দিব যে বেতন॥ ১৬৬॥

purī kahe,—ei dui ghaṣibe candana
āra janā-dui deha, diba ye vetana

SYNONYMS

purī kahe—Mādhavendra Purī said; *ei dui*—these two assistants; *ghaṣibe*—will grind; *candana*—the sandalwood; *āra*—another; *janā-dui*—two men; *deha*—apply; *diba*—I shall pay; *ye*—that; *vetana*—salary.

TRANSLATION

Mādhavendra Purī said: "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salary."

TEXT 167

এই মত চন্দন দেয় প্রত্যহ ঘষিয়া।
পরায় সেবক সব আনন্দ করিয়া॥ ১৬৭॥

ei mata candana deya pratyaha ghaṣiyā
parāya sevaka saba ānanda kariyā

SYNONYMS

ei mata—in this way; *candana*—sandalwood; *deya*—gives; *pratyaha*—daily; *ghaṣiyā*—grinding; *parāya*—caused to put on; *sevaka*—servants; *saba*—all of it; *ānanda*—pleasure; *kariyā*—feeling.

TRANSLATION

In this way Gopīnāthajī was supplied ground sandalwood pulp daily. The servants of Gopīnātha were very pleased with this.

TEXT 168

প্রত্যহ চন্দন পরায়, যাবৎ হৈল অন্ত।
তথায় রহিল পুরী তাবৎ পর্যন্ত॥ ১৬৮॥

pratyaha candana parāya, yāvat haila anta
tathāya rahila purī tāvat paryanta

SYNONYMS

pratyaha—daily; *candana*—sandalwood pulp; *parāya*—smears over the body; *yāvat*—until; *haila*—there was; *anta*—an end; *tathāya*—there; *rahila*—remained; *purī*—Mādhavendra Purī; *tāvat*—that time; *paryanta*—until.

TRANSLATION

In this way the sandalwood pulp was smeared over the body of Gopīnātha until the whole stock was finished. Mādhavendra Purī stayed there until that time.

TEXT 169

গ্রীষ্মকাল-অন্তে পুনঃ নীলাচলে গেলা।
নীলাচলে চাতুর্মাস্য আনন্দে রহিলা॥ ১৬৯॥

grīṣma-kāla-ante punaḥ nīlācale gelā
nīlācale cāturmāsya ānande rahilā

SYNONYMS

grīṣma-kāla—of the summer season; *ante*—at the end; *punaḥ*—again; *nīlācale*—to Jagannātha Purī; *gelā*—went; *nīlācale*—in Jagannātha Purī; *cātur-māsya*—the four months for vows; *ānande*—in great pleasure; *rahilā*—remained.

TRANSLATION

At the end of summer, Mādhavendra Purī returned to Jagannātha Purī, where he remained with great pleasure during the whole period of Cātur-māsya.

PURPORT

The Cāturmāsya period begins in the month of Āṣāḍha (June-July) from the day of Ekādaśī called Śayanā-ekādaśī in the fortnight of the waxing moon. The period ends in the month of Kārtika (October-November) on the Ekādaśī day known as Utthāna-ekādaśī in the fortnight of the waxing moon. This four-month period is known as Cāturmāsya. Some Vaiṣṇavas also observe it from the full-moon day of Āṣāḍha until the full-moon day of Kārtika. That is also a period of four months. This period, calculated by the lunar months, is called Cāturmāsya, but others also observe Cāturmāsya according to the solar month from Śrāvaṇa to Kārtika. The whole period, either lunar or solar, takes place during the rainy season. Cātur-māsya should be observed by all sections of the population. It does not matter whether one is a *gṛhastha* or a *sannyāsī*. The observance is obligatory for all *āśramas*. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Śrāvaṇa, one should not eat spinach. In the month of Bhādra, one should not eat yogurt, and in the month of Āśvina, one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kārtika. A nonvegetarian diet means fish and meat. Similarly, *masura* dahl and *urad* dahl are also considered nonvegetarian. These two dahls contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Cāturmāsya, one should practice giving up all food intended for sense enjoyment.

TEXT 170

শ্রীমুখে মাধব-পুরীর অমৃত-চরিত।
ভক্তগণে শুনাঞা প্রভু করে আস্বাদিত ॥ ১৭০ ॥

śrī-mukhe mādhava-purīra amṛta-carita
bhakta-gaṇe śunāñā prabhu kare āsvādita

SYNONYMS

śrī-mukhe—from the mouth of Śrī Caitanya Mahāprabhu; *mādhava-purīra*—of Mādhavendra Purī; *amṛta-carita*—nectarean characteristics; *bhakta-gaṇe*—the devotees; *śunāñā*—making hear; *prabhu*—the Lord; *kare*—does; *āsvādita*—relished.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu personally praised the nectarean characteristics of Mādhavendra Purī, and while He related all this to the devotees, He personally relished it.

TEXT 171

প্রভু কহে,—নিত্যানন্দ, করহ বিচার।
পুরী-সম ভাগ্যবান্ জগতে নাহি আর ॥ ১৭১ ॥

prabhu kahe,—nityānanda, karaha vicāra
purī-sama bhāgyavān jagate nāhi āra

SYNONYMS

prabhu kahe—the Lord said; *nityānanda*—Nityānanda Prabhu; *karaha vicāra*—just consider; *purī-sama*—like Mādhavendra Purī; *bhāgyavān*—fortunate; *jagate*—in the world; *nāhi*— there is not; *āra*—anyone else.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Mādhavendra Purī.

TEXT 172

দুগ্ধদান-ছলে কৃষ্ণ যাঁরে দেখা দিল।
তিনবারে স্বপ্নে আসি' যাঁরে আজ্ঞা কৈল ॥ ১৭২ ॥

dugdha-dāna-chale kṛṣṇa yāṅre dekhā dila
tina-bāre svapne āsi' yāṅre ājñā kaila

SYNONYMS

dugdha-dāna-chale—on the plea of delivering milk; *kṛṣṇa*—Lord Kṛṣṇa; *yāṅre*—unto whom; *dekhā dila*—made His appearance; *tina-bāre*—three times; *svapne*—in dreams; *āsi'*—coming; *yāṅre*—unto whom; *ājñā*—order; *kaila*—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "Mādhavendra Purī was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Mādhavendra Purī in dreams.

TEXT 173

যাঁর প্রেমে বশ হঞা প্রকট হইলা।
সেবা অঙ্গীকার করি' জগত তারিলা ॥ ১৭৩ ॥

yāṅra preme vaśa hañā prakaṭa ha-ilā
sevā aṅgīkāra kari' jagata tārilā

SYNONYMS

yāṅra—of whom; *preme*—by love of Godhead; *vaśa*—obliged; *hañā*—being; *prakaṭa*—manifest; *ha-ilā*—became; *sevā*—service; *aṅgīkāra*—acceptance; *kari'*—doing; *jagata*—the whole world; *tārilā*—delivered.

TRANSLATION

"Being obliged because of the loving affairs of Mādhavendra Purī, Lord Kṛṣṇa Himself appeared as the Gopāla Deity, and, accepting his service, He liberated the whole world.

TEXT 174

যাঁর লাগি' গোপীনাথ ক্ষীর কৈল চুরি।
অতএব নাম হৈল 'ক্ষীরচোরা' করি' ॥ ১৭৪ ॥

yāṅra lāgi' gopīnātha kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā' kari'

SYNONYMS

yāṅra—whom; *lāgi'*—on account of; *gopīnātha*—Lord Gopīnātha; *kṣīra*—sweet rice; *kaila*—did; *curi*—steal; *ataeva*—therefore; *nāma*—the name; *haila*—became; *kṣīra-corā*—the thief of sweet rice; *kari'*—making.

TRANSLATION

"On account of Mādhavendra Purī, Lord Gopīnātha stole the pot of sweet rice. Thus He became famous as Kṣīra-corā [the thief who stole the sweet rice].

TEXT 175

কর্পূর-চন্দন যাঁর অঙ্গে চড়াইল।
আনন্দে পুরী-গোসাঞির প্রেম উথলিল ॥ ১৭৫ ॥

karpūra-candana yāṅra aṅge caḍāila
ānande purī-gosāñira prema uthalila

SYNONYMS

karpūra-candana—camphor and sandalwood; *yāṅra aṅge*—on whose body; *caḍāila*—put; *ānande*—in great pleasure; *purī-gosāñira*—of Mādhavendra Purī; *prema*—love of Godhead; *uthalila*—welled up.

TRANSLATION

"Mādhavendra Purī smeared the sandalwood pulp over the body of Gopīnātha, and in this way he was overpowered with love of Godhead.

TEXT 176

ম্লেচ্ছদেশে কর্পূর-চন্দন আনিতে জঞ্জাল।
পুরী দুঃখ পাবে ইহা জানিয়া গোপাল ॥ ১৭৬ ॥

mleccha-deśe karpūra-candana ānite jañjāla
purī duḥkha pābe ihā jāniyā gopāla

SYNONYMS

mleccha-deśe—through the countries where Mohammedans ruled; *karpūra-candana*—camphor and sandalwood; *ānite*—to bring; *jañjāla*—inconvenience; *purī*—Mādhavendra Purī; *duḥkha*—unhappiness; *pābe*—will get; *ihā*—this; *jāniyā*—knowing; *gopāla*—Gopāla.

TRANSLATION

"In the provinces of India governed by the Mohammedans, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Mādhavendra Purī might have gotten into trouble. This became known to the Gopāla Deity.

TEXT 177

মহা-দয়াময় প্রভু—ভকতবৎসল।
চন্দন পরি' ভক্তশ্রম করিল সফল ॥ ১৭৭ ॥

mahā-dayā-maya prabhu——bhakata-vatsala
candana pari' bhakta-śrama karila saphala

SYNONYMS

mahā—very; *dayā-maya*—merciful; *prabhu*—the Lord; *bhakata-vatsala*—very attached to His devotees; *candana pari'*—putting on the sandalwood; *bhakta-śrama*—the trouble of the devotee; *karila*—made; *saphala*—successful.

TRANSLATION

"The Lord is very merciful and attached to His devotees, so when Gopīnātha was covered with sandalwood pulp, Mādhavendra Purī's labor became successful."

TEXT 178

পুরীর প্রেম-পরাকাষ্ঠা করহ বিচার।
অলৌকিক প্রেম চিত্তে লাগে চমৎকার ॥ ১৭৮ ॥

purīra prema-parākāṣṭhā karaha vicāra
alaukika prema citte lāge camatkāra

SYNONYMS

purīra—of Mādhavendra Purī; *prema-parā-kāṣṭhā*—the standard of intense love of Godhead; *karaha*—just make; *vicāra*—judgment; *alaukika*—uncommon; *prema*—love of Godhead; *citte*—in the mind; *lāge*—strikes; *camatkāra*—wonder.

TRANSLATION

Caitanya Mahāprabhu placed the standard of Mādhavendra Purī's intense love before Nityānanda Prabhu for judgment. "All his loving activities are un-

common," Caitanya Mahāprabhu said. "Indeed, one is struck with wonder to hear of his activities."

PURPORT

When the living entity feels spiritual separation from Kṛṣṇa (*kṛṣṇa-viraha*), he has achieved the prime success of life. When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa. Śrī Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Mādhavendra Purī. All Caitanya Mahāprabhu's devotees later followed in the footsteps of Mādhavendra Purī, serving the Lord without personal considerations.

TEXT 179

পরম বিরক্ত, মৌনী, সর্বত্র উদাসীন।
গ্রাম্যবার্তা-ভয়ে দ্বিতীয়-সঙ্গ-হীন ॥ ১৭৯ ॥

parama virakta, maunī, sarvatra udāsīna
grāmya-vārtā-bhaye dvitīya-saṅga-hīna

SYNONYMS

parama virakta—totally renounced or unattached; *maunī*—silent; *sarvatra*—everywhere; *udāsīna*—uninterested; *grāmya-vārtā*—of mundane topics; *bhaye*—in fear; *dvitīya*—second; *saṅga*—associate; *hīna*—without.

TRANSLATION

Caitanya Mahāprabhu continued: "Śrī Mādhavendra Purī used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

TEXT 180

হেন-জন গোপালের আজ্ঞামৃত পাঞা।
সহস্র ক্রোশ আসি' বুলে চন্দন মাগিঞা ॥ ১৮০ ॥

hena-jana gopālera ājñāmṛta pāñā
sahasra krośa āsi' bule candana māgiñā

SYNONYMS

hena-jana—such a personality; *gopālera*—of the Gopāla Deity; *ājñā-amṛta*—the nectarean order; *pāñā*—getting; *sahasra*—a thousand; *krośa*—a distance of two miles; *āsi'*—coming; *bule*—walks; *candana*—sandalwood; *māgiñā*—begging.

TRANSLATION

"After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

TEXT 181

ভোকে রহে, তবু অন্ন মাগিঞা না খায়।
হেন-জন চন্দন-ভার বহি' লঞা যায়॥ ১৮১॥

bhoke rahe, tabu anna māgiñā nā khāya
hena-jana candana-bhāra vahi' lañā yāya

SYNONYMS

bhoke—hungry; *rahe*—remains; *tabu*—still; *anna*—food; *māgiñā*—begging; *nā*—does not; *khāya*—eat; *hena-jana*—such a person; *candana-bhāra*—the load of sandalwood; *vahi'*—carrying; *lañā*—taking; *yāya*—goes.

TRANSLATION

"Although Mādhavendra Purī was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Śrī Gopāla.

TEXT 182

'মণেক চন্দন, তোলা-বিশেক কর্পূর।
গোপালে পরাইব'—এই আনন্দ প্রচুর॥ ১৮২॥

'maṇeka candana, tolā-viśeka karpūra
gopāle parāiba'——*ei ānanda pracura*

SYNONYMS

maṇeka candana—one mound of sandalwood; *tolā*—a measurement of weight; *viśeka*—twenty; *karpūra*—camphor; *gopāle*—on Gopāla; *parāiba*—I shall smear; *ei*—this; *ānanda*—pleasure; *pracura*—sufficient.

TRANSLATION

"Without considering his personal comforts, Mādhavendra Purī carried one mound [about eighty-two pounds] of sandalwood and twenty tolās [about eight ounces] of camphor to smear over the body of Gopāla. This transcendental pleasure was sufficient for him.

TEXT 183

উৎকলের দানী রাখে চন্দন দেখিঞা।
তাহাঁ এড়াইল রাজপত্র দেখাঞা॥ ১৮৩॥

utkalera dānī rākhe candana dekhiñā
tāhāṅ eḍāila rāja-patra dekhāñā

SYNONYMS

utkalera—of Orissa; *dānī*—toll officer; *rākhe*—takes; *candana*—sandalwood; *dekhiñā*—seeing; *tāhāṅ*—there; *eḍāila*—escaped; *rāja-patra*—governmental release; *dekhāñā*—by showing.

TRANSLATION

"Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Mādhavendra Purī showed him the release papers given by the government and consequently escaped difficulties.

TEXT 184

ম্লেচ্ছদেশ দূর পথ, জগাতি অপার।
কেমতে চন্দন নিব—নাহি এ বিচার॥ ১৮৪॥

mleccha-deśa dūra patha, jagāti apāra
ke-mate candana niba——nāhi e vicāra

SYNONYMS

mleccha-deśa—the countries governed by Mohammedans; *dūra patha*—long journey; *jagāti*—watchmen; *apāra*—unlimited; *ke-mate*—how; *candana*—the sandalwood; *niba*—I shall take; *nāhi*—there was not; e—this; *vicāra*—consideration.

TRANSLATION

"Mādhavendra Purī was not at all anxious during the long journey to Vṛndāvana through the provinces governed by the Mohammedans and filled with unlimited numbers of watchmen.

TEXT 185

সঙ্গে এক বট নাহি ঘাটীদান দিতে।
তথাপি উৎসাহ বড় চন্দন লঞা যাইতে ॥ ১৮৫ ॥

saṅge eka vaṭa nāhi ghāṭī-dāna dite
tathāpi utsāha baḍa candana lañā yāite

SYNONYMS

saṅge—with him; *eka*—one; *vaṭa*—farthing; *nāhi*—there was not; *ghāṭī-dāna*—as a toll tax; *dite*—to give; *tathāpi*—still; *utsāha*—enthusiasm; *baḍa*—much; *candana*—sandalwood; *lañā*—taking; *yāite*—to go.

TRANSLATION

"Although Mādhavendra Purī did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vṛndāvana for Gopāla.

TEXT 186

প্রগাঢ়-প্রেমের এই স্বভাব-আচার।
নিজ-দুঃখ-বিঘ্নাদির না করে বিচার ॥ ১৮৬ ॥

pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādira nā kare vicāra

SYNONYMS

pragāḍha—intense; *premera*—of love of Godhead; *ei*—this; *svabhāva*—natural; *ācāra*—behavior; *nija*—personal; *duḥkha*—inconvenience; *vighna*—impediments; *ādira*—and so on; *nā*—not; *kare*—does; *vicāra*—consideration.

TRANSLATION

"This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers,

they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in *Śrīmad-Bhāgavatam, tat te 'nukampāṁ susamīkṣyamāṇaḥ:* those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the *Śikṣāṣṭaka,* Śrī Caitanya Mahāprabhu has also instructed: *āśliṣya vā pāda-ratām.* The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

TEXT 187

এই তার গাঢ় প্রেমা লোকে দেখাইতে।
গোপাল তাঁরে আজ্ঞা দিল চন্দন আনিতে॥ ১৮৭॥

ei tāra gāḍha premā loke dekhāite
gopāla tāṅre ājñā dila candana ānite

SYNONYMS

ei—this; *tāra*—of Mādhavendra Purī; *gāḍha*—intense; *premā*—love of Godhead; *loke*—unto the people; *dekhāite*—to show; *gopāla*—Lord Gopāla; *tāṅre*—to him; *ājñā*—order; *dila*—gave; *candana*—sandalwood; *ānite*—to bring.

TRANSLATION

"Śrī Gopāla wanted to show how intensely Mādhavendra Purī loved Kṛṣṇa; therefore He asked him to go to Nīlācala to fetch sandalwood and camphor.

TEXT 188

বহু পরিশ্রমে চন্দন রেমুণা আনিল।
আনন্দ বাড়িল মনে, দুঃখ না গণিল॥ ১৮৮॥

bahu pariśrame candana remuṇā ānila
ānanda bāḍila mane, duḥkha nā gaṇila

SYNONYMS

bahu—much; *pariśrame*—with labor; *candana*—sandalwood; *remuṇā*—to Remuṇā (the village of Gopīnātha); *ānila*—brought; *ānanda*—pleasure; *bāḍila*—increased; *mane*—in the mind; *duḥkha*—difficulties; *nā*—not; *gaṇila*—counted.

TRANSLATION

"With great trouble and after much labor, Mādhavendra Purī brought the load of sandalwood to Remuṇā. However, he was still very pleased; he discounted all the difficulties.

TEXT 189

পরীক্ষা করিতে গোপাল কৈল আজ্ঞা দান।
পরীক্ষা করিয়া শেষে হৈল দয়াবান্॥ ১৮৯॥

parīkṣā karite gopāla kaila ājñā dāna
parīkṣā kariyā śeṣe haila dayāvān

SYNONYMS

parīkṣā—test; *karite*—to make; *gopāla*—Lord Gopāla; *kaila*—did; *ājñā*—the order; *dāna*—giving; *parīkṣā*—the test; *kariyā*—making; *śeṣe*—at the end; *haila*—became; *dayā-vān*—merciful.

TRANSLATION

"To test the intense love of Mādhavendra Purī, Gopāla, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nīlācala, and when Mādhavendra Purī passed this examination, the Lord became very merciful to him.

TEXT 190

এই ভক্তি, ভক্তপ্রিয়-কৃষ্ণ-ব্যবহার।
বুঝিতেও আমা-সবার নাহি অধিকার॥ ১৯০॥

ei bhakti, bhakta-priya-kṛṣṇa-vyavahāra
bujhiteo āmā-sabāra nāhi adhikāra

SYNONYMS

ei bhakti—this type of devotion; *bhakta*—of the devotee; *priya*—and the most lovable object; *kṛṣṇa*—Lord Kṛṣṇa; *vyavahāra*—the behavior; *bujhiteo*—to understand; *āmā-sabāra*—of all of us; *nāhi*—there is not; *adhikāra*—the capacity.

TRANSLATION

"Such behavior exhibited in loving service between the devotee and the devotee's lovable object, Śrī Kṛṣṇa, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

TEXT 191

এত বলি' পড়ে প্রভু তাঁর কৃত শ্লোক।
যেই শ্লোক-চন্দ্রে জগৎ করয়াছে আলোক ॥ ১৯১ ॥

eta bali' paḍe prabhu tāṅra kṛta śloka
yei śloka-candre jagat karyāche āloka

SYNONYMS

eta bali'—saying this; *paḍe*—reads; *prabhu*—Lord Caitanya Mahāprabhu; *tāṅra*—by Mādhavendra Purī; *kṛta*—composed; *śloka*—verse; *yei*—that; *śloka-candre*—by the moonlike verse; *jagat*—all over the world; *karyāche*—produced; *āloka*—light.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world.

TEXT 192

ঘষিতে ঘষিতে যৈছে মলয়জ-সার।
গন্ধ বাড়ে, তৈছে এই শ্লোকের বিচার ॥ ১৯২ ॥

ghaṣite ghaṣite yaiche malayaja-sāra
gandha bāḍe, taiche ei ślokera vicāra

SYNONYMS

ghaṣite ghaṣite—rubbing and rubbing; *yaiche*—just as; *malaya-ja-sāra*—sandalwood; *gandha*—the flavor; *bāḍe*—increases; *taiche*—similarly; *ei*—this; *ślokera*—of the verse; *vicāra*—the consideration.

TRANSLATION

By continuous rubbing, the aroma of Malaya sandalwood increases. Similarly, by considering this verse, its importance increases.

TEXT 193

রত্নগণ-মধ্যে যৈছে কৌস্তুভমণি।
রসকাব্য-মধ্যে তৈছে এই শ্লোক গণি ॥ ১৯৩ ॥

ratna-gaṇa-madhye yaiche kaustubha-maṇi
rasa-kāvya-madhye taiche ei śloka gaṇi

SYNONYMS

ratna-gaṇa—the valuable jewels; *madhye*—among; *yaiche*—just as; *kaustubha-maṇi*—the jewel known as Kaustubha-maṇi; *rasa-kāvya*—mellow poetry; *madhye*—among; *taiche*—similarly; *ei*—this; *śloka*—verse; *gaṇi*—I count.

TRANSLATION

As the kaustubha-maṇi is considered the most precious of valuable stones, this verse is similarly considered the best of mellow poems.

TEXT 194

এই শ্লোক কহিয়াছেন রাধা-ঠাকুরাণী।
তাঁর কৃপায় স্ফুরিয়াছে মাধবেন্দ্র-বাণী ॥ ১৯৪ ॥

ei śloka kahiyāchena rādhā-ṭhākurāṇī
tāṅra kṛpāya sphuriyāche mādhavendra-vāṇī

SYNONYMS

ei—this; *śloka*—verse; *kahiyāchena*—has spoken; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *tāṅra*—Her; *kṛpāya*—by the mercy; *sphuriyāche*—has manifested; *mādhavendra*—of Mādhavendra Purī; *vāṇī*—the words.

TRANSLATION

Actually this verse was spoken by Śrīmatī Rādhārāṇī Herself, and by Her mercy only was it manifest in the words of Mādhavendra Purī.

TEXT 195

কিবা গৌরচন্দ্র ইহা করে আস্বাদন।
ইহা আস্বাদিতে আর নাহি চৌঠজন ॥ ১৯৫ ॥

kibā gauracandra ihā kare āsvādana
ihā āsvādite āra nāhi cauṭha-jana

SYNONYMS

kibā—how excellent; *gaura-candra*—Lord Śrī Caitanya Mahāprabhu; *ihā*—this; *kare*—does; *āsvādana*—tasting; *ihā*—this verse; *āsvādite*—to taste; *āra*—another; *nāhi*—there is not; *cauṭha-jana*—a fourth man.

TRANSLATION

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Śrīmatī Rādhārāṇī, Mādhavendra Purī and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

TEXT 196

শেষকালে এই শ্লোক পঠিতে পঠিতে।
সিদ্ধিপ্রাপ্তি হৈল পুরীর শ্লোকের সহিতে ॥ ১৯৬ ॥

śeṣa-kāle ei śloka paṭhite paṭhite
siddhi-prāpti haila purīra ślokera sahite

SYNONYMS

śeṣa-kāle—at the end; *ei śloka*—this verse; *paṭhite paṭhite*—by reciting repeatedly; *siddhi-prāpti*—attainment of perfection; *haila*—there was; *purīra*—of Mādhavendra Purī; *ślokera*—this verse; *sahite*—with.

TRANSLATION

Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

TEXT 197

অয়ি দীনদয়ার্দ্র নাথ হে মথুরানাথ কদাবলোক্যসে।
হৃদয়ং ত্বদলোককাতরং দয়িত ভ্রাম্যতি কিং করোম্যহম্ ॥ ১৯৭

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

SYNONYMS

ayi—O My Lord; *dīna*—on the poor; *dayā-ardra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when; *avalokyase*—I shall see You; *hṛdayam*—My heart; *tvat*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

TRANSLATION

"O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

PURPORT

The uncontaminated devotees who strictly depend on the Vedānta philosophy are divided into four *sampradāyas,* or transcendental parties. Out of the four *sampradāyas,* the Śrī Madhvācārya-sampradāya was accepted by Mādhavendra Purī. Thus he took *sannyāsa* according to *parampará,* the disciplic succession. Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the *ācārya* named Lakṣmīpati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Purī introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gauḍīya-Madhva-sampradāya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as *dīna-dayārdra nātha,* as did Mādhavendra Purī. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: "My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor, and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You." Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse. Therefore, Vaiṣṇavas in the Gauḍīya-Madhva-sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the line of the Gauḍīya-Madhva-sampradāya accept these principles of devotional service.

TEXT 198

এই শ্লোক পড়িতে প্রভু হইলা মূর্চ্ছিতে।
প্রেমেতে বিবশ হঞা পড়িল ভূমিতে ॥ ১৯৮ ॥

ei śloka paḍite prabhu ha-ilā mūrcchite
premete vivaśa hañā paḍila bhūmite

SYNONYMS

ei śloka—this verse; *paḍite*—reciting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *mūrcchite*—unconscious; *premete*—in ecstatic love; *vivaśa*—uncontrolled; *hañā*—becoming; *paḍila*—fell down; *bhūmite*—on the ground.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

TEXT 199

আস্তে-ব্যস্তে কোলে করি' নিল নিত্যানন্দ ।
ক্রন্দন করিয়া তবে উঠে গৌরচন্দ্র ॥ ১৯৯ ॥

āste-vyaste kole kari' nila nityānanda
krandana kariyā tabe uṭhe gauracandra

SYNONYMS

āste-vyaste—in great dexterity; *kole*—on the lap; *kari'*—making; *nila*—took; *nityānanda*—Lord Nityānanda Prabhu; *krandana*—crying; *kariyā*—doing; *tabe*—at that time; *uṭhe*—got up; *gaura-candra*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda took Him on His lap. Crying, Caitanya Mahāprabhu then got up again.

TEXT 200

প্রেমোন্মাদ হৈল, উঠি' ইতি-উতি ধায় ।
হুঙ্কার করয়ে, হাসে, কান্দে, নাচে, গায় ॥ ২০০ ॥

premonmāda haila, uṭhi' iti-uti dhāya
huṅkāra karaye, hāse, kānde, nāce, gāya

SYNONYMS

prema-unmāda—the madness of love; *haila*—there was; *uṭhi'*—getting up; *iti-uti dhāya*—runs here and there; *huṅkāra*—resounding; *karaye*—does; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—and sings.

TRANSLATION

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes cried, and sometimes danced and sang.

TEXT 201

'অয়ি দীন', 'অয়ি দীন' বলে বারবার।
কণ্ঠে না নিঃসরে বাণী, নেত্রে অশ্রুধার ॥ ২০১ ॥

'ayi dīna', 'ayi dīna' bale bāra-bāra
kaṇṭhe nā niḥsare vāṇī, netre aśru-dhāra

SYNONYMS

ayi dīna—O my Lord, master of the poor; *ayi dīna*—O my Lord, master of the poor; *bale*—says; *bāra-bāra*—repeatedly; *kaṇṭhe*—in the throat; *nā*—not; *niḥsare*—comes out; *vāṇī*—the voice; *netre*—in the eyes; *aśru-dhāra*—torrents of tears.

TRANSLATION

Caitanya Mahāprabhu could not recite the whole verse. He simply said, "Ayi dīna, ayi dīna," repeatedly. Thus He could not speak, and profuse tears were in His eyes.

TEXT 202

কম্প, স্বেদ, পুলকাশ্রু, স্তম্ভ, বৈবর্ণ্য।
নির্বেদ, বিষাদ, জাড্য, গর্ব, হর্ষ, দৈন্য ॥ ২০২ ॥

kampa, sveda, pulakāśru, stambha, vaivarṇya
nirveda, viṣāda, jāḍya, garva, harṣa, dainya

SYNONYMS

kampa—trembling; *sveda*—perspiration; *pulaka-aśru*—jubilation and tears; *stambha*—shock; *vaivarṇya*—loss of color; *nirveda*—disappointment; *viṣāda*—moroseness; *jāḍya*—loss of memory; *garva*—pride; *harṣa*—joy; *dainya*—humility.

TRANSLATION

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu's body.

PURPORT

In the *Bhakti-rasāmṛta-sindhu, jāḍya* is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

TEXT 203

এই শ্লোকে উঘাড়িলা প্রেমের কপাট।
গোপীনাথ-সেবক দেখে প্রভুর প্রেমনাট ॥ ২০৩ ॥

ei śloke ughāḍilā premera kapāṭa
gopīnātha-sevaka dekhe prabhura prema-nāṭa

SYNONYMS

ei śloke—this verse; *ughāḍilā*—uncovered; *premera*—of conjugal love; *kapāṭa*—the door; *gopīnātha-sevaka*—the servants of the Gopīnātha Deity; *dekhe*—see; *prabhura*—of Lord Caitanya Mahāprabhu; *prema-nāṭa*—the dance in ecstatic love.

TRANSLATION

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopīnātha saw Caitanya Mahāprabhu dance in ecstasy.

TEXT 204

লোকের সংঘট্ট দেখি' প্রভুর বাহ্য হৈল।
ঠাকুরের ভোগ সরি' আরতি বাজিল ॥ ২০৪ ॥

lokera saṅghaṭṭa dekhi' prabhura bāhya haila
ṭhākurera bhoga sari' ārati bājila

SYNONYMS

lokera—of people; *saṅghaṭṭa*—a crowd; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—appeared; *ṭhākurera*—of the Deity; *bhoga*—offering; *sari'*—finishing; *ārati*—performance of *ārati*; *bājila*—resounded.

TRANSLATION

When many people crowded around Śrī Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding ārati performance.

TEXT 205

ঠাকুরে শয়ন করাঞা পূজারী হৈল বাহির।
প্রভুর আগে আনি' দিল প্রসাদ বার ক্ষীর॥ ২০৫॥

ṭhākure śayana karāñā pūjārī haila bāhira
prabhura āge āni' dila prasāda bāra kṣīra

SYNONYMS

ṭhākure—the Deity; *śayana*—lying down; *karāñā*—causing to do; *pūjārī*—the priest; *haila*—was; *bāhira*—out of the temple; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *āge*—in front; *āni'*—bringing; *dila*—offered; *prasāda*—the remnants of food; *bāra*—twelve; *kṣīra*—pots of sweet rice.

TRANSLATION

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahāprabhu.

TEXT 206

ক্ষীর দেখি' মহাপ্রভুর আনন্দ বাড়িল।
ভক্তগণে খাওয়াইতে পঞ্চ ক্ষীর লৈল॥ ২০৬॥

kṣīra dekhi' mahāprabhura ānanda bāḍila
bhakta-gaṇe khāoyāite pañca kṣīra laila

SYNONYMS

kṣīra—the sweet rice; *dekhi'*—seeing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda*—the pleasure; *bāḍila*—increased; *bhakta-gaṇe*—the devotees; *khāoyāite*—to feed them; *pañca*—five pots; *kṣīra*—sweet rice; *laila*—accepted.

TRANSLATION

When all the pots of sweet rice, remnants left by Gopīnātha, were placed before Śrī Caitanya Mahāprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

TEXT 207

সাত ক্ষীর পূজারীকে বাহুড়িয়া দিল।
পঞ্চক্ষীর পঞ্চজনে বাঁটিয়া খাইল॥ ২০৭॥

sāta kṣīra pūjārīke bāhuḍiyā dila
pañca-kṣīra pañca-jane vāṅṭiyā khāila

SYNONYMS

sāta kṣīra—seven pots of sweet rice; *pūjārīke*—toward the *pūjārī*; *bāhuḍiyā*—pushing forward; *dila*—gave; *pañca-kṣīra*—five pots of sweet rice; *pañca-jane*—to five men; *vāṅṭiyā*—distributing; *khāila*—ate.

TRANSLATION

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasāda.

TEXT 208

গোপীনাথ-রূপে যদি করিয়াছেন ভোজন।
ভক্তি দেখাইতে কৈল প্রসাদ ভক্ষণ॥ ২০৮॥

gopīnātha-rūpe yadi kariyāchena bhojana
bhakti dekhāite kaila prasāda bhakṣaṇa

SYNONYMS

gopīnātha-rūpe—in His *arcā* incarnation as Gopīnātha; *yadi*—although; *kariyāchena*—has done; *bhojana*—eating; *bhakti*—devotional service; *dekhāite*—to exhibit; *kaila*—did; *prasāda bhakṣaṇa*—eating.

TRANSLATION

Being identical with the Gopīnātha Deity, Śrī Caitanya Mahāprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

TEXT 209

নাম-সংকীর্তনে সেই রাত্রি গোঙাইলা।
মঙ্গল-আরতি দেখি' প্রভাতে চলিলা॥ ২০৯॥

nāma-saṅkīrtane sei rātri goṅāilā
maṅgala-ārati dekhi' prabhāte calilā

SYNONYMS

nāma-saṅkīrtane—in congregational chanting; *sei*—that; *rātri*—night; *goṅāilā*—passed; *maṅgala-ārati*—the early *ārati*; *dekhi'*—after seeing; *prabhāte*—in the morning; *calilā*—departed.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the maṅgala-ārati performance, He departed.

TEXT 210

গোপাল-গোপীনাথ-পুরীগোসাঞির গুণ।
ভক্ত-সঙ্গে শ্রীমুখে প্রভু কৈলা আস্বাদন॥ ২১০॥

gopāla-gopīnātha-purī-gosāñira guṇa
bhakta-saṅge śrī-mukhe prabhu kailā āsvādana

SYNONYMS

gopāla—of the Gopāla Deity; *gopīnātha*—of the Gopīnātha Deity; *purī-gosāñira*—of Mādhavendra Purī; *guṇa*—the qualities; *bhakta-saṅge*—with the devotees; *śrī-mukhe*—in His own mouth; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āsvādana*—tasting.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopālajī, Gopīnātha and Śrī Mādhavendra Purī.

TEXT 211

এই ত' আখ্যানে কহিলা দোঁহার মহিমা।
প্রভুর ভক্তবাৎসল্য, আর ভক্তপ্রেম-সীমা॥ ২১১॥

ei ta' ākhyāne kahilā doṅhāra mahimā
prabhura bhakta-vātsalya, āra bhakta-prema-sīmā

SYNONYMS

ei ta'—thus; *ākhyāne*—in the narration; *kahilā*—described; *doṅhāra*—of the two; *mahimā*—the glories; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta-*

vātsalya—attachment for His devotees; *āra*—and; *bhakta-prema-sīmā*—the highest limit of ecstatic love by the devotee.

TRANSLATION

Thus I have described both the transcendental glories of Lord Caitanya Mahāprabhu's affection for His devotees and the highest limit of ecstatic love of God.

TEXT 212

শ্রদ্ধাযুক্ত হঞা ইহা শুনে যেই জন।
শ্রীকৃষ্ণ-চরণে সেই পায় প্রেমধন ॥ ২১২ ॥

śraddhā-yukta haña ihā śune yei jana
śrī-kṛṣṇa-caraṇe sei pāya prema-dhana

SYNONYMS

śraddhā-yukta—possessed of faith; *haña*—being; *ihā*—this; *śune*—hears; *yei*—that; *jana*—person; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Śrī Kṛṣṇa; *sei*—that person; *pāya*—gets; *prema-dhana*—the treasure of love of Godhead.

TRANSLATION

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.

TEXT 213

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২১৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Fourth Chapter, describing Śrī Mādhavendra Purī's devotional service.*

CHAPTER 5

The Activities of Sākṣi-gopāla

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fifth Chapter in his *Amṛta-pravāha-bhāṣya:* After passing through Yājapura, Śrī Caitanya Mahāprabhu reached the town of Kaṭaka (Cuttak) and there went to see the temple of Sākṣi-gopāla. While there, He heard the story of Sākṣi-gopāla from the mouth of Śrī Nityānanda Prabhu.

Once there were two *brāhmaṇas,* one elderly and the other young, who were inhabitants of a place known as Vidyānagara. After touring many places of pilgrimage, the two *brāhmaṇas* finally reached Vṛndāvana. The elderly *brāhmaṇa* was very satisfied with the service of the young *brāhmaṇa,* and he wanted to offer him his youngest daughter in marriage. The young *brāhmaṇa* received the promise of his elder before the Gopāla Deity of Vṛndāvana. Thus the Gopāla Deity acted as a witness. When both *brāhmaṇas* returned to Vidyānagara, the younger *brāhmaṇa* raised the question of this marriage, but the elderly *brāhmaṇa,* due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger *brāhmaṇa* returned to Vṛndāvana and narrated the whole story to Gopālajī. Thus Gopālajī, being obliged by the young man's devotional service, accompanied him to southern India. Gopālajī followed the younger *brāhmaṇa,* who could hear the tinkling sound of Gopālajī's ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopālajī testified to the promise of the elderly *brāhmaṇa*. Thus the marriage was performed. Later, the King of that country constructed a fine temple for Gopāla.

Afterwards, King Puruṣottama of Orissa was insulted by the King of Kaṭaka, who refused to give him his daughter in marriage and called him a sweeper of Lord Jagannātha. With the help of Lord Jagannātha, King Puruṣottama fought the King of Kaṭaka and defeated him. Thus he took charge of both the King's daughter and the state of Kaṭaka as well. At that time, Gopālajī, being very much obligated by the devotional service of King Puruṣottama, was brought to the town of Kaṭaka.

After hearing this narration, Śrī Caitanya Mahāprabhu visited the temple of Gopāla in great ecstasy of love of God. From Kaṭaka He went to Bhuvaneśvara and saw the temple of Lord Śiva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhārgī River He came to the temple of Lord Śiva, where He entrusted His *sannyāsa* staff to Nityānanda Prabhu. However, Nityānanda Prabhu broke the staff into three pieces and threw it into the Bhārgī River at a place known as Āṭhāranālā. Being angry at not getting His staff back, Śrī Caitanya

Mahāprabhu left the company of Nityānanda Prabhu and went alone to see the Jagannātha temple.

TEXT 1

পদ্ভ্যাং চলন্ যঃ প্রতিমা-স্বরূপো
ব্রহ্মণ্যদেবো হি শতাহগম্যম্ ।
দেশং যযৌ বিপ্রকৃতেঽদ্ভুতেহং
তং সাক্ষিগোপালমহং নতোঽস্মি ॥ ১ ॥

padbhyāṁ calan yaḥ pratimā-svarūpo
brahmaṇya-devo hi śatāha-gamyam
deśaṁ yayau vipra-kṛte 'dbhutehaṁ
taṁ sākṣi-gopālam ahaṁ nato 'smi

SYNONYMS

padbhyām—by the two legs; *calan*—walking; *yaḥ*—one who; *pratimā*—of the Deity; *svarūpaḥ*—in the form; *brahmaṇya-devaḥ*—the Supreme Lord of brahminical culture; *hi*—certainly; *śata-āha*—in one hundred days; *gamyam*—to be passed over; *deśam*—the country; *yayau*—went; *vipra-kṛte*—for the benefit of a *brāhmaṇa*; *adbhuta*—most wonderful; *īham*—activity; *tam*—unto that; *sākṣi-gopālam*—the Gopāla known as the witness Gopāla; *aham*—I; *nataḥ asmi*—offer respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of God [brahmaṇya-deva], who appeared as Sākṣi-gopāla to benefit a brāhmaṇa. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya—all glories; *jaya*—all glories; *śrī caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *śrī nityānanda*—to Lord Śrī Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

চলিতে চলিতে আইলা যাজপুর-গ্রাম ।
বরাহ-ঠাকুর দেখি' করিলা প্রণাম ॥ ৩ ॥

calite calite āilā yājapura-grāma
varāha-ṭhākura dekhi' karilā praṇāma

SYNONYMS

calite calite—walking on and on; *āilā*—reached; *yājapura-grāma*—the village of Yājapura-grāma; *varāha-ṭhākura*—the temple of Varāhadeva; *dekhi'*—seeing; *karilā*—offered; *praṇāma*—obeisances.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu and His party finally arrived at Yājapura on the River Vaitaraṇī. There He saw the temple of Varāhadeva and offered His obeisances unto Him.

TEXT 4

নৃত্যগীত কৈল প্রেমে বহুত স্তবন ।
যাজপুরে সে রাত্রি করিলা যাপন ॥ ৪ ॥

nṛtya-gīta kaila preme bahuta stavana
yājapure se rātri karilā yāpana

SYNONYMS

nṛtya-gīta—dancing and chanting; *kaila*—executed; *preme*—in love of Godhead; *bahuta*—various; *stavana*—prayers; *yājapure*—in the village of Yājapura; *se rātri*—that night; *karilā*—did; *yāpana*—passing.

TRANSLATION

In the temple of Varāhadeva, Śrī Caitanya Mahāprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

TEXT 5

কটকে আইলা সাক্ষিগোপাল দেখিতে ।
গোপাল-সৌন্দর্য দেখি' হৈলা আনন্দিতে ॥ ৫ ॥

kaṭake āilā sākṣi-gopāla dekhite
gopāla-saundarya dekhi' hailā ānandite

SYNONYMS

kaṭake—in the town of Kaṭaka (Cuttak); *āilā*—arrived; *sākṣi-gopāla*—the witness Gopāla; *dekhite*—to see; *gopāla*—of the Deity of Gopāla; *saundarya*—the beauty; *dekhi'*—seeing; *hailā*—became; *ānandite*—very pleased.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu went to the town of Kaṭaka to see the temple of the witness Gopāla. When He saw the Deity of Gopāla, He was very much pleased with His beauty.

TEXT 6

প্রেমাবেশে নৃত্যগীত কৈল কতক্ষণ ।
আবিষ্ট হঞা কৈল গোপাল স্তবন ॥ ৬ ॥

premāveśe nṛtya-gīta kaila kata-kṣaṇa
āviṣṭa hañā kaila gopāla stavana

SYNONYMS

prema-āveśe—in the ecstasy of love of God; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *kata-kṣaṇa*—for some time; *āviṣṭa hañā*—being overwhelmed; *kaila*—offered; *gopāla stavana*—prayers to Gopāla.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopāla.

TEXT 7

সেই রাত্রি তাহাঁ রহি' ভক্তগণ-সঙ্গে ।
গোপালের পূর্বকথা শুনে বহু রঙ্গে ॥ ৭ ॥

sei rātri tāhāṅ rahi' bhakta-gaṇa-saṅge
gopālera pūrva-kathā śune bahu raṅge

SYNONYMS

sei rātri—that night; *tāhāṅ*—there; *rahi'*—remaining; *bhakta-gaṇa-saṅge*—with the other devotees; *gopālera*—of Lord Gopāla; *pūrva-kathā*—previous narration; *śune*—hears; *bahu*—much; *raṅge*—in pleasure.

TRANSLATION

That night Śrī Caitanya Mahāprabhu stayed in the temple of Gopāla, and along with all the devotees, He heard the narration of the witness Gopāla with great pleasure.

TEXT 8

নিত্যানন্দ-গোসাঞি যবে তীর্থ ভ্রমিলা ।
সাক্ষিগোপাল দেখিবারে কটক আইলা ॥ ৮ ॥

nityānanda-gosāñi yabe tīrtha bhramilā
sākṣi-gopāla dekhibāre kaṭaka āilā

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda Prabhu; *yabe*—when; *tīrtha bhramilā*—traveled to the places of pilgrimage; *sākṣi-gopāla*—the witness Gopāla; *dekhibāre*—to see; *kaṭaka*—to the town of Kaṭaka; *āilā*—came.

TRANSLATION

Previously, when Nityānanda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Sākṣi-gopāla at Kaṭaka.

TEXT 9

সাক্ষিগোপালের কথা শুনি, লোকমুখে ।
সেই কথা কহেন, প্রভু শুনে মহাসুখে ॥ ৯ ॥

sākṣi-gopālera kathā śuni, loka-mukhe
sei kathā kahena, prabhu śune mahā-sukhe

SYNONYMS

sākṣi-gopālera—of the witness Gopāla; *kathā*—the narration; *śuni*—hearing; *loka-mukhe*—from the people; *sei kathā*—that narration; *kahena*—Nityānanda Prabhu narrates; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śune*—hears; *mahā-sukhe*—in great pleasure.

TRANSLATION

At that time, Nityānanda Prabhu had heard the story of Sākṣi-gopāla from the townspeople. He now recited this again, and Lord Caitanya Mahāprabhu heard the narration with great pleasure.

PURPORT

The Sākṣi-gopāla temple is situated between the Khurdā Road Junction railway station and the Jagannātha Purī station. The Deity is not presently situated in Kaṭaka, but when Nityānanda Prabhu traveled there, the Deity was present. Kaṭaka is a town in Orissa situated on the Mahānadī River. When Sākṣi-gopāla was brought from Vidyānagara in southern India, He stayed for some time at Kaṭaka. Thereafter, He was situated for some time in the Jagannātha temple. It seems that in the temple of Jagannātha, there was some disagreement between Jagannātha and Sākṣi-gopāla, a disagreement called *prema-kalaha,* a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about six miles from Jagannātha Purī. The village was called Satyavādī, and Gopāla was stationed there. Thereafter, a new temple was constructed. Now there is a Sākṣi-gopāla station, and people go there to see the witness Gopāla.

TEXT 10

পূর্বে বিদ্যানগরের দুই ত' ব্রাহ্মণ ।
তীর্থ করিবারে দুঁহে করিলা গমন ॥ ১০ ॥

pūrve vidyā-nagarera dui ta' brāhmaṇa
tīrtha karibāre duṅhe karilā gamana

SYNONYMS

pūrve—previously; *vidyā-nagarera*—of the town known as Vidyānagara; *dui*—two; *ta'*—certainly; *brāhmaṇa*—*brāhmaṇas; tīrtha karibāre*—to tour places of pilgrimage; *duṅhe*—both of them; *karilā*—began; *gamana*—journey.

TRANSLATION

Formerly at Vidyānagara in South India there were two brāhmaṇas who made a long tour to see different places of pilgrimage.

TEXT 11

গয়া, বারাণসী, প্রয়াগ—সকল করিয়া।
মথুরাতে আইলা দুঁহে আনন্দিত হঞা ॥ ১১ ॥

gayā, vārāṇasī, prayāga—sakala kariyā
mathurāte āilā duṅhe ānandita hañā

SYNONYMS

gayā—the pilgrimage site of the name Gayā; *vārāṇasī*—Benares, or Kāśī; *prayāga*—Allahabad; *sakala*—all; *kariyā*—touring; *mathurāte*—Mathurā; *āilā*—they reached; *duṅhe*—both; *ānandita*—pleased; *hañā*—becoming.

TRANSLATION

First of all they visited Gayā, then Kāśī, then Prayāga. Finally, with great pleasure, they came to Mathurā.

TEXT 12

বনযাত্রায় বন দেখি' দেখে গোবর্ধন।
দ্বাদশ-বন দেখি' শেষে গেলা বৃন্দাবন ॥ ১২ ॥

vana-yātrāya vana dekhi' dekhe govardhana
dvādaśa-vana dekhi' śeṣe gelā vṛndāvana

SYNONYMS

vana-yātrāya—in touring the different forests; *vana dekhi'*—while seeing the forests; *dekhe*—they see; *govardhana*—Govardhana Hill; *dvādaśa-vana dekhi'*—visiting the twelve forests in Vṛndāvana; *śeṣe*—at last; *gelā*—reached; *vṛndāvana*—Vṛndāvana.

TRANSLATION

After reaching Mathurā, they started visiting the different forests of Vṛndāvana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vṛndāvana.

PURPORT

The five forests situated on the eastern side of the River Yamunā are Bhadra, Bilva, Loha, Bhāṇḍīra and Mahāvana. The seven forests situated on the western side of the Yamunā are Madhu, Tāla, Kumuda, Bahulā, Kāmya, Khadira and Vṛndāvana. After visiting all these forests, these pilgrims went to a place known as Pañcakrośī Vṛndāvana. Out of the twelve forests, the Vṛndāvana forest extends from the town of Vṛndāvana up to Nanda-grāma and Varṣāna, a distance of thirty-two miles, within which the Pañcakrośī Vṛndāvana town is situated.

TEXT 13

বৃন্দাবনে গোবিন্দ-স্থানে মহাদেবালয়।
সে মন্দিরে গোপালের মহাসেবা হয়॥ ১৩॥

vṛndāvane govinda-sthāne mahā-devālaya
se mandire gopālera mahā-sevā haya

SYNONYMS

vṛndāvane—within Pañcakrośī Vṛndāvana; *govinda-sthāne*—at the place where the present Govinda temple is situated; *mahā-deva-ālaya*—a great temple; *se mandire*—in that temple; *gopālera*—of the Deity of Gopāla; *mahā-sevā*—gorgeous worship; *haya*—there is.

TRANSLATION

In the village of Pañcakrośī Vṛndāvana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopāla was performed.

TEXT 14

কেশীতীর্থ, কালীয়-হ্রদাদিকে কৈল স্নান।
শ্রীগোপাল দেখি' তাহাঁ করিলা বিশ্রাম॥ ১৪॥

keśī-tīrtha, kālīya-hradādike kaila snāna
śrī-gopāla dekhi' tāhāṅ karilā viśrāma

SYNONYMS

keśī-tīrtha—the bathing place on the bank of the Yamunā known as Keśī-ghāṭa; *kālīya-hrada*—the bathing place on the bank of the Yamunā known as Kāliya-ghāṭa; *ādike*—in such different bathing places; *kaila*—did; *snāna*—bathing; *śrī-*

gopāla dekhi'—by visiting the temple of Gopāla; *tāhāṅ*—there; *karilā*—took; *viśrāma*—rest.

TRANSLATION

After taking baths at different bathing places along the River Yamunā, such as Keśī-ghāṭa and Kāliya-ghāṭa, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

TEXT 15

গোপাল-সৌন্দর্য দুঁহার মন নিল হরি'।
সুখ পাঞা রহে তাহাঁ দিন দুই-চারি॥ ১৫॥

gopāla-saundarya duṅhāra mana nila hari'
sukha pāñā rahe tāhāṅ dina dui-cāri

SYNONYMS

gopāla-saundarya—the beauty of the Gopāla Deity; *duṅhāra*—of both of them; *mana*—the minds; *nila*—took away; *hari'*—carrying; *sukha pāñā*—feeling this transcendental happiness; *rahe*—remained; *tāhāṅ*—in that temple; *dina*—days; *dui-cāri*—two or four.

TRANSLATION

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

TEXT 16

দুইবিপ্র-মধ্যে এক বিপ্র—বৃদ্ধপ্রায়।
আর বিপ্র—যুবা, তাঁর করেন সহায়॥ ১৬॥

dui-vipra-madhye eka vipra——vṛddha-prāya
āra vipra——yuvā, tāṅra karena sahāya

SYNONYMS

dui-vipra-madhye—between the two *brāhmaṇas; eka vipra*—one *brāhmaṇa; vṛddha-prāya*—elderly man; *āra vipra*—the second *brāhmaṇa; yuvā*—young man; *tāṅra*—of the older *brāhmaṇa; karena*—does; *sahāya*—assistance.

TRANSLATION

One of the two brāhmaṇas was an old man, and the other was young. The young man was assisting the old one.

TEXT 17

ছোটবিপ্র করে সদা তাঁহার সেবন।
তাঁহার সেবায় বিপ্রের তুষ্ট হৈল মন ॥ ১৭ ॥

choṭa-vipra kare sadā tāṅhāra sevana
tāṅhāra sevāya viprera tuṣṭa haila mana

SYNONYMS

choṭa-vipra—the younger *brāhmaṇa; kare*—does; *sadā*—always; *tāṅhāra*—his (the old *brāhmaṇa's*); *sevana*—service; *tāṅhāra*—his; *sevāya*—by the service; *viprera*—of the old *brāhmaṇa; tuṣṭa*—pacified; *haila*—became; *mana*—the mind.

TRANSLATION

Indeed, the young brāhmaṇa always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

TEXT 18

বিপ্র বলে,—তুমি মোর বহু সেবা কৈলা।
সহায় হঞা মোরে তীর্থ করাইলা ॥ ১৮ ॥

vipra bale,—tumi mora bahu sevā kailā
sahāya hañā more tīrtha karāilā

SYNONYMS

vipra bale—the elderly *brāhmaṇa* says; *tumi*—you; *mora*—my; *bahu*—various; *sevā*—service; *kailā*—have rendered; *sahāya*—assistant; *hañā*—being; *more*—to me; *tīrtha*—pilgrimage; *karāilā*—helped to do.

TRANSLATION

The older man told the younger: "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

TEXT 19

পুত্রেও পিতার ঐছে না করে সেবন।
তোমার প্রসাদে আমি না পাইলাম শ্রম ॥ ১৯ ॥

putreo pitāra aiche nā kare sevana
tomāra prasāde āmi nā pāilāma śrama

SYNONYMS

putreo—even my own son; *pitāra*—of the father; *aiche*—in this way; *nā*—not; *kare*—renders; *sevana*—service; *tomāra*—your; *prasāde*—by the mercy; *āmi*—I; *nā*—not; *pāilāma*—have gotten; *śrama*—fatigue.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

TEXT 20

কৃতঘ্নতা হয় তোমায় না কৈলে সম্মান।
অতএব তোমায় আমি দিব কন্যাদান॥ ২০॥

kṛta-ghnatā haya tomāya nā kaile sammāna
ataeva tomāya āmi diba kanyā-dāna

SYNONYMS

kṛta-ghnatā—ungratefulness; *haya*—it is; *tomāya*—to you; *nā*—not; *kaile*—if doing; *sammāna*—respect; *ataeva*—therefore; *tomāya*—to you; *āmi*—I; *diba*—shall give; *kanyā-dāna*—my daughter as charity.

TRANSLATION

"If I do not show you any respect, I will be ungrateful. Therefore, I promise to give you my daughter in charity."

TEXT 21

ছোটবিপ্র কহে,—"শুন, বিপ্র-মহাশয়।
অসম্ভব কহ কেনে, যেই নাহি হয়॥ ২১॥

choṭa-vipra kahe,—"śuna, vipra-mahāśaya
asambhava kaha kene, yei nāhi haya

SYNONYMS

choṭa-vipra—the younger *brāhmaṇa; kahe*—replies; *śuna*—hear; *vipra-mahāśaya*—my dear *brāhmaṇa; asambhava*—unlikely; *kaha*—you say; *kene*—why; *yei*—which; *nāhi*—not; *haya*—happens.

TRANSLATION

The younger brāhmaṇa replied: "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

TEXT 22

মহাকুলীন তুমি—বিদ্যা-ধনাদি-প্রবীণ ।
আমি অকুলীন, আর ধন-বিদ্যা-হীন ॥ ২২ ॥

mahā-kulīna tumi——vidyā-dhanādi-pravīṇa
āmi akulīna, āra dhana-vidyā-hīna

SYNONYMS

mahā-kulīna—highly aristocratic; *tumi*—you; *vidyā*—education; *dhana-ādi*—riches; *pravīṇa*—enriched; *āmi*—I; *akulīna*—not aristocratic; *āra*—and; *dhana-vidyā-hīna*—without any wealth and education.

TRANSLATION

"You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

PURPORT

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful, or get a sufficient quantity of riches. These are symptoms of pious activities performed in one's past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly *brāhmaṇa* offered the young *brāhmaṇa* his daughter, the young *brāhmaṇa* did not believe that it would be possible to marry her. Therefore he asked the elderly *brāhmaṇa* why he was proposing something unprecedented (*asambhava*). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

TEXT 23

কন্যাদান-পাত্র আমি না হই তোমার ।
কৃষ্ণপ্রীত্যে করি তোমার সেবা-ব্যবহার ॥ ২৩ ॥

kanyā-dāna-pātra āmi nā ha-i tomāra
kṛṣṇa-prītye kari tomāra sevā-vyavahāra

SYNONYMS

kanyā-dāna-pātra—a bridegroom suitable for one's daughter; *āmi*—I; *nā*—not; *ha-i*—am; *tomāra*—of you; *kṛṣṇa-prītye*—only for satisfaction of Kṛṣṇa; *kari*—I do; *tomāra*—of you; *sevā*—of service; *vyavahāra*—activities.

TRANSLATION

"Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

PURPORT

Both *brāhmaṇas* were pure Vaiṣṇavas. The younger man took special care of the older one simply to please Kṛṣṇa. In *Śrīmad-Bhāgavatam* Kṛṣṇa says, *mad-bhakta-pūjābhyadhikā:* "It is better to render service to My devotee." (*Bhāg.* 11.21.19) Thus, according to the Gauḍīya-Vaiṣṇava philosophy of Caitanya Mahāprabhu, it is better to be a servant of the servant of God. One should not try to serve Kṛṣṇa directly. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa. This is pleasing to Lord Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura confirms this philosophy: *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā.* Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

TEXT 24

ব্রাহ্মণ-সেবায় কৃষ্ণের প্রীতি বড় হয়।
তাঁহার সন্তোষে ভক্তি-সম্পদ্ বাড়য়॥" ২৪॥

brāhmaṇa-sevāya kṛṣṇera prīti baḍa haya
tāṅhāra santoṣe bhakti-sampad bāḍaya"

SYNONYMS

brāhmaṇa-sevāya—by rendering service to a *brāhmaṇa; kṛṣṇera*—of Lord Kṛṣṇa; *prīti*—the satisfaction; *baḍa*—very great; *haya*—is; *tāṅhāra santoṣe*—by pleasing the Lord; *bhakti*—of devotional service; *sampad*—the opulence; *bāḍaya*—increases.

TRANSLATION

"Lord Kṛṣṇa is very pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one's devotional service increases."

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the younger *brāhmaṇa* rendered service to the older one with the purpose of pleasing Kṛṣṇa. It was not a matter of ordinary worldly dealings. Kṛṣṇa is pleased when a Vaiṣṇava is rendered service. Because the younger *brāhmaṇa* served the older one, Lord Gopāla agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Śrī Caitanya Mahāprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaiṣṇavas. Marriage arrangements and ceremonies belong to ordinary material *karma-kāṇḍa* sections of the scriptures. The Vaiṣṇavas, however, are not interested in any kind of *karma-kāṇḍa* dealings. Śrīla Narottama dāsa Ṭhākura says: *karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa.* For a Vaiṣṇava, the *karma-kāṇḍa* and *jñāna-kāṇḍa* sections of the *Vedas* are unnecessary. Indeed, a real Vaiṣṇava takes these sections as a poison pot (*viṣera bhāṇḍa*). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in *karma-kāṇḍa* activities. Sometimes, not knowing the Vaiṣṇava philosophy, an outsider criticizes such activity, maintaining that a *sannyāsī* should not take part in a marriage ceremony between a young boy and girl. However, this is not a *karma-kāṇḍa* activity because our purpose is to spread the Kṛṣṇa consciousness movement. We are giving all facility to the general populace to take to Kṛṣṇa consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a *sannyāsī* takes part in a marriage ceremony. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu took great pleasure in hearing about the marriage ceremony between the young *brāhmaṇa* and the daughter of the elderly *brāhmaṇa.*

TEXT 25

বড়বিপ্র কহে,—"তুমি না কর সংশয়।
তোমাকে কন্যা দিব আমি, করিল নিশ্চয়॥" ২৫॥

baḍa-vipra kahe,—"tumi nā kara saṁśaya
tomāke kanyā diba āmi, karila niścaya"

SYNONYMS

baḍa-vipra—the older *brāhmaṇa; kahe*—replies; *tumi*—you; *nā*—not; *kara*—do; *saṁśaya*—doubt; *tomāke*—to you; *kanyā*—the daughter; *diba*—shall give; *āmi*—I; *karila*—made; *niścaya*—certainty.

TRANSLATION

The older brāhmaṇa replied: "My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this."

TEXT 26

ছোটবিপ্র বলে,—"তোমার স্ত্রীপুত্র সব।
বহু জ্ঞাতি-গোষ্ঠী তোমার বহুত বান্ধব ॥ ২৬ ॥

choṭa-vipra bale,—"tomāra strī-putra saba
bahu jñāti-goṣṭhī tomāra bahuta bāndhava

SYNONYMS

choṭa-vipra—the young *brāhmaṇa; bale*—says; *tomāra*—your; *strī-putra*—wife and sons; *saba*—all; *bahu*—many; *jñāti*—of family relations; *goṣṭhī*—group; *tomāra*—your; *bahuta*—many; *bāndhava*—friends.

TRANSLATION

The young brāhmaṇa said: "You have a wife and sons, and you have a large circle of relatives and friends.

TEXT 27

তা'-সবার সম্মতি বিনা নহে কন্যাদান।
রুক্মিণীর পিতা ভীষ্মক তাহাতে প্রমাণ ॥ ২৭ ॥

tā'-sabāra sammati vinā nahe kanyā-dāna
rukmiṇīra pitā bhīṣmaka tāhāte pramāṇa

SYNONYMS

tā'-sabāra—of all of them; *sammati*—consent; *vinā*—without; *nahe*—not; *kanyā-dāna*—giving the daughter in charity; *rukmiṇīra*—of Queen Rukmiṇī; *pitā*—father; *bhīṣmaka*—of the name Bhīṣmaka; *tāhāte*—of that; *pramāṇa*—evidence.

TRANSLATION

"Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmiṇī and her father, Bhīṣmaka.

TEXT 28

ভীষ্মকের ইচ্ছা,—কৃষ্ণে কন্যা সমর্পিতে।
পুত্রের বিরোধে কন্যা নারিল অর্পিতে॥" ২৮॥

bhīṣmakera icchā,—kṛṣṇe kanyā samarpite
putrera virodhe kanyā nārila arpite"

SYNONYMS

bhīṣmakera—of King Bhīṣmaka; *icchā*—the desire; *kṛṣṇe*—unto Kṛṣṇa; *kanyā*—daughter; *samarpite*—to give; *putrera*—of his son; *virodhe*—by the objection; *kanyā*—daughter; *nārila*—was unable; *arpite*—to offer.

TRANSLATION

"King Bhīṣmaka wanted to give his daughter, Rukmiṇī, in charity to Kṛṣṇa, but Rukmī, his eldest son, objected. Therefore he could not carry out his decision."

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.52.21):

rājāsīd bhīṣmako nāma
vidarbhādhipatir mahān
tasya pañcābhavan putrāḥ
kanyaikā ca varānanā

King Bhīṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmiṇī, but Rukmī, the eldest of his five sons, objected. Therefore he withdrew his decision and decided to offer Rukmiṇī to the King of Cedi, Śiśupāla, who was a cousin of Kṛṣṇa's. However, Rukmiṇī conceived of a trick; she sent a letter to Kṛṣṇa asking Him to kidnap her. Thus in order to please Rukmiṇī, who was His great devotee, Kṛṣṇa kidnapped her. There ensued a great fight between Kṛṣṇa and the opposing party, headed by Rukmiṇī's brother Rukmī. Rukmī was defeated and, because of his harsh words against Kṛṣṇa, was about to be killed, but he was saved at the request of Rukmiṇī. However, Kṛṣṇa shaved off all of Rukmī's hair with His sword. Śrī Balarāma did not like this, and so to please Rukmiṇī, Balarāma rebuked Kṛṣṇa.

TEXT 29

বড়বিপ্র কহে,—"কন্যা মোর নিজ-ধন।
নিজ-ধন দিতে নিষেধিবে কোন্ জন॥ ২৯॥

baḍa-vipra kahe,—"kanyā mora nija-dhana
nija-dhana dite niṣedhibe kon jana

SYNONYMS

baḍa-vipra kahe—the elderly *brāhmaṇa* says; *kanyā*—the daughter; *mora*—my; *nija-dhana*—own property; *nija-dhana*—one's own property; *dite*—to give; *niṣedhibe*—will object; *kon*—what; *jana*—person.

TRANSLATION

The elderly brāhmaṇa said: "My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?

TEXT 30

তোমাকে কন্যা দিব, সবাকে করি' তিরস্কার।
সংশয় না কর তুমি, করহ স্বীকার॥" ৩০॥

tomāke kanyā diba, sabāke kari' tiraskāra
saṁśaya nā kara tumi, karaha svīkāra"

SYNONYMS

tomāke—to you; *kanyā*—the daughter; *diba*—I shall offer; *sabāke*—all others; *kari'*—doing; *tiraskāra*—neglecting; *saṁśaya*—doubt; *nā*—not; *kara*—do; *tumi*—you; *karaha*—just do; *svīkāra*—acceptance.

TRANSLATION

"My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don't doubt me in this regard; just accept my proposal."

TEXT 31

ছোটবিপ্র কহে,—"যদি কন্যা দিতে মন।
গোপালের আগে কহ এ সত্যবচন॥" ৩১॥

choṭa-vipra kahe,—"yadi kanyā dite mana
gopālera āge kaha e satya-vacana"

SYNONYMS

choṭa-vipra kahe—the younger *brāhmaṇa* replies; *yadi*—if; *kanyā*—daughter; *dite*—to give in charity; *mana*—the mind; *gopālera*—of the Gopāla Deity; *āge*—in front; *kaha*—say; *e*—these; *satya-vacana*—words in truth.

TRANSLATION

The younger brāhmaṇa replied: "If you have decided to give your young daughter to me, then say so before the Gopāla Deity."

TEXT 32

গোপালের আগে বিপ্র কহিতে লাগিল।
'তুমি জান, নিজ-কন্যা ইহারে আমি দিল॥' ৩২॥

gopālera āge vipra kahite lāgila
'tumi jāna, nija-kanyā ihāre āmi dila'

SYNONYMS

gopālera āge—in front of the Gopāla Deity; *vipra*—the elderly *brāhmaṇa*; *kahite*—to speak; *lāgila*—began; *tumi jāna*—my Lord, please know; *nija-kanyā*—my own daughter; *ihāre*—to this boy; *āmi*—I; *dila*—have given in charity.

TRANSLATION

Coming before Gopāla, the elderly brāhmaṇa said: "My dear Lord, please witness that I have given my daughter to this boy."

PURPORT

In India it is still the custom for a daughter to be offered to someone simply by word. This is called *vāg-datta*. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly *brāhmaṇa* promised to give his daughter to the younger *brāhmaṇa* in charity, and he promised this before the Gopāla Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kurukṣetra. Therefore in the very beginning of *Bhagavad-gītā* it is stated: *dharma-kṣetre kuru-kṣetre*.

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Kṛṣṇa consciousness movement is very essential to

reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two *brāhmaṇas* whose disagreement was settled by the witness Gopāla.

TEXT 33

ছোটবিপ্র বলে,—"ঠাকুর, তুমি মোর সাক্ষী ।
তোমা সাক্ষী বোলাইমু, যদি অন্যথা দেখি ॥" ৩৩ ॥

choṭa-vipra bale,—"ṭhākura, tumi mora sākṣī
tomā sākṣī bolāimu, yadi anyathā dekhi"

SYNONYMS

choṭa-vipra bale—the younger *brāhmaṇa* replied; *ṭhākura*—my dear Lord Gopāla; *tumi*—You; *mora*—my; *sākṣī*—witness; *tomā*—unto You; *sākṣī*—witness; *bolāimu*—I shall call as; *yadi*—if; *anyathā*—otherwise; *dekhi*—I see.

TRANSLATION

Then the younger brāhmaṇa addressed the Deity, saying, "My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on."

TEXT 34

এত বলি' দুইজনে চলিলা দেশেরে ।
গুরুবুদ্ধ্যে ছোট-বিপ্র বহু সেবা করে ॥ ৩৪ ॥

eta bali' dui-jane calilā deśere
guru-buddhye choṭa-vipra bahu sevā kare

SYNONYMS

eta bali'—speaking this; *dui-jane*—both the *brāhmaṇas; calilā*—went; *deśere*—toward their own country; *guru-buddhye*—accepting the elderly *brāhmaṇa* as *guru; choṭa-vipra*—the young *brāhmaṇa; bahu*—various; *sevā*—services; *kare*—renders.

TRANSLATION

After these talks, the two brāhmaṇas started for home. As usual, the young brāhmaṇa accompanied the elderly brāhmaṇa as if the older brāhmaṇa were a guru [spiritual master] and rendered him service in various ways.

TEXT 35

দেশে আসি' দুইজনে গেলা নিজ-ঘরে।
কত দিনে বড়-বিপ্র চিন্তিত অন্তরে ॥ ৩৫ ॥

deśe āsi' dui-jane gelā nija-ghare
kata dine baḍa-vipra cintita antare

SYNONYMS

deśe āsi'—after returning to their own country; *dui-jane*—both of them; *gelā*—went; *nija-ghare*—to their respective homes; *kata dine*—after some time; *baḍa-vipra*—the elderly *brāhmaṇa*; *cintita*—very anxious; *antare*—within.

TRANSLATION

After returning to Vidyānagara, each brāhmaṇa went to his respective home. After some time, the elderly brāhmaṇa became very anxious.

TEXT 36

তীর্থে বিপ্রে বাক্য দিলুঁ,—কেমতে সত্য হয়।
স্ত্রী, পুত্র, জ্ঞাতি, বন্ধু জানিবে নিশ্চয় ॥ ৩৬ ॥

tīrthe vipre vākya diluṅ,—kemate satya haya
strī, putra, jñāti, bandhu jānibe niścaya

SYNONYMS

tīrthe—on pilgrimage; *vipre*—to a *brāhmaṇa*; *vākya*—word of honor; *diluṅ*—I have given; *kemate*—how; *satya*—true; *haya*—it is; *strī*—wife; *putra*—sons; *jñāti*—relatives; *bandhu*—friends; *jānibe*—will know; *niścaya*—certainly.

TRANSLATION

He began to think: "I have given my word to a brāhmaṇa in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

TEXT 37

একদিন নিজ-লোক একত্র করিল।
তা-সবার আগে সব বৃত্তান্ত কহিল ॥ ৩৭ ॥

eka-dina nija-loka ekatra karila
tā-sabāra āge saba vṛttānta kahila

SYNONYMS

eka-dina—one day; *nija-loka*—all his relatives; *ekatra*—in one place; *karila*—assembled; *tā-sabāra*—of all of them; *āge*—in front; *saba*—all; *vṛttānta*—narration; *kahila*—spoke.

TRANSLATION

Thus one day the elderly brāhmaṇa called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopāla.

TEXT 38

শুনি' সব গোষ্ঠী তার করে হাহাকার।
'ঐছে বাত্ মুখে তুমি না আনিবে আর ॥ ৩৮ ॥

śuni' saba goṣṭhī tāra kare hāhā-kāra
'aiche vāt mukhe tumi nā ānibe āra

SYNONYMS

śuni'—hearing; *saba*—all; *goṣṭhī*—family members and friends; *tara*—of the elderly *brāhmaṇa*; *kare*—do; *hā-hā-kāra*—exclamation of disappointment; *aiche*—such; *vāt*—proposal; *mukhe*—in the mouth; *tumi*—you; *nā*—not; *ānibe*—should bring; *āra*—again.

TRANSLATION

When those who belonged to the family circle heard the narration of the old brāhmaṇa, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

TEXT 39

নীচে কন্যা দিলে কুল যাইবেক নাশ।
শুনিঞা সকল লোক করিবে উপহাস ॥' ৩৯ ॥

nīce kanyā dile kula yāibeka nāśa
śuniñā sakala loka karibe upahāsa'

SYNONYMS

nīce—to a lower family; *kanyā*—daughter; *dile*—if offering; *kula*—family tradition; *yāibeka*—will go to; *nāśa*—destruction; *śuniñā*—hearing; *sakala*—all; *loka*—friends; *karibe*—will do; *upahāsa*—joking.

TRANSLATION

They unanimously agreed: "If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

TEXT 40

বিপ্র বলে,—"তীর্থ-বাক্য কেমনে করি আন।
যে হউক্, সে হউক, আমি দিব কন্যাদান॥" ৪০॥

vipra bale,——"tīrtha-vākya kemane kari āna
ye hauk, se hauka, āmi diba kanyā-dāna"

SYNONYMS

vipra bale—the *brāhmaṇa* says; *tīrtha-vākya*—the promise made on the pilgrimage; *kemane*—how; *kari*—I shall do; *āna*—otherwise; *ye hauk*—whatever may be; *se hauk*— let it take place; *āmi*—I; *diba*—shall give; *kanyā-dāna*—my daughter in charity.

TRANSLATION

The elderly brāhmaṇa said: "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity."

TEXT 41

জ্ঞাতি লোক কহে,—'মোরা তোমাকে ছাড়িব'।
স্ত্রী-পুত্র কহে,—'বিষ খাইয়া মরিব'॥ ৪১॥

jñāti loka kahe,——'morā tomāke chāḍiba'
strī-putra kahe,——'viṣa khāiyā mariba'

SYNONYMS

jñāti loka—the relatives; *kahe*—answer; *morā*—we all; *tomāke*—you; *chāḍiba*—will give up; *strī*—wife; *putra*—sons; *kahe*—say; *viṣa*—poison; *khāiyā*—drinking; *mariba*—we shall die.

TRANSLATION

The relatives unanimously said: "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared: "If such a thing happens, we shall take poison and die."

TEXT 42

বিপ্র বলে,—"সাক্ষী বোলাঞা করিবেক ন্যায়।
জিতি' কন্যা লবে, মোর ব্যর্থ ধর্ম হয়॥" ৪২॥

vipra bale,—"sākṣī bolāñā karibeka nyāya
jiti' kanyā labe, mora vyartha dharma haya'

SYNONYMS

vipra bale—the *brāhmaṇa* says; *sākṣī*—a witness; *bolāñā*—calling for; *karibeka*—there will be; *nyāya*—justice; *jiti'*—winning; *kanyā*—the daughter; *labe*—he will take; *mora*—my; *vyartha*—meaningless; *dharma*—religious principles; *haya*—will be.

TRANSLATION

The elderly brāhmaṇa said: "If I do not give my daughter to the young brāhmaṇa, he will call Śrī Gopālajī as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

TEXT 43

পুত্র বলে, –"প্রতিমা সাক্ষী, সেহ দূর দেশে।
কে তোমার সাক্ষী দিবে, চিন্তা কর কিসে॥ ৪৩॥

putra bale,—"pratimā sākṣī, seha dūra deśe
ke tomāra sākṣī dibe, cintā kara kise

SYNONYMS

putra bale—his son says; *pratimā*—the Deity; *sākṣī*—witness; *seha*—He also; *dūra*—distant; *deśe*—in country; *ke*—who; *tomāra*—of you; *sākṣī*—witness; *dibe*—will give; *cintā*—anxiety; *kara*—you do; *kise*—why.

TRANSLATION

His son replied: "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?

TEXT 44

নাহি কহি—না কহিও এ মিথ্যা-বচন।
সবে কহিবে—'মোর কিছু নাহিক স্মরণ॥' ৪৪॥

nāhi kahi——nā kahio e mithyā-vacana
sabe kahibe——'mora kichu nāhika smaraṇa'

SYNONYMS

nāhi kahi—I did not say; *nā kahio*—do not say; e—this; *mithyā-vacana*—false statement; *sabe*—only; *kahibe*—you shall say; *mora*—my; *kichu*—anything; *nāhika*—not; *smaraṇa*—remembrance.

TRANSLATION

"You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

TEXT 45

তুমি যদি কহ,—'আমি কিছুই না জানি'।
তবে আমি ন্যায় করি' ব্রাহ্মণেরে জিনি॥" ৪৫॥

tumi yadi kaha,——'āmi kichui nā jāni'
tabe āmi nyāya kari' brāhmaṇere jini"

SYNONYMS

tumi—you; *yadi*—if; *kaha*—say; *āmi kichui nā jāni*—I do not remember anything; *tabe*—in that case; *āmi*—I; *nyāya kari'*—arguing; *brāhmaṇere*—the younger *brāhmaṇa*; *jini*—shall conquer.

TRANSLATION

"If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa."

PURPORT

The son of the elderly *brāhmaṇa* was an atheist and a follower of the Raghunātha-smṛti. He was very expert in dealing with pounds-shillings-pence, but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying: "Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhiṣṭhira when he

spoke to Droṇācārya—*aśvatthāmā hata iti gajaḥ*. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young *brāhmaṇa*. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about."

TEXT 46

এত শুনি' বিপ্রের চিন্তিত হৈল মন।
একান্ত-ভাবে চিন্তে বিপ্র গোপাল-চরণ॥ ৪৬॥

eta śuni' viprera cintita haila mana
ekānta-bhāve cinte vipra gopāla-caraṇa

SYNONYMS

eta śuni'—hearing this; *viprera*—of the old *brāhmaṇa*; *cintita*—agitated; *haila*—became; *mana*—the mind; *ekānta-bhāve*—with single-minded attention; *cinte*—thinks; *vipra*—the *brāhmaṇa*; *gopāla-caraṇa*—of the lotus feet of Śrī Gopālajī.

TRANSLATION

Hearing this, the mind of the elderly brāhmaṇa became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla.

TEXT 47

'মোর ধর্ম রক্ষা পায়, না মরে নিজ-জন।
দুই রক্ষা কর, গোপাল, লইনু শরণ॥' ৪৭॥

'mora dharma rakṣā pāya, nā mare nija-jana
dui rakṣā kara, gopāla, lainu śaraṇa'

SYNONYMS

mora—my; *dharma*—religious principles; *rakṣā pāya*—spared; *nā*—not; *mare*—die; *nija-jana*—own kinsmen; *dui*—two; *rakṣā kara*—You kindly protect; *gopāla*—my Lord Gopāla; *lainu*—I have taken; *śaraṇa*—shelter under Your lotus feet.

TRANSLATION

The elderly brāhmaṇa prayed: "My dear Lord Gopāla, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious

principles from disturbance and at the same time save my kinsmen from dying."

TEXT 48

এইমত বিপ্র চিত্তে চিন্তিতে লাগিল।
আর দিন লঘুবিপ্র তাঁর ঘরে আইল ॥ ৪৮ ॥

ei-mata vipra citte cintite lāgila
āra dina laghu-vipra tāṅra ghare āila

SYNONYMS

ei-mata—in this way; *vipra*—the elderly *brāhmaṇa*; *citte*—within the mind; *cintite*—to think; *lāgila*—began; *āra dina*—the next day; *laghu-vipra*—the young *brāhmaṇa*; *tāṅra*—his; *ghare*—to the home; *āila*—came.

TRANSLATION

The next day, the elderly brāhmaṇa was thinking deeply about this matter when the young brāhmaṇa came to his house.

TEXT 49

আসিঞা পরম-ভক্ত্যে নমস্কার করি'।
বিনয় করিঞা কহে কর দুই যুড়ি' ॥ ৪৯ ॥

āsiñā parama-bhaktye namaskāra kari'
vinaya kariñā kahe kara dui yuḍi'

SYNONYMS

āsiñā—coming; *parama-bhaktye*—in great devotion; *namaskāra kari'*—offering obeisances; *vinaya kariñā*—with great humility; *kahe*—says; *kara*—hands; *dui*—two; *yuḍi'*—folding.

TRANSLATION

The young brāhmaṇa came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

TEXT 50

'তুমি মোরে কন্যা দিতে কর্যাছ অঙ্গীকার।
এবে কিছু নাহি কহ, কি তোমার বিচার ॥' ৫০ ॥

'tumi more kanyā dite karyācha aṅgīkāra
ebe kichu nāhi kaha, ki tomāra vicāra'

SYNONYMS

tumi—you; *more*—to me; *kanyā*—your daughter; *dite*—to give in charity; *karyācha*—have made; *aṅgīkāra*—a promise; *ebe*—now; *kichu*—something; *nāhi*—not; *kaha*—you say; *ki*—what; *tomāra*—your; *vicāra*—conclusion.

TRANSLATION

"You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

TEXT 51

এত শুনি' সেই বিপ্র রহে মৌন ধরি'।
তাঁর পুত্র মারিতে আইল হাতে ঠেঙ্গা করি'॥ ৫১॥

eta śuni' sei vipra rahe mauna dhari'
tāṅra putra mārite āila hāte ṭheṅgā kari'

SYNONYMS

eta śuni'—hearing this; *sei vipra*—the elderly *brāhmaṇa*; *rahe*—remains; *mauna dhari'*—holding silence; *tāṅra*—his; *putra*—son; *mārite*—to strike; *āila*—came out; *hāte*—in hand; *ṭheṅgā*—stick; *kari'*—taking.

TRANSLATION

After the young brāhmaṇa submitted this statement, the elderly brāhmaṇa remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

TEXT 52

'আরে অধম! মোর ভগ্নী চাহ বিবাহিতে।
বামন হঞা চাঁদ যেন চাহ ত' ধরিতে॥' ৫২॥

'āre adhama! mora bhagnī cāha vivāhite
vāmana hañā cāṅda yena cāha ta' dharite'

SYNONYMS

āre adhama—O most degraded one; *mora*—my; *bhagnī*—sister; *cāha*—you want; *vivāhite*—to marry; *vāmana*—a dwarf; *hañā*—being; *cāṅda*—the moon; *yena*—as if; *cāha*—you want; *ta'*—certainly; *dharite*—to capture.

TRANSLATION

The son said: "Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!"

TEXT 53

ঠেঞা দেখি' সেই বিপ্র পলাঞা গেল ।
আর দিন গ্রামের লোক একত্র করিল ॥ ৫৩ ॥

ṭheñā dekhi' sei vipra palāñā gela
āra dina grāmera loka ekatra karila

SYNONYMS

ṭheñā dekhi'—seeing the stick in his hand; *sei vipra*—the young *brāhmaṇa*; *palāñā gela*—fled from that place; *āra dina*—the next day; *grāmera loka*—the inhabitants of the village; *ekatra karila*—gathered in one place.

TRANSLATION

Seeing a stick in the hand of the son, the younger brāhmaṇa fled. The next day, however, he gathered together all the people of the village.

TEXT 54

সব লোক বড়বিপ্রে ডাকিয়া আনিল ।
তবে সেই লঘুবিপ্র কহিতে লাগিল ॥ ৫৪ ॥

saba loka baḍa-vipre ḍākiyā ānila
tabe sei laghu-vipra kahite lāgila

SYNONYMS

saba loka—all the village inhabitants; *baḍa-vipre*—to the senior *brāhmaṇa*; *ḍākiyā*—calling; *ānila*—brought; *tabe*—then; *sei laghu-vipra*—the junior *brāhmaṇa*; *kahite lāgila*—began to speak.

TRANSLATION

All the people of the village then called for the elderly brāhmaṇa and brought him to their meeting place. The young brāhmaṇa then began to speak before them as follows.

TEXT 55

'ইঁহ মোরে কন্যা দিতে কর্যাছে অঙ্গীকার।
এবে যে না দেন, পুছ ইঁহার ব্যবহার॥' ৫৫॥

'iṅha more kanyā dite karyāche aṅgīkāra
ebe ye nā dena, pucha iṅhāra vyavahāra'

SYNONYMS

iṅha—this gentleman; *more*—to me; *kanyā*—his daughter; *dite*—to give in charity; *karyāche*—has made; *aṅgīkāra*—promise; *ebe*—now; *ye*—indeed; *nā*—not; *dena*—he gives; *pucha*—kindly ask; *iṅhāra*—of him; *vyavahāra*—the behavior.

TRANSLATION

"This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior."

TEXT 56

তবে সেই বিপ্রেরে পুছিল সর্বজন।
'কন্যা কেনে না দেহ, যদি দিয়াছ বচন॥' ৫৬॥

tabe sei viprere puchila sarva-jana
'kanyā kene nā deha, yadi diyācha vacana'

SYNONYMS

tabe—then; *sei*—that; *viprere*—*brāhmaṇa; puchila*—asked; *sarva-jana*—all the people; *kanyā*—daughter; *kene*—why; *nā deha*—you do not give in charity; *yadi*—if; *diyācha*—have given; *vacana*—word of honor.

TRANSLATION

All the people gathered there asked the elderly brāhmaṇa: "If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor."

TEXT 57

বিপ্র কহে,—'শুন, লোক, মোর নিবেদন।
কবে কি বলিয়াছি, মোর নাহিক স্মরণ॥' ৫৭॥

vipra kahe,——'śuna, loka, mora nivedana
kabe ki baliyāchi, mora nāhika smaraṇa'

SYNONYMS

vipra kahe—the senior *brāhmaṇa* replied; *śuna*—please hear; *loka*—all people; *mora*—my; *nivedana*—submission; *kabe*—when; *ki*—what; *baliyāchi*—I have said; *mora*—my; *nāhika*—there is not; *smaraṇa*—remembrance.

TRANSLATION

The elderly brāhmaṇa said: "My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that."

TEXT 58

এত শুনি' তাঁর পুত্র বাক্য-চ্ছল পাঞা।
প্রগল্‌ভ হইয়া কহে সম্মুখে আসিঞা॥ ৫৮॥

eta śuni' tāṅra putra vākya-cchala pāñā
pragalbha ha-iyā kahe sammukhe āsiñā

SYNONYMS

eta śuni'—hearing this; *tāṅra putra*—his son; *vākya-cchala*—for jugglery of words; *pāñā*—getting a chance; *pragalbha*—impudent; *ha-iyā*—becoming; *kahe*—says; *sammukhe*—in the front; *āsiñā*—coming.

TRANSLATION

When the elderly brāhmaṇa's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

TEXT 59

'তীর্থযাত্রায় পিতার সঙ্গে ছিল বহু ধন।
ধন দেখি এই দুষ্টের লৈতে হৈল মন॥ ৫৯॥

'tīrtha-yātrāya pitāra saṅge chila bahu dhana
dhana dekhi ei duṣṭera laite haila mana

SYNONYMS

tīrtha-yātrāya—when touring the holy places; *pitāra*—my father; *saṅge*—with; *chila*—there was; *bahu*—much; *dhana*—money; *dhana*—money; *dekhi*—

TEXT 62

তোমরা সকল লোক করহ বিচারে।
'মোর পিতার কন্যা দিতে যোগ্য কি ইহারে॥' ৬২॥

tomarā sakala loka karaha vicāre
'mora pitāra kanyā dite yogya ki ihāre'

SYNONYMS

tomarā—you; *sakala*—all; *loka*—people; *karaha*—just make; *vicāre*—judgment; *mora*—my; *pitāra*—of the father; *kanyā*—the daughter; *dite*—to give in charity; *yogya*—befitting; *ki*—is it; *ihāre*—to him.

TRANSLATION

"All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brāhmaṇa my father's daughter."

TEXT 63

এত শুনি' লোকের মনে হইল সংশয়।
'সম্ভবে,—ধনলোভে লোক ছাড়ে ধর্মভয়॥' ৬৩॥

eta śuni' lokera mane ha-ila saṁśaya
'sambhave, ——dhana-lobhe loka chāḍe dharma-bhaya'

SYNONYMS

eta śuni'—hearing all this; *lokera*—of all the people; *mane*—in the minds; *ha-ila*—there was; *saṁśaya*—doubt; *sambhave*—possible; *dhana-lobhe*—by greed for money; *loka*—some man; *chāḍe*—gives up; *dharma-bhaya*—religious principles.

TRANSLATION

Hearing all these statements, all the people gathered there became a little doubtful. They thought that it was quite possible that because of attraction for riches, one might give up his religious principles.

TEXT 64

তবে ছোটবিপ্র কহে,—"শুন, মহাজন।
ন্যায় জিনিবারে কহে অসত্য-বচন॥ ৬৪॥

tabe choṭa-vipra kahe,——"śuna, mahājana
nyāya jinibāre kahe asatya-vacana

SYNONYMS

tabe—at that time; *choṭa-vipra*—the young *brāhmaṇa; kahe*—says; *śuna*—please hear; *mahā-jana*—all gentlemen; *nyāya*—the argument; *jinibāre*—to win; *kahe*—he says; *asatya-vacana*—untruthful statements.

TRANSLATION

At that time, the young brāhmaṇa said: "My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

TEXT 65

এই বিপ্র মোর সেবায় তুষ্ট যবে হৈলা।
'তোরে আমি কন্যা দিব' আপনে কহিলা॥ ৬৫॥

ei vipra mora sevāya tuṣṭa yabe hailā
'tore āmi kanyā diba' āpane kahilā

SYNONYMS

ei vipra—this *brāhmaṇa; mora*—my; *sevāya*—by the service; *tuṣṭa*—fully satisfied; *yabe*—when; *hailā*—he was; *tore*—to you; *āmi*—I; *kanyā*—daughter; *diba*—shall give; *āpane*—of his own accord; *kahilā*—promised.

TRANSLATION

"Being very satisfied with my service, this brāhmaṇa said to me of his own accord, 'I promise to hand over my daughter to you.'

TEXT 66

তবে মুঞি নিষেধিনু,- শুন, দ্বিজবর।
তোমার কন্যার যোগ্য নহি মুঞি বর॥ ৬৬॥

tabe muñi niṣedhinu,——śuna, dvija-vara
tomāra kanyāra yogya nahi muñi vara

SYNONYMS

tabe—at that time; *muñi*—I; *niṣedhinu*—forbade; *śuna*—hear; *dvija-vara*—O best of the *brāhmaṇas; tomāra*—your; *kanyāra*—for the daughter; *yogya*—suitable; *nahi*—not; *muñi*—I; *vara*—husband.

TRANSLATION

"At that time, I forbade him to do this, telling him, 'O best of the brāhmaṇas, I am not a fit husband for your daughter.

TEXT 67

কাহাঁ তুমি পণ্ডিত, ধনী, পরম কুলীন।
কাহাঁ মুঞি দরিদ্র, মূর্খ, নীচ, কুলহীন॥ ৬৭॥

kāhāṅ tumi paṇḍita, dhanī, parama kulīna
kāhāṅ muñi daridra, mūrkha, nīca, kula-hīna

SYNONYMS

kāhāṅ—whereas; *tumi*—you; *paṇḍita*—learned scholar; *dhanī*—rich man; *parama*—first-class; *kulīna*—aristocracy; *kāhāṅ*—whereas; *muñi*—I; *daridra*—poor man; *mūrkha*—not educated; *nīca*—fallen; *kula-hīna*—without aristocracy.

TRANSLATION

" 'Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.'

TEXT 68

তবু এই বিপ্র মোরে কহে বার বার।
তোরে কন্যা দিলুঁ, তুমি করহ স্বীকার॥ ৬৮॥

tabu ei vipra more kahe bāra bāra
tore kanyā diluṅ, tumi karaha svīkāra

SYNONYMS

tabu—still; *ei*—this; *vipra*—*brāhmaṇa; more*—to me; *kahe*—says; *bāra bāra*—again and again; *tore*—to you; *kanyā*—my daughter; *diluṅ*—I have given in charity; *tumi*—you; *karaha*—make; *svīkāra*—acceptance.

TRANSLATION

"Still, this brāhmaṇa insisted. Again and again he asked me to accept his proposal, saying, 'I have given you my daughter. Please accept her.'

TEXT 69

তবে আমি কহিলাঙ—শুন, মহামতি।
তোমার স্ত্রী-পুত্র-জ্ঞাতির না হবে সম্মতি॥ ৬৯॥

tabe āmi kahilāṅ——śuna, mahā-mati
tomāra strī-putra-jñātira nā habe sammati

SYNONYMS

tabe—at that time; *āmi*—I; *kahilāṅ*—said; *śuna*—please hear; *mahā-mati*—O intelligent *brāhmaṇa; tomāra*—your; *strī-putra*—wife and children; *jñātira*—kinsmen; *nā habe sammati*—will not agree.

TRANSLATION

"I then said, 'Please hear. You are a learned brāhmaṇa. Your wife, friends and relatives will never agree to this proposal.

TEXT 70

কন্যা দিতে নারিবে, হবে অসত্য-বচন।
পুনরপি কহে বিপ্র করিয়া যতন॥ ৭০॥

kanyā dite nāribe, habe asatya-vacana
punarapi kahe vipra kariyā yatana

SYNONYMS

kanyā—daughter; *dite*—to give; *nāribe*—you will not be able; *habe*—it will become; *asatya-vacana*—a false statement; *punarapi*—again; *kahe*—he says; *vipra*—the *brāhmaṇa; kariyā yatana*—with great attention.

TRANSLATION

" 'My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brāhmaṇa emphasized his promise.

TEXT 71

কন্যা তোরে দিলুঁ, দ্বিধা না করিহ চিতে।
আত্মকন্যা দিব, কেবা পারে নিষেধিতে॥ ৭১॥

kanyā tore diluṅ, dvidhā nā kariha cite
ātma-kanyā diba, kebā pāre niṣedhite

SYNONYMS

kanyā—the daughter; *tore*—to you; *diluṅ*—I have given; *dvidhā*—hesitation; *nā*—do not; *kariha*—do; *cite*—within your mind; *ātma-kanyā*—my own daughter; *diba*—I shall give; *kebā*—who; *pāre*—is able; *niṣedhite*—to forbid.

TRANSLATION

" 'I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?'

TEXT 72

তবে আমি কহিলাঙ দৃঢ় করি' মন।
গোপালের আগে কহ এ-সত্য বচন॥ ৭২॥

tabe āmi kahilāṅ dṛḍha kari' mana
gopālera āge kaha e-satya vacana

SYNONYMS

tabe—at that time; *āmi*—I; *kahilāṅ*—said; *dṛḍha kari' mana*—fixing my mind; *gopālera āge*—in front of the Gopāla Deity; *kaha*—speak; *e-satya vacana*—this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brāhmaṇa to make the promise before the Gopāla Deity.

TEXT 73

তবে ইঁহো গোপালের আগেতে কহিল।
তুমি জান, এই বিপ্রে কন্যা আমি দিল॥ ৭৩॥

tabe iṅho gopālera āgete kahila
tumi jāna, ei vipre kanyā āmi dila

SYNONYMS

tabe—at that time; *iṅho*—this gentleman; *gopālera*—of the Gopāla Deity; *āgete*—in front; *kahila*—he said; *tumi jāna*—My Lord, please know; *ei vipre*—unto this young *brāhmaṇa; kanyā*—my daughter; *āmi*—I; *dila*—have offered.

TRANSLATION

"Then this gentleman said in front of the Gopāla Deity: 'My dear Lord, please bear witness. I have offered my daughter to this brāhmaṇa in charity.'

TEXT 74

তবে আমি গোপালেরে সাক্ষী করিঞা।
কহিলাঙ তাঁর পদে মিনতি করিঞা॥ ৭৪॥

tabe āmi gopālere sākṣī kariñā
kahilāṅ tāṅra pade minati kariñā

SYNONYMS

tabe—at that time; *āmi*—I; *gopālere*—to the Gopāla Deity; *sākṣī*—the witness; *kariñā*—making; *kahilāṅ*—said; *tāṅra pade*—at His lotus feet; *minati*—humility; *kariñā*—making.

TRANSLATION

"Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet.

TEXT 75

যদি এঁহ বিপ্র মোরে না দিবে কন্যাদান।
সাক্ষী বোলাইমু তোমায়, হইও সাবধান ॥ ৭৫ ॥

yadi ei vipra more nā dibe kanyā-dāna
sākṣī bolāimu tomāya, ha-io sāvadhāna

SYNONYMS

yadi—if; *ei*—this; *vipra*—*brāhmaṇa; more*—to me; *nā*—not; *dibe*—will give; *kanyā-dāna*—his daughter in charity; *sākṣī bolāimu*—I shall call as witness; *tomāya*—You; *ha-io sāvadhāna*—kindly be attentive.

TRANSLATION

" 'If this brāhmaṇa later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.'

TEXT 76

এই বাক্যে সাক্ষী মোর আছে মহাজন।
যাঁর বাক্য সত্য করি মানে ত্রিভুবন ॥" ৭৬ ॥

ei vākye sākṣī mora āche mahājana
yāṅra vākya satya kari māne tribhuvana"

SYNONYMS

ei vākye—in this statement; *sākṣī*—witness; *mora*—my; *āche*—there is; *mahājana*—a great personality; *yāṅra*—whose; *vākya*—words; *satya*—true; *kari*—taking as; *māne*—accepts; *tri-bhuvana*—the whole world.

TRANSLATION

"Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead."

PURPORT

Although the young *brāhmaṇa* described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Kṛṣṇa without hesitation, and he had firm faith in the Lord's consistency. According to Prahlāda Mahārāja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: *tan manye 'dhītam uttamam* (*Śrīmad-Bhāgavatam* 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Kṛṣṇa consciousness movement, we, as the servant of the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Kṛṣṇa and His servants, the disciplic succession. In this way we are presenting the words of Kṛṣṇa throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Kṛṣṇa supplies money whenever we need it. Whenever we need some men, Kṛṣṇa supplies them. Thus it is stated in *Bhagavad-gītā* (6.22): *yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ*. Actually, if we can attain the favor of the Supreme Personality of Godhead, Kṛṣṇa, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

TEXTS 77-78

তবে বড়বিপ্র কহে,—"এই সত্য কথা।
গোপাল যদি সাক্ষী দেন, আপনে আসি' এথা ॥৭৭॥
তবে কন্যা দিব আমি, জানিহ নিশ্চয়।"
তাঁর পুত্র কহে,—'এই ভাল বাত হয় ॥' ৭৮ ॥

tabe baḍa-vipra kahe,—"ei satya kathā
gopāla yadi sākṣī dena, āpane āsi' ethā

tabe kanyā diba āmi, jāniha niścaya"
tāṅra putra kahe,—'ei bhāla vāta haya'

SYNONYMS

tabe—at that time; *baḍa-vipra*—the elderly *brāhmaṇa; kahe*—says; *ei satya kathā*—this is true; *gopāla*—the Gopāla Deity; *yadi*—if; *sākṣī*—witness; *dena*—gives; *āpane*—personally; *āsi'*—coming; *ethā*—here; *tabe*—at that time; *kanyā*—daughter; *diba*—must give in charity; *āmi*—I; *jāniha*—you all know it; *niścaya*—certainly; *tāṅra*—his; *putra*—son; *kahe*—says; *ei*—this; *bhāla*—nice; *vāta*—statement; *haya*—is.

TRANSLATION

Taking this opportunity, the elderly brāhmaṇa immediately confirmed that this was really true. He said: "If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young brāhmaṇa." The elderly brāhmaṇa's son immediately confirmed this, saying, "Yes, this is a very nice settlement."

PURPORT

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone's desire, everyone's request and everyone's prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly *brāhmaṇa* and a youthful one. The elderly *brāhmaṇa* was certainly willing to give his daughter in charity to the young *brāhmaṇa,* but his son and relatives became impediments to this transaction. The elderly *brāhmaṇa* considered how to get out of this situation and still offer his daughter to the young *brāhmaṇa*. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they both agreed. They both agreed that if the Gopāla Deity would come and serve as a witness, the daughter would be given to the young *brāhmaṇa*.

TEXT 79

বড়বিপ্রের মনে,—'কৃষ্ণ বড় দয়াবান্।
অবশ্য মোর বাক্য তেঁহো করিবে প্রমাণ ॥' ৭৯ ॥

baḍa-viprera mane,—'kṛṣṇa baḍa dayāvān
avaśya mora vākya teṅho karibe pramāṇa'

SYNONYMS

baḍa-viprera mane—within the mind of the elderly *brāhmaṇa; kṛṣṇa*—Lord Kṛṣṇa; *baḍa*—very; *dayāvān*—merciful; *avaśya*—certainly; *mora*—my; *vākya*—words; *teṅho*—He; *karibe*—will make; *pramāṇa*—evidence.

TRANSLATION

The elderly brāhmaṇa thought: "Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement."

TEXT 80

পুত্রের মনে,—'প্রতিমা না আসিবে সাক্ষী দিতে'।
এই বুদ্ধ্যে দুইজন হইলা সম্মতে ॥ ৮০ ॥

putrera mane,—'pratimā nā āsibe sākṣī dite'
ei buddhye dui-jana ha-ilā sammate

SYNONYMS

putrera mane—in the mind of the son; *pratimā*—the Deity; *nā*—not; *āsibe*—will come; *sākṣī dite*—to give witness; *ei*—this; *buddhye*—in understanding; *dui-jana*—both the father and the son; *ha-ilā sammate*—agreed.

TRANSLATION

The atheistic son thought: "It is not possible for Gopāla to come and bear witness." Thinking thus, both father and son agreed.

TEXT 81

ছোটবিপ্র বলে,—'পত্র করহ লিখন।
পুনঃ যেন নাহি চলে এসব বচন ॥' ৮১ ॥

choṭa-vipra bale,—'patra karaha likhana
punaḥ yena nāhi cale e-saba vacana'

SYNONYMS

choṭa-vipra—the young *brāhmaṇa; bale*—says; *patra*—paper; *karaha*—do; *likhana*—writing; *punaḥ*—again; *yena*—so that; *nāhi*—not; *cale*—change; *e-saba*—all these; *vacana*—statements.

TRANSLATION

The young brāhmaṇa took this opportunity to speak: "Please write this down on paper in black and white so that you may not again change your word of honor."

TEXT 82

তবে সব লোক মেলি' পত্র ত' লিখিল।
দুঁহার সম্মতি লঞা মধ্যস্থ রাখিল ॥ ৮২ ॥

tabe saba loka meli' patra ta' likhila
duṅhāra sammati lañā madhyastha rākhila

SYNONYMS

tabe—then; *saba loka*—all the people; *meli'*—gathered together; *patra*—paper; *ta'*—indeed; *likhila*—wrote; *duṅhāra*—of both of them; *sammati*—the agreement; *lañā*—taking; *madhya-stha*—as mediator; *rākhila*—remained.

TRANSLATION

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

TEXT 83

তবে ছোটবিপ্র কহে,—শুন, সর্বজন।
এই বিপ্র—সত্য-বাক্য, ধর্মপরায়ণ ॥ ৮৩ ॥

tabe choṭa-vipra kahe,—śuna, sarva-jana
ei vipra—satya-vākya, dharma-parāyaṇa

SYNONYMS

tabe—at that time; *choṭa-vipra*—the young *brāhmaṇa; kahe*—says; *śuna*—please hear; *sarva-jana*—O all gentlemen present here; *ei vipra*—this elderly *brāhmaṇa; satya-vākya*—always truthful; *dharma-parāyaṇa*—religious.

TRANSLATION

The young brāhmaṇa then said: "Will all you gentlemen present please hear me? This elderly brāhmaṇa is certainly truthful and is following religious principles.

TEXT 84

স্ববাক্য ছাড়িতে ইঁহার নাহি কভু মন।
স্বজন-মৃত্যু-ভয়ে কহে অসত্য-বচন ॥ ৮৪ ॥

sva-vākya chāḍite iṅhāra nāhi kabhu mana
svajana-mṛtyu-bhaye kahe asatya-vacana

SYNONYMS

sva-vākya—his own promise; *chāḍite*—to give up; *iṅhāra*—of this *brāhmaṇa; nāhi*—not; *kabhu*—at any time; *mana*—the mind; *sva-jana*—of his own kinsmen; *mṛtyu-bhaye*—fearing the suicide; *kahe*—says; *asatya-vacana*—untruthful words.

TRANSLATION

"He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

TEXT 85

ইঁহার পুণ্যে কৃষ্ণে আনি' সাক্ষী বোলাইব।
তবে এই বিপ্রের সত্য-প্রতিজ্ঞা রাখিব ॥ ৮৫ ॥

iṅhāra puṇye kṛṣṇe āni' sākṣī bolāiba
tabe ei viprera satya-pratijñā rākhiba

SYNONYMS

iṅhāra puṇye—by his piety; *kṛṣṇe*—Lord Kṛṣṇa; *āni'*—bringing; *sākṣī*—witness; *bolāiba*—I shall call; *tabe*—at that time; *ei viprera*—of this *brāhmaṇa; satya*—truthful; *pratijñā*—the promise; *rākhiba*—I shall keep.

TRANSLATION

"By the piety of the elderly brāhmaṇa, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact."

TEXT 86

এত শুনি' নাস্তিক লোক উপহাস করে।
কেহ বলে, ঈশ্বর—দয়ালু, আসিতেহ পারে ॥ ৮৬ ॥

eta śuni' nāstika loka upahāsa kare
keha bale, īśvara—dayālu, āsiteha pāre

SYNONYMS

eta śuni'—hearing this; *nāstika*—atheistic; *loka*—class of men; *upahāsa*—joking; *kare*—do; *keha bale*—someone says; *īśvara*—God; *dayālu*—merciful; *āsiteha pāre*—He is able to come.

TRANSLATION

Hearing the emphatic statement of the younger brāhmaṇa, some atheists in the meeting began to cut jokes. However, someone else said, "After all, the Lord is merciful, and if He likes, He can come."

TEXT 87

তবে সেই ছোটবিপ্র গেলা বৃন্দাবন।
দণ্ডবৎ করি' কহে সব বিবরণ ॥ ৮৭ ॥

tabe sei choṭa-vipra gelā vṛndāvana
daṇḍavat kari' kahe saba vivaraṇa

SYNONYMS

tabe—after this; *sei*—that; *choṭa-vipra*—young *brāhmaṇa; gelā*—went; *vṛndāvana*—to Vṛndāvana; *daṇḍavat kari'*—after offering respects; *kahe*—tells; *saba*—all; *vivaraṇa*—the description.

TRANSLATION

After the meeting, the young brāhmaṇa started for Vṛndāvana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

TEXT 88

"ব্রহ্মণ্যদেব তুমি বড় দয়াময়।
দুই বিপ্রের ধর্ম রাখ হঞা সদয় ॥ ৮৮ ॥

"brahmaṇya-deva tumi baḍa dayā-maya
dui viprera dharma rākha hañā sadaya

SYNONYMS

brahmaṇya-deva—O Lord of brahminical culture; *tumi*—You; *baḍa*—very; *dayā-maya*—merciful; *dui*—two; *viprera*—of *brāhmaṇas; dharma*—the religious principles; *rākha*—protect; *hañā*—becoming; *sa-daya*—merciful.

TRANSLATION

He said: "My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brāhmaṇas.

TEXT 89

কন্যা পাব,—মোর মনে ইহা নাহি সুখ।
ব্রাহ্মণের প্রতিজ্ঞা যায়—এই বড় দুঃখ ॥ ৮৯ ॥

kanyā pāba,——mora mane ihā nāhi sukha
brāhmaṇera pratijñā yāya——ei baḍa duḥkha

SYNONYMS

kanyā pāba—I shall get the daughter; *mora*—my; *mane*—in the mind; *ihā*—this; *nāhi*—is not; *sukha*—happiness; *brāhmaṇera*—of a pure *brāhmaṇa; pratijñā*—the promise; *yāya*—becomes lost; *ei*—this; *baḍa*—very much; *duḥkha*—unhappiness.

TRANSLATION

"My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brāhmaṇa has broken his promise, and that is giving me great pain."

PURPORT

It was not at all the intention of the young *brāhmaṇa* to get the daughter of the elderly *brāhmaṇa* in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young *brāhmaṇa* went to Vṛndāvana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly *brāhmaṇa* had promised something, and if Gopāla did not bear witness to that transaction, then the older *brāhmaṇa* would incur a spiritual blemish. Therefore, the young *brāhmaṇa* wanted protection and help from the Deity. The young *brāhmaṇa* was thus a pure Vaiṣṇava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older *brāhmaṇa,* who was also a Vaiṣṇava and very devoted to the Lord.

TEXT 90

এত জানি' তুমি সাক্ষী দেহ, দয়াময়।
জানি' সাক্ষী নাহি দেয়, তার পাপ হয় ॥ ৯০ ॥

eta jāni' tumi sākṣī deha, dayā-maya
jāni' sākṣi nāhi deya, tāra pāpa haya

SYNONYMS

eta jāni'—knowing this; *tumi*—You; *sākṣī*—witness; *deha*—please give; *dayā-maya*—O most merciful; *jāni'*—knowing; *sākṣī*—witness; *nāhi deya*—does not give; *tāra*—for him; *pāpa*—sin; *haya*—there is.

TRANSLATION

The young brāhmaṇa continued: "My dear sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

PURPORT

The dealings between a devotee and the Lord are very simple. The young *brāhmaṇa* said to the Lord, "You know everything, but if You do not bear witness, You will be involved in sinful activities." There is no possibility, however, of the Lord's being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

TEXT 91

কৃষ্ণ কহে,—বিপ্র, তুমি যাহ স্ব-ভবনে।
সভা করি' মোরে তুমি করিহ স্মরণে॥ ৯১॥

kṛṣṇa kahe,—vipra, tumi yāha sva-bhavane
sabhā kari' more tumi kariha smaraṇe

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa says; *vipra*—My dear *brāhmaṇa; tumi*—you; *yāha*—go back; *sva-bhavane*—to your own home; *sabhā kari'*—calling a meeting of all the men; *more*—of Me; *tumi*—you; *kariha*—just do; *smaraṇe*—remembering.

TRANSLATION

Lord Kṛṣṇa replied: "My dear brāhmaṇa, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

TEXT 92

আবির্ভাব হঞা আমি তাহাঁ সাক্ষী দিব।
তবে দুই বিপ্রের সত্য প্রতিজ্ঞা রাখিব॥ ৯২॥

āvirbhāva hañā āmi tāhāṅ sākṣī diba
tabe dui viprera satya pratijñā rākhiba

SYNONYMS

āvirbhāva—appearance; *hañā*—making; *āmi*—I; *tāhāṅ*—there; *sākṣī*—witness; *diba*—shall give; *tabe*—at that time; *dui*—two; *viprera*—of the *brāhmaṇas; satya*—truthful; *pratijñā*—promise; *rākhiba*—I shall keep.

TRANSLATION

"I shall certainly appear there, and at that time I shall protect the honor of both you brāhmaṇas by bearing witness to the promise."

TEXT 93

বিপ্র বলে,—"যদি হও চতুর্ভুজ-মূর্তি।
তবু তোমার বাক্যে কারু না হবে প্রতীতি॥ ৯৩॥

vipra bale,—"yadi hao caturbhuja-mūrti
tabu tomāra vākye kāru nā habe pratīti

SYNONYMS

vipra bale—the young *brāhmaṇa* says; *yadi*—if; *hao*—You become; *catuḥ-bhuja*—four-handed; *mūrti*—Deity; *tabu*—still; *tomāra*—Your; *vākye*—in the word; *kāru*—of anyone; *nā*—not; *habe*—there will be; *pratīti*—belief.

TRANSLATION

The young brāhmaṇa replied: "My dear sir, even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words.

TEXT 94

এই মূর্তি গিয়া যদি এই শ্রীবদনে।
সাক্ষী দেহ যদি- তবে সর্বলোক শুনে॥ ৯৪॥

ei mūrti giyā yadi ei śrī-vadane
sākṣī deha yadi—tabe sarva-loka śune

SYNONYMS

ei—this; *mūrti*—in the form; *giyā*—going; *yadi*—if; *ei*—this; *śrī-vadane*—from Your beautiful face; *sākṣī*—witness; *deha*—You give; *yadi*—if; *tabe*—then; *sarva-loka*—all people; *śune*—will hear.

TRANSLATION

"Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be heard by all the people."

TEXT 95

কৃষ্ণ কহে,—"প্রতিমা চলে, কোথাহ না শুনি।"
বিপ্র বলে,—"প্রতিমা হঞা কহ কেনে বাণী॥ ৯৫॥

kṛṣṇa kahe,—"pratimā cale, kothāha nā śuni"
vipra bale,—"pratimā hañā kaha kene vāṇī

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa says; *pratimā cale*—a Deity walks; *kothāha*—anywhere; *nā śuni*—I have not heard; *vipra bale*—the young *brāhmaṇa* replies; *pratimā hañā*—in Your Deity form; *kaha kene vāṇī*—how do You speak words.

TRANSLATION

Lord Kṛṣṇa said: "I've never heard of a Deity's walking from one place to another." The brāhmaṇa replied: "That is true, but how is it that You are speaking to me, although You are a Deity?

TEXT 96

প্রতিমা নহ তুমি,—সাক্ষাৎ ব্রজেন্দ্রনন্দন।
বিপ্র লাগি' কর তুমি অকার্য-করণ॥" ৯৬॥

pratimā naha tumi,—sākṣāt vrajendra-nandana
vipra lāgi' kara tumi akārya-karaṇa"

SYNONYMS

pratimā—a statue; *naha*—are not; *tumi*—You; *sākṣāt*—directly; *vrajendra-nandana*—the son of Nanda Mahārāja; *vipra lāgi'*—for the sake of the *brāhmaṇa; kara tumi*—You can do; *akārya-karaṇa*—an action You have never done before.

TRANSLATION

"My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old brāhmaṇa, You can do something You have never done before."

TEXT 97

হাসিঞা গোপাল কহে,—"শুনহ, ব্রাহ্মণ।
তোমার পাছে পাছে আমি করিব গমন॥ ৯৭॥

hāsiñā gopāla kahe,—"śunaha, brāhmaṇa
tomāra pāche pāche āmi kariba gamana

SYNONYMS

hāsiñā—smiling; *gopāla*—the Lord Gopāla; *kahe*—says; *śunaha*—just hear; *brāhmaṇa*—O my dear *brāhmaṇa; tomāra*—you; *pāche pāche*—behind; *āmi*—I; *kariba*—shall do; *gamana*—walking.

TRANSLATION

Śrī Gopālajī then smiled and said: "My dear brāhmaṇa, just listen to Me. I shall walk behind you, and in this way I shall go with you."

PURPORT

The conversation between Lord Śrī Kṛṣṇa and the *brāhmaṇa* is proof that the Lord in His *arcā-mūrti,* or form made of material elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord's energy, as stated in *Bhagavad-gītā.* Because the elements are the Lord's own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Kṛṣṇa, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The *śāstras* warn, *arcye viṣṇau śilā-dhīḥ:* one should never think of the *arcā-mūrti,* the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger *brāhmaṇa* knew that although the Deity of Gopāla appeared to be stone, He was not stone. He was the son of Nanda Mahārāja, Vrajendra-nandana Himself.

As such, the Deity can act exactly as the Lord did in His original form as Kṛṣṇa. Lord Kṛṣṇa was talking to the young *brāhmaṇa* just to test his knowledge about the *arcā-vigraha.* In other words, those who have understood the science of Kṛṣṇa—Kṛṣṇa's name, form, quality and so forth—can also talk with the Deity. To

an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Kṛṣṇa can deal with His devotees in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord's dealings. Indeed, he can talk face to face with the Lord.

TEXT 98

উলটিয়া আমা তুমি না করিহ দরশনে।
আমাকে দেখিলে, আমি রহিব সেই স্থানে॥ ৯৮॥

ulaṭiyā āmā tumi nā kariha daraśane
āmāke dekhile, āmi rahiba sei sthāne

SYNONYMS

ulaṭiyā—turning your face; *āmā*—Me; *tumi*—you; *nā*—not; *kariha*—do; *daraśane*—seeing; *āmāke*—Me; *dekhile*—if you see; *āmi*—I; *rahiba*—shall stay; *sei sthāne*—in that very place.

TRANSLATION

The Lord continued: "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

TEXT 99

নূপুরের ধ্বনিমাত্র আমার শুনিবা।
সেই শব্দে আমার গমন প্রতীতি করিবা॥ ৯৯॥

nūpurera dhvani-mātra āmāra śunibā
sei śabde āmāra gamana pratīti karibā

SYNONYMS

nūpurera—of the ankle bells; *dhvani-mātra*—the sound only; *āmāra*—My; *śunibā*—you will hear; *sei śabde*—by hearing that sound; *āmāra*—My; *gamana*—coming; *pratīti*—understanding; *karibā*—you will do.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells.

TEXT 100

একসের অন্ন রান্ধি' করিহ সমর্পণ।
তাহা খাঞা তোমার সঙ্গে করিব গমন॥ ১০০॥

eka-sera anna rāndhi' kariha samarpaṇa
tāhā khāñā tomāra saṅge kariba gamana

SYNONYMS

eka-sera—one kilo; *anna*—of rice; *rāndhi'*—cooking; *kariha*—do; *samarpaṇa*—offering; *tāhā*—that; *khāñā*—eating; *tomāra*—of you; *saṅge*—in the company; *kariba*—I shall do; *gamana*—walking.

TRANSLATION

"Cook one kilo of rice daily and offer it. I shall eat that rice and follow behind you."

TEXT 101

আর দিন আজ্ঞা মাগি' চলিলা ব্রাহ্মণ।
তার পাছে পাছে গোপাল করিলা গমন॥ ১০১॥

āra dina ājñā māgi' calilā brāhmaṇa
tāra pāche pāche gopāla karilā gamana

SYNONYMS

āra dina—the next day; *ājñā*—permission; *māgi'*—begging; *calilā*—started; *brāhmaṇa*—the young *brāhmaṇa; tāra*—him; *pāche*—behind; *pāche*—behind; *gopāla*—Lord Gopāla; *karilā*—began; *gamana*—following.

TRANSLATION

The next day, the brāhmaṇa begged permission from Gopāla and started for his country. Gopāla followed him, step by step.

TEXT 102

নূপুরের ধ্বনি শুনি' আনন্দিত মন।
উত্তমান্ন পাক করি' করায় ভোজন॥ ১০২॥

nūpurera dhvani śuni' ānandita mana
uttamānna pāka kari' karāya bhojana

SYNONYMS

nūpurera—of the ankle bells; *dhvani*—the sounds; *śuni'*—hearing; *ānandita*—very much pleased; *mana*—the mind; *uttama-anna*—first-class rice; *pāka*—cooking; *kari'*—doing; *karāya*—causes; *bhojana*—eating.

TRANSLATION

While Gopāla followed the young brāhmaṇa, the tinkling sound of His ankle bells could be heard. The brāhmaṇa became very pleased, and he cooked first-class rice for Gopāla to eat.

TEXT 103

এইমতে চলি' বিপ্র নিজ-দেশে আইলা।
গ্রামের নিকট আসি' মনেতে চিন্তিলা ॥ ১০৩ ॥

ei-mate cali' vipra nija-deśe āilā
grāmera nikaṭa āsi' manete cintilā

SYNONYMS

ei-mate—in this way; *cali'*—walking; *vipra*—the *brāhmaṇa; nija*—own; *deśe*—to the country; *āilā*—returned; *grāmera*—to the village; *nikaṭa*—near; *āsi'*—coming; *manete*—within his mind; *cintilā*—thought.

TRANSLATION

The young brāhmaṇa walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

TEXT 104

এবে মুঞি গ্রামে আইনু, যাইমু ভবন।
লোকেরে কহিব গিয়া সাক্ষীর আগমন ॥ ১০৪ ॥

ebe muñi grāme āinu, yāimu bhavana
lokere kahiba giyā sākṣīra āgamana

SYNONYMS

ebe—now; *muñi*—I; *grāme*—to the village; *āinu*—have come; *yāimu*—I shall go; *bhavana*—to my home; *lokere*—the people; *kahiba*—I shall tell; *giyā*—going there; *sākṣīra*—of the witness; *āgamana*—about the arrival.

TRANSLATION

"I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived."

TEXT 105

সাক্ষাতে না দেখিলে মনে প্রতীতি না হয়।
ইহাঁ যদি রহেন, তবু নাহি কিছু ভয়॥' ১০৫॥

sākṣāte nā dekhile mane pratīti nā haya
ihāṅ yadi rahena, tabu nāhi kichu bhaya'

SYNONYMS

sākṣāte—directly; *nā*—not; *dekhile*—if seeing; *mane*—in the mind; *pratīti*—assurance; *nā*—not; *haya*—there is; *ihāṅ*—here; *yadi*—if; *rahena*—the Lord stays; *tabu*—still; *nāhi*—there is not; *kichu*—any; *bhaya*—fear.

TRANSLATION

The brāhmaṇa then began to think that if the people didn't directly see the Gopāla Deity, they would not believe that He had arrived. "But even if Gopāla stays here," he thought, "there is still nothing to fear."

TEXT 106

এত ভাবি' সেই বিপ্র ফিরিয়া চাহিল।
হাসিঞা গোপাল-দেব তথায় রহিল॥ ১০৬॥

eta bhāvi' sei vipra phiriyā cāhila
hāsiñā gopāla-deva tathāya rahila

SYNONYMS

eta bhāvi'—thinking like this; *sei*—that; *vipra*—*brāhmaṇa; phiriyā*—turning; *cāhila*—saw; *hāsiñā*—smiling; *gopāla-deva*—Lord Gopāladeva, the Supreme Personality of Godhead; *tathāya*—there; *rahila*—stayed.

TRANSLATION

Thinking this, the brāhmaṇa turned to look back, and He saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.

TEXT 107

ব্রাহ্মণেরে কহে,—"তুমি যাহ নিজ-ঘর।
এথায় রহিব আমি, না যাব অতঃপর॥" ১০৭॥

brāhmaṇere kahe,—"tumi yāha nija-ghara
ethāya rahiba āmi, nā yāba ataḥpara"

SYNONYMS

brāhmaṇere kahe—He asked the *brāhmaṇa; tumi*—you; *yāha*—go; *nija-ghara*—to your own home; *ethāya*—here in this place; *rahiba*—shall stay; *āmi*—I; *nā*—not; *yāba*—shall go; *ataḥpara*—hereafter.

TRANSLATION

The Lord told the brāhmaṇa: "Now you can go home. I shall stay here and shall not leave."

TEXT 108

তবে সেই বিপ্র যাই নগরে কহিল।
শুনিঞা সকল লোক চমৎকার হৈল॥ ১০৮॥

tabe sei vipra yāi nagare kahila
śuniñā sakala loka camatkāra haila

SYNONYMS

tabe—thereafter; *sei*—that; *vipra*—*brāhmaṇa; yāi*—going; *nagare*—to the town; *kahila*—said; *śuniñā*—hearing; *sakala*—all; *loka*—the people; *camatkāra*—struck with wonder; *haila*—were.

TRANSLATION

The young brāhmaṇa then went to the town and informed all the people about Gopāla's arrival. Hearing this, the people were struck with wonder.

TEXT 109

আইল সকল লোক সাক্ষী দেখিবারে।
গোপাল দেখিঞা লোক দণ্ডবৎ করে॥ ১০৯॥

āila sakala loka sākṣī dekhibāre
gopāla dekhiñā loka daṇḍavat kare

SYNONYMS

āila—came; *sakala*—all; *loka*—the people; *sākṣī*—the witness; *dekhibāre*—to see; *gopāla*—Lord Gopāla; *dekhiñā*—seeing; *loka*—all the people; *daṇḍavat*—offering obeisances; *kare*—do.

TRANSLATION

All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

TEXT 110

গোপাল-সৌন্দর্য দেখি' লোকে আনন্দিত।
প্রতিমা চলিঞা আইলা,—শুনিঞা বিস্মিত ॥ ১১০ ॥

gopāla-saundarya dekhi' loke ānandita
pratimā caliñā āilā,—śuniñā vismita

SYNONYMS

gopāla—of Lord Gopāla; *saundarya*—the beauty; *dekhi'*—seeing; *loke*—everyone; *ānandita*—pleased; *pratimā*—the Deity; *caliñā*—walking; *āilā*—came; *śuniñā*—hearing this; *vismita*—surprised.

TRANSLATION

When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised.

TEXT 111

তবে সেই বড়বিপ্র আনন্দিত হঞা।
গোপালের আগে পড়ে দণ্ডবৎ হঞা ॥ ১১১ ॥

tabe sei baḍa-vipra ānandita hañā
gopālera āge paḍe daṇḍavat hañā

SYNONYMS

tabe—thereafter; *sei*—that; *baḍa-vipra*—elderly *brāhmaṇa;* *ānandita*—pleased; *hañā*—becoming; *gopālera*—of Lord Gopāla; *āge*—in front; *paḍe*—falls down; *daṇḍavat*—like a stick; *hañā*—becoming.

TRANSLATION

Then the elderly brāhmaṇa, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

TEXT 112

সকল লোকের আগে গোপাল সাক্ষী দিল।
বড়বিপ্র ছোটবিপ্রে কন্যাদান কৈল॥ ১১২॥

sakala lokera āge gopāla sākṣī dila
baḍa-vipra choṭa-vipre kanyā-dāna kaila

SYNONYMS

sakala—all; *lokera*—of the people; *āge*—in the presence; *gopāla*—Lord Gopāla; *sākṣī*—witness; *dila*—gave; *baḍa-vipra*—the elderly *brāhmaṇa; choṭa-vipre*—unto the young *brāhmaṇa; kanyā-dāna*—giving the daughter in charity; *kaila*—did.

TRANSLATION

Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly brāhmaṇa had offered his daughter in charity to the young brāhmaṇa.

TEXT 113

তবে সেই দুই বিপ্রে কহিল ঈশ্বর।
"তুমি-দুই—জন্মে-জন্মে আমার কিঙ্কর॥ ১১৩॥

tabe sei dui vipre kahila īśvara
"tumi-dui—janme-janme āmāra kiṅkara

SYNONYMS

tabe—thereafter; *sei*—those; *dui*—two; *vipre*—unto the *brāhmaṇas; kahila*—spoke; *īśvara*—the Lord; *tumi-dui*—both of you; *janme-janme*—birth after birth; *āmāra*—My; *kiṅkara*—servants.

TRANSLATION

After the marriage ceremony was performed, the Lord informed both brāhmaṇas: "You two brāhmaṇas are My eternal servants birth after birth."

PURPORT

Like these two *brāhmaṇas* of Vidyānagara, there are many devotees who are eternal servants of the Lord. They are specifically known as *nitya-siddha,* eternally perfect. Although the *nitya-siddhas* appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a *nitya-siddha.*

There are two kinds of living entities—*nitya-siddha* and *nitya-baddha.* The *nitya-siddha* never forgets his relationship with the Supreme Personality, whereas the *nitya-baddha* is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two *brāhmaṇas* that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the *nitya-siddha* remains within this material world like an ordinary man, but the only business of the *nitya-siddha* is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Kṛṣṇa accepted the two *brāhmaṇas* as His eternal servants. Both *brāhmaṇas* took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All *nitya-siddhas* within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly *brāhmaṇa* belonged to an aristocratic family and was learned and wealthy. The young *brāhmaṇa* belonged to an ordinary family and was uneducated. But these mundane qualifications do not concern a *nitya-siddha* engaged in the service of the Lord. We have to accept the fact that the *nitya-siddhas* are completely distinct from the *nitya-baddhas,* who are ordinary human beings. Śrīla Narottama dāsa Ṭhākura confirms this statement:

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi
tāra haya vraja-bhūme vāsa

One who accepts the associates of Lord Caitanya Mahāprabhu as *nitya-siddhas* is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauḍa-maṇḍala-bhūmi—those places in Bengal where Śrī Caitanya Mahāprabhu stayed—are equal to Vrajabhūmi, or Vṛndāvana. There is no difference between the inhabitants of Vṛndāvana and those of Gauḍa-maṇḍala-bhūmi, or Śrīdhāma Māyāpura.

TEXT 114

দুঁহার সত্যে তুষ্ট হইলাঙ, দুঁহে মাগ' বর।"
দুইবিপ্র বর মাগে আনন্দ-অন্তর ॥ ১১৪ ॥

duṅhāra satye tuṣṭa ha-ilāṅ, duṅhe māga' vara"
dui-vipra vara māge ānanda-antara

SYNONYMS

duṅhāra satye—in the truthfulness of both of you; *tuṣṭa ha-ilāṅ*—I have become satisfied; *duṅhe*—both of you; *māga'*—ask; *vara*—some benediction; *dui-vipra*—both the *brāhmaṇas; vara*—a benediction; *māge*—beg; *ānanda*—pleased; *antara*—within.

TRANSLATION

The Lord continued: "I have become very pleased by the truthfulness of you both. Now you can ask for a benediction." Thus with great pleasure the two brāhmaṇas begged for a benediction.

TEXT 115

"যদি বর দিবে, তবে রহ এই স্থানে।
কিঙ্করেরে দয়া তব সর্বলোকে জানে॥" ১১৫॥

"yadi vara dibe, tabe raha ei sthāne
kiṅkarere dayā tava sarva-loke jāṇe"

SYNONYMS

yadi—if; *vara*—benediction; *dibe*—You will offer; *tabe*—then; *raha*—stay; *ei sthāne*—in this quarter; *kiṅkarere*—to Your servants; *dayā*—mercy; *tava*—Your; *sarva-loke*—all people; *jāne*—may know.

TRANSLATION

The brāhmaṇas said: "Please remain here so that people all over the world will know how merciful You are to Your servants."

TEXT 116

গোপাল রহিলা, দুঁহে করেন সেবন।
দেখিতে আইলা সব দেশের লোক-জন॥ ১১৬॥

gopāla rahilā, duṅhe karena sevana
dekhite āilā saba deśera loka-jana

SYNONYMS

gopāla—Lord Gopāla; *rahilā*—stayed; *duṅhe*—both of them; *karena*—do; *sevana*—service; *dekhite*—to see; *āilā*—came; *saba*—all; *deśera*—of the countries; *loka-jana*—the people.

TRANSLATION

Lord Gopāla stayed, and the two brāhmaṇas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopāla.

TEXT 117

সে দেশের রাজা আইল আশ্চর্য শুনিঞা।
পরম সন্তোষ পাইল গোপালে দেখিঞা ॥ ১১৭ ॥

se deśera rājā āila āścarya śuniñā
parama santoṣa pāila gopāle dekhiñā

SYNONYMS

se deśera—of that country; *rājā*—the King; *āila*—came; *āścarya*—about the wonder; *śuniñā*—hearing; *parama*—great; *santoṣa*—satisfaction; *pāila*—achieved; *gopāle*—Gopāla; *dekhiñā*—by seeing.

TRANSLATION

Eventually the King of that country heard of this wonderful story, and he also came to see Gopāla and thus became very satisfied.

TEXT 118

মন্দির করিয়া রাজা সেবা চালাইল।
'সাক্ষিগোপাল' বলি' তাঁর নাম খ্যাতি হৈল ॥১১৮॥

mandira kariyā rājā sevā cālāila
'sākṣi-gopāla' bali' tāṅra nāma khyāti haila

SYNONYMS

mandira—a temple; *kariyā*—constructing; *rājā*—the King; *sevā*—service; *cālāila*—regularly carried on; *sākṣi-gopāla*—by the name Sākṣi-gopāla; *bali'*—known as; *tāṅra*—His; *nāma*—name; *khyāti*—celebrated; *haila*—was.

TRANSLATION

The King constructed a nice temple, and regular service was executed. Gopāla became very famous under the name of Sākṣi-gopāla [the witness Gopāla].

TEXT 119

এই মত বিদ্যানগরে সাক্ষিগোপাল।
সেবা অঙ্গীকার করি' আছেন চিরকাল॥ ১১৯॥

ei mata vidyānagare sākṣi-gopāla
sevā aṅgīkāra kari' āchena cira-kāla

SYNONYMS

ei mata—in this way; *vidyānagare*—in the town of Vidyānagara; *sākṣi-gopāla*—the witness Gopāla; *sevā*—service; *aṅgīkāra*—acceptance; *kari'*—doing; *āchena*—remains; *cira-kāla*—a long time.

TRANSLATION

Thus Sākṣi-gopāla stayed in Vidyānagara and accepted service for a very long time.

PURPORT

This city of Vidyānagara is situated in Trailaṅga-deśa, South India, on the bank of the River Godāvarī. The place where the Godāvarī flows into the Bay of Bengal is called Koṭadeśa. The Orissa kingdom was very powerful, and this Koṭadeśa was the capital of Orissa. It was then known as Vidyānagara. Formerly this city was situated on the southern side of the River Godāvarī. At that time King Puruṣottama managed to control Orissa and appoint a government. The present city of Vidyānagara is on the southeast side of the river, only twenty to twenty-five miles from Rājamahendrī. During the time of Mahārāja Pratāparudra, Śrī Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

TEXT 120

উৎকলের রাজা পুরুষোত্তমদেব নাম।
সেই দেশ জিনি' নিল করিয়া সংগ্রাম॥ ১২০॥

utkalera rājā puruṣottama-deva nāma
sei deśa jini' nila kariyā saṅgrāma

SYNONYMS

utkalera—of Orissa; *rājā*—the King; *puruṣottama-deva*—Puruṣottama; *nāma*—named; *sei deśa*—this country; *jini'*—conquering; *nila*—took; *kariyā*—executing; *saṅgrāma*—fight.

TRANSLATION

Later there was a fight, and this country was conquered by King Puruṣottama of Orissa.

TEXT 121

সেই রাজা জিনি' নিল তাঁর সিংহাসন।
'মাণিক্য-সিংহাসন' নাম অনেক রতন॥ ১২১॥

sei rājā jini' nila tāṅra siṁhāsana
'māṇikya-siṁhāsana' nāma aneka ratana

SYNONYMS

sei rājā—that King (Mahārāja Puruṣottama); *jini'*—conquering; *nila*—took; *tāṅra*—his; *siṁha-āsana*—the throne; *māṇikya-siṁhāsana*—the throne known as Māṇikya-siṁhāsana; *nāma*—named; *aneka*—various; *ratana*—bedecked with jewels.

TRANSLATION

That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Māṇikya-siṁhāsana, which was bedecked with many jewels.

TEXT 122

পুরুষোত্তম-দেব সেই বড় ভক্ত আর্য।
গোপাল-চরণে মাগে,—'চল মোর রাজ্য॥' ১২২॥

puruṣottama-deva sei baḍa bhakta ārya
gopāla-caraṇe māge,—'cala mora rājya

SYNONYMS

puruṣottama-deva—the King; *sei*—that; *baḍa*—very great; *bhakta*—devotee; *ārya*—Āryan; *gopāla-caraṇe*—at the lotus feet of Gopāla; *māge*—begs; *cala*—please come; *mora*—my; *rājya*—to the kingdom.

TRANSLATION

That King became known as Puruṣottama-deva. He was a great devotee and was advanced in the civilization of the Āryans. He begged at the lotus feet of Gopāla: "Please come to my kingdom."

TEXT 123

তাঁর ভক্তিবশে গোপাল তাঁরে আজ্ঞা দিল।
গোপাল লইয়া সেই কটকে আইল ॥ ১২৩ ॥

tāṅra bhakti-vaśe gopāla tāṅre ājñā dila
gopāla la-iyā sei kaṭake āila

SYNONYMS

tāṅra—his; *bhakti-vaśe*—under the obligation of the devotional service; *gopāla*—Lord Gopāla; *tāṅre*—unto Him; *ājñā dila*—gave the order; *gopāla*—the Gopāla Deity; *la-iyā*—taking; *sei*—that King; *kaṭake*—to the city of Kaṭaka; *āila*—returned.

TRANSLATION

When the King begged Him to come to his kingdom, Gopāla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopāla Deity and went back to Kaṭaka.

TEXT 124

জগন্নাথে আনি' দিল মাণিক্য-সিংহাসন।
কটকে গোপাল-সেবা করিল স্থাপন ॥ ১২৪ ॥

jagannāthe āni' dila māṇikya-siṁhāsana
kaṭake gopāla-sevā karila sthāpana

SYNONYMS

jagannāthe—unto Jagannātha; *āni'*—bringing; *dila*—presented; *māṇikya-siṁhāsana*—the throne of the name Māṇikya-siṁhāsana; *kaṭake*—at Kaṭaka; *gopāla-sevā*—the service of the Gopāla Deity; *karila sthāpana*—established.

TRANSLATION

After winning the Māṇikya throne, King Puruṣottama took it to Jagannātha Purī and presented it to Lord Jagannātha. In the meantime, he also established regular worship of the Gopāla Deity at Kaṭaka.

TEXT 125

তাঁহার মহিষী আইলা গোপাল-দর্শনে।
ভক্তি করি' বহু অলঙ্কার কৈল সমর্পণে ॥ ১২৫ ॥

tāṅhāra mahiṣī āilā gopāla-darśane
bhakti kari' bahu alaṅkāra kaila samarpaṇe

SYNONYMS

tāṅhāra mahiṣī—his Queen; *āilā*—came; *gopāla-darśane*—to see the Gopāla Deity; *bhakti kari'*—in great devotion; *bahu*—various; *alaṅkāra*—of ornaments; *kaila*—made; *samarpaṇe*—presentation.

TRANSLATION

When the Gopāla Deity was installed at Kaṭaka, the Queen of Puruṣottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

TEXT 126

তাঁহার নাসাতে বহুমূল্য মুক্তা হয়।
তাহা দিতে ইচ্ছা হৈল, মনেতে চিন্তয়॥ ১২৬॥

tāṅhāra nāsāte bahu-mūlya muktā haya
tāhā dite icchā haila, manete cintaya

SYNONYMS

tāṅhāra nāsāte—on the nostril of the Queen; *bahu-mūlya*—very valuable; *muktā*—pearl; *haya*—there was; *tāhā*—that; *dite*—to give; *icchā*—the desire; *haila*—there was; *manete*—in the mind; *cintaya*—thinks.

TRANSLATION

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows.

TEXT 127

ঠাকুরের নাসাতে যদি ছিদ্র থাকিত।
তবে এই দাসী মুক্তা নাসায় পরাইত॥ ১২৭॥

ṭhākurera nāsāte yadi chidra thākita
tabe ei dāsī muktā nāsāya parāita

SYNONYMS

ṭhākurera nāsāte—in the nose of the Deity; *yadi*—if; *chidra*—a hole; *thākita*—there were; *tabe*—then; *ei*—this; *dāsī*—maidservant; *muktā*—pearl; *nāsāya*—on the nose; *parāita*—could put on.

TRANSLATION

"If there were a hole in the Deity's nose, I could transfer the pearl to Him."

TEXT 128

এত চিন্তি' নমস্করি' গেলা স্বভবনে।
রাত্রিশেষে গোপাল তাঁরে কহেন স্বপনে ॥ ১২৮ ॥

eta cinti' namaskari' gelā sva-bhavane
rātri-śeṣe gopāla tāṅre kahena svapane

SYNONYMS

eta cinti'—thinking like that; *namaskari'*—offering obeisances; *gelā*—went; *sva-bhavane*—to the palace of the King; *rātri-śeṣe*—at the end of night; *gopāla*—the Gopāla Deity; *tāṅre*—unto her; *kahena*—says; *svapane*—in a dream.

TRANSLATION

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows.

TEXT 129

"বাল্যকালে মাতা মোর নাসা ছিদ্র করি'।
মুক্তা পরাঞাছিল বহু যত্ন করি' ॥ ১২৯ ॥

"bālya-kāle mātā mora nāsā chidra kari'
muktā parāñāchila bahu yatna kari'

SYNONYMS

bālya-kāle—in My childhood; *mātā*—mother; *mora*—My; *nāsā*—nose; *chidra kari'*—making a hole; *muktā*—a pearl; *parāñāchila*—was put on it; *bahu*—much; *yatna*—endeavor; *kari'*—taking.

TRANSLATION

"During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

TEXT 130

সেই ছিদ্র অদ্যাপিহ আছয়ে নাসাতে।
সেই মুক্তা পরাহ, যাহা চাহিয়াছ দিতে ॥" ১৩০ ॥

sei chidra adyāpiha āchaye nāsāte
sei muktā parāha, yāhā cāhiyācha dite"

SYNONYMS

sei chidra—that hole; *adyāpiha*—still, until now; *āchaye*—is; *nāsāte*—in the nose; *sei*—that; *muktā*—pearl; *parāha*—put on; *yāhā*—which; *cāhiyācha*—you desired; *dite*—to give Me.

TRANSLATION

"That very hole is still there, and you can use it to set the pearl you desired to give Me."

TEXT 131

স্বপ্নে দেখি' সেই রাণী রাজাকে কহিল।
রাজাসহ মুক্তা লঞা মন্দিরে আইল ॥ ১৩১ ॥

svapne dekhi' sei rāṇī rājāke kahila
rājā-saha muktā lañā mandire āila

SYNONYMS

svapne dekhi'—seeing the dream; *sei rāṇī*—the Queen; *rājāke*—unto the King; *kahila*—spoke; *rājā-saha*—with the King; *muktā*—the pearl; *lañā*—taking; *mandire*—to the temple; *āila*—they went.

TRANSLATION

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

TEXT 132

পরাইল মুক্তা নাসায় ছিদ্র দেখিঞা।
মহামহোৎসব কৈল আনন্দিত হঞা ॥ ১৩২ ॥

parāila muktā nāsāya chidra dekhiñā
mahā-mahotsava kaila ānandita hañā

SYNONYMS

parāila—set; *muktā*—the pearl; *nāsāya*—on the nose; *chidra*—the hole; *dekhiñā*—seeing; *mahā-mahotsava*—a great festival; *kaila*—performed; *ānandita*—pleased; *hañā*—being.

TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TEXT 133

সেই হৈতে গোপালের কটকেতে স্থিতি।
এই লাগি 'সাক্ষিগোপাল' নাম হৈল খ্যাতি ॥১৩৩॥

sei haite gopālera kaṭakete sthiti
ei lāgi 'sākṣi-gopāla' nāma haila khyāti

SYNONYMS

sei haite—since that time; *gopālera*—of Gopāla; *kaṭakete*—in the town of Kaṭaka; *sthiti*—the establishment; *ei lāgi*—for this reason; *sākṣi-gopāla*—the witness Gopāla; *nāma*—named; *haila*—became; *khyāti*—celebrated.

TRANSLATION

Since then, Gopāla has been situated in the city of Kaṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

TEXT 134

নিত্যানন্দ-মুখে শুনি' গোপাল-চরিত।
তুষ্ট হৈলা মহাপ্রভু স্বভক্ত-সহিত ॥ ১৩৪ ॥

nityānanda-mukhe śuni' gopāla-carita
tuṣṭa hailā mahāprabhu svabhakta-sahita

SYNONYMS

nityānanda-mukhe—from the mouth of Lord Nityānanda Prabhu; *śuni'*—hearing; *gopāla-carita*—the narration of Gopāla; *tuṣṭa hailā*—became very pleased; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sva-bhakta-sahita*—with His devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard the narration of Gopāla's activities. Both He and His personal devotees became very pleased.

TEXT 135

গোপালের আগে যবে প্রভুর হয় স্থিতি।
ভক্তগণে দেখে—যেন দুঁহে একমূর্তি॥ ১৩৫॥

gopālera āge yabe prabhura haya sthiti
bhakta-gaṇe dekhe—yena duṅhe eka-mūrti

SYNONYMS

gopālera āge—in front of Gopāla; *yabe*—when; *prabhura*—of Lord Caitanya Mahāprabhu; *haya*—is; *sthiti*—situation; *bhakta-gaṇe*—all the devotees; *dekhe*—see; *yena*—as if; *duṅhe*—both of Them; *eka-mūrti*—one form.

TRANSLATION

When Śrī Caitanya Mahāprabhu was sitting before the Gopāla Deity, all the devotees saw Him and the Deity as being of the same form.

TEXT 136

দুঁহে—এক বর্ণ, দুঁহে—প্রকাণ্ড-শরীর।
দুঁহে—রক্তাম্বর, দুঁহার স্বভাব—গম্ভীর॥ ১৩৬॥

duṅhe—eka varṇa, duṅhe—prakāṇḍa-śarīra
duṅhe—raktāmbara, duṅhāra svabhāva—gambhīra

SYNONYMS

duṅhe—both of Them; *eka varṇa*—one complexion; *duṅhe*—both of Them; *prakāṇḍa-śarīra*—gigantic bodies; *duṅhe*—both of Them; *rakta-ambara*—red clothes; *duṅhāra*—of both; *svabhāva*—the natures; *gambhīra*—grave.

TRANSLATION

Both of Them were of the same complexion, and both had the same gigantic bodies. Both wore saffron cloth, and both were very grave.

TEXT 137

মহা-তেজোময় দুঁহে কমল-নয়ন।
দুঁহার ভাবাবেশ, দুঁহে—চন্দ্রবদন॥ ১৩৭॥

mahā-tejo-maya duṅhe kamala-nayana
duṅhāra bhāvāveśa, duṅhe—candra-vadana

SYNONYMS

mahā-tejaḥ-maya—brilliantly effulgent; *duṅhe*—both of Them; *kamala-nayana*—lotus-eyed; *duṅhāra*—of both of Them; *bhāva-āveśa*—absorbed in ecstasy; *duṅhe*—both of Them; *candra-vadana*—moon-faced.

TRANSLATION

The devotees saw that both Lord Caitanya Mahāprabhu and Gopāla were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and Their faces resembled full moons.

TEXT 138

দুঁহা দেখি' নিত্যানন্দপ্রভু মহারঙ্গে।
ঠারাঠারি করি' হাসে ভক্তগণ-সঙ্গে ॥ ১৩৮ ॥

duṅhā dekhi' nityānanda-prabhu mahā-raṅge
ṭhārāṭhāri kari' hāse bhakta-gaṇa-saṅge

SYNONYMS

duṅhā dekhi'—seeing both of Them; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *mahā-raṅge*—in great jubilation; *ṭhārāṭhāri*—indication; *kari'*—doing; *hāse*—laughs; *bhakta-gaṇa-saṅge*—along with the other devotees.

TRANSLATION

When Nityānanda saw both the Gopāla Deity and Śrī Caitanya Mahāprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

TEXT 139

এইমত মহারঙ্গে সে রাত্রি বঞ্চিয়া।
প্রভাতে চলিলা মঙ্গল-আরতি দেখিঞা ॥ ১৩৯ ॥

ei-mata mahā-raṅge se rātri vañciyā
prabhāte calilā maṅgala-ārati dekhiñā

SYNONYMS

ei-mata—in this way; *mahā-raṅge*—in great pleasure; *se*—that; *rātri*—night; *vañciyā*—passing; *prabhāte*—in the morning; *calilā*—departed; *maṅgala-ārati*—the *maṅgala-ārati* performance; *dekhiñā*—seeing.

TRANSLATION

Thus with great pleasure Lord Śrī Caitanya Mahāprabhu passed that night in the temple. After seeing the maṅgala-ārati ceremony in the morning, He started on His journey.

TEXT 140

ভুবনেশ্বর-পথে যৈছে কৈল দরশন।
বিস্তারি' বর্ণিয়াছেন দাস-বৃন্দাবন॥ ১৪০॥

bhuvaneśvara-pathe yaiche kaila daraśana
vistāri' varṇiyāchena dāsa-vṛndāvana

SYNONYMS

bhuvaneśvara-pathe—on the way to Bhuvaneśvara; *yaiche*—as; *kaila*—He did; *daraśana*—visiting; *vistāri'*—vividly; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

[In his book Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has very vividly described the places visited by the Lord on the way to Bhuvaneśvara.

PURPORT

In his book *Caitanya-bhāgavata, Antya-khaṇḍa,* Śrīla Vṛndāvana dāsa Ṭhākura has very nicely described the Lord's journey en route to Kaṭaka (Cuttak). On that journey, the Lord visited a place known as Bālihastā, or Bālakāṭīcaṭi. He then visited the city of Bhuvaneśvara, where Lord Śiva's temple is located. The temple of Bhuvaneśvara is situated about five to six miles from Bālakāṭīcaṭi. The temple of Lord Śiva is mentioned in the *Skanda Purāṇa* in the narration about the Lord's garden and the one mango tree. A king named Kāśirāja wanted to fight with Lord Kṛṣṇa, and consequently he took shelter of Lord Śiva to acquire the power to fight the Lord. Being pleased with his worship, Lord Śiva helped him fight Kṛṣṇa. Lord Śiva's name is Āśutoṣa, which indicates that he is very easily satisfied when one worships him, regardless of the purpose, and he gives his devotee whatever benediction the devotee wants. Therefore, people are generally very fond of worshiping Lord Śiva. Thus Kāśirāja was helped by Lord Śiva, but in the fight with Lord Kṛṣṇa he was not only defeated but killed. In this way the weapon known as Pāśupata-astra was baffled, and Kṛṣṇa set fire to the city of Kāśī. Later Lord Śiva became conscious of his mistake in helping Kāśirāja, and he begged Lord Kṛṣṇa's forgiveness. As a benediction from Lord Kṛṣṇa, he received a place known as

Ekāmra-kānana. Later, the kings of the Keśarī dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

TEXT 141

কমলপুরে আসি ভার্গীনদী-স্নান কৈল।
নিত্যানন্দ-হাতে প্রভু দণ্ড ধরিল ॥ ১৪১ ॥

kamalapure āsi bhārgīnadī-snāna kaila
nityānanda-hāte prabhu daṇḍa dharila

SYNONYMS

kamala-pure—to the place known as Kamalapura; *āsi*—coming; *bhārgī-nadī*—in the small river of the name Bhārgīnadī; *snāna kaila*—took bath; *nityānanda-hāte*—in the hands of Lord Nityānanda Prabhu; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *daṇḍa*—the *sannyāsa* staff; *dharila*—left.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārgīnadī River and left His sannyāsa staff in the hands of Lord Nityānanda.

PURPORT

In the *Caitanya-bhāgavata* (*Antya-khaṇḍa,* Chapter Two) it is said that when Lord Śrī Caitanya Mahāprabhu arrived at Śrī Bhuvaneśvara, He visited the temple of Lord Śiva known as Gupta-kāśī (the concealed Vārāṇasī). Lord Śiva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Śrī Caitanya Mahāprabhu took His bath in this lake, feeling a great regard for Lord Śiva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The River Bhārgī or Bhārgīnadī is now known as Daṇḍa-bhāṅgā-nadī. It is situated six miles north of Jagannātha Purī. The reason for the change in names is given as follows.

TEXTS 142-143

কপোতেশ্বর দেখিতে গেলা ভক্তগণ সঙ্গে।
এথা নিত্যানন্দপ্রভু কৈল দণ্ড-ভঙ্গে ॥ ১৪২ ॥
তিন খণ্ড করি' দণ্ড দিল ভাসাঞা।
ভক্ত-সঙ্গে আইলা প্রভু মহেশ দেখিঞা ॥ ১৪৩ ॥

kapoteśvara dekhite gelā bhakta-gaṇa saṅge
ethā nityānanda-prabhu kaila daṇḍa-bhaṅge

tina khaṇḍa kari' daṇḍa dila bhāsāñā
bhakta-saṅge āilā prabhu maheśa dekhiñā

SYNONYMS

kapoteśvara—the Śiva temple of the name Kapoteśvara; *dekhite*—to see; *gelā*—went; *bhakta-gaṇa saṅge*—with the devotees; *ethā*—here; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *kaila*—did; *daṇḍa*—of the *sannyāsa* staff; *bhaṅge*—breaking; *tina khaṇḍa*—three parts; *kari'*—making; *daṇḍa*—the staff; *dila*—threw in; *bhāsāñā*—washing away; *bhakta-saṅge*—with the devotees; *āilā*—returned; *prabhu*—Lord Caitanya Mahāprabhu; *maheśa dekhiñā*—having seen the temple of Lord Śiva.

TRANSLATION

When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the River Bhārgīnadī. Later this river became known as Daṇḍa-bhāṅgā-nadī.

PURPORT

The mystery of the *sannyāsa-daṇḍa* (staff) of Śrī Caitanya Mahāprabhu has been explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Caitanya Mahāprabhu accepted the order of *sannyāsa* from a Māyāvādī *sannyāsī.* The Māyāvādī *sannyāsīs* generally carry one staff, or *daṇḍa.* Taking advantage of Śrī Caitanya Mahāprabhu's absence, Śrīla Nityānanda Prabhu broke the staff into three parts and threw it into the river now known as the Daṇḍa-bhāṅgā-nadī. In the *sannyāsa* order there are four divisions—*kuṭīcaka, bahūdaka, haṁsa* and *paramahaṁsa.* Only when the *sannyāsī* remains on the *kuṭīcaka* and *bahūdaka* platforms can he carry a staff. However, when one is elevated to the status of *haṁsa* or *paramahaṁsa,* after touring and preaching the *bhakti* cult, he must give up the *sannyāsa* staff.

Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa, the Supreme Personality of Godhead. It is therefore said, *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya:* "Two personalities—Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa—are combined in the incarnation of Śrī Caitanya Mahāprabhu." Therefore, considering Śrī Caitanya Mahāprabhu to be an extraordinary person, Lord Nityānanda Prabhu did not wait for the *paramahaṁsa* stage. He reasoned that the Supreme Personality of Godhead is automatically on the *paramahaṁsa* stage; therefore He does not need to carry the *sannyāsa-daṇḍa.*

This is the reason Śrī Nityānanda Prabhu broke the staff into three pieces and threw it into the water.

TEXT 144

জগন্নাথের দেউল দেখি' আবিষ্ট হৈলা।
দণ্ডবৎ করি প্রেমে নাচিতে লাগিলা॥ ১৪৪॥

jagannāthera deula dekhi' āviṣṭa hailā
daṇḍavat kari preme nācite lāgilā

SYNONYMS

jagannāthera—of Lord Jagannātha; *deula*—the temple; *dekhi'*—seeing; *āviṣṭa*—ecstatic; *hailā*—became; *daṇḍavat kari*—offering obeisances; *preme*—in the ecstasy of love of God; *nācite*—to dance; *lāgilā*—began.

TRANSLATION

After seeing the temple of Jagannātha from a distant place, Śrī Caitanya Mahāprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

PURPORT

The word *deula* refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannātha Purī was constructed by King Anaṅga-bhīma. Historians say this temple must have been constructed at least two thousand years ago. During the time of Śrī Caitanya Mahāprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in front of the temple present during the time of Śrī Caitanya Mahāprabhu.

TEXT 145

ভক্তগণ আবিষ্ট হঞা, সবে নাচে গায়।
প্রেমাবেশে প্রভু-সঙ্গে রাজমার্গে যায়॥ ১৪৫।

bhakta-gaṇa āviṣṭa hañā, sabe nāce gāya
premāveśe prabhu-saṅge rāja-mārge yāya

SYNONYMS

bhakta-gaṇa—the devotees; *āviṣṭa*—ecstatic; *hañā*—being; *sabe*—all; *nāce*—dance; *gāya*—sing; *prema-āveśe*—absorbed in love of God; *prabhu-saṅge*—with Lord Caitanya; *rāja-mārge*—on the pathway; *yāya*—going.

TRANSLATION

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

TEXT 146

হাসে, কান্দে, নাচে প্রভু হুঙ্কার গর্জন।
তিনক্রোশ পথ হৈল—সহস্র যোজন ॥ ১৪৬ ॥

hāse, kānde, nāce prabhu huṅkāra garjana
tina-krośa patha haila——sahasra yojana

SYNONYMS

hāse—laughs; *kānde*—cries; *nāce*—dances; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *huṅkāra*—ecstatic vibrations; *garjana*—resonations; *tina-krośa*—six miles; *patha*—the way; *haila*—became; *sahasra yojana*—thousands of miles.

TRANSLATION

Śrī Caitanya Mahāprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

PURPORT

When Śrī Caitanya Mahāprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannātha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.

TEXT 147

চলিতে চলিতে প্রভু আইলা 'আঠারনালা'।
তাহাঁ আসি' প্রভু কিছু বাহ্য প্রকাশিলা ॥ ১৪৭ ॥

calite calite prabhu āilā 'āṭhāranālā'
tāhāṅ āsi' prabhu kichu bāhya prakāśilā

SYNONYMS

calite calite—walking in this way; *prabhu*—the Lord; *āilā*—arrived; *āṭhāra-nālā*—at a place known as Āṭhāranālā; *tāhāṅ*—there; *āsi'*—coming; *prabhu*—the Lord; *kichu*—some; *bāhya*—external consciousness; *prakāśilā*—expressed.

TRANSLATION

Thus walking and walking, the Lord eventually arrived at the place known as Āṭhāranālā. Arriving there, He expressed His external consciousness, speaking to Śrī Nityānanda Prabhu.

PURPORT

There is a bridge situated at the entrance of Jagannātha Purī called Āṭhāranālā which has eighteen arches. *Āṭhāra* means eighteen.

TEXT 148

নিত্যানন্দে কহে প্রভু,—দেহ মোর দণ্ড।
নিত্যানন্দ বলে,– দণ্ড হৈল তিন খণ্ড ॥ ১৪৮ ॥

nityānande kahe prabhu,—deha mora daṇḍa
nityānanda bale,—daṇḍa haila tina khaṇḍa

SYNONYMS

nityānande—to Lord Nityānanda; *kahe*—asks; *prabhu*—Lord Caitanya; *deha*—give; *mora*—My; *daṇḍa*—*sannyāsa* staff; *nityānanda bale*—Śrī Nityānanda replies; *daṇḍa*—Your *sannyāsa* staff; *haila*—became; *tina khaṇḍa*—divided in three parts.

TRANSLATION

When Lord Caitanya Mahāprabhu had thus regained external consciousness, He asked Lord Nityānanda Prabhu, "Please return My staff." Nityānanda Prabhu then replied, "It has been broken into three parts."

TEXT 149

প্রেমাবেশে পড়িলা তুমি, তোমারে ধরিনু।
তোমা-সহ সেই দণ্ড-উপরে পড়িনু ॥ ১৪৯ ॥

premāveśe paḍilā tumi, tomāre dharinu
tomā-saha sei daṇḍa-upare paḍinu

SYNONYMS

prema-āveśe—in an ecstatic condition; *paḍilā*—fell down; *tumi*—You; *tomāre*—You; *dharinu*—I caught; *tomā-saha*—with You; *sei*—that; *daṇḍa-upare*—upon that staff; *paḍinu*—I fell down.

TRANSLATION

Nityānanda Prabhu said: "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

TEXT 150

দুইজনার ভরে দণ্ড খণ্ড খণ্ড হৈল।
সেই খণ্ড কাঁহা পড়িল, কিছু না জানিল ॥ ১৫০ ॥

dui-janāra bhare daṇḍa khaṇḍa khaṇḍa haila
sei khaṇḍa kāṅhā paḍila, kichu nā jānila

SYNONYMS

dui-janāra—of Us two; *bhare*—by the weight; *daṇḍa*—the staff; *khaṇḍa khaṇḍa*—broken to pieces; *haila*—became; *sei*—those; *khaṇḍa*—pieces; *kāṅhā paḍila*—where they fell; *kichu*—anything; *nā jānila*—is not known.

TRANSLATION

"Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

TEXT 151

মোর অপরাধে তোমার দণ্ড হইল খণ্ড।
যে উচিত হয়, মোর কর তার দণ্ড ॥ ১৫১ ॥

mora aparādhe tomāra daṇḍa ha-ila khaṇḍa
ye ucita haya, mora kara tāra daṇḍa

SYNONYMS

mora—My; *aparādhe*—by the offense; *tomāra*—Your; *daṇḍa*—*sannyāsa* staff; *ha-ila*—became; *khaṇḍa*—broken; *ye*—whatever; *ucita*—fitting; *haya*—is; *mora*—to Me; *kara*—do; *tāra*—for that; *daṇḍa*—punishment.

TRANSLATION

"It is certainly because of My offense that Your staff has broken. Now You can punish Me on this account as You think proper."

TEXT 152

শুনি' কিছু মহাপ্রভু দুঃখ প্রকাশিলা।
ঈষৎ ক্রোধ করি' কিছু কহিতে লাগিলা ॥ ১৫২ ॥

śuni' kichu mahāprabhu duḥkha prakāśilā
īṣat krodha kari' kichu kahite lāgilā

SYNONYMS

śuni'—hearing this; *kichu*—some; *mahāprabhu*—Lord Caitanya Mahāprabhu; *duḥkha*—unhappiness; *prakāśilā*—expressed; *īṣat*—little; *krodha*—anger; *kari'*—showing; *kichu*—something; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

PURPORT

Śrī Nityānanda Prabhu considered Lord Caitanya Mahāprabhu's acceptance of *sannyāsa* to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Śrī Caitanya Mahāprabhu expressed anger because He wanted to teach all other *sannyāsīs* that they should not give up the staff before attaining the platform of *paramahaṁsa*. Seeing that the regulative principles could be slackened by such action, Caitanya Mahāprabhu wanted to carry the staff personally. However, Nityānanda broke it. For this reason Caitanya Mahāprabhu displayed a little anger. It is said in *Bhagavad-gītā, yad yad ācarati śreṣṭhas tat tad evetaro janaḥ:* Whatever great people do, others follow. Śrī Caitanya Mahāprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate *paramahaṁsas*.

TEXT 153

নীলাচলে আনি' মোর সবে হিত কৈলা।
সবে দণ্ডধন ছিল, তাহা না রাখিলা ॥ ১৫৩ ॥

nīlācale āni' mora sabe hita kailā
sabe daṇḍa-dhana chila, tāhā nā rākhilā

SYNONYMS

nīlācale—to Jagannātha Purī; *āni'*—bringing; *mora*—My; *sabe*—all of you; *hita*—benefit; *kailā*—did; *sabe*—only; *daṇḍa-dhana*—one staff; *chila*—there was; *tāhā*—that also; *nā*—not; *rākhilā*—you kept.

TRANSLATION

Caitanya Mahāprabhu said: "You have all benefited Me by bringing Me to Nīlācala. However, My only possession was that one staff, and you have not kept it.

TEXT 154

তুমি-সব আগে যাহ ঈশ্বর দেখিতে।
কিবা আমি আগে যাই, না যাব সহিতে॥ ১৫৪॥

tumi-saba āge yāha iśvara dekhite
kibā āmi āge yāi, nā yāba sahite

SYNONYMS

tumi-saba—all of you; *āge*—ahead; *yāha*—go; *iśvara dekhite*—to see Jagannātha; *kibā*—or; *āmi*—I; *āge*—ahead; *yāi*—go; *nā*—not; *yāba*—I shall go; *sahite*—with you.

TRANSLATION

"So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you."

TEXT 155

মুকুন্দ দত্ত কহে,—প্রভু, তুমি যাহ আগে।
আমি-সব পাছে যাব, না যাব তোমার সঙ্গে॥ ১৫৫॥

mukunda datta kahe,—prabhu, tumi yāha āge
āmi-saba pāche yāba, nā yāba tomāra saṅge

SYNONYMS

mukunda datta kahe—a devotee named Mukunda Datta said; *prabhu*—my Lord; *tumi*—You; *yāha*—go; *āge*—in front; *āmi-saba*—all of us; *pāche*—behind; *yāba*—shall go; *nā*—not; *yāba*—shall go; *tomāra saṅge*—with You.

TRANSLATION

Mukunda Datta told Śrī Caitanya Mahāprabhu: "My Lord, You should go ahead and allow all the others to follow. We shall not go with You."

TEXT 156

এত শুনি' প্রভু আগে চলিলা শীঘ্রগতি।
বুঝিতে না পারে কেহ দুই প্রভুর মতি॥ ১৫৬॥

eta śuni' prabhu āge calilā śīghra-gati
bujhite nā pāre keha dui prabhura mati

SYNONYMS

eta śuni'—hearing this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āge*—in front of the other devotees; *calilā*—began to go; *śīghra-gati*—very swiftly; *bujhite*—to understand; *nā*—not; *pāre*—able; *keha*—anyone; *dui*—two; *prabhura*—of the Lords; *mati*—intentions.

TRANSLATION

Śrī Caitanya Mahāprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of both the Lords, Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 157

ইঁহো কেনে দণ্ড ভাঙ্গে, তেঁহো কেনে ভাঙ্গায়।
ভাঙ্গাঞা ক্রোধে তেঁহো ইঁহাকে দোষায়॥ ১৫৭॥

iṅho kene daṇḍa bhāṅge, teṅho kene bhāṅgāya
bhāṅgāñā krodhe teṅho iṅhāke doṣāya

SYNONYMS

iṅho—Nityānanda; *kene*—why; *daṇḍa*—the staff; *bhāṅge*—breaks; *teṅho*—Śrī Caitanya Mahāprabhu; *kene*—why; *bhāṅgāya*—allows to break it; *bhāṅgāñā*—after allowing to break it; *krodhe*—in anger; *teṅho*—Śrī Caitanya Mahāprabhu; *iṅhāke*— Lord Nityānanda; *doṣāya*—accuses.

TRANSLATION

The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Caitanya Mahāprabhu permitted Him to do so, nor why, after permitting Him, Caitanya Mahāprabhu became angry.

TEXT 158

দণ্ডভঙ্গ-লীলা এই—পরম গম্ভীর।
সেই বুঝে, দুঁহার পদে যাঁর ভক্তি ধীর॥ ১৫৮॥

daṇḍa-bhaṅga-līlā ei——parama gambhīra
sei bujhe, duṅhāra pade yāṅra bhakti dhīra

SYNONYMS

daṇḍa-bhaṅga-līlā—the pastime of breaking the staff; *ei*—this; *parama*—very; *gambhīra*—grave; *sei bujhe*—one can understand; *duṅhāra*—of both of Them; *pade*—to the lotus feet; *yāṅra*—whose; *bhakti*—devotional service; *dhīra*—fixed.

TRANSLATION

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

PURPORT

One who understands Śrī Caitanya Mahāprabhu and Nityānanda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous *ācāryas,* being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Śrī Caitanya Mahāprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the *paramahaṁsa* stage there is no need to accept a *daṇḍa* (staff), and Śrī Caitanya Mahāprabhu was certainly in the *paramahaṁsa* stage. Nonetheless, to indicate that everyone should take *sannyāsa* at the end of life in order to engage fully in the service of the Lord, even *paramahaṁsas* like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose. Nityānanda Prabhu, who was His eternal servitor, believed that there was no need for Śrī Caitanya Mahāprabhu to carry the staff, and to declare to the world that Śrī Caitanya Mahāprabhu was above all regulations, He broke it into three pieces. The pastime known as *daṇḍa-bhaṅga-līlā* is thus explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 159

ব্রহ্মণ্যদেব-গোপালের মহিমা এই ধন্য।
নিত্যানন্দ – বক্তা যার, শ্রোতা—শ্রীচৈতন্য ॥ ১৫৯ ॥

brahmaṇya-deva-gopālera mahimā ei dhanya
nityānanda — vaktā yāra, śrotā — śrī-caitanya

SYNONYMS

brahmaṇya-deva—the Supreme Personality of Godhead, who is merciful to the *brāhmaṇas; gopālera*—of Gopāla; *mahimā*—glories; *ei*—these; *dhanya*—glorified; *nityānanda*—Lord Nityānanda Prabhu; *vaktā*—the speaker; *yāra*—of the narration; *śrotā*—the hearer; *śrī-caitanya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

The glories of Lord Gopāla, who is merciful to brāhmaṇas, are very great. The narration of Sākṣi-gopāla was spoken by Nityānanda Prabhu and heard by Śrī Caitanya Mahāprabhu.

PURPORT

There are four points of instruction one should consider in the story of Sākṣi-gopāla. First, the Deity (*arcā-vigraha*) of Śrī Gopāla is eternally *sac-cid-ānanda-vigraha,* the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a *brāhmaṇa,* but as a *brāhmaṇa,* one has to follow the regulative principles very strictly. Lastly, *brahmaṇya-deva* indicates Lord Śrī Kṛṣṇa Himself, who is worshiped thus: *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca/ jagad-dhitāya kṛṣṇāya govindāya namo namaḥ.* This indicates that a devotee who is under the protection of Kṛṣṇa is automatically situated as a *brāhmaṇa,* and such a *brāhmaṇa* is not illusioned. This is factual.

TEXT 160

শ্রদ্ধাযুক্ত হঞা ইহা শুনে যেই জন।
অচিরে মিলয়ে তারে গোপাল-চরণ ॥ ১৬০ ॥

śraddhā-yukta hañā ihā śune yei jana
acire milaye tāre gopāla-caraṇa

SYNONYMS

śraddhā-yukta—with faith and love; *hañā*—being; *ihā*—this narration; *śune*—hears; *yei*—which; *jana*—person; *acire*—very soon; *milaye*—gets; *tāre*—he; *gopāla-caraṇa*—the lotus feet of Lord Gopāla.

TRANSLATION

One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla.

TEXT 161

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৬১ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—

the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Fifth Chapter, describing the activities of Sākṣi-gopāla.*

CHAPTER 6

The Liberation of Sārvabhauma Bhaṭṭācārya

A summary study of the Sixth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows: When Śrī Caitanya Mahāprabhu entered the temple of Jagannātha, He immediately fainted. Sārvabhauma Bhaṭṭācārya then took Him to his home. Meanwhile, Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya, met Mukunda Datta and talked to him about Caitanya Mahāprabhu's acceptance of *sannyāsa* and His journey to Jagannātha Purī. After hearing about Śrī Caitanya Mahāprabhu's fainting and His being carried to the house of Sārvabhauma Bhaṭṭācārya, people crowded there to see the Lord. Śrīla Nityānanda Prabhu and other devotees then visited the Jagannātha temple, and when they came back to the house of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to external consciousness. Sārvabhauma Bhaṭṭācārya received everyone and distributed *mahā-prasāda* with great care. Sārvabhauma Bhaṭṭācārya then became acquainted with Śrī Caitanya Mahāprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopīnātha Ācārya, established that Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma and his many disciples could not accept this. However, Gopīnātha Ācārya convinced Sārvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by śāstric quotation, quotations from the revealed scriptures, that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself in person. Still, Sārvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahāprabhu told His devotees that Sārvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sārvabhauma met Śrī Caitanya Mahāprabhu, he asked Him to hear Vedānta philosophy from him. Śrī Caitanya Mahāprabhu accepted this proposal, and for seven days He continuously heard Sārvabhauma Bhaṭṭācārya explain *Vedānta-sūtra*. However, the Lord remained very silent. Because of His silence, the Bhaṭṭācārya asked Him whether He was understanding the Vedānta philosophy, and the Lord replied, "Sir, I can understand Vedānta philosophy very clearly, but I cannot understand your explanations." There was then a discussion between the Bhaṭṭācārya and Śrī Caitanya Mahāprabhu concerning the authority of the Vedic scriptures, specifically the *Upaniṣads* and *Vedānta-sūtra*. The Bhaṭṭācārya was an impersonalist, but Śrī Caitanya Mahāprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Māyāvādī philosophers concerning the impersonal Absolute Truth are incorrect.

The Absolute Truth is neither impersonal nor without power. The greatest mistake made by Māyāvādī philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the *Vedas,* the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the *Vedas,* both the Lord and the living entity are equal in quality, but they are different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Māyāvādī philosophers are actually atheists. There was much discussion on this issue between Sārvabhauma and Caitanya Mahāprabhu, but despite all his endeavors, the Bhaṭṭācārya was defeated in the end.

At the request of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu then explained the *ātmārāma* verse of *Śrīmad-Bhāgavatam* in eighteen different ways. When the Bhaṭṭācārya came to his senses, Śrī Caitanya Mahāprabhu disclosed His real identity. The Bhaṭṭācārya then recited one hundred verses in praise of Lord Caitanya Mahāprabhu and offered his obeisances. After this, Gopīnātha Ācārya and all the others, having seen the wonderful potencies of Lord Caitanya Mahāprabhu, became very joyful.

One morning after this incident, Śrī Caitanya Mahāprabhu received some *prasāda* from Jagannātha and offered it to Sārvabhauma Bhaṭṭācārya. Without caring for formality, the Bhaṭṭācārya immediately partook of the *mahā-prasāda.* On another day, when the Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Kṛṣṇa *mahā-mantra.* On another day, the Bhaṭṭācārya wanted to change the reading of the *tat te 'nukampām* verse because he did not like the word *mukti-pada.* He wanted to substitute the word *bhakti-pada.* Śrī Caitanya Mahāprabhu advised Sarvabhauma not to change the reading of *Śrīmad-Bhāgavatam* because *mukti-pada* indicated the lotus feet of the Supreme Personality of Godhead, Lord Kṛṣṇa. Having become a pure devotee, the Bhaṭṭācārya said, "Because the meaning is hazy, I still prefer *bhakti-pada.*" At this, Śrī Caitanya Mahāprabhu and the other inhabitants of Jagannātha Purī became very pleased. Sārvabhauma Bhaṭṭācārya thus became a pure Vaiṣṇava, and the other learned scholars there followed him.

TEXT 1

নৌমি তং গৌরচন্দ্রং যঃ কুতর্ক-কর্কশাশয়ম্ ।
সার্বভৌমং সর্বভূমা ভক্তিভূমানমাচরৎ ॥ ১ ॥

naumi taṁ gaura-candraṁ yaḥ
kutarka-karkaśāśayam

sārvabhaumaṁ sarva-bhūmā
bhakti-bhūmānam ācarat

SYNONYMS

naumi—I offer my respectful obeisances; *tam*—unto Him; *gaura-candram*—who is known as Lord Gauracandra; *yaḥ*—who; *ku-tarka*—by bad arguments; *karkaśa-āśayam*—whose heart was hard; *sārvabhaumam*—Sārvabhauma Bhaṭṭācārya; *sarva-bhūmā*—the Lord of everything; *bhakti-bhūmānam*—into a great personality of devotion; *ācarat*—converted.

TRANSLATION

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sārvabhauma Bhaṭṭācārya, the reservoir of all bad logic, into a great devotee.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya gaura-candra—all glories to Lord Gaurahari; *jaya nityānanda*—all glories to Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

আবেশে চলিলা প্রভু জগন্নাথ-মন্দিরে।
জগন্নাথ দেখি' প্রেমে হইলা অস্থিরে ॥ ৩ ॥

āveśe calilā prabhu jagannātha-mandire
jagannātha dekhi' preme ha-ilā asthire

SYNONYMS

āveśe—in ecstasy; *calilā*—went; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *jagannātha-mandire*—to the temple of Jagannātha; *jagannātha dekhi'*—seeing the Jagannātha Deity; *preme*—in ecstasy; *ha-ilā*—became; *asthire*—restless.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu went from Āṭhāranālā to the temple of Jagannātha. After seeing Lord Jagannātha, He became very restless due to love of Godhead.

TEXT 4

জগন্নাথ আলিঙ্গিতে চলিলা ধাঞা।
মন্দিরে পড়িলা প্রেমে আবিষ্ট হঞা॥ ৪॥

jagannātha āliṅgite calilā dhāñā
mandire paḍilā preme āviṣṭa hañā

SYNONYMS

jagannātha—Lord Jagannātha; *āliṅgite*—to embrace; *calilā*—went; *dhāñā*—very swiftly; *mandire*—in the temple; *paḍilā*—fell down; *preme*—in ecstasy; *āviṣṭa*—overwhelmed; *hañā*—becoming.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu went swiftly to embrace Lord Jagannātha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted on the floor.

TEXT 5

দৈবে সার্বভৌম তাঁহাকে করে দরশন।
পড়িছা মারিতে তেঁহো কৈল নিবারণ॥ ৫॥

daive sārvabhauma tāṅhāke kare daraśana
paḍichā mārite teṅho kaila nivāraṇa

SYNONYMS

daive—by chance; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tāṅhāke*—Him; *kare*—does; *daraśana*—seeing; *paḍichā*—the watchman in the temple; *mārite*—to beat; *teṅho*—he; *kaila*—did; *nivāraṇa*—forbidding.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down, Sārvabhauma Bhaṭṭācārya happened to see Him. When the watchman threatened to beat the Lord, Sārvabhauma Bhaṭṭācārya immediately forbade him.

TEXT 6

প্রভুর সৌন্দর্য আর প্রেমের বিকার।
দেখি' সার্বভৌম হৈলা বিস্মিত অপার ॥ ৬ ॥

prabhura saundarya āra premera vikāra
dekhi' sārvabhauma hailā vismita apāra

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *saundarya*—the beauty; *āra*—and; *premera vikāra*—ecstatic transformations; *dekhi'*—seeing; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *vismita*—surprised; *apāra*—very much.

TRANSLATION

Sārvabhauma Bhaṭṭācārya was very surprised to see the personal beauty of Lord Caitanya Mahāprabhu as well as the transcendental transformations wrought on His body due to love of Godhead.

TEXT 7

বহুক্ষণে চৈতন্য নহে, ভোগের কাল হৈল।
সার্বভৌম মনে তবে উপায় চিন্তিল ॥ ৭ ॥

bahu-kṣaṇe caitanya nahe, bhogera kāla haila
sārvabhauma mane tabe upāya cintila

SYNONYMS

bahu-kṣaṇe—for a long time; *caitanya*—consciousness; *nahe*—there was not; *bhogera*—of offering food; *kāla*—the time; *haila*—it became; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *tabe*—at that time; *upāya*—remedy; *cintila*—thought.

TRANSLATION

Śrī Caitanya Mahāprabhu remained unconscious for a long time. Meanwhile, the time for offering prasāda to Lord Jagannātha came, and the Bhaṭṭācārya tried to think of a remedy.

TEXT 8

শিষ্য পড়িছা-দ্বারা প্রভু নিল বহাঞা।
ঘরে আনি' পবিত্র স্থানে রাখিল শোয়াঞা ॥ ৮ ॥

śiṣya paḍichā-dvārā prabhu nila vahāñā
ghare āni' pavitra sthāne rākhila śoyāñā

SYNONYMS

śiṣya—disciples; *paḍichā*—and watchmen; *dvārā*—by means of; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nila*—brought; *vahāñā*—carrying; *ghare*—at home; *āni'*—bringing; *pavitra*—purified; *sthāne*—in a place; *rākhila*—kept; *śoyāñā*—lying down.

TRANSLATION

While Lord Caitanya Mahāprabhu was unconscious, Sārvabhauma Bhaṭṭācārya, with the help of the watchmen and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

At that time, Sārvabhauma Bhaṭṭācārya lived on the southern side of the Jagannātha Temple. His home was practically on the beach and was known as Mārkaṇḍeya-sarastaṭa. At present it is used as the monastery of Gaṅgāmātā.

TEXT 9

শ্বাস-প্রশ্বাস নাহি উদর-স্পন্দন।
দেখিয়া চিন্তিত হৈল ভট্টাচার্যের মন ॥ ৯ ॥

śvāsa-praśvāsa nāhi udara-spandana
dekhiyā cintita haila bhaṭṭācāryera mana

SYNONYMS

śvāsa-praśvāsa—breathing; *nāhi*—there was not; *udara*—of the abdomen; *spandana*—movement; *dekhiyā*—seeing; *cintita*—full of anxiety; *haila*—became; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *mana*—the mind.

TRANSLATION

Examining the body of Śrī Caitanya Mahāprabhu, Sārvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhaṭṭācārya became very anxious.

TEXT 10

সূক্ষ্ম তুলা আনি' নাসা-অগ্রেতে ধরিল।
ঈষৎ চলয়ে তুলা দেখি' ধৈর্য হৈল ॥ ১০ ॥

sūkṣma tulā āni' nāsā-agrete dharila
īṣat calaye tulā dekhi' dhairya haila

SYNONYMS

sūkṣma—fine; *tulā*—cotton; *āni'*—bringing; *nāsā*—of the nostril; *agrete*—in front; *dharila*—held; *īṣat*—slightly; *calaye*—moves; *tulā*—the cotton; *dekhi'*—seeing; *dhairya*—patience; *haila*—there was.

TRANSLATION

The Bhaṭṭācārya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

TEXT 11

বসি' ভট্টাচার্য মনে করেন বিচার।
এই কৃষ্ণ-মহাপ্রেমের সাত্ত্বিক বিকার ॥ ১১ ॥

vasi' bhaṭṭācārya mane karena vicāra
ei kṛṣṇa-mahāpremera sāttvika vikāra

SYNONYMS

vasi'—sitting down; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *mane*—in his mind; *karena*—does; *vicāra*—consideration; *ei*—this; *kṛṣṇa-mahā-premera*—of ecstatic love for Kṛṣṇa; *sāttvika*—transcendental; *vikāra*—transformation.

TRANSLATION

Sitting beside Śrī Caitanya Mahāprabhu, he thought: "This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa."

TEXT 12

'সুদ্দীপ্ত সাত্ত্বিক' এই নাম যে 'প্রলয়'।
নিত্যসিদ্ধ ভক্তে সে 'সুদ্দীপ্ত ভাব' হয় ॥ ১২ ॥

'sūddīpta sāttvika' ei nāma ye 'pralaya'
nitya-siddha bhakte se 'sūddīpta bhāva' haya

SYNONYMS

su-uddīpta sāttvika—of the name *sūddīpta-sāttvika; ei*—this; *nāma*—named; *ye*—which; *pralaya*—devastation; *nitya-siddha*—eternally perfected; *bhakte*—in the devotee; *se*—that; *su-uddīpta bhāva*—ecstasy known as *sūddīpta; haya*—becomes manifest.

TRANSLATION

Upon seeing the sign of sūddīpta-sāttvika, Sārvabhauma Bhaṭṭācārya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahāprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

PURPORT

The word *sūddīpta-sāttvika* is explained as follows by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: "The *Bhakti-rasāmṛta-sindhu* mentions eight kinds of transcendental transformations in the bodies of advanced devotees. These are sometimes checked by the devotee, and there are two stages of such checking, technically known as *dhūmāyitā* and *jvalitā*. The *dhūmāyitā* (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called *jvalitā* (lighted). When four or five symptoms are exhibited, the *dīpta* (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called *uddīpta* (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the *sūddīpta* (intensely inflamed) stage. *Nitya-siddha-bhakta* indicates the eternally liberated associates of the Lord. Such devotees enjoy the company of the Lord in four relationships—as servant, friend, parent or conjugal lover."

TEXT 13

'অধিরূঢ় ভাব' যাঁর, তাঁর এ বিকার।
মনুষ্যের দেহে দেখি,- বড় চমৎকার ॥ ১৩ ॥

'adhirūḍha bhāva' yāṅra, tāṅra e vikāra
manuṣyera dehe dekhi,—baḍa camatkāra

SYNONYMS

adhirūḍha bhāva—an ecstasy technically known as *adhirūḍha; yāṅra*—of whom; *tāṅra*—of Him; *e*—this; *vikāra*—transformation; *manuṣyera*—of a human being; *dehe*—in the body; *dekhi*—I see; *baḍa camatkāra*—very wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya considered: "The uncommon ecstatic symptoms of adhirūḍha-bhāva are appearing in the body of Śrī Caitanya Mahāprabhu. This is very wonderful! How are they possible in the body of a human being?"

PURPORT

Adhirūḍha-bhāva, or *adhirūḍha-mahābhāva,* is explained in the *Ujjvala-nīlamaṇi* by Śrīla Rūpa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes Rūpa Gosvāmī as follows: "The loving propensity of the *āśraya* (devotee) toward the *viṣaya* (Lord) becomes so ecstatic that even after enjoying the company of the beloved, the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called *anurāga.* When *anurāga* reaches its highest limit and becomes perceivable in the body, it is called *bhāva.* When the bodily symptoms are not very distinct, however, the emotional state is still called *anurāga,* not *bhāva.* When *bhāva* ecstasy is intensified, it is called *mahābhāva.* The symptoms of *mahābhāva* are visible only in the bodies of eternal associates like the *gopīs.*"

TEXT 14

এত চিন্তি' ভট্টাচার্য আছেন বসিয়া।
নিত্যানন্দাদি সিংহদ্বারে মিলিল আসিয়া॥ ১৪॥

eta cinti' bhaṭṭācārya āchena vasiyā
nityānandādi siṁha-dvāre milila āsiyā

SYNONYMS

eta cinti'—thinking like this; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āchena*—was; *vasiyā*—sitting; *nityānanda-ādi*—all the devotees, headed by Nityānanda Prabhu; *siṁha-dvāre*—at the entrance door of the Jagannātha Temple; *milila*—met; *āsiyā*—coming.

TRANSLATION

While the Bhaṭṭācārya was thinking in this way at his home, all the devotees of Caitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Siṁha-dvāra [the entrance door of the temple].

TEXT 15

তাঁহা শুনে লোকে কহে অন্যোন্যে বাত্।
এক সন্ন্যাসী আসি' দেখি' জগন্নাথ॥ ১৫॥

tāṅhā śune loke kahe anyonye vāt
eka sannyāsī āsi' dekhi' jagannātha

SYNONYMS

tāṅhā—at that place; *śune*—they hear; *loke*—the people in general; *kahe*—talk; *anyonye*—among themselves; *vāt*—topics; *eka*—one; *sannyāsī*—mendicant; *āsi'*—coming there; *dekhi'*—seeing; *jagannātha*—the Deity of Lord Jagannātha.

TRANSLATION

There the devotees heard the people talking about a mendicant who had come to Jagannātha Purī and had seen the Deity of Jagannātha.

TEXT 16

মূর্চ্ছিত হৈল, চেতন না হয় শরীরে।
সার্বভৌম লঞা গেলা আপনার ঘরে॥ ১৬॥

mūrcchita haila, cetana nā haya śarīre
sārvabhauma lañā gelā āpanāra ghare

SYNONYMS

mūrcchita—unconscious; *haila*—became; *cetana*—consciousness; *nā*—not; *haya*—there is; *śarīre*—in His body; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *lañā*—taking Him; *gelā*—went; *āpanāra*—his own; *ghare*—to the home.

TRANSLATION

The people said that the sannyāsī fell unconscious upon seeing the Deity of Lord Jagannātha. Because His consciousness did not return, Sārvabhauma Bhaṭṭācārya took Him to his home.

TEXT 17

শুনি' সবে জানিলা এই মহাপ্রভুর কার্য।
হেনকালে আইলা তাহাঁ গোপীনাথাচার্য॥ ১৭॥

śuni' sabe jānilā ei mahāprabhura kārya
hena-kāle āilā tāhāṅ gopīnāthācārya

SYNONYMS

śuni'—hearing this; *sabe*—all the devotees; *jānilā*—could understand; *ei*—this; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *kārya*—the activities; *hena-*

kāle—at that time; *āilā*—came; *tāhāṅ*—there; *gopīnātha-ācārya*—of the name Gopīnātha Ācārya.

TRANSLATION

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahāprabhu. Just then, Śrī Gopīnātha Ācārya arrived.

TEXT 18

নদীয়া-নিবাসী, বিশারদের জামাতা।
মহাপ্রভুর ভক্ত তেঁহো প্রভুতত্ত্বজ্ঞাতা॥ ১৮॥

nadīyā-nivāsī, viśāradera jāmātā
mahāprabhura bhakta teṅho prabhu-tattva-jñātā

SYNONYMS

nadīyā-nivāsī—an inhabitant of Nadīyā; *viśāradera*—of Viśārada; *jāmātā*—the son-in-law; *mahāprabhura bhakta*—a devotee of Lord Caitanya Mahāprabhu; *teṅho*—he; *prabhu-tattva-jñātā*—a knower of the true identity of Śrī Caitanya Mahāprabhu.

TRANSLATION

Gopīnātha Ācārya was a resident of Nadīyā, the son-in-law of Viśārada and a devotee of Caitanya Mahāprabhu. He knew the true identity of His Lordship.

PURPORT

Maheśvara Viśārada was a classmate of Nīlāmbara Cakravartī's. He lived in the Nadīyā district in a village called Vidyānagara and had two sons named Madhusūdana Vācaspati and Vāsudeva Sārvabhauma. His son-in-law was Gopīnātha Ācārya.

TEXT 19

মুকুন্দ-সহিত পূর্বে আছে পরিচয়।
মুকুন্দ দেখিয়া তাঁর হইল বিস্ময়॥ ১৯॥

mukunda-sahita pūrve āche paricaya
mukunda dekhiyā tāṅra ha-ila vismaya

SYNONYMS

mukunda-sahita—with Mukunda Datta; *pūrve*—previously; *āche*—there was; *paricaya*—acquaintance; *mukunda*—Mukunda Datta; *dekhiyā*—seeing; *tāṅra*—of him (Gopīnātha Ācārya); *ha-ila*—there was; *vismaya*—astonishment.

TRANSLATION

Gopīnātha Ācārya had previously been acquainted with Mukunda Datta, and when he saw him at Jagannātha Purī, he was very astonished.

TEXT 20

মুকুন্দ তাঁহারে দেখি' কৈল নমস্কার।
তেঁহো আলিঙ্গিয়া পুছে প্রভুর সমাচার ॥ ২০ ॥

mukunda tāṅhāre dekhi' kaila namaskāra
teṅho āliṅgiyā puche prabhura samācāra

SYNONYMS

mukunda—Mukunda Datta; *tāṅhāre*—him; *dekhi'*—seeing; *kaila*—offered; *namaskāra*—obeisances; *teṅho*—he; *āliṅgiyā*—embracing; *puche*—inquires; *prabhura*—of Lord Caitanya Mahāprabhu; *samācāra*—news.

TRANSLATION

When Mukunda Datta met Gopīnātha Ācārya, Mukunda Datta offered obeisances unto him. After embracing Mukunda Datta, Gopīnātha Ācārya inquired about news of Śrī Caitanya Mahāprabhu.

TEXT 21

মুকুন্দ কহে,—প্রভুর ইহাঁ হৈল আগমনে।
আমি-সব আসিয়াছি মহাপ্রভুর সনে ॥ ২১ ॥

mukunda kahe,—prabhura ihāṅ haila āgamane
āmi-saba āsiyāchi mahāprabhura sane

SYNONYMS

mukunda kahe—Mukunda replies; *prabhura*—of Lord Caitanya Mahāprabhu; *ihāṅ*—here; *haila*—there was; *āgamane*—coming; *āmi-saba*—all of us; *āsiyāchi*—have come; *mahāprabhura*—Caitanya Mahāprabhu; *sane*—with.

TRANSLATION

Mukunda Datta replied: "The Lord has already arrived here. We have come with Him."

TEXT 22

নিত্যানন্দ-গোসাঞিকে আচার্য কৈল নমস্কার।
সবে মেলি' পুছে প্রভুর বার্তা বার বার ॥ ২২ ॥

nityānanda-gosāñike ācārya kaila namaskāra
sabe meli' puche prabhura vārtā bāra bāra

SYNONYMS

nityānanda-gosāñike—unto Lord Nityānanda Prabhu; *ācārya*—Gopīnātha Ācārya; *kaila namaskāra*—offered obeisances; *sabe meli'*—meeting them all; *puche*—inquires; *prabhura*—of Lord Caitanya Mahāprabhu; *vārtā*—news; *bāra bāra*—again and again.

TRANSLATION

As soon as Gopīnātha Ācārya saw Nityānanda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahāprabhu again and again.

TEXT 23

মুকুন্দ কহে,— 'মহাপ্রভু সন্ন্যাস করিয়া।
নীলাচলে আইলা সঙ্গে আমা-সবা লঞা ॥ ২৩ ॥

mukunda kahe,—'mahāprabhu sannyāsa kariyā
nīlācale āilā saṅge āmā-sabā lañā

SYNONYMS

mukunda kahe—Mukunda Datta replies; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sannyāsa kariyā*—after accepting the renounced order of life; *nīlācale*—to Jagannātha Purī; *āilā*—has come; *saṅge*—with Him; *āmā-sabā*—all of us; *lañā*—taking.

TRANSLATION

Mukunda Datta continued: "After accepting the sannyāsa order, Lord Caitanya Mahāprabhu has come to Jagannātha Purī and has brought all of us with Him.

TEXT 24

আমা-সবা ছাড়ি' আগে গেলা দরশনে।
আমি-সব পাছে আইলাঙ তাঁর অন্বেষণে॥ ২৪ ॥

āmā-sabā chāḍi' āge gelā daraśane
āmi-saba pāche āilāṅ tāṅra anveṣaṇe

SYNONYMS

āmā-sabā—all of us; *chāḍi'*—leaving; *āge*—ahead; *gelā*—went; *daraśane*—to see Lord Jagannātha; *āmi-saba*—all of us; *pāche*—behind; *āilāṅ*—came; *tāṅra*—of Him; *anveṣaṇe*—in search.

TRANSLATION

"Lord Caitanya Mahāprabhu left our company and walked ahead to see Lord Jagannātha. We have just arrived and are now looking for Him.

TEXT 25

অন্যোন্যে লোকের মুখে যে কথা শুনিল।
সার্বভৌম-গৃহে প্রভু,—অনুমান কৈল ॥ ২৫ ॥

anyonye lokera mukhe ye kathā śunila
sārvabhauma-gṛhe prabhu,—anumāna kaila

SYNONYMS

anyonye—among themselves; *lokera*—of the people in general; *mukhe*—in the mouths; *ye*—that which; *kathā*—talk; *śunila*—was heard; *sārvabhauma-gṛhe*—at the home of Sārvabhauma Bhaṭṭācārya; *prabhu*—the Lord; *anumāna*—a guess; *kaila*—made.

TRANSLATION

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sārvabhauma Bhaṭṭācārya.

TEXT 26

ঈশ্বর-দর্শনে প্রভু প্রেমে অচেতন।
সার্বভৌম লঞা গেলা আপন-ভবন ॥ ২৬ ॥

īśvara-darśane prabhu preme acetana
sārvabhauma lañā gelā āpana-bhavana

SYNONYMS

īśvara-darśane—by seeing Lord Jagannātha; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *preme*—in the ecstasy of love of Godhead; *acetana*—unconscious;

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *lañā gelā*—has taken; *āpana-bhavana*—to his own home.

TRANSLATION

"Upon seeing Lord Jagannātha, Caitanya Mahāprabhu became ecstatic and fell unconscious, and Sārvabhauma Bhaṭṭācārya has taken Him to his home in this condition.

TEXT 27

তোমার মিলনে যবে আমার হৈল মন।
দৈবে সেই ক্ষণে পাইলুঁ তোমার দরশন ॥ ২৭ ॥

tomāra milane yabe āmāra haila mana
daive sei kṣaṇe pāiluṅ tomāra daraśana

SYNONYMS

tomāra—of you; *milane*—in meeting; *yabe*—when; *āmāra*—of me; *haila*—there was; *mana*—the mind; *daive*—by chance; *sei kṣaṇe*—at that very moment; *pāiluṅ*—got; *tomāra*—your; *daraśana*—meeting.

TRANSLATION

"Just as I was thinking of meeting you, by chance we have actually met.

TEXT 28

চল, সবে যাই সার্বভৌমের ভবন।
প্রভু দেখি' পাছে করিব ঈশ্বর দর্শন ॥' ২৮ ॥

cala, sabe yāi sārvabhaumera bhavana
prabhu dekhi' pāche kariba īśvara darśana'

SYNONYMS

cala—let us go; *sabe*—all; *yāi*—we shall go; *sārvabhaumera bhavana*—to the house of Sārvabhauma Bhaṭṭācārya; *prabhu dekhi'*—seeing Lord Śrī Caitanya Mahāprabhu; *pāche*—later; *kariba*—we shall do; *īśvara darśana*—seeing of Lord Jagannātha.

TRANSLATION

"First let us all go to the house of Sārvabhauma Bhaṭṭācārya and see Caitanya Mahāprabhu. Later we shall come to see Lord Jagannātha."

TEXT 29

এত শুনি' গোপীনাথ সবারে লঞা।
সার্বভৌম-ঘরে গেলা হরষিত হঞা ॥ ২৯ ॥

eta śuni' gopīnātha sabāre lañā
sārvabhauma-ghare gelā haraṣita hañā

SYNONYMS

eta śuni'—hearing this; *gopīnātha*—Gopīnātha Ācārya; *sabāre*—all of them; *lañā*—taking with him; *sārvabhauma-ghare*—to the house of Sārvabhauma Bhaṭṭācārya; *gelā*—went; *haraṣita hañā*—becoming very pleased.

TRANSLATION

Hearing this and feeling very pleased, Gopīnātha Ācārya immediately took all the devotees with him and approached the house of Sārvabhauma Bhaṭṭācārya.

TEXT 30

সার্বভৌম-স্থানে গিয়া প্রভুকে দেখিল।
প্রভু দেখি' আচার্যের দুঃখ-হর্ষ হৈল ॥ ৩০ ॥

sārvabhauma-sthāne giyā prabhuke dekhila
prabhu dekhi' ācāryera duḥkha-harṣa haila

SYNONYMS

sārvabhauma-sthāne—to the place of Sārvabhauma Bhaṭṭācārya; *giyā*—going there; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dekhila*—all of them saw; *prabhu dekhi'*—seeing the Lord; *ācāryera*—of Gopīnātha Ācārya; *duḥkha*—unhappiness; *harṣa*—happiness; *haila*—there was.

TRANSLATION

Arriving at the home of Sārvabhauma Bhaṭṭācārya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopīnātha Ācārya became very unhappy, but at the same time he was happy just to see the Lord.

TEXT 31

সার্বভৌমে জানাঞা সবা নিল অভ্যন্তরে।
নিত্যানন্দ-গোসাঞিরে তেঁহো কৈল নমস্কারে ॥৩১॥

sārvabhaume jānāñā sabā nila abhyantare
nityānanda-gosāñire teṅho kaila namaskāre

SYNONYMS

sārvabhaume—Sārvabhauma Bhaṭṭācārya; *jānāñā*—informing and taking permission; *sabā*—all the devotees; *nila*—took; *abhyantare*—within the house; *nityānanda-gosāñire*—unto Nityānanda Prabhu; *teṅho*—Sārvabhauma Bhaṭṭācārya; *kaila*—offered; *namaskāre*—obeisances.

TRANSLATION

Sārvabhauma Bhaṭṭācārya permitted all the devotees to enter his house, and upon seeing Nityānanda Prabhu, the Bhaṭṭācārya offered Him obeisances.

TEXT 32

সবা সহিত যথাযোগ্য করিল মিলন।
প্রভু দেখি' সবার হৈল হরষিত মন॥ ৩২॥

sabā sahita yathā-yogya karila milana
prabhu dekhi' sabāra haila haraṣita mana

SYNONYMS

sabā sahita—with all of them; *yathā-yogya*—as it was befitting; *karila*—did; *milana*—meeting; *prabhu dekhi'*—seeing the Lord; *sabāra*—of all; *haila*—became; *haraṣita*—pleased; *mana*—the minds.

TRANSLATION

Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.

TEXT 33

সার্বভৌম পাঠাইল সবা দর্শন করিতে।
'চন্দনেশ্বর' নিজপুত্র দিল সবার সাথে॥ ৩৩॥

sārvabhauma pāṭhāila sabā darśana karite
'candaneśvara' nija-putra dila sabāra sāthe

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *pāṭhāila*—sent them; *sabā*—all; *darśana karite*—to see Lord Jagannātha; *candana-īśvara*—of the name Candaneśvara; *nija-putra*—his son; *dila*—gave; *sabāra sāthe*—with all of them.

TRANSLATION

The Bhaṭṭācārya then sent them all back to see Lord Jagannātha, and he asked his own son Candaneśvara to accompany them as a guide.

TEXT 34

জগন্নাথ দেখি' সবার হইল আনন্দ।
ভাবেতে আবিষ্ট হৈলা প্রভু নিত্যানন্দ ॥ ৩৪ ॥

jagannātha dekhi' sabāra ha-ila ānanda
bhāvete āviṣṭa hailā prabhu nityānanda

SYNONYMS

jagannātha dekhi'—seeing Lord Jagannātha; *sabāra*—of everyone; *ha-ila*—there was; *ānanda*—pleasure; *bhāvete*—in ecstasy; *āviṣṭa*—overwhelmed; *hailā*—became; *prabhu nityānanda*—Lord Nityānanda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

TEXT 35

সবে মেলি' ধরি তাঁরে সুস্থির করিল।
ঈশ্বর-সেবক মালা-প্রসাদ আনি' দিল ॥ ৩৫ ॥

sabe meli' dhari tāṅre susthira karila
īśvara-sevaka mālā-prasāda āni' dila

SYNONYMS

sabe meli'—meeting all together; *dhari*—caught; *tāṅre*—Him; *su-sthira*—steady; *karila*—made; *īśvara-sevaka*—the priest of the Deity; *mālā*—garland; *prasāda*—offering; *āni'*—bringing; *dila*—gave.

TRANSLATION

When Lord Nityānanda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannātha brought a garland that had been offered to the Deity and offered it to Nityānanda Prabhu.

TEXT 36

প্রসাদ পাঞা সবে হৈলা আনন্দিত মনে।
পুনরপি আইলা সবে মহাপ্রভুর স্থানে॥ ৩৬॥

prasāda pāñā sabe hailā ānandita mane
punarapi āilā sabe mahāprabhura sthāne

SYNONYMS

prasāda pāñā—getting this honor of the garland; *sabe*—all of them; *hailā*—became; *ānandita mane*—pleased in the mind; *punarapi*—again; *āilā*—came back; *sabe*—all; *mahāprabhura sthāne*—to the place where Śrī Caitanya Mahāprabhu was staying.

TRANSLATION

Everyone was pleased to receive this garland worn by Lord Jagannātha. Afterwards they all returned to the place where Lord Śrī Caitanya Mahāprabhu was staying.

TEXT 37

উচ্চ করি' করে সবে নাম-সংকীর্তন।
তৃতীয় প্রহরে হৈল প্রভুর চেতন॥ ৩৭॥

ucca kari' kare sabe nāma-saṅkīrtana
tṛtīya prahare haila prabhura cetana

SYNONYMS

ucca—very loudly; *kari'*—doing; *kare*—began; *sabe*—all; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra; tṛtīya prahare*—in the forenoon; *haila*—there was; *prabhura*—of Lord Caitanya; *cetana*—consciousness.

TRANSLATION

All of the devotees then began to loudly chant the Hare Kṛṣṇa mantra. Just before noon the Lord regained His consciousness.

TEXT 38

হুঙ্কার করিয়া উঠে 'হরি' 'হরি' বলি'।
আনন্দে সার্বভৌম তাঁর লৈল পদধূলি॥ ৩৮॥

huṅkāra kariyā uṭhe 'hari' 'hari' bali'
ānande sārvabhauma tāṅra laila pada-dhūli

SYNONYMS

huṅkāra kariyā—making a loud sound; *uṭhe*—got up; *hari hari bali'*—chanting Hari, Hari; *ānande*—in pleasure; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tāṅra*—His; *laila*—took; *pada-dhūli*—the dust of the feet.

TRANSLATION

Caitanya Mahāprabhu got up and very loudly chanted, "Hari! Hari!" Sārvabhauma Bhaṭṭācārya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord's lotus feet.

TEXT 39

সার্বভৌম কহে,—শীঘ্র করহ মধ্যাহ্ন।
মুঞি ভিক্ষা দিমু আজি মহা-প্রসাদান্ন ॥ ৩৯ ॥

sārvabhauma kahe,—śīghra karaha madhyāhna
muñi bhikṣā dimu āji mahā-prasādānna

SYNONYMS

sārvabhauma—Sārvabhuma Bhaṭṭācārya; *kahe*—says; *śīghra*—very soon; *karaha*—do; *madhya-ahna*—midday duties; *muñi*—I; *bhikṣā*—alms; *dimu*—shall offer; *āji*—today; *mahā-prasāda-anna*—remnants of food offered to Lord Jagannātha.

TRANSLATION

The Bhaṭṭācārya informed all of them: "Please take your midday baths immediately. Today I shall offer you mahā-prasāda, the remnants of food offered to Lord Jagannātha."

TEXT 40

সমুদ্রস্নান করি' মহাপ্রভু শীঘ্র আইলা।
চরণ পাখালি' প্রভু আসনে বসিলা ॥ ৪০ ॥

samudra-snāna kari' mahāprabhu śīghra āilā
caraṇa pākhāli' prabhu āsane vasilā

SYNONYMS

samudra-snāna—a bath in the sea; *kari'*—taking; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *śīghra*—very soon; *āilā*—returned; *caraṇa*—feet; *pākhāli'*—washing; *prabhu*—Lord Caitanya Mahāprabhu; *āsane*—on a seat; *vasilā*—sat.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

TEXT 41

বহুত প্রসাদ সার্বভৌম আনাইল।
তবে মহাপ্রভু সুখে ভোজন করিল॥ ৪১॥

bahuta prasāda sārvabhauma ānāila
tabe mahāprabhu sukhe bhojana karila

SYNONYMS

bahuta prasāda—varieties of foods offered to Lord Jagannātha; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ānāila*—caused to bring them; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *bhojana*—lunch; *karila*—accepted.

TRANSLATION

Sārvabhauma Bhaṭṭācārya made arrangements to bring various kinds of mahā-prasāda from the Jagannātha temple. Śrī Caitanya Mahāprabhu then accepted lunch with great happiness.

TEXT 42

সুবর্ণ-থালীর অন্ন উত্তম ব্যঞ্জন।
ভক্তগণ-সঙ্গে প্রভু করেন ভোজন॥ ৪২॥

suvarṇa-thālīra anna uttama vyañjana
bhakta-gaṇa-saṅge prabhu karena bhojana

SYNONYMS

suvarṇa-thālīra—on golden plates; *anna*—rice; *uttama*—first-class; *vyañjana*—vegetables; *bhakta-gaṇa*—the devotees; *saṅge*—with; *prabhu*—Lord Caitanya Mahāprabhu; *karena*—accepts; *bhojana*—lunch.

TRANSLATION

Caitanya Mahāprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

TEXT 43

সার্বভৌম পরিবেশন করেন আপনে।
প্রভু কহে,— মোরে দেহ লাফ্‌রা-ব্যঞ্জনে ॥ ৪৩ ॥

sārvabhauma pariveśana karena āpane
prabhu kahe,——more deha lāphrā-vyañjane

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *pariveśana*—distribution; *karena*—does; *āpane*—personally; *prabhu kahe*—Lord Caitanya Mahāprabhu said; *more*—unto Me; *deha*—please give; *lāphrā-vyañjane*—boiled vegetables.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya personally distributed the prasāda, Lord Caitanya Mahāprabhu requested him: "Please give Me only boiled vegetables.

PURPORT

Lāphrā-vyañjana is a preparation in which many vegetables are boiled together, and then a *cheṅkā* is added, consisting of spices like cumin, black pepper and mustard seed.

TEXT 44

পীঠা-পানা দেহ তুমি ইঁহা-সবাকারে।
তবে ভট্টাচার্য কহে যুড়ি' দুই করে ॥ ৪৪ ॥

pīṭhā-pānā deha tumi iṅhā-sabākāre
tabe bhaṭṭācārya kahe yuḍi' dui kare

SYNONYMS

pīṭhā-pānā—cakes and condensed milk; *deha*—give; *tumi*—you; *iṅhā-sabākāre*—to all these devotees; *tabe*—at that time; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *yuḍi'*—folding; *dui kare*—two hands.

TRANSLATION

"You can offer the cakes and other preparations made with condensed milk to all the devotees." Hearing this, the Bhaṭṭācārya folded his hands and spoke as follows.

TEXT 45

জগন্নাথ কৈছে করিয়াছেন ভোজন।
আজি সব মহাপ্রসাদ কর আস্বাদন ॥ ৪৫ ॥

jagannātha kaiche kariyāchena bhojana
āji saba mahāprasāda kara āsvādana

SYNONYMS

jagannātha—Lord Jagannātha; *kaiche*—as; *kariyāchena*—has accepted; *bhojana*—lunch; *āji*—today; *saba*—all of you; *mahā-prasāda*—the remnants of food offered to the Lord; *kara*—do; *āsvādana*—tasting.

TRANSLATION

"Today, all of you please try to taste the lunch just as Lord Jagannātha accepted it."

TEXT 46

এত বলি' পীঠা-পানা সব খাওয়াইলা।
ভিক্ষা করাঞা আচমন করাইলা ॥ ৪৬ ॥

eta bali' pīṭhā-pānā saba khāoyāilā
bhikṣā karāñā ācamana karāilā

SYNONYMS

eta bali'—saying this; *pīṭhā-pānā*—many kinds of cakes and condensed-milk preparations; *saba*—all; *khāoyāilā*—made to eat; *bhikṣā karāñā*—after offering *prasāda; ācamana karāilā*—made them wash their hands, feet and mouths.

TRANSLATION

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

TEXT 47

আজ্ঞা মাগি' গেলা গোপীনাথ আচার্যকে লঞা।
প্রভুর নিকট আইলা ভোজন করিঞা॥ ৪৭॥

ājñā māgi' gelā gopīnātha ācāryake lañā
prabhura nikaṭa āilā bhojana kariñā

SYNONYMS

ājñā māgi'—taking permission; *gelā*—went; *gopīnātha ācāryake lañā*—taking Gopīnātha Ācārya; *prabhura*—Lord Caitanya Mahāprabhu; *nikaṭa*—near; *āilā*—went; *bhojana kariñā*—after taking lunch.

TRANSLATION

Begging permission from Lord Caitanya Mahāprabhu and His devotees, Sārvabhauma Bhaṭṭācārya then went with Gopīnātha Ācārya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahāprabhu.

TEXT 48

'নমো নারায়ণায়' বলি' নমস্কার কৈল।
'কৃষ্ণে মতিরস্তু' বলি' গোসাঞি কহিল॥ ৪৮॥

'namo nārāyaṇāya' bali' namaskāra kaila
'kṛṣṇe matir astu' bali' gosāñi kahila

SYNONYMS

namaḥ nārāyaṇāya—I offer my respects to Nārāyaṇa; *bali'*—saying; *namaskāra kaila*—offered respects to Lord Caitanya Mahāprabhu; *kṛṣṇe*—unto Lord Kṛṣṇa; *matiḥ astu*—let there be attraction; *bali'*—saying; *gosāñi*—Śrī Caitanya Mahāprabhu; *kahila*—spoke.

TRANSLATION

Offering his obeisances to Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya said, "Namo nārāyaṇāya" [I offer my obeisances to Nārāyaṇa]. In return, Caitanya Mahāprabhu said, "Kṛṣṇe matir astu" [Let your attention be on Kṛṣṇa].

PURPORT

It is the etiquette among *sannyāsīs,* those on the fourth platform of spiritual life, to offer respects by saying, *oṁ namo nārāyaṇāya* ("I offer my respectful obei-

sances unto Nārāyaṇa"). This greeting is used especially by Māyāvādī *sannyāsīs*. According to the *smṛti* scriptures, a *sannyāsī* should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaiṣṇava *sannyāsīs* never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaiṣṇava *sannyāsī* always offers his blessings to everyone, saying, *kṛṣṇe matir astu* ("May you become Kṛṣṇa conscious").

TEXT 49

শুনি' সার্বভৌম মনে বিচার করিল।
বৈষ্ণব-সন্ন্যাসী ইঁহো, বচনে জানিল ॥ ৪৯ ॥

śuni' sārvabhauma mane vicāra karila
vaiṣṇava-sannyāsī iṅho, vacane jānila

SYNONYMS

śuni'—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *mane*—within the mind; *vicāra karila*—considered; *vaiṣṇava-sannyāsī*—Vaiṣṇava *sannyāsī; iṅho*—this person; *vacane*—by words; *jānila*—understood.

TRANSLATION

Hearing these words, Sārvabhauma understood Lord Caitanya to be a Vaiṣṇava sannyāsī.

TEXT 50

গোপীনাথ আচার্যেরে কহে সার্বভৌম।
গোসাঞির জানিতে চাহি কাহাঁ পূর্বাশ্রম ॥ ৫০

gopīnātha ācāryere kahe sārvabhauma
gosāñira jānite cāhi kāhāṅ pūrvāśrama

SYNONYMS

gopīnātha ācāryere—to Gopīnātha Ācārya; *kahe*—said; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *gosāñira*—of Lord Caitanya Mahāprabhu; *jānite*—to know; *cāhi*—I want; *kāhāṅ*—what; *pūrva-āśrama*—previous situation.

TRANSLATION

Sārvabhauma then said to Gopīnātha Ācārya: "I want to know Caitanya Mahāprabhu's previous situation."

PURPORT

The word *pūrvāśrama* refers to one's previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (*brahmacārī*) life. Sārvabhauma Bhaṭṭācārya wanted to know of Śrī Caitanya Mahāprabhu's previous situation as a householder.

TEXT 51

গোপীনাথাচার্য কহে,—নবদ্বীপে ঘর।
'জগন্নাথ'—নাম, পদবী—'মিশ্র পুরন্দর' ॥ ৫১ ॥

gopīnāthācārya kahe,—navadvīpe ghara
'jagannātha'—nāma, padavī—'miśra purandara'

SYNONYMS

gopīnātha-ācārya kahe—Gopīnātha Ācārya replied; *navadvīpe*—in Navadvīpa; *ghara*—residence; *jagannātha*—of the name Jagannātha; *nāma*—named; *padavī*—the surname; *miśra purandara*—Miśra Purandara.

TRANSLATION

Gopīnātha Ācārya replied: "There was a man named Jagannātha, who was a resident of Navadvīpa, and whose surname was Miśra Purandara.

TEXT 52

'বিশ্বম্ভর'—নাম ইঁহার, তাঁর ইঁহো পুত্র।
নীলাম্বর চক্রবর্তীর হয়েন দৌহিত্র ॥ ৫২ ॥

'viśvambhara'—nāma iṅhāra, tāṅra iṅho putra
nīlāmbara cakravartīra hayena dauhitra

SYNONYMS

viśvambhara—of the name Viśvambhara; *nāma*—the name; *iṅhāra*—His; *tāṅra*—of Jagannātha Miśra; *iṅho*—He; *putra*—son; *nīlāmbara cakravartīra*—of Nīlāmbara Cakravartī; *hayena*—is; *dauhitra*—grandson (daughter's son).

TRANSLATION

"Lord Caitanya Mahāprabhu is the son of that Jagannātha Miśra, and His former name was Viśvambhara Miśra. He also happens to be the grandson of Nīlāmbara Cakravartī."

TEXT 53

সার্বভৌম কহে,—নীলাম্বর চক্রবর্তী।
বিশারদের সমাধ্যায়ী,—এই তাঁর খ্যাতি॥ ৫৩॥

sārvabhauma kahe,—nīlāmbara cakravartī
viśāradera samādhyāyī,—ei tāṅra khyāti

SYNONYMS

sārvabhauma kahe—Sārvabhauma said; *nīlāmbara cakravartī*—the gentleman named Nīlāmbara Cakravartī; *viśāradera*—of Maheśvara Viśārada (Sārvabhauma's father); *samādhyāyī*—class friend; *ei*—this; *tāṅra*—of him; *khyāti*—acquaintance.

TRANSLATION

The Bhaṭṭācārya said: "Nīlāmbara Cakravartī was a classmate of my father, Maheśvara Viśārada. He knew him as such.

TEXT 54

'মিশ্র পুরন্দর' তাঁর মান্য, হেন জানি।
পিতার সম্বন্ধে দোঁহাকে পূজ্য করি' মানি॥ ৫৪॥

'miśra purandara' tāṅra mānya, hena jāni
pitāra sambandhe doṅhāke pūjya kari' māni

SYNONYMS

miśra purandara—Jagannātha Miśra Purandara; *tāṅra*—his; *mānya*—respectable; *hena*—thus; *jāni*—I know; *pitāra sambandhe*—in relationship to my father; *doṅhāke*—both of them (Nīlāmbara Cakravartī and Jagannātha Miśra); *pūjya*—respectable; *kari'*—thinking; *māni*—I accept.

TRANSLATION

"Jagannātha Miśra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannātha Miśra and Nīlāmbara Cakravartī."

TEXT 55

নদীয়া-সম্বন্ধে সার্বভৌম হুষ্ট হৈলা।
প্রীত হঞা গোসাঞিরে কহিতে লাগিলা॥ ৫৫॥

nadīyā-sambandhe sārvabhauma hṛṣṭa hailā
prīta hañā gosāñire kahite lāgilā

SYNONYMS

nadīyā-sambandhe—in connection with Nadīyā; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hṛṣṭa*—pleased; *hailā*—became; *prīta hañā*—thus being pleased; *gosāñire*—unto Lord Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu belonged to the Nadīyā district, Sārvabhauma Bhaṭṭācārya became very pleased and addressed the Lord as follows.

TEXT 56

'সহজেই পূজ্য তুমি, আরে ত' সন্ন্যাস।
অতএব হঙ তোমার আমি নিজ-দাস॥' ৫৬॥

'sahajei pūjya tumi, āre ta' sannyāsa
ataeva haṅ tomāra āmi nija-dāsa'

SYNONYMS

sahajei—naturally; *pūjya*—respectable; *tumi*—You; *āre*—over and above this; *ta'*—certainly; *sannyāsa*—the renounced order of life; *ataeva*—therefore; *haṅ*—am; *tomāra*—Your; *āmi*—I; *nija-dāsa*—personal servant.

TRANSLATION

"You are naturally respectable. Besides, You are a sannyāsī; thus I wish to become Your personal servant."

PURPORT

A *sannyāsī* is always to be worshiped and offered all kinds of respect by the *gṛhasthas* (householders). Although Sārvabhauma Bhaṭṭācārya was older than Śrī Caitanya Mahāprabhu, Sārvabhauma respected Him as a *sannyāsī* and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhaṭṭācārya certainly accepted Him as his master.

TEXT 57

শুনি' মহাপ্রভু কৈল শ্রীবিষ্ণু স্মরণ।
ভট্টাচার্যে কহে কিছু বিনয় বচন॥ ৫৭॥

śuni' mahāprabhu kaila śrī-viṣṇu smaraṇa
bhaṭṭācārye kahe kichu vinaya vacana

SYNONYMS

śuni'—hearing this; *mahāprabhu*—Lord Caitanya Mahāprabhu; *kaila*—did; *śrī-viṣṇu smaraṇa*—remembering Lord Viṣṇu; *bhaṭṭācārye*—to Sārvabhauma Bhaṭṭācārya; *kahe*—speaks; *kichu*—some; *vinaya vacana*—very humble statements.

TRANSLATION

As soon as Caitanya Mahāprabhu heard this from the Bhaṭṭācārya, He immediately remembered Lord Viṣṇu and began to speak humbly to him as follows.

TEXT 58

"তুমি জগদ্‌গুরু—সর্বলোক-হিতকর্তা।
বেদান্ত পড়াও, সন্ন্যাসীর উপকর্তা॥ ৫৮॥

"tumi jagad-guru—sarvaloka-hita-kartā
vedānta paḍāo, sannyāsīra upakartā

SYNONYMS

tumi jagat-guru—you are the master of all people; *sarva-loka*—of all people; *hita-kartā*—the well-wisher; *vedānta paḍāo*—you teach Vedānta philosophy; *sannyāsīra*—of the mendicants in the renounced order of life; *upakartā*—the benefactor.

TRANSLATION

"Because you are a teacher of Vedānta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyāsīs.

PURPORT

Because the Māyāvādī *sannyāsīs* teach Vedānta philosophy to their students or disciples, they are customarily called *jagad-guru*. This indicates that they are the benefactors of all people. Although Sārvabhauma Bhaṭṭācārya was not a *sannyāsī* but a householder, he used to invite all the *sannyāsīs* to his home and offer them *prasāda*. Thus he was accepted as the best well-wisher and friend of all the *sannyāsīs*.

TEXT 59

আমি বালক-সন্ন্যাসী—ভাল্ল-মন্দ নাহি জানি।
তোমার আশ্রয় নিলুঁ, গুরু করি' মানি॥ ৫৯॥

āmi bālaka-sannyāsī—bhānda-manda nāhi jāni
tomāra āśraya niluṅ, guru kari' māni

SYNONYMS

āmi—I; *bālaka-sannyāsī*—a young *sannyāsī; bhānda-manda*—good and bad; *nāhi*—not; *jāni*—know; *tomāra*—your; *āśraya*—shelter; *niluṅ*—have taken; *guru*—spiritual master; *kari'*—taking as; *māni*—I accept.

TRANSLATION

"I am a young sannyāsī, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

TEXT 60

তোমার সঙ্গ লাগি' মোর ইহাঁ আগমন।
সর্বপ্রকারে করিবে আমায় পালন॥ ৬০॥

tomāra saṅga lāgi' mora ihāṅ āgamana
sarva-prakāre karibe āmāya pālana

SYNONYMS

tomāra—your; *saṅga*—association; *lāgi'*—for the sake of; *mora*—My; *ihāṅ*—here; *āgamana*—arrival; *sarva-prakāre*—in all respects; *karibe*—you will do; *āmāya*—unto Me; *pālana*—maintaining.

TRANSLATION

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

TEXT 61

আজি যে হৈল আমার বড়ই বিপত্তি।
তাহা হৈতে কৈলে তুমি আমার অব্যাহতি॥" ৬১॥

āji ye haila āmāra baḍa-i vipatti
tāhā haite kaile tumi āmāra avyāhati"

SYNONYMS

āji—today; *ye*—that which; *haila*—happened; *āmāra*—My; *baḍa-i*—very great; *vipatti*—obstacle; *tāhā*—that danger; *haite*—from; *kaile*—did; *tumi*—you; *āmāra*—My; *avyāhati*—relief.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

TEXT 62

ভট্টাচার্য কহে,—একলে তুমি না যাইহ দর্শনে।
আমার সঙ্গে যাবে, কিম্বা আমার লোক-সনে ॥ ৬২ ॥

bhaṭṭācārya kahe,—ekale tumi nā yāiha darśane
āmāra saṅge yābe, kimvā āmāra loka-sane

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *ekale*—alone; *tumi*—You; *nā*—not; *yāiha*—go; *darśane*—to see the Deity; *āmāra saṅge*—with me; *yābe*—You should go; *kimvā*—or; *āmāra loka-sane*—with my men.

TRANSLATION

The Bhaṭṭācārya replied: "Do not go alone to see the Deity at the Jagannātha Temple. It is better that You go with me or my men."

TEXT 63

প্রভু কহে,—'মন্দির ভিতরে না যাইব।
গরুড়ের পাশে রহি' দর্শন করিব ॥' ৬৩ ॥

prabhu kahe,—'mandira bhitare nā yāiba
garuḍera pāśe rahi' darśana kariba'

SYNONYMS

prabhu kahe—Śrī Caitanya replied; *mandira*—the temple; *bhitare*—inside; *nā*—never; *yāiba*—I shall go; *garuḍera*—of the column known as the Garuḍa-stambha; *pāśe*—by the side; *rahi'*—staying; *darśana*—seeing; *kariba*—I shall do.

TRANSLATION

The Lord said: "I shall never enter the temple but shall always view the Lord from the side of the Garuḍa-stambha."

TEXT 64

গোপীনাথাচার্যকে কহে সার্বভৌম।
'তুমি গোসাঞিরে লঞা করাইহ দরশন ॥ ৬৪ ॥

gopīnāthācāryake kahe sārvabhauma
'tumi gosāñire lañā karāiha daraśana

SYNONYMS

gopīnātha-ācāryake—to Gopīnātha Ācārya; *kahe*—says; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tumi*—you; *gosāñire*—Lord Caitanya Mahāprabhu; *lañā*—taking; *karāiha*—make Him do; *daraśana*—seeing of Lord Jagannātha.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then told Gopīnātha Ācārya: "Take Gosvāmījī and show Him Lord Jagannātha.

TEXT 65

আমার মাতৃস্বসা-গৃহ—নির্জন স্থান।
তাহাঁ বাসা দেহ, কর সর্ব সমাধান ॥' ৬৫ ॥

āmāra mātṛ-svasā-gṛha——nirjana sthāna
tāhāṅ vāsā deha, kara sarva samādhāna'

SYNONYMS

āmāra—My; *mātṛ-svasā*—of the aunt; *gṛha*—the home; *nirjana sthāna*—very solitary place; *tāhāṅ*—there; *vāsā*—an apartment; *deha*—give; *kara*—make; *sarva*—all; *samādhāna*—arrangements.

TRANSLATION

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

TEXT 66

গোপীনাথ প্রভু লঞা তাহাঁ বাসা দিল।
জল, জলপাত্রাদিক সর্ব সামাধান কৈল ॥ ৬৬ ॥

gopīnātha prabhu lañā tāhāṅ vāsā dila
jala, jala-pātrādika sarva sāmādhāna kaila

SYNONYMS

gopīnātha—Gopīnātha Ācārya; *prabhu*—Lord Caitanya Mahāprabhu; *lañā*—taking; *tāhāṅ*—there; *vāsā*—apartment; *dila*—gave; *jala*—water; *jala-pātra-ādika*—water pots and other vessels; *sarva*—all; *sāmādhāna*—arrangements; *kaila*—made.

TRANSLATION

Thus Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to the residential quarters and showed Him where to find water, tubs and water pots. Indeed, he arranged everything.

TEXT 67

আর দিন গোপীনাথ প্রভু স্থানে গিয়া।
শয্যোত্থান দরশন করাইল লঞা ॥ ৬৭ ॥

āra dina gopīnātha prabhu sthāne giyā
śayyotthāna daraśana karāila lañā

SYNONYMS

āra dina—the next day; *gopīnātha*—Gopīnātha Ācārya; *prabhu*—of Lord Caitanya Mahāprabhu; *sthāne*—to the place; *giyā*—going; *śayyā-utthāna*—the rising from bed of Lord Jagannātha; *daraśana*—seeing; *karāila*—caused; *lañā*—taking Him.

TRANSLATION

The next day Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to see the early rising of Lord Jagannātha.

TEXT 68

মুকুন্দদত্ত লঞা আইলা সার্বভৌম স্থানে।
সার্বভৌম কিছু তাঁরে বলিলা বচনে ॥ ৬৮ ॥

mukunda-datta lañā āilā sārvabhauma sthāne
sārvabhauma kichu tāṅre balilā vacane

SYNONYMS

mukunda-datta—of the name Mukunda Datta; *lañā*—taking; *āilā*—went; *sārvabhauma*—of Sārvabhauma Bhaṭṭācārya; *sthāne*—to the place; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kichu*—something; *tāṅre*—to Mukunda Datta; *balilā*—said; *vacane*—in words.

TRANSLATION

Gopīnātha Ācārya then took Mukunda Datta with him and went to Sārvabhauma's house. When they arrived, Sārvabhauma addressed Mukunda Datta as follows.

TEXT 69

'প্রকৃতি-বিনীত, সন্ন্যাসী দেখিতে সুন্দর।
আমার বহুপ্রীতি বাড়ে ইঁহার উপর ॥ ৬৯ ॥

'prakṛti-vinīta, sannyāsī dekhite sundara
āmāra bahu-prīti bāḍe iṅhāra upara

SYNONYMS

prakṛti-vinīta—by nature very humble and meek; *sannyāsī*—renouncer; *dekhite*—to see; *sundara*—very beautiful; *āmāra*—my; *bahu-prīti*—great affection; *bāḍe*—increases; *iṅhāra*—Him; *upara*—upon.

TRANSLATION

"The sannyāsī is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

Sārvabhauma Bhaṭṭācārya considered Śrī Caitanya Mahāprabhu a very humble and meek person because although Caitanya Mahāprabhu was a *sannyāsī,* He still retained His *brahmacārī* name. The Lord took *sannyāsa* from Keśava Bhāratī in the Bhāratī *sampradāya,* in which the *brahmacārīs* (the assistants of the *sannyāsīs*) are named "Caitanya." Even after accepting *sannyāsa,* Caitanya Mahāprabhu retained the name "Caitanya," meaning a humble servant of a *sannyāsī.* Sārvabhauma Bhaṭṭācārya appreciated this very much.

TEXT 70

কোন্ সম্প্রদায়ে সন্ন্যাস করয়াছেন গ্রহণ।
কিবা নাম ইঁহার, শুনিতে হয় মন ॥' ৭০ ॥

kon sampradāye sannyāsa karyāchena grahaṇa
kibā nāma iṅhāra, śunite haya mana'

SYNONYMS

kon sampradāye—in which community; *sannyāsa*—the renounced order of life; *karyāchena*—has made; *grahaṇa*—acceptance; *kibā*—what; *nāma*—name; *iṅhāra*—His; *śunite*—to hear; *haya*—it is; *mana*—my mind.

TRANSLATION

"From which sampradāya has He accepted the sannyāsa order, and what is His name?"

TEXT 71

গোপীনাথ কহে,—নাম শ্রীকৃষ্ণচৈতন্য।
গুরু ইঁহার কেশব-ভারতী মহাধন্য॥ ৭১॥

gopīnātha kahe,—nāma śrī-kṛṣṇa-caitanya
guru inhāra keśava-bhāratī mahā-dhanya

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; *nāma*—His name; *śrī-kṛṣṇa-caitanya*—of the name Śrī Kṛṣṇa Caitanya; *guru*—*sannyāsa-guru; inhāra*—His; *keśava-bhāratī*—of the name Keśava Bhāratī; *mahā-dhanya*—the greatly fortunate personality.

TRANSLATION

Gopīnātha Ācārya replied: "The Lord's name is Śrī Kṛṣṇa Caitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhāratī."

TEXT 72

সার্বভৌম কহে,—'ইঁহার নাম সর্বোত্তম।
ভারতী-সম্প্রদায় ইঁহো—হয়েন মধ্যম॥' ৭২॥

sārvabhauma kahe,—'inhāra nāma sarvottama
bhāratī-sampradāya inho—hayena madhyama'

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *inhāra*—His; *nāma*—name; *sarva-uttama*—first-class; *bhāratī-sampradāya*—the community of the Bhāratī *sannyāsīs; inho*—He; *hayena*—becomes; *madhyama*—middle-class.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said: "'Śrī Kṛṣṇa' is a very good name, but He belongs to the Bhāratī community. Therefore He is a second-class sannyāsī."

TEXT 73

গোপীনাথ কহে,—ইঁহার নাহি বাহ্যাপেক্ষা।
অতএব বড় সম্প্রদায়ের নাহিক অপেক্ষা॥ ৭৩॥

gopīnātha kahe,——iṅhāra nāhi bāhyāpekṣā
ataeva baḍa sampradāyera nāhika apekṣā

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; *iṅhāra*—of the Lord; *nāhi*—there is not; *bāhya-apekṣā*—dependence on any external formality; *ataeva*—therefore; *baḍa*—big; *sampradāyera*—of a community; *nāhika*—there is not; *apekṣā*—necessity.

TRANSLATION

Gopīnātha Ācārya replied: "Śrī Kṛṣṇa Caitanya Mahāprabhu does not rely on any external formality. There is no need for Him to accept the sannyāsa order from a superior sampradāya."

PURPORT

Śrī Caitanya Mahāprabhu accepted *sannyāsa* from the Bhāratī *sampradāya* (community), which belongs to the disciplic succession of Śaṅkarācārya. Śaṅkarācārya introduced names for his *sannyāsa* disciples, and these are ten in number. Out of these, the surnames Tīrtha, Āśrama and Sarasvatī are considered topmost. In the monastery at Śṛṅgerī, the surname Sarasvatī is considered first class, Bhāratī second class and Purī third class. A *sannyāsī* who has very nicely understood the slogan *tat tvam asi* and who takes his bath at the confluence of the rivers Ganges, Yamunā and Sarasvatī is called a Tīrtha. A person who is very eager to accept *sannyāsa,* who is detached from worldly activities, who has no desire for any kind of material facilities and who is thus saved from repeated birth and death is known as Āśrama. When a *sannyāsī* lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A *sannyāsī* who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the *nandana-kānana,* is called Araṇya. One who prefers living in the mountains engaging in the study of *Bhagavad-gītā* and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A *sannyāsī* who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a *sannyāsī,* is called Sāgara. One who has learned the classical art of music, who engages in its culture and who has become expert and completely aloof from material attachment is called Sarasvatī. Sarasvatī is the goddess of music and learning, and in one hand she holds a musical instrument called a *vīṇā.* A *sannyāsī* who is always engaged in music for spiritual elevation is called Sarasvatī. One who has become completely

educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bhāratī. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth and who always discusses the Absolute Truth is called Purī.

All these *sannyāsīs* are assisted by *brahmacārīs,* who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarūpa-brahmacārī. One who completely knows the Brahman effulgence and is always engaged in the practice of *yoga* is called Prakāśa-brahmacārī. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ānanda-brahmacārī. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned *brahmacārī* and is named Caitanya.

When Sārvabhauma Bhaṭṭācārya was talking with Gopīnātha Ācārya about Śrī Caitanya Mahāprabhu's *sannyāsa* community, he appreciated the first name, "Śrī Kṛṣṇa," but did not like the surname "Caitanya," which is the name for a *brahmacārī* belonging to the Bhāratī community. He therefore suggested that the Lord be elevated to the Sarasvatī community. However, Gopīnātha Ācārya pointed out that the Lord does not depend on any external formality. Gopīnātha Ācārya was firmly convinced that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bhāratī or a Sarasvatī.

TEXT 74

ভট্টাচার্য কহে,—'ইঁহার প্রৌঢ় যৌবন।
কেমতে সন্ন্যাস-ধর্ম হইবে রক্ষণ॥ ৭৪॥

bhaṭṭācārya kahe,—'iṅhāra prauḍha yauvana
kemate sannyāsa-dharma ha-ibe rakṣaṇa

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *iṅhāra*—His; *prauḍha*—full; *yauvana*—youth; *kemate*—how; *sannyāsa-dharma*—principles of a *sannyāsī; ha-ibe*—there will be; *rakṣaṇa*—protection.

TRANSLATION

The Bhaṭṭācārya inquired: "Śrī Caitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?

TEXT 75

নিরন্তর ইঁহাকে বেদান্ত শুনাইব।
বৈরাগ্য-অদ্বৈত-মার্গে প্রবেশ করাইব ॥ ৭৫ ॥

nirantara iṅhāke vedānta śunāiba
vairāgya-advaita-mārge praveśa karāiba

SYNONYMS

nirantara—continuously; *iṅhāke*—to Him; *vedānta*—the Vedānta philosophy; *śunāiba*—I shall recite; *vairāgya*—of renunciation; *advaita*—of monism; *mārge*—on the path; *praveśa*—entrance; *karāiba*—I shall cause Him to make.

TRANSLATION

"I shall continuously recite the Vedānta philosophy before Caitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

PURPORT

According to Sārvabhauma Bhaṭṭācārya, among *sannyāsīs* the cultivation of Vedānta philosophy helps in becoming detached from sense gratification. Thus a *sannyāsī* can protect the prestige of wearing a loincloth (*kaupīna*). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect *sannyāsī*. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his *sannyāsa* order. Sārvabhauma Bhaṭṭācārya suggested that by the study of *vairāgya* (renunciation), Śrī Caitanya Mahāprabhu might be saved from the clutches of full-fledged youthful desires.

TEXT 76

কহেন যদি, পুনরপি যোগ-পট্ট দিয়া।
সংস্কার করিয়ে উত্তম-সম্প্রদায়ে আনিয়া ॥' ৭৬ ॥

kahena yadi, punarapi yoga-paṭṭa diyā
saṁskāra kariye uttama-sampradāye āniyā'

SYNONYMS

kahena—says; *yadi*—if; *punarapi*—again; *yoga-paṭṭa diyā*—offering Him saffron cloth; *saṁskāra*—reformatory process; *kariye*—I perform; *uttama*—first-class; *sampradāye*—to the community; *āniyā*—bringing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested: "If Śrī Caitanya Mahāprabhu would like, I could bring Him into a first-class sampradāya by offering Him saffron cloth and performing the reformatory process again."

PURPORT

The Bhaṭṭācārya wanted to reinstate Śrī Caitanya Mahāprabhu into the Sarasvatī *sampradāya* because he did not like the Lord's belonging to the Bhāratī *sampradāya* or Purī *sampradāya*. Actually, he did not know the position of Lord Caitanya Mahāprabhu. As the Supreme Personality of Godhead, Caitanya Mahāprabhu did not depend on an inferior or superior *sampradāya*. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

TEXT 77

শুনি' গোপীনাথ-মুকুন্দ দুঁহে দুঃখী হৈলা।
গোপীনাথাচার্য কিছু কহিতে লাগিলা ॥ ৭৭ ॥

śuni' gopīnātha-mukunda duṅhe duḥkhā hailā
gopīnāthācārya kichu kahite lāgilā

SYNONYMS

śuni'—hearing; *gopīnātha-mukunda*—Gopīnātha Ācārya and Mukunda Datta; *duṅhe*—both; *duḥkhā*—unhappy; *hailā*—became; *gopīnātha-ācārya*—of the name Gopīnātha Ācārya; *kichu*—something; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

Gopīnātha Ācārya and Mukunda Datta became very unhappy when they heard this. Gopīnātha Ācārya therefore addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 78

'ভট্টাচার্য' তুমি ইঁহার না জান মহিমা।
ভগবত্তা-লক্ষণের ইঁহাতেই সীমা ॥ ৭৮ ॥

'bhaṭṭācārya' tumi iṅhāra nā jāna mahimā
bhagavattā-lakṣaṇera iṅhātei sīmā

SYNONYMS

bhaṭṭācārya—my dear Bhaṭṭācārya; *tumi*—you; *iṅhāra*—of Lord Caitanya Mahāprabhu; *nā*—not; *jāna*—know; *mahimā*—the greatness; *bhagavattā*—of

being the Supreme Personality of Godhead; *lakṣaṇera*—of symptoms; *inhātei*—in Him; *sīmā*—the highest degree.

TRANSLATION

"My dear Bhaṭṭācārya, you do not know the greatness of Lord Caitanya Mahāprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

PURPORT

Since the Bhaṭṭācārya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopīnātha Ācārya informed him that Caitanya Mahāprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in *Śrīmad-Bhāgavatam:*

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramātmā and what is the Supreme Personality of Godhead." (*Bhāg.* 1.2.11) The Supreme Personality of Godhead is *ṣaḍ-aiśvarya-pūrṇa,* complete with six opulences. Gopīnatha Ācārya emphasized that all those six opulences were completely existing in Śrī Caitanya Mahāprabhu.

TEXT 79

তাহাতে বিখ্যাত ইঁহো পরম-ঈশ্বর।
অজ্ঞ-স্থানে কিছু নহে বিজ্ঞের গোচর ॥' ৭৯ ॥

tāhāte vikhyāta iṅho parama-īśvara
ajña-sthāne kichu nahe vijñera gocara'

SYNONYMS

tāhāte—therefore; *vikhyāta*—celebrated; *iṅho*—Lord Caitanya Mahāprabhu; *parama-īśvara*—the Supreme Personality of Godhead; *ajña-sthāne*—before an ignorant person; *kichu*—any; *nahe*—not; *vijñera*—of the person who knows; *gocara*—information.

TRANSLATION

Gopīnātha Ācārya continued: "Lord Caitanya Mahāprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

TEXT 80

শিষ্যগণ কহে,—'ঈশ্বর কহ কোন্ প্রমাণে'।
আচার্য কহে,—'বিজ্ঞমত ঈশ্বর-লক্ষণে' ॥ ৮০ ॥

śiṣya-gaṇa kahe,—'īśvara kaha kon pramāṇe'
ācārya kahe,—'vijña-mata īśvara-lakṣaṇe'

SYNONYMS

śiṣya-gaṇa kahe—the disciples of Sārvabhauma Bhaṭṭācārya said; *īśvara kaha*—you say the Supreme Personality of Godhead; *kon pramāṇe*—by what evidence; *ācārya kahe*—Gopīnātha Ācārya replied; *vijña-mata*—statements of authorized persons; *īśvara-lakṣaṇe*—in understanding the Supreme Personality of Godhead.

TRANSLATION

The disciples of Sārvabhauma Bhaṭṭācārya retaliated: "By what evidence do you conclude that Śrī Caitanya Mahāprabhu is the Supreme Lord?" Gopīnātha Ācārya replied: "The statements of authorized ācāryas who understand the Supreme Personality of Godhead are proof."

PURPORT

Since the appearance of Śrī Caitanya Mahāprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sārvabhauma Bhaṭṭācārya, being very learned scholars, were certainly right in asking Gopīnātha Ācārya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from *śāstra* to prove his claim. Thus the request of the Bhaṭṭācārya's disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present an incarnation of God without referring to the *śāstras*. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sārvabhauma Bhaṭṭācārya challenged Gopīnātha Ācārya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from authorized persons like

Brahmā, Nārada, Vyāsadeva, Asita, Arjuna and many others. Similarly, Śrī Caitanya Mahāprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

TEXT 81

শিষ্য কহে,—'ঈশ্বর-তত্ত্ব সাধি অনুমানে'।
আচার্য কহে,—'অনুমানে নহে ঈশ্বরজ্ঞানে ॥ ৮১ ॥

śiṣya kahe,——'īśvara-tattva sādhi anumāne'
ācārya kahe,——'anumāne nahe īśvara-jñāne

SYNONYMS

śiṣya kahe—the disciples said; *īśvara-tattva*—the truth of the Absolute; *sādhi*—derive; *anumāne*—by hypothesis; *ācārya kahe*—Gopīnātha Ācārya replied; *anumāne*—by hypothesis; *nahe*—there is not; *īśvara-jñāne*—real knowledge of the Supreme Personality of Godhead.

TRANSLATION

The disciples of the Bhaṭṭācārya said: "We derive knowledge of the Absolute Truth by logical hypothesis." Gopīnātha Ācārya replied: "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

PURPORT

The Māyāvādī philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Māyāvādīs do not accept that great power to be a person. Their brains cannot accommodate the fact that this huge cosmic manifestation can be created by a person. This is because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Māyāvādī philosophers will accept Lord Kṛṣṇa or Lord Rāma as Bhagavān, but they think of the Lord as a person having a material body. The Māyāvādīs do not understand that the Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body. They think of Kṛṣṇa as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Kṛṣṇa. This is the basis of Māyāvādī philosophy. However, from the *śāstras* we can understand that the Brahman effulgence is the bodily rays of Kṛṣṇa:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
kotiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the *brahmajyoti*. That *brahmajyoti*, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life." (*Brahma-saṁhitā* 5.40)

Māyāvādī philosophers study the Vedic literature, but they do not understand that the Absolute Truth in the last stage of realization is the Supreme Personality of Godhead, Kṛṣṇa. They do accept the fact that there is a creator of this cosmic manifestation, but that is *anumāna* (hypothesis). The Māyāvādī philosopher's logic is something like seeing smoke on a hill. When there is a forest fire on a high hill, smoke is first of all visible. The smoke is created when there is fire. Just as one can conclude that there is fire from smoke, the Māyāvādī philosophers conclude that there must be a creator of the cosmic manifestation.

The disciples of Sārvabhauma Bhaṭṭācārya wanted evidence to show that Śrī Caitanya Mahāprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of creation. Gopīnātha Ācārya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Kṛṣṇa says in *Bhagavad-gītā:*

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [*yogamāyā*]; and so the deluded world knows Me not, who am unborn and infallible." (Bg. 7.25) The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Kṛṣṇa says elsewhere in *Bhagavad-gītā, bhaktyā mām abhijānāti:* "One can understand Me only by the devotional process." (Bg. 18.55) In the Fourth Chapter of *Bhagavad-gītā* Lord Kṛṣṇa says, *bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam.* Here Lord Kṛṣṇa informs Arjuna that He is disclosing the secrets of *Bhagavad-gītā* to him because he is His devotee. Arjuna was not a *sannyāsī,* nor was he a Vedāntist or *brāhmaṇa.* He was, however, a devotee of Kṛṣṇa. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Śrī Caitanya Mahāprabhu Himself says, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.* (Cc. *Madhya* 19.151)

More evidence can be cited to show that without the mercy of a devotee or the mercy of Kṛṣṇa, one cannot understand what is Kṛṣṇa and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

TEXT 82

অনুমান প্রমাণ নহে ঈশ্বরতত্ত্বজ্ঞানে।
কৃপা বিনা ঈশ্বরেরে কেহ নাহি জানে ॥ ৮২ ॥

anumāna pramāṇa nahe īśvara-tattva-jñāne
kṛpā vinā īśvarere keha nāhi jāne

SYNONYMS

anumāna pramāṇa—evidence by hypothesis; *nahe*—there is not; *īśvara-tattva-jñāne*—in understanding the Absolute Truth, the Supreme Personality of Godhead; *kṛpā vinā*—without His mercy; *īśvarere*—the Supreme Personality of Godhead; *keha*—anyone; *nāhi*—not; *jāne*—knows.

TRANSLATION

Gopīnātha Ācārya continued: "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

PURPORT

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Kṛṣṇa. Kṛṣṇa Himself also gives many hints about His potencies as the Supreme Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the *śāstras* and the *mahājanas*. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

TEXT 83

ঈশ্বরের কৃপা-লেশ হয় ত' যাহারে।
সেই ত' ঈশ্বর-তত্ত্ব জানিবারে পারে ॥ ৮৩ ॥

īśvarera kṛpā-leśa haya ta' yāhāre
sei ta' īśvara-tattva jānibāre pāre

SYNONYMS

īśvarera—of the Personality of Godhead; *kṛpā-leśa*—a little mercy; *haya*—there is; *ta'*—certainly; *yāhāre*—upon whom; *sei ta'*—he certainly; *īśvara-tattva*—the Absolute Truth; *jānibāre*—to know; *pāre*—is able.

TRANSLATION

The Ācārya continued: "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

TEXT 84

অথাপি তে দেব পদাম্বুজদ্বয়-
প্রসাদ-লেশানুগৃহীত এব হি।
জানাতি তত্ত্বং ভগবন্মহিম্নো
ন চান্য একোঽপি চিরং বিচিন্বন্ ॥ ৮৪ ॥

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

SYNONYMS

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

TRANSLATION

" 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

The above verse is from *Śrīmad-Bhāgavatam* (10.14.29). The *Brahma-saṁhitā* states, *vedeṣu durlabham adurlabham ātma-bhaktau* (Bs. 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (*vedaiś ca sarvair aham eva vedyaḥ*), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahmā therefore confirms this. *Vedeṣu durlabham:* "It is very difficult to understand the Supreme Lord simply through one's studies." *Adurlabham ātma-bhaktau:* "However, it is very easy for the devotees to capture the Lord." The Lord is known as *ajita* (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the *Padma Purāṇa:*

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from *Śrīmad-Bhāgavatam* quoted by Gopīnātha Ācārya was originally spoken by Lord Brahmā when he was defeated by Lord Kṛṣṇa. Lord Brahmā had stolen all the calves and cowherd boys in order to test Kṛṣṇa's power. Lord Brahmā admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Kṛṣṇa. If Lord Brahmā can make a mistake in understanding Kṛṣṇa, what to speak of ordinary persons, who either misunderstand Kṛṣṇa or falsely present a so-called incarnation of Kṛṣṇa for their own sense gratification.

TEXTS 85-86

যদ্যপি জগদ্‌গুরু তুমি – শাস্ত্র-জ্ঞানবান্‌।
পৃথিবীতে নাহি পণ্ডিত তোমার সমান ॥ ৮৫ ॥
ঈশ্বরের কৃপা-লেশ নাহিক তোমাতে।
অতএব ঈশ্বরতত্ত্ব না পার জানিতে ॥ ৮৬ ॥

yadyapi jagad-guru tumi——śāstra-jñānavān
pṛthivīte nāhi paṇḍita tomāra samāna

īśvarera kṛpā-leśa nāhika tomāte
ataeva īśvara-tattva nā pāra jānite

SYNONYMS

yadyapi—although; *jagat-guru*—a teacher of many disciples; *tumi*—you; *śāstra-jñānavān*—well versed in Vedic knowledge; *pṛthivīte*—on this earth; *nāhi*—there is not; *paṇḍita*—a learned scholar; *tomāra*—your; *samāna*—equal; *īśvarera*—of the Supreme Personality of Godhead; *kṛpā*—of mercy; *leśa*—a bit; *nāhika*—there is not; *tomāte*—on you; *ataeva*—therefore; *īśvara-tattva*—the Absolute Truth (the Supreme Personality of Godhead); *nā pāra*—are not able; *jānite*—to know.

TRANSLATION

Gopīnātha Ācārya then addressed Sārvabhauma Bhaṭṭācārya: "You are a great scholar and a teacher of many disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home.

TEXT 87

তোমার নাহিক দোষ, শাস্ত্রে এই কহে।
পাণ্ডিত্যাদ্যে ঈশ্বরতত্ত্ব-জ্ঞান কভু নহে ॥' ৮৭ ॥

tomāra nāhika doṣa, śāstre ei kahe
pāṇḍityādye īśvara-tattva-jñāna kabhu nahe'

SYNONYMS

tomāra—your; *nāhika*—there is not; *doṣa*—fault; *śāstre*—the scriptures; *ei*—this; *kahe*—mention; *pāṇḍitya-ādye*—simply by scholarship, etc.; *īśvara-tattva-jñāna*—knowledge of the principles of the Supreme Personality of Godhead; *kabhu*—ever; *nahe*—there is not.

TRANSLATION

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

PURPORT

This is a very important verse. Even big scholars cannot understand Kṛṣṇa, yet they dare comment on *Bhagavad-gītā*. Reading *Bhagavad-gītā* means understanding Kṛṣṇa, yet we actually see many scholars making blunders in trying to understand Kṛṣṇa. Gopīnātha Ācārya's statement is confirmed in many places in Vedic literature. In *Kaṭha Upaniṣad* it is stated (*Kaṭha Up.* 1.2.23):

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

It is also stated in *Kaṭha Upaniṣad* (1.2.9):

naiṣā tarkeṇa matir āpaneyā
proktānyenaiva sujñānāya preṣṭha
yāṁ tvam āpaḥ satya-dhṛtir vatāsi
tvādṛṅ no bhūyānn aciketaḥ praṣṭā

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one's brain substance. Even by studying all Vedic literature, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: *svayam eva sphuraty adaḥ*. One should not try to understand the Lord simply from the statements of the *Vedas,* nor should one uselessly attempt to decry these statements through reasoning and logic.

TEXT 88

সার্বভৌম কহে,— আচার্য, কহ সাবধানে।
তোমাতে ঈশ্বর-কৃপা ইথে কি প্রমাণে ॥ ৮৮ ॥

sārvabhauma kahe,——ācārya, kaha sāvadhāne
tomāte īśvara-kṛpā ithe ki pramāṇe

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya says; *acarya*—my dear Gopīnātha Ācārya; *kaha*—kindly speak; *sāvadhāne*—very carefully; *tomāte*—unto you; *īśvara-kṛpā*—mercy of the Lord; *ithe*—in this matter; *ki pramāṇe*—by what evidence.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied: "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"

TEXT 89

আচার্য কহে,—"বস্তু-বিষয়ে হয় বস্তু-জ্ঞান।
বস্তুতত্ত্ব-জ্ঞান হয় কৃপাতে প্রমাণ ॥ ৮৯ ॥

ācārya kahe,—"vastu-viṣaye haya vastu-jñāna
vastu-tattva-jñāna haya kṛpāte pramāṇa

SYNONYMS

ācārya kahe—Gopīnātha Ācārya replied; *vastu-viṣaye*—in the matter of the *summum bonum; haya*—there is; *vastu-jñāna*—knowledge of the Supreme; *vastu-tattva*—of the Absolute Truth; *jñāna*—knowledge; *haya*—is; *kṛpāte*—of the mercy; *pramāṇa*—the evidence.

TRANSLATION

Gopīnātha Ācārya replied: "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

PURPORT

Sārvabhauma Bhaṭṭācārya informed his brother-in-law, Gopīnātha Ācārya, "The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this." In reply to this, Gopīnātha Ācārya said that the *summum bonum,* the Absolute Truth, and His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The *summum bonum* includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (*vastu*): *parāsya śaktir vividhaiva śrūyate.*

Thus the *Vedas* state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In *Bhagavad-gītā* (7.25) it is said, *nāhaṁ prakāśaḥ sarvasya.* The Supreme Personality of Godhead reserves the right of not being exposed to everyone. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* "The Lord reveals Himself to a devotee when He is completely satisfied by the devotee's service." Thus one can-

not understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of *Bhagavad-gītā*.

TEXT 90

ইঁহার শরীরে সব ঈশ্বর-লক্ষণ।
মহা-প্রেমাবেশ তুমি পাঞাছ দর্শন ॥ ৯০ ॥

iṅhāra śarīre saba īśvara-lakṣaṇa
mahā-premāveśa tumi pāñācha darśana

SYNONYMS

iṅhara—His; *śarīre*—in the body; *saba*—all; *īśvara-lakṣaṇa*—characteristics of the Supreme Personality of Godhead; *mahā-prema-āveśa*—absorption in transcendental ecstasy; *tumi*—you; *pāñācha*—have obtained; *darśana*—seeing.

TRANSLATION

Gopīnātha Ācārya continued: "You have seen the symptoms of the Supreme Personality of Godhead in the body of Śrī Caitanya Mahāprabhu during His absorption in an ecstatic mood.

TEXT 91

তবু ত' ঈশ্বর-জ্ঞান না হয় তোমার।
ঈশ্বরের মায়া এই—বলি ব্যবহার ॥ ৯১ ॥

tabu ta' īśvara-jñāna nā haya tomāra
īśvarera māyā ei——bali vyavahāra

SYNONYMS

tabu ta'—still, however; *īśvara-jñāna*—knowledge of the Supreme Personality of Godhead; *nā*—not; *haya*—there is; *tomāra*—your; *īśvarera*—of the Lord; *māyā*—the illusion; *ei*—this; *bali*—saying; *vyavahāra*—the general term.

TRANSLATION

"Despite directly perceiving the symptoms of the Supreme Lord in the body of Śrī Caitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

PURPORT

Gopīnātha Ācārya is pointing out that Sārvabhauma Bhaṭṭācārya had already seen uncommon symptoms of ecstasy in the body of Śrī Caitanya Mahāprabhu.

These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhaṭṭācārya could not understand the Lord's transcendental nature. He was considering the Lord's pastimes to be mundane. This was certainly due to illusion.

TEXT 92

দেখিলে না দেখে তারে বহির্মুখ জন।"
শুনি' হাসি' সার্বভৌম বলিল বচন ॥ ৯২ ॥

dekhile nā dekhe tāre bahirmukha jana"
śuni' hāsi' sārvabhauma balila vacana

SYNONYMS

dekhile—even after seeing; *nā*—not; *dekhe*—sees; *tāre*—the Supreme Person; *bahiḥ-mukha jana*—a person influenced by the external energy; *śuni'*—hearing this; *hāsi'*—smiling; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *balila*—said; *vacana*—the words.

TRANSLATION

"A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance." Hearing Gopīnātha Ācārya say this, Sārvabhauma Bhaṭṭācārya smiled and began to speak as follows.

PURPORT

When one's heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As confirmed in *Bhagavad-gītā:*

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion engage themselves in My service with determination." (Bg. 7.28)

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (*duṣkṛti*), cannot engage in devotional service. Nor can one

engage in devotional service simply on the basis of scholarly speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

TEXT 93

ইষ্টগোষ্ঠী বিচার করি, না করিহ রোষ।
শাস্ত্রদৃষ্ট্যে কহি, কিছু না লইহ দোষ ॥ ৯৩ ॥

iṣṭa-goṣṭhī vicāra kari, nā kariha roṣa
śāstra-dṛṣṭye kahi, kichu nā la-iha doṣa

SYNONYMS

iṣṭa-goṣṭhī—discussion among friends; *vicāra*—consideration; *kari*—we do; *nā*—not; *kariha*—make; *roṣa*—anger; *śāstra-dṛṣṭye*—according to the conclusion of scriptures; *kahi*—we speak; *kichu*—any; *nā*—not; *la-iha*—take; *doṣa*—fault.

TRANSLATION

The Bhaṭṭācārya said: "We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the śāstras. Please don't take any offense.

TEXT 94

মহা-ভাগবত হয় চৈতন্য-গোসাঞি।
এই কলিকালে বিষ্ণুর অবতার নাই ॥ ৯৪ ॥

mahā-bhāgavata haya caitanya-gosāñi
ei kali-kāle viṣṇura avatāra nāi

SYNONYMS

mahā-bhāgavata—a great devotee; *haya*—is; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *ei*—this; *kali-kāle*—in the age of Kali; *viṣṇura*—of Lord Viṣṇu; *avatāra*—incarnation; *nāi*—there is not.

TRANSLATION

"Śrī Caitanya Mahāprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Viṣṇu because, according to śāstra, there is no incarnation in this age of Kali.

TEXT 95

অতএব 'ত্রিযুগ' করি' কহি বিষ্ণু-নাম ।
কলিযুগে অবতার নাহি,—শাস্ত্রজ্ঞান ॥ ৯৫ ॥

ataeva 'tri-yuga' kari' kahi viṣṇu-nāma
kali-yuge avatāra nāhi,—śāstra-jñāna

SYNONYMS

ataeva—therefore; *tri-yuga*—the Lord, who appears in three *yugas* only; *kari'*—making; *kahi*—we say; *viṣṇu-nāma*—the holy name of Lord Viṣṇu; *kali-yuge*—in the age of Kali; *avatāra*—incarnation; *nāhi*—there is not; *śāstra-jñāna*—the verdict of the scriptures.

TRANSLATION

"Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. Indeed, this is the verdict of revealed scriptures."

PURPORT

The Supreme Personality of Godhead, Lord Viṣṇu, is known as Triyuga, which means that He is manifest in three *yugas*. However, this means that in the age of Kali the Lord appears not directly but in disguise. This is confirmed in *Śrīmad-Bhāgavatam:*

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, *ṛṣis,* aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three *yugas*]." (*Bhag.* 7.9.38)

Śrīla Śrīdhara Svāmī has also verified that Lord Viṣṇu appears in the age of Kali but does not act as He does in other ages. Lord Viṣṇu incarnates for two purposes: *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām.* That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Tretā and Dvāpara *yugas,* but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Be-

cause the Lord is not directly perceived in Kali-yuga but is directly known in the other three *yugas,* His name is Triyuga.

TEXT 96

শুনিয়া আচার্য কহে দুঃখী হঞা মনে।
শাস্ত্রজ্ঞ করিঞা তুমি কর অভিমানে॥ ৯৬॥

śuniyā ācārya kahe duḥkhī hañā mane
śāstra-jña kariñā tumi kara abhimāne

SYNONYMS

śuniyā—hearing this; *ācārya*—Gopīnātha Ācārya; *kahe*—says; *duḥkhī*—unhappy; *hañā*—becoming; *mane*—in the mind; *śāstra-jña*—well versed in Vedic scriptures; *kariñā*—taking as; *tumi*—you; *kara*—do; *abhimāne*—pride.

TRANSLATION

Upon hearing this, Gopīnātha Ācārya became very unhappy. He said to the Bhaṭṭācārya: "You consider yourself the knower of all Vedic scriptures.

TEXT 97

ভাগবত-ভারত দুই শাস্ত্রের প্রধান।
সেই দুইগ্রন্থ-বাক্যে নাহি অবধান॥ ৯৭॥

bhāgavata-bhārata dui śāstrera pradhāna
sei dui-grantha-vākye nāhi avadhāna

SYNONYMS

bhāgavata—*Śrīmad-Bhāgavatam; bhārata*—*Mahābhārata; dui*—two; *śāstrera*—of all Vedic scriptures; *pradhāna*—the most prominent; *sei*—those; *dui-grantha*—of the two scriptures; *vākye*—in the statements; *nāhi*—there is not; *avadhāna*—attention.

TRANSLATION

"Śrīmad-Bhāgavatam and Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

TEXT 98

সেই দুই কহে কলিতে সাক্ষাৎ-অবতার।
তুমি কহ,—কলিতে নাহি বিষ্ণুর প্রচার॥ ৯৮॥

sei dui kahe kalite sākṣāt-avatāra
tumi kaha,—kalite nāhi viṣṇura pracāra

SYNONYMS

sei—those; *dui*—two; *kahe*—say; *kalite*—in this age of Kali; *sākṣāt*—direct; *avatāra*—incarnation; *tumi*—you; *kaha*—say; *kalite*—in this age of Kali; *nāhi*—there is not; *viṣṇura*—of Lord Viṣṇu; *pracāra*—manifestation.

TRANSLATION

"In Śrīmad-Bhāgavatam and Mahābhārata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Viṣṇu.

TEXT 99

কলিযুগে লীলাবতার না করে ভগবান্।
অতএব 'ত্রিযুগ' করি' কহি তার নাম ॥ ৯৯ ॥

kali-yuge līlāvatāra nā kare bhagavān
ataeva 'tri-yuga' kari' kahi tāra nāma

SYNONYMS

kali-yuge—in this age of Kali; *līlā-avatāra*—a pastime incarnation; *nā*—not; *kare*—does; *bhagavān*—the Supreme Personality of Godhead; *ataeva*—therefore; *tri-yuga*—of the name Triyuga (manifested in three *yugas*); *kari'*—accepting; *kahi*—I say; *tāra nāma*—His holy name.

TRANSLATION

"In this age of Kali there is no līlā-avatāra of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names."

PURPORT

A *līlā-avatāra* is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanātana Gosvāmī (Cc. *Madhya* 20.296-298), Śrī Caitanya Mahāprabhu pointed out that one cannot count the number of *līlā-avatāras:*

līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana

"However," the Lord told Sanātana, "I shall explain the chief *līlā-avatāras*."

matsya, kūrma, raghunātha, nṛsiṁha, vāmana
varāhādi——lekhā yāṁra nā yāya gaṇana

Thus the Lord's incarnations were enumerated, including Matsya, the fish incarnation; Kūrma, the tortoise; Lord Rāmacandra; Nṛsiṁhadeva; Vāmanadeva; and Varāha, the boar incarnation. Thus there are innumerable *līlā-avatāras,* and all of these exhibit wonderful pastimes. Lord Varāha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kūrma, became a pivot for the emulsification of the whole sea, and Lord Nṛsiṁhadeva appeared as half-man, half-lion. These are some of the wonderful and uncommon features of *līlā-avatāras.*

In his book *Laghu-bhāgavatāmṛta,* Śrīla Rūpa Gosvāmī has enumerated the following twenty-five *līlā-avatāras:* Catuḥ-sana, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa, Kapila, Dattātreya, Hayaśīrṣa (Hayagrīva), Haṁsa, Pṛśnigarbha, Ṛṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Rāghavendra, Vyāsa, Balarāma, Kṛṣṇa, Buddha and Kalki.

Śrī Caitanya Mahāprabhu is not mentioned as a *līlā-avatāra* because He is an incarnation in disguise (*channa-avatāra*). In this age of Kali there are no *līlā-avatāras,* but there is an incarnation of the Lord manifested in the body of Śrī Caitanya Mahāprabhu. This has been explained in *Śrīmad-Bhāgavatam.*

TEXT 100

প্রতিযুগে করেন কৃষ্ণ যুগ-অবতার ।
তর্কনিষ্ঠ হৃদয় তোমার নাহিক বিচার ॥ ১০০ ॥

pratiyuge karena kṛṣṇa yuga-avatāra
tarka-niṣṭha hṛdaya tomāra nāhika vicāra

SYNONYMS

prati-yuge—in every age or millennium; *karena*—makes; *kṛṣṇa*—Lord Kṛṣṇa; *yuga-avatāra*—incarnation for the age; *tarka-niṣṭha*—hardened by argument; *hṛdaya*—heart; *tomāra*—your; *nāhika*—there is not; *vicāra*—consideration.

TRANSLATION

Gopīnātha Ācārya continued: "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatāra. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

TEXT 101

আসন্ বর্ণাস্ত্রয়ো হ্যস্য গৃহ্ণতোঽনুযুগং তনূঃ।
শুক্লো রক্তস্তথা পীত ইদানীং কৃষ্ণতাং গতঃ ॥ ১০১ ॥

āsan varṇās trayo hy asya
gṛhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan—there were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—indeed; *asya*—of Him; *gṛhṇataḥ*—accepting; *anuyugam*—according to the age; *tanūḥ*—bodies; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—also; *pītaḥ*—yellow; *idānīm*—at the present moment; *kṛṣṇatām*—blackish; *gataḥ*—has accepted.

TRANSLATION

" 'In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvāpara-yuga] He has accepted a blackish body.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.8.13) was spoken by Gargamuni when he was performing the rituals at Lord Kṛṣṇa's name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Śrī Caitanya Mahāprabhu, whose bodily complexion was yellowish. This confirms that in the past Kali-yugas, the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different *yugas* (Satya, Tretā, Dvāpara and Kali). Accepting the color yellow (*pīta*), as well as other characteristics, the Lord incarnated as Śrī Caitanya Mahāprabhu. This is the verdict of all Vedic authorities.

TEXT 102

ইতি দ্বাপর উর্বীশ স্তুবন্তি জগদীশ্বরম্।
নানাতন্ত্রবিধানেন কলাবপি তথা শৃণু ॥ ১০২ ॥

iti dvāpara urviśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu

SYNONYMS

iti—thus; *dvāpare*—in Dvāpara-yuga; *uru-īśa*—O King; *stuvanti*—offer prayers; *jagat-īśvaram*—unto the Supreme Personality of Godhead; *nānā*—various; *tantra*—of the supplementary Vedic literatures; *vidhānena*—by regulative principles; *kalau*—in the age of Kali; *api*—certainly; *tathā*—so also; *śṛṇu*—hear.

TRANSLATION

" 'In the age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literatures. Now please hear of this from me.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.31).

TEXT 103

কৃষ্ণবর্ণং ত্বিষাঽকৃষ্ণং সাঙ্গোপাঙ্গাস্ত্রপার্ষদম্।
যজ্ঞৈঃ সংকীর্তনপ্রায়ৈর্যজন্তি হি সুমেধসঃ ॥ ১০৩ ॥

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

kṛṣṇa-varṇam—chanting the two syllables *"kṛṣ"* and *"ṇa"*; *tviṣā*—by complexion; *akṛṣṇam*—not blackish; *sa-aṅga*—accompanied by personal expansions; *upa-aṅga*—devotees; *astra*—the weapon of chanting the Hare Kṛṣṇa *mantra; pārṣadam*—and associates like Gadādhara, Svarūpa Dāmodara, etc.; *yajñaiḥ*—by sacrifice; *saṅkīrtana*—congregational chanting of the Hare Kṛṣṇa *mantra; prāyaiḥ*—chiefly consisting of; *yajanti*—worship; *hi*—indeed; *su-medhasaḥ*—those who are intelligent.

TRANSLATION

" 'In this age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary

expansions [such as Śrī Nityānanda Prabhu], and personal expansions [such as Gadādhara], as well as devotees and associates [such as Svarūpa Dāmodara].'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.5.32) is explained by Śrī Jīva Gosvāmī in his *Krama-sandarbha*, as quoted by Śrīla Bhaktivinoda Ṭhākura in regard to the explanation of *Ādi-līlā*, Third Chapter, verse 51.

TEXT 104

সুবর্ণবর্ণো হেমাঙ্গো বরাঙ্গশ্চন্দনাঙ্গদী।
সন্ন্যাসকৃচ্ছমঃ শান্তো নিষ্ঠা-শান্তি-পরায়ণঃ ॥ ১০৪ ॥

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa-varṇaḥ—whose complexion is like gold; *hema-aṅgaḥ*—having a body like molten gold; *vara-aṅgaḥ*—whose body is very beautifully constructed; *candana-aṅgadī*—smeared with the pulp of sandalwood; *sannyāsa-kṛt*—accepting the renounced order of life; *śamaḥ*—self-controlled; *śāntaḥ*—peaceful; *niṣṭhā*—firmly fixed; *śānti*—bringing peace by propagating the Hare Kṛṣṇa *mahā-mantra; parāyaṇaḥ*—always in the ecstatic mood of devotional service.

TRANSLATION

" 'The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life (sannyāsa) and will be very self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement.' "

PURPORT

Gopīnātha Ācārya quoted this verse from *Mahābhārata*.

TEXT 105

তোমার আগে এত কথার নাহি প্রয়োজন।
ঊষর-ভূমিতে যেন বীজের রোপণ ॥ ১০৫ ॥

tomāra āge eta kathāra nāhi prayojana
ūṣara-bhūmite yena bījera ropaṇa

SYNONYMS

tomāra āge—before you; *eta*—so many; *kathāra*—of words; *nāhi*—there is not; *prayojana*—necessity; *ūṣara-bhūmite*—in barren land; *yena*—like; *bījera*—of the seed; *ropaṇa*—sowing.

TRANSLATION

Gopīnātha Ācārya then said: "There is no need to quote so much evidence from the śāstras, for you are a very dry speculator. There is no need to sow seeds in barren land.

TEXT 106

তোমার উপরে তাঁর কৃপা যবে হবে।
এসব সিদ্ধান্ত তবে তুমিহ কহিবে ॥ ১০৬ ॥

tomāra upare tāṅra kṛpā yabe habe
e-saba siddhānta tabe tumiha kahibe

SYNONYMS

tomāra upare—upon you; *tāṅra*—the Lord's; *kṛpā*—mercy; *yabe*—when; *habe*—there will be; *e-saba*—all these; *siddhānta*—conclusions; *tabe*—at that time; *tumiha*—you also; *kahibe*—will quote.

TRANSLATION

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the śāstras.

TEXT 107

তোমার যে শিষ্য কহে কুতর্ক, নানাবাদ।
ইহার কি দোষ—এই মায়ার প্রসাদ ॥ ১০৭ ॥

tomāra ye śiṣya kahe kutarka, nānā-vāda
ihāra ki doṣa——ei māyāra prasāda

SYNONYMS

tomāra—your; *ye*—which; *śiṣya*—disciples; *kahe*—say; *ku-tarka*—false arguments; *nānā-vāda*—jugglery of philosophy; *ihāra*—their; *ki*—what; *doṣa*—fault; *ei*—this; *māyāra*—of illusion; *prasāda*—benediction.

TRANSLATION

"The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Māyāvāda philosophy.

TEXT 108

যচ্ছক্তয়ো বদতাং বাদিনাং বৈ, বিবাদ-সংবাদ-ভুবো ভবন্তি।
কুর্বন্তি চৈষাং মুহুরাত্মমোহং,তস্মৈ নমোঽনন্তগুণায় ভূম্নে ॥

yac-chaktayo vadatāṁ vādināṁ vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣāṁ muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne

SYNONYMS

yat—whose; *śaktayaḥ*—potencies; *vadatām*—contending; *vādinām*—of the opposing disputants; *vai*—indeed; *vivāda*—of opposition; *saṁvāda*—of agreement; *bhuvaḥ*—objects; *bhavanti*—become; *kurvanti*—do; *ca*—also; *eṣām*—of them; *muhuḥ*—always; *ātma-moham*—illusion of the self; *tasmai*—unto Him; *namaḥ*—obeisances; *ananta*—unlimited; *guṇāya*—who has qualities; *bhūmne*—the Supreme.

TRANSLATION

" 'I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.' disputants.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (6.4.31).

TEXT 109

যুক্তং সন্তি সর্বত্র ভাষন্তে ব্রাহ্মণা যথা।
মায়াং মদীয়ামুদ্গৃহ্য বদতাং কিং নু দুর্ঘটম্ ॥ ১০৯ ॥

yuktaṁ ca santi sarvatra
bhāṣante brāhmaṇā yathā
māyāṁ madīyām udgṛhya
vadatāṁ kiṁ nu durghaṭam

SYNONYMS

yuktam—quite befitting; *cā*—also; *santi*—are; *sarvatra*—everywhere; *bhāṣante*—speak; *brāhmaṇāḥ*—the learned; *yathā*—as much; *māyām*—illusion; *madīyām*—of Me; *udgṛhya*—accepting; *vadatām*—of the speculators; *kim*—what; *nu*—certainly; *durghaṭam*—impossible.

TRANSLATION

" 'In almost all cases, whatever learned brāhmaṇas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence.' "

PURPORT

In this verse from *Śrīmad-Bhāgavatam* (11.22.4), the Supreme Personality of Godhead explains that His illusory energy can perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kaṇāda and similar *brāhmaṇas* propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord's illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

TEXT 110

তবে ভট্টাচার্য কহে, যাহ গোসাঞির স্থনে।
আমার নামে গণ-সহিত কর নিমন্ত্রণে ॥ ১১০ ॥

tabe bhaṭṭācārya kahe, yāha gosāñira sthane
āmāra nāme gaṇa-sahita kara nimantraṇe

SYNONYMS

tabe—thereafter; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *yāha*—please go; *gosāñira sthane*—to the place of Śrī Caitanya Mahāprabhu; *āmāra nāme*—in my name; *gaṇa-sahita*—with His associates; *kara*—make; *nimantraṇe*—invitation.

TRANSLATION

After hearing this from Gopīnātha Ācārya, Sārvabhauma Bhaṭṭācārya said: "First go to the place where Śrī Caitanya Mahāprabhu is staying and invite Him here with His associates. Ask Him on my account.

TEXT 111

প্রসাদ আনি' তাঁরে করাহ আগে ভিক্ষা।
পশ্চাৎ আসি' আমারে করাইহ শিক্ষা ॥ ১১১ ॥

prasāda āni' tāṅre karāha āge bhikṣā
paścāt āsi' āmāre karāiha śikṣā

SYNONYMS

prasāda āni'—bringing *jagannātha-prasāda; tāṅre*—unto Him; *karāha*—make; *āge*—first; *bhikṣā*—acceptance; *paścāt*—afterwards; *āsi'*—coming here; *āmāre*—unto me; *karāiha*—cause; *śikṣā*—teaching.

TRANSLATION

"Take jagannātha-prasāda and first give it to Caitanya Mahāprabhu and His associates. After that, come back here and teach me well."

TEXT 112

আচার্য—ভগিনীপতি, শ্যালক—ভট্টাচার্য।
নিন্দা-স্তুতি-হাস্যে শিক্ষা করা'ন আচার্য ॥ ১১২ ।

ācārya—bhaginī-pati, śyālaka—bhaṭṭācārya
nindā-stuti-hāsye śikṣā karā'na ācārya

SYNONYMS

ācārya—Gopīnātha Ācārya; *bhaginī-pati*—sister's husband; *śyālaka*—wife's brother; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *nindā*—sometimes blaspheming; *stuti*—sometimes by praising; *hāsye*—sometimes by laughing; *śikṣā*—instruction; *karā'na*—causes; *ācārya*—Gopīnātha Ācārya.

TRANSLATION

Gopīnātha Ācārya was the brother-in-law of Sārvabhauma Bhaṭṭācārya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopīnātha Ācārya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

TEXT 113

আচার্যের সিদ্ধান্তে মুকুন্দের হৈল সন্তোষ।
ভট্টাচার্যের বাক্যে মনে হৈল দুঃখ-রোষ ॥ ১১৩ ॥

ācāryera siddhānte mukundera haila santoṣa
bhaṭṭācāryera vākya mane haila duḥkha-roṣa

SYNONYMS

ācāryera—of Gopīnātha Ācārya; *siddhānte*—with the conclusions; *mukundera*—of Mukunda Datta; *haila*—there was; *santoṣa*—satisfaction; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *vākye*—by the words; *mane*—in the mind; *haila*—there was; *duḥkha*—unhappiness; *roṣa*—and anger.

TRANSLATION

Śrīla Mukunda Datta felt very satisfied to hear the conclusive statements of Gopīnātha Ācārya, but he became very unhappy and angry to hear the statements put forward by Sārvabhauma Bhaṭṭācārya.

TEXT 114

গোসাঞির স্থানে আচার্য কৈল আগমন।
ভট্টাচার্যের নামে তাঁরে কৈল নিমন্ত্রণ ॥ ১১৪ ॥

gosāñira sthāne ācārya kaila āgamana
bhaṭṭācāryera nāme tāṅre kaila nimantraṇa

SYNONYMS

gosāñira sthāne—to the place where Śrī Caitanya Mahāprabhu was staying; *ācārya*—Gopīnātha Ācārya; *kaila*—did; *āgamana*—coming; *bhaṭṭācāryera nāme*—on behalf of Sārvabhauma Bhaṭṭācārya; *tāṅre*—unto Him; *kaila*—made; *nimantraṇa*—invitation.

TRANSLATION

According to the instructions of Sārvabhauma Bhaṭṭācārya, Gopīnātha Ācārya went to Śrī Caitanya Mahāprabhu and invited Him on the Bhaṭṭācārya's behalf.

TEXT 115

মুকুন্দ-সহিত কহে ভট্টাচার্যের কথা।
ভট্টাচার্যের নিন্দা করে, মনে পাঞা ব্যথা॥ ১১৫ ॥

mukunda-sahita kahe bhaṭṭācāryera kathā
bhaṭṭācāryera nindā kare, mane pāñā vyathā

SYNONYMS

mukunda-sahita—along with Mukunda; *kahe*—describes; *bhaṭṭācāryera kathā*—all the words of Sārvabhauma Bhaṭṭācārya; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *nindā*—defamation; *kare*—does; *mane*—in the mind; *pāñā*—getting; *vyathā*—some pain.

TRANSLATION

The Bhaṭṭācārya's statements were discussed before Śrī Caitanya Mahāprabhu. Gopīnātha Ācārya and Mukunda Datta disapproved of the Bhaṭṭācārya's statements because they caused mental pain.

TEXT 116

শুনি মহাপ্রভু কহে ঐছে মৎ কহ।
আমা প্রতি ভট্টাচার্যের হয় অনুগ্রহ ॥ ১১৬ ॥

śuni mahāprabhu kahe aiche mat kaha
āmā prati bhaṭṭācāryera haya anugraha

SYNONYMS

śuni—hearing them; *mahāprabhu*—Caitanya Mahāprabhu; *kahe*—says; *aiche*—such; *mat kaha*—do not speak; *āmā prati*—toward Me; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *haya*—there is; *anugraha*—mercy.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu said: "Do not speak like that. Sārvabhauma Bhaṭṭācārya has shown great affection and mercy toward Me.

TEXT 117

আমার সন্ন্যাস-ধর্ম চাহেন রাখিতে।
বাৎসল্যে করুণা করেন, কি দোষ ইহাতে ॥ ১১৭ ॥

āmāra sannyāsa-dharma cāhena rākhite
vātsalye karuṇā karena, ki doṣa ihāte

SYNONYMS

āmāra—My; *sannyāsa-dharma*—regulative principles of *sannyāsa; cāhena*—he wants; *rākhite*—to keep; *vātsalye*—out of paternal affection; *karuṇā*—mercy; *karena*—does; *ki*—what; *doṣa*—fault; *ihāte*—in this connection.

TRANSLATION

"Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyāsī. What fault is there in this?"

TEXT 118

আর দিন মহাপ্রভু ভট্টাচার্য-সনে।
আনন্দে করিলা জগন্নাথ দরশনে॥ ১১৮॥

āra dina mahāprabhu bhaṭṭācārya-sane
ānande karilā jagannātha daraśane

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭācārya-sane*—along with Sārvabhauma Bhaṭṭācārya; *ānande*—in great pleasure; *karilā*—did; *jagannātha*—to Lord Jagannātha; *daraśane*—visit.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood.

TEXT 119

ভট্টাচার্য-সঙ্গে তাঁর মন্দিরে আইলা।
প্রভুরে আসন দিয়া আপনে বসিলা॥ ১১৯॥

bhaṭṭācārya-saṅge tāṅra mandire āilā
prabhure āsana diyā āpane vasilā

SYNONYMS

bhaṭṭācārya-saṅge—along with Sārvabhauma Bhaṭṭācārya; *tāṅra*—His (Lord Jagannātha's); *mandire*—to the temple; *āilā*—came; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *diyā*—giving; *āpane*—personally; *vasilā*—sat down.

TRANSLATION

When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Caitanya Mahāprabhu a seat, while he himself sat down on the floor out of due respect for a sannyāsī.

TEXT 120

বেদান্ত পড়াইতে তবে আরম্ভ করিলা।
স্নেহ-ভক্তি করি' কিছু প্রভুরে কহিলা॥ ১২০॥

vedānta paḍāite tabe ārambha karilā
sneha-bhakti kari' kichu prabhure kahilā

SYNONYMS

vedānta—Vedānta philosophy; *paḍāite*—to instruct; *tabe*—then; *ārambha*—beginning; *karilā*—made; *sneha*—affection; *bhakti*—and devotion; *kari'*—showing; *kichu*—something; *prabhure*—unto the Lord; *kahilā*—said.

TRANSLATION

He then began to instruct Lord Caitanya Mahāprabhu on Vedānta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT

The *Vedānta-* or *Brahma-sūtra,* written by Śrīla Vyāsadeva, is a book studied by all advanced spiritual students, especially by the *sannyāsīs* of all religious communities (*sampradāyas*). The *sannyāsīs* must read *Vedānta-sūtra* to establish their final conclusions concerning Vedic knowledge. Here, of course, the *Vedānta* mentioned is the commentary of Śaṅkarācārya, known as *Śārīraka-bhāṣya.* Sārvabhauma Bhaṭṭācārya intended to convert Caitanya Mahāprabhu, who was a Vaiṣṇava *sannyāsī,* into a Māyāvādī *sannyāsī.* He therefore made this arrangement to instruct Him in *Vedānta-sūtra* according to the *Śārīraka* commentary of Śaṅkarācārya. All the *sannyāsīs* of the Śaṅkara-sampradāya enjoy seriously studying the *Vedānta-sūtra* with the *Śārīraka-bhāṣya* commentary. It is said, *vedānta-vākyeṣu sadā ramantaḥ:* "One should always enjoy the studies of the *Vedānta-sūtra.*"

TEXT 121

বেদান্ত-শ্রবণ,—এই সন্ন্যাসীর ধর্ম।
নিরন্তর কর তুমি বেদান্ত শ্রবণ॥ ১২১॥

vedānta-śravaṇa,—ei sannyāsīra dharma
nirantara kara tumi vedānta śravaṇa

SYNONYMS

vedānta-śravaṇa—hearing of the Vedānta philosophy; *ei*—this; *sannyāsīra*—of a person in the renounced order; *dharma*—factual occupation; *nirantara*—inces-

santly; *kara*—do; *tumi*—You; *vedānta*—of Vedānta philosophy; *śravaṇa*—hearing.

TRANSLATION

The Bhaṭṭācārya said: "Hearing the Vedānta philosophy is a sannyāsī's main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person."

TEXT 122

প্রভু কহে,—'মোরে তুমি কর অনুগ্রহ।
সেই সে কর্তব্য, তুমি যেই মোরে কহ ॥'১২২ ॥

prabhu kahe,—'more tumi kara anugraha
sei se kartavya, tumi yei more kaha'

SYNONYMS

prabhu kahe—the Lord replied; *more*—unto Me; *tumi*—you; *kara*—show; *anugraha*—mercy; *sei se*—that; *kartavya*—duty; *tumi*—you; *yei*—whatever; *more*—unto Me; *kaha*—say.

TRANSLATION

Lord Caitanya replied: "You are very merciful to Me, and therefore I think it is My duty to obey your order."

TEXT 123

সাত দিন পর্যন্ত ঐছে করেন শ্রবণে।
ভাল-মন্দ নাহি কহে, বসি' মাত্র শুনে ॥ ১২৩ ॥

sāta dina paryanta aiche karena śravaṇe
bhāla-manda nāhi kahe, vasi' mātra śune

SYNONYMS

sāta dina—seven days; *paryanta*—up to; *aiche*—in this way; *karena*—does; *śravaṇe*—hearing; *bhāla*—right; *manda*—wrong; *nāhi*—not; *kahe*—says; *vasi'*—sitting; *mātra*—only; *śune*—hears.

TRANSLATION

Thus for seven days continuously, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However,

Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

TEXT 124

অষ্টম-দিবসে তাঁরে পুছে সার্বভৌম ।
সাত দিন কর তুমি বেদান্ত শ্রবণ ॥ ১২৪ ॥

aṣṭama-divase tāṅre puche sārvabhauma
sāta dina kara tumi vedānta śravaṇa

SYNONYMS

aṣṭama-divase—on the eighth day; *tāṅre*—unto Him; *puche*—inquires; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sāta dina*—seven days; *kara*—do; *tumi*—You; *vedānta*—the Vedānta philosophy; *śravaṇa*—hearing.

TRANSLATION

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu: "You have been listening to the Vedānta philosophy from me continuously for seven days.

TEXT 125

ভালমন্দ নাহি কহ, রহ মৌন ধরি' ।
বুঝ, কি না বুঝ,—ইহা বুঝিতে না পারি ॥ ১২৫ ॥

bhāla-manda nāhi kaha, raha mauna dhari'
bujha, ki nā bujha,—ihā bujhite nā pāri

SYNONYMS

bhāla-manda—right or wrong; *nāhi kaha*—not speak; *raha*—keep; *mauna*—silence; *dhari'*—holding; *bujha*—understand; *ki*—or; *nā*—not; *bujha*—understand; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not."

santly; *kara*—do; *tumi*—You; *vedānta*—of Vedānta philosophy; *śravaṇa*—hearing.

TRANSLATION

The Bhaṭṭācārya said: "Hearing the Vedānta philosophy is a sannyāsī's main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person."

TEXT 122

প্রভু কহে,—'মোরে তুমি কর অনুগ্রহ।
সেই সে কর্তব্য, তুমি যেই মোরে কহ॥'১২২॥

prabhu kahe,—'more tumi kara anugraha
sei se kartavya, tumi yei more kaha'

SYNONYMS

prabhu kahe—the Lord replied; *more*—unto Me; *tumi*—you; *kara*—show; *anugraha*—mercy; *sei se*—that; *kartavya*—duty; *tumi*—you; *yei*—whatever; *more*—unto Me; *kaha*—say.

TRANSLATION

Lord Caitanya replied: "You are very merciful to Me, and therefore I think it is My duty to obey your order."

TEXT 123

সাত দিন পর্যন্ত ঐছে করেন শ্রবণে।
ভাল-মন্দ নাহি কহে, বসি' মাত্র শুনে॥ ১২৩॥

sāta dina paryanta aiche karena śravaṇe
bhāla-manda nāhi kahe, vasi' mātra śune

SYNONYMS

sāta dina—seven days; *paryanta*—up to; *aiche*—in this way; *karena*—does; *śravaṇe*—hearing; *bhāla*—right; *manda*—wrong; *nāhi*—not; *kahe*—says; *vasi'*—sitting; *mātra*—only; *śune*—hears.

TRANSLATION

Thus for seven days continuously, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However,

Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

TEXT 124

অষ্টম-দিবসে তাঁরে পুছে সার্বভৌম ।
সাত দিন কর তুমি বেদান্ত শ্রবণ ॥ ১২৪ ॥

aṣṭama-divase tāṅre puche sārvabhauma
sāta dina kara tumi vedānta śravaṇa

SYNONYMS

aṣṭama-divase—on the eighth day; *tāṅre*—unto Him; *puche*—inquires; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sāta dina*—seven days; *kara*—do; *tumi*—You; *vedānta*—the Vedānta philosophy; *śravaṇa*—hearing.

TRANSLATION

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu: "You have been listening to the Vedānta philosophy from me continuously for seven days.

TEXT 125

ভালমন্দ নাহি কহ, রহ মৌন ধরি' ।
বুঝ, কি না বুঝ,—ইহা বুঝিতে না পারি ॥ ১২৫ ॥

bhāla-manda nāhi kaha, raha mauna dhari'
bujha, ki nā bujha,—ihā bujhite nā pāri

SYNONYMS

bhāla-manda—right or wrong; *nāhi kaha*—not speak; *raha*—keep; *mauna*—silence; *dhari'*—holding; *bujha*—understand; *ki*—or; *nā*—not; *bujha*—understand; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not."

TEXT 126

প্রভু কহে - "মূর্খ আমি, নাহি অধ্যয়ন।
তোমার আজ্ঞাতে মাত্র করিয়ে শ্রবণ ॥ ১২৬ ॥

prabhu kahe——"mūrkha āmi, nāhi adhyayana
tomāra ājñāte mātra kariye śravaṇa

SYNONYMS

prabhu kahe—the Lord replied; *mūrkha āmi*—I am a fool; *nāhi*—there is not; *adhyayana*—study; *tomāra*—your; *ājñāte*—by the order; *mātra*—only; *kariye*—I do; *śravaṇa*—hearing.

TRANSLATION

Śrī Caitanya Mahāprabhu replied: "I am a fool, and consequently I do not study Vedānta-sūtra. I am just trying to hear it from you because you have ordered Me.

TEXT 127

সন্ন্যাসীর ধর্ম লাগি' শ্রবণ মাত্র করি।
তুমি যেই অর্থ কর, বুঝিতে না পারি ॥" ১২৭ ॥

sannyāsīra dharma lāgi' śravaṇa mātra kari
tumi yei artha kara, bujhite nā pāri"

SYNONYMS

sannyāsīra—of one in the renounced order of life; *dharma*—the occupation; *lāgi'*—for the matter of; *śravaṇa*—hearing; *mātra*—only; *kari*—I do; *tumi*—you; *yei*—whatever; *artha*—meaning; *kara*—present; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

"Only for the sake of executing the duties of the renounced order of sannyāsa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting."

PURPORT

Śrī Caitanya Mahāprabhu presented Himself as if He were a *sannyāsī* in name only or, in other words, a number-one fool. Māyāvādī *sannyāsīs* in India are very

accustomed to declaring themselves *jagad-gurus,* teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such *sannyāsīs* have sufficient education. Unfortunately, at the present moment there are many foolish *sannyāsīs,* both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahāprabhu was having His discussion with the Chand Kazi, the Mohammedan magistrate of Navadvīpa, He recited a verse from Vedic literature to the effect that the order of *sannyāsa* is prohibited in this age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept *sannyāsa.* Śrī Caitanya Mahāprabhu approved of a *sannyāsī's* reading *Vedānta-sūtra,* or *Brahma-sūtra,* but He did not approve the *Śārīraka* commentary of Śaṅkarācārya. Indeed, He said elsewhere, *māyāvādi-bhāṣya śunile haya sarva-nāśa:* "If one hears the *Śārīraka-bhāṣya* of Śaṅkarācārya, he is doomed." Thus a *sannyāsī,* a transcendentalist, must read *Vedānta-sūtra* regularly, but he should not read the *Śārīraka-bhāṣya.* This is the conclusion of Śrī Caitanya Mahāprabhu. The real commentary on *Vedānta-sūtra* is *Śrīmad-Bhāgavatam. Artho 'yaṁ brahma-sūtrānām: Śrīmad-Bhāgavatam* is the original commentary on *Vedānta-sūtra* written by the author himself, Śrīla Vyāsadeva.

TEXT 128

ভট্টাচার্য কহে,—না বুঝি', হেন জ্ঞান যার।
বুঝিবার লাগি' সেহ পুছে পুনর্বার ॥ ১২৮ ॥

bhaṭṭācārya kahe,——nā bujhi', hena jñāna yāra
bujhibāra lāgi' seha puche punarbāra

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *nā bujhi'*—not understanding; *hena*—this; *jñāna*—the knowledge; *yāra*—of someone; *bujhibāra lāgi'*—just to understand; *seha*—he also; *puche*—inquires; *punaḥ-bāra*—again.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied: "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

TEXT 129

তুমি শুনি' শুনি' রহ মৌন মাত্র ধরি'।
হৃদয়ে কি আছে তোমার, বুঝিতে না পারি ॥ ১২৯ ॥

tumi śuni' śuni' raha mauna mātra dhari'
hṛdaye ki āche tomāra, bujhite nā pāri

SYNONYMS

tumi—You; *śuni'*—hearing; *śuni'*—hearing; *raha*—keep; *mauna*—silence; *mātra*—only; *dhari'*—holding; *hṛdaye*—in the heart; *ki*—what; *āche*—there is; *tomāra*—Your; *bujhite*—to understand; *nā*—not; *pāri*—am able.

TRANSLATION

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

TEXT 130

প্রভু কহে,—"সূত্রের অর্থ বুঝিয়ে নির্মল।
তোমার ব্যাখ্যা শুনি' মন হয় ত' বিকল॥ ১৩০॥

prabhu kahe,—"sūtrera artha bujhiye nirmala
tomāra vyākhyā śuni' mana haya ta' vikala

SYNONYMS

prabhu kahe—the Lord replied; *sūtrera artha*—the meaning of the *sūtra; bujhiye*—I can understand; *nirmala*—very clearly; *tomāra*—your; *vyākhyā*—explanation; *śuni'*—hearing; *mana*—mind; *haya*—becomes; *ta'*—indeed; *vikala*—disturbed.

TRANSLATION

Śrī Caitanya Mahāprabhu then revealed His mind, saying: "I can understand the meaning of each sūtra very clearly, but your explanations have simply agitated My mind.

PURPORT

The factual meaning of the verses of the *Vedānta-sūtra* is as clear as sunshine. The Māyāvādī philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Śaṅkarācārya and his followers.

TEXT 131

সূত্রের অর্থ ভাষ্য কহে প্রকাশিয়া।
তুমি, ভাষ্য কহ—সূত্রের অর্থ আচ্ছাদিয়া॥ ১৩১॥

sūtrera artha bhāṣya kahe prakāśiyā
tumi, bhāṣya kaha——sūtrera artha ācchādiyā

SYNONYMS

sūtrera artha—meanings of the *sūtras; bhāṣya*—the purport; *kahe*—one speaks; *prakāśiyā*—clearly manifesting; *tumi*—you; *bhāṣya kaha*—make a comment; *sūtrera*—of the verses; *artha*—the meanings; *ācchādiyā*—covering.

TRANSLATION

"The meaning of the verses in the Vedānta-sūtra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sūtra like a cloud.

PURPORT

Please refer to *Ādi-līlā,* Seventh Chapter, verses 106-146, for an explanation of this verse.

TEXT 132

সূত্রের মুখ্য অর্থ না করহ ব্যাখ্যান।
কল্পনার্থে তুমি তাহা কর আচ্ছাদন ॥ ১৩২ ॥

sūtrera mukhya artha nā karaha vyākhyāna
kalpanārthe tumi tāhā kara ācchādana

SYNONYMS

sūtrera—of the verses; *mukhya*—direct; *artha*—of meanings; *nā*—not; *karaha*—you do; *vyākhyāna*—explanation; *kalpanā-arthe*—because of imaginative meaning; *tumi*—you; *tāhā*—of that; *kara*—do; *ācchādana*—covering.

TRANSLATION

"You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover the real meaning."

PURPORT

This is typical of all Māyāvādīs or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Māyāvādī atheists also interpret *Bhagavad-gītā.* In every verse of *Śrīmad Bhagavad-gītā* it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead. In every verse,

Vyāsadeva says, *śrī bhagavān uvāca,* "the Supreme Personality of Godhead said," or "the Blessed Lord said." It is clearly stated that the Blessed Lord is the Supreme Person, but Māyāvādī atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Śrī Caitanya Mahāprabhu remarked that no one should hear the Māyāvādī commentaries or purports to any Vedic literature.

TEXT 133

উপনিষদ্-শব্দে যেই মুখ্য অর্থ হয়।
সেই অর্থ মুখ্য,—ব্যাসসূত্রে সব কয়॥ ১৩৩॥

upaniṣad-śabde yei mukhya artha haya
sei artha mukhya,——vyāsa-sūtre saba kaya

SYNONYMS

upaniṣad—of the *Vedas; śabde*—by the words; *yei*—whatever; *mukhya*—direct; *artha*—meaning; *haya*—is; *sei*—that; *artha*—meaning; *mukhya*—chief; *vyāsa-sūtre*—in the *Vedānta-sūtra; saba*—all; *kaya*—describes.

TRANSLATION

Caitanya Mahāprabhu continued: "Vedānta-sūtra is the summary of all the Upaniṣads; therefore whatever direct meaning is there in the Upaniṣads is also recorded in the Vedānta-sūtra or Vyāsa-sūtra.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has explained the word *"upaniṣad"* in his *Anubhāṣya*. Please refer to *Ādi-līlā,* Second Chapter, fifth verse, and *Ādi-līlā,* Seventh Chapter, verses 106 and 108, for his explanation.

TEXT 134

মুখ্যার্থ ছাড়িয়া কর গৌণার্থ কল্পনা।
'অভিধা'-বৃত্তি ছাড়ি' কর শব্দের লক্ষণা॥ ১৩৪॥

mukhyārtha chāḍiyā kara gauṇārtha kalpanā
'abhidhā'-vṛtti chāḍi' kara śabdera lakṣaṇā

SYNONYMS

mukhya-artha—direct meaning; *chāḍiyā*—giving up; *kara*—you do; *gauṇa-artha*—indirect meaning; *kalpanā*—imagining; *abhidhā-vṛtti*—the meaning that is

understood immediately; *chāḍi'*—giving up; *kara*—you do; *śabdera*—of the words; *lakṣaṇā*—interpretation.

TRANSLATION

"For each verse the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

TEXT 135

প্রমাণের মধ্যে শ্রুতি প্রমাণ - প্রধান।
শ্রুতি যে মুখ্যার্থ কহে, সেই সে প্রমাণ ॥ ১৩৫ ॥

pramāṇera madhye śruti pramāṇa——pradhāna
śruti ye mukhyārtha kahe, sei se pramāṇa

SYNONYMS

pramāṇera—of the evidences; *madhye*—in the midst; *śruti*—the Vedic version; *pramāṇa*—evidence; *pradhāna*—chief; *śruti*—the Vedic version; *ye*—whatever; *mukhya-artha*—chief meaning; *kahe*—says; *sei se*—that indeed; *pramāṇa*—evidence.

TRANSLATION

"Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

PURPORT

Works that should be consulted are Śrīla Jīva Gosvāmī's *Tattva-sandarbha* (10-11), Śrīla Baladeva Vidyābhūṣaṇa's commentary on that, and the following verses of the *Brahma-sūtra: śāstra-yonitvāt* (Vs. 1.1.3), *tarkāpratiṣṭhānāt* (Vs. 2.1.11) and *śrutes tu śabda-mūlatvāt* (Vs. 2.1.27) as commented upon by Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Nimbārkācārya and Śrīla Baladeva Vidyābhūṣaṇa. In his book *Sarva-saṁvādinī,* Śrīla Jīva Gosvāmī has noted that although there are ten kinds of evidence—direct perception, the Vedic version, historical reference, hypothesis, and so on—and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to commit mistakes, to become illusioned, to cheat and to have imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect.

Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In *Bhagavad-gītā,* at the very beginning it is stated:

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya

The statements of *Bhagavad-gītā* are themselves proof that there is a place of religious pilgrimage named Kurukṣetra where the Pāṇḍavas and Kurus met to fight. After meeting there, what did they do? This was Dhṛtarāṣṭra's inquiry to Sañjaya. Although these statements are very clear, atheists try to interpret different meanings of the words *dharma-kṣetra* and *kuru-kṣetra.* Therefore Śrīla Jīva Gosvāmī has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.

TEXT 136

জীবের অস্থি-বিষ্ঠা দুই – শঙ্খ-গোময়।
শ্রুতি-বাক্যে সেই দুই মহা-পবিত্র হয়॥ ১৩৬॥

jīvera asthi-viṣṭhā dui——śaṅkha-gomaya
śruti-vākye sei dui mahā-pavitra haya

SYNONYMS

jīvera—of the living entity; *asthi*—the bone; *viṣṭhā*—stool; *dui*—two; *śaṅkha*—conchshell; *go-maya*—cow dung; *śruti-vākye*—in the words of the Vedic version; *sei*—that; *dui*—two; *mahā*—greatly; *pavitra*—pure; *haya*—are.

TRANSLATION

Caitanya Mahāprabhu continued: "Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

PURPORT

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the *Vedas* also enjoin that a conchshell, although the

bone of an animal, and cow dung, although the stool of an animal, are very sanctified. Even though such statements appear contradictory, we still accept the fact that conchshells and cow dung are pure and sanctified on the basis of the Vedic version.

TEXT 137

স্বতঃপ্রমাণ বেদ সত্য যেই কয়।
'লক্ষণা' করিলে স্বতঃপ্রামাণ্য-হানি হয়॥ ১৩৭॥

svataḥ-pramāṇa veda satya yei kaya
'lakṣaṇā' karile svataḥ-prāmāṇya-hāni haya

SYNONYMS

svataḥ-pramāṇa—self-evidence; *veda*—Vedic literature; *satya*—truth; *yei*—whatever; *kaya*—say; *lakṣaṇā*—interpretation; *karile*—by making; *svataḥ-prāmāṇya*—self-evidential proof; *hāni*—lost; *haya*—becomes.

TRANSLATION

"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

PURPORT

Out of four main types of evidence—direct perception, hypothesis, historical reference and the *Vedas*—Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Śrīla Madhvācārya, commenting on the aphorism *dṛśyate tu* (*Vedānta-sūtra* 2.1.6), quotes the *Bhaviṣya Purāṇa* as follows:

ṛg-yajuḥ-sāmātharvāś ca
bhārataṁ pañca-rātrakam
mūla-rāmāyaṇaṁ caiva
veda ity eva śabditāḥ

purāṇāni ca yānīha
vaiṣṇavāni vido viduḥ
svataḥ-prāmāṇyam eteṣāṁ
nātra kiñcid vicāryate

The *Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra* and original *Rāmāyaṇa* are all considered Vedic literature. The *Purāṇas* (such as the *Brahma-vaivarta Purāṇa, Nāradīya Purāṇa, Viṣṇu Purāṇa* and *Bhāgavata Purāṇa*) are especially meant for Vaiṣṇavas and are also Vedic literature. As such, whatever is stated within the *Purāṇas,* the *Mahābhārata* and *Rāmāyaṇa* is self-evident. There is no need for interpretation. *Bhagavad-gītā* is also within the *Mahābhārata;* therefore all the statements of *Bhagavad-gītā* are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of Vedic literature is lost.

TEXT 138

ব্যাস-সূত্রের অর্থ—যৈছে সূর্যের কিরণ।
স্বকল্পিত ভাষ্য-মেঘে করে আচ্ছাদন ॥ ১৩৮ ॥

vyāsa-sūtrera artha——yaiche sūryera kiraṇa
sva-kalpita bhāṣya-meghe kare ācchādana

SYNONYMS

vyāsa-sūtrera—of the *Vedānta-sūtra* by Vyāsadeva; *artha*—the meanings; *yaiche*—just as; *sūryera*—of the sun; *kiraṇa*—shining rays; *sva-kalpita*—imaginative; *bhāṣya*—of the commentary; *meghe*—by the cloud; *kare*—does; *ācchādana*—covering.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "The Brahma-sūtra, compiled by Śrīla Vyāsadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

TEXT 139

বেদ-পুরাণে কহে ব্রহ্ম-নিরূপণ।
সেই ব্রহ্ম—বৃহদ্বস্তু, ঈশ্বর-লক্ষণ ॥ ১৩৯ ॥

veda-purāṇe kahe brahma-nirūpaṇa
sei brahma——bṛhad-vastu, īśvara-lakṣaṇa

SYNONYMS

veda-purāṇe—in the *Vedas* and the *Purāṇas; kahe*—it is stated; *brahma-nirūpaṇa*—ascertaining the Supreme; *sei brahma*—that Supreme; *bṛhat-vastu*—the greatest; *īśvara-lakṣaṇa*—means the Supreme Personality.

TRANSLATION

"All Vedic literature and other literature that strictly follows the Vedic principles ascertain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

PURPORT

The greatest of everything is Śrī Kṛṣṇa. Lord Kṛṣṇa states in *Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas,* I am to be known." (Bg. 15.15) In *Śrīmad-Bhāgavatam* it is said that the Absolute Truth is understood in three phases—namely, Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead (*brahmeti paramātmeti bhagavān iti śabdyate*). Thus the Supreme Personality of Godhead is the last word in understanding the Absolute Truth, Brahman.

TEXT 140

সর্বৈশ্বর্যপরিপূর্ণ স্বয়ং ভগবান্।
তাঁরে নিরাকার করি' করহ ব্যাখ্যান ॥ ১৪০ ॥

sarvaiśvarya-paripūrṇa svayaṁ bhagavān
tāṅre nirākāra kari' karaha vyākhyāna

SYNONYMS

sarva-aiśvarya-paripūrṇa—full with all opulences; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *tāṅre*—Him; *nirākāra*—impersonal; *kari'*—making; *karaha*—you make; *vyākhyāna*—explanation.

TRANSLATION

"Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless.

PURPORT

Brahman means *bṛhattva,* the greatest of all. The greatest of all is Śrī Kṛṣṇa, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says "Brahman" or "the Supreme Personality of Godhead," the fact is the same, for they are identical. In *Bhagavad-gītā,* Arjuna accepted Kṛṣṇa as *paraṁ brahma paraṁ dhāma.* Although the living entities or material nature are sometimes described as Brahman, Paraṁ Brahma—the Supreme,

the greatest of all Brahmans—is still Kṛṣṇa, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

TEXT 141

'নির্বিশেষ' তাঁরে কহে যেই শ্রুতিগণ।
'প্রাকৃত' নিষেধি করে 'অপ্রাকৃত' স্থাপন ॥ ১৪১ ॥

'nirviśeṣa' tāṅre kahe yei śruti-gaṇa
'prākṛta' niṣedhi kare 'aprākṛta' sthāpana

SYNONYMS

nirviśeṣa—impersonal; *tāṅre*—Him; *kahe*—say; *yei*—whatever; *śruti-gaṇa*—the *Vedas; prākṛta*—mundane; *niṣedhi*—forbidding; *kare*—does; *aprākṛta*—transcendental; *sthāpana*—confirmation.

TRANSLATION

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

PURPORT

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the *Śvetāśvatara Upaniṣad:*

apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam
(*Svet. Up.* 3.19)

Although the Supreme Lord is described as having no hands and legs, He nonetheless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no *mundane* hands or legs like ours. "He has no eyes, yet He sees." This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe

and in every corner of the heart of every living entity. Thus the impersonal descriptions in the *Vedas* intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

TEXT 142

যা যা শ্রুতির্জল্পতি নির্বিশেষং
সা সাভিধত্তে সবিশেষমেব।
বিচারযোগে সতি হন্ত তাসাং
প্রায়ো বলীয়ঃ সবিশেষমেব॥ ১৪২॥

yā yā śrutir jalpati nirviśeṣaṁ
sā sābhidhatte saviśeṣam eva
vicāra-yoge sati hanta tāsāṁ
prāyo balīyaḥ saviśeṣam eva

SYNONYMS

yā yā—whatever; *śrutiḥ*—the Vedic hymns; *jalpati*—describe; *nirviśeṣam*—impersonal truth; *sā*—that; *sā*—that; *abhidhatte*—directly describes (like a dictionary meaning); *sa-viśeṣam*—personality; *eva*—certainly; *vicāra-yoge*—when accepted by intelligence; *sati*—being; *hanta*—alas; *tāsām*—of all the Vedic *mantras; prāyaḥ*—mostly; *balīyaḥ*—more powerful; *sa-viśeṣam*—personal variety; *eva*—certainly.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features—impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger beause we see that everything is full of variety. No one can see anything that is not full of variety.'

PURPORT

This is a quotation from the *Śrī Caitanya-candrodaya-nāṭaka* (6.67), by Kavi-Karṇapura.

TEXT 143

ব্রহ্ম হৈতে জন্মে বিশ্ব, ব্রহ্মেতে জীবয়।
সেই ব্রহ্মে পুনরপি হয়ে যায় লয়॥ ১৪৩॥

brahma haite janme viśva, brahmete jīvaya
sei brahme punarapi haye yāya laya

SYNONYMS

brahma haite—from the Supreme Brahman; *janme*—emanates; *viśva*—the whole cosmic manifestation; *brahmete*—in the Absolute Truth; *jīvaya*—exists; *sei*—that; *brahme*—in the Absolute Truth; *punarapi*—again; *haye*—being; *yāya*—goes; *laya*—to annihilation.

TRANSLATION

"Everything in the cosmic manifestation emanates from the Absolute Truth. It remains in the Absolute Truth, and after annihilation it again enters the Absolute Truth.

PURPORT

In the *Taittirīya Upaniṣad,* it is said, *yato vā imāni bhūtāni jāyante:* "The entire material cosmic manifestation is born of the Supreme Brahman." The *Brahma-sūtra* also begins with the verse *janmādy asya yataḥ:* "The Absolute Truth is that from whom everything emanates." (Bs. 1.1.2) That Absolute Truth is Kṛṣṇa. In *Bhagavad-gītā,* Kṛṣṇa says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the source of all spiritual and material worlds. Everything emanates from Me." (Bg. 10.8) Therefore Kṛṣṇa is the original Absolute Truth, the Supreme Personality of Godhead. Again, Kṛṣṇa states in *Bhagavad-gītā, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* "By Me, in My unmanifested form, this entire universe is pervaded." (Bg. 9.4) And as confirmed in *Brahma-saṁhitā, goloka eva nivasaty akhilātma-bhūtaḥ:* "Although the Lord always stays in His abode, Goloka Vṛndāvana, He is still all-pervading." (Bs. 5.37) His all-pervasive feature is understood to be impersonal because one does not find the form of the Lord in that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The *Brahma-saṁhitā* also states:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam

"Due to the rays of the Lord's bodily effulgence, millions of universes are created, just as planets are created from the sun." (Bs. 5.40)

TEXT 144

'অপাদান', 'করণ', 'অধিকরণ'-কারক তিন।
ভগবানের সবিশেষে এই তিন চিহ্ন॥ ১৪৪॥

'apādāna,' 'karaṇa,' 'adhikaraṇa'-kāraka tina
bhagavānera saviśeṣe ei tina cihna

SYNONYMS

apādāna—ablative; *karaṇa*—instrumental; *adhikaraṇa*—locative; *kāraka*—cases; *tina*—three; *bhagavānera*—of the Supreme Personality of Godhead; *saviśeṣa*—in the personality; *ei*—these; *tina*—three; *cihna*—symptoms.

TRANSLATION

"The personal features of the Supreme Personality of Godhead are categorized in three cases—namely, ablative, instrumental and locative."

PURPORT

Śrīla Bhaktivinoda Ṭhākura states in his *Amṛta-pravāha-bhāṣya* that according to the injunction of the *Upaniṣads* ("the Supreme Absolute Truth is He from whom everything emanates"), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases—ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Śrīla Bhaktisiddhānta Sarasvatī quotes the *Aitareya Upaniṣad* (1.1.1):

ātmā vā idam eka evāgra āsīn
nānyat kiñcanam iṣat
sa īkṣata lokān nu sṛjā iti.

Similarly, in the *Śvetāśvatara Upaniṣad* (4.9) it is stated:

chandāṁsi yajñāḥ kratavo vratāni
bhūtaṁ bhavyaṁ yac ca vedā vadanti
yasmān māyī sṛjate viśvam etat
tasmiṁś cānyo māyayā sanniruddhaḥ

And in the *Taittirīya Upaniṣad (3.1.1):*

yato vā imāni bhūtāni jāyante,
yena jātāni jīvanti, yat prayanty abhisaṁviśanti,
tad vijijñāsasva, tad brahma.

This was the answer given by father Varuṇa when questioned by his son Vāruṇī Bhṛgu about the Absolute Truth. In this *mantra,* the word *yataḥ,* the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (*yena*); and that Brahman into which the whole cosmic manifestation merges is in the locative case (*yat* or *yasmin*). It is stated in *Śrīmad-Bhāgavatam:*

idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ

"The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person." (*Bhāg.* 1.5.20)

TEXTS 145-146

ভগবান্ বহু হৈতে যবে কৈল মন।
প্রাকৃত-শক্তিতে তবে কৈল বিলোকন ॥ ১৪৫ ॥
সে কালে নাহি জন্মে 'প্রাকৃত' মনোনয়ন।
অতএব 'অপ্রাকৃত' ব্রহ্মের নেত্র-মন ॥ ১৪৬ ॥

bhagavān bahu haite yabe kaila mana
prākṛta-śaktite tabe kaila vilokana

se kāle nāhi janme 'prākṛta' mano-nayana
ataeva 'aprākṛta' brahmera netra-mana

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *bahu*—many; *haite*—to become; *yabe*—when; *kaila*—made; *mana*—His mind; *prākṛta*—material; *śaktite*—on the energy; *tabe*—at that time; *kaila*—did; *vilokana*—glancing; *se kāle*—at that time; *nāhi*—not; *janme*—in creation; *prākṛta*—mundane; *manaḥ-nayana*—mind and eyes; *ataeva*—therefore; *aprākṛta*—transcendental; *brahmera*—of the Absolute Truth; *netra-mana*—eyes and mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth's mind and eyes is confirmed.

PURPORT

In the *Chāndogya Upaniṣad* (6.2.3), it is said, *tad aikṣata bahu syāṁ prajāyeya.* This verse confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with which He glanced over material nature are also transcendental. Thus the Lord's mind, eyes and other senses are all transcendental.

TEXT 147

ব্রহ্ম-শব্দে কহে পূর্ণ স্বয়ং ভগবান্ ।
স্বয়ং ভগবান্ কৃষ্ণ,—শাস্ত্রের প্রমাণ ॥ ১৪৭ ॥

brahma-śabde kahe pūrṇa svayaṁ bhagavān
svayaṁ bhagavān kṛṣṇa,—śāstrera pramāṇa

SYNONYMS

brahma-śabde—by the word "Brahman"; *kahe*—it is said; *pūrṇa*—complete; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *śāstrera pramāṇa*—the verdict of all Vedic literature.

TRANSLATION

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in *Bhagavad-gītā* (15.15), where the Lord says, *vedaiś ca sarvair aham eva vedyaḥ.* The ultimate object in all Vedic literature is Kṛṣṇa. Everyone is searching for Him. This is also confirmed elsewhere in *Bhagavad-gītā:*

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

When one has actually become wise through the study of Vedic literature, he surrenders unto Vāsudeva, Bhagavān Śrī Kṛṣṇa. This is also confirmed in *Śrīmad-Bhāgavatam* (1.2.7-8):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

Understanding Vāsudeva is real knowledge. By engaging in the devotional service of Vāsudeva, Kṛṣṇa, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals and ceremonies, he is simply wasting his time (*śrama eva hi kevalam*) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme Personality of Godhead is Kṛṣṇa. A person may think that there is no direct statement about Kṛṣṇa in the *Upaniṣads,* but the fact is that the Vedic *mantras* cannot be understood by people with mundane senses. As stated in the *Padma Purāṇa, ataḥ śrī kṛṣṇa nāmādi na bhaved grāhyam indriyaiḥ:* a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Śrī Kṛṣṇa. The *Purāṇas* are therefore meant to explain and supplement Vedic knowledge. The great sages present the *Purāṇas* in order to make the Vedic *mantras* understandable for common men (*strī-śūdra-dvija-bandhūnām*). Considering that women, *śūdras* and *dvija-bandhus* (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Śrīla Vyāsadeva compiled *Mahābhārata.* Actually the Supreme Personality of Godhead is *vedeṣu durlabham* (untraceable in the *Vedas*), but when the *Vedas* are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Śrī Kṛṣṇa.

The *Brahma-sūtra* (1.1.3) confirms this fact also: *śāstra-yonitvāt.* Commenting upon this *Brahma-sūtra* code (*śāstra-yonitvāt*), Śrī Madhvācārya says: "The *Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra* and the original Vālmīki *Rāmāyaṇa* are all Vedic literature. Any literature following the conclusive statements of this Vedic literature is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading."

Therefore when reading Vedic literature, we must take the path traversed by great *ācāryas: mahājano yena gataḥ sa panthāḥ*. Unless one follows the path traversed by great *ācāryas,* he cannot understand the real purport of the *Vedas.*

TEXT 148

বেদের নিগূঢ় অর্থ বুঝন না হয়।
পুরাণ-বাক্যে সেই অর্থ করয় নিশ্চয়॥ ১৪৮॥

vedera nigūḍha artha bujhana nā haya
purāṇa-vākye sei artha karaya niścaya

SYNONYMS

vedera—of the Vedic literature; *nigūḍha*—confidential; *artha*—meaning; *bujhana*—understanding; *nā*—not; *haya*—is; *purāṇa-vākye*—by the words of the *Purāṇas; sei*—that; *artha*—meaning; *karaya*—makes; *niścaya*—certain.

TRANSLATION

"The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Purāṇas.

TEXT 149

অহো ভাগ্যমহো ভাগ্যং নন্দগোপব্রজৌকসাম্।
যন্মিত্রং পরমানন্দং পূর্ণং ব্রহ্ম সনাতনম্॥ ১৪৯॥

aho bhāgyam aho bhāgyaṁ
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam

SYNONYMS

aho—what great; *bhāgyam*—fortune; *aho*—what great; *bhāgyam*—fortune; *nanda*—of Mahārāja Nanda; *gopa*—of other cowherd men; *vraja-okasām*—of the inhabitants of Vrajabhūmi; *yat*—of whom; *mitram*—friend; *parama-ānandam*—the supreme bliss; *pūrṇam*—complete; *brahma*—the Absolute Truth; *sanātanam*—eternal.

TRANSLATION

" 'How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Ab-

solute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.32) spoken by Lord Brahmā.

TEXT 150

'অপাণি-পাদ'-শ্রুতি বর্জে 'প্রাকৃত' পাণি-চরণ।
পুনঃ কহে, শীঘ্র চলে, করে সর্ব গ্রহণ॥ ১৫০॥

'apāṇi-pāda'-śruti varje 'prākṛta' pāṇi-caraṇa
punaḥ kahe, śīghra cale, kare sarva grahaṇa

SYNONYMS

apāṇi-pāda-śruti—the *śruti-mantra* beginning *apāni-pādaḥ; varje*—rejects; *prākṛta*—material; *pāṇi-caraṇa*—hands and legs; *punaḥ*—again; *kahe*—says; *śīghra cale*—walks very fast; *kare*—does; *sarva*—of everything; *grahaṇa*—accepting.

TRANSLATION

"The Vedic 'apāṇi-pāda' mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

TEXT 151

অতএব শ্রুতি কহে, ব্রহ্ম—সবিশেষ।
'মুখ্য' ছাড়ি' 'লক্ষণা'তে মানে নির্বিশেষ॥ ১৫১॥

ataeva śruti kahe, brahma—saviśeṣa
'mukhya' chāḍi' 'lakṣaṇā'te māne nirviśeṣa

SYNONYMS

ataeva—therefore; *śruti*—Vedic *mantras; kahe*—say; *brahma*—the Absolute Truth; *sa-viśeṣa*—personal; *mukhya*—direct meaning; *chāḍi'*—giving up; *lakṣaṇā'te*—by interpretation; *māne*—accept; *nirviśeṣa*—impersonal.

TRANSLATION

"All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

PURPORT

According to the *Śvetāśvatara Upaniṣad* (3.19):

apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam

This Vedic *mantra* clearly states, *puruṣaṁ mahāntam.* The word *puruṣa* means "person." That person is confirmed in *Bhagavad-gītā* by Arjuna when he addresses Kṛṣṇa, *puruṣaṁ śāśvatam:* "You are the original person." (Bg. 10.12) This *puruṣaṁ mahāntam* is Śrī Kṛṣṇa. His hands and legs are not mundane, but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam).* One who has no Vedic knowledge, who has not studied the *Vedas* from the bona fide spiritual master, does not know Kṛṣṇa. Therefore he is a *mūḍha.* Such fools take Kṛṣṇa to be an ordinary person (*paraṁ bhāvam ajānantaḥ*). They do not actually know what Kṛṣṇa is. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye.* It is not possible to understand Kṛṣṇa simply by studying the *Vedas* perfectly. One must have the mercy of a devotee (*yat pādam*). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna also confirms this in *Bhagavad-gītā:* "My Lord, it is very difficult to understand Your personality." The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore *Bhagavad-gītā* contains another injunction (Bg. 4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.

TEXT 152

ষড়ৈশ্বর্যপূর্ণানন্দ-বিগ্রহ যাঁহার।
হেন-ভগবানে তুমি কহ নিরাকার? ১৫২॥

ṣaḍ-aiśvarya-pūrṇānanda-vigraha yāṅhāra
hena-bhagavāne tumi kaha nirākāra?

SYNONYMS

ṣaṭ-aiśvarya-pūrṇa—with six opulences in full; *ānanda*—blissful; *vigraha*—form; *yāṅhāra*—whose; *hena-bhagavāne*—unto that Supreme Personality of Godhead; *tumi*—you; *kaha*—said; *nirākāra*—without any form.

TRANSLATION

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?

PURPORT

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic *mantras,* the Māyāvādī philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal, personal form, full of all opulence. The Māyāvādī philosophers try to interpret the Absolute Truth as being without potency. However, in the *Śvetāśvatara Upaniṣad* it is clearly said, *parāsya śaktir vividhaiva śrūyate:* "The Absolute Truth has multipotencies." (*Śvet. Up.* 6.8)

TEXT 153

স্বাভাবিক তিন শক্তি যেই ব্রহ্মে হয়।
'নিঃশক্তিক' করি' তাঁরে করহ নিশ্চয়? ১৫৩॥

svābhāvika tina śakti yei brahme haya
'niḥśaktika' kari' tāṅre karaha niścaya?

SYNONYMS

svābhāvika—by nature; *tina*—three; *śakti*—potencies; *yei*—which; *brahme*—in the Absolute Truth; *haya*—there are; *niḥśaktika*—without potency; *kari'*—making; *tāṅre*—Him; *karaha*—you do; *niścaya*—ascertainment.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you trying to ascertain that He has no potencies?

PURPORT

Śrī Caitanya Mahāprabhu now quotes four verses from the *Viṣṇu Purāṇa* (6.7.61-63 and 1.12.69) to explain the different potencies of the Lord.

TEXT 154

বিষ্ণুশক্তিঃ পরা প্রোক্তা ক্ষেত্রজ্ঞাখ্যা তথাপরা।
অবিদ্যাকর্মসংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে ॥ ১৫৪ ॥

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; *parā*—spiritual; *proktā*—said; *kṣetra-jña*—the living entities; *ākhyā*—known as; *tathā*—also; *parā*—spiritual; *avidyā*—nescience, or godlessness; *karma*—and fruitive activities; *saṁjñā*—known as; *anyā*—another; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—is accepted as.

TRANSLATION

" 'The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kṣetra-jña, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

PURPORT

In *Bhagavad-gītā,* in Śrī Kṛṣṇa's discourse on the *kṣetra* and the *kṣetra-jña,* it is clearly stated that the *kṣetra-jña* is the living entity who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called *avidyā,* or nescience. The *avidyā-śakti,* the *avidyā* potency of the material world, provokes fruitive activity. Although this *avidyā-śakti* (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

TEXT 155

যয়া ক্ষেত্রজ্ঞশক্তিঃ সা বেষ্টিতা নৃপ সর্বগা।
সংসারতাপানখিলানবাপ্নোত্যত্র সন্ততান্ ॥ ১৫৫ ॥

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā—by which; *kṣetra-jña-śaktiḥ*—the living entities, known as the *kṣetra-jña* potency; *sā*—that potency; *veṣṭitā*—covered; *nṛpa*—O King; *sarva-gā*—capable of going anywhere in the spiritual or material worlds; *saṁsāra-tāpān*—miseries due to the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

" 'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

TEXT 156

তয়া তিরোহিতত্বাচ্চ শক্তিঃ ক্ষেত্রজ্ঞসংজ্ঞিতা।
সর্বভূতেষু ভূপাল তারতম্যেন বর্ততে ॥ ১৫৬ ॥

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-saṁjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā—by her; *tiraḥ-hitatvāt*—from being freed from the influence; *ca*—also; *śaktiḥ*—the potency; *kṣetra-jña*—*kṣetra-jña; saṁjñitā*—known by the name; *sarva-bhūteṣu*—in different types of bodies; *bhū-pāla*—O King; *tāratamyena*—in different degrees; *vartate*—exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.'

PURPORT

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature. There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of the bodies are calculated according to the covering of material energy. In the lower categories—including aquatics, trees, plants, insects, birds and so forth—spiritual consciousness is almost nonexistent. In the mediocre category—the human form of life—spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Kṛṣṇa consciousness.

TEXT 157

হ্লাদিনী সন্ধিনী সম্বিৎ ত্বয্যেকা সর্বসংশ্রয়ে।
হ্লাদতাপকরী মিশ্রা ত্বয়ি নো গুণ-বর্জিতে ॥ ১৫৭ ॥

hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī—the pleasure potency; *sandhinī*—the eternity potency; *samvit*—the knowledge potency; *tvayi*—in You; *ekā*—one spiritual (*cit*) potency; *sarva-saṁśraye*—the shelter of everything; *hlāda*—pleasure; *tāpa-karī*—causing displeasure; *miśrā*—mixed; *tvayi*—in You; *no*—not; *guṇa-varjite*—devoid of all material qualities.

TRANSLATION

" 'The Supreme Personality of Godhead is sac-cid-ānanda-vigraha. This means that He originally has three potencies—the pleasure potency, the potency of eternality and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead because He is not under the influence of the material energy or its modes.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.12.69).

TEXT 158

সচ্চিদানন্দময় হয় ঈশ্বর-স্বরূপ ।
তিন অংশে চিচ্ছক্তি হয় তিন রূপ ॥ ১৫৮ ॥

sac-cid-ānanda-maya haya īśvara-svarūpa
tina aṁśe cic-chakti haya tina rūpa

SYNONYMS

sat-cit-ānanda-maya—full of eternity, knowledge and bliss; *haya*—is; *īśvara*—of the Supreme Lord; *svarūpa*—the transcendental form; *tina aṁśe*—in three parts; *cit-śakti*—the spiritual potency; *haya*—becomes; *tina*—three; *rūpa*—forms.

TRANSLATION

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ānanda] assumes three different forms.

PURPORT

According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationship between them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the *śāstras* we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (*viṣṇu-śaktiḥ parā proktā*), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

TEXT 159

আনন্দাংশে 'হ্লাদিনী', সদংশে 'সন্ধিনী' ।
চিদংশে 'সম্বিৎ', যারে জ্ঞান করি মানি ॥ ১৫৯ ॥

ānandāṁśe 'hlādinī,' sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari māni

SYNONYMS

ānanda-aṁśe—in the part of bliss; *hlādinī*—the pleasure potency; *sat-aṁśe*—in the part of eternity; *sandhinī*—the *sandhinī* potency; *cit-aṁśe*—in the part of

knowledge; *samvit*—the *samvit* potency; *yāre*—which; *jñāna*—as knowledge; *kari māni*—we accept.

TRANSLATION

"The three portions of the spiritual potency are called hlādinī [the bliss portion], sandhinī [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

PURPORT

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the *samvit* potency of the Supreme Lord.

TEXT 160

অন্তরঙ্গা চিচ্ছক্তি, তটস্থা—জীবশক্তি।
বহিরঙ্গা—মায়া,—তিনে করে প্রেমভক্তি ॥ ১৬০ ॥

antaraṅgā—cic-chakti, taṭasthā—jīva-śakti
bahiraṅgā—māyā,—tine kare prema-bhakti

SYNONYMS

antaraṅgā—the internal potency; *cit-śakti*—the spiritual potency; *taṭasthā*—the marginal potency; *jīva-śakti*—the living entities; *bahiraṅgā*—the external potency; *māyā*—the illusory energy; *tine*—all three of them; *kare*—do; *prema-bhakti*—devotional service in love.

TRANSLATION

"The spiritual potency of the Supreme Personality of Godhead also appears in three phases—internal, marginal and external. These are all engaged in His devotional service in love.

PURPORT

The spiritual potency of the Lord is manifested in three phases—the internal or spiritual potency, the marginal potency, which is the living entities, and the external potency, known as *māyā-śakti*. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, *māyā*, which acts as a cover obscuring one's

spiritual identity. When freed, the living entity awakens to Kṛṣṇa consciousness and engages in devotional service with love and affection.

TEXT 161

ষড়্‌বিধ ঐশ্বর্য—প্রভুর চিচ্ছক্তি-বিলাস।
হেন শক্তি নাহি মান,—পরম সাহস ॥ ১৬১ ॥

ṣaḍ-vidha aiśvarya——prabhuracic-chakti-vilāsa
hena śakti nāhi māna,——parama sāhasa

SYNONYMS

ṣaṭ-vidha—six kinds; *aiśvarya*—of opulences; *prabhura*—of the Lord; *cit-śakti-vilāsa*—enjoyment in the spiritual potency; *hena śakti*—such sublime potencies; *nāhi*—not; *māna*—you accept; *paramasāhasa*—great impudence.

TRANSLATION

"In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

The Supreme Personality of Godhead is full with six opulences. All of these potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

TEXT 162

'মায়াধীশ' 'মায়াবশ' —ঈশ্বরে-জীবে ভেদ।
হেন-জীবে ঈশ্বর-সহ কহ ত' অভেদ ॥ ১৬২ ॥

'māyādhīśa' 'māyā-vaśa'——īśvare-jīve bheda
hena-jīve īśvara-saha kaha ta' abheda

SYNONYMS

māyā-adhīśa—the Lord of energy; *māyā-vaśa*—subjected to the influence of *māyā; īśvare*—in the Supreme Personality of Godhead; *jīve*—in the living entities; *bheda*—the difference; *hena-jīve*—such living entities; *īśvara-saha*—with the Supreme Personality of Godhead; *kaha*—you say; *ta'*—indeed; *abheda*—one and the same.

TRANSLATION

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

PURPORT

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord's potencies. According to the *Muṇḍaka Upaniṣad* (3.1.1-2):

dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariṣa-svajāte
tayor anyaḥ pippalaṁ svādv atty
anaśnann anyo 'bhicākaśīti

samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam
asya mahimānam eti vīta-śokaḥ

The *Muṇḍaka Upaniṣad* completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity's desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramātmā. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of *māyā*. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in *Bhagavad-gītā* (18.54), where the Lord says, *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati:* "One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything." Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between *māyādhīśa* and *māyā-vaśa*.

TEXT 163

গীতাশাস্ত্রে জীবরূপ 'শক্তি' করি' মানে।
হেন জীবে 'ভেদ' কর ঈশ্বরের সনে॥ ১৬৩॥

gītā-śāstre jīva-rūpa 'śakti' kari' māne
hena jīve 'bheda' kara īśvarera sane

SYNONYMS

gītā-śāstre—in *Bhagavad-gītā; jīva-rūpa*—the identity of the living entity; *śakti*—potency; *kari'*—making; *māne*—accepts; *hena*—such; *jīve*—living entity; *bheda*—different; *kara*—you make; *īśvarera*—the Supreme Personality of Godhead; *sane*—with.

TRANSLATION

"In Bhagavad-gītā the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

PURPORT

The *Brahma-sūtra* states that according to the principle of *śakti-śaktimator abhedaḥ,* the living entity is simultaneously one with and different from the Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Śrī Caitanya Mahāprabhu's philosophy (*acintya-bhedābheda-tattva*), the living entity and the Supreme Lord are accepted as one and different at the same time.

TEXT 164

ভূমিরাপোঽনলো বায়ুঃ খং মনো বুদ্ধিরেব চ।
অহঙ্কার ইতীয়ং মে ভিন্না প্রকৃতিরষ্টধা ॥ ১৬৪ ॥

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

SYNONYMS

bhūmiḥ—earth; *āpaḥ*—water; *analaḥ*—fire; *vāyuḥ*—air; *kham*—ether; *manaḥ*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkāraḥ*—false ego; *iti*—thus; *iyam*—this; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energy; *aṣṭa-dhā*—eightfold.

TRANSLATION

" 'Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

TEXT 165

অপরেয়মিতস্ত্বন্যাং প্রকৃতিং বিদ্ধি মে পরাম্।
জীবভূতাং মহাবাহো যয়েদং ধার্যতে জগৎ ॥ ১৬৫ ॥

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā—inferior; *iyam*—this; *itaḥ*—from this; *tu*—but; *anyām*—another; *prakṛtim*—nature; *viddhi*—know; *me*—My; *parām*—transcendental; *jīva-bhūtām*—existing as the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by which; *idam*—this; *dhāryate*—is sustained; *jagat*—material world.

TRANSLATION

" 'Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

PURPORT

Verses 164 and 165 are quotations from *Bhagavad-gītā* (7.4-5).

TEXT 166

ঈশ্বরের শ্রীবিগ্রহ সচ্চিদানন্দাকার।
সে-বিগ্রহে কহ সত্ত্বগুণের বিকার ॥ ১৬৬ ॥

īśvarera śrī-vigraha sac-cid-ānandākāra
se-vigrahe kaha sattva-guṇera vikāra

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *śrī-vigraha*—the form; *sat-cit-ānanda-ākāra*—complete in eternity, cognizance and bliss; *se-vigrahe*—about that form of the Lord; *kaha*—you say; *sattva-guṇera*—of the quality of material goodness; *vikāra*—transformation.

TRANSLATION

"The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

TEXT 167

শ্রীবিগ্রহ যে না মানে, সেই ত' পাষণ্ডী।
অদৃশ্য অস্পৃশ্য, সেই হয় যমদণ্ডী ॥ ১৬৭ ॥

śrī-vigraha ye nā māne, sei ta' pāṣaṇḍī
adṛśya aspṛśya, sei haya yama-daṇḍī

SYNONYMS

śrī-vigraha—the form of the Lord; *ye*—anyone who; *nā*—not; *māne*—accepts; *sei*—he; *ta'*—indeed; *pāṣaṇḍī*—agnostic; *adṛśya*—not to be seen; *aspṛśya*—untouchable; *sei*—he; *haya*—is; *yama-daṇḍī*—subject to be punished by Yamarāja.

TRANSLATION

"One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamarāja.

PURPORT

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that "material" refers to the forms within our experience and that "spiritual" refers to an absence of form. However, one should know that beyond this material nature is another nature, which is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Māyāvādīs) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms with *bhakti,* they are immediately condemned. Lord Śrī Kṛṣṇa confirms this in *Bhagavad-gītā* (7.15), where He says, *na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ.* Bereft of real knowledge due to agnosticism, the Māyāvādī philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamarāja, the superintendent demigod who judges the activities of sinful men. The Māyāvādī agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamarāja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamarāja.

TEXT 168

বেদ না মানিয়া বৌদ্ধ হয় ত' নাস্তিক।
বেদাশ্রয় নাস্তিক্য-বাদ বৌদ্ধকে অধিক ॥ ১৬৮ ॥

veda nā māniyā bauddha haya ta' nāstika
vedāśraya nāstikya-vāda bauddhake adhika

SYNONYMS

veda—the Vedic literature; *nā*—not; *māniyā*—accepting; *bauddha*—the Buddhists; *haya*—are; *ta'*—indeed; *nāstika*—agnostics; *veda-āśraya*—taking shelter of Vedic civilization; *nāstikya-vāda*—agnosticism; *bauddhake*—even Buddhists; *adhika*—surpassing.

TRANSLATION

"The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

PURPORT

Although the Buddhists are directly opposed to Vaiṣṇava philosophy, it can easily be understood that the Śaṅkarites are more dangerous because they accept the authority of the *Vedas* yet act contrary to Vedic instruction. *Vedāśraya nāstikya-vāda* means "agnosticism under the shelter of Vedic culture" and refers to the monistic philosophy of the Māyāvādīs. Lord Buddha abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the *Vedas*. His *nirvāṇa* philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Māyāvādī philosophers offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Nārāyaṇa, or God. However, God's position is completely different from their concoction. Such Māyāvādī philosophers consider themselves above the influence of *karma-kāṇḍa* (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Māyāvādī philosophers is not very easily understandable. Of course, Māyāvādī philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to *Śrīmad-Bhāgavatam* (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

The intelligence of the Māyāvādīs is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal *brahmajyoti.* Consequently, they fall down again into this material world.

The Māyāvādīs' conception of spiritual existence is almost identical to the negation of material existence. The Māyāvādīs believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, *sac-cid-ānanda-vigraha.* The Māyāvādī philosophers consider Deity worship in devotional service to be *pratibimba-vāda,* or the worship of a form that is the reflection of a false material form. Thus the Lord's transcendental form, which is eternally blissful and full of knowledge, is unknown to Māyāvādī philosophers. Although the term Bhagavān is explicitly described in *Śrīmad-Bhāgavatam,* they cannot understand it. *Brahmeti paramātmeti bhagavān iti śabdyate:* "The Absolute Truth is called Brahman, Paramātmā and Bhagavān." (*Bhāg.* 1.2.11) The Māyāvādīs try to understand Brahman only, or, at the most, Paramātmā. However, they are unable to understand Bhagavān. Therefore the Supreme Personality of Godhead, Kṛṣṇa, says: *māyayāpahṛta-jñānāḥ.* Because of the Māyāvādī philosophers' temperament, real knowledge is taken from them. Because they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge—*jñāna, jñeya* and *jñātā.* As soon as one speaks of knowledge, there must be a person who is the knower, the knowledge itself and the object of knowledge. Māyāvāda philosophy combines these three categories; therefore the Māyāvādīs cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Śrī Caitanya Mahāprabhu considers the Māyāvādī philosophers more dangerous than the Buddhists.

TEXT 169

জীবের নিস্তার লাগি' সূত্র কৈল ব্যাস।
মায়াবাদি-ভাষ্য শুনিলে হয় সর্বনাশ॥ ১৬৯॥

jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa

SYNONYMS

jīvera—of the living entities; *nistāra*—deliverance; *lāgi'*—for the matter of; *sūtra*—*Vedānta-sūtra; kaila*—made; *vyāsa*—Śrīla Vyāsadeva; *māyāvādi*—of the impersonalists; *bhāṣya*—commentary; *śunile*—if hearing; *haya*—becomes; *sarva-nāśa*—all destruction.

TRANSLATION

"Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in *Vedānta-sūtra,* but the Māyāvādī philosophers, the Śaṅkarites, prepared a commentary known as *Śārīraka-bhāṣya,* in which the transcendental form of the Lord is denied. The Māyāvādī philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on *Vedānta-sūtra* are completely opposed to the principle of devotional service. Caitanya Mahāprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Śaṅkarite *Śārīraka-bhāṣya,* he will certainly be bereft of all real knowledge.

The ambitious Māyāvādī philosophers desire to merge into the existence of the Lord, and this may be accepted as *sāyujya-mukti.* However, this form of *mukti* means denying one's individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of *bhakti-yoga. Bhakti-yoga* offers immortality to the individual conditioned soul. If one follows the Māyāvādī philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

TEXT 170

'পরিণাম-বাদ'—ব্যাস-সূত্রের সম্মত।
অচিন্ত্যশক্তি ঈশ্বর জগদ্রূপে পরিণত॥ ১৭০॥

'pariṇāma-vāda'—vyāsa-sūtrera sammata
acintya-śakti īśvara jagad-rūpe pariṇata

SYNONYMS

pariṇāma-vāda—the theory of transformation; *vyāsa-sūtrera*—of the *Vedānta-sūtra; sammata*—purpose; *acintya-śakti*—inconceivable power; *īśvara*—the

Supreme Personality of Godhead; *jagat-rūpe*—in the form of the cosmic manifestation; *pariṇata*—transformed.

TRANSLATION

"The Vedānta-sūtra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

For a further explanation of *pariṇāma-vāda,* refer to *Ādi-līlā,* Seventh Chapter, verses 121-133.

TEXT 171

মণি যৈছে অবিকৃতে প্রসবে হেমভার।
জগদ্রূপ হয় ঈশ্বর, তবু অবিকার ॥ ১৭১ ॥

maṇi yaiche avikṛte prasabe hema-bhāra
jagad-rūpa haya īśvara, tabu avikāra

SYNONYMS

maṇi—the touchstone; *yaiche*—just as; *avikṛte*—without being transformed; *prasabe*—produces; *hema-bhāra*—volumes of gold; *jagat-rūpa*—the cosmic manifestation; *haya*—becomes; *īśvara*—the Supreme Personality of Godhead; *tabu*—still; *avikāra*—unchanged.

TRANSLATION

"The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

PURPORT

According to the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the purpose of the *janmādy asya* verse in the *Vedānta-sūtra* is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies

abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material energies, how He is the master of both manifest and potential powers and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

When the atheistic philosophers or the Māyāvādīs, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Māyāvādī philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (*vivarta-vāda*). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the *śāstras* we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the touchstone tums iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original *sac-cid-ānanda* form after creating the cosmic world. As confirmed in *Bhagavad-gītā* (9.10), He acts only through His different energies. *Mayādhyakṣeṇa prakṛtiḥ:* Kṛṣṇa directs the material energy, and that potency works in this material world. This is also confirmed in *Brahma-saṁhitā* (5.44):

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The *durgā-śakti* (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the *durgā-śakti*. Kṛṣṇa's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

TEXT 172

ব্যাস—ভ্রান্ত বলি' সেই সূত্রে দোষ দিয়া।
'বিবর্তবাদ' স্থাপিয়াছে কল্পনা করিয়া॥ ১৭২॥

vyāsa——bhrānta bali' sei sūtre doṣa diyā
'vivarta-vāda' sthāpiyāche kalpanā kariyā

SYNONYMS

vyāsa—Śrīla Vyāsadeva; *bhrānta*—mistaken; *bali'*—saying; *sei*—that; *sūtre*—in *Vedānta-sūtra; doṣa*—fault; *diyā*—accusing; *vivarta-vāda*—the theory of illusion; *sthāpiyāche*—has established; *kalpanā*—imagination; *kariyā*—doing.

TRANSLATION

"Śaṅkarācārya's theory states that the Absolute Truth is transformed. By accepting this theory, the Māyāvādī philosophers denigrate Śrīla Vyāsadeva by accusing him of error. They thus find fault in the Vedānta-sūtra and interpret it to try to establish the theory of illusion.

PURPORT

The first verse of the *Brahma-sūtra* is *athāto brahma jijñāsā:* "We must now inquire into the Absolute Truth." The second verse immediately answers, *janmādy asya yataḥ:* "The Absolute Truth is the original source of everything." *Janmādy asya yataḥ* does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in *Bhagavad-gītā,* where Kṛṣṇa says, *mattaḥ sarvaṁ pravartate:* "From Me, everything emanates." (Bg. 10.8) This is also confirmed in the *Taittirīya Upaniṣad: yato vā imāni bhūtāni jāyante:* "The Supreme Absolute Truth is that from which everything is born." (*Tait. Up.* 3.1.1) Similarly, in the *Muṇḍaka Upaniṣad* (1.1.7), it is stated, *yathorṇa-nābhiḥ sṛjate gṛhṇate ca:* "[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself." All of these *sūtras* indicate the transformation of the Lord's energy. It is not that the Lord undergoes direct transformation, which is called *pariṇāma-vāda.* However, being very anxious to protect Śrīla Vyāsadeva from criticism, Śaṅkarācārya became a pseudo gentleman and put forward his theory of illusion (*vivarta-vāda*). Śaṅkarācārya concocted this meaning of *pariṇāma-vāda,* and by word jugglery he endeavored very hard to establish *pariṇāma-vāda* as *vivarta-vāda.*

TEXT 173

জীবের দেহে আত্মবুদ্ধি—সেই মিথ্যা হয়।
জগৎ যে মিথ্যা নহে, নশ্বরমাত্র হয়॥ ১৭৩॥

jīvera dehe ātma-buddhi——sei mithyā haya
jagat ye mithyā nahe, naśvara-mātra haya

SYNONYMS

jīvera—of the living entities; *dehe*—in the body; *ātma-buddhi*—considering as the self; *sei*—that; *mithyā*—untruth; *haya*—is; *jagat*—the cosmic manifestation; *ye*—that; *mithyā*—untruth; *nahe*—not; *naśvara-mātra*—only temporary; *haya*—is.

TRANSLATION

"The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

PURPORT

The living entity is the eternal servant of Kṛṣṇa. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal; he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Kṛṣṇa in *Bhagavad-gītā* (7.4):

bhūmir āpo 'nalo vāyuḥ
kharh mano buddhir eva ca
ahaṅkāra itīyarh me
bhinnā prakṛtir aṣṭadhā

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Māyāvādī philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is the inferior energy. Both, however, are *prakṛti* (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.

TEXT 174

'প্রণব' যে মহাবাক্য—ঈশ্বরের মূর্তি।
প্রণব হৈতে সর্ববেদ, জগৎ-উৎপত্তি ॥ ১৭৪ ॥

'praṇava' ye mahā-vākya——īśvarera mūrti
praṇava haite sarva-veda, jagat-utpatti

SYNONYMS

praṇava—*oṁkāra; ye*—that which; *mahā-vākya*—transcendental vibration; *īśvarera*—of the Supreme Personality of Godhead; *mūrti*—the form; *praṇava*—*oṁkāra; haite*—from; *sarva-veda*—all Vedic literature; *jagat*—of the material world; *utpatti*—production.

TRANSLATION

"The transcendental vibration oṁkāra is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

PURPORT

Oṁkāra is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (*mahā-vākya*) by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead (*oṁkāra*), he can realize his constitutional identity and engage in devotional service even though in conditional life.

TEXT 175

'তত্ত্বমসি'– জীব-হেতু প্রাদেশিক বাক্য।
প্রণব না মানি' তারে কহে মহাবাক্য ॥ ১৭৫ ॥

'tat tvam asi'——jīva-hetu prādeśika vākya
praṇava nā māni' tāre kahe mahā-vākya

SYNONYMS

tat tvam asi—you are the same; *jīva-hetu*—for the enlightenment of the conditioned soul; *prādeśika*—subsidiary; *vākya*—vibration; *praṇava*—the *oṁkāra* incarnation; *nā*—not; *māni'*—accepting; *tāre*—that; *kahe*—says; *mahā-vākya*—transcendental vibration.

TRANSLATION

"The subsidiary vibration tat tvam asi ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is oṁkāra. Not caring for oṁkāra, Śaṅkarācārya has stressed the vibration tat tvam asi."

PURPORT

Tat tvam asi is accepted as the primary vibration by one who does not accept *praṇava,* the transcendental sound incarnation of the holy name of the Lord, as the chief principle in Vedic literature. By word jugglery, Śaṅkarācārya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. *Tat tvam asi* is a warning to the living entity not to mistake the body for the self. Therefore *tat tvam asi* is especially meant for the conditioned soul. The chanting of *oṁkāra* or the Hare Kṛṣṇa *mantra* is meant for the liberated soul. Śrīla Rūpa Gosvāmī has said, *ayi mukta-kulair upāsyamānam* (*Nāmāṣṭaka* 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Parīkṣit Mahārāja says, *nivṛtta-tarṣair upagīyamānāt* (*Bhāg.* 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*). Śaṅkarācārya has indirectly minimized the value of the principal Vedic *mantra* (*oṁkāra*) by accepting a subordinate vibration (*tat tvam asi*) as the most important Vedic *mantra.*

TEXT 176

এইমতে কল্পিত ভাষ্যে শত দোষ দিল।
ভট্টাচার্য পূর্বপক্ষ অপার করিল ॥ ১৭৬ ॥

ei-mate kalpita bhāṣye śata doṣa dila
bhaṭṭācārya pūrva-pakṣa apāra karila

SYNONYMS

ei-mate—in this way; *kalpita*—imagined; *bhāṣye*—in the commentary; *śata*—hundreds; *doṣa*—of faults; *dila*—gave; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *pūrva-pakṣa*—opposing elements; *apāra*—unlimitedly; *karila*—manifested.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu criticized Śaṅkarācārya's Śārīraka-bhāṣya as imaginary, and He pointed out hundreds of faults in it. To defend

Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.

TEXT 177

বিতণ্ডা, ছল, নিগ্রহাদি অনেক উঠাইল।
সব খণ্ডি' প্রভু নিজ-মত সে স্থাপিল ॥ ১৭৭ ॥

vitaṇḍā, chala, nigrahādi aneka uṭhāila
saba khaṇḍi' prabhu nija-mata se sthāpila

SYNONYMS

vitaṇḍā—counter-arguments; *chala*—imaginary interpretations; *nigraha-ādi*—repulses to the opposite party; *aneka*—various; *uṭhāila*—raised; *saba*—all; *khaṇḍi'*—refuting; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-mata*—His own conviction; *se*—that; *sthāpila*—established.

TRANSLATION

The Bhaṭṭācārya presented various types of false arguments with pseudologic and tried to defeat his opponent in many ways. However, Śrī Caitanya Mahāprabhu refuted all these arguments and established His own conviction.

PURPORT

The word *vitaṇḍā* indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person's argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in *chala*. The word *nigraha* also means always trying to refute the arguments of the other party.

TEXT 178

ভগবান্—'সম্বন্ধ', ভক্তি—'অভিধেয়' হয়।
প্রেমা—'প্রয়োজন', বেদে তিনবস্তু কয় ॥ ১৭৮ ॥

bhagavān——'sambandha', bhakti——'abhidheya' haya
premā——'prayojana', vede tina-vastu kaya

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *sambandha*—relationship; *bhakti*—devotional service; *abhidheya*—transcendental activities; *haya*—is; *premā*—love of Godhead; *prayojana*—the ultimate goal of life; *vede*—the *Vedas; tina-vastu*—three subject matters; *kaya*—describe.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in Vedic literature.

PURPORT

Bhagavad-gītā also confirms this statement (Bg. 15.15). *Vedaiś ca sarvair aham eva vedyaḥ:* the actual purpose in reading the *Vedas* is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* (Bg. 9.34). Therefore, after studying the *Vedas,* one must then execute devotional service by thinking always of the Supreme Lord (*man-manā*), becoming His devotee, worshiping Him and always offering Him obeisances. This is called *viṣṇu-ārādhana,* and it is the supreme occupational duty of all human beings. It is properly discharged in the *varṇāśrama-dharma* system, which divides society into *brahmacarya, gṛhastha, vānaprastha, sannyāsa,* and *brāhmaṇa, kṣatriya, vaiśya* and *śūdra.* This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Śrī Caitanya Mahāprabhu advises that we not worry about the Vedic system of *varṇāśrama-dharma.* Rather, we should take directly to the chanting of the Hare Kṛṣṇa *mantra* and simply hear about the Supreme Personality of Godhead from pure devotees. This is the process recommended by Śrī Caitanya Mahāprabhu, and this is the purpose for studying the *Vedas.*

TEXT 179

আর যে যে-কিছু কহে, সকলই কল্পনা।
স্বতঃপ্রমাণ বেদ-বাক্যে কল্পেন লক্ষণা॥ ১৭৯॥

āra ye ye-kichu kahe, sakala-i kalpanā
svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā

SYNONYMS

āra—except this; *ye ye*—whatever; *kichu*—something; *kahe*—says; *sakala-i*—all; *kalpanā*—imagination; *svataḥ-pramāṇa*—self-evident; *veda-vākye*—in the Vedic version; *kalpena*—he imagines; *lakṣaṇā*—an interpretation.

TRANSLATION

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

PURPORT

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord's representative, the spiritual master: *yasya deve parā bhaktir yathā deve tathā gurau.* When the devotee executes devotional service properly, he attains the highest perfection of life—love of Godhead: *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje.* The ultimate goal of understanding the *Vedas* is to be elevated to the platform of rendering loving service to the Lord. The Māyāvādī philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic literatures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

TEXT 180

আচার্যের দোষ নাহি, ঈশ্বর-আজ্ঞা হৈল।
অতএব কল্পনা করি' নাস্তিক-শাস্ত্র কৈল॥ ১৮০॥

ācāryera doṣa nāhi, īśvara-ājñā haila
ataeva kalpanā kari' nāstika-śāstra kaila

SYNONYMS

ācāryera—of Śaṅkarācārya; *doṣa*—fault; *nāhi*—there is not; *īśvara-ājñā*—the order of the Supreme Personality of Godhead; *haila*—there was; *ataeva*—therefore; *kalpanā*—imagination; *kari'*—making; *nāstika*—atheistic; *śāstra*—scriptures; *kaila*—prepared.

TRANSLATION

"Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism.

TEXT 181

স্বাগমৈঃ কল্পিতৈস্ত্বঞ্চ জনান্ মদ্বিমুখান্ কুরু।
মাঞ্চ গোপয় যেন স্যাৎ সৃষ্টিরেষোত্তরোত্তরা॥ ১৮১॥

svāgamaiḥ kalpitais tvaṁ ca
janān mad-vimukhān kuru
māṁ ca gopaya yena syāt
sṛṣṭir eṣottarottarā

SYNONYMS

sva-āgamaiḥ—with your own theses; *kalpitaiḥ*—imagined; *tvam*—you; *ca*—also; *janān*—the people in general; *mat-vimukhān*—averse to Me and addicted to fruitive activities and speculative knowledge; *kuru*—make; *mām*—Me, the Supreme Personality of Godhead; *ca*—and; *gopaya*—just cover; *yena*—by which; *syāt*—there may be; *sṛṣṭiḥ*—material advancement; *eṣā*—this; *uttarottarā*—more and more.

TRANSLATION

"Addressing Lord Śiva, the Supreme Personality of Godhead said, 'Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'

PURPORT

This is a quotation from the *Padma Purāṇa, Uttara-khaṇḍa* (62.31).

TEXT 182

মায়াবাদমসচ্ছাস্ত্রং প্রচ্ছন্নং বৌদ্ধমুচ্যতে।
ময়ৈব বিহিতং দেবি কলৌ ব্রাহ্মণমূর্তিনা॥ ১৮২॥

māyāvādam asac-chāstraṁ
pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devi
kalau brāhmaṇa-mūrtinā

SYNONYMS

māyāvādam—the philosophy of Māyāvāda; *asat-śāstram*—false scriptures; *pracchannam*—covered; *bauddham*—Buddhism; *ucyate*—it is said; *mayā*—by me; *eva*—only; *vihitam*—executed; *devi*—O goddess of the material world; *kalau*—in the age of Kali; *brāhmaṇa-mūrtinā*—having the body of a *brāhmaṇa*.

TRANSLATION

"Lord Śiva informed the goddess Durgā, the superintendent of the material world, 'In the age of Kali, I take the form of a brāhmaṇa and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.' "

PURPORT

The word *brāhmaṇa-mūrtinā* in this verse refers to the founder of Māyāvāda philosophy, Śaṅkarācārya, who was born in the Mālabara district of southern India. Māyāvāda philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Māyāvādīs cite false scriptures, which make people bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the *Padma Purāṇa, Uttara-khaṇḍa* (25.7).

TEXT 183

শুনি' ভট্টাচার্য হৈল পরম বিস্মিত।
মুখে না নিঃসরে বাণী, হইলা স্তম্ভিত ॥ ১৮৩ ॥

śuni' bhaṭṭācārya haila parama vismita
mukhe nā niḥsare vāṇī, ha-ilā stambhita

SYNONYMS

śuni'—hearing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *haila*—became; *parama*—very much; *vismita*—astonished; *mukhe*—in the mouth; *nā*—not; *niḥsare*—vibrates; *vāṇī*—words; *ha-ilā*—became; *stambhita*—stunned.

TRANSLATION

Sārvabhauma Bhaṭṭācārya became very astonished upon hearing this. He became stunned and said nothing.

TEXT 184

প্রভু কহে,—ভট্টাচার্য, না কর বিস্ময়।
ভগবানে ভক্তি—পরম-পুরুষার্থ হয় ॥ ১৮৪ ॥

prabhu kahe,——bhaṭṭācārya, nā kara vismaya
bhagavāne bhakti——parama-puruṣārtha haya

SYNONYMS

prabhu kahe—the Lord said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *nā*—not; *kara*—do; *vismaya*—astonishment; *bhagavāne*—unto the Supreme Personality of Godhead; *bhakti*—devotional service; *parama*—the Supreme; *puruṣa-artha*—human interest; *haya*—is.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then told him: "Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

TEXT 185

'আত্মারাম' পর্যন্ত করে ঈশ্বর ভজন।
ঐছে অচিন্ত্য ভগবানের গুণগণ॥ ১৮৫॥

'ātmārāma' paryanta kare īśvara bhajana
aiche acintya bhagavānera guṇa-gaṇa

SYNONYMS

ātmā-rāma—self-satisfied; *paryanta*—up to; *kare*—do; *īśvara bhajana*—devotional service to the Lord; *aiche*—such; *acintya*—inconceivable; *bhagavānera*—of the Supreme Personality of Godhead; *guṇa-gaṇa*—transcendental qualities.

TRANSLATION

"Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

TEXT 186

আত্মারামাশ্চ মুনয়ো নির্গ্রন্থা অপ্যুরুক্রমে।
কুর্বন্ত্যহৈতুকীং ভক্তিমিত্থম্ভূতগুণো হরিঃ॥ ১৮৬॥

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātmā-rāmāḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devo-

tional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.' "

PURPORT

This is the famous *ātmārāma* verse (*Bhāg.* 1.7.10).

TEXT 187

শুনি' ভট্টাচার্য কহে,—'শুন, মহাশয়।
এই শ্লোকের অর্থ শুনিতে বাঞ্ছা হয়॥' ১৮৭॥

śuni' bhaṭṭācārya kahe,—'śuna, mahāśaya
ei ślokera artha śunite vāñchā haya'

SYNONYMS

śuni'—hearing this; *bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya said; *śuna*—please hear; *mahā-āśaya*—my dear sir; *ei ślokera*—of this verse; *artha*—the meaning; *śunite*—to hear; *vāñchā*—a desire; *haya*—there is.

TRANSLATION

After hearing the ātmārāma verse, Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu: "My dear sir, please explain this verse. I have a great desire to hear Your explanation of it."

TEXT 188

প্রভু কহে,—'তুমি কি অর্থ কর, তাহা আগে শুনি'।
পাছে আমি করিব অর্থ, যেবা কিছু জানি॥'১৮৮॥

prabhu kahe,—'tumi ki artha kara, tāhā āge śuni'
pāche āmi kariba artha, yebā kichu jāni'

SYNONYMS

prabhu kahe—the Lord said; *tumi*—you; *ki*—what; *artha*—meaning; *kara*—do; *tāhā*—that; *āge*—first of all; *śuni'*—hearing; *pāche*—after that; *āmi*—I; *kariba*—shall do; *artha*—meaning; *yebā*—whatever; *kichu*—something; *jāni*—I know.

TRANSLATION

The Lord replied: "First let Me hear your explanation. After that, I shall try to explain what little I know."

TEXT 189

শুনি' ভট্টাচার্য শ্লোক করিল ব্যাখ্যান।
তর্কশাস্ত্র-মত উঠায় বিবিধ বিধান ॥ ১৮৯ ॥

śuni' bhaṭṭācārya śloka karila vyākhyāna
tarka-śāstra-mata uṭhāya vividha vidhāna

SYNONYMS

śuni'—hearing this; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *śloka*—of the verse; *karila*—did; *vyākhyāna*—explanation; *tarka-śāstra*—scriptures dealing with logic; *mata*—according to; *uṭhāya*—raises; *vividha*—various; *vidhāna*—premises.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and, according to the principles of logic, he raised various premises.

TEXT 190

নববিধ অর্থ কৈল শাস্ত্রমত লঞা।
শুনি' প্রভু কহে কিছু ঈষৎ হাসিয়া ॥ ১৯০ ॥

nava-vidha artha kaila śāstra-mata lañā
śuni' prabhu kahe kichu īṣat hāsiyā

SYNONYMS

nava-vidha—nine kinds; *artha*—meanings; *kaila*—did; *śāstra-mata*—the principles of authorized scriptures; *lañā*—taking; *śuni'*—after hearing that; *prabhu*—Lord Caitanya; *kahe*—began to speak; *kichu*—something; *īṣat*—slightly; *hāsiyā*—smiling.

TRANSLATION

The Bhaṭṭācārya explained the ātmārāma verse in nine different ways on the basis of scripture. After hearing his explanation, Śrī Caitanya Mahāprabhu, smiling a little, began to speak.

PURPORT

The *ātmārāma* verse was discussed at Naimiṣāraṇya at a meeting of many great sages, headed by Śaunaka Ṛṣi. They questioned Śrīla Sūta Gosvāmī, who presided at the meeting, about why Śrīla Śukadeva Gosvāmī, a *paramahaṁsa* already in the transcendental position, was attracted to a discussion of the qualities of Kṛṣṇa. In other words, they wanted to know why Śrī Śukadeva Gosvāmī engaged in the study of *Śrīmad-Bhāgavatam.*

TEXT 191

'ভট্টাচার্য', জানি – তুমি সাক্ষাৎ বৃহস্পতি।
শাস্ত্রব্যাখ্যা করিতে ঐছে কারো নাহি শক্তি ॥ ১৯১॥

'bhaṭṭācārya', jāni — tumi sākṣāt bṛhaspati
śāstra-vyākhyā karite aiche kāro nāhi śakti

SYNONYMS

bhaṭṭācārya—My dear Bhaṭṭācārya; *jāni*—I know; *tumi*—you; *sākṣāt*—directly; *bṛhaspati*—the learned priest of the demigods named Bṛhaspati; *śāstra-vyākhyā*—explanation of the scriptures; *karite*—to do; *aiche*—such; *kāro*—of anyone else; *nāhi*—there is not; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "My dear Bhaṭṭācārya, you are exactly like Bṛhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

TEXT 192

কিন্তু তুমি অর্থ কৈলে পাণ্ডিত্য-প্রতিভায়।
ইহা বই শ্লোকের আছে আরো অভিপ্রায় ॥ ১৯২ ॥

kintu tumi artha kaile pāṇḍitya-pratibhāya
ihā va-i ślokera āche āro abhiprāya

SYNONYMS

kintu—but; *tumi*—you; *artha*—meaning; *kaile*—have shown; *pāṇḍitya*—scholarly; *pratibhāya*—with prowess; *ihā va-i*—besides this; *ślokera*—of the verse; *āche*—there is; *āro*—another; *abhiprāya*—purport.

TRANSLATION

"My dear Bhaṭṭācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

TEXT 193

ভট্টাচার্যের প্রার্থনাতে প্রভু ব্যাখ্যা কৈল।
তাঁর নব অর্থ-মধ্যে এক না ছুঁইল ॥ ১৯৩ ॥

bhaṭṭācāryera prārthanāte prabhu vyākhyā kaila
tāṅra nava artha-madhye eka nā chuṅila

SYNONYMS

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; *prārthanāte*—on the request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vyākhyā*—explanation; *kaila*—made; *tāṅra*—his; *nava artha*—of the nine different types of explanations; *madhye*—in the midst; *eka*—one; *nā*—not; *chuṅila*—touched.

TRANSLATION

Upon the request of Sārvabhauma Bhaṭṭācārya, Lord Caitanya Mahāprabhu began to explain the verse, without touching upon the nine explanations given by the Bhaṭṭācārya.

TEXT 194

আত্মারামাশ্চ-শ্লোকে 'একাদশ' পদ হয়।
পৃথক্ পৃথক্ কৈল পদের অর্থ নিশ্চয় ॥ ১৯৪ ॥

ātmārāmāś ca-śloke 'ekādaśa' pada haya
pṛthak pṛthak kaila padera artha niścaya

SYNONYMS

ātmārāmāś ca—known as such; *śloke*—in the verse; *ekādaśa*—eleven; *pada*—words; *haya*—there are; *pṛthak pṛthak*—separately one after another; *kaila*—made; *padera*—of the words; *artha*—the meaning; *niścaya*—certainty.

TRANSLATION

There are eleven words in the ātmārāma verse, and Śrī Caitanya Mahāprabhu explained each word, one after the other.

PURPORT

The words in the *ātmārāma* verse are *ātmārāmāḥ, ca, munayaḥ, nirgranthāḥ, api, urukrame, kurvanti, ahaitukīm, bhaktim, ittham-bhūta-guṇaḥ* and *hariḥ.*

TEXT 195

তত্তৎপদ-প্রাধান্যে 'আত্মারাম' মিলাঞা ।
অষ্টাদশ অর্থ কৈল অভিপ্রায় লঞা ॥ ১৯৫ ॥

tat-tat-pada-prādhānye 'ātmārāma' milāñā
aṣṭādaśa artha kaila abhiprāya lañā

SYNONYMS

tat-tat-pada—all those items; *prādhānye*—principally; *ātmārāma*—the word *ātmārāma; milāñā*—causing to meet; *aṣṭādaśa*—eighteen; *artha*—meanings; *kaila*—did; *abhiprāya*—purpose; *lañā*—accepting.

TRANSLATION

Lord Caitanya Mahāprabhu took each word specifically and combined it with the word "ātmārāma." He thus explained the word "ātmārāma" in eighteen different ways.

TEXT 196

ভগবান্, তাঁর শক্তি, তাঁর গুণগণ ।
অচিন্ত্য প্রভাব তিনের না যায় কথন ॥ ১৯৬ ॥

bhagavān, tāṅra śakti, tāṅra guṇa-gaṇa
acintya prabhāva tinera nā yāya kathana

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *tāṅra śakti*—His potencies; *tāṅra guṇa-gaṇa*—His transcendental qualities; *acintya*—inconceivable; *prabhāva*—the influence; *tinera*—of the three; *nā*—not; *yāya*—possible; *kathana*—to speak.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

TEXT 197

অন্য যত সাধ্য-সাধন করি' আচ্ছাদন।
এই তিনে হরে সিদ্ধ-সাধকের মন॥ ১৯৭॥

anya yata sādhya-sādhana kari' ācchādana
ei tine hare siddha-sādhakera mana

SYNONYMS

anya—other; *yata*—all; *sādhya-sādhana*—objectives and transcendental practices; *kari'*—doing; *ācchādana*—covering; *ei tine*—these three; *hare*—take away; *siddha*—successful; *sādhakera*—of the student engaged in spiritual activities; *mana*—the mind.

TRANSLATION

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

PURPORT

Spiritual activities other than *bhakti-yoga* are divided into three categories—speculative activity conducted by the *jñāna-sampradāya* (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of *karma, jñāna, yoga*, and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Kṛṣṇa, the all-attractive one.

TEXT 198

সনকাদি-শুকদেব তাহাতে প্রমাণ।
এইমত নানা অর্থ করেন ব্যাখ্যান॥ ১৯৮॥

sanakādi-śukadeva tāhāte pramāṇa
ei-mata nānā artha karena vyākhyāna

SYNONYMS

sanaka-ādi—the four *sanas; śukadeva*—and Śukadeva Gosvāmī; *tāhāte*—in that; *pramāṇa*—the evidence; *ei-mata*—in this way; *nānā*—varieties; *artha*—meaning; *karena*—does; *vyākhyāna*—explanation.

TRANSLATION

Śrī Caitanya Mahāprabhu explained the meaning of the verse by giving evidence concerning Śukadeva Gosvāmī and the four ṛṣis Sanaka, Sanat-kumāra, Sanātana and Sanandana. Thus the Lord gave various meanings and explanations.

PURPORT

That Kṛṣṇa is all-attractive is verified by the activities of the four *ṛṣis* and Śukadeva Gosvāmī. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said: *muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante.* (Cc. *Madhya* 24.112) Even liberated persons are attracted by the pastimes of Lord Kṛṣṇa and thus engage in devotional service. From the very beginning of their lives, Śukadeva Gosvāmī and the four Kumāras, known as *catuḥsana*, were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Kṛṣṇa, and they engaged in His service. The four Kumāras were attracted by the aroma of the flowers offered at the lotus feet of Kṛṣṇa, and in this way they became devotees. Śukadeva Gosvāmī heard *Śrīmad-Bhāgavatam* by the mercy of his father, Vyāsadeva, and he was consequently attracted to Kṛṣṇa and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to *brahmānanda,* the bliss derived from realizing the impersonal Brahman.

TEXT 199

শুনি' ভট্টাচার্যের মনে হৈল চমৎকার।
প্রভুকে কৃষ্ণ জানি' করে আপনা ধিক্কার॥ ১৯৯॥

śuni' bhaṭṭācāryera mane haila camatkāra
prabhuke kṛṣṇa jāni' kare āpanā dhikkāra

SYNONYMS

śuni'—hearing this; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *jāni'*—accepting as; *kare*—does; *āpanā*—himself; *dhikkāra*—condemnation.

TRANSLATION

Upon hearing Caitanya Mahāprabhu's explanation of the ātmārāma verse, Sārvabhauma Bhaṭṭācārya was struck with wonder. He then understood Lord Śrī Caitanya Mahāprabhu to be Kṛṣṇa in person, and he thus condemned himself in the following words.

TEXT 200

'ইঁহো ত' সাক্ষাৎ কৃষ্ণ,—মুঞি না জানিয়া।
মহা-অপরাধ কৈনু গর্বিত হইয়া॥'২০০॥

'iṅho ta' sākṣāt kṛṣṇa,—muñi nā jāniyā
mahā-aparādha kainu garvita ha-iyā'

SYNONYMS

iṅho—Śrī Caitanya Mahāprabhu; *ta'*—indeed; *sākṣāt*—directly; *kṛṣṇa*—Lord Kṛṣṇa; *muñi*—I; *nā*—not; *jāniyā*—knowing; *mahā-aparādha*—a great offense; *kainu*—did; *garvita*—proud; *ha-iyā*—being.

TRANSLATION

"Caitanya Mahāprabhu is certainly Lord Kṛṣṇa Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

TEXT 201

আত্মনিন্দা করি' লৈল প্রভুর শরণ।
কৃপা করিবারে তবে প্রভুর হৈল মন॥২০১॥

ātma-nindā kari' laila prabhura śaraṇa
kṛpā karibāre tabe prabhura haila mana

SYNONYMS

ātma-nindā—self-indictment; *kari'*—doing; *laila*—took; *prabhura*—of the Lord; *śaraṇa*—shelter; *kṛpā*—mercy; *karibāre*—to do; *tabe*—then; *prabhura*—of the Lord; *haila*—it was; *mana*—the mind.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

TEXT 202

নিজ-রূপ প্রভু তাঁরে করাইল দর্শন।
চতুর্ভুজ-রূপ প্রভু হইলা তখন॥ ২০২॥

nija-rūpa prabhu tāṅre karāila darśana
catur-bhuja-rūpa prabhu hāilā takhana

SYNONYMS

nija-rūpa—personal form; *prabhu*—the Lord; *tāṅre*—unto him; *karāila*—made; *darśana*—seeing; *catuḥ-bhuja*—four-handed; *rūpa*—form; *prabhu*—the Lord; *hailā*—became; *takhana*—at that time.

TRANSLATION

To show him mercy, Śrī Caitanya Mahāprabhu allowed him to see His Viṣṇu form. Thus He immediately assumed four hands.

TEXT 203

দেখাইল তাঁরে আগে চতুর্ভুজ-রূপ।
পাছে শ্যাম-বংশীমুখ স্বকীয় স্বরূপ॥ ২০৩॥

dekhāila tāṅre āge catur-bhuja-rūpa
pāche śyāma-vaṁśī-mukha svakīya svarūpa

SYNONYMS

dekhāila—showed; *tāṅre*—unto him; *āge*—at first; *catur-bhuja-rūpa*—the form with four hands; *pāche*—afterwards; *śyāma*—blackish; *vaṁśī-mukha*—with a flute to the mouth; *svakīya*—personal; *svarūpa*—form.

TRANSLATION

Śrī Caitanya Mahāprabhu first showed him the four-handed form and then appeared before him in His original form of Kṛṣṇa, with a blackish complexion and a flute to His lips.

TEXT 204

দেখি' সার্বভৌম দণ্ডবৎ করি' পড়ি'।
পুনঃ উঠি' স্তুতি করে দুই কর যুড়ি'॥ ২০৪॥

dekhi' sārvabhauma daṇḍavat kari' paḍi'
punaḥ uṭhi' stuti kare dui kara yuḍi'

SYNONYMS

dekhi'—seeing that; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *daṇḍavat*—obeisances; *kari'*—doing; *paḍi'*—falling flat; *punaḥ*—again; *uṭhi'*—standing up; *stuti*—prayer; *kare*—does; *dui*—two; *kara*—hands; *yuḍi'*—folding.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya saw the form of Lord Kṛṣṇa manifested in Caitanya Mahāprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

TEXT 205

প্রভুর কৃপায় তাঁর স্ফুরিল সব তত্ত্ব ।
নাম-প্রেমদান-আদি বর্ণেন মহত্ত্ব ॥ ২০৫ ॥

prabhura kṛpāya tāṅra sphurila saba tattva
nāma-prema-dāna-ādi varṇena mahattva

SYNONYMS

prabhura—of the Lord; *kṛpāya*—by the mercy; *tāṅra*—to him; *sphurila*—manifested; *saba*—all; *tattva*—truths; *nāma*—the holy name; *prema-dāna*—distribution of love of Godhead; *ādi*—and so on; *varṇena*—describes; *mahattva*—the importance.

TRANSLATION

By the mercy of the Lord, all truths were revealed to Sārvabhauma Bhaṭṭācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

TEXT 206

শত শ্লোক কৈল এক দণ্ড না যাইতে ।
বৃহস্পতি তৈছে শ্লোক না পারে করিতে ॥ ২০৬ ॥

śata śloka kaila eka daṇḍa nā yāite
bṛhaspati taiche śloka nā pāre karite

SYNONYMS

śata—one hundred; *śloka*—verses; *kaila*—composed; *eka*—one; *daṇḍa*—a duration of twenty-four minutes; *nā*—not; *yāite*—passing; *bṛhaspati*—Bṛhaspati, the priest of the heavenly planets; *taiche*—such; *śloka*—verses; *nā*—not; *pāre*—able; *karite*—to compose.

TRANSLATION

Sārvabhauma Bhaṭṭācārya composed one hundred verses in a very short time. Indeed, not even Bṛhaspati, the priest of the heavenly planets, could compose verses as quickly.

PURPORT

The name of the book of one hundred beautiful verses composed by Sārvabhauma Bhaṭṭācārya is *Suśloka-śataka.*

TEXT 207

শুনি' সুখে প্রভু তাঁরে কৈল আলিঙ্গন।
ভট্টাচার্য প্রেমাবেশে হৈল অচেতন ॥ ২০৭ ॥

śuni' sukhe prabhu tāṅre kaila āliṅgana
bhaṭṭācārya premāveśe haila acetana

SYNONYMS

śuni'—hearing; *sukhe*—in happiness; *prabhu*—Lord Caitanya Mahāprabhu; *tāṅre*—Sārvabhauma Bhaṭṭācārya; *kaila*—did; *āliṅgana*—embracing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *prema-āveśe*—in the ecstasy of love of God; *haila*—became; *acetana*—unconscious.

TRANSLATION

After hearing the one hundred verses, Śrī Caitanya Mahāprabhu happily embraced Sārvabhauma Bhaṭṭācārya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

TEXT 208

অশ্রু, স্তম্ভ, পুলক, স্বেদ, কম্প থরহরি।
নাচে, গায়, কান্দে, পড়ে প্রভু-পদ ধরি' ॥ ২০৮ ॥

aśru, stambha, pulaka, sveda, kampa tharahari
nāce, gāya, kānde, paḍe prabhu-pada dhari'

SYNONYMS

aśru—tears; *stambha*—a stunned condition; *pulaka*—standing of hair; *sveda*—perspiration; *kampa*—trembling; *tharahari*—with great shaking; *nāce*—dances; *gāya*—sings; *kānde*—cries; *paḍe*—falls down; *prabhu-pada*—the lotus feet of the Lord; *dhari'*—catching.

TRANSLATION

Out of ecstatic love of God, the Bhaṭṭācārya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

TEXT 209

দেখি' গোপীনাথাচার্য হরষিত-মন ।
ভট্টাচার্যের নৃত্য দেখি' হাসে প্রভুর গণ ॥ ২০৯ ॥

dekhi' gopīnāthācārya haraṣita-mana
bhaṭṭācāryera nṛtya dekhi' hāse prabhura gaṇa

SYNONYMS

dekhi'—seeing this; *gopīnātha-ācārya*—Gopīnātha Ācārya; *haraṣita-mana*—a pleased mind; *bhaṭṭācāyera*—of Sārvabhauma Bhaṭṭācārya; *nṛtya*—dancing; *dekhi'*—seeing; *hāse*—laughs; *prabhura gaṇa*—the associates of Lord Caitanya Mahāprabhu.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya was in this ecstasy, Gopīnātha Ācārya was very pleased. The associates of Śrī Caitanya Mahāprabhu all laughed to see the Bhaṭṭācārya dance so.

TEXT 210

গোপীনাথাচার্য কহে মহাপ্রভুর প্রতি ।
'সেই ভট্টাচার্যের প্রভু কৈলে এই গতি ॥' ২১০ ॥

gopīnāthācārya kahe mahāprabhura prati
'sei bhaṭṭācāryera prabhu kaile ei gati'

SYNONYMS

gopīnātha-ācārya—of the name Gopīnātha Ācārya; *kahe*—said; *mahā-prabhura*—Śrī Caitanya Mahāprabhu; *prati*—to; *sei bhaṭṭācāryera*—of that Bhaṭṭācārya; *prabhu*—my Lord; *kaile*—You have made; *ei gati*—such a situation.

TRANSLATION

Gopīnātha Ācārya told Lord Caitanya Mahāprabhu: "Sir, You have brought all this upon Sārvabhauma Bhaṭṭācārya."

TEXT 211

প্রভু কহে,—'তুমি ভক্ত, তোমার সঙ্গ হৈতে।
জগন্নাথ ইঁহারে কৃপা কৈল ভালমতে॥' ২১১॥

prabhu kahe,—'tumi bhakta, tomāra saṅga haite
jagannātha iṅhāre kṛpā kaila bhāla-mate'

SYNONYMS

prabhu kahe—the Lord said; *tumi bhakta*—you are a devotee; *tomāra saṅga haite*—on account of your association; *jagannātha*—Lord Jagannātha; *iṅhāre*—unto him; *kṛpā*—mercy; *kaila*—showed; *bhāla-mate*—very well.

TRANSLATION

Śrī Caitanya Mahāprabhu replied: "You are a devotee. Because of your association, Lord Jagannātha has shown him mercy."

TEXT 212

তবে ভট্টাচার্যে প্রভু সুস্থির করিল।
স্থির হঞা ভট্টাচার্য বহু স্তুতি কৈল॥ ২১২॥

tabe bhaṭṭācārye prabhu susthira karila
sthira hañā bhaṭṭācārya bahu stuti kaila

SYNONYMS

tabe—then; *bhaṭṭācārye*—unto Sārvabhauma Bhaṭṭācārya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *su-sthira*—pacification; *karila*—did; *sthira hañā*—being pacified; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *bahu*—many; *stuti*—prayers; *kaila*—offered.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified the Bhaṭṭācārya, and when he was quieted, he offered many prayers to the Lord.

TEXT 213

'জগৎ নিস্তারিলে তুমি,—সেহ অল্পকার্য।
আমা উদ্ধারিলে তুমি,—এ শক্তি আশ্চর্য॥ ২১৩॥

'jagat nistārile tumi,——seha alpa-kārya
āmā uddhārile tumi,——e śakti āścarya

SYNONYMS

jagat—the whole world; *nistārile*—have delivered; *tumi*—You; *seha*—that; *alpa-kārya*—minor activity; *āmā*—me; *uddhārile*—have delivered; *tumi*—You; *e*—this; *śakti*—power; *āścarya*—wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said: "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

TEXT 214

তর্ক-শাস্ত্রে জড় আমি, যৈছে লৌহপিণ্ড।
আমা দ্রবাইলে তুমি, প্রতাপ প্রচণ্ড'॥ ২১৪॥

tarka-śāstre jaḍa āmi, yaiche lauha-piṇḍa
āmā dravāile tumi, pratāpa pracaṇḍa'

SYNONYMS

tarka-śāstre—due to logical scriptures; *jaḍa*—dull; *āmi*—I; *yaiche*—just like; *lauha-piṇḍa*—an iron bar; *āmā*—me; *dravāile*—melted; *tumi*—You; *pratāpa*—power; *pracaṇḍa*—very great.

TRANSLATION

"I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

TEXT 215

স্তুতি শুনি' মহাপ্রভু নিজ বাসা আইলা।
ভট্টাচার্য আচার্য-দ্বারে ভিক্ষা করাইলা॥ ২১৫॥

stuti śuni' mahāprabhu nija vāsā āilā
bhaṭṭācārya ācārya-dvāre bhikṣā karāilā

SYNONYMS

stuti śuni'—after hearing the prayers; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija*—own; *vāsā*—to the residence; *āilā*—returned; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ācārya-dvāre*—through Gopīnātha Ācārya; *bhikṣā*—luncheon; *karāilā*—induced to take.

TRANSLATION

After hearing the prayers offered by Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to His residence, and the Bhaṭṭācārya, through Gopīnātha Ācārya, induced the Lord to accept lunch there.

TEXT 216

আর দিন প্রভু গেলা জগন্নাথ-দরশনে।
দর্শন করিলা জগন্নাথ-শয্যোত্থানে ॥ ২১৬ ॥

āra dina prabhu gelā jagannātha-daraśane
darśana karilā jagannātha-śayyotthāne

SYNONYMS

āra dina—the next day; *prabhu*—Lord Caitanya Mahāprabhu; *gelā*—went; *jagannātha-daraśane*—to see Jagannātha in the temple; *darśana karilā*—saw; *jagannātha-śayya-utthāne*—the Lord's rising from bed early in the morning.

TRANSLATION

Early the following morning, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

TEXT 217

পূজারী আনিয়া মালা-প্রসাদান্ন দিলা।
প্রসাদান্ন-মালা পাঞা প্রভু হর্ষ হৈলা ॥ ২১৭ ॥

pūjārī āniyā mālā-prasādānna dilā
prasādānna-mālā pāñā prabhu harṣa hailā

SYNONYMS

pūjārī—the priest; *āniyā*—bringing; *mālā*—garlands; *prasāda-anna*—remnants of food; *dilā*—offered; *prasāda-anna*—the *prasāda; mālā*—and garlands; *pāñā*—getting; *prabhu*—Lord Caitanya Mahāprabhu; *harṣa*—pleased; *hailā*—became.

TRANSLATION

The priest there presented Him with garlands and prasāda that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

TEXT 218

সেই প্রসাদান্ন-মালা অঞ্চলে বান্ধিয়া।
ভট্টাচার্যের ঘরে আইলা ত্বরাযুক্ত হঞা॥ ২১৮॥

sei prasādānna-mālā añcale bāndhiyā
bhaṭṭācāryera ghare āilā tvarāyukta hañā

SYNONYMS

sei prasāda-anna—those remnants of food; *mālā*—and garlands; *añcale*—in the end of His cloth; *bāndhiyā*—binding; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *ghare*—to the house; *āilā*—went; *tvarā-yukta*—hasty; *hañā*—being.

TRANSLATION

Carefully tying the prasāda and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 219

অরুণোদয়-কালে হৈল প্রভুর আগমন।
সেইকালে ভট্টাচার্যের হৈল জাগরণ॥ ২১৯॥

aruṇodaya-kāle haila prabhura āgamana
sei-kāle bhaṭṭācāryera haila jāgaraṇa

SYNONYMS

aruṇa-udaya—before sunrise; *kāle*—at the time; *haila*—there was; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—the coming; *sei-kāle*—at that time; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *haila*—there was; *jāgaraṇa*—arising from bed.

TRANSLATION

He arrived at the Bhaṭṭācārya's house a little before sunrise, just when the Bhaṭṭācārya was arising from bed.

TEXT 220

'কৃষ্ণ' 'কৃষ্ণ' স্ফুট কহি' ভট্টাচার্য জাগিলা।
কৃষ্ণনাম শুনি' প্রভুর আনন্দ বাড়িলা॥ ২২০॥

'kṛṣṇa' 'kṛṣṇa' sphuṭa kahi' bhaṭṭācārya jāgilā
kṛṣṇa-nāma śuni' prabhura ānanda bāḍilā

SYNONYMS

kṛṣṇa kṛṣṇa—chanting the name of Kṛṣṇa; *sphuṭa*—distinctly; *kahi'*—saying; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *jāgilā*—got up from the bed; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *śuni'*—hearing; *prabhura*—of Lord Caitanya Mahāprabhu; *ānanda*—pleasure; *bāḍilā*—increased.

TRANSLATION

As Sārvabhauma Bhaṭṭācārya arose from bed, he distinctly chanted, "Kṛṣṇa, Kṛṣṇa." Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa.

TEXT 221

বাহিরে প্রভুর তেঁহো পাইল দরশন।
আস্তে-ব্যস্তে আসি' কৈল চরণ বন্দন॥ ২২১॥

bāhire prabhura teṅho pāila daraśana
āste-vyaste āsi' kaila caraṇa vandana

SYNONYMS

bāhire—outside the house; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *teṅho*—he; *pāila*—got; *daraśana*—sight; *āste-vyaste*—with great hurry; *āsi'*—coming there; *kaila*—did; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

TEXT 222

বসিতে আসন দিয়া দুঁহেত বসিলা।
প্রসাদান্ন খুলি' প্রভু তাঁর হাতে দিলা॥ ২২২॥

vasite āsana diyā duṅheta vasilā
prasādānna khuli' prabhu tāṅra hāte dilā

SYNONYMS

vasite—to sit; *āsana*—carpet; *diyā*—offering; *duṅheta*—both of them; *vasilā*—sat down; *prasāda-anna*—the *prasāda; khuli'*—opening; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *hāte*—in the hand; *dilā*—offered.

TRANSLATION

The Bhaṭṭācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya Mahāprabhu opened the prasāda and placed it in the hands of the Bhaṭṭācārya.

TEXT 223

প্রসাদান্ন পাঞা ভট্টাচার্যের আনন্দ হৈল।
স্নান, সন্ধ্যা, দন্তধাবন যদ্যপি না কৈল॥ ২২৩॥

prasādānna pāñā bhaṭṭācāryera ānanda haila
snāna, sandhyā, danta-dhāvana yadyapi nā kaila

SYNONYMS

prasāda-anna—the remnants of food; *pāñā*—getting; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *ānanda*—pleasure; *haila*—there was; *snāna*—bathing; *sandhyā*—morning duties; *danta-dhāvana*—washing the teeth; *yadyapi*—although; *nā*—not; *kaila*—finished.

TRANSLATION

At that time, the Bhaṭṭācārya had not even washed his mouth, nor had he taken his bath nor finished his morning duties. Nonetheless, he was very pleased to receive the prasāda of Lord Jagannātha.

TEXT 224

চৈতন্য-প্রসাদে মনের সব জাড্য গেল।
এই শ্লোক পড়ি' অন্ন ভক্ষণ করিল॥ ২২৪॥

caitanya-prasāde manera saba jāḍya gela
ei śloka paḍi' anna bhakṣaṇa karila

SYNONYMS

caitanya-prasāde—by the mercy of Lord Śrī Caitanya Mahāprabhu; *manera*—of the mind; *saba*—all; *jāḍya*—dullness; *gela*—went away; *ei śloka*—these verses; *paḍi'*—reciting; *anna*—remnants of food; *bhakṣaṇa*—eating; *karila*—did.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhaṭṭācārya was eradicated. After reciting the following two verses, he ate the prasāda offered to him.

TEXT 225

শুষ্কং পর্যুষিতং বাপি নীতং বা দূরদেশতঃ।
প্রাপ্তিমাত্রেণ ভোক্তব্যং নাত্র কালবিচারণা ॥ ২২৫ ॥

śuṣkaṁ paryuṣitaṁ vāpi
nītaṁ vā dūra-deśataḥ
prāpti-mātreṇa bhoktavyaṁ
nātra kāla-vicāraṇā

SYNONYMS

śuṣkam—dry; *paryuṣitam*—stale; *vā*—or; *api*—although; *nītam*—brought; *vā*—or; *dūra-deśataḥ*—from a distant country; *prāpti-mātreṇa*—only with the receiving; *bhoktavyam*—to be eaten; *na*—not; *atra*—in this; *kāla-vicāraṇā*—consideration of time or place.

TRANSLATION

The Bhaṭṭācārya said: " 'One should eat the mahā-prasāda of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

TEXT 226

ন দেশনিয়মস্তত্র ন কালনিয়মস্তথা।
প্রাপ্তমন্নং দ্রুতং শিষ্টৈর্ভোক্তব্যং হরিরব্রবীৎ ॥ ২২৬ ॥

na deśa-niyamas tatra
na kāla-niyamas tathā

prāptam annaṁ drutaṁ śiṣṭair
bhoktavyaṁ harir abravīt

SYNONYMS

na—not; *deśa*—of the country; *niyamaḥ*—regulation; *tatra*—in that; *na*—not; *kāla*—of time; *niyamaḥ*—regulation; *tathā*—so also; *prāptam*—received; *annam*—*prasāda; drutam*—hastily; *śiṣṭaiḥ*—by gentlemen; *bhoktavyam*—to be eaten; *hariḥ*—the Lord; *abravīt*—has said.

TRANSLATION

" 'The prasāda of Lord Kṛṣṇa is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.' "

PURPORT

These verses are quoted from the *Padma Purāṇa*.

TEXT 227

দেখি' আনন্দিত হৈল মহাপ্রভুর মন।
প্রেমাবিষ্ট হঞা প্রভু কৈলা আলিঙ্গন ॥ ২২৭ ॥

dekhi' ānandita haila mahāprabhura mana
premāviṣṭa hañā prabhu kailā āliṅgana

SYNONYMS

dekhi'—seeing this; *ānandita*—very much pleased; *haila*—was; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *prema-āviṣṭa*—absorbed in the ecstasy of love of God; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āliṅgana*—embracing.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sārvabhauma Bhaṭṭācārya.

TEXT 228

দুইজনে ধরি' দুঁহে করেন নর্তন।
প্রভু-ভৃত্য দুঁহা স্পর্শে, দোঁহার ফুলে মন ॥ ২২৮ ॥

dui-jane dhari' duṅhe karena nartana
prabhu-bhṛtya duṅhā sparśe, doṅhāra phule mana

SYNONYMS

dui-jane—both of them; *dhari'*—embracing; *duṅhe*—both; *karena*—do; *nartana*—dancing; *prabhu-bhṛtya*—the master and the servant; *duṅhā*—both; *sparśe*—by touching each other; *doṅhāra*—of both of them; *phule*—were excited; *mana*—minds.

TRANSLATION

The Lord and the servant embraced one another and began to dance. Simply by touching each other, they became ecstatic.

TEXT 229

স্বেদ-কম্প-অশ্রু দুঁহে আনন্দে ভাসিলা।
প্রেমাবিষ্ট হঞা প্রভু কহিতে লাগিলা ॥ ২২৯ ॥

sveda-kampa-aśru duṅhe ānande bhāsilā
premāviṣṭa hañā prabhu kahite lāgilā

SYNONYMS

sveda—perspiration; *kampa*—trembling; *aśru*—tears; *duṅhe*—both of them; *ānande*—in transcendental bliss; *bhāsilā*—floated; *prema-āviṣṭa*—absorbed in ecstatic love of Godhead; *hañā*—being; *prabhu*—the Lord; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

TEXT 230

"আজি মুঞি অনায়াসে জিনিনু ত্রিভুবন।
আজি মুঞি করিনু বৈকুণ্ঠ আরোহণ ॥ ২৩০ ॥

"āji muñi anāyāse jininu tribhuvana
āji muñi karinu vaikuṇṭha ārohaṇa

SYNONYMS

āji—today; *muñi*—I; *anāyāse*—very easily; *jininu*—conquered; *tri-bhuvana*—the three worlds; *āji*—today; *muñi*—I; *karinu*—did; *vaikuṇṭha*—to the spiritual world; *ārohaṇa*—ascending.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

PURPORT

The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world known as Vaikuṇṭhaloka. The Vaikuṇṭhalokas are variegated spiritual planets situated in the Lord's impersonal bodily effulgence, known as the *brahmajyoti*. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually advanced in Kṛṣṇa consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the Vaikuṇṭha planets there. However, the devotees under the guidance of Śrī Caitanya Mahāprabhu aspire to reach the topmost spiritual planet, known as Goloka Vṛndāvana, the residence of Lord Śrī Kṛṣṇa and His eternal associates.

TEXT 231

আজি মোর পূর্ণ হৈল সর্ব অভিলাষ।
সার্বভৌমের হৈল মহাপ্রসাদে বিশ্বাস ॥ ২৩১ ॥

āji mora pūrṇa haila sarva abhilāṣa
sārvabhaumera haila mahā-prasāde viśvāsa

SYNONYMS

āji—today; *mora*—My; *pūrṇa*—satisfied; *haila*—became; *sarva*—all; *abhilāṣa*—desires; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *haila*—there was; *mahā-prasāde*—in the remnants of the Lord's food; *viśvāsa*—faith.

TRANSLATION

Caitanya Mahāprabhu continued: "I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhaṭṭācārya has acquired faith in the mahā-prasāda of Lord Jagannātha.

TEXT 232

আজি তুমি নিষ্কপটে হৈলা কৃষ্ণাশ্রয়।
কৃষ্ণ আজি নিষ্কপটে তোমা হৈল সদয়॥ ২৩২॥

āji tumi niṣkapaṭe hailā kṛṣṇāśraya
kṛṣṇa āji niṣkapaṭe tomā haila sadaya

SYNONYMS

āji—today; *tumi*—you; *niṣkapaṭe*—without a doubt; *hailā*—have become; *kṛṣṇa-āśraya*—under the shelter of Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *āji*—today; *niṣkapaṭe*—without reservation; *tomā*—unto you; *haila*—has become; *sa-daya*—very merciful.

TRANSLATION

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Kṛṣṇa, and Kṛṣṇa, without reservation, has become very merciful toward you.

TEXT 233

আজি সে খণ্ডিল তোমার দেহাদি-বন্ধন।
আজি তুমি ছিন্ন কৈলে মায়ার বন্ধন॥ ২৩৩॥

āji se khaṇḍila tomāra dehādi-bandhana
āji tumi chinna kaile māyāra bandhana

SYNONYMS

āji—today; *se*—that; *khaṇḍila*—dismantled; *tomāra*—your; *deha-ādi-bandhana*—material bondage due to the bodily concept of life; *āji*—today; *tumi*—you; *chinna*—cut to pieces; *kaile*—did; *māyāra*—of illusory energy; *bandhana*—the shackles.

TRANSLATION

"My dear Bhaṭṭācārya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

TEXT 234

আজি কৃষ্ণপ্রাপ্তি-যোগ্য হৈল তোমার মন।
বেদ-ধর্ম লঙ্ঘি' কৈলে প্রসাদ ভক্ষণ॥" ২৩৪॥

āji kṛṣṇa-prāpti-yogya haila tomāra mana
veda-dharma laṅghi' kaile prasāda bhakṣaṇa"

SYNONYMS

āji—today; *kṛṣṇa-prāpti*—for attainment of the lotus feet of Kṛṣṇa; *yogya*—fit; *haila*—has become; *tomāra*—your; *mana*—mind; *veda*—of the four *Vedas; dharma*—the principles; *laṅghi'*—surpassing; *kaile*—you have done; *prasāda*—the remnants of food offered to Kṛṣṇa; *bhakṣaṇa*—eating.

TRANSLATION

"Today your mind has become fit to take shelter of the lotus feet of Kṛṣṇa because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

TEXT 235

যেষাং স এষ ভগবান্ দয়য়েদনন্তঃ
সর্বাত্মনাশ্রিতপদো যদি নির্ব্যলীকম্ ।
তে দুস্তরামতিতরন্তি চ দেবমায়াং
নৈষাং মমাহমিতিধীঃ শ্বশৃগালভক্ষ্যে ॥ ২৩৫॥

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam
te dustarām atitaranti ca deva-māyāṁ
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

SYNONYMS

yeṣām—unto those who are fully surrendered souls; *saḥ*—He; *eṣaḥ*—this; *bhagavān*—the Supreme Personality of Godhead; *dayayet*—may show mercy; *anantaḥ*—the unlimited; *sarva-ātmanā*—fully, without reservation; *āśrita-padaḥ*—those who have taken shelter of the Lord; *yadi*—if; *nirvyalīkam*—without duplicity; *te*—such persons; *dustarām*—insurmountable; *atitaranti*—surpass; *ca*—also; *deva-māyām*—the illusory material energy; *na*—not; *eṣām*—this; *mama aham*—"my" and "I"; *iti*—such; *dhīḥ*—intelligence; *śva-śṛgāla-bhakṣye*—in the body, which is to be eaten by dogs and jackals.

TRANSLATION

"'When a person without reservation takes shelter of the lotus feet of the Supreme Personality of Godhead, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus one can pass over the insurmountable ocean

of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people.' "

PURPORT

The Supreme Lord never bestows His benediction upon those fixed in the bodily conception. As *Bhagavad-gītā* clearly states:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

In this verse that Caitanya Mahāprabhu has quoted from *Śrīmad-Bhāgavatam* (2.7.42), the meaning of Śrī Kṛṣṇa's statement is explained. Kṛṣṇa bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of *Bhagavad-gītā* (Bg. 2.13), where Kṛṣṇa says, *dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā.* In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the causeless mercy of the Supreme Lord, nor can he cross over the vast ocean of material nescience. This is also confirmed in *Bhagavad-gītā* (7.14): *mām eva ye prapadyante māyām etāṁ taranti te.* Without surrendering unto the lotus feet of Kṛṣṇa, one cannot expect release from the clutches of *māyā,* the illusory energy. According to *Śrīmad-Bhāgavatam,* Māyāvādī *sannyāsīs* who falsely think of themselves as liberated from the clutches of *māyā* are called *vimukta-māninaḥ.* Actually, they are not liberated, but they think that they have become liberated and have become Nārāyaṇa Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, he cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Māyāvādī *sannyāsīs* do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord nor expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the

benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

The *karmīs* are fully under the bodily conception of life, and the *jñānīs,* although theoretically understanding that they are not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both *karmīs* and *jñānīs* are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dāsa Ṭhākura therefore says, *jñāna-kāṇḍa karma-kāṇḍa, kevala viṣera bhāṇḍa:* those who have taken to the process of *karma-kāṇḍa* (fruitive activity) and *jñāna-kāṇḍa* (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Kṛṣṇa. This is confirmed in *Śrīmad Bhagavad-gītā:*

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

TEXT 236

এত কহি' মহাপ্রভু আইলা নিজ-স্থানে।
সেই হৈতে ভট্টাচার্যের খণ্ডিল অভিমানে ॥ ২৩৬ ॥

eta kahi' mahāprabhu āilā nija-sthāne
sei haite bhaṭṭācāryera khaṇḍila abhimāne

SYNONYMS

eta kahi'—speaking in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *nija-sthāne*—to His own residence; *sei haite*—from that time; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *khaṇḍila*—was dismantled; *abhimāne*—false pride.

TRANSLATION

After speaking to Sārvabhauma Bhaṭṭācārya in this way, Śrī Caitanya Mahāprabhu returned to His residence. From that day on, the Bhaṭṭācārya was free because his false pride had been dismantled.

TEXT 237

চৈতন্য-চরণ বিনে নাহি জানে আন।
ভক্তি বিনু শাস্ত্রের আর না করে ব্যাখ্যান॥ ২৩৭॥

caitanya-caraṇa vine nāhi jāne āna
bhakti vinu śāstrera āra nā kare vyākhyāna

SYNONYMS

caitanya-caraṇa—the lotus feet of Lord Caitanya; *vine*—except; *nāhi*—not; *jāne*—knows; *āna*—other; *bhakti*—devotional service; *vinu*—except; *śāstrera*—of the scripture; *āra*—any other; *nā*—not; *kare*—does; *vyākhyāna*—explanation.

TRANSLATION

From that day on, Sārvabhauma Bhaṭṭācārya did not know anything but the lotus feet of Lord Caitanya Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

TEXT 238

গোপীনাথাচার্য তাঁর বৈষ্ণবতা দেখিয়া।
'হরি' 'হরি' বলি' নাচে হাতে তালি দিয়া॥ ২৩৮॥

gopīnāthācārya tāṅra vaiṣṇavatā dekhiyā
'hari' 'hari' bali' nāce hāte tāli diyā

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya; *tāṅra*—of Sārvabhauma Bhaṭṭācārya; *vaiṣṇavatā*—firm faith in Vaiṣṇavism; *dekhiyā*—seeing; *hari hari*—the holy name of the Lord; *bali'*—saying; *nāce*—dances; *hāte tāli diyā*—clapping his two hands.

TRANSLATION

Seeing that Sārvabhauma Bhaṭṭācārya was firmly fixed in the cult of Vaiṣṇavism, Gopīnātha Ācārya, his brother-in-law, began to dance, clap his hands and chant, "Hari! Hari!"

TEXT 239

আর দিন ভট্টাচার্য আইলা দর্শনে।
জগন্নাথ না দেখি' আইলা প্রভুস্থানে॥ ২৩৯॥

āra dina bhaṭṭācārya āilā darśane
jagannātha nā dekhi' āilā prabhu-sthāne

SYNONYMS

āra dina—the next day; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āilā*—came; *darśane*—to see Lord Jagannātha; *jagannātha*—Lord Jagannātha; *nā dekhi'*—without seeing; *āilā*—came; *prabhu-sthāne*—to the place of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, the Bhaṭṭācārya went to visit the temple of Lord Jagannātha, but before he reached the temple, he went to see Caitanya Mahāprabhu.

TEXT 240

দণ্ডবৎ করি' কৈল বহুবিধ স্তুতি।
দৈন্য করি' কহে নিজ পূর্বদুর্মতি ॥ ২৪০ ॥

daṇḍavat kari' kaila bahu-vidha stuti
dainya kari' kahe nija pūrva-durmati

SYNONYMS

daṇḍavat kari'—after offering obeisances by falling flat on the ground; *kaila*—he did; *bahu-vidha*—various types of; *stuti*—prayers; *dainya kari'*—in great humbleness; *kahe*—describes; *nija*—his personal; *pūrva-durmati*—previous bad disposition.

TRANSLATION

When he met Lord Caitanya Mahāprabhu, the Bhaṭṭācārya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

TEXT 241

ভক্তিসাধন-শ্রেষ্ঠ শুনিতে হৈল মন।
প্রভু উপদেশ কৈল নাম-সংকীর্তন ॥ ২৪১ ॥

bhakti-sādhana-śreṣṭha śunite haila mana
prabhu upadeśa kaila nāma-saṅkīrtana

SYNONYMS

bhakti-sādhana—in the execution of devotional service; *śreṣṭha*—the most important item; *śunite*—to hear; *haila*—it was; *mana*—the mind; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *upadeśa*—advice; *kaila*—gave; *nāma-saṅkīrtana*—chanting of the holy name of the Lord.

TRANSLATION

Then the Bhaṭṭācārya asked Caitanya Mahāprabhu: "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

PURPORT

There are nine items to be executed in devotional service. These are enumerated in the following verse from *Śrīmad-Bhāgavatam* (7.5.32):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and *sarvātma-nivedana,* offering oneself fully at the lotus feet of the Lord—these are the nine devotional processes. In *The Nectar of Devotion,* these are expanded into sixty-four items. When Sārvabhauma Bhaṭṭācārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. He then quoted the following verse from the *Bṛhan-nāradīya Purāṇa* (Thirty-eighth Chapter, verse 126) to confirm His statement.

TEXT 242

হরের্নাম হরের্নাম হরের্নামৈব কেবলম্ ।
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥ ২৪২ ॥

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma—the holy name of the Lord Hari; *hareḥ nāma*—the holy name of the Lord Hari; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this age of Kali; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *gatiḥ*—means; *anyathā*—other.

TRANSLATION

" 'In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.' "

PURPORT

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa *mahā-mantra*. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in *Bhagavad-gītā:*

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion engage themselves in My service with determination." (Bg. 7.28) Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity—illicit sex, meat eating, intoxication and gambling—and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this age of Kali, *hari-kīrtana* is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from *Śrīmad-Bhāgavatam:*

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

"The most important factor in this age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa *mantra*. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the age of Kali simply by chanting the holy names, Hare Kṛṣṇa." (*Bhāg.* 12.3.51-52)

TEXT 243

এই শ্লোকের অর্থ শুনাইল করিয়া বিস্তার।
শুনি' ভট্টাচার্য-মনে হৈল চমৎকার ॥ ২৪৩ ॥

ei ślokera artha śunāila kariyā vistāra
śuni' bhaṭṭācārya-mane haila camatkāra

SYNONYMS

ei ślokera—of this verse; *artha*—the meaning; *śunāila*—made hear; *kariyā*—doing; *vistāra*—extensive description; *śuni'*—hearing; *bhaṭṭācārya*—of Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder.

TRANSLATION

Śrī Caitanya Mahāprabhu very elaborately explained the harer nāma verse of the Bṛhan-nāradīya Purāṇa, and Sārvabhauma Bhaṭṭācārya was struck with wonder to hear His explanation.

TEXT 244

গোপীনাথাচার্য বলে,—'আমি পূর্বে যে কহিল।
শুন, ভট্টাচার্য, তোমার সেই ত' হইল ॥' ২৪৪ ॥

gopīnāthācārya bale,—'āmi pūrve ye kahila
śuna, bhaṭṭācārya, tomāra sei ta' ha-ila'

SYNONYMS

gopīnātha-ācārya—of the name Gopīnātha Ācārya; *bale*—says; *āmi*—I; *pūrve*—previously; *ye*—what; *kahila*—said; *śuna*—hear; *bhaṭṭācārya*—my dear Bhaṭṭācārya; *tomāra*—your; *sei*—that; *ta'*—indeed; *ha-ila*—has happened.

TRANSLATION

Gopīnātha Ācārya reminded Sārvabhauma Bhaṭṭācārya: "My dear Bhaṭṭācārya, what I foretold to you has now taken place."

PURPORT

Previously Gopīnātha Ācārya had informed Sārvabhauma Bhaṭṭācārya that when he would be blessed by the Lord, he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhaṭṭācārya was fully converted to the cult of Vaiṣṇavism, and he was following the principles automatically, without being pressured. In *Bhagavad-gītā* (2.40) it is therefore said, *svalpam apy asya dharmasya trāyate mahato bhayāt:* simply by performing a little devotional service, one can escape the greatest danger. Sārvabhauma Bhaṭṭācārya had been in the greatest danger because he had adhered to Māyāvāda philosophy. Somehow or other he came into contact with Lord Śrī Caitanya Mahāprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

TEXT 245

ভট্টাচার্য কহে তাঁরে করি' নমস্কারে।
তোমার সম্বন্ধে প্রভু কৃপা কৈল মোরে ॥ ২৪৫ ॥

bhaṭṭācārya kahe tāṅre kari' namaskāre
tomāra sambandhe prabhu kṛpā kaila more

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *tāṅre*—unto Gopīnātha Ācārya; *kari'*—doing; *namaskāre*—obeisances; *tomāra sambandhe*—on account of your relationship; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *kaila*—showed; *more*—unto me.

TRANSLATION

Offering his obeisances to Gopīnātha Ācārya, the Bhaṭṭācārya said: "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.

TEXT 246

তুমি—মহাভাগবত, আমি—তর্ক-অন্ধে।
প্রভু কৃপা কৈল মোরে তোমার সম্বন্ধে ॥ ২৪৬ ॥

tumi—mahābhāgavata, āmi—tarka-andhe
prabhu kṛpā kaila more tomāra sambandhe

SYNONYMS

tumi—you; *mahā-bhāgavata*—a first-class devotee; *āmi*—I; *tarka-andhe*—in the darkness of logical arguments; *prabhu*—the Lord; *kṛpā*—mercy; *kaila*—showed; *more*—unto me; *tomāra*—your; *sambandhe*—by the relationship.

TRANSLATION

"You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

TEXT 247

বিনয় শুনি' তুষ্টে প্রভু কৈল আলিঙ্গন।
কহিল,—যাঞা করহ ঈশ্বর দরশন ॥ ২৪৭ ॥

vinaya śuni' tuṣṭye prabhu kaila āliṅgana
kahila,—yāñā karaha īśvara daraśana

SYNONYMS

vinaya śuni'—upon hearing this humbleness of Sārvabhauma Bhaṭṭācārya; *tuṣṭye*—in satisfaction; *prabhu*—the Lord; *kaila*—did; *āliṅgana*—embracing; *kahila*—said; *yāñā*—going; *karaha*—do; *īśvara daraśana*—visiting the temple of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased with this humble statement. After embracing the Bhaṭṭācārya, He said: "Now go see Lord Jagannātha in the temple."

TEXT 248

জগদানন্দ দামোদর,—দুই সঙ্গে লঞা।
ঘরে আইল ভট্টাচায জগন্নাথ দেখিয়া ॥ ২৪৮ ॥

jagadānanda dāmodara,—dui saṅge lañā
ghare āila bhaṭṭācārya jagannātha dekhiyā

SYNONYMS

jagadānanda—of the name Jagadānanda; *dāmodara*—of the name Dāmodara; *dui*—two persons; *saṅge*—with him; *lañā*—taking; *ghare*—to his home; *āila*—returned; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *jagannātha*—Lord Jagannātha; *dekhiyā*—seeing in the temple.

TRANSLATION

After visiting the temple of Lord Jagannātha, Sārvabhauma Bhaṭṭācārya returned home with Jagadānanda and Dāmodara.

TEXT 249

উত্তম উত্তম প্রসাদ বহুত আনিলা।
নিজবিপ্র-হাতে দুই জনা সঙ্গে দিলা ॥ ২৪৯ ॥

uttama uttama prasāda bahuta ānilā
nija-vipra-hāte dui janā saṅge dilā

SYNONYMS

uttama uttama—very first-class; *prasāda*—remnants of food offered to Jagannātha; *bahuta*—in great quantity; *ānilā*—brought; *nija-vipra*—of his own *brāhmaṇa* servant; *hāte*—in the hand; *dui*—two; *janā*—persons; *saṅge*—with him; *dilā*—gave.

TRANSLATION

The Bhaṭṭācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasāda was given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

TEXT 250

নিজ কৃত দুই শ্লোক লিখিয়া তালপাতে।
'প্রভুকে দিহ' বলি' দিল জগদানন্দ-হাতে ॥ ২৫০ ॥

nija kṛta dui śloka likhiyā tāla-pāte
'prabhuke diha' bali' dila jagadānanda-hāte

SYNONYMS

nija—by him; *kṛta*—composed; *dui*—two; *śloka*—verses; *likhiyā*—writing; *tāla-pāte*—on a leaf of a palm tree; *prabhuke diha*—give to Lord Śrī Caitanya Mahāprabhu; *bali'*—saying this; *dila*—gave it; *jagadānanda-hāte*—in the hands of Jagadānanda.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadānanda Prabhu, he requested him to deliver it to Śrī Caitanya Mahāprabhu.

TEXT 251

প্রভু-স্থানে আইলা দুঁহে প্রসাদ-পত্রী লঞা।
মুকুন্দ দত্ত পত্রী নিল তার হাতে পাঞা ॥ ২৫১ ॥

prabhu-sthāne āilā duṅhe prasāda-patrī lañā
mukunda datta patrī nila tāra hāte pāñā

SYNONYMS

prabhu-sthāne—to the place where Śrī Caitanya Mahāprabhu was residing; *āilā*—went back; *duṅhe*—both Jagadānanda and Dāmodara; *prasāda*—the remnants of food; *patrī*—the leaf of a palm tree; *lañā*—taking; *mukunda datta*—of the name Mukunda Datta; *patrī*—the leaf of a palm tree; *nila*—took; *tāra*—of Jagadānanda; *hāte*—in the hand; *pāñā*—receiving.

TRANSLATION

Jagadānanda and Dāmodara then returned to Śrī Caitanya Mahāprabhu, bringing Him both the prasāda and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadānanda before he could deliver it to Śrī Caitanya Mahāprabhu.

TEXT 252

দুই শ্লোক বাহির-ভিতে লিখিয়া রাখিল।
তবে জগদানন্দ পত্রী প্রভুকে লঞা দিল ॥ ২৫২ ॥

dui śloka bāhira-bhite likhiyā rākhila
tabe jagadānanda patrī prabhuke lañā dila

SYNONYMS

dui—two; *śloka*—verses; *bāhira*—outside; *bhite*—on the wall; *likhiyā*—writing; *rākhila*—kept; *tabe*—thereafter; *jagadānanda*—Jagadānanda Prabhu; *patrī*—the palm leaf; *prabhuke*—to the Lord; *lañā*—taking; *dila*—delivered.

TRANSLATION

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadānanda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahāprabhu.

TEXT 253

প্রভু শ্লোক পড়ি' পত্র ছিণ্ডিয়া ফেলিল।
ভিত্ত্যে দেখি' ভক্ত সব শ্লোক কণ্ঠে কৈল॥ ২৫৩॥

prabhu śloka paḍi' patra chiṇḍiyā phelila
bhittye dekhi' bhakta saba śloka kaṇṭhe kaila

SYNONYMS

prabhu—the Lord; *śloka*—verses; *paḍi'*—reading; *patra*—the palm leaf; *chiṇḍiyā*—tearing to pieces; *phelila*—threw; *bhittye*—on the outside wall; *dekhi'*—seeing; *bhakta*—the devotees; *saba*—all; *śloka*—verses; *kaṇṭhe*—within the neck; *kaila*—kept.

TRANSLATION

As soon as Lord Caitanya Mahāprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

TEXT 254

বৈরাগ্য-বিদ্যা-নিজ-ভক্তিযোগ-শিক্ষার্থমেকঃ পুরুষঃ পুরাণঃ।
শ্রীকৃষ্ণচৈতন্যশরীরধারী কৃপাম্বুধির্যস্তমহং প্রপদ্যে॥ ২৫৪॥

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam aham prapadye

SYNONYMS

vairāgya—detachment from everything that does not help develop Kṛṣṇa consciousness; *vidyā*—knowledge; *nija*—own; *bhakti-yoga*—devotional service; *śikṣā-artham*—just to instruct; *ekaḥ*—the single person; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—very old, or eternal; *śrī-kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śarīra-dhārī*—accepting the body; *kṛpā-ambudhiḥ*—the ocean of transcendental mercy; *yaḥ*—who; *tam*—unto Him; *aham*—I; *prapadye*—surrender.

TRANSLATION

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real

knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

PURPORT

This verse and the following verse are included in the *Caitanya-candrodaya-nāṭaka* (6.74), by Śrī Kavi-karṇapura.

TEXT 255

কালান্নষ্টং ভক্তিযোগং নিজং যঃ
প্রাদুষ্কর্তুং কৃষ্ণচৈতন্যনামা ।
আবির্ভূতস্তস্য পাদারবিন্দে
গাঢ়ং গাঢ়ং লীয়তাং চিত্তভৃঙ্গঃ ॥ ২৫৫ ॥

kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ
prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvirbhūtas tasya pādāravinde
gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ

SYNONYMS

kālāt—from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; *naṣṭam*—destroyed; *bhakti-yogam*—the science of devotional service; *nijam*—which is applicable to Him only; *yaḥ*—one who; *prāduṣkartum*—to revive; *kṛṣṇa-caitanya-nāmā*—named Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *āvirbhūtaḥ*—who has appeared; *tasya*—His; *pāda-aravinde*—in the lotus feet; *gāḍham gāḍham*—very deeply; *līyatām*—let it be merged; *citta-bhṛṅgaḥ*—my consciousness, like a honeybee.

TRANSLATION

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

PURPORT

As stated in *Bhagavad-gītā:*

yadā yadā hi dharmasya
glānir bhavati bhārata

abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7)

This is also the case with Caitanya Mahāprabhu's appearance. Śrī Caitanya Mahāprabhu appeared in this world as a disguised incarnation of Kṛṣṇa, but His appearance is confirmed in *Śrīmad-Bhāgavatam, Mahābhārata* and other Vedic scriptures. He appeared to teach the fallen souls in this material world, for in this age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord's example.

At the conclusion of *Bhagavad-gītā,* Lord Kṛṣṇa advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Kṛṣṇa; therefore Kṛṣṇa returned with the same mission, but He executed it in a different way. As Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Śrī Caitanya Mahāprabhu, He taught us *how* to surrender to Kṛṣṇa. Therefore He is praised by the Gosvāmīs: *namo mahā-vadānyāya kṛṣṇa-prema-pradāye te.* Lord Śrī Kṛṣṇa is certainly the Personality of Godhead, but He is not as magnanimous as Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa simply gave orders for one to become His devotee (*man-manā bhava mad-bhaktaḥ*), but Śrī Caitanya Mahāprabhu actually taught the process of Kṛṣṇa consciousness. If one wants to become a devotee of Kṛṣṇa, he must first take shelter of the lotus feet of Śrī Caitanya Mahāprabhu, following in the footsteps of Sārvabhauma Bhaṭṭācārya and other exalted devotees.

TEXT 256

এই দুই শ্লোক—ভক্তকণ্ঠে রত্নহার।
সার্বভৌমের কীর্তি ঘোষে ঢক্কাবাদ্যাকার॥ ২৫৬॥

ei dui śloka——bhakta-kaṇṭhe ratna-hāra
sārvabhaumera kīrti ghoṣe ḍhakkā-vādyākāra

SYNONYMS

ei dui śloka—these two verses; *bhakta-kaṇṭhe*—on the necks of the devotees; *ratna-hāra*—pearl necklaces; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *kīrti*—reputation; *ghoṣe*—declare; *ḍhakkā*—of a drum; *vādya*—of the sound; *ākāra*—in the form.

TRANSLATION

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum because they have become pearl necklaces around the necks of all devotees.

TEXT 257

সার্বভৌম হৈলা প্রভুর ভক্ত একতান।
মহাপ্রভুর সেবা-বিনা নাহি জানে আন ॥ ২৫৭ ॥

sārvabhauma hailā prabhura bhakta ekatāna
mahāprabhura sevā-vinā nāhi jāne āna

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *prabhura*—of the Lord; *bhakta*—a devotee; *ekatāna*—without deviation; *mahā-prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sevā*—service; *vinā*—except; *nāhi*—not; *jāne*—knows; *āna*—anything else.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Caitanya Mahāprabhu; he did not know anything but the service of the Lord.

TEXT 258

'শ্রীকৃষ্ণচৈতন্য শচীসূত গুণধাম'।
এই ধ্যান, এই জপ, লয় এই নাম ॥ ২৫৮ ॥

'śrī-kṛṣṇa-caitanya śacī-sūta guṇa-dhāma'
ei dhyāna, ei japa, laya ei nāma

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śacī-sūta*—the son of mother Śacī; *guṇa-dhāma*—the reservoir of all good qualities; *ei*—this; *dhyāna*—meditation; *ei*—this; *japa*—chanting; *laya*—he takes; *ei*—this; *nāma*—holy name.

TRANSLATION

The Bhaṭṭācārya always chanted the holy name of Śrī Kṛṣṇa Caitanya, son of mother Śacī and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

TEXT 259

একদিন সার্বভৌম প্রভু-আগে আইলা।
নমস্কার করি' শ্লোক পড়িতে লাগিলা॥ ২৫৯॥

eka-dina sārvabhauma prabhu-āge āilā
namaskāra kari' śloka paḍite lāgilā

SYNONYMS

eka-dina—one day; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhu-āge*—in front of Lord Śrī Caitanya Mahāprabhu; *āilā*—came; *namaskāra kari'*—after offering obeisances; *śloka*—a verse; *paḍite lāgilā*—began to recite.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Caitanya Mahāprabhu, and, offering obeisances, began to recite a verse.

TEXT 260

ভাগবতের 'ব্রহ্মস্তবে'র শ্লোক পড়িলা।
শ্লোক-শেষে দুই অক্ষর-পাঠ ফিরাইলা॥ ২৬০॥

bhāgavatera 'brahma-stave'ra śloka paḍilā
śloka-śeṣe dui akṣara-pāṭha phirāilā

SYNONYMS

bhāgavatera—from *Śrīmad-Bhāgavatam; brahma-stavera*—of the prayers of Lord Brahmā; *śloka*—a verse; *paḍilā*—recited; *śloka-śeṣe*—at the end of the verse; *dui akṣara*—of two syllables; *pāṭha*—the reading; *phirāilā*—changed.

TRANSLATION

He began to quote one of Lord Brahmā's prayers from Śrīmad-Bhāgavatam, but he changed two syllables at the end of the verse.

TEXT 261

তত্তেঽনুকম্পাং সুসমীক্ষমাণো ভুঞ্জান এবাত্মকৃতং বিপাকম্।
হৃদ্বাগ্বপুর্ভির্বিদধন্নমস্তে জীবেত যো মুক্তিপদে স দায়ভাক্॥

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo bhakti-pade sa dāya-bhāk

SYNONYMS

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with the heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—may live; *yaḥ*—anyone who; *bhakti-pade*—in devotional service; *saḥ*—he; *dāya-bhāk*—a bona fide candidate.

TRANSLATION

[The verse read:] "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

PURPORT

When reading this verse from *Śrīmad-Bhāgavatam* (10.14.8), Sārvabhauma Bhaṭṭācārya changed the original reading from *mukti-pade* to *bhakti-pade*. *Mukti* means liberation and merging into the impersonal Brahman effulgence. *Bhakti* means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhaṭṭācārya did not like the word *mukti-pade,* which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in the *Śrīmad-Bhāgavatam,* as Śrī Caitanya Mahāprabhu will explain. Although the Bhaṭṭācārya changed the word in his devotional ecstasy, Śrī Caitanya Mahāprabhu did not approve of it.

TEXT 262

প্রভু কহে, 'মুক্তিপদে'—ইহা পাঠ হয়।
'ভক্তিপদে' কেনে পড়, কি তোমার আশয়॥ ২৬২॥

prabhu kahe, 'mukti-pade'—ihā pāṭha haya
'bhakti-pade' kene paḍa, ki tomāra āśaya

SYNONYMS

prabhu kahe—the Lord said; *mukti-pade*—the word *"mukti-pade"; ihā*—this; *pāṭha*—the reading; *haya*—is; *bhakti-pade*—*"bhakti-pade"; kene*—why; *paḍa*—you read; *ki*—what; *tomāra*—your; *āśaya*—intention.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately pointed out: "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

TEXT 263

ভট্টাচার্য কহে,—'ভক্তি'-সম নহে মুক্তি-ফল।
ভগবদ্ভক্তিবিমুখের হয় দণ্ড কেবল ॥ ২৬৩ ॥

bhaṭṭācārya kahe,—'bhakti'-sama nahe mukti-phala
bhagavad-bhakti-vimukhera haya daṇḍa kevala

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *bhakti*—devotional service; *sama*—equal to; *nahe*—not; *mukti*—of liberation; *phala*—the result; *bhagavat-bhakti*—to the devotional service of the Supreme Personality of Godhead; *vimukhera*—of one who is averse to; *haya*—it is; *daṇḍa*—the punishment; *kevala*—only.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied: "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

PURPORT

In the *Brahmāṇḍa Purāṇa* it is said:

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca hariṇā hatāḥ

"In Siddhaloka [Brahmaloka] there live two kinds of living entities—those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord." The word *tamasaḥ* means "the coverings of the universe." Layers of material elements cover the universe, and outside these coverings is the impersonal Brahman effulgence. If one is destined to remain in the Lord's impersonal effulgence, he misses the opportunity to render service to the Personality of

Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sārvabhauma Bhaṭṭācārya continues to explain the distinction between *mukti-pada* and *bhakti-pada* in the following verses.

TEXTS 264-265

কৃষ্ণের বিগ্রহ যেই সত্য নাহি মানে।
যেই নিন্দা-যুদ্ধাদিক করে তাঁর সনে ॥ ২৬৪ ॥
সেই দুইর দণ্ড হয়—'ব্রহ্মসাযুজ্য-মুক্তি'।
তার মুক্তি ফল নহে, যেই করে ভক্তি ॥ ২৬৫ ॥

kṛṣṇera vigraha yei satya nāhi māne
yei nindā-yuddhādika kare tāṅra sane

sei duira daṇḍa haya—'brahma-sāyujya-mukti'
tāra mukti phala nahe, yei kare bhakti

SYNONYMS

kṛṣṇera—of Lord Śrī Kṛṣṇa; *vigraha*—the transcendental form; *yei*—anyone who; *satya*—as truth; *nāhi*—not; *māne*—accepts; *yei*—anyone who; *nindā*—blaspheming; *yuddha-ādika*—fighting and so forth; *kare*—does; *tāṅra sane*—with Him, Śrī Kṛṣṇa; *sei*—these; *duira*—of the two; *daṇḍa haya*—there is punishment; *brahma-sāyujya-mukti*—merging into the Brahman effulgence; *tāra*—of him; *mukti*—such liberation; *phala*—the result; *nahe*—not; *yei*—who; *kare*—executes; *bhakti*—devotional service.

TRANSLATION

The Bhaṭṭācārya continued: "The impersonalists, who do not accept the transcendental form of Lord Śrī Kṛṣṇa, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

TEXT 266

যদ্যপি সে মুক্তি হয় পঞ্চ-প্রকার।
সালোক্য-সামীপ্য-সারূপ্য-সার্ষ্টি-সাযুজ্য আর॥২৬৬॥

yadyapi se mukti haya pañca-parakāra
sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra

SYNONYMS

yadyapi—although; *se*—that; *mukti*—liberation; *haya*—is; *pañca-parakāra*—of five different varieties; *sālokya*—of the name *sālokya; sāmīpya*—of the name *sāmīpya; sārūpya*—of the name *sārūpya; sārṣṭi*—of the name *sārṣṭi; sāyujya*—of the name *sāyujya; āra*—and.

TRANSLATION

"There are five kinds of liberation: sālokya, sāmīpya, sārūpya, sārṣṭi and sāyujya.

PURPORT

Sālokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides. *Sāmīpya* means remaining an associate of the Supreme Personality of Godhead. *Sārūpya* means attaining a four-handed form exactly like that of the Lord. *Sārṣṭi* means attaining opulences like those of the Supreme Lord, and *sāyujya* means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

TEXT 267

'সালোক্যাদি' চারি যদি হয় সেবা-দ্বার।
তবু কদাচিৎ ভক্ত করে অঙ্গীকার ॥ ২৬৭ ॥

'sālokyādi' cāri yadi haya sevā-dvāra
tabu kadācit bhakta kare aṅgīkāra

SYNONYMS

sālokya-ādi—beginning with *sālokya; cāri*—four kinds of liberation; *yadi*—if; *haya*—are; *sevā-dvāra*—a means of rendering service to the Lord; *tabu*—still; *kadācit*—occasionally; *bhakta*—a pure devotee; *kare*—makes; *aṅgīkāra*—acceptance.

TRANSLATION

"If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālokya, sārūpya, sāmīpya or sārṣṭi forms of liberation, but never sāyujya.

TEXT 268

'সাযুজ্য' শুনিতে ভক্তের হয় ঘৃণা-ভয়।
নরক বাঞ্ছয়ে, তবু সাযুজ্য না লয়॥ ২৬৮॥

'sāyujya' śunite bhaktera haya ghṛṇā-bhaya
naraka vāñchaye, tabu sāyujya nā laya

SYNONYMS

sāyujya—liberation by merging into the effulgence; *śunite*—even to hear; *bhaktera*—of the devotee; *haya*—there is; *ghṛṇā*—hatred; *bhaya*—fear; *naraka*—a hellish condition of life; *vāñchaye*—he desires; *tabu*—still; *sāyujya*—merging into the effulgence of the Lord; *nā laya*—never accepts.

TRANSLATION

"A pure devotee does not like even to hear about sāyujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord."

PURPORT

Śrīla Prabodhānanda Sarasvatī has sung: *kaivalyaṁ narakāyate*. The impersonalist's conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (*sālokya, sāmīpya, sārūpya* and *sārṣṭi*) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee of Lord Kṛṣṇa rejects even these types of liberation; he only aspires to serve Kṛṣṇa birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears *sāyujya-mukti,* merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.

TEXT 269

ব্রহ্মে, ঈশ্বরে সাযুজ্য দুই ত' প্রকার।
ব্রহ্ম-সাযুজ্য হৈতে ঈশ্বর-সাযুজ্য ধিক্কার॥ ২৬৯॥

brahme, īśvare sāyujya dui ta' prakāra
brahma-sāyujya haite īśvara-sāyujya dhikkāra

SYNONYMS

brahme—in the Brahman effulgence; *īśvare*—in the body of the Lord; *sāyujya*—merging; *dui*—two; *ta'*—indeed; *prakāra*—varieties; *brahma-sāyujya*—merging into the Brahman effulgence; *haite*—than; *īśvara-sāyujya*—merging into the body of the Lord; *dhikkāra*—more abominable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued: "There are two kinds of sāyujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

PURPORT

According to the opinion of the Māyāvādī Vedāntists, the living entity's ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloka or Siddhaloka. According to *Brahma-saṁhitā* (5.40), *yasya prabhā prabhavato jagad-aṇḍa-koṭi:* the material universes are generated from the bodily rays of the Supreme Personality of Godhead. *Yogīs* who follow the principles of Patañjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavān, and His bodily effulgence is known as the *brahmajyoti,* Brahmaloka or Siddhaloka. Thus Brahmaloka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to keep their individual existences, they are combined and allowed to remain in Brahmaloka like so many atomic particles of sunshine emanating from the sun.

The word *siddha* is very significant. *Siddha* refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in *Bhagavad-gītā* as *brahma-bhūta.* In the conditioned state, the living entity is known as *jīva-bhūta,* or "the living force within matter." *Brahma-bhūta* living entities are allowed to stay in Brahmaloka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by *Śrīmad-Bhāgavatam* (10.2.32): *ye 'nye 'ravindākṣa.* These semi-liberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as *vimukta-māninaḥ,* meaning that they falsely consider

themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloka, they cannot remain there perpetually, for they are bereft of *ānanda* (bliss). Even though these living entities attain the *brahma-bhūta* stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord's service. They do not properly utilize whatever little knowledge they have of the Supreme Personality of Godhead. Not attaining *ānanda*, or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The *bhaktas* consider such a falldown equal to achieving a place in hell.

The followers of the Patañjali *yoga* system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord's effulgence. These *yogīs* meditate on the four-handed Viṣṇu form of the Lord in order to merge into His body. The Patañjali system describes the form of the Lord as *kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ*: "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The *yogīs* accept the eternity of the Supreme Person in their *mantra, sa pūrveṣām api guruḥ kālānavac chedāt*: "Such a person is always supreme and is not influenced by the element of time." The followers of the Patañjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them: *puruṣārtha-śūnyānāṁ pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti*. They believe that in the perfectional stage, the conception of *puruṣa* is vanquished. According to their description: *citi-śaktir iti*. They believe that when one becomes perfect, he cannot remain a person. This *yoga* system is therefore abominable because its final conception is impersonal. In the beginning, these *yogīs* accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus they fall down again into the material world. This is supported by the *Śrīmad-Bhāgavatam* (10.2.32). *Āruhya-kṛc-chreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*: due to neglecting the lotus feet of the Lord, these *yogīs* again fall down into the material existence (*patanty adhaḥ*). Consequently this path of *yoga* is more abominable than the impersonalists' path. This conclusion is also supported by Lord Kapiladeva in the following verse from *Śrīmad-Bhāgavatam* (3.29.13).

TEXT 270

সালোক্য-সার্ষ্টি-সামীপ্য-সারূপ্যৈকত্বমপ্যুত ।
দীয়মানং ন গৃহ্ণন্তি বিনা মৎ-সেবনং জনাঃ ॥ ২৭০ ॥

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya—the liberation of living in the same planet as the Lord; *sārṣṭi*—to have opulence exactly like that of the Lord; *sāmīpya*—to associate always with the Lord; *sārūpya*—to achieve a body like that of the Lord; *ekatvam*—to merge into the body of the Lord; *api*—although; *uta*—it is said; *dīyamānam*—being offered; *na*—not; *gṛhṇanti*—do accept; *vinā*—without; *mat*—My; *sevanam*—service; *janāḥ*—the pure devotees.

TRANSLATION

Sārvabhauma Bhaṭṭācārya concluded: " 'Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord.' "

TEXT 271

প্রভু কহে,—'মুক্তিপদে'র আর অর্থ হয়।
মুক্তিপদ-শব্দে 'সাক্ষাৎ ঈশ্বর' কহয়॥ ২৭১॥

prabhu kahe,—'mukti-pade'ra āra artha haya
mukti-pada-śabde 'sākṣāt īśvara' kahaya

SYNONYMS

prabhu kahe—the Lord said; *mukti-padera*—of the term *"mukti-pade"*; *āra*—another; *artha*—meaning; *haya*—there is; *mukti-pada-śabde*—by the word *"mukti-pada"*; *sākṣāt*—directly; *īśvara*—the Supreme Personality of Godhead; *kahaya*—is said.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied: "The word 'mukti-pade' has another meaning. Mukti-pada directly refers to the Supreme Personality of Godhead.

TEXT 272

মুক্তি পদে যাঁর, সেই 'মুক্তিপদ' হয়।
কিম্বা নবম পদার্থ 'মুক্তির' সমাশ্রয়॥ ২৭২॥

mukti pade yāṅra, sei 'mukti-pada' haya
kimvā navama padārtha 'muktira' samāśraya

SYNONYMS

mukti—liberation; *pade*—at the lotus feet; *yāṅra*—of whom; *sei*—such a person; *mukti-pada haya*—is known as *mukti-pada; kimvā*—or; *navama*—ninth; *pada-artha*—subject matter; *muktira*—of liberation; *samāśraya*—shelter.

TRANSLATION

"All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

PURPORT

Lord Śrī Kṛṣṇa is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of *mukti*. *Śrīmad-Bhāgavatam* is divided into twelve cantos, and in the Ninth Canto different kinds of *mukti* are described. But the Tenth Canto is the actual center of all discussions of *mukti* because the Personality of Godhead Śrī Kṛṣṇa, who is the tenth subject discussed in *Śrīmad-Bhāgavatam*, is the exclusive subject of the Tenth Canto. Since all types of *muktis* reside at the lotus feet of Śrī Kṛṣṇa, He may be called *mukti-pada*.

TEXT 273

দুই-অর্থে 'কৃষ্ণ' কহি, কেনে পাঠ ফিরি।
সার্বভৌম কহে,—ও-পাঠ কহিতে না পারি॥ ২৭৩॥

dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri
sārvabhauma kahe,—o-pāṭha kahite nā pāri

SYNONYMS

dui-arthe—by two interpretations; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kahi*—I accept; *kene*—why; *pāṭha*—reading; *phiri*—changing; *sārvabhauma kahe*—Sārvabhauma replied; o-*pāṭha*—such a reading; *kahite*—to say; *nā*—not; *pāri*—am able.

TRANSLATION

"Since I can understand Kṛṣṇa according to these two meanings," Caitanya Mahāprabhu said, "what point is there in changing the verse?" Sārvabhauma Bhaṭṭācārya replied: "I was not able to give that reading to the verse.

TEXT 274

যদ্যপি তোমার অর্থ এই শব্দে কয়।
তথাপি 'আশ্লিষ্ট-দোষে' কহন না যায়॥ ২৭৪॥

yadyapi tomāra artha ei śabde kaya
tathāpi 'āśliṣya-doṣe' kahana nā yāya

SYNONYMS

yadyapi—although; *tomāra*—Your; *artha*—meaning; *ei*—this; *śabde*—by the word; *kaya*—is said; *tathāpi*—still; *āśliṣya-doṣe*—by the fault of ambiguity; *kahana*—to say; *nā*—not; *yāya*—possible.

TRANSLATION

"Although Your explanation is correct, it should not be used because there is ambiguity in the word 'mukti-pada.'

TEXT 275

যদ্যপি 'মুক্তি'-শব্দের হয় পঞ্চ বৃত্তি।
রূঢ়িবৃত্ত্যে কহে তবু 'সাযুজ্যে' প্রতীতি॥ ২৭৫॥

yadyapi 'mukti'-śabdera haya pañca vṛtti
rūḍhi-vṛttye kahe tabu 'sāyujye' pratīti

SYNONYMS

yadyapi—although; *mukti*—liberation; *śabdera*—of the word; *haya*—there is; *pañca vṛtti*—five meanings; *rūḍhi-vṛttye*—by the chief or direct meaning; *kahe*—it says; *tabu*—still; *sāyujye*—to become one with the Supreme; *pratīti*—the conception.

TRANSLATION

"The word 'mukti' refers to five kinds of liberation. Usually its direct meaning conveys the idea of becoming one with the Lord.

TEXT 276

মুক্তি-শব্দ কহিতে মনে হয় ঘৃণা-ত্রাস।
ভক্তি-শব্দ কহিতে মনে হয় ত' উল্লাস॥ ২৭৬॥

mukti-śabda kahite mane haya ghṛṇā-trāsa
bhakti-śabda kahite mane haya ta' ullāsa

SYNONYMS

mukti-śabda—the word *mukti; kahite*—by pronouncing; *mane*—in the mind; *haya*—there is; *ghṛṇā*—hatred; *trāsa*—and fear; *bhakti-śabda*—the word *bhakti; kahite*—to speak; *mane*—in the mind; *haya*—there is; *ta'*—indeed; *ullāsa*—transcendental joy.

TRANSLATION

"The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

TEXT 277

শুনিয়া হাসেন প্রভু আনন্দিত-মনে।
ভট্টাচার্যে কৈল প্রভু দৃঢ় আলিঙ্গনে ॥ ২৭৭ ॥

śuniyā hāsena prabhu ānandita-mane
bhaṭṭācārye kaila prabhu dṛḍha āliṅgane

SYNONYMS

śuniyā—hearing this explanation; *hāsena*—laughs; *prabhu*—Śrī Caitanya Mahāprabhu; *ānandita-mane*—with great pleasure in His mind; *bhaṭṭācārye*—unto Sārvabhauma Bhaṭṭācārya; *kaila*—did; *prabhu*—the Lord; *dṛḍha*—firm; *āliṅgane*—embracing.

TRANSLATION

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sārvabhauma Bhaṭṭācārya very firmly.

TEXT 278

যেই ভট্টাচার্য পড়ে পড়ায় মায়াবাদে।
তাঁর ঐছে বাক্য স্ফুরে চৈতন্য-প্রসাদে ॥ ২৭৮ ॥

yei bhaṭṭācārya paḍe paḍāya māyāvāde
tāṅra aiche vākya sphure caitanya-prasāde

SYNONYMS

yei—that; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *paḍe*—reads; *paḍāya*—teaches; *māyāvāde*—the philosophy of Māyāvāda impersonalism; *tāṅra*—his;

aiche—such; *vākya*—explanation; *sphure*—manifested; *caitanya-prasāde*—by the mercy of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Indeed, that very person who was accustomed to reading and teaching Māyāvāda philosophy was now even hating the word "mukti." This was possible only by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 279

লোহাকে যাবৎ স্পর্শি' হেম নাহি করে।
তাবৎ স্পর্শমণি কেহ চিনিতে না পারে ॥ ২৭৯ ॥

lohāke yāvat sparśi' hema nāhi kare
tāvat sparśa-maṇi keha cinite nā pāre

SYNONYMS

lohāke—iron; *yāvat*—as long as; *sparśi'*—touching; *hema*—gold; *nāhi*—not; *kare*—transforms; *tāvat*—until then; *sparśa-maṇi*—the touchstone; *keha*—someone; *cinite*—to recognize; *nā*—not; *pāre*—is able.

TRANSLATION

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

TEXT 280

ভট্টাচার্যের বৈষ্ণবতা দেখি' সর্বজন।
প্রভুকে জানিল—'সাক্ষাৎ ব্রজেন্দ্রনন্দন' ॥ ২৮০ ॥

bhaṭṭācāryera vaiṣṇavatā dekhi' sarva-jana
prabhuke jānila—'sākṣāt vrajendra-nandana'

SYNONYMS

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; *vaiṣṇavatā*—clear understanding of Vaiṣṇava philosophy; *dekhi'*—seeing; *sarva-jana*—all persons; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *jānila*—knew; *sākṣāt*—directly; *vrajendra-nandana*—Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

Upon seeing transcendental Vaiṣṇavism in Sārvabhauma Bhaṭṭācārya, everyone could understand that Lord Caitanya was none other than the son of Nanda Mahārāja, Kṛṣṇa.

TEXT 281

কাশীমিশ্র-আদি যত নীলাচলবাসী ।
শরণ লইল সবে প্রভু-পদে আসি' ॥ ২৮১ ॥

kāśī-miśra-ādi yata nīlācala-vāsī
śaraṇa la-ila sabe prabhu-pade āsi'

SYNONYMS

kāśī-miśra—of the name Kāśī Miśra; *ādi*—heading the list; *yata*—all; *nīlācala-vāsī*—the residents of Jagannātha Purī; *śaraṇa*—shelter; *la-ila*—took; *sabe*—all; *prabhu-pade*—to the lotus feet of the Lord; *āsi'*—coming.

TRANSLATION

After this incident, all the inhabitants of Jagannātha Purī, headed by Kāśī Miśra, came to take shelter of the lotus feet of the Lord.

TEXT 282

সেই সব কথা আগে করিব বর্ণন ।
সার্বভৌম করে যৈছে প্রভুর সেবন ॥ ২৮২ ॥

sei saba kathā āge kariba varṇana
sārvabhauma kare yaiche prabhura sevana

SYNONYMS

sei saba—all these; *kathā*—narrations; *āge*—later; *kariba*—I shall make; *varṇana*—description; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *yaiche*—as; *prabhura*—of the Lord; *sevana*—service.

TRANSLATION

Later I shall describe how Sārvabhauma Bhaṭṭācārya always engaged in the service of the Lord.

TEXT 283

যৈছে পরিপাটী করে ভিক্ষা-নির্বাহন ।
বিস্তারিয়া আগে তাহা করিব বর্ণন ॥ ২৮৩ ॥

yaiche paripāṭī kare bhikṣā-nirvāhana
vistāriyā āge tāhā kariba varṇana

SYNONYMS

yaiche—how; *paripāṭī*—perfectly; *kare*—does; *bhikṣā*—of offering alms; *nirvāhana*—the execution; *vistāriyā*—in full detail; *āge*—later; *tāhā*—that; *kariba varṇana*—I shall describe.

TRANSLATION

I shall also describe in full detail how Sārvabhauma Bhaṭṭācārya perfectly rendered service to Śrī Caitanya Mahāprabhu by offering Him alms.

TEXTS 284-285

এই মহাপ্রভুর লীলা—সার্বভৌম-মিলন।
ইহা যেই শ্রদ্ধা করি' করয়ে শ্রবণ ॥ ২৮৪ ॥
জ্ঞান-কর্মপাশ হৈতে হয় বিমোচন।
অচিরে মিলয়ে তাঁরে চৈতন্যচরণ ॥ ২৮৫ ॥

ei mahāprabhura līlā——sārvabhauma-milana
ihā yei śraddhā kari' karaye śravaṇa

jñāna-karma-pāśa haite haya vimocana
acire milaye tāṅre caitanya-caraṇa

SYNONYMS

ei—this; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *līlā*—pastime; *sārvabhauma-milana*—meeting with Sārvabhauma Bhaṭṭācārya; *ihā*—this; *yei*—anyone who; *śraddhā*—faith; *kari'*—having; *karaye*—does; *śravaṇa*—hearing; *jñāna-karma*—of speculation and fruitive activities; *pāśa*—the net; *haite*—from; *haya*—there is; *vimocana*—liberation; *acire*—very soon; *milaye*—meets; *tāṅre*—such a devotee; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

TRANSLATION

If one hears with faith and love these pastimes concerning Lord Caitanya Mahāprabhu's meeting with Sārvabhauma Bhaṭṭācārya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 286

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৮৬ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Sixth Chapter, describing the liberation of Sārvabhauma Bhaṭṭācārya.*

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Glossary

A

Abhiṣeka—the bathing ceremony of the Deity.
Ācārya—a spiritual master who teaches by his own example.
Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine.
Ajita—the Supreme Lord who is unconquerable.
Amṛta—nectar.
Anna—food grains.
Arcā-mūrti—the form of the Lord made of material elements.
Arcana—Deity worship.
Arcā-vigraha—See: *Arcā-mūrti.*
Āśutoṣa—Lord Śiva who is very easily satisfied when one worships him.
Ātma-nivedana—the devotional process of sacrificing everything for the Lord.
Ātmārāmas—those who are self-satisfied.
Avatāra—an incarnation of the Lord who descends from the spiritual sky.
Avidyā-śakti—material energy, or nescience.

B

Bahirmukha jana—a person influenced by the external energy.
Bhagavān—Kṛṣṇa, who is full in six opulences.
Bhakti-yoga—devotional service to the Lord.
Bhāva—manifestation of ecstatic symptoms in the body of a devotee.
Brahma-bhūta—the state of being freed from material contamination.
Brahmajyoti—the impersonal effulgence emanating from the body of Kṛṣṇa.
Brahman—the all-pervading impersonal aspect of Kṛṣṇa.
Brahmānanda—the bliss derived from realizing the impersonal Brahman.
Brāhmaṇas—the intelligent class of men.
Brahmaṇya-deva—the Supreme Lord of brahminical culture.

C

Channa-avatāra—an incarnation in disguise.

D

Dadhi—yogurt.
Dāna—charity.
Daṇḍa-bhaṅga-līlā—the pastime of Lord Nityānanda breaking the staff of Lord Caitanya.

Daṇḍavats—offering obeisances by falling flat like a stick.
Dāsya—the devotional process of serving the Lord as a friend.
Dhūmāyitā—the stage exhibited by a devotee when only one or two transformations are slightly present and it is possible to conceal them.
Dīkṣā—initiating a disciple with transcendental knowledge.
Dīpta—the stage exhibited by a devotee when four of five ecstatic symptoms are manifest.
Dugdha—milk.
Durgā-śakti—the material energy.
Duṣkṛti—a miscreant.
Dvija-bandhus—unworthy sons of the twice-born.

G

Gauḍa-maṇḍala-bhūmi—the places in Bengal where Lord Caitanya stayed.
Ghṛta—ghee.
Govardhana-dhārī—Kṛṣṇa, the lifter of Govardhana Hill.
Gṛhasthas—householders.

H

Hari-kīrtana—See: *Saṅkīrtana*.
Hlādinī śakti—the bliss portion of the Lord's spiritual potency.
Hṛṣīkeśa—a name of Kṛṣṇa, the master of all senses.

Indra—the king of the heavenly planets.

J

Jāḍya—the ecstatic symptom of loss of memory.
Jīva-bhūta—the living force within matter.
Jñāna—knowledge.
Jñāna-kāṇḍa—the division of the *Vedas* dealing with empirical speculation in pursuit of truth.
Jñānī—one who is engaged in the cultivation of knowledge.
Jvalitā—the stage exhibited by a devotee when more than two or three transcendental transformations are manifest and it is possible to conceal them with difficulty.

K

Kali-yuga—the age of quarrel in which we are now living.

Kāma—lust.
Karma—action performed according to scriptural regulations.
Karma-kāṇḍa—the division of the *Vedas* dealing with fruitive activities and their reactions.
Kīrtana—the devotional process of chanting.
Krodha—anger.
Kṛṣṇa-viraha—the feeling of spiritual separation from Kṛṣṇa.
Kṛṣṇe matir astu—greeting of Vaiṣṇava *sannyāsīs* meaning "Let your attention be on Kṛṣṇa."
Kṣīra-corā—Lord Gopīnātha the thief who stole the sweet rice.
Kṣudhā-tṛṣṇa—hunger and thirst.
Kūrma—the tortoise incarnation of the Lord.

L

Līlā-avatāra—an incarnation of the Lord who performs a variety of activities without making any special endeavor.
Lobha—greed.

M

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahā-snāna—a vast bath with ghee and water used to bathe the Deity.
Mahā-vākya—transcendental sound vibration.
Mātsarya—enviousness.
Matsya—the fish incarnation of the Lord.
Māyā—illusion; an energy of Kṛṣṇa's which causes the living being to forget Him.
Māyādhīśa—the Lord of all energy.
Māyāvādīs—impersonalists or voidists who believe that ultimately God is formless and without personality.
Māyā-vaśa—subjected to the influence of the illusory energy.
Moha—illusion.
Mūḍha—a fool or rascal.
Mukti—liberation.
Mukti-pada—the Supreme Lord under whose feet exist all kinds of liberation.
Mukunda—the Lord who gives transcendental bliss by offering all kinds of *mukti*.

N

Namo nārāyaṇāya—greeting of Māyāvādī *sannyāsīs* meaning "I offer my obeisances to Nārāyaṇa."
Nirvāṇa—the cessation of all material activities.

Nitya-baddhas—eternally conditioned living beings.
Nitya-siddha-bhaktas—the eternally liberated associates of the Lord.
Nṛsiṁhadeva—the half-man, half-lion incarnation of the Lord.

O

Oṁkāra—the transcendental syllable which represents Kṛṣṇa.

P

Pāda-sevana—the devotional process of serving.
Pañca-gavya—five kinds of products of the cow used to bathe the Deity.
Pañcāmṛta—five kinds of nectar used to bathe the Deity.
Paramahaṁsa—the highest stage of the renounced order of life.
Paramātmā—the Supersoul, the localized aspect of the Supreme Lord within the heart of all living beings.
Paramparā—the disciplic succession through which spiritual knowledge is transmitted.
Pariṇāma-vāda—the theory of transformation in the creation of the universe.
Paṭhana—a *brāhmaṇa's* duty to be conversant with the Vedic scriptures.
Prakṛti—energy or nature.
Praṇava—See: *Oṁkāra.*
Prasāda—spiritualized foods offered to Kṛṣṇa.
Pratibimba-vāda—the worship of a form that is the reflection of a false material form.
Pratigraha—the duty of a *brāhmaṇa* to accept contributions from his followers.
Pūrṇa—complete.
Puruṣa—person or enjoyer.

R

Rāsa-līlā—the group dancing of Kṛṣṇa and His cowherd girlfriends in His Vṛndāvana pastimes.

S

Sac-cid-ānanda-vigraha—the transcendental form of the Lord which is eternal, full of knowledge and blissful.
Ṣaḍ-aiśvarya-pūrṇa—the Supreme Lord who is complete with six opulences.
Sahajiyās—pseudo-devotees with a mundane conception of Kṛṣṇa's pastimes.
Sālokya—the liberation of being promoted to the planet where the Lord resides.
Sāmīpya—the liberation of becoming an associate of the Lord.
Sampradāya—disciplic succession through which spiritual knowledge is transmitted.
Samvit-śakti—the knowledge portion of the Lord's spiritual potency.

Sandhinī śakti—the eternity portion of the Lord's spiritual potency.
Saṅkīrtana—congregational chanting of the glories of the Lord.
Sannyāsa—the fourth order of spiritual life.
Sannyāsa-daṇḍa—the staff carried by a *sannyāsī*.
Sannyāsīs—those in the renounced order of life.
Sārṣṭi—the liberation of attaining opulences like those of the Lord.
Sārūpya—the liberation of attaining a four-handed form exactly like that of the Lord.
Sarvātma-nivedana—See: *Ātma-nivedana*.
Śāstra—revealed scripture.
Sāyujya-mukti—merging into the Brahman effulgence of the Lord.
Sevā-pūjā—Deity worship.
Siddha—one who has realized the Brahman effulgence.
Śiva—the personality in charge of the mode of ignorance.
Śravaṇa—the devotional process of hearing.
Strī—women.
Sūddīpta—the manifestation in a devotee of all eight ecstatic symptoms multiplied a thousand times and all visible at once.
Śūdras—the laborer class of men.
Svādhyāya—the reading of Vedic literature.

T

Tamasaḥ—the coverings of the universe.
Tattva—truth.
Triyuga—a name of Viṣṇu meaning one who appears in only three *yugas*.

U

Uddīpta—the manifestation in a devotee of five, six or all eight ecstatic symptoms simultaneously.

V

Vaikāli-bhoga—food offered to the Deity at the end of the day.
Vaikuṇṭhalokas—variegated spiritual planets situated in the *brahmajyoti*.
Vairāgya—renunciation.
Vaiṣṇava—a devotee of the Supreme Lord Viṣṇu, or Kṛṣṇa.
Vaiśyas—people engaged in agriculture and commerce.
Vanas—forests.
Vandana—the devotional process of praying.
Varāha—the boar incarnation of the Lord.
Vedāśraya nāstikya-vāda—agnosticism under the shelter of Vedic culture.

Vijita-ṣaḍ-guṇa—one who has conquered the six material qualities.
Viṣṇoḥ smaraṇa—the devotional process of remembering.
Vrajendra-nandana—Kṛṣṇa, the son of Nanda Mahārāja.
Vṛndāvana—the site of Kṛṣṇa's pastimes exhibited when He was present on earth 5,000 years ago.

Y

Yājana—the duty of a *brāhmaṇa* to assist others in performing ceremonies.
Yajana—the duty of a *brāhmaṇa* to perform Vedic rituals.
Yamarāja—the demigod who punishes sinful living beings after their deaths.
Yoga—linking the consciousness of the living being with the Supreme Lord.
Yoga-māyā—the eternal creative potency of the Lord.
Yuga-avatāras—the incarnations of the Lord in each millennium who prescribe the process of self-realization for that age.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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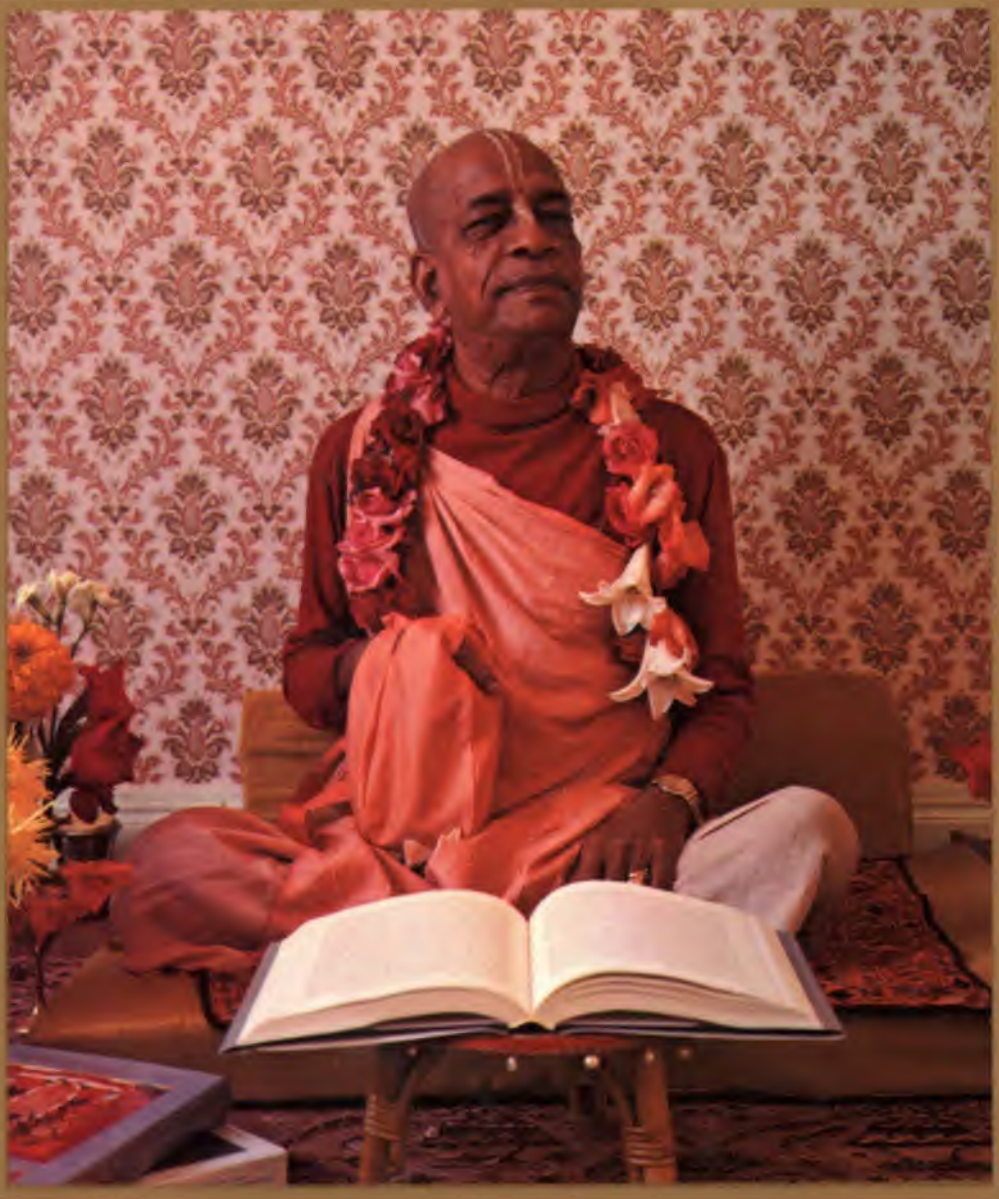

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At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

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The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās.*

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata.* This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

At the site where Lord Caitanya Mahāprabhu met Śrī Rāmānanda Rāya, an altar displaying the Lord's footprints has been erected.

ABOVE: The temple of Pānā-nṛsiṁha, located in the hills known as Maṅgalagiri.
BELOW: A plaque commemorating the installation of Lord Caitanya's footprints at Maṅgalagiri in 1930 by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda, the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. (*p. 328*)

The temple of Cidāmbaram, which was visited by Śrī Caitanya Mahāprabhu on His tour of South India. (*p. 332*)

LEFT: The Tirupati temple, a famous holy place of pilgrimage in South India.
RIGHT: Vyeṅkaṭeśvara, the four-handed Deity of Lord Viṣṇu, located about eight miles from Tirupati. (*p. 327*)

The Bṛhatīśvara-śiva-mandira, situated near the great lake known as Śiva-gaṅgā. (*p. 335*)

Śrī Raṅga-kṣetra, the largest temple in India, where Lord Caitanya Mahāprahbu chanted and danced in ecstatic love of Godhead. (*pp. 335-337*)

PLATE ONE

"Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission to depart for South India. The priest then immediately delivered *prasāda* and a garland to Lord Caitanya. Thus receiving Lord Jagannātha's permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and in great jubilation prepared to depart for South India. Accompanied by His personal associates and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour." (*p. 27*)

PLATE TWO

"There was also one *brāhmaṇa* named Vāsudeva, who was a great person but was suffering from leprosy. Although suffering from leprosy, Vāsudeva was enlightened. When he came to Kūrma's house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious. When Vāsudeva, the leper *brāhmaṇa,* was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him. When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva's body became very beautiful, to his great happiness." (*pp. 69-71*)

PLATE THREE

"Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him. Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful *sannyāsī,* then came to see Him. Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals. Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love." (*pp. 88-91*)

PLATE FOUR

"Then Gāyatrī, mother of the *Vedas,* having been manifested by the divine sound of Śrī Kṛṣṇa's flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. The lotus-born Brahmā received the *gāyatrī-mantra,* which had sprung from the song of Śrī Kṛṣṇa's flute. Thus he attained twice-born status, having been initiated by the supreme spiritual preceptor, Godhead Himself. Enlightened by the recollection of that *gāyatrī,* which embodies the three *Vedas,* Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the *Vedas,* with a hymn." (*p. 172*)

PLATE FIVE

"Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu [the Mahāpuruṣa] said, 'I wanted to see both of you, and therefore I have brought the sons of the *brāhmaṇa* here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.' " (*pp. 180-181*)

PLATE SIX

"The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the *gopīs,* the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the *gopīs,* one cannot enter into the company of Rādhā and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking Their shelter? There is an inexplicable fact about the natural inclinations of the *gopīs.* The *gopīs* never want to enjoy themselves with Kṛṣṇa personally. The happiness of the *gopīs* increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes."
(*pp. 218-219*)

PLATE SEVEN

"Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya. Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground."
(*pp. 270-271*)

PLATE EIGHT

"The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord. Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it *mahā-prasāda*. When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak, and flew away. Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound and cut him, and the teacher immediately fell to the ground unconscious." (*pp. 320-323*)

CHAPTER 7

The Lord's Tour of South India

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura summarizes the Seventh Chapter as follows. Śrī Caitanya Mahāprabhu accepted the renounced order of life in the month of Māgha (January-February) and went to Jagannātha Purī in the month of Phālguna (February-March). He saw the Dola-yātrā festival during the month of Phālguna, and in the month of Caitra He liberated Sārvabhauma Bhaṭṭācārya. During the month of Vaiśākha, He began to tour South India. When He proposed to travel to South India alone, Śrī Nityānanda Prabhu gave Him a *brāhmaṇa* assistant named Kṛṣṇadāsa. When Śrī Caitanya Mahāprabhu was beginning His tour, Sārvabhauma Bhaṭṭācārya gave Him four sets of clothes and requested Him to see Rāmānanda Rāya, who was residing at that time on the bank of the River Godāvarī. Along with other devotees, Nityānanda Prabhu accompanied the Lord to Ālālanātha, but there Lord Caitanya left them all behind and went ahead with the *brāhmaṇa* Kṛṣṇadāsa. The Lord began chanting the *mantra "kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he."* In whatever village He spent the night, whenever a person came to see Him in His shelter, the Lord implored him to preach the Kṛṣṇa consciousness movement. After teaching the people of one village, the Lord proceeded to other villages to increase devotees. In this way He finally reached Kūrma-sthāna. While there, He bestowed His causeless mercy upon a *brāhmaṇa* called Kūrma and cured another *brāhmaṇa,* named Vāsudeva, who was suffering from leprosy. After curing this *brāhmaṇa* leper, Śrī Caitanya Mahāprabhu received the title Vāsudevāmṛta-prada, meaning "one who delivered nectar to the leper Vāsudeva."

TEXT 1

ধন্যং তং নৌমি চৈতন্যং বাসুদেবং দয়ার্দ্রধীঃ।
নষ্টকুষ্ঠং রূপপুষ্টং ভক্তিতুষ্টং চকার যঃ॥ ১॥

dhanyaṁ taṁ naumi caitanyaṁ
vāsudevaṁ dayārdraḥ-dhī
naṣṭa-kuṣṭhaṁ rūpa-puṣṭaṁ
bhakti-tuṣṭaṁ cakāra yaḥ

SYNONYMS

dhanyam—auspicious; *tam*—unto Him; *naumi*—I offer obeisances; *caitanyam*—Śrī Caitanya Mahāprabhu; *vāsudevam*—unto the *brāhmaṇa* Vāsudeva; *dayā-ārdraḥ-dhī*—being compassionate; *naṣṭa-kuṣṭham*—cured the leprosy; *rūpa-puṣṭam*—beautiful; *bhakti-tuṣṭam*—satisfied in devotional service; *cakāra*—made; *yaḥ*—the Supreme Personality of Godhead.

TRANSLATION

Lord Caitanya Mahāprabhu, being very compassionate toward a brāhmaṇa named Vāsudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Śrī Caitanya Mahāprabhu.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

এইমতে সার্বভৌমের নিস্তার করিল।
দক্ষিণ-গমনে প্রভুর ইচ্ছা উপজিল ॥ ৩ ॥

ei-mate sārvabhaumera nistāra karila
dakṣiṇa-gamane prabhura icchā upajila

SYNONYMS

ei-mate—in this way; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *nistāra*—the liberation; *karila*—was executed; *dakṣiṇa-gamane*—in going to South India; *prabhura*—of the Lord; *icchā*—a desire; *upajila*—arose.

TRANSLATION

After delivering Sārvabhauma Bhaṭṭācārya, the Lord desired to go to South India to preach.

TEXT 4

মাঘ-শুক্লপক্ষে প্রভু করিল সন্ন্যাস।
ফাল্গুনে আসিয়া কৈল নীলাচলে বাস ॥ ৪ ॥

māgha-śukla-pakṣe prabhu karila sannyāsa
phālgune āsiyā kaila nīlācale vāsa

SYNONYMS

māgha-śukla-pakṣe—in the waxing fortnight of the month of Māgha; *prabhu*—the Lord; *karila*—accepted; *sannyāsa*—the renounced order of life; *phālgune*—in the next month, Phālguna; *āsiyā*—coming; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—residence.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted the renounced order during the waxing fortnight of the month of Māgha. During the following month, Phālguna, He went to Jagannātha Purī and resided there.

TEXT 5

ফাল্গুনের শেষে দোলযাত্রা সে দেখিল।
প্রেমাবেশে তাঁহা বহু নৃত্যগীত কৈল ॥ ৫ ॥

phālgunera śeṣe dola-yātrā se dekhila
premāveśe tāṅhā bahu nṛtya-gīta kaila

SYNONYMS

phālgunera—of the month of Phālguna; *śeṣe*—at the end; *dola-yātra*—the Dola-yātrā festival; *se*—that; *dekhila*—saw; *prema-āveśe*—in the ecstasy of love of Godhead; *tāṅhā*—there; *bahu*—much; *nṛtya-gīta*—chanting and dancing; *kaila*—performed.

TRANSLATION

At the end of the month of Phālguna, He witnessed the Dola-yātrā ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

TEXT 6

চৈত্রে রহি' কৈল সার্বভৌম-বিমোচন।
বৈশাখের প্রথমে দক্ষিণ যাইতে হৈল মন ॥ ৬ ॥

caitre rahi' kaila sārvabhauma-vimocana
vaiśākhera prathame dakṣiṇa yāite haila mana

SYNONYMS

caitre—in the month of Caitra (March-April); *rahi'*—residing there; *kaila*—did; *sārvabhauma-vimocana*—liberation of Sārvabhauma Bhaṭṭācārya; *vaiśākhera*—of the month of Vaiśākha; *prathame*—in the beginning; *dakṣiṇa*—to South India; *yāite*—to go; *haila*—it was; *mana*—the mind.

TRANSLATION

During the month of Caitra, while living at Jagannātha Purī, the Lord delivered Sārvabhauma Bhaṭṭācārya, and in the beginning of the next month (Vaiśākha), He decided to go to South India.

TEXTS 7-8

নিজগণ আনি' কহে বিনয় করিয়া।
আলিঙ্গন করি' সবায় শ্রীহস্তে ধরিয়া ॥ ৭ ॥
তোমা-সবা জানি আমি প্রাণাধিক করি'।
প্রাণ ছাড়া যায়, তোমা-সবা ছাড়িতে না পারি ॥ ৮ ॥

nija-gaṇa āni' kahe vinaya kariyā
āliṅgana kari' sabāya śrī-haste dhariyā

tomā-sabā jāni āmi prāṇādhika kari'
prāṇa chāḍā yāya, tomā-sabā chāḍite nā pāri

SYNONYMS

nija-gaṇa āni'—calling all the devotees; *kahe*—said; *vinaya*—humbleness; *kariyā*—showing; *āliṅgana kari'*—embracing; *sabāya*—all of them; *śrī-haste*—

with His hands; *dhariyā*—catching them; *tomā-sabā*—all of you; *jāni*—I know; *āmi*—I; *prāṇa-adhika*—more than My life; *kari'*—taking; *prāṇa chāḍā*—giving up life; *yāya*—is possible; *tomā-sabā*—all of you; *chāḍite*—to give up; *nā pāri*—I am not able.

TRANSLATION

Śrī Caitanya Mahāprabhu called all His devotees together and holding them by the hand humbly informed them: "You are all more dear to Me than My life. I can give up My life, but to give up you is difficult for Me.

TEXT 9

তুমি-সব বন্ধু মোর বন্ধুকৃত্য কৈলে।
ইহাঁ আনি' মোরে জগন্নাথ দেখাইলে॥ ৯॥

tumi-saba bandhu mora bandhu-kṛtya kaile
ihāṅ āni' more jagannātha dekhāile

SYNONYMS

tumi-saba—all of you; *bandhu*—friends; *mora*—My; *bandhu-kṛtya*—duties of a friend; *kaile*—you have executed; *ihāṅ*—here; *āni'*—bringing; *more*—to Me; *jagannātha*—Lord Jagannātha; *dekhāile*—you have shown.

TRANSLATION

"You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannātha Purī and giving Me the chance to see Lord Jagannātha in the temple.

TEXT 10

এবে সবা-স্থানে মুঞি মাগোঁ এক দানে।
সবে মেলি' আজ্ঞা দেহ, যাইব দক্ষিণে॥ ১০॥

ebe sabā-sthāne muñi māgoṅ eka dāne
sabe meli' ājñā deha, yāiba dakṣiṇe

SYNONYMS

ebe—now; *sabā-sthāne*—from all of you; *muñi*—I; *māgoṅ*—beg; *eka dāne*—one gift; *sabe meli'*—all combining together; *ājñā deha*—give permission; *yāiba*—I shall go; *dakṣiṇe*—to South India.

TRANSLATION

"I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

TEXT 11

বিশ্বরূপ-উদ্দেশে অবশ্য আমি যাব ।
একাকী যাইব, কাহো সঙ্গে না লইব ॥ ১১ ॥

viśvarūpa-uddeśe avaśya āmi yāba
ekākī yāiba, kāho saṅge nā la-iba

SYNONYMS

viśva-rūpa-uddeśe—to find Viśvarūpa; *avaśya*—certainly; *āmi*—I; *yāba*—shall go; *ekākī*—alone; *yāiba*—I shall go; *kāho*—someone; *saṅge*—in association; *nā*—not; *la-iba*—I shall take.

TRANSLATION

"I shall go to search out Viśvarūpa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

TEXT 12

সেতুবন্ধ হৈতে আমি না আসি যাবৎ ।
নীলাচলে তুমি সব রহিবে তাবৎ ॥ ১২ ॥

setubandha haite āmi nā āsi yāvat
nīlācale tumi saba rahibe tāvat

SYNONYMS

setu-bandha—the extreme southern point of India; *haite*—from; *āmi*—I; *nā*—not; *āsi*—returning; *yāvat*—as long as; *nīlācale*—in Jagannātha Purī; *tumi*—you; *saba*—all; *rahibe*—should stay; *tāvat*—that long.

TRANSLATION

"Until I return from Setubandha, all of you dear friends should remain at Jagannātha Purī."

TEXT 13

বিশ্বরূপ-সিদ্ধি-প্রাপ্তি জানেন সকল ।
দক্ষিণ-দেশ উদ্ধারিতে করেন এই ছল ॥ ১৩ ॥

viśvarūpa-siddhi-prāpti jānena sakala
dakṣiṇa-deśa uddhārite karena ei chala

SYNONYMS

viśva-rūpa—of Viśvarūpa; *siddhi*—of perfection; *prāpti*—achievement; *jānena*—the Lord knows; *sakala*—everything; *dakṣiṇa-deśa*—South India; *uddhārite*—just to liberate; *karena*—makes; *ei*—this; *chala*—pretense.

TRANSLATION

Knowing everything, Śrī Caitanya Mahāprabhu was aware that Viśvarūpa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

TEXT 14

শুনিয়া সবার মনে হৈল মহাদুঃখ।
নিঃশব্দ হইলা, সবার শুকাইল মুখ ॥ ১৪ ॥

śuniyā sabāra mane haila mahā-duḥkha
niḥśabda ha-ilā, sabāra śukāila mukha

SYNONYMS

śuniyā—hearing this; *sabāra*—of all the devotees; *mane*—in the minds; *haila*—there was; *mahā-duḥkha*—great unhappiness; *niḥśabda*—silent; *ha-ilā*—became; *sabāra*—of everyone; *śukāila*—dried up; *mukha*—the faces.

TRANSLATION

Upon hearing this message from Śrī Caitanya Mahāprabhu, all the devotees became very unhappy and remained silent with sullen faces.

TEXT 15

নিত্যানন্দপ্রভু কহে,—'ঐছে কৈছে হয়।
একাকী যাইবে তুমি, কে ইহা সহয় ॥ ১৫ ॥

nityānanda-prabhu kahe,—"aiche kaiche haya
ekākī yāibe tumi, ke ihā sahaya

SYNONYMS

nityānanda-prabhu kahe—Lord Nityānanda Prabhu replied; *aiche kaiche haya*—how is this possible; *ekākī*—alone; *yāibe*—shall go; *tumi*—You; *ke*—who; *ihā*—this; *sahaya*—can tolerate.

TRANSLATION

Nityānanda Prabhu then said: "How is it possible for You to go alone? Who can tolerate this?

TEXT 16

দুই-এক সঙ্গে চলুক, না পড় হঠ-রঙ্গে।
যারে কহ সেই দুই চলুক্ তোমার সঙ্গে ॥ ১৬ ॥

dui-eka saṅge caluka, nā paḍa haṭha-raṅge
yāre kaha sei dui caluk tomāra saṅge

SYNONYMS

dui—two; *eka*—or one; *saṅge*—with You; *caluka*—let go; *nā*—do not; *paḍa*—fall; *haṭha-raṅge*—in the clutches of thieves and rogues; *yāre*—whoever; *kaha*—You say; *sei*—those; *dui*—two; *caluk*—let go; *tomāra*—You; *saṅge*—along with.

TRANSLATION

"Let one or two of us go with You, otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

TEXT 17

দক্ষিণের তীর্থপথ আমি সব জানি।
আমি সঙ্গে যাই, প্রভু, আজ্ঞা দেহ তুমি ॥" ১৭ ॥

dakṣiṇera tīrtha-patha āmi saba jāni
āmi saṅge yāi, prabhu, ājñā deha tumi"

SYNONYMS

dakṣiṇera—of South India; *tīrtha-patha*—the ways to different places of pilgrimage; *āmi*—I; *saba*—all; *jāni*—know; *āmi*—I; *saṅge*—with You; *yāi*—go; *prabhu*—O My Lord; *ājñā*—order; *deha*—give; *tumi*—You.

TRANSLATION

"Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You."

TEXT 18

প্রভু কহে, "আমি—নর্তক, তুমি—সূত্রধার।
তুমি যৈছে নাচাও, তৈছে নর্তন আমার ॥ ১৮ ॥

prabhu kahe, "āmi——nartaka, tumi——sūtra-dhāra
tumi yaiche nācāo, taiche nartana āmāra

SYNONYMS

prabhu kahe—the Lord replied; *āmi*—I; *nartaka*—a dancer; *tumi*—You; *sūtra-dhāra*—wire-puller; *tumi*—You; *yaiche*—just as; *nācāo*—make dance; *taiche*—in that way; *nartana*—dancing; *āmāra*—My.

TRANSLATION

The Lord replied: "I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

TEXT 19

সন্ন্যাস করিয়া আমি চলিলাঙ বৃন্দাবন।
তুমি আমা লঞা আইলে অদ্বৈত-ভবন॥ ১৯॥

sannyāsa kariyā āmi calilāṅ vṛndāvana
tumi āmā lañā āile advaita-bhavana

SYNONYMS

sannyāsa kariyā—after accepting the renounced order; *āmi*—I; *calilāṅ*—went; *vṛndāvana*—toward Vṛndāvana; *tumi*—You; *āmā*—Me; *lañā*—taking; *āile*—went; *advaita-bhavana*—to the house of Advaita Prabhu.

TRANSLATION

"After accepting the sannyāsa order, I decided to go to Vṛndāvana, but You took Me instead to the house of Advaita Prabhu.

TEXT 20

নীলাচল আসিতে পথে ভাঙ্গিলা মোর দণ্ড।
তোমা-সবার গাঢ়-স্নেহে আমার কার্য-ভঙ্গ॥ ২০॥

nīlācala āsite pathe bhāṅgilā mora daṇḍa
tomā-sabāra gāḍha-snehe āmāra kārya-bhaṅga

SYNONYMS

nīlācala—to Jagannātha Purī; *āsite*—going there; *pathe*—on the road; *bhāṅgilā*—You broke; *mora*—My; *daṇḍa*—*sannyāsa* staff; *tomā-sabāra*—of all of

you; *gāḍha-sneha*—on account of the deep affection; *āmāra*—My; *kārya-bhaṅga*—disturbance of activities.

TRANSLATION

"While on the way to Jagannātha Purī, You broke My sannyāsa staff. I know that all of you have great affection for Me, but such things disturb My activities.

TEXT 21

জগদানন্দ চাহে আমা বিষয় ভুঞ্জাইতে।
যেই কহে সেই ভয়ে চাহিয়ে করিতে॥ ২১॥

jagadānanda cāhe āmā viṣaya bhuñjāite
yei kahe sei bhaye cāhiye karite

SYNONYMS

jagadānanda—Jagadānanda; *cāhe*—wants; *āmā*—Me; *viṣaya*—sense gratification; *bhuñjāite*—to cause to enjoy; *yei kahe*—whatever he says; *sei*—that; *bhaye*—out of fear; *cāhiye*—I want; *karite*—to do.

TRANSLATION

"Jagadānanda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

TEXT 22

কভু যদি ইঁহার বাক্য করিয়ে অন্যথা।
ক্রোধে তিন দিন মোরে নাহি কহে কথা॥ ২২॥

kabhu yadi inhāra vākya kariye anyathā
krodhe tina dina more nāhi kahe kathā

SYNONYMS

kabhu—sometimes; *yadi*—if; *inhāra*—of Jagadānanda; *vākya*—the words; *kariye*—I do; *anyathā*—other than; *krodhe*—in anger; *tina dina*—for three days; *more*—to Me; *nāhi*—not; *kahe*—speaks; *kathā*—words.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

TEXT 23

মুকুন্দ হয়েন দুঃখী দেখি' সন্ন্যাস-ধর্ম ।
তিনবারে শীতে স্নান, ভূমিতে শয়ন ॥ ২৩ ॥

mukunda hayena duḥkhī dekhi' sannyāsa-dharma
tinabāre śīte snāna, bhūmite śayana

SYNONYMS

mukunda—Mukunda; *hayena*—becomes; *duḥkhī*—unhappy; *dekhi'*—seeing; *sannyāsa-dharma*—My regulative principles in the renounced order; *tina-bāre*—three times; *śīte*—in the winter; *snāna*—bath; *bhūmite*—on the ground; *śayana*—lying down.

TRANSLATION

"Being a sannyāsī, it is My duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

TEXT 24

অন্তরে দুঃখী মুকুন্দ, নাহি কহে মুখে ।
ইহার দুঃখ দেখি' মোর দ্বিগুণ হয়ে দুঃখে ॥ ২৪ ॥

antare duḥkhī mukunda, nāhi kahe mukhe
ihāra duḥkha dekhi' mora dvi-guṇa haye duḥkhe

SYNONYMS

antare—within himself; *duḥkhī*—unhappy; *mukunda*—Mukunda; *nāhi*—not; *kahe*—says; *mukhe*—in the mouth; *ihāra*—of him; *duḥkha*—the unhappiness; *dekhi'*—seeing; *mora*—My; *dvi-guṇa*—twice; *haye*—there is; *duḥkhe*—the unhappiness.

TRANSLATION

"Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

TEXT 25

আমি ত'—সন্ন্যাসী, দামোদর—ব্রহ্মচারী ।
সদা রহে আমার উপর শিক্ষা-দণ্ড ধরি' ॥ ২৫ ॥

āmi ta'—sannyāsī, dāmodara—brahmacārī
sadā rahe āmāra upara śikṣā-daṇḍa dhari'

SYNONYMS

āmi ta'—I indeed; *sannyāsī*—in the renounced order of life; *dāmodara*—of the name Dāmodara; *brahmacārī*—in a stage of complete celibacy; *sadā*—always; *rahe*—remains; *āmāra upara*—on Me; *śikṣā-daṇḍa*—a stick for My education; *dhari'*—keeping.

TRANSLATION

"Although I am in the renounced order of life and Dāmodara is a brahmacārī, he still keeps a stick in his hand just to educate Me.

TEXT 26

ইঁহার আগে আমি না জানি ব্যবহার।
ইঁহারে না ভায় স্বতন্ত্র চরিত্র আমার ॥ ২৬ ॥

iṅhāra āge āmi nā jāni vyavahāra
iṅhāre nā bhāya svatantra caritra āmāra

SYNONYMS

iṅhāra āge—in front of him; *āmi*—I; *nā*—not; *jāni*—know; *vyavahāra*—social etiquette; *iṅhāre*—for him; *nā*—not; *bhāya*—exists; *sva-tantra*—independent; *caritra*—character; *āmāra*—My.

TRANSLATION

"According to Dāmodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

TEXT 27

লোকাপেক্ষা নাহি ইঁহার কৃষ্ণকৃপা হৈতে।
আমি লোকাপেক্ষা কভু না পারি ছাড়িতে ॥ ২৭ ॥

lokāpekṣā nāhi iṅhāra kṛṣṇa-kṛpā haite
āmi lokāpekṣā kabhu nā pāri chāḍite

SYNONYMS

loka-apekṣā—care for society; *nāhi*—there is none; *iṅhāra*—of Dāmodara; *kṛṣṇa-kṛpā*—the mercy of the Lord; *haite*—from; *āmi*—I; *loka-apekṣā*—depen-

dence on public opinion; *kabhu*—at any time; *nā*—not; *pāri*—able; *chāḍite*—to give up.

TRANSLATION

"Dāmodara Paṇḍita and others are more advanced in receiving the mercy of Lord Kṛṣṇa; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But since I am a poor sannyāsī, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

PURPORT

A *brahmacārī* is supposed to assist a *sannyāsī;* therefore a *brahmacārī* should not try to instruct a *sannyāsī.* That is the etiquette. Consequently Dāmodara should not have advised Caitanya Mahāprabhu of His duty.

TEXT 28

অতএব তুমি সব রহ নীলাচলে।
দিন কত আমি তীর্থ ভ্রমিব একলে॥" ২৮॥

ataeva tumi saba raha nīlācale
dina kata āmi tīrtha bhramiba ekale"

SYNONYMS

ataeva—therefore; *tumi*—you; *saba*—all; *raha*—remain; *nīlācale*—at Jagannātha Purī; *dina*—days; *kata*—some; *āmi*—I; *tīrtha*—the sacred places of pilgrimage; *bhramiba*—I shall tour; *ekale*—alone.

TRANSLATION

"You should all therefore remain here in Nīlācala for some days while I tour the sacred places of pilgrimage alone."

TEXT 29

ইঁহা-সবার বশ প্রভু হয়ে যে যে গুণে।
দোষারোপ-চ্ছলে করে গুণ আস্বাদনে॥ ২৯॥

iṅhā-sabāra vaśa prabhu haye ye ye guṇe
doṣāropa-cchale kare guṇa āsvādane

SYNONYMS

iṅhā-sabāra—of all the devotees; *vaśa*—controlled; *prabhu*—the Lord; *haye*—is; *ye ye*—whatever; *guṇe*—by the qualities; *doṣa-āropa-chale*—on the plea of attributing faults; *kare*—does; *guṇa*—high qualities; *āsvādane*—tasting.

TRANSLATION

Actually the Lord is controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tastes all these qualities.

PURPORT

All the accusations made by Śrī Caitanya Mahāprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him. Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Śrī Caitanya Mahāprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Śrī Caitanya Mahāprabhu Himself sometimes violated the regulative principles of a *sannyāsī*. In the eyes of the public, such violations are not good, but Śrī Caitanya Mahāprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Śrī Caitanya Mahāprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse twenty-seven He mentions that His devotees and associates place more importance on love of Kṛṣṇa than on social etiquette. There are many instances of devotional service rendered by previous *ācāryas* who did not care about social behavior when intensely absorbed in love for Kṛṣṇa. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Śrī Caitanya Mahāprabhu's desire.

TEXT 30

চৈতন্যের ভক্ত-বাৎসল্য—অকথ্য-কথন।
আপনে বৈরাগ্য-দুঃখ করেন সহন ॥ ৩০ ॥

caitanyera bhakta-vātsalya—akathya-kathana
āpane vairāgya-duḥkha karena sahana

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—the love for His devotees; *akathya-kathana*—indescribable by words; *āpane*—personally; *vairāgya*—of the renounced order; *duḥkha*—unhappiness; *karena*—does; *sahana*—toleration.

TRANSLATION

No one can properly describe Lord Śrī Caitanya Mahāprabhu's affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

TEXT 31

সেই দুঃখ দেখি' যেই ভক্ত দুঃখ পায়।
সেই দুঃখ তাঁর শক্ত্যে সহন না যায় ॥ ৩১ ॥

sei duḥkha dekhi' yei bhakta duḥkha pāya
sei duḥkha tāṅra śaktye sahana nā yāya

SYNONYMS

sei duḥkha—that unhappiness; *dekhi'*—seeing; *yei*—whatever; *bhakta*—the devotees; *duḥkha*—unhappiness; *pāya*—get; *sei duḥkha*—that unhappiness; *tāṅra*—His; *śaktye*—by the power; *sahana*—toleration; *nā*—not; *yāya*—possible.

TRANSLATION

The regulative principles observed by Caitanya Mahāprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahāprabhu could not tolerate the unhappiness felt by His devotees.

TEXT 32

গুণে দোষোদ্গার-চ্ছলে সবা নিষেধিয়া।
একাকী ভ্রমিবেন তীর্থ বৈরাগ্য করিয়া ॥ ৩২ ॥

guṇe doṣodgāra-cchale sabā niṣedhiyā
ekākī bhramibena tīrtha vairāgya kariyā

SYNONYMS

guṇe—in the good qualities; *doṣa-udgāra-chale*—on the plea of attributing faults; *sabā*—all of them; *niṣedhiyā*—forbidding; *ekākī*—alone; *bhramibena*—will tour; *tīrtha*—the sacred places of pilgrimage; *vairāgya*—regulative principles of the renounced order of life; *kariyā*—observing.

TRANSLATION

Therefore, to prevent them from accompanying Him and becoming unhappy, Śrī Caitanya Mahāprabhu declared their good qualities to be faults.

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

TEXT 33

তবে চারিজন বহু মিনতি করিল।
স্বতন্ত্র ঈশ্বর প্রভু কভু না মানিল ॥ ৩৩ ॥

tabe cāri-jana bahu minati karila
svatantra īśvara prabhu kabhu nā mānila

SYNONYMS

tabe—thereafter; *cāri-jana*—four men; *bahu*—many; *minati*—petitions; *karila*—submitted; *sva-tantra*—independent; *īśvara*—the Supreme Personality of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *kabhu*—at any time; *nā*—not; *mānila*—accepted.

TRANSLATION

Four devotees then humbly insisted that they go with the Lord, but Śrī Caitanya Mahāprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

TEXT 34

তবে নিত্যানন্দ কহে,—যে আজ্ঞা তোমার।
দুঃখ সুখ যে হউক্ কর্তব্য আমার ॥ ৩৪ ॥

tabe nityānanda kahe,—ye ājñā tomāra
duḥkha sukha ye ha-uk kartavya āmāra

SYNONYMS

tabe—thereupon; *nityānanda*—Lord Nityānanda Prabhu; *kahe*—says; *ye ājñā*—whatever order; *tomāra*—Your; *duḥkha sukha*—distress or happiness; *ye*—whatever; *ha-uk*—let there be; *kartavya*—the duty; *āmāra*—My.

TRANSLATION

Thereupon Lord Nityānanda said: "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

TEXT 35

কিন্তু এক নিবেদন করোঁ আর বার।
বিচার করিয়া তাহা কর অঙ্গীকার ॥ ৩৫ ॥

kintu eka nivedana karoṅ āra bāra
vicāra kariyā tāhā kara aṅgīkāra

SYNONYMS

kintu—but; *eka*—one; *nivedana*—petition; *karoṅ*—I do; *āra bāra*—again; *vicāra*—consideration; *kariyā*—giving; *tāhā*—that; *kara*—do; *aṅgīkāra*—acceptance.

TRANSLATION

"Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

TEXT 36

কৌপীন, বহির্বাস আর জলপাত্র।
আর কিছু নাহি যাবে, সবে এই মাত্র॥ ৩৬॥

kaupīna, bahir-vāsa āra jala-pātra
āra kichu nāhi yābe, sabe ei mātra

SYNONYMS

kaupīna—loincloth; *bahir-vāsa*—outer garments; *āra*—and; *jala-pātra*—water pot; *āra kichu*—anything else; *nāhi*—not; *yābe*—will go; *sabe*—all; *ei*—this; *mātra*—only.

TRANSLATION

"You must take with You a loincloth, external clothes and a water pot. You should take nothing more than this.

TEXT 37

তোমার দুই হস্ত বদ্ধ নাম-গণনে।
জলপাত্র-বহির্বাস বহিবে কেমনে॥ ৩৭॥

tomāra dui hasta baddha nāma-gaṇane
jala-pātra-bahirvāsa vahibe kemane

SYNONYMS

tomāra—Your; *dui*—two; *hasta*—hands; *baddha*—engaged; *nāma*—the holy name; *gaṇane*—in counting; *jala-pātra*—water pot; *bahir-vāsa*—external garments; *vahibe*—will carry; *kemane*—how.

TRANSLATION

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the water pot and external garments?

PURPORT

From this verse it is clear that Caitanya Mahāprabhu was chanting the holy names a fixed number of times daily. The Gosvāmīs used to follow in the footsteps of Śrī Caitanya Mahāprabhu, and Haridāsa Ṭhākura also followed this principle. Concerning the Gosvāmīs—Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī—Śrīnivāsa Ācārya confirms: *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ*. (*Ṣaḍ-gosvāmy-aṣṭaka,* 6) In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (*tomāra dui hasta baddha nāma-gaṇane*). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the *Caitanya-candrāmṛta* and also in Śrīla Rūpa Gosvāmī's *Stava-mālā:*

badhnan prema-bhara-prakampita-karo granthīn kaṭīḍorakaiḥ
saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnāṁ japan
(Caitanya-candrāmṛta, 9)

hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
(Caitanyāṣṭaka, 5)

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridāsa Ṭhākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridāsa Ṭhākura or the other Gosvāmīs, but chanting the holy name a fixed number of times daily is essential for every devotee.

TEXT 38

প্রেমাবেশে পথে তুমি হবে অচেতন।
এ-সব সামগ্রী তোমার কে করে রক্ষণ॥ ৩৮॥

premāveśe pathe tumi habe acetana
e-saba sāmagrī tomāra ke kare rakṣaṇa

SYNONYMS

prema-āveśe—in ecstatic love of God; *pathe*—on the way; *tumi*—You; *habe*—will be; *acetana*—unconscious; *e-saba*—all this; *sāmagrī*—paraphernalia; *tomāra*—Your; *ke*—who; *kare*—does; *rakṣaṇa*—protection.

TRANSLATION

"When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings—the water pot, garments and so forth?"

TEXT 39

'কৃষ্ণদাস'-নামে এই সরল ব্রাহ্মণ।
ইঁহো সঙ্গে করি' লহ, ধর নিবেদন ॥ ৩৯ ॥

'kṛṣṇadāsa'-nāme ei sarala brāhmaṇa
iṅho saṅge kari' laha, dhara nivedana

SYNONYMS

kṛṣṇa-dāsa-nāme—named Kṛṣṇadāsa; *ei*—this; *sarala*—simple; *brāhmaṇa*—*brāhmaṇa; iṅho*—he; *saṅge*—with You; *kari'*—accepting; *laha*—take; *dhara*—just catch; *nivedana*—the petition.

TRANSLATION

Śrī Nityānanda Prabhu continued: "Here is a simple brāhmaṇa named Kṛṣṇadāsa. Please accept him and take him with You. That is My request.

PURPORT

This Kṛṣṇadāsa, known as Kālā Kṛṣṇadāsa, is not the Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter, verse 37, of *Ādi-līlā*. The Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter is one of the twelve *gopālas* (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahāprabhu. He is known as a great devotee of Lord Nityānanda Prabhu. The *brāhmaṇa* named Kālā Kṛṣṇadāsa who went with Śrī Caitanya to South India and later to Bengal is mentioned in the *Madhya-līlā,* Tenth Chapter, verses 62-74. One should not take these two to be the same person.

TEXT 40

জলপাত্র-বস্ত্র বহি' তোমা-সঙ্গে যাবে।
যে তোমার ইচ্ছা, কর, কিছু না বলিবে ॥ ৪০ ॥

jala-pātra-vastra vahi' tomā-saṅge yābe
ye tomāra icchā, kara, kichu nā balibe

SYNONYMS

jala-pātra—water pot; *vastra*—and garments; *vahi'*—carrying; *tomā-saṅge*—with You; *yābe*—will go; *ye*—whatever; *tomāra icchā*—Your desire; *kara*—You do; *kichu nā balibe*—he will not say anything.

TRANSLATION

"He will carry Your water pot and garments. You may do whatever You like; he will not say a word."

TEXT 41

তবে তাঁর বাক্য প্রভু করি' অঙ্গীকারে।
তাহা-সবা লঞা গেলা সার্বভৌম-ঘরে ॥ ৪১ ॥

tabe tāṅra vākya prabhu kari' aṅgīkāre
tāhā-sabā lañā gelā sārvabhauma-ghare

SYNONYMS

tabe—thereupon; *tāṅra*—of Lord Nityānanda Prabhu; *vākya*—the words; *prabhu*—Lord Caitanya Mahāprabhu; *kari'*—doing; *aṅgīkāre*—acceptance; *tāhā-sabā*—all of them; *lañā*—taking; *gelā*—went; *sārvabhauma-ghare*—to the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Accepting the request of Lord Nityānanda Prabhu, Lord Caitanya took all His devotees and went to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 42

নমস্করি' সার্বভৌম আসন নিবেদিল।
সবাকারে মিলি' তবে আসনে বসিল ॥ ৪২ ॥

namaskari' sārvabhauma āsana nivedila
sabākāre mili' tabe āsane vasila

SYNONYMS

namaskari'—offering obeisances; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āsana*—sitting places; *nivedila*—offered; *sabākāre*—all of them; *mili'*—meeting; *tabe*—after that; *āsane vasila*—he took his seat.

TRANSLATION

As soon as they entered his house, Sārvabhauma Bhaṭṭācārya offered the Lord obeisances and a place to sit. After seating all the others, the Bhaṭṭācārya took his seat.

TEXT 43

নানা কৃষ্ণবার্তা কহি' কহিল তাঁহারে ।
'তোমার ঠাঞি আইলাঙ আজ্ঞা মাগিবারে ॥ ৪৩ ॥

nānā kṛṣṇa-vārtā kahi' kahila tāṅhāre
'tomāra ṭhāñi āilāṅ ājñā māgibāre

SYNONYMS

nānā—various; *kṛṣṇa-vārtā*—topics on Lord Kṛṣṇa; *kahi'*—discussing; *kahila*—He informed; *tāṅhāre*—Sārvabhauma Bhaṭṭācārya; *tomāra ṭhāñi*—to your place; *āilāṅ*—I have come; *ājñā*—order; *māgibāre*—to beg.

TRANSLATION

After they had discussed various topics about Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu informed Sārvabhauma Bhaṭṭācārya: "I have come to your place just to receive your order.

TEXT 44

সন্ন্যাস করি' বিশ্বরূপ গিয়াছে দক্ষিণে ।
অবশ্য করিব আমি তাঁর অন্বেষণে ॥ ৪৪ ॥

sannyāsa kari' viśvarūpa giyāche dakṣiṇe
avaśya kariba āmi tāṅra anveṣaṇe

SYNONYMS

sannyāsa kari'—after accepting the *sannyāsa* order; *viśva-rūpa*—Viśvarūpa (the elder brother of Śrī Caitanya Mahāprabhu); *giyāche*—has gone; *dakṣiṇe*—to South India; *avaśya*—certainly; *kariba*—shall do; *āmi*—I; *tāṅra*—of Him; *anveṣaṇe*—searching for.

TRANSLATION

"My elder brother, Viśvarūpa, has taken sannyāsa and gone to South India. Now I must go search for Him.

TEXT 45

আজ্ঞা দেহ, অবশ্য আমি দক্ষিণে চলিব।
তোমার আজ্ঞাতে সুখে লেউটি' আসিব ॥" ৪৫ ॥

ājñā deha, avaśya āmi dakṣiṇe caliba
tomāra ājñāte sukhe leuṭi' āsiba'

SYNONYMS

ājñā deha—please give permission; *avaśya*—certainly; *āmi*—I; *dakṣiṇe*—in South India; *caliba*—shall go; *tomāra*—your; *ājñāte*—by the order; *sukhe*—in happiness; *leuṭi'*—returning; *āsiba*—I shall come.

TRANSLATION

"Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily."

TEXT 46

শুনি' সার্বভৌম হৈলা অত্যন্ত কাতর।
চরণে ধরিয়া কহে বিষাদ-উত্তর ॥ ৪৬ ॥

śuni' sārvabhauma hailā atyanta kātara
caraṇe dhariyā kahe viṣāda-uttara

SYNONYMS

śuni'—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *atyanta*—greatly; *kātara*—agitated; *caraṇe*—the lotus feet; *dhariyā*—taking; *kahe*—says; *viṣāda*—of lamentation; *uttara*—a reply.

TRANSLATION

Upon hearing this, Sārvabhauma Bhaṭṭācārya became very agitated. Catching hold of the lotus feet of Caitanya Mahāprabhu, he gave this sorrowful reply.

TEXT 47

'বহুজন্মের পুণ্যফলে পাইনু তোমার সঙ্গ।
হেন-সঙ্গ বিধি মোর করিলেক ভঙ্গ ॥ ৪৭ ॥

'bahu-janmera puṇya-phale pāinu tomāra saṅga
hena-saṅga vidhi mora karileka bhaṅga

SYNONYMS

bahu-janmera—of many births; *puṇya-phale*—as the fruit of pious activities; *pāinu*—I got; *tomāra*—Your; *saṅga*—association; *hena-saṅga*—such association; *vidhi*—providence; *mora*—my; *karileka*—has done; *bhaṅga*—breaking.

TRANSLATION

"After many births, due to some pious activity, I got Your association. Now providence is breaking this invaluable association.

TEXT 48

শিরে বজ্র পড়ে যদি, পুত্র মরি' যায়।
তাহা সহি, তোমার বিচ্ছেদ সহন না যায় ॥ ৪৮ ॥

śire vajra paḍe yadi, putra mari' yāya
tāhā sahi, tomāra viccheda sahana nā yāya

SYNONYMS

śire—on the head; *vajra*—a thunderbolt; *paḍe*—falls; *yadi*—if; *putra*—son; *mari'*—dying; *yāya*—goes; *tāhā*—that; *sahi*—I can tolerate; *tomāra*—Your; *viccheda*—separation; *sahana*—enduring; *nā yāya*—cannot be done.

TRANSLATION

"If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of Your separation.

TEXT 49

স্বতন্ত্র-ঈশ্বর তুমি করিবে গমন।
দিন কথো রহ, দেখি তোমার চরণ' ॥ ৪৯ ॥

svatantra-īśvara tumi karibe gamana
dina katho raha, dekhi tomāra caraṇa'

SYNONYMS

svatantra-īśvara—the independent Supreme Personality of Godhead; *tumi*—You; *karibe*—will make; *gamana*—departure; *dina*—days; *katho*—some; *raha*—please stay; *dekhi*—I may see; *tomāra caraṇa*—Your lotus feet.

TRANSLATION

"My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet."

TEXT 50

তাহার বিনয়ে প্রভুর শিথিল হৈল মন।
রহিল দিবস কথো, না কৈল গমন ॥ ৫০ ॥

tāhāra vinaye prabhura śithila haila mana
rahila divasa katho, nā kaila gamana

SYNONYMS

tāhāra—of Sārvabhauma Bhaṭṭācārya; *vinaye*—on the request; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *śithila*—slackened; *haila*—became; *mana*—the mind; *rahila*—stayed; *divasa*—days; *katho*—a few; *nā*—not; *kaila*—did; *gamana*—departure.

TRANSLATION

Upon hearing Sārvabhauma Bhaṭṭācārya's request, Caitanya Mahāprabhu relented. He stayed a few days longer and did not depart.

TEXT 51

ভট্টাচার্য আগ্রহ করি' করেন নিমন্ত্রণ।
গৃহে পাক করি' প্রভুকে করা'ন ভোজন ॥ ৫১ ॥

bhaṭṭācārya āgraha kari' karena nimantraṇa
gṛhe pāka kari' prabhuke karā'na bhojana

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *āgraha*—eagerness; *kari'*—showing; *karena*—did; *nimantraṇa*—invitation; *gṛhe*—at home; *pāka*—cooking; *kari'*—doing; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *karā'na*—made; *bhojana*—eating.

TRANSLATION

The Bhaṭṭācārya eagerly invited Lord Caitanya Mahāprabhu to his home and fed Him very nicely.

TEXT 52

তাঁহার ব্রাহ্মণী, তাঁর নাম—'ষাঠীর মাতা'।
রান্ধি' ভিক্ষা দেন তেঁহো, আশ্চর্য তাঁর কথা ॥৫২॥

tāṅhāra brāhmaṇī, tāṅra nāma——'ṣāṭhīra mātā'
rāndhi' bhikṣā dena teṅho, āścarya tāṅra kathā

SYNONYMS

tāṅhāra brāhmaṇī—his wife; *tāṅra nāma*—her name; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *rāndhi'*—cooking; *bhikṣā dena*—offers food; *teṅho*—she; *āścarya*—wonderful; *tāṅra*—her; *kathā*—narration.

TRANSLATION

The Bhaṭṭācārya's wife, whose name was Ṣāṭhīmātā (the mother of Ṣāṭhī), did the cooking. The narrations of these pastimes are very wonderful.

TEXT 53

আগে ত' কহিব তাহা করিয়া বিস্তার।
এবে কহি প্রভুর দক্ষিণ-যাত্রা-সমাচার ॥ ৫৩ ॥

āge ta' kahiba tāhā kariyā vistāra
ebe kahi prabhura dakṣiṇa-yātrā-samācāra

SYNONYMS

āge—later; *ta'*—indeed; *kahiba*—I shall speak; *tāhā*—all those incidents; *kariyā*—doing; *vistāra*—elaboration; *ebe*—now; *kahi*—let me describe; *prabhura*—of Lord Caitanya Mahāprabhu; *dakṣiṇa*—in South India; *yātrā*—of the touring; *samācāra*—the narration.

TRANSLATION

Later I shall tell about this in elaborate detail, but at present I wish to describe Śrī Caitanya Mahāprabhu's South Indian tour.

TEXT 54

দিন পাঁচ রহি' প্রভু ভট্টাচার্য-স্থানে।
চলিবার লাগি' আজ্ঞা মাগিলা আপনে ॥ ৫৪ ॥

dina pāṅca rahi' prabhu bhaṭṭācārya-sthāne
calibāra lāgi' ājñā māgilā āpane

SYNONYMS

dina pāṅca—five days; *rahi'*—staying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bhaṭṭācārya-sthāne*—at Sārvabhauma Bhaṭṭācārya's place; *calibāra lāgi'*—for starting; *ājñā*—order; *māgilā*—begged; *āpane*—personally.

TRANSLATION

After staying five days at the home of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu personally asked his permission to depart for South India.

TEXT 55

প্রভুর আগ্রহে ভট্টাচার্য সম্মত হইলা।
প্রভু তাঁরে লঞা জগন্নাথ-মন্দিরে গেলা ॥ ৫৫ ॥

prabhura āgrahe bhaṭṭācārya sammata ha-ilā
prabhu tāṅre lañā jagannātha-mandire gelā

SYNONYMS

prabhura āgrahe—by the eagerness of Śrī Caitanya Mahāprabhu; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *sammata ha-ilā*—became agreeable; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—him (Sārvabhauma Bhaṭṭācārya); *lañā*—taking; *jagannātha-mandire*—to the temple of Lord Jagannātha; *gelā*—went.

TRANSLATION

After receiving the Bhaṭṭācārya's permission, Lord Caitanya Mahāprabhu went to see Lord Jagannātha in the temple. He took the Bhaṭṭācārya with Him.

TEXT 56

দর্শন করি' ঠাকুর-পাশ আজ্ঞা মাগিলা।
পূজারী প্রভুরে মালা-প্রসাদ আনি' দিলা ॥ ৫৬ ॥

darśana kari' ṭhākura-pāśa ājñā māgilā
pūjārī prabhure mālā-prasāda āni' dilā

SYNONYMS

darśana kari'—visiting the Lord; *ṭhākura-pāśa*—from the Lord; *ājñā māgilā*—begged permission; *pūjārī*—the priest; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *mālā*—garland; *prasāda*—remnants of food; *āni'*—bringing; *dilā*—delivered.

TRANSLATION

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasāda and a garland to Lord Caitanya.

TEXT 57

আজ্ঞা-মালা পাঞা হর্ষে নমস্কার করি'।
আনন্দে দক্ষিণ-দেশে চলে গৌরহরি ॥ ৫৭ ॥

ājñā-mālā pāñā harṣe namaskāra kari'
ānande dakṣiṇa-deśe cale gaurahari

SYNONYMS

ājñā-mālā—the garland of permission; *pāñā*—getting; *harṣe*—in great jubilation; *namaskāra*—obeisances; *kari'*—offering; *ānande*—with great pleasure; *dakṣiṇa-deśe*—to South India; *cale*—goes; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus receiving Lord Jagannātha's permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and in great jubilation prepared to depart for South India.

TEXT 58

ভট্টাচার্য-সঙ্গে আর যত নিজগণ।
জগন্নাথ প্রদক্ষিণ করি' করিলা গমন ॥ ৫৮ ॥

bhaṭṭācārya-saṅge āra yata nija-gaṇa
jagannātha pradakṣiṇa kari' karilā gamana

SYNONYMS

bhaṭṭācārya-saṅge—with Sārvabhauma Bhaṭṭācārya; *āra*—and; *yata*—all; *nija-gaṇa*—personal devotees; *jagannātha*—Lord Jagannātha; *pradakṣiṇa*—circumambulation; *kari'*—finishing; *karilā*—made; *gamana*—departure.

TRANSLATION

Accompanied by His personal associates and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour.

TEXT 59

সমুদ্র-তীরে তীরে আলালনাথ-পথে।
সার্বভৌম কহিলেন আচার্য-গোপীনাথে ॥ ৫৯ ॥

samudra-tīre tīre ālālanātha-pathe
sārvabhauma kahilena ācārya-gopīnāthe

SYNONYMS

samudra-tīre—on the shore of the sea; *tīre*—on the shore; *ālālanātha-pathe*—on the path to the temple of Ālālanātha; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahilena*—said; *ācārya-gopīnāthe*—to Gopīnātha Ācārya.

TRANSLATION

While the Lord was going along the path to Ālālanātha, which was located on the seashore, Sārvabhauma Bhaṭṭācārya gave the following orders to Gopīnātha Ācārya.

TEXT 60

চারি কোপীন-বহির্বাস রাখিয়াছি ঘরে।
তাহা, প্রসাদান্ন, লঞা আইস বিপ্রদ্বারে ॥ ৬০ ॥

cāri kopīna-bahirvāsa rākhiyāchi ghare
tāhā, prasādānna, lañā āisa vipra-dvāre

SYNONYMS

cāri kopīna-bahirvāsa—four sets of loincloths and external clothing; *rākhiyāchi*—I have kept; *ghare*—at home; *tāhā*—that; *prasāda-anna*—remnants of food of Lord Jagannātha; *lañā*—taking; *āisa*—come here; *vipra-dvāre*—by means of some *brāhmaṇa*.

TRANSLATION

"Bring the four sets of loincloths and outer garments I keep at home, and also some prasāda of Lord Jagannātha's. You may carry these things with the help of some brāhmaṇa."

TEXT 61

তবে সার্বভৌম কহে প্রভুর চরণে।
অবশ্য পালিবে, প্রভু, মোর নিবেদনে ॥ ৬১ ॥

tabe sārvabhauma kahe prabhura caraṇe
avaśya pālibe, prabhu, mora nivedane

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *prabhura caraṇe*—unto the lotus feet of the Lord; *avaśya*—certainly; *pālibe*—You will keep; *prabhu*—my Lord; *mora*—my; *nivedane*—request.

TRANSLATION

While Lord Śrī Caitanya Mahāprabhu was departing, Sārvabhauma Bhaṭṭācārya submitted the following at His lotus feet: "My Lord, I have one final request that I hope You will kindly fulfill.

TEXT 62

'রামানন্দ রায়' আছে গোদাবরী-তীরে।
অধিকারী হয়েন তেঁহো বিদ্যানগরে॥ ৬২॥

'rāmānanda rāya' āche godāvarī-tīre
adhikārī hayena teṅho vidyānagare

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *āche*—there is; *godāvarī-tīre*—on the bank of River Godāvarī; *adhikārī*—a responsible officer; *hayena*—is; *teṅho*—he; *vidyānagare*—in the town known as Vidyānagara.

TRANSLATION

"In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.

PURPORT

In the *Amṛta-pravāha-bhāṣya,* Bhaktivinoda Ṭhākura states that Vidyānagara is today known as Poravandara. There is another Poravandara in western India in the province of Gujarat.

TEXT 63

শূদ্র বিষয়ি-জ্ঞানে উপেক্ষা না করিবে।
আমার বচনে তাঁরে অবশ্য মিলিবে॥ ৬৩॥

śūdra viṣayi-jñāne upekṣā nā karibe
āmāra vacane tāṅre avaśya milibe

SYNONYMS

śūdra—the fourth social division; *viṣayi-jñāne*—by the impression of being a worldly man; *upekṣā*—negligence; *nā karibe*—should not do; *āmāra*—my;

vacane—on the request; *tāṅre*—him; *avaśya*—certainly; *milibe*—You should meet.

TRANSLATION

"Please do not neglect him, thinking he belongs to a śūdra family engaged in material activities. It is my request that You meet him without fail."

PURPORT

In the *varṇāśrama-dharma,* the *śūdra* is the fourth division in the social status. *Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam* (Bg. 18.44). *Śūdras* are meant to engage in the service of the three higher classes—*brāhmaṇas, kṣatriyas* and *vaiśyas.* Śrī Rāmānanda Rāya belonged to the *karaṇa* class, which is the equivalent of the *kāyastha* class in Bengal. This class is regarded all over India as *śūdra.* It is said that the Bengali *kāyasthas* were originally engaged as servants of *brāhmaṇas* who came from North India to Bengal. Later, the clerical class became the *kāyasthas* in Bengal. Now there are many mixed classes known as *kāyastha.* Sometimes it is said in Bengal that those who cannot claim any particular class belong to the *kāyastha* class. Although these *kāyasthas* or *karaṇas* are considered *śūdras,* they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians. Thus in Bengal the *kāyasthas* are sometimes considered *kṣatriyas.* In Orissa, however, the *kāyastha* class, which includes the *karaṇas,* is considered in the *śūdra* category. Śrīla Rāmānanda Rāya belonged to this *karaṇa* class; therefore he was considered a *śūdra.* He was also the governor of South India under the regime of Mahārāja Pratāparudra of Orissa. In other words, Sārvabhauma Bhaṭṭācārya informed Lord Caitanya Mahāprabhu that Rāmānanda Rāya, although belonging to the *śūdra* class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and *śūdras* are generally disqualified. Sārvabhauma Bhaṭṭācārya therefore requested that Lord Caitanya Mahāprabhu not neglect Rāmānanda Rāya, who was highly advanced spiritually although he was born a *śūdra* and a materialist.

A *viṣayī* is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called *viṣayī.* Śrīla Rāmānanda Rāya was engaged in government service, and he belonged to the *karaṇa* class. He was certainly not a *sannyāsī* in saffron cloth, yet he was in the transcendental position of a *paramahaṁsa* householder. Before becoming Caitanya Mahāprabhu's disciple, Sārvabhauma Bhaṭṭācārya considered Rāmānanda Rāya an ordinary *viṣayī* because he was a householder engaged in government service. However, when the Bhaṭṭācārya was actually enlightened in Vaiṣṇava philosophy, he could understand the exalted transcendental position of Śrī Rāmānanda Rāya; therefore he referred to him as *adhikārī.* An *adhikārī* is one

who knows the transcendental science of Kṛṣṇa and is engaged in His service; therefore all *gṛhastha* devotees are designated as *dāsa adhikārī*.

TEXT 64

তোমার সঙ্গের যোগ্য তেঁহো এক জন।
পৃথিবীতে রসিক ভক্ত নাহি তাঁর সম॥ ৬৪॥

tomāra saṅgera yogya teṅho eka jana
pṛthivīte rasika bhakta nāhi tāṅra sama

SYNONYMS

tomāra—Your; *saṅgera*—of association; *yogya*—fit; *teṅho*—he (Rāmānanda Rāya); *eka*—one; *jana*—person; *pṛthivīte*—in the world; *rasika*—expert in transcendental mellows; *bhakta*—devotee; *nāhi*—there is none; *tāṅra sama*—like him.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued: "Rāmānanda Rāya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental mellows.

TEXT 65

পাণ্ডিত্য আর ভক্তিরস,—দুঁহের তেঁহো সীমা।
সম্ভাষিলে জানিবে তুমি তাঁহার মহিমা॥ ৬৫॥

pāṇḍitya āra bhakti-rasa,—duṅhera teṅho sīmā
sambhāṣile jānibe tumi tāṅhāra mahimā

SYNONYMS

pāṇḍitya—learning; *āra*—and; *bhakti-rasa*—the mellows of devotional service; *duṅhera*—of these two; *teṅho*—he; *sīmā*—the limit; *sambhāṣile*—when You talk with him; *jānibe*—will know; *tumi*—You; *tāṅhāra*—his; *mahimā*—glories.

TRANSLATION

"He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

TEXT 66

অলৌকিক বাক্য চেষ্টা তাঁর না বুঝিয়া।
পরিহাস করিয়াছি তাঁরে 'বৈষ্ণব' বলিয়া॥ ৬৬॥

alaukika vākya ceṣṭā tāṅra nā bujhiyā
parihāsa kariyāchi tāṅre 'vaiṣṇava' baliyā

SYNONYMS

alaukika—uncommon; *vākya*—words; *ceṣṭā*—endeavor; *tāṅra*—his; *nā*—without; *bujhiyā*—understanding; *parihāsa*—joking; *kariyāchi*—I have done; *tāṅre*—unto him; *vaiṣṇava*—a devotee of the Lord; *baliyā*—as.

TRANSLATION

"I could not realize when I first spoke with Rāmānanda Rāya that his topics and endeavors were all transcendentally uncommon. I made fun of him simply because he was a Vaiṣṇava."

PURPORT

Anyone who is a not a Vaiṣṇava or unalloyed devotee of the Supreme Lord must be a materialist. A Vaiṣṇava living according to Śrī Caitanya Mahāprabhu's injunctions is certainly not on the materialistic platform. Caitanya means "spiritual force." All of Śrī Caitanya Mahāprabhu's activities were carried out on the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Śrī Caitanya Mahāprabhu. Materialistic persons who cannot are generally known as *karmīs* or *jñānīs*. The *jñānīs* are mental speculators who simply try to understand what is spirit and what is soul. Their process is *neti neti:* "This is not spirit, this is not Brahman." The *jñānīs* are a little more advanced than the dull-headed *karmīs,* who are simply interested in sense gratification. Before becoming a Vaiṣṇava, Sārvabhauma Bhaṭṭācārya was a mental speculator (*jñānī*), and being such, he always cut jokes with Vaiṣṇavas. A Vaiṣṇava never agrees with the speculative system of the *jñānīs.* Both the *jñānīs* and *karmīs* depend on direct sense perception for their imperfect knowledge. The *karmīs* never agree to accept anything not directly perceived, and the *jñānīs* put forth only hypotheses. However, the Vaiṣṇavas, the unalloyed devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in *Bhagavad-gītā,* or sometimes as He imparts it from within as *caitya-guru.* As stated in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The *Vedas* are considered to have been spoken by the Supreme Lord. They were first realized by Brahmā, who is the first created being within the universe (*tene brahma hṛdā ya ādi-kavaye*). Our process is to receive knowledge through the *paramparā* system, from Kṛṣṇa to Brahmā, to Nārada, Vyāsa, Śrī Caitanya Mahāprabhu and the six Gosvāmīs. By disciplic succession, Lord Brahmā was enlightened from within by the original person, Kṛṣṇa. Our knowledge is fully perfect due to being handed from master to disciple. A Vaiṣṇava is always engaged in the transcendental loving service of the Lord, and as such neither *karmīs* nor *jñānīs* can understand the activities of a Vaiṣṇava. It is said, *vaiṣṇavera kriyā-mudrā vijñe nā bujhaya:* even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava. After being initiated into Vaiṣṇavism by Śrī Caitanya Mahāprabhu, Bhaṭṭācārya realized what a mistake he had made in trying to understand Rāmānanda Rāya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

TEXT 67

তোমার প্রসাদে এবে জানিনু তাঁর তত্ত্ব।
সম্ভাষিলে জানিবে তাঁর যেমন মহত্ত্ব ॥ ৬৭ ॥

tomāra prasāde ebe jāninu tāṅra tattva
sambhāṣile jānibe tāṅra yemana mahattva

SYNONYMS

tomāra prasāde—by Your mercy; *ebe*—now; *jāninu*—I have understood; *tāṅra*—of him (Rāmānanda Rāya); *tattva*—the truth; *sambhāṣile*—in talking together; *jānibe*—You will know; *tāṅra*—his; *yemana*—such; *mahattva*—greatness.

TRANSLATION

The Bhaṭṭācārya said: "By Your mercy I can now understand the truth about Rāmānanda Rāya. In talking with him, You also will acknowledge his greatness."

TEXT 68

অঙ্গীকার করি' প্রভু তাঁহার বচন।
তাঁরে বিদায় দিতে তাঁরে কৈল আলিঙ্গন ॥ ৬৮ ॥

aṅgīkāra kari' prabhu tāṅhāra vacana
tāṅre vidāya dite tāṅre kaila āliṅgana

SYNONYMS

aṅgīkāra kari'—accepting this proposal; *prabhu*—Lord Caitanya Mahāprabhu; *tāṅhāra*—of him (Sārvabhauma Bhaṭṭācārya); *vacana*—the request; *tāṅre*—unto him; *vidāya dite*—to offer farewell; *tāṅre*—him; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted Sārvabhauma Bhaṭṭācārya's request that He meet Rāmānanda Rāya. Bidding him farewell, the Lord embraced him.

TEXT 69

"ঘরে কৃষ্ণ ভজি' মোরে করিহ আশীর্বাদে।
নীলাচলে আসি' যেন তোমার প্রসাদে॥" ৬৯॥

"ghare kṛṣṇa bhaji' more kariha āśīrvāde
nīlācale āsi' yena tomāra prasāde"

SYNONYMS

ghare—at home; *kṛṣṇa*—Lord Kṛṣṇa; *bhaji'*—worshiping; *more*—unto Me; *kariha*—do; *āśīrvāde*—blessing; *nīlācale*—at Jagannātha Purī; *āsi'*—returning; *yena*—so that; *tomāra*—your; *prasāde*—by the mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the Bhaṭṭācārya's blessings while he was engaged in the devotional service of Lord Kṛṣṇa at home. The Lord wished to return again to Jagannātha Purī by his mercy.

PURPORT

The word *kariha āśīrvāde* means, "continue to bestow your blessings upon Me." Being a *sannyāsī,* Caitanya Mahāprabhu was on the highest platform of respect and adoration, whereas Sārvabhauma Bhaṭṭācārya, as a householder, was on the second platform. Therefore a *sannyāsī* is supposed to offer blessings to a *gṛhastha.* Now Śrī Caitanya Mahāprabhu by His practical behavior requested the blessings of a *gṛhastha.* This is the special significance of Śrī Caitanya Mahāprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a *gṛhastha* (householder), Sārvabhauma Bhaṭṭācārya was unlike the so-called *karmīs* interested in sense gratification. After being initiated by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a *sannyāsī.* He was always engaged in the service of the

Lord even at home. In our disciplic line we have the example of a perfect householder *paramahaṁsa*—Śrīla Bhaktivinoda Ṭhākura. In his book *Śaraṇāgati,* Bhaktivinoda Ṭhākura stated: *ye dina gṛhe, bhajana dekhi', gṛhete goloka bhāya* (*Śaraṇāgati* 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vṛndāvana, spiritual activities taking place in the Goloka Vṛndāvana planet of Kṛṣṇa. Activities exhibited by Kṛṣṇa Himself at Bhauma Vṛndāvana, the Vṛndāvana-dhāma existing on this planet, are not different from His activities on the planet Goloka Vṛndāvana. This is proper realization of Vṛndāvana anywhere. In our Kṛṣṇa consciousness movement we inaugurated the New Vṛndāvana activities wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vṛndāvana. The conclusion is that one who acts strictly in the line of Śrī Caitanya Mahāprabhu is competent to offer blessings to *sannyāsīs,* even though he be a *gṛhastha* householder. Although he is in an exalted position, a *sannyāsī* yet must elevate himself to the transcendental platform by rendering service to the Lord. By his actual behavior, Caitanya Mahāprabhu begged the blessings of Sārvabhauma Bhaṭṭācārya. He set the example of how one should expect blessings from a Vaiṣṇava, regardless of his social position.

TEXT 70

এত বলি' মহাপ্রভু করিলা গমন।
মূর্চ্ছিত হঞা তাহাঁ পড়িলা সার্বভৌম ॥ ৭০ ॥

eta bali' mahāprabhu karilā gamana
mūrcchita hañā tāhāṅ paḍilā sārvabhauma

SYNONYMS

eta bali'—saying this; *mahā-prabhu*—Śrī Caitanya Mahāprabhu; *karilā*—made; *gamana*—departure; *mūrcchita*—fainted; *hañā*—becoming; *tāhāṅ*—there; *paḍilā*—fell down; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu departed on His tour, and Sārvabhauma Bhaṭṭācārya immediately fainted and fell to the ground.

TEXT 71

তাঁরে উপেক্ষিয়া কৈল শীঘ্র গমন।
কে বুঝিতে পারে মহাপ্রভুর চিত্ত-মন ॥ ৭১ ॥

tāṅre upekṣiyā kaila śīghra gamana
ke bujhite pāre mahāprabhura citta-mana

SYNONYMS

tāṅre—unto Sārvabhauma Bhaṭṭācārya; *upekṣiyā*—not paying serious attention; *kaila*—did; *śīghra*—very fast; *gamana*—walking; *ke*—who; *bujhite*—to understand; *pāre*—is able; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *citta-mana*—the mind and intention.

TRANSLATION

Although Sārvabhauma Bhaṭṭācārya fainted, Śrī Caitanya Mahāprabhu did not take notice of him. Rather, He left quickly. Who can understand the mind and intention of Śrī Caitanya Mahāprabhu?

PURPORT

It was naturally expected that when Sārvabhauma Bhaṭṭācārya fainted and fell to the ground Śrī Caitanya Mahāprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Śrī Caitanya Mahāprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

TEXT 72

মহানুভাবের চিত্তের স্বভাব এই হয়।
পুষ্প-সম কোমল, কঠিন বজ্রময়॥ ৭২॥

mahānubhāvera cittera svabhāva ei haya
puṣpa-sama komala, kaṭhina vajra-maya

SYNONYMS

mahā-anubhāvera—of a great personality; *cittera*—of the mind; *svabhāva*—the nature; *ei haya*—this is; *puṣpa-sama*—like a flower; *komala*—soft; *kaṭhina*—hard; *vajra-maya*—like a thunderbolt.

TRANSLATION

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

PURPORT

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from *Uttara-rāma-racita* (2.7) explains this behavior. One may also consult *Madhya-līlā,* Third Chapter, verse 212.

TEXT 73

বজ্রাদপি কঠোরাণি মৃদূনি কুসুমাদপি।
লোকোত্তরাণাং চেতাংসি কো হ্ন বিজ্ঞাতুমীশ্বরঃ ॥৭৩॥

vajrād api kaṭhorāṇi
mṛdūni kusumād api
lokottarāṇāṁ cetāṁsi
ko nu vijñātum īśvaraḥ

SYNONYMS

vajrāt api—than a thunderbolt; *kaṭhorāṇi*—harder; *mṛdūni*—softer; *kusumāt api*—than a flower; *loka-uttarāṇām*—persons above the human platform of behavior; *cetāṁsi*—the hearts; *kaḥ*—who; *nu*—but; *vijñātum*—to understand; *īśvaraḥ*—able.

TRANSLATION

"The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"

TEXT 74

নিত্যানন্দপ্রভু ভট্টাচার্যে উঠাইল।
তাঁর লোকসঙ্গে তাঁরে ঘরে পাঠাইল ॥ ৭৪ ॥

nityānanda prabhu bhaṭṭācārye uṭhāila
tāṅra loka-saṅge tāṅre ghare pāṭhāila

SYNONYMS

nityānanda prabhu—Lord Śrī Nityānanda Prabhu; *bhaṭṭācārye*—Sārvabhauma Bhaṭṭācārya; *uṭhāila*—raised; *tāṅra*—His; *loka-saṅge*—along with associates; *tāṅre*—him (the Bhaṭṭācārya); *ghare*—to his home; *pāṭhāila*—sent.

TRANSLATION

Lord Nityānanda Prabhu raised Sārvabhauma Bhaṭṭācārya, and with the help of His men saw him to his home.

TEXT 75

ভক্তগণ শীঘ্র আসি' লৈল প্রভুর সাথ।
বস্ত্র-প্রসাদ লঞা তবে আইলা গোপীনাথ ॥ ৭৫ ॥

bhakta-gaṇa śīghra āsi' laila prabhura sātha
vastra-prasāda lañā tabe āilā gopīnātha

SYNONYMS

bhakta-gaṇa—devotees; *śīghra*—very swiftly; *āsi'*—coming; *laila*—took; *prabhura*—of the Lord; *sātha*—the company; *vastra*—the garments; *prasāda*—and Lord Jagannātha's *prasāda; lañā*—with; *tabe*—thereafter; *āilā*—came; *gopīnātha*—Gopīnātha Ācārya.

TRANSLATION

Immediately all the devotees came and partook of Śrī Caitanya Mahāprabhu's company. Afterwards, Gopīnātha Ācārya came with the garments and prasāda.

TEXT 76

সবা-সঙ্গে প্রভু তবে আলালনাথ আইলা।
নমস্কার করি' তারে বহুস্তুতি কৈলা ॥ ৭৬ ॥

sabā-saṅge prabhu tabe ālālanātha āilā
namaskāra kari' tāre bahu-stuti kailā

SYNONYMS

sabā-saṅge—with all of them; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tabe*—then; *ālālanātha*—the place named Ālālanātha; *āilā*—reached; *namaskāra kari'*—offering obeisances; *tāre*—Lord Śrī Caitanya Mahāprabhu; *bahu-stuti*—many prayers; *kailā*—offered.

TRANSLATION

All the devotees followed Śrī Caitanya Mahāprabhu to a place known as Ālālanātha. There they all offered respects and various prayers.

TEXT 77

প্রেমাবেশে নৃত্যগীত কৈল কতক্ষণ।
দেখিতে আইলা তাহাঁ বৈসে যত জন ॥ ৭৭ ॥

premāveśe nṛtya-gīta kaila kata-kṣaṇa
dekhite āilā tāhāṅ vaise yata jana

SYNONYMS

prema-āveśe—in the great ecstasy of love of Godhead; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *kata-kṣaṇa*—for some time; *dekhite*—to see; *āilā*—came; *tāhāṅ*—there; *vaise*—who live; *yata jana*—all the men.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

TEXT 78

চৌদিকেতে সব লোক বলে 'হরি' 'হরি'।
প্রেমাবেশে মধ্যে নৃত্য করে গৌরহরি ॥ ৭৮ ॥

caudikete saba loka bale 'hari' 'hari'
premāveśe madhye nṛtya kare gaurahari

SYNONYMS

caudikete—all around; *saba loka*—all persons; *bale*—shout; *hari hari*—the holy name of the Lord; *prema-āveśe*—in ecstatic love; *madhye*—in the middle; *nṛtya kare*—dances; *gaura-hari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

All around Śrī Caitanya Mahāprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

TEXT 79

কাঞ্চন-সদৃশ দেহ, অরুণ বসন।
পুলকাশ্রু-কম্প-স্বেদ তাহাতে ভূষণ ॥ ৭৯ ॥

kāñcana-sadṛśa deha, aruṇa vasana
pulakāśru-kampa-sveda tāhāte bhūṣaṇa

SYNONYMS

kāñcana-sadṛśa—like molten gold; *deha*—a body; *aruṇa*—saffron; *vasana*—garments; *pulaka-aśru*—standing of hair and crying; *kampa*—trembling; *sveda*—perspiration; *tāhāte*—therein; *bhūṣaṇa*—the ornaments.

TRANSLATION

The body of Śrī Caitanya Mahāprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His hair to stand on end, tears to well in His eyes and His body to tremble and perspire all over.

TEXT 80

দেখিয়া লোকের মনে হৈল চমৎকার।
যত লোক আইসে, কেহ নাহি যায় ঘর ॥ ৮০ ॥

dekhiyā lokera mane haila camatkāra
yata loka āise, keha nāhi yāya ghara

SYNONYMS

dekhiyā—seeing all this; *lokera*—of the people; *mane*—in the minds; *haila*—there was; *camatkāra*—astonishment; *yata*—all; *loka*—people; *āise*—came there; *keha*—anyone; *nāhi*—not; *yāya*—goes; *ghara*—home.

TRANSLATION

Everyone present was astonished to see Śrī Caitanya Mahāprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

TEXT 81

কেহ নাচে, কেহ গায়, 'শ্রীকৃষ্ণ' 'গোপাল'।
প্রেমেতে ভাসিল লোক,—স্ত্রী-বৃদ্ধ-আবাল ॥ ৮১ ॥

keha nāce, keha gāya, 'śrī-kṛṣṇa' 'gopāla'
premete bhāsila loka,——strī-vṛddha-ābāla

SYNONYMS

keha nāce—someone dances; *keha gāya*—someone chants; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa's name; *gopāla*—Gopāla's name; *premete*—in love of Godhead; *bhāsila*—

floated; *loka*—all the people; *strī*—women; *vṛddha*—old men; *ā-bāla*—from the children.

TRANSLATION

Everyone—including children, old men and women—began to dance and chant the holy names of Śrī Kṛṣṇa and Gopāla. In this way they all floated in the ocean of love of Godhead.

TEXT 82

দেখি' নিত্যানন্দ প্রভু কহে ভক্তগণে।
এইরূপে নৃত্য আগে হবে গ্রামে-গ্রামে॥ ৮২॥

dekhi' nityānanda prabhu kahe bhakta-gaṇe
ei-rūpe nṛtya āge habe grāme-grāme

SYNONYMS

dekhi'—seeing this; *nityānanda*—Lord Nityānanda Prabhu; *prabhu*—the Lord; *kahe*—says; *bhakta-gaṇe*—unto the devotees; *ei-rūpe*—in this way; *nṛtya*—dancing; *āge*—ahead; *habe*—there will be; *grāme-grāme*—in every village.

TRANSLATION

Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that later there would be dancing and chanting in every village.

PURPORT

This prediction of Śrī Nityānanda Prabhu is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various literatures all over the world. We hope that these devotees who are preaching the message of Śrī Caitanya Mahāprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful.

TEXT 83

অতিকাল হৈল, লোক ছাড়িয়া না যায়।
তবে নিত্যানন্দ-গোসাঞি সৃজিলা উপায়॥ ৮৩॥

atikāla haila, loka chāḍiyā nā yāya
tabe nityānanda-gosāñi sṛjilā upāya

SYNONYMS

atikāla—very late; *haila*—it was; *loka*—the people in general; *chāḍiyā*—giving up; *nā yāya*—do not go; *tabe*—at that time; *nityānanda*—Śrīla Nityānanda Prabhu; *gosāñi*—the spiritual master; *sṛjilā*—invented; *upāya*—a means.

TRANSLATION

Seeing that it was already getting late, Lord Nityānanda Prabhu, the spiritual master, invented a means to disperse the crowd.

TEXT 84

মধ্যাহ্ন করিতে গেলা প্রভুকে লঞা।
তাহা দেখি' লোক আইসে চৌদিকে ধাঞা ॥ ৮৪ ॥

madhyāhna karite gelā prabhuke lañā
tāhā dekhi' loka āise caudike dhāñā

SYNONYMS

madhyāhna karite—to take lunch at noon; *gelā*—went; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *lañā*—taking; *tāhā dekhi'*—seeing that; *loka*—the people in general; *āise*—came; *caudike*—all around; *dhāñā*—running.

TRANSLATION

When Lord Nityānanda Prabhu took Śrī Caitanya Mahāprabhu for lunch at noon, everyone came running around Them.

TEXT 85

মধ্যাহ্ন করিয়া আইলা দেবতা-মন্দিরে।
নিজগণ প্রবেশি' কপাট দিল বহির্দ্বারে ॥ ৮৫ ॥

madhyāhna kariyā āilā devatā-mandire
nija-gaṇa praveśi' kapāṭa dila bahir-dvāre

SYNONYMS

madhyāhna kariyā—performing bathing, etc; *āilā*—came back; *devatā-mandire*—to the temple of the Lord; *nija-gaṇa praveśi'*—allowing His own men; *kapāṭa dila*—shut; *bahir-dvāre*—the outside door.

TRANSLATION

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Śrī Nityānanda Prabhu closed the outside door.

TEXT 86

তবে গোপীনাথ দুইপ্রভুরে ভিক্ষা করাইল।
প্রভুর শেষ প্রসাদান্ন সবে বাঁটি' খাইল ॥ ৮৬ ॥

tabe gopīnātha dui-prabhure bhikṣā karāila
prabhura śeṣa prasādānna sabe bāṅṭi' khāila

SYNONYMS

tabe—thereupon; *gopīnātha*—Gopīnātha Ācārya; *dui-prabhure*—unto the two Lords Caitanya Mahāprabhu and Nityānanda Prabhu; *bhikṣā karāila*—gave *prasāda* to eat; *prabhura*—of the Lord; *śeṣa*—the remnants; *prasāda-anna*—food; *sabe*—all of them; *bāṅṭi'*—sharing; *khāila*—ate.

TRANSLATION

Gopīnātha Ācārya then brought prasāda for the two Lords to eat, and after They ate, the remnants of the food were distributed to all the devotees.

TEXT 87

শুনি' শুনি' লোক-সব আসি' বহির্দ্বারে।
'হরি' 'হরি' বলি' লোক কোলাহল করে ॥ ৮৭ ॥

śuni' śuni' loka-saba āsi' bahir-dvāre
'hari' 'hari' bali' loka kolāhala kare

SYNONYMS

śuni' śuni'—hearing this; *loka-saba*—all the people; *āsi'*—coming there; *bahir-dvāre*—to the outside door; *hari hari*—the holy name of the Lord; *bali'*—chanted; *loka*—all the people; *kolāhala*—tumultuous sound; *kare*—made.

TRANSLATION

Hearing about this, everyone there came to the outside door and began chanting the holy name, "Hari! Hari!" Thus there was a tumultuous sound.

TEXT 88

তবে মহাপ্রভু দ্বার করাইল মোচন।
আনন্দে আসিয়া লোক পাইল দরশন ॥ ৮৮ ॥

tabe mahāprabhu dvāra karāila mocana
ānande āsiyā loka pāila daraśana

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dvāra*—the door; *karāila*—made; *mocana*—opening; *ānande*—in great pleasure; *āsiyā*—coming; *loka*—all the people; *pāila*—got; *daraśana*—sight.

TRANSLATION

After lunch, Śrī Caitanya Mahāprabhu made them open the door. In this way everyone received His audience with great pleasure.

TEXT 89

এইমত সন্ধ্যা পর্যন্ত লোক আসে, যায়।
'বৈষ্ণব' হইল লোক, সবে নাচে, গায় ॥ ৮৯ ॥

ei-mata sandhyā paryanta loka āse, yāya
'vaiṣṇava' ha-ila loka, sabe nāce, gāya

SYNONYMS

ei-mata—in this way; *sandhyā paryanta*—until evening; *loka*—people; *āse yāya*—come and go; *vaiṣṇava*—devotees; *ha-ila*—became; *loka*—all the people; *sabe*—all of them; *nāce*—dance; *gāya*—and chant.

TRANSLATION

The people came and went until evening, and all of them became Vaiṣṇava devotees and began to chant and dance.

TEXT 90

এইরূপে সেই ঠাঞি ভক্তগণ-সঙ্গে।
সেই রাত্রি গোঙাইলা কৃষ্ণকথা-রঙ্গে ॥ ৯০ ॥

ei-rūpe sei ṭhāñi bhakta-gaṇa-saṅge
sei rātri goṅāilā kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpe—in this way; *sei ṭhāñi*—in that place; *bhakta-gaṇa-saṅge*—with the devotees; *sei rātri*—that night; *goṅāilā*—passed; *kṛṣṇa-kathā-raṅge*—in great pleasure discussing Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

TEXT 91

প্রাতঃকালে স্নান করি' করিলা গমন।
ভক্তগণে বিদায় দিলা করি' আলিঙ্গন ॥ ৯১ ॥

prātaḥ-kāle snāna kari' karilā gamana
bhakta-gaṇe vidāya dilā kari' āliṅgana

SYNONYMS

prātaḥ-kāle—in the morning; *snāna*—bath; *kari'*—after taking; *karilā*—started; *gamana*—tour; *bhakta-gaṇe*—to all the devotees; *vidāya*—farewell; *dilā*—gave; *kari'*—doing; *āliṅgana*—embracing.

TRANSLATION

The next morning, after taking His bath, Śrī Caitanya Mahāprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

TEXT 92

মূর্চ্ছিত হঞা সবে ভূমিতে পড়িলা।
তাঁহা-সবা পানে প্রভু ফিরি' না চাহিলা ॥ ৯২ ॥

mūrcchita hañā sabe bhumite paḍilā
tāṅhā-sabā pāne prabhu phiri' nā cāhilā

SYNONYMS

mūrcchita hañā—becoming unconscious; *sabe*—all; *bhumite*—on the ground; *paḍilā*—fell down; *tāṅhā-sabā*—all of them; *pāne*—toward; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *phiri'*—turning; *nā*—not; *cāhilā*—saw.

TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

TEXT 93

বিচ্ছেদে ব্যাকুল প্রভু চলিলা দুঃখী হঞা।
পাছে কৃষ্ণদাস যায় জলপাত্র লঞা ॥ ৯৩ ॥

vicchede vyākula prabhu calilā duḥkhī hañā
pāche kṛṣṇadāsa yāya jala-pātra lañā

SYNONYMS

vicchede—in separation; *vyākula*—perturbed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—went on; *duḥkhī*—unhappy; *hañā*—becoming; *pāche*—just behind; *kṛṣṇa-dāsa*—His servant named Kṛṣṇadāsa; *yāya*—went; *jala-pātra*—the water pot; *lañā*—taking.

TRANSLATION

In separation, the Lord became very perturbed and walked on unhappily. His servant, Kṛṣṇadāsa, who was carrying His water pot, followed behind.

TEXT 94

ভক্তগণ উপবাসী তাহাঁই রহিলা।
আর দিনে দুঃখী হঞা নীলাচলে আইলা ॥ ৯৪ ॥

bhakta-gaṇa upavāsī tāhāṅi rahilā
āra dine duḥkhī hañā nīlācale āilā

SYNONYMS

bhakta-gaṇa—the devotees; *upavāsī*—fasting; *tāhāṅi*—there; *rahilā*—remained; *āra dine*—on the next day; *duḥkhī*—unhappy; *hañā*—becoming; *nīlācale*—to Jagannātha Purī; *āilā*—returned.

TRANSLATION

All the devotees remained there and fasted, but the next day they all unhappily returned to Jagannātha Purī.

TEXT 95

মত্তসিংহ-প্রায় প্রভু করিলা গমন।
প্রেমাবেশে যায় করি' নাম-সংকীর্তন ॥ ৯৫ ॥

matta-siṁha-prāya prabhu karilā gamana
premāveśe yāya kari' nāma-saṅkīrtana

SYNONYMS

matta-siṁha—a mad lion; *prāya*—almost like; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karilā*—did; *gamana*—touring; *prema-āveśe*—in ecstatic love; *yāya*—goes; *kari'*—performing; *nāma-saṅkīrtana*—chanting Kṛṣṇa's name.

TRANSLATION

Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing saṅkīrtana, chanting Kṛṣṇa's names as follows.

TEXT 96

কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! হে ।
কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! হে ॥
কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! রক্ষ মাম্ ।
কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! কৃষ্ণ ! পাহি মাম্ ॥
রাম ! রাঘব ! রাম ! রাঘব ! রাম ! রাঘব ! রক্ষ মাম্ ।
কৃষ্ণ ! কেশব ! কৃষ্ণ ! কেশব ! কৃষ্ণ ! কেশব ! পাহি মাম্ ॥

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām
rāma! rāghava! rāma! rāghava! rāma! rāghava! rakṣa mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi mām

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *he*—O; *rakṣa*—please protect; *mām*—me; *pāhi*—please maintain; *rāma*—Lord Rāma; *rāghava*—descendant of King Raghu; *keśava*—killer of the Keśī demon.

TRANSLATION

The Lord chanted:

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! rakṣa mām
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! pāhi mām

That is, "O Lord Kṛṣṇa, please protect Me and maintain Me." He also chanted:

Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! rakṣa mām
Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi mām

That is, "O Lord Rāma, descendant of King Raghu, please protect Me. O Kṛṣṇa, O Keśava, killer of the Keśī demon, please maintain Me."

TEXT 97

এই শ্লোক পড়ি' পথে চলিলা গৌরহরি।
লোক দেখি' পথে কহে,— বল 'হরি' 'হরি' ॥ ৯৭ ॥

ei śloka paḍi' pathe calilā gaurahari
loka dekhi' pathe kahe,——bala 'hari' 'hari'

SYNONYMS

ei śloka paḍi'—reciting this verse *kṛṣṇa! kṛṣṇa!; pathe*—on the way; *calilā*—went; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu; *loka dekhi'*—seeing other people; *pathe*—on the way; *kahe*—He says; *bala*—say; *hari hari*—the holy name of Lord Hari.

TRANSLATION

Chanting this verse, Lord Śrī Caitanya Mahāprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant, "Hari! Hari!"

TEXT 98

সেই লোক প্রেমমত্ত হঞা বলে 'হরি' 'কৃষ্ণ'।
প্রভুর পাছে সঙ্গে যায় দর্শন-সতৃষ্ণ ॥ ৯৮ ॥

sei loka prema-matta hañā bale 'hari' 'kṛṣṇa'
prabhura pāche saṅge yāya darśana-satṛṣṇa

SYNONYMS

sei loka—that person; *prema-matta*—maddened in love of Godhead; *hañā*—becoming; *bale*—says; *hari kṛṣṇa*—the holy name of Lord Hari and Lord Kṛṣṇa; *prabhura pāche*—behind the Lord; *saṅge*—with Him; *yāya*—goes; *darśana-satṛṣṇa*—being very eager to see Him.

TRANSLATION

Whoever heard Lord Caitanya Mahāprabhu chant, "Hari, Hari," also chanted the holy name of Lord Hari and Kṛṣṇa. In this way, they all followed the Lord, very eager to see Him.

TEXT 99

কতক্ষণে রহি' প্রভু তারে আলিঙ্গিয়া।
বিদায় করিল তারে শক্তি সঞ্চারিয়া॥ ৯৯॥

kata-kṣaṇe rahi' prabhu tāre āliṅgiyā
vidāya karila tāre śakti sañcāriyā

SYNONYMS

kata-kṣaṇe rahi'—after remaining for some time; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāre*—them; *āliṅgiyā*—embracing; *vidāya karila*—bade farewell; *tāre*—in them; *śakti*—spiritual potency; *sañcāriyā*—investing.

TRANSLATION

After some time, the Lord would embrace these people and bid them to return home, after investing them with spiritual potency.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the eternity potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself, or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this *bhakti-śakti.* Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace.

TEXT 100

সেইজন নিজ-গ্রামে করিয়া গমন।
'কৃষ্ণ' বলি' হাসে, কান্দে, নাচে অনুক্ষণ॥ ১০০॥

sei-jana nija-grāme kariyā gamana
'kṛṣṇa' bali' hāse, kānde, nāce anukṣaṇa

SYNONYMS

sei-jana—that person; *nija-grāme*—to his own village; *kariyā gamana*—returning there; *kṛṣṇa bali'*—saying the holy name of Lord Kṛṣṇa; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *anukṣaṇa*—always.

TRANSLATION

Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

TEXT 101

যারে দেখে, তারে কহে,—কহ কৃষ্ণনাম।
এইমত 'বৈষ্ণব' কৈল সব নিজ-গ্রাম ॥ ১০১ ॥

yāre dekhe, tāre kahe,—kaha kṛṣṇa-nāma
ei-mata 'vaiṣṇava' kaila saba nija-grāma

SYNONYMS

yāre dekhe—whomever he meets; *tāre*—to him; *kahe*—he says; *kaha kṛṣna-nāma*—kindly chant the Hare Kṛṣṇa *mantra; ei-mata*—in this way; *vaiṣṇava*—devotees of the Supreme Personality of Godhead; *kaila*—made; *saba*—all; *nija-grāma*—his own village.

TRANSLATION

These empowered people used to request everyone and anyone—whomever they saw—to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the *mahā-mantra*. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

TEXT 102

গ্রামান্তর হৈতে দেখিতে আইল যত জন।
তাঁর দর্শন-কৃপায় হয় তাঁর সম ॥ ১০২ ॥

grāmāntara haite dekhite āila yata jana
tāṅra darśana-kṛpāya haya tāṅra sama

SYNONYMS

grāma-antara haite—from different villages; *dekhite*—to see; *āila*—came; *yata jana*—all the persons; *tāṅra*—his; *darśana-kṛpāya*—by the mercy of seeing him; *haya*—become; *tāṅra sama*—similar Vaiṣṇavas.

TRANSLATION

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

TEXT 103

সেই যাই' গ্রামের লোক বৈষ্ণব করয়।
অন্যগ্রামী আসি' তাঁরে দেখি' বৈষ্ণব হয়॥ ১০৩॥

sei yāi' grāmera loka vaiṣṇava karaya
anya-grāmī āsi' tāṅre dekhi' vaiṣṇava haya

SYNONYMS

sei—that Vaiṣṇava; *yāi'*—going to his own village; *grāmera loka*—all the people of the village; *vaiṣṇava*—devotees; *karaya*—makes; *anya-grāmī*—inhabitants from different villages; *āsi'*—coming there; *tāṅre dekhi'*—by seeing them; *vaiṣṇava haya*—become devotees.

TRANSLATION

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

TEXT 104

সেই যাই' আর গ্রামে করে উপদেশ।
এইমত 'বৈষ্ণব' হৈল সব দক্ষিণ-দেশ॥ ১০৪॥

sei yāi' āra grāme kare upadeśa
ei-mata 'vaiṣṇava' haila saba dakṣiṇa-deśa

SYNONYMS

sei—that man; *yāi'*—going; *āra*—different; *grāme*—to the villages; *kare*—gives; *upadeśa*—instruction; *ei-mata*—in this way; *vaiṣṇava*—devotees; *haila*—became; *saba*—all; *dakṣiṇa-deśa*—the people of South India.

TRANSLATION

In this way, as those men went from one village to another, all the people of South India became devotees.

TEXT 105

এইমত পথে যাইতে শত শত জন।
'বৈষ্ণব' করেন তাঁরে করি' আলিঙ্গন ॥ ১০৫ ॥

ei-mata pathe yāite śata śata jana
'vaiṣṇava' karena tāṅre kari' āliṅgana

SYNONYMS

ei-mata—in this way; *pathe*—on the way; *yāite*—while passing; *śata śata*—hundreds and hundreds; *jana*—persons; *vaiṣṇava*—devotees; *karena*—makes; *tāṅre*—Him; *kari'*—doing; *āliṅgana*—embracing.

TRANSLATION

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

TEXT 106

যেই গ্রামে রহি' ভিক্ষা করেন যাঁর ঘরে।
সেই গ্রামের যত লোক আইসে দেখিবারে ॥১০৬॥

yei grāme rahi' bhikṣā karena yāṅra ghare
sei grāmera yata loka āise dekhibāre

SYNONYMS

yei grāme—in whatever village; *rahi'*—staying; *bhikṣā*—alms; *karena*—accepts; *yāṅra*—whose; *ghare*—at home; *sei*—that; *grāmera*—of the village; *yata loka*—all the persons; *āise*—come; *dekhibāre*—to see.

TRANSLATION

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

TEXT 107

প্রভুর কৃপায় হয় মহাভাগবত।
সেই সব আচার্য হঞা তারিল জগৎ ॥ ১০৭ ॥

prabhura kṛpāya haya mahābhāgavata
sei saba ācārya hañā tārila jagat

SYNONYMS

prabhura kṛpāya—by the mercy of the Lord; *haya*—become; *mahā-bhāgavata*—first-class devotees; *sei saba*—all such persons; *ācārya*—teachers; *hañā*—becoming; *tārila*—liberated; *jagat*—the whole world.

TRANSLATION

By the mercy of the Supreme Lord, Śrī Caitanya Mahāprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

TEXT 108

এইমত কৈলা যাবৎ গেলা সেতুবন্ধে।
সর্বদেশ 'বৈষ্ণব' হৈল প্রভুর সম্বন্ধে ॥ ১০৮ ॥

ei-mata kailā yāvat gelā setubandhe
sarva-deśa 'vaiṣṇava' haila prabhura sambandhe

SYNONYMS

ei-mata—in this way; *kailā*—performed; *yāvat*—until; *gelā*—went; *setu-bandhe*—to the southernmost part of India; *sarva-deśa*—all the countries; *vaiṣṇava*—devotees; *haila*—became; *prabhura*—Lord Śrī Caitanya Mahāprabhu; *sambandhe*—in connection with.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiṣṇavism.

TEXT 109

নবদ্বীপে যেই শক্তি না কৈলা প্রকাশে।
সে শক্তি প্রকাশি' নিস্তারিল দক্ষিণদেশে ॥ ১০৯ ॥

navadvīpe yei śakti nā kailā prakāśe
se śakti prakāśi' nistārila dakṣiṇa-deśe

SYNONYMS

nava-dvīpe—at Navadvīpa; *yei*—that which; *śakti*—the potency; *nā*—not; *kailā*—did; *prakāśe*—manifestation; *se*—that; *śakti*—potency; *prakāśi'*—manifesting; *nistārila*—delivered; *dakṣiṇa-deśe*—South India.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu did not manifest His spiritual potencies at Navadvīpa, but He did manifest them in South India and liberated all the people there.

PURPORT

At that time there were many *smārtas* (nondevotee followers of Vedic rituals) at the holy place of Navadvīpa, which was also the birthplace of Lord Śrī Caitanya Mahāprabhu. Followers of the *smṛti-śāstra* are called *smārtas*. Most of them are nondevotees, and their main business is following strictly the brahminical principles. However, they are not enlightened in devotional service. In Navadvīpa all the learned scholars are followers of the *smṛti-śāstra,* and Lord Caitanya Mahāprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Śrī Caitanya Mahāprabhu did not manifest at Navadvīpa was by His grace manifest in South India. Thus everyone there became a Vaiṣṇava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.

TEXT 110

প্রভুকে যে ভজে, তারে তাঁর কৃপা হয়।
সেই সে এ-সব লীলা সত্য করি' লয়॥ ১১০॥

prabhuke ye bhaje, tāre tāṅra kṛpā haya
sei se e-saba līlā satya kari' laya

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; *ye*—anyone who; *bhaje*—worships; *tāre*—unto him; *tāṅra*—of Lord Caitanya Mahāprabhu; *kṛpā*—the mercy; *haya*—there is; *sei se*—such person; *e-saba*—all these; *līlā*—pastimes; *satya*—truth; *kari'*—accepting as; *laya*—takes.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

TEXT 111

অলৌকিক-লীলায় যার না হয় বিশ্বাস।
ইহলোক, পরলোক তার হয় নাশ ॥ ১১১ ॥

alaukika-līlāya yāra nā haya viśvāsa
iha-loka, para-loka tāra haya nāśa

SYNONYMS

alaukika—uncommon; *līlāya*—in the pastimes; *yāra*—of someone; *nā*—not; *haya*—there is; *viśvāsa*—faith; *iha-loka*—in this world; *para-loka*—in the next world; *tāra*—of him; *haya*—there is; *nāśa*—destruction.

TRANSLATION

If one does not believe in the uncommon, transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

TEXT 112

প্রথমেই কহিল প্রভুর যেরূপে গমন।
এইমত জানিহ যাবৎ দক্ষিণ-ভ্রমণ ॥ ১১২ ॥

prathamei kahila prabhura ye-rūpe gamana
ei-mata jāniha yāvat dakṣiṇa-bhramaṇa

SYNONYMS

prathamei—at the beginning; *kahila*—I have explained; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ye-rūpe*—as; *gamana*—the touring; *ei-mata*—in this way; *jāniha*—you should know; *yāvat*—as long as; *dakṣiṇa-bhramaṇa*—touring in South India.

TRANSLATION

Whatever I have stated about the beginning of the Lord's movement should also be understood to hold for as long as the Lord toured South India.

TEXT 113

এইমত যাইতে যাইতে গেলা কূর্মস্থানে।
কূর্ম দেখি' কৈল তাঁরে স্তবন-প্রণামে ॥ ১১৩ ॥

ei-mata yāite yāite gelā kūrma-sthāne
kūrma dekhi' kaila tāṅre stavana-praṇāme

SYNONYMS

ei-mata—in this way; *yāite yāite*—while passing; *gelā*—He went; *kūrma-sthāne*—to the place of pilgrimage known as Kūrma-kṣetra; *kūrma dekhi'*—seeing Lord Kūrma; *kaila*—offered; *tāṅre*—unto Him; *stavana*—prayers; *praṇāme*—and obeisances.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu came to the holy place known as Kūrma-kṣetra, He saw the Deity and offered prayers and obeisances.

PURPORT

This Kūrma-sthāna is a well-known place of pilgrimage. There is a temple there of Kūrmadeva. In the *Prapannāmṛta* it is said that Lord Jagannātha took Śrī Rāmānujācārya from Jagannātha Purī and one night threw him to Kūrma-kṣetra. This Kūrma-kṣetra is situated on the line of the southern railway in India. One has to go to the railway station known as Cikā Kola Road. From this station one goes eight miles to the east to reach the holy place known as Kūrmācala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as *Gañjāma Manual*. There is the Deity of Kūrma there, and Śrīla Rāmānujācārya was thrown from Jagannātha Purī to this place. At that time he thought that the Deity of Kūrma was Lord Śiva's deity; therefore he was fasting there. Later, when he understood that the *kūrma-mūrti* was another form of Lord Viṣṇu, he instituted very gorgeous worship of Lord Kūrma. This statement is found in the *Prapannāmṛta* (Chapter Thirty-six). This holy place of Kūrma-kṣetra, or Kūrma-sthāna, was actually reestablished by Śrīpāda Rāmānujācārya under the influence of Lord Jagannātha-deva at Jagannātha Purī. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vaiṣṇavas of the Madhvācārya-sampradāya. In the temple there are some inscriptions said to be written by Śrī Narahari Tīrtha, who was in the disciplic succession of Madhvācārya. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains those inscriptions as follows: (1) Śrī Puruṣottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Viṣṇu. (2) His preaching was accepted throughout the world with great respect, and by his power he would liberate many nondevotees with strong reason and logic. (3) He initiated Ānanda Tīrtha and converted many foolish men to accept *sannyāsa* and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Viṣṇu, and liberation for elevation to the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tīrtha was also initiated by him, and he became the ruler of the Kaliṅga Province. (7) Narahari Tīrtha fought with the Śavaras, who were *caṇḍālas*, or hunters, and thus saved the temple of Kūrma. (8) Narahari Tīrtha was a very religious and powerful king. (9) He

died in the Śaka Era 1203, in the month of Vaiśākha in the fortnight of the moon's waxing period, on the day of Ekādaśī, after the temple was constructed and dedicated to the holy name of Yogānanda Nṛsiṁhadeva. The tablet is dated 1281 A.D., 29 March, Saturday.

TEXT 114

প্রেমাবেশে হাসি' কান্দি' নৃত্য-গীত কৈল।
দেখি' সর্ব লোকের চিত্তে চমৎকার হৈল ॥ ১১৪ ॥

premāveśe hāsi' kāndi' nṛtya-gīta kaila
dekhi' sarva lokera citte camatkāra haila

SYNONYMS

prema-āveśe—in great ecstasy of love of Godhead; *hāsi'*—laughing; *kāndi'*—crying; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *dekhi'*—seeing; *sarva lokera*—of all the people there; *citte*—within the hearts; *camatkāra*—astonishment; *haila*—there was.

TRANSLATION

While at this place, Lord Śrī Caitanya Mahāprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

TEXT 115

আশ্চর্য শুনিয়া লোক আইল দেখিবারে।
প্রভুর রূপ-প্রেম দেখি' হৈলা চমৎকারে ॥ ১১৫ ॥

āścarya śuniyā loka āila dekhibāre
prabhura rūpa-prema dekhi' hailā camatkāre

SYNONYMS

āścarya—wonderful occurrence, *śuniyā*—hearing; *loka*—people; *āila*—came; *dekhibāre*—to see; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *rūpa*—beauty; *prema*—and love of Godhead; *dekhi'*—seeing; *hailā*—there was; *camatkāre*—astonishment.

TRANSLATION

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

TEXT 116

দর্শনে 'বৈষ্ণব' হৈল, বলে 'কৃষ্ণ' 'হরি'।
প্রেমাবেশে নাচে লোক ঊর্ধ্ববাহু করি' ॥ ১১৬ ॥

darśane 'vaiṣṇava' haila, bale 'kṛṣṇa' 'hari'
premāveśe nāce loka ūrdhva bāhu kari'

SYNONYMS

darśane—in seeing; *vaiṣṇava haila*—they became devotees; *bale*—started to say; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—Lord Hari; *prema-āveśe*—in the great ecstasy of love of Godhead; *nāce*—dance; *loka*—all the people; *ūrdhva bāhu kari'*—raising the arms.

TRANSLATION

Just by seeing Lord Caitanya Mahāprabhu, everyone became a devotee. They began to chant Kṛṣṇa and Hari and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

TEXT 117

কৃষ্ণনাম লোকমুখে শুনি' অবিরাম।
সেই লোক 'বৈষ্ণব' কৈল অন্য সব গ্রাম ॥ ১১৭ ॥

kṛṣṇa-nāma loka-mukhe śuni' avirāma
sei loka 'vaiṣṇava' kaila anya saba grāma

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *loka-mukhe*—from the mouth of those people; *śuni'*—hearing; *avirāma*—always; *sei loka*—those persons; *vaiṣṇava*—devotees; *kaila*—made; *anya*—other; *saba*—all; *grāma*—villages.

TRANSLATION

Always hearing them chant the holy names of Lord Kṛṣṇa, others also became Vaiṣṇavas in those villages.

TEXT 118

এইমত পরম্পরায় দেশ 'বৈষ্ণব' হৈল।
কৃষ্ণনামামৃত-বন্যায় দেশ ভাসাইল ॥ ১১৮ ॥

ei-mata paramparāya deśa 'vaiṣṇava' haila
kṛṣṇa-nāmāmṛta-vanyāya deśa bhāsāila

SYNONYMS

ei-mata—in this way; *paramparāya*—by disciplic succession; *deśa*—the country; *vaiṣṇava haila*—became devotees; *kṛṣṇa-nāma-amṛta*—of the nectar of the holy name of Kṛṣṇa; *vanyāya*—in the inundation; *deśa*—the whole country; *bhāsāila*—overflooded.

TRANSLATION

By hearing the holy name of Kṛṣṇa, the entire country became Vaiṣṇava. It was as if the nectar of the holy name of Kṛṣṇa overflooded the entire country.

TEXT 119

কতক্ষণে প্রভু যদি বাহ্য প্রকাশিলা।
কূর্মের সেবক বহু সম্মান করিলা॥ ১১৯॥

kata-kṣaṇe prabhu yadi bāhya prakāśilā
kūrmera sevaka bahu sammāna karilā

SYNONYMS

kata-kṣaṇe—after some time; *prabhu*—Lord Caitanya Mahāprabhu; *yadi*—when; *bāhya*—external consciousness; *prakāśilā*—manifested; *kūrmera*—of the Lord Kūrma Deity; *sevaka*—a servant; *bahu*—much; *sammāna*—respect; *karilā*—showed.

TRANSLATION

After some time, when Lord Śrī Caitanya Mahāprabhu manifested His external consciousness, a priest of the Lord Kūrma Deity gave Him various offerings.

TEXT 120

যেই গ্রামে যায় তাহাঁ এই ব্যবহার।
এক ঠাঞি কহিল, না কহিব আর বার॥ ১২০॥

yei grāme yāya tāhāṅ ei vyavahāra
eka ṭhāñi kahila, nā kahiba āra bāra

SYNONYMS

yei grāme—to whichever village; *yāya*—He goes; *tāhāṅ*—there; *ei*—this; *vyavahāra*—behavior; *eka ṭhāñi*—one place; *kahila*—described; *nā*—not; *kahiba*—shall describe; *āra*—another; *bāra*—time.

TRANSLATION

Śrī Caitanya Mahāprabhu's mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

TEXT 121

'কূর্ম'-নামে সেই গ্রামে বৈদিক ব্রাহ্মণ।
বহু শ্রদ্ধা-ভক্ত্যে কৈল প্রভুর নিমন্ত্রণ ॥ ১২১ ॥

'kūrma'-nāme sei grāme vaidika brāhmaṇa
bahu śraddhā-bhaktye kaila prabhura nimantraṇa

SYNONYMS

kūrma-nāme—of the name Kūrma; *sei*—that; *grāme*—in the village; *vaidika brāhmaṇa*—a Vedic *brāhmaṇa; bahu*—much; *śraddhā-bhaktye*—with faith and devotion; *kaila*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

In one village there was a Vedic brāhmaṇa named Kūrma. He invited Lord Caitanya Mahāprabhu to his home with great respect and devotion.

TEXT 122

ঘরে আনি' প্রভুর কৈল পাদ প্রক্ষালন।
সেই জল বংশ-সহিত করিল ভক্ষণ ॥ ১২২ ॥

ghare āni' prabhura kaila pāda prakṣālana
sei jala vaṁśa-sahita karila bhakṣaṇa

SYNONYMS

ghare āni'—after bringing Him home; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *pāda prakṣālana*—washing of the lotus feet; *sei jala*—that water; *vaṁśa-sahita*—with all the family members; *karila bhakṣaṇa*—drank.

TRANSLATION

This brāhmaṇa brought Lord Caitanya Mahāprabhu to his home, washed His lotus feet and, with his family members, drank that water.

TEXT 123

অনেকপ্রকার স্নেহে ভিক্ষা করাইল।
গোসাঞির শেষান্ন সবংশে খাইল॥ ১২৩॥

aneka-prakāra snehe bhikṣā karāila
gosāñira śeṣānna sa-vaṁśe khāila

SYNONYMS

aneka-prakāra—various kinds; *snehe*—in affection; *bhikṣā*—food; *karāila*—made Him eat; *gosāñira*—of Lord Caitanya Mahāprabhu; *śeṣa-anna*—remnants of food; *sa-vaṁśe*—with all the members of the family; *khāila*—ate.

TRANSLATION

That Kūrma brāhmaṇa with great affection and respect made Śrī Caitanya Mahāprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

TEXT 124

'যেই পাদপদ্ম তোমার ব্রহ্মা ধ্যান করে।
সেই পাদপদ্ম সাক্ষাৎ আইল মোর ঘরে॥ ১২৪॥

'yei pāda-padma tomāra brahmā dhyāna kare
sei pāda-padma sākṣāt āila mora ghare

SYNONYMS

yei—those; *pāda-padma*—lotus feet; *tomāra*—Your; *brahmā*—Lord Brahmā; *dhyāna kare*—meditates on; *sei pāda-padma*—those lotus feet; *sākṣāt*—directly; *āila*—have come; *mora*—my; *ghare*—to the home.

TRANSLATION

The brāhmaṇa then began to pray: "O my Lord, Your lotus feet are meditated upon by Lord Brahmā, and these very lotus feet have come into my home.

TEXT 125

মোর ভাগ্যের সীমা না যায় কহন।
আজি মোর শ্লাঘ্য হৈল জন্ম-কুল-ধন॥ ১২৫॥

mora bhāgyera sīmā nā yāya kahana
āji mora ślāghya haila janma-kula-dhana

SYNONYMS

mora—my; *bhāgyera*—of the fortune; *sīmā*—the limit; *nā*—not; *yāya*—possible; *kahana*—describing; *āji*—today; *mora*—my; *ślāghya*—glorious; *haila*—became; *janma*—birth; *kula*—family; *dhana*—and wealth.

TRANSLATION

"My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

TEXT 126

কৃপা কর, প্রভু, মোরে, যাঙ তোমা-সঙ্গে।
সহিতে না পারি দুঃখ বিষয়-তরঙ্গে॥' ১২৬॥

kṛpā kara, prabhu, more, yāṅ tomā-saṅge
sahite nā pāri duḥkha viṣaya-taraṅge'

SYNONYMS

kṛpā kara—kindly show favor; *prabhu*—O my Lord; *more*—unto me; *yāṅ*—I go; *tomā-saṅge*—with You; *sahite nā pāri*—I cannot tolerate; *duḥkha*—the troubles; *viṣaya-taraṅge*—in the waves of materialistic life.

TRANSLATION

The brāhmaṇa begged Lord Caitanya Mahāprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life."

PURPORT

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dāsa Ṭhākura has confirmed this statement: *saṁsāra-viṣānale, divā-niśi hiyā jvale.* He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of

the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the *viṣayas* to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dāsa Ṭhākura therefore prays: *viṣaya chāḍiyā kabe śuddha ha'be mana.* Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the *brāhmaṇa* named Kūrma was materially very happy, for he expressed his family tradition as *janma-kula-dhana.* Now, being glorified, he wanted to leave all these material opulences. He wanted to travel with Śrī Caitanya Mahāprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vṛndāvana to devote the rest of his life to the service of the Lord.

TEXT 127

প্রভু কহে, — "ঐছে বাত্ কভু না কহিবা।
গৃহে রহি' কৃষ্ণ-নাম নিরন্তর লৈবা॥ ১২৭॥

prabhu kahe, — "aiche vāt kabhu nā kahibā
gṛhe rahi' kṛṣṇa-nāma nirantara laibā

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *aiche vāt*—such words; *kabhu*—at any time; *nā kahibā*—you should not speak; *gṛhe rahi'*—staying at home; *kṛṣṇa-nāma*—the holy name of the Lord; *nirantara*—always; *laibā*—you should chant.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

PURPORT

It is not advisable in this age of Kali to leave one's family suddenly, for people are not trained as proper *brahmacārīs* and *gṛhasthas.* Therefore Śrī Caitanya Mahāprabhu advised the *brāhmaṇa* not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Kṛṣṇa *mahā-mantra* regularly under the direction of a spiritual master. This is the instruction of Śrī Caitanya Mahāprabhu. If this principle is followed by

everyone, there is no need to accept *sannyāsa*. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa *mantra* and teaching the same principle to everyone he meets.

TEXT 128

যারে দেখ, তারে কহ 'কৃষ্ণ'-উপদেশ।
আমার আজ্ঞায় গুরু হঞা তার' এই দেশ ॥ ১২৮ ॥

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

SYNONYMS

yāre—whomever; *dekha*—you meet; *tāre*—him; *kaha*—tell; *kṛṣṇa-upadeśa*—the instruction of *Bhagavad-gītā* as it is spoken by the Lord or of *Śrīmad-Bhāgavatam,* which advises one to worship Śrī Kṛṣṇa; *āmāra ājñāya*—under My order; *guru hañā*—becoming a spiritual master; *tāra'*—deliver; *ei deśa*—this country.

TRANSLATION

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land."

PURPORT

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam,* that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa *mahā-mantra* at home with their families. One should also refrain from sinful activities—illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more

than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Kṛṣṇa—grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the *summum bonum* of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the *brāhmaṇa* Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa *mantra* and preach the instructions of Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*

TEXT 129

কভু না বাধিবে তোমার বিষয়-তরঙ্গ।
পুনরপি এই ঠাঞি পাবে মোর সঙ্গ ॥" ১২৯ ॥

kabhu nā vādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga"

SYNONYMS

kabhu—at any time; *nā*—not; *vādhibe*—will obstruct; *tomāra*—your; *viṣaya-taraṅga*—materialistic way of life; *punarapi*—again; *ei ṭhāñi*—at this place; *pābe*—you will get; *mora*—My; *saṅga*—association.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

PURPORT

This is an opportunity for everyone. If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa *mantra,* teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana, Navadvīpa or Jagannātha Purī or in the midst of European cities where the materialistic way of life is very prominent. If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he

lives in the company of the Lord. Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

TEXT 130

এই মত যাঁর ঘরে করে প্রভু ভিক্ষা।
সেই ঐছে কহে, তাঁরে করায় এই শিক্ষা॥ ১৩০॥

ei mata yāṅra ghare kare prabhu bhikṣā
sei aiche kahe, tāṅre karāya ei śikṣā

SYNONYMS

ei mata—in this way; *yāṅra*—of whom; *ghare*—at the home; *kare*—does; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bhikṣā*—accepting *prasāda; sei*—that man; *aiche*—similarly; *kahe*—says; *tāṅre*—unto him; *karāya*—does; *ei*—this; *śikṣā*—enlightenment.

TRANSLATION

At whosoever's house Śrī Caitanya accepted His alms by taking prasāda, He would convert the dwellers to His saṅkīrtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

PURPORT

The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa *mahā-mantra* and instruct relatives and friends in the teachings of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* One has to learn humility and meekness at home, following the instructions of Śrī Caitanya Mahāprabhu, and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Kṛṣṇa *mahā-mantra* and preaching the principles enunciated by Śrī Caitanya Mahāprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many *sahajiyās* who decry the activities of the six Gosvāmīs—Śrīla Rūpa, Sanātana, Raghunātha dāsa, Bhaṭṭa Raghunātha, Jīva and Gopāla Bhaṭṭa Gosvāmīs—who are the personal associates of Śrī Caitanya Mahāprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dāsa Ṭhākura and other great *ācāryas* like Madhvācārya, Rāmānujācārya and

others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of *sahajiyās* who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Śrī Caitanya Mahāprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Śrī Caitanya Mahāprabhu who engage in preaching. To protect His preachers, Śrī Caitanya Mahāprabhu has given much clear advice in these verses of *Caitanya-caritāmṛta*.

TEXTS 131-132

পথে যাইতে দেবালয়ে রহে যেই গ্রামে।
যাঁর ঘরে ভিক্ষা করে, সেই মহাজনে ॥ ১৩১ ॥
কূর্মে যৈছে রীতি, তৈছে কৈল সর্ব ঠাঞি।
নীলাচলে পুনঃ যাবৎ না আইলা গোসাঞি ॥ ১৩২॥

pathe yāite devālaye rahe yei grāme
yāṅra ghare bhikṣā kare, sei mahā-jane

kūrme yaiche rīti, taiche kaila sarva-ṭhāñi
nīlācale punaḥ yāvat nā āilā gosāñi

SYNONYMS

pathe yāite—while passing on the road; *devālaye*—in a temple; *rahe*—He stays; *yei grāme*—in any village; *yāṅra ghare*—at whose place; *bhikṣā kare*—takes alms or eats; *sei mahā-jane*—to such a great personality; *kūrme*—unto the *brāhmaṇa* Kūrma; *yaiche*—just as; *rīti*—the process; *taiche*—in the same way; *kaila*—did; *sarva-ṭhāñi*—in all places; *nīlācale*—to Jagannātha Purī; *punaḥ*—again; *yāvat*—until; *nā*—not; *āilā*—retumed; *gosāñi*—the Lord.

TRANSLATION

While on His tour, Śrī Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brāhmaṇa named Kūrma. He adopted this process until He returned from His South Indian tour to Jagannātha Purī.

TEXT 133

অতএব ইহাঁ কহিলাঙ করিয়া বিস্তার।
এইমত জানিবে প্রভুর সর্বত্র ব্যবহার ॥ ১৩৩ ॥

ataeva ihāṅ kahilāṅ kariyā vistāra
ei-mata jānibe prabhura sarvatra vyavahāra

SYNONYMS

ataeva—therefore; *ihāṅ*—here; *kahilāṅ*—I have described; *kariyā vistāra*—elaborately; *ei-mata*—in this way; *jānibe*—you will know; *prabhura*—of Śrī Caitanya Mahāprabhu; *sarvatra*—everywhere; *vyavahāra*—the behavior.

TRANSLATION

Thus I have described the Lord's behavior elaborately in the case of Kūrma. In this way, you will know Śrī Caitanya Mahāprabhu's dealings throughout South India.

TEXT 134

এইমত সেই রাত্রি তাহাঁই রহিলা।
প্রাতঃকালে প্রভু স্নান করিয়া চলিলা॥ ১৩৪॥

ei-mata sei rātri tāhāṅi rahilā
prātaḥ-kāle prabhu snāna kariyā calilā

SYNONYMS

ei-mata—in this way; *sei rātri*—that night; *tāhāṅi*—there; *rahilā*—stayed; *prātaḥ-kāle*—in the morning; *prabhu*—Śrī Caitanya Mahāprabhu; *snāna*—bath; *kariyā*—taking; *calilā*—again started.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu would remain at night in one place and the next morning, after bathing, start again.

TEXT 135

প্রভুর অনুব্রজি' কূর্ম বহু দূর আইলা।
প্রভু তাঁরে যত্ন করি' ঘরে পাঠাইলা॥ ১৩৫॥

prabhura anuvraji' kūrma bahu dūra āilā
prabhu tāṅre yatna kari' ghare pāṭhāilā

SYNONYMS

prabhura—Lord Śrī Caitanya Mahāprabhu; *anuvraji'*—following behind; *kūrma*—the *brāhmaṇa* named Kūrma; *bahu*—much; *dūra*—distance; *āilā*—came;

prabhu—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—him; *yatna kari'*—taking much care; *ghare*—to his home; *pāṭhāilā*—sent.

TRANSLATION

When Śrī Caitanya Mahāprabhu left, the brāhmaṇa Kūrma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

TEXT 136

'বাসুদেব'-নাম এক দ্বিজ মহাশয়।
সর্বাঙ্গে গলিত কুষ্ঠ, তাতে কীড়াময়॥ ১৩৬॥

'vāsudeva'-nāma eka dvija mahāśaya
sarvāṅge galita kuṣṭha, tāte kīḍā-maya

SYNONYMS

vāsudeva-nāma—of the name Vāsudeva; *eka dvija*—one *brāhmaṇa; mahāśaya*—a great person; *sarva-aṅge*—all over his body; *galita*—acute; *kuṣṭha*—leprosy; *tāte*—in that; *kīḍā-maya*—full of living worms.

TRANSLATION

There was also one brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

TEXT 137

অঙ্গ হৈতে যেই কীড়া খসিয়া পড়য়।
উঠাঞা সেই কীড়া রাখে সেই ঠাঞি॥ ১৩৭॥

aṅga haite yei kīḍā khasiyā paḍaya
uṭhāñā sei kīḍā rākhe sei ṭhāña

SYNONYMS

aṅga haite—from his body; *yei*—which; *kīḍā*—a worm; *khasiyā*—drops; *paḍaya*—falling off; *uṭhāñā*—picking up; *sei*—that; *kīḍā*—worm; *rākhe*—places; *sei ṭhāña*—in the same place.

TRANSLATION

Although suffering from leprosy, the brāhmaṇa Vāsudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

TEXT 138

রাত্রিতে শুনিলা তেঁহো গোসাঞির আগমন।
দেখিবারে আইলা প্রভাতে কূর্মের ভবন॥ ১৩৮॥

rātrite śunilā teṅho gosāñira āgamana
dekhibāre āilā prabhāte kūrmera bhavana

SYNONYMS

rātrite—at night; *śunilā*—heard; *teṅho*—he; *gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—the arrival; *dekhibāre*—to see Him; *āilā*—he came; *prabhāte*—in the morning; *kūrmera*—of the *brāhmaṇa* named Kūrma; *bhavana*—to the house.

TRANSLATION

Then one night Vāsudeva heard of Lord Caitanya Mahāprabhu's arrival, and in the morning he came to see the Lord at the house of Kūrma.

TEXT 139

প্রভুর গমন কূর্ম-মুখেতে শুনিঞা।
ভূমিতে পড়িলা দুঃখে মূর্চ্ছিত হঞা॥ ১৩৯॥

prabhura gamana kūrma-mukhete śuniñā
bhūmite paḍilā duḥkhe mūrcchita hañā

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *gamana*—the going; *kūrma-mukhete*—from the mouth of the *brāhmaṇa* Kūrma; *śuniñā*—hearing; *bhūmite*—on the ground; *paḍilā*—fell down; *duḥkhe*—in great distress; *mūrcchita*—unconsciousness; *hañā*—becoming.

TRANSLATION

When the leper Vāsudeva came to Kūrma's house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

TEXT 140

অনেক প্রকার বিলাপ করিতে লাগিলা।
সেইক্ষণে আসি' প্রভু তাঁরে আলিঙ্গিলা॥ ১৪০॥

aneka prakāra vilāpa karite lāgilā
sei-kṣaṇe āsi' prabhu tāṅre āliṅgilā

SYNONYMS

aneka prakāra—various kinds; *vilāpa*—lamentation; *karite*—to do; *lāgilā*—began; *sei-kṣaṇe*—immediately; *āsi'*—coming back; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgilā*—embraced.

TRANSLATION

When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him.

TEXT 141

প্রভু-স্পর্শে দুঃখ-সঙ্গে কুষ্ঠ দূরে গেল।
আনন্দ সহিতে অঙ্গ সুন্দর হইল ॥ ১৪১ ॥

prabhu-sparśe duḥkha-saṅge kuṣṭha dūre gela
ānanda sahite aṅga sundara ha-ila

SYNONYMS

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; *duḥkha-saṅge*—along with his unhappiness; *kuṣṭha*—the infection of leprosy; *dūre*—to a distant place; *gela*—went; *ānanda sahite*—with great pleasure; *aṅga*—whole body; *sundara*—beautiful; *ha-ila*—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva's body became very beautiful, to his great happiness.

TEXT 142

প্রভুর কৃপা দেখি' তাঁর বিস্ময় হৈল মন।
শ্লোক পড়ি' পায়ে ধরি, করয়ে স্তবন ॥ ১৪২ ॥

prabhura kṛpā dekhi' tāṅra vismaya haila mana
śloka paḍi' pāye dhari, karaye stavana

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *dekhi'*—seeing; *tāṅra*—of the *brāhmaṇa* Vāsudeva; *vismaya haila mana*—there was

astonishment in his mind; *śloka paḍi'*—reciting a verse; *pāye dhari*—touching His lotus feet; *karaye stavana*—offers prayers.

TRANSLATION

The brāhmaṇa Vāsudeva was astonished to behold the wonderful mercy of Śrī Caitanya Mahāprabhu, and he began to recite a verse from Śrīmad-Bhāgavatam, touching the Lord's lotus feet.

TEXT 143

ক্বাহং দরিদ্রঃ পাপীয়ান্ ক্ব কৃষ্ণঃ শ্রীনিকেতনঃ।
ব্রহ্মবন্ধুরিতি স্মাহং বাহুভ্যাং পরিরম্ভিতঃ ॥ ১৪৩ ॥

kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ

SYNONYMS

kva—who; *aham*—I; *daridraḥ*—poor; *pāpīyān*—sinful; *kva*—who; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *śrī-niketanaḥ*—the transcendental form of all opulence; *brahma-bandhuḥ*—the friend of a *brāhmaṇa,* not fit even to be called a *brāhmaṇa; iti*—thus; *sma*—certainly; *aham*—I; *bāhubhyām*—by the arms; *parirambhitaḥ*—embraced.

TRANSLATION

He said, " 'Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead full in six opulences. Nonetheless, He has embraced me with His two arms.' "

PURPORT

This verse was spoken by Sudāmā Brāhmaṇa in *Śrīmad-Bhāgavatam* (10.81.16) in connection with his meeting Lord Kṛṣṇa.

TEXTS 144-145

বহু স্তুতি করি' কহে,—শুন, দয়াময়।
জীবে এই গুণ নাহি, তোমাতে এই হয় ॥ ১৪৪ ॥
মোরে দেখি' মোর গন্ধে পলায় পামর।
হেন-মোরে স্পর্শ' তুমি,—স্বতন্ত্র ঈশ্বর ॥ ১৪৫ ॥

bahu stuti kari' kahe,——śuna, dayā-maya
jīve ei guṇa nāhi, tomāte ei haya

more dekhi' mora gandhe palāya pāmara
hena-more sparśa' tumi,——svatantra īśvara

SYNONYMS

bahu—many; *stuti*—prayers; *kari'*—presenting; *kahe*—says; *śuna*—kindly hear; *dayā-maya*—O greatly merciful Lord; *jīve*—in the living entity; *ei*—this; *guṇa*—quality; *nāhi*—there is not; *tomāte*—in You; *ei*—this; *haya*—is; *more dekhi'*—by seeing me; *mora gandhe*—from smelling my body; *palāya*—runs away; *pāmara*—even a sinful man; *hena-more*—such a person as me; *sparśa'*—touch; *tumi*—You; *sva-tantra*—fully independent; *īśvara*—the Supreme Personality of Godhead.

TRANSLATION

The brāhmaṇa Vāsudeva continued: "O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead."

TEXT 146

কিন্তু আছিলাঙ ভাল অধম হঞা।
এবে অহঙ্কার মোর জন্মিবে আসিয়া ॥ ১৪৬ ॥

kintu āchilāṅ bhāla adhama hañā
ebe ahaṅkāra mora janmibe āsiyā

SYNONYMS

kintu—but; *āchilāṅ*—I was; *bhāla*—all right; *adhama*—the lowest of mankind; *hañā*—being; *ebe*—now; *ahaṅkāra*—pride; *mora*—my; *janmibe*—will appear; *āsiyā*—coming.

TRANSLATION

Being meek and humble, the brāhmaṇa Vāsudeva worried that he would become proud after being cured by the grace of Śrī Caitanya Mahāprabhu.

TEXT 147

প্রভু কহে,- "কভু তোমার না হবে অভিমান।
নিরন্তর কহ তুমি 'কৃষ্ণ' 'কৃষ্ণ' নাম ॥ ১৪৭ ॥

prabhu kahe,—"kabhu tomāra nā habe abhimāna
nirantara kaha tumi 'kṛṣṇa' 'kṛṣṇa' nāma

SYNONYMS

prabhu kahe—the Lord said; *kabhu*—at any time; *tomāra*—your; *nā*—not; *habe*—there will be; *abhimāna*—pride; *nirantara*—incessantly; *kaha*—chant; *tumi*—you; *kṛṣṇa kṛṣṇa nāma*—the holy name of Lord Kṛṣṇa.

TRANSLATION

To protect the brāhmaṇa, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

TEXT 148

কৃষ্ণ উপদেশি' কর জীবের নিস্তার ।
অচিরাতে কৃষ্ণ তোমা করিবেন অঙ্গীকার ॥" ১৪৮ ॥

kṛṣṇa upadeśi' kara jīvera nistāra
acirāte kṛṣṇa tomā karibena aṅgīkāra"

SYNONYMS

kṛṣṇa upadeśi'—instructing about Kṛṣṇa; *kara*—just do; *jīvera*—of all living entities; *nistāra*—the liberation; *acirāte*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomā*—you; *karibena*—will make; *aṅgīkāra*—acceptance.

TRANSLATION

Śrī Caitanya Mahāprabhu also advised Vāsudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee.

PURPORT

Although Vāsudeva *vipra* was a leper and had suffered greatly, still Śrī Caitanya Mahāprabhu cured him. The only return the Lord wanted was that Vāsudeva preach the instructions of Kṛṣṇa and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Kṛṣṇa consciousness. They are not only cured of the disease called materialism but are also living a very happy life. Everyone accepts them as great devotees of Kṛṣṇa, and their qualities are manifest in their very

faces. If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Śrī Caitanya Mahāprabhu. Then one will undoubtedly attain the lotus feet of Śrī Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay.

TEXT 149

এতেক কহিয়া প্রভু কৈল অন্তর্ধানে।
দুই বিপ্র গলাগলি কান্দে প্রভুর গুণে॥ ১৪৯॥

eteka kahiyā prabhu kaila antardhāne
dui vipra galāgali kānde prabhura guṇe

SYNONYMS

eteka—so much; *kahiyā*—speaking; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *antardhāne*—disappearance; *dui vipra*—the two *brāhmaṇas,* Kūrma and Vāsudeva; *galāgali*—embracing one another; *kānde*—cry; *prabhura guṇe*—due to the mercy of Śrī Caitanya Mahāprabhu.

TRANSLATION

After thus instructing the brāhmaṇa Vāsudeva in that way, Śrī Caitanya Mahāprabhu disappeared from that place. Then the two brāhmaṇas, Kūrma and Vāsudeva, embraced one another and began to cry, remembering the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 150

'বাসুদেবোদ্ধার' এই কহিল আখ্যান।
'বাসুদেবামৃতপ্রদ' হৈল প্রভুর নাম॥ ১৫০॥

'vāsudevoddhāra' ei kahila ākhyāna
'vāsudevāmṛta-prada' haila prabhura nāma

SYNONYMS

vāsudeva-uddhāra—giving liberation to Vāsudeva; *ei*—this; *kahila*—is described; *ākhyāna*—narration; *vāsudeva-amṛta-prada*—the giver of nectar to Vāsudeva; *haila*—became; *prabhura nāma*—Lord Śrī Caitanya Mahāprabhu's holy name.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name Vāsudevāmṛta-prada.

TEXT 151

এই ত' কহিল প্রভুর প্রথম গমন।
কূর্ম-দরশন, বাসুদেব-বিমোচন ॥ ১৫১ ॥

ei ta' kahila prabhura prathama gamana
kūrma-daraśana, vāsudeva-vimocana

SYNONYMS

ei ta' kahila—thus I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prathama gamana*—the first tour; *kūrma-daraśana*—visiting the temple of Kūrma; *vāsudeva-vimocana*—and liberating the leper *brāhmaṇa* of the name Vāsudeva.

TRANSLATION

Thus I end my description of the first tour of Śrī Caitanya Mahāprabhu, His visiting the temple of Kūrma and His liberating the leper brāhmaṇa Vāsudeva.

TEXT 152

শ্রদ্ধা করি' এই লীলা যে করে শ্রবণ।
অচিরাতে মিলয়ে তারে চৈতন্য-চরণ ॥ ১৫২ ॥

śraddhā kari' ei līlā ye kare śravaṇa
acirāte milaye tāre caitanya-caraṇa

SYNONYMS

śraddhā kari'—with great faith; *ei līlā*—this pastime; *ye*—anyone; *kare*—does; *śravaṇa*—hearing; *acirāte*—very soon; *milaye*—meets; *tāre*—him; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

One who hears these pastimes of Śrī Caitanya Mahāprabhu with great faith will surely very soon attain the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 153

চৈতন্যলীলার আদি-অন্ত নাহি জানি।
সেই লিখি, যেই মহান্তের মুখে শুনি ॥ ১৫৩ ॥

caitanya-līlāra ādi-anta nāhi jāni
sei likhi, yei mahāntera mukhe śuni

SYNONYMS

caitanya-līlāra—of the pastimes of Śrī Caitanya Mahāprabhu; *ādi*—beginning; *anta*—and end; *nāhi*—not; *jāni*—I know; *sei*—that; *likhi*—I write; *yei*—which; *mahā-antera*—of the great personalities; *mukhe*—from the mouths; *śuni*—I hear.

TRANSLATION

I admit that I do not know the beginning nor the end of Śrī Caitanya Mahāprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

PURPORT

The name Vāsudevāmṛta-prada is mentioned in the verses composed by Sārvabhauma Bhaṭṭācārya. When a person actually revives his consciousness with thoughts of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an *ācārya*. In other words, everyone should engage in preaching, following in the footsteps of Śrī Caitanya Mahāprabhu. In this way one will be very much appreciated by Lord Kṛṣna and will quickly be recognized by Him. Actually a devotee of Śrī Caitanya Mahāprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

TEXT 154

ইথে অপরাধ মোর না লইও, ভক্তগণ।
তোমা-সবার চরণ—মোর একান্ত শরণ॥ ১৫৪॥

ithe aparādha mora nā la-io, bhakta-gaṇa
tomā-sabāra caraṇa——mora ekānta śaraṇa

SYNONYMS

ithe—in this; *aparādha*—offenses; *mora*—my; *nā la-io*—do not take; *bhakta-gaṇa*—O devotees; *tomā*—of your; *sabāra*—of all; *caraṇa*—the lotus feet; *mora*—my; *ekānta*—only; *śaraṇa*—shelter.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

TEXT 155

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৫৫ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Seventh Chapter, describing the liberation of the* brāhmaṇa *Vāsudeva and the Lord's tour of South India.*

CHAPTER 8

Talks Between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya

The summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in the *Amṛta-pravāha-bhāṣya.*

After visiting the temple of Jiyaḍa-nṛsiṁha, Śrī Caitanya Mahāprabhu went to the banks of the River Godāvarī to a place known as Vidyānagara. When Śrīla Rāmānanda Rāya went there to take his bath, they both met. After being introduced, Śrī Rāmānanda Rāya requested Śrī Caitanya Mahāprabhu to remain in the village for some days. Honoring his request, Caitanya Mahāprabhu stayed there in the home of some Vedic *brāhmaṇas.* In the evening, Śrīla Rāmānanda Rāya used to come to see Śrī Caitanya Mahāprabhu. Rāmānanda Rāya, who was clothed in ordinary dress, offered the Lord respectful obeisances. Śrī Caitanya Mahāprabhu questioned him on the object and process of worship and also asked him to recite verses from Vedic literature.

First of all, Śrīla Rāmānanda Rāya enunciated the system of the *varṇāśrama* institution. He recited various verses about *karmārpaṇa,* stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Śrīla Rāmānanda Rāya recite some verses, Śrī Caitanya Mahāprabhu accepted the principle of pure devotional service devoid of all the kinds of speculation. After this, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to explain the higher platform of devotional service. Then Śrīla Rāmānanda Rāya explained unalloyed devotional service, love of Godhead, serving the Lord with pure servitude as well as in fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. This conjugal love attains its highest perfection in Śrīmatī Rādhārāṇī's love for Kṛṣṇa. He next described the position of Śrīmatī Rādhārāṇī and the transcendental mellows of love of God. Śrīla Rāmānanda Rāya then recited one verse of his own concerning the platform of ecstatic vision, technically called *prema-vilāsa-vivarta.* Śrīla Rāmānanda Rāya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vṛndāvana, especially by the mercy of the *gopīs.* All these subject matters were thus vividly described. Gradually Rāmānanda Rāya could understand the position of Śrī Caitanya Mahāprabhu, and when Śrī Caitanya Mahāprabhu exhibited His real form, Rāmānanda Rāya fell unconscious. After some days, Śrī Caitanya

Mahāprabhu asked Rāmānanda Rāya to retire from government service and come to Jagannātha Purī. These descriptions of the meetings between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are taken from the notebook of Svarūpa Dāmodara Gosvāmī.

TEXT 1

সঞ্চার্য রামাভিধ-ভক্তমেঘে
স্বভক্তিসিদ্ধান্তচয়ামৃতানি ।
গৌরাব্ধিরেতৈরমুনা বিতীর্ণৈ-
স্তজ্জ্ঞত্ব-রত্নালয়তাং প্রযাতি ॥ ১ ॥

sañcārya rāmābhidha-bhakta-meghe
sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais
taj-jñatva-ratnālayatāṁ prayāti

SYNONYMS

sañcārya—by empowering; *rāma-abhidha*—of the name Rāma; *bhakta-meghe*—in the cloudlike devotee Rāya; *sva-bhakti*—of His own devotional service; *siddhānta*—of conclusions; *caya*—all collections; *amṛtāni*—nectar; *gaura-abdhiḥ*—the ocean known as Śrī Caitanya Mahāprabhu; *etaiḥ*—by these; *amunā*—by the cloud known as Rāmānanda Rāya; *vitīrṇaiḥ*—distributed; *tat-jñatva*—of knowledge of devotional service; *ratna-ālayatām*—the quality of being an ocean containing valuable jewels; *prayāti*—achieved.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the reservoir of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea. Śrī Caitanya Mahāprabhu Himself was the ocean of knowledge of pure devotional service.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

পূর্ব-রীতে প্রভু আগে গমন করিলা।
'জিয়ড়নৃসিংহ'-ক্ষেত্রে কতদিনে গেলা ॥ ৩ ॥

pūrva-rīte prabhu āge gamana karilā
'jiyaḍa-nṛsiṁha'-kṣetre kata-dine gelā

SYNONYMS

pūrva-rīte—according to His previous program; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āge*—ahead; *gamana*—going; *karilā*—did; *jiyaḍa-nṛsiṁha*—of the name Jiyaḍa-nṛsiṁha; *kṣetre*—at the place of pilgrimage; *kata-dine*—after some days; *gelā*—arrived.

TRANSLATION

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyaḍa-nṛsiṁha.

PURPORT

The Jiyaḍa-nṛsiṁha temple is situated on the top of a hill about five miles away from Viśākhā-pattana. There is a railway station on the South Indian Railway known as Siṁhācala. The temple known as Siṁhācala is the best temple in the vicinity of Viśākhā-pattana. This temple is very affluent and is a typical example of the architecture of the area. In one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the *Viśākhā-pat-*

tana Gazetteer. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the *vijaya-mūrti.* This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Rāmānuja-sampradāya are in charge of the Deity worship.

TEXT 4

নৃসিংহ দেখিয়া কৈল দণ্ডবৎপ্রণতি।
প্রেমাবেশে কৈল বহু নৃত্য-গীত-স্তুতি ॥ ৪ ॥

nṛsiṁha dekhiyā kaila daṇḍavat-praṇati
premāveśe kaila bahu nṛtya-gīta-stuti

SYNONYMS

nṛsiṁha dekhiyā—by seeing Lord Nṛsiṁha in the temple; *kaila*—did; *daṇḍavat-praṇati*—offering of obeisances, falling flat before the Deity; *premāveśe*—in ecstatic love; *kaila*—did; *bahu*—all kinds of; *nṛtya*—dancing; *gīta*—chanting; *stuti*—and offering of prayers.

TRANSLATION

After seeing the Deity Lord Nṛsiṁha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted and offered prayers.

TEXT 5

"শ্রীনৃসিংহ, জয় নৃসিংহ, জয় জয় নৃসিংহ।
প্রহ্লাদেশ জয় পদ্মামুখপদ্মভৃঙ্গ ॥" ৫ ॥

"śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga"

SYNONYMS

śrī-nṛsiṁha—Lord Nṛsiṁha with Lakṣmī; *jaya nṛsiṁha*—all glories to Lord Nṛsiṁha; *jaya jaya*—again and again glories; *nṛsiṁha*—to Nṛsiṁhadeva; *prahlāda-īśa*—to the Lord of Prahlāda Mahārāja; *jaya*—all glories; *padmā*—of the goddess of fortune; *mukha-padma*—of the lotuslike face; *bhṛṅga*—the bee.

TRANSLATION

"All glories to Nṛsiṁhadeva! All glories to Nṛsiṁhadeva, who is the Lord of Prahlāda Mahārāja and, like the honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

PURPORT

The goddess of fortune is always embraced by Lord Nṛsiṁhadeva. This is mentioned in *Śrīmad-Bhāgavatam* in the First and Tenth Cantos by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on *Śrīmad-Bhāgavatam* (10.87.1).

vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit
taṁ nṛsiṁham ahaṁ bhaje

"Lord Nṛsiṁhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṁhadeva."

Similarly, in his commentary on the First Canto of *Śrīmad-Bhāgavatam* (1.1.1), Śrīdhara Svāmī describes Lord Nṛsiṁhadeva in this way:

prahlāda-hṛdayāhlādaṁ
bhaktāvidyā-vidāraṇam
śarad-indu-rucim vande
pārīndra-vadanaṁ harim

"Let me offer my obeisances unto Lord Nṛsiṁhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."

TEXT 6

উগ্রোঽপ্যনুগ্র এবায়ং স্বভক্তানাং নৃকেশরী।
কেশরীব স্বপোতানামন্যেষামুগ্রবিক্রমঃ ॥ ৬ ॥

ugro 'py anugra evāyaṁ
sva-bhaktānāṁ nṛ-keśarī
keśarīva sva-potānām
anyeṣāṁ ugra-vikramaḥ

SYNONYMS

ugraḥ—ferocious; *api*—although; *anugraḥ*—not ferocious; *eva*—certainly; *ayam*—this; *sva-bhaktānām*—to His pure devotees; *nṛ-keśarī*—having the body of a human being and a lion; *keśarī iva*—like a lioness; *sva-potānām*—to her young cubs; *anyeṣām*—to others; *ugra*—ferocious; *vikramaḥ*—whose strength.

TRANSLATION

"Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiraṇyakaśipu, Lord Nṛsiṁhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja."

PURPORT

This verse was composed by Śrīdhara Svāmī in his commentary on *Śrīmad-Bhāgavatam* (7.9.1).

TEXT 7

এইমত নানা শ্লোক পড়ি' স্তুতি কৈল।
নৃসিংহ-সেবক মালা-প্রসাদ আনি' দিল ॥ ৭ ॥

ei-mata nānā śloka paḍi' stuti kaila
nṛsiṁha-sevaka mālā-prasāda āni' dila

SYNONYMS

ei-mata—in this way; *nānā*—various; *śloka*—verses; *paḍi'*—reciting; *stuti*—prayers; *kaila*—offered; *nṛsiṁha-sevaka*—the priest of Lord Nṛsiṁhadeva in the temple; *mālā*—garlands; *prasāda*—and remnants of the food of Lord Nṛsiṁhadeva; *āni'*—bringing; *dila*—offered.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsiṁhadeva then brought garlands and the remnants of the Lord's food and offered them to Śrī Caitanya Mahāprabhu.

TEXT 8

পূর্ববৎ কোন বিপ্রে কৈল নিমন্ত্রণ।
সেই রাত্রি তাহাঁ রহি' করিলা গমন ॥ ৮ ॥

pūrvavat kona vipre kaila nimantraṇa
sei rātri tāhāṅ rahi' karilā gamana

SYNONYMS

pūrva-vat—as previously; *kona*—some; *vipre*—*brāhmaṇa;* *kaila*—made; *nimantraṇa*—invitation; *sei rātri*—that night; *tāhāṅ*—there; *rahi'*—staying; *karilā*—did; *gamana*—touring.

TRANSLATION

As usual, a brāhmaṇa offered Śrī Caitanya Mahāprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

TEXT 9

প্রভাতে উঠিয়া প্রভু চলিলা প্রেমাবেশে।
দিগ্‌বিদিক্ নাহি জ্ঞান রাত্রি-দিবসে॥ ৯॥

prabhāte uṭhiyā prabhu calilā premāveśe
dig-vidik nāhi jñāna rātri-divase

SYNONYMS

prabhāte—in the morning; *uṭhiyā*—rising; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—went; *prema-āveśe*—in great ecstatic love; *dik-vidik*—the right or wrong direction; *nāhi*—there was not; *jñāna*—knowledge; *rātri-divase*—day and night.

TRANSLATION

The next morning, in the great ecstasy of love, Lord Śrī Caitanya Mahāprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

TEXT 10

পূর্ববৎ 'বৈষ্ণব' করি' সর্ব লোকগণে।
গোদাবরী-তীরে প্রভু আইলা কতদিনে॥ ১০॥

pūrvavat 'vaiṣṇava' kari' sarva loka-gaṇe
godāvarī-tīre prabhu āilā kata-dine

SYNONYMS

pūrva-vat—as previously; *vaiṣṇava*—devotees; *kari'*—making; *sarva*—all; *loka-gaṇe*—the people; *godāvarī-tīre*—on the bank of the River Godāvarī; *prabhu*—the Lord; *āilā*—arrived; *kata-dine*—after some days.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu converted to Vaiṣṇavism many people He met on the road. After some days, the Lord reached the banks of the River Godāvarī.

TEXT 11

গোদাবরী দেখি' হইল 'যমুনা'-স্মরণ।
তীরে বন দেখি' স্মৃতি হৈল বৃন্দাবন॥ ১১॥

godāvarī dekhi' ha-ila 'yamunā'-smaraṇa
tīre vana dekhi' smṛti haila vṛndāvana

SYNONYMS

godāvarī—the River Godāvarī; *dekhi'*—seeing; *ha-ila*—there was; *yamunā-smaraṇa*—remembrance of the River Yamunā; *tīre*—on the banks; *vana*—the forests; *dekhi'*—seeing; *smṛti*—remembrance; *haila*—there was; *vṛndāvana*—Śrī Vṛndāvana.

TRANSLATION

When He saw the River Godāvarī, the Lord remembered the River Yamunā, and when He saw the forest on the banks of the river, He remembered Śrī Vṛndāvana-dhāma.

TEXT 12

সেই বনে কতক্ষণ করি' নৃত্য-গান।
গোদাবরী পার হঞা তাহাঁ কৈল স্নান॥ ১২॥

sei vane kata-kṣaṇa kari' nṛtya-gāna
godāvarī pāra hañā tāhāṅ kaila snāna

SYNONYMS

sei vane—in that forest; *kata-kṣaṇa*—for some time; *kari'*—performing; *nṛtya-gāna*—dancing and chanting; *godāvarī*—the river; *pāra hañā*—crossing; *tāhāṅ*—there; *kaila*—took; *snāna*—bath.

TRANSLATION

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

TEXT 13

ঘাট ছাড়ি' কতদূরে জল-সন্নিধানে।
বসি' প্রভু করে কৃষ্ণনাম-সংকীর্তনে ॥ ১৩ ॥

ghāṭa chāḍi' kata-dūre jala-sannidhāne
vasi' prabhu kare kṛṣṇa-nāma-saṅkīrtane

SYNONYMS

ghāṭa chāḍi'—leaving the bathing place; *kata-dūre*—a short distance away; *jala-sannidhāne*—near the water; *vasi'*—sitting; *prabhu*—the Lord; *kare*—does; *kṛṣṇa-nāma-saṅkīrtane*—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Kṛṣṇa.

TEXT 14

হেনকালে দোলায় চড়ি' রামানন্দ রায়।
স্নান করিবারে আইলা, বাজনা বাজায় ॥ ১৪ ॥

hena-kāle dolāya caḍi' rāmānanda rāya
snāna karibāre āilā, bājanā bājāya

SYNONYMS

hena-kāle—at this time; *dolāya caḍi'*—riding on a palanquin; *rāmānanda rāya*—Śrīla Rāmānanda Rāya; *snāna*—bath; *karibāre*—to take; *āilā*—came there; *bājanā bājāya*—accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Rāmānanda Rāya came there mounted on a palanquin to take his bath.

TEXT 15

তাঁর সঙ্গে বহু আইলা বৈদিক ব্রাহ্মণ।
বিধিমতে কৈল তেঁহো স্নানাদি-তর্পণ ॥ ১৫ ॥

tāṅra saṅge bahu āilā vaidika brāhmaṇa
vidhi-mate kaila teṅho snānādi-tarpaṇa

SYNONYMS

tāṅra saṅge—with him; *bahu*—many; *āilā*—came; *vaidika*—following the Vedic principles; *brāhmaṇa—brāhmaṇas; vidhi-mate*—according to ritualistic ceremonies; *kaila*—did; *teṅho*—he, Śrīla Rāmānanda Rāya; *snāna-ādi-tarpaṇa*—bathing and offering oblations, etc.

TRANSLATION

Many brāhmaṇas, following the Vedic principles, accompanied Rāmānanda Rāya. According to the Vedic rituals, Rāmānanda Rāya took his bath and offered oblations to his forefathers.

TEXT 16

প্রভু তাঁরে দেখি' জানিল—এই রামরায়।
তাঁহারে মিলিতে প্রভুর মন উঠি' ধায় ॥ ১৬ ॥

prabhu tāṅre dekhi' jānila——*ei rāma-rāya*
tāṅhāre milite prabhura mana uṭhi' dhāya

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *dekhi'*—seeing; *jānila*—could understand; *ei*—this; *rāma-rāya*—Śrīla Rāmānanda Rāya; *tāṅhāre*—him; *milite*—to meet; *prabhura*—of Lord Caitanya Mahāprabhu; *mana*—mind; *uṭhi'*—rising; *dhāya*—runs after.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him.

TEXT 17

তথাপি ধৈর্য ধরি' প্রভু রহিলা বসিয়া।
রামানন্দ আইলা অপূর্ব সন্ন্যাসী দেখিয়া ॥ ১৭ ॥

tathāpi dhairya dhari' prabhu rahilā vasiyā
rāmānanda āilā apūrva sannyāsī dekhiyā

SYNONYMS

tathāpi—still; *dhariya dhari'*—keeping patient; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rahilā*—remained; *vasiyā*—sitting; *rāmānanda*—Śrīla Rāmānanda Rāya; *āilā*—arrived; *apūrva*—wonderful; *sannyāsī*—renunciate; *dekhiyā*—seeing.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him.

TEXT 18

সূর্যশত-সম কান্তি, অরুণ বসন।
সুবলিত প্রকাণ্ড দেহ, কমল-লোচন ॥ ১৮ ॥

sūrya-śata-sama kānti, aruṇa vasana
subalita prakāṇḍa deha, kamala-locana

SYNONYMS

sūrya-śata—hundreds of suns; *sama*—like; *kānti*—luster; *aruṇa*—saffron; *vasana*—garments; *subalita*—very strongly built; *prakāṇḍa*—big; *deha*—body; *kamala-locana*—eyes like lotus petals.

TRANSLATION

Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

TEXT 19

দেখিয়া তাঁহার মনে হৈল চমৎকার।
আসিয়া করিল দণ্ডবৎ নমস্কার ॥ ১৯ ॥

dekhiyā tāṅhāra mane haila camatkāra
āsiyā karila daṇḍavat namaskāra

SYNONYMS

dekhiyā—seeing; *tāṅhāra*—his; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *āsiyā*—coming there; *karila*—did; *daṇḍa-vat*—like a rod; *namaskāra*—obeisances.

TRANSLATION

When Rāmānanda Rāya saw the wonderful sannyāsī, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

TEXT 20

উঠি' প্রভু কহে,—উঠ, কহ 'কৃষ্ণ' 'কৃষ্ণ'।
তারে আলিঙ্গিতে প্রভুর হৃদয় সতৃষ্ণ ॥ ২০ ॥

uṭhi' prabhu kahe,——uṭha, kaha 'kṛṣṇa' 'kṛṣṇa'
tāre āliṅgite prabhura hṛdaya satṛṣṇa

SYNONYMS

uṭhi'—rising; *prabhu*—the Lord; *kahe*—said; *uṭha*—get up; *kaha*—chant; *kṛṣṇa kṛṣṇa*—the holy name of Lord Kṛṣṇa; *tāre*—him; *āliṅgite*—to embrace; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *hṛdaya*—the heart; *sa-tṛṣṇa*—very much eager.

TRANSLATION

The Lord stood up and asked Rāmānanda Rāya to arise and chant the holy name of Kṛṣṇa. Indeed, Śrī Caitanya Mahāprabhu was very eager to embrace him.

TEXT 21

তথাপি পুছিল,—তুমি রায় রামানন্দ ?
তেঁহো কহে,—সেই হও দাস শূদ্র মন্দ ॥ ২১ ॥

tathāpi puchila,——tumi rāya rāmānanda?
teṅho kahe,——sei haṅa dāsa śūdra manda

SYNONYMS

tathāpi—still; *puchila*—He inquired; *tumi*—you; *rāya rāmānanda*—Rāmānanda Rāya; *teṅho kahe*—he replied; *sei haṅa*—I am that; *dāsa*—servant; *śūdra*—belonging to the *śūdra* community; *manda*—very low.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, "Yes, I am Your very low servant, and I belong to the śūdra community."

TEXT 22

তবে তারে কৈল প্রভু দৃঢ় আলিঙ্গন।
প্রেমাবেশে প্রভু-ভৃত্য দোঁহে অচেতন ॥ ২২ ॥

tabe tāre kaila prabhu dṛḍha āliṅgana
premāveśe prabhu-bhṛtya doṅhe acetana

SYNONYMS

tabe—thereafter; *tāre*—him; *kaila*—did; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dṛḍha*—firm; *āliṅgana*—embracing; *prema-āveśe*—in ecstatic love; *prabhu-bhṛtya*—the servant and the master; *doṅhe*—both; *acetana*—unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

TEXT 23

স্বাভাবিক প্রেম দোঁহার উদয় করিলা।
দুঁহা আলিঙ্গিয়া দুঁহে ভূমিতে পড়িলা ॥ ২৩ ॥

svābhāvika prema doṅhāra udaya karilā
duṅhā āliṅgiyā duṅhe bhūmite paḍilā

SYNONYMS

svābhāvika—natural; *prema*—love; *doṅhāra*—of both of them; *udaya*—awakening; *karilā*—there was; *duṅhā*—both; *āliṅgiyā*—embracing; *duṅhe*—both of them; *bhūmite*—on the ground; *paḍilā*—fell down.

TRANSLATION

Their natural love for one another was awakened in them both, and they both embraced and fell down on the ground.

PURPORT

Śrīla Rāmānanda Rāya was an incarnation of the *gopī* Viśākhā. Since Śrī Caitanya Mahāprabhu was Lord Kṛṣṇa Himself, there was naturally an awakening of love between Viśākhā and Kṛṣṇa. Śrī Kṛṣṇa Caitanya Mahāprabhu is the combination of Śrīmatī Rādhārāṇī and Kṛṣṇa. The *gopī* Viśākhā is a principal *gopī* assisting Śrīmatī Rādhārāṇī. Rāmānanda Rāya and Śrī Caitanya Mahāprabhu embraced since their natural love also was awakened.

TEXT 24

স্তম্ভ, স্বেদ, অশ্রু, কম্প, পুলক, বৈবর্ণ্য।
দুঁহার মুখেতে শুনি' গদগদ 'কৃষ্ণ'বর্ণ ॥ ২৪ ॥

stambha, sveda, aśru, kampa, pulaka, vaivarṇya
duṅhāra mukhete śuni' gadgada 'kṛṣṇa' varṇa

SYNONYMS

stambha—paralysis; *sveda*—perspiration; *aśru*—tears; *kampa*—shivering; *pulaka*—palpitations; *vaivarṇya*—paleness; *duṅhāra*—of both of them; *mukhete*—in the mouth; *śuni'*—hearing; *gadgada*—faltering; *kṛṣṇa varṇa*—Kṛṣṇa's name.

TRANSLATION

When they embraced one another, ecstatic symptoms—paralysis, perspiration, tears, shivering, palpitations and paleness—appeared. The word "Kṛṣṇa" came from their mouths falteringly.

TEXT 25

দেখিয়া ব্রাহ্মণগণের হৈল চমৎকার।
বৈদিক ব্রাহ্মণ সব করেন বিচার॥ ২৫॥

dekhiyā brāhmaṇa-gaṇera haila camatkāra
vaidika brāhmaṇa saba karena vicāra

SYNONYMS

dekhiyā—seeing this; *brāhmaṇa-gaṇera*—of the ritualistic *brāhmaṇas; haila*—there was; *camatkāra*—wonder; *vaidika*—followers of Vedic ritualistic ceremonies; *brāhmaṇa*—the *brāhmaṇas; saba*—all; *karena*—did; *vicāra*—consideration.

TRANSLATION

When the stereotyped, ritualistic brāhmaṇas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brāhmaṇas began to reflect as follows.

TEXT 26

এই ত' সন্ন্যাসীর তেজ দেখি ব্রহ্মসম।
শূদ্রে আলিঙ্গিয়া কেনে করেন ক্রন্দন॥ ২৬॥

ei ta' sannyāsīra teja dekhi brahma-sama
śūdre āliṅgiyā kene karena krandana

SYNONYMS

ei ta'—this indeed; *sannyāsīra*—of the *sannyāsī,* Śrī Caitanya Mahāprabhu; *teja*—bodily effulgence; *dekhi*—we see; *brahma-sama*—exactly like Brahman; *śūdre*—a *śūdra,* or worker; *āliṅgiyā*—embracing; *kene*—why; *karena*—does; *krandana*—crying.

TRANSLATION

These brāhmaṇas began to think, "We can see that this sannyāsī has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a śūdra, a member of the fourth caste in the social order?"

TEXT 27

এই মহারাজ—মহাপণ্ডিত, গম্ভীর।
সন্ন্যাসীর স্পর্শে মত্ত হইলা অস্থির ॥ ২৭ ॥

ei mahārāja——mahā-paṇḍita, gambhīra
sannyāsīra sparśe matta ha-ilā asthira

SYNONYMS

ei mahārāja—this Rāmānanda Rāya, who is the Governor; *mahā-paṇḍita*—a very learned person; *gambhīra*—grave; *sannyāsīra sparśe*—by touching a *sannyāsī; matta*—mad; *ha-ilā*—became; *asthira*—restless.

TRANSLATION

They thought, "This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-paṇḍita, but upon touching this sannyāsī he has become restless like a madman."

TEXT 28

এইমত বিপ্রগণ ভাবে মনে মন।
বিজাতীয় লোক দেখি, প্রভু কৈল সম্বরণ ॥ ২৮ ॥

ei-mata vipra-gaṇa bhāve mane mana
vijātīya loka dekhi, prabhu kaila saṁvaraṇa

SYNONYMS

ei-mata—in this way; *vipra-gaṇa*—all the *brāhmaṇas; bhāve*—think; *mane mana*—within their minds; *vijātīya loka*—outside people; *dekhi*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *kaila*—did; *saṁvaraṇa*—restraining.

TRANSLATION

While the brāhmaṇas were thinking in this way about the activities of Śrī Caitanya Mahāprabhu and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu saw the brāhmaṇas and restrained His transcendental emotions.

PURPORT

Rāmānanda Rāya was intimately related to Śrī Caitanya Mahāprabhu; therefore he can be accepted as a *sajātīya,* a person within the intimate circle of the Lord. The *brāhmaṇas,* however, were followers of the Vedic rituals and were not able to have an intimate connection with Śrī Caitanya Mahāprabhu. Consequently they are called *vijātīya-loka.* In other words, they were not pure devotees. One may be a highly learned *brāhmaṇa,* but if he is not a pure devotee he is a *vijātīya,* an outcaste, one outside devotional service—in other words, a nondevotee. Although Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider *brāhmaṇas.*

TEXT 29

সুস্থ হঞা দুঁহে সেই স্থানেতে বসিলা।
তবে হাসি' মহাপ্রভু কহিতে লাগিলা॥ ২৯॥

sustha hañā duṅhe sei sthānete vasilā
tabe hāsi' mahāprabhu kahite lāgilā

SYNONYMS

su-stha hañā—becoming steady; *duṅhe*—both of them; *sei*—that; *sthānete*—in the place; *vasilā*—sat down; *tabe*—then; *hāsi'*—smiling; *mahāprabhu*—Caitanya Mahāprabhu; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

When they regained their sanity, they both sat down, and Śrī Caitanya Mahāprabhu began to smile and speak as follows.

TEXT 30

'সার্বভৌম ভট্টাচার্য কহিল তোমার গুণে।
তোমারে মিলিতে মোরে করিল যতনে॥ ৩০॥

'sarvabhauma bhaṭṭācārya kahila tomāra guṇe
tomāre milite more karila yatane

SYNONYMS

sārvabhauma bhaṭṭācārya—of the name Sārvabhauma Bhaṭṭācārya; *kahila*—has spoken; *tomāra*—your; *guṇe*—good qualities; *tomāre*—you; *milite*—to meet; *more*—Me; *karila*—made; *yatane*—endeavor.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya has spoken of your good qualities, and he has made a great endeavor to convince Me to meet you.

TEXT 31

তোমা মিলিবারে মোর এথা আগমন।
ভাল হৈল, অনায়াসে পাইলুঁ দরশন॥' ৩১॥

tomā milibāre mora ethā āgamana
bhāla haila, anāyāse pāiluṅ daraśana'

SYNONYMS

tomā—you; *milibāre*—to meet; *mora*—My; *ethā*—here; *āgamana*—coming; *bhāla haila*—it was very good; *anāyāse*—without difficulty; *pāiluṅ*—I have gotten; *daraśana*—interview.

TRANSLATION

"Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

TEXT 32

রায় কহে,—সার্বভৌম করে ভৃত্যজ্ঞান।
পরোক্ষেহ মোর হিতে হয় সাবধান॥ ৩২॥

rāya kahe,—sārvabhauma kare bhṛtya-jñāna
parokṣeha mora hite haya sāvadhāna

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *bhṛtya-jñāna*—thinks of me as his servant; *parokṣeha*—in my absence; *mora*—of me; *hite*—for the benefit; *haya*—is; *sāvadhāna*—always careful.

TRANSLATION

Rāmānanda Rāya replied, "Sārvabhauma Bhaṭṭācārya thinks of me as his servant. Even in my absence he is very careful to do me good.

TEXT 33

তাঁর কৃপায় পাইনু তোমার দরশন।
আজি সফল হৈল মোর মনুষ্যজনম ॥ ৩৩ ॥

tāṅra kṛpāya pāinu tomāra daraśana
āji saphala haila mora manuṣya-janama

SYNONYMS

tāṅra kṛpāya—by his mercy; *pāinu*—I have gotten; *tomāra*—Your; *daraśana*—interview; *āji*—today; *sa-phala*—successful; *haila*—has become; *mora*—my; *manuṣya-janama*—birth as a human being.

TRANSLATION

"By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

TEXT 34

সার্বভৌমে তোমার কৃপা,—তার এই চিহ্ন।
অস্পৃশ্য স্পর্শিলে হঞা তাঁর প্রেমাধীন ॥ ৩৪ ॥

sārvabhaume tomāra kṛpā,—tāra ei cihna
aspṛśya sparśile hañā tāṅra premādhīna

SYNONYMS

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; *tomāra*—Your; *kṛpā*—mercy; *tāra*—of such mercy; *ei*—this; *cihna*—the symptom; *aspṛśya*—untouchable; *sparśile*—You have touched; *hañā*—becoming; *tāṅra*—his; *prema-adhīna*—influenced by love.

TRANSLATION

"I can see that You have bestowed special mercy upon Sārvabhauma Bhaṭṭācārya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

TEXT 35

কাহাঁ তুমি—সাক্ষাৎ ঈশ্বর নারায়ণ।
কাহাঁ মুঞি—রাজসেবী বিষয়ী শূদ্রাধম ॥ ৩৫ ॥

kāhāṅ tumi——sākṣāt īśvara nārāyaṇa
kāhāṅ muñi——rāja-sevī viṣayī śūdrādhama

SYNONYMS

kāhāṅ—whereas; *tumi*—You; *sākṣāt*—directly; *īśvara nārāyaṇa*—the Supreme Personality of Godhead; *kāhāṅ*—whereas; *muñi*—I; *rāja-sevī*—government servant; *viṣayī*—materialist; *śūdra-adhama*—worse than a *śūdra,* or fourth-class man.

TRANSLATION

"You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest amongst men of the fourth caste.

TEXT 36

মোর স্পর্শে না করিলে ঘৃণা, বেদভয়।
মোর দর্শন তোমা বেদে নিষেধয় ॥ ৩৬ ॥

mora sparśe nā karile ghṛṇā, veda-bhaya
mora darśana tomā vede niṣedhaya

SYNONYMS

mora—of me; *sparśe*—by the touch; *nā*—not; *karile*—You did; *ghṛṇā*—hatred; *veda-bhaya*—afraid of injunctions of the *Vedas; mora*—of me; *darśana*—seeing; *tomā*—You; *vede*—the Vedic injunctions; *niṣedhaya*—forbid.

TRANSLATION

"You do not fear the Vedic injunctions stating that You should not associate with a śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with śūdras.

PURPORT

In *Bhagavad-gītā* (9.32) the Lord says:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

The word *pāpa-yonayaḥ* means "born of lower caste women." The *vaiśyas* are merchants, and the *śūdras* or workers are servants. According to Vedic classifications, they belong to a lower social order. A low life means a life without Kṛṣṇa consciousness. High and low positions in society were calculated by considering a person's Kṛṣṇa consciousness. A *brāhmaṇa* is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the *kṣatriya* caste, also know Brahman, but not as well as the *brāhmaṇas*. The *vaiśyas* and *śūdras* do not clearly understand God consciousness, but if they take to Kṛṣṇa consciousness by the mercy of Kṛṣṇa and the spiritual master, they do not remain in the lower castes (*pāpa-yonayaḥ*). It is clearly stated: *te 'pi yānti parāṁ gatim.*

Unless one has attained the highest standard of life, one cannot return home, back to Godhead. One may be a *śūdra, vaiśya* or woman, but if he is situated in the service of the Lord in Kṛṣṇa consciousness, he should not be considered *strī, śūdra, vaiśya* or one lower than a *śūdra*. A person engaged in the Lord's service—though from a lowborn family—should never be considered to belong to a lowborn family. The *Padma Purāṇa* forbids: *vīkṣate jāti-sāmānyāt/ sa yāti narakaṁ dhruvam.* A person goes to hell quickly when he considers a devotee of the Lord in terms of birth. Although Śrī Rāmānanda Rāya supposedly took birth in a *śūdra* family, he is not to be considered a *śūdra,* for he was a great advanced devotee. Indeed, he was on the transcendental platform. Śrī Caitanya Mahāprabhu therefore embraced him. Out of spiritual humility, Śrī Rāmānanda Rāya presented himself as a *śūdra* (*rāja-sevī viṣayī śūdrādhama*). Even though one may engage in government service or in any other pound-shilling-pence business—in short, in materialistic life—he need only take to Kṛṣṇa consciousness. Kṛṣṇa consciousness is a very simple process. One need only chant the holy names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a *viṣayī* or a *śūdra*. One who is advanced in spiritual life should not associate with nondevotees—namely men in government service and men engaged in materialistic activity for sense gratification or in the service of others. Such men are considered *viṣayī,* materialistic. It is said:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

"A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should never see a *śūdra,* a *vaiśya* or a woman." (*Śrī Caitanya-candrodaya-nāṭaka* 8.23)

TEXT 37

তোমার কৃপায় তোমায় করায় নিন্দ্যকর্ম।
সাক্ষাৎ ঈশ্বর তুমি, কে জানে তোমার মর্ম॥ ৩৭॥

tomāra kṛpāya tomāya karāya nindya-karma
sākṣāt īśvara tumi, ke jāne tomāra marma

SYNONYMS

tomāra kṛpāya—Your mercy; *tomāya*—unto You; *karāya*—induces; *nindya-karma*—forbidden actions; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *tumi*—You; *ke jāne*—who can know; *tomāra*—Your; *marma*—purpose.

TRANSLATION

"You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy, You are touching me, although this is not sanctioned by the Vedas.

PURPORT

A *sannyāsī* is strictly forbidden to see the *viṣayīs* and materialistic people. However, Śrī Caitanya Mahāprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

TEXT 38

আমা নিস্তারিতে তোমার ইহাঁ আগমন।
পরম-দয়ালু তুমি পতিত-পাবন॥ ৩৮॥

āmā nistārite tomāra ihāṅ āgamana
parama-dayālu tumi patita-pāvana

SYNONYMS

āmā nistārite—to deliver me; *tomāra*—Your; *ihāṅ*—here; *āgamana*—appearance; *parama-dayālu*—greatly merciful; *tumi*—You; *patita-pāvana*—the deliverer of all fallen souls.

TRANSLATION

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

PURPORT

Śrīla Narottama dāsa Ṭhākura sings in his *Prārthanā* (40):

śrī-kṛṣṇa-caitanya-prabhu dayā kara more,
tomā vinā ke dayālu jagat saṁsāre

patita-pāvana-hetu tava avatāra,
mo-sama patita prabhu nā pāibe āra

"My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen souls, but I assure You that You will not find a soul more fallen than me."

Śrī Caitanya Mahāprabhu's specific mission is to deliver fallen souls. Of course, in this age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu described the so-called followers of Vedic religion in this way (*Madhya* 19.146):

veda-niṣṭha-madhye ardheka veda 'mukhe' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

So-called followers of Vedic principles simply accept the *Vedas* formally, but they act against Vedic principles. This is symptomatic of this age of Kali. People claim to follow a certain type of religion, saying formally, "I am Hindu, I am Muslim, I am Christian, I am this or that," but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. However, the merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa *mahā-mantra: harer nāma harer nāma harer nāma eva kevalam.* The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Śrī Caitanya Mahāprabhu's special mercy. Consequently He is known as *patita-pāvana,* the deliverer of all fallen souls.

TEXT 39

মহাস্ত-স্বভাব এই তারিতে পামর।
নিজ কার্য নাহি তবু যান তার ঘর॥ ৩৯॥

mahānta-svabhāva ei tārite pāmara
nija kārya nāhi tabu yāna tāra ghara

SYNONYMS

mahānta-svabhāva—the nature of saintly persons; *ei*—this; *tārite*—to deliver; *pāmara*—fallen souls; *nija*—own; *kārya*—business; *nāhi*—there is not; *tabu*—still; *yāna*—goes; *tāra*—his; *ghara*—house.

TRANSLATION

"It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

PURPORT

A *sannyāsī* is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Kṛṣṇa consciousness. A *sannyāsī* does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Śrī Caitanya Mahāprabhu's message. It is said about them: *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau*. Although the Gosvāmīs were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Śrī Caitanya Mahāprabhu. One should also consider that those who engage in the missionary activities of Kṛṣṇa consciousness are under the guidance of Śrī Caitanya Mahāprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading. Formerly *brahmacārīs* and *sannyāsīs* used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Kṛṣṇa consciousness movement have no business begging. Instead, they work very hard to introduce some literatures about Kṛṣṇa consciousness so that people can read them and be benefited. However, if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

TEXT 40

মহদ্বিচলনং নৃণাং গৃহিণাং দীনচেতসাম্ ।
নিঃশ্রেয়সায় ভগবন্নান্যথা কল্পতে ক্বচিৎ ॥ ৪০

mahad-vicalanaṁ nṛṇāṁ
gṛhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan
nānyathā kalpate kvacit

SYNONYMS

mahat-vicalanam—the wandering of saintly persons; *nṛṇām*—of human beings; *gṛhiṇām*—who are householders; *dīna-cetasām*—low-minded; *niḥśreyasāya*—for the ultimate benefit; *bhagavan*—O my Lord; *na anyathā*—not any other purpose; *kalpate*—one imagines; *kvacit*—at any time.

TRANSLATION

" 'My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.8.4).

TEXT 41

আমার সঙ্গে ব্রাহ্মণাদি সহস্রেক জন।
তোমার দর্শনে সবার দ্রবীভূত মন॥ ৪১॥

āmāra saṅge brāhmaṇādi sahasreka jana
tomāra darśane sabāra dravī-bhūta mana

SYNONYMS

āmāra saṅge—with me; *brāhmaṇa-ādi*—*brāhmaṇas* and others; *sahasreka*—more than one thousand; *jana*—persons; *tomāra*—of You; *darśane*—in seeing; *sabāra*—of all of them; *dravī-bhūta*—became melted; *mana*—the hearts.

TRANSLATION

"Along with me there are about a thousand men—including the brāhmaṇas—and all of them appear to have had their hearts melted simply by seeing You.

TEXT 42

'কৃষ্ণ' 'কৃষ্ণ' নাম শুনি সবার বদনে।
সবার অঙ্গ—পুলকিত, অশ্রু—নয়নে॥ ৪২॥

'kṛṣṇa' 'kṛṣṇa' nāma śuni sabāra vadane
sabāra aṅga——pulakita, aśru——nayane

SYNONYMS

kṛṣṇa kṛṣṇa—Kṛṣṇa, Kṛṣṇa; *nāma*—the holy name; *śuni*—I hear; *sabāra*—of everyone; *vadane*—in the mouths; *sabāra*—of all; *aṅga*—the bodies; *pulakita*—gladdened; *aśru*—tears; *nayane*—in the eyes.

TRANSLATION

"I hear everyone chanting the holy name of Kṛṣṇa. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

TEXT 43

আকৃত্যে-প্রকৃত্যে তোমার ঈশ্বর-লক্ষণ।
জীবে না সম্ভবে এই অপ্রাকৃত গুণ ॥ ৪৩ ॥

ākṛtye-prakṛtye tomāra īśvara-lakṣaṇa
jīve nā sambhave ei aprākṛta guṇa

SYNONYMS

ākṛtye—in bodily features; *prakṛtye*—in behavior; *tomāra*—of You; *īśvara*—of the Supreme Personality of Godhead; *lakṣaṇa*—the symptoms; *jīve*—in an ordinary living being; *nā*—not; *sambhave*—possible; *ei*—these; *aprākṛta*—transcendental; *guṇa*—qualities.

TRANSLATION

"My dear sir, according to Your bodily features and Your behavior, You are the Supreme Personality of Godhead. Such behavior and features are impossible for ordinary living beings, for they cannot possess such transcendental qualities."

PURPORT

Śrī Caitanya Mahāprabhu's bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest as well as the measurement of His forearms were the same length. This is called *nyagrodha-parimaṇḍala*. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord's name is Kṛṣṇa, all-attractive. As stated in *Bhagavad-gītā* (14.4), Kṛṣṇa is kind to everyone. In every species of life (*sarva-yoniṣu*), He is the original father, the seed-giver (*bīja-pradaḥ pitā*). How, then, can He be unkind to any living entity?

One may be a man, an animal or even a tree, but the Lord is kind to everyone. That is God's qualification. He also says in *Bhagavad-gītā* (9.29), *samo 'ham sarva-bhūteṣu:* the Lord is equally kind to everyone. And He advises *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Śrī Caitanya Mahāprabhu made the same offer.

TEXT 44

প্রভু কহে,—তুমি মহা-ভাগবতোত্তম।
তোমার দর্শনে সবার দ্রব হৈল মন॥ ৪৪॥

prabhu kahe,—tumi mahā-bhāgavatottama
tomāra darśane sabāra drava haila mana

SYNONYMS

prabhu kahe—the Lord replied; *tumi*—you; *mahā-bhāgavata-uttama*—the best of the topmost devotees; *tomāra darśane*—by seeing you; *sabāra*—of everyone; *drava*—melted; *haila*—became; *mana*—the heart.

TRANSLATION

The Lord replied to Rāmānanda Rāya: "Sir, you are the best of the topmost devotees; therefore upon seeing you everyone's heart has melted.

PURPORT

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees everyone engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In *Śrīmad-Bhāgavatam* (11.2.45), the symptoms of a topmost devotee are described as follows:

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

"The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Kṛṣṇa, and Kṛṣṇa is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service."

TEXT 45

অন্যের কি কথা, আমি—'মায়াবাদী সন্ন্যাসী'।
আমিহ তোমার স্পর্শে কৃষ্ণ-প্রেমে ভাসি ॥ ৪৫ ॥

anyera ki kathā, āmi—'māyāvādī sannyāsī'
āmiha tomāra sparśe kṛṣṇa-preme bhāsi

SYNONYMS

anyera—of others; *ki kathā*—what to speak; *āmi*—I; *māyāvādī sannyāsī*—a *sannyāsī* of the Māyāvādī sect; *āmiha*—I; *tomāra*—of you; *sparśe*—by the touch; *kṛṣṇa*—of Kṛṣṇa; *preme*—in love; *bhāsi*—float.

TRANSLATION

"Although I am a Māyāvādī sannyāsī, a nondevotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?

TEXT 46

এই জানি' কঠিন মোর হৃদয় শোধিতে।
সার্বভৌম কহিলেন তোমারে মিলিতে ॥ ৪৬ ॥

ei jāni' kaṭhina mora hṛdaya śodhite
sārvabhauma kahilena tomāre milite

SYNONYMS

ei jāni'—knowing this; *kaṭhina*—very hard; *mora*—My; *hṛdaya*—heart; *śodhite*—to rectify; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahilena*—asked; *tomāre*—you; *milite*—to meet.

TRANSLATION

"Knowing this, in order to rectify My heart, which is very hard, Sārvabhauma Bhaṭṭācārya asked Me to meet you."

TEXT 47

এইমত দুঁহে স্তুতি করে দুঁহার গুণ।
দুঁহে দুঁহার দরশনে আনন্দিত মন ॥ ৪৭ ॥

ei-mata duṅhe stuti kare duṅhāra guṇa
duṅhe duṅhāra daraśane ānandita mana

SYNONYMS

ei-mata—in this way; *duṅhe*—both of them; *stuti*—praise; *kare*—offer; *duṅhāra*—of both of them; *guṇa*—qualities; *duṅhe*—both of them; *duṅhāra*—of both of them; *daraśane*—by the seeing; *ānandita*—pleased; *mana*—the minds.

TRANSLATION

In this way each of them praised the qualities of the other, and both of them were pleased to see one another.

TEXT 48

হেনকালে বৈদিক এক বৈষ্ণব ব্রাহ্মণ।
দণ্ডবৎ করি' কৈল প্রভুরে নিমন্ত্রণ ॥ ৪৮ ॥

hena-kāle vaidika eka vaiṣṇava brāhmaṇa
daṇḍavat kari' kaila prabhure nimantraṇa

SYNONYMS

hena-kāle—at this time; *vaidika*—a follower of the Vedic ritualistic ceremonies; *eka*—one; *vaiṣṇava brāhmaṇa*—a *brāhmaṇa* following Vaiṣṇava principles; *daṇḍavat*—obeisances offered by falling flat; *kari'*—offering; *kaila*—made; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

At this time, one brāhmaṇa Vaiṣṇava, following the Vedic principles, came and offered obeisances. He fell flat before Śrī Caitanya Mahāprabhu and invited Him for lunch.

TEXT 49

নিমন্ত্রণ মানিল তাঁরে বৈষ্ণব জানিয়া।
রামানন্দে কহে প্রভু ঈষৎ হাসিয়া ॥ ৪৯ ॥

nimantraṇa mānila tāṅre vaiṣṇava jāniyā
rāmānande kahe prabhu īṣat hāsiyā

SYNONYMS

nimantraṇa—the invitation; *mānila*—accepted; *tāṅre*—him (the *brāhmaṇa*); *vaiṣṇava*—a devotee; *jāniyā*—understanding; *rāmānande*—unto Rāmānanda; *kahe*—said; *prabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—a little; *hāsiyā*—smiling.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted the brāhmaṇa's invitation, knowing him to be a devotee, and, slightly smiling, spoke as follows to Rāmānanda Rāya.

PURPORT

Śrī Caitanya Mahāprabhu accepted the invitation of the Vaiṣṇava *brāhmaṇa*. Even though one is a *brāhmaṇa* strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Śrī Caitanya Mahāprabhu, one should not accept his invitation. At the present moment, people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaiṣṇava principles. They eat anything and everything—whatever they like—and therefore the members of this Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

TEXT 50

তোমার মুখে কৃষ্ণকথা শুনিতে হয় মন।
পুনরপি পাই যেন তোমার দরশন ॥ ৫০ ॥

tomāra mukhe kṛṣṇa-kathā śunite haya mana
punarapi pāi yena tomāra daraśana

SYNONYMS

tomāra mukhe—in your mouth; *kṛṣṇa-kathā*—talks on Kṛṣṇa; *śunite*—to hear; *haya*—there is; *mana*—My mind; *punarapi*—again; *pāi*—I may get; *yena*—if possible; *tomāra*—your; *daraśana*—interview.

TRANSLATION

"I wish to hear from you about Lord Kṛṣṇa. Indeed, My mind is inclined to desire this; therefore I wish to see you again."

TEXTS 51-52

রায় কহে,—আইলা যদি পামর শোধিতে।
দর্শনমাত্রে শুদ্ধ নহে মোর দুষ্ট চিত্তে ॥ ৫১ ॥
দিন পাঁচ-সাত রহি' করহ মার্জন।
তবে শুদ্ধ হয় মোর এই দুষ্ট মন ॥ ৫২ ॥

rāya kahe,—āilā yadi pāmara śodhite
darśana-mātre śuddha nahe mora duṣṭa citte

dina pāṅca-sāta rahi' karaha mārjana
tabe śuddha haya mora ei duṣṭa mana

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *āilā*—You have come; *yadi*—although; *pāmara*—a fallen soul; *śodhite*—to rectify; *darśana-mātre*—simply seeing You; *śuddha nahe*—not purified; *mora*—my; *duṣṭa*—polluted; *citte*—consciousness; *dina*—days; *pāṅca-sāta*—five or seven; *rahi'*—staying; *karaha*—kindly do; *mārjana*—cleansing; *tabe*—then; *śuddha*—pure; *haya*—it is; *mora*—my; *ei*—this; *duṣṭa*—polluted; *mana*—mind.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

TEXT 53

যদ্যপি বিচ্ছেদ দোঁহার সহন না যায়।
তথাপি দণ্ডবৎ করি' চলিলা রামরায় ॥ ৫৩ ॥

yadyapi viccheda doṅhāra sahana nā yāya
tathāpi daṇḍavat kari' calilā rāma-rāya

SYNONYMS

yadyapi—although; *viccheda*—separation; *doṅhāra*—of both of them; *sahana*—toleration; *nā*—not; *yāya*—possible; *tathāpi*—still; *daṇḍavat*—obeisances; *kari'*—offering; *calilā*—departed; *rāma-rāya*—Rāmānanda Rāya.

TRANSLATION

Although neither could tolerate the other's separation, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Caitanya Mahāprabhu and departed.

TEXT 54

প্রভু যাই' সেই বিপ্রঘরে ভিক্ষা কৈল।
দুই জনার উৎকণ্ঠায় আসি' সন্ধ্যা হৈল ॥ ৫৪ ॥

prabhu yāi' sei vipra-ghare bhikṣā kaila
dui janāra utkaṇṭhāya āsi' sandhyā haila

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *yāi'*—going; *sei*—that; *vipra-ghare*—to the house of the *brāhmaṇa; bhikṣā*—lunch; *kaila*—accepted; *dui*—two; *janāra*—of the persons; *utkaṇṭhāya*—in the impatience; *āsi'*—coming; *sandhyā*—evening; *haila*—appeared.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then went to the house of the brāhmaṇa who had invited Him and took His lunch there. When the evening of that day arrived, both Rāmānanda Rāya and the Lord were eager to meet one another again.

TEXT 55

প্রভু স্নান-কৃত্য করি' আছেন বসিয়া।
একভৃত্য-সঙ্গে রায় মিলিলা আসিয়া॥ ৫৫॥

prabhu snāna-kṛtya kari' āchena vasiyā
eka-bhṛtya-saṅge rāya mililā āsiyā

SYNONYMS

prabhu—the Lord; *snāna-kṛtya*—the daily duty of bathing; *kari'*—finishing; *āchena*—was; *vasiyā*—sitting; *eka*—one; *bhṛtya*—servant; *saṅge*—with; *rāya*—Rāya Rāmānanda; *mililā*—met; *āsiyā*—coming.

TRANSLATION

After finishing His evening bath, Śrī Caitanya Mahāprabhu sat down and waited for Rāmānanda Rāya to come. Then Rāmānanda Rāya, accompanied by one servant, came to meet Him.

PURPORT

A Vaiṣṇava who is supposed to be advanced in spiritual understanding—be he a householder or *sannyāsī*—must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of *Padma Purāṇa* and take regular baths. He should also, after bathing, decorate his body with the twelve *tilakas*.

TEXT 56

নমস্কার কৈল রায়, প্রভু কৈল আলিঙ্গনে।
দুই জনে কৃষ্ণ-কথা কয় রহঃস্থানে॥ ৫৬॥

namaskāra kaila rāya, prabhu kaila āliṅgane
dui jane kṛṣṇa-kathā kaya rahaḥ-sthāne

SYNONYMS

namaskāra—obeisances; *kaila*—offered; *rāya*—Rāmānanda Rāya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *āliṅgane*—embracing; *dui*—two; *jane*—the persons; *kṛṣṇa-kathā*—talks about Kṛṣṇa; *kaya*—discussed; *rahaḥ-sthāne*—in a secluded place.

TRANSLATION

Rāmānanda Rāya approached Lord Śrī Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they both began to discuss Kṛṣṇa in a secluded place.

PURPORT

The word *rahaḥ-sthāne,* "in a secluded place," is very significant. Talks about Kṛṣṇa and His pastimes—especially His pastimes in Vṛndāvana and His dealings with the *gopīs*—are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Kṛṣṇa's pastimes always commit great offenses, thinking Kṛṣṇa to be an ordinary human being and the *gopīs* ordinary girls. Following the principle of Lord Śrī Caitanya Mahāprabhu, who never discussed the dealings between Kṛṣṇa and the *gopīs* publicly, devotees in the Kṛṣṇa consciousness movement are enjoined not to discuss the pastimes of Lord Kṛṣṇa in Vṛndāvana in public. For the general public, *saṅkīrtana* is the most effective method to awaken Kṛṣṇa consciousness. If possible, one should discuss the principles enunciated in *Bhagavad-gītā.* Śrī Caitanya Mahāprabhu followed this principle very strictly and discussed the philosophy of *Bhagavad-gītā* with learned scholars like Sārvabhauma Bhaṭṭācārya and Prakāśānanda Sarasvatī. However, He taught the principles of the *bhakti* cult to students like Sanātana Gosvāmī and Rūpa Gosvāmī, and He discussed with Śrī Rāmānanda Rāya the topmost devotional dealings between Kṛṣṇa and the *gopīs.* For the general populace, He performed *saṅkīrtana* very vigorously. We must also follow these principles in preaching Kṛṣṇa consciousness all over the world.

TEXT 57

প্রভু কহে,—"পড় শ্লোক সাধ্যের নির্ণয়।"
রায় কহে,—"স্বধর্মাচরণে বিষ্ণুভক্তি হয়॥" ৫৭॥

prabhu kahe,—"paḍa śloka sādhyera nirṇaya"
rāya kahe,—"sva-dharmācaraṇe viṣṇu-bhakti haya"

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *paḍa*—just recite; *śloka*—a verse from the revealed scriptures; *sādhyera*—of the aim of life; *nirṇaya*—an ascertainment; *rāya kahe*—Rāmānanda Rāya replied; *sva-dharma-ācaraṇe*—by executing one's occupational duty; *viṣṇu-bhakti*—devotional service to Lord Viṣṇu; *haya*—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Rāmānanda replied that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.

PURPORT

In this connection, Śrī Rāmānujācārya stated in the *Vedārtha-saṁgraha* that devotional service is naturally very dear to the living entity. Indeed, it is life's goal. This devotional service is supreme knowledge, or Kṛṣṇa consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called *bhakti-yoga.* By performing *bhakti-yoga,* one can rise to the platform of pure devotional service.

A great saint, the father of Śrīla Vyāsadeva, Parāśara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the *varṇāśrama.* The Supreme Personality of Godhead instituted *varṇāśrama-dharma* to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, who is known in *Bhagavad-gītā* as Puruṣottama—the greatest of all personalities—personally came and declared that the institution of *varṇāśrama-dharma* was founded by Him. As stated in *Bhagavad-gītā* (4.13):

cāturvarṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

Elsewhere in *Bhagavad-gītā* (18.45-46) the Lord says:

sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ

sva-karma-niratah siddhim
yathā vindati tac chṛṇu

yatah pravṛttir bhūtānām
yena sarvam idam tatam
sva-karmaṇā tam abhyarcya
siddhim vindati mānavah

Human society should be divided into four divisions—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Kṛṣṇa consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one's occupational duty and employing the results in the service of the Lord. This method is confirmed by great personalities like Bodhāyana, Tanka, Dramiḍa, Guhadeva, Kapardi and Bhāruci. It is also confirmed by *Vedānta-sūtra*.

TEXT 58

বর্ণাশ্রমাচারবতা পুরুষেণ পরঃ পুমান্।
বিষ্ণুরারাধ্যতে পন্থা নান্যত্তত্তোষকারণম্ ॥ ৫৮ ॥

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

SYNONYMS

varṇa-āśrama-ācāravatā—who behaves according to the system of four divisions of social order and four divisions of spiritual life; *puruṣeṇa*—by a man; *paraḥ*—the supreme; *pumān*—person; *viṣṇuḥ*—Lord Viṣṇu; *ārādhyate*—is worshiped; *panthā*—way; *na*—not; *anyat*—another; *tat-toṣa-kāraṇam*—cause of satisfying the Lord.

TRANSLATION

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas."

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (3.8.9). As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya:* "The purport is that one can realize life's perfection simply by satisfying the Supreme Personality of Godhead." This is also confirmed in *Śrīmad-Bhāgavatam* (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
samsiddhir hari-toṣaṇam

"O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [*dharma*] according to caste divisions and order of life, is to please the Lord Hari."

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the *varṇāśrama* institution. The divisions of *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* are natural divisions within society. Indeed, everyone has a prescribed duty according to the *varṇāśrama-dharma.* Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*—are called *āśramas.* If one executes his prescribed duty in both the social and spiritual order, the Supreme Personality of Godhead is satisfied. If one neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the *varṇāśrama* divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The *brāhmaṇas* are the intellectuals who can understand the Supreme Personality of Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called *kṣatriyas.* Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called *vaiśyas,* or merchants. Those who are not sufficiently intelligent to be *brāhmaṇas, kṣatriyas* or *vaiśyas* are required to serve a master and are called *śūdras.* Thus everyone can engage in the service of the Lord and Kṛṣṇa consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of *varṇāśrama-dharma* should be adopted by society.

TEXT 59

প্রভু কহে, - "এহো বাহ্য, আগে কহ আর ।"
রায় কহে, "কৃষ্ণে কর্মার্পণ--সর্বসাধ্য-সার ॥" ৫৯ ॥

prabhu kahe,——"eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa——sarva-sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—say; *āra*—more; *rāya kahe*—Śrī Rāmānanda Rāya said; *kṛṣṇe*—unto Kṛṣṇa; *karma-arpaṇa*—offering the results of activities; *sarva-sādhya-sāra*—the essence of all means of perfection.

TRANSLATION

The Lord replied, "This is external. You had better tell Me of some other means." Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."

TEXT 60

যৎ করোষি যদশ্নাসি যজ্জুহোষি দদাসি যৎ ।
যত্তপস্যসি কৌন্তেয় তৎ কুরুষ মদর্পণম্ ॥ ৬০ ॥

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

SYNONYMS

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer in sacrifice; *dadāsi*—you give in charity; *yat*—whatever; *yat*—whatever; *tapasyasi*—you perform as austerity; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—just do; *mat*—unto Me; *arpaṇam*—offering.

TRANSLATION

Rāmānanda Rāya continued, "'O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.'"

PURPORT

The Lord has said that the *varṇāśrama-dharma* is not properly executed in this age of Kali; therefore He ordered Rāmānanda Rāya to go further into the matter.

Rāmānanda replied with this verse from *Bhagavad-gītā* (9.27) that while remaining in the system of *varṇāśrama-dharma,* one may offer the results of his activities to Lord Śrī Kṛṣṇa in loving service. Naturally Lord Śrī Caitanya Mahāprabhu was asking Rāmānanda Rāya about the execution of devotional service. Rāmānanda Rāya first enunciated the principle of *varṇāśrama-dharma* in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of *varṇāśrama-dharma,* but devotional service is transcendental. The system of *varṇāśrama-dharma* refers to the three modes of material nature, but transcendental devotional service is on the absolute platform. Śrī Caitanya Mahāprabhu belonged to the spiritual world, and His methods for propagating the *saṅkīrtana* movement were also imported from the spiritual world. Śrīla Narottama dāsa Ṭhākura has sung: *golokera prema-dhana, hari-nāma-saṅkīrtana, rati na janmila kene tāya.* This states that the *saṅkīrtana* movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vṛndāvana. Narottama dāsa Ṭhākura laments that mundane people do not take this *saṅkīrtana* movement seriously. Considering the position of devotional service and the *saṅkīrtana* movement, Śrī Caitanya Mahāprabhu deemed the system of *varṇāśrama-dharma* to be material, although it aims at elevation to the spiritual platform. However, the *saṅkīrtana* movement can raise one immediately to the spiritual platform. Consequently it is said that *varṇāśrama-dharma* is external, and Caitanya Mahāprabhu requested Rāmānanda Rāya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Viṣṇu a material conception. Impersonalists think that above Lord Viṣṇu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Viṣṇu. They worship Lord Viṣṇu to merge into His body. In order that *viṣṇu-ārādhana* not be misunderstood, Śrī Caitanya Mahāprabhu requested that Śrī Rāmānanda Rāya proceed further and clear up the issue. Rāmānanda Rāya quoted the verse from *Bhagavad-gītā* stating that the results of one's occupational duty may be offered to Lord Viṣṇu or Kṛṣṇa. In *Śrīmad-Bhāgavatam* (1.2.8) it is also said:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"If one executes the occupational duties of *varṇāśrama-dharma* but does not cultivate his dormant Kṛṣṇa consciousness, his activities are futile. His occupation simply becomes unnecessary labor."

TEXT 61

প্রভু কহে,—"এহো বাহ্য,আগে কহ আর ।"
রায় কহে, "স্বধর্ম-ত্যাগ,— এই সাধ্য-সার ॥" ৬১ ॥

prabhu kahe,——"eho bāhya, āge kaha āra"
rāya kahe, "svadharma-tyāga,——ei sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord replied; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—speak; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *sva-dharma-tyāga*—relinquishing one's occupational duties; *ei*—this; *sādhya-sāra*—the essence of all perfection.

TRANSLATION

"This is also external," Śrī Caitanya Mahāprabhu said. "Please proceed and speak further on this matter." Rāmānanda Rāya replied, "To give up one's occupational duties in the varṇāśrama is the essence of perfection."

PURPORT

A *brāhmaṇa* may renounce his family and accept *sannyāsa*. Others also—*kṣatriyas* and *vaiśyas*—may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called *karma-tyāga*. By such renunciation, the Supreme Personality of Godhead is satisfied. However, this renouncing of one's activities to Kṛṣṇa is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Śrī Caitanya Mahāprabhu, they refer to the material universe and are therefore external. To correct this, Rāmānanda Rāya recommended that one take to the renounced order of life in order to transcend material activities. This is supported by the following verse from *Śrīmad-Bhāgavatam* (11.11.32).

TEXT 62

আজ্ঞায়ৈবং গুণান্ দোষান্ময়াদিষ্টানপি স্বকান্।
ধর্মান্ সংত্যজ্য যঃ সর্বান্ মাং ভজেৎ স চ সত্তমঃ ॥ ৬২ ॥

ājñāyaivaṁ guṇān doṣān
mayādiṣṭān api svakān
dharmān saṁtyajya yaḥ sarvān
māṁ bhajet sa ca sattamaḥ

SYNONYMS

ājñāya—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *ādiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *saṁtyajya*—giving up; *yaḥ*—anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *saḥ*—he; *ca*—and; *sattamaḥ*—a first-class person.

TRANSLATION

Rāmānanda Rāya continued, "'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.'

TEXT 63

সর্বধর্মান্ পরিত্যজ্য মামেকং শরণং ব্রজ।
অহং ত্বাং সর্বপাপেভ্যো মোক্ষয়িষ্যামি মা শুচঃ ॥ ৬৩ ॥

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpebhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—don't; *śucaḥ*—worry.

TRANSLATION

"As stated in scripture [Bg. 18.66]: 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.'"

PURPORT

In this connection, Śrīla Raghunātha dāsa Gosvāmī instructs in his book *Manaḥ-śikṣā* (2):

na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the *Vedas*. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in *Śrīmad-Bhāgavatam* (4.29.46) it is said by Nārada Muni:

yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

"When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world as well as all duties prescribed by Vedic literatures. In this way one is fixed in the service of the Lord."

TEXT 64

প্রভু কহে,—"এহো বাহ্য, আগে কহ আর।"
রায় কহে,—"জ্ঞানমিশ্রা ভক্তি—সাধ্যসার॥" ৬৪॥

prabhu kahe,—"eho bāhya, āge kaha āra"
rāya kahe,—"jñāna-miśrā bhakti—sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—say; *āra*—more; *rāya kahe*—Rāya replied; *jñāna-miśrā bhakti*—devotional service mixed with empiric knowledge; *sādhya-sāra*—is the essence of perfection.

TRANSLATION

After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu said, "Go ahead and say something more." Rāmānanda Rāya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Śrīla Bhaktisiddhānta Sarasvatī in his *Anubhāṣya* preached that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditional life. It is the place beyond this material world in the River Virajā, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, in the spiritual world is a manifestation of spiritual energy, known as Vaikuṇṭhaloka where there is no anxiety. The material world is known as *brahmāṇḍa*. The material universe is the creation of the external energy. Between the two creations—the material creation and the spiritual creation—is a river known as Virajā as well as a place known as Brahmaloka. Virajānadī and Brahmaloka are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the Vaikuṇṭhalokas or the spiritual world, Śrī Caitanya Mahāprabhu proclaims them to be external. In the Brahmaloka and Virajānadī, one cannot conceive of the Vaikuṇṭhalokas. Brahmaloka and Virajānadī are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual

knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Śrī Caitanya Mahāprabhu rejected this proposal, Rāmānanda Rāya suggested that devotional service based on philosophy and logic is a more progressed position. He therefore quoted the following verse from *Bhagavad-gītā* (18.54).

TEXT 65

ব্রহ্মভূতঃ প্রসন্নাত্মা ন শোচতি ন কাঙ্ক্ষতি।
সমঃ সর্বেষু ভূতেষু মদ্ভক্তিং লভতে পরাম্॥ ৬৫॥

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

SYNONYMS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāṅkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to the living entities; *mat-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

TRANSLATION

Rāmānanda Rāya continued, "According to Bhagavad-gītā: 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.' "

PURPORT

In *Bhagavad-gītā* it is said that a person who accepts the theory of monism—being always engaged in empiric philosophical discussions about spiritual life—becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion.

TEXT 66

প্রভু কহে, "এহো বাহ্য, আগে কহ আর।"
রায় কহে,—"জ্ঞানশূন্যা ভক্তি—সাধ্যসার॥" ৬৬॥

prabhu kahe, "eho bāhya, āge kaha āra"
rāya kahe, ——"jñāna-śūnyā bhakti ——sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—speak; *āra*—further; *rāya kahe*—Rāmānanda Rāya replied; *jñāna-śūnyā bhakti*—devotional service independent of logic and empiric philosophy; *sādhya-sāra*—the essence of the perfection of life.

TRANSLATION

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya* commentary says that this stage—devotional service mixed with speculative knowledge—is also external and not within the jurisdiction of pure devotional service as practiced in Vaikuṇṭhaloka. As soon as there is some conception of materialistic thought—be it positive or negative—the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence—namely *sac-cid-ānanda*—still may not be manifest. Until one comes to the stage of actually understanding one's eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Śrī Caitanya Mahāprabhu therefore asked Rāmānanda Rāya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone. Kṛṣṇa always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by *Śrīmad-Bhāgavatam* (10.14.3), wherein Lord Brahmā, defeated by the potency of Śrī Kṛṣṇa, fully surrendered unto the Lord.

TEXT 67

জ্ঞানে প্রয়াসমুদপাস্য নমন্ত এব
জীবন্তি সন্মুখরিতাং ভবদীয়বার্তাম্ ।

স্থানে স্থিতাঃ শ্রুতিগতাং তনুবাঙ্মনোভি-
র্যে প্রায়শোঽজিত জিতোঽপ্যসি তৈস্ত্রিলোক্যাম্ ॥ ৬৭ ॥

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

SYNONYMS

jñāne—in gaining knowledge; *prayāsam*—unnecessary endeavor; *udapāsya*—setting far aside; *namantaḥ*—completely surrendering; *eva*—certainly; *jīvanti*—live; *sat-mukharitām*—declared by great realized devotees; *bhavadīya-vārtām*—discussions about You, the Supreme Personality of Godhead; *sthāne sthitāḥ*—situated in their own positions; *śruti-gatām*—received aurally; *tanu-vāk-manobhiḥ*—by the body, words and mind; *ye*—those who; *prāyaśaḥ*—almost always; *ajita*—O my unconquerable Lord (beyond perception and unlimitedly independent); *jitaḥ*—conquered; *api*—indeed; *asi*—You are; *taiḥ*—by such pure devotees; *tri-lokyām*—within the three worlds.

TRANSLATION

Rāmānanda Rāya continued, "Lord Brahmā said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.' "

TEXT 68

প্রভু কহে,—"এহো হয়, আগে কহ আর ।"
রায় কহে, –"প্রেমভক্তি—সর্বসাধ্যসার ॥" ৬৮ ॥

prabhu kahe,——"eho haya, āge kaha āra"
rāya kahe,——"prema-bhakti——sarva-sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord said; *eho haya*—this is all right; *āge kaha āra*—speak something more; *rāya kahe*—Rāya replied; *prema-bhakti*—ecstatic love in devotional service to the Lord; *sarva-sādhya-sāra*—the essence of all perfection.

TRANSLATION

At this point, Śrī Caitanya Mahāprabhu replied, "This is all right, but still you can speak more on the subject." Rāmānanda Rāya then replied, "Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection."

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* says that after hearing Rāmānanda Rāya, Lord Caitanya Mahāprabhu said, *eho haya, āge kaha āra*. This means that this is the process accepted in devotional service, but there is something more than this. Therefore Lord Caitanya Mahāprabhu requested him to explain what was beyond. Simply executing the duties of all *varṇas* and *āśramas* is not as good as offering all the results of one's activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains *sva-dharma-tyāga,* wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of *bhakti*. This is verified by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure from material activity. Therefore Rāmānanda Rāya replied after hearing the last statement of Śrī Caitanya Mahāprabhu: *prema-bhakti——sarva-sādhya-sāra*. Śrī Caitanya Mahāprabhu actually accepted this verse (*jñāne prayāsam*) as the basic principle of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called *sādhana-bhakti,* or

devotional service in practice. The result of *sādhana-bhakti* must be ecstatic love, attachment for the Supreme Personality of Godhead, which is also called *prema-bhakti*. In the neophyte stage, *sādhana-bhakti* includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

TEXT 69

নানোপচার-কৃতপূজনমার্তবন্ধোঃ
প্রেম্ণৈব ভক্তহৃদয়ং সুখবিদ্রুতং স্যাৎ।
যাবৎ ক্ষুদস্তি জঠরে জরঠা পিপাসা
তাবৎ সুখায় ভবতো ননু ভক্ষ্য-পেয়ে ॥ ৬৯ ॥

nānopacāra-kṛta-pūjanam ārta-bandhoḥ
premṇaiva bhakta-hṛdayaṁ sukha-vidrutaṁ syāt
yāvat kṣud asti jaṭhare jaraṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye

SYNONYMS

nānā-upacāra—by varieties of ingredients; *kṛta*—performed; *pūjanam*—worshiping; *ārta-bandhoḥ*—of the Supreme Personality of Godhead, who is the friend of all distressed persons; *premṇā*—by ecstatic love; *eva*—indeed; *bhakta-hṛdayam*—the heart of a devotee; *sukha-vidrutam*—melted in transcendental bliss; *syāt*—becomes; *yāvat*—as long as; *kṣut*—appetite; *asti*—there is; *jaṭhare*—in the stomach; *jaraṭhā*—strong; *pipāsā*—thirst; *tāvat*—so long; *sukhāya*—for happiness; *bhavataḥ*—are; *nanu*—indeed; *bhakṣya*—eatables; *peye*—and drinkables.

TRANSLATION

Rāmānanda Rāya continued, " 'As long as there is hunger and thirst, eating and drinking make one feel very happy. When the Lord is worshiped with pure love, transcendental bliss is awakened in the heart of the devotee.'

TEXT 70

কৃষ্ণভক্তিরসভাবিতা মতিঃ
ক্রীয়তাং যদি কুতোঽপি লভ্যতে।
তত্র লৌল্যমপি মূল্যমেকলং
জন্মকোটিসুকৃতৈর্ন লভ্যতে॥ ৭০ ॥

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate

SYNONYMS

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing devotional service to Kṛṣṇa; *matiḥ*—intelligence; *krīyatām*—let it be purchased; *yadi*—if; *kutaḥ api*—somewhere; *labhyate*—is available; *tatra*—there; *laulyam*—greed; *api*—indeed; *mūlyam*—price; *ekalam*—only; *janma-koṭi*—of millions of births; *sukṛtaiḥ*—by pious activities; *na*—not; *labhyate*—is obtained.

TRANSLATION

" 'Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.' "

PURPORT

The previous two verses are included in the *Padyāvalī* (13,14) by Śrīla Rūpa Gosvāmī. Verse sixty-nine refers to devotional service in faith, and verse seventy refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance to the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya will be spontaneous loving service to the Lord. The regulative principles according to the injunctions of the *śāstras* are necessary insofar as one's original dormant Kṛṣṇa consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Kṛṣṇa consciousness is awakened, it spontaneously flows to the lotus feet of Kṛṣṇa without impediment. Whatever will be spoken henceforth by Rāmānanda Rāya based on spontaneous love will be agreeable to Śrī Caitanya Mahāprabhu, and the Lord will ask him more and more about this subject.

TEXT 71

প্রভু কহে,—"এহো হয়, আগে কহ আর।"
রায় কহে, "দাস্য-প্রেম – সর্বসাধ্যসার॥" ৭১॥

prabhu kahe,—"eho haya, āge kaha āra"
rāya kahe, "dāsya-prema—sarva-sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord said; *eho haya*—this is all right; *āge kaha āra*—please speak more; *rāya kahe*—Rāmānanda Rāya replied; *dāsya-prema*—spontaneous love in the humor of servitude; *sarva-sādhya-sāra*—the essence of perfection.

TRANSLATION

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Rāmānanda Rāya said, "Spontaneous loving service in servitude—as exchanged by master and servant—is the highest perfection.

PURPORT

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called *mamatā*. Between the servitor and the served, there is a feeling of oneness. This *mamatā* begins with *dāsya-prema,* service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee feels, "The Lord is my master" and renders service unto Him, Kṛṣṇa consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

TEXT 72

যন্নামশ্রুতিমাত্রেণ পুমান্ ভবতি নির্মলঃ।
তস্য তীর্থপদঃ কিংবা দাসানামবশিষ্যতে ॥ ৭২ ॥

yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṁ vā
dāsānām avaśiṣyate

SYNONYMS

yat—of whom; *nāma*—of the name; *śruti-mātreṇa*—simply by hearing; *pumān*—a person; *bhavati*—becomes; *nirmalaḥ*—pure; *tasya*—of Him; *tīrtha-padaḥ*—of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; *kim*—what; *vā*—more; *dāsānām*—of the servants; *avaśiṣyate*—is remaining.

TRANSLATION

" 'A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (9.5.16) and is an admission by the great sage Durvāsā Muni. Durvāsā Muni, a caste *brāhmaṇa* and great *yogī,* used to hate Mahārāja Ambarīṣa. When he decided to chastise Mahārāja Ambarīṣa through his yogic powers, he was chased by the Sudarśana *cakra* of the Supreme Personality of Godhead. When things were settled, he said, "When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences."

TEXT 73

ভবন্তমেবানুচরন্নিরন্তরঃ
প্রশান্তনিঃশেষমনোরথান্তরঃ।
কদাহমৈকান্তিকনিত্যকিঙ্করঃ
প্রহর্ষয়িষ্যামি স-নাথ-জীবিতম্ ॥ ৭৩

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sa-nātha-jīvitam

SYNONYMS

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

TRANSLATION

" 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall we engage as Your permanent eternal servants and always feel joyful to have such a perfect master?' "

PURPORT

This is a statement made by the great saintly devotee Yāmunācārya in his *Stotra-ratna* (43).

TEXT 74

প্রভু কহে,—"এহো হয়, কিছু আগে আর।"
রায় কহে,—"সখ্য-প্রেম- সর্বসাধ্যসার ॥" ৭৪ ॥

prabhu kahe,—"eho haya, kichu āge āra"
rāya kahe,—"sakhya-prema—sarva-sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord said; *eho haya*—this is also right; *kichu*—something; *āge*—ahead; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *sakhya-prema*—transcendental loving service in fraternity; *sarva-sādhya-sāra*—the highest perfectional stage.

TRANSLATION

Hearing this from Rāmānanda Rāya, the Lord again requested him to go a step further. In reply, Rāmānanda Rāya said, "Loving service to Kṛṣṇa rendered in fraternity is the highest perfection.

PURPORT

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Kṛṣṇa is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called *viśrambha,* that is, devoid of a respectful attitude. When this attitude is chosen, it becomes *sakhya-prema,* or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

TEXT 75

ইত্থং সতাং ব্রহ্মসুখানুভূত্যা দাস্যং গতানাং পরদৈবতেন।
মায়াশ্রিতানাং নরদারকেণ সার্ধং বিজহ্রুঃ কৃতপুণ্যপুঞ্জাঃ॥৭৫॥

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sārdhaṁ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

ittham—in this way; *satām*—of persons who prefer the impersonal feature of the Lord; *brahma*—of the impersonal effulgence; *sukha*—by the happiness; *anubhūtyā*—who is realized; *dāsyam*—the mode of servitude; *gatānām*—of those who have accepted; *para-daivatena*—who is the supreme worshipable

Deity; *māyā-āśritānām*—for ordinary persons under the clutches of external energy; *nara-dārakeṇa*—with He who is like a boy of this material world; *sārdham*—in friendship; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—those who have accumulated volumes of pious activities.

TRANSLATION

" 'Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys.' "

PURPORT

This is a statement made by Śukadeva Gosvāmī (*Bhāg.* 10.12.11), who appreciated the good fortune of the cowherd boys who played with Kṛṣṇa and ate with Him on the banks of the Yamunā.

TEXT 76

প্রভু কহে,—"এহো উত্তম, আগে কহ আর।"
রায় কহে, "বাৎসল্য-প্রেম—সর্বসাধ্যসার ॥"৭৬॥

prabhu kahe,—"eho uttama, āge kaha āra"
rāya kahe, "vātsalya-prema—sarva-sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord said; *eho uttama*—it is very good; *āge*—still further; *kaha*—speak; *āra*—more; *rāya kahe*—Rāya replied; *vātsalya-prema*—loving service to the Lord in the stage of paternal love; *sarva-sādhya-sāra*—the highest perfectional stage.

TRANSLATION

The Lord said, "This statement is very good, but please proceed even further." Rāmānanda Rāya then replied, "Loving service to the Lord in the parental relationship is the highest perfectional stage."

PURPORT

The stage of loving service to the Lord in paternal affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one attains the platform

of parental love. In this connection, the following verse is cited from *Śrīmad-Bhāgavatam* (10.8.46), wherein Śukadeva Gosvāmī voices his appreciation of Nanda Mahārāja's and mother Yaśodā's intense love for Kṛṣṇa.

TEXT 77

নন্দঃ কিমকরোদ্‌ব্রহ্মন্ শ্রেয় এবং মহোদয়ম্।
যশোদা বা মহাভাগা পপৌ যস্যাঃ স্তনং হরিঃ ॥৭৭॥

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

SYNONYMS

nandaḥ—Nanda Mahārāja; *kim*—what; *akarot*—has performed; *brahman*—O *brāhmaṇa; śreyaḥ*—auspicious activities; *evam*—thus; *mahā-udayam*—rising to such an exalted position as the father of Kṛṣṇa; *yaśodā*—mother Yaśodā; *vā*—or; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—by the breasts; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Rāmānanda Rāya continued: " 'O brāhmaṇa, what pious activities did Nanda Mahārāja perform by which he received the Supreme Personality of Godhead Kṛṣṇa as his son, and what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her mother and suck her breasts?'

TEXT 78

নেমং বিরিঞ্চো ন ভবো ন শ্রীরপ্যঙ্গসংশ্রয়া।
প্রসাদং লেভিরে গোপী যত্তৎ প্রাপ বিমুক্তিদাৎ ॥ ৭৮ ॥

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt

SYNONYMS

na—not; *imam*—this (love of Godhead); *viriñcaḥ*—Lord Brahmā; *na*—not; *bhavaḥ*—Lord Śiva; *na*—nor; *śrīḥ*—the goddess of fortune; *api*—even; *aṅga*—on the chest of Viṣṇu; *saṁśrayā*—who is sheltered; *prasādam*—favor; *lebhire*—have

tionships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that paternal love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

TEXT 80

নায়ং শ্রিয়োঽঙ্গ উ নিতান্তরতেঃ প্রসাদঃ
স্বর্যোষিতাং নলিনগন্ধরুচাং কুতোঽন্যাঃ।
রাসোৎসবেঽস্য ভুজদণ্ডগৃহীতকণ্ঠ-
লব্ধাশিষাং য উদগাদ্‌ব্রজসুন্দরীণাম্॥ ৮০॥

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād-vraja-sundarīṇām

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?'

PURPORT

This verse (*Bhāg.* 10.47.60) was spoken by Uddhava when he visited Śrī Vṛndāvana to deliver a message from Kṛṣṇa to the *gopīs.* Uddhava remained in Vṛndāvana to observe the movements of the *gopīs* there. When he saw the

obtained; *gopī*—mother Yaśodā; *yat*—which; *tat*—that; *prāpa*—obtained; *vimukti-dāt*—from the person who gives liberation.

TRANSLATION

" 'The favor mother Yaśodā obtained from Śrī Kṛṣṇa, the bestower of liberation, was never obtained even by Lord Brahmā or Lord Śiva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Viṣṇu.' "

PURPORT

This is a statement from *Śrīmad-Bhāgavatam* (10.9.20). Kṛṣṇa agreed to be bound by mother Yaśodā after she had given up trying to bind Kṛṣṇa with ropes. This is another appreciation made by Śukadeva Gosvāmī in his narration of the pastimes of Kṛṣṇa before Mahārāja Parīkṣit.

TEXT 79

প্রভু কহে,—"এহো উত্তম, আগে কহ আর।"
রায় কহে, "কান্তাপ্রেম সর্বসাধ্যসার॥" ৭৯॥

prabhu kahe,—"eho uttama, āge kaha āra"
rāya kahe, "kāntā-prema sarva-sādhya-sāra"

SYNONYMS

prabhu kahe—the Lord replied; *eho uttama*—this is very good; *āge*—ahead; *kaha*—speak; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *kāntā-prema*—loving service between husband and wife; *sarva-sādhya-sāra*—the highest perfectional stage.

TRANSLATION

The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime." Rāmānanda Rāya then replied, "Conjugal attachment for Kṛṣṇa is the topmost position in love of Godhead.

PURPORT

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, but when this affection increases in the paternal relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Kṛṣṇa, everything lacking in the other rela-

ecstatic love for Kṛṣṇa in separation manifested by the *gopīs,* he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the *gopīs* could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

TEXT 81

তাসামাবিরভূচ্ছৌরিঃ স্ময়মানমুখাম্বুজঃ।
পীতাম্বরধরঃ স্রগ্বী সাক্ষান্মন্মথমন্মথঃ ॥ ৮১ ॥

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—with a face like a lotus flower; *pīta-ambara-dharaḥ*—wearing yellow garments; *sragvī*—garlanded with flowers; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—the bewilderer.

TRANSLATION

" 'Suddenly, due to the gopīs' feelings of separation, Lord Kṛṣṇa appeared among them dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.32.2). When the *rāsa* dance was going on, Kṛṣṇa suddenly disappeared, and the *gopīs* became so overwhelmed, due to His separation and their intense love for Him, that Kṛṣṇa was obliged to appear again.

TEXT 82

কৃষ্ণ-প্রাপ্তির উপায় বহুবিধ হয়।
কৃষ্ণপ্রাপ্তি-তারতম্য বহুত আছয় ॥ ৮২ ॥

kṛṣṇa-prāptira upāya bahu-vidha haya
kṛṣṇa-prāpti-tāratamya bahuta āchaya

SYNONYMS

kṛṣṇa-prāptira—of achieving the lotus feet of Kṛṣṇa; *upāya*—means; *bahu-vidha*—various; *haya*—there are; *kṛṣṇa-prāpti*—of achieving the favor of Lord Kṛṣṇa; *tāratamya*—comparisons; *bahuta*—various; *āchaya*—there are.

TRANSLATION

"There are various means and processes by which one may attain the favor of Lord Kṛṣṇa. All those transcendental processes will be studied from the viewpoint of comparative importance.

TEXT 83

কিন্তু যাঁর যেই রস, সেই সর্বোত্তম।
তটস্থ হঞা বিচারিলে, আছে তর-তম ॥ ৮৩ ॥

kintu yāṅra yei rasa, sei sarvottama
taṭa-stha hañā vicārile, āche tara-tama

SYNONYMS

kintu—nevertheless; *yāṅra*—of some devotees; *yei rasa*—whatever the mellow of exchanges of love; *sei*—that; *sarva-uttama*—the best; *taṭa-stha*—neutral; *hañā*—being; *vicārile*—if considering; *āche*—there is; *tara-tama*—lower and higher levels.

TRANSLATION

"It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions are not recommended in these verses. Śrīla Rūpa Gosvāmī has said in the *Bhakti-rasāmṛta-sindhu* (1.2.101):

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

He clearly mentions in this verse that one must refer to the Vedic literatures and other supplementary literatures and follow the conclusion of the *Vedas*. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to *Śrīmad-Bhāgavatam* or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste *guru* and sell *mantras* for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Kṛṣṇa consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Śrī Caitanya cult, and some are known as: *āula, bāula, karttābhajā, neḍā, daraveśa, sāṅi, sakhībhekī, smārta, jāta-gosāñi, ativāḍi, cūḍādhārī* and *gaurāṅga-nāgarī*.

Moreover, there are those who take the caste *gosvāmīs'* opinion of such parties as bona fide, comparing their opinions to those of the six Gosvāmīs headed by Śrī Rūpa and Śrī Sanātana. This is simply another cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all and who do not know the value of a pure Vaiṣṇava. Actually the caste *brāhmaṇas* of the *smārta* community are opposed to the principles of the *Sātvata-pañcarātra*. Furthermore, there are many Māyāvādīs and those overly addicted to material sense enjoyment. None of these can be compared to a person who is purely engaged in preaching Kṛṣṇa consciousness. Every Kṛṣṇa conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Śrī Caitanya Mahāprabhu. He may be a perfect celibate, a restrained householder, a regulated *vānaprastha,* or a *tridaṇḍi-sannyāsī* in the renounced order. It doesn't matter. The pseudo-transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as *śānta, dāsya, sakhya, vātsalya* and *mādhurya*. All these *rasas,* or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is *svarūpa-siddhi,* the perfection of

one's eternal relationship with the Supreme Lord. *Svarūpa-siddhi,* the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellows. Each and every one of them is as perfect as the others. However, by comparative study an unbiased person can realize that the mellow of servitorship is better than the mellow of neutrality. The mellow of fraternity is better than the mellow of servitorship. Similarly, the mellow of paternity is better than that of fraternity. Above all the mellows is the mellow of conjugal love. However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point—Kṛṣṇa.

These mellows cannot be compared to the feelings one derives from demigod worship. Kṛṣṇa is one, but the demigods are different. They are material. Love for Kṛṣṇa cannot be compared to material love for different demigods. Because Māyāvādīs are on the material platform, they recommend the worship of Śiva or Durgā and say that worship of Kālī and Kṛṣṇa are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Kṛṣṇa. Therefore although there is no difference between a devotee in *śānta-rasa* or *dāsya-rasa, vātsalya-rasa* or *mādhurya-rasa,* one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that *dāsya-rasa* is better than *śānta-rasa,* yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and servitorship. Similarly, love of Godhead in paternal affection is better than love in fraternity. And, as stated before, love of God in the conjugal *rasa* is superior to that in the paternal *rasa.*

The analysis of different types of love of Godhead has been made by expert *ācāryas* who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

TEXT 84

যথোত্তরমসৌ স্বাদবিশেষোল্লাসময্যপি ।
রতির্বাসনয়া স্বাধ্বী ভাসতে কাপি কস্যচিৎ ॥ ৮৪ ॥

yathottaram asau svāda-
viśeṣollāsa-mayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit

SYNONYMS

yathā uttaram—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa*—pleasing; *mayī*—empowered with; *api*—although; *ratiḥ*—love; *vāsanayā*—by desire; *svādvī*—sweet; *bhāsate*—appears; *kā api*—someone; *kasyacit*—one of them.

TRANSLATION

" 'Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.'

PURPORT

This verse is from Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (2.5.38), and it also appears in the *Ādi-līlā,* Chapter Four, verse forty-five.

TEXT 85

পূর্ব-পূর্ব-রসের গুণ—পরে পরে হয়।
দুই-তিন গণনে পঞ্চ পর্যন্ত বাড়য়॥ ৮৫॥

pūrva-pūrva-rasera guṇa—pare pare haya
dui-tina gaṇane pañca paryanta bāḍaya

SYNONYMS

pūrva-pūrva—of each previous; *rasera*—of the mellow; *guṇa*—the qualities; *pare pare*—in each subsequent; *haya*—there are; *dui-tina*—two and then three; *gaṇane*—in counting; *pañca*—five; *paryanta*—up to; *bāḍaya*—increases.

TRANSLATION

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifest, counting from two, then three and up to the point of five complete qualities.

TEXT 86

গুণাধিক্যে স্বাদাধিক্য বাড়ে প্রতি-রসে।
শান্ত-দাস্য-সখ্য-বাৎসল্যের গুণ মধুরেতে বৈসে॥৮৬॥

guṇādhikye svādādhikya bāḍe prati-rase
śānta-dāsya-sakhya-vātsalyera guṇa madhurete vaise

SYNONYMS

guṇa-ādhikye—by the increase of transcendental qualities; *svāda-ādhikya*—increase of taste; *bāḍe*—increases; *prati-rase*—in each mellow; *śānta*—of neutrality; *dāsya*—of servitude; *sakhya*—of fraternity; *vātsalyera*—and of paternal affection; *guṇa*—the qualities; *madhurete*—in the conjugal mellow; *vaise*—appear.

TRANSLATION

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in śānta-rasa, dāsya-rasa, sakhya-rasa and vātsalya-rasa are all manifest in conjugal love [mādhurya-rasa].

TEXT 87

আকাশাদির গুণ যেন পর-পর ভূতে।
দুই-তিন ক্রমে বাড়ে পঞ্চ পৃথিবীতে ॥ ৮৭ ॥

ākāśādira guṇa yena para-para bhūte
dui-tina krame bāḍe pañca pṛthivīte

SYNONYMS

ākāśa-ādira—of the sky, air, and so on; *guṇa*—the qualities; *yena*—just as; *para-para*—one after another; *bhūte*—in the material elements; *dui-tina*—two and then three; *krame*—by gradations; *bāḍe*—increase; *pañca*—all five; *pṛthivīte*—in earth.

TRANSLATION

"The qualities in the material elements—sky, air, fire, water and earth—increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

TEXT 88

পরিপূর্ণ-কৃষ্ণপ্রাপ্তি এই 'প্রেমা' হৈতে।
এই প্রেমার বশ কৃষ্ণ -কহে ভাগবতে ॥ ৮৮ ॥

paripūrṇa-kṛṣṇa-prāpti ei 'premā' haite
ei premāra vaśa kṛṣṇa——kahe bhāgavate

SYNONYMS

paripūrṇa—completely full; *kṛṣṇa-prāpti*—achievement of the lotus feet of Lord Kṛṣṇa; *ei*—this; *premā*—love of Godhead; *haite*—from; *ei premāra*—of this type of love of Godhead; *vaśa*—under the control; *kṛṣṇa*—Lord Kṛṣṇa; *kahe*—it is said; *bhāgavate*—in *Śrīmad-Bhāgavatam*.

TRANSLATION

"Complete attainment of the lotus feet of Lord Kṛṣṇa is made possible by love of Godhead, specifically mādhurya-rasa or conjugal love. Lord Kṛṣṇa is indeed captivated by this standard of love. This is also stated in Śrīmad-Bhāgavatam.

PURPORT

To explain the topmost quality of conjugal love, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives the example of the material elements—sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities—sound, touch and form. In water there are four qualities—sound, touch, form and taste. Finally, in earth there are all five qualities—sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all—namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the *rasa* known as *mādhurya-rasa,* or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and paternity as well as conjugal love itself. The conclusion is that through conjugal love, the Lord is completely satisfied.

Conjugal love (*mādhurya-rasa*) is also known as *śṛṅgāra-rasa.* It is the conclusion of *Śrīmad-Bhāgavatam* that in the complete combination of loving service to the Lord—namely in conjugal love—the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī Rādhārāṇī's influence.

TEXT 89

মযি ভক্তির্হি ভূতানামমৃতত্বায় কল্পতে।
দিষ্ট্যা যদাসীন্মৎস্নেহো ভবতীনাং মদাপনঃ ॥ ৮৯ ॥

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi—unto Me; *bhaktiḥ*—devotional service; *hi*—certainly; *bhūtānām*—of all living entities; *amṛtatvāya*—for becoming eternal; *kalpate*—is meant; *diṣṭyā*—fortunately; *yat*—what; *āsīt*—there is; *mat-snehaḥ*—affection for Me; *bhavatīnām*—of all of you; *mat-āpanaḥ*—the means of getting My favor.

TRANSLATION

"Lord Kṛṣṇa told the gopīs: 'The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.'

PURPORT

The fulfillment of human life is summarized in this verse from *Śrīmad-Bhāgavatam* (10.82.45). There are two important words in this verse: *bhakti* (devotional service) and *amṛtatva* (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

TEXT 90

কৃষ্ণের প্রতিজ্ঞা দৃঢ় সর্বকালে আছে।
যে যৈছে ভজে, কৃষ্ণ তারে ভজে তৈছে॥ ৯০॥

kṛṣṇera pratijñā dṛḍha sarva-kāle āche
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *pratijñā*—the promise; *dṛḍha*—firm; *sarva-kāle*—in all times; *āche*—there is; *ye*—anyone; *yaiche*—just as; *bhaje*—renders service; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *bhaje*—reciprocates with; *taiche*—so for all time.

TRANSLATION

"Lord Kṛṣṇa has made a firm promise for all time. If one renders service unto Him, Kṛṣṇa correspondingly gives him an equal amount of success in devotional service to the Lord.

PURPORT

It is a completely mistaken idea that one can worship Kṛṣṇa in any form or in any way and still attain the ultimate result by receiving the favor of the Lord. This is a decision made by gross materialistic men. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic *yoga*, and austerity. Crude men therefore say that if one adopts any of these methods, one achieves the Supreme Personality of Godhead's favor. They claim that it doesn't matter what kind of method one

adopts. A general example is given. If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say that there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as goddess Durgā, goddess Kālī, Lord Śiva, demigod Gaṇeśa, Lord Rāmacandra, Kṛṣṇa, impersonal Brahman or whatever, and one can chant the Lord's name in any way and in any form and ultimately become one. Such materialists claim that the result is the same. They also say that a man may have different names, but he will answer if called by any one of them. Therefore they claim that there is no need to chant the Hare Kṛṣṇa *mantra*. If one chants the name of Kālī, Durgā, Śiva, Gaṇeśa or anyone else, the result will be the same. Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the *śāstras*. A bona fide *ācārya* will certainly not accept such a conclusion. As Kṛṣṇa clearly states in *Bhagavad-gītā:*

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. 9.25)

Only the devotees of the Lord can be admitted to His kingdom—not the demigod worshipers, *karmīs, yogīs,* or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. Consequently material nature gives one one's own nature by which he increases affection for different types of demigods. However, *Bhagavad-gītā* says that demigod worship is meant for men who have lost all their intelligence.

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

Although one may be elevated to the heavenly planets, the results of such benediction are limited.

antavat tu phalaṁ teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Kṛṣṇa in *Bhagavad-gītā,* only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of *dharma, artha, kāma* and *mokṣa* cannot be compared to those interested in the unalloyed devotional service of the Lord. *Śrīmad-Bhāgavatam* therefore says:

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful

Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of *Bhāgavatam*, he becomes attached to the Supreme Lord." (*Bhāg.* 1.1.2)

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but *Śrīmad-Bhāgavatam* considers this a cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of *dharma, artha, kāma* and *mokṣa* and the goal of devotional service.

The goddess Durgā is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Kṛṣṇa's internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal spiritual energy, and such activities are performed by *yogamāyā*, the spiritual energy. *Yogamāyā* is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of *yogamāyā*. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such people generally become impersonalists. They are interested in worshiping Lord Śiva or goddess Durgā, but their return is one hundred percent materialistic.

Following the example of the *gopīs*, the devotees sometimes worship the goddess Kātyāyanī, but they understand that Kātyāyanī is an incarnation of *yogamāyā*. The *gopīs* worshiped Kātyāyanī, *yogamāyā*, to attain Kṛṣṇa for their husband. On the other hand, it is stated in the *Sapta-śatī* scripture that a *kṣatriya* king named Suratha and a rich *vaiśya* named Samādhi worshiped material nature in the form of goddess Durgā to attain material perfection. If one tries to mingle the worship of *yogamāyā* with *mahāmāyā*, considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of *yogamāyā* and *mahāmāyā* is the same. This conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one produces a title to an utterly worthless thing, and in Bengal this is known as giving a blind child a name like Padmalocana, which means "lotus eyed." One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has many holy names like Paramātmā, Brahman and the creator, but one who

worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellows, nor can he understand the conception of Kṛṣṇa. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one can understand the *sac-cid-ānanda* form of the Lord. Similarly, Paramātmā realization is also an incomplete understanding of the Absolute Truth. The plenary expansion of the Absolute Truth within everyone's heart is the Paramātmā feature of the Lord. A devotee of the Personality of Godhead Nārāyaṇa cannot actually understand the transcendental attractive features of Kṛṣṇa. On the other hand, the devotee of Kṛṣṇa who is attached to the sublime attractive feature of the Lord does not consider Nārāyaṇa very important. When the *gopīs* sometimes saw Kṛṣṇa in the form of Nārāyaṇa, they were not very attracted to Him. The *gopīs* never addressed Kṛṣṇa as Rukmiṇī-ramaṇa. Kṛṣṇa's devotees in Vṛndāvana address Him as Rādhāramaṇa, Nandanandana and Yaśodānandana, but not as Vasudeva-nandana or Devakī-nandana. Although according to the material conception, Nārāyaṇa, Rukmiṇī-ramaṇa and Kṛṣṇa are one and the same, in the spiritual world one cannot use the name of Kṛṣṇa in the place of Rukmiṇī-ramaṇa or Nārāyaṇa. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called *rasābhāsa,* an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a *rasābhāsa* situation by using one name for another. Because of the influence of Kali-yuga, there is much *rasābhāsa* in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.

TEXT 91

যে যথা মাং প্রপদ্যন্তে তাংস্তথৈব ভজাম্যহম্ ।
মম বর্ত্মানুবর্তন্তে মনুষ্যাঃ পার্থ সর্বশঃ ॥ ৯১ ॥

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye—they; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—unto them; *tathā eva*—in the same proportion; *bhajāmi*—bestow My favor; *aham*—I; *mama*—My; *vartma*—way; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—My dear Arjuna; *sarvaśaḥ*—in all respects.

TRANSLATION

"According to Lord Kṛṣṇa in Bhagavad-gītā [4.11], 'All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.'

TEXT 92

এই 'প্রেমে'র অনুরূপ না পারে ভজিতে।
অতএব 'ঋণী' হয়—কহে ভাগবতে ॥ ৯২ ॥

ei 'preme'ra anurūpa nā pāre bhajite
ataeva 'ṛṇī' haya—kahe bhāgavate

SYNONYMS

ei—this; *premera*—of love of God; *anurūpa*—exactly to the proportion; *nā*—not; *pāre*—is able; *bhajite*—to reciprocate; *ataeva*—therefore; *ṛṇī*—debtor; *haya*—becomes; *kahe*—is stated; *bhāgavate*—in the *Śrīmad-Bhāgavatam.*

TRANSLATION

"In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord Kṛṣṇa cannot proportionately reciprocate devotional service in the mādhurya-rasa; therefore He always remains a debtor to such devotees.

TEXT 93

ন পারয়েঽহং নিরবদ্যসংযুজাং
স্বসাধুকৃত্যং বিবুধায়ুষাপি বঃ।
যা মাভজন্ দুর্জয়-গেহশৃঙ্খলাঃ
সংবৃশ্চ্য তদ্বঃ প্রতিযাতু সাধুনা ॥ ৯৩ ॥

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

SYNONYMS

na—not; *pāraye*—am able; *aham*—I; *niravadya*—without duplicity; *saṁyujām*—meeting; *sva-sādhu-kṛtyam*—your own honest activities; *vibudha-āyuṣā api*—even with a duration of life like that of the demigods; *vaḥ*—you; *yā*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya*—difficult to surmount; *geha*—of

household life; *śṛṅkhalāḥ*—the chains; *saṁvṛścya*—cutting off; *tat*—that; *vaḥ*—your; *pratiyātu*—let there be a return; *sādhunā*—by pious activities.

TRANSLATION

"When the gopīs were overwhelmed with dissatisfaction due to Lord Kṛṣṇa's absence from the rāsa-līlā, Kṛṣṇa returned to them and told them, 'My dear gopīs, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

TEXT 94

যদ্যপি কৃষ্ণ-সৌন্দর্য—মাধুর্যের ধুর্য।
ব্রজদেবীর সঙ্গে তাঁর বাড়য়ে মাধুর্য ॥ ৯৪ ॥

yadyapi kṛṣṇa-saundarya—mādhuryera dhurya
vraja-devīra saṅge tāṅra bāḍaye mādhurya

SYNONYMS

yadyapi—although; *kṛṣṇa-saundarya*—the beauty of Lord Kṛṣṇa; *mādhuryera*—of sweetness; *dhurya*—the supermost; *vraja-devīra*—the *gopīs*; *saṅge*—in company with; *tāṅra*—His; *bāḍaye*—increases; *mādhurya*—the sweetness.

TRANSLATION

"Although Kṛṣṇa's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopīs. Consequently Kṛṣṇa's exchange of love with the gopīs is the topmost perfection of love of Godhead.

PURPORT

Kṛṣṇa and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse from *Śrīmad-Bhāgavatam* (10.33.6) will illustrate this verse.

TEXT 95

তত্রাতিশুশুভে তাভির্ভগবান্ দেবকীসুতঃ।
মধ্যে মণীনাং হৈমানাং মহামারকতো যথা ॥ ৯৫ ॥

tatrātiśuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇīnāṁ haimānāṁ
mahā-mārakato yathā

SYNONYMS

tatra—there; *ati-śuśubhe*—was very beautiful; *tābhiḥ*—by them; *bhagavān*—the Supreme Personality of Godhead; *devakī-sutaḥ*—son of Devakī; *madhye*—in the midst; *maṇīnām*—of valuable jewels; *haimānām*—lined with gold; *mahā-mārakataḥ*—the jewel of the name; *yathā*—as.

TRANSLATION

" 'Although the son of Devakī, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a mārakata jewel surrounded by gold and other jewels.' "

TEXT 96

প্রভু কহে, এই -- 'সাধ্যাবধি' সুনিশ্চয়।
কৃপা করি' কহ, যদি আগে কিছু হয়॥ ৯৬॥

prabhu kahe, ei — 'sādhyāvadhi' suniścaya
kṛpā kari' kaha, yadi āge kichu haya

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *ei*—this; *sādhya-avadhi*—the highest limit of perfection; *su-niścaya*—certainly; *kṛpā kari'*—being merciful to Me; *kaha*—please speak; *yadi*—if; *āge*—further; *kichu haya*—there is something.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

TEXT 97

রায় কহে,—ইহার আগে পুছে হেন জনে।
এতদিন নাহি জানি, আছয়ে ভুবনে॥ ৯৭॥

rāya kahe,—ihāra āge puche hena jane
eta-dina nāhi jāni, āchaye bhuvane

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *ihāra āge*—beyond this point; *puche*—inquires; *hena*—such; *jane*—a person; *eta-dina*—until this day; *nāhi jāni*—I did not know; *āchaye*—there is; *bhuvane*—within this material world.

TRANSLATION

Rāya Rāmānanda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

TEXT 98

ইঁহার মধ্যে রাধার প্রেম—'সাধ্যশিরোমণি'।
যাঁহার মহিমা সর্বশাস্ত্রেতে বাখানি ॥ ৯৮ ॥

iṅhāra madhye rādhāra prema—'sādhya-śiromaṇi'
yāṅhāra mahimā sarva-śāstrete vākhāni

SYNONYMS

iṅhāra madhye—among the loving affairs of the *gopīs*; *rādhāra prema*—the love of Godhead of Śrīmatī Rādhārāṇī; *sādhya-śiromaṇi*—the topmost perfection; *yāṅhāra*—of which; *mahimā*—the glorification; *sarva-śāstrete*—in every scripture; *vākhāni*—description.

TRANSLATION

"Among the loving affairs of the gopīs," Rāmānanda Rāya continued, "the love of Śrīmatī Rādhārāṇī for Śrī Kṛṣṇa is topmost. Indeed, the glories of Śrīmatī Rādhārāṇī are highly estimated in all revealed scriptures.

TEXT 99

যথা রাধা প্রিয়া বিষ্ণোস্তস্যাঃ কুণ্ডং প্রিয়ং তথা।
সর্বগোপীষু সৈবৈকা বিষ্ণোরত্যন্তবল্লভা ॥ ৯৯ ॥

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā—just as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—very dear; *viṣṇoḥ*—to Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—bathing place; *priyam*—very dear; *tathā*—so also; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta-vallabhā*—very dear.

TRANSLATION

" 'Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known as Rādhā-kuṇḍa is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa.'

PURPORT

This verse is from the *Padma Purāṇa* and is included in the *Laghu-bhāgavatāmṛta* (2.45), by Śrīla Rūpa Gosvāmī. It also appears in *Ādi-līlā,* Chapter Four, verse 215, and again in *Madhya-līlā,* Chapter Eighteen, verse 8.

TEXT 100

অনয়ারাধিতো নূনং ভগবান্ হরিরীশ্বরঃ ।
যন্নো বিহায় গোবিন্দঃ প্রীতো যামনয়দ্রহঃ ॥ ১০০ ॥

anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

anayā—by Her; *ārādhitaḥ*—worshiped; *nūnam*—indeed; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Kṛṣṇa; *īśvaraḥ*—the Lord; *yat*—from which; *naḥ*—us; *vihāya*—rejecting; *govindaḥ*—Lord Śrī Kṛṣṇa; *prītaḥ*—satisfied; *yām*—whom; *anayat*—brought; *rahaḥ*—a secluded place.

TRANSLATION

"When the gopīs began to talk among themselves, they said, 'Dear friends, the gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else.' "

PURPORT

The name Rādhā is derived from this verse (*Bhāg.* 10.30.28), from the word *anayārādhitaḥ,* meaning "by Her the Lord is worshiped." Sometimes the critics of

Śrīmad-Bhāgavatam find it difficult to find Rādhārāṇī's holy name, but the secret is disclosed here in the word *ārādhitaḥ*, from which the word *Rādhā* has come. Of course, the name of Rādhārāṇī is directly mentioned in other *Purāṇas*. This *gopī's* worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or the topmost worshiper.

TEXT 101

প্রভু কহে,—আগে কহ, শুনিতে পাই সুখে।
অপূর্বামৃত-নদী বহে তোমার মুখে ॥ ১০১ ॥

prabhu kahe,—āge kaha, śunite pāi sukhe
apūrvāmṛta-nadī vahe tomāra mukhe

SYNONYMS

prabhu kahe—the Lord said; *āge*—ahead; *kaha*—please speak; *śunite*—to hear; *pāi*—I get; *sukhe*—happiness; *apūrva-amṛta*—of unprecedented nectar; *nadī*—a river; *vahe*—flows; *tomāra mukhe*—from your mouth.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

TEXT 102

চুরি করি' রাধাকে নিল গোপীগণের ডরে।
অন্যাপেক্ষা হৈলে প্রেমের গাঢ়তা না স্ফুরে ॥ ১০২ ॥

curi kari' rādhāke nila gopī-gaṇera ḍare
anyāpekṣā haile premera gāḍhatā nā sphure

SYNONYMS

curi kari'—stealing; *rādhāke*—Śrīmatī Rādhārāṇī; *nila*—took away; *gopī-gaṇera*—of the *gopīs*; *ḍare*—out of fear; *anya-apekṣā*—dependence on others; *haile*—if there is; *premera*—of love; *gāḍhatā*—the intensity; *nā*—not; *sphure*—manifests.

TRANSLATION

"During the rāsa dance Śrī Kṛṣṇa did not exchange loving affairs with Śrīmatī Rādhārāṇī due to the presence of the other gopīs. Because of the

dependence of the others, the intensity of love between Rādhā and Kṛṣṇa was not manifest. Therefore He stole Her away.

PURPORT

Out of fear of the other *gopīs,* Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī to a secluded place. In this regard, the verse *kaṁsārir api* (the following verse 106) will be quoted from the *Gīta-govinda* of Jayadeva Gosvāmī.

TEXT 103

রাধা লাগি' গোপীরে যদি সাক্ষাৎ করে ত্যাগ।
তবে জানি,— রাধায় কৃষ্ণের গাঢ়-অনুরাগ ॥ ১০৩ ॥

rādhā lāgi' gopīre yadi sākṣāt kare tyāga
tabe jāni,——rādhāya kṛṣṇera gāḍha-anurāga

SYNONYMS

rādhā lāgi'—for the sake of Śrīmatī Rādhārāṇī; *gopīre*—the *gopīs*; *yadi*—if; *sākṣāt*—directly; *kare*—does; *tyāga*—rejection; *tabe*—then; *jāni*—we can understand; *rādhāya*—in Śrīmatī Rādhārāṇī; *kṛṣṇera*—of Lord Kṛṣṇa; *gāḍha*—intense; *anurāga*—affection.

TRANSLATION

"If Lord Kṛṣṇa rejected the company of the other gopīs for Śrīmatī Rādhārāṇī, we can understand that Lord Śrī Kṛṣṇa has intense affection for Her."

TEXT 104

রায় কহে,—তবে শুন প্রেমের মহিমা।
ত্রিজগতে রাধা-প্রেমের নাহিক উপমা ॥ ১০৪ ॥

rāya kahe,——tabe śuna premera mahimā
tri-jagate rādhā-premera nāhika upamā

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *tabe*—then; *śuna*—please hear; *premera*—of that love; *mahimā*—the glories; *tri-jagate*—within the three worlds; *rādhā-premera*—of the loving affairs of Śrīmatī Rādhārāṇī; *nāhika*—there is not; *upamā*—comparison.

TRANSLATION

Rāmānanda Rāya continued, "Please therefore hear from me about the glories of Śrīmatī Rādhārāṇī's loving affairs. They are beyond compare within these three worlds.

TEXT 105

গোপীগণের রাস-নৃত্য-মণ্ডলী ছাড়িয়া।
রাধা চাহি' বনে ফিরে বিলাপ করিয়া॥ ১০৫॥

gopī-gaṇera rāsa-nṛtya-maṇḍalī chāḍiyā
rādhā cāhi' vane phire vilāpa kariyā

SYNONYMS

gopī-gaṇera—of the *gopīs*; *rāsa-nṛtya*—of *rāsa* dancing; *maṇḍalī*—the circle; *chāḍiyā*—rejecting; *rādhā*—Śrīmatī Rādhārāṇī; *cāhi'*—desiring; *vane*—in the forest; *phire*—wanders; *vilāpa*—lamentation; *kariyā*—doing.

TRANSLATION

"Finding Herself treated equally with all the other gopīs, Śrīmatī Rādhārāṇī displayed Her tricky behavior and left the circle of the rāsa dance. Missing Śrīmatī Rādhārāṇī's presence, Kṛṣṇa became very unhappy and began to lament and wander throughout the forest to search Her out.

TEXT 106

কংসারিরপি সংসারবাসনাবদ্ধশৃঙ্খলাম্।
রাধামাধায় হৃদয়ে তত্যাজ ব্রজসুন্দরীঃ॥ ১০৬॥

kaṁsārir api saṁsāra-
vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundarīḥ

SYNONYMS

kaṁsāriḥ—the enemy of Kaṁsa; *api*—moreover; *saṁsāra-vāsanā*—desirous of the essence of enjoyment (*rāsa-līlā*); *baddha-śṛṅkhalām*—being perfectly attracted to such activities; *rādhām*—Śrīmatī Rādhārāṇī; *ādhāya*—taking; *hṛdaye*—within the heart; *tatyāja*—left aside; *vraja-sundarīḥ*—the other beautiful *gopīs*.

TRANSLATION

" 'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the area of the rāsa dance and the company of all the other beautiful damsels of Vraja.'

TEXT 107

ইতস্ততস্তামনুসৃত্য রাধিকা-
মনঙ্গবাণব্রণখিন্নমানসঃ।
কৃতানুতাপঃ স কলিন্দনন্দিনী
তটান্তকুঞ্জে বিষসাদ মাধবঃ॥ ১০৭॥

itas-tatas tām anusṛtya rādhikām
anaṅga-vāṇa-vraṇa-khinna-mānasaḥ
kṛtānutāpaḥ sa kalinda-nandinī
taṭānta-kuñje viṣasāda mādhavaḥ

SYNONYMS

itaḥ-tataḥ—hither and thither; *tām*—Her; *anusṛtya*—searching out; *rādhikām*—Śrīmatī Rādhārāṇī; *anaṅga*—of Cupid; *vāṇa-vraṇa*—by a wound from the arrow; *khinna-mānasaḥ*—whose heart is injured; *kṛta-anutāpaḥ*—repentant for misbehavior; *saḥ*—He (Lord Kṛṣṇa); *kalinda-nandinī*—of the River Yamunā; *taṭa-anta*—on the edge of the bank; *kuñje*—in the bushes; *viṣasāda*—lamented; *mādhavaḥ*—Lord Kṛṣṇa.

TRANSLATION

" 'Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Rādhārāṇī, Mādhava, Lord Kṛṣṇa, began to search for Śrīmatī Rādhārāṇī along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vṛndāvana and began to lament.'

PURPORT

These two verses are from the *Gīta-govinda* (3.1,2), written by Jayadeva Gosvāmī.

TEXT 108

এই দুই-শ্লোকের অর্থ বিচারিলে জানি।
বিচারিতে উঠে যেন অমৃতের খনি॥ ১০৮॥

ei dui-ślokera artha vicārile jāni
vicārite uṭhe yena amṛtera khani

SYNONYMS

ei—these; *dui*—two; *ślokera*—of the verses; *artha*—the meanings; *vicārile*—if considering; *jāni*—I can understand; *vicārite*—while considering; *uṭhe*—arises; *yena*—like; *amṛtera*—of nectar; *khani*—a mine.

TRANSLATION

"Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

TEXT 109

শতকোটি গোপী-সঙ্গে রাস-বিলাস।
তার মধ্যে এক-মূর্ত্যে রহে রাধা-পাশ ॥ ১০৯ ॥

śata-koṭi gopī-saṅge rāsa-vilāsa
tāra madhye eka-mūrtye rahe rādhā-pāśa

SYNONYMS

śata-koṭi—hundreds of thousands; *gopī-saṅge*—with the *gopīs*; *rāsa-vilāsa*—dancing in the *rāsa* dance; *tāra madhye*—among them; *eka-mūrtye*—by one of His transcendental forms; *rahe*—remains; *rādhā-pāśa*—by the side of Śrīmatī Rādhārāṇī.

TRANSLATION

"Although Kṛṣṇa was in the midst of hundreds of thousands of gopīs during the rāsa dance, He still kept Himself in one of His transcendental forms by the side of Śrīmatī Rādhārāṇī.

TEXT 110

সাধারণ-প্রেমে দেখি সর্বত্র 'সমতা'।
রাধার কুটিল-প্রেমে হইল 'বামতা' ॥ ১১০ ॥

sādhāraṇa-preme dekhi sarvatra 'samatā'
rādhāra kuṭila-preme ha-ila 'vāmatā'

SYNONYMS

sādhāraṇa-preme—in general love of Godhead; *dekhi*—we see; *sarvatra*—everywhere; *samatā*—equality; *rādhāra*—of Śrīmatī Rādhārāṇī; *kuṭila-preme*—in the crooked love of Godhead; *ha-ila*—there was; *vāmatā*—opposition.

TRANSLATION

"Lord Kṛṣṇa is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārāṇī, there were opposing elements.

TEXT 111

অহেরিব গতিঃ প্রেম্ণঃ স্বভাবকুটিলা ভবেৎ।
অতো হেতোরহেতোশ্চ যূনোর্মান উদঞ্চতি ॥ ১১১ ॥

aher iva gatiḥ premṇaḥ
svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

aheḥ—of the snake; *iva*—like; *gatiḥ*—the movement; *premṇaḥ*—of the loving affairs; *sva-bhāva*—by nature; *kuṭilā*—crooked; *bhavet*—is; *ataḥ*—therefore; *hetoḥ*—from some cause; *ahetoḥ*—from the absence of a cause; *ca*—and; *yūnoḥ*—of the young couple; *mānaḥ*—anger; *udañcati*—appears.

TRANSLATION

" 'The progress of loving affairs between young couples is like the movement of a snake. On account of this, two types of anger arise between young couples—anger with cause and anger without cause.'

PURPORT

During the *rāsa* dance, one form of Kṛṣṇa was between every two *gopīs*. However, by the side of Śrīmatī Rādhārāṇī there was only one Kṛṣṇa. Although this was the case, Śrīmatī Rādhārāṇī still manifested disagreement with Kṛṣṇa. This verse is from the *Ujjvala-nīlamaṇi* (*Śṛṅgāra-bheda-kathana* 102), written by Śrīla Rūpa Gosvāmī.

TEXT 112

ক্রোধ করি' রাস ছাড়ি' গেলা মান করি'।
তাঁরে না দেখিয়া ব্যাকুল হৈল শ্রীহরি ॥ ১১২ ॥

krodha kari' rāsa chāḍi' gelā māna kari'
tāṅre nā dekhiyā vyākula haila śrī-hari

SYNONYMS

krodha kari'—becoming angry; *rāsa chāḍi'*—leaving the *rāsa* dance; *gelā*—went; *māna kari'*—being angry; *tāṅre*—Śrīmatī Rādhārāṇī; *nā dekhiyā*—not seeing; *vyākula*—very much anxious; *haila*—became; *śrī-hari*—Lord Kṛṣṇa.

TRANSLATION

"When Rādhārāṇī, out of anger and resentment, left the rāsa dance, Lord Śrī Kṛṣṇa, not seeing Her, became very anxious.

TEXT 113

সম্যক্‌সার বাসনা কৃষ্ণের রাসলীলা।
রাসলীলা-বাসনাতে রাধিকা শৃঙ্খলা ॥ ১১৩ ॥

samyak-sāra vāsanā kṛṣṇera rāsa-līlā
rāsa-līlā-vāsanāte rādhikā śṛṅkhalā

SYNONYMS

samyak-sāra—the complete and essential; *vāsanā*—desire; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsa-līlā*—the dancing in the *rāsa-līlā*; *rāsa-līlā-vāsanāte*—in the desire to dance the *rāsa* dance; *rādhikā*—Śrīmatī Rādhārāṇī; *śṛṅkhalā*—the medium of bondage.

TRANSLATION

"Lord Kṛṣṇa's desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.

TEXT 114

তাঁহা বিনু রাসলীলা নাহি ভায় চিত্তে।
মণ্ডলী ছাড়িয়া গেলা রাধা অন্বেষিতে ॥ ১১৪ ॥

tāṅhā vinu rāsa-līlā nāhi bhāya citte
maṇḍalī chāḍiyā gelā rādhā anveṣite

SYNONYMS

tāṅhā vinu—without Her; *rāsa-līlā*—the *rāsa* dance; *nāhi*—not; *bhāya*—illuminates; *citte*—within the heart; *maṇḍalī chāḍiyā*—leaving the circle of the *rāsa* dance; *gelā*—went; *rādhā*—Śrīmatī Rādhārāṇī; *anveṣite*—to search for.

TRANSLATION

"The rāsa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.

TEXT 115

ইতস্ততঃ ভ্রমি' কাহাঁ রাধা না পাঞা।
বিষাদ করেন কামবাণে খিন্ন হঞা॥ ১১৫॥

itas-tataḥ bhrami' kāhāṅ rādhā nā pāñā
viṣāda karena kāma-vāṇe khinna hañā

SYNONYMS

itaḥ-tataḥ—here and there; *bhrami'*—wandering; *kāhāṅ*—anywhere; *rādhā*—Śrīmatī Rādhārāṇī; *nā*—not; *pāñā*—finding; *viṣāda*—lamentation; *karena*—does; *kāma-vāṇe*—by the arrow of Cupid; *khinna*—hurt; *hañā*—becoming.

TRANSLATION

"When Kṛṣṇa went out to search for Śrīmatī Rādhārāṇī, He wandered here and there. However, not finding Her, He became afflicted by the arrow of Cupid and began to lament.

TEXT 116

শতকোটি-গোপীতে নহে কাম-নির্বাপণ।
তাহাতেই অনুমানি শ্রীরাধিকার গুণ॥ ১১৬॥

śata-koṭi-gopīte nahe kāma-nirvāpaṇa
tāhātei anumāni śrī-rādhikāra guṇa

SYNONYMS

śata-koṭi—hundreds and thousands; *gopīte*—in the midst of *gopīs*; *nahe*—there is not; *kāma-nirvāpaṇa*—satisfaction of lust; *tāhātei*—by that way; *anumāni*—we can imagine; *śrī-rādhikāra guṇa*—the transcendental quality of Śrīmatī Rādhārāṇī.

TRANSLATION

"Since Kṛṣṇa's lusty desires were not satisfied even in the midst of hundreds of thousands of gopīs and He was thus searching after Śrīmatī Rādhārāṇī, we can easily imagine how transcendentally qualified She is."

TEXT 117

প্রভু কহে—যে লাগি' আইলাম তোমা-স্থানে।
সেই সব তত্ত্ববস্তু হৈল মোর জ্ঞানে॥ ১১৭॥

prabhu kahe——*ye lāgi' āilāma tomā-sthāne*
sei saba tattva-vastu haila mora jñāne

SYNONYMS

prabhu kahe—the Lord said; *ye lāgi'*—for the matter of which; *āilāma*—I have come; *tomā-sthāne*—to your place; *sei saba*—all those; *tattva-vastu*—objects of truth; *haila*—were; *mora*—My; *jñāne*—in knowledge.

TRANSLATION

After hearing this, Lord Caitanya Mahāprabhu said to Rāmānanda Rāya, "That for which I have come to your residence has now become an object of truth in My knowledge.

TEXT 118

এবে সে জানিলুঁ সাধ্য-সাধন-নির্ণয়।
আগে আর আছে কিছু, শুনিতে মন হয়॥ ১১৮॥

ebe se jāniluṅ sādhya-sādhana-nirṇaya
āge āra āche kichu, śunite mana haya

SYNONYMS

ebe—now; *se*—that; *jāniluṅ*—I have understood; *sādhya*—of the ultimate goal; *sādhana*—and of the process; *nirṇaya*—the ascertainment; *āge*—ahead; *āra*—more; *āche*—there is; *kichu*—something; *śunite*—to hear; *mana*—the mind; *haya*—it is.

TRANSLATION

"Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

TEXT 119

'কৃষ্ণের স্বরূপ' কহ 'রাধার স্বরূপ'।
'রস' কোন্ তত্ত্ব, 'প্রেম'—কোন্ তত্ত্বরূপ॥ ১১৯॥

'kṛṣṇera svarūpa' kaha 'rādhāra svarūpa'
'rasa' kon tattva, 'prema'——kon tattva-rūpa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa*—the transcendental features; *kaha*—speak; *rādhāra*—of Śrīmatī Rādhārāṇī; *svarūpa*—the transcendental features; *rasa*—mellows; *kon*—what; *tattva*—that truth; *prema*—love of Godhead; *kon*—what; *tattva-rūpa*—actual form.

TRANSLATION

"Kindly explain the transcendental features of Kṛṣṇa and Śrīmatī Rādhārāṇī. Also explain the truth of transcendental mellow and the transcendental form of love of Godhead.

TEXT 120

কৃপা করি' এই তত্ত্ব কহ ত' আমারে।
তোমা-বিনা কেহ ইহা নিরূপিতে নারে॥ ১২০॥

kṛpā kari' ei tattva kaha ta' āmāre
tomā-vinā keha ihā nirūpite nāre

SYNONYMS

kṛpā kari'—showing your mercy; *ei tattva*—all these truths; *kaha*—explain; *ta'*—certainly; *āmāre*—unto Me; *tomā-vinā*—except for you; *keha*—someone; *ihā*—this; *nirūpite*—to ascertain; *nāre*—not able.

TRANSLATION

"Kindly explain all these truths to Me. But for yourself, no one can ascertain them."

TEXT 121

রায় কহে,—ইহা আমি কিছুই না জানি।
তুমি যেই কহাও, সেই কহি আমি বাণী॥ ১২১॥

rāya kahe,——ihā āmi kichui nā jāni
tumi yei kahāo, sei kahi āmi vāṇī

SYNONYMS

rāya kahe—Rāmānanda Rāya said; *ihā*—this; *āmi*—I; *kichui*—something; *nā*—not; *jāni*—know; *tumi*—You; *yei*—whatever; *kahāo*—make me say; *sei*—those; *kahi*—speak; *āmi*—I; *vāṇī*—words.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

TEXT 122

তোমার শিক্ষায় পড়ি যেন শুক-পাঠ।
সাক্ষাৎ ঈশ্বর তুমি, কে বুঝে তোমার নাট ॥ ১২২ ॥

tomāra śikṣāya paḍi yena śuka-pāṭha
sākṣāt īśvara tumi, ke bujhe tomāra nāṭa

SYNONYMS

tomāra śikṣāya—by Your instruction; *paḍi*—I read; *yena*—like; *śuka-pāṭha*—the reading of a parrot; *sākṣāt*—directly; *īśvara*—the Supreme Personality of Godhead; *tumi*—You; *ke*—who; *bujhe*—can understand; *tomāra*—Your; *nāṭa*—dramatic performance.

TRANSLATION

"I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

TEXT 123

হৃদয়ে প্রেরণ কর, জিহ্বায় কহাও বাণী।
কি কহিয়ে ভাল-মন্দ, কিছুই না জানি ॥ ১২৩ ॥

hṛdaye preraṇa kara, jihvāya kahāo vāṇī
ki kahiye bhāla-manda, kichui nā jāni

SYNONYMS

hṛdaye—within the heart; *preraṇa*—direction; *kara*—You give; *jihvāya*—on the tongue; *kahāo*—You make me speak; *vāṇī*—words; *ki*—what; *kahiye*—I am speaking; *bhāla-manda*—good or bad; *kichui*—something; *nā*—not; *jāni*—I know.

TRANSLATION

"You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."

TEXT 124

প্রভু কহে,—মায়াবাদী আমি ত' সন্ন্যাসী।
ভক্তিতত্ত্ব নাহি জানি, মায়াবাদে ভাসি॥ ১২৪॥

prabhu kahe,—māyāvādī āmi ta' sannyāsī
bhakti-tattva nāhi jāni, māyāvāde bhāsi

SYNONYMS

prabhu kahe—the Lord said; *māyāvādī*—a follower of the Māyāvāda philosophy; *āmi*—I; *ta'*—certainly; *sannyāsī*—one in the renounced order of life; *bhakti-tattva*—the truths of transcendental loving service; *nāhi*—not; *jāni*—I know; *māyāvāde*—in the philosophy of impersonalism; *bhāsi*—I float.

TRANSLATION

Lord Caitanya Mahāprabhu said, "I am a Māyāvādī in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Māyāvāda philosophy.

TEXT 125

সার্বভৌম-সঙ্গে মোর মন নির্মল হইল।
'কৃষ্ণভক্তি-তত্ত্ব কহ', তাঁহারে পুছিল॥ ১২৫॥

sārvabhauma-saṅge mora mana nirmala ha-ila
'kṛṣṇa-bhakti-tattva kaha,' tāṅhāre puchila

SYNONYMS

sārvabhauma-saṅge—in the company of Sārvabhauma Bhaṭṭācārya; *mora*—My; *mana*—mind; *nirmala*—clarified; *ha-ila*—became; *kṛṣṇa-bhakti-tattva*—the truths of transcendental loving service to Kṛṣṇa; *kaha*—please explain; *tāṅhāre*—to him; *puchila*—I inquired.

TRANSLATION

"Due to the association of Sārvabhauma Bhaṭṭācārya, My mind has been enlightened. Therefore I have asked Sārvabhauma Bhaṭṭācārya about the truths of transcendental loving service to Kṛṣṇa.

TEXT 126

তেঁহো কহে—আমি নাহি জানি কৃষ্ণকথা।
সবে রামানন্দ জানে, তেঁহো নাহি এথা॥ ১২৬॥

teṅho kahe——āmi nāhi jāni kṛṣṇa-kathā
sabe rāmānanda jāne, teṅho nāhi ethā

SYNONYMS

teṅho kahe—he replied; *āmi*—I; *nāhi*—not; *jāni*—know; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *sabe*—all; *rāmānanda*—Rāmānanda Rāya; *jāne*—knows; *teṅho*—he; *nāhi*—not; *ethā*—here.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya told me, 'I do not actually know about the topics of Lord Kṛṣṇa. They are all known only to Rāmānanda Rāya, but he is not present here.' "

TEXT 127

তোমার ঠাঞি আইলাঙ তোমার মহিমা শুনিয়া।
তুমি মোরে স্তুতি কর 'সন্ন্যাসী' জানিয়া ॥ ১২৭ ॥

tomāra ṭhāñi āilāṅa tomāra mahimā śuniyā
tumi more stuti kara 'sannyāsī' jāniyā

SYNONYMS

tomāra-ṭhāñi—to your presence; *āilāṅa*—I have come; *tomāra*—your; *mahimā*—glories; *śuniyā*—hearing; *tumi*—you; *more*—Me; *stuti*—praising; *kara*—do; *sannyāsī*—a person in the renounced order of life; *jāniyā*—knowing as.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu continued: "After hearing about your glories, I have come to your place. However, you are offering Me words of praise out of respect for a sannyāsī, one in the renounced order of life.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of his material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-*brāhmaṇa* or *śūdra*. Such a puffed-up

person cannot understand the science of Kṛṣṇa. A proud person is deceived in transcendental life and despite attaining a human form will again glide into hellish conditions. By His personal example, Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform. Such is the teaching of Śrī Caitanya Mahāprabhu as the *ācārya* of the world, the supreme spiritual master and teacher.

TEXT 128

কিবা বিপ্র, কিবা ন্যাসী, শূদ্র কেনে নয়।
যেই কৃষ্ণতত্ত্ববেত্তা, সেই 'গুরু' হয়॥ ১২৮॥

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

SYNONYMS

kibā—whether; *vipra*—a *brāhmaṇa*; *kibā*—whether; *nyāsī*—a *sannyāsī*; *śūdra*—a *śūdra*; *kene*—why; *naya*—not; *yei*—anyone who; *kṛṣṇa-tattva-vettā*—a knower of the science of Kṛṣṇa; *sei*—that person; *guru*—the spiritual master; *haya*—is.

TRANSLATION

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa."

PURPORT

This verse is very important to the Kṛṣṇa consciousness movement. In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a *brāhmaṇa* and was situated in the topmost spiritual order as a *sannyāsī,* it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the *śūdra* caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system of *varṇāśrama-dharma* there are various duties for the *brāhmaṇas, kṣatriyas* and *śūdras.* Actually the *brāhmaṇa* is supposed to be the spiritual master of all other *varṇas* or sects, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a *brāhmaṇa, kṣatriya, vaiśya, śūdra, sannyāsī, gṛhastha* or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the *Hari-bhakti-vilāsa* that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also states that although one is situated as a *brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, vānaprastha, gṛhastha* or *sannyāsī,* if he is conversant in the science of Kṛṣṇa he can become a spiritual master as *vartma-pradarśaka-guru, dīkṣā-guru* or *śikṣā-guru.* One who first gives information about spiritual life is called the *vartma-pradarśaka-guru* or spiritual master. The spiritual master who initiates according to the regulations of the *śāstras* is called *dīkṣā-guru,* and the spiritual master who gives instructions for elevation is called *śikṣā-guru.* Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a *brāhmaṇa, kṣatriya, sannyāsī* or *śūdra.* This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the *śāstras.* In the *Padma Purāṇa* it is said:

na śūdrāḥ bhagavad-bhaktās
te 'pi bhāgavatottamāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a *śūdra,* even though he may have been born in a *śūdra* family. However, if a *vipra* or a *brāhmaṇa* is very expert in the six brahminical activities (*paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha*) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of *caṇḍālas* yet is well versed in Kṛṣṇa consciousness, he can become a *guru.* These are the śāstric injunctions, and strictly following these injunctions, Śrī Caitanya Mahāprabhu, as a *gṛhastha* named Śrī Viśvambhara, was initiated by a *sannyāsī-guru* named Īśvara Purī. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhavendra Purī, a *sannyāsī.* According to others, however, He was initiated by Lakṣmīpati Tīrtha. Advaita Ācārya, although a *gṛhastha,* was initiated by Mādhavendra Purī, and Śrī Rasikānanda, although born in a *brāhmaṇa* family, was initiated by Śrī Śyāmānanda Prabhu, who was not born in a caste *brāhmaṇa* family. There are many instances in which a born *brāhmaṇa* took initiation from a person who was not born in a *brāhmaṇa* family. The brahminical symptoms are explained in *Śrīmad-Bhāgavatam* (7.11.35), wherein it is stated:

yasya yal-lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

If a person is born in a *śūdra* family but has all the qualities of a spiritual master, he should be accepted not only as a *brāhmaṇa* but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Ṭhākura therefore introduced the sacred thread ceremony for all Vaiṣṇavas according to the rules and regulations.

Sometimes a Vaiṣṇava who is a *bhajanānandī* does not take the *sāvitra-saṁskāra* (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaiṣṇavas—*bhajanānandī* and *goṣṭhyānandī*. A *bhajanānandī* is not interested in preaching work, but a *goṣṭhyānandī* is interested in spreading Kṛṣṇa consciousness to benefit the people and increase the number of Vaiṣṇavas. A Vaiṣṇava is understood to be above the position of a *brāhmaṇa*. As a preacher, he should be recognized as a *brāhmaṇa*; otherwise there may be a misunderstanding of his position as a Vaiṣṇava. However, a Vaiṣṇava *brāhmaṇa* is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a *brāhmaṇa* and a Vaiṣṇava. They are under the impression that unless one is a *brāhmaṇa* he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

If one becomes a *guru*, he is automatically a *brāhmaṇa*. Sometimes a caste *guru* says that *ye kṛṣṇa-tattva-vettā, sei guru haya* means that one who is not a *brāhmaṇa* may become a *śikṣā-guru* or a *vartma-pradarśaka-guru* but not an initiator *guru*. According to such caste *gurus*, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word *guru* is equally applicable to the *vartma-pradarśaka-guru, śikṣā-guru* and *dīkṣā-guru*. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu's intentions: *pṛthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma*. Śrī Caitanya Mahāprabhu's cult must be preached all over the world. This does not mean that people should take to His teachings and remain *śūdras* or *caṇḍālas*. As soon as one is trained as a pure Vaiṣṇava, he must be accepted as a bona fide *brāhmaṇa*. This is the essence of Śrī Caitanya Mahāprabhu's instructions in this verse.

TEXT 129

'সন্ন্যাসী' বলিয়া মোরে না করিহ বঞ্চন।
কৃষ্ণ-রাধা-তত্ত্ব কহি' পূর্ণ কর মন॥ ১২৯॥

'sannyāsī' baliyā more nā kariha vañcana
kṛṣṇa-rādhā-tattva kahi' pūrṇa kara mana

SYNONYMS

sannyāsī—a person in the renounced order of life; *baliyā*—taking as; *more*—Me; *nā kariha*—do not do; *vañcana*—cheating; *kṛṣṇa-rādhā-tattva*—the truth about Rādhā-Kṛṣṇa; *kahi'*—describing; *pūrṇa*—complete; *kara*—make; *mana*—my mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyāsī. Please satisfy My mind by just describing the truth of Rādhā and Kṛṣṇa."

TEXTS 130-131

যদ্যপি রায় - প্রেমী, মহাভাগবতে।
তাঁর মন কৃষ্ণমায়া নারে আচ্ছাদিতে॥ ১৩০॥
তথাপি প্রভুর ইচ্ছা—পরম প্রবল।
জানিলেহ রায়ের মন হৈল টলমল॥ ১৩১॥

yadyapi rāya——premī, mahā-bhāgavate
tāṅra mana kṛṣṇa-māyā nāre ācchādite

tathāpi prabhura icchā——parama prabala
jānileha rāyera mana haila ṭalamala

SYNONYMS

yadyapi—although; *rāya*—Rāmānanda Rāya; *premī*—a great lover of Kṛṣṇa; *mahā-bhāgavate*—a topmost devotee; *tāṅra*—his; *mana*—mind; *kṛṣṇa-māyā*—the illusory energy of Kṛṣṇa; *nāre*—not able; *ācchādite*—to cover; *tathāpi*—still; *prabhura icchā*—the Lord's desire; *parama prabala*—very intense; *jānileha*—even though it was known; *rāyera mana*—the mind of Rāmānanda Rāya; *haila*—there was; *ṭalamala*—agitation.

TRANSLATION

Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Kṛṣṇa's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Rāmānanda's mind became a little agitated.

PURPORT

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. However, a materialistic man is carried away by the waves of the material energy. Śrīla Bhaktivinoda Ṭhākura has said, *māyāra vaśe, yāccha bhese, khāccha hābuḍubu, bhāi.*

A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of *māyā*. However, a person in the spiritual energy is a servant of the Supreme Personality of Godhead. Although Rāmānanda Rāya knew that nothing was unknown to Śrī Caitanya Mahāprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

TEXT 132

রায় কহে—"আমি—নট, তুমি—সূত্রধার।
যেই মত নাচাও, তৈছে চাহি নাচিবার ॥ ১৩২ ॥

rāya kahe—"āmi—naṭa, tumi—sūtra-dhāra
yei mata nācāo, taiche cāhi nācibāra

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *āmi*—I; *naṭa*—dancer; *tumi*—You; *sūtra-dhāra*—the puller of the strings; *yei*—whatever; *mata*—way; *nācāo*—You make me dance; *taiche*—in that way; *cāhi*—I want; *nācibāra*—to dance.

TRANSLATION

Śrī Rāmānanda Rāya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

TEXT 133

মোর জিহ্বা—বীণাযন্ত্র, তুমি—বীণা-ধারী।
তোমার মনে যেই উঠে, তাহাই উচ্চারি ॥ ১৩৩ ॥

mora jihvā——vīṇā-yantra, tumi——vīṇā-dhārī
tomāra mane yei uṭhe, tāhāi uccāri

SYNONYMS

mora jihvā—my tongue; *vīṇā-yantra*—a stringed instrument; *tumi*—You; *vīṇā-dhārī*—the player of the stringed instrument; *tomāra mane*—in Your mind; *yei uṭhe*—whatever arises; *tāhāi*—that; *uccāri*—I vibrate.

TRANSLATION

"My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

TEXT 134

পরম ঈশ্বর কৃষ্ণ—স্বয়ং ভগবান্।
সর্ব-অবতারী, সর্বকারণ-প্রধান ॥ ১৩৪ ॥

parama īśvara kṛṣṇa——svayaṁ bhagavān
sarva-avatārī, sarva-kāraṇa-pradhāna

SYNONYMS

parama—supreme; *īśvara*—controller; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *sarva-avatārī*—the source of all incarnations; *sarva-kāraṇa-pradhāna*—the supreme cause of all causes.

TRANSLATION

Rāmānanda Rāya then began to speak on kṛṣṇa-tattva. "He is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

TEXT 135

অনন্ত বৈকুণ্ঠ, আর অনন্ত অবতার।
অনন্ত ব্রহ্মাণ্ড ইহাঁ,— সবার আধার ॥ ১৩৫ ॥

ananta vaikuṇṭha, āra ananta avatāra
ananta brahmāṇḍa ihāṅ,——sabāra ādhāra

SYNONYMS

ananta vaikuṇṭha—innumerable Vaikuṇṭha planets; *āra*—and; *ananta avatāra*—innumerable incarnations; *ananta brahmāṇḍa*—innumerable universes; *ihāṅ*—in this material world; *sabāra*—of all of them; *ādhāra*—the resting place.

TRANSLATION

"There are innumerable Vaikuṇṭha planets as well as innumerable incarnations. In the material world also there are innumerable universes, and Kṛṣṇa is the supreme resting place for all of them.

TEXT 136

সচ্চিদানন্দ-তনু, ব্রজেন্দ্রনন্দন।
সর্বৈশ্বর্য-সর্বশক্তি-সর্বরস-পূর্ণ ॥ ১৩৬ ॥

sac-cid-ānanda-tanu, vrajendra-nandana
sarvaiśvarya-sarvaśakti-sarvarasa-pūrṇa

SYNONYMS

sat-cit-ānanda-tanu—Kṛṣṇa's body is transcendental, full of knowledge, bliss and eternity; *vrajendra-nandana*—the son of Mahārāja Nanda; *sarva-aiśvarya*—all opulences; *sarva-śakti*—all potencies; *sarva-rasa-pūrṇa*—the reservoir of all transcendental mellows.

TRANSLATION

"The transcendental body of Śrī Kṛṣṇa is eternal and full of bliss and knowledge. He is the son of Nanda Mahārāja. He is full of all opulences and potencies, as well as all spiritual mellows.

TEXT 137

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচ্চিদানন্দবিগ্রহঃ।
অনাদিরাদির্গোবিন্দঃ সর্বকারণকারণম্ ॥ ১৩৭ ॥

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose

form; *anādiḥ*—without beginning; *ādiḥ*—the origin of everything; *govindaḥ*—a name of Lord Kṛṣṇa; *sarva*—all; *kāraṇa*—of causes; *kāraṇam*—He is the original cause.

TRANSLATION

"'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.

PURPORT

This verse is from the *Brahma-saṁhitā* (5.1) and also appears in *Ādi-līlā,* Chapter Two, verse 107.

TEXT 138

বৃন্দাবনে 'অপ্রাকৃত নবীন মদন'।
কামগায়ত্রী.কামবীজে যাঁর উপাসন ॥ ১৩৮ ॥

vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yāṅra upāsana

SYNONYMS

vṛndāvane—in Vṛndāvana; *aprākṛta*—spiritual; *navīna*—new; *madana*—Cupid; *kāma-gāyatrī*—hymns of desire; *kāma-bīje*—by the spiritual seed of desire called *klīm*; *yāṅra*—of whom; *upāsana*—the worship.

TRANSLATION

"In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual ever-fresh Cupid. He is worshiped by the chanting of the kāma-gāyatrī-mantra with the spiritual seed klīm.

PURPORT

This Vṛndāvana is described in the *Brahma-saṁhitā* (5.56) in this way:

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca sumahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śveta-dvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

The spiritual realm of Vṛndāvana is always spiritual. The goddess of fortune and the *gopīs* are always present there. They are beloved by Kṛṣṇa, and all of them are equally spiritual like Kṛṣṇa. In Vṛndāvana, Kṛṣṇa is the Supreme Person and is the husband of all the *gopīs* and the goddess of fortune. The trees in Vṛndāvana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord's constant companion. The planet Goloka Vṛndāvana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vṛndāvana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there—in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vṛndāvana. Lord Brahmā himself said, "Let me worship that spiritual land where Kṛṣṇa is present." This transcendental Vṛndāvana is not appreciated by those who are not devotees or self-realized souls because this Vṛndāvana-dhāma is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to the prayer of Śrīla Narottama dāsa Ṭhākura (*Prārthanā* 1):

āra kabe nitāi-cāṅdera karuṇā haibe
saṁsāra-vāsanā mora kabe tuccha ha'be.

"When will Lord Nityānanda have mercy upon me so that I can realize the uselessness of material pleasure?"

viṣaya-chāḍiyā kabe śuddha ha'be mana
kabe hāma heraba śrī-vṛndāvana

"When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vṛndāvana?"

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti

"When will I be attracted to the instructions of the Gosvāmīs so that I will be able to understand what is Rādhā and Kṛṣṇa and what is Vṛndāvana?"

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vṛndāvana.

In reference to the words *aprākṛta navīna madana, "aprākṛta"* refers to that which is the very opposite of the material conception. The Māyāvādīs consider this to be zero or impersonal, but that is not the case. Everything in the material

world is dull, but in the spiritual world everything is alive. The desire for enjoyment is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes. It is continually enjoyed. In the spiritual world such sex desire appears to the enjoyer to be more and more relishable with each new feature. In the material world, however, sex enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Kṛṣṇa appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however.

Gāyantaṁ trāyate yasmāt gāyatrī tvaṁ tataḥ smṛtā: if one chants the *gāyatrī-mantra,* he is gradually delivered from the material clutches. That which delivers one from material entanglement is called *gāyatrī.* An explanation of the *gāyatrī-mantra* can be found in *Madhya-līlā,* Chapter Twenty-one, text 125:

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabiśa akṣara tāra haya
se akṣara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kailā kāma-maya

This *mantra* is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the *kāma-gāyatrī* and Kṛṣṇa. Both are composed of twenty-four and a half transcendental letters. The *mantra* depicted in letters is also Kṛṣṇa, and the *mantra* rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the *mantra: klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt,* Kṛṣṇa is called Kāma-deva or Madana-mohana, the Deity who establishes our relationship with Kṛṣṇa. Govinda, or *puṣpa-bāṇa,* who carries an arrow made of flowers, is the Personality of Godhead who accepts our devotional service. *Anaṅga,* or Gopijana-vallabha, satisfies all the *gopīs* and is the ultimate goal of life. This *kāma-gāyatrī* (*klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt*) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

In *Brahma-saṁhitā* it is stated (5.27-28):

atha veṇu-nādasya
trayī-mūrti-mayī gatiḥ
sphurantī praviveśāśu
mukhābjāni svayaṁbhuvaḥ

gāyatrīṁ gāyatas tasmād
adhigatya saroja-jaḥ
saṁskṛtaś cādi-guruṇā
dvijatām agamat tataḥ

trayyā prabuddho 'tha vidhir
vijñāta-tattva-sāgaraḥ
tuṣṭāva veda-sāreṇa
stotreṇānena keśavam

"Then Gāyatrī, mother of the *Vedas,* having been manifested by the divine sound of Śrī Kṛṣṇa's flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. The lotus-born Brahmā received the *gāyatrī-mantra,* which had sprung from the song of Śrī Kṛṣṇa's flute. Thus he attained twice-born status, having been initiated by the supreme primal preceptor, Godhead Himself. Enlightened by the recollection of that *gāyatrī,* which embodies the three *Vedas,* Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the *Vedas,* with a hymn."

The vibration of Kṛṣṇa's flute is the origin of the Vedic hymns. Lord Brahmā, who is seated on a lotus flower, heard the sound vibration of Kṛṣṇa's flute and was thereby initiated by the *gāyatrī-mantra.*

TEXT 139

পুরুষ, যোষিৎ, কিবা স্থাবর-জঙ্গম।
সর্ব-চিত্তাকর্ষক, সাক্ষাৎ মন্মথ-মদন॥ ১৩৯॥

puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana

SYNONYMS

puruṣa—a male; *yoṣit*—a female; *kibā*—all; *sthāvara-jaṅgama*—living entities who cannot move and living entities who can move; *sarva*—of everyone; *citta-*

ākarṣaka—the attractor of the minds; *sākṣāt*—directly; *manmatha-madana*—captivator of Cupid himself.

TRANSLATION

"The very name Kṛṣṇa means that He attracts even Cupid. He is therefore attractive to everyone—male and female, moving and inert living entities. Indeed, Kṛṣṇa is known as the all-attractive one.

PURPORT

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called Vaikuṇṭhalokas. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceships. According to *Bhagavad-gītā,* there is also a spiritual world:

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

Thus there is another nature, which is superior to material nature. The word *bhāva* or *svabhāva* refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called *aprākṛta,* or the anti-material world. In this transcendental spiritual world or universe, the highest planetary system is known as Goloka Vṛndāvana. That is the abode of Lord Kṛṣṇa Himself, who is also all-spiritual. Kṛṣṇa is known there as Aprākṛta-madana. The name Madana refers to Cupid, but Kṛṣṇa is the spiritual Madana. His body is not material like the body of Cupid in this material universe. Kṛṣṇa's body is all-spiritual—*sac-cid-ānanda-vigraha.* Therefore He is called Aprākṛta-madana. He is also known as Manmatha-madana, which means that He is attractive even to Cupid. Sometimes Kṛṣṇa's activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the *gopīs,* but such an accusation results from not knowing that Kṛṣṇa is beyond this material world. His body is *sac-cid-ānanda-vigraha,* completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The Māyāvādī philosophers conceive of Kṛṣṇa's body as material, and this is an abominable, gross, materialistic conception. Just as Kṛṣṇa is completely spiritual, the *gopīs* are also spiritual, and this is confirmed in *Brahma-saṁhitā* (5.37):

ānanda-cin-maya-rasa-pratibhāvitābhis
tābhir ya eva ṇija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*."

The *gopīs* are also of the same spiritual quality (*nija-rūpatayā*) because they are expansions of Kṛṣṇa's pleasure potency. Neither Kṛṣṇa nor the *gopīs* have anything to do with lumps of matter or the material conception. In the material world, the living entity is encaged within a material body, and due to ignorance he thinks that he is the body. Lusty desire, enjoyment between male and female, is all material. One cannot compare the lusty desires of a materialistic man to the lusty desires of Kṛṣṇa. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Kṛṣṇa and the *gopīs*. In *Caitanya-caritāmṛta* the lusty desire of the *gopīs* is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be compared. The living entities—moving and nonmoving—are part and parcel of Kṛṣṇa; therefore they originally have the same kind of lusty desire. However, when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Kṛṣṇa in truth. As stated in *Bhagavad-gītā:*

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

When one can understand the body of Kṛṣṇa as well as the Lord's lusty desires, one is immediately liberated. A conditioned soul encaged within the material body cannot understand Kṛṣṇa. As stated in *Bhagavad-gītā:*

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." (Bg. 7.3)

The word *siddhaye* indicates liberation. Only after being liberated from material conditioning can one understand Kṛṣṇa. When one can understand Kṛṣṇa as He is (*tattvataḥ*), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced.

In his *Bhakti-rasāmṛta-sindhu* (1.2.187), Śrīla Rūpa Gosvāmī says:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

When a person in this material world desires only to serve Kṛṣṇa with love and devotion, he is liberated, even though functioning within this material world. As *Bhagavad-gītā* confirms:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa gunān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in *Bhagavad-gītā* (18.54): *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati.* A person who is highly advanced in spiritual knowledge and who has attained the *brahma-bhūta* stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Śrīla Bhaktivinoda Ṭhākura considered the *brahma-bhūta* stage in two divisions—*svarūpa-gata* and *vastu-gata.* When one has understood Kṛṣṇa in truth but is still maintaining some material connection, he is known to be situated in his *svarūpa,* his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn't matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndāvana. That stage is called *vastu-gata.*

One should execute his spiritual activities in the *svarūpa-gata* stage of consciousness. He should also chant the *cinmayī gāyatrī,* the spiritual *mantras: oṁ*

namo bhagavate vāsudevāya, or *klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā. Klīṁ kāmadevāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt.* These are the *kāma-gāyatrī* or *kāma-bīja mantras.* One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental *mantras* known as *kāma-gāyatrī* or *kāma-bīja.*

As explained by Kṛṣṇadāsa Kavirāja Gosvāmī:

vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yāṅra upāsana

puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana
(Cc. Madhya 8.138-139)

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by this *mantra.* He chants the *kāma-gāyatrī* with the *kāma-bīja.* As *Bhagavad-gītā* confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to material covering, one's attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, *sarva-cittākarṣaka.* Everyone is naturally attracted by Kṛṣṇa. This attraction is within everyone's heart, and when the heart is cleansed, attraction is manifest (*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam*).

TEXT 140

তাসামাবিরভূচ্ছৌরিঃ স্মযমানমুখাম্বুজঃ।
পীতাম্বরধরঃ স্রগ্বী সাক্ষান্মন্মথ-মন্মথঃ ॥ ১৪০ ॥

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—lotus face; *pīta-ambara-dharaḥ*—dressed with yellow garments; *sragvī*—decorated with a flower garland; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—Cupid.

TRANSLATION

" 'When Kṛṣṇa left the rāsa-līlā dance, the gopīs became very morose, and when they were grieving, Kṛṣṇa reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Kṛṣṇa appeared among the gopīs.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.32.2).

TEXT 141

নানা-ভক্তের রসামৃত নানাবিধ হয়।
সেই সব রসামৃতের 'বিষয়' 'আশ্রয়'॥ ১৪১॥

nānā-bhaktera rasāmṛta nānā-vidha haya
sei saba rasāmṛtera 'viṣaya' 'āśraya'

SYNONYMS

nānā-bhaktera—of various types of devotees; *rasa-amṛta*—the nectar of devotion or transcendental mellows; *nānā-vidha*—different varieties; *haya*—there are; *sei saba*—all these; *rasa-amṛtera*—of the nectar of devotion; *viṣaya*—subject; *āśraya*—object.

TRANSLATION

"Each and every devotee has a certain type of transcendental mellow in relation to Kṛṣṇa. However, in all transcendental relationships the devotee is the worshiper [āśraya], and Kṛṣṇa is the object of worship [viṣaya].

TEXT 142

অখিলরসামৃতমূর্তিঃ
প্রসৃমর-রুচিরুদ্ধ-তারকা-পালিঃ।

কলিত-শ্যামা-ললিতো
রাধাপ্রেয়ান্ বিধুর্জয়তি ॥ ১৪২ ॥

akhila-rasāmṛta-mūrtiḥ
prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati

SYNONYMS

akhila-rasa-amṛta-mūrtiḥ—the reservoir of all pleasure, in which exist the mellows, namely *śānta, dāsya, sakhya, vātsalya* and *mādhurya; prasṛmara*—spreading forth; *ruci*—by His bodily luster; *ruddha*—who has subjugated; *tārakā*—the *gopī* named Tārakā; *pāliḥ*—the *gopī* named Pāli; *kalita*—who has absorbed; *śyāmā*—the *gopī* named Śyāmā; *lalitaḥ*—and the *gopī* named Lalitā; *rādhā-preyān*—dearmost to Srīmatī Rādhārāṇī; *vidhuḥ*—Kṛṣṇa, the Supreme Personality of Godhead; *jayati*—all glories to.

TRANSLATION

" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pāli and absorbed Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for all devotional mellows.'

PURPORT

Everyone has a particular transcendental mellow by which he loves and serves Kṛṣṇa. Kṛṣṇa is the most attractive feature for every kind of devotee. He is therefore called *akhila-rasāmṛta-mūrti,* the transcendental form of attraction for all kinds of devotees, whether the devotee be in the *śānta-rasa, dāsya-rasa, sakhya-rasa, mādhurya-rasa* or *vātsalya-rasa.*

This is the opening verse of *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Gosvāmī.

TEXT 143

শৃঙ্গার-রসরাজময়-মূর্তিধর ।
অতএব আত্মপর্যন্ত-সর্ব-চিত্ত-হর ॥ ১৪৩ ॥

śṛṅgāra-rasarāja-maya-mūrti-dhara
ataeva ātma-paryanta-sarvacitta-hara

SYNONYMS

śṛṅgāra-rasa-rāja-maya—consisting of the mellow of conjugal love, which is the king of mellows; *mūrti-dhara*—Kṛṣṇa, the personified reservoir of all pleasure;

ataeva—therefore; *ātma-paryanta*—even up to His own self; *sarva*—all; *citta*—of hearts; *hara*—the attractor.

TRANSLATION

"Kṛṣṇa is all-attractive for all devotional mellows because He is the personification of the conjugal mellow. Kṛṣṇa is attractive not only to all the devotees, but to Himself as well.

TEXT 144

বিশ্বেষামনুরঞ্জনেন জনয়ন্নানন্দমিন্দীবর-
শ্রেণীশ্যামলকোমলৈরুপনয়ন্নঙ্গৈরনঙ্গোৎসবম্।
স্বচ্ছন্দং ব্রজসুন্দরীভিরভিতঃ প্রত্যঙ্গমালিঙ্গিতঃ
শৃঙ্গারঃ সখি মূর্তিমানিব মধৌ মুগ্ধো হরিঃ ক্রীড়তি ॥১৪৪॥

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandaṁ vraja-sundarībhir abhitaḥ pratyaṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati

SYNONYMS

viśveṣām—of all the *gopīs; anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *prati-aṅgam*—each limb; *āliṅgitaḥ*—embraced; *śṛṅgāraḥ*—amorous love; *sakhi*—O friend; *mūrtimān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *krīḍati*—plays.

TRANSLATION

" 'My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

PURPORT

This is a verse from the *Gīta-govinda* (1.11). See also *Caitanya-caritāmṛta, Ādi-līlā,* Chapter Four, text 224.

TEXT 145

লক্ষ্মীকান্তাদি অবতারের হরে মন।
লক্ষ্মী-আদি নারীগণের করে আকর্ষণ ॥ ১৪৫ ॥

lakṣmī-kāntādi avatārera hare mana
lakṣmī-ādi nārī-gaṇera kare ākarṣaṇa

SYNONYMS

lakṣmī-kānta-ādi—of the husband of the goddess of fortune (Nārāyaṇa); *avatārera*—of the incarnation; *hare*—He enchants; *mana*—the mind; *lakṣmī*—the goddess of fortune; *ādi*—headed by; *nārī-gaṇera*—of all women; *kare*—does; *ākarṣaṇa*—attraction.

TRANSLATION

"He also attracts Nārāyaṇa, the incarnation of Saṅkarṣaṇa and the husband of the goddess of fortune. He attracts not only Nārāyaṇa, but all women, headed by the goddess of fortune, the consort of Nārāyaṇa.

TEXT 146

দ্বিজাত্মজা মে যুবয়োর্দিদৃক্ষুণা, ময়োপনীতা ভুবি ধর্মগুপ্তয়ে।
কলাবতীর্ণাববনের্ভরাসুরান্,হত্বেহ ভূয়স্ত্বরয়েতমন্তি মে ॥১৪৬

dvijātmajā me yuvayor didṛkṣuṇā
mayopanītā bhuvi dharma-guptaye
kalāvatīrṇāv avaner bharāsurān
hatveha bhūyas tvarayetam anti me

SYNONYMS

dvija-ātma-jāḥ—the sons of the *brāhmaṇa; me*—by Me; *yuvayoḥ*—of both of you; *didṛkṣuṇā*—desiring the sight; *mayā*—by Me; *upanītāḥ*—brought; *bhuvi*—in the world; *dharma-guptaye*—for the protection of religious principles; *kalā*—with all potencies; *avatīrṇau*—who descended; *avaneḥ*—of the world; *bharā-asurān*—the heavy load of demons; *hatvā*—having killed; *iha*—here in the spiritual world; *bhūyaḥ*—again; *tvarayā*—very soon; *itam*—please come back; *anti*—near; *me*—Me.

TRANSLATION

"Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu [the Mahāpuruṣa] said, 'I wanted to see both of you, and therefore I have brought the sons of the brāhmaṇa here. Both of you have appeared in the material world to reestablish

religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.89.58) concerning Kṛṣṇa's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a *brāhmaṇa*.

Lord Mahā-Viṣṇu, who is situated beyond this material world, was also attracted by the bodily features of Kṛṣṇa. Mahā-Viṣṇu had actually stolen the sons of the *brāhmaṇa* in Dvārakā so that Kṛṣṇa and Arjuna would come visit Him. This verse is quoted to show that Kṛṣṇa is so attractive that He attracts Mahā-Viṣṇu.

TEXT 147

কস্যানুভাবোঽস্য ন দেব বিদ্মহে
তবাঙ্ঘ্রিরেণুস্পরশাধিকারঃ।
যদ্বাঞ্ছয়া শ্রীর্ললনাচরত্তপো
বিহায় কামান্ সুচিরং ধৃতব্রতা ॥ ১৪৭ ॥

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciraṁ dhṛta-vratā

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava-aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapaḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *suciram*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

TRANSLATION

" 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya demon.

TEXT 148

আপন-মাধুর্যে হরে আপনার মন।
আপনা আপনি চাহে করিতে আলিঙ্গন ॥ ১৪৮ ॥

āpana-mādhurye hare āpanāra mana
āpanā āpani cāhe karite āliṅgana

SYNONYMS

āpana—own; *mādhurye*—by sweetness; *hare*—steals; *āpanāra*—His own; *mana*—mind; *āpanā*—Himself; *āpani*—He; *cāhe*—wants; *karite*—to do; *āliṅgana*—embracing.

TRANSLATION

"Lord Kṛṣṇa's sweetness is so attractive that it steals away His own mind. Thus He even wants to embrace Himself.

TEXT 149

অপরিকলিতপূর্বঃ কশ্চমৎকারকারী
স্ফুরতি মম গরীয়ানেষ মাধুর্যপূরঃ।
অয়মহমপি হন্ত প্রেক্ষ্য যং লুব্ধচেতাঃ
সরভসমুপভোক্তুং কাময়ে রাধিকেব ॥ ১৪৯ ॥

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktuṁ kāmaye rādhikeva

SYNONYMS

aparikalita-pūrvaḥ—not previously experienced; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphurati*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhurya-pūraḥ*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

TRANSLATION

" 'Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Kṛṣṇa desired to embrace it, saying, "Alas, I have never seen such a

person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Śrīmatī Rādhārāṇī.'' ''

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's *Lalita-mādhava* (8.34).

TEXT 150

এই ত' সংক্ষেপে কহিল কৃষ্ণের স্বরূপ ।
এবে সংক্ষেপে কহি শুন রাধা-তত্ত্বরূপ ॥ ১৫০ ॥

ei ta' saṅkṣepe kahila kṛṣṇera svarūpa
ebe saṅkṣepe kahi śuna rādhā-tattva-rūpa

SYNONYMS

ei ta'—thus; *saṅkṣepe*—in brief; *kahila*—I have said; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the original form; *ebe*—now; *saṅkṣepe*—in summary; *kahi*—I shall speak; *śuna*—please hear; *rādhā*—of Śrīmatī Rādhārāṇī; *tattva-rūpa*—the actual position.

TRANSLATION

Śrī Rāmānanda Rāya then said, "I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Śrīmatī Rādhārāṇī.

TEXT 151

কৃষ্ণের অনন্ত-শক্তি, তাতে তিন – প্রধান ।
'চিচ্ছক্তি', 'মায়াশক্তি', 'জীবশক্তি'-নাম ॥ ১৫১ ॥

kṛṣṇera ananta-śakti, tāte tina — pradhāna
'cic-chakti', 'māyā-śakti', 'jīva-śakti'-nāma

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ananta-śakti*—unlimited potencies; *tāte*—in that; *tina*—three; *pradhāna*—chief; *cit-śakti*—spiritual potency; *māyā-śakti*—material potency; *jīva-śakti*—marginal potency, or living entities; *nāma*—named.

TRANSLATION

"Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

TEXT 152

'অন্তরঙ্গা', 'বহিরঙ্গা', 'তটস্থা' কহি যারে।
অন্তরঙ্গা 'স্বরূপ-শক্তি'—সবার উপরে॥ ১৫২॥

'antaraṅgā', 'bahiraṅgā', 'taṭasthā' kahi yāre
antaraṅgā 'svarūpa-śakti'—sabāra upare

SYNONYMS

antaraṅgā—internal; *bahiraṅgā*—external; *taṭa-sthā*—marginal; *kahi*—we say; *yāre*—to whom; *antaraṅgā*—the internal potency; *svarūpa-śakti*—the personal energy; *sabāra upare*—above all.

TRANSLATION

"In other words, these are all potencies of God—internal, external and marginal. However, the internal potency is the Lord's personal energy and stands over the other two.

TEXT 153

বিষ্ণুশক্তিঃ পরা প্রোক্তা ক্ষেত্রজ্ঞাখ্যা তথাপরা।
অবিদ্যা-কর্মসংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে॥ ১৫৩॥

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetrajña-ākhyā*—the potency known as *kṣetrajña; tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjña*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

" 'The original potency of Lord Viṣṇu is superior or spiritual. The living entity actually belongs to that superior energy, but there is another energy, called the material energy, and this third energy is full of ignorance.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (6.7.61).

TEXT 154

সচ্চিদানন্দময় কৃষ্ণের স্বরূপ।
অতএব স্বরূপ-শক্তি হয় তিন রূপ ॥ ১৫৪ ॥

sac-cid-ānanda-maya kṛṣṇera svarūpa
ataeva svarūpa-śakti haya tina rūpa

SYNONYMS

sat-cit-ānanda-maya—eternal bliss and knowledge; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the real transcendental form; *ataeva*—therefore; *svarūpa-śakti*—His spiritual personal potency; *haya*—is; *tina rūpa*—three forms.

TRANSLATION

"Originally Lord Kṛṣṇa is sac-cid-ānanda-vigraha, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

TEXT 155

আনন্দাংশে 'হ্লাদিনী', সদংশে 'সন্ধিনী'।
চিদংশে 'সম্বিৎ', যারে জ্ঞান করি' মানি ॥ ১৫৫ ॥

ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari' māni

SYNONYMS

ānanda-aṁśe—in bliss; *hlādinī*—the pleasure-giving potency; *sat-aṁśe*—in eternity; *sandhinī*—the creative potency; *cit-aṁśe*—in knowledge; *samvit*—*samvit; yāre*—which; *jñāna*—knowledge; *kari'*—taking as; *māni*—I accept.

TRANSLATION

"Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

TEXT 156

হ্লাদিনী সন্ধিনী সম্বিৎ ত্বয্যেকা সর্বসংশ্রয়ে।
হ্লাদতাপকরী মিশ্রা ত্বয়ি নো গুণবর্জিতে ॥ ১৫৬ ॥

hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye

hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī—that which generates pleasure; *sandhinī*—the potency of existence; *samvit*—the potency of knowledge; *tvayi*—unto You; *ekā*—principal internal potency; *sarva-saṁśraye*—You are the reservoir of all potencies; *hlāda*—pleasure; *tāpa-karī*—generator of pains; *miśrā*—mixed; *tvayi*—unto You; *no*—never; *guṇa-varjite*—You, transcendence, the Supreme Personality of Godhead.

TRANSLATION

" 'My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one spiritual internal potency. The conditioned soul, although actually spiritual, experiences sometimes pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. However, because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.12.69).

TEXT 157

কৃষ্ণকে আহ্লাদে, তা'তে নাম—'হ্লাদিনী'।
সেই শক্তি-দ্বারে সুখ আস্বাদে আপনি ॥ ১৫৭ ॥

kṛṣṇake āhlāde, tā'te nāma—'hlādinī'
sei śakti-dvāre sukha āsvāde āpani

SYNONYMS

kṛṣṇake—unto Kṛṣṇa; *āhlāde*—gives pleasure; *tā'te*—therefore; *nāma*—the name; *hlādinī*—pleasure-giving potency; *sei śakti*—that potency; *dvāre*—by means of; *sukha*—happiness; *āsvāde*—tastes; *āpani*—Lord Kṛṣṇa personally.

TRANSLATION

"The potency called hlādinī gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure.

TEXT 158

সুখরূপ কৃষ্ণ করে সুখ আস্বাদন।
ভক্তগণে সুখ দিতে 'হ্লাদিনী'—কারণ ॥ ১৫৮ ॥

sukha-rūpa kṛṣṇa kare sukha āsvādana
bhakta-gaṇe sukha dite 'hlādinī'—kāraṇa

SYNONYMS

sukha-rūpa—embodiment of pleasure; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *sukha*—happiness; *āsvādana*—tasting; *bhakta-gaṇe*—unto the devotee; *sukha*—happiness; *dite*—to give; *hlādinī*—the pleasure potency; *kāraṇa*—the cause.

TRANSLATION

"Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency.

TEXT 159

হ্লাদিনীর সার অংশ, তার 'প্রেম' নাম।
আনন্দচিন্ময়রস প্রেমের আখ্যান ॥ ১৫৯ ॥

hlādinīra sāra aṁśa, tāra 'prema' nāma
ānanda-cinmaya-rasa premera ākhyāna

SYNONYMS

hlādinīra—of this pleasure potency; *sāra*—the essential; *aṁśa*—part; *tāra*—its; *prema*—love of God; *nāma*—name; *ānanda*—full of pleasure; *cit-maya-rasa*—the platform of spiritual mellows; *premera*—of love of Godhead; *ākhyāna*—the explanation.

TRANSLATION

"The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

TEXT 160

প্রেমের পরম-সার 'মহাভাব' জানি।
সেই মহাভাবরূপা রাধা-ঠাকুরাণী ॥ ১৬০ ॥

premera parama-sāra 'mahābhāva' jāni
sei mahābhāva-rūpā rādhā-ṭhākurāṇī

SYNONYMS

premera—of love of Godhead; *parama-sāra*—the essential part; *mahā-bhāva*—the transcendental ecstasy of the name *mahābhāva; jāni*—we know; *sei*—that; *mahā-bhāva-rūpā*—the personification of the *mahābhāva* transcendental ecstasy; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī.

TRANSLATION

"The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārāṇī.

TEXT 161

তয়োরপ্যুভয়োর্মধ্যে রাধিকা সর্বথাধিকা।
মহাভাবস্বরূপেয়ং গুণৈরতিবরীয়সী ॥ ১৬১ ॥

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī

SYNONYMS

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpa*—the form of *mahābhāva; iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

TRANSLATION

" 'Among the gopīs of Vṛndāvana, Śrīmatī Rādhārāṇī and another gopī are considered chief. However, when we compare the gopīs, it appears that Śrīmatī Rādhārāṇī is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopīs cannot be compared to that of Śrīmatī Rādhārāṇī.'

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (4.3).

TEXT 162

প্রেমের 'স্বরূপ-দেহ'—প্রেম-বিভাবিত ।
কৃষ্ণের প্রেয়সী-শ্রেষ্ঠা জগতে বিদিত ॥ ১৬২ ॥

premera 'svarūpa-deha'—prema-vibhāvita
kṛṣṇera preyasī-śreṣṭhā jagate vidita

SYNONYMS

premera—love of Godhead; *svarūpa-deha*—actual body; *prema*—by love of Godhead; *vibhāvita*—influence; *kṛṣṇera*—of Lord Kṛṣṇa; *preyasī*—of the dear friends; *śreṣṭhā*—topmost; *jagate*—throughout the whole world; *vidita*—known.

TRANSLATION

"The body of Śrīmatī Rādhārāṇī is the veritable transformation of love of Godhead; She is the dearmost friend of Kṛṣṇa, and this is known throughout the world.

TEXT 163

আনন্দচিন্ময়রস-প্রতিভাবিতাভি-
স্তাভির্য এব নিজরূপতয়া কলাভিঃ ।
গোলোক এব নিবসত্যখিলাত্মভূতো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৬৩ ॥

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda—bliss; *cit*—knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—every second; *bhāvitābhiḥ*—who are engrossed with; *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are parts of portions of His pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasti*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Lord Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

" 'I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.37).

TEXT 164

সেই মহাভাব হয় 'চিন্তামণি-সার' ।
কৃষ্ণ-বাঞ্ছা পূর্ণ করে এই কার্য তাঁর ॥ ১৬৪ ॥

sei mahābhāva haya 'cintāmaṇi-sāra'
kṛṣṇa-vāñchā pūrṇa kare ei kārya tāṅra

SYNONYMS

sei—that; *mahā-bhāva*—supreme ecstasy; *haya*—is; *cintāmaṇi-sāra*—the essence of spiritual life; *kṛṣṇa-vāñchā*—all the desires of Lord Kṛṣṇa; *pūrṇa kare*—fulfills; *ei*—this; *kārya*—business; *tāṅra*—Her.

TRANSLATION

"That supreme ecstasy of Śrīmatī Rādhārāṇī is the essence of spiritual life. Her only business is to fulfill all the desires of Kṛṣṇa.

TEXT 165

'মহাভাব-চিন্তামণি' রাধার স্বরূপ ।
ললিতাদি সখী—তাঁর কায়ব্যূহরূপ ॥ ১৬৫ ॥

'mahābhāva-cintāmaṇi' rādhāra svarūpa
lalitādi sakhī—tāṅra kāya-vyūha-rūpa

SYNONYMS

mahā-bhāva—of the topmost spiritual ecstasy; *cintā-maṇi*—the touchstone; *rādhāra svarūpa*—the transcendental form of Śrīmatī Rādhārāṇī; *lalitā-ādi sakhī*—the *gopī* associates of Śrīmatī Rādhārāṇī; *tāṅra kāya-vyūha-rūpa*—expansions of Her spiritual body.

TRANSLATION

"Śrīmatī Rādhārāṇī is the topmost spiritual gem, and the other gopīs—Lalitā, Viśākhā and so on—are expansions of Her spiritual body.

TEXT 166

রাধা-প্রতি কৃষ্ণ-স্নেহ—সুগন্ধি উদ্বর্তন।
তা'তে অতি সুগন্ধি দেহ—উজ্জ্বল-বরণ ॥ ১৬৬ ॥

rādhā-prati kṛṣṇa-sneha——sugandhi udvartana
tā'te ati sugandhi deha——ujjvala-varaṇa

SYNONYMS

rādhā-prati—toward Śrīmatī Rādhārāṇī; *kṛṣṇa-sneha*—the affection of Lord Kṛṣṇa; *su-gandhi udvartana*—perfumed massage; *tā'te*—in that; *ati*—very; *su-gandhi*—perfumed; *deha*—the body; *ujjvala*—brilliant; *varaṇa*—luster.

TRANSLATION

"Śrīmatī Rādhārāṇī's transcendental body is brilliant in luster and full of all transcendental flavors. Lord Kṛṣṇa's affection for Her is like a perfumed massage.

PURPORT

Sugandhi udvartana refers to a paste made of several perfumes and flavored oils. This paste is massaged all over the body, and in this way the body's dirt and perspiration are removed. Śrīmatī Rādhārāṇī's body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Kṛṣṇa's affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Kṛṣṇadāsa Kavirāja Gosvāmī's description of Śrīmatī Rādhārāṇī's transcendental body. This description is based on the book known as *Premāmbhoja-maranda* compiled by Śrī Raghunātha dāsa Gosvāmī. Śrīla Kavirāja Gosvāmī's descriptions in verses 165-181 are based on this book. A translation of the original Sanskrit as described by Śrīla Bhaktivinoda Ṭhākura reads as follows:

"The love of the *gopīs* for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhārāṇī's body is further perfumed and decorated with *kuṅkuma*. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the *cintāmaṇi* jewel. Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness.

Her beauty is more and more enhanced, being decorated with *kuṅkuma*, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The *kuṅkuma* is red, and the musk is black. Her ornaments embody the natural symptoms of ecstasy—trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as *dhīrā* and *adhīrā*, sober and restless. Such ecstasy constitutes the covering of Śrīmatī Rādhārāṇī's body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the *tilaka* of Her great fortune shines on Her beautiful forehead. The earrings of Śrīmatī Rādhārāṇī are the holy names of Kṛṣṇa, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a *kacchapī-vīṇā*, which is the fame and fortune that actually dries up the faces and breasts of the other *gopīs*. She always keeps Her hands on the shoulder of Her *gopī* friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated. Śrīla Raghunātha dāsa Gosvāmī offers his respectful obeisances to Śrīmatī Rādhārāṇī, taking a straw in his mouth. Indeed, he prays, 'O Gāndharvikā, Śrīmatī Rādhārāṇī, just as Lord Kṛṣṇa never rejects a surrendered soul, please don't reject me.' " This is a summary translation of the *Premāmbhoja-maranda* which Kavirāja Gosvāmī quotes.

TEXT 167

কারুণ্যামৃত-ধারায় স্নান প্রথম।
তারুণ্যামৃত-ধারায় স্নান মধ্যম ॥ ১৬৭ ॥

kāruṇyāmṛta-dhārāya snāna prathama
tāruṇyāmṛta-dhārāya snāna madhyama

SYNONYMS

kāruṇya-amṛta—of the nectar of mercy; *dhārāya*—in the shower; *snāna*—bath; *prathama*—first; *tāruṇya-amṛta*—of the nectar of youth; *dhārāya*—in the shower; *snāna*—bath; *madhyama*—in the middle.

TRANSLATION

"Śrīmatī Rādhārāṇī takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

PURPORT

Śrīmatī Rādhārāṇī first smears Her body with the paste of affection for Kṛṣṇa. She then takes Her bath in the water of mercy. After passing the *paugāṇḍa* age (from five to ten years), Śrīmatī Rādhārāṇī first appears as mercy. The second bath, taken at noon, is taken in the water of *tāruṇyāmṛta*, or the nectar of youth. This is the actual expression of Her new youthfulness.

TEXT 168

লাবণ্যামৃত-ধারায় তদুপরি স্নান।
নিজ-লজ্জা-শ্যাম-পট্টসাটি-পরিধান ॥ ১৬৮ ॥

lāvaṇyāmṛta-dhārāya tad-upari snāna
nija-lajjā-śyāma-paṭṭasāṭi-paridhāna

SYNONYMS

lāvaṇya-amṛta-dhārāya—in the shower of the nectar of bodily luster; *tat-upari*—over and above that; *snāna*—the bath; *nija*—own; *lajjā*—shyness; *śyāma*—blackish; *paṭṭa*—silk; *sāṭi*—garments; *paridhāna*—wearing.

TRANSLATION

"After Her midday bath, Rādhārāṇī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is exactly like a black silk sari.

PURPORT

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Rādhārāṇī then puts on two dresses—a lower and upper dress. The upper dress is Her attachment for Kṛṣṇa, and the lower dress is Her shyness. That lower portion is compared to a blackish silk garment or a bluish sari, and Her upper garment is pinkish. That pink garment is Her affection and attraction for Kṛṣṇa.

TEXT 169

কৃষ্ণ-অনুরাগ দ্বিতীয় অরুণ-বসন।
প্রণয়-মান-কঞ্চুলিকায় বক্ষ আচ্ছাদন ॥ ১৬৯ ॥

kṛṣṇa-anurāga dvitīya aruṇa-vasana
praṇaya-māna-kañculikāya vakṣa ācchādana

SYNONYMS

kṛṣṇa-anurāga—attraction for Kṛṣṇa; *dvitīya*—second; *aruṇa-vasana*—pinkish garment; *praṇaya*—of love; *māna*—and anger; *kañculikāya*—by a short blouse; *vakṣa*—breasts; *ācchādana*—covering.

TRANSLATION

"Śrīmatī Rādhārāṇī's affection for Kṛṣṇa is the upper garment, which is pinkish in color. She then covers Her breasts with another garment, comprised of affection and anger toward Kṛṣṇa.

TEXT 170

সৌন্দর্য -কুঙ্কুম, সখী-প্রণয় চন্দন।
স্মিতকান্তি – কর্পূর, তিনে—অঙ্গে বিলেপন ॥ ১৭০ ॥

saundarya——kuṅkuma, sakhī-praṇaya——candana
smita-kānti——karpūra, tine——aṅge vilepana

SYNONYMS

saundarya—Her personal beauty; *kuṅkuma*—a red powder known as *kuṅkuma; sakhī-praṇaya*—Her love for Her associates; *candana*—the sandalwood pulp; *smita-kānti*—the sweetness of Her smile; *karpūra*—camphor; *tine*—by these three things; *aṅge*—on the body; *vilepana*—smearing.

TRANSLATION

"Śrīmatī Rādhārāṇī's personal beauty is compared to the reddish powder known as kuṅkuma. Her affection for Her associates is compared to sandal-wood pulp, and the sweetness of Her smile is compared to camphor. All these, combined together, are smeared over Her body.

TEXT 171

কৃষ্ণের-উজ্জ্বল রস—মৃগমদ-ভর।
সেই মৃগমদে বিচিত্রিত কলেবর ॥ ১৭১ ॥

kṛṣṇera ujjvala-rasa——mṛgamada-bhara
sei mṛgamade vicitrita kalevara

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ujjvala-rasa*—the conjugal mellow; *mṛga-mada*—of musk; *bhara*—an abundance; *sei*—that; *mṛga-made*—made by the aroma of the musk; *vicitrita*—decorated; *kalevara*—Her whole body.

TRANSLATION

"Conjugal love for Kṛṣṇa is just like an abundance of musk. By that musk, Her whole body is decorated.

TEXT 172

প্রচ্ছন্ন-মান বাম্য—ধম্মিল্ল-বিন্যাস ।
'ধীরাধীরাত্মক' গুণ—অঙ্গে পটবাস ॥ ১৭২ ॥

pracchanna-māna vāmya——*dhammilla-vinyāsa*
'dhīrādhīrātmaka' guṇa——*aṅge paṭa-vāsa*

SYNONYMS

pracchanna—covered; *māna*—anger; *vāmya*—craftiness; *dhammilla*—of the bunches of hair; *vinyāsa*—arrangement; *dhīrā-adhīrā-ātmaka*—consisting of anger sometimes expressed and sometimes suppressed due to jealousy; *guṇa*—the quality; *aṅge*—on the body; *paṭa-vāsa*—silk covering.

TRANSLATION

"Covered anger and craftiness constitute the arrangement of Her hair. The quality of anger due to jealousy is just like the silk covering Her body.

TEXT 173

রাগ-তাম্বূলরাগে অধর উজ্জ্বল ।
প্রেমকৌটিল্য—নেত্রযুগলে কজ্জল ॥ ১৭৩ ॥

rāga-tāmbūla-rāge adhara ujjvala
prema-kauṭilya——*netra-yugale kajjala*

SYNONYMS

rāga—of love; *tāmbūla*—of the betel nut; *rāge*—by the reddish color; *adhara*—lies; *ujjvala*—brilliant; *prema-kauṭilya*—the double dealings in loving affairs; *netra-yugale*—on the two eyes; *kajjala*—the ointment.

TRANSLATION

"Her attachment for Kṛṣṇa is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs are just like the black ointment around Her eyes.

TEXT 174

'সুদ্দীপ্ত-সাত্ত্বিক' ভাব, হর্ষাদি 'সঞ্চারী'।
এই সব ভাব-ভূষণ সব-অঙ্গে ভরি'॥ ১৭৪॥

'sūddīpta-sāttvika' bhāva, harṣādi 'sañcārī'
ei saba bhāva-bhūṣaṇa saba-aṅge bhari'

SYNONYMS

su-uddīpta-sāttvika—blazing of goodness; *bhāva*—the ecstasies; *harṣa-ādi*—like jubilation; *sañcārī*—the continuously existing ecstasies; *ei saba*—all these; *bhāva*—ecstasies; *bhūṣaṇa*—ornaments; *saba*—all; *aṅge*—body; *bhari'*—filling.

TRANSLATION

"The decorated ornaments on Her body are the blazing ecstasies of goodness, and these constantly existing ecstasies are headed by jubilation. All these ecstasies are like ornaments all over Her body.

TEXT 175

'কিলকিঞ্চিতাদি'-ভাব-বিংশতি-ভূষিত।
গুণশ্রেণী-পুষ্পমালা সর্বাঙ্গে পূরিত॥ ১৭৫॥

'kila-kiñcitādi'-bhāva-viṁśati-bhūṣita
guṇa-śreṇī-puṣpamālā sarvāṅge pūrita

SYNONYMS

kila-kiñcita-ādi—headed by *kila-kiñcita*; *bhāva*—with the ecstasies; *viṁśati*—twenty; *bhūṣita*—decorated; *guṇa-śreṇī*—of Her attractive qualities; *puṣpa-mālā*—as a garland of flowers; *sarva-aṅge*—all over the body; *pūrita*—filled.

TRANSLATION

"These bodily ornaments constitute twenty kinds of ecstatic symptoms, beginning with kila-kiñcita. Her transcendental qualities are the flower garland hanging in fullness over Her body.

PURPORT

The twenty different moods headed by *kila-kiñcita* are described as follows. First, in connection with the body, there are *bhāva* (ecstasy), *hāva* (gestures) and *helā* (negligence); in relation to the self there are *śobhā* (beauty), *kānti* (luster), *dīpti* (brilliance), *mādhurya* (sweetness), *pragalbhatā* (impudence), *audārya* (magnanimity) and *dhairya* (patience); and in relation to nature, there are *līlā* (pastimes), *vilāsa* (enjoyment), *vicchitti* (breaking off) and *vibhrama* (puzzlement). There are no English equivalents for the words *kila-kiñcita, moṭṭāyita* and *kuṭṭamita.*

A flower garland constitutes the qualities of Śrīmatī Rādhārāṇī and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The physical qualities—age, beauty, luster and grace—are bodily qualities.

TEXT 176

সৌভাগ্য-তিলক চারু-ললাটে উজ্জ্বল।
প্রেম-বৈচিত্ত্য—রত্ন, হৃদয়—তরল ॥ ১৭৬ ॥

saubhāgya-tilaka cāru-lalāṭe ujjvala
prema-vaicittya—ratna, hṛdaya—tarala

SYNONYMS

saubhāgya-tilaka—the *tilaka* of good fortune; *cāru*—beautiful; *lalāṭe*—on the forehead; *ujjvala*—brilliant; *prema*—of love of Godhead; *vaicittya*—diversity; *ratna*—the jewel; *hṛdaya*—the heart; *tarala*—the locket.

TRANSLATION

"The tilaka of fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

TEXT 177

মধ্য-বয়স, সখী-স্কন্ধে কর-ন্যাস।
কৃষ্ণলীলা-মনোবৃত্তি-সখী আশপাশ ॥ ১৭৭ ॥

madhya-vayasa, sakhī-skandhe kara-nyāsa
kṛṣṇalīlā-manovṛtti-sakhī āśa-pāśa

SYNONYMS

madhya-vayasa—middle age; *sakhī*—of a friend; *skandhe*—on the shoulder; *kara*—hand; *nyāsa*—keeping; *kṛṣṇa*—of Lord Kṛṣṇa; *līlā*—the pastimes; *manaḥ*—of the mind; *vṛtti*—activities; *sakhī—gopīs*; *āśa-pāśa*—here and there.

TRANSLATION

"Śrīmatī Rādhārāṇī's gopī friends are Her mental activities, which are concentrated on the pastimes of Śrī Kṛṣṇa. She keeps Her hand on the shoulder of a friend, who represents youth.

PURPORT

Rādhārāṇī's eight companions (*aṣṭa-sakhī*) are different varieties of pleasure connected with the pastimes of Kṛṣṇa. Following those pastimes of Śrī Kṛṣṇa are other activities, which are represented by the assistants of the *gopīs*.

TEXT 178

নিজাঙ্গ-সৌরভালয়ে গর্ব-পর্যঙ্ক।
তা'তে বসি' আছে, সদা চিন্তে কৃষ্ণসঙ্গ ॥ ১৭৮ ॥

nijāṅga-saurabhālaye garva-paryaṅka
tā'te vasi' āche, sadā cinte kṛṣṇa-saṅga

SYNONYMS

nija-aṅga—Her personal body; *saurabha-ālaye*—in the abode of aroma; *garva*—pride; *paryaṅka*—bedstead; *tā'te*—on that; *vasi'*—lying; *āche*—there is; *sadā*—always; *cinte*—thinks; *kṛṣṇa-saṅga*—the association of Kṛṣṇa.

TRANSLATION

"Śrīmatī Rādhārāṇī's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Kṛṣṇa's association.

TEXT 179

কৃষ্ণ-নাম-গুণ-যশ—অবতংস কাণে।
কৃষ্ণ-নাম-গুণ-যশ-প্রবাহ-বচনে ॥ ১৭৯ ॥

kṛṣṇa-nāma-guṇa-yaśa——avataṁsa kāṇe
kṛṣṇa-nāma-guṇa-yaśa-pravāha-vacane

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *nāma*—the holy name; *guṇa*—the qualities; *yaśa*—the fame; *avataṁsa*—ornaments; *kāṇe*—on the ear; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—of the holy name; *guṇa*—of the qualities; *yaśa*—of the fame; *pravāha*—waves; *vacane*—in Her talking.

TRANSLATION

"Śrīmatī Rādhārāṇī's earrings represent the name, fame and qualities of Lord Kṛṣṇa. The glories of Lord Kṛṣṇa's name, fame and qualities are always inundating Her speech.

TEXT 180

কৃষ্ণকে করায় শ্যামরস-মধু পান।
নিরন্তর পূর্ণ করে কৃষ্ণের সর্বকাম ॥ ১৮০ ॥

kṛṣṇake karāya śyāma-rasa-madhu pāna
nirantara pūrṇa kare kṛṣṇera sarva-kāma

SYNONYMS

kṛṣṇake—unto Kṛṣṇa; *karāya*—She induces; *śyāma-rasa*—of the mellow of conjugal love; *madhu*—the honey; *pāna*—drinking; *nirantara*—constantly; *pūrṇa*—complete; *kare*—makes; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva-kāma*—all kinds of lusty desires.

TRANSLATION

"Śrīmatī Rādhārāṇī induces Kṛṣṇa to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Kṛṣṇa.

TEXT 181

কৃষ্ণের বিশুদ্ধপ্রেম-রত্নের আকর।
অনুপম-গুণগণ-পূর্ণ কলেবর ॥ ১৮১ ॥

kṛṣṇera viśuddha-prema-ratnera ākara
anupama-guṇagaṇa-pūrṇa kalevara

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *viśuddha-prema*—of pure transcendental love; *ratnera*—of the valuable jewel; *ākara*—a mine; *anupama*—unparalleled; *guṇagaṇa*—of groups of qualities; *pūrṇa*—full; *kalevara*—transcendental body.

TRANSLATION

"Śrīmatī Rādhārāṇī is exactly like a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

TEXT 182

কা কৃষ্ণস্য প্রণয়জনিভূঃ শ্রীমতী রাধিকৈকা
কাস্য প্রেয়স্যনুপমগুণা রাধিকৈকা ন চান্যা।
জৈহ্ম্যং কেশে দৃশি তরলতা নিষ্ঠুরত্বং কুচেঽস্যা
বাঞ্ছাপূর্ত্যৈ প্রভবতি হরে রাধিকৈকা ন চান্যা॥১৮২॥

kā kṛṣṇasya praṇaya-janibhūḥ śrīmatī rādhikaikā
kāsya preyasy anupama-guṇā rādhikaikā na cānyā
jaihmyaṁ keśe dṛśi taralatā niṣṭhuratvaṁ kuce 'syā
vāñchā-pūrtyai prabhavati hare rādhikaikā na cānyā

SYNONYMS

kā—who; *kṛṣṇasya*—of Lord Kṛṣṇa; *praṇaya-janibhūḥ*—the birthplace of love of Kṛṣṇa; *śrīmatī*—all-beautiful; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *kā*—who; *asya*—His; *preyasī*—most dear friend; *anupama-guṇā*—having unparalleled qualities; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca*—also; *anyā*—anyone else; *jaihmyam*—crookedness; *keśe*—in the hair; *dṛśi*—in the eyes; *taralatā*—unsteadiness; *niṣṭhuratvam*—firmness; *kuce*—in the breasts; *asyāḥ*—Her; *vāñchā*—of the desires; *pūrtyai*—to fulfill; *prabhavati*—manifests; *hareḥ*—of Lord Kṛṣṇa; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca anyā*—anyone else.

TRANSLATION

" 'If one asks about the origin of love of Kṛṣṇa, the answer is that the origin is in Śrīmatī Rādhārāṇī alone. Who is the most dear friend of Kṛṣṇa? The answer again is Śrīmatī Rādhārāṇī alone. No one else. Śrīmatī Rādhārāṇī's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Śrīmatī Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.'

PURPORT

This is a quotation from *Śrī Govinda-līlāmṛta* (11.122) by Kṛṣṇadāsa Kavirāja Gosvāmī. It is a verse in the form of questions and answers describing the glories of Śrīmatī Rādhārāṇī.

TEXTS 183-184

যাঁর সৌভাগ্য-গুণ বাঞ্ছে সত্যভামা।
যাঁর ঠাঞি কলাবিলাস শিখে ব্রজ-রামা ॥ ১৮৩ ॥
যাঁর সৌন্দর্যাদি-গুণ বাঞ্ছে লক্ষ্মী-পার্বতী।
যাঁর পতিব্রতা-ধর্ম বাঞ্ছে অরুন্ধতী ॥ ১৮৪ ॥

yāṅra saubhāgya-guṇa vāñche satyabhāmā
yāṅra ṭhāñi kalā-vilāsa śikhe vraja-rāmā

yāṅra saundaryādi-guṇa vāñche lakṣmī-pārvatī
yāṅra pativratā-dharma vāñche arundhatī

SYNONYMS

yāṅra—whose; *saubhāgya*—of fortune; *guṇa*—quality; *vāñche*—desires; *satyabhāmā*—Satyabhāmā, one of the queens of Kṛṣṇa; *yāṅra ṭhāñi*—from whom; *kalā-vilāsa*—the sixty-four arts; *śikhe*—learn; *vraja-rāmā*—all the *gopīs* in Vṛndāvana; *yāṅra*—whose; *saundarya-ādi*—such as beauty; *guṇa*—qualities; *vāñche*—desires; *lakṣmī*—the goddess of fortune; *pārvatī*—the wife of Lord Śiva; *yāṅra*—whose; *pati-vratā*—of chastity; *dharma*—principle; *vāñche*—desires; *arundhatī*—the wife of Vasiṣṭha Muni.

TRANSLATION

"Even Satyabhāmā, one of the queens of Śrī Kṛṣṇa, desires the fortunate position and excellent qualities of Śrīmatī Rādhārāṇī. All the gopīs learn the art of dressing from Śrīmatī Rādhārāṇī, and even the goddess of fortune, Lakṣmī, and the wife of Lord Śiva, Pārvatī, desire Her beauty and qualities. Indeed, Arundhatī, the celebrated chaste wife of Vasiṣṭha, also wants to imitate the chastity and religious principles of Śrīmatī Rādhārāṇī.

TEXT 185

যাঁর সদ্‌গুণ-গণনে কৃষ্ণ না পায় পার।
তাঁর গুণ গণিবে কেমনে জীব ছার ॥ ১৮৫ ॥

yāṅra sadguṇa-gaṇane kṛṣṇa nā pāya pāra
tāṅra guṇa gaṇibe kemane jīva chāra

SYNONYMS

yāṅra—whose; *sat-guṇa*—good qualities; *gaṇane*—in counting; *kṛṣṇa*—Lord Kṛṣṇa; *nā*—not; *pāya*—obtains; *pāra*—the limit; *tāṅra*—Her; *guṇa*—qualities;

gaṇibe—can count; *kemane*—how; *jīva*—a living entity; *chāra*—most insignificant.

TRANSLATION

"Even Lord Kṛṣṇa Himself cannot reach the limit of the transcendental qualities of Śrīmatī Rādhārāṇī. How, then, can an insignificant living entity count them?"

TEXT 186

প্রভু কহে,—জানিলুঁ কৃষ্ণ-রাধা-প্রেম-তত্ত্ব।
শুনিতে চাহিয়ে দুঁহার বিলাস-মহত্ত্ব ॥ ১৮৬ ॥

prabhu kahe,——jāniluṅ kṛṣṇa-rādhā-prema-tattva
śunite cāhiye duṅhāra vilāsa-mahattva

SYNONYMS

prabhu kahe—Lord Śrī Caitanya replied; *jāniluṅ*—now I have understood; *kṛṣṇa*—of Lord Kṛṣṇa; *rādhā*—of Śrīmatī Rādhārāṇī; *prema*—of the loving affairs; *tattva*—the truth; *śunite*—to hear; *cāhiye*—I desire; *duṅhāra*—of both of Them; *vilāsa-mahattva*—the greatness of the enjoyment.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Now I have come to understand the truth of the loving affairs between Rādhā and Kṛṣṇa. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

TEXT 187

রায় কহে,—কৃষ্ণ হয় 'ধীর-ললিত'।
নিরন্তর কামক্রীড়া—যাঁহার চরিত ॥ ১৮৭ ॥

rāya kahe,——kṛṣṇa haya 'dhīra-lalita'
nirantara kāma-krīḍā——yāṅhāra carita

SYNONYMS

rāya kahe—Rāya replied; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *dhīra-lalita*—a person who can keep his girl friend always in subjugation by different qualities; *nirantara*—constantly; *kāma-krīḍā*—pastimes of sexual enjoyment; *yāṅhāra*—of whom; *carita*—the character.

TRANSLATION

Rāya Rāmānanda replied, "Lord Kṛṣṇa is dhīra-lalita, for He can always keep His girl friends in a subjugated state. Thus His only business is in enjoying sense gratification.

PURPORT

We should always remember that Kṛṣṇa's sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Kṛṣṇa's sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The purport is that Kṛṣṇa is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different—one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

TEXT 188

বিদগ্ধো নবতারুণ্যঃ পরিহাস-বিশারদঃ।
নিশ্চিন্তো ধীরললিতঃ স্যাৎ প্রায়ঃ প্রেয়সীবশঃ ॥১৮৮॥

vidagdho nava-tāruṇyaḥ
parihāsa-viśāradaḥ
niścinto dhīra-lalitaḥ
syāt prāyaḥ preyasī-vaśaḥ

SYNONYMS

vidagdhaḥ—clever; *nava-tāruṇyaḥ*—always freshly youthful; *parihāsa*—in joking; *viśāradaḥ*—expert; *niścintaḥ*—without anxiety; *dhīra-lalitaḥ*—a hero in loving affairs; *syāt*—is; *prāyaḥ*—almost always; *preyasī-vaśaḥ*—one who keeps His girl friends subjugated.

TRANSLATION

"A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girl friends always subjugated, is called dhīra-lalita.

PURPORT

This verse is from *Bhakti-rasāmṛta-sindhu* (2.1.230).

TEXT 189

রাত্রি-দিন কুঞ্জে ক্রীড়া করে রাধা-সঙ্গে।
কৈশোর বয়স সফল কৈল ক্রীড়া-রঙ্গে ॥ ১৮৯ ॥

rātri-dina kuñje krīḍā kare rādhā-saṅge
kaiśora vayasa saphala kaila krīḍā-raṅge

SYNONYMS

rātri-dina—day and night; *kuñje*—in the gardens or bushes of Vṛndāvana; *krīḍā*—pastimes; *kare*—performs; *rādhā-saṅge*—with Rādhārāṇī; *kaiśora*—the pre-youthful; *vayasa*—age; *sa-phala*—fruitful; *kaila*—made; *krīḍā-raṅge*—taking pleasure in different pastimes.

TRANSLATION

"Day and night Lord Śrī Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī in the bushes of Vṛndāvana. Thus His pre-youthful age was fulfilled through His affairs with Śrīmatī Rādhārāṇī.

TEXT 190

বাচা সূচিতশর্বরীরতিকলা-প্রাগল্‌ভ্যয়া রাধিকাং
ব্রীড়াকুঞ্চিত-লোচনাং বিরচয়ন্নগ্রে সখীনামসৌ।
তদ্বক্ষোরুহচিত্রকেলিমকরীপাণ্ডিত্যপারং গতঃ
কৈশোরং সফলীকরোতি কলয়ন্ কুঞ্জে বিহারং হরিঃ ॥১৯০॥

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṁ
vrīḍā-kuñcita-locanāṁ viracayann agre sakhīnām asau
tad-vakṣoruha-citra-keli-makarī-pāṇḍitya-pāraṁ gataḥ
kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ

SYNONYMS

vācā—by speech; *sūcita*—revealing; *śarvarī*—of the night; *rati*—in amorous pastimes; *kalā*—of the portion; *prāgalbhyayā*—the importance; *rādhikām*—Śrīmatī Rādhārāṇī; *vrīḍā*—from shame; *kuñcita-locanām*—having Her eyes closed; *viracayan*—making; *agre*—before; *sakhīnām*—Her friends; *asau*—that one; *tat*—of Her; *vakṣaḥ-ruha*—on the breasts; *citra-keli*—with variegated pastimes; *makarī*—in drawing dolphins; *pāṇḍitya*—of cleverness; *pāram*—the limit; *gataḥ*—who reached; *kaiśoram*—adolescence; *sa-phalī-karoti*—makes successful; *kalayan*—performing; *kuñje*—in the bushes; *vihāram*—pastimes; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

" 'Thus Lord Śrī Kṛṣṇa spoke of the sexual activities of the previous night. In this way He made Śrīmatī Rādhārāṇī close Her eyes out of shyness. Taking this

opportunity, Śrī Kṛṣṇa painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopīs. During such pastimes, the Lord enjoyed the fulfillment of His youth.' "

PURPORT

This quotation is also found in *Bhakti-rasāmṛta-sindhu* (2.1.231).

TEXT 191

প্রভু কহে,- এহো হয়, আগে কহ আর।
রায় কহে,- ইহা বই বুদ্ধি-গতি নাহি আর॥ ১৯১॥

prabhu kahe,—eho haya, āge kaha āra
rāya kahe,—ihā va-i buddhi-gati nāhi āra

SYNONYMS

prabhu kahe—Lord Caitanya Mahāprabhu said; *eho haya*—this is all right; *āge kaha āra*—please go forward and say more; *rāya kahe*—Rāmānanda Rāya replied; *ihā va-i*—except this; *buddhi-gati*—movement of my intelligence; *nāhi*—there is not; *āra*—any more.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This is all right, but please continue." At that time Rāya Rāmānanda replied, "I don't think my intelligence goes beyond this."

TEXT 192

যেবা 'প্রেমবিলাস-বিবর্ত' এক হয়।
তাহা শুনি' তোমার সুখ হয়, কি না হয়॥ ১৯২॥

yebā 'prema-vilāsa-vivarta' eka haya
tāhā śuni' tomāra sukha haya, ki nā haya

SYNONYMS

yebā—whatever; *prema-vilāsa-vivarta*—the resultant bewilderment or revolution in the ecstasy of loving affairs; *eka haya*—there is one topic; *tāhā*—that; *śuni'*—hearing; *tomāra*—Your; *sukha*—happiness; *haya*—is; *ki*—or; *nā*—not; *haya*—is.

TRANSLATION

Rāya Rāmānanda then informed Śrī Caitanya Mahāprabhu that there was another topic, known as prema-vilāsa-vivarta. "You may hear of this from

me," Rāmānanda Rāya said. "However, I do not know whether You will be happy with it or not."

PURPORT

These statements are set forth for our understanding, according to Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In essence, Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "My dear Rāmānanda, the explanation you have given about the goal of life and the pastimes of Śrīmatī Rādhārāṇī and Kṛṣṇa is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say." In reply, Rāmānanda Rāya said, "I do not think I have anything to say beyond this, but there is a topic known as *prema-vilāsa-vivarta*, which I may explain to You. I do not know whether it will bring You happiness or not."

TEXT 193

এত বলি' আপন-কৃত গীত এক গাহিল ।
প্রেমে প্রভু স্বহস্তে তাঁর মুখ আচ্ছাদিল ॥ ১৯৩ ॥

eta bali' āpana-kṛta gīta eka gāhila
preme prabhu sva-haste tāṅra mukha ācchādila

SYNONYMS

eta bali'—saying this; *āpana-kṛta*—composed by himself; *gīta*—song; *eka*—one; *gāhila*—sang; *preme*—in love of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *sva-haste*—by His own hand; *tāṅra*—his (Rāmānanda Rāya's); *mukha*—mouth; *ācchādila*—covered.

TRANSLATION

Saying this, Rāmānanda Rāya began to sing a song he had composed, but Śrī Caitanya Mahāprabhu, out of ecstasy of love of Godhead, immediately covered Rāmānanda's mouth with His own hand.

PURPORT

The topics that are about to be discussed between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya cannot be understood by a materialistic poet, nor by intelligence or material perception. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the spiritual mellow can be realized only when one is situated on the transcendental platform beyond the material stage of goodness. That platform is called *viśuddha-sattva* (*sattvaṁ viśuddhaṁ vasudeva-śabditam*). Realization of the *viśuddha-sattva* is beyond the pale of the material world and is not perceived by

bodily senses or mental speculation. Our identification with the gross body and subtle mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Śrī Rādhā and Kṛṣṇa are beyond their perception. (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*): when we are free from all material designations and our senses are completely purified by the *bhakti* process, we can understand the sense activities of the Absolute Truth (*hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*).

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as *pūrṇa, śuddha, nitya-mukta*—that is completely purified and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as *vivarta.* However, in spiritual life there is no sorrow, inebriety or imperfection. Śrīla Rāmānanda Rāya was expert in realizing the spiritual activities of Śrīmatī Rādhārāṇī and Kṛṣṇa, and Rāmānanda's spiritual experience was placed before Śrī Caitanya Mahāprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dāsa Bāula and is called *Vivarta-vilāsa.* Another was compiled by Jagadānanda and is called *Prema-vivarta.* Śrī Rāmānanda Rāya's book is called *Prema-vilāsa-vivarta.* The *Vivarta-vilāsa* by Bhakta dāsa Bāula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literatures and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph. D. Such realization is certainly different from that of Rāmānanda Rāya. If one actually wants to take a Ph. D. degree from Śrī Caitanya Mahāprabhu and be approved by Rāmānanda Rāya, he must first become free from all material designations (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*). A person who identifies with his material body cannot understand these talks between Śrī Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Śrīman Madhvācārya. Since material philosophers are situated in the material *prema* of *vilāsa-vivarta,* they are unable to realize the spiritual *prema-vilāsa-vivarta.* They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog's trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and *sahajiyās* cannot understand the talks between Rāmānanda

Rāya and Śrī Caitanya Mahāprabhu concerning the pastimes of Śrī Rādhā and Kṛṣṇa. The only tendency of the impersonalists or the *prākṛta-sahajiyās* is to face the platform of impersonalism. They cannot understand the spiritual. Consequently, when Rāmānanda Rāya attempted to sing his own verses, Śrī Caitanya Mahāprabhu stopped him by covering his mouth with His own hand.

TEXT 194

পহিলেহি রাগ নয়নভঙ্গে ভেল।
অনুদিন বাঢ়ল, অবধি না গেল॥
না সো রমণ, না হাম রমণী।
দুঁহু-মন মনোভব পেষল জানি'॥
এ সখি, সে-সব প্রেমকাহিনী।
কানুঠামে কহবি বিছুরল জানি'॥
না খোঁজলুঁ দূতী, না খোঁজলুঁ আন্।
দুঁহুকেরি মিলনে মধ্য ত পাঁচবাণ॥
অব্ সোহি বিরাগ, তুঁহু ভেলি দূতী।
সু-পুরুখ-প্রেমকি ঐছন রীতি॥ ১৯৪॥

pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela

nā so ramaṇa, nā hāma ramaṇī
duṅhu-mana manobhava peṣala jāni'

e sakhi, se-saba prema-kāhinī
kānu-ṭhāme kahabi vichurala jāni'

nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān
duṅhukeri milane madhya ta pāṅca-bāṇa

ab sohi virāga, tuṅhu bheli dūtī
su-purukha-premaki aichana rīti

SYNONYMS

pahilehi—in the beginning; *rāga*—attraction; *nayana-bhaṅge*—by activities of the eyes; *bhela*—there was; *anu-dina*—gradually, day after day; *bāḍhala*—in-

creased; *avadhi*—limit; *nā*—not; *gela*—reached; *nā*—not; *so*—He; *ramaṇa*—the enjoyer; *nā*—not; *hāma*—I; *ramaṇī*—the enjoyed; *duṅhu-mana*—both the minds; *manaḥ-bhava*—the mental situation; *peṣala*—pressed together; *jāni'*—knowing; e—this; *sakhi*—My dear friend; *se-saba*—all those; *prema-kāhinī*—affairs of love; *kānu-ṭhāme*—before Kṛṣṇa; *kahabi*—you will say; *vichurala*—He has forgotten; *jāni'*—knowing; *nā*—not; *khoṅjaluṅ*—searched out; *dūtī*—a messenger; *nā*—not; *khoṅjaluṅ*—searched out; *āna*—anyone else; *duṅhukeri*—of both of Us; *milane*—by the meeting; *madhya*—in the middle; *ta*—indeed; *pāṅca-bāṇa*—five arrows of Cupid; *ab*—now; *sohi*—that; *virāga*—separation; *tuṅhu*—you; *bheli*—became; *dūtī*—the messenger; *su-purukha*—of a beautiful person; *premaki*—of loving affairs; *aichana*—such; *rīti*—the consequence.

TRANSLATION

" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'

PURPORT

These verses were originally composed and sung by Rāmānanda Rāya himself Śrīla Bhaktivinoda Ṭhākura suggests that during the time of enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called *prema-vilāsa-vivarta*. When there is a separation, enjoyment itself acts like a messenger, and that messenger was addressed by Śrīmatī Rādhārāṇī as a friend. The essence of this transaction is simple: loving affairs are as relishable during separation as during enjoyment. When Śrīmatī Rādhārāṇī was fully absorbed in love of Kṛṣṇa, She mistook a black *tamāla* tree for Kṛṣṇa and embraced it. Such a mistake is called *prema-vivarta-vilāsa*.

TEXT 195

রাধায়া ভবতশ্চ চিত্তজতুনী স্বেদৈর্বিলাপ্য ক্রমাদ্
যুঞ্জন্নদ্রি-নিকুঞ্জ-কুঞ্জরপতে নির্ধূত-ভেদভ্রমম্।
চিত্রায় স্বয়মন্বরঞ্জয়দিহ ব্রহ্মাণ্ডহর্ম্যোদরে
ভূয়োভির্নব-রাগ-হিঙ্গুলভরৈঃ শৃঙ্গার-কারুঃ কৃতী ॥১৯৫

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī

SYNONYMS

rādhāyāḥ—of Śrīmatī Rādhārāṇī; *bhavataḥ ca*—and of You; *citta-jatunī*—the two minds like shellac; *svedaiḥ*—by perspiration; *vilāpya*—melting; *kramāt*—gradually; *yuñjan*—making; *adri*—of Govardhana Hill; *nikuñja*—in a solitary place for enjoyment; *kuñjara-pate*—O king of the elephants; *nirdhūta*—completely taken away; *bheda-bhramam*—the misunderstanding of differentiation; *citrāya*—for increasing the wonder; *svayam*—personally; *anvarañjayat*—colored; *iha*—in this world; *brahmāṇḍa*—of the universe; *harmya-udare*—within the palace; *bhūyobhiḥ*—by varieties of means; *nava-rāga*—of new attraction; *hiṅgula-bharaiḥ*—by the vermilion; *śṛṅgāra*—of love affairs; *kāruḥ*—the craftsman; *kṛtī*—very expert.

TRANSLATION

" 'O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Śrīmatī Rādhārāṇī's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Śrīmatī Rādhārāṇī. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.' "

PURPORT

This verse quoted by Rāmānanda Rāya is included in Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (14.155).

TEXT 196

প্রভু কহে,—'সাধ্যবস্তুর অবধি' এই হয়।
তোমার প্রসাদে ইহা জানিলুঁ নিশ্চয়॥ ১৯৬॥

prabhu kahe, ——'sādhya-vastura avadhi' ei haya
tomāra prasāde ihā jāniluṅ niścaya

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu confirmed; *sādhya-vastura*—of the object of life; *avadhi'*—the limit; *ei*—this; *haya*—is; *tomāra*—of you; *prasāde*—by the mercy; *ihā*—this; *jāniluṅ*—I have understood; *niścaya*—conclusively.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda Rāya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

TEXT 197

'সাধ্যবস্তু' 'সাধন' বিনু কেহ নাহি পায়।
কৃপা করি' কহ, রায়, পাবার উপায়॥ ১৯৭॥

'sādhya-vastu' 'sādhana' vinu keha nāhi pāya
kṛpā kari' kaha, rāya, pābāra upāya

SYNONYMS

sādhya-vastu—the goal of life; *sādhana vinu*—without practicing the process; *keha nāhi pāya*—no one achieves; *kṛpā kari'*—very mercifully; *kaha*—please explain; *rāya*—My dear Rāmānanda Rāya; *pābāra upāya*—the means of achieving.

TRANSLATION

"The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

TEXT 198

রায় কহে,—যেই কহাও, সেই কহি বাণী।
কি কহিয়ে ভাল-মন্দ, কিছুই না জানি॥ ১৯৮॥

rāya kahe,—yei kahāo, sei kahi vāṇī
ki kahiye bhāla-manda, kichui nā jāni

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *yei*—whatever; *kahāo*—You make me speak; *sei*—that; *kahi*—I speak; *vāṇī*—message; *ki*—what; *kahiye*—I am speaking; *bhāla-manda*—good or bad; *kichui nā jāni*—I do not know anything.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

TEXT 199

ত্রিভুবন-মধ্যে ঐছে হয় কোন্ ধীর।
যে তোমার মায়া-নাটে হইবেক স্থির॥ ১৯৯॥

tribhuvana-madhye aiche haya kon dhīra
ye tomāra māyā-nāṭe ha-ibeka sthira

SYNONYMS

tri-bhuvana-madhye—within the three worlds; *aiche*—so much; *haya*—there is; *kon*—who; *dhīra*—patient; *ye*—who; *tomāra*—Your; *māyā-nāṭe*—in the manipulation of different energies; *ha-ibeka*—will be; *sthira*—steady.

TRANSLATION

"Within these three worlds who is so undisturbed that he can remain steady as You manipulate Your different energies?

TEXT 200

মোর মুখে বক্তা তুমি, তুমি হও শ্রোতা।
অত্যন্ত রহস্য, শুন, সাধনের কথা॥ ২০০॥

mora mukhe vaktā tumi, tumi hao śrotā
atyanta rahasya, śuna, sādhanera kathā

SYNONYMS

mora mukhe—in my mouth; *vaktā*—speaker; *tumi*—You are; *tumi*—You; *hao*—are; *śrotā*—the hearer; *atyanta rahasya*—extremely mysterious; *śuna*—now please hear; *sādhanera kathā*—the discussion of the process.

TRANSLATION

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.

PURPORT

Śrīla Sanātana Gosvāmī has advised us to hear about Kṛṣṇa from a Vaiṣṇava. He has explicitly forbidden us to hear from an *avaiṣṇava*.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

Thus quoting from *Padma Purāṇa*, Śrīla Sanātana Gosvāmī warns that one should not hear anything about Kṛṣṇa from an *avaiṣṇava*, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an *avaiṣṇava* are also poisonous. However, because a Vaiṣṇava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In *Bhagavad-gītā* the Supreme Lord says,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) When a pure Vaiṣṇava speaks, he speaks perfectly. How is this? His speech is managed by Kṛṣṇa Himself from within the heart. Śrīla Rāmānanda Rāya accepts this benediction from Śrī Caitanya Mahāprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Śrī Caitanya Mahāprabhu. According to *Bhagavad-gītā*:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* I am to be known; indeed I am the compiler of *Vedānta*, and I am the knower of the *Vedas*." (Bg. 15.15)

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of *māyā*, the illusory energy. A devotee, however, is directed by the Supreme Personality of

Godhead and comes under the influence of *yogamāyā*. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

TEXT 201

রাধাকৃষ্ণের লীলা এই অতি গূঢ়তর।
দাস্য-বাৎসল্যাদি-ভাবে না হয় গোচর॥ ২০১॥

rādhā-kṛṣṇera līlā ei ati gūḍhatara
dāsya-vātsalyādi-bhāve nā haya gocara

SYNONYMS

rādhā-kṛṣṇera līlā—the pastimes of Rādhā and Kṛṣṇa; *ei*—this is; *ati*—very much; *gūḍhatara*—more confidential; *dāsya*—of servitude; *vātsalya-ādi*—and of paternal love, etc.; *bhāve*—in the moods; *nā haya*—is not; *gocara*—appreciated.

TRANSLATION

"The pastimes of Rādhā and Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or paternal affection.

TEXT 202

সবে এক সখীগণের ইহাঁ অধিকার।
সখী হৈতে হয় এই লীলার বিস্তার॥ ২০২॥

sabe eka sakhī-gaṇera ihāṅ adhikāra
sakhī haite haya ei līlāra vistāra

SYNONYMS

sabe—only; *eka*—one; *sakhī-gaṇera*—of the *gopīs*; *ihāṅ*—in this; *adhikāra*—qualification; *sakhī*—the *gopīs*; *haite*—from; *haya*—is; *ei līlāra*—of these pastimes; *vistāra*—the expansion.

TRANSLATION

"Actually, only the gopīs have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

TEXT 203

সখী বিনা এই লীলা পুষ্ট নাহি হয়।
সখী লীলা বিস্তারিয়া, সখী আস্বাদয়॥ ২০৩॥

sakhī vinā ei līlā puṣṭa nāhi haya
sakhī līlā vistāriyā, sakhī āsvādaya

SYNONYMS

sakhī vinā—without the *gopīs*; *ei līlā*—these pastimes; *puṣṭa*—nourished; *nāhi haya*—are never; *sakhī*—the *gopīs*; *līlā*—the pastimes; *vistāriyā*—expanding; *sakhī*—the *gopīs*; *āsvādaya*—taste this mellow.

TRANSLATION

"Without the gopīs, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

TEXTS 204-205

সখী বিনা এই লীলায় অন্যের নাহি গতি।
সখীভাবে যে তাঁরে করে অনুগতি॥ ২০৪॥
রাধাকৃষ্ণ-কুঞ্জসেবা-সাধ্য সেই পায়।
সেই সাধ্য পাইতে আর নাহিক উপায়॥ ২০৫॥

sakhī vinā ei līlāya anyera nāhi gati
sakhī-bhāve ye tāṅre kare anugati

rādhā-kṛṣṇa-kuñjasevā-sādhya sei pāya
sei sādhya pāite āra nāhika upāya

SYNONYMS

sakhī vinā—without the *gopīs*; *ei līlāya*—in these pastimes; *anyera*—of others; *nāhi*—there is not; *gati*—entrance; *sakhī-bhāve*—in the mood of the *gopīs*; *ye*—anyone who; *tāṅre*—Lord Kṛṣṇa; *kare*—does; *anugati*—following; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *kuñja-sevā*—of service in the *kuñjas*, or gardens, of Vṛndāvana; *sādhya*—the goal; *sei pāya*—he gets; *sei*—that; *sādhya*—achievement; *pāite*—to receive; *āra*—other; *nāhika*—there is not; *upāya*—means.

TRANSLATION

"Without the help of the gopīs, one cannot enter into these pastimes. Only he who worships the Lord in the ecstasy of the gopīs, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding.

PURPORT

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord's service. One may be inclined to serve the Lord in servitude (*dāsya-rasa*), fraternity (*sakhya-rasa*), or paternal love (*vātsalya-rasa*), but all these cannot enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the *gopīs* in the ecstasy of *sakhī-bhāva*. Then only can one understand the transcendental mellow of conjugal love.

In the *Ujjvala-nīlamaṇi*, Śrīla Rūpa Gosvāmī advises:

prema-līlā-vihārāṇāṁ
samyag vistārikā sakhī
viśrambha-ratna-peṭī ca

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the *gopīs* is called a *sakhī*. Such a person is a confidential *gopī* in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa's confidence. The actual business of the *sakhīs* is described thus in *Ujjvala-nīlamaṇi*:

mithaḥ prema-guṇotkīrtis
tayor āsakti-kāritā
abhisāro dvayor eva
sakhyāḥ kṛṣṇe samarpaṇam

narmāśvāsana-nepathyaṁ
hṛdayodghāṭa-pāṭavam
chidra-saṁvṛtir etasyāḥ
paty-ādeḥ parivañcanā

śikṣā saṅgamanaṁ kāle
sevanaṁ vyajanādibhiḥ
tayor dvayor upālambhaḥ
sandeśa-preṣaṇaṁ tathā

nāyikā-prāṇa-saṁrakṣā
prayatnādyāḥ sakhī-kriyāḥ

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (*nāyaka*), and Rādhikā is the heroine (*nāyikā*). The first business of the *gopīs* is to chant the glories of both the hero and the heroine. Their second business is to create gradually a situation in which the hero may be attracted to the heroine and vice versa. Their third busi-

ness is to induce both of Them to approach one another. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both hero and heroine to meet at the proper time, the thirteenth to fan both hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.

Some material *sahajiyās* who cannot actually understand the pastimes of Rādhā and Kṛṣṇa manufacture their own life-styles without referring to authority. Such *sahajiyās* are called *sakhī-bhekī*, and sometimes they are called *gaura-nāgarī*. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Kṛṣṇa. Consequently they artificially decorate the material body to attract Kṛṣṇa, thinking themselves *sakhīs*. However, Kṛṣṇa is never attracted by the artificial grooming of the material body. As far as Śrīmatī Rādhārāṇī and Her *gopīs* are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. Indeed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the influence of Śrīmatī Rādhārāṇī and Her friends. They have nothing to do with anything mundane within the fourteen planetary systems of the universe. Although Kṛṣṇa is attractive to everyone, He is nonetheless attracted by the *gopīs* and Śrīmatī Rādhārāṇī.

One should not be misled by mental concoctions, supposing his material body to be perfect and deeming oneself a *sakhī*. This is something like *ahaṅgrahopāsanā*, that is, a Māyāvādī's worship of his own body as the Supreme. Śrīla Jīva Gosvāmī has cautioned mundaners to abstain from such conceptions. He also warns that thinking oneself one of the associates of the Supreme without following in the footsteps of the *gopīs* is as offensive as thinking oneself the Supreme. Such thinking is an *aparādha*. One has to practice living in Vṛndāvana by hearing about the talks of the *gopīs* with Kṛṣṇa. However, one should not consider himself a *gopī*, for this is offensive.

TEXT 206

বিভুরপি সুখরূপঃ স্বপ্রকাশোঽপি ভাবঃ
ক্ষণমপি ন হি রাধাকৃষ্ণয়োর্যঃ ঋতে স্যাঃ।
প্রবহতি রসপুষ্টিং চিদ্বিভূতীরিবেশঃ
শ্রয়তি ন পদমাসাং কঃ সখীনাং রসজ্ঞঃ ॥ ২০৬ ॥

vibhur api sukha-rūpaḥ sva-prakāśo 'pi bhāvaḥ
kṣaṇam api na hi rādhā-kṛṣṇayor yā ṛte svāḥ
pravahati rasa-puṣṭiṁ cid-vibhūtīr iveśaḥ
śrayati na padam āsāṁ kaḥ sakhīnāṁ rasa-jñaḥ

SYNONYMS

vibhuḥ—all-powerful; *api*—although; *sukha-rūpaḥ*—happiness personified; *sva-prakāśaḥ*—self-effulgent; *api*—although; *bhāvaḥ*—the completely spiritual activities; *kṣaṇam api*—even for a moment; *na*—never; *hi*—certainly; *rādhā-kṛṣṇayoḥ*—of Śrī Rādhā and Kṛṣṇa; *yāḥ*—whom; *ṛte*—without; *svāḥ*—His own entourage (the *gopīs*); *pravahati*—leads to; *rasa-puṣṭim*—completion of the highest humor; *cit-vibhūtīḥ*—spiritual potencies; *iva*—like; *īśaḥ*—the Supreme Personality of Godhead; *śrayati*—takes shelter of; *na*—not; *padam*—the position; *āsām*—of them; *kaḥ*—who; *sakhīnām*—of the personal associates; *rasa-jñaḥ*—one who is conversant with the science of mellows.

TRANSLATION

" 'The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopīs, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopīs, one cannot enter into the company of Rādhā and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking their shelter?'

PURPORT

This is a quotation from *Govinda-līlāmṛta* (10.17).

TEXT 207

সখীর স্বভাব এক অকথ্য-কথন।
কৃষ্ণ-সহ নিজলীলায় নাহি সখীর মন॥ ২০৭॥

sakhīra svabhāva eka akathya-kathana
kṛṣṇa-saha nija-līlāya nāhi sakhīra mana

SYNONYMS

sakhīra—of the *gopīs*; *sva-bhāva*—natural inclination; *eka*—one; *akathya*—inexplicable; *kathana*—narration; *kṛṣṇa-saha*—with Kṛṣṇa; *nija-līlāya*—in His personal pastimes; *nāhi*—not; *sakhīra*—of the *gopīs*; *mana*—the mind.

TRANSLATION

"There is an inexplicable fact about the natural inclinations of the gopīs. The gopīs never want to enjoy themselves with Kṛṣṇa personally.

TEXT 208

কৃষ্ণ সহ রাধিকার লীলা যে করায়।
নিজ-সুখ হৈতে তাতে কোটি সুখ পায় ॥ ২০৮ ॥

kṛṣṇa saha rādhikāra līlā ye karāya
nija-sukha haite tāte koṭi sukha pāya

SYNONYMS

kṛṣṇa saha—with Kṛṣṇa; *rādhikāra*—of Śrīmatī Rādhārāṇī; *līlā*—the pastimes; *ye*—which; *karāya*—they bring about; *nija-sukha*—personal happiness; *haite*—than; *tāte*—in that; *koṭi*—ten million times; *sukha*—the happiness; *pāya*—they derive.

TRANSLATION

"The happiness of the gopīs increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes.

TEXT 209

রাধার স্বরূপ—কৃষ্ণপ্রেম-কল্পলতা।
সখীগণ হয় তার পল্লব-পুষ্প-পাতা ॥ ২০৯ ॥

rādhāra svarūpa——kṛṣṇa-prema-kalpalatā
sakhī-gaṇa haya tāra pallava-puṣpa-pātā

SYNONYMS

rādhāra svarūpa—the spiritual nature of Śrīmatī Rādhārāṇī; *kṛṣṇa-prema*—of love of Kṛṣṇa; *kalpa-latā*—a creeper; *sakhī-gaṇa*—the *gopīs*; *haya*—are; *tāra*—of that creeper; *pallava*—the twigs; *puṣpa*—flowers; *pātā*—and leaves.

TRANSLATION

"By nature, Śrīmatī Rādhārāṇī is just like a creeper of love of Godhead, and the gopīs are the twigs, flowers and leaves of that creeper.

TEXT 210

কৃষ্ণলীলামৃত যদি লতাকে সিঞ্চয়।
নিজ-সুখ হৈতে পল্লবাদ্যের কোটি-সুখ হয়॥ ২১০॥

kṛṣṇa-līlāmṛta yadi latāke siñcaya
nija-sukha haite pallavādyera koṭi-sukha haya

SYNONYMS

kṛṣṇa-līlāmṛta—the nectar of Kṛṣṇa's pastimes; *yadi*—if; *latāke*—the creeper; *siñcaya*—sprinkles; *nija-sukha haite*—than personal happiness; *pallava-ādyera*—of the twigs, flowers and leaves; *koṭi*—ten million times; *sukha*—the happiness; *haya*—there is.

TRANSLATION

"When the nectar of Kṛṣṇa's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

PURPORT

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura states: "Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the *gopīs* are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. However, water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The *gopīs* are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental pleasure lies in uniting Them."

TEXT 211

সখ্যঃ শ্রীরাধিকায়া ব্রজকুমুদবিধোর্হ্লাদিনী-নামশক্তেঃ
সারাংশ-প্রেমবল্ল্যাঃ কিসলয়দলপুষ্পাদিতুল্যাঃ স্বতুল্যাঃ।
সিক্তায়াং কৃষ্ণলীলামৃতরসনিচয়ৈরুল্লসন্ত্যামমুষ্যাং
জাতোল্লাসাঃ স্বসেকাচ্ছতগুণমধিকং সন্তি যত্তন্ন চিত্রম্॥২১১॥

sakhyaḥ śrī-rādhikāyā vraja-kumuda-vidhor hlādinī-nāma-śakteḥ
sārāṁśa-prema-vallyāḥ kisalaya-dala-puṣpādi-tulyāḥ sva-tulyāḥ
siktāyāṁ kṛṣṇa-līlāmṛta-rasa-nicayair ullasantyām amuṣyāṁ
jātollāsāḥ sva-sekāc chata-guṇam adhikaṁ santi yat tan na citram

SYNONYMS

sakhyaḥ—friends like Lalitā and Viśākhā; *śrī-rādhikāyāḥ*—of Śrīmatī Rādhārāṇī; *vraja-kumuda*—of the lotuslike inhabitants of Vrajabhūmi; *vidhoḥ*—of the moon (Kṛṣṇa); *hlādinī*—pleasure-giving; *nāma*—of the name; *śakteḥ*—of the potency; *sāra-aṁśa*—the active principle; *prema-vallyāḥ*—of the creeper of love of Godhead; *kisalaya*—newly grown; *dala*—leaves; *puṣpa*—flowers; *ādi*—and so on; *tulyāḥ*—equal to; *sva-tulyāḥ*—equal to Herself; *siktāyām*—when sprinkled; *kṛṣṇa-līlā*—of the pastimes of Kṛṣṇa; *amṛta*—of the nectar; *rasa-nicayaiḥ*—by drops of the juice; *ullasantyām*—shining; *amuṣyām*—of Her, Śrīmatī Rādhārāṇī; *jāta-ullāsāḥ*—having awakened pleasure; *sva-sekāt*—than her own sprinkling; *śata-guṇam*—a hundred times; *adhikam*—more; *santi*—are; *yat*—which; *tat*—that; *na*—not; *citram*—wonderful.

TRANSLATION

" 'All the gopīs, the personal friends of Śrīmatī Rādhārāṇī, are equal to Her. Kṛṣṇa is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as āhlādinī, of which the active principle is Śrīmatī Rādhārāṇī. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Kṛṣṇa's pastimes is sprinkled on Śrīmatī Rādhārāṇī, all Her friends, the gopīs, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.'

PURPORT

This verse is also from *Govinda-līlāmṛta* (10.16).

TEXT 212

যদ্যপি সখীর কৃষ্ণ-সঙ্গমে নাহি মন।
তথাপি রাধিকা যত্নে করান সঙ্গম॥ ২১২॥

yadyapi sakhīra kṛṣṇa-saṅgame nāhi mana
tathāpi rādhikā yatne karāna saṅgama

SYNONYMS

yadyapi—although; *sakhīra*—of the gopīs; *kṛṣṇa-saṅgame*—directly enjoying with Kṛṣṇa; *nāhi*—not; *mana*—the mind; *tathāpi*—still; *rādhikā*—Śrīmatī Rādhārāṇī; *yatne*—with great endeavor; *karāna*—causes; *saṅgama*—association with Kṛṣṇa.

TRANSLATION

"Although the gopīs, Śrīmatī Rādhārāṇī's friends, do not desire to enjoy themselves directly with Kṛṣṇa, Śrīmatī Rādhārāṇī makes a great endeavor to induce Kṛṣṇa to enjoy Himself with the gopīs.

TEXT 213

নানা-চ্ছলে কৃষ্ণে প্রেরি' সঙ্গম করায়।
আত্মকৃষ্ণ-সঙ্গ হৈতে কোটি-সুখ পায়॥ ২১৩॥

nānā-cchale kṛṣṇe preri' saṅgama karāya
ātma-kṛṣṇa-saṅga haite koṭi-sukha pāya

SYNONYMS

nānā-chale—under different pleas; *kṛṣṇe*—unto Kṛṣṇa; *preri'*—sending; *saṅgama*—direct association; *karāya*—induces; *ātma-kṛṣṇa-saṅga*—personal association with Kṛṣṇa; *haite*—than; *koṭi-sukha*—ten million times more happiness; *pāya*—She gets.

TRANSLATION

"Presenting various pleas for the gopīs, Śrīmatī Rādhārāṇī sometimes sends the gopīs to Kṛṣṇa just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed by direct association.

TEXT 214

অন্যোন্যে বিশুদ্ধ প্রেমে করে রস পুষ্ট।
তাঁ-সবার প্রেম দেখি' কৃষ্ণ হয় তুষ্ট॥ ২১৪॥

anyonye viśuddha preme kare rasa puṣṭa
tāṅ-sabāra prema dekhi' kṛṣṇa haya tuṣṭa

SYNONYMS

anyonye—by one another; *viśuddha*—transcendental; *preme*—in love of Godhead; *kare*—makes; *rasa*—the mellow; *puṣṭa*—nourished; *tāṅ-sabāra*—of all of them; *prema*—the love of Godhead; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *tuṣṭa*—satisfied.

TRANSLATION

"The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Kṛṣṇa sees how the gopīs have developed pure love for Him, He becomes very satisfied.

PURPORT

Śrīmatī Rādhārāṇī and the *gopīs* are not interested in their personal happiness derived from association with Kṛṣṇa. Rather, they become happy by seeing one another associate with Kṛṣṇa. In this way their dealings are further nourished by love of Godhead, and seeing this, Kṛṣṇa is very pleased.

TEXT 215

সহজ গোপীর প্রেম,—নহে প্রাকৃত কাম।
কামক্রীড়া-সাম্যে তার কহি 'কাম'-নাম ॥ ২১৫

sahaja gopīra prema,—nahe prākṛta kāma
kāma-krīḍā-sāmye tāra kahi 'kāma'-nāma

SYNONYMS

sahaja—natural; *gopīra*—of the *gopīs*; *prema*—love of Godhead; *nahe*—is not; *prākṛta*—material; *kāma*—lust; *kāma-krīḍā*—lusty affairs; *sāmye*—in appearing equal to; *tāra*—of such activities; *kahi*—I speak; *kāma-nāma*—the name "lust."

TRANSLATION

"It is to be noted that the natural characteristic of the gopīs is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Kṛṣṇa is sometimes described as lust.

PURPORT

Bhaktisiddhānta Sarasvatī Ṭhākura says that material lust should never be attributed to Kṛṣṇa, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Kṛṣṇa. Only *prema*, or love of Godhead, is applicable for the satisfaction of Kṛṣṇa. *Prema* is full service rendered unto the Lord. The lusty affairs of the *gopīs* actually constitute the topmost love of Godhead because the *gopīs* never act for their own personal satisfaction. They are simply pleased by engaging other *gopīs* in the service of the Lord. The *gopīs* derive more transcendental pleasure from indirectly engaging other *gopīs* in the service of Kṛṣṇa than from engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Kṛṣṇa.

TEXT 216

প্রেমৈব গোপরামাণাং কাম ইত্যগমৎ প্রথাম্।
ইত্যুদ্ধবাদয়োঽপ্যেতং বাঞ্ছন্তি ভগবৎপ্রিয়াঃ ॥ ২১৬ ॥

premaiva gopa-rāmāṇāṁ
kāma ity agamat prathām
ity uddhavādayo 'py etaṁ
vāñchanti bhagavat-priyāḥ

SYNONYMS

premā—love of Godhead; *eva*—certainly; *gopa-rāmāṇām*—of all the *gopīs*; *kāmaḥ*—lust; *iti*—thus; *agamat*—became current; *prathām*—the process; *iti*—thus; *uddhava-ādayaḥ*—all devotees, headed by Uddhava; *api*—certainly; *etam*—this type of behavior; *vāñchanti*—desire; *bhagavat-priyāḥ*—those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

"The dealings of the gopīs with Kṛṣṇa are on the platform of pure love of Godhead. However, they are sometimes considered to be lusty. But because such dealings are completely spiritual, all the dearmost devotees of the Lord like Uddhava and others also desire to participate in them.

PURPORT

This is a quotation from *Bhakti-rasāmṛta-sindhu* (1.2.285).

TEXT 217

নিজেন্দ্রিয়সুখহেতু কামের তাৎপর্য।
কৃষ্ণসুখ-তাৎপর্য গোপীভাব-বর্য ॥ ২১৭ ॥

nijendriya-sukha-hetu kāmera tātparya
kṛṣṇa-sukha-tātparya gopī-bhāva-varya

SYNONYMS

nija-indriya—of one's own senses; *sukha*—of the happiness; *hetu*—for the reason; *kāmera*—of lusty desire; *tātparya*—intention; *kṛṣṇa*—of Kṛṣṇa; *sukha*—the happiness; *tātparya*—intention; *gopī-bhāva-varya*—the foremost mood of the *gopīs*.

TRANSLATION

"Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopīs is not like that. Their only desire is to satisfy the senses of Kṛṣṇa.

TEXT 218

নিজেন্দ্রিয়সুখবাঞ্ছা নাহি গোপিকার।
কৃষ্ণে সুখ দিতে করে সঙ্গম-বিহার ॥ ২১৮ ॥

nijendriya-sukha-vāñchā nāhi gopikāra
kṛṣṇe sukha dite kare saṅgama-vihāra

SYNONYMS

nija-indriya-sukha—for personal sense gratification; *vāñchā*—the desire; *nāhi*—there is not; *gopikāra*—of the *gopīs*; *kṛṣṇe*—unto Kṛṣṇa; *sukha*—happiness; *dite*—to give; *kare*—do; *saṅgama-vihāra*—mingling and enjoying with Kṛṣṇa.

TRANSLATION

"Among the gopīs, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Kṛṣṇa, and in this way they mingle with Him and enjoy Him.

TEXT 219

যত্তে সুজাতচরণাম্বুরুহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধীমহি কর্কশেষু।
তেনাটবীমটসি তদ্ব্যথতে ন কিংস্বিৎ
কূর্পাদিভির্ভ্রমতি ধীর্ভবদায়ুষাং নঃ ॥ ২১৯ ॥

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat—because; *te*—Your; *sujāta*—delicate; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid of; *śanaiḥ*—very carefully; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—very rough and hard; *tena*—by such lotus feet; *aṭavīm*—the forest; *aṭasi*—You wander; *tat vyathate*—that gives us pain; *na*—not; *kim svit*—whether; *kūrpa-ādibhiḥ*—by the small particles of stone; *bhramati*—bewilders; *dhīḥ*—intelligence; *bhavat-āyuṣām*—of persons who consider You as the duration of life; *naḥ*—of us.

TRANSLATION

"All the gopīs said, 'Dear Kṛṣṇa, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.19).

TEXT 220

সেই গোপীভাবামৃতে যাঁর লোভ হয়।
বেদধর্মলোক ত্যজি' সে কৃষ্ণে ভজয়॥ ২২০॥

sei gopī-bhāvāmṛte yāṅra lobha haya
veda-dharma-loka tyaji' se kṛṣṇe bhayaja

SYNONYMS

sei—that; *gopī*—of the *gopīs*; *bhāva-amṛte*—in the nectar of the ecstasy; *yāṅra*—whose; *lobha*—attachment; *haya*—is; *veda-dharma*—religious principles of the *Vedas*; *loka*—popular opinion; *tyaji'*—giving up; *se*—he; *kṛṣṇe*—unto Kṛṣṇa; *bhajaya*—renders loving service.

TRANSLATION

"One who is attracted by that ecstatic love of the gopīs does not care about the regulative principles of Vedic life or popular opinion. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.

TEXT 221

রাগানুগ-মার্গে তাঁরে ভজে যেই জন।
সেইজন পায় ব্রজে ব্রজেন্দ্রনন্দন॥ ২২১॥

rāgānuga-mārge tāṅre bhaje yei jana
sei-jana pāya vraje vrajendra-nandana

SYNONYMS

rāga-anuga—of spontaneous attachment; *mārge*—on the path; *tāṅre*—Kṛṣṇa; *bhaje*—worships; *yei*—who; *jana*—a person; *sei-jana*—that person; *pāya*—gets; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

"If one worships the Lord on the path of spontaneous love and goes to Vṛndāvana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the the regulative principles enjoined in the *śāstras* and given by the spiritual master. One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of *rāgānugā-bhakti.* One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa's service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Kṛṣṇa is transcendental. It may seem that the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called *guṇātīta,* or *nirguṇa,* for it is not contaminated by the three modes of material nature.

TEXT 222

ব্রজলোকের কোন ভাব লঞা যেই ভজে।
ভাবযোগ্য দেহ পাঞা কৃষ্ণ পায় ব্রজে ॥ ২২২ ॥

vraja-lokera kona bhāva lañā yei bhaje
bhāva-yogya deha pāñā kṛṣṇa pāya vraje

SYNONYMS

vraja-lokera—of the planet known as Goloka Vṛndāvana; *kona*—some; *bhāva*—mood; *lañā*—accepting; *yei*—anyone who; *bhaje*—executes devotional service; *bhāva-yogya*—suitable for that spiritual attraction; *deha*—a body; *pāñā*—getting; *kṛṣṇa*—Lord Kṛṣṇa; *pāya*—gets; *vraje*—in Vṛndāvana.

TRANSLATION

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka Vṛndāvana.

TEXT 223

তাহাতে দৃষ্টান্ত—উপনিষদ্ শ্রুতিগণ।
রাগমার্গে ভজি' পাইল ব্রজেন্দ্রনন্দন ॥ ২২৩ ॥

tāhāte dṛṣṭānta——upaniṣad śruti-gaṇa
rāga-mārge bhaji' pāila vrajendra-nandana

SYNONYMS

tāhāte—in this matter; *dṛṣṭānta*—the example; *upaniṣad śruti-gaṇa*—the great sages known as the personified *Upaniṣads* or *śrutis*; *rāga-mārge*—on the path of spontaneous love; *bhaji'*—worshiping; *pāila*—obtained; *vrajendra-nandana*—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Those saintly persons who presented the Upaniṣads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In the Goloka Vṛndāvana planet, Kṛṣṇa's servants are headed by Raktaka and Patraka. Kṛṣṇa's friends are headed by Śrīdāmā, Subala and others. There are also elderly *gopīs* and the cowherd men headed by Nanda Mahārāja, mother Yaśodā and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Kṛṣṇa. One who wants to return home to serve the Lord directly is attracted to Kṛṣṇa as a servant, friend, father or mother. By continuously serving Kṛṣṇa during this life in a particular ecstasy, one gives up the material body and attains a suitable spiritual body to serve Kṛṣṇa in terms of a particular attachment. One may serve as a servant, friend, father or mother. In the same way, if one wants to serve Kṛṣṇa in conjugal love, he can also attain a body under the guidance of the *gopīs*. The most vivid example in this connection is those saintly personalities known as *śrutis,* who presented the *Upaniṣads*. These *śrutis* understand that without serving Kṛṣṇa and following in the footsteps of the *gopīs,* there is no possibility of entering the kingdom of God. Therefore they engage in spontaneous loving service unto Kṛṣṇa and follow in the footsteps of the *gopīs*.

TEXT 224

নিভৃতমরুন্মনোঽক্ষদৃঢ়যোগযুজো হৃদি য-
ন্মুনয় উপাসতে তদরয়োঽপি যযুঃ স্মরণাৎ।

স্ত্রিয় উরগেন্দ্রভোগভুজদণ্ডবিষক্ত-ধিয়ো
বয়মপি তে সমাঃ সমদৃশোঽঙ্ঘ্রিসরোজসুধাঃ ॥ ২২৫ ॥

nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ

SYNONYMS

nibhṛta—controlled; *marut*—the life air; *manaḥ*—the mind; *akṣa*—senses; *dṛḍha*—strong; *yoga*—in the mystic *yoga* process; *yujaḥ*—who are engaged; *hṛdi*—within the heart; *yat*—who; *munayaḥ*—the great sages; *upāsate*—worship; *tat*—that; *arayaḥ*—the enemies; *api*—also; *yayuḥ*—obtain; *smaraṇāt*—from remembering; *striyaḥ*—the *gopīs*; *uragendra*—of serpents; *bhoga*—like the bodies; *bhuja*—the arms; *daṇḍa*—like rods; *viṣakta*—fastened to; *dhiyaḥ*—whose minds; *vayam api*—we also; *te*—Your; *samāḥ*—equal to them; *samadṛśaḥ*—having the same ecstatic emotions; *aṅghri-saroja*—of the lotus feet; *sudhāḥ*—the nectar.

TRANSLATION

" 'By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. The damsels of Vraja, the gopīs, simply wanted to embrace Kṛṣṇa and hold His arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa, they ultimately acquired a taste for the nectar of the Lord's lotus feet. We can also taste the nectar of Kṛṣṇa's lotus feet by following in the footsteps of the gopīs.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.23) spoken by the *śrutis,* the personified *Vedas.*

TEXT 225

'সমদৃশঃ'-শব্দে কহে 'সেই ভাবে অনুগতি'।
'সমাঃ'-শব্দে কহে শ্রুতির গোপীদেহ-প্রাপ্তি ॥২২৫॥

'samadṛśaḥ'-śabde kahe 'sei bhāve anugati'
'samāḥ'-śabde kahe śrutira gopī-deha-prāpti

SYNONYMS

sama-dṛśaḥ—*samadṛśaḥ*; *śabde*—by this word; *kahe*—it says; *sei*—that; *bhāve*—in the emotion; *anugati*—following; *samāḥ*—*samāḥ*; *śabde*—by this word; *kahe*—it says; *śrutira*—of the persons known as the *śrutis*; *gopī-deha*—the bodies of the *gopīs*; *prāpti*—attainment.

TRANSLATION

The word 'samadṛśaḥ,' mentioned in the fourth line of the previous verse, means 'following the mood of the gopīs.' The word 'samāḥ' means 'attaining a body like those of the gopīs.'

TEXT 226

'অঙ্ঘ্রি-পদ্মসুধা'য় কহে 'কৃষ্ণসঙ্গানন্দ'।
বিধিমার্গে না পাইয়ে ব্রজে কৃষ্ণচন্দ্র ॥ ২২৬ ॥

'aṅghri-padma-sudhā'ya kahe 'kṛṣṇa-saṅgānanda'
vidhi-mārge nā pāiye vraje kṛṣṇa-candra

SYNONYMS

aṅghri-padma-sudhāya—by the nectar derived from the lotus feet of Kṛṣṇa; *kahe*—it says; *kṛṣṇa-saṅgānanda*—transcendental bliss by the association of Kṛṣṇa; *vidhi-mārge*—on the path of regulative principles; *nā pāiye*—one does not get; *vraje*—in Goloka Vṛndāvana; *kṛṣṇa-candra*—Lord Kṛṣṇa.

TRANSLATION

"The word 'aṅghri-padma-sudhā' means 'associating intimately with Kṛṣṇa.' One can attain such perfection only by spontaneous love of God. One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by serving the Lord according to regulative principles.

TEXT 227

নায়ং সুখাপো ভগবান্ দেহিনাং গোপিকাসুতঃ।
জ্ঞানিনাঞ্চাত্মভূতানাং যথা ভক্তিমতামিহ ॥ ২২৭ ॥

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhaktimatām iha

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa's being subjugated by the *gopīs* and thus glorifying them.

TEXT 228

অতএব গোপীভাব করি অঙ্গীকার।
রাত্রি-দিন চিন্তে রাধাকৃষ্ণের বিহার॥ ২২৮॥

ataeva gopī-bhāva kari aṅgīkāra
rātri-dina cinte rādhā-kṛṣṇera vihāra

SYNONYMS

ataeva—therefore; *gopī-bhāva*—the loving mood of the *gopīs*; *kari*—making; *aṅgīkāra*—acceptance; *rātri-dina*—day and night; *cinte*—one thinks; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *vihāra*—the pastimes.

TRANSLATION

"Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 229

সিদ্ধদেহে চিন্তি' করে তাহাঁঞি সেবন।
সখীভাবে পায় রাধাকৃষ্ণের চরণ॥ ২২৯॥

siddha-dehe cinti' kare tāhāṅñi sevana
sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa

SYNONYMS

siddha-dehe—in the perfected stage; *cinti'*—by remembering; *kare*—does; *tāhāṅñi*—in the spiritual world; *sevana*—service; *sakhī-bhāve*—in mood of the *gopīs*; *pāya*—gets; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *caraṇa*—the lotus feet.

TRANSLATION

"After thinking of Rādhā and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the gopīs.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the word *siddha-deha,* "perfected spiritual body," refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Rādhā and Kṛṣṇa: *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.*

When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Rādhā and Kṛṣṇa. That body is called *siddha-deha.* The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross body to enjoy the objects of one's desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by *Bhagavad-gītā* (4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.*

One is elevated to the spiritual world by the spiritual body and is situated either in Goloka Vṛndāvana or in another Vaikuṇṭha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Rādhā and Kṛṣṇa. This is the platform of *bhakti* (*hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuṇṭha, the consort is Lakṣmī, and in Goloka

Vṛndāvana the consort if Śrīmatī Rādhārāṇī. In the spiritual body, free from material contamination, one can serve Rādhā-Kṛṣṇa and Lakṣmī-Nārāyaṇa. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called *siddha-deha,* the body by which one can render transcendental service unto Rādhā and Kṛṣṇa. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, *sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa:* only transcendentally elevated persons in the mood of the *gopīs* can engage in the service of the lotus feet of Rādhā and Kṛṣṇa.

TEXT 230

গোপী-আনুগত্য বিনা ঐশ্বর্যজ্ঞানে।
ভজিলেহ নাহি পায় ব্রজেন্দ্রনন্দনে ॥ ২৩০ ॥

gopī-ānugatya vinā aiśvarya-jñāne
bhajileha nāhi pāya vrajendra-nandane

SYNONYMS

gopī-ānugatya—subservience to the *gopīs*; *vinā*—without; *aiśvarya-jñāne*—in the knowledge of opulence; *bhajileha*—if serving the Supreme Lord; *nāhi*—not; *pāya*—gets; *vrajendra-nandane*—the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

PURPORT

One can worship Lakṣmī-Nārāyaṇa by the process of *vidhi-mārga,* worshiping the Lord with regulative principles according to the instructions of the *śāstra* and the spiritual master. However, the Supreme Personality of Godhead, Rādhā-Kṛṣṇa, cannot be directly worshiped by this process. The dealings between Rādhā and Kṛṣṇa and the *gopīs* are devoid of the opulences of Lakṣmī-Nārāyaṇa. The process of *vidhi-mārga,* following the regulative principles, is utilized in the worship of Lakṣmī-Nārāyaṇa, whereas the process of spontaneous service—following in the footsteps of the *gopīs,* who are the denizens of Vṛndāvana—is transcendentally more advanced and is the process whereby Rādhā and Kṛṣṇa are worshiped. One cannot attain this elevated position while worshiping the Lord in His opulence. Those attracted by the conjugal love between Rādhā and Kṛṣṇa must follow in the

footsteps of the *gopīs.* Only then is it possible to enter into the Lord's service in Goloka Vṛndāvana and directly associate with Rādhā and Kṛṣṇa.

TEXT 231

তাহাতে দৃষ্টান্ত—লক্ষ্মী করিল ভজন।
তথাপি না পাইল ব্রজে ব্রজেন্দ্রনন্দন ॥ ২৩১ ॥

tāhāte dṛṣṭānta——lakṣmī karila bhajana
tathāpi nā pāila vraje vrajendra-nandana

SYNONYMS

tāhāte—in that; *dṛṣṭānta*—the evidence; *lakṣmī*—the goddess of fortune; *karila*—did; *bhajana*—worship; *tathāpi*—still; *nā*—not; *pāila*—got; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"The unspoken example in this connection is the goddess of fortune, who worshiped Lord Kṛṣṇa in order to attain His pastimes in Vṛndāvana. However, due to her opulent life-style, she could not attain the service of Kṛṣṇa in Vṛndāvana.

TEXT 232

নায়ং শ্রিয়োঽঙ্গ উ নিতান্তরতেঃ প্রসাদঃ
স্বর্যোষিতাং নলিনগন্ধরুচাং কুতোঽন্যাঃ।
রাসোৎসবেঽস্য ভুজদণ্ডগৃহীতকণ্ঠ-
লব্ধাশিষাং য উদগাদ্ব্রজসুন্দরীণাম্ ॥ ২৩২ ॥

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the flavor; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī

Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced around the neck by the Lord's arms. This transcendental favor was never enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, whose bodily luster and flavor exactly resemble a lotus flower. And what to speak of worldly women, who are very beautiful according to the material estimation?' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.47.60).

TEXT 233

এত শুনি' প্রভু তাঁরে কৈল আলিঙ্গন।
দুই জনে গলাগলি করেন ক্রন্দন॥ ২৩৩॥

eta śuni' prabhu tāṅre kaila āliṅgana
dui jane galāgali karena krandana

SYNONYMS

eta śuni'—hearing so much; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rāmānanda Rāya; *kaila*—did; *āliṅgana*—embracing; *dui jane*—both of them; *galāgali*—embracing shoulder to shoulder; *karena*—did; *krandana*—crying.

TRANSLATION

After hearing this, Lord Śrī Caitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, clasping one another's shoulders, began to cry.

TEXT 234

এইমত প্রেমাবেশে রাত্রি গোঙাইলা।
প্রাতঃকালে নিজ-নিজ-কার্যে দুঁহে গেলা॥ ২৩৪॥

ei-mata premāveśe rātri goṅāilā
prātaḥ-kāle nija-nija-kārye duṅhe gelā

SYNONYMS

ei-mata—in this way; *prema-āveśe*—in ecstatic love of Godhead; *rātri*—the night; *goṅāilā*—passed; *prātaḥ-kāle*—in the morning; *nija-nija-kārye*—in their own respective duties; *duṅhe*—both of them; *gelā*—departed.

TRANSLATION

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

TEXT 235

বিদায়-সময়ে প্রভুর চরণে ধরিয়া।
রামানন্দ রায় কহে বিনতি করিয়া॥ ২৩৫॥

vidāya-samaye prabhura caraṇe dhariyā
rāmānanda rāya kahe vinati kariyā

SYNONYMS

vidāya-samaye—at the point of departure; *prabhura caraṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhariyā*—capturing; *rāmānanda rāya*—Rāmānanda Rāya; *kahe*—says; *vinati kariyā*—with great humility.

TRANSLATION

Before departing from Śrī Caitanya Mahāprabhu, Rāmānanda Rāya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

TEXT 236

'মোরে কৃপা করিতে তোমার ইহাঁ আগমন।
দিন দশ রহি' শোধ মোর দুষ্ট মন॥ ২৩৬॥

'more kṛpā karite tomāra ihāṅ āgamana
dina daśa rahi' śodha mora duṣṭa mana

SYNONYMS

more—unto me; *kṛpā*—mercy; *karite*—to do; *tomāra*—Your; *ihāṅ*—here; *āgamana*—coming; *dina daśa rahi'*—remaining at least ten days; *śodha*—purify; *mora*—my; *duṣṭa mana*—polluted mind.

TRANSLATION

Śrī Rāmānanda Rāya said, "You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

TEXT 237

তোমা বিনা অন্য নাহি জীব উদ্ধারিতে ।
তোমা বিনা অন্য নাহি কৃষ্ণপ্রেম দিতে ॥' ২৩৭ ॥

tomā vinā anya nāhi jīva uddhārite
tomā vinā anya nāhi kṛṣṇa-prema dite'

SYNONYMS

tomā vinā—without You; *anya*—anyone else; *nāhi*—there is not; *jīva*—the living entity; *uddhārite*—to liberate; *tomā vinā*—without You; *anya*—anyone else; *nāhi*—there is not; *kṛṣṇa-prema dite*—to bestow love of Kṛṣṇa.

TRANSLATION

"But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Kṛṣṇa."

TEXT 238

প্রভু কহে,—আইলাঙ শুনি' তোমার গুণ ।
কৃষ্ণকথা শুনি, শুদ্ধ করাইতে মন ॥ ২৩৮ ॥

prabhu kahe,——āilāṅa śuni' tomāra guṇa
kṛṣṇa-kathā śuni, śuddha karāite mana

SYNONYMS

prabhu kahe—the Lord said; *āilāṅa*—I have come; *śuni'*—hearing; *tomāra*—your; *guṇa*—qualities; *kṛṣṇa-kathā*—these topics about Kṛṣṇa; *śuni*—I hear; *śuddha karāite*—just to make pure; *mana*—the mind.

TRANSLATION

The Lord replied, "Having heard about your good qualities, I have come here. I have come to hear about Kṛṣṇa from you and thus purify My mind.

TEXT 239

যৈছে শুনিলুঁ, তৈছে দেখিলুঁ তোমার মহিমা।
রাধাকৃষ্ণ-প্রেমরস-জ্ঞানের তুমি সীমা॥ ২৩৯॥

yaiche śuniluṅ, taiche dekhiluṅ tomāra mahimā
rādhā-kṛṣṇa-premarasa-jñānera tumi sīmā

SYNONYMS

yaiche—as much; *śuniluṅ*—as I have heard; *taiche*—that much; *dekhiluṅ*—I have seen; *tomāra mahimā*—your glories; *rādhā-kṛṣṇa-prema-rasa-jñānera*—of transcendental knowledge about the loving affairs of Rādhā and Kṛṣṇa; *tumi*—you; *sīmā*—the ultimate goal.

TRANSLATION

"Just as I have heard from you, I have also actually seen your glories. As far as Rādhā and Kṛṣṇa's pastimes in a loving mood are concerned, you are the limit of knowledge."

PURPORT

Śrī Caitanya Mahāprabhu found Rāmānanda Rāya to be the best authority in transcendental knowledge of the loving affairs between Rādhā and Kṛṣṇa. In this verse the Lord actually states that Rāmānanda Rāya was the limit of this knowledge.

TEXT 240

দশ দিনের কা-কথা যাবৎ আমি জীব'।
তাবৎ তোমার সঙ্গ ছাড়িতে নারিব॥ ২৪০॥

daśa dinera kā-kathā yāvat āmi jība'
tāvat tomāra saṅga chāḍite nāriba

SYNONYMS

daśa dinera—of ten days; *kā-kathā*—what to speak; *yāvat*—as long as; *āmi*—I; *jība*—shall live; *tāvat*—that long; *tomāra*—of you; *saṅga*—the association; *chāḍite*—to give up; *nāriba*—I shall not be able.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

TEXT 241

নীলাচলে তুমি-আমি থাকিব এক-সঙ্গে।
সুখে গোঙাইব কাল কৃষ্ণকথা-রঙ্গে ॥ ২৪১ ॥

nīlācale tumi-āmi thākiba eka-saṅge
sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge

SYNONYMS

nīlācale—in Jagannātha Purī; *tumi*—you; *āmi*—I; *thākiba*—shall stay; *eka-saṅge*—together; *sukhe*—in happiness; *goṅāiba*—will pass; *kāla*—time; *kṛṣṇa-kathā-raṅge*—in the joy of talking about Kṛṣṇa.

TRANSLATION

"Both you and I shall remain together at Jagannātha Purī. We shall pass our time together in joy, talking about Kṛṣṇa and His pastimes."

TEXT 242

এত বলি' দুঁহে নিজ-নিজ কার্যে গেলা।
সন্ধ্যাকালে রায় পুনঃ আসিয়া মিলিলা ॥ ২৪২ ॥

eta bali' duṅhe nija-nija kārye gelā
sandhyā-kāle rāya punaḥ āsiyā mililā

SYNONYMS

eta bali'—saying this; *duṅhe*—both of them; *nija-nija*—their own respective; *kārye*—in the duties; *gelā*—departed; *sandhyā-kāle*—in the evening; *rāya*—Rāmānanda Rāya; *punaḥ*—again; *āsiyā*—coming there; *mililā*—met.

TRANSLATION

In this way they both departed to perform their respective duties. Then, in the evening, Rāmānanda Rāya returned to see Lord Caitanya Mahāprabhu.

TEXT 243

অন্যোন্যে মিলি' দুঁহে নিভৃতে বসিয়া।
প্রশ্নোত্তর-গোষ্ঠী কহে আনন্দিত হঞা ॥ ২৪৩ ॥

anyonye mili' duṅhe nibhṛte vasiyā
praśnottara-goṣṭhī kahe ānandita hañā

SYNONYMS

anyonye—one another; *mili'*—meeting; *duṅhe*—both of them; *nibhṛte*—in a secluded place; *vasiyā*—sitting; *praśna-uttara*—of questions and answers; *goṣṭhī*—a discussion; *kahe*—spoke; *ānandita*—jubilant; *hañā*—becoming.

TRANSLATION

Thus they met time and time again, both sitting in a secluded place and jubilantly discussing the pastimes of Kṛṣṇa by the question and answer process.

TEXT 244

প্রভু পুছে, রামানন্দ করেন উত্তর।
এই মত সেই রাত্রে কথা পরস্পর ॥ ২৪৪ ॥

prabhu puche, rāmānanda karena uttara
ei mata sei rātre kathā paraspara

SYNONYMS

prabhu puche—the Lord inquires; *rāmānanda*—Rāya Rāmānanda; *karena*—gives; *uttara*—answers; *ei mata*—in this way; *sei rātre*—on that night; *kathā*—discussion; *paraspara*—mutual.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the questions, and Śrī Rāmānanda Rāya gave the answers. In this way they were engaged in discussion throughout the night.

TEXT 245

প্রভু কহে,—"কোন্ বিদ্যা বিদ্যা-মধ্যে সার ?"
রায় কহে,—"কৃষ্ণভক্তি বিনা বিদ্যা নাহি আর ॥"২৪৫॥

prabhu kahe,—"kon vidyā vidyā-madhye sāra?"
rāya kahe,—"kṛṣṇa-bhakti vinā vidyā nāhi āra"

SYNONYMS

prabhu kahe—the Lord inquired; *kon*—what; *vidyā*—knowledge; *vidyā-madhye*—in the midst of knowledge; *sāra*—the most important; *rāya kahe*—Rāmānanda Rāya answered; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinā*—except; *vidyā*—education; *nāhi*—there is not; *āra*—any other.

TRANSLATION

On one occasion, the Lord inquired, "Of all types of education, which is the most important?" Rāmānanda Rāya replied, "There is no education that is important other than the transcendental devotional service of Kṛṣṇa."

PURPORT

Texts 245 to 257 are all questions and answers between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Kṛṣṇa consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another negative form of knowledge called *brahma-vidyā,* or transcendental knowledge. However, beyond that *brahma-vidyā,* or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Viṣṇu. This knowledge is higher. And higher still is devotional service to Lord Kṛṣṇa, which is the topmost form of education. According to *Śrīmad-Bhāgavatam* (4.29.49):

tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayā

"Work meant for pleasing the Supreme Lord is best, and education that enhances one's Kṛṣṇa consciousness is the best."

Also, according to *Śrīmad-Bhāgavatam* (7.5.23-24):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

This is a statement given by Prahlāda Mahārāja in answer to a question raised by his father. Prahlāda Mahārāja said, "To hear or chant about Lord Viṣṇu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service—all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection."

TEXT 246

'কীর্তিগণ-মধ্যে জীবের কোন্ বড় কীর্তি ?'
'কৃষ্ণভক্ত বলিয়া যাঁহার হয় খ্যাতি ॥' ২৪৬ ॥

'kīrti-gaṇa-madhye jīvera kon baḍa kīrti?'
'kṛṣṇa-bhakta baliyā yāṅhāra haya khyāti'

SYNONYMS

kīrti-gaṇa-madhye—among glorious activities; *jīvera*—of the living entity; *kon*—which; *baḍa*—greatest; *kīrti*—glory; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *baliyā*—as; *yāṅhāra*—of whom; *haya*—there is; *khyāti*—the reputation.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Rāmānanda Rāya, "Out of all glorious activities, which is the most glorious?" Rāmānanda Rāya replied, "That person who is reputed to be a devotee of Lord Kṛṣṇa's enjoys the utmost fame and glory."

PURPORT

The greatest reputation a living being can have is to be a devotee of Kṛṣṇa's and to act in Kṛṣṇa consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among *karmīs* attempting to advance in a wealthy society. The whole world is turning in accordance with that competitive mood. However, this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a *brahma-jñānī,* an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Kṛṣṇa's devotee. In the *Caruḍa Purāṇa* it is said:

kalau bhāgavataṁ nāma
durlabhaṁ naiva labhyate
brahma-rudra-padotkṛṣṭaṁ
guruṇā kathitaṁ mama

"In this age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahmā and Mahādeva. This is the opinion of all spiritual masters."

In the *Itihāsa-samuccaya,* Nārada tells Puṇḍarīka:

janmāntara-sahasreṣu
yasya syād buddhir īdṛśī
dāso 'haṁ vāsudevasya
sarvāl lokān samuddharet

"After many, many births, when a person realizes that he is the eternal servant of Vāsudeva, he can deliver all the worlds."

In the *Ādi Purāṇa,* in a conversation between Kṛṣṇa and Arjuna, it is said:

bhaktānām anugacchanti
muktayaḥ śrutibhiḥ saha

"The most exalted position of liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee."

Similarly, in the *Bṛhan-nāradīya Purāṇa,* it is further stated:

adyāpi ca muni-śreṣṭhā
brahmādyā api devatāḥ

"Until now, even the great demigods like Brahmā and Lord Śiva did not know the influence of a devotee."

Similarly, in the *Garuḍa Purāṇa* it is stated:

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragaḥ
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhya ekānty eko viśiṣyate

"It is said that out of thousands of *brāhmaṇas,* one is qualified to perform sacrifices, and out of many thousands of such qualified *brāhmaṇas* expert in sacrificial offerings, one learned *brāhmaṇa* may have passed beyond all Vedic knowledge. He is considered the best among all these *brāhmaṇas.* And yet, out of thousands of such *brāhmaṇas* who have surpassed Vedic knowledge, one person may be a *viṣṇu-bhakta,* and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead."

There is also a statement in the *Śrīmad-Bhāgavatam* (3.13.4), stating:

śrutasya puṁsāṁ sucira-śramasya
nanv añjasā sūribhir īḍito 'rthaḥ

tat-tad-guṇānuśravaṇaṁ mukunda-
pādāravindaṁ hṛdayeṣu yeṣām

"After much hard labor, a person highly learned in Vedic literature is certainly very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior."

In the *Nārāyaṇa-vyūha-stava,* it is said:

nāhaṁ brahmāpi bhūyāsaṁ
tvad-bhakti-rahito hare
tvayi bhaktas tu kīṭo 'pi
bhūyāsaṁ janma-janmasu

"I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee."

There are many similar verses in *Śrīmad-Bhāgavatam,* especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Śiva who said: "I do not know the truth about Kṛṣṇa, but a devotee of Lord Kṛṣṇa's knows all the truth. Out of all the devotees of Lord Kṛṣṇa, Prahlāda is the greatest."

Above Prahlāda, the Pāṇḍavas are supposedly more advanced. Above the Pāṇḍavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhāma, the *gopīs* themselves.

In the *Bṛhad-vāmana Purāṇa,* Bhṛgu is told by Lord Brahmā:

ṣaṣṭi-varṣa-sahasrāṇi
mayā taptaṁ tapaḥ purā
nanda-gopa-vraja-strīṇāṁ
pāda-reṇūpalabdhaye

"I underwent meditation and austerities for 60,000 years just to understand the dust of the lotus feet of the *gopīs.* Still, I could not understand them. To say nothing of me, even Lord Śiva, Lord Śeṣa and the goddess of fortune Lakṣmī could not understand them."

In the *Ādi Purāṇa* the Supreme Personality of Godhead Himself says:

na tathā me priyatamo
brahmā rudraś ca pārthiva
na ca lakṣmīr na cātmā ca
yathā gopī-jano mama

"Lord Brahmā, Lord Śiva, the goddess of fortune and even My own Self are not as dear to Me as the *gopīs*." Of all the *gopīs* Śrīmatī Rādhārāṇī is the topmost. Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as *rūpānuga* devotees. *Caitanya-candrāmṛta* (127) gives the following statement about Śrīla Rūpa Gosvāmī:

āstāṁ vairāgya-koṭir bhavatu śama-dama-kṣānti-maitry-ādi-koṭis
tattvānudhyāna-koṭir bhavatu vā vaiṣṇavī bhakti-koṭiḥ
koṭy-aṁśo 'py asya na syāt tad api guṇa-gaṇo yaḥ svataḥ-siddha āste
śrīmac-caitanyacandra-priya-caraṇa-nakha-jyotir āmoda-bhājām

The qualities of one engaged in the service of Lord Śrī Caitanya Mahāprabhu—such as reputation, austerities, penances and knowledge—are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Śrī Caitanya Mahāprabhu.

TEXT 247

'সম্পত্তির মধ্যে জীবের কোন্ সম্পত্তি গণি ?'
'রাধাকৃষ্ণে প্রেম যাঁর, সেই বড় ধনী ॥' ২৪৭ ॥

'sampattira madhye jīvera kon sampatti gaṇi?'
'rādhā-kṛṣṇe prema yāṅra, sei baḍa dhanī'

SYNONYMS

sampattira—riches; *madhye*—among; *jīvera*—of the living entities; *kon*—what; *sampatti*—the wealth; *gaṇi*—we accept; *rādhā-kṛṣṇe*—to Śrīmatī Rādhārāṇī and Kṛṣṇa; *prema*—loving service; *yāṅra*—whose; *sei*—he; *baḍa*—very great; *dhanī*—capitalist.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of the many capitalists who possess great riches, who is the topmost?" Rāmānanda Rāya replied, "He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist."

PURPORT

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man

of wealth to one wealthy in devotional service to Rādhā and Kṛṣṇa, the latter is found to be the greatest capitalist. According to *Śrīmad-Bhāgavatam* (10.39.2):

kim alabhyaṁ bhagavati
prasanne śrī-niketane
tathāpi tat-parā rājan
na hi vāñchanti kiñcana

"What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything."

TEXT 248

'দুঃখ-মধ্যে কোন দুঃখ হয় গুরুতর ?'
'কৃষ্ণভক্ত-বিরহ বিনা দুঃখ নাহি দেখি পর ॥'২৪৮॥

'duḥkha-madhye kona duḥkha haya gurutara?'
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

SYNONYMS

duḥkha-madhye—among the miserable conditions of life; *kona*—what; *duḥkha*—misery; *haya*—is; *gurutara*—more painful; *kṛṣṇa-bhakta-viraha*—separation from the devotee of Lord Kṛṣṇa; *vinā*—besides; *duḥkha*—unhappiness; *nāhi*—there is not; *dekhi*—I see; *para*—other.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."

PURPORT

Concerning this, *Śrīmad-Bhāgavatam* states:

mām anārādhya duḥkhārtaḥ
kuṭumbāsakta-mānasaḥ
sat-saṅga-rahito martyo
vṛddha-sevā-paricyutaḥ

"A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person.

Similarly, one who does not associate with Vaiṣṇavas, or who does not render service to his superior, is also a most unhappy person."

There is also a statement given in the *Bṛhad-bhāgavatāmṛta* (1.5.44):

sva-jīvanādhikaṁ prārthyaṁ
śrī-viṣṇu-jana-saṅgataḥ
vicchedena kṣaṇaṁ cātra
na sukhāṁśaṁ labhāmahe

"Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness."

TEXT 249

'মুক্ত-মধ্যে কোন্ জীব মুক্ত করি' মানি ?'
'কৃষ্ণপ্রেম যাঁর, সেই মুক্ত-শিরোমণি ॥' ২৪৯ ॥

'mukta-madhye kon jīva mukta kari' māni?'
'kṛṣṇa-prema yāṅra, sei mukta-śiromaṇi'

SYNONYMS

mukta-madhye—among the liberated; *kon*—what; *jīva*—living entity; *mukta*—liberated; *kari'*—considering as; *māni*—we accept; *kṛṣṇa-prema*—one who loves Kṛṣṇa; *yāṅra*—of whom; *sei*—such a person; *mukta-śiromaṇi*—the topmost of all liberated souls.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired, "Out of all liberated persons, who should be accepted as the greatest? Rāmānanda Rāya replied, "He who has love for Kṛṣṇa has attained the topmost liberation."

PURPORT

In *Śrīmad-Bhāgavatam* (6.14.5), it is said:

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
kotiṣv api mahāmune

"O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Nārāyaṇa is very, very rare. Indeed, he is the most perfect and peaceful person."

TEXT 250

'গান-মধ্যে কোন গান—জীবের নিজ ধর্ম ?'
'রাধাকৃষ্ণের প্রেমকেলি'—যেই গীতের মর্ম ॥২৫০॥

'gāna-madhye kona gāna——jīvera nija dharma?'
'rādhā-kṛṣṇera prema-keli'——yei gītera marma

SYNONYMS

gāna-madhye—among songs; *kona gāna*—which song; *jīvera*—of the living entity; *nija*—his own; *dharma*—religion; *rādhā-kṛṣṇera prema-keli*—the loving affairs of Rādhā and Kṛṣṇa; *yei*—which; *gītera*—of the song; *marma*—purport.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, "Among many songs, which song is to be considered the actual religion of the living entity?" Rāmānanda Rāya replied, "That song describing the loving affairs of Śrī Rādhā and Kṛṣṇa is superior to all other songs."

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.33.37):

anugrahāya bhūtānāṁ
mānuṣaṁ deham āsthitaḥ
bhajate tādṛśīḥ krīḍā
yāḥ śrutvā tat-paro bhavet

"Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities." Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Rādhā and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa that were written by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.

Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph. D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

TEXT 251

'শ্রেয়ো-মধ্যে কোন শ্রেয়ঃ জীবের হয় সার ?'
'কৃষ্ণভক্ত-সঙ্গ বিনা শ্রেয়ঃ নাহি আর ॥' ২৫১ ॥

'śreyo-madhye kona śreyaḥ jīvera haya sāra?'
'kṛṣṇa-bhakta-saṅga vinā śreyaḥ nāhi āra'

SYNONYMS

śreyaḥ-madhye—among beneficial activities; *kona*—which; *śreyaḥ*—beneficial function; *jīvera*—of the living entity; *haya*—is; *sāra*—the essence; *kṛṣṇa-bhakta-saṅga*—for associating with the devotees of Lord Kṛṣṇa; *vinā*—except; *śreyaḥ*—beneficial activity; *nāhi*—there is not; *āra*—another.

TRANSLATION

"Out of all auspicious and beneficial activities, which is best for the living entity?" Rāmānanda Rāya replied, "The only auspicious activity is association with the devotees of Kṛṣṇa."

PURPORT

According to *Śrīmad-Bhāgavatam* (11.2.30):

ata ātyantikaṁ kṣemaṁ
pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi
sat-saṅgaḥ śevadhir nṛṇām

"We are asking the most perfect welfare activity from you. I think that in this material world, association with devotees—even if it be for a moment—is the greatest treasure house for mankind."

TEXT 252

'কাঁহার স্মরণ জীব করিবে অনুক্ষণ ?'
'কৃষ্ণ'-নাম-গুণ-লীলা—প্রধান স্মরণ ॥' ২৫২ ॥

'kāṅhāra smaraṇa jīva karibe anukṣaṇa?'
'kṛṣṇa-nāma-guṇa-līlā——pradhāna smaraṇa'

SYNONYMS

kāṅhāra—of whom; *smaraṇa*—remembering; *jīva*—the living entity; *karibe*—should do; *anukṣaṇa*—constantly; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *guṇa-līlā*—His qualities and pastimes; *pradhāna smaraṇa*—most important remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "What should all living entities constantly remember?" Rāmānanda Rāya replied, "The chief object of remembrance is always the holy name of the Lord, His qualities and pastimes."

PURPORT

Śrīmad-Bhāgavatam states (2.2.36):

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām

Śukadeva Gosvāmī concludes: "The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings."

TEXT 253

'ধ্যেয়-মধ্যে জীবের কর্তব্য কোন্ ধ্যান ?'
'রাধাকৃষ্ণপদাম্বুজ-ধ্যান—প্রধান ॥' ২৫৩ ॥

'dhyeya-madhye jīvera kartavya kon dhyāna?'
'rādhā-kṛṣṇa-padāmbuja-dhyāna——pradhāna'

SYNONYMS

dhyeya-madhye—out of all types of meditation; *jīvera*—of the living entity; *kartavya*—the duty; *kon*—what; *dhyāna*—meditation; *rādhā-kṛṣṇa-pada-ambuja*—on the lotus feet of Rādhā and Kṛṣṇa; *dhyāna*—meditation; *pradhāna*—is the chief.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired, "Out of many types of meditation, which is required for all living entities?" Śrīla Rāmānanda Rāya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Kṛṣṇa."

PURPORT

Śrīmad-Bhāgavatam states (1.2.14):

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

Sūta Gosvāmī replied to the sages headed by Śaunaka: "Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly."

TEXT 254

'सर्व त्यजि' जीवेर कर्तव्य काहाँ वास ?'
व्रजभूमि वृन्दावन याहाँ लीलारास ॥' २५४ ॥

'sarva tyaji' jīvera kartavya kāhāṅ vāsa?'
vraja-bhūmi vṛndāvana yāhāṅ līlā-rāsa'

SYNONYMS

sarva—everything; *tyaji'*—giving up; *jīvera*—of the living entity; *kartavya*—to be done; *kāhāṅ*—where; *vāsa*—residence; *vraja-bhūmi*—the land known as Vrajabhūmi; *vṛndāvana*—the holy place named Vṛndāvana; *yāhāṅ*—where; *līlā-rāsa*—Lord Kṛṣṇa performed His *rāsa* dance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Where should the living entity live, abandoning all other places?" Rāmānanda Rāya replied, "The holy place known as Vṛndāvana or Vrajabhūmi, where the Lord performed His rāsa dance."

PURPORT

According to *Śrīmad-Bhāgavatam* (10.47.61):

āsām aho caraṇa-reṇu-juṣām aham
syām vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām

"Let me become one of the herbs and plants of Vṛndāvana that the *gopīs* trample, giving up all connections with family and friends and deciding to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature."

TEXT 255

'শ্রবণমধ্যে জীবের কোন্ শ্রেষ্ঠ শ্রবণ ?'
'রাধাকৃষ্ণ-প্রেমকেলি কর্ণ-রসায়ন ॥' ২৫৫ ॥

'śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?'
'rādhā-kṛṣṇa-prema-keli karṇa-rasāyana'

SYNONYMS

śravaṇa-madhye—out of all topics for hearing; *jīvera*—of the living entity; *kon*—what; *śreṣṭha*—most important; *śravaṇa*—topic of hearing; *rādhā-kṛṣṇa-prema-keli*—the loving affairs between Rādhā and Kṛṣṇa; *karṇa-rasa-ayana*—most pleasing to the ear.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Out of all topics people listen to, which is best for all living entities?" Rāmānanda Rāya replied, "Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear."

PURPORT

According to *Śrīmad-Bhāgavatam* (10.33.40):

vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

"He who faithfully hears about the dealings between Lord Kṛṣṇa and the *gopīs* in the *rāsa* dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires."

When one is liberated and hears of Lord Kṛṣṇa's and Rādhā's loving affairs, he is not inclined to have lusty desires. One mundane rogue once said that when the Vaiṣṇavas chant the name "Rādhā, Rādhā," he simply remembers a barber's wife named Rādhā. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Rādhā and Kṛṣṇa. If one is not liberated and listens to a relation of the *rāsa* dance, he may remember his mundane activities and illicit connections with some woman whose name may also be Rādhā. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa. Then and only then should one hear about the *rādhā-kṛṣṇa-līlā*. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

TEXT 256

'উপাস্যের মধ্যে কোন্ উপাস্য প্রধান ?'
'শ্রেষ্ঠ উপাস্য—যুগল 'রাধাকৃষ্ণ' নাম ॥' ২৫৬ ॥

'upāsyera madhye kon upāsya pradhāna?'
'śreṣṭha upāsya——yugala 'rādhā-kṛṣṇa' nāma'

SYNONYMS

upāsyera—objects of worship; *madhye*—among; *kon*—which; *upāsya*—worshipable object; *pradhāna*—the chief; *śreṣṭha*—the chief; *upāsya*—worshipable object; *yugala*—the couple; *rādhā-kṛṣṇa nāma*—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Among all worshipable objects, which is the chief?" Rāmānanda Rāya replied, "The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mantra."

PURPORT

According to *Śrīmad-Bhāgavatam* (6.3.22):

etāvān eva loke 'smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

"In this material world the living entity's only business is to accept the path of *bhakti-yoga* and chant the holy name of the Lord."

TEXT 257

'মুক্তি, ভুক্তি বাঞ্ছে যেই, কাহাঁ দুঁহার গতি ?'
'স্থাবরদেহ, দেবদেহ যৈছে অবস্থিতি ॥' ২৫৭ ॥

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

SYNONYMS

mukti—liberation; *bhukti*—sense enjoyment; *vāñche*—desires; *yei*—one who; *kāhāṅ*—where; *duṅhāra*—of both of them; *gati*—the destination; *sthāvara-deha*—the body of a tree; *deva-deha*—the body of a demigod; *yaiche*—just as; *avasthiti*—situated.

TRANSLATION

"And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

PURPORT

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who attempts to merge into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in either there is no spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in gardens of paradise. They at least retain their individuality in order to enjoy life, but the impersonalists, who try to lose their individuality, also love both material and spiritual pleasure. The stone is immovable and has neither material nor spiritual activity. As far as the hard-working *karmīs* are concerned, *Śrīmad-Bhāgavatam* states (11.10.23):

iṣṭveha devatā yajñaiḥ
svar-lokaṁ yāti yājñikaḥ
bhuñjīta devavat tatra
bhogān divyān nijārjitān

"After performing various sacrificial rituals for elevation to the heavenly planets, the *karmīs* go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities."

As stated in *Bhagavad-gītā* (9.20-21):

trai-vidyā māṁ soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādya surendra-lokam
aśnanti divyān divi deva-bhogān

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

"Those who study the *Vedas* and drink *soma* juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights. When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness."

Therefore after finishing the results of pious activities, the *karmīs* again return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

TEXT 258

অরসজ্ঞ কাক চুষে জ্ঞান-নিম্বফলে ।
রসজ্ঞ কোকিল খায় প্রেমাম্র-মুকুলে ॥ ২৫৮ ॥

arasa-jña kāka cūṣe jñāna-nimba-phale
rasa-jña kokila khāya premāmra-mukule

SYNONYMS

arasa-jña—without mellows; *kāka*—the crows; *cūṣe*—suck; *jñāna*—of knowledge; *nimba-phale*—on the bitter *nimba* fruit; *rasa-jña*—who are humorous; *kokila*—the cuckoos; *khāya*—eat; *prema-āmra-mukule*—the buds of the mango of love of Godhead.

TRANSLATION

Rāmānanda Rāya continued, "Those who are devoid of all mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead."

PURPORT

The speculative process of empiric philosophy is as bitter as the fruit of the *nimba* tree. The tasting of this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. The cuckoos have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree. Such devotees relish sweet mellows with the Lord.

TEXT 259

অভাগিয়া জ্ঞানী আস্বাদয়ে শুষ্ক জ্ঞান।
কৃষ্ণ-প্রেমামৃত পান করে ভাগ্যবান্॥ ২৫৯॥

abhāgiyā jñānī āsvādaye śuṣka jñāna
kṛṣṇa-premāmṛta pāna kare bhāgyavān

SYNONYMS

abhāgiyā—unfortunate; *jñānī*—the philosophical speculators; *āsvādaye*—taste; *śuṣka*—dry; *jñāna*—empiric knowledge; *kṛṣṇa-prema-amṛta*—the nectar of love of Kṛṣṇa; *pāna*—drinking; *kare*—do; *bhāgyavān*—the fortunate.

TRANSLATION

Rāmānanda Rāya concluded, "The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Kṛṣṇa. Therefore they are most fortunate of all."

TEXT 260

এইমত দুই জন কৃষ্ণকথা-রসে।
নৃত্য-গীত-রোদনে হৈল রাত্রি-শেষে॥ ২৬০॥

ei-mata dui jana kṛṣṇa-kathā-rase
nṛtya-gīta-rodane haila rātri-śeṣe

SYNONYMS

ei-mata—in this way; *dui jana*—both of them (Lord Caitanya and Rāmānanda Rāya); *kṛṣṇa-kathā-rase*—in the mellows of discussing topics about Kṛṣṇa; *nṛtya-gīta*—in dancing and chanting; *rodane*—in crying; *haila*—there was; *rātri-śeṣe*—the end of the night.

TRANSLATION

In this way both Caitanya Mahāprabhu and Rāmānanda Rāya passed the full night relishing the mellow of kṛṣṇa-kathā, topics about Kṛṣṇa. While they were chanting, dancing and crying, the night ended.

TEXT 261

দোঁহে নিজ-নিজ-কার্যে চলিলা বিহানে।
সন্ধ্যাকালে রায় আসি' মিলিলা আর দিনে ॥২৬১॥

doṅhe nija-nija-kārye calilā vihāne
sandhyā-kāle rāya āsi' mililā āra dine

SYNONYMS

doṅhe—both of them; *nija-nija-kārye*—in their respective duties; *calilā*—departed; *vihāne*—in the morning; *sandhyā-kāle*—in the evening; *rāya*—Rāmānanda Rāya; *āsi'*—coming again; *mililā*—met; *āra*—next; *dine*—on the day.

TRANSLATION

The next morning they both departed to perform their respective duties, but in the evening Rāmānanda Rāya returned to meet the Lord again.

TEXT 262

ইষ্ট-গোষ্ঠী কৃষ্ণকথা কহি' কতক্ষণ।
প্রভুপদ ধরি' রায় করে নিবেদন ॥ ২৬২ ॥

iṣṭa-goṣṭhī kṛṣṇa-kathā kahi' kata-kṣaṇa
prabhu-pada dhari' rāya kare nivedana

SYNONYMS

iṣṭa-goṣṭhī—spiritual discussion; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahi'*—talking; *kata-kṣaṇa*—for some time; *prabhu-pada*—the lotus feet of the Lord; *dhari'*—catching; *rāya*—Rāmānanda Rāya; *kare*—makes; *nivedana*—submission.

TRANSLATION

That next evening, after discussing the topic of Kṛṣṇa for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

TEXT 263

'কৃষ্ণতত্ত্ব', 'রাধাতত্ত্ব', 'প্রেমতত্ত্বসার'।
'রসতত্ত্ব' 'লীলাতত্ত্ব' বিবিধ প্রকার ॥ ২৬৩ ॥

'kṛṣṇa-tattva', 'rādhā-tattva', 'prema-tattva-sāra'
'rasa-tattva' 'līlā-tattva' vividha prakāra

SYNONYMS

kṛṣṇa-tattva—the truth about Kṛṣṇa; *rādhā-tattva*—the truth about Rādhā; *prema-tattva-sāra*—the essence of Their loving affairs; *rasa-tattva*—the truth about transcendental mellow; *līlā-tattva*—the truth about the pastimes of the Lord; *vividha prakāra*—of different varieties.

TRANSLATION

"There is transcendental variety in talks about Kṛṣṇa and Rādhārāṇī and Their transcendental loving affairs, humors and pastimes."

TEXT 264

এত তত্ত্ব মোর চিত্তে কৈলে প্রকাশন।
ব্রহ্মাকে বেদ যেন পড়াইল নারায়ণ ॥২৬৪ ॥

eta tattva mora citte kaile prakāśana
brahmāke veda yena paḍāila nārāyaṇa

SYNONYMS

eta tattva—all these varieties of truth; *mora citte*—in my heart; *kaile*—you did; *prakāśana*—manifesting; *brahmāke*—unto Lord Brahmā; *veda*—the Vedic knowledge; *yena*—as; *paḍāila*—taught; *nārāyaṇa*—the Supreme Lord.

TRANSLATION

Rāmānanda Rāya then admitted, "You have manifested many transcendental truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā."

PURPORT

The heart of Brahmā was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the *Śvetāśvatara Upaniṣad* (6.18):

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vai vedāṁś ca prahiṇoti tasmai
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam ahaṁ prapadye

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement." In this connection there are other references given in *Śrīmad-Bhāgavatam* 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

TEXT 265

অন্তর্যামী ঈশ্বরের এই রীতি হয়ে।
বাহিরে না কহে, বস্তু প্রকাশে হৃদয়ে ॥ ২৬৫ ॥

antaryāmī īśvarera ei rīti haye
bāhire nā kahe, vastu prakāśe hṛdaye

SYNONYMS

antaryāmī—the Supersoul; *īśvarera*—of the Personality of Godhead; *ei*—this; *rīti*—the system; *haye*—is; *bāhire*—externally; *nā kahe*—does not speak; *vastu*—the facts; *prakāśe*—manifests; *hṛdaye*—within the heart.

TRANSLATION

Rāmānanda Rāya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction."

PURPORT

Here Śrī Rāmānanda Rāya admits that Śrī Caitanya Mahāprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the *gāyatrī mantra*. In the *gāyatrī* it is stated: *oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt*. *Savitṛ* is the original source of all intelligence. That *savitṛ* is Lord Caitanya Mahāprabhu. This is confirmed in *Śrīmad-Bhāgavatam* (2.4.22):

pracoditā yena purā sarasvatī
vitanvatājasya satīṁ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahmā, be pleased with me." This was spoken by Śukadeva Gosvāmī when he invoked the blessing of the Supreme Personality of Godhead before delivering *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit.

TEXT 266

জন্মাদ্যস্য যতোঽন্বয়াদিতরতশ্চার্থেষ্বভিজ্ঞঃ স্বরাট্
তেনে ব্রহ্ম হৃদা য আদিকবয়ে মুহ্যন্তি যৎ সূরয়ঃ।
তেজোবারিমৃদাং যথা বিনিময়ো যত্র ত্রিসর্গোঽমৃষা
ধাম্না স্বেন সদা নিরস্তকুহকং সত্যং পরং ধীমহি॥২৬৬॥

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñaḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas*; *tejaḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakam*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

TRANSLATION

"'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the

transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.' "

PURPORT

This is the opening invocation of *Śrīmad-Bhāgavatam* (1.1.1).

TEXT 267

এক সংশয় মোর আছয়ে হৃদয়ে।
কৃপা করি' কহ মোরে তাহার নিশ্চয়ে॥ ২৬৭॥

eka saṁśaya mora āchaye hṛdaye
kṛpā kari' kaha more tāhāra niścaye

SYNONYMS

eka saṁśaya—one doubt; *mora*—my; *āchaye*—there is; *hṛdaye*—in the heart; *kṛpā kari'*—being merciful; *kaha*—please say; *more*—unto me; *tāhāra*—of that; *niścaye*—the ascertainment.

TRANSLATION

Rāmānanda Rāya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

TEXT 268

পহিলে দেখিলুঁ তোমার সন্ন্যাসি-স্বরূপ।
এবে তোমা দেখি মুঞি শ্যাম-গোপরূপ॥ ২৬৮॥

pahile dekhiluṅ tomāra sannyāsi-svarūpa
ebe tomā dekhi muñi śyāma-gopa-rūpa

SYNONYMS

pahile—in the beginning; *dekhiluṅ*—I saw; *tomāra*—Your; *sannyāsi-svarūpa*—form as a person in the renounced order; *ebe*—now; *tomā*—You; *dekhi*—see; *muñi*—I; *śyāma-gopa-rūpa*—form as Śyāmasundara, the cowherd boy.

TRANSLATION

Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu: "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy.

TEXT 269

তোমার সম্মুখে দেখি কাঞ্চন-পঞ্চালিকা।
তাঁর গৌরকান্ত্যে তোমার সর্ব অঙ্গ ঢাকা॥ ২৬৯॥

tomāra sammukhe dekhi kāñcana-pañcālikā
tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

SYNONYMS

tomāra—of You; *sammukhe*—in front; *dekhi*—I see; *kāñcana-pañcālikā*—a doll made of gold; *tāṅra*—of it; *gaura-kāntye*—by a white complexion; *tomāra*—Your; *sarva*—all; *aṅga*—body; *ḍhākā*—covering.

TRANSLATION

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT

Śyāmasundara is blackish, but here Rāmānanda Rāya says that he saw Śrī Caitanya Mahāprabhu appear golden. The lustrous body of Śrī Caitanya Mahāprabhu was covered by the bodily complexion of Śrīmatī Rādhārāṇī.

TEXT 270

তাহাতে প্রকট দেখোঁ স-বংশী বদন।
নানা ভাবে চঞ্চল তাহে কমল-নয়ন ॥ ২৭০॥

tāhāte prakaṭa dekhoṅ sa-vaṁśī vadana
nānā bhāve cañcala tāhe kamala-nayana

SYNONYMS

tāhāte—in that; *prakaṭa*—manifested; *dekhoṅ*—I see; *sa-vaṁśī*—with the flute; *vadana*—the face; *nānā bhāve*—in various modes; *cañcala*—restless; *tāhe*—in that; *kamala-nayana*—the lotus eyes.

TRANSLATION

"I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

TEXT 271

এইমত তোমা দেখি' হয় চমৎকার।
অকপটে কহ, প্রভু, কারণ ইহার॥ ২৭১॥

ei-mata tomā dekhi' haya camatkāra
akapaṭe kaha, prabhu, kāraṇa ihāra

SYNONYMS

ei-mata—in this way; *tomā*—You; *dekhi'*—seeing; *haya*—there is; *camatkāra*—wonder; *akapaṭe*—without duplicity; *kaha*—please tell; *prabhu*—my Lord; *kāraṇa*—the cause; *ihāra*—of this.

TRANSLATION

"I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

TEXT 272

প্রভু কহে,—কৃষ্ণে তোমার গাঢ়প্রেম হয়।
প্রেমার স্বভাব এই জানিহ নিশ্চয়॥ ২৭২॥

prabhu kahe,—kṛṣṇe tomāra gāḍha-prema haya
premāra svabhāva ei jāniha niścaya

SYNONYMS

prabhu kahe—the Lord replied; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *gāḍha-prema*—deep love; *haya*—there is; *premāra*—of such transcendental love; *svabhāva*—the nature; *ei*—this; *jāniha*—please know; *niścaya*—certainly.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep love for Kṛṣṇa, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

TEXT 273

মহাভাগবত দেখে স্থাবর-জঙ্গম।
তাঁহা তাঁহা হয় তাঁর শ্রীকৃষ্ণ-স্ফুরণ ॥ ২৭৩ ॥

mahā-bhāgavata dekhe sthāvara-jaṅgama
tāhāṅ tāhāṅ haya tāṅra śrī-kṛṣṇa-sphuraṇa

SYNONYMS

mahā-bhāgavata—a first-class advanced devotee; *dekhe*—sees; *sthāvara-jaṅgama*—the movable and inert; *tāhāṅ tāhāṅ*—here and there; *haya*—is; *tāṅra*—his; *śrī-kṛṣṇa-sphuraṇa*—manifestation of Lord Kṛṣṇa.

TRANSLATION

"A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa.

TEXT 274

স্থাবর-জঙ্গম দেখে, না দেখে তার মূর্তি।
সর্বত্র হয় নিজ ইষ্টদেব-স্ফূর্তি ॥ ২৭৪ ॥

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

SYNONYMS

sthāvara-jaṅgama—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūrti*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūrti*—manifestation.

TRANSLATION

"The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

PURPORT

Due to his deep ecstatic love for Kṛṣṇa, the *mahā-bhāgavata* sees Kṛṣṇa everywhere and nothing else. This is confirmed in *Brahma-saṁhitā* (5.38): *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.*

As soon as a devotee sees something—be it movable or inert—he immediately remembers Kṛṣṇa. An advanced devotee is advanced in knowledge. This knowledge is very natural to a devotee, for he has already read in *Bhagavad-gītā* how to awaken Kṛṣṇa consciousness. According to *Bhagavad-gītā:*

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable *om* in the Vedic *mantras;* I am the sound in ether and ability in man." (Bg. 7.8)

Thus when a devotee drinks water or any other liquid, he immediately remembers Kṛṣṇa. For a devotee there is no difficulty in awakening Kṛṣṇa consciousness twenty-four hours a day. It is therefore said:

sthāvara jaṅgama dekhe nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

A saintly person, an advanced devotee, sees Kṛṣṇa twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Kṛṣṇa's energy. As stated in *Bhagavad-gītā:*

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4)

Actually nothing is separate from Kṛṣṇa. When a devotee sees a tree, he knows that the tree is a combination of two energies—material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is the living entity, the spiritual spark, which is part and parcel of Kṛṣṇa. This is the superior energy of Kṛṣṇa within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Śrī Kṛṣṇa. This is explained in this verse:

sarvatra haya nija iṣṭa-deva-sphūrti

A devotee who has purified his existence through devotional service sees only Kṛṣṇa in every step of life. This is also explained in the next verse, which is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

TEXT 275

সর্বভূতেষু যঃ পশ্যেদ্ভগবদ্ভাবমাত্মনঃ ।
ভূতানি ভগবত্যাত্মন্যেষ ভাগবতোত্তমঃ ॥ ২৭৫ ॥

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaḥ*—of the supreme spirit soul or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.'

TEXT 276

বনলতাস্তরব আত্মনি বিষ্ণুং ব্যঞ্জয়ন্ত্য ইব পুষ্পফলাঢ্যাঃ ।
প্রণতভারবিটপা মধুধারাঃ প্রেমহৃষ্টতনবো ববৃষুঃ স্ম ॥২৭৬॥

vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

vana-latāḥ—the herbs and plants; *taravaḥ*—the trees; *ātmani*—in the Supreme Soul; *viṣṇum*—the Supreme Personality of Godhead; *vyañjayantyaḥ*—manifesting; *iva*—like; *puṣpa-phala-āḍhyāḥ*—filled with luxuriant fruits and flowers; *praṇata-bhāra*—bowed down because of loads; *viṭapāḥ*—the trees; *madhu-dhārāḥ*—showers; *prema-hṛṣṭa*—inspired by love of Godhead; *tanavaḥ*—whose bodies; *vavṛṣuḥ*—constantly rained; *sma*—certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.' "

PURPORT

This verse (*Bhāg.* 10.35.9) is one of the songs the *gopīs* sang during Kṛṣṇa's absence. In Kṛṣṇa's absence the *gopīs* were always absorbed in thought of Him. Similarly, the *bhāgavata,* the advanced devotee, sees everything as potentially serving the Lord. Śrīla Rūpa Gosvāmī recommends:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate
(*Bhakti-rasāmṛta-sindhu,* 1.2.126)

The advanced devotee does not see anything that is not connected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Kṛṣṇa. A devotee knows how to utilize such things in the service of the Lord, and this is characteristic of the *mahā-bhāgavata.* The *gopīs* saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Kṛṣṇa. In this way they immediately remembered their worshipable Lord Śrī Kṛṣṇa. They did not simply see plants, creepers and trees the way a mundaner sees them.

TEXT 277

রাধাকৃষ্ণে তোমার মহাপ্রেম হয়।
যাহাঁ তাহাঁ রাধাকৃষ্ণ তোমারে স্ফুরয়॥ ২৭৭॥

rādhā-kṛṣṇe tomāra mahā-prema haya
yāhāṅ tāhāṅ rādhā-kṛṣṇa tomāre sphuraya

SYNONYMS

rādhā-kṛṣṇe—unto Rādhā and Kṛṣṇa; *tomāra*—your; *mahā-prema*—great love; *haya*—there is; *yāhāṅ tāhāṅ*—anywhere and everywhere; *rādhā-kṛṣṇa*—Lord Kṛṣṇa and Śrīmatī Rādhārāṇī; *tomāre*—unto you; *sphuraya*—appear.

TRANSLATION

Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see—anywhere and everywhere—simply awakens your Kṛṣṇa consciousness."

TEXT 278

রায় কহে,—প্রভু তুমি ছাড় ভারিভূরি।
মোর আগে নিজরূপ না করিহ চুরি ॥ ২৭৮ ॥

rāya kahe,—prabhu tumi chāḍa bhāri-bhūri
mora āge nija-rūpa nā kariha curi

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *prabhu*—my Lord; *tumi*—You; *chāḍa*—give up; *bhāri-bhūri*—these grave talks; *mora*—of me; *āge*—in front; *nija-rūpa*—Your real form; *nā*—not; *kariha*—do; *curi*—stealing.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

TEXT 279

রাধিকার ভাবকান্তি করি' অঙ্গীকার।
নিজরস আস্বাদিতে করিয়াছ অবতার ॥ ২৭৯ ॥

rādhikāra bhāva-kānti kari' aṅgīkāra
nija-rasa āsvādite kariyācha avatāra

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-kānti*—ecstatic love and luster; *kari'*—making; *aṅgīkāra*—acceptance; *nija-rasa*—Your own transcendental mellow; *āsvādite*—to taste; *kariyācha*—You have made; *avatāra*—incarnation.

TRANSLATION

Rāmānanda Rāya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Śrī Caitanya Mahāprabhu.

TEXT 280

নিজগূঢ়কার্য তোমার—প্রেম আস্বাদন।
আনুষঙ্গে প্রেমময় কৈলে ত্রিভুবন ॥ ২৮০ ॥

nija-gūḍha-kārya tomāra——prema āsvādana
ānuṣaṅge prema-maya kaile tribhuvana

SYNONYMS

nija-gūḍha-kārya—own confidential business; *tomāra*—Your; *prema*—transcendental love; *āsvādana*—tasting; *ānuṣaṅge*—simultaneously; *prema-maya*—transformed into love of God; *kaile*—You have made; *tri-bhuvana*—all the world.

TRANSLATION

"My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

TEXT 281

আপনে আইলে মোরে করিতে উদ্ধার।
এবে কপট কর,—তোমার কোন ব্যবহার ॥ ২৮১ ॥

āpane āile more karite uddhāra
ebe kapaṭa kara,——tomāra kona vyavahāra

SYNONYMS

āpane—personally; *āile*—You have come; *more*—unto me; *karite*—to make; *uddhāra*—deliverance; *ebe*—now; *kapaṭa*—duplicity; *kara*—You do; *tomāra*—Your; *kona*—what; *vyavahāra*—behavior.

TRANSLATION

"My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

TEXT 282

তবে হাসি' তাঁরে প্রভু দেখাইল স্বরূপ।
'রসরাজ', 'মহাভাব'—দুই এক রূপ ॥ ২৮২ ॥

tabe hāsi' tāṅre prabhu dekhāila svarūpa
'rasa-rāja', 'mahābhāva'—dui eka rūpa

SYNONYMS

tabe—therefore; *hāsi'*—smiling; *tāṅre*—unto him (Rāmānanda Rāya); *prabhu*—the Lord; *dekhāila*—showed; *svarūpa*—His personal form; *rasa-rāja*—the king of all transcendental humors; *mahā-bhāva*—the condition of ecstatic love; *dui*—two; *eka*—one; *rūpa*—form.

TRANSLATION

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

PURPORT

This is described as *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam.* Lord Śrī Kṛṣṇa was absorbed in the features of Śrīmatī Rādhārāṇī. This was disclosed to Rāmānanda Rāya when he saw Lord Śrī Caitanya Mahāprabhu. An advanced devotee can understand *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya.* Śrī Caitanya Mahāprabhu, being a combination of Kṛṣṇa and Rādhā, is nondifferent from Rādhā-Kṛṣṇa combined. This is explained by Svarūpa Dāmodara Gosvāmī:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam
(Cc. *Ādi* 1.5)

Rādha-Kṛṣṇa is one. Rādhā-Kṛṣṇa is Kṛṣṇa and Kṛṣṇa's pleasure potency combined. When Kṛṣṇa exhibits His pleasure potency, He appears to be two—Rādhā and Kṛṣṇa. Otherwise, both Rādhā and Kṛṣṇa are one. This oneness may be perceived by advanced devotees through the grace of Śrī Caitanya Mahāprabhu. This was the case with Rāmānanda Rāya, and such realization is possible for the advanced devotee. One may aspire to attain such a position, but one should not try to imitate the *maha-bhāgavata.*

TEXT 283

দেখি' রামানন্দ হৈলা আনন্দে মূর্চ্ছিতে।
ধরিতে না পারে দেহ, পড়িলা ভূমিতে॥ ২৮৩॥

dekhi' rāmānanda hailā ānande mūrcchite
dharite nā pāre deha, paḍilā bhūmite

SYNONYMS

dekhi'—seeing this form; *rāmānanda*—Rāmānanda Rāya; *hailā*—there was; *ānande*—in ecstasy; *mūrcchite*—fainting; *dharite*—to hold him; *nā*—not; *pāre*—able; *deha*—the body; *paḍilā*—fell down; *bhūmite*—on the ground.

TRANSLATION

Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

TEXT 284

প্রভু তাঁরে হস্ত স্পর্শি' করাইলা চেতন।
সন্ন্যাসীর বেষ দেখি' বিস্মিত হৈল মন॥ ২৮৪॥

prabhu tāṅre hasta sparśi' karāilā cetana
sannyāsīra veṣa dekhi' vismita haila mana

SYNONYMS

prabhu—the Lord; *tāṅre*—unto Rāmānanda Rāya; *hasta*—the hand; *sparśi'*—touching; *karāilā*—made; *cetana*—conscious; *sannyāsīra*—of the *sannyāsī*; *veṣa*—the dress; *dekhi'*—seeing; *vismita*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a sannyāsī, he was struck with wonder.

TEXT 285

আলিঙ্গন করি' প্রভু কৈল আশ্বাসন।
তোমা বিনা এইরূপ না দেখে অন্যজন॥ ২৮৫॥

āliṅgana kari' prabhu kaila āśvāsana
tomā vinā ei-rūpa nā dekhe anya-jana

SYNONYMS

āliṅgana kari'—embracing him; *prabhu*—the Lord; *kaila*—did; *āśvāsana*—pacifying; *tomā vinā*—but for you; *ei-rūpa*—this form; *nā*—not; *dekhe*—sees; *anya-jana*—anyone else.

TRANSLATION

After embracing Rāmānanda Rāya, the Lord pacified him, informing him, "But for you, no one has ever seen this form."

PURPORT

In *Bhagavad-gītā* it is stated:

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [*yogamāyā*]; and so the deluded world knows Me not, who am unborn and infallible." (Bg. 7.25)

The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Kṛṣṇa *mantra* and tasting *mahā-prasāda*. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

TEXT 286

মোর তত্ত্বলীলা-রস তোমার গোচরে।
অতএব এইরূপ দেখাইলুঁ তোমারে ॥ ২৮৬ ॥

mora tattva-līlā-rasa tomāra gocare
ataeva ei-rūpa dekhāiluṅ tomāre

SYNONYMS

mora—My; *tattva-līlā*—truth and pastimes; *rasa*—and mellows; *tomāra*—of you; *gocare*—within the knowledge; *ataeva*—therefore; *ei-rūpa*—this form; *dekhāiluṅ*—I have shown; *tomāre*—unto you.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

TEXT 287

গৌর অঙ্গ নহে মোর—রাধাঙ্গ-স্পর্শন।
গোপেন্দ্রসুত বিনা তেঁহো না স্পর্শে অন্যজন ॥২৮৭॥

gaura aṅga nahe mora——rādhāṅga-sparśana
gopendra-suta vinā teṅho nā sparśe anya-jana

SYNONYMS

gaura—white; *aṅga*—body; *nahe*—not; *mora*—My; *rādhā-aṅga*—of the body of Śrīmatī Rādhārāṇī; *sparśana*—the touching; *gopendra-suta*—the son of Nanda Mahārāja; *vinā*—except; *teṅho*—Śrīmatī Rādhārāṇī; *nā*—not; *sparśe*—touches; *anya-jana*—anyone else.

TRANSLATION

"Actually My body does not have a white complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.

TEXT 288

তাঁর ভাবে ভাবিত করি' আত্ম-মন।
তবে নিজ-মাধুর্য করি আস্বাদন ॥ ২৮৮ ॥

tāṅra bhāve bhāvita kari' ātma-mana
tabe nija-mādhurya kari āsvādana

SYNONYMS

tāṅra—of Śrīmatī Rādhārāṇī; *bhāve*—in the ecstasy; *bhāvita*—enlightened; *kari'*—making; *ātma-mana*—body and mind; *tabe*—thereupon; *nija-mādhurya*—My own transcendental humor; *kari*—I do; *āsvādana*—tasting.

TRANSLATION

"I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form."

PURPORT

Gaurasundara here informed Śrī Rāmānanda Rāya, "My dear Rāmānanda Rāya, you were actually seeing a separate person with a white-complexioned body. Ac-

tually I am not white. Being Śrī Kṛṣṇa, the son of Nanda Mahārāja, I am blackish, but when I come in touch with Śrīmatī Rādhārāṇī I become white complexioned eternally. Śrīmatī Rādhārāṇī does not touch the body of anyone but Kṛṣṇa. I taste My own transcendental features by accepting the complexion of Śrīmatī Rādhārāṇī. Without Rādhārāṇī, one cannot taste the transcendental pleasure of Kṛṣṇa's conjugal love." In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on the *prākṛta-sahajiyā-sampradāya*, which considers Kṛṣṇa and Lord Caitanya to possess different bodies. They misinterpret the words *gaura aṅga nahe mora* mentioned herein. From this verse we can understand that Lord Caitanya Mahāprabhu is nondifferent from Kṛṣṇa. Both are the same Supreme Personality of Godhead. In the form of Kṛṣṇa, the Lord enjoys spiritual bliss and remains the shelter of all devotees, *viṣaya-vigraha*. Kṛṣṇa in His Gaurāṅga feature tastes separation from Kṛṣṇa in the ecstasy of Śrīmatī Rādhārāṇī. This ecstatic form is Śrī Kṛṣṇa Caitanya. Śrī Kṛṣṇa is always the transcendental reservoir of all pleasure, and He is technically called *dhīra-lalita*. Rādhārāṇī is the embodiment of spiritual energy, personified as ecstatic love for Kṛṣṇa; therefore only Kṛṣṇa can touch Śrīmatī Rādhārāṇī. The *dhīra-lalita* aspect is not seen in any other form of the Lord, neither in Viṣṇu nor in Nārāyaṇa. Śrīmatī Rādhārāṇī is therefore known as Govinda-nandinī and Govinda-mohinī, for She is the only source of transcendental pleasure for Śrī Kṛṣṇa. Indeed, She is the only person who can enchant His mind.

TEXT 289

তোমার ঠাঞি আমার কিছু গুপ্ত নাহি কর্ম।
লুকাইলে প্রেম-বলে জান সর্বমর্ম ॥ ২৮৯ ॥

tomāra ṭhāñi āmāra kichu gupta nāhi karma
lukāile prema-bale jāna sarva-marma

SYNONYMS

tomāra ṭhāñi—before you; *āmāra*—My; *kichu*—anything; *gupta*—hidden; *nāhi*—is not; *karma*—action; *lukāile*—even if I conceal; *prema-bale*—by the force of your love; *jāna*—you know; *sarva-marma*—everything in detail.

TRANSLATION

Lord Caitanya Mahāprabhu then admitted to His pure devotee, Rāmānanda Rāya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

TEXT 290

গুপ্তে রাখিহ, কাহাঁ না করিও প্রকাশ।
আমার বাতুল-চেষ্টা লোকে উপহাস॥ ২৯০॥

gupte rākhiha, kāhāṅ nā kario prakāśa
āmāra bātula-ceṣṭā loke upahāsa

SYNONYMS

gupte—in secret; *rākhiha*—keep; *kāhāṅ*—anywhere; *nā*—not; *kario*—make; *prakāśa*—exposure; *āmāra*—My; *bātula-ceṣṭā*—activities like a madman; *loke*—among the general people; *upahāsa*—laughter.

TRANSLATION

The Lord then requested Rāmānanda Rāya: "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh."

TEXT 291

আমি—এক বাতুল, তুমি—দ্বিতীয় বাতুল।
অতএব তোমায় আমায় হই সমতুল॥ ২৯১॥

āmi—eka bātula, tumi—dvitīya bātula
ataeva tomāya āmāya ha-i sama-tula

SYNONYMS

āmi—I; *eka*—one; *bātula*—madman; *tumi*—you; *dvitīya*—second; *bātula*—madman; *ataeva*—therefore; *tomāya*—you; *āmāya*—Me; *ha-i*—are; *sama-tula*—on an equal level.

TRANSLATION

Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform."

PURPORT

All these conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu appear ludicrous to a common man who is not a devotee. The entire world is filled with material conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who

are overly attached to mundane activities cannot understand the ecstatic conversations between Rāmānanda Rāya and Caitanya Mahāprabhu. Consequently the Lord requested that Rāmānanda Rāya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Kṛṣṇa consciousness, he can understand these confidential talks; otherwise they appear crazy. Śrī Caitanya Mahāprabhu therefore informed Rāmānanda Rāya that they both appeared as madmen and were therefore on the same platform. It is confirmed in *Bhagavad-gītā*:

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage." (Bg. 2.69)

Sometimes Kṛṣṇa consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Kṛṣṇa conscious men.

TEXT 292

এইরূপ দশরাত্রি রামানন্দ-সঙ্গে ।
সুখে গোঙাইলা প্রভু কৃষ্ণকথা-রঙ্গে ॥ ২৯২ ॥

ei-rūpa daśa-rātri rāmānanda-saṅge
sukhe goṅāilā prabhu kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpa—in this way; *daśa-rātri*—ten nights; *rāmānanda saṅge*—with Śrī Rāmānanda Rāya; *sukhe*—in great happiness; *goṅāilā*—passed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-raṅge*—in transcendental pleasure by discussing talks of Kṛṣṇa.

TRANSLATION

For ten nights Lord Caitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Kṛṣṇa.

TEXT 293

নিগূঢ় ব্রজের রস-লীলার বিচার ।
অনেক কহিল, তার না পাইল পার ॥ ২৯৩ ॥

nigūḍha vrajera rasa-līlāra vicāra
aneka kahila, tāra nā pāila pāra

SYNONYMS

nigūḍha—very confidential; *vrajera*—of Vṛndāvana, or Vrajabhūmi; *rasa-līlāra*—of the pastimes of conjugal love between Kṛṣṇa and the *gopīs*; *vicāra*—consideration; *aneka*—various; *kahila*—spoke; *tāra*—of that; *nā*—not; *pāila*—got; *pāra*—the limit.

TRANSLATION

The conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu contain the most confidential subject matters touching the conjugal love between Rādhā and Kṛṣṇa in Vṛndāvana [Vrajabhūmi]. Although both talked at great length about these pastimes, they could not reach the limit of discussion.

TEXT 294

তামা, কাঁসা, রূপা, সোনা, রত্নচিন্তামণি।
কেহ যদি কাহাঁ পোতা পায় একখানি ॥ ২৯৪ ॥

tāmā, kāṅsā, rūpā, sonā, ratna-cintāmaṇi
keha yadi kāhāṅ potā pāya eka-khāni

SYNONYMS

tāmā—copper; *kāṅsā*—bell metal; *rūpā*—silver; *sonā*—gold; *ratna-cintāmaṇi*—the best of all metals, touchstone; *keha*—somebody; *yadi*—if; *kāhāṅ*—somewhere; *potā*—buried; *pāya*—finds; *eka-khāni*—in one place.

TRANSLATION

Actually these conversations are like a great mine wherefrom one can extract all kinds of metal—copper, bell metal, silver, gold, base metals and all others. They are like a touchstone buried in one place.

PURPORT

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Rāmānanda Rāya replied to five questions of Śrī Caitanya Mahāprabhu, stated in verses 57-67. The first answer is compared to copper, and the fifth answer is most valuable because it deals with unalloyed devotion, the ultimate goal of devotional life, and illuminates the preceding four subordinate answers.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in Vrajabhūmi there is the Yamunā River with its sandy banks. There are *kadamba* trees, cows, Kṛṣṇa's sticks with which He herds cows, and Kṛṣṇa's flute. All of these belong to the *śānta-rasa,* the mellow of neutrality in devotional service. There are also the direct servants of Kṛṣṇa named Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Śrīdāmā, Sudāmā and others who embody service in fraternity. Nanda Mahārāja and mother Yaśodā are the embodiments of paternal love. Above all of these is Śrīmatī Rādhārāṇī and Her assistants, the *gopīs* Lalitā, Viśākhā and others. In this way all five mellows—*śānta, dāsya, sakhya, vātsalya* and *mādhurya*—exist eternally. They are also compared to metals like copper, bell metal, silver, gold and touchstone. Śrīla Kavirāja Gosvāmī therefore refers to a metal mine eternally existing in Vṛndāvana, Vrajabhūmi.

TEXT 295

ক্রমে উঠাইতে সেহ উত্তম বস্তু পায়।
ঐছে প্রশ্নোত্তর কৈল প্রভু-রামরায়॥ ২৯৫॥

krame uṭhāite seha uttama vastu pāya
aiche praśnottara kaila prabhu-rāmarāya

SYNONYMS

krame—gradually; *uṭhāite*—to raise; *seha*—that person; *uttama*—best; *vastu*—metal; *pāya*—gets; *aiche*—so also; *praśna-uttara*—the questions and answers; *kaila*—have done; *prabhu*—Śrī Caitanya Mahāprabhu; *rāma-rāya*—and Rāmānanda Rāya.

TRANSLATION

Both Śrī Caitanya Mahāprabhu and Rāmānanda Rāya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

TEXT 296

আর দিন রায়-পাশে বিদায় মাগিলা।
বিদায়ের কালে তাঁরে এই আজ্ঞা দিলা॥ ২৯৬॥

āra dina rāya-pāśe vidāya māgilā
vidāyera kāle tāṅre ei ājñā dilā

SYNONYMS

āra dina—the next day; *rāya-pāśe*—before Rāmānanda Rāya; *vidāya māgilā*—begged farewell; *vidāyera kāle*—at the time of departure; *tāṅre*—unto him; *ei*—this; *ājñā*—order; *dilā*—gave.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu begged Rāmānanda Rāya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

TEXT 297

বিষয় ছাড়িয়া তুমি যাহ নীলাচলে।
আমি তীর্থ করি' তাঁহা আসিব অল্পকালে ॥ ২৯৭॥

viṣaya chāḍiyā tumi yāha nīlācale
āmi tīrtha kari' tāṅhā āsiba alpa-kāle

SYNONYMS

viṣaya—material engagement; *chāḍiyā*—giving up; *tumi*—you; *yāha*—go; *nīlācale*—to Jagannātha Purī; *āmi*—I; *tīrtha kari'*—finishing My touring and pilgrimage; *tāṅhā*—there; *āsiba*—shall return; *alpa-kāle*—very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu told him, "Give up all material engagements and come to Jagannātha Purī. I will return there very soon after finishing My tour and pilgrimage.

TEXT 298

দুইজনে নীলাচলে রহিব একসঙ্গে।
সুখে গোঙাইব কাল কৃষ্ণকথা-রঙ্গে ॥ ২৯৮ ॥

dui-jane nīlācale rahiba eka-saṅge
sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge

SYNONYMS

dui-jane—both of us; *nīlācale*—at Jagannātha Purī; *rahiba*—shall stay; *eka-saṅge*—together; *sukhe*—in happiness; *goṅāiba*—shall pass; *kāla*—time; *kṛṣṇa-kathā-raṅge*—in the pleasure of discussing topics about Kṛṣṇa.

TRANSLATION

"The two of us shall remain together at Jagannātha Purī and happily pass our time discussing Kṛṣṇa."

TEXT 299

এত বলি' রামানন্দে করি' আলিঙ্গন।
তাঁরে ঘরে পাঠাইয়া করিল শয়ন ॥ ২৯৯ ॥

eta bali' rāmānande kari' āliṅgana
tāṅre ghare pāṭhāiyā karila śayana

SYNONYMS

eta bali'—saying this; *rāmānande*—to Śrī Rāmānanda Rāya; *kari'*—doing; *āliṅgana*—embracing; *tāṅre*—him; *ghare*—to his home; *pāṭhāiyā*—sending; *karila*—did; *śayana*—lying down.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya, and after sending him back to his home, the Lord took rest.

TEXT 300

'প্রাতঃকালে উঠি' প্রভু দেখি' হনুমান্।
তাঁরে নমস্করি' প্রভু দক্ষিণে করিলা প্রয়াণ ॥ ৩০০ ॥

prātaḥ-kāle uṭhi' prabhu dekhi' hanumān
tāṅre namaskari' prabhu dakṣiṇe karilā prayāṇa

SYNONYMS

prātaḥ-kāle—in the morning; *uṭhi'*—rising; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dekhi'*—visiting; *hanumān*—the village deity Hanumān; *tāṅre*—unto him; *namaskari'*—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *dakṣiṇe*—to the south; *karilā*—made; *prayāṇa*—departure.

TRANSLATION

After rising from bed the next morning, Śrī Caitanya Mahāprabhu visited the local temple, where there was a deity of Hanumān. After offering him obeisances, the Lord departed for South India.

PURPORT

In almost all the cities and towns of India there are temples of Hanumānjī, the eternal servant of Lord Rāmacandra. There is even a temple of Hanumān near Govindajī temple in Vṛndāvana. Formerly this temple was in front of the Gopālajī temple, but that Deity Gopālajī went to Orissa to remain as Sākṣi-gopāla. Being the eternal servant of Lord Rāmacandra, Hanumānjī has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Śrī Caitanya Mahāprabhu set the example in showing how one should offer respects to Hanumānjī.

TEXT 301

'বিদ্যাপুরে' নানা-মত লোক বৈসে যত।
প্রভু-দর্শনে 'বৈষ্ণব' হৈল ছাড়ি' নিজমত ॥ ৩০১ ॥

'vidyāpūre' nānā-mata loka vaise yata
prabhu-darśane 'vaiṣṇava' haila chāḍi' nija-mata

SYNONYMS

vidyāpūre—in the town of Vidyānagara; *nānā-mata*—various opinions; *loka*—people; *vaise*—reside; *yata*—all; *prabhu-darśane*—in seeing Śrī Caitanya Mahāprabhu; *vaiṣṇava*—devotees of Lord Viṣṇu; *haila*—became; *chāḍi'*—giving up; *nija-mata*—own opinions.

TRANSLATION

All the residents of Vidyānagara were of different faiths, but after seeing Śrī Caitanya Mahāprabhu, they abandoned their own faiths and became Vaiṣṇavas.

TEXT 302

রামানন্দ হৈলা প্রভুর বিরহে বিহ্বল।
প্রভুর ধ্যানে রহে বিষয় ছাড়িয়া সকল ॥ ৩০২ ॥

rāmānanda hailā prabhura virahe vihvala
prabhura dhyāne rahe viṣaya chāḍiyā sakala

SYNONYMS

rāmānanda—Śrīla Rāmānanda Rāya; *hailā*—became; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *virahe*—in separation; *vihvala*—overwhelmed; *prabhura*

dhyāne—in meditation on Śrī Caitanya Mahāprabhu; *rahe*—remains; *viṣaya*—worldly business; *chāḍiyā*—giving up; *sakala*—all.

TRANSLATION

When Rāmānanda Rāya began to feel separation from Śrī Caitanya Mahāprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

TEXT 303

সংক্ষেপে কহিলুঁ রামানন্দের মিলন।
বিস্তারি' বর্ণিতে নারে সহস্র-বদন ॥ ৩০৩ ॥

saṅkṣepe kahiluṅ rāmānandera milana
vistāri' varṇite nāre sahasra-vadana

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *rāmānandera milana*—meeting with Śrīla Rāmānanda Rāya; *vistāri'*—expanding; *varṇite*—to describe; *nāre*—not able; *sahasra-vadana*—Lord Śeṣa Nāga, who has thousands of hoods.

TRANSLATION

I have briefly described the meeting between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣa Nāga, who has thousands of hoods.

TEXT 304

সহজে চৈতন্যচরিত্র—ঘনদুগ্ধপূর।
রামানন্দ-চরিত্র তাহে খণ্ড প্রচুর ॥ ৩০৪ ॥

sahaje caitanya-caritra——ghana-dugdha-pūra
rāmānanda-caritra tāhe khaṇḍa pracura

SYNONYMS

sahaje—generally; *caitanya-caritra*—the activities of Śrī Caitanya Mahāprabhu; *ghana-dugdha-pūra*—like condensed milk; *rāmānanda-caritra*—the story of Rāmānanda Rāya; *tāhe*—in that; *khaṇḍa*—sugar candy; *pracura*—a large quantity.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are like condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.

TEXT 305

রাধাকৃষ্ণলীলা—তাতে কর্পূর-মিলন।
ভাগ্যবান্ যেই, সেই করে আস্বাদন ॥ ৩০৫ ॥

rādhā-kṛṣṇa-līlā — tāte karpūra-milana
bhāgyavān yei, sei kare āsvādana

SYNONYMS

rādhā-kṛṣṇa-līlā—the pastimes of Śrī Rādhā and Kṛṣṇa; *tāte*—in that composition; *karpūra*—the camphor; *milana*—mixture; *bhāgyavān*—fortunate; *yei*—one who; *sei*—that person; *kare*—does; *āsvādana*—tasting.

TRANSLATION

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Kṛṣṇa, camphor is added. If one tastes this combined preparation, he is most fortunate.

TEXT 306

যে ইহা একবার পিয়ে কর্ণদ্বারে।
তার কর্ণ লোভে ইহা ছাড়িতে না পারে ॥ ৩০৬ ॥

ye ihā eka-bāra piye karṇa-dvāre
tāra karṇa lobhe ihā chāḍite nā pāre

SYNONYMS

ye—anyone; *ihā*—this; *eka-bāra*—once; *piye*—drinks; *karṇa-dvāre*—through aural reception; *tāra*—his; *karṇa*—ears; *lobhe*—in greed; *ihā*—this; *chāḍite*—to give up; *nā*—not; *pāre*—are able.

TRANSLATION

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

TEXT 307

'রসতত্ত্ব-জ্ঞান' হয় ইহার শ্রবণে।
'প্রেমভক্তি' হয় রাধাকৃষ্ণের চরণে ॥ ৩০৭ ॥

'rasa-tattva-jñāna' haya ihāra śravaṇe
'prema-bhakti' haya rādhā-kṛṣṇera caraṇe

SYNONYMS

rasa-tattva-jñāna—transcendental knowledge of the humors of conjugal love of Rādhā and Kṛṣṇa; *haya*—is; *ihāra*—of this; *śravaṇe*—by hearing; *prema-bhakti*—pure love of Godhead; *haya*—becomes possible; *rādhā-kṛṣṇera caraṇe*—at the lotus feet of Rādhā and Kṛṣṇa.

TRANSLATION

By hearing talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one is enlightened to the transcendental knowledge of the mellows of Rādhā and Kṛṣṇa's pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Kṛṣṇa.

TEXT 308

চৈতন্যের গূঢ়তত্ত্ব জানি ইহা হৈতে।
বিশ্বাস করি' শুন, তর্ক না করিহ চিত্তে ॥ ৩০৮ ॥

caitanyera gūḍha-tattva jāni ihā haite
viśvāsa kari' śuna, tarka nā kariha citte

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *gūḍha-tattva*—the confidential truth; *jāni*—we can learn; *ihā haite*—from these talks; *viśvāsa kari'*—having firm faith; *śuna*—hear; *tarka*—arguments; *nā*—not; *kariha*—do; *citte*—within the heart.

TRANSLATION

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

TEXT 309

অলৌকিক লীলা এই পরম নিগূঢ়।
বিশ্বাসে পাইয়ে, তর্কে হয় বহুদূর ॥ ৩০৯ ॥

alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya bahu-dūra

SYNONYMS

alaukika—uncommon; *līlā*—pastimes; *ei*—this; *parama*—most; *nigūḍha*—confidential; *viśvāse*—by faith; *pāiye*—we can get; *tarke*—by argument; *haya*—is; *bahu-dūra*—far away.

TRANSLATION

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

TEXT 310

শ্রীচৈতন্য-নিত্যানন্দ-অদ্বৈত-চরণ।
যাঁহার সর্বস্ব, তাঁরে মিলে এই ধন ॥ ৩১০ ॥

śrī-caitanya-nityānanda-advaita-caraṇa
yāṅhāra sarvasva, tāṅre mile ei dhana

SYNONYMS

śrī-caitanya—of Lord Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita-caraṇa*—and the lotus feet of Śrī Advaita Prabhu; *yāṅhāra sarva-sva*—whose everything; *tāṅre*—him; *mile*—meets; *ei*—this; *dhana*—treasure.

TRANSLATION

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura says that Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away. Similarly, these talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the *asauta-panthīs,* cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic *mantras* in the *Kaṭha Upaniṣad* (1.2.9) state, *naiṣā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭha.* According to the *Muṇḍaka Upaniṣad* (3.2.3), *nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena / yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām.* And according to the *Brahma-sūtra* (2.1.11), *tarkāpratiṣṭhānāt.*

All Vedic literatures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above experimental knowledge. If one is interested in the transcendental loving affairs of Kṛṣṇa, it is only by Kṛṣṇa's mercy that he can understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will

be futile. It doesn't matter whether one is a *prākṛta-sahajiyā,* a mundane opportunist or a scholar; one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viṣṇu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
(*Bhakti-rasāmṛta-sindhu,* 1.2.109)

One cannot understand the holy name of the Lord, His pastimes, form, qualities, and entourage by blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Rādhā and Kṛṣṇa are revealed. As confirmed in the *Muṇḍaka Upaniṣad: yam evaiṣa vṛṇute tena labhyas.* Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Śrī Caitanya Mahāprabhu.

TEXT 311

রামানন্দ রায়ে মোর কোটী নমস্কার।
যাঁর মুখে কৈল প্রভু রসের বিস্তার ॥ ৩১১ ॥

rāmānanda rāye mora koṭī namaskāra
yāṅra mukhe kaila prabhu rasera vistāra

SYNONYMS

rāmānanda rāye—unto Śrī Rāmānanda Rāya; *mora*—my; *koṭī*—ten million; *namaskāra*—obeisances; *yāṅra mukhe*—in whose mouth; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *rasera vistāra*—the expansion of transcendental mellows.

TRANSLATION

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

TEXT 312

দামোদর-স্বরূপের কড়চা-অনুসারে।
রামানন্দ-মিলন-লীলা করিল প্রচারে ॥ ৩১২ ॥

dāmodara-svarūpera kaḍacā-anusāre
rāmānanda-milana-līlā karila pracāre

SYNONYMS

dāmodara-svarūpera—of Svarūpa Dāmodara Gosvāmī; *kaḍacā*—with the notebooks; *anusāre*—in accordance; *rāmānanda-milana-līlā*—the pastimes of the meeting with Rāmānanda; *karila*—have done; *pracāre*—distribution.

TRANSLATION

I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu's meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

PURPORT

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and other authoritative persons. This is the way of describing transcendental literatures, which are never meant for so-called scholars and research workers. The process is *mahājano yena gataḥ sa panthāḥ:* one has to strictly follow great personalities and *ācāryas. Ācāryavān puruṣo veda*: one who has the favor of the *ācārya* knows everything. This statement made by Kavirāja Gosvāmī is very valuable for all pure devotees. Sometimes the *prākṛta-sahajiyās* claim that they have heard the truth from their *guru.* However, one cannot have transcendental knowledge simply by hearing from a *guru* who is not bona fide. The *guru* must be bona fide, and he must have heard from his bona fide *guru.* Only then will his message be accepted as bona fide. This is confirmed in *Bhagavad-gītā:*

śrī bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"The Blessed Lord said: I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Śrīla Kavirāja Gosvāmī therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvāmīs. Thus he is able to set forth this transcendental literature, *Caitanya-caritāmṛta.*

TEXT 313

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩১৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Eighth Chapter, describing the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya.*

CHAPTER 9

Lord Śrī Caitanya Mahāprabhu's Travels to the Holy Places

A summary of the Ninth Chapter is given by Śrīla Bhaktivinoda Ṭhākura. After leaving Vidyānagara, Śrī Caitanya Mahāprabhu visited such places of pilgrimage as Gautamī-gaṅgā, Mallikārjuna, Ahovala-nṛsiṁha, Siddhavaṭa, Skanda-kṣetra, Trimaṭha, Vṛddhakāśī, Bauddha-sthāna, Tripati, Trimalla, Pānā-nṛsiṁha, Śiva-kāñcī, Viṣṇu-kāñcī, Trikāla-hastī, Vṛddhakola, Śiyālī-bhairavī, Kāverī-tīra and Kumbhakarṇa-kapāla.

Finally the Lord went to Śrī Raṅga-kṣetra, where He converted a *brāhmaṇa* named Vyeṅkaṭa Bhaṭṭa, who, along with his family, became a devotee of Kṛṣṇa. After leaving Śrī Raṅga, Caitanya Mahāprabhu reached Ṛṣabha-parvata, where He met Paramānanda Purī, who later arrived at Jagannātha Purī. Lord Śrī Caitanya Mahāprabhu then proceeded farther, arriving at Setubandha Rāmeśvara. At Śrī Śaila-parvata, the Lord met Lord Śiva and his wife Durgā in the dress of a *brāhmaṇa* and *brāhmaṇī*. From there He went to Kāmakoṣṭhī-purī and later arrived at southern Mathurā. A *brāhmaṇa* devotee of Lord Rāmacandra talked with Him. Then the Lord took His bath in the River Kṛtamālā. On the hill known as Mahendra-śaila, the Lord saw Paraśurāma. Then the Lord went to Setubandha and took His bath at Dhanus-tīrtha. He also visited Rāmeśvara, where He collected some papers connected with Sītādevī, whose illusory form was kidnapped by Rāvaṇa. The Lord next visited the places known as Pāṇḍya-deśa, Tāmraparṇī, Nayatripadī, Ciyaḍatalā, Tilakāñcī, Gajendra-mokṣaṇa, Pānāgaḍi, Cāmtāpura, Śrī Vaikuṇṭha, Malaya-parvata and Kanyākumārī. The Lord then met the Bhaṭṭathāris at Mallāra-deśa and saved Kālā Kṛṣṇadāsa from their clutches. The Lord also collected *Brahma-saṁhitā,* Fifth Chapter, on the banks of the Payasvinī River. He then visited Payasvinī, Śṛṅgavera-purī-maṭha and Matsya-tīrtha. At the village of Uḍupī, He saw the Gopāla installed by Śrī Madhvācārya. He then defeated the Tattvavādīs in śāstric conversation. The Lord next visited Phalgu-tīrtha, Tritakūpa, Pañcāpsarā, Sūrpāraka and Kolāpura. At Śrī Raṅgapurī the Lord received news of Śaṅkarāraṇya's disappearance. He then went to the banks of the Kṛṣṇaveṇvā River, where He collected from among the Vaiṣṇava *brāhmaṇas* a book written by Bilvamaṅgala, *Kṛṣṇa-karṇāmṛta*. The Lord then visited Tāptī, Māhiṣmatī-pura, Narmadā-tīra and Ṛṣyamūka-parvata. He entered Daṇḍakāraṇya and liberated the seven palm trees. From there He visited a place known as Pampā-sarovara and visited Pañcavaṭī, Nāsika, Brahmagiri and also the source of the Godāvarī River,

Kuśāvarta. Thus the Lord visited almost all the holy places in South India. He finally returned to Jagannātha Purī by taking the same route, after visiting Vidyānagara again.

TEXT 1

নানামতগ্রাহগ্রস্তান্ দাক্ষিণাত্যজনদ্বিপান্ ।
কৃপারিণা বিমুচ্যৈতান্ গৌরশ্চক্রে স বৈষ্ণবান্ ॥১॥

nānā-mata-grāha-grastān
dākṣiṇātya-jana-dvipān
kṛpāriṇā vimucyaitān
gauraś cakre sa vaiṣṇavān

SYNONYMS

nānā-mata—by various philosophies; *grāha*—like crocodiles; *grastān*—captured; *dākṣiṇātya-jana*—the inhabitants of South India; *dvipān*—like elephants; *kṛpā-ariṇā*—by His disc of mercy; *vimucya*—liberating; *etān*—all these; *gauraḥ*—Śrī Caitanya Mahāprabhu; *cakre*—converted; *saḥ*—He; *vaiṣṇavān*—to the Vaiṣṇava cult.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were under the clutches of the crocodiles of various philosophies—such as the Buddhist, Jaina and Māyāvāda philosophies. By His disc of mercy, the Lord converted all of them into Vaiṣṇavas, devotees of the Lord.

PURPORT

Herein it is stated that the Lord delivered the Gajendra, the elephant, who was being attacked by crocodiles. When Śrī Caitanya Mahāprabhu visited southern India, almost all the residents were under the claws of crocodiles presenting Buddhist, Jaina and Māyāvāda philosophy. Although Kavirāja Gosvāmī states that these people were as strong as elephants, they were actually under the clutches of death because they were being attacked by the crocodiles of various philosophies. However, Śrī Caitanya Mahāprabhu saved the elephant from the clutches of the crocodiles by His mercy.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

দক্ষিণগমন প্রভুর অতি বিলক্ষণ।
সহস্র সহস্র তীর্থ কৈল দরশন ॥ ৩ ॥

dakṣiṇa-gamana prabhura ati vilakṣaṇa
sahasra sahasra tīrtha kaila daraśana

SYNONYMS

dakṣiṇa-gamana—touring in South India; *prabhura*—of the Lord; *ati*—very; *vilakṣaṇa*—extraordinary; *sahasra sahasra*—thousands of thousands; *tīrtha*—holy places; *kaila*—did; *daraśana*—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

TEXT 4

সেই সব তীর্থ স্পর্শি' মহাতীর্থ কৈল।
সেই ছলে সেই দেশের লোক নিস্তারিল ॥ ৪ ॥

sei saba tīrtha sparśi' maha-tīrtha kaila
sei chale sei deśera loka nistārila

SYNONYMS

sei saba—all those; *tīrtha*—holy places; *sparśi'*—touching; *mahā-tīrtha*—into great places of pilgrimage; *kaila*—made them; *sei chale*—under that plea; *sei deśera*—of those countries; *loka*—the people; *nistārila*—He delivered.

TRANSLATION

When the Lord visited all those holy places, He converted many thousands of residents. Thus many people were delivered. Simply by touching the holy places, He made them into great places of pilgrimage.

PURPORT

It is said: *tīrthī-kurvanti tīrthāni.* A *tīrtha,* or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Śrī Caitanya Mahāprabhu's visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Śrī Caitanya Mahāprabhu and His strict followers. Many kinds of patients come to a hospital, which may be infected by many types of disease. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Śrī Caitanya Mahāprabhu visits such a place, all contaminations vanish.

TEXT 5

সেই সব তীর্থের ক্রম কহিতে না পারি।
দক্ষিণ-বামে তীর্থ-গমন হয় ফেরাফেরি ॥ ৫ ॥

sei saba tīrthera krama kahite nā pāri
dakṣiṇa-vāme tīrtha-gamana haya pherāpheri

SYNONYMS

sei saba—all those; *tīrthera*—of holy places; *krama*—the chronological order; *kahite*—to tell of; *nā pāri*—I am unable; *dakṣiṇa-vāme*—left and right; *tīrtha-gamana*—visiting the holy places; *haya*—is; *pherāpheri*—going and coming back.

TRANSLATION

I cannot chronologically record all the places of pilgrimage visited by Lord Śrī Caitanya Mahāprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

TEXT 6

অতএব নাম-মাত্র করিয়ে গণন।
কহিতে না পারি তার যথা অনুক্রম ॥ ৬ ॥

ataeva nāma-mātra kariye gaṇana
kahite nā pāri tāra yathā anukrama

SYNONYMS

ataeva—therefore; *nāma-mātra*—only as a token record; *kariye gaṇana*—I count; *kahite*—to tell; *nā pāri*—I am unable; *tāra*—of that; *yathā*—as; *anukrama*—chronological order.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I simply make a token gesture of recording them.

TEXTS 7-8

পূর্ববৎ পথে যাইতে যে পায় দরশন।
যেই গ্রামে যায়, সে গ্রামের যত জন ॥ ৭ ॥
সবেই বৈষ্ণব হয়, কহে 'কৃষ্ণ' 'হরি'।
অন্য গ্রাম নিস্তারয়ে সেই 'বৈষ্ণব' করি' ॥ ৮ ॥

pūrvavat pathe yāite ye pāya daraśana
yei grāme yāya, se grāmera yata jana

sabei vaiṣṇava haya, kahe 'kṛṣṇa' 'hari'
anya grāma nistāraye sei 'vaiṣṇava' kari'

SYNONYMS

pūrva-vat—as done previously; *pathe*—on the way; *yāite*—while going; *ye*—anyone who; *pāya*—gets; *daraśana*—audience; *yei*—which; *grāme*—in the village; *yāya*—Lord Śrī Caitanya Mahāprabhu goes; *se*—that; *grāmera*—of the

village; *yata*—all; *jana*—people; *sabei*—all of them; *vaiṣṇava haya*—become devotees; *kahe*—say; *kṛṣṇa hari*—the holy names of Lord Kṛṣṇa and Hari; *anya grāma*—other villages; *nistāraye*—delivers; *sei*—He; *vaiṣṇava*—devotees; *kari'*—making.

TRANSLATION

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaiṣṇavas and began to chant Hari and Kṛṣṇa. In this way, in all the villages visited by the Lord, everyone became a Vaiṣṇava, a devotee.

PURPORT

The holy names of Kṛṣṇa and Hari, or the chanting of the Hare Kṛṣṇa *mahā-mantra,* are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Kṛṣṇa. Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Kṛṣṇa *mahā-mantra,* the effect is almost as potent as during the time of Lord Caitanya Mahāprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 9

দক্ষিণ দেশের লোক অনেক প্রকার।
কেহ জ্ঞানী, কেহ কর্মী, পাষণ্ডী অপার ॥ ৯ ॥

dakṣiṇa deśera loka aneka prakāra
keha jñānī, keha karmī, pāṣaṇḍī apāra

SYNONYMS

dakṣiṇa deśera—of South India; *loka*—people; *aneka*—many; *prakāra*—varieties; *keha*—someone; *jñānī*—philosophical speculator; *keha*—someone; *karmī*—fruitive worker; *pāṣaṇḍī*—nondevotees; *apāra*—innumerable.

TRANSLATION

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

TEXT 10

সেই সব লোক প্রভুর দর্শনপ্রভাবে।
নিজ-নিজ-মত ছাড়ি' হইল বৈষ্ণবে ॥ ১০ ॥

sei saba loka prabhura darśana-prabhāve
nija-nija-mata chāḍi' ha-ila vaiṣṇave

SYNONYMS

sei saba loka—all those people; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *darśana-prabhāve*—by the influence of His visit; *nija-nija*—their own; *mata*—opinion; *chāḍi'*—giving up; *ha-ila*—became; *vaiṣṇave*—devotees.

TRANSLATION

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned their own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

TEXT 11

বৈষ্ণবের মধ্যে রাম-উপাসক সব।
কেহ 'তত্ত্ববাদী', কেহ হয় 'শ্রীবৈষ্ণব' ॥ ১১ ॥

vaiṣṇavera madhye rāma-upāsaka saba
keha 'tattvavādī', keha haya 'śrī-vaiṣṇava'

SYNONYMS

vaiṣṇavera madhye—amongst Vaiṣṇavas; *rāma-upāsaka saba*—all worshipers of Lord Śrī Rāmacandra; *keha*—someone; *tattva-vādī*—followers of Madhvācārya; *keha*—someone; *haya*—is; *śrī-vaiṣṇava*—devotees following the disciplic succession of Śrī Rāmānujācārya.

TRANSLATION

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāmacandra. Some were Tattvavādīs, and some were followers of Rāmānujācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that Tattvavādī refers to the followers of Śrīla Madhvācārya. To distinguish his disciplic succession from the Māyāvādī followers of Śaṅkarācārya, Śrīla Madhvācārya named his party the Tattvavāda. Impersonal monists are always attacked by these Tattvavādīs, who at-

tempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvācārya is known as the Brahma-Vaiṣṇava sect; that is the sect coming down from Lord Brahmā. Consequently the Tattvavādīs, or followers of Madhvācārya, do not accept the incident of Lord Brahmā's illusion, which is recorded in the Tenth Canto of *Śrīmad-Bhāgavatam*. Śrīla Madhvācārya has purposefully avoided commenting on that portion of *Śrīmad-Bhāgavatam* in which *brahma-mohana,* the illusion of Lord Brahmā, is mentioned. Śrīla Mādhavendra Purī was one of the *ācāryas* in the Tattvavāda disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaiṣṇavas belonging to the Gauḍīya-sampradāya, the disciplic succession following Śrī Caitanya Mahāprabhu, are distinct from the Tattvavādīs, although they belong to the same Tattvavāda *sampradāya*. The followers of Śrī Caitanya Mahāprabhu are therefore known as the Madhva-Gauḍīya-sampradāya.

The word *pāṣaṇḍī* refers to those who are opposed to pure devotional service. In particular, these are the Māyāvādīs, the impersonalists. A definition of *pāṣaṇḍī* is given in the *Hari-bhakti-vilāsa* (1.73), wherein it is stated:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

A *pāṣaṇḍī* is one who thinks that the Supreme Lord Nārāyaṇa, the Personality of Godhead, is on the same level with the demigods headed by Lord Brahmā and Lord Śiva. The devotee never considers Lord Nārāyaṇa to be on the same platform with Lord Brahmā and Lord Śiva. The Madhvācārya-sampradāya and Rāmānuja-sampradāya are mainly worshipers of Lord Rāmacandra, although the Śrī Vaiṣṇavas are supposed to be worshipers of Lord Nārāyaṇa and Lakṣmī and the Tattvavādīs are supposed to be worshipers of Lord Kṛṣṇa. At present, in most of the monasteries belonging to the Madhva-sampradāya, Lord Rāmacandra is worshiped.

In the book known as *Adhyātma-rāmāyaṇa,* there are statements in Chapters Twelve to Fifteen about the worship of the Deities Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra's time, there was a *brāhmaṇa* who took a vow refusing to accept breakfast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the *brāhmaṇa* could not take even a drop of water during that week. Later, after eight or nine days, when the *brāhmaṇa* could see Lord Rāmacandra personally, he would break his fast. Upon observing the *brāhmaṇa's* rigid vow, Lord Śrī Rāmacandra ordered

His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the *brāhmaṇa*. The *brāhmaṇa* received the Deities from Śrī Lakṣmaṇajī and worshiped them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānjī, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānjī departed on the hill known as Gandha-mādana, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṣemakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the *ācāryas,* known as Narahari Tīrtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Ikṣvāku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra's presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupī temple. Since then the Deities have been worshiped by the Madhvācārya-sampradāya at that monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to Rādhā-Kṛṣṇa.

TEXT 12

সেই সব বৈষ্ণব মহাপ্রভুর দর্শনে।
কৃষ্ণ-উপাসক হৈল, লয় কৃষ্ণনামে ॥ ১২ ॥

sei saba vaiṣṇava mahāprabhura darśane
kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme

SYNONYMS

sei saba—all those; *vaiṣṇava*—devotees; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *darśane*—by seeing; *kṛṣṇa-upāsaka*—devotees of Lord Kṛṣṇa; *haila*—became; *laya*—took; *kṛṣṇa-nāme*—the holy name of Lord Kṛṣṇa.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu, all those different Vaiṣṇavas became devotees of Kṛṣṇa and began chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 13

রাম ! রাঘব ! রাম ! রাঘব ! রাম ! রাঘব ! পাহি মাম্।
কৃষ্ণ! কেশব! কৃষ্ণ! কেশব! কৃষ্ণ ! কেশব ! রক্ষ মাম্॥ ১৩॥

rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām

SYNONYMS

rāma—O Rāma; *rāghava*—descendant of Raghu; *pāhi*—please protect; *mām*—me; *kṛṣṇa*—O Kṛṣṇa; *keśava*—killer of Keśī; *rakṣa*—protect; *mām*—me.

TRANSLATION

"O Lord Rāmacandra, descendant of Mahārāja Raghu, kindly protect me! O Lord Kṛṣṇa, killer of the Keśī demon, kindly protect me!"

TEXT 14

এই শ্লোক পথে পড়ি' করিলা প্রয়াণ।
গৌতমী-গঙ্গায় যাই' কৈল গঙ্গাস্নান॥ ১৪॥

ei śloka pathe paḍi' karilā prayāṇa
gautamī-gaṅgāya yāi' kaila gaṅgā-snāna

SYNONYMS

ei śloka—this Sanskrit verse; *pathe*—on the way; *paḍi'*—reciting; *karilā*—did; *prayāṇa*—going; *gautamī-gaṅgāya*—to the bank of the Gautamī-gaṅgā; *yāi'*—going; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges.

TRANSLATION

While walking on the road, Śrī Caitanya Mahāprabhu used to chant this Rāma Rāghava mantra. Chanting in this way, He arrived at the banks of the Gautamī-gaṅgā and took His bath there.

PURPORT

The Gautamī-gaṅgā is another branch of the River Godāvarī. Formerly a great sage named Gautama Ṛṣi used to live on the bank of this river opposite the city of Rājamahendri, and consequently this branch was called the Gautamī-gaṅgā.

Śrīla Bhaktivinoda Ṭhākura says that Śrīla Kavirāja Gosvāmī has recorded the names of the holy places visited by Śrī Caitanya Mahāprabhu but that there is no chronological order of the places visited. However, there is a notebook of Govin-

da dāsa's containing a chronological order and references to geographical positions. Śrīla Bhaktivinoda Ṭhākura requests the readers to refer to that book. According to Govinda dāsa, Śrī Caitanya Mahāprabhu went to Trimanda from the Gautamī-gaṅgā. From there He went to Ḍhuṇḍirāma-tīrtha, another place of pilgrimage. According to this book, after visiting Gautamī-gaṅgā, Śrī Caitanya Mahāprabhu went to Mallikārjuna-tīrtha.

TEXT 15

মল্লিকার্জুন-তীর্থে যাই' মহেশ দেখিল।
তাহাঁ সব লোকে কৃষ্ণনাম লওয়াইল ॥ ১৫ ॥

mallikārjuna-tīrthe yāi' maheśa dekhila
tāhāṅ saba loke kṛṣṇa-nāma laoyāila

SYNONYMS

mallikārjuna-tīrthe—to the holy place known as Mallikārjuna; *yāi'*—going; *maheśa*—the deity of Lord Śiva; *dekhila*—He saw; *tāhāṅ*—there; *saba loke*—all the people; *kṛṣṇa-nāma*—Lord Kṛṣṇa's holy name; *laoyāila*—He induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Mallikārjuna-tīrtha and saw the deity of Lord Śiva there. He also induced all the people to chant the Hare Kṛṣṇa mahā-mantra.

PURPORT

Mallikārjuna is also known as Śrī Śaila. It is situated about seventy miles south of Karṇula on the right bank of the Kṛṣṇā River. There are great walls all around the village, and within the walls resides the deity known as Mallikārjuna. It is a deity of Lord Śiva and is one of the Jyotirliṅgas.

TEXT 16

রামদাস মহাদেবে করিল দরশন।
অহোবল-নৃসিংহেরে করিলা গমন ॥ ১৬ ॥

rāmadāsa mahādeve karila daraśana
ahovala-nṛsiṁhere karilā gamana

SYNONYMS

rāma-dāsa—Rāmadāsa; *mahā-deve*—of Mahādeva; *karila*—did; *daraśana*—seeing; *ahovala-nṛsiṁhere*—to Ahovala-nṛsiṁha; *karilā*—did; *gamana*—going.

TRANSLATION

There he saw Lord Mahādeva [Śiva], the servant of Lord Rāma. He then went to Ahovala-nṛsiṁha.

TEXT 17

নৃসিংহ দেখিয়া তাঁরে কৈল নতি-স্তুতি।
সিদ্ধবট গেলা যাহাঁ মূর্তি সীতাপতি ॥ ১৭ ॥

nṛsiṁha dekhiyā tāṅre kaila nati-stuti
siddhavaṭa gelā yāhāṅ mūrti sītāpati

SYNONYMS

nṛsiṁha dekhiyā—after seeing the Lord Nṛsiṁha Deity; *tāṅre*—unto Him; *kaila*—did; *nati-stuti*—offering of various prayers; *siddha-vaṭa*—to Siddhavaṭa; *gelā*—He went; *yāhāṅ*—where; *mūrti*—the Deity; *sītā-pati*—Lord Rāmacandra.

TRANSLATION

After seeing the Ahovala-nṛsiṁha Deity, Caitanya Mahāprabhu offered many prayers unto the Lord. He then went to Siddhavaṭa, where He saw the Deity of Rāmacandra, the Lord of Sītādevī.

PURPORT

This Siddhavaṭa is ten miles east of the village Kuḍāpā. It is also known as Sidhauṭa. Previously this place was also known as southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavaṭa. *Vaṭa* means banyan tree.

TEXT 18

রঘুনাথ দেখি' কৈল প্রণতি স্তবন।
তাহাঁ এক বিপ্র প্রভুর কৈল নিমন্ত্রণ ॥ ১৮ ॥

raghunātha dekhi' kaila praṇati stavana
tāhāṅ eka vipra prabhura kaila nimantraṇa

SYNONYMS

raghu-nātha dekhi'—after seeing Lord Rāmacandra, the descendant of Mahārāja Raghu; *kaila*—offered; *praṇati*—obeisances; *stavana*—prayers; *tāhāṅ*—there; *eka*—one; *vipra*—*brāhmaṇa; prabhura*—to Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nimantraṇa*—invitation.

TRANSLATION

After seeing the Deity of Lord Rāmacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brāhmaṇa invited the Lord to take lunch.

TEXT 19

সেই বিপ্র রামনাম নিরন্তর লয়।
'রাম' 'রাম' বিনা অন্য বাণী না কহয়॥ ১৯॥

sei vipra rāma-nāma nirantara laya
'rāma' 'rāma' vinā anya vāṇī nā kahaya

SYNONYMS

sei vipra—that *brāhmaṇa; rāma-nāma*—the holy name of Lord Rāmacandra; *nirantara*—constantly; *laya*—chants; *rāma rāma*—the holy names Rāma Rāma; *vinā*—without; *anya*—other; *vāṇī*—vibration; *nā*—does not; *kahaya*—speak.

TRANSLATION

That brāhmaṇa constantly chanted the holy name of Rāmacandra. Indeed, but for chanting Lord Rāmacandra's holy name, that brāhmaṇa did not speak a word.

TEXT 20

সেই দিন তাঁর ঘরে রহি' ভিক্ষা করি'।
তাঁরে কৃপা করি' আগে চলিলা গৌরহরি॥ ২০॥

sei dina tāṅra ghare rahi' bhikṣā kari'
tāṅre kṛpā kari' āge calilā gaurahari

SYNONYMS

sei dina—on that day; *tāṅra ghare*—the house of that *brāhmaṇa; rahi'*—staying; *bhikṣā kari'*—accepting *prasāda; tāṅre*—unto him; *kṛpā kari'*—showing mercy; *āge*—ahead; *calilā*—departed; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasāda at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

TEXT 21

স্কন্দক্ষেত্র-তীর্থে কৈল স্কন্দ দরশন।
ত্রিমঠ আইলা, তাহাঁ দেখি' ত্রিবিক্রম॥ ২১॥

skanda-kṣetra-tīrthe kaila skanda daraśana
trimaṭha āilā, tāhāṅ dekhi' trivikrama

SYNONYMS

skanda-kṣetra-tīrthe—in the holy place known as Skanda-kṣetra; *kaila*—did; *skanda daraśana*—visiting Lord Skanda (Kārttikeya, son of Lord Śiva); *trimaṭha*—at Trimaṭha; *āilā*—arrived; *tāhāṅ*—there; *dekhi'*—seeing; *trivikrama*—a form of Lord Viṣṇu, Trivikrama.

TRANSLATION

At the holy place known as Skanda-kṣetra, Lord Śrī Caitanya Mahāprabhu visited the temple of Skanda. From there He went to Trimaṭha, where He saw the Viṣṇu Deity Trivikrama.

TEXT 22

পুনঃ সিদ্ধবট আইলা সেই বিপ্র-ঘরে।
সেই বিপ্র কৃষ্ণনাম লয় নিরন্তরে॥ ২২॥

punaḥ siddhavaṭa āilā sei vipra-ghare
sei vipra kṛṣṇa-nāma laya nirantare

SYNONYMS

punaḥ—again; *siddha-vaṭa*—to the place known as Siddhavaṭa; *āilā*—returned; *sei*—that; *vipra-ghare*—in the house of the *brāhmaṇa; sei vipra*—that *brāhmaṇa; kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *laya*—chants; *nirantare*—constantly.

TRANSLATION

After visiting the temple of Trivikrama, the Lord returned to Siddhavaṭa, where He again visited the house of the brāhmaṇa, who was now constantly chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 23

ভিক্ষা করি' মহাপ্রভু তাঁরে প্রশ্ন কৈল।
"কহ বিপ্র, এই তোমার কোন্ দশা হৈল॥ ২৩॥

bhikṣā kari' mahāprabhu tāṅre praśna kaila
"kaha vipra, ei tomāra kon daśā haila

SYNONYMS

bhikṣā kari'—after accepting lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *praśna kaila*—asked a question; *kaha vipra*—My dear *brāhmaṇa* friend, please say; *ei*—this; *tomāra*—your; *kon*—what; *daśā*—situation; *haila*—became.

TRANSLATION

After finishing His lunch there, Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear friend, kindly tell Me what your position is now.

TEXT 24

পূর্বে তুমি নিরন্তর লৈতে রামনাম।
এবে কেনে নিরন্তর লও কৃষ্ণনাম॥" ২৪॥

pūrve tumi nirantara laite rāma-nāma
ebe kene nirantara lao kṛṣṇa-nāma"

SYNONYMS

pūrve—formerly; *tumi*—you; *nirantara*—constantly; *laite*—used to chant; *rāma-nāma*—the holy name of Lord Rāmacandra; *ebe*—now; *kene*—why; *nirantara*—constantly; *lao*—you chant; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa.

TRANSLATION

"Formerly you were constantly chanting the holy name of Lord Rāma. Why are you now constantly chanting the holy name of Kṛṣṇa?"

TEXT 25

বিপ্র বলে,—এই তোমার দর্শন-প্রভাবে।
তোমা দেখি' গেল মোর আজন্ম স্বভাবে॥ ২৫॥

vipra bale, ——ei tomāra darśana-prabhāve
tomā dekhi' gela mora ājanma svabhāve

SYNONYMS

vipra bale—the *brāhmaṇa* replied; *ei*—this; *tomāra darśana-prabhāve*—by the influence of Your visit; *tomā dekhi'*—after seeing You; *gela*—went; *mora*—my; *ājanma*—from childhood; *sva-bhāve*—nature.

TRANSLATION

The brāhmaṇa replied, "This is all due to Your influence, sir. After seeing You, I have lost the long practice of my life.

TEXT 26

বাল্যাবধি রামনাম-গ্রহণ আমার।
তোমা দেখি' কৃষ্ণনাম আইল একবার ॥ ২৬ ॥

bālyāvadhi rāma-nāma-grahaṇa āmāra
tomā dekhi' kṛṣṇa-nāma āila eka-bāra

SYNONYMS

bālya-avadhi—since the days of my childhood; *rāma-nāma-grahaṇa*—chanting the holy name of Lord Rāmacandra; *āmāra*—my; *tomā dekhi'*—after seeing You; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *āila*—came; *eka-bāra*—once only.

TRANSLATION

"From my childhood I have been chanting the holy name of Lord Rāmacandra, but after seeing You I began to chant the holy name of Lord Kṛṣṇa.

TEXT 27

সেই হৈতে কৃষ্ণনাম জিহ্বাতে বসিলা।
কৃষ্ণনাম স্ফুরে, রামনাম দূরে গেলা ॥ ২৭ ॥

sei haite kṛṣṇa-nāma jihvāte vasilā
kṛṣṇa-nāma sphure, rāma-nāma dūre gelā

SYNONYMS

sei haite—since that time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *jihvāte*—on the tongue; *vasilā*—was seated tightly; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *sphure*—automatically comes; *rāma-nāma*—the holy name of Lord Rāmacandra; *dūre*—far away; *gelā*—went.

TRANSLATION

"Since then, the holy name of Kṛṣṇa has been tied to my tongue. Indeed, when I chant the holy name of Kṛṣṇa, the holy name of Lord Rāmacandra goes far away.

TEXT 28

বাল্যকাল হৈতে মোর স্বভাব এক হয়।
নামের মহিমা-শাস্ত্র করিয়ে সঞ্চয়॥ ২৮॥

bālya-kāla haite mora svabhāva eka haya
nāmera mahimā-śāstra kariye sañcaya

SYNONYMS

bālya-kāla haite—from my childhood; *mora*—my; *sva-bhāva*—practice; *eka*—one; *haya*—there is; *nāmera*—of the holy name; *mahimā*—concerning the glories; *śāstra*—the revealed scriptures; *kariye sañcaya*—I collect.

TRANSLATION

"From my childhood I have been practicing this chanting and have been collecting the glories of the holy name from revealed scriptures.

TEXT 29

রমন্তে যোগিনোঽনন্তে সত্যানন্দে চিদাত্মনি।
ইতি রামপদেনাসৌ পরং ব্রহ্মাভিধীয়তে॥ ২৯॥

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate

SYNONYMS

ramante—take pleasure; *yoginaḥ*—transcendentalists; *anante*—in the unlimited; *satya-ānande*—real pleasure; *cit-ātmani*—in spiritual existence; *iti*—thus; *rāma*—Rāma; *padena*—by the word; *asau*—He; *param*—supreme; *brahma*—truth; *abhidhīyate*—is called.

TRANSLATION

" 'The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.'

PURPORT

This is the eighth verse of the *Śatanāma-stotra* of Lord Rāmacandra, which is found in the *Padma Purāṇa*.

TEXT 30

কৃষির্ভূবাচকঃ শব্দো ণশ্চ নির্বৃতিবাচকঃ।
তয়োরৈক্যং পরং ব্রহ্ম কৃষ্ণ ইত্যভিধীয়তে ॥ ৩০ ॥

kṛṣir bhū-vācakaḥ śabdo
ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ paraṁ brahma
kṛṣṇa ity abhidhīyate

SYNONYMS

kṛṣiḥ—the verbal root *kṛṣ; bhū*—attractive existence; *vācakaḥ*—signifying; *śabdaḥ*—word; *ṇaḥ*—the syllable *ṇa*; *ca*—and; *nirvṛti*—spiritual pleasure; *vācakaḥ*—indicating; *tayoḥ*—of both; *aikyam*—amalgamation; *param*—supreme; *brahma*—Absolute Truth; *kṛṣṇaḥ*—Lord Kṛṣṇa; *iti*—thus; *abhidhīyate*—is called.

TRANSLATION

" 'The word "kṛṣ" is the attractive feature of the Lord's existence, and "ṇa" means spiritual pleasure. When the verb "kṛṣ" is added to the affix "ṇa," it becomes Kṛṣṇa, which indicates the Absolute Truth.'

PURPORT

This is a verse from the *Udyoga-parva* (71.4) of the *Mahābhārata*.

TEXT 31

পরংব্রহ্ম দুইনাম সমান হইল।
পুনঃ আর শাস্ত্রে কিছু বিশেষ পাইল ॥ ৩১ ॥

paraṁ brahma dui-nāma samāna ha-ila
punaḥ āra śāstre kichu viśeṣa pāila

SYNONYMS

param brahma—the Absolute Truth; *dui-nāma*—two names (Rāma and Kṛṣṇa); *samāna*—on an equal level; *ha-ila*—were; *punaḥ*—again; *āra*—further; *śāstre*—in revealed scripture; *kichu*—some; *viśeṣa*—specification; *pāila*—is found.

TRANSLATION

"As far as the holy names of Rāma and Kṛṣṇa are concerned, they are on an equal level, but for further advancement we receive some specific information from revealed scriptures.

TEXT 32

রাম রামেতি রামেতি রমে রামে মনোরমে।
সহস্রনামভিস্তুল্যং রামনাম বরাননে ॥ ৩২ ॥

rāma rāmeti rāmeti
rame rāme manorame
sahasra-nāmabhis tulyaṁ
rāma-nāma varānane

SYNONYMS

rāma—Rāma; *rāma*—Rāma; *iti*—thus; *rāma*—Rāma; *iti*—thus; *rame*—I enjoy; *rāme*—in the holy name of Rāma; *manaḥ-rame*—most beautiful; *sahasra-nāmabhiḥ*—with the one thousand names; *tulyam*—equal; *rāma-nāma*—the holy name of Rāma; *vara-ānane*—O lovely-faced woman.

TRANSLATION

"Lord Śiva addressed his wife Durgā as Varānanā and explained, 'I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu.'

PURPORT

This is a verse from the *Bṛhad-viṣṇu-sahasranāma-stotra* (72.335) in the *Uttara-khaṇḍa* of the *Padma Purāṇa*.

TEXT 33

সহস্রনাম্নাং পুণ্যানাং ত্রিরাবৃত্ত্যা তু যৎ ফলম্।
একাবৃত্ত্যা তু কৃষ্ণস্য নামৈকং তৎ প্রযচ্ছতি ॥ ৩৩ ॥

sahasra-nāmnāṁ puṇyānāṁ
trir-āvṛttyā tu yat phalam
ekāvṛttyā tu kṛṣṇasya
nāmaikaṁ tat prayacchati

SYNONYMS

sahasra-nāmnām—of one thousand names; *puṇyānām*—holy; *triḥ-āvṛttyā*—by thrice chanting; *tu*—but; *yat*—which; *phalam*—result; *eka-āvṛttyā*—by one repetition; *tu*—but; *kṛṣṇasya*—of Lord Kṛṣṇa; *nāma*—holy name; *ekam*—only one; *tat*—that result; *prayacchati*—gives.

TRANSLATION

" 'The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa.'

PURPORT

This verse from the *Brahmāṇḍa Purāṇa* is found in the *Laghu-bhāgavatāmṛta* (1.354), by Rūpa Gosvāmī. For every three times one chants the holy name of Rāma, one can attain the same results simply by chanting the name of Kṛṣṇa once.

TEXT 34

এই বাক্যে কৃষ্ণনামের মহিমা অপার।
তথাপি লইতে নারি, শুন হেতু তার ॥ ৩৪ ॥

ei vākye kṛṣṇa-nāmera mahimā apāra
tathāpi la-ite nāri, śuna hetu tāra

SYNONYMS

ei vākye—in this statement; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *mahimā*—glories; *apāra*—unlimited; *tathāpi*—still; *la-ite*—to chant; *nāri*—I am unable; *śuna*—just hear; *hetu*—the reason; *tāra*—of that.

TRANSLATION

"According to the statement of the śāstras, the glories of the holy name of Kṛṣṇa are unlimited. Still I could not chant His holy name. Please hear the reason for this.

TEXT 35

ইষ্টদেব রাম, তাঁর নামে সুখ পাই।
সুখ পাঞা রামনাম রাত্রিদিন গাই ॥ ৩৫ ॥

iṣṭa-deva rāma, tāṅra nāme sukha pāi
sukha pāñā rāma-nāma rātri-dina gāi

SYNONYMS

iṣṭa-deva—my worshipable Lord; *rāma*—Lord Śrī Rāmacandra; *tāṅra nāme*—in His holy name; *sukha pāi*—I get happiness; *sukha pāñā*—getting such transcendental happiness; *rāma-nāma*—the holy name of Lord Rāma; *rātri-dina*—day and night; *gāi*—I chant.

TRANSLATION

"My worshipable Lord has been Lord Rāmacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rāma day and night.

TEXT 36

তোমার দর্শনে যবে কৃষ্ণনাম আইল।
তাহার মহিমা তবে হৃদয়ে লাগিল ॥ ৩৬ ॥

tomāra darśane yabe kṛṣṇa-nāma āila
tāhāra mahimā tabe hṛdaye lāgila

SYNONYMS

tomāra darśane—by meeting You; *yabe*—when; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *āila*—appeared; *tāhāra*—His; *mahimā*—glories; *tabe*—at that time; *hṛdaye*—in the heart; *lāgila*—became fixed.

TRANSLATION

"By Your appearance, Lord Kṛṣṇa's holy name also appeared, and at that time the glories of Kṛṣṇa's name awoke in my heart."

TEXT 37

সেই কৃষ্ণ তুমি সাক্ষাৎ—ইহা নির্ধারিল।
এত কহি' বিপ্র প্রভুর চরণে পড়িল ॥ ৩৭ ॥

sei kṛṣṇa tumi sākṣāt—ihā nirdhārila
eta kahi' vipra prabhura caraṇe paḍila

SYNONYMS

sei—that; *kṛṣṇa*—the Personality of Godhead, Kṛṣṇa; *tumi*—You; *sākṣāt*—directly; *ihā*—this; *nirdhārila*—ascertained; *eta kahi'*—saying this; *vipra*—the *brāhmaṇa; prabhura*—of Lord Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍila*—fell down.

TRANSLATION

The brāhmaṇa concluded, "Sir, You are that Lord Kṛṣṇa Himself. This is my ascertainment." Saying this, the brāhmaṇa fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 38

তাঁরে কৃপা করি' প্রভু চলিলা আর দিনে।
বৃদ্ধকাশী আসি' কৈল শিব-দরশনে ॥ ৩৮ ॥

tāṅre kṛpā kari' prabhu calilā āra dine
vṛddhakāśī āsi' kaila śiva-daraśane

SYNONYMS

tāṅre—unto him; *kṛpā kari'*—showing mercy; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—traveled; *āra dine*—the next day; *vṛddhakāśī*—to Vṛddhakāśī; *āsi'*—coming; *kaila*—did; *śiva-daraśane*—visiting Lord Śiva's temple.

TRANSLATION

After showing mercy to the brāhmaṇa, Lord Śrī Caitanya Mahāprabhu left the next day and arrived at Vṛddhakāśī, where He visited the temple of Lord Śiva.

PURPORT

Vṛddhakāśī's present name is Vṛddhācalam. It is situated in the southern Ārkaṭa district on the bank of the River Maṇimukha. This place is also known as Kālahastipura. Lord Śiva's temple there was worshiped for many years by Govinda, the cousin of Rāmānujācārya.

TEXT 39

তাহাঁ হৈতে চলি' আগে গেলা এক গ্রামে।
ব্রাহ্মণ-সমাজ তাহাঁ, করিল বিশ্রামে ॥ ৩৯ ॥

tāhāṅ haite cali' āge gelā eka grāme
brāhmaṇa-samāja tāhāṅ, karila viśrāme

SYNONYMS

tāhāṅ haite—from there; *cali'*—going; *āge*—forwards; *gelā*—went; *eka*—one; *grāme*—to a village; *brāhmaṇa-samāja*—assembly of *brāhmaṇas*; *tāhāṅ*—there; *karila viśrāme*—He rested.

TRANSLATION

Śrī Caitanya Mahāprabhu then left Vṛddhakāśī and proceeded further ahead. In one village He saw that most of the residents were brāhmaṇas, and He took His rest there.

TEXT 40

প্রভুর প্রভাবে লোক আইল দরশনে।
লক্ষার্বুদ লোক আইসে না যায় গণনে॥ ৪০॥

prabhura prabhāve loka āila daraśane
lakṣārbuda loka āise nā yāya gaṇane

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *prabhāve*—by the influence; *loka*—people; *āila*—came; *daraśane*—to see Him; *lakṣa-arbuda*—many millions; *loka*—persons; *āise*—came; *nā*—not; *yāya gaṇane*—can be counted.

TRANSLATION

Due to the influence of Lord Caitanya Mahāprabhu, many millions of men came just to see Him. Indeed, the assembly was so unlimited that its members could not be counted.

TEXT 41

গোসাঞির সৌন্দর্য দেখি' তাতে প্রেমাবেশ।
সবে 'কৃষ্ণ' কহে, 'বৈষ্ণব' হৈল সর্বদেশ॥ ৪১॥

gosāñira saundarya dekhi' tāte premāveśa
sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa

SYNONYMS

gosāñira—of the Lord; *saundarya*—the beauty; *dekhi'*—seeing; *tāte*—in that; *prema-āveśa*—ecstatic love; *sabe*—everyone; *kṛṣṇa kahe*—uttered the holy name of Kṛṣṇa; *vaiṣṇava*—Vaiṣṇava devotees; *haila*—became; *sarva-deśa*—everyone.

TRANSLATION

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Kṛṣṇa, and thus everyone became a Vaiṣṇava devotee.

TEXT 42

তার্কিক-মীমাংসক, যত মায়াবাদিগণ।
সাংখ্য, পাতঞ্জল, স্মৃতি, পুরাণ, আগম॥ ৪২॥

tārkika-mīmāṁsaka, yata māyāvādi-gaṇa
sāṅkhya, pātañjala, smṛti, purāṇa, āgama

SYNONYMS

tārkika—logicians; *mīmāṁsaka*—followers of *mīmāṁsā* philosophy; *yata*—all; *māyāvādi-gaṇa*—followers of Śaṅkarācarya; *sāṅkhya*—followers of Kapila; *pātañjala*—followers of mystic *yoga; smṛti*—supplementary Vedic literatures; *purāṇa*—*Purāṇas; āgama*—the *tantra-śāstras.*

TRANSLATION

There are many kinds of philosophers. Some are logicians who follow Gautama or Kaṇāda. Some follow the mīmāṁsā philosophy of Jaimini. Some follow the Māyāvāda philosophy of Śaṅkarācārya, and others follow Kapila's sāṅkhya philosophy or the mystic yoga system of Patañjali. Some follow the smṛti-śāstra composed of twenty religious scriptures, and others follow the Purāṇas and the tantra-śāstra. In this way there are many different types of philosophers.

TEXT 43

নিজ-নিজ-শাস্ত্রোদ্‌গ্রাহে সবাই প্রচণ্ড।
সর্ব মত দুষি' প্রভু করে খণ্ড খণ্ড ॥ ৪৩ ॥

nija-nija-śāstrodgrāhe sabāi pracaṇḍa
sarva mata duṣi' prabhu kare khaṇḍa khaṇḍa

SYNONYMS

nija-nija—their own; *śāstra*—of the scripture; *udgrāhe*—to establish the conclusion; *sabāi*—all of them; *pracaṇḍa*—very powerful; *sarva*—all; *mata*—opinions; *duṣi'*—condemning; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *khaṇḍa khaṇḍa*—breaking to pieces.

TRANSLATION

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Śrī Caitanya Mahāprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedānta, the Brahma-sūtra and the philosophy of acintya-bhedābheda-tattva.

TEXT 44

সর্বত্র স্থাপয় প্রভু বৈষ্ণবসিদ্ধান্তে।
প্রভুর সিদ্ধান্ত কেহ না পারে খণ্ডিতে ॥ ৪৪ ॥

sarvatra sthāpaya prabhu vaiṣṇava-siddhānte
prabhura siddhānta keha nā pāre khaṇḍite

SYNONYMS

sarvatra—everywhere; *sthāpaya*—establishes; *prabhu*—Śrī Caitanya Mahāprabhu; *vaiṣṇava-siddhānte*—the conclusion of the Vaiṣṇavas; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *siddhānta*—conclusion; *keha*—anyone; *nā pāre*—is not able; *khaṇḍite*—to defy.

TRANSLATION

Śrī Caitanya Mahāprabhu established the devotional cult everywhere. No one could defeat Him.

TEXT 45

হারি' হারি' প্রভুমতে করেন প্রবেশ।
এইমতে 'বৈষ্ণব' প্রভু কৈল দক্ষিণ দেশ ॥ ৪৫ ॥

hāri' hāri' prabhu-mate karena praveśa
ei-mate 'vaiṣṇava' prabhu kaila dakṣiṇa deśa

SYNONYMS

hāri' hāri'—being defeated; *prabhu-mate*—into the cult of Śrī Caitanya Mahāprabhu; *karena praveśa*—enter; *ei-mate*—in this way; *vaiṣṇava*—Vaiṣṇava devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *dakṣiṇa*—South India; *deśa*—country.

TRANSLATION

Being thus defeated by Lord Śrī Caitanya Mahāprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaiṣṇavas.

TEXT 46

পাষণ্ডী আইল যত পাণ্ডিত্য শুনিয়া।
গর্ব করি' আইল সঙ্গে শিষ্যগণ লঞা ॥ ৪৬ ॥

pāṣaṇḍī āila yata pāṇḍitya śuniyā
garva kari' āila saṅge śiṣya-gaṇa lañā

SYNONYMS

pāṣaṇḍī—nonbelievers; *āila*—came there; *yata*—all; *pāṇḍitya*—erudition; *śuniyā*—hearing; *garva kari'*—with great pride; *āila*—came there; *saṅge*—with; *śiṣya-gaṇa*—disciples; *lañā*—taking.

TRANSLATION

When the nonbelievers heard of the erudition of Śrī Caitanya Mahāprabhu, they came to Him with great pride, bringing their disciples with them.

TEXT 47

বৌদ্ধাচার্য মহাপণ্ডিত নিজ নবমতে।
প্রভুর আগে উদ্‌গ্রাহ করি' লাগিলা বলিতে॥ ৪৭॥

bauddhācārya mahā-paṇḍita nija nava-mate
prabhura āge udgrāha kari' lāgilā balite

SYNONYMS

bauddha-ācārya—the leader in Buddhist philosophy; *mahā-paṇḍita*—greatly learned scholar; *nija*—own; *nava*—nine; *mate*—philosophical conclusions; *prabhura āge*—before Lord Śrī Caitanya Mahāprabhu; *udgrāha*—argument; *kari'*—making; *lāgilā*—began; *balite*—to speak.

TRANSLATION

One of them was the leader of a Buddhist cult and was a very learned scholar. To establish their nine philosophical conclusions, he came before the Lord and began to speak.

TEXT 48

যদ্যপি অসম্ভাষ্য বৌদ্ধ অযুক্ত দেখিতে।
তথাপি বলিলা প্রভু গর্ব খণ্ডাইতে॥ ৪৮॥

yadyapi asambhāṣya bauddha ayukta dekhite
tathāpi balilā prabhu garva khaṇḍāite

SYNONYMS

yadyapi—although; *asambhāṣya*—not fit for discussion; *bauddha*—followers of Buddha's philosophy; *ayukta*—not fit; *dekhite*—to see; *tathāpi*—still; *balilā*—spoke; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *garva*—pride; *khaṇḍāite*—to diminish.

TRANSLATION

Although the Buddhists are unfit for discussion and should not be seen by Vaiṣṇavas, Caitanya Mahāprabhu spoke to them just to decrease their false pride.

TEXT 49

তর্ক-প্রধান বৌদ্ধশাস্ত্র 'নব মতে'।
তর্কেই খণ্ডিল প্রভু, না পারে স্থাপিতে ॥ ৪৯ ॥

tarka-pradhāna bauddha-śāstra 'nava mate'
tarkei khaṇḍila prabhu, nā pāre sthāpite

SYNONYMS

tarka-pradhāna—argumentative; *bauddha-śāstra*—scriptures of the Buddhist cult; *nava mate*—in nine basic principles; *tarkei*—by argument; *khaṇḍila*—refuted; *prabhu*—Śrī Caitanya Mahāprabhu; *nā*—not; *pāre*—can; *sthāpite*—establish.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated them in their argument, they could not establish their cult.

PURPORT

Śrīla Bhaktivinoda Ṭhākura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called *hīnāyana,* and the other is called *mahāyana.* Along this path, there are nine principles. (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) "I am" is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of *nirvāṇa,* or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the only philosophical path. (8) The *Vedas* are compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised.

No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of Vedic principles understand this. However, it is seen here that Śrī Caitanya Mahāprabhu defeated the Buddhist philosophy by argument. Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these

people do not believe in the authority of the *Vedas*. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Kṛṣṇa consciousness should be prepared to defeat others by argument, just as Śrī Caitanya Mahāprabhu did. In this verse it is clearly said, *tarkei khaṇḍila prabhu*. Lord Śrī Caitanya Mahāprabhu put forward such a strong argument that they could not counter Him to establish their cult.

Their first principle is that the creation is always existing, but if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation or dissolution is the highest truth. If the creation is eternally existing, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it is always existing, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out by *Bhagavad-gītā:*

sarvataḥ pāṇi-pādaṁ tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati

"Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists." (Bg. 13.14)

The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Paraṁ Brahman, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in *Bhagavad-gītā* that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the

pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures are false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary.

The Buddhists maintain that the principle "I am" is the Ultimate Truth, but this excludes the individuality of "I" and "you." If there is no "I" and "you," or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on "I am." There must be a "you," or another person also. The philosophy of duality—the existence of the individual soul and the Supersoul—must be there. This is confirmed in the Second Chapter of *Bhagavad-gītā,* wherein the Lord says:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." (Bg. 2.12)

We existed in the past in different bodies, and after the annihilation of this body, we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime we experience existence in a child's body, a youth's body, a man's body and an old body. After the annihilation of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guaranteed.

According to the Buddhist's fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion—as is presently fashionable—the scriptures will be interpreted in many different ways, and everyone will claim his own philosophy supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. *Yata mata tata pāṭha.* Now everybody and anybody is trying to establish his own theory as the Ultimate Truth. The Buddhists theorize that annihilation, or *nirvāṇa,* is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one

body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false. How the spiritual body is attained is explained in *Bhagavad-gītā:*

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

This is the highest perfection by which one can transcend the transmigration of material bodies and return home, back to Godhead. It is not that existence becomes void or zero. Existence continues, but if we positively want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternality for the soul.

We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedānta philosophy. No one can point out any defects in Vedānta philosophy, and therefore we can conclude that Vedānta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the *Vedas* are compiled by ordinary human beings. If this were the case, they would not be authoritative. From Vedic literatures we understand that shortly after the creation, Lord Brahmā was instructed in the *Vedas.* It is not that the *Vedas* were created by Brahmā, although Brahmā is the original person in the universe. If Brahmā did not create the *Vedas,* but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahmā? Obviously the *Vedas* did not come from an ordinary person born in this material world. According to *Śrīmad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye:* after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahmā. There was no person in the beginning of the creation other than Brahmā, yet he did not compile the *Vedas;* therefore the conclusion is that the *Vedas* were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Śaṅkarācārya, although Śaṅkarācārya is not a Vaiṣṇava.

It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more

than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy is a relative activity. It is not the Absolute Truth. Apart from this, we also must know what actual mercy is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Kṛṣṇa consciousness in order to revive the lost consciousness of human beings, the living entity's original consciousness. Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

TEXT 50

বৌদ্ধাচার্য 'নব প্রশ্ন' সব উঠাইল।
দৃঢ় যুক্তি-তর্কে প্রভু খণ্ড খণ্ড কৈল ॥ ৫০ ॥

bauddhācārya 'nava praśna' saba uṭhāila
dṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila

SYNONYMS

bauddha-ācārya—the teacher of the Buddhist cult; *nava praśna*—nine different types of questions; *saba*—all; *uṭhāila*—raised; *dṛḍha*—strong; *yukti*—argument; *tarke*—with logic; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *khaṇḍa khaṇḍa kaila*—broke into pieces.

TRANSLATION

The teacher of the Buddhist cult set forth nine principles, but Śrī Caitanya Mahāprabhu broke them to pieces with His strong logic.

TEXT 51

দার্শনিক পণ্ডিত সবাই পাইল পরাজয়।
লোকে হাস্য করে, বৌদ্ধ পাইল লজ্জা-ভয় ॥ ৫১ ॥

dārśanika paṇḍita sabāi pāila parājaya
loke hāsya kare, bauddha pāila lajjā-bhaya

SYNONYMS

dārśanika—philosophical speculators; *paṇḍita*—scholars; *sabāi*—all of them; *pāila parājaya*—were defeated; *loke*—people in general; *hāsya kare*—laugh; *bauddha*—the Buddhists; *pāila*—got; *lajjā*—shame; *bhaya*—fear.

TRANSLATION

All mental speculators and learned scholars were defeated by Śrī Caitanya Mahāprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

PURPORT

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaiṣṇava firmly situated in his conviction and God consciousness. Following in the footsteps of Śrī Caitanya Mahāprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

TEXT 52

প্রভুকে বৈষ্ণব জানি' বৌদ্ধ ঘরে গেল।
সকল বৌদ্ধ মিলি' তবে কুমন্ত্রণা কৈল ॥ ৫২ ॥

prabhuke vaiṣṇava jāni' bauddha ghare gela
sakala bauddha mili' tabe kumantraṇā kaila

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; *vaiṣṇava jāni'*—knowing to be a Vaiṣṇava; *bauddha*—the Buddhists; *ghare gela*—returned home; *sakala bauddha*—all the Buddhists; *mili'*—coming together; *tabe*—thereafter; *ku-mantraṇā*—plot; *kaila*—made.

TRANSLATION

The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

TEXT 53

অপবিত্র অন্ন এক থালিতে ভরিয়া।
প্রভু-আগে নিল 'মহাপ্রসাদ' বলিয়া ॥ ৫৩ ॥

apavitra anna eka thālite bhariyā
prabhu-āge nila 'mahā-prasāda' baliyā

SYNONYMS

apavitra—polluted; *anna*—food; *eka*—one; *thālite*—plate; *bhariyā*—filling; *prabhu-āge*—in front of Lord Śrī Caitanya Mahāprabhu; *nila*—brought; *mahā-prasāda baliyā*—calling it *mahā-prasāda.*

TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda.

PURPORT

The word *apavitra anna* refers to food that is unacceptable for a Vaiṣṇava. In other words, a Vaiṣṇava cannot accept any food offered by an *avaiṣṇava* in the name of *mahā-prasāda.* This should be a principle for all Vaiṣṇavas. When asked, "What is the behavior of a Vaiṣṇava?" Śrī Caitanya Mahāprabhu replied, "A Vaiṣṇava must avoid the company of an *avaiṣṇava* [*asat*]." The word *asat* refers to an *avaiṣṇava,* that is, one who is not a Vaiṣṇava. *Asat-saṅga-tyāga,——ei vaiṣṇava-ācāra* (Cc. *Madhya* 22.87). A Vaiṣṇava must be very strict in this respect and should not at all cooperate with an *avaiṣṇava.* If an *avaiṣṇava* offers food in the name of *mahā-prasāda,* it should not be accepted. Such food cannot be *prasāda* because an *avaiṣṇava* cannot offer anything to the Lord. Sometimes preachers in the Kṛṣṇa consciousness movement have to accept food in a home where the householder is an *avaiṣṇava;* however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an *avaiṣṇava* should not be accepted by a Vaiṣṇava. Even if an *avaiṣṇava* cooks food without fault, he cannot offer it to Lord Viṣṇu, and it cannot be accepted as *mahā-prasāda.* According to *Bhagavad-gītā:*

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26)

Kṛṣṇa can accept anything offered by His devotee with devotion. An *avaiṣṇava* may be a vegetarian and a very clean cook, but because he cannot offer the foodstuff to Viṣṇu, the food he cooks cannot be accepted as *mahā-prasāda.* It is better that a Vaiṣṇava abandon such food as untouchable.

TEXT 54

হেনকালে মহাকায় এক পক্ষী আইল।
ঠোঁটে করি' অন্নসহ থালি লঞা গেল ॥ ৫৪ ॥

hena-kāle mahā-kāya eka pakṣī āila
ṭhoṅṭe kari' anna-saha thāli lañā gela

SYNONYMS

hena-kāle—at this time; *mahā-kāya*—having a large body; *eka*—one; *pakṣī*—bird; *āila*—appeared there; *ṭhoṇṭe kari'*—by the beak; *anna-saha*—with food; *thāli*—the plate; *lañā*—taking; *gela*—went away.

TRANSLATION

When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

TEXT 55

বৌদ্ধগণের উপরে অন্ন পড়ে অমেধ্য হৈয়া।
বৌদ্ধাচার্যের মাথায় থালি পড়িল বাজিয়া॥ ৫৫॥

bauddha-gaṇera upare anna paḍe amedhya haiyā
bauddhācāryera māthāya thāli paḍila bājiyā

SYNONYMS

bauddha-gaṇera—all the Buddhists; *upare*—upon; *anna*—the food; *paḍe*—began to fall down; *amedhya*—untouchable; *haiyā*—being; *bauddha-ācāryera*—of the teacher of the Buddhists; *māthāya*—on the head; *thāli*—the plate; *paḍila*—fell down; *bājiyā*—making a great sound.

TRANSLATION

Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

TEXT 56

তেরছে পড়িল থালি,—মাথা কাটি' গেল।
মূর্চ্ছিত হঞা আচার্য ভূমিতে পড়িল॥ ৫৬॥

terache paḍila thāli,—māthā kāṭi' gela
mūrcchita hañā ācārya bhūmite paḍila

SYNONYMS

terache—at an angle; *paḍila*—fell down; *thāli*—the plate; *māthā*—the head; *kāṭi'*—cutting; *gela*—went; *mūrcchita*—unconscious; *hañā*—becoming; *ācārya*—the teacher; *bhūmite*—on the ground; *paḍila*—fell down.

TRANSLATION

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

TEXT 57

হাহাকার করি' কান্দে সব শিষ্যগণ।
সবে আসি' প্রভু-পদে লইল শরণ ॥ ৫৭ ॥

hāhākāra kari' kānde saba śiṣya-gaṇa
sabe āsi' prabhu-pade la-ila śaraṇa

SYNONYMS

hāhā-kāra—a roaring sound; *kari'*—making; *kānde*—cry; *saba*—all; *śiṣya-gaṇa*—disciples; *sabe*—all of them; *āsi'*—coming; *prabhu-pade*—to the lotus feet of Lord Caitanya Mahāprabhu; *la-ila*—took; *śaraṇa*—shelter.

TRANSLATION

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śrī Caitanya Mahāprabhu for shelter.

TEXT 58

তুমি ত' ঈশ্বর সাক্ষাৎ, ক্ষম অপরাধ।
জীয়াও আমার গুরু, করহ প্রসাদ ॥ ৫৮ ॥

tumi ta' īśvara sākṣāt, kṣama aparādha
jīyāo āmāra guru, karaha prasāda

SYNONYMS

tumi—You; *ta'*—indeed; *īśvara*—the Supreme Personality of Godhead; *sākṣāt*—directly; *kṣama*—please excuse; *aparādha*—offense; *jīyāo*—bring back to consciousness; *āmāra*—our; *guru*—spiritual master; *karaha*—do; *prasāda*—this mercy.

TRANSLATION

They all prayed to Lord Śrī Caitanya Mahāprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, "Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life."

TEXT 59

প্রভু কহে,—সবে কহ 'কৃষ্ণ' 'কৃষ্ণ' 'হরি'।
গুরুকর্ণে কহ কৃষ্ণনাম উচ্চ করি' ॥ ৫৯ ॥

prabhu kahe,——sabe kaha 'kṛṣṇa' 'kṛṣṇa' 'hari'
guru-karṇe kaha kṛṣṇa-nāma ucca kari'

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sabe*—all of you; *kaha*—chant; *kṛṣṇa kṛṣṇa hari*—the holy names of Lord Kṛṣṇa and Hari; *guru-karṇe*—near the ear of your spiritual master; *kaha*—chant; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *ucca kari'*—very loudly.

TRANSLATION

The Lord then replied to the Buddhist disciples: "You should all chant the names of Kṛṣṇa and Hari very loudly near the ear of your spiritual master.

TEXT 60

তোমা-সবার 'গুরু' তবে পাইবে চেতন।
সব বৌদ্ধ মিলি' করে কৃষ্ণসঙ্কীর্তন ॥ ৬০ ॥

tomā-sabāra 'guru' tabe pāibe cetana
saba bauddha mili' kare kṛṣṇa-saṅkīrtana

SYNONYMS

tomā-sabāra—all of you; *guru*—the spiritual master; *tabe*—then; *pāibe*—will get; *cetana*—consciousness; *saba bauddha*—all the Buddhist disciples; *mili'*—coming together; *kare*—do; *kṛṣṇa-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*.

TRANSLATION

"By this method your spiritual master will regain his consciousness." Following Śrī Caitanya Mahāprabhu's advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.

TEXT 61

গুরু-কর্ণে কহে সবে 'কৃষ্ণ' 'রাম' 'হরি'।
চেতন পাঞা আচার্য বলে 'হরি' 'হরি' ॥ ৬১ ॥

guru-karṇe kahe sabe 'kṛṣṇa' 'rāma' 'hari'
cetana pāñā ācārya bale 'hari' 'hari'

SYNONYMS

guru-karṇe—into the ear of the spiritual master; *kahe*—they said; *sabe*—all together; *kṛṣṇa rāma hari*—the holy names of the Lord, Kṛṣṇa, Rāma and Hari; *cetana*—consciousness; *pāñā*—getting; *ācārya*—the teacher; *bale*—chanted; *hari hari*—the name of Lord Hari.

TRANSLATION

When all the disciples chanted the holy names Kṛṣṇa, Rāma and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments that all the Buddhist disciples were actually initiated by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaiṣṇavas. Consequently they immediately accepted Śrī Caitanya Mahāprabhu's order. Their original Kṛṣṇa consciousness was revived, and they were immediately able to chant Hare Kṛṣṇa and begin worshiping the Supreme Lord Viṣṇu.

It is the spiritual master who delivers the disciple from the clutches of *māyā* by initiating him into the chanting of the Hare Kṛṣṇa *mahā-mantra*. In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of *dīkṣā*, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Śrī Kṛṣṇa Caitanya Mahāprabhu, and they in turn were able to initiate their so-called spiritual master. This is the *parampara* system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Śrī Caitanya Mahāprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist *ācārya* received the mercy of Lord Śrī Caitanya Mahāprabhu. Unless one is favored by Śrī Caitanya Mahāprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Śrī Caitanya Mahāprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

TEXT 62

কৃষ্ণ বলি' আচার্য প্রভুরে করেন বিনয়।
দেখিয়া সকল লোক হইল বিস্ময়॥ ৬২॥

kṛṣṇa bali' ācārya prabhure karena vinaya
dekhiyā sakala loka ha-ila vismaya

SYNONYMS

kṛṣṇa bali'—chanting the holy name of Kṛṣṇa; *ācārya*—the so-called spiritual master of the Buddhists; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *karena*—does; *vinaya*—submission; *dekhiyā*—seeing this; *sakala loka*—all the people; *ha-ila*—became; *vismaya*—astonished.

TRANSLATION

When the spiritual master of the Buddhists began to chant the holy name of Kṛṣṇa and submitted to Lord Śrī Caitanya Mahāprabhu, all the people who were gathered there were astonished.

TEXT 63

এইরূপে কৌতুক করি' শচীর নন্দন।
অন্তর্ধান কৈল, কেহ না পায় দর্শন॥ ৬৩॥

ei-rūpe kautuka kari' śacīra nandana
antardhāna kaila, keha nā pāya darśana

SYNONYMS

ei-rūpe—in this way; *kautuka kari'*—making fun; *śacīra nandana*—the son of mother Śacī; *antardhāna kaila*—disappeared; *keha*—anyone; *nā*—does not; *pāya*—get; *darśana*—audience.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of Śacīdevī, then suddenly and strangely disappeared from everyone's sight, and it was impossible for anyone to find Him.

TEXT 64

মহাপ্রভু চলি' আইলা ত্রিপতি-ত্রিমল্লে।
চতুর্ভুজ মূর্তি দেখি' ব্যেঙ্কটাদ্র্যে চলে॥ ৬৪॥

mahāprabhu cali' āilā tripati-trimalle
catur-bhuja mūrti dekhi' vyeṅkaṭādrye cale

SYNONYMS

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; *cali' āilā*—arrived by walking; *tripati-trimalle*—at the holy places named Tripati and Trimalla; *catuḥ-bhuja*—four-handed; *mūrti*—Deity; *dekhi'*—seeing; *vyeṅkaṭa-adrye*—to the holy place Vyeṅkaṭa Hill; *cale*—began to proceed.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at Tirupati and Trimalla, where He saw a four-handed Deity. Then He next proceeded toward Vyeṅkaṭa Hill.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has actually described the chronological order of Lord Caitanya Mahāprabhu's visit. The Tirupati temple is sometimes called Tirupaṭura. It is situated on the northern side of Ārkaṭa in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Vyeṅkaṭeśvara, the four-handed Lord Viṣṇu, the Deity of Bālājī, with His potencies named Śrī and Bhū, is located on Vyeṅkaṭa Hill, about eight miles from Tirupati. This Vyeṅkaṭeśvara Deity is in the form of Lord Viṣṇu, and the place where He is situated is known as Vyeṅkaṭa-kṣetra. There are many temples in southern India, but this Bālājī temple is especially opulent. A great fair is held there in the months of September and October. There is a railway station called Tirupati on the southern railway. Nimna-tirupati is located in the valley of the Vyeṅkaṭa Hill. There are several temples there also, among which are Govindarāja and the Deity of Lord Rāmacandra.

TEXT 65

ত্রিপতি আসিয়া কৈল শ্রীরাম দরশন।
রঘুনাথ-আগে কৈল প্রণাম স্তবন॥ ৬৫॥

tripati āsiyā kaila śrī-rāma daraśana
raghu-nātha-āge kaila praṇāma stavana

SYNONYMS

tripati āsiyā—coming to Tripati; *kaila śrī-rāma daraśana*—visited the temple of Rāmacandra; *raghu-nātha-āge*—before Lord Rāmacandra; *kaila*—did; *praṇāma*—obeisances; *stavana*—offering prayers.

TRANSLATION

After arriving at Tripati, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra. He offered His prayers and obeisances before Rāmacandra, the descendant of King Raghu.

TEXT 66

স্বপ্রভাবে লোক-সবার করাঞা বিস্ময়।
পানা-নৃসিংহে আইলা প্রভু দয়াময়॥ ৬৬॥

sva-prabhāve loka-sabāra karāñā vismaya
pānā-nṛsiṁhe āilā prabhu dayā-maya

SYNONYMS

sva-prabhāve—by His own influence; *loka-sabāra*—of all the people; *karāñā*—inducing; *vismaya*—astonishment; *pānā-nṛsiṁhe*—to the Lord named Pānā-nṛsiṁha; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dayā-maya*—the most merciful.

TRANSLATION

Everywhere Śrī Caitanya Mahāprabhu went, His influence astonished everyone. He next arrived at the temple of Pānā-nṛsiṁha. The Lord is so merciful.

PURPORT

This Pānā-nṛsiṁha, or Pānākal-narasiṁha, is located in the district of Kṛṣṇā in the hills known as Maṅgalagiri, about seven miles from a city known as Vejaoyādā. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tāñjor, and it is said that this shell was used by Lord Kṛṣṇa Himself. During the month of March, a great fair takes place in this temple.

TEXT 67

নৃসিংহে প্রণতি-স্তুতি প্রেমাবেশে কৈল।
প্রভুর প্রভাবে লোক চমৎকার হৈল॥ ৬৭॥

nṛsiṁhe praṇati-stuti premāveśe kaila
prabhura prabhāve loka camatkāra haila

SYNONYMS

nṛsiṁhe—unto Lord Nṛsiṁha; *praṇati-stuti*—obeisances and prayers; *prema-āveśe*—in ecstatic love; *kaila*—offered; *prabhura*—of the Lord; *prabhāve*—by the influence; *loka*—the people; *camatkāra haila*—were astonished.

TRANSLATION

In great ecstatic love, Śrī Caitanya Mahāprabhu offered obeisances and prayers unto Lord Nṛsiṁha. The people were astonished to see Lord Caitanya's influence.

TEXT 68

শিবকাঞ্চী আসিয়া কৈল শিব দরশন।
প্রভাবে 'বৈষ্ণব' কৈল সব শৈবগণ ॥ ৬৮ ॥

śiva-kāñcī āsiyā kaila śiva daraśana
prabhāve 'vaiṣṇava' kaila saba śaiva-gaṇa

SYNONYMS

śiva-kāñcī—to the holy place named Śiva-kāñcī; *āsiyā*—coming; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva; *prabhāve*—by His influence; *vaiṣṇava kaila*—turned into Vaiṣṇavas; *saba*—all; *śaiva-gaṇa*—the devotees of Lord Śiva.

TRANSLATION

Arriving at Śiva-kāñcī, Caitanya Mahāprabhu visited the deity of Lord Śiva. By His influence, He converted all the devotees of Lord Śiva into Vaiṣṇavas.

PURPORT

This Śiva-kāñcī is also known as Kañjibhirām, or the Benares of southern India. In Śiva-kāñcī there are hundreds of symbolic representations of Lord Śiva, as well as a temple that is supposed to be very, very old.

TEXT 69

বিষ্ণুকাঞ্চী আসি' দেখিল লক্ষ্মী-নারায়ণ।
প্রণাম করিয়া কৈল বহুত স্তবন ॥ ৬৯ ॥

viṣṇu-kāñcī āsi' dekhila lakṣmī-nārāyaṇa
praṇāma kariyā kaila bahuta stavana

SYNONYMS

viṣṇu-kāñcī—to the holy place named Viṣṇu-kāñcī; *āsi'*—coming; *dekhila*—the Lord saw; *lakṣmī-nārāyaṇa*—the Deity of Lord Nārāyaṇa with mother Lakṣmī, the goddess of fortune; *praṇāma kariyā*—after offering obeisances; *kaila*—made; *bahuta stavana*—many prayers.

TRANSLATION

The Lord then visited a holy place known as Viṣṇu-kāñcī. He saw there Lakṣmī-Nārāyaṇa Deities, and He offered His respects and many prayers to please Them.

PURPORT

Viṣṇu-kāñcī is situated about five miles away from Kañjibhirām. It is here that Lord Varadarāja, another form of Lord Viṣṇu, resides. There is also a big lake known as Ananta-sarovara.

TEXT 70

প্রেমাবেশে নৃত্য-গীত বহুত করিল।
দিন-দুই রহি' লোকে 'কৃষ্ণভক্ত' কৈল ॥ ৭০ ॥

premāveśe nṛtya-gīta bahuta karila
dina-dui rahi' loke 'kṛṣṇa-bhakta' kaila

SYNONYMS

prema-āveśe—in ecstatic love; *nṛtya-gīta*—dancing and chanting; *bahuta*—much; *karila*—performed; *dina-dui*—for two days; *rahi'*—staying; *loke*—the people in general; *kṛṣṇa-bhakta*—devotees of Lord Kṛṣṇa; *kaila*—made.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at Viṣṇu-kāñcī for two days, He danced and performed kīrtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa.

TEXT 71

ত্রিমলয় দেখি' গেলা ত্রিকালহস্তি-স্থানে।
মহাদেব দেখি' তাঁরে করিল প্রণামে ॥ ৭১ ॥

trimalaya dekhi' gelā trikāla-hasti-sthāne
mahādeva dekhi' tāṅre karila praṇāme

SYNONYMS

trimalaya dekhi'—after seeing Trimalaya; *gelā*—went; *tri-kāla-hasti-sthāne*—to the place named Trikāla-hastī; *mahā-deva*—Lord Śiva; *dekhi'*—seeing; *tāṅre*—unto him; *karila praṇāme*—offered obeisances.

TRANSLATION

After visiting Trimalaya, Caitanya Mahāprabhu went to see Trikāla-hastī. It was there that He saw Lord Śiva and offered him all respects and obeisances.

PURPORT

Trikāla-hastī is situated about twenty-two miles northeast of Tirupati. On its northern side is a river known as Suvarṇa-mukhī. The temple of Trikāla-hastī is located on the southern side of the river. The place is generally known as Śrī Kālahastī or Kālahastī and is famous for its temple of Lord Śiva. There he is called Vāyuliṅga-śiva.

TEXT 72

পক্ষিতীর্থ দেখি' কৈল শিব দরশন।
বৃদ্ধকোল-তীর্থে তবে করিলা গমন ॥ ৭২ ॥

pakṣi-tīrtha dekhi' kaila śiva daraśana
vṛddhakola-tīrthe tabe karilā gamana

SYNONYMS

pakṣi-tīrtha dekhi'—after visiting the place known as Pakṣi-tīrtha; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva; *vṛddhakola-tīrthe*—to the holy place known as Vṛddhakola; *tabe*—then; *karilā gamana*—went.

TRANSLATION

At Pakṣi-tīrtha, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Śiva. Then He went to the Vṛddhakola place of pilgrimage.

PURPORT

This Pakṣi-tīrtha is also called Tirukāḍi-kuṇḍam and is located nine miles southeast of Ciṁlipaṭ. It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedācalam. There is a temple of Lord Śiva there, and the deity is known as Vedagirīśvara. It is said that two birds come there daily to receive food from the temple priest, and it is claimed that these birds have been coming since time immemorial.

TEXT 73

শ্বেতবরাহ দেখি, তাঁরে নমস্করি'।
পীতাম্বর-শিব-স্থানে গেলা গৌরহরি ॥ ৭৩ ॥

śveta-varāha dekhi, tāṅre namaskari'
pītāmbara-śiva-sthāne gelā gaurahari

SYNONYMS

śveta-varāha—the white boar incarnation; *dekhi*—seeing; *tāṅre*—unto Him; *namaskari'*—offering respect; *pīta-ambara*—dressed with yellow garments; *śiva-sthāne*—to the temple of Lord Śiva; *gelā*—went; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Vṛddhakola, Lord Śrī Caitanya Mahāprabhu visited the temple of Śveta-varāha, the white boar. After offering Him respects, the Lord visited the temple of Lord Śiva, wherein the deity is dressed with yellow garments.

PURPORT

The temple of the white boar incarnation is situated at Vṛddhakola. The temple is made of stone and is located about one mile south of an oasis known as Bali-pīṭham. There is a Deity of the white boar incarnation, above whose head Śeṣa Nāga serves as an umbrella. The deity of Lord Śiva is known as Pītāmbara, and is also known as Cidāmbaram. This temple is located twenty-six miles south of Kuḍālora, and the deity there is also known as Ākāśaliṅga. The deity is in the form of Lord Śiva. This temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall sixty feet high.

TEXT 74

শিয়ালী ভৈরবী দেবী করি' দরশন।
কাবেরীর তীরে আইলা শচীর নন্দন ॥ ৭৪ ॥

śiyālī bhairavī devī kari' daraśana
kāverīra tīre āilā śacīra nandana

SYNONYMS

śiyālī bhairavī—Śiyālī-bhairavī; *devī*—goddess; *kari' daraśana*—visiting; *kāverīra tīre*—on the bank of the River Kāverī; *āilā*—came; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

After visiting the temple of Śiyālī-bhairavī [another form of the goddess Durgā], Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to the bank of the River Kāverī.

PURPORT

Śiyālī-bhairavī is located in the Tāñjor district, about forty-eight miles east of Tāñjor City. There is a very celebrated temple of Lord Śiva there and also a very large lake. It is said that one small boy, a devotee of Lord Śiva, came to that temple, and the goddess Durgā, known as Bhairavī, gave him her breast to suck. After visiting this temple, Śrī Caitanya Mahāprabhu went to the bank of the River Kāverī via the district of Tricinapallī. The Kāverī is mentioned in *Śrīmad-Bhāgavatam* (11.5.40) as a very pious river.

TEXT 75

গো-সমাজে শিব দেখি' আইলা বেদাবন।
মহাদেব দেখি' তাঁরে করিলা বন্দন॥ ৭৫॥

go-samāje śiva dekhi' āilā vedāvana
mahādeva dekhi' tāṅre karilā vandana

SYNONYMS

go-samāje—at the place named Go-samāja; *śiva dekhi'*—seeing the deity of Lord Śiva; *āilā vedāvana*—He arrived at Vedāvana; *mahā-deva dekhi'*—seeing Lord Śiva; *tāṅre*—unto him; *karilā vandana*—offered prayers.

TRANSLATION

The Lord then visited a place known as Go-samāja, where He saw Lord Śiva's temple. He then arrived at Vedāvana, where He saw another deity of Lord Śiva and offered him prayers.

PURPORT

Go-samāja is a place of pilgrimage for the devotees of Lord Śiva. It is very important and is located next to Vedāvana.

TEXT 76

অমৃতলিঙ্গ-শিব দেখি' বন্দন করিল।
সব শিবালয়ে শৈব 'বৈষ্ণব' হইল॥ ৭৬॥

amṛtaliṅga-śiva dekhi' vandana karila
saba śivālaye śaiva 'vaiṣṇava' ha-ila

SYNONYMS

amṛta-liṅga-śiva—the Lord Śiva deity named Amṛtaliṅga; *dekhi'*—seeing; *vandana karila*—offered obeisances; *saba śiva-ālaye*—in all the temples of Lord Śiva; *śaiva*—devotees of Lord Śiva; *vaiṣṇava ha-ila*—became devotees of Lord Kṛṣṇa.

TRANSLATION

Seeing the Śiva deity named Amṛtaliṅga, Lord Caitanya Mahāprabhu offered His obeisances. Thus He visited all the temples of Lord Śiva and converted the devotees of Lord Śiva into Vaiṣṇavas.

TEXT 77

দেবস্থানে আসি' কৈল বিষ্ণু দরশন।
শ্রী-বৈষ্ণবের সঙ্গে তাহাঁ গোষ্ঠী অনুক্ষণ ॥ ৭৭ ॥

deva-sthāne āsi' kaila viṣṇu daraśana
śrī-vaiṣṇavera saṅge tāhāṅ goṣṭhī anukṣaṇa

SYNONYMS

deva-sthāne—to the place known as Deva-sthāna; *āsi'*—coming; *kaila*—did; *viṣṇu daraśana*—visiting the temple of Lord Viṣṇu; *śrī-vaiṣṇavera saṅge*—with the Vaiṣṇavas in the disciplic succession of Rāmānuja; *tāhāṅ*—there; *goṣṭhī*—discussion; *anukṣaṇa*—always.

TRANSLATION

At Deva-sthāna, Caitanya Mahāprabhu visited the temple of Lord Viṣṇu, and there He talked with the Vaiṣṇavas in the disciplic succession of Rāmānujācārya. These Vaiṣṇavas are known as Śrī Vaiṣṇavas.

TEXT 78

কুম্ভকর্ণ-কপালে দেখি' সরোবর।
শিব-ক্ষেত্রে শিব দেখে গৌরাঙ্গসুন্দর ॥ ৭৮ ॥

kumbhakarṇa-kapāle dekhi' sarovara
śiva-kṣetre śiva dekhe gaurāṅga-sundara

SYNONYMS

kumbhakarṇa-kapāle—at Kumbhakarṇa-kapāla; *dekhi'*—after seeing; *sarovara*—the lake; *śiva-kṣetre*—at Śiva-kṣetra; *śiva*—Lord Śiva; *dekhe*—sees; *gaurāṅga-sundara*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Kumbhakarṇa-kapāla, Śrī Caitanya Mahāprabhu saw a great lake and then the holy place named Śiva-kṣetra, where a temple of Lord Śiva is located.

PURPORT

Kumbhakarṇa is the name of the brother of Rāvaṇa. At the present moment the city of Kumbhakoṇam is situated twenty miles northeast of the city of Tāñjor. There are twelve temples of Lord Śiva located at Kumbhakoṇam as well as four Viṣṇu temples and one temple to Lord Brahmā. Śiva-kṣetra, within the city of Tāñjor, is situated near a big lake known as Śiva-gaṅgā. There is a large temple to Lord Śiva there known as Bṛhatīśvara-śiva-mandira.

TEXT 79

পাপনাশনে বিষ্ণু কৈল দরশন।
শ্রীরঙ্গক্ষেত্রে তবে করিলা গমন ॥ ৭৯ ॥

pāpa-nāśane viṣṇu kaila daraśana
śrī-raṅga-kṣetre tabe karilā gamana

SYNONYMS

pāpa-nāśane—at the place named Pāpanāśana; *viṣṇu*—Lord Viṣṇu; *kaila*—did; *daraśana*—visiting; *śrī-raṅga-kṣetre*—to the holy place named Śrī Raṅga-kṣetra; *tabe*—then; *karilā*—did; *gamana*—departure.

TRANSLATION

After visiting the holy place named Śiva-kṣetra, Caitanya Mahāprabhu arrived at Pāpanāśana and there saw the temple of Lord Viṣṇu. Then He finally reached Śrī Raṅga-kṣetra.

PURPORT

According to some, the place known as Pāpanāśana was located eight miles southwest of Kumbhakoṇam. Others say that in the district of Tinebheli there is a city known as Pālamakoṭā. Twenty miles west of there is a holy place known as

Pāpanāśana near the river named Tāmraparṇī. Śrī Raṅga-kṣetra is a very famous place. Near Tricinapallī is a river named Kāverī, or Kolirana. A city known as Śrī Raṅgam is located on this river in the district of Tāñjor about ten miles west of Kumbhakoṇam. The Śrī Raṅga temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Śrī Raṅga. The ancient names of these roads are the road of Dharma, the road of Rājamahendra, the road of Kulaśekhara, the road of Ālināḍana, the road of Tiruvikrama, the Tirubiḍi road of Māḍamāḍi-gāisa, and the road of Aḍa-iyāvala-indāna. The temple was founded before the reign of Dharmavarma, who reigned before Rājamahendra. Many celebrated kings like Kulaśekhara, and others such as Ālabandāru, resided in the temple of Śrī Raṅgam. Yāmunācārya, Śrī Rāmānuja, Sudarśanācārya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godādevī, who was one of the twelve liberated persons known as *divya-sūris,* was married to the Deity, Lord Śrī Raṅganātha. Later she entered into the body of the Lord. An incarnation of Kārmuka, Tirumaṅga (one of the Ālovaras), acquired some money by stealing, and built the fourth boundary wall of Śrī Raṅgam. It is said that in the year 289 of the age of Kali, the Ālovara of the name Toṇḍaraḍippaḍi was born. While engaged in devotional service, he became victim to a prostitute, and Śrī Raṅganātha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Raṅganātha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of Raṅganātha temple and cultivated a *tulasī* garden there.

There was also a celebrated disciple of Rāmānujācārya's known as Kūreśa. Śrī Rāmapillāi was the son of Kūreśa, and his son was Vāgvijaya Bhaṭṭa, whose son was Vedavyāsa Bhaṭṭa, or Śrī Sudarśanācārya. When Sudarśanācārya was an old man, the Mohammedens attacked the temple of Raṅganātha and killed about twelve hundred Śrī Vaiṣṇavas. At that time the Deity Raṅganātha was transferred to the temple of Tirupati in the kingdom of Vijaya-nagara. The governor of Giṅgi, Goppaṇārya, brought Śrī Raṅganātha from the temple of Tirupati to a place known as Siṁha-brahma, where the Lord was situated for three years. In the year 1293 Śaka the Deity was again reinstalled in the Raṅganātha temple. On the eastern wall of the Raṅganātha temple is an inscription written by Vedānta-deśika relating how Raṅganātha was returned to the temple.

TEXT 80

কাবেরীতে স্নান করি' দেখি' রঙ্গনাথ।
স্তুতি-প্রণতি করি' মানিলা কৃতার্থ॥ ৮০॥

kāverīte snāna kari' dekhi' raṅganātha
stuti-praṇati kari' mānilā kṛtārtha

SYNONYMS

kāverīte—in the river known as Kāverī; *snāna kari'*—after bathing; *dekhi'*—visiting; *raṅga-nātha*—the Raṅganātha temple; *stuti*—prayers; *praṇati*—obeisances; *kari'*—offering; *mānilā*—thought Himself; *kṛta-artha*—very successful.

TRANSLATION

After bathing in the River Kāverī, Śrī Caitanya Mahāprabhu saw the temple of Raṅganātha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

TEXT 81

প্রেমাবেশে কৈল বহুত গান নর্তন।
দেখি' চমৎকার হৈল সব লোকের মন॥ ৮১॥

premāveśe kaila bahuta gāna nartana
dekhi' camatkāra haila saba lokera mana

SYNONYMS

prema-āveśe—in the ecstasy of love; *kaila*—did; *bahuta*—various; *gāna*—songs; *nartana*—dancing; *dekhi'*—seeing which; *camatkāra*—astonished; *haila*—were; *saba*—all; *lokera*—of persons; *mana*—minds.

TRANSLATION

In the temple of Raṅganātha, Śrī Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

TEXT 82

শ্রী-বৈষ্ণব এক,—'ব্যেঙ্কট ভট্ট' নাম।
প্রভুরে নিমন্ত্রণ কৈল করিয়া সম্মান॥ ৮২॥

śrī-vaiṣṇava eka,—'vyeṅkaṭa bhaṭṭa' nāma
prabhure nimantraṇa kaila kariyā sammāna

SYNONYMS

śrī-vaiṣṇava eka—one devotee belonging to the Rāmānuja-sampradāya; *vyeṅkaṭa bhaṭṭa*—Vyeṅkaṭa Bhaṭṭa; *nāma*—named; *prabhure*—unto Lord

Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kaila*—did; *kariyā*—offering; *sammāna*—great respect.

TRANSLATION

One Vaiṣṇava known as Vyeṅkaṭa Bhaṭṭa then invited Śrī Caitanya Mahāprabhu to his home with great respect.

PURPORT

Śrī Vyeṅkaṭa Bhaṭṭa was a Vaiṣṇava *brāhmaṇa* and an inhabitant of Śrī Raṅga-kṣetra. He belonged to the disciplic succession of Śrī Rāmānujācārya. Śrī Raṅga is one of the places of pilgrimage in the province of Tāmila-deśa. The inhabitants of that province do not retain the name Vyeṅkaṭa. It is therefore supposed that Vyeṅkaṭa Bhaṭṭa did not belong to that province, although he may have been residing there for a very long time. Vyeṅkaṭa Bhaṭṭa was in a branch of the Rāmānuja-sampradāya known as Baḍagala-i. He had a brother in the Rāmānuja-sampradāya known as Śrīpāda Prabodhānanda Sarasvatī. The son of Vyeṅkaṭa Bhaṭṭa was later known in the Gauḍīya-sampradāya as Gopāla Bhaṭṭa Gosvāmī, and he established the Rādhāramaṇa temple in Vṛndāvana. More information about him may be found in a book known as *Bhakti-ratnākara* (1.100) by Narahari Cakravartī.

TEXT 83

নিজ-ঘরে লঞা কৈল পাদপ্রক্ষালন।
সেই জল লঞা কৈল সবংশে ভক্ষণ ॥ ৮৩ ॥

nija-ghare lañā kaila pāda-prakṣālana
sei jala lañā kaila sa-vaṁśe bhakṣaṇa

SYNONYMS

nija-ghare—to his own home; *lañā*—bringing; *kaila*—did; *pāda-prakṣālana*—washing of the feet; *sei jala*—that water; *lañā*—taking; *kaila*—did; *sa-vaṁśe*—with all the family members; *bhakṣaṇa*—drinking.

TRANSLATION

Śrī Vyeṅkaṭa Bhaṭṭa took Śrī Caitanya Mahāprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

TEXT 84

ভিক্ষা করাঞা কিছু কৈল নিবেদন।
চাতুর্মাস্য আসি' প্রভু, হৈল উপসন্ন ॥ ৮৪ ॥

bhikṣā karāñā kichu kaila nivedana
cāturmāsya āsi' prabhu, haila upasanna

SYNONYMS

bhikṣā karāñā—after offering lunch; *kichu*—some; *kaila*—did; *nivedana*—submission; *cāturmāsya*—the period of Cāturmāsya; *āsi'*—coming; *prabhu*—my Lord; *haila upasanna*—has already arrived.

TRANSLATION

After offering lunch to the Lord, Vyeṅkaṭa Bhaṭṭa submitted that the period of Cāturmāsya had already arrived.

TEXT 85

চাতুর্মাস্যে কৃপা করি' রহ মোর ঘরে।
কৃষ্ণকথা কহি' কৃপায় উদ্ধার' আমারে॥ ৮৫॥

cāturmāsye kṛpā kari' raha mora ghare
kṛṣṇa-kathā kahi' kṛpāya uddhāra' āmāre

SYNONYMS

cāturmāsye—during this period of Cāturmāsya; *kṛpā kari'*—being merciful; *raha*—please stay; *mora ghare*—at my place; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kahi'*—speaking; *kṛpāya*—by Your mercy; *uddhāra' āmāre*—kindly deliver me.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa said, "Please be merciful to me and stay at my house during Cāturmāsya. Speak about Lord Kṛṣṇa's pastimes and kindly deliver me by Your mercy."

TEXT 86

তাঁর ঘরে রহিলা প্রভু কৃষ্ণকথা-রসে।
ভট্টসঙ্গে গোঙাইল সুখে চারি মাসে॥ ৮৬॥

tāṅra ghare rahilā prabhu kṛṣṇa-kathā-rase
bhaṭṭa-saṅge goṅāila sukhe cāri māse

SYNONYMS

tāṅra ghare—in his home; *rahilā*—stayed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-rase*—enjoying the transcendental mellow of discuss-

ing Lord Kṛṣṇa's pastimes; *bhaṭṭa-saṅge*—with Vyeṅkaṭa Bhaṭṭa; *goṅāila*—passed; *sukhe*—in happiness; *cāri māse*—four months.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Vyeṅkaṭa Bhaṭṭa for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Kṛṣṇa's pastimes.

TEXT 87

কাবেরীতে স্নান করি' শ্রীরঙ্গ দর্শন।
প্রতিদিন প্রেমাবেশে করেন নর্তন ॥ ৮৭ ॥

kāverīte snāna kari' śrī-raṅga darśana
prati-dina premāveśe karena nartana

SYNONYMS

kāverīte—in the river known as Kāverī; *snāna kari'*—taking a bath; *śrī-raṅga darśana*—visiting the temple of Śrī Raṅga; *prati-dina*—every day; *prema-āveśe*—in great happiness; *karena*—does perform; *nartana*—dancing.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu took His bath in the River Kāverī and visited the temple of Śrī Raṅga. Every day the Lord also danced in ecstasy.

TEXT 88

সৌন্দর্যাদি প্রেমাবেশ দেখি, সর্বলোক।
দেখিবারে আইসে, দেখে, খণ্ডে দুঃখ-শোক ॥ ৮৮ ॥

saundaryādi premāveśa dekhi, sarva-loka
dekhibāre āise, dekhe, khaṇḍe duḥkha-śoka

SYNONYMS

saundarya-ādi—the beauty of the body, etc.; *prema-āveśa*—His ecstatic love; *dekhi*—seeing; *sarva-loka*—all men; *dekhibāre*—to see; *āise*—come there; *dekhe*—and see; *khaṇḍe duḥkha-śoka*—are relieved from all unhappiness and distress.

TRANSLATION

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

TEXT 89

লক্ষ লক্ষ লোক আইল নানা-দেশ হৈতে।
সবে কৃষ্ণনাম কহে প্রভুকে দেখিতে ॥ ৮৯ ॥

lakṣa lakṣa loka āila nānā-deśa haite
sabe kṛṣṇa-nāma kahe prabhuke dekhite

SYNONYMS

lakṣa lakṣa—many hundreds of thousands; *loka*—of people; *āila*—came there; *nānā-deśa*—different countries; *haite*—from; *sabe*—all of them; *kṛṣṇa-nāma kahe*—chant the Hare Kṛṣṇa *mahā-mantra*; *prabhuke*—the Lord; *dekhite*—seeing.

TRANSLATION

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him, they all chanted the Hare Kṛṣṇa mahā-mantra.

TEXT 90

কৃষ্ণনাম বিনা কেহ নাহি কহে আর।
সবে কৃষ্ণভক্ত হৈল,—লোকে চমৎকার ॥ ৯০ ॥

kṛṣṇa-nāma vinā keha nāhi kahe āra
sabe kṛṣṇa-bhakta haila,—loke camatkāra

SYNONYMS

kṛṣṇa-nāma vinā—without chanting the Hare Kṛṣṇa *mahā-mantra*; *keha*—anyone; *nāhi*—does not; *kahe*—speak; *āra*—anything else; *sabe*—all of them; *kṛṣṇa-bhakta*—Lord Kṛṣṇa's devotees; *haila*—became; *loke*—the people; *camatkāra*—astonished.

TRANSLATION

Indeed, they did not chant anything but the Hare Kṛṣṇa mahā-mantra, and all of them became Lord Kṛṣṇa's devotees. Thus the general populace was astonished.

TEXT 91

শ্রীরঙ্গক্ষেত্রে বৈসে যত বৈষ্ণব-ব্রাহ্মণ।
এক এক দিন সবে কৈল নিমন্ত্রণ ॥ ৯১ ॥

śrī-raṅga-kṣetre vaise yata vaiṣṇava-brāhmaṇa
eka eka dina sabe kaila nimantraṇa

SYNONYMS

śrī-raṅga-kṣetre—in Śrī Raṅga-kṣetra; *vaise*—residing; *yata*—all; *vaiṣṇava-brāhmaṇa*—Vaiṣṇava *brāhmaṇas*; *eka eka dina*—every day; *sabe*—all of them; *kaila nimantraṇa*—invited the Lord.

TRANSLATION

All the Vaiṣṇava brāhmaṇas residing in Śrī Raṅga-kṣetra invited the Lord to their homes every day.

TEXT 92

এক এক দিনে চাতুর্মাস্য পূর্ণ হৈল ।
কতক ব্রাহ্মণ ভিক্ষা দিতে না পাইল ॥ ৯২ ॥

eka eka dine cāturmāsya pūrṇa haila
kataka brāhmaṇa bhikṣā dite nā pāila

SYNONYMS

eka eka dine—day by day; *cāturmāsya*—the period of Cāturmāsya; *pūrṇa haila*—became filled; *kataka brāhmaṇa*—some of the *brāhmaṇas*; *bhikṣā dite*—to offer Him lunch; *nā*—did not; *pāila*—get the opportunity.

TRANSLATION

Each day the Lord was invited by a different brāhmaṇa, but some of them did not get the opportunity to offer Him lunch because the period of Cāturmāsya came to an end.

TEXT 93

সেই ক্ষেত্রে রহে এক বৈষ্ণব-ব্রাহ্মণ ।
দেবালয়ে আসি' করে গীতা আবর্তন ॥ ৯৩ ॥

sei kṣetre rahe eka vaiṣṇava-brāhmaṇa
devālaye āsi' kare gītā āvartana

SYNONYMS

sei kṣetre—in that holy place; *rahe*—there was; *eka*—one; *vaiṣṇava-brāhmaṇa*—a *brāhmaṇa* following the Vaiṣṇava cult; *deva-ālaye*—in the temple; *āsi'*—coming; *kare*—does; *gītā*—of *Bhagavad-gītā*; *āvartana*—recitation.

TRANSLATION

In the holy place of Śrī Raṅga-kṣetra, a brāhmaṇa Vaiṣṇava used to visit the temple daily and recite the entire text of Bhagavad-gītā.

TEXT 94

অষ্টাদশাধ্যায় পড়ে আনন্দ-আবেশে ।
অশুদ্ধ পড়েন, লোক করে উপহাসে ॥ ৯৪ ॥

aṣṭādaśādhyāya paḍe ānanda-āveśe
aśuddha paḍena, loka kare upahāse

SYNONYMS

aṣṭādaśa-adhyāya—eighteen chapters; *paḍe*—reads; *ānanda-āveśe*—in great ecstasy; *aśuddha paḍena*—could not pronounce the text correctly; *loka*—people in general; *kare*—do; *upahāse*—joking.

TRANSLATION

The brāhmaṇa regularly read the eighteen chapters of Bhagavad-gītā in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

TEXT 95

কেহ হাসে, কেহ নিন্দে, তাহা নাহি মানে ।
আবিষ্ট হঞা গীতা পড়ে আনন্দিত-মনে ॥ ৯৫ ॥

keha hāse, keha ninde, tāhā nāhi māne
āviṣṭa hañā gītā paḍe ānandita-mane

SYNONYMS

keha hāse—someone laughs; *keha ninde*—someone criticizes; *tāhā*—that; *nāhi māne*—he does not care for; *āviṣṭa hañā*—being in great ecstasy; *gītā paḍe*—reads *Bhagavad-gītā*; *ānandita*—in great happiness; *mane*—his mind.

TRANSLATION

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading Bhagavad-gītā and was personally very happy.

TEXT 96

পুলকাশ্রু, কম্প, স্বেদ,—যাবৎ পঠন।
দেখি' আনন্দিত হৈল মহাপ্রভুর মন ॥ ৯৬ ॥

pulakāśru, kampa, sveda,—yāvat paṭhana
dekhi' ānandita haila mahāprabhura mana

SYNONYMS

pulaka—standing of the hairs of the body; *aśru*—tears; *kampa*—trembling; *sveda*—perspiration; *yāvat*—during; *paṭhana*—the reading of the book; *dekhi'*—seeing this; *ānandita*—very happy; *haila*—became; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind.

TRANSLATION

While reading the book, the brāhmaṇa experienced transcendental bodily transformations. His hair stood on end, tears welled in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

PURPORT

Although the *brāhmaṇa* could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading *Bhagavad-gītā*. Śrī Caitanya Mahāprabhu was very pleased to observe these symptoms, and this indicates that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa Himself, did not think this very serious. Rather, the Lord was pleased by the *bhāva* (devotion). In *Śrīmad-Bhāgavatam* (1.5.11) this is confirmed:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."

The purport to this verse may be considered for further information on this subject.

TEXT 97

মহাপ্রভু পুছিল তাঁরে, শুন, মহাশয়।
কোন্ অর্থ জানি' তোমার এত সুখ হয়॥ ৯৭॥

mahāprabhu puchila tāṅre, śuna, mahāśaya
kon artha jāni' tomāra eta sukha haya

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *puchila*—inquired; *tāṅre*—from him; *śuna*—please hear; *mahā-āśaya*—My dear sir; *kon*—what; *artha*—meaning; *jāni'*—knowing; *tomāra*—your; *eta*—so great; *sukha*—happiness; *haya*—is.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear sir, why are you in such ecstatic love? Which portion of Bhagavad-gītā gives you such transcendental pleasure?"

TEXT 98

বিপ্র কহে,—মূর্খ আমি, শব্দার্থ না জানি।
শুদ্ধাশুদ্ধ গীতা পড়ি, গুরু-আজ্ঞা মানি'॥ ৯৮॥

vipra kahe,—mūrkha āmi, śabdārtha nā jāni
śuddhāśuddha gītā paḍi, guru-ājñā māni'

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *mūrkha āmi*—I am illiterate; *śabda-artha*—the meaning of the words; *nā jāni*—I do not know; *śuddha-aśuddha*—sometimes correct and sometimes not correct; *gītā*—*Bhagavad-gītā*; *paḍi*—I read; *guru-ājñā*—the order of my spiritual master; *māni'*—accepting.

TRANSLATION

The brāhmaṇa replied, "I am illiterate and therefore do not know the meaning of the words. Sometimes I read Bhagavad-gītā correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master."

PURPORT

This is a good example of a person who had become so successful that he was able to capture the attention of Śrī Caitanya Mahāprabhu even while reading *Bhagavad-gītā* incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."(*Śvet. Up.* 6.23)

Actually the meaning of the words of *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Kṛṣṇa and the spiritual master is the secret of success in spiritual life.

TEXT 99

অর্জুনের রথে কৃষ্ণ হয় রজ্জুধর।
বসিয়াছে হাতে তোত্র শ্যামল সুন্দর॥ ৯৯॥

arjunera rathe kṛṣṇa haya rajju-dhara
vasiyāche hāte totra śyāmala sundara

SYNONYMS

arjunera—of Arjuna; *rathe*—in the chariot; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *rajju-dhara*—holding the reins; *vasiyāche*—He was sitting there; *hāte*—in the hand; *totra*—a bridle; *śyāmala*—blackish; *sundara*—very beautiful.

TRANSLATION

The brāhmaṇa continued, "Actually I only see a picture of Lord Kṛṣṇa sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

TEXT 100

অর্জুনেরে কহিতেছেন হিত-উপদেশ।
তাঁরে দেখি' হয় মোর আনন্দ-আবেশ॥ ১০০॥

arjunere kahitechena hita-upadeśa
tāṅre dekhi' haya mora ānanda-āveśa

SYNONYMS

arjunere—unto Arjuna; *kahitechena*—He is speaking; *hita-upadeśa*—good instruction; *tāṅre*—Him; *dekhi'*—seeing; *haya*—there is; *mora*—my; *ānanda*—transcendental happiness; *āveśa*—ecstasy.

TRANSLATION

"When I see the picture of Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

TEXT 101

যাবৎ পড়োঁ, তাবৎ পাঙ তাঁর দরশন।
এই লাগি' গীতা-পাঠ না ছাড়ে মোর মন ॥ ১০১ ॥

yāvat paḍoṅ, tāvat pāṅa tāṅra daraśana
ei lāgi' gītā-pāṭha nā chāḍe mora mana

SYNONYMS

yāvat—as long as; *paḍoṅ*—I read; *tāvat*—so long; *pāṅa*—I get; *tāṅra*—His; *daraśana*—audience; *ei lāgi'*—for this reason; *gītā-pāṭha*—reading *Bhagavad-gītā*; *nā chāḍe*—does not quit; *mora mana*—my mind.

TRANSLATION

"As long as I read Bhagavad-gītā, I simply see the Lord's beautiful features. It is for this reason that I am reading Bhagavad-gītā, and my mind cannot be distracted from this."

TEXT 102

প্রভু কহে,—গীতা-পাঠে তোমারই অধিকার।
তুমি সে জানহ এই গীতার অর্থ-সার ॥ ১০২ ॥

prabhu kahe,—gītā-pāṭhe tomāra-i adhikāra
tumi se jānaha ei gītāra artha-sāra

SYNONYMS

prabhu kahe—the Lord replied; *gītā-pāṭhe*—in reading *Bhagavad-gītā*; *tomāra-i adhikāra*—you have the proper authority; *tumi*—you; *se*—that; *jānaha*—know; *ei*—this; *gītāra*—of *Bhagavad-gītā*; *artha-sāra*—the real purport.

TRANSLATION

Śrī Caitanya Mahāprabhu told the brāhmaṇa, "Indeed, you are an authority in the reading of Bhagavad-gītā. Whatever you know constitutes the real purport of Bhagavad-gītā."

PURPORT

According to the *śāstras*: *bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā.* One should understand *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

gītādhītā ca yenāpi
bhakti-bhāvena cetasā
veda-śāstra-purāṇāni
tenādhītāni sarvaśaḥ

To one who reads *Bhagavad-gītā* with faith and devotion, the essence of Vedic knowledge is revealed. According to the *Śvetāśvatara Upaniṣad* (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

All Vedic literatures are to be understood with faith and devotion, not by mundane scholarship. We therefore present *Bhagavad-gītā As It Is.* There are many so-called scholars and philosophers who read *Bhagavad-gītā* in a scholarly way. They simply waste their time and mislead those who read their commentaries.

TEXT 103

এত বলি' সেই বিপ্রে কৈল আলিঙ্গন।
প্রভু-পদ ধরি' বিপ্র করেন রোদন॥ ১০৩॥

eta bali' sei vipre kaila āliṅgana
prabhu-pada dhari' vipra karena rodana

SYNONYMS

eta bali'—saying this; *sei vipre*—that *brāhmaṇa*; *kaila āliṅgana*—He embraced; *prabhu-pada*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—catching; *vipra*—the *brāhmaṇa*; *karena*—does; *rodana*—crying.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu embraced the brāhmaṇa, and the brāhmaṇa, catching the lotus feet of the Lord, began to cry.

TEXT 104

তোমা দেখি' তাহা হৈতে দ্বিগুণ সুখ হয়।
সেই কৃষ্ণ তুমি,—হেন মোর মনে লয়॥ ১০৪॥

tomā dekhi' tāhā haite dvi-guṇa sukha haya
sei kṛṣṇa tumi,—hena mora mane laya

SYNONYMS

tomā dekhi'—by seeing You; *tāhā haite*—than the vision of Lord Kṛṣṇa; *dvi-guṇa*—twice as much; *sukha*—happiness; *haya*—there is; *sei kṛṣṇa*—that Lord Kṛṣṇa; *tumi*—You are; *hena*—such; *mora*—my; *mane*—in the mind; *laya*—takes.

TRANSLATION

The brāhmaṇa said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa."

TEXT 105

কৃষ্ণস্ফূর্ত্যে তাঁর মন হঞাছে নির্মল।
অতএব প্রভুর তত্ত্ব জানিল সকল॥ ১০৫॥

kṛṣṇa-sphūrtye tāṅra mana hañāche nirmala
ataeva prabhura tattva jānila sakala

SYNONYMS

kṛṣṇa-sphūrtye—by revelation of Lord Kṛṣṇa; *tāṅra*—his; *mana*—mind; *hañāche*—did become; *nirmala*—purified; *ataeva*—therefore; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *tattva*—truth; *jānila*—could understand; *sakala*—all.

TRANSLATION

The brāhmaṇa's mind was purified by the revelation of Lord Kṛṣṇa, and therefore he could understand the truth of Śrī Caitanya Mahāprabhu in all details.

TEXT 106

তবে মহাপ্রভু তাঁরে করাইল শিক্ষণ।
এই বাত্ কা'হাঁ না করিহ প্রকাশন॥ ১০৬॥

tabe mahāprabhu tāṅre karāila śikṣaṇa
ei vāt kāhāṅ nā kariha prakāśana

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto the *brāhmaṇa*; *karāila*—made; *śikṣaṇa*—instruction; *ei vāt*—this version; *kāhāṅ*—anywhere; *nā*—do not; *kariha*—do; *prakāśana*—revelation.

TRANSLATION

Śrī Caitanya Mahāprabhu then taught the brāhmaṇa very thoroughly and requested him not to disclose the fact that He was Lord Kṛṣṇa Himself.

TEXT 107

সেই বিপ্র মহাপ্রভুর বড় ভক্ত হৈল।
চারি মাস প্রভু-সঙ্গ কভু না ছাড়িল॥ ১০৭॥

sei vipra mahāprabhura baḍa bhakta haila
cāri māsa prabhu-saṅga kabhu nā chāḍila

SYNONYMS

sei vipra—that *brāhmaṇa*; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *baḍa*—big; *bhakta*—devotee; *haila*—became; *cāri māsa*—for four months; *prabhu-saṅga*—association of the Lord; *kabhu*—at any time; *nā*—did not; *chāḍila*—give up.

TRANSLATION

That brāhmaṇa became a great devotee of Śrī Caitanya Mahāprabhu, and for four continuous months he did not give up the Lord's company.

TEXT 108

এইমত ভট্টগৃহে রহে গৌরচন্দ্র।
নিরন্তর ভট্ট-সঙ্গে কৃষ্ণকথানন্দ॥ ১০৮॥

ei-mata bhaṭṭa-gṛhe rahe gauracandra
nirantara bhaṭṭa-saṅge kṛṣṇa-kathānanda

SYNONYMS

ei-mata—in this way; *bhaṭṭa-gṛhe*—in the house of Vyeṅkaṭa Bhaṭṭa; *rahe*—remained; *gaura-candra*—Śrī Caitanya Mahāprabhu; *nirantara*—constantly; *bhaṭṭa-saṅge*—with Vyeṅkaṭa Bhaṭṭa; *kṛṣṇa-kathā-ānanda*—the transcendental bliss of talking about Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Vyeṅkaṭa Bhaṭṭa and constantly talked about Lord Kṛṣṇa. In this way He was very happy.

TEXT 109

'শ্রী-বৈষ্ণব' ভট্ট সেবে লক্ষ্মী-নারায়ণ।
তাঁর ভক্তি দেখি' প্রভুর তুষ্ট হৈল মন॥ ১০৯॥

śrī-vaiṣṇava' bhaṭṭa seve lakṣmī-nārāyaṇa
tāṅra bhakti dekhi' prabhura tuṣṭa haila mana

SYNONYMS

śrī-vaiṣṇava—a devotee of the Rāmānuja-sampradāya; *bhaṭṭa*—Vyeṅkaṭa Bhaṭṭa; *seve*—used to worship; *lakṣmī-nārāyaṇa*—the Deities of Lord Nārāyaṇa and the goddess of fortune, Lakṣmī; *tāṅra*—his; *bhakti*—devotion; *dekhi'*—seeing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *tuṣṭa*—happy; *haila*—became; *mana*—the mind.

TRANSLATION

Being a Vaiṣṇava in the Rāmānuja-sampradāya, Vyeṅkaṭa Bhaṭṭa worshiped the Deity of Lakṣmī and Nārāyaṇa. Seeing his pure devotion, Śrī Caitanya Mahāprabhu was very satisfied.

TEXT 110

নিরন্তর তাঁর সঙ্গে হৈল সখ্যভাব।
হাস্য-পরিহাসে দুঁহে সখ্যের স্বভাব॥ ১১০॥

nirantara tāṅra saṅge haila sakhya-bhāva
hāsya-parihāse duṅhe sakhyera svabhāva

SYNONYMS

nirantara—constantly; *tāṅra saṅge*—being associated with him; *haila*—there was; *sakhya-bhāva*—a friendly relationship; *hāsya*—laughing; *parihāse*—joking; *duṅhe*—both of them; *sakhyera*—of fraternity; *sva-bhāva*—nature.

TRANSLATION

Constantly associating with one another, Śrī Caitanya Mahāprabhu and Vyeṅkaṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

TEXT 111

প্রভু কহে,—ভট্ট, তোমার লক্ষ্মী-ঠাকুরাণী।
কান্ত-বক্ষঃস্থিতা, পতিব্রতা-শিরোমণি ॥ ১১১ ॥

prabhu kahe,—bhaṭṭa, tomāra lakṣmī-ṭhākurāṇī
kānta-vakṣaḥ-sthitā, pativratā-śiromaṇi

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *bhaṭṭa*—My dear Bhaṭṭācārya; *tomāra*—your; *lakṣmī-ṭhākurāṇī*—goddess of fortune; *kānta*—of her husband, Nārāyaṇa; *vakṣaḥ-sthitā*—situated on the chest; *pati-vratā*—chaste woman; *śiromaṇi*—the topmost.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhaṭṭācārya, "Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation.

TEXT 112

আমার ঠাকুর কৃষ্ণ—গোপ, গো-চারক।
সাধ্বী হঞা কেনে চাহে তাঁহার সঙ্গম ॥ ১১২ ॥

āmāra ṭhākura kṛṣṇa—gopa, go-cāraka
sādhvī hañā kene cāhe tāṅhāra saṅgama

SYNONYMS

āmāra ṭhākura—My worshipable Deity; *kṛṣṇa*—Lord Kṛṣṇa; *gopa*—cowherd; *go-cāraka*—a tender of cows; *sādhvī hañā*—being so chaste; *kene*—why; *cāhe*—wants; *tāṅhāra*—His; *saṅgama*—association.

TRANSLATION

"However, my Lord is Lord Śrī Kṛṣṇa, a cowherd boy who is engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord?

TEXT 113

এই লাগি' সুখভোগ ছাড়ি' চিরকাল।
ব্রত-নিয়ম করি' তপ করিল অপার ॥ ১১৩ ॥

ei lāgi' sukha-bhoga chāḍi' cira-kāla
vrata-niyama kari' tapa karila apāra

SYNONYMS

ei lāgi'—for this reason; *sukha-bhoga*—the enjoyment of Vaikuṇṭha; *chāḍi'*—giving up; *cira-kāla*—for a long time; *vrata-niyama*—vows and regulative principles; *kari'*—accepting; *tapa*—austerity; *karila apāra*—performed unlimitedly.

TRANSLATION

"Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṇṭha and for a long time accepted vows and regulative principles and performed unlimited austerities."

TEXT 114

কস্যানুভাবোঽস্য ন দেব বিদ্মহে,তবাঙ্ঘ্রি রেণুস্পরশাধিকারঃ।
যদ্বাঞ্ছয়া শ্রীর্ললনাচরত্তপো, বিহায় কামান্ সুচিরং ধৃতব্রতা॥ ১১৪ ॥

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciraṁ dhṛta-vratā

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—O Lord; *vidmahe*—we know; *tava aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapaḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciram*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

TRANSLATION

Caitanya Mahāprabhu then said, " 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how the serpent Kāliya got such an opportunity.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.16.36) spoken by the wives of the Kāliya serpent.

TEXT 115

ভট্ট কহে, কৃষ্ণ-নারায়ণ—একই স্বরূপ।
কৃষ্ণেতে অধিক লীলা-বৈদগ্ধ্যাদিরূপ ॥ ১১৫ ॥

bhaṭṭa kahe, kṛṣṇa-nārāyaṇa——eka-i svarūpa
kṛṣṇete adhika līlā-vaidagdhyādi-rūpa

SYNONYMS

bhaṭṭa kahe—Vyeṅkaṭa Bhaṭṭa said; *kṛṣṇa-nārāyaṇa*—Kṛṣṇa and Nārāyaṇa; *eka-i svarūpa*—one and the same; *kṛṣṇete*—in Lord Kṛṣṇa; *adhika*—more; *līlā*—pastimes; *vaidagdhya-ādi-rūpa*—sportive nature.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa then said, "Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature.

TEXT 116

তার স্পর্শে নাহি যায় পতিব্রতা-ধর্ম।
কৌতুকে লক্ষ্মী চাহেন কৃষ্ণের সঙ্গম ॥ ১১৬ ॥

tāra sparśe nāhi yāya pativratā-dharma
kautuke lakṣmī cāhena kṛṣṇera saṅgama

SYNONYMS

tāra sparśe—by the touching of Kṛṣṇa by Lakṣmī; *nāhi*—does not; *yāya*—disappear; *pati-vratā-dharma*—the vow of chastity; *kautuke*—in great fun; *lakṣmī*—the goddess of fortune; *cāhena*—wants; *kṛṣṇera*—of Lord Kṛṣṇa; *saṅgama*—association.

TRANSLATION

"Since Kṛṣṇa and Nārāyaṇa are both the same personality, Lakṣmī's association with Kṛṣṇa does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa."

PURPORT

This is an answer to Lord Śrī Caitanya Mahāprabhu's question, and from this we can understand that Vyeṅkaṭa Bhaṭṭa knew the truth. He told Śrī Caitanya Mahāprabhu that Nārāyaṇa is a form of Kṛṣṇa associated with transcendental opulence. Although Kṛṣṇa is two-armed and Nārāyaṇa four-armed, there is no difference in the person. They are one and the same. Nārāyaṇa is as beautiful as Kṛṣṇa, but Kṛṣṇa's pastimes are more sportive. It is not that the sportive pastimes of Kṛṣṇa make Him different from Nārāyaṇa. Lakṣmī's desiring to associate with Kṛṣṇa was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Lakṣmī for wanting to associate with Kṛṣṇa.

TEXT 117

सिद्धान्ततस्त्वभेदेऽपि श्रीश-कृष्णस्वरूपयोः ।
रसेनोत्कृष्यते कृष्णरूपमेषा रसस्थितिः ॥ ११७ ॥

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

SYNONYMS

siddhāntataḥ—in reality; *tu*—but; *abhede*—no difference; *api*—although; *śrī-īśa*—of the husband of Lakṣmī, Nārāyaṇa; *kṛṣṇa*—of Lord Kṛṣṇa; *sva-rūpayoḥ*—between the forms; *rasena*—by transcendental mellows; *utkṛṣyate*—is superior; *kṛṣṇa-rūpam*—the form of Lord Kṛṣṇa; *eṣā*—this; *rasa-sthitiḥ*—reservoir of pleasure.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa continued, "'According to transcendental realization, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'

PURPORT

This verse quoted by Vyeṅkaṭa Bhaṭṭa is also found in *Bhakti-rasāmṛta-sindhu* (1.2.59).

TEXT 118

কৃষ্ণসঙ্গে পতিব্রতা-ধর্ম নহে নাশ।
অধিক লাভ পাইয়ে, আর রাসবিলাস ॥ ১১৮ ॥

kṛṣṇa-saṅge pativratā-dharma nahe nāśa
adhika lābha pāiye, āra rāsa-vilāsa

SYNONYMS

kṛṣṇa-saṅge—in the association of Lord Kṛṣṇa; *pati-vratā*—of chastity; *dharma*—vow; *nahe*—is not; *nāśa*—lost; *adhika*—more; *lābha*—profit; *pāiye*—I get; *āra*—also; *rāsa-vilāsa*—the enjoyment in the *rāsa* dance.

TRANSLATION

"The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance."

TEXT 119

বিনোদিনী লক্ষ্মীর হয় কৃষ্ণে অভিলাষ।
ইহাতে কি দোষ, কেনে কর পরিহাস ॥ ১১৯ ॥

vinodinī lakṣmīra haya kṛṣṇe abhilāṣa
ihāte ki doṣa, kene kara parihāsa

SYNONYMS

vinodinī—the enjoyer; *lakṣmīra*—of the goddess of fortune; *haya*—there is; *kṛṣṇe*—for Lord Kṛṣṇa; *abhilāṣa*—desire; *ihāte*—in this; *ki*—what; *doṣa*—fault; *kene*—why; *kara*—You do; *parihāsa*—joking.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa further explained, "Mother Lakṣmī, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Kṛṣṇa, what fault is there? Why are You joking so about this?"

TEXT 120

প্রভু কহে,—দোষ নাহি, ইহা আমি জানি।
রাস না পাইল লক্ষ্মী, শাস্ত্রে ইহা শুনি ॥ ১২০ ॥

prabhu kahe,——doṣa nāhi, ihā āmi jāni
rāsa nā pāila lakṣmī, śāstre ihā śuni

SYNONYMS

prabhu kahe—the Lord replied; *doṣa nāhi*—there is no fault; *ihā āmi jāni*—this I know; *rāsa nā pāila lakṣmī*—Lakṣmī, the goddess of fortune, could not join the *rāsa* dance; *śāstre ihā śuni*—we get this information from revealed scriptures.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rāsa dance. We hear this from revealed scriptures.

TEXT 121

নায়ং শ্রিয়োঽঙ্গ উ নিতান্তরতেঃ প্রসাদঃ
স্বর্যোষিতাং নলিনগন্ধরুচাং কুতোঽন্যাঃ।
রাসোৎসবেঽস্য ভুজদণ্ডগৃহীতকণ্ঠ-
লব্ধাশিষাং য উদগাদ্ব্রজসুন্দরীণাম্ ॥ ১২১ ॥

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—one who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs*, the transcendental girls.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never granted to the goddess of fortune or other consorts in the spiritual

world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, girls whose bodily luster and aroma exactly resemble lotus flowers. And what to speak of worldly women who may be very, very beautiful by material estimation?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

TEXT 122

লক্ষ্মী কেনে না পাইল, ইহার কি কারণ।
তপ করি' কৈছে কৃষ্ণ পাইল শ্রুতিগণ ॥ ১২২ ॥

lakṣmī kene nā pāila, ihāra ki kāraṇa
tapa kari' kaiche kṛṣṇa pāila śruti-gaṇa

SYNONYMS

lakṣmī—the goddess of fortune; *kene*—why; *nā*—did not; *pāila*—get; *ihāra*—of this; *ki*—what; *kāraṇa*—cause; *tapa kari'*—undergoing severe austerities; *kaiche*—how; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—attained; *śruti-gaṇa*—Vedic authorities.

TRANSLATION

"But can you tell me why the goddess of fortune, Lakṣmī, could not enter the rāsa dance? The authorities of Vedic knowledge could enter the dance and associate with Kṛṣṇa.

TEXT 123

নিভৃতমরুন্মনোঽক্ষদৃঢ়যোগযুজো হৃদি য-
ন্মুনয় উপাসতে তদরয়োঽপি যযুঃ স্মরণাৎ।
স্ত্রিয় উরগেন্দ্র-ভোগভুজদণ্ডবিষক্ত-ধিয়ো
বয়মপি তে সমাঃ সমদৃশোঽঙ্ঘ্রিসরোজসুধাঃ ॥ ১২৩ ॥

nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan-
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ

SYNONYMS

nibhṛta—controlled; *marut*—the life air; *manaḥ*—the mind; *akṣa*—the senses; *dṛḍha*—strong; *yoga*—in the mystic *yoga* process; *yujaḥ*—who are engaged;

hṛdi—within the heart; *yat*—who; *munayaḥ*—the great sages; *upāsate*—worship; *tat*—that; *arayaḥ*—the enemies; *api*—also; *yayuḥ*—obtain; *smaraṇāt*—from remembering; *striyaḥ*—the *gopīs*; *vraga-indra*—of serpents; *bhoga*—like the bodies; *bhuja*—the arms; *daṇḍa*—like rods; *viṣakta*—fastened to; *dhiyaḥ*—whose minds; *vayam api*—we also; *te*—Your; *samāḥ*—equal to them; *sama-dṛśaḥ*—having the same ecstatic emotions; *aṅghri-saroja*—of the lotus feet; *sudhāḥ*—the nectar.

TRANSLATION

"'Great sages, by practicing the mystic yoga system and controlling the breath, conquer the mind and senses. Thus engaging in mystic yoga and seeing the Supersoul within their hearts, they ultimately enter into impersonal Brahman, along with the enemies of the Supreme Personality of Godhead. However, the damsels of Vraja, the gopīs, want to embrace Kṛṣṇa and His arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa, the gopīs ultimately tasted the nectar of the lotus feet of the Lord. The Upaniṣads have also tasted the nectar of His lotus feet by following in the footsteps of the gopīs.'"

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.87.23).

TEXT 124

শ্রুতি পায়, লক্ষ্মী না পায়, ইথে কি কারণ।
ভট্ট কহে,—ইহা প্রবেশিতে নারে মোর মন ॥১২৪॥

śruti pāya, lakṣmī nā pāya, ithe ki kāraṇa
bhaṭṭa kahe,—ihā praveśite nāre mora mana

SYNONYMS

śruti pāya—the Vedic authorities got admission; *lakṣmī nā pāya*—and the goddess of fortune could not get admission; *ithe ki kāraṇa*—what must be the reason for this; *bhaṭṭa kahe*—Vyeṅkaṭa Bhaṭṭa replied; *ihā*—this; *praveśite*—to enter; *nāre*—is not able; *mora*—my; *mana*—mind.

TRANSLATION

Having been asked by Caitanya Mahāprabhu why the goddess of fortune could not enter into the rāsa dance whereas the authorities on Vedic knowledge could, Vyeṅkaṭa Bhaṭṭa replied, "I cannot enter into the mysteries of this behavior."

TEXT 125

আমি জীব,—ক্ষুদ্রবুদ্ধি, সহজে অস্থির।
ঈশ্বরের লীলা—কোটিসমুদ্র-গম্ভীর ॥ ১২৫ ॥

āmi jīva,—kṣudra-buddhi, sahaje asthira
īśvarera līlā—koṭi-samudra-gambhīra

SYNONYMS

āmi jīva—I am an ordinary living being; *kṣudra-buddhi*—possessing limited intelligence; *sahaje asthira*—very easily agitated; *īśvarera līlā*—the pastimes of the Lord; *koṭi-samudra*—as millions of oceans; *gambhīra*—as deep.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa then admitted, "I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

TEXT 126

তুমি সাক্ষাৎ সেই কৃষ্ণ, জান নিজকর্ম।
যারে জানাহ, সেই জানে তোমার লীলামর্ম ॥ ১২৬ ॥

tumi sākṣāt sei kṛṣṇa, jāna nija-karma
yāre jānāha, sei jāne tomāra līlā-marma

SYNONYMS

tumi—You; *sākṣāt*—directly; *sei*—that; *kṛṣṇa*—the Supreme Personality of Godhead; *jāna*—You know; *nija-karma*—Your activities; *yāre jānāha*—and unto whom You make it known; *sei*—that person; *jāne*—knows; *tomāra*—Your; *līlā-marma*—the purport of the pastimes.

TRANSLATION

"You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

PURPORT

The Supreme Personality of Godhead Kṛṣṇa and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals

Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the *Kaṭha Upaniṣad* (2.23) and in the *Muṇḍaka Upaniṣad* (3.2.3): *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām.* "Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes."

TEXT 127

প্রভু কহে,—কৃষ্ণের এক স্বভাব বিলক্ষণ ।
স্বমাধুর্যে সর্ব চিত্ত করে আকর্ষণ ॥ ১২৭ ॥

prabhu kahe,—kṛṣṇera eka svabhāva vilakṣaṇa
sva-mādhurye sarva citta kare ākarṣaṇa

SYNONYMS

prabhu kahe—the Lord replied; *kṛṣṇera*—of Lord Kṛṣṇa; *eka*—one; *sva-bhāva*—characteristic; *vilakṣaṇa*—specific; *sva-mādhurye*—His conjugal love; *sarva*—all; *citta*—hearts; *kare*—does; *ākarṣaṇa*—attraction.

TRANSLATION

The Lord replied, "Lord Kṛṣṇa has a specific characteristic. He attracts everyone's heart by the mellow of His personal conjugal love.

TEXT 128

ব্রজলোকের ভাবে পাইয়ে তাঁহার চরণ ।
তাঁরে ঈশ্বর করি' নাহি জানে ব্রজজন ॥ ১২৮ ॥

vraja-lokera bhāve pāiye tāṅhāra caraṇa
tāṅre īśvara kari' nāhi jāne vraja-jana

SYNONYMS

vraja-lokera—of the inhabitants of Goloka Vṛndāvana; *bhāve*—in the ecstasy; *pāiye*—one gets; *tāṅhāra*—Lord Kṛṣṇa's; *caraṇa*—lotus feet; *tāṅre*—unto Him; *īśvara*—the Supreme Person; *kari'*—accepting; *nāhi*—do not; *jāne*—know; *vraja-jana*—the inhabitants of Vrajabhūmi.

TRANSLATION

"By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 129

কেহ তাঁরে পুত্র-জ্ঞানে উদুখলে বান্ধে।
কেহ সখা-জ্ঞানে জিনি' চড়ে তাঁর কান্ধে ॥ ১২৯ ॥

keha tāṅre putra-jñāne udukhale bāndhe
keha sakhā-jñāne jini' caḍe tāṅra kāndhe

SYNONYMS

keha—someone; *tāṅre*—Him; *putra-jñāne*—by accepting as a son; *udukhale*—to a big mortar; *bāndhe*—ties; *keha*—someone; *sakhā-jñāne*—by accepting as a friend; *jini'*—conquering; *caḍe*—gets up; *tāṅra*—His; *kāndhe*—on the shoulder.

TRANSLATION

"There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

TEXT 130

'ব্রজেন্দ্রনন্দন' বলি' তাঁরে জানে ব্রজজন।
ঐশ্বর্যজ্ঞানে নাহি কোন সম্বন্ধ-মানন ॥ ১৩০ ॥

'vrajendra-nandana' bali' tāṅre jāne vraja-jana
aiśvarya-jñāne nāhi kona sambandha-mānana

SYNONYMS

vrajendra-nandana—the son of Nanda Mahārāja, the King of Vrajabhūmi; *bali'*—as; *tāṅre*—Him; *jāne*—know; *vraja-jana*—the inhabitants of Vrajabhūmi; *aiśvarya-jñāne*—in opulence; *nāhi*—there is not; *kona*—any; *sambandha*—relationship; *mānana*—regarding.

TRANSLATION

"The inhabitants of Vrajabhūmi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhūmi, and they consider that there can be no relationship with the Lord in the rasa of opulence.

TEXT 131

ব্রজলোকের ভাবে যেই করয়ে ভজন।
সেই জন পায় ব্রজে ব্রজেন্দ্রনন্দন ॥ ১৩১ ॥

vraja-lokera bhāve yei karaye bhajana
sei jana pāya vraje vrajendra-nandana

SYNONYMS

vraja-lokera—of the inhabitants of Vrajabhūmi; *bhāve*—in the ecstasy; *yei*—anyone who; *karaye*—does; *bhajana*—worship; *sei jana*—that person; *pāya*—attains; *vraje*—in Vraja; *vrajendra-nandana*—Lord Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

"One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhūmi attains the Lord and gets to know Him as He is known in the transcendental planet of Vraja. There He is known as the son of Mahārāja Nanda."

PURPORT

The inhabitants of Vrajabhūmi, or Goloka Vṛndāvana, know Kṛṣṇa as the son of Mahārāja Nanda. They do not accept Him as the Supreme Personality of Godhead. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhūmi Kṛṣṇa is certainly the central point of love, but no one knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Kṛṣṇa. The inhabitants of Vrajabhūmi are related to the Lord in servitude, friendship, paternal love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. One who is in the perfectional stage may return home, back to Godhead, and attain his pure spiritual identity.

TEXT 132

নায়ং সুখাপো ভগবান্ দেহিনাং গোপিকাসুতঃ।
জ্ঞানিনাং চাত্মভূতানাং যথা ভক্তিমতামিহ ॥ ১৩২ ॥

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhaktimatām iha

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who

have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhaktimatām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

Caitanya Mahāprabhu then quoted, "'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body to be the same as the self.'

PURPORT

This verse, also given in *Madhya-līlā* 8.227, is quoted from *Śrīmad-Bhāgavatam* (10.9.21).

TEXT 133

শ্রুতিগণ গোপীগণের অনুগত হঞা।
ব্রজেশ্বরীসুত ভজে গোপীভাব লঞা॥ ১৩৩॥

śruti-gaṇa gopī-gaṇera anugata hañā
vrajeśvarī-suta bhaje gopī-bhāva lañā

SYNONYMS

śruti-gaṇa—the authorities of Vedic hymns; *gopī-gaṇera*—of the *gopīs*; *anugata hañā*—following in the footsteps; *vrajeśvarī-suta*—the son of mother Yaśodā; *bhaje*—worship; *gopī-bhāva*—the ecstasy of the *gopīs*; *lañā*—accepting.

TRANSLATION

"The authorities in Vedic literatures known as śruti-gaṇa worshiped Lord Kṛṣṇa in the ecstasy of the gopīs and followed in their footsteps.

PURPORT

The authorities in Vedic literature known as *śruti-gaṇa* desired to enter into Lord Śrī Kṛṣṇa's *rāsa* dance; therefore they began to worship the Lord in the ecstasy of the *gopīs*. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Kṛṣṇa in the ecstasy of the *gopīs*, they actually accepted bodies like those of the *gopīs*. They even took birth in Vra-

jabhūmi just like the *gopīs* and consequently became engrossed in the ecstasy of the *gopīs'* love. In this way they were allowed to enter into the *rāsa-līlā* dance of the Lord.

TEXT 134

বাহ্যান্তরে গোপীদেহ ব্রজে যবে পাইল।
সেই দেহে কৃষ্ণসঙ্গে রাসক্রীড়া কৈল ॥ ১৩৪ ॥

bāhyāntare gopī-deha vraje yabe pāila
sei dehe kṛṣṇa-saṅge rāsa-krīḍā kaila

SYNONYMS

bāhya-antare—externally and internally; *gopī-deha*—the body of a *gopī*; *vraje*—in Vrajabhūmi; *yabe*—when; *pāila*—they got; *sei dehe*—in that body; *kṛṣṇa-saṅge*—with Kṛṣṇa; *rāsa-krīḍā*—pastimes of the *rāsa* dance; *kaila*—performed.

TRANSLATION

"The personified authorities on the Vedic hymns acquired bodies like those of the gopīs and took birth in Vrajabhūmi. In those bodies they were allowed to enter into the Lord's rāsa-līlā dance.

TEXT 135

গোপজাতি কৃষ্ণ, গোপী—প্রেয়সী তাঁহার।
দেবী বা অন্য স্ত্রী কৃষ্ণ না করে অঙ্গীকার ॥ ১৩৫ ॥

gopa-jāti kṛṣṇa, gopī——preyasī tāṅhāra
devī vā anya strī kṛṣṇa nā kare aṅgīkāra

SYNONYMS

gopa-jāti—belonging to the cowherd community; *kṛṣṇa*—Lord Kṛṣṇa; *gopī*—the damsels of Vrajabhūmi, the *gopīs*; *preyasī*—dearmost; *tāṅhāra*—His; *devī*—the wives of the demigods; *vā*—or; *anya*—other; *strī*—women; *kṛṣṇa*—Lord Kṛṣṇa; *nā*—does not; *kare*—do; *aṅgīkāra*—acceptance.

TRANSLATION

"Lord Kṛṣṇa belongs to the cowherd community, and the gopīs are the dearmost lovers of Kṛṣṇa. Although the wives of the denizens of the heavenly

planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Kṛṣṇa's association.

TEXT 136

লক্ষ্মী চাহে সেই দেহে কৃষ্ণের সঙ্গম।
গোপিকা-অনুগা হঞা না কৈল ভজন ॥ ১৩৬ ॥

lakṣmī cāhe sei dehe kṛṣṇera saṅgama
gopikā-anugā hañā nā kaila bhajana

SYNONYMS

lakṣmī—the goddess of fortune; *cāhe*—wants; *sei*—that; *dehe*—in the body; *kṛṣṇera saṅgama*—the association of Kṛṣṇa; *gopikā*—of the *gopīs*; *anugā*—follower; *hañā*—becoming; *nā*—did not; *kaila*—perform; *bhajana*—worship.

TRANSLATION

"The goddess of fortune, Lakṣmī, wanted to enjoy Kṛṣṇa and at the same time retain her spiritual body in the form of Lakṣmī. However, she did not follow in the footsteps of the gopīs in her worship of Kṛṣṇa.

TEXT 137

অন্য দেহে না পাইয়ে রাসবিলাস।
অতএব 'নায়ং' শ্লোক কহে বেদব্যাস ॥ ১৩৭ ॥

anya dehe nā pāiye rāsa-vilāsa
ataeva 'nāyaṁ' śloka kahe veda-vyāsa

SYNONYMS

anya dehe—in a body other than those of the *gopīs*; *nā*—not; *pāiye*—one gets; *rāsa-vilāsa*—the pastimes of the *rāsa* dance; *ataeva*—therefore; *nāyam*—beginning with the word *nāyam*; *śloka*—the Sanskrit verse; *kahe*—says; *veda-vyāsa*—Dvaipāyana Vedavyāsa.

TRANSLATION

"Vyāsadeva, the supreme authority on Vedic literature, composed a verse beginning 'nāyaṁ sukhāpo bhagavān' because no one can enter into the rāsa-līlā dance in any body other than the bodies of the gopīs."

PURPORT

This verse confirms a verse of *Bhagavad-gītā* (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go the ancestors; and those who worship Me will live with Me."

Only when one regains his original spiritual body can one enter into the spiritual kingdom. As far as the *rāsa-līlā* pastimes of the Lord are concerned, it is futile to attempt to imitate the Lord's dances within the material world. One has to attain a spiritual body like the *gopīs* to enter into the pastimes of *rāsa-līlā.* In the *nāyaṁ sukhāpo* verse, the devotees are referred to as *bhaktimat,* that is, they are fully engaged in devotional service and are devoid of material contamination. Simply by artificially imitating Kṛṣṇa's *rāsa-līlā* dance or artificially thinking oneself Kṛṣṇa and dressing oneself up like a *sakhī,* one cannot enter into His *rāsa-līlā* dance. Kṛṣṇa's *rāsa-līlā* dance is completely spiritual. It has nothing to do with material contamination; therefore no one can enter into the pastimes by artificial material means. That is the instruction of this verse.

TEXT 138

পূর্বে ভট্টের মনে এক ছিল অভিমান।
'শ্রীনারায়ণ' হয়েন স্বয়ং-ভগবান্॥ ১৩৮॥

pūrve bhaṭṭera mane eka chila abhimāna
'śrī-nārāyaṇa' hayena svayaṁ-bhagavān

SYNONYMS

pūrve—before this; *bhaṭṭera*—of Vyeṅkaṭa Bhaṭṭa; *mane*—in the mind; *eka*—one; *chila*—there was; *abhimāna*—an impression; *śrī-nārāyaṇa*—the form of the Lord as Nārāyaṇa; *hayena*—is; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Śrī Caitanya Mahāprabhu, Vyeṅkaṭa Bhaṭṭa thought that Śrī Nārāyaṇa was the Supreme Personality of Godhead.

TEXT 139

তাঁহার ভজন সর্বোপরি-কক্ষা হয়।
'শ্রী-বৈষ্ণবে'র ভজন এই সর্বোপরি হয়॥ ১৩৯॥

tāṅhāra bhajana sarvopari-kakṣā haya
'śrī-vaiṣṇave'ra bhajana ei sarvopari haya

SYNONYMS

tāṅhāra bhajana—worship of Nārāyaṇa; *sarva-upari*—topmost; *kakṣā*—department; *haya*—is; *śrī-vaiṣṇavera*—of the followers of Rāmānujācārya; *bhajana*—worship; *ei*—this; *sarva-upari haya*—is the topmost.

TRANSLATION

Thinking in this way, Vyeṅkaṭa Bhaṭṭa believed that worship of Nārāyaṇa was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Śrī Vaiṣṇava disciples of Rāmānujācārya.

TEXT 140

এই তাঁর গর্ব প্রভু করিতে খণ্ডন।
পরিহাসদ্বারে উঠায় এতেক বচন ॥ ১৪০ ॥

ei tāṅra garva prabhu karite khaṇḍana
parihāsa-dvāre uṭhāya eteka vacana

SYNONYMS

ei—this; *tāṅra*—his (Vyeṅkaṭa Bhaṭṭa's); *garva*—pride; *prabhu*—Lord Caitanya Mahāprabhu; *karite khaṇḍana*—to curb; *parihāsa-dvāre*—by joking; *uṭhāya*—raises; *eteka*—so many; *vacana*—words.

TRANSLATION

Śrī Caitanya Mahāprabhu had understood this misconception of Vyeṅkaṭa Bhaṭṭa, and to correct it the Lord talked so much in a joking way.

TEXT 141

প্রভু কহে,—ভট্ট, তুমি না করিহ সংশয়।
'স্বয়ং-ভগবান্' কৃষ্ণ এই ত' নিশ্চয় ॥ ১৪১ ॥

prabhu kahe,—bhaṭṭa, tumi nā kariha saṁśaya
'svayaṁ-bhagavān' kṛṣṇa ei ta' niścaya

SYNONYMS

prabhu kahe—the Lord said; *bhaṭṭa*—My dear Vyeṅkaṭa Bhaṭṭa; *tumi*—you; *nā kariha*—do not do; *saṁśaya*—doubt; *svayam-bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—is Lord Kṛṣṇa; *ei ta' niścaya*—this is the conclusion.

TRANSLATION

The Lord then continued, "My dear Vyeṅkaṭa Bhaṭṭa, please do not continue doubting. Lord Kṛṣṇa is the Supreme Personality of Godhead, and this is the conclusion of Vedic literatures.

TEXT 142

কৃষ্ণের বিলাস-মূর্তি - শ্রীনারায়ণ।
অতএব লক্ষ্মী-আদ্যের হরে তেঁহ মন ॥ ১৪২ ॥

kṛṣṇera vilāsa-mūrti —— śrī-nārāyaṇa
ataeva lakṣmī-ādyera hare teṅha mana

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vilāsa-mūrti*—form for enjoyment; *śrī-nārāyaṇa*—Lord Nārāyaṇa; *ataeva*—therefore; *lakṣmī-ādyera*—of the goddess of fortune and her followers; *hare*—attracts; *teṅha*—He (Lord Nārāyaṇa); *mana*—the mind.

TRANSLATION

"Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the mind of the goddess of fortune and her followers.

TEXT 143

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্তু ভগবান্ স্বয়ম্।
ইন্দ্রারিব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে ॥ ১৪৩ ॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puruṣa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Per-

sonality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.3.28).

TEXT 144

নারায়ণ হৈতে কৃষ্ণের অসাধারণ গুণ।
অতএব লক্ষ্মীর কৃষ্ণে তৃষ্ণা অনুক্ষণ॥ ১৪৪॥

nārāyaṇa haite kṛṣṇera asādhāraṇa guṇa
ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa

SYNONYMS

nārāyaṇa haite—over and above Nārāyaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *asādhāraṇa guṇa*—uncommon qualities; *ataeva*—therefore; *lakṣmīra*—of the goddess of fortune; *kṛṣṇe*—unto Kṛṣṇa; *tṛṣṇā*—desire; *anukṣaṇa*—always.

TRANSLATION

"Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa, the goddess of fortune, Lakṣmī, always desires His company.

PURPORT

Lord Nārāyaṇa has sixty transcendental qualities. Over and above these, Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Nārāyaṇa. These four qualities are: (1) wonderful pastimes that are compared to an ocean; (2) association in the circle of supreme devotees in conjugal love (the *gopīs*); (3) Lord Kṛṣṇa's playing on the flute whose vibration attracts the three worlds; (4) Lord Kṛṣṇa's extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa's beauty is unequaled and unsurpassed.

TEXT 145

তুমি যে পড়িলা শ্লোক, সে হয় প্রমাণ।
সেই শ্লোকে আইসে 'কৃষ্ণ—স্বয়ং ভগবান্'॥ ১৪৫॥

tumi ye paḍilā śloka, se haya pramāṇa
sei śloke āise 'kṛṣṇa—svayaṁ bhagavān'

SYNONYMS

tumi—you; *ye*—which; *paḍilā*—have recited; *śloka*—verse; *se*—that; *haya*—is; *pramāṇa*—evidence; *sei śloke*—in that verse; *āise kṛṣṇa*—Kṛṣṇa is; *svayam bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"You have recited the śloka beginning with 'siddhāntatas tv abhede 'pi.' That very verse is evidence that Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 146

সিদ্ধান্ততস্ত্বভেদেঽপি শ্রীশ-কৃষ্ণস্বরূপয়োঃ।
রসেনোৎকৃষ্যতে কৃষ্ণরূপমেষা রসস্থিতিঃ ॥ ১৪৬ ॥

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

SYNONYMS

siddhāntataḥ—in reality; *tu*—but; *abhede*—no difference; *api*—although; *śrī-īśa*—of the husband of Lakṣmī, Nārāyaṇa; *kṛṣṇa*—of Lord Kṛṣṇa; *svarūpayoḥ*—between the forms; *rasena*—by transcendental mellows; *utkṛṣyate*—is superior; *kṛṣṇa-rūpam*—the form of Lord Kṛṣṇa; *eṣā*—this; *rasa-sthitiḥ*—the reservoir of pleasure.

TRANSLATION

" 'According to transcendental realization, there is no difference between the forms of Kṛṣṇa and Nārāyaṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'

PURPORT

This is a verse from *Bhakti-rasāmṛta-sindhu* (1.2.59).

TEXT 147

'স্বয়ং ভগবান্ 'কৃষ্ণ' হরে লক্ষ্মীর মন।
গোপিকার মন হরিতে নারে 'নারায়ণ' ॥ ১৪৭ ॥

svayaṁ bhagavān 'kṛṣṇa' hare lakṣmīra mana
gopikāra mana harite nāre 'nārāyaṇa'

SYNONYMS

svayam bhagavān—the Supreme Personality of Godhead; *kṛṣṇa*—is Lord Kṛṣṇa; *hare*—attracts; *lakṣmīra*—of the goddess of fortune; *mana*—the mind; *gopikāra*—of the *gopīs*; *mana*—the minds; *harite*—to attract; *nāre*—is not able; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, attracts the mind of the goddess of fortune, but Lord Nārāyaṇa cannot attract the minds of the gopīs. This proves the superexcellence of Kṛṣṇa.

TEXT 148

নারায়ণের কা কথা, শ্রীকৃষ্ণ আপনে।
গোপিকারে হাস্য করাইতে হয় 'নারায়ণে' ॥ ১৪৮ ॥

nārāyaṇera kā kathā, śrī-kṛṣṇa āpane
gopikāre hāsya karāite haya 'nārāyaṇe'

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *kā kathā*—what to speak; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *āpane*—Himself; *gopikāre*—the *gopīs*; *hāsya karāite*—to make them jubilant; *haya*—becomes; *nārāyaṇe*—in the form of Nārāyaṇa.

TRANSLATION

"To say nothing of Lord Nārāyaṇa personally, Lord Kṛṣṇa Himself appeared as Nārāyaṇa just to play a joke on the gopīs.

TEXT 149

'চতুর্ভুজ-মূর্তি' দেখায় গোপীগণের আগে।
সেই 'কৃষ্ণে' গোপিকার নহে অনুরাগে ॥ ১৪৯ ॥

'catur-bhuja-mūrti' dekhāya gopī-gaṇera āge
sei 'kṛṣṇe' gopikāra nahe anurāge

SYNONYMS

catuḥ-bhuja-mūrti—four-handed form; *dekhāya*—exhibits; *gopī-gaṇera*—of the *gopīs*; *āge*—in front; *sei kṛṣṇe*—unto that Kṛṣṇa; *gopikāra*—of the *gopīs*; *nahe*—not; *anurāge*—attraction.

TRANSLATION

"Although Kṛṣṇa assumed the four-armed form of Nārāyaṇa, He could not attract the serious attention of the gopīs in ecstatic love.

TEXT 150

গোপীনাং পশুপেন্দ্রনন্দনজুষো ভাবস্য কস্তাং কৃতী
বিজ্ঞাতুং ক্ষমতে দুরূহপদবীসঞ্চারিণঃ প্রক্রিয়াম্।
আবিষ্কুর্বতি বৈষ্ণবীমপি তনুং তস্মিন্ ভুজৈর্জিষ্ণুভি-
র্যাসাং হন্ত চতুর্ভিরদ্ভুতরুচিং রাগোদয়ঃ কুণ্ঠতি ॥ ১৫৮॥

gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tāṁ kṛtī
vijñātuṁ kṣamate durūha-padavī-sañcāriṇaḥ prakriyām
āviṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair jiṣṇubhir
yāsāṁ hanta caturbhir adbhuta-ruciṁ rāgodayaḥ kuñcati

SYNONYMS

gopīnām—of the *gopīs*; *paśupendra-nandana-juṣaḥ*—of the service of the son of Vraja's King, Mahārāja Nanda; *bhāvasya*—ecstatic; *kaḥ*—what; *tām*—that; *kṛtī*—learned man; *vijñātum*—to understand; *kṣamate*—is able; *durūha*—very difficult to understand; *padavī*—the position; *sañcāriṇaḥ*—which provokes; *prakriyām*—activity; *āviṣkurvati*—He manifests; *vaiṣṇavīm*—of Viṣṇu; *api*—certainly; *tanum*—the body; *tasmin*—in that; *bhujaiḥ*—with arms; *jiṣṇubhiḥ*—very beautiful; *yāsām*—of whom (the *gopīs*); *hanta*—alas; *caturbhiḥ*—four; *adbhuta*—wonderfully; *rucim*—beautiful; *rāga-udayaḥ*—the evoking of ecstatic feelings; *kuñcati*—cripples.

TRANSLATION

" 'Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings abated. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly centered upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery of spiritual life.' "

PURPORT

This is a verse spoken by Nārada Muni in *Lalita-mādhava-nāṭaka* (6.14), a drama written by Śrīla Rūpa Gosvāmī. This verse clarifies the verse *siddhāntatas tv abhede 'pi*, which Kavirāja Gosvāmī quotes from *Bhakti-rasāmṛta-sindhu*. Lord Caitanya Mahāprabhu Himself spoke it to Vyeṅkaṭa Bhaṭṭa. The verse was quoted

by Lord Caitanya long before *Bhakti-rasāmṛta-sindhu* was composed, and in this regard Śrīla Bhaktivinoda Ṭhākura points out that all these verses were current at the time and were quoted by devotees long before *Bhakti-rasāmṛta-sindhu* was composed.

TEXT 151

এত কহি' প্রভু তাঁর গর্ব চূর্ণ করিয়া।
তাঁরে সুখ দিতে কহে সিদ্ধান্ত ফিরাইয়া ॥ ১৫১ ॥

eta kahi' prabhu tāṅra garva cūrṇa kariyā
tāṅre sukha dite kahe siddhānta phirāiyā

SYNONYMS

eta kahi'—saying this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅra*—his (of Vyeṅkaṭa Bhaṭṭa); *garva*—pride; *cūrṇa kariyā*—smashing into pieces; *tāṅre*—unto him; *sukha dite*—to give happiness; *kahe*—says; *siddhānta phirāiyā*—tuming the whole conversation.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu deflated the pride of Vyeṅkaṭa Bhaṭṭa, but just to make him happy again, He spoke as follows.

TEXT 152

দুঃখ না ভাবিহ, ভট্ট, কৈলুঁ পরিহাস।
শাস্ত্রসিদ্ধান্ত শুন, যাতে বৈষ্ণব-বিশ্বাস ॥ ১৫২ ॥

duḥkha nā bhāviha, bhaṭṭa, kailuṅ parihāsa
śāstra-siddhānta śuna, yāte vaiṣṇava-viśvāsa

SYNONYMS

duḥkha—unhappiness; *nā*—do not; *bhāviha*—bear; *bhaṭṭa*—My dear Vyeṅkaṭa Bhaṭṭa; *kailuṅ parihāsa*—I was simply making a joke; *śāstra-siddhānta*—the conclusion of the revealed scriptures; *śuna*—hear; *yāte*—in which; *vaiṣṇava-viśvāsa*—the faith of the Vaiṣṇavas.

TRANSLATION

The Lord pacified Vyeṅkaṭa Bhaṭṭa by saying, "Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the śāstras, in which every Vaiṣṇava devotee has firm faith.

TEXT 153

কৃষ্ণ-নারায়ণ, যৈছে একই স্বরূপ।
গোপী-লক্ষ্মী-ভেদ নাহি হয় একরূপ ॥ ১৫৩ ॥

kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa
gopī-lakṣmī-bheda nāhi haya eka-rūpa

SYNONYMS

kṛṣṇa-nārāyaṇa—Lord Kṛṣṇa and Lord Nārāyaṇa; *yaiche*—as; *eka-i*—one; *sva-rūpa*—form; *gopī*—the *gopīs*; *lakṣmī*—the goddess of fortune; *bheda*—difference; *nāhi*—there is not; *haya*—there is; *eka-rūpa*—one form.

TRANSLATION

"There is no difference between Lord Kṛṣṇa and Lord Nārāyaṇa, for They are of the same form. Similarly, there is no difference between the gopīs and the goddess of fortune, for they also are of the same form.

TEXT 154

গোপীদ্বারে লক্ষ্মী করে কৃষ্ণসঙ্গাস্বাদ।
ঈশ্বরত্বে ভেদ মানিলে হয় অপরাধ ॥ ১৫৪ ॥

gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda
īśvaratve bheda mānile haya aparādha

SYNONYMS

gopī-dvāre—through the *gopīs*; *lakṣmī*—the goddess of fortune; *kare*—does; *kṛṣṇa-saṅga-āsvāda*—tasting the sweetness of the association of Lord Kṛṣṇa; *īśvaratve*—in the Supreme Personality of Godhead; *bheda*—difference; *mānile*—if one considers; *haya*—there is; *aparādha*—offense.

TRANSLATION

"The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs. One should not make distinctions between the forms of the Lord, for such conceptualizing is offensive.

TEXT 155

এক ঈশ্বর—ভক্তের ধ্যান-অনুরূপ।
একই বিগ্রহে করে নানাকার রূপ ॥ ১৫৫ ॥

eka īśvara——bhaktera dhyāna-anurūpa
eka-i vigrahe kare nānākāra rūpa

SYNONYMS

eka īśvara—the Lord is one; *bhaktera*—of the devotees; *dhyāna*—meditation; *anurūpa*—according to; *eka-i*—one; *vigrahe*—in form; *kare*—exhibits; *nānā-ākāra*—different; *rūpa*—forms.

TRANSLATION

"There is no difference between the transcendental forms of the Lord. Different forms are manifest due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT

In *Brahma-saṁhitā* (5.33) it is stated:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

The Lord is *advaita,* without differentiation. There is no difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu. All of them are one. Sometimes foolish people ask whether when we chant "Rāma" in the Hare Kṛṣṇa *mantra* we refer to Lord Rāmacandra or Lord Balarāma. If a devotee says that the name Rāma in the Hare Kṛṣṇa *mahā-mantra* refers to Balarāma, a foolish person may become angry because to him the name Rāma refers to Lord Rāmacandra. Actually there is no difference between Balarāma and Lord Rāma. It doesn't matter if one chants Hare Rāma referring to Balarāma or Lord Rāmacandra, for there is no difference between Them. However, it is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa. Neophyte devotees do not understand this śāstric conclusion, and consequently they unneccesarily create an offensive situation. Śrī Caitanya Mahāprabhu clarifies this in a very lucid way: *īśvaratve bheda mānile haya aparādha.* It is offensive for one to differentiate between the forms of the Lord. On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive. As confirmed by the *Vaiṣṇava-tantra*:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"A *pāṣaṇḍī* is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (*Hari-bhakti-vilāsa* 1.117) The conclusion is that we should not differentiate between the forms of the Lord. However, we should not equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish *sannyāsīs* equate *daridra-nārāyaṇa* with Nārāyaṇa, and this is certainly offensive. To think of the body of the Lord as material is also offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. *Brahma-saṁhitā* confirms, *vedeṣu durlabham adurlabham ātma-bhaktau.* One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

TEXT 156

মণির্যথা বিভাগেন নীলপীতাদিভির্যুতঃ।
রূপভেদমবাপ্নোতি ধ্যানভেদাত্তথাচ্যুতঃ ॥ ১৫৬ ॥

maṇir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ

SYNONYMS

maṇiḥ—jewel, specifically the jewel known as *vaidūrya*; *yathā*—as; *vibhāgena*—separately; *nīla*—blue; *pīta*—yellow; *ādibhiḥ*—and with other colors; *yutaḥ*—joined; *rūpa-bhedam*—difference of form; *avāpnoti*—gets; *dhyāna-bhedāt*—by different types of meditation; *tathā*—similarly; *acyutaḥ*—the infallible Supreme Personality of Godhead.

TRANSLATION

" 'When the jewel known as vaidūrya touches other materials, it appears to be separated into different colors. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one.' "

PURPORT

This is a verse quoted form *Śrī Nārada-pañcarātra.*

TEXT 157

ভট্ট কহে,—কাহাঁ আমি জীব পামর।
কাহাঁ তুমি সেই কৃষ্ণ,—সাক্ষাৎ ঈশ্বর ॥ ১৫৭ ॥

bhaṭṭa kahe,——kāhāṅ āmi jīva pāmara
kāhāṅ tumi sei kṛṣṇa,——sākṣāt īśvara

SYNONYMS

bhaṭṭa kahe—Vyeṅkaṭa Bhaṭṭa said; *kāhāṅ*—whereas; *āmi*—I; *jīva*—an ordinary living being; *pāmara*—fallen; *kāhāṅ*—whereas; *tumi*—You; *sei kṛṣṇa*—the same Supreme Personality of Godhead, Kṛṣṇa; *sākṣāt īśvara*—directly the Lord.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa then said, "I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

TEXT 158

অগাধ ঈশ্বর-লীলা কিছুই না জানি।
তুমি যেই কহ, সেই সত্য করি' মানি ॥ ১৫৮ ॥

agādha īśvara-līlā kichui nā jāni
tumi yei kaha, sei satya kari' māni

SYNONYMS

agādha—unfathomable; *īśvara-līlā*—pastimes of the Lord; *kichui*—anything; *nā jāni*—I do not know; *tumi*—You; *yei*—whatever; *kaha*—say; *sei satya*—that is right; *kari' māni*—I accept.

TRANSLATION

"The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT

This is the way to understand the truth about the Supreme Personality of Godhead. After hearing *Bhagavad-gītā,* Arjuna said very much the same thing:

sarvam etad ṛtaṁ manye
yan māṁ vadasi keśava

na hi te bhagavan vyaktiṁ
vidur devā na dānavāḥ

"O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality." (Bg. 10.14)

Vyeṅkaṭa Bhaṭṭa says very much the same thing to Śrī Caitanya Mahāprabhu. It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke *Bhagavad-gītā*. We have to accept *Bhagavad-gītā* or any other Vedic literature in good faith. These Vedic literatures are the only source of knowledge. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

TEXT 159

মোরে পূর্ণ কৃপা কৈল লক্ষ্মী-নারায়ণ।
তাঁর কৃপায় পাইনু তোমার চরণ-দরশন ॥ ১৫৯ ॥

more pūrṇa kṛpā kaila lakṣmī-nārāyaṇa
tāṅra kṛpāya pāinu tomāra caraṇa-daraśana

SYNONYMS

more—unto me; *pūrṇa*—complete; *kṛpā*—mercy; *kaila*—did; *lakṣmī-nārāyaṇa*—the Deity of mother goddess of fortune and Nārāyaṇa; *tāṅra kṛpāya*—by Their mercy; *pāinu*—I have gotten; *tomāra*—Your; *caraṇa-daraśana*—vision of the lotus feet.

TRANSLATION

"I have been engaged in the service of Lakṣmī-Nārāyaṇa, and it is due to Their mercy that I have been able to see Your lotus feet.

TEXT 160

কৃপা করি' কহিলে মোরে কৃষ্ণের মহিমা।
যাঁর রূপ-গুণৈশ্বর্যের কেহ না পায় সীমা ॥ ১৬০ ॥

kṛpā kari' kahile more kṛṣṇera mahimā
yāṅra rūpa-guṇaiśvaryera keha nā pāya sīmā

SYNONYMS

kṛpā kari'—showing causeless mercy; *kahile*—You have spoken; more—unto me; *kṛṣṇera*—of Lord Kṛṣṇa; *mahimā*—the glories; *yāṅra*—whose; *rūpa-guṇa-*

aiśvaryera—of forms, qualities and opulence; *keha*—anyone; *nā*—not; *pāya*—gets; *sīmā*—the limit.

TRANSLATION

"Out of Your causeless mercy You have told me of the glories of Lord Kṛṣṇa. No one can reach the end of the opulence, qualities and forms of the Lord.

TEXT 161

এবে সে জানিনু কৃষ্ণভক্তি সর্বোপরি।
কৃতার্থ করিলে, মোরে কহিলে কৃপা করি'॥ ১৬১॥

ebe se jāninu kṛṣṇa-bhakti sarvopari
kṛtārtha karile, more kahile kṛpā kari'

SYNONYMS

ebe—now; *se*—that; *jāninu*—I understand; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *sarva-upari*—above all; *kṛta-artha*—successful; *karile*—You have made; *more*—unto me; *kahile*—You have spoken; *kṛpā kari'*—by Your causeless mercy.

TRANSLATION

"I can now understand that devotional service unto Kṛṣṇa is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts."

TEXT 162

এত বলি' ভট্ট পড়িলা প্রভুর চরণে।
কৃপা করি' প্রভু তাঁরে কৈলা আলিঙ্গনে॥ ১৬২॥

eta bali' bhaṭṭa paḍilā prabhura caraṇe
kṛpā kari' prabhu tāṅre kailā āliṅgane

SYNONYMS

eta bali'—saying this; *bhaṭṭa*—Vyeṅkaṭa Bhaṭṭa; *paḍilā*—fell down; *prabhura caraṇe*—at the lotus feet of the Lord; *kṛpā kari'*—showing him mercy; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kailā*—did; *āliṅgane*—embracing.

TRANSLATION

After saying this, Vyeṅkaṭa Bhaṭṭa fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

TEXT 163

চাতুর্মাস্য পূর্ণ হৈল, ভট্ট-আজ্ঞা লঞা।
দক্ষিণ চলিলা প্রভু শ্রীরঙ্গ দেখিয়া॥ ১৬৩॥

cāturmāsya pūrṇa haila, bhaṭṭa-ājñā lañā
dakṣiṇa calilā prabhu śrī-raṅga dekhiyā

SYNONYMS

cāturmāsya—the period of Cāturmāsya; *pūrṇa haila*—became completed; *bhaṭṭa-ājñā lañā*—taking permission from Vyeṅkaṭa Bhaṭṭa; *dakṣiṇa*—south; *calilā*—proceeded; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-raṅga dekhiyā*—visiting Śrī Raṅga.

TRANSLATION

When the period of Cāturmāsya was completed, Śrī Caitanya Mahāprabhu took permission to leave Vyeṅkaṭa Bhaṭṭa, and after visiting Śrī Raṅga, proceeded further towards southern India.

TEXT 164

সঙ্গেতে চলিলা ভট্ট, না যায় ভবনে।
তাঁরে বিদায় দিলা প্রভু অনেক যতনে॥ ১৬৪॥

saṅgete calilā bhaṭṭa, nā yāya bhavane
tāṅre vidāya dilā prabhu aneka yatane

SYNONYMS

saṅgete—along with Him; *calilā*—began to go; *bhaṭṭa*—Vyeṅkaṭa Bhaṭṭa; *nā yāya bhavane*—does not return to his home; *tāṅre*—unto him; *vidāya dilā*—gave farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *aneka yatane*—with great endeavor.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa did not want to return home but also wanted to go with the Lord. It was with great endeavor that Śrī Caitanya Mahāprabhu bade him farewell.

TEXT 165

প্রভুর বিয়োগে ভট্ট হৈল অচেতন।
এই রঙ্গলীলা করে শচীর নন্দন ॥ ১৬৫ ॥

prabhura viyoge bhaṭṭa haila acetana
ei raṅga-līlā kare śacīra nandana

SYNONYMS

prabhura viyoge—on account of separation from Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Vyeṅkaṭa Bhaṭṭa; *haila*—became; *acetana*—unconscious; *ei*—this; *raṅga-līlā*—pastime at Śrī Raṅga-kṣetra; *kare*—does; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

When He did so, Vyeṅkaṭa Bhaṭṭa fell down unconscious. Such are the pastimes of Lord Śrī Caitanya Mahāprabhu, the son of mother Śacī, at Śrī Raṅga-kṣetra.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Ninth Chapter, First Part, describing Lord Śrī Caitanya Mahāprabhu's travels to the holy places.*

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References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Ācārya—a spiritual master who teaches by his own example.
Acyuta—the infallible Lord.
Adhikārī—one who knows the science of Kṛṣṇa and is engaged in His service.
Adhīra—restless ecstasy of love for Kṛṣṇa.
Advaita—without differentiation.
Ahaṅghrahopāsanā—a Māyāvādī's worship of his own body as the Supreme.
Akhila-rasāmṛta-mūrti—the transcendental form of attraction for all kinds of devotees.
Aparādha—an offense.
Apavitra-anna—food that is unacceptable for a Vaiṣṇava.
Aprākṛta—the spiritual or anti-material world.
Amṛtatva—eternal life.
Artha—economic development.
Āśramas—the spiritual orders of life.
Āśraya—the worshiper.
Avaiṣṇava—one who is not a Vaiṣṇava.

B

Bhakti—love of God; purified service of the senses of the Lord by one's own senses.
Bhakti-śakti—the spiritual potency which is the essence of the pleasure potency and the eternity potency.
Bhajanānandī—a Vaiṣṇava who is not interested in preaching work.
Bhāva—the preliminary stage of transcendental love of God.
Brahma-bhūta—state of being freed from material contamination; characterized by transcendental happiness and engagement in the service of the Lord.
Brahma-jñānī—an impersonalist scholar.
Brahma-vidyā—transcendental knowledge.
Brāhmaṇas—the intelligent class of men.

C

Caitanya—spiritual force.
Caitya-guru—the spiritual master within.
Caṇḍālas—dog-eaters.

D

Dāsya-rasa—loving relationship with Kṛṣṇa in servitorship.

Dharma—the capacity to render service, which is the essential quality of a living being.
Dhīra—ecstasy of sober love for Kṛṣṇa.
Dīkṣā—spiritual initiation.
Dīkṣā-guru—the spiritual master who initiates according to the regulations of the *śāstras*.

G

Gāyatrī—that which delivers one from material entanglement.
Gopīs—the transcendental girls of Vrajabhūmi.
Goṣṭhyānandī—a Vaiṣṇava who is interested in spreading Kṛṣṇa consciousness.
Guṇātīta—See: *Nirguṇa*.
Guru—spiritual master.

H

Hlādinī—Kṛṣṇa's pleasure potency.

J

Jñānīs—mental speculators who simply try to understand what is spirit and what is matter.

K

Kacchapī-vīṇā—the stringed instrument of Rādhārāṇī.
Kāma—sense gratification.
Karma-tyāga—renunciation of family life to take up Kṛṣṇa consciousness.
Karmīs—fruitive workers whose only aim is sense gratification.
Kṛṣṇa-kathā—topics about Kṛṣṇa.
Kṣatriyas—the ruling and administrative class of men.

L

Līlā—pastimes.

M

Madana—Cupid.
Mādhurya-rasa—relationship with Kṛṣṇa in conjugal love.
Mahā-bhāgavata—a devotee in the highest stage of devotional life.
Mahābhāva—highest perfectional stage of love of God.

Mahāmāyā—the superintendent of the material world.
Mahā-paṇḍita—a very learned person.
Mahā-prasāda—remnants of foodstuff offered on the plate of the Deity.
Mamatā—the feeling of oneness between the servitor and the served in devotional service.
Mokṣa—liberation.

N

Neti neti—the process of the *jñānīs:* "This is not spirit, this is not Brahman."
Nirguṇa—uncontaminated by the three modes of material nature.
Nirvāṇa—the end of the process of materialistic life.

P

Paramparā—the chain of disciplic succession beginning with Kṛṣṇa Himself.
Pāṣaṇḍī—one who thinks that Nārāyaṇa is on the same level with the demigods.
Patita-pāvana—Lord Caitanya, the deliverer of all fallen souls.
Paugāṇḍa—the age from five to ten years.
Premā—unalloyed love of God.
Prema-bhakti—loving service to Kṛṣṇa without expectation of reward or return.

R

Rādhā-kuṇḍa—the bathing place of Śrīmatī Rādhārāṇī.
Rāgānugā-bhakti—devotional service in spontaneous love for Kṛṣṇa.
Rasa—relationship between the Lord and the living entities.
Rasābhāsa—an overlapping of transcendental mellows.
Rūpānugas—followers of Śrīla Rūpa Gosvāmī.

S

Sac-cid-ānanda—eternal existence, knowledge and bliss.
Sādhana-bhakti—devotional service in practice.
Sahajiyās—a class of so-called devotees who try to imitate the Lord's pastimes.
Sajātīya—a person within the intimate circle of the Lord.
Sakhī—one who expands the conjugal love of Kṛṣṇa and His enjoyment among the *gopīs*.
Sakhya-prema—love of God in friendship.
Samvit—the Supreme Lord's aspect of cognizance.
Sandhinī—the Supreme Lord's aspect of eternal existence.
Śānta-rasa—relationship with Kṛṣṇa in the mood of awe and veneration.

Śāstras—revealed scriptures.
Siddha-deha—a perfected spiritual body.
Śikṣā-guru—the spiritual master who gives instructions for elevation.
Smārtas—nondevotee followers of Vedic rituals.
Śṛṅgāra-rasa—See: *Mādhurya-rasa.*
Śruti-gaṇa—the authorities in Vedic literatures.
Strī—a woman.
Śūdras—the laboring or servant class of men.
Svarūpa-gata—the stage of understanding Kṛṣṇa in truth while still maintaining some material connection.
Svarūpa-siddhi—the perfection of one's eternal relationship with the Supreme Lord.

T

Tāruṇyāmṛta—the nectar of youth.
Tattvavādīs—the followers of Madhvācārya.
Tilaka—sacred clay markings on the body of a Vaiṣṇava.
Tīrtha—a holy place where great saintly personalities reside.

V

Vaiśyas—the agricultural and mercantile class of men.
Varṇas—the four social orders of life: *brāhmaṇa, kṣatriya, vaiśya, śudra.*
Vartma-pradarśaka-guru—the one who first gives information about spiritual life.
Vastu-gata—the stage of being completely uncontaminated by the material body and mind.
Vātsalya-rasa—loving relation of a devotee to Kṛṣṇa as His parent.
Vidhi-mārga—worshiping the Lord with regulative principles.
Vijātīya—one who is outside of devotional service.
Vipra—a *brāhmaṇa.*
Viṣaya—the object of worship.
Viṣayī—one who is interested only in material sense gratification.
Viśrambha—devotional service devoid of a respectful attitude toward the Lord.
Viśuddha-sattva—the platform of unalloyed goodness.
Vivarta—sorrow and confusion due to unfulfillment of material desires.

Y

Yogamāyā—the spiritual or internal energy of the Lord.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঀ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in g*o*; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*gh*-house.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch*-haste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge*-hall.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t*-house.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d*-house.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t*-house but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d*-house but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b*-hard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য্
y –like the *y* in *y*ear. য়্
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

Index of Bengali and Sanskrit Verses

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Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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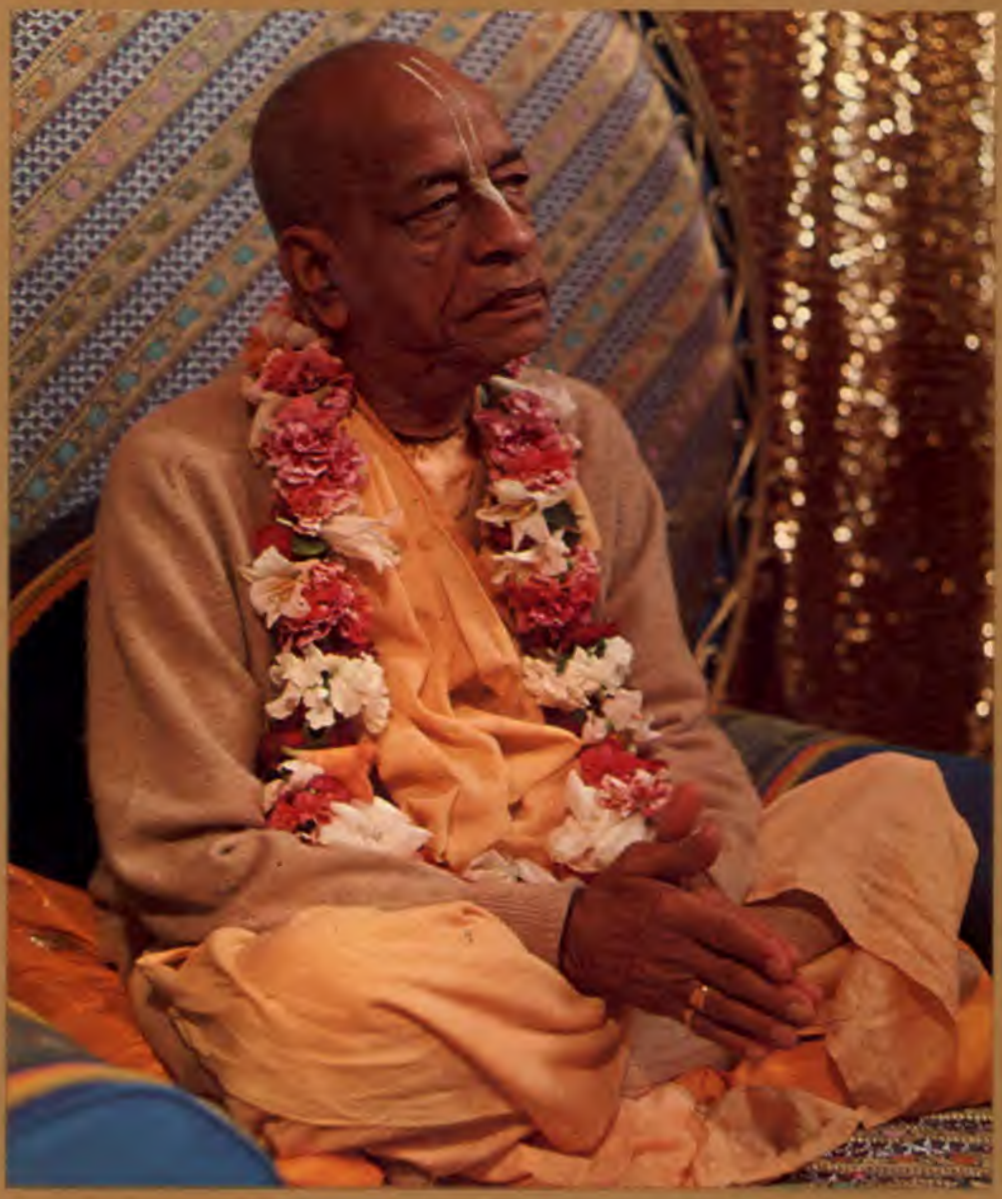
Volume 3

ŚRI CAITANYA-CARITĀMṚTA

The Pastimes of Lord Caitanya Mahāprabhu



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Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

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The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

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It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodara Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās.*

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata.* This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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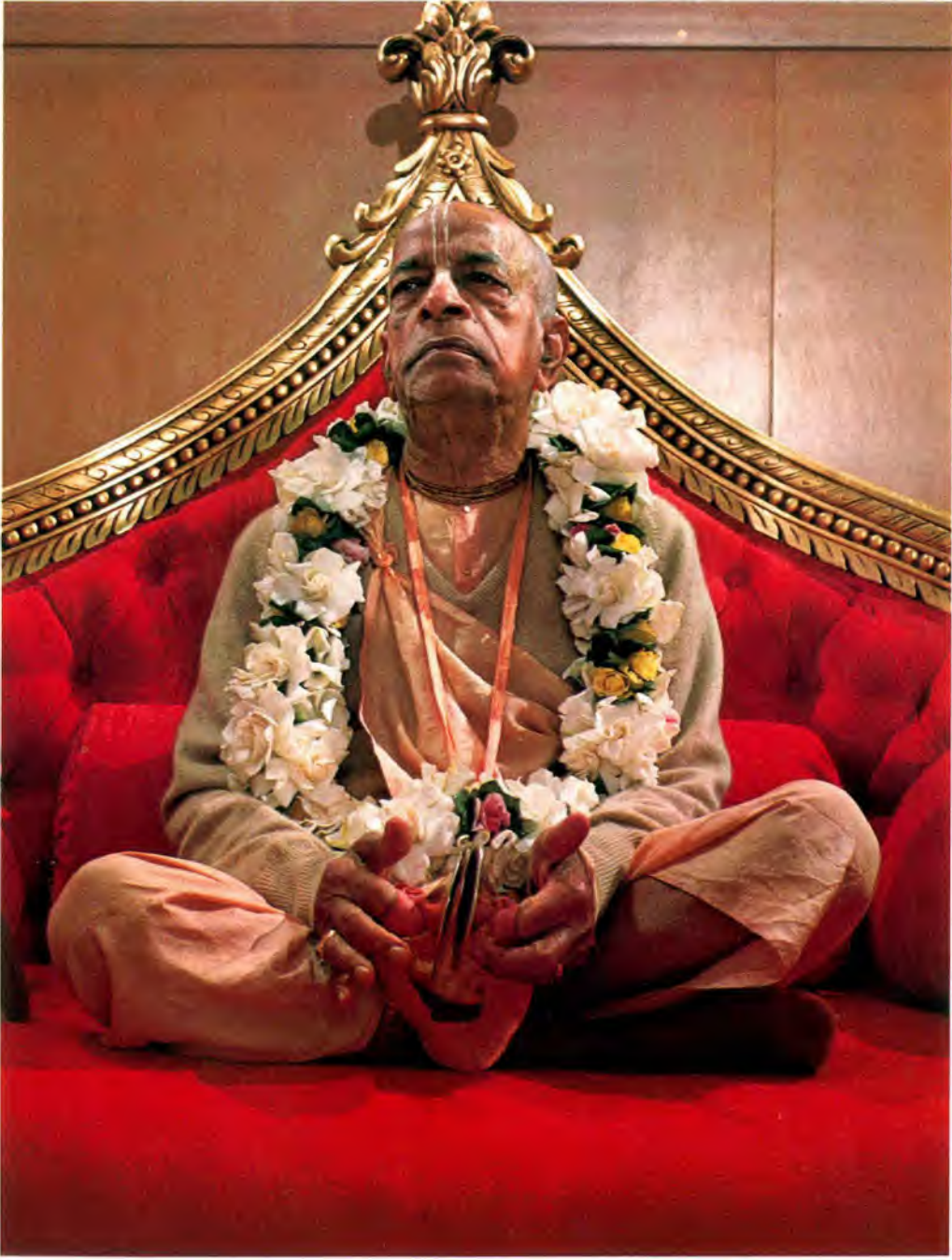

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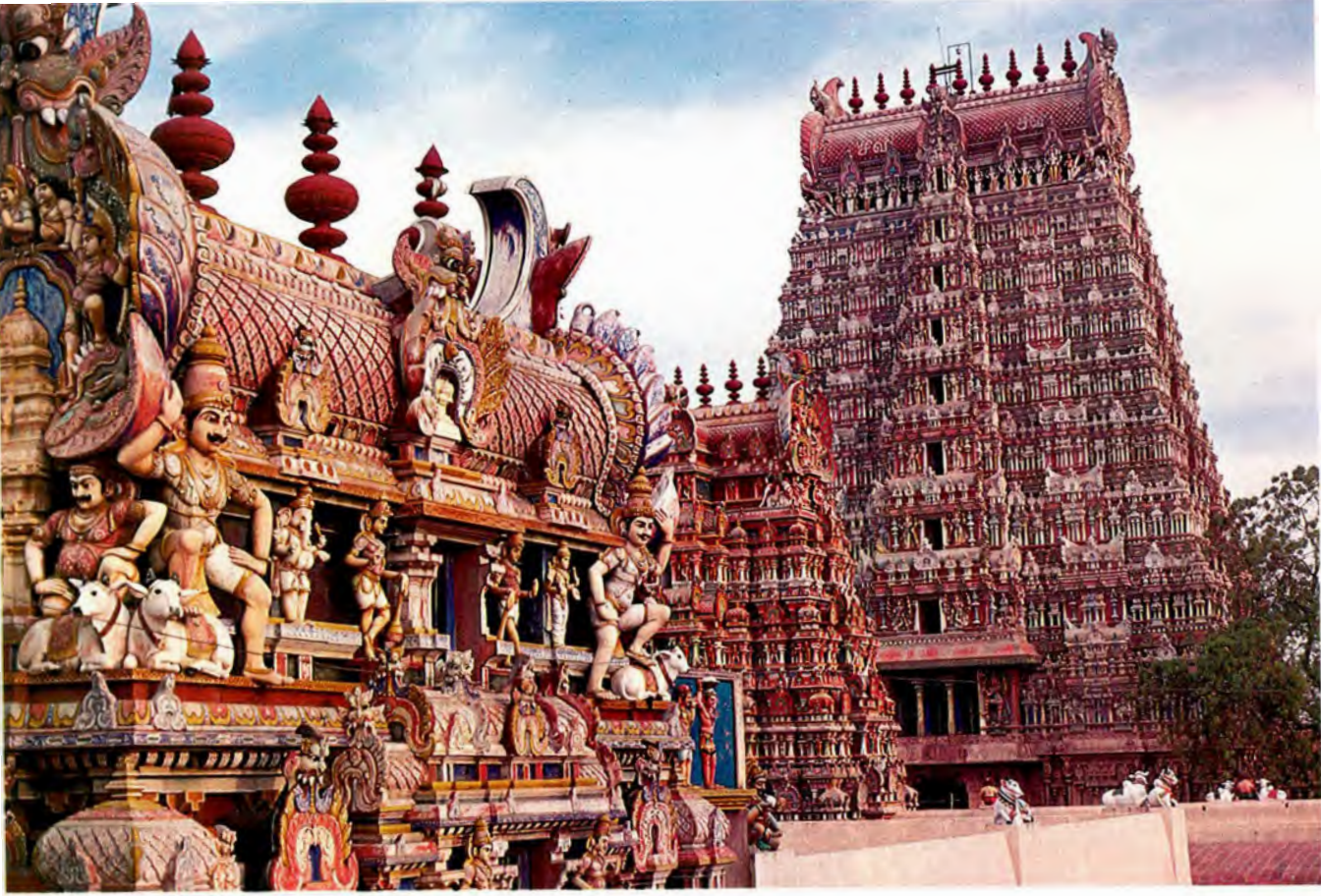
The Rāmeśvara temple in southern Mathurā (Mādurā), where Caitanya Mahāprabhu bestowed His mercy upon a great devotee of Lord Rāmacandra. (*p. 7*)



The Mīnākṣī-Devī temple in Mādurā. (*p. 7*)

The Rāmeśvara temple in Setubandha, where Lord Caitanya took possession of the original manuscript of the *Kūrma Purāṇa*. (*p.17*)

A monument commemorating the site where Caitanya Mahāprabhu first saw the Jagannātha Purī temple.

PLATE ONE

Śrī Ṣaḍbhuja, the six-armed form of the Supreme Lord, was revealed by Śrī Caitanya Mahāprabhu during His stay on this planet. In two of His hands He holds a bow and arrow, the symbols of Lord Rāmacandra; two hands hold a flute, the symbol of Lord Kṛṣṇa; and two hands hold a *daṇḍa* and waterpot, the symbols of Caitanya Mahāprabhu. By manifesting this form, Lord Caitanya conclusively proves that he is Bhagavān, the original Supreme Personality of Godhead.

PLATE TWO

"It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of *brāhmaṇas,* and when they saw Śrī Caitanya Mahāprabhu, they became very pleased. Lord Śiva, dressed like a *brāhmaṇa,* gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially. After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave." (*pp.5-6*)

PLATE THREE

"Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women, she is supreme, and she is the daughter of King Janaka. When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa. The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated. After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire. When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra." (*pp.18-20*)

PLATE FOUR

"Śrīpāda Madhvācārya is the fifth *ācārya* in the disciplic succession bearing his name (the Mādhva-gauḍīya-sampradāya). His devotion to the Lord and his erudite scholarship are known throughout India. After traveling all over India, Madhvācārya went to Badarikāśrama, where he met Vyāsadeva and explained his commentary on *Bhagavad-gītā* before him. Thus he became a great scholar by studying before Vyāsadeva. Aside from his great spiritual power, it is also said that there was no limit to his bodily strength, and he performed many astonishing pastimes testifying to this fact. His disciple Padmanābha Tīrtha followed him in the disciplic succession." (*pp.41-44*)

PLATE FIVE

"Śrī Caitanya Mahāprabhu then visited a place within the forest called Saptatāla. All the trees there were very old, very bulky and very high. After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world. After the seven palm trees departed for the Vaikuṇṭhas, everyone was astonished to see them gone. The people then began to say, 'This *sannyāsī* called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra. Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets.' " (*pp.81-82*)

PLATE SIX

" 'Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.'

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa's promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise." *(p.196)*

PLATE SEVEN

"Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation. First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love. After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy. The Lord addressed all the devotees one after another and took all of them with Him into the house. Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very overcrowded. Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp." (*pp.277-280*)

PLATE EIGHT

"After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the *mahā-mantra* with ecstatic love. Haridāsa chanted, 'Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.' As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him. Then both the Lord and His servant began to cry in ecstatic love. Śrī Caitanya took Haridāsa Ṭhākura within the flower garden, and there, in a very secluded place, He showed him his residence. The Lord requested: 'Remain here and chant the Hare Kṛṣṇa *mahā-mantra*. I shall personally come here to meet you daily. Remain here peacefully and look at the *cakra* on the top of the temple and offer obeisances. As far as your *prasāda* is concerned, I shall arrange to have that sent here.' " (*pp.305-311*)

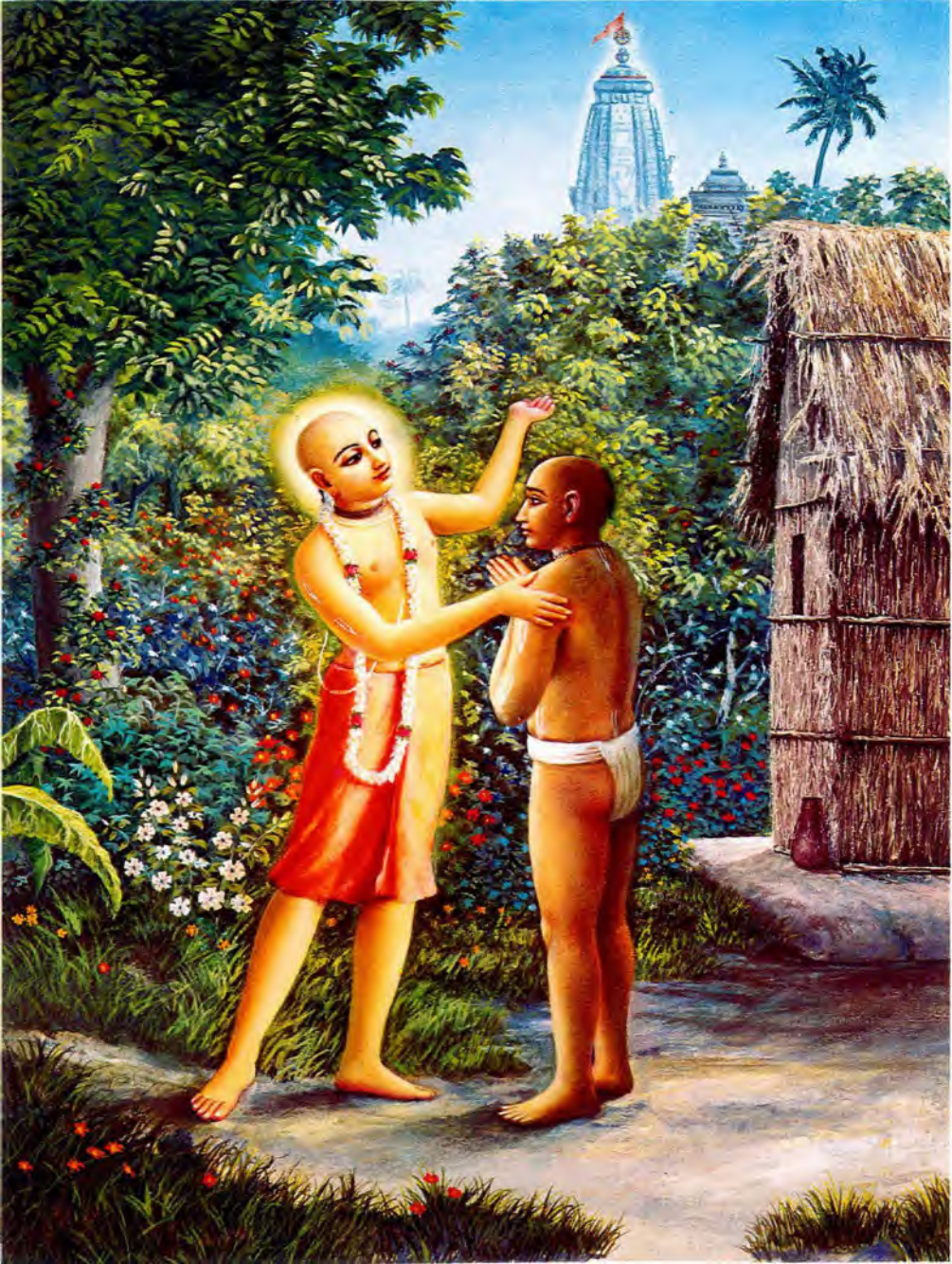


PLATE EIGHT

"The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, 'Kṛṣṇa! Help!' Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva." (*p.338*)

CHAPTER 9

Lord Śrī Caitanya Mahāprabhu's Travels to the Holy Places

(continued from the previous volume)

TEXT 166

ঋষভ-পর্বতে চলি' আইলা গৌরহরি।
নারায়ণ দেখিলা তাঁহা নতি-স্তুতি করি' ॥ ১৬৬ ॥

ṛṣabha-parvate cali' āilā gaurahari
nārāyaṇa dekhilā tāṅhā nati-stuti kari'

SYNONYMS

ṛṣabha-parvate—to the Ṛṣabha Hill; *cali'*—walking; *āilā*—arrived; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu; *nārāyaṇa*—the Deity of Lord Nārāyaṇa; *dekhilā*—saw; *tāṅhā*—there; *nati-stuti kari'*—offering obeisances and prayers.

TRANSLATION

When the Lord arrived at Ṛṣabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

PURPORT

Ṛṣabha Hill is in southern Karṇāṭa in the district of Mādurā. Twelve miles north of Mādurā City is a place called Ānāgaḍa-malaya-parvata, which is situated within the forest of Kuṭakācala. Within this forest Lord Ṛṣabhadeva burned Himself to ashes. Now this place is known as Pālni Hill.

TEXT 167

পরমানন্দপুরী তাহাঁ রহে চতুর্মাস।
শুনি' মহাপ্রভু গেলা পুরী-গোসাঞির পাশ ॥ ১৬৭ ॥

paramānanda-purī tāhāṅ rahe catur-māsa
śuni' mahāprabhu gelā purī-gosāñira pāśa

SYNONYMS

paramānanda-purī—Paramānanda Purī; *tāhāṅ*—there; *rahe*—remained; *catuḥ-māsa*—four months; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *purī*—Paramānanda Purī; *gosāñira*—the spiritual master; *pāśa*—near.

TRANSLATION

Paramānanda Purī was staying at Ṛṣabha Hill, and when Śrī Caitanya Mahāprabhu heard this, He immediately went to see him.

TEXT 168

পুরী-গোসাঞির প্রভু কৈল চরণ বন্দন।
প্রেমে পুরী গোসাঞি তাঁরে কৈল আলিঙ্গন ॥১৬৮॥

purī-gosāñira prabhu kaila caraṇa vandana
preme purī gosāñi tāṅre kaila āliṅgana

SYNONYMS

purī-gosāñira—of Paramānanda Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *caraṇa vandana*—worship of the lotus feet; *preme*—in ecstasy; *purī gosāñi*—Paramānanda Purī; *tāṅre*—unto Him; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

Upon meeting Paramānanda Purī, Śrī Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Purī embraced the Lord in ecstasy.

TEXT 169

তিনদিন প্রেমে দোঁহে কৃষ্ণকথা-রঙ্গে।
সেই বিপ্র-ঘরে দোঁহে রহে একসঙ্গে ॥ ১৬৯ ॥

tina-dina preme doṅhe kṛṣṇa-kathā-raṅge
sei vipra-ghare doṅhe rahe eka-saṅge

SYNONYMS

tina-dina—three days; *preme*—in ecstasy; *doṅhe*—both; *kṛṣṇa-kathā*—discussing topics of Kṛṣṇa; *raṅge*—in jubilation; *sei vipra-ghare*—in the home of a *brāhmaṇa*; *doṅhe*—both of them; *rahe*—stayed; *eka-saṅge*—together.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed with Paramānanda Purī in a brāhmaṇa's house where Paramānanda Purī was residing. Both of them passed three days there discussing topics of Kṛṣṇa.

TEXT 170

পুরী-গোসাঞি বলে,—আমি যাব পুরুষোত্তমে।
পুরুষোত্তম দেখি' গৌড়ে যাব গঙ্গাস্নানে ॥ ১৭০ ॥

purī-gosāñi bale,——āmi yāba puruṣottame
puruṣottama dekhi' gauḍe yāba gaṅgā-snāne

SYNONYMS

purī-gosāñi—Paramānanda Purī; *bale*—said; *āmi*—I; *yāba*—shall go; *puruṣottame*—to Jagannātha Purī; *puruṣottama dekhi'*—after visiting Jagannātha Purī; *gauḍe yāba*—I shall go to Bengal; *gaṅgā-snāne*—for bathing in the Ganges.

TRANSLATION

Paramānanda Purī informed Śrī Caitanya Mahāprabhu that he was going to see Puruṣottama at Jagannātha Purī. After seeing Lord Jagannātha there, he would go to Bengal to bathe in the Ganges.

TEXT 171

প্রভু কহে,—তুমি পুনঃ আইস নীলাচলে।
আমি সেতুবন্ধ হৈতে আসিব অল্পকালে ॥ ১৭১ ॥

prabhu kahe,——tumi punaḥ āisa nīlācale
āmi setubandha haite āsiba alpa-kāle

SYNONYMS

prabhu kahe—the Lord said; *tumi*—you; *punaḥ*—again; *āisa*—come; *nīlācale*—to Jagannātha Purī; *āmi*—I; *setubandha haite*—from Rāmeśvara; *āsiba*—shall return; *alpa-kāle*—very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu then told him, "Please return to Jagannātha Purī, for I will return there very soon from Rāmeśvara [Setubandha].

TEXT 172

তোমার নিকটে রহি,—হেন বাঞ্ছা হয়।
নীলাচলে আসিবে মোরে হঞা সদয়॥ ১৭২॥

tomāra nikaṭe rahi,—hena vāñchā haya
nīlācale āsibe more hañā sadaya

SYNONYMS

tomāra nikaṭe—with you; *rahi*—I may stay; *hena*—such; *vāñchā haya*—is My desire; *nīlācale*—to Jagannātha Purī; *āsibe*—please come; *more*—unto Me; *hañā*—being; *sa-daya*—merciful.

TRANSLATION

"It is My desire to stay with you, and therefore if you would return to Jagannātha Purī, you would show great mercy upon Me."

TEXT 173

এত বলি' তাঁর ঠাঞি এই আজ্ঞা লঞা।
দক্ষিণে চলিলা প্রভু হরষিত হঞা॥ ১৭৩॥

eta bali' tāṅra ṭhāñi ei ājñā lañā
dakṣiṇe calilā prabhu haraṣita hañā

SYNONYMS

eta bali'—saying this; *tāṅra ṭhāñi*—from him; *ei ājñā lañā*—taking permission; *dakṣiṇe calilā*—departed for southern India; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *haraṣita hañā*—being very pleased.

TRANSLATION

After talking in this way with Paramānanda Purī, the Lord took his permission to leave and departed for southern India. The Lord Himself was very pleased.

TEXT 174

পরমানন্দ পুরী তবে চলিলা নীলাচলে।
মহাপ্রভু চলি চলি আইলা শ্রীশৈলে॥ ১৭৪॥

paramānanda purī tabe calilā nīlācale
mahāprabhu cali cali āilā śrī-śaile

SYNONYMS

paramānanda purī—Paramānanda Purī; *tabe*—then; *calilā nīlācale*—departed for Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *cali cali*—walking; *āilā*—came; *śrī-śaile*—to Śrī Śaila.

TRANSLATION

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya Mahāprabhu began walking toward Śrī Śaila.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "Which Śrī Śaila is being indicated by Kṛṣṇadāsa Kavirāja Gosvāmī is not clearly understood. There is no temple of Mallikārjuna in this area because the Śrī Śaila located in the district of Dhāravāḍa cannot possibly be there. That Śrī Śaila is on the southern side of Belagrāma, and the Śiva temple of Mallikārjuna is located there. (Refer to text fifteen of this chapter.) It is said that there on that hill Lord Śiva lived with Devī. Also Lord Brahmā lived there with all the demigods."

TEXT 175

শিব-দুর্গা রহে তাহাঁ ব্রাহ্মণের বেশে ।
মহাপ্রভু দেখি' দোঁহার হইল উল্লাসে ॥ ১৭৫ ॥

śiva-durgā rahe tāhāṅ brāhmaṇera veśe
mahāprabhu dekhi' doṅhāra ha-ila ullāse

SYNONYMS

śiva-durgā—Lord Śiva and his wife Durgā; *rahe tāhāṅ*—stayed there; *brāhmaṇera veśe*—in the dress of *brāhmaṇas*; *mahāprabhu dekhi'*—seeing Śrī Caitanya Mahāprabhu; *doṅhāra*—of both of them; *ha-ila*—there was; *ullāse*—great pleasure.

TRANSLATION

It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very pleased.

TEXT 176

তিন দিন ভিক্ষা দিল করি' নিমন্ত্রণ ।
নিভৃতে বসি' গুপ্তবার্তা কহে দুই জন ॥ ১৭৬ ॥

tina dina bhikṣā dila kari' nimantraṇa
nibhṛte vasi' gupta-vārtā kahe dui jana

SYNONYMS

tina dina—for three days; *bhikṣā dila*—offered alms; *kari' nimantraṇa*—inviting Him; *nibhṛte*—in a solitary place; *vasi'*—sitting together; *gupta-vārtā*—confidential talks; *kahe*—speak; *dui jana*—both of them.

TRANSLATION

Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

TEXT 177

তাঁর সঙ্গে মহাপ্রভু করি ইষ্টগোষ্ঠী।
তাঁর আজ্ঞা লঞা আইলা পুরী কামকোষ্ঠী ॥১৭৭॥

tāṅra saṅge mahāprabhu kari iṣṭagoṣṭhī
tāṅra ājñā lañā āilā purī kāmakoṣṭhī

SYNONYMS

tāṅra saṅge—with him; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari iṣṭa-goṣṭhī*—discussing spiritual subject matter; *tāṅra*—his; *ājñā*—order; *lañā*—taking; *āilā*—came; *purī kāmakoṣṭhī*—to Kāmakoṣṭhī-purī.

TRANSLATION

After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhī-purī.

TEXT 178

দক্ষিণ-মথুরা আইলা কামকোষ্ঠী হৈতে।
তাহাঁ দেখা হৈল এক ব্রাহ্মণ-সহিতে ॥ ১৭৮ ॥

dakṣiṇa-mathurā āilā kāmakoṣṭhī haite
tāhāṅ dekhā haila eka brāhmaṇa-sahite

SYNONYMS

dakṣiṇa-mathurā—at southern Mathurā; *āilā*—arrived; *kāma-koṣṭhī haite*—from Kāmakoṣṭhī; *tāhāṅ*—there; *dekhā haila*—He met; *eka*—one; *brāhmaṇa-sahite*—with a *brāhmaṇa*.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakoṣṭhī, He met a brāhmaṇa.

PURPORT

This southern Mathurā, presently known as Mādurā, is situated on the banks of the Bhāgāi River. This place of pilgrimage is specifically meant for the devotees of Lord Śiva; therefore it is called Śaivakṣetra, that is, the place where Lord Śiva is worshiped. In this area there are mountains and forests. There are also two Śiva temples, one known as Rāmeśvara and the other known as Sundareśvara. There is also a temple to Devī called Mīnākṣī-Devī, which is a very great architectural achievement. It was built under the supervision of the kings of the Pāṇḍya Dynasty, and when the Mohammedans attacked this temple, as well as the temple of Sundareśvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Mādurā. Long ago, Emperor Kulaśekhara ruled this area, and during his reign he established a colony of *brāhmaṇas*. A well-known king named Anantaguṇa Pāṇḍya is an eleventh generation descendant of Emperor Kulaśekhara.

TEXT 179

সেই বিপ্র মহাপ্রভুকে কৈল নিমন্ত্রণ।
রামভক্ত সেই বিপ্র -- বিরক্ত মহাজন ॥ ১৭৯ ॥

sei vipra mahāprabhuke kaila nimantraṇa
rāma-bhakta sei vipra —— virakta mahājana

SYNONYMS

sei vipra—that *brāhmaṇa*; *mahāprabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nimantraṇa*—invitation; *rāma-bhakta*—devotee of Lord Rāmacandra; *sei*—that; *vipra*—*brāhmaṇa*; *virakta*—very detached; *mahājana*—a great devotee and authority.

TRANSLATION

The brāhmaṇa who met Śrī Caitanya Mahāprabhu invited the Lord to his home. This brāhmaṇa was a great devotee and authority on Lord Śrī Rāmacandra. He was always detached from material activities.

TEXT 180

কৃতমালায় স্নান করি' আইলা তাঁর ঘরে।
ভিক্ষা কি দিবেন বিপ্র,—পাক নাহি করে ॥ ১৮০ ॥

kṛtamālāya snāna kari' āilā tāṅra ghare
bhikṣā ki dibena vipra, ——pāka nāhi kare

SYNONYMS

kṛta-mālāya—in the Kṛtamālā River; *snāna kari'*—bathing; *āilā*—came; *tāṅra*—of the *brāhmaṇa*; *ghare*—to the home; *bhikṣā*—offering of alms; *ki dibena*—what shall give; *vipra*—the *brāhmaṇa*; *pāka*—cooking; *nāhi kare*—did not do.

TRANSLATION

After bathing in the River Kṛtamālā, Śrī Caitanya Mahāprabhu went to the brāhmaṇa's house, but before taking lunch, He saw that the food was unprepared because the brāhmaṇa had not cooked it.

TEXT 181

মহাপ্রভু কহে তাঁরে,—শুন মহাশয়।
মধ্যাহ্ন হৈল, কেনে পাক নাহি হয়॥ ১৮১॥

mahāprabhu kahe tāṅre, ——śuna mahāśaya
madhyāhna haila, kene pāka nāhi haya

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu said; *tāṅre*—unto him; *śuna mahāśaya*—please hear, My dear sir; *madhya-ahna haila*—it is already noon; *kene*—why; *pāka nāhi haya*—you did not cook.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu said, "My dear sir, please tell me why you have not cooked. It is already noon."

TEXT 182

বিপ্র কহে,—প্রভু, মোর অরণ্যে বসতি।
পাকের সামগ্রী বনে না মিলে সম্প্রতি॥ ১৮২॥

vipra kahe, ——prabhu, mora araṇye vasati
pākera sāmagrī vane nā mile samprati

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *prabhu*—O Lord; *mora*—my; *araṇye*—in the forest; *vasati*—residence; *pākera sāmagrī*—the ingredients for cooking; *vane*—in the forest; *nā mile*—are not available; *samprati*—at this time.

TRANSLATION

The brāhmaṇa replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

TEXT 183

বন্য শাক-ফল-মূল আনিবে লক্ষ্মণ।
তবে সীতা করিবেন পাক-প্রয়োজন ॥ ১৮৩ ॥

vanya śāka-phala-mūla ānibe lakṣmaṇa
tabe sītā karibena pāka-prayojana

SYNONYMS

vanya—of the forest; *śāka*—vegetables; *phala-mūla*—fruits and roots; *ānibe*—will bring; *lakṣmaṇa*—Lakṣmaṇa; *tabe*—that time; *sītā*—mother Sītā; *karibena*—will do; *pāka-prayojana*—the necessary cooking.

TRANSLATION

"When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sītā will arrange the necessary cooking."

TEXT 184

তাঁর উপাসনা শুনি' প্রভু তুষ্ট হৈলা।
আস্তে-ব্যস্তে সেই বিপ্র রন্ধন করিলা ॥ ১৮৪ ॥

tāṅra upāsanā śuni' prabhu tuṣṭa hailā
āste-vyaste sei vipra randhana karilā

SYNONYMS

tāṅra—his; *upāsanā*—method of worship; *śuni'*—hearing; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—was very much pleased; *āste-vyaste*—with great haste; *sei*—that; *vipra*—*brāhmaṇa*; *randhana karilā*—began to cook.

TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to hear about the brāhmaṇa's method of worship. Finally the brāhmaṇa hastily made arrangements for cooking.

TEXT 185

প্রভু ভিক্ষা কৈল দিনের তৃতীয়প্রহরে।
নির্বিণ্ণ সেই বিপ্র উপবাস করে ॥ ১৮৫ ॥

prabhu bhikṣā kaila dinera tṛtīya-prahare
nirviṇṇa sei vipra upavāsa kare

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; *bhikṣā kaila*—took His luncheon; *dinera*—of the day; *tṛtīya-prahare*—at about three o'clock; *nirviṇṇa*—sorrowful; *sei*—that; *vipra*—*brāhmaṇa*; *upavāsa kare*—fasted.

TRANSLATION

Śrī Caitanya Mahāprabhu took His lunch at about three o'clock, but the brāhmaṇa, being very sorrowful, fasted.

TEXT 186

প্রভু কহে,—বিপ্র কাঁহে কর উপবাস।
কেনে এত দুঃখ, কেনে করহ হুতাশ ॥ ১৮৬ ॥

prabhu kahe,—vipra kāṅhe kara upavāsa
kene eta duḥkha, kene karaha hutāśa

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *vipra*—My dear *brāhmaṇa*; *kāṅhe*—why; *kara upavāsa*—you are fasting; *kene*—why; *eta*—so much; *duḥkha*—unhappiness; *kene*—why; *karaha hutāśa*—you express so much worry.

TRANSLATION

While the brāhmaṇa was fasting, Śrī Caitanya Mahāprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"

TEXT 187

বিপ্র কহে,—জীবনে মোর নাহি প্রয়োজন।
অগ্নি-জলে প্রবেশিয়া ছাড়িব জীবন ॥ ১৮৭ ॥

vipra kahe,—jīvane mora nāhi prayojana
agni-jale praveśiyā chāḍiba jīvana

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *jīvane mora*—for my life; *nāhi*—there is not; *prayojana*—necessity; *agni*—in fire; *jale*—in water; *praveśiyā*—entering; *chāḍiba*—I shall give up; *jīvana*—life.

TRANSLATION

The brāhmaṇa replied, "I have no reason to live. I shall give up my life by entering either fire or water.

TEXT 188

জগন্মাতা মহালক্ষ্মী সীতা-ঠাকুরাণী।
রাক্ষসে স্পর্শিল তাঁরে,—ইহা কানে শুনি ॥ ১৮৮ ॥

jagan-mātā mahā-lakṣmī sītā-ṭhākurāṇī
rākṣase sparśila tāṅre,—ihā kāne śuni

SYNONYMS

jagat-mātā—the mother of the universe; *mahā-lakṣmī*—the supreme goddess of fortune; *sītā-ṭhākurāṇī*—mother Sītā; *rākṣase*—the demon Rāvaṇa; *sparśila*—touched; *tāṅre*—her; *ihā*—this; *kāne śuni*—I have heard.

TRANSLATION

"My dear sir, mother Sītā is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Rāvaṇa, and I am troubled upon hearing this news.

TEXT 189

এ শরীর ধরিবারে কভু না যুয়ায়।
এই দুঃখে জ্বলে দেহ, প্রাণ নাহি যায় ॥ ১৮৯ ॥

e śarīra dharibāre kabhu nā yuyāya
ei duḥkhe jvale deha, prāṇa nāhi yāya

SYNONYMS

e śarīra—this body; *dharibāre*—to keep; *kabhu*—ever; *nā*—not; *yuyāya*—deserve; *ei duḥkhe*—in this unhappiness; *jvale deha*—my body is burning; *prāṇa*—my life; *nāhi yāya*—does not go away.

TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

TEXT 190

প্রভু কহে,—এ ভাবনা না করিহ আর।
পণ্ডিত হঞা কেনে না করহ বিচার ॥ ১৯০ ॥

prabhu kahe,——e bhāvanā nā kariha āra
paṇḍita hañā kene nā karaha vicāra

SYNONYMS

prabhu kahe—the Lord said; *e bhāvanā*—this kind of thinking; *nā*—do not; *kariha*—do; *āra*—anymore; *paṇḍita hañā*—being a learned *paṇḍita; kena*—why; *nā karaha*—you do not make; *vicāra*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Please do not think this way any longer. You are a learned paṇḍita. Why don't you consider the case?"

TEXT 191

ঈশ্বর-প্রেয়সী সীতা—চিদানন্দমূর্তি।
প্রাকৃত-ইন্দ্রিয়ের তাঁরে দেখিতে নাহি শক্তি ॥১৯১॥

īśvara-preyasī sītā——cid-ānanda-mūrti
prākṛta-indriyera tāṅre dekhite nāhi śakti

SYNONYMS

īśvara-preyasī—the dearmost wife of the Lord; *sītā*—mother Sītā; *cit-ānanda-mūrti*—spiritual blissful form; *prākṛta*—material; *indriyera*—of the senses; *tāṅre*—her; *dekhite*—to see; *nāhi*—there is not; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Sītādevī, the dearmost wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no one material has such power.

TEXT 192

স্পর্শিবার কার্য আছুক, না পায় দর্শন।
সীতার আকৃতি-মায়া হরিল রাবণ ॥ ১৯২ ॥

sparśibāra kārya āchuka, nā pāya darśana
sītāra ākṛti-māyā harila rāvaṇa

SYNONYMS

sparśibāra—to touch; *kārya*—business; *āchuka*—let it be; *nā*—does not; *pāya*—get; *darśana*—sight; *sītāra*—of mother Sītā; *ākṛti-māyā*—the form made of *māyā*; *harila*—took away; *rāvaṇa*—the demon Rāvaṇa.

TRANSLATION

"To say nothing of touching mother Sītā, a person with material senses cannot even see her. When Rāvaṇa kidnapped her, he kidnapped only her material illusory form.

TEXT 193

রাবণ আসিতেই সীতা অন্তর্ধান কৈল।
রাবণের আগে মায়া-সীতা পাঠাইল ॥ ১৯৩ ॥

rāvaṇa āsitei sītā antardhāna kaila
rāvaṇera āge māyā-sītā pāṭhāila

SYNONYMS

rāvaṇa—the demon Rāvaṇa; *āsitei*—as soon as he arrived; *sītā*—mother Sītā; *antardhāna kaila*—disappeared; *rāvaṇera āge*—before the demon Rāvaṇa; *māyā-sītā*—illusory material form of Sītā; *pāṭhāila*—sent.

TRANSLATION

"As soon as Rāvaṇa arrived before Sītā, she disappeared. It was just to cheat Rāvaṇa that she sent an illusory material form.

TEXT 194

অপ্রাকৃত বস্তু নহে প্রাকৃত-গোচর।
বেদ-পুরাণেতে এই কহে নিরন্তর ॥ ১৯৪ ॥

aprākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nirantara

SYNONYMS

aprākṛta—spiritual; *vastu*—substance; *nahe*—not; *prākṛta*—of matter; *gocara*—within the jurisdiction; *veda-purāṇete*—the *Vedas* and the *Purāṇas*; *ei*—this; *kahe*—say; *nirantara*—always.

TRANSLATION

"Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas."

PURPORT

As stated in *Kaṭha Upaniṣad* (2.3.9,12):

na saṁdṛśe tiṣṭhati rūpam asya
na cakṣuṣā paśyati kaścanainam
hṛdā manīṣā manasābhikḷpto
ya etad vidur amṛtās te bhavanti
naiva vācā na manasā
prāpturṁ śakyo na cakṣuṣā

"Spirit is not within the jurisdiction of material eyes, words or mind."

Similarly in *Śrīmad-Bhāgavatam* (10.84.13):

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

Spiritual substance cannot be seen by the unintelligent because they do not have the eyes or the mentality to see spirit soul. Consequently they think that there is no such thing as spirit. However, followers of the Vedic injunctions take their information from Vedic statements, as found in *Śrīmad-Bhāgavatam* and *Kaṭha Upaniṣad*.

TEXT 195

বিশ্বাস করহ তুমি আমার বচনে।
পুনরপি কু-ভাবনা না করিহ মনে॥ ১৯৫॥

viśvāsa karaha tumi āmāra vacane
punarapi ku-bhāvanā nā kariha mane

SYNONYMS

viśvasa karaha—believe; *tumi*—you; *āmāra*—My; *vacane*—in the words; *punarapi*—again; *ku-bhāvanā*—misconception; *nā kariha*—do not do; *mane*—in the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, "Have faith in My words and do not burden your mind any longer with this misconception."

PURPORT

This is the process of spiritual understanding. *Acintyā khalu ye bhāvā na tāṁs tarkeṇa yojayet*. We should not try to understand things beyond our material con-

ception by argument and counter argument. *Mahājano yena gataḥ sa panthāḥ*: we have to follow in the footsteps of great authorities coming down in the *paramparā* system. If we approach a bona fide *ācārya* and keep faith in his words, spiritual realization will be easy.

TEXT 196

প্রভুর বচনে বিপ্রের হইল বিশ্বাস।
ভোজন করিল, হৈল জীবনের আশ ॥ ১৯৬ ॥

prabhura vacane viprera ha-ila viśvāsa
bhojana karila, haila jīvanera āśa

SYNONYMS

prabhura vacane—in the words of Lord Śrī Caitanya Mahāprabhu; *viprera*—of the *brāhmaṇa*; *ha-ila*—was; *viśvāsa*—faith; *bhojana karila*—he took his lunch; *haila*—there was; *jīvanera*—for living; *āśa*—hope.

TRANSLATION

Although the brāhmaṇa was fasting, he had faith in the words of Śrī Caitanya Mahāprabhu and accepted food. In this way his life was saved.

TEXT 197

তাঁরে আশ্বাসিয়া প্রভু করিলা গমন।
কৃতমালায় স্নান করি আইলা দুর্বশন ॥ ১৯৭ ॥

tāṅre āśvāsiyā prabhu karilā gamana
kṛtamālāya snāna kari āilā durvaśana

SYNONYMS

tāṅre āśvāsiyā—assuring him; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—departed; *kṛta-mālāya*—in the river known as Kṛtamālā; *snāna kari*—bathing; *āilā*—came; *durvaśana*—to Durvaśana.

TRANSLATION

After thus assuring the brāhmaṇa, Śrī Caitanya Mahāprabhu proceeded further into southern India and finally arrived at Durvaśana, where He bathed in the River Kṛtamālā.

PURPORT

Presently this Kṛtamālā River is known as the River Bhāgāi. This river has three tributaries, named Surulī, Varāhanadī and Baṭṭilla-guṇḍu. The River Kṛtamālā is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39) by the sage Karabhājana.

TEXT 198

দুর্বশনে রঘুনাথে কৈল দরশন।
মহেন্দ্র-শৈলে পরশুরামের কৈল বন্দন॥ ১৯৮॥

durvaśane raghunāthe kaila daraśana
mahendra-śaile paraśurāmera kaila vandana

SYNONYMS

durvaśane—at Durvaśana; *raghu-nāthe*—Lord Rāmacandra; *kaila daraśana*—Śrī Caitanya Mahāprabhu visited; *mahendra-śaile*—on Mahendra-śaila; *paraśu-rāmera*—to Lord Paraśurāma; *kaila vandana*—offered prayers.

TRANSLATION

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila, He saw Lord Paraśurāma.

PURPORT

In Durvaśana, or Darbhaśayana, there is a temple of Lord Rāmacandra, located seven miles east of Rāmanāda. The temple overlooks the ocean. The hill known as Mahendra-śaila is near Tinebheli, and at the end of this hill is a city known as Tricinaguḍi. West of Mahendra-śaila is the territory of Tribāṅkura. There is mention of Mahendra-śaila in the *Rāmāyaṇa*.

TEXT 199

সেতুবন্ধে আসি' কৈল ধনুস্তীর্থে স্নান।
রামেশ্বর দেখি' তাহাঁ করিল বিশ্রাম॥ ১৯৯॥

setubandhe āsi' kaila dhanustīrthe snāna
rāmeśvara dekhi' tāhāṅ karila viśrāma

SYNONYMS

setu-bandhe āsi'—coming to Setubandha; *kaila*—did; *dhanuḥ-tīrthe snāna*—bathing at the holy place known as Dhanustīrtha; *rāmeśvara dekhi'*—visiting the holy place Rāmeśvara; *tāhāṅ*—there; *karila viśrāma*—took rest.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at a place called Dhanustīrtha. From there He visited the Rāmeśvara temple and then took rest.

PURPORT

The path through the ocean to the islands known as Maṇḍapam and Pambam consists partly of sand and partly of water. The island of Pambam is about eleven miles long and six miles wide. From the Pambam Harbor four miles to the north is a temple known as Rāmeśvara. It is said, *devī-pattanam ārabhya gaccheyuḥ setu-bandhanam*: "After visiting the temple of the goddess Durgā, one should go to the temple of Rāmeśvara." In this area there are twenty-four different holy places, one of which is Dhanustīrtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Rāmanāda. It is said that here, due to the request of Vibhīṣaṇa, the younger brother of Rāvaṇa, Lord Rāmacandra destroyed a small bridge with His bow upon returning to His capital. If one visits Dhanustīrtha, he is liberated from the cycle of birth and death. It is also said that if one bathes at Dhanustīrtha, he gets all the fruitive results of performing the *yajña* known as *agniṣṭoma*.

Setubandha is on the island of Pambam. There is a temple of Lord Śiva there called Rāmeśvara. This indicates that Lord Śiva is a great personality whose worshipable Deity is Lord Rāma. Thus the Lord Śiva found in the temple of Rāmeśvara is a great devotee of Lord Rāmacandra.

TEXT 200

বিপ্র-সভায় শুনে তাঁহা কূর্ম-পুরাণ ।
তার মধ্যে আইলা পতিব্রতা-উপাখ্যান ॥ ২০০ ॥

vipra-sabhāya śune tāṅhā kūrma-purāṇa
tāra madhye āilā pativratā-upākhyāna

SYNONYMS

vipra-sabhāya—among the assembly of *brāhmaṇas*; *śune*—hears; *tāṅhā*—there; *kūrma-purāṇa*—the *Kūrma Purāṇa*; *tāra madhye*—within that book; *āilā*—there was; *pati-vratā*—of the chaste woman; *upākhyāna*—narration.

TRANSLATION

There, among the brāhmaṇas, Śrī Caitanya Mahāprabhu heard the Kūrma Purāṇa, wherein was mentioned the chaste woman's narration.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that in the *Kūrma Purāṇa* there are only two *khaṇḍas,* namely the *Pūrva-khaṇḍa* and *Uttara-khaṇḍa.* Sometimes it is said that the *Kūrma Purāṇa* contains six thousand verses, but originally the *Kūrma Purāṇa* contains seventeen thousand verses. According to *Śrīmad-Bhāgavatam,* there are seventeen thousand verses in the *Kūrma Purāṇa,* which is one of the eighteen *Mahā-purāṇas.* The *Kūrma Purāṇa* is considered the fifteenth of these *Mahā-purāṇas.*

TEXT 201

পতিব্রতা-শিরোমণি জনক-নন্দিনী।
জগতের মাতা সীতা—রামের গৃহিণী॥ ২০১॥

pativratā-śiromaṇi janaka-nandinī
jagatera mātā sītā —rāmera gṛhiṇī

SYNONYMS

pati-vratā—chaste woman; *śiromaṇi*—the topmost; *janaka-nandinī*—is the daughter of King Janaka; *jagatera*—of all the three worlds; *mātā*—the mother; *sītā*—Sītā; *rāmera*—of Lord Rāmacandra; *gṛhiṇī*—wife.

TRANSLATION

Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women, she is supreme, and she is the daughter of King Janaka.

TEXT 202

রাবণ দেখিয়া সীতা লৈল অগ্নির শরণ।
রাবণ হৈতে অগ্নি কৈল সীতাকে আবরণ॥ ২০২॥

rāvaṇa dekhiyā sītā laila agnira śaraṇa
rāvaṇa haite agni kaila sītāke āvaraṇa

SYNONYMS

rāvaṇa dekhiyā—after seeing Rāvaṇa; *sītā*—mother Sītā; *laila*—took; *agnira*—of fire; *śaraṇa*—shelter; *rāvaṇa*—Rāvaṇa; *haite*—from; *agni*—fire; *kaila*—did; *sītāke*—unto mother Sītā; *āvaraṇa*—covering.

TRANSLATION

When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa.

TEXT 203

'মায়াসীতা' রাবণ নিল, শুনিলা আখ্যানে।
শুনি' মহাপ্রভু হৈল আনন্দিত মনে॥ ২০৩॥

'māyā-sītā' rāvaṇa nila, śunilā ākhyāne
śuni' mahāprabhu haila ānandita mane

SYNONYMS

māyā-sītā—false, illusory Sītā; *rāvaṇa*—the demon Rāvaṇa; *nila*—took; *śunilā*—heard; *ākhyāne*—in the narration of the *Kūrma Purāṇa*; *śuni'*—hearing this; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *haila*—became; *ānandita*—very happy; *mane*—within the mind.

TRANSLATION

Upon hearing from the Kūrma Purāṇa how Rāvaṇa had kidnapped the false form of mother Sītā, Śrī Caitanya Mahāprabhu became very satisfied.

TEXT 204

সীতা লঞা রাখিলেন পার্বতীর স্থানে।
'মায়াসীতা' দিয়া অগ্নি বঞ্চিলা রাবণে॥ ২০৪॥

sītā lañā rākhilena pārvatīra sthāne
'māyā-sītā' diyā agni vañcilā rāvaṇe

SYNONYMS

sītā lañā—taking away mother Sītā; *rākhilena*—kept; *pārvatīra sthāne*—with mother Pārvatī, or goddess Durgā; *māyā-sītā*—the false, illusory form of Sītā; *diyā*—delivering; *agni*—fire-god; *vañcilā*—cheated; *rāvaṇe*—the demon Rāvaṇa.

TRANSLATION

The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated.

TEXT 205

রঘুনাথ আসি' যবে রাবণে মারিল।
অগ্নি-পরীক্ষা দিতে যবে সীতারে আনিল॥ ২০৫॥

raghunātha āsi' yabe rāvaṇe mārila
agni-parīkṣā dite yabe sītāre ānila

SYNONYMS

raghu-nātha—Lord Rāmacandra; *āsi'*—coming; *yabe*—when; *rāvaṇe*—Rāvaṇa; *mārila*—killed; *agni-parīkṣā*—test by fire; *dite*—to give; *yabe*—when; *sītāre*—Sītā; *ānila*—brought.

TRANSLATION

After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire.

TEXT 206

তবে মায়াসীতা অগ্নি করি অন্তর্ধান।
সত্য-সীতা আনি' দিল রাম-বিদ্যমান॥ ২০৬॥

tabe māyā-sītā agni kari antardhāna
satya-sītā āni' dila rāma-vidyamāna

SYNONYMS

tabe—at that time; *māyā-sītā*—the illusory form of Sītā; *agni*—the fire-god; *kari*—doing; *antardhāna*—disappearing; *satya-sītā*—real Sītā; *āni'*—bringing; *dila*—delivered; *rāma*—of Rāmacandra; *vidyamāna*—in the presence.

TRANSLATION

When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.

TEXT 207

শুনিঞা প্রভুর আনন্দিত হৈল মন।
রামদাস-বিপ্রের কথা হইল স্মরণ॥ ২০৭॥

śuniñā prabhura ānandita haila mana
rāmadāsa-viprera kathā ha-ila smaraṇa

SYNONYMS

śuniñā—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānandita*—very pleased; *haila*—became; *mana*—the mind; *rāma-dāsa-viprera*—of the *brāhmaṇa* known as Rāmadāsa; *kathā*—words; *ha-ila smaraṇa*—He remembered.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this story, He was very pleased, and He remembered the words of Rāmadāsa Vipra.

TEXT 208

এ-সব সিদ্ধান্ত শুনি' প্রভুর আনন্দ হৈল।
ব্রাহ্মণের স্থানে মাগি' সেই পত্র নিল ॥ ২০৮ ॥

e-saba siddhānta śuni' prabhura ānanda haila
brāhmaṇera sthāne māgi' sei patra nila

SYNONYMS

e-saba siddhānta—all these conclusive statements; *śuni'*—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—there was; *brāhmaṇera sthāne*—from the *brāhmaṇas*; *māgi'*—asking; *sei*—those; *patra*—leaves; *nila*—took.

TRANSLATION

Indeed, when Śrī Caitanya Mahāprabhu heard these conclusive statements from Kūrma Purāṇa, He felt great happiness. After asking the brāhmaṇa's permission, He took possession of those manuscript scrolls. In this way Śrī Caitanya Mahāprabhu received the old manuscript of the Kūrma Purāṇa.

TEXT 209

নূতন পত্র লেখাঞা পুস্তকে দেওয়াইল।
প্রতীতি লাগি' পুরাতন পত্র মাগি' নিল ॥ ২০৯ ॥

nūtana patra lekhāñā pustake deoyāila
pratīti lāgi' purātana patra māgi' nila

SYNONYMS

nūtana—new; *patra*—leaves; *lekhāñā*—getting written; *pustake*—the book; *deoyāila*—He gave; *pratīti lāgi'*—for direct evidence; *purātana*—the old; *patra*—leaves; *māgi'*—requesting; *nila*—He took.

TRANSLATION

Since the Kūrma Purāṇa was very old, the manuscript was also very old. Śrī Caitanya Mahāprabhu took possession of the original leaves in order to have direct evidence. The text was copied on to a new scroll in order that the Purāṇa be replaced.

TEXT 210

পত্র লঞা পুনঃ দক্ষিণ-মথুরা আইলা।
রামদাস বিপ্রে সেই পত্র আনি দিলা ॥ ২১০ ॥

patra lañā punaḥ dakṣiṇa-mathurā āilā
rāmadāsa vipre sei patra āni dilā

SYNONYMS

patra lañā—taking those leaves; *punaḥ*—again; *dakṣiṇa-mathurā*—to southern Mathurā; *āilā*—came; *rāma-dāsa vipre*—unto the *brāhmaṇa* known as Rāmadāsa; *sei patra*—those leaves; *āni*—bringing back; *dilā*—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to southern Mathurā [Mādurā] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

TEXTS 211-212

সীতয়ারাধিতো বহ্নিশ্ছায়া-সীতামজীজনৎ।
তাং জহার দশগ্রীবঃ সীতা বহ্নিপুরং গতা ॥ ২১১ ॥
পরীক্ষা-সময়ে বহ্নিং ছায়া-সীতা বিবেশ সা।
বহ্নিঃ সীতাং সমানীয় তৎপুরস্তাদনীনয়ৎ ॥ ২১২ ॥

sītayārādhito vahniś
chāyā-sītām ajījanat
tāṁ jahāra daśa-grīvaḥ
sītā vahni-puraṁ gatā

parīkṣā-samaye vahniṁ
chāyā-sītā viveśa sā
vahniḥ sītāṁ samānīya
tat-purastād anīnayat

SYNONYMS

sītayā—by mother Sītā; *ārādhitaḥ*—being called for; *vahniḥ*—the fire-god; *chāyā-sītām*—the illusory form of mother Sītā; *ajījanat*—created; *tām*—her; *jahāra*—kidnapped; *daśa-grīvaḥ*—the ten-faced Rāvaṇa; *sītā*—mother Sītā; *vahni-puram*—to the abode of the fire-god; *gatā*—departed; *parīkṣā-samaye*—at

the time of testing; *vahnim*—the fire; *chāyā-sītā*—the illusory form of Sītā; *viveśa*—entered; *sā*—she; *vahniḥ*—the fire-god; *sītām*—the original mother Sītā; *samānīya*—bringing back; *tat-purastāt*—in His presence; *anīnayat*—brought back.

TRANSLATION

"When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra."

PURPORT

These two verses are taken from the *Kūrma Purāṇa.*

TEXT 213

পত্র পাঞা বিপ্রের হৈল আনন্দিত মন।
প্রভুর চরণে ধরি' করয়ে ক্রন্দন ॥ ২১৩ ॥

patra pāñā viprera haila ānandita mana
prabhura caraṇe dhari' karaye krandana

SYNONYMS

patra pāñā—getting the leaves; *viprera*—of the *brāhmaṇa*; *haila*—there was; *ānandita*—pleased; *mana*—mind; *prabhura caraṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—taking; *karaye*—does; *krandana*—crying.

TRANSLATION

Rāmadasa Vipra was very pleased to receive the original scrolls of the Kūrma Purāṇa, and he immediately fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry.

TEXT 214

বিপ্র কহে,—তুমি সাক্ষাৎ শ্রীরঘুনন্দন।
সন্ন্যাসীর বেষে মোরে দিলা দরশন ॥ ২১৪ ॥

vipra kahe,——tumi sākṣāt śrī-raghunandana
sannyāsīra veṣe more dilā daraśana

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *tumi*—You; *sākṣāt*—directly; *śrī-raghunandana*—Lord Śrī Rāmacandra; *sannyāsīra veṣe*—in the dress of a mendicant; *more*—unto me; *dilā*—You gave; *daraśana*—audience.

TRANSLATION

After receiving the manuscript, the brāhmaṇa, being very pleased, said, "Sir, You are Lord Rāmacandra Himself and have come in the dress of a sannyāsī to give me audience.

TEXT 215

মহা-দুঃখ হইতে মোরে করিলা নিস্তার।
আজি মোর ঘরে ভিক্ষা কর অঙ্গীকার॥ ২১৫॥

mahā-duḥkha ha-ite more karilā nistāra
āji mora ghare bhikṣā kara aṅgīkāra

SYNONYMS

mahā-duḥkha—great unhappiness; *ha-ite*—from; *more*—me; *karilā nistāra*—You delivered; *āji*—today; *mora*—my; *ghare*—at home; *bhikṣā*—lunch; *kara*—do; *aṅgīkāra*—accept.

TRANSLATION

"My dear sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

TEXT 216

মনোদুঃখে ভাল ভিক্ষা না দিল সেই দিনে।
মোর ভাগ্যে পুনরপি পাইলুঁ দরশনে॥ ২১৬॥

mano-duḥkhe bhāla bhikṣā nā dila sei dine
mora bhāgye punarapi pāiluṅ daraśane

SYNONYMS

mano-duḥkhe—out of great mental distress; *bhāla bhikṣā*—good lunch; *nā dila*—could not give You; *sei dine*—that day; *mora bhāgye*—because of my fortune; *punarapi*—again; *pāiluṅ*—I have gotten; *daraśane*—visit.

TRANSLATION

"Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

TEXT 217

এত বলি' সেই বিপ্র সুখে পাক কৈল।
উত্তম প্রকারে প্রভুকে ভিক্ষা করাইল॥ ২১৭॥

eta bali' sei vipra sukhe pāka kaila
uttama prakāre prabhuke bhikṣā karāila

SYNONYMS

eta bali'—saying this; *sei vipra*—that *brāhmaṇa*; *sukhe*—in great happiness; *pāka kaila*—cooked; *uttama prakāre*—very nicely; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā*—lunch; *karāila*—gave.

TRANSLATION

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was offered to Śrī Caitanya Mahāprabhu.

TEXT 218

সেই রাত্রি তাহাঁ রহি' তাঁরে কৃপা করি'।
পাণ্ড্যদেশে তাম্রপর্ণী গেলা গৌরহরি॥ ২১৮॥

sei rātri tāhāṅ rahi' tāṅre kṛpā kari'
pāṇḍya-deśe tāmraparṇī gelā gaurahari

SYNONYMS

sei rātri—that night; *tāhāṅ*—there; *rahi'*—staying; *tāṅre*—unto the *brāhmaṇa*; *kṛpā kari'*—showing mercy; *pāṇḍya-deśe*—in the country known as Pāṇḍya-deśa; *tāmra-parṇī*—to the place named Tāmraparṇī; *gelā*—went; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward Tāmraparṇī in Pāṇḍya-deśa.

PURPORT

Pāṇḍya-deśa is situated in the southern part of India known as Kerala. In all these areas there were many kings with the title Pāṇḍya who ruled over places known as Mādurā and Rāmeśvara. In the *Rāmāyaṇa* the name of Tāmraparṇī is mentioned. Tāmraparṇī is also known as Puruṇai and is situated on the bank of the Tinebheli River. This river flows into the Bay of Bengal. Tāmraparṇī is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39).

TEXT 219

তাম্রপর্ণী স্নান করি' তাম্রপর্ণী-তীরে।
নয় ত্রিপতি দেখি' বুলে কুতুহলে ॥ ২১৯ ॥

tāmraparṇī snāna kari' tāmraparṇī-tīre
naya tripati dekhi' bule kutūhale

SYNONYMS

tāmra-parṇī—in the Tāmraparṇī River; *snāna kari'*—taking a bath; *tāmra-parṇī-tīre*—on the bank of the Tāmraparṇī River; *naya tripati*—the Deity named Naya-tripati; *dekhi'*—after seeing; *bule*—wandered on; *kutūhale*—in great curiosity.

TRANSLATION

There was also a temple of Lord Viṣṇu at Naya-tripati on the bank of the River Tāmraparṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw the Deity with great curiosity and wandered on.

PURPORT

This Naya-tripati is also called Ālovara Tirunagarī. It is a town about seventeen miles southeast of Tinebheli. There are nine temples there of Śrīpati, or Viṣṇu. All the Deities of the temples assemble together during a yearly festival in the town.

TEXT 220

চিয়ড়তলা তীর্থে দেখি' শ্রীরাম-লক্ষ্মণ।
তিলকাঞ্চী আসি' কৈল শিব দরশন ॥ ২২০ ॥

ciyaḍatalā tīrthe dekhi' śrī-rāma-lakṣmaṇa
tilakāñcī āsi' kaila śiva daraśana

SYNONYMS

ciyaḍatalā—named Ciyaḍatalā; *tīrthe*—at the holy place; *dekhi'*—seeing; *śrī-rāma-lakṣmaṇa*—the Deity of Lord Rāma and Lakṣmaṇa; *tilakāñcī*—to Tilakāñcī; *āsi'*—coming; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to a holy place known as Ciyaḍatalā, where He saw the Deities of the two brothers, Lord Rāmacandra and Lakṣmaṇa. He then proceeded to Tilakāñcī, where He saw the temple of Lord Śiva.

PURPORT

Ciyaḍatalā is sometimes known as Cheratalā. It is near the city of Kaila, and there is a temple there dedicated to Lord Śrī Rāmacandra and His brother Lakṣmaṇa. Tilankāñcī is about thirty miles northeast of the city of Tinebheli.

TEXT 221

গজেন্দ্রমোক্ষণ-তীর্থে দেখি বিষ্ণুমূর্তি ।
পানাগড়ি-তীর্থে আসি' দেখিল সীতাপতি ॥ ২২১ ॥

gajendra-mokṣaṇa-tīrthe dekhi viṣṇu-mūrti
pānāgaḍi-tīrthe āsi' dekhila sītāpati

SYNONYMS

gajendra-mokṣaṇa-tīrthe—at the holy place named Gajendra-mokṣaṇa; *dekhi*—seeing; *viṣṇu-mūrti*—the Deity of Lord Viṣṇu; *pānāgaḍi-tīrthe*—to the holy place Pānāgaḍi; *āsi'*—coming; *dekhila*—saw; *sītā-pati*—Lord Śrī Rāmacandra and Sītādevi.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then visited the holy place named Gajendra-mokṣaṇa, where He went to a temple of Lord Viṣṇu. He then came to Pānāgaḍi, a holy place where He saw the Deities of Lord Rāmacandra and Sītā.

PURPORT

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Śiva but of Viṣṇu. Pānāgaḍi is about thirty miles south of the Tinebheli. Formerly the temple there contained the Deity of Śrī Rāmacandra, but later the devotees of

Lord Śiva replaced Lord Rāmacandra with a deity of Lord Śiva named Rāmeśvara or Rāmaliṅga Śiva.

TEXT 222

চাম্‌তাপুরে আসি' দেখি' শ্রীরাম-লক্ষ্মণ।
শ্রীবৈকুণ্ঠে আসি' কৈল বিষ্ণু দরশন ॥ ২২২ ॥

cāmtāpure āsi' dekhi' śrī-rāma-lakṣmaṇa
śrī-vaikuṇṭhe āsi' kaila viṣṇu daraśana

SYNONYMS

cāmtāpure—to Cāmtāpura; *āsi'*—coming; *dekhi'*—seeing; *śrī-rāma-lakṣmaṇa*—Lord Rāmacandra and Lakṣmaṇa; *śrī-vaikuṇṭhe āsi'*—coming to Śrī Vaikuṇṭha; *kaila*—did; *viṣṇu daraśana*—seeing the temple of Lord Viṣṇu.

TRANSLATION

Later the Lord went to Cāmtāpura, where He saw the Deities of Lord Rāmacandra and Lakṣmaṇa. He then went to Śrī Vaikuṇṭha and saw the temple of Lord Viṣṇu there.

PURPORT

This Cāmtāpura is sometimes called Ceṅgānura and is located in the state of Tribāṅkura. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikuṇṭha—about four miles north of Āloyāra Tirunagarī and sixteen miles southeast of Tinebheli—is situated on the bank of the Tāmraparṇī River.

TEXT 223

মলয়-পর্বতে কৈল অগস্ত্য-বন্দন।
কন্যাকুমারী তাঁহা কৈল দরশন ॥ ২২৩ ॥

malaya-parvate kaila agastya-vandana
kanyā-kumārī tāṅhāṅ kaila daraśana

SYNONYMS

malaya-parvate—in the Malaya Hills; *kaila*—did; *agastya-vandana*—obeisances to Agastya Muni; *kanyā-kumārī*—Kanyākumārī; *tāṅhāṅ*—there; *kaila daraśana*—visited.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited a place known as Kanyākumārī [presently Cape Comorin].

PURPORT

The range of mountains in South India beginning at Kerala and extending up to Cape Comorin is called Malaya-parvata. Concerning Agastya there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyam-pallī in the district of Tāñjor. (2) There is a temple of Lord Skanda on a hill known as Śivagiri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Paṭhiyā, which was supposed to have served as Agastya Muni's residence. (4) There is another place known as Agastya-malaya, which is a range of hills on both sides of the Tāmraparṇī River. Cape Comorin itself is known as Kanyākumārī.

TEXT 224

আম্‌লিতলায় দেখি' শ্রীরাম গৌরহরি ।
মল্লার-দেশেতে আইলা যথা ভট্টথারি ॥ ২২৪ ॥

āmlitalāya dekhi' śrī-rāma gaurahari
mallāra-deśete āilā yathā bhaṭṭathāri

SYNONYMS

āmlitalāya—at Āmlitalā; *dekhi'*—seeing; *śrī-rāma*—the Deity of Rāmacandra; *gaura-hari*—Śrī Caitanya Mahāprabhu; *mallāra-deśete*—to Mallāra-deśa; *āilā*—came; *yathā*—where; *bhaṭṭathāri*—the Bhaṭṭathāri community.

TRANSLATION

After visiting Kanyākumārī, Śrī Caitanya Mahāprabhu came to Āmlitalā, where He saw the Deity of Śrī Rāmacandra. Thereafter He went to a place known as Mallāra-deśa, where a community of Bhaṭṭathāris lived.

PURPORT

North of Mallāra-deśa is South Kānāḍā. To the east is Kurga and Mahīśūra. To the south is Kocina, and to the west is the Arabian Sea. As far as the Bhaṭṭathāris are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of *sannyāsīs*, but their real business is stealing and cheating. They allure others to supply

women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

TEXT 225

তমাল-কার্তিক দেখি' আইল বেতাপনি।
রঘুনাথ দেখি' তাহাঁ বঞ্চিলা রজনী ॥ ২২৫ ॥

tamāla-kārtika dekhi' āila vetāpani
raghunātha dekhi' tāhāṅ vañcilā rajanī

SYNONYMS

tamāla-kārtika—the place named Tamāla-kārtika; *dekhi'*—seeing; *āila*—came; *vetāpani*—to Vetāpani; *raghu-nātha dekhi'*—seeing the temple of Lord Rāmacandra; *tāhāṅ*—there; *vañcilā rajanī*—passed the night.

TRANSLATION

After visiting Mallāra-deśa, Caitanya Mahāprabhu went to Tamāla-kārtika and then to Vetāpani. There He saw the temple of Raghunātha, Lord Rāmacandra, and passed the night.

PURPORT

Tamāla-kārtika is forty-four miles south of Tinebheli and two miles south of the Aramavallī mountain. It is located within the jurisdiction of Tobala. There is situated there a temple of Subrahmaṇya, or Lord Kārtika, the son of Lord Śiva. Vetāpani, or Vātāpāṇī, is north of Kaila in the Tribāṅkura state. It is known also as Bhūtapaṇḍi and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Rāmacandra there. Later the Deity was replaced with a deity of Lord Śiva known as Rāmeśvara or Bhūtanātha.

TEXT 226

গোসাঞির সঙ্গে রহে কৃষ্ণদাস ব্রাহ্মণ।
ভট্টথারি-সহ তাহাঁ হৈল দরশন ॥ ২২৬ ॥

gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa
bhaṭṭathāri-saha tāhāṅ haila daraśana

SYNONYMS

gosāñira—the Lord; *saṅge*—with; *rahe*—there was; *kṛṣṇa-dāsa brāhmaṇa*—a *brāhmaṇa* servant named Kṛṣṇadāsa; *bhaṭṭathāri-saha*—with the Bhaṭṭathāris; *tāhāṅ*—there; *haila*—there was; *daraśana*—a meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu was accompanied by His servant called Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭathāris there.

TEXT 227

স্ত্রীধন দেখাঞা তাঁর লোভ জন্মাইল ।
আর্য সরল বিপ্রের বুদ্ধিনাশ কৈল ॥ ২২৭ ॥

strī-dhana dekhāñā tāṅra lobha janmāila
ārya sarala viprera buddhi-nāśa kaila

SYNONYMS

strī-dhana—women; *dekhāñā*—showing; *tāṅra*—his; *lobha*—attraction; *janmāila*—they created; *ārya*—gentleman; *sarala*—simple; *viprera*—of the *brāhmaṇa*; *buddhi-nāśa*—loss of intelligence; *kaila*—they made.

TRANSLATION

The Bhaṭṭathāris allured the brāhmaṇa Kṛṣṇadāsa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

TEXT 228

প্রাতে উঠি' আইলা বিপ্র ভট্টথারি-ঘরে ।
তাহার উদ্দেশে প্রভু আইলা সত্বরে ॥ ২২৮ ॥

prāte uṭhi' āilā vipra bhaṭṭathāri-ghare
tāhāra uddeśe prabhu āilā satvare

SYNONYMS

prāte—in the morning; *uṭhi'*—rising from bed; *āilā*—came; *vipra*—the *brāhmaṇa* Kṛṣṇadāsa; *bhaṭṭathāri-ghare*—to the place of the Bhaṭṭathāris; *tāhāra uddeśe*—for him; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came; *satvare*—very soon.

TRANSLATION

The allured Kṛṣṇadāsa went to their place early in the morning. Just to find him out, the Lord also went there very quickly.

TEXT 229

আসিয়া কহেন সব ভট্টথারিগণে।
আমার ব্রাহ্মণ তুমি রাখ কি কারণে॥ ২২৯॥

āsiyā kahena saba bhaṭṭathāri-gaṇe
āmāra brāhmaṇa tumi rākha ki kāraṇe

SYNONYMS

āsiyā—coming; *kahena*—He said; *saba*—all; *bhaṭṭathāri-gaṇe*—to the Bhaṭṭathāris; *āmāra*—My; *brāhmaṇa*—*brāhmaṇa* assistant; *tumi*—you; *rākha*—are keeping; *ki*—for what; *kāraṇe*—reason.

TRANSLATION

Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭathāris, "Why are you keeping My brāhmaṇa assistant?

TEXT 230

আমিহ সন্ন্যাসী দেখ, তুমিহ সন্ন্যাসী।
মোরে দুঃখ দেহ,—তোমার 'ন্যায়' নাহি বাসি'॥২৩০॥

āmi-ha sannyāsī dekha, tumi-ha sannyāsī
more duḥkha deha,—tomāra 'nyāya' nāhi vāsi

SYNONYMS

āmi-ha—I; *sannyāsī*—in the renounced order of life; *dekha*—you see; *tumi-ha*—you; *sannyāsī*—in the renounced order of life; *more*—unto Me; *duḥkha*—pains; *deha*—you give; *tomāra*—your; *nyāya*—logic; *nāhi vāsi*—I do not find.

TRANSLATION

"I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this."

TEXT 231

শুন' সব ভট্টথারি উঠে অস্ত্র লঞা।
মারিবারে আইল সবে চারিদিকে ধাঞা॥ ২৩১॥

suna' saba bhaṭṭathāri uṭhe astra lañā
māribāre āila sabe cāri-dike dhāñā

SYNONYMS

suna'—hearing; *saba*—all; *bhaṭṭathāri*—nomads; *uṭhe*—rise up; *astra*—weapons; *lañā*—taking; *māribāre*—to kill; *āila*—came; *sabe*—all; *cāri-dike*—all around; *dhāñā*—running.

TRANSLATION

Upon hearing Śrī Caitanya Mahāprabhu, all the Bhaṭṭathāris came running, with weapons in their hands, desiring to hurt the Lord.

TEXT 232

তার অস্ত্র তার অঙ্গে পড়ে হাত হৈতে ।
খণ্ড খণ্ড হৈল ভট্টথারি পলায় চারি ভিতে ॥ ২৩২ ॥

tāra astra tāra aṅge paḍe hāta haite
khaṇḍa khaṇḍa haila bhaṭṭathāri palāya cāri bhite

SYNONYMS

tāra astra—their weapons; *tāra aṅge*—on their bodies; *paḍe*—fall; *hāta haite*—from their hands; *khaṇḍa khaṇḍa*—cut into pieces; *haila*—became; *bhaṭṭathāri*—the nomads; *palāya*—run away; *cāri bhite*—in the four directions.

TRANSLATION

However, their weapons fell from their hands and struck their own bodies. When some of the Bhaṭṭathāris were thus cut to pieces, the others ran away in the four directions.

TEXT 233

ভট্টথারি-ঘরে মহা উঠিল ক্রন্দন ।
কেশে ধরি' বিপ্রে লঞা করিল গমন ॥ ২৩৩ ॥

bhaṭṭathāri-ghare mahā uṭhila krandana
keśe dhari' vipre lañā karila gamana

SYNONYMS

bhaṭṭathāri-ghare—at the home of the Bhaṭṭathāris; *mahā*—great; *uṭhila*—there arose; *krandana*—crying; *keśe dhari'*—catching by the hair; *vipre*—the *brāhmaṇa* Kṛṣṇadāsa; *lañā*—taking; *karila*—did; *gamana*—departure.

TRANSLATION

While there was much roaring and crying at the Bhaṭṭathāri community, Śrī Caitanya Mahāprabhu grabbed Kṛṣṇadāsa by the hair and took him away.

TEXT 234

সেই দিন চলি' আইলা পয়স্বিনী-তীরে।
স্নান করি' গেলা আদিকেশব-মন্দিরে ॥ ২৩৪ ॥

sei dina cali' āilā payasvinī-tīre
snāna kari' gelā ādi-keśava-mandire

SYNONYMS

sei dina—on that very day; *cali'*—walking; *āilā*—came; *payasvinī-tīre*—to the bank of the Payasvinī River; *snāna kari'*—bathing; *gelā*—went; *ādi-keśava-mandire*—to the temple of Ādi-keśava.

TRANSLATION

That very night, Śrī Catianya Mahāprabhu and His assistant Kṛṣṇadāsa arrived at the bank of the Payasvinī River. They took their bath and then went to see the temple of Ādi-keśava.

TEXT 235

কেশব দেখিয়া প্রেমে আবিষ্ট হৈলা।
নতি, স্তুতি, নৃত্য, গীত, বহুত করিলা ॥ ২৩৫ ॥

keśava dekhiyā preme āviṣṭa hailā
nati, stuti, nṛtya, gīta, bahuta karilā

SYNONYMS

keśava dekhiyā—after seeing the Deity of Lord Keśava; *preme*—in ecstasy; *āviṣṭa hailā*—became overwhelmed; *nati*—obeisances; *stuti*—prayer; *nṛtya*—dancing; *gīta*—chanting; *bahuta karilā*—performed in various ways.

TRANSLATION

When the Lord saw the Ādi-keśava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

TEXT 236

প্রেম দেখি' লোকে হৈল মহা-চমৎকার।
সর্বলোক কৈল প্রভুর পরম সৎকার॥ ২৩৬॥

prema dekhi' loke haila mahā-camatkāra
sarva-loka kaila prabhura parama satkāra

SYNONYMS

prema dekhi'—seeing His ecstatic features; *loke*—people; *haila*—became; *mahā-camatkāra*—greatly astonished; *sarva-loka*—all people; *kaila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *parama satkāra*—great reception.

TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Śrī Caitanya Mahāprabhu. They all received the Lord very well.

TEXT 237

মহাভক্তগণসহ তাহাঁ গোষ্ঠী কৈল।
'ব্রহ্মসংহিতাধ্যায়'-পুঁথি তাহাঁ পাইল॥ ২৩৭॥

mahā-bhakta-gaṇa-saha tāhāṅ goṣṭhī kaila
'brahma-saṁhitādhyāya'-puṅthi tāhāṅ pāila

SYNONYMS

mahā-bhakta-gaṇa-saha—among highly advanced devotees; *tāhāṅ*—there; *goṣṭhī kaila*—discussed; *brahma-saṁhitā-adhyāya*—one chapter of *Brahma-saṁhitā; puṅthi*—scripture; *tāhāṅ*—there; *pāila*—found.

TRANSLATION

In the temple of Ādi-keśava, Śrī Caitanya Mahāprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-saṁhitā.

TEXT 238

পুঁথি পাঞা প্রভুর হৈল আনন্দ অপার।
কম্পাশ্রু-স্বেদ-স্তম্ভ-পুলক বিকার॥ ২৩৮॥

puṅthi pāñā prabhura haila ānanda apāra
kampāśru-sveda-stambha-pulaka vikāra

SYNONYMS

puṅthi pāñā—getting that scripture; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—there was; *ānanda*—happiness; *apāra*—unlimited; *kampa*—trembling; *aśru*—tears; *sveda*—perspiration; *stambha*—being stunned; *pulaka*—jubilation; *vikāra*—transformations.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation—trembling, tears, perspiration, trance and jubilation—were manifest in His body.

TEXTS 239-240

সিদ্ধান্ত-শাস্ত্র নাহি 'ব্রহ্মসংহিতা'র সম।
গোবিন্দমহিমা জ্ঞানের পরম কারণ ॥ ২৩৯ ॥
অল্পাক্ষরে কহে সিদ্ধান্ত অপার।
সকল-বৈষ্ণবশাস্ত্র-মধ্যে অতি সার ॥ ২৪০ ॥

siddhānta-śāstra nāhi 'brahma-saṁhitā'ra sama
govinda-mahimā jñānera parama kāraṇa

alpākṣare kahe siddhānta apāra
sakala-vaiṣṇava-śāstra-madhye ati sāra

SYNONYMS

siddhānta-śāstra—conclusive scripture; *nāhi*—there is not; *brahma-saṁhitāra sama*—like the scripture *Brahma-saṁhitā; govinda-mahimā*—of the glories of Lord Govinda; *jñānera*—of knowledge; *parama*—final; *kāraṇa*—cause; *alpa-akṣare*—briefly; *kahe*—expresses; *siddhānta*—conclusion; *apāra*—unlimited; *sakala*—all; *vaiṣṇava-śāstra*—devotional scriptures; *madhye*—among; *ati sāra*—very essential.

TRANSLATION

There is no scripture equal to the Brahma-saṁhitā as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in Brahma-saṁhitā, it is essential among all the Vaiṣṇava literatures.

PURPORT

The *Brahma-saṁhitā* is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Ādi-keśava temple. In that Fifth Chapter, the philosophical conclusion of *acintya-bhedābheda-tattva* (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service, the eighteen-syllable Vedic hymn, discourses on the soul, the Supersoul and fruitive activity, an explanation of *kāma-gāyatrī, kāma-bīja* and the original Mahā-Viṣṇu, and a specific description of the spiritual world, specifically Goloka Vṛndāvana. *Brahma-saṁhitā* also explains the demigod Gaṇeśa, the Garbhodakaśāyī Viṣṇu, the origin of the Gāyatrī *mantra*, the form of Govinda and His transcendental position and abode, the living entities, the highest goal, the goddess Durgā, the meaning of austerity, the five gross elements, love of Godhead, impersonal Brahman, the initiation of Lord Brahmā, and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind, *yoga-nidrā*, the goddess of fortune, devotional service in spontaneous ecstasy, incarnations beginning with Lord Rāmacandra, Deities, the conditioned soul and its duties, the truth about Lord Viṣṇu, prayers, Vedic hymns, Lord Śiva, Vedic literature, personalism and impersonalism, good behavior and many other subjects are also discussed. There is also a description of the sun and the universal forms of the Lord. All these subjects are conclusively explained in a nutshell in this *Brahma-saṁhitā*.

TEXT 241

বহু যত্নে সেই পুঁথি নিল লেখাইয়া।
'অনন্ত-পদ্মনাভ' আইলা হরষিত হঞা॥ ২৪১॥

bahu yatne sei puṅthi nila lekhāiyā
'ananta padmanābha' āilā haraṣita hañā

SYNONYMS

bahu yatne—with great attention; *sei puṅthi*—that scripture; *nila*—took; *lekhāiyā*—having it copied; *ananta-padmanābha*—to Ananta Padmanābha; *āilā*—came; *haraṣita*—in great happiness; *hañā*—being.

TRANSLATION

Śrī Caitanya Mahāprabhu copied the Brahma-saṁhitā and afterwards, with great pleasure, went to a place known as Ananta Padmanābha.

PURPORT

Concerning Ananta Padmanābha, one should refer to *Madhya-līlā*, Chapter One, text 115.

TEXT 242

দিন-দুই পদ্মনাভের কৈল দরশন।
আনন্দে দেখিতে আইলা শ্রীজনার্দন॥ ২৪২॥

dina-dui padmanābhera kaila daraśana
ānande dekhite āilā śrī-janārdana

SYNONYMS

dina-dui—two days; *padma-nābhera*—of the Deity known as Padmanābha; *kaila daraśana*—visited the temple; *ānande*—in great ecstasy; *dekhite*—to see; *āilā*—came; *śrī-janārdana*—to the temple of Śrī Janārdana.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for two or three days at Ananta Padmanābha and visited the temple there. Then, with great ecstasy, He went to see the tempie of Śrī Janārdana.

PURPORT

The temple of Śrī Janārdana is situated twenty-six miles north of Trivāndrama near the Varkālā railway station.

TEXT 243

দিন-দুই তাহাঁ করি' কীর্তন-নর্তন।
পয়স্বিনী আসিয়া দেখে শঙ্কর নারায়ণ॥ ২৪৩॥

dina-dui tāhāṅ kari' kīrtana-nartana
payasvinī āsiyā dekhe śaṅkara nārāyaṇa

SYNONYMS

dina-dui—two days; *tāhāṅ*—there; *kari'*—performing; *kīrtana-nartana*—chanting and dancing; *payasvinī āsiyā*—coming to the bank of the Payasvinī; *dekhe*—sees; *śaṅkara nārāyaṇa*—the temple of Śaṅkara-nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced at Śrī Janārdana for two days. He then went to the bank of the Payasvinī River and visited the temple of Śaṅkara-nārāyaṇa.

TEXT 244

শৃঙ্গেরি-মঠে আইলা শঙ্করাচার্য-স্থানে।
মৎস্য-তীর্থ দেখি' কৈল তুঙ্গভদ্রায় স্নানে ॥ ২৪৪ ॥

śṛṅgeri-maṭhe āilā śaṅkarācārya-sthāne
matsya-tīrtha dekhi' kaila tuṅgabhadrāya snāne

SYNONYMS

śṛṅgeri-maṭhe—to the Śṛṅgeri monastery; *āilā*—came; *śaṅkarācārya-sthāne*—at the place of Śaṅkarācārya; *matsya-tīrtha*—the holy place named Matsya-tīrtha; *dekhi'*—seeing; *kaila*—did; *tuṅgabhadrāya snāne*—bathing in the River Tuṅgabhadrā.

TRANSLATION

There He saw the monastery known as Śṛṅgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the River Tuṅgabhadrā.

PURPORT

The monastery known as Śṛṅgeri-maṭha is situated in the province of Mysore (Mahīśūra) in the district of Śimogā. This monastery is located on the left bank of the River Tuṅgabhadrā, seven miles south of Harihara-pura. The real name of this place is Śṛṅga-giri or Śṛṅgavera-purī, and it is the headquarters of Śaṅkarācārya. Śaṅkarācārya had four principal disciples, and he established four centers under their management.

In North India at Badarikāśrama, the monastery named Jyotir-maṭha was established. At Puruṣottama, the Bhogavardhana or Govardhana monastery was established. In Dvārakā, the Sāradā monastery was established, and the fourth monastery, established in South India, is known as Śṛṅgeri-maṭha. In the Śṛṅgeri-maṭha, the *sannyāsīs* assume the designations Sarasvatī, Bhāratī and Purī. They are all *ekadaṇḍi-sannyāsīs,* distinguished from the Vaiṣṇava *sannyāsīs,* who are known as *tridaṇḍi-sannyāsīs.* The Śṛṅgeri-maṭha is situated in South India in a portion of the country known as Āndhra, Draviḍa, Karṇāṭa and Kerala. The community is called Bhūvibāra, and the dynasty is called Bhūr-bhuvaḥ. The place is called Rāmeśvara, and the slogan is "*Aham brahmāsmi.*" The Deity is Lord Varāha, and the energetic power is Kāmākṣī. The *ācārya* is Hastāmalaka, and the *brahmacārī* assistants of the *sannyāsīs* are known as Caitanya. The place of pilgrimage is called Tuṅgabhadrā, and the subject for Vedic study is the *Yajur Veda.*

The list of the disciplic succession from Śaṅkarācārya is available, and the names of the *ācāryas* and their dates according to the Śaka Era (or Śakābda) are as follows: Śaṅkarācārya, 622 Śaka; Sureśvarācārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-śivācārya, 827; Jñānagiri Ācārya, 871; Siṁhagiri Ācārya, 958; Īśvara Tīrtha, 1019; Narasiṁha Tīrtha, 1067; Vidyātīrtha Vidyāśaṅkara, 1150; Bhāratī-Kṛṣṇa Tīrtha, 1250; Vidyāraṇya Bhāratī, 1253; Candraśekhara Bhāratī, 1290; Narasiṁha Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candraśekhara Bhāratī, 1371; Narasiṁha Bhāratī, 1386; Puruṣottama Bhāratī, 1394; Rāmacandra Bhāratī, 1430; Narasiṁha Bhāratī, 1479; Narasiṁha Bhāratī, 1485; Dhanamaḍi-narasiṁha Bhāratī, 1498; Abhinava-narasiṁha Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasiṁha Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsiṁha Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasiṁha Bhāratī, 1739; Saccidānanda Śivābhinava Vidyā-narasiṁha Bhāratī, 1788.

Regarding Śaṅkarācārya, it is understood that he was born in the year 608 of the Śakābda Era in the month of Vaiśākha, on the third day of the waxing moon, in a place in South India known as Kālāḍi. His father's name was Śivaguru, and he lost his father at an early age. When Śaṅkarācārya was only eight years old, he completed his study of all scriptures and took *sannyāsa* from Govinda, who was residing on the banks of the Narmadā. After accepting *sannyāsa,* Śaṅkarācārya stayed with his spiritual master for some days. He then took his permission to go to Vārāṇasī and from there went to Badarikāśrama, where he stayed until his twelfth year. While there, he wrote a commentary on *Brahma-sūtra,* as well as ten *Upaniṣads* and *Bhagavad-gītā.* He also wrote *Sanat-sujātīya* and *Nṛsiṁha-tāpinī.* Among his many disciples, his four chief disciples are Padmapāda, Sureśvara, Hastāmalaka and Troṭaka. After departing from Vārāṇasī, Śaṅkarācārya went to Prayāga, where he met a great learned scholar called Kumārila Bhaṭṭa. Śaṅkarācārya wanted to discuss the authority of the scriptures, but Kumārila Bhaṭṭa, being on his deathbed, sent him to his disciple Maṇḍana, in the city of Māhiṣmatī. It was there that Śaṅkarācārya defeated Maṇḍana Miśra in a discussion of the *śāstras.* Maṇḍana had a wife named Sarasvatī, or Ubhaya-bhāratī, who served as mediator between Śaṅkarācārya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Śaṅkarācārya, but Śaṅkarācārya had been a *brahmacārī* since birth and therefore had no experience in amorous love. He took a month's leave from Ubhaya-bhāratī and, by his mystic power, entered the body of a king who had recently died. In this way Śaṅkarācārya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bhāratī, but without hearing his discussion, she blessed him and assured the continuous existence of the Śṛṅgeri-maṭha. She then took leave of material life. Afterwards, Maṇḍana Miśra took the order of *sannyāsa* from Śaṅkarācārya and became known as Sureśvara.

Śaṅkarācārya defeated many scholars throughout India and converted them to his Māyāvāda philosophy. He left the material body at the age of thirty-three.

As far as Matsya-tīrtha is concerned, it was supposedly situated beside the ocean in the district of Mālābāra.

TEXT 245

মধ্বাচার্য-স্থানে আইলা যাঁহা 'তত্ত্ববাদী'।
উড়ুপীতে 'কৃষ্ণ' দেখি, তাহাঁ হৈল প্রেমোন্মাদী॥২৪৫

madhvācārya-sthāne āilā yāṅhā 'tattvavādī'
uḍupīte 'kṛṣṇa' dekhi, tāhāṅ haila premonmādī

SYNONYMS

madhva-ācārya-sthāne—at the place of Madhvācārya; *āilā*—arrived; *yāṅhā*—where; *tattva-vādī*—philosophers known as Tattvavādīs; *uḍupīte*—at the place known as Uḍupī; *kṛṣṇa*—the Deity of Lord Kṛṣṇa; *dekhi*—seeing; *tāhāṅ*—there; *haila*—became; *prema-unmādī*—mad in ecstasy.

TRANSLATION

Caitanya Mahāprabhu next arrived at the place of Madhvācārya, where the philosophers known as Tattvavādīs resided. He stayed there at a place known as Uḍupī, where he saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

PURPORT

Śrīpāda Madhvācārya took his birth at Uḍupī, which is situated in the South Kānāḍā district of South India, just west of Sahyādri. This is the chief city of the South Kānāḍā province and is near the city of Maṅgalore, which is situated to the south of Uḍupī. In the city of Uḍupī is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a *śivāllī-brāhmaṇa* dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 of Śakābda. According to some, he was born in the year 1160 Śakābda.

In his childhood, Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is also said that his father piled up many debts, and Madhvācārya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. One demon named Maṇimān lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted *sannyāsa* at the age of twelve. After receiving *sannyāsa* from Acyuta Prekṣa, he received the

name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśaṅkara, the exalted leader of Śṛṅgeri-maṭha. Vidyāśaṅkara was actually diminished in the presence of Madhvācārya. Accompanied by Satya Tīrtha, Madhvācārya went to Badarikāśrama. It was there that he met Vyāsadeva and explained his commentary on *Bhagavad-gītā* before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvācārya had finished his commentary on *Bhagavad-gītā.* His companion Satya Tīrtha wrote down the entire commentary. When Madhvācārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the River Godāvarī. He met there with two learned scholars named Śobhana Bhaṭṭa and Svāmī Śāstrī. Later these scholars became known in the disciplic succession of Madhvācārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupī, he would sometimes bathe in the ocean. On such an occasion he composed one prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvācārya agreed to take some *gopī-candana.* He received a big lump of *gopī-candana,* and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvācārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could raise it. Madhvācārya personally brought this Deity to Uḍupī. Madhvācārya had eight disciples, all of whom took *sannyāsa* from him and became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupī according to the plans Madhvācārya established.

Madhvācārya then for the second time visited Badarikāśrama. While he was passing through Mahārāṣṭra, the local king was digging a big lake for the public benefit. As Madhvācārya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvācārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga Pradesh there were fights between Hindus and Mohammedans. The Hindus were on one bank of the river, and the Mohammedans on the other. Due to the community tension, no boat was available for crossing the river. The Mohammedan soldiers were always stopping passengers on the other side, but Madhvācārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Mohammedan king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvācārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he

killed them all. When his companion Satya Tīrtha was attacked by a tiger, Madhvācārya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him the *śālagrama-śilā* known as Aṣṭamūrti. After this, he summarized the *Mahābhārata*.

Madhvācārya's devotion to the Lord and his erudite scholarship are known throughout India. Because of this, the owners of the Śṛṅgeri-maṭha established by Śaṅkarācārya became a little perturbed. At that time the followers of Śaṅkarācārya were afraid of Madhvācārya's rising power, and they began to tease Madhvācārya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvācārya was not in line with Vedic principles. One person named Puṇḍarīka Purī, a follower of the Māyāvāda philosophy of Śaṅkarācārya, came before Madhvācārya to discuss the *śāstras*. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasiṁha, ruler of Kumla. In discussion, Puṇḍarīka Purī was defeated by Madhvācārya. A great personality named Trivikramācārya, who was a resident of Viṣṇumaṅgala, became Madhvācārya's disciple, and his son later became Nārāyaṇācārya, the composer of *Śrī Madhva-vijaya*. After the death of Trivikramācārya, the younger brother of Nārāyaṇācārya took *sannyāsa* and later became known as Viṣṇu Tīrtha.

At that time it was reputed that there was no limit to the bodily strength of Pūrṇaprajña, Madhvācārya. There was a person named Kaḍañjari who was famed for possessing the strength of thirty men. Madhvācārya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvācārya passed from this material world at the age of eighty while writing a commentary on the *Aitareya Upaniṣad*. For further information about Madhvācārya, one should read *Madhva-vijaya* by Nārāyaṇa Ācārya. The *ācāryas* of the Madhva-sampradāya established Uḍupī as the chief center, and the monastery there was known as Uttararāḍhī-maṭha. A list of the different centers of the Madhvācārya-sampradāya can be found at Uḍupī, and their *maṭha* commanders are (1) Viṣṇu Tīrtha (Śoda-maṭha), (2) Janārdana Tīrtha (Kṛṣṇapura-maṭha), (3) Vāmana Tīrtha (Kanura-maṭha), (4) Narasiṁha Tīrtha (Adamara-maṭha), (5) Upendra Tīrtha (Puttugī-maṭha), (6) Rāma Tīrtha (Śirura-maṭha), (7) Hṛṣīkeśa Tīrtha (Palimara-maṭha), and (8) Akṣobhya Tīrtha (Pejāvara-maṭha). The disciplic succession of the Madhvācārya-sampradāya is as follows: (1) Haṁsa Paramātmā; (2) Caturmukha Brahmā; (3) Sanakādi; (4) Durvāsā; (5) Jñānanidhi; (6) Garuḍa-vāhana; (7) Kaivalya Tīrtha; (8) Jñāneśa Tīrtha; (9) Para Tīrtha; (10) Satyaprajña Tīrtha; (11) Prājña Tīrtha; (12) Acyuta Prekṣācārya Tīrtha; (13) Śrī Madhvācārya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya, 1159; (15) Jaya Tīrtha, 1167; (16) Vidyādhirāja, 1190; (17) Kavīndra, 1255; (18) Vāgīśa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22)

Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhīśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhinava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasaṅkalpa, 1752; (39) Satyasantuṣṭa, 1763; (40) Satyaparāyaṇa, 1763; (41) Satyakāma, 1785; (42) Satyeṣṭa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808.

After the sixteenth *ācārya* (Vidyādhirāja Tīrtha), there was another disciplic succession, including Rājendra Tīrtha, 1254; Vijayadhvaja; Puruṣottama; Subrahmaṇya; Vyāsa Rāya, 1470-1520. The nineteenth *ācārya,* Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218; Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhīndra; Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhva-tīrtha *sannyāsīs.* As stated, Uḍupī is situated in South Kānāḍā, about thirty-six miles north of Maṅgalore. It is situated beside the sea. This information is available from the *South Kānāḍā Manual* and the *Bombay Gazette.*

TEXT 246

'নর্তক গোপাল দেখে পরম-মোহনে।
মধ্বাচার্যে স্বপ্ন দিয়া আইলা তাঁর স্থানে॥ ২৪৬॥

nartaka gopāla dekhe parama-mohane
madhvācārye svapna diyā āilā tāṅra sthāne

SYNONYMS

nartaka gopāla—dancing Gopāla; *dekhe*—saw; *parama-mohane*—most beautiful; *madhva-ācārye*—unto Madhvācārya; *svapna diyā*—appearing in a dream; *āilā*—came; *tāṅra*—his; *sthāne*—to the place.

TRANSLATION

While at the Uḍupī monastery, Śrī Caitanya Mahāprabhu saw "dancing Gopāla," a most beautiful Deity. This Deity appeared to Madhvācārya in a dream.

TEXT 247

গোপীচন্দন-তলে আছিল ডিঙ্গাতে।
মধ্বাচার্য সেই কৃষ্ণ পাইলা কোনমতে॥ ২৪৭॥

gopī-candana-tale āchila ḍiṅgāte
madhvācārya sei kṛṣṇa pāilā kona-mate

SYNONYMS

gopī-candana-tale—under heaps of *gopī-candana* (yellowish clay used for *tilaka*); *āchila*—came; *ḍiṅgāte*—in a boat; *madhva-ācārya*—Madhvācārya; *sei kṛṣṇa*—that Kṛṣṇa Deity; *pāilā*—got; *kona-mate*—somehow or other.

TRANSLATION

Madhvācārya had somehow or other acquired the Deity of Kṛṣṇa from a heap of gopī-candana that had been transported in a boat.

TEXT 248

মাধ্বাচার্য আনি' তাঁরে করিলা স্থাপন।
অদ্যাবধি সেবা করে তত্ত্ববাদিগণ ॥ ২৪৮ ॥

madhvācārya āni' tāṅre karilā sthāpana
adyāvadhi sevā kare tattvavādi-gaṇa

SYNONYMS

madhva-ācārya—Madhvācārya; *āni'*—bringing; *tāṅre*—Him; *karilā sthāpana*—installed; *adya-avadhi*—to date; *sevā kare*—worship; *tattva-vādi-gaṇa*—the Tattvavādīs.

TRANSLATION

Madhvācārya brought this dancing Gopāla Deity to Uḍupī and installed Him in the temple. To date, the followers of Madhvācārya, known as Tattvavādīs, worship this Deity.

TEXT 249

কৃষ্ণমূর্তি দেখি' প্রভু মহাসুখ পাইল।
প্রেমাবেশে বহুক্ষণ নৃত্য-গীত কৈল ॥ ২৪৯ ॥

kṛṣṇa-mūrti dekhi' prabhu mahā-sukha pāila
premāveśe bahu-kṣaṇa nṛtya-gīta kaila

SYNONYMS

kṛṣṇa-mūrti dekhi'—seeing the Deity of Lord Kṛṣṇa; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mahā-sukha*—great happiness; *pāila*—got; *prema-āveśe*—in

ecstatic love; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta*—dancing and singing; *kaila*—performed.

TRANSLATION

Śrī Caitanya Mahāprabhu received great pleasure in seeing this beautiful form of Gopāla. For a long time He danced and chanted in ecstatic love.

TEXT 250

তত্ত্ববাদিগণ প্রভুকে 'মায়াবাদী' জ্ঞানে।
প্রথম দর্শনে প্রভুকে না কৈল সম্ভাষণে ॥ ২৫০ ॥

tattvavādi-gaṇa prabhuke 'māyāvādī' jñāne
prathama darśane prabhuke nā kaila sambhāṣaṇe

SYNONYMS

tattva-vādi-gaṇa—the Tattvavādīs; *prabhuke*—Śrī Caitanya Mahāprabhu; *māyāvādī jñāne*—considering as a Māyāvādī *sannyāsī; prathama darśane*—in the first meeting; *prabhuke*—Śrī Caitanya Mahāprabhu; *nā*—did not; *kaila*—do; *sambhāṣaṇe*—addressing.

TRANSLATION

At first sight, the Tattvavādī Vaiṣṇavas considered Śrī Caitanya Mahāprabhu a Māyāvādī sannyāsī. Therefore they did not talk to Him.

TEXT 251

পাছে প্রেমাবেশ দেখি' হৈল চমৎকার।
বৈষ্ণব-জ্ঞানে বহুত করিল সৎকার ॥ ২৫১ ॥

pāche premāveśa dekhi' haila camatkāra
vaiṣṇava-jñāne bahuta karila satkāra

SYNONYMS

pāche—later; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *haila camatkāra*—became struck with wonder; *vaiṣṇava-jñāne*—understanding as a Vaiṣṇava; *bahuta*—much; *karila*—did; *satkāra*—reception.

TRANSLATION

Later, after seeing Śrī Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice reception.

TEXT 252

'বৈষ্ণবতা' সবার অন্তরে গর্ব জানি'।
ঈষৎ হাসিয়া কিছু কহে গৌরমণি ॥ ২৫২ ॥

'vaiṣṇavatā' sabāra antare garva jāni'
īṣat hāsiyā kichu kahe gauramaṇi

SYNONYMS

vaiṣṇavatā—Vaiṣṇavism; *sabāra*—of all of them; *antare*—within the mind; *garva*—pride; *jāni'*—knowing; *īṣat*—mildly; *hāsiyā*—smiling; *kichu*—something; *kahe*—says; *gaura-maṇi*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the Tattvavādīs were very proud of their Vaiṣṇavism. He therefore smiled and began to speak to them.

TEXT 253

তাঁ-সবার অন্তরে গর্ব জানি গৌরচন্দ্র।
তাঁ-সবা-সঙ্গে গোষ্ঠী করিলা আরম্ভ ॥ ২৫৩ ॥

tāṅ-sabāra antare garva jāni gauracandra
tāṅ-sabā-saṅge goṣṭhī karilā ārambha

SYNONYMS

tāṅ-sabāra—of all of them, *antare*—within the mind; *garva*—pride; *jāni*—knowing; *gaura-candra*—Śrī Caitanya Mahāprabhu; *tāṅ-sabā-saṅge*—with them; *goṣṭhī*—discussion; *karilā*—made; *ārambha*—beginning.

TRANSLATION

Considering them very proud, Caitanya Mahāprabhu began His discussion.

TEXT 254

তত্ত্ববাদী আচার্য—সব শাস্ত্রেতে প্রবীণ।
তাঁরে প্রশ্ন কৈল প্রভু হঞা যেন দীন ॥ ২৫৪ ॥

tattvavādī ācārya——saba śāstrete pravīṇa
tāṅre praśna kaila prabhu hañā yena dīna

SYNONYMS

tattva-vādī ācārya—the chief preacher of the Tattvavāda community; *saba*—all; *śāstrete*—in revealed scriptures; *pravīṇa*—experienced; *tāṅre*—unto him; *praśna*—question; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *yena*—as if; *dīna*—very humble.

TRANSLATION

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Out of humility, Śrī Caitanya Mahāprabhu questioned him.

TEXT 255

সাধ্য-সাধন আমি না জানি ভালমতে।
সাধ্য-সাধন-শ্রেষ্ঠ জানাহ আমাতে ॥ ২৫৫ ॥

sādhya-sādhana āmi nā jāni bhāla-mate
sādhya-sādhana-śreṣṭha jānāha āmāte

SYNONYMS

sādhya-sādhana—the aim of life and how to achieve it; *āmi*—I; *nā*—not; *jāni*—know; *bhāla-mate*—very well; *sādhya-sādhana*—the aim of life and how to achieve it; *śreṣṭha*—the best; *jānāha*—kindly explain; *āmāte*—unto Me.

TRANSLATION

Caitanya Mahāprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell me of the best ideal for humanity and how to attain it."

TEXT 256

আচার্য কহে,—'বর্ণাশ্রম-ধর্ম, কৃষ্ণে সমর্পণ'।
এই হয় কৃষ্ণভক্তের শ্রেষ্ঠ 'সাধন' ॥ ২৫৬ ॥

ācārya kahe,—'varṇāśrama-dharma, kṛṣṇe samarpaṇa'
ei haya kṛṣṇa-bhaktera śreṣṭha 'sādhana'

SYNONYMS

ācārya kahe—the ācārya said; *varṇa-āśrama-dharma*—the institution of four castes and four *āśramas*; *kṛṣṇe*—unto Kṛṣṇa; *samarpaṇa*—to dedicate; *ei haya*—this is; *kṛṣṇa-bhaktera*—of the devotee of Kṛṣṇa; *śreṣṭha sādhana*—the best means of achievement.

TRANSLATION

The ācārya replied, "When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

TEXT 257

'পঞ্চবিধ মুক্তি' পাঞা বৈকুণ্ঠে গমন।
'সাধ্য-শ্রেষ্ঠ' হয়,—এই শাস্ত্র-নিরূপণ ॥ ২৫৭ ॥

'pañca-vidha mukti' pāñā vaikuṇṭhe gamana
'sādhya-śreṣṭha' haya,—ei śāstra-nirūpaṇa

SYNONYMS

pañca-vidha mukti—five kinds of liberation; *pāñā*—getting; *vaikuṇṭhe*—in the spiritual world; *gamana*—transference; *sādhya-śreṣṭha haya*—is the highest achievement of the goal of life; *ei*—this; *śāstra-nirūpaṇa*—the verdict of all revealed scriptures.

TRANSLATION

"When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṇṭha. This is the highest goal of life and the verdict of all revealed scriptures."

TEXT 258

প্রভু কহে,—শাস্ত্রে কহে শ্রবণ-কীর্তন।
কৃষ্ণপ্রেমসেবা-ফলের 'পরম-সাধন' ॥ ২৫৮ ॥

prabhu kahe,—śāstre kahe śravaṇa-kīrtana
kṛṣṇa-prema-sevā-phalera 'parama-sādhana'

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śāstre kahe*—in the *śāstra* it is said; *śravaṇa-kīrtana*—the process of chanting and hearing; *kṛṣṇa-prema-sevā*—of loving service to Lord Kṛṣṇa; *phalera*—of the result; *parama-sādhana*—best process of achievement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.

PURPORT

According to the Tattvavādīs, the best process is to execute the duties of the four *varṇas* and *āśramas*. In the material world, unless one is situated in one of the *varṇas* (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the *āśramas* (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*), which are considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of *varṇa* and *āśrama* for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu. According to the Tattvavādīs, the highest goal is returning home, back to Godhead, but in Śrī Caitanya Mahāprabhu's opinion the highest goal is attaining love of Godhead, either in the material or spiritual world. In the material world this is practiced according to śāstric injunction, and in the spiritual world the real achievement is already there.

TEXTS 259-260

শ্রবণং কীর্তনং বিষ্ণোঃ স্মরণং পাদসেবনম্।
অর্চনং বন্দনং দাস্যং সখ্যমাত্মনিবেদনম্ ॥ ২৫৯ ॥
ইতি পুংসার্পিতা বিষ্ণৌ ভক্তিশ্চেন্নবলক্ষণা।
ক্রিয়েত ভগবত্যদ্ধা তন্মন্যেঽধীতমুত্তমম্ ॥ ২৬০ ॥

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

SYNONYMS

śravaṇam—hearing of the holy name, form, qualities, entourage and pastimes, which must pertain to Lord Viṣṇu; *kīrtanam*—vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu); *viṣṇoḥ*—of Lord Viṣṇu; *smaraṇam*—remembering the holy name, form and entourage, and inquiring about them, also only for Viṣṇu; *pāda-sevanam*—executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu; *ar-*

canam—worshiping the Deity of Lord Kṛṣṇa, Lord Rāmacandra, Lakṣmī-Nārāyaṇa or the other forms of Viṣṇu; *vandanam*—offering prayers to the Supreme Personality of Godhead; *dāsyam*—always thinking oneself an eternal servant of the Supreme Personality of Godhead; *sakhyam*—making friends with the Supreme Personality of Godhead; *ātma-nivedanam*—dedicating everything (body, mind and soul) for the service of the Lord; *iti*—thus; *puṁsā*—by the human being; *arpitā*—dedicated; *viṣṇau*—unto the Supreme Personality of Godhead, Viṣṇu; *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different systems, as above mentioned; *kriyeta*—one should execute; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly (not indirectly through *karma, jñāna* or *yoga*); *tat*—that; *manye*—I understand; *adhītam*—studied; *uttamam*—first class.

TRANSLATION

" 'This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of revealed scriptures.'

PURPORT

Śrī Caitanya Mahāprabhu quoted these verses from *Śrīmad-Bhāgavatam* (7.5.23-24).

TEXT 261

শ্রবণ-কীর্তন হইতে কৃষ্ণে হয় 'প্রেমা'।
সেই পঞ্চম পুরুষার্থ—পুরুষার্থের সীমা ॥ ২৬১ ॥

śravaṇa-kīrtana ha-ite kṛṣṇe haya 'premā'
sei pañcama puruṣārtha——puruṣārthera sīmā

SYNONYMS

śravaṇa-kīrtana—hearing and chanting; *ha-ite*—from; *kṛṣṇe*—unto Lord Kṛṣṇa; *haya*—there is; *premā*—transcendental love; *sei*—that; *pañcama puruṣa-artha*—the fifth platform of perfection of life; *puruṣa-arthera sīmā*—the limit of goals of life.

TRANSLATION

"When one comes to the platform of loving service to Lord Kṛṣṇa by executing these nine processes, he has attained the fifth platform of success and the limit of life's goals.

PURPORT

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the *Vedas*, the highest attainment is to rise to the platform of *śravaṇam, kīrtanam*—chanting and hearing about the Supreme Personality of Godhead. This is confirmed in *Śrīmad-Bhāgavatam* (1.1.2):

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam,* compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of *Bhāgavatam,* he becomes attached to the Supreme Lord."

According to Śrīdhara Svāmī, the material conception of success (*mokṣa* or liberation) is desired by those in material existence. Not being situated in material existence, the devotees have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (*śravaṇam, kīrtanam,* etc.). Śrī Caitanya Mahāprabhu's philosophy holds that devotional service to Kṛṣṇa always exists in everyone's heart. It simply has to be awakened by the process of *śravaṇaṁ kīrtanaṁ viṣṇoḥ. Śravaṇādi śuddha-citte karaye udaya* (Cc. *Madhya* 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

TEXT 262

এবংব্রতঃ স্বপ্রিয়নাম-কীর্ত্যা
জাতানুরাগো দ্রুতচিত্ত উচ্চৈঃ ।
হসত্যথো রোদিতি রৌতি গায়-
ত্যুন্মাদবন্নৃত্যতি লোকবাহ্যঃ ॥ ২৬২ ॥

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ

hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

TEXT 263

কর্মনিন্দা, কর্মত্যাগ, সর্বশাস্ত্রে কহে।
কর্ম হৈতে প্রেমভক্তি কৃষ্ণে কভু নহে ॥ ২৬৩ ॥

karma-nindā, karma-tyāga, sarva-śāstre kahe
karma haite prema-bhakti kṛṣṇe kabhu nahe

SYNONYMS

karma-nindā—condemnation of fruitive activities; *karma-tyāga*—renunciation of fruitive activities; *sarva-śāstre kahe*—is announced in every revealed scripture; *karma haite*—from fruitive activities; *prema-bhakti*—devotional service in ecstatic love; *kṛṣṇe*—for Kṛṣṇa; *kabhu nahe*—can never be achieved.

TRANSLATION

"In every revealed scripture there is condemnation of fruitive activity. It is advised everywhere to give up engagement in fruitive activity, for by it no one can attain the highest goal of life, love of Godhead.

PURPORT

In the *Vedas* there are three *kāṇḍas*, or divisions: *karma-kāṇḍa, jñāna-kāṇḍa,* and *upāsanā-kāṇḍa*. The *karma-kāṇḍa* portion stresses the execution of fruitive activities, although ultimately it is advised that one abandon both *karma-kāṇḍa* and *jñāna-kāṇḍa* (speculative knowledge) and accept only *upāsanā-kāṇḍa,* or *bhakti-kāṇḍa*. One cannot attain love of Godhead by executing *karma-kāṇḍa* or *jñāna-kāṇḍa*. However, by dedicating one's *karma,* or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind. But when one is actually free from mental pollution, one must be elevated to the spiritual platform. It is then that one needs the association of a pure devotee, for only by a pure devotee's association can one become a pure devotee of the Supreme Personality of Godhead, Kṛṣṇa. When one comes to the stage of pure devotional service, the process of *śravaṇaṁ kīrtanam* is very essential. By executing the nine items of devotional service, one is completely purified. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* (B.r.s. 1.1.12). Only then is one able to execute the order of Kṛṣṇa.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyam te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

In this way one develops his original constitutional position by which he can render loving service to the Lord. One cannot be elevated to the highest platform of devotional service by *karma-kāṇḍa* or *jñāna-kāṇḍa*. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that there are two types of *karma-kāṇḍa* activities—pious and impious. Pious activities are certainly preferred to impious activities, but even pious activities cannot assure one ecstatic love of God, Kṛṣṇa. Pious and impious activities can bring about material happiness or distress, but there is no possibility in one's becoming a pure devotee simply by acting piously or impiously. *Bhakti,* devotional service, means satisfying Kṛṣṇa. In every

revealed scripture—whether *jñāna-kāṇḍa* or *karma-kāṇḍa* is stressed—the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, *Śrīmad-Bhāgavatam,* is the supreme Vedic evidence. In *Śrīmad-Bhāgavatam* it is said:

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

"Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" (*Bhāg.* 1.5.12) This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. In all scriptures—in the beginning, middle and end—*karma-kāṇḍa* and *jñāna-kāṇḍa* are condemned. In *Śrīmad-Bhāgavatam* it is said: *dharmaḥ projjhita-kaitavo 'tra.*

This is explained in the following verses taken from *Śrīmad-Bhāgavatam* (11.11.32) and *Bhagavad-gītā* (18.66).

TEXT 264

আজ্ঞায়ৈবং গুণান্ দোষান্ময়াদিষ্টানপি স্বকান্।
ধর্মান্ সন্ত্যজ্য যঃ সর্বান্মাং ভজেৎ স চ সত্তমঃ ॥ ২৬৪ ॥

ājñāyaivaṁ guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān
māṁ bhajet sa ca sattamaḥ

SYNONYMS

ājñāya—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *ādiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *santyajya*—giving up; *yaḥ*—anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *saḥ*—he; *ca*—and; *sat-tamaḥ*—first-class person.

TRANSLATION

" 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered to be a first-class man.'

TEXT 265

সর্বধর্মান্ পরিত্যজ্য মামেকং শরণং ব্রজ।
অহং ত্বাং সর্বপাপেভ্যো মোক্ষয়িষ্যামি মা শুচঃ ॥ ২৬৫ ॥

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpebhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—do not; *śucaḥ*—worry.

TRANSLATION

"'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.'

TEXT 266

তাবৎ কর্মাণি কুর্বীত ন নির্বিদ্যেত যাবতা।
মৎকথা-শ্রবণাদৌ বা শ্রদ্ধা যাবন্ন জায়তে ॥ ২৬৬ ॥

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

SYNONYMS

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-ādau*—in the matter of *śravaṇam, kīrtanam,* and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

TRANSLATION

"'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.20.9).

TEXT 267

পঞ্চবিধ মুক্তি ত্যাগ করে ভক্তগণ।
ফল্গু করি' 'মুক্তি' দেখে নরকের সম ॥ ২৬৭ ॥

pañca-vidha mukti tyāga kare bhakta-gaṇa
phalgu kari' 'mukti' dekhe narakera sama

SYNONYMS

pañca-vidha—five kinds of; *mukti*—liberation; *tyāga kare*—give up; *bhakta-gaṇa*—devotees; *phalgu*—insignificant; *kari'*—considering; *mukti*—liberation; *dekhe*—see; *narakera*—to hell; *sama*—equal.

TRANSLATION

"Pure devotees reject the five kinds of liberation; indeed, liberation for them is very insignificant because they see it as hellish.

TEXT 268

সালোক্য-সার্ষ্টি-সামীপ্য-সারূপ্যৈকত্বমপ্যুত।
দীয়মানং ন গৃহ্ণন্তি বিনা মৎসেবনং জনাঃ ॥ ২৬৮ ॥

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya—to live on the same planet as the Supreme Personality of Godhead; *sārṣṭi*—to possess equal opulence; *sāmīpya*—always associating with the Supreme Personality of Godhead; *sārūpya*—possessing equal bodily features; *ekatvam*—merging into the body of the Supreme Personality of Godhead; *api*—even; *uta*—certainly; *dīyamānam*—being offered; *na*—never; *gṛhṇanti*—accept; *vinā*—without; *mat*—My; *sevanam*—devotional service; *janāḥ*—devotees.

TRANSLATION

" 'Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuṇṭha planets, possessing the same opulences

possessed by the Supreme Lord, having the same bodily features as the Lord, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.29.13).

TEXT 269

যো দুস্ত্যজান্ ক্ষিতিসুতস্বজনার্থদারান্
প্রার্থ্যাং শ্রিয়ং সুরবরৈঃ সদয়াবলোকাম্ ।
নৈচ্ছন্নৃপস্তদুচিতং মহতাং মধুদ্বিট্-
সেবানুরক্তমনসামভবোঽপি ফল্গুঃ ॥ ২৬৯ ॥

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām
naicchan nṛpas tad ucitaṁ mahatāṁ madhu-dviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ

SYNONYMS

yaḥ—one who; *dustyajān*—very difficult to give up; *kṣiti*—land; *suta*—children; *svajana*—relatives; *artha*—riches; *dārān*—and wife; *prārthyām*—desirable; *śriyam*—fortune; *sura-varaiḥ*—by the best of the demigods; *sa-dayā*—merciful; *avalokām*—whose glance; *na aicchat*—did not desire; *nṛpaḥ*—the King (Mahārāja Bharata); *tat*—that; *ucitam*—is befitting; *mahatām*—of great personalities; *madhu-dviṭ*—of the killer of the demon Madhu; *sevā-anurakta*—engaged in the service; *manasām*—the minds of whom; *abhavaḥ*—cessation of the repetition of birth and death; *api*—even; *phalguḥ*—insignificant.

TRANSLATION

" 'It is very difficult to give up material opulence, land, children, society, friends, riches, wife, or the blessings of the goddess of fortune, which are desired even by great demigods. King Bharata did not desire such things, and this was quite befitting his position because for a pure devotee whose mind is always engaged in service of the Lord, even liberation or merging into the existence of the Lord is insignificant. And what to speak of material opportunity?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parīkṣit.

TEXT 270

নারায়ণপরাঃ সর্বে ন কুতশ্চন বিভ্যতি।
স্বর্গাপবর্গনরকেষ্বপি তুল্যার্থদর্শিনঃ ॥ ২৭০ ॥

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

SYNONYMS

nārāyaṇa-parāḥ—persons who are devotees of the Supreme Personality of Godhead Nārāyaṇa; *sarve*—all; *na*—never; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the heavenly planetary system; *apavarga*—on the path of liberation; *narakeṣu*—or in a hellish condition of life; *api*—even; *tulya*—equal; *artha*—value; *darśinaḥ*—seers of.

TRANSLATION

" 'A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition because he considers it the same as elevation to heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Pārvatī sitting on the lap of Lord Śambhu (Śiva), he became a little ashamed and criticized Lord Śiva, who was sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Pārvatī. Later he became a demon named Vṛtrāsura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Śiva, but when Pārvatī cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Śiva praised him and told Pārvatī that a devotee of Lord Nārāyaṇa is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of *nārāyaṇa-parāḥ sarve na kutaścana bibhyati.*

TEXT 271

মুক্তি, কর্ম—দুই বস্তু ত্যজে ভক্তগণ।
সেই দুই স্থাপ' তুমি 'সাধ্য', 'সাধন' ॥ ২৭১ ॥

mukti, karma—dui vastu tyaje bhakta-gaṇa
sei dui sthāpa' tumi 'sādhya', 'sādhana'

SYNONYMS

mukti—liberation; *karma*—fruitive activities; *dui*—two; *vastu*—things; *tyaje*—give up; *bhakta-gaṇa*—the devotees; *sei*—those; *dui*—two; *sthāpa'*—establish; *tumi*—you; *sādhya*—the goal of life; *sādhana*—the process of achievement.

TRANSLATION

"Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life's goal and the process to attain it."

TEXT 272

সন্ন্যাসী দেখিয়া মোরে করহ বঞ্চন।
না কহিলা তেঞি সাধ্য-সাধন-লক্ষণ ॥ ২৭২ ॥

sannyāsī dekhiyā more karaha vañcana
nā kahilā teñi sādhya-sādhana-lakṣaṇa

SYNONYMS

sannyāsī—a person in the renounced order of life; *dekhiyā*—seeing; *more*—unto Me; *karaha*—you do; *vañcana*—duplicity; *nā kahilā*—did not describe; *teñi*—therefore; *sādhya*—objective; *sādhana*—process of achievement; *lakṣaṇa*—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu continued speaking to the Tattvavādī ācārya: "Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective."

TEXT 273

শুনি' তত্ত্বাচার্য হৈলা অন্তরে লজ্জিত।
প্রভুর বৈষ্ণবতা দেখি, হইলা বিস্মিত ॥ ২৭৩ ॥

śuni' tattvācārya hailā antare lajjita
prabhura vaiṣṇavatā dekhi, ha-ilā vismita

SYNONYMS

śuni'—hearing; *tattva-ācārya*—the *ācārya* of the Tattvavāda *sampradāya*; *ha-ilā*—became; *antare*—within the mind; *lajjita*—ashamed; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—devotion in Vaiṣṇavism; *dekhi*—seeing; *ha-ilā*—became; *vismita*—struck with wonder.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu, the ācārya of the Tattvavāda sampradāya became very ashamed. Upon observing Śrī Caitanya Mahāprabhu's rigid faith in Vaiṣṇavism, he was struck with wonder.

TEXT 274

আচার্য কহে,—তুমি যেই কহ, সেই সত্য হয়।
সর্বশাস্ত্রে বৈষ্ণবের এই সুনিশ্চয়॥ ২৭৪॥

ācārya kahe,—tumi yei kaha, sei satya haya
sarva-śāstre vaiṣṇavera ei suniścaya

SYNONYMS

ācārya kahe—the Tattvavādī *ācārya* said; *tumi*—You; *yei*—whatever; *kaha*—say; *sei*—that; *satya*—truth; *haya*—is; *sarva-śāstre*—in all revealed scriptures; *vaiṣṇavera*—of the devotees of Lord Viṣṇu; *ei*—this; *su-niścaya*—conclusion.

TRANSLATION

The Tattvavādī ācārya replied, "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaiṣṇavas.

TEXT 275

তথাপি মধ্বাচার্য যে করিয়াছে নির্বন্ধ।
সেই আচরিয়ে সবে সম্প্রদায়-সম্বন্ধ॥ ২৭৫॥

tathāpi madhvācārya ye kariyāche nirbandha
sei ācariye sabe sampradāya-sambandha

SYNONYMS

tathāpi—still; *madhva-ācārya*—Madhvācārya; *ye*—whatever; *kariyāche*—formulated; *nirbandha*—rules and regulations; *sei*—that; *ācariye*—we practice; *sabe*—all; *sampradāya*—party; *sambandha*—relationship.

TRANSLATION

"Still, whatever Madhvācārya has ascertained to be the formula for our party, we practice as a party policy."

TEXT 276

প্রভু কহে,—কর্মী, জ্ঞানী,—দুই ভক্তিহীন।
তোমার সম্প্রদায়ে দেখি সেই দুই চিহ্ন ॥ ২৭৬ ॥

prabhu kahe, ——karmī, jñānī, ——dui bhakti-hīna
tomāra sampradāye dekhi sei dui cihna

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *karmī*—fruitive worker; *jñānī*—mental speculator; *dui*—both of them; *bhakti-hīna*—nondevotees; *tomāra*—your; *sampradāye*—in the community; *dekhi*—I see; *sei*—those; *dui*—both; *cihna*—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradāya.

TEXT 277

সবে, এক গুণ দেখি তোমার সম্প্রদায়ে।
সত্যবিগ্রহ করি' ঈশ্বরে করহ নিশ্চয়ে ॥ ২৭৭ ॥

sabe, eka guṇa dekhi tomāra sampradāye
satya-vigraha kari' īśvare karaha niścaye

SYNONYMS

sabe—in all; *eka*—one; *guṇa*—quality; *dekhi*—I see; *tomāra*—your; *sampradāye*—in the party; *satya-vigraha*—the form of the Lord as truth; *kari'*—accepting; *īśvare*—the Supreme Personality of Godhead; *karaha*—you do; *niścaye*—ascertain.

TRANSLATION

"The only qualification that I see in your sampradāya is that you accept the form of the Lord as truth."

PURPORT

Śrī Caitanya Mahāprabhu wanted to point out to the Tattvavādī *ācārya,* who belonged to the Madhvācārya-sampradāya, that their general behavior did not

favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is elevation to a higher standard of life, and for speculative knowledge the contamination is merging into the existence of the Absolute Truth. The Tattvavāda *sampradāya* of the Madhvācārya school sticks to the principle of *varṇāśrama-dharma,* which involves fruitive activity. Their ultimate goal (*mukti*) is simply a form of desire. A pure devotee should be free from all kinds of desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahāprabhu was pleased that the Madhvācārya-sampradāya, or the Tattvavāda *sampradāya,* accepted the transcendental form of the Lord. This is the great qualification of these Vaiṣṇava *sampradāyas.*

It is the Māyāvāda *sampradāya* that does not accept the transcendental form of the Lord. If a Vaiṣṇava *sampradāya* is also carried away by that impersonal attitude, that *sampradāya* has no position at all. It is a fact that there are many so-called Vaiṣṇavas whose ultimate aim is to merge into the existence of the Lord. The *sahajiyās'* Vaiṣṇava philosophy is to become one with the Supreme. Śrī Caitanya Mahāprabhu points out that Śrī Mādhavendra Purī accepted Madhvācārya only because his *sampradāya* accepted the transcendental form of the Lord.

TEXT 278

এইমত তাঁর ঘরে গর্ব চূর্ণ করি'।
ফল্গুতীর্থে তবে চলি আইলা গৌরহরি ॥ ২৭৮ ॥

ei-mata tāṅra ghare garva cūrṇa kari'
phalgu-tīrthe tabe cali āilā gaurahari

SYNONYMS

ei-mata—in this way; *tāṅra ghare*—at his place; *garva*—pride; *cūrṇa*—broken; *kari'*—making; *phalgu-tīrthe*—to the holy place named Phalgu-tīrtha; *tabe*—then; *cali*—walking; *āilā*—came; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu broke the pride of the Tattvavādīs to pieces. He then went to the holy place known as Phalgu-tīrtha.

TEXT 279

ত্রিতকূপে বিশালার করি' দরশন।
পঞ্চাপ্সরা-তীর্থে আইলা শচীর নন্দন ॥ ২৭৯ ॥

tritakūpe viśālāra kari' daraśana
pañcāpsarā-tīrthe āilā śacīra nandana

SYNONYMS

tritakūpe—to Tritakūpa; *viśālāra*—of the Deity named Viśālā; *kari'*—doing; *daraśana*—visiting; *pañca-apsarā-tīrthe*—to Pañcāpsarā-tīrtha; *āilā*—came; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Pañcāpsarā-tīrtha.

PURPORT

The Apsarās, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsarās. There were five Apsarās named Latā, Budbudā, Samīcī, Saurabheyī and Varṇā. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Ṛṣi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra is always anxious about his position, fearing that if someone becomes more powerful than him, he would lose his elevated position. As soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Viśvāmitra Muni fell victim to his plan.

When the five Apsarās went to break Acyuta Ṛṣi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pañcāpsarā. Lord Rāmacandra also visited this place. From Śrī Nārada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsarās. He delivered them from their abominable condition, and from that day the lake came to be known as Pañcāpsarā, and it became a place of pilgrimage.

TEXT 280

গোকর্ণে শিব দেখি' আইলা দ্বৈপায়নি।
সূর্পারক-তীর্থে আইলা ন্যাসিশিরোমণি॥ ২৮০॥

gokarṇe śiva dekhi' āilā dvaipāyani
sūrpāraka-tīrthe āilā nyāsi-śiromaṇi

SYNONYMS

gokarṇe—in the place named Gokarṇa; *śiva*—the temple of Lord Śiva; *dekhi'*—seeing; *āilā*—came; *dvaipāyani*—to Dvaipāyani; *sūrpāraka-tīrthe*—to the holy place named Sūrpāraka; *āilā*—came; *nyāsi-śiromaṇi*—the best of the *sannyāsīs,* Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing Pañcāpsarā, Śrī Caitanya Mahāprabhu went to Gokarṇa. While there, He visited the temple of Lord Śiva, and then He went to Dvaipāyani. Śrī Caitanya Mahāprabhu, the crown jewel of all sannyāsīs, then went to Sūrpāraka-tīrtha.

PURPORT

Gokarṇa is situated in North Kānāḍā in the Mahārāṣṭra province. It is about twenty miles southeast of Kāraoyāra. This place is very famous for the temple of Lord Śiva known as Mahā-baleśvara. Hundreds and thousands of pilgrims come to see this temple. Sūrpāraka is about twenty-six miles north of Bombay. In the Mahārāṣṭra province near Bombay is a district known as Thānā and a place known as Sopārā. Sūrpāraka is mentioned in the *Mahābhārata* (*Śānti-parva,* Chapter 41, verses 66-67).

TEXT 281

কোলাপুরে লক্ষ্মী দেখি' দেখেন ক্ষীর-ভগবতী ।
লাঙ্গ-গণেশ দেখি' দেখেন চোর-পার্বতী ॥ ২৮১ ॥

kolāpure lakṣmī dekhi' dekhena kṣīra-bhagavatī
lāṅga-gaṇeśa dekhi' dekhena cora-pārvatī

SYNONYMS

kolāpure—at Kolāpura; *lakṣmī*—the goddess of fortune; *dekhi'*—seeing; *dekhena*—he visited; *kṣīra-bhagavatī*—the temple of Kṣīra-bhagavatī; *lāṅga-gaṇeśa*—the deity Lāṅga-gaṇeśa; *dekhi'*—seeing; *dekhena*—He sees; *cora-pārvatī*—the goddess Pārvatī, who is known as a thief.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavatī and Lāṅga-gaṇeśa in another temple, known as Cora-pārvatī.

PURPORT

Kolāpura is a town in the Mahārāṣṭra province formerly known as Bombay Pradesh. Formerly it was a native state, and it is bordered on the north by the district of Sāṅtārā, on the east and south by the district of Belagāma, and on the west by the district of Ratnagiri. In this place there is a river named Urṇā. From the *Bombay Gazette* it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambābāi, or Mahālakṣmī Mandira, (2) Viṭhobā Mandira, (3) Ṭemblāi Mandira, (4) Mahākālī Mandira, (5) Phirāṅga-i, or Pratyaṅgirā Mandira, and (6) Yyāllāmmā Mandira.

TEXT 282

তথা হৈতে পাণ্ডরপুরে আইলা গৌরচন্দ্র ।
বিঠ্ঠল-ঠাকুর দেখি' পাইলা আনন্দ ॥ ২৮২ ॥

tathā haite pāṇḍarapure āilā gauracandra
viṭhṭhala-ṭhākura dekhi' pāilā ānanda

SYNONYMS

tathā haite—from there; *pāṇḍara-pure*—to Pāṇḍarapura; *āilā*—came; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *viṭhṭhala-ṭhākura*—the Deity known as Viṭhṭhala; *dekhi'*—seeing; *pāilā*—got; *ānanda*—great happiness.

TRANSLATION

From there Śrī Caitanya Mahāprabhu went to Pāṇḍarapura, where He happily saw the temple of Viṭhṭhala Ṭhākura.

PURPORT

This city of Pāṇḍarapura is situated on the River Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāṇḍarapura. This Tukārāma Ācārya became very famous in the Mahārāṣṭra province, and he spread the *saṅkīrtana* movement all over the province. The *saṅkīrtana* party belonging to Tukārāma is still very popular in Bombay in the province of Mahārāṣṭra. Tukārāma was a disciple of Śrī Caitanya Mahāprabhu, and his book is known as *Abhaṅga*. His *saṅkīrtana* party exactly resembles the Gauḍīya-Vaiṣṇava *saṅkīrtana* parties, for they chant the holy name of the Lord with *mṛdaṅga* and *karatālas*.

The Lord Viṭhṭhaladeva mentioned in this verse is a form of Lord Viṣṇu with four hands. He is Nārāyaṇa.

TEXT 283

প্রেমাবেশে কৈল বহুত কীর্তন-নর্তন।
তাহাঁ এক বিপ্র তাঁরে কৈল নিমন্ত্রণ॥ ২৮৩॥

premāveśe kaila bahuta kīrtana-nartana
tāhāṅ eka vipra tāṅre kaila nimantraṇa

SYNONYMS

prema-āveśe—in the great ecstasy of love; *kaila*—performed; *bahuta*—much; *kīrtana-nartana*—chanting and dancing; *tāhāṅ*—there; *eka*—one; *vipra*—*brāhmaṇa*; *tāṅre*—unto Him; *kaila*—did; *nimantraṇa*—invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual, and one brāhmaṇa, seeing Him in ecstatic love, was very pleased. He even invited the Lord to his home for lunch.

TEXT 284

বহুত আদরে প্রভুকে ভিক্ষা করাইল।
ভিক্ষা করি' তথা এক শুভবার্তা পাইল॥ ২৮৪॥

bahuta ādare prabhuke bhikṣā karāila
bhikṣā kari' tathā eka śubha-vārtā pāila

SYNONYMS

bahuta ādare—with great love; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—offered lunch; *bhikṣā kari'*—after finishing His lunch; *tathā*—there; *eka*—one; *śubha-vārtā*—auspicious news; *pāila*—got.

TRANSLATION

This brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

TEXT 285

মাধব-পুরীর শিষ্য 'শ্রীরঙ্গ-পুরী' নাম।
সেই গ্রামে বিপ্রগৃহে করেন বিশ্রাম॥ ২৮৫॥

mādhava-purīra śiṣya 'śrī-raṅga-purī' nāma
sei grāme vipra-gṛhe karena viśrāma

SYNONYMS

mādhava-purīra śiṣya—one disciple of Mādhavendra Purī; *śrī-raṅga-purī*—Śrī Raṅga Purī; *nāma*—named; *sei grāme*—in that village; *vipra-gṛhe*—in the house of a *brāhmaṇa*; *karena viśrāma*—rests.

TRANSLATION

Śrī Caitanya Mahāprabhu received word that Śrī Raṅga Purī, one of the disciples of Śrī Mādhavendra Purī, was present in that village at the home of a brāhmaṇa.

TEXT 286

শুনিয়া চলিলা প্রভু তাঁরে দেখিবারে।
বিপ্রগৃহে বসি' আছেন, দেখিলা তাঁহারে ॥ ২৮৬ ॥

śuniyā calilā prabhu tāṅre dekhibāre
vipra-gṛhe vasi' āchena, dekhilā tāṅhāre

SYNONYMS

śuniyā—hearing; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *dekhibāre*—to see; *vipra-gṛhe*—at the house of the *brāhmaṇa*; *vasi'*—sitting; *āchena*—was; *dekhilā*—saw; *tāṅhāre*—him.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Śrī Raṅga Purī at the brāhmaṇas home. Upon entering, the Lord saw him sitting there.

TEXT 287

প্রেমাবেশে করে তাঁরে দণ্ড-পরণাম।
অশ্রু, পুলক, কম্প, সর্বাঙ্গে পড়ে ঘাম ॥ ২৮৭ ॥

premāveśe kare tāṅre daṇḍa-paraṇāma
aśru, pulaka, kampa, sarvāṅge paḍe ghāma

SYNONYMS

prema-āveśe—in ecstatic love; *kare*—does; *tāṅre*—unto him; *daṇḍa-paraṇāma*—obeisances, falling flat; *aśru*—tears; *pulaka*—jubilation; *kampa*—

trembling; *sarva-aṅge*—all over the body; *paḍe*—there was; *ghāma*—perspiration.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the brāhmaṇa, He immediately began to offer him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible—namely, tears, jubilation, trembling and perspiration.

TEXT 288

দেখিয়া বিস্মিত হৈল শ্রীরঙ্গ-পুরীর মন।
'উঠহ শ্রীপাদ' বলি' বলিলা বচন ॥ ২৮৮ ॥

dekhiyā vismita haila śrī-raṅga-purīra mana
'uṭhaha śrīpāda' bali' balilā vacana

SYNONYMS

dekhiyā—seeing; *vismita*—astonished; *haila*—became; *śrī-raṅga-purīra*—of Śrī Raṅga Purī; *mana*—the mind; *uṭhaha*—get up; *śrī-pāda*—Your Holiness; *bali'*—saying; *balilā vacana*—began to speak.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu in such an ecstatic mood, Śrī Raṅga Purī said, "Your Holiness, please get up.

TEXT 289

শ্রীপাদ, ধর মোর গোসাঞির সম্বন্ধ।
তাহা বিনা অন্যত্র নাহি এই প্রেমার গন্ধ ॥ ২৮৯ ॥

śrīpāda, dhara mora gosāñira sambandha
tāhā vinā anyatra nāhi ei premāra gandha

SYNONYMS

śrī-pāda—O Your Holiness; *dhara*—You hold; *mora*—my; *gosāñira*—with Śrī Mādhavendra Purī; *sambandha*—relationship; *tāhā vinā*—without him; *anyatra*—elsewhere; *nāhi*—there is not; *ei*—this; *premāra*—of ecstasy; *gandha*—flavor.

TRANSLATION

"Your Holiness is certainly related to Śrī Mādhavendra Purī, without whom there is no flavor of ecstatic love."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that in the disciplic succession of Madhvācārya —up to the advent of His Holiness Śrīpāda Lakṣmīpati Tīrtha— only Lord Kṛṣṇa was worshiped. After Śrīla Mādhavendra Purī, worship of both Rādhā and Kṛṣṇa was established. For this reason Śrī Mādhavendra Purī is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Mādhavendra Purī, there is no possibility of awakening the symptoms of ecstatic love. The word *gosāñi* is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord's service is called the best of the *paramahaṁsas*. A *paramahaṁsa* has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a *gosāñi* or a *gosvāmī,* master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as *gosāñi* or *gosvāmī*. The title *gosvāmī* cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvāmīs of Vṛndāvana—Śrīla Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha—and none of them inherited the title of *gosvāmī*. All the Gosvāmīs of Vṛndāvana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called *gosvāmīs*. All the temples of Vṛndāvana were certainly started by the six Gosvāmīs. Later the worship in the temples was entrusted to some householder disciples of the Gosvāmīs, and since then the hereditary title of *gosvāmī* has been used. However, only one who is a bona fide spiritual master expanding the cult of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement, and who is in full control of his senses can be addressed as a *gosvāmī*. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word's etymology.

TEXT 290

এত বলি' প্রভুকে উঠাঞা কৈল আলিঙ্গন।
গলাগলি করি' দুঁহে করেন ক্রন্দন ॥ ২৯০ ॥

eta bali' prabhuke uṭhāñā kaila āliṅgana
galāgali kari' duṅhe karena krandana

SYNONYMS

eta bali'—saying this; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting up; *kaila*—did; *āliṅgana*—embracing; *galāgali*—shoulder to shoulder; *kari'*—doing; *duṅhe*—both of them; *karena*—do; *krandana*—crying.

TRANSLATION

After saying this, Śrī Raṅga Purī lifted Śrī Caitanya Mahāprabhu and embraced Him. When they both embraced, they began to cry in ecstasy.

TEXT 291

ক্ষণেকে আবেশ ছাড়ি' দুঁহার ধৈর্য হৈল।
ঈশ্বর-পুরীর সম্বন্ধ গোসাঞি জানাইল ॥ ২৯১ ॥

kṣaṇeke āveśa chāḍi' duṅhāra dhairya haila
īśvara-purīra sambandha gosāñi jānāila

SYNONYMS

kṣaṇeke—after just a few moments; *āveśa*—ecstasy; *chāḍi'*—giving up; *duṅhāra*—of both of them; *dhairya*—patience; *haila*—there was; *īśvara-purīra*—of Īśvara Purī; *sambandha*—relationship; *gosāñi*—Śrī Caitanya Mahāprabhu; *jānāila*—disclosed.

TRANSLATION

After some moments, they came to their senses and became patient. Śrī Caitanya Mahāprabhu then informed Śrī Raṅga Purī about His relationship with Īśvara Purī.

TEXT 292

অদ্ভুত প্রেমের বন্যা দুঁহার উথলিল।
দুঁহে মান্য করি' দুঁহে আনন্দে বসিল ॥ ২৯২ ॥

adbhuta premera vanyā duṅhāra uthalila
duṅhe mānya kari' duṅhe ānande vasila

SYNONYMS

adbhuta—wonderful; *premera*—of love of Godhead; *vanyā*—inundation; *duṅhāra*—of both of them; *uthalila*—arose; *duṅhe*—both of them; *mānya kari'*—offering respect; *duṅhe*—both of them; *ānande*—with great happiness; *vasila*—sat down.

TRANSLATION

They were both inundated by the wonderful ecstasy of love, which was aroused in both of them. They finally sat down and respectfully began to converse.

TEXT 293

দুই জনে কৃষ্ণকথা কহে রাত্রি-দিনে।
এইমতে গোঙাইল পাঁচ-সাত দিনে॥ ২৯৩॥

dui jane kṛṣṇa-kathā kahe rātri-dine
ei-mate goṅāila pāṅca-sāta dine

SYNONYMS

dui jane—both the persons; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *ei-mate*—in this way; *goṅāila*—passed; *pāṅca-sāta*—five to seven; *dine*—days.

TRANSLATION

In this way they discussed topics about Lord Kṛṣṇa continuously for five to seven days.

TEXT 294

কৌতুকে পুরী তাঁরে পুছিল জন্মস্থান।
গোসাঞি কৌতুকে কহেন 'নবদ্বীপ' নাম॥ ২৯৪॥

kautuke purī tāṅre puchila janma-sthāna
gosāñi kautuke kahena 'navadvīpa' nāma

SYNONYMS

kautuke—out of curiosity; *purī*—Śrī Raṅga Purī; *tāṅre*—Him; *puchila*—asked; *janma-sthāna*—the place of birth; *gosāñi*—Śrī Caitanya Mahāprabhu; *kautuke*—as a matter of course; *kahena*—said; *nava-dvīpa*—Navadvīpa; *nāma*—name.

TRANSLATION

Out of curiosity, Śrī Raṅga Purī asked Śrī Caitanya Mahāprabhu about His birthplace, and the Lord informed him that it was Navadvīpa-dhāma.

TEXT 295

শ্রীমাধব-পুরীর সঙ্গে শ্রীরঙ্গ-পুরী।
পূর্বে আসিয়াছিলা তেঁহো নদীয়া-নগরী॥ ২৯৫॥

śrī-mādhava-purīra saṅge śrī-raṅga-purī
pūrve āsiyāchilā teṅho nadīyā-nagarī

SYNONYMS

śrī-mādhava-purīra saṅge—with Śrī Mādhavendra Purī; *śrī-raṅga-purī*—Śrī Raṅga Purī; *pūrve*—formerly; *āsiyāchilā*—came; *teṅho*—he; *nadīyā-nagarī*—to the city of Nadia.

TRANSLATION

Śrī Raṅga Purī had formerly gone to Navadvīpa with Śrī Mādhavendra Purī, and he therefore remembered the incidents that took place there.

TEXT 296

জগন্নাথমিশ্র-ঘরে ভিক্ষা যে করিল।
অপূর্ব মোচার ঘণ্ট তাহাঁ যে খাইল॥ ২৯৬॥

jagannātha-miśra-ghare bhikṣā ye karila
apūrva mocāra ghaṇṭa tāhāṅ ye khāila

SYNONYMS

jagannātha-miśra-ghare—in the house of Śrī Jagannātha Miśra; *bhikṣā*—lunch; *ye*—that; *karila*—took; *apūrva*—unprecedented; *mocāra ghaṇṭa*—curry made of plantain flowers; *tāhāṅ*—there; *ye*—that; *khāila*—ate.

TRANSLATION

As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Miśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

TEXT 297

জগন্নাথের ব্রাহ্মণী, তেঁহ—মহা-পতিব্রতা।
বাৎসল্যে হয়েন তেঁহ যেন জগন্মাতা॥ ২৯৭॥

jagannāthera brāhmaṇī, teṅha—mahā-pativratā
vātsalye hayena teṅha yena jagan-mātā

SYNONYMS

jagannāthera—of Jagannātha Miśra; *brāhmaṇī*—wife; *teṅha*—she; *mahā*—great; *pati-vratā*—devoted to her husband; *vātsalye*—in affection; *hayena*—was; *teṅha*—she; *yena*—as if; *jagat-mātā*—the mother of the whole universe.

TRANSLATION

Śrī Raṅga Purī also remembered the wife of Jagannātha Miśra. She was very devoted and chaste. As for her affection, she was exactly like the mother of the universe.

TEXT 298

রন্ধনে নিপুণা তাঁ-সম নাহি ত্রিভুবনে ।
পুত্রসম স্নেহ করেন সন্ন্যাসি-ভোজনে ॥ ২৯৮ ॥

randhane nipuṇā tāṅ-sama nāhi tribhuvane
putra-sama sneha karena sannyāsi-bhojane

SYNONYMS

randhane—in cooking; *nipuṇā*—very expert; *tāṅ-sama*—like her; *nāhi*—there is none; *tri-bhuvane*—in the three worlds; *putra-sama*—like to her own sons; *sneha karena*—she was affectionate; *sannyāsi-bhojane*—in feeding the *sannyāsīs.*

TRANSLATION

He also remembered how Śrī Jagannātha Miśra's wife, Śacīmātā, was expert in cooking. He recalled that she was very affectionate toward the sannyāsīs and fed them exactly like her own sons.

TEXT 299

তাঁর এক যোগ্য পুত্র করিয়াছে সন্ন্যাস ।
'শঙ্করারণ্য' নাম তাঁর অল্প বয়স ॥ ২৯৯ ॥

tāṅra eka yogya putra kariyāche sannyāsa
'śaṅkarāraṇya' nāma tāṅra alpa vayasa

SYNONYMS

tāṅra—her; *eka*—one; *yogya*—deserving; *putra*—son; *kariyāche*—has accepted; *sannyāsa*—the renounced order of life; *śaṅkara-araṇya*—Śaṅkarāraṇya; *nāma*—named; *tāṅra*—his; *alpa*—little; *vayasa*—age.

TRANSLATION

Śrī Raṅga Purī also understood that one of her deserving sons accepted the renounced order at a very young age. His name was Śaṅkarāraṇya.

TEXT 300

এই তীর্থে শঙ্করারণ্যের সিদ্ধিপ্রাপ্তি হৈল।
প্রস্তাবে শ্রীরঙ্গ-পুরী এতেক কহিল॥ ৩০০॥

ei tīrthe śaṅkarāraṇyera siddhi-prāpti haila
prastāve śrī-raṅga-purī eteka kahila

SYNONYMS

ei tīrthe—in this holy place; *śaṅkarāraṇyera*—of Śaṅkarāraṇya; *siddhi-prāpti*—attainment of perfection; *haila*—became fulfilled; *prastāve*—in the course of conversation; *śrī-raṅga-purī*—Śrī Raṅga Purī; *eteka*—thus; *kahila*—spoke.

TRANSLATION

Śrī Raṅga Purī informed Śrī Caitanya Mahāprabhu that in this holy place, Pāṇḍarapura, the sannyāsī named Śaṅkarāraṇya attained perfection.

PURPORT

Śrī Caitanya Mahāprabhu's elder brother was named Viśvarūpa. He left home before Śrī Caitanya Mahāprabhu and accepted the *sannyāsī* order under the name of Śaṅkarāraṇya Svāmī. He traveled all over the country and finally went to Pāṇḍarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pāṇḍarapura.

TEXT 301

প্রভু কহে,—পূর্বাশ্রমে তেঁহ মোর ভ্রাতা।
জগন্নাথ মিশ্র—পূর্বাশ্রমে মোর পিতা॥ ৩০১॥

prabhu kahe,——pūrvāśrame teṅha mora bhrātā
jagannātha miśra——pūrvāśrame mora pitā

SYNONYMS

prabhu kahe—the Lord replied; *pūrva-āśrame*—in My previous *āśrama; teṅha*—He; *mora bhrātā*—My brother; *jagannātha miśra*—Jagannātha Miśra; *pūrva-āśrame*—in My previous *āśrama; mora pitā*—My father.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My previous āśrama, Śaṅkarāraṇya was My brother, and Jagannātha Miśra was My father."

TEXT 302

এইমত দুইজনে ইষ্টগোষ্ঠী করি'।
দ্বারকা দেখিতে চলিলা শ্রীরঙ্গপুরী ॥ ৩০২ ॥

ei-mata dui-jane iṣṭa-goṣṭhī kari'
dvārakā dekhite calilā śrī-raṅga-purī

SYNONYMS

ei-mata—in this way; *dui-jane*—both of them; *iṣṭa-goṣṭhī kari'*—discussing many topics; *dvārakā dekhite*—to see Dvārakā; *calilā*—started; *śrī-raṅga-purī*—Śrī Raṅga Purī.

TRANSLATION

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Raṅga Purī started for Dvārakā-dhāma.

TEXT 303

দিন চারি তথা প্রভুকে রাখিল ব্রাহ্মণ।
ভীমানদী স্নান করি' করেন বিঠ্ঠল দর্শন ॥ ৩০৩ ॥

dina cāri tathā prabhuke rākhila brāhmaṇa
bhīmā-nadī snāna kari' karena viṭhṭhala darśana

SYNONYMS

dina—days; *cāri*—four; *tathā*—there; *prabhuke*—Lord Caitanya Mahāprabhu; *rākhila*—kept; *brāhmaṇa*—the *brāhmaṇa*; *bhīmā-nadī*—in the River Bhīmā; *snāna kari'*—bathing; *karena*—does; *viṭhṭhala darśana*—visit the temple of Viṭhṭhala.

TRANSLATION

After Śrī Raṅga Purī departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhīmā River and visited the temple of Viṭhṭhala.

TEXT 304

তবে মহাপ্রভু আইলা কৃষ্ণবেণ্বা-তীরে।
নানা তীর্থ দেখি' তাহাঁ দেবতা-মন্দিরে ॥ ৩০৪ ॥

tabe mahāprabhu āilā kṛṣṇa-veṇvā-tīre
nānā tīrtha dekhi' tāhāṅ devatā-mandire

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa-veṇvā-tīre*—to the bank of the River Kṛṣṇa-veṇvā; *nānā*—various; *tīrtha*—holy places; *dekhi'*—seeing; *tāhāṅ*—there; *devatā-mandire*—in the temples of some gods.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to the bank of the Kṛṣṇa-veṇvā River, where He visited many holy places and the temples of various gods.

PURPORT

This river is another branch of the River Kṛṣṇā. It is said that Ṭhākura Bilvamaṅgala resided on the banks of this river. This river is sometimes called the Vīṇā, the Veṇī, the Sinā and the Bhīmā.

TEXT 305

ব্রাহ্মণ-সমাজ সব—বৈষ্ণব-চরিত।
বৈষ্ণব সকল পড়ে 'কৃষ্ণকর্ণামৃত' ॥ ৩০৫ ॥

brāhmaṇa-samāja saba——vaiṣṇava-carita
vaiṣṇava sakala paḍe 'kṛṣṇa-karṇāmṛta'

SYNONYMS

brāhmaṇa-samāja—the community of *brāhmaṇas*; *saba*—all; *vaiṣṇava-carita*—pure devotees; *vaiṣṇava sakala*—all the Vaiṣṇavas; *paḍe*—study; *kṛṣṇa-karṇāmṛta*—the *Kṛṣṇa-karṇāmṛta* of Bilvamaṅgala Ṭhākura.

TRANSLATION

The brāhmaṇa community there was composed of pure devotees, who regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Ṭhākura.

PURPORT

This book was composed by Bilvamaṅgala Ṭhākura in 112 verses. There are two or three other books bearing the same name, and there are also two commen-

taries on Bilvamaṅgala's book. One commentary was written by Kṛṣṇadāsa Kavirāja Gosvāmī and the other by Caitanya dāsa Gosvāmī.

TEXT 306

কৃষ্ণকর্ণামৃত শুনি' প্রভুর আনন্দ হৈল।
আগ্রহ করিয়া পুঁথি লেখাঞা লৈল ॥ ৩০৬ ॥

kṛṣṇa-karṇāmṛta suni' prabhura ānanda haila
āgraha kariyā puṅthi lekhāñā laila

SYNONYMS

kṛṣṇa-karṇāmṛta śuni'—after hearing *Kṛṣṇa-karṇāmṛta*; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda haila*—there was great happiness; *āgraha kariyā*—with great eagerness; *puṅthi*—the book; *lekhāñā*—getting copied; *laila*—took.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear the book Kṛṣṇa-karṇāmṛta, and with great eagerness He had it copied and took it with Him.

TEXT 307

'কর্ণামৃত'-সম বস্তু নাহি ত্রিভুবনে।
যাহা হৈতে হয় কৃষ্ণে শুদ্ধপ্রেমজ্ঞানে ॥ ৩০৭ ॥

'karṇāmṛta'-sama vastu nāhi tribhuvane
yāhā haite haya kṛṣṇe śuddha-prema-jñāne

SYNONYMS

karṇāmṛta—*Kṛṣṇa-karṇāmṛta*; *sama*—like; *vastu nāhi*—there is nothing; *tribhuvane*—in the three worlds; *yāhā haite*—from which; *haya*—there is; *kṛṣṇe*—unto Lord Kṛṣṇa; *śuddha-prema-jñāne*—knowledge of pure devotional service.

TRANSLATION

There is no comparison to Kṛṣṇa-karṇāmṛta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

TEXT 308

সৌন্দর্য-মাধুর্য-কৃষ্ণলীলার অবধি।
সেই জানে, যে 'কর্ণামৃত' পড়ে নিরবধি ॥ ॥ ৩০৮ ॥

saundarya-mādhurya-kṛṣṇa-līlāra avadhi
sei jāne, ye 'karṇāmṛta' paḍe niravadhi

SYNONYMS

saundarya—beauty; *mādhurya*—sweetness; *kṛṣṇa-līlāra*—of the pastimes of Lord Kṛṣṇa; *avadhi*—limit; *sei jāne*—he knows; *ye*—one who; *karṇāmṛta*—the book *Kṛṣṇa-karṇāmṛta*; *paḍe*—studies; *niravadhi*—constantly.

TRANSLATION

One who constantly reads Kṛṣṇa-karṇāmṛta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.

TEXT 309

'ব্রহ্মসংহিতা', 'কর্ণামৃত' দুই পুঁথি পাঞা।
মহারত্নপ্রায় পাই আইলা সঙ্গে লঞা॥ ৩০৯॥

'brahma-saṁhitā', 'karṇāmṛta' dui puṅthi pāñā
mahā-ratna-prāya pāi āilā saṅge lañā

SYNONYMS

brahma-saṁhitā—the book *Brahma-saṁhitā*; *karṇāmṛta*—the book *Kṛṣṇa-karṇāmṛta*; *dui*—two; *puṅthi*—books; *pāñā*—getting; *mahā-ratna-prāya*—like the most valuable jewels; *pāi*—getting; *āilā*—came back; *saṅge*—with Him; *lañā*—taking.

TRANSLATION

The Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta were two books that Śrī Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

TEXT 310

তাপী স্নান করি' আইলা মাহিষ্মতীপুরে।
নানা তীর্থ দেখি তাহাঁ নর্মদার তীরে॥ ৩১০॥

tāpī snāna kari' āilā māhiṣmatī-pure
nānā tīrtha dekhi tāhāṅ narmadāra tīre

SYNONYMS

tāpī—in the Tāpī River; *snāna kari'*—taking a bath; *āilā*—arrived; *māhiṣmatī-pure*—at Māhiṣmatī-pura; *nānā tīrtha*—many holy places; *dekhi*—seeing; *tāhāṅ*—there; *narmadāra tīre*—on the bank of the River Narmadā.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at the banks of the River Tāpī. After bathing there, He went to Māhiṣmatī-pura. While there, He saw many holy places on the banks of the River Narmadā.

PURPORT

The River Tāpī is presently known as Tāpti. The river's source is a mountain called Multāi, and the river flows through the state of Saurāṣṭra and into the western Arabian Sea. Māhiṣmatī-pura is mentioned in *Mahābhārata* in connection with Sahadeva's victory. Sahadeva, the youngest brother of the Pāṇḍavas, conquered that part of the country. As stated in *Mahābhārata:*

tato ratnāny upādāya
purīṁ māhiṣmatīṁ yayau
tatra nīlena rājñā sa
cakre yuddhaṁ nararṣabhaḥ

"After acquiring jewels, Sahadeva went to the city of Māhiṣmatī, where he fought with a king called Nīla."

TEXT 311

ধনুস্তীর্থ দেখি' করিলা নির্বিন্ধ্যাতে স্নানে।
ঋষ্যমূক-গিরি আইলা দণ্ডকারণ্যে ॥ ৩১১ ॥

dhanus-tīrtha dekhi' karilā nirvindhyāte snāne
ṛṣyamūka-giri āilā daṇḍakāraṇye

SYNONYMS

dhanuḥ-tīrtha—Dhanus-tīrtha; *dekhi'*—seeing; *karilā*—did; *nirvindhyāte*—in the River Nirvindhyā; *snāne*—bathing; *ṛṣyamūka-giri*—at the Ṛṣyamūka Mountain; *āilā*—arrived; *daṇḍaka-araṇye*—in the forest known as Daṇḍakāraṇya.

TRANSLATION

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the River Nirvindhyā. He then arrived at Ṛṣyamūka Mountain and then went to Daṇḍakāraṇya.

PURPORT

According to some opinions, Ṛṣyamūka is a chain of mountains beginning at the village of Hāmpi-grāma in the district of Belāri. The mountain chain begins along

the bank of the River Tuṅgabhadrā, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rāmpa. Daṇḍakāraṇya is a spacious tract of land which begins north of Khāndeśa and extends up to the southern Āhammada-nagara through Nāsika and Āuraṅgābāda. The Godāvarī River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

TEXT 312

'সপ্ততাল-বৃক্ষ' দেখে কানন-ভিতর।
অতি বৃদ্ধ, অতি স্থূল, অতি উচ্চতর॥ ৩১২॥

'saptatāla-vṛkṣa' dekhe kānana-bhitara
ati vṛddha, ati sthūla, ati uccatara

SYNONYMS

sapta-tāla-vṛkṣa—seven palm trees; *dekhe*—sees; *kānana bhitara*—within the forest; *ati vṛddha*—very old; *ati sthūla*—very bulky; *ati uccatara*—very high.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited a place within the forest called Saptatāla. All the trees there were very old, very bulky and very high.

PURPORT

The name Saptatāla is mentioned in the *Kiṣkindhyā-kāṇḍa* Chapter of the *Rāmāyaṇa* and is described in the eleventh and twelfth sections of this chapter.

TEXT 313

সপ্ততাল দেখি' প্রভু আলিঙ্গন কৈল।
সশরীরে সপ্ততাল বৈকুণ্ঠে চলিল॥ ৩১৩॥

saptatāla dekhi' prabhu āliṅgana kaila
saśarīre saptatāla vaikuṇṭhe calila

SYNONYMS

sapta-tāla dekhi'—after seeing the seven palm trees; *prabhu*—Lord Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *sa-śarīre*—with their bodies; *sapta-tāla*—the seven palm trees; *vaikuṇṭhe calila*—returned to Vaikuṇṭhaloka.

TRANSLATION

After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world.

TEXT 314

শূন্যস্থল দেখি' লোকের হৈল চমৎকার।
লোকে কহে, এ সন্ন্যাসী—রাম-অবতার ॥ ৩১৪ ॥

śūnya-sthala dekhi' lokera haila camatkāra
loke kahe, e sannyāsī——rāma-avatāra

SYNONYMS

śūnya-sthala—the vacant place; *dekhi'*—seeing; *lokera*—of the people in general; *haila*—there was; *camatkāra*—astonishment; *loke kahe*—all people began to say; *e sannyāsī*—this *sannyāsī*; *rāma-avatāra*—incarnation of Lord Rāmacandra.

TRANSLATION

After the seven palm trees departed for the Vaikuṇṭhas, everyone was astonished to see them gone. The people then began to say, "This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

TEXT 315

সশরীরে তাল গেল শ্রীবৈকুণ্ঠ-ধাম।
ঐছে শক্তি কার হয়, বিনা এক রাম ॥ ৩১৫ ॥

saśarīre tāla gela śrī-vaikuṇṭha-dhāma
aiche śakti kāra haya, vinā eka rāma

SYNONYMS

sa-śarīre—with the material body; *tāla*—the palm trees; *gela*—went; *śrī-vaikuṇṭha-dhāma*—to the spiritual kingdom, known as Vaikuṇṭha; *aiche*—such; *śakti*—power; *kāra*—whose; *haya*—is; *vinā*—without; *eka*—one; *rāma*—Lord Rāmacandra.

TRANSLATION

"Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets."

TEXT 316

প্রভু আসি' কৈল পম্পা-সরোবরে স্নান।
পঞ্চবটী আসি, তাহাঁ করিল বিশ্রাম ॥ ৩১৬ ॥

prabhu āsi' kaila pampā-sarovare snāna
pañcavaṭī āsi, tāhāṅ karila viśrāma

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *kaila*—did; *pampā-sarovare*—in the lake known as Pampā; *snāna*—bathing; *pañcavaṭī āsi*—then coming to Pañcavaṭī; *tāhāṅ*—there; *karila*—took; *viśrāma*—rest.

TRANSLATION

Eventually Śrī Caitanya Mahāprabhu arrived at a lake known as Pampā, where He took His bath. He then went to a place called Pañcavaṭī, where He rested.

PURPORT

According to some, the old name of the Tuṅgabhadrā River was Pambā. According to others, Vijaya-nagara, the capital of the state, was known as Pampā-tīrtha. Yet according to others, there is a lake near Anāguṇḍi in the direction of Hyderabad. The River Tuṅgabhadrā also flows through there. There are many different opinions about the lake called Pampā-sarovara.

TEXT 317

নাসিকে ত্র্যম্বক দেখি' গেলা ব্রহ্মগিরি।
কুশাবর্তে আইলা যাহাঁ জন্মিলা গোদাবরী ॥ ৩১৭ ॥

nāsike tryambaka dekhi' gelā brahmagiri
kuśāvarte āilā yāhāṅ janmilā godāvarī

SYNONYMS

nāsike—at the holy place Nāsika; *tryambaka*—a deity of Lord Śiva; *dekhi'*—after seeing; *gelā*—went; *brahmagiri*—to the place known as Brahmagiri; *kuśāvarte āilā*—then He came to the holy place known as Kuśāvarta; *yāhāṅ*—where; *janmilā*—took birth; *godāvarī*—the River Godāvarī.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Nāsika, where He saw the deity Tryambaka. He then went to Brahma-giri and then to Kuśāvarta, the source of the River Godāvarī.

PURPORT

Kuśāvarta is located in the western *ghāṭa,* at Sahyādri. It is near Nāsika, a holy place, but according to some it was situated in the valley of Vindhya.

TEXT 318

সপ্ত গোদাবরী আইলা করি' তীর্থ বহুতর।
পুনরপি আইলা প্রভু বিদ্যানগর॥ ৩১৮॥

sapta godāvarī āilā kari' tīrtha bahutara
punarapi āilā prabhu vidyānagara

SYNONYMS

sapta godāvarī—to the place known as Sapta-godāvarī; *āilā*—came; *kari' tīrtha bahutara*—visiting various holy places; *punarapi*—again; *āilā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *vidyā-nagara*—to the place where He met Rāmānanda Rāya.

TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godāvarī. At last he returned to Vidyānagara.

PURPORT

In this way Śrī Caitanya Mahāprabhu traveled from the source of the Godāvarī River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kaliṅga.

TEXT 319

রামানন্দ রায় শুনি' প্রভুর আগমন।
আনন্দে আসিয়া কৈল প্রভুসহ মিলন॥ ৩১৯॥

rāmānanda rāya suni' prabhura āgamana
ānande āsiyā kaila prabhu-saha milana

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *śuni'*—hearing; *prabhura*—of Lord Caitanya Mahāprabhu; *āgamana*—return; *ānande*—in great happiness; *āsiyā*—coming; *kaila*—did; *prabhu-saha*—with Lord Caitanya Mahāprabhu; *milana*—meeting.

TRANSLATION

When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu's arrival, he was very pleased, and he immediately went to see Him.

TEXT 320

দণ্ডবৎ হঞা পড়ে চরণে ধরিয়া।
আলিঙ্গন কৈল প্রভু তাঁরে উঠাঞা ॥ ৩২০ ॥

daṇḍavat hañā paḍe caraṇe dhariyā
āliṅgana kaila prabhu tāṅre uṭhāñā

SYNONYMS

daṇḍavat hañā—like a stick; *paḍe*—fell; *caraṇe*—the lotus feet; *dhariyā*—catching; *āliṅgana*—embracing; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *uṭhāñā*—getting up.

TRANSLATION

When Rāmānanda Rāya fell flat, touching the lotus feet of Śrī Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

TEXT 321

দুই জনে প্রেমাবেশে করেন ক্রন্দন।
প্রেমানন্দে শিথিল হৈল দুঁহাকার মন ॥ ৩২১ ॥

dui jane premāveśe karena krandana
premānande śithila haila duṅhākāra mana

SYNONYMS

dui jane—both of them; *prema-āveśe*—in ecstatic love; *karena*—do; *krandana*—crying; *prema-ānande*—in ecstatic love; *śithila haila*—became slackened; *duṅhākāra*—of both of them; *mana*—minds.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

TEXT 322

কতক্ষণে দুই জনা সুস্থির হঞা।
নানা ইষ্টগোষ্ঠী করে একত্র বসিয়া ॥ ৩২২ ॥

kata-kṣaṇe dui janā susthira hañā
nānā iṣṭa-goṣṭhī kare ekatra vasiyā

SYNONYMS

kata-kṣaṇe—after some time; *dui*—two; *janā*—people; *su-sthira hañā*—coming to their senses; *nānā*—various; *iṣṭa-goṣṭhī*—discussions; *kare*—do; *ekatra*—together; *vasiyā*—sitting.

TRANSLATION

After some time, they both regained their senses and sat together to discuss various subjects.

TEXT 323

তীর্থযাত্রা-কথা প্রভু সকল কহিলা।
কর্ণামৃত, ব্রহ্মসংহিতা,—দুই পুঁথি দিলা॥ ৩২৩॥

tīrtha-yātrā-kathā prabhu sakala kahilā
karṇāmṛta, brahma-saṁhitā, ——dui puṅthi dilā

SYNONYMS

tīrtha-yātrā-kathā—topics of His pilgrimage; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sakala kahilā*—described everything; *karṇāmṛta*—the book named *Kṛṣṇa-karṇāmṛta*; *brahma-saṁhitā*—the book named *Brahma-saṁhitā*; *dui*—two; *puṅthi*—scriptures; *dilā*—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Rāmānanda Rāya a vivid description of His travels to the holy places and told him how He had acquired the two books named Kṛṣṇa-karṇāmṛta and Brahma-saṁhitā. The Lord delivered the books to Rāmānanda Rāya.

TEXT 324

প্রভু কহে,—তুমি যেই সিদ্ধান্ত কহিলে।
এই দুই পুঁথি সেই সব সাক্ষী দিলে॥ ৩২৪॥

prabhu kahe, ——tumi yei siddhānta kahile
ei dui puṅthi sei saba sākṣī dile

SYNONYMS

prabhu kahe—the Lord said; *tumi*—you; *yei*—whatever; *siddhānta*—conclusion; *kahile*—informed; *ei dui*—these two; *puṅthi*—books; *sei*—that; *saba*—everything; *sākṣī*—evidence; *dile*—gave.

TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

TEXT 325

রায়ের আনন্দ হৈল পুস্তক পাইয়া।
প্রভু-সহ আস্বাদিল, রাখিল লিখিয়া॥ ৩২৫॥

rāyera ānanda haila pustaka pāiyā
prabhu-saha āsvādila, rākhila likhiyā

SYNONYMS

rāyera—of Rāya Rāmānanda; *ānanda*—happiness; *haila*—there was; *pustaka pāiyā*—getting those two books; *prabhu-saha*—with the Lord; *āsvādila*—tasted; *rākhila*—kept; *likhiyā*—writing.

TRANSLATION

Rāmānanda Rāya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each.

TEXT 326

'গোসাঞি' আইলা' গ্রামে হৈল কোলাহল।
প্রভুকে দেখিতে লোক আইল সকল॥ ৩২৬॥

'gosāñi' āilā' grāme haila kolāhala
prabhuke dekhite loka āila sakala

SYNONYMS

gosāñi—Śrī Caitanya Mahāprabhu; *āilā'*—has returned; *grāme*—in the village; *haila*—there was; *kolāhala*—commotion; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka*—people; *āila*—came there; *sakala*—all.

TRANSLATION

News spread in the village of Vidyānagara about Śrī Caitanya Mahāprabhu's arrival, and everyone came to see Him once again.

TEXT 327

লোক দেখি' রামানন্দ গেলা নিজ-ঘরে।
মধ্যাহ্নে উঠিলা প্রভু ভিক্ষা করিবারে॥ ৩২৭॥

loka dekhi' rāmānanda gelā nija-ghare
madhyāhne uṭhilā prabhu bhikṣā karibāre

SYNONYMS

loka dekhi'—seeing the people; *rāmānanda*—Rāya Rāmānanda; *gelā*—departed; *nija-ghare*—to his own home; *madhyāhne*—at noon; *uṭhilā prabhu*—Śrī Caitanya Mahāprabhu got up; *bhikṣā karibāre*—to take His lunch.

TRANSLATION

After seeing the people who gathered there, Śrī Rāmānanda Rāya returned to his own home. At noon, Śrī Caitanya Mahāprabhu got up to take His lunch.

TEXT 328

রাত্রিকালে রায় পুনঃ কৈল আগমন।
দুই জনে কৃষ্ণকথায় কৈল জাগরণ॥ ৩২৮॥

rātri-kāle rāya punaḥ kaila āgamana
dui jane kṛṣṇa-kathāya kaila jāgaraṇa

SYNONYMS

rātri-kāle—at night; *rāya*—Rāmānanda Rāya; *punaḥ*—again; *kaila*—did; *āgamana*—coming; *dui jane*—the two of them; *kṛṣṇa-kathāya*—in discourses on topics of Kṛṣṇa; *kaila*—did; *jāgaraṇa*—keeping the night.

TRANSLATION

Śrī Rāmānanda Rāya returned at night, and both he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

TEXT 329

দুই জনে কৃষ্ণকথা কহে রাত্রি-দিনে।
পরম-আনন্দে গেল পাঁচ-সাত দিনে॥ ৩২৯॥

dui jane kṛṣṇa-kathā kahe rātri-dine
parama-ānande gela pāñca-sāta dine

SYNONYMS

dui jane—both of them; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *parama-ānande*—in great happiness; *gela*—passed; *pāṅca-sāta dine*—five to seven days.

TRANSLATION

Rāmānanda Rāya and Śrī Caitanya Mahāprabhu discussed Kṛṣṇa day and night, and thus they passed from five to seven days in great happiness.

TEXT 330

রামানন্দ কহে,—প্রভু, তোমার আজ্ঞা পাঞা।
রাজাকে লিখিলুঁ আমি বিনয় করিয়া ॥ ৩৩০ ॥

rāmānanda kahe, ——prabhu, tomāra ājñā pāñā
rājāke likhiluṅ āmi vinaya kariyā

SYNONYMS

rāmānanda kahe—Rāmānanda Rāya said; *prabhu*—my dear Lord; *tomāra ājñā*—Your permission; *pāñā*—getting; *rājāke likhiluṅ*—have written a letter to the king; *āmi*—I; *vinaya kariyā*—with great humility.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, with Your permission I have already written a letter to the king with great humility.

TEXT 331

রাজা মোরে আজ্ঞা দিল নীলাচলে যাইতে।
চলিবার উদ্‌যোগ আমি লাগিয়াছি করিতে ॥ ৩৩১ ॥

rājā more ājñā dila nīlācale yāite
calibāra udyoga āmi lāgiyāchi karite

SYNONYMS

rājā—the king; *more*—unto me; *ājñā dila*—has given an order; *nīlācale yāite*—to go to Jagannātha Purī; *calibāra*—to go; *udyoga*—arrangement; *āmi*—I; *lāgiyāchi*—began; *karite*—to do.

TRANSLATION

"The king has already given me an order to return to Jagannātha Purī, and I am making arrangements to do this."

TEXT 332

প্রভু কহে,—এথা মোর এ-নিমিত্তে আগমন।
তোমা লঞা নীলাচলে করিব গমন ॥ ৩৩২ ॥

prabhu kahe, ——ethā mora e-nimitte āgamana
tomā lañā nīlācale kariba gamana

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *ethā*—here; *mora*—My; *e-nimitte*—for this reason; *āgamana*—coming back; *tomā lañā*—taking you; *nīlācale*—to Jagannātha Purī; *kariba*—I shall do; *gamana*—going.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is for this purpose alone that I have returned. I want to take you with Me to Jagannātha Purī."

TEXT 333

রায় কহে,—প্রভু, আগে চল নীলাচলে।
মোর সঙ্গে হাতী-ঘোড়া, সৈন্য-কোলাহলে ॥ ৩৩৩ ॥

rāya kahe, ——prabhu, āge cala nīlācale
mora saṅge hātī-ghoḍā, sainya-kolāhale

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *prabhu*—Lord; *āge cala*—You go ahead; *nīlācale*—to Jagannātha Purī; *mora saṅge*—with me; *hātī-ghoḍā*—elephants and horses; *sainya*—soldiers; *kolāhale*—tumultuous roaring.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, it is better that You proceed to Jagannātha Purī alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

TEXT 334

দিন-দশে ইহা-সবার করি' সমাধান।
তোমার পাছে পাছে আমি করিব প্রয়াণ ॥ ৩৩৪ ॥

dina-daśe ihā-sabāra kari' samādhāna
tomāra pāche pāche āmi kariba prayāṇa

SYNONYMS

dina-daśe—within ten days; *ihā-sabāra*—of all of this; *kari' samādhāna*—making adjustment; *tomāra*—You; *pāche pāche*—following; *āmi*—I; *kariba*—shall do; *prayāṇa*—going.

TRANSLATION

"I shall make arrangements within ten days. Following You, I shall go to Nīlācala without delay."

TEXT 335

তবে মহাপ্রভু তাঁরে আসিতে আজ্ঞা দিয়া।
নীলাচলে চলিলা প্রভু আনন্দিত হঞা॥ ৩৩৫॥

tabe mahāprabhu tāṅre āsite ājñā diyā
nīlācale calilā prabhu ānandita hañā

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *āsite*—to come; *ājñā diyā*—giving an order; *nīlācale*—to Jagannātha Purī; *calilā*—departed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ānandita hañā*—with great pleasure.

TRANSLATION

Giving orders to Rāmānanda Rāya to come to Nīlācala, Śrī Caitanya Mahāprabhu departed for Jagannātha Purī with great pleasure.

TEXT 336

যেই পথে পূর্বে প্রভু কৈলা আগমন।
সেই পথে চলিলা দেখি, সর্ব বৈষ্ণবগণ॥ ৩৩৬॥

yei pathe pūrve prabhu kailā āgamana
sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa

SYNONYMS

yei pathe—the path by which; *pūrve*—formerly; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came; *sei pathe*—by that way; *calilā*—departed; *dekhi*—seeing; *sarva*—all; *vaiṣṇava-gaṇa*—Vaiṣṇavas.

TRANSLATION

Śrī Caitanya Mahāprabhu returned by the same road He formerly took to Vidyānagara, and all the Vaiṣṇavas along the way saw Him again.

TEXT 337

যাহাঁ যায়, লোক উঠে হরিধ্বনি করি'।
দেখি' আনন্দিত-মন হৈলা গৌরহরি ॥ ৩৩৭ ॥

yāhāṅ yāya, loka uṭhe hari-dhvani kari'
dekhi' ānandita-mana hailā gaurahari

SYNONYMS

yāhāṅ yāya—wherever He goes; *loka uṭhe*—people stand up; *hari-dhvani kari'*—vibrating the holy name of Hare Kṛṣṇa *mantra*; *dekhi'*—by seeing; *ānandita*—happy; *mana*—in mind; *hailā*—became; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

TEXT 338

আলালনাথে আসি' কৃষ্ণদাসে পাঠাইল।
নিত্যানন্দ-আদি নিজগণে বোলাইল ॥ ৩৩৮ ॥

ālālanāthe āsi' kṛṣṇadāse pāṭhāila
nityānanda-ādi nija-gaṇe bolāila

SYNONYMS

ālālanāthe—to the place known as Ālālanātha; *āsi'*—coming; *kṛṣṇa-dāse*—Kṛṣṇadāsa, His assistant; *pāṭhāila*—sent ahead; *nityānanda*—Lord Nityānanda; *ādi*—and others; *nija-gaṇe*—personal associates; *bolāila*—called for.

TRANSLATION

When the Lord reached Ālālanātha, He sent His assistant Kṛṣṇadāsa ahead to call for Nityānanda and other personal associates.

TEXT 339

প্রভুর আগমন শুনি' নিত্যানন্দ রায়।
উঠিয়া চলিলা, প্রেমে থেহ নাহি পায় ॥ ৩৩৯ ॥

prabhura āgamana śuni' nityānanda rāya
uṭhiyā calilā, preme theha nāhi pāya

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—arrival; *śuni'*—hearing; *nityānanda rāya*—Lord Nityānanda; *uṭhiyā calilā*—got up and started; *preme*—in great ecstasy; *theha*—patience; *nāhi pāya*—does not get.

TRANSLATION

As soon as Nityānanda received news of Śrī Caitanya Mahāprabhu's arrival, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

TEXT 340

জগদানন্দ, দামোদর-পণ্ডিত, মুকুন্দ।
নাচিয়া চলিলা, দেহে না ধরে আনন্দ ॥ ৩৪০ ॥

jagadānanda, dāmodara-paṇḍita, mukunda
nāciyā calilā, dehe nā dhare ānanda

SYNONYMS

jagadānanda—Jagadānanda; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *mukunda*—Mukunda; *nāciyā*—dancing; *calilā*—departed; *dehe*—the body; *nā dhare*—does not hold; *ānanda*—happiness.

TRANSLATION

Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

TEXT 341

গোপীনাথাচার্য চলিলা আনন্দিত হঞা।
প্রভুরে মিলিলা সবে পথে লাগ্ পাঞা ॥ ৩৪১ ॥

gopīnāthācārya calilā ānandita hañā
prabhure mililā sabe pathe lāg pāñā

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *calilā*—departed; *ānandita*—in happiness; *hañā*—being; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *mililā*—met; *sabe*—all; *pathe*—along the way; *lāg*—contact; *pāñā*—getting.

TRANSLATION

Gopīnātha Ācārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

TEXT 342

প্রভু প্রেমাবেশে সবায় কৈল আলিঙ্গন।
প্রেমাবেশে সবে করে আনন্দ-ক্রন্দন॥ ৩৪২॥

prabhu premāveśe sabāya kaila āliṅgana
premāveśe sabe kare ānanda-krandana

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *prema-āveśe*—in ecstatic love; *sabāya*—all of them; *kaila āliṅgana*—embraced; *prema-āveśe*—in ecstatic love; *sabe kare*—all of them did; *ānanda-krandana*—crying in pleasure.

TRANSLATION

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

TEXT 343

সার্বভৌম ভট্টাচার্য আনন্দে চলিলা।
সমুদ্রের তীরে আসি' প্রভুরে মিলিলা॥৩৪৩॥

sārvabhauma bhaṭṭācārya ānande calilā
samudrera tīre āsi' prabhure mililā

SYNONYMS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *ānande*—in pleasure; *calilā*—went; *samudrera tīre*—on the beach by the ocean; *āsi'*—coming; *prabhure mililā*—met the Lord.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

TEXT 344

সার্বভৌম মহাপ্রভুর পড়িলা চরণে।
প্রভু তাঁরে উঠাঞা কৈল আলিঙ্গনে॥ ৩৪৪॥

sārvabhauma mahāprabhura paḍilā caraṇe
prabhu tāṅre uṭhāñā kaila āliṅgane

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *caraṇe*—at the feet; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *uṭhāñā*—getting up; *kaila āliṅgane*—embraced.

TRANSLATION

Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

TEXT 345

প্রেমাবেশে সার্বভৌম করিলা রোদনে।
সবা-সঙ্গে আইলা প্রভু ঈশ্বর-দরশনে ॥ ৩৪৫ ॥

premāveśe sārvabhauma karilā rodane
sabā-saṅge āilā prabhu īśvara-daraśane

SYNONYMS

prema-āveśe—in ecstatic love; *sārvabhauma*—Sārvabhauma; *karilā rodane*—cried; *sabā-saṅge*—with all of them; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *īśvara-daraśane*—to see the Jagannātha temple.

TRANSLATION

Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then, accompanied by them all, the Lord went to the temple of Jagannātha.

TEXT 346

জগন্নাথ-দরশন প্রেমাবেশে কৈল।
কম্প-স্বেদ-পুলকাশ্রুতে শরীর ভাসিল ॥ ৩৪৬ ॥

jagannātha-daraśana premāveśe kaila
kampa-sveda-pulakāśrute śarīra bhāsila

SYNONYMS

jagannātha-daraśana—visiting Lord Jagannātha; *prema-āveśe*—in ecstatic love; *kaila*—made; *kampa*—trembling; *sveda*—perspiration; *pulaka*—jubilation; *aśrute*—with tears; *śarīra*—the whole body; *bhāsila*—was inundated.

TRANSLATION

Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Śrī Caitanya Mahāprabhu.

TEXT 347

বহু নৃত্যগীত কৈল প্রেমাবিষ্ট হঞা।
পাণ্ডাপাল আইল সবে মালা-প্রসাদ লঞা॥ ৩৪৭॥

bahu nṛtya-gīta kaila premāviṣṭa hañā
pāṇḍā-pāla āila sabe mālā-prasāda lañā

SYNONYMS

bahu—much; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *prema-āviṣṭa*—in ecstatic love; *hañā*—being; *pāṇḍā-pāla*—the priests and attendants; *āila*—came; *sabe*—all; *mālā-prasāda*—a garland and remnants of the food of Jagannātha; *lañā*—offering.

TRANSLATION

In ecstatic love Śrī Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannātha's food.

PURPORT

Those who are priests engaged in Lord Jagannātha's service are called *pāṇḍās* or *paṇḍitas,* and they are *brāhmaṇas.* The attendants who look after the temple's external affairs are called *pālas.* Both priests and attendants went together to see Śrī Caitanya Mahāprabhu.

TEXT 348

মালা-প্রসাদ পাঞা প্রভু সুস্থির হইলা।
জগন্নাথের সেবক সব আনন্দে মিলিলা॥ ৩৪৮॥

mālā-prasāda pāñā prabhu susthira ha-ilā
jagannāthera sevaka saba ānande mililā

SYNONYMS

mālā-prasāda—the garland and *prasāda*; *pāñā*—getting; *prabhu*—Śrī Caitanya Mahāprabhu; *su-sthira ha-ilā*—became patient; *jagannāthera*—of Lord Jagannātha; *sevaka*—servants; *saba*—all; *ānande mililā*—met Him in great pleasure.

TRANSLATION

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasāda of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

TEXT 349

কাশীমিশ্র আসি' প্রভুর পড়িলা চরণে।
মান্য করি' প্রভু তাঁরে কৈল আলিঙ্গনে॥ ৩৪৯॥

kāśī-miśra āsi' prabhura paḍilā caraṇe
mānya kari' prabhu tāṅre kaila āliṅgane

SYNONYMS

kāśī-miśra—Kāśī Miśra; *āsi'*—coming; *prabhura*—of the Lord; *paḍilā*—fell down; *caraṇe*—at the feet; *mānya kari'*—with great respect; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kaila*—did; *āliṅgane*—embracing.

TRANSLATION

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

TEXT 350

প্রভু লঞা সার্বভৌম নিজ-ঘরে গেলা।
মোর ঘরে ভিক্ষা বলি' নিমন্ত্রণ কৈলা॥ ৩৫০॥

prabhu lañā sārvabhauma nija-ghare gelā
mora ghare bhikṣā bali' nimantraṇa kailā

SYNONYMS

prabhu lañā—taking Lord Śrī Caitanya Mahāprabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nija-ghare*—to his own home; *gelā*—went; *mora*—my; *ghare*—at home; *bhikṣā*—luncheon; *bali'*—saying; *nimantraṇa kailā*—invited.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

TEXT 351

দিব্য মহাপ্রসাদ অনেক আনাইল।
পীঠা-পানা আদি জগন্নাথ যে খাইল ॥ ৩৫১ ॥

divya mahā-prasāda aneka ānāila
pīṭhā-pānā ādi jagannātha ye khāila

SYNONYMS

divya—very nice; *mahā-prasāda*—remnants of food from Jagannātha; *aneka*—various; *ānāila*—brought; *pīṭhā-pānā ādi*—such as cakes and condensed milk; *jagannātha*—Lord Jagannātha; *ye*—which; *khāila*—ate.

TRANSLATION

Sārvabhauma Bhaṭṭācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed milk preparations.

TEXT 352

মধ্যাহ্ন করিলা প্রভু নিজগণ লঞা।
সার্বভৌম-ঘরে ভিক্ষা করিলা আসিয়া ॥ ৩৫২ ॥

madhyāhna karilā prabhu nija-gaṇa lañā
sārvabhauma-ghare bhikṣā karilā āsiyā

SYNONYMS

madhyāhna—noon lunch; *karilā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by associates; *sārvabhauma-ghare*—at the home of Sārvabhauma Bhaṭṭācārya; *bhikṣā*—lunch; *karilā*—performed; *āsiyā*—coming.

TRANSLATION

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhaṭṭācārya's house and took His noon lunch there.

TEXT 353

ভিক্ষা করাঞা তাঁরে করাইল শয়ন।
আপনে সার্বভৌম করে পাদসম্বাহন ॥ ৩৫৩ ॥

bhikṣā karāñā tāṅre karāila śayana
āpane sārvabhauma kare pāda-saṁvāhana

SYNONYMS

bhikṣā karāñā—after giving lunch; *tāṅre*—Him; *karāila*—made; *śayana*—lie down to rest; *āpane*—personally; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *pāda-saṁvāhana*—massaging the legs.

TRANSLATION

After offering food to Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya made Him lie down to rest, and he personally began to massage the legs of the Lord.

TEXT 354

প্রভু তাঁরে পাঠাইল ভোজন করিতে।
সেই রাত্রি তাঁর ঘরে রহিলা তাঁর প্রীতে॥ ৩৫৪॥

prabhu tāṅre pāṭhāila bhojana karite
sei rātri tāṅra ghare rahilā tāṅra prīte

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *pāṭhāila*—sent; *bhojana karite*—to take lunch; *sei rātri*—that night; *tāṅra ghare*—at his home; *rahilā*—remained; *tāṅra prīte*—just to satisfy him.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Sārvabhauma Bhaṭṭācārya to take his lunch, and the Lord remained that night in his home just to please him.

TEXT 355

সার্বভৌম-সঙ্গে আর লঞা নিজগণ।
তীর্থযাত্রা-কথা কহি' কৈল জাগরণ॥ ৩৫৫॥

sārvabhauma-saṅge āra lañā nija-gaṇa
tīrtha-yātrā-kathā kahi' kaila jāgaraṇa

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *āra*—and; *lañā nija-gaṇa*—taking His own associates; *tīrtha-yātrā-kathā*—topics of the pilgrimage; *kahi'*—telling; *kaila*—did; *jāgaraṇa*—keeping the night.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates remained with Sārvabhauma Bhaṭṭācārya. They stayed awake the entire night hearing the narration of the Lord's pilgrimage.

TEXT 356

প্রভু কহে,—এত তীর্থ কৈলুঁ পর্যটন।
তোমা-সম বৈষ্ণব না দেখিলুঁ একজন ॥ ৩৫৬ ॥

prabhu kahe, ——eta tīrtha kailuṅ paryaṭana
tomā-sama vaiṣṇava nā dekhiluṅ eka-jana

SYNONYMS

prabhu kahe—the Lord said; *eta tīrtha*—to so many holy places; *kailuṅ paryaṭana*—I have traveled; *tomā-sama*—like you; *vaiṣṇava*—devotee; *nā*—not; *dekhiluṅ*—I could see; *eka-jana*—one man.

TRANSLATION

The Lord told Sārvabhauma Bhaṭṭācārya, "I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."

TEXT 357

এক রামানন্দ রায় বহু সুখ দিল।
ভট্ট কহে,—এই লাগি' মিলিতে কহিল ॥ ৩৫৭ ॥

eka rāmānanda rāya bahu sukha dila
bhaṭṭa kahe, ——ei lāgi' milite kahila

SYNONYMS

eka—one; *rāmānanda rāya*—Rāmānanda Rāya; *bahu sukha*—much pleasure; *dila*—gave; *bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya replied; *ei lāgi'*—for this reason; *milite*—to meet; *kahila*—I requested.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I received much pleasure from the talks of Rāmānanda Rāya." Bhaṭṭācārya replied, "For this reason I requested that You meet him."

PURPORT

In the *Śrī Caitanya-candrodaya* (eighth part) Śrī Caitanya Mahāprabhu said, "Sārvabhauma, I have traveled to many holy places, but I cannot find a Vaiṣṇava as good as you anywhere. However, I must admit that Rāmānanda Rāya is wonderful."

Sārvabhauma Bhaṭṭācārya replied, "Therefore, my Lord,I requested that You see him."

Śrī Caitanya Mahāprabhu then said, "There are, of course, many Vaiṣṇavas in these holy places, and most of them worship Lord Nārāyaṇa. Others, who are called Tattvavādīs, are also Lakṣmī-Nārāyaṇa worshipers, but they do not belong to the pure Vaiṣṇava cult. There are many worshipers of Lord Śiva, and there are also many atheists. Regardless, My dear Bhaṭṭācārya, I very much like Rāmānanda Rāya and his opinions."

TEXT 358

তীর্থযাত্রা-কথা এই কৈলুঁ সমাপন।
সংক্ষেপে কহিলুঁ, বিস্তার না যায় বর্ণন॥ ৩৫৮॥

tīrtha-yātrā-kathā ei kailuṅ samāpana
saṅkṣepe kahiluṅ, vistāra nā yāya varṇana

SYNONYMS

tīrtha-yātrā-kathā—topics of the pilgrimage; *ei*—these; *kailuṅ samāpana*—I have finished; *saṅkṣepe kahiluṅ*—I have described in brief; *vistāra*—expansively; *nā yāya varṇana*—it is not possible to describe.

TRANSLATION

Thus I have ended my narration about Śrī Caitanya Mahāprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at Śiyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāha. Near Śiyālī and Cidambaram there is a temple known as Śrī Muṣṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Ārkaṭa. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's conclusion.

TEXT 359

অনন্ত চৈতন্যলীলা কহিতে না জানি।
লোভে লজ্জা খাঞা তার করি টানাটানি ॥ ৩৫৯ ॥

ananta caitanya-līlā kahite nā jāni
lobhe lajjā khāñā tāra kari ṭānāṭāni

SYNONYMS

ananta—unlimited; *caitanya-līlā*—pastimes of Lord Caitanya; *kahite*—to speak; *nā jāni*—I do not know; *lobhe*—out of greed; *lajjā khāñā*—becoming shameless; *tāra*—of them; *kari*—I do; *ṭānāṭāni*—some attempt only.

TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

TEXT 360

প্রভুর তীর্থযাত্রা-কথা শুনে যেই জন।
চৈতন্যচরণে পায় গাঢ় প্রেমধন ॥ ৩৬০ ॥

prabhura tīrtha-yātrā-kathā śune yei jana
caitanya-caraṇe pāya gāḍha prema-dhana

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *tīrtha-yātrā*—touring of sacred pilgrimages; *kathā*—topics about; *śune*—hears; *yei*—who; *jana*—person; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *pāya*—gets; *gāḍha*—deep; *prema-dhana*—riches of ecstatic love.

TRANSLATION

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither *Śrīmad-Bhāgavatam*

nor Śrī Caitanya Mahāprabhu accepts this sense gratificatory worship to be of any spiritual significance." The Māyāvādīs imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o'-the-wisp or a flower in the sky. Both Māyāvādīs and those who imagine forms of God are misguided. According to them, worship of the Deity or any form of the Lord is a result of the conditioned soul's illusion. However, Śrī Caitanya Mahāprabhu confirms the conclusion of *Śrīmad-Bhāgavatam* on the strength of His philosophy of *acintya-bhedābheda-tattva*. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Śrī Caitanya Mahāprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic *yogīs*. The realization of such men is simply a waste of time and energy.

To set the example, Śrī Caitanya Mahāprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaiṣṇava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Māyāvādīs. *Brahma-saṁhitā* supports this. A Vaiṣṇava's visit to the temple of Lord Śiva is different from a nondevotee's visit. The nondevotee considers the deity of Lord Śiva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaiṣṇava sees Lord Śiva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Śrī Caitanya Mahāprabhu, and it is confirmed by *Bhagavad-gītā:*

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Śrī Caitanya Mahāprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Śrī Caitanya Mahāprabhu and visit all temples. Sometimes mundane *sahajiyās* suppose that the *gopīs* visited the temple of Kātyāyanī in the same way mundane people visit the temple of Devī. However, the *gopīs* prayed to Kātyāyanī to grant them Kṛṣṇa as their husband. Mundaners visit the temple of Kātyāyanī to receive some ma-

terial profit. That is the difference between a Vaiṣṇava's visit and a nondevotee's visit.

Not understanding the process of the disciplic succession, so-called logicians put forward the theory of henotheism (*pañcopāsanā*); that is, they believe that the worship of one god does not deny the existence of other gods. Such philosophical speculation is not accepted by Śrī Caitanya Mahāprabhu or by Vaiṣṇavas. Impersonalists may accept any number of deities, but Vaiṣṇavas only accept Kṛṣṇa as the Supreme and reject all others. Māyāvāda deity worship is certainly idolatry, and their imaginary deity worship has recently been transformed into Māyāvāda impersonalism. For want of Kṛṣṇa consciousness, people are victimized by the Māyāvāda philosophy, and consequently they sometimes become staunch atheists. However, Śrī Caitanya Mahāprabhu established the process of self-realization by His own personal behavior. As stated in *Caitanya-caritāmṛta:*

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

"The *mahā-bhāgavata,* the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he sees the form of the Supreme Lord immediately manifest. Seeing the energy of the Supreme Personality of Godhead, the Vaiṣṇava immediately remembers the transcendental form of the Lord." (Cc. *Madhya* 8.274)

TEXT 361

চৈতন্যচরিত শুন শ্রদ্ধা-ভক্তি করি' ।
মাৎসর্য ছাড়িয়া মুখে বল 'হরি' 'হরি' ॥ ৩৬১ ॥

caitanya-carita śuna śraddhā-bhakti kari'
mātsarya chāḍiyā mukhe bala 'hari' 'hari'

SYNONYMS

caitanya-carita—the activities of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *śraddhā*—faith; *bhakti*—devotion; *kari'*—accepting; *mātsarya*—envy; *chāḍiyā*—giving up; *mukhe*—by the mouth; *bala*—say; *hari hari*—the holy name of the Lord (Hari, Hari).

TRANSLATION

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

TEXT 362

এই কলিকালে আর নাহি কোন ধর্ম।
বৈষ্ণব, বৈষ্ণবশাস্ত্র, এই কহে মর্ম ॥ ৩৬২ ॥

ei kali-kāle āra nāhi kona dharma
vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma

SYNONYMS

ei kali-kāle—in this age of Kali; *āra*—other; *nāhi kona*—there is not any; *dharma*—religious principle; *vaiṣṇava*—devotee; *vaiṣṇava-śāstra*—devotional literature; *ei kahe marma*—this is the purport.

TRANSLATION

In this age of Kali, there are no genuine religious principles. There are only the Vaiṣṇava devotees and the Vaiṣṇava devotional scriptures. This is the sum and substance of everything.

PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with faith, he can be freed from his envious position. *Śrīmad-Bhāgavatam* is meant for such nonenvious persons (*nirmatsarāṇāṁ satām*). In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the *mahā-mantra.* That is the sum and substance of eternal religion, known as *sanātana-dharma.* The real Vaiṣṇava is a pure devotee and fully realized soul, and a Vaiṣṇava *śāstra* refers to *śruti,* or the *Vedas,* which are called *śabda-pramāṇa,* the evidence of transcendental sound. If one strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead, he will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In *Śrīmad-Bhāgavatam* (11.19.17), it is said:

śrutiḥ pratyakṣam aitihyam
anumānaṁ catuṣṭayam
pramāṇeṣv anavasthānād
vikalpāt sa virajyate

"Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth."

TEXT 363

চৈতন্যচন্দ্রের লীলা—অগাধ, গম্ভীর।
প্রবেশ করিতে নারি,- স্পর্শি রহি' তীর ॥ ৩৬৩ ॥

caitanya-candrera līlā——agādha, gambhīra
praveśa karite nāri, ——sparśi rahi' tīra

SYNONYMS

caitanya-candrera līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *agādha*—unfathomable; *gambhīra*—deep; *praveśa karite*—to enter into; *nāri*—I am unable; *sparśi*—I touch; *rahi' tīra*—standing on the bank.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

TEXT 364

চৈতন্যচরিত শ্রদ্ধায় শুনে যেই জন।
যতেক বিচারে, তত পায় প্রেমধন ॥ ৩৬৪ ॥

caitanya-caritra śraddhāya śune yei jana
yateka vicāre, tata pāya prema-dhana

SYNONYMS

caitanya-carita—the pastimes of Śrī Caitanya Mahāprabhu; *śraddhāya*—with faith; *śune*—hears; *yei jana*—which person; *yateka vicāre*—as far as he analytically studies; *tata*—so far; *pāya*—he gets; *prema-dhana*—the riches of ecstatic love.

TRANSLATION

Whoever hears the pastimes of Śrī Caitanya Mahāprabhu with faith, analytically studying them, attains the ecstatic riches of love of Godhead.

TEXT 365

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৬৫ ॥

śrī-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha and always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

PURPORT

As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Ninth Chapter, describing Śrī Caitanya Mahāprabhu's travels to many holy places in South India.*

CHAPTER 10

The Lord's Return to Jagannātha Purī

While Śrī Caitanya Mahāprabhu was traveling in South India, Sārvabhauma Bhaṭṭācārya had many talks with King Pratāparudra. When Mahārāja Pratāparudra requested the Bhaṭṭācārya to arrange an interview with the Lord, Bhaṭṭācārya assured him that he would try to do so as soon as Caitanya Mahāprabhu returned from South India. When the Lord returned to Jagannātha Purī from His South Indian tour, He lived at the home of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya introduced many Vaiṣṇavas to Śrī Caitanya Mahāprabhu after His return. The father of Rāmānanda Rāya, Bhavānanda Rāya, offered another son named Vāṇīnātha Paṭṭanāyaka for the Lord's service. Śrī Caitanya Mahāprabhu informed His associates about the pollution of Kṛṣṇadāsa brought about by his association with the Bhaṭṭathāris, and thus the Lord proposed to give him leave. Nityānanda Prabhu sent Kṛṣṇadāsa to Bengal to inform the Navadvīpa devotees about the Lord's return to Jagannātha Purī. All the devotees of Navadvīpa thus began arranging to come to Jagannātha Purī. At this time Paramānanda Purī was at Navadvīpa, and immediately upon hearing news of the Lord's return, he started for Jagannātha Purī accompanied by a *brāhmaṇa* named Kamalākānta. Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, was educated at Vārāṇasī. He accepted the renounced order from Caitanyānanda, but he himself took the name of Svarūpa. Thus he arrived at the lotus feet of Śrī Caitanya Mahāprabhu. After the demise of Śrī Īśvara Purī, his disciple Govinda, following his instructions, went to see Caitanya Mahāprabhu. Due to his relationship with Keśava Bhāratī, Brahmānanda Bhāratī was also respectfully received by Śrī Caitanya Mahāprabhu. When he arrived at Jagannātha Purī, he was advised to give up the deerskin clothing he wore. When Brahmānanda understood Śrī Caitanya Mahāprabhu correctly, he accepted Him as Kṛṣṇa himself. However, when Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu as Kṛṣṇa, the Lord immediately protested. In the meantime, Kāśīśvara Gosvāmī also came to see Caitanya Mahāprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahāprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.

TEXT 1

তং বন্দে গৌরজলদং স্বস্য যো দর্শনামৃতৈঃ।
বিচ্ছেদাবগ্রহম্লান-ভক্তশস্যান্যজীবয়ৎ ॥ ১ ॥

taṁ vande gaura-jaladaṁ
svasya yo darśanāmṛtaiḥ
vicchedāvagraha-mlāna-
bhakta-śasyāny ajīvayat

SYNONYMS

tam—unto Him; *vande*—I offer my respectful obeisances; *gaura*—Śrī Caitanya Mahāprabhu; *jala-dam*—rain cloud; *svasya*—of Himself; *yaḥ*—He who; *darśana-amṛtaiḥ*—by the nectar of the audience; *viccheda*—because of separation; *avagraha*—scarcity of rain; *mlāna*—morose, dried up; *bhakta*—devotees; *śasyāni*—food grains; *ajīvayat*—saved.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛndra*—to all the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya. All glories to Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.

TEXT 3

পূর্বে যবে মহাপ্রভু চলিলা দক্ষিণে।
প্রতাপরুদ্র রাজা তবে বোলাইল সার্বভৌমে ॥ ৩ ॥

pūrve yabe mahāprabhu calilā dakṣiṇe
pratāparudra rājā tabe bolāila sārvabhaume

SYNONYMS

pūrve—formerly; *yabe*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *dakṣiṇe*—for His South Indian tour; *pratāparudra*—Pratāparudra; *rājā*—the King; *tabe*—at that time; *bolāila*—called for; *sārvabhaume*—Sārvabhauma Bhaṭṭācārya.

TRANSLATION

When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra called Sārvabhauma Bhaṭṭācārya to his palace.

TEXT 4

বসিতে আসন দিল করি' নমস্কারে।
মহাপ্রভুর বার্তা তবে পুছিল তাঁহারে॥ ৪॥

vasite āsana dila kari' namaskāre
mahāprabhura vārtā tabe puchila tāṅhāre

SYNONYMS

vasite—to sit; *āsana*—sitting place; *dila*—offered; *kari'*—doing; *namaskāre*—obeisances; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vārtā*—news; *tabe*—at that time; *puchila*—inquired; *tāṅhāre*—from him.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya met with the King, the King offered him a seat with all respects and inquired about news of Śrī Caitanya Mahāprabhu.

TEXT 5

শুনিলাঙ তোমার ঘরে এক মহাশয়।
গৌড় হইতে আইলা, তেঁহো মহা-কৃপাময়॥ ৫॥

śunilāṅa tomāra ghare eka mahāśaya
gauḍa ha-ite āilā, teṅho mahā-kṛpāmaya

SYNONYMS

śunilāṅa—I have heard; *tomāra*—your; *ghare*—at home; *eka*—one; *mahāśaya*—great personality; *gauḍa ha-ite*—from Bengal; *āilā*—has come; *teṅho*—He; *mahā-kṛpā-maya*—very merciful.

TRANSLATION

The King said to the Bhaṭṭācārya, "I have heard that one great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

TEXT 6

তোমারে বহু কৃপা কৈলা, কহে সর্বজন।
কৃপা করি' করাহ মোরে তাঁহার দর্শন ॥ ৬ ॥

tomāre bahu kṛpā kailā, kahe sarva-jana
kṛpā kari' karāha more tāṅhāra darśana

SYNONYMS

tomāre—unto you; *bahu kṛpā*—great mercy; *kailā*—showed; *kahe*—says; *sarva-jana*—everyone; *kṛpā kari'*—being merciful; *karāha*—arrange; *more*—for me; *tāṅhāra*—His; *darśana*—interview.

TRANSLATION

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

TEXT 7

ভট্ট কহে,—যে শুনিলা সব সত্য হয়।
তাঁর দর্শন তোমার ঘটন না হয় ॥ ৭ ॥

bhaṭṭa kahe,—ye śunilā saba satya haya
tāṅra darśana tomāra ghaṭana nā haya

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya replied; *ye*—what; *śunilā*—you have heard; *saba*—all; *satya*—true; *haya*—is; *tāṅra darśana*—His interview; *tomāra*—of you; *ghaṭana*—happening; *nā haya*—is not.

TRANSLATION

The Bhaṭṭācārya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

TEXT 8

বিরক্ত সন্ন্যাসী তেঁহো রহেন নির্জনে।
স্বপ্নেহ না করেন তেঁহো রাজদরশনে ॥ ৮ ॥

virakta sannyāsī teṅho rahena nirjane
svapneha nā karena teṅho rāja-daraśane

SYNONYMS

virakta—detached; *sannyāsī*—in the renounced order; *teṅho*—He; *rahena*—keeps Himself; *nirjane*—in a solitary place; *svapneha*—even in dreams; *nā*—does not; *karena*—do; *teṅho*—he; *rāja-daraśane*—interview with a king.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

TEXT 9

তথাপি প্রকারে তোমা করাইতাম দরশন।
সম্প্রতি করিলা তেঁহো দক্ষিণ গমন ॥ ৯ ॥

tathāpi prakāre tomā karāitāma daraśana
samprati karilā teṅho dakṣiṇa gamana

SYNONYMS

tathāpi—yet; *prakāre*—somehow or other; *tomā*—you; *karāitāma*—I would have arranged; *daraśana*—interview; *samprati*—recently; *karilā*—has done; *teṅho*—He; *dakṣiṇa*—to the southern part of India; *gamana*—departure.

TRANSLATION

"Still, I would have tried to arrange your interview, but He has recently left to tour South India."

TEXT 10

রাজা কহে,—জগন্নাথ ছাড়ি' কেনে গেলা।
ভট্ট কহে,—মহাস্তের এই এক লীলা ॥ ১০ ॥

rājā kahe, ——jagannātha chāḍi' kene gelā
bhaṭṭa kahe, ——mahāntera ei eka līlā

SYNONYMS

rājā kahe—the King said; *jagannātha chāḍi'*—leaving the palace of Lord Jagannātha; *kene gelā*—why did He leave; *bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya replied; *mahāntera*—of a great person; *ei*—this; *eka*—one; *līlā*—pastime.

TRANSLATION

The King asked, "Why has He left Jagannātha Purī?" Bhaṭṭācārya replied, "Such are the pastimes of a great personality.

TEXT 11

তীর্থ পবিত্র করিতে করে তীর্থভ্রমণ।
সেই ছলে নিস্তারয়ে সাংসারিক জন ॥ ১১ ॥

tīrtha pavitra karite kare tīrtha-bhramaṇa
sei chale nistāraye sāṁsārika jana

SYNONYMS

tīrtha—holy places; *pavitra karite*—to purify; *kare*—does; *tīrtha-bhramaṇa*—touring in places of pilgrimage; *sei chale*—on that plea; *nistāraye*—delivers; *sāṁsārika*—conditioned; *jana*—souls.

TRANSLATION

"Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahāprabhu is visiting many tīrthas and delivering many, many conditioned souls.

TEXT 12

ভবদ্বিধা ভাগবতাস্তীর্থীভূতাঃ স্বয়ং বিভো।
তীর্থীকুর্বন্তি তীর্থানি স্বান্তঃস্থেন গদাভৃতা ॥ ১২ ॥

bhavad-vidhā bhāgavatās
tīrthī-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā

SYNONYMS

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrthī*—as holy places of pilgrimage; *bhūtāḥ*—existing; *svayam*—themselves; *vibho*—O almighty

one; *tīrthī-kurvanti*—make into holy places of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—being situated in their hearts; *gadā-bhṛtā*—by the Personality of Godhead.

TRANSLATION

"'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse spoken by Mahārāja Yudhiṣṭhira to Vidura in the *Śrīmad-Bhāgavatam* (1.13.10) is also quoted in the *Ādi-līlā* (1.63).

TEXT 13

বৈষ্ণবের এই হয় এক স্বভাব নিশ্চল ।
তেঁহো জীব নহেন, হন স্বতন্ত্র ঈশ্বর ॥ ১৩ ॥

vaiṣṇavera ei haya eka svabhāva niścala
teṅho jīva nahena, hana svatantra īśvara

SYNONYMS

vaiṣṇavera—of great devotees; *ei*—this; *haya*—is; *eka*—one; *sva-bhāva*—nature; *niścala*—unflinching; *teṅho*—he; *jīva*—conditioned soul; *nahena*—is not; *hana*—is; *svatantra*—independent; *īśvara*—controller.

TRANSLATION

"A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaiṣṇava. Actually, Śrī Caitanya Mahāprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim them. This is the business of a Vaiṣṇava. A Vaiṣṇava is unhappy to see others materially enmeshed. Although Śrī Caitanya Mahāprabhu is the worshipable Deity of all Vaiṣṇavas, the activities of a Vaiṣṇava were taught by Him. Nonetheless, He is the complete and independent Supreme Personality of

Godhead. He is *pūrṇaḥ śuddho nitya-muktaḥ*. He is complete, completely uncontaminated and eternal. He is *sanātana,* for He has no beginning or end.

TEXT 14

রাজা কহে,—তাঁরে তুমি যাইতে কেনে দিলে।
পায় পড়ি' যত্ন করি' কেনে না রাখিলে ॥ ১৪ ॥

rājā kahe, ——tāṅre tumi yāite kene dile
pāya paḍi' yatna kari' kene nā rākhile

SYNONYMS

rājā kahe—the King said; *tāṅre*—Him; *tumi*—you; *yāite*—to go; *kene*—why; *dile*—allowed; *pāya*—at His lotus feet; *paḍi'*—falling; *yatna kari'*—endeavoring very much; *kene*—why; *nā*—not; *rākhile*—kept.

TRANSLATION

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

TEXT 15

ভট্টাচার্য কহে,—তেঁহো স্বয়ং ঈশ্বর স্বতন্ত্র।
সাক্ষাৎ শ্রীকৃষ্ণ, তেঁহো নহে পরতন্ত্র ॥ ১৫ ॥

bhaṭṭācārya kahe, ——teṅho svayaṁ īśvara svatantra
sākṣāt śrī-kṛṣṇa, teṅho nahe para-tantra

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma replied; *teṅho*—He; *svayam*—personally; *īśvara*—the Supreme Personality of Godhead; *svatantra*—independent; *sākṣāt*—directly; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *teṅho*—He; *nahe*—is not; *para-tantra*—dependent on anyone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Kṛṣṇa Himself, He is not dependent on anyone.

TEXT 16

তথাপি রাখিতে তাঁরে বহু যত্ন কৈলুঁ।
ঈশ্বরের স্বতন্ত্র ইচ্ছা, রাখিতে নারিলুঁ ॥ ১৬ ॥

tathāpi rākhite tāṅre bahu yatna kailuṅ
īśvarera svatantra icchā, rākhite nāriluṅ

SYNONYMS

tathāpi—still; *rākhite*—to keep; *tāṅre*—Him; *bahu*—various; *yatna*—endeavors; *kailuṅ*—I made; *īśvarera*—of the Supreme Personality of Godhead; *svatantra*—independent; *icchā*—desire; *rākhite*—to keep; *nāriluṅ*—I was unable.

TRANSLATION

"Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

TEXT 17

রাজা কহে,—ভট্ট তুমি বিজ্ঞশিরোমণি।
তুমি তাঁরে 'কৃষ্ণ' কহ, তাতে সত্য মানি॥ ১৭॥

rājā kahe, ——bhaṭṭa tumi vijña-śiromaṇi
tumi tāṅre 'kṛṣṇa' kaha, tāte satya māni

SYNONYMS

rājā kahe—the King said; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *tumi*—you; *vijña-śiromaṇi*—the most experienced learned scholar; *tumi*—you; *tāṅre*—Him; *kṛṣṇa kaha*—address as Lord Kṛṣṇa; *tāte*—your statement; *satya māni*—I accept as true.

TRANSLATION

The King said, "Bhaṭṭācārya, you are the most learned and experienced person I know. Therefore when you address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.

PURPORT

This is the way to advance in spiritual science. One must accept the words of an *ācārya,* a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous *ācārya* without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sārvabhauma Bhaṭṭācārya was a *brāhmaṇa* and a realized soul, whereas Pratāparudra was a *kṣatriya. Kṣatriya* kings used to obey very faithfully the orders of learned *brāhmaṇas* and saintly persons, and in this way they would rule their

country. Similarly, *vaiśyas* used to follow the king's orders, and the *śūdras* used to serve the three higher castes. In this way the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* used to live cooperatively performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

TEXT 18

পুনরপি ইহাঁ তাঁর হৈলে আগমন।
একবার দেখি' করি সফল নয়ন॥ ১৮॥

punarapi ihāṅ tāṅra haile āgamana
eka-bāra dekhi' kari saphala nayana

SYNONYMS

punarapi—again; *ihāṅ*—here; *tāṅra*—His; *haile*—when there is; *āgamana*—arrival; *eka-bāra*—once; *dekhi'*—seeing; *kari*—I make; *sa-phala*—fruitful; *nayana*—my eyes.

TRANSLATION

"When Śrī Caitanya Mahāprabhu returns again, I wish to see Him just once in order to make my eyes perfect."

TEXT 19

ভট্টাচার্য কহে,—তেঁহো আসিবে অল্পকালে।
রহিতে তাঁরে এক স্থান চাহিয়ে বিরলে॥ ১৯॥

bhaṭṭācārya kahe, ——teṅho āsibe alpa-kāle
rahite tāṅre eka sthāna cāhiye virale

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *teṅho*—He; *āsibe*—will come; *alpa-kāle*—very soon; *rahite*—to keep; *tāṅre*—Him; *eka*—one; *sthāna*—place; *cāhiye*—I want; *virale*—secluded.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "His Holiness Lord Śrī Caitanya Mahāprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

TEXT 20

ঠাকুরের নিকট, আর হইবে নির্জনে।
এমত নির্ণয় করি' দেহ' এক স্থানে ॥ ২০ ॥

ṭhākurera nikaṭa, āra ha-ibe nirjane
e-mata nirṇaya kari' deha' eka sthāne

SYNONYMS

ṭhākurera nikaṭa—near the place of Lord Jagannātha; *āra*—also; *ha-ibe*—must be; *nirjane*—secluded; *e-mata*—in this way; *nirṇaya kari'*—considering carefully; *deha'*—please give; *eka sthāne*—one place.

TRANSLATION

"Lord Caitanya's residence should be very secluded and also near the temple of Jagannātha. Please consider this proposal and give me a nice place for Him."

TEXT 21

রাজা কহে,—ঐছে কাশীমিশ্রের ভবন।
ঠাকুরের নিকট, হয় পরম নির্জন ॥ ২১ ॥

rājā kahe, —aiche kāśī-miśrera bhavana
ṭhākurera nikaṭa, haya parama nirjana

SYNONYMS

rājā kahe—the King replied; *aiche*—exactly like that; *kāśī-miśrera bhavana*—the house of Kāśī Miśra; *ṭhākurera nikaṭa*—near Lord Jagannātha; *haya*—is; *parama*—very; *nirjana*—secluded.

TRANSLATION

The King replied, "Kāśī Miśra's house is exactly what you require. It is near the temple and is very secluded, calm and quiet."

TEXT 22

এত কহি' রাজা রহে উৎকণ্ঠিত হঞা।
ভট্টাচার্য কাশীমিশ্রে কহিল আসিয়া ॥ ২২ ॥

eta kahi' rājā rahe utkaṇṭhita hañā
bhaṭṭācārya kāśī-miśre kahila āsiyā

SYNONYMS

eta kahi'—saying this; *rājā*—the King; *rahe*—remained; *utkaṇṭhita*—very anxious; *hañā*—being; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kāśī-miśre*—unto Kāśī Miśra; *kahila*—said; *āsiyā*—coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sārvabhauma Bhaṭṭācārya then went to Kāśī Miśra to convey the King's desire.

TEXT 23

কাশীমিশ্র কহে,—আমি বড় ভাগ্যবান্।
মোর গৃহে 'প্রভুপাদের' হবে অবস্থান ॥ ২৩ ॥

kāśī-miśra kahe, ——āmi baḍa bhāgyavān
mora gṛhe 'prabhu-pādera' habe avasthāna

SYNONYMS

kāśī-miśra kahe—Kāśī Miśra said; *āmi*—I; *baḍa*—very much; *bhāgyavān*—fortunate; *mora gṛhe*—in my home; *prabhu-pādera*—of the Lord of the *prabhus*; *habe*—there will be; *avasthāna*—staying.

TRANSLATION

When Kāśī Miśra heard the proposal, he said, "I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all prabhus, will stay at my home."

PURPORT

In this verse the word Prabhupāda, referring to Śrī Caitanya Mahāprabhu, is significant. Regarding this, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda comments, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself, Śrī Kṛṣṇa, and all His servants address Him as Prabhupāda. This means that there are many *prabhus* taking shelter under His lotus feet." The pure Vaiṣṇava is addressed as *prabhu,* and this address is an etiquette observed between Vaiṣṇavas. When many *prabhus* remain under the shelter of the lotus feet of another *prabhu,* the address Prabhupāda is given. Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also addressed as Prabhupāda. Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all *viṣṇu-tattva,* the Supreme Personality of Godhead, Lord Viṣṇu. Therefore all living entities are under Their lotus feet. Lord Viṣṇu is the eternal Lord of everyone, and the representative of Lord Viṣṇu is the Lord's confidential servant. Such a person acts as the spiritual master for neophyte Vaiṣṇavas;

therefore the spiritual master is as respectable as Śrī Kṛṣṇa Caitanya or Lord Viṣṇu Himself. For this reason the spiritual master is addressed as Oṁ Viṣṇupāda or Prabhupāda. The *ācārya,* the spiritual master, is generally respected by others as Śrīpāda, and the initiated Vaiṣṇavas are addressed as Prabhu. Prabhu, Prabhupāda and Viṣṇupāda are described in revealed scriptures like *Śrīmad-Bhāgavatam, Caitanya-caritāmṛta* and *Caitanya-bhāgavata.* In this regard, these scriptures present evidence accepted by unalloyed devotees.

The *prākṛta-sahajiyās* are not even worthy of being called Vaiṣṇavas. They think that only caste *gosvāmīs* should be called Prabhupāda. Such ignorant *sahajiyās* call themselves *vaiṣṇava-dāsa-anudāsa,* which means the servant of the servant of the Vaiṣṇavas. However, they are opposed to addressing a pure Vaiṣṇava as Prabhupāda. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupāda, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes such *sahajiyās* as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

TEXT 24

এইমত পুরুষোত্তমবাসী যত জন।
প্রভুকে মিলিতে সবার উৎকণ্ঠিত মন॥ ২৪॥

ei-mata puruṣottama-vāsī yata jana
prabhuke milite sabāra utkaṇṭhita mana

SYNONYMS

ei-mata—in this way; *puruṣottama-vāsī*—the residents of Jagannātha Purī; *yata*—all; *jana*—persons; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *milite*—to meet; *sabāra*—of everyone; *utkaṇṭhita*—anxious; *mana*—mind.

TRANSLATION

Thus all the residents of Jagannātha Purī, which is also known as Puruṣottama, were very anxious to meet Śrī Caitanya Mahāprabhu again.

TEXT 25

সর্বলোকের উৎকণ্ঠা যবে অত্যন্ত বাড়িল।
মহাপ্রভু দক্ষিণ হৈতে তবহি আইল॥ ২৫॥

sarva-lokera utkaṇṭhā yabe atyanta bāḍila
mahāprabhu dakṣiṇa haite tabahi āila

SYNONYMS

sarva-lokera—of all people; *utkaṇṭhā*—anxieties; *yabe*—when; *atyanta*—very much; *bāḍila*—increased; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dakṣiṇa haite*—from South India; *tabahi*—at that very time; *āila*—returned.

TRANSLATION

While all the residents of Jagannātha Purī were thus anxious, the Lord returned from South India.

TEXT 26

শুনি' আনন্দিত হৈল সবাকার মন।
সবে আসি' সার্বভৌমে কৈল নিবেদন ॥ ২৬ ॥

śuni' ānandita haila sabākāra mana
sabe āsi' sārvabhaume kaila nivedana

SYNONYMS

śuni'—hearing; *ānandita*—happy; *haila*—were; *sabākāra*—of everyone; *mana*—the minds; *sabe āsi'*—everyone coming; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *kaila*—did; *nivedana*—submission.

TRANSLATION

Hearing of the Lord's return, everyone became very happy, and they all went to Sārvabhauma Bhaṭṭācārya and spoke to him as follows.

TEXT 27

প্রভুর সহিত আমা-সবার করাহ মিলন।
তোমার প্রসাদে পাই প্রভুর চরণ ॥ ২৭ ॥

prabhura sahita āmā-sabāra karāha milana
tomāra prasāde pāi prabhura caraṇa

SYNONYMS

prabhura sahita—with Śrī Caitanya Mahāprabhu; *āmā-sabāra*—of all of us; *karāha*—arrange; *milana*—meeting; *tomāra*—your; *prasāde*—by mercy; *pāi*—we get; *prabhura caraṇa*—the lotus feet of the Lord.

TRANSLATION

"Please arrange our meeting with Śrī Caitanya Mahāprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

TEXT 28

ভট্টাচার্য কহে, – কালি কাশীমিশ্রের ঘরে।
প্রভু যাইবেন, তাহাঁ মিলাব সবারে ॥ ২৮ ॥

bhaṭṭācārya kahe, ——kāli kāśī-miśrera ghare
prabhu yāibena, tāhāṅ milāba sabāre

SYNONYMS

bhaṭṭācārya kahe—Bhaṭṭācārya replied; *kāli*—tomorrow; *kāśī-miśrera ghare*—in the house of Kāśī Miśra; *prabhu*—the Lord; *yāibena*—will go; *tāhāṅ*—there; *milāba sabāre*—I shall arrange for a meeting with all of you.

TRANSLATION

The Bhaṭṭācārya replied to the people, "Tomorrow the Lord will be at the house of Kāśī Miśra. I shall arrange for you all to meet Him."

TEXT 29

আর দিন মহাপ্রভু ভট্টাচার্যের সঙ্গে।
জগন্নাথ দরশন কৈল মহারঙ্গে ॥ ২৯ ॥

āra dina mahāprabhu bhaṭṭācāryera saṅge
jagannātha daraśana kaila mahā-raṅge

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭācāryera saṅge*—with Sārvabhauma Bhaṭṭācārya; *jagannātha*—of Lord Jagannātha; *daraśana*—visiting the temple; *kaila*—did; *mahā-raṅge*—with great enthusiasm.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu arrived and went with Sārvabhauma Bhaṭṭācārya, with great enthusiasm, to see the temple of Lord Jagannātha.

TEXT 30

মহাপ্রসাদ দিয়া তাহাঁ মিলিলা সেবকগণ।
মহাপ্রভু সবাকারে কৈল আলিঙ্গন ॥ ৩০ ॥

mahā-prasāda diyā tāhāṅ mililā sevaka-gaṇa
mahāprabhu sabākāre kaila āliṅgana

SYNONYMS

mahā-prasāda—remnants of the food of Lord Jagannātha; *diyā*—delivering; *tāhāṅ*—there; *mililā*—met; *sevaka-gaṇa*—the servants of Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—unto all of them; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

All the servants of Lord Jagannātha delivered remnants of the Lord's food to Śrī Caitanya Mahāprabhu. In return, Caitanya Mahāprabhu embraced them all.

TEXT 31

দর্শন করি' মহাপ্রভু চলিলা বাহিরে।
ভট্টাচার্য আনিল তাঁরে কাশীমিশ্র-ঘরে ॥ ৩১ ॥

darśana kari' mahāprabhu calilā bāhire
bhaṭṭācārya ānila tāṅre kāśī-miśra-ghare

SYNONYMS

darśana kari'—seeing Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *bāhire*—outside; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ānila*—brought; *tāṅre*—Him; *kāśī-miśra-ghare*—to the house of Kāśī Miśra.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu left the temple. Bhaṭṭācārya then took Him to the house of Kāśī Miśra.

TEXT 32

কাশীমিশ্র আসি' পড়িল প্রভুর চরণে।
গৃহ-সহিত আত্মা তাঁরে কৈল নিবেদনে ॥ ৩২ ॥

kāśī-miśra āsi' paḍila prabhura caraṇe
gṛha-sahita ātmā tāṅre kaila nivedane

SYNONYMS

kāśī-miśra—Kāśī Miśra; *āsi'*—coming; *paḍila*—fell down; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *gṛha-sahita*—with his house; *ātmā*—his personal self; *tāṅre*—unto Him; *kaila*—did; *nivedane*—submit.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his house, Kāśī Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

TEXT 33

প্রভু চতুর্ভুজ-মূর্তি তাঁরে দেখাইল ।
আত্মসাৎ করি' তারে আলিঙ্গন কৈল ॥ ৩৩ ॥

prabhu catur-bhuja-mūrti tāṅre dekhāila
ātmasāt kari' tāre āliṅgana kaila

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *catuḥ-bhuja-mūrti*—four-armed form; *tāṅre*—unto him; *dekhāila*—showed; *ātmasāt kari'*—accepting; *tāre*—him; *āliṅgana kaila*—embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu then showed Kāśī Miśra His four-armed form. Then, accepting him for His service, the Lord embraced him.

TEXT 34

তবে মহাপ্রভু তাহাঁ বসিলা আসনে ।
চৌদিকে বসিলা নিত্যানন্দাদি ভক্তগণে ॥ ৩৪ ॥

tabe mahāprabhu tāhāṅ vasilā āsane
caudike vasilā nityānandādi bhakta-gaṇe

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *vasilā*—sat down; *āsane*—on His seat; *cau-dike*—on four sides; *vasilā*—sat down; *nityānanda-ādi*—headed by Lord Nityānanda; *bhakta-gaṇe*—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityānanda Prabhu, surrounded Him.

TEXT 35

সুখী হৈলা দেখি' প্রভু বাসার সংস্থান।
যেই বাসায় হয় প্রভুর সর্ব-সমাধান ॥ ৩৫ ॥

sukhī hailā dekhi' prabhu vāsāra saṁsthāna
yei vāsāya haya prabhura sarva-samādhāna

SYNONYMS

sukhī hailā—became very happy; *dekhi'*—by seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *vāsāra*—of the residential quarters; *saṁsthāna*—situation; *yei vāsāya*—at which place; *haya*—there is; *prabhura*—of Śrī Caitanya Mahāprabhu; *sarva-samādhāna*—fulfillment of all necessities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

TEXT 36

সার্বভৌম কহে,—প্রভু, যোগ্য তোমার বাসা।
তুমি অঙ্গীকার কর,—কাশীমিশ্রের আশা ॥ ৩৬ ॥

sārvabhauma kahe, ——prabhu, yogya tomāra vāsā
tumi aṅgīkāra kara, ——kāśī-miśrera āśā

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *prabhu*—my dear Lord; *yogya*—just befitting; *tomāra*—Your; *vāsā*—residential quarters; *tumi*—You; *aṅgīkāra kara*—accept; *kāśī-miśrera āśā*—the hope of Kāśī Miśra.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "This place is just befitting You. Please accept it. It is the hope of Kāśī Miśra that You do."

TEXT 37

প্রভু কহে,—এই দেহ তোমা-সবাকার।
যেই তুমি কহ, সেই সম্মত আমার ॥ ৩৭ ॥

prabhu kahe, ——ei deha tomā-sabākāra
yei tumi kaha, sei sammata āmāra

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei deha*—this body; *tomā-sabākāra*—of all of you; *yei*—whatever; *tumi*—you; *kaha*—say; *sei*—that; *sammata āmāra*—accepted by Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

TEXT 38

তবে সার্বভৌম প্রভুর দক্ষিণ-পার্শ্বে বসি'।
মিলাইতে লাগিলা সব পুরুষোত্তমবাসী ॥ ৩৮ ॥

tabe sārvabhauma prabhura dakṣiṇa-pārśve vasi'
milāite lāgilā saba puruṣottama-vāsī

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma; *prabhura*—of Śrī Caitanya Mahāprabhu; *dakṣiṇa-pārśve*—by the right side; *vasi'*—sitting; *milāite*—to introduce; *lāgilā*—began; *saba*—all; *puruṣottama-vāsī*—residents of Puruṣottama (Jagannātha Purī).

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Purī.

TEXT 39

এই সব লোক, প্রভু, বৈসে নীলাচলে।
উৎকণ্ঠিত হঞাছে সবে তোমা মিলিবারে ॥ ৩৯ ॥

ei saba loka, prabhu, vaise nīlācale
utkaṇṭhita hañāche sabe tomā milibāre

SYNONYMS

ei saba loka—all these people; *prabhu*—my Lord; *vaise*—reside; *nīlācale*—at Jagannātha Purī; *utkaṇṭhita hañāche*—they have become very anxious; *sabe*—all; *tomā*—You; *milibāre*—to meet.

TRANSLATION

The Bhaṭṭācārya said, "My dear Lord, all these people who are residents of Nīlācala, Jagannātha Purī, have been very anxious to meet You.

TEXT 40

তৃষিত চাতক যৈছে করে হাহাকার।
তৈছে এই সব, —সবে কর অঙ্গীকার ॥ ৪০ ॥

tṛṣita cātaka yaiche kare hāhākāra
taiche ei saba, —sabe kara aṅgīkāra

SYNONYMS

tṛṣita—thirsty; *cātaka*—the *cātaka* bird; *yaiche*—just as; *kare*—does; *hāhākāra*—vibration of disappointment; *taiche*—similarly; *ei saba*—all of these; *sabe*—all of them; *kara aṅgīkāra*—kindly accept.

TRANSLATION

"In Your absence all these people have been exactly like thirsty cātaka birds crying in disappointment. Kindly accept them."

TEXT 41

জগন্নাথ-সেবক এই, নাম - জনার্দন।
অনবসরে করে প্রভুর শ্রীঅঙ্গ-সেবন ॥ ৪১ ॥

jagannātha-sevaka ei, nāma —janārdana
anavasare kare prabhura śrī-aṅga-sevana

SYNONYMS

jagannātha-sevaka—servitor of Lord Jagannātha; *ei*—this; *nāma*—named; *janārdana*—Janārdana; *anavasare*—during the time of renovation; *kare*—does; *prabhura*—of the Lord; *śrī-aṅga*—of the transcendental body; *sevana*—service.

TRANSLATION

Sārvabhauma Bhaṭṭācārya first introduced Janārdana, saying, "Here is Janārdana, servant of Lord Jagannātha. He renders service to the Lord when it is time to renovate His transcendental body."

PURPORT

During Anavasara, after the Snāna-yātrā ceremony, Lord Jagannātha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janārdana, who is here being introduced to Śrī Caitanya Mahāprabhu, was rendering this service at the time. The renovation of Lord Jagannātha is also known as Nava-yauvana, which indicates that the Jagannātha Deity is being fully restored to youth.

TEXT 42

কৃষ্ণদাস-নাম এই সুবর্ণ-বেত্রধারী।
শিখি মাহাতি-নাম এই লিখনাধিকারী ॥ ৪২ ॥

kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhārī
śikhi māhāti-nāma ei likhanādhikārī

SYNONYMS

kṛṣṇa-dāsa—Kṛṣṇadāsa; *nāma*—named; *ei*—this; *suvarṇa*—golden; *vetra-dhārī*—carrier of the cane; *śikhi māhāti*—Śikhi Māhiti; *nāma*—named; *ei*—this; *likhana-adhikārī*—entrusted with writing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Kṛṣṇadāsa, who carries a golden cane, and here is Śikhi Māhiti, who is in charge of writing.

PURPORT

The person in charge of writing is also called *deulakaraṇa-padaprāpta karmacārī*. He is employed especially to write a calendar called *Mātalā-pāṅji*.

TEXT 43

প্রদ্যুম্নমিশ্র ইঁহ বৈষ্ণব প্রধান।
জগন্নাথের মহা-সোয়ার ইঁহ 'দাস' নাম ॥ ৪৩ ॥

pradyumna-miśra iṅha vaiṣṇava pradhāna
jagannāthera mahā-soyāra iṅha 'dāsa' nāma

SYNONYMS

pradyumna-miśra—Pradyumna Miśra; *iṅha*—this person; *vaiṣṇava pradhāna*—chief of all the Vaiṣṇavas; *jagannāthera*—of Lord Jagannātha; *mahā-soyāra*—great servitor; *iṅha*—this; *dāsa nāma*—designated as *dāsa*.

TRANSLATION

"This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is dāsa.

PURPORT

In Orissa most of the *brāhmaṇas* have the title *dāsa*. Generally it is understood that the word *dāsa* refers to those other than the *brāhmaṇas*, but in Orissa the

brāhmaṇas use the *dāsa* title. This is confirmed by Culli Bhaṭṭa. Actually, everyone is *dāsa* because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide *brāhmaṇa* has first claim to the appellation *dāsa*. Therefore in this case the designation *dāsa* is not incompatible.

TEXT 44

মুরারি মাহাতি ইঁহ—শিখিমাহাতির ভাই।
তোমার চরণ বিনু আর গতি নাই ॥ ৪৪ ॥

murāri māhāti iṅha——śikhi-māhātira bhāi
tomāra caraṇa vinu āra gati nāi

SYNONYMS

murāri māhāti—Murāri Māhiti; *iṅha*—this; *śikhi-māhātira*—of Śikhi Māhiti; *bhāi*—younger brother; *tomāra*—Your; *caraṇa*—lotus feet; *vinu*—without; *āra*—any other; *gati*—destination; *nāi*—he does not have.

TRANSLATION

"This is Murāri Māhiti, the brother of Śikhi Māhiti. He has nothing other than Your lotus feet.

TEXT 45

চন্দনেশ্বর, সিংহেশ্বর, মুরারি ব্রাহ্মণ।
বিষ্ণুদাস,—ইঁহ ধ্যায়ে তোমার চরণ ॥ ৪৫ ॥

candaneśvara, siṅheśvara, murāri brāhmaṇa
viṣṇu-dāsa, ——iṅha dhyāye tomāra caraṇa

SYNONYMS

candaneśvara—Candaneśvara; *siṅheśvara*—Siṅheśvara; *murāri brāhmaṇa*—the *brāhmaṇa* named Murāri; *viṣṇu-dāsa*—Viṣṇudāsa; *iṅha*—all of them; *dhyāye*—meditate; *tomāra*—Your; *caraṇa*—on the lotus feet.

TRANSLATION

"Here are Candaneśvara, Siṅheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.

TEXT 46

প্রহররাজ মহাপাত্র ইঁহ মহামতি।
পরমানন্দ মহাপাত্র ইঁহার সংহতি ॥ ৪৬ ॥

prahara-rāja mahā-pātra iṅha mahā-mati
paramānanda mahā-pātra iṅhāra saṁhati

SYNONYMS

prahara-rāja—Praharārāja; *mahā-pātra*—Mahāpātra; *iṅha*—this; *mahā-mati*—very intelligent; *paramānanda mahā-pātra*—Paramānanda Mahāpātra; *iṅhāra*—of him; *saṁhati*—combination.

TRANSLATION

"This is Paramānanda Praharārāja, who is also known as Mahāpātra. He is very, very intelligent.

PURPORT

Praharārāja is a designation given to *brāhmaṇas* who represent the king when the throne is vacant. In Orissa, between the time of a king's death and the enthronement of another king, a representative must sit on the throne. This representative is called Praharārāja. The Praharārāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Praharārāja was Paramānanda Praharārāja.

TEXT 47

এ-সব বৈষ্ণব—এই ক্ষেত্রের ভূষণ।
একান্তভাবে চিন্তে সবে তোমার চরণ ॥ ৪৭ ॥

e-saba vaiṣṇava—ei kṣetrera bhūṣaṇa
ekānta-bhāve cinte sabe tomāra caraṇa

SYNONYMS

e-saba vaiṣṇava—all these pure devotees; *ei kṣetrera*—of this holy place; *bhūṣaṇa*—ornaments; *ekānta-bhāve*—without deviation; *cinte*—meditate; *sabe*—all; *tomāra caraṇa*—on Your lotus feet.

TRANSLATION

"All these pure devotees serve as ornaments to Jagannātha Purī. They are always undeviatingly meditating upon Your lotus feet."

TEXT 48

তবে সবে ভূমে পড়ে দণ্ডবৎ হঞা।
সবা আলিঙ্গিলা প্রভু প্রসাদ করিয়া॥ ৪৮॥

tabe sabe bhūme paḍe daṇḍavat hañā
sabā āliṅgilā prabhu prasāda kariyā

SYNONYMS

tabe—thereafter; *sabe*—all of them; *bhūme*—on the ground; *paḍe*—fell down; *daṇḍa-vat*—flat like rods; *hañā*—becoming; *sabā*—all of them; *āliṅgilā*—embraced; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda kariyā*—being very merciful.

TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Śrī Caitanya Mahāprabhu embraced each and every one of them.

TEXT 49

হেনকালে আইলা তথা ভবানন্দ রায়।
চারিপুত্র-সঙ্গে পড়ে মহাপ্রভুর পায়॥ ৪৯॥

hena-kāle āilā tathā bhavānanda rāya
cāri-putra-saṅge paḍe mahāprabhura pāya

SYNONYMS

hena-kāle—at this time; *āilā*—came; *tathā*—there; *bhavānanda rāya*—Bhavānanda Rāya; *cāri-putra-saṅge*—with his four sons; *paḍe*—fell down; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time Bhavānanda Rāya appeared with his four sons, and all of them fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Bhavānanda Rāya had five sons, one of whom was the exalted personality known as Rāmānanda Rāya. Bhavānanda Rāya first met Śrī Caitanya Mahāprabhu after His return from South India. At that time Rāmānanda Rāya was still serving at

his government post; therefore when Bhavānanda Rāya went to see Śrī Caitanya Mahāprabhu, he went with his other four sons. They were named Vāṇīnātha, Gopīnātha, Kalānidhi and Sudhānidhi. A description of Bhavānanda Rāya and his five sons is given in the *Ādi-līlā* (10.133).

TEXT 50

সার্বভৌম কহে,—এই রায় ভবানন্দ।
ইঁহার প্রথম পুত্র—রায় রামানন্দ ॥ ৫০ ॥

sārvabhauma kahe, ——ei rāya bhavānanda
iṅhāra prathama putra——rāya rāmānanda

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya continued to speak; *ei*—this person; *rāya bhavānanda*—Bhavānanda Rāya; *iṅhāra*—his; *prathama putra*—first son; *rāya rāmānanda*—Rāmānanda Rāya.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son."

TEXT 51

তবে মহাপ্রভু তাঁরে কৈল আলিঙ্গন।
স্তুতি করি' কহে রামানন্দ-বিবরণ ॥ ৫১ ॥

tabe mahāprabhu tāṅre kaila āliṅgana
stuti kari' kahe rāmānanda-vivaraṇa

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kaila*—did; *āliṅgana*—embracing; *stuti kari'*—praising very highly; *kahe*—said; *rāmānanda*—of Rāmānanda Rāya; *vivaraṇa*—description.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.

TEXT 52

রামানন্দ-হেন রত্ন যাঁহার তনয়।
তাঁহার মহিমা লোকে কহন না যায়॥ ৫২॥

rāmānanda-hena ratna yāṅhāra tanaya
tāṅhāra mahimā loke kahana nā yāya

SYNONYMS

rāmānanda-hena—like Rāmānanda Rāya; *ratna*—jewel; *yāṅhāra*—whose; *tanaya*—son; *tāṅhāra*—his; *mahimā*—glorification; *loke*—within this world; *kahana*—to describe; *nā*—not; *yāya*—is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu honored Bhavānanda Rāya by saying, "The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.

TEXT 53

সাক্ষাৎ পাণ্ডু তুমি, তোমার পত্নী কুন্তী।
পঞ্চপাণ্ডব তোমার পঞ্চপুত্র মহামতি॥ ৫৩॥

sākṣāt pāṇḍu tumi, tomāra patnī kuntī
pañca-pāṇḍava tomāra pañca-putra mahā-mati

SYNONYMS

sākṣāt pāṇḍu—directly Mahārāja Pāṇḍu; *tumi*—you; *tomāra*—your; *patnī*—wife; *kuntī*—like Kuntīdevī; *pañca-pāṇḍava*—five Pāṇḍavas; *tomāra*—your; *pañca-putra*—five sons; *mahā-mati*—all highly intellectual.

TRANSLATION

"You are Mahārāja Pāṇḍu himself, and your wife is Kuntīdevī herself. All your highly intellectual sons are representatives of the five Pāṇḍavas."

TEXT 54

রায় কহে,—আমি শূদ্র, বিষয়ী,অধম।
তবু তুমি স্পর্শ,—এই ঈশ্বর-লক্ষণ॥ ৫৪॥

rāya kahe, ——āmi śūdra, viṣayī, adhama
tabu tumi sparśa, ——ei īśvara-lakṣaṇa

SYNONYMS

rāya kahe—Bhavānanda Rāya replied; *āmi śūdra*—I belong to the fourth class of the social divisions; *viṣayī*—engaged in mundane affairs; *adhama*—very fallen; *tabu*—still; *tumi*—You; *sparśa*—touch; *ei*—this; *īśvara-lakṣaṇa*—sign of the Supreme Personality of Godhead.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu's praise, Bhavānanda Rāya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very fallen, You have still touched us. This is proof that You are the Supreme Personality of Godhead."

PURPORT

As stated in *Bhagavad-gītā* (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog and a dog-eater [outcaste]."

Those who are highly advanced in spiritual understanding do not care about a person's material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned *brāhmaṇa,* a dog, a *caṇḍāla* or anyone else. He is not influenced by the material body but sees a person's spiritual identity. Consequently Bhavānanda Rāya appreciated Śrī Caitanya Mahāprabhu's statement, which showed that the Lord did not consider the social position of Bhavānanda Rāya, who belonged to the *śūdra* caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavānanda Rāya, Rāmānanda Rāya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person—any living entity— regardless of whether one belongs to a *brāhmaṇa* family or is a *caṇḍāla.* The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him."

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed in *Bhagavad-gītā* (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

TEXT 55

নিজ-গৃহ-বিত্ত-ভৃত্য-পঞ্চপুত্র-সনে ।
আত্মা সমর্পিলুঁ আমি তোমার চরণে ॥ ৫৫ ॥

nija-gṛha-vitta-bhṛtya-pañca-putra-sane
ātmā samarpiluṅ āmi tomāra caraṇe

SYNONYMS

nija—own; *gṛha*—house; *vitta*—wealth; *bhṛtya*—servants; *pañca-putra*—five sons; *sane*—with; *ātmā*—self; *samarpiluṅ*—surrender; *āmi*—I; *tomāra*—Your; *caraṇe*—at the lotus feet.

TRANSLATION

Appreciating Śrī Caitanya Mahāprabhu's favor, Bhavānanda Rāya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

PURPORT

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

mānasa, deha, geha, yo kichu mora
arpiluṅ tuyā pade nanda-kiśora!
(*Śaraṇāgati*)

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession—his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take *sannyāsa*. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

TEXT 56

এই বাণীনাথ রহিবে তোমার চরণে ।
যবে যেই আজ্ঞা, তাহা করিবে সেবনে ॥ ৫৬ ॥

ei vāṇīnātha rahibe tomāra caraṇe
yabe yei ājñā, tāhā karibe sevane

SYNONYMS

ei vāṇīnātha—this Vāṇīnātha; *rahibe*—will remain; *tomāra caraṇe*—at Your lotus feet; *yabe*—when; *yei*—whatever; *ājñā*—order; *tāhā*—that; *karibe*—will execute; *sevane*—service.

TRANSLATION

"This son Vāṇīnātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

TEXT 57

আত্মীয়-জ্ঞানে মোরে সঙ্কোচ না করিবে ।
যেই যবে ইচ্ছা, তবে সেই আজ্ঞা দিবে ॥ ৫৭ ॥

ātmīya-jñāne more saṅkoca nā karibe
yei yabe icchā, tabe sei ājñā dibe

SYNONYMS

ātmīya-jñāne—by considering as a relative; *more*—me; *saṅkoca*—hesitation; *nā*—do not; *karibe*—do; *yei*—whatever; *yabe*—whenever; *icchā*—Your desire; *tabe*—then; *sei*—that; *ājñā*—order; *dibe*—kindly give.

TRANSLATION

"My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it."

TEXT 58

প্রভু কহে,—কি সঙ্কোচ, তুমি নহ পর।
জন্মে জন্মে তুমি আমার সবংশে কিঙ্কর॥ ৫৮॥

prabhu kahe,—ki saṅkoca, tumi naha para
janme janme tumi āmāra savaṁśe kiṅkara

SYNONYMS

prabhu kahe—the Lord replied; *ki saṅkoca*—what hesitation; *tumi*—you; *naha*—are not; *para*—outsider; *janme janme*—birth after birth; *tumi*—you; *āmāra*—My; *sa-vaṁśe*—with family members; *kiṅkara*—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted Bhavānanda Rāya's offer, saying, "I accept without hesitation because you are not an outsider. Birth after birth you have been my servant along with your family members.

TEXT 59

দিন-পাঁচ-সাত ভিতরে আসিবে রামানন্দ।
তাঁর সঙ্গে পূর্ণ হবে আমার আনন্দ॥ ৫৯॥

dina-pāṅca-sāta bhitare āsibe rāmānanda
tāṅra saṅge pūrṇa habe āmāra ānanda

SYNONYMS

dina-pāṅca-sāta—five or seven days; *bhitare*—within; *āsibe*—will come; *rāmānanda*—Rāmānanda; *tāṅra saṅge*—with him; *pūrṇa habe*—will be full; *āmāra*—my; *ānanda*—pleasure.

TRANSLATION

"Śrī Rāmānanda Rāya is coming within five to seven days. As soon as he arrives, my desires will be fulfilled. I take great pleasure in his company."

TEXT 60

এত বলি' প্রভু তাঁরে কৈল আলিঙ্গন।
তাঁর পুত্র সব শিরে ধরিল চরণ॥ ৬০॥

eta bali' prabhu tāṅre kaila āliṅgana
tāṅra putra saba śire dharila caraṇa

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kaila*—did; *āliṅgana*—embracing; *tāṅra putra*—his sons; *saba*—all; *śire*—on the head; *dharila*—kept; *caraṇa*—His feet.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya. The Lord then touched the heads of his sons with His lotus feet.

TEXT 61

তবে মহাপ্রভু তাঁরে ঘরে পাঠাইল।
বাণীনাথ-পট্টনায়কে নিকটে রাখিল ॥ ৬১ ॥

tabe mahāprabhu tāṅre ghare pāṭhāila
vāṇīnātha-paṭṭanāyake nikaṭe rākhila

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him (Bhavānanda Rāya); *ghare*—to his home; *pāṭhāila*—sent back; *vāṇīnātha-paṭṭanāyake*—Vāṇīnātha Paṭṭanāyaka; *nikaṭe*—near; *rākhila*—kept.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Bhavānanda Rāya back to his home, and He kept only Vāṇīnātha Paṭṭanāyaka in His personal service.

TEXT 62

ভট্টাচার্য সব লোকে বিদায় করাইল।
তবে প্রভু কালা-কৃষ্ণদাসে বোলাইল ॥ ৬২ ॥

bhaṭṭācārya saba loke vidāya karāila
tabe prabhu kālā-kṛṣṇadāse bolāila

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *saba loke*—all persons; *vidāya karāila*—asked to leave; *tabe*—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kālā-kṛṣṇadāse*—Kālā Kṛṣṇadāsa; *bolāila*—called for.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then asked all the people to leave. Afterward, Śrī Caitanya Mahāprabhu called for Kālā Kṛṣṇadāsa, who accompanied the Lord during His South Indian tour.

TEXT 63

প্রভু কহে,—ভট্টাচার্য, শুনহ ইঁহার চরিত।
দক্ষিণ গিয়াছিল ইঁহ আমার সহিত॥ ৬৩॥

prabhu kahe,——bhaṭṭācārya, śunaha iṅhāra carita
dakṣiṇa giyāchila iṅha āmāra sahita

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *śunaha*—just hear; *iṅhāra carita*—his character; *dakṣiṇa giyāchila*—went to South India; *iṅha*—this man; *āmāra sahita*—with Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Bhaṭṭācārya, just consider this man's character. He went with Me to South India.

TEXT 64

ভট্টথারি-কাছে গেলা আমারে ছাড়িয়া।
ভট্টথারি হৈতে ইঁহারে আনিলুঁ উদ্ধারিয়া॥ ৬৪॥

bhaṭṭathāri-kāche gelā āmāre chāḍiyā
bhaṭṭathāri haite iṅhāre āniluṅ uddhāriyā

SYNONYMS

bhaṭṭathāri-kāche—in the associaton of the Bhaṭṭathāris; *gelā*—he went; *āmāre chāḍiyā*—giving up My company; *bhaṭṭathāri haite*—from the Bhaṭṭathāris; *iṅhāre*—him; *āniluṅ*—I brought; *uddhāriyā*—after rescuing.

TRANSLATION

"He left My company to associate with the Bhaṭṭathāris, but I rescued him from their company and brought him here.

TEXT 65

এবে আমি ইহাঁ আনি' করিলাঙ বিদায়।
যাহাঁ ইচ্ছা, যাহ, আমা-সনে নাহি আর দায় ॥ ৬৫ ॥

ebe āmi ihāṅ āni' karilāṅa vidāya
yāhāṅ icchā, yāha, āmā-sane nāhi āra dāya

SYNONYMS

ebe—now; *āmi*—I; *ihāṅ*—here; *āni'*—bringing; *karilāṅa vidāya*—have asked to go away; *yāhāṅ icchā*—wherever he likes; *yāha*—go; *āmā-sane*—with Me; *nāhi āra*—there is no more; *dāya*—responsibility.

TRANSLATION

"Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him."

PURPORT

Kālā Kṛṣṇadāsa was influenced and allured by nomads or gypsies, who enticed him with women. *Māyā* is so strong that Kālā Kṛṣṇadāsa left Śrī Caitanya Mahāprabhu's company to join gypsy women. Even though a person may associate with Śrī Caitanya Mahāprabhu, he can be allured by *māyā* and leave the Lord's company due to his slight independence. Only one who is overwhelmed by *māyā* can be so unfortunate as to leave Śrī Caitanya Mahāprabhu's company, yet unless one is very conscientious, the influence of *māyā* can drag one away, even though he be the personal assistant of Śrī Caitanya Mahāprabhu. And what to speak of others? The Bhaṭṭathāris used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord's association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead's association, one becomes a candidate for suffering in the material world. Although rejected by Śrī Caitanya Mahāprabhu, Kālā Kṛṣṇadāsa was given another chance, as the following verses relate.

TEXT 66

এত শুনি' কৃষ্ণদাস কান্দিতে লাগিল।
মধ্যাহ্ন করিতে মহাপ্রভু চলি' গেল ॥ ৬৬ ॥

eta śuni' kṛṣṇadāsa kāndite lāgila
madhyāhna karite mahāprabhu cali' gela

SYNONYMS

eta śuni'—hearing this; *kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *kāndite lāgila*—began to cry; *madhyāhna*—noon lunch; *karite*—to execute; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *cali' gela*—left.

TRANSLATION

Hearing the Lord reject him, Kālā Kṛṣṇadāsa began to cry. However, Śrī Caitanya Mahāprabhu, not caring for him, immediately left to take His noon lunch.

TEXT 67

নিত্যানন্দ, জগদানন্দ, মুকুন্দ, দামোদর।
চারিজনে যুক্তি তবে করিলা অন্তর ॥ ৬৭ ॥

nityānanda, jagadānanda, mukunda, dāmodara
cāri-jane yukti tabe karilā antara

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *dāmodara*—Dāmodara; *cāri-jane*—four persons; *yukti*—plan; *tabe*—thereupon; *karilā*—did; *antara*—within the mind.

TRANSLATION

After this, the other devotees—headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara—began to consider a certain plan.

PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. Śrīla Narottama dāsa Ṭhākura thus sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* one cannot be relieved from material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kālā Kṛṣṇadāsa received the mercy of the four devotees mentioned above.

TEXT 68

গৌড়দেশে পাঠাইতে চাহি একজন।
'আই'কে কহিবে যাই, প্রভুর আগমন ॥ ৬৮ ॥

gauḍa-deśe pāṭhāite cāhi eka-jana
'āi'ke kahibe yāi, prabhura āgamana

SYNONYMS

gauḍa-deśe—to Bengal; *pāṭhāite*—to send; *cāhi*—we want; *eka-jana*—one person; *āike*—mother Śacīdevī; *kahibe*—will inform; *yāi*—going; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

TRANSLATION

The Lord's four devotees considered, "We want a person to go to Bengal just to inform Śacīmātā about Śrī Caitanya Mahāprabhu's arrival at Jagannātha Purī.

TEXT 69

অদ্বৈত-শ্রীবাসাদি যত ভক্তগণ।
সবেই আসিবে শুনি' প্রভুর আগমন॥ ৬৯॥

advaita-śrīvāsādi yata bhakta-gaṇa
sabei āsibe śuni' prabhura āgamana

SYNONYMS

advaita—Advaita Prabhu; *śrīvāsa-ādi*—and all the devotees like Śrīvāsa; *yata*—all; *bhakta-gaṇa*—devotees; *sabei*—all; *āsibe*—will come; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

TRANSLATION

"After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrīvāsa will certainly come to see Him.

TEXT 70

এই কৃষ্ণদাসে দিব গৌড়ে পাঠাঞা।
এত কহি' তারে রাখিলেন আশ্বাসিয়া॥ ৭০॥

ei kṛṣṇadāse diba gauḍe pāṭhāñā
eta kahi' tāre rākhilena āśvāsiyā

SYNONYMS

ei—this; *kṛṣṇadāse*—Kālā Kṛṣṇadāsa; *diba*—away; *gauḍe*—to Bengal; *pāṭhāñā*—let us send; *eta kahi'*—saying this; *tāre*—him; *rākhilena*—they kept; *āśvāsiyā*—giving assurance.

TRANSLATION

"Let us therefore send Kṛṣṇadāsa to Bengal." Saying this, they kept Kṛṣṇadāsa engaged in the service of the Lord and gave him assurance.

PURPORT

Because Śrī Caitanya Mahāprabhu rejected him, Kālā Kṛṣṇadāsa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

TEXT 71

আর দিনে প্রভুস্থানে কৈল নিবেদন।
আজ্ঞা দেহ' গৌড়-দেশে পাঠাই একজন ॥ ৭১ ॥

āra dine prabhu-sthāne kaila nivedana
ājñā deha' gauḍa-deśe pāṭhāi eka-jana

SYNONYMS

āra dine—next day; *prabhu-sthāne*—before Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *ājñā deha'*—please give permission; *gauḍa-deśe*—to Bengal; *pāṭhāi*—we may send; *eka-jana*—one person.

TRANSLATION

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, "Please give permission for a person to go to Bengal.

TEXT 72

তোমার দক্ষিণ-গমন শুনি' শচী 'আই'।
অদ্বৈতাদি ভক্ত সব আছে দুঃখ পাই' ॥ ৭২ ॥

tomāra dakṣiṇa-gamana śuni' śacī 'āi'
advaitādi bhakta saba āche duḥkha pāi'

SYNONYMS

tomāra—Your; *dakṣiṇa-gamana*—South Indian tour; *śuni'*—hearing; *śacī āi*—mother Śacī; *advaita-ādi*—Śrī Advaita Prabhu and others; *bhakta*—devotees; *saba*—all; *āche*—remain; *duḥkha pāi'*—in great unhappiness.

TRANSLATION

"Mother Śacī and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

TEXT 73

একজন যাই' কহুক্ শুভ সমাচার।
প্রভু কহে,—সেই কর, যে ইচ্ছা তোমার ॥ ৭৩ ॥

eka-jana yāi' kahuk śubha samācāra
prabhu kahe, ——sei kara, ye icchā tomāra

SYNONYMS

eka-jana—one person; *yāi'*—going; *kahuk*—may inform; *śubha samācāra*—this auspicious news; *prabhu kahe*—the Lord replied; *sei kara*—do that; *ye*—whatever; *icchā*—desire; *tomāra*—your.

TRANSLATION

"One person should go to Bengal and inform them about the auspicious news of Your return to Jagannātha Purī." Upon hearing this, Śrī Caitanya Mahāprabhu replied, "Do whatever you decide."

TEXT 74

তবে সেই কৃষ্ণদাসে গৌড়ে পাঠাইল।
বৈষ্ণব-সবাকে দিতে মহাপ্রসাদ দিল ॥ ৭৪ ॥

tabe sei kṛṣṇadāse gauḍe pāṭhāila
vaiṣṇava-sabāke dite mahā-prasāda dila

SYNONYMS

tabe—thereafter; *sei*—that; *kṛṣṇadāse*—Kṛṣṇadāsa; *gauḍe*—to Bengal; *pāṭhāila*—sent; *vaiṣṇava-sabāke*—to all the Vaiṣṇavas; *dite*—to deliver; *mahā-prasāda*—the remnants of Jagannātha's food; *dila*—they gave.

TRANSLATION

In this way Kālā Kṛṣṇadāsa was sent to Bengal, and he was given sufficient quantities of Lord Jagannātha's food remnants to distribute there.

TEXT 75

তবে গৌড়দেশে আইলা কালা-কৃষ্ণদাস।
নবদ্বীপে গেল তেঁহ শচী-আই-পাশ ॥ ৭৫ ॥

tabe gauḍa-deśe āilā kālā-kṛṣṇadāsa
navadvīpe gela teṅha śacī-āi-pāśa

SYNONYMS

tabe—then; *gauḍa-deśe*—to Bengal; *āilā*—came; *kālā-kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *navadvīpe*—to Navadvīpa; *gela*—went; *teṅha*—he; *śacī-āi-pāśa*—before mother Śacī.

TRANSLATION

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvīpa to see mother Śacī.

TEXT 76

মহাপ্রসাদ দিয়া তাঁরে কৈল নমস্কার।
দক্ষিণ হৈতে আইলা প্রভু,—কহে সমাচার ॥ ৭৬ ॥

mahā-prasāda diyā tāṅre kaila namaskāra
dakṣiṇa haite āilā prabhu, ——kahe samācāra

SYNONYMS

mahā-prasāda diyā—delivering the *mahā-prasāda*; *tāṅre*—unto Śacīmātā; *kaila namaskāra*—he offered respects by bowing down; *dakṣiṇa haite*—from the South India tour; *āilā*—came back; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe samācāra*—he delivered this news.

TRANSLATION

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasāda]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

TEXT 77

শুনিয়া আনন্দিত হৈল শচীমাতার মন।
শ্রীবাসাদি আর যত যত ভক্তগণ ॥ ৭৭ ॥

śuniyā ānandita haila śacīmātāra mana
śrīvāsādi āra yata yata bhakta-gaṇa

SYNONYMS

śuniyā—hearing; *ānandita*—very happy; *haila*—became; *śacī-mātāra*—of mother Śacī; *mana*—mind; *śrīvāsa-ādi*—headed by Śrīvāsa; *āra*—and others; *yata yata*—all; *bhakta-gaṇa*—devotees.

TRANSLATION

This good news gave much pleasure to mother Śacī, as well as to all the devotees of Navadvīpa, headed by Śrīvāsa Ṭhākura.

TEXT 78

শুনিয়া সবার হৈল পরম উল্লাস।
অদ্বৈত-আচার্য-গৃহে গেলা কৃষ্ণদাস ॥ ৭৮ ॥

śuniyā sabāra haila parama ullāsa
advaita-ācārya-gṛhe gelā kṛṣṇadāsa

SYNONYMS

śuniyā—hearing; *sabāra*—of all; *haila*—there was; *parama*—supreme; *ullāsa*—happiness; *advaita-ācārya*—of Advaita Ācārya Prabhu; *gṛhe*—to the home; *gelā*—went; *kṛṣṇadāsa*—Kṛṣṇadāsa.

TRANSLATION

Hearing of Lord Caitanya's return to Purī, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.

TEXT 79

আচার্যেরে প্রসাদ দিয়া করি' নমস্কার।
সম্যক্ কহিল মহাপ্রভুর সমাচার ॥ ৭৯ ॥

ācāryere prasāda diyā kari' namaskāra
samyak kahila mahāprabhura samācāra

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; *prasāda*—the remnants of Jagannātha's food; *diyā*—delivering; *kari'*—making; *namaskāra*—obeisances; *samyak*—completely; *kahila*—informed; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *samācāra*—news.

TRANSLATION

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

TEXT 80

শুনি' আচার্য-গোসাঞির আনন্দ হইল।
প্রেমাবেশে হুঙ্কার বহু নৃত্য-গীত কৈল ॥ ৮০ ॥

śuni' ācārya-gosāñira ānanda ha-ila
premāveśe huṅkāra bahu nṛtya-gīta kaila

SYNONYMS

śuni'—hearing; *ācārya*—Advaita Ācārya; *gosāñira*—of the spiritual master; *ānanda ha-ila*—there was much jubilation; *prema-āveśe*—in great ecstasy; *huṅkāra*—rumbling sound; *bahu*—various; *nṛtya-gīta*—chanting and dancing; *kaila*—performed.

TRANSLATION

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

TEXT 81

হরিদাস ঠাকুরের হৈল পরম আনন্দ।
বাসুদেব দত্ত, গুপ্ত মুরারি, সেন শিবানন্দ ॥ ৮১ ॥

haridāsa ṭhākurera haila parama ānanda
vāsudeva datta, gupta murāri, sena śivānanda

SYNONYMS

haridāsa ṭhākurera—of Haridāsa Ṭhākura; *haila*—was; *parama*—topmost; *ānanda*—ecstasy; *vāsudeva datta*—Vāsudeva Datta; *gupta murāri*—Murāri Gupta; *sena śivānanda*—Śivānanda Sena.

TRANSLATION

Also hearing this auspicious news, Haridāsa Ṭhākura became very pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

TEXT 82

আচার্যরত্ন, আর পণ্ডিত বক্রেশ্বর।
আচার্যনিধি, আর পণ্ডিত গদাধর॥ ৮২॥

ācāryaratna, āra paṇḍita vakreśvara
ācāryanidhi, āra paṇḍita gadādhara

SYNONYMS

ācāryaratna—Ācāryaratna; *āra*—and; *paṇḍita vakreśvara*—Vakreśvara Paṇḍita; *ācāryanidhi*—Ācāryanidhi; *āra*—also; *paṇḍita gadādhara*—Gadādhara Paṇḍita.

TRANSLATION

Ācāryaratna, Vakreśvara Paṇḍita, Ācāryanidhi and Gadādhara Paṇḍita were all very pleased to hear this news.

TEXT 83

শ্রীরাম পণ্ডিত আর পণ্ডিত দামোদর।
শ্রীমান্ পণ্ডিত, আর বিজয়, শ্রীধর॥ ৮৩॥

śrīrāma paṇḍita āra paṇḍita dāmodara
śrīmān paṇḍita, āra vijaya, śrīdhara

SYNONYMS

śrī-rāma paṇḍita—Śrīrāma Paṇḍita; *āra*—and; *paṇḍita dāmodara*—Dāmodara Paṇḍita; *śrīmān paṇḍita*—Śrīmān Paṇḍita; *āra*—and; *vijaya*—Vijaya; *śrīdhara*—Śrīdhara.

TRANSLATION

Śrīrāma Paṇḍita, Dāmodara Paṇḍita, Śrīmān Paṇḍita, Vijaya and Śrīdhara were also very pleased to hear it.

TEXT 84

রাঘবপণ্ডিত, আর আচার্য নন্দন।
কতেক কহিব আর যত প্রভুর গণ॥ ৮৪॥

rāghava-paṇḍita, āra ācārya nandana
kateka kahiba āra yata prabhura gaṇa

SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; *āra*—and; *ācārya nandana*—the son of Advaita Ācārya; *kateka*—how many; *kahiba*—shall I describe; *āra*—other; *yata*—all; *prabhura gaṇa*—associates of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāghava Paṇḍita, the son of Advaita Ācārya and all the devotees became very satisfied.

TEXT 85

শুনিয়া সবার হৈল পরম উল্লাস।
সবে মেলি' গেলা শ্রীঅদ্বৈতের পাশ ॥ ৮৫ ॥

śuniyā sabāra haila parama ullāsa
sabe meli' gelā śrī-advaitera pāśa

SYNONYMS

śuniyā—hearing; *sabāra*—of everyone; *haila*—there was; *parama ullāsa*—great ecstasy; *sabe meli'*—all together; *gelā*—went; *śrī-advaitera pāśa*—to the house of Śrī Advaita Ācārya.

TRANSLATION

Everyone was very much pleased, and together they arrived at the house of Advaita Ācārya.

TEXT 86

আচার্যের সবে কৈল চরণ বন্দন।
আচার্য-গোসাঁই সবারে কৈল আলিঙ্গন ॥ ৮৬ ॥

ācāryera sabe kaila caraṇa vandana
ācārya-gosāṅi sabāre kaila āliṅgana

SYNONYMS

ācāryera—of Advaita Ācārya; *sabe*—all; *kaila*—did; *caraṇa vandana*—offering obeisances at the lotus feet; *ācārya-gosāṅi*—Advaita Ācārya; *sabāre*—to all; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita Ācārya, and in return Advaita Ācārya embraced them all.

TEXT 87

দিন দুই-তিন আচার্য মহোৎসব কৈল।
নীলাচল যাইতে আচার্য যুক্তি দৃঢ় কৈল ॥ ৮৭ ॥

dina dui-tina ācārya mahotsava kaila
nīlācala yāite ācārya yukti dṛḍha kaila

SYNONYMS

dina dui-tina—for two or three days; *ācārya*—Advaita Ācārya; *mahotsava*—festival; *kaila*—performed; *nīlācala*—to Jagannātha Purī; *yāite*—to go; *ācārya*—Advaita Ācārya; *yukti*—consideration; *dṛḍha*—firm; *kaila*—made.

TRANSLATION

Advaita Ācārya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannātha Purī.

TEXT 88

সবে মেলি' নবদ্বীপে একত্র হঞা।
নীলাদ্রি চলিল শচীমাতার আজ্ঞা লঞা ॥ ৮৮ ॥

sabe meli' navadvīpe ekatra hañā
nīlādri calila śacīmātāra ājñā lañā

SYNONYMS

sabe—all; *meli'*—meeting; *navadvīpe*—at Navadvīpa; *ekatra hañā*—being together; *nīlādri*—to Jagannātha Purī; *calila*—departed; *śacī-mātāra*—of mother Śacī; *ājñā*—permission; *lañā*—taking.

TRANSLATION

All the devotees met together at Navadvīpa and, with mother Śacī's permission, departed for Nīlādri, Jagannātha Purī.

TEXT 89

প্রভুর সমাচার শুনি' কুলীনগ্রামবাসী।
সত্যরাজ-রামানন্দ মিলিলা সবে আসি' ॥ ৮৯ ॥

prabhura samācāra śuni' kulīna-grāma-vāsī
satyarāja-rāmānanda mililā sabe āsi'

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *samācāra*—news; *śuni'*—hearing; *kulīna-grāma-vāsī*—the inhabitants of Kulīna-grāma; *satyarāja*—Satyarāja; *rāmānanda*—Rāmānanda; *mililā*—met; *sabe*—all; *āsi'*—coming.

TRANSLATION

The inhabitants of Kulīna-grāma—Satyarāja, Rāmānanda and all the other devotees there—came and joined Advaita Ācārya.

TEXT 90

মুকুন্দ, নরহরি, রঘুনন্দন খণ্ড হৈতে।
আচার্যের ঠাঞি আইলা নীলাচল যাইতে॥ ৯০॥

mukunda, narahari, raghunandana khaṇḍa haite
ācāryera ṭhāñi āilā nīlācala yāite

SYNONYMS

mukunda—Mukunda; *narahari*—Narahari; *raghunandana*—Raghunandana; *khaṇḍa haite*—from the place known as Khaṇḍa; *ācāryera ṭhāñi*—to Advaita Ācārya; *āilā*—came; *nīlācala yāite*—to go to Nīlācala (Jagannātha Purī).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya's home to accompany Him to Jagannātha Purī.

TEXT 91

সেকালে দক্ষিণ হৈতে পরমানন্দপুরী।
গঙ্গাতীরে-তীরে আইলা নদীয়া নগরী॥ ৯১॥

se-kāle dakṣiṇa haite paramānanda-purī
gaṅgā-tīre-tīre āilā nadīyā nagarī

SYNONYMS

se-kāle—at that time; *dakṣiṇa haite*—from the South; *paramānanda-purī*—Paramānanda Purī; *gaṅgā-tīre-tīre*—along the bank of the Ganges; *āilā*—came; *nadīyā nagarī*—to the town of Nadia.

TRANSLATION

At that time Paramānanda Purī also came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

TEXT 92

আইর মন্দিরে সুখে করিলা বিশ্রাম।
আই তাঁরে ভিক্ষা দিলা করিয়া সম্মান ॥ ৯২ ॥

āira mandire sukhe karilā viśrāma
āi tāṅre bhikṣā dilā kariyā sammāna

SYNONYMS

āira mandire—at the house of Śacīmātā; *sukhe*—in happiness; *karilā*—took; *viśrāma*—lodging; *āi*—mother Śacī; *tāṅre*—unto him; *bhikṣā dilā*—gave boarding; *kariyā sammāna*—with great respect.

TRANSLATION

At Navadvīpa, Paramānanda Purī took his board and lodging at the house of Śacīmātā. She provided him with everything very respectfully.

TEXT 93

প্রভুর আগমন তেঁহ তাহাঁঞি শুনিল।
শীঘ্র নীলাচল যাইতে তাঁর ইচ্ছা হৈল ॥ ৯৩ ॥

prabhura āgamana teṅha tāhāṅñi śunila
śīghra nīlācala yāite tāṅra icchā haila

SYNONYMS

prabhura āgamana—Śrī Caitanya Mahāprabhu's return; *teṅha*—he; *tāhāṅñi*—there; *śunila*—heard; *śīghra*—very soon; *nīlācala*—to Jagannātha Purī; *yāite*—to go; *tāṅra*—his; *icchā*—desire; *haila*—became.

TRANSLATION

While residing at the house of Śacīmātā, Paramānanda Purī heard the news of Śrī Caitanya Mahāprabhu's return to Jagannātha Purī. He therefore decided to go there as soon as possible.

TEXT 94

প্রভুর এক ভক্ত – 'দ্বিজ কমলাকান্ত' নাম।
তাঁরে লঞা নীলাচলে করিলা প্রয়াণ ॥ ৯৪ ॥

prabhura eka bhakta — 'dvija kamalākānta' nāma
tāṅre lañā nīlācale karilā prayāṇa

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *eka bhakta*—one devotee; *dvija kamalākānta*—Dvija Kamalākānta; *nāma*—named; *tāṅre*—him; *lañā*—accepting as his companion; *nīlācale*—to Jagannātha Purī; *karilā*—did; *prayāṇa*—departure.

TRANSLATION

There was a devotee of Śrī Caitanya Mahāprabhu named Dvija Kamalākānta, whom Paramānanda Purī took with him to Jagannātha Purī.

TEXT 95

সত্বরে আসিয়া তেঁহ মিলিলা প্রভুরে।
প্রভুর আনন্দ হৈল পাঞা তাঁহারে ॥ ৯৫ ॥

satvare āsiyā teṅha mililā prabhure
prabhura ānanda haila pāñā tāṅhāre

SYNONYMS

satvare—very soon; *āsiyā*—coming; *teṅha*—he; *mililā*—met; *prabhure*—Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—was; *pāñā*—getting; *tāṅhāre*—him.

TRANSLATION

Paramānanda Purī very soon arrived at Śrī Caitanya Mahāprabhu's place. The Lord was very happy to see him.

TEXT 96

প্রেমাবেশে কৈল তাঁর চরণ বন্দন।
তেঁহ প্রেমাবেশে কৈল প্রভুরে আলিঙ্গন ॥ ৯৬ ॥

premāveśe kaila tāṅra caraṇa vandana
teṅha premāveśe kaila prabhure āliṅgana

SYNONYMS

prema-āveśe—in great ecstasy; *kaila*—did; *tāṅra*—his; *caraṇa vandana*—worshiping the feet; *teṅha*—Paramānanda Purī; *prema-āveśe*—in great ecstasy; *kaila*—did; *prabhure*—unto Śrī Caitanya Mahāprabhu; *āliṅgana*—embracing.

TRANSLATION

In a great ecstasy of love, the Lord worshiped the lotus feet of Paramānanda Purī, and in turn Paramānanda Purī embraced the Lord in great ecstasy.

TEXT 97

প্রভু কহে,—তোমা-সঙ্গে রহিতে বাঞ্ছা হয়।
মোরে কৃপা করি' কর নীলাদ্রি আশ্রয়॥ ৯৭॥

prabhu kahe, ——tomā-saṅge rahite vāñchā haya
more kṛpā kari' kara nīlādri āśraya

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomā-saṅge*—with you; *rahite*—to stay; *vāñchā haya*—I desire; *more*—unto Me; *kṛpā kari'*—doing a favor; *kara*—accept; *nīlādri*—at Jagannātha Purī; *āśraya*—shelter.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Purī."

TEXT 98

পুরী কহে,—তোমা-সঙ্গে রহিতে বাঞ্ছা করি'।
গৌড় হৈতে চলি' আইলাঙ নীলাচল-পুরী॥ ৯৮॥

purī kahe, ——tomā-saṅge rahite vāñchā kari'
gauḍa haite cali' āilāṅa nīlācala-purī

SYNONYMS

purī kahe—Paramānanda Purī replied; *tomā-saṅge*—with You; *rahite*—to stay; *vāñchā kari'*—desiring; *gauḍa haite*—from Bengal; *cali'*—traveling; *āilāṅa*—I have come; *nīlācala-purī*—to Jagannātha Purī.

TRANSLATION

Paramānanda Purī replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Purī.

TEXT 99

দক্ষিণ হৈতে শুনি' তোমার আগমন।
শচী আনন্দিত, আর যত ভক্তগণ॥ ৯৯॥

dakṣiṇa haite śuni' tomāra āgamana
śacī ānandita, āra yata bhakta-gaṇa

SYNONYMS

dakṣiṇa haite—from South India; *śuni'*—hearing; *tomāra āgamana*—Your return; *śacī*—mother Śacī; *ānandita*—very happy; *āra*—and; *yata*—all; *bhakta-gaṇa*—devotees.

TRANSLATION

"At Navadvīpa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

TEXT 100

সবে আসিতেছেন তোমারে দেখিতে।
তাঁ-সবার বিলম্ব দেখি' আইলাঙ ত্বরিতে॥ ১০০

sabe āsitechena tomāre dekhite
tāṅ-sabāra vilamba dekhi' āilāṅa tvarite

SYNONYMS

sabe—all; *āsitechena*—are coming; *tomāre*—You; *dekhite*—to see; *tāṅ-sabāra*—of all of them; *vilamba*—delay; *dekhi'*—seeing; *āilāṅa*—I have come; *tvarite*—very quickly.

TRANSLATION

They are all coming here to see You, but seeing that they were delayed, I came alone very quickly."

TEXT 101

কাশীমিশ্রের আবাসে নিভৃতে এক ঘর।
প্রভু তাঁরে দিল, আর সেবার কিঙ্কর॥ ১০১॥

kāśī-miśrera āvāse nibhṛte eka ghara
prabhu tāṅre dila, āra sevāra kiṅkara

SYNONYMS

kāśī-miśrera—of Kāśī Miśra; *āvāse*—at the house; *nibhṛte*—solitary; *eka*—one; *ghara*—room; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Paramānanda Purī; *dila*—gave; *āra*—and; *sevāra*—to serve him; *kiṅkara*—one servant.

TRANSLATION

There was a solitary room at Kāśī Miśra's house, and Śrī Caitanya Mahāprabhu gave it to Paramānanda Purī. He also gave him one servant.

TEXT 102

আর দিনে আইলা স্বরূপ দামোদর।
প্রভুর অত্যন্ত মর্মী, রসের সাগর॥ ১০২॥

āra dine āilā svarūpa dāmodara
prabhura atyanta marmī, rasera sāgara

SYNONYMS

āra dine—next day; *āilā*—came; *svarūpa dāmodara*—Svarūpa Dāmodara; *prabhura*—of Śrī Caitanya Mahāprabhu; *atyanta*—very; *marmī*—intimate friend; *rasera*—of transcendental mellows; *sāgara*—ocean.

TRANSLATION

Svarūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu, and he was an ocean of transcendental mellows.

PURPORT

Svarūpa is the name of a *brahmacārī* in Śaṅkarācārya's disciplic succession. In the Vedic discipline there are ten names for *sannyāsīs,* and it is customary for a *brahmacārī* assisting a *sannyāsī* of the designation Tīrtha or Āśrama to receive the title Svarūpa. Dāmodara Svarūpa was formerly a resident of Navadvīpa, and his name was Puruṣottama Ācārya. When he went to Vārāṇasī, he took *sannyāsa* from a *sannyāsī* designated Tīrtha. Although he received the title Svarūpa in his *brahmacārī* stage, he did not change his name when he took *sannyāsa.* Actually as a *sannyāsī* he should have been called Tīrtha, but he chose to retain his original *brahmacārī* title as Svarūpa.

TEXT 103

'পুরুষোত্তম আচার্য' তাঁর নাম পূর্বাশ্রমে।
নবদ্বীপে ছিলা তেঁহ প্রভুর চরণে॥ ১০৩॥

'puruṣottama ācārya' tāṅra nāma pūrvāśrame
navadvīpe chilā teṅha prabhura caraṇe

SYNONYMS

puruṣottama ācārya—Puruṣottama Ācārya; *tāṅra*—his; *nāma*—name; *pūrva-āśrame*—in the previous *āśrama*; *navadvīpe*—at Navadvīpa; *chilā*—was; *teṅha*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the feet.

TRANSLATION

When Svarūpa Dāmodara was residing at Navadvīpa under the shelter of Śrī Caitanya Mahāprabhu, his name was Puruṣottama Ācārya.

TEXT 104

প্রভুর সন্ন্যাস দেখি' উন্মত্ত হঞা।
সন্ন্যাস গ্রহণ কৈল বারাণসী গিয়া॥ ১০৪॥

prabhura sannyāsa dekhi' unmatta hañā
sannyāsa grahaṇa kaila vārāṇasī giyā

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *sannyāsa dekhi'*—when he saw the *sannyāsa* order; *unmatta hañā*—he became just like a madman; *sannyāsa grahaṇa kaila*—he also accepted the renounced order of life; *vārāṇasī*—to Vārāṇasī; *giyā*—going.

TRANSLATION

After seeing that Śrī Caitanya Mahāprabhu accepted the renounced order, Puruṣottama Ācārya became like a madman and immediately went to Vārāṇasī to take sannyāsa.

TEXT 105

'চৈতন্যানন্দ' গুরু তাঁর আজ্ঞা দিলেন তাঁরে।
বেদান্ত পড়িয়া পড়াও সমস্ত লোকেরে॥ ১০৫॥

'caitanyānanda' guru tāṅra ājñā dilena tāṅre
vedānta paḍiyā paḍāo samasta lokere

SYNONYMS

caitanya-ānanda—of the name Caitanyānanda Bhāratī; *guru*—spiritual master; *tāṅra*—his; *ājñā*—order; *dilena*—gave; *tāṅre*—to him; *vedānta paḍiyā*—reading the *Vedanta-sūtra*; *paḍāo*—teach; *samasta*—all; *lokere*—people.

TRANSLATION

At the conclusion of his sannyāsa, his spiritual master, Caitanyānanda Bhāratī, ordered him, "Read Vedanta-sūtra and teach it to all others."

TEXT 106

পরম বিরক্ত তেঁহ পরম পণ্ডিত।
কায়মনে আশ্রিয়াছে শ্রীকৃষ্ণ-চরিত॥ ১০৬॥

parama virakta teṅha parama paṇḍita
kāya-mane āśriyāche śrī-kṛṣṇa-carita

SYNONYMS

parama—very; *virakta*—renounced; *teṅha*—he; *parama*—great; *paṇḍita*—learned scholar; *kāya-mane*—with body and mind; *āśriyāche*—took shelter of; *śrī-kṛṣṇa-carita*—the Personality of Godhead Śrī Kṛṣṇa.

TRANSLATION

Svarūpa Dāmodara was a great renunciate as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 107

'নিশ্চিন্তে কৃষ্ণ ভজিব' এই ত' কারণে।
উন্মাদে করিল তেঁহ সন্ন্যাস গ্রহণে॥ ১০৭॥

'niścinte kṛṣṇa bhajiba' ei ta' kāraṇe
unmāde karila teṅha sannyāsa grahaṇe

SYNONYMS

niścinte—without disturbance; *kṛṣṇa*—Lord Kṛṣṇa; *bhajiba*—I shall worship; *ei*—for this; *ta'*—certainly; *kāraṇe*—reason; *unmāde*—ecstatic; *karila*—did; *teṅha*—he; *sannyāsa*—the renounced order of life; *grahaṇe*—taking.

TRANSLATION

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance; therefore it was almost in madness that he accepted the sannyāsa order.

TEXT 108

সন্ন্যাস করিলা শিখা-সূত্রত্যাগ-রূপ।
যোগপট্ট না নিল, নাম হৈল 'স্বরূপ' ॥ ১০৮ ॥

sannyāsa karilā śikhā-sūtra-tyāga-rūpa
yoga-paṭṭa nā nila, nāma haila 'svarūpa'

SYNONYMS

sannyāsa karilā—accepted the *sannyāsa* order; *śikhā*—tuft of hair; *sūtra*—sacred thread; *tyāga*—giving up; *rūpa*—in the form of; *yoga-paṭṭa*—saffron colored dress; *nā nila*—did not accept; *nāma*—name; *haila*—was; *svarūpa*—Svarūpa.

TRANSLATION

Upon accepting sannyāsa, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron colored dress. Also, he did not accept a sannyāsī title but remained as a naiṣṭhika-brahmacārī.

PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of *śrāddha*. One must offer oblations to one's forefathers and perform the sacrifice of *virajā-homa*. Then one must cut off the tuft of hair called a *śikhā* and also give up the sacred thread. These are preliminary processes in the acceptance of *sannyāsa*, and Svarūpa Dāmodara accepted all these. However, Puruṣottama Ācārya did not accept the saffron color, a *sannyāsī* name or a *daṇḍa*. He retained his *brahmacārī* name. Actually Puruṣottama Ācārya did not accept the *sannyāsa* order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the *sannyāsa* order. He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a *sannyāsī* and a *yogī*. This is confirmed in *Bhagavad-gītā* (6.1):

śrī bhagavān uvāca
anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

TEXT 109

গুরু-ঠাঞি আজ্ঞা মাগি' আইলা নীলাচলে।
রাত্রিদিনে কৃষ্ণপ্রেম-আনন্দ-বিহ্বলে ॥ ১০৯ ॥

guru-ṭhāñi ājñā māgi' āilā nīlācale
rātri-dine kṛṣṇa-prema-ānanda-vihvale

SYNONYMS

guru-ṭhāñi—from his spiritual master; *ājñā māgi'*—asking permission; *āilā*—came; *nīlācale*—to Jagannātha Purī; *rātri-dine*—day and night; *kṛṣṇa-prema-ānanda*—by ecstatic love of Kṛṣṇa; *vihvale*—overwhelmed.

TRANSLATION

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nīlācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

TEXT 110

পাণ্ডিত্যের অবধি, বাক্য নাহি কারো সনে।
নির্জনে রহয়ে, লোক সব নাহি জানে ॥ ১১০ ॥

pāṇḍityera avadhi, vākya nāhi kāro sane
nirjane rahaye, loka saba nāhi jāne

SYNONYMS

pāṇḍityera avadhi—the limit of learned scholarship; *vākya nāhi*—no word; *kāro sane*—with anyone; *nirjane*—in a solitary place; *rahaye*—stays; *loka*—people in general; *saba*—all; *nāhi jāne*—do not know.

TRANSLATION

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

TEXT 111

কৃষ্ণরস-তত্ত্ব-বেত্তা, দেহ—প্রেমরূপ।
সাক্ষাৎ মহাপ্রভুর দ্বিতীয় স্বরূপ ॥ ১১১ ॥

kṛṣṇa-rasa-tattva-vettā, deha——prema-rūpa
sākṣāt mahāprabhura dvitīya svarūpa

SYNONYMS

kṛṣṇa-rasa—of transcendental mellows in relationship with Kṛṣṇa; *tattva*—of the truth; *vettā*—cognizant; *deha*—body; *prema-rūpa*—personified *prema*; *sākṣāt*—directly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *dvitīya*—second; *svarūpa*—representation.

TRANSLATION

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

TEXT 112

গ্রন্থ, শ্লোক, গীত কেহ প্রভু-পাশে আনে।
স্বরূপ পরীক্ষা কৈলে, পাছে প্রভু শুনে ॥ ১১২ ॥

grantha, śloka, gīta keha prabhu-pāśe āne
svarūpa parīkṣā kaile, pāche prabhu śune

SYNONYMS

grantha—scriptures; *śloka*—verses; *gīta*—songs; *keha*—anyone; *prabhu-pāśe*—to Śrī Caitanya Mahāprabhu; *āne*—brings; *svarūpa*—Svarūpa Dāmodara; *parīkṣā kaile*—after he examined; *pāche*—later; *prabhu*—Śrī Caitanya Mahāprabhu; *śune*—hears.

TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first

examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

TEXT 113

ভক্তিসিদ্ধান্ত-বিরুদ্ধ, আর রসাভাস।
শুনিতে না হয় প্রভুর চিত্তের উল্লাস॥ ১১৩॥

bhakti-siddhānta-viruddha, āra rasābhāsa
śunite nā haya prabhura cittera ullāsa

SYNONYMS

bhakti-siddhānta—conclusive statements about the science of devotional service; *viruddha*—opposing; *āra*—and; *rasa-ābhāsa*—overlapping of transcendental mellows; *śunite*—to hear; *nā*—not; *haya*—becomes; *prabhura*—of Śrī Caitanya Mahāprabhu; *cittera*—of the heart; *ullāsa*—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasābhāsa, the overlapping of transcendental mellows.

PURPORT

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as *acintya-bhedābheda*—simultaneously oneness and difference. *Rasābhāsa* may appear to be a transcendental mellow, but actually it is not. Those who are pure Vaiṣṇavas should avoid these things opposed to devotional service. These misconceptions practically parallel the Māyāvāda philosophy. If one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (*rasābhāsa*) one eventually becomes a *prākṛta-sahajiyā* and takes everything to be very easy. One may also become a member of the *bāula* community and gradually become attracted to material activities. Śrī Caitanya Mahāprabhu has therefore advised us to avoid *bhakti-siddhānta-viruddha* and *rasābhāsa*. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from *bhakti-siddhānta-viruddha* and *rasābhāsa*.

TEXT 114

অতএব স্বরূপ আগে করে পরীক্ষণ।
শুদ্ধ হয় যদি, প্রভুরে করা'ন শ্রবণ॥ ১১৪॥

ataeva svarūpa āge kare parīkṣaṇa
śuddha haya yadi, prabhure karā'na śravaṇa

SYNONYMS

ataeva—therefore; *svarūpa*—Svarūpa Dāmodara; *āge*—at first; *kare*—does; *parīkṣaṇa*—examination; *śuddha*—pure; *haya*—is; *yadi*—if; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *karā'na*—causes; *śravaṇa*—hearing.

TRANSLATION

It was the practice for Svarūpa Dāmodara Gosvāmī to examine all literatures to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept *rasābhāsa,* or overlapping, contradictory mellows, and other principles opposed to the *bhakti* path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of *rasābhāsa,* and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of *rasābhāsa* and *bhakti-siddhānta-viruddha* are never accepted as devotees of Śrī Caitanya Mahāprabhu. Svarūpa Dāmodara Gosvāmī never approved such followers as Gauḍīya Vaiṣṇavas, nor did he allow them even to meet the Supreme Lord Śrī Caitanya Mahāprabhu.

TEXT 115

বিদ্যাপতি, চণ্ডীদাস, শ্রীগীতগোবিন্দ।
এই তিন গীতে করা'ন প্রভুর আনন্দ॥ ১১৫ ॥

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda
ei tina gīte karā'na prabhura ānanda

SYNONYMS

vidyā-pati—an old Vaiṣṇava poet from the province of Mithilā; *caṇḍī-dāsa*—a Bengali Vaiṣṇava poet born in the village of Nānnura in the Birbhum district; *śrī-gīta-govinda*—a celebrated poem by Jayadeva Gosvāmī; *ei*—these; *tina*—three; *gīte*—songs; *karā'na*—cause; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness.

TRANSLATION

Śrī Svarūpa Dāmodara used to read the poems of Vidyāpati and Caṇḍīdāsa and Jayadeva Gosvāmī's Śrī Gīta-govinda. He used to make Śrī Caitanya Mahāprabhu very happy by singing these songs.

TEXT 116

সঙ্গীতে—গন্ধর্ব-সম, শাস্ত্রে বৃহস্পতি।
দামোদর-সম আর নাহি মহামতি॥ ১১৬॥

saṅgīte——gandharva-sama, śāstre bṛhaspati
dāmodara-sama āra nāhi mahā-mati

SYNONYMS

saṅgīte—in music; *gandharva-sama*—just like the Gandharvas; *śāstre*—in discussions of revealed scriptures; *bṛhaspati*—like Bṛhaspati, the priest of the heavenly demigods; *dāmodara-sama*—equal to Svarūpa Dāmodara; *āra*—anyone else; *nāhi*—there is not; *mahā-mati*—great personality.

TRANSLATION

Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.

PURPORT

Svarūpa Dāmodara Gosvāmī was very expert in music as well as Vedic scriptures. Śrī Caitanya Mahāprabhu used to call him Dāmodara because of his expert singing and musical skills. The name Dāmodara was given by Śrī Caitanya Mahāprabhu and added to the name given by his *sannyāsa-guru*. He was therefore known as Svarūpa Dāmodara, or Dāmodara Svarūpa. He compiled a book of music named *Saṅgīta-dāmodara*.

TEXT 117

অদ্বৈত-নিত্যানন্দের পরম প্রিয়তম।
শ্রীবাসাদি ভক্তগণের হয় প্রাণ-সম॥ ১১৭॥

advaita-nityānandera parama priyatama
śrīvāsādi bhakta-gaṇera haya prāṇa-sama

SYNONYMS

advaita—of Advaita Ācārya; *nityānandera*—of Lord Nityānanda Prabhu; *parama*—very much; *priya-tama*—dear; *śrīvāsa-ādi*—beginning with Śrīvāsa; *bhakta-gaṇera*—of the devotees; *haya*—is; *prāṇa-sama*—exactly like the life and soul.

TRANSLATION

Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Ṭhākura.

TEXT 118

সেই দামোদর আসি' দণ্ডবৎ হৈলা।
চরণে পড়িয়া শ্লোক পড়িতে লাগিলা॥ ১১৮॥

sei dāmodara āsi' daṇḍavat hailā
caraṇe paḍiyā śloka paḍite lāgilā

SYNONYMS

sei dāmodara—that Svarūpa Dāmodara; *āsi'*—coming; *daṇḍa-vat hailā*—fell flat to offer obeisances; *caraṇe paḍiyā*—falling down at the lotus feet; *śloka*—a verse; *paḍite lāgilā*—began to recite.

TRANSLATION

It was Svarūpa Dāmodara who came to Jagannātha Purī and fell flat before the lotus feet of Śrī Caitanya Mahāprabhu, offering Him obeisances and reciting a verse.

TEXT 119

হেলোদ্ধূনিত-খেদয়া বিশদয়া প্রোন্মীলদামোদয়া
শাম্যচ্ছাস্ত্রবিবাদয়া রসদয়া চিত্তার্পিতোন্মাদয়া।
শশ্বদ্ভক্তিবিনোদয়া স-মদয়া মাধুর্যমর্যাদয়া
শ্রীচৈতন্য দয়ানিধে তব দয়া ভূয়াদমন্দোদয়া॥ ১১৯॥

heloddhūnita-khedayā viśadayā pronmīlad-āmodayā
śāmyac-chāstra-vivādayā rasadayā cittārpitonmādayā
śaśvad-bhakti-vinodayā sa-madayā mādhurya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā

SYNONYMS

helā—very easily; *uddhūnita*—driven away; *khedayā*—lamentation; *viśadayā*—which purifies everything; *pronmīlat*—awakening; *āmodayā*—transcendental bliss; *śāmyat*—mitigating; *śāstra*—of revealed scriptures; *vivādayā*—disagreements; *rasa-dayā*—distributing all transcendental mellows; *citta*—in the heart; *arpita*—fixed; *unmādayā*—jubilation; *śaśvat*—always; *bhakti*—devotional service; *vinodayā*—stimulating; *sa-madayā*—full of ecstasy; *mādhurya*—of conjugal love; *maryādayā*—the limit; *śrī-caitanya*—O Lord Śrī Caitanya Mahāprabhu; *dayā-nidhe*—ocean of mercy; *tava*—Your; *dayā*—mercy; *bhūyāt*—let it be; *amanda*—of good fortune; *udayā*—in which there is awakening.

TRANSLATION

"O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all gross material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

This important verse quoted from *Śrī Caitanya-candrodaya-nāṭaka* (8.10) specifically describes the Lord's causeless mercy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that Śrī Caitanya Mahāprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. However, the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Kṛṣṇa conscious by the grace of the Lord, the flavor of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scripture, and by reading them one often becomes puzzled. However, when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcenden-

tal bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such fortunate engagement, one's transcendental love for Kṛṣṇa is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Kṛṣṇa is manifest in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifest in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Kṛṣṇa.

In the beginning, a conditioned soul is bereft of Kṛṣṇa consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord.

It is by the Lord's grace that all misconceptions are vanquished and the heart cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is finally convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. Kṛṣṇa conscious activities separate one from material activities and the desire for liberation. At every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

TEXT 120

উঠাঞা মহাপ্রভু কৈল আলিঙ্গন।
দুইজনে প্রেমাবেশে হৈল অচেতন ॥ ১২০ ॥

uṭhāñā mahāprabhu kaila āliṅgana
dui-jane premāveśe haila acetana

SYNONYMS

uṭhāñā—after raising him; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *āliṅgana*—embracing; *dui-jane*—two persons; *prema-āveśe*—in the ecstasy of love; *haila*—became; *acetana*—unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu raised Svarūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

TEXT 121

কতক্ষণে দুই জনে স্থির যবে হৈলা।
তবে মহাপ্রভু তাঁরে কহিতে লাগিলা॥ ১২১॥

kata-kṣaṇe dui jane sthira yabe hailā
tabe mahāprabhu tāṅre kahite lāgilā

SYNONYMS

kata-kṣaṇe—after some time; *dui jane*—both persons; *sthira*—patient; *yabe*—when; *hailā*—became; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

After they had both regained their patience, Śrī Caitanya Mahāprabhu began to speak.

TEXT 122

তুমি যে আসিবে, আজি স্বপ্নেতে দেখিল।
ভাল হৈল, অন্ধ যেন দুই নেত্র পাইল॥ ১২২॥

tumi ye āsibe, āji svapnete dekhila
bhāla haila, andha yena dui netra pāila

SYNONYMS

tumi—you; *ye*—that; *āsibe*—will come; *āji*—today; *svapnete*—in dream; *dekhila*—I saw; *bhāla haila*—it is very good; *andha*—a blind man; *yena*—as if; *dui*—two; *netra*—eyes; *pāila*—got back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

TEXT 123

স্বরূপ কহে,—প্রভু, মোর ক্ষম' অপরাধ।
তোমা ছাড়ি' অন্যত্র গেনু, করিনু প্রমাদ॥ ১২৩॥

svarūpa kahe, ——prabhu, mora kṣama' aparādha
tomā chāḍi' anyatra genu, karinu pramāda

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *prabhu*—my Lord; *mora*—my; *kṣama'*—please excuse; *aparādha*—offense; *tomā*—You; *chāḍi'*—giving up; *anyatra*—elsewhere; *genu*—I went; *karinu*—I have done; *pramāda*—great mistake.

TRANSLATION

Svarūpa said, "My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

TEXT 124

তোমার চরণে মোর নাহি প্রেম-লেশ।
তোমা ছাড়ি' পাপী মুঞি গেনু অন্য দেশ ॥ ১২৪ ॥

tomāra caraṇe mora nāhi prema-leśa
tomā chāḍi' pāpī muñi genu anya deśa

SYNONYMS

tomāra caraṇe—at Your lotus feet; *mora*—my; *nāhi*—there is not; *prema-leśa*—a trace of love; *tomā*—You; *chāḍi'*—giving up; *pāpī*—sinful; *muñi*—I; *genu*—went; *anya deśa*—to another country.

TRANSLATION

"My dear Lord, I do not even possess a trace of love at Your lotus feet. If I did, how could I go to another country? I am therefore a most sinful man.

TEXT 125

মুঞি তোমা ছাড়িল, তুমি মোরে না ছাড়িলা।
কৃপা-পাশ গলে বান্ধি' চরণে আনিলা ॥ ১২৫ ॥

muñi tomā chāḍila, tumi more nā chāḍilā
kṛpā-pāśa gale bāndhi' caraṇe ānilā

SYNONYMS

muñi—I; *tomā*—You; *chāḍila*—gave up; *tumi*—You; *more*—me; *nā*—did not; *chāḍilā*—give up; *kṛpā*—of mercy; *pāśa*—by the rope; *gale*—by the neck; *bāndhi'*—binding; *caraṇe*—at Your lotus feet; *ānilā*—You brought back.

TRANSLATION

"I gave up your company, but You did not give me up. By Your merciful rope You have bound me by the neck and brought me back again to Your lotus feet."

TEXT 126

তবে স্বরূপ কৈল নিতাইর চরণ বন্দন।
নিত্যানন্দপ্রভু কৈল প্রেম-আলিঙ্গন ॥ ১২৬ ॥

tabe svarūpa kaila nitāira caraṇa vandana
nityānanda-prabhu kaila prema-ālińgana

SYNONYMS

tabe—thereafter; *svarūpa*—Svarūpa Dāmodara; *kaila*—did; *nitāira*—of Nityānanda Prabhu; *caraṇa*—of the lotus feet; *vandana*—worship; *nityānanda-prabhu*—Lord Nityānanda; *kaila*—did; *prema-ālińgana*—embracing in love.

TRANSLATION

Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and Nityānanda in turn embraced him in the ecstasy of love.

TEXT 127

জগদানন্দ, মুকুন্দ, শঙ্কর, সার্বভৌম।
সবা-সঙ্গে যথাযোগ্য করিল মিলন ॥ ১২৭ ॥

jagadānanda, mukunda, śaṅkara, sārvabhauma
sabā-saṅge yathā-yogya karila milana

SYNONYMS

jagadānanda—Jagadānanda; *mukunda*—Mukunda; *śaṅkara*—Śaṅkara; *sārvabhauma*—Sārvabhauma; *sabā-saṅge*—with all; *yathā-yogya*—as is befitting; *karila*—did; *milana*—meeting.

TRANSLATION

After worshiping Nityānanda Prabhu, Svarūpa Dāmodara met Jagadānanda, Mukunda, Śaṅkara and Sārvabhauma, as was befitting.

TEXT 128

পরমানন্দ পুরীর কৈল চরণ বন্দন।
পুরী-গোসাঞি তাঁরে কৈল প্রেম-আলিঙ্গন ॥ ১২৮ ॥

paramānanda purīra kaila caraṇa vandana
purī-gosāñi tāṅre kaila prema-āliṅgana

SYNONYMS

paramānanda purīra—of Paramānanda Purī; *kaila*—he did; *caraṇa vandana*—worshiping the lotus feet; *purī-gosāñi*—Paramānanda Purī; *tāṅre*—unto him; *kaila*—did; *prema-āliṅgana*—embracing in love.

TRANSLATION

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of Paramānanda Purī, who, in return, embraced him in ecstatic love.

TEXT 129

মহাপ্রভু দিল তাঁরে নিভৃতে বাসাঘর।
জলাদি-পরিচর্যা লাগি' দিল এক কিঙ্কর॥ ১২৯॥

mahāprabhu dila tāṅre nibhṛte vāsā-ghara
jalādi-paricaryā lāgi' dila eka kiṅkara

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *dila*—gave; *tāṅre*—unto him; *nibhṛte*—in a solitary place; *vāsā-ghara*—residential quarters; *jala-ādi*—supplying water, etc.; *paricaryā*—service; *lāgi'*—for the purpose of; *dila*—gave; *eka*—one; *kiṅkara*—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodara residence in a solitary place and ordered one servant to serve him with a supply of water and other necessities.

TEXT 130

আর দিন সার্বভৌম-আদি ভক্ত-সঙ্গে।
বসিয়া আছেন মহাপ্রভু কৃষ্ণকথা-রঙ্গে॥ ১৩০॥

āra dina sārvabhauma-ādi bhakta-saṅge
vasiyā āchena mahāprabhu kṛṣṇa-kathā-raṅge

SYNONYMS

āra dina—the next day; *sārvabhauma-ādi*—headed by Sārvabhauma Bhaṭṭācārya; *bhakta-saṅge*—with the devotees; *vasiyā āchena*—was sitting;

mahāprabhu—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-raṅge*—engaged in discussions of topics concerning Kṛṣṇa.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by Sārvabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

TEXT 131

হেনকালে গোবিন্দের হৈল আগমন।
দণ্ডবৎ করি' কহে বিনয়-বচন ॥ ১৩১ ॥

hena-kāle govindera haila āgamana
daṇḍavat kari' kahe vinaya-vacana

SYNONYMS

hena-kāle—at that time; *govindera*—of Govinda; *haila*—there was; *āgamana*—arrival; *daṇḍavat kari'*—offering obeisances; *kahe*—says; *vinaya-vacana*—submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

TEXT 132

ঈশ্বর-পুরীর ভৃত্য,—'গোবিন্দ' মোর নাম।
পুরী-গোসাঞির আজ্ঞায় আইনু তোমার স্থান॥১৩২॥

īśvara-purīra bhṛtya,—'govinda' mora nāma
purī-gosāñira ājñāya āinu tomāra sthāna

SYNONYMS

īśvara-purīra bhṛtya—servant of Īśvara Purī; *govinda mora nāma*—my name is Govinda; *purī-gosāñira*—of Īśvara Purī; *ājñāya*—on the order; *āinu*—I have come; *tomāra*—to your; *sthāna*—place.

TRANSLATION

"I am the servant of Īśvara Purī. My name is Govinda, and, following the orders of my spiritual master, I have come here.

TEXT 133

সিদ্ধিপ্রাপ্তিকালে গোসাঞি আজ্ঞা কৈল মোরে।
কৃষ্ণচৈতন্য-নিকটে রহি সেবিহ তাঁহারে ॥ ১৩৩ ॥

siddha-prāpti-kāle gosāñi ājñā kaila more
kṛṣṇa-caitanya-nikaṭe rahi seviha tāṅhāre

SYNONYMS

siddhi-prāpti-kāle—at the time of his departure from this mortal world to achieve the highest perfection of life; *gosāñi*—my spiritual master; *ājñā*—order; *kaila*—made; *more*—unto me; *kṛṣṇa-caitanya-nikaṭe*—at the place of Śrī Kṛṣṇa Caitanya; *rahi*—remaining; *seviha*—render service; *tāṅhāre*—unto Him.

TRANSLATION

"Just before his departure from this mortal world to attain the highest perfection, Īśvara Purī told me that I should go to Śrī Caitanya Mahāprabhu and render service unto Him.

TEXT 134

কাশীশ্বর আসিবেন সব তীর্থ দেখিয়া।
প্রভু-আজ্ঞায় মুঞি আইনু তোমা-পদে ধাঞা ॥ ১৩৪ ॥

kāśīśvara āsibena saba tīrtha dekhiyā
prabhu-ājñāya muñi āinu tomā-pade dhāñā

SYNONYMS

kāśīśvara—Kāśīśvara; *āsibena*—will come; *saba*—all; *tīrtha*—holy places; *dekhiyā*—visiting; *prabhu-ājñāya*—under the order of my spiritual master; *muñi*—I; *āinu*—have come; *tomā*—to your; *pade*—lotus feet; *dhāñā*—running.

TRANSLATION

"Kāśīśvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet."

TEXT 135

গোসাঞি কহিল, 'পুরীশ্বর' বাৎসল্য করে মোরে।
কৃপা করি' মোর ঠাঞি পাঠাইলা তোমারে ॥ ১৩৫ ॥

gosāñi kahila, 'purīśvara' vātsalya kare more
kṛpā kari' mora ṭhāñi pāṭhāilā tomāre

SYNONYMS

gosāñi kahila—Śrī Caitanya Mahāprabhu replied; *purīśvara*—Īśvara Purī; *vātsalya*—paternal affection; *kare*—does; *more*—unto Me; *kṛpā kari'*—being merciful; *mora ṭhāñi*—to My place; *pāṭhāilā*—sent; *tomāre*—you.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My spiritual master, Īśvara Purī, always favors me with paternal affection. Therefore, out of his causeless mercy, he has sent you here."

TEXT 136

এত শুনি' সার্বভৌম প্রভুরে পুছিল।
পুরী-গোসাঞি শূদ্র-সেবক কাঁহে ত' রাখিল ॥১৩৬॥

eta śuni' sārvabhauma prabhure puchila
purī-gosāñi śūdra-sevaka kāṅhe ta' rākhila

SYNONYMS

eta śuni'—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhure*—unto the Lord; *puchila*—inquired; *purī-gosāñi*—Īśvara Purī; *śūdra-sevaka*—a servant who is a *śūdra*; *kāṅhe ta'*—why; *rākhila*—kept.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, "Why did Īśvara Purī keep a servant who comes from a śūdra family?"

PURPORT

Both Kāśīśvara and Govinda were personal servants of Īśvara Purī. After Īśvara Purī's demise, Kāśīśvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Śrī Caitanya Mahāprabhu for shelter. Govinda came from a *śūdra* family, but because he was initiated by Īśvara Purī, he was certainly a *brāhmaṇa*. Sārvabhauma Bhaṭṭācārya here asked Śrī Caitanya Mahāprabhu why Īśvara Purī accepted a disciple from a *śūdra* family. According to the *smṛti-śāstra*, which gives directions for the management of the *varṇāśrama* institution, a *brāhmaṇa* cannot accept a disciple from the lower castes. In other words, a *kṣatriya, vaiśya* or *śūdra* cannot be accepted as a

servant. If a spiritual master accepts such a person, he is contaminated. Sārvabhauma Bhaṭṭācārya therefore asked why Īśvara Purī accepted a servant or disciple born of a *śūdra* family.

In answer to this, Śrī Caitanya Mahāprabhu replied that his spiritual master, Īśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Īśvara Purī was the spiritual master of the whole world. He was not a servant to any mundane rule or regulation. An empowered spiritual master like Īśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that an empowered spiritual master is authorized by Kṛṣṇa and should be considered to be as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: *sākṣād-dharitvena samasta-śāstraiḥ*. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. If Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to the criticism of mundane rules and regulations, the spiritual master empowered by Him is also not subjected. According to *Caitanya-caritāmṛta* (*Antya-līlā* 7.11): *kṛṣṇa-śakti vinā nahe tāra pravartana*. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of *sākṣād-dharitvena*. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

TEXT 137

প্রভু কহে,—ঈশ্বর হয় পরম স্বতন্ত্র ।
ঈশ্বরের কৃপা নহে বেদ-পরতন্ত্র ॥ ১৩৭ ॥

prabhu kahe,——īśvara haya parama svatantra
īśvarera kṛpā nahe veda-paratantra

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *īśvara*—the Supreme Personality of Godhead or Īśvara Purī; *haya*—is; *parama*—supremely; *svatantra*—independent; *īśvarera*—of the Supreme Personality of Godhead or of Īśvara Purī; *kṛpā*—the mercy; *nahe*—is not; *veda-paratantra*—subjected to the Vedic rules.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the Supreme Personality of Godhead and the spiritual master, Īśvara Purī, are completely independent. Therefore

the mercy of the Supreme Personality of Godhead and Īśvara Purī is not subjected to any Vedic rules and regulations.

TEXT 138

ঈশ্বরের কৃপা জাতি-কুলাদি না মানে।
বিদুরের ঘরে কৃষ্ণ করিলা ভোজনে ॥ ১৩৮ ॥

īśvarera kṛpā jāti-kulādi nā māne
vidurera ghare kṛṣṇa karilā bhojane

SYNONYMS

īśvarera kṛpā—the mercy of the Lord; *jāti*—caste; *kula-ādi*—family, etc.; *nā māne*—does not obey; *vidurera*—of Vidura; *ghare*—at the home; *kṛṣṇa*—Lord Kṛṣṇa; *karilā*—did; *bhojane*—eating.

TRANSLATION

"The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.

TEXT 139

স্নেহ-লেশাপেক্ষা মাত্র শ্রীকৃষ্ণ-কৃপার।
স্নেহবশ হঞা করে স্বতন্ত্র আচার ॥ ১৩৯ ॥

sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra
sneha-vaśa hañā kare svatantra ācāra

SYNONYMS

sneha—of affection; *leśa*—on a trace; *apekṣā*—reliance; *mātra*—only; *śrī-kṛṣṇa*—of Lord Śrī Kṛṣṇa; *kṛpāra*—of the mercy; *sneha-vaśa*—obliged by affection; *hañā*—being; *kare*—does; *svatantra*—independent; *ācāra*—behavior.

TRANSLATION

"Lord Kṛṣṇa's mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

PURPORT

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on

affection and nothing else. Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa's mercy is actually involved. If Kṛṣṇa's mercy is there, it is not dependent on any prescribed caste or creed. Śrī Caitanya Mahāprabhu wanted to inform Sārvabhauma Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Śrī Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa's accepting food at the house of Vidura, who was a *śūdra* by birth. By the same token, Īśvara Purī, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a *śūdra* family. When Govinda was initiated, he became a *brāhmaṇa* and was accepted as Īśvara Purī's personal servant. In the *Hari-bhakti-vilāsa,* Śrī Sanātana Gosvāmī states that if one is initiated by a bona fide spiritual master, he immediately becomes a *brāhmaṇa.* A pseudo spiritual master cannot transform a person into a *brāhmaṇa,* but an authorized spiritual master can do so. This is the verdict of *śāstra,* Śrī Caitanya Mahāprabhu and all the Gosvāmīs.

TEXT 140

মর্যাদা হৈতে কোটি সুখ স্নেহ-আচরণে।
পরমানন্দ হয় যার নাম-শ্রবণে ॥ ১৪০ ॥

maryādā haite koṭi sukha sneha-ācaraṇe
paramānanda haya yāra nāma-śravaṇe

SYNONYMS

maryādā haite—greater than veneration and awe; *koṭi*—millions of times; *sukha*—happiness; *sneha*—with affection; *ācaraṇe*—in dealings; *parama-ānanda*—transcendental bliss; *haya*—there is; *yāra*—whose; *nāma*—holy name; *śravaṇe*—by hearing.

TRANSLATION

"In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

TEXT 141

এত বলি' গোবিন্দেরে কৈল আলিঙ্গন।
গোবিন্দ করিল প্রভুর চরণ বন্দন ॥ ১৪১ ॥

eta bali' govindere kaila āliṅgana
govinda karila prabhura caraṇa vandana

SYNONYMS

eta bali'—saying this; *govindere*—unto Govinda; *kaila*—did; *āliṅgana*—embracing; *govinda*—Govinda; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 142

প্রভু কহে,—ভট্টাচার্য, করহ বিচার।
গুরুর কিঙ্কর হয় মান্য সে আমার॥ ১৪২॥

prabhu kahe,—bhaṭṭācārya, karaha vicāra
gurura kiṅkara haya mānya se āmāra

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *karaha vicāra*—just consider; *gurura kiṅkara*—the servant of the spiritual master; *haya*—is; *mānya*—respectable; *se*—he; *āmāra*—to Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then continued speaking to Sārvabhauma Bhaṭṭācārya. "Consider this point. The servant of the spiritual master is always respectable for Me.

TEXT 143

তাঁহারে আপন-সেবা করাইতে না যুয়ায়।
গুরু আজ্ঞা দিয়াছেন, কি করি উপায়॥ ১৪৩॥

tāṅhāre āpana-sevā karāite nā yuyāya
guru ājñā diyāchena, ki kari upāya

SYNONYMS

tāṅhāre—him; *āpana-sevā*—personal service; *karāite*—to engage to do; *nā yuyāya*—is not befitting; *guru*—the spiritual master; *ājñā*—order; *diyāchena*—has given; *ki*—what; *kari*—can I do; *upāya*—remedy.

TRANSLATION

"As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?"

PURPORT

If a *guru's* servant or disciple becomes Godbrother to another disciple, they respect one another as *prabhu,* or master. No one should disrespect his Godbrother. For this reason Śrī Caitanya Mahāprabhu asked Sārvabhauma Bhaṭṭācārya what to do about Govinda. Govinda was the personal servant of Īśvara Purī, Śrī Caitanya Mahāprabhu's spiritual master. Īśvara Purī ordered Govinda to become Śrī Caitanya Mahāprabhu's personal servant, so what was to be done? Śrī Caitanya Mahāprabhu was therefore inquiring from Bhaṭṭācārya, an experienced friend.

TEXT 144

ভট্ট কহে,—গুরুর আজ্ঞা হয় বলবান্ ।
গুরু-আজ্ঞা না লঙ্ঘিয়ে, শাস্ত্র—প্রমাণ ॥ ১৪৪ ॥

bhaṭṭa kahe,——gurura ājñā haya balavān
guru-ājñā nā laṅghiye, śāstra——pramāṇa

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *gurura ājñā*—the order of the spiritual master; *haya*—is; *balavān*—strong; *guru-ājñā*—the order of the spiritual master; *nā*—not; *laṅghiye*—we can disobey; *śāstra*—scriptural; *pramāṇa*—injunction.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śāstras, the revealed scriptures.

TEXT 145

স শুশ্রুবান্মাতরি ভার্গবেণ পিতুর্নিয়োগাৎ প্রহৃতং দ্বিষদ্বৎ।
প্রত্যগৃহীদগ্রজশাসনং তদাজ্ঞা গুরূণাং হ্যবিচারণীয়া ॥১৪৫॥

sa śuśruvān mātari bhārgaveṇa
pitur niyogāt prahṛtaṁ dviṣadvat
pratyagṛhīd agraja-śāsanaṁ tad
ājñā gurūṇāṁ hy avicāraṇīyā

SYNONYMS

saḥ—He; *śuśruvān*—the brother of Lord Rāmacandra; *mātari*—unto the mother; *bhārgaveṇa*—by Paraśurāma; *pituḥ*—of the father; *niyogāt*—by the order; *prahṛtam*—killing; *dviṣat-vat*—like an enemy; *pratyagṛhīt*—accepted; *agraja-śāsanam*—the order of the elder brother; *tat*—that; *ājñā*—order; *gurūṇām*—of superior persons, such as the spiritual master or father; *hi*—because; *avicāraṇīyā*—to be obeyed without consideration.

TRANSLATION

" 'Being ordered by his father, Paraśurāma killed his mother, Reṇukā, just as if she were an enemy. Lakṣmaṇa, the younger brother of Lord Rāmacandra, immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.'

PURPORT

This is a quotation from the *Purāṇas* (*Raghu-vaṁśa* 14.46). Lord Rāmacandra's statement to Sītā given below is from the *Rāmāyaṇa* (*Ayodhyā-kāṇḍa* 22.9).

TEXT 146

নির্বিচারং গুরোরাজ্ঞা ময়া কার্যা মহাত্মনঃ।
শ্রেয়ো হ্যেবং ভবত্যাশ্চ মম চৈব বিশেষতঃ ॥ ১৪৬ ॥

nirvicāraṁ guror ājñā
mayā kāryā mahātmanaḥ
śreyo hy evaṁ bhavatyāś ca
mama caiva viśeṣataḥ

SYNONYMS

nirvicāram—to be obeyed without consideration; *guroḥ*—of the spiritual master; *ājñā*—the order; *mayā*—by Me; *kāryā*—must be done; *mahā-ātmanaḥ*—of the great soul; *śreyaḥ*—good fortune; *hi*—indeed; *evam*—thus; *bhavatyāḥ*—for you; *ca*—and; *mama*—for Me; *ca*—also; *eva*—certainly; *viśeṣataḥ*—specifically.

TRANSLATION

" 'The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.' "

TEXT 147

তবে মহাপ্রভু তাঁরে কৈল অঙ্গীকার।
আপন-শ্রীঅঙ্গ-সেবায় দিল অধিকার ॥ ১৪৭ ॥

tabe mahāprabhu tāṅre kaila aṅgīkāra
āpana-śrī-aṅga-sevāya dila adhikāra

SYNONYMS

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Govinda; *kaila*—did; *aṅgīkāra*—acceptance; *āpana*—personal; *śrī-aṅga*—of the transcendental body; *sevāya*—in the service; *dila*—gave; *adhikāra*—responsibility.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

TEXT 148

প্রভুর প্রিয় ভৃত্য করি' সবে করে মান।
সকল বৈষ্ণবের গোবিন্দ করে সমাধান ॥ ১৪৮ ॥

prabhura priya bhṛtya kari' sabe kare māna
sakala vaiṣṇavera govinda kare samādhāna

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *priya*—dear; *bhṛtya*—servant; *kari'*—understanding; *sabe*—all; *kare*—do; *māna*—respect; *sakala*—all; *vaiṣṇavera*—of devotees; *govinda*—Govinda; *kare*—does; *samādhāna*—service.

TRANSLATION

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

TEXT 149

ছোট-বড়-কীর্তনীয়া—দুই হরিদাস।
রামাই, নন্দাই রহে গোবিন্দের পাশ ॥ ১৪৯ ॥

choṭa-baḍa-kīrtanīyā—dui haridāsa
rāmāi, nandāi rahe govindera pāśa

SYNONYMS

choṭa-baḍa—junior and senior; *kīrtanīyā*—musicians; *dui*—two; *hari-dāsa*—Haridāsa; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *rahe*—stay; *govindera pāśa*—with Govinda.

TRANSLATION

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as Rāmāi and Nandāi, used to stay with Govinda.

TEXT 150

গোবিন্দের সঙ্গে করে প্রভুর সেবন।
গোবিন্দের ভাগ্যসীমা না যায় বর্ণন॥ ১৫০॥

govindera saṅge kare prabhura sevana
govindera bhāgya-sīmā nā yāya varṇana

SYNONYMS

govindera saṅge—with Govinda; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *sevana*—service; *govindera*—of Govinda; *bhāgya-sīmā*—the limit of fortune; *nā*—not; *yāya varṇana*—can be described.

TRANSLATION

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore no one could estimate the good fortune of Govinda.

TEXT 151

আর দিনে মুকুন্দদত্ত কহে প্রভুর স্থানে।
ব্রহ্মানন্দ-ভারতী আইলা তোমার দরশনে॥ ১৫১॥

āra dine mukunda-datta kahe prabhura sthāne
brahmānanda-bhāratī āilā tomāra daraśane

SYNONYMS

āra dine—the next day; *mukunda-datta*—Mukunda Datta; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *sthāne*—at the place; *brahmānanda-bhāratī*—Brahmānanda Bhāratī; *āilā*—has come; *tomāra daraśane*—to see You.

TRANSLATION

The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu, "Brahmānanda Bhāratī has come to see You."

TEXT 152

আজ্ঞা দেহ' যদি তাঁরে আনিয়ে এথাই ।
প্রভু কহে,—গুরু তেঁহ, যাব তাঁর ঠাঞি ॥ ১৫২ ॥

ājñā deha' yadi tāṅre āniye ethāi
prabhu kahe,—guru teṅha, yāba tāṅra ṭhāñi

SYNONYMS

ājñā deha'—order; *yadi*—if; *tāṅre*—him; *āniye*—I can bring; *ethāi*—here; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *guru teṅha*—he is My spiritual master; *yāba*—I shall go; *tāṅra ṭhāñi*—to his place.

TRANSLATION

Mukunda Datta then asked the Lord, "Shall I bring him here?" Śrī Caitanya Mahāprabhu said, "Brahmānanda Bhāratī is like My spiritual master. It is better that I go to him."

TEXT 153

এত বলি' মহাপ্রভু ভক্তগণ-সঙ্গে ।
চলি' আইলা ব্রহ্মানন্দ-ভারতীর আগে ॥ ১৫৩ ॥

eta bali' mahāprabhu bhakta-gaṇa-saṅge
cali' āilā brahmānanda-bhāratīra āge

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with the devotees; *cali'*—walking; *āilā*—came; *brahmānanda-bhāratīra*—of Brahmānanda Bhāratī; *āge*—in the presence.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu and His devotees came before the presence of Brahmānanda Bhāratī.

TEXT 154

ব্রহ্মানন্দ পরিয়াছে মৃগচর্মাম্বর ।
তাহা দেখি' প্রভু দুঃখ পাইলা অন্তর ॥ ১৫৪ ॥

brahmānanda pariyāche mṛga-carmāmbara
tāhā dekhi' prabhu duḥkha pāilā antara

SYNONYMS

brahmānanda—Brahmānanda; *pariyāche*—did wear; *mṛga-carma-ambara*—a garment made of deerskin; *tāhā dekhi'*—seeing that; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *pāilā*—got; *antara*—within Himself.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

PURPORT

Brahmānanda Bhāratī belonged to the Śaṅkara-sampradāya. The title *bhāratī* indicates one of the ten *sannyāsīs* in the Śaṅkara-sampradāya. It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by *Manu-saṁhitā*. However, if a *sannyāsī* who has renounced the world simply wears a deerskin and does not spiritually advance, he is simply puffed up and conceited. Śrī Caitanya Mahāprabhu did not like to see Brahmānanda Bhāratī wearing a deerskin.

TEXT 155

দেখিয়া ত' ছদ্ম কৈল যেন দেখে নাঞি ।
মুকুন্দেরে পুছে,—কাহাঁ ভারতী-গোসাঞি ॥ ১৫৫ ॥

dekhiyā ta' chadma kaila yena dekhe nāñi
mukundere puche,—kāhāṅ bhāratī-gosāñi

SYNONYMS

dekhiyā—seeing; *ta'*—certainly; *chadma kaila*—pretended; *yena*—as if; *dekhe*—sees; *nāñi*—not; *mukundere puche*—inquired from Mukunda; *kāhāṅ*—where; *bhāratī-gosāñi*—Brahmānanda Bhāratī, my spiritual master.

TRANSLATION

Seeing Brahmānanda Bhāratī thus attired, Caitanya Mahāprabhu pretended not to see him. Instead, He asked Mukunda Datta, "Where is Brahmānanda Bhāratī, My spiritual master?"

TEXT 156

মুকুন্দ কহে,—এই আগে দেখ বিদ্যমান ।
প্রভু কহে,—তেঁহ নহেন, তুমি অগেয়ান ॥ ১৫৬ ॥

mukunda kahe,——ei āge dekha vidyamāna
prabhu kahe,——teṅha nahena, tumi ageyāna

SYNONYMS

mukunda kahe—Mukunda said; *ei āge*—here in front; *dekha*—see; *vidyamāna*—present; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *teṅha nahena*—he is not; *tumi ageyāna*—you are incorrect.

TRANSLATION

Mukunda Datta replied, "Here is Brahmānanda Bhāratī, in Your presence." The Lord replied, "You are incorrect. This is not Brahmānanda Bhāratī.

TEXT 157

অন্যেরে অন্য কহ, নাহি তোমার জ্ঞান।
ভারতী-গোসাঞি কেনে পরিবেন চাম॥ ১৫৭॥

anyere anya kaha, nāhi tomāra jñāna
bhāratī-gosāñi kene paribena cāma

SYNONYMS

anyere—another; *anya kaha*—you talk of someone else; *nāhi*—there is not; *tomāra*—your; *jñāna*—knowledge; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—My spiritual master; *kene*—why; *paribena*—should wear; *cāma*—skin.

TRANSLATION

"You must be talking of someone else, for this is surely not Brahmānanda Bhāratī. You simply have no knowledge. Why should Brahmānanda Bhāratī wear a deerskin?"

TEXT 158

শুনি' ব্রহ্মানন্দ করে হৃদয়ে বিচারে।
মোর চর্মাম্বর এই না ভায় ইঁহারে॥ ১৫৮॥

śuni' brahmānanda kare hṛdaye vicāre
mora carmāmbara ei nā bhāya iṅhāre

SYNONYMS

śuni'—hearing; *brahmānanda*—Brahmānanda; *kare*—does; *hṛdaye*—within himself; *vicāre*—consideration; *mora*—my; *carma-ambara*—deerskin garment; *ei*—this; *nā*—not; *bhāya*—is approved; *iṅhāre*—by Śrī Caitanya Mahāprabhu.

TRANSLATION

When Brahmānanda Bhāratī heard this, he thought, "My deerskin is not approved by Śrī Caitanya Mahāprabhu."

TEXT 159

ভাল কহেন,—চর্মাম্বর দম্ভ লাগি' পরি।
চর্মাম্বর-পরিধানে সংসার না তরি॥ ১৫৯॥

bhāla kahena,—carmāmbara dambha lāgi' pari
carmāmbara-paridhāne saṁsāra nā tari

SYNONYMS

bhāla—well; *kahena*—He said; *carma-ambara*—the garment of deerskin; *dambha*—prestige; *lāgi'*—for the matter of; *pari*—I put on; *carma-ambara-paridhāne*—by putting on a garment of skin; *saṁsāra*—the material world; *nā tari*—I cannot cross.

TRANSLATION

Thus admitting his mistake, Brahmānanda Bhāratī thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

TEXT 160

আজি হৈতে না পরিব এই চর্মাম্বর।
প্রভু বহির্বাস আনাইলা জানিয়া অন্তর॥ ১৬০॥

āji haite nā pariba ei carmāmbara
prabhu bahirvāsa ānāilā jāniyā antara

SYNONYMS

āji haite—from today; *nā pariba*—I shall not put on; *ei*—this; *carma-ambara*—deerskin garment; *prabhu*—Śrī Caitanya Mahāprabhu; *bahiḥ-vāsa*—the cloth of a *sannyāsī*; *ānāilā*—had someone bring; *jāniyā*—knowing; *antara*—his contemplation.

TRANSLATION

"From today on I shall not wear this deerskin." As soon as Brahmānanda Bhāratī decided this, Śrī Caitanya Mahāprabhu, understanding his mind, immediately sent for the robes of a sannyāsī.

TEXT 161

চর্মাম্বর ছাড়ি' ব্রহ্মানন্দ পরিল বসন।
প্রভু আসি' কৈল তাঁর চরণ বন্দন ॥ ১৬১ ॥

carmāmbara chāḍi' brahmānanda parila vasana
prabhu āsi' kaila tāṅra caraṇa vandana

SYNONYMS

carma-ambara chāḍi'—giving up the deerskin garment; *brahmānanda*—Brahmānanda Bhāratī; *parila*—put on; *vasana*—cloth garment; *prabhu*—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *kaila*—did; *tāṅra*—his; *caraṇa vandana*—worshiping the feet.

TRANSLATION

As soon as Brahmānanda Bhāratī gave up his deerskin and covered himself with sannyāsī robes, Śrī Caitanya Mahāprabhu came and offered His respects at his lotus feet.

TEXT 162

ভারতী কহে,—তোমার আচার লোক শিখাইতে।
পুনঃ না করিবে নতি, ভয় পাঙ চিত্তে ॥ ১৬২ ॥

bhāratī kahe,—tomāra ācāra loka śikhāite
punaḥ nā karibe nati, bhaya pāṅa citte

SYNONYMS

bhāratī kahe—Brahmānanda Bhāratī said; *tomāra*—Your; *ācāra*—behavior; *loka*—people in general; *śikhāite*—to teach; *punaḥ*—again; *nā*—not; *karibe*—will do; *nati*—obeisances; *bhaya*—fear; *pāṅa*—I get; *citte*—within the mind.

TRANSLATION

Brahmānanda Bhāratī said, "You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

TEXT 163

সাম্প্রতিক 'দুই ব্রহ্ম' ইহাঁ 'চলাচল'।
জগন্নাথ—অচল ব্রহ্ম, তুমি ত' সচল ॥ ১৬৩ ॥

sāmpratika 'dui brahma' ihāṅ 'calācala'
jagannātha——acala brahma, tumi ta' sacala

SYNONYMS

sāmpratika—at the present moment; *dui brahma*—two Brahmans, or spiritual identities; *ihāṅ*—here; *cala-acala*—moving and not moving; *jagannātha*—Lord Jagannātha; *acala brahma*—not moving Brahman; *tumi*—You; *ta'*—but; *sa-cala*—moving Brahman.

TRANSLATION

"At the present moment I see two Brahmans. One Brahman is Lord Jagannātha, who does not move and the other Brahman, who is moving, is You. Lord Jagannātha is arcā-vigraha, the worshipable Deity, and it is He who is the non-moving Brahman. However, You are Lord Śrī Caitanya Mahāprabhu, and You are moving here and there. Both of You are the same Brahman, master of material nature, but You are playing two parts—one moving and one not moving. In this way two Brahmans are now residing at Jagannātha Purī, Puruṣottama.

TEXT 164

তুমি—গৌরবর্ণ, তেঁহ—শ্যামলবরণ।
দুই ব্রহ্মে কৈল সব জগৎ-তারণ॥ ১৬৪॥

tumi——gaura-varṇa, teṅha——śyāmala-varṇa
dui brahme kaila saba jagat-tāraṇa

SYNONYMS

tumi—You; *gaura-varṇa*—having a golden or fair complexion; *teṅha*—He; *śyāmala-varṇa*—having a blackish complexion; *dui brahme*—both Brahmans; *kaila*—performed; *saba jagat*—of the whole world; *tāraṇa*—deliverance.

TRANSLATION

"Of the two Brahmans, You are fair complexioned, and the other, Lord Jagannātha, is blackish. However, both of You are delivering the whole world."

TEXT 165

প্রভু কহে,—সত্য কহি, তোমার আগমনে।
দুই ব্রহ্ম প্রকটিল শ্রীপুরুষোত্তমে॥ ১৬৫॥

prabhu kahe,——satya kahi, tomara āgamane
dui brahma prakaṭila śrī-puruṣottame

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *satya kahi*—I speak the truth; *tomāra āgamane*—by your presence; *dui brahma*—two Brahmans; *prakaṭila*—appeared; *śrī-puruṣottame*—at Jagannātha Purī.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannātha Purī.

TEXT 166

'ব্রহ্মানন্দ' নাম তুমি—গৌর-ব্রহ্ম 'চল'।
শ্যামবর্ণ জগন্নাথ বসিয়াছেন 'অচল'॥ ১৬৬॥

'brahmānanda' nāma tumi——gaura-brahma 'cala'
śyāma-varṇa jagannātha vasiyāchena 'acala'

SYNONYMS

brahmānanda—Brahmānanda; *nāma tumi*—your name; *gaura-brahma*—the Brahman of the name Gaura; *cala*—both of them are moving; *śyāma-varṇa*—of blackish hue; *jagannātha*—Lord Jagannātha; *vasiyāchena*—is sitting; *acala*—without movement.

TRANSLATION

"Both Brahmānanda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile."

PURPORT

Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the *jīva*, and Caitanya Mahāprabhu wanted to prove that He and Brahmānanda Bhāratī were *jīvas*. Although the *jīvas* are Brahman, they are many, but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmānanda Bhāratī wanted to prove that Jagannātha and Śrī Caitanya Mahāprabhu are one, the Supreme Personality of Godhead, but to fulfill His mission, Śrī Caitanya Mahāprabhu appeared to be moving, whereas Lord Jagannātha appeared to be inert. However, both of them are one and the same. Thus this jolly argument was going on. Finally, Brahmānanda Bhāratī referred the whole matter to Sārvabhauma Bhaṭṭācārya for a final decision.

TEXT 167

ভারতী কহে,—সার্বভৌম, মধ্যস্থ হঞা।
ইঁহার সনে আমার 'ন্যায়' বুঝ' মন দিয়া॥ ১৬৭॥

bhāratī kahe,——sārvabhauma, madhyastha hañā
inhāra sane āmāra 'nyāya' bujha' mana diyā

SYNONYMS

bhāratī kahe—Brahmānanda Bhāratī said; *sārvabhauma*—O Sārvabhauma Bhaṭṭācārya; *madhya-stha hañā*—becoming a mediator; *inhāra sane*—with Lord Śrī Caitanya Mahāprabhu; *āmāra*—my; *nyāya*—logic; *bujha'*—try to understand; *mana diyā*—with attention.

TRANSLATION

Brahmānanda Bhāratī said, "My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me."

TEXT 168

'ব্যাপ্য' 'ব্যাপক'-ভাবে 'জীব'-'ব্রহ্মে' জানি।
জীব—ব্যাপ্য, ব্রহ্ম—ব্যাপক, শাস্ত্রেতে বাখানি॥ ১৬৮॥

'vyāpya' 'vyāpaka'-bhāve 'jīva'-'brahme' jāni
jīva——vyāpya, brahma——vyāpaka, śāstrete vākhāni

SYNONYMS

vyāpya—localized; *vyāpaka*—all-pervading; *bhāve*—in this way; *jīva*—living entity; *brahme*—the Supreme Lord; *jāni*—I know; *jīva*—the living entity; *vyāpya*—localized; *brahma*—the Supreme Lord; *vyāpaka*—all-pervading; *śāstrete*—in the revealed scripture; *vākhāni*—description.

TRANSLATION

Brahmānanda Bhāratī continued, "The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

Brahmānanda Bhāratī drew Sārvabhauma Bhaṭṭācārya's attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by *Bhagavad-gītā*:

kṣetrajñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

The Supreme Personality of Godhead in His Paramātmā feature is expanded everywhere. The *Brahma-saṁhitā* says, *aṇḍāntara-stha-paramāṇu-cayāntara-stham:* by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

TEXT 169

চর্ম ঘুচাঞা কৈল আমারে শোধন।
দোঁহার ব্যাপ্য-ব্যাপকত্বে এই ত' কারণ ॥ ১৬৯ ॥

carma ghucāñā kaila āmāre śodhana
doṅhāra vyāpya-vyāpakatve ei ta' kāraṇa

SYNONYMS

carma—deerskin; *ghucāñā*—taking away; *kaila*—did; *āmāre*—unto me; *śodhana*—purification; *doṅhāra*—of both of us; *vyāpya*—being localized; *vyāpakatve*—being all-pervasive; *ei*—this; *ta'*—indeed; *kāraṇa*—the cause.

TRANSLATION

"Śrī Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

PURPORT

Brahmānanda Bhāratī herein asserts that Śrī Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the *Vedas: nityo nityānāṁ cetanaś cetanānām.* The Supreme Personality of Godhead is Brahman or Paraṁ Brahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

TEXT 170

সুবর্ণবর্ণো হেমাঙ্গো বরাঙ্গশ্চন্দনাঙ্গদী।
সন্ন্যাসকৃচ্ছমঃ শান্তো নিষ্ঠা-শান্তি-পরায়ণঃ ॥ ১৭০ ॥

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—of devotion; *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

TRANSLATION

" 'His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.'

PURPORT

This is a quote from the *Mahābhārata, Viṣṇu-sahasra-nāma-stotra* (127.92.75).

TEXT 171

এই সব নামের ইঁহ হয় নিজাস্পদ।
চন্দনাক্ত প্রসাদ-ডোর—শ্রীভুজে অঙ্গদ ॥ ১৭১ ॥

ei saba nāmera iṅha haya nijāspada
candanākta prasāda-ḍora——śrī-bhuje aṅgada

SYNONYMS

ei saba—all these; *nāmera*—of names; *iṅha*—Śrī Caitanya Mahāprabhu; *haya*—is; *nija-āspada*—the reservoir; *candana-akta*—smeared with the pulp of sandalwood; *prasāda-ḍora*—the thread received from Jagannātha temple; *śrī-bhuje*—on His arms; *aṅgada*—ornaments.

TRANSLATION

"All the symptoms mentioned in the verse from Viṣṇu-sahasra-nāma-stotra are visible in the body of Śrī Caitanya Mahāprabhu. His arms are decorated with ornamental bangles made of sandalwood pulp and with the thread received from the Śrī Jagannātha Deity."

TEXT 172

ভট্টাচার্য কহে,—ভারতী, দেখি তোমার জয়।
প্রভু কহে,—যেই কহ, সেই সত্য হয়॥ ১৭২॥

bhaṭṭācārya kahe,——bhāratī, dekhi tomāra jaya
prabhu kahe,——yei kaha, sei satya haya

SYNONYMS

bhaṭṭācārya kahe—Bhaṭṭācārya said; *bhāratī*—O Brahmānanda Bhāratī; *dekhi*—I see; *tomāra jaya*—your victory; *prabhu kahe*—Lord Caitanya Mahāprabhu said; *yei kaha*—whatever you say; *sei*—that; *satya*—true; *haya*—is.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya rendered his judgment, saying, "Brahmānanda Bhāratī, I see that you are victorious." Śrī Caitanya Mahāprabhu immediately said, "I accept whatever Brahmānanda Bhāratī has said. It is quite all right with Me."

TEXT 173

গুরু-শিষ্য-ন্যায়ে সত্য শিষ্যের পরাজয়।
ভারতী কহে,– এহো নহে, অন্য হেতু হয়॥ ১৭৩॥

guru-śiṣya-nyāye satya śiṣyera parājaya
bhāratī kahe,——eho nahe, anya hetu haya

SYNONYMS

guru-śiṣya-nyāye—when there is a logical argument between the spiritual master and the disciple; *satya*—certainly; *śiṣyera*—of the disciple; *parājaya*—defeat; *bhāratī kahe*—Brahmānanda Bhāratī said; *eho nahe*—in this case it is not the fact; *anya hetu*—another cause; *haya*—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu thus posed Himself as a disciple and accepted Brahmānanda Bhāratī as His spiritual master. He then said, "The disciple is

certainly defeated in an argument with the spiritual master." Brahmānanda Bhāratī immediately countered these words, saying, "This is not the cause of Your defeat. There is another cause.

TEXT 174

ভক্ত ঠাঞি হার' তুমি,—এ তোমার স্বভাব ।
আর এক শুন তুমি আপন প্রভাব ॥ ১৭৪ ॥

bhakta ṭhāñi hāra' tumi,——e *tomāra svabhāva*
āra eka śuna tumi āpana prabhāva

SYNONYMS

bhakta ṭhāñi—in the presence of a devotee; *hāra'*—become defeated; *tumi*—You; e—this; *tomāra*—Your; *sva-bhāva*—nature; *āra*—another; *eka*—one; *śuna*—hear; *tumi*—You; *āpana prabhāva*—Your own influence.

TRANSLATION

"This is Your natural characteristic. You accept defeat at the hands of Your devotee. There is is also another glory of Yours, which I ask You to hear attentively.

TEXT 175

আজন্ম করিনু মুঞি 'নিরাকার'-ধ্যান ।
তোমা দেখি' 'কৃষ্ণ' হৈল মোর বিদ্যমান ॥ ১৭৫ ॥

ājanma karinu muñi 'nirākāra'-dhyāna
tomā dekhi' 'kṛṣṇa' haila mora vidyamāna

SYNONYMS

a-janma—since my birth; *karinu*—have done; *muñi*—I; *nirākāra-dhyāna*—meditation on impersonal Brahman; *tomā dekhi'*—by seeing You; *kṛṣṇa*—Lord Kṛṣṇa; *haila*—became; *mora*—my; *vidyamāna*—experience.

TRANSLATION

"I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa."

PURPORT

Brahmānanda Bhāratī admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, al-

though the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmānanda Bhāratī was in the position of a spiritual master, he emerged victorious over Śrī Caitanya Mahāprabhu, who considered Himself Brahmānanda Bhāratī's disciple. However, Brahmānanda Bhāratī reversed the argument and took the position of a devotee, admitting that Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for the devotee. He was defeated voluntarily because no one can defeat the Supreme Lord. Concerning this, the words of Bhīṣma in *Śrīmad-Bhāgavatam* are important:

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto ratha-sthaḥ
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way." (*Bhāg.* 1.9.37)

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa's promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmānanda Bhāratī said, "Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa." Therefore Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmānanda Bhāratī became His devotee.

TEXT 176

কৃষ্ণনাম স্ফুরে মুখে, মনে নেত্রে কৃষ্ণ।
তোমাকে তদ্রূপ দেখি' হৃদয়— সতৃষ্ণ ॥ ১৭৬ ॥

kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa
tomāke tad-rūpa dekhi' hṛdaya——satṛṣṇa

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *sphure*—is manifest; *mukhe*—in the mouth; *mane*—in the mind; *netre*—before the eyes; *kṛṣṇa*—the presence of Lord Kṛṣṇa; *tomāke*—You; *tat-rūpa*—His form; *dekhi'*—I see; *hṛdaya*—my heart; *sa-tṛṣṇa*—very eager.

TRANSLATION

Brahmānanda Bhāratī continued, "Since I have seen You, I have been feeling Lord Kṛṣṇa's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Kṛṣṇa. Over and above this, within my heart I consider You to be Kṛṣṇa, and I am therefore very eager to serve You.

TEXT 177

বিল্বমঙ্গল কৈল যৈছে দশা আপনার।
ইহাঁ দেখি' সেই দশা হইল আমার ॥ ১৭৭ ॥

bilvamaṅgala kaila yaiche daśā āpanāra
ihāṅ dekhi' sei daśā ha-ila āmāra

SYNONYMS

bilva-maṅgala—Bilvamaṅgala; *kaila*—did; *yaiche*—as; *daśā*—condition; *āpanāra*—his own; *ihāṅ*—here; *dekhi'*—I see; *sei daśā*—that condition; *ha-ila*—became; *āmāra*—mine.

TRANSLATION

"Bilvamaṅgala Ṭhākura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

PURPORT

In his early life, Bilvamaṅgala Ṭhākura was an impersonalist monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse [text 178] that is quoted in *Bhakti-rasāmṛta-sindhu.* Gradually one comes to the stage of Bhagavān realization, realization of the Supreme Person, after having attained the lower stages of realization—impersonal Brahman realization and localized Paramātmā realization. This is described in *Caitanya-candrāmṛta* (5) by Prabodhānanda Sarasvatī:

kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhava-vatāṁ taṁ gauram eva stumaḥ

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like

phantasmagoria. The *yogīs* meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. When the teeth are broken, the snake is no longer dangerous. The entire world is a replica of Vaikuṇṭha for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahmā or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Śrī Caitanya Mahāprabhu's merciful glance.

In the *Caitanya-candrāmṛta* there are many more verses illustrating this same principle.

dhik kurvati ca brahma-yoga-viduṣas taṁ gauracandraṁ numaḥ

tāvad brahma-kathā vimukta-padavī tāvan na tiktībhavet
tāvac cāpi viśṛṅkhalatvam ayate no loka-veda-sthitiḥ
tāvac chāstra-vidāṁ mithaḥ kalakalo nānā-bahir-vartmasu
śrī-caitanya-padāmbuja-priya-jano yāvan na dig-gocaraḥ

gauraś cauraḥ sakala-maharat ko 'pi me tīvra-vīryaḥ

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the *śāstras* also appear null and void to him. There are many people who argue over the *śāstras,* but for a devotee such discussions are but tumultuous roaring. By the influence of Śrī Caitanya Mahāprabhu, all these problems disappear.

TEXT 178

অদ্বৈতবীথীপথিকৈরুপাস্যাঃ, স্বানন্দসিংহাসন-লব্ধদীক্ষাঃ।
শঠেন কেনাপি বয়ং হঠেন, দাসীকৃতা গোপবধূবিটেন॥১৭৮॥

advaita-vīthī-pathikair upāsyāḥ
svānanda-siṁhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena

SYNONYMS

advaita-vīthī—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *sva-ānanda*—of self-realization; *siṁhāsana*—on the

throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kenāpi*—some; *vayam*—I; *haṭhena*—by force; *dāsī-kṛtā*—made into a maidservant; *gopa-vadhū-viṭena*—by a boy engaged in joking with the *gopīs*.

TRANSLATION

Brahmānanda Bhāratī concluded, "'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.'"

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is found in *Bhakti-rasāmṛta-sindhu* (3.1.44).

TEXT 179

প্রভু কহে,—কৃষ্ণে তোমার গাঢ় প্রেমা হয়।
যাহাঁ নেত্র পড়ে, তাহাঁ শ্রীকৃষ্ণ স্ফুরয়॥ ১৭৯॥

prabhu kahe,—kṛṣṇe tomāra gāḍha premā haya
yāhāṅ netra paḍe, tāhāṅ śrī-kṛṣṇa sphuraya

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *gāḍha*—deep; *premā*—love; *haya*—there is; *yāhāṅ*—wherever; *netra*—eyes; *paḍe*—fall; *tāhāṅ*—there; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *sphuraya*—becomes manifest.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep ecstatic love for Kṛṣṇa; therefore wherever your eyes turn, you simply heighten your Kṛṣṇa consciousness."

TEXT 180

ভট্টাচার্য কহে,—দোঁহার সুসত্য বচন।
আগে যদি কৃষ্ণ দেন সাক্ষাৎ দরশন॥ ১৮০॥

bhaṭṭācārya kahe,—doṅhāra susatya vacana
āge yadi kṛṣṇa dena sākṣāt daraśana

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya said; *doṅhāra*—of both; *su-satya*—correct; *vacana*—statements; *āge*—first; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *dena*—gives; *sākṣāt*—direct; *daraśana*—audience.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Both Your statements are correct. Kṛṣṇa gives direct audience through His own mercy.

TEXT 181

প্রেম বিনা কভু নহে তাঁর সাক্ষাৎকার।
ইঁহার কৃপাতে হয় দরশন ইঁহার ॥ ১৮১ ॥

prema vinā kabhu nahe tāṅra sākṣātkāra
iṅhāra kṛpāte haya daraśana iṅhāra

SYNONYMS

prema vinā—without ecstatic love; *kabhu nahe*—there is never; *tāṅra*—His; *sākṣātkāra*—direct meeting; *iṅhāra kṛpāte*—by the mercy of Śrī Caitanya Mahāprabhu; *haya*—becomes possible; *daraśana*—visit; *iṅhāra*—of Brahmānanda Bhāratī.

TRANSLATION

"Without having ecstatic love for Kṛṣṇa, one cannot see Him directly. Therefore through the mercy of Śrī Caitanya Mahāprabhu, Brahmānanda Bhāratī has acquired direct vision of the Lord."

PURPORT

Śrī Caitanya Mahāprabhu said, "You are Brahmānanda Bhāratī, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Kṛṣṇa everywhere, and there is no doubt about it." Sārvabhauma Bhaṭṭācārya was a mediator between Śrī Caitanya Mahāprabhu and Brahmānanda Bhāratī, and his judgment was that an advanced devotee like Brahmānanda Bhāratī sees Kṛṣṇa by Kṛṣṇa's mercy. Kṛṣṇa directly presents Himself before the vision of an advanced devotee. Since Brahmānanda Bhāratī was an advanced devotee, he saw Kṛṣṇa in the person of Śrī Caitanya Mahāprabhu. In the words of *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāma-sundara situated within the heart of the devotee."

TEXT 182

প্রভু কহে,—'বিষ্ণু' 'বিষ্ণু', কি কহ সার্বভৌম।
'অতিস্তুতি' হয় এই নিন্দার লক্ষণ ॥ ১৮২ ॥

prabhu kahe,—'viṣṇu' 'viṣṇu', ki kaha sārvabhauma
'ati-stuti' haya ei nindāra lakṣaṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *viṣṇu viṣṇu*—O Lord Viṣṇu, Lord Viṣṇu; *ki kaha*—what are you speaking; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ati-stuti*—overly glorifying; *haya*—is; *ei*—this; *nindāra lakṣaṇa*—symptom of blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Sārvabhauma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy."

PURPORT

Śrī Caitanya Mahāprabhu was a little embarrassed by Bhaṭṭācārya's statement; therefore He uttered the name Viṣṇu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

TEXT 183

এত বলি' ভারতীরে লঞা নিজ-বাসা আইলা।
ভারতী-গোসাঞি প্রভুর নিকটে রহিলা ॥ ১৮৩ ॥

eta bali' bhāratīre lañā nija-vāsā āilā
bhāratī-gosāñi prabhura nikaṭe rahilā

SYNONYMS

eta bali'—saying this; *bhāratīre*—Brahmānanda Bhāratī; *lañā*—taking with Him; *nija-vāsā āilā*—returned to His own residence; *bhāratī-gosāñi*—Brahmānanda Bhāratī; *prabhura nikaṭe*—in the shelter of Śrī Caitanya Mahāprabhu; *rahilā*—remained.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhāratī with Him to His residence. From that time on, Brahmānanda Bhāratī remained with Śrī Caitanya Mahāprabhu.

TEXT 184

রামভদ্রাচার্য, আর ভগবান্ আচার্য।
প্রভু-পদে রহিলা দুঁহে ছাড়ি' সর্ব কার্য ॥ ১৮৪ ॥

rāmabhadrācārya, āra bhagavān ācārya
prabhu-pade rahilā duṅhe chāḍi' sarva kārya

SYNONYMS

rāmabhadra-ācārya—Rāmabhadra Ācārya; *āra*—and; *bhagavān-ācārya*—Bhagavān Ācārya; *prabhu-pade*—under the shelter of Śrī Caitanya Mahāprabhu; *rahilā*—remained; *duṅhe*—both of them; *chāḍi'*—giving up; *sarva kārya*—all other responsibilities.

TRANSLATION

Later, Rāmabhadra Ācārya and Bhagavān Ācārya also joined them, and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu's shelter.

TEXT 185

কাশীশ্বর গোসাঞি আইলা আর দিনে।
সম্মান করিয়া প্রভু রাখিলা নিজ স্থানে ॥ ১৮৫ ॥

kāśīśvara gosāñi āilā āra dine
sammāna kariyā prabhu rākhilā nija sthāne

SYNONYMS

kāśīśvara gosāñi—another devotee; *āilā*—came; *āra dine*—next day; *sammāna kariyā*—giving all respect; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rākhilā*—kept; *nija sthāne*—at His own place.

TRANSLATION

The next day, Kāśīśvara Gosāñi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.

TEXT 186

প্রভুকে লঞা করা'ন ঈশ্বর দরশন।
আগে লোক-ভিড় সব করি' নিবারণ॥ ১৮৬॥

prabhuke lañā karā'na īśvara daraśana
āge loka-bhiḍa saba kari' nivāraṇa

SYNONYMS

prabhuke—Śrī Caitanya Mahāprabhu; *lañā*—taking; *karā'na*—helps in; *īśvara daraśana*—visiting Lord Jagannātha; *āge*—in front of; *loka-bhiḍa*—crowds of people; *saba*—all; *kari' nivāraṇa*—restraining.

TRANSLATION

Kāśīśvara used to usher Śrī Caitanya Mahāprabhu into the Jagannātha temple. He would precede the Lord into the crowd and keep the people from touching Him.

TEXT 187

যত নদ নদী যৈছে সমুদ্রে মিলয়।
ঐছে মহাপ্রভুর ভক্ত যাহাঁ তাহাঁ হয়॥ ১৮৭॥

yata nada nadī yaiche samudre milaya
aiche mahāprabhura bhakta yāhāṅ tāhāṅ haya

SYNONYMS

yata—all; *nada nadī*—rivers; *yaiche*—as; *samudre*—in the sea; *milaya*—meet; *aiche*—similarly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhakta*—devotees; *yāhāṅ tāhāṅ*—wherever; *haya*—they were.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu's shelter.

TEXT 188

সবে আসি' মিলিলা প্রভুর শ্রীচরণে।
প্রভু কৃপা করি' সবায় রাখিল নিজ স্থানে॥ ১৮৮॥

sabe āsi' mililā prabhura śrī-caraṇe
prabhu kṛpā kari' sabāya rākhila nija sthāne

SYNONYMS

sabe—all; *āsi'*—coming; *mililā*—met; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-caraṇe*—under the shelter; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari'*—showing mercy; *sabāya*—every one of them; *rākhila*—kept; *nija sthāne*—under His protection.

TRANSLATION

Since all the devotees came to Him for shelter, Lord Śrī Caitanya Mahāprabhu showed them all mercy and kept them under His protection.

TEXT 189

এই ত' কহিল প্রভুর বৈষ্ণব-মিলন।
ইহা যেই শুনে, পায় চৈতন্য-চরণ॥ ১৮৯॥

ei ta' kahila prabhura vaiṣṇava-milana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

ei ta'—thus; *kahila*—I have described; *prabhura*—of Lord Caitanya Mahāprabhu; *vaiṣṇava-milana*—meeting with all the Vaiṣṇavas; *ihā*—this narration; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains His shelter.

TEXT 190

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১৯০॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—

the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Tenth Chapter, describing the Lord's meeting the Vaiṣṇavas upon His return to Jagannātha Purī from South India.*

CHAPTER 11

The Beḍā-kīrtana Pastimes of Śrī Caitanya Mahāprabhu

Bhaktinivoda Ṭhākura summarizes the Eleventh Chapter in his *Amṛta-pravāha-bhāṣya.*

When Sārvabhauma Bhaṭṭācārya tried his best to arrange a meeting between Śrī Caitanya Mahāprabhu and King Pratāparudra, the Lord flatly denied his request. At this time Śrī Rāmānanda Rāya returned from his governmental post, and he praised King Pratāparudra highly in Lord Caitanya's presence. Because of this, the Lord became a little soft. The King also made promises to Sārvabhauma Bhaṭṭācārya, who hinted how the King might meet the Lord. During Anavasara, while Lord Jagannātha was resting for fifteen days, Śrī Caitanya Mahāprabhu, being unable to see Lord Jagannātha, went to Ālālanātha. Later, when the devotees from Bengal came to see Him, He returned to Jagannātha Purī. While Advaita Ācārya and the other devotees were coming to Jagannātha Purī, Svarūpa Dāmodara and Govinda, Śrī Caitanya Mahāprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Pratāparudra could see all the devotees arriving. Gopīnātha Ācārya stood on the roof with the King, and, following Sārvabhauma Bhaṭṭācārya's instructions, identified each and every devotee. The King discussed the devotees with Gopīnātha Ācārya, and he mentioned that the devotees were accepting *prasāda* without observing the regulative principles governing pilgrimages. They accepted *prasāda* without having shaved, and they neglected to fast in a holy place. Nonetheless, the King arranged residential quarters for all the devotees and saw to their *prasāda.* Śrī Caitanya Mahāprabhu talked very happily with Vāsudeva Datta and other devotees. Haridāsa Ṭhākura also came, and due to his humble and submissive attitude, Śrī Caitanya Mahāprabhu gave him a nice solitary place near the temple. After this, the Lord began performing *saṅkīrtana,* dividing all the devotees into four divisions. After *saṅkīrtana,* all the devotees left for their residential quarters.

TEXT 1

অত্যুদ্দণ্ডং তাণ্ডবং গৌরচন্দ্রঃ
কুর্বন্ ভক্তৈঃ শ্রীজগন্নাথগেহে।

নানাভাবালঙ্কৃতাঙ্গঃ স্বধাম্না
চক্রে বিশ্বং প্রেমবন্যা-নিমগ্নম্ ॥ ১ ॥

atyuddaṇḍaṁ tāṇḍavaṁ gauracandraḥ
kurvan bhaktaiḥ śrī-jagannātha-gehe
nānā-bhāvālaṅkṛtāṅgaḥ sva-dhāmnā
cakre viśvaṁ prema-vanyā-nimagnam

SYNONYMS

ati—very much; *uddaṇḍam*—high jumping; *tāṇḍavam*—very graceful dancing; *gaura-candraḥ*—Lord Śrī Caitanya Mahāprabhu; *kurvan*—performing; *bhaktaiḥ*—with the devotees; *śrī-jagannātha-gehe*—in the temple of Lord Jagannātha; *nānā-bhāva-alaṅkṛta-aṅgaḥ*—having many ecstatic symptoms manifested in His transcendental body; *sva-dhāmnā*—by the influence of His ecstatic love; *cakre*—made; *viśvam*—the whole world; *prema-vanyā-nimagnam*—merged into the inundation of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannātha. He danced exquisitely and jumped high.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

আর দিন সার্বভৌম কহে প্রভুস্থানে।
অভয়-দান দেহ' যদি, করি নিবেদনে ॥ ৩ ॥

āra dina sārvabhauma kahe prabhu-sthāne
abhaya-dāna deha' yadi, kari nivedane

SYNONYMS

āra dina—the next day; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *prabhu-sthāne*—in the presence of Lord Caitanya Mahāprabhu; *abhaya-dāna*—the charity of fearlessness; *deha'*—You give; *yadi*—if; *kari*—I do; *nivedane*—submission.

TRANSLATION

The next day Sārvabhauma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu to give him permission to submit a statement without fear.

TEXT 4

প্রভু কহে,— কহ তুমি, নাহি কিছু ভয়।
যোগ্য হৈলে করিব, অযোগ্য হৈলে নয় ॥ ৪ ॥

prabhu kahe,—kaha tumi, nāhi kichu bhaya
yogya haile kariba, ayogya haile naya

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kaha tumi*—yes, you can speak; *nāhi*—there is not; *kichu*—any; *bhaya*—fear; *yogya*—befitting; *haile*—if it is; *kariba*—I shall grant; *ayogya*—not befitting; *haile*—if it is; *naya*—then I shall not.

TRANSLATION

The Lord gave the Bhaṭṭācārya assurance that He could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

TEXT 5

সার্বভৌম কহে—এই প্রতাপরুদ্র রায়।
উৎকণ্ঠা হঞাছে, তোমা মিলিবারে চায় ॥ ৫ ॥

sārvabhauma kahe——ei pratāparudra rāya
utkaṇṭhā hañāche, tomā milibāre cāya

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *ei*—this; *pratāparudra rāya*—King Pratāparudra of Jagannātha Purī; *utkaṇṭhā hañāche*—has been very anxious; *tomā*—You; *milibāre*—to meet; *cāya*—he wants.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission."

TEXT 6

কর্ণে হস্ত দিয়া প্রভু স্মরে 'নারায়ণ'।
সার্বভৌম, কহ কেন অযোগ্য বচন ॥ ৬ ॥

karṇe hasta diyā prabhu smare 'nārāyaṇa'
sārvabhauma, kaha kena ayogya vacana

SYNONYMS

karṇe—on the ears; *hasta*—hands; *diyā*—placing; *prabhu*—Śrī Caitanya Mahāprabhu; *smare*—remembers; *nārāyaṇa*—the holy name of Lord Nārāyaṇa; *sārvabhauma*—My dear Sārvabhauma; *kaha*—you say; *kena*—why; *ayogya vacana*—a request that is not suitable.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?

TEXT 7

বিরক্ত সন্ন্যাসী আমার রাজ-দরশন।
স্ত্রী-দরশন-সম বিষের ভক্ষণ ॥ ৭ ॥

virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhakṣaṇa

SYNONYMS

virakta—unattached; *sannyāsī*—person in the renounced order; *āmāra*—My; *rāja-daraśana*—meeting a king; *strī-daraśana*—meeting a woman; *sama*—like; *viṣera*—of poison; *bhakṣaṇa*—drinking.

TRANSLATION

"Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. They are both just like drinking poison."

TEXT 8

নিষ্কিঞ্চনস্য ভগবদ্ভজনোন্মুখস্য
পারং পরং জিগমিষোর্ভবসাগরস্য।
সন্দর্শনং বিষয়িণামথ যোষিতাঞ্চ
হা হন্ত হন্ত বিষভক্ষণতোঽপ্যসাধু ॥ ৮ ॥

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

SYNONYMS

niṣkiñcanasya—of a person who has completely detached himself from material enjoyment; *bhagavat*—the Supreme Personality of Godhead; *bhajana*—in serving; *unmukhasya*—who is eager to be engaged; *pāram*—to the other side; *param*—distant; *jigamiṣoḥ*—who is desiring to go; *bhava-sāgarasya*—of the ocean of material existence; *sandarśanam*—the seeing (for some material purpose); *viṣayiṇām*—of persons engaged in material activities; *atha*—as well as; *yoṣitām*—of women; *ca*—also; *hā*—alas; *hanta hanta*—expression of great lamentation; *viṣa-bhakṣaṇataḥ*—than the act of drinking poison; *api*—even; *asādhu*—more abominable.

TRANSLATION

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, "'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly.'"

PURPORT

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a *sannyāsī* renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. *Pāraṁ paraṁ jigamiṣoḥ* means desiring to go to the other side of the material world. There is a river called Vaitaraṇī, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitaraṇī River is compared to a great ocean, it is named *bhava-sāgara,* the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in *Bhagavad-gītā* (8.20):

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of *bhakti-yoga.* In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A *sannyāsī* should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

TEXT 9

সার্বভৌম কহে,—সত্য তোমার বচন।
জগন্নাথ-সেবক রাজা কিন্তু ভক্তোত্তম ॥ ৯ ॥

sārvabhauma kahe,——satya tomāra vacana
jagannātha-sevaka rājā kintu bhaktottama

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *satya*—true; *tomāra*—Your; *vacana*—statement; *jagannātha-sevaka*—servant of Lord Jagannātha; *rājā*—the King; *kintu*—but; *bhakta-uttama*—a great devotee.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha."

TEXT 10

প্রভু কহে,—তথাপি রাজা কালসর্পাকার।
কাষ্ঠনারী-স্পর্শে যৈছে উপজে বিকার॥ ১০॥

prabhu kahe,——tathāpi rājā kāla-sarpākāra
kāṣṭha-nārī-sparśe yaiche upaje vikāra

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *tathāpi*—still; *rājā*—the King; *kāla-sarpa-ākāra*—just like a venomous snake; *kāṣṭha-nārī*—a woman made of wood; *sparśe*—by touching; *yaiche*—as; *upaje*—arises; *vikāra*—agitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT

Śrī Cāṇakya Paṇḍita in his moral instructions has stated: *tyaja durjana-saṁ-sargaṁ bhaja sādhu-samāgamam.* This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One

should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies—namely, *kāma, krodha, mada, moha, mātsarya* and *bhaya*—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa *mantra* engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

TEXT 11

আকারাদপি ভেতব্যং স্ত্রীণাং বিষয়িণামপি ।
যথাহের্মনসঃ ক্ষোভস্তথা তস্যাকৃতেরপি ॥ ১১ ॥

ākārād api bhetavyaṁ
strīṇāṁ viṣayiṇām api
yathāher manasaḥ kṣobhas
tathā tasyākṛter api

SYNONYMS

ākārāt—from bodily features; *api*—even; *bhetavyam*—to be feared; *strīṇām*—of women; *viṣayiṇām*—of materialistic persons; *api*—even; *yathā*—as; *aheḥ*—from a serpent; *manasaḥ*—of the mind; *kṣobhaḥ*—agitation; *tathā*—so; *tasya*—of it; *ākṛteḥ*—from the appearance; *api*—even.

TRANSLATION

" 'Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly

fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

PURPORT

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.24).

TEXT 12

ঐছে বাত পুনরপি মুখে না আনিবে।
কহ যদি, তবে আমায় এথা না দেখিবে॥ ১২॥

aiche vāta punarapi mukhe nā ānibe
kaha yadi, tabe āmāya ethā nā dekhibe

SYNONYMS

aiche vāta—such a request; *punarapi*—again; *mukhe*—in the mouth; *nā*—do not; *ānibe*—bring; *kaha yadi*—if you speak; *tabe*—then; *āmāya*—Me; *ethā*—here; *nā*—not; *dekhibe*—you will see.

TRANSLATION

"Bhaṭṭācārya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

TEXT 13

ভয় পাঞা সার্বভৌম নিজ ঘরে গেলা।
বাসায় গিয়া ভট্টাচার্য চিন্তিত হইলা॥ ১৩॥

bhaya pāñā sārvabhauma nija ghare gelā
vāsāya giyā bhaṭṭācārya cintita ha-ilā

SYNONYMS

bhaya pāñā—being afraid; *sārvabhauma*—Sārvabhauma; *nija*—own; *ghare*—to home; *gelā*—returned; *vāsāya giyā*—reaching his residential place; *bhaṭṭācārya*—Bhaṭṭācārya; *cintita ha-ilā*—became meditative.

TRANSLATION

Being afraid, Sārvabhauma returned home and began to meditate on the matter.

TEXT 14

হেন কালে প্রতাপরুদ্র পুরুষোত্তমে আইলা।
পাত্র-মিত্র-সঙ্গে রাজা দরশনে চলিলা॥ ১৪॥

hena kāle pratāparudra puruṣottame āilā
pātra-mitra-saṅge rājā daraśane calilā

SYNONYMS

hena kāle—at this time; *pratāparudra*—King Pratāparudra; *puruṣottame*—at Jagannātha Purī; *āilā*—arrived; *pātra-mitra-saṅge*—accompanied by his secretaries, ministers, military officers and so on; *rājā*—the King; *daraśane*—to visit Lord Jagannātha; *calilā*—departed.

TRANSLATION

At this time, Mahārāja Pratāparudra arrived at Jagannātha Purī, Puruṣottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannātha.

PURPORT

It appears that Mahārāja Pratāparudra used to live at Kaṭaka, his capital. Later he shifted his capital to Khurdā, a few miles from Jagannātha Purī. Presently there is a railway station there called Khurdā Road.

TEXT 15

রামানন্দ রায় আইলা গজপতি-সঙ্গে ।
প্রথমেই প্রভুরে আসি' মিলিলা বহুরঙ্গে ॥ ১৫ ॥

rāmānanda rāya āilā gajapati-saṅge
prathamei prabhure āsi' mililā bahu-raṅge

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *āilā*—came; *gaja-pati-saṅge*—with the King; *prathamei*—in the first instance; *prabhure*—unto Lord Caitanya Mahāprabhu; *āsi'*—coming; *mililā*—met; *bahu-raṅge*—with great pleasure.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, Rāmānanda Rāya also came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes Narapati and sometimes Aśvapati. The King of Orissa is addressed as Gajapati.

TEXT 16

রায় প্রণতি কৈল, প্রভু কৈল আলিঙ্গন।
দুই জনে প্রেমাবেশে করেন ক্রন্দন ॥ ১৬ ॥

rāya praṇati kaila, prabhu kaila āliṅgana
dui jane premāveśe karena krandana

SYNONYMS

rāya praṇati kaila—Rāmānanda Rāya offered his obeisances; *prabhu*—the Lord; *kaila*—did; *āliṅgana*—embracing; *dui jane*—both of them; *prema-āveśe*—in ecstatic love; *karena*—did; *krandana*—crying.

TRANSLATION

Upon meeting Śrī Caitanya Mahāprabhu, Rāmānanda Rāya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

TEXT 17

রায়-সঙ্গে প্রভুর দেখি' স্নেহ-ব্যবহার।
সর্ব ভক্তগণের মনে হৈল চমৎকার ॥ ১৭ ॥

rāya-saṅge prabhura dekhi' sneha-vyavahāra
sarva bhakta-gaṇera mane haila camatkāra

SYNONYMS

rāya-saṅge—with Rāmānanda Rāya; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sneha-vyavahāra*—very intimate behavior; *sarva*—all; *bhakta-gaṇera*—of all the devotees; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment.

TRANSLATION

Seeing Lord Śrī Caitanya Mahāprabhu's intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

TEXT 18

রায় কহে,—তোমার আজ্ঞা রাজাকে কহিল।
তোমার ইচ্ছায় রাজা মোর বিষয় ছাড়াইল ॥ ১৮ ॥

rāya kahe,——tomāra ājñā rājāke kahila
tomāra icchāya rājā mora viṣaya chāḍāila

SYNONYMS

rāya kahe—Rāmānanda Rāya said; *tomāra ājñā*—Your order; *rājāke kahila*—I informed the King; *tomāra icchāya*—by Your grace; *rājā*—the King; *mora*—my; *viṣaya*—material activities; *chāḍāila*—gave me relief from.

TRANSLATION

Rāmānanda Rāya said, "I duly informed King Pratāparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activites.

PURPORT

Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his governorship, and according to the Lord's desire, Rāmānanda Rāya petitioned the King. The King was very pleased to give him relief, and thus Rāmānanda Rāya retired from service and received a pension from the government.

TEXT 19

আমি কহি,— আমা হৈতে না হয় 'বিষয়'।
চৈতন্যচরণে রহোঁ, যদি আজ্ঞা হয়॥ ১৯॥

āmi kahi,——āmā haite nā haya 'viṣaya'
caitanya-caraṇe rahoṅ, yadi ājñā haya

SYNONYMS

āmi kahi—I said; *āmā haite*—by me; *nā*—not; *haya*—is possible; *viṣaya*—government service; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *rahoṅ*—I may stay; *yadi ājñā haya*—if you kindly give me permission.

TRANSLATION

"I said, 'Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Śrī Caitanya Mahāprabhu. Kindly give me permission.'

TEXT 20

তোমার নাম শুনি' রাজা আনন্দিত হৈল।
আসন হৈতে উঠি' মোরে আলিঙ্গন কৈল॥ ২০॥

tomāra nāma śuni' rājā ānandita haila
āsana haite uṭhi' more āliṅgana kaila

SYNONYMS

tomāra—Your; *nāma*—name; *śuni'*—hearing; *rājā*—the King; *ānandita*—very pleased; *haila*—became; *āsana haite*—from his throne; *uṭhi'*—standing; *more*—me; *āliṅgana kaila*—embraced.

TRANSLATION

"When I submitted this proposal, the King, immediately upon hearing Your name, was very pleased. Indeed, he instantly arose from his throne and embraced me.

TEXT 21

তোমার নাম শুনি' হৈল মহা-প্রেমাবেশ।
মোর হাতে ধরি' করে পিরীতি বিশেষ ॥ ২১ ॥

tomāra nāma śuni' haila mahā-premāveśa
mora hāte dhari' kare pirīti viśeṣa

SYNONYMS

tomāra—Your; *nāma*—name; *śuni'*—hearing; *haila*—became; *mahā*—great; *prema-āveśa*—ecstasy of love; *mora hāte*—my hand; *dhari'*—catching; *kare*—does; *pirīti*—loving symptoms; *viśeṣa*—specific.

TRANSLATION

"My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by a great ecstatic love. Catching my hand, he displayed all the symptoms of love.

TEXT 22

তোমার যে বর্তন, তুমি খাও সেই বর্তন।
নিশ্চিন্ত হঞা ভজ চৈতন্যের চরণ ॥ ২২ ॥

tomāra ye vartana, tumi khāo sei vartana
niścinta hañā bhaja caitanyera caraṇa

SYNONYMS

tomāra—Your; *ye*—whatever; *vartana*—remuneration; *tumi*—you; *khāo*—take; *sei*—that; *vartana*—pension; *niścinta hañā*—without anxiety; *bhaja*—just worship; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet.

TRANSLATION

"As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

TEXT 23

আমি—ছার, যোগ্য নহি তাঁর দরশনে।
তাঁরে যেই ভজে তাঁর সফল জীবনে॥ ২৩॥

āmi—chāra, yogya nahi tāṅra daraśane
tāṅre yei bhaje tāṅra saphala jīvane

SYNONYMS

āmi—I; *chāra*—very fallen; *yogya*—fit; *nahi*—not; *tāṅra*—His; *daraśane*—for interviewing; *tāṅre*—Him; *yei*—anyone who; *bhaje*—worships; *tāṅra*—his; *saphala*—successful; *jīvane*—life.

TRANSLATION

"Then Mahārāja Pratāparudra very humbly said, 'I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One's life is successful if one engages in His service.'

TEXT 24

পরম কৃপালু তেঁহ ব্রজেন্দ্রনন্দন।
কোন-জন্মে মোরে অবশ্য দিবেন দরশন॥ ২৪॥

parama kṛpālu teṅha vrajendra-nandana
kona-janme more avaśya dibena daraśana

SYNONYMS

parama—very much; *kṛpālu*—merciful; *teṅha*—Lord Caitanya Mahāprabhu; *vrajendra-nandana*—the son of Mahārāja Nanda; *kona-janme*—in some future birth; *more*—unto me; *avaśya*—certainly; *dibena*—will give; *daraśana*—interview.

TRANSLATION

"The King then said, 'Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.'

TEXT 25

যে তাঁহার প্রেম-আর্তি দেখিলুঁ তোমাতে।
তার এক প্রেম-লেশ নাহিক আমাতে॥ ২৫॥

ye tāṅhāra prema-ārti dekhiluṅ tomāte
tāra eka prema-leśa nāhika āmāte

SYNONYMS

ye—whatever; *tāṅhāra*—his; *prema-ārti*—painful feelings of love of Godhead; *dekhiluṅ*—I saw; *tomāte*—unto You; *tāra*—of that; *eka*—one; *prema-leśa*—fraction of love; *nāhika*—there is not; *āmāte*—in me.

TRANSLATION

"My Lord, I don't think that there is even a fraction of Mahārāja Pratāparudra's loving ecstasy in me."

TEXT 26

প্রভু কহে,—তুমি কৃষ্ণ-ভকতপ্রধান।
তোমাকে যে প্রীতি করে, সেই ভাগ্যবান্॥ ২৬॥

prabhu kahe,—tumi kṛṣṇa-bhakata-pradhāna
tomāke ye prīti kare, sei bhāgyavān

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *tumi*—you; *kṛṣṇa-bhakata-pradhāna*—the chief of the devotees of Lord Kṛṣṇa; *tomāke*—unto you; *ye*—anyone who; *prīti kare*—shows love; *sei*—such a person; *bhāgyavān*—most fortunate.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person.

TEXT 27

তোমাতে যে এত প্রীতি হইল রাজার।
এই গুণে কৃষ্ণ তাঁরে করিবে অঙ্গীকার ॥ ২৭ ॥

tomāte ye eta prīti ha-ila rājāra
ei guṇe kṛṣṇa tāṅre karibe aṅgīkāra

SYNONYMS

tomāte—unto you; *ye*—that; *eta*—so much; *prīti*—love; *ha-ila*—was; *rājāra*—of the King; *ei guṇe*—for this reason; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—him; *karibe aṅgīkāra*—will accept.

TRANSLATION

"Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

PURPORT

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Purī) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, "If you love me, love my dog." To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, "Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you."

TEXT 28

যে মে ভক্তজনাঃ পার্থ ন মে ভক্তাশ্চ তে জনাঃ।
মদ্ভক্তানাঞ্চ যে ভক্তাস্তে মে ভক্ততমা মতাঃ ॥ ২৮ ॥

ye me bhakta-janāḥ pārtha
na me bhaktāś ca te janāḥ
mad-bhaktānāṁ ca ye bhaktās
te me bhaktatamā matāḥ

SYNONYMS

ye—those who; *me*—My; *bhakta-janāḥ*—devotees; *pārtha*—O Pārtha; *na*—not; *me*—My; *bhaktāḥ*—devotees; *ca*—and; *te*—those; *janāḥ*—persons; *mat-bhaktānām*—of My devotees; *ca*—certainly; *ye*—those who; *bhaktāḥ*—devotees; *te*—such persons; *me*—My; *bhaktatamāḥ*—most advanced devotees; *matāḥ*—that is My opinion.

TRANSLATION

"Lord Kṛṣṇa told Arjuna, 'Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.'

PURPORT

Śrī Caitanya Mahāprabhu quotes this verse from the *Ādi Purāṇa*. The verse is also included in the *Laghu-bhāgavatāmṛta* (2.6).

TEXTS 29-30

আদরঃ পরিচর্যায়াং সর্বাঙ্গৈরভিবন্দনম্ ।
মদ্ভক্তপূজাভ্যধিকা সর্বভূতেষু মন্মতিঃ ॥ ২৯ ॥
মদর্থেষ্বঙ্গচেষ্টা চ বচসা মদ্গুণেরণম্ ।
ময্যর্পণঞ্চ মনসঃ সর্বকামবিবর্জনম্ ॥ ৩০

ādaraḥ paricaryāyāṁ
sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ

mad-artheṣv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇaṁ ca manasaḥ
sarva-kāma-vivarjanam

SYNONYMS

ādaraḥ—respect, care; *paricaryāyām*—in service; *sarva-aṅgaiḥ*—by all the parts of the body; *abhivandanam*—offering obeisances; *mat-bhakta*—of My devotees; *pūjā*—worshiping; *abhyadhikā*—very high; *sarva-bhūteṣu*—in all living entities; *mat-matiḥ*—realization of having a relationship with Me; *mat-artheṣu*—for the sake of My service; *aṅga-ceṣṭāḥ*—engaging the bodily energy; *ca*—and; *vacasā*—by words; *mat-guṇa-īraṇam*—describing My glories; *mayi*—unto Me; *arpaṇam*—dedicating; *ca*—and; *manasaḥ*—of the mind; *sarva-kāma*—all material desires; *vivarjanam*—giving up.

TRANSLATION

" 'My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship My devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.'

PURPORT

These two verses are quoted from *Śrīmad-Bhāgavatam* (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Kṛṣṇa, who was answering Uddhava's inquiry about devotional service.

TEXT 31

আরাধনানাং সর্বেষাং বিষ্ণোরারাধনং পরম্ ।
তস্মাৎ পরতরং দেবি তদীয়ানাং সমর্চনম্ ॥ ৩১ ॥

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

SYNONYMS

ārādhanānām—of varieties of worship; *sarveṣām*—all; *viṣṇoḥ*—of Lord Viṣṇu; *ārādhanam*—worship; *param*—the most exalted; *tasmāt*—and above such worship of Lord Viṣṇu; *parataram*—of greater value; *devi*—O goddess; *tadīyānām*—of persons in relationship with Lord Viṣṇu; *samarcanam*—rigid and firm worship.

TRANSLATION

"Lord Śiva told the goddess Durgā, 'My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'

PURPORT

The *Vedas* are divided into three divisions—*karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa.* These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the *Vedas* for the worship of various demigods as well as Lord Viṣṇu. Lord Śiva answers Durgā's question in this quotation from *Padma Purāṇa.* This verse is also included in *Laghu-*

bhāgavatāmṛta (2.4) by Śrīla Rūpa Gosvāmī. The words *viṣṇor ārādhanam* refer to the worship of Lord Viṣṇu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead Śrī Kṛṣṇa. It is further concluded that the worshiper of Lord Viṣṇu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees—those in the *śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa* and *mādhurya-rasa.* Although all the *rasas* are on the transcendental platform, the *mādhurya-rasa* is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in the *mādhurya-rasa* is the supreme spiritual activity. Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in the *mādhurya-rasa.* Other Vaiṣṇava *ācāryas* recommended worship up to the *vātsalya-rasa.* Therefore Śrīla Rūpa Gosvāmī in his *Vidagdha-mādhava* (1.2) describes Śrī Caitanya Mahāprabhu's cult as supreme:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam

Śrī Caitanya Mahāprabhu appeared in this age of Kali to exhibit the superexcellence of *mādhurya-rasa,* a gift never previously bestowed by any *ācārya* or incarnation. Consequently Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal *rasa.*

TEXT 32

দুরাপা হ্যল্পতপসঃ সেবা বৈকুণ্ঠবর্ত্মসু ॥
যত্রোপগীয়তে নিত্যং দেবদেবো জনার্দনঃ ॥ ৩২ ॥

durāpā hy alpa-tapasaḥ
sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ
deva-devo janārdanaḥ

SYNONYMS

durāpā—very difficult to achieve; *hi*—certainly; *alpa-tapasaḥ*—by a person not advanced in spiritual life; *sevā*—service; *vaikuṇṭha-vartmasu*—unto persons on the path back home, back to Godhead; *yatra*—wherein; *upagīyate*—is worshiped and glorified; *nityam*—regularly; *deva-devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Lord Kṛṣṇa.

TRANSLATION

" 'Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the

Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.' ''

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.7.20). This was spoken by Vidura in his conversation with Maitreya Ṛṣi, a great devotee of the Lord.

TEXT 33

পুরী, ভারতী-গোসাঞি, স্বরূপ, নিত্যানন্দ।
জগদানন্দ, মুকুন্দাদি যত ভক্তবৃন্দ ॥ ৩৩ ॥

purī, bhāratī-gosāñi, svarūpa, nityānanda
jagadānanda, mukundādi yata bhakta-vṛnda

SYNONYMS

purī—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—on the level of the spiritual master; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nityānanda*—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *ādi*—and others; *yata*—all; *bhakta-vṛnda*—devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī Gosāñi, Svarūpa Dāmodara Gosāñi, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

TEXT 34

চারি গোসাঞির কৈল রায় চরণ বন্দন।
যথাযোগ্য সব ভক্তের করিল মিলন ॥ ৩৪ ॥

cāri gosāñira kaila rāya caraṇa vandana
yathā-yogya saba bhaktera karila milana

SYNONYMS

cāri gosāñira—of the four *gosāñis,* or spiritual masters; *kaila*—did; *rāya*—Rāmānanda Rāya; *caraṇa vandana*—worshiping the lotus feet; *yathā-yogya*—as it is befitting; *saba*—all; *bhaktera*—of the devotees; *karila*—did; *milana*—meeting.

TRANSLATION

Śrī Rāmānanda Rāya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Rāmānanda Rāya suitably met all the devotees.

PURPORT

The four spiritual masters referred to in this verse are Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

TEXT 35

প্রভু কহে,—রায়, দেখিলে কমলনয়ন ?
রায় কহে—এবে যাই পাব দরশন ॥ ৩৫ ॥

prabhu kahe, ——rāya, dekhile kamala-nayana?
rāya kahe——ebe yāi pāba daraśana

SYNONYMS

prabhu kahe—the Lord said; *rāya*—My dear Rāmānanda Rāya; *dekhile*—have you seen; *kamala-nayana*—the lotus-eyed Lord Jagannātha; *rāya kahe*—Rāmānanda Rāya replied; *ebe yāi*—now I shall go; *pāba daraśana*—I shall visit the temple.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, "Have you already visited the temple of the lotus-eyed Lord Jagannātha?" Rāmānanda Rāya replied, "I shall now go visit the temple."

TEXT 36

প্রভু কহে,—রায়, তুমি কি কার্য করিলে ?
ঈশ্বরে না দেখি' কেনে আগে এথা আইলে ? ৩৬ ॥

prabhu kahe, ——rāya, tumi ki kārya karile?
iśvare nā dekhi' kene āge ethā āile?

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rāya*—My dear Rāmānanda Rāya; *tumi*—you; *ki kārya*—what; *karile*—have done; *iśvare*—the Supreme Personality of Godhead; *nā dekhi'*—without seeing; *kene*—why; *āge*—first; *ethā*—here; *āile*—you came.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "What have you done, My dear Rāya? Why did you not first see Lord Jagannātha and then come here? Why have you come here first?"

TEXT 37

রায় কহে, চরণ—রথ, হৃদয়—সারথি।
যাহাঁ লঞা যায়, তাহাঁ যায় জীব-রথী ॥ ৩৭ ॥

rāya kahe, caraṇa——ratha, hṛdaya——sārathi
yāhāṅ lañā yāya, tāhāṅ yāya jīva-rathī

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *caraṇa*—the legs; *ratha*—chariot; *hṛdaya*—the heart; *sārathi*—chariot driver; *yāhāṅ*—wherever; *lañā*—taking; *yāya*—goes; *tāhāṅ*—there; *yāya*—goes; *jīva-rathī*—the living entity on the chariot.

TRANSLATION

Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."

PURPORT

In *Bhagavad-gītā* (18.61) Lord Kṛṣṇa explains:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy."

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the *Kaṭha Upaniṣad* (1.3.3,4):

ātmānaṁ rathinaṁ viddhi
śarīraṁ ratham eva tu
buddhiṁ tu sārathiṁ viddhi
manaḥ pragraham eva ca

indriyāṇi hayān āhur
viṣayāṁs teṣu gocarān
ātmendriya-mano-yuktaṁ
bhoktety āhur manīṣiṇaḥ

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. In this way it is understood by great thinkers."

Thus the living entity is the charioteer and the body the chariot offered by material nature. The mind is the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world. One who is advanced in Kṛṣṇa consciousness can control the mind and intelligence. In other words, he can control the reins and the horses (the senses), even though the horses are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu, who is the ultimate goal of life. *Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ.* Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu's external energy, the material world.

TEXT 38

আমি কি করিব, মন ইহাঁ লঞা আইল।
জগন্নাথ-দরশনে বিচার না কৈল॥ ৩৮॥

āmi ki kariba, mana ihāṅ lañā āila
jagannātha-daraśane vicāra nā kaila

SYNONYMS

āmi—I; *ki*—what; *kariba*—shall do; *mana*—my mind; *ihāṅ*—here; *lañā*—taking; *āila*—arrived; *jagannātha-daraśane*—to see Lord Jagannātha; *vicāra*—consideration; *nā*—did not; *kaila*—make.

TRANSLATION

Śrī Rāmānanda Rāya continued, "What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannātha's temple."

TEXT 39

প্রভু কহে,—শীঘ্র গিয়া কর দরশন।
ঐছে ঘর যাই' কর কুটুম্ব মিলন॥ ৩৯॥

prabhu kahe, ——śīghra giyā kara daraśana
aiche ghara yāi' kara kuṭumba milana

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śīghra giyā*—going hastily; *kara daraśana*—see Lord Jagannātha; *aiche*—similarly; *ghara yāi'*—going home; *kara*—just do; *kuṭumba*—family; *milana*—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu advised, "Immediately go to Lord Jagannātha's temple to see the Lord. Then go home and meet your family members."

TEXT 40

প্রভু আজ্ঞা পাঞা রায় চলিলা দরশনে।
রায়ের প্রেমভক্তি-রীতি বুঝে কোন্ জনে॥ ৪০॥

prabhu ājñā pāñā rāya calilā daraśane
rāyera prema-bhakti-rīti bujhe kon jane

SYNONYMS

prabhu ājñā—the Lord's permission; *pāñā*—getting; *rāya*—Rāmānanda Rāya; *calilā*—departed; *daraśane*—to see Lord Jagannātha; *rāyera*—of Rāmānanda Rāya; *prema-bhakti*—of ecstatic love for Kṛṣṇa; *rīti*—process; *bujhe*—understands; *kon jane*—what person.

TRANSLATION

Having received Śrī Caitanya Mahāprabhu's permission, Rāmānanda Rāya hastily went to the temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmānanda?

TEXT 41

ক্ষেত্রে আসি' রাজা সার্বভৌমে বোলাইলা।
সার্বভৌমে নমস্করি' তাঁহারে পুছিলা॥ ৪১॥

kṣetre āsi' rājā sārvabhaume bolāilā
sārvabhaume namaskari' tāṅhāre puchilā

SYNONYMS

kṣetre—to Jagannātha Purī; *āsi'*—coming; *rājā*—the King; *sārvabhaume*—for Sārvabhauma Bhaṭṭācārya; *bolāilā*—called; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *namaskari'*—offering obeisances; *tāṅhāre puchilā*—he asked him.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, he called for Sārvabhauma Bhaṭṭācārya. When Bhaṭṭācārya went to see the King, the King offered him respects and made the following inquiries.

TEXT 42

মোর লাগি' প্রভুপদে কৈলে নিবেদন ?
সার্বভৌম কহে, —কৈনু অনেক যতন ॥ ৪২ ॥

mora lāgi' prabhu-pade kaile nivedana?
sārvabhauma kahe, ——kainu aneka yatana

SYNONYMS

mora lāgi'—on my behalf; *prabhu-pade*—at the lotus feet of the Lord; *kaile nivedana*—did you submit my petition; *sārvabhauma kahe*—Sārvabhauma replied; *kainu*—I did; *aneka yatana*—much endeavor.

TRANSLATION

The King asked, "Have you submitted my petition to the Lord?" Sārvabhauma replied, "Yes, with much endeavor I have tried my best.

TEXT 43

তথাপি না করে তেঁহ রাজ-দরশন।
ক্ষেত্র ছাড়ি' যাবেন পুনঃ যদি করি নিবেদন ॥ ৪৩ ॥

tathāpi nā kare teṅha rāja-daraśana
kṣetra chāḍi' yābena punaḥ yadi kari nivedana

SYNONYMS

tathāpi—yet; *nā kare*—does not do; *teṅha*—He; *rāja-daraśana*—visiting a king; *kṣetra chāḍi'*—leaving Jagannātha-kṣetra; *yābena*—He will go away; *punaḥ*—again; *yadi*—if; *kari nivedana*—I request.

TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannātha Purī and go elsewhere."

TEXT 44

শুনিয়া রাজার মনে দুঃখ উপজিল।
বিষাদ করিয়া কিছু কহিতে লাগিল ॥ ৪৪ ॥

śuniyā rājāra mane duḥkha upajila
viṣāda kariyā kichu kahite lāgila

SYNONYMS

śuniyā—hearing; *rājāra*—of the King; *mane*—in the mind; *duḥkha*—unhappiness; *upajila*—arose; *viṣāda*—lamentation; *kariyā*—doing; *kichu*—something; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

TEXT 45

পাপী নীচ উদ্ধারিতে তাঁর অবতার।
জগাই মাধাই তেঁহ করিলা উদ্ধার ॥ ৪৫ ॥

pāpī nīca uddhārite tāṅra avatāra
jagāi mādhāi teṅha karilā uddhāra

SYNONYMS

pāpī—sinful; *nīca*—lowborn; *uddhārite*—to deliver; *tāṅra*—His; *avatāra*—incarnation; *jagāi*—Jagāi; *mādhāi*—Mādhāi; *teṅha*—he; *karilā uddhāra*—delivered.

TRANSLATION

The King said, "Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagāi and Mādhāi.

TEXT 46

প্রতাপরুদ্র ছাড়ি' করিবে জগৎ নিস্তার ।
এই প্রতিজ্ঞা করি' করিয়াছেন অবতার ? ৪৬ ॥

pratāparudra chāḍi' karibe jagat nistāra
ei pratijñā kari' kariyāchena avatāra?

SYNONYMS

pratāparudra chāḍi'—except for Pratāparudra; *karibe*—he will do; *jagat*—of the whole universe; *nistāra*—deliverance; *ei pratijñā*—this promise; *kari'*—making; *kariyāchena*—has made; *avatāra*—incarnation.

TRANSLATION

"Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

PURPORT

Śrī Caitanya Mahāprabhu's mission is thus described by Narottama dāsa Ṭhākura: *patita-pāvana-hetu tava avatāra/ mo-sama patita prabhu nā pāibe āra.* If Śrī Caitanya Mahāprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord's consideration. Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Śrī Caitanya Mahāprabhu's business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord—provided, of course, he surrenders unto the Lord. Mahārāja Pratāparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

TEXT 47

অদর্শনীয়ানপি নীচজাতীন্
সংবীক্ষতে হন্ত তথাপি নো মাম্ ।
মদেকবর্জং কৃপয়িষ্যতীতি
নির্ণীয় কিং সোঽবততার দেবঃ ॥ ৪৭ ॥

adarśanīyān api nīca-jātīn
saṁvīkṣate hanta tathāpi no mām

mad-eka-varjaṁ kṛpayiṣyatīti
nirṇīya kiṁ so 'vatatāra devaḥ

SYNONYMS

adarśanīyān—upon those who are unfit to be seen; *api*—although; *nīca-jātīn*—the lower class of men; *saṁvīkṣate*—puts His merciful glance; *hanta*—alas; *tathāpi*—still; *no*—not; *mām*—upon me; *mat*—myself; *eka*—alone; *varjam*—rejecting; *kṛpayiṣyati*—He will bestow His mercy; *iti*—thus; *nirṇīya*—deciding; *kim*—whether; *saḥ*—Lord Śrī Caitanya Mahāprabhu; *avatatāra*—has descended; *devaḥ*—the Supreme Personality of Godhead.

TRANSLATION

" 'Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.' "

PURPORT

This verse is found in the *Śrī Caitanya-candrodaya-nāṭaka* (8.28).

TEXT 48

তাঁর প্রতিজ্ঞা - মোরে না করিবে দরশন।
মোর প্রতিজ্ঞা - তাঁহা বিনা ছাড়িব জীবন ॥ ৪৮ ॥

tāṅra pratijñā——more nā karibe daraśana
mora pratijñā——tāṅhā vinā chāḍiba jīvana

SYNONYMS

tāṅra pratijñā—His determination; *more*—unto me; *nā*—not; *karibe*—will do; *daraśana*—seeing; *mora pratijñā*—my promise; *tāṅhā vinā*—without Him; *chāḍiba*—I will give up; *jīvana*—life.

TRANSLATION

Mahārāja Pratāparudra continued, "If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

PURPORT

A devotee with Mahārāja Pratāparudra's determination will certainly be victorious in advancing in Kṛṣṇa consciousness. Śrī Kṛṣṇa confirms this in *Bhagavad-gītā* (9.14):

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

These are the symptoms of a *mahātmā* engaged in the Lord's service in full Kṛṣṇa consciousness. Thus Mahārāja Pratāparudra's determination is very exalted and is called *dṛḍha-vrata.* Because of this determination, he was finally able to receive Lord Caitanya's direct mercy.

TEXT 49

যদি সেই মহাপ্রভুর না পাই কৃপা-ধন।
কিবা রাজ্য, কিবা দেহ,—সব অকারণ॥ ৪৯॥

yadi sei mahāprabhura nā pāi kṛpā-dhana
kibā rājya, kibā deha, ——saba akāraṇa

SYNONYMS

yadi—if; *sei*—that; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *nā*—not; *pāi*—I get; *kṛpā-dhana*—the treasure of mercy; *kibā rājya*—what is the value of my kingdom; *kibā deha*—what is the value of this body; *saba akāraṇa*—everything useless.

TRANSLATION

"If I do not receive Śrī Caitanya Mahāprabhu's mercy, my body and my kingdom are certainly useless."

PURPORT

This is an excellent example of *dṛḍha-vrata,* determination. If one does not receive the Supreme Personality of Godhead's mercy, one's life is defeated. In *Śrīmad-Bhāgavatam* (5.5.5) it is said: *parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam.* Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

TEXT 50

এত শুনি' সার্বভৌম হইলা চিন্তিত।
রাজার অনুরাগ দেখি' হইলা বিস্মিত॥ ৫০॥

eta śuni' sārvabhauma ha-ilā cintita
rājāra anurāga dekhi' ha-ilā vismita

SYNONYMS

eta śuni'—hearing this; *sārvabhauma*—Sārvabhauma; *ha-ilā*—became; *cintita*—very thoughtful; *rājāra*—of the King; *anurāga*—attachment; *dekhi'*—seeing; *ha-ilā*—became; *vismita*—astonished.

TRANSLATION

Hearing King Pratāparudra's determination, Sārvabhauma Bhaṭṭācārya became thoughtful. Indeed, he was very astonished to see the King's determination.

PURPORT

Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu. This is certainly sufficient cause for astonishment. In *Śrīmad-Bhāgavatam* it is stated that *bhakti,* devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One simply must be *dṛḍha-vrata,* firmly determined.

TEXT 51

ভট্টাচার্য কহে—দেব না কর বিষাদ।
তোমারে প্রভুর অবশ্য হইবে প্রসাদ ॥ ৫১ ॥

bhaṭṭācārya kahe—deva nā kara viṣāda
tomāre prabhura avaśya ha-ibe prasāda

SYNONYMS

bhaṭṭācārya kahe—Bhaṭṭācārya said; *deva*—O King; *nā kara viṣāda*—do not be worried; *tomāre*—unto you; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *avaśya*—certainly; *ha-ibe*—there must be; *prasāda*—mercy.

TRANSLATION

Finally Sārvabhauma Bhaṭṭācārya said, "My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu's mercy will definitely be bestowed upon you."

PURPORT

Due to King Pratāparudra's firm determination, Bhaṭṭācārya predicted that Śrī Caitanya Mahāprabhu's mercy would be there without fail. As confirmed elsewhere in *Caitanya-caritāmṛta* (*Madhya,* 19.151), *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja:* "By the mercy of the spiritual master and Kṛṣṇa, one gets the seed of devotional service." Bhaṭṭācārya was supposed to be the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The mercy of the spiritual master and Kṛṣṇa combine to grant success to a devotee engaged in Kṛṣṇa consciousness. This is confirmed by the *Vedas:*

yasya deve parā bhaktir
yathā deva tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23)

Mahārāja Pratāparudra had firm faith in Bhaṭṭācārya, who declared Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. Having firm faith in Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus he began worshiping Śrī Caitanya Mahāprabhu in his mind. This is the process of devotional service. According to *Bhagavad-gītā* (9.34):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."

This process is very simple. One need only be firmly convinced by the spiritual master that Kṛṣṇa is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Kṛṣṇa, chanting of Kṛṣṇa and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Kṛṣṇa. Śrīla Sārvabhauma Bhaṭṭācārya explains this further.

TEXT 52

তেঁহ—প্রেমাধীন, তোমার প্রেম—গাঢ়তর।
অবশ্য করিবেন কৃপা তোমার উপর॥ ৫২॥

teṅha—premādhīna, tomāra prema—gāḍhatara
avaśya karibena kṛpā tomāra upara

SYNONYMS

teṅha—He (Śrī Caitanya Mahāprabhu); *prema-adhīna*—under the control of love; *tomāra prema*—your love; *gāḍha-tara*—very deep; *avaśya*—certainly; *karibena kṛpā*—He will bestow mercy; *tomāra upara*—upon you.

TRANSLATION

As soon as Bhaṭṭācārya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Śrī Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

PURPORT

Such determination is the first qualification. As confirmed by Rūpa Gosvāmī (*Upadeśāmṛta,* 3): *utsāhān niścayād dhairyāt.* One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Kṛṣṇa will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa. This is confirmed by the *śāstras.*

TEXT 53

তথাপি কহিয়ে আমি এক উপায়।
এই উপায় কর' প্রভু দেখিবে যাহায়॥ ৫৩॥

tathāpi kahiye āmi eka upāya
ei upāya kara' prabhu dekhibe yāhāya

SYNONYMS

tathāpi—still; *kahiye*—say; *āmi*—I; *eka upāya*—one means; *ei upāya*—this means; *kara'*—try to adopt; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dekhibe*—will see you; *yāhāya*—by that.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "There is one means by which you can directly see Him.

TEXT 54

রথযাত্রা-দিনে প্রভু সব ভক্ত লঞা।
রথ-আগে নৃত্য করিবেন প্রেমাবিষ্ট হঞা॥ ৫৪॥

ratha-yātrā-dine prabhu saba bhakta lañā
ratha-āge nṛtya karibena premāviṣṭa hañā

SYNONYMS

ratha-yātrā-dine—on the day of the car festival ceremony; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—taking with Him; *ratha*—the chariot; *āge*—in front of; *nṛtya karibena*—will dance; *prema-āviṣṭa hañā*—in great ecstatic love.

TRANSLATION

"On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

TEXT 55

প্রেমাবেশে পুষ্পোদ্যানে করিবেন প্রবেশ।
সেইকালে একলে তুমি ছাড়ি' রাজবেশ॥ ৫৫॥

premāveśe puṣpodyāne karibena praveśa
sei-kāle ekale tumi chāḍi' rāja-veśa

SYNONYMS

prema-āveśe—in ecstatic love; *puṣpa-udyāne*—into the garden at Guṇḍicā where the Lord stays; *karibena praveśa*—will enter; *sei-kāle*—at that time; *ekale*—alone; *tumi*—you; *chāḍi'*—giving up; *rāja-veśa*—the royal dress.

TRANSLATION

"On that Ratha-yātrā festival day, after dancing before the Lord, Śrī Caitanya Mahāprabhu will enter the Guṇḍicā garden. At that time you should go there alone, stripped of your royal dress.

TEXT 56

'কৃষ্ণ-রাসপঞ্চাধ্যায়' করিতে পঠন।
একলে যাই' মহাপ্রভুর ধরিবে চরণ॥ ৫৬॥

'kṛṣṇa-rāsa-pañcādhyāya' karite paṭhana
ekale yāi' mahāprabhura dharibe caraṇa

SYNONYMS

kṛṣṇa-rāsa-pañca-adhyāya—the five chapters in the Tenth Canto of *Śrīmad-Bhāgavatam* in which Lord Kṛṣṇa's pastimes of the *rāsa* dance are described; *karite paṭhana*—to recite; *ekale yāi'*—going alone; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *dharibe caraṇa*—catch hold of the lotus feet.

TRANSLATION

"When Śrī Caitanya Mahāprabhu enters the Guṇḍicā, you should also go there and read five chapters about Lord Kṛṣṇa's dancing with the gopīs. In this way you can catch hold of the Lord's lotus feet.

TEXT 57

বাহ্যজ্ঞান নাহি, সে-কালে কৃষ্ণনাম শুনি'।
আলিঙ্গন করিবেন তোমায় 'বৈষ্ণব' জানি' ॥ ৫৭ ॥

bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni'
āliṅgana karibena tomāya 'vaiṣṇava' jāni'

SYNONYMS

bāhya-jñāna nāhi—without external consciousness; *se-kāle*—at that time; *kṛṣṇa-nāma śuni'*—by hearing the holy name of Lord Kṛṣṇa; *āliṅgana karibena*—He will embrace; *tomāya*—you; *vaiṣṇava jāni'*—taking you to be a Vaiṣṇava.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love without external consciousness. At that time you should begin to recite those chapters from Śrīmad-Bhāgavatam. Then He will embrace you, knowing you to be a pure Vaiṣṇava.

PURPORT

A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth. Sārvabhauma Bhaṭṭācārya could understand the King's position as a pure Vaiṣṇava. The King was always thinking of Śrī Caitanya Mahāprabhu, and Bhaṭṭācārya wanted to help him approach the Lord. A Vaiṣṇava is always compassionate, especially when he sees a prospective devotee very determined (*dṛḍha-vrata*). Consequently Bhaṭṭācārya was ready to help the King.

TEXT 58

রামানন্দ রায়, আজি তোমার প্রেম-গুণ।
প্রভু-আগে কহিতে প্রভুর ফিরি' গেল মন ॥ ৫৮ ॥

rāmānanda rāya, āji tomāra prema-guṇa
prabhu-āge kahite prabhura phiri' gela mana

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *āji*—today; *tomāra*—your; *prema-guṇa*—quality of love; *prabhu-āge*—in front of the Lord; *kahite*—when he described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *phiri' gela*—became changed; *mana*—the mind.

TRANSLATION

"The Lord has already changed His mind due to Rāmānanda Rāya's description of your pure love for Him."

PURPORT

At first the Lord did not want to see the King, but due to Bhaṭṭācārya's and Rāmānanda Rāya's earnest endeavors, the Lord's mind was changed. The Lord already declared that Kṛṣṇa would be merciful upon the King due to the King's service to the devotees. This is the process by which one can advance in Kṛṣṇa consciousness. First there must be the devotee's mercy; then Kṛṣṇa's mercy will descend. *Yasya prasādād bhagavat-prasādo/ yasyāprasādān na gatiḥ kuto 'pi.* Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord's mercy. A common man must first begin to serve the spiritual master or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee's lotus feet on one's head, there is no possibility of advancement. This is also confirmed by a statement of Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.32):

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Mahārāja Pratāparudra worshiped both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.

TEXT 59

শুনি' গজপতির মনে সুখ উপজিল।
প্রভুরে মিলিতে এই মন্ত্রণা দৃঢ় কৈল ॥ ৫৯ ॥

śuni' gajapatira mane sukha upajila
prabhure milite ei mantraṇā dṛḍha kaila

SYNONYMS

śuni'—hearing; *gaja-patira*—of King Pratāparudra; *mane*—in the mind; *sukha*—happiness; *upajila*—awakened; *prabhure*—Śrī Caitanya Mahāprabhu; *milite*—to meet; *ei*—this; *mantraṇā*—instruction; *dṛḍha kaila*—decided to accept rigidly.

TRANSLATION

Mahārāja Pratāparudra took Bhaṭṭācārya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

TEXT 60

স্নানযাত্রা কবে হবে পুছিল ভট্টেরে।
ভট্ট কহে,—তিন দিন আছয়ে যাত্রারে ॥ ৬০ ॥

snāna-yātrā kabe habe puchila bhaṭṭere
bhaṭṭa kahe, ——tina dina āchaye yātrāre

SYNONYMS

snāna-yātrā—the bathing ceremony of Lord Jagannātha; *kabe*—when; *habe*—will be; *puchila*—he inquired; *bhaṭṭere*—from Bhaṭṭācārya; *bhaṭṭa kahe*—Bhaṭṭācārya said; *tina dina*—three days; *āchaye*—there are still; *yātrāre*—until the festival.

TRANSLATION

When the King asked Bhaṭṭācārya when the bathing ceremony [Snāna-yātrā] of Lord Jagannātha would take place, Bhaṭṭācārya replied that there were only three days left before the ceremony.

TEXT 61

রাজারে প্রবোধিয়া ভট্ট গেলা নিজালয়।
স্নানযাত্রা-দিনে প্রভুর আনন্দ হৃদয় ॥ ৬১ ॥

rājāre prabodhiyā bhaṭṭa gelā nijālaya
snāna-yātrā-dine prabhura ānanda hṛdaya

SYNONYMS

rājāre—the King; *prabodhiyā*—encouraging; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *gelā*—departed; *nija-ālaya*—to his own home; *snāna-yātrā-dine*—on the day of the bathing ceremony of Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—full of happiness; *hṛdaya*—heart.

TRANSLATION

After thus encouraging the King, Sārvabhauma Bhaṭṭācārya returned home. On the day of Lord Jagannātha's bathing ceremony, Śrī Caitanya Mahāprabhu was very happy at heart.

TEXT 62

স্নানযাত্রা দেখি' প্রভুর হৈল বড় সুখ।
ঈশ্বরের 'অনবসরে' পাইল বড় দুঃখ ॥ ৬২ ॥

snāna-yātrā dekhi' prabhura haila baḍa sukha
īśvarera 'anavasare' pāila baḍa duḥkha

SYNONYMS

snāna-yātrā—the bathing ceremony of Lord Jagannātha; *dekhi'*—seeing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—became; *baḍa*—very much; *sukha*—happiness; *īśvarera*—of the Lord; *anavasare*—during the pastime of retirement; *pāila*—got; *baḍa*—very much; *duḥkha*—unhappiness.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu became very happy. But when Lord Jagannātha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

PURPORT

After the bathing ceremony of Śrī Jagannātha, which takes place just a fortnight before the Ratha-yātrā ceremony, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannātha regularly every day, and for them His retirement after the bathing ceremony is unbearable.

Śrī Caitanya Mahāprabhu felt Lord Jagannātha's absence from the temple very much.

TEXT 63

গোপীভাবে বিরহে প্রভু ব্যাকুল হঞা।
আলালনাথে গেলা প্রভু সবারে ছাড়িয়া॥ ৬৩॥

gopī-bhāve virahe prabhu vyākula hañā
ālālanāthe gelā prabhu sabāre chāḍiyā

SYNONYMS

gopī-bhāve—in the mood of the *gopīs; virahe*—in separation; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vyākula*—agitated; *hañā*—being; *ālālanāthe*—to Ālālanātha; *gelā*—went; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sabāre*—all; *chāḍiyā*—having given up.

TRANSLATION

Due to the separation of Lord Jagannātha, Śrī Caitanya Mahāprabhu felt great anxiety such as the gopīs feel in separation from Kṛṣṇa. In this condition He gave up all association and went to Ālālanātha.

TEXT 64

পাছে প্রভুর নিকট আইলা ভক্তগণ।
গৌড় হৈতে ভক্ত আইসে,-- কৈল নিবেদন॥ ৬৪॥

pāche prabhura nikaṭa āilā bhakta-gaṇa
gauḍa haite bhakta āise, ——kaila nivedana

SYNONYMS

pāche—behind; *prabhura*—of Śrī Caitanya Mahāprabhu; *nikaṭa*—in the presence; *āilā*—came; *bhakta-gaṇa*—the devotees; *gauḍa haite*—from Bengal; *bhakta*—devotees; *āise*—come; *kaila nivedana*—submitted.

TRANSLATION

The devotees following the Lord came into His presence and requested Him to return to Purī. They submitted that the devotees from Bengal were coming to Puruṣottama-kṣetra.

TEXT 65

সার্বভৌম নীলাচলে আইলা প্রভু লঞা।
প্রভু আইলা,– রাজা-ঠাঞি কহিলেন গিয়া॥ ৬৫॥

sārvabhauma nīlācale āilā prabhu lañā
prabhu āilā, ——rājā-ṭhāñi kahilena giyā

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *nīlācale*—to Jagannātha Purī; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—arrived; *rājā-ṭhāñi*—to the King; *kahilena*—said; *giyā*—after going.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya brought Lord Caitanya back to Jagannātha Purī. He then went to King Pratāparudra and informed him of the Lord's arrival.

TEXT 66

হেনকালে আইলা তথা গোপীনাথাচার্য।
রাজাকে আশীর্বাদ করি' কহে,– শুন ভট্টাচার্য॥ ৬৬॥

hena-kāle āilā tathā gopīnāthācārya
rājāke āśīrvāda kari' kahe, ——śuna bhaṭṭācārya

SYNONYMS

hena-kāle—during this time; *āilā*—came; *tathā*—there; *gopīnātha-ācārya*—Gopīnātha Ācārya; *rājāke*—unto the King; *āśīrvāda kari'*—offering a benediction; *kahe*—said; *śuna bhaṭṭācārya*—my dear Bhaṭṭācārya, kindly listen.

TRANSLATION

At this time, Gopīnātha Ācārya came there while Sārvabhauma Bhaṭṭācārya was with King Pratāparudra. Being a brāhmaṇa, he offered his benediction to the King and addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 67

গৌড় হৈতে বৈষ্ণব আসিতেছেন দুইশত।
মহাপ্রভুর ভক্ত সব – মহাভাগবত॥ ৬৭॥

gauḍa haite vaiṣṇava āsitechena dui-śata
mahāprabhura bhakta saba——mahā-bhāgavata

SYNONYMS

gauḍa haite—from Bengal; *vaiṣṇava*—devotees; *āsitechena*—are coming; *dui-śata*—numbering about two hundred; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—the devotees; *saba*—all; *mahā-bhāgavata*—greatly advanced devotees.

TRANSLATION

"About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Śrī Caitanya Mahāprabhu.

TEXT 68

নরেন্দ্রে আসিয়া সবে হৈল বিদ্যমান।
তাঁ-সবারে চাহি বাসা প্রসাদ-সমাধান॥ ৬৮॥

narendre āsiyā sabe haila vidyamāna
tāṅ-sabāre cāhi vāsā prasāda-samādhāna

SYNONYMS

narendre—on the bank of Lake Narendra; *āsiyā*—coming; *sabe*—all of them; *haila vidyamāna*—staying; *tāṅ-sabāre*—for all of them; *cāhi*—I want; *vāsā*—residential quarters; *prasāda*—for distributing *prasāda; samādhāna*—arrangement.

TRANSLATION

"All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasāda arrangements for them."

PURPORT

Narendra is a small lake still existing in Jagannātha Purī, where the Candana-yātrā festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannātha temple first take their bath in the lake. There they wash their hands and feet before entering the temple.

TEXT 69

রাজা কহে,—পড়িছাকে আমি আজ্ঞা দিব।
বাসা আদি যে চাহিয়ে,— পড়িছা সব দিব॥ ৬৯॥

rājā kahe, ——paḍichāke āmi ājñā diba
vāsā ādi ye cāhiye, ——paḍichā saba diba

SYNONYMS

rājā kahe—the King said; *paḍichāke*—unto the attendant; *āmi*—I; *ājñā diba*—shall give orders; *vāsā*—residential quarters; *ādi*—and other arrangements; *ye cāhiye*—whatever you want; *paḍichā*—the attendant; *saba*—everything; *diba*—will supply.

TRANSLATION

The King replied, "I shall give orders to the attendant in the temple. He will arrange for everyone's residential quarters and prasāda, as you desire.

TEXT 70

মহাপ্রভুর গণ যত আইল গৌড় হৈতে।
ভট্টাচার্য, একে একে দেখাহ আমাতে॥ ৭০॥

mahāprabhura gaṇa yata āila gauḍa haite
bhaṭṭācārya, eke eke dekhāha āmāte

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *gaṇa*—associates; *yata*—all; *āila*—who have come; *gauḍa haite*—from Bengal; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *eke eke*—one after another; *dekhāha*—please show; *āmāte*—to me.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu's devotees who are coming from Bengal."

TEXT 71

ভট্ট কহে,—অট্টালিকায় কর আরোহণ।
গোপীনাথ চিনে সবারে, করাবে দরশন॥ ৭১॥

bhaṭṭa kahe, ——aṭṭālikāya kara ārohaṇa
gopīnātha cine sabāre, karābe daraśana

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya said; *aṭṭālikāya*—on the roof of the palace; *kara ārohaṇa*—just get up; *gopīnātha*—Gopīnātha Ācārya; *cine*—knows; *sabāre*—everyone; *karābe daraśana*—he will show.

TRANSLATION

Sārvabhauma Bhaṭṭācārya requested the King, "Go up on the roof of the palace. Gopīnātha Ācārya knows every one of the devotees. He will identify them for you.

TEXT 72

আমি কাহো নাহি চিনি, চিনিতে মন হয়।
গোপীনাথাচার্য সবারে করা'বে পরিচয়॥ ৭২॥

āmi kāho nāhi cini, cinite mana haya
gopīnāthācārya sabāre karā'be paricaya

SYNONYMS

āmi—I; *kāho*—anyone; *nāhi*—do not; *cini*—know; *cinite mana haya*—I desire to know; *gopīnātha-ācārya*—Gopīnātha Ācārya; *sabāre*—all of them; *karā'be paricaya*—will identify.

TRANSLATION

"Actually I do not know any of them, although I have a desire to know them. Since Gopīnātha Ācārya knows them all, he will give you their names."

TEXT 73

এত বলি' তিন জন অট্টালিকায় চড়িল।
হেনকালে বৈষ্ণব সব নিকটে আইল॥ ৭৩॥

eta bali' tina jana aṭṭālikāya caḍila
hena-kāle vaiṣṇava saba nikaṭe āila

SYNONYMS

eta bali'—saying this; *tina jana*—the three persons (namely, the King, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya); *aṭṭālikāya*—on the roof of the palace; *caḍila*—got up; *hena-kāle*—at this time; *vaiṣṇava*—the Vaiṣṇava devotees; *saba*—all; *nikaṭe*—nearby; *āila*—came.

TRANSLATION

After Sārvabhauma said this, he went up to the top of the palace with the King and Gopīnātha Ācārya. At this time all the Vaiṣṇava devotees from Bengal drew closer to the palace.

TEXT 74

দামোদর-স্বরূপ, গোবিন্দ,—দুই জন।
মালা-প্রসাদ লঞা যায়, যাহাঁ বৈষ্ণবগণ ॥ ৭৪ ॥

dāmodara-svarūpa, govinda, ——dui jana
mālā-prasāda lañā yāya, yāhāṅ vaiṣṇava-gaṇa

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; *govinda*—Govinda; *dui jana*—two persons; *mālā-prasāda*—flower garlands and remnants of Lord Jagannātha's food; *lañā*—taking; *yāya*—went; *yāhāṅ*—where; *vaiṣṇava-gaṇa*—the Vaiṣṇavas.

TRANSLATION

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasāda of Lord Jagannātha, proceeded to where all the Vaiṣṇavas were standing.

TEXT 75

প্রথমেতে মহাপ্রভু পাঠাইলা দুঁহারে।
রাজা কহে, এই দুই কোন্ চিনাহ আমারে ॥ ৭৫ ॥

prathamete mahāprabhu pāṭhāilā duṅhāre
rājā kahe, ei dui kon cināha āmāre

SYNONYMS

prathamete—at first; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *duṅhāre*—two persons; *rājā kahe*—the King said; *ei dui*—these two; *kon*—who are they; *cināha*—kindly identify; *āmāre*—to me.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu first sent them both in advance. The King inquired, "Who are these two? Please let me know their identity."

TEXT 76

ভট্টাচার্য কহে,—এই স্বরূপ-দামোদর।
মহাপ্রভুর হয় ইঁহ দ্বিতীয় কলেবর ॥ ৭৬ ॥

bhaṭṭācārya kahe, ——ei svarūpa-dāmodara
mahāprabhura haya iṅha dvitīya kalevara

SYNONYMS

bhaṭṭācārya kahe—Bhaṭṭācārya said; *ei*—this gentleman; *svarūpa-dāmodara*—his name is Svarūpa Dāmodara; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *haya*—is; *iṅha*—he; *dvitīya*—the second; *kalevara*—expansion of the body.

TRANSLATION

Śrī Sārvabhauma Bhaṭṭācārya replied, "Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.

TEXT 77

দ্বিতীয়, গোবিন্দ—ভৃত্য, ইহাঁ দোঁহা দিয়া।
মালা পাঠাঞাছেন প্রভু গৌরব করিয়া॥ ৭৭॥

dvitīya, govinda—bhṛtya, ihāṅ doṅhā diyā
mālā pāṭhāñāchena prabhu gaurava kariyā

SYNONYMS

dvitīya—the second; *govinda*—Govinda; *bhṛtya*—personal servant; *ihāṅ*—here; *doṅhā diyā*—through these two persons; *mālā*—flower garlands; *pāṭhāñāchena*—has sent; *prabhu*—Śrī Caitanya Mahāprabhu; *gaurava kariyā*—giving much honor.

TRANSLATION

"The second person is Govinda, Lord Caitanya's personal servant. The Lord has sent garlands and remnants of Lord Jagannātha's food with these two persons simply to honor the devotees from Bengal."

TEXT 78

আদৌ মালা অদ্বৈতেরে স্বরূপ পরাইল।
পাছে গোবিন্দ দ্বিতীয় মালা আনি' তাঁরে দিল॥৭৮॥

ādau mālā advaitere svarūpa parāila
pāche govinda dvitīya mālā āni' tāṅre dila

SYNONYMS

ādau—in the beginning; *mālā*—a garland; *advaitere*—unto Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *parāila*—offered; *pāche*—after that; *govinda*—the Lord's personal servant named Govinda; *dvitīya*—a second; *mālā*—garland; *āni'*—bringing; *tāṅre dila*—delivered to him.

TRANSLATION

At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

TEXT 79

তবে গোবিন্দ দণ্ডবৎ কৈল আচার্যেরে।
তাঁরে নাহি চিনে আচার্য, পুছিল দামোদরে ॥ ৭৯ ॥

tabe govinda daṇḍavat kaila ācāryere
tāṅre nāhi cine ācārya, puchila dāmodare

SYNONYMS

tabe—at that time; *govinda*—Govinda; *daṇḍavat*—falling flat to offer obeisances; *kaila*—did; *ācāryere*—unto Advaita Ācārya; *tāṅre*—him; *nāhi*—not; *cine*—recognized; *ācārya*—Advaita Ācārya; *puchila*—inquired; *dāmodare*—to Svarūpa Dāmodara.

TRANSLATION

After Govinda offered his obeisances by falling down flat before Advaita Ācārya, Advaita Ācārya asked Svarūpa Dāmodara about his identity, for He did not know Govinda at that time.

TEXT 80

দামোদর কহে,—ইহার 'গোবিন্দ' নাম।
ঈশ্বর-পুরীর সেবক অতি গুণবান্ ॥ ৮০ ॥

dāmodara kahe, ——ihāra 'govinda' nāma
īśvara-purīra sevaka ati guṇavān

SYNONYMS

dāmodara kahe—Dāmodara said; *ihāra*—of him; *govinda*—Govinda; *nāma*—the name; *īśvara-purīra sevaka*—servant of Īśvara Purī; *ati guṇavān*—very qualified.

TRANSLATION

Svarūpa Dāmodara informed Him, "Govinda was the servant of Īśvara Purī. He is very highly qualified.

TEXT 81

প্রভুর সেবা করিতে পুরী আজ্ঞা দিল।
অতএব প্রভু ইঁহাকে নিকটে রাখিল ॥ ৮১ ॥

prabhura sevā karite purī ājñā dila
ataeva prabhu iṅhāke nikaṭe rākhila

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sevā*—the service; *karite*—to perform; *purī*—Īśvara Purī; *ājñā dila*—ordered; *ataeva*—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *iṅhāke*—him; *nikaṭe*—by His side; *rākhila*—kept.

TRANSLATION

"Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side."

TEXT 82

রাজা কহে,—যাঁরে মালা দিল দুইজন।
আশ্চর্য তেজ, বড় মহান্ত,— কহ কোন্ জন ? ৮২ ॥

rājā kahe, —yāṅre mālā dila dui-jana
āścarya teja, baḍa mahānta, —kaha kon jana?

SYNONYMS

rājā kahe—the King inquired; *yāṅre*—unto which person; *mālā*—garlands; *dila*—offered; *dui-jana*—Svarūpa Dāmodara and Govinda; *āścarya teja*—wonderfully effulgent; *baḍa mahānta*—a very great devotee; *kaha kon jana*—kindly let me know who He is.

TRANSLATION

The King inquired, "To whom did Svarūpa Dāmodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is."

TEXT 83

আচার্য কহে,—ইঁহার নাম অদ্বৈত আচার্য।
মহাপ্রভুর মান্যপাত্র, সর্ব-শিরোধার্য ॥ ৮৩ ॥

ācārya kahe, ——iṅhāra nāma advaita ācārya
mahāprabhura mānya-pātra, sarva-śirodhārya

SYNONYMS

ācarya kahe—Gopīnātha Ācārya said; *iṅhāra nāma*—His name; *advaita ācārya*—Advaita Ācārya; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mānya-pātra*—honorable; *sarva-śirodhārya*—the topmost devotee.

TRANSLATION

Gopīnātha Ācārya replied, "His name is Advaita Ācārya. He is honored even by Śrī Caitanya Mahāprabhu, and He is therefore the topmost devotee.

TEXT 84

শ্রীবাস-পণ্ডিত ইঁহ, পণ্ডিত-বক্রেশ্বর।
বিদ্যানিধি-আচার্য, ইঁহ পণ্ডিত-গদাধর॥ ৮৪॥

śrīvāsa-paṇḍita iṅha, paṇḍita-vakreśvara
vidyānidhi-ācārya, iṅha paṇḍita-gadādhara

SYNONYMS

śrīvāsa-paṇḍita—Śrīvāsa Paṇḍita; *iṅha*—here; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita; *vidyānidhi-ācārya*—Vidyānidhi Ācārya; *iṅha*—here; *paṇḍita-gadādhara*—Gadādhara Paṇḍita.

TRANSLATION

"Here are Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita, Vidyānidhi Ācārya and Gadādhara Paṇḍita.

TEXT 85

আচার্যরত্ন ইঁহ, পণ্ডিত-পুরন্দর।
গঙ্গাদাস পণ্ডিত ইঁহ, পণ্ডিত-শঙ্কর॥ ৮৫॥

ācāryaratna iṅha, paṇḍita-purandara
gaṅgādāsa paṇḍita iṅha, paṇḍita-śaṅkara

SYNONYMS

ācāryaratna—Candraśekhara; *iṅha*—here; *paṇḍita-purandara*—Purandara Paṇḍita; *gaṅgādāsa paṇḍita*—Gaṅgādāsa Paṇḍita; *iṅha*—here; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

TRANSLATION

"Here are Ācāryaratna, Purandara Paṇḍita, Gaṅgādāsa Paṇḍita and Śaṅkara Paṇḍita.

TEXT 86

এই মুরারি গুপ্ত, ইঁহ পণ্ডিত নারায়ণ।
হরিদাস ঠাকুর ইঁহ ভুবনপাবন॥ ৮৬॥

ei murāri gupta, iṅha paṇḍita nārāyaṇa
haridāsa ṭhākura iṅha bhuvana-pāvana

SYNONYMS

ei—this; *murāri gupta*—Murāri Gupta; *iṅha*—here; *paṇḍita nārāyaṇa*—Nārāyaṇa Paṇḍita; *haridāsa ṭhākura*—Haridāsa Ṭhākura; *iṅha*—here; *bhuvana-pāvana*—deliverer of the whole universe.

TRANSLATION

"Here are Murāri Gupta, Paṇḍita Nārāyaṇa and Haridāsa Ṭhākura, the deliverer of the whole universe.

TEXT 87

এই হরি-ভট্ট, এই শ্রীনৃসিংহানন্দ।
এই বাসুদেব দত্ত, এই শিবানন্দ॥ ৮৭॥

ei hari-bhaṭṭa, ei śrī-nṛsiṁhānanda
ei vāsudeva datta, ei śivānanda

SYNONYMS

ei—this; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ei*—this; *śrī-nṛsiṁhānanda*—Śrī Nṛsiṁhānanda; *ei*—this; *vāsudeva datta*—Vāsudeva Datta; *ei*—this; *śivānanda*—Śivānanda.

TRANSLATION

"Here is Hari Bhaṭṭa, and there is Nṛsiṁhānanda. Here are Vāsudeva Datta and Śivānanda Sena.

TEXT 88

গোবিন্দ, মাধব ঘোষ, এই বাসুঘোষ।
তিন ভাইর কীর্তনে প্রভু পায়েন সন্তোষ॥ ৮৮॥

govinda, mādhava ghoṣa, ei vāsu-ghoṣa
tina bhāira kīrtane prabhu pāyena santoṣa

SYNONYMS

govinda—Govinda Ghosh; *mādhava ghoṣa*—Mādhava Ghosh; *ei*—this; *vāsu-ghoṣa*—Vāsudeva Ghosh; *tina bhāira*—of the three brothers; *kīrtane*—in the *saṅkīrtana*; *prabhu*—the Lord; *pāyena santoṣa*—gets very much pleasure.

TRANSLATION

"Here also are Govinda Ghosh, Mādhava Ghosh and Vāsudeva Ghosh. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.

PURPORT

Govinda Ghosh belonged to the *kāyastha* dynasty of the Uttara-rāḍhīya section, and he was known as Ghosh Ṭhākura. Even to the present day there is a place named Agradvīpa, near Katwa, where a fair takes place and is named after Ghosh Ṭhākura. As far as Vāsudeva Ghosh is concerned, he composed many nice songs about Lord Śrī Caitanya Mahāprabhu, and these are all authorized Vaiṣṇava songs, like the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

TEXT 89

রাঘব পণ্ডিত, ইঁহ আচার্য নন্দন।
শ্রীমান্ পণ্ডিত এই, শ্রীকান্ত, নারায়ণ ॥ ৮৯ ॥

rāghava paṇḍita, iṅha ācārya nandana
śrīmān paṇḍita ei, śrīkānta, nārāyaṇa

SYNONYMS

rāghava paṇḍita—Rāghava Paṇḍita; *iṅha*—here; *ācārya nandana*—Ācārya Nandana; *śrīmān paṇḍita*—Śrīmān Paṇḍita; *ei*—this; *śrī-kānta*—Śrīkānta; *nārāyaṇa*—and also Nārāyaṇa.

TRANSLATION

"Here is Rāghava Paṇḍita, here is Ācārya Nandana, there is Śrīmān Paṇḍita, and here are Śrīkānta and Nārāyaṇa."

PURPORT

Narottama dāsa Ṭhākura, honoring the personal associates of Lord Śrī Caitanya Mahāprabhu, has sung as follows (*Prārthanā* 13):

gaurāṅgera saṅgi-gaṇe nitya-siddha kari' māne
se yāya vrajendra-suta-pāśa

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated. This means that they do not belong to this material world because they are always engaged in the devotional service of the Lord. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called *nitya-siddha*. Śrīla Rūpa Gosvāmī also confirms this statement:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activites." (*Bhakti-rasāmṛta-sindhu,* 1.2.187)

A devotee is always thinking of how better to serve Lord Kṛṣṇa, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is *nitya-siddha* has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahāprabhu. Therefore Narottama dāsa Ṭhākura says, *nitya-siddha kari' māne*. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama dāsa Ṭhākura says that anyone is a *nitya-siddha* if he acts on behalf of Śrī Caitanya Mahāprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as *nitya-siddha* and should not consider them conditioned.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
(Bg. 14.26)

One who has transcended the material modes of nature is supposed to be on the Brahman platform. That is also the platform of *nitya-siddha*. The *nitya-siddha* not

only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahāprabhu as *nitya-siddha,* one can very easily go back home, back to Godhead.

TEXT 90

শুক্লাম্বর দেখ, এই শ্রীধর, বিজয়।
বল্লভ-সেন, এই পুরুষোত্তম, সঞ্জয়॥ ৯০॥

śuklāmbara dekha, ei śrīdhara, vijaya
vallabha-sena, ei puruṣottama, sañjaya

SYNONYMS

śuklāmbara—Śuklāmbara; *dekha*—see; *ei*—this; *śrīdhara*—Śrīdhara; *vijaya*—Vijaya; *vallabha-sena*—Vallabha Sena; *ei*—this; *puruṣottama*—Puruṣottama; *sañjaya*—Sañjaya.

TRANSLATION

Gopīnātha Ācārya continued to point out the devotees. "Here is Śuklāmbara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is Puruṣottama, and there is Sañjaya.

TEXT 91

কুলীন-গ্রামবাসী এই সত্যরাজ-খান।
রামানন্দ-আদি সবে দেখ বিদ্যমান॥ ৯১॥

kulīna-grāma-vāsī ei satyarāja-khāna
rāmānanda-ādi sabe dekha vidyamāna

SYNONYMS

kulīna-grāma-vāsī—residents of the village known as Kulīna-grāma; *ei*—these; *satyarāja-khāna*—Satyarāja Khān; *rāmānanda-ādi*—headed by Rāmānanda; *sabe*—everyone; *dekha*—you see; *vidyamāna*—present.

TRANSLATION

"And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda. Indeed, all of them are present here. Please see.

TEXT 92

মুকুন্দদাস, নরহরি, শ্রীরঘুনন্দন।
খণ্ডবাসী চিরঞ্জীব, আর সুলোচন॥ ৯২॥

mukunda-dāsa, narahari, śrī-raghunandana
khaṇḍa-vāsī cirañjīva, āra sulocana

SYNONYMS

mukunda-dāsa—Mukunda dāsa; *narahari*—Narahari; *śrī-raghunandana*—Śrī Raghunandana; *khaṇḍa-vāsī*—residents of Khaṇḍa; *cirañjīva*—Cirañjīva; *āra*—and; *sulocana*—Sulocana.

TRANSLATION

"Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Cirañjīva and Sulocana, all residents of Khaṇḍa.

TEXT 93

কতেক কহিব, এই দেখ যত জন।
চৈতন্যের গণ, সব—চৈতন্যজীবন॥ ৯৩॥

kateka kahiba, ei dekha yata jana
caitanyera gaṇa, saba——caitanya-jīvana

SYNONYMS

kateka kahiba—how many I shall speak; *ei*—these; *dekha*—see; *yata jana*—all the persons; *caitanyera gaṇa*—associates of Śrī Caitanya Mahāprabhu; *saba*—all of them; *caitanya-jīvana*—consider Śrī Caitanya Mahāprabhu their life and soul.

TRANSLATION

"How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul."

TEXT 94

রাজা কহে—দেখি' মোর হৈল চমৎকার।
বৈষ্ণবের ঐছে তেজ দেখি নাহি আর॥ ৯৪॥

rājā kahe——dekhi' mora haila camatkāra
vaiṣṇavera aiche teja dekhi nāhi āra

SYNONYMS

rājā kahe—the King said; *dekhi'*—after seeing; *mora*—my; *haila*—there is; *camatkāra*—astonishment; *vaiṣṇavera*—of the devotees of the Lord; *aiche*—such; *teja*—effulgence; *dekhi*—I see; *nāhi*—not; *āra*—anyone else.

TRANSLATION

The King said, "Upon seeing all these devotees, I am much astonished, for I have never seen such an effulgence.

TEXT 95

কোটিসূর্য-সম সব—উজ্জ্বল-বরণ।
কভু নাহি শুনি এই মধুর কীর্তন॥ ৯৫॥

koṭi-sūrya-sama saba——ujjvala-varaṇa
kabhu nāhi śuni ei madhura kīrtana

SYNONYMS

koṭi-sūrya-sama—equal to the shining of millions of suns; *saba*—all of them; *ujjvala-varaṇa*—very bright luster; *kabhu nāhi śuni*—I have never heard; *ei*—this; *madhura kīrtana*—such melodious performance of congregational chanting.

TRANSLATION

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of *saṅkīrtana* is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such *kīrtana* without hesitation. Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories.

TEXT 96

ঐছে প্রেম, ঐছে নৃত্য, ঐছে হরিধ্বনি।
কাহাঁ নাহি দেখি, ঐছে কাহাঁ নাহি শুনি॥ ৯৬॥

aiche prema, aiche nṛtya, aiche hari-dhvani
kāhāṅ nāhi dekhi, aiche kāhāṅ nāhi śuni

SYNONYMS

aiche—such; *prema*—ecstatic love; *aiche nṛtya*—such dancing; *aiche hari-dhvani*—such vibration of the chanting of the holy name; *kāhāṅ*—anywhere; *nāhi dekhi*—I have never seen; *aiche*—such; *kāhāṅ*—anywhere; *nāhi śuni*—I never heard.

TRANSLATION

"I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during saṅkīrtana."

PURPORT

Because the temple of Lord Jagannātha is situated at Jagannātha Purī, many devotees from all parts of the world came to perform *saṅkīrtana* in glorification of the Lord. All these devotees were certainly seen and heard by Mahārāja Pratāparudra, but he herein admits that the *kīrtana* performed by the associates of the Lord was unique. He had never before heard such *saṅkīrtana* nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Māyāpur and perform *saṅkīrtana* congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and *saṅkīrtana* performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord's presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a *nitya-siddha* associate of the Lord.

TEXT 97

ভট্টাচার্য কহে এই মধুর বচন ।
চৈতন্যের সৃষ্টি—এই প্রেম-সংকীর্তন ॥ ৯৭ ॥

bhaṭṭācārya kahe ei madhura vacana
caitanyera sṛṣṭi—ei prema-saṅkīrtana

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kahe*—replied; *ei*—this; *madhura vacana*—transcendental sweetness of the voice; *caitanyera sṛṣṭi*—the creation of

Lord Śrī Caitanya Mahāprabhu; *ei*—this; *prema-saṅkīrtana*—chanting in the ecstasy of love of Godhead.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead.

TEXT 98

অবতরি' চৈতন্য কৈল ধর্মপ্রচারণ।
কলিকালে ধর্ম—কৃষ্ণনাম-সংকীর্তন ॥ ৯৮ ॥

avatari' caitanya kaila dharma-pracāraṇa
kali-kāle dharma——kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

avatari'—descending; *caitanya*—Śrī Caitanya Mahāprabhu; *kaila*—did; *dharma-pracāraṇa*—preaching of real religion; *kali-kāle*—in this age of Kali; *dharma*—religious principle; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *saṅkīrtana*—chanting.

TRANSLATION

"In this age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

TEXT 99

সংকীর্তন-যজ্ঞে তাঁরে করে আরাধন।
সেই ত' সুমেধা, আর—কলিহতজন ॥ ৯৯ ॥

saṅkīrtana-yajñe tāṅre kare ārādhana
sei ta' sumedhā, āra——kali-hata-jana

SYNONYMS

saṅkīrtana-yajñe—in the performance of congregational chanting; *tāṅre*—unto Śrī Caitanya Mahāprabhu; *kare*—does; *ārādhana*—worship; *sei ta'*—such a person; *su-medhā*—sharply intelligent; *āra*—others; *kali-hata-jana*—victims of this age of Kali.

TRANSLATION

"Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa *mahā-mantra.* The real meaning of religion is stated in *Śrīmad-Bhāgavatam* (6.3.19-22).

dharmaṁ tu sākṣād-bhagavat-praṇītaṁ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kutaś ca vidyādhara-cāraṇādayaḥ

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute

etāvān eva loke 'smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

The purport of these verses is that *dharma,* or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or *siddha-mukhyas,* and what to speak of *asuras,* human beings, Vidyādharas, Cāraṇas, and so on. The principles of *dharma,* religion, come down in the *parampara* system beginning with twelve personalities—namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhīṣma; Bali Mahārāja; Śukadeva Gosvāmī; and Yamarāja. The principles of religion are known to these twelve personalities. *Dharma* refers to the religious principles by which one can

understand the Supreme Personality of Godhead. *Dharma* is very confidential, uncontaminated by all material influence, and very difficult for ordinary men to understand. However, if one actually understands *dharma,* he immediately becomes liberated and is transferred to the kingdom of God. *Bhāgavata-dharma,* or the principle of religion enunciated by the *parampará* system, is the supreme principle of religion. In other words, *dharma* refers to the science of *bhakti-yoga,* which begins by the novice's chanting the holy name of the Lord (*tan-nāma-grahaṇādibhiḥ*).

In this age of Kali it is recommended in *Caitanya-caritāmṛta, kali-kāle dharma——kṛṣṇa-nāma-saṅkīrtana.* In the age of Kali the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of this *Caitanya-caritāmṛta,* from *Śrīmad-Bhāgavatam* (11.5.32), it is further stressed.

TEXT 100

কৃষ্ণবর্ণং ত্বিষাঽকৃষ্ণং সাঙ্গোপাঙ্গাস্ত্রপার্ষদম্।
যজ্ঞৈঃ সংকীর্তনপ্রায়ৈর্যজন্তি হি সুমেধসঃ ॥ ১০০ ॥

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa; tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

" 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.' "

PURPORT

For an explanation of this verse, refer to *Ādi-līlā,* Chapter Three, verse 52.

TEXT 101

রাজা কহে,—শাস্ত্রপ্রমাণে চৈতন্য হন কৃষ্ণ।
তবে কেনে পণ্ডিত সব তাঁহাতে বিতৃষ্ণ ? ১০১ ॥

rājā kahe, ——śāstra-pramāṇe caitanya hana kṛṣṇa
tabe kene paṇḍita saba tāṅhāte vitṛṣṇa?

SYNONYMS

rājā kahe—the King said; *śāstra-pramāṇe*—by the evidence of revealed scripture; *caitanya*—Śrī Caitanya Mahāprabhu; *hana*—is; *kṛṣṇa*—the Supreme Personality of Godhead, Lord Kṛṣṇa; *tabe*—therefore; *kene*—why; *paṇḍita*—so-called learned scholars; *saba*—all; *tāṅhāte*—unto Him; *vitṛṣṇa*—indifferent.

TRANSLATION

The King said, "According to evidence given in revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?"

TEXT 102

ভট্ট কহে,—তাঁর কৃপা-লেশ হয় যাঁরে।
সেই সে তাঁহারে 'কৃষ্ণ' করি' লইতে পারে ॥ ১০২ ॥

bhaṭṭa kahe, ——tāṅra kṛpā-leśa haya yāṅre
sei se tāṅhāre 'kṛṣṇa' kari' la-ite pāre

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *tāṅra kṛpā*—of Lord Kṛṣṇa's mercy; *leśa*—even a fraction; *haya*—there is; *yāṅre*—unto whom; *sei se*—that person only; *tāṅhāre*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa kari'*—accepting as Kṛṣṇa; *la-ite pāre*—can take up.

TRANSLATION

Bhaṭṭācārya replied, "Only a person who has received but a small fraction of mercy from the Lord can understand that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa. No one else can.

PURPORT

The *saṅkīrtana* movement can be spread by a person who is especially favored by Lord Kṛṣṇa (*kṛṣṇa-śakti vinā nahe tāra pravartana*). Without first obtaining the

mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called *labdha-caitanya* in the words of Bhaktisiddhānta Sarasavtī. The *labdha-caitanya* is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word *sumedhasaḥ* means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Śrī Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Śrī Caitanya Mahāprabhu, he cannot properly chant and dance in the *saṅkīrtana* movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa consciousness.

TEXT 103

তাঁর কৃপা নহে যারে, পণ্ডিত নহে কেনে।
দেখিলে শুনিলেহ তাঁরে 'ঈশ্বর' না মানে ॥ ১০৩ ॥

tāṅra kṛpā nahe yāre, paṇḍita nahe kene
dekhile śunileha tāṅre 'īśvara' nā māne

SYNONYMS

tāṅra kṛpā—His mercy; *nahe*—there is not; *yāre*—unto whom; *paṇḍita*—learned scholar; *nahe*—even though; *kene*—nevertheless; *dekhile*—even by seeing; *śunileha*—even by listening; *tāṅre*—Him; *īśvara*—as the Supreme Personality of Godhead; *nā māne*—does not accept.

TRANSLATION

"If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept the Lord as the Supreme Personality of Godhead.

PURPORT

The same principles can be applied to demoniac persons, even though they be in the *sampradāya* of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one

may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

TEXT 104

অথাপি তে দেব পদাম্বুজদ্বয়-
প্রসাদলেশানুগৃহীত এব হি।
জানাতি তত্ত্বং ভগবন্মহিম্নো
ন চান্য একোঽপি চিরং বিচিন্বন্ ॥ ১০৪ ॥

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

SYNONYMS

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

TRANSLATION

" 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

This verse is a quotation from the *Śrīmad-Bhāgavatam* (10.14.29). It is explained in the *Madhya-līlā,* in the Sixth Chapter, text 84.

TEXT 105

রাজা কহে,—সবে জগন্নাথ না দেখিয়া।
চৈতন্যের বাসা-গৃহে চলিলা ধাঞা॥ ১০৫॥

rājā kahe, ——sabe jagannātha nā dekhiyā
caitanyera vāsā-gṛhe calilā dhāñā

SYNONYMS

rājā kahe—the King said; *sabe*—all of them; *jagannātha*—Lord Jagannātha; *nā dekhiyā*—without visiting; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *vāsā-gṛhe*—to the residential place; *calilā*—they went; *dhāñā*—running.

TRANSLATION

The King said, "Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu."

TEXT 106

ভট্ট কহে,—এই ত' স্বাভাবিক প্রেম-রীত।
মহাপ্রভু মিলিবারে উৎকণ্ঠিত চিত॥ ১০৬॥

bhaṭṭa kahe, ——ei ta' svābhāvika prema-rīta
mahāprabhu milibāre utkaṇṭhita cita

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya replied; *ei ta'*—this is; *svābhāvika*—spontaneous; *prema-rīta*—attraction of love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—for meeting; *utkaṇṭhita*—anxious; *cita*—mind.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.

TEXT 107

আগে তাঁরে মিলি' সবে তাঁরে সঙ্গে লঞা।
তাঁর সঙ্গে জগন্নাথ দেখিবেন গিয়া॥ ১০৭॥

āge tāṅre mili' sabe tāṅre saṅge lañā
tāṅra saṅge jagannātha dekhibena giyā

SYNONYMS

āge—first; *tāṅre*—Śrī Caitanya Mahāprabhu; *mili'*—meeting; *sabe*—all the devotees; *tāṅre*—Him; *saṅge*—with them; *lañā*—taking; *tāṅra saṅge*—with Him; *jagannātha*—Lord Jagannātha; *dekhibena*—they will see; *giyā*—going.

TRANSLATION

"First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannātha."

TEXT 108

রাজা কহে,—ভবানন্দের পুত্র বাণীনাথ।
প্রসাদ লঞা সঙ্গে চলে পাঁচ-সাত ॥ ১০৮ ॥

rājā kahe,—bhavānandera putra vāṇīnātha
prasāda lañā saṅge cale pāṅca-sāta

SYNONYMS

rājā kahe—the King said; *bhavānandera putra*—the son of Bhavānanda; *vāṇīnātha*—Vāṇīnātha; *prasāda lañā*—taking *mahā-prasāda; saṅge*—along; *cale*—goes; *pāṅca-sāta*—five or seven men.

TRANSLATION

The King said, "The son of Bhavānanda Rāya named Vāṇīnātha, along with five or seven other men, is going there to take the remnants of Lord Jagannātha's food.

TEXT 109

মহাপ্রভুর আলয়ে করিল গমন।
এত মহাপ্রসাদ চাহি'—কহ কি কারণ ॥ ১০৯ ॥

mahāprabhura ālaye karila gamana
eta mahā-prasāda cāhi'—kaha ki kāraṇa

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *ālaye*—the residential place; *karila gamana*—he has already gone; *eta*—so much; *mahā-prasāda*—*mahā-prasāda; cāhi'*—requiring; *kaha*—please tell; *ki kāraṇa*—what is the reason.

TRANSLATION

"Indeed, Vāṇīnātha has already gone to the residence of Lord Śrī Caitanya Mahāprabhu and has taken a huge quantity of mahā-prasāda. Please let me know the reason for this."

TEXT 110

ভট্ট কহে,—ভক্তগণ আইল জানিঞা।
প্রভুর ইঙ্গিতে প্রসাদ যায় তাঁরা লঞা॥ ১১০॥

bhaṭṭa kahe,——bhakta-gaṇa āila jāniñā
prabhura iṅgite prasāda yāya tāṅrā lañā

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *bhakta-gaṇa*—all the devotees; *āila*—have come; *jāniñā*—knowing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *iṅgite*—by the indication; *prasāda*—remnants of the food of Jagannātha; *yāya*—go; *tāṅrā*—all of them; *lañā*—taking.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore they have brought such great quantities of mahā-prasāda."

TEXT 111

রাজা কহে,—উপবাস, ক্ষৌর – তীর্থের বিধান।
তাহা না করিয়া কেনে খাইব অন্ন-পান॥ ১১১॥

rājā kahe,——upavāsa, kṣaura——tīrthera vidhāna
tāhā nā kariyā kene khāiba anna-pāna

SYNONYMS

rājā kahe—the King said; *upavāsa*—fasting; *kṣaura*—shaving; *tīrthera vidhāna*—this is the regulation for visiting a holy place; *tāhā*—that; *nā kariyā*—without performing; *kene*—why; *khāiba*—they shall eat; *anna-pāna*—solid and liquid food.

TRANSLATION

The King then asked Bhaṭṭācārya, "Why have they not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasāda?"

TEXT 112

ভট্ট কহে,—তুমি যেই কহ, সেই বিধি-ধর্ম।
এই রাগমার্গে আছে সূক্ষ্মধর্ম-মর্ম ॥ ১১২ ॥

bhaṭṭa kahe,—tumi yei kaha, sei vidhi-dharma
ei rāga-mārge āche sūkṣma-dharma-marma

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya said; *tumi yei kaha*—whatever you say; *sei vidhi-dharma*—that is a regulative principle; *ei rāga-mārge*—in this spontaneous love; *āche*—there are; *sūkṣma-dharma-marma*—subtle intricacies of the religious system.

TRANSLATION

Bhaṭṭācārya told the King, "What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common man and again purifies the holy place. *Tīrthī-kurvanti tīrthāni* (*Bhāg.* 1.13.10). Therefore a common man's visit to a holy place and an exalted saintly person's visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahāprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu. Immediately upon arrival at the holy place, they went to

see Lord Caitanya, and by His order they took *mahā-prasāda* without following the regulations governing holy places.

TEXT 113

ঈশ্বরের পরোক্ষ আজ্ঞা—ক্ষৌর, উপোষণ।
প্রভুর সাক্ষাৎ আজ্ঞা—প্রসাদ-ভোজন॥ ১১৩॥

īśvarera parokṣa ājñā——kṣaura, upoṣaṇa
prabhura sākṣāt ājñā——prasāda-bhojana

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *parokṣa*—indirect; *ājñā*—order; *kṣaura*—shaving; *upoṣaṇa*—fasting; *prabhura*—of the Lord; *sākṣāt*—direct; *ājñā*—order; *prasāda-bhojana*—to take the *prasāda*.

TRANSLATION

"The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasāda, naturally the devotees take prasāda as their first duty.

TEXT 114

তাহাঁ উপবাস, যাহাঁ নাহি মহাপ্রসাদ।
প্রভু-আজ্ঞা-প্রসাদ-ত্যাগে হয় অপরাধ॥ ১১৪॥

tāhāṅ upavāsa, yāhāṅ nāhi mahā-prasāda
prabhu-ājñā-prasāda-tyāge haya aparādha

SYNONYMS

tāhāṅ—there; *upavāsa*—fasting; *yāhāṅ*—where; *nāhi*—there is not; *mahā-prasāda*—remnants of foodstuffs of the Lord; *prabhu-ājñā*—direct order of Śrī Caitanya Mahāprabhu; *prasāda*—remnants of foodstuffs; *tyāge*—giving up; *haya*—there is; *aparādha*—offense.

TRANSLATION

"When mahā-prasāda is not available, there must be fasting, but when the Supreme Personality of Godhead orders one directly to take prasāda, neglecting such an opportunity is offensive.

TEXT 115

বিশেষে শ্রীহস্তে প্রভু করে পরিবেশন।
এত লাভ ছাড়ি' কোন্ করে উপোষণ॥ ১১৫॥

viśeṣe śrī-haste prabhu kare pariveśana
eta lābha chāḍi' kon kare upoṣaṇa

SYNONYMS

viśeṣe—especially; *śrī-haste*—with His transcendental hands; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *pariveśana*—distribution; *eta*—so much; *lābha*—profit; *chāḍi'*—giving up; *kon*—who; *kare*—does; *upoṣaṇa*—fasting.

TRANSLATION

"When Śrī Caitanya Mahāprabhu is distributing prasāda with His transcendental hand, who will neglect such an opportunity and accept the regulative principles of fasting?

TEXT 116

পূর্বে প্রভু মোরে প্রসাদ-অন্ন আনি' দিল।
প্রাতে শয্যায় বসি' আমি সে অন্ন খাইল॥ ১১৬॥

pūrve prabhu more prasāda-anna āni' dila
prāte śayyāya vasi' āmi se anna khāila

SYNONYMS

pūrve—before this; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *prasāda-anna*—rice *mahā-prasāda; āni'*—bringing; *dila*—delivered; *prāte*—early in the morning; *śayyāya*—on my bed; *vasi'*—sitting; *āmi*—I; *se*—that; *anna*—rice; *khāila*—ate.

TRANSLATION

"Previously the Lord gave me mahā-prasāda rice one morning, and I ate that just sitting on my bed, without having even washed out my mouth.

TEXT 117

যাঁরে কৃপা করি' করেন হৃদয়ে প্রেরণ।
কৃষ্ণাশ্রয় হয়, ছাড়ে বেদ-লোক-ধর্ম॥ ১১৭॥

yāṅre kṛpā kari' karena hṛdaye preraṇa
kṛṣṇāśraya haya, chāḍe veda-loka-dharma

SYNONYMS

Yāṅre—in whomever; *kṛpā*—mercy; *kari'*—bestowing; *karena*—does; *hṛdaye*—in the heart; *preraṇa*—inspiration; *kṛṣṇa-āśraya*—shelter of Lord Kṛṣṇa; *haya*—there is; *chāḍe*—he gives up; *veda*—Vedic principles; *loka-dharma*—social etiquette.

TRANSLATION

"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Kṛṣṇa and abandons all Vedic and social customs.

PURPORT

This is also the teaching of *Bhagavad-gītā:*

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone's heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from *Śrīmad-Bhāgavatam* (4.29.47).

TEXT 118

যদা যমনুগৃহ্ণাতি ভগবানাত্মভাবিতঃ ।
স জহাতি মতিং লোকে বেদে চ পরিনিষ্ঠিতাম্ ॥ ১১৮ ॥

yadā yam anugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

SYNONYMS

yadā—when; *yam*—to whom; *anugṛhṇāti*—shows special favor; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvitaḥ*—who is seated in everyone's heart; *saḥ*—that person; *jahāti*—gives up; *matim*—attention; *loke*—to social behavior; *vede*—to Vedic injunctions; *ca*—also; *pariniṣṭhitām*—attached.

TRANSLATION

" 'When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles.' "

PURPORT

This instruction was given by Nārada Gosvāmī to King Prācīnabarhi in connection with the story of Purañjana. Without the mercy of the Supreme Personality of Godhead, one cannot extricate himself from the fruitive activities that are under the jurisdiction of the *Vedas*. Even personalities like Lord Brahmā, Lord Śiva, Manu, the Prajāpatis headed by Dakṣa, the four Kumāras, Marīci and even Nārada himself could not properly receive the causeless mercy of the Lord.

TEXT 119

তবে রাজা অট্টালিকা হৈতে তলেতে আইলা ।
কাশীমিশ্র, পড়িছা-পাত্র, দুঁহে আনাইলা ॥ ১১৯ ॥

tabe rājā aṭṭālikā haite talete āilā
kāśī-miśra, paḍichā-pātra, duṅhe ānāilā

SYNONYMS

tabe—thereafter; *rājā*—the King; *aṭṭālikā haite*—from the top of the palace; *talete*—to the ground; *āilā*—came down; *kāśī-miśra*—of the name Kāśī Miśra; *paḍichā-pātra*—the inspector of the temple; *duṅhe*—both of them; *ānāilā*—called for.

TRANSLATION

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśī Miśra and the inspector in the temple.

TEXTS 120-121

প্রতাপরুদ্র আজ্ঞা দিল সেই দুই জনে ।
প্রভু-স্থানে আসিয়াছেন যত প্রভুর গণে ॥ ১২০ ॥

সবারে স্বচ্ছন্দ বাসা, স্বচ্ছন্দ প্রসাদ।
স্বচ্ছন্দ দর্শন করাইহ, নহে যেন বাধ ॥ ১২১ ॥

pratāparudra ājñā dila sei dui jane
prabhu-sthāne āsiyāchena yata prabhura gaṇe

sabāre svacchanda vāsā, svacchanda prasāda
svacchanda darśana karāiha, nahe yena bādha

SYNONYMS

pratāparudra—King Pratāparudra; *ājñā dila*—ordered; *sei dui jane*—to those two persons; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āsiyāchena*—have arrived; *yata*—all the devotees who; *prabhura gaṇe*—associates of the Lord; *sabāre*—to all of them; *svacchanda*—convenient; *vāsā*—residential place; *svacchanda*—convenient; *prasāda*—remnants of the food of Jagannātha; *svacchanda darśana*—convenient visit; *karāiha*—arrange for; *nahe yena bādha*—so that there will not be any difficulties.

TRANSLATION

Mahārāja Pratāparudra then told both Kāśī Miśra and the temple inspector, "Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasāda and convenient visiting arrangements at the temple so that there will not be any difficulty.

TEXT 122

প্রভুর আজ্ঞা পালিহ দুঁহে সাবধান হঞা।
আজ্ঞা নহে, তবু করিহ, ইঙ্গিত বুঝিয়া ॥ ১২২ ॥

prabhura ājñā pāliha duṅhe sāvadhāna hañā
ājñā nahe, tabu kariha, iṅgita bujhiyā

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *ājñā*—the order; *pāliha*—carry out; *duṅhe*—both of you; *sāvadhāna*—careful; *hañā*—becoming; *ājñā nahe*—although there is no direct order; *tabu*—still; *kariha*—do; *iṅgita*—indication; *bujhiyā*—understanding.

TRANSLATION

"The orders of Śrī Caitanya Mahāprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications."

TEXT 123

এত বলি' বিদায় দিল সেই দুই-জনে।
সার্বভৌম দেখিতে আইল বৈষ্ণব-মিলনে ॥ ১২৩ ॥

eta bali' vidāya dila sei dui-jane
sārvabhauma dekhite āila vaiṣṇava-milane

SYNONYMS

eta bali'—saying this; *vidāya dila*—granted permission to go; *sei dui-jane*—to those two persons; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dekhite*—to see; *āila*—came; *vaiṣṇava-milane*—in the meeting of all the Vaiṣṇavas.

TRANSLATION

Saying this, the King gave permission to them to leave. Sārvabhauma Bhaṭṭācārya also went to see the assembly of all the Vaiṣṇavas.

TEXT 124

গোপীনাথাচার্য ভট্টাচার্য সার্বভৌম।
দূরে রহি' দেখে প্রভুর বৈষ্ণব-মিলন ॥ ১২৪ ॥

gopīnāthācārya bhaṭṭācārya sārvabhauma
dūre rahi' dekhe prabhura vaiṣṇava-milana

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *bhaṭṭācārya sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dūre rahi'*—standing a little off; *dekhe*—see; *prabhura*—of Śrī Caitanya Mahāprabhu; *vaiṣṇava-milana*—meeting with the Vaiṣṇavas.

TRANSLATION

From a distant place both Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.

TEXT 125

সিংহদ্বার ডাহিনে ছাড়ি' সব বৈষ্ণবগণ।
কাশীমিশ্র-গৃহ-পথে করিলা গমন ॥ ১২৫ ॥

siṁha-dvāra ḍāhine chāḍi' saba vaiṣṇava-gaṇa
kāśī-miśra-gṛha-pathe karilā gamana

SYNONYMS

siṁha-dvāra ḍāhine—on the right side of the lion gate; *chāḍi'*—leaving aside; *saba*—all; *vaiṣṇava-gaṇa*—devotees of Lord Śrī Caitanya Mahāprabhu; *kāśī-miśra-gṛha*—to the house of Kāśī Miśra; *pathe*—on the way; *karilā gamana*—began to proceed.

TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaiṣṇavas began to proceed toward the house of Kāśī Miśra.

TEXT 126

হেনকালে মহাপ্রভু নিজগণ-সঙ্গে।
বৈষ্ণবে মিলিলা আসি' পথে বহুরঙ্গে ॥ ১২৬ ॥

hena-kāle mahāprabhu nija-gaṇa-saṅge
vaiṣṇave mililā āsi' pathe bahu-raṅge

SYNONYMS

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa-saṅge*—in the association of His personal assistants; *vaiṣṇave*—all the Vaiṣṇavas; *mililā*—met; *āsi'*—coming; *pathe*—on the road; *bahu-raṅge*—in great jubilation.

TRANSLATION

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

TEXT 127

অদ্বৈত করিল প্রভুর চরণ বন্দন।
আচার্যেরে কৈল প্রভু প্রেম-আলিঙ্গন ॥ ১২৭ ॥

advaita karila prabhura caraṇa vandana
ācāryere kaila prabhu prema-āliṅgana

SYNONYMS

advaita—Advaita Ācārya; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—of the lotus feet; *vandana*—worship; *ācāryere*—unto Advaita Ācārya; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

TRANSLATION

First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

TEXT 128

প্রেমানন্দে হৈলা দুঁহে পরম অস্থির ।
সময় দেখিয়া প্রভু হৈলা কিছু ধীর ॥ ১২৮ ॥

premānande hailā duṅhe parama asthira
samaya dekhiyā prabhu hailā kichu dhīra

SYNONYMS

prema-ānande—in ecstatic love; *hailā*—became; *duṅhe*—both of them; *parama asthira*—greatly agitated; *samaya*—the time; *dekhiyā*—seeing; *prabhu*—the Lord; *hailā*—became; *kichu*—a little; *dhīra*—patient.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.

TEXT 129

শ্রীবাসাদি করিল প্রভুর চরণ বন্দন ।
প্রত্যেকে করিল প্রভু প্রেম-আলিঙ্গন ॥ ১২৯ ॥

śrīvāsādi karila prabhura caraṇa vandana
pratyeke karila prabhu prema-āliṅgana

SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *pratyeke*—to

everyone; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in love.

TRANSLATION

After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

TEXT 130

একে একে সর্বভক্তে কৈল সম্ভাষণ।
সবা লঞা অভ্যন্তরে করিলা গমন॥ ১৩০॥

eke eke sarva-bhakte kaila sambhāṣaṇa
sabā lañā abhyantare karilā gamana

SYNONYMS

eke eke—one after another; *sarva-bhakte*—to every devotee; *kaila*—did; *sambhāṣaṇa*—address; *sabā lañā*—taking all of them; *abhyantare*—inside; *karilā gamana*—entered.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

TEXT 131

মিশ্রের আবাস সেই হয় অল্প স্থান।
অসংখ্য বৈষ্ণব তাহাঁ হৈল পরিমাণ॥ ১৩১॥

miśrera āvāsa sei haya alpa sthāna
asaṅkhya vaiṣṇava tāhāṅ haila parimāṇa

SYNONYMS

miśrera āvāsa—the residence of Kāśī Miśra; *sei*—that; *haya*—is; *alpa sthāna*—insufficient place; *asaṅkhya*—unlimited; *vaiṣṇava*—devotees; *tāhāṅ*—there; *haila*—were; *parimāṇa*—overcrowded.

TRANSLATION

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very overcrowded.

TEXT 132

আপন-নিকটে প্রভু সবা বসাইলা।
আপনি শ্রীহস্তে সবারে মাল্য-গন্ধ দিলা ॥ ১৩২ ॥

āpana-nikaṭe prabhu sabā vasāilā
āpani śrī-haste sabāre mālya-gandha dilā

SYNONYMS

āpana-nikaṭe—by His own side; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *vasāilā*—made sit; *āpani*—personally Himself; *śrī-haste*—with His hand; *sabāre*—unto everyone; *mālya*—garland; *gandha*—sandalwood pulp; *dilā*—offered.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

TEXT 133

ভট্টাচার্য, আচার্য তবে মহাপ্রভুর স্থানে।
যথাযোগ্য মিলিলা সবাকার সনে ॥ ১৩৩ ॥

bhaṭṭācārya, ācārya tabe mahāprabhura sthāne
yathā-yogya mililā sabākāra sane

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *ācārya*—Gopīnātha Ācārya; *tabe*—thereafter; *mahāprabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *yathā-yogya*—as it is befitting; *mililā*—met; *sabākāra sane*—with all the Vaiṣṇavas assembled there.

TRANSLATION

After this, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

TEXT 134

অদ্বৈতেরে কহেন প্রভু মধুর বচনে।
আজি আমি পূর্ণ হইলাঙ তোমার আগমনে ॥১৩৪॥

advaitere kahena prabhu madhura vacane
āji āmi pūrṇa ha-ilāṅa tomāra āgamane

SYNONYMS

advaitere—unto Advaita Ācārya Prabhu; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *madhura vacane*—in sweet language; *āji*—today; *āmi*—I; *pūrṇa*—perfect; *ha-ilāṅa*—became; *tomāra*—Your; *āgamane*—on arrival.

TRANSLATION

Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, "My dear sir, today I have become perfect because of Your arrival."

TEXTS 135-136

অদ্বৈত কহে,—ঈশ্বরের এই স্বভাব হয়।
যদ্যপি আপনে পূর্ণ, সর্বৈশ্বর্যময়॥ ১৩৫॥
তথাপি ভক্তসঙ্গে হয় সুখোল্লাস।
ভক্ত-সঙ্গে করে নিত্য বিবিধ বিলাস॥ ১৩৬॥

advaita kahe, ——īśvarera ei svabhāva haya
yadyapi āpane pūrṇa, sarvaiśvarya-maya

tathāpi bhakta-saṅge haya sukhollāsa
bhakta-saṅge kare nitya vividha vilāsa

SYNONYMS

advaita kahe—Advaita Ācārya Prabhu said; *īśvarera*—of the Lord; *ei*—this; *svabhāva*—feature; *haya*—becomes; *yadyapi*—although; *āpane*—Himself; *pūrṇa*—all-perfect; *sarva-aiśvarya-maya*—full of all opulences; *tathāpi*—still; *bhakta-saṅge*—in the association of devotees; *haya*—there is; *sukha-ullāsa*—great jubilation; *bhakta-saṅge*—with devotees; *kare*—does; *nitya*—eternally; *vividha*—various; *vilāsa*—pastimes.

TRANSLATION

Advaita Ācārya Prabhu replied, "This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

TEXT 137

বাসুদেব দেখি' প্রভু আনন্দিত হঞা।
তাঁরে কিছু কহে তাঁর অঙ্গে হস্ত দিয়া॥ ১৩৭॥

vāsudeva dekhi' prabhu ānandita hañā
tāṅre kichu kahe tāṅra aṅge hasta diyā

SYNONYMS

vāsudeva—Vāsudeva; *dekhi'*—seeing; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ānandita hañā*—becoming very much pleased; *tāṅre*—unto him; *kichu kahe*—says something; *tāṅra aṅge*—on his body; *hasta diyā*—placing His hand.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

TEXT 138

যদ্যপি মুকুন্দ—আমা-সঙ্গে শিশু হৈতে।
তাঁহা হৈতে অধিক সুখ তোমারে দেখিতে॥১৩৮॥

yadyapi mukunda——āmā-saṅge śiśu haite
tāṅhā haite adhika sukha tomāre dekhite

SYNONYMS

yadyapi—although; *mukunda*—Mukunda; *āmā-saṅge*—with me; *śiśu haite*—from childhood; *tāṅhā haite*—than him; *adhika*—still more; *sukha*—happiness; *tomāre dekhite*—to see you.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

PURPORT

Vāsudeva Datta was the father of Mukunda Datta, who was the childhood friend of Śrī Caitanya Mahāprabhu. It is naturally a great pleasure to see a friend, but Śrī Caitanya Mahāprabhu informed the father that although it was His pleasure to see His friend, His pleasure was increased by seeing the father.

TEXT 139

বাসু কহে,—মুকুন্দ আদৌ পাইল তোমার সঙ্গ।
তোমার চরণ পাইল সেই পুনর্জ্জন্ম ॥ ১৩৯ ॥

vāsu kahe, ——mukunda ādau pāila tomāra saṅga
tomāra caraṇa pāila sei punar-janma

SYNONYMS

vāsu kahe—Vāsudeva Datta said; *mukunda*—Mukunda; *ādau*—in the beginning; *pāila*—got; *tomāra saṅga*—Your association; *tomāra caraṇa*—Your lotus feet; *pāila*—got; *sei*—that; *punaḥ-janma*—transcendental rebirth.

TRANSLATION

Vāsudeva replied, "Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth."

TEXT 140

ছোট হঞা মুকুন্দ এবে হৈল আমার জ্যেষ্ঠ।
তোমার কৃপাপাত্র তাতে সর্বগুণে শ্রেষ্ঠ ॥ ১৪০ ॥

choṭa hañā mukunda ebe haila āmāra jyeṣṭha
tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha

SYNONYMS

choṭa hañā—being junior; *mukunda*—Mukunda; *ebe*—now; *haila*—has become; *āmāra*—my; *jyeṣṭha*—senior; *tomāra*—Your; *kṛpā-pātra*—favorite; *tāte*—therefore; *sarva-guṇe*—in all good qualities; *śreṣṭha*—superior.

TRANSLATION

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his son. "Although Mukunda is my junior," he said, "he first received Your favor. Consequently he became transcendentally senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities."

TEXT 141

পুনঃ প্রভু কহে—আমি তোমার নিমিত্তে।
দুই পুস্তক আনিয়াছি 'দক্ষিণ' হইতে ॥ ১৪১ ॥

punaḥ prabhu kahe——āmi tomāra nimitte
dui pustaka āniyāchi 'dakṣiṇa' ha-ite

SYNONYMS

punaḥ—again; *prabhu kahe*—the Lord said; *āmi*—I; *tomāra nimitte*—for your sake; *dui*—two; *pustaka*—books; *āniyāchi*—have brought; *dakṣiṇa ha-ite*—from South India.

TRANSLATION

The Lord said, "For your sake only, I have brought two books from South India.

TEXT 142

স্বরূপের ঠাঁই আছে, লহ তা লিখিয়া।
বাসুদেব আনন্দিত পুস্তক পাঞা ॥ ১৪২ ॥

svarūpera ṭhāñi āche, laha tā likhiyā
vāsudeva ānandita pustaka pāñā

SYNONYMS

svarūpera ṭhāñi—in the possession of Svarūpa Dāmodara; *āche*—they are; *laha*—you take; *tā*—them; *likhiyā*—copying; *vāsudeva*—Vāsudeva; *ānandita*—very glad; *pustaka*—the books; *pāñā*—getting.

TRANSLATION

"The books are kept with Svarūpa Dāmodara, and you can get them copied." Hearing this, Vāsudeva became very glad.

TEXT 143

প্রত্যেক বৈষ্ণব সবে লিখিয়া লইল।
ক্রমে ক্রমে দুই গ্রন্থ সর্বত্র ব্যাপিল ॥ ১৪৩ ॥

pratyeka vaiṣṇava sabe likhiyā la-ila
krame krame dui grantha sarvatra vyāpila

SYNONYMS

pratyeka—each and every; *vaiṣṇava*—devotee; *sabe*—all; *likhiyā*—copying; *la-ila*—took; *krame krame*—by and by; *dui grantha*—the two books; *sarvatra*—everywhere; *vyāpila*—become broadcast.

TRANSLATION

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books [Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmṛta] were broadcast all over India.

TEXT 144

শ্রীবাসাদ্যে কহে প্রভু করি' মহাপ্রীত।
তোমার চারি-ভাইর আমি হইনু বিক্রীত ॥ ১৪৪ ॥

śrīvāsādye kahe prabhu kari' mahā-prīta
tomāra cāri-bhāira āmi ha-inu vikrīta

SYNONYMS

śrīvāsa-ādye—unto the Śrīvāsa and his three brothers; *kahe*—says; *prabhu*—the Lord; *kari'*—giving; *mahā-prīta*—great love; *tomāra*—of you; *cāri-bhāira*—of four brothers; *āmi*—I; *ha-inu*—became; *vikrīta*—purchased.

TRANSLATION

The Lord addressed Śrīvāsa and his brothers with great love and affection, saying, "I am so obliged that I am purchased by you four brothers."

TEXT 145

শ্রীবাস কহেন,—কেনে কহ বিপরীত।
কৃপা-মূল্যে চারি ভাই হই তোমার ক্রীত ॥ ১৪৫ ॥

śrīvāsa kahena, ——kene kaha viparīta
kṛpā-mūlye cāri bhāi ha-i tomāra krīta

SYNONYMS

śrīvāsa kahena—Śrīvāsa Ṭhākura replied; *kene*—why; *kaha viparīta*—do You speak just the opposite; *kṛpā-mūlye*—by the price of Your mercy; *cāri bhāi*—we four brothers; *ha-i*—become; *tomāra*—of You; *krīta*—purchased.

TRANSLATION

Śrīvāsa then replied to the Lord, "Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy."

TEXT 146

শঙ্করে দেখিয়া প্রভু কহে দামোদরে।
সগৌরব-প্রীতি আমার তোমার উপরে ॥ ১৪৬ ॥

śaṅkare dekhiyā prabhu kahe dāmodare
sagaurava-prīti āmāra tomāra upare

SYNONYMS

śaṅkare dekhiyā—seeing Śaṅkara; *prabhu*—the Lord; *kahe*—says; *dāmodare*—unto Dāmodara; *sa-gaurava-prīti*—affection with awe and reverence; *āmāra*—My; *tomāra upare*—upon you.

TRANSLATION

After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, "My affection for you is on the platform of affection with awe and reverence.

PURPORT

Here the Lord is addressing Dāmodara Paṇḍita, who is different from Svarūpa Dāmodara. Dāmodara Paṇḍita is the elder brother of Śaṅkara. Thus the Lord informed Dāmodara that His affection toward him was on the platform of awe and reverence. However, the Lord's affection toward his younger brother, Śaṅkara, was on the platform of pure love.

TEXT 147

শুদ্ধ কেবল-প্রেম শঙ্কর-উপরে।
অতএব তোমার সঙ্গে রাখহ শঙ্করে ॥ ১৪৭ ॥

śuddha kevala-prema śaṅkara-upare
ataeva tomāra saṅge rākhaha śaṅkare

SYNONYMS

śuddha kevala-prema—pure unalloyed affection; *śaṅkara-upare*—upon Śaṅkara; *ataeva*—therefore; *tomāra saṅge*—along with you; *rākhaha*—keep; *śaṅkare*—Śaṅkara.

TRANSLATION

"Therefore keep your younger brother Śaṅkara with you because he is connected to Me by pure unalloyed love."

TEXT 148

দামোদর কহে,—শঙ্কর ছোট আমা হৈতে।
এবে আমার বড় ভাই তোমার কৃপাতে॥ ১৪৮॥

dāmodara kahe, ——śaṅkara choṭa āmā haite
ebe āmāra baḍa bhāi tomāra kṛpāte

SYNONYMS

dāmodara kahe—Dāmodara Paṇḍita replied; *śaṅkara*—Śaṅkara; *choṭa*—younger; *āmā haite*—than me; *ebe*—now; *āmāra*—my; *baḍa bhāi*—elder brother; *tomāra*—of You; *kṛpāte*—by the mercy.

TRANSLATION

Dāmodara Paṇḍita replied, "Śaṅkara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him."

TEXT 149

শিবানন্দে কহে প্রভু,—তোমার আমাতে।
গাঢ় অনুরাগ হয়, জানি আগে হৈতে॥ ১৪৯॥

śivānande kahe prabhu, ——tomāra āmāte
gāḍha anurāga haya, jāni āge haite

SYNONYMS

śivānande—unto Śivānanda Sena; *kahe*—says; *prabhu*—the Lord; *tomāra*—your; *āmāte*—upon Me; *gāḍha anurāga*—deep affection; *haya*—there is; *jāni*—I know; *āge haite*—from the very beginning.

TRANSLATION

Then turning toward Śivānanda Sena, the Lord said, "I know that from the very beginning your affection for Me has been very great."

TEXT 150

শুনি' শিবানন্দ-সেন প্রেমাবিষ্ট হঞা।
দণ্ডবৎ হঞা পড়ে শ্লোক পড়িয়া॥ ১৫০॥

śuni' śivānanda-sena premāviṣṭa hañā
daṇḍavat hañā paḍe śloka paḍiyā

SYNONYMS

śuni'—hearing; *śivānanda-sena*—Śivānanda Sena; *prema-āviṣṭa hañā*—becoming absorbed in pure love; *daṇḍavat hañā*—offering obeisances; *paḍe*—falls down; *śloka*—a verse; *paḍiyā*—reciting.

TRANSLATION

Immediately upon hearing this, Śivānanda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

TEXT 151

নিমজ্জতোঽনন্ত ভবার্ণবান্তশ্চিরায় মে কূলমিবাসি লব্ধঃ।
ত্বয়াপি লব্ধং ভগবন্নিদানীমনুত্তমং পাত্রমিদং দয়ায়াঃ ॥১৫১॥

nimajjato 'nanta bhavārṇavāntaś
cirāya me kūlam ivāsi labdhaḥ
tvayāpi labdhaṁ bhagavann idānīm
anuttamaṁ pātram idaṁ dayāyāḥ

SYNONYMS

nimajjataḥ—being immersed; *ananta*—O unlimited one; *bhava-arṇava-antaḥ*—within the ocean of nescience; *cirāya*—after a long time; *me*—of me; *kūlam*—the shore; *iva*—like; *asi*—You are; *labdhaḥ*—obtained; *tvayā*—by You; *api*—also; *labdham*—has been gained; *bhagavan*—O my Lord; *idānīm*—now; *anuttamam*—the best; *pātram*—candidate; *idam*—this; *dayāyāḥ*—for showing Your mercy.

TRANSLATION

"O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy."

PURPORT

This is a verse composed by Ālabandāru Yamunācārya. One's relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord's devotee, he is rescued from this

dangerous ocean of birth and death. The Lord is always prepared to show His mercy upon fallen souls struggling against miserable material conditions. As stated in *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

TEXT 152

প্রথমে মুরারি-গুপ্ত প্রভুরে না মিলিয়া।
বাহিরেতে পড়ি' আছে দণ্ডবৎ হঞা॥ ১৫২॥

prathame murāri-gupta prabhure nā miliyā
bāhirete paḍi' āche daṇḍavat hañā

SYNONYMS

prathame—at first; *murāri-gupta*—Murāri Gupta; *prabhure*—to Śrī Caitanya Mahāprabhu; *nā*—without; *miliyā*—meeting; *bāhirete*—outside; *paḍi'*—falling down; *āche*—was there; *daṇḍavat*—falling flat like a stick; *hañā*—becoming so.

TRANSLATION

Murāri Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

TEXT 153

মুরারি না দেখিয়া প্রভু করে অন্বেষণ।
মুরারি লইতে ধাঞা আইলা বহুজন॥ ১৫৩॥

murāri nā dekhiyā prabhu kare anveṣaṇa
murāri la-ite dhāñā āilā bahu-jana

SYNONYMS

murāri—Murāri; *nā*—without; *dekhiyā*—seeing; *prabhu*—the Lord; *kare*—does; *anveṣaṇa*—inquiry; *murāri*—Murāri Gupta; *la-ite*—to take; *dhāñā*—running; *āilā*—came; *bahu-jana*—many persons.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu could not see Murāri amongst the devotees, He inquired about him. Thereupon many people immediately went to Murāri, running to take him to the Lord.

TEXT 154

তৃণ দুইগুচ্ছ মুরারি দশনে ধরিয়া।
মহাপ্রভু আগে গেলা দৈন্যাধীন হঞা॥ ১৫৪॥

tṛṇa dui-guccha murāri daśane dhariyā
mahāprabhu āge gelā dainyādhīna hañā

SYNONYMS

tṛṇa—of straw; *dui*—two; *guccha*—bunches; *murāri*—Murāri; *daśane*—in his teeth; *dhariyā*—catching; *mahāprabhu*—of Śrī Caitanya Mahāprabhu; *āge*—in front; *gelā*—went; *dainya-adhīna*—under obligation of meekness; *hañā*—becoming.

TRANSLATION

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

TEXT 155

মুরারি দেখিয়া প্রভু আইলা মিলিতে।
পাছে ভাগে মুরারি, লাগিলা কহিতে॥ ১৫৫॥

murāri dekhiyā prabhu āilā milite
pāche bhāge murāri, lāgilā kahite

SYNONYMS

murāri—Murāri; *dekhiyā*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came out; *milite*—to meet; *pāche*—thereafter; *bhāge*—runs away; *murāri*—Murāri; *lāgilā*—began; *kahite*—to speak.

TRANSLATION

Upon seeing Murāri come to meet Him, Lord Śrī Caitanya Mahāprabhu went up to him, but Murāri began to run away and speak as follows.

TEXT 156

মোরে না ছুঁইহ, প্রভু, মুঞি ত' পামর ।
তোমার স্পর্শযোগ্য নহে পাপ কলেবর ॥ ১৫৬ ॥

more nā chuṅiha, prabhu, muñi ta' pāmara
tomāra sparśa-yogya nahe pāpa kalevara

SYNONYMS

more—me; *nā chuṅiha*—do not touch; *prabhu*—my Lord; *muñi*—I; *ta'*—certainly; *pāmara*—most abominable; *tomāra*—of You; *sparśa-yogya*—fit to be touched; *nahe*—not; *pāpa*—sinful; *kalevara*—body.

TRANSLATION

"My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful."

TEXT 157

প্রভু কহে,—মুরারি, কর দৈন্য সম্বরণ ।
তোমার দৈন্য দেখি' মোর বিদীর্ণ হয় মন ॥ ১৫৭ ॥

prabhu kahe, ——murāri, kara dainya saṁvaraṇa
tomāra dainya dekhi' mora vidīrṇa haya mana

SYNONYMS

prabhu kahe—the Lord said; *murāri*—My dear Murāri; *kara dainya saṁvaraṇa*—please restrain your great humility; *tomāra*—your; *dainya*—humility; *dekhi'*—seeing; *mora*—My; *vidīrṇa haya mana*—mind becomes distorted.

TRANSLATION

The Lord said, "My dear Murāri, please restrain your unnecessary humility. My mind is disturbed to see your meekness."

TEXT 158

এত বলি' প্রভু তাঁরে কৈল আলিঙ্গন।
নিকটে বসাঞা করে অঙ্গ সম্মার্জন ॥ ১৫৮ ॥

eta bali' prabhu tāṅre kaila āliṅgana
nikaṭe vasāñā kare aṅga sammārjana

SYNONYMS

eta bali'—saying this; *prabhu*—the Lord; *tāṅre*—him; *kaila*—did; *āliṅgana*—embrace; *nikaṭe*—nearby; *vasāñā*—making sit down; *kare*—does; *aṅga*—of his body; *sammārjana*—cleansing.

TRANSLATION

Saying this, the Lord embraced Murāri and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

TEXT 159-160

আচার্যরত্ন, বিদ্যানিধি, পণ্ডিত গদাধর।
গঙ্গাদাস, হরিভট্ট, আচার্য পুরন্দর ॥ ১৫৯ ॥
প্রত্যেকে সবার প্রভু করি' গুণ গান।
পুনঃ পুনঃ আলিঙ্গিয়া করিল সম্মান ॥ ১৬০ ॥

ācāryaratna, vidyānidhi, paṇḍita gadādhara
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara

pratyeke sabāra prabhu kari' guṇa gāna
punaḥ punaḥ āliṅgiyā karila sammāna

SYNONYMS

ācāryaratna—Ācāryaratna; *vidyānidhi*—Vidyānidhi; *paṇḍita gadādhara*—Paṇḍita Gadādhara; *gaṅgādāsa*—Gaṅgādāsa; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ācārya purandara*—Ācārya Purandara; *pratyeke*—each and every one of them; *sabāra*—of all of them; *prabhu*—the Lord; *kari' guṇa gāna*—glorifying the qualities; *punaḥ punaḥ*—again and again; *āliṅgiyā*—embracing; *karila*—did; *sammāna*—honor.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then again and again embraced all the devotees, including Ācāryaratna, Vidyānidhi, Paṇḍita Gadādhara, Gaṅgādāsa, Hari Bhaṭṭa and Ācārya Purandara. The Lord described their good qualities and glorified them again and again.

TEXT 161

সবারে সম্মানি' প্রভুর হইল উল্লাস।
হরিদাসে না দেখিয়া কহে,—কাহাঁ হরিদাস॥ ১৬১॥

sabāre sammāni' prabhura ha-ila ullāsa
haridāse nā dekhiyā kahe, ——kāhāṅ haridāsa

SYNONYMS

sabāre sammāni'—respecting everyone; *prabhura*—of the Lord; *ha-ila*—there was; *ullāsa*—jubilation; *haridāse*—Haridāsa Ṭhākura; *nā dekhiyā*—without seeing; *kahe*—says; *kāhāṅ haridāsa*—where is Haridāsa.

TRANSLATION

After thus offering respect to each and every devotee, Lord Śrī Caitanya Mahāprabhu became very jubilant. However, not seeing Haridāsa Ṭhākura, He inquired, "Where is Haridāsa?"

TEXT 162

দূর হৈতে হরিদাস গোসাঞে দেখিয়া।
রাজপথ-প্রান্তে পড়ি' আছে দণ্ডবৎ হঞা॥ ১৬২॥

dūra haite haridāsa gosāñe dekhiyā
rājapatha-prānte paḍi' āche daṇḍavat hañā

SYNONYMS

dūra haite—from a distance; *haridāsa gosāñe*—Haridāsa Ṭhākura; *dekhiyā*—seeing; *rājapatha-prānte*—at the side of the common road; *paḍi'*—falling down; *āche*—he was; *daṇḍavat hañā*—offering obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.

TEXT 163

মিলন-স্থানে আসি' প্রভুরে না মিলিলা।
রাজপথ-প্রান্তে দূরে পড়িয়া রহিলা॥ ১৬৩॥

milana-sthāne āsi' prabhure nā mililā
rājapatha-prānte dūre paḍiyā rahilā

SYNONYMS

milana-sthāne—in the meeting place; *āsi'*—coming; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *nā*—not; *mililā*—did meet; *rājapatha-prānte*—on the side of the common road; *dūre*—at a distant place; *paḍiyā*—falling flat; *rahilā*—remained.

TRANSLATION

Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

TEXT 164

ভক্ত সব ধাঞা আইল হরিদাসে নিতে।
প্রভু তোমায় মিলিতে চাহে, চলহ ত্বরিতে॥ ১৬৪॥

bhakta saba dhāñā āila haridāse nite
prabhu tomāya milite cāhe, calaha tvarite

SYNONYMS

bhakta—devotees; *saba*—all; *dhāñā*—running; *āila*—came; *haridāse*—Haridāsa; *nite*—to take; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāya*—you; *milite*—to meet; *cāhe*—wants; *calaha*—just come; *tvarite*—very soon.

TRANSLATION

All the devotees then went to Haridāsa Ṭhākura, saying, "The Lord wants to meet you. Please come immediately."

TEXT 165

হরিদাস কহে,—মুঞি নীচ-জাতি ছার।
মন্দির-নিকটে যাইতে মোর নাহি আধিকার॥১৬৫॥

haridāsa kahe, ——muñi nīca-jāti chāra
mandira-nikaṭe yāite mora nāhi ādhikāra

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *muñi*—I; *nīca-jāti*—low caste; *chāra*—abominable; *mandira-nikaṭe*—near the temple; *yāite*—to go; *mora*—my; *nāhi*—there is not; *ādhikāra*—authority.

TRANSLATION

Haridāsa Ṭhākura replied, "I cannot go near the temple because I am a low-caste abominable person. I have no authority to go there."

PURPORT

Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava that he was addressed as Haridāsa Gosvāmī, he still did not like to disturb the common sense of the general populace. Haridāsa Ṭhākura was so exalted that he was addressed as *ṭhākura* and *gosāñi,* and these titles are offered to the most advanced Vaiṣṇavas. The spiritual master is generally called *gosāñi,* and *ṭhākura* is used to address the *paramahaṁsas,* those in the topmost rank of spirituality. Nonetheless Haridāsa Ṭhākura did not want to go near the temple, although he was called there by Śrī Caitanya Mahāprabhu Himself. The Jagannātha temple still accepts only those Hindus who are in the *varṇāśrama* order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation and thus Haridāsa Ṭhākura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaiṣṇava humility.

TEXT 166

নিভৃতে টোটা-মধ্যে স্থান যদি পাঙ।
তাহাঁ পড়ি' রহো, একলে কাল গোঙাঙ ॥ ১৬৬ ॥

nibhṛte ṭoṭā-madhye sthāna yadi pāṅa
tāhāṅ paḍi' raho, ekale kāla goṅāṅa

SYNONYMS

nibhṛte—in a solitary place; *ṭoṭā-madhye*—within the gardens; *sthāna*—place; *yadi*—if; *pāṅa*—I get; *tāhāṅ*—there; *paḍi' raho*—I shall stay; *ekale*—alone; *kāla*—time; *goṅāṅa*—I shall pass.

TRANSLATION

Haridāsa Ṭhākura then expressed his desire: "If I could just get to a solitary place near the temple, I could stay there alone and pass my time.

TEXT 167

জগন্নাথ-সেবকের মোর স্পর্শ নাহি হয়।
তাহাঁ পড়ি' রহোঁ,—মোর এই বাঞ্ছা হয়॥ ১৬৭॥

jagannātha-sevakera mora sparśa nāhi haya
tāhāṅ paḍi' rahoṅ, ——mora ei vāñchā haya

SYNONYMS

jagannātha-sevakera—of the servants of Lord Jagannātha; *mora*—my; *sparśa*—touching; *nāhi*—not; *haya*—takes place; *tāhāṅ*—there; *paḍi' rahoṅ*—I stay; *mora*—my; *ei*—this; *vāñchā*—desire; *haya*—is.

TRANSLATION

"I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire."

TEXT 168

এই কথা লোক গিয়া প্রভুরে কহিল।
শুনিয়া প্রভুর মনে বড় সুখ হইল॥ ১৬৮॥

ei kathā loka giyā prabhure kahila
śuniyā prabhura mane baḍa sukha ha-ila

SYNONYMS

ei kathā—this message; *loka*—people; *giyā*—going; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *kahila*—informed; *śuniyā*—hearing; *prabhura mane*—in the mind of the Lord; *baḍa*—very much; *sukha*—happiness; *ha-ila*—became.

TRANSLATION

When this message was relayed to Śrī Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

TEXT 169

হেনকালে কাশীমিশ্র, পড়িছা,—দুই জন।
আসিয়া করিল প্রভুর চরণ বন্দন॥ ১৬৯॥

hena-kāle kāśī-miśra, paḍichā, ——dui jana
āsiyā karila prabhura caraṇa vandana

SYNONYMS

hena-kāle—at this time; *kāśī-miśra*—Kāśī Miśra; *paḍichā*—the superintendent; *dui jana*—two persons; *āsiyā*—coming; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

At this time, Kāśī Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 170

সর্ব বৈষ্ণব দেখি' সুখ বড় পাইলা।
যথাযোগ্য সবা-সনে আনন্দে মিলিলা॥ ১৭০॥

sarva vaiṣṇava dekhi' sukha baḍa pāilā
yathā-yogya sabā-sane ānande mililā

SYNONYMS

sarva vaiṣṇava—all the Vaiṣṇavas; *dekhi'*—seeing; *sukha*—happiness; *baḍa*—very much; *pāilā*—got; *yathā-yogya*—as is befitting; *sabā-sane*—along with everyone; *ānande*—in happiness; *mililā*—met.

TRANSLATION

Upon seeing all the Vaiṣṇavas together, both Kāśī Miśra and the superintendent became very happy. With great happiness they met with them in a befitting manner.

TEXT 171

প্রভুপদে দুই জনে কৈল নিবেদনে।
আজ্ঞা দেহ',—বৈষ্ণবের করি সমাধানে॥ ১৭১॥

prabhu-pade dui jane kaila nivedane
ājñā deha', ——vaiṣṇavera kari samādhāne

SYNONYMS

prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; *dui jane*—both of them; *kaila*—did; *nivedane*—submission; *ājñā deha'*—please order; *vaiṣṇavera*—of all the Vaiṣṇavas; *kari*—let us do; *samādhāne*—accommodation.

TRANSLATION

Both submitted to Lord Śrī Caitanya Mahāprabhu: "Please give us orders so that we may make proper arrangements to accommodate all the Vaiṣṇavas.

TEXT 172

সবার করিয়াছি বাসা-গৃহ-স্থান।
মহাপ্রসাদ সবাকারে করি সমাধান ॥ ১৭২ ॥

sabāra kariyāchi vāsā-gṛha-sthāna
mahā-prasāda sabākāre kari samādhāna

SYNONYMS

sabāra—for all of them; *kariyāchi*—we have arranged; *vāsā-gṛha-sthāna*—residential place for staying; *mahā-prasāda*—remnants of foodstuff of Jagannātha; *sabākāre*—to all of them; *kari*—let us do; *samādhāna*—distribution.

TRANSLATION

"Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasāda to all of them."

TEXT 173

প্রভু কহে,—গোপীনাথ, যাহ' বৈষ্ণব লঞা।
যাহাঁ যাহাঁ কহে বাসা, তাহাঁ দেহ' লঞা ॥ ১৭৩ ॥

prabhu kahe, ——gopīnātha, yāha' vaiṣṇava lañā
yāhāṅ yāhāṅ kahe vāsā, tāhāṅ deha' lañā

SYNONYMS

prabhu kahe—the Lord Caitanya Mahāprabhu said; *gopīnātha*—My dear Gopīnātha; *yāha'*—please go; *vaiṣṇava lañā*—taking all the Vaiṣṇavas; *yāhāṅ yāhāṅ*—wherever; *kahe*—they say; *vāsā*—staying place; *tāhāṅ*—there; *deha'*—give; *lañā*—accepting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately told Gopīnātha Ācārya, "Please go with the Vaiṣṇavas and accommodate them in whatever residence Kāśī Miśra and the temple superintendent offer."

TEXT 174

মহাপ্রসাদান্ন দেহ বাণীনাথ-স্থানে।
সর্ব বৈষ্ণবের ইঁহো করিবে সমাধানে॥ ১৭৪॥

mahā-prasādānna deha vāṇīnātha-sthāne
sarva-vaiṣṇavera iṅho karibe samādhāne

SYNONYMS

mahā-prasāda-anna—the remnants of food; *deha*—deliver; *vāṇīnātha-sthāne*—unto Vāṇīnātha; *sarva-vaiṣṇavera*—unto all the Vaiṣṇavas; *iṅho*—he; *karibe*—will do; *samādhāne*—distribution.

TRANSLATION

Then the Lord told Kāśī Miśra and the temple superintendent, "As for the remnants of food left by Jagannātha, let them be delivered to Vāṇīnātha Rāya's charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasāda to them."

TEXT 175

আমার নিকটে এই পুষ্পের উদ্যানে।
একখানি ঘর আছে পরম-নির্জনে॥ ১৭৫॥

āmāra nikaṭe ei puṣpera udyāne
eka-khāni ghara āche parama-nirjane

SYNONYMS

āmāra nikaṭe—nearby My place; *ei*—this; *puṣpera udyāne*—in a garden of flowers; *eka-khāni*—one; *ghara*—room; *āche*—there is; *parama-nirjane*—in a very solitary place.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nearby My place in this garden of flowers is one single room that is very solitary.

TEXT 176

সেই ঘর আমাকে দেহ'—আছে প্রয়োজন।
নিভৃতে বসিয়া তাহাঁ করিব স্মরণ॥ ১৭৬॥

sei ghara āmāke deha'——āche prayojana
nibhṛte vasiyā tāhāṅ kariba smaraṇa

SYNONYMS

sei ghara—that room; *āmāke deha'*—please give to Me; *āche prayojana*—there is necessity; *nibhṛte*—in the solitary place; *vasiyā*—sitting; *tāhāṅ*—there; *kariba smaraṇa*—I shall remember the lotus feet of the Lord.

TRANSLATION

"Please give that room to Me, for I have need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

PURPORT

This statement of Śrī Caitanya Mahāprabhu is significant. *Nibhṛte vasiyā tāhāṅ kariba smaraṇa:* "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa *mahā-mantra.* We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura. No one can suddenly attain the level of Haridāsa Ṭhākura and sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Ṭhākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an *ācārya,* can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song: *pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava.* Sitting in a solitary place intending to chant the Hare Kṛṣṇa *mahā-mantra* is considered a cheating process. This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Purī to teach us a lesson. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa *mahā-mantra* in a great meeting at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the ap-

proval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (*kāma, krodha, lobha, moha, mada* and *mātsarya)* will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa *mahā-mantra,* the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa *mantra* in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the *sahajiyās* in Vṛndāvana.

TEXT 177

মিশ্র কহে,—সব তোমার, চাহ কি কারণে ?
আপন-ইচ্ছায় লহ, যেই তোমার মনে ॥ ১৭৭ ॥

miśra kahe, ——saba tomāra, cāha ki kāraṇe?
āpana-icchāya laha, yei tomāra mane

SYNONYMS

miśra kahe—Kāśī Miśra said; *saba*—everything; *tomāra*—Yours; *cāha ki kāraṇe*—why do You beg; *āpana-icchāya*—by Your own will; *laha*—You take; *yei*—whatever; *tomāra mane*—is in Your mind.

TRANSLATION

Kāśī Miśra then told Śrī Caitanya Mahāprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

TEXT 178

আমি-দুই হই তোমার দাস আজ্ঞাকারী।
যে চাহ, সেই আজ্ঞা দেহ' কৃপা করি' ॥ ১৭৮ ॥

āmi-dui ha-i tomāra dāsa ājñākārī
ye cāha, sei ājñā deha' kṛpā kari'

SYNONYMS

āmi—we; *dui*—two; *ha-i*—are; *tomāra*—Your; *dāsa*—servants; *ājñā-kārī*—order-carriers; *ye cāha*—whatever you want; *sei ājñā*—that order; *deha'*—give; *kṛpā kari'*—being merciful.

TRANSLATION

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

TEXT 179

এত কহি' দুই জনে বিদায় লইল।
গোপীনাথ, বাণীনাথ—দুঁহে সঙ্গে নিল ॥ ১৭৯ ॥

eta kahi' dui jane vidāya la-ila
gopīnātha, vāṇīnātha——duṅhe saṅge nila

SYNONYMS

eta kahi'—saying this; *dui jane*—both of them; *vidāya la-ila*—took departure; *gopīnātha*—Gopīnātha Ācārya; *vāṇīnātha*—Vāṇīnātha Rāya; *duṅhe saṅge nila*—took both of them with them.

TRANSLATION

Saying this, Kāśī Miśra and the temple inspector took their departure, and Gopīnātha and Vāṇīnātha went with them.

TEXT 180

গোপীনাথে দেখাইল সব বাসা-ঘর।
বাণীনাথ-ঠাঞি দিল প্রসাদ বিস্তর ॥ ১৮০ ॥

gopīnāthe dekhāila saba vāsā-ghara
vāṇīnātha-ṭhāñi dila prasāda vistara

SYNONYMS

gopīnāthe—unto Gopīnātha Ācārya; *dekhāila*—showed; *saba*—all; *vāsā-ghara*—residential places; *vāṇīnātha-ṭhāñi*—unto Vāṇīnātha Rāya; *dila*—delivered; *prasāda vistara*—remnants of food in large quantity.

TRANSLATION

Gopīnātha was then shown all the residential places, and Vāṇīnātha was given large quantities of food [mahā-prasāda] left by Lord Jagannātha.

TEXT 181

বাণীনাথ আইলা বহু প্রসাদ পিঠা লঞা।
গোপীনাথ আইলা বাসা সংস্কার করিয়া ॥ ১৮১ ॥

vāṇīnātha āilā bahu prasāda piṭhā lañā
gopīnātha āilā vāsā saṁskāra kariyā

SYNONYMS

vāṇīnātha—Vāṇīnātha; *āilā*—returned; *bahu*—a very large quantity of; *prasāda*—remnants of food; *piṭhā lañā*—also taking cakes with them; *gopīnātha*—Gopīnātha Ācārya; *āilā*—returned; *vāsā*—residential places; *saṁskāra kariyā*—cleansing.

TRANSLATION

Thus Vāṇīnātha Rāya returned with large quantities of Lord Jagannātha's food remnants, along with cakes and other good eatables. Gopīnātha Ācārya also returned after cleansing all the residential quarters.

TEXT 182

মহাপ্রভু কহে,—শুন, সর্ব বৈষ্ণবগণ।
নিজ-নিজ-বাসা সবে করহ গমন ॥ ১৮২ ॥

mahāprabhu kahe, ——śuna, sarva vaiṣṇava-gaṇa
nija-nija-vāsā sabe karaha gamana

SYNONYMS

mahāprabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śuna*—kindly listen; *sarva vaiṣṇava-gaṇa*—all Vaiṣṇavas; *nija-nija-vāsā*—to the respective residential quarters; *sabe*—all of you; *karaha*—make; *gamana*—departure.

TRANSLATION

Śrī Caitanya Mahāprabhu then addressed all the Vaiṣṇavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters.

TEXT 183

সমুদ্রস্নান করি' কর চূড়া দরশন।
তবে আজি ইহঁ আসি' করিবে ভোজন ॥ ১৮৩ ॥

samudra-snāna kari' kara cūḍā daraśana
tabe āji ihaṅ āsi' karibe bhojana

SYNONYMS

samudra-snāna—bathing in the sea; *kari'*—finishing; *kara*—just do; *cūḍā daraśana*—observing the top of the temple; *tabe*—thereafter; *āji*—today; *ihaṅ*—here; *āsi'*—coming back; *karibe bhojana*—take your lunch.

TRANSLATION

"Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

TEXT 184

প্রভু নমস্করি' সবে বাসাতে চলিলা।
গোপীনাথাচার্য সবে বাসা-স্থান দিলা ॥ ১৮৪ ॥

prabhu namaskari' sabe vāsāte calilā
gopīnāthācārya sabe vāsā-sthāna dilā

SYNONYMS

prabhu namaskari'—after offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabe*—all the devotees; *vāsāte calilā*—departed for their residential quarters; *gopīnātha-ācārya*—Gopīnātha Ācārya; *sabe*—to everyone; *vāsā*—residential quarters; *sthāna*—place; *dilā*—delivered.

TRANSLATION

After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopīnātha Ācārya showed them their respective quarters.

TEXT 185

মহাপ্রভু আইলা তবে হরিদাস-মিলনে।
হরিদাস করে প্রেমে নাম-সংকীর্তনে ॥ ১৮৫ ॥

mahāprabhu āilā tabe haridāsa-milane
haridāsa kare preme nāma-saṅkīrtane

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āilā*—came; *tabe*—thereafter; *haridāsa-milane*—to meet Ṭhākura Haridāsa; *haridāsa*—Ṭhākura Haridāsa; *kare*—does; *preme*—in ecstatic love; *nāma-saṅkīrtane*—chanting of the holy name.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

TEXT 186

প্রভু দেখি' পড়ে আগে দণ্ডবৎ হঞা।
প্রভু আলিঙ্গন কৈল তাঁরে উঠাঞা ॥ ১৮৬ ॥

prabhu dekhi' paḍe āge daṇḍavat hañā
prabhu āliṅgana kaila tāṅre uṭhāñā

SYNONYMS

prabhu dekhi'—after seeing the Lord; *paḍe*—fell down; *āge*—in front of Him; *daṇḍavat*—flat like a stick; *hañā*—becoming; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *tāṅre*—him; *uṭhāñā*—raising him up.

TRANSLATION

As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him.

TEXT 187

দুইজনে প্রেমাবেশে করেন ক্রন্দনে।
প্রভু-গুণে ভৃত্য বিকল, প্রভু ভৃত্য-গুণে ॥ ১৮৭ ॥

dui-jane premāveśe karena krandane
prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe

SYNONYMS

dui-jane—both of them; *prema-āveśe*—in loving ecstasy; *karena krandane*—were crying; *prabhu-guṇe*—by the quality of the Lord; *bhṛtya*—servant; *vikala*—transformed; *prabhu*—the Lord; *bhṛtya-guṇe*—by the quality of the servant.

TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.

PURPORT

The Māyāvādī philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Māyāvādīs say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Māyāvādīs try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Kṛṣṇadāsa Kavirāja Gosvāmī explains: *prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe.* The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained in *Bhagavad-gītā:*

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā." (Bg. 4.11)

The Lord is always eager to congratulate the servant because of the servant's transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more than the servant.

TEXT 188

হরিদাস কহে,—প্রভু, না ছুঁইও মোরে।
মুঞি—নীচ, অস্পৃশ্য, পরম পামরে॥ ১৮৮॥

haridāsa kahe, ——prabhu, nā chuṅio more
muñi——nīca, aspṛśya, parama pāmare

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *prabhu*—my dear Lord; *nā chuṅio more*—please do not touch me; *muñi*—I; *nīca*—most fallen; *aspṛśya*—untouchable; *parama pāmare*—the lowest of mankind.

TRANSLATION

Haridāsa Ṭhākura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am lowest among men."

TEXT 189

প্রভু কহে,—তোমা স্পর্শি পবিত্র হইতে।
তোমার পবিত্র ধর্ম নাহিক আমাতে॥ ১৮৯॥

prabhu kahe, ——tomā sparśi pavitra ha-ite
tomāra pavitra dharma nāhika āmāte

SYNONYMS

prabhu kahe—the Lord said; *tomā sparśi*—I touch you; *pavitra ha-ite*—just to become purified; *tomāra*—your; *pavitra*—purified; *dharma*—occupation; *nāhika*—is not; *āmāte*—in Me.

TRANSLATION

The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

PURPORT

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridāsa Ṭhākura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into *māyā*. Thus it is by misuse of free will that one falls under the influence of *māyā*.

The Māyāvādī philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim of *māyā*. They try to explain that when the servant, the living entity, is out of the clutches of *māyā,* he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of *māyā,* for in such a case His unlimitedness is crippled or limited. Thus the Māyāvāda explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of *māyā*. *Māyā* is also the master's energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master's potency, *māyā*. Being freed from *māyā's*

influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

TEXT 190

ক্ষণে ক্ষণে কর তুমি সর্বতীর্থে স্নান।
ক্ষণে ক্ষণে কর তুমি যজ্ঞ-তপো-দান॥ ১৯০॥

kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna
kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna

SYNONYMS

kṣaṇe kṣaṇe—at every moment; *kara*—do; *tumi*—you; *sarva-tīrthe snāna*—bathing in all the holy places of pilgrimage; *kṣaṇe kṣaṇe*—at every moment; *kara*—perform; *tumi*—you; *yajña*—sacrifices; *tapaḥ*—austerities; *dāna*—charity.

TRANSLATION

Śrī Caitanya Mahāprabhu exalted Haridāsa Ṭhākura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

TEXT 191

নিরন্তর কর চারি বেদ অধ্যয়ন।
দ্বিজ-ন্যাসী হৈতে তুমি পরম-পাবন॥ ১৯১॥

nirantara kara cāri veda adhyayana
dvija-nyāsī haite tumi parama-pāvana

SYNONYMS

nirantara—constantly; *kara*—you do; *cāri*—four; *veda*—of the *Vedas; adhyayana*—study; *dvija*—*brāhmaṇa; nyāsī*—*sannyāsī; haite*—than; *tumi*—you; *parama-pāvana*—supremely pure.

TRANSLATION

"You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī."

TEXT 192

অহো বত শ্বপচোঽতো গরীয়ান্
যজ্জিহ্বাগ্রে বর্ততে নাম তুভ্যম্ ।
তেপুস্তপস্তে জুহুবুঃ সস্নুরার্যা
ব্রহ্মানূচুর্নাম গৃণন্তি যে তে ॥ ১৯২ ॥

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

aho bata—how wonderful it is; *śva-pacaḥ*—dog-eaters; *ataḥ*—than the initiated *brāhmaṇa; garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tongue; *vartate*—remains; *nāma*—holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapaḥ*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—really belonging to the Āryan race; *brahma*—all the *Vedas; anūcuḥ*—have studied; *nāma*—holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

The word Āryan means advanced. Unless one is spiritually advanced, he cannot be called an Āryan, and this is the difference between Āryan and non-Āryan. Non-Āryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a *brāhmaṇa,* a *sannyāsī* or an Āryan. It is not possible to become a *brāhmaṇa, sannyāsī* or Āryan without being properly qualified.

Bhāgavata-dharma never allows one to become a cheap *brāhmaṇa, sannyāsī* or Āryan. The qualities or qualifications described herein are quoted from *Śrīmad-Bhāgavatam* (3.33.7) and were spoken by Devahūti, the mother of Kapiladeva, when she understood the influence of devotional service (*bhakti-yoga*). In this way Devahūti praised the devotee, pointing out his greatness in all respects.

TEXT 193

এত বলি তাঁরে লঞা গেলা পুষ্পোদ্যানে।
অতি নিভৃতে তাঁরে দিলা বাসা-স্থানে॥ ১৯৩॥

eta bali tāṅre lañā gelā puṣpodyāne
ati nibhṛte tāṅre dilā vāsā-sthāne

SYNONYMS

eta bali—saying this; *tāṅre lañā*—taking him; *gelā*—went; *puṣpa-udyāne*—in the flower garden; *ati nibhṛte*—in a very secluded place; *tāṅre*—unto him; *dilā*—delivered; *vāsā-sthāne*—a place to remain.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Ṭhākura within the flower garden, and there, in a very secluded place, He showed him his residence.

TEXT 194

এইস্থানে রহি' কর নাম সংকীর্তন।
প্রতিদিন আসি' আমি করিব মিলন॥ ১৯৪॥

ei-sthāne rahi' kara nāma saṅkīrtana
prati-dina āsi' āmi kariba milana

SYNONYMS

ei-sthāne—in this place; *rahi'*—remaining; *kara*—perform; *nāma saṅkīrtana*—chanting of the holy name; *prati-dina*—every day; *āsi'*—coming; *āmi*—I; *kariba*—shall do; *milana*—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Haridāsa Ṭhākura: "Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.

TEXT 195

মন্দিরের চক্র দেখি' করিহ প্রণাম।
এই ঠাঞি তোমার আসিবে প্রসাদান্ন ॥ ১৯৫ ॥

mandirera cakra dekhi' kariha praṇāma
ei ṭhāñi tomāra āsibe prasādānna

SYNONYMS

mandirera—of the temple of Jagannātha; *cakra*—the wheel on the top; *dekhi'*—seeing; *kariha praṇāma*—offer your obeisances; *ei ṭhāñi*—in this place; *tomāra*—your; *āsibe*—will come; *prasāda-anna*—remnants of foodstuff of Jagannātha.

TRANSLATION

"Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda is concerned, I shall arrange to have that sent here."

PURPORT

Since he was born in a Mohammedan family, Śrīla Haridāsa Ṭhākura could not enter the temple of Jagannātha due to temple restrictions. Nonetheless, he was recognized by Śrī Caitanya Mahāprabhu as Nāmācārya Haridāsa Ṭhākura. Haridāsa Ṭhākura, however, considered himself unfit to enter the Jagannātha temple. Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Ṭhākura in the Jagannātha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (*namaskāra*). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Śrī Caitanya Mahāprabhu promised to come daily to see Śrīla Haridāsa Ṭhākura, and this indicates that Śrīla Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Śrī Caitanya Mahāprabhu assured Haridāsa Ṭhākura that the remnants of His foodstuffs would be sent there. *Yoga-kṣemaṁ vahāmy aham* (Bg. 9.22). As stated in *Bhagavad-gītā,* the Lord arranges all life's necessities for His devotees.

One reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of

Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava

"My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa *mantra* in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of *māyā,* and your so-called chanting in a secluded place will bring about your downfall."

TEXT 196

নিত্যানন্দ, জগদানন্দ, দামোদর, মুকুন্দ।
হরিদাসে মিলি' সবে পাইল আনন্দ ॥ ১৯৬ ॥

nityānanda, jagadānanda, dāmodara, mukunda
haridāse mili' sabe pāila ānanda

SYNONYMS

nityānanda—Nityānanda; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *haridāse*—Haridāsa; *mili'*—meeting; *sabe*—all of them; *pāila*—got; *ānanda*—great pleasure.

TRANSLATION

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very much pleased.

TEXT 197

সমুদ্রস্নান করি' প্রভু আইলা নিজ স্থানে।
অদ্বৈতাদি গেলা সিন্ধু করিবারে স্নানে ॥ ১৯৭ ॥

samudra-snāna kari' prabhu āilā nija sthāne
advaitādi gelā sindhu karibāre snāne

SYNONYMS

samudra-snāna kari'—after bathing in the sea; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija sthāne*—to His own place; *advaita-ādi*—devotees, headed by Advaita Prabhu; *gelā*—went; *sindhu*—to the ocean; *karibāre*—just to take; *snāne*—bath.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

TEXT 198

আসি' জগন্নাথের কৈল চূড়া দরশন।
প্রভুর আবাসে আইলা করিতে ভোজন ॥ ১৯৮ ॥

āsi' jagannāthera kaila cūḍā daraśana
prabhura āvāse āilā karite bhojana

SYNONYMS

āsi'—coming back; *jagannāthera*—of Lord Jagannātha; *kaila*—did; *cūḍā daraśana*—looking at the top of the temple; *prabhura*—of Lord Caitanya Mahāprabhu; *āvāse*—at the residence; *āilā*—came; *karite bhojana*—to take their luncheon.

TRANSLATION

After bathing in the sea, all the devotees, headed by Advaita Prabhu, returned, and on their return they saw the top of the Jagannātha temple. They then went to the residence of Śrī Caitanya Mahāprabhu to take their luncheon.

TEXT 199

সবারে বসাইলা প্রভু যোগ্য ক্রম করি'।
শ্রীহস্তে পরিবেশন কৈল গৌরহরি ॥ ১৯৯ ॥

sabāre vasāilā prabhu yogya krama kari'
śrī-haste pariveśana kaila gaurahari

SYNONYMS

sabāre—all the devotees; *vasāilā*—made to sit; *prabhu*—Śrī Caitanya Mahāprabhu; *yogya*—befitting; *krama*—in order, one after another; *kari'*—setting; *śrī-haste*—by His own transcendental hand; *pariveśana*—distribution; *kaila*—did; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

One after the other, Śrī Caitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasāda with His own transcendental hand.

TEXT 200

অন্ন অন্ন নাহি আইসে দিতে প্রভুর হাতে।
দুই-তিনের অন্ন দেন এক এক পাতে॥ ২০০॥

alpa anna nāhi āise dite prabhura hāte
dui-tinera anna dena eka eka pāte

SYNONYMS

alpa anna—a small quantity of *prasāda; nāhi*—does not; *āise*—come; *dite*—to give; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—in the hand; *dui*—two; *tinera*—or of three; *anna*—food; *dena*—He delivers; *eka eka pāte*—on each and every plantain leaf.

TRANSLATION

All the devotees were served prasāda on plantain leaves, and Śrī Caitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

TEXT 201

প্রভু না খাইলে কেহ না করে ভোজন।
ঊর্ধ্ব-হস্তে বসি' রহে সর্ব ভক্তগণ॥ ২০১॥

prabhu nā khāile keha nā kare bhojana
ūrdhva-haste vasi' rahe sarva bhakta-gaṇa

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating; *ūrdhva-haste*—raising the hand; *vasi'*—sitting; *rahe*—remain; *sarva*—all; *bhakta-gaṇa*—devotees.

TRANSLATION

All the devotees kept their hands raised over the prasāda distributed to them, for they did not want to eat without seeing the Lord eat first.

TEXT 202

স্বরূপ-গোসাঞি প্রভুকে কৈল নিবেদন।
তুমি না বসিলে কেহ না করে ভোজন॥ ২০২॥

svarūpa-gosāñi prabhuke kaila nivedana
tumi nā vasile keha nā kare bhojana

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *tumi*—You; *nā vasile*—if not sitting; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then informed Śrī Caitanya Mahāprabhu: "Unless You sit and take prasāda, no one will accept it.

TEXT 203

তোমা-সঙ্গে রহে যত সন্ন্যাসীর গণ।
গোপীনাথাচার্য তাঁরে করিয়াছে নিমন্ত্রণ॥ ২০৩॥

tomā-saṅge rahe yata sannyāsīra gaṇa
gopīnāthācārya tāṅre kariyāche nimantraṇa

SYNONYMS

tomā-saṅge—along with You; *rahe*—remain; *yata*—as many as; *sannyāsīra gaṇa*—rank of *sannyāsīs; gopīnātha-ācārya*—Gopīnātha Ācārya; *tāṅre*—all of them; *kariyāche*—has done; *nimantraṇa*—invitation.

TRANSLATION

"Gopīnātha Ācārya has invited all the sannyāsīs who remained with You to come and take prasāda.

TEXT 204

আচার্য আসিয়াছেন ভিক্ষার প্রসাদান্ন লঞা।
পুরী, ভারতী আছেন তোমার অপেক্ষা করিয়া ॥২০৪

ācārya āsiyāchena bhikṣāra prasādānna lañā
purī, bhāratī āchena tomāra apekṣā kariyā

SYNONYMS

ācārya—Gopīnātha Ācārya; *āsiyāchena*—has come; *bhikṣāra*—for eating; *prasāda-anna lañā*—taking the remnants of all kinds of food; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *āchena*—are; *tomāra*—for You; *apekṣā kariyā*—waiting.

TRANSLATION

"Gopīnātha Ācārya has already come bringing sufficient remnants of food to distribute to all the sannyāsīs, and sannyāsīs like Paramānanda Purī and Brahmānanda Bhāratī are waiting for You.

TEXT 205

নিত্যানন্দ লঞা ভিক্ষা করিতে বৈস তুমি।
বৈষ্ণবের পরিবেশন করিতেছি আমি ॥ ২০৫ ॥

nityānanda lañā bhikṣā karite vaisa tumi
vaiṣṇavera pariveśana karitechi āmi

SYNONYMS

nityānanda lañā—taking along Śrī Nityānanda Prabhu; *bhikṣā*—luncheon; *karite*—to take; *vaisa*—sit down; *tumi*—You; *vaiṣṇavera*—to all the devotees; *pariveśana*—distribution of *prasāda; karitechi*—am doing; *āmi*—I.

TRANSLATION

"You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasāda to all the Vaiṣṇavas."

TEXT 206

তবে প্রভু প্রসাদান্ন গোবিন্দ-হাতে দিলা।
যত্ন করি' হরিদাস-ঠাকুরে পাঠাইলা ॥ ২০৬ ॥

tabe prabhu prasādānna govinda-hāte dilā
yatna kari' haridāsa-ṭhākure pāṭhāilā

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda-anna*—remnants of Jagannātha's food; *govinda-hāte*—in the hand of Govinda; *dilā*—delivered; *yatna kari'*—with great attention; *haridāsa-ṭhākure*—unto Haridāsa Ṭhākura; *pāṭhāilā*—sent.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu carefully delivered some prasāda into the hands of Govinda to be given to Haridāsa Ṭhākura.

TEXT 207

আপনে বসিলা সব সন্ন্যাসীরে লঞা।
পরিবেশন করে আচার্য হরষিত হঞা ॥ ২০৭ ॥

āpane vasilā saba sannyāsīre lañā
pariveśana kare ācārya haraṣita hañā

SYNONYMS

āpane—personally; *vasilā*—sat down; *saba*—all; *sannyāsīre lañā*—taking with Him the *sannyāsīs; pariveśana kare*—distributes; *ācārya*—Gopīnātha Ācārya; *haraṣita hañā*—with great pleasure.

TRANSLATION

Then Śrī Caitanya Mahāprabhu personally sat down to accept lunch with the other sannyāsīs, and Gopīnātha Ācārya began to distribute the prasāda with great pleasure.

TEXT 208

স্বরূপ গোসাঞি, দামোদর, জগদানন্দ।
বৈষ্ণবেরে পরিবেশে তিন জনে—আনন্দ ॥ ২০৮ ॥

svarūpa gosāñi, dāmodara, jagadānanda
vaiṣṇavere pariveśe tina jane——ānanda

SYNONYMS

svarūpa gosāñi—Svarūpa Gosāñi; *dāmodara*—Dāmodara; *jagadānanda*—Jagadānanda; *vaiṣṇavere pariveśe*—distributed to the Vaiṣṇavas; *tina jane*—the three persons; *ānanda*—very jubilant.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda all began to distribute prasāda to the devotees with great pleasure.

TEXT 209

নানা পিঠাপানা খায় আকণ্ঠ পূরিয়া।
মধ্যে মধ্যে 'হরি' কহে আনন্দিত হঞা॥ ২০৯॥

nānā piṭhā-pānā khāya ākaṇṭha pūriyā
madhye madhye 'hari' kahe ānandita hañā

SYNONYMS

nanā—various; *piṭhā-pānā*—cakes and sweet rice; *khāya*—eat; *ākaṇṭha pūriyā*—filling up to the throat; *madhye madhye*—occasionally; *hari*—the holy name of Kṛṣṇa; *kahe*—they speak; *ānandita hañā*—in great jubilation.

TRANSLATION

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

PURPORT

It is the practice of Vaiṣṇavas while taking *prasāda* to chant the holy name of Lord Hari at intervals and also sing various songs, such as *śarīra avidyā-jāla*. Those who are honoring *prasāda,* accepting the remnants of food offered to the Deity, must always remember that *prasāda* is not ordinary food. *Prasāda* is transcendental. We are therefore reminded:

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan
viśvāso naiva jāyate

Those who are not pious cannot understand the value of *mahā-prasāda* and the holy name of the Lord. Both *prasāda* and the Lord's name are on the Brahman or spiritual platform. One should never consider *prasāda* to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not *prasāda.* One should take *prasāda* with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, *mahā-prasāda* and the holy name do not belong to the mundane platform. By worshiping the Deity, eating *prasāda* and chanting the Hare Kṛṣṇa *mahā-mantra,* one can always remain on the spiritual platform (*brahma-bhūyāya kalpate*).

TEXT 210

ভোজন সমাপ্ত হৈল, কৈল আচমন।
সবারে পরাইল প্রভু মাল্য-চন্দন॥ ২১০॥

bhojana samāpta haila, kaila ācamana
sabāre parāila prabhu mālya-candana

SYNONYMS

bhojana—lunch; *samāpta*—ending; *haila*—there was; *kaila*—did; *ācamana*—washing the mouth; *sabāre*—on everyone; *parāila*—put; *prabhu*—Śrī Caitanya Mahāprabhu; *mālya-candana*—a garland and sandalwood pulp.

TRANSLATION

After everyone had finished his lunch and washed his mouth and hands, Śrī Caitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

TEXT 211

বিশ্রাম করিতে সবে নিজ বাসা গেলা।
সন্ধ্যাকালে আসি' পুনঃ প্রভুকে মিলিলা॥ ২১১॥

viśrāma karite sabe nija vāsā gelā
sandhyā-kāle āsi' punaḥ prabhuke mililā

SYNONYMS

viśrāma karite—going to take rest; *sabe*—all the Vaiṣṇavas; *nija*—to their own; *vāsā*—residential quarters; *gelā*—went; *sandhyā-kāle*—in the evening; *āsi'*—coming; *punaḥ*—again; *prabhuke mililā*—met Śrī Caitanya Mahāprabhu.

TRANSLATION

After thus accepting prasāda, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

TEXT 212

হেনকালে রামানন্দ আইলা প্রভু-স্থানে।
প্রভু মিলাইল তাঁরে সব বৈষ্ণবগণে ॥ ২১২ ॥

hena-kāle rāmānanda āilā prabhu-sthāne
prabhu milāila tāṅre saba vaiṣṇava-gaṇe

SYNONYMS

hena-kāle—at this time; *rāmānanda*—Rāmānanda; *āilā*—came; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *milāila*—caused to meet; *tāṅre*—him (Śrī Rāmānanda Rāya); *saba*—all; *vaiṣṇava-gaṇe*—the devotees of the Lord.

TRANSLATION

At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce all the Vaiṣṇavas to him.

TEXT 213

সবা লঞা গেলা প্রভু জগন্নাথালয়।
কীর্তন আরম্ভ তথা কৈল মহাশয় ॥ ২১৩ ॥

sabā lañā gelā prabhu jagannāthālaya
kīrtana ārambha tathā kaila mahāśaya

SYNONYMS

sabā lañā—taking all of them; *gelā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-ālaya*—to the temple of Lord Jagannātha; *kīrtana*—congregational chanting; *ārambha*—beginning; *tathā*—there; *kaila*—did; *mahāśaya*—the great personality.

TRANSLATION

The great Personality of Godhead, Śrī Caitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.

TEXT 214

সন্ধ্যা-ধূপ দেখি' আরম্ভিলা সংকীর্তন।
পড়িছা আসি' সবারে দিল মাল্য-চন্দন ॥ ২১৪ ॥

sandhyā-dhūpa dekhi' ārambhilā saṅkīrtana
paḍichā āsi' sabāre dila mālya-candana

SYNONYMS

sandhyā-dhūpa—*dhūpa-ārati* just in the beginning of the evening; *dekhi'*—they all saw; *ārambhilā*—began; *saṅkīrtana*—congregational chanting; *paḍichā*—the inspector of the temple; *āsi'*—coming; *sabāre*—unto everyone; *dila*—offered; *mālya-candana*—flower garlands and sandalwood pulp.

TRANSLATION

After seeing the dhūpa-ārati of the Lord, they all began congregational chanting. Then the paḍichā, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

TEXT 215

চারিদিকে চারি সম্প্রদায় করেন কীর্তন।
মধ্যে নৃত্য করে প্রভু শচীর নন্দন ॥ ২১৫ ॥

cāri-dike cāri sampradāya karena kīrtana
madhye nṛtya kare prabhu śacīra nandana

SYNONYMS

cāri-dike—in the four directions; *cāri*—four; *sampradāya*—groups; *karena*—performed; *kīrtana*—congregational chanting; *madhye*—in the middle; *nṛtya kare*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Four parties were then distributed in four directions to perform saṅkīrtana, and in the middle of them the Lord Himself, known as the son of mother Śacī, began to dance.

TEXT 216

অষ্ট মৃদঙ্গ বাজে, বত্রিশ করতাল।
হরিধ্বনি করে সবে, বলে – ভাল, ভাল ॥ ২১৬ ॥

aṣṭa mṛdaṅga bāje, batriśa karatāla
hari-dhvani kare sabe, bale——bhāla, bhāla

SYNONYMS

aṣṭa mṛdaṅga—eight *mṛdaṅgas; bāje*—sounded; *batriśa*—thirty-two; *karatāla*—cymbals; *hari-dhvani*—vibrating the transcendental sound; *kare*—does; *sabe*—every one of them; *bale*—says; *bhāla bhāla*—very good, very good.

TRANSLATION

In the four groups there were eight mṛdaṅgas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, "Very good! Very good!"

TEXT 217

কীর্তনের ধ্বনি মহামঙ্গল উঠিল।
চতুর্দশ লোক ভরি' ব্রহ্মাণ্ড ভেদিল॥ ২১৭॥

kīrtanera dhvani mahā-maṅgala uṭhila
caturdaśa loka bhari' brahmāṇḍa bhedila

SYNONYMS

kīrtanera dhvani—the vibration of the *saṅkīrtana; mahā-maṅgala uṭhila*—all good fortune awakened; *catuḥ-daśa*—fourteen; *loka*—planetary systems; *bhari'*—filling up; *brahmāṇḍa*—the whole universe; *bhedila*—penetrated.

TRANSLATION

When the tumultuous vibration of saṅkīrtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

TEXT 218

কীর্তন-আরম্ভে প্রেম উথলি' চলিল।
নীলাচলবাসী লোক ধাঞা আইল॥ ২১৮॥

kīrtana-ārambhe prema uthali' calila
nīlācala-vāsī loka dhāñā āila

SYNONYMS

kīrtana-ārambhe—in the beginning of the *saṅkīrtana; prema*—ecstasy of love; *uthali'*—overpowering; *calila*—began to proceed; *nīlācala-vāsī*—all the residents of Jagannātha Purī; *loka*—people; *dhāñā*—running; *āila*—came.

TRANSLATION

When the congregational chanting began, ecstatic love immediately overflooded everything, and all the residents of Jagannātha Purī came running.

TEXT 219

কীর্তন দেখি' সবার মনে হৈল চমৎকার।
কভু নাহি দেখি ঐছে প্রেমের বিকার॥ ২১৯॥

kīrtana dekhi' sabāra mane haila camatkāra
kabhu nāhi dekhi aiche premera vikāra

SYNONYMS

kīrtana dekhi'—seeing the performance of *saṅkīrtana; sabāra*—of all of them; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment; *kabhu*—at any time; *nāhi*—never; *dekhi*—see; *aiche*—such; *premera*—of ecstatic love; *vikāra*—transformation.

TRANSLATION

Everyone was astonished to see such a performance of saṅkīrtana, and they all agreed that never before had kīrtana been so performed and ecstatic love of God so exhibited.

TEXT 220

তবে প্রভু জগন্নাথের মন্দির বেড়িয়া।
প্রদক্ষিণ করি' বুলেন নর্তন করিয়া॥ ২২০॥

tabe prabhu jagannāthera mandira beḍiyā
pradakṣiṇa kari' bulena nartana kariyā

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *mandira*—temple; *beḍiyā*—walking all around; *pradakṣiṇa*—circumambulation; *kari'*—doing; *bulena*—walks; *nartana kariyā*—dancing.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

TEXT 221

আগে-পাছে গান করে চারি সম্প্রদায়।
আছাড়ের কালে ধরে নিত্যানন্দ রায়॥ ২২১॥

āge-pāche gāna kare cāri sampradāya
āchāḍera kāle dhare nityānanda rāya

SYNONYMS

āge-pāche—in front and in the rear; *gāna*—singing; *kare*—do; *cāri*—four; *sampradāya*—groups; *āchāḍera*—of falling down; *kāle*—at the time; *dhare*—captures; *nityānanda rāya*—Lord Śrī Nityānanda Prabhu.

TRANSLATION

As the circumambulation was performed, the four kīrtana parties sang in front and in the rear. When Śrī Caitanya Mahāprabhu fell down to the ground, Śrī Nityānanda Rāya Prabhu lifted Him up.

TEXT 222

অশ্রু, পুলক, কম্প, স্বেদ, গম্ভীর হুঙ্কার।
প্রেমের বিকার দেখি' লোকে চমৎকার॥ ২২২॥

aśru, pulaka, kampa, sveda, gambhīra huṅkāra
premera vikāra dekhi' loke camatkāra

SYNONYMS

aśru—tears; *pulaka*—jubilation; *kampa*—trembling; *sveda*—perspiration; *gambhīra huṅkāra*—deep resounding; *premera*—of ecstatic love; *vikāra*—transformation; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—were astonished.

TRANSLATION

While kīrtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Śrī Caitanya Mahāprabhu. Upon seeing this transformation, all the people present became very much astonished.

TEXT 223

পিচ্‌কারি-ধারা জিনি' অশ্রু নয়নে।
চারিদিকের লোক সব করয়ে সিনানে॥ ২২৩॥

pickāri-dhārā jini' aśru nayane
cāri-dikera loka saba karaye sināne

SYNONYMS

pickāri-dhārā—like water coming in force from a syringe; *jini'*—conquering; *aśru*—tears; *nayane*—in the eyes; *cāri-dikera*—in all four directions; *loka*—people; *saba*—all; *karaye sināne*—moistened.

TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

TEXT 224

'বেড়ানৃত্য' মহাপ্রভু করি' কতক্ষণ।
মন্দিরের পাছে রহি' করয়ে কীর্তন॥ ২২৪॥

'beḍā-nṛtya' mahāprabhu kari' kata-kṣaṇa
mandirera pāche rahi' karaye kīrtana

SYNONYMS

beḍā-nṛtya—the dancing surrounding the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari'*—performing; *kata-kṣaṇa*—for some time; *mandirera pāche*—at the rear of the temple; *rahi'*—staying; *karaye*—performed; *kīrtana*—congregational chanting.

TRANSLATION

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His saṅkīrtana.

TEXT 225

চারিদিকে চারি সম্প্রদায় উচ্চৈঃস্বরে গায়।
মধ্যে তাণ্ডব-নৃত্য করে গৌররায়॥ ২২৫॥

cāri-dike cāri sampradāya uccaiḥsvare gāya
madhye tāṇḍava-nṛtya kare gaurarāya

SYNONYMS

cāri-dike—on four sides; *cāri sampradāya*—the four groups; *uccaiḥ-svare*—very loudly; *gāya*—chant; *madhye*—in the middle; *tāṇḍava-nṛtya*—jumping and dancing; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

On all four sides the four saṅkīrtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.

TEXT 226

বহুক্ষণ নৃত্য করি' প্রভু স্থির হৈলা।
চারি মহান্তেরে তবে নাচিতে আজ্ঞা দিলা॥ ২২৬॥

bahu-kṣaṇa nṛtya kari' prabhu sthira hailā
cāri mahāntere tabe nācite ājñā dilā

SYNONYMS

bahu-kṣaṇa—for a long period; *nṛtya kari'*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *sthira hailā*—became silent; *cāri mahāntere*—to four great personalities; *tabe*—then; *nācite*—to dance; *ājñā dilā*—ordered.

TRANSLATION

After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

TEXT 227

এক সম্প্রদায়ে নাচে নিত্যানন্দ-রায়ে।
অদ্বৈত-আচার্য নাচে আর সম্প্রদায়ে॥ ২২৭॥

eka sampradāye nāce nityānanda-rāye
advaita-ācārya nāce āra sampradāye

SYNONYMS

eka sampradāye—in one group; *nāce*—dances; *nityānanda-rāye*—Lord Nityānanda; *advaita-ācārya*—Advaita Ācārya Prabhu; *nāce*—dances; *āra*—another; *sampradāye*—in a group.

TRANSLATION

In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

TEXT 228

আর সম্প্রদায়ে নাচে পণ্ডিত-বক্রেশ্বর।
শ্রীবাস নাচে আর সম্প্রদায়-ভিতর॥ ২২৮॥

āra sampradāye nāce paṇḍita-vakreśvara
śrīvāsa nāce āra sampradāya-bhitara

SYNONYMS

āra sampradāye—in another *sampradāya,* or group; *nāce*—dances; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita; *śrīvāsa*—Śrīvāsa Ṭhākura; *nāce*—dances; *āra*—another; *sampradāya-bhitara*—in the middle of a group.

TRANSLATION

In another group Vakreśvara Paṇḍita and in another group Śrīvāsa Ṭhākura began to dance.

TEXT 229

মধ্যে রহি' মহাপ্রভু করেন দরশন।
তাহাঁ এক ঐশ্বর্য তাঁর হইল প্রকটন॥ ২২৯॥

madhye rahi' mahāprabhu karena daraśana
tāhāṅ eka aiśvarya tāṅra ha-ila prakaṭana

SYNONYMS

madhye rahi'—keeping in the middle; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena daraśana*—looks over; *tāhāṅ*—there; *eka*—one; *aiśvarya*—miracle; *tāṅra*—of Him; *ha-ila*—became; *prakaṭana*—exhibited.

TRANSLATION

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and performed a miracle.

TEXT 230

চারিদিকে নৃত্যগীত করে যত জন।
সবে দেখে,—প্রভু করে আমারে দরশন॥ ২৩০॥

cāri-dike nṛtya-gīta kare yata jana
sabe dekhe, ——prabhu kare āmāre daraśana

SYNONYMS

cāri-dike—on four sides; *nṛtya-gīta*—chanting and dancing; *kare*—does; *yata jana*—all people; *sabe dekhe*—everyone sees; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *āmāre daraśana*—looking at me.

TRANSLATION

Śrī Caitanya Mahāprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Śrī Caitanya Mahāprabhu was looking at them.

TEXT 231

চারি জনের নৃত্য দেখিতে প্রভুর অভিলাষ।
সেই অভিলাষে করে ঐশ্বর্য প্রকাশ ॥ ২৩১ ॥

cāri janera nṛtya dekhite prabhura abhilāṣa
sei abhilāṣe kare aiśvarya prakāśa

SYNONYMS

cāri janera—of the four persons; *nṛtya*—dancing; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *abhilāṣa*—desire; *sei abhilāṣe*—for that purpose; *kare*—does; *aiśvarya prakāśa*—exhibition of a miracle.

TRANSLATION

Wanting to see the dancing of the four great personalities, Śrī Caitanya Mahāprabhu exhibited Himself in such a way to appear as if He were seeing everyone.

TEXT 232

দর্শনে আবেশ তাঁর দেখি' মাত্র জানে।
কেমনে চৌদিকে দেখে,—ইহা নাহি জানে ॥ ২৩২ ॥

darśane āveśa tāṅra dekhi' mātra jāne
kemane caudike dekhe, ——ihā nāhi jāne

SYNONYMS

darśane—while looking over; *āveśa*—emotional ecstasy; *tāṅra*—His; *dekhi'*—seeing; *mātra jāne*—only knows; *kemane*—how; *cau-dike*—on four sides; *dekhe*—He sees; *ihā nāhi jāne*—one does not know.

TRANSLATION

Everyone who saw Śrī Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see from all four sides.

TEXT 233

পুলিন-ভোজনে যেন কৃষ্ণ মধ্য-স্থানে।
চৌদিকের সখা কহে,—আমারে নেহানে॥ ২৩৩॥

pulina-bhojane yena kṛṣṇa madhya-sthāne
caudikera sakhā kahe, —āmāre nehāne

SYNONYMS

pulina-bhojane—eating on the bank of Yamunā; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *madhya-sthāne*—sitting in the middle; *cau-dikera*—on four sides; *sakhā*—cowherd boy friends; *kahe*—say; *āmāre nehāne*—just seeing me.

TRANSLATION

In His own pastimes in Vṛndāvana, when Kṛṣṇa used to eat on the bank of the Yamunā and sit in the center of His friends, every one of the cowherd boys would perceive that Kṛṣṇa was looking at him. In the same way, when Caitanya Mahāprabhu was dancing, everyone saw that Caitanya Mahāprabhu was facing him.

TEXT 234

নৃত্য করিতে যেই আইসে সন্নিধানে।
মহাপ্রভু করে তাঁরে দৃঢ় আলিঙ্গনে॥ ২৩৪॥

nṛtya karite yei āise sannidhāne
mahāprabhu kare tāṅre dṛḍha āliṅgane

SYNONYMS

nṛtya karite—dancing; *yei*—anyone who; *āise*—comes; *sannidhāne*—nearby; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tāṅre*—unto him; *dṛḍha*—tight; *āliṅgane*—embracing.

TRANSLATION

When someone came nearby while dancing, Śrī Caitanya Mahāprabhu would tightly embrace him.

TEXT 235

মহানৃত্য, মহাপ্রেম, মহাসংকীর্তন।
দেখি' প্রেমাবেশে ভাসে নীলাচল-জন ॥ ২৩৫ ॥

mahā-nṛtya, mahā-prema, mahā-saṅkīrtana
dekhi' premāveśe bhāse nīlācala-jana

SYNONYMS

mahā-nṛtya—great dancing; *mahā-prema*—great love; *mahā-saṅkīrtana*—great congregational chanting; *dekhi'*—seeing; *prema-āveśe*—in ecstatic love; *bhāse*—flow; *nīlācala-jana*—all the residents of Jagannātha Purī.

TRANSLATION

Upon seeing the great dancing, great love and great saṅkīrtana, all the people of Jagannātha Purī floated in an ecstatic ocean of love.

TEXT 236

গজপতি রাজা শুনি' কীর্তন-মহত্ত্ব।
অট্টালিকা চড়ি' দেখে স্বগণ-সহিত ॥ ২৩৬ ॥

gajapati rājā śuni' kīrtana-mahattva
aṭṭālikā caḍi' dekhe svagaṇa-sahita

SYNONYMS

gajapati rājā—the King of Orissa; *śuni'*—hearing; *kīrtana-mahattva*—the greatness of *saṅkīrtana; aṭṭālikā caḍi'*—ascending to the top of the palace; *dekhe*—sees; *svagaṇa-sahita*—along with his personal associates.

TRANSLATION

Hearing the greatness of the saṅkīrtana, King Pratāparudra went up to the top of his palace and watched the performance with his personal associates.

TEXT 237

কীর্তন দেখিয়া রাজার হৈল চমৎকার।
প্রভুকে মিলিতে উৎকণ্ঠা বাড়িল অপার ॥ ২৩৭ ॥

kīrtana dekhiyā rājāra haila camatkāra
prabhuke milite utkaṇṭhā bāḍila apāra

SYNONYMS

kīrtana dekhiyā—seeing the performance of *kīrtana; rājāra*—of the King; *haila*—there was; *camatkāra*—astonishment; *prabhuke*—Śrī Caitanya Mahāprabhu; *milite*—to meet; *utkaṇṭhā*—anxiety; *bāḍila*—increased; *apāra*—unlimitedly.

TRANSLATION

The King was very astonished to see Śrī Caitanya Mahāprabhu's kīrtana, and the King's anxiety to meet Him increased unlimitedly.

TEXT 238

কীর্তন-সমাপ্ত্যে প্রভু দেখি' পুষ্পাঞ্জলি।
সর্ব বৈষ্ণব লঞা প্রভু আইলা বাসা চলি' ॥ ২৩৮ ॥

kīrtana-samāptye prabhu dekhi' puṣpāñjali
sarva vaiṣṇava lañā prabhu āilā vāsā cali'

SYNONYMS

kīrtana-samāptye—at the end of the performance of *kīrtana; prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—after seeing; *puṣpāñjali*—offering flowers to the Lord Jagannātha Deity; *sarva vaiṣṇava*—all the devotees; *lañā*—accompanying; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *vāsā*—to His residential place; *cali'*—going.

TRANSLATION

After the saṅkīrtana ended, Śrī Caitanya Mahāprabhu watched the offering of flowers to the Lord Jagannātha Deity. Then He and all the Vaiṣṇavas returned to His residence.

TEXT 239

পড়িছা আনিয়া দিল প্রসাদ বিস্তর।
সবারে বাঁটিয়া তাহা দিলেন ঈশ্বর ॥ ২৩৯ ॥

paḍichā āniyā dila prasāda vistara
sabāre bāṅṭiyā tāhā dilena īśvara

SYNONYMS

paḍichā—the superintendent of the temple; *āniyā*—bringing; *dila*—delivered; *prasāda*—of remnants of Jagannātha's food; *vistara*—a large quantity; *sabāre*—

unto everyone; *bāṅṭiyā*—distributing; *tāhā*—that; *dilena*—gave; *īśvara*—the Lord.

TRANSLATION

The superintendent of the temple then brought large quantities of prasāda, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

TEXT 240

সবারে বিদায় দিল করিতে শয়ন।
এইমত লীলা করে শচীর নন্দন ॥ ২৪০ ॥

sabāre vidāya dila karite śayana
ei-mata līlā kare śacīra nandana

SYNONYMS

sabāre—unto everyone; *vidāya*—bidding farewell; *dila*—gave; *karite śayana*—to take rest; *ei-mata*—in this way; *līlā*—pastimes; *kare*—performed; *śacīra nandana*—the son of Śacī.

TRANSLATION

Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacīmātā, performed His pastimes.

TEXT 241

যাবৎ আছিলা সবে মহাপ্রভু-সঙ্গে।
প্রতিদিন এইমত করে কীর্তন-রঙ্গে ॥ ২৪১ ॥

yāvat āchilā sabe mahāprabhu-saṅge
prati-dina ei-mata kare kīrtana-raṅge

SYNONYMS

yāvat—so long; *āchilā*—remained; *sabe*—all the devotees; *mahāprabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *prati-dina*—every day; *ei-mata*—in this way; *kare*—performed; *kīrtana-raṅge*—*saṅkīrtana* in great pleasure.

TRANSLATION

As long as the devotees remained at Jagannātha Purī with Śrī Caitanya Mahāprabhu, the pastime of saṅkīrtana was performed with great jubilation every day.

TEXT 242

এই ত' কহিলুঁ প্রভুর কীর্তন-বিলাস।
যেবা ইহা শুনে, হয় চৈতন্যের দাস ॥ ২৪২ ॥

ei ta' kahiluṅ prabhura kīrtana-vilāsa
yebā ihā śune, haya caitanyera dāsa

SYNONYMS

ei ta' kahiluṅ—thus I have explained; *prabhura*—of the Lord; *kīrtana-vilāsa*—pastimes in *saṅkīrtana; yebā*—anyone who; *ihā*—this; *śune*—listens to; *haya*—becomes; *caitanyera dāsa*—a servant of Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way I have explained the Lord's pastime of saṅkīrtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

TEXT 243

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৪৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Eleventh Chapter, describing the* beḍā-kīrtana *pastimes of Śrī Caitanya Mahāprabhu.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Ācārya—spiritual master who teaches by his example.
Acintya-bhedābheda-tattva—simultaneous oneness and difference.
Agni—the fire-god.
Anavasara—period of a fortnight between bathing ceremony and Ratha-yātrā when the body of Jagannātha Deity is repainted.
Apsarās—beautiful dancing girls on heavenly planets.
Arcā-vigraha—the worshipable Deity.
Āryan—a person who believes in advancing in spiritual life.
Aśramas—four orders of spiritual life—*brahmacārya, gṛhastha, vānaprastha* and *sannyāsa.*
Asuras—demons.

B

Bāula community—one of the *apa-sampradāyas,* or unauthorized devotional groups.
Bhakti-siddhānta-viruddha—that which is against the philosophy of *acintya-bhedābheda.*
Bhāgavata-dharma—the transcendental religion that is the eternal function of the living being.
Bhakti—devotional service.
Bhava-sāgara—the ocean of repeated birth and death.
Brahmā—the first living being in and the creator of this universe.
Brahmacārī—celibate student.
Brahman—the Lord's all-pervading feature.
Brāhmaṇa—the intelligent class of men.
Bhaya—fear.

C

Cakra—wheel of Viṣṇu on top of temples.

D

Dāsa—servant.
Dharma—religious principles by which one can understand the Supreme Personality of Godhead.
Dāsya-rasa—relationship with Kṛṣṇa in servitude.
Devahūti—mother of Kapiladeva.

Dhūpa-ārati—ceremony of offering incense and a flower to the Deity.
Dṛḍha-vrata—firm determination.

G

Gopī-candana—type of clay used for *tilaka*.
Gosāñi—See: Gosvāmī.
Gosvāmī—Master of the senses.
Govinda—the name of Kṛṣṇa which means "He who pleases the senses and the cows".
Guru—the spiritual master.

I

Indra—the King of the heavenly planets.

J

Jīva—the spirit soul.
Jñāna-kāṇḍa—the section of the *Vedas* which deals with empiric philosophical speculation.

K

Kaivalya—oneness in the effulgence of Brahman.
Kāma—lust.
Kāṇḍas—three divisions of the *Vedas*.
Karatālas—hand cymbals.
Karma—material activities subject to reaction.
Karma-kāṇḍa—the section of the *Vedas* which deals with fruitive activites.
Krodha—anger.
Kṣatriya—the administrative and warrior class of men.

L

Lobha—greed.

M

Māda—intoxication.
Mādhurya-rasa—relationship with Kṛṣṇa in conjugal love.

Mahā-bhāgavata—a devotee in the highest stage of devotional life.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mātsarya—enviousness.
Moha—illusion.
Mokṣa—liberation.
Mṛdaṅga—a double-headed drum.

N

Nitya-siddha—eternal perfection attained by never forgetting Kṛṣṇa.

P

Paḍichā—superintendent of the temple.
Pālas—attendants who look after a temple's external affairs.
Pañcopāsanā—worship of the five deities (Viṣṇu, Śiva, Durgā, Ganeśa and Sūrya) which is performed by Māyāvādīs.
Pāṇḍās—*See: Paṇḍitas*.
Paṇḍita—a learned scholar.
Pāṇḍya—title of kings who ruled over Mādurā and Rāmeśvara.
Paramahaṁsa—the topmost class of God-realized devotees.
Parāṁ Brahman—the Supreme Lord, the chief of all living entities.
Parampará—disciplic succession.
Prabhu—master.
Prabhupāda—master at whose feet all other masters surrender.
Praharāja—a designation given to *brāhmaṇas* who represent the king when the throne is vacant.
Prajāpatis— progenitors of mankind.
Prākṛta-sahajiyā—a materialistic devotee.
Prema-saṅkīrtana—a special creation of the Lord of congregational chanting in love of Godhead.

R

Rasa—mellow, or the sweet taste of a relationship.
Rasābhāsa—incompatible overlapping of transcendental mellows.

S

Śabda-pramāṇa—the evidence of transcendental sound.

Sakhya-rasa—relationship with Kṛṣṇa in friendship.
Śālagrāma-śilā—a Deity of Nārāyaṇa in the form of a small stone.
Sampradāya—a line of disciplic succession.
Sanātana—eternal, having no beginning or end.
Sanātana-dharma—eternal religion, the sum and substance of which is chanting the *mahā-mantra*.
Saṅkīrtana—congregational chanting of the Lord's holy names.
Sannyāsa—the renounced order of spiritual life.
Śānta-rasa—relationship with Kṛṣṇa in neutral appreciation.
Saptatāla—the seven palm trees in Rāmacandra's forest.
Śāstras—the revealed scriptures.
Snāna-yātra—the bathing ceremony of Lord Jagannātha.
Śruti—the *Vedas*.
Śūdra—the working or servant class of men.

T

Tattvavādīs—the followers of Madhvācārya's *śuddha-dvaita* philosophy.
Tīrtha—holy place of pilgrimage.

U

Upāsanā-kāṇḍa—section of the *Vedas* dealing with processes of worship.

V

Vaikuṇṭha—the place without anxiety—the spiritual world.
Vaiśya—the mercantile and farming class of men.
Varṇas—the four social orders of society—*brāhmaṇas, kṣatriyas, vaiśyas, śūdras*.
Varṇāśrama-dharma—the four castes and four orders of spiritual life.
Vātsalya-rasa—relationship with Kṛṣṇa in the mood of parenthood.
Vidyādharas—attendants of Lord Śiva.
Viṣṇu-tattva—a primary expansion of Kṛṣṇa having full status as Godhead.

Y

Yajña—sacrifice.
Yoga-nidrā—mystic slumber in which Mahā-Viṣṇu creates universes.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*gh*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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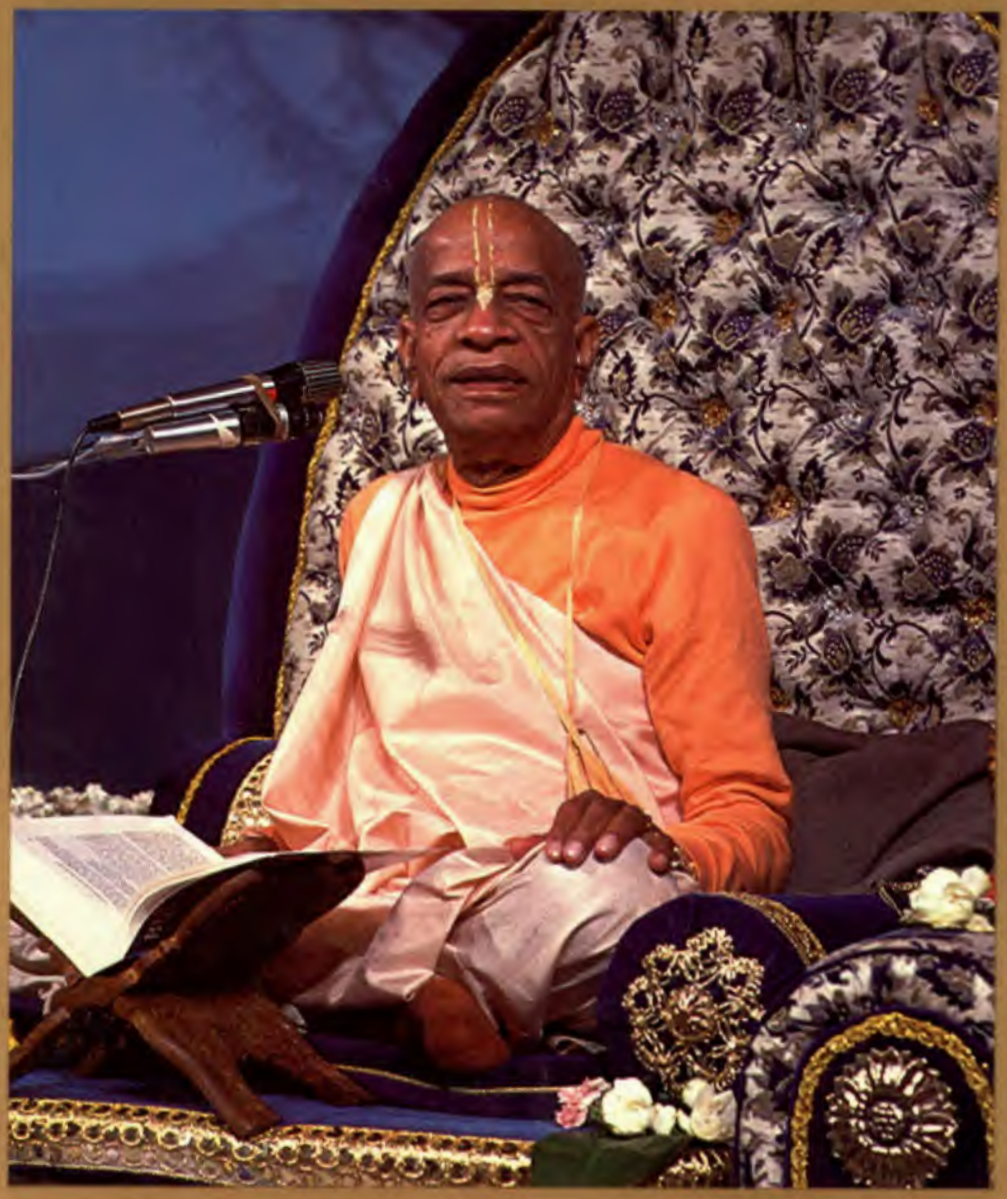

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It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

—The Publishers

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

The Guṇḍicā temple, situated two miles northeast of the Jagannātha Purī temple, where Lord Jagannātha stays for one week at the time of the Ratha-yātrā festival.

The great annual Ratha-yātrā festival at Jagannātha Purī in Orissa, unchanged since the time of Śrī Caitanya Mahāprabhu.

The same Ratha-yātrā festival observed by Caitanya Mahāprabhu has been introduced to cities all over the Western world by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

One of the many gardens near the Guṇḍicā temple where Śrī Caitanya Mahāprabhu used to perform the pastimes of Vṛndāvana.

PLATE ONE

"One day, Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the *brāhmaṇas* who were engaged nearby in performing *yajña,* or sacrifice, and to get some food from that *yajña.* Being so ordered by the Lord, the cowherd boys went to the *brāhmaṇas* and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the *brāhmaṇas.* All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord." (*pp.16-17*)

PLATE TWO

"After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the second time, the Lord was very happy to see the cleansing work. While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw them. As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord. In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place (*siṁhāsana*) and everything else within the room. Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and the floor. Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord. In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms. When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own mind had appeared." (*pp. 46-51*)

PLATE THREE

"The very strongly built *dayitās* (carriers of the Jagannātha Deity) were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car. While carrying the Deity of Lord Jagannātha, some of the *dayitās* took hold of the shoulders of the Lord, and some caught His lotus feet. The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the *dayitās* caught hold of this rope and raised the Deity. While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle. The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha. Although the King was the most exalted, respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord's mercy." (*pp.117-121*)

PLATE FOUR

"When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand. Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt. When Caitanya Mahāprabhu danced, He displayed various, blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility. Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there. Advaita Ācārya would walk behind the Lord and loudly chant, 'Hari bol! Hari bol!' again and again." (*pp.155-157*)

PLATE FIVE

"All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boy friends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the *gopīs* are My very life and soul." (*p.193*)

PLATE SIX

"Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord. Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs. The King began to recite verses about the *rāsa-līlā* from *Śrīmad-Bhāgavatam.* He recited the chapter beginning with the words *'jayati te 'dhikam.'* When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, 'Go on reciting, go on reciting.'" (*pp.226-228*)

PLATE SEVEN

"Outside the garden, when it was time to pull Jagannātha's car, all the workers called *gauḍas* tried to pull it, but it would not move forward. When the *gauḍas* saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends. The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved. Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it. The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch. As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car. The elephants, being beaten by the elephant goad, were crying, but still the car would not move. The assembled people cried out, 'Alas!' At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men. Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound. Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to puli it. When the car moved forward, everyone began to chant with great pleasure, 'All glories! All glories!' and 'All glories to Lord Jagannātha!' No one could hear anything else." (*pp.248-252*)

PLATE EIGHT

"There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water. The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord. Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun. The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names. Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way. Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water. Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children." (*pp.260-263*)

PLATE NINE

"Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa's attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the *dāna-ghāṭi*. Lord Śrī Kṛṣṇa stops Her from going, telling Her, 'First You have to pay the fee; then You will be allowed to go.' This pastime is called *dāna-keli-līlā*." (*pp.305-306*)

CHAPTER 12

The Cleansing of the Guṇḍicā Temple

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura summarizes this chapter as follows. The King of Orissa, Mahārāja Pratāparudra, tried his best to see Lord Caitanya Mahāprabhu. Śrīla Nityānanda Prabhu and the other devotees informed the Lord about the King's desire, but Śrī Caitanya Mahāprabhu would not agree to see him. At that time Śrī Nityānanda Prabhu devised a plan, and He sent a piece of the Lord's outward garment to the King. The next day, when Rāmānanda Rāya again entreated Śrī Caitanya Mahāprabhu to see the King, the Lord, denying the request, asked Rāmānanda Rāya to bring the King's son before Him. The prince visited the Lord dressed like a Vaiṣṇava, and this awakened remembrance of Kṛṣṇa. Thus Śrī Caitanya Mahāprabhu delivered the son of Mahārāja Pratāparudra.

After this, Śrī Caitanya Mahāprabhu washed the Guṇḍicā house before the Ratha-yātrā took place. He then took His bath at Indradyumna and partook of *prasāda* in the garden nearby. While Śrī Caitanya Mahāprabhu washed the temple of Guṇḍicā, some Gauḍīya Vaiṣṇava washed the lotus feet of the Lord and drank the water. This incident is very significant, for it awoke within the devotee ecstatic love. Then again, the son of Advaita Prabhu named Gopāla fainted during *kīrtana,* and when he did not come to his senses, Śrī Caitanya Mahāprabhu favored him by awakening him. There was also some humorous talk between Nityānanda Prabhu and Advaita Prabhu during *prasāda.* Advaita Prabhu said that Nityānanda Prabhu was unknown to anyone and that it was not the duty of a householder *brāhmaṇa* to accept dinner with a person unknown in society. In answer to this humorous statement, Śrī Nityānanda Prabhu replied that Advaita Ācārya was a monist and that one could not know how his mind could be turned by eating with such an impersonal monist. The conversation of these two *prabhus*—Nityānanda Prabhu and Advaita Prabhu—carried a deep meaning that only an intelligent man can understand. After all the Vaiṣṇavas finished their luncheon, Svarūpa Dāmodara and others took their *prasāda* within the room. Śrī Caitanya Mahāprabhu took great pleasure when He saw the Jagannātha Deity after the Deity's retirement. At that time He was accompanied by all the devotees, and all of them were very pleased.

TEXT 1

শ্রীগুণ্ডিচা-মন্দিরমাত্মবৃন্দৈঃ
সংমার্জয়ন্ ক্ষালনতঃ স গৌরঃ ।

স্বচিত্তবচ্ছীতলযুজ্জ্বলঞ্চ
কৃষ্ণোপবেশৌপয়িকং চকার ॥ ১ ॥

śrī-guṇḍicā-mandiram ātma-vṛndaiḥ
sammārjayan kṣālanataḥ sa gauraḥ
sva-cittavac chītalam ujjvalaṁ ca
kṛṣṇopaveśaupayikaṁ cakāra

SYNONYMS

śrī-guṇḍicā—known as Guṇḍicā; *mandiram*—the temple; *ātma-vṛndaiḥ*—with His associates; *sammārjayan*—washing; *kṣālanataḥ*—by cleansing; *saḥ*—that; *gauraḥ*—Śrī Caitanya Mahāprabhu; *sva-citta-vat*—like His own heart; *śītalam*—cool and calm; *ujjvalam*—bright and clean; *ca*—and; *kṛṣṇa*—of Lord Śrī Kṛṣṇa; *upaveśa*—for the sitting; *aupayikam*—befitting; *cakāra*—made.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made the temple as cool and bright as His own heart, and thus He made the place befitting for Lord Śrī Kṛṣṇa to sit.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Gauracandra, Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Gauracandra! All glories to Nityānanda! All glories to Advaita-candra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

জয় জয় শ্রীবাসাদি গৌরভক্তগণ।
শক্তি দেহ,—করি যেন চৈতন্য বর্ণন ॥ ৩ ॥

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
śakti deha,——kari yena caitanya varṇana

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *śakti deha*—please give me power; *kari yena*—so that I may do; *caitanya*—of Śrī Caitanya Mahāprabhu; *varṇana*—description.

TRANSLATION

All glories to the devotees of Lord Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura! I beg their power so that I can properly describe Śrī Caitanya Mahāprabhu.

TEXT 4

পূর্বে দক্ষিণ হৈতে প্রভু যবে আইলা।
তাঁরে মিলিতে গজপতি উৎকণ্ঠিত হৈলা ॥ ৪ ॥

pūrve dakṣiṇa haite prabhu yabe āilā
tāṅre milite gajapati utkaṇṭhita hailā

SYNONYMS

pūrve—formerly; *dakṣiṇa haite*—from South India; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yabe*—when; *āilā*—returned; *tāṅre*—Him; *milite*—to meet; *gajapati*—the King of Orissa; *utkaṇṭhita*—full of anxieties; *hailā*—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa, became very anxious to meet Him.

TEXT 5

কটক হৈতে পত্রী দিল সার্বভৌম-ঠাঞি।
প্রভুর আজ্ঞা হয় যদি, দেখিবারে যাই ॥ ৫ ॥

kaṭaka haite patrī dila sārvabhauma-ṭhāñi
prabhura ājñā haya yadi, dekhibāre yāi

SYNONYMS

kaṭaka haite—from Kaṭaka, the capital of Orissa; *patrī*—a letter; *dila*—sent; *sārvabhauma*—of Sārvabhauma Bhaṭṭācārya; *ṭhāñi*—to the place; *prabhura*—of Śrī

Caitanya Mahāprabhu; *ājñā*—order; *haya*—there is; *yadi*—if; *dekhibāre yāi*—I can go and see.

TRANSLATION

The King sent a letter from his capital, Kaṭaka, to Sārvabhauma Bhaṭṭācārya, entreating him to obtain the Lord's permission so that he could go and see Him.

TEXT 6

ভট্টাচার্য লিখিল,—প্রভুর আজ্ঞা না হৈল।
পুনরপি রাজা তাঁরে পত্রী পাঠাইল ॥ ৬ ॥

bhaṭṭācārya likhila,—prabhura ājñā nā haila
punarapi rājā tāṅre patrī pāṭhāila

SYNONYMS

bhaṭṭācārya likhila—Sārvabhauma Bhaṭṭācārya replied; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *nā*—not; *haila*—there is; *punarapi*—again; *rājā*—the King; *tāṅre*—unto him; *patrī*—a letter; *pāṭhāila*—dispatched.

TRANSLATION

Replying to the King's letter, Bhaṭṭācārya wrote that Śrī Caitanya Mahāprabhu had not given His permission. After this, the King wrote him another letter.

TEXT 7

প্রভুর নিকটে আছে যত ভক্তগণ।
মোর লাগি' তাঁ-সবারে করিহ নিবেদন ॥ ৭ ॥

prabhura nikaṭe āche yata bhakta-gaṇa
mora lāgi' tāṅ-sabāre kariha nivedana

SYNONYMS

prabhura nikaṭe—in the place of Śrī Caitanya Mahāprabhu; *āche*—there are; *yata*—all; *bhakta-gaṇa*—devotees; *mora lāgi'*—for me; *tāṅ-sabāre*—unto all of them; *kariha*—please submit; *nivedana*—petition.

TRANSLATION

In this letter the King requested Sārvabhauma Bhaṭṭācārya, "Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition to them on my behalf.

TEXT 8

সেই সব দয়ালু মোরে হঞা সদয়।
মোর লাগি' প্রভুপদে করিবে বিনয়॥ ৮॥

sei saba dayālu more hañā sadaya
mora lāgi' prabhu-pade karibe vinaya

SYNONYMS

sei saba—all of them; *dayālu*—merciful; *more*—unto me; *hañā*—becoming; *sa-daya*—favorably disposed; *mora lāgi'*—for me; *prabhu-pade*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; *karibe*—will do; *vinaya*—humble submission.

TRANSLATION

"If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

TEXT 9

তাঁ-সবার প্রসাদে মিলে শ্রীপ্রভুর পায়।
প্রভুকৃপা বিনা মোর রাজ্য নাহি ভায়॥ ৯॥

tāṅ-sabāra prasāde mile śrī-prabhura pāya
prabhu-kṛpā vinā mora rājya nāhi bhāya

SYNONYMS

tāṅ-sabāra prasāde—by the mercy of all of them; *mile*—one gets; *śrī-prabhura pāya*—the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of the Lord; *vinā*—without; *mora*—my; *rājya*—kingdom; *nāhi*—does not; *bhāya*—appeal to me.

TRANSLATION

"By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

TEXT 10

যদি মোরে কৃপা না করিবে গৌরহরি।
রাজ্য ছাড়ি' যোগী হই' হইব ভিখারী॥ ১০॥

yadi more kṛpā nā karibe gaurahari
rājya chāḍi' yogī ha-i' ha-iba bhikhārī

SYNONYMS

yadi—if; *more*—unto me; *kṛpā*—mercy; *nā*—not; *karibe*—will do; *gaurahari*—Śrī Caitanya Mahāprabhu; *rājya chāḍi'*—giving up the kingdom; *yogī*—mendicant; *ha-i'*—becoming; *ha-iba*—I shall become; *bhikhārī*—a beggar.

TRANSLATION

"If Gaurahari, Lord Śrī Caitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door."

TEXT 11

ভট্টাচার্য পত্রী দেখি' চিন্তিত হঞা।
ভক্তগণ-পাশ গেলা সেই পত্রী লঞা ॥ ১১ ॥

bhaṭṭācārya patrī dekhi' cintita hañā
bhakta-gaṇa-pāśa gelā sei patrī lañā

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *patrī*—the letter; *dekhi'*—seeing; *cintita hañā*—becoming very anxious; *bhakta-gaṇa*—all the devotees; *pāśa*—near; *gelā*—went; *sei*—that; *patrī*—letter; *lañā*—taking.

TRANSLATION

When Bhaṭṭācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

TEXT 12

সবারে মিলিয়া কহিল রাজ-বিবরণ।
পিছে সেই পত্রী সবারে করাইল দরশন ॥ ১২ ॥

sabāre miliyā kahila rāja-vivaraṇa
piche sei patrī sabāre karāila daraśana

SYNONYMS

sabāre—everyone; *miliyā*—meeting; *kahila*—said; *rāja-vivaraṇa*—description of the King's desire; *piche*—later; *sei patrī*—that letter; *sabāre*—unto everyone; *karāila daraśana*—showed.

TRANSLATION

Sārvabhauma Bhaṭṭācārya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

TEXT 13

পত্রী দেখি' সবার মনে হইল বিস্ময়।
প্রভুপদে গজপতির এত ভক্তি হয় !! ১৩ ॥

patrī dekhi' sabāra mane ha-ila vismaya
prabhu-pade gajapatira eta bhakti haya!!

SYNONYMS

patrī—the letter; *dekhi'*—seeing; *sabāra*—of everyone; *mane*—in the mind; *ha-ila*—there was; *vismaya*—astonishment; *prabhu-pade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *gajapatira*—of the King of Orissa; *eta*—so much; *bhakti*—devotion; *haya*—there is.

TRANSLATION

Upon reading the letter, everyone was astonished to see that King Pratāparudra had so much devotion for the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 14

সবে কহে,—প্রভু তাঁরে কভু না মিলিবে।
আমি-সব কহি যদি, দুঃখ সে মানিবে ॥ ১৪ ॥

sabe kahe,—prabhu tāṅre kabhu nā milibe
āmi-saba kahi yadi, duḥkha se mānibe

SYNONYMS

sabe kahe—everyone said; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kabhu*—at any time; *nā*—not; *milibe*—would see; *āmi-saba*—all of us; *kahi*—say; *yadi*—if; *duḥkha*—unhappiness; *se*—Lord Śrī Caitanya Mahāprabhu; *mānibe*—will feel.

TRANSLATION

The devotees gave their opinion and said, "The Lord would never meet the King, and if we requested Him to do so, the Lord would surely feel very unhappy."

TEXT 15

সার্বভৌম কহে,—সবে চল' একবার ।
মিলিতে না কহিব, কহিব রাজ-ব্যবহার ॥ ১৫ ॥

sārvabhauma kahe,——sabe cala' eka-bāra
milite nā kahiba, kahiba rāja-vyavahāra

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *sabe cala'*—let all of us go; *eka-bāra*—once; *milite*—to meet; *nā kahiba*—we shall not request; *kahiba*—we shall simply describe; *rāja-vyavahāra*—the behavior of the King.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then said, "We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King."

TEXT 16

এত বলি' সবে গেলা মহাপ্রভুর স্থানে ।
কহিতে উন্মুখ সবে, না কহে বচনে ॥ ১৬ ॥

eta bali' sabe gelā mahāprabhura sthāne
kahite unmukha sabe, nā kahe vacane

SYNONYMS

eta bali'—deciding like this; *sabe*—all of them; *gelā*—went; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *sthāne*—to the place; *kahite*—to speak; *unmukha*—ready; *sabe*—all; *nā*—do not; *kahe*—say; *vacane*—any word.

TRANSLATION

Having thus reached a decision, they all went to the place of Śrī Caitanya Mahāprabhu. There, although ready to speak, they could not even utter a word.

TEXT 17

প্রভু কহে,—কি কহিতে সবার আগমন ।
দেখিয়ে কহিতে চাহ,—না কহ, কি কারণ ? ১৭ ॥

prabhu kahe,——ki kahite sabāra āgamana
dekhiye kahite cāha,——nā kaha, ki kāraṇa?

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ki*—what; *kahite*—to speak; *sabāra*—of all of you; *āgamana*—there is the presence here; *dekhiye*—I see; *kahite cāha*—you want to speak; *nā kaha*—but do not speak; *ki kāraṇa*—what is the reason.

TRANSLATION

After they arrived at Śrī Caitanya Mahāprabhu's place, the Lord, seeing them, said, "What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?"

TEXT 18

নিত্যানন্দ কহে,—তোমায় চাহি নিবেদিতে।
না কহিলে রহিতে নারি, কহিতে ভয় চিত্তে॥ ১৮॥

nityānanda kahe,——tomāya cāhi nivedite
nā kahile rahite nāri, kahite bhaya citte

SYNONYMS

nityānanda kahe—Lord Nityānanda said; *tomāya*—unto You; *cāhi*—we want; *nivedite*—to submit; *nā kahile*—if we do not speak; *rahite nāri*—we cannot stay; *kahite*—but to speak; *bhaya citte*—we are very fearful.

TRANSLATION

Nityānanda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

TEXT 19

যোগ্যাযোগ্য তোমায় সব চাহি নিবেদিতে।
তোমা না মিলিলে রাজা চাহে যোগী হৈতে॥ ১৯॥

yogyāyogya tomāya saba cāhi nivedite
tomā nā milile rājā cāhe yogī haite

SYNONYMS

yogya—befitting; *ayogya*—not befitting; *tomāya*—unto You; *saba*—we all; *cāhi*—want; *nivedite*—to submit; *tomā*—You; *nā milile*—if he does not meet; *rājā*—the King; *cāhe*—wants; *yogī haite*—to become a mendicant.

TRANSLATION

"We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

TEXT 20

কাণে মুদ্রা লই' মুঞি হইব ভিখারী।
রাজ্যভোগ নহে চিত্তে বিনা গৌরহরি ॥ ২০ ॥

kāṇe mudrā la-i' muñi ha-iba bhikhārī
rājya-bhoga nahe citte vinā gaurahari

SYNONYMS

kāṇe mudrā—a kind of earring; *la-i'*—taking; *muñi*—I; *ha-iba*—shall become; *bhikhārī*—a beggar; *rājya-bhoga*—enjoyment of the kingdom; *nahe*—not; *citte*—in the mind; *vinā*—without; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Nityānanda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called *yogīs* and sometimes *kāṇaphāṭā yogīs*. The word *kāṇaphāṭā* refers to one who has put a hole in his ear to wear an earring made of ivory. Mahārāja Pratāparudra was so depressed by not getting to see Śrī Caitanya Mahāprabhu that he decided to become such a *yogī*. Ordinary men think that a *yogī* must have an ivory earring in his ear, but this is not the sign of a real *yogī*. Mahārāja Pratāparudra also thought that to become a mendicant *yogī*, one must wear such an earring.

TEXT 21

দেখিব সে মুখচন্দ্র নয়ন ভরিয়া।
ধরিব সে পাদপদ্ম হৃদয়ে তুলিয়া ॥ ২১ ॥

dekhiba se mukha-candra nayana bhariyā
dhariba se pāda-padma hṛdaye tuliyā

SYNONYMS

dekhiba—I shall see; *se*—that; *mukha-candra*—moonlike face; *nayana bhariyā*—to the fulfillment of the eyes; *dhariba*—I shall catch; *se*—those; *pāda-padma*—lotus feet; *hṛdaye*—on my heart; *tuliyā*—raising.

TRANSLATION

Nityānanda Prabhu continued, "The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eye's full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

TEXT 22

যদ্যপি শুনিয়া প্রভুর কোমল হয় মন।
তথাপি বাহিরে কহে নিষ্ঠুর বচন ॥ ২২ ॥

yadyapi śuniyā prabhura komala haya mana
tathāpi bāhire kahe niṣṭhura vacana

SYNONYMS

yadyapi—although; *śuniyā*—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *komala*—softened; *haya*—becomes; *mana*—mind; *tathāpi*—still; *bāhire*—externally; *kahe*—He says; *niṣṭhura vacana*—hard words.

TRANSLATION

Hearing all these statements, Śrī Caitanya Mahāprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

TEXT 23

তোমা-সবার ইচ্ছা,—এই আমারে লঞা।
রাজাকে মিলহ ইহঁ কটকেতে গিয়া ॥ ২৩ ॥

tomā-sabāra icchā,—ei āmāre lañā
rājāke milaha ihaṅ kaṭakete giyā

SYNONYMS

tomā-sabāra—of all of you; *icchā*—the desire; *ei*—is; *āmāre lañā*—taking Me; *rājāke*—the King; *milaha*—meet; *ihaṅ*—here; *kaṭakete giyā*—by going to Kaṭaka.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I can understand that you all desire to take Me to Kaṭaka to see the King."

PURPORT

Śrī Caitanya Mahāprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kaṭaka. He did not even consider allowing the King to come from Kaṭaka to Jagannātha Purī to see Him. It is significant that Śrī Caitanya Mahāprabhu was so kind that He was ready to go see the King at Kaṭaka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kaṭaka to see the King.

TEXT 24

পরমার্থ থাকুক—লোকে করিবে নিন্দন।
লোকে রহু—দামোদর করিবে ভর্ৎসন॥ ২৪॥

paramārtha thākuka—loke karibe nindana
loke rahu—dāmodara karibe bhartsana

SYNONYMS

parama-artha thākuka—what to speak of spiritual advancement; *loke*—people in general; *karibe nindana*—will blaspheme; *loke rahu*—what to speak of people in general; *dāmodara*—Dāmodara Paṇḍita; *karibe*—will do; *bhartsana*—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "What to speak of spiritual advancement—all the people will blaspheme Me. And what to speak of all the people—Dāmodara would chastise Me.

TEXT 25

তোমা-সবার আজ্ঞায় আমি না মিলি রাজারে।
দামোদর কহে যবে, মিলি তবে তাঁরে॥ ২৫॥

tomā-sabāra ājñāya āmi nā mili rājāre
dāmodara kahe yabe, mili tabe tāṅre

SYNONYMS

tomā-sabāra—of all of you; *ājñāya*—by the order; *āmi*—I; *nā*—not; *mili*—shall meet; *rājāre*—the King; *dāmodara*—Dāmodara Paṇḍita; *kahe*—says; *yabe*—when; *mili*—I shall meet; *tabe*—then; *tāṅre*—him.

TRANSLATION

"I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission."

PURPORT

From the spiritual point of view, a *sannyāsī* is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a *sannyāsī* and a king is always considered abominable. A *sannyāsī* is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a *sannyāsī* to preach and not take part in any social or political matters. If a *sannyāsī* is subject to public criticism, his preaching will not be fruitful. Śrī Caitanya Mahāprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Dāmodara Paṇḍita was present. This Dāmodara Paṇḍita was a very faithful devotee and a staunch lover of Śrī Caitanya Mahāprabhu. Whenever there was anything that might touch or taint the character of the Lord, Dāmodara Paṇḍita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where angels dare not, and Śrī Caitanya Mahāprabhu wanted to point out Dāmodara Paṇḍita's foolishness in coming forward to criticize the Lord. Thus the Lord indirectly hinted that if Dāmodara Paṇḍita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Dāmodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Śrī Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Dāmodara Paṇḍita was one of them, and the Lord rendered Dāmodara Paṇḍita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

TEXT 26

দামোদর কহে,—তুমি স্বতন্ত্র ঈশ্বর ।
কর্তব্যাকর্তব্য সব তোমার গোচর ॥ ২৬ ॥

dāmodara kahe,—tumi svatantra iśvara
kartavyākartavya saba tomāra gocara

SYNONYMS

dāmodara kahe—Paṇḍita Dāmodara said; *tumi*—You; *svatantra*—fully independent; *īśvara*—the Supreme Personality of Godhead; *kartavya*—duty which is permissible; *akartavya*—duty which is not permissible; *saba*—all; *tomāra*—of You; *gocara*—within knowledge.

TRANSLATION

Dāmodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

TEXT 27

আমি কোন্ ক্ষুদ্রজীব, তোমাকে বিধি দিব ?
আপনি মিলিবে তাঁরে, তাহাও দেখিব ॥ ২৭ ॥

āmi kon kṣudra-jīva, tomāke vidhi diba?
āpani milibe tāṅre, tāhāo dekhiba

SYNONYMS

āmi kon—I am just some; *kṣudra-jīva*—insignificant living entity; *tomāke*—unto You; *vidhi*—injunction; *diba*—I shall give; *āpani*—You; *milibe*—will meet; *tāṅre*—the King; *tāhāo dekhiba*—I shall see it.

TRANSLATION

"I am merely an insignificant jīva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

TEXT 28

রাজা তোমারে স্নেহ করে, তুমি—স্নেহবশ।
তাঁর স্নেহে করাবে তাঁরে তোমার পরশ ॥ ২৮ ॥

rājā tomāre sneha kare, tumi——sneha-vaśa
tāṅra snehe karābe tāṅre tomāra paraśa

SYNONYMS

rājā—the King; *tomāre*—You; *sneha kare*—loves; *tumi*—You; *sneha-vaśa*—controlled by love and affection; *tāṅra*—his; *snehe*—by love; *karābe*—will do; *tāṅre*—unto him; *tomāra*—Your; *paraśa*—touching.

TRANSLATION

"The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King's affection for You, You will touch him.

TEXT 29

যদ্যপি ঈশ্বর তুমি পরম স্বতন্ত্র।
তথাপি স্বভাবে হও প্রেম-পরতন্ত্র॥ ২৯॥

yadyapi īśvara tumi parama svatantra
tathāpi svabhāve hao prema-paratantra

SYNONYMS

yadyapi—although; *īśvara*—the Supreme Personality of Godhead; *tumi*—You; *parama*—supremely; *svatantra*—independent; *tathāpi*—still; *sva-bhāve*—by Your nature; *hao*—You become; *prema-paratantra*—subordinate to love.

TRANSLATION

"Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature."

TEXT 30

নিত্যানন্দ কহে—ঐছে হয় কোন্ জন।
যে তোমারে কহে, 'কর রাজদরশন'॥ ৩০॥

nityānanda kahe—aiche haya kon jana
ye tomāre kahe, 'kara rāja-daraśana'

SYNONYMS

nityānanda kahe—Nityānanda Prabhu said; *aiche*—such; *haya*—there is; *kon jana*—any person; *ye*—who; *tomāre*—unto You; *kahe*—orders; *kara*—do; *rāja-daraśana*—meeting the King.

TRANSLATION

Nityānanda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?

TEXT 31

কিন্তু অনুরাগী লোকের স্বভাব এক হয়।
ইষ্ট না পাইলে নিজ প্রাণ সে ছাড়য়॥ ৩১॥

kintu anurāgī lokera svabhāva eka haya
iṣṭa nā pāile nija prāṇa se chāḍaya

SYNONYMS

kintu—still; *anurāgī*—affectionate; *lokera*—of the people; *sva-bhāva*—nature; *eka*—one; *haya*—there is; *iṣṭa*—desirable; *nā pāile*—without getting; *nija*—own; *prāṇa*—life; *se*—he; *chāḍaya*—gives up.

TRANSLATION

"Still, isn't it the nature of an attached man to give up his life if he does not attain his desired object?

TEXT 32

যাজ্ঞিক-ব্রাহ্মণী সব তাহাতে প্রমাণ।
কৃষ্ণ লাগি' পতি-আগে ছাড়িলেক প্রাণ॥ ৩২॥

yājñika-brāhmaṇī saba tāhāte pramāṇa
kṛṣṇa lāgi' pati-āge chāḍileka prāṇa

SYNONYMS

yājñika-brāhmaṇī—the wives of the *brāhmaṇas* who were engaged in performing great sacrifices; *saba*—all; *tāhāte*—in that connection; *pramāṇa*—evidence; *kṛṣṇa lāgi'*—for the matter of Kṛṣṇa; *pati-āge*—in front of their husbands; *chāḍileka prāṇa*—gave up their lives.

TRANSLATION

"For instance, some of the wives of the brāhmaṇas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Kṛṣṇa."

PURPORT

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to

the *brāhmaṇas* who were engaged nearby in performing *yajña*, or sacrifice, and to get some food from that *yajña*. Being so ordered by the Lord, all the cowherd boys went to the *brāhmaṇas* and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the *brāhmaṇas*. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

TEXT 33

এক যুক্তি আছে, যদি কর অবধান।
তুমি না মিলিলেহ তাঁরে, রহে তাঁর প্রাণ॥ ৩৩॥

eka yukti āche, yadi kara avadhāna
tumi nā milileha tāṅre, rahe tāṅra prāṇa

SYNONYMS

eka yukti—one plan; *āche*—there is; *yadi*—if; *kara avadhāna*—You consider it; *tumi*—You; *nā milileha*—may not meet; *tāṅre*—with him; *rahe*—remains; *tāṅra*—his; *prāṇa*—life.

TRANSLATION

Nityānanda Prabhu then submitted one suggestion for the Lord's consideration. "There is a way," He suggested, "by which You need not meet the King but which would enable the King to continue living.

TEXT 34

এক বহির্বাস যদি দেহ' কৃপা করি'।
তাহা পাঞা প্রাণ রাখে তোমার আশা ধরি'॥ ৩৪॥

eka bahirvāsa yadi deha' kṛpā kari'
tāhā pāñā prāṇa rākhe tomāra āśā dhari'

SYNONYMS

eka bahirvāsa—one outward covering; *yadi*—if; *deha'*—You give; *kṛpā kari'*—by Your mercy; *tāhā pāñā*—getting that; *prāṇa rākhe*—he would live; *tomāra āśā dhari'*—hoping to meet You some time in the future.

TRANSLATION

"If You, out of Your mercy, send one of Your outward garments to the King, the King would live hoping to see You some time in the future."

PURPORT

Śrī Nityānanda Prabhu was thus very tactfully suggesting that Caitanya Mahāprabhu give a piece of His old clothing to the King. Even though the King was not fit to meet the Lord, the King would then be pacified by receiving such a cloth. The King was very much anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityānanda Prabhu suggested that the Lord send an old piece of clothing. Thus the King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

TEXT 35

প্রভু কহে,—তুমি-সব পরম বিদ্বান্ ।
যেই ভাল হয়, সেই কর সমাধান ॥ ৩৫ ॥

prabhu kahe,——tumi-saba parama vidvān
yei bhāla haya, sei kara samādhāna

SYNONYMS

prabhu kahe—the Lord replied; *tumi-saba*—all of you; *parama vidvān*—greatly learned personalities; *yei*—whatever; *bhāla haya*—is right; *sei*—that; *kara samādhāna*—execute.

TRANSLATION

The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

TEXT 36

তবে নিত্যানন্দ-গোসাঞি গোবিন্দের পাশ ।
মাগিয়া লইল প্রভুর এক বহির্বাস ॥ ৩৬ ॥

tabe nityānanda-gosāñi govindera pāśa
māgiyā la-ila prabhura eka bahirvāsa

SYNONYMS

tabe—at that time; *nityānanda-gosāñi*—Lord Nityānanda Prabhu; *govindera pāśa*—from Govinda, the personal servant of Śrī Caitanya Mahāprabhu; *māgiyā*—requesting; *la-ila*—took; *prabhura*—of the Lord; *eka*—one; *bahirvāsa*—outer garment.

TRANSLATION

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

TEXT 37

সেই বহির্বাস সার্বভৌমপাশ দিল।
সার্বভৌম সেই বস্ত্র রাজারে পাঠা'ল ॥ ৩৭ ॥

sei bahirvāsa sārvabhauma-pāśa dila
sārvabhauma sei vastra rājāre pāṭhā'la

SYNONYMS

sei—that; *bahirvāsa*—garment; *sārvabhauma-pāśa*—in the care of Sārvabhauma Bhaṭṭācārya; *dila*—delivered; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sei*—that; *vastra*—cloth; *rājāre*—unto the King; *pāṭhā'la*—sent.

TRANSLATION

Thus Nityānanda Prabhu delivered the old cloth to the care of Sārvabhauma Bhaṭṭācārya, and Sārvabhauma Bhaṭṭācārya sent it to the King.

TEXT 38

বস্ত্র পাঞা রাজার হৈল আনন্দিত মন।
প্রভুরূপ করি' করে বস্ত্রের পূজন ॥ ৩৮ ॥

vastra pāñā rājāra haila ānandita mana
prabhu-rūpa kari' kare vastrera pūjana

SYNONYMS

vastra pāñā—getting that cloth; *rājāra*—of the King; *haila*—there was; *ānandita mana*—very happy mind; *prabhu-rūpa kari'*—accepting as Śrī Caitanya Mahāprabhu Himself; *kare*—executes; *vastrera*—of the cloth; *pūjana*—worship.

TRANSLATION

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

PURPORT

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is also on the same platform. The King had great affection for Śrī Caitanya Mahāprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sārvabhauma Bhaṭṭācārya, the King began to worship it, accepting it as Śrī Caitanya Mahāprabhu. The Lord's clothing, bedding, slippers and everything required as an ordinary necessity are all transformations of Śeṣa, Viṣṇu, the expansion of Śrī Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Śrī Caitanya Mahāprabhu instructs us that just as Kṛṣṇa is worshipable, Kṛṣṇa's place, Vṛndāvana, is also worshipable. And as Vṛndāvana is worshipable, similarly the paraphernalia in Vṛndāvana—the trees, roads, river, everything—is worshipable. A pure devotee thus sings, *jaya jaya vṛndāvana-vāsī yata jana:* "All glories to the residents of Vṛndāvana." If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Śvetāśvatara Upaniṣad,* 6.23)

Thus following in the footsteps of Mahārāja Pratāparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Śiva as *tadīyānām.* In the *Padma Purāṇa* it is said:

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

"O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadīya,* or anything belonging to Viṣṇu." Śrī Viṣṇu is *sac-cid-ānanda-vigraha.* Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees of Viṣṇu are *tadīya.* The *sac-cid-ānanda-vigraha, guru,* Vaiṣṇavas, and things used by them must be considered *tadīya* and without a doubt worshipable by all living beings.

TEXT 39

রামানন্দ রায় যবে 'দক্ষিণ' হৈতে আইলা।
প্রভুসঙ্গে রহিতে রাজাকে নিবেদিলা ॥ ৩৯ ॥

rāmānanda rāya yabe 'dakṣiṇa' haite āilā
prabhu-saṅge rahite rājāke nivedilā

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *yabe*—when; *dakṣiṇa*—South India; *haite*—from; *āilā*—returned; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *rahite*—to stay; *rājāke*—unto the King; *nivedilā*—requested.

TRANSLATION

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Caitanya Mahāprabhu.

TEXT 40

তবে রাজা সন্তোষে তাঁহারে আজ্ঞা দিলা।
আপনি মিলন লাগি' সাধিতে লাগিলা ॥ ৪০ ॥

tabe rājā santoṣe tāṅhāre ājñā dilā
āpani milana lāgi' sādhite lāgilā

SYNONYMS

tabe—at that time; *rājā*—the King; *santoṣe*—in great satisfaction; *tāṅhāre*—unto Rāmānanda Rāya; *ājñā dilā*—gave the order; *āpani*—personally; *milana lāgi'*—to meet; *sādhite lāgilā*—began to solicit.

TRANSLATION

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for

the King himself, he began to solicit Rāmānanda Rāya to make a meeting arrangement.

TEXT 41

মহাপ্রভু মহাকৃপা করেন তোমারে।
মোরে মিলিবারে অবশ্য সাধিবে তাঁহারে ॥ ৪১ ॥

mahāprabhu mahā-kṛpā karena tomāre
more milibāre avaśya sādhibe tāṅhāre

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *mahā-kṛpā*—great mercy; *karena*—does; *tomāre*—unto you; *more*—me; *milibāre*—for meeting; *avaśya*—certainly; *sādhibe*—you must solicit; *tāṅhāre*—Him.

TRANSLATION

The King told Rāmānanda Rāya, "Śrī Caitanya Mahāprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail."

TEXT 42

একসঙ্গে দুই জন ক্ষেত্রে যবে আইলা।
রামানন্দ রায় তবে প্রভুরে মিলিলা ॥ ৪২ ॥

eka-saṅge dui jana kṣetre yabe āilā
rāmānanda rāya tabe prabhure mililā

SYNONYMS

eka-saṅge—together; *dui jana*—these two persons; *kṣetre*—at Jagannātha-kṣetra (Jagannātha Purī); *yabe*—when; *āilā*—came back; *rāmānanda rāya*—Rāmānanda Rāya; *tabe*—at that time; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra [Purī], and Śrī Rāmānanda Rāya met Śrī Caitanya Mahāprabhu.

TEXT 43

প্রভুপদে প্রেমভক্তি জানাইল রাজার।
প্রসঙ্গ পাঞা ঐছে কহে বারবার ॥ ৪৩ ॥

prabhu-pade prema-bhakti jānāila rājāra
prasaṅga pāñā aiche kahe bāra-bāra

SYNONYMS

prabhu-pade—unto the lotus feet of the Lord; *prema-bhakti*—ecstatic love; *jānāila*—informed; *rājāra*—of the King; *prasaṅga*—discussion; *pāñā*—getting; *aiche*—thus; *kahe*—says; *bāra-bāra*—again and again.

TRANSLATION

At that time, Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

TEXT 44

রাজমন্ত্রী রামানন্দ—ব্যবহারে নিপুণ ।
রাজপ্রীতি কহি' দ্রবাইল প্রভুর মন ॥ ৪৪ ॥

rāja-mantrī rāmānanda——vyavahāre nipuṇa
rāja-prīti kahi' dravāila prabhura mana

SYNONYMS

rāja-mantrī—diplomatic minister; *rāmānanda*—Śrī Rāmānanda Rāya; *vyavahāre*—in general behavior; *nipuṇa*—very expert; *rāja-prīti*—the love of the King for Śrī Caitanya Mahāprabhu; *kahi'*—describing; *dravāila*—softened; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mana*—the mind.

TRANSLATION

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Śrī Caitanya Mahāprabhu, he gradually softened the Lord's mind.

PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord—like Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī—were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī and Rāmānanda Rāya employed in the service of the Lord. When Raghunātha dāsa Gosvāmī's father and uncle were to be arrested by government officials, Raghunātha dāsa Gosvāmī hid

them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanātana Gosvāmī, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Śrī Caitanya Mahāprabhu. Now we see Rāmānanda Rāya, a most confidential devotee of the Lord, diplomatically soften the heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭācārya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

TEXT 45

উৎকণ্ঠাতে প্রতাপরুদ্র নারে রহিবারে।
রামানন্দ সাধিলেন প্রভুরে মিলিবারে ॥ ৪৫ ॥

utkaṇṭhāte pratāparudra nāre rahibāre
rāmānanda sādhilena prabhure milibāre

SYNONYMS

utkaṇṭhāte—in great anxiety; *pratāparudra*—King Pratāparudra; *nāre rahibāre*—could not stay; *rāmānanda*—Śrī Rāmānanda Rāya; *sādhilena*—solicited; *prabhure*—unto Śrī Caitanya Mahāprabhu; *milibāre*—to meet.

TRANSLATION

Mahārāja Pratāparudra, in great anxiety, could not endure not seeing the Lord; therefore Śrī Rāmānanda Rāya, by his diplomacy, arranged a meeting with the Lord for the King.

TEXT 46

রামানন্দ প্রভু-পায় কৈল নিবেদন।
একবার প্রতাপরুদ্রে দেখাহ চরণ ॥ ৪৬ ॥

rāmānanda prabhu-pāya kaila nivedana
eka-bāra pratāparudre dekhāha caraṇa

SYNONYMS

rāmānanda—Rāmānanda; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *eka-bāra*—once only; *pratāparudre*—unto Mahārāja Pratāparudra; *dekhāha*—show; *caraṇa*—Your lotus feet.

TRANSLATION

Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, "Please show Your lotus feet to the King at least once."

TEXT 47

প্রভু কহে, – রামানন্দ, কহ বিচারিয়া।
রাজাকে মিলিতে যুয়ায় সন্ন্যাসী হঞা ? ৪৭ ॥

prabhu kahe, ——rāmānanda, kaha vicāriyā
rājāke milite yuyāya sannyāsī hañā?

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rāmānanda*—My dear Rāmānanda; *kaha*—please ask Me; *vicāriyā*—after due consideration; *rājāke*—the King; *milite*—to meet; *yuyāya*—is it befitting; *sannyāsī*—in the renounced order of life; *hañā*—being.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Rāmānanda, you should make this request after duly considering whether it is befitting for a sannyāsī to meet a king.

TEXT 48

রাজার মিলনে ভিক্ষুকের দুই লোক নাশ।
পরলোক রহু, লোকে করে উপহাস ॥ ৪৮ ॥

rājāra milane bhikṣukera dui loka nāśa
paraloka rahu, loke kare upahāsa

SYNONYMS

rājāra milane—by meeting with a king; *bhikṣukera*—of the mendicant; *dui loka*—in two worlds; *nāśa*—destruction; *para-loka*—spiritual world; *rahu*—let alone; *loke*—in this material world; *kare*—do; *upahāsa*—joking.

TRANSLATION

"If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyāsī meets a king."

TEXT 49

রামানন্দ কহে,—তুমি ঈশ্বর স্বতন্ত্র ।
কারে তোমার ভয়, তুমি নহ পরতন্ত্র ॥ ৪৯ ॥

rāmānanda kahe, ——tumi īśvara svatantra
kāre tomāra bhaya, tumi naha paratantra

SYNONYMS

rāmānanda kahe—Rāmānanda said; *tumi*—You; *īśvara*—the Supreme Lord; *svatantra*—independent; *kāre tomāra bhaya*—why should You be afraid of anyone; *tumi naha*—You are not; *para-tantra*—dependent.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

TEXT 50

প্রভু কহে,—আমি মনুষ্য আশ্রমে সন্ন্যাসী ।
কায়মনোবাক্যে ব্যবহারে ভয় বাসি ॥ ৫০ ॥

prabhu kahe, ——āmi manuṣya āśrame sannyāsī
kāya-mano-vākye vyavahāre bhaya vāsi

SYNONYMS

prabhu kahe—the Lord said; *āmi manuṣya*—I am a human being; *āśrame*—in the social order; *sannyāsī*—a renounced person; *kāya-manaḥ-vākye*—with My body, mind and words; *vyavahāre*—in general dealings; *bhaya*—fear; *vāsi*—I do.

TRANSLATION

When Rāmānanda Rāya addressed Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Caitanya Mahāprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways—with My body, mind and words.

TEXT 51

শুক্লবস্ত্রে মসি-বিন্দু যৈছে না লুকায় ।
সন্ন্যাসীর অল্প ছিদ্র সর্বলোকে গায় ॥ ৫১ ॥

śukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya

SYNONYMS

śukla-vastre—on white cloth; *masi-bindu*—a spot of ink; *yaiche*—as much as; *nā*—does not; *lukāya*—become hidden; *sannyāsīra*—of a *sannyāsī*; *alpa*—a very little; *chidra*—fault; *sarva-loke*—the general public; *gāya*—advertise.

TRANSLATION

"As soon as the general public finds a little fault in the behavior of a sannyāsī, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

TEXT 52

রায় কহে,—কত পাপীর করিয়াছ অব্যাহতি।
ঈশ্বর-সেবক তোমার ভক্ত গজপতি ॥ ৫২ ॥

rāya kahe, ——kata pāpīra kariyācha avyāhati
īśvara-sevaka tomāra bhakta gajapati

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *kata pāpīra*—of numberless sinful persons; *kariyācha*—You have done; *avyāhati*—deliverance; *īśvara-sevaka*—a servitor of the Lord; *tomāra*—Your; *bhakta*—devotee; *gajapati*—the King.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

TEXT 53

প্রভু কহে,—পূর্ণ যৈছে দুগ্ধের কলস।
সুরাবিন্দু-পাতে কেহ না করে পরশ ॥ ৫৩ ॥

prabhu kahe, ——pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa

SYNONYMS

prabhu kahe—the Lord replied; *pūrṇa*—completely filled; *yaiche*—just as; *dugdhera*—of milk; *kalasa*—container; *surā-bindu-pāte*—with simply a drop of liquor; *keha*—anyone; *nā kare*—does not; *paraśa*—touch.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

TEXT 54

যদ্যপি প্রতাপরুদ্র—সর্বগুণবান্ ।
তাঁহারে মলিন কৈল এক 'রাজা'-নাম ॥ ৫৪ ॥

yadyapi pratāparudra——sarva-guṇavān
tāṅhāre malina kaila eka 'rājā'-nāma

SYNONYMS

yadyapi—although; *pratāparudra*—the King; *sarva-guṇa-vān*—qualified in every respect; *tāṅhāre*—unto him; *malina kaila*—makes impure; *eka*—one; *rājā-nāma*—the name "king."

TRANSLATION

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

TEXT 55

তথাপি তোমার যদি মহাগ্রহ হয় ।
তবে আনি' মিলাহ তুমি তাঁহার তনয় ॥ ৫৫ ॥

tathāpi tomāra yadi mahāgraha haya
tabe āni' milāha tumi tāṅhāra tanaya

SYNONYMS

tathāpi—still; *tomāra*—your; *yadi*—if; *mahā-āgraha*—great eagerness; *haya*—there is; *tabe*—then; *āni'*—bringing; *milāha*—cause to meet; *tumi*—you; *tāṅhāra*—his; *tanaya*—son.

TRANSLATION

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

TEXT 56

"আত্মা বৈ জায়তে পুত্রঃ"—এই শাস্ত্রবাণী ।
পুত্রের মিলনে যেন মিলিবে আপনি ॥ ৫৬ ॥

"ātmā vai jāyate putraḥ"——ei śāstra-vāṇī
putrera milane yena milibe āpani

SYNONYMS

ātmā vai jāyate putraḥ—his self appears as the son; *ei*—this; *śāstra-vāṇī*—the indication of revealed scriptures; *putrera milane*—by meeting the son; *yena*—as if; *milibe*—he will meet; *āpani*—personally.

TRANSLATION

"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

PURPORT

In *Śrīmad-Bhāgavatam* (10.78.36) it is said: *ātmā vai putra utpanna iti vedānuśāsanam*. The *Vedas* enjoin that one is born as his own son. The son is nondifferent from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God. Both of them are identical.

TEXT 57

তবে রায় যাই' সব রাজারে কহিলা।
প্রভুর আজ্ঞায় তাঁর পুত্র লঞা আইলা॥ ৫৭॥

tabe rāya yāi' saba rājāre kahilā
prabhura ājñāya tāṅra putra lañā āilā

SYNONYMS

tabe—thereafter; *rāya*—Rāmānanda Rāya; *yāi'*—going; *saba*—everything; *rājāre*—unto the King; *kahilā*—described; *prabhura ājñāya*—under the order of the Lord; *tāṅra putra*—his son; *lañā āilā*—he brought with him.

TRANSLATION

Rāmānanda Rāya then went to inform the King about his talks with Śrī Caitanya Mahāprabhu, and, following the Lord's orders, brought the King's son to see Him.

TEXT 58

সুন্দর, রাজার পুত্র—শ্যামল-বরণ।
কিশোর বয়স, দীর্ঘ কমলনয়ন॥ ৫৮॥

sundara, rājāra putra——śyāmala-varaṇa
kiśora vayasa, dīrgha kamala-nayana

SYNONYMS

sundara—beautiful; *rajara-putra*—the son of the King; *śyāmala-varaṇa*—blackish complexion; *kiśora vayasa*—the age just before youth; *dīrgha*—long; *kamala-nayana*—lotus eyes.

TRANSLATION

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

TEXT 59

পীতাম্বর, ধরে অঙ্গে রত্ন-আভরণ।
শ্রীকৃষ্ণ-স্মরণে তেঁহ হৈলা 'উদ্দীপন'॥ ৫৯॥

pītāmbara, dhare aṅge ratna-ābharaṇa
śrī-kṛṣṇa-smaraṇe teṅha hailā 'uddīpana'

SYNONYMS

pīta-ambara—dressed in yellow cloth; *dhare*—carries; *aṅge*—on the body; *ratna-ābharaṇa*—ornaments of jewels; *śrī-kṛṣṇa-smaraṇe*—for remembering Śrī Kṛṣṇa; *teṅha*—he; *hailā*—was; *uddīpana*—stimulation.

TRANSLATION

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Kṛṣṇa.

TEXT 60

তাঁরে দেখি, মহাপ্রভুর কৃষ্ণস্মৃতি হৈল।
প্রেমাবেশে তাঁরে মিলি' কহিতে লাগিল॥ ৬০॥

tāṅre dekhi, mahāprabhura kṛṣṇa-smṛti haila
premāveśe tāṅre mili' kahite lāgila

SYNONYMS

tāṅre dekhi—seeing him; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-smṛti*—remembrance of Kṛṣṇa; *haila*—there was; *prema-āveśe*—in ecstatic love; *tāṅre*—him; *mili'*—meeting; *kahite lāgila*—began to say.

TRANSLATION

Seeing the boy, Śrī Caitanya Mahāprabhu immediately remembered Kṛṣṇa. Meeting the boy in ecstatic love, the Lord began to speak.

TEXT 61

এই—মহাভাগবত, যাঁহার দর্শনে।
ব্রজেন্দ্রনন্দন-স্মৃতি হয় সর্বজনে॥ ৬১॥

ei——mahā-bhāgavata, yāṅhāra darśane
vrajendra-nandana-smṛti haya sarva-jane

SYNONYMS

ei—here is; *mahā-bhāgavata*—a first-class devotee; *yāṅhāra darśane*—by the sight of whom; *vrajendra-nandana*—of the son of the King of Vraja; *smṛti*—remembrance; *haya*—becomes; *sarva-jane*—for everyone.

TRANSLATION

"Here is a great devotee," Śrī Caitanya Mahāprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Kṛṣṇa, son of Mahārāja Nanda."

PURPORT

In his *Anubhāṣya,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Śrī Caitanya Mahāprabhu did not regard the son of Mahārāja Pratāparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Māyāvādī philosophers make a great mistake by assuming that the *sac-cid-ānanda-vigraha,* the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words *bhauma ijya-dhīḥ* (*Bhāg.* 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is unlimitedly formless. This is simply mental speculation. Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a *gopī.* He also accepted the King's son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in *Śrīmad Bhagavad-gītā* (*paṇḍitāḥ sama-darśinaḥ*). Such acceptance of the Absolute Truth according to Vaiṣṇava philosophy is explained in both the *Muṇḍaka Upaniṣad* (3.2.3) and the *Kaṭha Upaniṣad* (1.2.23) in the following words:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The living entity is entangled in material existence due to his lack of such spiritual vision. Śrīla Bhaktivinoda Ṭhākura has sung in his *Kalyāṇa-kalpataru: saṁsāre āsiyā prakṛti bhajiyā 'puruṣa' abhimāne mari.* When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.

TEXT 62

কৃতার্থ হইলাঙ আমি ইঁহার দরশনে।
এত বলি' পুনঃ তারে কৈল আলিঙ্গনে॥ ৬২॥

kṛtārtha ha-ilāṅa āmi iṅhāra daraśane
eta bali' punaḥ tāre kaila āliṅgane

SYNONYMS

kṛta-artha ha-ilāṅa—have become very much obligated; *āmi*—I; *iṅhāra*—of this boy; *daraśane*—by seeing; *eta bali'*—saying this; *punaḥ*—again; *tāre*—him; *kaila*—did; *āliṅgane*—embrace.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

TEXT 63

প্রভুস্পর্শে রাজপুত্রের হৈল প্রেমাবেশ।
স্বেদ, কম্প, অশ্রু, স্তম্ভ, পুলক বিশেষ॥ ৬৩॥

prabhu-sparśe rāja-putrera haila premāveśa
sveda, kampa, aśru, stambha, pulaka viśeṣa

SYNONYMS

prabhu-sparśe—because of being touched by the Lord; *rāja-putrera*—of the King's son; *haila*—there was; *prema-āveśa*—ecstatic love; *sveda*—perspiration;

kampa—trembling; *aśru*—tears; *stambha*—being stunned; *pulaka*—jubilation; *viśeṣa*—specifically.

TRANSLATION

As soon as the prince was touched by Lord Śrī Caitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included perspiration, trembling, tears, being stunned and jubilation.

TEXT 64

'কৃষ্ণ' 'কৃষ্ণ' কহে, নাচে, করয়ে রোদন।
তাঁর ভাগ্য দেখি' শ্লাঘা করে ভক্তগণ॥ ৬৪॥

'kṛṣṇa' 'kṛṣṇa' kahe, nāce, karaye rodana
tāṅra bhāgya dekhi' ślāghā kare bhakta-gaṇa

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, O Kṛṣṇa; *kahe*—chants; *nāce*—dances; *karaye*—does; *rodana*—crying; *tāṅra*—his; *bhāgya*—fortune; *dekhi'*—seeing; *ślāghā*—praise; *kare*—do; *bhakta-gaṇa*—all the devotees.

TRANSLATION

The boy began to cry and dance, and he chanted, "Kṛṣṇa! Kṛṣṇa!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

TEXT 65

তবে মহাপ্রভু তাঁরে ধৈর্য করাইল।
নিত্য আসি' আমায় মিলিহ—এই আজ্ঞা দিল ॥৬৫॥

tabe mahāprabhu tāṅre dhairya karāila
nitya āsi' āmāya miliha—ei ājñā dila

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—the boy; *dhairya*—patient; *karāila*—caused to be; *nitya*—daily; *āsi'*—coming; *āmāya*—Me; *miliha*—meet; *ei ājñā*—this order; *dila*—gave.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

TEXT 66

বিদায় হঞা রায় আইল রাজপুত্রে লঞা।
রাজা সুখ পাইল পুত্রের চেষ্টা দেখিয়া॥ ৬৬॥

vidāya hañā rāya āila rāja-putre lañā
rājā sukha pāila putrera ceṣṭā dekhiyā

SYNONYMS

vidāya hañā—taking leave; *rāya*—Rāmānanda Rāya; *āila*—came back; *rāja-putre lañā*—taking the King's son; *rājā*—the King; *sukha pāila*—felt great happiness; *putrera*—of his son; *ceṣṭā*—activities; *dekhiyā*—seeing.

TRANSLATION

They then departed from Śrī Caitanya Mahāprabhu, and Rāmānanda Rāya took the boy back to the King's palace. The King was very happy when he heard of his son's activities.

TEXT 67

পুত্রে আলিঙ্গন করি' প্রেমাবিষ্ট হৈলা।
সাক্ষাৎ পরশ যেন মহাপ্রভুর পাইলা॥ ৬৭॥

putre āliṅgana kari' premāviṣṭa hailā
sākṣāt paraśa yena mahāprabhura pāilā

SYNONYMS

putre—his son; *āliṅgana*—embracing; *kari'*—doing; *prema-āviṣṭa hailā*—he became ecstatic; *sākṣāt*—directly; *paraśa*—touch; *yena*—as if; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *pāilā*—he got.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.

TEXT 68

সেই হৈতে ভাগ্যবান্ রাজার নন্দন।
প্রভুভক্তগণ-মধ্যে হৈলা একজন॥ ৬৮॥

sei haite bhāgyavān rājāra nandana
prabhu-bhakta-gaṇa-madhye hailā eka-jana

SYNONYMS

sei haite—from that day; *bhāgyavān*—the most fortunate; *rājāra nandana*—the son of the King; *prabhu-bhakta-gaṇa-madhye*—among the intimate devotees of the Lord; *hailā*—became; *eka-jana*—one of them.

TRANSLATION

Since then, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT

In this regard, Śrīla Prabodhānanda Sarasvatī wrote: *yat-kāruṇya-kaṭākṣa-vaibhava-vatām.* If Śrī Caitanya Mahāprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the *nagna-mātṛkā-nyāya* formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become a mother of so many children. If a person is actually benedicted by the mercy of the Lord, he can immediately become a topmost devotee of the Lord. The logic of *nagna-mātṛkā* states that if a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent, all-powerful and almighty, and He can act as He likes.

TEXT 69

এইমত মহাপ্রভু ভক্তগণ-সঙ্গে ।
নিরন্তর ক্রীড়া করে সংকীর্তন-রঙ্গে ॥ ৬৯ ॥

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nirantara krīḍā kare saṅkīrtana-raṅge

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—in the society of His pure devotees; *nirantara*—constantly; *krīḍā kare*—performs pastimes; *saṅkīrtana-raṅge*—in the course of His *saṅkīrtana* movement.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu acts in the society of His pure devotees, performing His pastimes and spreading the saṅkīrtana movement.

TEXT 70

আচার্যাদি ভক্ত করে প্রভুরে নিমন্ত্রণ।
তাহাঁ তাহাঁ ভিক্ষা করে লঞা ভক্তগণ ॥ ৭০ ॥

ācāryādi bhakta kare prabhure nimantraṇa
tāhāṅ tāhāṅ bhikṣā kare lañā bhakta-gaṇa

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; *bhakta*—devotees; *kare*—do; *prabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *tāhāṅ tāhāṅ*—here and there; *bhikṣā kare*—takes His lunch; *lañā*—taking; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Some of the prominent devotees like Advaita Ācārya used to invite Śrī Caitanya Mahāprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

TEXT 71

এইমত নানা রঙ্গে দিন কত গেল।
জগন্নাথের রথযাত্রা নিকট হইল ॥ ৭১ ॥

ei-mata nānā raṅge dina kata gela
jagannāthera ratha-yātrā nikaṭa ha-ila

SYNONYMS

ei-mata—in this way; *nānā raṅge*—in great jubilation; *dina kata*—some days; *gela*—passed; *jagannāthera*—of Lord Śrī Jagannātha; *ratha-yātrā*—the car festival; *nikaṭa ha-ila*—became nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannātha approached.

TEXT 72

প্রথমেই কাশীমিশ্রে প্রভু বোলাইল।
পড়িছা-পাত্র, সার্বভৌমে বোলাঞা আনিল ॥ ৭২ ॥

prathamei kāśī-miśre prabhu bolāila
paḍichā-pātra, sārvabhaume bolāñā ānila

SYNONYMS

prathamei—in the beginning; *kāśī-miśre*—Kāśī Miśra; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāila*—called for; *paḍichā-pātra*—the superintendent of the temple; *sārvabhaume*—of the name; *bolāñā*—calling; *ānila*—brought.

TRANSLATION

Śrī Caitanya Mahāprabhu first of all called for Kāśī Miśra, then for the superintendent of the temple, then for Sārvabhauma Bhaṭṭācārya.

TEXT 73

তিনজন-পাশে প্রভু হাসিয়া কহিল।
গুণ্ডিচা-মন্দির-মার্জন-সেবা মাগি' নিল ॥ ৭৩ ॥

tina-jana-pāśe prabhu hāsiyā kahila
guṇḍicā-mandira-mārjana-sevā māgi' nila

SYNONYMS

tina-jana-pāśe—in the presence of the three persons; *prabhu*—the Lord; *hāsiyā*—smiling; *kahila*—said; *guṇḍicā-mandira-mārjana*—of washing the temple known as Guṇḍicā; *sevā*—service; *māgi' nila*—obtained by begging.

TRANSLATION

When these three people came before the Lord, He begged them to wash the temple known as Guṇḍicā.

PURPORT

This Guṇḍicā temple is situated two miles northeast of the Jagannātha temple. At the time of the Ratha-yātrā festival, Lord Jagannātha goes to the Guṇḍicā temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradyumna, the King who established the Jagannātha temple, was known as Guṇḍicā. There is also mention of the name of the Guṇḍicā temple in authoritative scripture. The area of the Guṇḍicā temple is estimated to be 288 cubits by 215 cubits. The main temple inside is about 36 cubits by 30 cubits, and the meeting hall is thirty-two cubits by thirty cubits.

TEXT 74

পড়িছা কহে,—আমি-সব সেবক তোমার।
যে তোমার ইচ্ছা সেই কর্তব্য আমার ॥ ৭৪ ॥

paḍichā kahe,——āmi-saba sevaka tomāra
ye tomāra icchā sei kartavya āmāra

SYNONYMS

paḍichā kahe—the superintendent said; *āmi-saba*—we are all; *sevaka tomāra*—Your servants; *ye tomāra*—whatever Your; *icchā*—desire; *sei*—that; *kartavya āmāra*—our duty.

TRANSLATION

Upon hearing the Lord's request for them to wash the Guṇḍicā temple, the paḍichā, the superintendent of the temple, said, "My dear sir, we are all Your servants. Whatever You desire is our duty to perform.

TEXT 75

বিশেষে রাজার আজ্ঞা হঞাছে আমারে।
প্রভুর আজ্ঞা যেই, সেই শীঘ্র করিবারে॥ ৭৫॥

viśeṣe rājāra ājñā hañāche āmāre
prabhura ājñā yei, sei śīghra karibāre

SYNONYMS

viśeṣe—specifically; *rājāra*—of the King; *ājñā*—order; *hañāche*—there is; *āmāre*—upon me; *prabhura*—of Your Lordship; *ājñā*—order; *yei*—whatever; *sei*—that; *śīghra karibāre*—to execute without delay.

TRANSLATION

"The King gave a special order for me to do without delay whatever Your Lordship orders.

TEXT 76

তোমার যোগ্য সেবা নহে মন্দির-মার্জন।
এই এক লীলা কর, যে তোমার মন॥ ৭৬॥

tomāra yogya sevā nahe mandira-mārjana
ei eka līlā kara, ye tomāra mana

SYNONYMS

tomāra—of You; *yogya*—befitting; *sevā*—service; *nahe*—not; *mandira-mārjana*—washing the temple; *ei*—this; *eka*—one; *līlā*—pastime; *kara*—You perform; *ye tomāra mana*—as You like.

TRANSLATION

"My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

TEXT 77

কিন্তু ঘট, সংমার্জনী বহুত চাহিয়ে।
আজ্ঞা দেহ—আজি সব ইহাঁ আনি দিয়ে॥ ৭৭॥

kintu ghaṭa, sammārjanī bahuta cāhiye
ājñā deha—āji saba ihāṅ āni diye

SYNONYMS

kintu—but; *ghaṭa*—waterpots; *sammārjanī*—brooms; *bahuta*—many; *cāhiye*—You require; *ājñā deha*—just order; *āji*—immediately today; *saba*—everything; *ihāṅ*—here; *āni diye*—I shall bring and deliver.

TRANSLATION

"To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

TEXT 78

নূতন একশত ঘট, শত সংমার্জনী।
পড়িছা আনিয়া দিল প্রভুর ইচ্ছা জানি'॥ ৭৮॥

nūtana eka-śata ghaṭa, śata sammārjanī
paḍichā āniyā dila prabhura icchā jāni'

SYNONYMS

nūtana—new; *eka-śata*—one hundred; *ghaṭa*—waterpots; *śata*—hundred; *sammārjanī*—brooms; *paḍichā*—the superintendent; *āniyā*—bringing; *dila*—delivered; *prabhura*—of the Lord; *icchā*—the desire; *jāni'*—knowing.

TRANSLATION

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

TEXT 79

আর দিনে প্রভাতে লঞা নিজগণ।
শ্রীহস্তে সবার অঙ্গে লেপিলা চন্দন ॥ ৭৯ ॥

āra dine prabhāte lañā nija-gaṇa
śrī-haste sabāra aṅge lepilā candana

SYNONYMS

āra dine—on the next day; *prabhāte*—in the morning; *lañā*—taking; *nija-gaṇa*—His personal devotees; *śrī-haste*—by His own hand; *sabāra aṅge*—on everyone's body; *lepilā candana*—smeared pulp of sandalwood.

TRANSLATION

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

TEXT 80

শ্রীহস্তে দিল সবারে এক এক মার্জনী।
সবগণ লঞা প্রভু চলিলা আপনি ॥ ৮০ ॥

śrī-haste dila sabāre eka eka mārjanī
saba-gaṇa lañā prabhu calilā āpani

SYNONYMS

śrī-haste—by His own hand; *dila*—delivered; *sabāre*—unto every one of them; *eka eka*—one by one; *mārjanī*—a broom; *saba-gaṇa*—all the associates; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—went; *āpani*—personally.

TRANSLATION

He then gave each devotee a broom with His own hand, and, taking all of them personally with Him, the Lord went to Guṇḍicā.

TEXT 81

গুণ্ডিচা-মন্দিরে গেলা করিতে মার্জন।
প্রথমে মার্জনী লঞা করিল শোধন ॥ ৮১ ॥

guṇḍicā-mandire gelā karite mārjana
prathame mārjanī lañā karila śodhana

SYNONYMS

guṇḍicā-mandire—to the temple known as Guṇḍicā; *gelā*—went; *karite*—to do; *mārjana*—washing; *prathame*—in the first instance; *mārjanī*—the brooms; *lañā*—taking; *karila*—did; *śodhana*—cleansing.

TRANSLATION

In this way the Lord and His associates went to cleanse the Guṇḍicā temple. At first they cleansed the temple with the brooms.

TEXT 82

ভিতর মন্দির উপর,—সকল মাজিল।
সিংহাসন মাজি' পুনঃ স্থাপন করিল ॥ ৮২ ॥

bhitara mandira upara,——sakala mājila
siṁhāsana māji' punaḥ sthāpana karila

SYNONYMS

bhitara mandira—of the interior of the temple; *upara*—the ceiling; *sakala mājila*—cleansed everything; *siṁhāsana*—the sitting place of the Lord; *māji'*—cleansing; *punaḥ*—again; *sthāpana*—setting down; *karila*—did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [siṁhāsana], cleansed it and again put it in its original place.

TEXT 83

ছোট-বড়-মন্দির কৈল মার্জন-শোধন।
পাছে তৈছে শোধিল শ্রীজগমোহন ॥ ৮৩ ॥

choṭa-baḍa-mandira kaila mārjana-śodhana
pāche taiche śodhila śrī-jagamohana

SYNONYMS

choṭa-baḍa-mandira—all the small and big temples; *kaila*—did; *mārjana-śodhana*—proper cleansing; *pāche*—thereafter; *taiche*—in the similar way; *śodhila*—cleansed; *śrī-jagamohana*—the place between the original temple and the meeting hall.

TRANSLATION

Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the meeting place.

TEXT 84

চারিদিকে শত ভক্ত সংমার্জনী-করে।
আপনি শোধেন প্রভু, শিখা'ন সবারে ॥ ৮৪ ॥

cāri-dike śata bhakta sammārjanī-kare
āpani śodhena prabhu, śikhā'na sabāre

SYNONYMS

cāri-dike—all around; *śata*—hundreds of; *bhakta*—devotees; *sammarjanī-kare*—do the cleansing work; *āpani*—personally; *śodhena*—cleanses; *prabhu*—the Lord; *śikhā'na sabāre*—teaches all others.

TRANSLATION

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Śrī Caitanya Mahāprabhu was personally carrying out the operation just to instruct others.

TEXT 85

প্রেমোল্লাসে শোধেন, লয়েন কৃষ্ণনাম।
ভক্তগণ 'কৃষ্ণ' কহে, করে নিজ-কাম ॥ ৮৫ ॥

premollāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma

SYNONYMS

prema-ullāse—in great jubilation; *śodhena*—cleanses; *layena*—chants; *kṛṣṇa*—Hare Kṛṣṇa; *nāma*—name; *bhakta-gaṇa*—the devotees; *kṛṣṇa kahe*—chant Kṛṣṇa; *kare*—do; *nija-kāma*—their own duty.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

TEXT 86

ধূলি-ধূসর তনু দেখিতে শোভন।
কাহাঁ কাহাঁ অশ্রুজলে করে সংমার্জন ॥ ৮৬ ॥

dhūli-dhūsara tanu dekhite śobhana
kāhāṅ kāhāṅ aśru-jale kare sammārjana

SYNONYMS

dhūli—dust; *dhūsara*—dirt; *tanu*—body; *dekhite*—to see; *śobhana*—very beautiful; *kāhāṅ kāhāṅ*—somewhere; *aśru-jale*—with tears; *kare*—does; *sammārjana*—washing.

TRANSLATION

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendentally beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

TEXT 87

ভোগমন্দির শোধন করি' শোধিল প্রাঙ্গণ।
সকল আবাস ক্রমে করিল শোধন ॥ ৮৭ ॥

bhoga-mandira śodhana kari' śodhila prāṅgaṇa
sakala āvāsa krame karila śodhana

SYNONYMS

bhoga-mandira—the place where food is placed; *śodhana kari'*—cleansing; *śodhila prāṅgaṇa*—cleansed the yard; *sakala*—all; *āvāsa*—residential places; *krame*—one after another; *karila śodhana*—cleansed.

TRANSLATION

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

TEXT 88

তৃণ, ধূলি, ঝিঁকুর, সব একত্র করিয়া।
বহির্বাসে লঞা ফেলায় বাহির করিয়া ॥ ৮৮ ॥

tṛṇa, dhūli, jhiṅkura, saba ekatra kariyā
bahirvāse lañā phelāya bāhira kariyā

SYNONYMS

tṛṇa—straws; *dhūli*—dust; *jhiṅkura*—grains of sand; *saba*—all; *ekatra*—in one place; *kariyā*—combining; *bahirvāse lañā*—taking on His personal cloth; *phelāya*—throws; *bāhira kariyā*—outside.

TRANSLATION

After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

TEXT 89

এইমত ভক্তগণ করি' নিজ-বাসে।
তৃণ, ধূলি বাহিরে ফেলায় পরম হরিষে॥ ৮৯॥

ei-mata bhakta-gaṇa kari' nija-vāse
tṛṇa, dhūli bāhire phelāya parama hariṣe

SYNONYMS

ei-mata—similarly; *bhakta-gaṇa*—all the devotees; *kari'*—doing; *nija-vāse*—in their own cloths; *tṛṇa*—straw; *dhūli*—dust; *bāhire phelāya*—throw outside; *parama hariṣe*—with great jubilation.

TRANSLATION

Following the example of Śrī Caitanya Mahāprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

TEXT 90

প্রভু কহে,—কে কত করিয়াছ সংমার্জন।
তৃণ, ধূলি দেখিলেই জানিব পরিশ্রম॥ ৯০॥

prabhu kahe,—ke kata kariyācha sammārjana
tṛṇa, dhūli dekhilei jāniba pariśrama

SYNONYMS

prabhu kahe—the Lord said; *ke*—every one of you; *kata*—how much; *kariyācha*—have done; *sammārjana*—cleansing; *tṛṇa*—straw; *dhūli*—dust;

dekhilei—when I see; *jāniba*—I can understand; *pariśrama*—how much you have labored.

TRANSLATION

The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

TEXT 91

সবার ঝ্যাঁটান বোঝা একত্র করিল ।
সবা হৈতে প্রভুর বোঝা অধিক হইল ॥ ৯১ ॥

sabāra jhyāṅṭāna bojhā ekatra karila
sabā haite prabhura bojhā adhika ha-ila

SYNONYMS

sabāra—of all; *jhyāṅṭāna*—the dirt collected; *bojhā*—load; *ekatra*—combined in one place; *karila*—made; *sabā haite*—than all of them; *prabhura bojhā*—the pile of dirt collected by Śrī Caitanya Mahāprabhu; *adhika ha-ila*—was greater.

TRANSLATION

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Caitanya Mahāprabhu was much greater.

TEXT 92

এইমত অভ্যন্তর করিল মার্জন ।
পুনঃ সবাকারে দিল করিয়া বণ্টন ॥ ৯২ ॥

ei-mata abhyantara karila mārjana
punaḥ sabākāre dila kariyā vaṇṭana

SYNONYMS

ei-mata—in this way; *abhyantara*—inside; *karila*—did; *mārjana*—cleansing; *punaḥ*—again; *sabākāre*—to all of them; *dila*—gave; *kariyā vaṇṭana*—allotting areas.

TRANSLATION

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

TEXT 93

সূক্ষ্ম ধূলি, তৃণ, কাঁকর, সব করহ দূর।
ভালমতে শোধন করহ প্রভুর অন্তঃপুর ॥ ৯৩ ॥

sūkṣma dhūli, tṛṇa, kāṅkara, saba karaha dūra
bhāla-mate śodhana karaha prabhura antaḥpura

SYNONYMS

sūkṣma dhūli—fine dust; *tṛṇa*—straw; *kāṅkara*—grains of sand; *saba*—all; *karaha*—do; *dūra*—away; *bhāla-mate*—very well; *śodhana*—cleansing; *karaha*—do; *prabhura*—of the Lord; *antaḥpura*—inside.

TRANSLATION

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

TEXT 94

সব বৈষ্ণব লঞা যবে দুইবার শোধিল।
দেখি' মহাপ্রভুর মনে সন্তোষ হইল ॥ ৯৪ ॥

saba vaiṣṇava lañā yabe dui-bāra śodhila
dekhi' mahāprabhura mane santoṣa ha-ila

SYNONYMS

saba—all; *vaiṣṇava*—devotees; *lañā*—taking; *yabe*—when; *dui-bāra*—for the second time; *śodhila*—cleansed; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa*—satisfaction; *ha-ila*—there was.

TRANSLATION

After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the second time, Śrī Caitanya Mahāprabhu was very happy to see the cleansing work.

TEXT 95

আর শত জন শত ঘটে জল ভরি'।
প্রথমেই লঞা আছে কাল অপেক্ষা করি' ॥ ৯৫ ॥

āra śata jana śata ghaṭe jala bhari'
prathamei lañā āche kāla apekṣā kari'

SYNONYMS

āra—other; *śata jana*—about one hundred men; *śata ghaṭe*—in a hundred waterpots; *jala*—water; *bhari'*—filling; *prathamei*—in the first instance; *lañā*—taking; *āche*—were; *kāla*—the time; *apekṣā kari'*—awaiting.

TRANSLATION

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw them.

TEXT 96

'জল আন' বলি' যবে মহাপ্রভু কহিল।
তবে শত ঘট আনি' প্রভু-আগে দিল॥ ৯৬॥

'jala āna' bali' yabe mahāprabhu kahila
tabe śata ghaṭa āni' prabhu-āge dila

SYNONYMS

jala āna—bring water; *bali'*—saying; *yabe*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kahila*—ordered; *tabe*—at that time; *śata ghaṭa*—one hundred pots; *āni'*—bringing; *prabhu-āge*—before the Lord; *dila*—delivered.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

TEXT 97

প্রথমে করিল প্রভু মন্দির প্রক্ষালন।
ঊর্ধ্ব-অধো ভিত্তি, গৃহ-মধ্য, সিংহাসন॥ ৯৭॥

prathame karila prabhu mandira prakṣālana
ūrdhva-adho bhitti, gṛha-madhya, siṁhāsana

SYNONYMS

prathame—in the first instance; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *mandira prakṣālana*—washing of the temple; *ūrdhva*—on the ceiling; *adhaḥ*—on the floor; *bhitti*—walls; *gṛha-madhya*—within the home; *siṁhāsana*—the sitting place of the Lord.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [siṁhāsana] and everything else within the room.

TEXT 98

খাপরা ভরিয়া জল ঊর্ধ্বে চালাইল।
সেই জলে ঊর্ধ্ব শোধি ভিত্তি প্রক্ষালিল ॥ ৯৮ ॥

khāparā bhariyā jala ūrdhve cālāila
sei jale ūrdhva śodhi bhitti prakṣālila

SYNONYMS

khāparā—basin; *bhariyā*—filling; *jala*—water; *ūrdhve*—on the ceiling; *cālāila*—began to throw; *sei jale*—with that water; *ūrdhva śodhi*—washing the ceiling; *bhitti*—walls and floor; *prakṣālila*—washed.

TRANSLATION

Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

TEXT 99

শ্রীহস্তে করেন সিংহাসনের মার্জন।
প্রভু আগে জল আনি' দেয় ভক্তগণ ॥ ৯৯ ॥

śrī-haste karena siṁhāsanera mārjana
prabhu āge jala āni' deya bhakta-gaṇa

SYNONYMS

śrī-haste—with his own hand; *karena*—does; *siṁhāsanera mārjana*—washing of the sitting place of the Lord; *prabhu āge*—before the Lord; *jala*—water; *āni'*—bringing; *deya*—deliver; *bhakta-gaṇa*—all devotees.

TRANSLATION

Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.

TEXT 100

ভক্তগণ করে গৃহ-মধ্য প্রক্ষালন।
নিজ নিজ হস্তে করে মন্দির মার্জন॥ ১০০॥

bhakta-gaṇa kare gṛha-madhya prakṣālana
nija nija haste kare mandira mārjana

SYNONYMS

bhakta-gaṇa—devotees; *kare*—do; *gṛha-madhya*—within the room; *prakṣālana*—washing; *nija nija*—each one of them; *haste*—in the hand; *kare*—does; *mandira mārjana*—cleansing of the temple.

TRANSLATION

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

TEXT 101

কেহ জল আনি' দেয় মহাপ্রভুর করে।
কেহ জল দেয় তাঁর চরণ-উপরে॥ ১০১॥

keha jala āni' deya mahāprabhura kare
keha jala deya tāṅra caraṇa-upare

SYNONYMS

keha—someone; *jala āni'*—bringing water; *deya*—delivers; *mahāprabhura kare*—to the hand of Śrī Caitanya Mahāprabhu; *keha*—someone; *jala deya*—pours water; *tāṅra*—His; *caraṇa-upare*—on the lotus feet.

TRANSLATION

Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

TEXT 102

কেহ লুকাঞা করে সেই জল পান।
কেহ মাগি' লয়, কেহ অন্যে করে দান॥ ১০২॥

keha lukāñā kare sei jala pāna
keha māgi' laya, keha anye kare dāna

SYNONYMS

keha—someone; *lukāñā*—concealing himself; *kare*—does; *sei jala*—of that water; *pāna*—drinking; *keha*—someone; *māgi' laya*—begging, takes; *keha*—another; *anye*—to another; *kare*—gives; *dāna*—in charity.

TRANSLATION

The water that fell from the lotus feet of Śrī Caitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

TEXT 103

ঘর ধুই' প্রণালিকায় জল ছাড়ি' দিল।
সেই জলে প্রাঙ্গণ সব ভরিয়া রহিল॥ ১০৩॥

ghara dhui' praṇālikāya jala chāḍi' dila
sei jale prāṅgaṇa saba bhariyā rahila

SYNONYMS

ghara dhui'—washing the room; *praṇālikāya*—unto the outlet; *jala*—water; *chāḍi' dila*—let go; *sei jale*—by that water; *prāṅgaṇa*—the yard; *saba*—all; *bhariyā*—filled; *rahila*—remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

TEXT 104

নিজ-বস্ত্রে কৈল প্রভু গৃহ সংমার্জন।
মহাপ্রভু নিজ-বস্ত্রে মাজিল সিংহাসন॥ ১০৪॥

nija-vastre kaila prabhu gṛha sammārjana
mahāprabhu nija-vastre mājila siṁhāsana

SYNONYMS

nija-vastre—by His own garment; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *gṛha*—room; *sammārjana*—mopping; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-vastre*—by His own garment; *mājila*—polished; *siṁhāsana*—throne.

TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

TEXT 105

শত ঘট জলে হৈল মন্দির মার্জন।
মন্দির শোধিয়া কৈল—যেন নিজ মন॥ ১০৫॥

śata ghaṭa jale haila mandira mārjana
mandira śodhiyā kaila—yena nija mana

SYNONYMS

śata—one hundred; *ghaṭa*—of waterpots; *jale*—by the water; *haila*—became; *mandira*—the temple; *mārjana*—cleansed; *mandira*—the temple; *śodhiyā*—cleansing; *kaila*—did; *yena*—as if; *nija mana*—his own mind.

TRANSLATION

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

TEXT 106

নির্মল, শীতল, স্নিগ্ধ করিল মন্দিরে।
আপন-হৃদয় যেন ধরিল বাহিরে॥ ১০৬॥

nirmala, śītala, snigdha karila mandire
āpana-hṛdaya yena dharila bāhire

SYNONYMS

nirmala—purified; *śītala*—cool; *snigdha*—pleasing; *karila*—made; *mandire*—the temple; *āpana-hṛdaya*—own heart; *yena*—as if; *dharila*—kept; *bāhire*—outside.

TRANSLATION

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

TEXT 107

শত শত জন জল ভরে সরোবরে।
ঘাটে স্থান নাহি, কেহ কূপে জল ভরে॥ ১০৭॥

śata śata jana jala bhare sarovare
ghāṭe sthāna nāhi, keha kūpe jala bhare

SYNONYMS

śata śata jana—hundreds of men; *jala bhare*—draw water; *sarovare*—from the lake; *ghāṭe*—on the bank; *sthāna*—place; *nāhi*—there is not; *keha*—someone; *kūpe*—from the well; *jala bhare*—draws the water.

TRANSLATION

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

TEXT 108

পূর্ণ কুম্ভ লঞা আইসে শত ভক্তগণ।
শূন্য ঘট লঞা যায় আর শত জন॥ ১০৮॥

pūrṇa kumbha lañā āise śata bhakta-gaṇa
śūnya ghaṭa lañā yāya āra śata jana

SYNONYMS

pūrṇa kumbha—a filled waterpot; *lañā*—taking; *āise*—come; *śata bhakta-gaṇa*—hundreds of devotees; *śūnya ghaṭa*—an empty waterpot; *lañā*—taking back; *yāya*—go; *āra*—another; *śata jana*—hundreds of men.

TRANSLATION

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

TEXT 109

নিত্যানন্দ, অদ্বৈত, স্বরূপ, ভারতী, পুরী।
ইঁহা বিনু আর সব আনে জল ভরি'॥ ১০৯॥

nityānanda, advaita, svarūpa, bhāratī, purī
iṅhā vinu āra saba āne jala bhari'

SYNONYMS

nityānanda—Nityānanda Prabhu; *advaita*—Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *bhāratī*—Brahmānanda Bhāratī; *purī*—Paramānanda Purī; *iṅhā*—

these; *vinu*—except; *āra*—others; *saba*—all; *āne*—bring; *jala*—water; *bhari'*—filling up.

TRANSLATION

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling the waterpots and bringing them there.

TEXT 110

ঘটে ঘটে ঠেকি' কত ঘট ভাঙ্গি' গেল।
শত শত ঘট লোক তাহাঁ লঞা আইল ॥১১০॥

ghaṭe ghaṭe ṭheki' kata ghaṭa bhāṅgi' gela
śata śata ghaṭa loka tāhāṅ lañā āila

SYNONYMS

ghaṭe ghaṭe ṭheki'—when there was a collision between one pot and another; *kata*—so many; *ghaṭa*—pots; *bhāṅgi' gelā*—became broken; *śata śata*—hundreds of; *ghaṭa*—pots; *loka*—people; *tāhāṅ*—there; *lañā*—bringing; *āila*—came.

TRANSLATION

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

TEXT 111

জল ভরে, ঘর ধোয়, করে হরিধ্বনি।
'কৃষ্ণ' 'হরি' ধ্বনি বিনা আর নাহি শুনি ॥ ১১১ ॥

jala bhare, ghara dhoya, kare hari-dhvani
'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni

SYNONYMS

jala bhare—they were drawing water; *ghara dhoya*—washing the rooms; *kare hari-dhvani*—chanting the holy name of Hari; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—the holy name of Hari; *dhvani*—vibration; *vinā*—except; *āra*—anything else; *nāhi*—there was not; *śuni*—hearing.

TRANSLATION

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Kṛṣṇa and Hari.

TEXT 112

'কৃষ্ণ' 'কৃষ্ণ' কহি' করে ঘটের প্রার্থন।
'কৃষ্ণ' 'কৃষ্ণ' কহি' করে ঘট সমর্পণ॥ ১১২॥

'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭera prārthana
'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭa samarpaṇa

SYNONYMS

kṛṣṇa kṛṣṇa kahi'—while chanting Kṛṣṇa Kṛṣṇa; *kare*—do; *ghaṭera*—for the waterpots; *prārthana*—begging; *kṛṣṇa kṛṣṇa*—the holy name of Lord Kṛṣṇa; *kahi'*—chanting; *kare*—does; *ghaṭa*—of the waterpots; *samarpaṇa*—delivery.

TRANSLATION

One person begged for a waterpot by chanting the holy names Kṛṣṇa, Kṛṣṇa, and another delivered a pot while chanting Kṛṣṇa, Kṛṣṇa.

TEXT 113

যেই যেই কহে, সেই কহে কৃষ্ণনামে।
কৃষ্ণনাম হইল সঙ্কেত সব-কামে॥ ১১৩॥

yei yei kahe, sei kahe kṛṣṇa-nāme
kṛṣṇa-nāma ha-ila saṅketa saba-kāme

SYNONYMS

yei yei kahe—anyone who was speaking; *sei*—he; *kahe*—says; *kṛṣṇa-nāme*—by uttering the holy name of Kṛṣṇa; *kṛṣṇa-nāma ha-ila*—the holy name of Kṛṣṇa became; *saṅketa*—indication; *saba-kāme*—for everyone who wanted something.

TRANSLATION

Whenever anyone had to speak, he did so by uttering the holy name of Kṛṣṇa. Consequently, the holy name of Kṛṣṇa became an indication for everyone who wanted something.

TEXT 114

প্রেমাবেশে প্রভু কহে 'কৃষ্ণ' 'কৃষ্ণ'-নাম।
একলে প্রেমাবেশে করে শতজনের কাম॥ ১১৪॥

premāveśe prabhu kahe 'kṛṣṇa' 'kṛṣṇa'-nāma
ekale premāveśe kare śata-janera kāma

SYNONYMS

prema-āveśe—in ecstatic love; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe*—says; *kṛṣṇa kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *ekale*—alone; *prema-āveśe*—in ecstatic love; *kare*—does; *śata-janera kāma*—the work of hundreds of men.

TRANSLATION

As Śrī Caitanya Mahāprabhu was vibrating the holy name of Kṛṣṇa in ecstatic love, He Himself was performing the work of hundreds of men.

TEXT 115

শত-হস্তে করেন যেন ক্ষালন-মার্জন।
প্রতিজন-পাশে যাই' করান শিক্ষণ ॥ ১১৫ ॥

śata-haste karena yena kṣālana-mārjana
pratijana-pāśe yāi' karāna śikṣaṇa

SYNONYMS

śata-haste—with one hundred hands; *karena*—He does; *yena*—as if; *kṣālana-mārjana*—rinsing and washing; *pratijana-pāśe yāi'*—going to the side of everyone; *karāna śikṣaṇa*—He was teaching them.

TRANSLATION

It appeared as though Śrī Caitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached everyone just to teach them how to work.

TEXT 116

ভাল কর্ম দেখি' তারে করে প্রসংশন।
মনে না মিলিলে করে পবিত্র ভৎর্সন ॥ ১১৬ ॥

bhāla karma dekhi' tāre kare prasaṁśana
mane nā milile kare pavitra bhartsana

SYNONYMS

bhāla—good; *karma*—work; *dekhi'*—seeing; *tāre*—to him; *kare*—does; *prasaṁśana*—praising; *mane*—in His mind; *nā*—not; *milile*—being approved; *kare*—He does; *pavitra*—purified, ungrudgingly; *bhartsana*—chastisement.

TRANSLATION

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

TEXT 117

তুমি ভাল করিয়াছ, শিখাহ অন্যেরে।
এইমত ভাল কর্ম সেহো যেন করে॥ ১১৭॥

tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma seho yena kare

SYNONYMS

tumi—you; *bhāla kariyācha*—have done well; *śikhāha anyere*—teach others; *ei-mata*—in this way; *bhāla karma*—good work; *seho*—he also; *yena*—so that; *kare*—performs.

TRANSLATION

The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

TEXT 118

এ-কথা শুনিয়া সবে সঙ্কুচিত হঞা।
ভাল-মতে কর্ম করে সবে মন দিয়া॥ ১১৮॥

e-kathā śuniyā sabe saṅkucita hañā
bhāla-mate karma kare sabe mana diyā

SYNONYMS

e-kathā śuniyā—hearing these words; *sabe*—all; *saṅkucita hañā*—being ashamed; *bhāla-mate*—very well; *karma kare*—do work; *sabe*—all; *mana diyā*—with attention.

TRANSLATION

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus they began to work with great attention.

TEXT 119

তবে প্রক্ষালন কৈল শ্রীজগমোহন।
ভোগমন্দির-আদি তবে কৈল প্রক্ষালন॥ ১১৯॥

tabe prakṣālana kaila śrī-jagamohana
bhoga-mandira-ādi tabe kaila prakṣālana

SYNONYMS

tabe—thereafter; *prakṣālana*—washing; *kaila*—performed; *śrī-jagamohana*—in front of the temple; *bhoga-mandira*—the place where food is offered; *ādi*—all such places; *tabe*—then; *kaila prakṣālana*—washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

TEXT 120

নাটশালা ধুই' ধুইল চত্বর-প্রাঙ্গণ।
পাকশালা-আদি করি' করিল প্রক্ষালন ॥ ১২০ ॥

nāṭaśālā dhui' dhuila catvara-prāṅgaṇa
pākaśālā-ādi kari' karila prakṣālana

SYNONYMS

nāṭa-śālā—the meeting place; *dhui'*—washing; *dhuila*—washed; *catvara-prāṅgaṇa*—the yard and the raised sitting place; *pāka-śālā*—the kitchen; *ādi*—and so on; *kari'*—making; *karila prakṣālana*—washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

TEXT 121

মন্দিরের চতুর্দিক্ প্রক্ষালন কৈল।
সব অন্তঃপুর ভালমতে ধোয়াইল ॥ ১২১ ॥

mandirera catur-dik prakṣālana kaila
saba antaḥpura bhāla-mate dhoyāila

SYNONYMS

mandirera—the temple; *catuḥ-dik*—all around; *prakṣālana kaila*—washed; *saba*—all; *antaḥpura*—inside the rooms; *bhāla-mate*—with great care; *dhoyāila*—washed.

TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

TEXT 122

হেনকালে গৌড়ীয়া এক সুবুদ্ধি সরল।
প্রভুর চরণ-যুগে দিল ঘট-জল ॥ ১২২ ॥

hena-kāle gauḍīyā eka subuddhi sarala
prabhura caraṇa-yuge dila ghaṭa-jala

SYNONYMS

hena-kāle—at this time; *gauḍīyā*—Vaiṣṇava from Bengal; *eka*—one; *su-buddhi*—very intelligent; *sarala*—simple; *prabhura caraṇa-yuge*—on the lotus feet of the Lord; *dila*—poured; *ghaṭa-jala*—one potful of water.

TRANSLATION

After everything was thoroughly washed, a Vaiṣṇava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

TEXT 123

সেই জল লঞা আপনে পান কৈল।
তাহা দেখি' প্রভুর মনে দুঃখ রোষ হৈল ॥ ১২৩ ॥

sei jala lañā āpane pāna kaila
tāhā dekhi' prabhura mane duḥkha roṣa haila

SYNONYMS

sei jala—that water; *lañā*—taking; *āpane*—personally; *pāna kaila*—drank; *tāhā dekhi'*—seeing that; *prabhura*—of the Lord; *mane*—in the mind; *duḥkha*—unhappiness; *roṣa*—anger; *haila*—there was.

TRANSLATION

The Gauḍīya Vaiṣṇava then took that water and drank it himself. Seeing that, Śrī Caitanya Mahāprabhu felt a little unhappy and was also outwardly angry.

TEXT 124

যদ্যপি গোসাঞি তারে হঞাছে সন্তোষ।
ধর্মসংস্থাপন লাগি' বাহিরে মহারোষ ॥ ১২৪ ॥

yadyapi gosāñi tāre hañāche santoṣa
dharma-saṁsthāpana lāgi' bāhire mahā-roṣa

SYNONYMS

yadyapi—although; *gosāñi*—the Lord; *tāre*—with him; *hañāche*—became; *santoṣa*—satisfied; *dharma-saṁsthāpana lāgi'*—for establishing the etiquette of religious principles; *bāhire*—externally; *mahā-roṣa*—very angry.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

TEXT 125

শিক্ষা লাগি' স্বরূপে ডাকি' কহিল তাঁহারে।
এই দেখ তোমার 'গৌড়ীয়া'র ব্যবহারে ॥ ১২৫ ॥

śikṣā lāgi' svarūpe ḍāki' kahila tāṅhāre
ei dekha tomāra 'gauḍiyā'ra vyavahāre

SYNONYMS

śikṣā lāgi'—for instruction; *svarūpe*—unto Svarūpa Dāmodara; *ḍāki'*—calling; *kahila*—said; *tāṅhāre*—unto him; *ei dekha*—just see here; *tomāra*—your; *gauḍiyāra*—of this Vaiṣṇava from Bengal; *vyavahāre*—behavior.

TRANSLATION

The Lord then called for Svarūpa Dāmodara and told him, "Just see the behavior of your Bengali Vaiṣṇava.

TEXT 126

ঈশ্বরমন্দিরে মোর পদ ধোয়াইল।
সেই জল আপনি লঞা পান কৈল ॥ ১২৬ ॥

īśvara-mandire mora pada dhoyāila
sei jala āpani lañā pāna kaila

SYNONYMS

īśvara-mandire—in the temple of the Lord; *mora*—My; *pada*—feet; *dhoyāila*—washed; *sei jala*—that water; *āpani*—personally; *lañā*—taking; *pāna kaila*—drank.

TRANSLATION

"This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

TEXT 127

এই অপরাধে মোর কাহাঁ হবে গতি ।
তোমার 'গৌড়ীয়া' করে এতেক ফৈজতি ! ১২৭॥

ei aparādhe mora kāhāṅ habe gati
tomāra 'gauḍīyā' kare eteka phaijati!

SYNONYMS

ei aparādhe—by such an offense; *mora*—of Me; *kāhāṅ*—where; *habe*—will be; *gati*—destination; *tomāra gauḍīyā*—your Bengali Vaiṣṇava; *kare*—does; *eteka*—such; *phaijati*—implication.

TRANSLATION

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me."

PURPORT

It is significant that Śrī Caitanya Mahāprabhu told Svarūpa Dāmodara Gosvāmī that the Bengali Vaiṣṇava was "your Gauḍīya Vaiṣṇava." This means that all Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī. The *paramparā* system is very strictly observed by Gauḍīya Vaiṣṇavas. Śrī Caitanya Mahāprabhu's personal secretary was Svarūpa Dāmodara Gosvāmī. The next group of devotees was the six Gosvāmīs, then Kavirāja Gosvāmī. It is necessary to observe the *paramparā* system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the *Bhakti-rasāmṛta-sindhu, Hari-bhakti-vilāsa* and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Śrī Caitanya Mahāprabhu Himself was personally the Supreme

Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an *ācārya,* the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

TEXT 128

তবে স্বরূপ গোসাঞি তার ঘাড়ে হাত দিয়া।
ঢেকা মারি' পুরীর বাহির রাখিলেন লঞা॥ ১২৮॥

tabe svarūpa gosāñi tāra ghāḍe hāta diyā
ḍhekā māri' purīra bāhira rākhilena lañā

SYNONYMS

tabe—thereafter; *svarūpa gosāñi*—Svarūpa Dāmodara Gosāñi; *tāra*—of him; *ghāḍe*—on the neck; *hāta diyā*—touching with the hand; *ḍhekā māri'*—pushing a little; *purīra bāhira*—out of the temple of Guṇḍicā Purī; *rākhilena*—kept; *lañā*—taking.

TRANSLATION

At this point Svarūpa Dāmodara Gosvāmī caught the Gauḍīya Vaiṣṇava by the neck and, giving him a little push, ejected him from the Guṇḍicā Purī temple and made him stay outside.

TEXT 129

পুনঃ আসি' প্রভু পায় করিল বিনয়।
'অজ্ঞ-অপরাধ' ক্ষমা করিতে যুয়ায়॥ ১২৯॥

punaḥ āsi' prabhu pāya karila vinaya
'ajña-aparādha' kṣamā karite yuyāya

SYNONYMS

punaḥ āsi'—again coming back; *prabhu pāya*—at the lotus feet of the Lord; *karila vinaya*—made a submission; *ajña-aparādha*—offense by innocent person; *kṣamā karite*—to be excused; *yuyāya*—deserves.

TRANSLATION

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person.

TEXT 130

তবে মহাপ্রভুর মনে সন্তোষ হইলা।
সারি করি' দুই পাশে সবারে বসাইলা॥ ১৩০॥

tabe mahāprabhura mane santoṣa ha-ilā
sāri kari' dui pāśe sabāre vasāilā

SYNONYMS

tabe—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa ha-ilā*—there was satisfaction; *sāri kari'*—making a line; *dui pāśe*—on two sides; *sabāre*—all of them; *vasāilā*—made to sit.

TRANSLATION

After this incident, Śrī Caitanya Mahāprabhu was very satisfied. He then asked all of the devotees to sit down in two lines on both sides.

TEXT 131

আপনে বসিয়া মাঝে, আপনার হাতে।
তৃণ, কাঁকর, কুটা লাগিলা কুড়াইতে॥ ১৩১॥

āpane vasiyā mājhe, āpanāra hāte
tṛṇa, kāṅkara, kuṭā lāgilā kuḍāite

SYNONYMS

āpane—personally; *vasiyā mājhe*—sitting in the middle; *āpanāra hāte*—with His own hand; *tṛṇa*—straw; *kāṅkara*—grains of sand; *kuṭā*—dirt; *lāgilā*—began; *kuḍāite*—to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

TEXT 132

কে কত কুড়ায়, সব একত্র করিব।
যার অল্প, তার ঠাঞি পিঠা-পানা লইব॥ ১৩২॥

ke kata kuḍāya, saba ekatra kariba
yāra alpa, tāra ṭhāñi piṭhā-pānā la-iba

SYNONYMS

ke kata kuḍāya—how much one has collected; *saba*—all; *ekatra*—in one place; *kariba*—I shall gather; *yāra*—of whom; *alpa*—small; *tāra ṭhāñi*—from him; *piṭhā-pānā la-iba*—I will ask for cakes and sweet rice as a fine.

TRANSLATION

While Śrī Caitanya Mahāprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collections, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

TEXT 133

এই মত সব পুরী করিল শোধন।
শীতল, নির্মল কৈল—যেন নিজ-মন ॥ ১৩৩ ॥

ei mata saba purī karila śodhana
śītala, nirmala kaila—yena nija-mana

SYNONYMS

ei mata—in this way; *saba purī*—all of Guṇḍicā Purī; *karila śodhana*—they cleansed; *śītala*—cool; *nirmala*—clean; *kaila*—made; *yena*—as; *nija-mana*—his own mind.

TRANSLATION

In this way all the quarters of the Guṇḍicā temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

TEXT 134

প্রণালিকা ছাড়ি' যদি পানি বহাইল।
নূতন নদী যেন সমুদ্রে মিলিল ॥ ১৩৪ ॥

praṇālikā chāḍi' yadi pāni vahāila
nūtana nadī yena samudre milila

SYNONYMS

praṇālikā—water from the outlets; *chāḍi'*—releasing; *yadi*—when; *pani*—water; *vahāila*—flowed; *nūtana*—new; *nadī*—river; *yena*—as if; *samudre*—in the ocean; *milila*—met.

TRANSLATION

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

TEXT 135

এইমত পুরদ্বার-আগে পথ যত ।
সকল শোধিল, তাহা কে বর্ণিবে কত ॥ ১৩৫ ॥

ei-mata puradvāra-āge patha yata
sakala śodhila, tāhā ke varṇibe kata

SYNONYMS

ei-mata—in this way; *pura-dvāra*—of the gateway of the temple; *āge*—in front; *patha yata*—as many avenues; *sakala*—all; *śodhila*—were cleansed; *tāhā*—that; *ke varṇibe*—who can describe; *kata*—how much.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

In commenting on the cleansing of the Guṇḍicā temple, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that Śrī Caitanya Mahāprabhu was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka* (*ceto-darpaṇa-mārjanam*). In this age, everyone's heart is unclean, as confirmed in *Śrīmad-Bhāgavatam* (*hṛdy antaḥ-stho hy abhadrāṇi*). To wash all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa *mantra*. The first result will be that the heart is cleansed (*ceto-darpaṇa-mārjanam*). Similarly, *Śrīmad-Bhāgavatam* (1.2.17) also confirms this statement:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for

material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If the devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Śrī Kṛṣṇa (*śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ*). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Guṇḍicā temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Guṇḍicā temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, *anyābhilāṣa-pūrṇa*), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic *yoga* system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Śrīla Rūpa Gosvāmī says: *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa Ṭhākura:

saṁsāra viṣānale, divā-niśi hiyā jvale,
juḍāite nā kainu upāya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. *Karmīs* generally think that the interaction of fruitive activities can be coun-

teracted by another *karma,* or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystical *yoga* and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes *yogīs* and *jñānīs* in the beginning take to the chanting of the Hare Kṛṣṇa *mahā-mantra* as a way to begin their various practices. However, when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. They are described in *Bhagavad-gītā* in this way:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The demons are always envious of the Lord and are therefore most mischievous. By His practical example, Śrī Caitanya Mahāprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity comes into being within the heart. One often thinks of conducting business to improve devotional activity. However, the contamination is so strong that it may later develop into misunderstanding, described as *kuṭi-nāṭi* (faultfind-

ing) and *pratiṣṭhāśā* (the desire for name and fame and for high position), *jīva-hiṁsā* (envy of other living entities), *niṣiddhācāra* (accepting things forbidden in the *śāstra*), *kāma* (desire for material gain) and *pūjā* (hankering for popularity). The word *kuṭi-nāṭi* means duplicity. As an example, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One's real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well—women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an *avatāra* (incarnation).

The word *jīva-hiṁsā* (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as *paropakāra,* welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional *guru,* mystic *yogī* or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants and meat.

To give us practical instructions, Lord Śrī Caitanya Mahāprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Śrī Caitanya Mahāprabhu wanted to see personally that the temple was thoroughly cleansed as clean as marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (*dharma, artha, kāma* and *mokṣa*). All these are like spots on clean cloth. Śrī Caitanya Mahāprabhu also wanted to cleanse all these away.

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing *prasāda* and chanting the Hare Kṛṣṇa *mahā-mantra.* Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The Lord was personally chastising and praising in-

dividuals in the course of the cleaning, and those who are engaged as *ācāryas* must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called *anartha-nivṛtti,* cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī Kṛṣṇa and enable Him to sit within the heart without disturbance.

TEXT 136

নৃসিংহমন্দির-ভিতর-বাহির শোধিল।
ক্ষণেক বিশ্রাম করি' নৃত্য আরম্ভিল ॥ ১৩৬ ॥

nṛsiṁha-mandira-bhitara-bāhira śodhila
kṣaṇeka viśrāma kari' nṛtya ārambhila

SYNONYMS

nṛsiṁha-mandira—the temple of Nṛsiṁhadeva; *bhitara*—inside; *bāhira*—outside; *śodhila*—cleansed; *kṣaṇeka*—for a few moments; *viśrāma*—rest; *kari'*—after taking; *nṛtya*—dancing; *ārambhila*—began.

TRANSLATION

Śrī Caitanya Mahāprabhu also cleansed the Nṛsiṁha temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

The Nṛsiṁha temple is a nice temple, just outside the Guṇḍicā temple. In this temple there is a great festival on the day of Nṛsiṁha-caturdaśī. There is also a Nṛsiṁha temple at Navadvīpa where the same festival is observed, as described by Murāri Gupta in his book *Caitanya-carita.*

TEXT 137

চারিদিকে ভক্তগণ করেন কীর্তন।
মধ্যে নৃত্য করেন প্রভু মত্তসিংহ-সম ॥ ১৩৭ ॥

cāri-dike bhakta-gaṇa karena kīrtana
madhye nṛtya karena prabhu matta-siṁha-sama

SYNONYMS

cāri-dike—all around; *bhakta-gaṇa*—devotees; *karena*—performed; *kīrtana*—congregational chanting; *madhye*—in the middle; *nṛtya*—dancing; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *matta-siṁha-sama*—just like a maddened lion.

TRANSLATION

All around Śrī Caitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

TEXT 138

স্বেদ, কম্প, বৈবর্ণ্যাশ্রু পুলক, হুঙ্কার ।
নিজ-অঙ্গ ধুই' আগে চলে অশ্রুধার ॥ ১৩৮ ॥

sveda, kampa, vaivarṇyāśru pulaka, huṅkāra
nija-aṅga dhui' āge cale aśru-dhāra

SYNONYMS

sveda—perspiration; *kampa*—trembling; *vaivarṇya*—fading; *aśru*—tears; *pulaka*—jubilation; *huṅkāra*—roaring; *nija-aṅga*—personal body; *dhui'*—washing; *āge*—forward; *cale*—goes; *aśru-dhāra*—a flow of tears.

TRANSLATION

As usual, when Caitanya Mahāprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

TEXT 139

চারিদিকে ভক্ত-অঙ্গ কৈল প্রক্ষালন ।
শ্রাবণের মেঘ যেন করে বরিষণ ॥ ১৩৯ ॥

cāri-dike bhakta-aṅga kaila prakṣālana
śrāvaṇera megha yena kare variṣaṇa

SYNONYMS

cāri-dike—all around; *bhakta-aṅga*—the bodies of the devotees; *kaila*—did; *prakṣālana*—washing; *śrāvaṇera megha*—exactly like a cloud in the month of Śrāvaṇa (July-August); *yena*—as if; *kare variṣaṇa*—pour.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Śrāvaṇa.

TEXT 140

মহা-উচ্চসংকীর্তনে আকাশ ভরিল।
প্রভুর উদ্দণ্ড-নৃত্যে ভূমিকম্প হৈল॥ ১৪০॥

mahā-ucca-saṅkīrtane ākāśa bharila
prabhura uddaṇḍa-nṛtye bhūmi-kampa haila

SYNONYMS

mahā-ucca-saṅkīrtane—by a great and loud performance of chanting; *ākāśa*—the sky; *bharila*—became filled; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *uddaṇḍa-nṛtye*—by dancing and jumping high; *bhūmi-kampa*—earthquake; *haila*—there was.

TRANSLATION

The sky was filled with the great and loud chanting of saṅkīrtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahāprabhu.

TEXT 141

স্বরূপের উচ্চ-গান প্রভুরে সদা ভায়।
আনন্দে উদ্দণ্ড নৃত্য করে গৌররায়॥ ১৪১॥

svarūpera ucca-gāna prabhure sadā bhāya
ānande uddaṇḍa nṛtya kare gaurarāya

SYNONYMS

svarūpera—of Svarūpa Dāmodara Gosvāmī; *ucca-gāna*—loud singing; *prabhure*—to Śrī Caitanya Mahāprabhu; *sadā bhāya*—always very pleasing; *ānande*—in jubilation; *uddaṇḍa nṛtya*—jumping high and dancing; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Caitanya Mahāprabhu danced and jumped high in jubilation.

TEXT 142

এইমত কতক্ষণ নৃত্য যে করিয়া।
বিশ্রাম করিলা প্রভু সময় বুঝিয়া॥ ১৪২॥

ei-mata kata-kṣaṇa nṛtya ye kariyā
viśrāma karilā prabhu samaya bujhiyā

SYNONYMS

ei-mata—in this way; *kata-kṣaṇa*—for some time; *nṛtya*—dancing; *ye*—that; *kariyā*—after performing; *viśrāma karilā*—rested; *prabhu*—Śrī Caitanya Mahāprabhu; *samaya bujhiyā*—understanding the time.

TRANSLATION

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

TEXT 143

আচার্য-গোসাঞির পুত্র শ্রীগোপাল-নাম।
নৃত্য করিতে তাঁরে আজ্ঞা দিল গৌরধাম॥ ১৪৩॥

ācārya-gosāñira putra śrī-gopāla-nāma
nṛtya karite tāṅre ājñā dila gauradhāma

SYNONYMS

ācārya-gosāñira—of Śrī Advaita Ācārya; *putra*—son; *śrī-gopāla-nāma*—named Śrī Gopāla; *nṛtya karite*—to dance; *tāṅre*—unto him; *ājñā*—order; *dila*—gave; *gauradhāma*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

TEXT 144

প্রেমাবেশে নৃত্য করি' হইলা মূর্চ্ছিতে।
অচেতন হঞা তেঁহ পড়িলা ভূমিতে॥ ১৪৪॥

premāveśe nṛtya kari' ha-ilā mūrcchite
acetana hañā teṅha paḍilā bhūmite

SYNONYMS

prema-āveśe—in ecstatic love; *nṛtya kari'*—dancing; *ha-ilā mūrcchite*—fainted; *acetana hañā*—being unconscious; *teṅha*—he; *paḍilā*—fell; *bhūmite*—on the ground.

TRANSLATION

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

TEXT 145

আস্তে-ব্যস্তে আচার্য তাঁরে কৈল কোলে।
শ্বাস-রহিত দেখি' আচার্য হৈলা বিকলে॥ ১৪৫॥

āste-vyaste ācārya tāṅre kaila kole
śvāsa-rahita dekhi' ācārya hailā vikale

SYNONYMS

āste-vyaste—with great haste; *ācārya*—Advaita Ācārya; *tāṅre*—him; *kaila*—took; *kole*—on His lap; *śvāsa-rahita*—without breathing; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *hailā*—became; *vikale*—agitated.

TRANSLATION

When Śrī Gopāla fainted, Advaita Ācārya hastily took him upon His lap. Seeing that he was not breathing, He became very agitated.

TEXT 146

নৃসিংহের মন্ত্র পড়ি' মারে জল-ছাঁটি।
হুঙ্কারের শব্দে ব্রহ্মাণ্ড যায় ফাটি'॥ ১৪৬॥

nṛsiṁhera mantra paḍi' māre jala-chāṅṭi
huṅkārera śabde brahmāṇḍa yāya phāṭi'

SYNONYMS

nṛsiṁhera mantra—prayers to Nṛsiṁhadeva; *paḍi'*—chanting; *māre*—throws; *jala-chāṅṭi*—sprinkling of water; *huṅkārera śabde*—by the sound of roaring; *brahmāṇḍa*—the whole universe; *yāya*—becomes; *phāṭi'*—cracking.

TRANSLATION

Advaita Ācārya and others began to chant the holy name of Lord Nṛsiṁha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

TEXT 147

অনেক করিল, তবু না হয় চেতন।
আচার্য কান্দেন, কান্দে সব ভক্তগণ॥ ১৪৭॥

aneka karila, tabu nā haya cetana
ācārya kāndena, kānde saba bhakta-gaṇa

SYNONYMS

aneka karila—much endeavor was done; *tabu*—still; *nā haya*—there was not; *cetana*—consciousness; *ācārya kāndena*—Advaita Ācārya began to cry; *kānde*—cried; *saba bhakta-gaṇa*—all the other devotees.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Ācārya and the other devotees began to cry.

TEXT 148

তবে মহাপ্রভু তাঁর বুকে হস্ত দিল।
'উঠহ গোপাল' বলি' উচ্চৈঃস্বরে কহিল॥ ১৪৮॥

tabe mahāprabhu tāṅra buke hasta dila
'uṭhaha gopāla' bali' uccaiḥsvare kahila

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra buke*—on his chest; *hasta*—hand; *dila*—placed; *uṭhaha gopāla*—stand up, Gopāla; *bali'*—saying; *uccaiḥ-svare*—very loudly; *kahila*—said.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, "Gopāla, stand up."

TEXT 149

শুনিতেই গোপালের হইল চেতন।
'হরি' বলি' নৃত্য করে সর্বভক্তগণ॥ ১৪৯॥

śunitei gopālera ha-ila cetana
'hari' bali' nṛtya kare sarva-bhakta-gaṇa

SYNONYMS

śunitei—upon hearing; *gopālera*—of Śrī Gopāla; *ha-ila*—there was; *cetana*—consciousness; *hari bali'*—chanting the holy name of Hari; *nṛtya kare*—danced; *sarva-bhakta-gaṇa*—all the devotees.

TRANSLATION

As soon as Gopāla heard the voice of Śrī Caitanya Mahāprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

TEXT 150

এই লীলা বর্ণিয়াছেন দাস বৃন্দাবন।
অতএব সংক্ষেপ করি' করিলুঁ বর্ণন॥ ১৫০॥

ei līlā varṇiyāchena dāsa vṛndāvana
ataeva saṅkṣepa kari' kariluṅ varṇana

SYNONYMS

ei līlā—this pastime; *varṇiyāchena*—has described; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *ataeva*—therefore; *saṅkṣepa*—briefly; *kari'*—doing; *kariluṅ varṇana*—I have described.

TRANSLATION

This incident has been described in detail by Vṛndāvana dāsa Ṭhākura. Therefore I have described it only in brief.

PURPORT

This is a matter of etiquette. If a previous *ācārya* has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous *ācārya*. Unless there is some definite improvement, one should not repeat.

TEXT 151

তবে মহাপ্রভু ক্ষণেক বিশ্রাম করিয়া।
স্নান করিবারে গেলা ভক্তগণ লঞা ॥ ১৫১ ॥

tabe mahāprabhu kṣaṇeka viśrāma kariyā
snāna karibāre gelā bhakta-gaṇa lañā

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaṇeka*—for some time; *viśrāma kariyā*—taking rest; *snāna karibāre*—for bathing; *gelā*—went; *bhakta-gaṇa lañā*—taking all the devotees.

TRANSLATION

After taking rest, Śrī Caitanya Mahāprabhu and all the devotees departed to take their baths.

TEXT 152

তীরে উঠি' পরেন প্রভু শুষ্ক বসন।
নৃসিংহ-দেবে নমস্করি' গেলা উপবন ॥ ১৫২ ॥

tīre uṭhi' parena prabhu śuṣka vasana
nṛsiṁha-deve namaskari' gelā upavana

SYNONYMS

tīre uṭhi'—getting on the bank; *parena*—puts on; *prabhu*—Śrī Caitanya Mahāprabhu; *śuṣka vasana*—dry garments; *nṛsiṁha-deve*—unto Lord Nṛsiṁhadeva; *namaskari'*—offering obeisances; *gelā upavana*—entered a garden.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nṛsiṁhadeva, whose temple was nearby, the Lord entered a garden.

TEXT 153

উদ্যানে বসিলা প্রভু ভক্তগণ লঞা।
তবে বাণীনাথ আইলা মহাপ্রসাদ লঞা ॥ ১৫৩ ॥

udyāne vasilā prabhu bhakta-gaṇa lañā
tabe vāṇīnātha āilā mahā-prasāda lañā

SYNONYMS

udyāne—in the garden; *vasilā*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with the devotees; *tabe*—at that time; *vāṇīnātha*—Vāṇīnātha Rāya; *āilā*—came; *mahā-prasāda lañā*—bringing all kinds of *mahā-prasāda*.

TRANSLATION

In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇīnātha Rāya then came and brought all kinds of mahā-prasāda.

TEXTS 154-155

কাশীমিশ্র, তুলসী-পড়িছা—দুই জন।
পঞ্চশত লোক যত করয়ে ভোজন॥ ১৫৪॥
তত অন্ন-পিঠা-পানা সব পাঠাইল।
দেখি' মহাপ্রভুর মনে সন্তোষ হইল॥ ১৫৫॥

kāśī-miśra, tulasī-paḍichā——dui jana
pañca-śata loka yata karaye bhojana

tata anna-piṭhā-pānā saba pāṭhāila
dekhi' mahāprabhura mane santoṣa ha-ila

SYNONYMS

kāśī-miśra—Kāśī Miśra; *tulasī-paḍichā*—Tulasī, the superintendent of the temple; *dui jana*—two persons; *pañca-śata loka*—five hundred men; *yata*—as much; *karaye bhojana*—eat; *tata*—so; *anna-piṭhā-pānā*—rice, cakes and sweet rice; *saba*—all; *pāṭhāila*—sent; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa*—satisfaction; *ha-ila*—there was.

TRANSLATION

Both Kāśī Miśra and Tulasī, the superintendent of the temple, brought as much prasāda as five hundred men could eat. Seeing the large quantity of prasāda, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very satisfied.

TEXT 156

পুরী-গোসাঞি, মহাপ্রভু, ভারতী ব্রহ্মানন্দ।
অদ্বৈত-আচার্য, আর প্রভু-নিত্যানন্দ॥ ১৫৬॥

purī-gosāñi, mahāprabhu, bhāratī brahmānanda
advaita-ācārya, āra prabhu-nityānanda

SYNONYMS

purī-gosāñi—Paramānanda Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhāratī brahmānanda*—Brahmānanda Bhāratī; *advaita-ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Nityānanda Prabhu.

TRANSLATION

Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

TEXT 157

আচার্যরত্ন, আচার্যনিধি, শ্রীবাস, গদাধর ।
শঙ্কর, নন্দনাচার্য, আর রাঘব, বক্রেশ্বর ॥ ১৫৭ ॥

ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara
śaṅkara, nandanācārya, āra rāghava, vakreśvara

SYNONYMS

ācāryaratna—Candraśekhara; *ācāryanidhi*—Ācāryanidhi; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara*—Gadādhara Paṇḍita; *śaṅkara*—Śaṅkara; *nandana-ācārya*—Nandanācārya; *āra*—and; *rāghava*—Rāghava Paṇḍita; *vakreśvara*—Vakreśvara.

TRANSLATION

Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Śaṅkara, Nandanācārya, Rāghava Paṇḍita and Vakreśvara were also present.

TEXT 158

প্রভু-আজ্ঞা পাঞা বৈসে আপনে সার্বভৌম ।
পিণ্ডার উপরে প্রভু বৈসে লঞা ভক্তগণ ॥ ১৫৮ ॥

prabhu-ājñā pāñā vaise āpane sārvabhauma
piṇḍāra upare prabhu vaise lañā bhakta-gaṇa

SYNONYMS

prabhu-ājñā—the order of the Lord; *pāñā*—getting; *vaise*—sits down; *āpane*—personally; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *piṇḍāra upare*—on raised

platforms; *prabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *lañā*—along with; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Receiving the permission of the Lord, Sārvabhauma Bhaṭṭācārya sat down. Śrī Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

TEXT 159

তার তলে, তার তলে করি' অনুক্রম।
উদ্যান ভরি' বৈসে ভক্ত করিতে ভোজন ॥ ১৫৯ ॥

tāra tale, tāra tale kari' anukrama
udyāna bhari' vaise bhakta karite bhojana

SYNONYMS

tāra tale—below them; *tāra tale*—below them; *kari'*—in this way; *anukrama*—consecutively; *udyāna bhari'*—filling the entire garden; *vaise*—sit; *bhakta*—all the devotees; *karite bhojana*—to take lunch.

TRANSLATION

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

TEXT 160

'হরিদাস' বলি' প্রভু ডাকে ঘনে ঘন।
দূরে রহি' হরিদাস করে নিবেদন ॥ ১৬০ ॥

'haridāsa' bali' prabhu ḍāke ghane ghana
dūre rahi' haridāsa kare nivedana

SYNONYMS

haridāsa bali'—calling Haridāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍāke*—calls; *ghane ghana*—repeatedly; *dūre rahi'*—standing at a distance; *haridāsa*—Ṭhākura Haridāsa; *kare nivedana*—submitted.

TRANSLATION

Śrī Caitanya Mahāprabhu was repeatedly calling, "Haridāsa, Haridāsa," and at that time Haridāsa, standing at a distance, spoke as follows.

TEXT 161

ভক্ত-সঙ্গে প্রভু করুন প্রসাদ অঙ্গীকার।
এ-সঙ্গে বসিতে যোগ্য নহি মুঞি ছার ॥ ১৬১ ॥

bhakta-saṅge prabhu karuna prasāda aṅgīkāra
e-saṅge vasite yogya nahi muñi chāra

SYNONYMS

bhakta-saṅge prabhu—let Śrī Caitanya Mahāprabhu sit down with the devotees; *karuna*—let Him do; *prasāda*—of remnants of food; *aṅgīkāra*—accepting; *e-saṅge*—with this batch; *vasite*—to sit down; *yogya*—befitting; *nahi*—am not; *muñi*—I; *chāra*—most abominable.

TRANSLATION

Haridāsa Ṭhākura said, "Let Lord Śrī Caitanya Mahāprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

TEXT 162

পাছে মোরে প্রসাদ গোবিন্দ দিবে বহির্দ্বারে।
মন জানি' প্রভু পুনঃ না বলিল তাঁরে ॥ ১৬২ ॥

pāche more prasāda govinda dibe bahirdvāre
mana jāni' prabhu punaḥ nā balila tāṅre

SYNONYMS

pāche—at last; *more*—unto me; *prasāda*—remnants of food; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *dibe*—will deliver; *bahirdvāre*—outside the door; *mana jāni'*—understanding the mind; *prabhu*—Śrī Caitanya Mahāprabhu; *punaḥ*—again; *nā*—not; *balila*—called; *tāṅre*—him.

TRANSLATION

"Govinda will give me prasāda later, outside the door." Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.

TEXTS 163-164

স্বরূপ-গোসাঞি, জগদানন্দ, দামোদর।
কাশীশ্বর, গোপীনাথ, বাণীনাথ, শঙ্কর ॥ ১৬৩ ॥

পরিবেশন করে তাহাঁ এই সাতজন।
মধ্যে মধ্যে হরিধ্বনি করে ভক্তগণ ॥ ১৬৪ ॥

svarūpa-gosāñi, jagadānanda, dāmodara
kāśīśvara, gopīnātha, vāṇīnātha, śaṅkara

pariveśana kare tāhāṅ ei sāta-jana
madhye madhye hari-dhvani kare bhakta-gaṇa

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara Paṇḍita; *kāśīśvara*—Kāśīśvara; *gopīnātha, vāṇīnātha, śaṅkara*—Gopīnātha, Vāṇīnātha and Śaṅkara; *pariveśana kare*—distribute; *tāhāṅ*—there; *ei*—these; *sāta-jana*—seven persons; *madhye madhye*—at intervals; *hari-dhvani*—resounding of the holy name of Hari; *kare*—do; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīśvara, Gopīnātha, Vāṇīnātha and Śaṅkara distributed prasāda, and the devotees chanted the holy names at intervals.

TEXT 165

পুলিন-ভোজন কৃষ্ণ পূর্বে যৈছে কৈল।
সেই লীলা মহাপ্রভুর মনে স্মৃতি হৈল ॥ ১৬৫ ॥

pulina-bhojana kṛṣṇa pūrve yaiche kaila
sei līlā mahāprabhura mane smṛti haila

SYNONYMS

pulina—in the forest; *bhojana*—eating; *kṛṣṇa*—Lord Kṛṣṇa; *pūrve*—formerly; *yaiche*—as; *kaila*—performed; *sei līlā*—the same pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *smṛti haila*—there was remembrance.

TRANSLATION

Lord Śrī Kṛṣṇa had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Caitanya Mahāprabhu.

TEXT 166

যদ্যপি প্রেমাবেশে প্রভু হৈলা অস্থির।
সময় বুঝিয়া প্রভু হৈলা কিছু ধীর ॥ ১৬৬ ॥

yadyapi premāveśe prabhu hailā asthira
samaya bujhiyā prabhu hailā kichu dhīra

SYNONYMS

yadyapi—although; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *asthira*—agitated; *samaya bujhiyā*—understanding the time and circumstances; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *kichu*—somewhat; *dhīra*—patient.

TRANSLATION

Just by remembering the pastimes of Lord Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was agitated by ecstatic love. However, considering the time and circumstance, He remained somewhat patient.

TEXT 167

প্রভু কহে,—মোরে দেহ' লাফ্‌রা-ব্যঞ্জনে।
পিঠা-পানা, অমৃত-গুটিকা দেহ' ভক্তগণে ॥ ১৬৭ ॥

prabhu kahe, ——more deha' lāphrā-vyañjane
piṭhā-pānā, amṛta-guṭikā deha' bhakta-gaṇe

SYNONYMS

prabhu kahe—the Lord said; *more*—unto Me; *deha'*—give; *lāphrā-vyañjane*—ordinary vegetable; *piṭhā-pānā*—cakes and sweet rice; *amṛta-guṭikā*—and the preparation named *amṛta-guṭikā; deha'*—deliver; *bhakta-gaṇe*—to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You can give me the ordinary vegetable known as lāphrā-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-guṭikā."

PURPORT

This *lāphrā-vyañjana* is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. *Amṛta-guṭikā* is a

preparation of thick *purī* mixed with condensed milk. It is also known as *amṛta-rasāvalī*.

TEXT 168

সর্বজ্ঞ প্রভু জানেন যাঁরে যেই ভায়।
তাঁরে তাঁরে সেই দেওয়ায় স্বরূপ-দ্বারায়॥ ১৬৮॥

sarvajña prabhu jānena yāṅre yei bhāya
tāṅre tāṅre sei deoyāya svarūpa-dvārāya

SYNONYMS

sarva-jña prabhu—the omniscient Lord Śrī Caitanya Mahāprabhu; *jānena*—knows; *yāṅre*—to whom; *yei*—whatever; *bhāya*—appeals; *tāṅre tāṅre*—unto each person; *sei*—that; *deoyāya*—orders to administer; *svarūpa-dvārāya*—by Svarūpa Dāmodara.

TRANSLATION

Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew what type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction.

TEXT 169

জগদানন্দ বেড়ায় পরিবেশন করিতে।
প্রভুর পাতে ভাল-দ্রব্য দেন আচম্বিতে॥ ১৬৯॥

jagadānanda beḍāya pariveśana karite
prabhura pāte bhāla-dravya dena ācambite

SYNONYMS

jagadānanda—Jagadānanda; *beḍāya*—walks; *pariveśana*—distribution of *prasāda; karite*—to do; *prabhura pāte*—on the plate of Śrī Caitanya Mahāprabhu; *bhāla-dravya*—the first-class preparations; *dena*—puts; *ācambite*—suddenly.

TRANSLATION

Jagadānanda went to distribute prasāda, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu.

TEXT 170

যদ্যপি দিলে প্রভু তাঁরে করেন রোষ।
বলে-ছলে তবু দেন, দিলে সে সন্তোষ॥ ১৭০॥

yadyapi dile prabhu tāṅre karena roṣa
bale-chale tabu dena, dile se santoṣa

SYNONYMS

yadyapi—although; *dile*—by such deliverance; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *karena*—does; *roṣa*—anger; *bale-chale*—somehow or other (sometimes by tricks, sometimes by force); *tabu*—still; *dena*—delivers; *dile*—when he delivers; *se santoṣa*—Śrī Caitanya Mahāprabhu was very pleased.

TRANSLATION

When such nice prasāda was put on the plate of Śrī Caitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

TEXT 171

পুনরপি সেই দ্রব্য করে নিরীক্ষণ।
তাঁর ভয়ে প্রভু কিছু করেন ভক্ষণ॥ ১৭১॥

punarapi sei dravya kare nirīkṣaṇa
tāṅra bhaye prabhu kichu karena bhakṣaṇa

SYNONYMS

punarapi—again; *sei dravya*—that very thing; *kare nirīkṣaṇa*—sees carefully; *tāṅra bhaye*—out of fear of Jagadānanda; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—something; *karena*—does; *bhakṣaṇa*—eating.

TRANSLATION

When the food was thus delivered, Śrī Caitanya Mahāprabhu looked at it for some time. Being afraid of Jagadānanda, He finally ate something.

TEXT 172

না খাইলে জগদানন্দ করিবে উপবাস।
তাঁর আগে কিছু খা'ন—মনে ঐ ত্রাস॥ ১৭২॥

nā khāile jagadānanda karibe upavāsa
tāṅra āge kichu khā'na——mane ai trāsa

SYNONYMS

nā khāile—if He did not eat; *jagadānanda*—Jagadānanda; *karibe*—will observe; *upavāsa*—fasting; *tāṅra āge*—before him; *kichu khā'na*—eats something; *mane*—within the mind; *ai*—that; *trāsa*—fear.

TRANSLATION

The Lord knew that if He did not eat the food offered by Jagadānanda, Jagadānanda would certainly fast. Being afraid of this, Lord Śrī Caitanya Mahāprabhu ate some of the prasāda he offered.

TEXT 173

স্বরূপ-গোসাঞি ভাল মিষ্টপ্রসাদ লঞা।
প্রভুকে নিবেদন করে আগে দাণ্ডাঞা॥ ১৭৩॥

svarūpa-gosāñi bhāla miṣṭa-prasāda lañā
prabhuke nivedana kare āge dāṇḍāñā

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara; *bhāla*—first-class; *miṣṭa-prasāda*—sweetmeats; *lañā*—taking; *prabhuke*—unto Lord Caitanya Mahāprabhu; *nivedana kare*—offered; *āge*—in front of Him; *dāṇḍāñā*—standing.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then brought some excellent sweetmeats, and, standing before the Lord, offered them to Him.

TEXT 174

এই মহাপ্রসাদ অল্প করহ আস্বাদন।
দেখ, জগন্নাথ কৈছে কর্যাছেন ভোজন॥ ১৭৪॥

ei mahā-prasāda alpa karaha āsvādana
dekha, jagannātha kaiche karyāchena bhojana

SYNONYMS

ei mahā-prasāda—this *mahā-prasāda; alpa*—a little; *karaha āsvādana*—You must taste; *dekha*—just see; *jagannātha*—Lord Jagannātha; *kaiche*—how; *karyāchena*—has done; *bhojana*—eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then said, "Just take a little of this mahā-prasāda, and see how it is that Lord Jagannātha has accepted it."

TEXT 175

এত বলি' আগে কিছু করে সমর্পণ।
তাঁর স্নেহে প্রভু কিছু করেন ভোজন ॥ ১৭৫ ॥

eta bali' āge kichu kare samarpaṇa
tāṅra snehe prabhu kichu karena bhojana

SYNONYMS

eta bali'—saying this; *āge*—in front; *kichu*—something; *kare samarpaṇa*—offers; *tāṅra*—of him; *snehe*—out of affection; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *karena bhojana*—eats.

TRANSLATION

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

TEXT 176

এই মত দুইজন করে বারবার।
বিচিত্র এই দুই ভক্তের স্নেহ-ব্যবহার ॥ ১৭৬ ॥

ei mata dui-jana kare bāra-bāra
vicitra ei dui bhaktera sneha-vyavahāra

SYNONYMS

ei mata—in this way; *dui-jana*—both persons (Svarūpa Dāmodara and Jagadānanda); *kare*—do; *bāra-bāra*—again and again; *vicitra*—uncommon; *ei*—these; *dui*—two; *bhaktera*—of devotees; *sneha-vyavahāra*—affectionate behavior.

TRANSLATION

Svarūpa Dāmodara and Jagadānanda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

TEXT 177

সার্বভৌমে প্রভু বসাঞাছেন বাম-পাশে।
দুই ভক্তের স্নেহ দেখি' সার্বভৌম হাসে॥ ১৭৭॥

sārvabhaume prabhu vasāñāchena vāma-pāśe
dui bhaktera sneha dekhi' sārvabhauma hāse

SYNONYMS

sārvabhaume—Sārvabhauma Bhaṭṭācārya; *prabhu*—the Lord; *vasāñāchena*—made to sit; *vāma-pāśe*—on His left side; *dui bhaktera*—of the two devotees; *sneha*—the affection; *dekhi'*—seeing; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hāse*—smiles.

TRANSLATION

The Lord made Sārvabhauma Bhaṭṭācārya sit on His left side, and when Sārvabhauma saw the behavior of Svarūpa Dāmodara and Jagadānanda, he smiled.

TEXT 178

সার্বভৌমে দেয়ান প্রভু প্রসাদ উত্তম।
স্নেহ করি' বারবার করান ভোজন॥ ১৭৮॥

sārvabhaume deyāna prabhu prasāda uttama
sneha kari' bāra-bāra karāna bhojana

SYNONYMS

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; *deyāna*—causes others to deliver; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—remnants of food; *uttama*—first-class; *sneha kari'*—out of affection; *bāra-bāra*—again and again; *karāna*—causes; *bhojana*—his eating.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu also wanted to offer Sārvabhauma Bhaṭṭācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

TEXT 179

গোপীনাথাচার্য উত্তম মহাপ্রসাদ আনি'।
সার্বভৌমে দিয়া কহে সুমধুর বাণী॥ ১৭৯॥

gopīnāthācārya uttama mahā-prasāda āni'
sārvabhaume diyā kahe sumadhura vāṇī

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *uttama*—first-class; *mahā-prasāda*—remnants of food; *āni'*—bringing; *sārvabhaume*—to Sārvabhauma Bhaṭṭācārya; *diyā*—delivering; *kahe*—says; *su-madhura*—very sweet; *vāṇī*—words.

TRANSLATION

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

TEXT 180

কাহাঁ ভট্টাচার্যের পূর্ব জড়-ব্যবহার।
কাহাঁ এই পরমানন্দ,—করহ বিচার॥ ১৮০॥

kāhāṅ bhaṭṭācāryera pūrva jaḍa-vyavahāra
kāhāṅ ei paramānanda,—karaha vicāra

SYNONYMS

kāhāṅ—where; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *pūrva*—previous; *jaḍa-vyavahāra*—material behavior; *kāhāṅ*—where; *ei*—this; *parama-ānanda*—transcendental bliss; *karaha vicāra*—just try to consider.

TRANSLATION

After serving Bhaṭṭācārya with first-class prasāda, Gopīnātha Ācārya said, "Just imagine what Bhaṭṭācārya's previous mundane behavior must have been! Just consider how at present he is enjoying transcendental bliss."

PURPORT

Sārvabhauma Bhaṭṭācārya was previously a *smārta-brāhmaṇa*—that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform, one cannot believe that *prasāda* is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaiṣṇava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar's jurisdiction. Most scholars are called Vedāntists. So-called followers of Vedānta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The *smārta-brāhmaṇas* also reject the fact that *mahā-prasāda* (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and

regulations of the Vedic principles on the mundane platform. Now Gopīnātha Ācārya pointed out how Sārvabhauma Bhaṭṭācārya had been converted by the causeless mercy of Śrī Caitanya Mahāprabhu. Being converted, Sārvabhauma partook of *prasāda* with the Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

TEXT 181

সার্বভৌম কহে,—আমি তার্কিক কুবুদ্ধি।
তোমার প্রসাদে মোর এ সম্পৎ-সিদ্ধি ॥ ১৮১ ॥

sārvabhauma kahe,——āmi tārkika kubuddhi
tomāra prasāde mora e sampat-siddhi

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *āmi*—I; *tārkika*—a mundane logician; *ku-buddhi*—less intelligent; *tomāra prasāde*—by your mercy; *mora*—my; e—this; *sampat*—opulence; *siddhi*—perfection.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I was simply a less intelligent logician. However, by Your grace, I have received this opulence of perfection.

TEXT 182

মহাপ্রভু বিনা কেহ নাহি দয়াময়।
কাকেরে গরুড় করে,—ঐছে কোন্ হয় ॥ ১৮২ ॥

mahāprabhu vinā keha nāhi dayāmaya
kākere garuḍa kare,——aiche kon haya

SYNONYMS

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; *vinā*—except; *keha*—anybody; *nāhi*—there is not; *dayā-maya*—so merciful; *kākere*—unto a crow; *garuḍa*—the biggest eagle; *kare*—transformed; *aiche*—such; *kon haya*—who is another.

TRANSLATION

"But for Śrī Caitanya Mahāprabhu," Sārvabhauma Bhaṭṭācārya continued, "who is so merciful? He has converted a crow into a Garuḍa. Who could be so merciful?

TEXT 183

তার্কিক-শৃগাল-সঙ্গে ভেউ-ভেউ করি।
সেই মুখে এবে সদা কহি 'কৃষ্ণ' 'হরি' ॥ ১৮৩ ॥

tārkika-śṛgāla-saṅge bheu-bheu kari
sei mukhe ebe sadā kahi 'kṛṣṇa' 'hari'

SYNONYMS

tārkika—logician; *śṛgāla*—jackals; *saṅge*—in the association of; *bheu-bheu kari*—barking; *sei mukhe*—in that very mouth; *ebe*—now; *sadā*—always; *kahi*—speak; *kṛṣṇa*—the holy name of Lord Kṛṣṇa; *hari*—Hari.

TRANSLATION

"In the association of the jackals of logic, I simply continued to bark a resounding bheu bheu. Now, from the same mouth I am chanting the holy names Kṛṣṇa and Hari.

TEXT 184

কাহাঁ বহির্মুখ তার্কিক-শিষ্যগণ-সঙ্গে।
কাহাঁ এই সঙ্গসুধা-সমুদ্র-তরঙ্গে ॥ ১৮৪ ॥

kāhāṅ bahirmukha tārkika-śiṣyagaṇa-saṅge
kāhāṅ ei saṅga-sudhā-samudra-taraṅge

SYNONYMS

kāhāṅ—whereas; *bahiḥ-mukha*—nondevotees; *tārkika*—of logic; *śiṣya-gaṇa*—disciples; *saṅge*—with; *kāhāṅ*—now; *ei*—this; *saṅga*—association; *sudhā*—of nectar; *samudra*—of the ocean; *taraṅge*—in the waves.

TRANSLATION

"Whereas I associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word *bahirmukha* refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of

Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrīla Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.30):

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Kṛṣṇa conscious, neither by themselves nor by congregational effort. Such people do not understand that the goal of life for a human being is to understand the Supreme Personality of Godhead, Viṣṇu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Kṛṣṇa consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. *Śāstra-cakṣuḥ:* one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. If one ignores such instructions, he cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, materialists take this material world as the all in all. They are therefore called *bahirmukha.*

TEXT 185

প্রভু কহে,—পূর্বে সিদ্ধ কৃষ্ণে তোমার প্রীতি।
তোমা-সঙ্গে আমা-সবার হৈল কৃষ্ণে মতি॥ ১৮৫॥

prabhu kahe,—pūrve siddha kṛṣṇe tomāra prīti
tomā-saṅge āmā-sabāra haila kṛṣṇe mati

SYNONYMS

prabhu kahe—the Lord said; *pūrve*—previously; *siddha*—perfected; *kṛṣṇe*—in Kṛṣṇa consciousness; *tomāra*—your; *prīti*—love for Kṛṣṇa; *tomā-saṅge*—by your association; *āmā-sabāra*—of all of us; *haila*—there was; *kṛṣṇe*—unto Kṛṣṇa; *mati*—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "From your previous birth you have been in Kṛṣṇa consciousness. Thus you love Kṛṣṇa so much that simply by your association we are all developing Kṛṣṇa consciousness."

TEXT 186

ভক্ত-মহিমা বাড়াইতে, ভক্তে সুখ দিতে।
মহাপ্রভু বিনা অন্য নাহি ত্রিজগতে ॥ ১৮৬ ॥

bhakta-mahimā bāḍāite, bhakte sukha dite
mahāprabhu vinā anya nāhi trijagate

SYNONYMS

bhakta-mahimā—the glories of the devotees; *bāḍāite*—to increase; *bhakte*—unto the devotees; *sukha dite*—to give pleasure; *mahāprabhu*—Śrī Caitanya Mahāprahbu; *vinā*—except; *anya*—anyone else; *nāhi*—there is no one; *trijagate*—within these three worlds.

TRANSLATION

Thus there is no one within these three worlds—save for Śrī Caitanya Mahāprabhu—who is always so willing to increase the glories of the devotees and give them satisfaction.

PURPORT

In this regard, one should consult the discussion between Kapiladeva and Devahūti on the subject matter of devotional service. This is found in *Śrīmad-Bhāgavatam,* Third Canto.

TEXT 187

তবে প্রভু প্রত্যেকে, সব ভক্তের নাম লঞা।
পিঠা-পানা দেওয়াইল প্রসাদ করিয়া ॥ ১৮৭ ॥

tabe prabhu pratyeke, saba bhaktera nāma lañā
piṭhā-pānā deoyāila prasāda kariyā

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *pratyeke*—individually; *saba bhaktera*—of all the devotees; *nāma*—the names; *lañā*—calling; *piṭhā-pānā*—cakes and sweet rice; *deoyāila*—administered; *prasāda*—remnants of food; *kariyā*—making.

TRANSLATION

Śrī Caitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

TEXT 188

অদ্বৈত-নিত্যানন্দ বসিয়াছেন এক ঠাঞি।
দুইজনে ক্রীড়া-কলহ লাগিল তথাই ॥ ১৮৮ ॥

advaita-nityānanda vasiyāchena eka ṭhāñi
dui-jane krīḍā-kalaha lāgila tathāi

SYNONYMS

advaita-nityānanda—Advaita Ācārya and Nityānanda Prabhu; *vasiyāchena*—sat; *eka ṭhāñi*—in one place; *dui-jane*—those two persons; *krīḍā-kalaha*—mock fighting; *lāgila*—began; *tathāi*—there.

TRANSLATION

Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasāda was being distributed, They both engaged in a type of mock fighting.

TEXT 189

অদ্বৈত কহে, -অবধূতের সঙ্গে এক পংক্তি।
ভোজন করিলুঁ, না জানি হবে কোন্ গতি ॥ ১৮৯ ॥

advaita kahe,—avadhūtera saṅge eka paṅkti
bhojana kariluṅ, nā jāni habe kon gati

SYNONYMS

advaita kahe—Advaita Ācārya said; *avadhūtera saṅge*—with a mendicant; *eka paṅkti*—in one line; *bhojana kariluṅ*—I am taking My food; *nā jāni*—I do not know; *habe*—will be; *kon*—what; *gati*—destination.

TRANSLATION

First Advaita Ācārya said, "I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

TEXT 190

প্রভু ত' সন্ন্যাসী, উঁহার নাহি অপচয়।
অন্ন-দোষে সন্ন্যাসীর দোষ নাহি হয়॥ ১৯০॥

prabhu ta' sannyāsī, uṅhāra nāhi apacaya
anna-doṣe sannyāsīra doṣa nāhi haya

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *ta'*—indeed; *sannyasi*—in the renounced order of life; *uṅhāra*—for Him; *nāhi*—there is not; *apacaya*—any discrepancy; *anna-doṣe*—by contamination of food; *sannyāsīra*—of a person in the renounced order; *doṣa*—fault; *nāhi*—not; *haya*—there is.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyāsī is not affected by eating food from anywhere and everywhere.

TEXT 191

"নান্নদোষেণ মস্করী"—এই শাস্ত্র-প্রমাণ।
আমি ত' গৃহস্থ-ব্রাহ্মণ, আমার দোষ-স্থান॥ ১৯১॥

"nānna-doṣeṇa maskarī"—ei śāstra-pramāṇa
āmi ta' gṛhastha-brāhmaṇa, āmāra doṣa-sthāna

SYNONYMS

na anna-doṣeṇa maskarī—a *sannyāsī* does not become affected by faulty acceptance of food; *ei*—this; *śāstra-pramāṇa*—evidence of revealed scriptures; *āmi*—I; *ta'*—indeed; *gṛhastha-brāhmaṇa*—a householder *brāhmaṇa; āmāra*—My; *doṣa*—faulty; *sthāna*—situation.

TRANSLATION

"According to śāstras, there is no discrepancy in a sannyāsī's eating at another's house. However, for a householder brāhmaṇa, this kind of eating is faulty.

TEXT 192

জন্মকুলশীলাচার না জানি যাহার।
তার সঙ্গে এক পংক্তি—বড় অনাচার ॥ ১৯২ ॥

janma-kula-śīlācāra nā jāni yāhāra
tāra saṅge eka paṅkti——baḍa anācāra

SYNONYMS

janma—birth; *kula*—family; *śīla*—character; *ācāra*—behavior; *nā*—not; *jāni*—I know; *yāhāra*—of whom; *tāra saṅge*—with him; *eka paṅkti*—in one line; *baḍa anācāra*—a great discrepancy.

TRANSLATION

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

TEXT 193

নিত্যানন্দ কহে,—তুমি অদ্বৈত-আচার্য।
'অদ্বৈত-সিদ্ধান্তে' বাধে শুদ্ধভক্তিকার্য ॥ ১৯৩ ॥

nityānanda kahe——tumi advaita-ācārya
'advaita-siddhānte' bādhe śuddha-bhakti-kārya

SYNONYMS

nityānanda kahe—Śrīla Nityānanda Prabhu said; *tumi*—You; *advaita-ācārya*—Advaita Ācārya, or a teacher of impersonal monism; *advaita-siddhānte*—in that monistic conclusion; *bādhe*—is greatly hindered; *śuddha-bhakti-kārya*—the matter of pure devotional service.

TRANSLATION

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

TEXT 194

তোমার সিদ্ধান্ত-সঙ্গ করে যেই জনে।
'এক' বস্তু বিনা সেই 'দ্বিতীয়' নাহি মানে ॥ ১৯৪ ॥

tomāra siddhānta-saṅga kare yei jane
'eka' vastu vinā sei 'dvitīya' nāhi māne

SYNONYMS

tomāra—Your; *siddhānta-saṅga*—acceptance of the conclusion; *kare*—does; *yei jane*—the person who; *eka*—one; *vastu*—substance; *vinā*—except; *sei*—such a person; *dvitīya*—a second thing; *nāhi māne*—does not accept.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called *advaita-siddhānta,* the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as *karma,* or fruitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Ācārya and Nityānanda was a mock fight to serve as a great instruction for all devotees. Śrī Nityānanda Prabhu wanted to point out that Advaita Ācārya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." (*Bhāg.* 1.2.11)

Absolute knowledge consists of Brahman, Paramātmā and Bhagavān. This conclusion is not the same as that of the monists. Śrīla Advaita Ācārya was given the title of *ācarya* because He spread the *bhakti* cult, not the philosophy of monism. The true conclusion of *advaita-siddhānta* is not the same as the philosophy of the monists. Here *advaita-siddhānta* means *advaya-jñāna,* or oneness in variety. Actually Śrīla Nityānanda Prabhu was praising Śrīla Advaita Ācārya through friendly mock fighting. He was giving the Vaiṣṇava conclusion in terms of the *Bhāgavatam's* conclusive words, *vadanti tat tattva-vidas.* This is also the conclusion of a *mantra* in the *Chāndogya Upaniṣad, ekam evādvitīyam.*

A devotee knows that there is oneness in diversity. The *mantras* of the *śāstras* do not support the monistic conclusions of the impersonalists, nor does Vaiṣṇava philosophy accept impersonalism without variety. Brahman is the greatest, He

who includes everything, and that is oneness. As Kṛṣṇa says in *Bhagavad-gīta* (7.7), *mattaḥ parataraṁ nānyat:* there is no one superior to Kṛṣṇa Himself. He is the original substance because every category emanates from Him. Thus He is simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a difference between one's personal self, between types of the same category and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monist's preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of voidism. In a mock fight with Śrī Advaita Ācārya, Śrī Nityānanda Prabhu was refuting this type of monistic philosophy. Vaiṣṇavas certainly accept Lord Śrī Kṛṣṇa as the ultimate one, and that which is without Kṛṣṇa is called *māyā,* or that which has no existence. External *māyā* is exhibited in two phases—*jiva-māyā,* the living entities, and *guṇa-māyā,* the material world. In the material world there is *prakṛti* (material nature) and *pradhāna* (the ingredients of material nature). However, when one becomes Kṛṣṇa conscious, material and spiritual variety do not exist. An advanced devotee like Prahlāda Mahārāja sees everything as one—Kṛṣṇa. As stated in *Śrīmad-Bhāgavatam: kṛṣṇa-graha-gṛhītātmā na veda jagad īdṛśam* (*Bhāg.* 7.4.37). One who is in full Kṛṣṇa consciousness does not distinguish between things material and spiritual. He takes everything to be related to Kṛṣṇa and therefore spiritual. By *advaya-jñāna-darśana,* Śrīla Advaita Ācārya has glorified pure devotional service. Śrīla Nityānanda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Śrī Advaita Prabhu.

TEXT 195

হেন তোমার সঙ্গে মোর একত্রে ভোজন।
না জানি, তোমার সঙ্গে কৈছে হয় মন ॥ ১৯৫ ॥

hena tomāra saṅge mora ekatre bhojana
nā jāni, tomāra saṅge kaiche haya mana

SYNONYMS

hena—thus; *tomāra*—Your; *saṅge*—in association; *mora*—My; *ekatre*—together; *bhojana*—eating; *nā jāni*—I do not know; *tomāra saṅge*—by Your association; *kaiche*—how; *haya mana*—My mind will turn.

TRANSLATION

Nityānanda Prabhu continued: "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

PURPORT

Saṅgāt sañjāyate kāmaḥ (Bg. 2.62). One develops his consciousness according to society and association. As Śrīla Nityānanda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by a householder devotee what the behavior of a devotee should be, Śrī Caitanya Mahāprabhu immediately replied:

asat-saṅga-tyāga,—ei vaiṣṇava-ācāra
'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra
(Cc. *Madhya* 22.87)

A Vaiṣṇava, a devotee, should simply discard intimate association with nondevotees. In his *Upadeśāmṛta,* Śrīla Rūpa Gosvāmī has described the symptoms of intimate relationships in this way:

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

The words *bhuṅkte bhojayate* indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Śrīla Nityānanda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Māyāvādīs and covert Māyāvādīs like the *sahijiyā* Vaiṣṇavas, who are materially affected.

TEXT 196

এইমত দুইজনে করে বলাবলি।
ব্যাজ-স্তুতি করে দুঁহে, যেন গালাগালি॥ ১৯৬॥

ei-mata dui-jane kare balābali
vyāja-stuti kare duṅhe, yena gālāgāli

SYNONYMS

ei-mata—in this way; *dui-jane*—two persons; *kare*—do; *balābali*—accusing and counter-accusing; *vyāja-stuti*—praise in the form of accusations; *kare*—do; *duṅhe*—both of Them; *yena*—as if; *gālāgāli*—exchanges of ill names.

TRANSLATION

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

TEXT 197

তবে প্রভু সর্ব-বৈষ্ণবের নাম লঞা।
মহাপ্রসাদ দেন মহা-অমৃত সিঞ্চিয়া॥ ১৯৭॥

tabe prabhu sarva-vaiṣṇavera nāma lañā
mahā-prasāda dena mahā-amṛta siñciyā

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-vaiṣṇavera*—of all the Vaiṣṇavas; *nāma*—names; *lañā*—calling; *mahā-prasāda*—the remnants of the food of Lord Jagannātha; *dena*—delivers; *mahā-amṛta*—transcendental nectar; *siñciyā*—sprinkling.

TRANSLATION

Thereafter, calling all the Vaiṣṇavas, Śrī Caitanya Mahāprabhu distributed mahā-prasāda as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

TEXT 198

ভোজন করি' উঠে সবে হরিধ্বনি করি'।
হরিধ্বনি উঠিল সব স্বর্গমর্ত্য ভরি'॥ ১৯৮॥

bhojana kari' uṭhe sabe hari-dhvani kari'
hari-dhvani uṭhila saba svarga-martya bhari'

SYNONYMS

bhojana kari'—after eating; *uṭhe*—stood up; *sabe*—all; *hari-dhvani*—the sound of Hari; *kari'*—making; *hari-dhvani*—the sound of Hari; *uṭhila*—rose; *saba*—all; *svarga-martya*—the upper and lower planetary systems; *bhari'*—filling.

TRANSLATION

After taking their lunch, all the Vaiṣṇavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

TEXT 199

তবে মহাপ্রভু সব নিজ-ভক্তগণে।
সবাকারে শ্রীহস্তে দিলা মাল্য-চন্দনে॥ ১৯৯॥

tabe mahāprabhu saba nija-bhakta-gaṇe
sabākāre śrī-haste dilā mālya-candane

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *nija-bhakta-gaṇe*—personal devotees; *sabākāre*—unto all of them; *śrī-haste*—with His own hand; *dilā*—delivered; *mālya-candane*—flower garlands and sandalwood pulp.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

TEXT 200

তবে পরিবেশক স্বরূপাদি সাত জন।
গৃহের ভিতরে কৈল প্রসাদ ভোজন॥ ২০০॥

tabe pariveśaka svarūpādi sāta jana
gṛhera bhitare kaila prasāda bhojana

SYNONYMS

tabe—thereafter; *pariveśaka*—the distributers of *prasāda; svarūpa-ādi*—headed by Svarūpa Dāmodara; *sāta jana*—seven men; *gṛhera bhitare*—within the room; *kaila*—did; *prasāda bhojana*—eating of *prasāda.*

TRANSLATION

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing prasāda to others then took their meals within the room.

TEXT 201

প্রভুর অবশেষ গোবিন্দ রাখিল ধরিয়া।
সেই অন্ন হরিদাসে কিছু দিল লঞা॥ ২০১॥

prabhura avaśeṣa govinda rākhila dhariyā
sei anna haridāse kichu dila lañā

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *avaśeṣa*—remnants; *govinda*—Govinda; *rākhila*—saved; *dhariyā*—keeping; *sei anna*—that *prasāda; haridāse*—unto Haridāsa Ṭhākura; *kichu*—some; *dila*—delivered; *lañā*—taking.

TRANSLATION

Govinda saved some remnants of food left by Śrī Caitanya Mahāprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridāsa Ṭhākura.

TEXT 202

ভক্তগণ গোবিন্দ-পাশ কিছু মাগি' নিল।
সেই প্রসাদান্ন গোবিন্দ আপনি পাইল॥ ২০২॥

bhakta-gaṇa govinda-pāśa kichu māgi' nila
sei prasādānna govinda āpani pāila

SYNONYMS

bhakta-gaṇa—all the other devotees; *govinda-pāśa*—from Govinda; *kichu*—a little; *māgi'*—begging; *nila*—took; *sei*—those; *prasāda-anna*—remnants of food; *govinda*—Govinda; *āpani*—personally; *pāila*—partook.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

TEXT 203

স্বতন্ত্র ঈশ্বর প্রভু করে নানা খেলা।
'ধোয়াপাখলা' নাম কৈল এই এক লীলা॥ ২০৩॥

svatantra īśvara prabhu kare nānā khelā
'dhoyā-pākhalā' nāma kaila ei eka līlā

SYNONYMS

svatantra īśvara—the independent Personality of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *nānā*—various; *khelā*—pastimes; *dhoyā-pākhalā*—washing and cleansing; *nāma*—named; *kaila*—performed; *ei*—this; *eka*—one; *līlā*—pastime.

TRANSLATION

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Guṇḍicā temple is but one of them.

TEXT 204

আর দিনে জগন্নাথের 'নেত্রোৎসব' নাম।
মহোৎসব হৈল ভক্তের প্রাণ-সমান॥ ২০৪॥

āra dine jagannāthera 'netrotsava' nāma
mahotsava haila bhaktera prāṇa-samāna

SYNONYMS

āra dine—the next day; *jagannāthera*—of Lord Jagannātha; *netra-utsava*—the festival of seeing the eyes; *nāma*—named; *mahotsava*—great festival; *haila*—performed; *bhaktera*—of the devotees; *prāṇa-samāna*—the life and soul.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

PURPORT

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātrā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as *aṅga-rāga*. The Netrotsava festival performed

gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

TEXT 205

পক্ষদিন দুঃখী লোক প্রভুর অদর্শনে।
দর্শন করিয়া লোক সুখ পাইল মনে॥ ২০৫॥

pakṣa-dina duḥkhī loka prabhura adarśane
darśana kariyā loka sukha pāila mane

SYNONYMS

pakṣa-dina—for a fortnight; *duḥkhī*—unhappy; *loka*—devotees; *prabhura*—of Lord Jagannātha; *adarśane*—without the sight; *darśana kariyā*—by seeing; *loka*—all the devotees; *sukha*—happiness; *pāila*—got; *mane*—in the mind.

TRANSLATION

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at the festival, the devotees were very happy.

TEXT 206

মহাপ্রভু সুখে লঞা সব ভক্তগণ।
জগন্নাথ-দরশনে করিলা গমন॥ ২০৬॥

mahāprabhu sukhe lañā saba bhakta-gaṇa
jagannātha-daraśane karilā gamana

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *sukhe*—in great happiness; *lañā*—taking; *saba*—all; *bhakta-gaṇa*—devotees; *jagannātha-daraśane*—for visiting Lord Jagannātha; *karilā gamana*—went.

TRANSLATION

On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

TEXT 207

আগে কাশীশ্বর যায় লোক নিবারিয়া।
পাছে গোবিন্দ যায় জল-করঙ্গ লঞা॥ ২০৭॥

āge kāśīśvara yāya loka nivāriyā
pāche govinda yāya jala-karaṅga lañā

SYNONYMS

āge—in front; *kāśīśvara*—Kāśīśvara; *yāya*—goes; *loka*—the crowd; *nivāriyā*—checking; *pāche*—at the end; *govinda*—Govinda; *yāya*—goes; *jala*—of water; *karaṅga*—a pitcher carried by saintly persons; *lañā*—taking.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to visit the temple, Kāśīśvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsīs pitchers filled with water.

PURPORT

The *karaṅga* is a kind of waterpot especially carried by Māyāvādī *sannyāsīs* and generally carried by all other *sannyāsīs*.

TEXT 208

প্রভুর আগে পুরী, ভারতী,—দুঁহার গমন।
স্বরূপ, অদ্বৈত,—দুঁহের পার্শ্বে দুইজন॥ ২০৮॥

prabhura āge purī, bhāratī,——duṅhāra gamana
svarūpa, advaita,——duṅhera pārśve dui-jana

SYNONYMS

prabhura āge—in front of Lord Śrī Caitanya Mahāprabhu; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *duṅhāra gamana*—first they went; *svarūpa*—Svarūpa Dāmodara; *advaita*—Advaita Ācārya; *duṅhera*—of both; *pārśve*—on the two sides; *dui-jana*—two persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

TEXT 209

পাছে পাছে চলি' যায় আর ভক্তগণ।
উৎকণ্ঠাতে গেলা সব জগন্নাথ-ভবন॥ ২০৯॥

pāche pāche cali' yāya āra bhakta-gaṇa
utkaṇṭhāte gelā saba jagannātha-bhavana

SYNONYMS

pāche pāche—following; *cali' yāya*—walk; *āra*—other; *bhakta-gaṇa*—devotees; *utkaṇṭhāte*—in great anxiety; *gelā*—they went; *saba*—all; *jagannātha-bhavana*—in the temple of Lord Jagannātha.

TRANSLATION

With great anxiety all the other devotees followed them into the temple of Lord Jagannātha.

TEXT 210

দর্শন-লোভেতে করি' মর্যাদা লঙ্ঘন।
ভোগ-মণ্ডপে যাঞা করে শ্রীমুখ দর্শন॥ ২১০॥

darśana-lobhete kari' maryādā laṅghana
bhoga-maṇḍape yāñā kare śrī-mukha darśana

SYNONYMS

darśana-lobhete—being very anxious to see; *kari'*—doing; *maryādā laṅghana*—transgressions of regulative principles; *bhoga-maṇḍape*—in the room for offering food; *yāñā*—going; *kare*—do; *śrī-mukha darśana*—seeing the lotus face.

TRANSLATION

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

PURPORT

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannātha. However, in this case, being very anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

TEXT 211

তৃষার্ত প্রভুর নেত্র - ভ্রমর-যুগল।
গাঢ় তৃষ্ণায় পিয়ে কৃষ্ণের বদন-কমল॥ ২১১॥

tṛṣārta prabhura netra——bhramara-yugala
gāḍha tṛṣṇāya piye kṛṣṇera vadana-kamala

SYNONYMS

tṛṣā-ārta—thirsty; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *netra*—eyes; *bhramara-yugala*—like two bumblebees; *gāḍha*—deep; *tṛṣṇāya*—in thirst; *piye*—drinks; *kṛṣṇera*—of Lord Kṛṣṇa; *vadana-kamala*—the lotuslike face.

TRANSLATION

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

TEXT 212

প্রফুল্ল-কমল জিনি' নয়ন-যুগল ।
নীলমণি-দর্পণ-কান্তি গণ্ড ঝলমল ॥ ২১২ ॥

praphulla-kamala jini' nayana-yugala
nīlamaṇi-darpaṇa-kānti gaṇḍa jhalamala

SYNONYMS

praphulla-kamala—blossoming lotus flower; *jini'*—conquering; *nayana-yugala*—two eyes; *nīlamaṇi*—sapphire; *darpaṇa*—mirror; *kānti*—luster; *gaṇḍa*—neck; *jhalamala*—bright.

TRANSLATION

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

Lord Śrī Caitanya Mahāprabhu usually saw Lord Jagannātha from a distance, standing behind the column of Garuḍa. However, upon not seeing Lord Jagannātha for fifteen days, Caitanya Mahāprabhu felt great separation from Him. In great anxiety, Caitanya Mahāprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannātha. In verse 210, this action is called *maryādā-laṅghana,* a violation of the regulative principles. This indicates that one should not come very near a superior. The Deity of the Lord and the spiritual master should be seen from a distant place. This is called *maryādā.* Otherwise, as is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Per-

sonal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

Lord Śrī Caitanya Mahāprabhu's eyes have been compared to thirsty bumblebees, and Śrī Jagannātha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Śrī Caitanya Mahāprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannātha.

TEXT 213

বান্ধুলীর ফুল জিনি' অধর সুরঙ্গ।
ঈষৎ হসিত কান্তি—অমৃত-তরঙ্গ ॥ ২১৩ ॥

bāndhulīra phula jini' adhara surańga
īṣat hasita kānti——amṛta-tarańga

SYNONYMS

bāndhulīra phula—a kind of red flower named *bāndhulī; jini'*—conquering; *adhara*—chin; *su-rańga*—buff color; *īṣat*—mild; *hasita*—smiling; *kānti*—luster; *amṛta*—nectar; *tarańga*—waves.

TRANSLATION

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

TEXT 214

শ্রীমুখ-সুন্দরকান্তি বাঢ়ে ক্ষণে ক্ষণে।
কোটিভক্ত-নেত্র-ভৃঙ্গ করে মধুপানে ॥ ২১৪ ॥

śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe
koṭi-bhakta-netra-bhṛṅga kare madhu-pāne

SYNONYMS

śrī-mukha—of His beautiful face; *sundara-kānti*—attractive luster; *bāḍhe*—increases; *kṣaṇe kṣaṇe*—at every moment; *koṭi-bhakta*—of millions of devotees; *netra-bhṛṅga*—eyes like bumblebees; *kare*—engaged; *madhu-pāne*—in drinking the honey.

TRANSLATION

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

TEXT 215

যত পিয়ে তত তৃষ্ণা বাঢ়ে নিরন্তর ।
মুখাম্বুজ ছাড়ি' নেত্র না যায় অন্তর ॥ ২১৫ ॥

yata piye tata tṛṣṇā bāḍhe nirantara
mukhāmbuja chāḍi' netra nā yāya antara

SYNONYMS

yata—as much; *piye*—they drink; *tata*—so much; *tṛṣṇā*—thirst; *bāḍhe*—increases; *nirantara*—incessantly; *mukha-ambuja*—the lotuslike face; *chāḍi'*—giving up; *netra*—the eyes; *nā*—do not; *yāya*—go; *antara*—separate.

TRANSLATION

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT

In the *Laghu-bhāgavatāmṛta* (1.5.538), Śrīla Rūpa Gosvāmī has described the beauty of the Lord in this way:

asamānordhva-mādhurya-
taraṅgāmṛta-vāridhiḥ
jaṅgama-sthāvarollāsi-
rūpo gopendra-nandanaḥ

"The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects."

Similarly, in the *Tantra-śāstra,* there is another description of the Lord's beauty:

kandarpa-koṭy-arbuda-rūpa-śobha-
nīrājya-pādābja-nakhāṁ calasya
kutrāpy adṛṣṭa-śruta-ramya-kānter
dhyānaṁ paraṁ nanda-sutasya vakṣye

"I shall relate the supreme meditation upon Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere."

One may also consult *Śrīmad-Bhāgavatam* (10.29.14) in this connection.

TEXT 216

এইমত মহাপ্রভু লঞা ভক্তগণ ।
মধ্যাহ্ন পর্যন্ত কৈল শ্রীমুখ দরশন ॥ ২১৬ ॥

ei-mata mahāprabhu lañā bhakta-gaṇa
madhyāhna paryanta kaila śrī-mukha daraśana

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇa*—His associates; *madhyāhna paryanta*—up to midday; *kaila*—performs; *śrī-mukha daraśana*—seeing the face of Lord Jagannātha.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday.

TEXT 217

স্বেদ, কম্প, অশ্রু-জল বহে সর্বক্ষণ ।
দর্শনের লোভে প্রভু করে সম্বরণ ॥ ২১৭ ॥

sveda, kampa, aśru-jala vahe sarva-kṣaṇa
darśanera lobhe prabhu kare saṁvaraṇa

SYNONYMS

sveda—perspiring; *kampa*—trembling; *aśru-jala*—tears from the eyes; *vahe*—flowed; *sarva-kṣaṇa*—always; *darśanera*—of seeing; *lobhe*—by greed; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *saṁvaraṇa*—checking.

TRANSLATION

As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. However, the Lord checked these tears so they would not disturb His seeing the face of the Lord.

TEXT 218

মধ্যে মধ্যে ভোগ লাগে, মধ্যে দরশন ।
ভোগের সময়ে প্রভু করেন কীর্তন ॥ ২১৮ ॥

madhye madhye bhoga lāge, madhye daraśana
bhogera samaye prabhu karena kīrtana

SYNONYMS

madhye madhye—at intervals; *bhoga lāge*—there were offerings of food; *madhye*—sometimes; *daraśana*—seeing; *bhogera samaye*—at the time of offering *prasāda; prabhu*—Śrī Caitanya Mahāprabhu; *karena kīrtana*—performed congregational chanting.

TRANSLATION

Their looking at the face of Lord Jagannātha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Caitanya Mahāprabhu performed His kīrtana.

TEXT 219

দর্শন-আনন্দে প্রভু সব পাসরিলা।
ভক্তগণ মধ্যাহ্ন করিতে প্রভুরে লঞা গেলা॥ ২১৯॥

darśana-ānande prabhu saba pāsarilā
bhakta-gaṇa madhyāhna karite prabhure lañā gelā

SYNONYMS

darśana-ānande—because of pleasure due to seeing the face of the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—everything; *pāsarilā*—forgot; *bhakta-gaṇa*—the devotees; *madhyāhna*—noontime lunch; *karite*—to accept; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā gelā*—took.

TRANSLATION

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Caitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

TEXT 220

প্রাতঃকালে রথযাত্রা হবেক জানিয়া।
সেবক লাগায় ভোগ দ্বিগুণ করিয়া॥ ২২০॥

prātaḥ-kāle ratha-yātrā habeka jāniyā
sevaka lāgāya bhoga dviguṇa kariyā

SYNONYMS

prātaḥ-kāle—in the morning; *ratha-yātrā*—the car festival; *habeka*—would take place; *jāniyā*—knowing; *sevaka*—the priestly servants of the Lord; *lāgāya*—offer; *bhoga*—food; *dvi-guṇa kariyā*—increasing to double.

TRANSLATION

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannātha were doubling their offerings of food.

TEXT 221

গুণ্ডিচা-মার্জন-লীলা সংক্ষেপে কহিল ।
যাহা দেখি' শুনি' পাপীর কৃষ্ণভক্তি হৈল ॥ ২২১ ॥

guṇḍicā-mārjana-līlā saṅkṣepe kahila
yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila

SYNONYMS

guṇḍicā-mārjana-līlā—the pastimes of washing the Guṇḍicā temple; *saṅkṣepe kahila*—I have described in brief; *yāhā dekhi' śuni'*—by seeing and hearing which; *pāpīra*—of sinful men; *kṛṣṇa-bhakti haila*—there was awakening of Kṛṣṇa consciousness.

TRANSLATION

I have briefly described the pastimes of the Lord in washing and cleansing the Guṇḍicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Kṛṣṇa consciousness.

TEXT 222

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২২২ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Chapter Twelve, describing the washing and cleansing of the Guṇḍicā temple.*

CHAPTER 13

The Ecstatic Dancing of the Lord at Ratha-yātrā

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. After bathing early in the morning, Śrī Caitanya Mahāprabhu saw the Deities (Jagannātha, Baladeva and Subhadrā) get aboard Their three carts. This function is called Pāṇḍu-vijaya. At that time, King Pratāparudra took a broom with a golden handle and began to cleanse the road. Lord Jagannātha took permission from the goddess of fortune and then started in the car for the Guṇḍicā temple. The road to the temple led along a broad, sandy beach, and on both sides of the road were residential quarters, houses and gardens. Along that road the servants called *gauḍas* began to pull the cars. Śrī Caitanya Mahāprabhu divided His *saṅkīrtana* party into seven divisions. With two *mṛdaṅgas* in each division, there were altogether fourteen *mṛdaṅgas*. While performing *kīrtana,* Śrī Caitanya Mahāprabhu exhibited various symptoms of transcendental ecstasy, and Jagannātha and Śrī Caitanya Mahāprabhu exchanged Their feelings very blissfully. When the cars reached the place known as Balagaṇḍi, the devotees offered the Deities simple food. At this time, in a nearby garden, Śrī Caitanya Mahāprabhu and His devotees took a brief rest from the dancing.

TEXT 1

স জীয়াৎ কৃষ্ণচৈতন্যঃ শ্রীরথাগ্রে ননর্ত যঃ।
যেনাসীজ্জগতাং চিত্রং জগন্নাথোঽপি বিস্মিতঃ॥ ১॥

sa jīyāt kṛṣṇa-caitanyaḥ
śrī-rathāgre nanarta yaḥ
yenāsīj jagatāṁ citraṁ
jagannātho 'pi vismitaḥ

SYNONYMS

saḥ—He; *jīyāt*—may live long; *kṛṣṇa-caitanyaḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-ratha-agre*—in the front of the car; *nanarta*—danced; *yaḥ*—who; *yena*—by whom; *āsīt*—there was; *jagatām*—of the whole universe;

citram—wonder; *jagannāthaḥ*—Lord Jagannātha; *api*—also; *vismitaḥ*—was astonished.

TRANSLATION

May the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya, who danced in front of the car of Śrī Jagannātha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannātha Himself became very much astonished.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

জয় শ্রোতাগণ, শুন, করি' এক মন।
রথযাত্রায় নৃত্য প্রভুর পরম মোহন ॥ ৩ ॥

jaya śrotā-gaṇa, śuna, kari' eka mana
ratha-yātrāya nṛtya prabhura parama mohana

SYNONYMS

jaya—all glories; *śrotā-gaṇa*—to the listeners; *śuna*—please hear; *kari'*—keeping yourself; *eka mana*—in one attention; *ratha-yātrāya*—in the car festival; *nṛtya*—dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *parama*—extremely; *mohana*—enchanting.

TRANSLATION

All glories to the listeners of Caitanya-caritāmṛta. Please hear the description of the dancing of Lord Caitanya Mahāprabhu at the Ratha-yātrā festival. His dancing is very enchanting. Please hear of it with great attention.

TEXT 4

আর দিন মহাপ্রভু হঞা সাবধান।
রাত্রে উঠি' গণ-সঙ্গে কৈল প্রাতঃস্নান ॥ ৪ ॥

āra dina mahāprabhu hañā sāvadhāna
rātre uṭhi' gaṇa-saṅge kaila prātaḥ-snāna

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *sāvadhāna*—very careful; *rātre uṭhi'*—getting up at night; *gaṇa-saṅge*—with His personal devotees; *kaila*—took; *prātaḥ-snāna*—bathing early in the morning.

TRANSLATION

The next day, Śrī Caitanya Mahaprabhu and His personal associates got up in the dark and attentively took their early morning baths.

TEXT 5

পাণ্ডু বিজয় দেখিবারে করিল গমন।
জগন্নাথ যাত্রা কৈল ছাড়ি' সিংহাসন ॥ ৫ ॥

pāṇḍu-vijaya dekhibāre karila gamana
jagannātha yātrā kaila chāḍi' siṁhāsana

SYNONYMS

pāṇḍu-vijaya—the ceremony named Pāṇḍu-vijaya; *dekhibāre*—for seeing; *karila*—did; *gamana*—go; *jagannātha*—Lord Jagannātha; *yātrā*—departure; *kaila*—did; *chāḍi'*—leaving; *siṁhāsana*—the throne.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāṇḍu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car.

TEXT 6

আপনি প্রতাপরুদ্র লঞা পাত্রগণ ।
মহাপ্রভুর গণে করায় বিজয়-দর্শন ॥ ৬ ॥

āpani pratāparudra lañā pātra-gaṇa
mahāprabhura gaṇe karāya vijaya-darśana

SYNONYMS

āpani—personally; *pratāparudra*—King Pratāparudra; *lañā*—taking with him; *pātra-gaṇa*—his associates; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇe*—associates; *karāya*—causes; *vijaya-darśana*—seeing the Pāṇḍu-vijaya ceremony.

TRANSLATION

King Pratāparudra in person, as well as his entourage, allowed the Pāṇḍu-vijaya ceremony to be seen by all the associates of Śrī Caitanya Mahāprabhu.

TEXT 7

অদ্বৈত, নিতাই আদি সঙ্গে ভক্তগণ ।
সুখে মহাপ্রভু দেখে ঈশ্বর-গমন ॥ ৭ ॥

advaita, nitāi ādi saṅge bhakta-gaṇa
sukhe mahāprabhu dekhe īśvara-gamana

SYNONYMS

advaita—Advaita Ācārya; *nitāi*—Lord Nityānanda Prabhu; *ādi*—headed by; *saṅge*—with; *bhakta-gaṇa*—devotees; *sukhe*—in great happiness; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *īśvara-gamana*—how the Lord is starting.

TRANSLATION

Śrī Caitanya Mahāprabhu and His prominent devotees—Advaita Ācārya, Nityānanda Prabhu and others—were very happy to observe how Lord Jagannātha began the Ratha-yātrā.

TEXT 8

বলিষ্ঠ দয়িতা'গণ—যেন মত্ত হাতী ।
জগন্নাথ বিজয় করায় করি' হাতাহাতি ॥ ৮ ॥

baliṣṭha dayitā' gaṇa——yena matta hātī
jagannātha vijaya karāya kari' hātāhāti

SYNONYMS

baliṣṭha dayitā' gaṇa—very strong *dayitās,* or carriers of Jagannātha; *yena*—as if; *matta hātī*—drunken elephants; *jagannātha*—of Lord Jagannātha; *vijaya*—departure; *karāya*—cause; *kari'*—performing; *hātāhāti*—hand to hand.

TRANSLATION

The very strongly built dayitās [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

PURPORT

The word *dayitā* refers to one who has received the mercy of the Lord. Lord Jagannātha has a number of stalwart servants known as *dayitās.* These servants do not come from very high-caste families (*brāhmaṇas, kṣatriyas* or *vaiśyas*), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as *dayitās.* These servants of Lord Jagannātha take care of the Lord from the day of the Snāna-yātrā up to the time the Lord is carried from the throne to the Ratha car. In the *Kṣetra-māhātmya* these *dayitās* are said to come from the *śabaras,* a caste that keeps and sells pigs. However, among the *dayitās* there are also many who come from the *brāhmaṇa* caste. Those *dayitās* coming from the *brāhmaṇa* families are called *dayitā-patis,* or leaders of the *dayitās.* The *dayitā-patis* offer food such as sweetmeats to Lord Jagannātha during the *anavasara,* the resting period after Snāna-yātrā. They also make the early morning offering of sweetmeats daily. It is said that during the *anavasara* Lord Jagannātha suffers from fever and that the *dayitā-patis* offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannātha was worshiped by the *śabaras* and was known as the Deity Nīla Mādhava. Later, when the Deity was established in the temple, the Lord became known as Jagannātha. Because the Deities were taken from the *śabaras,* all the *śabara* devotees were elevated to the position of *dayitās.*

TEXT 9

কতক দয়িতা করে স্কন্ধ আলম্বন।
কতক দয়িতা ধরে শ্রীপদ্ম-চরণ ॥ ৯ ॥

kataka dayitā kare skandha ālambana
kataka dayitā dhare śrī-padma-caraṇa

SYNONYMS

kataka dayitā—some of the *dayitās; kare*—do; *skandha*—of the shoulders; *ālambana*—capturing; *kataka*—some; *dayitā*—servants called *dayitās; dhare*—catch; *śrī-padma-caraṇa*—the lotus feet of the Lord.

TRANSLATION

While carrying the Deity of Lord Jagannātha, some of the dayitās took hold of the shoulders of the Lord, and some caught His lotus feet.

TEXT 10

কটিতটে বন্ধ, দৃঢ় স্থূল পট্টডোরী।
দুই দিকে দয়িতাগণ উঠায় তাহা ধরি' ॥ ১০ ॥

kaṭi-taṭe baddha, dṛḍha sthūla paṭṭa-ḍorī
dui dike dayitā-gaṇa uṭhāya tāhā dhari'

SYNONYMS

kaṭi-taṭe—on the waist; *baddha*—bound; *dṛḍha*—strong; *sthūla*—thick; *paṭṭa-ḍorī*—rope made of silk; *dui dike*—from two sides; *dayitā-gaṇa*—the *dayitās; uṭhāya*—raise; *tāhā*—that rope; *dhari'*—catching.

TRANSLATION

The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitās caught hold of this rope and raised the Deity.

TEXT 11

উচ্চ দৃঢ় তুলী সব পাতি' স্থানে স্থানে।
এক তুলী হৈতে ত্বরায় আর তুলীতে আনে ॥ ১১ ॥

ucca dṛḍha tulī saba pāti' sthāne sthāne
eka tulī haite tvarāya āra tulīte āne

SYNONYMS

ucca—puffed up; *dṛḍha*—strong; *tulī*—pads made of cotton; *saba*—all; *pāti'*—spreading; *sthāne sthāne*—from one place to another; *eka tulī*—one pad; *haite*—from; *tvarāya*—very soon; *āra*—next; *tulīte*—on the pad; *āne*—bring.

TRANSLATION

Strong, puffed-up cotton pads called tulīs were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillow-like pad to the next by the dayitās.

TEXT 12

প্রভু-পদাঘাতে তুলী হয় খণ্ড খণ্ড।
তুলা সব উড়ি' যায়, শব্দ হয় প্রচণ্ড ॥ ১২ ॥

prabhu-padāghāte tulī haya khaṇḍa khaṇḍa
tulā saba uḍi' yāya, śabda haya pracaṇḍa

SYNONYMS

prabhu-pada-āghāte—by the kicking of Lord Jagannātha; *tulī*—the pads; *haya*—become; *khaṇḍa khaṇḍa*—broken to pieces; *tulā*—cotton from inside; *saba*—all; *uḍi' yāya*—rises; *śabda*—sound; *haya*—there is; *pracaṇḍa*—very much.

TRANSLATION

While the dayitās carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy, cracking sound.

TEXT 13

বিশ্বম্ভর জগন্নাথে কে চালাইতে পারে?
আপন ইচ্ছায় চলে করিতে বিহারে ॥ ১৩ ॥

viśvambhara jagannāthe ke cālāite pāre?
āpana icchāya cale karite vihāre

SYNONYMS

viśvambhara—the maintainer of the universe; *jagannāthe*—Lord Jagannātha; *ke*—who; *cālāite*—cause to be carried; *pāre*—can; *āpana*—personal; *icchāya*—by His will; *cale*—moves; *karite*—to act; *vihāre*—in pastimes.

TRANSLATION

Lord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.

TEXT 14

মহাপ্রভু 'মণিমা' 'মণিমা' করে ধ্বনি।
নানা-বাদ্য-কোলাহলে কিছুই না শুনি ॥ ১৪ ॥

mahāprabhu 'maṇimā' 'maṇimā' kare dhvani
nānā-vādya-kolāhale kichui nā śuni

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *maṇimā*—Maṇimā; *maṇimā*—Maṇimā; *kare*—makes; *dhvani*—the sound; *nānā*—various; *vādya*—of musical instruments; *kolāhale*—by the tumultuous sound; *kichui*—anything; *nā*—not; *śuni*—can hear.

TRANSLATION

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Caitanya Mahāprabhu was chanting "Maṇimā Maṇimā," but He could not be heard.

PURPORT

The word *maṇimā* is used to address a respectable person in Orissa. Lord Jagannātha was being respectfully addressed by Śrī Caitanya in this way.

TEXT 15

তবে প্রতাপরুদ্র করে আপনে সেবন।
সুবর্ণ-মার্জনী লঞা করে পথ সম্মার্জন ॥ ১৫ ॥

tabe pratāparudra kare āpane sevana
suvarṇa-mārjanī lañā kare patha sammārjana

SYNONYMS

tabe—at this time; *pratāparudra*—King Pratāparudra; *kare*—does; *āpane*—personally; *sevana*—service; *suvarṇa*—golden; *mārjanī*—broom; *lañā*—taking; *kare*—does; *patha*—road; *sammārjana*—cleansing.

TRANSLATION

While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

TEXT 16

চন্দন-জলেতে করে পথ নিষেচনে।
তুচ্ছ সেবা করে বসি' রাজ-সিংহাসনে ॥ ১৬ ॥

candana-jalete kare patha niṣecane
tuccha sevā kare vasi' rāja-siṁhāsane

SYNONYMS

candana-jalete—with sandalwood water; *kare*—does; *patha*—road; *niṣecane*—sprinkling; *tuccha*—insignificant, menial; *sevā*—service; *kare*—performs; *vasi'*—although in possession of; *rāja-siṁhāsane*—the royal throne.

TRANSLATION

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

TEXT 17

উত্তম হঞা রাজা করে তুচ্ছ সেবন।
অতএব জগন্নাথের কৃপার ভাজন ॥ ১৭ ॥

uttama hañā rājā kare tuccha sevana
ataeva jagannāthera kṛpāra bhājana

SYNONYMS

uttama hañā—although very respectable; *rājā*—the King; *kare*—accepts; *tuccha*—menial; *sevana*—service; *ataeva*—therefore; *jagannāthera*—of Lord Jagannātha; *kṛpāra*—in the matter of mercy; *bhājana*—suitable candidate.

TRANSLATION

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he, therefore, became a suitable candidate for receiving the Lord's mercy.

TEXT 18

মহাপ্রভু সুখ পাইল সে-সেবা দেখিতে।
মহাপ্রভুর কৃপা হৈল সে-সেবা হইতে ॥ ১৮ ॥

mahāprabhu sukha pāila se-sevā dekhite
mahāprabhura kṛpā haila se-sevā ha-ite

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *sukha pāila*—felt very happy; *se-sevā*—that kind of service; *dekhite*—to see; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *haila*—there was; *se-sevā ha-ite*—because of that service.

TRANSLATION

Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

PURPORT

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
(*Bhāg.* 10.14.29)

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused to see him. However, when Śrī Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śrī Caitanya Mahāprabhu's mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal *guru* and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and *guru*. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī. (Cc. *Madhya* 19.151)

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained

by the mercy of the Lord and the *guru*. By the Lord's mercy one gets the association of a bona fide *guru*, and by the mercy of the *guru*, one gets a chance to render devotional service. Devotional service, the science of *bhakti-yoga*, carries one from this material world to the spiritual world.

TEXT 19

রথের সাজনি দেখি' লোকে চমৎকার।
নব হেমময় রথ—সুমেরু-আকার॥ ১৯॥

rathera sājani dekhi' loke camatkāra
nava hemamaya ratha—sumeru-ākāra

SYNONYMS

rathera—of the car; *sājani*—decoration; *dekhi'*—by seeing; *loke*—everyone; *camatkāra*—astonished; *nava*—new; *hema-maya*—golden; *ratha*—chariot car; *sumeru-ākāra*—as high as the mountain Sumeru.

TRANSLATION

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

PURPORT

In the year 1973 there was a gorgeous Ratha-yātrā festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper the *Guardian* published a front-page photo caption: "ISKCON Ratha-yātrā is rival to the Nelson Column in Trafalgar Square." The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Purī compared the Ratha-yātrā car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

TEXT 20

শত শত সু-চামর-দর্পণে উজ্জ্বল।
উপরে পতাকা শোভে চাঁদোয়া নির্মল॥ ২০॥

śata śata su-cāmara-darpaṇe ujjvala
upare patākā śobhe cāṅdoyā nirmala

SYNONYMS

śata śata—hundreds upon hundreds; *su-cāmara*—beautiful white whisks; *darpaṇe*—with mirrors; *ujjvala*—very bright; *upare*—on the top; *patākā*—flag; *śobhe*—looks beautiful; *cāṅdoyā*—canopy; *nirmala*—thoroughly cleansed.

TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and very beautiful flag.

TEXT 21

ঘাঘর, কিঙ্কিণী বাজে, ঘণ্টার ক্বণিত।
নানা চিত্র-পট্টবস্ত্রে রথ বিভূষিত॥ ২১॥

ghāghara, kiṅkiṇī bāje, ghaṇṭāra kvaṇita
nānā citra-paṭṭa-vastre ratha vibhūṣita

SYNONYMS

ghāghara—gongs; *kiṅkiṇī*—ankle bells; *bāje*—were sounding; *ghaṇṭāra*—of bells; *kvaṇita*—tinkling sound; *nānā*—various; *citra*—pictures; *paṭṭa-vastre*—with silken cloth; *ratha*—the car; *vibhūṣita*—decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

TEXT 22

লীলায় চড়িল ঈশ্বর রথের উপর।
আর দুই রথে চড়ে সুভদ্রা, হলধর॥ ২২॥

līlāya caḍila īśvara rathera upara
āra dui rathe caḍe subhadrā, haladhara

SYNONYMS

līlāya—for the matter of pastimes; *caḍila*—got up; *īśvara*—the Supreme Personality of Godhead; *rathera*—a car; *upara*—aboard; *āra dui*—another two; *rathe*—in the cars; *caḍe*—got up; *subhadrā*—the sister of Lord Jagannātha; *haladhara*—Balarāma.

TRANSLATION

For the pastimes of the Ratha-yātrā ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadrā, and elder brother, Balarāma, got aboard two other cars.

TEXT 23

পঞ্চদশ দিন ঈশ্বর মহালক্ষ্মী লঞা।
তাঁর সঙ্গে ক্রীড়া কৈল নিভৃতে বসিয়া॥ ২৩॥

pañca-daśa dina īśvara mahā-lakṣmī lañā
tāṅra saṅge krīḍā kaila nibhṛte vasiyā

SYNONYMS

pañca-daśa dina—fifteen days; *īśvara*—the Lord; *mahā-lakṣmī*—the supreme goddess of fortune; *lañā*—with; *tāṅra saṅge*—in her company; *krīḍā*—enjoyment; *kaila*—performed; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT

The fifteen-day period of *anavasara* is also called *nibhṛta,* in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannātha took permission from the goddess of fortune to leave.

TEXT 24

তাঁহার সম্মতি লঞা ভক্তে সুখ দিতে।
রথে চড়ি' বাহির হৈল বিহার করিতে॥ ২৪॥

tāṅhāra sammati lañā bhakte sukha dite
rathe caḍi' bāhira haila vihāra karite

SYNONYMS

tāṅhāra sammati—her permission; *lañā*—taking; *bhakte*—the devotees; *sukha dite*—to please; *rathe caḍi'*—riding on the car; *bāhira haila*—came out; *vihāra karite*—to perform pastimes.

TRANSLATION

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that as an ideal husband, Lord Jagannātha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as *svakīya* and *parakīya*. The Lord's conjugal love in the *svakīya-rasa* relates to the regulative principles observed in Dvārakā. There the Lord has many married queens, but in Vṛndāvana the conjugal love of the Lord is not with His married wives but with His girl friends, the *gopīs*. Conjugal love with the *gopīs* is called *parakīya-rasa*. Lord Jagannātha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in *svakīya-rasa,* and He goes to Vṛndāvana where He enjoys the *parakīya-rasa*. Bhaktisiddhānta Sarasvatī Ṭhākura therefore reminds us that the Lord's pleasure in *parakīya-rasa* is superior to His pleasure in *svakīya-rasa*.

In the material world, *parakīya-rasa,* or loving affairs with unmarried girl friends, is a most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the *gopīs* are therefore misunderstood by mundane scholars and word-wranglers. The *parakīya-rasa* of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The *parakīya-rasa* in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

TEXT 25

সূক্ষ্ম শ্বেতবালু পথে পুলিনের সম।
দুই দিকে টোটা, সব—যেন বৃন্দাবন ॥ ২৫ ॥

sūkṣma śveta-bālu pathe pulinera sama
dui dike ṭoṭā, saba—yena vṛndāvana

SYNONYMS

sūkṣma—fine; *śveta-bālu*—white sand; *pathe*—on the path; *pulinera sama*—just like the bank of the Yamunā; *dui dike*—on two sides; *ṭoṭā*—gardens; *saba*—all; *yena*—like; *vṛndāvana*—the holy place Vṛndāvana.

TRANSLATION

The fine, white sand spread all over the path resembled the bank of the Yamunā, and the small gardens on both sides looked just like those in Vṛndāvana.

TEXT 26

রথে চড়ি' জগন্নাথ করিলা গমন।
দুইপার্শ্বে দেখি' চলে আনন্দিত-মন॥ ২৬॥

rathe caḍi' jagannātha karilā gamana
dui-pārśve dekhi' cale ānandita-mana

SYNONYMS

rathe caḍi'—riding on the car; *jagannātha*—Lord Jagannātha; *karilā gamana*—was passing; *dui-pārśve*—on both sides; *dekhi'*—seeing; *cale*—goes; *ānandita*—full of pleasure; *mana*—mind.

TRANSLATION

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

TEXT 27

'গৌড়' সব রথ টানে করিয়া আনন্দ।
ক্ষণে শীঘ্র চলে রথ, ক্ষণে চলে মন্দ॥ ২৭॥

'gauḍa' saba ratha ṭāne kariyā ānanda
kṣaṇe śīghra cale ratha, kṣaṇe cale manda

SYNONYMS

gauḍa—the pullers of the car; *saba*—all; *ratha*—the car; *ṭāne*—pull; *kariyā*—feeling; *ānanda*—happiness; *kṣaṇe*—sometimes; *śīghra cale*—goes very fast; *ratha*—the car; *kṣaṇe*—sometimes; *cale*—goes; *manda*—very slow.

TRANSLATION

The pullers of the car were known as gauḍas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

TEXT 28

ক্ষণে স্থির হঞা রহে, টানিলেহ না চলে।
ঈশ্বর-ইচ্ছায় চলে, না চলে কারো বলে॥ ২৮॥

kṣaṇe sthira hañā rahe, ṭānileha nā cale
īśvara-icchāya cale, nā cale kāro bale

SYNONYMS

kṣaṇe—sometimes; *sthira*—still; *hañā*—becoming; *rahe*—stays; *ṭāṅileha*—in spite of being pulled; *nā cale*—does not go; *īśvara-icchāya*—by the will of the Lord; *cale*—goes; *nā cale*—does not go; *kāro*—of anyone; *bale*—by the strength.

TRANSLATION

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

TEXT 29

তবে মহাপ্রভু সব লঞা ভক্তগণ।
স্বহস্তে পরাইল সবে মাল্য-চন্দন॥ ২৯॥

tabe mahāprabhu saba lañā bhakta-gaṇa
svahaste parāila sabe mālya-candana

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *lañā*—taking; *bhakta-gaṇa*—devotees; *sva-haste*—by His own hand; *parāila*—decorated; *sabe*—everyone; *mālya-candana*—with flower garlands and pulp of sandalwood.

TRANSLATION

As the car stood still, Śrī Caitanya Mahāprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

TEXT 30

পরমানন্দ পুরী, আর ভারতী ব্রহ্মানন্দ ।
শ্রীহস্তে চন্দন পাঞা বাড়িল আনন্দ ॥ ৩০ ॥

paramānanda purī, āra bhāratī brahmānanda
śrī-haste candana pāñā bāḍila ānanda

SYNONYMS

paramānanda purī—Paramānanda Purī; *āra*—and; *bhāratī brahmānanda*—Brahmānanda Bhāratī; *śrī-haste*—by the hand of Lord Caitanya Mahāprabhu; *candana*—sandalwood pulp; *pāñā*—getting; *bāḍila*—increased; *ānanda*—transcendental bliss.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī were both personally given garlands and sandalwood pulp from the very hands of Śrī Caitanya Mahāprabhu. This increased their transcendental pleasure.

TEXT 31

অদ্বৈত-আচার্য, আর প্রভু-নিত্যানন্দ ।
শ্রীহস্ত-স্পর্শে দুঁহার হইল আনন্দ ॥ ৩১ ॥

advaita-ācārya, āra prabhu-nityānanda
śrī-hasta-sparśe duṅhāra ha-ila ānanda

SYNONYMS

advaita-ācārya—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda Prabhu; *śrī-hasta-sparśe*—by the touch of the transcendental hand of Lord Caitanya; *duṅhāra*—of both of Them; *ha-ila*—there was; *ānanda*—transcendental bliss.

TRANSLATION

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the transcendental hand of Śrī Caitanya Mahāprabhu, They were both very pleased.

TEXT 32

কীর্তনীয়াগণে দিল মাল্য-চন্দন ।
স্বরূপ, শ্রীবাস,—যাহাঁ মুখ্য দুইজন ॥ ৩২ ॥

kīrtanīyā-gaṇe dila mālya-candana
svarūpa, śrīvāsa,——yāhāṅ mukhya dui-jana

SYNONYMS

kīrtanīyā-gaṇe—unto the performers of *saṅkīrtana; dila*—gave; *mālya-candana*—garlands and sandalwood pulp; *svarūpa*—Svarūpa; *śrīvāsa*—Śrīvāsa; *yāhāṅ*—where; *mukhya*—principal; *dui-jana*—two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of saṅkīrtana. The chief two performers were Svarūpa Dāmodara and Śrīvāsa Ṭhākura.

TEXT 33

চারি সম্প্রদায়ে হৈল চব্বিশ গায়ন।
দুই দুই মার্দঙ্গিক হৈল অষ্ট জন॥ ৩৩॥

cāri sampradāye haila cabbiśa gāyana
dui dui mārdaṅgika haila aṣṭa jana

SYNONYMS

cāri sampradāye—in the four parties; *haila*—there were; *cabbiśa*—twenty-four; *gāyana*—performers of *kīrtana; dui dui*—two in each party; *mārdaṅgika*—players of *mṛdaṅga* drums; *haila*—there were; *aṣṭa jana*—eight persons.

TRANSLATION

There were altogether four parties of kīrtana performers, comprising twenty-four chanters. In each party there were also two mṛdaṅga players, making an additional eight persons.

TEXT 34

তবে মহাপ্রভু মনে বিচার করিয়া।
চারি সম্প্রদায় দিল গায়ন বাঁটিয়া॥ ৩৪॥

tabe mahāprabhu mane vicāra kariyā
cāri sampradāya dila gāyana bāṅṭiyā

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *vicāra kariyā*—considering; *cāri sampradāya*—four parties; *dila*—gave; *gāyana bāṅṭiyā*—dividing the singers.

TRANSLATION

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

TEXT 35

নিত্যানন্দ, অদ্বৈত, হরিদাস, বক্রেশ্বরে।
চারি জনে আজ্ঞা দিল নৃত্য করিবারে ॥ ৩৫ ॥

nityānanda, advaita, haridāsa, vakreśvare
cāri jane ājñā dila nṛtya karibāre

SYNONYMS

nityānanda—Lord Nityānanda; *advaita*—Advaita Ācārya; *haridāsa*—Haridāsa Ṭhākura; *vakreśvare*—Vakreśvara Paṇḍita; *cāri jane*—to these four persons; *ājñā dila*—the Lord gave an order; *nṛtya karibāre*—to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakreśvara Paṇḍita to dance in each of the four respective parties.

TEXT 36

প্রথম সম্প্রদায়ে কৈল স্বরূপ—প্রধান।
আর পঞ্চজন দিল তাঁর পালিগান ॥ ৩৬ ॥

prathama sampradāye kaila svarūpa——pradhāna
āra pañca-jana dila tāṅra pāligāna

SYNONYMS

prathama sampradāye—in the first party; *kaila*—fixed; *svarūpa*—Svarūpa Dāmodara; *pradhāna*—as the chief; *āra*—another; *pañca-jana*—five persons; *dila*—gave; *tāṅra*—his; *pāligāna*—responders.

TRANSLATION

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

TEXT 37

দামোদর, নারায়ণ, দত্ত গোবিন্দ।
রাঘব পণ্ডিত, আর শ্রীগোবিন্দানন্দ ॥ ৩৭ ॥

dāmodara, nārāyaṇa, datta govinda
rāghava paṇḍita, āra śrī-govindānanda

SYNONYMS

dāmodara—Dāmodara Paṇḍita; *nārāyaṇa*—Nārāyaṇa; *datta govinda*—Govinda Datta; *rāghava paṇḍita*—Rāghava Paṇḍita; *āra*—and; *śrī-govindānanda*—Śrī Govindānanda.

TRANSLATION

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Śrī Govindānanda.

TEXT 38

অদ্বৈতেরে নৃত্য করিবারে আজ্ঞা দিল।
শ্রীবাস—প্রধান আর সম্প্রদায় কৈল ॥ ৩৮ ॥

advaitere nṛtya karibāre ājñā dila
śrīvāsa—pradhāna āra sampradāya kaila

SYNONYMS

advaitere—unto Advaita Ācārya; *nṛtya*—dancing; *karibāre*—for performing; *ājñā*—order; *dila*—gave; *śrīvāsa*—Śrīvāsa Ṭhākura; *pradhāna*—chief; *āra*—another; *sampradāya*—group; *kaila*—formed.

TRANSLATION

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Ṭhākura as the chief man.

PURPORT

In the first group, Dāmodara Svarūpa was appointed chief singer, and the responding singers were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Govindānanda. Śrī Advaita Ācārya was appointed as a dancer. The next group was formed, and the chief singer was Śrīvāsa Ṭhākura.

TEXT 39

গঙ্গাদাস, হরিদাস, শ্রীমান্, শুভানন্দ।
শ্রীরাম পণ্ডিত, তাহাঁ নাচে নিত্যানন্দ ॥ ৩৯ ॥

gaṅgādāsa, haridāsa, śrīmān, śubhānanda
śrī-rāma paṇḍita, tāhāṅ nāce nityānanda

SYNONYMS

gaṅgādāsa—Gaṅgādāsa; *haridāsa*—Haridāsa; *śrīmān*—Śrīmān; *śubhānanda*—Śubhānanda; *śrī-rāma paṇḍita*—Śrī Rāma Paṇḍita; *tāhāṅ*—there; *nāce*—dances; *nityānanda*—Lord Nityānanda.

TRANSLATION

The five singers who responded to the singing of Śrīvāsa Ṭhākura were Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Paṇḍita. Śrī Nityānanda Prabhu was appointed as a dancer.

TEXT 40

বাসুদেব, গোপীনাথ, মুরারি যাহাঁ গায়।
মুকুন্দ—প্রধান কৈল আর সম্প্রদায়॥ ৪০॥

vāsudeva, gopīnātha, murāri yāhāṅ gāya
mukunda——pradhāna kaila āra sampradāya

SYNONYMS

vāsudeva—Vāsudeva; *gopīnātha*—Gopīnātha; *murāri*—Murāri; *yāhāṅ*—where; *gāya*—sing; *mukunda*—Mukunda; *pradhāna*—chief; *kaila*—formed; *āra*—another; *sampradāya*—group.

TRANSLATION

Another group was formed consisting of Vāsudeva, Gopīnātha, and Murāri. All these were responsive singers, and Mukunda was the chief singer.

TEXT 41

শ্রীকান্ত, বল্লভসেন আর দুই জন।
হরিদাস-ঠাকুর তাহাঁ করেন নর্তন॥ ৪১॥

śrīkānta, vallabha-sena āra dui jana
haridāsa-ṭhākura tāhāṅ karena nartana

SYNONYMS

śrīkānta, vallabha-sena—Śrīkānta and Vallabha Sena; *āra*—another; *dui jana*—two persons; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *tāhāṅ*—there; *karena*—performs; *nartana*—dancing.

TRANSLATION

Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, Haridāsa Ṭhākura [the senior] was the dancer.

PURPORT

In the third group, Mukunda was appointed the chief singer. This party was composed of Vāsudeva, Gopīnātha, Murāri, Śrīkānta and Vallabha Sena. The senior Haridāsa Ṭhākura was the dancer.

TEXT 42

গোবিন্দ-ঘোষ—প্রধান কৈল আর সম্প্রদায়।
হরিদাস, বিষ্ণুদাস, রাঘব, যাহাঁ গায়॥ ৪২॥

govinda-ghoṣa—pradhāna kaila āra sampradāya
haridāsa, viṣṇudāsa, rāghava, yāhāṅ gāya

SYNONYMS

govinda-ghoṣa—Govinda Ghosh; *pradhāna*—the chief; *kaila*—formed; *āra*—another; *sampradāya*—group; *haridāsa*—the younger Haridāsa; *viṣṇudāsa*—Viṣṇudāsa; *rāghava*—Rāghava; *yāhāṅ*—where; *gāya*—sing.

TRANSLATION

The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.

TEXT 43

মাধব, বাসুদেব-ঘোষ,—দুই সহোদর।
নৃত্য করেন তাহাঁ পণ্ডিত-বক্রেশ্বর॥ ৪৩॥

mādhava, vāsudeva-ghoṣa,—dui sahodara
nṛtya karena tāhāṅ paṇḍita-vakreśvara

SYNONYMS

mādhava—Mādhava; *vāsudeva-ghoṣa*—Vāsudeva Ghosh; *dui sahodara*—two brothers; *nṛtya karena*—dances; *tāhāṅ*—there; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita.

TRANSLATION

Two brothers named Mādhava Ghosh and Vāsudeva Ghosh also joined this group as responsive singers. Vakreśvara Paṇḍita was the dancer.

TEXT 44

কুলীন-গ্রামের এক কীর্তনীয়া-সমাজ।
তাহাঁ নৃত্য করেন রামানন্দ, সত্যরাজ ॥ ৪৪ ॥

kulīna-grāmera eka kīrtanīyā-samāja
tāhāṅ nṛtya karena rāmānanda, satyarāja

SYNONYMS

kulīna-grāmera—of the village known as Kulīna-grāma; *eka*—one; *kīrtanīyā-samāja*—*saṅkīrtana* party; *tāhāṅ*—there; *nṛtya karena*—dances; *rāmānanda*—Rāmānanda; *satyarāja*—Satyarāja Khān.

TRANSLATION

There was a saṅkīrtana party from the village known as Kulīna-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

TEXT 45

শান্তিপুরের আচার্যের এক সম্প্রদায়।
অচ্যুতানন্দ নাচে তথা, আর সব গায় ॥ ৪৫ ॥

śāntipurera ācāryera eka sampradāya
acyutānanda nāce tathā, āra saba gāya

SYNONYMS

śāntipurera—of Śāntipura; *ācāryera*—of Advaita Ācārya; *eka*—one; *sampradāya*—group; *acyutānanda*—the son of Advaita Ācārya; *nāce*—dances; *tathā*—there; *āra*—the rest; *saba*—all; *gāya*—were singing.

TRANSLATION

There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

TEXT 46

খণ্ডের সম্প্রদায় করে অন্যত্র কীর্তন।
নরহরি নাচে তাহাঁ শ্রীরঘুনন্দন ॥ ৪৬ ॥

khaṇḍera sampradāya kare anyatra kīrtana
narahari nāce tāhāṅ śrī-raghunandana

SYNONYMS

khaṇḍera—of the place named Khaṇḍa; *sampradāya*—party; *kare*—performs; *anyatra*—in a different place; *kīrtana*—chanting; *narahari*—Narahari; *nāce*—dances; *tāhāṅ*—there; *śrī-raghunandana*—Raghunandana.

TRANSLATION

Another party was formed by the people of Khaṇḍa. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

TEXT 47

জগন্নাথের আগে চারি সম্প্রদায় গায়।
দুই পাশে দুই, পাছে এক সম্প্রদায় ॥ ৪৭ ॥

jagannāthera āge cāri sampradāya gāya
dui pāśe dui, pāche eka sampradāya

SYNONYMS

jagannāthera āge—in front of the Deity Lord Jagannātha; *cāri sampradāya gāya*—four groups were chanting; *dui pāśe*—on two sides; *dui*—another two groups; *pāche*—at the rear; *eka sampradāya*—another group.

TRANSLATION

Four parties chanted and danced in front of Lord Jagannātha, and on both sides were two other parties. Another was at the rear.

TEXT 48

সাত সম্প্রদায়ে বাজে চৌদ্দ মাদল।
যার ধ্বনি শুনি' বৈষ্ণব হৈল পাগল॥ ৪৮॥

sāta sampradāye bāje caudda mādala
yāra dhvani śuni' vaiṣṇava haila pāgala

SYNONYMS

sāta sampradāye—in seven groups; *bāje*—were beating; *caudda*—fourteen; *mādala*—drums; *yāra*—of which; *dhvani*—the sound; *śuni'*—hearing; *vaiṣṇava*—all the devotees; *haila*—became; *pāgala*—mad.

TRANSLATION

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees bacame mad.

TEXT 49

বৈষ্ণবের মেঘ-ঘটায় হইল বাদল।
কীর্তনানন্দে সব বর্ষে নেত্র-জল॥ ৪৯॥

vaiṣṇavera megha-ghaṭāya ha-ila bādala
kīrtanānande saba varṣe netra-jala

SYNONYMS

vaiṣṇavera—of the devotees; *megha-ghaṭāya*—by the assembly of clouds; *ha-ila*—there was; *bādala*—rainfall; *kīrtana-ānande*—in the blissful situation of chanting; *saba*—all of them; *varṣe*—rain; *netra-jala*—tears from the eyes.

TRANSLATION

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees chanted the holy names, tears fell in great ecstasy like rainfall from their eyes.

TEXT 50

ত্রিভুবন ভরি' উঠে কীর্তনের ধ্বনি।
অন্য বাদ্যাদির ধ্বনি কিছুই না শুনি॥ ৫০॥

SYNONYMS

tri-bhuvana bhari'—filling the three worlds; *uṭhe*—arose; *kīrtanera dhvani*—vibration of *saṅkīrtana; anya*—other; *vādya-ādira*—of musical instruments; *dhvani*—the sound; *kichui*—anything; *nā*—not; *śuni*—hears.

TRANSLATION

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the saṅkīrtana.

TEXT 51

সাত ঠাঞি বুলে প্রভু 'হরি' 'হরি' বলি'।
'জয় জগন্নাথ', বলেন হস্তযুগ তুলি' ॥ ৫১ ॥

sāta ṭhāñi bule prabhu 'hari' 'hari' bali'
'jaya jagannātha', balena hasta-yuga tuli'

SYNONYMS

sāta ṭhāñi—in the seven places; *bule*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *hari hari bali'*—chanting the holy names Hari, Hari; *jaya jagannātha*—all glories to Lord Jagannātha; *balena*—says; *hasta-yuga*—His two arms; *tuli'*—raising.

TRANSLATION

Lord Caitanya Mahāprabhu wandered through all seven groups chanting the holy name, "Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannātha!"

TEXT 52

আর এক শক্তি প্রভু করিল প্রকাশ।
এককালে সাত ঠাঞি করিল বিলাস ॥ ৫২ ॥

āra eka śakti prabhu karila prakāśa
eka-kāle sāta ṭhāñi karila vilāsa

SYNONYMS

āra—another; *eka*—one; *śakti*—mystic power; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karila*—made; *prakāśa*—manifest; *eka-kāle*—simultaneously; *sāta ṭhāñi*—in seven places; *karila*—performed; *vilāsa*—pastimes.

TRANSLATION

Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

TEXT 53

সবে কহে,—প্রভু আছেন মোর সম্প্রদায়।
অন্য ঠাঞি নাহি যা'ন আমারে দয়ায়॥ ৫৩॥

sabe kahe,—prabhu āchena mora sampradāya
anya ṭhāñi nāhi yā'na āmāre dayāya

SYNONYMS

sabe kahe—everyone said; *prabhu*—Śrī Caitanya Mahāprabhu; *āchena*—is present; *mora sampradāya*—in my group; *anya ṭhāñi*—in other places; *nāhi*—does not; *yā'na*—go; *āmāre*—unto me; *dayāya*—bestows His mercy.

TRANSLATION

Everyone said, "Lord Caitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

TEXT 54

কেহ লখিতে নারে প্রভুর অচিন্ত্য-শক্তি।
অন্তরঙ্গ-ভক্ত জানে, যাঁর শুদ্ধভক্তি॥ ৫৪॥

keha lakhite nāre prabhura acintya-śakti
antaraṅga-bhakta jāne, yāṅra śuddha-bhakti

SYNONYMS

keha—anyone; *lakhite*—see; *nāre*—cannot; *prabhura*—of Śrī Caitanya Mahāprabhu; *acintya*—inconceivable; *śakti*—power; *antaraṅga*—intimate; *bhakta*—devotee; *jāne*—knows; *yāṅra*—whose; *śuddha-bhakti*—pure devotional service.

TRANSLATION

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

TEXT 55

কীর্তন দেখিয়া জগন্নাথ হরষিত।
সংকীর্তন দেখে রথ করিয়া স্থগিত॥ ৫৫॥

kīrtana dekhiyā jagannātha haraṣita
saṅkīrtana dekhe ratha kariyā sthagita

SYNONYMS

kīrtana dekhiyā—by seeing the performance of *saṅkīrtana; jagannātha*—Lord Jagannātha; *haraṣita*—very pleased; *saṅkīrtana*—performance of *saṅkīrtana; dekhe*—sees; *ratha*—the car; *kariyā sthagita*—stopping.

TRANSLATION

Lord Jagannātha was very pleased by the saṅkīrtana, and He brought His car to a standstill just to see the performance.

TEXT 56

প্রতাপরুদ্রের হৈল পরম বিস্ময়।
দেখিতে বিবশ রাজা হৈল প্রেমময়॥ ৫৬॥

pratāparudrera haila parama vismaya
dekhite vivaśa rājā haila premamaya

SYNONYMS

pratāparudrera—of King Pratāparudra; *haila*—there was; *parama*—very much; *vismaya*—astonishment; *dekhite*—to see; *vivaśa*—inactive; *rājā*—the King; *haila*—became; *prema-maya*—in ecstatic love.

TRANSLATION

King Pratāparudra also was astonished to see the saṅkīrtana. He became inactive and was converted to ecstatic love of Kṛṣṇa.

TEXT 57

কাশীমিশ্রে কহে রাজা প্রভুর মহিমা।
কাশীমিশ্র কহে,—তোমার ভাগ্যের নাহি সীমা॥৫৭॥

kāśī-miśre kahe rājā prabhura mahimā
kāśī-miśra kahe,—tomāra bhāgyera nāhi sīmā

SYNONYMS

kāśī-miśre—unto Kāśī Miśra; *kahe*—said; *rājā*—the King; *prabhura mahimā*—the glories of Śrī Caitanya Mahāprabhu; *kāśī-miśra kahe*—Kāśī Miśra said; *tomāra*—your; *bhāgyera*—of fortune; *nāhi*—there is not; *sīmā*—a limit.

TRANSLATION

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied, "O King, your fortune has no limit!"

TEXT 58

সার্বভৌম-সঙ্গে রাজা করে ঠারাঠারি।
আর কেহ নাহি জানে চৈতন্যের চুরি॥ ৫৮॥

sārvabhauma-saṅge rājā kare ṭhārāṭhāri
āra keha nāhi jāne caitanyera curi

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *rājā*—the King; *kare*—does; *ṭhārāṭhāri*—indication; *āra*—further; *keha*—anyone; *nāhi*—not; *jāne*—knows; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *curi*—tricks.

TRANSLATION

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahāprabhu.

TEXT 59

যারে তাঁর কৃপা, সেই জানিবারে পারে।
কৃপা বিনা ব্রহ্মাদিক জানিবারে নারে॥ ৫৯॥

yāre tāṅra kṛpā, sei jānibāre pāre
kṛpā vinā brahmādika jānibāre nāre

SYNONYMS

yāre—upon whom; *tāṅra*—His; *kṛpā*—mercy; *sei*—that person; *jānibāre*—to know; *pāre*—is able; *kṛpā*—mercy; *vinā*—without; *brahma-ādika*—the demigods, headed by Lord Brahmā; *jānibāre*—to know; *nāre*—are not able.

TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahmā, cannot understand.

TEXT 60

রাজার তুচ্ছ সেবা দেখি' প্রভুর তুষ্ট মন।
সেই ত' প্রসাদে পাইল 'রহস্য-দর্শন' ॥ ৬০ ॥

rājāra tuccha sevā dekhi' prabhura tuṣṭa mana
sei ta' prasāde pāila 'rahasya-darśana'

SYNONYMS

rājāra—of the King; *tuccha*—insignificant, menial; *sevā*—service; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *tuṣṭa*—satisfied; *mana*—mind; *sei*—that; *ta'*—indeed; *prasāde*—by mercy; *pāila*—got; *rahasya-darśana*—seeing of the mystery of the activities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to see the King accept the menial task of sweeping the street, and for this humility, the King received the mercy of Śrī Caitanya Mahāprabhu. He could therefore observe the mystery of Śrī Caitanya Mahāprabhu's activities.

PURPORT

The mystery of the Lord's activities is described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Lord Jagannātha was astonished to see the transcendental dancing and chanting of Śrī Caitanya Mahāprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahāprabhu then danced in such a mystical way that He pleased Lord Jagannātha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand how both of Them were enjoying each other's activities. Another mysterious exhibition was Śrī Caitanya Mahāprabhu's simultaneous presence in seven groups. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand that also.

TEXT 61

সাক্ষাতে না দেয় দেখা, পরোক্ষে ত' দয়া।
কে বুঝিতে পারে চৈতন্যচন্দ্রের মায়া ॥ ৬১ ॥

sākṣāte nā deya dekhā, parokṣe ta' dayā
ke bujhite pāre caitanya-candrera māyā

SYNONYMS

sākṣāte—directly; *nā*—not; *deya*—gives; *dekhā*—interview; *parokṣe*—indirectly; *ta'*—indeed; *dayā*—there was mercy; *ke*—who; *bujhite*—to understand; *pāre*—is able; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *māyā*—internal potency.

TRANSLATION

Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?

PURPORT

As Śrī Caitanya Mahāprabhu was playing the part of a world teacher, He did not agree to see the King because a king is a mundane person interested in money and women. Indeed, the very name "king" suggests one who is always surrounded by money and women. As a *sannyāsī*, Śrī Caitanya Mahāprabhu was afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Śrī Caitanya Mahāprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahāprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.

TEXT 62

সার্বভৌম, কাশীমিশ্র,—দুই মহাশয়।
রাজারে প্রসাদ দেখি' হইলা বিস্ময়॥ ৬২॥

sārvabhauma, kāśī-miśra,—dui mahāśaya
rājāre prasāda dekhi' ha-ilā vismaya

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kāśī-miśra*—Kāśī Miśra; *dui mahāśaya*—two great personalities; *rājāre*—unto the King; *prasāda*—mercy; *dekhi'*—seeing; *ha-ilā*—became; *vismaya*—astonished.

TRANSLATION

When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Caitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

TEXT 63

এইমত লীলা প্রভু কৈল কতক্ষণ।
আপনে গায়েন, নাচা'ন নিজ-ভক্তগণ ॥ ৬৩ ॥

ei-mata līlā prabhu kaila kata-kṣaṇa
āpane gāyena, nācā'na nija-bhakta-gaṇa

SYNONYMS

ei-mata—in this way; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *kata-kṣaṇa*—for some time; *āpane gāyena*—personally sings; *nācā'na*—made to dance; *nija-bhakta-gaṇa*—His own personal devotees.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

TEXT 64

কভু এক মূর্তি, কভু হন বহু-মূর্তি।
কার্য-অনুরূপ প্রভু প্রকাশয়ে শক্তি ॥ ৬৪ ॥

kabhu eka mūrti, kabhu hana bahu-mūrti
kārya-anurūpa prabhu prakāśaye śakti

SYNONYMS

kabhu—sometimes; *eka mūrti*—one form; *kabhu*—sometimes; *hana*—becomes; *bahu-mūrti*—many forms; *kārya-anurūpa*—according to the program of activities; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *prakāśaye*—exhibits; *śakti*—His internal potency.

TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

TEXT 65

লীলাবেশে প্রভুর নাহি নিজানুসন্ধান।
ইচ্ছা জানি 'লীলা শক্তি' করে সমাধান ॥ ৬৫ ॥

līlāveśe prabhura nāhi nijānusandhāna
icchā jāni 'līlā śakti' kare samādhāna

SYNONYMS

līlā-āveśe—in the ecstasy of transcendental pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—there was not; *nija-anusandhāna*—understanding about His personal self; *icchā jāni*—knowing His desire; *līlā śakti*—the potency known as *lilā-śakti; kare*—does; *samādhāna*—all arrangements.

TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [līlā-śakti], knowing the intentions of the Lord, made all arrangements.

PURPORT

It is stated in the *Upaniṣads:*

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will." (*Śvetāśvatara Upaniṣad* 6.8)

Śrī Caitanya Mahāprabhu exhibited His mystic power in presenting Himself simultaneously in each and every *saṅkīrtana* group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different *saṅkīrtana* groups. When Śrī Caitanya Mahāprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material

world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. This is explained in *Bhagavad-gītā:*

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

TEXT 66

পূর্বে যৈছে রাসাদি লীলা কৈল বৃন্দাবনে।
অলৌকিক লীলা গৌর কৈল ক্ষণে ক্ষণে ॥ ৬৬ ॥

pūrve yaiche rāsādi līlā kaila vṛndāvane
alaukika līlā gaura kaila kṣaṇe kṣaṇe

SYNONYMS

pūrve—formerly; *yaiche*—as; *rāsa-ādi līlā*—the *rāsa-līlā* and other pastimes; *kaila*—performed; *vṛndāvane*—at Vṛndāvana; *alaukika*—uncommon; *līlā*—pastimes; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kaila*—performed; *kṣaṇe kṣaṇe*—moment after moment.

TRANSLATION

Just as Lord Śrī Kṛṣṇa formerly performed the rāsa-līlā dance and other pastimes at Vṛndāvana, Lord Śrī Caitanya Mahāprabhu performed uncommon pastimes moment after moment.

TEXT 67

ভক্তগণ অনুভবে, নাহি জানে আন।
শ্রীভাগবত-শাস্ত্র তাহাতে প্রমাণ ॥ ৬৭ ॥

bhakta-gaṇa anubhave, nāhi jāne āna
śrī-bhāgavata-śāstra tāhāte pramāṇa

SYNONYMS

bhakta-gaṇa—all devotees; *anubhave*—could perceive; *nāhi jāne*—do not know; *āna*—others; *śrī-bhāgavata-śāstra*—the revealed scripture *Śrīmad-Bhāgavatam; tāhāte*—in that connection; *pramāṇa*—evidence.

TRANSLATION

Śrī Caitanya Mahāprabhu's dancing before the Ratha-yātrā car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Kṛṣṇa's uncommon dancing can be found in the revealed scripture Śrīmad-Bhāgavatam.

PURPORT

Lord Śrī Kṛṣṇa expanded Himself into many forms while engaged in the *rāsa-līlā* dance, and He also expanded Himself when He married 16,000 wives in Dvārakā. The same process was adopted by Śrī Caitanya Mahāprabhu when He expanded Himself into seven forms to dance in each and every group of the *saṅkīrtana* party. These expansions were appreciated by pure devotees, including King Pratāparudra. Although for reasons of external formality Śrī Caitanya Mahāprabhu refused to see King Pratāparudra because he was a king, King Pratāparudra became one of the Lord's most confidential devotees by the Lord's special mercy upon Him. The King could see Śrī Caitanya Mahāprabhu simultaneously present in all seven groups. As confirmed in *Śrīmad-Bhāgavatam*, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

TEXT 68

এইমত মহাপ্রভু করে নৃত্য-রঙ্গে।
ভাসাইল সব লোক প্রেমের তরঙ্গে ॥ ৬৮ ॥

ei-mata mahāprabhu kare nṛtya-raṅge
bhāsāila saba loka premera taraṅge

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *nṛtya-raṅge*—dancing in great pleasure; *bhāsāila*—inundated; *saba*—all; *loka*—people; *premera taraṅge*—in waves of ecstatic love.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

TEXT 69

এইমত হৈল কৃষ্ণের রথে আরোহণ।
তার আগে প্রভু নাচাইল ভক্তগণ ॥ ৬৯ ॥

ei-mata haila kṛṣṇera rathe ārohaṇa
tāra āge prabhu nācāila bhakta-gaṇa

SYNONYMS

ei-mata—in this way; *haila*—there was; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *rathe*—on the car; *ārohaṇa*—getting up; *tāra āge*—before it; *prabhu*—Śrī Caitanya Mahāprabhu; *nācāila*—caused to dance; *bhakta-gaṇa*—all devotees.

TRANSLATION

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu inspired all His devotees to dance in front of it.

TEXT 70

আগে শুন জগন্নাথের গুণ্ডিচা-গমন।
তার আগে প্রভু যৈছে করিলা নর্তন ॥ ৭০ ॥

āge śuna jagannāthera guṇḍicā-gamana
tāra āge prabhu yaiche karilā nartana

SYNONYMS

āge—ahead; *śuna*—hear; *jagannāthera*—of Lord Jagannātha; *guṇḍicā-gamana*—going to the Guṇḍicā temple; *tāra āge*—before that; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—did; *nartana*—dancing.

TRANSLATION

Now please hear about Lord Jagannātha's going to the Guṇḍicā temple while Śrī Caitanya Mahāprabhu danced before the Ratha car.

TEXT 71

এইমত কীর্তন প্রভু করিল কতক্ষণ।
আপন-উদ্যোগে নাচাইল ভক্তগণ ॥ ৭১ ॥

ei-mata kīrtana prabhu karila kata-kṣaṇa
āpana-udyoge nācāila bhakta-gaṇa

SYNONYMS

ei-mata—in this way; *kīrtana*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *karila*—performed; *kata-kṣaṇa*—for some time; *āpana*—personal; *udyoge*—by endeavor; *nācāila*—caused to dance; *bhakta-gaṇa*—all the devotees.

TRANSLATION

The Lord performed kīrtana for some time and, through His own endeavor, inspired all the devotees to dance.

TEXT 72

আপনি নাচিতে যবে প্রভুর মন হৈল।
সাত সম্প্রদায় তবে একত্র করিল ॥ ৭২ ॥

āpani nācite yabe prabhura mana haila
sāta sampradāya tabe ekatra karila

SYNONYMS

āpani—personally; *nācite*—to dance; *yabe*—when; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *sāta sampradāya*—all the seven parties; *tabe*—at that time; *ekatra karila*—combined.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

TEXT 73

শ্রীবাস, রামাই, রঘু, গোবিন্দ, মুকুন্দ।
হরিদাস, গোবিন্দানন্দ, মাধব, গোবিন্দ ॥ ৭৩ ॥

śrīvāsa, rāmāi, raghu, govinda, mukunda
haridāsa, govindānanda, mādhava, govinda

SYNONYMS

śrīvāsa—Śrīvāsa; *rāmāi*—Rāmāi; *raghu*—Raghu; *govinda*—Govinda; *mukunda*—Mukunda; *haridāsa*—Haridāsa; *govindānanda*—Govindānanda; *mādhava*—Mādhava; *govinda*—Govinda.

TRANSLATION

The Lord's devotees—including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda—all combined together.

TEXT 74

উদ্দণ্ড-নৃত্যে প্রভুর যবে হৈল মন।
স্বরূপের সঙ্গে দিল এই নব জন ॥ ৭৪ ॥

uddaṇḍa-nṛtye prabhura yabe haila mana
svarūpera saṅge dila ei nava jana

SYNONYMS

uddaṇḍa-nṛtye—in the dancing with high jumps; *prabhura*—of Śrī Caitanya Mahāprabhu; *yabe*—when; *haila mana*—it was the mind; *svarūpera*—Svarūpa Dāmodara; *saṅge*—with; *dila*—gave; *ei*—these; *nava jana*—nine persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

TEXT 75

এই দশ জন প্রভুর সঙ্গে গায়, ধায়।
আর সব সম্প্রদায় চারি দিকে গায় ॥ ৭৫ ॥

ei daśa jana prabhura saṅge gāya, dhāya
āra saba sampradāya cāri dike gāya

SYNONYMS

ei daśa jana—these ten persons; *prabhura*—Śrī Caitanya Mahāprabhu; *saṅge*—with; *gāya*—chant; *dhāya*—run; *āra*—others; *saba*—all; *sampradāya*—groups of men; *cāri dike*—all around; *gāya*—chant.

TRANSLATION

These devotees [Svarūpa Dāmodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

TEXT 76

দণ্ডবৎ করি, প্রভু যুড়ি' দুই হাত।
ঊর্ধ্বমুখে স্তুতি করে দেখি' জগন্নাথ ॥ ৭৬ ॥

daṇḍavat kari, prabhu yuḍi' dui hāta
ūrdhva-mukhe stuti kare dekhi' jagannātha

SYNONYMS

daṇḍavat kari—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *yuḍi'*—folding; *dui hāta*—two hands; *ūrdhva-mukhe*—raising the face upward; *stuti kare*—offers prayer; *dekhi'*—seeing; *jagannātha*—the Deity of Lord Jagannātha.

TRANSLATION

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

TEXT 77

নমো ব্রহ্মণ্যদেবায় গোব্রাহ্মণহিতায় চ।
জগদ্ধিতায় কৃষ্ণায় গোবিন্দায় নমো নমঃ ॥ ৭৭ ॥

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

SYNONYMS

namaḥ—all obeisances; *brahmaṇya-devāya*—to the Lord worshipable by persons in brahminical culture; *go-brāhmaṇa*—for cows and *brāhmaṇas; hitāya*—beneficial; *ca*—also; *jagat-hitāya*—to one who always is benefiting the whole world; *kṛṣṇāya*—unto Kṛṣṇa; *govindāya*—unto Govinda; *namaḥ namaḥ*—repeated obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.19.65).

TEXT 78

জয়তি জয়তি দেবো দেবকীনন্দনোঽসৌ
জয়তি জয়তি কৃষ্ণো বৃষ্ণিবংশপ্রদীপঃ।

জয়তি জয়তি মেঘশ্যামলঃ কোমলাঙ্গো
জয়তি জয়তি পৃথ্বীভারনাশো মুকুন্দঃ ॥ ৭৮ ॥

jayati jayati devo devakī-nandano 'sau
jayati jayati kṛṣṇo vṛṣṇi-vaṁśa-pradīpaḥ
jayati jayati megha-śyāmalaḥ komalāṅgo
jayati jayati pṛthvī-bhāra-nāśo mukundaḥ

SYNONYMS

jayati—all glories; *jayati*—all glories; *devaḥ*—to the Supreme Personality of Godhead; *devakī-nandanaḥ*—the son of Devakī; *asau*—He; *jayati jayati*—all glories; *kṛṣṇaḥ*—to Lord Kṛṣṇa; *vṛṣṇi-vaṁśa-pradīpaḥ*—the light of the dynasty of Vṛṣṇi; *jayati jayati*—all glories; *megha-śyāmalaḥ*—to the Surpeme Personality of Godhead, who looks like a blackish cloud; *komala-aṅgaḥ*—with a body as soft as a lotus flower; *jayati jayati*—all glories; *pṛthvī-bhāra-nāśaḥ*—to the deliverer of the whole world from its burden; *mukundaḥ*—the deliverer of liberation to everyone.

TRANSLATION

" 'All glories unto the Supreme Personality of Godhead who is known as the son of Devakī. All glories to the Supreme Personality of Godhead who is known as the light of the dynasty of Vṛṣṇi. All glories to the Supreme Personality of Godhead whose bodily luster is like that of a new cloud and whose body is as soft as a lotus flower. All glories to the Supreme Personality of Godhead who appeared on this planet to deliver the world from the burden of demons and who can offer liberation to everyone.'

PURPORT

This is a verse from the *Mukunda-mālā* (3).

TEXT 79

জয়তি জননিবাসো দেবকীজন্মবাদো
যদুবরপরিষৎ স্বৈর্দোর্ভিরস্যন্নধর্মম্ ।
স্থিরচরবৃজিনঘ্নঃ সুস্মিত-শ্রীমুখেন
ব্রজপুরবনিতানাং বর্ধয়ন্ কামদেবম্ ॥ ৭৯ ॥

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānāṁ vardhayan kāma-devam

SYNONYMS

jayati—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate reasort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *devakī-janma-vāda* means that He is *known* as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja.); *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smita*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

TRANSLATION

" 'Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.90.48).

TEXT 80

নাহং বিপ্রো ন চ নরপতির্নাপি বৈশ্যো ন শূদ্রো
নাহং বর্ণী ন চ গৃহপতির্নো বনস্থো যতির্বা।
কিন্তু প্রোদ্যন্নিখিলপরমানন্দপূর্ণামৃতাব্ধে-
র্গোপীভর্তুঃ পদকমলয়োর্দাসদাসানুদাসঃ ॥ ৮০

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

SYNONYMS

na—not; *aham*—I; *viprah*—a *brāhmaṇa; na*—not; *ca*—also; *nara-patih*—a king or *kṣatriya; na*—not; *api*—also; *vaiśyah*—belonging to the mercantile class; *na*—not; *śūdrah*—belonging to the worker class; *na*—not; *aham*—I; *varṇī*—belonging to any caste, or *brahmacārī* (A *brahmacārī* may belong to any caste. Anyone can become a *brahmacārī* or lead a life of celibacy.); *na*—not; *ca*—also; *gṛha-patih*—householder; *no*—not; *vana-sthah*—*vānaprastha,* one who, after retirement from family life, goes to the forest to learn how to be detached from family life; *yatih*—mendicant or renunciant; *vā*—either; *kintu*—but; *prodyan*—brilliant; *nikhila*—universal; *parama-ānanda*—with transcendental bliss; *pūrṇa*—complete; *amṛta-abdheh*—who is the ocean of nectar; *gopī-bhartuh*—of the Supreme Person, who is the maintainer of the *gopīs; pada-kamalayoh*—of the two lotus feet; *dāsa*—of the servant; *dāsa-anudāsah*—the servant of the servant.

TRANSLATION

" 'I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.' "

PURPORT

This verse is found in the *Padyāvalī* (74).

TEXT 81

এত পড়ি' পুনরপি করিল প্রণাম।
যোড়হাতে ভক্তগণ বন্দে ভগবান্॥ ৮১॥

eta paḍi' punarapi karila praṇāma
yoḍa-hāte bhakta-gaṇa vande bhagavān

SYNONYMS

eta paḍi'—reciting these; *punarapi*—again; *karila*—the Lord offered; *praṇāma*—obeisances; *yoḍa-hāte*—with folded hands; *bhakta-gaṇa*—all the devotees; *vande*—offer prayer; *bhagavān*—unto the Supreme Personality of Godhead.

TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

TEXT 82

উদ্দণ্ড নৃত্য প্রভু করিয়া হুঙ্কার।
চক্র-ভ্রমি ভ্রমে যৈছে অলাত-আকার॥ ৮২॥

uddaṇḍa nṛtya prabhu kariyā huṅkāra
cakra-bhrami bhrame yaiche alāta-ākāra

SYNONYMS

uddaṇḍa—jumping; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā*—making; *huṅkāra*—loud vibration; *cakra-bhrami*—making a circular movement like a wheel; *bhrame*—moves; *yaiche*—as if; *alāta-ākāra*—circle of fire.

TRANSLATION

When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called *alāta-ākāra,* or a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the *alāta-cakra.*

TEXT 83

নৃত্যে প্রভুর যাহাঁ যাঁহা পড়ে পদতল।
সসাগর-শৈল মহী করে টলমল॥ ৮৩॥

nṛtye prabhura yāhāṅ yāṅhā paḍe pada-tala
sasāgara-śaila mahī kare ṭalamala

SYNONYMS

nṛtye—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *yāhāṅ yāṅhā*—wherever; *paḍe*—steps; *pada-tala*—His foot; *sa-sāgara*—with the oceans; *śaila*—hills and mountains; *mahī*—the earth; *kare*—does; *ṭalamala*—tilting.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

TEXT 84

স্তম্ভ, স্বেদ, পুলক, অশ্রু, কম্প, বৈবর্ণ্য ।
নানা-ভাবে বিবশতা, গর্ব, হর্ষ, দৈন্য ॥ ৮৪ ॥

stambha, sveda, pulaka, aśru, kampa, vaivarṇya
nānā-bhāve vivaśatā, garva, harṣa, dainya

SYNONYMS

stambha—being stunned; *sveda*—perspiration; *pulaka*—jubilation; *aśru*—tears; *kampa*—trembling; *vaivarṇya*—change of color; *nānā-bhāve*—in various ways; *vivaśatā*—helplessness; *garva*—pride; *harṣa*—exuberation; *dainya*—humility.

TRANSLATION

When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

TEXT 85

আছাড় খাঞা পড়ে ভূমে গড়ি' যায় ।
সুবর্ণ-পর্বত যৈছে ভূমেতে লোটায় ॥ ৮৫ ॥

āchāḍa khāñā paḍe bhūme gaḍi' yāya
suvarṇa-parvata yaiche bhūmete loṭāya

SYNONYMS

āchāḍa khāñā—crashing; *paḍe*—falls; *bhūme*—on the ground; *gaḍi'*—rolling; *yāya*—goes; *suvarṇa-parvata*—a golden mountain; *yaiche*—as if; *bhūmete*—on the ground; *loṭāya*—rolls.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

TEXT 86

নিত্যানন্দপ্রভু দুই হাত প্রসারিয়া।
প্রভুরে ধরিতে চাহে আশপাশ ধাঞা ॥ ৮৬ ॥

nityānanda-prabhu dui hāta prasāriyā
prabhure dharite cāhe āśa-pāśa dhāñā

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; *dui*—two; *hāta*—hands; *prasāriyā*—stretching; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dharite*—to catch; *cāhe*—wants; *āśa-pāśa*—here and there; *dhāñā*—running.

TRANSLATION

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

TEXT 87

প্রভু-পাছে বুলে আচার্য করিয়া হুঙ্কার।
'হরিবোল' 'হরিবোল' বলে বার বার ॥ ৮৭ ॥

prabhu-pāche bule ācārya kariyā huṅkāra
'hari-bola' 'hari-bola' bale bāra bāra

SYNONYMS

prabhu-pāche—behind the Lord; *bule*—was walking; *ācārya*—Advaita Ācārya; *kariyā*—making; *huṅkāra*—a loud vibration; *hari-bola hari-bola*—chant the holy name of Hari; *bale*—says; *bāra bāra*—again and again.

TRANSLATION

Advaita Ācārya would walk behind the Lord and loudly chant "Hari bol! Hari bol!" again and again.

TEXT 88

লোক নিবারিতে হৈল তিন মণ্ডল।
প্রথম-মণ্ডলে নিত্যানন্দ মহাবল ॥ ৮৮ ॥

loka nivārite haila tina maṇḍala
prathama-maṇḍale nityānanda mahā-bala

SYNONYMS

loka—the people; *nivārite*—to check; *haila*—there were; *tina*—three; *maṇḍala*—circles; *prathama-maṇḍale*—in the first circle; *nityānanda*—Lord Nityānanda; *mahā-bala*—of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

TEXT 89

কাশীশ্বর গোবিন্দাদি যত ভক্তগণ ।
হাতাহাতি করি' হৈল দ্বিতীয় আবরণ ॥ ৮৯ ॥

kāśīśvara govindādi yata bhakta-gaṇa
hātāhāti kari' haila dvitīya āvaraṇa

SYNONYMS

kāśīśvara—Kāśīśvara; *govinda-ādi*—headed by Govinda; *yata*—all; *bhakta-gaṇa*—devotees; *hātāhāti*—linked hand to hand; *kari'*—doing; *haila*—became; *dvitīya*—a second; *āvaraṇa*—covering circle.

TRANSLATION

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

TEXT 90

বাহিরে প্রতাপরুদ্র লঞা পাত্রগণ ।
মণ্ডল হঞা করে লোক নিবারণ ॥ ৯০ ॥

bāhire pratāparudra lañā pātra-gaṇa
maṇḍala hañā kare loka nivāraṇa

SYNONYMS

bāhire—outside; *pratāparudra*—King Pratāparudra; *lañā*—taking; *pātra-gaṇa*—his own associates; *maṇḍala*—circle; *hañā*—becoming; *kare*—does; *loka*—of the crowd; *nivāraṇa*—checking.

TRANSLATION

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

TEXT 91

হরিচন্দনের স্কন্ধে হস্ত আলম্বিয়া।
প্রভুর নৃত্য দেখে রাজা আবিষ্ট হঞা॥ ৯১॥

haricandanera skandhe hasta ālambiyā
prabhura nṛtya dekhe rājā āviṣṭa hañā

SYNONYMS

haricandanera—of Haricandana; *skandhe*—on the shoulder; *hasta*—hand; *ālambiyā*—putting; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya dekhe*—sees the dancing; *rājā*—Mahārāja Pratāparudra; *āviṣṭa hañā*—in great ecstasy.

TRANSLATION

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

TEXT 92

হেনকালে শ্রীনিবাস প্রেমাবিষ্ট-মন।
রাজার আগে রহি' দেখে প্রভুর নর্তন॥ ৯২॥

hena-kāle śrīnivāsa premāviṣṭa-mana
rājāra āge rahi' dekhe prabhura nartana

SYNONYMS

hena-kāle—at this time; *śrīnivāsa*—Śrīvāsa Ṭhākura; *prema-āviṣṭa-mana*—with a greatly ecstatic mind; *rājāra āge*—in front of the King; *rahi'*—keeping himself; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *nartana*—the dancing.

TRANSLATION

While the King beheld the dancing, Śrīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.

TEXT 93

রাজার আগে হরিচন্দন দেখে শ্রীনিবাস।
হস্তে তাঁরে স্পর্শি' কহে,—হও এক-পাশ ॥ ৯৩ ॥

rājāra āge haricandana dekhe śrīnivāsa
haste tāṅre sparśi' kahe,—hao eka-pāśa

SYNONYMS

rajaṙà ̃ āge—in front of the King; *haricandana*—Haricandana; *dekhe*—sees; *śrīnivāsa*—Śrīvāsa Ṭhākura; *haste*—with his hand; *tāṅre*—him; *sparśi'*—touching; *kahe*—says; *hao*—please come; *eka-pāśa*—to one side.

TRANSLATION

Seeing Śrīvāsa Ṭhākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.

TEXT 94

নৃত্যাবেশে শ্রীনিবাস কিছুই না জানে।
বার বার ঠেলে, তেঁহো ক্রোধ হৈল মনে ॥ ৯৪ ॥

nṛtyāveśe śrīnivāsa kichui nā jāne
bāra bāra ṭhele, teṅho krodha haila mane

SYNONYMS

nṛtya-āveśe—fully absorbed in seeing the dancing of Śrī Caitanya Mahāprabhu; *śrīnivāsa*—Śrīvāsa Ṭhākura; *kichui*—anything; *nā*—does not; *jāne*—know; *bāra bāra*—again and again; *ṭhele*—when he pushes; *teṅho*—Śrīvāsa; *krodha*—angry; *haila*—became; *mane*—in the mind.

TRANSLATION

Absorbed in watching Śrī Caitanya Mahāprabhu dance, Śrīvāsa Ṭhākura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

TEXT 95

চাপড় মারিয়া তারে কৈল নিবারণ।
চাপড় খাঞা ক্রুদ্ধ হৈলা হরিচন্দন ॥ ৯৫ ॥

cāpaḍa māriyā tāre kaila nivāraṇa
cāpaḍa khāñā kruddha hailā haricandana

SYNONYMS

cāpaḍa māriyā—slapping; *tāre*—him; *kaila nivāraṇa*—stopped; *cāpaḍa khāñā*—getting the slap; *kruddha*—angry; *hailā*—became; *haricandana*—Haricandana.

TRANSLATION

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

TEXT 96

ক্রুদ্ধ হঞা তাঁরে কিছু চাহে বলিবারে।
আপনি প্রতাপরুদ্র নিবারিল তারে॥ ৯৬॥

kruddha hañā tāṅre kichu cāhe balibāre
āpani pratāparudra nivārila tāre

SYNONYMS

kruddha hañā—becoming angry; *tāṅre*—unto Śrīvāsa Ṭhākura; *kichu*—something; *cāhe*—wants; *balibāre*—to speak; *āpani*—personally; *pratāparudra*—King Pratāparudra; *nivārila*—stopped; *tāre*—unto him.

TRANSLATION

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pratāparudra Mahārāja personally stopped him.

TEXT 97

ভাগ্যবান্ তুমি – ইঁহার হস্ত-স্পর্শ পাইলা।
আমার ভাগ্যে নাহি, তুমি কৃতার্থ হৈলা॥ ৯৭॥

bhāgyavān tumi — iṅhāra hasta-sparśa pāilā
āmāra bhāgye nāhi, tumi kṛtārtha hailā

SYNONYMS

bhāgyavān tumi—you are very fortunate; *iṅhāra*—of Śrīvāsa Ṭhākura; *hasta*—of the hand; *sparśa*—touch; *pāilā*—have received; *āmāra bhāgye*—in my fortune; *nāhi*—there is no such thing; *tumi*—you; *kṛta-artha hailā*—have become graced.

TRANSLATION

King Pratāparudra said, "You are very fortunate, for you have been graced by the touch of Śrīvāsa Ṭhākura. I am not so fortunate. You should feel obliged to him."

TEXT 98

প্রভুর নৃত্য দেখি' লোকে হৈল চমৎকার।
অন্য আছুক্, জগন্নাথের আনন্দ অপার ॥ ৯৮ ॥

prabhura nṛtya dekhi' loke haila camatkāra
anya āchuk, jagannāthera ānanda apāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *dekhi'*—seeing; *loke*—everyone; *haila*—became; *camatkāra*—astonished; *anya āchuk*—let alone others; *jagannāthera*—of Lord Jagannātha; *ānanda apāra*—there was extreme happiness.

TRANSLATION

Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

TEXT 99

রথ স্থির কৈল, আগে না করে গমন।
অনিমিষ-নেত্রে করে নৃত্য দরশন ॥ ৯৯ ॥

ratha sthira kaila, āge nā kare gamana
animiṣa-netre kare nṛtya daraśana

SYNONYMS

ratha—the car; *sthira kaila*—stopped; *āge*—forward; *nā*—not; *kare*—does; *gamana*—moving; *animiṣa*—unblinking; *netre*—with eyes; *kare*—does; *nṛtya*—of the dancing; *daraśana*—seeing.

TRANSLATION

The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu.

TEXT 100

সুভদ্রা-বলরামের হৃদয়ে উল্লাস।
নৃত্য দেখি' দুই জনার শ্রীমুখেতে হাস॥ ১০০॥

subhadrā-balarāmera hṛdaye ullāsa
nṛtya dekhi' dui janāra śrī-mukhete hāsa

SYNONYMS

subhadrā—of the goddess Subhadrā; *balarāmera*—and of Balarāma; *hṛdaye*—in the hearts; *ullāsa*—ecstasy; *nṛtya*—dancing; *dekhi'*—seeing; *dui janāra*—of the two persons; *śrī-mukhete*—in the beautiful mouths; *hāsa*—smiling.

TRANSLATION

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

TEXT 101

উদ্দণ্ড নৃত্যে প্রভুর অদ্ভুত বিকার।
অষ্ট সাত্ত্বিক ভাব উদয় হয় সমকাল॥ ১০১॥

uddaṇḍa nṛtye prabhura adbhuta vikāra
aṣṭa sāttvika bhāva udaya haya sama-kāla

SYNONYMS

uddaṇḍa—jumping; *nṛtye*—by dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *vikāra*—transformations; *aṣṭa sāttvika*—eight transcendental kinds; *bhāva*—ecstasy; *udaya haya*—awaken; *sama-kāla*—simultaneously.

TRANSLATION

When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

TEXT 102

মাংস-ব্রণ সম রোমবৃন্দ পুলকিত।
শিমুলীর বৃক্ষ যেন কণ্টক-বেষ্টিত॥ ১০২॥

māṁsa-vraṇa sama roma-vṛnda pulakita
śimulīra vṛkṣa yena kaṇṭaka-veṣṭita

SYNONYMS

māṁsa—skin; *vraṇa*—pimples; *sama*—like; *roma-vṛnda*—the hairs of the body; *pulakita*—erupted; *śimulīra vṛkṣa*—cotton tree; *yena*—as if; *kaṇṭaka*—by thorns; *veṣṭita*—surrounded.

TRANSLATION

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimulī [silk cotton tree], all covered with thorns.

TEXT 103

এক এক দন্তের কম্প দেখিতে লাগে ভয়।
লোকে জানে, দন্ত সব খসিয়া পড়য়॥ ১০৩॥

eka eka dantera kampa dekhite lāge bhaya
loke jāne, danta saba khasiyā paḍaya

SYNONYMS

eka eka—one after another; *dantera*—of teeth; *kampa*—movement; *dekhite*—to see; *lāge*—there is; *bhaya*—fear; *loke jāne*—the people understood; *danta*—the teeth; *saba*—all; *khasiyā*—being loosened; *paḍaya*—fall down.

TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

TEXT 104

সর্বাঙ্গে প্রস্বেদ ছুটে তাতে রক্তোদ্গম।
'জজ গগ' 'জজ গগ'—গদগদ-বচন॥ ১০৪॥

sarvāṅge prasveda chuṭe tāte raktodgama
'jaja gaga' 'jaja gaga'—gadgada-vacana

SYNONYMS

sarvāṅge—all over the body; *prasveda*—perspiration; *chuṭe*—flows; *tāte*—along with it; *rakta-udgama*—oozing out of blood; *jaja gaga jaja gaga*—a sound

indicating the name Jagannātha; *gadgada*—choked up due to ecstasy; *vacana*—words.

TRANSLATION

Śrī Caitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

TEXT 105

জলযন্ত্র-ধারা যৈছে বহে অশ্রুজল ।
আশ-পাশে লোক যত ভিজিল সকল ॥ ১০৫ ॥

jalayantra-dhārā yaiche vahe aśru-jala
āśa-pāśe loka yata bhijila sakala

SYNONYMS

jala-yantra—from a syringe; *dhārā*—pouring of water; *yaiche*—as if; *vahe*—are flowing; *aśru-jala*—tears from the eyes; *āśa-pāśe*—on all sides; *loka*—people; *yata*—as many as there were; *bhijila*—become wet; *sakala*—all.

TRANSLATION

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

TEXT 106

দেহ-কান্তি গৌরবর্ণ দেখিয়ে অরুণ ।
কভু কান্তি দেখি যেন মল্লিকা-পুষ্পসম ॥ ১০৬ ॥

deha-kānti gaura-varṇa dekhiye aruṇa
kabhu kānti dekhi yena mallikā-puṣpa-sama

SYNONYMS

deha-kānti—of the luster of the body; *gaura-varṇa*—white complexion; *dekhiye*—everyone saw; *aruṇa*—pink; *kabhu*—sometimes; *kānti*—the luster; *dekhi*—seeing; *yena*—as if; *mallikā-puṣpa-sama*—resembling the *mallikā* flower.

TRANSLATION

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.

TEXT 107

কভু স্তম্ভ, কভু প্রভু ভূমিতে লোটায়।
শুষ্ককাষ্ঠসম পদ-হস্ত না চলয় ॥ ১০৭ ॥

kabhu stambha, kabhu prabhu bhūmite loṭāya
śuṣka-kāṣṭha-sama pada-hasta nā calaya

SYNONYMS

kabhu—sometimes; *stambha*—stunned; *kabhu*—sometimes; *prabhu*—Lord Caitanya Mahāprabhu; *bhūmite*—on the ground; *loṭāya*—rolls; *śuṣka*—dry; *kāṣṭha*—wood; *sama*—like; *pada-hasta*—legs and hands; *nā*—do not; *calaya*—move.

TRANSLATION

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

TEXT 108

কভু ভূমে পড়ে, কভু শ্বাস হয় হীন।
যাহা দেখি' ভক্তগণের প্রাণ হয় ক্ষীণ ॥ ১০৮ ॥

kabhu bhūme paḍe, kabhu śvāsa haya hīna
yāhā dekhi' bhakta-gaṇera prāṇa haya kṣīṇa

SYNONYMS

kabhu—sometimes; *bhūme*—on the ground; *paḍe*—falls down; *kabhu*—sometimes; *śvāsa*—breathing; *haya*—becomes; *hīna*—nil; *yāhā dekhi'*—seeing which; *bhakta-gaṇera*—of the devotees; *prāṇa*—life; *haya*—becomes; *kṣīṇa*—feeble.

TRANSLATION

When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

TEXT 109

কভু নেত্রে নাসায় জল, মুখে পড়ে ফেন।
অমৃতের ধারা চন্দ্রবিম্বে বহে যেন ॥ ১০৯ ॥

kabhu netre nāsāya jala, mukhe paḍe phena
amṛtera dhārā candra-bimbe vahe yena

SYNONYMS

kabhu—sometimes; *netre*—from the eyes; *nāsāya*—from the nostrils; *jala*—water; *mukhe*—from the mouth; *paḍe*—fell; *phena*—foam; *amṛtera*—of nectar; *dhārā*—torrents; *candra-bimbe*—from the moon; *vahe*—flow; *yena*—as if.

TRANSLATION

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

TEXT 110

সেই ফেন লঞা শুভানন্দ কৈল পান।
কৃষ্ণপ্রেমরসিক তেঁহো মহাভাগ্যবান্॥ ১১০॥

sei phena lañā śubhānanda kaila pāna
kṛṣṇa-prema-rasika teṅho mahā-bhāgyavān

SYNONYMS

sei phena—that foam; *lañā*—taking; *śubhānanda*—a devotee named Śubhānanda; *kaila*—did; *pāna*—drinking; *kṛṣṇa-prema-rasika*—relisher of ecstatic love of Kṛṣṇa; *teṅho*—he; *mahā-bhāgyavān*—very fortunate.

TRANSLATION

The foam which fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

TEXT 111

এইমত তাণ্ডব-নৃত্য কৈল কতক্ষণ।
ভাব-বিশেষে প্রভুর প্রবেশিল মন॥ ১১১॥

ei-mata tāṇḍava-nṛtya kaila kata-kṣaṇa
bhāva-viśeṣe prabhura praveśila mana

SYNONYMS

ei-mata—in this way; *tāṇḍava-nṛtya*—devastating dancing; *kaila*—performed; *kata-kṣaṇa*—for some time; *bhāva-viśeṣe*—in a particular ecstasy; *prabhura*—of Lord Caitanya Mahāprabhu; *praveśila mana*—the mind entered.

TRANSLATION

After performing His devastating dance for some time, Śrī Caitanya Mahāprabhu's mind entered into a mood of ecstatic love.

TEXT 112

তাণ্ডব-নৃত্য ছাড়ি' স্বরূপেরে আজ্ঞা দিল।
হৃদয় জানিয়া স্বরূপ গাইতে লাগিল ॥ ১১২ ॥

tāṇḍava-nṛtya chāḍi' svarūpere ājñā dila
hṛdaya jāniyā svarūpa gāite lāgila

SYNONYMS

tāṇḍava-nṛtya chāḍi'—giving up such devastating dancing; *svarūpere*—unto Svarūpa Dāmodara; *ājñā dila*—gave an order; *hṛdaya*—mind; *jāniyā*—knowing; *svarūpa*—Svarūpa Dāmodara; *gāite lāgila*—began to sing.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

TEXT 113

"সেই ত পরাণ-নাথ পাইনু।
যাহা লাগি' মদন-দহনে ঝুরি' গেনু ॥" ১১৩ ॥ ধ্রু ॥

"sei ta parāṇa-nātha pāinu
yāhā lāgi' madana-dahane jhuri' genu"

SYNONYMS

sei ta—that indeed; *parāṇa-nātha*—the master of My life; *pāinu*—I have gotten; *yāhā lāgi'*—for whom; *madana-dahane*—being burned by Cupid; *jhuri' genu*—I became dried up.

TRANSLATION

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

PURPORT

This song refers to Śrīmatī Rādhārāṇī's meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, "Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again."

TEXT 114

এই ধুয়া উচ্চৈঃস্বরে গায় দামোদর।
আনন্দে মধুর নৃত্য করেন ঈশ্বর ॥ ১১৪ ॥

ei dhuyā uccaiḥ-svare gāya dāmodara
ānande madhura nṛtya karena īśvara

SYNONYMS

ei dhuyā—this refrain; *uccaiḥ-svare*—loudly; *gāya*—sings; *dāmodara*—Svarūpa Dāmodara; *ānande*—in great ecstasy; *madhura*—rhythmic; *nṛtya*—dancing; *karena*—performs; *īśvara*—the Lord.

TRANSLATION

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

TEXT 115

ধীরে ধীরে জগন্নাথ করেন গমন।
আগে নৃত্য করি' চলেন শচীর নন্দন ॥ ১১৫ ॥

dhīre dhīre jagannātha karena gamana
āge nṛtya kari' calena śacīra nandana

SYNONYMS

dhīre dhīre—slowly, slowly; *jagannātha*—Lord Jagannātha; *karena*—does; *gamana*—movement; *āge*—in front; *nṛtya*—dancing; *kari'*—performing; *calena*—goes forward; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

TEXT 116

জগন্নাথে নেত্র দিয়া সবে নাচে, গায়।
কীর্তনীয়া সহ প্রভু পাছে পাছে যায় ॥ ১১৬ ॥

jagannāthe netra diyā sabe nāce, gāya
kīrtanīyā saha prabhu pāche pāche yāya

SYNONYMS

jagannāthe—on Lord Jagannātha; *netra*—the eyes; *diyā*—keeping; *sabe*—all the devotees; *nāce gāya*—dance and sing; *kīrtanīyā*—the performers of *saṅkīrtana; saha*—with; *prabhu*—Śrī Caitanya Mahāprabhu; *pāche pāche*—at the rear; *yāya*—goes forward.

TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkīrtana performers.

TEXT 117

জগন্নাথে মগ্ন প্রভুর নয়ন-হৃদয়।
শ্রীহস্তযুগে করে গীতের অভিনয় ॥ ১১৭ ॥

jagannāthe magna prabhura nayana-hṛdaya
śrī-hasta-yuge kare gītera abhinaya

SYNONYMS

jagannāthe—into Lord Jagannātha; *magna*—absorbed; *prabhura*—of Lord Caitanya Mahāprabhu; *nayana-hṛdaya*—the eyes and mind; *śrī-hasta-yuge*—with His two arms; *kare*—performed; *gītera*—of the song; *abhinaya*—dramatic movement.

TRANSLATION

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms.

TEXT 118

গৌর যদি পাছে চলে, শ্যাম হয় স্থিরে।
গৌর আগে চলে, শ্যাম চলে ধীরে-ধীরে ॥ ১১৮ ॥

gaura yadi pāche cale, śyāma haya sthire
gaura āge cale, śyāma cale dhīre-dhīre

SYNONYMS

gaura—Śrī Caitanya Mahāprabhu; *yadi*—if; *pāche cale*—goes behind; *śyāma*—Jagannātha; *haya*—becomes; *sthire*—still; *gaura*—Śrī Caitanya Mahāprabhu; *āge cale*—goes forward; *śyāma*—Lord Jagannātha; *cale*—goes; *dhīre-dhīre*—slowly.

TRANSLATION

When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha's car would slowly start again.

TEXT 119

এইমত গৌর-শ্যামে, দোঁহে ঠেলাঠেলি।
স্বরথে শ্যামেরে রাখে গৌর মহাবলী॥ ১১৯॥

ei-mata gaura-śyāme, doṅhe ṭhelāṭheli
svarathe śyāmere rākhe gaura mahā-balī

SYNONYMS

ei-mata—in this way; *gaura-śyāme*—Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; *doṅhe*—between both of Them; *ṭhelāṭheli*—competition of pushing forward; *sva-rathe*—in His own car; *śyāmere*—Lord Jagannātha; *rākhe*—keeps; *gaura*—Lord Śrī Caitanya Mahāprabhu; *mahā-balī*—greatly powerful.

TRANSLATION

Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

PURPORT

After giving up the company of the *gopīs* in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is *rādhā-bhāva-dyuti-suvalita,* that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's leading Lord Jagannātha toward Guṇ-

ḍicā temple corresponded to Śrīmatī Rādhārāṇī's leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Purī, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. However, He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of *aiśvarya-līlā,* just as Vṛndāvana is the place of *mādhurya-līlā.* Śrī Caitanya Mahāprabhu's following at the rear of the *ratha* indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not forget them. Thus in His opulent Ratha-yātrā, He was returning to Vṛndāvana. In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the Ratha car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten. Thus Lord Jagannātha would wait on the *ratha* for their forward march. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaura-sundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

TEXT 120

নাচিতে নাচিতে প্রভুর হৈলা ভাবান্তর ।
হস্ত তুলি' শ্লোক পড়ে করি' উচ্চৈঃস্বর ॥ ১২০ ॥

nācite nācite prabhura hailā bhāvāntara
hasta tuli' śloka paḍe kari' uccaiḥ-svara

SYNONYMS

nācite nācite—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *bhāva-antara*—a change of ecstasy; *hasta tuli'*—raising the arms; *śloka paḍe*—recites one verse; *kari'*—making; *uccaiḥ-svara*—loud voice.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

TEXT 121

যঃ কৌমারহরঃ স এব হি বরস্তা এব চৈত্রক্ষপা-
স্তে চোন্মীলিতমালতীসুরভয়ঃ প্রৌঢ়াঃ কদম্বানিলাঃ।
সা চৈবাস্মি তথাপি তত্র সুরতব্যাপারলীলাবিধৌ
রেবা-রোধসি বেতসীতরুতলে চেতঃ সমুৎকণ্ঠতে ॥ ১২১ ॥

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

SYNONYMS

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasi*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṇṭhate*—is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the *Padyāvalī* (382), by Śrīla Rūpa Gosvāmī.

TEXT 122

এই শ্লোক মহাপ্রভু পড়ে বার বার।
স্বরূপ বিনা অর্থ কেহ না জানে ইহার ॥ ১২২ ॥

ei śloka mahāprabhu paḍe bāra bāra
svarūpa vinā artha keha nā jāne ihāra

SYNONYMS

ei śloka—this verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—recites; *bāra bāra*—again and again; *svarūpa vinā*—except for Svarūpa Dāmodara; *artha*—meaning; *keha*—anyone; *nā jāne*—does not know; *ihāra*—of this.

TRANSLATION

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

TEXT 123

এই শ্লোকার্থ পূর্বে করিয়াছি ব্যাখ্যান।
শ্লোকের ভাবার্থ করি সংক্ষেপে আখ্যান॥ ১২৩॥

ei ślokārtha pūrve kariyāchi vyākhyāna
ślokera bhāvārtha kari saṅkṣepe ākhyāna

SYNONYMS

ei śloka-artha—the meaning of this verse; *pūrve*—previously; *kariyāchi*—I have done; *vyākhyāna*—explanation; *ślokera*—of the same verse; *bhāva-artha*—purport; *kari*—I do; *saṅkṣepe*—in brief; *ākhyāna*—description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see *Madhya-līlā,* Chapter One, verses 53, 77-80 and 82-84.

TEXT 124

পূর্বে যৈছে কুরুক্ষেত্রে সব গোপীগণ।
কৃষ্ণের দর্শন পাঞা আনন্দিত মন॥ ১২৪॥

pūrve yaiche kurukṣetre saba gopī-gaṇa
kṛṣṇera darśana pāñā ānandita mana

SYNONYMS

pūrve yaiche—as previously; *kuru-kṣetre*—in the holy place known as Kurukṣetra; *saba gopī-gaṇa*—all the *gopīs* of Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *darśana*—interview; *pāñā*—getting; *ānandita mana*—very much pleased within the mind.

TRANSLATION

Formerly, all the gopīs of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.

TEXT 125

জগন্নাথ দেখি' প্রভুর সে ভাব উঠিল।
সেই ভাবাবিষ্ট হঞা ধুয়া গাওয়াইল ॥ ১২৫ ॥

jagannātha dekhi' prabhura se bhāva uṭhila
sei bhāvāviṣṭa hañā dhuyā gāoyāila

SYNONYMS

jagannātha dekhi'—by seeing Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *se bhāva*—that ecstasy; *uṭhila*—awakened; *sei*—that; *bhāva-āviṣṭa*—absorbed in that ecstasy; *hañā*—becoming; *dhuyā*—refrain; *gāoyāila*—caused to sing.

TRANSLATION

Similarly, after seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu awoke with the ecstasy of the gopīs. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

TEXT 126

অবশেষে রাধা কৃষ্ণে করে নিবেদন।
সেই তুমি, সেই আমি, সেই নব সঙ্গম ॥ ১২৬ ॥

aveśeṣe rādhā kṛṣṇe kare nivedana
sei tumi, sei āmi, sei nava saṅgama

SYNONYMS

avaśeṣe—at last; *rādhā*—Śrīmatī Rādhārāṇī; *kṛṣṇe*—unto Lord Kṛṣṇa; *kare*—does; *nivedana*—submission; *sei tumi*—You are the same Kṛṣṇa; *sei āmi*—I am

the same Rādhārāṇī; *sei nava saṅgama*—We are meeting in the same new spirit as in the beginning.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: "You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives.

TEXT 127

তথাপি আমার মন হরে বৃন্দাবন।
বৃন্দাবনে উদয় করাও আপন-চরণ ॥ ১২৭ ॥

tathāpi āmāra mana hare vṛndāvana
vṛndāvane udaya karāo āpana-caraṇa

SYNONYMS

tathāpi—yet; *amara*—my; *mana*—mind; *hare*—attracts; *vṛndāvana*—Śrī Vṛndāvana; *vṛndāvane*—at Vṛndāvana; *udaya karāo*—please cause to reappear; *āpana-caraṇa*—the brilliance of Your lotus feet.

TRANSLATION

"Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana.

TEXT 128

ইহাঁ লোকারণ্য, হাতী, ঘোড়া, রথধ্বনি।
তাহাঁ পুষ্পারণ্য, ভৃঙ্গ-পিক-নাদ শুনি ॥ ১২৮ ॥

ihāṅ lokāraṇya, hātī, ghoḍā, ratha-dhvani
tāhāṅ puṣpāraṇya, bhṛṅga-pika-nāda śuni

SYNONYMS

ihāṅ—at this place, Kurukṣetra; *loka-araṇya*—too great a crowd of people; *hātī*—elephants; *ghoḍā*—horses; *ratha-dhvani*—the rattling sound of chariots; *tāhāṅ*—there, in Vṛndāvana; *puṣpa-araṇya*—the garden of flowers; *bhṛṅga*—of bumblebees; *pika*—of the birds; *nāda*—sound; *śuni*—I hear.

TRANSLATION

"Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

TEXT 129

ইহাঁ রাজ-বেশ, সঙ্গে সব ক্ষত্রিয়গণ।
তাহাঁ গোপবেশ, সঙ্গে মুরলী-বাদন ॥ ১২৯ ॥

ihāṅ rāja-veśa, saṅge saba kṣatriya-gaṇa
tāhāṅ gopa-veśa, saṅge muralī-vādana

SYNONYMS

ihāṅ—here, at Kurukṣetra; *rāja-veśa*—dressed like a royal prince; *saṅge*—with You; *saba*—all; *kṣatriya-gaṇa*—great warriors; *tāhāṅ*—there, in Vṛndāvana; *gopa-veśa*—dressed like a cowherd boy; *saṅge*—with You; *muralī-vādana*—the blowing of Your transcendental flute.

TRANSLATION

"Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

TEXT 130

ব্রজে তোমার সঙ্গে যেই সুখ-আস্বাদন।
সেই সুখসমুদ্রের ইহাঁ নাহি এক কণ ॥ ১৩০ ॥

vraje tomāra saṅge yei sukha-āsvādana
sei sukha-samudrera ihāṅ nāhi eka kaṇa

SYNONYMS

vraje—at Vṛndāvana; *tomāra*—of You; *saṅge*—in the company; *yei*—what; *sukha-āsvādana*—taste of transcendental bliss; *sei*—that; *sukha-sumudrera*—of the ocean of transcendental bliss; *ihāṅ*—here, at Kurukṣetra; *nāhi*—there is not; *eka*—one; *kaṇa*—drop.

TRANSLATION

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.

TEXT 131

আমা লঞা পুনঃ লীলা করহ বৃন্দাবনে।
তবে আমার মনোবাঞ্ছা হয় ত' পূরণে ॥ ১৩১ ॥

āmā lañā punaḥ līlā karaha vṛndāvane
tabe āmāra mano-vāñchā haya ta' pūraṇe

SYNONYMS

āmā lañā—taking Me; *punaḥ*—again; *līlā*—pastimes; *karaha*—perform; *vṛndāvane*—at Vṛndāvana; *tabe*—then; *āmāra manaḥ-vāñchā*—the desire of My mind; *haya*—becomes; *ta'*—indeed; *pūraṇe*—in fulfillment.

TRANSLATION

"I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

TEXT 132

ভাগবতে আছে যৈছে রাধিকা-বচন।
পূর্বে তাহা সূত্রমধ্যে করিয়াছি বর্ণন ॥ ১৩২ ॥

bhāgavate āche yaiche rādhikā-vacana
pūrve tāhā sūtra-madhye kariyāchi varṇana

SYNONYMS

bhāgavate—in *Śrīmad-Bhāgavatam; āche*—there is; *yaiche*—as; *rādhikā-vacana*—the statement of Śrīmatī Rādhikā; *pūrve*—previously; *tāhā*—that; *sūtra-madhye*—in the synopsis; *kariyāchi varṇana*—I have described.

TRANSLATION

I have already described in brief Śrīmatī Rādhārāṇī's statement from Śrīmad-Bhāgavatam.

TEXT 133

সেই ভাবাবেশে প্রভু পড়ে আর শ্লোক।
সেই সব শ্লোকের অর্থ নাহি বুঝে লোক ॥ ১৩৩ ॥

sei bhāvāveśe prabhu paḍe āra śloka
sei saba ślokera artha nāhi bujhe loka

SYNONYMS

sei—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—recites; *āra*—another; *śloka*—verse; *sei*—those; *saba śloker*a—of all verses; *artha*—meaning; *nāhi*—do not; *bujhe*—understand; *loka*—people in general.

TRANSLATION

In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses, but people in general cannot understand their meaning.

TEXT 134

স্বরূপ-গোসাঞি জানে, না কহে অর্থ তার।
শ্রীরূপ-গোসাঞি কৈল সে অর্থ প্রচার ॥ ১৩৪ ॥

svarūpa-gosāñi jāne, nā kahe artha tāra
śrī-rūpa-gosāñi kaila se artha pracāra

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *jāne*—knows; *nā*—does not; *kahe*—say; *artha*—the meaning; *tāra*—of those verses; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *kaila*—did; *se*—that; *artha*—of meaning; *pracāra*—broadcasting.

TRANSLATION

The meaning of those verses was known to Svarūpa Dāmodara Gosvāmī, but he did not reveal it. However, Śrī Rūpa Gosvāmī has broadcast the meaning.

TEXT 135

স্বরূপ সঙ্গে যার অর্থ করে আস্বাদন।
নৃত্যমধ্যে সেই শ্লোক করেন পঠন ॥ ১৩৫ ॥

svarūpa saṅge yāra artha kare āsvādana
nṛtya-madhye sei śloka karena paṭhana

SYNONYMS

svarūpa saṅge—in the association of Svarūpa Dāmodara Gosvāmī; *yāra*—of which; *artha*—meaning; *kare*—does; *āsvādana*—taste; *nṛtya-madhye*—in the midst of dancing; *sei śloka*—that verse; *karena paṭhana*—recites.

TRANSLATION

While dancing, Śrī Caitanya Mahāprabhu again began to recite that verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

TEXT 136

আহুশ্চ তে নলিন-নাভ পদারবিন্দং
যোগেশ্বরৈর্হৃদি বিচিন্ত্যমগাধবোধৈঃ।
সংসারকূপপতিতোত্তরণাবলম্বং
গেহং জুষামপি মনস্যুদিয়াৎ সদা নঃ ॥ ১৩৬ ॥

āhuś ca te nalina-nābha padāravindaṁ
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ
gehaṁ juṣām api manasy udiyāt sadā naḥ

SYNONYMS

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by great mystic *yogīs; hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who are highly learned philosophers; *saṁsāra-kūpa*—in the dark well of material existence; *patita*—of those fallen; *uttaraṇa*—for deliverance; *avalambam*—the only shelter; *geham*—in family affairs; *juṣām*—of those engaged; *api*—although; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

TRANSLATION

"The gopīs spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.82.49). The *gopīs* were never interested in *karma-yoga, jñāna-yoga,* or *dhyāna-yoga.* They were simply interested in *bhakti-yoga.* Unless they were forced, they never liked to meditate on

the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndāvana pasturing ground, the *gopīs* were pained and began to cry. The *gopīs* wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the *gopīs*.

TEXT 137

অন্যের হৃদয়—মন, মোর মন—বৃন্দাবন,
'মনে' 'বনে' এক করি' জানি।
তাহাঁ তোমার পদদ্বয়, করাহ যদি উদয়,
তবে তোমার পূর্ণ কৃপা মানি॥ ১৩৭॥

anyera hṛdaya—mana, mora mana—vṛndāvana,
'mane' 'vane' eka kari' jāni
tāhāṅ tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni

SYNONYMS

anyera—of others; *hṛdaya*—consciousness; *mana*—mind; *mora mana*—My mind; *vṛndāvana*—Vṛndāvana consciousness; *mane*—with the mind; *vane*—with Vṛndāvana; *eka kari'*—as one and the same; *jāni*—I know; *tāhāṅ*—there, at Vṛndāvana; *tomāra*—Your; *pada-dvaya*—two lotus feet; *karāha*—You do; *yadi*—if; *udaya*—appearance; *tabe*—then; *tomāra*—Your; *pūrṇa*—complete; *kṛpā*—mercy; *māni*—I accept.

TRANSLATION

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, " 'For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a

person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one's mind is filled with thoughts of Kṛṣṇa, feelings for Kṛṣṇa and a desire to serve Kṛṣṇa, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Kṛṣṇa. Without Kṛṣṇa, one cannot live, just as a person cannot live without some enjoyment for his mind.

TEXT 138

প্রাণনাথ, শুন মোর সত্য নিবেদন।
ব্রজ—আমার সদন, তাহাঁ তোমার সঙ্গম,
না পাইলে না রহে জীবন ॥ ১৩৮ ॥ ধ্রু ॥

prāṇa-nātha, śuna mora satya nivedana
vraja—āmāra sadana, tāhāṅ tomāra saṅgama,
nā pāile nā rahe jīvana

SYNONYMS

prāṇa-nātha—O My Lord, master of My life; *śuna*—please hear; *mora*—My; *satya*—true; *nivedana*—submission; *vraja*—Vṛndāvana; *āmāra*—My; *sadana*—place; *tāhāṅ*—there; *tomāra*—Your; *saṅgama*—association; *nā pāile*—if I do not get; *nā*—not; *rahe*—does remain; *jīvana*—life.

TRANSLATION

" 'My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

TEXT 139

পূর্বে উদ্ধব-দ্বারে, এবে সাক্ষাৎ আমারে,
যোগ-জ্ঞানে কহিলা উপায়।
তুমি—বিদগ্ধ, কৃপাময়, জানহ আমার হৃদয়,
মোরে ঐছে কহিতে না যুয়ায় ॥ ১৩৯ ॥

pūrve uddhava-dvāre, ebe sākṣāt āmāre,
yoga-jñāne kahilā upāya

tumi——vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya

SYNONYMS

pūrve—previously; *uddhava-dvāre*—through Uddhava; *ebe*—now; *sākṣāt*—directly; *āmāre*—unto Me; *yoga*—mystic yogic meditation; *jñāne*—philosophical speculation; *kahilā*—You have said; *upāya*—the means; *tumi*—You; *vidagdha*—very humorous; *kṛpā-maya*—merciful; *jānaha*—You know; *āmāra*—My; *hṛdaya*—mind; *more*—unto Me; *aiche*—in that way; *kahite*—to speak; *nā yuyāya*—is not at all befitting.

TRANSLATION

" 'My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right for You to do so.' "

PURPORT

The process of mystic *yoga,* the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Kṛṣṇa. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic *yoga,* a devotee should worship the Deity in the temple and continuously engage in the Lord's service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as *arcā-vigraha* or *arcā-avatāra,* an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Kṛṣṇa manifest in matter or Kṛṣṇa manifest in spirit because both are His energies. For Kṛṣṇa, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, *sac-cid-ānanda-vigraha.* A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the *śāstras* and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, *yoga* practice and mental speculation.

TEXT 140

চিত্ত কাড়ি' তোমা হৈতে, বিষয়ে চাহি লাগাইতে,
যত্ন করি, নারি কাড়িবারে।

তারে ধ্যান শিক্ষা করাহ, লোক হাসাঞা মার,
স্থানাস্থান না কর বিচারে ॥ ১৪০ ॥

citta kāḍhi' tomā haite, viṣaye cāhi lāgāite,
yatna kari, nāri kāḍhibāre
tāre dhyāna śikṣā karāha, loka hāsāñā māra,
sthānāsthāna nā kara vicāre

SYNONYMS

citta kāḍhi'—withdrawing the consciousness; *tomā haite*—from You; *viṣaye*—in mundane subject matters; *cāhi*—I want; *lāgāite*—to engage; *yatna kari*—I endeavor; *nāri kāḍhibāre*—I cannot withdraw; *tāre*—to such a servant; *dhyāna*—of meditation; *śikṣā*—instruction; *karāha*—You give; *loka*—people in general; *hāsāñā*—laugh; *māra*—You kill; *sthāna-asthāna*—proper or improper place; *nā kara*—You do not make; *vicāre*—consideration.

TRANSLATION

Caitanya Mahāprabhu continued: "'I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

PURPORT

Śrīla Rūpa Gosvāmī says in *Bhakti-rasāmṛta-sindhu* (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānakūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

For a pure devotee, there is no scope for indulgence in mystic *yoga* practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind would not allow him to do so. That is a characteristic of a pure devotee—he is transcendental to all fruitive activity, speculative philosophy and mystic *yoga* meditation. The *gopīs* therefore expressed themselves as follows.

TEXT 141

নহে গোপী যোগেশ্বর, পদকমল তোমার,
ধ্যান করি' পাইবে সন্তোষ।
তোমার বাক্য-পরিপাটী, তার মধ্যে কুটিনাটী,
শুনি' গোপীর আরো বাঢ়ে রোষ ॥ ১৪১ ॥

nahe gopī yogeśvara, pada-kamala tomāra,
dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭī, tāra madhye kuṭināṭī,
śuni' gopīra āro bāḍhe roṣa

SYNONYMS

nahe—not; *gopī*—*gopīs; yogeśvara*—masters of mystic *yoga* practice; *pada-kamala tomāra*—Your lotus feet; *dhyāna kari'*—by meditation; *pāibe santoṣa*—we get satisfaction; *tomāra*—Your; *vākya*—words; *paripāṭī*—very kindly composed; *tāra madhye*—within that; *kuṭināṭī*—duplicity; *śuni'*—hearing; *gopīra*—of the *gopīs; āro*—more and more; *bāḍhe*—increases; *roṣa*—anger.

TRANSLATION

"'The gopīs are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the gopīs about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more angry with You.'"

PURPORT

Śrīla Prabodhānanda Sarasvatī has stated (*Caitanya-candrāmṛta* 5):

kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-katākṣa-vaibhava-vataṁ taṁ gauram eva stumaḥ

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic *yoga* practice by which the mind is controlled and the senses subjugated also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of

the Lord. In this way the poisonous effects of sense activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain heavenly planets is nothing more than phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Kṛṣṇa. In Vṛndāvana, the *gopīs,* cowherd boys and even the calves, cows, trees and water are fully conscious of Kṛṣṇa. They are never satisfied with anything but Kṛṣṇa.

TEXT 142

দেহ-স্মৃতি নাহি যার, সংসারকূপ কাহাঁ তার,
তাহা হৈতে না চাহে উদ্ধার।
বিরহ-সমুদ্র-জলে, কাম-তিমিঙ্গিলে গিলে,
গোপীগণে নেহ' তার পার॥ ১৪২॥

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra,
tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-timiṅgile gile,
gopī-gaṇe neha' tāra pāra

SYNONYMS

deha-smṛti—bodily concept of life; *nāhi*—not; *yāra*—one whose; *saṁsāra-kūpa*—blind well of material life; *kāhāṅ*—where is; *tāra*—his; *tāhā haite*—from that; *nā*—does not; *cāhe*—want; *uddhāra*—liberation; *viraha-samudra-jale*—in the water of the ocean of separation; *kāma-timiṅgile*—the transcendental Cupid in the form of *timiṅgila* fish; *gile*—swallow; *gopī-gaṇe*—the *gopīs; neha'*—please take out; *tāra pāra*—beyond that.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "'The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by yogīs and jñānīs, for they are already liberated from the ocean of material existence.

PURPORT

The bodily conception is created by the desire for material enjoyment. This is called *vipada-smṛti,* which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in *Śrīmad-Bhāgavatam* (7.5.30): *adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām.* Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities—eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla Bilvamaṅgala Ṭhākura therefore says, *muktiḥ svayaṁ mukulitāñjali sevate 'smān:* "Liberation stands before me with folded hands, begging to serve me."

TEXT 143

বৃন্দাবন, গোবর্ধন, যমুনা-পুলিন, বন,
সেই কুঞ্জে রাসাদিক লীলা।
সেই ব্রজের ব্রজজন, মাতা, পিতা, বন্ধুগণ,
বড় চিত্র, কেমনে পাসরিলা॥ ১৪৩॥

vṛndāvana, govardhana, yamunā-pulina, vana,
sei kuñje rāsādika līlā
sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,
baḍa citra, kemane pāsarilā

SYNONYMS

vṛndāvana—the transcendental land known as Vṛndāvana; *govardhana*—Govardhana Hill; *yamunā-pulina*—the bank of the Yamunā; *vana*—all the forests where the pastimes of the Lord took place; *sei kuñje*—in the bushes in that forest; *rāsa-ādika līlā*—the pastimes of the *rāsa* dance; *sei*—that; *vrajera*—of Vṛndāvana; *vraja-jana*—inhabitants; *mātā*—mother; *pitā*—father; *bandhu-gaṇa*—friends; *baḍa citra*—most wonderful; *kemane pāsarilā*—how have You forgotten.

TRANSLATION

"'It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā, and the forest where You enjoyed the rāsa-līlā dance?

TEXT 144

বিদগ্ধ, মৃদু, সদ্‌গুণ, সুশীল, স্নিগ্ধ, করুণ,
তুমি, তোমার নাহি দোষাভাস।
তবে যে তোমার মন, নাহি স্মরে ব্রজজন,
সে—আমার দুর্দৈব-বিলাস ॥ ১৪৪ ॥

vidagdha, mṛdu, sad-guṇa, suśīla, snigdha, karuṇa,
tumi, tomāra nāhi doṣābhāsa
tabe ye tomāra mana, nāhi smare vraja-jana,
se—āmāra durdaiva-vilāsa

SYNONYMS

vidagdha—most refined; *mṛdu*—gentle; *sat-guṇa*—endowed with all good qualities; *su-śīla*—well-behaved; *snigdha*—softhearted; *karuṇa*—merciful; *tumi*—You; *tomāra*—Your; *nāhi*—there is not; *doṣa-ābhāsa*—even a tinge of fault; *tabe*—still; *ye*—indeed; *tomāra*—Your; *mana*—mind; *nāhi*—does not; *smare*—remember; *vraja-jana*—the inhabitants of Vṛndāvana; *se*—that; *āmāra*—My; *durdaiva-vilāsa*—suffering of past misdeeds.

TRANSLATION

"'Kṛṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else.

TEXT 145

না গণি আপন-দুঃখ, দেখি' ব্রজেশ্বরী-মুখ,
ব্রজজনের হৃদয় বিদরে।
কিবা মার' ব্রজবাসী, কিবা জীয়াও ব্রজে আসি',
কেন জীয়াও দুঃখ সহাইবারে ? ১৪৫ ॥

nā gaṇi āpana-duḥkha, dekhi' vrajeśvarī-mukha,
vraja-janera hṛdaya vidare
kibā māra' vraja-vāsī, kibā jīyāo vraje āsi',
kena jīyāo duḥkha sahāibāre?

SYNONYMS

nā gaṇi—I do not care; *āpana-duḥkha*—My personal unhappiness; *dekhi'*—seeing; *vrajeśvarī-mukha*—the face of mother Yaśodā; *vraja-janera*—of all the inhabitants of Vṛndāvana; *hṛdaya vidare*—the hearts break; *kibā*—whether; *māra' vraja-vāsī*—You want to kill the inhabitants of Vṛndāvana; *kibā*—or; *jīyāo*—You want to keep their lives; *vraje āsi'*—coming in Vṛndāvana; *kena*—why; *jīyāo*—You let them live; *duḥkha sahāibāre*—just to cause to suffer unhappiness.

TRANSLATION

" 'I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

TEXT 146

তোমার যে অন্য বেশ, অন্য সঙ্গ, অন্য দেশ,
ব্রজজনে কভু নাহি ভায়।
ব্রজভূমি ছাড়িতে নারে, তোমা না দেখিলে মরে,
ব্রজজনের কি হবে উপায়॥ ১৪৬॥

tomāra ye anya veśa, anya saṅga, anya deśa,
vraja-jane kabhu nāhi bhāya
vraja-bhūmi chāḍite nāre, tomā nā dekhile mare,
vraja-janera ki habe upāya

SYNONYMS

tomāra—Your; *ye*—that; *anya veśa*—different dress; *anya saṅga*—other associates; *anya deśa*—other countries; *vraja-jane*—to the inhabitants of Vṛndāvana; *kabhu*—at any time; *nāhi*—does not; *bhāya*—appeal; *vraja-bhūmi*—the land of Vṛndāvana; *chāḍite nāre*—they do not like to leave; *tomā*—You; *nā*—not; *dekhile*—seeing; *mare*—they die; *vraja-janera*—of the inhabitants of Vṛndāvana; *ki*—what; *habe*—will be; *upāya*—means.

TRANSLATION

" 'The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?

TEXT 147

তুমি—ব্রজের জীবন, ব্রজরাজের প্রাণধন,
তুমি ব্রজের সকল সম্পদ্ ।
কৃপার্দ্র তোমার মন, আসি' জীয়াও ব্রজজন,
ব্রজে উদয় করাও নিজ-পদ ॥ ১৪৭ ॥

tumi — vrajera jīvana, vraja-rājera prāṇa-dhana,
tumi vrajera sakala sampad
kṛpārdra tomāra mana, āsi' jīyāo vraja-jana,
vraje udaya karāo nija-pada

SYNONYMS

tumi—You; *vrajera jīvana*—the life and soul of Vṛndāvana; *vraja-rājera*—and of the King of Vraja, Nanda Mahārāja; *prāṇa-dhana*—the only life; *tumi*—You; *vrajera*—of Vṛndāvana; *sakala sampad*—all opulence; *kṛpā-ardra*—melting with kindness; *tomāra mana*—Your mind; *āsi'*—coming; *jīyāo*—give life; *vraja-jana*—to all the inhabitants of Vṛndāvana; *vraje*—in Vṛndāvana; *udaya karāo*—cause to appear; *nija-pada*—Your lotus feet.

TRANSLATION

" 'My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.'

PURPORT

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa's feelings for the condition of all others in Vṛndāvana-dhāma—mother Yaśodā, Mahārāja Nanda, the cowherd boys, the *gopīs*, the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, forests and all other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to

return to Vṛndāvana. That is the purport of the Ratha-yātrā car's going from Jagannātha Purī to the Guṇḍicā temple.

TEXT 148

শুনিয়া রাধিকা-বাণী, ব্রজপ্রেম মনে আনি,
ভাবে ব্যাকুলিত দেহ-মন।
ব্রজলোকের প্রেম শুনি', আপনাকে 'ঋণী' মানি',
করে কৃষ্ণ তাঁরে আশ্বাসন ॥ ১৪৮ ॥

śuniyā rādhikā-vāṇī, vraja-prema mane āni,
bhāve vyākulita deha-mana
vraja-lokera prema śuni', āpanāke 'ṛṇī' māni',
kare kṛṣṇa tāṅre āśvāsana

SYNONYMS

śuniyā—after hearing; *rādhikā-vāṇī*—the statement of Śrīmatī Rādhārāṇī; *vraja-prema*—the love of Vraja; *mane āni*—remembering; *bhāve*—in that ecstasy; *vyākulita*—very much perturbed; *deha-mana*—the body and mind; *vraja-lokera*—of the inhabitants of Vṛndāvana; *prema śuni'*—after hearing of the loving affairs; *āpanāke*—Himself; *ṛṇī māni'*—considering very indebted; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—unto Her; *āśvāsana*—pacification.

TRANSLATION

"After hearing Śrīmatī Rādhārāṇī's statements, Lord Kṛṣṇa's love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmatī Rādhārāṇī as follows.

TEXT 149

প্রাণপ্রিয়ে, শুন, মোর এ-সত্য-বচন।
তোমা-সবার স্মরণে, ঝুরোঁ মুঞি রাত্রিদিনে,
মোর দুঃখ না জানে কোন জন ॥ ১৪৯ ॥ ধ্রু ॥

prāṇa-priye, śuna, mora e-satya-vacana
tomā-sabāra smaraṇe, jhuroṅ muñi rātri-dine,
mora duḥkha nā jāne kona jana

SYNONYMS

prāṇa-priye—O My dearmost; *śuna*—please hear; *mora*—of Me; *e-satya-vacana*—this true statement; *tomā-sabāra*—of all of you; *smaraṇe*—by remembrance; *jhuroṅ*—cry; *muñi*—I; *rātri-dine*—both day and night; *mora duḥkha*—My distress; *nā jāne*—does not know; *kona jana*—anyone.

TRANSLATION

"'My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.'

PURPORT

It is said: *vṛndāvanaṁ parityajya padam ekaṁ na gacchati.* In one sense, Kṛṣṇa, the original Personality of Godhead (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kaṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearmost life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

TEXT 150

ব্রজবাসী যত জন, মাতা, পিতা, সখাগণ,
সবে হয় মোর প্রাণসম।
তাঁর মধ্যে গোপীগণ, সাক্ষাৎ মোর জীবন,
তুমি মোর জীবনের জীবন॥ ১৫০॥

vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,
sabe haya mora prāṇa-sama
tāṅra madhye gopī-gaṇa, sākṣāt mora jīvana,
tumi mora jīvanera jīvana

SYNONYMS

vraja-vāsī yata jana—all the inhabitants of Vṛndāvana-dhāma; *mātā*—mother; *pitā*—father; *sakhā-gaṇa*—boy friends; *sabe*—all; *haya*—are; *mora prāṇa-sama*—as good as My life; *tāṅra madhye*—among them; *gopī-gaṇa*—the gopīs; *sākṣāt*—directly; *mora jīvana*—My life and soul; *tumi*—You; *mora jīvanera jīvana*—the life of My life.

TRANSLATION

"Śrī Kṛṣṇa continued: 'All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boy friends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul. Among the gopīs, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.

PURPORT

Śrīmatī Rādhārāṇī is the center of all Vṛndāvana's activities. In Vṛndāvana, Kṛṣṇa is the instrument of Śrīmatī Rādhārāṇī; therefore all the inhabitants of Vṛndāvana still chant "Jaya Rādhe." From Kṛṣṇa's own statement given herein, it appears that Rādhārāṇī is the Queen of Vṛndāvana and that Kṛṣṇa is simply Her decoration. Kṛṣṇa is known as Madana-mohana, the enchanter of Cupid, but Śrīmatī Rādhārāṇī is the enchanter of Kṛṣṇa. Consequently Śrīmatī Rādhārāṇī is called Madana-mohana-mohinī, the enchanter of the enchanter of Cupid.

TEXT 151

তোমা-সবার প্রেমরসে, আমাকে করিল বশে,
আমি তোমার অধীন কেবল।
তোমা-সবা ছাড়াঞা, আমা দূর-দেশে লঞা,
রাখিয়াছে দুর্দৈব প্রবল ॥ ১৫১ ॥

tomā-sabāra prema-rase, āmāke karila vaśe,
āmi tomāra adhīna kevala
tomā-sabā chāḍāñā, āmā dūra-deśe lañā,
rākhiyāche durdaiva prabala

SYNONYMS

tomā-sabāra—of all of you; *prema-rase*—by the ecstasy and mellows of loving affairs; *āmāke*—Me; *karila*—you have made; *vaśe*—subservient; *āmi*—I; *tomāra*—of you; *adhīna*—subservient; *kevala*—only; *tomā-sabā*—from all of you; *chāḍāñā*—separating; *āmā*—Me; *dūra-deśe*—to distant countries; *lañā*—taking; *rākhiyāche*—has kept; *durdaiva*—misfortune; *prabala*—very powerful.

TRANSLATION

" 'My dear Śrīmatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

TEXT 152

প্রিয়া প্রিয়-সঙ্গহীনা, প্রিয় প্রিয়া-সঙ্গ বিনা,
নাহি জীয়ে,—এ সত্য প্রমাণ।
মোর দশা শোনে যবে, তাঁর এই দশা হবে,
এই ভয়ে দুঁহে রাখে প্রাণ ॥ ১৫২ ॥

priyā priya-saṅga-hīnā, priya priya-saṅga vinā,
nāhi jīye,—e satya pramāṇa
mora daśā śone yabe, tāṅra ei daśā habe,
ei bhaye duṅhe rākhe prāṇa

SYNONYMS

priyā—a woman beloved; *priya-saṅga-hīnā*—being separated from the man beloved; *priya*—the man beloved; *priyā-saṅga vinā*—being separated from the woman beloved; *nāhi jīye*—cannot live; *e satya pramāṇa*—this is factual evidence; *mora*—My; *daśā*—situation; *śone yabe*—when one hears; *tāṅra*—his; *ei*—this; *daśā*—situation; *habe*—there will be; *ei bhaye*—out of this fear; *duṅhe*—both; *rākhe prāṇa*—keep their life.

TRANSLATION

" 'When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also.

TEXT 153

সেই সতী প্রেমবতী, প্রেমবান্ সেই পতি,
বিয়োগে যে বাঞ্ছে প্রিয়-হিতে।
না গণে আপন-দুঃখ, বাঞ্ছে প্রিয়জন-সুখ,
সেই দুই মিলে অচিরাতে ॥ ১৫৩ ॥

sei satī premavatī, premavān sei pati,
viyoge ye vāñche priya-hite
nā gaṇe āpana-duḥkha, vāñche priyajana-sukha,
sei dui mile acirāte

SYNONYMS

sei satī—that chaste wife; *prema-vatī*—full of love; *prema-vān*—loving; *sei pati*—that husband; *viyoge*—in separation; *ye*—who; *vāñche*—desire; *priya-*

hite—for the welfare of the other; *nā gaṇe*—and do not care; *āpana-duḥkha*—for personal unhappiness; *vāñche*—desire; *priya-jana-sukha*—the happiness of the dearmost beloved; *sei*—those; *dui*—two; *mile*—meet; *acirāte*—without delay.

TRANSLATION

" 'A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another's well-being. Such a pair certainly meet again without delay.

TEXT 154

রাখিতে তোমার জীবন, সেবি আমি নারায়ণ,
তাঁর শক্ত্যে আসি নিতি-নিতি।
তোমা-সনে ক্রীড়া করি', নিতি যাই যদুপুরী,
তাহা তুমি মানহ মোর স্ফূর্তি ॥ ১৫৪ ॥

rākhite tomāra jīvana, sevi āmi narayaṇa,
tāṅra śaktye āsi niti-niti
tomā-sane krīḍā kari', niti yāi yadu-purī,
tāhā tumi mānaha mora sphūrti

SYNONYMS

rākhite—just to keep; *tomāra jīvana*—Your life; *sevi āmi nārāyaṇa*—I always worship Lord Nārāyaṇa; *tāṅra śaktye*—by His potency; *āsi niti-niti*—I come to You daily; *tomā-sane*—with You; *krīḍā kari'*—enjoying pastimes; *niti*—daily; *yāi yadu-purī*—I return to Dvārakā-dhāma, known as Yadu-purī; *tāhā*—that; *tumi*—You; *mānaha*—experience; *mora*—My; *sphūrti*—manifestation.

TRANSLATION

" 'You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence here in Vṛndāvana.

TEXT 155

মোর ভাগ্য মো-বিষয়ে, তোমার যে প্রেম হয়ে,
সেই প্রেম—পরম প্রবল।
লুকাঞা আমা আনে, সঙ্গ করায় তোমা-সনে,
প্রকটেহ আনিবে সত্বর ॥ ১৫৫ ॥

mora bhāgya mo-viṣaye, tomāra ye prema haye,
sei prema——parama prabala
lukāñā āmā āne, saṅga karāya tomā-sane,
prakaṭeha ānibe satvara

SYNONYMS

mora bhāgya—My fortune; *mo-viṣaye*—in relation with Me; *tomāra*—Your; *ye*—whatever; *prema*—love; *haye*—there is; *sei prema*—that love; *parama prabala*—very powerful; *lukāñā*—secretly; *āmā āne*—brings Me; *saṅga karāya*—obliges Me to associate; *tomā-sane*—with You; *prakaṭeha*—directly manifested; *ānibe*—will bring; *satvara*—very soon.

TRANSLATION

" 'Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa's grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Kṛṣṇa has two kinds of presence—*prakaṭa* and *aprakaṭa,* manifest and unmanifest. Both are identical to the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee's absorption in the affairs of Kṛṣṇa makes Him present. This is confirmed in *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Due to his intense love, the pure devotee always sees Lord Kṛṣṇa present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Kṛṣṇa is not manifest before the inhabitants of Vṛndāvana, they are always absorbed in thoughts of Him. Therefore even though Kṛṣṇa was living at that time at Dvārakā, He was simultaneously present before all the inhabitants of Vṛndāvana. This was His *aprakaṭa* presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. Devotees who are always engaged in Kṛṣṇa consciousness and are fully absorbed in thoughts of Kṛṣṇa certainly return home, back to Godhead. They then see Kṛṣṇa directly, face to face, take *prasāda* with Him and enjoy His company. This is confirmed in *Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Kṛṣṇa and engaging in His service, and as soon as he gives up his body, he immediately returns to Goloka Vṛndāvana, where Kṛṣṇa is personally present. He then meets Kṛṣṇa directly. This

is successful human life. This is the meaning of *prakaṭeha ānibe satvara*. The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

TEXT 156

যাদবের বিপক্ষ, যত দুষ্ট কংসপক্ষ,
তাহা আমি কৈলুঁ সব ক্ষয়।
আছে দুই-চারি জন, তাহা মারি' বৃন্দাবন,
আইলাম আমি, জানিহ নিশ্চয়॥ ১৫৬॥

yādavera vipakṣa, yata duṣṭa kaṁsa-pakṣa,
tāhā āmi kailuṅ saba kṣaya
āche dui-cāri jana, tāhā māri' vṛndāvana,
āilāma āmi, jāniha niścaya

SYNONYMS

yādavera vipakṣa—all the enemies of the Yadu dynasty; *yata*—all; *duṣṭa*—mischievous; *kaṁsa-pakṣa*—the party of Kaṁsa; *tāhā*—them; *āmi*—I; *kailuṅ saba kṣaya*—have annihilated all; *āche*—there are still; *dui-cāri jana*—two or four demons; *tāhā māri'*—after killing them; *vṛndāvana*—to Vṛndāvana; *āilāma āmi*—I am coming very soon; *jāniha niścaya*—please know it very well.

TRANSLATION

" 'I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kaṁsa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.

PURPORT

Just as Kṛṣṇa does not take a step away from Vṛndāvana, Kṛṣṇa's devotee also does not like to leave Vṛndāvana. However, when he has to tend to Kṛṣṇa's business, he leaves Vṛndāvana. After finishing his mission, a pure devotee returns home, back to Vṛndāvana, back to Godhead. Kṛṣṇa assured Rādhārāṇī that after killing the demons outside Vṛndāvana, He would return. "I am coming back very soon," He promised, "as soon as I have killed the few remaining demons."

TEXT 157

সেই শত্রুগণ হৈতে, ব্রজজন রাখিতে,
রহি রাজ্যে উদাসীন হঞা।

যেবা স্ত্রী-পুত্র-ধনে, করি রাজ্য আবরণে,
যদুগণের সন্তোষ লাগিয়া ॥ ১৫৭ ॥

sei śatru-gaṇa haite, vraja-jana rākhite,
rahi rājye udāsīna hañā
yebā strī-putra-dhane, kari rājya āvaraṇe,
yadu-gaṇera santoṣa lāgiyā

SYNONYMS

sei—those; *śatru-gaṇa haite*—from enemies; *vraja-jana*—to the inhabitants of Vṛndāvana; *rākhite*—to give protection; *rahi*—I remain; *rājye*—in My kingdom; *udāsīna*—indifferent; *hañā*—becoming; *yebā*—whatever; *strī-putra-dhane*—with wives, sons and wealth; *kari rājya āvaraṇe*—I decorate My kingdom; *yadu-gaṇera*—of the Yadu dynasty; *santoṣa*—satisfaction; *lāgiyā*—for the matter of.

TRANSLATION

" 'I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

TEXT 158

তোমার যে প্রেমগুণ, করে আমা আকর্ষণ,
আনিবে আমা দিন দশ বিশে।
পুনঃ আসি' বৃন্দাবনে, ব্রজবধূ তোমা-সনে,
বিলসিব রজনী-দিবসে ॥ ১৫৮ ॥

tomāra ye prema-guṇa, kare āmā ākarṣaṇa,
ānibe āmā dina daśa biśe
punaḥ āsi' vṛndāvane, vraja-vadhū tomā-sane,
vilasiba rajanī-divase

SYNONYMS

tomāra—Your; *ye*—whatever; *prema-guṇa*—qualities in ecstatic love; *kare*—do; *āmā*—Me; *ākarṣaṇa*—attracting; *ānibe*—will bring; *āmā*—Me; *dina daśa biśe*—within ten or twenty days; *punaḥ*—again; *āsi'*—coming; *vṛndāvane*—to Vṛndāvana; *vraja-vadhū*—all the damsels of Vṛndāvana; *tomā-sane*—with You; *vilasiba*—I shall enjoy; *rajanī-divase*—both day and night.

TRANSLATION

" 'Your loving qualities always attract Me to Vṛndāvana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhūmi.'

TEXT 159

এত তাঁরে কহি কৃষ্ণ, ব্রজে যাইতে সতৃষ্ণ,
এক শ্লোক পড়ি' শুনাইল।
সেই শ্লোক শুনি' রাধা, খণ্ডিল সকল বাধা,
কৃষ্ণপ্রাপ্ত্যে প্রতীতি হইল॥ ১৫৯॥

eta tāṅre kahi kṛṣṇa, vraje yāite satṛṣṇa,
eka śloka paḍi' śunāila
sei śloka śuni' rādhā, khāṇḍila sakala bādhā,
kṛṣṇa-prāptye pratīti ha-ila

SYNONYMS

eta—so much; *tāṅre*—unto Rādhārāṇī; *kahi*—speaking; *kṛṣṇa*—Lord Kṛṣṇa; *vraje*—in Vṛndāvana; *yāite*—to go; *sa-tṛṣṇa*—very anxious; *eka śloka*—one verse; *paḍi'*—reciting; *śunāila*—making Her hear; *sei śloka*—that verse; *śuni'*—hearing; *rādhā*—Śrīmatī Rādhārāṇī; *khāṇḍila*—disappeared; *sakala*—all kinds of; *bādhā*—hindrances; *kṛṣṇa-prāptye*—in achieving Kṛṣṇa; *pratīti ha-ila*—there was assurance.

TRANSLATION

"While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

TEXT 160

ময়ি ভক্তির্হি ভূতানামমৃতত্বায় কল্পতে।
দিষ্ট্যা যদাসীন্মৎস্নেহো ভবতীনাং মদাপনঃ॥ ১৬০॥

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi—unto Me; *bhaktiḥ*—the nine kinds of devotional service, such as *śravaṇa, kīrtana* and *smaraṇa; hi*—certainly; *bhūtānām*—of all living entities; *amṛtatvāya*—for becoming eternal associates of the Lord; *kalpate*—is quite befitting; *diṣṭyā*—by good fortune; *yat*—whatever; *āsīt*—there was; *mat-snehaḥ*—love and affection for Me; *bhavatīnām*—of all you *gopīs; mat-āpanaḥ*—the cause for getting Me back.

TRANSLATION

"Lord Śrī Kṛṣṇa said: 'Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.' "

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.82.45).

TEXT 161

এই সব অর্থ প্রভু স্বরূপের সনে।
রাত্রি-দিনে ঘরে বসি' করে আস্বাদনে ॥ ১৬১ ॥

ei saba artha prabhu svarūpera sane
rātri-dine ghare vasi' kare āsvādane

SYNONYMS

ei saba—all these; *artha*—meanings; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpera sane*—with Svarūpa Dāmodara; *rātri-dine*—both day and night; *ghare vasi'*—sitting within His room; *kare*—does; *āsvādane*—taste.

TRANSLATION

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

TEXT 162

নৃত্যকালে সেই ভাবে আবিষ্ট হঞা।
শ্লোক পড়ি' নাচে জগন্নাথ-মুখ চাঞা ॥ ১৬২ ॥

nṛtya-kāle sei bhāve āviṣṭa haña
śloka paḍi' nāce jagannātha-mukha cāñā

SYNONYMS

nṛtya-kāle—while dancing; *sei bhāve*—in such ecstasy; *āviṣṭa*—absorbed; *hañā*—becoming; *śloka paḍi'*—reciting these verses; *nāce*—dances; *jagannātha-mukha*—the face of Jagannātha; *cāñā*—looking upon.

TRANSLATION

Śrī Caitanya Mahāprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

TEXT 163

স্বরূপ-গোসাঞির ভাগ্য না যায় বর্ণন ।
প্রভুতে আবিষ্ট যাঁর কায়, বাক্য, মন ॥ ১৬৩ ॥

svarūpa-gosāñira bhāgya nā yāya varṇana
prabhute āviṣṭa yāṅra kāya, vākya, mana

SYNONYMS

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; *bhāgya*—the fortune; *nā*—not; *yāya varṇana*—can be described; *prabhute*—in the service of the Lord; *āviṣṭa*—fully absorbed; *yāṅra*—of whom; *kāya*—body; *vākya*—words; *mana*—mind.

TRANSLATION

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

TEXT 164

স্বরূপের ইন্দ্রিয়ে প্রভুর নিজেন্দ্রিয়গণ ।
আবিষ্ট হঞা করে গান-আস্বাদন ॥ ১৬৪ ॥

svarūpera indriye prabhura nijendriya-gaṇa
āviṣṭa hañā kare gāna-āsvādana

SYNONYMS

svarūpera—of Svarūpa Dāmodara; *indriye*—in the senses; *prabhura*—of Śrī Caitanya Mahāprabhu; *nija-indriya-gaṇa*—own senses; *āviṣṭa hañā*—being fully absorbed; *kare*—does; *gāna*—the singing; *āsvādana*—tasting.

TRANSLATION

The senses of Lord Śrī Caitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Caitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

TEXT 165

ভাবের আবেশে কভু ভূমিতে বসিয়া।
তর্জনীতে ভূমে লিখে অধোমুখ হঞা॥ ১৬৫॥

bhāvera āveśe kabhu bhūmite vasiyā
tarjanīte bhūme likhe adhomukha hañā

SYNONYMS

bhāvera āveśe—because of ecstatic emotion; *kabhu*—sometimes; *bhūmite*—on the ground; *vasiyā*—sitting; *tarjanīte*—with the ring finger; *bhūme*—on the ground; *likhe*—writes; *adhomukha hañā*—looking down.

TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

TEXT 166

অঙ্গুলিতে ক্ষত হবে জানি' দামোদর।
ভয়ে নিজ-করে নিবারয়ে প্রভু-কর॥ ১৬৬॥

aṅgulite kṣata habe jāni' dāmodara
bhaye nija-kare nivāraye prabhu-kara

SYNONYMS

aṅgulite—on the finger; *kṣata*—injury; *habe*—will take place; *jāni'*—knowing; *dāmodara*—Svarūpa Dāmodara; *bhaye*—out of fear; *nija-kare*—by his own hand; *nivāraye*—checks; *prabhu-kara*—the hand of the Lord.

TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

TEXT 167

প্রভুর ভাবানুরূপ স্বরূপের গান।
যবে যেই রস তাহা করে মূর্তিমান্ ॥ ১৬৭ ॥

prabhura bhāvānurūpa svarūpera gāna
yabe yei rasa tāhā kare mūrtimān

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *bhāva-anurūpa*—following the ecstatic emotions; *svarūpera*—of Svarūpa Dāmodara; *gāna*—the singing; *yabe*—when; *yei*—whatever; *rasa*—mellow; *tāhā*—that; *kare*—makes; *mūrtimān*—personified.

TRANSLATION

Svarūpa Dāmodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would personify it by singing.

TEXT 168

শ্রীজগন্নাথের দেখে শ্রীমুখ-কমল।
তাহার উপর সুন্দর নয়নযুগল ॥ ১৬৮ ॥

śrī-jagannāthera dekhe śrī-mukha-kamala
tāhāra upara sundara nayana-yugala

SYNONYMS

śrī-jagannāthera—of Lord Jagannātha; *dekhe*—sees; *śrī-mukha-kamala*—the lotuslike face; *tāhāra upara*—upon this; *sundara*—beautiful; *nayana-yugala*—a pair of eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

TEXT 169

সূর্যের কিরণে মুখ করে ঝলমল।
মাল্য, বস্ত্র, দিব্য অলঙ্কার, পরিমল ॥ ১৬৯ ॥

sūryera kiraṇe mukha kare jhalamala
mālya, vastra, divya alaṅkāra, parimala

SYNONYMS

sūryera—of the sun; *kiraṇe*—by the rays of sunshine; *mukha*—the face; *kare*—does; *jhalamala*—glittering; *mālya*—garland; *vastra*—garments; *divya alaṅkāra*—beautiful ornaments; *parimala*—surrounded by a fragrance.

TRANSLATION

Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

TEXT 170

প্রভুর হৃদয়ে আনন্দসিন্ধু উথলিল।
উন্মাদ, ঝঞ্ঝা-বাত তৎক্ষণে উঠিল ॥ ১৭০ ॥

prabhura hṛdaye ānanda-sindhu uthalila
unmāda, jhañjhā-vāta tat-kṣaṇe uṭhila

SYNONYMS

prabhura hṛdaye—in the heart of Śrī Caitanya Mahāprabhu; *ānanda-sindhu*—the ocean of transcendental bliss; *uthalila*—arose; *unmāda*—madness; *jhañjhā-vāta*—hurricane; *tat-kṣaṇe*—immediately; *uṭhila*—intensified.

TRANSLATION

An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.

TEXT 171

আনন্দোন্মাদে উঠায় ভাবের তরঙ্গ।
নানা-ভাব-সৈন্যে উপজিল যুদ্ধ-রঙ্গ ॥ ১৭১ ॥

ānandonmāde uṭhāya bhāvera taraṅga
nānā-bhāva-sainye upajila yuddha-raṅga

SYNONYMS

ānanda-unmāde—the madness of transcendental bliss; *uṭhāya*—causes to arise; *bhāvera*—of emotion; *taraṅga*—waves; *nānā*—various; *bhāva*—emotions; *sainye*—among soldiers; *upajila*—there appeared; *yuddha-raṅga*—fighting.

TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

TEXT 172

ভাবোদয়, ভাবশান্তি, সন্ধি, শাবল্য।
সঞ্চারী, সাত্ত্বিক, স্থায়ী স্বভাব-প্রাবল্য॥ ১৭২॥

bhāvodaya, bhāva-śānti, sandhi, śābalya
sañcārī, sāttvika, sthāyī svabhāva-prābalya

SYNONYMS

bhāva-udaya—awakening of emotion; *bhāva-śānti*—emotions of peace; *sandhi*—the junction of different emotions; *śābalya*—mixing of all emotions; *sañcārī*—impetuses for all kinds of emotion; *sāttvika*—transcendental; *sthāyī*—prevalent; *svabhāva*—natural emotion; *prābalya*—increase.

TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

TEXT 173

প্রভুর শরীর যেন শুদ্ধ-হেমাচল।
ভাব-পুষ্পদ্রুম তাহে পুষ্পিত সকল॥ ১৭৩॥

prabhura śarīra yena śuddha-hemācala
bhāva-puṣpa-druma tāhe puṣpita sakala

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *śarīra*—body; *yena*—as if; *śuddha*—transcendental; *hemācala*—Himalayan mountain; *bhāva*—emotional; *puṣpa-druma*—flower trees; *tāhe*—in that situation; *puṣpita*—blooming with flowers; *sakala*—all.

TRANSLATION

Śrī Caitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

TEXT 174

দেখিতে আকর্ষয়ে সবার চিত্ত-মন।
প্রেমামৃতবৃষ্ট্যে প্রভু সিঞ্চে সবার মন॥ ১৭৪॥

dekhite ākarṣaye sabāra citta-mana
premāmṛta-vṛṣṭye prabhu siñce sabāra mana

SYNONYMS

dekhite—by seeing; *ākarṣaye*—attracts; *sabāra*—of everyone; *citta-mana*—mind and consciousness; *prema-amṛta-vṛṣṭye*—by pouring of the nectar of transcendental love for God; *prabhu*—Śrī Caitanya Mahāprabhu; *siñce*—sprinkled; *sabāra*—everyone's; *mana*—mind.

TRANSLATION

Upon seeing all these symptoms, everyone's mind and consciousness were attracted. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

TEXT 175

জগন্নাথ-সেবক যত রাজপাত্রগণ।
যাত্রিক লোক, নীলাচলবাসী যত জন॥ ১৭৫॥

jagannātha-sevaka yata rāja-pātra-gaṇa
yātrika loka, nīlācala-vāsī yata jana

SYNONYMS

jagannātha-sevaka—the servants of Lord Jagannātha; *yata*—all; *rāja-pātra-gaṇa*—and the government officers; *yātrika*—pilgrim visitors; *loka*—people in general; *nīlācala-vāsī*—the residents of Jagannātha Purī; *yata jana*—as many people as there were.

TRANSLATION

He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Purī.

TEXT 176

প্রভুর নৃত্য প্রেম দেখি' হয় চমৎকার।
কৃষ্ণপ্রেম উছলিল হৃদয়ে সবার॥ ১৭৬॥

prabhura nṛtya prema dekhi' haya camatkāra
kṛṣṇa-prema uchalila hṛdaye sabāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *prema*—love; *dekhi'*—seeing; *haya*—become; *camatkāra*—astonished; *kṛṣṇa-prema*—love of Kṛṣṇa; *uchalila*—infatuated; *hṛdaye*—in the hearts; *sabāra*—of everyone.

TRANSLATION

After seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Kṛṣṇa.

TEXT 177

প্রেমে নাচে, গায়, লোক, করে কোলাহল।
প্রভুর নৃত্য দেখি' সবে আনন্দে বিহ্বল ॥ ১৭৭ ॥

preme nāce, gāya, loka, kare kolāhala
prabhura nṛtya dekhi' sabe ānande vihvala

SYNONYMS

preme—in ecstatic love; *nāce*—dance; *gāya*—chant; *loka*—people in general; *kare*—make; *kolāhala*—a great noise; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *dekhi'*—seeing; *sabe*—everyone; *ānande*—in transcendental bliss; *vihvala*—overwhelmed.

TRANSLATION

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu.

TEXT 178

অন্যের কি কায, জগন্নাথ-হলধর।
প্রভুর নৃত্য দেখি' সুখে চলিলা মন্থর ॥ ১৭৮ ॥

anyera ki kāya, jagannātha-haladhara
prabhura nṛtya dekhi' sukhe calilā manthara

SYNONYMS

anyera ki kāya—apart from the actions of others; *jagannātha*—Lord Jagannātha; *haladhara*—Balarāma; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—the dancing; *dekhi'*—seeing; *sukhe*—in great happiness; *calilā*—moved; *manthara*—slowly.

TRANSLATION

Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu.

TEXT 179

কভু সুখে নৃত্যরঙ্গ দেখে রথ রাখি'।
সে কৌতুক যে দেখিল, সেই তার সাক্ষী ॥ ১৭৯ ॥

kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'
se kautuka ye dekhila, sei tāra sākṣī

SYNONYMS

kabhu—sometimes; *sukhe*—in great happiness; *nṛtya-raṅga*—amusement in dancing; *dekhe*—sees; *ratha*—the car; *rākhi'*—stopping; *se kautuka*—that amusement; *ye*—anyone who; *dekhila*—saw; *sei*—he; *tāra*—of that; *sākṣī*—witness.

TRANSLATION

Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

TEXT 180

এইমত প্রভু নৃত্য করিতে ভ্রমিতে।
প্রতাপরুদ্রের আগে লাগিলা পড়িতে ॥ ১৮০ ॥

ei-mata prabhu nṛtya karite bhramite
pratāparudrera āge lāgilā paḍite

SYNONYMS

ei-mata—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nṛtya karite*—dancing; *bhramite*—wandering; *pratāparudrera*—of King Pratāparudra; *āge*—in front; *lāgilā*—began; *paḍite*—to fall down.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

TEXT 181

সম্ভ্রমে প্রতাপরুদ্র প্রভুকে ধরিল।
তাঁহাকে দেখিতে প্রভুর বাহ্যজ্ঞান হইল ॥ ১৮১ ॥

sambhrame pratāparudra prabhuke dharila
tāṅhāke dekhite prabhura bāhya-jñāna ha-ila

SYNONYMS

sambhrame—with great respect; *pratāparudra*—King Pratāparudra; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dharila*—picked up; *tāṅhāke*—Him; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya-jñāna*—external consciousness; *ha-ila*—there was.

TRANSLATION

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.

TEXT 182

রাজা দেখি' মহাপ্রভু করেন ধিক্কার।
ছি, ছি, বিষয়ীর স্পর্শ হইল আমার ॥ ১৮২ ॥

rājā dekhi' mahāprabhu karena dhikkāra
chi, chi, viṣayīra sparśa ha-ila āmāra

SYNONYMS

rājā dekhi'—by seeing the King; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *dhik-kāra*—condemnation; *chi chi*—how pitiable it is; *viṣayīra*—of a person interested in mundane affairs; *sparśa ha-ila*—there has been touching; *āmāra*—of Me.

TRANSLATION

After seeing the King, Śrī Caitanya Mahāprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs."

TEXT 183

আবেশেতেনিত্যানন্দ না হৈলা সাবধানে।
কাশীশ্বর-গোবিন্দ আছিলা অন্য-স্থানে ॥ ১৮৩ ॥

āveśete nityānanda nā hailā sāvadhāne
kāśīśvara-govinda āchilā anya-sthāne

SYNONYMS

āveśete—in great ecstasy; *nityānanda*—Nityānanda Prabhu; *nā*—not; *hailā*—became; *sāvadhāne*—careful; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *āchilā*—were; *anya-sthāne*—in another place.

TRANSLATION

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Caitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

TEXT 184

যদ্যপি রাজার দেখি' হাড়ির সেবন।
প্রসন্ন হঞাছে তাঁরে মিলিবারে মন ॥ ১৮৪ ॥

yadyapi rājāra dekhi' hāḍira sevana
prasanna hañāche tāṅre milibāre mana

SYNONYMS

yadyapi—although; *rājāra*—of the King; *dekhi'*—seeing; *hāḍira sevana*—the service of a sweeper; *prasanna hañāche*—was satisfied; *tāṅre milibāre*—to see him; *mana*—His mind.

TRANSLATION

Śrī Caitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Caitanya Mahāprabhu actually desired to see the King.

TEXT 185

তথাপি আপন-গণে করিতে সাবধান।
বাহ্যে কিছু রোষাভাস কৈলা ভগবান্ ॥ ১৮৫ ॥

tathāpi āpana-gaṇe karite sāvadhāna
bāhye kichu roṣābhāsa kailā bhagavān

SYNONYMS

tathāpi—still; *āpana-gaṇe*—to personal associates; *karite*—to do; *sāvadhāna*—warning; *bāhye*—externally; *kichu*—some; *roṣa-ābhāsa*—apparent anger; *kailā*—showed; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

PURPORT

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu
(Cc. *Madhya* 11.8)

The word *niṣkiñcanasya* refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Śrī Caitanya Mahāprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

TEXT 186

প্রভুর বচনে রাজার মনে হৈল ভয়।
সার্বভৌম কহে,—তুমি না কয় সংশয়॥ ১৮৬॥

prabhura vacane rājāra mane haila bhaya
sārvabhauma kahe,—tumi nā kaya saṁśaya

SYNONYMS

prabhura vacane—by the words of Śrī Caitanya Mahāprabhu; *rājāra*—of the King; *mane*—in the mind; *haila*—there was; *bhaya*—fear; *sārvabhauma kahe*—Sārvabhauma Bhaṭṭācārya said; *tumi*—you (the King); *nā kaya saṁśaya*—do not be worried.

TRANSLATION

King Pratāparudra became frightened when Lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārya told the King, "Don't worry."

TEXT 187

তোমার উপরে প্রভুর সুপ্রসন্ন মন।
তোমা লক্ষ্য করি' শিখায়েন নিজ গণ ॥ ১৮৭ ॥

tomāra upare prabhura suprasanna mana
tomā lakṣya kari' śikhāyena nija gaṇa

SYNONYMS

tomāra upare—upon you; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *suprasanna*—very satisfied; *mana*—the mind; *tomā*—you; *lakṣya kari'*—pointing out; *śikhāyena*—He teaches; *nija gaṇa*—His personal associates.

TRANSLATION

Sārvabhauma Bhaṭṭācārya informed the King, "The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people."

PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannātha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Śrī Caitanya Mahāprabhu and His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

TEXT 188

অবসর জানি' আমি করিব নিবেদন।
সেইকালে যাই' করিহ প্রভুর মিলন ॥ ১৮৮ ॥

avasara jāni' āmi kariba nivedana
sei-kāle yāi' kariha prabhura milana

SYNONYMS

avasara jāni'—understanding an opportune moment; *āmi*—I; *kariba*—shall do; *nivedana*—submission; *sei-kāle*—at that time; *yāi'*—coming; *kariha*—you do; *prabhura milana*—meeting with Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."

TEXT 189

তবে মহাপ্রভু রথ প্রদক্ষিণ করিয়া।
রথ-পাছে যাই' ঠেলে রথে মাথা দিয়া॥ ১৮৯॥

tabe mahāprabhu ratha pradakṣiṇa kariyā
ratha-pāche yāi' ṭhele rathe māthā diyā

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ratha*—the car; *pradakṣiṇa*—circumambulation; *kariyā*—doing; *ratha-pāche*—to the rear of the car; *yāi'*—going; *ṭhele*—pushes; *rathe*—on the car; *māthā diyā*—by placing the head.

TRANSLATION

After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind the car and began pushing it with His head.

TEXT 190

ঠেলিতেই চলিল রথ 'হড়' 'হড়' করি'।
চতুর্দিকে লোক সব বলে 'হরি' 'হরি'॥ ১৯০॥

ṭhelitei calila ratha 'haḍa' 'haḍa' kari'
catur-dike loka saba bale 'hari' 'hari'

SYNONYMS

ṭhelitei—as soon as He pushed; *calila*—departed; *ratha*—the car; *haḍa haḍa kari'*—making a rattling noise; *catuḥ-dike*—all around; *loka*—people in general; *saba*—all; *bale*—chant; *hari hari*—the holy name of the Lord, Hari Hari.

TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

TEXT 191

তবে প্রভু নিজ-ভক্তগণ লঞা সঙ্গে ।
বলদেব-সুভদ্রাগ্রে নৃত্য করে রঙ্গে ॥ ১৯১ ॥

tabe prabhu nija-bhakta-gaṇa lañā saṅge
baladeva-subhadrāgre nṛtya kare raṅge

SYNONYMS

tabe—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—personal; *bhakta-gaṇa*—devotees; *lañā*—taking; *saṅge*—with Him; *baladeva*—of Lord Balarāma; *subhadrā*—of the goddess of fortune Subhadrā; *agre*—in front; *nṛtya*—dancing; *kare*—performed; *raṅge*—in great amusement.

TRANSLATION

As the car began to move, Śrī Caitanya Mahāprabhu took His personal associates in front of the cars occupied by Lord Balarāma and Subhadrā, the goddess of fortune. Greatly inspired, He then began to dance in front of Them.

TEXT 192

তাহাঁ নৃত্য করি' জগন্নাথ আগে আইলা ।
জগন্নাথ দেখি' নৃত্য করিতে লাগিলা ॥ ১৯২ ॥

tāhāṅ nṛtya kari' jagannātha āge āilā
jagannātha dekhi' nṛtya karite lāgilā

SYNONYMS

tāhāṅ—there; *nṛtya kari'*—after performing the dance; *jagannātha*—of Lord Jagannātha; *āge*—in front; *āilā*—appeared; *jagannātha dekhi'*—seeing Lord Jagannātha; *nṛtya*—dancing; *karite*—to perform; *lāgilā*—began.

TRANSLATION

After finishing the dance before Lord Baladeva and Subhadrā, Śrī Caitanya Mahāprabhu came before Lord Jagannātha's car. Upon seeing Lord Jagannātha, He began to dance again.

TEXT 193

চলিয়া আইল রথ 'বলগণ্ডি'-স্থানে।
জগন্নাথ রথ রাখি' দেখে ডাহিনে বামে ॥ ১৯৩ ॥

caliyā āila ratha 'balagaṇḍi'-sthāne
jagannātha ratha rākhi' dekhe ḍāhine vāme

SYNONYMS

caliyā—moving; *āila*—came; *ratha*—the car; *balagaṇḍi-sthāne*—at the place known as Balagaṇḍi; *jagannātha*—Lord Jagannātha; *ratha*—car; *rākhi'*—after stopping; *dekhe*—sees; *ḍāhine vāme*—left and right.

TRANSLATION

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

TEXT 194

বামে—'বিপ্রশাসন', নারিকেল-বন।
ডাহিনে ত' পুষ্পোদ্যান যেন বৃন্দাবন ॥ ১৯৪ ॥

vāme—'vipra-śāsana' nārikela-vana
ḍāhine ta' puṣpodyāna yena vṛndāvana

SYNONYMS

vāme—on the left; *vipra-śāsana*—the place known as *vipra-śāsana; nārikela-vana*—coconut grove; *ḍāhine*—on the right side; *ta'*—indeed; *puṣpa-udyāna*—flower gardens; *yena*—as if; *vṛndāvana*—Vṛndāvana.

TRANSLATION

On the left side, Lord Jagannātha saw the neighborhood of brāhmaṇas known as vipra-śāsana and the coconut tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛndāvana.

PURPORT

Vipra-śāsana is a name generally used in the Orissa province for the quarters where *brāhmaṇas* live.

TEXT 195

আগে নৃত্য করে গৌর লঞা ভক্তগণ।
রথ রাখি' জগন্নাথ করেন দরশন॥ ১৯৫॥

āge nṛtya kare gaura lañā bhakta-gaṇa
ratha rākhi' jagannātha karena daraśana

SYNONYMS

āge—in front; *nṛtya kare*—dances; *gaura*—Śrī Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—the devotees; *ratha rākhi'*—after stopping the car; *jagannātha*—Lord Jagannātha; *karena daraśana*—sees.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagannātha watched the dancing.

TEXT 196

সেই স্থলে ভোগ লাগে,—আছয়ে নিয়ম।
কোটি ভোগ জগন্নাথ করে আস্বাদন॥ ১৯৬॥

sei sthale bhoga lāge,——āchaye niyama
koṭi bhoga jagannātha kare āsvādana

SYNONYMS

sei sthale—in that place; *bhoga lāge*—food is offered; *āchaye niyama*—it is the custom; *koṭi bhoga*—millions of dishes; *jagannātha*—Lord Jagannātha; *kare*—does; *āsvādana*—tasting.

TRANSLATION

It was customary that food be offered to the Lord at vipra-śāsana. Indeed, innumerable dishes of food were offered, and Lord Jagannātha tasted each one of them.

TEXT 197

জগন্নাথের ছোট-বড যত ভক্তগণ।
নিজ নিজ উত্তম-ভোগ করে সমর্পণ॥ ১৯৭॥

jagannāthera choṭa-baḍa yata bhakta-gaṇa
nija nija uttama-bhoga kare samarpaṇa

SYNONYMS

jagannāthera—of Lord Jagannātha; *choṭa*—neophyte; *baḍa*—advanced; *yata*—all; *bhakta-gaṇa*—devotees; *nija nija*—personally cooked; *uttama-bhoga*—first-class food; *kare*—do; *samarpaṇa*—offering.

TRANSLATION

All kinds of devotees of Lord Jagannātha—from neophytes to the most advanced—offered their best cooked food to the Lord.

TEXT 198

রাজা, রাজমহিষীবৃন্দ, পাত্র, মিত্রগণ।
নীলাচলবাসী যত ছোট-বড় জন॥ ১৯৮॥

rājā, rāja-mahiṣī-vṛnda, pātra, mitra-gaṇa
nīlācala-vāsī yata choṭa-baḍa jana

SYNONYMS

rājā—the King; *rāja-mahiṣī-vṛnda*—the queens of the King; *pātra*—ministers; *mitra-gaṇa*—friends; *nīlācala-vāsī*—all the residents of Jagannātha Purī; *yata*—as many; *choṭa-baḍa*—small and big; *jana*—persons.

TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

TEXT 199

নানা-দেশের দেশী যত যাত্রিক জন।
নিজ-নিজ-ভোগ তাহাঁ করে সমর্পণ॥ ১৯৯॥

nānā-deśera deśī yata yātrika jana
nija-nija-bhoga tāhāṅ kare samarpaṇa

SYNONYMS

nānā-deśera—of various countries; *deśī*—local; *yata*—all kinds of; *yātrika*—visiting; *jana*—people; *nija-nija*—personally cooked; *bhoga*—food; *tāhāṅ*—there; *kare*—do; *samarpaṇa*—offering.

TRANSLATION

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

TEXT 200

আগে পাছে, দুই পার্শ্বে পুষ্পোদ্যান-বনে।
যেই যাহা পায়, লাগায়,—নাহিক নিয়মে ॥ ২০০ ॥

āge pāche, dui pārśve puṣpodyāna-vane
yei yāhā pāya, lāgāya,—nāhika niyame

SYNONYMS

āge pāche—in front or at the end; *dui pārśve*—on two sides; *puṣpa-udyāna-vane*—in the flower gardens; *yei*—one who; *yāhā pāya*—gets the opportunity; *lāgāya*—offers; *nāhika niyame*—there are no hard-and-fast rules.

TRANSLATION

The devotees offered their foods everywhere, in front and behind the car, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard-and-fast rules.

TEXT 201

ভোগের সময় লোকের মহা ভিড় হৈল।
নৃত্য ছাড়ি' মহাপ্রভু উপবনে গেল ॥ ২০১ ॥

bhogera samaya lokera mahā bhiḍa haila
nṛtya chāḍi' mahāprabhu upavane gela

SYNONYMS

bhogera samaya—at the time the food was offered; *lokera*—of all the people; *mahā*—great; *bhiḍa*—crowd; *haila*—there was; *nṛtya chāḍi'*—giving up His dancing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavane gela*—went to a nearby garden.

TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Śrī Caitanya Mahāprabhu stopped His dancing and went to a nearby garden.

TEXT 202

প্রেমাবেশে মহাপ্রভু উপবন পাঞা।
পুষ্পোদ্যানে গৃহপিণ্ডায় রহিলা পড়িয়া ॥ ২০২ ॥

premāveśe mahāprabhu upavana pāñā
puṣpodyāne gṛha-piṇḍāya rahilā paḍiyā

SYNONYMS

prema-āveśe—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavana pāñā*—having come to a nice nearby garden; *puṣpa-udyāne*—in that flower garden; *gṛha-piṇḍāya*—on the raised platform; *rahilā*—remained; *paḍiyā*—falling flat.

TRANSLATION

Śrī Caitanya Mahāprabhu went to the garden. Immersed in a great ecstatic emotion, He fell flat on a raised platform there.

TEXT 203

নৃত্য-পরিশ্রমে প্রভুর দেহে ঘন ঘর্ম।
সুগন্ধি শীতল-বায়ু করেন সেবন ॥ ২০৩ ॥

nṛtya-pariśrame prabhura dehe ghana gharma
sugandhi śītala-vāyu karena sevana

SYNONYMS

nṛtya-pariśrame—by fatigue due to dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *dehe*—on the body; *ghana gharma*—much perspiration; *su-gandhi*—fragrant; *śītala-vāyu*—cool breeze; *karena sevana*—enjoyed very much.

TRANSLATION

The Lord was very fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

TEXT 204

যত ভক্ত কীর্তনীয়া আসিয়া আরামে।
প্রতিবৃক্ষতলে সবে করেন বিশ্রামে ॥ ২০৪ ॥

yata bhakta kīrtanīyā āsiyā ārāme
prati-vṛkṣa-tale sabe karena viśrāme

SYNONYMS

yata bhakta—all the devotees; *kīrtanīyā*—who were performing *saṅkīrtana; āsiyā*—coming; *ārāme*—in the resting place; *prati-vṛkṣa-tale*—under each and every tree; *sabe*—all of them; *karena*—take; *viśrāme*—rest.

TRANSLATION

All the devotees who were performing saṅkīrtana came there and took rest under each and every tree.

TEXT 205

এই ত' কহিল প্রভুর মহাসংকীর্তন।
জগন্নাথের আগে যৈছে করিল নর্তন॥ ২০৫॥

ei ta' kahila prabhura mahā-saṅkīrtana
jagannāthera āge yaiche karila nartana

SYNONYMS

ei ta'—in this way; *kahila*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—the great congregational chanting; *jagannāthera āge*—in front of Lord Jagannātha; *yaiche*—as; *karila*—He did; *nartana*—dancing.

TRANSLATION

Thus I have described the great performance of congregational chanting by Lord Śrī Caitanya Mahāprabhu as He danced in front of Lord Jagannātha.

TEXT 206

রথাগ্রেতে প্রভু যৈছে করিলা নর্তন।
চৈতন্যাষ্টকে রূপ-গোসাঞি করয়াছে বর্ণন॥ ২০৬॥

rathāgrete prabhu yaiche karilā nartana
caitanyāṣṭake rūpa-gosāñi karyāche varṇana

SYNONYMS

ratha-agrete—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—performed; *nartana*—dancing; *caitanya-aṣṭake*—in the prayer named

Caitanyāṣṭaka; rūpa-gosāñi—Rūpa Gosvāmī; *karyāche*—has done; *varṇana*—a vivid description.

TRANSLATION

In his prayer known as the Caitanyāṣṭaka, Śrīla Rūpa Gosvāmī has given a vivid description of the Lord's dancing before the car of Jagannātha.

PURPORT

Śrīla Rūpa Gosvāmī composed three prayers, each with the title *Caitanyāṣṭaka*. The verse next quoted is from the first of the *Caitanyāṣṭaka* prayers included in the book *Stava-mālā*.

TEXT 207

রথারূঢ়স্যারাদধিপদবি নীলাচলপতে-
রদভ্রপ্রেমোর্মিস্ফুরিতনটনোল্লাসবিবশঃ।
সহর্ষং গায়দ্ভিঃ পরিবৃত-তনুর্বৈষ্ণবজনৈঃ
স চৈতন্যঃ কিং মে পুনরপি দৃশোর্যাস্যতি পদম্॥ ২০৭॥

rathārūḍhasyārād adhipadavi nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
saharṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

SYNONYMS

ratha-ārūḍhasya—of the Supreme Lord, who was placed aboard the car; *ārāt*—in front; *adhipadavi*—on the main road; *nīlācala-pateḥ*—of Lord Jagannātha, the Lord of Nīlācala; *adabhra*—great; *prema-urmi*—by waves of love of Godhead; *sphurita*—which was manifested; *naṭana-ullāsa-vivaśaḥ*—being overwhelmed by the transcendental bliss of dancing; *sa-harṣam*—with great pleasure; *gāyadbhiḥ*—who were singing; *parivṛta*—surrounded; *tanuḥ*—body; *vaiṣṇava-janaiḥ*—by the devotees; *saḥ caitanyaḥ*—that Lord Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punaḥ api*—again; *dṛśoḥ*—of vision; *yāsyati*—will enter; *padam*—the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?"

TEXT 208

ইহা যেই শুনে সেই শ্রীচৈতন্য পায়।
সুদৃঢ় বিশ্বাস-সহ প্রেমভক্তি হয়॥ ২০৮॥

ihā yei śune sei śrī-caitanya pāya
sudṛḍha viśvāsa-saha prema-bhakti haya

SYNONYMS

ihā—this; *yei*—anyone who; *śune*—hears; *sei*—that person; *śrī-caitanya pāya*—will achieve Śrī Caitanya Mahāprabhu; *su-dṛḍha*—firm; *viśvāsa*—conviction; *saha*—with; *prema-bhakti*—devotional service in great love; *haya*—there is.

TRANSLATION

Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

TEXT 209

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ২০৯॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu's ecstatic dancing at Lord Jagannātha's car festival.*

CHAPTER 14

Performance of the Vṛndāvana Pastimes

Dressing himself as a Vaiṣṇava, Mahārāja Pratāparudra entered a garden alone and began reciting verses from *Śrīmad-Bhāgavatam*. He then took the opportunity to massage the lotus feet of the Lord. The Lord, in His ecstatic love for Kṛṣṇa, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of *prasāda* in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannātha's Ratha car stopped moving, King Pratāparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the chariot began moving. Then the devotees began pulling the chariot with ropes. Near the Guṇḍicā temple is a place known as Āiṭoṭā. This place was fixed up for Śrī Caitanya Mahāprabhu to rest in. When Lord Jagannātha was seated at Sundarācala, Śrī Caitanya Mahāprabhu saw it as Vṛndāvana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during Ratha-yātrā, the Lord remained at Jagannātha Purī, and on the fifth day He and Svarūpa Dāmodara observed the pastimes of Lakṣmī, the goddess of fortune. During that time, there was much talk about the pastimes of the *gopīs*. When the *ratha* was again being drawn and the chanting resumed, Rāmānanda Vasu of Kulīna-grāma and Satyarāja Khān were requested to bring silk ropes every year for the Ratha-yātrā ceremony.

TEXT 1

গৌরঃ পশ্যন্নাত্মবৃন্দৈঃ শ্রীলক্ষ্মীবিজয়োৎসবম্ ।
শ্রুত্বা গোপীরসোল্লাসং হৃষ্টঃ প্রেম্ণা ননর্ত সঃ ॥ ১ ॥

gauraḥ paśyann ātma-vṛndaiḥ
śrī-lakṣmī-vijayotsavam
śrutvā gopī-rasollāsaṁ
hṛṣṭaḥ premṇā nanarta saḥ

SYNONYMS

gauraḥ—Lord Śrī Caitanya Mahāprabhu; *paśyan*—by seeing; *ātma-vṛndaiḥ*—with His personal associates; *śrī-lakṣmī*—of the goddess of fortune; *vijaya*--

utsavam—the grand festival; *śrutvā*—by hearing; *gopī*—of the *gopīs; rasa-ullāsam*—the superexcellence of the mellows; *hṛṣṭaḥ*—being very pleased; *prem-ṇā*—in great ecstatic love; *nanarta*—danced; *saḥ*—He, Śrī Caitanya Mahāprabhu.

TRANSLATION

Accompanied by His personal devotees, Śrī Caitanya Mahāprabhu went to the festival known as Lakṣmī-vijayotsava. There He discussed the superexcellent love of the gopīs. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

TEXT 2

জয় জয় গৌরচন্দ্র শ্রীকৃষ্ণচৈতন্য ।
জয় জয় নিত্যানন্দ জয়াদ্বৈত ধন্য ॥ ২ ॥

jaya jaya gauracandra śrī-kṛṣṇa-caitanya
jaya jaya nityānanda jayādvaita dhanya

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Gauracandra; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita*—to Advaita Ācārya; *dhanya*—exalted.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, known as Gauracandra! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya, who is so exalted!

TEXT 3

জয় জয় শ্রীবাসাদি গৌরভক্তগণ ।
জয় শ্রোতাগণ,—যাঁর গৌর প্রাণধন ॥ ৩ ॥

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
jaya śrotā-gaṇa, ——yāṅra gaura prāṇa-dhana

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa; *gaura-bhakta-gaṇa*—to the devotees of Lord Caitanya; *jaya*—all glories; *śrotā-gaṇa*—to the hearers; *yāṅra*—of whom; *gaura*—Śrī Caitanya Mahāprabhu; *prāṇa-dhana*—the life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! All glories to the readers who have taken Śrī Caitanya Mahāprabhu as their life and soul.

TEXT 4

এইমত প্রভু আছেন প্রেমের আবেশে।
হেনকালে প্রতাপরুদ্র করিল প্রবেশে ॥ ৪ ॥

ei-mata prabhu āchena premera āveśe
hena-kāle pratāparudra karila praveśe

SYNONYMS

ei-mata—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āchena*—was; *premera āveśe*—in the ecstatic emotion of love; *hena-kāle*—at this time; *pratāparudra*—King Pratāparudra; *karila praveśe*—entered.

TRANSLATION

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

TEXT 5

সার্বভৌম-উপদেশে ছাড়ি' রাজবেশ।
একলা বৈষ্ণব-বেশে করিল প্রবেশ ॥ ৫ ॥

sārvabhauma-upadeśe chāḍi' rāja-veśa
ekalā vaiṣṇava-veśe karila praveśa

SYNONYMS

sārvabhauma—of Sārvabhauma Bhaṭṭācārya; *upadeśe*—under instructions; *chāḍi'*—giving up; *rāja-veśa*—the royal dress; *ekalā*—alone; *vaiṣṇava-veśe*—in the dress of a Vaiṣṇava; *karila praveśa*—entered.

TRANSLATION

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

PURPORT

Sometimes members of the International Society for Krishna Consciousness—especially in the Western countries—find it difficult to approach people to dis-

tribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Pratāparudra by Sārvabhauma Bhaṭṭācārya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread this Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

TEXT 6

সব-ভক্তের আজ্ঞা নিল যোড়-হাত হঞা।
প্রভু-পদ ধরি' পড়ে সাহস করিয়া॥ ৬॥

saba-bhaktera ājñā nila yoḍa-hāta hañā
prabhu-pada dhari' paḍe sāhasa kariyā

SYNONYMS

saba-bhaktera—of all the devotees; *ājñā nila*—took permission; *yoḍa-hāta hañā*—with folded hands; *prabhu-pada dhari'*—catching the feet of Śrī Caitanya Mahāprabhu; *paḍe*—falls; *sāhasa kariyā*—with great courage.

TRANSLATION

Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

TEXT 7

আঁখি মুদি' প্রভু প্রেমে ভূমিতে শয়ান।
নৃপতি নৈপুণ্যে করে পাদ-সম্বাহন॥ ৭॥

āṅkhi mudi' prabhu preme bhūmite śayāna
nṛpati naipuṇye kare pāda-saṁvāhana

SYNONYMS

āṅkhi mudi'—with closed eyes; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love; *bhūmite*—on the ground; *śayāna*—lying down; *nṛpati*—the King; *naipuṇye*—very expertly; *kare*—performs; *pāda-saṁvāhana*—massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

TEXT 8

রাসলীলার শ্লোক পড়ি' করেন স্তবন।
"জয়তি তেঽধিকং" অধ্যায় করেন পঠন ॥ ৮ ॥

rāsa-līlāra śloka paḍi' karena stavana
"jayati te 'dhikaṁ" adhyāya karena paṭhana

SYNONYMS

rāsa-līlāra—of the *rāsa-līlā* dance; *śloka*—verses; *paḍi'*—reciting; *karena*—offers; *stavana*—prayers; *jayati te 'dhikam*—beginning with the words *jayati te 'dhikam; adhyāya*—chapter; *karena*—does; *paṭhana*—recitation.

TRANSLATION

The King began to recite verses about the rāsa-līlā from Śrīmad-Bhāgavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

PURPORT

These verses from *Śrīmad-Bhāgavatam,* Canto Ten, Chapter Thirty-one, constitute what is known as the *Gopī-gītā.*

TEXT 9

শুনিতে শুনিতে প্রভুর সন্তোষ অপার।
'বল, বল' বলি' প্রভু বলে বার বার ॥ ৯ ॥

śunite śunite prabhura santoṣa apāra
'bala, bala' bali' prabhu bale bāra bāra

SYNONYMS

śunite śunite—by hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *santoṣa apāra*—great satisfaction; *bala bala*—go on reciting; *bali'*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bale*—says; *bāra bāra*—again and again.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, "Go on reciting, go on reciting."

TEXT 10

"তব কথামৃতং" শ্লোক রাজা যে পড়িল।
উঠি' প্রেমাবেশে প্রভু আলিঙ্গন কৈল॥ ১০॥

"tava kathāmṛtaṁ" śloka rājā ye paḍila
uṭhi' premāveśe prabhu āliṅgana kaila

SYNONYMS

tava kathāmṛtam—beginning with the words *tava kathāmṛtam; śloka*—the verse; *rājā*—the King; *ye paḍila*—as he recited; *uṭhi'*—getting up; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words "tava kathāmṛtam," the Lord immediately arose in ecstatic love and embraced him.

TEXT 11

তুমি মোরে দিলে বহু অমূল্য রতন।
মোর কিছু দিতে নাহি, দিলুঁ আলিঙ্গন॥ ১১॥

tumi more dile bahu amūlya ratana
mora kichu dite nāhi, diluṅ āliṅgana

SYNONYMS

tumi—you; *more*—unto Me; *dile*—delivered; *bahu*—various; *amūlya*—incalculable; *ratana*—gems; *mora*—of Me; *kichu*—anything; *dite*—to give; *nāhi*—there is not; *diluṅ*—I give; *āliṅgana*—embracing.

TRANSLATION

Upon hearing the verses recited by the King, Śrī Caitanya Mahāprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you."

TEXT 12

এত বলি' সেই শ্লোক পড়ে বার বার।
দুইজনার অঙ্গে কম্প, নেত্রে জলধার ॥ ১২ ॥

eta bali' sei śloka paḍe bāra bāra
dui-janāra aṅge kampa, netre jala-dhāra

SYNONYMS

eta bali'—saying this; *sei śloka*—that verse; *paḍe*—recites; *bāra bāra*—again and again; *dui-janāra*—of both of them (Śrī Caitanya Mahāprabhu and the King Pratāparudra); *aṅge*—in the bodies; *kampa*—trembling; *netre*—in the eyes; *jala-dhāra*—flow of water.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Caitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

TEXT 13

তব কথামৃতং তপ্তজীবনং, কবিভিরীড়িতং কল্মষাপহম্।
শ্রবণমঙ্গলং শ্রীমদাততং, ভুবি গৃণন্তি যে ভূরিদা জনাঃ ॥১৩

tava kathāmṛtaṁ tapta-jīvanaṁ
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ
bhuvi gṛṇanti ye bhūridā janāḥ

SYNONYMS

tava—Your; *kathā-amṛtam*—the nectar of words; *tapta-jīvanam*—life for persons very much aggrieved in the material world; *kavibhiḥ*—by greatly exalted persons; *īḍitam*—described; *kalmaṣa-apaham*—that which drives away all kinds of sinful reaction; *śravaṇa-maṅgalam*—giving all spiritual benefit to anyone who hears; *śrī-mat*—filled with all spiritual power; *ātatam*—broadcast all over the world; *bhuvi*—in the material world; *gṛṇanti*—chant and spread; *ye*—those who; *bhūri-dāḥ*—most beneficent; *janāḥ*—persons.

TRANSLATION

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world.

These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.31.9).

TEXT 14

'ভূরিদা' 'ভূরিদা' বলি' করে আলিঙ্গন।
ইঁহো নাহি জানে, ইহোঁ হয় কোন্ জন॥ ১৪॥

'bhūridā' 'bhūridā' bali' kare āliṅgana
iṅho nāhi jāne, ——ihoṅ haya kon jana

SYNONYMS

bhūri-dā—the most munificent; *bhūri-dā*—the most munificent; *bali'*—crying; *kare*—does; *āliṅgana*—embracing; *iṅho*—Śrī Caitanya Mahāprabhu; *nāhi jāne*—does not know; *ihoṅ*—Pratāparudra Mahārāja; *haya*—is; *kon jana*—who.

TRANSLATION

After hearing the recitation of this verse, Śrī Caitanya Mahāprabhu immediately embraced the reciter, King Pratāparudra, and cried, "You are the most munificent! You are the most munificent!" At this point Śrī Caitanya Mahāprabhu did not even know who the King was.

TEXT 15

পূর্ব-সেবা দেখি' তাঁরে কৃপা উপজিল।
অনুসন্ধান বিনা কৃপা-প্রসাদ করিল॥ ১৫॥

pūrva-sevā dekhi' tāṅre kṛpā upajila
anusandhāna vinā kṛpā-prasāda karila

SYNONYMS

pūrva-sevā—previous service; *dekhi'*—seeing; *tāṅre*—unto him; *kṛpā*—mercy; *upajila*—awakened; *anusandhāna*—inquiry; *vinā*—without; *kṛpā*—of mercy; *prasāda*—grace; *karila*—bestowed.

TRANSLATION

Śrī Caitanya Mahāprabhu's mercy was aroused because of the King's previous service. Therefore without even asking who he was, the Lord immediately bestowed His mercy upon him.

TEXT 16

এই দেখ,—চৈতন্যের কৃপা-মহাবল।
তার অনুসন্ধান বিনা করায় সফল ॥ ১৬ ॥

ei dekha, ——caitanyera kṛpā-mahābala
tāra anusandhāna vinā karāya saphala

SYNONYMS

ei—this; *dekha*—just see; *caitanyera*—of Śrī Caitanya Mahāprabhu; *kṛpā-mahā-bala*—how greatly powerful is the mercy; *tāra anusandhāna*—inquiring about him; *vinā*—without; *karāya*—He makes; *sa-phala*—successful.

TRANSLATION

How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

Śrī Caitanya Mahāprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by *Bhagavad-gītā* (2.40). *Svalpam apy asya dharmasya trāyate mahato bhayāt:* "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. *Śrīmad-Bhāgavatam* recommends: *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* (*Bhāg.* 11.5.32).

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the King was serv-

ing Lord Jagannātha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

Kṛṣṇadāsa Kavirāja Gosvāmī wants to point out that nothing could compare to the Lord's mercy toward Mahārāja Pratāparudra; therefore he uses the word *dekha* ("just see") and *caitanyera kṛpā-mahābala* ("how powerful is the mercy of Śrī Caitanya Mahāprabhu"). This is also confirmed by Prabodhānanda Sarasvatī: *yat-kāruṇya-kaṭākṣa-vaibhava-vatām* (*Caitanya-candrāmṛta,* 5). Even a little of Śrī Caitanya Mahāprabhu's mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Śrī Caitanya Mahāprabhu. When Rūpa Gosvāmī experienced the mercy and magnanimity of Śrī Caitanya Mahāprabhu, he said:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other *avatāra,* even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa." Śrīla Locana dāsa Ṭhākura has also sung, *parama karuṇa, pahuṅ dui jana, nitāi-gaura-candra:* "The two brothers Nitāi and Gaura are so kind that no one can compare to them." Similarly, Śrīla Narottama dāsa Ṭhākura has sung:

vrajendra-nandana yei, śacī-suta haila sei,
balarāma ha-ila nitāi,
dīna-hīna yata chila, hari-nāme uddhārila,
tā'ra sākṣī jagāi-mādhāi

Śrī Caitanya Mahāprabhu's special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Kṛṣṇa must persistently seek the favor and mercy of Śrī Caitanya Mahāprabhu to become fit to return home, back to Godhead.

TEXT 17

প্রভু বলে,—কে তুমি, করিলা মোর হিত ?
আচম্বিতে আসি' পিয়াও কৃষ্ণলীলামৃত ? ১৭ ॥

prabhu bale, ——ke tumi, karilā mora hita?
ācambite āsi' piyāo kṛṣṇa-līlāmṛta?

SYNONYMS

prabhu bale—the Lord said; *ke tumi*—who are you; *karilā*—you have done; *mora*—My; *hita*—welfare; *ācambite*—all of a sudden; *āsi'*—coming; *piyāo*—you make Me drink; *kṛṣṇa-līlā-amṛta*—the nectar of the pastimes of Lord Kṛṣṇa.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made me drink the nectar of the pastimes of Lord Kṛṣṇa."

TEXT 18

রাজা কহে,—আমি তোমার দাসের অনুদাস।
ভৃত্যের ভৃত্য কর,—এই মোর আশ ॥ ১৮ ॥

rājā kahe, ——āmi tomāra dāsera anudāsa
bhṛtyera bhṛtya kara, ——ei mora āśa

SYNONYMS

rājā kahe—the King said; *āmi*—I; *tomāra*—Your; *dāsera anudāsa*—most obedient servant of Your servant; *bhṛtyera bhṛtya*—servant of the servant; *kara*—make (me); *ei*—this; *mora āśa*—my desire.

TRANSLATION

The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

PURPORT

The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlāda Mahārāja was offered a benediction by Nṛsiṁhadeva, Prahlāda rejected all kinds of material benediction, but he prayed to become the servant of the servant of the Lord. When Dhruva Mahārāja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholāvecā Śrīdhara was a very poor man, but when Śrī Caitanya Mahāprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

TEXT 19

তবে মহাপ্রভু তাঁরে ঐশ্বর্য দেখাইল।
'কারেহ না কহিবে' এই নিষেধ করিল ॥ ১৯ ॥

tabe mahāprabhu tāṅre aiśvarya dekhāila
'kāreha nā kahibe' ei niṣedha karila

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to the King; *aiśvarya*—divine power; *dekhāila*—showed; *kāreha nā kahibe*—do not speak to anyone; *ei*—this; *niṣedha karila*—forbade.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

TEXT 20

'রাজা'—হেন জ্ঞান কভু না কৈল প্রকাশ।
অন্তরে সকল জানেন, বাহিরে উদাস ॥ ২০ ॥

'rājā'—hena jñāna kabhu nā kaila prakāśa
antare sakala jānena, bāhire udāsa

SYNONYMS

rājā—the King; *hena jñāna*—such knowledge; *kabhu*—at any time; *nā*—not; *kaila prakāśa*—manifested; *antare*—within the heart; *sakala*—everything; *jānena*—knows; *bāhire*—externally; *udāsa*—indifferent.

TRANSLATION

Although within His heart Caitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that he knew He was talking with King Pratāparudra.

TEXT 21

প্রতাপরুদ্রের ভাগ্য দেখি' ভক্তগণে।
রাজারে প্রশংসে সবে আনন্দিত-মনে ॥ ২১ ॥

pratāparudrera bhāgya dekhi' bhakta-gaṇe
rājāre praśaṁse sabe ānandita-mane

SYNONYMS

pratāparudrera—of King Pratāparudra; *bhāgya*—the fortune; *dekhi'*—seeing; *bhakta-gaṇe*—all the devotees; *rājāre*—the King; *praśaṁse*—praised; *sabe*—all; *ānandita-mane*—with blissful minds.

TRANSLATION

Seeing the Lord's special mercy upon King Pratāparudra, the devotees praised the King's fortune, and their minds became open and blissful.

PURPORT

This is a characteristic of a Vaiṣṇava. He is never envious if one receives the mercy and strength of Śrī Caitanya Mahāprabhu. A pure Vaiṣṇava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaiṣṇavas who become envious to see someone actually recognized by Śrī Caitanya Mahāprabhu. It is a fact that no one can preach Caitanya Mahāprabhu's message without receiving the special mercy of the Lord. This is known to every Vaiṣṇava, yet there are some envious people who cannot tolerate the expansion of this Kṛṣṇa consciousness movement all over the world. They find fault with a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Śrī Caitanya Mahāprabhu's mission.

TEXT 22

দণ্ডবৎ করি' রাজা বাহিরে চলিলা।
যোড় হস্ত করি' সব ভক্তেরে বন্দিলা ॥ ২২ ॥

daṇḍavat kari' rājā bāhire calilā
yoḍa hasta kari' saba bhaktere vandilā

SYNONYMS

daṇḍavat kari'—offering obeisances; *rājā*—the King; *bāhire*—outside; *calilā*—departed; *yoḍa*—folded; *hasta*—hands; *kari'*—making; *saba*—all; *bhaktere*—unto the devotees; *vandilā*—offered prayers.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.

TEXT 23

মধ্যাহ্ন করিলা প্রভু লঞা ভক্তগণ।
বাণীনাথ প্রসাদ লঞা কৈল আগমন ॥ ২৩ ॥

madhyāhna karilā prabhu lañā bhakta-gaṇa
vāṇīnātha prasāda lañā kaila āgamana

SYNONYMS

madhyāhna karilā—accepted lunch; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—all the devotees; *vāṇīnātha*—Vāṇīnātha; *prasāda lañā*—taking all kinds of remnants of Jagannātha's food; *kaila*—did; *āgamana*—arrival.

TRANSLATION

After this, Vāṇīnātha Rāya brought all kinds of prasāda, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

TEXT 24

সার্বভৌম-রামানন্দ-বাণীনাথে দিয়া।
প্রসাদ পাঠা'ল রাজা বহুত করিয়া॥ ২৪॥

sārvabhauma-rāmānanda-vāṇīnāthe diyā
prasāda pāṭhā'la rājā bahuta kariyā

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *vāṇīnāthe diyā*—through Vāṇīnātha Rāya; *prasāda*—*prasāda; pāṭhā'la*—had sent; *rājā*—the King; *bahuta kariyā*—in a large quantity.

TRANSLATION

The King also sent a large quantity of prasāda through Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya.

TEXT 25

'বলগণ্ডি ভোগে'র প্রসাদ—উত্তম, অনন্ত।
'নি-সকড়ি' প্রসাদ আইল, যার নাহি অন্ত॥ ২৫॥

'balagaṇḍi bhoge'ra prasāda——uttama, ananta
'ni-sakaḍi' prasāda āila, yāra nāhi anta

SYNONYMS

balagaṇḍi bhogera—of food offered at Balagaṇḍi; *prasāda*—remnants; *uttama*—all of the foremost quality; *ananta*—of all varieties; *ni-sakaḍi*—uncooked

food like milk products and fruits; *prasāda*—remnants of food; *āila*—arrived; *yāra*—of which; *nāhi*—there is not; *anta*—end.

TRANSLATION

The prasāda sent by the King had been offered at the Balagaṇḍi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

TEXT 26

ছানা, পানা, পৈড়, আম্র, নারিকেল, কাঁঠাল।
নানাবিধ কদলক, আর বীজ-তাল॥ ২৬॥

chānā, pānā, paiḍa, āmra, nārikela, kāṅṭhāla
nānā-vidha kadalaka, āra bīja-tāla

SYNONYMS

chānā—curd; *pānā*—fruit juice; *paiḍa*—coconut; *āmra*—mango; *nārikela*—dried coconut; *kāṅṭhāla*—jackfruit; *nānā-vidha*—various kinds of; *kadalaka*—bananas; *āra*—and; *bīja-tāla*—palm fruit seeds.

TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

PURPORT

This is the first list of *prasāda* offered to Lord Jagannātha.

TEXT 27

নারঙ্গ, ছোলঙ্গ, টাবা, কমলা, বীজপূর।
বাদাম, ছোহারা, দ্রাক্ষা, পিণ্ডখর্জুর॥ ২৭॥

nāraṅga, cholaṅga, ṭābā, kamalā, bīja-pūra
bādāma, chohārā, drākṣā, piṇḍa-kharjura

SYNONYMS

nāraṅga—oranges; *cholaṅga*—grapefruits; *ṭābā*—another type of orange; *kamalā*—tangerines; *bīja-pūra*—another type of tangerine; *bādāma*—almonds; *chohārā*—dried fruit; *drākṣā*—raisins; *piṇḍa-kharjura*—dates.

TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

TEXT 28

মনোহরা-লাড়ু আদি শতেক প্রকার।
অমৃতগুটিকা-আদি, ক্ষীরসা অপার ॥ ২৮ ॥

manoharā-lāḍu ādi śateka prakāra
amṛta-guṭikā-ādi, kṣīrasā apāra

SYNONYMS

manoharā-lāḍu—a kind of *sandeśa; ādi*—and others; *śateka prakāra*—hundreds of varieties; *amṛta-guṭikā*—round sweetmeats; *ādi*—and others; *kṣīrasā*—condensed milk; *apāra*—of various qualities.

TRANSLATION

There were hundreds of different types of sweetmeats like manoharā-lāḍu, sweets like amṛta-guṭikā and various types of condensed milk.

TEXT 29

অমৃতমণ্ডা, সরবতী, আর কুষ্মাণ্ড-কুরী।
সরামৃত, সরভাজা, আর সরপুরী ॥ ২৯ ॥

amṛta-maṇḍā, saravatī, āra kumḍā-kurī
sarāmṛta, sarabhājā, āra sarapurī

SYNONYMS

amṛta-maṇḍā—a variety of papaya; *saravatī*—a kind of orange; *āra*—and; *kumḍā-kurī*—crushed squash; *sarāmṛta*—cream; *sara-bhājā*—fried cream; *āra*—and; *sara-purī*—a kind of *purī* made with cream.

TRANSLATION

There were also papayas and saravatī, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of purī made with cream.

TEXT 30

হরিবল্লভ, সেঁওতি, কর্পূর, মালতী।
ডালিমা মরিচ-লাড়ু, নবাত, অমৃতি॥ ৩০॥

hari-vallabha, seṅoti, karpūra, mālatī
ḍālimā marica-lāḍu, navāta, amṛti

SYNONYMS

hari-vallabha—a sweetmeat like bread fried in ghee (like a doughnut); *seṅoti*—a sweetmeat made of a kind of fragrant flower; *karpūra*—a flower; *mālatī*—another flower; *ḍālimā*—pomegranate; *marica-lāḍu*—a sweetmeat made with black pepper; *navāta*—another kind of sweetmeat, made with fused sugar; *amṛti*—a preparation generally called *amṛti-jilipi,* made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

TRANSLATION

There were also sweets like hari-vallabha and sweets made of seṅoti flowers, karpūra flowers and mālatī flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amṛti-jilipi.

TEXT 31

পদ্মচিনি, চন্দ্রকান্তি, খাজা, খণ্ডসার।
বিয়রি, কদ্মা, তিলাখাজার প্রকার॥ ৩১॥

padmacini, candrakānti, khājā, khaṇḍasāra
viyari, kadmā, tilākhājāra prakāra

SYNONYMS

padma-cini—sugar obtained from lotus flowers; *candra-kānti*—a kind of bread made from urad dahl; *khājā*—a crispy sweetmeat; *khaṇḍa-sāra*—sugar candy; *viyari*—a sweetmeat made from fried rice; *kadmā*—a sweetmeat made from sesame seeds; *tilākhājāra*—cookies made from sesame seeds; *prakāra*—all varieties.

TRANSLATION

There was lotus flower sugar, a kind of bread made from urad dahl, crispy sweetmeats, sugar candy, fried rice sweets, sesame seed sweets and cookies made from sesame seeds.

TEXT 32

নারঙ্গ-ছোলঙ্গ-আম্র-বৃক্ষের আকার।
ফুল-ফল-পত্রযুক্ত খণ্ডের বিকার ॥ ৩২ ॥

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra
phula-phala-patra-yukta khaṇḍera vikāra

SYNONYMS

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra—sweetmeats in the shape of varieties of oranges, lemons and mangoes; *phula-phala-patra-yukta*—dressed with fruits, flowers and leaves; *khaṇḍera vikāra*—made from sugar candy.

TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges, lemons and mangoes along with fruits, flowers and leaves.

TEXT 33

দধি, দুগ্ধ, ননী, তক্র, রসালা, শিখরিণী।
স-লবণ মুদ্গাঙ্কুর, আদা খানি খানি ॥ ৩৩ ॥

dadhi, dugdha, nanī, takra, rasālā, śikhariṇī
sa-lavaṇa mudgāṅkura, ādā khāni khāni

SYNONYMS

dadhi—yogurt; *dugdha*—milk; *nanī*—butter; *takra*—buttermilk; *rasālā*—fruit juice; *śikhariṇī*—a preparation made of fried yogurt and sugar candy; *sa-lavaṇa*—salty; *mudga-aṅkura*—mung dahl sprouts; *ādā*—ginger; *khāni khāni*—cut into pieces.

TRANSLATION

There was yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung dahl sprouts with shredded ginger.

TEXT 34

লেম্বু-কুল-আদি নানা-প্রকার আচার।
লিখিতে না পারি প্রসাদ কতেক প্রকার ॥ ৩৪ ॥

lembu-kula-ādi nānā-prakāra ācāra
likhite nā pāri prasāda kateka prakāra

SYNONYMS

lembu—lemon; *kula*—berries; *ādi*—and so on; *nānā-prakāra*—varieties of; *ācāra*—pickles; *likhite*—to write; *nā*—not; *pāri*—I am able; *prasāda*—food offered to Jagannātha; *kateka prakāra*—how many varieties.

TRANSLATION

There were also various types of pickles—lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannātha.

PURPORT

In verses 26-34, the author describes the various foods offered to Lord Jagannātha. He has described them as far as possible, but he finally admits his inability to describe them completely.

TEXT 35

প্রসাদে পূরিত হইল অর্ধ উপবন।
দেখিয়া সন্তোষ হৈল মহাপ্রভুর মন ॥ ৩৫ ॥

prasāde pūrita ha-ila ardha upavana
dekhiyā santoṣa haila mahāprabhura mana

SYNONYMS

prasāde—with all the *prasāda; pūrita ha-ila*—became filled; *ardha upavana*—half of the garden; *dekhiyā*—seeing; *santoṣa*—satisfaction; *haila*—there was; *mahāprabhura mana*—in the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of prasāda, He was very satisfied.

TEXT 36

এইমত জগন্নাথ করেন ভোজন।
এই সুখে মহাপ্রভুর জুড়ায় নয়ন ॥ ৩৬ ॥

ei-mata jagannātha karena bhojana
ei sukhe mahāprabhura juḍāya nayana

SYNONYMS

ei-mata—in this way; *jagannātha*—Lord Jagannātha; *karena bhojana*—accepts His food; *ei sukhe*—in this happiness; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *juḍāya*—become fully satisfied; *nayana*—the eyes.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, a Vaiṣṇava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannātha or Rādhā-Kṛṣṇa. A Vaiṣṇava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his *Gurv-aṣṭaka,* Śrīla Viśvanātha Cakravartī Ṭhākura writes:

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

"The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasāda,* he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

The spiritual master's duty is to engage his disciples in preparing varieties of nice food to offer the Deity. After being offered, this food is distributed as *prasāda* to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of *prasāda.* By seeing to the offering and distribution of *prasāda,* he himself is encouraged in devotional service.

TEXT 37

কেয়াপত্র-দ্রোণী আইল বোঝা পাঁচ-সাত।
এক এক জনে দশ দোনা দিল,—এত পাত ॥ ৩৭ ॥

keyā-patra-droṇī āila bojhā pāṅca-sāta
eka eka jane daśa donā dila,—eta pāta

SYNONYMS

keyā-patra-droṇī—plates made of leaves of the *ketakī* tree; *āila*—arrived; *bojhā*—in loads; *pāṅca-sāta*—five or seven; *eka eka jane*—to each and every man; *daśa donā dila*—ten such plates were given; *eta pāta*—so many dishes.

TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the ketakī tree. Each man was supplied ten of these plates, and in this way the dishes were served.

TEXT 38

কীর্তনীয়ার পরিশ্রম জানি' গৌররায়।
তাঁ-সবারে খাওয়াইতে প্রভুর মন ধায়॥ ৩৮॥

kīrtanīyāra pariśrama jāni' gaurarāya
tāṅ-sabāre khāoyāite prabhura mana dhāya

SYNONYMS

kīrtanīyāra—of all the singers; *pariśrama*—labor; *jāni'*—knowing; *gaurarāya*—Śrī Caitanya Mahāprabhu; *tāṅ-sabāre*—all of them; *khāoyāite*—to fill; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana dhāya*—the mind was very eager.

TRANSLATION

Śrī Caitanya Mahāprabhu understood the labor of all the kīrtana chanters; therefore He was very eager to feed them sumptuously.

TEXT 39

পাঁতি পাঁতি করি' ভক্তগণে বসাইলা।
পরিবেশন করিবারে আপনে লাগিলা॥ ৩৯॥

pāṅti pāṅti kari' bhakta-gaṇe vasāilā
pariveśana karibāre āpane lāgilā

SYNONYMS

pāṅti pāṅti kari'—in different lines; *bhakta-gaṇe*—all the devotees; *vasāilā*—made seated; *pariveśana*—distribution; *karibāre*—to do; *āpane*—personally; *lāgilā*—began.

TRANSLATION

All the devotees sat down in lines, and Śrī Caitanya Mahāprabhu personally began to distribute the prasāda.

TEXT 40

প্রভু না খাইলে, কেহ না করে ভোজন।
স্বরূপ-গোসাঞি তবে কৈল নিবেদন ॥ ৪০ ॥

prabhu nā khāile, keha nā kare bhojana
svarupa-gosāñi tabe kaila nivedana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare bhojana*—accepts the *prasāda; svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tabe*—at that time; *kaila nivedana*—submitted.

TRANSLATION

However, the devotees could not accept the prasāda until Caitanya Mahāprabhu took it. It was Svarūpa Gosvāmī who informed the Lord of this.

TEXT 41

আপনে বৈস, প্রভু, ভোজন করিতে।
তুমি না খাইলে, কেহ না পারে খাইতে ॥ ৪১ ॥

āpane vaisa, prabhu, bhojana karite
tumi nā khāile, keha nā pāre khāite

SYNONYMS

āpane vaisa—You personally sit down; *prabhu*—my Lord; *bhojana karite*—to eat; *tumi nā khāile*—without Your eating; *keha*—anyone; *nā pāre*—is not able; *khāite*—to eat.

TRANSLATION

Svarūpa Dāmodara said, "My Lord, would You please sit down. No one will eat until You do."

TEXT 42

তবে মহাপ্রভু বৈসে নিজগণ লঞা।
ভোজন করাইল সবাকে আকণ্ঠ পূরিয়া ॥ ৪২ ॥

tabe mahāprabhu vaise nija-gaṇa lañā
bhojana karāila sabāke ākaṇṭha pūriyā

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *nija-gaṇa lañā*—with His personal associates; *bhojana karāila*—fed; *sabāke*—all of them; *ākaṇṭha pūriyā*—filling to the neck.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the necks.

TEXT 43

ভোজন করি' বসিলা প্রভু করি' আচমন।
প্রসাদ উবরিল, খায় সহস্রেক জন॥ ৪৩॥

bhojana kari' vasilā prabhu kari' ācamana
prasāda ubarila, khāya sahasreka jana

SYNONYMS

bhojana kari'—after eating; *vasilā prabhu*—the Lord sat down; *kari'*—finishing; *ācamana*—washing the mouth; *prasāda*—remnants of food; *ubarila*—there was so much excess; *khāya*—ate; *sahasreka jana*—thousands of men.

TRANSLATION

After finishing, the Lord washed His mouth and sat down. There was so much extra prasāda that it was distributed to thousands.

TEXT 44

প্রভুর আজ্ঞায় গোবিন্দ দীন-হীন জনে।
দুঃখী কাঙ্গাল আনি' করায় ভোজনে॥ ৪৪॥

prabhura ājñāya govinda dīna-hīna jane
duḥkhī kāṅgāla āni' karāya bhojane

SYNONYMS

prabhura ājñāya—on the order of Śrī Caitanya Mahāprabhu; *govinda*—His personal servant; *dīna-hīna jane*—unto all poor men; *duḥkhī*—unhappy; *kāṅgāla*—beggars; *āni'*—inviting; *karāya bhojane*—fed sumptuously.

TRANSLATION

Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

TEXT 45

কাঙ্গালের ভোজন-রঙ্গ দেখে গৌরহরি।
'হরিবোল' বলি' তারে উপদেশ করি ॥ ৪৫ ॥

kāṅgālera bhojana-raṅga dekhe gaurahari
'hari-bola' bali' tāre upadeśa kari

SYNONYMS

kāṅgālera—of the beggars; *bhojana-raṅga*—process of eating; *dekhe*—sees; *gaurahari*—Śrī Caitanya Mahāprabhu; *hari-bola bali'*—chanting "Hari bol"; *tāre*—them; *upadeśa kari*—instructs.

TRANSLATION

Observing the beggars eating prasāda, Śrī Caitanya Mahāprabhu chanted, "Hari bol!" and instructed them to chant the holy name.

PURPORT

In a song, Śrīla Bhaktivinoda Ṭhākura chants:

miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi
jīva kṛṣṇa-dāsa, e visvasa,
ka'rle ta' āra duḥkha nāi

"Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Śrī Kṛṣṇa as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all sufferings would stop." Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life—higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar—it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant "Hari bol!" while taking *prasāda*. Chanting means accepting one's self as the eternal servant

of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of *māyā;* therefore the best course is to learn how to get out of the clutches of *māyā.* That is the verdict of *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

One can overcome the spell of *māyā* and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with *śravaṇaṁ kīrtanam;* therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa *mahā-mantra* for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

TEXT 46

'হরিবোল' বলি' কাঙ্গাল প্রেমে ভাসি' যায়।
ঐছন অদ্ভুত লীলা করে গৌররায় ॥ ৪৬ ॥

'hari-bola' bali' kāṅgāla preme bhāsi' yāya
aichana adbhuta līlā kare gaurarāya

SYNONYMS

hari-bola bali'—by chanting "Hari bol"; *kāṅgāla*—the poor section of people; *preme*—in ecstatic love; *bhāsi' yāya*—began to float; *aichana*—such; *adbhuta*—wonderful; *līlā*—pastimes; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return

home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed by *Īśopaniṣad, Mantra* Seven:

yasmin sarvāṇi bhūtāny
ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"

TEXT 47

ইহাঁ জগন্নাথের রথ-চলন-সময়।
গৌড় সব রথ টানে, আগে নাহি যায়॥ ৪৭॥

ihāṅ jagannāthera ratha-calana-samaya
gauḍa saba ratha ṭāne, āge nāhi yāya

SYNONYMS

ihāṅ—outside the garden; *jagannāthera*—of Lord Jagannātha; *ratha-calana-samaya*—at the time of drawing the car; *gauḍa*—the workers named *gauḍas* who draw the car; *saba*—all; *ratha ṭāne*—pull the car; *āge*—forward; *nāhi yāya*—it does not go.

TRANSLATION

Outside the garden, when it was time to pull Jagannātha's car, all the workers called gauḍas tried to pull it, but it would not move forward.

TEXT 48

টানিতে না পারে গৌড়, রথ ছাড়ি' দিল।
পাত্র-মিত্র লঞা রাজা ব্যগ্র হঞা আইল॥ ৪৮॥

ṭānite nā pāre gauḍa, ratha chāḍi' dila
pātra-mitra lañā rājā vyagra hañā āila

SYNONYMS

ṭānite nā pāre—they could not pull; *gauḍa*—the *gauḍas; ratha chāḍi' dila*—gave up the attempt; *pātra-mitra*—all the officers and friends; *lañā*—taking with him; *rājā*—the King; *vyagra*—in great anxiety; *hañā*—being; *āila*—arrived.

TRANSLATION

When the gauḍas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

TEXT 49

মহামল্লগণে দিল রথ চালাইতে।
আপনে লাগিলা রথ, না পারে টানিতে ॥ ৪৯ ॥

mahā-malla-gaṇe dila ratha cālāite
āpane lāgilā ratha, nā pāre ṭānite

SYNONYMS

mahā-malla-gaṇe—unto the big wrestlers; *dila*—gave; *ratha*—the car; *cālāite*—to pull out; *āpane*—personally; *lāgilā*—engaged; *ratha*—the car; *nā pāre ṭānite*—could not move.

TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

TEXT 50

ব্যগ্র হঞা আনে রাজা মত্ত-হাতীগণ।
রথ চালাইতে রথে করিল যোজন ॥ ৫০ ॥

vyagra hañā āne rājā matta-hātī-gaṇa
ratha cālāite rathe karila yojana

SYNONYMS

vyagra hañā—with eagerness; *āne*—brings; *rājā*—the King; *matta-hātī-gaṇa*—very strong elephants; *ratha cālāite*—to make the car move; *rathe*—to the car; *karila yojana*—harnessed.

TRANSLATION

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

TEXT 51

মত্ত-হস্তিগণ টানে যার যত বল।
এক পদ না চলে রথ, হইল অচল ॥ ৫১ ॥

matta-hasti-gaṇa ṭāne yāra yata bala
eka pada nā cale ratha, ha-ila acala

SYNONYMS

matta-hasti-gaṇa—the strong elephants; *ṭāne*—started pulling; *yāra yata bala*—with whatever strength they had; *eka pada*—a single step; *nā cale*—does not move; *ratha*—the car; *ha-ila*—was; *acala*—still.

TRANSLATION

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

TEXT 52

শুনি' মহাপ্রভু আইলা নিজগণ লঞা।
মত্তহস্তী রথ টানে,—দেখে দাণ্ডাঞা॥ ৫২॥

śuni' mahāprabhu āilā nija-gaṇa lañā
matta-hastī ratha ṭāne,—dekhe dāṇḍāñā

SYNONYMS

śuni'—after hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija-gaṇa lañā*—with His personal devotees; *matta-hastī*—strong elephants; *ratha ṭāne*—trying to pull the car; *dekhe*—He saw; *dāṇḍāñā*—standing there.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

TEXT 53

অঙ্কুশের ঘায় হস্তী করয়ে চিৎকার।
রথ নাহি চলে, লোকে করে হাহাকার॥ ৫৩॥

aṅkuśera ghāya hastī karaye citkāra
ratha nāhi cale, loke kare hāhākāra

SYNONYMS

aṅkuśera—of the elephant-goad; *ghāya*—by striking; *hastī*—the elephants; *karaye*—made; *citkāra*—crying; *ratha*—the car; *nāhi cale*—does not move; *loke*—all the people; *kare*—exclaim; *hāhā-kāra*—alas.

TRANSLATION

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

TEXT 54

তবে মহাপ্রভু সব হস্তী ঘুচাইল।
নিজগণে রথ-কাছি টানিবারে দিল ॥ ৫৪ ॥

tabe mahāprabhu saba hastī ghucāila
nija-gaṇe ratha-kāchi ṭānibāre dila

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *hastī*—the elephants; *ghucāila*—let free; *nija-gaṇe*—to His own men; *ratha-kāchi*—the rope of the car; *ṭānibāre dila*—gave to pull.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

TEXT 55

আপনে রথের পাছে ঠেলে মাথা দিয়া।
হড়্ হড়্ করি, রথ চলিল ধাইয়া ॥ ৫৫ ॥

āpane rathera pāche ṭhele māthā diyā
haḍ haḍ kari, ratha calila dhāiyā

SYNONYMS

āpane—personally; *rathera pāche*—at the back of the car; *ṭhele*—pushes; *māthā diyā*—with His head; *haḍ haḍ kari*—making a rattling sound; *ratha*—the car; *calila*—began to move; *dhāiyā*—running.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound.

TEXT 56

ভক্তগণ কাছি হাতে করি' মাত্র ধায়।
আপনে চলিল রথ, টানিতে না পায়॥ ৫৬॥

bhakta-gaṇa kāchi hāte kari' mātra dhāya
āpane calila ratha, ṭānite nā pāya

SYNONYMS

bhakta-gaṇa—all the devotees; *kāchi*—the rope; *hāte*—in the hand; *kari'*—taking; *mātra*—only; *dhāya*—run; *āpane*—automatically; *calila*—moved; *ratha*—the car; *ṭānite*—to pull; *nā pāya*—they had no chance.

TRANSLATION

Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it.

TEXT 57

আনন্দে করয়ে লোক 'জয়' 'জয়'-ধ্বনি।
'জয় জগন্নাথ' বই আর নাহি শুনি॥ ৫৭॥

ānande karaye loka 'jaya' 'jaya'-dhvani
'jaya jagannātha' ba-i āra nāhi śuni

SYNONYMS

ānande—in great pleasure; *karaye*—do; *loka*—all the people; *jaya jaya-dhvani*—the sound of "all glories, all glories"; *jaya jagannātha*—all glories to Lord Jagannātha; *ba-i*—except for this; *āra nāhi śuni*—no one could hear anything else.

TRANSLATION

When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannātha!" No one could hear anything else.

TEXT 58

নিমেষে ত' গেল রথ গুণ্ডিচার দ্বার।
চৈতন্য-প্রতাপ দেখি' লোকে চমৎকার॥ ৫৮॥

nimeṣe ta' gela ratha guṇḍicāra dvāra
caitanya-pratāpa dekhi' loke camatkāra

SYNONYMS

nimeṣe—in a moment; *ta'*—indeed; *gela*—arrived; *ratha*—the car; *guṇḍicāra dvāra*—at the door of the Guṇḍicā temple; *caitanya-pratāpa*—the strength of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—astonished.

TRANSLATION

In a moment the car reached the door of the Guṇḍicā temple. Upon seeing the uncommon strength of Śrī Caitanya Mahāprabhu, all the people were struck with wonder.

TEXT 59

'জয় গৌরচন্দ্র','জয় শ্রীকৃষ্ণচৈতন্য'।
এইমত কোলাহল লোকে ধন্য ধন্য॥ ৫৯॥

'jaya gauracandra', 'jaya śrī-kṛṣṇa-caitanya'
ei-mata kolāhala loke dhanya dhanya

SYNONYMS

jaya gauracandra—all glories to Gaurahari; *jaya śrī-kṛṣṇa-caitanya*—all glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *ei-mata*—in this way; *kolāhala*—a tumultuous sound; *loke*—people in general; *dhanya dhanya*—began to chant, "Wonderful, wonderful!"

TRANSLATION

The crowd made a tumultuous vibration, chanting, "Jaya Gauracandra! Jaya Śrī Kṛṣṇa Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

TEXT 60

দেখিয়া প্রতাপরুদ্র পাত্র-মিত্র-সঙ্গে।
প্রভুর মহিমা দেখি' প্রেমে ফুলে অঙ্গে॥ ৬০॥

dekhiyā pratāparudra pātra-mitra-saṅge
prabhura mahimā dekhi' preme phule aṅge

SYNONYMS

dekhiyā—seeing; *pratāparudra*—King Pratāparudra; *pātra-mitra-saṅge*—with his ministers and friends; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—by seeing; *preme*—in love; *phule*—eruptions; *aṅge*—on the body.

TRANSLATION

Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that their hair stood on end.

TEXT 61

পাণ্ডু বিজয় তবে করে সেবকগণে।
জগন্নাথ বসিলা গিয়া নিজ-সিংহাসনে ॥ ৬১ ॥

pāṇḍu-vijaya tabe kare sevaka-gaṇe
jagannātha vasilā giyā nija-siṁhāsane

SYNONYMS

pāṇḍu-vijaya—the getting down from the car; *tabe*—at that time; *kare*—do; *sevaka-gaṇe*—all the servants; *jagannātha*—Lord Jagannātha; *vasilā*—sat; *giyā*—going; *nija-siṁhāsane*—on His own throne.

TRANSLATION

All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.

TEXT 62

সুভদ্রা-বলরাম নিজ-সিংহাসনে আইলা।
জগন্নাথের স্নানভোগ হইতে লাগিলা ॥ ৬২ ॥

subhadrā-balarāma nija-siṁhāsane āilā
jagannāthera snāna-bhoga ha-ite lāgilā

SYNONYMS

subhadrā-balarāma—Subhadrā and Balarāma; *nija*—own; *siṁhāsane*—on thrones; *āilā*—arrived; *jagannāthera*—of Lord Jagannātha; *snāna-bhoga*—bathing and offering food; *ha-ite lāgilā*—began to take place.

TRANSLATION

Subhadrā and Balarāma also sat on their respective thrones. There followed the bathing of Lord Jagannātha and finally the offering of food.

TEXT 63

আঙ্গিনাতে মহাপ্রভু লঞা ভক্তগণ।
আনন্দে আরম্ভ কৈল নর্তন-কীর্তন॥ ৬৩॥

āṅginăte mahāprabhu lañā bhakta-gaṇa
ānande ārambha kaila nartana-kīrtana

SYNONYMS

āṅginăte—in the yard of the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—with His devotees; *ānande*—in great pleasure; *ārambha kaila*—began; *nartana-kīrtana*—chanting and dancing.

TRANSLATION

While Lord Jagannātha, Lord Balarāma and Subhadrā sat on their respective thrones, Śrī Caitanya Mahāprabhu and His devotees began to perform saṅkīrtana with great pleasure, chanting and dancing in the yard of the temple.

TEXT 64

আনন্দে মহাপ্রভুর প্রেম উথলিল।
দেখি' সব লোক প্রেম-সাগরে ভাসিল॥ ৬৪॥

ānande mahāprabhura prema uthalila
dekhi' saba loka prema-sāgare bhāsila

SYNONYMS

ānande—in great ecstasy; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema*—love; *uthalila*—flooded; *dekhi'*—seeing; *saba loka*—all people; *prema-sāgare*—in the ocean of love of Godhead; *bhāsila*—were flooded.

TRANSLATION

While Śrī Caitanya Mahāprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

TEXT 65

নৃত্য করি' সন্ধ্যাকালে আরতি দেখিল।
আইটোটা আসি' প্রভু বিশ্রাম করিল ॥ ৬৫ ॥

nṛtya kari' sandhyā-kāle ārati dekhila
āiṭoṭā āsi' prabhu viśrāma karila

SYNONYMS

nṛtya kari'—after dancing; *sandhyā-kāle*—in the evening; *ārati dekhila*—observed the *ārati* ceremony; *āiṭoṭā āsi'*—coming to the place known as Āiṭoṭā; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karila*—took rest for the night.

TRANSLATION

In the evening, after finishing His dancing in the yard of the Guṇḍicā temple, the Lord observed the ārati ceremony. Thereafter He went to a place called Āiṭoṭā and took rest for the night.

TEXT 66

অদ্বৈতাদি ভক্তগণ নিমন্ত্রণ কৈল।
মুখ্য মুখ্য নব জন নব দিন পাইল ॥ ৬৬ ॥

advaitādi bhakta-gaṇa nimantraṇa kaila
mukhya mukhya nava jana nava dina pāila

SYNONYMS

advaita-ādi—headed by Advaita Ācārya; *bhakta-gaṇa*—the devotees; *nimantraṇa kaila*—invited Lord Caitanya Mahāprabhu; *mukhya mukhya*—chief and important; *nava jana*—nine persons; *nava dina*—nine days; *pāila*—got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

TEXT 67

আর ভক্তগণ চাতুর্মাস্যে যত দিন।
এক এক দিন করি' করিল বণ্টন ॥ ৬৭ ॥

āra bhakta-gaṇa cāturmāsye yata dina
eka eka dina kari' karila baṇṭana

SYNONYMS

āra bhakta-gaṇa—the remaining devotees; *cāturmāsye*—in the four months of the rainy season; *yata dina*—all the days; *eka eka dina kari'*—one day each; *karila baṇṭana*—shared.

TRANSLATION

During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

TEXT 68

চারি মাসের দিন মুখ্যভক্ত বাঁটি' নিল।
আর ভক্তগণ অবসর না পাইল ॥ ৬৮ ॥

cāri māsera dina mukhya-bhakta bāṅṭi' nila
āra bhakta-gaṇa avasara nā pāila

SYNONYMS

cāri māsera dina—the days of four months; *mukhya-bhakta*—the chief devotees; *bāṅṭi' nila*—shared among themselves; *āra bhakta-gaṇa*—other devotees; *avasara*—opportunity; *nā pāila*—did not get.

TRANSLATION

For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

TEXT 69

এক দিন নিমন্ত্রণ করে দুই-তিনে মিলি'।
এইমত মহাপ্রভুর নিমন্ত্রণ-কেলি ॥ ৬৯ ॥

eka dina nimantraṇa kare dui-tine mili'
ei-mata mahāprabhura nimantraṇa-keli

SYNONYMS

eka dina—one day; *nimantraṇa*—invitation; *kare*—make; *dui-tine*—two or three persons; *mili'*—combining; *ei-mata*—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *keli*—pastimes.

TRANSLATION

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Śrī Caitanya Mahāprabhu's acceptance of invitations.

TEXT 70

প্রাতঃকালে স্নান করি' দেখি' জগন্নাথ।
সংকীর্তনে নৃত্য করে ভক্তগণ সাথ ॥ ৭০ ॥

prātaḥ-kāle snāna kari' dekhi' jagannātha
saṅkīrtane nṛtya kare bhakta-gaṇa sātha

SYNONYMS

prātaḥ-kāle—in the morning; *snāna kari'*—taking a bath; *dekhi'*—after seeing; *jagannātha*—Lord Jagannātha; *saṅkīrtane*—in the performance of *saṅkīrtana; nṛtya kare*—dances; *bhakta-gaṇa sātha*—with the devotees.

TRANSLATION

After taking His bath early in the morning, Śrī Caitanya Mahāprabhu would go see Lord Jagannātha in the temple. Then He would perform saṅkīrtana with His devotees.

TEXT 71

কভু অদ্বৈতে নাচায়, কভু নিত্যানন্দে।
কভু হরিদাসে নাচায়, কভু অচ্যুতানন্দে ॥ ৭১ ॥

kabhu advaite nācāya, kabhu nityānande
kabhu haridāse nācāya, kabhu acyutānande

SYNONYMS

kabhu—sometimes; *advaite*—Advaita Ācārya; *nācāya*—made dance; *kabhu nityānande*—sometimes Nityānanda Prabhu; *kabhu haridāse nācāya*—sometimes made Haridāsa Ṭhākura dance; *kabhu*—sometimes; *acyutānande*—Acyutānanda.

TRANSLATION

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda, Haridāsa Ṭhākura and Acyutānanda to dance.

TEXT 72

কভু বক্রেশ্বরে, কভু আর ভক্তগণে।
ত্রিসন্ধ্যা কীর্তন করে গুণ্ডিচা-প্রাঙ্গণে॥ ৭২॥

kabhu vakreśvare, kabhu āra bhakta-gaṇe
trisandhyā kīrtana kare guṇḍicā-prāṅgaṇe

SYNONYMS

kabhu vakreśvare—sometimes Vakreśvara Paṇḍita; *kabhu*—sometimes; *āra bhakta-gaṇe*—other devotees; *tri-sandhyā*—three times (morning, evening and noon); *kīrtana kare*—performs *kīrtana; guṇḍicā-prāṅgaṇe*—in the yard of the Guṇḍicā temple.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu engaged Vakreśvara and other devotees in chanting and dancing. Three times daily—morning, noon and evening—He would perform saṅkīrtana in the yard of the Guṇḍicā temple.

TEXT 73

বৃন্দাবনে আইলা কৃষ্ণ—এই প্রভুর জ্ঞান।
কৃষ্ণের বিরহ-স্ফূর্তি হৈল অবসান॥ ৭৩॥

vṛndāvane āilā kṛṣṇa—*ei prabhura jñāna*
kṛṣṇera viraha-sphūrti haila avasāna

SYNONYMS

vṛndāvane—at Vṛndāvana; *āilā kṛṣṇa*—Kṛṣṇa arrived; *ei prabhura jñāna*—this is consciousness of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇera*—from Lord Kṛṣṇa; *viraha-sphūrti*—feelings of separation; *haila avasāna*—ended.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu felt that Lord Kṛṣṇa had returned to Vṛndāvana. Thinking this, His feelings of separation from Kṛṣṇa subsided.

TEXT 74

রাধা-সঙ্গে কৃষ্ণ-লীলা- এই হৈল জ্ঞানে।
এই রসে মগ্ন প্রভু হইলা আপনে॥ ৭৪॥

rādhā-saṅge kṛṣṇa-līlā——ei haila jñāne
ei rase magna prabhu ha-ilā āpane

SYNONYMS

rādhā-saṅge—with Rādhārāṇī; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *ei haila jñāne*—this was His consciousness; *ei rase magna*—merged in this mellow; *prabhu*—Lord Caitanya Mahāprabhu; *ha-ilā āpane*—remained personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.

TEXT 75

নানোদ্যানে ভক্তসঙ্গে বৃন্দাবন-লীলা।
'ইন্দ্রদ্যুম্ন'-সরোবরে করে জলখেলা॥ ৭৫॥

nānodyāne bhakta-saṅge vṛndāvana-līlā
'indradyumna'-sarovare kare jala-khelā

SYNONYMS

nānā-udyāne—in various gardens; *bhakta-saṅge*—with the devotees; *vṛndāvana-līlā*—pastimes of Vṛndāvana; *indradyumna*—Indradyumna; *sarovare*—in the lake; *kare jala-khelā*—performed sports in the water.

TRANSLATION

There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.

TEXT 76

আপনে সকল ভক্তে সিঞ্চে জল দিয়া।
সব ভক্তগণ সিঞ্চে চৌদিকে বেড়িয়া॥ ৭৬॥

āpane sakala bhakte siñce jala diyā
saba bhakta-gaṇa siñce caudike beḍiyā

SYNONYMS

āpane—personally; *sakala bhakte*—all the devotees; *siñce*—sprinkles; *jala diyā*—with water; *saba bhakta-gaṇa*—all the devotees; *siñce*—sprinkle; *cau-dike beḍiyā*—surrounding the Lord on all sides.

TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

TEXT 77

কভু এক মণ্ডল, কভু অনেক মণ্ডল।
জলমণ্ডূক-বাদ্যে সবে বাজায় করতাল ॥ ৭৭ ॥

kabhu eka maṇḍala, kabhu aneka maṇḍala
jala-maṇḍūka-vādye sabe bājāya karatāla

SYNONYMS

kabhu eka maṇḍala—sometimes one circle; *kabhu*—sometimes; *aneka maṇḍala*—various circles; *jala-maṇḍūka-vādye*—like the croaking sound of frogs in the water; *sabe*—all of them; *bājāya*—play; *karatāla*—cymbals.

TRANSLATION

While in the water they sometimes formed a circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

TEXT 78

দুই-দুই জনে মেলি' করে জল-রণ।
কেহ হারে, কেহ জিনে—প্রভু করে দরশন ॥ ৭৮ ॥

dui-dui jane meli' kare jala-raṇa
keha hāre, keha jine——prabhu kare daraśana

SYNONYMS

dui-dui jane—forming a party of two men; *meli'*—joining; *kare*—do; *jala-raṇa*—fighting in the water; *keha hāre*—someone is defeated; *keha jine*—someone is victorious; *prabhu*—Śrī Caitanya Mahāprabhu; *kare daraśana*—sees.

TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

TEXT 79

অদ্বৈত-নিত্যানন্দে জল-ফেলাফেলি।
আচার্য হারিয়া পাছে করে গালাগালি ॥ ৭৯ ॥

advaita-nityānande jala-phelāpheli
ācārya hāriyā pāche kare gālāgāli

SYNONYMS

advaita-nityānande—both Advaita Ācārya and Nityānanda Prabhu; *jala-phelāpheli*—throwing water on each other; *ācārya hāriyā*—Advaita Ācārya, after being defeated; *pāche*—at the end; *kare*—does; *gālāgāli*—accusing.

TRANSLATION

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names.

TEXT 80

বিদ্যানিধির জলকেলি স্বরূপের সনে।
গুপ্ত-দত্তে জলকেলি করে দুই জনে ॥ ৮০ ॥

vidyānidhira jala-keli svarūpera sane
gupta-datte jala-keli kare dui jane

SYNONYMS

vidyānidhira—of Vidyānidhi; *jala-keli*—water sports; *svarūpera sane*—with Svarūpa Dāmodara; *gupta-datte*—both Murāri Gupta and Vāsudeva Datta; *jala-keli*—water sports; *kare*—do; *dui jane*—two persons.

TRANSLATION

Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way.

TEXT 81

শ্রীবাস-সহিত জল খেলে গদাধর।
রাঘব-পণ্ডিত সনে খেলে বক্রেশ্বর ॥ ৮১ ॥

śrīvāsa-sahita jala khele gadādhara
rāghava-paṇḍita sane khele vakreśvara

SYNONYMS

śrīvāsa-sahita—with Śrīvāsa Ṭhākura; *jala khele*—performs this water sport; *gadādhara*—Gadādhara Paṇḍita; *rāghava-paṇḍita sane*—with Rāghava Paṇḍita; *khele*—sports; *vakreśvara*—Vakreśvara Paṇḍita.

TRANSLATION

Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water.

TEXT 82

সার্বভৌম-সঙ্গে খেলে রামানন্দ-রায়।
গাম্ভীর্য গেল দোঁহার, হৈল শিশুপ্রায়॥ ৮২॥

sārvabhauma-saṅge khele rāmānanda-rāya
gāmbhīrya gela doṅhāra, haila śiśu-prāya

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *khele*—sports; *rāmānanda-rāya*—Śrī Rāmānanda Rāya; *gāmbhīrya*—gravity; *gela*—disappeared; *doṅhāra*—of both of them; *haila*—became; *śiśu-prāya*—like children.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

TEXT 83

মহাপ্রভু তাঁ দোঁহার চাঞ্চল্য দেখিয়া।
গোপীনাথাচার্যে কিছু কহেন হাসিয়া॥ ৮৩॥

mahāprabhu tāṅ doṅhāra cāñcalya dekhiyā
gopīnāthācārye kichu kahena hāsiyā

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāṅ doṅhāra*—of these two persons; *cāñcalya*—restlessness; *dekhiyā*—seeing; *gopīnātha-ācārye*—unto Gopīnātha Ācārya; *kichu*—something; *kahena*—says; *hāsiyā*—smiling.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, He smiled and spoke to Gopīnātha Ācārya.

TEXT 84

পণ্ডিত, গম্ভীর, দুঁহে—প্রামাণিক জন।
বাল-চাঞ্চল্য করে, করাহ বর্জন ॥ ৮৪ ॥

paṇḍita, gambhīra, duṅhe——prāmāṇika jana
bāla-cāñcalya kare, karāha varjana

SYNONYMS

paṇḍita—learned scholars; *gambhīra*—very grave; *duṅhe*—both of them; *prāmāṇika jana*—authoritative persons; *bāla-cāñcalya kare*—sport like children; *karāha varjana*—ask them to stop.

TRANSLATION

"Tell Bhaṭṭācārya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities."

TEXT 85

গোপীনাথ কহে,—তোমার কৃপা-মহাসিন্ধু।
উছলিত করে যবে তার এক বিন্দু ॥ ৮৫ ॥

gopīnātha kahe,——tomāra kṛpā-mahāsindhu
uchalita kare yabe tāra eka bindu

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; *tomāra kṛpā*—of Your mercy; *mahā-sindhu*—the great ocean; *uchalita kare*—rises; *yabe*—when; *tāra*—of that; *eka bindu*—a drop.

TRANSLATION

Gopīnātha Ācārya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

TEXT 86

মেরু-মন্দর-পর্বত ডুবায় যথা তথা।
এই দুই—গণ্ডু-শৈল, ইহার কা কথা ॥ ৮৬ ॥

meru-mandara-parvata ḍubāya yathā tathā
ei dui——gaṇḍa-śaila, ihāra kā kathā

SYNONYMS

meru-mandara—Sumeru and Mandara; *parvata*—big mountains; *ḍubāya*—drowns; *yathā tathā*—anywhere; *ei dui*—these two; *gaṇḍa-śaila*—very small hills; *ihāra kā kathā*—what to speak of these.

TRANSLATION

"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, there is no wonder that they are being drowned in the ocean of Your mercy.

TEXT 87

শুষ্কতর্ক-খলি খাইতে জন্ম গেল যাঁর।
তাঁরে লীলামৃত পিয়াও,—এ কৃপা তোমার ॥ ৮৭ ॥

śuṣka-tarka-khali khāite janma gela yāṅra
tāṅre lilāmṛta piyāo,——e kṛpā tomāra

SYNONYMS

śuṣka-tarka—of dry logic; *khali*—oil cakes; *khāite*—eating; *janma*—the whole life; *gela*—passed; *yāṅra*—of whom; *tāṅre*—him; *lilā-amṛta*—the nectar of Your pastimes; *piyāo*—You caused to drink; *e*—this; *kṛpā*—mercy; *tomāra*—Your.

TRANSLATION

"Logic is like a dry oil cake from which all the oil has been extracted. Bhaṭṭācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."

TEXT 88

হাসি' মহাপ্রভু তবে অদ্বৈতে আনিল।
জলের উপরে তাঁরে শেষ-শয্যা কৈল ॥ ৮৮ ॥

hāsi' mahāprabhu tabe advaite ānila
jalera upare tāṅre śeṣa-śayyā kaila

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—at that time; *advaite ānila*—called for Advaita Ācārya; *jalera upare*—on the surface of the water; *tāṅre*—Him; *śeṣa-śayyā*—the Śeṣa Nāga bed; *kaila*—made.

TRANSLATION

After Gopīnātha Ācārya finished talking, Śrī Caitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣa Nāga bed.

TEXT 89

আপনে তাঁহার উপর করিল শয়ন।
'শেষশায়ী-লীলা' প্রভু কৈল প্রকটন ॥ ৮৯ ॥

āpane tāṅhāra upara karila śayana
'śeṣa-śāyī-līlā' prabhu kaila prakaṭana

SYNONYMS

āpane—personally; *tāṅhāra upara*—upon Advaita Ācārya; *karila śayana*—lay down; *śeṣa-śāyī-līlā*—the pastimes of Śeṣaśāyī Viṣṇu; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila prakaṭana*—demonstrated.

TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Śrī Caitanya Mahāprabhu demonstrated the pastime of Śeṣaśāyī Viṣṇu.

TEXT 90

অদ্বৈত নিজ-শক্তি প্রকট করিয়া।
মহাপ্রভু লঞা বুলে জলেতে ভাসিয়া ॥ ৯০ ॥

advaita nija-śakti prakaṭa kariyā
mahāprabhu lañā bule jalete bhāsiyā

SYNONYMS

advaita—Advaita Ācārya; *nija-śakti*—His personal potency; *prakaṭa kariyā*—after manifesting; *mahāprabhu lañā*—carrying Śrī Caitanya Mahāprabhu; *bule*—moves; *jalete*—on the water; *bhāsiyā*—floating.

TRANSLATION

Manifesting His personal potency, Advaita Ācārya floated about on the water, carrying Śrī Caitanya Mahāprabhu.

TEXT 91

এইমত জলক্রীড়া করি' কতক্ষণ।
আইটোটা আইলা প্রভু লঞা ভক্তগণ ॥ ৯১ ॥

ei-mata jala-krīḍā kari' kata-kṣaṇa
āiṭoṭā āilā prabhu lañā bhakta-gaṇa

SYNONYMS

ei-mata—in this way; *jala-krīḍā*—sporting in the water; *kari'*—after performing; *kata-kṣaṇa*—for some time; *āiṭoṭā*—to the place named Āiṭoṭā; *āilā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—accompanied by the devotees.

TRANSLATION

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned to His place at Āiṭoṭā, accompanied by His devotees.

TEXT 92

পুরী, ভারতী আদি যত মুখ্য ভক্তগণ।
আচার্যের নিমন্ত্রণে করিলা ভোজন ॥ ৯২ ॥

purī, bhāratī ādi yata mukhya bhakta-gaṇa
ācāryera nimantraṇe karilā bhojana

SYNONYMS

purī—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *ādi*—beginning with; *yata*—all; *mukhya*—chief; *bhakta-gaṇa*—devotees; *ācāryera*—of Advaita Ācārya; *nimantraṇe*—by the invitation; *karilā bhojana*—accepted their lunch.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī and all the other chief devotees of Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

TEXT 93

বাণীনাথ আর যত প্রসাদ আনিল।
মহাপ্রভুর গণে সেই প্রসাদ খাইল ॥ ৯৩ ॥

vāṇīnātha āra yata prasāda ānila
mahāprabhura gaṇe sei prasāda khāila

SYNONYMS

vāṇīnātha—Vāṇīnātha Rāya; *āra*—extra; *yata*—whatever; *prasāda*—remnants of food; *ānila*—brought; *mahāprabhura gaṇe*—the personal associates of Śrī Caitanya Mahāprabhu; *sei*—those; *prasāda*—remnants of food; *khāila*—ate.

TRANSLATION

Whatever extra prasāda was brought by Vāṇīnātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.

TEXT 94

অপরাহ্ণে আসি' কৈল দর্শন, নর্তন।
নিশাতে উদ্যানে আসি' করিলা শয়ন ॥ ৯৪ ॥

aparāhne āsi' kaila darśana, nartana
niśāte udyāne āsi' karilā śayana

SYNONYMS

aparāhne—in the afternoon; *āsi'*—coming; *kaila*—performed; *darśana nartana*—visiting the Lord and dancing; *niśāte*—at night; *udyāne*—in the garden; *āsi'*—coming; *karilā śayana*—took rest.

TRANSLATION

In the afternoon, the Lord went to the Guṇḍicā temple to visit the Lord and dance. At night He went to the garden to take rest.

TEXT 95

আর দিন আসি' কৈল ঈশ্বর দরশন।
প্রাঙ্গণে নৃত্য-গীত কৈল কতক্ষণ ॥ ৯৫ ॥

āra dina āsi' kaila īśvara daraśana
prāṅgaṇe nṛtya-gīta kaila kata-kṣaṇa

SYNONYMS

āra dina—the next day; *āsi'*—coming; *kaila*—performed; *īśvara daraśana*—seeing the Lord; *prāṅgaṇe*—in the yard; *nṛtya-gīta*—chanting and dancing; *kaila*—performed; *kata-kṣaṇa*—for some time.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu also went to the temple of Guṇḍicā and saw the Lord. He then chanted and danced in the yard for some time.

TEXT 96

ভক্তগণ-সঙ্গে প্রভু উদ্যানে আসিয়া।
বৃন্দাবন-বিহার করে ভক্তগণ লঞা ॥ ৯৬ ॥

bhakta-gaṇa-saṅge prabhu udyāne āsiyā
vṛndāvana-vihāra kare bhakta-gaṇa lañā

SYNONYMS

bhakta-gaṇa-saṅge—with the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *udyāne*—in the garden; *āsiyā*—coming; *vṛndāvana-vihāra*—the pastimes of Vṛndāvana; *kare*—performs; *bhakta-gaṇa lañā*—with all the devotees.

TRANSLATION

Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vṛndāvana.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has pointed out that this *vṛndāvana-vihāra*—the pastimes of Vṛndāvana—does not refer to Kṛṣṇa's mixing with the *gopīs* or the transcendental mellow of *parakīya-rasa*. Śrī Caitanya Mahāprabhu's *vṛndāvana-līlā* in the garden of Jagannātha Purī did not involve association with women or with other people's wives in the fashion transcendentally demonstrated by Śrī Kṛṣṇa. In His *vṛndāvana-līlā*, Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrīmatī Rādhārāṇī. When Śrīmatī Rādhārāṇī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Śrī Caitanya Mahāprabhu's *vṛndāvana-vihāra* in the garden of Jagannātha with the activities of the *gaurāṅga-nāgarīs*.

TEXT 97

বৃক্ষবল্লী প্রফুল্লিত প্রভুর দরশনে।
ভৃঙ্গ-পিক গায়, বহে শীতল পবনে॥ ৯৭॥

vṛkṣa-vallī praphullita prabhura daraśane
bhṛṅga-pika gāya, vahe śītala pavane

SYNONYMS

vṛkṣa-vallī—trees and creepers; *praphullita*—joyful; *prabhura*—of Śrī Caitanya Mahāprabhu; *daraśane*—by the sight; *bhṛṅga*—bumblebees; *pika*—birds; *gāya*—chant; *vahe*—were blowing; *śītala*—cool; *pavane*—breezes.

TRANSLATION

There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

TEXT 98

প্রতি-বৃক্ষতলে প্রভু করেন নর্তন।
বাসুদেব-দত্ত মাত্র করেন গায়ন॥ ৯৮॥

prati-vṛkṣa-tale prabhu karena nartana
vāsudeva-datta mātra karena gāyana

SYNONYMS

prati-vṛkṣa-tale—underneath each tree; *prabhu*—Śrī Caitanya Mahāprabhu; *karena nartana*—dances; *vāsudeva-datta*—Vāsudeva Datta; *mātra*—only; *karena*—performs; *gāyana*—chanting.

TRANSLATION

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

TEXT 99

এক এক বৃক্ষতলে এক এক গান গায়।
পরম-আবেশে একা নাচে গৌররায়॥ ৯৯॥

eka eka vṛkṣa-tale eka eka gāna gāya
parama-āveśe ekā nāce gaurarāya

SYNONYMS

eka eka vṛkṣa-tale—under each and every tree; *eka eka*—a different; *gāna*—song; *gāya*—sings; *parama-āveśe*—in great ecstasy; *ekā*—alone; *nāce*—dances; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

TEXT 100

তবে বক্রেশ্বরে প্রভু কহিলা নাচিতে।
বক্রেশ্বর নাচে, প্রভু লাগিলা গাইতে॥ ১০০॥

tabe vakreśvare prabhu kahilā nācite
vakreśvara nāce, prabhu lāgilā gāite

SYNONYMS

tabe—thereafter; *vakreśvare*—unto Vakreśvara Paṇḍita; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahilā*—ordered; *nācite*—to dance; *vakreśvara nāce*—Vakreśvara Paṇḍita began to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā*—began; *gāite*—to sing.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Paṇḍita to dance, and as he began to dance, the Lord began to sing.

TEXT 101

প্রভু-সঙ্গে স্বরূপাদি কীর্তনীয়া গায়।
দিক্‌বিদিক্ নাহি জ্ঞান প্রেমের বন্যায়॥ ১০১॥

prabhu-saṅge svarūpādi kīrtanīyā gāya
dik-vidik nāhi jñāna premera vanyāya

SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; *svarūpa-ādi*—headed by Svarūpa Dāmodara; *kīrtanīyā*—chanters; *gāya*—sing; *dik-vidik*—of time and circumstances; *nāhi*—not; *jñāna*—knowledge; *premera*—of ecstatic love; *vanyāya*—by inundation.

TRANSLATION

Then devotees like Svarūpa Dāmodara and other kīrtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

TEXT 102

এই মত কতক্ষণ করি' বন-লীলা।
নরেন্দ্র-সরোবরে গেলা করিতে জলখেলা॥ ১০২॥

ei mata kata-kṣaṇa kari' vana-līlā
narendra-sarovare gelā karite jala-khelā

SYNONYMS

ei mata—in this way; *kata-kṣaṇa*—for some time; *kari'*—performing; *vana-līlā*—pastimes in the garden; *narendra-sarovare*—in the lake known as Narendra-sarovara; *gelā*—they went; *karite*—to do; *jala-khelā*—sporting in the water.

TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

TEXT 103

জলক্রীড়া করি' পুনঃ আইলা উদ্যানে।
ভোজনলীলা কৈলা প্রভু লঞা ভক্তগণে॥ ১০৩॥

jala-krīḍā kari' punaḥ āilā udyāne
bhojana-līlā kailā prabhu lañā bhakta-gaṇe

SYNONYMS

jala-krīḍā—sporting in the water; *kari'*—performing; *punaḥ*—again; *āilā*—came; *udyāne*—in the garden; *bhojana-līlā*—pastimes of accepting *prasāda; kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇe*—with all the devotees.

TRANSLATION

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasāda with the devotees.

TEXT 104

নব দিন গুণ্ডিচাতে রহে জগন্নাথ।
মহাপ্রভু ঐছে লীলা করে ভক্ত-সাথ॥ ১০৪॥

nava dina guṇḍicāte rahe jagannātha
mahāprabhu aiche līlā kare bhakta-sātha

SYNONYMS

nava dina—nine days; *guṇḍicāte*—in the temple of Guṇḍicā; *rahe*—stays; *jagannātha*—Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *aiche*—in the above-mentioned way; *līlā*—pastimes; *kare*—performs; *bhakta-sātha*—with His devotees.

TRANSLATION

For nine continuous days His Lordship Śrī Jagannātha-deva stayed at the Guṇḍicā temple. During this time Śrī Caitanya Mahāprabhu also stayed there and performed the pastimes with His devotees that have already been described.

TEXT 105

'জগন্নাথ-বল্লভ' নাম বড় পুষ্পারাম।
নব দিন করেন প্রভু তথাই বিশ্রাম॥ ১০৫॥

'jagannātha-vallabha' nāma baḍa puṣpārāma
nava dina karena prabhu tathāi viśrāma

SYNONYMS

jagannātha-vallabha—Jagannātha-vallabha; *nāma*—named; *baḍa*—very big; *puṣpa-ārāma*—garden; *nava dina*—nine days; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *tathāi*—there; *viśrāma*—resting.

TRANSLATION

The garden of His pastimes was very large and was named Jagannātha-vallabha. Śrī Caitanya Mahāprabhu took his rest there for nine days.

TEXT 106

'হেরা-পঞ্চমী'র দিন আইল জানিয়া।
কাশীমিশ্রে কহে রাজা সযত্ন করিয়া॥ ১০৬॥

'herā-pañcamī'ra dina āila jāniyā
kāśī-miśre kahe rājā sayatna kariyā

SYNONYMS

herā-pañcamīra dina—the day of Herā-pañcamī; *āila*—was nearing; *jāniyā*—knowing; *kāśī-miśre*—unto Kāśī Miśra; *kahe*—says; *rājā*—the King; *sa-yatna kariyā*—with great attention.

TRANSLATION

Knowing that the Herā-pañcamī festival was drawing near, King Pratāparudra attentively talked with Kāśī Miśra.

TEXT 107

কল্য 'হেরা-পঞ্চমী' হবে লক্ষ্মীর বিজয়।
ঐছে উৎসব কর যেন কভু নাহি হয়॥ ১০৭॥

kalya 'herā-pañcamī' habe lakṣmīra vijaya
aiche utsava kara yena kabhu nāhi haya

SYNONYMS

kalya—tomorrow; *herā-pañcamī*—the function of Herā-pañcamī; *habe*—will be; *lakṣmīra*—of the goddess of fortune; *vijaya*—welcome; *aiche*—such; *utsava*—festival; *kara*—perform; *yena*—as; *kabhu*—at any time; *nāhi haya*—did not take place.

TRANSLATION

"Tomorrow will be the function of Herā-pañcamī or Lakṣmī-vijaya. Hold this festival in a way that it has never been held before."

PURPORT

This Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Guṇḍicā. The coming of the goddess of fortune to Guṇḍicā is celebrated by Herā-pañcamī. Sometimes this is misspelled as Harā-pañcamī in the section known as *ativāḍi.* The word *herā* means "to see" and refers to the goddess of fortune going to see Lord Jagannātha. The word *pañcamī* means "the fifth day" and is used because this takes place on the fifth day of the moon.

TEXT 108

মহোৎসব কর তৈছে বিশেষ সম্ভার।
দেখি' মহাপ্রভুর যৈছে হয় চমৎকার॥ ১০৮॥

mahotsava kara taiche viśeṣa sambhāra
dekhi' mahāprabhura yaiche haya camatkāra

SYNONYMS

mahotsava—the festival; *kara*—perform; *taiche*—in such a way; *viśeṣa sambhāra*—with great gorgeousness; *dekhi'*—after seeing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *yaiche*—so that; *haya*—there is; *camatkāra*—astonishment.

TRANSLATION

King Pratāparudra said, "Hold this festival in such a gorgeous way that upon seeing it, Caitanya Mahāprabhu will be completely pleased and astonished.

TEXT 109

ঠাকুরের ভাণ্ডারে আর আমার ভাণ্ডারে।
চিত্রবস্ত্র-কিঙ্কিণী, আর ছত্র-চামরে ॥ ১০৯ ॥

ṭhākurera bhāṇḍāre āra āmāra bhāṇḍāre
citra-vastra-kiṅkiṇī, āra chatra-cāmare

SYNONYMS

ṭhākurera—of the Deity; *bhāṇḍāre*—in the storehouse; *āra*—and; *āmāra*—my; *bhāṇḍāre*—in the storehouse; *citra-vastra*—printed cloth; *kiṅkiṇī*—small bells; *āra*—and; *chatra*—umbrellas; *cāmare*—yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and cāmaras as there are in my storehouse and in the Deity's storehouse.

TEXT 110

ধ্বজাবৃন্দ-পতাকা-ঘণ্টায় করহ মণ্ডন।
নানাবাদ্য-নৃত্য-দোলায় করহ সাজন ॥ ১১০ ॥

dhvajāvṛnda-patākā-ghaṇṭāya karaha maṇḍana
nānā-vādya-nṛtya-dolāya karaha sājana

SYNONYMS

dhvajā-vṛnda—all kinds of flags; *patākā*—big flags; *ghaṇṭāya*—with ringing bells; *karaha*—make; *maṇḍana*—decoration; *nānā-vādya*—all kinds of musical parties; *nṛtya*—dancing; *dolāya*—on the carrier; *karaha sājana*—decorate attractively.

TRANSLATION

"Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

TEXT 111

দ্বিগুণ করিয়া কর সব উপহার।
রথযাত্রা হৈতে যৈছে হয় চমৎকার ॥ ১১১ ॥

dviguṇa kariyā kara saba upahāra
ratha-yātrā haite yaiche haya camatkāra

SYNONYMS

dvi-guṇa kariyā—making a double portion; *kara*—make; *saba*—all kinds of; *upahāra*—presentations; *ratha-yātrā haite*—than the car festival; *yaiche*—so that; *haya*—it becomes; *camatkāra*—more wonderful.

TRANSLATION

"You should also double the quantity of prasāda. Make so much that it will even surpass the Ratha-yātrā festival.

TEXT 112

সেইত' করিহ,- প্রভু লঞা ভক্তগণ।
স্বচ্ছন্দে আসিয়া যৈছে করেন দরশন ॥ ১১২ ॥

seita' kariha,—prabhu lañā bhakta-gaṇa
svacchande āsiyā yaiche karena daraśana

SYNONYMS

seita' kariha—do that; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—taking with Him all the devotees; *svacchande*—freely; *āsiyā*—coming; *yaiche*—as; *karena daraśana*—pays a visit to the temple.

TRANSLATION

"Arrange the festival in such a way that Śrī Caitanya Mahāprabhu may freely go with His devotees to visit the Deity without difficulty."

TEXT 113

প্রাতঃকালে মহাপ্রভু নিজগণ লঞা।
জগন্নাথ দর্শন কৈল সুন্দরাচলে যাঞা ॥ ১১৩ ॥

prātaḥ-kāle mahāprabhu nija-gaṇa lañā
jagannātha darśana kaila sundarācale yāñā

SYNONYMS

prātaḥ-kāle—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—taking His associates; *jagannātha darśana*—visiting Lord Jagannātha; *kaila*—performed; *sundarācale*—to the Guṇḍicā temple; *yāñā*—going.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

PURPORT

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Purī is called Nīlācala, and the temple at Guṇḍicā is called Sundarācala.

TEXT 114

নীলাচলে আইলা পুনঃ ভক্তগণ-সঙ্গে ।
দেখিতে উৎকণ্ঠা হেরা-পঞ্চমীর রঙ্গে ॥ ১১৪ ॥

nīlācale āilā punaḥ bhakta-gaṇa-saṅge
dekhite utkaṇṭhā herā-pañcamīra raṅge

SYNONYMS

nīlācale—to Jagannātha Purī; *āilā*—returned; *punaḥ*—again; *bhakta-gaṇa-saṅge*—with His devotees; *dekhite*—to see; *utkaṇṭhā*—very eager; *herā-pañcamīra raṅge*—performance of the festival known as Herā-pañcamī.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal devotees returned to Nīlācala with great eagerness to see the Herā-pañcamī festival.

TEXT 115

কাশীমিশ্র প্রভুরে বহু আদর করিয়া ।
স্বগণ-সহ ভাল-স্থানে বসাইল লঞা ॥ ১১৫ ॥

kāśī-miśra prabhure bahu ādara kariyā
svagaṇa-saha bhāla-sthāne vasāila lañā

SYNONYMS

kāśī-miśra—Kāśī Miśra; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu*—very much; *ādara kariyā*—offering respect; *sva-gaṇa-saha*—with His associates; *bhāla-sthāne*—in a nice place; *vasāila*—made seated; *lañā*—taking.

TRANSLATION

Kāśī Miśra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

TEXT 116

রসবিশেষ প্রভুর শুনিতে মন হৈল।
ঈষৎ হাসিয়া প্রভু স্বরূপে পুছিল ॥ ১১৬ ॥

rasa-viśeṣa prabhura śunite mana haila
īṣat hāsiyā prabhu svarūpe puchila

SYNONYMS

rasa-viśeṣa—a particular mellow; *prabhura*—of Śrī Caitanya Mahāprabhu; *śunite*—to hear; *mana haila*—there was a desire; *īṣat hāsiyā*—smiling mildly; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpe puchila*—inquired from Svarūpa Dāmodara.

TRANSLATION

After taking His seat, Śrī Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarūpa Dāmodara.

TEXTS 117-118

যদ্যপি জগন্নাথ করেন দ্বারকায় বিহার।
সহজ প্রকট করে পরম উদার ॥ ১১৭ ॥
তথাপি বৎসর-মধ্যে হয় একবার।
বৃন্দাবন দেখিতে তাঁর উৎকণ্ঠা অপার ॥ ১১৮ ॥

yadyapi jagannātha karena dvārakāya vihāra
sahaja prakaṭa kare parama udāra

tathāpi vatsara-madhye haya eka-bāra
vṛndāvana dekhite tāṅra utkaṇṭhā apāra

SYNONYMS

yadyapi—although; *jagannātha*—Lord Jagannātha; *karena*—does; *dvārakāya*—in Dvārakā-dhāma; *vihāra*—enjoyment; *sahaja*—natural; *prakaṭa*—manifestation; *kare*—does; *parama*—sublime; *udāra*—liberal; *tathāpi*—still; *vatsara-madhye*—within a year; *haya*—becomes; *eka-bāra*—once; *vṛndāvana dekhite*—to visit Vṛndāvana; *tāṅra*—His; *utkaṇṭhā*—eagerness; *apāra*—unlimited.

TRANSLATION

"Although Lord Jagannātha enjoys His pastimes at Dvārakā-dhāma and naturally manifests sublime liberality there, still, once a year, He becomes unlimitedly eager to see Vṛndāvana."

TEXT 119

বৃন্দাবন-সম এই উপবন-গণ ।
তাহা দেখিবারে উৎকণ্ঠিত হয় মন ॥ ১১৯ ॥

vṛndāvana-sama ei upavana-gaṇa
tāhā dekhibāre utkaṇṭhita haya mana

SYNONYMS

vṛndāvana-sama—exactly resembling Vṛndāvana; *ei*—all these; *upavana-gaṇa*—neighboring gardens; *tāhā*—those gardens; *dekhibāre*—for seeing; *utkaṇṭhita*—very eager; *haya mana*—His mind becomes.

TRANSLATION

Pointing out the neighboring gardens, Śrī Caitanya Mahāprabhu said, "All these gardens exactly resemble Vṛndāvana; therefore Lord Jagannātha is very eager to see them again.

TEXT 120

বাহির হইতে করে রথযাত্রা-ছল ।
সুন্দরাচলে যায় প্রভু ছাড়ি' নীলাচল ॥ ১২০ ॥

bāhira ha-ite kare ratha-yātrā-chala
sundarācale yāya prabhu chāḍi' nīlācala

SYNONYMS

bāhira ha-ite—externally; *kare*—makes; *ratha-yātrā-chala*—an excuse to enjoy the car festival; *sundarācale*—to Sundarācala, the Guṇḍicā temple; *yāya*—goes; *prabhu*—Lord Jagannātha; *chāḍi'*—leaving; *nīlācala*—Jagannātha Purī.

TRANSLATION

"Externally He gives the excuse that He wants to participate in the Ratha-yātrā festival, but actually He wants to leave Jagannātha Purī to go to Sundarācala, Guṇḍicā temple, the replica of Vṛndāvana.

TEXT 121

নানা-পুষ্পোদ্যানে তথা খেলে রাত্রি-দিনে।
লক্ষ্মীদেবীরে সঙ্গে নাহি লয় কি কারণে ? ১২১ ॥

nānā-puṣpodyāne tathā khele rātri-dine
lakṣmīdevīre saṅge nāhi laya ki kāraṇe?

SYNONYMS

nānā-puṣpa-udyāne—in the various flower gardens; *tathā*—there; *khele*—He plays; *rātri-dine*—both day and night; *lakṣmī-devīre*—Lakṣmīdevī, the goddess of fortune; *saṅge*—with Him; *nāhi*—does not; *laya*—take; *ki kāraṇe*—what is the reason.

TRANSLATION

"The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Lakṣmīdevī, the goddess of fortune, with Him?"

TEXT 122

স্বরূপ কহে,—শুন, প্রভু, কারণ ইহার।
বৃন্দাবন-ক্রীড়াতে লক্ষ্মীর নাহি অধিকার ॥ ১২২ ॥

svarūpa kahe, ——śuna, prabhu, kāraṇa ihāra
vṛndāvana-krīḍāte lakṣmīra nāhi adhikāra

SYNONYMS

svarūpa kahe—Svarūpa replied; *śuna*—please hear; *prabhu*—O my Lord; *kāraṇa ihāra*—the reason for this; *vṛndāvana-krīḍāte*—in the pastimes of Vṛndāvana; *lakṣmīra*—of the goddess of fortune; *nāhi*—there is not; *adhikāra*—admission.

TRANSLATION

Svarūpa Dāmodara replied, "My dear Lord, please hear the reason for this. Lakṣmīdevī, the goddess of fortune, cannot be admitted to the pastimes of Vṛndāvana.

TEXT 123

বৃন্দাবন-লীলায় কৃষ্ণের সহায় গোপীগণ।
গোপীগণ বিনা কৃষ্ণের হরিতে নারে মন ॥ ১২৩ ॥

vṛndāvana-līlāya kṛṣṇera sahāya gopī-gaṇa
gopī-gaṇa vinā kṛṣṇera harite nāre mana

SYNONYMS

vṛndāvana-līlāya—in the pastimes of Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sahāya*—assistants; *gopī-gaṇa*—all the *gopīs; gopī-gaṇa vinā*—except for the *gopīs; kṛṣṇera*—of Lord Kṛṣṇa; *harite*—to attract; *nāre*—no one is able; *mana*—the mind.

TRANSLATION

"In the pastimes of Vṛndāvana, the only assistants are the gopīs. But for the gopīs, no one can attract the mind of Kṛṣṇa."

TEXT 124

প্রভু কহে,—যাত্রা-ছলে কৃষ্ণের গমন।
সুভদ্রা আর বলদেব, সঙ্গে দুই জন॥ ১২৪॥

prabhu kahe,—yātrā-chale kṛṣṇera gamana
subhadrā āra baladeva, saṅge dui jana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *yātrā-chale*—on the plea of the car festival; *kṛṣṇera*—of Lord Kṛṣṇa; *gamana*—departure; *subhadrā*—His sister; *āra*—and; *baladeva*—His brother; *saṅge*—with Him; *dui jana*—two persons.

TRANSLATION

The Lord said, "Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.

TEXT 125

গোপী-সঙ্গে যত লীলা হয় উপবনে।
নিগূঢ় কৃষ্ণের ভাব কেহ নাহি জানে॥ ১২৫॥

gopī-saṅge yata līlā haya upavane
nigūḍha kṛṣṇera bhāva keha nāhi jāne

SYNONYMS

gopī-saṅge—with the *gopīs; yata līlā*—all pastimes; *haya upavane*—that are in those gardens; *nigūḍha*—very confidential; *kṛṣṇera*—of Lord Kṛṣṇa; *bhāva*—ecstasies; *keha*—anyone; *nāhi*—does not; *jāne*—know.

TRANSLATION

"All the pastimes with the gopīs that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.

TEXT 126

অতএব কৃষ্ণের প্রাকট্যে নাহি কিছু দোষ।
তবে কেনে লক্ষ্মীদেবী করে এত রোষ? ১২৬॥

ataeva kṛṣṇera prākaṭye nāhi kichu doṣa
tabe kene lakṣmīdevī kare eta roṣa?

SYNONYMS

ataeva—since; *kṛṣṇera*—of Lord Kṛṣṇa; *prākaṭye*—by such a manifestation; *nāhi*—there is not; *kichu*—any; *doṣa*—fault; *tabe*—therefore; *kene*—why; *lakṣmī-devī*—the goddess of fortune; *kare*—does; *eta*—so much; *roṣa*—anger.

TRANSLATION

"Since there is no fault at all in Kṛṣṇa's pastimes, why does the goddess of fortune become angry?"

TEXT 127

স্বরূপ কহে,—প্রেমবতীর এই ত' স্বভাব।
কান্তের ঔদাস্য-লেশে হয় ক্রোধভাব॥ ১২৭॥

svarūpa kahe,—premavatīra ei ta' svabhāva
kāntera audāsya-leśe haya krodha-bhāva

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; *prema-vatīra*—of the girl who is too afflicted by love; *ei*—this; *ta'*—indeed; *sva-bhāva*—the nature; *kāntera*—of the beloved; *audāsya*—of negligence; *leśe*—even by a fractional part; *haya*—there is; *krodha-bhāva*—anger.

TRANSLATION

Svarūpa Dāmodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover."

TEXT 128

হেনকালে, খচিত যাহে বিবিধ রতন।
সুবর্ণের চৌদোলা করি' আরোহণ ॥ ১২৮ ॥

hena-kāle, khacita yāhe vividha ratana
suvarṇera caudolā kari' ārohaṇa

SYNONYMS

hena-kāle—while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were talking; *khacita*—were bedecked; *yāhe*—on which; *vividha*—varieties; *ratana*—gems; *suvarṇera*—made of gold; *caudolā*—a palanquin carried by four men; *kari' ārohaṇa*—riding upon.

TRANSLATION

While Svarūpa Dāmodara and Śrī Caitanya Mahāprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

TEXT 129

ছত্র-চামর-ধ্বজা পতাকার গণ।
নানাবাদ্য-আগে নাচে দেবদাসীগণ ॥ ১২৯ ॥

chatra-cāmara-dhvajā patākāra gaṇa
nānā-vādya-āge nāce deva-dāsī-gaṇa

SYNONYMS

chatra—of umbrellas; *cāmara*—and whisks; *dhvajā*—and flags; *patākāra*—and big flags; *gaṇa*—congregation; *nānā-vādya*—varieties of musical parties; *āge*—in front; *nāce*—dance; *deva-dāsī-gaṇa*—dancing girls.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, cāmara whisks and flags, and it was preceded by musicians and dancing girls.

TEXT 130

তাম্বূল-সম্পুট, ঝারি, ব্যজন, চামর।
সাথে দাসী শত, হার দিব্য ভূষাম্বর ॥ ১৩০ ॥

tāmbūla-sampuṭa, jhāri, vyajana, cāmara
sāthe dāsī śata, hāra divya bhūṣāmbara

SYNONYMS

tāmbūla-sampuṭa—boxes containing the ingredients for betel nut preparation; *jhāri*—water pitchers; *vyajana*—fans; *cāmara*—whisks; *sāthe*—along with; *dāsī*—maidservants; *śata*—hundreds; *hāra*—necklaces; *divya*—valuable; *bhūṣāmbara*—dresses.

TRANSLATION

The maidservants were carrying water pitchers, cāmara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

TEXT 131

অলৌকিক ঐশ্বর্য সঙ্গে বহু-পরিবার।
ক্রুদ্ধ হঞা লক্ষ্মীদেবী আইলা সিংহদ্বার ॥ ১৩১ ॥

alaukika aiśvarya saṅge bahu-parivāra
kruddha hañā lakṣmīdevī āilā siṁha-dvāra

SYNONYMS

alaukika—uncommon; *aiśvarya*—opulence; *saṅge*—accompanied by; *bahu-parivāra*—many members of the family; *kruddha hañā*—being angry; *lakṣmī-devī*—the goddess of fortune; *āilā*—arrived; *siṁha-dvāra*—at the main gate of the temple.

TRANSLATION

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

TEXT 132

জগন্নাথের মুখ্য মুখ্য যত ভৃত্যগণে।
লক্ষ্মীদেবীর দাসীগণ করেন বন্ধনে ॥ ১৩২ ॥

jagannāthera mukhya mukhya yata bhṛtya-gaṇe
lakṣmīdevīra dāsī-gaṇa karena bandhane

SYNONYMS

jagannāthera—of Lord Jagannātha; *mukhya mukhya*—the principal; *yata*—all; *bhṛtya-gaṇe*—servants; *lakṣmī-devīra*—of the goddess of fortune; *dāsī-gaṇa*—maidservants; *karena bandhane*—arrested.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.

TEXT 133

বান্ধিয়া আনিয়া পাড়ে লক্ষ্মীর চরণে।
চোরে যেন দণ্ড করি' লয় নানা-ধনে ॥ ১৩৩ ॥

bāndhiyā āniyā pāḍe lakṣmīra caraṇe
core yena daṇḍa kari' laya nānā-dhane

SYNONYMS

bāndhiyā—after binding; *āniyā*—bringing; *pāḍe*—make them fall down; *lakṣmīra caraṇe*—at the lotus feet of the goddess of fortune; *core*—a thief; *yena*—as if; *daṇḍa kari'*—after punishing; *laya*—take away; *nānā-dhane*—all kinds of riches.

TRANSLATION

The maidservants bound the servants of Jagannātha, handcuffed them, and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

PURPORT

When Lord Jagannātha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannātha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

TEXT 134

অচেতনবৎ তারে করেন তাড়নে।
নানামত গালি দেন ভণ্ড-বচনে ॥ ১৩৪ ॥

acetanavat tāre karena tāḍane
nānā-mata gāli dena bhaṇḍa-vacane

SYNONYMS

acetana-vat—almost unconscious; *tāre*—unto the servants; *karena*—does; *tāḍane*—chastisement; *nānā-mata*—various kinds of; *gāli*—amusement; *dena*—speaks; *bhaṇḍa-vacane*—various loose language.

TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

TEXT 135

লক্ষ্মী-সঙ্গে দাসীগণের প্রাগল্‌ভ্য দেখিয়া।
হাসে মহাপ্রভুর গণ মুখে হস্ত দিয়া॥ ১৩৫॥

lakṣmī-saṅge dāsī-gaṇera prāgalbhya dekhiyā
hāse mahāprabhura gaṇa mukhe hasta diyā

SYNONYMS

lakṣmī-saṅge—in the company of the goddess of fortune; *dāsī-gaṇera*—of the maidservants; *prāgalbhya*—impudence; *dekhiyā*—after seeing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇa*—the companions; *mukhe*—on their faces; *hasta*—hands; *diyā*—covering.

TRANSLATION

When Śrī Caitanya Mahāprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

TEXT 136

দামোদর কহে,—ঐছে মানের প্রকার।
ত্রিজগতে কাহাঁ নাহি দেখি শুনি আর॥ ১৩৬॥

dāmodara kahe,—aiche mānera prakāra
trijagate kāhāṅ nāhi dekhi śuni āra

SYNONYMS

dāmodara kahe—Svarūpa Dāmodara Gosvāmī said; *aiche*—such; *mānera*—of egoistic pride; *prakāra*—kind; *tri-jagate*—within the three worlds; *kāhāṅ*—anywhere; *nāhi*—not; *dekhi*—I see; *śuni*—I hear; *āra*—other.

TRANSLATION

Svarūpa Dāmodara said, "There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.

TEXT 137

মানিনী নিরুৎসাহে ছাড়ে বিভূষণ।
ভূমে বসি' নখে লেখে, মলিন-বদন ॥ ১৩৭ ॥

māninī nirutsāhe chāḍe vibhūṣaṇa
bhūme vasi' nakhe lekhe, malina-vadana

SYNONYMS

māninī—proud, egoistic woman; *nirutsāhe*—because of disappointment; *chāḍe*—gives up; *vibhūṣaṇa*—all kinds of ornaments; *bhūme vasi'*—sitting on the floor; *nakhe*—with the nails; *lekhe*—marks lines; *malina-vadana*—with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.

TEXT 138

পূর্বে সত্যভামার শুনি এবম্বিধ মান।
ব্রজে গোপীগণের মান—রসের নিধান ॥ ১৩৮ ॥

pūrve satyabhāmāra śuni evaṁ-vidha māna
vraje gopī-gaṇera māna——rasera nidhāna

SYNONYMS

pūrve—previously; *satyabhāmāra*—of Queen Satyabhāmā; *śuni*—I hear; *evaṁ-vidha māna*—this kind of egoistic pride; *vraje*—in Vṛndāvana; *gopī-gaṇera*—of the *gopīs; māna*—pride; *rasera nidhāna*—the reservoir of all humorous mellows.

TRANSLATION

"I have heard of this kind of pride in Satyabhāmā, Kṛṣṇa's proudest Queen, and I have also heard of it in the gopīs of Vṛndāvana, who are the reservoirs of all transcendental mellows.

TEXT 139

ইঁহো নিজ-সম্পত্তি সব প্রকট করিয়া ।
প্রিয়ের উপর যায় সৈন্য সাজাঞা ॥ ১৩৯ ॥

iṅho nija-sampatti saba prakaṭa kariyā
priyera upara yāya sainya sājāña

SYNONYMS

iṅho—this; *nija-sampatti*—her opulence; *saba*—all; *prakaṭa kariyā*—manifesting; *priyera upara*—against her beloved husband; *yāya*—goes; *sainya sājāña*—accompanied by soldiers.

TRANSLATION

"But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband."

PURPORT

After seeing the impudence of the goddess of fortune, Svarūpa Dāmodara Gosvāmī wanted to inform Śrī Caitanya Mahāprabhu about the superexcellence of the *gopīs'* loving affairs. He therefore said, "My Lord, I never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the floor and draws lines with her nails. We have heard of such egoistic pride in Satyabhāmā and the *gopīs* of Vṛndāvana, but what we see in the goddess of fortune here at Jagannātha Purī is completely different. She becomes very angry with her husband, and attacks Him with her great opulence."

TEXT 140

প্রভু কহে,—কহ ব্রজের মানের প্রকার ।
স্বরূপ কহে,—গোপীমান-নদী শতধার ॥ ১৪০ ॥

prabhu kahe,——kaha vrajera mānera prakāra
svarūpa kahe,——gopī-māna-nadī śata-dhāra

SYNONYMS

prabhu kahe—the Lord said; *kaha*—please tell; *vrajera*—of Vṛndāvana; *mānera*—of the egoistic pride; *prakāra*—the varieties; *svarūpa kahe*—Svarūpa Dāmodara replied; *gopī-māna*—the pride of the *gopīs; nadī*—like a river; *śata-dhāra*—with hundreds of branches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please tell me of the varieties of egoistic pride manifest in Vṛndāvana." Svarūpa Dāmodara replied, "The pride of the gopīs is like a river flowing with hundreds of tributaries.

TEXT 141

নায়িকার স্বভাব, প্রেমবৃত্তে বহু ভেদ ।
সেই ভেদে নানা-প্রকার মানের উদ্ভেদ ॥ ১৪১ ॥

nāyikāra svabhāva, prema-vṛtte bahu bheda
sei bhede nānā-prakāra mānera udbheda

SYNONYMS

nāyikāra—of the heroine; *sva-bhāva*—nature; *prema-vṛtte*—in the matter of loving affairs; *bahu*—many; *bheda*—varieties; *sei*—that; *bhede*—in each variety; *nānā-prakāra*—various types; *mānera*—of the jealous anger of a woman; *udbheda*—subdivisions.

TRANSLATION

"The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

TEXT 142

সম্যক্ গোপিকার মান না যায় কথন ।
এক-দুই-ভেদে করি দিগ্-দরশন ॥ ১৪২ ॥

samyak gopikāra māna nā yāya kathana
eka-dui-bhede kari dig-daraśana

SYNONYMS

samyak—fully; *gopikāra*—of the *gopīs; māna*—jealous anger; *nā*—not; *yāya*—is possible; *kathana*—to speak; *eka-dui*—one, two; *bhede*—in different types; *kari*—I make; *dik-daraśana*—indication.

TRANSLATION

"It is not possible to give a complete statement about the different types of jealous anger manifest by the gopīs, but a few principles may serve as an indication.

TEXT 143

মানে কেহ হয় 'ধীরা', কেহ ত' 'অধীরা'।
এই তিন-ভেদে, কেহ হয় 'ধীরাধীরা'॥ ১৪৩॥

māne keha haya 'dhīrā,' keha ta' 'adhīrā'
ei tina-bhede, keha haya 'dhīrādhīrā'

SYNONYMS

māne—on the platform of jealous anger; *keha*—some women; *haya dhīrā*—are very sober; *keha ta'*—and some of them; *adhīrā*—very restless; *ei tina-bhede*—and there is a third division; *keha haya*—some are; *dhīrā-adhīrā*—a mixture of sober and restless.

TRANSLATION

"There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

TEXT 144

'ধীরা' কান্তে দূরে দেখি' করে প্রত্যুত্থান।
নিকটে আসিলে, করে আসন প্রদান॥ ১৪৪॥

'dhīrā' kānte dūre dekhi' kare pratyutthāna
nikaṭe āsile, kare āsana pradāna

SYNONYMS

dhīrā—the sober; *kānte*—the hero; *dūre*—from a distance; *dekhi'*—after seeing; *kare pratyutthāna*—stands up; *nikaṭe āsile*—when the hero comes nearby; *kare*—does; *āsana*—of a seat; *pradāna*—offering.

TRANSLATION

"When a sober heroine sees her hero approaching from a distance, she immediately stands up to recieve him. When he comes near, she immediately offers him a place to sit.

TEXT 145

হৃদয়ে কোপ, মুখে কহে মধুর বচন।
প্রিয় আলিঙ্গিতে, তারে করে আলিঙ্গন ॥ ১৪৫ ॥

hṛdaye kopa, mukhe kahe madhura vacana
priya āliṅgite, tāre kare āliṅgana

SYNONYMS

hṛdaye—within the heart; *kopa*—anger; *mukhe*—in the mouth; *kahe*—speaks; *madhura*—sweet; *vacana*—words; *priya*—lover; *āliṅgite*—when embracing; *tāre*—him; *kare āliṅgana*—embraces.

TRANSLATION

"The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

TEXT 146

সরল ব্যবহার, করে মানের পোষণ।
কিম্বা সোল্লুণ্ঠ-বাক্যে করে প্রিয়-নিরসন ॥ ১৪৬ ॥

sarala vyavahāra, kare mānera poṣaṇa
kimvā solluṇṭha-vākye kare priya-nirasana

SYNONYMS

sarala vyavahāra—plain dealings; *kare*—does; *mānera*—of jealous anger; *poṣaṇa*—maintenance; *kimvā*—or; *solluṇṭha*—smiling a little; *vākye*—by words; *kare*—does; *priya*—of the lover; *nirasana*—refutation.

TRANSLATION

"The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

TEXT 147

'অধীরা' নিষ্ঠুর-বাক্যে করয়ে ভর্ৎসন।
কর্ণোৎপলে তাড়ে, করে মালায় বন্ধন ॥ ১৪৭ ॥

'adhīrā' niṣṭhura-vākye karaye bhartsana
karṇotpale tāḍe, kare mālāya bandhana

SYNONYMS

adhīrā—the restless heroine; *niṣṭhura-vākye*—by cruel words; *karaye*—does; *bhartsana*—chastisement; *karṇa-utpale tāḍe*—pulls the ear; *kare*—does; *mālāya*—with a garland; *bandhana*—binding.

TRANSLATION

"The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

TEXT 148

'धीराधीरा' वक्र-वाक्ये करे उपहास ।
कभु स्तुति, कभु निन्दा, कभु वा उदास ॥ १४८ ॥

'dhīrādhīrā' vakra-vākye kare upahāsa
kabhu stuti, kabhu nindā, kabhu vā udāsa

SYNONYMS

dhīrā-adhīrā—the heroine who is a combination of sobriety and restlessness; *vakra-vākye kare upahāsa*—jokes with equivocal words; *kabhu stuti*—sometimes praise; *kabhu nindā*—sometimes blasphemy; *kabhu vā udāsa*—sometimes indifference.

TRANSLATION

"The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

TEXT 149

'मुग्धा', 'मध्या', 'प्रगल्भा',—तिन नायिकार भेद ।
'मुग्धा' नाहि जाने मानेर वैदग्ध्य-विभेद ॥ १४९ ॥

'mugdhā', 'madhyā', 'pragalbhā',—tina nāyikāra bheda
'mugdhā' nāhi jāne mānera vaidagdhya-vibheda

SYNONYMS

mugdhā—captivated; *madhyā*—intermediate; *pragalbhā*—impudent; *tina*—three; *nāyikāra*—of heroines; *bheda*—divisions; *mugdhā*—the captivated; *nāhi*

jāne—does not know; *mānera*—of jealous anger; *vaidagdhya-vibheda*—the intricacies of cunning behavior.

TRANSLATION

"Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

TEXT 150

মুখ আচ্ছাদিয়া করে কেবল রোদন।
কান্তের প্রিয়বাক্য শুনি' হয় পরসন্ন ॥ ১৫০ ॥

mukha ācchādiyā kare kevala rodana
kāntera priya-vākya śuni' haya parasanna

SYNONYMS

mukha ācchādiyā—covering the face; *kare*—performs; *kevala*—only; *rodana*—crying; *kāntera*—of the lover; *priya-vākya*—sweet words; *śuni'*—hearing; *haya*—becomes; *parasanna*—satisfied.

TRANSLATION

"The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

TEXT 151

'মধ্যা' 'প্রগল্‌ভা' ধরে ধীরাদি-বিভেদ।
তার মধ্যে সবার স্বভাবে তিন ভেদ ॥ ১৫১ ॥

'madhyā' 'pragalbhā' dhare dhīrādi-vibheda
tāra madhye sabāra svabhāve tina bheda

SYNONYMS

madhyā—the intermediate; *pragalbhā*—the impudent; *dhare*—contain; *dhīrādi-vibheda*—the three divisions of *dhīrā, adhīrā* and *dhīrādhīrā; tāra madhye*—among them; *sabāra*—of all of them; *sva-bhāve*—in nature; *tina bheda*—three divisions.

TRANSLATION

"Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

TEXT 152

কেহ 'প্রখরা', কেহ 'মৃদু', কেহ হয় 'সমা'।
স্ব-স্বভাবে কৃষ্ণের বাড়ায় প্রেম-সীমা ॥ ১৫২ ॥

keha 'prakharā', keha 'mṛdu', keha haya 'samā'
sva-svabhāve kṛṣṇera bāḍāya prema-sīmā

SYNONYMS

keha—some; *prakharā*—very talkative; *keha*—some; *mṛdu*—very mild; *keha haya*—some of them are; *samā*—equipoised; *sva-svabhāve*—by their own characteristics; *kṛṣṇera*—of Lord Kṛṣṇa; *bāḍāya*—increases; *prema-sīmā*—limit of loving ecstasy.

TRANSLATION

"Some of them are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Śrī Kṛṣṇa's loving ecstasy.

TEXT 153

প্রাখর্য, মার্দব, সাম্য স্বভাব নির্দোষ।
সেই সেই স্বভাবে কৃষ্ণে করায় সন্তোষ ॥ ১৫৩ ॥

prākharya, mārdava, sāmya svabhāva nirdoṣa
sei sei svabhāve kṛṣṇe karāya santoṣa

SYNONYMS

prākharya—talkativeness; *mārdava*—mildness; *sāmya*—being equipoised; *svabhāva*—nature; *nirdoṣa*—faultless; *sei sei sva-bhāve*—in those transcendental qualities; *kṛṣṇe*—Lord Kṛṣṇa; *karāya*—they make; *santoṣa*—happy.

TRANSLATION

"Although some of the gopīs are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Kṛṣṇa by their unique characteristics."

TEXT 154

একথা শুনিয়া প্রভুর আনন্দ অপার।
'কহ, কহ, দামোদর',—বলে বার বার ॥ ১৫৪ ॥

e-kathā śuniyā prabhura ānanda apāra
'kaha, kaha, dāmodara', ——bale bāra bāra

SYNONYMS

e-kathā śuniyā—hearing this description; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda apāra*—unlimited happiness; *kaha kaha*—please go on speaking; *dāmodara*—My dear Dāmodara; *bale bāra bāra*—He said again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

TEXT 155

দামোদর কহে,—কৃষ্ণ রসিকশেখর ।
রস-আস্বাদক, রসময়-কলেবর ॥ ১৫৫ ॥

dāmodara kahe,——kṛṣṇa rasika-śekhara
rasa-āsvādaka, rasamaya-kalevara

SYNONYMS

dāmodara kahe—Dāmodara said; *kṛṣṇa*—Lord Kṛṣṇa; *rasika-śekhara*—the master of transcendental mellows; *rasa-āsvādaka*—the taster of transcendental mellows; *rasa-maya-kalevara*—whose body is made of all transcendental bliss.

TRANSLATION

Dāmodara Gosvāmī said, "Kṛṣṇa is the master of all transcendental mellows. He is the taster of transcendental mellows, and His body is composed of transcendental bliss.

TEXT 156

প্রেমময়-বপু কৃষ্ণ ভক্ত-প্রেমাধীন ।
শুদ্ধপ্রেমে, রসগুণে, গোপিকা—প্রবীণ ॥ ১৫৬ ॥

premamaya-vapu kṛṣṇa bhakta-premādhīna
śuddha-preme, rasa-guṇe, gopikā——pravīṇa

SYNONYMS

prema-maya-vapu—body of love and ecstasy; *kṛṣṇa*—Lord Kṛṣṇa; *bhakta-prema-adhīna*—always subordinate to the loving feelings of His devotees; *śuddha-preme*—in pure uncontaminated love; *rasa-guṇe*—and in the qualities of transcendental mellows; *gopikā*—the *gopīs; pravīṇa*—very experienced.

TRANSLATION

"Kṛṣṇa is full of ecstatic love and always subordinate to the love of his devotees. The gopīs are very experienced in pure love and in the dealings of transcendental mellows.

TEXT 157

গোপিকার প্রেমে নাহি রসাভাস-দোষ।
অতএব কৃষ্ণের করে পরম সন্তোষ ॥ ১৫৭ ॥

gopikāra preme nāhi rasābhāsa-doṣa
ataeva kṛṣṇera kare parama santoṣa

SYNONYMS

gopikāra—of the *gopīs; preme*—in the loving affairs; *nāhi*—there is not; *rasa-ābhāsa*—of an adulterated taste of mellow; *doṣa*—fault; *ataeva*—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *kare*—they do; *parama santoṣa*—highest satisfaction.

TRANSLATION

"There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.

PURPORT

Rasābhāsa occurs when one's relationship with Kṛṣṇa is adulterated. There are different types of *rasābhāsa*—first-, second- and third-class. The word *rasa* means "mellow," and *ābhāsa* means "a shadow." If one tastes one kind of mellow and something extra is imposed, that is *uparasa.* If something is derived from the original mellow, it is called *anurasa.* If something is appreciated that is far removed from the original mellow, it is called *aparasa. Uparasa, anurasa* and *aparasa* are, respectively, first-, second- and third-class *rasābhāsas.* As stated in *Bhakti-rasāmṛta-sindhu* (4.9):

pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā
rasā eva rasābhāsā rasa-jñair anukīrtitāḥ
syus tridhoparasāś cānurasāś cāparasāś ca te
uttamā madhyamāḥ proktāḥ kaniṣṭhāś cety amī kramāt

TEXT 158

এবং শশঙ্কাংশুবিরাজিতা নিশাঃ
স সত্যকামোঽনুরতাবলাগণঃ ।
সিষেব আত্মন্যবরুদ্ধ-সৌরতঃ
সর্বাঃ শরৎকাব্যকথারসাশ্রয়াঃ ॥ ১৫৮ ॥

evaṁ śaśaṅkāṁśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-sauratāḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ

SYNONYMS

evam—thus; *śaśaṅka-aṁśu*—with rays of moonshine; *virājitāḥ*—beautifully existing; *niśāḥ*—nights; *saḥ*—He; *satya-kāmaḥ*—the Absolute Truth; *anurata*—to whom are attracted; *abalā-gaṇaḥ*—women; *siṣeva*—performed; *ātmani*—in His own self; *avaruddha-sauratāḥ*—His transcendental erotic love was checked; *sarvāḥ*—all; *śarat*—in autumn; *kāvya*—poetic; *kathā*—words; *rasa-āśrayāḥ*—full of all transcendental mellows.

TRANSLATION

" 'Lord Śrī Kṛṣṇa, who is the Absolute Truth, enjoyed His rāsa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.'

PURPORT

This verse is a quotation from *Śrīmad-Bhāgavatam* (10.33.26). The *gopīs* are all transcendental spirit souls. One should never think that the *gopīs* and Kṛṣṇa have material bodies. Vṛndāvana-dhāma is also a spiritual abode, and there the days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the *gopīs* are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa's lusty desires and all His dealings with the *gopīs* are on the spiritual platform. One has to be transcendentally realized before even considering relishing the pastimes of Kṛṣṇa with the *gopīs*. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa and the *gopīs*. Śrī Caitanya Mahāprabhu and Svarūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the *gopīs:* therefore the subject matter is neither mun-

dane nor erotic. Being a *sannyāsī*, Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the *gopīs* were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Svarūpa Dāmodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

TEXT 159

'বামা' এক গোপীগণ, 'দক্ষিণা' এক গণ।
নানা-ভাবে করায় কৃষ্ণে রস আস্বাদন ॥ ১৫৯ ॥

'vāmā' eka gopī-gaṇa, 'dakṣiṇā' eka gaṇa
nānā-bhāve karāya kṛṣṇe rasa āsvādana

SYNONYMS

vāmā—left wing; *eka*—one; *gopī-gaṇa*—party of *gopīs; dakṣiṇā*—right wing; *eka*—another; *gaṇa*—party of *gopīs; nānā-bhāve*—in varieties of ecstatic love; *karāya*—cause to do; *kṛṣṇe*—unto Kṛṣṇa; *rasa āsvādana*—tasting of transcendental mellows.

TRANSLATION

"The gopīs can be divided into a left wing and a right wing. Both wings induce Kṛṣṇa to taste transcendental mellows by various manifestations of ecstatic love.

TEXT 160

গোপীগণ-মধ্যে শ্রেষ্ঠা রাধা-ঠাকুরাণী।
নির্মল-উজ্জ্বল-রস-প্রেম-রত্নখনি ॥ ১৬০ ॥

gopī-gaṇa-madhye śreṣṭhā rādhā-ṭhākurāṇī
nirmala-ujjvala-rasa-prema-ratna-khani

SYNONYMS

gopī-gaṇa-madhye—of all the *gopīs; śreṣṭhā*—the chief; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *nirmala*—purified; *ujjvala*—brilliant; *rasa*—in mellows; *prema*—of ecstatic love; *ratna-khani*—the jewel mine.

TRANSLATION

"Of all the gopīs, Śrīmatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.

TEXT 161

বয়সে 'মধ্যমা' তেঁহো স্বভাবেতে 'সমা'।
গাঢ় প্রেমভাবে তেঁহো নিরন্তর 'বামা'॥ ১৬১॥

vayase 'madhyamā' teṅho svabhāvete 'samā'
gāḍha prema-bhāve teṅho nirantara 'vāmā'

SYNONYMS

vayase madhyamā—grown up; *teṅho*—Śrīmatī Rādhārāṇī; *sva-bhāvete*—in character; *samā*—equipoised; *gāḍha*—deep; *prema-bhāve*—in ecstatic love; *teṅho*—She; *nirantara*—constantly; *vāmā*—of the group of the left-wing *gopīs*.

TRANSLATION

"Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopī.

PURPORT

The left wing and right wing of the *gopīs* has been explained by Rūpa Gosvāmī in *Ujjvala-nīlamaṇi*. The left wing is described in this way:

mana-grahe sadodyuktā
tac-chaithilye ca kopanā
abhedyā nāyake prāyaḥ
krūrā vāmeti kīrtyate

"A *gopī* who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero and who always opposes Him is called *vāmā*, or a left-wing *gopī*."

Śrīla Rūpa Gosvāmī describes the right-wing *gopīs* in this way:

asahyā māna-nirbandhe
nāyake yukta-vādinī
sāmabhis tena bhedyā ca
dakṣiṇā parikīrtitā

"A *gopī* who cannot tolerate womanly anger, who speaks suitable words to the hero and who is satisfied by His sweet words is called a *dakṣiṇā*, or a right-wing *gopī*."

TEXT 162

বাম্য-স্বভাবে মান উঠে নিরন্তর।
তার মধ্যে উঠে কৃষ্ণের আনন্দ-সাগর॥ ১৬২॥

vāmya-svabhāve māna uṭhe nirantara
tāra madhye uṭhe kṛṣṇera ānanda-sāgara

SYNONYMS

vāmya-svabhāve—because of left-wing character; *māna*—womanly anger; *uṭhe*—awakens; *nirantara*—always; *tāra madhye*—in that dealing; *uṭhe*—is awakening; *kṛṣṇera*—of Lord Kṛṣṇa; *ānanda-sāgara*—an ocean of transcendental bliss.

TRANSLATION

"Because She is a left-wing gopī, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.

TEXT 163

অহেরিব গতিঃ প্রেম্ণঃ স্বভাবকুটিলা ভবেৎ।
অতো হেতোরহেতোশ্চ যূনোর্মান উদঞ্চতি॥ ১৬৩॥

aher iva gatiḥ premṇaḥ
svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

aheḥ—of the snake; *iva*—like; *gatiḥ*—the movement; *premṇaḥ*—of the loving affairs; *sva-bhāva*—by nature; *kuṭilā*—crooked; *bhavet*—is; *ataḥ*—therefore; *hetoḥ*—from some cause; *ahetoḥ*—from the absence of a cause; *ca*—and; *yūnoḥ*—of the young couple; *mānaḥ*—anger; *udañcati*—appears.

TRANSLATION

"'The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples—anger with a cause and anger without a cause.'"

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (*Śṛṅgāra-bheda-prakaraṇa,* 102).

TEXT 164

এত শুনি' বাড়ে প্রভুর আনন্দ-সাগর।
'কহ, কহ' কহে প্রভু, বলে দামোদর ॥ ১৬৪ ॥

eta śuni' bāḍe prabhura ānanda-sāgara
'kaha, kaha' kahe prabhu, bale dāmodara

SYNONYMS

eta śuni'—hearing this; *bāḍe*—increased; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda-sāgara*—the ocean of transcendental bliss; *kaha kaha*—go on speaking; *kahe prabhu*—Śrī Caitanya Mahāprabhu continued to request; *bale dāmodara*—Dāmodara Gosvāmī continued to reply.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarūpa Dāmodara, "Go on speaking, go on speaking." And thus Svarūpa Dāmodara continued.

TEXT 165

'অধিরূঢ় মহাভাব'—রাধিকার প্রেম।
বিশুদ্ধ, নির্মল, যৈছে দশবাণ হেম ॥ ১৬৫ ॥

'adhirūḍha mahābhāva'—rādhikāra prema
viśuddha, nirmala, yaiche daśa-vāṇa hema

SYNONYMS

adhirūḍha mahā-bhāva—highly elevated ecstatic love; *rādhikāra prema*—the loving affairs of Śrīmatī Rādhārāṇī; *viśuddha*—completely uncontaminated; *nirmala*—purified; *yaiche*—as if; *daśa-vāṇa*—ten times purified; *hema*—gold.

TRANSLATION

"Śrīmatī Rādhārāṇī's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

TEXT 166

কৃষ্ণের দর্শন যদি পায় আচম্বিতে।
নানা-ভাব-বিভূষণে হয় বিভূষিতে ॥ ১৬৬ ॥

kṛṣṇera darśana yadi pāya ācambite
nānā-bhāva-vibhūṣaṇe haya vibhūṣite

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *darśana*—interview; *yadi*—if; *pāya*—gets; *ācambite*—all of a sudden; *nānā*—various; *bhāva*—ecstatic; *vibhūṣaṇe*—with ornaments; *haya*—is; *vibhūṣite*—decorated.

TRANSLATION

"As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments.

TEXT 167

অষ্ট 'সাত্ত্বিক', হর্ষাদি 'ব্যভিচারী' যাঁর।
'সহজ প্রেম', বিংশতি 'ভাব'-অলঙ্কার ॥ ১৬৭ ॥

aṣṭa 'sāttvika', harṣādi 'vyabhicārī' yāṅra
'sahaja prema', viṁśati 'bhāva'-alaṅkāra

SYNONYMS

aṣṭa—eight; *sāttvika*—transcendental symptoms; *harṣa-ādi*—like jubilation; *vyabhicārī*—distinctive features; *yāṅra*—of whose; *sahaja prema*—natural love; *viṁśati*—twenty; *bhāva*—of ecstasy; *alaṅkāra*—ornaments.

TRANSLATION

"The transcendental ornaments of Śrīmatī Rādhārāṇī's body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārī-bhāvas, beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

PURPORT

The thirty-three *vyabhicārī-bhāvas,* bodily symptoms manifest in ecstatic love, are as follows: (1) *nirveda,* indifference; (2) *viṣāda,* moroseness; (3) *dainya,* meekness; (4) *glāni,* a feeling that one is in a faulty position; (5) *śrama,* fatigue; (6)

mada, madness; (7) *garva,* pride; (8) *śaṅkā,* doubt; (9) *trāsa,* shock; (10) *āvega,* intense emotion; (11) *unmāda,* craziness; (12) *apasmāra,* forgetfulness; (13) *vyādhi,* disease; (14) *moha,* bewilderment; (15) *mṛti,* death; (16) *ālasya,* laziness; (17) *jāḍya,* invalidity; (18) *vrīḍā,* shame; (19) *avahitthā,* concealment; (20) *smṛti,* remembrance; (21) *vitarka,* argument; (22) *cintā,* contemplation; (23) *mati,* attention; (24) *dhṛti,* forbearance; (25) *harṣa,* jubilation; (26) *autsukya,* eagerness; (27) *augrya,* violence; (28) *amarṣa,* anger; (29) *asūyā,* jealousy; (30) *cāpalya,* impudence; (31) *nidrā,* sleep; (32) *supti,* deep sleep and (33) *prabodha,* awakening.

TEXT 168

'কিলকিঞ্চিত', 'কুট্টমিত', 'বিলাস', 'ললিত'।
'বিব্বোক','মোট্টায়িত', আর 'মৌগ্ধ্য', 'চকিত'॥১৬৮॥

'kila-kiñcita', 'kuṭṭamita', 'vilāsa', 'lalita'
'vivvoka', 'moṭṭāyita', āra 'maugdhya', 'cakita'

SYNONYMS

kila-kiñcita—a particular type of ornament at the time of seeing Kṛṣṇa; *kuṭṭamita*—the symptom explained in verse 197; *vilāsa*—the symptom explained in verse 187; *lalita*—the symptom explained in verse 192; *vivvoka*—neglecting the presentation given by the hero; *moṭṭāyita*—awakening of lusty desires by the remembrance and words of the hero; *āra*—and; *maugdhya*—assuming the position of not knowing things although everything is known; *cakita*—a position in which the heroine appears very afraid although she is not at all afraid.

TRANSLATION

"Some of the symptoms critically explained in the following verses are kila-kiñcita, kuṭṭamita, vilāsa, lalita, vivvoka, moṭṭāyita, maugdhya and cakita.

TEXT 169

এত ভাবভূষায় ভূষিত শ্রীরাধার অঙ্গ।
দেখিতে উথলে কৃষ্ণসুখাব্ধি-তরঙ্গ ॥ ১৬৯ ॥

eta bhāva-bhūṣāya bhūṣita śrī-rādhāra aṅga
dekhite uthale kṛṣṇa-sukhābdhi-taraṅga

SYNONYMS

eta—so many; *bhāva-bhūṣāya*—with the ornaments of ecstasy; *bhūṣita*—decorated; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *aṅga*—the body; *dekhite*—to see;

uthale—awakens; *kṛṣṇa-sukha-abdhi*—of the ocean of Kṛṣṇa's happiness; *taraṅga*—waves.

TRANSLATION

"When Śrīmatī Rādhārāṇī's body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa's happiness immediately displays transcendental waves.

TEXT 170

কিলকিঞ্চিতাদি-ভাবের শুন বিবরণ।
যে ভাব-ভূষায় রাধা হরে কৃষ্ণ-মন ॥ ১৭০ ॥

kila-kiñcitādi-bhāvera śuna vivaraṇa
ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana

SYNONYMS

kila-kiñcita-ādi—beginning with the ecstasy named *kila-kiñcita; bhāvera*—of ecstasies; *śuna*—hear; *vivaraṇa*—the description; *ye bhāva-bhūṣāya*—with these ecstatic ornaments; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *kṛṣṇa-mana*—the mind of Kṛṣṇa.

TRANSLATION

"Now hear a description of different ecstasies, beginning with kila-kiñcita. With these ecstatic ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa.

TEXT 171

রাধা দেখি' কৃষ্ণ যদি ছুঁইতে করে মন।
দানঘাটি-পথে যবে বর্জেন গমন ॥ ১৭১ ॥

rādhā dekhi' kṛṣṇa yadi chuṅite kare mana
dāna-ghāṭi-pathe yabe varjena gamana

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *dekhi'*—after seeing; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *chuṅite*—to touch; *kare mana*—desires; *dāna-ghāṭi-pathe*—on the way leading toward the spot from where one crosses the river to the other side; *yabe*—when; *varjena*—prohibits; *gamana*—going.

TRANSLATION

"When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the River Yamunā.

TEXT 172

যবে আসি' মানা করে পুষ্প উঠাইতে।
সখী-আগে চাহে যদি গায়ে হাত দিতে॥ ১৭২॥

yabe āsi' mānā kare puṣpa uṭhāite
sakhī-āge cāhe yadi gāye hāta dite

SYNONYMS

yabe—when; *āsi'*—coming nearby; *mānā kare*—prohibits; *puṣpa uṭhāite*—to pick up flowers; *sakhī-āge*—in front of the friends of Śrīmatī Rādhārāṇī; *cāhe*—wants; *yadi*—if; *gāye*—in the body; *hāta dite*—touch with the hand.

TRANSLATION

"Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

TEXT 173

এইসব স্থানে 'কিলকিঞ্চিত' উদ্গম।
প্রথমে 'হর্ষ' সঞ্চারী—মূল কারণ॥ ১৭৩॥

ei-saba sthāne 'kila-kiñcita' udgama
prathame 'harṣa' sañcārī——mūla kāraṇa

SYNONYMS

ei-saba sthāne—in such places; *kila-kiñcita*—of the symptom of the ecstasy known as *kila-kiñcita; udgama*—awakening; *prathame*—in the beginning; *harṣa*—jubilation; *sañcārī*—ecstatic emotion; *mūla kāraṇa*—the root cause.

TRANSLATION

"At such times, the ecstatic symptoms of kila-kiñcita are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

PURPORT

Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa's attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container

of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the *dāna-ghāṭi*. Lord Śrī Kṛṣṇa stops Her from going, telling Her, "First You have to pay the fee; then You will be allowed to go." This pastime is called *dāna-keli-līlā*. Similarly, if Śrīmatī Rādhārāṇī wants to pick a flower, Śrī Kṛṣṇa claims to be the garden's proprietor and prohibits Her. This pastime is called *kila-kiñcita*. Rādhārāṇī's shyness arises due to Śrī Kṛṣṇa's prohibitions, and ecstatic loving bodily symptoms called *kila-kiñcita-bhāva* are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa,* 44).

TEXT 174

গর্বাভিলাষরুদিতস্মিতাসূয়াভয়ক্রুধাম্ ।
সঙ্করীকরণং হর্ষাদুচ্যতে কিলকিঞ্চিতম্ ॥ ১৭৪ ॥

garvābhilāṣa-rudita-
smitāsūyā-bhaya-krudhām
saṅkarī-karaṇaṁ harṣād
ucyate kila-kiñcitam

SYNONYMS

garva—pride; *abhilāṣa*—ambition; *rudita*—crying; *smita*—smiling; *asuya*—envying; *bhaya*—fearing; *krudhām*—anger; *saṅkarī-karaṇam*—the act of shrinking away; *harṣāt*—because of jubilation; *ucyate*—is called; *kila-kiñcitam*—ecstatic symptoms known as *kila-kiñcita*.

TRANSLATION

" 'Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva.'

TEXT 175

আর সাত ভাব আসি' সহজে মিলয় ।
অষ্টভাব-সম্মিলনে 'মহাভাব' হয় ॥ ১৭৫ ॥

āra sāta bhāva āsi' sahaje milaya
aṣṭa-bhāva-sammilane 'mahābhāva' haya

SYNONYMS

āra—other; *sāta*—seven; *bhāva*—ecstatic symptoms; *āsi'*—coming together; *sahaje*—naturally; *milaya*—become mixed; *aṣṭa-bhāva*—of eight kinds of ecstatic emotional symptoms; *sammilane*—by the combining; *mahā-bhāva haya*—there is *mahābhāva*.

TRANSLATION

"There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahābhāva.

TEXT 176

গর্ব্বাভিলাষ, ভয়, শুষ্করুদিত।
ক্রোধ, অসূয়া হয়, আর মন্দস্মিত ॥ ১৭৬ ॥

garva, abhilāṣa, bhaya, śuṣka-rudita
krodha, asūyā haya, āra manda-smita

SYNONYMS

garva—pride; *abhilāṣa*—ambition; *bhaya*—fear; *śuṣka-rudita*—dry, artificial crying; *krodha*—anger; *asūyā*—envy; *haya*—there is; *āra*—also; *manda-smita*—mild smiling.

TRANSLATION

"The seven combined ingredients of mahābhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

TEXT 177

নানা-স্বাদু অষ্টভাব একত্র মিলন।
যাহার আস্বাদে তৃপ্ত হয় কৃষ্ণ-মন ॥ ১৭৭ ॥

nānā-svādu aṣṭa-bhāva ekatra milana
yāhāra āsvāde tṛpta haya kṛṣṇa-mana

SYNONYMS

nana—various; *svādu*—tasteful; *aṣṭa-bhāva*—eight kinds of ecstatic symptoms; *ekatra*—at one place; *milana*—meeting; *yāhāra*—of which; *āsvāde*—by the tasting; *tṛpta*—satisfied; *haya*—is; *kṛṣṇa-mana*—the mind of Kṛṣṇa.

TRANSLATION

"There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord's mind is completely satisfied.

TEXT 178

দধি, খণ্ড, ঘৃত, মধু, মরীচ, কর্পূর।
এলাচি-মিলনে যৈছে রসালা মধুর ॥ ১৭৮ ॥

dadhi, khaṇḍa, ghṛta, madhu, marīca, karpūra
elāci-milane yaiche rasālā madhura

SYNONYMS

dadhi—yogurt; *khaṇḍa*—candy; *ghṛta*—ghee; *madhu*—honey; *marīca*—black pepper; *karpūra*—camphor; *elāci*—cardamom; *milane*—by combining together; *yaiche*—as; *rasālā*—very tasteful; *madhura*—and sweet.

TRANSLATION

"Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.

TEXT 179

এই ভাব-যুক্ত দেখি' রাধাস্য-নয়ন।
সঙ্গম হইতে সুখ পায় কোটি-গুণ ॥ ১৭৯ ॥

ei bhāva-yukta dekhi' rādhāsya-nayana
saṅgama ha-ite sukha pāya koṭi-guṇa

SYNONYMS

ei bhāva—with these ecstatic symptoms; *yukta*—combined together; *dekhi'*—seeing; *rādhā-asya-nayana*—the face and eyes of Śrīmatī Rādhārāṇī; *saṅgama ha-ite*—than direct embracing; *sukha pāya*—enjoys happiness; *koṭi-guṇa*—millions of times more.

TRANSLATION

"Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī's face light up from this combination of ecstatic love than He is by direct union with Her.

PURPORT

This is further explained in the following verse from the *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa,* 46) of Śrīla Rūpa Gosvāmī.

TEXT 180

অন্তঃস্মেরতয়োজ্জ্বলা জলকণব্যাকীর্ণপক্ষ্মাঙ্কুরা
কিঞ্চিৎপাটলিতাঞ্চলা রসিকতোৎসিক্তা পুরঃ কুঞ্চতী।
রুদ্ধায়াঃ পথি মাধবেন মধুরব্যাভুগ্নতোরোত্তরা
রাধায়াঃ কিলকিঞ্চিতস্তবকিনী দৃষ্টিঃ শ্রিয়ং বঃ ক্রিয়াৎ॥১৮০॥

antaḥ smeratayojjvalā jala-kaṇa-vyākīrṇa-pakṣmāṅkurā
kiñcit pāṭalitāñcalā rasikatotsiktā puraḥ kuñcatī
ruddhāyāḥ pathi mādhavena madhura-vyābhugna-torottarā
rādhāyāḥ kila-kiñcita-stavakinī dṛṣṭiḥ śriyaṁ vaḥ kriyāt

SYNONYMS

antaḥ—internally or not manifested; *smeratayā ujjvala*—brightened by mild smiling; *jala-kaṇa*—with drops of water; *vyākīrṇa*—scattered; *pakṣma-aṅkurā*—from the eyelashes; *kiñcit*—very little; *pāṭalita-añcalā*—a tinge of redness, mixed with whiteness, on the borders of the eyes; *rasikata-utsiktā*—being merged in the cunning behavior of the Lord; *puraḥ*—in the front; *kuñcatī*—shrinks; *ruddhāyāḥ*—having been blocked; *pathi*—on the way; *mādhavena*—by Kṛṣṇa; *madhura*—sweet; *vyābhugna*—curved; *torā-uttarā*—the eyes; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kila-kiñcita*—the ecstatic symptom named *kila-kiñcita; stavakinī*—like a bouquet of flowers; *dṛṣṭiḥ*—glance; *śriyam*—good fortune; *vaḥ*—of all of you; *kriyāt*—may perform.

TRANSLATION

" 'May the sight of Śrīmatī Rādhārāṇī's kila-kiñcita ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī's way to the dāna-ghāṭi, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.'

TEXT 181

বাষ্পব্যাকুলিতারুণাঞ্চলচলন্নেত্রং রসোল্লাসিতং
হেলোল্লাসচলাধরং কুটিলিতভ্রূযুগ্মমুদ্যৎস্মিতম্।

রাধায়াঃ কিলকিঞ্চিতাঞ্চিতমসৌ বীক্ষ্যাননং সঙ্গমা-
দানন্দং তমবাপ কোটিগুণিতং যোঽভূন্ন গীর্গোচরঃ ॥১৮১॥

bāṣpa-vyākulitāruṇāñcala-calan-netraṁ rasollāsitaṁ
helollāsa-calādharaṁ kuṭilita-bhrū-yugmam udyat-smitam
rādhāyāḥ kila-kiñcitāñcitam asau vīkṣyānanaṁ saṅgamād
ānandaṁ tam avāpa koṭi-guṇitaṁ yo 'bhūn na gīr-gocaraḥ

SYNONYMS

bāṣpa—by tears; *vyākulita*—agitated; *aruṇa-añcala*—with a reddish tinge; *calan*—moving; *netram*—eyes; *rasa-ullāsitam*—because of being agitated by transcendental mellows; *hela-ullāsa*—because of neglectful jubilation; *cala-adharam*—moving lips; *kuṭilita*—curved; *bhrū-yugmam*—two eyebrows; *udyat*—awakening; *smitam*—smiling; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kila-kiñcita*—with the ecstatic symptom named *kila-kiñcita; añcitam*—expression; *asau*—He (Kṛṣṇa); *vīkṣya*—after glancing over; *ānanam*—the face; *saṅgamāt*—even than embracing; *ānandam*—happiness; *tam*—that; *avāpa*—got; *koṭi-guṇitam*—millions upon millions times more; *yaḥ*—which; *abhūt*—became; *na*—not; *gīḥ-gocaraḥ*—the subject of being described.

TRANSLATION

" 'Agitated by tears, Śrīmatī Rādhārāṇī's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Rādhārāṇī's face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa's happiness is not at all mundane.' "

PURPORT

This is a quotation from *Govinda-līlāmṛta* (9.18).

TEXT 182

এত শুনি' প্রভু হৈলা আনন্দিত মন।
সুখাবিষ্ট হঞা স্বরূপে কৈলা আলিঙ্গন ॥ ১৮২ ॥

eta śuni' prabhu hailā ānandita mana
sukhāviṣṭa hañā svarūpe kailā āliṅgana

SYNONYMS

eta śuni'—hearing this; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *ānandita mana*—very happy in His mind; *sukha-āviṣṭa hañā*—being absorbed in

happiness; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *kailā*—did; *āliṅgana*—embracing.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and, being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

TEXT 183

'বিলাসাদি'-ভাব-ভূষার কহ ত' লক্ষণ।
যেই ভাবে রাধা হরে গোবিন্দের মন ? ১৮৩ ॥

'vilāsādi'-bhāva-bhūṣāra kaha ta' lakṣaṇa
yei bhāve rādhā hare govindera mana?

SYNONYMS

vilāsa-ādi—beginning with transcendental enjoyment; *bhāva*—of ecstasy; *bhūṣāra*—of the ornaments; *kaha*—please speak; *ta'*—indeed; *lakṣaṇa*—the symptoms; *yei bhāve*—by which symptoms; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *govindera mana*—the mind of Śrī Govinda.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Svarūpa Dāmodara, "Please speak of the ecstatic ornaments decorating the body of Śrīmatī Rādhārāṇī, by which She enchants the mind of Śrī Govinda."

TEXT 184

তবে ত' স্বরূপ-গোসাঞি কহিতে লাগিলা।
শুনি' প্রভুর ভক্তগণ মহাসুখ পাইলা ॥ ১৮৪ ॥

tabe ta' svarūpa-gosāñi kahite lāgilā
śuni' prabhura bhakta-gaṇa mahā-sukha pāilā

SYNONYMS

tabe—at that time; *ta'*—indeed; *svarūpa-gosāñi*—Svarūpa Dāmodara; *kahite lāgilā*—began to speak; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—all the devotees; *mahā-sukha pāilā*—achieved great happiness.

TRANSLATION

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.

TEXT 185

রাধা বসি' আছে, কিবা বৃন্দাবনে যায়।
তাহাঁ যদি আচম্বিতে কৃষ্ণ-দরশন পায়॥ ১৮৫॥

rādhā vasi' āche, kibā vṛndāvane yāya
tāhāṅ yadi ācambite kṛṣṇa-daraśana pāya

SYNONYMS

rādhā vasi' āche—Śrīmatī Rādhārāṇī is sitting; *kibā*—or; *vṛndāvane yāya*—is going to Vṛndāvana; *tāhāṅ*—there; *yadi*—if; *ācambite*—all of a sudden; *kṛṣṇa-daraśana pāya*—gets the opportunity to see Kṛṣṇa.

TRANSLATION

"Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sometimes sees Kṛṣṇa.

TEXT 186

দেখিতে নানা-ভাব হয় বিলক্ষণ।
সে বৈলক্ষণ্যের নাম 'বিলাস'-ভূষণ॥ ১৮৬॥

dekhite nānā-bhāva haya vilakṣaṇa
se vailakṣaṇyera nāma 'vilāsa'-bhūṣaṇa

SYNONYMS

dekhite—while seeing; *nānā-bhāva*—of various ecstasies; *haya*—there are; *vilakṣaṇa*—symptoms; *se*—those; *vailakṣaṇyera*—of different symptoms; *nāma*—the name; *vilāsa*—*vilāsa; bhūṣaṇa*—ornaments.

TRANSLATION

"The symptoms of various ecstasies that become manifest at that time are called vilāsa.

PURPORT

This is described in the following verse, taken from the *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa*, 31).

TEXT 187

গতিস্থানাসনাদীনাং মুখনেত্রাদিকর্মণাম্।
তাৎকালিকস্তু বৈশিষ্ট্যং বিলাসঃ প্রিয়সঙ্গজম্॥ ১৮৭

gati-sthānāsanādīnāṁ
mukha-netrādi-karmaṇām
tātkālikaṁ tu vaiśiṣṭyaṁ
vilāsaḥ priya-saṅgajam

SYNONYMS

gati—moving; *sthāna*—standing; *āsana-ādīnām*—and of sitting and so on; *mukha*—of the face; *netra*—of the eyes; *ādi*—and so on; *karmaṇām*—of the activities; *tāt-kālikam*—relating to that time; *tu*—then; *vaiśiṣṭyam*—various symptoms; *vilāsaḥ*—of the name *vilāsa; priya-saṅga-jam*—produced from meeting her beloved.

TRANSLATION

" 'The various symptoms manifested in a woman's face, eyes, and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilāsa.' "

TEXT 188

লজ্জা, হর্ষ, অভিলাষ, সম্ভ্রম, বাম্য, ভয়।
এত ভাব মিলি' রাধায় চঞ্চল করয়॥ ১৮৮॥

lajjā, harṣa, abhilāṣa, sambhrama, vāmya, bhaya
eta bhāva mili' rādhāya cañcala karaya

SYNONYMS

lajjā—timidity; *harṣa*—jubilation; *abhilāṣa*—ambition; *sambhrama*—respect; *vāmya*—characteristics of the left-wing *gopīs; bhaya*—fear; *eta*—these; *bhāva*—ecstatic symptoms; *mili'*—coming together; *rādhāya*—Śrīmatī Rādhārāṇī; *cañcala karaya*—agitate.

TRANSLATION

Svarūpa Dāmodara said, "Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopīs were all ecstatic symptoms combined to agitate Śrīmatī Rādhārāṇī.

PURPORT

This is explained in the following verse found in the *Govinda-līlāmṛta* (9.11).

TEXT 189

পুরঃ কৃষ্ণালোকাৎ স্থগিতকুটিলাস্যা গতিরভূৎ
তিরশ্চীনং কৃষ্ণাম্বরদরবৃতং শ্রীমুখমপি।

চলত্তারং স্ফারং নয়নযুগমাভুগ্নমিতি সা
বিলাসাখ্য-স্বালঙ্করণবলিতাসীৎ প্রিয়মুদে ॥ ১৮৯ ॥

puraḥ kṛṣṇālokāt sthagita-kuṭilāsyā gatir abhūt
tiraścīnaṁ kṛṣṇāmbara-dara-vṛtaṁ śrī-mukham api
calat-tāraṁ sphāraṁ nayana-yugam ābhugnam iti sā
vilāsākhya-svālaṅkaraṇa-valitāsīt priya-mude

SYNONYMS

puraḥ—in front of Her; *kṛṣṇa-ālokāt*—by seeing Lord Kṛṣṇa; *sthagita-kuṭilā*—stopped and assumed an attitude of crookedness; *asyāḥ*—of Śrīmatī Rādhārāṇī; *gatiḥ*—the progress; *abhūt*—became; *tiraścīnam*—being crooked; *kṛṣṇa-ambara*—by a blue cloth; *dara-vṛtam*—covered; *śrī-mukham api*—Her face also; *calat-tāram*—like moving stars; *sphāram*—wide; *nayana-yugam*—the pair of eyes; *ābhugnam*—very curved; *iti*—thus; *sā*—She (Rādhārāṇī); *vilāsa-ākhya*—named *vilāsa; sva-alaṅkaraṇa*—by personal ornaments; *valita*—decorated; *āsīt*—was; *priya-mude*—just to increase the pleasure of Śrī Kṛṣṇa.

TRANSLATION

"'When Śrīmatī Rādhārāṇī saw Lord Kṛṣṇa just before Her, Her progress stopped, and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of vilāsa, and Her beauty increased to give pleasure to Śrī Kṛṣṇa, the Supreme Personality of Godhead.'

TEXT 190

কৃষ্ণ-আগে রাধা যদি রহে দাণ্ডাঞা।
তিন-অঙ্গ-ভঙ্গে রহে ভ্রূ নাচাঞা ॥ ১৯০ ॥

kṛṣṇa-āge rādhā yadi rahe dāṇḍāñā
tina-aṅga-bhaṅge rahe bhrū nācāñā

SYNONYMS

kṛṣṇa-āge—in front of Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *yadi*—if; *rahe*—remains; *dāṇḍāñā*—standing; *tina-aṅga-bhaṅge*—with three bends in the body; *rahe*—remains; *bhrū*—eyebrows; *nācāñā*—dancing.

TRANSLATION

"When Śrīmatī Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places—Her neck, waist and legs—and Her eyebrows dance.

TEXT 191

মুখে-নেত্রে হয় নানা-ভাবের উদ্গার।
এই কান্তা-ভাবের নাম 'ললিত'-অলঙ্কার ॥১৯১॥

mukhe-netre haya nānā-bhāvera udgāra
ei kāntā-bhāvera nāma 'lalita'-alaṅkāra

SYNONYMS

mukhe—on the mouth; *netre*—on the eyes; *haya*—there are; *nānā-bhāvera*—of various ecstasies; *udgāra*—the awakening; *ei*—this; *kāntā-bhāvera*—of the condition of the female; *nāma*—the name; *lalita*—of *lalita; alaṅkāra*—the ornament.

TRANSLATION

"When there is an awakening of various ecstatic features on Śrīmatī Rādhārāṇī's face and in Her eyes, the lalita ornaments are manifest.

TEXT 192

বিন্যাস-ভঙ্গিরঙ্গানাং ভ্রূবিলাস-মনোহরা।
সুকুমারা ভবেদ্‌যত্র ললিতং তদুদাহৃতম্ ॥ ১৯২ ॥

vinyāsa-bhaṅgir aṅgānāṁ
bhrū-vilāsa-manoharā
sukumārā bhaved yatra
lalitaṁ tad udāhṛtam

SYNONYMS

vinyāsa—in arrangement; *bhaṅgiḥ*—curvature; *aṅgānām*—of bodily limbs; *bhrū-vilāsa*—due to the pastimes of the eyebrows; *manoharā*—very beautiful; *su-kumārā*—delicate; *bhavet*—may be; *yatra*—where; *lalitam*—*lalita; tat*—that; *udāhṛtam*—called.

TRANSLATION

" 'When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called lalita-alaṅkāra, is manifest.'

PURPORT

This verse is from *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa,* 56).

TEXT 193

ললিত-ভূষিত রাধা দেখে যদি কৃষ্ণ।
দুঁহে দুঁহা মিলিবারে হয়েন সতৃষ্ণ ॥ ১৯৩ ॥

lalita-bhūṣita rādhā dekhe yadi kṛṣṇa
duṅhe duṅhā milibāre hayena satṛṣṇa

SYNONYMS

lalita-bhūṣita—decorated with *lalita-alaṅkāra; rādhā*—Śrīmatī Rādhārāṇī; *dekhe*—sees; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *duṅhe*—both of Them; *duṅhā*—the two of Them; *milibāre*—to meet; *hayena*—become; *sa-tṛṣṇa*—very anxious.

TRANSLATION

"When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these lalita ornaments, They both anxiously want to meet one another.

TEXT 194

হ্রিয়া তির্যগ্-গ্রীবা-চরণ-কটি-ভঙ্গী-সুমধুরা
চলচ্চিল্লী-বল্লী-দলিত-রতিনাথোর্জিত-ধনুঃ।
প্রিয়-প্রেমোল্লাসোল্লসিত-ললিতালালিত-তনুঃ
প্রিয়প্রীত্যৈ সাসীদুদিতললিতালঙ্কৃতিযুতা ॥ ১৯৪ ॥

hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgī-sumadhurā
calac-cillī-vallī-dalita-ratināthorjita-dhanuḥ
priya-premollāsollasita-lalitālālita-tanuḥ
priya-prītyai sāsīd udita-lalitālaṅkṛti-yutā

SYNONYMS

hriyā—by Her attitude of shyness; *tiryak*—going crosswise; *grīvā*—of the neck; *caraṇa*—of the knees; *kaṭi*—of the waist; *bhaṅgī*—by the curve; *su-madhurā*—very sweet; *calat-cillī*—of moving eyebrows; *vallī*—by the creepers; *dalita*—conquered; *rati-nātha*—of Cupid; *ūrjita*—powerful; *dhanuḥ*—by which the bow; *priya-prema-ullāsa*—because of the loving attitude of the beloved; *ullasita*—being inspired; *lalita*—by the mood known as *lalita; ālālita-tanuḥ*—whose body is covered; *priya-prītyai*—for the sake of pleasing the beloved; *sā*—Śrīmatī Rādhārāṇī; *āsīt*—was; *udita*—awakened; *lalita-alaṅkṛti-yutā*—possessing the *lalita-alaṅkāra.*

TRANSLATION

"'When Śrīmatī Rādhārāṇī was decorated with the ornament of lalita-alaṅkāra, just to increase Śrī Kṛṣṇa's love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved's love, Her body was decorated with the ornaments of lalita-alaṅkāra.'

PURPORT

This verse is quoted from *Govinda-līlāmṛta* (9.14).

TEXT 195

লোভে আসি' কৃষ্ণ করে কঞ্চুকাকর্ষণ।
অন্তরে উল্লাস, রাধা করে নিবারণ ॥ ১৯৫ ॥

lobhe āsi' kṛṣṇa kare kañcukākarṣaṇa
antare ullāsa, rādhā kare nivāraṇa

SYNONYMS

lobhe—in greed; *āsi'*—coming; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *kañcuka-ākarṣaṇa*—snatching the border of Her sari; *antare*—within; *ullāsa*—very much pleased; *rādhā*—Śrīmatī Rādhārāṇī; *kare*—does; *nivāraṇa*—stopping.

TRANSLATION

"When Kṛṣṇa comes forward and greedily snatches at the border of Rādhārāṇī's sari, She is actually very pleased within, but overtly She tries to stop Him.

TEXT 196

বাহিরে বামতা-ক্রোধ, ভিতরে সুখ মনে।
'কুট্টমিত'-নাম এই ভাব-বিভূষণে ॥ ১৯৬ ॥

bāhire vāmatā-krodha, bhitare sukha mane
'kuṭṭamita'-nāma ei bhāva-vibhūṣaṇe

SYNONYMS

bāhire—externally; *vāmatā*—opposition; *krodha*—anger; *bhitare*—within; *sukha*—happiness; *mane*—in the mind; *kuṭṭamita*—*kuṭṭamita; nāma*—named; *ei*—this; *bhāva-vibhūṣaṇe*—ornament of an ecstatic attitude.

TRANSLATION

"This ecstatic dress of Śrīmatī Rādhārāṇī's is called kuṭṭamita. When it is manifest, She externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

TEXT 197

স্তনাধরাদিগ্রহণে হৃৎপ্রীতাবপি সম্ভ্রমাৎ।
বহিঃক্রোধো ব্যথিতবৎ প্রোক্তং কুট্টমিতং বুধৈঃ ॥ ১৯৭ ॥

stanādharādi-grahaṇe
hṛt-prītāv api sambhramāt
bahiḥ krodho vyathitavat
proktaṁ kuṭṭamitaṁ budhaiḥ

SYNONYMS

stana—breasts; *adhara*—lips; *ādi*—and so on; *grahaṇe*—when capturing; *hṛt-prītau*—satisfaction of the heart; *api*—even though; *sambhramāt*—because of respectfulness; *bahiḥ*—externally; *krodhaḥ*—anger; *vyathita*—aggrieved; *vat*—as if; *proktam*—called; *kuṭṭamitam*—the technical term *kuṭṭamita; budhaiḥ*—by learned scholars.

TRANSLATION

" 'When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuṭṭamita.'

PURPORT

This is a quotation from *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa*, 49).

TEXT 198

কৃষ্ণ-বাঞ্ছা পূর্ণ হয়, করে পাণি-রোধ।
অন্তরে আনন্দ রাধা, বাহিরে বাম্য-ক্রোধ ॥ ১৯৮ ॥

kṛṣṇa-vāñchā pūrṇa haya, kare pāṇi-rodha
antare ānanda rādhā, bāhire vāmya-krodha

SYNONYMS

kṛṣṇa-vāñchā—the desire of Lord Kṛṣṇa; *pūrṇa*—fulfilled; *haya*—let it be; *kare*—does; *pāṇi-rodha*—checking with Her hand; *antare*—within the heart;

ānanda—transcendental bliss; *rādhā*—Śrīmatī Rādhārāṇī; *bāhire*—externally; *vāmya*—opposition; *krodha*—and anger.

TRANSLATION

"Although Śrīmatī Rādhārāṇī was checking Her sari with Her hand, internally She was thinking, 'Let Kṛṣṇa satisfy His desires.' In this way She was very pleased within, although She externally displayed opposition and anger.

TEXT 199

ব্যথা পাঞা' করে যেন শুষ্ক রোদন।
ঈষৎ হাসিয়া কৃষ্ণে করেন ভৎর্সন॥ ১৯৯॥

vyathā pāñā' kare yena śuṣka rodana
īṣat hāsiyā kṛṣṇe karena bhartsana

SYNONYMS

vyathā pāñā'—being offended; *kare*—does; *yena*—as if; *śuṣka*—dry; *rodana*—crying; *īṣat*—mildly; *hāsiyā*—smiling; *kṛṣṇe*—unto Kṛṣṇa; *karena*—does; *bhartsana*—admonition.

TRANSLATION

"Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

TEXT 200

পাণিরোধমবিরোধিতবাঞ্ছং ভর্ৎসনাশ্চ মধুরস্মিতগর্ভাঃ।
মাধবস্য কুরুতে করভোরুর্হারি শুষ্করুদিতঞ্চ মুখেঽপি॥ ২০০॥

pāṇi-rodham avirodhita-vāñcham
bhartsanāś ca madhura-smita-garbhāḥ
mādhavasya kurute karabhorur
hāri śuṣka-ruditaṁ ca mukhe 'pi

SYNONYMS

pāṇi—the hand; *rodham*—obstructing; *avirodhita*—unobstructed; *vāñcham*—the desire of Kṛṣṇa; *bhartsanāḥ*—admonitions; *ca*—and; *madhura*—sweet; *smita-garbhāḥ*—containing a gentle smiling attitude; *mādhavasya*—of Śrī Kṛṣṇa; *kurute*—does; *karabha-ūruḥ*—whose thigh is like the trunk of a baby elephant; *hāri*—charming; *śuṣka-ruditam*—dry crying; *ca*—and; *mukhe*—on the face; *api*—also.

TRANSLATION

" 'Actually She has no desire to stop Kṛṣṇa's endeavor to touch Her body with His hands, yet Śrīmatī Rādhārāṇī, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.'

TEXT 201

এইমত আর সব ভাব-বিভূষণ ।
যাহাতে ভূষিত রাধা হরে কৃষ্ণ মন ॥ ২০১ ॥

ei-mata āra saba bhāva-vibhūṣaṇa
yāhāte bhūṣita rādhā hare kṛṣṇa mana

SYNONYMS

ei-mata—in this way; *āra*—also; *saba*—all; *bhāva-vibhūṣaṇa*—ecstatic ornaments; *yāhāte*—by which; *bhūṣita*—being decorated; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—attracts; *kṛṣṇa mana*—the mind of Kṛṣṇa.

TRANSLATION

"In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

TEXT 202

অনন্ত কৃষ্ণের লীলা না যায় বর্ণন ।
আপনে বর্ণেন যদি 'সহস্রবদন' ॥ ২০২ ॥

ananta kṛṣṇera līlā nā yāya varṇana
āpane varṇena yadi 'sahasra-vadana'

SYNONYMS

ananta—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *līlā*—pastimes; *nā*—not; *yāya*—is possible; *varṇana*—description; *āpane*—personally; *varṇena*—describes; *yadi*—if; *sahasra-vadana*—the thousand-mouthed Śeṣa.

TRANSLATION

"It is not at all possible to describe the unlimited pastimes of Śrī Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Śeṣa Nāga."

TEXT 203

শ্রীবাস হাসিয়া কহে,—শুন, দামোদর।
আমার লক্ষ্মীর দেখ সম্পত্তি বিস্তর॥ ২০৩॥

śrīvāsa hāsiyā kahe,——śuna, dāmodara
āmāra lakṣmīra dekha sampatti vistara

SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; *hāsiyā*—smiling; *kahe*—says; *śuna*—please hear; *dāmodara*—O Dāmodara Gosvāmī; *āmāra lakṣmīra*—of my goddess of fortune; *dekha*—just see; *sampatti vistara*—the great opulence.

TRANSLATION

This time, Śrīvāsa Ṭhākura smiled and told Dāmodara Paṇḍita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!

TEXT 204

বৃন্দাবনের সম্পদ্ দেখ,—পুষ্প-কিসলয়।
গিরিধাতু-শিখিপিচ্ছ-গুঞ্জাফল-ময়॥ ২০৪॥

vṛndāvanera sampad dekha,——puṣpa-kisalaya
giridhātu-śikhipiccha-guñjāphala-maya

SYNONYMS

vṛndāvanera—of Vṛndāvana; *sampad*—the opulence; *dekha*—see; *puṣpa-kisalaya*—a few flowers and twigs; *giri-dhātu*—some minerals from the hills; *śikhi-piccha*—some peacock feathers; *guñjā-phala-maya*—some *guñjā-phala*.

TRANSLATION

"As far as Vṛndāvana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guñjā.

TEXT 205

বৃন্দাবন দেখিবারে গেলা জগন্নাথ।
শুনি' লক্ষ্মী-দেবীর মনে হৈল আসোয়াথ॥ ২০৫॥

vṛndāvana dekhibāre gelā jagannātha
śuni' lakṣmī-devīra mane haila āsoyātha

SYNONYMS

vṛndāvana—Vṛndāvana-dhāma; *dekhibāre*—to see; *gelā*—went; *jagannātha*—Lord Jagannātha; *śuni'*—hearing; *lakṣmī-devīra*—of the goddess of fortune; *mane*—in the mind; *haila*—there was; *āsoyātha*—envy.

TRANSLATION

"When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

TEXT 206

এত সম্পত্তি ছাড়ি' কেনে গেলা বৃন্দাবন ।
তাঁরে হাস্য করিতে লক্ষ্মী করিলা সাজন ॥ ২০৬ ॥

eta sampatti chāḍi' kene gelā vṛndāvana
tāṅre hāsya karite lakṣmī karilā sājana

SYNONYMS

eta sampatti—so much opulence; *chāḍi'*—giving up; *kene*—why; *gelā*—He went; *vṛndāvana*—to Vṛndāvana; *tāṅre hāsya karite*—to make Him a laughingstock; *lakṣmī*—the goddess of fortune; *karilā*—made; *sājana*—so much decoration.

TRANSLATION

"She wondered, 'Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

TEXT 207

"তোমার ঠাকুর, দেখ এত সম্পত্তি ছাড়ি' ।
পত্র-ফল-ফুল-লোভে গেলা পুষ্পবাড়ী ॥ ২০৭ ॥

"tomāra ṭhākura, dekha eta sampatti chāḍi'
patra-phala-phula-lobhe gelā puṣpa-bāḍī

SYNONYMS

tomāra ṭhākura—your Lord; *dekha*—just see; *eta sampatti chāḍi'*—giving so much opulence; *patra-phala-phula*—leaves, fruits and flowers; *lobhe*—for the sake of; *gelā*—went; *puṣpa-bāḍī*—to the flower garden of Guṇḍicā.

TRANSLATION

"Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, 'Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmatī Rādhārāṇī?

TEXT 208

এই কর্ম করে কাহাঁ বিদগ্ধ-শিরোমণি ?
লক্ষ্মীর অগ্রেতে নিজ প্রভুরে দেহ' আনি' ॥"২০৮॥

ei karma kare kāhāṅ vidagdha-śiromaṇi?
lakṣmīra agrete nija prabhure deha' āni'"

SYNONYMS

ei—this; *karma*—work; *kare*—does; *kāhāṅ*—where; *vidagdha-śiromaṇi*—the chief of all experts; *lakṣmīra*—of the goddess of fortune; *agrete*—in front; *nija*—your own; *prabhure*—master; *deha'*—present; *āni'*—bringing.

TRANSLATION

" 'Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.'

TEXT 209

এত বলি' মহালক্ষ্মীর সব দাসীগণে।
কটি-বস্ত্রে বান্ধি' আনে প্রভুর নিজগণে॥ ২০৯॥

eta bali' mahā-lakṣmīra saba dāsī-gaṇe
kaṭi-vastre bāndhi' āne prabhura nija-gaṇe

SYNONYMS

eta bali'—saying this; *mahā-lakṣmīra*—of the goddess of fortune; *saba*—all; *dāsī-gaṇe*—maidservants; *kaṭi-vastre*—by their waist clothes; *bāndhi'*—binding; *āne*—bring; *prabhura*—of Jagannātha; *nija-gaṇe*—personal servants.

TRANSLATION

"In this way all the maidservants of the goddess of fortune arrested the servants of Jagannātha, bound them around the waist and brought them before the goddess of fortune.

TEXT 210

লক্ষ্মীর চরণে আনি' করায় প্রণতি ।
ধন-দণ্ড লয়, আর করায় মিনতি ॥ ২১০ ॥

lakṣmīra caraṇe āni' karāya praṇati
dhana-daṇḍa laya, āra karāya minati

SYNONYMS

lakṣmīra caraṇe—at the lotus feet of the goddess of fortune; *āni'*—bringing; *karāya praṇati*—made to bow down; *dhana-daṇḍa laya*—take a fine; *āra*—also; *karāya*—make them perform; *minati*—submission.

TRANSLATION

"When all the maidservants brought Lord Jagannātha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.

TEXT 211

রথের উপরে করে দণ্ডের তাড়ন ।
চোর-প্রায় করে জগন্নাথের সেবকগণ ॥ ২১১ ॥

rathera upare kare daṇḍera tāḍana
cora-prāya kare jagannāthera sevaka-gaṇa

SYNONYMS

rathera upare—on the car; *kare*—do; *daṇḍera tāḍana*—chastisement by sticks; *cora-prāya*—almost like thieves; *kare*—they treated; *jagannāthera*—of Lord Jagannātha; *sevaka-gaṇa*—the personal servants.

TRANSLATION

"All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.

TEXT 212

সব ভৃত্যগণ কহে,—যোড় করি' হাত।
কালি আনি দিব তোমার আগে জগন্নাথ' ॥ ২১২ ॥

saba bhṛtya-gaṇa kahe,—yoḍa kari' hāta
'kāli āni diba tomāra āge jagannātha'

SYNONYMS

saba bhṛtya-gaṇa kahe—all the servants said; *yoḍa kari' hāta*—folding the hands; *kāli*—tomorrow; *āni*—bringing; *diba*—we shall give; *tomāra*—of you; *āge*—in front; *jagannātha*—Lord Jagannātha.

TRANSLATION

"Finally all of Lord Jagannātha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannātha before her the very next day.

TEXT 213

তবে শান্ত হঞা লক্ষ্মী যায় নিজ ঘর।
আমার লক্ষ্মীর সম্পদ্—বাক্য-অগোচর ॥ ২১৩ ॥

tabe śānta hañā lakṣmī yāya nija ghara
āmāra lakṣmīra sampad—vākya-agocara

SYNONYMS

tabe—then; *śānta hañā*—being pacified; *lakṣmī*—the goddess of fortune; *yāya*—goes back; *nija ghara*—to her own apartment; *āmāra*—my; *lakṣmīra*—of the goddess of fortune; *sampad*—the opulence; *vākya-agocara*—beyond description.

TRANSLATION

"Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description."

TEXT 214

দুগ্ধ আউটি' দধি মথে তোমার গোপীগণে।
আমার ঠাকুরাণী বৈসে রত্নসিংহাসনে ॥ ২১৪ ॥

dugdha āuṭi' dadhi mathe tomāra gopī-gaṇe
āmāra ṭhākurāṇī vaise ratna-siṁhāsane

SYNONYMS

dugdha āuṭi'—boiling milk; *dadhi*—into yogurt; *mathe*—churn; *tomāra*—your; *gopī-gaṇe*—*gopīs*; *āmāra*—my; *ṭhākurāṇī*—mistress; *vaise*—sits down; *ratna-siṁhāsane*—on a throne of gems.

TRANSLATION

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: "Your gopīs are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems."

TEXT 215

নারদ-প্রকৃতি শ্রীবাস করে পরিহাস।
শুনি' হাসে মহাপ্রভুর যত নিজ-দাস॥ ২১৫॥

nārada-prakṛti śrīvāsa kare parihāsa
śuni' hāse mahāprabhura yata nija-dāsa

SYNONYMS

nārada-prakṛti—with the nature of Nārada Muni; *śrīvāsa*—Śrīvāsa Ṭhākura; *kare*—does; *parihāsa*—joking; *śuni'*—hearing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *nija-dāsa*—personal servants.

TRANSLATION

Śrīvāsa Ṭhākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

TEXT 216

প্রভু কহে,—শ্রীবাস, তোমাতে নারদ-স্বভাব।
ঐশ্বর্যভাবে তোমাতে, ঈশ্বর-প্রভাব॥ ২১৬॥

prabhu kahe,—śrīvāsa, tomāte nārada-svabhāva
aiśvarya-bhāve tomāte, īśvara-prabhāva

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *śrīvāsa*—My dear Śrīvāsa; *tomāte*—in you; *nārada-svabhāva*—the nature of Nārada; *aiśvarya-bhāve*—the mood of full opulence; *tomāte*—in you; *īśvara-prabhāva*—the power of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Śrīvāsa Ṭhākura, "My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.

TEXT 217

ইঁহো দামোদর-স্বরূপ—শুদ্ধ-ব্রজবাসী।
ঐশ্বর্য না জানে ইঁহো শুদ্ধপ্রেমে ভাসি' ॥ ২১৭ ॥

iṅho dāmodara-svarūpa——śuddha-vrajavāsī
aiśvarya nā jāne iṅho śuddha-preme bhāsi'

SYNONYMS

iṅho—here; *dāmodara-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śuddha-vraja-vāsī*—a pure inhabitant of Vṛndāvana; *aiśvarya nā jāne*—he does not know opulence; *iṅho*—he; *śuddha-preme*—in pure devotional service; *bhāsi'*—floating.

TRANSLATION

"Svarūpa Dāmodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."

TEXT 218

স্বরূপ কহে,—শ্রীবাস, শুন সাবধানে।
বৃন্দাবনসম্পদ্ তোমার নাহি পড়ে মনে ? ২১৮ ॥

svarūpa kahe,——śrīvāsa, śuna sāvadhāne
vṛndāvana-sampad tomāra nāhi paḍe mane?

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *śrīvāsa*—my dear Śrīvāsa; *śuna sāvadhāne*—carefully please hear; *vṛndāvana-sampad*—the opulence of Vṛndāvana; *tomāra*—your; *nāhi*—not; *paḍe*—falls; *mane*—in the mind.

TRANSLATION

Svarūpa Dāmodara then retorted, "My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

TEXT 219

বৃন্দাবনে সাহজিক যে সম্পৎসিন্ধু।
দ্বারকা-বৈকুণ্ঠ-সম্পৎ—তার এক বিন্দু॥ ২১৯॥

vṛndāvane sāhajika ye sampat-sindhu
dvārakā-vaikuṇṭha-sampat—tāra eka bindu

SYNONYMS

vṛndāvane—at Vṛndāvana; *sāhajika*—natural; *ye*—whatever; *sampat-sindhu*—ocean of opulence; *dvārakā*—of Dvārakā; *vaikuṇṭha-sampat*—all the opulence of the spiritual world; *tāra*—of that; *eka bindu*—one drop.

TRANSLATION

"The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṇṭha is not even to be compared to a drop.

TEXT 220

পরম পুরুষোত্তম স্বয়ং ভগবান্।
কৃষ্ণ যাহাঁ ধনী তাহাঁ বৃন্দাবন-ধাম॥ ২২০॥

parama puruṣattama svayaṁ bhagavān
kṛṣṇa yāhāṅ dhanī tāhāṅ vṛndāvana-dhāma

SYNONYMS

parama puruṣa-uttama—the Supreme Personality of Godhead; *svayam bhagavān*—personally the Lord; *kṛṣṇa*—Lord Kṛṣṇa; *yāhāṅ*—where; *dhanī*—actually opulent; *tāhāṅ*—there; *vṛndāvana-dhāma*—Vṛndāvana-dhāma.

TRANSLATION

"Śrī Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

TEXT 221

চিন্তামণিময় ভূমি রত্নের ভবন।
চিন্তামণিগণ দাসী-চরণ-ভূষণ॥ ২২১॥

cintāmaṇi-maya bhūmi ratnera bhavana
cintāmaṇi-gaṇa dāsī-caraṇa-bhūṣaṇa

SYNONYMS

cintāmaṇi-maya—made of transcendental touchstone; *bhūmi*—the ground; *ratnera*—of gems; *bhavana*—the original source; *cintāmaṇi-gaṇa*—such touchstones; *dāsī-caraṇa-bhūṣaṇa*—foot decorations of the maidservants of Vṛndāvana.

TRANSLATION

"Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintāmaṇi stone is used to decorate the lotus feet of the maidservants of Vṛndāvana.

TEXT 222

কল্পবৃক্ষ-লতার—যাহাঁ সাহজিক-বন।
পুষ্প-ফল বিনা কেহ না মাগে অন্য ধন॥ ২২২॥

kalpavṛkṣa-latāra——yāhāṅ sāhajika-vana
puṣpa-phala vinā keha nā māge anya dhana

SYNONYMS

kalpa-vṛkṣa-latāra—of creepers and *kalpa-vṛkṣa*, or desire trees; *yāhāṅ*—where; *sāhajika-vana*—natural forest; *puṣpa-phala vinā*—except for fruits and flowers; *keha*—anyone; *nā māge*—does not want; *anya*—any other; *dhana*—riches.

TRANSLATION

"Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

TEXT 223

অনন্ত কামধেনু তাহাঁ ফিরে বনে বনে।
দুগ্ধমাত্র দেন, কেহ না মাগে অন্য ধনে॥ ২২৩॥

ananta kāma-dhenu tāhāṅ phire vane vane
dugdha-mātra dena, keha nā māge anya dhane

SYNONYMS

ananta—unlimited; *kāma-dhenu*—cows that can fulfill all desires; *tāhāṅ*—there; *phire*—graze; *vane vane*—from forest to forest; *dugdha-mātra dena*—

deliver milk only; *keha*—anyone; *nā*—not; *māge*—wants; *anya dhane*—any other riches.

TRANSLATION

"In Vṛndāvana there are cows that fulfill all desires [kāma-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

TEXT 224

সহজ লোকের কথা—যাহাঁ দিব্য-গীত ।
সহজ গমন করে,—যৈছে নৃত্য-প্রতীত ॥ ২২৪ ॥

sahaja lokera kathā——*yāhāṅ divya-gīta*
sahaja gamana kare,——*yaiche nṛtya-pratīta*

SYNONYMS

sahaja lokera kathā—the talks of all the plain people; *yāhāṅ*—where; *divya-gīta*—transcendental music; *sahaja gamana*—natural walking; *kare*—they do; *yaiche*—like; *nṛtya-pratīta*—appearing like dancing.

TRANSLATION

"In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

TEXT 225

সর্বত্র জল—যাহাঁ অমৃত-সমান ।
চিদানন্দ জ্যোতিঃ স্বাদ্য—যাহাঁ মূর্তিমান্ ॥ ২২৫ ॥

sarvatra jala——*yāhāṅ amṛta-samāna*
cid-ānanda jyotiḥ svādya——*yāhāṅ mūrtimān*

SYNONYMS

sarvatra—everywhere; *jala*—the water; *yāhāṅ*—where; *amṛta-samāna*—equal to nectar; *cit-ānanda*—transcendental bliss; *jyotiḥ*—effulgence; *svādya*—perceived; *yāhāṅ*—where; *mūrtimān*—assuming a form.

TRANSLATION

"The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

TEXT 226

লক্ষ্মী জিনি' গুণ যাহাঁ লক্ষ্মীর সমাজ।
কৃষ্ণ-বংশী করে যাহাঁ প্রিয়সখী-কায ॥ ২২৬ ॥

lakṣmī jini' guṇa yāhāṅ lakṣmīra samāja
kṛṣṇa-vaṁśī kare yāhāṅ priya-sakhī-kāya

SYNONYMS

lakṣmī—the goddess of fortune; *jini'*—conquering; *guṇa*—qualities; *yāhāṅ*—where; *lakṣmīra samāja*—the society of the *gopīs; kṛṣṇa-vaṁśī*—Lord Śrī Kṛṣṇa's flute; *kare*—in His hand; *yāhāṅ*—where; *priya-sakhī-kāya*—a dear companion.

TRANSLATION

"The gopīs there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuṇṭha. In Vṛndāvana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion.

TEXT 227

শ্রিয়ঃ কান্তাঃ কান্তঃ পরমপুরুষঃ কল্পতরবো.
দ্রুমা ভূমিশ্চিন্তামণিগণময়ী তোয়মমৃতম্।
কথা গানং নাট্যং গমনমপি বংশী প্রিয়সখী
চিদানন্দং জ্যোতিঃ পরমপি তদাস্বাদ্যমপি চ ॥ ২২৭ ॥

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

SYNONYMS

śriyaḥ—the goddess of fortune; *kāntāḥ*—the damsels; *kāntaḥ*—the enjoyer; *parama-puruṣaḥ*—the Supreme Personality of Godhead; *kalpa-taravaḥ*—desire trees; *drumāḥ*—all the trees; *bhūmiḥ*—the land; *cintāmaṇi-gaṇa-mayī*—made of the transcendental touchstone jewel; *toyam*—the water; *amṛtam*—nectar; *kathā*—talking; *gānam*—song; *nāṭyam*—dancing; *gamanam*—walking; *api*—also; *vaṁśī*—the flute; *priya-sakhī*—constant companion; *cit-ānandam*—transcendental bliss; *jyotiḥ*—effulgence; *param*—the supreme; *api*—also; *tat*—that; *āsvādyam*—everywhere perceived; *api ca*—also.

TRANSLATION

" 'The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.56).

TEXT 228

चिन्तामणिश्चरणभूषणमङ्गनानां
शृङ्गारपुष्पतरवस्तरवः सुराणाम् ।
वृन्दावने व्रजधनं ननु कामधेनु-
वृन्दानि चेति सुखसिन्धुरहो विभूतिः ॥ २२८ ॥

cintāmaṇiś caraṇa-bhūṣaṇam aṅganānāṁ
śṛṅgāra-puṣpa-taravas taravaḥ surāṇām
vṛndāvane vraja-dhanaṁ nanu kāma-dhenu-
vṛndāni ceti sukha-sindhur aho vibhūtiḥ

SYNONYMS

cintāmaṇiḥ—transcendental touchstone; *caraṇa*—of the lotus feet; *bhūṣaṇam*—the ornament; *aṅganānām*—of all the women of Vṛndāvana; *śṛṅgāra*—for dressing; *puṣpa-taravaḥ*—the flower trees; *taravaḥ*—the trees; *surāṇām*—of the demigods (desire trees); *vṛndāvane*—at Vṛndāvana; *vraja-dhanam*—the special wealth of the inhabitants of Vraja; *nanu*—certainly; *kāma-dhenu*—of *kāma-dhenu* cows that can deliver unlimited milk; *vṛndāni*—groups; *ca*—and; *iti*—thus; *sukha-sindhuḥ*—the ocean of happiness; *aho*—oh, how much; *vibhūtiḥ*—opulence.

TRANSLATION

" 'The anklets on the damsels of Vraja-bhūmi are made of cintāmaṇi stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopīs decorate themselves. There are also wish-fulfilling cows [kāma-dhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana's opulence is blissfully exhibited.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 229

শুনি' প্রেমাবেশে নৃত্য করে শ্রীনিবাস।
কক্ষতালি বাজায়, করে অট্ট-অট্ট হাস॥ ২২৯॥

śuni' premāveśe nṛtya kare śrīnivāsa
kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa

SYNONYMS

śuni'—hearing; *prema-āveśe*—in ecstatic love; *nṛtya*—dancing; *kare*—does; *śrīnivāsa*—Śrīvāsa Ṭhākura; *kakṣa-tāli*—his armpits with his palms; *bājāya*—sounds; *kare*—does; *aṭṭa-aṭṭa hāsa*—very loud laughing.

TRANSLATION

Śrīvāsa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

TEXT 230

রাধার শুদ্ধরস প্রভু আবেশে শুনিল।
সেই রসাবেশে প্রভু নৃত্য আরম্ভিল॥ ২৩০॥

rādhāra śuddha-rasa prabhu āveśe śunila
sei rasāveśe prabhu nṛtya ārambhila

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *śuddha-rasa*—pure transcendental mellows; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśe śunila*—heard with great ecstasy; *sei*—that; *rasa-āveśe*—in absorption in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *nṛtya ārambhila*—began dancing.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard these discussions about the pure transcendental mellow of Śrīmatī Rādhārāṇī. Absorbed in transcendental ecstasy, the Lord began to dance.

TEXT 231

রসাবেশে প্রভুর নৃত্য, স্বরূপের গান।
'বল' 'বল' বলি' প্রভু পাতে নিজ-কাণ ॥ ২৩১ ॥

rasāveśe prabhura nṛtya, svarūpera gāna
'bala' 'bala' bali' prabhu pāte nija-kāṇa

SYNONYMS

rasa-āveśe—in ecstatic mellows; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—the dancing; *svarūpera gāna*—and singing by Svarūpa Dāmodara; *bala bala*—go on speaking, go on speaking; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *pāte*—extends; *nija-kāṇa*—own ear.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing in ecstatic love and Svarūpa Dāmodara was singing, the Lord said, "Go on singing! Go on singing!" The Lord then extended His own ears.

TEXT 232

ব্রজরস-গীত শুনি' প্রেম উথলিল।
পুরুষোত্তম-গ্রাম প্রভু প্রেমে ভাসাইল ॥ ২৩২ ॥

vraja-rasa-gīta śuni' prema uthalila
puruṣottama-grāma prabhu preme bhāsāila

SYNONYMS

vraja-rasa-gīta—songs about the mellows of Vṛndāvana-dhāma; *śuni'*—hearing; *prema*—transcendental bliss; *uthalila*—awakened; *puruṣottama-grāma*—the place known as Puruṣottama, Jagannātha Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—with ecstatic love; *bhāsāila*—inundated.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu's ecstatic love was awakened by hearing the songs of Vṛndāvana. In this way He inundated Puruṣottama, Jagannātha Purī, with love of Godhead.

TEXT 233

লক্ষ্মী-দেবী যথাকালে গেলা নিজ-ঘর।
প্রভু নৃত্য করে, হৈল তৃতীয় প্রহর ॥ ২৩৩ ॥

lakṣmī-devī yathā-kāle gelā nija-ghara
prabhu nṛtya kare, haila tṛtīya prahara

SYNONYMS

lakṣmī-devī—the goddess of fortune; *yathā-kāle*—in due course of time; *gelā*—returned; *nija-ghara*—to her apartment; *prabhu*—Śrī Caitanya Mahāprabhu; *nṛtya kare*—dances; *haila*—there arrived; *tṛtīya prahara*—the third period of the day, the afternoon.

TRANSLATION

Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

TEXT 234

চারি সম্প্রদায় গান করি' বহু শ্রান্ত হৈল।
মহাপ্রভুর প্রেমাবেশ দ্বিগুণ বাড়িল ॥ ২৩৪ ॥

cāri sampradāya gāna kari' bahu śrānta haila
mahāprabhura premāveśa dviguṇa bāḍila

SYNONYMS

cāri sampradāya—four groups of *saṅkīrtana* parties; *gāna kari'*—after singing; *bahu*—much; *śrānta haila*—were fatigued; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—the ecstatic love; *dvi-guṇa*—twofold; *bāḍila*—increased.

TRANSLATION

After much singing, all four saṅkīrtana parties grew fatigued, but Śrī Caitanya Mahāprabhu's ecstatic love increased twofold.

TEXT 235

রাধা-প্রেমাবেশে প্রভু হৈলা সেই মূর্তি।
নিত্যানন্দ দূরে দেখি' করিলেন স্তুতি ॥ ২৩৫ ॥

rādhā-premāveśe prabhu hailā sei mūrti
nityānanda dūre dekhi' karilena stuti

SYNONYMS

rādhā-prema-āveśe—in ecstatic love of Śrīmatī Rādhārāṇī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *sei mūrti*—exactly that same form; *nityā-*

nanda—Lord Nityānanda; *dūre dekhi'*—seeing from a distant place; *karilena stuti*—offered prayers.

TRANSLATION

While dancing absorbed in Śrīmatī Rādhārāṇī's ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

TEXT 236

নিত্যানন্দ দেখিয়া প্রভুর ভাবাবেশ।
নিকটে না আইসে, রহে কিছু দূরদেশ॥ ২৩৬॥

nityānanda dekhiyā prabhura bhāvāveśa
nikaṭe nā āise, rahe kichu dūra-deśa

SYNONYMS

nityānanda—Lord Nityānanda; *dekhiyā*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva-āveśa*—the ecstatic love; *nikaṭe*—nearby; *nā āise*—does not come; *rahe*—keeps; *kichu*—a little; *dūra-deśa*—far away.

TRANSLATION

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

TEXT 237

নিত্যানন্দ বিনা প্রভুকে ধরে কোন্ জন।
প্রভুর আবেশ না যায়, না রহে কীর্তন॥ ২৩৭॥

nityānanda vinā prabhuke dhare kon jana
prabhura āveśa nā yāya, nā rahe kīrtana

SYNONYMS

nityānanda vinā—except for Nityānanda Prabhu; *prabhuke*—Śrī Caitanya Mahāprabhu; *dhare*—can catch; *kon jana*—what person; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—the ecstasy; *nā yāya*—does not go away; *nā rahe*—could not be continued; *kīrtana*—*kīrtana*.

TRANSLATION

Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kīrtana could not be continued.

TEXT 238

ভঙ্গি করি' স্বরূপ সবার শ্রম জানাইল।
ভক্তগণের শ্রম দেখি' প্রভুর বাহ্য হৈল ॥ ২৩৮ ॥

bhaṅgi kari' svarūpa sabāra śrama jānāila
bhakta-gaṇera śrama dekhi' prabhura bāhya haila

SYNONYMS

bhaṅgi kari'—showing an indication; *svarūpa*—Svarūpa Dāmodara; *sabāra*—of everyone; *śrama*—the fatigue; *jānāila*—made known; *bhakta-gaṇera*—of the devotees; *śrama*—the fatigue; *dekhi'*—seeing; *prabhura*—Śrī Caitanya Mahāprabhu; *bāhya haila*—become externally conscious.

TRANSLATION

Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses.

TEXT 239

সব ভক্ত লঞা প্রভু গেলা পুষ্পোদ্যানে।
বিশ্রাম করিয়া কৈলা মাধ্যাহ্নিক স্নানে ॥ ২৩৯ ॥

saba bhakta lañā prabhu gelā puṣpodyāne
viśrāma kariyā kailā mādhyāhnika snāne

SYNONYMS

saba bhakta lañā—with all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *puṣpa-udyāne*—in the flower garden; *viśrāma kariyā*—resting; *kailā*—performed; *mādhyāhnika snāne*—bath in the afternoon.

TRANSLATION

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

TEXT 240

জগন্নাথের প্রসাদ আইল বহু উপহার।
লক্ষ্মীর প্রসাদ আইল বিবিধ প্রকার ॥ ২৪০ ॥

jagannāthera prasāda āila bahu upahāra
lakṣmīra prasāda āila vividha prakāra

SYNONYMS

jagannāthera prasāda—the *prasāda* offered to Jagannātha; *āila*—arrived; *bahu*—many; *upahāra*—offerings; *lakṣmīra prasāda*—food offered to Lakṣmīdevī; *āila*—arrived; *vividha prakāra*—all varieties.

TRANSLATION

Then there arrived in large quantities a variety of food that had been offered to Śrī Jagannātha and a variety that had been offered to the goddess of fortune.

TEXT 241

সবা লঞা নানা-রঙ্গে করিলা ভোজন।
সন্ধ্যা স্নান করি' কৈল জগন্নাথ দরশন॥ ২৪১॥

sabā lañā nānā-raṅge karilā bhojana
sandhyā snāna kari' kaila jagannātha daraśana

SYNONYMS

sabā lañā—with all the devotees; *nānā-raṅge*—in great jubilation; *karilā bhojana*—took the *prasāda; sandhyā snāna kari'*—after taking an evening bath; *kaila*—made; *jagannātha daraśana*—visit to Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannātha.

TEXT 242

জগন্নাথ দেখি' করেন নর্তন-কীর্তন।
নরেন্দ্রে জলক্রীড়া করে লঞা ভক্তগণ॥ ২৪২॥

jagannātha dekhi' karena nartana-kīrtana
narendre jala-krīḍā kare lañā bhakta-gaṇa

SYNONYMS

jagannātha—Lord Jagannātha; *dekhi'*—after seeing; *karena*—performs; *nartana-kīrtana*—chanting and dancing; *narendre*—in the lake known as Narendra-sarovara; *jala-krīḍā*—sporting in the water; *kare*—performs; *lañā bhakta-gaṇa*—with the devotees.

TRANSLATION

As soon as He saw Lord Jagannātha, Śrī Caitanya Mahāprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

TEXT 243

উদ্যানে আসিয়া কৈল বন-ভোজন।
এইমত ক্রীড়া কৈল প্রভু অষ্টদিন ॥ ২৪৩ ॥

udyāne āsiyā kaila vana-bhojana
ei-mata krīḍā kaila prabhu aṣṭa-dina

SYNONYMS

udyāne—to the garden; *āsiyā*—coming; *kaila*—performed; *vana-bhojana*—picnic in the forest; *ei-mata*—in this way; *krīḍā*—pastimes; *kaila*—performed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *aṣṭa-dina*—constantly for eight days.

TRANSLATION

Then, entering the flower garden, Śrī Caitanya Mahāprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

TEXT 244

আর দিনে জগন্নাথের ভিতর-বিজয়।
রথে চড়ি' জগন্নাথ চলে নিজালয় ॥ ২৪৪ ॥

āra dine jagannāthera bhitara-vijaya
rathe caḍi' jagannātha cale nijālaya

SYNONYMS

āra dine—on the next day; *jagannāthera*—of Lord Jagannātha; *bhitara-vijaya*—coming out from inside the temple; *rathe caḍi'*—riding on the car; *jagannātha*—Lord Jagannātha; *cale*—returns; *nija-ālaya*—to His own home.

TRANSLATION

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.

TEXT 245

পূর্ববৎ কৈল প্রভু লঞা ভক্তগণ।
পরম আনন্দে করেন নর্তন-কীর্তন ॥ ২৪৫ ॥

pūrvavat kaila prabhu lañā bhakta-gaṇa
parama ānande karena nartana-kīrtana

SYNONYMS

pūrva-vat—as previously; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *parama ānande*—in great pleasure; *karena*—performs; *nartana-kīrtana*—chanting and dancing.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu and His devotees again chanted and danced with great pleasure.

TEXT 246

জগন্নাথের পুনঃ পাণ্ডু-বিজয় হইল।
এক গুটি পট্টডোরী তাঁহা টুটি' গেল ॥ ২৪৬ ॥

jagannāthera punaḥ pāṇḍu-vijaya ha-ila
eka guṭi paṭṭa-ḍorī tāṅhā ṭuṭi' gela

SYNONYMS

jagannāthera—of Lord Jagannātha; *punaḥ*—again; *pāṇḍu-vijaya*—the function of carrying the Lord; *ha-ila*—there was; *eka guṭi*—one bunch; *paṭṭa-ḍorī*—ropes of silk; *tāṅhā*—there; *ṭuṭi' gela*—broke.

TRANSLATION

During the Pāṇḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

TEXT 247

পাণ্ডু-বিজয়ের তুলি ফাটি-ফুটি যায়।
জগন্নাথের ভরে তুলা উড়িয়া পলায় ॥ ২৪৭ ॥

pāṇḍu-vijayera tuli phāṭi-phuṭi yāya
jagannāthera bhare tulā uḍiyā palāya

SYNONYMS

pāṇḍu-vijayera—of the ceremony of Pāṇḍu-vijaya; *tuli*—batches of cotton; *phāṭi-phuṭi yāya*—become broken; *jagannāthera bhare*—by the weight of Lord Jagannātha; *tulā*—the cotton; *uḍiyā palāya*—floats in the air.

TRANSLATION

When the Jagannātha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannātha, and the cotton floated in the air.

TEXT 248

কুলীনগ্রামী রামানন্দ, সত্যরাজ খাঁন।
তাঁরে আজ্ঞা দিল প্রভু করিয়া সম্মান॥ ২৪৮॥

kulīna-grāmī rāmānanda, satyarāja khāṅna
tāṅre ājñā dila prabhu kariyā sammāna

SYNONYMS

kulīna-grāmī—the inhabitants of the village known as Kulīna-grāma; *rāmānanda*—Rāmānanda; *satyarāja khāṅna*—Satyarāja Khān; *tāṅre*—to them; *ājñā dila*—gave an order; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā sammāna*—showing great respect.

TRANSLATION

Rāmānanda and Satyarāja Khān were present from Kulīna-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.

TEXT 249

এই পট্টডোরীর তুমি হও যজমান।
প্রতিবৎসর আনিবে 'ডোরী' করিয়া নির্মাণ॥ ২৪৯॥

ei paṭṭa-ḍorīra tumi hao yajamāna
prati-vatsara ānibe 'ḍorī' kariyā nirmāṇa

SYNONYMS

ei paṭṭa-ḍorīra—of these *paṭṭa-ḍorīs,* silken ropes; *tumi*—you; *hao*—become; *yajamāna*—the worshipers; *prati-vatsara*—every year; *ānibe*—you must bring; *ḍorī*—ropes; *kariyā nirmāṇa*—manufacturing.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda and Satyarāja Khān to become the worshipers of these ropes and every year bring silken ropes from their village.

PURPORT

It is understood that silken rope was being manufactured by the local inhabitants of Kulīna-grāma; therefore Śrī Caitanya Mahāprabhu asked Rāmānanda Vasu and Satyarāja Khān to get ropes every year for Lord Jagannātha's service.

TEXT 250

এত বলি' দিল তাঁরে ছিণ্ডা পট্টডোরী।
ইহা দেখি' করিবে ডোরী অতি দৃঢ় করি' ॥ ২৫০ ॥

eta bali' dila tāṅre chiṇḍā paṭṭa-ḍorī
ihā dekhi' karibe ḍorī ati dṛḍha kari'

SYNONYMS

eta bali'—saying this; *dila*—delivered; *tāṅre*—to them; *chiṇḍā*—broken; *paṭṭa-ḍorī*—silken ropes; *ihā dekhi'*—seeing this; *karibe*—you must make; *ḍorī*—the ropes; *ati*—very much; *dṛḍha kari'*—making strong.

TRANSLATION

After telling them this, Śrī Caitanya Mahāprabhu showed them the broken silken ropes, saying, "Just look at this sample. You must make ropes that are much stronger."

TEXT 251

এই পট্টডোরীতে হয় 'শেষ'-অধিষ্ঠান।
দশ-মূর্তি হঞা যেঁহো সেবে ভগবান্ ॥ ২৫১ ॥

ei paṭṭa-ḍorīte haya 'śeṣa'-adhiṣṭhāna
daśa-mūrti hañā yeṅho seve bhagavān

SYNONYMS

ei paṭṭa-ḍorīte—in this rope; *haya*—there is; *śeṣa-adhiṣṭhāna*—the abode of Śeṣa Nāga; *daśa-mūrti hañā*—expanding into ten forms; *yeṅho*—who; *seve*—worships; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed Rāmānanda and Satyarāja Khān that this rope was the abode of Lord Śeṣa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

PURPORT

For a description of Śeṣa Nāga, refer to *Ādi-līlā* (5.123-124).

TEXT 252

ভাগ্যবান্ সত্যরাজ বসু রামানন্দ।
সেবা-আজ্ঞা পাঞা হৈল পরম-আনন্দ ॥ ২৫২ ॥

bhāgyavān satyarāja vasu rāmānanda
sevā-ājñā pāñā haila parama-ānanda

SYNONYMS

bhāgyavān—very fortunate; *satyarāja*—Satyarāja; *vasu rāmānanda*—Rāmānanda Vasu; *sevā-ājñā*—order for service; *pāñā*—getting; *haila*—became; *parama*—supremely; *ānanda*—happy.

TRANSLATION

After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

TEXT 253

প্রতি বৎসর গুণ্ডিচাতে ভক্তগণ-সঙ্গে।
পট্টডোরী লঞা আইসে অতি বড় রঙ্গে ॥ ২৫৩ ॥

prati vatsara guṇḍicāte bhakta-gaṇa-saṅge
paṭṭa-ḍorī lañā āise ati baḍa raṅge

SYNONYMS

prati vatsara—every year; *guṇḍicāte*—to the Guṇḍicā temple cleansing ceremony; *bhakta-gaṇa-saṅge*—with other devotees; *paṭṭa-ḍorī*—silken rope; *lañā*—taking; *āise*—came; *ati*—extremely; *baḍa*—great; *raṅge*—with pleasure.

TRANSLATION

Every year thereafter, when the Guṇḍicā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with other devotees and with great pleasure bring silken rope.

TEXT 254

তবে জগন্নাথ যাই' বসিলা সিংহাসনে।
মহাপ্রভু ঘরে আইলা লঞা ভক্তগণে ॥ ২৫৪ ॥

tabe jagannātha yāi' vasilā siṁhāsane
mahāprabhu ghare āilā lañā bhakta-gaṇe

SYNONYMS

tabe—thereafter; *jagannātha*—Lord Jagannātha; *yāi'*—going; *vasilā*—sat; *siṁhāsane*—on His throne; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ghare*—to His residence; *āilā*—went back; *lañā*—taking; *bhakta-gaṇe*—the devotees.

TRANSLATION

Thus Lord Jagannātha returned to His temple and sat on His throne while Śrī Caitanya Mahāprabhu returned to His residence with His devotees.

TEXT 255

এইমত ভক্তগণে যাত্রা দেখাইল।
ভক্তগণ লঞা বৃন্দাবন-কেলি কৈল ॥ ২৫৫ ॥

ei-mata bhakta-gaṇe yātrā dekhāila
bhakta-gaṇa lañā vṛndāvana-keli kaila

SYNONYMS

ei-mata—in this way; *bhakta-gaṇe*—to all the devotees; *yātrā*—the Ratha-yātrā festival; *dekhāila*—showed; *bhakta-gaṇa*—the devotees; *lañā*—with; *vṛndāvana-keli*—pastimes of Vṛndāvana; *kaila*—performed.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.

TEXT 256

চৈতন্য-গোসাঞির লীলা—অনন্ত, অপার।
'সহস্র-বদন' যার নাহি পায় পার ॥ ২৫৬ ॥

caitanya-gosāñira līlā—ananta, apāra
'sahasra-vadana' yāra nāhi pāya pāra

SYNONYMS

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *ananta*—unlimited; *apāra*—without end; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yāra*—of which; *nāhi*—not; *pāya*—gets; *pāra*—the limit.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasra-vadana, Lord Śeṣa, cannot reach the limits of His pastimes.

TEXT 257

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৫৭ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Fourteenth Chapter, describing the Herā-pañcamī-yātrā.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Ābhāsa—a shadow.
Advaita-siddhānta—conclusion of the monists that God and the devotee are separate in the material state, but that when they are spiritually situated there is no difference between them.
Aiśvarya-līlā—the Lord's pastimes of opulence.
Ālasya—laziness, a *vyabhicārī-bhāva.*
Amarṣa—anger, a *vyabhicārī-bhāva.*
Amṛta-guṭikā—thick *purī* (fried cakes) mixed with condensed milk.
Anartha-nivṛtti—cleansing the heart of all unwanted things.
Anavasara—period of retirement of Lord Jagannātha after Snāna-yātrā.
Aṅga-rāga—repainting of the body of Lord Jagannātha.
Anurasa—second-class type of *rasābhāsa* occurring when something is derived from the original mellow.
Aparasa—third-class type of *rasābhāsa* occurring when something is appreciated which is far removed from the original mellow.
Apasmāra—forgetfulness, a *vyabhicārī-bhāva.*
Aprakaṭa—unmanifest presence of Kṛṣṇa.
Arcā-vigraha—an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood).
Asūyā—jealousy, a *vyabhicārī-bhāva.*
Augrya—violence, a *vyabhicārī-bhāva.*
Autsukya—eagerness, a *vyabhicārī-bhāva.*
Avahitthā—concealment, a *vyabhicārī-bhāva.*
Avatāra—incarnation.
Āvega—intense emotion, a *vyabhicārī-bhāva.*

B

Balagaṇḍi festival—the festival when everyone offers various opulent foodstuffs to Lord Jagannātha at Balagaṇḍi during the Ratha-yātrā parade.
Balarāma—the elder brother of Kṛṣṇa, present as one of the three Jagannātha Deities.
Bhāvas—ecstatic emotional ornaments.
Bhoga-mandira—the place where the Deity's food is kept.
Brāhmaṇas—the intelligent class of men.

C

Cakita—a position in which the heroine appears very afraid although she is not at all afraid.
Cāpalya—impudence, a *vyabhicārī-bhāva.*
Cintā—contemplation, a *vyabhicārī-bhāva.*

D

Dainya—meekness, a *vyabhicārī-bhāva.*
Dakṣiṇā—right-wing group of *gopīs,* who cannot tolerate womanly anger.
Dayitās—servants who carry the Deity of Lord Jagannātha to His car.
Dayitā-patis—leaders of the *dayitās* coming from *brāhmaṇa* caste.
Devakī-nandana—name for Kṛṣṇa indicating that He is the son of Devakī.
Dhṛti—forbearance, a *vyabhicārī-bhāva.*

G

Garva—pride, a *vyabhicārī-bhāva.*
Gauḍas—pullers of Lord Jagannātha's car.
Gaurāṅga-nāgarīs—the name of a particular *sahajiyā sampradāya.*
Glāni—a feeling that one is in a faulty position, a *vyabhicārī-bhāva.*
Govinda—Kṛṣṇa in His original form as pleaser of the cows and the senses.
Guṇa-māyā—the material world.
Guru—Spiritual master.

H

"Hari bol"—"Chant the holy name."
Harṣa—jubilation, a *vyabhicārī-bhāva.*
Herā-pañcami festival—celebration of the coming of the goddess of fortune to the Guṇḍicā temple.

J

Jāḍya—invalidity, a *vyabhicārī-bhāva.*
Jagamohana—area in front of the temple.
Jagannātha—a Deity form of Kṛṣṇa.
Jana-nivāsa—name for Kṛṣṇa indicating that He is the ultimate resort of all living entities.
Jīva-hiṁsa—envy of other living entities.
Jīva-māyā—the living entities.

K

Kāma—desire for material gain.
Kāma-dhenus—desire-fulfilling cows in Vṛndāvana.
Kāṇaphāṭā yogīs—beggars similar to gypsies who wear ivory earrings.
Karaṅga—waterpot carried by *sannyāsīs.*
Kila-kiñcita—type of ecstatic symptom manifested at the time of seeing Kṛṣṇa.
Kuti-nāṭi—duplicity or fault-finding.
Kuṭṭamita—happy within the heart, but externally angry and offended.

L

Lakṣmī-vijayotsava festival—pastime of Lakṣmī during the Ratha-yātrā festival.
Lalita-alaṅkāra—charm.
Lāphrā-vyañjana—combination of green vegetables, often mixed with rice.
Līlā-śakti—Kṛṣṇa's various subordinate potencies which assist Him in His pastimes.

M

Mada—madness, a *vyabhicārī-bhāva*.
Madana-mohana—Kṛṣṇa, the enchanter of Cupid.
Madana-mohana-mohinī—Rādhārāṇī, the enchanter of the enchanter of Cupid.
Mādhurya-līlā—Kṛṣṇa's pastimes of conjugal love.
Mahābhāva—topmost transcendental ecstatic symptom.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mallikā—a sweet-scented flower of Vṛndāvana.
Maṇimā—an address used for respectable persons in Orissa.
Maryādā-laṅghana—a violation of the regulative principles.
Mathurā—the city near Vṛndāvana where Kṛṣṇa exhibited many pastimes.
Mati—attention, a *vyabhicārī-bhāva*.
Maugdhya—assuming the position of not knowing things although everything is known.
Māyā—illusion; an energy of Kṛṣṇa's which deludes the living entity into forgetfulness of the Supreme Lord.
Moha—bewilderment, a *vyabhicārī-bhāva*.
Moṭṭāyita—awakening of lusty desires by the remembrance and words of the hero.
Mṛdaṅga—two-headed drum used in *kīrtana* performances.
Mṛti—death, a *vyabhicārī-bhāva*.

N

Nagna-mātṛkā-nyāya—theory stating that one cannot become an exalted devotee overnight.
Nava-yauvana day—the day on which Lord Jagannātha, Subhadrā and Lord Balarāma enter seclusion for fifteen days before Ratha-yātrā.
Netrotsava festival—the festival of painting the eyes of Lord Jagannātha during the *Nava-yauvana* ceremony.
Nidrā—sleep, a *vyabhicārī-bhāva*.
Nirveda—indifference, a *vyabhicārī-bhāva*.
Niṣiddhācāra—accepting things forbidden in the *śāstra*.
Nṛsiṁha-caturdasī festival—the appearance day of Lord Nṛsiṁha.

P

Paḍichā—superintendent of a temple.
Pāṇḍu-vijaya—the function of carrying Lord Jagannātha to His car.

Parakīya-rasa—the Lord's conjugal love with the *gopīs*.
Prabodha—awakening, a *vyabhicārī-bhāva*.
Pradhāna—ingredients of material nature.
Prakaṭa—manifest presence of Kṛṣṇa.
Prakṛti—material nature.
Pratiṣṭhāśā—desire for name and fame or high position.
Pūjā—hankering for popularity.

R

Rasa—mellow; relationship with Kṛṣṇa.
Rasābhāsa—adulterated relationship with Kṛṣṇa.
Ratha-yātrā—the festival celebrating Kṛṣṇa's return to Vṛndāvana, in which the Deity of Lord Jagannātha is pulled in a car.

S

Sac-cid-ānanda-vigraha—the transcendental form of the Lord, which is eternal, full of knowledge and full of bliss.
Śāstra-cakṣuḥ—seeing everything through the medium of the Vedic literature.
Sahasra-vadana—the thousand-mouthed snake incarnation, called Śeṣa Nāga.
Śaṅkā—doubt, a *vyabhicārī-bhāva*.
Saṅkīrtana—congregational chanting of the holy names of the Lord.
Sāttvikas—transcendental symptoms.
Siṁhāsana—sitting place.
Śimulī—silk cotton tree.
Smārta-brāhmaṇa—one who strictly follows the Vedic principles on the mundane platform.
Smṛti—remembrance, a *vyabhicārī-bhāva*.
Snāna-yātrā—the bathing ceremony of Lord Jagannātha.
Śrama—fatigue, a *vyabhicārī-bhāva*.
Subhadrā—the younger sister of Kṛṣṇa, one of the three Jagannātha Deities.
Supti—deep sleep, a *vyabhicārī-bhāva*.
Svakīya-rasa—the Lord's conjugal love according to the regulative principles observed in Dvārakā.

T

Tadīyānam—worship of everything belonging to the Lord.
Trāsa—shock, a *vyabhicārī-bhāva*.

U

Unmāda—craziness, a *vyabhicārī-bhāva*.
Uparasa—first-class type of *rasābhāsa* occurring when one tastes one kind of mellow and something extra is imposed.

V

Vāmā—left-wing group of *gopīs*, who are eager to be jealously angered.
Vilāsa—symptoms manifested in a woman's body when she meets her lover.
Viṣāda—moroseness, a *vyabhicārī-bhāva*.
Vitarka—argument, a *vyabhicārī-bhāva*.
Vivvoka—neglecting the presentation given by the hero.
Vrīḍā—shame, a *vyabhicārī-bhāva*.
Vṛndāvana-vihāra—pastimes of Vṛndāvana.
Vyabhicārī-bhāvas—the thirty-three bodily symptoms manifest in ecstatic love.
Vyādhi—disease, a *vyabhicārī-bhāva*.

Y

Yajña—sacrifice.
Yamunā—sacred river at which Kṛṣṇa performed many pastimes.
Yaśodā-nandana—name for Kṛṣṇa indicating that He is the son of Yaśodā.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound. like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য্
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in dwarf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

MADHYA-LĪLĀ
Volume 5

ŚRĪ CAITANYA-CARITĀMṚTA

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Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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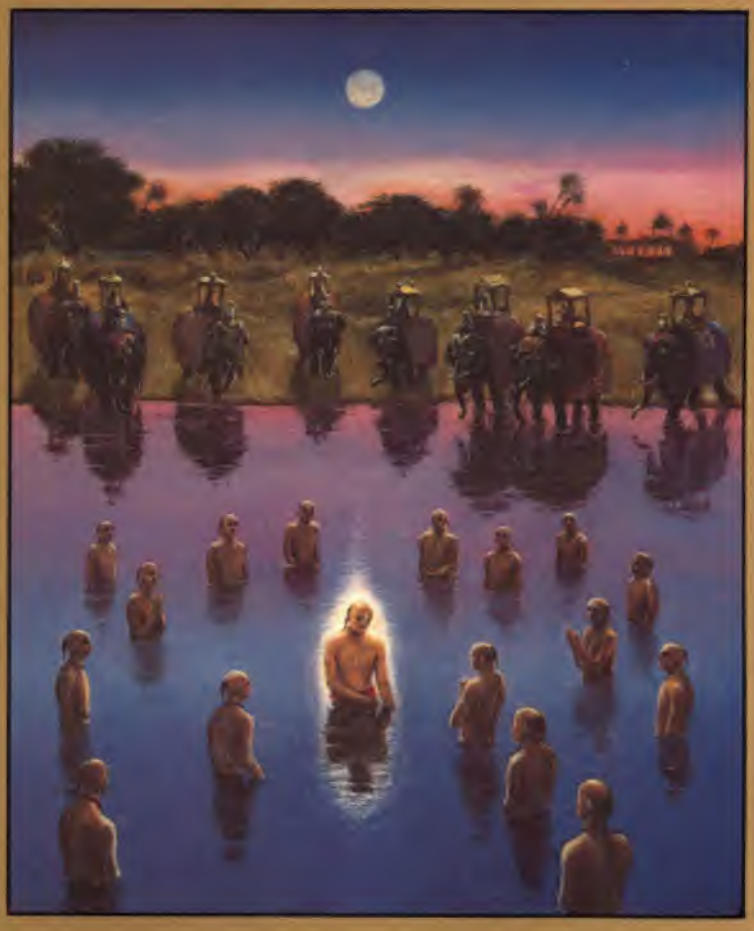

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It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās.*

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata.* This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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Founder-Ācārya of the International Society for Krishna Consciousness

The place known as Yājapura on the bank of the Vaitaraṇī River, where great sages formerly performed sacrifices. Śrī Caitanya Mahāprabhu visited this *tīrtha* on His way to Vṛndāvana. (*p.231*)

The house of Śrī Rāghava Paṇḍita, Lord Caitanya Mahāprabhu's original follower, located in Pāṇihāṭi, West Bengal. (*p.259*)

PLATE SEVEN

"When the king heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants. All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees. When Śrī Caitanya Mahāprabhu went to the bank of the river Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him. Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, 'Kṛṣṇa! Kṛṣṇa!' " (*pp.216-217*)

PLATE EIGHT

"Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord's company. No one can understand the loving intimacy between Gadādhara Paṇḍita and Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita gave up his vow and service to Gopīnātha just as one gives up a piece of straw. Gadādhara Paṇḍita's behavior was very pleasing to Śrī Caitanya Mahāprabhu's heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love. 'You have abandoned Gopīnātha's service and broken your vow to live in Purī. All that is now complete because you have come so far. Your wanting to go with me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy. If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter.' Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down in an unconscious state." (*pp.224-227*)

A reconstruction of the house in Hālisahara where Śrīvāsa Ṭhākura lived feeling separation from Śrī Caitanya Mahāprabhu after the Lord accepted *sannyāsa.* (*p.259*)

In Śāntipura, a reconstruction of the house of Śrī Advaita Ācārya (left) and a temple commemorating the site where He resided (right). Lord Caitanya Mahāprabhu visited Advaita Ācārya there before returning to Jagannātha Purī. (*p.265*)

The Śrī Śrī Kṛṣṇa-Balarāma Mandira and International Guest House in Vṛndāvana, established by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma. (*p.299*)

The Deities of Śrī Śrī Kṛṣṇa-Balarāma, installed in Vṛndāvana on April 20, 1975, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. (*p.299*)

PLATE ONE

"The devotees celebrated the festival of Janmāṣṭamī, Kṛṣṇa's birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys. It was at this time that Śrīla Advaita Ācārya said, 'Please do not be angry. I speak the truth. I shall know whether You are a cowherd boy only if You can wheel this rod about.' Accepting Advaita Ācārya's challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell. Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this." (*pp.9-12*)

PLATE TWO

"On the victory day celebrating the conquest of Laṅkā—a day known as Vijaya-daśamī—Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers. Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch, and, mounting the walls of Laṅkā fort, began to dismantle it. In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, 'Where is the rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family.' Everyone became very astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, 'All glories! All glories!' again and again." (*pp.16-17*)

PLATE THREE

"Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure. Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all humors. His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows." (*pp.73-74*)

PLATE FOUR

"Sārvabhauma Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Sathi. Although born in an aristocratic *brāhmaṇa* family, this Amogha was a great faultfinder and blasphemer. Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand. However, as soon as Bhaṭṭācārya began distributing *prasāda* and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme. 'This much food is sufficient to satisfy ten or twelve men, but this *sannyāsī* alone is eating so much!' As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing Bhaṭṭācārya's attitude, Amogha immediately left. Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him. Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha. When Ṣāṭhī's mother, Bhaṭṭācārya's wife, heard of this incident, she immediately began to strike her head and chest, saying again, 'Let Ṣāṭhī become a widow!' Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the *prasāda* and was very satisfied." (*pp.125-129*)

PLATE FIVE

"Gopīnātha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭācārya's house. Gopīnātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera. As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha's chest, He spoke to him as follows. 'The heart of a *brāhmaṇa* is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit. Why have you allowed jealousy to sit there also? Because of this, you have become like a *caṇḍāla,* the lowest of men, and you have also contaminated a most purified place—your heart. However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the *mahā-mantra,* Hare Kṛṣṇa. Therefore, Amogha, get up and chant the Hare Kṛṣṇa *mahā-mantra!* If you do so, Kṛṣṇa will unfailingly bestow mercy upon you.' After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love." (*pp.141-146*)

PLATE SIX

"Puṇḍarīka Vidyānidhi initiated Gadādhara Paṇḍita for the second time, and on the day of Odana-ṣaṣṭhī he saw the festival. When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted. That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him. Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within." (*pp.200-201*)

CHAPTER 15

The Lord Accepts Prasāda at the House of Sārvabhauma Bhaṭṭācārya

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. After the Ratha-yātrā festival, Śrī Advaita Ācārya Prabhu worshiped Śrī Caitanya Mahāprabhu with flowers and *tulasī*. Śrī Caitanya Mahāprabhu, in return, worshiped Advaita Ācārya with the flowers and *tulasī* that remained on the offered plate and said a *mantra, yo 'si so 'si* ("What You are, You are"). Then Advaita Ācārya Prabhu invited Śrī Caitanya Mahāprabhu for *prasāda*. When Lord Śrī Caitanya Mahāprabhu and His devotees performed the Nandotsava ceremony, the Lord personally dressed Himself as a cowherd boy. Thus the ceremony was very jubilant. Then the Lord and His devotees observed Vijayādaśamī, the day of victory when Lord Rāmacandra conquered Laṅkā. The devotees all became soldiers of Lord Rāmacandra, and Śrī Caitanya Mahāprabhu, in the ecstasy of Hanumān, manifested various transcendentally blissful activities. Thereafter, the Lord and His devotees observed various other ceremonies.

Śrī Caitanya Mahāprabhu then asked all the devotees to return to Bengal. Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu to Bengal for preaching and also sent Rāmadāsa, Gadādhara dāsa and several other devotees with Him. Then Śrī Caitanya Mahāprabhu, with great humility, sent some Jagannātha *prasāda* and a cloth from Lord Jagannātha to His mother through Śrīvāsa Ṭhākura. When the Lord bade farewell to Rāghava Paṇḍita, Vāsudeva Datta, the residents of Kulīnagrāma and other devotees, He praised them for their transcendental qualities. Rāmānanda Vasu and Satyarāja Khān asked some questions, and Lord Śrī Caitanya Mahāprabhu instructed them that all householder devotees must engage themselves in the service of Vaiṣṇavas exclusively devoted to chanting the holy name of the Lord. He also directed the Vaiṣṇavas from Khaṇḍa, instructed Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati, and praised Murāri Gupta for his firm faith in the lotus feet of Lord Rāmacandra. Considering the humble prayer of Vāsudeva Datta, He established that Lord Śrī Kṛṣṇa is qualified to deliver all the conditioned souls.

Thereafter, when Śrī Caitanya Mahāprabhu was accepting *prasāda* at the house of Sārvabhauma Bhaṭṭācārya, Sārvabhauma's son-in-law, Amogha, created trouble in the family with his criticisms. The following morning, he was attacked by the disease of *visūcikā* (cholera). Lord Śrī Caitanya Mahāprabhu very kindly saved him from death and enlivened him in chanting the holy name of Lord Kṛṣṇa.

TEXT 1

সার্বভৌমগৃহে ভুঞ্জন্ স্বনিন্দকমমোঘকম্।
অঙ্গীকুর্বন্ স্ফুটাং চক্রে গৌরঃ স্বাং ভক্তবশ্যতাম্॥ ১॥

sārvabhauma-gṛhe bhuñjan
sva-nindakam amoghakam
aṅgīkurvan sphuṭāṁ cakre
gauraḥ svāṁ bhakta-vaśyatām

SYNONYMS

sārvabhauma-gṛhe—at the house of Sārvabhauma Bhaṭṭācārya; *bhuñjan*—while eating; *sva-nindakam*—a person who was criticizing Him; *amoghakam*—named Amogha; *aṅgīkurvan*—accepting; *sphuṭām*—manifested; *cakre*—made; *gauraḥ*—Lord Śrī Caitanya Mahāprabhu; *svām*—His; *bhakta-vaśyatām*—obligation to His devotees.

TRANSLATION

While Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Amogha criticized Him. At that time the Lord also showed how much He was obliged to His devotees.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

জয় শ্রীচৈতন্যচরিতামৃত-শ্রোতাগণ।
চৈতন্যচরিতামৃত - যাঁর প্রাণধন ॥ ৩ ॥

jaya śrī-caitanya-caritāmṛta-śrotā-gaṇa
caitanya-caritāmṛta——yāṅra prāṇa-dhana

SYNONYMS

jaya—all glories; *śrī-caitanya-caritāmṛta-śrotā-gaṇa*—to the listeners of *Śrī Caitanya-caritāmṛta; caitanya-caritāmṛta*—*Caitanya-caritāmṛta; yāṅra*—of whom; *prāṇa-dhana*—the life and soul.

TRANSLATION

All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul.

TEXT 4

এইমত মহাপ্রভু ভক্তগণ-সঙ্গে।
নীলাচলে রহি' করে নৃত্যগীত-রঙ্গে ॥ ৪ ॥

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nīlācale rahi' kare nṛtya-gīta-raṅge

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His devotees; *nīlācale rahi'*—staying at Nīlācala, Jagannātha Purī; *kare*—performs; *nṛtya-gīta-raṅge*—chanting and dancing with great pleasure.

TRANSLATION

While Śrī Caitanya Mahāprabhu stayed at Jagannātha Purī, He constantly enjoyed chanting and dancing with His devotees.

TEXT 5

প্রথমাবসরে জগন্নাথ-দরশন।
নৃত্যগীত করে দণ্ডপরণাম, স্তবন ॥ ৫ ॥

prathamāvasare jagannātha-daraśana
nṛtya-gīta kare daṇḍa-paraṇāma, stavana

SYNONYMS

prathama-avasare—in the beginning; *jagannātha-daraśana*—seeing the Deity of Lord Jagannātha; *nṛtya-gīta kare*—performs chanting and dancing; *daṇḍa-paraṇāma*—offering obeisances; *stavana*—offering prayers.

TRANSLATION

In the beginning, Śrī Caitanya Mahāprabhu saw the Deity of Lord Jagannātha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

TEXT 6

'উপলভোগ' লাগিলে করে বাহিরে বিজয়।
হরিদাস মিলি' আইসে আপন নিলয়॥ ৬॥

'upala-bhoga' lāgile kare bāhire viyaja
haridāsa mili' āise āpana nilaya

SYNONYMS

upala-bhoga lāgile—when there is an offering of food known as *upala-bhoga; kare bāhire vijaya*—He remains outside; *haridāsa mili'*—meeting Haridāsa Ṭhākura; *āise*—comes back; *āpana nilaya*—to His residence.

TRANSLATION

After visiting the temple, Śrī Caitanya Mahāprabhu would remain outside during the upala-bhoga offering. He would then go meet Haridāsa Ṭhākura and return to His residence.

PURPORT

At noon, when there was an *upala-bhoga* offering in a place called *bhoga-vardhana-khaṇḍa,* Śrī Caitanya Mahāprabhu would go outside the temple. Before going outside, He used to stand near the Garuḍa-stambha column and offer His obeisances and prayers. Afterwards, the Lord would visit Siddha-bakula, where Haridāsa Ṭhākura lived. After visiting with Haridāsa Ṭhākura, the Lord would return to His own place at the abode of Kāśī Miśra.

TEXT 7

ঘরে বসি' করে প্রভু নাম সঙ্কীর্তন।
অদ্বৈত আসিয়া করে প্রভুর পূজন॥ ৭॥

ghare vasi' kare prabhu nāma saṅkīrtana
advaita āsiyā kare prabhura pūjana

SYNONYMS

ghare vasi'—sitting in His room; *kare*—performs; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāma saṅkīrtana*—chanting on beads; *advaita*—Advaita Ācārya; *āsiyā*—coming; *kare*—performs; *prabhura pūjana*—worship of the Lord.

TRANSLATION

Sitting in His room, Śrī Caitanya Mahāprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

TEXT 8

সুগন্ধি-সলিলে দেন পাদ্য, আচমন।
সর্বাঙ্গে লেপয়ে প্রভুর সুগন্ধি চন্দন ॥ ৮ ॥

sugandhi-salile dena pādya, ācamana
sarvāṅge lepaye prabhura sugandhi candana

SYNONYMS

su-gandhi-salile—with scented water; *dena*—offers; *pādya*—water for washing the feet; *ācamana*—washing the mouth; *sarva-aṅge*—all over the body; *lepaye*—smears; *prabhura*—of the Lord; *su-gandhi candana*—fragrant sandalwood pulp.

TRANSLATION

While worshiping Śrī Caitanya Mahāprabhu, Advaita Ācārya would offer Him scented water to wash His mouth and feet. Then Advaita Ācārya would smear very fragrant sandalwood pulp all over His body.

TEXT 9

গলে মালা দেন, মাথায় তুলসী-মঞ্জরী।
যোড়-হাতে স্তুতি করে পদে নমস্করি' ॥ ৯ ॥

gale mālā dena, māthāya tulasī-mañjarī
yoḍa-hāte stuti kare pade namaskari'

SYNONYMS

gale—on the neck; *mālā*—garland; *dena*—offers; *māthāya*—on the head; *tulasī-mañjarī*—flowers of *tulasī; yoḍa-hāte*—with folded hands; *stuti kare*—offers prayers; *pade*—unto the lotus feet; *namaskari'*—offering obeisances.

TRANSLATION

Śrī Advaita Prabhu would also place a flower garland around the Lord's neck and tulasī flowers [mañjarīs] on His head. Then, with folded hands, Advaita Ācārya would offer obeisances and prayers unto the Lord.

TEXT 10

পূজা-পাত্রে পুষ্প-তুলসী শেষ যে আছিল।
সেই সব লঞা প্রভু আচার্যে পূজিল ॥ ১০ ॥

pūjā-pātre puṣpa-tulasī śeṣa ye āchila
sei saba lañā prabhu ācārye pūjila

SYNONYMS

pūjā-pātre—on the dish that holds flowers and *tulasī; puṣpa-tulasī*—flowers and *tulasī; śeṣa*—remaining; *ye āchila*—whatever there were; *sei saba*—all of them; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *ācārye pūjila*—worshiped Advaita Ācārya.

TRANSLATION

After being worshiped by Advaita Ācārya, Śrī Caitanya Mahāprabhu would take the dish containing flowers and tulasī and, with whatever paraphernalia remained, would also worship Advaita Ācārya.

TEXT 11

"যোঽসি সোঽসি নমোঽস্তু তে" এই মন্ত্র পড়ে।
মুখবাদ্য করি' প্রভু হাসায় আচার্যেরে ॥ ১১ ॥

"yo 'si so 'si namo 'stu te" ei mantra paḍe
mukha-vādya kari' prabhu hāsāya ācāryere

SYNONYMS

yaḥ asi—whatever You are; *saḥ asi*—so You are; *namaḥ astu te*—I offer My respects unto You; *ei mantra paḍe*—chants this *mantra; mukha-vādya kari'*—making a sound within the mouth; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *hāsāya*—causes to laugh; *ācāryere*—Advaita Ācārya.

TRANSLATION

Śrī Caitanya Mahāprabhu would worship Advaita Ācārya by chanting the mantra, "Whatever You are, You are—but I offer My respects unto You." In addition, the Lord would make some sounds within His mouth that would make Advaita Ācārya laugh.

TEXT 12

এইমত অন্যোন্যে করেন নমস্কার।
প্রভুরে নিমন্ত্রণ করে আচার্য বার বার ॥ ১২ ॥

ei-mata anyonye karena namaskāra
prabhure nimantraṇa kare ācārya bāra bāra

SYNONYMS

ei-mata—in this way; *anyonye*—to one another; *karena*—offer; *namaskāra*—obeisances; *prabhure*—unto Lord Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kare*—does; *ācārya*—Advaita Ācārya; *bāra bāra*—again and again.

TRANSLATION

In this way both Advaita Ācārya and Śrī Caitanya Mahāprabhu would offer Their respectful obeisances unto one another. Then Advaita Ācārya would extend invitations to Śrī Caitanya Mahāprabhu again and again.

TEXT 13

আচার্যের নিমন্ত্রণ—আশ্চর্য-কথন।
বিস্তারি' বর্ণিয়াছেন দাস-বৃন্দাবন ॥ ১৩ ॥

ācāryera nimantraṇa——āścarya-kathana
vistāri' varṇiyāchena dāsa-vṛndāvana

SYNONYMS

ācāryera nimantraṇa—the invitation of Advaita Ācārya; *āścarya-kathana*—wonderful story; *vistāri'*—very vividly; *varṇiyāchena*—described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Indeed, Śrī Advaita Ācārya's invitation is another wonderful story. It has been very vividly described by Vṛndāvana dāsa Ṭhākura.

TEXT 14

পুনরুক্তি হয়, তাহা না কৈলুঁ বর্ণন।
আর ভক্তগণ করে প্রভুরে নিমন্ত্রণ॥ ১৪॥

punarukti haya, tāhā nā kailuṅ varṇana
āra bhakta-gaṇa kare prabhure nimantraṇa

SYNONYMS

punaḥ-ukti—reputation; *haya*—there is; *tāhā*—that; *nā*—not; *kailuṅ*—I have done; *varṇana*—description; *āra bhakta-gaṇa*—other devotees; *kare*—do; *prabhure*—unto Lord Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

Since Advaita Ācārya's invitation has been described by Vṛndāvana dāsa Ṭhākura, I shall not repeat the story. However, I shall say that other devotees also extended invitations to Śrī Caitanya Mahāprabhu.

TEXT 15

এক এক দিন এক এক ভক্তগৃহে মহোৎসব।
প্রভু-সঙ্গে তাহাঁ ভোজন করে ভক্ত সব॥ ১৫॥

eka eka dina eka eka bhakta-gṛhe mahotsava
prabhu-saṅge tāhāṅ bhojana kare bhakta saba

SYNONYMS

eka eka dina—each and every day; *eka eka bhakta-gṛhe*—in the house of one devotee after another; *mahotsava*—festival; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *bhojana*—lunch; *kare*—accept; *bhakta*—devotees; *saba*—all.

TRANSLATION

Every day one devotee after another would invite Śrī Caitanya Mahāprabhu and the other devotees to lunch and would also hold a festival.

TEXT 16

চারিমাস রহিলা সবে মহাপ্রভু-সঙ্গে।
জগন্নাথের নানা যাত্রা দেখে মহারঙ্গে॥ ১৬॥

cāri-māsa rahilā sabe mahāprabhu-saṅge
jagannāthera nānā yātrā dekhe mahā-raṅge

SYNONYMS

cāri-māsa—four months; *rahilā*—remain; *sabe*—all the devotees; *mahāprabhu-saṅge*—with Lord Caitanya Mahāprabhu, *jagannāthera*—of Lord Jagannātha; *nānā yātrā*—many festivals; *dekhe*—they see; *mahā-raṅge*—with great pleasure.

TRANSLATION

All the devotees remained at Jagannātha Purī for four continuous months, and they observed all Lord Jagannātha's festivals with great pleasure.

TEXT 17

কৃষ্ণজন্মযাত্রা-দিনে নন্দ-মহোৎসব।
গোপবেশ হৈলা প্রভু লঞা ভক্ত সব ॥ ১৭ ॥

kṛṣṇa-janma-yātrā-dine nanda-mahotsava
gopa-veśa hailā prabhu lañā bhakta saba

SYNONYMS

kṛṣṇa-janma-yātrā—observance of the birth of Lord Kṛṣṇa; *dine*—on the day of; *nanda-mahotsava*—the festival observed by Nanda Mahārāja, the father of Kṛṣṇa; *gopa-veśa hailā*—dressed Himself as a cowherd boy; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta saba*—all the devotees.

TRANSLATION

The devotees also celebrated the festival of Janmāṣṭamī, Kṛṣṇa's birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys.

TEXT 18

দধিদুগ্ধ-ভার সবে নিজ-স্কন্ধে করি'।
মহোৎসব-স্থানে আইলা বলি 'হরি' 'হরি' ॥ ১৮ ॥

dadhi-dugdha-bhāra sabe nija-skandhe kari'
mahotsava-sthāne āilā bali 'hari' 'hari'

SYNONYMS

dadhi-dugdha—of milk and yogurt; *bhāra*—carriers; *sabe*—all of them; *nija-skandhe*—on their shoulders; *kari'*—keeping; *mahotsava-sthāne*—to the place of the festival; *āilā*—came; *bali hari hari*—chanting Hari, Hari.

TRANSLATION

Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

TEXT 19

কানাঞি-খুটিয়া আছেন 'নন্দ'-বেশ ধরি'।
জগন্নাথ-মাহাতি হঞাছেন 'ব্রজেশ্বরী'॥ ১৯॥

kānāñi-khuṭiyā āchena 'nanda'-veśa dhari'
jagannātha-māhāti hañāchena 'vrajeśvarī'

SYNONYMS

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; *āchena*—is; *nanda-veśa dhari'*—in the dress of Nanda Mahārāja; *jagannātha-māhāti*—Jagannātha Māhāti; *hañāchena*—was; *vrajeśvarī*—mother Yaśodā.

TRANSLATION

Kānāñi Khuṭiyā dressed himself like Nanda Mahārāja, and Jagannātha Māhāti dressed himself as mother Yaśodā.

TEXT 20

আপনে প্রতাপরুদ্র, আর মিশ্র-কাশী।
সার্বভৌম, আর পড়িছা-পাত্র তুলসী॥ ২০॥

āpane pratāparudra, āra miśra-kāśī
sārvabhauma, āra paḍichā-pātra tulasī

SYNONYMS

āpane pratāparudra—personally King Pratāparudra; *āra*—and; *miśra-kāśī*—Kāśī Miśra; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āra*—and; *paḍichā-pātra tulasī*—Paḍichāpātra Tulasī, the temple superintendent.

TRANSLATION

At that time, King Pratāparudra was also personally present with Kāśī Miśra, Sārvabhauma Bhaṭṭācārya and Tulasī Paḍichāpātra.

TEXT 21

ইঁহা-সবা লঞা প্রভু করে নৃত্য-রঙ্গ।
দধি-দুগ্ধ হরিদ্রা-জলে ভরে সবার অঙ্গ ॥ ২১ ॥

iṅhā-sabā lañā prabhu kare nṛtya-raṅga
dadhi-dugdha haridrā-jale bhare sabāra aṅga

SYNONYMS

iṅhā-sabā lañā—taking all of them; *prabhu*—Lord Caitanya Mahāprabhu; *kare nṛtya-raṅga*—performed dancing in jubilation; *dadhi*—yogurt; *dugdha*—milk; *haridrā*—turmeric; *jale*—with water; *bhare*—covered; *sabāra*—of all of them; *aṅga*—bodies.

TRANSLATION

As usual, Śrī Caitanya Mahāprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

TEXT 22

অদ্বৈত কহে,—সত্য কহি, না করিহ কোপ।
লগুড় ফিরাইতে পার, তবে জানি গোপ ॥ ২২ ॥

advaita kahe,—satya kahi, nā kariha kopa
laguḍa phirāite pāra, tabe jāni gopa

SYNONYMS

advaita kahe—Advaita Ācārya says; *satya kahi*—I speak the truth; *nā kariha kopa*—please do not be angry; *laguḍa*—stick, staff; *phirāite pāra*—if You can wheel around; *tabe jāni*—then I shall understand; *gopa*—cowherd boy.

TRANSLATION

It was at this time that Śrīla Advaita Ācārya said, "Please do not be angry. I speak the truth. I shall know whether You are a cowherd boy only if You can wheel this rod about."

TEXT 23

তবে লগুড় লঞা প্রভু ফিরাইতে লাগিলা।
বার বার আকাশে ফেলি' লুফিয়া ধরিলা॥ ২৩॥

tabe laguḍa lañā prabhu phirāite lāgilā
bāra bāra ākāśe pheli' luphiyā dharilā

SYNONYMS

tabe—then; *laguḍa*—rod; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *phirāite lāgilā*—began to wheel it around; *bāra bāra*—again and again; *ākāśe*—in the sky; *pheli'*—throwing; *luphiyā*—tossing; *dharilā*—He captured.

TRANSLATION

Accepting Advaita Ācārya's challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

TEXT 24

শিরের উপরে, পৃষ্ঠে, সম্মুখে, দুই-পাশে।
পাদমধ্যে ফিরায় লগুড়,—দেখি' লোক হাসে॥ ২৪॥

śirera upare, pṛṣṭhe, sammukhe, dui-pāśe
pāda-madhye phirāya laguḍa,—dekhi' loka hāse

SYNONYMS

śirera upare—over the head; *pṛṣṭhe*—behind the back; *sammukhe*—in front; *dui-pāśe*—on the two sides; *pāda-madhye*—between the two legs; *phirāya*—wheels around; *laguḍa*—the rod; *dekhi'*—seeing; *loka hāse*—all the people began to laugh.

TRANSLATION

Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this.

TEXT 25

অলাত-চক্রের প্রায় লগুড় ফিরায়।
দেখি' সর্বলোক-চিত্তে চমৎকার পায়॥ ২৫॥

alāta-cakrera prāya laguḍa phirāya
dekhi' sarva-loka-citte camatkāra pāya

SYNONYMS

alāta-cakrera—the circle of a firebrand; *prāya*—like; *laguḍa phirāya*—wheels the rod; *dekhi'*—seeing; *sarva-loka*—all the people; *citte*—within the heart; *camatkāra pāya*—became very astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

TEXT 26

এইমত নিত্যানন্দ ফিরায় লগুড় ।
কে বুঝিবে তাঁহা দুঁহার গোপভাব গূঢ় ॥ ২৬ ॥

ei-mata nityānanda phirāya laguḍa
ke bujhibe tāṅhā duṅhāra gopa-bhāva gūḍha

SYNONYMS

ei-mata—in this way; *nityānanda*—Lord Nityānanda Prabhu; *phirāya laguḍa*—wheels a rod; *ke*—who; *bujhibe*—will understand; *tāṅhā*—there; *duṅhāra*—of both of Them; *gopa-bhāva*—the ecstasy of the cowherd boys; *gūḍha*—very deep.

TRANSLATION

Nityānanda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

TEXT 27

প্রতাপরুদ্রের আজ্ঞায় পড়িছা-তুলসী ।
জগন্নাথের প্রসাদ-বস্ত্র এক লঞা আসি ॥ ২৭ ॥

pratāparudrera ājñāya paḍichā-tulasī
jagannāthera prasāda-vastra eka lañā āsi

SYNONYMS

pratāparudrera—of King Pratāparudra; *ājñāya*—on the order; *paḍichā-tulasī*—the temple superintendent named Tulasī; *jagannāthera*—of Lord Jagannātha; *prasāda-vastra*—used cloth; *eka*—one; *lañā*—taking; *āsi*—came.

TRANSLATION

Following the orders of Mahārāja Pratāparudra, the temple superintendent named Tulasī brought one of Lord Jagannātha's used cloths.

TEXT 28

বহুমূল্য বস্ত্র প্রভুর মস্তকে বান্ধিল ।
আচার্যাদি প্রভুর গণেরে পরাইল ॥ ২৮ ॥

bahu-mūlya vastra prabhu-mastake bāndhila
ācāryādi prabhura gaṇere parāila

SYNONYMS

bahu-mūlya—very valuable; *vastra*—cloth; *prabhu-mastake*—on the head of Śrī Caitanya Mahāprabhu; *bāndhila*—wrapped; *ācārya-ādi*—headed by Advaita Ācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *gaṇere*—on the associates; *parāila*—put.

TRANSLATION

This valuable cloth was wrapped around the head of Śrī Caitanya Mahāprabhu. The other devotees, headed by Advaita Ācārya, also had cloths wrapped about their heads.

TEXT 29

কানাঞি-খুটিয়া, জগন্নাথ,—দুইজন ।
আবেশে বিলাইল ঘরে ছিল যত ধন ॥ ২৯ ॥

kānāñi-khuṭiyā, jagannātha,—dui-jana
āveśe bilāila ghare chila yata dhana

SYNONYMS

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; *jagannātha*—Jagannātha Māhāti; *dui-jana*—two persons; *āveśe*—in ecstatic love; *bilāila*—distributed; *ghare*—at home; *chila*—was; *yata*—all; *dhana*—riches.

TRANSLATION

In ecstasy, Kānāñi Khuṭiyā, who was dressed as Nanda Mahārāja, and Jagannātha Māhāti, who was dressed as mother Yaśodā, distributed all the riches they had stocked at home.

TEXT 30

দেখি' মহাপ্রভু বড় সন্তোষ পাইলা।
মাতাপিতা-জ্ঞানে দুঁহে নমস্কার কৈলা ॥ ৩০ ॥

dekhi' mahāprabhu baḍa santoṣa pāilā
mātā-pitā-jñāne duṅhe namaskāra kailā

SYNONYMS

dekhi'—seeing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *baḍa*—very much; *santoṣa*—satisfaction; *pāilā*—felt; *mātā-pitā-jñāne*—accepting as father and mother; *duṅhe*—unto both of them; *namaskāra kailā*—offered obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly satisfied to see this. Accepting them both as His father and mother, He offered them obeisances.

TEXT 31

পরম-আবেশে প্রভু আইলা নিজ-ঘর।
এইমত লীলা করে গৌরাঙ্গসুন্দর ॥ ৩১ ॥

parama-āveśe prabhu āilā nija-ghara
ei-mata līlā kare gaurāṅga-sundara

SYNONYMS

parama-āveśe—in great ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *nija-ghara*—to His own residence; *ei-mata*—in this way; *līlā*—pastimes; *kare*—performed; *gaurāṅga-sundara*—Śrī Caitanya Mahāprabhu.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu returned to His residence. In this way, Śrī Caitanya Mahāprabhu, known as Gaurāṅga-sundara, performed various pastimes.

TEXT 32

বিজয়া-দশমী—লঙ্কা-বিজয়ের দিনে।
বানর-সৈন্য কৈলা প্রভু লঞা ভক্তগণে ॥ ৩২ ॥

vijayā-daśamī—laṅkā-vijayera dine
vānara-sainya kailā prabhu lañā bhakta-gaṇe

SYNONYMS

vijayā—victory; *daśamī*—tenth day; *laṅkā-vijayera dine*—on the day celebrating the conquering of Laṅkā; *vānara-sainya*—monkey soldiers; *kailā*—arranged; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇe*—taking all the devotees.

TRANSLATION

On the victory day celebrating the conquest of Laṅkā—a day known as Vijayā-daśamī—Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers.

TEXT 33

হনুমান্-আবেশে প্রভু বৃক্ষশাখা লঞা।
লঙ্কা-গড়ে চড়ি' ফেলে গড় ভাঙ্গিয়া ॥ ৩৩ ॥

hanumān-āveśe prabhu vṛkṣa-śākhā lañā
laṅkā-gaḍe caḍi' phele gaḍa bhāṅgiyā

SYNONYMS

hanumān-āveśe—in the emotion of being Hanumān; *prabhu*—Śrī Caitanya Mahāprabhu; *vṛkṣa-śākhā lañā*—taking a large branch of a tree; *laṅkā-gaḍe*—on the Laṅkā fort; *caḍi'*—ascending; *phele*—breaks down; *gaḍa*—the fort; *bhāṅgiyā*—dismantling.

TRANSLATION

Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch, and, mounting the walls of the Laṅkā fort, began to dismantle it.

TEXT 34

'কাহাঁরে রাব্ণা' প্রভু কহে ক্রোধাবেশে।
'জগন্মাতা হরে পাপী, মারিমু সবংশে ॥' ৩৪ ॥

'kāhāṅre rāvṇā' prabhu kahe krodhāveśe
'jagan-mātā hare pāpī, mārimu savaṁśe'

SYNONYMS

kāhāṅre rāvṇā—where is the rascal Rāvaṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *krodha-āveśe*—in great anger; *jagat-mātā*—the mother of the universe; *hare*—kidnaps; *pāpī*—sinful; *mārimu*—I shall kill; *sa-vaṁśe*—with all his family.

TRANSLATION

In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, "Where is the rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family."

TEXT 35

গোসাঞির আবেশ দেখি' লোকে চমৎকার ।
সর্বলোক 'জয়' 'জয়' বলে বার বার ॥ ৩৫ ॥

gosāñira āveśa dekhi' loke camatkāra
sarva-loka 'jaya' 'jaya' bale bāra bāra

SYNONYMS

gosāñira—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *dekhi'*—by seeing; *loke*—all people; *camatkāra*—astonished; *sarva-loka*—all people; *jaya jaya*—all glories; *bale*—speak; *bāra bāra*—again and again.

TRANSLATION

Everyone became very astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, "All glories! All glories!" again and again.

TEXT 36

এইমত রাসযাত্রা, আর দীপাবলী ।
উত্থান-দ্বাদশীযাত্রা দেখিলা সকলি ॥ ৩৬ ॥

ei-mata rāsa-yātrā, āra dīpāvalī
utthāna-dvādaśī-yātrā dekhilā sakali

SYNONYMS

ei-mata—in this way; *rāsa-yātrā*—*rāsa* dancing of Lord Kṛṣṇa; *āra*—and; *dīpa-āvalī*—a row of lights, the day of Dīpāvalī; *utthāna-dvādaśī-yātrā*—the festival of Utthāna-dvādaśī; *dekhilā sakali*—participated in all of them.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees participated in all the festivals known as Rāsa-yātrā, Dīpāvalī and Utthāna-dvādaśī.

PURPORT

The Dīpāvalī festival takes place on the dark-moon night in the month of Kārttika (October-November). The Rāsa-yātrā, or *rāsa* dancing of Kṛṣṇa, takes place on the full-moon night of the same month. Utthāna-dvādaśī takes place the day after Ekādaśī in the waxing fortnight of the moon in the same month. All the devotees of Śrī Caitanya Mahāprabhu participated in all these festivals.

TEXT 37

একদিন মহাপ্রভু নিত্যানন্দে লঞা।
দুই ভাই যুক্তি কৈল নিভৃতে বসিয়া॥ ৩৭॥

eka-dina mahāprabhu nityānande lañā
dui bhāi yukti kaila nibhṛte vasiyā

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nityānande lañā*—taking Lord Nityānanda Prabhu; *dui bhāi*—two brothers; *yukti kaila*—consulted; *nibhṛte vasiyā*—sitting in a solitary place.

TRANSLATION

One day the two brothers, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, consulted one another, sitting together in a solitary place.

TEXT 38

কিবা যুক্তি কৈল দুঁহে, কেহ নাহি জানে।
ফলে অনুমান পাছে কৈল ভক্তগণে॥ ৩৮॥

kibā yukti kaila duṅhe, keha nāhi jāne
phale anumāna pāche kaila bhakta-gaṇe

SYNONYMS

kibā yukti kaila—what consultation They had; *duṅhe*—both of Them; *keha nāhi jāne*—no one knows; *phale*—by the result; *anumāna*—guess; *pāche*—later; *kaila*—did; *bhakta-gaṇe*—all the devotees.

TRANSLATION

No one could understand what the brothers discussed between Themselves, but later all the devotees could guess what the subject matter was.

TEXT 39

তবে মহাপ্রভু সব ভক্তে বোলাইল ।
গৌড়দেশে যাহ সবে বিদায় করিল ॥ ৩৯ ॥

tabe mahāprabhu saba bhakte bolāila
gauḍa-deśe yāha sabe vidāya karila

SYNONYMS

tabe mahāprabhu—thereafter Śrī Caitanya Mahāprabhu; *saba*—all; *bhakte*—the devotees; *bolāila*—called; *gauḍa-deśe*—to Bengal; *yāha*—return; *sabe*—all of you; *vidāya karila*—bade farewell.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

TEXT 40

সবারে কহিল প্রভু—প্রত্যব্দ আসিয়া ।
গুণ্ডিচা দেখিয়া যাবে আমারে মিলিয়া ॥ ৪০ ॥

sabāre kahila prabhu—pratyabda āsiyā
guṇḍicā dekhiyā yābe āmāre miliyā

SYNONYMS

sabāre—to all of them; *kahila*—said; *prabhu*—Śrī Caitanya Mahāprabhu; *prati-abda*—every year; *āsiyā*—coming; *guṇḍicā*—the function at the Guṇḍicā temple; *dekhiyā*—seeing; *yābe*—you should go; *āmāre miliyā*—after meeting Me.

TRANSLATION

Bidding farewell to all the devotees, Śrī Caitanya Mahāprabhu requested them to return to Jagannātha Purī every year to see Him and then see the cleansing of the Guṇḍicā temple.

TEXT 41

আচার্যেরে আজ্ঞা দিল করিয়া সম্মান ।
'আ-চণ্ডাল আদি কৃষ্ণভক্তি দিও দান' ॥ ৪১ ॥

ācāryere ājñā dila kariyā sammāna
'ā-caṇḍāla ādi kṛṣṇa-bhakti dio dāna'

SYNONYMS

ācāryere—unto Advaita Ācārya; *ājñā dila*—ordered; *kariyā sammāna*—with great respect; *ā-caṇḍāla*—even to the lowest of men, known as the *caṇḍāla; ādi*—beginning with; *kṛṣṇa-bhakti*—Kṛṣṇa consciousness, or devotional service to Lord Kṛṣṇa; *dio*—deliver; *dāna*—in charity.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, "Give Kṛṣṇa consciousness, devotion to Kṛṣṇa, even to the lowest of men [caṇḍālas]."

PURPORT

This is Śrī Caitanya Mahāprabhu's order to all His devotees. *Kṛṣṇa-bhakti,* devotion to Kṛṣṇa, is open to everyone, even low-class men like *caṇḍālas.* One should follow this order in the disciplic succession stemming from Śrī Advaita and Nityānanda Prabhu and distribute Kṛṣṇa consciousness without discrimination throughout the world.

There are different kinds of men, beginning with the *brāhmaṇa* and going down to the lowest platform known as *caṇḍāla.* Whatever one's position, everyone in this age of Kali needs to be enlightened in Kṛṣṇa consciousness. That is the greatest need of the day. Everyone is acutely feeling the pangs of material existence. Even in the ranks and files of the American Senate, the pinpricks of material existence are felt, so much so that April 30, 1974, was actually set aside as Prayer Day. Thus everyone is feeling the resultant pinpricks of Kali-yuga brought about by human society's indulging in illicit sex, meat-eating, gambling and intoxication. Now is the time for the members of the International Society for Krishna Consciousness to distribute *kṛṣṇa-bhakti* all over the world and thus follow the orders of Śrī Caitanya Mahāprabhu. The Lord has ordered everyone to become a *guru* (Cc. *Madhya* 7.128): *āmāra ājñāya guru hañā tāra' ei deśa.* Everyone in every town and village should be enlightened by the instructions of Śrī Caitanya Mahāprabhu. Kṛṣṇa consciousness should be distributed to everyone indiscriminately. In this way, the entire world will be peaceful and happy, and everyone will glorify Śrī Caitanya Mahāprabhu, as He desires.

The word *caṇḍāla* actually refers to a dog-eater, who is considered the lowest of men. Even *caṇḍālas* can be enlightened in Kṛṣṇa consciousness due to Śrī Caitanya Mahāprabhu's benedictions. *Kṛṣṇa-bhakti* is not the monopoly of a certain caste. Everyone is eligible to receive this great benediction given by Śrī Caitanya Mahāprabhu. Everyone should be given a chance to receive it and be happy.

The word *dāna,* meaning "charity," is also significant in this verse. Whoever engages in the distribution of Kṛṣṇa consciousness is a charitable person. Profes-

sional men recite *Śrīmad-Bhāgavatam* and discuss *kṛṣṇa-bhakti* for an exchange of money. They cannot distribute such exalted transcendental property to everyone and anyone. Only pure devotees who have no motive other than serving Kṛṣṇa can give such transcendentally valuable benedictions out of charity.

TEXT 42

নিত্যানন্দে আজ্ঞা দিল,—'যাহ গৌড়দেশে।
অনর্গল প্রেমভক্তি করিহ প্রকাশে ॥ ৪২ ॥

nityānande ājñā dila,—'yāha gauḍa-deśe
anargala prema-bhakti kariha prakāśe

SYNONYMS

nityānande—unto Nityānanda Prabhu; *ājñā dila*—Lord Śrī Caitanya Mahāprabhu ordered; *yāha gauḍa-deśe*—go to Gauḍa-deśa (Bengal); *anargala*—without restriction; *prema-bhakti*—devotional service in love of Godhead; *kariha prakāśe*—manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, "Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness."

PURPORT

Śrī Caitanya Mahāprabhu thus ordered Nityānanda Prabhu to deliver all the Bengalis to devotional service. In *Bhagavad-gītā* (9.32) it is said:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." Whoever takes to Kṛṣṇa consciousness and follows the regulative principles can return home, back to Godhead.

In his *Anubhāṣya,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "There is a class of so-called devotees called *prākṛta-sahajiyās* who think that Nityānanda Prabhu is an ordinary human being. They have spread the news that Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu to return to Bengal from Orissa just to

marry and beget children. This is certainly a great offense against Nityānanda Prabhu."

Such an offense is called *pāṣaṇḍa-buddhi,* or an atheistic remark. Offenders consider Nityānanda Prabhu to be like one of them, an ordinary human being. They do not know of Nityānanda Prabhu's identity with the *viṣṇu-tattva.* Thinking Nityānanda Prabhu to be an ordinary human being is the business of mental speculators known as *kuṇapātma-vādīs.* These people accept the material body, which is a bag of three material elements (*kuṇape tridhātuke*), as themselves. They think that Nityānanda Prabhu's body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityānanda Prabhu, being the expansion of Śrī Caitanya Mahāprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the *prajāpatis,* who were ordered by Brahmā to increase generation. Nityānanda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by *sahajiyās* or other professional distributors of *kṛṣṇa-bhakti.*

TEXT 43

রামদাস, গদাধর আদি কত জনে।
তোমার সহায় লাগি' দিলু তোমার সনে॥ ৪৩॥

rāma-dāsa, gadādhara ādi kata jane
tomāra sahāya lāgi' dilu tomāra sane

SYNONYMS

rāma-dāsa—Rāmadāsa; *gadādhara*—Gadādhara dāsa; *ādi*—and others; *kata jane*—some people; *tomāra*—Your; *sahāya*—assistants; *lāgi'*—as; *dilu*—I give; *tomāra sane*—with You.

TRANSLATION

Nityānanda Prabhu was given assistants like Rāmadāsa, Gadādhara dāsa and several others. Śrī Caitanya Mahāprabhu said, "I give them to You to assist You.

TEXT 44

মধ্যে মধ্যে আমি তোমার নিকট যাইব।
অলক্ষিতে রহি' তোমার নৃত্য দেখিব' ॥ ৪৪ ॥

madhye madhye āmi tomāra nikaṭa yāiba
alakṣite rahi' tomāra nṛtya dekhiba'

SYNONYMS

madhye madhye—at intervals; *āmi*—I; *tomāra nikaṭa*—near You; *yāiba*—shall go; *alakṣite rahi'*—keeping invisible; *tomāra nṛtya*—Your dancing; *dekhiba*—I shall see.

TRANSLATION

"I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance."

TEXT 45

শ্রীবাস-পণ্ডিতে প্রভু করি' আলিঙ্গন।
কণ্ঠে ধরি' কহে তাঁরে মধুর বচন ॥ ৪৫ ॥

śrīvāsa-paṇḍite prabhu kari' āliṅgana
kaṇṭhe dhari' kahe tāṅre madhura vacana

SYNONYMS

śrīvāsa-paṇḍite—unto Śrīvāsa Paṇḍita; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari'*—doing; *āliṅgana*—embracing; *kaṇṭhe dhari'*—catching his neck; *kahe*—says; *tāṅre*—unto him; *madhura vacana*—sweet words.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrīvāsa Paṇḍita and, with His arm about his neck, began to speak to him in sweet words.

TEXT 46

তোমার ঘরে কীর্তনে আমি নিত্য নাচিব।
তুমি দেখা পাবে, আর কেহ না দেখিব ॥ ৪৬ ॥

tomāra ghare kīrtane āmi nitya nāciba
tumi dekhā pābe, āra keha nā dekhiba

SYNONYMS

tomāra ghare—in your house; *kīrtane*—in the performance of congregational chanting; *āmi*—I; *nitya*—daily; *nāciba*—shall dance; *tumi*—you; *dekhā pābe*—will be able to see; *āra*—else; *keha*—anyone; *nā dekhiba*—will not see.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Śrīvāsa Ṭhākura, "Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will be able to see this dancing, but not others.

TEXT 47

এই বস্ত্র মাতাকে দিহ', এই সব প্রসাদ।
দণ্ডবৎ করি' আমার ক্ষমাইহ অপরাধ॥ ৪৭॥

ei vastra mātāke diha', ei saba prasāda
daṇḍavat kari' āmāra kṣamāiha aparādha

SYNONYMS

ei vastra—this cloth; *mātāke diha'*—deliver to My mother, Śacīdevī; *ei saba prasāda*—all these remnants of the food of Jagannātha; *daṇḍavat kari'*—offering obeisances; *āmāra*—My; *kṣamāiha*—cause to be excused; *aparādha*—offenses.

TRANSLATION

"Take this prasāda of Lord Jagannātha's and this cloth and deliver them to My mother, Śacīdevī. After offering her obeisances, please request her to excuse My offenses.

TEXT 48

তাঁর সেবা ছাড়ি' আমি করিয়াছি সন্ন্যাস।
ধর্ম নহে, করি আমি নিজ ধর্ম-নাশ॥ ৪৮॥

tāṅra sevā chāḍi' āmi kariyāchi sannyāsa
dharma nahe, kari āmi nija dharma-nāśa

SYNONYMS

tāṅra sevā chāḍi'—giving up her service; *āmi*—I; *kariyāchi*—accepted; *sannyāsa*—the renounced order of life; *dharma nahe*—it is not My religion; *kari*—perform; *āmi*—I; *nija dharma-nāśa*—destruction of My religious principles.

TRANSLATION

"I have given up the service of My mother and have accepted the sannyāsa order. Actually I should not have done this, for by so doing, I have destroyed My religious principles.

TEXT 49

তাঁর প্রেমবশ আমি, তাঁর সেবা- ধর্ম।
তাহা ছাড়ি' করিয়াছি বাতুলের কর্ম॥ ৪৯॥

tāṅra prema-vaśa āmi, tāṅra sevā——dharma
tāhā chāḍi' kariyāchi vātulera karma

SYNONYMS

tāṅra prema-vaśa—subordinate to her love; *āmi*—I; *tāṅra sevā*—her service; *dharma*—My religion; *tāhā chāḍi'*—giving up that; *kariyāchi*—I performed; *vātulera karma*—the acts of a madman.

TRANSLATION

"I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted this renounced order. Certainly this is the act of a madman.

TEXT 50

বাতুল বালকের মাতা নাহি লয় দোষ।
এই জানি' মাতা মোরে না করয় রোষ॥ ৫০॥

vātula bālakera mātā nāhi laya doṣa
ei jāni' mātā more nā karaya roṣa

SYNONYMS

vātula bālakera—of a mad son; *mātā*—mother; *nāhi*—does not; *laya*—accept; *doṣa*—fault; *ei jāni'*—knowing this; *mātā*—mother; *more*—unto Me; *nā karaya roṣa*—is not at all angry.

TRANSLATION

"A mother is not offended by her mad son, and, knowing this, My mother is not offended by Me.

TEXT 51

কি কায সন্ন্যাসে মোর, প্রেম নিজ-ধন।
যে-কালে সন্ন্যাস কৈলুঁ, ছন্ন হৈল মন॥ ৫১॥

ki kāya sannyāse mora, prema nija-dhana
ye-kāle sannyāsa kailuṅ, channa haila mana

SYNONYMS

ki kāya—what business; *sannyāse*—in the renounced order; *mora*—of Me; *prema*—love; *nija-dhana*—My real wealth; *ye-kāle*—at which time; *sannyāsa kailuṅ*—I accepted the renounced order; *channa*—deranged; *haila*—was; *mana*—mind.

TRANSLATION

"I had no business in accepting this renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyāsa.

TEXT 52

নীলাচলে আছোঁ মুঞি তাঁহার আজ্ঞাতে।
মধ্যে মধ্যে আসিমু তাঁর চরণ দেখিতে॥ ৫২॥

nīlācale āchoṅ muñi tāṅhāra ājñāte
madhye madhye āsimu tāṅra caraṇa dekhite

SYNONYMS

nīlācale āchoṅ—stay at Jagannātha Purī, Nīlācala; *muñi*—I; *tāṅhāra ājñāte*—under her order; *madhye madhye*—at intervals; *āsimu*—I shall go; *tāṅra*—her; *caraṇa dekhite*—to see the lotus feet.

TRANSLATION

"I am staying here at Jagannātha Purī, Nīlācala, to comply with her orders. However, at intervals I shall go see her lotus feet.

TEXT 53

নিত্য যাই' দেখি মুঞি তাঁহার চরণে।
স্ফূর্তি-জ্ঞানে তেঁহো তাহা সত্য নাহি মানে॥ ৫৩॥

nitya yāi' dekhi muñi tāṅhāra caraṇe
sphūrti-jñāne teṅho tāhā satya nāhi māne

SYNONYMS

nitya yāi'—going daily; *dekhi*—see; *muñi*—I; *tāṅhāra caraṇe*—her lotus feet; *sphūrti-jñāne*—feeling My appearance; *teṅho*—she; *tāhā*—that; *satya nāhi māne*—does not accept as true.

TRANSLATION

"Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

TEXTS 54-55

একদিন শাল্যন্ন, ব্যঞ্জন পাঁচ-সাত।
শাক, মোচা-ঘণ্ট, ভৃষ্ট-পটোল-নিম্বপাত ॥ ৫৪ ॥
লেম্বু-আদাখণ্ড, দধি, দুগ্ধ, খণ্ড-সার।
শালগ্রামে সমর্পিলেন বহু উপহার ॥ ৫৫ ॥

eka-dina śālyanna, vyañjana pāṅca-sāta
śāka, mocā-ghaṇṭa, bhṛṣṭa-paṭola-nimba-pāta

lembu-ādā-khaṇḍa, dadhi, dugdha, khaṇḍa-sāra
śālagrāme samarpilena bahu upahāra

SYNONYMS

eka-dina—one day; *śāli-anna*—cooked rice made of *śāli* paddy; *vyañjana*—vegetables; *pāṅca-sāta*—five to seven different kinds; *śāka*—spinach; *mocā-ghaṇṭa*—curry made from banana flowers; *bhṛṣṭa*—fried; *paṭola*—*paṭola* vegetables; *nimba-pāta*—with leaves of the *nimba* tree; *lembu*—lemon; *ādā-khaṇḍa*—pieces of ginger; *dadhi*—yogurt; *dugdha*—milk; *khaṇḍa-sāra*—sugar candy; *śālagrāme*—unto Lord Viṣṇu in the form of the *śālagrāma; samarpilena*—offered; *bahu upahāra*—many other varieties of food.

TRANSLATION

"One day My mother, Śacī, offered food to Śālagrāma Viṣṇu. She offered rice cooked from śāli paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried paṭola with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.

TEXT 56

প্রসাদ লঞা কোলে করেন ক্রন্দন।
নিমাইর প্রিয় মোর—এসব ব্যঞ্জন ॥ ৫৬ ॥

prasāda lañā kole karena krandana
nimāira priya mora——e-saba vyañjana

SYNONYMS

prasāda lañā—taking the remnants of food; *kole*—on her lap; *karena krandana*—was crying; *nimāira*—of Nimāi; *priya*—favorite; *mora*—My; *e-saba vyañjana*—all these varieties of cooked food.

TRANSLATION

"Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimāi.

TEXT 57

নিমাঞি নাহিক এথা, কে করে ভোজন।
মোর ধ্যানে অশ্রুজলে ভরিল নয়ন ॥ ৫৭ ॥

nimāñi nāhika ethā, ke kare bhojana
mora dhyāne aśru-jale bharila nayana

SYNONYMS

nimāñi—Nimāi; *nāhika ethā*—is not present here; *ke kare bhojana*—who will eat them; *mora dhyāne*—on meditation upon Me; *aśru-jale*—with tears; *bharila nayana*—eyes become filled.

TRANSLATION

"My mother was thinking, 'Nimāi is not here. Who will accept all this food?' As she meditated upon Me in this way, her eyes filled with tears.

TEXT 58

শীঘ্র যাই' মুঞি সব করিনু ভক্ষণ।
শূন্যপাত্র দেখি' অশ্রু করিয়া মার্জন ॥ ৫৮ ॥

śighra yāi' muñi saba karinu bhakṣaṇa
śūnya-pātra dekhi' aśru kariyā mārjana

SYNONYMS

śīghra—very soon; *yāi'*—going; *muñi*—I; *saba*—all; *karinu bhakṣaṇa*—ate; *śūnya-pātra dekhi'*—seeing the dish empty; *aśru*—tears; *kariyā mārjana*—smearing with her hands.

TRANSLATION

"While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

TEXT 59

'কে অন্ন-ব্যঞ্জন খাইল, শূন্য কেনে পাত?
বালগোপাল কিবা খাইল সব ভাত? ৫৯॥

'ke anna-vyañjana khāila, śūnya kene pāta?
bālagopāla kibā khāila saba bhāta?

SYNONYMS

ke—who; *anna-vyañjana khāila*—has eaten all this food; *śūnya kene pāta*—why is the dish empty; *bāla-gopāla*—the Deity Bāla-gopāla; *kibā khāila*—did He eat; *saba bhāta*—all the rice.

TRANSLATION

"She then began to wonder who had eaten all that food. 'Why is the plate empty?' she wondered, doubting that Bāla-gopāla had eaten it all.

TEXT 60

কিবা মোর কথায় মনে ভ্রম হঞা গেল!
কিবা কোন জন্তু আসি' সকল খাইল? ৬০॥

kibā mora kathāya mane bhrama hañā gela!
kibā kona jantu āsi' sakala khāila?

SYNONYMS

kibā—or; *mora kathāya*—when I was thinking like that; *mane*—in the mind; *bhrama hañā gela*—I was mistaken; *kibā*—or; *kona jantu*—some animal; *āsi'*—coming; *sakala khāila*—ate everything.

TRANSLATION

"She began to wonder whether there was actually anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

TEXT 61

কিবা আমি অন্নপাত্রে ভ্রমে না বাড়িল !'
এত চিন্তি' পাক-পাত্র যাঞা দেখিল ॥ ৬১ ॥

kibā āmi anna-pātre bhrame nā bāḍila!'
eta cinti' pāka-pātra yāñā dekhila

SYNONYMS

kibā—or; *āmi*—I; *anna-pātre*—on the plate for food; *bhrame*—by mistake; *nā bāḍila*—did not put anything; *eta cinti'*—thinking this; *pāka-pātra*—the kitchen pots; *yāñā dekhila*—went and saw.

TRANSLATION

"She thought, 'Perhaps by mistake I did not put any food on the plate.' So thinking, she went into the kitchen and saw the pots.

TEXT 62

অন্নব্যঞ্জনপূর্ণ দেখি' সকল ভাজনে।
দেখিয়া সংশয় হৈল কিছু চমৎকার মনে ॥ ৬২

anna-vyañjana-pūrṇa dekhi' sakala bhājane
dekhiyā saṁśaya haila kichu camatkāra mane

SYNONYMS

anna-vyañjana-pūrṇa—filled with rice and vegetables; *dekhi'*—seeing; *sakala bhājane*—all the cooking pots; *dekhiyā*—seeing; *saṁśaya haila*—there was doubt; *kichu*—some; *camatkāra*—wonder; *mane*—in the mind.

TRANSLATION

"When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

TEXT 63

ঈশানে বোলাঞা পুনঃ স্থান লেপাইল।
পুনরপি গোপালকে অন্ন সমর্পিল ॥ ৬৩ ॥

īśāne bolāñā punaḥ sthāna lepāila
punarapi gopālake anna samarpila

SYNONYMS

īśāne—to Īśāna, the servant; *bolāñā*—calling; *punaḥ*—again; *sthāna*—the place; *lepāila*—cleaned; *punarapi*—again; *gopālake*—unto Gopāla; *anna*—cooked rice and vegetables; *samarpila*—offered.

TRANSLATION

"Thus wondering, she called Īśāna, the servant, and had the place cleaned again. She then offered another plate to Gopāla.

TEXT 64

এইমত যবে করেন উত্তম রন্ধন।
মোরে খাওয়াইতে করে উৎকণ্ঠায় রোদন॥ ৬৪॥

ei-mata yabe karena uttama randhana
more khāoyāite kare utkaṇṭhāya rodana

SYNONYMS

ei-mata—in this way; *yabe*—when; *karena*—does; *uttama randhana*—first-class cooking; *more*—Me; *khāoyāite*—to feed; *kare*—does; *utkaṇṭhāya*—with great anxiety; *rodana*—crying.

TRANSLATION

"Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

TEXT 65

তাঁর প্রেমে আনি' আমায় করায় ভোজনে।
অন্তরে মানয়ে সুখ, বাহ্যে নাহি মানে॥ ৬৫॥

tāṅra preme āni' āmāya karāya bhojane
antare mānaye sukha, bāhye nāhi māne

SYNONYMS

tāṅra preme—by her love; *āni'*—bringing; *āmāya*—Me; *karāya bhojane*—causes to eat; *antare*—within herself; *mānaye*—she feels; *sukha*—happiness; *bāhye*—externally; *nāhi māne*—does not accept.

TRANSLATION

"Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

TEXT 66

এই বিজয়া-দশমীতে হৈল এই রীতি।
তাঁহাকে পুছিয়া তাঁর করাইহ প্রতীতি ॥ ৬৬ ॥

ei vijayā-daśamīte haila ei rīti
tāṅhāke puchiyā tāṅra karāiha pratīti

SYNONYMS

ei vijayā-daśamīte—on the previous Vijayā-daśamī day; *haila*—there was; *ei rīti*—such an incident; *tāṅhāke*—unto her; *puchiyā*—asking; *tāṅra*—her; *karāiha*—make; *pratīti*—belief.

TRANSLATION

"Such an incident took place on the last Vijayā-daśamī day. You can ask her about this incident and thus make her believe that I actually go there."

TEXT 67

এতেক কহিতে প্রভু বিহ্বল হইলা।
লোক বিদায় করিতে প্রভু ধৈর্য ধরিলা ॥ ৬৭ ॥

eteka kahite prabhu vihvala ha-ilā
loka vidāya karite prabhu dhairya dharilā

SYNONYMS

eteka kahite—saying this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vihvala ha-ilā*—became overwhelmed; *loka vidāya karite*—to bid farewell to the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dhairya dharilā*—maintained patience.

TRANSLATION

While describing all this, Śrī Caitanya Mahāprabhu was a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

TEXT 68

রাঘব পণ্ডিতে কহেন বচন সরস।
'তোমার শুদ্ধ প্রেমে আমি হই' তোমার বশ' ॥৬৮॥

rāghava paṇḍite kahena vacana sarasa
'tomāra śuddha preme āmi ha-i' tomāra vaśa'

SYNONYMS

rāghava paṇḍite—unto Rāghava Paṇḍita; *kahena*—says; *vacana*—words; *sarasa*—very relishable; *tomāra*—your; *śuddha preme*—by pure devotional service; *āmi ha-i'*—I become; *tomāra*—your; *vaśa*—under obligation.

TRANSLATION

Śrī Caitanya Mahāprabhu next spoke some relishable words to Rāghava Paṇḍita. He said, "I am obliged to you due to your pure love for Me."

TEXT 69

ইঁহার কৃষ্ণসেবার কথা শুন, সর্বজন।
পরম-পবিত্র সেবা অতি সর্বোত্তম ॥ ৬৯ ॥

iṅhāra kṛṣṇa-sevāra kathā śuna, sarva-jana
parama-pavitra sevā ati sarvottama

SYNONYMS

iṅhāra—of him; *kṛṣṇa-sevāra*—of service to Lord Kṛṣṇa; *kathā*—stories; *śuna*—hear; *sarva-jana*—all people; *parama-pavitra*—supremely pure; *sevā*—service; *ati*—very much; *sarva-uttama*—well accomplished.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed everyone, "Just hear about the pure devotional service rendered to Kṛṣṇa by Rāghava Paṇḍita. Indeed, Rāghava Paṇḍita's service is supremely pure and highly accomplished.

TEXT 70

আর দ্রব্য রহু—শুন নারিকেলের কথা।
পাঁচ গণ্ডা করি' নারিকেল বিকায় তথা ॥ ৭০ ॥

āra dravya rahu——śuna nārikelera kathā
pāṅca gaṇḍā kari' nārikela vikāya tathā

SYNONYMS

āra dravya rahu—apart from the other commodities; *śuna*—just hear; *nārikelera kathā*—the incident of offering coconuts; *pāṅca gaṇḍā kari'*—at the price of five *gaṇḍās; nārikela*—coconut; *vikāya*—is sold; *tathā*—there.

TRANSLATION

"Apart from other commodities, just hear about his coconut offering. A coconut is sold at the rate of five gaṇḍās each.

TEXT 71

বাটিতে কত শত বৃক্ষে লক্ষ লক্ষ ফল।
তথাপি শুনেন যথা মিষ্ট নারিকেল ॥ ৭১ ॥

vāṭite kata śata vṛkṣe lakṣa lakṣa phala
tathāpi śunena yathā miṣṭa nārikela

SYNONYMS

vāṭite—in his garden; *kata śata*—how many hundreds of; *vṛkṣe*—trees; *lakṣa lakṣa phala*—millions of fruits; *tathāpi*—still; *śunena*—hears; *yathā*—where; *miṣṭa nārikela*—sweet coconut.

TRANSLATION

"Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconut is available.

TEXT 72

এক এক ফলের মূল্য দিয়া চারিচারি পণ।
দশক্রোশ হৈতে আনায় করিয়া যতন ॥ ৭২ ॥

eka eka phalera mūlya diyā cāri-cāri paṇa
daśa-krośa haite ānāya kariyā yatana

SYNONYMS

eka eka phalera—of each and every fruit; *mūlya*—price; *diyā*—giving; *cāri-cāri paṇa*—four *paṇas* each (one *paṇa* equals twenty *gaṇḍās*); *daśa-krośa*—twenty miles away; *haite*—from; *ānāya*—brings; *kariyā yatana*—with great endeavor.

TRANSLATION

"He collects coconut with great endeavor from a place twenty miles away, and he gives four paṇas each for them.

TEXT 73

প্রতিদিন পাঁচ-সাত ফল ছোলাঞা।
সুশীতল করিতে রাখে জলে ডুবাইঞা॥ ৭৩॥

prati-dina pāṅca-sāta phala cholāñā
suśītala karite rākhe jale ḍubāiñā

SYNONYMS

prati-dina—each day; *pāṅca-sāta*—five to seven; *phala*—fruits; *cholāñā*—clipping; *su-śītala karite*—to make it very cool; *rākhe*—keeps; *jale*—in water; *ḍubāiñā*—immersing.

TRANSLATION

"Every day five to seven coconuts are clipped and put into water to keep cool.

TEXT 74

ভোগের সময় পুনঃ ছুলি' সংস্করি'।
কৃষ্ণে সমর্পণ করে মুখ ছিদ্র করি'॥ ৭৪॥

bhogera samaya punaḥ chuli' saṁskari'
kṛṣṇe samarpaṇa kare mukha chidra kari'

SYNONYMS

bhogera samaya—at the time of offering *bhoga; punaḥ*—again; *chuli'*—clipping; *saṁskari'*—cleansing; *kṛṣṇe*—unto Lord Kṛṣṇa; *samarpaṇa*—offering; *kare*—makes; *mukha*—at the top; *chidra kari'*—making a hole.

TRANSLATION

"At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Kṛṣṇa.

TEXT 75

কৃষ্ণ সেই নারিকেল-জল পান করি'।
কভু শূন্য ফল রাখেন, কভু জল ভরি'॥ ৭৫॥

kṛṣṇa sei nārikela-jala pāna kari'
kabhu śūnya phala rākhena, kabhu jala bhari'

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *sei*—that; *nārikela-jala*—water of the coconut; *pāna kari'*—drinking; *kabhu*—sometimes; *śūnya*—vacant; *phala rākhena*—leaves the fruit; *kabhu*—sometimes; *jala bhari'*—being filled with water.

TRANSLATION

"Lord Kṛṣṇa used to drink the juice from these coconuts, and sometimes the coconuts were left drained of juice. At other times the coconuts were filled with juice.

TEXT 76

জলশূন্য ফল দেখি' পণ্ডিত—হরষিত।
ফল ভাঙ্গি' শস্যে করে সৎপাত্র পূরিত॥ ৭৬॥

jala-śūnya phala dekhi' paṇḍita—haraṣita
phala bhāṅgi' śasye kare sat-pātra pūrita

SYNONYMS

jala-śūnya—without water; *phala*—fruit; *dekhi'*—by seeing; *paṇḍita*—Rāghava Paṇḍita; *haraṣita*—very pleased; *phala bhāṅgi'*—breaking the fruit; *śasye*—with the pulp; *kare*—makes; *sat-pātra*—another plate; *pūrita*—filled.

TRANSLATION

"When Rāghava Paṇḍita saw that the juice had been drunk from the coconuts, he was very pleased. He would then break the coconut, take out the pulp and put it on another plate.

TEXT 77

শস্য সমর্পণ করি' বাহিরে ধেয়ান।
শস্য খাঞা কৃষ্ণ করে শূন্য ভাজন॥ ৭৭॥

śasya samarpaṇa kari' bāhire dheyāna
śasya khāñā kṛṣṇa kare śūnya bhājana

SYNONYMS

śasya—the pulp; *samarpaṇa kari'*—offering; *bāhire*—outside the temple room; *dheyāna*—meditates; *śasya khāñā*—eating the pulp; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—makes; *śūnya*—vacant; *bhājana*—the plate.

TRANSLATION

"After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Kṛṣṇa, having eaten the pulp, would leave the plate empty.

TEXT 78

কভু শস্য খাঞা পুনঃ পাত্র ভরে শাঁসে।
শ্রদ্ধা বাড়ে পণ্ডিতের, প্রেমসিন্ধু ভাসে ॥ ৭৮ ॥

kabhu śasya khāñā punaḥ pātra bhare śāṁse
śraddhā bāḍe paṇḍitera, prema-sindhu bhāse

SYNONYMS

kabhu—sometimes; *śasya khāñā*—eating the pulp; *punaḥ*—again; *pātra*—the plate; *bhare*—fills; *śāṁse*—with pulp; *śraddhā*—faith; *bāḍe*—increases; *paṇḍitera*—of Rāghava Paṇḍita; *prema-sindhu*—in the ocean of love; *bhāse*—floats.

TRANSLATION

"Sometimes, after eating the pulp, Kṛṣṇa would fill the plate again with new pulp. In this way, Rāghava Paṇḍita's faith increases, and he floats in an ocean of love.

TEXT 79

এক দিন ফল দশ সংস্কার করিয়া।
ভোগ লাগাইতে সেবক আইল লঞা ॥ ৭৯ ॥

eka dina phala daśa saṁskāra kariyā
bhoga lāgāite sevaka āila lañā

SYNONYMS

eka dina—one day; *phala*—fruits; *daśa*—ten; *saṁskāra kariyā*—after cleansing; *bhoga lāgāite*—to offer *bhoga; sevaka*—servant; *āila*—came; *lañā*—taking.

TRANSLATION

"One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

TEXT 80

অবসর নাহি হয়, বিলম্ব হইল।
ফল-পাত্র-হাতে সেবক দ্বারে ত' রহিল ॥ ৮০ ॥

avasara nāhi haya, vilamba ha-ila
phala-pātra-hāte sevaka dvāre ta' rahila

SYNONYMS

avasara nāhi haya—there was little time; *vilamba ha-ila*—it was late; *phala-pātra*—the pot of fruits; *hāte*—in the hands; *sevaka*—the servant; *dvāre*—at the door; *ta'*—indeed; *rahila*—remained.

TRANSLATION

"When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door.

TEXT 81

দ্বারের উপর ভিতে তেঁহো হাত দিল।
সেই হাতে ফল ছুঁইল, পণ্ডিত দেখিল॥ ৮১॥

dvārera upara bhite teṅho hāta dila
sei hāte phala chuṅila, paṇḍita dekhila

SYNONYMS

dvārera upara—above the door; *bhite*—on the ceiling; *teṅho*—he; *hāta dila*—brushed his hand; *sei hāte*—with that hand; *phala chuṅila*—touched the fruit; *paṇḍita*—Rāghava Paṇḍita; *dekhila*—saw.

TRANSLATION

"Rāghava Paṇḍita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

TEXT 82

পণ্ডিত কহে,—দ্বারে লোক করে গতায়াতে।
তার পদধূলি উড়ি' লাগে উপর ভিতে॥ ৮২॥

paṇḍita kahe,—dvāre loka kare gatāyāte
tāra pada-dhūli uḍi' lāge upara bhite

SYNONYMS

paṇḍita kahe—Rāghava Paṇḍita said; *dvāre*—through the door; *loka*—people in general; *kare*—do; *gatāyāte*—coming and going; *tāra*—their; *pada-dhūli*—dust

of the feet; *uḍi'*—being blown; *lāge*—touches; *upara*—upward; *bhite*—the ceiling.

TRANSLATION

"Rāghava Paṇḍita then said, 'People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.

TEXT 83

সেই ভিতে হাত দিয়া ফল পরশিলা।
কৃষ্ণ-যোগ্য নহে, ফল অপবিত্র হৈলা॥ ৮৩॥

sei bhite hāta diyā phala paraśilā
kṛṣṇa-yogya nahe, phala apavitra hailā

SYNONYMS

sei bhite—on that ceiling; *hāta diyā*—touching your hand; *phala*—the fruit; *paraśilā*—touched; *kṛṣṇa-yogya nahe*—is not fit to be offered to Kṛṣṇa; *phala*—the fruit; *apavitra hailā*—has become contaminated.

TRANSLATION

" 'After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that Rāghava Paṇḍita was not simply a crazy fellow suffering from some cleansing phobia. He did not belong to the mundane world. In lower consciousness, accepting something to be spiritual when it is actually material is called *bhauma-ijya-dhīḥ*. Rāghava Paṇḍita was an eternal servant of Kṛṣṇa, and everything he saw was related to the service of the Lord. He was always absorbed in the transcendental thought of how he could always serve Kṛṣṇa with everything. Sometimes neophytes, devotees on the lower platform, try to imitate Rāghava Paṇḍita on the platform of material purity and impurity. Such imitation will not help anyone. As explained in *Caitanya-caritāmṛta, (Antya-līlā* 4.174): *bhadrābhadra-vastu-jñāna nāhika 'prākṛte'*. On the transcendental platform there is no higher or lower, pure or impure. On the material platform, distinction is made between good and bad, but on the spiritual platform everything is of the same quality.

'dvaite' bhadrābhadra-jñāna, saba——*'manodharma'*
'ei bhāla, ei manda',——*ei saba 'bhrama'*

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad, is all a mistake."(Cc. *Antya* 4.176)

TEXT 84

এত বলি' ফল ফেলে প্রাচীর লঙ্ঘিয়া।
ঐছে পবিত্র প্রেম-সেবা জগৎ জিনিয়া॥ ৮৪॥

eta bali' phala phele prācīra laṅghiyā
aiche pavitra prema-sevā jagat jiniyā

SYNONYMS

eta bali'—saying this; *phala phele*—throws away the fruits; *prācīra laṅghiyā*—across the boundary wall; *aiche*—such; *pavitra*—pure; *prema-sevā*—service in love; *jagat jiniyā*—conquering all the world.

TRANSLATION

"Such was the service of Rāghava Paṇḍita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

TEXT 85

তবে আর নারিকেল সংস্কার করাইল।
পরম পবিত্র করি' ভোগ লাগাইল॥ ৮৫॥

tabe āra nārikela saṁskāra karāila
parama pavitra kari' bhoga lāgāila

SYNONYMS

tabe—thereafter; *āra*—other; *nārikela*—coconuts; *saṁskāra karāila*—made clipped and cleaned; *parama pavitra kari'*—with great attention to keep them pure; *bhoga lāgāila*—offered for eating.

TRANSLATION

"Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

TEXT 86

এইমত কলা, আম্র, নারঙ্গ, কাঁঠাল।
যাহা যাহা দূর-গ্রামে শুনিয়াছে ভাল॥ ৮৬॥

ei-mata kalā, āmra, nāraṅga, kāṅṭhāla
yāhā yāhā dūra-grāme śuniyāche bhāla

SYNONYMS

ei-mata—in this way; *kalā*—bananas; *āmra*—mangoes; *naranga*—oranges; *kāṅṭhāla*—jackfruit; *yāhā yāhā*—whatever; *dūra-grāme*—in distant villages; *śuniyāche*—he heard; *bhāla*—good.

TRANSLATION

"In this way he collected excellent bananas, mangoes, oranges, jackfruits and whatever first-class fruits from distant villages he had heard about.

TEXT 87

বহুমূল্য দিয়া আনি' করিয়া যতন।
পবিত্র সংস্কার করি' করে নিবেদন॥ ৮৭॥

bahu-mūlya diyā āni' kariyā yatana
pavitra saṁskāra kari' kare nivedana

SYNONYMS

bahu-mūlya—high price; *diyā*—offering; *āni'*—bringing; *kariyā yatana*—with great attention; *pavitra*—purified; *saṁskāra kari'*—trimming; *kare nivedana*—offers to the Deity.

TRANSLATION

"All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offered them to the Deity.

TEXT 88

এই মত ব্যঞ্জনের শাক, মূল, ফল।
এই মত চিড়া, হুড়ুম, সন্দেশ সকল॥ ৮৮॥

ei mata vyañjanera śāka, mūla, phala
ei mata ciḍā, huḍuma, sandeśa sakala

SYNONYMS

ei mata—in this way; *vyañjanera*—of vegetables; *śāka*—spinach; *mūla*—radishes; *phala*—fruits; *ei mata*—in this way; *ciḍā*—chipped rice; *huḍuma*—powdered rice; *sandeśa*—sweetmeats; *sakala*—all.

TRANSLATION

"Thus with great care and attention Rāghava Paṇḍita would prepare spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

TEXT 89

এইমত পিঠা-পানা, ক্ষীর-ওদন ।
পরম পবিত্র, আর করে সর্বোত্তম ॥ ৮৯ ॥

ei-mata piṭhā-pānā, kṣīra-odana
parama pavitra, āra kare sarvottama

SYNONYMS

ei-mata—in this way; *piṭhā-pānā*—cakes and sweet rice; *kṣīra-odana*—concentrated milk; *parama pavitra*—highly purified; *āra*—and; *kare*—he makes; *sarva-uttama*—first class, tasteful.

TRANSLATION

"He prepared cakes, sweet rice, concentrated milk and everything else with great attention, and the cooking conditions were purified so that the food was first class and tasteful.

TEXT 90

কাশমৃদি, আচার আদি অনেক প্রকার ।
গন্ধ, বস্ত্র, অলঙ্কার, সর্ব দ্রব্য-সার ॥ ৯০ ॥

kāśamdi, ācāra ādi aneka prakāra
gandha, vastra, alaṅkāra, sarva dravya-sāra

SYNONYMS

kāśamdi—a kind of pickle; *ācāra*—other pickles; *ādi*—and so on; *aneka prakāra*—of many varieties; *gandha*—scents; *vastra*—clothing; *alaṅkāra*—ornaments; *sarva*—all; *dravya*—of things; *sāra*—best.

TRANSLATION

"Rāghava Paṇḍita would also offer all kinds of pickles, such as kāśamdi. He offered various scents, garments, ornaments and the best of everything.

TEXT 91

এইমত প্রেমের সেবা করে অনুপম।
যাহা দেখি' সর্বলোকের জুড়ান নয়ন ॥ ৯১ ॥

ei-mata premera sevā kare anupama
yāhā dekhi' sarva-lokera juḍāna nayana

SYNONYMS

ei-mata—in this way; *premera sevā*—service in love; *kare*—performs; *anupama*—without comparison; *yāhā dekhi'*—seeing which; *sarva-lokera*—of all people; *juḍāna*—become pleased; *nayana*—the eyes.

TRANSLATION

"Thus Rāghava Paṇḍita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him."

TEXT 92

এত বলি' রাঘবেরে কৈল আলিঙ্গনে।
এইমত সম্মানিল সর্ব ভক্তগণে ॥ ৯২ ॥

eta bali' rāghavere kaila āliṅgane
ei-mata sammānila sarva bhakta-gaṇe

SYNONYMS

eta bali'—saying this; *rāghavere*—Rāghava Paṇḍita; *kaila āliṅgane*—He embraced; *ei-mata*—in this way; *sammānila*—showed respect; *sarva*—all; *bhakta-gaṇe*—to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu then mercifully embraced Rāghava Paṇḍita. The Lord also offered all the other devotees a reception with similar respect.

TEXT 93

শিবানন্দ সেনে কহে করিয়া সম্মান।
বাসুদেব-দত্তের তুমি করিহ সমাধান ॥ ৯৩ ॥

śivānanda sene kahe kariyā sammāna
vāsudeva-dattera tumi kariha samādhāna

SYNONYMS

śivānanda sene—unto Śivānanda Sena; *kahe*—says; *kariyā sammāna*—with great respect; *vāsudeva-dattera*—of Vāsudeva Datta; *tumi*—you; *kariha*—take; *samādhāna*—care.

TRANSLATION

The Lord also respectfully told Śivānanda Sena, "Take care of Vāsudeva Datta very nicely.

TEXT 94

পরম উদার ইঁহো, যে দিন যে আইসে।
সেই দিনে ব্যয় করে, নাহি রাখে শেষে ॥ ৯৪ ॥

parama udāra iṅho, ye dina ye āise
sei dine vyaya kare, nāhi rākhe śeṣe

SYNONYMS

parama udāra—very liberal; *iṅho*—he; *ye dina*—every day; *ye āise*—whatever he gets; *sei dine*—on that very day; *vyaya kare*—spends; *nāhi*—does not; *rākhe*—keep; *śeṣe*—any balance.

TRANSLATION

"Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

TEXT 95

'গৃহস্থ' হয়েন ইঁহো, চাহিয়ে সঞ্চয়।
সঞ্চয় না কৈলে কুটুম্ব-ভরণ নাহি হয় ॥ ৯৫ ॥

'gṛhastha' hayena iṅho, cāhiye sañcaya
sañcaya nā kaile kuṭumba-bharaṇa nāhi haya

SYNONYMS

gṛhastha—householder; *hayena*—is; *iṅho*—he (Vāsudeva Datta); *cāhiye sañcaya*—requires to save some money; *sañcaya nā kaile*—without saving money; *kuṭumba-bharaṇa*—maintenance of a family; *nāhi haya*—is not possible.

TRANSLATION

"Being a householder, Vāsudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

TEXT 96

ইহার ঘরের আয়-ব্যয় সব—তোমার স্থানে।
'সরখেল' হঞা তুমি করিহ সমাধানে॥ ৯৬॥

ihāra gharera āya-vyaya saba——tomāra sthāne
'sara-khela' hañā tumi kariha samādhāne

SYNONYMS

ihāra—of Vāsudeva Datta; *gharera*—of household affairs; *āya-vyaya*—income and expenditures; *saba*—all; *tomāra sthāne*—at your place; *sara-khela hañā*—being the manager; *tumi*—you; *kariha samādhāne*—arrange.

TRANSLATION

"Please take care of Vāsudeva Datta's family affairs. Become his manager and make the proper adjustments.

PURPORT

Both Vāsudeva Datta and Śivānanda Sena were living in the same neighborhood, which is presently called Kumārahaṭṭa or Hālisahara.

TEXT 97

প্রতিবর্ষে আমার সব ভক্তগণ লঞা।
গুণ্ডিচায় আসিবে সবায় পালন করিয়া॥ ৯৭॥

prati-varṣe āmāra saba bhakta-gaṇa lañā
guṇḍicāya āsibe sabāya pālana kariyā

SYNONYMS

prati-varṣe—each and every year; *āmāra*—My; *saba*—all; *bhakta-gaṇa lañā*—accompanied by the devotees; *guṇḍicāya*—to perform the Guṇḍicā cleansing festival; *āsibe*—you will come; *sabāya*—to everyone; *pālana kariyā*—providing maintenance.

TRANSLATION

"Come every year and bring all My devotees with you to the Guṇḍicā festival. I also request you to maintain all of them."

TEXT 98

কুলীনগ্রামীরে কহে সম্মান করিয়া।
প্রত্যব্দ আসিবে যাত্রায় পট্টডোরী লঞা॥ ৯৮॥

kulīna-grāmīre kahe sammāna kariyā
pratyabda āsibe yātrāya paṭṭa-ḍorī lañā

SYNONYMS

kulīna-grāmīre—unto the inhabitants of Kulīna-grāma; *kahe*—says; *sammāna kariyā*—with great respect; *prati-abda*—each year; *āsibe*—please come; *yātrāya*—during the Ratha-yātrā festival; *paṭṭa-ḍorī*—silken rope; *lañā*—taking.

TRANSLATION

The Lord then with great respect extended an invitation to all the inhabitants of Kulīna-grāma, asking them to come every year and bring silken rope to carry Lord Jagannātha during the Ratha-yātrā festival.

TEXT 99

গুণরাজ-খাঁন কৈল শ্রীকৃষ্ণবিজয়।
তাহাঁ একবাক্য তাঁর আছে প্রেমময়॥ ৯৯॥

guṇarāja-khāṅna kaila śrī-kṛṣṇa-vijaya
tāhāṅ eka-vākya tāṅra āche premamaya

SYNONYMS

guṇarāja-khāṅna—Guṇarāja Khān; *kaila*—compiled; *śrī-kṛṣṇa-vijaya*—the book named *Śrī Kṛṣṇa-vijaya; tāhāṅ*—there; *eka-vākya*—one sentence; *tāṅra*—of it; *āche*—is; *prema-maya*—full of love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Guṇarāja Khān of Kulīna-grāma compiled a book named Śrī Kṛṣṇa-vijaya in which there is a sentence revealing the author's ecstatic love of Kṛṣṇa."

PURPORT

Śrī Kṛṣṇa-vijaya is a book of poems considered to be the first poetry book written in Bengal. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that this book was compiled in the Bengali *śakābda* year 1395. After seven years, it was completed (1402 *śakābda*). This book was written in plain language, and even half-educated

Bengalis and women could read it very clearly. Even ordinary men with little knowledge of the alphabet could read this book and understand it. Its language is not very ornamental, and sometimes the poetry is not very sweet to hear. Although according to the sonnet style each line should contain fourteen syllables, there are sometimes sixteen, twelve and thirteen syllables in his verse. Many words used in those days could be understood only by local inhabitants, yet this book is still so popular that no book store is complete without it. It is very valuable for those who are interested in advancing in Kṛṣṇa consciousness.

Śrī Guṇarāja Khān was one of the topmost Vaiṣṇavas, and he has translated the Tenth and Eleventh Cantos of *Śrīmad-Bhāgavatam* for the understanding of the common man. The book *Śrī Kṛṣṇa-vijaya* was highly praised by Śrī Caitanya Mahāprabhu, and it is very valuable for all Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives a genealogical table and family history of Guṇarāja Khān. When a Bengali emperor named Ādiśūra first came from Kānyakubja, or Kānowj, he brought with him five *brāhmaṇas* and five *kāyasthas*. Since the king is supposed to be accompanied by his associates, the *brāhmaṇas* accompanied the King to help him in higher spiritual matters. The *kāyasthas* were to render other services. In the northern Indian high country, the *kāyasthas* are accepted as *śūdras,* but in Bengal the *kāyasthas* are considered among the higher castes. It is a fact that the *kāyasthas* came to Bengal from northern India, specifically from Kānyakubja, or Kānowj. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the *kāyasthas* who came from Kānyakubja were high-class men. Of them, Daśaratha Vasu was a great personality, and the thirteenth generation of his family included Guṇarāja Khān.

His real name was Mālādhara Vasu, but the title Khān was given to him by the Emperor of Bengal. Thus he became known as Guṇarāja Khān. Bhaktisiddhānta Sarasvatī Ṭhākura gives the following genealogical table of Guṇarāja Khān: (1) Daśaratha Vasu; (2) Kuśala; (3) Śubhaśaṅkara; (4) Haṁsa; (5) Śaktirāma (Bāgāṇḍā), Muktirāma (Māinagara) and Alaṅkāra (Baṅgaja); (6) Dāmodara; (7) Anantarāma; (8) Guṇīnāyaka and Vīṇānāyaka. The twelfth generation included Bhagīratha, and the thirteenth Mālādhara Vasu, or Guṇarāja Khān. Śrī Guṇarāja Khān had fourteen sons, of whom the second son, Lakṣmīnāthavasu, received the title Satyarāja Khān. His son was Śrī Rāmānanda Vasu; therefore Rāmānanda Vasu belonged to the fifteenth generation. Guṇarāja Khān was a very well known and wealthy man. His palace, fort and temples are still existing, and from these we can deduce that the opulence of Guṇarāja Khān was certainly very great. Śrī Guṇarāja Khān never cared for the artificial aristocracy introduced by Ballāl Sena.

TEXT 100

"নন্দনন্দন কৃষ্ণ—মোর প্রাণনাথ"।
এই বাক্যে বিকাইনু তাঁর বংশের হাত ॥ ১০০ ॥

"nandanandana kṛṣṇa——mora prāṇa-nātha"
ei vākye vikāinu tāṅra vaṁśera hāta

SYNONYMS

nanda-nandana kṛṣṇa—Kṛṣṇa, the son of Nanda Mahārāja; *mora prāṇa-nātha*—my life and soul; *ei vākye*—because of this statement; *vikāinu*—I became sold; *tāṅra*—of him; *vaṁśera hāta*—in the hands of the descendants.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "'Kṛṣṇa, the son of Nanda Mahārāja, is my life and soul.' By this statement I am sold into the hands of the descendants of Guṇarāja Khān.

PURPORT

The full verse referred to here is:

eka-bhāve vanda hari yoḍa kari' hāta
nandanandana kṛṣṇa——mora prāṇa-nātha

"With folded hands I offer my prayers unto Kṛṣṇa, the son of Nanda Mahārāja, who is my life and soul."

TEXT 101

তোমার কি কথা, তোমার গ্রামের কুক্কুর।
সেহ মোর প্রিয়, অন্যজন রহু দূর॥ ১০১॥

tomāra ki kathā, tomāra grāmera kukkura
sei mora priya, anya-jana rahu dūra

SYNONYMS

tomāra—of you; *ki kathā*—what to speak; *tomāra*—of your; *grāmera*—village; *kukkura*—a dog; *sei*—that; *mora*—to Me; *priya*—very dear; *anya-jana*—others; *rahu dūra*—apart from.

TRANSLATION

"To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?"

TEXT 102

তবে রামানন্দ, আর সত্যরাজ খাঁন।
প্রভুর চরণে কিছু কৈল নিবেদন॥ ১০২॥

tabe rāmānanda, āra satyarāja khāṅna
prabhura caraṇe kichu kaila nivedana

SYNONYMS

tabe—after this; *rāmānanda*—Rāmānanda Vasu; *āra*—and; *satyarāja khāṅna*—Satyarāja Khān; *prabhura caraṇe*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *kaila*—made; *nivedana*—submission.

TRANSLATION

After this, Rāmānanda Vasu and Satyarāja Khān both submitted questions at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 103

গৃহস্থ বিষয়ী আমি, কি মোর সাধনে।
শ্রীমুখে আজ্ঞা কর প্রভু—নিবেদি চরণে ॥১০৩॥

gṛhastha viṣayī āmi, ki mora sādhane
śrī-mukhe ājñā kara prabhu——nivedi caraṇe

SYNONYMS

gṛhastha—householder; *viṣayī*—materialistic man; *āmi*—I; *ki*—what; *mora sādhane*—the process of my advancement in spiritual life; *śrī-mukhe*—from Your own mouth; *ājñā kara*—please order; *prabhu*—my Lord; *nivedi caraṇe*—I submit unto Your lotus feet.

TRANSLATION

Satyarāja Khān said, "My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders."

TEXT 104

প্রভু কহেন,—'কৃষ্ণসেবা', 'বৈষ্ণব-সেবন'।
'নিরন্তর কর কৃষ্ণনাম-সংকীর্তন' ॥ ১০৪ ॥

prabhu kahena,——'kṛṣṇa-sevā', 'vaiṣṇava-sevana'
'nirantara kara kṛṣṇa-nāma-saṅkīrtana'

SYNONYMS

prabhu kahena—the Lord replied; *kṛṣṇa-sevā*—serving Kṛṣṇa; *vaiṣṇava-sevana*—abiding by the orders of Vaiṣṇavas; *nirantara*—without cessation; *kara*—do; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas."

TEXT 105

সত্যরাজ বলে,—বৈষ্ণব চিনিব কেমনে ?
কে বৈষ্ণব, কহ তাঁর সামান্য লক্ষণে ॥ ১০৫ ॥

satyarāja bale,——vaiṣṇava ciniba kemane?
ke vaiṣṇava, kaha tāṅra sāmānya lakṣaṇe

SYNONYMS

satyarāja bale—Satyarāja Khān said; *vaiṣṇava*—a Vaiṣṇava; *ciniba kemane*—how shall I recognize; *ke vaiṣṇava*—who is a Vaiṣṇava; *kaha*—please say; *tāṅra*—of him; *sāmānya lakṣaṇe*—common symptoms.

TRANSLATION

Upon hearing this, Satyarāja said, "How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?"

TEXT 106

প্রভু কহে,—"যাঁর মুখে শুনি একবার ।
কৃষ্ণনাম, সেই পূজ্য,— শ্রেষ্ঠ সবাকার ॥" ১০৬ ॥

prabhu kahe,——"yāṅra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,——śreṣṭha sabākāra"

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *yāṅra mukhe*—in whose mouth; *śuni*—I hear; *eka-bāra*—once; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *sei pūjya*—he is worshipable; *śreṣṭha sabākāra*—the best of all human beings.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect. Such a person is understood to be a Vaiṣṇava. With such faith and belief, one may begin a life of Kṛṣṇa consciousness, but an ordinary person cannot chant the holy name of Kṛṣṇa with such faith. This is confirmed by Śrīla Rūpa Gosvāmī in his *Upadeśāmṛta: kṛṣṇeti yasya giri taṁ manasādriyeta.* One should accept the holy name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. The holy name of Kṛṣṇa is also identical with Kṛṣṇa and is also *cintāmaṇi.* The name Kṛṣṇa is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Kṛṣṇa and Kṛṣṇa are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service—especially in Deity worship—and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Kṛṣṇa consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to the devotees and to others. This is confirmed in *Śrīmad-Bhāgavatam* (11.2.47):

arcāyām eva haraye
yaḥ pūjāṁ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

"Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee." However, by associating with a neophyte devotee who believes that the holy name of the Lord is identical with the Lord, one can become a devotee also. When Lord Caitanya was teaching Sanātana Gosvāmī, He said:

śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'——śraddhā-anusārī

yāhāra komala-śraddhā, se 'kaniṣṭha' jana
krame krame teṅho bhakta ha-ibe 'uttama'

rati-prema-tāratamye bhakta-taratama

"A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called *kaniṣṭha,* or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a *madhyama-adhikārī* and *uttama-adhikārī.*" (Cc. *Madhya* 22.64,69-70)

It is thus concluded that even a neophyte devotee is superior to the *karmīs* and *jñānīs* because he has full faith in chanting the holy name of the Lord. A *karmī* or a *jñānī,* regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

TEXT 107

"এক কৃষ্ণনামে করে সর্ব-পাপ ক্ষয়।
নববিধা ভক্তি পূর্ণ নাম হৈতে হয়॥ ১০৭॥

"eka kṛṣṇa-nāme kare sarva-pāpa kṣaya
nava-vidhā bhakti pūrṇa nāma haite haya

SYNONYMS

eka kṛṣṇa-nāme—one holy name of Kṛṣṇa; *kare*—can do; *sarva-pāpa*—of all sinful reactions; *kṣaya*—destruction; *nava-vidhā*—nine processes; *bhakti*—of devotional service; *pūrṇa*—complete; *nāma haite*—simply by chanting the holy name; *haya*—are.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

PURPORT

The nine types of devotional service are mentioned in *Śrīmad-Bhāgavatam* (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

These are the activities of hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. As far as chanting the holy name of Kṛṣṇa is concerned, one can be freed from all sinful reactions by chanting the holy name without committing offenses. If one chants offenselessly, he may be saved from all sinful reactions. It is very important in devotional service to chant the holy name of the Lord without committing offenses. The nine devotional processes such as *śravaṇa* and *kīrtana* can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book *Bhakti-sandarbha* (173): *yadyapi anyā bhaktiḥ kalau kartavyā, tada kīrtanākhya-bhakti-saṁyogenaiva.* Out of the nine processes of devotional service, *kīrtana* is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as *arcana, vandana, dāsya* and *sakhya,* should be executed, but they must be preceded and followed by *kīrtana,* the chanting of the holy name. We have therefore introduced this system in all of our centers. *Arcana, ārati, bhoga* offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 108

দীক্ষা-পুরশ্চর্যা-বিধি অপেক্ষা না করে।
জিহ্বা-স্পর্শে আ-চণ্ডাল সবারে উদ্ধারে ॥ ১০৮ ॥

dīkṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre

SYNONYMS

dīkṣā—initiation; *puraścaryā*—activities before initiation; *vidhi*—regulative principles; *apekṣā*—reliance on; *nā*—not; *kare*—does; *jihvā*—the tongue;

sparśe—by touching; *ā-caṇḍāla*—even to the lowest of men, the *caṇḍāla; sabāre*—everyone; *uddhāre*—delivers.

TRANSLATION

"One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [caṇḍāla] can be delivered.

PURPORT

Śrīla Jīva Gosvāmī explains *dīkṣā* in his *Bhakti-sandarbha* (283):

divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmāt dīkṣeti sā proktā
deśikais tattva-kovidaiḥ

"Dīkṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *dīkṣā."* The regulative principles of *dīkṣā* are explained in the *Hari-bhakti-vilāsa* (*Vilāsa* 2.3,4) and in *Bhakti-sandarbha* (283). As stated:

dvijānām anupetānāṁ svakarmādhyayanādiṣu
yathādhikāro nāstīha syāc copanayanād anu
tathātrādīkṣitānāṁ tu mantra-devārcanādiṣu
nādhikāro 'sty ataḥ kuryād ātmānaṁ śiva-saṁstutam

"Even though born in a *brāhmaṇa* family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a *brāhmaṇa* family, one becomes a *brāhmaṇa* after initiation and the sacred thread ceremony. Unless one is initiated as a *brāhmaṇa,* he cannot worship the holy name properly."

According to the Vaiṣṇava regulative principles, one must be initiated as a *brāhmaṇa.* The *Hari-bhakti-vilāsa* (2.6) quotes the following injunction from the *Viṣṇu-yāmala:*

adīkṣitasya vāmoru
kṛtaṁ sarvaṁ nirarthakam
paśu-yonim avāpnoti
dīkṣā-virahito janaḥ

"Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species."

Hari-bhakti-vilāsa (2.10) further quotes:

ato gurum̐ praṇamyaivam̐
sarva-svam̐ vinivedya ca
gṛhṇīyād vaiṣṇavam̐ mantram̐
dīkṣā-pūrvam̐ vidhānataḥ

"It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything—body, mind and intelligence—one must take a Vaiṣṇava initiation from him."

The *Bhakti-sandarbha* (298) gives the following quotation from the *Tattva-sāgara:*

yathā kāñcanatām̐ yāti
kāsyam̐ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvam̐ jāyate nṛṇām

"By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a *brāhmaṇa.*"

The *Hari-bhakti-vilāsa* (17.11,12) in discussing the *puraścaryā* process, quotes the following verses from *Agastya-saṁhitā:*

pūjā traikālikī nityam̐
japas tarpaṇam eva ca
homo brāhmaṇa-bhuktiś ca
puraścaraṇam ucyate

guror labdhasya mantrasya
prasādena yathā-vidhi
pañcāṅgopāsanā-siddhyai
puraś caitad vidhīyate

"In the morning, afternoon and evening, one should worship the Deity, chant the Hare Kṛṣṇa *mantra,* offer oblations, perform a fire sacrifice, and feed the *brāhmaṇas.* These five activities constitute *puraścaryā.* To attain full success when taking initiation from the spiritual master, one should first perform these *puraścaryā* processes."

The word *puraḥ* means "before" and *caryā* means "activities." Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend *ārati* and classes in the *śāstras,* practice the regulative prin-

ciples and associate with other devotees. When one is actually advanced in the *puraścaryā-vidhi,* he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Kṛṣṇa *mantra* sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months.

In the *Hari-bhakti-vilāsa* (17.4,5,7) it is stated:

vinā yena na siddhaḥ syān
mantro varṣa-śatair api
kṛtena yena labhate
sādhako vāñchitaṁ phalam

puraścaraṇa-sampanno
mantro hi phala-dhāyakaḥ
atah puraṣkriyāṁ kuryāt
mantravit siddhi-kaṅksayā

puraṣkriyā hi mantrāṇāṁ
pradhānaṁ vīryam ucyate
vīrya-hīno yathā dehī
sarva-karmasu na kṣamaḥ
puraścaraṇa-hīno hi
tathā mantraḥ prakīrtitaḥ

"Without performing the *puraścaryā* activities, one cannot become perfect even by chanting this *mantra* for hundreds of years. However, one who has undergone the *puraścaryā-vidhi* process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the *puraścaryā* activities. The *puraścaryā* process is the life-force by which one is successful in chanting the *mantra.* Without the life-force, one cannot do anything; similarly, without the life force of *puraścaryā-vidhi,* no *mantra* can be perfected."

In his *Bhakti-sandarbha* (283), Śrīla Jīva Gosvāmī states:

yadyapi śrī-bhāgavata-mate pañcarātrādi-vat arcana-mārgasya
āvaśyakatvaṁ nāsti, tad vināpi
śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher
abhihitatvāt, tathāpi śrī-nāradādi-vartmānusaradbhiḥ
śrī-bhagavatā saha sambandha-viśeṣaṁ dīkṣā-vidhānena
śrī-guru-caraṇa-sampāditaṁ cikīrṣadbhiḥ kṛtāyāṁ
dīkṣāyām arcanam avaśyaṁ kriyetaiva.

Of similar importance is *dīkṣā,* which is explained as follows in *Bhakti-sandarbha* (284):

> *yadyapi svarūpato nāsti, tathāpi prāyaḥ svabhāvato*
> *dehādi-sambandhena kardaya-śīlānāṁ vikṣipta-cittānāṁ*
> *janānāṁ tat-tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir*
> *atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.*

Similarly in the *Rāmārcana-candrikā* it is stated:

> *vinaiva dīkṣāṁ viprendra*
> *puraścaryāṁ vinaiva hi*
> *vinaiva nyāsa-vidhinā*
> *japa-mātreṇa siddhidā*

In other words, the chanting of the Hare Kṛṣṇa *mahā-mantra* is so powerful that it does not depend on official initiation, but if one is initiated and engages in *pañcarātra-vidhi* (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa *mantra,* cannot be identified with any material sound. If one accepts the Hare Kṛṣṇa *mahā-mantra* as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead. In the words of *Śrī Caitanya-caritāmṛta* (*Ādi* 7.73):

> *kṛṣṇa-mantra haite habe saṁsāra-mocana*
> *kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord."

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on *puraścaryā* or *puraścaraṇa,* the actual

chanting of the holy name does not depend on *puraścaryā-vidhi,* or the regulative principles. If one chants the holy name once without committing an offense, he attains all success. During the chanting of the holy name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is *sevonmukha-jihvā*—it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the tongue for absolute realization.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

According to *Caitanya-caritāmṛta* (*Madhya* 17.134):

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'
prākṛtendriya-grāhya nahe, haya sva-prakāśa

"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However, when one actually engages in devotional service, utilizing the tongue, the Lord is revealed."

TEXT 109

অনুষঙ্গ-ফলে করে সংসারের ক্ষয়।
চিত্ত আকর্ষিয়া করায় কৃষ্ণে প্রেমোদয়॥ ১০৯॥

anuṣaṅga-phale kare saṁsārera kṣaya
citta ākarṣiyā karāya kṛṣṇe premodaya

SYNONYMS

anuṣaṅga-phale—as a simultaneous result; *kare*—does; *saṁsārera kṣaya*—annihilation of entanglement in the material world; *citta*—thought; *ākarṣiyā*—attracting; *karāya*—causes; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema-udaya*—arousal of transcendental love.

TRANSLATION

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened.

TEXT 110

আকৃষ্টিঃ কৃতচেতসাং সুমনসামুচ্চাটনং চাংহসা-
মাচণ্ডালমমূকলোকসুলভো বশ্যশ্চ মুক্তিশ্রিয়ঃ।
নো দীক্ষাং ন চ সৎক্রিয়াং ন চ পুরশ্চর্যাং মনাগীক্ষতে
মন্ত্রোঽয়ং রসনাস্পৃগেব ফলতি শ্রীকৃষ্ণ-নামাত্মকঃ ॥ ১১০ ॥

ākṛṣṭiḥ kṛta-cetasāṁ sumanasām uccāṭanaṁ cāṁhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate
mantro 'yaṁ rasanā-spṛg eva phalati śrī-kṛṣṇa-nāmātmakaḥ

SYNONYMS

ākṛṣṭiḥ—attraction; *kṛta-cetasām*—of saintly persons; *su-manasām*—of the most liberal-minded; *uccāṭanam*—annihilator; *ca*—also; *aṁhasām*—of sinful reactions; *ā-caṇḍālam*—even to the *caṇḍālas; amūka*—except the dumb; *loka-sulabhaḥ*—very easy to achieve for all persons; *vaśyaḥ*—full controller; *ca*—and; *mukti-śriyaḥ*—of the opulence of liberation; *no*—not; *dīkṣām*—initiation; *na*—not; *ca*—also; *sat-kriyām*—pious activities; *na*—not; *ca*—also; *puraścaryām*—regulative principles before initiation; *manāk*—slightly; *īkṣate*—depends upon; *mantraḥ*—*mantra; ayam*—this; *rasanā*—tongue; *spṛk*—touching; *eva*—simply; *phalati*—is fruitful; *śrī-kṛṣṇa-nāma-ātmakaḥ*—consisting of the holy name of Lord Kṛṣṇa.

TRANSLATION

" 'The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the puraścaryā regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.' "

PURPORT

This verse is found in the *Padyāvalī* (29) by Śrīla Rūpa Gosvāmī.

TEXT 111

"অতএব যাঁর মুখে এক কৃষ্ণনাম।
সেই ত' বৈষ্ণব, করিহ তাঁহার সম্মান ॥" ১১১ ॥

"ataeva yāṅra mukhe eka kṛṣṇa-nāma
sei ta' vaiṣṇava, kariha tāṅhāra sammāna"

SYNONYMS

ataeva—therefore; *yāṅra mukhe*—in whose mouth; *eka*—one; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *sei ta' vaiṣṇava*—he is a Vaiṣṇava; *kariha*—offer; *tāṅhāra*—to him; *sammāna*—respect.

TRANSLATION

Śrī Caitanya Mahāprabhu then finally advised, "One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him."

PURPORT

In his *Upadeśāmṛta,* Śrīla Rūpa Gosvāmī states: *kṛṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet.* An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Śrīla Bhaktivinoda Ṭhākura comments that serving Vaiṣṇavas is most important for householders. Whether a Vaiṣṇava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Māyāvāda philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaiṣṇava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaiṣṇava. It is the duty of the householder to offer respects to such an unalloyed Vaiṣṇava. This is Śrī Caitanya Mahāprabhu's instruction.

TEXT 112

খণ্ডের মুকুন্দদাস, শ্রীরঘুনন্দন।
শ্রীনরহরি,—এই মুখ্য তিন জন॥ ১১২॥

khaṇḍera mukunda-dāsa, śrī-raghunandana
śrī-narahari,—ei mukhya tina jana

SYNONYMS

khaṇḍera—of the place known as Khaṇḍa; *mukunda-dāsa*—Mukunda dāsa; *śrī-raghunandana*—Śrī Raghunandana; *śrī-narahari*—Śrī Narahari; *ei*—these; *mukhya*—chief; *tina*—three; *jana*—persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then turned His attention to three persons—Mukunda dāsa, Raghunandana and Śrī Narahari—inhabitants of the place called Khaṇḍa.

TEXT 113

মুকুন্দ দাসেরে পুছে শচীর নন্দন।
'তুমি—পিতা, পুত্র তোমার—শ্রীরঘুনন্দন?' ১১৩॥

mukunda dāsere puche śacīra nandana
'tumi—pitā, putra tomāra—śrī-raghunandana?

SYNONYMS

mukunda dāsere—unto Mukunda dāsa; *puche*—inquired; *śacīra nandana*—the son of mother Śacī; *tumi*—you; *pitā*—father; *putra*—son; *tomāra*—your; *śrī-raghunandana*—Śrī Raghunandana.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, next asked Mukunda dāsa, "You are the father, and your son is Raghunandana. Is that so?

TEXT 114

কিবা রঘুনন্দন—পিতা, তুমি—তার তনয়?
নিশ্চয় করিয়া কহ, যাউক সংশয়॥' ১১৪॥

kibā raghunandana—pitā, tumi—tāra tanaya?
niścaya kariyā kaha, yāuka saṁśaya'

SYNONYMS

kibā—or; *raghunandana*—Raghunandana; *pitā*—father; *tumi*—you; *tāra*—his; *tanaya*—son; *niścaya kariyā*—making certain; *kaha*—just speak; *yāuka saṁśaya*—let My doubts be dissipated.

TRANSLATION

"Or is Śrīla Raghunandana your father whereas you are his son? Please let Me know the facts so that My doubts will go away."

TEXT 115

মুকুন্দ কহে,—রঘুনন্দন মোর 'পিতা' হয়।
আমি তার 'পুত্র',—এই আমার নিশ্চয়॥ ১১৫॥

mukunda kahe,——raghunandana mora 'pitā' haya
āmi tāra 'putra',——ei āmāra niścaya

SYNONYMS

mukunda kahe—Mukunda dāsa replied; *raghunandana*—my son Raghunandana; *mora*—my; *pitā*—father; *haya*—is; *āmi*—I; *tāra*—his; *putra*—son; *ei*—this; *āmāra*—my; *niścaya*—decision.

TRANSLATION

Mukunda replied, "Raghunandana is my father, and I am his son. This is my decision.

TEXT 116

আমা সবার কৃষ্ণভক্তি রঘুনন্দন হৈতে।
অতএব পিতা—রঘুনন্দন আমার নিশ্চিতে ॥ ১১৬ ॥

āmā sabāra kṛṣṇa-bhakti raghunandana haite
ataeva pitā——raghunandana āmāra niścite

SYNONYMS

āmā sabāra—of all of us; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *raghunandana haite*—because of Raghunandana; *ataeva*—therefore; *pitā*—father; *raghunandana*—Raghunandana; *āmāra niścite*—my decision.

TRANSLATION

"All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."

TEXT 117

শুনি' হর্ষে কহে প্রভু—"কহিলে নিশ্চয়।
যাঁহা হৈতে কৃষ্ণভক্তি সেই গুরু হয়" ॥ ১১৭ ॥

śuni' harṣe kahe prabhu——"kahile niścaya
yāṅhā haite kṛṣṇa-bhakti sei guru haya"

SYNONYMS

śuni'—hearing; *harṣe*—in great jubilation; *kahe prabhu*—Śrī Caitanya Mahāprabhu said; *kahile niścaya*—you have spoken correctly; *yāṅhā haite*—from whom; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *sei*—that person; *guru haya*—is the spiritual master.

TRANSLATION

Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."

TEXT 118

ভক্তের মহিমা প্রভু কহিতে পায় সুখ।
ভক্তের মহিমা কহিতে হয় পঞ্চমুখ ॥ ১১৮ ॥

bhaktera mahimā prabhu kahite pāya sukha
bhaktera mahimā kahite haya pañca-mukha

SYNONYMS

bhaktera mahimā—the glories of a devotee; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite*—to speak; *pāya sukha*—gets happiness; *bhaktera mahimā*—the glories of a devotee; *kahite*—to speak; *haya*—becomes; *pañca-mukha*—five faced.

TRANSLATION

Śrī Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

TEXT 119

ভক্তগণে কহে,—শুন মুকুন্দের প্রেম।
নিগূঢ় নির্মল প্রেম, যেন দগ্ধ হেম ॥ ১১৯ ॥

bhakta-gaṇe kahe,—śuna mukundera prema
nigūḍha nirmala prema, yena dagdha hema

SYNONYMS

bhakta-gaṇe kahe—Śrī Caitanya Mahāprabhu informed His devotees; *śuna*—please hear; *mukundera prema*—Mukunda's love of Godhead; *nigūḍha*—very deep; *nirmala*—pure; *prema*—ecstatic love; *yena*—as if; *dagdha*—clarified; *hema*—gold.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed all His devotees, "Please hear about Mukunda's love of Godhead. It is a very deep and pure love and can only be compared with purified gold.

TEXT 120

বাহ্যে রাজবৈদ্য ইঁহো করে রাজ-সেবা।
অন্তরে কৃষ্ণ-প্রেম ইঁহার জানিবেক কেবা ॥ ১২০ ॥

bāhye rāja-vaidya iṅho kare rāja-sevā
antare kṛṣṇa-prema iṅhāra jānibeka kebā

SYNONYMS

bāhye—externally; *rāja-vaidya*—royal physician; *iṅho*—he; *kare*—performs; *rāja-sevā*—government service; *antare*—within the heart; *kṛṣṇa-prema*—love of Kṛṣṇa; *iṅhāra*—of Mukunda dāsa; *jānibeka*—can know; *kebā*—who.

TRANSLATION

"Mukunda dāsa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love?

PURPORT

Unless Śrī Kṛṣṇa Caitanya Mahāprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord engaged in His service. It is therefore said in *Caitanya-caritāmṛta* (*Madhya* 23.39), *tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya:* even the most perfect and learned scholar cannot understand a Vaiṣṇava's activities. A Vaiṣṇava may be engaged in governmental service or in a professional business so that externally one cannot understand his position. Internally, however, he may be a *nitya-siddha* Vaiṣṇava—that is, an eternally liberated Vaiṣṇava. Externally Mukunda dāsa was a royal physician, but internally he was the most liberated *paramahaṁsa* devotee. Śrī Caitanya Mahāprabhu knew this very well, but ordinary men could not understand it, for the activities and plans of a Vaiṣṇava cannot be understood by ordinary men. However, Śrī Caitanya Mahāprabhu and His representative understand everything about a devotee, even though the devotee may externally pretend to be an ordinary householder and professional businessman.

TEXT 121

এক দিন ম্লেচ্ছ-রাজার উচ্চ-টুঙ্গিতে।
চিকিৎসার বাত্ কহে তাঁহার অগ্রেতে ॥ ১২১ ॥

eka dina mleccha-rājāra ucca-ṭuṅgite
cikitsāra vāt kahe tāṅhāra agrete

SYNONYMS

eka dina—one day; *mleccha-rājāra*—of the Mohammedan King; *ucca-ṭuṅgite*—on a high platform; *cikitsāra vāt*—talk of medical treatment; *kahe*—was speaking; *tāṅhāra agrete*—before him.

TRANSLATION

"One day Mukunda dāsa, the royal physician, was seated with the Mohammedan King on a high platform and was telling the King about medical treatment.

TEXT 122

হেনকালে এক ময়ূর-পুচ্ছের আড়ানী।
রাজ-শিরোপরি ধরে এক সেবক আনি'॥ ১২২॥

hena-kāle eka mayūra-pucchera āḍānī
rāja-śiropari dhare eka sevaka āni'

SYNONYMS

hena-kāle—at this time; *eka*—one; *mayūra-pucchera*—of peacock feathers; *āḍānī*—fan; *rāja-śira-upari*—above the head of the King; *dhare*—holds; *eka*—one; *sevaka*—servant; *āni'*—bringing.

TRANSLATION

"While the King and Mukunda dāsa were conversing, a servant brought a fan made of peacock feathers to shade the head of the King from the sun. Consequently he held the fan above the King's head.

TEXT 123

শিখিপিচ্ছ দেখি' মুকুন্দ প্রেমাবিষ্ট হৈলা।
অতি-উচ্চ টুঙ্গি হৈতে ভূমিতে পড়িলা॥ ১২৩॥

śikhi-piccha dekhi' mukunda premāviṣṭa hailā
ati-ucca ṭuṅgi haite bhūmite paḍilā

SYNONYMS

śikhi-piccha—peacock feathers; *dekhi'*—seeing; *mukunda*—Mukunda dāsa; *prema-āviṣṭa hailā*—became ecstatic in love of Godhead; *ati-ucca*—very high; *ṭuṅgi*—platform; *haite*—from; *bhūmite*—on the ground; *paḍilā*—fell down.

TRANSLATION

"Just by seeing the peacock-feathered fan, Mukunda dāsa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

TEXT 124

রাজার জ্ঞান,—রাজ-বৈদ্যের হইল মরণ।
আপনে নামিয়া তবে করাইল চেতন ॥ ১২৪ ॥

rājāra jñāna,——rāja-vaidyera ha-ila maraṇa
āpane nāmiyā tabe karāila cetana

SYNONYMS

rājāra jñāna—the King thought; *rāja-vaidyera*—of the royal physician; *ha-ila maraṇa*—there was death; *āpane*—personally; *nāmiyā*—getting down; *tabe*—thereupon; *karāila cetana*—brought him to consciousness.

TRANSLATION

"The King, fearing that the royal physician was killed, personally descended and brought him to his consciousness.

TEXT 125

রাজা বলে—ব্যথা তুমি পাইলে কোন ঠাঞি ?
মুকুন্দ কহে,—অতিবড় ব্যথা পাই নাই ॥ ১২৫ ॥

rājā bale——vyathā tumi pāile kona ṭhāñi?
mukunda kahe,——ati-baḍa vyathā pāi nāi

SYNONYMS

rājā bale—the King said; *vyathā*—pain; *tumi pāile*—you have gotten; *kona ṭhāñi*—where; *mukunda kahe*—Mukunda replied; *ati-baḍa vyathā*—very much pain; *pāi nāi*—I have not gotten.

TRANSLATION

"When the King asked Mukunda, 'Where is it paining you?' Mukunda replied, 'I am not very much pained.'

TEXT 126

রাজা কহে, - মুকুন্দ, তুমি পড়িলা কি লাগি' ?
মুকুন্দ কহে, রাজা, মোর ব্যাধি আছে মৃগী ॥ ১২৬ ॥

rājā kahe,—mukunda, tumi paḍilā ki lāgi'?
mukunda kahe, rājā, mora vyādhi āche mṛgī

SYNONYMS

rājā kahe—the King inquired; *mukunda*—O Mukunda; *tumi paḍilā*—you fell; *ki lāgi'*—for what reason; *mukunda kahe*—Mukunda replied; *rājā*—my dear King; *mora*—of me; *vyādhi*—disease; *āche*—is; *mṛgī*—epilepsy.

TRANSLATION

"The King then inquired, 'Mukunda, why did you fall down?' Mukunda replied, 'My dear King, I have a disease that is like epilepsy.'

TEXT 127

মহাবিদগ্ধ রাজা, সেই সব জানে।
মুকুন্দেরে হৈল তাঁর 'মহাসিদ্ধ'-জ্ঞানে ॥ ১২৭ ॥

mahā-vidagdha rājā, sei saba jāne
mukundere haila tāṅra 'mahā-siddha'-jñāne

SYNONYMS

mahā-vidagdha—highly intelligent; *rājā*—the King; *sei*—he; *saba jāne*—knows everything; *mukundere*—upon Mukunda; *haila*—was; *tāṅra*—his; *mahā-siddha-jñāne*—calculation as the most perfect devotee.

TRANSLATION

"Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

TEXTS 128-129

রঘুনন্দন সেবা করে কৃষ্ণের মন্দিরে।
দ্বারে পুষ্করিণী, তার ঘাটের উপরে ॥ ১২৮ ॥
কদম্বের এক বৃক্ষে ফুটে বারমাসে।
নিত্য দুই ফুল হয় কৃষ্ণ-অবতংসে ॥ ১২৯ ॥

raghunandana sevā kare kṛṣṇera mandire
dvāre puṣkariṇī, tāra ghāṭera upare

kadambera eka vṛkṣe phuṭe bāra-māse
nitya dui phula haya kṛṣṇa-avataṁse

SYNONYMS

raghunandana—Raghunandana; *sevā kare*—serves; *kṛṣṇera mandire*—in the temple of Lord Kṛṣṇa; *dvāre*—near the door; *puṣkariṇī*—a lake; *tāra*—of it; *ghāṭera upare*—on the bank; *kadambera*—of *kadamba* flowers; *eka vṛkṣe*—on one tree; *phuṭe*—blossom; *bāra-māse*—all year around; *nitya*—daily; *dui phala*—two flowers; *haya*—become; *kṛṣṇa-avataṁse*—decoration for Lord Kṛṣṇa.

TRANSLATION

"Raghunandana is constantly engaged in serving the temple of Lord Kṛṣṇa. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Kṛṣṇa's service."

TEXT 130

মুকুন্দেরে কহে পুনঃ মধুর বচন।
'তোমার কার্য—ধর্মে ধন-উপার্জন॥ ১৩০॥

mukundere kahe punaḥ madhura vacana
'tomāra kārya—dharme dhana-upārjana

SYNONYMS

mukundere—to Mukunda; *kahe*—Lord Caitanya Mahāprabhu says; *punaḥ*—again; *madhura vacana*—sweet words; *tomāra kārya*—your duty; *dharme dhana-upārjana*—to earn both material and spiritual wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: "Your duty is to earn both material and spiritual wealth.

TEXT 131

রঘুনন্দনের কার্য—কৃষ্ণের সেবন।
কৃষ্ণ-সেবা বিনা ইঁহার অন্য নাহি মন॥ ১৩১॥

raghunandanera kārya—kṛṣṇera sevana
kṛṣṇa-sevā vinā iṅhāra anya nāhi mana

SYNONYMS

raghunandanera kārya—the duty of Raghunandana; *kṛṣṇera sevana*—worshiping Lord Kṛṣṇa; *kṛṣṇa-sevā vinā*—except for worshiping Kṛṣṇa; *iṅhāra*—of him; *anya*—other; *nāhi*—there is not; *mana*—intention.

TRANSLATION

"Furthermore it is the duty of Raghunandana to always engage in Lord Kṛṣṇa's service. He has no other intention but the service of Lord Kṛṣṇa."

TEXT 132

নরহরি রহু আমার ভক্তগণ-সনে।
এই তিন কার্য সদা করহ তিন জনে॥' ১৩২॥

narahari rahu āmāra bhakta-gaṇa-sane
ei tina kārya sadā karaha tina jane'

SYNONYMS

narahari—Narahari; *rahu*—let him remain; *āmāra*—My; *bhakta-gaṇa-sane*—along with other devotees; *ei tina kārya*—these three divisions of duty; *sadā*—always; *karaha*—execute; *tina jane*—you three persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Narahari: "I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord."

PURPORT

Śrī Caitanya Mahāprabhu set forth three duties for three different people. Mukunda was to earn money and follow the religious principles, whereas Narahari was to remain with the Lord's devotees, and Raghunandana was to engage in the Lord's service in the temple. Thus one person worships in the temple, another earns money honestly by executing his professional duty, and yet another preaches Kṛṣṇa consciousness with the devotees. Apparently these three types of service appear separate, but actually they are not. When Kṛṣṇa or Śrī Caitanya Mahāprabhu is the center, everyone can engage in different activities for the service of the Lord. That is the verdict of Śrī Caitanya Mahāprabhu.

TEXT 133

সার্বভৌম, বিদ্যাবাচস্পতি,—দুই ভাই।
দুইজনে কৃপা করি' কহেন গোসাঞি॥ ১৩৩॥

sārvabhauma, vidyā-vācaspati,—dui bhāi
dui-jane kṛpā kari' kahena gosāñi

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *vidyā-vācaspati*—Vidyā-vācaspati; *dui bhāi*—two brothers; *dui-jane*—unto the two; *kṛpā kari'*—out of His causeless mercy; *kahena*—says; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Out of His causeless mercy, Śrī Caitanya Mahāprabhu gave the following directions to the brothers Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati.

TEXT 134

'দারু'-'জল'-রূপে কৃষ্ণ প্রকট সম্প্রতি।
'দরশন'-স্নানে' করে জীবের মুকতি ॥ ১৩৪ ॥

'dāru'-'jala'-rūpe kṛṣṇa prakaṭa samprati
'daraśana'-'snāne' kare jīvera mukati

SYNONYMS

dāru—wood; *jala*—water; *rūpe*—in the forms of; *kṛṣṇa*—Lord Kṛṣṇa; *prakaṭa*—manifested; *samprati*—at the present moment; *daraśana*—by seeing; *snāne*—by bathing; *kare*—does; *jīvera mukati*—the deliverance of the conditioned souls.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In this age of Kali, Kṛṣṇa is manifest in two forms—wood and water. Thus He helps conditioned souls to become liberated by seeing the wood and bathing in the water.

TEXT 135

'দারুব্রহ্ম'-রূপে—সাক্ষাৎ শ্রীপুরুষোত্তম।
ভাগীরথী হন সাক্ষাৎ 'জলব্রহ্ম'-সম ॥ ১৩৫ ॥

'dāru-brahma'-rūpe—sākṣāt śrī-puruṣottama
bhāgīrathī hana sākṣāt 'jala-brahma'-sama

SYNONYMS

dāru-brahma-rūpe—in the form of Brahman as wood; *sākṣāt*—directly; *śrī-puruṣottama*—Lord Jagannātha; *bhāgīrathī*—the River Ganges; *hana*—is; *sākṣāt*—directly; *jala-brahma-sama*—the Supreme in the form of water.

TRANSLATION

"Lord Jagannātha is the Supreme Lord Himself in the form of wood, and the River Ganges is the Supreme Lord Himself in the form of water.

PURPORT

The *Vedas* enjoin, *sarvaṁ khalv idaṁ brahma:* everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Paraṁ Brahman. *Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat:* everything is a manifestation of the energy of the Supreme Brahman. Since the energy and energetic are identical, actually everything is Kṛṣṇa, Paraṁ Brahman. *Bhagavad-gītā* (9.4) confirms this:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

Kṛṣṇa is spread throughout the whole universe in His impersonal form. Since everything is a manifestation of the Lord's energy, the Lord can manifest Himself through any energy. In this age, the Lord is manifest through wood as Lord Jagannātha, and He is manifest through water as the River Ganges. Therefore Śrī Caitanya Mahāprabhu ordered the two brothers—Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati—to worship Lord Jagannātha and the River Ganges.

TEXT 136

সার্বভৌম, কর 'দারুব্রহ্ম'-আরাধন।
বাচস্পতি, কর জলব্রহ্মের সেবন॥ ১৩৬॥

sārvabhauma, kara 'dāru-brahma'-ārādhana
vācaspati, kara jala-brahmera sevana

SYNONYMS

sārvabhauma—O Sārvabhauma; *kara*—be engaged in; *dāru-brahma*—of wooden Brahman; *ārādhana*—worship; *vācaspati*—and you, Vācaspati; *kara*—do; *jala-brahmera*—of Paraṁ Brahman manifested in water; *sevana*—worship.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, you should engage in the worship of Lord Jagannātha Puruṣottama, and Vācaspati should worship mother Ganges."

TEXT 137

মুরারি-গুপ্তেরে প্রভু করি' আলিঙ্গন।
তাঁর ভক্তিনিষ্ঠা কহেন, শুনে ভক্তগণ ॥ ১৩৭ ॥

murāri-guptere prabhu kari' āliṅgana
tāṅra bhakti-niṣṭhā kahena, śune bhakta-gaṇa

SYNONYMS

murāri-guptere—Murāri Gupta; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari' āliṅgana*—embracing; *tāṅra*—his; *bhakti-niṣṭhā*—faith in devotional service; *kahena*—says; *śune bhakta-gaṇa*—all the devotees hear.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Murāri Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

TEXT 138

পূর্বে আমি ইঁহারে লোভাইল বার বার।
পরম মধুর, গুপ্ত, ব্রজেন্দ্রকুমার ॥ ১৩৮ ॥

pūrve āmi iṅhāre lobhāila bāra bāra
parama madhura, gupta, vrajendra-kumāra

SYNONYMS

pūrve—previously; *āmi*—I; *iṅhāre*—him; *lobhāila*—induced to be allured; *bāra bāra*—again and again; *parama madhura*—very sweet; *gupta*—O Gupta; *vrajendra-kumāra*—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Previously I induced Murāri Gupta again and again to be allured by Lord Kṛṣṇa. I said to him, 'My dear Gupta, Lord Śrī Kṛṣṇa, Vrajendra-kumāra, is the supreme sweetness.

TEXT 139

স্বয়ং ভগবান্ কৃষ্ণ—সর্বাংশী, সর্বাশ্রয়।
বিশুদ্ধ-নির্মল-প্রেম, সর্বরসময় ॥ ১৩৯ ॥

svayaṁ bhagavān kṛṣṇa—sarvāṁśī, sarvāśraya
viśuddha-nirmala-prema, sarva-rasamaya

SYNONYMS

svayam bhagavān kṛṣṇa—Lord Kṛṣṇa is the Supreme Personality of Godhead; *sarva-aṁśī*—the source of all others; *sarva-āśraya*—the reservoir of all energies; *viśuddha*—transcendental; *nirmala*—free from all material contamination; *prema*—love; *sarva-rasa-maya*—the reservoir of all pleasure.

TRANSLATION

"'Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure.

TEXT 140

সকল-সদ্‌গুণ-বৃন্দ-রত্ন-রত্নাকর।
বিদগ্ধ, চতুর, ধীর, রসিক-শেখর ॥ ১৪০ ॥

sakala-sadguṇa-vṛnda-ratna-ratnākara
vidagdha, catura, dhīra, rasika-śekhara

SYNONYMS

sakala—all; *sat-guṇa*—transcendental qualities; *vṛnda*—multitude; *ratna*—of gems; *ratna-ākara*—the mine; *vidagdha*—intelligent; *catura*—expert; *dhīra*—sober; *rasika-śekhara*—master of all humor.

TRANSLATION

"'Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all humors.

TEXT 141

মধুর-চরিত্র কৃষ্ণের মধুর-বিলাস।
চাতুর্য-বৈদগ্ধ্য করে যাঁর লীলারস ॥ ১৪১ ॥

madhura-caritra kṛṣṇera madhura-vilāsa
cāturya-vaidagdhya kare yāṅra līlā-rasa

SYNONYMS

madhura-caritra—pleasing character; *kṛṣṇera*—of Lord Kṛṣṇa; *madhura-vilāsa*—melodious pastimes; *cāturya*—expertise; *vaidagdhya*—intelligence; *kare*—manifests; *yāṅra*—whose; *līlā*—of pastimes; *rasa*—mellows.

TRANSLATION

" 'His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.'

TEXT 142

সেই কৃষ্ণ ভজ তুমি, হও কৃষ্ণাশ্রয় ।
কৃষ্ণ বিনা অন্য-উপাসনা মনে নাহি লয় ॥ ১৪২ ॥

sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya
kṛṣṇa vinā anya-upāsanā mane nāhi laya

SYNONYMS

sei kṛṣṇa—that Lord Kṛṣṇa; *bhaja tumi*—engage yourself in His service; *hao kṛṣṇa-āśraya*—take shelter of Kṛṣṇa; *kṛṣṇa vinā*—except for Kṛṣṇa; *anya-upāsanā*—any other worship; *mane nāhi laya*—does not appeal to the mind.

TRANSLATION

"I then requested Murāri Gupta, 'Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.'

TEXT 143

এইমত বার বার শুনিয়া বচন ।
আমার গৌরবে কিছু ফিরি' গেল মন ॥ ১৪৩ ॥

ei-mata bāra bāra śuniyā vacana
āmāra gaurave kichu phiri' gela mana

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *śuniyā vacana*—hearing these words; *āmāra gaurave*—because of My influence; *kichu*—somewhat; *phiri' gela*—transformed; *mana*—his mind.

TRANSLATION

"In this way, he heard from Me again and again. By My influence, his mind was a little converted.

TEXT 144

আমারে কহেন,—আমি তোমার কিঙ্কর ।
তোমার আজ্ঞাকারী আমি নহি স্বতন্তর ॥ ১৪৪ ॥

āmāre kahena,——āmi tomāra kiṅkara
tomāra ājñākārī āmi nāhi svatantara

SYNONYMS

āmāre kahena—he said unto Me; *āmi*—I; *tomāra kiṅkara*—Your servant; *tomāra ājñā-kārī*—Your order carrier; *āmi*—I; *nāhi*—am not; *svatantara*—independent.

TRANSLATION

"Murāri Gupta then replied, 'I am Your servant and Your order carrier. I have no independent existence.'

TEXT 145

এত বলি' ঘরে গেল, চিন্তি' রাত্রিকালে।
রঘুনাথ-ত্যাগ-চিন্তায় হইল বিকলে॥ ১৪৫॥

eta bali' ghare gela, cinti' rātri-kāle
raghunātha-tyāga-cintāya ha-ila vikale

SYNONYMS

eta bali'—saying this; *ghare gela*—went to his house; *cinti'*—thinking; *rātri-kāle*—at night; *raghunātha*—Lord Rāmacandra; *tyāga*—giving up; *cintāya*—by thoughts of; *ha-ila vikale*—became overwhelmed.

TRANSLATION

"After this, Murāri Gupta went home and spent the whole night thinking how he would be able to give up the association of Raghunātha, Lord Rāmacandra. Thus he was overwhelmed.

TEXT 146

কেমনে ছাড়িব রঘুনাথের চরণ।
আজি রাত্র্যে প্রভু মোর করাহ মরণ॥ ১৪৬॥

kemane chāḍiba raghunāthera caraṇa
āji rātrye prabhu mora karāha maraṇa

SYNONYMS

kemane chāḍiba—how shall I give up; *raghunāthera caraṇa*—the lotus feet of Lord Raghunātha; *āji rātrye*—this night; *prabhu*—O Lord Raghunātha; *mora*—my; *karāha maraṇa*—please cause death.

TRANSLATION

"Murāri Gupta then began to pray at the lotus feet of Lord Rāmacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunātha.

TEXT 147

এই মত সর্ব-রাত্রি করেন ক্রন্দন ।
মনে সোয়াস্তি নাহি, রাত্রি কৈল জাগরণ ॥ ১৪৭ ॥

ei mata sarva-rātri karena krandana
mane soyāsti nāhi, rātri kaila jāgaraṇa

SYNONYMS

ei mata—in this way; *sarva-rātri*—the whole night; *karena krandana*—cried; *mane*—in the mind; *soyāsti nāhi*—there is no rest; *rātri*—the whole night; *kaila*—kept; *jāgaraṇa*—awake.

TRANSLATION

"Thus Murāri Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

TEXT 148

প্রাতঃকালে আসি' মোর ধরিল চরণ ।
কান্দিতে কান্দিতে কিছু করে নিবেদন ॥ ১৪৮ ॥

prātaḥ-kāle āsi' mora dharila caraṇa
kāndite kāndite kichu kare nivedana

SYNONYMS

prātaḥ-kāle—in the morning; *āsi'*—coming; *mora*—My; *dharila*—caught hold of; *caraṇa*—feet; *kāndite kāndite*—continuously crying; *kichu kare nivedana*—submits some appeals.

TRANSLATION

"In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

TEXT 149

রঘুনাথের পায় মুঞি বেচিয়াছোঁ মাথা।
কাঢ়িতে না পারি মাথা, মনে পাই ব্যথা॥ ১৪৯॥

raghunāthera pāya muñi veciyāchoṅ māthā
kāḍhite nā pāri māthā, mane pāi vyathā

SYNONYMS

raghunāthera pāya—unto the lotus feet of Lord Raghunātha; *muñi*—I; *veciyāchoṅ*—sold; *māthā*—head; *kāḍhite*—to cut off; *nā pāri*—I am unable; *māthā*—my head; *mane*—in my mind; *pāi vyathā*—I get too much pain.

TRANSLATION

"Murāri Gupta said, 'I have sold my head to the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain.

TEXT 150

শ্রীরঘুনাথ-চরণ ছাড়ান না যায়।
তব আজ্ঞা-ভঙ্গ হয়, কি করোঁ উপায়॥ ১৫০॥

śrī-raghunātha-caraṇa chāḍāna nā yāya
tava ājñā-bhaṅga haya, ki karoṅ upāya

SYNONYMS

śrī-raghunātha-caraṇa—the lotus feet of Lord Rāmacandra; *chāḍāna nā yāya*—cannot be given up; *tava*—Your; *ājñā*—order; *bhaṅga*—broken; *haya*—is; *ki*—what; *karoṅ*—shall I do; *upāya*—remedy.

TRANSLATION

" 'It is not possible for me to give up the service of Raghunātha's lotus feet. At the same time, if I do not do so I shall break your order. What can I do?'

TEXT 151

তাতে মোরে এই কৃপা কর, দয়াময়।
তোমার আগে মৃত্যু হউক, যাউক সংশয়॥ ১৫১॥

tāte more ei kṛpā kara, dayāmaya
tomāra āge mṛtyu ha-uka, yāuka saṁśaya

SYNONYMS

tāte—therefore; *more*—unto me; *ei*—this; *kṛpā*—mercy; *kara*—bestow; *dayā-maya*—O merciful one; *tomāra āge*—before You; *mṛtyu ha-uka*—let me die; *yāuka saṁśaya*—and let all doubts go away.

TRANSLATION

"In this way Murāri Gupta appealed to Me, saying, 'Kindly grant me this mercy because You are all-merciful. Let me die before You so that all my doubts will be finished.'

TEXT 152

এত শুনি' আমি বড় মনে সুখ পাইলুঁ ।
ইঁহারে উঠাঞা তবে আলিঙ্গন কৈলুঁ ॥ ১৫২ ॥

eta śuni' āmi baḍa mane sukha pāiluṅ
iṅhāre uṭhāñā tabe āliṅgana kailuṅ

SYNONYMS

eta śuni'—hearing this; *āmi*—I; *baḍa*—very great; *mane*—in the mind; *sukha*—happiness; *pāiluṅ*—got; *iṅhāre*—him; *uṭhāñā*—raising; *tabe*—at that time; *āliṅgana kailuṅ*—I embraced.

TRANSLATION

"Hearing this, I became very happy. I then raised Murāri Gupta and embraced him.

TEXT 153

সাধু সাধু, গুপ্ত, তোমার সুদৃঢ় ভজন ।
আমার বচনেহ তোমার না টলিল মন ॥ ১৫৩ ॥

sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā ṭalila mana

SYNONYMS

sādhu sādhu—all glories unto you; *gupta*—Murāri Gupta; *tomāra*—your; *sudṛḍha*—firmly fixed; *bhajana*—method of worship; *āmāra*—My; *vacaneha*—even on the request; *tomāra*—your; *nā ṭalila*—did not budge; *mana*—mind.

TRANSLATION

"I said to him, 'All glories to you, Murāri Gupta! Your method of worship is very firmly fixed—so much so that even upon My request your mind did not turn.

TEXT 154

এইমত সেবকের প্রীতি চাহি প্রভু-পায়।
প্রভু ছাড়াইলেহ, পদ ছাড়ান না যায়॥ ১৫৪॥

ei-mata sevakera prīti cāhi prabhu-pāya
prabhu chāḍāileha, pada chāḍāna nā yāya

SYNONYMS

ei-mata—like this; *sevakera*—of the servitor; *prīti*—love; *cāhi*—is wanted; *prabhu-pāya*—unto the lotus feet of the Lord; *prabhu chāḍāileha*—even though the Lord causes separation; *pada*—the lotus feet of the Lord; *chāḍāna nā yāya*—cannot be given up.

TRANSLATION

" 'The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

PURPORT

The word *prabhu,* or master, indicates that the Lord is to be continuously served by His devotee. The original *prabhu* is the Lord, Śrī Kṛṣṇa. Nonetheless, there are many devotees attached to Lord Rāmacandra, and Murāri Gupta is a vivid example of such unalloyed devotion. He never agreed to give up Lord Rāmacandra's worship, not even upon Śrī Caitanya Mahāprabhu's request. Such is the chastity of devotional service, as stated in the *Antya-līlā* of *Caitanya-caritāmṛta* (4.46-47):

sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana

durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne

In a firm relationship with the Lord, the devotee does not give up the Lord's service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.

TEXT 155

এইমত তোমার নিষ্ঠা জানিবার তরে।
তোমারে আগ্রহ আমি কৈলুঁ বারে বারে॥ ১৫৫॥

ei-mata tomāra niṣṭhā jānibāra tare
tomāre āgraha āmi kailuṅ bāre bāre

SYNONYMS

ei-mata—in this way; *tomāra*—your; *niṣṭhā*—firm faith; *jānibāra tare*—to understand; *tomāre*—unto you; *āgraha*—persistence; *āmi kailuṅ*—I did; *bāre bāre*—again and again.

TRANSLATION

" 'Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa.'

TEXT 156

সাক্ষাৎ হনুমান্ তুমি শ্রীরাম-কিঙ্কর।
তুমি কেনে ছাড়িবে তাঁর চরণ-কমল॥ ১৫৬॥

sākṣāt hanumān tumi śrī-rāma-kiṅkara
tumi kene chāḍibe tāṅra caraṇa-kamala

SYNONYMS

sākṣāt—directly; *hanumān*—Hanumān; *tumi*—you; *śrī-rāma-kiṅkara*—the servant of Śrī Rāma; *tumi*—you; *kene*—why; *chāḍibe*—should give up; *tāṅra*—His; *caraṇa-kamala*—lotus feet.

TRANSLATION

"In this way, I congratulated Murāri Gupta, saying, 'Indeed, you are the incarnation of Hanumān. Consequently you are the eternal servant of Lord Rāmacandra. Why should you give up the worship of Lord Rāmacandra and His lotus feet?' "

TEXT 157

সেই মুরারি-গুপ্ত এই—মোর প্রাণ সম।
ইঁহার দৈন্য শুনি' মোর ফাটয়ে জীবন॥ ১৫৭॥

sei murāri-gupta ei—mora prāṇa sama
iṅhāra dainya śuni' mora phāṭaye jīvana

SYNONYMS

sei murāri-gupta—that Murāri Gupta; *ei*—this; *mora prāṇa sama*—not different from My life and soul; *iṅhāra*—of him; *dainya*—humility; *śuni'*—hearing; *mora*—My; *phāṭaye*—perturbs; *jīvana*—life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I accept this Murāri Gupta as My life and soul. When I hear of his humility, it perturbs My very life."

TEXT 158

তবে বাসুদেবে প্রভু করি' আলিঙ্গন।
তাঁর গুণ কহে হঞা সহস্র-বদন ॥ ১৫৮ ॥

tabe vāsudeve prabhu kari' āliṅgana
tāṅra guṇa kahe hañā sahasra-vadana

SYNONYMS

tabe—then; *vāsudeve*—Vāsudeva; *prabhu*—Śrī Caitanya Mahāprabhu; *kari' āliṅgana*—embracing; *tāṅra guṇa*—his good qualities; *kahe*—began to explain; *hañā*—becoming; *sahasra-vadana*—possessing thousands of mouths.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Vāsudeva Datta and began to speak of his glories as if He had a thousand mouths.

TEXT 159

নিজ-গুণ শুনি' দত্ত মনে লজ্জা পাঞা।
নিবেদন করে প্রভুর চরণে ধরিয়া ॥ ১৫৯ ॥

nija-guṇa śuni' datta mane lajjā pāñā
nivedana kare prabhura caraṇe dhariyā

SYNONYMS

nija-guṇa—his personal qualities; *śuni'*—hearing; *datta*—Vāsudeva Datta; *mane*—in the mind; *lajjā pāñā*—being ashamed; *nivedana kare*—submits; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet.

TRANSLATION

When Caitanya Mahāprabhu glorified him, Vāsudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

TEXT 160

জগৎ তারিতে প্রভু তোমার অবতার ।
মোর নিবেদন এক করহ অঙ্গীকার ॥ ১৬০ ॥

jagat tārite prabhu tomāra avatāra
mora nivedana eka karaha aṅgīkāra

SYNONYMS

jagat tārite—to deliver the whole world; *prabhu*—my Lord; *tomāra*—Your; *avatāra*—incarnation; *mora*—my; *nivedana*—petition; *eka*—one; *karaha aṅgīkāra*—please accept.

TRANSLATION

Vāsudeva Datta told Caitanya Mahāprabhu, "My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

TEXT 161

করিতে সমর্থ তুমি হও, দয়াময় ।
তুমি মন কর, তবে অনায়াসে হয় ॥ ১৬১ ॥

karite samartha tumi hao, dayāmaya
tumi mana kara, tabe anāyāse haya

SYNONYMS

karite—to execute; *samartha*—capable; *tumi*—You; *hao*—are; *dayā-maya*—O merciful one; *tumi mana kara*—if You so desire; *tabe*—then; *anāyāse*—without difficulty; *haya*—it becomes possible.

TRANSLATION

"My Lord, You are certainly capable of doing whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

TEXT 162

জীবের দুঃখ দেখি' মোর হৃদয় বিদরে।
সর্বজীবের পাপ প্রভু দেহ' মোর শিরে॥ ১৬২॥

jīvera duḥkha dekhi' mora hṛdaya bidare
sarva-jīvera pāpa prabhu deha' mora śire

SYNONYMS

jīvera—of all conditioned souls; *duḥkha dekhi'*—by seeing the sufferings; *mora*—my; *hṛdaya*—heart; *bidare*—breaks; *sarva-jīvera*—of all living entities; *pāpa*—the sinful reactions; *prabhu*—My dear Lord; *deha'*—just put; *mora śire*—upon my head.

TRANSLATION

"My Lord, my heart breaks to see the sufferings of all conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

TEXT 163

জীবের পাপ লঞা মুঞি করোঁ নরক ভোগ।
সকল জীবের, প্রভু, ঘুচাহ ভবরোগ॥ ১৬৩॥

jīvera pāpa lañā muñi karoṅ naraka bhoga
sakala jīvera, prabhu, ghucāha bhava-roga

SYNONYMS

jīvera—of all conditioned souls; *pāpa lañā*—accepting the sinful reactions; *muñi*—I; *karoṅ*—do; *naraka*—hellish life; *bhoga*—suffering; *sakala jīvera*—of all living entities; *prabhu*—my dear Lord; *ghucāha*—please finish; *bhava-roga*—the material disease.

TRANSLATION

"My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their

spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Śrī Vāsudeva Datta Ṭhākura and Śrīla Haridāsa Ṭhākura to be many millions of times more advanced even when compared to Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vāsudeva Datta is here prepared to accept the sins of everyone in the universe. A Vaiṣṇava is so liberal that he is prepared to risk everything to rescue conditioned souls from material existence. Śrīla Vāsudeva Datta Ṭhākura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme.

Śrīla Vāsudeva Datta knew very well that Śrī Caitanya Mahāprabhu was the original Personality of Godhead. He was transcendence itself, above the material conception of illusion and *māyā*. Lord Jesus Christ certainly finished the sinful reactions of his followers by his mercy, but that does not mean that he completely delivered them from the pangs of material existence. A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again. By getting freed from sins and again engaging in them, one cannot attain freedom from the pangs of material existence. A diseased person may go to a physician for relief, but after he leaves the hospital he may again be infected due to his unclean habits. Thus material existence continues. Śrīla Vāsudeva Datta wanted to completely relieve the conditioned souls from material existence so that they would no longer have an opportunity to commit sinful acts. This is the difference between Śrīla Vāsudeva Datta and Lord Jesus Christ. It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself. Vāsudeva Datta was so liberal that he requested Śrī Caitanya Mahāprabhu to transfer all offensive activity upon him so the conditioned souls might be purified. This prayer was certainly without duplicity.

Vāsudeva Datta's example is unique not only within this world but within the universe. It is beyond the conception of fruitive actors or the speculation of mundane philosophers. Due to being illusioned by the external energy and due to a poor fund of knowledge, people tend to envy one another. Because of this they are entangled in fruitive activity, and they try to escape this fruitive activity by mental speculation. Consequently neither *karmīs* nor *jñānīs* are purified. In the words of Śrīla Bhaktisiddhānta Ṭhākura, they are *kukarmīs* and *kujñānīs*—bad actors and bad speculators. The Māyāvādīs and *karmīs* should therefore turn their attention to the magnanimous Vāsudeva Datta, who wanted to suffer for others in a hellish condition. Nor should one consider Vāsudeva Datta a mundane philanthropist or welfare worker. He was not interested in merging into the Brahman effulgence, nor was he interested in material honor or reputation. He was far above philanthropists, philosophers and fruitive actors. He was a most exalted personality who wanted to show mercy upon conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually there can-

not be any comparison to Vāsudeva Datta. He was a Vaiṣṇava—*para-duḥkha-duḥkhī*—very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls—due to his transcendental presence—are also glorified. As Narottama dāsa Ṭhākura confirms, Vāsudeva Datta is the ideal devotee of Śrī Caitanya Mahāprabhu.

gauraṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendrasuta-pāśa

One who executes Śrī Caitanya Mahāprabhu's mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Śrī Caitanya Mahāprabhu Himself.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls.

TEXT 164

এত শুনি' মহাপ্রভুর চিত্ত দ্রবিলা।
অশ্রু-কম্প-স্বরভঙ্গে কহিতে লাগিলা ॥ ১৬৪ ॥

eta śuni' mahāprabhura citta dravilā
aśru-kampa-svarabhaṅge kahite lāgilā

SYNONYMS

eta śuni'—hearing this; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *citta*—heart; *dravilā*—became softened; *aśru*—tears; *kampa*—trembling; *svara-bhaṅge*—with faltering of the voice; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard Vāsudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

TEXT 165

"তোমার বিচিত্র নহে, তুমি—সাক্ষাৎ প্রহ্লাদ।
তোমার উপরে কৃষ্ণের সম্পূর্ণ প্রসাদ॥ ১৬৫॥

"tomāra vicitra nahe, tumi—sākṣāt prahlāda
tomāra upare kṛṣṇera sampūrṇa prasāda

SYNONYMS

tomāra—in you; *vicitra nahe*—this is not extraordinary; *tumi*—you; *sākṣāt prahlāda*—incarnation of Prahlāda Mahārāja; *tomāra upare*—upon you; *kṛṣṇera*—of Lord Kṛṣṇa; *sampūrṇa*—complete; *prasāda*—mercy.

TRANSLATION

Accepting Vāsudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

TEXT 166

কৃষ্ণ সেই সত্য করে, যেই মাগে ভৃত্য।
ভৃত্য-বাঞ্ছা-পূর্তি বিনু নাহি অন্য কৃত্য॥ ১৬৬॥

kṛṣṇa sei satya kare, yei māge bhṛtya
bhṛtya-vāñchā-pūrti vinu nāhi anya kṛtya

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *sei*—that; *satya kare*—fulfills as true; *yei*—whatever; *māge*—wants; *bhṛtya*—servant; *bhṛtya-vāñchā*—the desire of His servant; *pūrti*—fulfilling; *vinu*—without; *nāhi*—there is not; *anya*—other; *kṛtya*—duty.

TRANSLATION

"Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

TEXT 167

ব্রহ্মাণ্ড জীবের তুমি বাঞ্ছিলে নিস্তার।
বিনা পাপ-ভোগে হবে সবার উদ্ধার॥ ১৬৭॥

brahmāṇḍa jīvera tumi vāñchile nistāra
vinā pāpa-bhoge habe sabāra uddhāra

SYNONYMS

brahmāṇḍa—of the universe; *jīvera*—of all living entities; *tumi vāñchile*—if you desire; *nistāra*—deliverance; *vinā*—without; *pāpa-bhoge*—undergoing tribulations of sinful activities; *habe*—there will be; *sabāra*—everyone's; *uddhāra*—liberation.

TRANSLATION

"If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

TEXT 168

অসমর্থ নহে কৃষ্ণ, ধরে সর্ব বল।
তোমাকে বা কেনে ভুঞ্জাইবে পাপ-ফল ? ১৬৮ ॥

asamartha nahe kṛṣṇa, dhare sarva bala
tomāke vā kene bhuñjāibe pāpa-phala?

SYNONYMS

asamartha nahe—is not unable; *kṛṣṇa*—Lord Kṛṣṇa; *dhare*—possesses; *sarva bala*—all potencies; *tomāke*—you; *vā*—then; *kene*—why; *bhuñjāibe*—would cause to suffer; *pāpa-phala*—results of sinful reactions.

TRANSLATION

"Kṛṣṇa is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?

TEXT 169

তুমি যাঁর হিত বাঞ্ছ', সে হৈল 'বৈষ্ণব'।
বৈষ্ণবের পাপ কৃষ্ণ দূর করে সব ॥ ১৬৯ ॥

tumi yāṅra hita vāñcha', se haila 'vaiṣṇava'
vaiṣṇavera pāpa kṛṣṇa dūra kare saba

SYNONYMS

tumi—you; *yāṅra*—of whom; *hita vāñcha'*—desire the welfare; *se*—such a person; *haila*—immediately becomes; *vaiṣṇava*—a devotee; *vaiṣṇavera*—of a

Vaiṣṇava; *pāpa*—the accidental sinful life; *kṛṣṇa*—Lord Kṛṣṇa; *dūra kare*—vanquishes; *saba*—all.

TRANSLATION

"Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities.

PURPORT

Śrī Caitanya Mahāprabhu here informed Vāsudeva Datta that since Kṛṣṇa is all-powerful, He can immediately deliver all conditioned souls from material existence. In essence, Śrī Caitanya Mahāprabhu said, "You desire the liberation of all kinds of living entities without discrimination. You are very anxious for their good fortune, and I say that simply by your prayer all living entities within the universe can be liberated. You do not even have to take up the burden of their sinful activities. Thus there is no need for you to suffer for their sinful lives. Whoever receives your compassion becomes a Vaiṣṇava immediately, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions to their past sinful activities." This is also promised in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

As soon as one fully surrenders to Kṛṣṇa, he becomes a Vaiṣṇava. In this verse from *Bhagavad-gītā,* Kṛṣṇa promises to relieve His devotee from all the reactions to sinful life. It is a fact that a fully surrendered Vaiṣṇava is completely out of the range of material infection. This is to say that he does not suffer the results of pious or impious actions. Unless one is freed from a sinful life, he cannot become a Vaiṣṇava. In other words, if one is a Vaiṣṇava, his sinful life is certainly ended. According to *Padma Purāṇa:*

aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta
viṣṇu-bhakti-ratātmanām

"There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [*phalonmukha*], reactions may be still further dormant [*kūṭa*], or the reactions may be in a seedlike

state [*bīja*]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Viṣṇu."

TEXT 170

যস্ত্বিন্দ্রগোপমথবেন্দ্রমহো স্বকর্ম-
বন্ধানুরূপফলভাজনমাতনোতি।
কর্মাণি নির্দহতি কিন্তু চ ভক্তিভাজাং
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৭০

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yaḥ—He who (Govinda); *tu*—but; *indra-gopam*—to the small red insect called *indra-gopa; athavā*—or even; *indram*—to Indra, King of heaven; *aho*—oh; *sva-karma*—of one's own fruitive activities; *bandha*—bondage; *anurūpa*—according to; *phala*—of reactions; *bhājanam*—enjoying or suffering; *ātanoti*—bestows; *karmāṇi*—all fruitive activities and their reactions; *nirdahati*—destroys; *kintu*—but; *ca*—certainly; *bhakti-bhājām*—of persons engaged in devotional service; *govindam*—unto Lord Govinda; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive activity for everyone—from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.54).

TEXT 171

তোমার ইচ্ছা-মাত্রে হবে ব্রহ্মাণ্ড-মোচন।
সর্ব মুক্ত করিতে কৃষ্ণের নাহি কিছু শ্রম ॥ ১৭১ ॥

tomāra icchā-mātre habe brahmāṇḍa-mocana
sarva mukta karite kṛṣṇera nāhi kichu śrama

SYNONYMS

tomāra icchā-mātre—simply by your desire; *habe*—there will be; *brahmāṇḍa-mocana*—deliverance of the universe; *sarva*—everyone; *mukta karite*—to liberate; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *kichu*—even a little; *śrama*—labor.

TRANSLATION

"Because of your honest desire, all living entities within the universe will be delivered, for Kṛṣṇa does not have to do anything to deliver all the living entities of the universe.

TEXT 172

এক উড়ুম্বর বৃক্ষে লাগে কোটি-ফলে।
কোটি যে ব্রহ্মাণ্ড ভাসে বিরজার জলে॥ ১৭২॥

eka uḍumbara vṛkṣe lāge koṭi-phale
koṭi ye brahmāṇḍa bhāse virajāra jale

SYNONYMS

eka uḍumbara vṛkṣe—in one *uḍumbara* tree; *lāge*—there are; *koṭi-phale*—millions of fruits; *koṭi*—millions; *ye*—which; *brahmāṇḍa*—of universes; *bhāse*—float; *virajāra*—of the Virajā River; *jale*—in the water.

TRANSLATION

"Just as there are millions of fruits on the uḍumbara tree, millions of universes float on the waters of the River Virajā.

PURPORT

Virajā is a river that divides the material world from the spiritual world. On one side of the River Virajā is the effulgence of Brahmaloka and innumerable Vaikuṇṭha planets, and on the other side is this material world. It is to be understood that this side of the Virajā River is filled with material planets floating in the Causal Ocean. The name Virajā indicates a marginal position between the spiritual and material worlds, but this Virajā River is not under the control of material energy. Consequently it is devoid of the three *guṇas.*

TEXT 173

তার এক ফল পড়ি' যদি নষ্ট হয়।
তথাপি বৃক্ষ নাহি জানে নিজ-অপচয়॥ ১৭৩॥

tāra eka phala paḍi' yadi naṣṭa haya
tathāpi vṛkṣa nāhi jāne nija-apacaya

SYNONYMS

tāra—of the tree; *eka phala*—one fruit; *paḍi'*—falling down; *yadi*—if; *naṣṭa haya*—becomes destroyed; *tathāpi*—still; *vṛkṣa*—the tree; *nāhi jāne*—does not know; *nija-apacaya*—its loss.

TRANSLATION

"The uḍumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

TEXT 174

তৈছে এক ব্রহ্মাণ্ড যদি মুক্ত হয়।
তবু অল্প-হানি কৃষ্ণের মনে নাহি লয়॥ ১৭৪॥

taiche eka brahmāṇḍa yadi mukta haya
tabu alpa-hāni kṛṣṇera mane nāhi laya

SYNONYMS

taiche—similarly; *eka brahmāṇḍa*—one universe; *yadi*—if; *mukta haya*—becomes liberated; *tabu*—still; *alpa-hāni*—very little loss; *kṛṣṇera*—of Lord Kṛṣṇa; *mane*—the mind; *nāhi laya*—does not take it very seriously.

TRANSLATION

"In the same way, if one universe is vacated due to the living entities' having been liberated, that is a very little thing for Kṛṣṇa. He does not take it very seriously.

TEXT 175

অনন্ত ঐশ্বর্য কৃষ্ণের বৈকুণ্ঠাদি-ধাম।
তার গড়খাই—কারণাব্ধি যার নাম॥ ১৭৫॥

ananta aiśvarya kṛṣṇera vaikuṇṭhādi-dhāma
tāra gaḍa-khāi——kāraṇābdhi yāra nāma

SYNONYMS

ananta—unlimited; *aiśvarya*—opulence; *kṛṣṇera*—of Lord Kṛṣṇa; *vaikuṇṭha-ādi-dhāma*—innumerable Vaikuṇṭha planets; *tāra*—of Vaikuṇṭhaloka; *gaḍa-khāi*—surrounding water; *kāraṇa-abdhi*—Causal Ocean; *yāra*—of which; *nāma*—name.

TRANSLATION

"The entire spiritual world constitutes the unlimited opulence of Kṛṣṇa, and there are innumerable Vaikuṇṭha planets there. The Causal Ocean is considered the surrounding waters of Vaikuṇṭhaloka.

TEXT 176

তাতে ভাসে মায়া লঞা অনন্ত ব্রহ্মাণ্ড।
গড়খাইতে ভাসে যেন রাই-পূর্ণ ভাণ্ড॥ ১৭৬॥

tāte bhāse māyā lañā ananta brahmāṇḍa
gaḍa-khāite bhāse yena rāi-pūrṇa bhāṇḍa

SYNONYMS

tāte—in that water; *bhāse*—floats; *māyā*—the material energy; *lañā*—taking; *ananta*—unlimited; *brahmāṇḍa*—universes; *gaḍa-khāite*—in the surrounding water; *bhāse*—floats; *yena*—as if; *rāi-pūrṇa bhāṇḍa*—a pot filled with mustard seeds.

TRANSLATION

"Māyā and her unlimited material universes are situated in that Causal Ocean. Indeed, māyā appears to be floating like a pot filled with mustard seeds.

TEXT 177

তার এক রাই-নাশে হানি নাহি মানি।
ঐছে এক অণ্ড-নাশে কৃষ্ণের নাহি হানি॥ ১৭৭॥

tāra eka rāi-nāśe hāni nāhi māni
aiche eka aṇḍa-nāśe kṛṣṇera nāhi hāni

SYNONYMS

tāra—of it; *eka*—one; *rāi-nāśe*—loss of a mustard seed; *hāni*—loss; *nāhi*—does not; *māni*—notice; *aiche*—in that way; *eka*—one; *aṇḍa*—universe; *nāśe*—being lost; *kṛṣṇera*—of Kṛṣṇa; *nāhi hāni*—there is no loss.

TRANSLATION

"Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Kṛṣṇa.

TEXT 178

সব ব্রহ্মাণ্ড সহ যদি 'মায়া'র হয় ক্ষয়।
তথাপি না মানে কৃষ্ণ কিছু অপচয়॥ ১৭৮॥

saba brahmāṇḍa saha yadi 'māyā'ra haya kṣaya
tathāpi nā māne kṛṣṇa kichu apacaya

SYNONYMS

saba brahmāṇḍa—all the universes; *saha*—with; *yadi*—if; *māyāra*—of the material energy; *haya kṣaya*—there is destruction; *tathāpi*—still; *nā*—not; *māne*—considers; *kṛṣṇa*—Lord Kṛṣṇa; *kichu*—any; *apacaya*—lost.

TRANSLATION

"To say nothing of one universal mustard seed, even if all the universes and the material energy [māyā] are destroyed, Kṛṣṇa does not even consider the loss.

TEXT 179

কোটি-কামধেনু-পতির ছাগী যৈছে মরে।
ষড়ৈশ্বর্যপতি কৃষ্ণের মায়া কিবা করে? ১৭৯॥

koṭi-kāmadhenu-patira chāgī yaiche mare
ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

SYNONYMS

koṭi—of millions; *kāma-dhenu*—of desire cows; *patira*—of the master; *chāgī*—one she-goat; *yaiche*—as; *mare*—dies; *ṣaṭ-aiśvarya-pati*—the master of six opulences; *kṛṣṇera*—of Kṛṣṇa; *māyā*—external energy; *kibā*—what; *kare*—can do.

TRANSLATION

"If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in clarifying verses 171-179, states that the meaning of these stanzas is very simple but that the purport is a little difficult to understand. Generally, conditioned souls forget Kṛṣṇa when they are enticed by the material, external energy. Consequently they are called *kṛṣṇa-bahirmukha*—bereft of their relationship with Kṛṣṇa. When such a living entity comes under the jurisdiction of the material energy, he is sent into one of the innumerable material universes created by the material energy to give a chance to conditioned souls to enjoy their desires in the material world. Being very eager to enjoy the fruits of their activities, conditioned souls become involved in the actions and reactions of material life. Consequently one has to enjoy and suffer the results of *karma*. However, if a conditioned soul becomes Kṛṣṇa conscious, the *karma* of his pious and impious activities is completely destroyed. Simply by becoming a devotee, one is bereft of all the reactions of *karma*. Similarly, simply by the desire of a devotee, a conditioned soul can attain liberation and transcend the results of *karma*. If everyone is liberated in this way, one may conclude that according to the sweet will of the devotee, the material world exists or does not exist. Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely annihilate the material creation. There is no loss on His part. The owner of millions of cows does not consider the loss of one she-goat. Similarly, Lord Kṛṣṇa is the proprietor of both material and spiritual universes. The material world constitutes only one-fourth of His creative energy. If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

TEXT 180

জয় জয় জহ্যজামজিত দোষগৃভীতগুণাং
ত্বমসি যদাত্মনা সমবরুদ্ধসমস্তভগঃ।
অগজগদোকসামখিলশক্ত্যববোধক তে
ক্বচিদজয়াত্মনা চ চরতোঽনুচরেন্নিগমঃ॥'' ১৮০॥

jaya jaya jahy ajām ajita doṣa-gṛbhīta-guṇāṁ
tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ
aga-jagad-okasām akhila-śakty-avabodhaka te
kvacid ajayātmanā ca carato 'nucaren nigamaḥ"

SYNONYMS

jaya jaya—kindly exhibit Your glory; *jahi*—please conquer; *ajām*—nescience, *māyā; ajita*—O unconquerable one; *doṣa*—faulty; *gṛbhīta-guṇām*—by which the qualities are accepted; *tvam*—You; *asi*—are; *yat*—because; *ātmanā*—by Your internal potency; *samavaruddha*—possessing; *samasta-bhagaḥ*—all kinds of opulences; *aga*—nonmoving; *jagat*—moving; *okasām*—of the embodied living entities; *akhila*—all; *śakti*—of potencies; *avabodhaka*—master; *te*—You; *kvacit*—sometimes; *ajayā*—by the external energy; *ātmanā*—of Your self; *ca*—also; *carataḥ*—manifesting pastimes (by Your glance); *anucaret*—confirm; *nigamaḥ*—all the *Vedas*.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "'O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world. You exhibit Your reserved internal potency and sometimes exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.'"

PURPORT

This verse is taken from *Śrīmad-Bhāgavatam* (10.87.14). It is from the prayers of the *śruti-gaṇa,* the personified *Vedas* who glorify the Lord.

The almighty Personality of Godhead has three potencies—internal, external and marginal. When the conditioned souls are condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. *Bhayaṁ dvitīyābhiniveśataḥ*. The controlled conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (*māyā*) so that she will no longer manifest her powers, which bind all living entities, moving and inert.

TEXT 181

এই মত সর্বভক্তের কহি' সব গুণ।
সবারে বিদায় দিল করি' আলিঙ্গন ॥ ১৮১ ॥

ei mata sarva-bhaktera kahi' saba guṇa
sabāre vidāya dila kari' āliṅgana

SYNONYMS

ei mata—in this way; *sarva-bhaktera*—of all the devotees; *kahi'*—describing; *saba guṇa*—all the good qualities; *sabāre*—unto everyone; *vidāya dila*—bade farewell; *kari' āliṅgana*—embracing.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

TEXT 182

প্রভুর বিচ্ছেদে ভক্ত করেন রোদন।
ভক্তের বিচ্ছেদে প্রভুর বিষণ্ণ হৈল মন॥ ১৮২॥

prabhura vicchede bhakta karena rodana
bhaktera vicchede prabhura viṣaṇṇa haila mana

SYNONYMS

prabhura—from Lord Śrī Caitanya Mahāprabhu; *vicchede*—by separation; *bhakta*—all the devotees; *karena*—do; *rodana*—crying; *bhaktera*—of the devotees; *vicchede*—by the separation; *prabhura*—of Lord Caitanya Mahāprabhu; *viṣaṇṇa*—morose; *haila*—became; *mana*—the mind.

TRANSLATION

Due to the impending separation from Śrī Caitanya Mahāprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

TEXT 183

গদাধর-পণ্ডিত রহিলা প্রভুর পাশে।
যমেশ্বরে প্রভু যাঁরে করাইলা আবাসে॥ ১৮৩॥

gadādhara-paṇḍita rahilā prabhura pāśe
yameśvare prabhu yāṅre karāilā āvāse

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; *rahilā*—remained; *prabhura pāśe*—along with Śrī Caitanya Mahāprabhu; *yameśvare*—at Yameśvara; *prabhu*—Śrī

Caitanya Mahāprabhu; *yāṅre*—unto whom; *karāilā*—made to take; *āvāse*—residence.

TRANSLATION

Gadādhara Paṇḍita remained with Śrī Caitanya Mahāprabhu, and he was given a place to live at Yameśvara.

PURPORT

Yameśvara is on the southwest side of the Jagannātha temple. Gadādhara Paṇḍita resided there, and there was a small garden and a sandy beach known as Yameśvara-ṭoṭā.

TEXTS 184-185

পুরী-গোসাঞি, জগদানন্দ, স্বরূপ-দামোদর।
দামোদর-পণ্ডিত, আর গোবিন্দ, কাশীশ্বর॥ ১৮৪॥
এইসব-সঙ্গে প্রভু বৈসে নীলাচলে।
জগন্নাথ-দরশন নিত্য করে প্রাতঃকালে॥ ১৮৫॥

purī-gosāñi, jagadānanda, svarūpa-dāmodara
dāmodara-paṇḍita, āra govinda, kāśīśvara

ei-saba-saṅge prabhu vaise nīlācale
jagannātha-daraśana nitya kare prātaḥ-kāle

SYNONYMS

purī-gosāñi—Paramānanda Purī; *jagadānanda*—Jagadānanda; *svarūpa-dāmodara*—Svarūpa Dāmodara; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *āra*—and; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *ei-saba*—all these personalities; *saṅge*—accompanied by; *prabhu*—Śrī Caitanya Mahāprabhu; *vaise*—stays; *nīlācale*—at Jagannātha Purī; *jagannātha-daraśana*—seeing Lord Jagannātha; *nitya*—daily; *kare*—does; *prātaḥ-kāle*—in the morning.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, with Paramānanda Purī, Jagadānanda, Svarūpa Dāmodara, Dāmodara Paṇḍita, Govinda and Kāśīśvara. It was Śrī Caitanya Mahāprabhu's daily business to see Lord Jagannātha in the morning.

TEXT 186

প্রভু-পাশ আসি' সার্বভৌম এক দিন।
যোড়হাত করি' কিছু কৈল নিবেদন॥ ১৮৬॥

prabhu-pāśa āsi' sārvabhauma eka dina
yoḍa-hāta kari' kichu kaila nivedana

SYNONYMS

prabhu-pāśa—in the presence of Śrī Caitanya Mahāprabhu; *āsi'*—coming; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *eka dina*—one day; *yoḍa-hāta kari'*—with folded hands; *kichu*—some; *kaila*—did; *nivedana*—submission.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Śrī Caitanya Mahāprabhu with folded hands and submitted a request.

TEXT 187

এবে সব বৈষ্ণব গৌড়দেশে চলি' গেল।
এবে প্রভুর নিমন্ত্রণে অবসর হৈল॥ ১৮৭॥

ebe saba vaiṣṇava gauḍa-deśe cali' gela
ebe prabhura nimantraṇe avasara haila

SYNONYMS

ebe—now; *saba*—all; *vaiṣṇava*—devotees; *gauḍa-deśe*—to Bengal; *cali' gela*—have returned; *ebe*—now; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *nimantraṇe*—for invitations; *avasara haila*—there is a chance.

TRANSLATION

Since all the Vaiṣṇavas had returned to Bengal, there was a good chance that the Lord would accept an invitation.

TEXT 188

এবে মোর ঘরে ভিক্ষা করহ 'মাস' ভরি'।
প্রভু কহে,—ধর্ম নহে, করিতে না পারি॥ ১৮৮॥

ebe mora ghare bhikṣā karaha 'māsa' bhari'
prabhu kahe,—dharma nahe, karite nā pāri

SYNONYMS

ebe—now; *mora ghare*—at my place; *bhikṣā*—lunch; *karaha*—accept; *māsa bhari'*—for one month; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *dharma*—religious principle; *nahe*—it is not; *karite*—to do; *nā pāri*—I am unable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Please accept my invitation for lunch for one month." The Lord replied, "That is not possible because it is against the religious principles of a sannyāsī."

TEXT 189

সার্বভৌম কহে,—ভিক্ষা করহ বিশ দিন।
প্রভু কহে,—এহ নহে যতিধর্ম-চিহ্ন ॥ ১৮৯ ॥

sārvabhauma kahe,——bhikṣā karaha viśa dina
prabhu kahe,——eha nahe yati-dharma-cihna

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *bhikṣā karaha*—accept lunch; *viśa dina*—for twenty days; *prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *eha nahe*—this is not; *yati-dharma-cihna*—the symptom of a person in the renounced order of life.

TRANSLATION

Sārvabhauma then said, "Please accept the invitation for twenty days," but Śrī Caitanya Mahāprabhu replied, "It is not a religious principle of the renounced order."

TEXT 190

সার্বভৌম কহে পুনঃ,—দিন 'পঞ্চদশ'।
প্রভু কহে,—তোমার ভিক্ষা 'এক' দিবস ॥ ১৯০ ॥

sārvabhauma kahe punaḥ,——dina 'pañca-daśa'
prabhu kahe,——tomāra bhikṣā 'eka' divasa

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *punaḥ*—again; *dina pañca-daśa*—fifteen days; *prabhu kahe*—the Lord replied; *tomāra bhikṣā*—lunch at your place; *eka divasa*—only one day.

TRANSLATION

When Sārvabhauma requested Caitanya Mahāprabhu to accept lunch for fifteen days, the Lord said, "I shall accept lunch at your place for one day only."

TEXT 191

তবে সার্বভৌম প্রভুর চরণে ধরিয়া।
'দশদিন ভিক্ষা কর' কহে বিনতি করিয়া॥ ১৯১॥

tabe sārvabhauma prabhura caraṇe dhariyā
'daśa-dina bhikṣā kara' kahe vinati kariyā

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet; *daśa-dina*—for ten days; *bhikṣā kara*—accept lunch; *kahe*—says; *vinati kariyā*—with great submission.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then caught hold of the Lord's lotus feet and submissively begged, "Please accept lunch for at least ten days."

TEXT 192

প্রভু ক্রমে ক্রমে পাঁচ-দিন ঘাটাইল।
পাঁচ-দিন তাঁর ভিক্ষা নিয়ম করিল॥ ১৯২॥

prabhu krame krame pāṅca-dina ghāṭāila
pāṅca-dina tāṅra bhikṣā niyama karila

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *krame krame*—gradually; *pāṅca-dina*—to five days; *ghāṭāila*—reduced; *pāñca-dina*—for five days; *tāṅra*—his; *bhikṣā*—invitation for lunch; *niyama karila*—accepted regularly.

TRANSLATION

In this way, by and by, Śrī Caitanya Mahāprabhu reduced the duration to five days. Thus for five days He regularly accepted the invitation to lunch.

TEXT 193

তবে সার্বভৌম করে আর নিবেদন।
তোমার সঙ্গে সন্ন্যাসী আছে দশজন॥ ১৯৩॥

tabe sārvabhauma kare āra nivedana
tomāra saṅge sannyāsī āche daśa-jana

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *āra*—another; *nivedana*—submission; *tomāra saṅge*—with You; *sannyāsī*—in the renounced order of life; *āche*—there are; *daśa-jana*—ten persons.

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya said, "My Lord, there are ten sannyāsīs with You."

PURPORT

A *sannyāsī* should not cook food for himself or accept an invitation to eat at a devotee's house continuously for many days. Śrī Caitanya Mahāprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sārvabhauma's house. Out of affection, He accepted only five days in the month. The ten *sannyāsīs* living with the Lord were (1) Paramānanda Purī, (2) Svarūpa Dāmodara, (3) Brahmānanda Purī, (4) Brahmānanda Bhāratī, (5) Viṣṇu Purī, (6) Keśava Purī, (7) Kṛṣṇānanda Purī, (8) Nṛsiṁha Tīrtha, (9) Sukhānanda Purī and (10) Satyānanda Bhāratī.

TEXT 194

পুরী-গোসাঞির ভিক্ষা পাঁচদিন মোর ঘরে।
পূর্বে আমি কহিয়াছোঁ তোমার গোচরে ॥ ১৯৪ ॥

purī-gosāñira bhikṣā pāṅca-dina mora ghare
pūrve āmi kahiyāchoṅ tomāra gocare

SYNONYMS

purī-gosāñira—of Paramānanda Purī; *bhikṣā*—invitation for lunch; *pāṅca-dina*—five days; *mora ghare*—at my home; *pūrve*—previously; *āmi*—I; *kahiyāchoṅ*—mentioned; *tomāra gocare*—it is known to you.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then submitted that Paramānanda Purī Gosvāmī should accept a five-day invitation at his place. This was settled before the Lord.

TEXT 195

দামোদর-স্বরূপ, এই বান্ধব আমার।
কভু তোমার সঙ্গে যাবে, কভু একেশ্বর ॥ ১৯৫ ॥

dāmodara-svarūpa,——ei bāndhava āmāra
kabhu tomāra saṅge yābe, kabhu ekeśvara

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; *ei*—this; *bāndhava āmāra*—my very intimate friend; *kabhu*—sometimes; *tomāra saṅge*—with You; *yābe*—will come; *kabhu*—sometimes; *ekeśvara*—alone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Dāmodara Svarūpa is my intimate friend. He will come sometimes with You and sometimes alone.

TEXT 196

আর অষ্ট সন্ন্যাসীর ভিক্ষা দুই দুই দিবসে।
এক একদিন, এক এক জনে পূর্ণ হইল মাসে ॥১৯৬॥

āra aṣṭa sannyāsīra bhikṣā dui dui divase
eka eka-dina, eka eka jane pūrṇa ha-ila māse

SYNONYMS

āra—other; *aṣṭa*—eight; *sannyāsīra*—of *sannyāsīs; bhikṣā*—invitation for lunch; *dui dui divase*—two days each; *eka eka-dina*—on each day; *eka eka jane*—one person; *pūrṇa*—filled; *ha-ila*—will be; *māse*—the month.

TRANSLATION

"The other eight sannyāsīs will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

PURPORT

For the entire month consisting of thirty days, Śrī Caitanya Mahāprabhu would visit five days, Paramānanda Purī Gosvāmī five days, Svarūpa Dāmodara four days, and the eight other *sannyāsīs* two days each. In this way the thirty days of the month were completed.

TEXT 197

বহুত সন্ন্যাসী যদি আইসে এক ঠাঞি।
সম্মান করিতে নারি, অপরাধ পাই ॥ ১৯৭ ॥

bahuta sannyāsī yadi āise eka ṭhāñi
sammāna karite nāri, aparādha pāi

SYNONYMS

bahuta sannyāsī—many *sannyāsīs; yadi*—if; *āise*—come; *eka ṭhāñi*—together; *sammāna karite nāri*—I cannot receive them properly; *aparādha pāi*—I shall be an offender.

TRANSLATION

"If all the sannyāsīs come together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

TEXT 198

তুমিহ নিজ-ছায়ে আসিবে মোর ঘর।
কভু সঙ্গে আসিবেন স্বরূপ-দামোদর ॥ ১৯৮ ॥

tumiha nija-chāye āsibe mora ghara
kabhu saṅge āsibena svarūpa-dāmodara

SYNONYMS

tumiha—You; *nija-chāye*—alone; *āsibe*—will come; *mora ghara*—to my place; *kabhu*—sometimes; *saṅge*—with You; *āsibena*—will come; *svarūpa-dāmodara*—Svarūpa Dāmodara Gosvāmī.

TRANSLATION

"Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarūpa Dāmodara."

TEXT 199

প্রভুর ইঙ্গিত পাঞা আনন্দিত মন।
সেই দিন মহাপ্রভুর কৈল নিমন্ত্রণ ॥ ১৯৯ ॥

prabhura iṅgita pāñā ānandita mana
sei dina mahāprabhura kaila nimantraṇa

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *iṅgita*—acceptance; *pāñā*—receiving; *ānandita*—very happy; *mana*—mind; *sei dina*—on that day; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kaila*—made; *nimantraṇa*—invitation.

TRANSLATION

Having this arrangement confirmed by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya became very glad and immediately invited the Lord to his house on that very day.

TEXT 200

'ষাঠীর মাতা' নাম, ভট্টাচার্যের গৃহিণী।
প্রভুর মহাভক্ত তেঁহো, স্নেহেতে জননী ॥ ২০০ ॥

'ṣāṭhīra mātā' nāma, bhaṭṭācāryera gṛhiṇī
prabhura mahā-bhakta teṅho, snehete jananī

SYNONYMS

ṣāṭhīra mātā—the mother of Ṣāṭhī; *nāma*—named; *bhaṭṭācāryera gṛhiṇī*—the wife of Sārvabhauma Bhaṭṭācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahā-bhakta*—a great devotee; *teṅho*—she; *snehete*—in affection; *jananī*—just like a mother.

TRANSLATION

Sārvabhauma Bhaṭṭācārya's wife was known as the mother of Ṣāṭhī. She was a great devotee of Śrī Caitanya Mahāprabhu, and she was affectionate like a mother.

TEXT 201

ঘরে আসি' ভট্টাচার্য তাঁরে আজ্ঞা দিল।
আনন্দে ষাঠীর মাতা পাক চড়াইল ॥ ২০১ ॥

ghare āsi' bhaṭṭācārya tāṅre ājñā dila
ānande ṣāṭhīra mātā pāka caḍāila

SYNONYMS

ghare āsi'—coming home; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *tāṅre*—her; *ājñā dila*—ordered; *ānande*—with great satisfaction; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *pāka caḍāila*—began cooking.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya gave orders to his wife, and his wife, known as Ṣāṭhīra Mātā, the mother of Ṣāṭhī, began cooking with great pleasure.

TEXT 202

ভট্টাচার্যের গৃহে সব দ্রব্য আছে ভরি'।
যেবা শাকফলাদিক, আনাইল আহরি' ॥ ২০২ ॥

bhaṭṭācāryera gṛhe saba dravya āche bhari'
yebā śāka-phalādika, ānāila āhari'

SYNONYMS

bhaṭṭācāryera gṛhe—at the house of Sārvabhauma Bhaṭṭācārya; *saba dravya*—all kinds of ingredients; *āche*—there are; *bhari'*—filling; *yebā*—whatever; *śāka*—spinach; *phala-ādika*—fruits and so on; *ānāila*—he brought; *āhari'*—collecting.

TRANSLATION

At Sārvabhauma Bhaṭṭācārya's house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

TEXT 203

আপনি ভট্টাচার্য করে পাকের সব কর্ম।
ষাঠীর মাতা- বিচক্ষণা, জানে পাক-মর্ম ॥ ২০৩ ॥

āpani bhaṭṭācārya kare pākera saba karma
ṣāṭhīra mātā—vicakṣaṇā, jāne pāka-marma

SYNONYMS

āpani—personally; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kare*—arranges; *pākera*—of cooking; *saba karma*—all activities; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *vicakṣaṇā*—very experienced; *jāne*—knows; *pāka-marma*—how to cook.

TRANSLATION

Sārvabhauma Bhaṭṭācārya personally began to help his wife cook. His wife, the mother of Ṣāṭhī, was very experienced, and she knew how to cook nicely.

TEXT 204

পাকশালার দক্ষিণে—দুই ভোগালয়।
এক-ঘরে শালগ্রামের ভোগ-সেবা হয় ॥ ২০৪ ॥

pāka-śālāra dakṣiṇe—dui bhogālaya
eka-ghare śālagrāmera bhoga-sevā haya

SYNONYMS

pāka-śālāra dakṣiṇe—on the southern side of the kitchen; *dui bhoga-ālaya*—two rooms for offering food; *eka-ghare*—in one room; *śālagrāmera*—of Lord Śālagrāma; *bhoga-sevā*—offering of food; *haya*—there is.

TRANSLATION

On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Śālagrāma Nārāyaṇa.

PURPORT

Among the followers of the Vedic way, *śālagrāma-śilā,* the *vigraha* of Nārāyaṇa, is worshiped in the form of a stone ball. In India, every *brāhmaṇa* still worships the *śālagrāma-śilā* in his home. The *vaiśyas* and *kṣatriyas* may also engage in this worship, but it is compulsory in the house of a *brāhmaṇa.*

TEXT 205

আর ঘর মহাপ্রভুর ভিক্ষার লাগিয়া।
নিভৃতে করিয়াছে ভট্ট নূতন করিয়া॥ ২০৫॥

āra ghara mahāprabhura bhikṣāra lāgiyā
nibhṛte kariyāche bhaṭṭa nūtana kariyā

SYNONYMS

āra ghara—the other room; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣāra lāgiyā*—for taking lunch; *nibhṛte kariyāche*—constructed in a solitary place; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *nūtana kariyā*—newly done.

TRANSLATION

The other room was for Śrī Caitanya Mahāprabhu's lunch. The Lord's lunch room was very secluded, and it was newly constructed by Bhaṭṭācārya.

TEXT 206

বাহ্যে এক দ্বার তার, প্রভু প্রবেশিতে।
পাকশালার এক দ্বার অন্ন পরিবেশিতে॥ ২০৬॥

bāhye eka dvāra tāra, prabhu praveśite
pāka-śālāra eka dvāra anna pariveśite

SYNONYMS

bāhye—outside; *eka dvāra*—one door; *tāra*—of this room; *prabhu praveśite*—for the entrance of Lord Śrī Caitanya Mahāprabhu; *pāka-śālāra*—of the kitchen; *eka dvāra*—another door; *anna*—food; *pariveśite*—to serve.

TRANSLATION

The room was so constructed that there was only one door as an entrance from the outside for Śrī Caitanya Mahāprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

TEXT 207

বত্তিশা-আঠিয়া কলার আঙ্গটিয়া পাতে।
তিন-মান তণ্ডুলের উভারিল ভাতে॥ ২০৭॥

battiśā-āṭhiyā kalāra āṅgaṭiyā pāte
tina-māna taṇḍulera ubhārila bhāte

SYNONYMS

battiśā-āṭhiyā—named *battiśā-āṭhiyā; kalāra*—of the banana tree; *āṅgaṭiyā*—without being divided; *pāte*—on a leaf; *tina*—three; *māna*—*mānas* (a certain weight); *taṇḍulera*—of rice; *ubhārila*—poured; *bhāte*—cooked rice.

TRANSLATION

First, three mānas of cooked rice—almost six pounds—was poured on a big banana leaf.

PURPORT

This is the beginning of a description of the food prepared for Śrī Caitanya Mahāprabhu. This description is given by Kavirāja Gosvāmī, who, it is assumed, was an expert cook who knew both how to prepare and how to serve food.

TEXT 208

পীত-সুগন্ধি-ঘৃতে অন্ন সিক্ত কৈল।
চারিদিকে পাতে ঘৃত বহিয়া চলিল॥ ২০৮॥

pīta-sugandhi-ghṛte anna sikta kaila
cāri-dike pāte ghṛta vahiyā calila

SYNONYMS

pīta—yellowish; *su-gandhi*—fragrant; *ghṛte*—with clarified butter; *anna*—rice; *sikta*—mixed; *kaila*—made; *cāri-dike*—on all sides; *pāte*—the leaf; *ghṛta*—the clarified butter; *vahiyā calila*—began to flood.

TRANSLATION

Then, the whole stack of rice was mixed with so much yellowish and fragrant clarified butter that it began to overflow the leaf.

TEXT 209

কেয়াপত্র-কলাখোলা-ডোঙ্গা সারি সারি।
চারিদিকে ধরিয়াছে নানা ব্যঞ্জন ভরি'॥ ২০৯॥

keyāpatra-kalākholā-ḍoṅgā sāri sāri
cāri-dike dhariyāche nānā vyañjana bhari'

SYNONYMS

keyā-patra—the leaf of the *keyā* plant; *kalā-kholā*—the skin of the banana tree; *ḍoṅgā*—pots; *sāri sāri*—one after another; *cāri-dike*—on all sides; *dhariyāche*—were holding; *nānā*—various; *vyañjana*—cooked vegetables; *bhari'*—filled.

TRANSLATION

There were a number of pots made of the bark of banana trees and the leaves of the keyā plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

TEXT 210

দশপ্রকার শাক, নিম্ব-তিক্ত-সুখ্‌ত-ঝোল।
মরিচের ঝাল, ছানাবড়া, বড়ি ঘোল॥ ২১০॥

daśa-prakāra śāka, nimba-tikta-sukhta-jhola
maricera jhāla, chānā-baḍā, baḍi ghola

SYNONYMS

daśa-prakāra śāka—spinach of ten varieties; *nimba-tikta-sukhta-jhola*—a soup called *sukhta,* made with bitter *nimba* leaf; *maricera jhāla*—a pungent preparation made with black pepper; *chānā-baḍā*—a mild cake made of fried curd; *baḍi ghola*—buttermilk with small pieces of fried *dahl.*

TRANSLATION

There were about ten kinds of spinach, a soup called sukhta, which was made with bitter nimba leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dahl.

TEXT 211

দুগ্ধতুম্বী, দুগ্ধকুষ্মাণ্ড, বেসর, লাফ্‌রা।
মোচাঘণ্ট, মোচাভাজা, বিবিধ শাক্‌রা॥ ২১১॥

dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā
mocā-ghaṇṭa, mocā-bhājā, vividha śākrā

SYNONYMS

dugdha-tumbī—squash cooked with milk; *dugdha-kuṣmāṇḍa*—pumpkin cooked with milk; *vesara*—a preparation made from chick-pea flour; *lāphrā*—a combination of several vegetables; *mocā-ghaṇṭa*—boiled banana flowers; *mocā-bhājā*—fried banana flowers; *vividha*—various; *śākrā*—vegetables.

TRANSLATION

There were preparations of dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā, mocā-ghaṇṭa, mocā-bhājā and other vegetables.

TEXT 212

বৃদ্ধকুষ্মাণ্ডবড়ীর ব্যঞ্জন অপার।
ফুলবড়ী-ফল-মূল বিবিধ প্রকার॥ ২১২॥

vṛddha-kuṣmāṇḍa-baḍīra vyañjana apāra
phulabaḍī-phala-mūla vividha prakāra

SYNONYMS

vṛddha-kuṣmāṇḍa-baḍīra—of small pieces of fried dahl mixed with ripe pumpkin; *vyañjana*—vegetables; *apāra*—unlimited; *phula-baḍī*—small fried pieces of another kind of *dahl; phala*—fruits; *mūla*—roots; *vividha prakāra*—of different varieties.

TRANSLATION

There were unlimited quantities of vṛddha-kuṣmāṇḍa-baḍī, phula-baḍī, fruits and various roots.

TEXT 213

নব-নিম্বপত্র-সহ ভৃষ্ট-বার্তাকী।
ফুলবড়ী, পটোল-ভাজা, কুষ্মাণ্ড-মান-চাকী ॥ ২১৩ ॥

nava-nimbapatra-saha bhṛṣṭa-vārtākī
phula-baḍī, paṭola-bhājā, kuṣmāṇḍa-māna-cākī

SYNONYMS

nava—newly grown; *nimba-patra*—*nimba* leaves; *saha*—along with; *bhṛṣṭa-vārtākī*—fried eggplant; *phula-baḍī*—light *baḍī; paṭola-bhājā*—fried *paṭola* vegetable; *kuṣmāṇḍa*—of pumpkin; *māna*—of squash; *cākī*—rounds.

TRANSLATION

Other preparations included eggplant mixed with newly grown nimba leaves fried together, light baḍī, fried paṭola, and fried rounds of squash and pumpkin.

TEXT 214

ভৃষ্ট-মাষ-মুদ্গ-সূপ অমৃত নিন্দয়।
মধুরাম্ল, বড়াম্লাদি অম্ল পাঁচ ছয় ॥ ২১৪ ॥

bhṛṣṭa-māṣa-mudga-sūpa amṛta nindaya
madhurāmla, baḍāmlādi amla pāṅca chaya

SYNONYMS

bhṛṣṭa—fried; *māṣa*—urd *dahl; mudga*—mung *dahl; sūpa*—soup; *amṛta*—nectar; *nindaya*—defeating; *madhura-amla*—sweet chutney; *baḍa-amla*—sour preparation made with fried *dahl; ādi*—and so on; *amla*—sour; *pāṅca chaya*—five or six kinds.

TRANSLATION

There was a soup made with fried urad dahl and mung dahl, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with baḍāmla.

TEXT 215

মুদ্গবড়া, মাষবড়া, কলাবড়া মিষ্ট।
ক্ষীরপুলি, নারিকেল-পুলী আর যত পিষ্ট ॥ ২১৫ ॥

mudga-baḍā, māṣa-baḍā, kalā-baḍā miṣṭa
kṣīra-puli, nārikela-pulī āra yata piṣṭa

SYNONYMS

mudga-baḍā—fried cakes made of mung *dahl; māṣa-baḍā*—fried cakes made of *urd dahl; kalā-baḍā*—fried cakes made of banana; *miṣṭa*—very sweet; *kṣīra-puli*—cakes made with sweet rice; *nārikela-pulī*—coconut cake; *āra*—and; *yata*—varieties of; *piṣṭa*—cakes.

TRANSLATION

There were bharats made of mung dahl, of urd dahl and of sweet bananas, and there was sweet rice cake, coconut cake and various other cakes.

TEXT 216

কাঁজিবড়া, দুগ্ধ-চিড়া, দুগ্ধ-লক্‌লকী ।
আর যত পিঠা কৈল, কহিতে না শকি ॥ ২১৬ ॥

kāṅji-baḍā, dugdha-ciḍā, dugdha-laklakī
āra yata piṭhā kaila, kahite nā śaki

SYNONYMS

kāñji-baḍā—cakes made with sour rice-water; *dugdha-ciḍā*—sweet rice mixed with milk; *dugdha-laklakī*—another preparation of milk and cakes to be licked up; *āra*—and; *yata*—various types of; *piṭhā*—cakes; *kaila*—made; *kahite*—to describe; *nā śaki*—I am not able.

TRANSLATION

There was kāṅji-baḍā, dugdha-ciḍā, dugdha-laklakī and various cakes, which I am unable to describe.

TEXT 217

ঘৃত-সিক্ত পরমান্ন, মৃৎকুণ্ডিকা ভরি' ।
চাঁপাকলা-ঘনদুগ্ধ-আম্র তাহা ধরি ॥ ২১৭ ॥

ghṛta-sikta paramānna, mṛt-kuṇḍikā bhari'
cāṅpākalā-ghanadugdha-āmra tāhā dhari

SYNONYMS

ghṛta-sikta parama-anna—sweet rice mixed with ghee; *mṛt-kuṇḍikā bhari'*—filling an earthen pot; *cāṅpā-kalā*—a kind of banana; *ghana-dugdha*—condensed milk; *āmra*—mango pulp; *tāhā*—that; *dhari*—including.

TRANSLATION

Sweet rice mixed with ghee was poured into an earthen pot and mixed with cāṅpā-kalā, condensed milk and mango.

TEXT 218

রসালা-মথিত দধি, সন্দেশ অপার।
গৌড়ে উৎকলে যত ভক্ষ্যের প্রকার ॥ ২১৮ ॥

rasālā-mathita dadhi, sandeśa apāra
gauḍe utkale yata bhakṣyera prakāra

SYNONYMS

rasālā—delicious; *mathita*—churned; *dadhi*—curd; *sandeśa*—a sweetmeat; *apāra*—unlimited; *gauḍe*—in Bengal; *utkale*—in Orissa; *yata*—all; *bhakṣyera*—of eatables; *prakāra*—kinds.

TRANSLATION

Other preparations included a very delicious churned curd and a variety of sandeśa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

TEXT 219

শ্রদ্ধা করি' ভট্টাচার্য সব করাইল।
শুভ্র-পীঠোপরি সূক্ষ্ম বসন পাতিল ॥ ২১৯ ॥

śraddhā kari' bhaṭṭācārya saba karāila
śubhra-pīṭhopari sūkṣma vasana pātila

SYNONYMS

śraddhā kari'—with great respect; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *saba karāila*—had them all prepared; *śubhra*—white; *pīṭha*—a wooden platform; *upari*—over; *sūkṣma*—fine; *vasana*—cloth; *pātila*—spread.

TRANSLATION

Thus Bhaṭṭācārya prepared a great variety of food and spread a fine cloth over a white wooden platform.

TEXT 220

দুই পাশে সুগন্ধি শীতল জল-ঝারী।
অন্ন-ব্যঞ্জনোপরি দিল তুলসী-মঞ্জরী ॥ ২২০ ॥

dui pāśe sugandhi śītala jala-jhārī
anna-vyañjanopari dila tulasī-mañjarī

SYNONYMS

dui pāśe—on two sides; *su-gandhi*—nicely scented; *śītala*—cold; *jala-jhārī*—pitchers of water; *anna-vyañjana-upari*—over the rice and vegetables; *dila*—placed; *tulasī-mañjarī*—flowers of *tulasī*.

TRANSLATION

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasī tree were placed above the mound of rice.

TEXT 221

অমৃত-গুটিকা, পিঠা-পানা আনাইল।
জগন্নাথ-প্রসাদ সব পৃথক্ ধরিল॥ ২২১॥

amṛta-guṭikā, piṭhā-pānā ānāila
jagannātha-prasāda saba pṛthak dharila

SYNONYMS

amṛta-guṭikā—the sweet named *amṛta-guṭikā; piṭhā-pānā*—cakes and sweet rice; *ānāila*—brought; *jagannātha-prasāda*—remnants of the food of Lord Jagannātha; *saba*—all; *pṛthak dharila*—kept separately.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also included several types of food that had been offered to Lord Jagannātha. This included sweetballs known as amṛta-guṭikā, sweet rice and cakes. All these were kept separately.

PURPORT

Although the remnants of food left by Jagannātha were brought into Bhaṭṭācārya's house, they were kept separate from the preparations he had made at his home. It sometimes happens that *prasāda* is mixed with a larger quantity of food and then distributed, but in this case we find that Sārvabhauma Bhaṭṭācārya kept the *jagannātha-prasāda* separate. He kept it aside particularly for the satisfaction of Śrī Caitanya Mahāprabhu.

TEXT 222

হেনকালে মহাপ্রভু মধ্যাহ্ন করিয়া।
একলে আইল তাঁর হৃদয় জানিয়া॥ ২২২॥

hena-kāle mahāprabhu madhyāhna kariyā
ekale āila tāṅra hṛdaya jāniyā

SYNONYMS

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna kariyā*—finishing His midday duties; *ekale*—alone; *āila*—came; *tāṅra*—of Sārvabhauma Bhaṭṭācārya; *hṛdaya*—the heart; *jāniyā*—knowing.

TRANSLATION

When everything was ready, Śrī Caitanya Mahāprabhu came there alone after finishing His midday duties. He knew the heart of Sārvabhauma Bhaṭṭācārya.

TEXT 223

ভট্টাচার্য কৈল তবে পাদ প্রক্ষালন।
ঘরের ভিতরে গেলা করিতে ভোজন॥ ২২৩॥

bhaṭṭācārya kaila tabe pāda prakṣālana
gharera bhitare gelā karite bhojana

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kaila*—performed; *tabe*—thereafter; *pāda prakṣālana*—washing the feet; *gharera bhitare*—within the room; *gelā*—entered; *karite bhojana*—to take lunch.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya washed the Lord's feet, the Lord entered the room to take His lunch.

TEXT 224

অন্নাদি দেখিয়া প্রভু বিস্মিত হঞা।
ভট্টাচার্যে কহে কিছু ভঙ্গি করিয়া॥ ২২৪॥

annādi dekhiyā prabhu vismita hañā
bhaṭṭācārye kahe kichu bhaṅgi kariyā

SYNONYMS

anna-ādi dekhiyā—seeing the arrangement of food; *prabhu*—Śrī Caitanya Mahāprabhu; *vismita hañā*—being astonished; *bhaṭṭācārye kahe*—said to Bhaṭṭācārya; *kichu*—some; *bhaṅgi*—gesture; *kariyā*—making.

TRANSLATION

Śrī Caitanya Mahāprabhu was a little astonished to see the gorgeous arrangement, and, gesturing, He spoke to Sārvabhauma Bhaṭṭācārya.

TEXT 225

অলৌকিক এই সব অন্ন-ব্যঞ্জন।
দুই প্রহর ভিতরে কৈছে হইল রন্ধন? ২২৫॥

alaukika ei saba anna-vyañjana
dui prahara bhitare kaiche ha-ila randhana?

SYNONYMS

alaukika—uncommon; *ei*—this; *saba*—all; *anna-vyañjana*—rice and vegetables; *dui prahara bhitare*—within six hours; *kaiche*—how; *ha-ila randhana*—cooking was finished.

TRANSLATION

"This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?

TEXT 226

শত চুলায় শত জন পাক যদি করে।
তবু শীঘ্র এত দ্রব্য রান্ধিতে না পারে॥ ২২৬॥

śata culāya śata jana pāka yadi kare
tabu śīghra eta dravya rāndhite nā pāre

SYNONYMS

śata culāya—in one hundred ovens; *śata jana*—one hundred men; *pāka yadi kare*—if engaged in cooking; *tabu*—still; *śīghra*—so soon; *eta dravya*—so many preparations; *rāndhite nā pāre*—could not cook.

TRANSLATION

"Even a hundred men cooking on a hundred ovens could not possibly finish all these preparations within so short a time.

TEXT 227

কৃষ্ণের ভোগ লাগাঞাছ,—অনুমান করি।
উপরে দেখিয়ে যাতে তুলসী-মঞ্জরী॥ ২২৭॥

kṛṣṇera bhoga lāgāñācha,——anumāna kari
upare dekhiye yāte tulasī-mañjarī

SYNONYMS

kṛṣṇera bhoga lāgāñācha—you have offered to Kṛṣṇa; *anumāna kari*—I hope; *upare*—upon the food; *dekhiye*—I see; *yāte*—since; *tulasī-mañjarī*—flowers of the *tulasī* tree.

TRANSLATION

"I hope the food has already been offered to Kṛṣṇa, since I see there are tulasī flowers over the plates.

TEXT 228

ভাগ্যবান্ তুমি, সফল তোমার উদ্যোগ।
রাধাকৃষ্ণে লাগাঞাছ এতাদৃশ ভোগ॥ ২২৮॥

bhāgyavān tumi, saphala tomāra udyoga
rādhā-kṛṣṇe lāgāñācha etādṛśa bhoga

SYNONYMS

bhāgyavān tumi—you are fortunate; *sa-phala*—successful; *tomāra*—your; *udyoga*—endeavor; *rādhā-kṛṣṇe*—unto Their Lordships Rādhā and Kṛṣṇa; *lāgāñācha*—you offered; *etādṛśa*—such; *bhoga*—food.

TRANSLATION

"You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Rādhā-Kṛṣṇa.

TEXT 229

অন্নের সৌরভ্য, বর্ণ—অতি মনোরম।
রাধাকৃষ্ণ সাক্ষাৎ ইহাঁ করিয়াছেন ভোজন॥ ২২৯॥

annera saurabhya, varṇa——ati manorama
rādhā-kṛṣṇa sākṣāt ihāṅ kariyāchena bhojana

SYNONYMS

annera saurabhya—the flavor of the cooked rice; *varṇa*—color; *ati manorama*—very attractive; *rādhā-kṛṣṇa*—Lord Kṛṣṇa and Rādhārāṇī; *sākṣāt*—directly; *ihāṅ*—all this; *kariyāchena bhojana*—have eaten.

TRANSLATION

"The color of the rice is so attractive and its aroma so good that it appears Rādhā and Kṛṣṇa have directly taken it.

TEXT 230

তোমার বহুত ভাগ্য কত প্রশংসিব।
আমি—ভাগ্যবান্, ইহার অবশেষ পাব॥ ২৩০॥

tomāra bahuta bhāgya kata praśaṁsiba
āmi—bhāgyavān, ihāra avaśeṣa pāba

SYNONYMS

tomāra—your; *bahuta*—great; *bhāgya*—fortune; *kata*—how much; *praśaṁsiba*—shall I praise; *āmi*—I; *bhāgyavān*—fortunate; *ihāra*—of this; *avaśeṣa*—remnants; *pāba*—shall get.

TRANSLATION

"My dear Bhaṭṭācārya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food.

TEXT 231

কৃষ্ণের আসন-পীঠ রাখহ উঠাঞা।
মোরে প্রসাদ দেহ' ভিন্ন পাত্রেতে করিয়া॥ ২৩১॥

kṛṣṇera āsana-pīṭha rākhaha uṭhāñā
more prasāda deha' bhinna pātrete kariyā

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āsana-pīṭha*—the sitting place; *rākhaha*—keep aside; *uṭhāñā*—raising; *more*—unto Me; *prasāda*—*prasāda; deha'*—give; *bhinna*—separate; *pātrete*—on a plate; *kariyā*—putting.

TRANSLATION

"Take away Kṛṣṇa's sitting place and put it aside. Then give me prasāda on a different plate."

TEXT 232

ভট্টাচার্য বলে,—প্রভু না করহ বিস্ময়।
যেই খাবে, তাঁহার শক্ত্যে ভোগ সিদ্ধ হয়॥ ২৩২॥

bhaṭṭācārya bale,——prabhu nā karaha vismaya
yei khābe, tāṅhāra śaktye bhoga siddha haya

SYNONYMS

bhaṭṭācārya bale—Bhaṭṭācārya said; *prabhu*—my Lord; *nā karaha vismaya*—do not become astonished; *yei khābe*—whoever shall eat; *tāṅhāra śaktye*—by His grace; *bhoga*—the food; *siddha haya*—has been prepared.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of He who will eat the food.

TEXT 233

উদ্‌যোগ না ছিল মোর গৃহিণীর রন্ধনে।
যাঁর শক্ত্যে ভোগ সিদ্ধ, সেই তাহা জানে॥ ২৩৩॥

udyoga nā chila mora gṛhiṇīra randhane
yāṅra śaktye bhoga siddha, sei tāhā jāne

SYNONYMS

udyoga—exertion; *nā chila*—there was not; *mora*—of me; *gṛhiṇīra*—of my wife; *randhane*—in cooking; *yāṅra śaktye*—by whose potency; *bhoga siddha*—the food has been prepared; *sei*—He; *tāhā jāne*—knows that.

TRANSLATION

"My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything.

TEXT 234

এইত আসনে বসি' করহ ভোজন।
প্রভু কহে,—পূজ্য এই কৃষ্ণের আসন॥ ২৩৪॥

eita āsane vasi' karaha bhojana
prabhu kahe,——pūjya ei kṛṣṇera āsana

SYNONYMS

eita āsane—on this sitting place; *vasi'*—sitting; *karaha bhojana*—take Your lunch; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *pūjya*—worshipable; *ei*—this; *kṛṣṇera āsana*—sitting place of Kṛṣṇa.

TRANSLATION

"Now please sit in this place and take Your lunch." Caitanya Mahāprabhu replied, "This place is worshipable because it was used by Kṛṣṇa."

PURPORT

According to etiquette, things used by Kṛṣṇa should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Kṛṣṇa or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.

TEXT 235

ভট্ট কহে,—অন্ন, পীঠ,—সমান প্রসাদ।
অন্ন খাবে, পীঠে বসিতে কাহাঁ অপরাধ? ২৩৫॥

bhaṭṭa kahe,—anna, pīṭha,—samāna prasāda
anna khābe, pīṭhe vasite kāhāṅ aparādha?

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *anna*—food; *pīṭha*—sitting place; *samāna*—equal; *prasāda*—mercy remnants of the Lord; *anna khābe*—You will eat the food; *pīṭhe vasite*—to sit on the place; *kāhāṅ aparādha*—where is the offense.

TRANSLATION

Bhaṭṭācārya said, "Both the food and the sitting place are the Lord's mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?"

TEXT 236

প্রভু কহে,—ভাল কৈলে, শাস্ত্র-আজ্ঞা হয়।
কৃষ্ণের সকল শেষ ভৃত্য আস্বাদয়॥ ২৩৬॥

prabhu kahe,—bhāla kaile, śāstra-ājñā haya
kṛṣṇera sakala śeṣa bhṛtya āsvādaya

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *bhāla kaile*—you have spoken correctly; *śāstra-ājñā haya*—there is such an order in the revealed scripture; *kṛṣṇera sakala śeṣa*—everything left by Kṛṣṇa; *bhṛtya*—the servant; *āsvādaya*—partakes of.

TRANSLATION

Caitanya Mahāprabhu then said, "Yes, you have spoken correctly. The śāstras enjoin that the devotee can partake of everything left by Kṛṣṇa.

TEXT 237

ত্বয়োপযুক্তস্রগ্‌গন্ধবাসোঽলঙ্কারচর্চিতাঃ।
উচ্ছিষ্টভোজিনো দাসাস্তব মায়াং জয়েম হি ॥ ২৩৭ ॥

tvayopayukta-srag-gandha-
vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyāṁ jayema hi

SYNONYMS

tvayā—by You; *upayukta*—used; *srak*—flower garlands; *gandha*—scented substances like sandalwood pulp; *vāsaḥ*—garments; *alaṅkāra*—ornaments; *carcitāḥ*—being decorated with; *ucchiṣṭa*—remnants of food; *bhojinaḥ*—eating; *dāsāḥ*—servants; *tava*—Your; *māyām*—illusory energy; *jayema*—can conquer over; *hi*—certainly.

TRANSLATION

" 'My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.6.46). In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa *mahā-mantra,* the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Kṛṣṇa. This was during the time when the *Uddhava-gītā* was spoken. At that time there was some disturbance in Dvārakā, and Lord Kṛṣṇa had to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversations. Śrī Kṛṣṇa's pastimes in this material world are called *prakaṭa-līlā*

(manifested pastimes), and His pastimes in the spiritual world are called *aprakaṭa-līlā* (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa's pastimes are unmanifest. They are going on exactly as the sun is going on perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord's pastimes are constantly manifest to them. As the *Brahma-saṁhitā* confirms:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa. I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." (Bs. 5.37-38)

TEXT 238

তথাপি এতেক অন্ন খাওন না যায়।
ভট্ট কহে,—জানি, খাও যতেক যুয়ায়॥ ২৩৮॥

tathāpi eteka anna khāona nā yāya
bhaṭṭa kahe,—jāni, khāo yateka yuyāya

SYNONYMS

tathāpi—still; *eteka*—so much; *anna*—food; *khāona*—eating; *nā yāya*—is not possible; *bhaṭṭa kahe*—Bhaṭṭācārya said; *jāni*—I know; *khāo*—You can eat; *yateka*—how much; *yuyāya*—is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There is so much food here that it is impossible to eat." Bhaṭṭācārya replied, "I know how much You can eat.

TEXT 239

নীলাচলে ভোজন তুমি কর বায়ান্ন বার।
এক এক ভোগের অন্ন শত শত ভার ॥ ২৩৯ ॥

nīlācale bhojana tumi kara bāyānna bāra
eka eka bhogera anna śata śata bhāra

SYNONYMS

nīlācale—at Jagannātha Purī; *bhojana*—accepting lunch; *tumi*—You; *kara*—do; *bāyānna bāra*—fifty-two times; *eka eka bhogera*—of each and every offering; *anna*—eatables; *śata śata bhāra*—hundreds of buckets.

TRANSLATION

"After all, at Jagannātha Purī You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasāda.

TEXT 240

দ্বারকাতে ষোল-সহস্র মহিষী-মন্দিরে।
অষ্টাদশ মাতা, আর যাদবের ঘরে ॥ ২৪০ ॥

dvārakāte ṣola-sahasra mahiṣī-mandire
aṣṭādaśa mātā, āra yādavera ghare

SYNONYMS

dvārakāte—at Dvārakā-dhāma; *ṣola-sahasra*—sixteen thousand; *mahiṣī*—queens; *mandire*—palaces; *aṣṭādaśa mātā*—eighteen mothers; *āra*—and; *yādavera ghare*—in the house of the Yadu dynasty.

TRANSLATION

"At Dvārakā, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty.

TEXT 241

ব্রজে জ্যেঠা, খুড়া, মামা, পিসাদি গোপগণ।
সখাবৃন্দ সবার ঘরে দ্বিসন্ধ্যা-ভোজন ॥ ২৪১ ॥

vraje jyeṭhā, khuḍā, māmā, pisādi gopa-gaṇa
sakhā-vṛnda sabāra ghare dvisandhyā-bhojana

SYNONYMS

vraje—at Vṛndāvana; *jyeṭhā*—the father's elder brothers; *khuḍā*—the father's younger brothers; *māmā*—the mother's brothers; *pisā*—the husbands of aunts; *ādi*—and so on; *gopa-gaṇa*—cowherd men; *sakhā-vṛnda*—hundreds of friends; *sabāra*—of all of them; *ghare*—in the houses; *dvi-sandhyā*—twice a day; *bhojana*—eating.

TRANSLATION

"In Vṛndāvana You also have Your father's elder brothers, Your father's younger brothers, maternal uncles, husbands of Your father's sisters and many cowherd men. There are also cowherd boy friends, and You eat twice a day, morning and evening, in the house of each and every one.

PURPORT

In Dvārakā, Lord Kṛṣṇa had eighteen mothers like Devakī, Rohiṇī and others. Besides these was His foster mother Yaśodā in Vṛndāvana. Lord Kṛṣṇa also had two uncles, who were brothers of Nanda Mahārāja. As stated by Śrīla Rūpa Gosvāmī in his *Śrī-kṛṣṇa-gaṇoddeśa-dīpikā, upanando 'bhinandaś ca pitṛvyau pūrva-jau pituḥ:* "The elder brothers of Nanda Mahārāja were Upananda and Abhinanda." Similarly, in the same book the names of the younger brothers of Nanda Mahārāja are given. *Pitṛvyau tu kanīyāṁsau syātāṁ sannanda-nandanau:* "Sannanda and Nandana, or Sunanda and Pāṇḍava, were the younger brothers of Kṛṣṇa's father, Nanda Mahārāja." Śrī Kṛṣṇa's maternal uncles were also described there. *Yaśodhara-yaśodeva-sudevādyās tu mātulāḥ:* "Yaśodhara, Yaśodeva and Sudeva were the maternal uncles of Kṛṣṇa." Kṛṣṇa's uncles are also mentioned. *Mahānīlaḥ sunīlaś ca ramaṇāv etayoḥ kramāt:* "Mahānīla and Sunīla are the husbands of Kṛṣṇa's aunts."

TEXT 242

গোবর্ধন-যজ্ঞে অন্ন খাইলা রাশি রাশি।
তার লেখায় এই অন্ন নহে এক গ্রাসী ॥ ২৪২ ॥

govardhana-yajñe anna khāilā rāśi rāśi
tāra lekhāya ei anna nahe eka grāsī

SYNONYMS

govardhana-yajñe—in the Govardhana-pūjā sacrifice; *anna*—food; *khāilā*—You ate; *rāśi rāśi*—stacks; *tāra*—to that; *lekhāya*—in comparison; *ei*—this; *anna*—food; *nahe*—not; *eka grāsī*—one morsel.

TRANSLATION

"Indeed," Sārvabhauma Bhaṭṭācārya continued, "at the Govardhana-pūjā ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

TEXT 243

তুমি ত' ঈশ্বর, মুঞি—ক্ষুদ্র জীব ছার।
এক-গ্রাস মাধুকরী করহ অঙ্গীকার ॥ ২৪৩ ॥

tumi ta' īśvara, muñi——kṣudra jīva chāra
eka-grāsa mādhukarī karaha aṅgīkāra

SYNONYMS

tumi—You; *ta'*—certainly; *īśvara*—the Supreme Personality of Godhead; *muñi*—I; *kṣudra jīva*—insignificant living being; *chāra*—worthless; *eka-grāsa*—one small quantity; *mādhu-karī*—as collected by the bees; *karaha*—please do; *aṅgīkāra*—accept.

TRANSLATION

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house."

PURPORT

A *sannyāsī* is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called *mādhukarī.* The word *mādhukarī* comes from the word *mādhukara* and means "honey-collecting bees." Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. *Sannyāsīs* should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a *sannyāsī,* Lord Caitanya Mahāprabhu could collect a little food from the house of Sārvabhauma Bhaṭṭācārya, and this was the Bhaṭṭācārya's request. Compared to the food eaten by the Lord on other occasions, Bhaṭṭācārya's feast was not even a morsel. This is what Bhaṭṭācārya is pointing out to the Lord.

TEXT 244

এত শুনি' হাসি' প্রভু বসিলা ভোজনে।
জগন্নাথের প্রসাদ ভট্ট দেন হর্ষ-মনে ॥ ২৪৪ ॥

eta śuni' hāsi' prabhu vasilā bhojane
jagannāthera prasāda bhaṭṭa dena harṣa-mane

SYNONYMS

eta śuni'—hearing this; *hāsi'*—smiling; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vasilā bhojane*—sat down to eat; *jagannāthera*—of Lord Jagannātha; *prasāda*—remnants of food; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *dena harṣa-mane*—delivers in great happiness.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu smiled and sat down to eat. Bhaṭṭācārya, with great pleasure, first offered Him the prasāda from the Jagannātha temple.

TEXT 245

হেনকালে 'অমোঘ',—ভট্টাচার্যের জামাতা।
কুলীন, নিন্দক তেঁহো ষাঠী-কন্যার ভর্তা॥ ২৪৫॥

hena-kāle 'amogha,'—bhaṭṭācāryera jāmātā
kulīna, nindaka teṅho ṣāṭhī-kanyāra bhartā

SYNONYMS

hena-kāle—exactly at this time; *amogha*—Amogha; *bhaṭṭācāryera jāmātā*—the son-in-law of Bhaṭṭācārya; *kulīna*—of aristocratic birth; *nindaka*—blasphemer; *teṅho*—he; *ṣāṭhī-kanyāra bhartā*—the husband of Sārvabhauma Bhaṭṭācārya's daughter named Ṣāṭhī.

TRANSLATION

At this time Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Ṣāṭhī. Although born in an aristocratic brāhmaṇa family, this Amogha was a great faultfinder and blasphemer.

TEXT 246

ভোজন দেখিতে চাহে, আসিতে না পারে।
লাঠী-হাতে ভট্টাচার্য আছেন দুয়ারে॥ ২৪৬॥

bhojana dekhite cāhe, āsite nā pāre
lāṭhī-hāte bhaṭṭācārya āchena duyāre

SYNONYMS

bhojana—the eating; *dekhite cāhe*—he wanted to see; *āsite nā pāre*—could not come; *lāṭhī-hāte*—with a stick in his hand; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āchena*—was; *duyāre*—on the threshold.

TRANSLATION

Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand.

TEXT 247

তেঁহো যদি প্রসাদ দিতে হৈলা আন-মন।
অমোঘ আসি' অন্ন দেখি' করয়ে নিন্দন ॥ ২৪৭ ॥

teṅho yadi prasāda dite hailā āna-mana
amogha āsi' anna dekhi' karaye nindana

SYNONYMS

teṅho—he (Bhaṭṭācārya); *yadi*—when; *prasāda dite*—supplying the *prasāda; hailā*—became; *āna-mana*—inattentive; *amogha*—Amogha; *āsi'*—coming; *anna dekhi'*—seeing the food; *karaye nindana*—began blaspheming.

TRANSLATION

However, as soon as Bhaṭṭācārya began distributing prasāda and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

TEXT 248

এই অন্নে তৃপ্ত হয় দশ বার জন।
একেলা সন্ন্যাসী করে এতেক ভক্ষণ ! ২৪৮ ॥

ei anne tṛpta haya daśa bāra jana
ekelā sannyāsī kare eteka bhakṣaṇa!

SYNONYMS

ei anne—with so much food; *tṛpta haya*—can be satisfied; *daśa bāra jana*—at least ten to twelve men; *ekelā*—alone; *sannyāsī*—this person in the renounced order; *kare*—does; *eteka*—so much; *bhakṣaṇa*—eating.

TRANSLATION

"This much food is sufficient to satisfy ten or twelve men, but this sannyāsī alone is eating so much!"

TEXT 249

শুনিতেই ভট্টাচার্য উলটি' চাহিল ।
তাঁর অবধান দেখি' অমোঘ পলাইল ॥ ২৪৯ ॥

śunitei bhaṭṭācārya ulaṭi' cāhila
tāṅra avadhāna dekhi' amogha palāila

SYNONYMS

śunitei—hearing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ulaṭi' cāhila*—turned his eyes upon him; *tāṅra*—his; *avadhāna*—attention; *dekhi'*—seeing; *amogha*—Amogha; *palāila*—left.

TRANSLATION

As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing Bhaṭṭācārya's attitude, Amogha immediately left.

TEXT 250

ভট্টাচার্য লাঠি লঞা মারিতে ধাইল ।
পলাইল অমোঘ, তার লাগ না পাইল ॥ ২৫০ ॥

bhaṭṭācārya lāṭhi lañā mārite dhāila
palāila amogha, tāra lāga nā pāila

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *lāṭhi lañā*—taking a stick; *mārite*—to strike; *dhāila*—ran; *palāila*—fled; *amogha*—Amogha; *tāra*—him; *lāga nā pāila*—could not catch.

TRANSLATION

Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him.

TEXT 251

তবে গালি, শাপ দিতে ভট্টাচার্য আইলা ।
নিন্দা শুনি' মহাপ্রভু হাসিতে লাগিলা ॥ ২৫১ ॥

tabe gāli, śāpa dite bhaṭṭācārya āilā
nindā śuni' mahāprabhu hāsite lāgilā

SYNONYMS

tabe—at that time; *gāli*—calling by ill names; *śāpa dite*—cursing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āilā*—came back; *nindā śuni'*—hearing the criticism; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsite lāgilā*—began to laugh.

TRANSLATION

Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha.

TEXT 252

শুনি' ষাঠীর মাতা শিরে-বুকে ঘাত মারে ।
'ষাঠী রাণ্ডী হউক'—ইহা বলে বারে বারে ॥ ২৫২ ॥

śuni' ṣāṭhīra mātā śire-buke ghāta māre
'ṣāṭhī rāṇḍī ha-uka'——ihā bale bāre bāre

SYNONYMS

śuni'—hearing; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *śire*—on the head; *buke*—on the chest; *ghāta māre*—strikes; *ṣāṭhī rāṇḍī ha-uka*—let Ṣāṭhī become a widow; *ihā bale*—says this; *bāre bāre*—again and again.

TRANSLATION

When Ṣāṭhī's mother, Bhaṭṭācārya's wife, heard of this incident, she immediately began to strike her head and chest, saying again, "Let Ṣāṭhī become a widow!"

TEXT 253

দুঁহার দুঃখ দেখি' প্রভু দুঁহা প্রবোধিয়া ।
দুঁহার ইচ্ছাতে ভোজন কৈল তুষ্ট হঞা ॥ ২৫৩ ॥

duṅhāra duḥkha dekhi' prabhu duṅhā prabodhiyā
duṅhāra icchāte bhojana kaila tuṣṭa haña

SYNONYMS

duṅhāra duḥkha dekhi'—seeing the lamentation of both; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *duṅhā prabodhiyā*—pacifying them; *duṅhāra icchāte*—by the will of both of them; *bhojana kaila*—took His lunch; *tuṣṭa haña*—with great satisfaction.

TRANSLATION

Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasāda and was very satisfied.

TEXT 254

আচমন করাঞা ভট্ট দিল মুখবাস ।
তুলসী-মঞ্জরী, লবঙ্গ, এলাচি রসবাস ॥ ২৫৪ ॥

ācamana karāñā bhaṭṭa dila mukha-vāsa
tulasī-mañjarī, lavaṅga, elāci rasa-vāsa

SYNONYMS

ācamana karāñā—washing the mouth, hands and legs of Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *dila mukha-vāsa*—gave some flavored spices; *tulasī-mañjarī*—the flowers of *tulasī; lavaṅga*—cloves; *elāci*—cardamom; *rasa-vāsa*—that which brings saliva.

TRANSLATION

After Śrī Caitanya Mahāprabhu finished eating, Bhaṭṭācārya washed His mouth, hands and legs and offered Him flavored spices, tulasī-mañjarī, cloves, and cardamom.

TEXT 255

সর্বাঙ্গে পরাইল প্রভুর মাল্যচন্দন ।
দণ্ডবৎ হঞা বলে সদৈন্য বচন ॥ ২৫৫ ॥

sarvāṅge parāila prabhura mālya-candana
daṇḍavat hañā bale sadainya vacana

SYNONYMS

sarva-aṅge—all over the body; *parāila*—put; *prabhura*—of the Lord; *mālya-candana*—a flower garland and sandalwood pulp; *daṇḍavat hañā*—offering obeisances; *bale*—says; *sa-dainya*—humble; *vacana*—statement.

TRANSLATION

The Bhaṭṭācārya then placed a flower garland over Śrī Caitanya Mahāprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhaṭṭācārya submitted the following humble statement.

TEXT 256

নিন্দা করাইতে তোমা আনিনু নিজ-ঘরে ।
এই অপরাধ, প্রভু, ক্ষমা কর মোরে ॥ ২৫৬ ॥

nindā karāite tomā āninu nija-ghare
ei aparādha, prabhu, kṣamā kara more

SYNONYMS

nindā karāite—just to cause blasphemy; *tomā*—You; *āninu*—I brought; *nija-ghare*—to my place; *ei aparādha*—this offense; *prabhu*—my Lord; *kṣamā kara*—please pardon; *more*—me.

TRANSLATION

"I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon."

TEXT 257

প্রভু কহে,—নিন্দা নহে, 'সহজ' কহিল ।
ইহাতে তোমার কিবা অপরাধ হৈল ? ২৫৭ ॥

prabhu kahe,—nindā nahe, 'sahaja' kahila
ihāte tomāra kibā aparādha haila?

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *nindā nahe*—not blasphemy; *sahaja*—rightly; *kahila*—he spoke; *ihāte*—in this; *tomāra*—your; *kibā*—what; *aparādha*—offense; *haila*—was there.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "What Amogha has said is correct; therefore it is not blasphemy. What is your offense?"

TEXT 258

এত বলি' মহাপ্রভু চলিলা ভবনে ।
ভট্টাচার্য তাঁর ঘরে গেলা তাঁর সনে ॥ ২৫৮ ॥

eta bali' mahāprabhu calilā bhavane
bhaṭṭācārya tāṅra ghare gelā tāṅra sane

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā bhavane*—returned to His residence; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *tāṅra ghare*—to His place; *gelā*—went; *tāṅra sane*—with Him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu left and returned to His residence. Sārvabhauma Bhaṭṭācārya also followed Him.

TEXT 259

প্রভু-পদে পড়ি' বহু আত্মনিন্দা কৈল।
তাঁরে শান্ত করি' প্রভু ঘরে পাঠাইল॥ ২৫৯॥

prabhu-pade paḍi' bahu ātma-nindā kaila
tāṅre śānta kari' prabhu ghare pāṭhāila

SYNONYMS

prabhu-pade—at the feet of Lord Śrī Caitanya Mahāprabhu; *paḍi'*—falling down; *bahu*—much; *ātma-nindā kaila*—made self-reproach; *tāṅre*—him; *śānta kari'*—making pacified; *prabhu*—Śrī Caitanya Mahāprabhu; *ghare pāṭhāila*—sent back to his home.

TRANSLATION

Falling down at the Lord's feet, Sārvabhauma Bhaṭṭācārya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

TEXT 260

ঘরে আসি' ভট্টাচার্য ষাঠীর মাতা-সনে।
আপনা নিন্দিয়া কিছু বলেন বচনে॥ ২৬০॥

ghare āsi' bhaṭṭācārya ṣāṭhīra mātā-sane
āpanā nindiyā kichu balena vacane

SYNONYMS

ghare āsi'—returning home; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ṣāṭhīra mātā-sane*—with the mother of Ṣāṭhī; *āpanā nindiyā*—condemning himself; *kichu*—some; *balena vacane*—speaks words.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya consulted with his wife, the mother of Ṣāṭhī. After personally condemning himself, he began to speak as follows.

TEXT 261

চৈতন্য-গোসাঞির নিন্দা শুনিল যাহা হৈতে।
তারে বধ কৈলে হয় পাপ-প্রায়শ্চিত্তে ॥ ২৬১ ॥

caitanya-gosāñira nindā śunila yāhā haite
tāre vadha kaile haya pāpa-prāyaścitte

SYNONYMS

caitanya-gosāñira—of Śrī Caitanya Mahāprabhu; *nindā*—blasphemy; *śunila*—I have heard; *yāhā haite*—from whom; *tāre vadha kaile*—if he is killed; *haya*—there is; *pāpa-prāyaścitte*—atonement for the sinful act.

TRANSLATION

"If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned."

PURPORT

The *Hari-bhakti-vilāsa* cites the following quotation from *Skanda Purāṇa* concerning the blaspheming of a Vaiṣṇava:

yo hi bhāgavataṁ lokam
upahāsaṁ nṛpottama
karoti tasya naśyanti
artha-dharma-yaśaḥ-sutāḥ

nindāṁ kurvanti ye mūḍhā
vaiṣṇavānāṁ mahātmanām
patanti pitṛbhiḥ sārdhaṁ
mahā-raurava-saṁjñite

hanti nindati vai dveṣṭi
vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ
darśane patanāni ṣaṭ

In this conversation between Mārkaṇḍeya and Bhagīratha, it is said: "My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaiṣṇava, certainly falls into a hellish condition."

The *Hari-bhakti-vilāsa* (10.314) also gives the following quotation from *Dvārakā-māhātmya:*

kara-patraiś ca phālyante
sutīvrair yama-śāsanaiḥ
nindāṁ kurvanti ye pāpā
vaiṣṇavānāṁ mahātmanām

In a conversation between Prahlāda Mahārāja and Bali Mahārāja, it is said, "Those sinful people who blaspheme Vaiṣṇavas, who are all great souls, are subjected very severely to the punishment offered by Yamarāja."

In the *Bhakti-sandarbha* (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

ye nindanti hṛṣīkeśaṁ
tad-bhaktaṁ puṇya-rūpiṇam
śata-janmārjitaṁ puṇyaṁ
teṣāṁ naśyati niścitam

te pacyante mahā-ghore
kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena
yāvac candra-divākarau
śrī-viṣṇor avamānanād
gurutaraṁ śrī-vaiṣṇavollaṅghanam

tadīya-dūṣaka-janān
na paśyet puruṣādhamān
taiḥ sārdhaṁ vañcaka-janaiḥ
saha-vāsaṁ na kārayet

"One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhīpāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons."

In his *Bhakti-sandarbha* (265), Jīva Gosvāmī further quotes from *Śrīmad-Bhāgavatam* (10.74.40):

nindāṁ bhagavataḥ śṛṇvan
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ

"If one does not immediately leave upon hearing the Lord or the Lord's devotee blasphemed, he falls down from devotional service." Similarly, Lord Śiva's wife Satī states in *Śrīmad-Bhāgavatam* (4.4.17):

karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīṁ prabhuś cej
jihvām asūn api tato visṛjet sa dharmaḥ

"If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that he should give up his own life."

TEXT 262

কিম্বা নিজ-প্রাণ যদি করি বিমোচন ।
দুই যোগ্য নহে, দুই শরীর ব্রাহ্মণ ॥ ২৬২ ॥

kimvā nija-prāṇa yadi kari vimocana
dui yogya nahe, dui śarīra brāhmaṇa

SYNONYMS

kimvā—or; *nija-prāṇa*—my own life; *yadi*—if; *kari vimocana*—I give up; *dui*—both such actions; *yogya nahe*—are not befitting; *dui śarīra*—both the bodies; *brāhmaṇa*—*brāhmaṇas.*

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brāhmaṇas.

TEXT 263

পুনঃ সেই নিন্দকের মুখ না দেখিব।
পরিত্যাগ কৈলুঁ, তার নাম না লইব ॥ ২৬৩ ॥

punaḥ sei nindakera mukha nā dekhiba
parityāga kailuṅ, tāra nāma nā la-iba

SYNONYMS

punaḥ—again; *sei*—that; *nindakera*—of the blasphemer; *mukha*—face; *nā*—not; *dekhiba*—I shall see; *parityāga*—giving up; *kailuṅ*—I do; *tāra*—his; *nāma*—name; *nā*—not; *la-iba*—I shall take.

TRANSLATION

"Instead, I shall never see the face of that blasphemer. I reject him and give up his relationship. I shall never even speak his name.

TEXT 264

ষাঠীরে কহ—তারে ছাড়ুক, সে হইল 'পতিত'।
'পতিত' হইলে ভর্তা ত্যজিতে উচিত ॥ ২৬৪ ॥

ṣāṭhīre kaha—tāre chāḍuka, se ha-ila 'patita'
'patita' ha-ile bhartā tyajite ucita

SYNONYMS

ṣāṭhīre kaha—inform Ṣāṭhī; *tāre chāḍuka*—let her give him up; *se ha-ila*—he has become; *patita*—fallen; *patita ha-ile*—when one has fallen; *bhartā*—such a husband; *tyajite*—to give up; *ucita*—is the duty.

TRANSLATION

"Inform my daughter Ṣāṭhī to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife's duty to relinquish the relationship.

PURPORT

Śrīla Sārvabhauma Bhaṭṭācārya considered that if Amogha were killed, one would suffer sinful reactions for killing the body of a *brāhmaṇa*. For the same reason, it would have been undesirable for Bhaṭṭācārya to commit suicide because he also was a *brāhmaṇa*. Since neither course could be accepted, Bhaṭṭācārya decided to give up his relationship with Amogha and never see his face.

As far as killing the body of a *brāhmaṇa* is concerned, *Śrīmad-Bhāgavatam* (1.7.53) gives the following injunction:

śrī bhagavān uvāca
brahma-bandhur na hantavya
ātatāyī vadhār-haṇaḥ
mayaivobhayam āmnātaṁ
paripāhy anuśāsanam

"The Personality of Godhead Śrī Kṛṣṇa said: A friend of a *brāhmaṇa* is not to be killed, but if he is an aggressor, he must be killed. All these rulings are in the scriptures, and you should act accordingly."

Quoting from the *smṛti,* Śrīla Śrīdhara Svāmī comments on this quotation from *Śrīmad-Bhāgavatam:*

ātatāyinam āyāntam
api vedānta-pāragam
jighāṁs-santaṁ jighāṁsīyān
na tena brahmahā bhavet

"Even though an aggressor may be a very learned scholar of Vedānta, he should be killed because of his envy in killing others. In such a case, it is not sinful to kill a *brāhmaṇa.*"

It is also stated in *Śrīmad-Bhāgavatam* (1.7.57):

vapanaṁ draviṇādānaṁ
sthānān niryāpaṇaṁ tathā
eṣa hi brahma-bandhūnāṁ
vadho nānyo 'sti daihikaḥ

"Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a *brāhmaṇa.* There is no injunction for killing the body."

Such punishment is sufficient for a *brahma-bandhu.* There is no need to personally kill his body. As far as Ṣāṭhī, the daughter of Sārvabhauma Bhaṭṭācārya, was concerned, she was advised to give up her relationship with her husband. Concerning this, the *Śrīmad-Bhāgavatam* (5.5.18) states, *na patiś ca sa syān na mocayed yaḥ samupeta-mṛtyum:* "One cannot be a husband if he cannot liberate his dependents from inevitable death." If a person is not in Kṛṣṇa consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Kṛṣṇa for further ad-

vancement in Kṛṣṇa consciousness. If she gives up her connection with her husband, who abandons Kṛṣṇa consciousness, she follows in the footsteps of the *dvija-patnī,* the wives of the *brāhmaṇas* who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Śrī Kṛṣṇa states in *Śrīmad-Bhāgavatam* (10.23.31-32):

patayo nābhyasūyeran
pitṛ-bhrātṛ-sutādayaḥ
lokāś ca vo mayopetā
devā apy anumanvate

na prītaye 'nurāgāya
hy aṅga-saṅgo nṛṇām iha
tan mano mayi yuñjānā
acirān mām avāpsyatha

Such a separation is never condemned by the supreme will. No one should be envious of the order of Kṛṣṇa. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily relationship. However, one can attain complete perfection by associating in Kṛṣṇa consciousness.

TEXT 265

পতিঞ্চ পতিতং ত্যজেৎ ॥ ২৬৫ ॥

patiṁ ca patitaṁ tyajet

SYNONYMS

patim—husband; *ca*—and; *patitam*—fallen; *tyajet*—one should give up.

TRANSLATION

"When a husband is fallen, his relationship must be given up."

PURPORT

This is a quotation from *smṛti-śāstra.* As stated in *Śrīmad-Bhāgavatam* (7.11.28):

santuṣṭālolupā dakṣā
dharma-jñā priya-satya-vāk
apramattā śuciḥ snigdhā
patiṁ tv apatitaṁ bhajet

"A wife who is satisfied, who is not greedy, who is expert and knows religious principles, who speaks what is dear and truthful and is not bewildered, who is always clean and affectionate, should be very devoted to her husband who is not fallen."

TEXT 266

সেই রাত্রে অমোঘ কাহাঁ পলাঞা গেল।
প্রাতঃকালে তার বিসূচিকা-ব্যাধি হৈল ॥ ২৬৬ ॥

sei rātre amogha kāhāṅ palāñā gela
prātaḥ-kāle tāra visūcikā-vyādhi haila

SYNONYMS

sei rātre—that night; *amogha*—the son-in-law of Sārvabhauma Bhaṭṭācārya; *kāhāṅ*—where; *palāñā gela*—fled; *prātaḥ-kāle*—in the morning; *tāra*—his; *visūcikā-vyādhi*—infection of cholera; *haila*—there was.

TRANSLATION

That night Amogha, Sārvabhauma Bhaṭṭācārya's son-in-law, fled, and in the morning he immediately fell sick with cholera.

TEXT 267

অমোঘ মরেন—শুনি' কহে ভট্টাচার্য।
সহায় হইয়া দৈব কৈল মোর কার্য ॥২৬৭ ॥

amogha marena—śuni' kahe bhaṭṭācārya
sahāya ha-iyā daiva kaila mora kārya

SYNONYMS

amogha marena—Amogha is dying; *śuni'*—hearing; *kahe bhaṭṭācārya*—Bhaṭṭācārya said; *sahāya ha-iyā*—helping; *daiva*—Providence; *kaila*—did; *mora*—my; *kārya*—duty.

TRANSLATION

When Bhaṭṭācārya heard that Amogha was dying of cholera, he thought, "It is the favor of Providence that He is doing what I want to do.

TEXT 268

ঈশ্বরে ত' অপরাধ ফলে তৎক্ষণ।
এত বলি' পড়ে দুই শাস্ত্রের বচন ॥ ২৬৮ ॥

īśvare ta' aparādha phale tata-kṣaṇa
eta bali' paḍe dui śāstrera vacana

SYNONYMS

īśvare—unto the Supreme Personality of Godhead; *ta'*—indeed; *aparādha*—offense; *phale*—brings results; *tata-kṣaṇa*—immediately; *eta bali'*—saying this; *paḍe*—recites; *dui*—two; *śāstrera vacana*—quotations from revealed scriptures.

TRANSLATION

"When one offends the Supreme Personality of Godhead, karma immediately takes effect." After saying this, he recited two verses from revealed scripture.

TEXT 269

মহতা হি প্রযত্নেন হস্ত্যশ্বরথপত্তিভিঃ।
অস্মাভির্যদনুষ্ঠেয়ং গন্ধর্বৈস্তদনুষ্ঠিতম্ ॥ ২৬৯ ॥

mahatā hi prayatnena
hasty-aśva-ratha-pattibhiḥ
asmābhir yad anuṣṭheyaṁ
gandharvais tad anuṣṭhitam

SYNONYMS

mahatā—very great; *hi*—certainly; *prayatnena*—by endeavor; *hasti*—elephants; *aśva*—horses; *ratha*—chariots; *pattibhiḥ*—and by infantry soldiers; *asmābhiḥ*—by ourselves; *yat*—whatever; *anuṣṭheyaṁ*—has to be arranged; *gandharvaiḥ*—by the Gandharvas; *tat*—that; *anuṣṭhitam*—done.

TRANSLATION

"'What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.'

PURPORT

This is a quotation from the *Mahābhārata* (*Vana-parva* 241.15). Bhīmasena made this statement when all the Pāṇḍavas were living incognito. At that time there was a fight between the Kauravas and the Gandharvas. The Kaurava soldiers were under the command of Karṇa, but the commander-in-chief of the Gandharvas was able to arrest all the Kauravas by virtue of superior military strength. At that time Duryodhana's ministers and commanders, who were living in the forest,

requested Mahārāja Yudhiṣṭhira to help. After being thus petitioned, Bhīmasena spoke the verse given above, remembering Duryodhana's former nefarious and atrocious activities against them. Indeed, Bhīmasena felt it very fitting that Duryodhana and his company were arrested. This could have been accomplished by the Pāṇḍavas only with great endeavor.

TEXT 270

আয়ুঃ শ্রিয়ং যশো ধর্মং লোকানাশিষ এব চ।
হন্তি শ্রেয়াংসি সর্বাণি পুংসো মহদতিক্রমঃ ॥ ২৭০ ॥

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

SYNONYMS

āyuḥ—duration of life; *śriyam*—opulence; *yaśaḥ*—reputation; *dharmam*—religion; *lokān*—possessions; *āśiṣaḥ*—benedictions; *eva*—certainly; *ca*—and; *hanti*—destroys; *śreyāṁsi*—good fortune; *sarvāṇi*—all; *puṁsaḥ*—of a person; *mahat*—of great souls; *atikramaḥ*—violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating *Śrīmad-Bhāgavatam* (10.4.46) to Mahārāja Parīkṣit. This quotation concerns the attempted killing of Kṛṣṇa's sister (Yogamāyā), who appeared before Kṛṣṇa's birth as the daughter of mother Yaśodā. This daughter Yogamāyā and Kṛṣṇa were born simultaneously, and Vasudeva replaced Kṛṣṇa by taking Yogamāyā away. When she was brought to Mathurā and Kaṁsa attempted to kill her, Yogamāyā slipped out of his hands. She could not be killed. She then informed Kaṁsa about the birth of his enemy, Kṛṣṇa, and being thus baffled, Kaṁsa consulted his associates, who were all demons. When this big conspiracy was taking place, this verse was spoken by Śukadeva Gosvāmī. He points out that a demon can lose everything because of his nefarious activities.

The word *mahad-atikramaḥ*, meaning "envy of Lord Viṣṇu and His devotees," is significant in this verse. The word *mahat* indicates a great personality, a devotee or the Supreme Personality of Godhead Himself. Being always engaged in the

Lord's service, the devotees themselves are as great as the Supreme Personality of Godhead. The word *mahat* is also explained in *Bhagavad-gīta* (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Being envious of the Lord and His devotees is not at all auspicious for a demon. By such envy, a demon loses everything considered beneficial.

TEXT 271

গোপীনাথাচার্য গেলা প্রভু-দরশনে।
প্রভু তাঁরে পুছিল ভট্টাচার্য-বিবরণে ॥ ২৭১ ॥

gopīnāthācārya gelā prabhu-daraśane
prabhu tāṅre puchila bhaṭṭācārya-vivaraṇe

SYNONYMS

gopīnāthācārya—Gopīnātha Ācārya; *gelā*—went; *prabhu-daraśane*—to see Lord Śrī Caitanya Mahāprabhu; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto Him; *puchila*—inquired; *bhaṭṭācārya-vivaraṇe*—the affairs in the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

At this time, Gopīnātha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭācārya's house.

TEXT 272

আচার্য কহে,—উপবাস কৈল দুই জন।
বিসূচিকা-ব্যাধিতে অমোঘ ছাড়িছে জীবন ॥ ২৭২ ॥

ācārya kahe,—upavāsa kaila dui jana
visūcikā-vyādhite amogha chāḍiche jīvana

SYNONYMS

ācārya kahe—Gopīnātha Ācārya informed; *upavāsa*—fasting; *kaila*—observed; *dui jana*—the two persons; *visūcikā-vyādhite*—by the disease of cholera; *amogha*—Amogha; *chāḍiche jīvana*—is going to die.

TRANSLATION

Gopīnātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera.

TEXT 273

শুনি' কৃপাময় প্রভু আইলা ধাঞা ।
অমোঘেরে কহে তার বুকে হস্ত দিয়া ॥ ২৭৩ ॥

śuni' kṛpāmaya prabhu āilā dhāñā
amoghere kahe tāra buke hasta diyā

SYNONYMS

śuni'—hearing; *kṛpā-maya*—merciful; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āilā*—came; *dhāñā*—running; *amoghere*—unto Amogha; *kahe*—He says; *tāra*—His; *buke*—on the chest; *hasta diyā*—keeping His hand.

TRANSLATION

As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha's chest, He spoke as follows.

TEXT 274

সহজে নির্মল এই 'ব্রাহ্মণ'-হৃদয় ।
কৃষ্ণের বসিতে এই যোগ্যস্থান হয় ॥ ২৭৪ ॥

sahaje nirmala ei 'brāhmaṇa'-hṛdaya
kṛṣṇera vasite ei yogya-sthāna haya

SYNONYMS

sahaje—by nature; *nirmala*—without contamination; *ei*—this; *brāhmaṇa-hṛdaya*—heart of a *brāhmaṇa; kṛṣṇera*—of Lord Kṛṣṇa; *vasite*—to sit down; *ei*—this; *yogya-sthāna*—proper place; *haya*—is.

TRANSLATION

"The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit.

TEXT 275

'মাৎসর্য'-চণ্ডাল কেনে ইহাঁ বসাইলে।
পরম পবিত্র স্থান অপবিত্র কৈলে॥ ২৭৫॥

'mātsarya'-caṇḍāla kene ihāṅ vasāile
parama pavitra sthāna apavitra kaile

SYNONYMS

mātsarya—jealousy; *caṇḍāla*—the lowest of the men; *kene*—why; *ihāṅ*—here; *vasāile*—you allowed to sit; *parama pavitra*—most purified; *sthāna*—place; *apavitra*—impure; *kaile*—you have made.

TRANSLATION

"Why have you allowed jealousy to sit here also? Because of this, you have become like a caṇḍāla, the lowest of men, and you have also contaminated a most purified place—your heart.

TEXT 276

সার্বভৌম-সঙ্গে তোমার 'কলুষ' হৈল ক্ষয়।
'কল্মষ' ঘুচিলে জীব 'কৃষ্ণনাম' লয়॥ ২৭৬॥

sārvabhauma-saṅge tomāra 'kaluṣa' haila kṣaya
'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya

SYNONYMS

sārvabhauma-saṅge—by the association of Sārvabhauma; *tomāra*—your; *kaluṣa*—contamination; *haila kṣaya*—is now vanquished; *kalmaṣa*—contamination; *ghucile*—when dispelled; *jīva*—the living entity; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra; laya*—can chant.

TRANSLATION

"However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 277

উঠহ, অমোঘ, তুমি লও কৃষ্ণনাম।
অচিরে তোমারে কৃপা করিবে ভগবান্॥ ২৭৭॥

uṭhaha, amogha, tumi lao kṛṣṇa-nāma
acire tomāre kṛpā karibe bhagavān

SYNONYMS

uṭhaha—get up; *amogha*—Amogha; *tumi*—you; *lao*—chant; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *acire*—very soon; *tomāre*—unto you; *kṛpā*—mercy; *karibe*—will bestow; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you."

PURPORT

The Absolute Truth is realized in three phases—impersonal Brahman, Paramātmā and the Supreme Personality of Godhead, Bhagavān. All of these are one and the same truth, but Brahman, Paramātmā and Bhagavān constitute three different features. Whoever understands Brahman is called a *brāhmaṇa,* and when a *brāhmaṇa* engages in the Lord's devotional service, he is called a Vaiṣṇava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A *brāhmaṇa* can chant the Hare Kṛṣṇa *mantra* on the platform of *nāmābhāsa,* but not on the platform of pure vibration. When a *brāhmaṇa* engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called *abhidheya.* When one attains that stage, he is called a *bhāgavata* or a Vaiṣṇava. This indicates that he is free from contamination and material attachment. This is confirmed by *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

A *brāhmaṇa* may be a very learned scholar, but this does not mean that he is free from material contamination. A *brāhmaṇa's* contamination, however, is in the

mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a *brāhmaṇa* transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaiṣṇava. An impersonalist may be aware of the impersonal Brahman feature of the Absolute Truth, but his activities are on the impersonal platform. Sometimes he imagines a form of the Lord (*saguṇa-upāsanā*), but such an attempt is never successful in helping one attain complete realization. The impersonalist may consider himself a *brāhmaṇa* and may be situated in the mode of goodness, but nonetheless he is conditioned by one of the modes of material nature. This means that he is not yet liberated, for liberation cannot be attained unless one is completely free from the modes. In any case, the Māyāvāda philosophy keeps one conditioned. If one becomes a Vaiṣṇava through proper initiation, he automatically becomes a *brāhmaṇa*. There is no doubt about it. The *Garuḍa Purāṇa* confirms this:

brāhmaṇānāṁ sahasrebhyaḥ
satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ
sarva-vedānta-pāragaḥ
sarva-vedānta-vit-koṭyā
viṣṇu-bhakto viśiṣyate

"Out of many thousands of *brāhmaṇas,* one may become qualified to perform *yajña*. Out of many thousands of such qualified *brāhmaṇas,* one may be fully aware of the Vedānta philosophy. Out of many millions of learned Vedānta scholars, there may be one *viṣṇu-bhakta,* or devotee of Lord Viṣṇu. It is he who is most exalted."

Unless one is a fully qualified *brāhmaṇa,* he cannot advance in the spiritual science. A real *brāhmaṇa* is never envious of Vaiṣṇavas. If he is, he is considered an imperfect neophyte. Impersonalist *brāhmaṇas* are always opposed to Vaiṣṇava principles. They are envious of Vaiṣṇavas because they do not know the goal of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum.* However, when a *brāhmaṇa* becomes a Vaiṣṇava, there is no duality. If a *brāhmaṇa* does not become a Vaiṣṇava, he certainly falls down from the *brāhmaṇa* platform. This is confirmed by *Śrīmad-Bhāgavatam* (11.5.3): *na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ.*

We can actually see that in this age of Kali many so-called *brāhmaṇas* are envious of Vaiṣṇavas. The Kali-contaminated *brāhmaṇas* consider Deity worship to be imaginative: *arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ.* Such a contaminated *brāhmaṇa* may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated *brāhmaṇa* considers the *guru* to be an ordinary human being, and he objects when a Vaiṣṇava is created by the Kṛṣṇa conscious-

ness movement. Many so-called *brāhmaṇas* attempt to fight us, saying, "How can you create a *brāhmaṇa* out of a European or American? A *brāhmaṇa* can be born only in a *brāhmaṇa* family." They do not consider that this is never stated in any revealed scripture. It is specifically stated in *Bhagavad-gītā* (4.13): *cāturvarṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*. "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

Thus a *brāhmaṇa* is not a result of the caste system. He becomes a *brāhmaṇa* only by qualification. Similarly, a Vaiṣṇava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

TEXT 278

শুনি' 'কৃষ্ণ' 'কৃষ্ণ' বলি' অমোঘ উঠিলা।
প্রেমোন্মাদে মত্ত হঞা নাচিতে লাগিলা ২৭৮ ॥

śuni' 'kṛṣṇa' 'kṛṣṇa' bali' amogha uṭhilā
premonmāde matta hañā nācite lāgilā

SYNONYMS

śuni'—hearing; *kṛṣṇa kṛṣṇa*—the holy name of Kṛṣṇa; *bali'*—speaking; *amogha uṭhilā*—Amogha stood up; *premonmāde*—in ecstatic love of Kṛṣṇa; *matta hañā*—becoming maddened; *nācite lāgilā*—began to dance.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love and began to dance emotionally.

TEXT 279

কম্প, অশ্রু, পুলক, স্তম্ভ, স্বেদ, স্বরভঙ্গ।
প্রভু হাসে দেখি' তার প্রেমের তরঙ্গ ॥ ২৭৯ ॥

kampa, aśru, pulaka, stambha, sveda, svara-bhaṅga
prabhu hāse dekhi' tāra premera taraṅga

SYNONYMS

kampa—trembling; *aśru*—tears; *pulaka*—jubilation; *stambha*—being stunned; *sveda*—perspiration; *svara-bhaṅga*—faltering of the voice; *prabhu hāse*—Śrī

Caitanya Mahāprabhu began to laugh; *dekhi'*—seeing; *tāra*—Amogha's; *premera taraṅga*—waves of ecstatic love.

TRANSLATION

While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms—trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Śrī Caitanya Mahāprabhu began to laugh.

TEXT 280

প্রভুর চরণে ধরি' করয়ে বিনয়।
অপরাধ ক্ষম মোরে, প্রভু, দয়াময়॥ ২৮০॥

prabhura caraṇe dhari' karaye vinaya
aparādha kṣama more, prabhu, dayāmaya

SYNONYMS

prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—catching; *karaye*—does; *vinaya*—submission; *aparādha*—offense; *kṣama*—kindly excuse; *more*—me; *prabhu*—O Lord; *dayā-maya*—merciful.

TRANSLATION

Amogha then fell before the Lord's lotus feet and submissively said, "O merciful Lord, please excuse my offense."

TEXT 281

এই ছার মুখে তোমার করিনু নিন্দনে।
এত বলি' আপন গালে চড়ায় আপনে॥ ২৮১॥

ei chāra mukhe tomāra karinu nindane
eta bali' āpana gāle caḍāya āpane

SYNONYMS

ei chāra mukhe—in this abominable mouth; *tomāra*—Your; *karinu*—I did; *nindane*—blaspheming; *eta bali'*—saying this; *āpana*—his own; *gāle*—cheeks; *caḍāya*—he slapped; *āpane*—himself.

TRANSLATION

Not only did Amogha beg the Lord's pardon, but he also began slapping his own cheeks, saying, "By this mouth I have blasphemed You."

TEXT 282

চড়াইতে চড়াইতে গাল ফুলাইল।
হাতে ধরি' গোপীনাথাচার্য নিষেধিল॥ ২৮২॥

caḍāite caḍāite gāla phulāila
hāte dhari' gopīnāthācārya niṣedhila

SYNONYMS

caḍāite caḍāite—slapping over and over again; *gāla*—the cheeks; *phulāila*—he made them swollen; *hāte dhari'*—catching his hands; *gopīnātha-ācārya*—Gopīnātha Ācārya; *niṣedhila*—forbade.

TRANSLATION

Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopīnātha Ācārya stopped him by catching hold of his hands.

TEXT 283

প্রভু আশ্বাসন করে স্পর্শি' তার গাত্র।
সার্বভৌম-সম্বন্ধে তুমি মোর স্নেহপাত্র॥ ২৮৩॥

prabhu āśvāsana kare sparśi' tāra gātra
sārvabhauma-sambandhe tumi mora sneha-pātra

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āśvāsana kare*—pacifies; *sparśi'*—touching; *tāra*—his; *gātra*—body; *sārvabhauma-sambandhe*—because of a relation to Sārvabhauma Bhaṭṭācārya; *tumi*—you; *mora*—My; *sneha-pātra*—object of affection.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified Amogha by touching his body and saying, "You are the object of My affection because you are the son-in-law of Sārvabhauma Bhaṭṭācārya.

TEXT 284

সার্বভৌম-গৃহে দাস-দাসী, যে কুক্কুর।
সেহ মোর প্রিয়, অন্য জন রহু দূর ॥ ২৮৪ ॥

sārvabhauma-gṛhe dāsa-dāsī, ye kukkura
seha mora priya, anya jana rahu dūra

SYNONYMS

sārvabhauma-gṛhe—at the house of Sārvabhauma Bhaṭṭācārya; *dāsa-dāsī*—servants and maidservants; *ye kukkura*—even a dog; *seha*—all of them; *mora*—to Me; *priya*—very dear; *anya jana*—others; *rahu dūra*—what to speak of.

TRANSLATION

"Everyone in Sārvabhauma Bhaṭṭācārya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?

TEXT 285

অপরাধ' নাহি, সদা লও কৃষ্ণনাম।
এত বলি' প্রভু আইলা সার্বভৌম-স্থান ॥ ২৮৫ ॥

aparādha' nāhi, sadā lao kṛṣṇa-nāma
eta bali' prabhu āilā sārvabhauma-sthāna

SYNONYMS

aparādha' nāhi—do not commit offenses; *sadā*—always; *lao*—chant; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra; eta bali'*—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *sārvabhauma-sthāna*—to the place of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

"Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses." After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma's house."

TEXT 286

প্রভু দেখি' সার্বভৌম ধরিলা চরণে।
প্রভু তাঁরে আলিঙ্গিয়া বসিলা আসনে ॥ ২৮৬ ॥

prabhu dekhi' sārvabhauma dharilā caraṇe
prabhu tāṅre āliṅgiyā vasilā āsane

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dharilā caraṇe*—caught hold of His feet; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgiyā*—embracing; *vasilā āsane*—sat down on the seat.

TRANSLATION

Upon seeing the Lord, Sārvabhauma Bhaṭṭācārya immediately caught hold of His lotus feet. The Lord also embraced him and sat down.

TEXT 287

প্রভু কহে,—অমোঘ শিশু, কিবা তার দোষ।
কেনে উপবাস কর, কেনে কর রোষ॥ ২৮৭॥

prabhu kahe,—amogha śiśu, kibā tāra doṣa
kene upavāsa kara, kene kara roṣa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *amogha śiśu*—Amogha is a child; *kibā*—what; *tāra doṣa*—his fault; *kene*—why; *upavāsa kara*—are you fasting; *kene*—why; *kara roṣa*—are you angry.

TRANSLATION

Śrī Caitanya Mahāprabhu pacified Sārvabhauma, saying, "After all, Amogha, your son-in-law, is a child. So what is his fault? Why are you fasting, and why are you angry?

TEXT 288

উঠ, স্নান কর, দেখ জগন্নাথ-মুখ।
শীঘ্র আসি, ভোজন কর, তবে মোর সুখ॥ ২৮৮॥

uṭha, snāna kara, dekha jagannātha-mukha
śīghra āsi, bhojana kara, tabe mora sukha

SYNONYMS

uṭha—get up; *snāna kara*—take your bath; *dekha*—see; *jagannātha-mukha*—Lord Jagannātha's face; *śīghra āsi*—coming back very soon; *bhojana kara*—take your lunch; *tabe mora sukha*—then I shall be very happy.

TRANSLATION

"Just get up and take your bath and go see the face of Lord Jagannātha. Then return here to eat your lunch. In this way I shall be happy.

TEXT 289

তাবৎ রহিব আমি এথায় বসিয়া।
যাবৎ না খাইবে তুমি প্রসাদ আসিয়া॥ ২৮৯॥

tāvat rahiba āmi ethāya vasiyā
yāvat nā khāibe tumi prasāda āsiyā

SYNONYMS

tāvat—as long as; *rahiba*—shall stay; *āmi*—I; *ethāya*—here; *vasiyā*—sitting; *yāvat*—as long as; *nā khāibe*—will not eat; *tumi*—you; *prasāda*—remnants of the food of Jagannātha; *āsiyā*—coming here.

TRANSLATION

"I shall stay here until you return to take Lord Jagannātha's remnants for your lunch."

TEXT 290

প্রভু-পদ ধরি' ভট্ট কহিতে লাগিলা।
মরিত' অমোঘ, তারে কেনে জীয়াইলা॥ ২৯০॥

prabhu-pada dhari' bhaṭṭa kahite lāgilā
marita' amogha, tāre kene jīyāilā

SYNONYMS

prabhu-pada—Śrī Caitanya Mahāprabhu's lotus feet; *dhari'*—catching hold of; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *kahite lāgilā*—began to speak; *marita' amogha*—Amogha would have died; *tāre*—him; *kene*—why; *jīyāilā*—have You brought to life.

TRANSLATION

Catching hold of Śrī Caitanya Mahāprabhu's lotus feet, Bhaṭṭācārya said, "Why did You bring Amogha back to life? It would have been better had he died."

TEXT 291

প্রভু কহে,—অমোঘ শিশু, তোমার বালক।
বালক-দোষ না লয় পিতা, তাহাতে পালক॥ ২৯১॥

prabhu kahe,——amogha śiśu, tomāra bālaka
bālaka-doṣa nā laya pitā, tāhāte pālaka

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *amogha śiśu*—Amogha is a child; *tomāra bālaka*—your son; *bālaka-doṣa*—the offense of a child; *nā laya*—does not accept; *pitā*—the father; *tāhāte*—unto him; *pālaka*—the maintainer.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him.

TEXT 292

এবে 'বৈষ্ণব' হৈল, তার গেল 'অপরাধ'।
তাহার উপরে এবে করহ প্রসাদ ॥ ২৯২ ॥

ebe 'vaiṣṇava' haila, tāra gela 'aparādha'
tāhāra upare ebe karaha prasāda

SYNONYMS

ebe—now; *vaiṣṇava haila*—has become a Vaiṣṇava; *tāra*—his; *gela*—went away; *aparādha*—offenses; *tāhāra upare*—upon him; *ebe*—now; *karaha prasāda*—show mercy.

TRANSLATION

"Now that he has become a Vaiṣṇava, he is offenseless. You can bestow your mercy upon him without hesitation."

TEXT 293

ভট্ট কহে,—চল, প্রভু, ঈশ্বর-দরশনে।
স্নান করি' তাঁহা মুঞি আসিছোঁ এখনে ॥ ২৯৩ ॥

bhaṭṭa kahe,——cala, prabhu, īśvara-daraśane
snāna kari' tāṅhā muñi āsichoṅ ekhane

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya said; *cala*—go; *prabhu*—my Lord; *īśvara-daraśane*—to see Lord Jagannātha, the Personality of Godhead; *snāna kari'*—taking my bath; *tāṅhā*—there; *muñi*—I; *āsichoṅ*—shall come back; *ekhane*—here.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Please go, my Lord, to see Lord Jagannātha. After taking my bath, I shall go there and then return."

TEXT 294

প্রভু কহে,—গোপীনাথ, ইহাঞি রহিবা।
ইঁহো প্রসাদ পাইলে, বার্তা আমাকে কহিবা॥২৯৪॥

prabhu kahe,—gopīnātha, ihāñi rahibā
iṅho prasāda pāile, vārtā āmāke kahibā

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *gopīnātha*—Gopīnātha; *ihāñi rahibā*—please stay here; *iṅho*—Sārvabhauma Bhaṭṭācārya; *prasāda pāile*—when he takes his lunch; *vārtā*—the news; *āmāke kahibā*—inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Gopīnātha, "Stay here and inform Me when Sārvabhauma Bhaṭṭācārya has taken his prasāda."

TEXT 295

এত বলি' প্রভু গেলা ঈশ্বর-দরশনে।
ভট্ট স্নান দর্শন করি' করিলা ভোজনে॥ ২৯৫॥

eta bali' prabhu gelā īśvara-daraśane
bhaṭṭa snāna darśana kari' karilā bhojane

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *īśvara-daraśane*—to see Lord Jagannātha; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *snāna darśana kari'*—finishing his bathing and seeing of Lord Jagannātha; *karilā bhojane*—accepted food.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha. Sārvabhauma Bhaṭṭācārya completed his bath, went to see Lord Jagannātha and then returned to his house to accept food.

TEXT 296

সেই অমোঘ হৈল প্রভুর ভক্ত 'একান্ত'।
প্রেমে নাচে, কৃষ্ণনাম লয় মহাশান্ত ॥ ২৯৬ ॥

sei amogha haila prabhura bhakta 'ekānta'
preme nāce, kṛṣṇa-nāma laya mahā-śānta

SYNONYMS

sei amogha—that same Amogha; *haila*—became; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—devotee; *ekānta*—unflinching; *preme nāce*—dances in ecstasy; *kṛṣṇa-nāma laya*—chants the Hare Kṛṣṇa *mahā-mantra; mahā-śānta*—very peaceful.

TRANSLATION

Thereafter, Amogha became an unalloyed devotee of Śrī Caitanya Mahāprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Kṛṣṇa.

TEXT 297

ঐছে চিত্র-লীলা করে শচীর নন্দন।
যেই দেখে, শুনে, তাঁর বিস্ময় হয় মন ॥ ২৯৭ ॥

aiche citra-līlā kare śacīra nandana
yei dekhe, śune, tāṅra vismaya haya mana

SYNONYMS

aiche—in this way; *citra-līlā*—varieties of pastimes; *kare*—performs; *śacīra nandana*—the son of mother Śacī; *yei dekhe*—anyone who sees; *śune*—hears; *tāṅra*—his; *vismaya*—astonished; *haya*—becomes; *mana*—mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performed His various pastimes. Whoever sees them or hears of them becomes truly astonished.

TEXT 298

ঐছে ভট্ট-গৃহে করে ভোজন-বিলাস।
তার মধ্যে নানা চিত্র-চরিত্র-প্রকাশ ॥ ২৯৮ ॥

aiche bhaṭṭa-gṛhe kare bhojana-vilāsa
tāra madhye nānā citra-caritra-prakāśa

SYNONYMS

aiche—in this way; *bhaṭṭa-gṛhe*—in the house of Sārvabhauma Bhaṭṭācārya; *kare*—performs; *bhojana-vilāsa*—pastime of eating; *tāra madhye*—within that pastime; *nānā*—various; *citra-caritra*—of varieties of activities; *prakāśa*—manifestation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu enjoyed eating in Sārvabhauma Bhaṭṭācārya's house. Within that one pastime, many wonderful pastimes were manifest.

TEXT 299

সার্বভৌম-ঘরে এই ভোজন-চরিত।
সার্বভৌম-প্রেম যাঁহা হইলা বিদিত॥ ২৯৯॥

sārvabhauma-ghare ei bhojana-carita
sārvabhauma-prema yāṅhā ha-ilā vidita

SYNONYMS

sārvabhauma-ghare—in the house of Sārvabhauma Bhaṭṭācārya; *ei*—these; *bhojana-carita*—eating affairs; *sārvabhauma-prema*—love of Sārvabhauma Bhaṭṭācārya; *yāṅhā*—where; *ha-ilā*—became; *vidita*—well known.

TRANSLATION

These are the peculiar characteristics of Śrī Caitanya Mahāprabhu's pastimes. Thus the Lord ate in Sārvabhauma Bhaṭṭācārya's house, and in this way Sārvabhauma's love for the Lord has become very well known.

PURPORT

As stated in the *Śākhā-nirṇayāmṛta:*

amogha-paṇḍitaṁ vande
śrī-gaureṇātma-sātkṛtam
prema-gadgada-sāndrāṅgaṁ
pulakākula-vigraham

"I offer my obeisances unto Amogha Paṇḍita, who was accepted by Lord Śrī Caitanya Mahāprabhu. As a result of this acceptance, he was always merged in ecstatic love, and he manifested ecstatic symptoms such as choking of the voice and standing of the hairs on his body."

TEXT 300

ষাঠীর মাতার প্রেম, আর প্রভুর প্রসাদ।
ভক্ত-সম্বন্ধে যাহা ক্ষমিল অপরাধ॥ ৩০০॥

ṣāṭhīra mātāra prema, āra prabhura prasāda
bhakta-sambandhe yāhā kṣamila aparādha

SYNONYMS

ṣāṭhīra mātāra prema—the love of the mother of Ṣāṭhī; *āra*—and; *prabhura prasāda*—the mercy of Śrī Caitanya Mahāprabhu; *bhakta-sambandhe*—because of a relationship with a devotee; *yāhā*—where; *kṣamila aparādha*—Śrī Caitanya Mahāprabhu excused the offense.

TRANSLATION

Thus I have related the ecstatic love of Sārvabhauma's wife, who is known as the mother of Ṣāṭhī. I have also related Śrī Caitanya Mahāprabhu's great mercy, which He manifested by excusing Amogha's offense. He did so due to Amogha's relationship with a devotee.

PURPORT

Amogha was an offender because he blasphemed the Lord. As a result, he was about to die of cholera. Amogha did not receive an opportunity to be freed from all offenses after being attacked by the disease, but Sārvabhauma Bhaṭṭācārya and his wife were very dear to the Lord. Because of their relationship, Śrī Caitanya Mahāprabhu excused Amogha. Instead of being punished by the Lord, he was saved by the Lord's mercy. All this was due to the unflinching love of Sārvabhauma Bhaṭṭācārya for Śrī Caitanya Mahāprabhu. Externally, Amogha was Sārvabhauma Bhaṭṭācārya's son-in-law, and he was being maintained by Sārvabhauma. Consequently if Amogha were not excused, his punishment would have directly affected Sārvabhauma. Amogha's death would have indirectly brought about the death of Sārvabhauma Bhaṭṭācārya.

TEXT 301

শ্রদ্ধা করি' এই লীলা শুনে যেই জন।
অচিরাৎ পায় সেই চৈতন্য-চরণ॥ ৩০১॥

śraddhā kari' ei līlā śune yei jana
acirāt pāya sei caitanya-caraṇa

SYNONYMS

śraddhā kari'—with faith and love; *ei līlā*—this pastime; *śune*—hears; *yei jana*—whoever; *acirāt*—very soon; *pāya*—attains; *sei*—he; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

TRANSLATION

Whoever hears these pastimes of Śrī Caitanya Mahāprabhu with faith and love will attain the shelter of the Lord's lotus feet very soon.

TEXT 302

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ৩০২॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrī Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Fifteenth Chapter, describing the Lord's eating at the house of Sārvabhauma Bhaṭṭācārya.*

CHAPTER 16

The Lord's Attempt to Go to Vṛndāvana

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this chapter in his *Amṛta-pravāha-bhāṣya*. When Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya indirectly presented many obstructions. In due course of time, all the devotees of Bengal visited Jagannātha Purī for the third year. This time, all the wives of the Vaiṣṇavas brought many types of food, intending to extend invitations to Śrī Caitanya Mahāprabhu at Jagannātha Purī. When the devotees arrived, Caitanya Mahāprabhu sent his blessings in the form of garlands. In that year also, the Guṇḍicā temple was cleansed, and when the Cāturmāsya period was over, all the devotees returned to their homes in Bengal. Caitanya Mahāprabhu forbade Nityānanda to visit Nīlācala every year. Questioned by the inhabitants of Kulīna-grāma, Caitanya Mahāprabhu again repeated the symptoms of a Vaiṣṇava. Vidyānidhi also came to Jagannātha Purī and saw the festival of Oḍana-ṣaṣṭhī. When the devotees bade farewell to the Lord, the Lord was determined to go to Vṛndāvana, and on the day of Vijayā-daśamī, He departed.

Mahārāja Pratāparudra made various arrangements for Śrī Caitanya Mahāprabhu's trip to Vṛndāvana. When He crossed the River Citrotpalā, Rāmānanda Rāya, Mardarāja and Haricandana went with Him. Śrī Caitanya Mahāprabhu requested Gadādhara Paṇḍita to go to Nīlācala, Jagannātha Purī, but he did not abide by this order. From Kaṭaka, Śrī Caitanya Mahāprabhu again requested Gadādhara Paṇḍita to return to Nīlācala, and He bade farewell to Rāmānanda Rāya from Bhadraka. After this, Śrī Caitanya Mahāprabhu crossed the border of Orissa state, and He arrived at Pānihāṭi by boat. Thereafter He visited the house of Rāghava Paṇḍita, and from there He went to Kumārahaṭṭa and eventually to Kuliyā, where He excused many offenders. From there He went to Rāmakeli, where He saw Śrī Rūpa and Sanātana and accepted them as His chief disciples. Returning from Rāmakeli, He met Raghunātha dāsa and after giving him instructions sent him back home. Thereafter the Lord returned to Nīlācala and began to make plans to go to Vṛndāvana without a companion.

TEXT 1

গৌড়োত্থানং গৌরমেঘঃ সিঞ্চন্ স্বালোকনাম্বুভৈঃ ।
ভবাগ্নিদগ্ধজনতা-বীরুধঃ সমজীবয়ৎ ॥ ১ ॥

gauḍodyānaṁ gaura-meghaḥ
siñcan svālokanāmṛtaiḥ
bhavāgni-dagdha-janatā-
vīrudhaḥ samajīvayat

SYNONYMS

gauḍa-udyānam—upon the garden known as Gauḍa-deśa; *gaura-meghaḥ*—the cloud known as Gaura; *siñcan*—pouring water; *sva*—His own; *ālokana-amṛtaiḥ*—with the nectar of the glance; *bhava-agni*—by the blazing fire of material existence; *dagdha*—having been burnt; *janatā*—the people in general; *vīrudhaḥ*—who are like creepers and plants; *samajīvayat*—revived.

TRANSLATION

By the nectar of His personal glance, the cloud known as Śrī Caitanya Mahāprabhu poured water upon the garden of Gauḍa-deśa and revived the people, who were like creepers and plants burning in the forest fire of material existence.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

প্রভুর হইল ইচ্ছা যাইতে বৃন্দাবন।
শুনিয়া প্রতাপরুদ্র হইলা বিমন ॥ ৩ ॥

prabhura ha-ila icchā yāite vṛndāvana
śuniyā pratāparudra ha-ilā vimana

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *icchā*—the desire; *yāite*—to go; *vṛndāvana*—to Vṛndāvana; *śuniyā*—hearing; *pratāparudra*—Mahārāja Pratāparudra; *ha-ilā vimana*—became morose.

TRANSLATION

Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, and Mahārāja Pratāparudra became very morose upon hearing this news.

TEXT 4

সার্বভৌম, রামানন্দ, আনি' দুই জন।
দুঁহাকে কহেন রাজা বিনয়-বচন ॥ ৪ ॥

sārvabhauma, rāmānanda, āni' dui jana
duṅhāke kahena rājā vinaya-vacana

SYNONYMS

sārvabhauma—Sārvabhauma; *rāmānanda*—Rāmānanda; *āni'*—calling; *dui jana*—two persons; *duṅhāke*—unto both of them; *kahena*—said; *rājā*—the King; *vinaya-vacana*—submissive words.

TRANSLATION

The King therefore called for Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, and he spoke the following submissive words to them.

TEXT 5

নীলাদ্রি ছাড়ি' প্রভুর মন অন্যত্র যাইতে ॥
তোমরা করহ যত্ন তাঁহারে রাখিতে ॥ ৫ ॥

nīlādri chāḍi' prabhura mana anyatra yāite
tomarā karaha yatna tāṅhāre rākhite

SYNONYMS

nīlādri—Jagannātha Purī; *chāḍi'*—giving up; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *anyatra*—elsewhere; *yāite*—to go; *tomarā*—both of you; *karaha*—make; *yatna*—endeavor; *tāṅhāre*—Him; *rākhite*—to keep.

TRANSLATION

Pratāparudra Mahārāja said, "Please endeavor to keep Śrī Caitanya Mahāprabhu here at Jagannātha Purī, for now He is thinking of going elsewhere.

TEXT 6

তাঁহা বিনা এই রাজ্য মোরে নাহি ভায়।
গোসাঞি রাখিতে করহ নানা উপায়॥ ৬॥

tāṅhā vinā ei rājya more nāhi bhāya
gosāñi rākhite karaha nānā upāya

SYNONYMS

tāṅhā vinā—without Him; *ei rājya*—this kingdom; *more*—to me; *nāhi bhāya*—is not very pleasing; *gosāñi*—Śrī Caitanya Mahāprabhu; *rākhite*—to keep; *karaha*—do; *nānā upāya*—various sorts of devices.

TRANSLATION

"Without Śrī Caitanya Mahāprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here."

TEXT 7

রামানন্দ, সার্বভৌম, দুইজনা-স্থানে।
তবে যুক্তি করে প্রভু—'যাব বৃন্দাবনে'॥ ৭॥

rāmānanda, sārvabhauma, dui-janā-sthāne
tabe yukti kare prabhu—'yāba vṛndāvane'

SYNONYMS

rāmānanda—Rāmānanda; *sārvabhauma*—Sārvabhauma; *dui-janā-sthāne*—before the two persons; *tabe*—then; *yukti kare*—consulted; *prabhu*—Śrī Caitanya Mahāprabhu; *yāba vṛndāvane*—I shall go to Vṛndāvana.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, saying, "I shall go to Vṛndāvana."

TEXT 8

দুঁহে কহে,—রথযাত্রা কর দরশন।
কার্তিক আইলে, তবে করিহ গমন॥ ৮॥

duṅhe kahe,——ratha-yātrā kara daraśana
kārtika āile, tabe kariha gamana

SYNONYMS

duṅhe kahe—both of them said; *ratha-yātrā*—the Ratha-yātrā festival; *kara daraśana*—please see; *kārtika āile*—when the month of Kārttika arrives; *tabe*—at that time; *kariha gamana*—You can go.

TRANSLATION

Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya requested the Lord to observe first the Ratha-yātrā festival. Then when the month of Kārttika arrived, He could go to Vṛndāvana.

TEXT 9

কার্তিক আইলে কহে—এবে মহাশীত।
দোলযাত্রা দেখি' যাও—এই ভাল রীত॥ ৯॥

kārtika āile kahe——ebe mahā-śīta
dola-yātrā dekhi' yāo——ei bhāla rīta

SYNONYMS

kārtika āile—when the month of Kārttika arrived; *kahe*—both of them said; *ebe*—now; *mahā-śīta*—very cold; *dola-yātrā dekhi'*—after seeing the Dola-yātrā ceremony; *yāo*—You go; *ei*—this; *bhāla rīta*—a very nice program.

TRANSLATION

However, when the month of Kārttika came, they both told the Lord, "Now it is very cold. It is better that You wait to see the Dola-yātrā festival and then go. That will be very nice."

TEXT 10

আজি-কালি করি' উঠায় বিবিধ উপায়।
যাইতে সম্মতি না দেয় বিচ্ছেদের ভয়॥ ১০॥

āji-kāli kari' uṭhāya vividha upāya
yāite sammati nā deya vicchedera bhaya

SYNONYMS

āji-kāli kari'—delaying today and tomorrow; *uṭhāya*—they put forward; *vividha upāya*—many devices; *yāite*—to go; *sammati*—permission; *nā deya*—did not give; *vicchedera bhaya*—because of fearing separation.

TRANSLATION

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vṛndāvana. They did this because they were afraid of separation from Him.

TEXT 11

যদ্যপি স্বতন্ত্র প্রভু নহে নিবারণ।
ভক্ত-ইচ্ছা বিনা প্রভু না করে গমন ॥ ১১ ॥

yadyapi svatantra prabhu nahe nivāraṇa
bhakta-icchā vinā prabhu nā kare gamana

SYNONYMS

yadyapi—although; *svatantra*—fully independent; *prabhu*—Śrī Caitanya Mahāprabhu; *nahe nivāraṇa*—there is no checking Him; *bhakta-icchā vinā*—without the permission of devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *nā kare gamana*—does not go.

TRANSLATION

Although the Lord is completely independent and incapable of being checked by anyone, He still did not go without the permission of His devotees.

TEXT 12

তৃতীয় বৎসরে সব গৌড়ের ভক্তগণ।
নীলাচলে চলিতে সবার হৈল মন ॥ ১২ ॥

tṛtīya vatsare saba gauḍera bhakta-gaṇa
nīlācale calite sabāra haila mana

SYNONYMS

tṛtīya vatsare—in the third year; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *nīlācale*—to Jagannātha Purī; *calite*—to go; *sabāra*—of everyone; *haila*—there was; *mana*—the mind.

TRANSLATION

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannātha Purī.

TEXT 13

সবে মেলি' গেলা অদ্বৈত আচার্যের পাশে ।
প্রভু দেখিতে আচার্য চলিলা উল্লাসে ॥ ১৩ ॥

sabe meli' gelā advaita ācāryera pāśe
prabhu dekhite ācārya calilā ullāse

SYNONYMS

sabe—everyone; *meli'*—after assembling together; *gelā*—went; *advaita*—Advaita; *ācāryera*—of the leader of Navadvīpa; *pāśe*—in the presence; *prabhu dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *ācārya*—Advaita Ācārya; *calilā*—departed; *ullāse*—in great jubilation.

TRANSLATION

All the Bengali devotees gathered around Advaita Ācārya, and in great jubilation Advaita Ācārya departed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

TEXTS 14-15

যদ্যপি প্রভুর আজ্ঞা গৌড়েতে রহিতে ।
নিত্যানন্দ-প্রভুকে প্রেমভক্তি প্রকাশিতে ॥ ১৪ ॥
তথাপি চলিলা মহাপ্রভুরে দেখিতে ।
নিত্যানন্দের প্রেম-চেষ্টা কে পারে বুঝিতে ॥ ১৫ ॥

yadyapi prabhura ājñā gauḍete rahite
nityānanda-prabhuke prema-bhakti prakāśite

tathāpi calilā mahāprabhure dekhite
nityānandera prema-ceṣṭā ke pāre bujhite

SYNONYMS

yadyapi—although; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—the order; *gauḍete rahite*—to stay in Bengal; *nityānanda-prabhuke*—unto Nityānanda Prabhu; *prema-bhakti*—ecstatic love of Godhead; *prakāśite*—to preach; *tathāpi*—still; *calilā*—departed; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nityānandera*—of Lord Nityānanda Prabhu; *prema-ceṣṭā*—the activities of ecstatic love; *ke*—who; *pāre*—is able; *bujhite*—to understand.

TRANSLATION

Although the Lord told Nityānanda Prabhu to stay in Bengal and spread ecstatic love of God, Nityānanda left to go see Caitanya Mahāprabhu. Who can understand Nityānanda Prabhu's ecstatic love?

TEXTS 16-17

আচার্যরত্ন, বিদ্যানিধি, শ্রীবাস, রামাই ।
বাসুদেব, মুরারি, গোবিন্দাদি তিন ভাই ॥ ১৬ ॥
রাঘব পণ্ডিত নিজ-ঝালি সাজাঞা ।
কুলীন-গ্রামবাসী চলে পট্টডোরী লঞা ॥ ১৭ ॥

ācāryaratna, vidyānidhi, śrīvāsa, rāmāi
vāsudeva, murāri, govindādi tina bhāi

rāghava paṇḍita nija-jhāli sājāñā
kulīna-grāma-vāsī cale paṭṭa-ḍorī lañā

SYNONYMS

ācāryaratna—Ācāryaratna; *vidyānidhi*—Vidyānidhi; *śrīvāsa*—Śrīvāsa; *rāmāi*—Rāmāi; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *govinda-ādi tina bhāi*—Govinda and his two brothers; *rāghava paṇḍita*—Rāghava Paṇḍita; *nija-jhāli*—his own bags; *sājāñā*—assorting; *kulīna-grāma-vāsī*—the inhabitants of Kulīna-grāma; *cale*—went; *paṭṭa-ḍorī lañā*—taking silken ropes.

TRANSLATION

All the devotees of Navadvīpa departed, including Ācāryaratna, Vidyānidhi, Śrīvāsa, Rāmāi, Vāsudeva, Murāri, Govinda and his two brothers and Rāghava Paṇḍita, who took bags of assorted foods. The inhabitants of Kulīna-grāma, carrying silken ropes, also departed.

TEXT 18

খণ্ডবাসী নরহরি, শ্রীরঘুনন্দন।
সর্ব-ভক্ত চলে, তার কে করে গণন॥ ১৮॥

khaṇḍa-vāsī narahari, śrī-raghunandana
sarva-bhakta cale, tāra ke kare gaṇana

SYNONYMS

khaṇḍa-vāsī narahari—Narahari, a resident of the village Khaṇḍa; *śrī-raghunandana*—Śrī Raghunandana; *sarva-bhakta*—all the devotees; *cale*—went; *tāra*—of that; *ke*—who; *kare gaṇana*—can count.

TRANSLATION

Narahari and Śrī Raghunandana, who were from the village of Khaṇḍa, and many other devotees also departed. Who can count them?

TEXT 19

শিবানন্দ-সেন করে ঘাটি সমাধান।
সবারে পালন করি' সুখে লঞা যান॥ ১৯॥

śivānanda-sena kare ghāṭi samādhāna
sabāre pālana kari' sukhe lañā yāna

SYNONYMS

śivānanda-sena—Śivānanda Sena; *kare*—made; *ghāṭi samādhāna*—arrangements for expenditures to clear the tax collecting centers; *sabāre*—everyone; *pālana*—maintaining; *kari'*—doing; *sukhe*—in happiness; *lañā*—taking; *yāna*—goes.

TRANSLATION

Śivānanda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

TEXT 20

সবার সর্বকার্য করেন, দেন বাসা-স্থান।
শিবানন্দ জানে উড়িয়া-পথের সন্ধান॥ ২০॥

sabāra sarva-kārya karena, dena vāsā-sthāna
śivānanda jāne uḍiyā-pathera sandhāna

SYNONYMS

sabāra—of all of them; *sarva-kārya*—everything necessary to be done; *karena*—he does; *dena*—gives; *vāsā-sthāna*—residential places; *śivānanda*—Śivānanda; *jāne*—knows; *uḍiyā-pathera*—of the roads in Orissa; *sandhāna*—the junctions.

TRANSLATION

Śivānanda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

TEXT 21

সে বৎসর প্রভু দেখিতে সব ঠাকুরাণী।
চলিলা আচার্য-সঙ্গে অচ্যুত-জননী ॥ ২১ ॥

se vatsara prabhu dekhite saba ṭhākurāṇī
calilā ācārya-saṅge acyuta-jananī

SYNONYMS

se vatsara—that year; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *saba ṭhākurāṇī*—all the wives of the devotees; *calilā*—went; *ācārya-saṅge*—with Advaita Ācārya; *acyuta-jananī*—the mother of Acyutānanda.

TRANSLATION

That year also all the wives of the devotees [ṭhākurāṇīs] also went to see Śrī Caitanya Mahāprabhu. Sītādevī, the mother of Acyutānanda, went with Advaita Ācārya.

TEXT 22

শ্রীবাস পণ্ডিত-সঙ্গে চলিলা মালিনী।
শিবানন্দ-সঙ্গে চলে তাঁহার গৃহিণী ॥ ২২ ॥

śrīvāsa paṇḍita-saṅge calilā mālinī
śivānanda-saṅge cale tāṅhāra gṛhiṇī

SYNONYMS

śrīvāsa paṇḍita-saṅge—with Śrīvāsa Paṇḍita; *calilā*—went; *mālinī*—his wife, Mālinī; *śivānanda-saṅge*—with Śivānanda Sena; *cale*—goes; *tāṅhāra*—his; *gṛhiṇī*—wife.

TRANSLATION

Śrīvāsa Paṇḍita also took his wife, Mālinī, and the wife of Śivānanda Sena also went with her husband.

TEXT 23

শিবানন্দের বালক, নাম—চৈতন্য-দাস।
তেঁহো চলিয়াছে প্রভুরে দেখিতে উল্লাস ॥ ২৩ ॥

śivānandera bālaka, nāma——caitanya-dāsa
teṅho caliyāche prabhure dekhite ullāsa

SYNONYMS

śivānandera bālaka—the son of Śivānanda; *nāma*—named; *caitanya-dāsa*—Caitanya dāsa; *teṅho*—he; *caliyāche*—was going; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *ullāsa*—jubilantly.

TRANSLATION

Caitanya dāsa, the son of Śivānanda Sena, also jubilantly accompanied them as they went to see the Lord.

TEXT 24

আচার্যরত্ন-সঙ্গে চলে তাঁহার গৃহিণী।
তাঁহার প্রেমের কথা কহিতে না জানি ॥ ২৪ ॥

ācāryaratna-saṅge cale tāṅhāra gṛhiṇī
tāṅhāra premera kathā kahite nā jāni

SYNONYMS

ācāryaratna-saṅge—with Candraśekhara; *cale*—goes; *tāṅhāra*—his; *gṛhiṇī*—wife; *tāṅhāra*—his; *premera kathā*—the description of the ecstatic love; *kahite*—to speak; *nā jāni*—I do not know how.

TRANSLATION

The wife of Candraśekhara [Ācāryaratna] also went. I cannot speak of the greatness of Candraśekhara's love for the Lord.

TEXT 25

সব ঠাকুরাণী মহাপ্রভুকে ভিক্ষা দিতে।
প্রভুর নানা প্রিয় দ্রব্য নিল ঘর হৈতে ॥ ২৫ ॥

saba ṭhākurāṇī mahāprabhuke bhikṣā dite
prabhura nānā priya dravya nila ghara haite

SYNONYMS

saba ṭhākurāṇī—all the wives of the great devotees; *mahāprabhuke*—to Śrī Caitanya Mahāprabhu; *bhikṣā dite*—to offer food; *prabhura*—of Śrī Caitanya Mahāprabhu; *nānā*—various; *priya dravya*—pleasing foods; *nila*—took; *ghara haite*—from home.

TRANSLATION

To offer Śrī Caitanya Mahāprabhu various types of food, all the wives of the great devotees brought from home various things that pleased Caitanya Mahāprabhu.

TEXT 26

শিবানন্দ-সেন করে সব সমাধান।
ঘাটিয়াল প্রবোধি' দেন সবারে বাসা-স্থান ॥ ২৬ ॥

śivānanda-sena kare saba samādhāna
ghāṭiyāla prabodhi' dena sabāre vāsā-sthāna

SYNONYMS

śivānanda-sena—Śivānanda Sena; *kare*—does; *saba samādhāna*—all arrangements; *ghāṭiyāla*—the men in charge of levying taxes; *prabodhi'*—satisfying; *dena*—gives; *sabāre*—to everyone; *vāsā-sthāna*—resting places.

TRANSLATION

As stated, Śivānanda Sena used to make all arrangements for the party's necessities. In particular, he used to pacify the men in charge of levying taxes, and he found resting places for everyone.

TEXT 27

ভক্ষ্য দিয়া করেন সবার সর্বত্র পালনে।
পরম আনন্দে যান প্রভুর দরশনে ॥ ২৭ ॥

bhakṣya diyā karena sabāra sarvatra pālane
parama ānande yāna prabhura daraśane

SYNONYMS

bhakṣya diyā—supplying food; *karena*—he does; *sabāra*—of everyone; *sarvatra*—everywhere; *pālane*—maintenance; *parama ānande*—in great pleasure; *yāna*—he goes; *prabhura daraśane*—to see Śrī Caitanya Mahāprabhu.

TRANSLATION

Śivānanda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 28

রেমুণায় আসিয়া কৈল গোপীনাথ দরশন।
আচার্য করিল তাহাঁ কীর্তন, নর্তন ॥ ২৮ ॥

remuṇāya āsiyā kaila gopīnātha daraśana
ācārya karila tāhāṅ kīrtana, nartana

SYNONYMS

remuṇāya—to Remuṇā; *āsiyā*—after coming; *kaila*—performed; *gopīnātha daraśana*—visiting the temple of Gopīnātha; *ācārya*—Advaita Ācārya; *karila*—performed; *tāhāṅ*—there; *kīrtana*—chanting; *nartana*—dancing.

TRANSLATION

When they all arrived at Remuṇā, they went to see Lord Gopīnātha. In the temple there, Advaita Ācārya danced and chanted.

TEXT 29

নিত্যানন্দের পরিচয় সব সেবক সনে।
বহুত সম্মান আসি' কৈল সেবকগণে ॥ ২৯ ॥

nityānandera paricaya saba sevaka sane
bahuta sammāna āsi' kaila sevaka-gaṇe

SYNONYMS

nityānandera—of Lord Nityānanda Prabhu; *paricaya*—there was acquaintance; *saba*—all; *sevaka sane*—with the priests of the temple; *bahuta sammāna*—great respect; *āsi'*—coming; *kaila*—offered; *sevaka-gaṇe*—all the priests.

TRANSLATION

All the priests of the temple had been previously acquainted with Śrī Nityānanda Prabhu; therefore they all came to offer great respects to the Lord.

TEXT 30

সেই রাত্রি সব মহান্ত তাহাঞি রহিলা।
বার ক্ষীর আনি' আগে সেবক ধরিলা॥ ৩০॥

sei rātri saba mahānta tāhāñi rahilā
bāra kṣīra āni' āge sevaka dharilā

SYNONYMS

sei rātri—that night; *saba mahānta*—all the great devotees; *tāhāñi rahilā*—remained there; *bāra*—twelve pots; *kṣīra*—condensed milk; *āni'*—bringing; *āge*—in front of Nityānanda Prabhu; *sevaka*—the priests; *dharilā*—placed.

TRANSLATION

That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityānanda Prabhu.

TEXT 31

ক্ষীর বাঁটি' সবারে দিল প্রভু-নিত্যানন্দ।
ক্ষীর-প্রসাদ পাঞা সবার বাড়িল আনন্দ॥ ৩১॥

kṣīra bāṅṭi' sabāre dila prabhu-nityānanda
kṣīra-prasāda pāñā sabāra bāḍila ānanda

SYNONYMS

kṣīra—the condensed milk; *bāṅṭi'*—dividing; *sabāre*—unto everyone; *dila*—gave; *prabhu-nityānanda*—Nityānanda Prabhu; *kṣīra-prasāda*—remnants of con-

densed milk from the Deity; *pāñā*—getting; *sabāra*—of everyone; *bāḍila*—increased; *ānanda*—the transcendental bliss.

TRANSLATION

When the condensed milk was placed before Nityānanda Prabhu, He distributed the prasāda to everyone, and thus everyone's transcendental bliss increased.

TEXT 32

মাধবপুরীর কথা, গোপাল-স্থাপন।
তাঁহারে গোপাল যৈছে মাগিল চন্দন ॥ ৩২ ॥

mādhava-purīra kathā, gopāla-sthāpana
tāṅhāre gopāla yaiche māgila candana

SYNONYMS

mādhava-purīra kathā—the narration of Mādhavendra Purī; *gopāla-sthāpana*—installation of the Deity of Gopāla; *tāṅhāre*—unto him; *gopāla*—Lord Gopāla; *yaiche*—just as; *māgila*—He begged; *candana*—sandalwood.

TRANSLATION

They then all discussed the story of Śrī Mādhavendra Purī's installation of the Gopāla Deity, and they discussed how Gopāla begged sandalwood from him.

TEXT 33

তাঁর লাগি' গোপীনাথ ক্ষীর চুরি কৈল।
মহাপ্রভুর মুখে আগে এ কথা শুনিল ॥ ৩৩ ॥

tāṅra lāgi' gopīnātha kṣīra curi kaila
mahāprabhura mukhe āge e kathā śunila

SYNONYMS

tāṅra lāgi'—for him (Mādhavendra Purī); *gopīnātha*—the Deity named Gopīnātha; *kṣīra*—condensed milk; *curi*—stealing; *kaila*—performed; *mahāprabhura mukhe*—from the mouth of Śrī Caitanya Mahāprabhu; *āge*—previously; e *kathā*—this incident; *śunila*—heard.

TRANSLATION

It was Gopīnātha who stole condensed milk for the sake of Mādhavendra Purī. This incident had been previously related by Śrī Caitanya Mahāprabhu Himself.

TEXT 34

সেই কথা সবার মধ্যে কহে নিত্যানন্দ।
শুনিয়া বৈষ্ণব-মনে বাড়িল আনন্দ ॥ ৩৪ ॥

sei kathā sabāra madhye kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda

SYNONYMS

sei kathā—that incident; *sabāra madhye*—among all of them; *kahe*—says; *nityānanda*—Lord Nityānanda Prabhu; *śuniyā*—hearing; *vaiṣṇava-mane*—in the minds of all the Vaiṣṇavas; *bāḍila*—increased; *ānanda*—the transcendental bliss.

TRANSLATION

This same narration was again related by Lord Nityānanda to all the devotees, and their transcendental bliss increased as they heard the story again.

PURPORT

The words *mahāprabhura mukhe,* "from the mouth of Śrī Caitanya Mahāprabhu," are significant because Śrī Caitanya Mahāprabhu first heard the story of Mādhavendra Purī from His spiritual master, Śrīpāda Īśvara Purī. For this story refer to *Madhya-līlā,* Chapter Four, verse eighteen. After staying at Śrī Advaita's house in Śāntipura for some time, the Lord narrated the story of Mādhavendra Purī to Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Paṇḍita and Mukunda dāsa. When they went to Remuṇā to the temple of Gopīnātha, He described Mādhavendra Purī's installation of the Gopāla Deity as well as Gopīnātha's stealing condensed milk. Due to this incident, Lord Gopīnātha became well known as Kṣīracorā, the thief who stole condensed milk.

TEXT 35

এইমত চলি' চলি' কটক আইলা।
সাক্ষিগোপাল দেখি' সবে সে দিন রহিলা ॥ ৩৫ ॥

ei-mata cali' cali' kaṭaka āilā
sākṣi-gopāla dekhi' sabe se dina rahilā

SYNONYMS

ei-mata—in this way; *cali' cali'*—walking and walking; *kaṭaka āilā*—they reached the town known as Kaṭaka; *sākṣi-gopāla dekhi'*—after seeing the Deity known as Sākṣi-gopāla; *sabe*—all the devotees; *se dina*—that day; *rahilā*—stayed.

TRANSLATION

Walking and walking in this way, the devotees arrived at the city of Kaṭaka, where they remained for a day and saw the temple of Sākṣi-gopāla.

TEXT 36

সাক্ষিগোপালের কথা কহে নিত্যানন্দ।
শুনিয়া বৈষ্ণব-মনে বাড়িল আনন্দ ॥ ৩৬ ॥

sākṣi-gopālera kathā kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda

SYNONYMS

sākṣi-gopālera—of the Deity known as Sākṣi-gopāla; *kathā*—the narration; *kahe*—describes; *nityānanda*—Nityānanda Prabhu; *śuniyā*—hearing; *vaiṣṇava-mane*—in the minds of all the Vaiṣṇavas; *bāḍila*—increased; *ānanda*—the transcendental bliss.

TRANSLATION

When Nityānanda Prabhu described all the activities of Sākṣi-gopāla, transcendental bliss increased in the minds of all the Vaiṣṇavas.

PURPORT

For these activities refer to *Madhya-līlā,* Chapter Five, verses 8-138.

TEXT 37

প্রভুকে মিলিতে সবার উৎকণ্ঠা অন্তরে।
শীঘ্র করি' আইলা সবে শ্রীনীলাচলে ॥ ৩৭ ॥

prabhuke milite sabāra utkaṇṭhā antare
śīghra kari' āilā sabe śrī-nīlācale

SYNONYMS

prabhuke milite—to see Śrī Caitanya Mahāprabhu; *sabāra*—of everyone; *utkaṇṭhā*—anxiety; *antare*—within the heart; *śīghra kari'*—making great haste; *āilā*—reached; *sabe*—all of them; *śrī-nīlācale*—Jagannātha Purī.

TRANSLATION

Everyone in the party was very anxious at heart to see Caitanya Mahāprabhu; therefore they hastily went on to Jagannātha Purī.

TEXT 38

আঠারনালাকে আইলা গোসাঞি শুনিয়া।
দুইমালা পাঠাইলা গোবিন্দ-হাতে দিয়া ॥ ৩৮ ॥

āṭhāranālāke āilā gosāñi śuniyā
dui-mālā pāṭhāilā govinda-hāte diyā

SYNONYMS

āṭhāranālāke—Āṭhāranālā; *āilā*—they have reached; *gosāñi*—Śrī Caitanya Mahāprabhu; *śuniyā*—hearing; *dui-mālā*—two garlands; *pāṭhāilā*—sent; *govinda-hāte diyā*—through the hands of Govinda.

TRANSLATION

When they all arrived at a bridge called Āṭhāranālā, Śrī Caitanya Mahāprabhu, hearing the news of their arrival, sent two garlands with Govinda.

TEXT 39

দুই মালা গোবিন্দ দুইজনে পরাইল।
অদ্বৈত, অবধূত-গোসাঞি বড় সুখ পাইল ॥ ৩৯ ॥

dui mālā govinda dui-jane parāila
advaita, avadhūta-gosāñi baḍa sukha pāila

SYNONYMS

dui mālā—the two garlands; *govinda*—Govinda; *dui-jane parāila*—placed on the necks of two personalities; *advaita*—Advaita Ācārya; *avadhūta-gosāñi*—Nityānanda Prabhu; *baḍa sukha pāila*—became very happy.

TRANSLATION

Govinda offered the two garlands to Advaita Ācārya and Nityānanda Prabhu, and They both became very happy.

TEXT 40

তাহাঞি আরম্ভ কৈল কৃষ্ণ-সংকীর্তন।
নাচিতে নাচিতে চলি' আইলা দুইজন ॥ ৪০ ॥

tāhāñi ārambha kaila kṛṣṇa-saṅkīrtana
nācite nācite cali' āilā dui-jana

SYNONYMS

tāhāñi—on that very spot; *ārambha kaila*—began; *kṛṣṇa-saṅkīrtana*—chanting the holy name of Lord Kṛṣṇa; *nācite nācite*—dancing and dancing; *cali'*—going; *āilā*—reached; *dui-jana*—both of Them.

TRANSLATION

Indeed, They began chanting the holy name of Kṛṣṇa on that very spot, and, dancing and dancing, both Advaita Ācārya and Nityānanda Prabhu reached Jagannātha Purī.

TEXT 41

পুনঃ মালা দিয়া স্বরূপাদি নিজগণ।
আগু বাড়ি' পাঠাইল শচীর নন্দন ॥ ৪১ ॥

punaḥ mālā diyā svarūpādi nija-gaṇa
āgu bāḍi' pāṭhāila śacīra nandana

SYNONYMS

punaḥ—again; *mālā*—garlands; *diyā*—offering; *svarūpa-ādi*—Svarūpa Dāmodara Gosvāmī and others; *nija-gaṇa*—personal associates; *āgu bāḍi'*—going forward; *pāṭhāila*—sent; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Then, for the second time, Śrī Caitanya Mahāprabhu sent garlands through Svarūpa Dāmodara and other personal associates. Thus they went forward, sent by the son of mother Śacī.

TEXT 42

নরেন্দ্র আসিয়া তাহাঁ সবারে মিলিলা।
মহাপ্রভুর দত্ত মালা সবারে পরাইলা ॥ ৪২ ॥

narendra āsiyā tāhāṅ sabāre mililā
mahāprabhura datta mālā sabāre parāilā

SYNONYMS

narendra—to the lake named Narendra; *āsiyā*—coming; *tāhāṅ*—there; *sabāre*—everyone; *mililā*—met; *mahāprabhura*—by Śrī Caitanya Mahāprabhu; *datta*—given; *mālā*—garlands; *sabāre parāilā*—offered to everyone.

TRANSLATION

When the devotees from Bengal reached Lake Narendra, Svarūpa Dāmodara and the others met them and offered them the garlands given by Śrī Caitanya Mahāprabhu.

TEXT 43

সিংহদ্বার-নিকটে আইলা শুনি' গৌররায়।
আপনে আসিয়া প্রভু মিলিলা সবায়॥ ৪৩॥

siṁha-dvāra-nikaṭe āilā śuni' gaurarāya
āpane āsiyā prabhu mililā sabāya

SYNONYMS

siṁha-dvāra—the lion gate; *nikaṭe*—near; *āilā*—arrived; *śuni'*—hearing; *gaurarāya*—Lord Śrī Caitanya Mahāprabhu; *āpane*—personally; *āsiyā*—coming; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mililā sabāya*—met them all.

TRANSLATION

When the devotees finally reached the lion gate, Śrī Caitanya Mahāprabhu heard the news and personally went to meet them.

TEXT 44

সবা লঞা কৈল জগন্নাথ-দরশন।
সবা লঞা আইলা পুনঃ আপন-ভবন॥ ৪৪॥

sabā lañā kaila jagannātha-daraśana
sabā lañā āilā punaḥ āpana-bhavana

SYNONYMS

sabā lañā—taking all of them; *kaila*—performed; *jagannātha-daraśana*—seeing Lord Jagannātha; *sabā lañā*—taking them all; *āilā*—went back; *punaḥ*—again; *āpana-bhavana*—to His own residence.

TRANSLATION

Then Śrī Caitanya Mahāprabhu and all His devotees visited Lord Jagannātha. Finally, accompanied by them all, He returned to His own residence.

TEXT 45

বাণীনাথ, কাশীমিশ্র প্রসাদ আনিল।
স্বহস্তে সবারে প্রভু প্রসাদ খাওয়াইল ॥ ৪৫ ॥

vāṇīnātha, kāśī-miśra prasāda ānila
svahaste sabāre prabhu prasāda khāoyāila

SYNONYMS

vāṇīnātha—Vāṇīnātha; *kāśī-miśra*—Kāśī Miśra; *prasāda ānila*—brought all kinds of *prasāda; sva-haste*—with His own hand; *sabāre*—unto everyone; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Jagannātha; *khāoyāila*—fed.

TRANSLATION

Vāṇīnātha Rāya and Kāśī Miśra then brought a large quantity of prasāda, and Śrī Caitanya Mahāprabhu distributed it with His own hand and fed them all.

TEXT 46

পূর্ব বৎসরে যাঁর যেই বাসা-স্থান।
তাহাঁ সবা পাঠাঞা করাইল বিশ্রাম ॥ ৪৬ ॥

pūrva vatsare yāṅra yei vāsā-sthāna
tāhāṅ sabā pāṭhāñā karāila viśrāma

SYNONYMS

pūrva vatsare—in the previous year; *yāṅra*—of whom; *yei*—wherever; *vāsā-sthāna*—place to stay; *tāhāṅ*—there; *sabā*—all of them; *pāṭhāñā*—sending; *karāila viśrāma*—made them rest.

TRANSLATION

In the previous year, everyone had his own particular residence, and the same residences were again offered. Thus they all went to take rest.

TEXT 47

এইমত ভক্তগণ রহিলা চারি মাস।
প্রভুর সহিত করে কীর্তন-বিলাস ॥ ৪৭ ॥

ei-mata bhakta-gaṇa rahilā cāri māsa
prabhura sahita kare kīrtana-vilāsa

SYNONYMS

ei-mata—in this way; *bhakta-gaṇa*—the devotees; *rahilā*—remained; *cari māsa*—for four months; *prabhura sahita*—with Śrī Caitanya Mahāprabhu; *kare*—performed; *kīrtana-vilāsa*—the pastimes of *saṅkīrtana.*

TRANSLATION

For four continuous months all the devotees remained there and enjoyed chanting the Hare Kṛṣṇa mahā-mantra with Śrī Caitanya Mahāprabhu.

TEXT 48

পূর্ববৎ রথযাত্রা-কাল যবে আইল ।
সবা লঞা গুণ্ডিচা-মন্দির প্রক্ষালিল ॥ ৪৮ ॥

pūrvavat ratha-yātrā-kāla yābe āila
sabā lañā guṇḍicā-mandira prakṣālila

SYNONYMS

pūrva-vat—as in the previous year; *ratha-yātrā-kāla*—the time for Ratha-yātrā festival; *yābe*—when; *āila*—arrived; *sabā lañā*—taking all of them; *guṇḍicā-mandira*—the temple of Guṇḍicā; *prakṣālila*—washed.

TRANSLATION

As in the previous year, they all washed the Guṇḍicā temple when the time for Ratha-yātrā arrived.

TEXT 49

কুলীনগ্রামী পট্টডোরী জগন্নাথে দিল ।
পূর্ববৎ রথ-অগ্রে নর্তন করিল ॥ ৪৯ ॥

kulīna-grāmī paṭṭa-ḍorī jagannāthe dila
pūrvavat ratha-agre nartana karila

SYNONYMS

kulīna-grāmī—the residents of Kulīna-grāma; *paṭṭa-ḍorī*—silken ropes; *jagannāthe dila*—offered to Lord Jagannātha; *pūrva-vat*—like the previous year; *ratha-agre*—in front of the car; *nartana karila*—danced.

TRANSLATION

The inhabitants of Kulīna-grāma delivered silken ropes to Lord Jagannātha, and as previously they all danced before the Lord's car.

TEXT 50

বহু নৃত্য করি' পুনঃ চলিল উদ্যানে।
বাপী-তীরে তাহাঁ যাই' করিল বিশ্রামে ॥ ৫০ ॥

bahu nṛtya kari' punaḥ calila udyāne
vāpī-tīre tāhāṅ yāi' karila viśrāme

SYNONYMS

bahu nṛtya kari'—after dancing a great deal; *punaḥ*—again; *calila*—started for; *udyāne*—the garden; *vāpī-tīre*—on the bank of the lake; *tāhāṅ yāi'*—going there; *karila viśrāme*—took rest.

TRANSLATION

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

TEXT 51

রাঢ়ী এক বিপ্র, তেঁহো—নিত্যানন্দ দাস।
মহা-ভাগ্যবান্ তেঁহো, নাম—কৃষ্ণদাস ॥ ৫১ ॥

rāḍhī eka vipra, teṅho——nityānanda dāsa
mahā-bhāgyavān teṅho, nāma——kṛṣṇadāsa

SYNONYMS

rāḍhī eka vipra—one *brāhmaṇa* resident of Rāḍha-deśa (where the Ganges does not flow); *teṅho*—he; *nityānanda dāsa*—servant of Lord Nityānanda; *mahā-bhāgyavān*—greatly fortunate; *teṅho*—he; *nāma*—named; *kṛṣṇadāsa*—Kṛṣṇadāsa.

TRANSLATION

One brāhmaṇa named Kṛṣṇadāsa, who was a resident of Rāḍha-deśa and a servant of Lord Nityānanda's, was a very fortunate person.

TEXT 52

ঘট ভরি' প্রভুর তেঁহো অভিষেক কৈল।
তাঁর অভিষেকে প্রভু মহা-তৃপ্ত হৈল ॥ ৫২ ॥

ghaṭa bhari' prabhura teṅho abhiṣeka kaila
tāṅra abhiṣeke prabhu mahā-tṛpta haila

SYNONYMS

ghaṭa bhari'—filling one waterpot; *prabhura*—of Lord Caitanya Mahāprabhu; *teṅho*—he; *abhiṣeka kaila*—performed the bathing; *tāṅra*—his; *abhiṣeke*—by the act of bathing the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *mahā-tṛpta haila*—became very satisfied.

TRANSLATION

It was Kṛṣṇadāsa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

TEXT 53

বলগণ্ডি-ভোগের বহু প্রসাদ আইল ।
সবা সঙ্গে মহাপ্রভু প্রসাদ খাইল ॥ ৫৩ ॥

balagaṇḍi-bhogera bahu prasāda āila
sabā saṅge mahāprabhu prasāda khāila

SYNONYMS

balagaṇḍi-bhogera—of the food offered at Balagaṇḍi; *bahu prasāda*—a great quantity of *prasāda;* *āila*—arrived; *sabā saṅge*—with all the devotees; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—remnants of the food of Jagannātha; *khāila*—ate.

TRANSLATION

The remnants of food offered to the Lord at Balagaṇḍi then arrived in great quantity, and Śrī Caitanya Mahāprabhu and all His devotees ate it.

PURPORT

In reference to Balagaṇḍi, see *Madhya-līlā* (13.193).

TEXT 54

পূর্ববৎ রথযাত্রা কৈল দরশন ।
হেরাপঞ্চমী-যাত্রা দেখে লঞা ভক্তগণ ॥ ৫৪ ॥

pūrvavat ratha-yātrā kaila daraśana
herā-pañcamī-yātrā dekhe lañā bhakta-gaṇa

SYNONYMS

pūrva-vat—as in the previous year; *ratha-yātrā*—the car festival; *kaila daraśana*—saw; *herā-pañcamī-yātrā*—the festival of Herā-pañcamī; *dekhe*—He sees; *lañā bhakta-gaṇa*—with all the devotees.

TRANSLATION

As in the previous year, the Lord, with all the devotees, saw the Ratha-yātrā festival and the Herā-pañcamī festival as well.

TEXT 55

আচার্য-গোসাঞি প্রভুর কৈল নিমন্ত্রণ।
তার মধ্যে কৈল যৈছে ঝড়-বরিষণ ॥ ৫৫ ॥

ācārya-gosāñi prabhura kaila nimantraṇa
tāra madhye kaila yaiche jhaḍa-variṣaṇa

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *kaila*—made; *nimantraṇa*—invitation; *tāra madhye*—within that episode; *kaila*—occurred; *yaiche*—just as; *jhaḍa-variṣaṇa*—rainstorm.

TRANSLATION

Advaita Ācārya then extended an invitation to Śrī Caitanya Mahāprabhu, and there was a great rainstorm connected with that incident.

TEXT 56

বিস্তারি' বর্ণিয়াছেন দাস-বৃন্দাবন।
শ্রীবাস প্রভুরে তবে কৈল নিমন্ত্রণ ॥ ৫৬ ॥

vistāri' varṇiyāchena dāsa-vṛndāvana
śrīvāsa prabhure tabe kaila nimantraṇa

SYNONYMS

vistāri'—elaborating; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *śrīvāsa*—Śrīvāsa; *prabhure*—to Śrī Caitanya Mahāprabhu; *tabe*—then; *kaila nimantraṇa*—gave an invitation.

TRANSLATION

All these episodes have been elaborately described by Śrīla Vṛndāvana dāsa Ṭhākura. Then one day Śrīvāsa Ṭhākura extended an invitation to the Lord.

PURPORT

Caitanya-bhāgavata (*Antya-līlā,* Chapter Eight) gives the following description. One day Śrīla Advaita Ācārya, having extended an invitation to Caitanya Mahāprabhu, thought that if the Lord came alone He would feed Him to His great satisfaction. It then so happened that when the other *sannyāsīs* were going to Advaita Ācārya's to take lunch, there was a big rainstorm, and they could not reach His house. Thus, according to Advaita Ācārya's desires, Śrī Caitanya Mahāprabhu came alone and accepted the *prasāda.*

TEXT 57

প্রভুর প্রিয়-ব্যঞ্জন সব রান্ধেন মালিনী।
'ভক্ত্যে দাসী'-অভিমান, 'স্নেহেতে জননী'॥ ৫৭॥

prabhura priya-vyañjana saba rāndhena mālinī
'bhaktye dāsī'-abhimāna, 'snehete jananī'

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *priya-vyañjana*—favorite vegetables; *saba*—all; *rāndhena*—cooks; *mālinī*—the wife of Śrīvāsa Ṭhākura; *bhaktye dāsī*—in devotion she was just like a maidservant; *abhimāna*—it was her conception; *snehete*—in affection; *jananī*—exactly like a mother.

TRANSLATION

The Lord's favorite vegetables were cooked by Mālinīdevī, the wife of Śrīvāsa Ṭhākura. She devotedly considered herself a maidservant of Śrī Caitanya Mahāprabhu's, but in affection she was just like a mother.

TEXT 58

আচার্যরত্ন-আদি যত মুখ্য ভক্তগণ।
মধ্যে মধ্যে প্রভুরে করেন নিমন্ত্রণ॥ ৫৮॥

ācāryaratna-ādi yata mukhya bhakta-gaṇa
madhye madhye prabhure karena nimantraṇa

SYNONYMS

ācāryaratna—Candraśekhara; *ādi*—and others; *yata*—all; *mukhya bhakta-gaṇa*—chief devotees; *madhye madhye*—at intervals; *prabhure*—to Śrī Caitanya Mahāprabhu; *karena nimantraṇa*—gave invitations.

TRANSLATION

All the chief devotees, headed by Candraśekhara [Ācāryaratna] used to extend invitations to Śrī Caitanya Mahāprabhu periodically.

TEXT 59

চাতুর্মাস্য-অন্তে পুনঃ নিত্যানন্দে লঞা।
কিবা যুক্তি করে নিত্য নিভৃতে বসিয়া ॥ ৫৯ ॥

cāturmāsya-ante punaḥ nityānande lañā
kibā yukti kare nitya nibhṛte vasiyā

SYNONYMS

cāturmāsya-ante—at the end of Cāturmāsya; *punaḥ*—again; *nityānande*—Śrī Nityānanda Prabhu; *lañā*—taking into confidence; *kibā*—what; *yukti kare*—They consult; *nitya*—daily; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

TRANSLATION

At the end of the four-month Cāturmāsya period, Caitanya Mahāprabhu again consulted with Nityānanda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

TEXT 60

আচার্য-গোসাঞি প্রভুকে কহে ঠারে-ঠোরে।
আচার্য তর্জা পড়ে, কেহ বুঝিতে না পারে ॥ ৬০ ॥

ācārya-gosāñi prabhuke kahe ṭhāre-ṭhore
ācārya tarjā paḍe, keha bujhite nā pāre

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *kahe*—speaks; *ṭhāre-ṭhore*—by indications; *ācārya*—Advaita Ācārya; *tarjā paḍe*—reads some poetic passages; *keha*—anyone; *bujhite*—to understand; *nā pāre*—was not able.

TRANSLATION

Then Śrīla Advaita Ācārya said something to Caitanya Mahāprabhu through gestures and read some poetic passages, which no one understood.

TEXT 61

তাঁর মুখ দেখি' হাসে শচীর নন্দন।
অঙ্গীকার জানি' আচার্য করেন নর্তন ॥ ৬১ ॥

tāṅra mukha dekhi' hāse śacīra nandana
aṅgīkāra jāni' ācārya karena nartana

SYNONYMS

tāṅra mukha—His face; *dekhi'*—seeing; *hāse*—smiles; *śacīra nandana*—Lord Śrī Caitanya Mahāprabhu; *aṅgīkāra jāni'*—understanding the acceptance; *ācārya*—Advaita Ācārya; *karena*—performed; *nartana*—dancing.

TRANSLATION

Seeing the face of Advaita Ācārya, Lord Śrī Caitanya Mahāprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Ācārya started to dance.

TEXT 62

কিবা প্রার্থনা, কিবা আজ্ঞা—কেহ না বুঝিল।
আলিঙ্গন করি' প্রভু তাঁরে বিদায় দিল ॥ ৬২ ॥

kibā prārthanā, kibā ājñā——keha nā bujhila
āliṅgana kari' prabhu tāṅre vidāya dila

SYNONYMS

kibā—what; *prārthanā*—the request; *kibā*—what; *ājnā*—the order; *keha*—anyone; *nā bujhila*—did not know; *āliṅgana kari'*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to Him; *vidāya dila*—bade farewell.

TRANSLATION

No one knew what Advaita Ācārya requested or what the Lord ordered. After embracing the Ācārya, Śrī Caitanya Mahāprabhu bade Him farewell.

TEXT 63

নিত্যানন্দে কহে প্রভু,—শুনহ, শ্রীপাদ।
এই আমি মাগি, তুমি করহ প্রসাদ ॥ ৬৩ ॥

nityānande kahe prabhu,——śunaha, śrīpāda
ei āmi māgi, tumi karaha prasāda

SYNONYMS

nityānande—unto Śrī Nityānanda Prabhu; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *śunaha*—please hear; *śrī-pāda*—O holy man; *ei*—this; *āmi*—I; *māgi*—request; *tumi*—You; *karaha*—kindly show; *prasāda*—mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Nityānanda Prabhu, "Please hear Me, O holy man: I now request something of You. Kindly grant My request.

TEXT 64

প্রতিবর্ষ নীলাচলে তুমি না আসিবা।
গৌড়ে রহি' মোর ইচ্ছা সফল করিবা॥ ৬৪॥

prati-varṣa nīlācale tumi nā āsibā
gauḍe rahi' mora icchā saphala karibā

SYNONYMS

prati-varṣa—every year; *nīlācale*—to Jagannātha Purī; *tumi*—You; *nā āsibā*—do not come; *gauḍe rahi'*—staying in Bengal; *mora icchā*—My desire; *sa-phala karibā*—make successful.

TRANSLATION

"Do not come to Jagannātha Purī every year, but stay in Bengal and fulfill My desire."

PURPORT

The mission of Śrī Caitanya Mahāprabhu is to spread the only medicine effective in this fallen age of Kali—the chanting of the Hare Kṛṣṇa *mahā-mantra*. Following the orders of His mother, Śrī Caitanya Mahāprabhu was residing at Jagannātha Purī, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently the Lord requested Nityānanda Prabhu to stay there and broadcast the message of Kṛṣṇa consciousness. The Lord also entrusted a similar preaching responsibility to Rūpa and Sanātana. Nityānanda Prabhu was requested not to come every year to Jagannātha Purī, although seeing Lord Jagannātha greatly benefits everyone. Does this mean that the Lord was refusing Nityānanda Prabhu a fortunate opportunity? No. One who is a faithful servant of Śrī Caitanya Mahāprabhu must execute His

order, even if one has to sacrifice going to Jagannātha Purī to see Lord Jagannātha there. In other words, it is a greater fortune to carry out Śrī Caitanya Mahāprabhu's order than to satisfy one's senses by seeing Lord Jagannātha.

Preaching Caitanya Mahāprabhu's cult throughout the world is more important than staying in Vṛndāvana or Jagannātha Purī for one's own personal satisfaction. Spreading Kṛṣṇa consciousness is Śrī Caitanya Mahāprabhu's mission; therefore His sincere devotees must carry out His desire.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

The devotees of Lord Caitanya must preach Kṛṣṇa consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the *parampara* system, and the spiritual master presents these orders to the disciple so that he can spread the message of Śrī Caitanya Mahāprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Caitanya's message all over the world.

TEXT 65

তাহাঁ সিদ্ধি করে—হেন অন্যে না দেখিয়ে।
আমার 'দুষ্কর' কর্ম, তোমা হৈতে হয়ে ॥ ৬৫ ॥

tāhāṅ siddhi kare——hena anye nā dekhiye
āmāra 'duṣkara' karma, tomā haite haye

SYNONYMS

tāhāṅ—there; *siddhi*—success; *kare*—makes; *hena*—such; *anye*—other person; *nā*—not; *dekhiye*—I see; *āmāra*—My; *duṣkara*—difficult to perform; *karma*—work; *tomā*—You; *haite*—from; *haye*—becomes successful.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauḍa-deśa who can fulfill My mission there."

PURPORT

Lord Caitanya's mission is to deliver the fallen souls of this age. In this age of Kali, practically cent percent of the population is fallen. Śrī Caitanya Mahāprabhu certainly delivered many fallen souls, but His disciples mainly came from the up-

per classes. For example, He delivered Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Sārvabhauma Bhaṭṭācārya and many others who were socially elevated but fallen from the spiritual point of view. Śrīla Rūpa and Sanātana Gosvāmīs were situated in government service, and Sārvabhauma Bhaṭṭācārya was the topmost scholar of India. Similarly, Prakāśānanda Sarasvatī was a leader of many thousands of Māyāvādī *sannyāsīs*. It was Śrīla Nityānanda Prabhu, however, who delivered persons like Jagāi and Mādhāi. Therefore, Lord Caitanya says, *āmāra 'duṣkara' karma, tomā haite haye*. Jagāi and Mādhāi were delivered solely by Nityānanda Prabhu's mercy. When they injured Nityānanda Prabhu, Lord Caitanya became angry and decided to kill them with His Sudarśana *cakra*, but Nityānanda Prabhu saved them from the Lord's wrath and delivered them. In the incarnation of Gaura-Nitāi, the Lord is not supposed to kill demons but deliver them by preaching Kṛṣṇa consciousness. In the case of Jagāi and Mādhāi, Śrī Caitanya Mahāprabhu was so angry that He would have immediately killed them, but Nityānanda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Śrī Caitanya Mahāprabhu was carried out by Nityānanda Prabhu.

Similarly, if one is true to Gaura-Nitāi's service in the disciplic succession, he can even excel Nityānanda Prabhu's service. This is the process of disciplic succession. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His grace, can deliver many thousands of Jagāi's and Mādhāi's. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned. Therefore Lord Śiva says:

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ paraṁ
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." (*Padma Purāṇa*)

By the grace of Viṣṇu, a Vaiṣṇava can render better service than Viṣṇu; that is the special prerogative of a Vaiṣṇava. The Lord actually wants to see His servants work more gloriously than Himself. For instance, on the Battlefield of Kurukṣetra, Śrī Kṛṣṇa provoked Arjuna to fight because all the warriors on the battlefield were to die by Kṛṣṇa's plan. Kṛṣṇa Himself did not want to take credit; rather, He wanted Arjuna to take credit. Therefore He asked him to fight and win fame.

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham

mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savyasācin

"Therefore get up and prepare to fight. After conquering your enemies, you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, can be but an instrument in the fight." (Bg. 11.33)

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumānjī, or Vajrāṅgajī, the servant of Lord Rāmacandra, also serves as another example. It was Hanumānjī who jumped over the sea in one leap and reached the shore of Laṅkā from the shore of Bhāratavarṣa. When Lord Rāmacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Śrī Caitanya Mahāprabhu's instructions and follow in the footsteps of Śrī Nityānanda Prabhu, this Kṛṣṇa consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

TEXT 66

নিত্যানন্দ কহে,—আমি 'দেহ' তুমি 'প্রাণ'।
'দেহ' 'প্রাণ' ভিন্ন নহে,—এই ত প্রমাণ ॥ ৬৬ ॥

nityānanda kahe,——āmi 'deha' tumi 'prāṇa'
'deha' 'prāṇa' bhinna nahe,——ei ta pramāṇa

SYNONYMS

nityānanda kahe—Lord Nityānanda Prabhu said; *āmi*—I; *deha*—the body; *tumi*—You; *prāṇa*—the life; *deha*—the body; *prāṇa*—the life; *bhinna nahe*—not separate; *ei ta pramāṇa*—this is the evidence.

TRANSLATION

Nityānanda Prabhu replied, "O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.

TEXT 67

অচিন্ত্যশক্ত্যে কর তুমি তাহার ঘটন।
যে করাহ, সেই করি, নাহিক নিয়ম ॥ ৬৭ ॥

acintya-śaktye kara tumi tāhāra ghaṭana
ye karāha, sei kari, nāhika niyama

SYNONYMS

acintya-śaktye—by inconceivable energy; *kara*—do; *tumi*—You; *tāhāra*—of that relationship; *ghaṭana*—the operation; *ye*—whatever; *karāha*—You make Me do; *sei*—that; *kari*—I do; *nāhika*—there is not; *niyama*—restriction.

TRANSLATION

"By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

PURPORT

As stated in the beginning of *Śrīmad-Bhāgavatam: tene brahma hṛdā ya ādi-kavaye*. Lord Brahmā is the first living creature within this universe, and he is also the creator of this universe. How is this possible? Although he is the first living entity, Lord Brahmā is not in the category of *viṣṇu-tattva*. Rather, he is part of the *jīva-tattva*. Nonetheless, by the grace of the Lord, who instructed him through the heart (*tene brahma hṛdā*), Lord Brahmā could create a huge universe. Those who are actually pure devotees of the Lord are instructed by the Lord through the heart, where the Lord is always situated. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* (Bg. 18.61). If he follows the instructions of the Supreme Personality of Godhead, the living entity, even though an insignificant creature, can perform the most difficult tasks by the Lord's grace. This also is confirmed in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Everything is possible for a pure devotee because he acts under the instructions of the Supreme Personality of Godhead. Through His inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself. Therefore Nityānanda Prabhu told Śrī Caitanya Mahāprabhu, *ye karāha, sei kari, nāhika niyama:* "I do not know by what regulative principle I am carrying out this wonderful work, but I know for certain that I will do whatever You desire." Although the Lord wants to give all credit to His devotee, the devotee himself never takes credit, for he acts only under the Lord's direction. Consequently all credit goes to the Lord. This is the nature of the relationship between the Lord and His devotee. The Lord wants to give all credit to His servant, but the servant does not take any credit, for he knows that everything is carried out by the Lord.

TEXT 68

তাঁরে বিদায় দিল প্রভু করি' আলিঙ্গন।
এইমত বিদায় দিল সব ভক্তগণ ॥ ৬৮ ॥

tāṅre vidāya dila prabhu kari' āliṅgana
ei-mata vidāya dila saba bhakta-gaṇa

SYNONYMS

tāṅre—unto Him (Nityānanda Prabhu); *vidāya dila*—bade farewell; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari'*—doing; *āliṅgana*—embracing; *ei-mata*—in this way; *vidāya dila*—bade farewell; *saba*—to all; *bhakta-gaṇa*—the devotees.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu embraced Nityānanda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

TEXT 69

কুলীনগ্রামী পূর্ববৎ কৈল নিবেদন।
"প্রভু, আজ্ঞা কর,—আমার কর্তব্য সাধন" ॥ ৬৯ ॥

kulīna-grāmī pūrvavat kaila nivedana
"prabhu, ājñā kara,—āmāra kartavya sādhana"

SYNONYMS

kulīna-grāmī—one of the residents of Kulīna-grāma; *pūrva-vat*—like last year; *kaila*—submitted; *nivedana*—petition; *prabhu*—my Lord; *ājñā kara*—order; *āmāra*—my; *kartavya*—necessary; *sādhana*—performance.

TRANSLATION

As in the previous year, one of the inhabitants of Kulīna-grāma submitted a petition to the Lord, saying, "My Lord, kindly tell me what my duty is and how I should execute it."

TEXT 70

প্রভু কহে,—"বৈষ্ণব-সেবা, নাম-সংকীর্তন।
দুই কর, শীঘ্র পাবে শ্রীকৃষ্ণ-চরণ ॥" ৭০ ॥

prabhu kahe,—"vaiṣṇava-sevā, nāma-saṅkīrtana
dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa"

SYNONYMS

prabhu kahe—the Lord replied; *vaiṣṇava-sevā*—service to the Vaiṣṇavas; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *dui kara*—you perform these two things; *śīghra*—very soon; *pābe*—you will get; *śrī-kṛṣṇa-caraṇa*—shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

TRANSLATION

The Lord replied, "You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa's lotus feet."

TEXT 71

তেঁহো কহে,—"কে বৈষ্ণব, কি তাঁর লক্ষণ ?"
তবে হাসি' কহে প্রভু জানি' তাঁর মন ॥ ৭১ ॥

teṅho kahe,—"ke vaiṣṇava, ki tāṅra lakṣaṇa?"
tabe hāsi' kahe prabhu jāni' tāṅra mana

SYNONYMS

teṅho kahe—he said; *ke*—who; *vaiṣṇava*—a Vaiṣṇava; *ki*—what; *tāṅra*—of him; *lakṣaṇa*—the symptoms; *tabe*—thereafter; *hāsi'*—smiling; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāṅra mana*—his mind.

TRANSLATION

The inhabitant of Kulīna-grāma said, "Please let me know who is actually a Vaiṣṇava and what his symptoms are." Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply.

TEXT 72

"কৃষ্ণনাম নিরন্তর যাঁহার বদনে।
সেই বৈষ্ণব-শ্রেষ্ঠ, ভজ তাঁহার চরণে ॥ ৭২ ॥

"kṛṣṇa-nāma nirantara yāṅhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja tāṅhāra caraṇe

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *nirantara*—incessantly; *yāṅhāra*—whose; *vadane*—in the mouth; *sei*—such a person; *vaiṣṇava-śreṣṭha*—a first-class Vaiṣṇava; *bhaja*—worship; *tāṅhāra caraṇe*—his lotus feet.

TRANSLATION

"A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called *madhyama-bhāgavata,* which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the *madhyama-bhāgavata,* who is a via medium.

In his *Upadeśāmṛta* Śrīla Rūpa Gosvāmī says: *praṇatibhiś ca bhajantam īśam.* This means that *madhyama-adhikārī* devotees should exchange obeisances between themselves.

The word *nirantara,* meaning "without cessation, continuously, constantly," is very important in this verse. The word *antara* means "interval." If one has desires other than a desire to perform devotional service—in other words, if one sometimes engages in devotional service and sometimes strives for sense gratification—his service will be interrupted. A pure devotee, therefore, should have no other desire than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge. In his *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī says:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

This is the platform of pure devotional service. One should not be motivated by fruitive activity or mental speculation but should simply serve Kṛṣṇa favorably. That is first-class devotion.

Another meaning of *antara* is "this body." The body is an impediment to self-realization because it is always engaged in sense gratification. Similarly, *antara* means "money." If money is not used in Kṛṣṇa's service, it is also an impediment. *Antara* also means *janatā,* "people in general." The association of ordinary persons may destroy the principles of devotional service. Similarly, *antara* may mean "greed," greed to acquire more money or enjoy more sense gratification. Finally, the word *antara* may also mean "atheistic ideas" by which one considers the

temple Deity to be made of stone, wood or gold. All of these are impediments. The Deity in the temple is not material—He is the Supreme Personality of Godhead Himself. Similarly, considering the spiritual master an ordinary human being (*guruṣu nara-matiḥ*) is also an impediment. Nor should one consider a Vaiṣṇava a member of a particular caste or nation. Nor should a Vaiṣṇava be considered material. *Caraṇāmṛta* should not be considered ordinary drinking water, and the holy name of the Lord should not be considered an ordinary sound vibration. Nor should one look on Lord Kṛṣṇa as an ordinary human being, for He is the origin of all *viṣṇu-tattvas;* nor should one regard the Supreme Lord as a demigod. Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge. One should not consider Lord Viṣṇu and things related to him as being different. All this is offensive.

In the *Bhakti-sandarbha* (265), Śrīla Jīva Gosvāmī writes: *nāmaikaṁ yasya vāci smaraṇa-patha-gatam ityādau deha-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśa aparādhā lakṣyante, pāṣaṇḍamayatvāt teṣām.*

The Māyāvādīs look on Viṣṇu and Vaiṣṇavas imperfectly due to their poor fund of knowledge, and this is condemned. In *Śrīmad-Bhāgavatam* (11.2.46), the intermediate Vaiṣṇava is described as follows:

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

"The intermediate Vaiṣṇava has to love God, make friends with the devotees, instruct the innocent and reject jealous people." These are the four functions of the Vaiṣṇava in the intermediate stage. In *Caitanya-caritāmṛta* (*Madhya* 22.64) Śrī Sanātana Gosvāmī is taught:

śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'——sraddhā-anusārī

"One who is faithful is a proper candidate for devotional service. In terms of one's degree of faith in devotional service, one is a first-class, second-class or neophyte Vaiṣṇava."

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān

"One who has attained the intermediate stage is not very advanced in śāstric knowledge, but he has firm faith in the Lord. Such a person is very fortunate to be situated on the intermediate platform." (Cc. *Madhya* 22.67)

rati-prema-tāratamye bhakta——tara-tama

"Attraction and love are the ultimate goal of devotional service. The degrees of such attraction and love for God distinguish the different stages of devotion—neophyte, intermediate and perfectional." (Cc. *Madhya* 22.71) An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself *kṛṣṇa-dāsa,* Kṛṣṇa's servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa *mahā-mantra.* An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called *prākṛta.* The intermediate devotee does not mix with such materialistic people. However, he understands that the Supreme Personality of Godhead and everything related to Him are on the same transcendental platform. Actually none of them are mundane.

TEXT 73

বর্ষান্তরে পুনঃ তাঁরা ঐছে প্রশ্ন কৈল।
বৈষ্ণবের তারতম্য প্রভু শিখাইল ॥ ৭৩ ॥

varṣāntare punaḥ tāṅrā aiche praśna kaila
vaiṣṇavera tāratamya prabhu śikhāila

SYNONYMS

varṣāntare—after one year; *punaḥ*—again; *tāṅrā*—they (the inhabitants of Kulīna-grāma); *aiche*—such; *praśna*—a question; *kaila*—made; *vaiṣṇavera*—of Vaiṣṇavas; *tāratamya*—upper and lower gradations; *prabhu*—Śrī Caitanya Mahāprabhu; *śikhāila*—taught.

TRANSLATION

The following year, the inhabitants of Kulīna-grāma again asked the Lord the same question. Hearing this question, Śrī Caitanya Mahāprabhu again taught them about the different types of Vaiṣṇavas.

TEXT 74

যাঁহার দর্শনে মুখে আইসে কৃষ্ণনাম।
তাঁহারে জানিহ তুমি 'বৈষ্ণব-প্রধান' ॥ ৭৪ ॥

yāṅhāra darśane mukhe āise kṛṣṇa-nāma
tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna'

SYNONYMS

yāṅhāra darśane—by the sight of whom; *mukhe*—in the mouth; *āise*—automatically awakens; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *tāṅhāre*—him; *jāniha*—must know; *tumi*—you; *vaiṣṇava-pradhāna*—the first-class Vaiṣṇava.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a *mahā-bhāgavata,* a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a *mahā-bhāgavata* Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of *māyā,* and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The *madhyama-adhikārī* Vaiṣṇava can awaken others to Kṛṣṇa consciousness and engage them in duties whereby they can advance. It is therefore said in *Caitanya-caritāmṛta* (*Madhya-līlā,* Chapter Six, verse 279):

lohāke yāvat sparśi' hema nāhi kare
tāvat sparśa-maṇi keha cinite nā pāre

"One cannot understand the value of touchstone until it turns iron into gold." One should judge by action, not by promises. A *mahā-bhāgavata* can turn a living entity from abominable material life to the Lord's service. This is the test of a *mahā-bhāgavata.* Although preaching is not meant for a *mahā-bhāgavata,* a *mahā-bhāgavata* can descend to the platform of *madhyama-bhāgavata* just to convert others to Vaiṣṇavism. Actually a *mahā-bhāgavata* is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread

from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī* and become first-class devotees. Symptoms of a first-class devotee are given in *Śrīmad-Bhāgavatam* (11.2.45):

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

When teaching Sanātana Gosvāmī, the Lord further said:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra
'uttama-adhikārī' se tāraye saṁsāra

"If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an *uttama-adhikārī,* a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness." (Cc. *Madhya* 22.65) With great love and affection, the *mahā-bhāgavata* observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa's devotees. The *mahā-bhāgavata* knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

TEXT 75

ক্রম করি' কহে প্রভু 'বৈষ্ণব'-লক্ষণ।
'বৈষ্ণব', 'বৈষ্ণবতর', আর 'বৈষ্ণবতম' ॥ ৭৫ ॥

krama kari' kahe prabhu 'vaiṣṇava'-lakṣaṇa
'vaiṣṇava', 'vaiṣṇavatara', āra 'vaiṣṇavatama'

SYNONYMS

krama kari'—dividing according to grades; *kahe prabhu*—Śrī Caitanya Mahāprabhu spoke; *vaiṣṇava-lakṣaṇa*—the symptoms of Vaiṣṇavas; *vaiṣṇava*—the ordinary Vaiṣṇava (the positive platform); *vaiṣṇava-tara*—the better Vaiṣṇava (the comparative platform); *āra*—and; *vaiṣṇava-tama*—the best Vaiṣṇava (the superlative platform).

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu instructed different types of Vaiṣṇavas—the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna-grāma.

TEXT 76

এইমত সব বৈষ্ণব গৌড়ে চলিলা।
বিদ্যানিধি সে বৎসর নীলাদ্রি রহিলা॥ ৭৬॥

ei-mata saba vaiṣṇava gauḍe calilā
vidyānidhi se vatsara nīlādri rahilā

SYNONYMS

ei-mata—in this way; *saba*—all; *vaiṣṇava*—devotees; *gauḍe calilā*—returned to Bengal; *vidyānidhi*—Puṇḍarīka Vidyānidhi; *se vatsara*—that year; *nīlādri rahilā*—remained at Nīlādri, Jagannātha Purī.

TRANSLATION

Finally all the Vaiṣṇavas returned to Bengal, but that year Puṇḍarīka Vidyānidhi remained at Jagannātha Purī.

TEXT 77

স্বরূপ-সহিত তাঁর হয় সখ্য-প্রীতি।
দুই-জনায় কৃষ্ণ-কথায় একত্রই স্থিতি॥ ৭৭॥

svarūpa-sahita tāṅra haya sakhya-prīti
dui-janāya kṛṣṇa-kathāya ekatra-i sthiti

SYNONYMS

svarūpa-sahita—with Svarūpa Dāmodara Gosvāmī; *tāṅra*—his; *haya*—there is; *sakhya-prīti*—very intimate friendship; *dui-janāya*—both of them; *kṛṣṇa-kathāya*—in topics of Kṛṣṇa; *ekatra-i*—on the same level; *sthiti*—position.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Puṇḍarīka Vidyānidhi had a friendly, intimate relationship, and as far as discussing topics about Kṛṣṇa, they were situated on the same platform.

TEXT 78

গদাধর-পণ্ডিতে তেঁহো পুনঃ মন্ত্র দিল ।
ওড়ন-ষষ্ঠীর দিনে যাত্রা যে দেখিল ॥ ৭৮ ॥

gadādhara-paṇḍite teṅho punaḥ mantra dila
oḍana-ṣaṣṭhīra dine yātrā ye dekhila

SYNONYMS

gadādhara-paṇḍite—unto Gadādhara Paṇḍita; *teṅho*—Puṇḍarīka Vidyānidhi; *punaḥ*—again, the second; *mantra*—initiation; *dila*—gave; *oḍana-ṣaṣṭhīra dine*—on the day of performing the Oḍana-ṣaṣṭhī function; *yātrā*—festival; *ye*—indeed; *dekhila*—he saw.

TRANSLATION

Puṇḍarīka Vidyānidhi initiated Gadādhara Paṇḍita for the second time, and on the day of Oḍana-ṣaṣṭhī he saw the festival.

PURPORT

At the beginning of winter, there is a ceremony known as the Oḍana-ṣaṣṭhī. This ceremony indicates that from that day forward, a winter covering should be given to Lord Jagannātha. That covering is directly purchased from a weaver. According to the *arcana-mārga,* a cloth should first be washed to remove all the starch, and then it can be used to cover the Lord. Puṇḍarīka Vidyānidhi saw that the priest neglected to wash the cloth before covering Lord Jagannātha. Since he wanted to find some fault in the devotees, he became indignant.

TEXT 79

জগন্নাথ পরেন তথা 'মাড়ুয়া' বসন ।
দেখিয়া সঘৃণ হৈল বিদ্যানিধির মন ॥ ৭৯ ॥

jagannātha parena tathā 'māḍuyā' vasana
dekhiyā saghṛṇa haila vidyānidhira mana

SYNONYMS

jagannātha—Lord Jagannātha; *parena*—puts on; *tathā*—there; *māḍuyā vasana*—cloth with starch; *dekhiyā*—seeing; *sa-ghṛṇa*—with hatred; *haila*—was; *vidyānidhira mana*—the mind of Vidyānidhi.

TRANSLATION

When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted.

TEXT 80

সেই রাত্র্যে জগন্নাথ-বলাই আসিয়া।
দুই-ভাই চড়া'ন তাঁরে হাসিয়া হাসিয়া॥ ৮০॥

sei rātrye jagannātha-balāi āsiyā
dui-bhāi caḍā'na tāṅre hāsiyā hāsiyā

SYNONYMS

sei rātrye—on that night; *jagannātha*—Lord Jagannātha; *balāi*—Lord Balarāma; *āsiyā*—coming; *dui-bhāi*—both brothers; *caḍā'na*—slapped; *tāṅre*—him; *hāsiyā hāsiyā*—smiling.

TRANSLATION

That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him.

TEXT 81

গাল ফুলিল, আচার্য অন্তরে উল্লাস।
বিস্তারি' বর্ণিয়াছেন বৃন্দাবন-দাস॥ ৮১॥

gāla phulila, ācārya antare ullāsa
vistāri' varṇiyāchena vṛndāvana-dāsa

SYNONYMS

gāla—the cheeks; *phulila*—became swollen; *ācārya*—Puṇḍarīka Vidyānidhi; *antare*—within the heart; *ullāsa*—very happy; *vistāri'*—elaborating; *varṇiyāchena*—has narrated; *vṛndāvana-dāsa*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within. This incident has been elaborately described by Ṭhākura Vṛndāvana dāsa.

TEXT 82

এইমত প্রত্যব্দ আইসে গৌড়ের ভক্তগণ।
প্রভু-সঙ্গে রহি' করে যাত্রা-দরশন॥ ৮২॥

ei-mata pratyabda āise gauḍera bhakta-gaṇa
prabhu-saṅge rahi' kare yātrā-daraśana

SYNONYMS

ei-mata—in this way; *prati-abda*—every year; *āise*—come; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *prabhu-saṅge*—with Lord Śrī Caitanya Prabhu; *rahi'*—residing; *kare*—do; *yātrā-daraśana*—observing the Ratha-yātrā festival.

TRANSLATION

Every year the devotees of Bengal would come and stay with Śrī Caitanya Mahāprabhu to see the Ratha-yātrā festival.

TEXT 83

তার মধ্যে যে যে বর্ষে আছয়ে বিশেষ।
বিস্তারিয়া আগে তাহা কহিব নিঃশেষ॥ ৮৩॥

tāra madhye ye ye varṣe āchaye viśeṣa
vistāriyā āge tāhā kahiba niḥśeṣa

SYNONYMS

tāra madhye—within those episodes; *ye ye*—whatever; *varṣe*—in years; *āchaye*—there is; *viśeṣa*—particular occurrence; *vistāriyā*—elaborating; *āge*—ahead; *tāhā*—that; *kahiba*—I shall say; *niḥśeṣa*—completely.

TRANSLATION

Whatever happened during those years that is worth noting shall be described later.

TEXT 84

এইমত মহাপ্রভুর চারি বৎসর গেল।
দক্ষিণ যাঞা আসিতে দুই বৎসর লাগিল॥ ৮৪॥

ei-mata mahāprabhura cāri vatsara gela
dakṣiṇa yāñā āsite dui vatsara lāgila

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *cāri*—four; *vatsara*—years; *gela*—passed; *dakṣiṇa yāñā*—after touring southern India; *āsite*—to come back; *dui vatsara lāgila*—He took two years.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu passed four years. He spent the first two years on His tour in South India.

TEXT 85

আর দুই বৎসর চাহে বৃন্দাবন যাইতে।
রামানন্দ-হঠে প্রভু না পারে চলিতে ॥ ৮৫ ॥

āra dui vatsara cāhe vṛndāvana yāite
rāmānanda-haṭhe prabhu nā pāre calite

SYNONYMS

āra dui vatsara—another two years; *cāhe*—He wanted; *vṛndāvana yāite*—to go to Vṛndāvana; *rāmānanda-haṭhe*—by the tricks of Rāmānanda Rāya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā pāre*—was not able; *calite*—to go.

TRANSLATION

The other two years, Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, but He could not leave Jagannātha Purī because of Rāmānanda Rāya's tricks.

TEXT 86

পঞ্চম বৎসরে গৌড়ের ভক্তগণ আইলা।
রথ দেখি' না রহিলা, গৌড়েরে চলিলা ॥ ৮৬ ॥

pañcama vatsare gauḍera bhakta-gaṇa āilā
ratha dekhi' nā rahilā, gauḍere calilā

SYNONYMS

pañcama vatsare—on the fifth year; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *āilā*—came; *ratha dekhi'*—seeing the Ratha-yātrā festival; *nā rahilā*—did not stay; *gauḍere calilā*—returned to Bengal.

TRANSLATION

During the fifth year, the devotees from Bengal came to see the Ratha-yātrā festival. After seeing it, they did not stay but returned to Bengal.

TEXT 87

তবে প্রভু সার্বভৌম-রামানন্দ-স্থানে।
আলিঙ্গন করি' কহে মধুর বচনে ॥ ৮৭ ॥

tabe prabhu sārvabhauma-rāmānanda-sthāne
āliṅgana kari' kahe madhura vacane

SYNONYMS

tabe—then; *prabhu*—Śrī Caitanya Mahāprabhu; *sārvabhauma-rāmānanda-sthāne*—before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; *āliṅgana kari'*—embracing; *kahe*—says; *madhura vacane*—sweet words.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed a proposal before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. He embraced them and spoke sweet words.

TEXT 88

বহুত উৎকণ্ঠা মোর যাইতে বৃন্দাবন।
তোমার হঠে দুই বৎসর না কৈলুঁ গমন॥ ৮৮॥

bahuta utkaṇṭhā mora yāite vṛndāvana
tomāra haṭhe dui vatsara nā kailuṅ gamana

SYNONYMS

bahuta utkaṇṭhā—great anxiety; *mora*—My; *yāite vṛndāvana*—to go to Vṛndāvana; *tomāra haṭhe*—by your tricks; *dui vatsara*—for two years; *nā kailuṅ*—I did not do; *gamana*—going.

TRANSLATION

Caitanya Mahāprabhu said, "My desire to go to Vṛndāvana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

TEXT 89

অবশ্য চলিব, দুঁহে করহ সম্মতি।
তোমা-দুঁহা বিনা মোর নাহি অন্য গতি॥ ৮৯॥

avaśya caliba, duṅhe karaha sammati
tomā-duṅhā vinā mora nāhi anya gati

SYNONYMS

avaśya—certainly; *caliba*—I shall go; *duṅhe*—both of you; *karaha sammati*—kindly agree to this proposal; *tomā-duṅhā vinā*—except you two; *mora*—My; *nāhi*—there is not; *anya gati*—other resort.

TRANSLATION

"This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

TEXT 90

গৌড়-দেশে হয় মোর 'দুই সমাশ্রয়'।
'জননী' 'জাহ্নবী',—এই দুই দয়াময়॥ ৯০॥

gauḍa-deśe haya mora 'dui samāśraya'
'jananī' 'jāhnavī',—ei dui dayāmaya

SYNONYMS

gauḍa-deśe—in Bengal; *haya*—there are; *mora*—My; *dui*—two; *samāśraya*—shelters; *jananī*—the mother; *jāhnavī*—mother Ganges; *ei dui*—these two; *dayā-maya*—very merciful.

TRANSLATION

"In Bengal I have two shelters—my mother and the River Ganges. Both of them are very merciful.

TEXT 91

গৌড়-দেশ দিয়া যাব তাঁ-সবা দেখিয়া।
তুমি দুঁহে আজ্ঞা দেহ' পরসন্ন হঞা॥ ৯১॥

gauḍa-deśa diyā yāba tāṅ-sabā dekhiyā
tumi duṅhe ājñā deha' parasanna hañā

SYNONYMS

gauḍa-deśa—the country known as Bengal; *diyā*—through; *yāba*—I shall go; *tāṅ-sabā*—both of them; *dekhiyā*—seeing; *tumi duṅhe*—both of you; *ājñā deha'*—give Me permission; *parasanna hañā*—being very pleased.

TRANSLATION

"I shall go to Vṛndāvana through Bengal and see both My mother and the River Ganges. Now would you two be pleased to give Me permission?"

TEXT 92

শুনিয়া প্রভুর বাণী মনে বিচারয়।
প্রভু-সনে অতি হঠ কভু ভাল নয়॥ ৯২॥

śuniyā prabhura vāṇī mane vicāraya
prabhu-sane ati haṭha kabhu bhāla naya

SYNONYMS

śuniyā—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *vāṇī*—the words; *mane*—in their minds; *vicāraya*—considered; *prabhu-sane*—with Lord Caitanya Mahāprabhu; *ati*—very much; *haṭha*—tricks; *kabhu*—at any time; *bhāla naya*—is not very good.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they played so many tricks on the Lord.

TEXT 93

দুঁহে কহে,—এবে বর্ষা, চলিতে নারিবা।
বিজয়া-দশমী আইলে অবশ্য চলিবা ॥ ৯৩ ॥

duṅhe kahe,—ebe varṣā, calite nāribā
vijayā-daśamī āile avaśya calibā

SYNONYMS

duṅhe kahe—both of them said; *ebe*—now; *varṣā*—rainy season; *calite nāribā*—You will not be able to go; *vijayā-daśamī*—the Vijayā-daśamī day; *āile*—when it arrives; *avaśya*—certainly; *calibā*—You will go.

TRANSLATION

They both said, "Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijayā-daśamī before departing for Vṛndāvana."

TEXT 94

আনন্দে মহাপ্রভু বর্ষা কৈল সমাধান।
বিজয়া-দশমী-দিনে করিল পয়ান ॥ ৯৪ ॥

ānande mahāprabhu varṣā kaila samādhāna
vijayā-daśamī-dine karila payāna

SYNONYMS

ānande—in great pleasure; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *varṣā*—the rainy season; *kaila samādhāna*—passed; *vijayā-daśamī-dine*—on Vijayā-

daśamī, the day when the victory was won by Lord Rāmacandra; *karila payāna*—He departed.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to thus receive their permission. He waited until the rainy season passed, and when the day of Vijayā-daśamī arrived, He departed for Vṛndāvana.

TEXT 95

জগন্নাথের প্রসাদ প্রভু যত পাঞাছিল।
কড়ার, চন্দন, ডোর, সব সঙ্গে লৈল॥ ৯৫॥

jagannāthera prasāda prabhu yata pāñāchila
kaḍāra, candana, ḍora, saba saṅge laila

SYNONYMS

jagannāthera—of Lord Jagannātha; *prasāda*—the remnants of food; *prabhu*—Śrī Caitanya Mahāprabhu; *yata*—all; *pāñāchila*—had obtained; *kaḍāra*—a kind of *tilaka; candana*—sandalwood; *ḍora*—ropes; *saba*—all; *saṅge laila*—He took with Him.

TRANSLATION

The Lord collected whatever remnants of food were left by Lord Jagannātha. He also took remnants of the Lord's kaḍāra ointment, sandalwood and ropes with Him.

TEXT 96

জগন্নাথে আজ্ঞা মাগি' প্রভাতে চলিলা।
উড়িয়া-ভক্তগণ সঙ্গে পাছে চলি' আইলা॥ ৯৬॥

jagannāthe ājñā māgi' prabhāte calilā
uḍiyā-bhakta-gaṇa saṅge pāche cali' āilā

SYNONYMS

jagannāthe—from Lord Jagannātha; *ājñā māgi'*—taking permission; *prabhāte*—early in the morning; *calilā*—departed; *uḍiyā-bhakta-gaṇa*—all the devotees of Orissa; *saṅge*—with Him; *pāche*—following; *cali' āilā*—went.

TRANSLATION

After taking Lord Jagannātha's permission early in the morning, Śrī Caitanya Mahāprabhu departed, and all the devotees of Orissa began following Him.

TEXT 97

উড়িয়া-ভক্তগণে প্রভু যত্নে নিবারিলা।
নিজগণ-সঙ্গে প্রভু 'ভবানীপুর' আইলা॥ ৯৭॥

uḍiyā-bhakta-gaṇe prabhu yatne nivārilā
nija-gaṇa-saṅge prabhu 'bhavānīpura' āilā

SYNONYMS

uḍiyā-bhakta-gaṇe—the devotees of Orissa; *prabhu*—Śrī Caitanya Mahāprabhu; *yatne*—with great care; *nivārilā*—stopped; *nija-gaṇa-saṅge*—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *bhavānīpura āilā*—came to Bhavānīpura.

TRANSLATION

It was with great care that Caitanya Mahāprabhu forbade the Orissa devotees to follow Him. Accompanied by personal associates, He first went to Bhavānīpura.

PURPORT

One goes through Bhavānīpura before reaching a well-known place named Jānkādei-pura, or Jānakīdevī-pura.

TEXT 98

রামানন্দ আইলা পাছে দোলায় চড়িয়া।
বাণীনাথ বহু প্রসাদ দিল পাঠাঞা॥ ৯৮॥

rāmānanda āilā pāche dolāya caḍiyā
vāṇīnātha bahu prasāda dila pāṭhāñā

SYNONYMS

rāmānanda—Rāmānanda Rāya; *āilā*—came; *pāche*—behind; *dolāya caḍiyā*—riding on a palanquin; *vāṇīnātha*—Vāṇīnātha Rāya; *bahu*—a large quantity of; *prasāda*—remnants of the food of Jagannātha; *dila*—gave; *pāṭhāñā*—sending.

TRANSLATION

After Lord Caitanya reached Bhavānīpura, Rāmānanda Rāya arrived on his palanquin, and Vāṇīnātha Rāya had a large quantity of prasāda sent to the Lord.

TEXT 99

প্রসাদ ভোজন করি' তথায় রহিলা।
প্রাতঃকালে চলি' প্রভু 'ভুবনেশ্বর' আইলা ॥ ৯৯ ॥

prasāda bhojana kari' tathāya rahilā
prātaḥ-kāle cali' prabhu 'bhuvaneśvara' āilā

SYNONYMS

prasāda bhojana kari'—after taking the *prasāda; tathāya rahilā*—He stayed there; *prātaḥ-kāle*—early in the morning; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *bhuvaneśvara āilā*—reached the place known as Bhuvaneśvara.

TRANSLATION

After taking prasāda, Śrī Caitanya Mahāprabhu remained there for the night. Early in the morning, He began walking and finally reached Bhuvaneśvara.

TEXT 100

'কটকে' আসিয়া কৈল 'গোপাল' দরশন।
স্বপ্নেশ্বর-বিপ্র কৈল প্রভুর নিমন্ত্রণ ॥ ১০০ ॥

'kaṭake' āsiyā kaila 'gopāla' daraśana
svapneśvara-vipra kaila prabhura nimantraṇa

SYNONYMS

kaṭake—to the city of Kaṭaka; *āsiyā*—coming; *kaila*—did; *gopāla daraśana*—seeing Lord Gopāla; *svapneśvara-vipra*—the *brāhmaṇa* named Svapneśvara; *kaila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

After reaching the city of Kaṭaka, He saw the temple of Gopāla, and a brāhmaṇa there named Svapneśvara invited the Lord to eat.

TEXT 101

রামানন্দ-রায় সব-গণে নিমন্ত্রিল।
বাহির উদ্যানে আসি' প্রভু বাসা কৈল ॥ ১০১ ॥

rāmānanda-rāya saba-gaṇe nimantrila
bāhira udyāne āsi' prabhu vāsā kaila

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; *saba-gaṇe*—all the followers of Śrī Caitanya Mahāprabhu; *nimantrila*—invited; *bāhira udyāne*—in an outside garden; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *vāsā kaila*—made His resting place.

TRANSLATION

Rāmānanda Rāya invited all the others for their meals, and Śrī Caitanya Mahāprabhu made His resting place in a garden outside the temple.

TEXT 102

ভিক্ষা করি' বকুল-তলে করিলা বিশ্রাম।
প্রতাপরুদ্র-ঠাঞি রায় করিল পয়ান॥ ১০২॥

bhikṣā kari' bakula-tale karilā viśrāma
pratāparudra-ṭhāñi rāya karila payāna

SYNONYMS

bhikṣā kari'—after taking lunch; *bakula-tale*—underneath a *bakula* flower tree; *karilā viśrāma*—took rest; *pratāparudra-ṭhāñi*—to the presence of Mahārāja Pratāparudra; *rāya*—Rāmānanda Rāya; *karila payāna*—departed.

TRANSLATION

While Śrī Caitanya Mahāprabhu was taking rest beneath a bakula tree, Rāmānanda Rāya immediately went to Mahārāja Pratāparudra.

TEXT 103

শুনি' আনন্দিত রাজা অতিশীঘ্র আইলা।
প্রভু দেখি' দণ্ডবৎ ভূমেতে পড়িলা॥ ১০৩॥

śuni' ānandita rājā ati-śīghra āilā
prabhu dekhi' daṇḍavat bhūmete paḍilā

SYNONYMS

śuni'—hearing; *ānandita*—very pleased; *rājā*—the King; *ati-śīghra*—hastily; *āilā*—came; *prabhu dekhi'*—seeing Lord Śrī Caitanya Mahāprabhu; *daṇḍavat*—obeisances offered falling flat; *bhūmete*—on the ground; *paḍilā*—fell down.

TRANSLATION

The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

TEXT 104

পুনঃ উঠে, পুনঃ পড়ে প্রণয়-বিহ্বল।
স্তুতি করে, পুলকাঙ্গ, পড়ে অশ্রুজল ॥ ১০৪ ॥

punaḥ uṭhe, punaḥ paḍe praṇaya-vihvala
stuti kare, pulakāṅga, paḍe aśru-jala

SYNONYMS

punaḥ—again; *uṭhe*—he arose; *punaḥ*—again; *paḍe*—he fell down; *praṇaya-vihvala*—overwhelmed with love; *stuti kare*—offers prayers; *pulaka-aṅga*—the entire body quivering in joy; *paḍe*—fell down; *aśru-jala*—tears.

TRANSLATION

Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

TEXT 105

তাঁর ভক্তি দেখি' প্রভুর তুষ্ট হৈল মন।
উঠি' মহাপ্রভু তাঁরে কৈলা আলিঙ্গন ॥ ১০৫ ॥

tāṅra bhakti dekhi' prabhura tuṣṭa haila mana
uṭhi' mahāprabhu tāṅre kailā āliṅgana

SYNONYMS

tāṅra bhakti—his devotion; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *tuṣṭa*—pleased; *haila*—was; *mana*—mind; *uṭhi'*—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see the King's devotion, and He therefore stood up and embraced him.

TEXT 106

পুনঃ স্তুতি করি' রাজা করয়ে প্রণাম।
প্রভু-কৃপা-অশ্রুতে তাঁর দেহ হৈল স্নান ॥ ১০৬ ॥

punaḥ stuti kari' rājā karaye praṇāma
prabhu-kṛpā-aśrute tāṅra deha haila snāna

SYNONYMS

punaḥ—again; *stuti kari'*—offering prayers; *rājā*—the King; *karaye praṇāma*—offered obeisances; *prabhu kṛpā*—of the mercy of the Lord; *aśrute*—by the tears; *tāṅra*—of the Lord; *deha*—the body; *haila*—became; *snāna*—bathed.

TRANSLATION

When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the Lord's mercy brought tears from the King, and the Lord's body was bathed with these tears.

TEXT 107

সুস্থ করি, রামানন্দ রাজারে বসাইলা।
কায়মনোবাক্যে প্রভু তাঁরে কৃপা কৈলা॥ ১০৭॥

sustha kari, rāmānanda rājāre vasāilā
kāya-mano-vākye prabhu tāṅre kṛpā kailā

SYNONYMS

sustha kari—comforting him; *rāmānanda*—Rāya Rāmānanda; *rājāre vasāilā*—made the King sit down; *kāya-mano-vākye*—with body, mind and words; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto the King; *kṛpā kailā*—showed His mercy.

TRANSLATION

Finally Rāmānanda Rāya pacified the King and made him sit down. The Lord also bestowed mercy upon him through His body, mind and words.

TEXT 108

ঐছে তাঁহারে কৃপা কৈল গৌররায়।
"প্রতাপরুদ্র-সংত্রাতা" নাম হৈল যায়॥ ১০৮॥

aiche tāṅhāre kṛpā kaila gaurarāya
"pratāparudra-santrātā" nāma haila yāya

SYNONYMS

aiche—such; *tāṅhāre*—unto the King; *kṛpā*—mercy; *kaila*—showed; *gaurarāya*—Śrī Caitanya Mahāprabhu; *pratāparudra-santrātā*—the deliverer of Mahārāja Pratāparudra; *nāma*—the name; *haila*—became; *yāya*—by which.

TRANSLATION

Śrī Caitanya Mahāprabhu showed such mercy to the King that from that day on the Lord became known as Pratāparudra-santrātā, the deliverer of Mahārāja Pratāparudra.

TEXT 109

রাজ-পাত্রগণ কৈল প্রভুর বন্দন।
রাজারে বিদায় দিলা শচীর নন্দন॥ ১০৯॥

rāja-pātra-gaṇa kaila prabhura vandana
rājāre vidāya dilā śacīra nandana

SYNONYMS

rāja-pātra-gaṇa—the officers of the King; *kaila*—did; *prabhura vandana*—glorifying the Lord; *rājāre*—unto the King; *vidāya dilā*—bade farewell; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Śacī.

TEXT 110

বাহিরে আসি' রাজা আজ্ঞা-পত্র লেখাইল।
নিজ-রাজ্যে যত 'বিষয়ী', তাহারে পাঠাইল॥ ১১০॥

bāhire āsi' rājā ājñā-patra lekhāila
nija-rājye yata 'viṣayī', tāhāre pāṭhāila

SYNONYMS

bāhire āsi'—coming outside; *rājā*—the King; *ājñā-patra*—letters of command; *lekhāila*—had written; *nija-rājye*—in his own kingdom; *yata*—all; *viṣayī*—government servants; *tāhāre*—unto them; *pāṭhāila*—sent.

TRANSLATION

The King then went outside and had orders written down and sent to the government servants within his kingdom.

TEXT 111

'গ্রামে-গ্রামে' নূতন আবাস করিবা।
পাঁচ-সাত নব্যগৃহে সামগ্রী ভরিবা॥ ১১১॥

'grāme-grāme' nūtana āvāsa karibā
pāṅca-sāta navya-gṛhe sāmagrye bharibā

SYNONYMS

grāme-grāme—in every village; *nūtana*—new; *āvāsa*—residential places; *karibā*—you should construct; *pāṅca-sāta*—five to seven; *navya-gṛhe*—in new houses; *sāmagrye*—with food; *bharibā*—you should fill.

TRANSLATION

His orders read: "In every village you should construct new residences, and in five or seven new houses, you should store all kinds of food.

TEXT 112

আপনি প্রভুকে লঞা তাহাঁ উত্তরিবা।
রাত্রি-দিবা বেত্রহস্তে সেবায় রহিবা ॥ ১১২ ॥

āpani prabhuke laña tāhāṅ uttaribā
rātri-dibā vetra-haste sevāya rahibā

SYNONYMS

āpani—personally, yourself; *prabhuke*—Śrī Caitanya Mahāprabhu; *laña*—taking; *tāhāṅ uttaribā*—you should go there; *rātri-dibā*—night and day; *vetra-haste*—with a cane in the hands; *sevāya rahibā*—should remain engaged in His service.

TRANSLATION

"You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands."

TEXT 113

দুই মহাপাত্র,—'হরিচন্দন', 'মর্দরাজ'।
তাঁরে আজ্ঞা দিল রাজা—'করিহ সর্ব কায ॥ ১১৩ ॥

dui mahā-pātra,—'haricandana', 'mardarāja'
tāṅre ājñā dila rājā—'kariha sarva kāya

SYNONYMS

dui mahā-pātra—two respectable officers; *haricandana*—Haricandana; *mardarāja*—Mardarāja; *tāṅre*—to them; *ājñā dila*—gave orders; *rājā*—the King; *kariha*—do; *sarva kāya*—everything needed.

TRANSLATION

The King ordered two respectable officers named Haricandana and Mardarāja to do whatever was necessary to carry out these orders.

TEXTS 114-115

এক নব্য-নৌকা আনি' রাখহ নদী-তীরে।
যাহাঁ স্নান করি' প্রভু যা'ন নদী-পারে॥ ১১৪॥
তাহাঁ স্তম্ভ রোপণ কর 'মহাতীর্থ' করি'।
নিত্য স্নান করিব তাহাঁ, তাহাঁ যেন মরি॥ ১১৫॥

eka navya-naukā āni' rākhaha nadī-tīre
yāhāṅ snāna kari' prabhu yā'na nadī-pāre

tāhāṅ stambha ropaṇa kara 'mahā-tīrtha' kari'
nitya snāna kariba tāhāṅ, tāhāṅ yena mari

SYNONYMS

eka—one; *navya*—new; *naukā*—boat; *āni'*—bringing; *rākhaha*—keep; *nadī-tīre*—on the bank of the river; *yāhāṅ*—where; *snāna kari'*—taking bath; *prabhu*—Śrī Caitanya Mahāprabhu; *yā'na*—goes; *nadī-pāre*—on the other bank of the river; *tāhāṅ*—there; *stambha*—a memorial column; *ropaṇa kara*—establish; *mahā-tīrtha kari'*—making that place a great place of pilgrimage; *nitya*—daily; *snāna kariba*—I shall bathe; *tāhāṅ*—there; *tāhāṅ*—there; *yena mari*—let me die.

TRANSLATION

The King also ordered them to maintain a new boat on the banks of the river, and wherever Śrī Caitanya Mahāprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. "Indeed," said the King, "I will take my bath there. And let me also die there."

TEXT 116

চতুর্দ্বারে করহ উত্তম নব্য বাস।
রামানন্দ, যাহ তুমি মহাপ্রভু-পাশ॥ ১১৬॥

caturdvāre karaha uttama navya vāsa
rāmānanda, yāha tumi mahāprabhu-pāśa

SYNONYMS

caturdvāre—at the place named Caturdvāra; *karaha*—make; *uttama*—very nice; *navya vāsa*—new residential quarters; *rāmānanda*—Rāmānanda Rāya; *yāha tumi*—you please go; *mahāprabhu-pāśa*—near Śrī Caitanya Mahāprabhu.

TRANSLATION

The King continued, "At Caturdvāra, please construct new residential quarters. Now, Rāmānanda, you can return to Śrī Caitanya Mahāprabhu."

TEXT 117

সন্ধ্যাতে চলিবে প্রভু,—নৃপতি শুনিল ।
হস্তী-উপর তাম্বুগৃহে স্ত্রীগণে চড়াইল ॥ ১১৭ ॥

sandhyāte calibe prabhu,—nṛpati śunila
hastī-upara tāmbu-gṛhe strī-gaṇe caḍāila

SYNONYMS

sandhyāte—in the evening; *calibe prabhu*—the Lord will start; *nṛpati śunila*—the King heard; *hastī-upara*—upon the backs of elephants; *tāmbu-gṛhe*—in tents; *strī-gaṇe*—all the ladies; *caḍāila*—made get up.

TRANSLATION

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

TEXT 118

প্রভুর চলিবার পথে রহে সারি হঞা ।
সন্ধ্যাতে চলিলা প্রভু নিজগণ লঞা ॥ ১১৮ ॥

prabhura calibāra pathe rahe sāri hañā
sandhyāte calilā prabhu nija-gaṇa lañā

SYNONYMS

prabhura—of the Lord; *calibāra pathe*—on the route of walking; *rahe*—remained; *sāri hañā*—being in a line; *sandhyāte*—in the evening; *calilā prabhu*—the Lord departed; *nija-gaṇa lañā*—taking His own men.

TRANSLATION

All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees.

TEXT 119

'চিত্রোৎপলা-নদী' আসি' ঘাটে কৈল স্নান ।
মহিষীসকল দেখি' করয়ে প্রণাম ॥ ১১৯ ॥

'citrotpalā-nadī' āsi' ghāṭe kaila snāna
mahiṣī-sakala dekhi' karaye praṇāma

SYNONYMS

citrotpalā-nadī—to the river named Citrotpalā; *āsi'*—coming; *ghāṭe*—on the bank; *kaila snāna*—took a bath; *mahiṣī-sakala*—all the queens and ladies of the palace; *dekhi'*—seeing; *karaye praṇāma*—offered their obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the bank of the River Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

TEXT 120

প্রভুর দরশনে সবে হৈল প্রেমময় ।
'কৃষ্ণ' 'কৃষ্ণ' কহে, নেত্রে অশ্রু বরিষয় ॥ ১২০ ॥

prabhura daraśane sabe haila premamaya
'kṛṣṇa' 'kṛṣṇa' kahe, netra aśru variṣaya

SYNONYMS

prabhura daraśane—by seeing the Lord; *sabe*—all of them; *haila*—became; *prema-maya*—overwhelmed with love; *kṛṣṇa kṛṣṇa kahe*—chanted the holy name of Kṛṣṇa; *netra*—the eyes; *aśru*—tears; *variṣaya*—poured.

TRANSLATION

Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, "Kṛṣṇa! Kṛṣṇa!"

TEXT 121

এমন কৃপালু নাহি শুনি ত্রিভুবনে।
কৃষ্ণপ্রেমা হয় যাঁর দূর দরশনে॥ ১২১॥

emana kṛpālu nāhi śuni tribhuvane
kṛṣṇa-premā haya yāṅra dūra daraśane

SYNONYMS

emana kṛpālu—such a merciful person; *nāhi*—not; *śuni*—we hear; *tri-bhuvane*—within the three worlds; *kṛṣṇa-premā haya*—one gets love of Kṛṣṇa; *yāṅra*—of whom; *dūra daraśane*—by seeing from a distance.

TRANSLATION

There is no one as merciful as Śrī Caitanya Mahāprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.

TEXT 122

নৌকাতে চড়িয়া প্রভু হৈল নদী পার।
জ্যোৎস্নাবতী রাত্র্যে চলি' আইলা চতুর্দ্বার॥১২২॥

naukāte caḍiyā prabhu haila nadī pāra
jyotsnāvatī rātrye cali' āilā caturdvāra

SYNONYMS

naukāte caḍiyā—getting on the boat; *prabhu*—Śrī Caitanya Mahāprabhu; *haila*—was; *nadī pāra*—across the river; *jyotsnāvatī*—lighted by the full moon; *rātrye*—in the night; *cali'*—walking; *āilā*—came; *caturdvāra*—to Caturdvāra.

TRANSLATION

The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvāra.

TEXT 123

রাত্র্যে তথা রহি' প্রাতে স্নানকৃত্য কৈল।
হেনকালে জগন্নাথের মহাপ্রসাদ আইল॥ ১২৩॥

rātrye tathā rahi' prāte snāna-kṛtya kaila
hena-kāle jagannāthera mahā-prasāda āila

SYNONYMS

rātrye—on that night; *tathā rahi'*—staying there; *prāte*—in the morning; *snāna-kṛtya kaila*—took His bath; *hena-kāle*—at that time; *jagannāthera*—of Lord Jagannātha; *mahā-prasāda āila*—remnants of food arrived.

TRANSLATION

The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannātha's food arrived.

TEXT 124

রাজার আজ্ঞায় পড়িছা পাঠায় দিনে-দিনে।
বহুত প্রসাদ পাঠায় দিয়া বহু-জনে ॥ ১২৪ ॥

rājāra ājñāya paḍichā pāṭhāya dine-dine
bahuta prasāda pāṭhāya diyā bahu-jane

SYNONYMS

rājāra ājñāya—by the order of the King; *paḍichā*—the superintendent of the temple; *pāṭhāya*—sent; *dine-dine*—day after day; *bahuta prasāda*—a large quantity of food; *pāṭhāya*—he sent; *diyā bahu-jane*—carried by many persons.

TRANSLATION

Following the King's orders, the superintendent of the temple sent large quantities of prasāda every day, and it was carried by many persons.

TEXT 125

স্বগণ-সহিতে প্রভু প্রসাদ অঙ্গীকরি'।
উঠিয়া চলিলা প্রভু বলি' 'হরি' 'হরি' ॥ ১২৫ ॥

svagaṇa-sahite prabhu prasāda aṅgīkari'
uṭhiyā calilā prabhu bali' 'hari' 'hari'

SYNONYMS

sva-gaṇa-sahite—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of food; *aṅgīkari'*—accepting; *uṭhiyā*—standing up; *calilā*—started; *prabhu*—Śrī Caitanya Mahāprabhu; *bali'*—uttering; *hari hari*—Hari, Hari.

TRANSLATION

After accepting the prasāda, Śrī Caitanya Mahāprabhu stood up and started to go, chanting the holy names, "Hari! Hari!"

TEXT 126

রামানন্দ, মর্দরাজ, শ্রীহরিচন্দন।
সঙ্গে সেবা করি' চলে এই তিন জন ॥ ১২৬ ॥

rāmānanda, mardarāja, śrī-haricandana
saṅge sevā kari' cale ei tina jana

SYNONYMS

rāmānanda—Rāmānanda; *mardarāja*—Mardarāja; *śrī-haricandana*—Śrī Haricandana; *saṅge*—in company; *sevā kari'*—rendering service; *cale*—went; *ei tina jana*—these three gentlemen.

TRANSLATION

Rāmānanda Rāya, Mardarāja and Śrī Haricandana always went with Śrī Caitanya Mahāprabhu and rendered various services.

TEXTS 127-129

প্রভু-সঙ্গে পুরী-গোসাঞি, স্বরূপ-দামোদর।
জগদানন্দ, মুকুন্দ, গোবিন্দ, কাশীশ্বর ॥ ১২৭ ॥
হরিদাস-ঠাকুর, আর পণ্ডিত-বক্রেশ্বর।
গোপীনাথাচার্য, আর পণ্ডিত-দামোদর ॥ ১২৮ ॥
রামাই, নন্দাই, আর বহু ভক্তগণ।
প্রধান কহিলুঁ, সবার কে করে গণন ॥ ১২৯ ॥

prabhu-saṅge purī-gosāñi, svarūpa-dāmodara
jagadānanda, mukunda, govinda, kāśīśvara

haridāsa-ṭhākura, āra paṇḍita-vakreśvara
gopīnāthācārya, āra paṇḍita-dāmodara

rāmāi, nandāi, āra bahu bhakta-gaṇa
pradhāna kahiluṅ, sabāra ke kare gaṇana

SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; *purī-gosāñi*—Paramānanda Purī; *svarūpa-dāmodara*—Svarūpa Dāmodara; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *āra*—and; *paṇḍita-vakreśvara*—Paṇḍita Vakreśvara; *gopīnātha-ācārya*—Gopīnātha Ācārya; *āra*—and; *paṇḍita-dāmodara*—Paṇḍita Dāmodara; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *āra*—and; *bahu bhakta-gaṇa*—many devotees; *pradhāna*—the chief; *kahiluṅ*—I have mentioned; *sabāra*—of all of them; *ke*—who; *kare gaṇana*—can make an account.

TRANSLATION

Paramānanda Purī Gosvāmī, Svarūpa Dāmodara, Jagadānanda, Mukunda, Govinda, Kāśīśvara, Haridāsa Ṭhākura, Vakreśvara Paṇḍita, Gopīnātha Ācārya, Dāmodara Paṇḍita, Rāmāi, Nandāi and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

TEXT 130

গদাধর-পণ্ডিত যবে সঙ্গেতে চলিলা।
'ক্ষেত্র-সন্ন্যাস না ছাড়িহ'—প্রভু নিষেধিলা ॥ ১৩০ ॥

gadādhara-paṇḍita yabe saṅgete calilā
'kṣetra-sannyāsa nā chāḍiha'—prabhu niṣedhilā

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; *yabe*—when; *saṅgete*—with Śrī Caitanya Mahāprabhu; *calilā*—started to go; *kṣetra-sannyāsa*—the renounced order of life at a holy place of pilgrimage; *nā chāḍiha*—do not give up; *prabhu niṣedhilā*—Lord Śrī Caitanya Mahāprabhu forbade.

TRANSLATION

When Gadādhara Paṇḍita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of kṣetra-sannyāsa.

PURPORT

When one takes *kṣetra-sannyāsa,* he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannātha Purī), Navadvīpa-dhāma and Mathurā-dhāma. The *kṣetra-sannyāsī* lives in these places alone or with his family. Śrīla Bhaktivinoda Ṭhākura considers

kṣetra-sannyāsa to be the preferable *vānaprastha* situation in this age of Kali. Sārvabhauma Bhaṭṭācārya lived in this way, and he has been called a *kṣetra-sannyāsī*—that is, a *sannyāsī* living in Jagannātha Purī.

TEXT 131

পণ্ডিত কহে,—"যাহাঁ তুমি, সেই নীলাচল।
ক্ষেত্রসন্ন্যাস মোর যাউক রসাতল॥" ১৩১॥

paṇḍita kahe,——"yāhāṅ tumi, sei nīlācala
kṣetra-sannyāsa mora yāuka rasātala"

SYNONYMS

paṇḍita kahe—Gadādhara Paṇḍita said; *yāhāṅ*—wherever; *tumi*—You are situated; *sei*—that; *nīlācala*—Jagannātha Purī; *kṣetra-sannyāsa*—vow to remain in a holy place of pilgrimage; *mora*—my; *yāuka*—let it go; *rasātala*—to hell.

TRANSLATION

When he was requested to return to Jagannātha Purī, Gadādhara Paṇḍita told the Lord, "Wherever You are staying is Jagannātha Purī. Let my so-called kṣetra-sannyāsa go to hell."

TEXT 132

প্রভু কহে,—"ইঁহা কর গোপীনাথ সেবন"।
পণ্ডিত কহে,—"কোটি-সেবা ত্বৎপাদ-দর্শন" ॥ ১৩২॥

prabhu kahe,——"iṅhā kara gopīnātha sevana"
paṇḍita kahe,——"koṭi-sevā tvat-pāda-darśana"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *iṅhā*—here; *kara*—just do; *gopīnātha sevana*—worship of Gopīnātha; *paṇḍita kahe*—the *paṇḍita* said; *koṭi-sevā*—millions of times the service; *tvat-pāda-darśana*—seeing Your lotus feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked Gadādhara Paṇḍita to remain at Jagannātha Purī and engage in Gopīnātha's service, Gadādhara Paṇḍita replied, "One renders service to Gopīnātha a million times simply by seeing Your lotus feet."

TEXT 133

প্রভু কহে,—"সেবা ছাড়িবে, আমায় লাগে দোষ।
ইঁহা রহি' সেবা কর,—আমার সন্তোষ॥" ১৩৩॥

prabhu kahe,—"sevā chāḍibe, āmāya lāge doṣa
iṅhā rahi' sevā kara,—āmāra santoṣa"

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sevā chāḍibe*—you will give up the service; *āmāya*—to Me; *lāge*—will attach; *doṣa*—fault; *iṅhā rahi'*—staying here; *sevā kara*—just be engaged in service; *āmāra*—My; *santoṣa*—satisfaction.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction."

TEXT 134

পণ্ডিত কহে,—"সব দোষ আমার উপর।
তোমা-সঙ্গে না যাইব, যাইব একেশ্বর॥ ১৩৪॥

paṇḍita kahe,—"saba doṣa āmāra upara
tomā-saṅge nā yāiba, yāiba ekeśvara

SYNONYMS

paṇḍita kahe—the Paṇḍita said; *saba*—all; *doṣa*—fault; *āmara upara*—upon me; *tomā-saṅge*—with You; *nā yāiba*—I shall not go; *yāiba*—I shall go; *ekeśvara*—alone.

TRANSLATION

The Paṇḍita replied, "Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.

TEXT 135

আই'কে দেখিতে যাইব, না যাইব তোমা লাগি'।
'প্রতিজ্ঞা'-'সেবা'-ত্যাগ-দোষ, তার আমি ভাগী॥"১৩৫

āi'ke dekhite yāiba, nā yāiba tomā lāgi'
'pratijñā'-'sevā'-tyāga-doṣa, tāra āmi bhāgī"

SYNONYMS

āi'ke—mother Śacīdevī; *dekhite*—to see; *yāiba*—I shall go; *nā yāiba*—I shall not go; *tomā lāgi'*—for Your sake; *pratijñā-sevā*—the vow and service to Gopīnātha; *tyāga-doṣa*—the fault of giving up; *tāra*—for that; *āmi bhāgī*—I am responsible.

TRANSLATION

"I shall go to see Śacīmātā, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopīnātha."

TEXT 136

এত বলি' পণ্ডিত-গোসাঞি পৃথক্ চলিলা।
কটক আসি' প্রভু তাঁরে সঙ্গে আনাইলা ॥ ১৩৬ ॥

eta bali' paṇḍita-gosāñi pṛthak calilā
kaṭaka āsi' prabhu tāṅre saṅge ānāilā

SYNONYMS

eta bali'—saying this; *paṇḍita-gosāñi*—Gadādhara Paṇḍita; *pṛthak calilā*—proceeded separately; *kaṭaka āsi'*—when He came to Kaṭaka; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *saṅge*—with Him; *ānāilā*—brought.

TRANSLATION

Thus Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord's company.

TEXT 137

পণ্ডিতের গৌরাঙ্গ-প্রেম বুঝন না যায়।
'প্রতিজ্ঞা', 'শ্রীকৃষ্ণ-সেবা' ছাড়িল তৃণপ্রায় ॥ ১৩৭ ॥

paṇḍitera gaurāṅga-prema bujhana nā yāya
'pratijñā', 'śrī-kṛṣṇa-sevā' chāḍila tṛṇa-prāya

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; *gaurāṅga-prema*—the love for Śrī Caitanya Mahāprabhu; *bujhana*—understanding; *nā yāya*—is not possible; *pratijñā*—a vow; *śrī-kṛṣṇa-sevā*—the service of the Lord; *chāḍila*—gave up; *tṛṇa-prāya*—almost like straw.

TRANSLATION

No one can understand the loving intimacy between Gadādhara Paṇḍita and Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita gave up his vow and service to Gopīnātha just as one gives up a piece of straw.

PURPORT

Just to get Śrī Caitanya Mahāprabhu's association, Gadādhara Paṇḍita gave up his life's vow to engage in Gopīnātha's service. This kind of loving affection can be understood only by very confidential devotees. Ordinarily, no one can understand its purport.

TEXT 138

তাঁহার চরিত্রে প্রভু অন্তরে সন্তোষ।
তাঁহার হাতে ধরি' কহে করি' প্রণয়-রোষ ॥ ১৩৮ ॥

tāṅhāra caritre prabhu antare santoṣa
tāṅhāra hāte dhari' kahe kari' praṇaya-roṣa

SYNONYMS

tāṅhāra caritre—in his behavior; *prabhu*—Śrī Caitanya Mahāprabhu; *antare*—within His heart; *santoṣa*—very satisfied; *tāṅhāra hāte dhari'*—catching his hand; *kahe*—says; *kari'*—exhibiting; *praṇaya-roṣa*—anger in love.

TRANSLATION

Gadādhara Paṇḍita's behavior was very pleasing to Śrī Caitanya Mahāprabhu's heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

TEXT 139

'প্রতিজ্ঞা', 'সেবা' ছাড়িবে,– এ তোমার 'উদ্দেশ'।
সে সিদ্ধ হইল—ছাড়ি' আইলা দূর দেশ ॥ ১৩৯ ॥

'pratijñā', 'sevā' chāḍibe,——e tomāra 'uddeśa'
se siddha ha-ila——chāḍi' āilā dūra deśa

SYNONYMS

pratijñā—the vow; *sevā*—and service; *chāḍibe*—will give up; *e*—this; *tomāra*—your; *uddeśa*—purpose; *se*—that; *siddha*—complete; *ha-ila*—has become; *chāḍi'*—giving up; *āilā*—have come; *dūra deśa*—to a distant place.

TRANSLATION

"You have abandoned Gopīnātha's service and broken your vow to live in Purī. All that is now complete because you have come so far.

TEXT 140

আমার সঙ্গে রহিতে চাহ,—বাঞ্ছ নিজ-সুখ।
তোমার দুই ধর্ম যায়,—আমার হয় 'দুঃখ'॥ ১৪০॥

āmāra saṅge rahite cāha,——vāñcha nija-sukha
tomāra dui dharma yāya,——āmāra haya 'duḥkha'

SYNONYMS

āmāra saṅge—with Me; *rahite*—to remain; *cāha*—you want; *vāñcha*—you desire; *nija-sukha*—your own sense gratification; *tomāra*—your; *dui dharma*—two principles; *yāya*—go away; *āmāra*—of Me; *haya*—there is; *duḥkha*—unhappiness.

TRANSLATION

"Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

TEXT 141

মোর সুখ চাহ যদি, নীলাচলে চল।
আমার শপথ, যদি আর কিছু বল॥ ১৪১॥

mora sukha cāha yadi, nīlācale cala
āmāra śapatha, yadi āra kichu bala

SYNONYMS

mora—of Me; *sukha*—the satisfaction; *cāha*—you want; *yadi*—if; *nīlācale cala*—go back to Jagannātha Purī (Nīlācala); *āmāra śapatha*—My condemnation; *yadi*—if; *āra*—more; *kichu*—something; *bala*—you say.

TRANSLATION

"If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter."

TEXT 142

এত বলি' মহাপ্রভু নৌকাতে চড়িলা।
মূর্চ্ছিত হঞা পণ্ডিত তথাই পড়িলা॥ ১৪২॥

eta bali' mahāprabhu naukāte caḍilā
mūrcchita hañā paṇḍita tathāi paḍilā

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *naukāte caḍilā*—got on a boat; *mūrcchita hañā*—fainting; *paṇḍita*—Gadādhara Paṇḍita Gosvāmī; *tathāi*—there; *paḍilā*—fell down.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down in an unconscious state.

TEXT 143

পণ্ডিতে লঞা যাইতে সার্বভৌমে আজ্ঞা দিলা।
ভট্টাচার্য কহে,—"উঠ, ঐছে প্রভুর লীলা॥ ১৪৩॥

paṇḍite lañā yāite sārvabhaume ājñā dilā
bhaṭṭācārya kahe,—"uṭha, aiche prabhura līlā

SYNONYMS

paṇḍite lañā—taking the Paṇḍita; *yāite*—to go; *sārvabhauma*—unto Sārvabhauma Bhaṭṭācārya; *ājñā dilā*—gave an order; *bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya said; *uṭha*—please get up; *aiche*—such; *prabhura līlā*—the way of the Lord's pastimes.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Sārvabhauma Bhaṭṭācārya to take Gadādhara Paṇḍita with him. The Bhaṭṭācārya told Gadādhara Paṇḍita, "Get up! Such are the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 144

তুমি জান, কৃষ্ণ নিজ-প্রতিজ্ঞা ছাড়িলা ।
ভক্ত কৃপা-বশে ভীষ্মের প্রতিজ্ঞা রাখিলা ॥ ১৪৪ ॥

tumi jāna, kṛṣṇa nija-pratijñā chāḍilā
bhakta kṛpā-vaśe bhīṣmera pratijñā rākhilā

SYNONYMS

tumi jāna—you know; *kṛṣṇa*—Lord Kṛṣṇa; *nija-pratijñā*—His own promise; *chāḍilā*—gave up; *bhakta kṛpā-vaśe*—being obliged by the devotional service of a devotee; *bhīṣmera*—of Grandfather Bhīṣma; *pratijñā rākhilā*—kept the promise.

TRANSLATION

"You should know that Lord Kṛṣṇa Himself violated His own promise just to keep the promise of Grandfather Bhīṣma.

TEXT 145

স্বনিগমমপহায় মৎপ্রতিজ্ঞা-
মৃতমধিকর্তুমবপ্লুতো রথস্থঃ ।
ধৃতরথচরণোঽভ্যয়াচ্চলদ্গু-
র্হরিরিব হন্তুমিভং গতোত্তরীয়ঃ ॥ ১৪৫ ॥

svanigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto ratha-sthaḥ
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibham gatottarīyaḥ

SYNONYMS

sva-nigamam—His own promise not to take a weapon and fight on behalf of the Pāṇḍavas; *apahāya*—giving up; *mat-pratijñām*—my promise; *ṛtam*—true; *adhikartum*—to make more; *avaplutaḥ*—having jumped down; *ratha-sthaḥ*—who was on the chariot (Lord Kṛṣṇa); *dhṛta*—who took up; *ratha-caraṇaḥ*—the wheel of the chariot; *abhyayāt*—ran forward; *calat-guḥ*—making the entire planet tremble; *hariḥ*—a lion; *iva*—like; *hantum*—to kill; *ibham*—an elephant; *gata-uttarīyaḥ*—losing the outer garment.

TRANSLATION

" 'Intending to make my promise true, Lord Kṛṣṇa broke His own promise not to take up a weapon at Kurukṣetra. With His outer garment falling off,

Lord Śrī Kṛṣṇa jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.'

PURPORT

Lord Kṛṣṇa promised not to fight in the battle of Kurukṣetra or even take up a weapon. But when Bhīṣma wanted to keep his own promise to break the promise of the Lord, the Lord immediately got down from the chariot, and to make Bhīṣma's promise true He picked up a chariot wheel and rushed forward to kill him. This is a quotation from *Śrīmad-Bhāgavatam* (1.9.37).

TEXT 146

এইমত প্রভু তোমার বিচ্ছেদ সহিয়া।
তোমার প্রতিজ্ঞা রক্ষা কৈল যত্ন করিয়া॥" ১৪৬॥

ei-mata prabhu tomāra viccheda sahiyā
tomāra pratijñā rakṣā kaila yatna kariyā"

SYNONYMS

ei-mata—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *tomāra*—of you; *viccheda sahiyā*—tolerating the separation; *tomāra pratijñā*—your vow; *rakṣā kaila*—protected; *yatna kariyā*—with great endeavor.

TRANSLATION

"Similarly, tolerating your separation, Śrī Caitanya Mahāprabhu has protected your vow with great endeavor."

TEXT 147

এইমত কহি' তাঁরে প্রবোধ করিলা।
দুইজনে শোকাকুল নীলাচলে আইলা॥ ১৪৭॥

ei-mata kahi' tāṅre prabodha karilā
dui-jane śokākula nīlācale āilā

SYNONYMS

ei-mata—in this way; *kahi'*—speaking; *tāṅre*—him; *prabodha karilā*—awoke; *dui-jane*—the two persons; *śoka-ākula*—overwhelmed with grief; *nīlācale*—to Jagannātha Purī; *āilā*—went back.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya revived Gadādhara Paṇḍita. Then both of them, very much grief-stricken, returned to Jagannātha Purī, Nīlācala.

TEXT 148

প্রভু লাগি' ধর্ম-কর্ম ছাড়ে ভক্তগণ ।
ভক্ত-ধর্ম-হানি প্রভুর না হয় সহন ॥ ১৪৮ ॥

prabhu lāgi' dharma-karma chāḍe bhakta-gaṇa
bhakta-dharma-hāni prabhura nā haya sahana

SYNONYMS

prabhu lāgi'—for the sake of Śrī Caitanya Mahāprabhu; *dharma-karma*—all prescribed duties; *chāḍe*—give up; *bhakta-gaṇa*—all the devotees; *bhakta-dharma*—of the duty of a devotee; *hāni*—the abandonment; *prabhura*—to Śrī Caitanya Mahāprabhu; *nā haya*—is not; *sahana*—tolerable.

TRANSLATION

All the devotees would abandon all kinds of duties for Śrī Caitanya Mahāprabhu's sake, yet the Lord did not like the devotees' giving up their promised duties.

TEXT 149

'প্রেমের বিবর্ত' ইহা শুনে যেই জন ।
অচিরে মিলিয়ে তাঁরে চৈতন্য-চরণ ॥ ১৪৯ ॥

'premera vivarta' ihā śune yei jana
acire miliye tāṅre caitanya-caraṇa

SYNONYMS

premera vivarta—the misgivings of loving affairs; *ihā*—this; *śune*—listens; *yei jana*—any person who; *acire*—very soon; *miliye*—meet; *tāṅre*—him; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All these are the misgivings of loving affairs. Whoever listens to these incidents gets Śrī Caitanya Mahāprabhu's shelter very soon.

TEXT 150

দুই রাজপাত্র যেই প্রভু-সঙ্গে যায়।
'যাজপুর' আসি' প্রভু তারে দিলেন বিদায়॥ ১৫০॥

dui rāja-pātra yei prabhu-saṅge yāya
'yājapura' āsi' prabhu tāre dilena vidāya

SYNONYMS

dui rāja-pātra—the two government officers; *yei*—who; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *yāya*—go; *yājapura āsi'*—when coming to Yājapura; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—unto them; *dilena vidāya*—bade farewell.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His party arrived at Yājapura, the Lord asked the two government officers who had come with Him to return.

PURPORT

The place called Yājapura is very well known in Orissa. It is a subdivision of the Kaṭaka district and is situated on the southern side of the Vaitaraṇī River. Formerly great sages performed sacrifices on the northern bank of the Vaitaraṇī River; consequently the place is known as Yājapura—"the place where sacrifices are performed." Some people say that this was one of the capital cities of King Yayāti and that from the name Yayāti-nagara the name Yājapura has come. As stated in *Mahābhārata* (*Vana-parva* Chapter 114):

ete kaliṅgāḥ kaunteya
yatra vaitaraṇī nadī
yatrāyajata dharmo 'pi
devān śaraṇam etya vai
atra vai ṛṣayo 'nye ca
purā kratubhir ījire

According to the *Mahābhārata,* great sages formerly performed sacrifices in this place. There are still many temples of demigods and incarnations there, and there is also a Deity of Śrī Varāhadeva. This Deity is especially important and is visited by many pilgrims. Those who worship the Supreme Lord's energy worship Vārāhī, Vaiṣṇavī and Indrāṇī, as well as many similar forms of Devī, the internal energy. There are many deities of Lord Śiva, and there are many places along the river

known as Daśāśvamedha-ghāṭa. Sometimes Yājapura is also called Nābhi-gayā or Virajā-kṣetra.

TEXT 151

প্রভু বিদায় দিল, রায় যায় তাঁর সনে ।
কৃষ্ণকথা রামানন্দ-সনে রাত্রি-দিনে ॥ ১৫১ ॥

prabhu vidāya dila, rāya yāya tāṅra sane
kṛṣṇa-kathā rāmānanda-sane rātri-dine

SYNONYMS

prabhu vidāya dila—the Lord bade them farewell; *rāya*—Rāmānanda Rāya; *yāya*—goes; *tāṅra sane*—with Him; *kṛṣṇa-kathā*—discussion of topics of Lord Kṛṣṇa; *rāmānanda-sane*—with Rāmānanda; *rātri-dine*—day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu bade farewell to the officers, and Rāya Rāmānanda continued on with the Lord. The Lord talked to Rāmānanda Rāya about Śrī Kṛṣṇa day and night.

TEXT 152

প্রতিগ্রামে রাজ-আজ্ঞায় রাজভৃত্যগণ ।
নব্য গৃহে নানা-দ্রব্যে করয়ে সেবন ॥ ১৫২ ॥

prati-grāme rāja-ājñāya rāja-bhṛtya-gaṇa
navya gṛhe nānā-dravye karaye sevana

SYNONYMS

prati-grāme—in each village; *rāja-ājñāya*—by the order of the King; *rāja-bhṛtya-gaṇa*—the government servants; *navya gṛhe*—in newly constructed houses; *nānā-dravye*—with all kinds of food grains; *karaye sevana*—rendered service.

TRANSLATION

In each and every village, in compliance with the King's order, government officers constructed new houses and filled each of them with stocks of grains. Thus they served the Lord.

TEXT 153

এইমত চলি' প্রভু 'রেমুণা' আইলা।
তথা হৈতে রামানন্দ-রায়ে বিদায় দিলা ॥ ১৫৩ ॥

ei-mata cali' prabhu 'remuṇā' āilā
tathā haite rāmānanda-rāye vidāya dilā

SYNONYMS

ei-mata—in this way; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *remuṇā āilā*—came to Remuṇā; *tathā haite*—from there; *rāmānanda-rāye*—unto Rāmānanda Rāya; *vidāya dilā*—bade farewell.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Remuṇā, where He bade farewell to Śrī Rāmānanda Rāya.

PURPORT

It was stated in the First Chapter of *Madhya-līlā,* verse 149, that Rāmānanda Rāya was bade farewell from Bhadraka. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that in those days the place called Remuṇā also included Bhadraka.

TEXT 154

ভূমেতে পড়িলা রায় নাহিক চেতন।
রায়ে কোলে করি' প্রভু করয়ে ক্রন্দন ॥ ১৫৪ ॥

bhūmete paḍilā rāya nāhika cetana
rāye kole kari' prabhu karaye krandana

SYNONYMS

bhūmete paḍilā—fell down on the ground; *rāya*—Rāmānanda Rāya; *nāhika cetana*—there was no consciousness; *rāye*—Rāmānanda Rāya; *kole kari'*—taking on the lap; *prabhu*—Śrī Caitanya Mahāprabhu; *karaye krandana*—began crying.

TRANSLATION

When Rāmānanda Rāya fell to the ground and lost consciousness, Śrī Caitanya Mahāprabhu took him upon His lap and began to cry.

TEXT 155

রায়ের বিদায়-ভাব না যায় সহন।
কহিতে না পারি এই তাহার বর্ণন ॥ ১৫৫ ॥

rāyera vidāya-bhāva nā yāya sahana
kahite nā pāri ei tāhāra varṇana

SYNONYMS

rāyera vidāya-bhāva—feelings of separation from Rāmānanda Rāya; *nā yāya*—not possible; *sahana*—to tolerate; *kahite*—to speak; *nā pāri*—I am not able; *ei*—this; *tāhāra*—of that; *varṇana*—a description.

TRANSLATION

Rāmānanda Rāya's separation from Caitanya Mahāprabhu is very difficult to describe. It is almost intolerable, and therefore I cannot describe it further.

TEXT 156

তবে 'ওড্র-দেশ-সীমা' প্রভু চলি' আইলা।
তথা রাজ-অধিকারী প্রভুরে মিলিলা ॥ ১৫৬ ॥

tabe 'oḍhra-deśa-sīmā' prabhu cali' āilā
tathā rāja-adhikārī prabhure mililā

SYNONYMS

tabe—thereafter; *oḍhra-deśa-sīmā*—the boundary of Orissa; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *cali'*—taveling; *āilā*—reached; *tathā*—there; *rāja-adhikārī*—a government officer; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

TEXT 157

দিন দুই-চারি তেঁহো করিল সেবন।
আগে চলিবারে সেই কহে বিবরণ ॥ ১৫৭ ॥

dina dui-cāri teṅho karila sevana
āge calibāre sei kahe vivaraṇa

SYNONYMS

dina dui-cāri—two or four days; *teṅho*—he; *karila sevana*—served the Lord; *āge*—forward; *calibāre*—for going; *sei*—that officer; *kahe*—spoke; *vivaraṇa*—detailed information.

TRANSLATION

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

TEXT 158

মদ্যপ যবন-রাজার আগে অধিকার।
তাঁর ভয়ে পথে কেহ নারে চলিবার ॥ ১৫৮ ॥

madyapa yavana-rājāra āge adhikāra
tāṅra bhaye pathe keha nāre calibāra

SYNONYMS

madyapa—drunkard; *yavana*—Mohammedan; *rājāra*—of a king; *āge*—ahead; *adhikāra*—the government; *tāṅra bhaye*—being afraid of such a king; *pathe*—on the road; *keha*—anyone; *nāre*—not able; *calibāra*—to travel.

TRANSLATION

He informed the Lord that the territory ahead was ruled by a Moslem governor, who was a drunkard. Out of fear for this king, no one could walk the road freely.

TEXT 159

পিছলদা পর্যন্ত সব তাঁর অধিকার।
তাঁর ভয়ে নদী কেহ হৈতে নারে পার ॥ ১৫৯ ॥

pichaladā paryanta saba tāṅra adhikāra
tāṅra bhaye nadī keha haite nāre pāra

SYNONYMS

pichaladā—the place named Pichaladā; *paryanta*—up to; *saba*—everything; *tāṅra*—of him; *adhikāra*—under the authority; *tāṅra bhaye*—because of fear of him; *nadī*—the river; *keha*—anyone; *haite*—to cross; *nāre*—not able; *pāra*—to the other side.

TRANSLATION

The jurisdiction of the Mohammedan government extended up to Pichaladā. Due to fear of the Mohammedans, no one would cross the river.

PURPORT

During the old days, Pichaladā was part of Tamaluka and Bengal. Pichaladā is located about fourteen miles south of Tamaluka. The River Rūpa-nārāyaṇa is well known in Tamaluka, and Pichaladā was situated on the bank of the Rūpa-nārāyaṇa River.

TEXT 160

দিন কত রহ – সন্ধি করি' তাঁর সনে ।
তবে সুখে নৌকাতে করাইব গমনে ॥ ১৬০ ॥

dina kata raha——sandhi kari' tāṅra sane
tabe sukhe naukāte karāiba gamane

SYNONYMS

dina kata raha—stay here for a few days; *sandhi kari'*—making peaceful negotiations; *tāṅra sane*—with him; *tabe*—then; *sukhe*—in happiness; *naukāte*—on the boat; *karāiba gamane*—I will help You start.

TRANSLATION

Mahārāja Pratāparudra's government officer further informed Śrī Caitanya Mahāprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat.

TEXT 161

সেই কালে সে যবনের এক অনুচর ।
'উড়িয়া-কটকে' আইল করি' বেশান্তর ॥ ১৬১ ॥

sei kāle se yavanera eka anucara
'uḍiyā-kaṭake' āila kari' veśāntara

SYNONYMS

sei kāle—at that time; *se yavanera*—of the Mohammedan governor; *eka anucara*—one follower; *uḍiyā-kaṭake*—to the camp of Orissan soldiers; *āila*—came; *kari' veśa-antara*—changing the dress.

TRANSLATION

At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise.

TEXTS 162-163

প্রভুর সেই অদভুত চরিত্র দেখিয়া।
হিন্দু-চর কহে সেই যবন-পাশ গিয়া॥ ১৬২॥
'এক সন্ন্যাসী আইল জগন্নাথ হইতে।
অনেক সিদ্ধ-পুরুষ হয় তাঁহার সহিতে॥ ১৬৩॥

prabhura sei adabhuta caritra dekhiyā
hindu-cara kahe sei yavana-pāśa giyā

'eka sannyāsī āila jagannātha ha-ite
aneka siddha-puruṣa haya tāṅhāra sahite

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sei*—that; *adabhuta caritra*—wonderful characteristics; *dekhiyā*—seeing; *hindu-cara*—the Hindu spy; *kahe*—says; *sei*—that; *yavana-pāśa giyā*—going to the Mohammedan king; *eka sannyāsī*—one mendicant; *āila*—has come; *jagannātha ha-ite*—from Jagannātha Purī; *aneka*—many; *siddha-puruṣa*—liberated persons; *haya*—are; *tāṅhāra sahite*—with Him.

TRANSLATION

The Mohammedan spy saw the wonderful characteristics of Śrī Caitanya Mahāprabhu, and when he returned to the Mohammedan governor, he told him, "A mendicant has come from Jagannātha Purī with many liberated persons.

TEXT 164

নিরন্তর করে সবে কৃষ্ণ-সংকীর্তন।
সবে হাসে, নাচে, গায়, করয়ে ক্রন্দন॥ ১৬৪॥

nirantara kare sabe kṛṣṇa-saṅkīrtana
sabe hāse, nāce, gāya, karaye krandana

SYNONYMS

nirantara—without stopping; *kare*—perform; *sabe*—all; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of the Lord; *sabe*—all of them; *hāse*—laugh; *nāce*—dance; *gāya*—sing; *karaye krandana*—and cry.

TRANSLATION

"All these saintly people incessantly chant the Hare Kṛṣṇa mahā-mantra, and they all laugh, dance, chant and cry.

TEXT 165

লক্ষ লক্ষ লোক আইসে তাহা দেখিবারে।
তাঁরে দেখি' পুনরপি যাইতে নারে ঘরে॥ ১৬৫॥

lakṣa lakṣa loka āise tāhā dekhibāre
tāṅre dekhi' punarapi yāite nāre ghare

SYNONYMS

lakṣa lakṣa—millions upon millions; *loka*—people; *āise*—come; *tāhā*—that; *dekhibāre*—to see; *tāṅre dekhi'*—after seeing Him; *punarapi*—again; *yāite*—to go; *nāre*—are not able; *ghare*—home.

TRANSLATION

"Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

TEXT 166

সেই সব লোক হয় বাউলের প্রায়।
'কৃষ্ণ' কহি' নাচে, কান্দে, গড়াগড়ি যায়॥ ১৬৬॥

sei saba loka haya bāulera prāya
'kṛṣṇa' kahi' nāce, kānde, gaḍāgaḍi yāya

SYNONYMS

sei saba loka—all those persons; *haya*—are; *bāulera prāya*—almost like madmen; *kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *nāce*—they dance; *kānde*—they cry; *gaḍāgaḍi yāya*—they roll on the ground.

TRANSLATION

"All these people become like madmen. They simply dance and chant the holy name of Kṛṣṇa. Sometimes they even cry and roll on the ground.

TEXT 167

কহিবার কথা নহে—দেখিলে সে জানি।
তাঁহার প্রভাবে তাঁরে 'ঈশ্বর' করি' মানি॥' ১৬৭॥

kahibāra kathā nahe——dekhile se jāni
tāṅhāra prabhāve tāṅre 'iśvara' kari' māni'

SYNONYMS

kahibāra kathā—describable topic; *nahe*—this is not; *dekhile*—if one sees; *se jāni*—he can understand; *tāṅhāra prabhāve*—by His influence; *tāṅre*—Him; *iśvara kari'*—as the Supreme Personality of Godhead; *māni*—I accept.

TRANSLATION

"Actually these things cannot even be described. One can understand them only by seeing. By His influence, I accept Him as the Supreme Personality of Godhead."

TEXT 168

এত কহি' সেই চর 'হরি' 'কৃষ্ণ' গায়।
হাসে, কান্দে, নাচে, গায় বাউলের প্রায়॥ ১৬৮॥

eta kahi' sei cara 'hari' 'kṛṣṇa' gāya
hāse, kānde, nāce, gāya bāulera prāya

SYNONYMS

eta kahi'—saying this; *sei cara*—that messenger; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *gāya*—chants; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *bāulera prāya*—just like a madman.

TRANSLATION

After saying this, the messenger began to chant the holy names of Hari and Kṛṣṇa. He also began to laugh and cry, dance and sing exactly like a madman.

TEXT 169

এত শুনি' যবনের মন ফিরি' গেল।
আপন-'বিশ্বাস' উড়িয়া স্থানে পাঠাইল॥ ১৬৯॥

eta śuni' yavanera mana phiri' gela
āpana-'viśvāsa' uḍiyā sthāne pāṭhāila

SYNONYMS

eta śuni'—after hearing this; *yavanera*—of the Mohammedan governor; *mana*—the mind; *phiri' gela*—became changed; *āpana*—own; *viśvāsa*—secre-

tary; *uḍiyā*—of the representative of the Orissan government; *sthāne*—to the place; *pāṭhāila*—sent.

TRANSLATION

Upon hearing this, the mind of the Mohammedan governor was changed. He then sent his own secretary to the representative of the Orissan government.

TEXT 170

'বিশ্বাস' আসিয়া প্রভুর চরণ বন্দিল।
'কৃষ্ণ' 'কৃষ্ণ' কহি' প্রেমে বিহ্বল হইল॥ ১৭০॥

'viśvāsa' āsiyā prabhura caraṇa vandila
'kṛṣṇa' 'kṛṣṇa' kahi' preme vihvala ha-ila

SYNONYMS

viśvāsa—the secretary; *āsiyā*—coming; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vandila*—worshiped; *kṛṣṇa kṛṣṇa*—the holy name of the Lord, Kṛṣṇa, Kṛṣṇa; *kahi'*—uttering; *preme*—in ecstasy; *vihvala*—overwhelmed; *ha-ila*—became.

TRANSLATION

The Mohammedan secretary came to see Śrī Caitanya Mahāprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, "Kṛṣṇa, Kṛṣṇa," he also was overwhelmed with ecstatic love.

TEXT 171

ধৈর্য হঞা উড়িয়াকে কহে নমস্করি'।
'তোমা-স্থানে পাঠাইলা ম্লেচ্ছ অধিকারী॥ ১৭১॥

dhairya hañā uḍiyāke kahe namaskari'
'tomā-sthāne pāṭhāilā mleccha adhikārī

SYNONYMS

dhairya hañā—becoming calm; *uḍiyāke*—to the representative of the Orissan government; *kahe*—says; *namaskari'*—offering respect; *tomā-sthāne*—to your place; *pāṭhāilā*—has sent; *mleccha*—the Mohammedan; *adhikārī*—governor.

TRANSLATION

After calming down, the Mohammedan secretary offered his respects and informed the representative of the Orissan government, "The Mohammedan governor has sent me here.

TEXT 172

তুমি যদি আজ্ঞা দেহ' এথাকে আসিয়া।
যবন অধিকারী যায় প্রভুকে মিলিয়া॥ ১৭২॥

tumi yadi ājñā deha' ethāke āsiyā
yavana adhikārī yāya prabhuke miliyā

SYNONYMS

tumi—you; *yadi*—if; *ājñā*—order; *deha'*—give; *ethāke*—here; *āsiyā*—coming; *yavana adhikārī*—the Mohammedan governor; *yāya*—may go; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *miliyā*—after meeting.

TRANSLATION

"If you agree, the Mohammedan governor will come here to meet Śrī Caitanya Mahāprabhu and then return.

TEXT 173

বহুত উৎকণ্ঠা তাঁর, কর্‌য়াছে বিনয়।
তোমা-সনে এই সন্ধি, নাহি যুদ্ধ-ভয়॥' ১৭৩॥

bahuta utkaṇṭhā tāṅra, karyāche vinaya
tomā-sane ei sandhi, nāhi yuddha-bhaya'

SYNONYMS

bahuta—very much; *utkaṇṭhā*—anxiety; *tāṅra*—his; *karyāche*—has made; *vinaya*—submissive petition; *tomā-sane*—with you; *ei*—this; *sandhi*—a peace proposal; *nāhi*—there is not; *yuddha-bhaya*—fear of fighting.

TRANSLATION

"The Mohammedan governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight."

TEXT 174

শুনি' মহাপাত্র কহে হঞা বিস্ময়।
'মদ্যপ যবনের চিত্ত ঐছে কে করয়! ১৭৪॥

śuni' mahā-pātra kahe hañā vismaya
'madyapa yavanera citta aiche ke karaya!

SYNONYMS

śuni'—hearing; *mahā-pātra*—the representative of the Orissan government; *kahe*—says; *hañā vismaya*—becoming astonished; *madyapa*—drunkard; *yavanera*—of the Mohammedan; *citta*—the heart; *aiche*—in this way; *ke karaya*—who has made.

TRANSLATION

Upon hearing this proposal, the representative of the Orissan government, the mahā-pātra, was very astonished. He thought, "The Mohammedan governor is a drunkard. Who has changed his mind?

TEXT 175

আপনে মহাপ্রভু তাঁর মন ফিরাইল।
দর্শন-স্মরণে যাঁর জগৎ তারিল॥' ১৭৫॥

āpane mahāprabhu tāṅra mana phirāila
darśana-smaraṇe yāṅra jagat tārila'

SYNONYMS

āpane—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *mana*—mind; *phirāila*—changed; *darśana*—by a personal visit; *smaraṇe*—by remembrance; *yāṅra*—of whom; *jagat*—the whole world; *tārila*—He has delivered.

TRANSLATION

"It must be Śrī Caitanya Mahāprabhu Himself who has changed the Mohammedan's mind. Due to His presence and even due to His remembrance, the whole world is liberated."

PURPORT

From this we can understand that the Mohammedan governor was a drunkard (*madyapa*). Ordinarily, there was no chance that he would change, but Lord Śrī

Caitanya Mahāprabhu could turn anyone's mind to Kṛṣṇa consciousness. One can be delivered from material existence simply by remembering Śrī Caitanya Mahāprabhu's holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one *yavana* or *mleccha* addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Śrī Caitanya Mahāprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaiṣṇavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: *darśana-smaraṇe yāṅra jagat tārila.* This change is made possible simply by the remembrance of Śrī Caitanya Mahāprabhu. The Western devotees are very sincerely chanting the holy names of Śrī Caitanya Mahāprabhu and His associates: *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* By the mercy of Śrī Caitanya Mahāprabhu and His associates, people are being purified and their consciousness directed from *māyā* to Kṛṣṇa.

The word *viśvāsa* refers to a secretary. This title is generally found among the *kāyastha* caste in the Hindu community. In Bengal, the title *viśvāsa* is still used by the *kāyasthas.* The word *viśvāsa* means "faithful," and a *viśvāsī* is a person in whom one can place faith. Śrī Bhaktivinoda Ṭhākura states that during the Mohammedan reign in Bengal, there was a secretariat entitled *viśvāsa-khānā.* The office of *viśvāsa-khānā* was a secretariat office in which only the most reliable people were employed. They were elected from the *kāyastha* community, a community that is still very expert in managing business and government affairs. The secretariat, or *viśvāsa-khānā,* is generally a very reliable and faithful servant. Whenever some confidential service was needed, these officers were employed.

TEXT 176

এত বলি' বিশ্বাসেরে কহিল বচন।
"ভাগ্য তাঁর—আসি' করুক প্রভু দরশন ॥ ১৭৬ ॥

eta bali' viśvāsere kahila vacana
"bhāgya tāṅra——āsi' karuka prabhu daraśana

SYNONYMS

eta bali'—saying this; *viśvāsere*—unto the secretary of the Mohammedan governor; *kahila vacana*—spoke the following words; *bhāgya*—great fortune; *tāṅra*—his; *āsi'*—coming; *karuka*—let him do; *prabhu daraśana*—visiting Śrī Caitanya Mahāprabhu.

TRANSLATION

After thinking this, the mahā-pātra immediately informed the Mohammedan secretary, "It is a great fortune for your governor. Let him come visit Śrī Caitanya Mahāprabhu.

TEXT 177

প্রতীত করিয়ে—যদি নিরস্ত্র হঞা।
আসিবেক পাঁচ-সাত ভৃত্য সঙ্গে লঞা?" ১৭৭॥

pratīta kariye—yadi nirastra hañā
āsibeka pāṅca-sāta bhṛtya saṅge lañā?"

SYNONYMS

pratīta—understood; *kariye*—I make; *yadi*—if; *nirastra hañā*—being without weapons; *āsibeka*—he will come; *pāṅca-sāta*—five to seven; *bhṛtya*—servants; *saṅge*—in company; *lañā*—taking.

TRANSLATION

"However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants."

TEXT 178

'বিশ্বাস' যাঞা তাঁহারে সকল কহিল।
হিন্দুবেশ ধরি' সেই যবন আইল॥ ১৭৮॥

'viśvāsa' yāñā tāṅhāre sakala kahila
hindu-veśa dhari' sei yavana āila

SYNONYMS

viśvāsa—the secretary; *yāñā*—returning; *tāṅhāre*—unto the Mohammedan governor; *sakala kahila*—told everything; *hindu-veśa dhari'*—accepting the dress of a Hindu; *sei yavana*—that Mohammedan governor; *āila*—came.

TRANSLATION

The secretary returned to the Mohammedan governor and informed him of this news. Dressing himself like a Hindu, the Mohammedan governor then came to see Śrī Caitanya Mahāprabhu.

TEXT 179

দূর হৈতে প্রভু দেখি' ভূমেতে পড়িয়া।
দণ্ডবৎ করে অশ্রু-পুলকিত হঞা॥ ১৭৯॥

dūra haite prabhu dekhi' bhūmete paḍiyā
daṇḍavat kare aśru-pulakita hañā

SYNONYMS

dūra haite—from a distance; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *bhūmete paḍiyā*—falling down on the ground; *daṇḍavat kare*—offered obeisances; *aśru*—tears; *pulakita*—jubilant; *hañā*—becoming.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu from a distant place, the Mohammedan governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

TEXT 180

মহাপাত্র আনিল তাঁরে করিয়া সম্মান।
যোড়হাতে প্রভু-আগে লয় কৃষ্ণনাম॥ ১৮০॥

mahā-pātra ānila tāṅre kariyā sammāna
yoḍa-hāte prabhu-āge laya kṛṣṇa-nāma

SYNONYMS

mahā-pātra—the Orrisan representative; *ānila*—brought; *tāṅre*—him; *kariyā sammāna*—showing great respect; *yoḍa-hāte*—with folded hands; *prabhu-āge*—before Śrī Caitanya Mahāprabhu; *laya kṛṣṇa-nāma*—chanted the holy name of Kṛṣṇa.

TRANSLATION

Arriving in that way, the Mohammedan governor was respectfully brought before Śrī Caitanya Mahāprabhu by the mahā-pātra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Kṛṣṇa.

TEXT 181

"অধম যবনকুলে কেন জন্ম হৈল।
বিধি মোরে হিন্দুকুলে কেন না জন্মাইল॥ ১৮১॥

"adhama yavana-kule kena janma haila
vidhi more hindu-kule kena nā janmāila

SYNONYMS

adhama—low; *yavana-kule*—in the family of a Mohammedan; *kena*—why; *janma haila*—there was birth; *vidhi*—providence; *more*—me; *hindu-kule*—in the family of a Hindu; *kena*—why; *nā*—not; *janmāila*—caused to be born.

TRANSLATION

The governor then submissively asked, "Why was I born in a Mohammedan family? This is considered a low birth. Why didn't supreme Providence grant me a birth in a Hindu family?

TEXT 182

'হিন্দু' হৈলে পাইতাম তোমার চরণ-সন্নিধান।
ব্যর্থ মোর এই দেহ, যাউক পরাণ॥" ১৮২॥

'hindu' haile pāitāma tomāra caraṇa-sannidhāna
vyartha mora ei deha, yāuka parāṇa"

SYNONYMS

hindu haile—if I was born in a Hindu family; *pāitāma*—I would have gotten; *tomāra*—of You; *caraṇa*—of the lotus feet; *sannidhāna*—proximity; *vyartha*—useless; *mora*—my; *ei*—this; *deha*—body; *yāuka parāṇa*—let me die immediately.

TRANSLATION

"If I had taken birth in a Hindu family, it would have been easy for me to remain near Your lotus feet. Since my body is now useless, let me die immediately."

TEXT 183

এত শুনি' মহাপাত্র আবিষ্ট হঞা।
প্রভুকে করেন স্তুতি চরণে ধরিয়া॥ ১৮৩॥

eta śuni' mahā-pātra āviṣṭa hañā
prabhuke karena stuti caraṇe dhariyā

SYNONYMS

eta śuni'—hearing this; *mahā-pātra*—the representative of the Orissan government; *āviṣṭa hañā*—being overwhelmed; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *karena*—makes; *stuti*—prayers; *caraṇe dhariyā*—catching His feet.

TRANSLATION

Upon hearing the governor's submissive statement, the mahā-pātra was overwhelmed with joy. He clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to offer the following prayers.

TEXT 184

'চণ্ডাল—পবিত্র যাঁর শ্রীনাম-শ্রবণে।
হেন-তোমার এই জীব পাইল দরশনে॥ ১৮৪॥

'caṇḍāla—pavitra yāṅra śrī-nāma-śravaṇe
hena-tomāra ei jīva pāila daraśane

SYNONYMS

caṇḍāla—the dog-eater, the lowest of mankind; *pavitra*—purified; *yāṅra*—of whom; *śrī-nāma-śravaṇe*—by hearing the holy name; *hena-tomāra*—of such a one as You; *ei jīva*—this conditioned living entity; *pāila*—has gotten; *daraśane*—the personal visit.

TRANSLATION

"Simply by hearing Your holy name, a caṇḍāla, lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

TEXT 185

ইঁহার যে এই গতি, ইথে কি বিস্ময়?
তোমার দর্শন-প্রভাব এইমত হয়॥' ১৮৫॥

iṅhāra ye ei gati, ithe ki vismaya?
tomāra darśana-prabhāva ei-mata haya'

SYNONYMS

iṅhāra—of this Mohammedan governor; *ye*—which; *ei*—this; *gati*—result; *ithe*—in this; *ki*—what; *vismaya*—the wonder; *tomāra*—of You; *darśana-prabhāva*—influence of seeing; *ei-mata haya*—is like this.

TRANSLATION

"It is no wonder that this Mohammedan governor has attained such results. Simply by seeing You, all this is possible.

TEXT 186

যন্নামধেয়শ্রবণানুকীর্তনাদ্
যৎপ্রহ্বণাদ্ যৎস্মরণাদপি ক্বচিৎ।
শ্বাদোঽপি সদ্যঃ সবনায় কল্পতে
কুতঃ পুনস্তে ভগবন্নু দর্শনাৎ॥ ১৮৬॥

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

yat—of whom; *nāmadheya*—of the name; *śravaṇa*—from hearing; *anukīrtanāt*—and thereafter from chanting; *yat*—to whom; *prahvaṇāt*—from offering respects; *yat*—of whom; *smaraṇāt*—from simply remembering; *api*—also; *kvacit*—sometimes; *śvādaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak; *punaḥ*—again; *te*—of You; *bhagavan*—O Supreme Personality of Godhead; *nu*—certainly; *darśanāt*—from seeing.

TRANSLATION

" 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low—a *caṇḍāla,* or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this age of Kali.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
(*Bṛhan-nāradīya Purāṇa,* 38.126)

A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. *Śvādo 'pi sadyaḥ savanāya kalpate.* One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra.*

Those who find fault in the Western Vaiṣṇavas should consider this statement from *Śrīmad-Bhāgavatam* and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a *brāhmaṇa,* one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

TEXT 187

তবে মহাপ্রভু তাঁরে কৃপা-দৃষ্টি করি'।
আশ্বাসিয়া কহে,– তুমি কহ 'কৃষ্ণ' 'হরি'॥ ১৮৭॥

tabe mahāprabhu tāṅre kṛpā-dṛṣṭi kari'
āśvāsiyā kahe,——tumi kaha 'kṛṣṇa' 'hari'

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kṛpā-dṛṣṭi kari'*—glancing with mercy; *āśvāsiyā*—giving assurance; *kahe*—says; *tumi*—you; *kaha*—utter; *kṛṣṇa*—the holy name Kṛṣṇa; *hari*—the holy name Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu then glanced with mercy at the Mohammedan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

PURPORT

It is Śrī Caitanya Mahāprabhu's mercy that He advises everyone—even *caṇḍālas, mlecchas* and *yavanas*—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Kṛṣṇa and Hari has already received Śrī Caitanya Mahāprabhu's mercy. The Lord's request to chant the holy name of Kṛṣṇa is now extended to everyone in the world through this Kṛṣṇa consciousness movement. Whoever follows Śrī Caitanya Mahāprabhu's instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a *brāhmaṇa*. Unfortunately there are many fools and rascals in India who do not allow Western Vaiṣṇavas to enter certain temples. Such rascals do not clearly understand the *Vedas*. As stated previously: *yan-nāmadheya-śravaṇānukīrtanād.*

TEXT 188

সেই কহে,—'মোরে যদি কৈলা অঙ্গীকার।
এক আজ্ঞা দেহ,—সেবা করি যে তোমার॥ ১৮৮॥

sei kahe,—'more yadi kailā aṅgīkāra
eka ājñā deha,—sevā kari ye tomāra

SYNONYMS

sei kahe—the Mohammedan governor said; *more*—me; *yadi*—if; *kailā aṅgīkāra*—You have accepted; *eka ājñā*—one order; *deha*—give; *sevā*—service; *kari*—I may render; *ye*—so that; *tomāra*—Your.

TRANSLATION

The Mohammedan governor then said, "Since You have so kindly accepted me, please give me some order so that I can render You some service."

PURPORT

If one is purified by following Śrī Caitanya Mahāprabhu's orders—that is, by chanting the holy name of Kṛṣṇa—one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord's service, it is to be understood that he is reaping the results of chanting the names of Kṛṣṇa and Hari.

TEXT 189

গো-ব্রাহ্মণ-বৈষ্ণবে হিংসা কর্যাছি অপার।
সেই পাপ হইতে মোর হউক নিস্তার ॥ ১৮৯ ॥

go-brāhmaṇa-vaiṣṇave hiṁsā karyāchi apāra
sei pāpa ha-ite mora ha-uka nistāra

SYNONYMS

go-brāhmaṇa-vaiṣṇave—to the cows, *brāhmaṇas* and Vaiṣṇavas; *hiṁsā*—violence and envy; *karyāchi*—I have done; *apāra*—unlimitedly; *sei pāpa ha-ite*—from those sinful activities; *mora*—my; *ha-uka*—let there be; *nistāra*—liberation.

TRANSLATION

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brāhmaṇas and Vaiṣṇavas and killing cows.

PURPORT

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting *brāhmaṇas* and Vaiṣṇavas. It is most sinful to kill cows and insult *brāhmaṇas* and Vaiṣṇavas. The *karma* incurred by such activity is very great, but one can immediately nullify all this *karma* by surrendering to Lord Kṛṣṇa and chanting His holy name. After being released from one's sinful reactions (*karma*), one becomes eager to serve the Lord. This is the test. Since the Mohammedan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

TEXT 190

তবে মুকুন্দ দত্ত কহে,—'শুন, মহাশয়।
গঙ্গাতীর যাইতে মহাপ্রভুর মন হয় ॥ ১৯০ ॥

tabe mukunda datta kahe,—'śuna, mahāśaya
gaṅgā-tīra yāite mahāprabhura mana haya

SYNONYMS

tabe—thereafter; *mukunda datta kahe*—Mukunda Datta, a devotee of Śrī Caitanya Mahāprabhu said: *śuna mahāśaya*—my dear sir, kindly hear me; *gaṅgā-*

tīra yāite—to go to the bank of the Ganges; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind or desire; *haya*—is.

TRANSLATION

Mukunda Datta then told the Mohammedan governor, "My dear sir, please hear. Śrī Caitanya Mahāprabhu wishes to go to the bank of the Ganges.

TEXT 191

তাহাঁ যাইতে কর তুমি সহায়-প্রকার।
এই বড় আজ্ঞা, এই বড় উপকার ॥' ১৯১ ॥

tāhāṅ yāite kara tumi sahāya-prakāra
ei baḍa ājñā, ei baḍa upakāra'

SYNONYMS

tāhāṅ yāite—to go there; *kara*—do; *tumi*—you; *sahāya-prakāra*—all kinds of assistance; *ei baḍa ājñā*—this is a great order; *ei baḍa upakāra*—this is a great favor.

TRANSLATION

"Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service."

TEXT 192

তবে সেই মহাপ্রভুর চরণ বন্দিয়া।
সবার চরণ বন্দি' চলে হৃষ্ট হঞা ॥ ১৯২ ॥

tabe sei mahāprabhura caraṇa vandiyā
sabāra caraṇa vandi' cale hṛṣṭa hañā

SYNONYMS

tabe—thereafter; *sei*—the governor; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandiyā*—after worshiping the lotus feet; *sabāra caraṇa vandi'*—offering respect to the feet of all the other devotees; *cale*—departed; *hṛṣṭa hañā*—being very pleased.

TRANSLATION

After this, the Mohammedan governor offered prayers to the lotus feet of Śrī Caitanya Mahāprabhu as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.

TEXT 193

মহাপাত্র তাঁর সনে কৈল কোলাকুলি।
অনেক সামগ্রী দিয়া করিল মিতালি॥ ১৯৩॥

mahā-pātra tāṅra sane kaila kolākuli
aneka sāmagrī diyā karila mitāli

SYNONYMS

mahā-pātra—the Orissan representative; *tāṅra sane*—with him; *kaila*—performed; *kolākuli*—embracing; *aneka*—various; *sāmagrī*—materials; *diyā*—giving as gift; *karila mitāli*—established friendship.

TRANSLATION

Before the governor left, the mahā-pātra embraced him and offered him many material gifts. He thus established a friendship with him.

TEXT 194

প্রাতঃকালে সেই বহু নৌকা সাজাঞা।
প্রভুকে আনিতে দিল বিশ্বাস পাঠাঞা॥ ১৯৪॥

prātaḥ-kāle sei bahu naukā sājāñā
prabhuke ānite dila viśvāsa pāṭhāñā

SYNONYMS

prātaḥ-kāle—in the morning; *sei*—the governor; *bahu*—many; *naukā*—boats; *sājāñā*—decorating; *prabhuke*—Śrī Caitanya Mahāprabhu; *ānite*—to bring; *dila*—gave; *viśvāsa*—the secretary; *pāṭhāñā*—sending.

TRANSLATION

The next morning the governor sent his secretary with many nicely decorated boats to bring Śrī Caitanya Mahāprabhu to the other side of the river.

TEXT 195

মহাপাত্র চলি' আইলা মহাপ্রভুর সনে।
ম্লেচ্ছ আসি' কৈল প্রভুর চরণ বন্দনে॥ ১৯৫॥

mahā-pātra cali' āilā mahāprabhura sane
mleccha āsi' kaila prabhura caraṇa vandane

SYNONYMS

mahā-pātra—the Orissan government representative; *cali'*—moving; *āilā*—went; *mahāprabhura sane*—with Śrī Caitanya Mahāprabhu; *mleccha*—the governor of the other side; *āsi'*—coming; *kaila*—performed; *prabhura caraṇa vandane*—worshiping the lotus feet of the Lord.

TRANSLATION

The mahā-pātra crossed the river with Śrī Caitanya Mahāprabhu, and when they reached the other shore, the Mohammedan governor personally received the Lord and worshiped His lotus feet.

TEXT 196

এক নবীন নৌকা, তার মধ্যে ঘর ।
স্বগণে চড়াইলা প্রভু তাহার উপর ॥ ১৯৬ ॥

eka navīna naukā, tāra madhye ghara
svagaṇe caḍāilā prabhu tāhāra upara

SYNONYMS

eka—one; *navīna*—new; *naukā*—boat; *tāra*—of which; *madhye*—in the middle; *ghara*—a room; *sva-gaṇe*—with His associates; *caḍāilā*—put on board; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāra upara*—on it.

TRANSLATION

One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Śrī Caitanya Mahāprabhu and His associates.

TEXT 197

মহাপাত্রে মহাপ্রভু করিলা বিদায় ।
কান্দিতে কান্দিতে সেই তীরে রহি' চায় ॥ ১৯৭ ॥

mahā-pātre mahāprabhu karilā vidāya
kāndite kāndite sei tire rahi' cāya

SYNONYMS

mahā-pātre—unto the *mahā-pātra; mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā vidāya*—bade farewell; *kāndite kāndite*—crying and crying; *sei*—that *mahā-pātra; tīre*—on the bank; *rahi' cāya*—stood and watched.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade farewell to the mahā-pātra. Standing on the river bank and looking at the boat, the mahā-pātra began to cry.

TEXT 198

জলদস্যুভয়ে সেই যবন চলিল।
দশ নৌকা ভরি' বহু সৈন্য সঙ্গে নিল ॥ ১৯৮ ॥

jala-dasyu-bhaye sei yavana calila
daśa naukā bhari' bahu sainya saṅge nila

SYNONYMS

jala-dasyu-bhaye—because of fearing pirates; *sei*—that; *yavana*—Mohammedan governor; *calila*—went along; *daśa naukā bhari'*—filling ten boats; *bahu*—many; *sainya*—soldiers; *saṅge*—with him; *nila*—took.

TRANSLATION

The Mohammedan governor then personally accompanied Śrī Caitanya Mahāprabhu. Because of pirates, the governor took ten boats, which were full with many soldiers.

TEXT 199

'মন্ত্রেশ্বর'-দুষ্টনদে পার করাইল।
'পিছলদা' পর্যন্ত সেই যবন আইল ॥ ১৯৯ ॥

'mantreśvara'-duṣṭa-nade pāra karāila
'pichaldā' paryanta sei yavana āila

SYNONYMS

mantreśvara—named Mantreśvara; *duṣṭa-nade*—at a dangerous spot in the river; *pāra karāila*—arranged to cross; *pichaldā paryanta*—up to the place named Pichaldā; *sei*—that; *yavana*—Mohammedan governor; *āila*—accompanied Śrī Caitanya Mahāprabhu.

TRANSLATION

The Mohammedan governor accompanied Śrī Caitanya Mahāprabhu past Mantreśvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichaldā, which was near Mantreśvara.

PURPORT

The very wide mouth of the Ganges near present-day Diamond Harbor was called Mantreśvara. Through the Ganges, the boat entered the Rūpa-nārāyaṇa River and reached the village of Pichaldā. Pichaldā and Mantreśvara are located very close together. After passing Mantreśvara, the Mohammedan governor accompanied the Lord as far as Pichaldā.

TEXT 200

তাঁরে বিদায় দিল প্রভু সেই গ্রাম হৈতে।
সে-কালে তাঁর প্রেম-চেষ্টা না পারি বর্ণিতে ॥ ২০০ ॥

tāṅre vidāya dila prabhu sei grāma haite
se-kāle tāṅra prema-ceṣṭā nā pāri varṇite

SYNONYMS

tāṅre—unto the governor; *vidāya dila*—bade farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *sei grāma haite*—from the village known as Pichaldā; *se-kāle*—in those days; *tāṅra*—his; *prema-ceṣṭā*—activities in ecstatic love; *nā pāri*—I am not able; *varṇite*—to describe.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

PURPORT

Śrī Caitanya Mahāprabhu bade farewell to the Mohammedan governor at Pichaldā. Kṛṣṇadāsa Kavirāja Gosvāmī herein states that the governor experienced symptoms of ecstatic love due to being separated from Śrī Caitanya Mahāprabhu. These symptoms, he admits, cannot be described.

TEXT 201

অলৌকিক লীলা করে শ্রীকৃষ্ণচৈতন্য।
যেই ইহা শুনে তাঁর জন্ম, দেহ ধন্য ॥ ২০১ ॥

alaukika līlā kare śrī-kṛṣṇa-caitanya
yei ihā śune tāṅra janma, deha dhanya

SYNONYMS

alaukika—uncommon; *līlā*—pastimes; *kare*—performs; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *yei*—anyone who; *ihā*—this; *śune*—hears; *tāṅra*—his; *janma*—birth; *deha*—body; *dhanya*—glorified.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

TEXT 202

সেই নৌকা চড়ি' প্রভু আইলা 'পানিহাটি'।
নাবিকেরে পরাইল নিজ-কৃপা-সাটী ॥ ২০২ ॥

sei naukā caḍi' prabhu āilā 'pānihāṭi'
nāvikere parāila nija-kṛpā-sāṭī

SYNONYMS

sei naukā caḍi'—boarding the same boat; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—reached; *pānihāṭi*—the place named Pānihāṭi; *nāvikere*—the captain of the boat; *parāila*—He put on; *nija-kṛpā-sāṭī*—His own used cloth as special mercy.

TRANSLATION

The Lord finally reached Pānihāṭi, and, as an act of mercy, He gave the captain of the boat one of His personal garments.

TEXT 203

'প্রভু আইলা' বলি' লোকে হৈল কোলাহল।
মনুষ্য ভরিল সব, কিবা জল, স্থল ॥ ২০৩ ॥

'prabhu āilā' bali' loke haila kolāhala
manuṣya bharila saba, kibā jala, sthala

SYNONYMS

prabhu āilā—the Lord has arrived; *bali'*—saying; *loke*—among the residents; *haila*—there was; *kolāhala*—great broadcasting; *manuṣya*—all kinds of men; *bharila*—filled; *saba*—all; *kibā jala*—either on the water; *sthala*—or on land.

TRANSLATION

The place called Pānihāṭi was located on the bank of the Ganges. After hearing that Śrī Caitanya Mahāprabhu had arrived, all kinds of men assembled both on land and on the water.

PURPORT

The village of Pānihāṭi is situated on the banks of the Ganges near Khaḍadaha.

TEXT 204

রাঘব-পণ্ডিত আসি' প্রভু লঞা গেলা।
পথে যাইতে লোকভিড়ে কষ্টে-স্বষ্টে আইলা ॥২০৪॥

rāghava-paṇḍita āsi' prabhu lañā gelā
pathe yāite loka-bhiḍe kaṣṭe-sṛṣṭye āilā

SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *gelā*—went to his place; *pathe yāite*—passing on the road; *loka-bhiḍe*—in the crowd of men; *kaṣṭe-sṛṣṭye*—with great difficulty; *āilā*—reached.

TRANSLATION

At length Śrī Caitanya Mahāprabhu was taken away by Rāghava Paṇḍita. There was a great crowd assembled along the way, and the Lord reached Rāghava Paṇḍita's residence with great difficulty.

TEXT 205

একদিন প্রভু তথা করিয়া নিবাস।
প্রাতে কুমারহট্টে আইলা,—যাহাঁ শ্রীনিবাস ॥ ২০৫ ॥

eka-dina prabhu tathā kariyā nivāsa
prāte kumārahaṭṭe āilā,—yāhāṅ śrīnivāsa

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *tathā*—there; *kariyā nivāsa*—residing; *prāte*—in the morning; *kumārahaṭṭe*—the town named Kumārahaṭṭa; *āilā*—reached; *yāhāṅ*—where; *śrīnivāsa*—the home of Śrīnivāsa Ṭhākura.

TRANSLATION

The Lord stayed at Rāghava Paṇḍita's place for only one day. The next morning, He went to Kumārahaṭṭa, where Śrīvāsa Ṭhākura lived.

PURPORT

The present name of Kumārahaṭṭa is Hālisahara. After Śrī Caitanya Mahāprabhu accepted *sannyāsa,* Śrīvāsa Ṭhākura—due to separation from Śrī Caitanya Mahāprabhu—left Navadvīpa and went to Hālisahara to live.

From Kumārahaṭṭa, Śrī Caitanya Mahāprabhu went to Kāñcanapallī (known as Kāṅcaḍāpāḍā), where Śivānanda Sena lived. After staying two days at Śivānanda's house, the Lord went to the house of Vāsudeva Datta. From there He went to the western side of Navadvīpa to the village called Vidyānagara. From Vidyānagara He went to Kuliyā-grāma and stayed at Mādhava dāsa's house. He stayed there one week and excused the offenses of Devānanda and others. Due to Kavirāja Gosvāmī's mentioning the name of Śāntipurācārya, some people think that Kuliyā is a village near Kāṅcaḍāpāḍā. Due to this mistaken idea, they invented another place known as New Kuliyāra Pāṭa. Actually such a place does not exist. Leaving the house of Vāsudeva Datta, Śrī Caitanya Mahāprabhu went to the house of Advaita Ācārya. From there He went to the western side of Navadvīpa to Vidyānagara and stayed at the house of Vidyā-vācaspati. These accounts are given in the *Caitanya-bhāgavata, Caitanya-maṅgala, Caitanya-candrodaya-nāṭaka* and *Caitanya-carita-kāvya.* Śrīla Kavirāja Gosvāmī has not vividly described this entire tour; therefore, on the basis of *Caitanya-caritāmṛta,* some unscrupulous people have invented a place called Kuliyāra Pāṭa near Kāṅcaḍāpāḍā.

TEXT 206

তাহাঁ হৈতে আগে গেলা শিবানন্দ-ঘর।
বাসুদেব-গৃহে পাছে আইলা ঈশ্বর ॥ ২০৬ ॥

tāhāṅ haite āge gelā śivānanda-ghara
vāsudeva-gṛhe pāche āilā īśvara

SYNONYMS

tāhāṅ haite—from there; *āge*—ahead; *gelā*—Lord Śrī Caitanya Mahāprabhu proceeded; *śivānanda-ghara*—to the house of Śivānanda Sena; *vāsudeva-gṛhe*—to the house of Vāsudeva Datta; *pāche*—after this; *āilā*—came; *īśvara*—the Lord.

TRANSLATION

From the house of Śrīvāsa Ṭhākura, the Lord went to the house of Śivānanda Sena and then to the house of Vāsudeva Datta.

TEXT 207

'বাচস্পতি-গৃহে' প্রভু যেমতে রহিলা।
লোক-ভিড় ভয়ে যৈছে 'কুলিয়া' আইলা ॥ ২০৭ ॥

'vācaspati-gṛhe' prabhu yemate rahilā
loka-bhiḍa bhaye yaiche 'kuliyā' āilā

SYNONYMS

vācaspati-gṛhe—at the house of Vidyā-vācaspati; *prabhu*—the Lord; *yemate*—as; *rahilā*—stayed there for some time; *loka-bhiḍa bhaye*—due to fear of crowds of people; *yaiche*—just as; *kuliyā āilā*—He came to Kuliyā, the present city of Navadvīpa.

TRANSLATION

The Lord remained some time at the house of Vidyā-vācaspati, but then, because it was too crowded, He went to Kuliyā.

PURPORT

The house of Vidyā-vācaspati was located at Vidyānagara, which was near Koladvīpa, or Kuliyā. It was here that Devānanda Paṇḍita was residing. This information is found in *Caitanya-bhāgavata* (*Madhya-līlā,* Chapter Twenty-one). In *Caitanya-candrodaya-nāṭaka,* the following statement is given about Kuliyā. *Tataḥ kumārahaṭṭe śrīvāsa-paṇḍita-vāṭyām abhyāyayau:* "From there the Lord went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa." *Tato 'dvaita-vāṭīm abhyetya haridāsenābhivanditas tathaiva taraṇī-vartmanā navadvīpasya pāre kuliyā-nāma-grāme mādhava-dāsa-vāṭyām uttīrṇavān. evaṁ sapta-dināni tatra sthitvā punas taṭa-vartmanā eva calitavān:* "From the house of Śrīvāsa Ācārya, the Lord went to the house of Advaita Ācārya, where He was offered obeisances by Haridāsa Ṭhākura. The Lord then took a boat to the other side of Navadvīpa to a place called Kuliyā, where He stayed seven days at the house of Mādhava dāsa. He then proceeded along the banks of the Ganges."

In the *Śrī Caitanya-carita-mahā-kāvya,* it is stated, *anyedyuḥ sa śrī-navadvīpa-bhūmeḥ pāre gaṅgaṁ paścime kvāpi deśe, śrīmān sarva-prāṇināṁ tat-tad-aṅgair netrānandaṁ samyag āgatya tene:* "The Lord went to the eastern side of the Ganges at Navadvīpa, and everyone was pleased to see the Lord coming."

In the *Caitanya-bhāgavata* (*Antya-khaṇḍa,* Chapter Three), it is stated, *sarva-pāriṣada-saṅge śrī-gaurasundara/ ācambite āsi' uttarilā tāṅra ghara:* "The Lord suddenly came to Vidyānagara with a full party and stayed there in the house of Vidyā-vācaspati," *Navadvīpādi sarva-dike haila dhvani:* "Thus throughout Navadvīpa, the Lord's arrival was made known." *Vācaspati-ghare āilā nyāsi-*

cūḍāmaṇi: "Thus the chief of all the *sannyāsīs,* Śrī Caitanya Mahāprabhu, arrived at the house of Vidyā-vācaspati." As further stated:

ananta arbuda loka bali' 'hari' 'hari'
calilena dekhibāre gaurāṅga śrī-hari

patha nāhi pāya keho lokera gahale
vanaḍāla bhāṅgi' loka daśa-dike cale

lokera gahale yata araṇya āchila
kṣaṇeke sakala divya pathamaya haila

kṣaṇeke āila saba loka kheyā-ghāṭe
kheyārī karite pāra paḍila saṅkaṭe

satvare āsilā vācaspati mahāśaya
karilena aneka naukāra samuccaya

naukāra apekṣā āra keho nāhi kare
nānā mate pāra haya ye yemate pāre

hena-mate gaṅgā pāra ha-i' sarva-jana
sabhei dharena vācaspatira caraṇa

lukāñā gelā prabhu kuliyā-nagara
kuliyāya āilena vaikuṇṭha-īśvara

sarva-loka 'hari' bali' vācaspati-saṅge
sei-kṣaṇe sabhe calilena mahā-raṅge

kuliyā-nagare āilena nyāsi-maṇi
sei-kṣaṇe sarva-dike haila mahā-dhvani

sabe gaṅgā madhye nadīyāya-kuliyāya
śuni' mātra sarva-loke mahānande dhāya

vācaspatira grāme (vidyānagare) chila yateka gahala

tāra koṭi koṭi-guṇe pūrila sakala

lakṣa lakṣa naukā vā āila kothā haite
nā jāni kateka pāra haya kata-mate

lakṣa lakṣa loka bhāse jāhnavīra jale
sabhe pāra hayena parama kutūhale

gaṅgāya hañā pāra āpanā-āpani
kolākoli kari' sabhe kare hari-dhvani

kṣaṇeke kuliyā-grāma——nagara prāntara
paripūrṇa haila sthala, nāhi avasara

kṣaṇeke āilā mahāśaya vācaspati
teṅho nāhi pāyena prabhura kothā sthiti

kuliyāya prakāśe yateka pāpi chila
uttama, madhyama, nīca,——sabe pāra haila

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya
hena nāhi, yāre prabhu nā karilā dhanya

"When Śrī Caitanya Mahāprabhu stayed at Vidyā-vācaspati's house, many hundreds and thousands of people went to see Him and chant the holy name of Hari. It was so crowded that people could not even find a place to walk; therefore they made room by clearing out the jungles near the village. Many roads were automatically excavated, and many people also came by boat to see the Lord. So many came that it was difficult for the boatmen to get them across the river. When Vidyā-vācaspati suddenly arrived, he made arrangements for many boats to receive these people, but the people would not wait for the boats. Somehow or other they crossed the river and hurried toward the house of Vidyā-vācaspati. Due to this great crowd, Śrī Caitanya Mahāprabhu secretly went to Kuliyā-nagara. After the Lord left Vidyānagara, however, all the people heard news of His leaving. They then accompanied Vācaspati to Kuliyā-nagara. Since the news of the Lord's arrival was immediately broadcast, large crowds arrived and greeted Śrī Caitanya Mahāprabhu with great jubilation. Indeed, when the crowd went to see Śrī Caitanya Mahāprabhu, it increased ten thousand times in number. No one could say how many people crossed the river to see Him, but many hundreds of thousands made a great tumult when crossing the River Ganges. After crossing the river, everyone began to embrace one another because they heard the good news of Śrī Caitanya Mahāprabhu's arrival. Thus all the inhabitants of Kuliyā, the sinful, intermediate, and spiritually advanced, were delivered and glorified by Śrī Caitanya Mahāprabhu."

As stated in *Caitanya-bhāgavata* (*Antya-khaṇḍa,* Chapter Six):

khānāyoḍā, baḍagāchi, āra dogāchiyā
gaṅgāra opāra kabhu yāyena 'kuliyā'

As stated in *Caitanya-maṅgala:*

gaṅgā-snāna kari prabhu rāḍha-deśa diyā
krame krame uttarilā nagara 'kuliyā'

māyera vacane punaḥ gelā navadvīpa
vārakoṇā-ghāṭa, nija vāḍīra samīpa

In the commentary of Premadāsa it is said:

nadīyāra mājhakhāne, sakala lokete
jāne, 'kuliyā-pāhāḍapura' nāme sthāna.

Śrī Narahari Cakravartī, or Ghanaśyāma dāsa, has written in his *Bhakti-ratnākara:*

kuliyā pāhāḍapura dekha śrīnivāsa
pūrve 'koladvīpa'-parvatākhya——e pracāra

In a book named *Navadvīpa-parikrama,* also written by Ghanaśyāma dāsa, it is stated: *kuliyā-pāhāḍapura grāma pūrve koladvīpa-parvatākhyānanda nāma.* Therefore one can conclude that the present-day city of Navadvīpa and the places known as Bāhirdvīpa, Kolera Gañja, Kola-āmāda, Kolera Daha, Gadakhāli, etc. were known as Kuliyā, but the so-called Kuliyāra Pāṭa is not the original Kuliyā.

TEXT 208

মাধবদাস-গৃহে তথা শচীর নন্দন।
লক্ষ-কোটি লোক তথা পাইল দরশন ॥ ২০৮ ॥

mādhava-dāsa-gṛhe tathā śacīra nandana
lakṣa-koṭi loka tathā pāila daraśana

SYNONYMS

mādhava-dāsa-gṛhe—at the house of Mādhava dāsa; *tathā*—there; *śacīra nandana*—the son of mother Śacī; *lakṣa-koṭi loka*—many hundreds and thousands of people; *tathā*—there; *pāila daraśana*—got His audience.

TRANSLATION

When the Lord stayed at the house of Mādhava dāsa, many hundreds and thousands of people came to see Him.

PURPORT

Mādhava dāsa is identified as follows. In the family of Śrīkara Caṭṭopādhyāya, Yudhiṣṭhira Caṭṭopādhyāya took his birth. Formerly, he and his family members lived in Bilvagrāma and Pāṭūli. From there he went to Kuliyā Pāhāḍapura, formerly known as Pāḍapura. The eldest son of Yudhiṣṭira Caṭṭopādhyāya is known as Mādhava dāsa, the second son was called Haridāsa, and the youngest son was

called Kṛṣṇasampatti Caṭṭopādhyāya. The three brothers' nicknames were Chakaḍi, Tinakaḍi and Dukaḍi. The grandson of Mādhava dāsa was named Vaṁśīvadana, and his grandson Rāmacandra and their descendants are still living at Vāghnāpāḍā, or Vaiñcī.

TEXT 209

সাত দিন রহি' তথা লোক নিস্তারিলা।
সব অপরাধিগণে প্রকারে তারিলা॥ ২০৯॥

sāta dina rahi' tathā loka nistārilā
saba aparādhi-gaṇe prakāre tārilā

SYNONYMS

sāta dina—seven days; *rahi'*—staying; *tathā*—there; *loka*—the people; *nistārilā*—He liberated; *saba*—all; *aparādhi-gaṇe*—the offenders; *prakāre*—in some fashion; *tārilā*—delivered.

TRANSLATION

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

TEXT 210

'শান্তিপুরাচার্য'-গৃহে ঐছে আইলা।
শচী-মাতা মিলি' তাঁর দুঃখ খণ্ডাইলা॥ ২১০॥

'śāntipurācārya'-gṛhe aiche āilā
śacī-mātā mili' tāṅra duḥkha khaṇḍāilā

SYNONYMS

śāntipura-ācārya—of Advaita Ācārya; *gṛhe*—to the house; *aiche*—similarly; *āilā*—went; *śacī-mātā*—mother Śacī; *mili'*—meeting; *tāṅra*—her; *duḥkha*—unhappiness; *khaṇḍāilā*—pacified.

TRANSLATION

After leaving Kuliyā, Śrī Caitanya Mahāprabhu visited the house of Advaita Ācārya at Śāntipura. It was there that the Lord's mother, Śacīmātā, met Him and was thus relieved of her great unhappiness.

TEXT 211

তবে 'রামকেলি'-গ্রামে প্রভু যৈছে গেলা।
'নাটশালা' হৈতে প্রভু পুনঃ ফিরি' আইলা ॥ ২১১ ॥

tabe 'rāmakeli'-grāme prabhu yaiche gelā
'nāṭaśālā' haite prabhu punaḥ phiri' āilā

SYNONYMS

tabe—thereafter; *rāmakeli-grāme*—in the village known as Rāmakeli; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yaiche*—similarly; *gelā*—went; *nāṭaśālā*—the place known as Kānāi Nāṭaśālā; *haite*—from; *prabhu*—Śrī Caitanya Mahāprabhu; *punaḥ*—again; *phiri' āilā*—returned.

TRANSLATION

The Lord then visited the village known as Rāmakeli and the place known as Kānāi Nāṭaśālā. From there He returned to Śāntipura.

TEXT 212

শান্তিপুরে পুনঃ কৈল দশ-দিন বাস।
বিস্তারি' বর্ণিয়াছেন বৃন্দাবন-দাস ॥ ২১২ ॥

śāntipure punaḥ kaila daśa-dina vāsa
vistāri' varṇiyāchena vṛndāvana-dāsa

SYNONYMS

śāntipure—at Śāntipura; *punaḥ*—again; *kaila*—made; *daśa-dina*—for ten days; *vāsa*—residence; *vistāri'*—elaborating; *varṇiyāchena*—has described; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed in Śāntipura for ten days. This has all been described very elaborately by Vṛndāvana dāsa Ṭhākura.

TEXT 213

অতএব ইহাঁ তার না কৈলুঁ বিস্তার।
পুনরুক্তি হয়, গ্রন্থ বাড়য়ে অপার ॥ ২১৩ ॥

ataeva ihāṅ tāra nā kailuṅ vistāra
punarukti haya, grantha bāḍaye apāra

SYNONYMS

ataeva—therefore; *ihāṅ*—here; *tāra*—of that incident; *nā kailuṅ*—I did not give; *vistāra*—elaboration; *punarukti*—repetition; *haya*—it is; *grantha*—the book; *bāḍaye*—increases; *apāra*—unlimitedly.

TRANSLATION

I will not narrate these incidents because they have already been described by Vṛndāvana dāsa Ṭhākura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.

TEXTS 214-215

তার মধ্যে মিলিলা যৈছে রূপ-সনাতন।
নৃসিংহানন্দ কৈল যৈছে পথের সাজন॥ ২১৪॥
সূত্রমধ্যে সেই লীলা আমি ত' বর্ণিলুঁ।
অতএব পুনঃ তাহা ইহাঁ না লিখিলুঁ॥ ২১৫॥

tāra madhye mililā yaiche rūpa-sanātana
nṛsiṁhānanda kaila yaiche pathera sājana

sūtra-madhye sei līlā āmi ta' varṇiluṅ
ataeva punaḥ tāhā ihāṅ nā likhiluṅ

SYNONYMS

tāra madhye—within that; *mililā*—He met; *yaiche*—how; *rūpa-sanātana*—the two brothers Rūpa and Sanātana; *nṛsiṁhānanda*—Nṛsiṁhānanda; *kaila*—did; *yaiche*—how; *pathera sājana*—decoration of the road; *sūtra-madhye*—in the synopsis; *sei līlā*—those pastimes; *āmi*—I; *ta'*—indeed; *varṇiluṅ*—have described; *ataeva*—therefore; *punaḥ*—again; *tāhā*—that; *ihāṅ*—here; *nā likhiluṅ*—I have not written.

TRANSLATION

Those narrations tell how Śrī Caitanya Mahāprabhu met the brothers Rūpa and Sanātana and how Nṛsiṁhānanda decorated the road. I have already de-

scribed these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

PURPORT

This information is given in *Ādi-līlā* (Chapter Ten, verse 35) and *Madhya-līlā* (Chapter One, verses 155-162 and 175-226).

TEXT 216

পুনরপি প্রভু যদি 'শান্তিপুর' আইলা ।
রঘুনাথ-দাস আসি' প্রভুরে মিলিলা ॥ ২১৬ ॥

punarapi prabhu yadi 'śāntipura' āilā
raghunātha-dāsa āsi' prabhure mililā

SYNONYMS

punarapi—again; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *śāntipura āilā*—came to Śāntipura; *raghunātha-dāsa*—Raghunātha dāsa; *āsi'*—coming; *prabhure mililā*—met Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura, Raghunātha dāsa came to meet Him.

TEXT 217

'হিরণ্য,' 'গোবর্ধন',—দুই সহোদর ।
সপ্তগ্রামে বারলক্ষ মুদ্রার ঈশ্বর ॥ ২১৭ ॥

'hiraṇya', 'govardhana',—dui sahodara
saptagrāme bāra-lakṣa mudrāra īśvara

SYNONYMS

hiraṇya—Hiraṇya; *govardhana*—Govardhana; *dui sahodara*—two brothers; *saptagrāme*—in the village named Saptagrāma; *bāra-lakṣa*—1,200,000; *mudrāra*—of coins; *īśvara*—the masters.

TRANSLATION

Two brothers named Hiraṇya and Govardhana, who were residents of Saptagrāma, had an income of 1,200,000 rupees.

PURPORT

Hiraṇya and Govardhana were inhabitants of Saptagrāma in the district of Hugalī. Actually they were inhabitants not of Saptagrāma, but a nearby village named Kṛṣṇapura. They took their birth in a big *kāyastha* family, and although their family title has not been ascertained, it is known that they came from an aristocratic family. The elder brother's name was Hiraṇya Majumadāra, and the younger brother's name was Govardhana Majumadāra. Śrī Raghunātha dāsa was the son of Govardhana Majumadāra. Their family priest was Balarāma Ācārya, who was a favorite of Haridāsa Ṭhākura's, and the family's spiritual master was Yadunandana Ācārya, a favorite of Vāsudeva Datta's.

The village of Saptagrāma is located on the eastern railway from Calcutta to Burdwan, and presently the railway station is called Triśabighā. In those days there was a large river there known as the Sarasvatī, and present-day Triśabighā is a great port. In 1592, the Pāṭhānas invaded, and due to a flooding of the Sarasvatī River in the year 1632, this great port was partially destroyed. It is said that in the Seventeenth and Eighteenth Centuries, Portuguese businessmen used to come aboard their ships. In those days, Saptagrāma, situated on the southern side of Bengal, was very rich and popular. The merchants, who were the principal residents, were called Saptagrāma *suvarṇa-vaṇik*. There were very many rich people there, and Hiraṇya Majumadāra and Govardhana Majumadāra belonged to the *kāyastha* community. They also were very rich, so much so that it is mentioned in this verse that their annual income as landlords amounted to 1,200,000 rupees. In this connection, one may refer to *Ādi-līlā* (Chapter Eleven, verse 41), which describes Uddhāraṇa Datta, who also belonged to the Saptagrāmī *suvarṇa-vaṇik* community.

TEXT 218

মহৈশ্বর্যযুক্ত দুঁহে—বদান্য, ব্রহ্মণ্য।
সদাচারী, সৎকুলীন, ধার্মিকাগ্রগণ্য ॥ ২১৮ ॥

mahaiśvarya-yukta duṅhe——vadānya, brahmaṇya
sadācārī, satkulīna, dhārmikāgra-gaṇya

SYNONYMS

mahā-aiśvarya-yukta—very opulent in riches; *duṅhe*—both the brothers; *vadānya*—very magnanimous; *brahmaṇya*—devoted to brahminical culture; *sat-ācārī*—well-behaved; *sat-kulīna*—aristocratic; *dhārmika-agra-gaṇya*—on the top of the list of religious persons.

TRANSLATION

Both Hiraṇya Majumadāra and Govardhana Majumadāra were very opulent and magnanimous. They were well-behaved and devoted to brahminical

culture. They belonged to an aristocratic family, and among religionists they were predominant.

TEXT 219

নদীয়া-বাসী ব্রাহ্মণের উপজীব্য-প্রায়।
অর্থ, ভূমি, গ্রাম দিয়া করেন সহায়॥ ২১৯॥

nadīyā-vāsī, brāhmaṇera upajīvya-prāya
artha, bhūmi, grāma diyā karena sahāya

SYNONYMS

nadīyā-vāsī—inhabitants of Nadia; *brāhmaṇera*—of all *brāhmaṇas; upajīvya-prāya*—almost the entire source of income; *artha*—money; *bhūmi*—land; *grāma*—villages; *diyā*—giving as charity; *karena sahāya*—give help.

TRANSLATION

Practically all the brāhmaṇas residing in Nadia were dependent on the charity of Hiraṇya and Govardhana, who gave them money, land and villages.

PURPORT

Although Navadvīpa was very opulent and populous during Śrī Caitanya Mahāprabhu's time, practically all the *brāhmaṇas* depended on the charity of Hiraṇya and Govardhana. Because the brothers highly respected the *brāhmaṇas,* they very liberally gave them money.

TEXT 220

নীলাম্বর চক্রবর্তী - আরাধ্য দুঁহার।
চক্রবর্তী করে দুঁহায় 'ভ্রাতৃ'-ব্যবহার॥ ২২০॥

nīlāmbara cakravartī — ārādhya duṅhāra
cakravartī kare duṅhāya 'bhrātṛ'-vyavahāra

SYNONYMS

nīlāmbara cakravartī—the grandfather of Śrī Caitanya Mahāprabhu; *ārādhya duṅhāra*—very worshipable for these two; *cakravartī*—Nīlāmbara Cakravartī; *kare*—does; *duṅhāya*—to the two of them; *bhrātṛ-vyavahāra*—treating as brothers.

TRANSLATION

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was much worshiped by the two brothers, but Nīlāmbara Cakravartī used to treat them as his own brothers.

TEXT 221

মিশ্র-পুরন্দরের পূর্বে কর্য্যাছেন সেবনে।
অতএব প্রভু ভাল জানে দুইজনে॥ ২২১॥

miśra-purandarera pūrve karyāchena sevane
ataeva prabhu bhāla jāne dui-jane

SYNONYMS

miśra-purandarera—to Purandara Miśra, the father of Śrī Caitanya Mahāprabhu; *pūrve*—previously; *karyāchena sevane*—had rendered service; *ataeva*—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāla*—very well; *jāne*—knew; *dui-jane*—the two brothers.

TRANSLATION

Formerly, these two brothers rendered much service to Miśra Purandara, the father of Śrī Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

TEXT 222

সেই গোবর্ধনের পুত্র -রঘুনাথ দাস।
বাল্যকাল হৈতে তেঁহো বিষয়ে উদাস॥ ২২২॥

sei govardhanera putra——raghunātha dāsa
bālya-kāla haite teṅho viṣaye udāsa

SYNONYMS

sei—that; *govardhanera putra*—son of Govardhana Majumadāra; *raghunātha dāsa*—Raghunātha dāsa; *bālya-kāla haite*—from his very childhood; *teṅho*—he; *viṣaye udāsa*—indifferent to material happiness.

TRANSLATION

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood, he was uninterested in material enjoyment.

TEXT 223

সন্ন্যাস করি' প্রভু যবে শান্তিপুর আইলা।
তবে আসি' রঘুনাথ প্রভুরে মিলিলা॥ ২২৩॥

sannyāsa kari' prabhu yabe śāntipura āilā
tabe āsi' raghunātha prabhure mililā

SYNONYMS

sannyāsa kari'—after accepting the *sannyāsa* order; *prabhu*—the Lord; *yabe*—when; *śāntipura āilā*—went to Śāntipura; *tabe*—at that time; *āsi'*—coming; *raghunātha*—Raghunātha dāsa; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura after accepting the renounced order, Raghunātha dāsa met Him.

TEXT 224

প্রভুর চরণে পড়ে প্রেমাবিষ্ট হঞা।
প্রভু পাদস্পর্শ কৈল করুণা করিয়া॥ ২২৪॥

prabhura caraṇe paḍe premāviṣṭa hañā
prabhu pāda-sparśa kaila karuṇā kariyā

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍe*—fell down; *prema-āviṣṭa*—absorbed in ecstatic love; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *pāda-sparśa kaila*—touched with His feet; *karuṇā*—mercy; *kariyā*—showing.

TRANSLATION

When Raghunātha dāsa went to see Śrī Caitanya Mahāprabhu, he fell at the Lord's lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.

TEXT 225

তাঁর পিতা সদা করে আচার্য-সেবন।
অতএব আচার্য তাঁরে হৈলা পরসন্ন॥ ২২৫॥

tāṅra pitā sadā kare ācārya-sevana
ataeva ācārya tāṅre hailā parasanna

SYNONYMS

tāṅra pitā—his father; *sadā*—always; *kare*—performs; *ācārya-sevana*—worship of Advaita Ācārya; *ataeva ācārya*—therefore Advaita Ācārya; *tāṅre*—upon him; *hailā parasanna*—became pleased.

TRANSLATION

Raghunātha dāsa's father, Govardhana, always rendered much service to Advaita Ācārya. Consequently Advaita Ācārya was very pleased with the family.

TEXT 226

আচার্য-প্রসাদে পাইল প্রভুর উচ্ছিষ্ট-পাত।
প্রভুর চরণ দেখে দিন পাঁচ-সাত ॥ ২২৬ ॥

ācārya-prasāde pāila prabhura ucchiṣṭa-pāta
prabhura caraṇa dekhe dina pāṅca-sāta

SYNONYMS

ācārya-prasāde—by the mercy of Advaita Ācārya; *pāila*—got; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ucchiṣṭa-pāta*—remnants of food; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *dekhe*—sees; *dina*—days; *pāṅca-sāta*—five to seven.

TRANSLATION

When Raghunātha dāsa was there, Advaita Ācārya favored him by giving him the food remnants left by the Lord. Raghunātha dāsa was thus engaged for five or seven days by rendering service to the Lord's lotus feet.

TEXT 227

প্রভু তাঁরে বিদায় দিয়া গেলা নীলাচল।
তেঁহো ঘরে আসি' হৈলা প্রেমেতে পাগল ॥ ২২৭ ॥

prabhu tāṅre vidāya diyā gelā nīlācala
teṅho ghare āsi' hailā premete pāgala

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Raghunātha dāsa; *vidāya diyā*—bidding farewell; *gelā*—went back; *nīlācala*—to Jagannātha Purī; *teṅho*—he; *ghare āsi'*—returning home; *hailā*—became; *premete pāgala*—mad in ecstatic love.

TRANSLATION

After bidding farewell to Raghunātha dāsa, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. After returning home, Raghunātha dāsa became mad with ecstatic love.

TEXT 228

বার বার পলায় তেঁহো নীলাদ্রি যাইতে।
পিতা তাঁরে বান্ধি' রাখে আনি' পথ হৈতে॥ ২২৮॥

bāra bāra palāya teṅho nīlādri yāite
pitā tāṅre bāndhi' rākhe āni' patha haite

SYNONYMS

bāra bāra—again and again; *palāya*—leaves home; *teṅho*—he; *nīlādri yāite*—to go to Jagannātha Purī; *pitā*—his father; *tāṅre*—him; *bāndhi'*—binding; *rākhe*—keeps; *āni'*—bringing back; *patha haite*—from the road.

TRANSLATION

Raghunātha dāsa used to run away from home again and again to go to Jagannātha Purī, but his father kept binding him and bringing him back.

TEXT 229

পঞ্চ পাইক তাঁরে রাখে রাত্রি-দিনে।
চারি সেবক, দুই ব্রাহ্মণ রহে তাঁর সনে॥ ২২৯॥

pañca pāika tāṅre rākhe rātri-dine
cāri sevaka, dui brāhmaṇa rahe tāṅra sane

SYNONYMS

pañca—five; *pāika*—watchmen; *tāṅre*—him (Raghunātha dāsa); *rākhe*—keep; *rātri-dine*—day and night; *cāri sevaka*—four personal servants; *dui brāhmaṇa*—two *brāhmaṇas* to cook; *rahe*—remain; *tāṅra sane*—with him.

TRANSLATION

His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brāhmaṇas were employed to cook for him.

TEXT 230

একাদশ জন তাঁরে রাখে নিরন্তর।
নীলাচলে যাইতে না পায়, দুঃখিত অন্তর ॥ ২৩০ ॥

ekādaśa jana tāṅre rākhe nirantara
nīlācale yāite nā pāya, duḥkhita antara

SYNONYMS

ekādaśa—eleven; *jana*—persons; *tāṅre*—him; *rākhe*—keep; *nirantara*—day and night; *nīlācale*—to Jagannātha Purī; *yāite*—to go; *nā pāya*—was not able; *duḥkhita antara*—very unhappy within the mind.

TRANSLATION

In this way, eleven people were incessantly keeping Raghunātha dāsa under control. Thus he could not go to Jagannātha Purī, and because of this he was very unhappy.

TEXT 231

এবে যদি মহাপ্রভু 'শান্তিপুর' আইলা।
শুনিয়া পিতারে রঘুনাথ নিবেদিলা ॥ ২৩১ ॥

ebe yadi mahāprabhu 'śāntipura' āilā
śuniyā pitāre raghunātha nivedilā

SYNONYMS

ebe—now; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *śāntipura*—to Śāntipura; *āilā*—came; *śuniyā*—hearing; *pitāre*—unto his father; *raghunātha*—Raghunātha dāsa; *nivedilā*—submitted.

TRANSLATION

When Raghunātha dāsa learned that Śrī Caitanya Mahāprabhu had arrived at Śāntipura, he submitted a request to his father.

TEXT 232

"আজ্ঞা দেহ', যাঞা দেখি প্রভুর চরণ।
অন্যথা, না রহে মোর শরীরে জীবন" ॥ ২৩২ ॥

"ājñā deha', yāñā dekhi prabhura caraṇa
anyathā, nā rahe mora śarīre jīvana"

SYNONYMS

ājñā deha'—kindly give me permission; *yāña*—going; *dekhi*—I may see; *prabhura caraṇa*—the lotus feet of the Lord; *anyathā*—otherwise; *nā rahe*—will not remain; *mora*—my; *śarīre*—within the body; *jīvana*—life.

TRANSLATION

Raghunātha dāsa asked his father, "Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body."

TEXT 233

শুনি' তাঁর পিতা বহু লোক-দ্রব্য দিয়া।
পাঠাইল বলি' 'শীঘ্র আসিহ ফিরিয়া' ॥ ২৩৩ ॥

śuni' tāṅra pitā bahu loka-dravya diyā
pāṭhāila bali' 'śīghra āsiha phiriyā'

SYNONYMS

śuni'—hearing; *tāṅra*—his; *pitā*—father; *bahu*—many; *loka-dravya*—servants and materials; *diyā*—giving; *pāṭhāila*—sent; *bali'*—saying; *śīghra*—very soon; *āsiha*—come; *phiriyā*—returning.

TRANSLATION

Hearing this request, Raghunātha dāsa's father agreed. Giving him many servants and materials, the father sent him to see Śrī Caitanya Mahāprabhu, requesting him to return soon.

TEXT 234

সাত দিন শান্তিপুরে প্রভু-সঙ্গে রহে।
রাত্রি-দিবসে এই মনঃকথা কহে ॥ ২৩৪ ॥

sāta dina śāntipure prabhu-saṅge rahe
rātri-divase ei manaḥ-kathā kahe

SYNONYMS

sāta dina—for seven days; *śāntipure*—at Śāntipura; *prabhu-saṅge*—in the association of Śrī Caitanya Mahāprabhu; *rahe*—stayed; *rātri-divase*—both day and night; *ei*—these; *manaḥ-kathā*—words in his mind; *kahe*—says.

TRANSLATION

For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts.

TEXT 235

'রক্ষকের হাতে মুঞি কেমনে ছুটিব!
কেমনে প্রভুর সঙ্গে নীলাচলে যাব?' ২৩৫॥

'rakṣakera hāte muñi kemane chuṭiba!
kemane prabhura saṅge nīlācale yāba?'

SYNONYMS

rakṣakera hāte—from the clutches of the watchmen; *muñi*—I; *kemane*—how; *chuṭiba*—shall get release; *kemane*—how; *prabhura saṅge*—with Śrī Caitanya Mahāprabhu; *nīlācale*—to Jagannātha Purī; *yāba*—I shall go.

TRANSLATION

Raghunātha dāsa thought, "How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Śrī Caitanya Mahāprabhu to Nīlācala?"

TEXT 236

সর্বজ্ঞ গৌরাঙ্গপ্রভু জানি' তাঁর মন।
শিক্ষা-রূপে কহে তাঁরে আশ্বাস-বচন॥ ২৩৬॥

sarvajña gaurāṅga-prabhu jāni' tāṅra mana
śikṣā-rūpe kahe tāṅre āśvāsa-vacana

SYNONYMS

sarva-jña—omniscient; *gaurāṅga-prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāṅra*—his; *mana*—mind; *śikṣā-rūpe*—as an instruction; *kahe*—says; *tāṅre*—unto Raghunātha dāsa; *āśvāsa-vacana*—words of assurance.

TRANSLATION

Since Śrī Caitanya Mahāprabhu was omniscient, He could understand Raghunātha dāsa's mind. The Lord therefore instructed him with the following reassuring words.

TEXT 237

"স্থির হঞা ঘরে যাও, না হও বাতুল।
ক্রমে ক্রমে পায় লোক ভবসিন্ধুকূল ॥ ২৩৭ ॥

"sthira hañā ghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla

SYNONYMS

sthira hañā—being patient; *ghare yāo*—go back home; *nā*—do not; *hao*—become; *vātula*—crazy; *krame krame*—gradually; *pāya*—gets; *loka*—a person; *bhava-sindhu-kūla*—the far shore of the ocean of material existence.

TRANSLATION

"Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.14.58):

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo-murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

This material world is just like a big ocean. It begins with Brahmaloka and extends to Pātālaloka, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Śrī Caitanya Mahāprabhu's mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Śrī Caitanya Mahāprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.

TEXT 238

মর্কট-বৈরাগ্য না কর লোক দেখাঞা।
যথাযোগ্য বিষয় ভুঞ্জ' অনাসক্ত হঞা ॥ ২৩৮ ॥

markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogya viṣaya bhuñja' anāsakta hañā

SYNONYMS

markaṭa-vairāgya—monkey renunciation; *nā kara*—do not do; *loka*—to the people; *dekhāñā*—showing off; *yathā-yogya*—as it is befitting; *viṣaya*—material things; *bhuñja'*—enjoy; *anāsakta*—without attachment; *hañā*—being.

TRANSLATION

"You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."

PURPORT

The word *markaṭa-vairāgya,* indicating false renunciation, is very important in this verse. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called *markaṭa-vairāgye*—the renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be *phalgu,* temporary, but should exist throughout one's life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, "This is the final end of the body. Why am I working so hard day and night?" Such sentiments naturally arise in the mind of any man who goes to a crematorial *ghāṭa.* However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called *śmaśāna-vairāgya,* or *markaṭa-vairāgya.*

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the *Bhakti-rasāmṛta-sindhu* (1.2.108), it is said:

yāvatā syāt sva-nirvāhaḥ
svīkuryāt tāvad arthavit
ādhikye nyūnatāyāṁ ca
cyavate paramārthataḥ

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his *Durgama-saṅgamanī,* Śrī Jīva Gosvāmī comments that the word *sva-nirvāhaḥ* actually means *sva-sva-bhakti-nirvāhaḥ.* The experienced devotee will accept only those material things that will help him render service to the Lord. In *Bhakti-rasāmṛta-sindhu* (1.2.256), *markaṭa-vairāgya,* or *phalgu-vairāgya,* is explained as follows:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." *Yukta-vairāgya,* or befitting renunciation, is thus explained:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called *yukta-vairāgya.*" Since Kṛṣṇa is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word *markaṭa-vairāgya* is used by Śrī Caitanya Mahāprabhu to indicate so-called Vaiṣṇavas who dress themselves in loincloths trying to imitate Śrīla Rūpa Gosvāmī. Such people carry a beadbag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these *markaṭa-vairāgīs* maintain women but externally present themselves as renunciants. Śrī Caitanya Mahāprabhu was very much opposed to these *markaṭa-vairāgīs,* or pseudo-Vaiṣṇavas.

TEXT 239

অন্তরে নিষ্ঠা কর, বাহ্যে লোকব্যবহার।
অচিরাৎ কৃষ্ণ তোমায় করিবে উদ্ধার ॥" ২৩৯ ॥

antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra

SYNONYMS

antare—within the heart; *niṣṭhā kara*—keep strong faith; *bāhye*—externally; *loka-vyavahāra*—behavior like ordinary men; *acirāt*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomāya*—unto you; *karibe*—will do; *uddhāra*—liberation.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of māyā.

TEXT 240

বৃন্দাবন দেখি' যবে আসিব নীলাচলে।
তবে তুমি আমা-পাশ আসিহ কোন ছলে ॥ ২৪০ ॥

vṛndāvana dekhi' yabe āsiba nīlācale
tabe tumi āmā-pāśa āsiha kona chale

SYNONYMS

vṛndāvana dekhi'—after visiting Vṛndāvana; *yabe*—when; *āsiba*—I shall come back; *nīlācale*—to Jagannātha Purī; *tabe*—at that time; *tumi*—you; *āmā-pāśa*—to Me; *āsiha*—please come; *kona chale*—by some pretext.

TRANSLATION

"You may see me at Nīlācala, Jagannātha Purī, when I return after visiting Vṛndāvana. By that time you can think of some trick to escape.

TEXT 241

সে ছল সেকালে কৃষ্ণ স্ফুরাবে তোমারে।
কৃষ্ণকৃপা যাঁরে, তারে কে রাখিতে পারে ॥" ২৪১ ॥

se chala se-kāle kṛṣṇa sphurābe tomāre
kṛṣṇa-kṛpā yāṅre, tāre ke rākhite pāre"

SYNONYMS

se chala—that trick; *se-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *sphurābe*—will show; *tomāre*—unto you; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *yāṅre*—upon whom; *tāre*—him; *ke*—who; *rākhite*—to keep; *pāre*—is able.

TRANSLATION

"What kind of means you will have to use at that time will be revealed by Kṛṣṇa. If one has Kṛṣṇa's mercy, no one can check him."

PURPORT

Although Śrīla Raghunātha dāsa was very anxious to join Śrī Caitanya Mahāprabhu, the Lord advised him to wait for the mercy of Lord Kṛṣṇa. He recommended that Raghunātha dāsa keep his Kṛṣṇa consciousness firmly fixed in his heart while externally behaving like an ordinary man. This is a trick for everyone advanced in Kṛṣṇa consciousness. One can live in society like an ordinary human being, but at the same time one's own business should be to satisfy Kṛṣṇa and spread His glories. A Kṛṣṇa conscious person should not be absorbed in material things, for his only business is the devotional service of the Lord. If one is engaged in this way, Kṛṣṇa will certainly bestow His mercy. As Śrī Caitanya Mahāprabhu advised Raghunātha dāsa: *yathā-yogya viṣaya bhuñja' anāsakta hañā.* The same is repeated: *antare niṣṭhā kara, bāhye loka-vyavahāra.* This means that one must have no other desire within his heart than to serve Kṛṣṇa. On the basis of such a conviction, one can cultivate Kṛṣṇa consciousness. This is confirmed in *Bhakti-rasāmṛta-sindhu* (1.2.200):

laukikī vaidikī vāpi
yā kriyā kriyate mune
hari-sevānukūlaiva
sā kāryā bhaktim icchatā

A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Kṛṣṇa consciousness.

TEXT 242

এত কহি' মহাপ্রভু তাঁরে বিদায় দিল।
ঘরে আসি' মহাপ্রভুর শিক্ষা আচরিল ॥ ২৪২ ॥

eta kahi' mahāprabhu tāṅre vidāya dila
ghare āsi' mahāprabhura śikṣā ācarila

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Raghunātha dāsa; *vidāya dila*—bade farewell; *ghare āsi'*—returning home; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śikṣā*—the instruction; *ācarila*—practiced.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu bade farewell to Raghunātha dāsa, who returned home and did exactly what the Lord told him.

TEXT 243

বাহ্য বৈরাগ্য, বাতুলতা সকল ছাড়িয়া।
যথাযোগ্য কার্য করে অনাসক্ত হঞা ॥ ২৪৩ ॥

bāhya vairāgya, vātulatā sakala chāḍiyā
yathā-yogya kārya kare anāsakta hañā

SYNONYMS

bāhya vairāgya—external renunciation; *vātulatā*—craziness; *sakala*—all; *chāḍiyā*—giving up; *yathā-yogya*—as it is befitting; *kārya*—duties; *kare*—performs; *anāsakta hañā*—being without attachment.

TRANSLATION

After returning home, Raghunātha dāsa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

TEXT 244

দেখি' তাঁর পিতা-মাতা বড় সুখ পাইল।
তাঁহার আবরণ কিছু শিথিল হইল ॥ ২৪৪ ॥

dekhi' tāṅra pitā-mātā baḍa sukha pāila
tāṅhāra āvaraṇa kichu śithila ha-ila

SYNONYMS

dekhi'—seeing; *tāṅra*—his; *pitā-mātā*—father and mother; *baḍa*—very much; *sukha*—happiness; *pāila*—got; *tāṅhāra āvaraṇa*—strong vigilance upon him; *kichu*—something; *śithila ha-ila*—became slackened.

TRANSLATION

When Raghunātha dāsa's father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

PURPORT

When Raghunātha dāsa's father and mother saw that their son was no longer acting like a crazy fellow and was responsibly attending to his duties, they be-

came very happy. The eleven people—five watchmen, four personal servants and two *brāhmaṇas*—who were guarding him became less strict in their vigilance. When Raghunātha dāsa actually took up his household affairs, his parents reduced the number of guards.

TEXTS 245-246

ইহাঁ প্রভু একত্র করি' সব ভক্তগণ।
অদ্বৈত-নিত্যানন্দাদি যত ভক্তজন॥ ২৪৫॥
সবা আলিঙ্গন করি' কহেন গোসাঞি।
সবে আজ্ঞা দেহ'—আমি নীলাচলে যাই॥ ২৪৬॥

ihāṅ prabhu ekatra kari' saba bhakta-gaṇa
advaita-nityānandādi yata bhakta-jana

sabā āliṅgana kari' kahena gosāñi
sabe ājñā deha'—āmi nīlācale yāi

SYNONYMS

ihāṅ—here (at Śāntipura); *prabhu*—Śrī Caitanya Mahāprabhu; *ekatra kari'*—assembling in one place; *saba bhakta-gaṇa*—all the devotees; *advaita-nityānanda-ādi*—headed by Advaita Ācārya and Nityānanda Prabhu; *yata bhakta-jana*—all the devotees; *sabā āliṅgana kari'*—embracing every one of them; *kahena gosāñi*—Śrī Caitanya Mahāprabhu said; *sabe*—all of you; *ājñā deha'*—just give Me permission; *āmi*—I; *nīlācale*—to Nīlācala, Jagannātha Purī; *yāi*—may go.

TRANSLATION

Meanwhile, at Śāntipura, Śrī Caitanya Mahāprabhu assembled all His devotees—headed by Advaita Ācārya and Nityānanda Prabhu—embraced them all and asked their permission to return to Jagannātha Purī.

TEXT 247

সবার সহিত ইহাঁ আমার হইল মিলন।
এ বর্ষ 'নীলাদ্রি' কেহ না করিহ গমন॥ ২৪৭॥

sabāra sahita ihāṅ āmāra ha-ila milana
e varṣa 'nīlādri' keha nā kariha gamana

SYNONYMS

sabāra sahita—with everyone; *ihāṅ*—here; *āmāra*—of Me; *ha-ila*—there was; *milana*—meeting; *e varṣa*—this year; *nīlādri*—to Jagannātha Purī; *keha*—any of you; *nā*—not; *kariha gamana*—go.

TRANSLATION

Because He had met them all at Śāntipura, Śrī Caitanya Mahāprabhu requested all the devotees not to go to Jagannātha Purī that year.

TEXT 248

তাহাঁ হৈতে অবশ্য আমি 'বৃন্দাবন' যাব।
সবে আজ্ঞা দেহ', তবে নির্বিঘ্নে আসিব॥ ২৪৮॥

tāhāṅ haite avaśya āmi 'vṛndāvana' yāba
sabe ājñā deha', tabe nirvighne āsiba

SYNONYMS

tāhāṅ haite—from there; *avaśya*—certainly; *āmi*—I; *vṛndāvana yāba*—shall go to Vṛndāvana; *sabe*—all of you; *ājñā deha'*—give Me permission; *tabe*—then; *nirvighne*—without disturbance; *āsiba*—I shall come back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall certainly go to Vṛndāvana from Jagannātha Purī. If all of you give Me permission, I shall return here again without difficulty."

TEXT 249

মাতার চরণে ধরি' বহু বিনয় করিল।
বৃন্দাবন যাইতে তাঁর আজ্ঞা লইল॥ ২৪৯॥

mātāra caraṇe dhari' bahu vinaya karila
vṛndāvana yāite tāṅra ājñā la-ila

SYNONYMS

mātāra—of Śacīmātā; *caraṇe*—the feet; *dhari'*—catching; *bahu vinaya karila*—submitted most humbly; *vṛndāvana yāite*—to go to Vṛndāvana; *tāṅra*—her; *ājñā*—permission; *la-ila*—took.

TRANSLATION

Clasping the feet of His mother, Śrī Caitanya Mahāprabhu very humbly requested her permission. Thus she gave Him leave to go to Vṛndāvana.

TEXT 250

তবে নবদ্বীপে তাঁরে দিল পাঠাঞা।
নীলাদ্রি চলিলা সঙ্গে ভক্তগণ লঞা॥ ২৫০॥

tabe navadvīpe tāṅre dila pāṭhāñā
nīlādri calilā saṅge bhakta-gaṇa lañā

SYNONYMS

tabe—thereafter; *navadvīpe*—to Navadvīpa; *tāṅre*—her; *dila pāṭhāñā*—sent back; *nīlādri*—to Jagannātha Purī; *calilā*—departed; *saṅge*—with Him; *bhakta-gaṇa lañā*—taking all the devotees.

TRANSLATION

Śrīmatī Śacīdevī was sent back to Navadvīpa, and the Lord and His devotees started for Jagannātha Purī, Nīlādri.

TEXT 251

সেই সব লোক পথে করেন সেবন।
সুখে নীলাচল আইলা শচীর নন্দন॥ ২৫১॥

sei saba loka pathe karena sevana
sukhe nīlācala āilā śacīra nandana

SYNONYMS

sei saba loka—all those persons; *pathe*—on the road; *karena sevana*—rendered all service; *sukhe*—in great happiness; *nīlācala*—to Jagannātha Purī; *āilā*—came back; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

The devotees who accompanied Śrī Caitanya Mahāprabhu rendered all kinds of service on the way to Nīlācala, Jagannātha Purī. Thus in great happiness the Lord returned.

TEXT 252

প্রভু আসি' জগন্নাথ দরশন কৈল।
'মহাপ্রভু আইলা'—গ্রামে কোলাহল হৈল॥ ২৫২॥

prabhu āsi' jagannātha daraśana kaila
'mahāprabhu āilā'——grāme kolāhala haila

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—returning; *jagannātha*—to Lord Jagannātha; *daraśana*—visit; *kaila*—made; *mahāprabhu āilā*—Śrī Caitanya Mahāprabhu has come back; *grāme*—in the town; *kolāhala haila*—there was great agitation.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived in Jagannātha Purī, He visited the temple of the Lord. News then spread all over the city that He had returned.

TEXT 253

আনন্দিত ভক্তগণ আসিয়া মিলিলা।
প্রেম-আলিঙ্গন প্রভু সবারে করিলা ॥ ২৫৩ ॥

ānandita bhakta-gaṇa āsiyā mililā
prema-āliṅgana prabhu sabāre karilā

SYNONYMS

ānandita—very pleased; *bhakta-gaṇa*—all the devotees; *āsiyā*—came; *mililā*—met; *prema-āliṅgana*—embracing in love; *prabhu*—the Lord; *sabāre*—to all devotees; *karilā*—offered.

TRANSLATION

All the devotees then came and met the Lord with great happiness. The Lord also embraced each of them in great ecstatic love.

TEXT 254

কাশীমিশ্র, রামানন্দ, প্রদ্যুম্ন, সার্বভৌম।
বাণীনাথ, শিখি-আদি যত ভক্তগণ ॥ ২৫৪ ॥

kāśī-miśra, rāmānanda, pradyumna, sārvabhauma
vāṇīnātha, śikhi-ādi yata bhakta-gaṇa

SYNONYMS

kāśī-miśra—Kāśī Miśra; *rāmānanda*—Rāmānanda; *pradyumna*—Pradyumna; *sārvabhauma*—Sārvabhauma; *vāṇīnātha*—Vāṇīnātha; *śikhi-ādi*—Śikhi Māhiti and others; *yata bhakta-gaṇa*—all the devotees.

TRANSLATION

Kāśī Miśra, Rāmānanda Rāya, Pradyumna, Sārvabhauma Bhaṭṭācārya, Vāṇīnātha Rāya, Śikhi Māhiti and all the other devotees met Śrī Caitanya Mahāprabhu.

TEXT 255

গদাধর-পণ্ডিত আসি' প্রভুরে মিলিলা।
সবার অগ্রেতে প্রভু কহিতে লাগিলা॥ ২৫৫॥

gadādhara-paṇḍita āsi' prabhure mililā
sabāra agrete prabhu kahite lāgilā

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; *āsi'*—coming; *prabhure mililā*—met the Lord; *sabāra agrete*—in front of all the devotees; *prabhu*—the Lord; *kahite lāgilā*—began to say.

TRANSLATION

Gadādhara Paṇḍita also came and met the Lord. Then, before all the devotees, Śrī Caitanya Mahāprabhu began to speak as follows.

TEXT 256

'বৃন্দাবন যাব আমি গৌড়দেশ দিয়া।
নিজ-মাতার, গঙ্গার চরণ দেখিয়া॥ ২৫৬॥

'vṛndāvana yāba āmi gauḍa-deśa diyā
nija-mātāra, gaṅgāra caraṇa dekhiyā

SYNONYMS

vṛndāvana yāba—shall go to Vṛndāvana; *āmi*—I; *gauḍa-deśa diyā*—through Bengal; *nija-mātāra*—of My own mother; *gaṅgāra*—of the River Ganges; *caraṇa*—the feet; *dekhiyā*—seeing.

TRANSLATION

"It was My decision to go to Vṛndāvana through Bengal in order to see My mother and the River Ganges.

TEXT 257

এত মতে করি' কৈলুঁ গৌড়েরে গমন।
সহস্রেক সঙ্গে হৈল নিজ-ভক্তগণ॥ ২৫৭॥

eta mate kari' kailuṅ gauḍere gamana
sahasreka saṅge haila nija-bhakta-gaṇa

SYNONYMS

eta—such; *mate*—decision; *kari'*—making; *kailuṅ*—I did; *gauḍere*—to Bengal; *gamana*—going; *sahasreka*—thousands of men; *saṅge*—with Me; *haila*—there were; *nija-bhakta-gaṇa*—My own devotees.

TRANSLATION

"Thus I went to Bengal, but thousands of devotees began to follow Me.

TEXT 258

লক্ষ লক্ষ লোক আইসে কৌতুক দেখিতে।
লোকের সংঘট্টে পথ না পারি চলিতে॥ ২৫৮॥

lakṣa lakṣa loka āise kauṭuka dekhite
lokera saṅghaṭṭe patha nā pāri calite

SYNONYMS

lakṣa lakṣa loka—many thousands of people; *āise*—came; *kauṭuka*—out of curiosity; *dekhite*—to see; *lokera saṅghaṭṭe*—by the assembly of so many men; *patha*—the road; *nā pāri*—I was not able; *calite*—to pass through.

TRANSLATION

"Many hundreds and thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

TEXT 259

যথা রহি, তথা ঘর-প্রাচীর হয় চূর্ণ।
যথা নেত্র পড়ে তথা লোক দেখি পূর্ণ॥ ২৫৯॥

yathā rahi, tathā ghara-prācīra haya cūrṇa
yathā netra paḍe tathā loka dekhi pūrṇa

SYNONYMS

yathā rahi—wherever I stayed; *tathā*—there; *ghara-prācīra*—the building and the boundary walls; *haya*—became; *cūrṇa*—broken; *yathā*—wherever; *netra*—the eyes; *paḍe*—fell; *tathā*—there; *loka*—people; *dekhi*—I see; *pūrṇa*—filled.

TRANSLATION

"Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

TEXT 260

কষ্টে-সৃষ্ট্যে করি' গেলাঙ রামকেলি-গ্রাম।
আমার ঠাঞি আইলা 'রূপ' 'সনাতন' নাম ॥ ২৬০ ॥

kaṣṭe-sṛṣṭye kari' gelāṅa rāmakeli-grāma
āmāra ṭhāñi āilā 'rūpa' 'sanātana' nāma

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; *kari'*—doing; *gelāṅa*—I went; *rāmakeli-grāma*—to the village of Rāmakeli; *āmāra ṭhāñi*—before me; *āilā*—came; *rūpa sanātana nāma*—the two brothers named Rūpa and Sanātana.

TRANSLATION

"With great difficulty I went to the town of Rāmakeli, where I met two brothers named Rūpa and Sanātana.

TEXT 261

দুই ভাই—ভক্তরাজ, কৃষ্ণকৃপা-পাত্র।
ব্যবহারে—রাজমন্ত্রী হয় রাজপাত্র ॥ ২৬১ ॥

dui bhāi——bhakta-rāja, kṛṣṇa-kṛpā-pātra
vyavahāre——rāja-mantrī haya rāja-pātra

SYNONYMS

dui bhāi—two brothers; *bhakta-rāja*—kings of devotees; *kṛṣṇa-kṛpā-pātra*—suitable candidates for Kṛṣṇa's mercy; *vyavahāre*—in behavior; *rāja-mantrī*—ministers of the government; *haya*—are; *rāja-pātra*—government officers.

TRANSLATION

"These two brothers are great devotees and suitable recipients of Kṛṣṇa's mercy, but in their ordinary dealings they are government officials, ministers to the King.

TEXT 262

বিদ্যা-ভক্তি-বুদ্ধি-বলে পরম প্রবীণ।
তবু আপনাকে মানে তৃণ হৈতে হীন ॥ ২৬২ ॥

vidyā-bhakti-buddhi-bale parama pravīṇa
tabu āpanāke māne tṛṇa haite hīna

SYNONYMS

vidyā—education; *bhakti*—devotion; *buddhi*—and intelligence; *bale*—in strength; *parama*—very; *pravīṇa*—experienced; *tabu*—still; *āpanāke*—themselves; *māne*—they think; *tṛṇa*—a straw; *haite*—than; *hīna*—lower.

TRANSLATION

"Śrīla Rūpa and Sanātana are very experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

TEXTS 263-264

তাঁর দৈন্য দেখি' শুনি' পাষাণ বিদরে।
আমি তুষ্ট হঞা তবে কহিলুঁ দোঁহারে ॥ ২৬৩ ॥
"উত্তম হঞা হীন করি' মানহ আপনারে।
অচিরে করিবে কৃষ্ণ তোমার উদ্ধারে ॥" ২৬৪ ॥

tāṅra dainya dekhi' śuni' pāṣāṇa bidare
āmi tuṣṭa hañā tabe kahiluṅ doṅhāre

"uttama hañā hīna kari' mānaha āpanāre
acire karibe kṛṣṇa tomāra uddhāre"

SYNONYMS

tāṅra dainya dekhi'—by seeing their humility; *śuni'*—or even hearing about it; *pāṣāṇa*—stone; *bidare*—becomes melted; *āmi*—I; *tuṣṭa hañā*—being very pleased; *tabe*—then; *kahiluṅ doṅhāre*—said to both of them; *uttama hañā*—being actually superior in every respect; *hīna*—inferior; *kari'*—proposing as; *mānaha*—you accept; *āpanāre*—yourselves; *acire*—very soon; *karibe*—will do; *kṛṣṇa*—Lord Kṛṣṇa; *tomāra*—of you; *uddhāre*—liberation.

TRANSLATION

"Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, 'Although you are both very exalted, you consider yourselves inferior, and because of this, Kṛṣṇa will very soon deliver you.'

PURPORT

Such are the qualifications of a pure devotee. Materially one may be very opulent, experienced, influential and educated, but if one still thinks himself lower than straw in the street, one attracts the attention of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa. Although Mahārāja Pratāparudra was a king, he took up a broom to cleanse the road for Lord Jagannātha's Ratha chariot. Because of this humble service, Śrī Caitanya Mahāprabhu was very pleased with the King, and for that reason the Lord embraced him. According to Śrī Caitanya Mahāprabhu's instructions, a devotee should never be puffed up by material power. He should know that material power is the result of one's past good activities (*karma*) and is consequently transient. At any moment all one's material opulence can be finished; therefore a devotee is never proud of such opulence. He is always humble and meek, considering himself lower than a piece of straw. Because of this, the devotees are eligible to return home, back to Godhead.

TEXTS 265-266

এত কহি' আমি যবে বিদায় তাঁরে দিল।
গমনকালে সনাতন 'প্রহেলী' কহিল ॥ ২৬৫ ॥
যাঁর সঙ্গে হয় এই লোক লক্ষ কোটি।
বৃন্দাবন যাইবার এই নহে পরিপাটী ॥ ২৬৬ ॥

eta kahi' āmi yabe vidāya tāṅre dila
gamana-kāle sanātana 'praheli' kahila

yāṅra saṅge haya ei loka lakṣa koṭi
vṛndāvana yāibāra ei nahe paripāṭī

SYNONYMS

eta kahi'—saying this; *āmi*—I; *yabe*—when; *vidāya*—farewell; *tāṅre*—unto them; *dila*—gave; *gamana-kāle*—while going; *sanātana*—Sanātana; *praheli*—enigma; *kahila*—said; *yāṅra saṅge*—with whom; *haya*—is; *ei*—this; *loka*—crowd of people; *lakṣa koṭi*—hundreds of thousands; *vṛndāvana*—to Vṛndāvana-dhāma; *yāibāra*—for going; *ei*—this; *nahe*—not; *paripāṭī*—the method.

TRANSLATION

"After speaking to them in this way, I bade them farewell. As I was leaving, Sanātana told Me, 'It is not appropriate for one to be followed by a crowd of thousands when one goes to Vṛndāvana.'

TEXT 267

তবু আমি শুনিলুঁ মাত্র, না কৈলুঁ অবধান।
প্রাতে চলি' আইলাঙ 'কানাইর নাটশালা'-গ্রাম॥২৬৭॥

tabu āmi śuniluṅ mātra, nā kailuṅ avadhāna
prāte cali' āilāṅa 'kānāira nāṭaśālā'-grāma

SYNONYMS

tabu—still; *āmi*—I; *śuniluṅ*—heard; *mātra*—only; *nā*—not; *kailuṅ*—paid; *avadhāna*—any attention; *prāte*—in the morning; *cali' āilāṅa*—I walked; *kānāira nāṭaśālā*—to Kānāi Nāṭaśālā; *grāma*—the place.

TRANSLATION

"Although I heard this, I did not pay it any attention. In the morning, however, I went to the place named Kānāi Nāṭaśālā.

TEXT 268

রাত্রিকালে মনে আমি বিচার করিল।
সনাতন মোরে কিবা 'প্রহেলী' কহিল॥ ২৬৮॥

rātri-kāle mane āmi vicāra karila
sanātana more kibā 'praheli' kahila

SYNONYMS

rātri-kāle—at night; *mane*—in the mind; *āmi*—I; *vicāra karila*—considered; *sanātana*—Sanātana; *more*—unto Me; *kibā*—what; *praheli*—enigma; *kahila*—spoke.

TRANSLATION

"At night, however, I considered what Sanātana had told Me.

TEXT 269

ভালত' কহিল,—মোর এত লোক সঙ্গে।
লোক দেখি' কহিবে মোরে—'এই এক ঢঙ্গে'॥২৬৯॥

bhālata' kahila,——mora eta loka saṅge
loka dekhi' kahibe more——'ei eka ḍhaṅge'

SYNONYMS

bhālata' kahila—he has spoken very well; *mora*—of Me; *eta*—so much; *loka*—crowd; *saṅge*—in the company; *loka*—the people; *dekhi'*—seeing; *kahibe more*—will speak about Me; *ei*—this; *eka*—one; *ḍhaṅge*—imposter.

TRANSLATION

"I decided that Sanātana had spoken very well. I was certainly being followed by a large crowd, and when people would see so many men, they would surely rebuke Me, saying, 'Here is another imposter.'

TEXT 270

'দুর্লভ' 'দুর্গম' সেই 'নির্জন' বৃন্দাবন।
একাকী যাইব, কিবা সঙ্গে একজন॥ ২৭০॥

'durlabha' 'durgama' sei 'nirjana' vṛndāvana
ekākī yāiba, kibā saṅge eka-jana

SYNONYMS

durlabha—very rare; *durgama*—invincible; *sei*—that; *nirjana*—solitary; *vṛndāvana*—the land of Vṛndāvana; *ekākī*—alone; *yāiba*—I shall go; *kibā*—or; *saṅge*—with Me; *eka-jana*—only one person.

TRANSLATION

"I then began to consider that Vṛndāvana is a very solitary place. It is invincible and very difficult to attain. I therefore decided to go there alone or, at the most, take only one person with Me.

TEXT 271

মাধবেন্দ্রপুরী তথা গেলা 'একেশ্বরে'।
দুগ্ধদান-চ্ছলে কৃষ্ণ সাক্ষাৎ দিল তাঁরে॥ ২৭১॥

mādhavendra-purī tathā gelā 'ekeśvare'
dugdha-dāna-cchale kṛṣṇa sākṣāt dila tāṅre

SYNONYMS

mādhavendra-purī—Mādhavendra Purī; *tathā*—there; *gelā*—went; *ekeśvare*—alone; *dugdha-dāna-chale*—on the plea of giving milk in charity; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—direct audience; *dila*—gave; *tāṅre*—unto him.

TRANSLATION

"Mādhavendra Purī went to Vṛndāvana alone, and Kṛṣṇa, on the pretext of giving him milk, granted him an audience.

TEXT 272

বাদিয়ার বাজি পাতি' চলিলাঙ তথারে ।
বহু-সঙ্গে বৃন্দাবন গমন না করে ॥ ২৭২ ॥

bādiyāra bāji pāti' calilāṅa tathāre
bahu-saṅge vṛndāvana gamana nā kare

SYNONYMS

bādiyāra—of a gypsy; *bāji*—the magic; *pāti'*—demonstrating; *calilāṅa*—I went; *tathāre*—there; *bahu-saṅge*—with many men; *vṛndāvana*—to Vṛndāvana-dhāma; *gamana*—going; *nā kare*—no one does.

TRANSLATION

"I then understood that I was going to Vṛndāvana like a magician with his show, and this is certainly not good. No one should go to Vṛndāvana with so many men.

TEXT 273

একা যাইব, কিবা সঙ্গে ভৃত্য একজন ।
তবে সে শোভয় বৃন্দাবনের গমন ॥ ২৭৩ ॥

ekā yāiba, kibā saṅge bhṛtya eka-jana
tabe se śobhaya vṛndāvanera gamana

SYNONYMS

ekā yāiba—I shall go alone; *kibā*—or; *saṅge*—with Me; *bhṛtya*—servant; *eka-jana*—one; *tabe*—in that way; *se*—that; *śobhaya*—is beautiful; *vṛndāvanera gamana*—going to Vṛndāvana.

TRANSLATION

"I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vṛndāvana will be beautiful.

TEXT 274

বৃন্দাবন যাব কাহাঁ 'একাকী' হঞা।
সৈন্য সঙ্গে চলিয়াছি ঢাক বাজাঞা॥ ২৭৪॥

vṛndāvana yāba kāhāṅ 'ekākī' hañā!
sainya saṅge caliyāchi ḍhāka bājāñā!

SYNONYMS

vṛndāvana yāba—I should go to Vṛndāvana; *kāhāṅ*—whereas; *ekākī hañā*—being alone; *sainya*—soldiers; *saṅge*—along with; *caliyāchi*—I am going; *ḍhāka bājāñā*—beating the drum.

TRANSLATION

"I thought, 'Instead of going to Vṛndāvana alone, I am going with soldiers and the beating of drums.'

TEXT 275

ধিক্, ধিক্ আপনাকে বলি' হইলাঙ অস্থির।
নিবৃত্ত হঞা পুনঃ আইলাঙ গঙ্গাতীর॥ ২৭৫॥

dhik, dhik āpanāke bali' ha-ilāṅa asthira
nivṛtta hañā punaḥ āilāṅa gaṅgā-tīra

SYNONYMS

dhik dhik—fie! fie!; *āpanāke*—on Myself; *bali'*—saying; *ha-ilāṅa*—I became; *asthira*—agitated; *nivṛtta hañā*—stopping such an action; *punaḥ*—again; *āilāṅa*—I came back; *gaṅgā-tīra*—to the bank of the Ganges.

TRANSLATION

"I therefore said, 'Fie upon Me!' and being very agitated, I returned to the banks of the Ganges.

TEXT 276

ভক্তগণে রাখিয়া আইনু নিজ নিজ স্থানে।
আমা-সঙ্গে আইলা সবে পাঁচ-ছয় জনে॥ ২৭৬॥

bhakta-gaṇe rākhiyā āinu nija nija sthāne
āmā-saṅge āilā sabe pāṅca-chaya jane

SYNONYMS

bhakta-gaṇe—the devotees; *rākhiyā*—keeping; *āinu*—I came; *nija nija sthāne*—in their respective places; *āmā-saṅge*—with Me; *āilā*—came; *sabe*—only; *pāṅca-chaya jane*—five or six men.

TRANSLATION

"I then left all the devotees there and brought only five or six persons with Me.

TEXT 277

নির্বিঘ্নে এবে কৈছে যাইব বৃন্দাবনে।
সবে মেলি' যুক্তি দেহ' হঞা পরসন্নে ॥ ২৭৭ ॥

nirvighne ebe kaiche yāiba vṛndāvane
sabe meli' yukti deha' hañā parasanne

SYNONYMS

nirvighne—without obstacles; *ebe*—now; *kaiche*—how; *yāiba*—I shall go; *vṛndāvane*—to Vṛndāvana; *sabe meli'*—altogether; *yukti deha'*—give Me consultation; *hañā parasanne*—being very pleased with Me.

TRANSLATION

"Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vṛndāvana without impediments.

TEXT 278

গদাধরে ছাড়ি' গেনু, ইঁহো দুঃখ পাইল।
সেই হেতু বৃন্দাবন যাইতে নারিল ॥ ২৭৮ ॥

gadādhare chāḍi' genu, iṅho duḥkha pāila
sei hetu vṛndāvana yāite nārila

SYNONYMS

gadādhare chāḍi'—leaving aside Gadādhara Paṇḍita; *genu*—I went; *iṅho*—Gadādhara Paṇḍita; *duḥkha pāila*—became unhappy; *sei hetu*—for that reason; *vṛndāvana*—to Vṛndāvana-dhāma; *yāite nārila*—I was unable to go.

TRANSLATION

"I left Gadādhara Paṇḍita here, and he became very unhappy. For this reason I could not go to Vṛndāvana."

TEXT 279

তবে গদাধর-পণ্ডিত প্রেমাবিষ্ট হঞা।
প্রভু-পদ ধরি' কহে বিনয় করিয়া॥ ২৭৯॥

tabe gadādhara-paṇḍita premāviṣṭa hañā
prabhu-pada dhari' kahe vinaya kariyā

SYNONYMS

tabe—thereupon; *gadādhara paṇḍita*—Gadādhara Paṇḍita; *prema-āviṣṭa hañā*—being absorbed in ecstatic love; *prabhu-pada dhari'*—catching hold of the lotus feet of the Lord; *kahe*—says; *vinaya kariyā*—with great humility.

TRANSLATION

Being encouraged by Śrī Caitanya Mahāprabhu's words, Gadādhara Paṇḍita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

TEXT 280

তুমি যাহাঁ-যাহাঁ রহ, তাহাঁ 'বৃন্দাবন'।
তাহাঁ যমুনা, গঙ্গা, সর্বতীর্থগণ॥ ২৮০॥

tumi yāhāṅ-yāhāṅ raha, tāhāṅ 'vṛndāvana'
tāhāṅ yamunā, gaṅgā, sarva-tīrtha-gaṇa

SYNONYMS

tumi—You; *yāhāṅ-yāhāṅ*—wherever; *raha*—stay; *tāhāṅ vṛndāvana*—that place is Vṛndāvana; *tāhāṅ*—there; *yamunā*—the River Yamunā; *gaṅgā*—the River Gaṅgā; *sarva-tīrtha-gaṇa*—all other holy places of pilgrimage.

TRANSLATION

Gadādhara Paṇḍita said, "Wherever You stay is Vṛndāvana, as well as the River Yamunā, the River Ganges and all other places of pilgrimage.

TEXT 281

তবু বৃন্দাবন যাহ' লোক শিখাইতে।
সেইত করিবে, তোমার যেই লয় চিত্তে ॥ ২৮১ ॥

tabu vṛndāvana yāha' loka śikhāite
seita karibe, tomāra yei laya citte

SYNONYMS

tabu—still; *vṛndāvana yāha'*—You go to Vṛndāvana; *loka śikhāite*—to teach the people in general; *seita*—that; *karibe*—You will do; *tomāra*—of You; *yei*—what; *laya*—takes; *citte*—in the mind.

TRANSLATION

"Although wherever You stay is Vṛndāvana, You still go to Vṛndāvana just to instruct people. Otherwise, You do whatever You think best."

PURPORT

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, there was also the River Ganges, the River Yamunā and all other places of pilgrimage. This was also expressed by Śrī Caitanya Mahāprabhu Himself when He danced in the Ratha-yātrā. At that time He said that His very mind was Vṛndāvana (*mora-mana——vṛndāvana*). Because His mind was Vṛndāvana, all the pastimes of Rādhā and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited *bhauma-vṛndāvana,* Vṛndāvana-dhāma in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhāma, which is a very holy place. Materialists consider Vṛndāvana-dhāma an unclean city because there are many monkeys and dogs there, and along the bank of the Yamunā there is refuse. Some time ago, a materialistic man asked me, "Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring?" Such a person cannot understand that Vṛndāvana-dhāma is always a representation of the original Vṛndāvana-dhāma. Consequently Vṛndāvana-dhāma is as worshipable as Lord Kṛṣṇa. *Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam:* according to Śrī Caitanya Mahāprabhu's philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu's vision (*mora-mana——vṛndāvana*) is different from the vision of an ordinary materialistic

person. At the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu, absorbed in the ecstasy of Śrīmatī Rādhārāṇī, dragged Lord Kṛṣṇa back to Vṛndāvana-dhāma. Śrī Caitanya Mahāprabhu spoke of this in the verses beginning *āhuś ca te* (*Madhya* 13.136).

In *Śrīmad-Bhāgavatam* (10.84.13) it is stated:

yasyātma-buddhiḥ kuṇape tridhātuke
svadhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva gokharaḥ

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow."

Śrī Caitanya Mahāprabhu personally renovated Vṛndāvana-dhāma and advised His chief disciples, Rūpa and Sanātana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vṛndāvana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Balarāma, Rādhā-Kṛṣṇa and Guru-Gaurāṅga. Since there is no prominent Kṛṣṇa-Balarāma temple in Vṛndāvana, we are attempting to construct one so that people will be attracted to Kṛṣṇa-Balarāma, or Nitāi-Gauracandra. *Vrajendra-nandana yei, śacī suta haila sei.* Narottama dāsa Ṭhākura says that Balarāma and the son of Mahārāja Nanda have advented Themselves as Gaura-Nitāi. To propagate this fundamental principle, we are establishing a Kṛṣṇa-Balarāma temple to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma.

Although it is very difficult to enter into the Rādhā-Kṛṣṇa pastimes, most of the devotees of Vṛndāvana are attracted to the Rādhā-Kṛṣṇa *līlā*. However, since Nitāi-Gauracandra are direct incarnations of Balarāma and Kṛṣṇa, we can be directly in touch with Lord Balarāma and Lord Kṛṣṇa through Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. Those who are highly elevated in Kṛṣṇa consciousness can enter into the pastimes of Rādhā-Kṛṣṇa through the mercy of Śrī Caitanya Mahāprabhu. It is said: *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya.* Śrī Kṛṣṇa Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa.

Sometimes materialists, forgetting the pastimes of Rādhā-Kṛṣṇa and Kṛṣṇa-Balarāma, go to Vṛndāvana, accept the land's spiritual facilities and engage in material activity. This is against the teachings of Śrī Caitanya Mahāprabhu. The *prākṛta-sahajiyās* proclaim themselves *vraja-vāsī* or *dhāma-vāsī,* but they are mainly engaged in sense gratification. Thus they become more and more impli-

cated in the materialistic way of life. Those who are pure devotees in Kṛṣṇa consciousness condemn their activities. The eternal *vraja-vāsīs* like Svarūpa Dāmodara did not even come to Vṛndāvana-dhāma. Śrī Puṇḍarīka Vidyānidhi, Śrī Haridāsa Ṭhākura, Śrīvāsa Paṇḍita, Śivānanda Sena, Śrī Rāmānanda Rāya, Śrī Śikhi Māhiti, Śrī Mādhavīdevī and Śrī Gadādhara Paṇḍita Gosvāmī never visited Vṛndāvana-dhāma. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that we have no authorized documents stating that these exalted personalities visited Vṛndāvana. Nonetheless, we find many nondevotees, Māyāvādī *sannyāsīs, prākṛta-sahajiyās,* fruitive workers, mental speculators and many others with material motives going to Vṛndāvana to live. Many of these people go there to solve their economic problems by becoming beggars. Although anyone living in Vṛndāvana somehow or other is benefited, the real Vṛndāvana is appreciated only by a pure devotee. As stated in *Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena.* When one has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka Vṛndāvana planet in the spiritual sky are identical.

Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, Śrī Jagannātha dāsa Bābājī Mahārāja, Śrī Bhagavān dāsa Bābājī Mahārāja, Śrīla Gaurakiśora dāsa Bābājī Mahārāja and later Śrī Bhaktivinoda Ṭhākura of Calcutta always engaged in *nāma-bhajana* and certainly did not live anywhere but Vṛndāvana. Presently, the members of the Hare Kṛṣṇa movement throughout the world live in materially opulent cities, such as London, New York, Los Angeles, Paris, Moscow, Zurich and Stockholm. However, we are satisfied with following in the footsteps of Śrīla Bhaktivinoda Ṭhākura and other *ācāryas.* Because we live in the temples of Rādhā-Kṛṣṇa and continuously hold *hari-nāma-saṅkīrtana*—the chanting of Hare Kṛṣṇa—we consequently live in Vṛndāvana and nowhere else. We are also following in the footsteps of Śrī Caitanya Mahāprabhu by attempting to construct a temple in Vṛndāvana for our disciples throughout the world to visit.

TEXT 282

এই আগে আইলা, প্রভু, বর্ষার চারি মাস।
এই চারি মাস কর নীলাচলে বাস ॥ ২৮২ ॥

ei āge āilā, prabhu, varṣāra cāri māsa
ei cāri māsa kara nīlācale vāsa

SYNONYMS

ei—just; *āge*—ahead; *āilā*—have come; *prabhu*—my Lord; *varṣāra cāri māsa*—the four months of the rainy season; *ei cāri māsa*—these four months; *kara*—just do; *nīlācale*—at Jagannātha Purī; *vāsa*—living.

TRANSLATION

Taking this opportunity, Gadādhara Paṇḍita said, "Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannātha Purī.

TEXT 283

পাছে সেই আচরিবা, যেই তোমার মন।
আপন-ইচ্ছায় চল, রহ,—কে করে বারণ॥" ২৮৩॥

pāche sei ācaribā, yei tomāra mana
āpana-icchāya cala, raha,—ke kare vāraṇa"

SYNONYMS

pāche—thereafter; *sei*—that; *ācaribā*—You will do; *yei*—what; *tomāra mana*—You like; *āpana-icchāya*—by Your sweet will; *cala*—You always go; *raha*—You remain; *ke*—who; *kare vāraṇa*—can stop You.

TRANSLATION

"After remaining here for four months, You may be free to do as You like. Actually no one can stop You from going or remaining."

TEXT 284

শুনি' সব ভক্ত কহে প্রভুর চরণে।
সবাকার ইচ্ছা পণ্ডিত কৈল নিবেদনে॥ ২৮৪॥

śuni' saba bhakta kahe prabhura caraṇe
sabākāra icchā paṇḍita kaila nivedane

SYNONYMS

śuni'—hearing; *saba*—all; *bhakta*—devotees; *kahe*—said; *prabhura caraṇe*—unto the lotus feet of the Lord; *sabākāra icchā*—everyone's desire; *paṇḍita*—Gadādhara Paṇḍita; *kaila*—has made; *nivedane*—submission.

TRANSLATION

Upon hearing this statement, the devotees present at the lotus feet of Śrī Caitanya Mahāprabhu stated that Gadādhara Paṇḍita had properly presented their desire.

TEXT 285

সবার ইচ্ছায় প্রভু চারি মাস রহিলা।
শুনিয়া প্রতাপরুদ্র আনন্দিত হৈলা ॥ ২৮৫ ॥

sabāra icchāya prabhu cāri māsa rahilā
śuniyā pratāparudra ānandita hailā

SYNONYMS

sabāra icchāya—because of everyone's desire; *prabhu*—Śrī Caitanya Mahāprabhu; *cāri māsa*—for four months; *rahilā*—remained; *śuniyā*—hearing; *pratāparudra*—King Pratāparudra; *ānandita hailā*—became very, very happy.

TRANSLATION

Being requested by all the devotees, Śrī Caitanya Mahāprabhu agreed to remain at Jagannātha Purī for four months. Hearing this, King Pratāparudra became very happy.

TEXT 286

সেই দিন গদাধর কৈল নিমন্ত্রণ।
তাহাঁ ভিক্ষা কৈল প্রভু লঞা ভক্তগণ ॥ ২৮৬ ॥

sei dina gadādhara kaila nimantraṇa
tāhāṅ bhikṣā kaila prabhu lañā bhakta-gaṇa

SYNONYMS

sei dina—that day; *gadādhara*—Gadādhara Paṇḍita; *kaila nimantraṇa*—gave an invitation; *tāhāṅ*—at his place; *bhikṣā kaila*—took lunch; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—with; *bhakta-gaṇa*—His devotees.

TRANSLATION

That day Gadādhara Paṇḍita extended an invitation to Śrī Caitanya Mahāprabhu, and the Lord took His lunch at his place with the other devotees.

TEXT 287

ভিক্ষাতে পণ্ডিতের স্নেহ, প্রভুর আস্বাদন।
মনুষ্যের শক্ত্যে দুই না যায় বর্ণন ॥ ২৮৭ ॥

bhikṣāte paṇḍitera sneha, prabhura āsvādana
manuṣyera śaktye dui nā yāya varṇana

SYNONYMS

bhikṣāte—in feeding; *paṇḍitera*—of Gadādhara Paṇḍita; *sneha*—the affection; *prabhura*—of Śrī Caitanya Mahāprabhu; *āsvādana*—tasting; *manuṣyera*—of an ordinary human being; *śaktye*—in the power; *dui*—these two; *nā yāya*—not possible; *varṇana*—the description.

TRANSLATION

No ordinary human being can possibly describe Gadādhara Paṇḍita's affectionate presentation of food and Śrī Caitanya Mahāprabhu's tasting this food.

TEXT 288

এই মত গৌরলীলা— অনন্ত, অপার।
সংক্ষেপে কহিয়ে, কহা না যায় বিস্তার ॥ ২৮৮ ॥

ei mata gaura-līlā — ananta, apāra
saṅkṣepe kahiye, kahā nā yāya vistāra

SYNONYMS

ei mata—in this way; *gaura-līlā*—pastimes of Lord Śrī Caitanya Mahāprabhu; *ananta*—unlimited; *apāra*—unfathomed; *saṅkṣepe*—in brief; *kahiye*—I describe; *kahā*—describing; *nā yāya vistāra*—no one can do elaborately and completely.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performs His pastimes, which are unlimited and unfathomable. Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

TEXT 289

সহস্র-বদনে কহে আপনে 'অনন্ত'।
তবু এক লীলার তেঁহো নাহি পায় অন্ত ॥ ২৮৯ ॥

sahasra-vadane kahe āpane 'ananta'
tabu eka līlāra teṅho nāhi pāya anta

SYNONYMS

sahasra-vadane—in thousands of mouths; *kahe*—speaks; *āpane*—personally; *ananta*—Anantadeva; *tabu*—still; *eka līlāra*—of one pastime only; *teṅho*—He (Anantadeva); *nāhi*—not; *pāya*—gets; *anta*—the end.

TRANSLATION

Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord's pastimes.

TEXT 290

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৯০ ॥

śrī-rūpa-raghunātha pade yāra āśa
śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Sixteenth Chapter, describing Lord Caitanya's attempt to go to Vṛndāvana.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Abhidheya—the stage of love of Godhead where one's relationship with God is expressed by one's activities.
Aprakaṭa-lilā—the unmanifested pastimes of the Lord.
Ārati—ceremony of Deity worship in which various pleasing articles are offered to the Lord.
Arcana—the devotional process of worshiping.
Ātma-nivedana—the devotional process of surrendering everything.

B

Bāla-gopāla—Deity of Kṛṣṇa as a cowherd boy.
Bhāgavata—A Vaiṣṇava.
Bhauma-ījya-dhīḥ—accepting something to be spiritual when it is actually material.
Bhoga—material enjoyment; or, articles of foodstuffs which have not been offered to the Deity.
Brahma-bandhu—an unqualified son of a *brāhmaṇa*.
Brāhmaṇa—the intelligent class of men.

C

Caṇḍāla—a dog-eater, the lowest of men.
Caraṇāmṛta—the Deities' bath water, mixed with yogurt and sugar.
Cāturmāsya—the four month rainy season when *sannyāsīs* do not travel.

D

Dāna—charity.
Dāsyam—the devotional process of serving.
Devī—the internal energy.
Dīkṣā—the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity.
Dola-yātrā—the swing festival of Rādhā and Kṛṣṇa.

G

Guṇas—the three modes of material nature.
Gauḍa-deśa—Bengal.
Gaura-Nitāi—Deity forms of Lord Caitanya and Lord Nityānanda.

H

Hari—the name of Kṛṣṇa which means "one who takes away all miseries."
Hlādinī—the pleasure potency of the Lord.

J

Janmāṣṭamī—the festival of Kṛṣṇa's birthday.
Jñānīs—mental speculators.

K

Kaḍāra—the ointment of Lord Jagannātha used by Lord Caitanya.
Kaniṣṭha-adhikārī—neophyte devotee.
Karma—fruitive work and its resultant reactions.
Karmīs—fruitive workers.
Kāśamdi—a kind of pickle.
Kārttika—the name of a Vedic month occuring around October-November of the Roman calendar in which the Dāmodara form of Lord Kṛṣṇa is worshiped.
Kāyastha caste—people of a Hindu community who are expert in managing business affairs and government affairs; very reliable and faithful servants.
Kīrtana—the devotional process of chanting.
Kṛṣṇa-bahirmukha—bereft of one's relationship with Kṛṣṇa.
Kṛṣṇa-bhakti—devotion to Kṛṣṇa.
Kṛṣṇa-dāsa—servant of Kṛṣṇa.
Kṣatriyas—the administrative and warrior class of men.
Kṣetra-sannyāsa—vow to leave household life and live in a place of pilgrimage devoted to Lord Viṣṇu.
Kṣīracorā—Gopīnātha Deity who stole condensed milk for Mādhavendra Purī.

M

Madhyama-adhikārī—the second-class devotee, usually a preacher.
Madhyama-bhāgavata—a devotee who has attained the intermediate stage between the neophyte and perfect devotee. Generally he becomes a preacher and is worshipable by neophytes and ordinary persons.
Mahā-bhāgavata—a first-class, unalloyed devotee.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmā—a great soul.
Mañjarīs—flowers of the *tulasī* plant.
Markaṭa-vairāgya—false renunciation; literally, the renunciation of a monkey.
Mantra—(*manaḥ*—mind, *trī*—to deliver) that which delivers the mind.
Māyā—illusion; the external energy of Kṛṣṇa.
Mlecchas—those who do not follow the regulative principles of the *Vedas*.

N

Nāmābhāsa—the stage above the offensive stage of chanting the name of God in which one gets a dim reflection of realization of the holy name.

Nanda-mahotsava—the festival of Nanda Mahārāja; Kṛṣṇa's birthday.
Nirantara—without cessation, continuously, constantly.
Nitya-siddha—an eternally liberated soul.

O

Oḍana-ṣaṣṭhī—ceremony at the beginning of winter when Lord Jagannātha gets a winter covering.

P

Pāda-sevana—the devotional process of serving the Lord's lotus feet.
Pañcarātra-vidhi—Deity worship.
Paramahaṁsa—topmost swanlike devotee.
Phalgu—temporary.
Prabhu—master.
Prajāpatis—progenitors of the human race.
Prakaṭa-lilā—the manifested pastimes of the Lord.
Prākṛta—on the material platform.
Prākṛta-sahajiyās—materialistic class of so-called Vaiṣṇavas who imagine themselves as confidential devotees.
Prasāda—(lit. mercy) remnants of foodstuffs, etc., offered to the Lord.
Puraścaryā—five preliminary devotional activities performed to qualify for intiation.

R

Rāsa-yātrā—festival of the *rāsa* dancing of Kṛṣṇa.

S

Sakhya—the devotional process of maintaining friendship.
Sākṣi-gopāla—the Deity of Kṛṣṇa who acted as a witness to the promise of an elder *brāhmaṇa* to a younger one.
Śālagrāma-śilā—a stone from the village of Śālagrāma which is worshiped as Nārāyaṇa.
Śāstras—revealed scriptures.
Smaraṇa—the devotional process of remembering.
Śravaṇa—the devotional process of hearing.
Śrī Kṛṣṇa-vijaya—a book of poems by Guṇarāja Khān, considered to be the first poetry book written in Bengal.
Śruti-gaṇa—the personified *Vedas*.
Sudarśana *cakra*—Kṛṣṇa's special weapon, a disc of light.
Śūdras—the servant class of men responsible for assisting the other three classes.

T

Ṭhākurāṇīs—the wives of devotees.

U

Uttama-adhikārī—first-class devotee who is expert in Vedic literature and has full faith in the Supreme Lord; he can deliver the whole world.

V

Vaiṣṇava—one who is a devotee of Viṣṇu, or Kṛṣṇa.
Vaiśyas—the mercantile and agricultural class of men.
Vandana—the devotional process of praying.
Vijayā-daśamī—the celebration of the conquest of Laṅkā by Lord Rāmacandra.
Virajā River—the river that divides the material world from the spiritual world.
Viṣṇu-tattva—having full status as Godhead.
Viśvāsa—(lit., faithful) a government secretary.

Y

Yavanas—meateaters.
Yukta-vairāgya—befitting renunciation.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ – *(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in big-*h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. ষ
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in dwarf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

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The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata.* This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

—The Publishers

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
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PLATE ONE

"When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them. Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side. The elephants whose bodies were touched by the water splashed by the Lord began to chant, 'Kṛṣṇa! Kṛṣṇa!' and dance and sing in ecstasy. Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished. Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him. While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord. When Śrī Caitanya Mahāprabhu said, 'Chant Kṛṣṇa! Kṛṣṇa!' the tigers and deer began to chant, 'Kṛṣṇa!' When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder. Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss. When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile." (*pp.13-22*)

PLATE TWO

"When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly. Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection. Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him. Then when the Lord chanted, all the deer heard His sweet voice and approached Him. When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path. Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord. Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends. Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord." (*pp.110-113*)

PLATE THREE

"Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana. From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy. When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad." (*pp.130-138*)

PLATE FOUR

"Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāṅṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to the village of Gāṅṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance. As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended. Śrī Caitanya Mahāprabhu said, 'May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.' " (*pp.147-149*)

PLATE FIVE

"Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people. Śrī Caitanya Mahāprabhu asked, 'Are there any deities on top of this hill?' The local people replied, 'There are deities on this hill, but they are located within a cave. There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places.' Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities. Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa." (*pp.160-162*)

PLATE SIX

"While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down. There were many cows grazing near the tree, and the Lord was very pleased to see them. Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love. Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed at the mouth, and His breathing stopped. While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted. Seeing the Lord unconscious, the soldiers thought, 'This *sannyāsī* must have possessed a large quantity of gold. These four rogues here must have taken away the *sannyāsī's* riches after killing Him by making Him take the poison *dhuturā*.' Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble." (*pp.211-214*)

PLATE SEVEN

"On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court. The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed the revealed scriptures. Śrī Sanātana Gosvāmī used to discuss *Śrīmad-Bhāgavatam* in an assembly of twenty or thirty learned *brāhmaṇa* scholars. While Sanātana Gosvāmī was studying *Śrīmad-Bhāgavatam* in the assembly of learned *brāhmaṇas,* one day the Nawab of Bengal and another person suddenly appeared. As soon as all the *brāhmaṇas* and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him. The Nawab said, 'I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy. I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home. You have spoiled all my activities. What is your intention? Please tell me frankly.' " (*pp.252-258*)

PLATE EIGHT

"While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love. Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this. They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance. Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking. Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked." (*pp.286-288*)

PLATE NINE

" 'Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, He takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with a rope to a wooden mortar, as if He were an ordinary child.' When Lord Kṛṣṇa exhibited Himself like an ordinary child before mother Yaśodā, He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child." (*p.379*)

PLATE TEN

"When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The *asura* appeared disguised as a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāma on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed." (*p.380*)

PLATE ELEVEN

"The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī (Benares), Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet: 'If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation.' Śrī Caitanya Mahāprabhu replied, 'Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there. Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal (Gauḍa-deśa). There you will meet Me again.' After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot." (*pp.398-399*)

CHAPTER 17

The Lord Travels to Vṛndāvana

The following summary of the Seventeenth Chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. After attending the Ratha-yātrā ceremony of Śrī Jagannātha, Śrī Caitanya Mahāprabhu decided to start for Vṛndāvana. Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī selected a *brāhmaṇa* named Balabhadra Bhaṭṭācārya to personally assist Śrī Caitanya Mahāprabhu. Early in the morning before sunrise, the Lord started for the town of Kaṭaka. North of Kaṭaka, He penetrated a dense forest and visited many tigers and elephants, whom He engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. Whenever He had a chance to visit a village, He would beg alms and acquire some rice and vegetables. If there were no village, He would cook whatever rice remained and collect some spinach from the forest to eat. Śrī Caitanya Mahāprabhu was very pleased with the behavior of Balabhadra Bhaṭṭācārya.

In this way the Lord passed through the jungle of Jhārikhaṇḍa and finally reached Vārāṇasī. After taking His bath at the Maṇikarṇikā-ghāṭa at Vārāṇasī, He met Tapana Miśra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Vārāṇasī, Vaidya Candraśekhara, Śrī Caitanya Mahāprabhu's old friend, also rendered service unto Him. Seeing the behavior of Śrī Caitanya Mahāprabhu, one Mahārāṣṭrīya *brāhmaṇa* informed Prakāśānanda Sarasvatī, the leader of the Māyāvādī *sannyāsīs*. Prakāśānanda made various accusations against the Lord. The Mahārāṣṭrīya *brāhmaṇa* was very sorry about this, and he brought the news to Śrī Caitanya Mahāprabhu, inquiring from Him why the Māyāvādī *sannyāsīs* did not utter the holy name of Kṛṣṇa. In reply, Śrī Caitanya Mahāprabhu said that they were offenders and that one should not associate with them. In this way the Lord bestowed His blessings upon the *brāhmaṇa*.

Śrī Caitanya Mahāprabhu next passed through Prayāga and Mathurā and then took His lunch at the home of a Sānoḍiyā *brāhmaṇa,* a disciple of Mādhavendra Purī. He bestowed His blessings upon the *brāhmaṇa* by accepting lunch at his place. Thereafter the Lord visited the twelve forests of Vṛndāvana and was filled with great ecstatic love. As He toured the Vṛndāvana forests, He heard the chirping of parrots and other birds.

TEXT 1

গচ্ছন্ বৃন্দাবনং গৌরো ব্যাঘ্রেভৈণখগান্ বনে ।
প্রেমোন্মত্তান্ সহোন্নৃত্যান্ বিদধে কৃষ্ণজল্পিনঃ ॥ ১ ॥

gacchan vṛndāvanaṁ gauro
vyāghrebhaiṇa-khagān vane
premonmattān sahonnṛtyān
vidadhe kṛṣṇa-jalpinaḥ

SYNONYMS

gacchan—going; *vṛndāvanam*—to Vṛndāvana-dhāma; *gauraḥ*—Śrī Caitanya Mahāprabhu; *vyāghra*—tigers; *ibha*—elephants; *eṇa*—deer; *khagān*—and birds; *vane*—in the forest; *prema-unmattān*—maddened by ecstatic love; *saha*—with; *unnṛtyān*—dancing; *vidadhe*—made; *kṛṣṇa*—Lord Kṛṣṇa's name; *jalpinaḥ*—chanting.

TRANSLATION

On His way to Vṛndāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jhārikhaṇḍa and made all the tigers, elephants, deer and birds dance and chant the Hare Kṛṣṇa mahā-mantra. Thus all these animals were overwhelmed by ecstatic love.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

শরৎকাল হৈল, প্রভুর চলিতে হৈল মতি।
রামানন্দ-স্বরূপ-সঙ্গে নিভৃতে যুকতি॥ ৩॥

śarat-kāla haila, prabhura calite haila mati
rāmānanda-svarūpa-saṅge nibhṛte yukati

SYNONYMS

śarat-kāla haila—autumn arrived; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *calite*—to travel; *haila*—was; *mati*—desire; *rāmānanda*—Rāmānanda Rāya; *svarūpa*—Svarūpa Dāmodara; *saṅge*—with; *nibhṛte*—solitary; *yukati*—consultation.

TRANSLATION

When autumn arrived, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana. In a solitary place, He consulted with Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TEXT 4

"মোর সহায় কর যদি, তুমি-দুই জন।
তবে আমি যাঞা দেখি শ্রীবৃন্দাবন॥ ৪॥

"mora sahāya kara yadi, tumi-dui jana
tabe āmi yāñā dekhi śrī-vṛndāvana

SYNONYMS

mora—of Me; *sahāya*—help; *kara*—you do; *yadi*—if; *tumi*—you; *dui jana*—two persons; *tabe*—then; *āmi*—I; *yāñā*—going; *dekhi*—shall see; *śrī-vṛndāvana*—Śrī Vṛndāvana-dhāma.

TRANSLATION

The Lord requested Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī to help Him go to Vṛndāvana.

TEXT 5

রাত্র্যে উঠি' বনপথে পলাঞা যাব।
একাকী যাইব, কাহোঁ সঙ্গে না লইব॥ ৫॥

rātrye uṭhi' vana-pathe palāñā yāba
ekākī yāiba, kāhoṅ saṅge nā la-iba

SYNONYMS

rātrye uṭhi'—rising at night; *vana-pathe*—on the road to the forest; *palāñā yāba*—I shall go away secretly; *ekākī yāiba*—I shall go alone; *kāhoṅ*—anyone; *saṅge*—with Me; *nā la-iba*—I shall not take.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

TEXT 6

কেহ যদি সঙ্গ লইতে পাছে উঠি' ধায়।
সবারে রাখিবা, যেন কেহ নাহি যায়॥ ৬॥

keha yadi saṅga la-ite pāche uṭhi' dhāya
sabāre rākhibā, yena keha nāhi yāya

SYNONYMS

keha—someone; *yadi*—if; *saṅga la-ite*—to take company; *pāche*—behind; *uṭhi'*—getting up; *dhāya*—runs; *sabāre*—everyone; *rākhibā*—please stop; *yena*—so that; *keha*—anyone; *nāhi yāya*—does not go.

TRANSLATION

"If someone wants to follow Me, please stop him. I don't want anyone to go with Me.

TEXT 7

প্রসন্ন হঞা আজ্ঞা দিবা, না মানিবা 'দুঃখ'।
তোমা-সবার 'সুখে' পথে হবে মোর 'সুখ'॥" ৭॥

prasanna hañā ājñā dibā, nā mānibā 'duḥkha'
tomā-sabāra 'sukhe' pathe habe mora 'sukha'"

SYNONYMS

prasanna hañā—being pleased; *ājñā dibā*—give permission; *nā*—do not; *mānibā duḥkha*—become unhappy; *tomā-sabāra*—of all of you; *sukhe*—by the happiness; *pathe*—on the road; *habe*—there will be; *mora*—My; *sukha*—happiness.

TRANSLATION

"Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vṛndāvana."

TEXT 8

দুইজন কহে,—'তুমি ঈশ্বর 'স্বতন্ত্র'।
যেই ইচ্ছা, সেই করিবা, নহ 'পরতন্ত্র'॥ ৮॥

dui-jana kahe,——'tumi īśvara 'svatantra'
yei icchā, sei karibā, naha 'paratantra'

SYNONYMS

dui-jana kahe—the two persons replied; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *svatantra*—completely independent; *yei icchā*—whatever You desire; *sei*—that; *karibā*—You will do; *naha*—You are not; *para-tantra*—dependent on anyone.

TRANSLATION

Upon hearing this, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī replied, "Dear Lord, You are completely independent. Since You are not dependent on anyone, You do whatever You desire.

TEXT 9

কিন্তু আমা-দুঁহার শুন এক নিবেদনে।
'তোমার সুখে আমার সুখ'– কহিলা আপনে॥ ৯॥

kintu āmā-duṅhāra śuna eka nivedane
'tomāra sukhe āmāra sukha'——kahilā āpane

SYNONYMS

kintu—but; *āmā-duṅhāra*—of both of us; *śuna*—please hear; *eka nivedane*—one submission; *tomāra sukhe*—by your happiness; *āmāra sukha*—our happiness; *kahilā*—You have already stated; *āpane*—personally.

TRANSLATION

"Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

TEXT 10

আমা-দুঁহার মনে তবে বড় 'সুখ' হয়।
এক নিবেদন যদি ধর, দয়াময়॥ ১০॥

āmā-duṅhāra mane tabe baḍa 'sukha' haya
eka nivedana yadi dhara, dayāmaya

SYNONYMS

āmā-duṅhāra—of us two; *mane*—in the mind; *tabe*—therefore; *baḍa*—very much; *sukha haya*—there is happiness; *eka nivedana*—one request; *yadi*—if; *dhara*—You accept; *dayā-maya*—merciful.

TRANSLATION

"If You will please accept just one request, we shall be very, very happy.

TEXT 11

'উত্তম ব্রাহ্মণ' এক সঙ্গে অবশ্য চাহি।
ভিক্ষা করি' ভিক্ষা দিবে, যাবে পাত্র বহি' ॥ ১১ ॥

'uttama brāhmaṇa' eka saṅge avaśya cāhi
bhikṣā kari' bhikṣā dibe, yābe pātra vahi'

SYNONYMS

uttama brāhmaṇa—a high-class *brāhmaṇa; eka*—one; *saṅge*—along; *avaśya*—certainly; *cāhi*—we want; *bhikṣā kari'*—collecting alms; *bhikṣā dibe*—will give You food; *yābe*—will go; *pātra vahi'*—bearing Your waterpot.

TRANSLATION

"Our Lord, please take one very nice brāhmaṇa with You. He will collect alms for You, cook for You, give You prasāda, and carry Your waterpot while traveling.

TEXT 12

বনপথে যাইতে নাহি 'ভোজ্যান্ন'-ব্রাহ্মণ।
আজ্ঞা কর,—সঙ্গে চলুক বিপ্র একজন ॥' ১২ ॥

vana-pathe yāite nāhi 'bhojyānna'-brāhmaṇa
ājñā kara,—saṅge caluka vipra eka-jana'

SYNONYMS

vana-pathe—on the forest path; *yāite*—going; *nāhi*—there is not; *bhojya-anna-brāhmaṇa*—a *brāhmaṇa* whose food can be accepted; *ājñā kara*—please give permission; *saṅge*—along; *caluka*—may go; *vipra*—*brāhmaṇa; eka-jana*—one person.

TRANSLATION

"When You go through the jungle, there will be no brāhmaṇa available from whom You can accept lunch. Therefore please give permission for at least one pure brāhmaṇa to accompany You."

TEXT 13

প্রভু কহে,—নিজ-সঙ্গী কাঁহো না লইব।
একজনে নিলে, আনের মনে দুঃখ হইব॥ ১৩॥

prabhu kahe,—nija-saṅgī kāṅho nā la-iba
eka-jane nile, ānera mane duḥkha ha-iba

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *nija-saṅgī*—of My associates; *kāṅho*—anyone; *nā*—not; *la-iba*—I shall take; *eka-jane nile*—if I take someone; *ānera mane*—in the mind of others; *duḥkha ha-iba*—there will be unhappiness.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall not take any of My associates with Me because if I choose someone, all the others will be unhappy.

TEXT 14

নূতন সঙ্গী হইবেক,—স্নিগ্ধ যাঁর মন।
ঐছে যবে পাই, তবে লই 'এক' জন॥ ১৪॥

nūtana saṅgī ha-ibeka,—snigdha yāṅra mana
aiche yabe pāi, tabe la-i 'eka' jana

SYNONYMS

nūtana—new; *saṅgī*—associate; *ha-ibeka*—must be; *snigdha*—very peaceful; *yāṅra*—whose; *mana*—mind; *aiche*—such; *yabe*—if; *pāi*—I get; *tabe*—then; *la-i*—I take; *eka jana*—one person.

TRANSLATION

"Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me."

PURPORT

When Śrī Caitanya Mahāprabhu formerly went to South India, a *brāhmaṇa* named Kālā Kṛṣṇadāsa went with Him. It was Kālā Kṛṣṇadāsa who fell victim to a woman, and Śrī Caitanya Mahāprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by cer-

tain drives, especially sex desire, even though he be in the company of Caitanya Mahāprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. *Māyā* is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Śrī Caitanya Mahāprabhu did not want a person like Kālā Kṛṣṇadāsa to accompany Him. He wanted someone who was determined, who had a peaceful mind and who was not agitated by ulterior motives.

TEXT 15

স্বরূপ কহে,—এই বলভদ্র-ভট্টাচার্য।
তোমাতে সুস্নিগ্ধ বড়, পণ্ডিত, সাধু, আর্য ॥ ১৫ ॥

svarūpa kahe,—ei balabhadra-bhaṭṭācārya
tomāte susnigdha baḍa, paṇḍita, sādhu, ārya

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *ei*—this; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tomāte*—unto You; *su-snigdha*—affectionate; *baḍa*—very; *paṇḍita*—educated; *sādhu*—honest; *ārya*—advanced in spiritual consciousness.

TRANSLATION

Svarūpa Dāmodara then said, "Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted a new man, not a person like Kālā Kṛṣṇadāsa who would fall for women. Svarūpa Dāmodara therefore immediately pointed out a new *brāhmaṇa* named Balabhadra Bhaṭṭācārya. Śrī Svarūpa Dāmodara Gosvāmī had studied this person very thoroughly and had seen that he had great love for Śrī Caitanya Mahāprabhu. Not only did he love the Lord, but he was also learned and honest. He was not duplicitous, and he was advanced in Kṛṣṇa consciousness. According to a Bengali proverb, *ati bhakti corera lakṣaṇa:* "Too much devotion is a symptom of a thief." A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is

called *sādhu*. Svarūpa Dāmodara immediately pointed out that Balabhadra Bhaṭṭācārya was quite fit to accompany the Lord because he was a learned scholar and was simple and had great love for Śrī Kṛṣṇa Caitanya Mahāprabhu. He was also advanced in Kṛṣṇa consciousness; therefore he was considered appropriate to accompany the Lord as a personal servant.

The word *snigdha* (very peaceful) and the word *su-snigdha* (affectionate) are used in verses fourteen and fifteen, and they are also found in *Śrīmad-Bhāgavatam* (1.1.8): *brūyuḥ snigdhasya śiṣyasya guravo guhyam apy uta*. "A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge." Śrīla Śrīdhara Svāmī has commented that the word *snigdhasya* means *prema-vataḥ*.The word *prema-vataḥ* indicates that one has great love for his spiritual master.

TEXT 16

প্রথমেই তোমা-সঙ্গে আইলা গৌড় হৈতে।
ইঁহার ইচ্ছা আছে 'সর্বতীর্থ' করিতে ॥ ১৬ ॥

prathamei tomā-saṅge āilā gauḍa haite
iṅhāra icchā āche 'sarva-tīrtha' karite

SYNONYMS

prathamei—in the beginning; *tomā-saṅge*—with You; *āilā*—came; *gauḍa haite*—from Bengal; *iṅhāra icchā*—his desire; *āche*—is; *sarva-tīrtha*—all places of pilgrimage; *karite*—to go see.

TRANSLATION

"In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

TEXT 17

ইঁহার সঙ্গে আছে বিপ্র এক 'ভৃত্য'।
ইঁহো পথে করিবেন সেবা-ভিক্ষা-কৃত্য ॥ ১৭ ॥

iṅhāra saṅge āche vipra eka 'bhṛtya'
iṅho pathe karibena sevā-bhikṣā-kṛtya

SYNONYMS

iṅhāra saṅge—with him; *āche*—is; *vipra*—*brāhmaṇa;* *eka*—one; *bhṛtya*—servant; *iṅho*—this man; *pathe*—on the way; *karibena*—will do; *sevā*—service; *bhikṣā-kṛtya*—and arrangements for cooking.

TRANSLATION

"In addition, You may take another brāhmaṇa who would act as a servant en route and make arrangements for Your food.

TEXT 18

ইঁহারে সঙ্গে লহ যদি, সবার হয় 'সুখ'।
বন-পথে যাইতে তোমার নহিবে কোন 'দুঃখ' ॥১৮॥

iṅhāre saṅge laha yadi, sabāra haya 'sukha'
vana-pathe yāite tomāra nahibe kona 'duḥkha'

SYNONYMS

iṅhāre—him; *saṅge*—along; *laha*—You accept; *yadi*—if; *sabāra haya sukha*—everyone will be happy; *vana-pathe*—on the path through the jungle; *yāite*—going; *tomāra*—Your; *nahibe*—there will not be; *kona*—any; *duḥkha*—difficulty.

TRANSLATION

"If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

TEXT 19

সেই বিপ্র বহি' নিবে বস্ত্রাম্বুভাজন।
ভট্টাচার্য ভিক্ষা দিবে করি' ভিক্ষাটন ॥ ১৯ ॥

sei vipra vahi' nibe vastrāmbu-bhājana
bhaṭṭācārya bhikṣā dibe kari' bhikṣāṭana

SYNONYMS

sei vipra—the other *brāhmaṇa; vahi' nibe*—will carry; *vastra-ambu-bhājana*—the cloth and waterpot; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *bhikṣā dibe*—will arrange for cooking; *kari'*—performing; *bhikṣā-aṭana*—collecting alms.

TRANSLATION

"The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You."

TEXT 20

তাঁহার বচন প্রভু অঙ্গীকার কৈল।
বলভদ্র-ভট্টাচার্যে সঙ্গে করি' নিল ॥ ২০ ॥

tāṅhāra vacana prabhu aṅgīkāra kaila
balabhadra-bhaṭṭācārye saṅge kari' nila

SYNONYMS

tāṅhāra vacana—his words; *prabhu*—Śrī Caitanya Mahāprabhu; *aṅgīkāra kaila*—accepted; *balabhadra-bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *saṅge kari' nila*—took with Him.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Dāmodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

TEXT 21

পূর্বরাত্র্যে জগন্নাথ দেখি' 'আজ্ঞা' লঞা।
শেষ-রাত্রে উঠি' প্রভু চলিলা লুকাঞা ॥ ২১ ॥

pūrva-rātrye jagannātha dekhi' 'ājñā' lañā
śeṣa-rātre uṭhi' prabhu calilā lukāñā

SYNONYMS

pūrva-rātrye—on the previous night; *jagannātha dekhi'*—seeing Lord Jagannātha; *ājñā lañā*—taking permission; *śeṣa-rātre*—near the end of night; *uṭhi'*—rising; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—started; *lukāñā*—without being seen.

TRANSLATION

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.

TEXT 22

প্রাতঃকালে ভক্তগণ প্রভু না দেখিয়া।
অন্বেষণ করি' ফিরে ব্যাকুল হঞা ॥ ২২ ॥

prātaḥ-kāle bhakta-gaṇa prabhu nā dekhiyā
anveṣaṇa kari' phire vyākula hañā

SYNONYMS

prātaḥ-kāle—early in the morning; *bhakta-gaṇa*—all the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *anveṣaṇa kari'*—searching; *phire*—wander; *vyākula hañā*—becoming very anxious.

TRANSLATION

Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

TEXT 23

স্বরূপ-গোসাঞি সবায় কৈল নিবারণ।
নিবৃত্ত হঞা রহে সবে জানি' প্রভুর মন॥ ২৩॥

svarūpa-gosāñi sabāya kaila nivāraṇa
nivṛtta hañā rahe sabe jāni' prabhura mana

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *sabāya*—unto everyone; *kaila*—did; *nivāraṇa*—forbidding; *nivṛtta hañā*—being restrained; *rahe*—remain; *sabe*—all; *jāni'*—knowing; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

While all the devotees were searching for the Lord, Svarūpa Dāmodara restrained them. Then everyone fell silent, knowing the mind of Śrī Caitanya Mahāprabhu.

TEXT 24

প্রসিদ্ধ পথ ছাড়ি' প্রভু উপপথে চলিলা।
'কটক' ডাহিনে করি' বনে প্রবেশিলা॥ ২৪॥

prasiddha patha chāḍi' prabhu upapathe calilā
'kaṭaka' ḍāhine kari' vane praveśilā

SYNONYMS

prasiddha—well-known; *patha*—public way; *chāḍi'*—giving up; *prabhu*—Śrī Caitanya Mahāprabhu; *upapathe*—through a bypass; *calilā*—began to walk;

kaṭaka—the city of Kaṭaka; *ḍāhine*—on the right side; *kari'*—keeping; *vane*—within the forest; *praveśilā*—entered.

TRANSLATION

The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kaṭaka on His right as He entered the forest.

TEXT 25

নির্জন-বনে চলে প্রভু কৃষ্ণনাম লঞা।
হস্তি-ব্যাঘ্র পথ ছাড়ে প্রভুরে দেখিয়া॥ ২৫॥

nirjana-vane cale prabhu kṛṣṇa-nāma lañā
hasti-vyāghra patha chāḍe prabhure dekhiyā

SYNONYMS

nirjana-vane—in a solitary forest; *cale*—walks; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma lañā*—chanting the holy name of Kṛṣṇa; *hasti*—elephants; *vyāghra*—tigers; *patha chāḍe*—leave the path; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

TRANSLATION

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

TEXT 26

পালে-পালে ব্যাঘ্র, হস্তী, গণ্ডার, শূকরগণ।
তার মধ্যে আবেশে প্রভু করিলা গমন॥ ২৬॥

pāle-pāle vyāghra, hastī, gaṇḍāra, śūkara-gaṇa
tāra madhye āveśe prabhu karilā gamana

SYNONYMS

pāle-pāle—in flocks; *vyāghra*—tigers; *hastī*—elephants; *gaṇḍāra*—rhinoceros; *śūkara-gaṇa*—boars; *tāra madhye*—through them; *āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—passed.

TRANSLATION

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

TEXT 27

দেখি' ভট্টাচার্যের মনে হয় মহাভয়।
প্রভুর প্রতাপে তারা এক পাশ হয়॥ ২৭॥

dekhi' bhaṭṭācāryera mane haya mahā-bhaya
prabhura pratāpe tārā eka pāśa haya

SYNONYMS

dekhi'—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *mahā-bhaya*—great fear; *prabhura pratāpe*—by the influence of Lord Caitanya Mahāprabhu; *tārā*—they; *eka pāśa haya*—stand to one side.

TRANSLATION

Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side.

TEXT 28

একদিন পথে ব্যাঘ্র করিয়াছে শয়ন।
আবেশে তার গায়ে প্রভুর লাগিল চরণ॥ ২৮॥

eka-dina pathe vyāghra kariyāche śayana
āveśe tāra gāye prabhura lāgila caraṇa

SYNONYMS

eka-dina—one day; *pathe*—on the path; *vyāghra*—a tiger; *kariyāche śayana*—was lying down; *āveśe*—in ecstatic love; *tāra gāye*—on his body; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *lāgila*—touched; *caraṇa*—lotus feet.

TRANSLATION

One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

TEXT 29

প্রভু কহে,—কহ 'কৃষ্ণ', ব্যাঘ্র উঠিল।
'কৃষ্ণ' 'কৃষ্ণ' কহি' ব্যাঘ্র নাচিতে লাগিল॥ ২৯॥

prabhu kahe,—kaha 'kṛṣṇa', vyāghra uṭhila
'kṛṣṇa' 'kṛṣṇa' kahi' vyāghra nācite lāgila

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kaha kṛṣṇa*—please chant Hare Kṛṣṇa; *vyāghra uṭhila*—the tiger got up; *kṛṣṇa kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *vyāghra*—the tiger; *nācite*—to dance; *lāgila*—began.

TRANSLATION

The Lord said, "Chant the holy name of Kṛṣṇa!" The tiger immediately got up and began to dance and chant, "Kṛṣṇa! Kṛṣṇa!"

TEXT 30

আর দিনে মহাপ্রভু করে নদী স্নান।
মত্তহস্তিযূথ আইল করিতে জলপান ॥ ৩০ ॥

āra dine mahāprabhu kare nadī snāna
matta-hasti-yūtha āila karite jala-pāna

SYNONYMS

āra dine—another day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *nadī snāna*—bathing in the river; *matta-hasti-yūtha*—a herd of maddened elephants; *āila*—came; *karite*—to do; *jala-pāna*—drinking water.

TRANSLATION

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

TEXT 31

প্রভু জল-কৃত্য করে, আগে হস্তী আইলা।
'কৃষ্ণ কহ' বলি' প্রভু জল ফেলি' মারিলা ॥ ৩১ ॥

prabhu jala-kṛtya kare, āge hastī āilā
'kṛṣṇa kaha' bali' prabhu jala pheli' mārilā

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *jala-kṛtya kare*—bathed and was chanting the Gāyatrī *mantra* within the water; *āge*—in front; *hastī*—the elephants; *āilā*—came; *kṛṣṇa kaha*—chant Hare Kṛṣṇa; *bali'*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *jala pheli'*—throwing water; *mārilā*—struck.

TRANSLATION

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead playing the part of a very great advanced devotee. On the *mahā-bhāgavata* platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Kṛṣṇa. As stated in *Bhagavad-gītā:*

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

A *mahā-bhāgavata,* being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord's service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As *Bhagavad-gītā* confirms:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The *mahā-bhāgavata* knows that Kṛṣṇa is in everyone's heart. Kṛṣṇa is dictating, and the living entity is following His dictations. Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, "Here is a *mahā-bhāgavata.* Please do not disturb him." Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the *mahā-bhāgavata.* Rather, they should only follow in their footsteps. The word *anukara* means "imitating," and *anusara* means "trying to follow in the footsteps." We should not try to imitate the activities of a *mahā-bhāgavata* or Śrī Caitanya Mahāprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The *mahā-bhāgavata's*

heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the *mahā-bhāgavata* treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vṛndāvana. He was simply searching for Kṛṣṇa.

TEXT 32

সেই জল-বিন্দু-কণা লাগে যার গায়।
সেই 'কৃষ্ণ' 'কৃষ্ণ' কহে, প্রেমে নাচে, গায়॥ ৩২॥

sei jala-bindu-kaṇā lāge yāra gāya
sei 'kṛṣṇa' 'kṛṣṇa' kahe, preme nāce, gāya

SYNONYMS

sei—those; *jala*—of water; *bindu*—drops; *kaṇā*—particles; *lāge*—touch; *yāra*—whose; *gāya*—body; *sei*—they; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *kahe*—say; *preme*—in ecstasy; *nāce*—dance; *gāya*—sing.

TRANSLATION

The elephants whose bodies were touched by the water splashed by the Lord began to chant, "Kṛṣṇa! Kṛṣṇa!" and dance and sing in ecstasy.

TEXT 33

কেহ ভূমে পড়ে, কেহ করয়ে চিৎকার।
দেখি' ভট্টাচার্যের মনে হয় চমৎকার॥ ৩৩॥

keha bhūme paḍe, keha karaye citkāra
dekhi' bhaṭṭācāryera mane haya camatkāra

SYNONYMS

keha—some of them; *bhūme*—on the ground; *paḍe*—fall down; *keha*—some of them; *karaye*—perform; *cit-kāra*—screaming; *dekhi'*—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *camatkāra*—astonishment.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.

TEXT 34

পথে যাইতে করে প্রভু উচ্চ সংকীর্তন।
মধুর কণ্ঠধ্বনি শুনি' আইসে মৃগীগণ ॥ ৩৪ ॥

pathe yāite kare prabhu ucca saṅkīrtana
madhura kaṇṭha-dhvani śuni' āise mṛgī-gaṇa

SYNONYMS

pathe yāite—while passing on the path; *kare*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *ucca*—loud; *saṅkīrtana*—chanting of Hare Kṛṣṇa; *madhura*—sweet; *kaṇṭha-dhvani*—the voice from His throat; *śuni'*—hearing; *āise*—came; *mṛgī-gaṇa*—she-deer.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

TEXT 35

ডাহিনে-বামে ধ্বনি শুনি' যায় প্রভু-সঙ্গে।
প্রভু তার অঙ্গ মুছে, শ্লোক পড়ে রঙ্গে ॥ ৩৫ ॥

ḍāhine-vāme dhvani śuni' yāya prabhu-saṅge
prabhu tāra aṅga muche, śloka paḍe raṅge

SYNONYMS

ḍāhine-vāme—right and left; *dhvani*—vibration; *śuni'*—hearing; *yāya*—they follow; *prabhu-saṅge*—with the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—their; *aṅga*—bodies; *muche*—pats; *śloka*—verse; *paḍe*—recites; *raṅge*—in great curiosity.

TRANSLATION

Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

TEXT 36

ধন্যাঃ স্ম মূঢ়মতয়োঽপি হরিণ্য এতা
যা নন্দনন্দনমুপাত্ত-বিচিত্রবেশম্।
আকর্ণ্য বেণুরণিতং সহকৃষ্ণসারাঃ
পূজাং দধুর্বিরচিতাং প্রণয়াবলোকৈঃ ॥ ৩৬ ॥

dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākarṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ
pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ

SYNONYMS

dhanyāḥ—fortunate, blessed; *sma*—certainly; *mūḍha-matayaḥ*—foolish, without good sense; *api*—although; *hariṇyaḥ*—she-deer; *etāḥ*—these; *yāḥ*—who; *nanda-nandanam*—the son of Mahārāja Nanda; *upātta-vicitra-veśam*—dressed very attractively; *ākarṇya*—hearing; *veṇu-raṇitam*—the sound of His flute; *saha-kṛṣṇa-sārāḥ*—accompanied by the black deer (their husbands); *pūjām dadhuḥ*—they worshiped; *viracitām*—performed; *praṇaya-avalokaiḥ*—by their affectionate glances.

TRANSLATION

"Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.21.11) spoken by the *gopīs* of Vṛndāvana.

TEXT 37

হেনকালে ব্যাঘ্র তথা আইল পাঁচ-সাত ।
ব্যাঘ্র-মৃগী মিলি' চলে মহাপ্রভুর সাথ ॥ ৩৭ ॥

hena-kāle vyāghra tathā āila pāṅca-sāta
vyāghra-mṛgī mili' cale mahāprabhura sātha

SYNONYMS

hena-kāle—at this time; *vyāghra*—tigers; *tathā*—there; *āila*—came; *pañca-sāta*—five to seven; *vyāghra-mṛgī*—the tigers and deer; *mili'*—coming together; *cale*—go; *mahāprabhura sātha*—with Śrī Caitanya Mahāprabhu.

TRANSLATION

While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

TEXT 38

দেখি' মহাপ্রভুর 'বৃন্দাবন'-স্মৃতি হৈল।
বৃন্দাবন-গুণ-বর্ণন শ্লোক পড়িল ॥ ৩৮ ॥

dekhi' mahāprabhura 'vṛndāvana'-smṛti haila
vṛndāvana-guṇa-varṇana śloka paḍila

SYNONYMS

dekhi'—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vṛndāvana*—of the holy land of Vṛndāvana; *smṛti haila*—there was remembrance; *vṛndāvana*—of Śrī Vṛndāvana; *guṇa*—of the qualities; *varṇana*—description; *śloka*—verse; *paḍila*—recited.

TRANSLATION

Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental qualitity of Vṛndāvana.

TEXT 39

যত্র নৈসর্গদুর্বৈরাঃ সহাসন্ নৃ-মৃগাদয়ঃ।
মিত্রাণীবাজিতাবাস-দ্রুত-রুট্-তর্ষণাদিকম্ ॥ ৩৯ ॥

yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarṣaṇādikam

SYNONYMS

yatra—where; *naisarga*—by nature; *durvairāḥ*—living in enmity; *saha-āsan*—live together; *nṛ*—human beings; *mṛga-ādayaḥ*—and animals; *mitrāṇi*—friends; *iva*—like; *ajita*—of Lord Śrī Kṛṣṇa; *āvāsa*—residence; *druta*—gone away; *ruj*—anger; *tarṣaṇa-ādikam*—thirst and so on.

TRANSLATION

"Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

PURPORT

This is a statement from *Śrīmad-Bhāgavatam* (10.13.60). After stealing the cowherd boys, calves and cows of Śrī Kṛṣṇa, Lord Brahmā kept them asleep and hid them. After a moment, Brahmā returned to see Kṛṣṇa's condition. When he saw that Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahmā appreciated the transcendental opulence of Vṛndāvana.

TEXT 40

'কৃষ্ণ কৃষ্ণ কহ' করি' প্রভু যবে বলিল।
'কৃষ্ণ' কহি' ব্যাঘ্র-মৃগ নাচিতে লাগিল ॥ ৪০ ॥

'kṛṣṇa kṛṣṇa kaha' kari' prabhu yabe balila
'kṛṣṇa' kahi' vyāghra-mṛga nācite lāgila

SYNONYMS

kṛṣṇa kṛṣṇa kaha—chant Kṛṣṇa, Kṛṣṇa; *kari'*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *balila*—uttered; *kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *vyāghra-mṛga*—the tigers and deer; *nācite lāgila*—began to dance.

TRANSLATION

When Śrī Caitanya Mahāprabhu said, "Chant Kṛṣṇa! Kṛṣṇa!" the tigers and deer began to dance and chant, "Kṛṣṇa!"

TEXT 41

নাচে, কুন্দে ব্যাঘ্রগণ মৃগীগণ-সঙ্গে।
বলভদ্র-ভট্টাচার্য দেখে অপূর্ব-রঙ্গে ॥ ৪১ ॥

nāce, kunde vyāghra-gaṇa mṛgī-gaṇa-saṅge
balabhadra-bhaṭṭācārya dekhe apūrva-raṅge

SYNONYMS

nāce—dance; *kunde*—jump; *vyāghra-gaṇa*—the tigers; *mṛgī-gaṇa-saṅge*—with the does; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *dekhe*—sees; *apūrva-raṅge*—with great wonder.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.

TEXT 42

ব্যাঘ্র-মৃগ অন্যোন্যে করে আলিঙ্গন।
মুখে মুখ দিয়া করে অন্যোন্যে চুম্বন ॥ ৪২ ॥

vyāghra-mṛga anyonye kare āliṅgana
mukhe mukha diyā kare anyonye cumbana

SYNONYMS

vyāghra-mṛga—the tigers and deer; *anyonye*—one another; *kare*—do; *āliṅgana*—embracing; *mukhe mukha diyā*—touching one anothers' mouths; *kare*—do; *anyonye cumbana*—kissing one another.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

TEXT 43

কৌতুক দেখিয়া প্রভু হাসিতে লাগিলা।
তা-সবাকে তাহাঁ ছাড়ি' আগে চলি' গেলা ॥ ৪৩ ॥

kautuka dekhiyā prabhu hāsite lāgilā
tā-sabāke tāhāṅ chāḍi' āge cali' gelā

SYNONYMS

kautuka dekhiyā—seeing this fun; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsite lāgilā*—began to smile; *tā-sabāke*—all of them; *tāhāṅ chāḍi'*—leaving there; *āge*—forward; *cali' gelā*—advanced.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

TEXT 44

ময়ূরাদি পক্ষিগণ প্রভুরে দেখিয়া।
সঙ্গে চলে, 'কৃষ্ণ' বলি' নাচে মত্ত হঞা ॥ ৪৪ ॥

mayūrādi pakṣi-gaṇa prabhure dekhiyā
saṅge cale, 'kṛṣṇa' bali' nāce matta hañā

SYNONYMS

mayūra-ādi—beginning with peacocks; *pakṣi-gaṇa*—different types of birds; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *saṅge cale*—go with Him; *kṛṣṇa bali'*—chanting the holy name of Kṛṣṇa; *nāce*—dance; *matta hañā*—becoming mad.

TRANSLATION

Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa.

TEXT 45

'হরিবোল' বলি' প্রভু করে উচ্চধ্বনি।
বৃক্ষলতা—প্রফুল্লিত, সেই ধ্বনি শুনি' ॥ ৪৫ ॥

'hari-bola' bali' prabhu kare ucca-dhvani
vṛkṣa-latā—praphullita, sei dhvani śuni'

SYNONYMS

hari-bola—the vibration of Hari-bol; *bali'*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—makes; *ucca-dhvani*—a loud sound; *vṛkṣa-latā*—the trees and creepers; *praphullita*—very jubilant; *sei*—that; *dhvani*—sound; *śuni'*—hearing.

TRANSLATION

When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

PURPORT

The loud chanting of the Hare Kṛṣṇa *mantra* is so powerful that it can even penetrate the ears of trees and creepers—what to speak of animals and human beings. Śrī Caitanya Mahāprabhu once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa *mahā-mantra* would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

TEXT 46

'ঝারিখণ্ডে' স্থাবর-জঙ্গম আছে যত।
কৃষ্ণনাম দিয়া কৈল প্রেমেতে উন্মত্ত ॥ ৪৬ ॥

'jhārikhaṇḍe' sthāvara-jaṅgama āche yata
kṛṣṇa-nāma diyā kaila premete unmatta

SYNONYMS

jhārikhaṇḍe—in the place known as Jhārikhaṇḍa; *sthāvara-jaṅgama*—moving and not moving; *āche*—there are; *yata*—all; *kṛṣṇa-nāma diyā*—giving them the holy name of Lord Kṛṣṇa; *kaila*—made; *premete*—in ecstasy; *unmatta*—mad.

TRANSLATION

Thus all living entities—some moving and some standing still in the forest of Jhārikhaṇḍa—became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

PURPORT

The great forest of Jhārikhaṇḍa is a great tract of land including Āṭagaḍa, Ḍheṅkānala, Āṅgula, Lāhārā, Kiyañjhaḍa, Bāmaḍā, Bonāi, Gāṅgapura, Choṭa Nāgapura, Yaśapura and Saragujā. All these places, which are covered with mountains and jungles, are known as Jhārikhaṇḍa.

TEXT 47

যেই গ্রাম দিয়া যান, যাহাঁ করেন স্থিতি ।
সে-সব গ্রামের লোকের হয় 'প্রেমভক্তি' ॥ ৪৭ ॥

yei grāma diyā yāna, yāhāṅ karena sthiti
se-saba grāmera lokera haya 'prema-bhakti'

SYNONYMS

yei grāma—which villages; *diyā yāna*—the Lord goes through; *yāhāṅ*—where; *karena*—takes; *sthiti*—rest; *se-saba*—all those; *grāmera*—of the villages; *lokera*—of the people; *haya*—there is awakening of; *prema-bhakti*—ecstatic love of God.

TRANSLATION

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

TEXTS 48-49

কেহ যদি তাঁর মুখে শুনে কৃষ্ণনাম ।
তাঁর মুখে আন শুনে তাঁর মুখে আন ॥ ৪৮ ॥
সবে 'কৃষ্ণ' 'হরি' বলি' নাচে, কান্দে, হাসে ।
পরম্পরায় 'বৈষ্ণব' হইল সর্বদেশে ॥ ৪৯ ॥

keha yadi tāṅra mukhe śune kṛṣṇa-nāma
tāṅra mukhe āna śune tāṅra mukhe āna

sabe 'kṛṣṇa' 'hari' bali' nāce, kānde, hāse
paramparāya 'vaiṣṇava' ha-ila sarva deśe

SYNONYMS

keha—someone; *yadi*—when; *tāṅra mukhe*—from His mouth; *śune*—hears; *kṛṣṇa-nāma*—chanting of the Hare Kṛṣṇa *mantra; tāṅra mukhe*—from the mouth of such chanters; *āna śune*—someone else hears; *tāṅra mukhe*—and from his mouth; *āna*—someone else; *sabe*—all of them; *kṛṣṇa*—Lord Kṛṣṇa's holy name; *hari*—another holy name of the Lord; *bali'*—chanting; *nāce*—dance; *kānde*—cry; *hāse*—smile; *paramparāya*—by disciplic succession; *vaiṣṇava*—devotees; *ha-ila*—became; *sarva-deśe*—in all countries.

TRANSLATION

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

PURPORT

The transcendental power or potency of the Hare Kṛṣṇa *mahā-mantra* is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa *mahā-mantra* offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the *paramparā* system.

TEXT 50

যদ্যপি প্রভু লোক-সংঘট্টের ত্রাসে ।
প্রেম 'গুপ্ত' করেন, বাহিরে না প্রকাশে ॥ ৫০ ॥

yadyapi prabhu loka-saṅghaṭṭera trāse
prema 'gupta' karena, bāhire nā prakāśe

SYNONYMS

yadyapi—although; *prabhu*—Śrī Caitanya Mahāprabhu; *loka-saṅghaṭṭera*—of crowds of people; *trāse*—being afraid; *prema*—ecstasy; *gupta karena*—keeps hidden; *bāhire*—externally; *nā*—does not; *prakāśe*—manifest.

TRANSLATION

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

TEXT 51

তথাপি তাঁর দর্শন-শ্রবণ-প্রভাবে।
সকল দেশের লোক হইল 'বৈষ্ণবে'॥ ৫১॥

tathāpi tāṅra darśana-śravaṇa-prabhāve
sakala deśera loka ha-ila 'vaiṣṇave'

SYNONYMS

tathāpi—still; *tāṅra*—His; *darśana*—of seeing; *śravaṇa*—of hearing; *prabhāve*—by the potency; *sakala*—all; *deśera*—of countries; *loka*—people; *ha-ila*—became; *vaiṣṇave*—pure devotees of the Lord.

TRANSLATION

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as *mahā-vadānya-avatāra,* the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in *Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.* Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa *mahā-mantra* is less powerful

than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the *paramparā* system, one can be purified. Therefore in this verse it is said: *tathāpi tāṅra darśana-śravaṇa-prabhāve*. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like *Śrī Caitanya-caritāmṛta* and through the *paramparā* system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

TEXT 52

গৌড়, বঙ্গ, উৎকল, দক্ষিণ-দেশে গিয়া।
লোকের নিস্তার কৈল আপনে ভ্রমিয়া॥ ৫২॥

gauḍa, baṅga, utkala, dakṣiṇa-deśe giyā
lokera nistāra kaila āpane bhramiyā

SYNONYMS

gauḍa—Bengal; *baṅga*—East Bengal; *utkala*—Orissa; *dakṣiṇa-deśe*—southern India; *giyā*—going; *lokera*—of all the people; *nistāra*—liberation; *kaila*—did; *āpane*—personally; *bhramiyā*—touring.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

TEXT 53

মথুরা যাইবার ছলে আসেন ঝারিখণ্ড।
ভিল্লপ্রায় লোক তাহাঁ পরম-পাষণ্ড॥ ৫৩॥

mathurā yāibāra chale āsena jhārikhaṇḍa
bhilla-prāya loka tāhāṅ parama-pāṣaṇḍa

SYNONYMS

mathurā—to Mathurā; *yāibāra*—of going; *chale*—on the pretext; *āsena*—came; *jhārikhaṇḍa*—to Jhārikhaṇḍa; *bhilla-prāya*—like the Bheels, a kind of low people; *loka*—people; *tāhāṅ*—there; *parama-pāṣaṇḍa*—without God consciousness.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to Jhārikhaṇḍa on His way to Mathurā, He found that the people there were almost uncivilized and were devoid of God consciousness.

PURPORT

The word *bhilla* refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than *śūdras*. Such people generally live in the jungle, and Śrī Caitanya Mahāprabhu had to meet them.

TEXT 54

নাম-প্রেম দিয়া কৈল সবার নিস্তার।
চৈতন্যের গূঢ়লীলা বুঝিতে শক্তি কার॥ ৫৪॥

nāma-prema diyā kaila sabāra nistāra
caitanyera gūḍha-līlā bujhite śakti kāra

SYNONYMS

nāma-prema diyā—bestowing upon them ecstatic love and the holy name; *kaila*—did; *sabāra nistāra*—liberation of all of them; *caitanyera*—of Śrī Caitanya Mahāprabhu; *gūḍha-līlā*—confidential pastimes; *bujhite*—to understand; *śakti*—the power; *kāra*—who has.

TRANSLATION

Śrī Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

PURPORT

As evidence of Śrī Caitanya Mahāprabhu's mercy, we are experiencing that the people of Africa are taking to Kṛṣṇa consciousness, chanting and dancing and taking *prasāda* like other Vaiṣṇavas. This is all due to the power of Śrī Caitanya Mahāprabhu. Who can understand how His potency is working all over the world?

TEXT 55

বন দেখি' ভ্রম হয়—এই 'বৃন্দাবন'।
শৈল দেখি' মনে হয়—এই 'গোবর্ধন'॥ ৫৫॥

vana dekhi' bhrama haya——ei 'vṛndāvana'
śaila dekhi' mane haya——ei 'govardhana'

SYNONYMS

vana dekhi'—seeing the forest; *bhrama haya*—there is illusion; *ei*—this; *vṛndāvana*—Vṛndāvana forest; *śaila dekhi'*—seeing a hill; *mane haya*—considers; *ei govardhana*—this is Govardhana Hill.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

TEXT 56

যাহাঁ নদী দেখে তাহাঁ মানয়ে—'কালিন্দী'।
মহাপ্রেমাবেশে নাচে প্রভু পড়ে কান্দি' ॥ ৫৬ ॥

yāhāṅ nadī dekhe tāhāṅ mānaye——'kālindī'
mahā-premāveśe nāce prabhu paḍe kāndi'

SYNONYMS

yāhāṅ—wherever; *nadī*—river; *dekhe*—sees; *tāhāṅ*—there; *mānaye*—considers; *kālindī*—the River Yamunā; *mahā-prema-āveśe*—in great ecstatic love; *nāce*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—falls down; *kāndi'*—crying.

TRANSLATION

Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

TEXT 57

পথে যাইতে ভট্টাচার্য শাক-মূল-ফল।
যাহাঁ যেই পায়েন তাহাঁ লয়েন সকল ॥ ৫৭ ॥

pathe yāite bhaṭṭācārya śāka-mūla-phala
yāhāṅ yei pāyena tāhāṅ layena sakala

SYNONYMS

pathe yāite—while passing on the way; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *śāka*—spinach; *mūla*—roots; *phala*—fruits; *yāhāṅ*—wherever; *yei*—whatever; *pāyena*—he gets; *tāhāṅ*—there; *layena*—he takes; *sakala*—all.

TRANSLATION

Along the way, Balabhadra Bhaṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

TEXT 58

যে-গ্রামে রহেন প্রভু, তথায় ব্রাহ্মণ ।
পাঁচ-সাত জন আসি' করে নিমন্ত্রণ ॥ ৫৮ ॥

ye-grāme rahena prabhu, tathāya brāhmaṇa
pāṅca-sāta jana āsi' kare nimantraṇa

SYNONYMS

ye-grāme—in whatever village; *rahena*—stays; *prabhu*—Śrī Caitanya Mahāprabhu; *tathāya*—there; *brāhmaṇa*—*brāhmaṇas; pāṅca-sāta jana*—five or seven persons; *āsi'*—coming; *kare*—do; *nimantraṇa*—invitation.

TRANSLATION

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas—five or seven—would come and extend invitations to the Lord.

TEXT 59

কেহ অন্ন আনি' দেয় ভট্টাচার্য-স্থানে ।
কেহ দুগ্ধ, দধি, কেহ ঘৃত, খণ্ড আনে ॥ ৫৯ ॥

keha anna āni' deya bhaṭṭācārya-sthāne
keha dugdha, dadhi, keha ghṛta, khaṇḍa āne

SYNONYMS

keha—someone; *anna*—grains; *āni'*—bringing; *deya*—delivers; *bhaṭṭācārya-sthāne*—before Balabhadra Bhaṭṭācārya; *keha*—someone; *dugdha*—milk; *dadhi*—yogurt; *keha*—someone; *ghṛta*—ghee; *khaṇḍa*—sugar; *āne*—brings.

TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhaṭṭācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

TEXT 60

যাহাঁ বিপ্র নাহি তাহাঁ 'শূদ্রমহাজন' ।
আসি' সবে ভট্টাচার্যে করে নিমন্ত্রণ ॥ ৬০ ॥

yāhāṅ vipra nāhi tāhāṅ 'śūdra-mahājana'
āsi' sabe bhaṭṭācārye kare nimantraṇa

SYNONYMS

yāhāṅ—wherever; *vipra*—*brāhmaṇa; nāhi*—there is not; *tāhāṅ*—there; *śūdra-mahā-jana*—devotees born in families other than *brāhmaṇa; āsi'*—coming; *sabe*—all of them; *bhaṭṭācārye*—to Balabhadra Bhaṭṭācārya; *kare nimantraṇa*—make invitation.

TRANSLATION

In some villages there were no brāhmaṇas; nonetheless, devotees born in non-brāhmaṇa families came and extended invitations to Balabhadra Bhaṭṭācārya.

PURPORT

Actually a *sannyāsī* or a *brāhmaṇa* will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of *brāhmaṇa* by their initiation. These people are called *śūdra-mahājana*. This indicates that one who is born in a non-*brāhmaṇa* family has accepted the *brāhmaṇa* status by initiation. Such devotees extended invitations to Balabhadra Bhaṭṭācārya. A Māyāvādī *sannyāsī* will accept an invitation only from a *brāhmaṇa* family, but a Vaiṣṇava does not accept an invitation from a *brāhmaṇa* if he does not belong to the Vaiṣṇava sect. However, a Vaiṣṇava will accept an invitation from a *brāhmaṇa* or *śūdra-mahājana* if that person is an initiated Vaiṣṇava. Śrī Caitanya Mahāprabhu Himself accepted invitations from *śūdra-mahājanas,* and this confirms the fact that anyone initiated by a Vaiṣṇava *mantra* can be accepted as a *brāhmaṇa*. One can accept an invitation from such a person.

TEXT 61

ভট্টাচার্য পাক করে বহু-ব্যঞ্জন ।
বহু-ব্যঞ্জনে প্রভুর আনন্দিত মন ॥ ৬১ ॥

bhaṭṭācārya pāka kare vanya-vyañjana
vanya-vyañjane prabhura ānandita mana

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *pāka kare*—cooks; *vanya-vyañjana*—all varieties of forest vegetables; *vanya-vyañjane*—by such forest vegetables; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānandita mana*—the mind is very happy.

TRANSLATION

Balabhadra Bhaṭṭācārya used to cook all kinds of vegetables gathered from the forest, and Śrī Caitanya Mahāprabhu was very pleased to accept these preparations.

TEXTS 62-63

দুই-চারি দিনের অন্ন রাখেন সংহতি।
যাহাঁ শূন্য বন, লোকের নাহিক বসতি ॥ ৬২ ॥
তাহাঁ সেই অন্ন ভট্টাচার্য করে পাক।
ফল-মূলে ব্যঞ্জন করে, বন্য নানা শাক ॥ ৬৩ ॥

dui-cāri dinera anna rākhena saṁhati
yāhāṅ śūnya vana, lokera nāhika vasati

tāhāṅ sei anna bhaṭṭācārya kare pāka
phala-mūle vyañjana kare, vanya nānā śāka

SYNONYMS

dui-cāri—two to four; *dinera*—of days; *anna*—food grains; *rākhena*—keeps; *saṁhati*—in stock; *yāhāṅ*—wherever; *śūnya vana*—the solitary forest; *lokera*—of people; *nāhika*—there is not; *vasati*—habitation; *tāhāṅ*—there; *sei*—those; *anna*—food grains; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kare pāka*—cooks; *phala-mūle*—with roots and fruits; *vyañjana kare*—he prepares vegetables; *vanya*—from the forest; *nānā śāka*—many kinds of spinach.

TRANSLATION

Balabhadra Bhaṭṭācārya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.

TEXT 64

পরম সন্তোষ প্রভুর বন্য-ভোজনে।
মহাসুখ পান, যে দিন রহেন নির্জনে॥ ৬৪॥

parama santoṣa prabhura vanya-bhojane
mahā-sukha pāna, ye dina rahena nirjane

SYNONYMS

parama—very much; *santoṣa*—satisfaction; *prabhura*—of the Lord; *vanya-bhojane*—in eating vegetables collected from the forest; *mahā-sukha pāna*—gets great happiness; *ye dina*—on which day; *rahena*—stays; *nirjane*—in a solitary place.

TRANSLATION

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

TEXT 65

ভট্টাচার্য সেবা করে, স্নেহে যৈছে 'দাস'।
তাঁর বিপ্র বহে জলপাত্র-বহির্বাস॥ ৬৫॥

bhaṭṭācārya sevā kare, snehe yaiche 'dāsa'
tāṅra vipra vahe jala-pātra-bahirvāsa

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *sevā kare*—renders service; *snehe*—in great affection; *yaiche*—exactly like; *dāsa*—a servant; *tāṅra vipra*—his *brāhmaṇa* assistant; *vahe*—carries; *jala-pātra*—the waterpot; *bahirvāsa*—and garments.

TRANSLATION

Balabhadra Bhaṭṭācārya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brāhmaṇa carried the waterpot and garments.

TEXT 66

নির্ঝরেতে উষ্ণোদকে স্নান তিনবার।
দুইসন্ধ্যা অগ্নিতাপ কাষ্ঠের অপার॥ ৬৬॥

nirjharete uṣṇodake snāna tina-bāra
dui-sandhyā agni-tāpa kāṣṭhera apāra

SYNONYMS

nirjharete—in the waterfalls; *uṣṇa-udake*—in warm water; *snāna*—bath; *tina-bāra*—thrice; *dui-sandhyā*—morning and evening; *agni-tāpa*—heating by a fire; *kāṣṭhera*—of wood; *apāra*—without limit.

TRANSLATION

The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made of the limitless wood.

TEXT 67

নিরন্তর প্রেমাবেশে নির্জনে গমন।
সুখ অনুভবি' প্রভু কহেন বচন ॥ ৬৭ ॥

nirantara premāveśe nirjane gamana
sukha anubhavi' prabhu kahena vacana

SYNONYMS

nirantara—always; *prema-āveśe*—in ecstatic love; *nirjane*—in a solitary place; *gamana*—going; *sukha anubhavi'*—feeling happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *vacana*—statement.

TRANSLATION

While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

TEXT 68

শুন, ভট্টাচার্য,—"আমি গেলাঙ বহু-দেশ।
বনপথে দুঃখের কাহাঁ নাহি পাই লেশ ॥ ৬৮ ॥

śuna, bhaṭṭācārya,—"āmi gelāṅa bahu-deśa
vana-pathe duḥkhera kāhāṅ nāhi pāi leśa

SYNONYMS

śuna—please hear; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *āmi*—I; *gelāṅa*—traveled; *bahu-deśa*—many countries; *vana-pathe*—through the forest path;

duḥkhera—of unhappiness; *kāhāṅ*—anywhere; *nāhi pāi*—I do not get; *leśa*—even a trace.

TRANSLATION

"My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

TEXT 69

কৃষ্ণ—কৃপালু, আমায় বহুত কৃপা কৈলা।
বনপথে আনি' আমায় বড় সুখ দিলা ॥ ৬৯ ॥

kṛṣṇa—kṛpālu, āmāya bahuta kṛpā kailā
vana-pathe āni' āmāya baḍa sukha dilā

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—very kind; *āmāya*—upon Me; *bahuta*—greatly; *kṛpā*—mercy; *kailā*—showed; *vana-pathe*—on the path in the forest; *āni'*—bringing; *āmāya*—unto Me; *baḍa*—very much; *sukha*—happiness; *dilā*—gave.

TRANSLATION

"Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

TEXT 70

পূর্বে বৃন্দাবন যাইতে করিলাঙ বিচার।
মাতা, গঙ্গা, ভক্তগণে দেখিব একবার ॥ ৭০ ॥

pūrve vṛndāvana yāite karilāṅa vicāra
mātā, gaṅgā, bhakta-gaṇe dekhiba eka-bāra

SYNONYMS

pūrve—formerly; *vṛndāvana*—to the holy place of Vṛndāvana; *yāite*—to go; *karilāṅa*—I did; *vicāra*—consideration; *mātā*—mother; *gaṅgā*—the Ganges; *bhakta-gaṇe*—and devotees; *dekhiba*—I shall see; *eka-bāra*—once.

TRANSLATION

"Before this, I decided to go to Vṛndāvana and on the way see My mother, the River Ganges and other devotees once again.

TEXT 71

ভক্তগণ-সঙ্গে অবশ্য করিব মিলন।
ভক্তগণে সঙ্গে লঞা যাব 'বৃন্দাবন' ॥ ৭১ ॥

bhakta-gaṇa-saṅge avaśya kariba milana
bhakta-gaṇe saṅge lañā yāba 'vṛndāvana'

SYNONYMS

bhakta-gaṇa-saṅge—with all My devotees; *avaśya*—certainly; *kariba*—shall do; *milana*—meeting; *bhakta-gaṇe*—all the devotees; *saṅge*—along with Me; *lañā*—taking; *yāba*—I shall go; *vṛndāvana*—to Vṛndāvana-dhāma.

TRANSLATION

"I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

TEXT 72

এত ভাবি' গৌড়দেশে করিলুঁ গমন।
মাতা, গঙ্গা ভক্তে দেখি' সুখী হৈল মন ॥ ৭২ ॥

eta bhāvi' gauḍa-deśe kariluṅ gamana
mātā, gaṅgā bhakte dekhi' sukhī haila mana

SYNONYMS

eta bhāvi'—thinking like this; *gauḍa-deśe*—to Bengal; *kariluṅ gamana*—I went; *mātā*—My mother; *gaṅgā*—the Ganges; *bhakte*—devotees; *dekhi'*—seeing; *sukhī*—happy; *haila*—became; *mana*—My mind.

TRANSLATION

"Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

TEXT 73

ভক্তগণে লঞা তবে চলিলাঙ রঙ্গে।
লক্ষকোটি লোক তাহাঁ হৈল আমা-সঙ্গে ॥ ৭৩ ॥

bhakta-gaṇe lañā tabe calilāṅa raṅge
lakṣa-koṭi loka tāhāṅ haila āmā-saṅge

SYNONYMS

bhakta-gaṇe—all the devotees; *lañā*—taking; *tabe*—then; *calilāṅa raṅge*—I started with great pleasure; *lakṣa-koṭi*—many thousands and millions; *loka*—people; *tāhāṅ*—there; *haila*—became; *āmā-saṅge*—My companions.

TRANSLATION

"However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

TEXT 74

সনাতন-মুখে কৃষ্ণ আমা শিখাইলা।
তাহা বিঘ্ন করি' বনপথে লঞা আইলা॥ ৭৪॥

sanātana-mukhe kṛṣṇa āmā śikhāilā
tāhā vighna kari' vana-pathe lañā āilā

SYNONYMS

sanātana-mukhe—from the mouth of Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *āmā*—unto Me; *śikhāilā*—gave instructions; *tāhā*—that; *vighna kari'*—making a hindrance; *vana-pathe*—on the path through the forest; *lañā*—taking; *āilā*—came.

TRANSLATION

"Thus I was going to Vṛndāvana with a big crowd, but through the mouth of Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vṛndāvana.

TEXT 75

কৃপার সমুদ্র, দীন-হীনে দয়াময়।
কৃষ্ণকৃপা বিনা কোন 'সুখ' নাহি হয়॥" ৭৫॥

kṛpāra samudra, dīna-hīne dayāmaya
kṛṣṇa-kṛpā vinā kona 'sukha' nāhi haya"

SYNONYMS

kṛpāra samudra—ocean of mercy; *dīna-hīne*—unto the poor and fallen; *dayā-maya*—very merciful; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *vinā*—without; *kona*—any; *sukha*—happiness; *nāhi haya*—there is not.

TRANSLATION

"Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness."

TEXT 76

ভট্টাচার্যে আলিঙ্গিয়া তাঁহারে কহিল ।
'তোমার প্রসাদে আমি এত সুখ পাইল' ॥ ৭৬ ॥

bhaṭṭācārye āliṅgiyā tāṅhāre kahila
'tomāra prasāde āmi eta sukha pāila'

SYNONYMS

bhaṭṭācārye—Balabhadra Bhaṭṭācārya; *āliṅgiyā*—embracing; *tāṅhāre*—unto him; *kahila*—said; *tomāra prasāde*—by your kindness; *āmi*—I; *eta*—so much; *sukha*—happiness; *pāila*—got.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, "It is only by your kindness that I am now so happy."

TEXT 77

তেঁহো কহেন,—"তুমি 'কৃষ্ণ', তুমি 'দয়াময়' ।
অধম জীব মুঞি, মোরে হইলা সদয় ॥ ৭৭ ॥

teṅho kahena,—"tumi 'kṛṣṇa', tumi 'dayāmaya'
adhama jīva muñi, more ha-ilā sadaya

SYNONYMS

teṅho kahena—Bhaṭṭācārya said; *tumi kṛṣṇa*—You are Kṛṣṇa Himself; *tumi*—You; *dayā-maya*—merciful; *adhama*—the lowest of the low; *jīva*—living entity; *muñi*—I; *more*—unto me; *ha-ilā*—You have been; *sa-daya*—favorable.

TRANSLATION

Balabhadra Bhaṭṭācārya replied, "My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.

TEXT 78

মুঞি ছার, মোরে তুমি সঙ্গে লঞা আইলা।
কৃপা করি' মোর হাতে 'প্রভু' ভিক্ষা কৈলা ॥ ৭৮ ॥

muñi chāra, more tumi saṅge lañā āilā
kṛpā kari' mora hāte 'prabhu' bhikṣā kailā

SYNONYMS

muñi—I; *chāra*—most fallen; *more*—me; *tumi*—You; *saṅge*—with; *lañā*—taking; *āilā*—have come; *kṛpā kari'*—showing great mercy; *mora hāte*—from my hand; *prabhu*—my Lord; *bhikṣā kailā*—You accepted food.

TRANSLATION

"Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

TEXT 79

অধম-কাকেরে কৈলা গরুড়-সমান।
'স্বতন্ত্র ঈশ্বর' তুমি—স্বয়ং ভগবান্॥" ৭৯ ॥

adhama-kākere kailā garuḍa-samāna
'svatantra īśvara' tumi——svayaṁ bhagavān"

SYNONYMS

adhama-kākere—the most condemned crow; *kailā*—You have made; *garuḍa-samāna*—like Garuḍa; *svatantra*—independent; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *svayam bhagavān*—the original Personality of Godhead.

TRANSLATION

"You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

TEXT 80

মূকং করোতি বাচালং পঙ্গুং লঙ্ঘয়তে গিরিম্।
যৎকৃপা তমহং বন্দে পরমানন্দ-মাধবম্ ॥ ৮০ ॥

mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
paramānanda-mādhavam

SYNONYMS

mūkam—a person who cannot speak; *karoti*—makes; *vācālam*—an eloquent speaker; *paṅgum*—a person who cannot even walk; *laṅghayate*—causes to cross over; *girim*—the mountain; *yat-kṛpā*—whose mercy; *tam*—unto Him; *aham*—I; *vande*—offer obeisances; *parama-ānanda*—the transcendentally blissful; *mādhavam*—Supreme Personality of Godhead.

TRANSLATION

" 'The Supreme Personality of Godhead has the form of sac-cid-ānanda-vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.' "

PURPORT

This is a quotation from the *Bhāvārtha-dīpikā* commentary on *Śrīmad-Bhāgavatam* (1.1.1).

TEXT 81

এইমত বলভদ্র করেন স্তবন।
প্রেমসেবা করি' তুষ্ট কৈল প্রভুর মন॥ ৮১॥

ei-mata balabhadra karena stavana
prema-sevā kari' tuṣṭa kaila prabhura mana

SYNONYMS

ei-mata—in this way; *balabhadra*—Balabhadra Bhaṭṭācārya; *karena*—offers; *stavana*—prayers; *prema-sevā kari'*—rendering service in love; *tuṣṭa*—pacified; *kaila*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind.

TRANSLATION

In this way Balabhadra Bhaṭṭācārya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord's mind.

TEXT 82

এইমত নানা-সুখে প্রভু আইলা 'কাশী'।
মধ্যাহ্ন-স্নান কৈল মণিকর্ণিকায় আসি' ॥ ৮২ ॥

ei-mata nānā-sukhe prabhu āilā 'kāśī'
madhyāhna-snāna kaila maṇikarṇikāya āsi'

SYNONYMS

ei-mata—in this way; *nānā-sukhe*—in great happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *kāśī*—to the holy place named Kāśī; *madhyāhna-snāna*—afternoon bath; *kaila*—took; *maṇikarṇikāya*—to the bathing place known as Maṇikarṇikā; *āsi'*—coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kāśī. There He took His bath in the bathing ghat known as Maṇikarṇikā.

PURPORT

Kāśī is another name for Vārāṇasī (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asiḥ and Varuṇā merge there. Maṇikarṇikā is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Viṣṇu. According to some, it fell from the ear of Lord Śiva. The word *maṇi* means "jewel," and *karṇika* means "from the ear." According to some, Lord Viśvanātha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rāma. Because of this, this holy place is called Maṇi-karṇikā. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Maṇikarṇikā is especially sanctified because it is very dear to Lord Viśvanātha. In the *Kāśī-khaṇḍa* it is said: *saṁsāri-cintāmaṇir atra yasmāt tārakaṁ sajjana-karṇikāyām. śivo 'bhidhatte saha-sānta-kāle tad gīyate 'sau maṇi-karṇiketi. mukti-lakṣmī mahā-pīṭha-maṇis tac-caraṇābjayoḥ. karṇikeyaṁ tataḥ prāhur yāṁ janā maṇi-karṇikām.* According to the *Kāśī-khaṇḍa,* if one gives up his body at Maṇikarṇikā, he is liberated simply by remembering Lord Śiva's name.

TEXT 83

সেইকালে তপনমিশ্র করে গঙ্গাস্নান।
প্রভু দেখি' হৈল তাঁর কিছু বিস্ময় জ্ঞান ॥ ৮৩ ॥

sei-kāle tapana-miśra kare gaṅgā-snāna
prabhu dekhi' haila tāṅra kichu vismaya jñāna

SYNONYMS

sei-kāle—at that time; *tapana-miśra*—a *brāhmaṇa* named Tapana Miśra; *kare gaṅgā-snāna*—was taking his bath in the Ganges; *prabhu dekhi'*—seeing the Lord; *haila*—there was; *tāṅra*—his; *kichu*—some; *vismaya jñāna*—astonishment.

TRANSLATION

At that time, Tapana Miśra was taking his bath in the Ganges, and he was astonished to see the Lord there.

TEXT 84

'পূর্বে শুনিয়াছি প্রভু কর্য়াছেন সন্ন্যাস'।
নিশ্চয় করিয়া হৈল হৃদয়ে উল্লাস ॥ ৮৪ ॥

'pūrve śuniyāchi prabhu karyāchena sannyāsa'
niścaya kariyā haila hṛdaye ullāsa

SYNONYMS

pūrve—formerly; *śuniyāchi*—I have heard; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karyāchena sannyāsa*—has accepted the renounced order of life; *niścaya kariyā*—ascertaining that; *haila*—there was; *hṛdaye*—within the heart; *ullāsa*—great jubilation.

TRANSLATION

Tapana Miśra then began to think, "I have heard that Śrī Caitanya Mahāprabhu has accepted the renounced order." Thinking this, Tapana Miśra became very jubilant within his heart.

TEXT 85

প্রভুর চরণ ধরি করেন রোদন।
প্রভু তারে উঠাঞা কৈল আলিঙ্গন ॥ ৮৫ ॥

prabhura caraṇa dhari' karena rodana
prabhu tāre uṭhāñā kaila āliṅgana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *dhari'*—touching; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *uṭhāñā*—raising; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

TEXT 86

প্রভু লঞা গেলা বিশ্বেশ্বর-দরশনে।
তবে আসি' দেখে বিন্দুমাধব-চরণে॥ ৮৬॥

prabhu lañā gelā viśveśvara-daraśane
tabe āsi' dekhe bindu-mādhava-caraṇe

SYNONYMS

prabhu lañā—taking the Lord; *gelā*—he went; *viśveśvara-daraśane*—to visit the temple of Viśveśvara; *tabe*—thereafter; *āsi'*—coming; *dekhe*—see; *bindu-mādhava-caraṇe*—the lotus feet of Bindu Mādhava.

TRANSLATION

Tapana Miśra then took Śrī Caitanya Mahāprabhu to visit the temple of Viśveśvara. Coming from there, they saw the lotus feet of Lord Bindu Mādhava.

PURPORT

This Bindu Mādhava is the oldest Viṣṇu temple in Vārāṇasī. Presently this temple is known as Veṇī Mādhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhūtapāpā, Kiraṇā, Sarasvatī, Gaṅgā and Yamunā. Now only the River Ganges is visible. The old temple of Bindu Mādhava, which was visited by Śrī Caitanya Mahāprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big *majīda,* or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Mādhava there are Deities of four-handed Nārāyaṇa and the goddess Lakṣmī. In front of these Deities is a column of Śrī Garuḍa, and along the side are deities of Lord Rāma, Sītā, Lakṣmaṇa and Śrī Hanumānjī.

In the province of Mahārāṣṭra is a state known as Sātārā. During the time of Bhaktisiddhānta Sarasvatī Ṭhākura, the native prince belonged to the Vaiṣṇava cult. Being a *brāhmaṇa,* he took charge of worshiping the Deity. He was known as Śrīmanta Bālāsāheba Pantha Mahārāja. The state still bears the expenditure for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Mahārāja Jagatjīvana Rāo Sāheba.

TEXT 87

ঘরে লঞা আইলা প্রভুকে আনন্দিত হঞা।
সেবা করি' নৃত্য করে বস্ত্র উড়াঞা ॥ ৮৭ ॥

ghare lañā āilā prabhuke ānandita hañā
sevā kari' nṛtya kare vastra uḍāñā

SYNONYMS

ghare lañā—taking to his home; *āilā*—came; *prabhuke*—Śrī Caitanya Mahāprabhu; *ānandita hañā*—in great happiness; *sevā kari'*—rendering service; *nṛtya kare*—began to dance; *vastra uḍāñā*—waving his cloth.

TRANSLATION

With great pleasure Tapana Miśra brought Śrī Caitanya Mahāprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

TEXT 88

প্রভুর চরণোদক সবংশে কৈল পান।
ভট্টাচার্যের পূজা কৈল করিয়া সম্মান ॥ ৮৮ ॥

prabhura caraṇodaka savaṁśe kaila pāna
bhaṭṭācāryera pūjā kaila kariyā sammāna

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa-udaka*—the water used to wash the lotus feet; *sa-vaṁśe*—with his whole family; *kaila pāna*—drank; *bhaṭṭācāryera*—of Bhaṭṭācārya; *pūjā*—worship; *kaila*—performed; *kariyā*—showing; *sammāna*—respect.

TRANSLATION

He washed the lotus feet of Śrī Caitanya Mahāprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhaṭṭācārya and showed him respect.

TEXT 89

প্রভুরে নিমন্ত্রণ করি' ঘরে ভিক্ষা দিল।
বলভদ্র-ভট্টাচার্যে পাক করাইল ॥ ৮৯ ॥

prabhure nimantraṇa kari' ghare bhikṣā dila
balabhadra-bhaṭṭācārye pāka karāila

SYNONYMS

prabhure nimantraṇa kari'—inviting the Lord; *ghare*—at home; *bhikṣā dila*—gave lunch; *balabhadra-bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *pāka karāila*—he had cook.

TRANSLATION

Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

PURPORT

While at Vārāṇasī (Benares), Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra. Near Tapana Miśra's house was a bathing ghat known as Pañcanadī-ghāṭa. Śrī Caitanya Mahāprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Mādhava. Then He took His lunch at Tapana Miśra's house. Near the Bindu Mādhava temple is a big banyan tree, and it is said that after eating, Śrī Caitanya Mahāprabhu used to rest beneath the tree. That banyan tree is still known today as Caitanya-vaṭa. Gradually, due to changes in language, the name became Yatana-vaṭa. The local people still call that place Yatana-vaṭa.

Presently, beside a lane there is a tomb of Vallabhācārya, but there is no sign that Caitanya Mahāprabhu ever lived there. Vallabhācārya was also known as Mahāprabhu among his disciples. Śrī Caitanya Mahāprabhu probably lived at Yatana-vaṭa, but there is no sign of Candraśekhara's or Tapana Miśra's house, nor is there sign of the Māyāvādī *sannyāsī* Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed *Vedānta-sūtra*. A little distance from Yatana-vaṭa is a temple of Gaura-Nityānanda established by Śaśibhūṣaṇa Niyogī Mahāśaya of Calcutta. This temple is now managed by the mother-in-law of Śaśibhūṣaṇa and his brother-in-law Nārāyaṇa-candra Ghosh.

TEXT 90

ভিক্ষা করি' মহাপ্রভু করিলা শয়ন।
মিশ্রপুত্র রঘু করে পাদ-সম্বাহন ॥ ৯০ ॥

bhikṣā kari' mahāprabhu karilā śayana
miśra-putra raghu kare pāda-samvāhana

SYNONYMS

bhikṣā kari'—after finishing His lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā śayana*—took rest; *miśra-putra*—the son of Tapana Miśra; *raghu*—Raghu; *kare*—does; *pāda-samvāhana*—massaging the legs.

TRANSLATION

When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapana Miśra, named Raghu, used to massage His legs.

TEXT 91

প্রভুর 'শেষান্ন' মিশ্রে সবংশে খাইল।
'প্রভু আইলা' শুনি' চন্দ্রশেখর আইল॥ ৯১॥

prabhura 'śeṣānna' miśra savaṁśe khāila
'prabhu āilā' śuni' candraśekhara āila

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *śeṣa-anna*—remnants of food; *miśra*—Tapana Miśra; *sa-vaṁśe*—along with his family; *khāila*—ate; *prabhu āilā*—the Lord has arrived; *śuni'*—hearing; *candraśekhara āila*—Candraśekhara came.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were taken by the whole family of Tapana Miśra. When news spread that the Lord had come, Candraśekhara also came to see Him.

TEXT 92

মিশ্রের সখা তেঁহো প্রভুর পূর্ব দাস।
বৈদ্যজাতি, লিখনবৃত্তি, বারাণসী-বাস॥ ৯২॥

miśrera sakhā teṅho prabhura pūrva dāsa
vaidya-jāti, likhana-vṛtti, vārāṇasī-vāsa

SYNONYMS

miśrera sakhā—friend of Tapana Miśra; *teṅho*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *pūrva dāsa*—former servant; *vaidya-jāti*—by caste a physician; *likhana-vṛtti*—by profession a clerk; *vārāṇasī-vāsa*—resident of Vārāṇasī.

TRANSLATION

Candraśekhara happened to be a friend of Tapana Miśra's, and he was long known to Śrī Caitanya Mahāprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Vārāṇasī.

TEXT 93

আসি' প্রভু-পদে পড়ি' করেন রোদন।
প্রভু উঠি' তাঁরে কৃপায় কৈল আলিঙ্গন॥ ৯৩॥

āsi' prabhu-pade paḍi' karena rodana
prabhu uṭhi' tāṅre kṛpāya kaila āliṅgana

SYNONYMS

āsi'—coming; *prabhu-pade*—at the lotus feet of Śrī Caitanya Mahāprabhu; *paḍi'*—falling down; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—standing; *tāṅre*—unto him; *kṛpāya*—out of mercy; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

When Candreśekhara came there, he fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

TEXT 94

চন্দ্রশেখর কহে,—"প্রভু, বড় কৃপা কৈলা।
আপনে আসিয়া ভৃত্যে দরশন দিলা॥ ৯৪॥

candraśekhara kahe,—"prabhu, baḍa kṛpā kailā
āpane āsiyā bhṛtye daraśana dilā

SYNONYMS

candraśekhara kahe—Candraśekhara said; *prabhu*—my dear Lord; *baḍa kṛpā kailā*—You have shown Your causeless mercy; *āpane*—personally; *āsiyā*—coming; *bhṛtye*—unto Your servant; *daraśana dilā*—gave Your audience.

TRANSLATION

Candraśekhara said, "My dear Lord, You bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.

TEXT 95

আপন-প্রারব্ধে বসি' বারাণসী-স্থানে।
'মায়া', 'ব্রহ্ম' শব্দ বিনা নাহি শুনি কাণে ॥ ৯৫ ॥

āpana-prārabdhe vasi' vārāṇasī-sthāne
'māyā', 'brahma' śabda vinā nāhi śuni kāṇe

SYNONYMS

āpana-prārabdhe—because of my past deeds; *vasi'*—staying; *varaṇasī-sthāne*—in the place known as Vārāṇasī; *māyā*—*māyā; brahma*—and *brahma; śabda*—the words; *vinā*—except; *nāhi śuni*—I do not hear; *kāṇe*—in the ear.

TRANSLATION

"Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words māyā and Brahman."

PURPORT

The word *prārabdhe* (past deeds) is important in this verse. Since Candraśekhara was a devotee, he was always eager to hear about Kṛṣṇa and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Śiva and followers of the *pañcopāsanā* method. The impersonalists imagine some form of the impersonal Brahman, and to facilitate meditation they concentrate upon the forms of Viṣṇu, Śiva, Gaṇeśa, Sūrya and goddess Durgā. Actually these *pañcopāsakas* are not devotees of anyone. As it is said, to be a servant of everyone is to be the servant of no one. Vārāṇasī, or Kāśī, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Vaiṣṇava likes to live in a *viṣṇu-tīrtha*, a place where Lord Viṣṇu's temples are present. In Vārāṇasī there are many hundreds and thousands of Lord Śiva's temples, or *pañcopāsaka* temples. Consequently Candraśekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. In *Bhakti-rasāmṛta-sindhu* it is also said, *durjāty-ārambhakaṁ pāpaṁ yat syāt prārabdham eva tat.* "According to one's past misdeeds, one takes birth on a lower platform." In the *Brahma-saṁhitā* (5.54) it is said: *karmāṇi nirdahati kintu ca bhakti-bhājām.* There is no *karma* attached to the past deeds or misdeeds of one in devotional service. A devotee is not subjected to *karma-phala,* the effect of fruitive activity. *Karma-phala* is applicable to *karmīs,* not *bhaktas.*

There are three kinds of devotees: those who are eternally on the transcendental platform (*nitya-siddha*), those elevated to the transcendental platform by the execution of devotional service (*sādhana-siddha*), and those who are neophytes

advancing toward the perfectional platform (*sādhaka*). The *sādhakas* are gradually becoming free from fruitive reaction. *Bhakti-rasāmṛta-sindhu* (1.1.17) describes the symptoms of *bhakti-yoga* thus:

kleśa-ghnī śubhadā mokṣa-
laghutākṛt sudurlabhā
sāndrānanda-viśeṣātmā
śrī-kṛṣṇākarṣiṇī ca sā

Devotional service is *kleśa-ghnī* even for beginners. This means that it reduces or nullifies all kinds of suffering. The word *śubhadā* indicates that devotional service bestows all good fortune, and the words *kṛṣṇa-ākarṣiṇī* indicate that devotional service gradually attracts Kṛṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In *Bhagavad-gītā* (18.66) Kṛṣṇa says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act. Before that, the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Kṛṣṇa is merciful to His devotee, and consequently He immediately nullifies all three stages—the sin, the seed of sin and the ignorance that leads one to sin. *Padma Purāṇa* confirms this:

aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta
viṣṇu-bhakti-ratātmanām

For a further explanation of this, *The Nectar of Devotion* should be consulted.

TEXT 96

ষড়্‌দর্শন-ব্যাখ্যা বিনা কথা নাহি এথা।
মিশ্র কৃপা করি' মোরে শুনান কৃষ্ণকথা॥ ৯৬॥

ṣaḍ-darśana-vyākhyā vinā kathā nāhi ethā
miśra kṛpā kari' more śunāna kṛṣṇa-kathā

SYNONYMS

ṣaṭ-darśana—of six kinds of philosophical theses; *vyākhyā*—explanation; *vinā*—except; *kathā*—talk; *nāhi*—not; *ethā*—here; *miśra*—Tapana Miśra; *kṛpā kari'*—being very merciful; *more*—unto me; *śunāna*—explains; *kṛṣṇa-kathā*—topics of Lord Śrī Kṛṣṇa.

TRANSLATION

Candraśekhara continued, "There is no talk at Vārāṇasī other than discussions on the six philosophical theses. Nonetheless, Tapana Miśra has been very kind to me, for he speaks about topics relating to Lord Kṛṣṇa.

PURPORT

The six philosophical treatises are: (1) *vaiśeṣika,* propounded by Kaṇāda Ṛṣi, (2) *nyāya,* propounded by Gautama Ṛṣi, (3) *yoga* or mysticism, propounded by Patañjali Ṛṣi, (4) the philosophy of *sāṅkhya,* propounded by Kapila Ṛṣi, (5) the philosophy of *karma-mīmāṁsā,* propounded by Jaimini Ṛṣi, and (6) the philosophy of *brahma-mīmāṁsā,* or Vedānta, the ultimate conclusion of the Absolute Truth (*janmādy asya yataḥ*), propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in *Bhagavad-gītā* Lord Kṛṣṇa says, *vedānta-kṛd veda-vid eva cāham:* "I am the compiler of Vedānta, and I am the knower of the *Vedas.*" (Bg. 15.15) Vyāsadeva is an incarnation of Kṛṣṇa, and consequently Kṛṣṇa is the compiler of Vedānta philosophy. Therefore Kṛṣṇa clearly knows the purport of Vedānta philosophy. As stated in *Bhagavad-gītā,* whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs who have called themselves Vedāntists do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Śaṅkarite interpretation.

TEXT 97

নিরন্তর দুঁহে চিন্তি তোমার চরণ।
'সর্বজ্ঞ ঈশ্বর' তুমি দিলা দরশন॥ ৯৭॥

nirantara duṅhe cinti tomāra caraṇa
'sarvajña īśvara' tumi dilā daraśana

SYNONYMS

nirantara—incessantly; *duṅhe*—we two; *cinti*—think of; *tomāra caraṇa*—Your lotus feet; *sarva-jña*—omniscient; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *dilā daraśana*—gave Your audience.

TRANSLATION

"My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

TEXT 98

শুনি,—'মহাপ্রভু' যাবেন শ্রীবৃন্দাবনে।
দিন কত রহি' তার' ভৃত্য দুইজনে॥" ৯৮॥

śuni,—'mahāprabhu' yābena śrī-vṛndāvane
dina kata rahi' tāra' bhṛtya dui-jane"

SYNONYMS

śuni—I hear; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yābena*—will go; *śrī-vṛndāvane*—to Vṛndāvana; *dina kata*—for some days; *rahi'*—staying; *tāra'*—please deliver; *bhṛtya*—servants; *dui-jane*—two persons.

TRANSLATION

"My Lord, I have heard that You are going to Vṛndāvana. After You stay here at Vārāṇasī for some days, please deliver us, for we are Your two servants."

TEXT 99

মিশ্র কহে,—'প্রভু, যাবৎ কাশীতে রহিবা।
মোর নিমন্ত্রণ বিনা অন্য না মানিবা॥' ৯৯॥

miśra kahe,—'prabhu, yāvat kāśīte rahibā
mora nimantraṇa vinā anya nā mānibā'

SYNONYMS

miśra kahe—Tapana Miśra said; *prabhu*—my Lord; *yāvat*—as long as; *kāśīte rahibā*—You will stay at Kāśī, Vārāṇasī; *mora nimantraṇa*—my invitation; *vinā*—besides; *anya*—others; *nā mānibā*—do not accept.

TRANSLATION

Tapana Miśra then said, "My dear Lord, as long as You stay at Vārāṇasī, please do not accept any invitation other than mine."

TEXT 100

এইমত মহাপ্রভু দুই ভৃত্যের বশে।
ইচ্ছা নাহি, তবু তথা রহিলা দিন-দশে॥ ১০০॥

ei-mata mahāprabhu dui bhṛtyera vaśe
icchā nāhi, tabu tathā rahilā dina-daśe

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui*—two; *bhṛtyera*—by servants; *vaśe*—being obliged; *icchā nāhi*—there was no such desire; *tabu*—still; *tathā*—there; *rahilā*—remained; *dina-daśe*—for ten days.

TRANSLATION

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasī, being obligated by the requests of His two servants.

TEXT 101

মহারাষ্ট্রীয় বিপ্র আইসে প্রভু দেখিবারে।
প্রভুর রূপ-প্রেম দেখি' হয় চমৎকারে॥ ১০১॥

mahārāṣṭrīya vipra āise prabhu dekhibāre
prabhura rūpa-prema dekhi' haya camatkāre

SYNONYMS

mahārāṣṭrīya—belonging to the Mahārāṣṭra state; *vipra*—one *brāhmaṇa; āise*—comes; *prabhu dekhibāre*—to see Lord Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—beauty and ecstatic love; *dekhi'*—seeing; *haya camatkāre*—becomes astonished.

TRANSLATION

At Vārāṇasī there was a Mahārāṣṭrīyan brāhmaṇa who used to come daily to see Śrī Caitanya Mahāprabhu. This brāhmaṇa was simply astonished to see the Lord's personal beauty and ecstatic love for Kṛṣṇa.

TEXT 102

বিপ্র সব নিমন্ত্রয়, প্রভু নাহি মানে।
প্রভু কহে,—'আজি মোর হঞাছে নিমন্ত্রণে' ॥১০২॥

vipra saba nimantraya, prabhu nāhi māne
prabhu kahe,—'āji mora hañāche nimantraṇe'

SYNONYMS

vipra—the *brāhmaṇas; saba*—all; *nimantraya*—invite; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāhi māne*—does not accept; *prabhu kahe*—the Lord replies; *āji*—today; *mora*—My; *hañāche*—has been; *nimantraṇe*—invitation.

TRANSLATION

When the brāhmaṇas of Vārāṇasī would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, "I have already been invited somewhere else."

TEXT 103

এইমত প্রতিদিন করেন বঞ্চন।
সন্ন্যাসীর সঙ্গ-ভয়ে না মানেন নিমন্ত্রণ ॥ ১০৩ ॥

ei-mata prati-dina karena vañcana
sannyāsīra saṅga-bhaye nā mānena nimantraṇa

SYNONYMS

ei-mata—in this way; *prati-dina*—daily; *karena vañcana*—denies other inviters; *sannyāsīra*—of the Māyāvādī *sannyāsīs; saṅga-bhaye*—from fear of the association; *nā mānena*—does not accept; *nimantraṇa*—invitation.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu refused their invitation because He feared associating with Māyāvādī sannyāsīs.

PURPORT

A Vaiṣṇava *sannyāsī* never accepts an invitation from a party who considers Māyāvādī *sannyāsīs* and Vaiṣṇava *sannyāsīs* to be one and the same. In other words, Vaiṣṇava *sannyāsīs* do not at all like to associate with Māyāvādī *sannyāsīs,* to say nothing of eating together. This principle must be followed by the *san-*

nyāsīs of the Kṛṣṇa consciousness movement. That is the instruction of Śrī Caitanya Mahāprabhu given by His personal behavior.

TEXT 104

প্রকাশানন্দ শ্রীপাদ সভাতে বসিয়া।
'বেদান্ত' পড়ান বহু শিষ্যগণ লঞা॥ ১০৪॥

prakāśānanda śrīpāda sabhāte vasiyā
'vedānta' paḍāna bahu śiṣya-gaṇa lañā

SYNONYMS

prakāśānanda—Prakāśānanda; *śrīpāda*—a great *sannyāsī; sabhāte*—in the assembly; *vasiyā*—sitting down; *vedānta*—Vedānta philosophy; *paḍāna*—instructs; *bahu*—many; *śiṣya-gaṇa*—disciples; *lañā*—taking.

TRANSLATION

There was a great Māyāvādī sannyāsī named Prakāśānanda Sarasvatī who used to teach Vedānta philosophy to a great assembly of followers.

PURPORT

Śrīpāda Prakāśānanda Sarasvatī was a Māyāvādī *sannyāsī,* and his characteristics have been described in *Caitanya-bhāgavata* (*Madhya-khaṇḍa* Chapter Three):

'hasta', 'pada', 'mukha' mora nāhika 'locana'
veda more ei-mata kare viḍambana

kāśīte paḍāya veṭā 'prakāśa-ānanda'
sei veṭā kare mora aṅga khaṇḍa-khaṇḍa

vākhānaye veda, mora vigraha nā māne
sarvāṅge ha-ila kuṣṭha, tabu nāhi jāne

sarva-yajñamaya mora ye-aṅga——pavitra
'aja', 'bhava' ādi gāya yāṅhāra caritra

'puṇya' pavitratā pāya ye-aṅga-paraśe
tāhā 'mithyā' bale veṭā kemana sāhase

In the *Madhya-khaṇḍa,* Chapter Twenty, it is said:

sannyāsī 'prakāśānanda' vasaye kāśīte
more khaṇḍa-khaṇḍa veṭā kare bhāla-mate

paḍāya 'vedānta', mora 'vigraha' nā māne
kuṣṭha karāiluṅ aṅge, tabu nāhi jāne

'satya' mora 'līlā-karma', 'satya' mora 'sthāna'
ihā 'mithyā' bale, more kare khān-khān

Prakāśānanda Sarasvatī used to explain impersonalism, the Absolute Truth, as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakāśānaṇḍa Sarasvatī, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakāśānanda Sarasvatī was attempting to cut off the hands and legs of the Lord. This is the business of demons. The *Vedas* state that people who do not accept the Lord's form are rascals. The form of the Lord is factual, for Kṛṣṇa states in *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyaḥ.* When Kṛṣṇa says *aham,* He says "I am," which means "I," the person. He adds the word *eva,* which is used for conclusive verification. It is by Vedānta philosophy that one has to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon. One becomes successful in life by worshiping the form of the Lord. The Māyāvādī *sannyāsīs* deny the form of the Lord, which delivers all fallen souls. Indeed, this form is cut to pieces by Māyāvādī demons.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahmā and Lord Śiva. The original Māyāvādī *sannyāsī,* Śaṅkarācārya, also accepted the fact that the Lord's form is transcendental. *Nārāyaṇaḥ paro 'vyaktāt:* "Nārāyaṇa, the Supreme Personality of Godhead, is beyond the *avyakta,* the unmanifested material energy." *Avyaktād aṇḍa-sambhavaḥ:* "This material world is a creation of that unmanifested material energy." However, Nārāyaṇa has His own eternal form, which is not created by material energy. Simply by worshiping the form of the Lord, one is purified. However, Māyāvādī *sannyāsīs* are impersonalist philosophers, and they describe the form of the Lord as *māyā,* or false. How can one be purified by worshiping something false? Māyāvādī philosophers have no sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakāśānanda Sarasvatī, the chief Māyāvādī *sannyāsī* of Benares. He was supposed to teach Vedānta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describ-

ing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Māyāvādī *sannyāsīs* claim that these activities are false.

Some people falsely claim that Prakāśānanda Sarasvatī later became known as Prabodhānanda Sarasvatī, but this is not a fact. Prabodhānanda Sarasvatī was the uncle and spiritual master of Gopāla Bhaṭṭa Gosvāmī. In his *gṛhastha* life, Prabodhānanda Sarasvatī was a resident of Śrī Raṅga-kṣetra, and he belonged to the Vaiṣṇava Rāmānuja-sampradāya. It is a mistake to consider Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī the same man.

TEXT 105

এক বিপ্র দেখি' আইলা প্রভুর ব্যবহার।
প্রকাশানন্দ-আগে কহে চরিত্র তাঁহার ॥ ১০৫ ॥

eka vipra dekhi' āilā prabhura vyavahāra
prakāśānanda-āge kahe caritra tāṅhāra

SYNONYMS

eka vipra—one *brāhmaṇa; dekhi'*—seeing; *āilā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyavahāra*—activities; *prakāśānanda-āge*—before the Māyāvādī *sannyāsī* Prakāśānanda; *kahe*—says; *caritra tāṅhāra*—His characteristics.

TRANSLATION

One brāhmaṇa who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord's characteristics.

TEXT 106

"এক সন্ন্যাসী আইলা জগন্নাথ হৈতে।
তাঁহার মহিমা-প্রতাপ না পারি বর্ণিতে ॥ ১০৬ ॥

"eka sannyāsī āilā jagannātha haite
tāṅhāra mahimā-pratāpa nā pāri varṇite

SYNONYMS

eka—one; *sannyāsī*—person in the renounced order of life; *āilā*—has come; *jagannātha haite*—from Jagannātha Purī; *tāṅhāra*—His; *mahimā*—glories; *pratāpa*—influence; *nā pāri varṇite*—I cannot describe.

TRANSLATION

The brāhmaṇa told Prakāśānanda Sarasvatī, "There is a sannyāsī who has come from Jagannātha Purī, and I cannot describe His wonderful influence and glories.

TEXT 107

সকল দেখিয়ে তাঁতে অদ্ভুত-কথন।
প্রকাণ্ড-শরীর, শুদ্ধকাঞ্চন-বরণ ॥ ১০৭ ॥

sakala dekhiye tāṅte adbhuta-kathana
prakāṇḍa-śarīra, śuddha-kāñcana-varaṇa

SYNONYMS

sakala dekhiye—I see everything; *tāṅte*—in Him; *adbhuta-kathana*—wonderful description; *prakāṇḍa-śarīra*—very large body; *śuddha*—pure; *kāñcana*—gold; *varaṇa*—complexion.

TRANSLATION

"Everything is wonderful about that sannyāsī. He has a very well built and luxurious body, and His complexion is like purified gold.

TEXT 108

আজানুলম্বিত ভুজ, কমল-নয়ন।
যত কিছু ঈশ্বরের সর্ব সল্লক্ষণ ॥ ১০৮ ॥

ājānu-lambita bhuja, kamala-nayana
yata kichu īśvarera sarva sal-lakṣaṇa

SYNONYMS

ājānu-lambita—reaching down to the knees; *bhuja*—arms; *kamala-nayana*—eyes like the petals of a lotus flower; *yata*—as many as; *kichu*—any; *īśvarera*—of the Supreme Personality of Godhead; *sarva*—all; *sat-lakṣaṇa*—transcendental symptoms.

TRANSLATION

"He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

TEXT 109

তাহা দেখি' জ্ঞান হয়—'এই নারায়ণ'।
যেই তাঁরে দেখে, করে কৃষ্ণসংকীর্তন ॥ ১০৯ ॥

tāhā dekhi' jñāna haya—'ei nārāyaṇa
yei tāṅre dekhe, kare kṛṣṇa-saṅkīrtana

SYNONYMS

tāhā dekhi'—seeing that; *jñāna haya*—one comes to the conclusion; *ei nārāyaṇa*—He is the Supreme Personality of Godhead, Nārāyaṇa Himself; *yei*—anyone who; *tāṅre*—Him; *dekhe*—sees; *kare*—performs; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

"When one sees all these features, one takes Him to be Nārāyaṇa Himself. Whoever sees Him immediately begins to chant the holy name of Kṛṣṇa.

TEXT 110

'মহাভাগবত'-লক্ষণ শুনি ভাগবতে।
সে-সব লক্ষণ প্রকট দেখিয়ে তাঁহাতে ॥ ১১০ ॥

'mahā-bhāgavata'-lakṣaṇa śuni bhāgavate
se-saba lakṣaṇa prakaṭa dekhiye tāṅhāte

SYNONYMS

mahā-bhāgavata—of a first-class devotee; *lakṣaṇa*—symptoms; *śuni*—we hear; *bhāgavate*—in *Śrīmad-Bhāgavatam;* *se-saba lakṣaṇa*—all those symptoms; *prakaṭa*—manifest; *dekhiye*—I see; *tāṅhāte*—in Him.

TRANSLATION

"We have heard about the symptoms of a first-class devotee in Śrīmad-Bhāgavatam, and all those symptoms are manifest in the body of Śrī Caitanya Mahāprabhu.

TEXT 111

'নিরন্তর কৃষ্ণনাম' জিহ্বা তাঁর গায়।
দুই-নেত্রে অশ্রু বহে গঙ্গাধারা-প্রায় ॥ ১১১ ॥

'nirantara kṛṣṇa-nāma' jihvā tāṅra gāya
dui-netre aśru vahe gaṅgā-dhārā-prāya

SYNONYMS

nirantara—incessantly; *kṛṣṇa-nāma*—the holy name of the Lord; *jihvā*—tongue; *tāṅra*—His; *gāya*—chants; *dui-netre*—in the two eyes; *aśru*—tears; *vahe*—flow; *gaṅgā-dhārā-prāya*—like the flow of the Ganges.

TRANSLATION

"His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

TEXT 112

ক্ষণে নাচে, হাসে, গায়, করয়ে ক্রন্দন।
ক্ষণে হুহুঙ্কার করে,—সিংহের গর্জন॥ ১১২॥

kṣaṇe nāce, hāse, gāya, karaye krandana
kṣaṇe huhuṅkāra kare,——siṁhera garjana

SYNONYMS

kṣaṇe—sometimes; *nāce*—dances; *hāse*—laughs; *gāya*—sings; *karaye krandana*—cries; *kṣaṇe*—sometimes; *huhuṅ-kāra*—loud vibrations; *kare*—makes; *siṁhera garjana*—the roaring of a lion.

TRANSLATION

"Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

TEXT 113

জগৎমঙ্গল তাঁর 'কৃষ্ণচৈতন্য'-নাম।
নাম, রূপ, গুণ তাঁর, সব—অনুপম॥ ১১৩॥

jagat-maṅgala tāṅra 'kṛṣṇa-caitanya'-nāma
nāma, rūpa, guṇa tāṅra, saba——anupama

SYNONYMS

jagat-maṅgala—all-auspicious to the whole world; *tāṅra*—His; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *nāma*—name; *nāma*—name; *rūpa*—form; *guṇa*—the quality; *tāṅra*—His; *saba*—all; *anupama*—unparalleled.

TRANSLATION

"His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him—His name, form, and qualities—is unparalleled.

TEXT 114

দেখিলে সে জানি তাঁর 'ঈশ্বরের রীতি'।
অলৌকিক কথা শুনি' কে করে প্রতীতি?" ১১৪॥

dekhile se jāni tāṅra 'īśvarera rīti'
alaukika kathā śuni' ke kare pratīti?"

SYNONYMS

dekhile—simply by seeing; *se*—Him; *jāni*—I understand; *tāṅra*—His; *īśvarera rīti*—characteristics of the Supreme Personality of Godhead; *alaukika*—uncommon; *kathā*—story; *śuni'*—hearing; *ke*—who; *kare pratīti*—will believe.

TRANSLATION

"Simply by seeing Him, one understands that He possesses all the characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?"

TEXT 115

শুনিয়া প্রকাশানন্দ বহুত হাসিলা।
বিপ্রে উপহাস করি' কহিতে লাগিলা॥ ১১৫॥

śuniyā prakāśānanda bahuta hāsilā
vipre upahāsa kari' kahite lāgilā

SYNONYMS

śuniyā—hearing; *prakāśānanda*—Prakāśānanda Sarasvatī; *bahuta hāsilā*—laughed very much; *vipre*—at the *brāhmaṇa; upahāsa kari'*—jokingly laughing; *kahite lāgilā*—began to speak.

TRANSLATION

Prakāśānanda Sarasvatī laughed very much to hear this description. Joking and laughing at the brāhmaṇa, he began to speak as follows.

TEXT 116

"শুনিয়াছি গৌড়দেশের সন্ন্যাসী—'ভাবুক'।
কেশব-ভারতী-শিষ্য, লোকপ্রতারক ॥ ১১৬ ॥

"śuniyāchi gauḍa-deśera sannyāsī——'bhāvuka'
keśava-bhāratī-śiṣya, loka-pratāraka

SYNONYMS

śuniyāchi—I have heard; *gauḍa-deśera sannyāsī*—the *sannyāsī* from Bengal; *bhāvuka*—sentimental; *keśava-bhāratī-śiṣya*—disciple of Keśava Bhāratī; *loka-pratāraka*—a first-class pretender.

TRANSLATION

Prakāśānanda Sarasvatī said, "Yes, I have heard about Him. He is a sannyāsī from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhāratī-sampradāya, for He is a disciple of Keśava Bhāratī. However, He is only a pretender."

PURPORT

Śrī Caitanya Mahāprabhu was considered *bhāvuka* (sentimental) because He was always seen in the *bhāva* stage. That is, He always exhibited ecstatic love for Kṛṣṇa. However, foolish people considered Him sentimental. In the material world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahāprabhu's ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakāśānanda Sarasvatī heard of Śrī Caitanya Mahāprabhu's activities, he considered them to be those of a pretender. Consequently he called Him a *loka-pratāraka,* a pretender. Māyāvādīs cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings. However, Prakāśānanda Sarasvatī's statement is offensive, and consequently he should be considered an atheist (*pāṣaṇḍī*). According to Śrīla Rūpa Gosvāmī, since Prakāśānanda Sarasvatī was not engaged in the Lord's devotional service, his *sannyāsa* is to be considered *phalgu-vairāgya*. This means that since he did not know how to use things for the Lord's service, his renunciation of the world was artificial.

TEXT 117

'চৈতন্য'-নাম তাঁর, ভাবুকগণ লঞা।
দেশে দেশে গ্রামে গ্রামে বুলে নাচাঞা ॥ ১১৭ ॥

'caitanya'-nāma tāṅra, bhāvuka-gaṇa lañā
deśe deśe grāme grāme bule nācāñā

SYNONYMS

caitanya—Caitanya; *nāma tāṅra*—His name; *bhāvuka-gaṇa lañā*—accompanied by some sentimentalists; *deśe deśe*—from country to country; *grāme grāme*—from village to village; *bule*—travels; *nācāñā*—causing to dance.

TRANSLATION

Prakāśānanda Sarasvatī continued, "I know that His name is Śrī Kṛṣṇa Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

TEXT 118

যেই তাঁরে দেখে, সেই ঈশ্বর করি' কহে।
ঐছে মোহন-বিদ্যা—যে দেখে সে মোহে ॥ ১১৮ ॥

yei tāṅre dekhe, sei īśvara kari' kahe
aiche mohana-vidyā——ye dekhe se mohe

SYNONYMS

yei—anyone who; *tāṅre*—Him; *dekhe*—sees; *sei*—that person; *īśvara kari'*—as the Supreme Personality of Godhead; *kahe*—says; *aiche*—such; *mohana-vidyā*—hypnotism; *ye dekhe*—anyone who sees; *se mohe*—he becomes illusioned.

TRANSLATION

"Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him is illusioned.

TEXT 119

সার্বভৌম ভট্টাচার্য—পণ্ডিত প্রবল।
শুনি' চৈতন্যের সঙ্গে হইল পাগল ॥ ১১৯ ॥

sārvabhauma bhaṭṭācārya——paṇḍita prabala
śuni' caitanyera saṅge ha-ila pāgala

SYNONYMS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *paṇḍita prabala*—a learned scholar; *śuni'*—I have heard; *caitanyera saṅge*—in the association of Caitanya; *ha-ila pāgala*—has become a madman.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

TEXT 120

'সন্ন্যাসী'—নাম-মাত্র, মহা-ইন্দ্রজালী!
'কাশীপুরে' না বিকাবে তাঁর ভাবকালি॥ ১২০॥

'sannyāsī'——nāma-mātra, mahā-indrajālī!
'kāśīpure' nā vikābe tāṅra bhāvakāli

SYNONYMS

sannyāsī—in the renounced order of life; *nāma-mātra*—in name only; *mahā-indrajālī*—first-class magician; *kāśīpure*—in Kāśī; *nā vikābe*—will not sell; *tāṅra*—His; *bhāvakāli*—sentimental activities.

TRANSLATION

"This Caitanya is a sannyāsī in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśī.

TEXT 121

'বেদান্ত' শ্রবণ কর, না যাইহ তাঁর পাশ।
উচ্ছৃঙ্খল-লোক-সঙ্গে দুইলোক-নাশ॥" ১২১॥

'vedānta' śravaṇa kara, nā yāiha tāṅra pāśa
ucchṛṅkhala-loka-saṅge dui-loka-nāśa"

SYNONYMS

vedānta—the philosophy of Vedānta; *śravaṇa kara*—go on hearing; *nā*—do not; *yāiha*—go; *tāṅra pāśa*—near Him; *ucchṛṅkhala*—upstart; *loka*—people;

saṅge—in the association of; *dui-loka-nāśa*—destruction in this world and the next.

TRANSLATION

"Do not go to see Śrī Caitanya Mahāprabhu. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next."

PURPORT

The word *ucchṛṅkhala,* meaning "whimsical," is significant in this verse. In *Bhagavad-gītā* (16.23), Lord Kṛṣṇa Himself says:

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.

TEXT 122

এত শুনি' সেই বিপ্র মহাদুঃখ পাইলা।
'কৃষ্ণ' 'কৃষ্ণ' কহি' তথা হৈতে উঠি' গেলা ॥ ১২২ ॥

eta śuni' sei vipra mahā-duḥkha pāilā
'kṛṣṇa' 'kṛṣṇa' kahi' tathā haite uṭhi' gelā

SYNONYMS

eta śuni'—hearing this; *sei vipra*—that *brāhmaṇa; mahā-duḥkha pāilā*—became very much aggrieved; *kṛṣṇa kṛṣṇa kahi'*—uttering the holy name of Lord Kṛṣṇa; *tathā haite*—from there; *uṭhi' gelā*—got up and went away.

TRANSLATION

When the brāhmaṇa heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

TEXT 123

প্রভুর দরশনে শুদ্ধ হঞাছে তাঁর মন।
প্রভু-আগে দুঃখী হঞা কহে বিবরণ ॥ ১২৩ ॥

prabhura daraśane śuddha hañāche tāṅra mana
prabhu-āge duḥkhī hañā kahe vivaraṇa

SYNONYMS

prabhura daraśane—by seeing personally the Supreme Personality of Godhead; *śuddha*—purified; *hañāche*—was; *tāṅra mana*—his mind; *prabhu-āge*—before the Lord; *duḥkhī hañā*—being very much unhappy; *kahe vivaraṇa*—described the incidents.

TRANSLATION

The brāhmaṇa's mind was already purified by seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what took place before the Māyāvādī sannyāsī Prakāśānanda.

TEXT 124

শুনি' মহাপ্রভু তবে ঈষৎ হাসিলা।
পুনরপি সেই বিপ্র প্রভুরে পুছিলা॥ ১২৪॥

śuni' mahāprabhu tabe īṣat hāsilā
punarapi sei vipra prabhure puchilā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *īṣat*—mildly; *hāsilā*—smiled; *punarapi*—again indeed; *sei*—that; *vipra*—*brāhmaṇa; prabhure puchilā*—inquired from Śrī Caitanya Mahāprabhu.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord.

TEXT 125

"তার আগে যবে আমি তোমার নাম লইল।
সেহ তোমার নাম জানে,—আপনে কহিল॥ ১২৫॥

"tāra āge yabe āmi tomāra nāma la-ila
seha tomāra nāma jāne,——āpane kahila

SYNONYMS

tāra āge—before him; *yabe*—when; *āmi*—I; *tomāra*—Your; *nāma*—name; *laila*—uttered; *seha*—he; *tomāra*—Your; *nāma*—name; *jāne*—knows; *āpane kahila*—he said himself.

TRANSLATION

The brāhmaṇa said, "As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

TEXT 126

তোমার 'দোষ' কহিতে করে নামের উচ্চার ।
'চৈতন্য' 'চৈতন্য' করি' কহে তিনবার ॥ ১২৬ ॥

tomāra 'doṣa' kahite kare nāmera uccāra
'caitanya' 'caitanya' kari' kahe tina-bāra

SYNONYMS

tomāra doṣa—Your fault; *kahite*—describing; *kare*—does; *nāmera*—of the name; *uccāra*—utterances; *caitanya caitanya*—Caitanya, Caitanya; *kari'*—in that way; *kahe tina-bāra*—he uttered three times.

TRANSLATION

"While finding fault with You, he uttered Your name three times, saying, 'Caitanya, Caitanya, Caitanya.'

TEXT 127

তিনবারে 'কৃষ্ণনাম' না আইল তার মুখে ।
'অবজ্ঞা'তে নাম লয়, শুনি' পাই দুঃখে ॥ ১২৭ ॥

tina-bāre 'kṛṣṇa-nāma' nā āila tāra mukhe
'avajñā'te nāma laya, śuni' pāi duḥkhe

SYNONYMS

tina-bāre—three times; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *nā āila*—did not come; *tāra mukhe*—in his mouth; *avajñā'te*—in contempt; *nāma laya*—takes Your name; *śuni'*—hearing; *pāi duḥkhe*—I was very much aggrieved.

TRANSLATION

"Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words like *brahma, caitanya, ātmā, paramātmā, jagadīśa, īśvara, virāṭ, vibhu, bhūmā, viśvarūpa* and *vyāpaka* all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord's names material due to a poor fund of knowledge. Māyāvādī philosophers and the *pañcopāsakas* cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties—name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa's transcendental activities are *māyā*. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Kṛṣṇa or devotional service from the mouths of Māyāvādī impersonalists.

TEXT 128

ইহার কারণ মোরে কহ কৃপা করি'।
তোমা দেখি' মুখ মোর বলে 'কৃষ্ণ' 'হরি"॥ ১২৮॥

ihāra kāraṇa more kaha kṛpā kari'
tomā dekhi' mukha mora bale 'kṛṣṇa' 'hari"

SYNONYMS

ihāra—of this; *kāraṇa*—cause; *more*—unto me; *kaha*—please speak; *kṛpā kari'*—by Your causeless mercy; *tomā dekhi'*—seeing You; *mukha*—mouth; *mora*—my; *bale*—says; *kṛṣṇa hari*—the holy names of Kṛṣṇa and Hari.

TRANSLATION

"Why could Prakāśānanda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari."

TEXT 129

প্রভু কহে,—"মায়াবাদী কৃষ্ণে অপরাধী।
'ব্রহ্ম', 'আত্মা' 'চৈতন্য' কহে নিরবধি॥ ১২৯॥

prabhu kahe,—"māyāvādī kṛṣṇe aparādhī
'brahma', 'ātmā' 'caitanya' kahe niravadhi

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *māyāvādī*—the impersonalists; *kṛṣṇe*—unto Kṛṣṇa; *aparādhī*—great offenders; *brahma*—*brahma; ātmā*—*ātmā; caitanya*—*caitanya; kahe*—say; *niravadhi*—without stopping.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātmā and caitanya.

TEXT 130

অতএব তার মুখে না আইসে কৃষ্ণনাম।
'কৃষ্ণনাম', 'কৃষ্ণস্বরূপ'—দুইত 'সমান'॥ ১৩০॥

ataeva tāra mukhe nā āise kṛṣṇa-nāma
'kṛṣṇa-nāma', 'kṛṣṇa-svarūpa'—duita 'samāna'

SYNONYMS

ataeva—therefore; *tāra mukhe*—in their mouths; *nā*—not; *āise*—manifests; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-svarūpa*—the personality of the Lord; *duita samāna*—both identical.

TRANSLATION

"The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name.

TEXT 131

'নাম', 'বিগ্রহ', 'স্বরূপ'—তিন একরূপ।
তিনে 'ভেদ' নাহি,—তিন 'চিদানন্দ-রূপ'॥ ১৩১॥

'nāma', 'vigraha', 'svarūpa'——tina eka-rūpa
tine 'bheda' nāhi,——tina 'cid-ānanda-rūpa'

SYNONYMS

nāma—the name; *vigraha*—form; *sva-rūpa*—personality; *tina*—all three; *eka-rūpa*—one and the same; *tine*—between the three; *bheda nāhi*—there is no difference; *tina*—all three; *cit-ānanda-rūpa*—transcendentally blissful.

TRANSLATION

"The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendentally blissful.

TEXT 132

দেহ-দেহীর, নাম-নামীর কৃষ্ণে নাহি 'ভেদ'।
জীবের ধর্ম—নাম-দেহ-স্বরূপে 'বিভেদ'॥ ১৩২॥

deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma——nāma-deha-svarūpe 'vibheda'

SYNONYMS

deha-dehīra—of the body and the owner of the body; *nāma-nāmīra*—of the name and the owner of the name; *kṛṣṇe*—in Kṛṣṇa; *nāhi bheda*—there is no difference; *jīvera dharma*—the situation of the conditioned soul; *nāma*—name; *deha*—body; *sva-rūpe*—original form; *vibheda*—different.

TRANSLATION

"There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on.

PURPORT

Śrī Caitanya Mahāprabhu is herein pointing out to the *brāhmaṇa* that Māyāvādī philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by *māyā*. Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is

covered by *māyā*. In other words, Māyāvādī impersonalists think that the Lord's form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Kṛṣṇa. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Kṛṣṇa or Mādhava, they still cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, *ātmā* and *caitanya*.

It is a fact, however, that the name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The *svarūpa,* or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as *jīvera 'svarūpa' haya——kṛṣṇera 'nitya-dāsa'*. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa's name and His person are identical. There is no such thing as *māyā* Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa's body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the *Padma Purāṇa,* Kṛṣṇa says, *mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada:* "O Nārada, I am present wherever My devotees are chanting." When the devotees chant the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—Lord Kṛṣṇa is immediately present.

TEXT 133

নাম চিন্তামণিঃ কৃষ্ণশ্চৈতন্যরসবিগ্রহঃ।
পূর্ণঃ শুদ্ধো নিত্যমুক্তোঽভিন্নত্বান্নামনামিনোঃ ॥ ১৩৩ ॥

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

SYNONYMS

nāmaḥ—the holy name; *cintāmaṇiḥ*—transcendentally blissful giver of all spiritual benedictions; *kṛṣṇaḥ*—not different from Kṛṣṇa; *caitanya-rasa-vigrahaḥ*—the form of all transcendental mellows; *pūrṇaḥ*—complete; *śuddhaḥ*—pure, without material contamination; *nitya*—eternal; *muktaḥ*—liberated; *abhinnatvāt*—due to not being different; *nāma*—of the holy name; *nāminoḥ*—and of the person who has the name.

TRANSLATION

" 'The holy name of Kṛṣṇa is transcendentally blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.'

PURPORT

This is a quotation from *Padma Purāṇa*.

TEXT 134

অতএব কৃষ্ণের 'নাম', 'দেহ', 'বিলাস'।
প্রাকৃতেন্দ্রিয়-গ্রাহ্য নহে, হয় স্বপ্রকাশ ॥ ১৩৪ ॥

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'
prākṛtendriya-grāhya nahe, haya sva-prakāśa

SYNONYMS

ataeva—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *nāma*—the holy name; *deha*—the spiritual body; *vilāsa*—the pastimes; *prākṛta-indriya*—by the dull senses made of matter; *grāhya*—perceptible; *nahe*—not; *haya*—are; *sva-prakāśa*—self-manifested.

TRANSLATION

"The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently.

PURPORT

The transcendental body of Kṛṣṇa, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Kṛṣṇa (*sac-cid-ānanda-vigraha*). As long as the living entity is conditioned by the three modes of material nature—(goodness, passion and ignorance)—the objects of his material senses—material form, taste, smell, sound and touch—will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One's material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we come to Kṛṣṇa consciousness we find that there is no material difference between Kṛṣṇa's body and His names, activities and entourage.

TEXT 135

কৃষ্ণনাম, কৃষ্ণগুণ, কৃষ্ণলীলাবৃন্দ ।
কৃষ্ণের স্বরূপ-সম—সব চিদানন্দ ॥ ১৩৫ ॥

kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda
kṛṣṇera svarūpa-sama——saba cid-ānanda

SYNONYMS

kṛṣṇa-nāma—the holy name of Kṛṣṇa; *kṛṣṇa-guṇa*—the transcendental qualities of Kṛṣṇa; *kṛṣṇa-līlā-vṛnda*—the transcendental pastimes of Lord Kṛṣṇa; *kṛṣṇera sva-rūpa*—Kṛṣṇa's personality; *sama*—equal; *saba*—all; *cit-ānanda*—spiritual and full of bliss.

TRANSLATION

"The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss.

TEXT 136

অতঃ শ্রীকৃষ্ণনামাদি ন ভবেদ্‌গ্রাহ্যমিন্দ্রিয়ৈঃ ।
সেবোন্মুখে হি জিহ্বাদৌ স্বয়মেব স্ফুরত্যদঃ ॥১৩৬॥

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

SYNONYMS

ataḥ—therefore (because Kṛṣṇa's name, form, quality are all on the absolute platform); *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa's name, form, quality, pastimes and so on; *na*—not; *bhavet*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *sevā-unmukhe*—to one engaged in His service; *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—become manifest; *adaḥ*—those (Kṛṣṇa's name, form, quality, and so on).

TRANSLATION

"'Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.'

PURPORT

This verse is recorded in *Bhakti-rasāmṛta-sindhu* (1.2.234).

TEXT 137

ব্রহ্মানন্দ হৈতে পূর্ণানন্দ লীলারস।
ব্রহ্মজ্ঞানী আকর্ষিয়া করে আত্মবশ ॥ ১৩৭ ॥

brahmānanda haite pūrṇānanda līlā-rasa
brahma-jñānī ākarṣiyā kare ātma-vaśa

SYNONYMS

brahma-ānanda—the pleasure of self-realization; *haite*—from; *pūrṇa-ānanda*—complete pleasure; *līlā-rasa*—the mellows of the pastimes of the Lord; *brahma-jñānī*—those who are on the platform of Brahman understanding; *ākarṣiyā*—attracting; *kare*—make; *ātma-vaśa*—subordinate to Kṛṣṇa.

TRANSLATION

"The mellows of Lord Kṛṣṇa's pastimes, which are full of bliss, attract the jñānī from the pleasure of Brahman realization and conquer him.

PURPORT

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Kṛṣṇa enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Kṛṣṇa and become a servant of the Lord. This is explained in *Bhagavad-gītā:*

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one becomes spiritually realized (*brahma-bhūta*), he becomes happy (*prasannātmā*), for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (*paṇḍitāḥ sama-darśinaḥ*). When one is completely realized, he can rise to the platform of pure devotional service (*mad-bhaktiṁ labhate parām*). When one comes to the platform of *bhakti,* devotional service, he automatically realizes who Kṛṣṇa is.

bhaktyā māṁ abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

It is only on the *bhakti* platform that one can understand the Supreme Personality of Godhead Kṛṣṇa and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually (*viśate tad-anantaram*), one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

TEXT 138

স্বসুখনিভৃতচেতাস্তদ্ব্যুদস্তান্যভাবো-
ঽপ্যজিতরুচিরলীলাকৃষ্টসারস্তদীয়ম্ ।

ব্যতনুত কৃপয়া যস্তত্ত্বদীপং পুরাণং
তমখিলবৃজিনঘ্নং ব্যাসসূনুং নতোঽস্মি ॥ ১৩৮ ॥

svasukha-nibhṛta-cetās tad vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi

SYNONYMS

sva-sukha—in happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvaḥ*—any other type of consciousness; *api*—although; *ajita*—of Śrī Kṛṣṇa; *rucira*—pleasing; *līlā*—by the pastimes; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpam*—the bright light of the Absolute Truth; *purāṇam*—the *Purāṇa* (*Śrīmad-Bhāgavatam*); *tam*—unto him; *akhila-vṛjina-ghnam*—defeating everything inauspicious; *vyāsa-sūnum*—the son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.'

PURPORT

This verse was spoken by Sūta Gosvāmī in *Śrīmad-Bhāgavatam* (12.12.68).

TEXT 139

ব্রহ্মানন্দ হৈতে পূর্ণানন্দ কৃষ্ণগুণ।
অতএব আকর্ষয়ে আত্মারামের মন ॥ ১৩৯ ॥

brahmānanda haite pūrṇānanda kṛṣṇa-guṇa
ataeva ākarṣaye ātmā-rāmera mana

SYNONYMS

brahma-ānanda—the pleasure of Brahman realization; *haite*—from; *pūrṇa-ānanda*—complete bliss; *kṛṣṇa-guṇa*—the qualities of Lord Kṛṣṇa; *ataeva*—

therefore; *ākarṣaye*—attract; *ātmā-rāmera mana*—the minds of self-realized persons.

TRANSLATION

"The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa's qualities attract even the minds of self-realized persons from the bliss of self-realization.

TEXT 140

আত্মারামাশ্চ মুনয়ো নির্গ্রন্থা অপ্যুরুক্রমে।
কুর্বন্ত্যহৈতুকীং হরিঃ ॥ ১৪০

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmaḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.'

TEXT 141

এই সব রহু—কৃষ্ণচরণ-সম্বন্ধে।
আত্মারামের মন হরে তুলসীর গন্ধে ॥ ১৪১ ॥

ei saba rahu — kṛṣṇa-caraṇa-sambandhe
ātmārāmera mana hare tulasīra gandhe

SYNONYMS

ei saba rahu—apart from the pastimes of Lord Kṛṣṇa; *kṛṣṇa-caraṇa-sambandhe*—in relation to the lotus feet of Kṛṣṇa; *ātma-ārāmera*—of self-realized persons; *mana*—the mind; *hare*—attracts; *tulasīra gandhe*—the aroma of *tulasī* leaves.

TRANSLATION

"Apart from the pastimes of Lord Kṛṣṇa, when tulasī leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

TEXT 142

তস্যারবিন্দনয়নস্য পদারবিন্দ-
কিঞ্জল্কমিশ্রতুলসীমকরন্দবায়ুঃ।
অন্তর্গতঃ স্ববিবরেণ চকার তেষাং
সংক্ষোভমক্ষরজুষামপি চিত্ততন্বোঃ ॥ ১৪২ ॥

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a

change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti's pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahmā. Lord Brahmā explained the original incident involving the cursing of Jaya and Vijaya by the Catuḥsana Kumāras. Sometimes the Catuḥsana Kumāras went to Vaikuṇṭha to visit Nārāyaṇa, the Supreme Personality of Godhead, and once they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumāras entry, and consequently the Kumāras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of *asuras* in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort the goddess of fortune. The Catuḥsana Kumāras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of *tulasī* and saffron from His lotus feet, the Kumāras became devotees and abandoned their long-cherished impersonalism. Thus the four Kumāras were turned into Vaiṣṇavas simply by smelling the aromatic *tulasī* mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord's lotus feet. However, those who are offenders or demons are never attracted to the Lord's personal feature, even though they may visit the Lord's temple many times. In Vṛndāvana we have seen many Māyāvādī *sannyāsīs* who do not even come to the temple of Govindajī, Gopīnātha or Madana-mohana because they think that such temples are *māyā*. Therefore they are called Māyāvādīs. Śrī Kṛṣṇa Caitanya Mahāprabhu therefore said that the Māyāvādīs are the greatest offenders.

TEXT 143

অতএব 'কৃষ্ণনাম' না আইসে তার মুখে।
মায়াবাদি-গণ যাতে মহা বহির্মুখে ॥ ১৪৩ ॥

ataeva 'kṛṣṇa-nāma' nā āise tāra mukhe
māyāvādi-gaṇa yāte mahā bahirmukhe

SYNONYMS

ataeva—therefore; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *nā*—does not; *āise*—come; *tāra mukhe*—in their mouths; *māyāvādi-gaṇa*—all the Māyāvādīs; *yāte*—because; *mahā bahiḥ-mukhe*—great offenders by dint of strong atheism.

TRANSLATION

"Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

PURPORT

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Māyāvādī philosophers remain offenders for many, many births, even though they have partially realized Brahman. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead. Śrī Kṛṣṇa Caitanya Mahāprabhu was very much afraid of this Māyāvādī offender; therefore He spoke as follows.

TEXT 144

ভাবকালি বেচিতে আমি আইলাঙ কাশীপুরে ।
গ্রাহক নাহি, না বিকায়, লঞা যাব ঘরে ॥ ১৪৪ ॥

bhāvakāli vecite āmi āilāṅa kāśīpure
grāhaka nāhi, nā vikāya, lañā yāba ghare

SYNONYMS

bhāvakāli—devotional sentiments; *vecite*—to sell; *āmi*—I; *āilāṅa*—came; *kāśīpure*—to the city of Kāśī; *grāhaka nāhi*—there is no customer; *nā vikāya*—do not sell; *lañā yāba ghare*—then I must take my commodity back home.

TRANSLATION

"I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home.

TEXT 145

ভারী বোঝা লঞা আইলাঙ, কেমনে লঞা যাব ?
অল্প-স্বল্প-মূল্য পাইলে, এথাই বেচিব ॥ ১৪৫ ॥

bhārī bojhā lañā āilāṅa, kemane lañā yāba?
alpa-svalpa-mūlya pāile, ethāi veciba

SYNONYMS

bhārī bojhā—heavy load; *lañā*—bearing; *āilāṅa*—I came; *kemane*—how; *lañā yāba*—shall I take it back; *alpa-svalpa-mūlya*—a fraction of the real price; *pāile*—if I get; *ethāi*—here; *veciba*—I shall sell.

TRANSLATION

"I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī."

PURPORT

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa *mahā-mantra?* The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa *mantra,* He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa *mahā-mantra* would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa *mantra,* and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa *mahā-mantra* in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called *mlecchas* and *yavanas* of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.

TEXT 146

এত বলি' সেই বিপ্রে আশ্বাস করি'।
প্রাতে উঠি' মথুরা চলিলা গৌরহরি ॥ ১৪৬ ॥

eta bali' sei vipre ātmasātha kari'
prāte uṭhi mathurā calilā gaurahari

SYNONYMS

eta bali'—saying this; *sei vipre*—that *brāhmaṇa; ātmasātha kari'*—accepting as His devotee; *prāte uṭhi*—rising early in the morning; *mathurā calilā*—started for Mathurā; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu accepted that brāhmaṇa as His devotee. The next morning, rising very early, the Lord started for Mathurā.

TEXT 147

সেই তিন সঙ্গে চলে, প্রভু নিষেধিল।
দূর হৈতে তিনজনে ঘরে পাঠাইল ॥ ১৪৭ ॥

sei tina saṅge cale, prabhu niṣedhila
dūra haite tina-jane ghare pāṭhāila

SYNONYMS

sei tina—those three; *saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *prabhu*—Śrī Caitanya Mahāprabhu; *niṣedhila*—forbade; *dūra haite*—from a distance; *tina-jane*—the three persons; *ghare*—home; *pāṭhāila*—sent back.

TRANSLATION

When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. However, the Lord forbade them to accompany Him, and from a distance He asked them to return home.

TEXT 148

প্রভুর বিরহে তিনে একত্র মিলিয়া।
প্রভুগুণ গান করে প্রেমে মত্ত হঞা ॥ ১৪৮ ॥

prabhura virahe tine ekatra miliyā
prabhu-guṇa gāna kare preme matta hañā

SYNONYMS

prabhura virahe—because of separation from the Lord; *tine*—all three; *ekatra*—together; *miliyā*—meeting; *prabhu-guṇa*—the transcendental qualities of the Lord; *gāna kare*—chant; *preme*—with love; *matta hañā*—being mad.

TRANSLATION

Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

TEXT 149

'প্রয়াগে' আসিয়া প্রভু কৈল বেণী-স্নান।
'মাধব' দেখিয়া প্রেমে কৈল নৃত্যগান॥ ১৪৯॥

'prayāge' āsiyā prabhu kaila veṇī-snāna
'mādhava' dekhiyā preme kaila nṛtya-gāna

SYNONYMS

prayāge—to Prayāga; *āsiyā*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *veṇī-snāna*—bathing in the confluence of the Ganges and Yamunā; *mādhava*—the predominating Deity there, Veṇī Mādhava; *dekhiyā*—seeing; *preme*—in ecstatic love; *kaila*—performed; *nṛtya-gāna*—dancing and chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Prayāga, where He bathed at the confluence of the Ganges and the Yamunā. He then visited the temple of Veṇī Mādhava and chanted and danced there in ecstatic love.

PURPORT

The city of Prayāga is situated a few miles from the city of Allahabad. The name Prayāga is given due to successful sacrifices performed there. It is said: *prakṛṣṭaḥ yāgaḥ yāga-phalaṁ yasmāt*. If one performs sacrifices at Prayāga, he certainly gets immediate results without difficulty. Prayāga is also called Tīrtharāja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamunā. Every year a fair takes place there known as Māgha-melā, and every twelve years a Kumbha-melā is also held. In any case, many people come to bathe there every year. During Māgha-melā, people from the local district generally come, and during Kumbha-melā people come from all over India to live there and bathe in the Ganges and Yamunā. Whoever goes there immediately feels the place's spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago, and near the fort is a place called Triveṇī. On the other side of Prayāga is an old place known as Pratiṣṭhāna-pura. It is also well known as Jhuṅsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

TEXT 150

যমুনা দেখিয়া প্রেমে পড়ে ঝাঁপ দিয়া।
আস্তে-ব্যস্তে ভট্টাচার্য উঠায় ধরিয়া॥ ১৫০॥

yamunā dekhiyā preme paḍe jhāṅpa diyā
āste-vyaste bhaṭṭācārya uṭhāya dhariyā

SYNONYMS

yamunā—the River Yamunā; *dekhiyā*—seeing; *preme*—in ecstatic love; *paḍe*—falls down; *jhāṅpa diyā*—jumping; *āste-vyaste*—in great haste; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *uṭhāya*—raises; *dhariyā*—catching.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He threw Himself in it. Balabhadra Bhaṭṭācārya hastily caught the Lord and very carefully raised Him up again.

TEXT 151

এইমত তিনদিন প্রয়াগে রহিলা।
কৃষ্ণ-নাম-প্রেম দিয়া লোক নিস্তারিলা॥ ১৫১॥

ei-mata tina-dina prayāge rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā

SYNONYMS

ei-mata—in this way; *tina-dina*—for three days; *prayāge*—at Prayāga; *rahilā*—remained; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—and ecstatic love; *diyā*—delivering; *loka nistārilā*—delivered the people.

TRANSLATION

The Lord stayed at Prayāga for three days. He delivered the holy name of Kṛṣṇa and ecstatic love. Thus He delivered many people.

TEXT 152

'মথুরা' চলিতে পথে যথা রহি' যায়।
কৃষ্ণ-নাম-প্রেম দিয়া লোকেরে নাচায়॥ ১৫২॥

'mathurā' calite pathe yathā rahi' yāya
kṛṣṇa-nāma-prema diyā lokere nācāya

SYNONYMS

mathurā—to Mathurā; *calite*—going; *pathe*—on the road; *yathā*—wherever; *rahi'*—staying; *yāya*—goes; *kṛṣṇa-nāma-prema*—the holy name of Kṛṣṇa and His ecstatic love; *diyā*—delivering; *lokere nācāya*—made the people dance.

TRANSLATION

Wherever the Lord stopped to rest on the way to Mathurā, He delivered the holy name of Kṛṣṇa and ecstatic love of Kṛṣṇa. Thus He made the people dance.

TEXT 153

পূর্বে যেন 'দক্ষিণ' যাইতে লোক নিস্তারিলা।
'পশ্চিম'-দেশে তৈছে সব 'বৈষ্ণব' করিলা ॥ ১৫৩ ॥

pūrve yena 'dakṣiṇa' yāite loka nistārilā
'paścima'-deśe taiche saba 'vaiṣṇava' karilā

SYNONYMS

pūrve—formerly; *yena*—as; *dakṣiṇa*—South India; *yāite*—going to; *loka*—the people; *nistārilā*—He delivered; *paścima-deśe*—in the western countries; *taiche*—similarly; *saba*—all; *vaiṣṇava*—devotees; *karilā*—made.

TRANSLATION

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaiṣṇavism.

PURPORT

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, this Hare Kṛṣṇa movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being done by the Lord's mercy. Śrī Caitanya Mahāprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Kṛṣṇa *mahā-mantra*.

TEXT 154

পথে যাহাঁ যাহাঁ হয় যমুনা-দর্শন।
তাহাঁ ঝাঁপ দিয়া পড়ে প্রেমে অচেতন ॥ ১৫৪ ॥

pathe yāhāṅ yāhāṅ haya yamunā-darśana
tāhāṅ jhāṅpa diyā paḍe preme acetana

SYNONYMS

pathe—on the road; *yāhāṅ yāhāṅ*—wherever; *haya*—there is; *yamunā-darśana*—meeting with the Yamunā River; *tāhāṅ*—there; *jhāṅpa diyā paḍe*—jumps over and falls down; *preme acetana*—unconscious in the ecstasy of love.

TRANSLATION

While the Lord was going to Mathurā, He came across the River Yamunā several times, and as soon as He saw the River Yamunā, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Kṛṣṇa.

TEXT 155

মথুরা-নিকটে আইলা—মথুরা দেখিয়া।
দণ্ডবৎ হঞা পড়ে প্রেমাবিষ্ট হঞা ॥ ১৫৫ ॥

mathurā-nikaṭe āilā—mathurā dekhiyā
daṇḍavat hañā paḍe premāviṣṭa hañā

SYNONYMS

mathurā-nikaṭe—near Mathurā; *āilā*—came; *mathurā dekhiyā*—seeing the city of Mathurā; *daṇḍavat hañā*—offering obeisances; *paḍe*—falls down; *premāviṣṭa hañā*—in the great ecstasy of love.

TRANSLATION

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

TEXT 156

মথুরা আসিয়া কৈলা 'বিশ্রান্তি-তীর্থে' স্নান।
'জন্মস্থানে' 'কেশব' দেখি' করিলা প্রণাম ॥ ১৫৬ ॥

mathurā āsiyā kailā 'viśrānti-tīrthe' snāna
'janma-sthāne' 'keśava' dekhi' karilā praṇāma

SYNONYMS

mathurā āsiyā—coming in to Mathurā; *kailā*—performed; *viśrānti-tīrthe*—at the bathing place known as Viśrāma-ghāṭa; *snāna*—bathing; *janma-sthāne*—at

the place of Lord Kṛṣṇa's birth; *keśava*—the Deity named Keśava; *dekhi'*—seeing; *karilā praṇāma*—offered His respectful obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the city of Mathurā, He took His bath at Viśrāma-ghāṭa. He then visited the birthplace of Kṛṣṇa and saw the Deity named Keśavajī. He offered His respectful obeisances to this Deity.

PURPORT

At the present moment, the temple of Keśavajī is very much improved. At one time, Keśavajī-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Keśavajī was insignificant in comparison. However, with the help of many rich Maḍwaris, the temple has improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Kṛṣṇa's birthplace. This Kṛṣṇa consciousness movement is attracting many foreigners to the Keśavajī temple, and now they will also be attracted by the Kṛṣṇa-Balarāma temple in Vṛndāvana.

TEXT 157

প্রেমানন্দে নাচে, গায়, সঘন হুঙ্কার।
প্রভুর প্রেমাবেশ দেখি' লোকে চমৎকার॥ ১৫৭॥

premānande nāce, gāya, saghana huṅkāra
prabhura premāveśa dekhi' loke camatkāra

SYNONYMS

prema-ānande—in ecstatic love; *nāce*—dances; *gāya*—chants; *saghana*—repeatedly; *huṅkāra*—tumultuous sound vibrations; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

TEXT 158

একবিপ্র পড়ে প্রভুর চরণ ধরিয়া।
প্রভু-সঙ্গে নৃত্য করে প্রেমাবিষ্ট হঞা॥ ১৫৮॥

eka-vipra paḍe prabhura caraṇa dhariyā
prabhu-saṅge nṛtya kare premāviṣṭa hañā

SYNONYMS

eka-vipra—one *brāhmaṇa; paḍe*—falls down; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa dhariyā*—catching the lotus feet; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nṛtya kare*—he dances; *prema-āviṣṭa hañā*—being absorbed in ecstatic love.

TRANSLATION

One brāhmaṇa fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

TEXT 159

দুঁহে প্রেমে নৃত্য করি' করে কোলাকুলি।
হরি কৃষ্ণ কহ দুঁহে বলে বাহু তুলি' ॥ ১৫৯ ॥

duṅhe preme nṛtya kari' kare kolākuli
hari kṛṣṇa kaha duṅhe bale bāhu tuli'

SYNONYMS

duṅhe—both of them; *preme*—in ecstatic love; *nṛtya kari'*—dancing; *kare*—do; *kolākuli*—embracing; *hari*—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *kaha*—go on chanting; *duṅhe*—both of them; *bale*—speak; *bāhu tuli'*—raising the arms.

TRANSLATION

Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, "Chant the holy names of Hari and Kṛṣṇa!"

TEXT 160

লোক 'হরি' 'হরি' বলে, কোলাহল হৈল।
'কেশব'-সেবক প্রভুকে মালা পরাইল ॥ ১৬০ ॥

loka 'hari' 'hari' bale, kolāhala haila
'keśava'-sevaka prabhuke mālā parāila

SYNONYMS

loka—all the people; *hari hari bale*—began to chant the holy names Hari, Hari; *kolāhala haila*—there was a great uproar; *keśava-sevaka*—the priest in the service

of Lord Keśava; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *mālā parāila*—offered a garland.

TRANSLATION

All the people then began to chant, "Hari! Hari!" and there was a great uproar. The priest in Lord Keśava's service offered Śrī Caitanya Mahāprabhu a garland.

TEXT 161

লোকে কহে প্রভু দেখি' হঞা বিস্ময়।
ঐছে হেন প্রেম 'লৌকিক' কভু নয়॥ ১৬১॥

loke kahe prabhu dekhi' hañā vismaya
aiche hena prema 'laukika' kabhu naya

SYNONYMS

loke kahe—the people said; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *hañā vismaya*—being struck with wonder; *aiche*—such; *hena*—similar; *prema*—love of Godhead; *laukika*—ordinary; *kabhu naya*—never is.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu's dancing and chanting, they were struck with wonder, and they all said, "Such transcendental love is never an ordinary thing."

TEXT 162

যাঁহার দর্শনে লোকে প্রেমে মত্ত হঞা।
হাসে, কান্দে, নাচে, গায়, কৃষ্ণনাম লঞা॥ ১৬২॥

yāṅhāra darśane loke preme matta hañā
hāse, kānde, nāce, gāya, kṛṣṇa-nāma lañā

SYNONYMS

yāṅhāra darśane—by seeing whom; *loke*—people; *preme*—in love; *matta hañā*—becoming mad; *hāse*—laugh; *kānde*—cry; *nāce*—dance; *gāya*—chant; *kṛṣṇa-nāma lañā*—taking the holy name of Lord Kṛṣṇa.

TRANSLATION

The people said, "Simply by seeing Śrī Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Kṛṣṇa.

TEXT 163

সর্বথা-নিশ্চিত—ইঁহো কৃষ্ণ-অবতার।
মথুরা আইলা লোকের করিতে নিস্তার ॥ ১৬৩ ॥

sarvathā-niścita——iṅho kṛṣṇa-avatāra
mathurā āilā lokera karite nistāra

SYNONYMS

sarvathā—in every respect; *niścita*—ascertained; *iṅho*—He; *kṛṣṇa-avatāra*—incarnation of Lord Kṛṣṇa; *mathurā āilā*—has come to Mathurā; *lokera*—of the people; *karite*—to perform; *nistāra*—deliverance.

TRANSLATION

"Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone."

TEXT 164

তবে মহাপ্রভু সেই ব্রাহ্মণে লঞা।
তাঁহারে পুছিলা কিছু নিভৃতে বসিয়া ॥ ১৬৪ ॥

tabe mahāprabhu sei brāhmaṇe lañā
tāṅhāre puchilā kichu nibhṛte vasiyā

SYNONYMS

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *brāhmaṇe*—*brāhmaṇa;* *lañā*—taking; *tāṅhāre*—unto him; *puchilā*—inquired; *kichu*—something; *nibhṛte vasiyā*—sitting in a solitary place.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu took aside the brāhmaṇa. Sitting in a solitary place, the Lord began to question him.

TEXT 165

'আর্য, সরল, তুমি - বৃদ্ধ ব্রাহ্মণ।
কাহাঁ হৈতে পাইলে তুমি এই প্রেমধন ?' ১৬৫ ॥

'ārya, sarala, tumi——vṛddha brāhmaṇa
kāhāṅ haite pāile tumi ei prema-dhana?'

SYNONYMS

ārya—advanced in devotional service; *sarala*—simple; *tumi*—you; *vṛddha brāhmaṇa*—elderly *brāhmaṇa; kāhāṅ haite*—from where; *pāile tumi*—did you obtain; *ei*—this; *prema-dhana*—transcendental opulence of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You are an elderly brāhmaṇa, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Kṛṣṇa?"

TEXT 166

বিপ্র কহে,—'শ্রীপাদ শ্রীমাধবেন্দ্রপুরী।
ভ্রমিতে ভ্রমিতে আইলা মথুরা-নগরী ॥ ১৬৬ ॥

vipra kahe,—'śrīpāda śrī-mādhavendra-purī
bhramite bhramite āilā mathurā-nagarī

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *śrīpāda*—His Holiness; *śrī-mādhavendra-purī*—Śrī Mādhavendra Purī; *bhramite bhramite*—while touring; *āilā*—came; *mathurā-nagarī*—to the city of Mathurā.

TRANSLATION

The brāhmaṇa replied, "His Holiness Śrīla Mādhavendra Purī came to the city of Mathurā while he was on a tour.

TEXT 167

কৃপা করি' তেঁহো মোর নিলয়ে আইলা।
মোরে শিষ্য করি' মোর হাতে 'ভিক্ষা' কৈলা ॥১৬৭॥

kṛpā kari' teṅho mora nilaye āilā
more śiṣya kari' mora hāte 'bhikṣā' kailā

SYNONYMS

kṛpā kari'—by his causeless mercy; *teṅho*—he; *mora nilaye*—to my humble place; *āilā*—came; *more*—me; *śiṣya kari'*—accepting as his disciple; *mora hāte*—from my hand; *bhikṣā kailā*—accepted lunch.

TRANSLATION

"While at Mathurā, Śrīpāda Mādhavendra Purī visited my house and accepted me as a disciple. He even took lunch at my home.

TEXT 168

গোপাল প্রকট করি' সেবা কৈল 'মহাশয়'।
অদ্যাপিহ তাঁহার সেবা 'গোবর্ধনে' হয়॥ ১৬৮॥

gopāla prakaṭa kari' sevā kaila 'mahāśaya'
adyāpiha tāṅhāra sevā 'govardhane' haya

SYNONYMS

gopāla—the Deity Gopāla; *prakaṭa kari'*—installing; *sevā*—service; *kaila*—did; *mahāśaya*—that great personality; *adyāpiha*—still now; *tāṅhāra*—of that Deity Gopāla; *sevā*—the service; *govardhane*—on the Govardhana Hill; *haya*—is conducted.

TRANSLATION

"After installing the Deity Gopāla, Śrīla Mādhavendra Purī rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

TEXT 169

শুনি' প্রভু কৈল তাঁর চরণ বন্দন।
ভয় পাঞা প্রভু-পায় পড়িলা ব্রাহ্মণ॥ ১৬৯॥

śuni' prabhu kaila tāṅra caraṇa vandana
bhaya pāñā prabhu-pāya paḍilā brāhmaṇa

SYNONYMS

śuni'—after hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *tāṅra*—of him; *caraṇa vandana*—worshiping the feet; *bhaya pāñā*—being afraid; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *brāhmaṇa*—the *brāhmaṇa*.

TRANSLATION

As soon as Caitanya Mahāprabhu heard about Mādhavendra Purī's relationship with the brāhmaṇa, He immediately offered obeisances at his feet. Becoming fearful, the brāhmaṇa also immediately fell at the Lord's feet.

TEXT 170

প্রভু কহে,—"তুমি 'গুরু', আমি 'শিষ্য'-প্রায়।
'গুরু' হঞা 'শিষ্যে' নমস্কার না যুয়ায়॥ ১৭০॥

prabhu kahe,—"tumi 'guru', āmi 'śiṣya'-prāya
'guru' hañā 'śiṣye' namaskāra nā yuyāya

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tumi*—you; *guru*—My spiritual master; *āmi*—I; *śiṣya-prāya*—like your disciple; *guru hañā*—being the spiritual master; *śiṣye*—unto the disciple; *namaskāra*—obeisances; *nā yuyāya*—is not befitting.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances."

TEXT 171

শুনিয়া বিস্মিত বিপ্র কহে ভয় পাঞা।
ঐছে বাত্ কহ কেনে সন্ন্যাসী হঞা॥ ১৭১॥

śuniyā vismita vipra kahe bhaya pāñā
aiche vāt kaha kene sannyāsī hañā

SYNONYMS

śuniyā—after hearing; *vismita*—astonished; *vipra*—the *brāhmaṇa; kahe*—said; *bhaya pāñā*—being afraid; *aiche vāt*—such a statement; *kaha*—You say; *kene*—why; *sannyāsī hañā*—although You are a *sannyāsī.*

TRANSLATION

Upon hearing this, the brāhmaṇa became afraid. He then said, "Why do You speak like this? You are a sannyāsī.

TEXT 172

কিন্তু তোমার প্রেম দেখি' মনে অনুমানি।
মাধবেন্দ্র-পুরীর 'সম্বন্ধ' ধর—জানি॥ ১৭২॥

kintu tomāra prema dekhi' mane anumāni
mādhavendra-purīra 'sambandha' dhara——jāni

SYNONYMS

kintu—still; *tomāra prema*—Your ecstatic love; *dekhi'*—after seeing; *mane*—in my mind; *anumāni*—I imagine; *mādhavendra-purīra*—of Śrī Mādhavendra Purī; *sambandha*—relationship; *dhara*—You have; *jāni*—I can understand.

TRANSLATION

"Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.

TEXT 173

কৃষ্ণপ্রেমা তাঁহা, যাঁহা তাঁহার 'সম্বন্ধ'।
তাহাঁ বিনা এই প্রেমার কাহাঁ নাহি গন্ধ ॥ ১৭৩ ॥

kṛṣṇa-premā tāṅhā, yāṅhā tāṅhāra 'sambandha'
tāhāṅ vinā ei premāra kāhāṅ nāhi gandha

SYNONYMS

kṛṣṇa-premā—love of Kṛṣṇa; *tāṅhā*—there; *yāṅhā*—where; *tāṅhāra*—his; *sambandha*—relationship; *tāhāṅ vinā*—without him; *ei premāra*—of this ecstatic love; *kāhāṅ nāhi gandha*—there is no possibility of even a scent.

TRANSLATION

"This kind of ecstatic love can be experienced only when one has a relationship with Mādhavendra Purī. Without him, even a scent of such transcendental ecstatic love is impossible."

TEXT 174

তবে ভট্টাচার্য তারে 'সম্বন্ধ' কহিল।
শুনি' আনন্দিত বিপ্র নাচিতে লাগিল ॥ ১৭৪ ॥

tabe bhaṭṭācārya tāre 'sambandha' kahila
śuni' ānandita vipra nācite lāgila

SYNONYMS

tabe—thereafter; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tāre*—unto the *brāhmaṇa; sambandha kahila*—explained the relationship; *śuni'*—after hearing; *ānandita*—being pleased; *vipra*—the *brāhmaṇa; nācite lāgila*—began to dance.

TRANSLATION

Balabhadra Bhaṭṭācārya then explained the relationship between Mādhavendra Purī and Śrī Caitanya Mahāprabhu. After hearing this, the brāhmaṇa became very pleased and began to dance.

TEXT 175

তবে বিপ্র প্রভুরে লঞা আইলা নিজ-ঘরে।
আপন-ইচ্ছায় প্রভুর নানা সেবা করে॥ ১৭৫॥

tabe vipra prabhure lañā āilā nija-ghare
āpana-icchāya prabhura nānā sevā kare

SYNONYMS

tabe—thereafter; *vipra*—the *brāhmaṇa; prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *āilā*—came back; *nija-ghare*—to his home; *āpana-icchāya*—by his own will; *prabhura*—of Śrī Caitanya Mahāprabhu; *nānā*—various; *sevā*—services; *kare*—rendered.

TRANSLATION

The brāhmaṇa then took Śrī Caitanya Mahāprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

TEXT 176

ভিক্ষা লাগি' ভট্টাচার্যে করাইলা রন্ধন।
তবে মহাপ্রভু হাসি' বলিলা বচন॥ ১৭৬॥

bhikṣā lāgi' bhaṭṭācārye karāilā randhana
tabe mahāprabhu hāsi' balilā vacana

SYNONYMS

bhikṣā lāgi'—for lunch; *bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *karāilā randhana*—made to cook; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *balilā vacana*—said these words.

TRANSLATION

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu's lunch. At that time, the Lord, smiling, spoke as follows.

TEXT 177

"পুরী-গোসাঞি তোমার ঘরে কর্যাছেন ভিক্ষা।
মোরে তুমি ভিক্ষা দেহ,– এই মোর 'শিক্ষা'॥" ১৭৭॥

"purī-gosāñi tomāra ghare karyāchena bhikṣā
more tumi bhikṣā deha,——ei mora 'śikṣā' "

SYNONYMS

purī-gosāñi—Mādhavendra Purī; *tomāra ghare*—at your place; *karyāchena bhikṣā*—accepted lunch; *more*—for Me; *tumi bhikṣā deha*—better for you to cook; *ei*—that; *mora śikṣā*—My instruction.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Mādhavendra Purī has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction."

TEXT 178

যদ্‌যদাচরতি শ্রেষ্ঠস্তত্তদেবেতরো জনঃ।
স যৎ প্রমাণং কুরুতে লোকস্তদনুবর্ততে ॥ ১৭৮ ॥

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

SYNONYMS

yat yat—however; *ācarati*—behaves; *śreṣṭaḥ*—the best man; *tat tat*—that; eva—certainly; *itaraḥ*—the lesser; *janaḥ*—men; *saḥ*—he; *yat*—which; *pramāṇam*—standard; *kurute*—shows; *lokaḥ*—the people; *tat*—that; *anuvartate*—follow.

TRANSLATION

"Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

PURPORT

This is a quotation from *Bhagavad-gītā* (3.21).

TEXT 179

যদ্যপি 'সনোড়িয়া' হয় সেইত ব্রাহ্মণ।
সনোড়িয়া-ঘরে সন্ন্যাসী না করে ভোজন ॥ ১৭৯ ॥

yadyapi 'sanoḍiyā' haya seita brāhmaṇa
sanoḍiyā-ghare sannyāsī nā kare bhojana

SYNONYMS

yadyapi—although; *sanoḍiyā*—a priest of the Sanoḍiyā community; *haya*—was; *seita*—that; *brāhmaṇa*—*brāhmaṇa; sanoḍiyā-ghare*—in the house of a Sanoḍiyā (goldsmith); *sannyāsī*—a person in the renounced order of life; *nā kare bhojana*—does not accept food.

TRANSLATION

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsī does not accept food from such a brāhmaṇa.

PURPORT

In northwestern India, *vaiśyas* are divided in various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgaraoyālā, Kālaoyāra and Sānoyāḍa. Out of them, the Āgaraoyālās are supposed to be first-class *vaiśyas,* and the Kālaoyāras and Sānoyāḍas are considered lower due to their occupational degradation. The Kālaoyāras generally take wine and other intoxicants. Although they are *vaiśyas,* they are considered to belong to a lower class. The priests who guide the Kālaoyāras and the Sānoyāḍas are called Sanoḍiyā *brāhmaṇas.* Śrīla Bhaktivinoda Ṭhākura states that the word *sānoyāḍa* in Bengal indicates *suvarṇa-vaṇik.* In Bengal there are priests who guide the *suvarṇa-vaṇik* community, which is also considered a low class. There is little difference between the Sānoyāḍa and the *suvarṇa-vaṇik.* Generally the *suvarṇa-vaṇiks* are bankers dealing in gold and silver. In western India, the Āgaraoyālās also belong to the banking profession. This is the original business of the *suvarṇa-vaṇik* or Āgaraoyāla community. Historically, the Āgaraoyālās came from the up-country named Ayodha, and the *suvarṇa-vaṇik* community came from Ayodha. It appears that the *suvarṇa-vaṇiks* and the Āgaraoyālās belong to the same community. The Sanoḍiyā *brāhmaṇas* were the guides of the Kālaoyāra and Sānoyāḍa. They are therefore considered to be lower-class *brāhmaṇas,* and a *sannyāsī* is not allowed to take alms or food from them. However, Śrī Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā *brāhmaṇa* simply because he belonged to Mādhavendra Purī's community. Śrīla Mādhavendra Purī was the spiritual master of Īśvara Purī, who was the spiritual master of Śrī Caitanya Mahāprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.

TEXT 180

তথাপি পুরী দেখি' তাঁর 'বৈষ্ণব'-আচার।
'শিষ্য' করি' তাঁর ভিক্ষা কৈল অঙ্গীকার ॥ ১৮০ ॥

tathāpi purī dekhi' tāṅra 'vaiṣṇava'-ācāra
'śiṣya' kari' tāṅra bhikṣā kaila aṅgīkāra

SYNONYMS

tathāpi—still; *purī*—Mādhavendra Purī; *dekhi'*—after seeing; *tāṅra*—of the *brāhmaṇa; vaiṣṇava-ācāra*—behavior like a Vaiṣṇava; *śiṣya kari'*—accepting him as his disciple; *tāṅra bhikṣā*—food offered by him; *kaila aṅgīkāra*—accepted.

TRANSLATION

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavanedra Purī saw that he behaved like a Vaiṣṇava and therefore accepted him as his disciple. The food he cooked was also accepted by Mādhavendra Purī.

TEXT 181

মহাপ্রভু তাঁরে যদি 'ভিক্ষা' মাগিল।
দৈন্য করি' সেই বিপ্র কহিতে লাগিল ॥ ১৮১ ॥

mahāprabhu tāṅre yadi 'bhikṣā' māgila
dainya kari' sei vipra kahite lāgila

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—from him; *yadi*—when; *bhikṣā māgila*—requested lunch; *dainya kari'*—out of humility; *sei vipra*—that *brāhmaṇa; kahite lāgila*—began to speak.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling a natural humility, began to speak as follows.

TEXT 182

তোমারে 'ভিক্ষা' দিব—বড় ভাগ্য সে আমার।
তুমি—ঈশ্বর, নাহি তোমার বিধি-ব্যবহার ॥ ১৮২ ॥

tomāre 'bhikṣā' diba——baḍa bhāgya se āmāra
tumi——īśvara, nāhi tomāra vidhi-vyavahāra

SYNONYMS

tomāre—unto You; *bhikṣā diba*—I shall offer food; *baḍa bhāgya*—great fortune; *se*—that; *āmāra*—my; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *nāhi*—there is not; *tomāra*—of You; *vidhi-vyavahāra*—regulative behavior.

TRANSLATION

"It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way.

TEXT 183

'মূর্খ'-লোক করিবেক তোমার নিন্দন।
সহিতে না পারিমু সেই 'দুষ্টে'র বচন॥ ১৮৩॥

'mūrkha'-loka karibeka tomāra nindana
sahite nā pārimu sei 'duṣṭe'ra vacana

SYNONYMS

mūrkha-loka—foolish persons; *karibeka*—will do; *tomāra nindana*—blaspheming You; *sahite nā pārimu*—I shall not be able to tolerate; *sei*—those; *duṣṭera vacana*—words of mischievous persons.

TRANSLATION

"Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that although the *brāhmaṇa* did not belong to a superior community, he fearlessly chastised so-called caste *brāhmaṇas* because he was situated on the platform of pure devotional service. There are people who are opposed to Śrī Caitanya Mahāprabhu's accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider *mahā-prasāda* transcendental, and therefore they are described here as *mūrkha* (foolish) and *duṣṭa* (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class *brāhmaṇas* who belong to the non-Vaiṣṇava community.

TEXT 184

প্রভু কহে,—শ্রুতি, স্মৃতি, যত ঋষিগণ।
সবে 'এক'-মত নহে, ভিন্ন ভিন্ন ধর্ম ॥ ১৮৪ ॥

prabhu kahe,—śruti, smṛti, yata ṛṣi-gaṇa
sabe 'eka'-mata nahe, bhinna bhinna dharma

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śruti*—the *Vedas; smṛti*—the *Purāṇas; yata*—all; *ṛṣi-gaṇa*—great sages; *sabe*—all of them; *eka-mata nahe*—do not agree; *bhinna bhinna dharma*—different grades of religious principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. *Nāsav ṛṣir yasya mataṁ na bhinnam:* it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, the Absolute Truth is one, and when one is situated in the Absolute Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is worshipable. As stated in *Bhagavad-gītā* (18.55): *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is *bhakti.*

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* The word *ekam* means "one," Kṛṣṇa. On this platform, there are no different religious systems. According to *Śrīmad-Bhāgavatam* (1.1.2): *dharmaḥ projjhita-kaitavo 'tra.* On the material platform, religious systems are different. *Śrīmad-Bhāgavatam* describes them from the very beginning as *dharmaḥ kaitavaḥ,* cheating religions. None of these religions are actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of *Śrīmad-Bhāgavatam* (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje

ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

TEXT 185

ধর্ম-স্থাপন-হেতু সাধুর ব্যবহার।
পুরী-গোসাঞির যে আচরণ, সেই ধর্ম সার॥ ১৮৫॥

dharma-sthāpana-hetu sādhura vyavahāra
purī-gosāñira ye ācaraṇa, sei dharma sāra

SYNONYMS

dharma-sthāpana-hetu—to establish the principles of religion; *sādhura vyavahāra*—behavior of a devotee; *purī-gosāñira*—of Mādhavendra Purī; *ye ācaraṇa*—the behavior; *sei*—that; *dharma sāra*—the essence of all religion.

TRANSLATION

"A devotee's behavior establishes the true purpose of religious principles. The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious principles."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this passage. A *sādhu* or an honest man is called a *mahājana* or a *mahātmā*. The *mahātmā* is thus described in *Bhagavad-gītā:*

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

In the material world, the word *mahātmā* is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a *mahājana* is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a *mahājana,* and *karmīs* desiring material enjoyment may consider philosophers like Jaimini to be *mahājanas*. There are many *yogīs* who want to control the senses, and for them Patañjali Ṛṣi is a *mahājana*. For the *jñānīs,* the atheist Kapila, Vaśiṣṭha, Durvāsā, Dattātreya and other impersonalist philosophers are *mahājanas*. For the demons, Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, Rāvaṇa's son Meghanāda, Jarāsandha and others are accepted as *mahājanas*. For materialistic anthropologists speculating on the evolution of the body, a person like Darwin is a *mahājana*. The scientists who are bewildered by Kṛṣṇa's external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as *mahājanas*. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as *mahājanas*. Such *mahājanas* are respected by certain men who have been described in *Śrīmad-Bhāgavatam* (2.3.19):

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

"Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils."

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered *mahājanas* by the illusioned. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as *mahājanas* those who have been designated by Śrīla Vṛndāvana dāsa Ṭhākura as *ḍhaṅga-vipras* (imposter *brāhmaṇas*). Such imposters imitate the characteristics of Śrīla Haridāsa Ṭhākura, and they envy Haridāsa Ṭhākura, who was certainly a *mahājana*. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept demons like Pūtanā, Tṛṇāvarta,

Vatsa, Baka, Aghāsura and Dhenuka, Kālīya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Pauṇḍraka, Śṛgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Cārvāka, King Vena, Sugata and Arhat. Such people have no faith in Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as *mahājanas*.

In this material world a person may be famous as a *karma-vīra,* a successful fruitive worker, or one may be very successful in performing religious duties, or he may be known as a hero in mental speculation (*jñāna-vīra*), or he may be a very famous renunciant. In any case, *Śrīmad-Bhāgavatam* (3.23.56) gives the following opinion in this matter.

neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ

"Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing."

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people, society, the *varṇāśrama-dharma,* the sick, the poor, the rich, women, demigods and so on. All this comes under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as *mahājanas,* great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dāsa Ṭhākura says: *sādhu-śāstra-guru-vākya, cittete kariyā aikya.* A *sādhu* is a great personality like Śrī Caitanya Mahāprabhu. The *śāstras* are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for *mahājanas.* The only motive must be *kṛṣṇa-bhakti,* devotional service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic *yogīs* and persons attached to material opulence, women and money are considered *mahājanas.* However, *Śrīmad-Bhāgavatam* (6.3.25) gives the following statements about such unauthorized *mahājanas:*

prāyeṇa veda tad idaṁ na mahājano 'yaṁ
devyā vimohita-matir bata māyayālam
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ
vaitānike mahati karmaṇi yujyamānaḥ

In this material world, *karmīs* (fruitive actors) are accepted as *mahājanas* by foolish people who do not know the value of devotional service. Their mundane intelligence and mental speculative methods are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even become entangled in material activities disguised as spiritual activities. In *Bhagavad-gītā,* such people are described as *veda-vāda-ratā.* They do not understand the real purpose of the *Vedas,* yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. *Vedaiś ca sarvair aham eva vedyaḥ.* (Bg. 15.15)

A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says: *dharma-sthāpana-hetu sādhura vyavahāra.* The behavior of a devotee is the criterion for all other behavior. Śrī Caitanya Mahāprabhu Himself followed the devotional principles and taught others to follow them. *Purī-gosāñira ye ācaraṇa, sei dharma sāra.* Śrī Caitanya Mahāprabhu personally followed the behavior of Mādhavendra Purī and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

yasyātma-buddhiḥ kuṇape tridhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow." (*Bhāg.* 10.84.13) Those who accept the logic of *gaḍḍalikā-pravāha* and follow in the footsteps of pseudo-*mahājanas* are carried away by the waves of *māyā.* Bhaktivinoda Ṭhākura therefore warns:

miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi
jīva kṛṣṇa-dāsa, e 'viśvasa,
ka'rle ta' āra duḥkha nāi

"Don't be carried away by the waves of *māyā*. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end." Those who follow social customs and behavior forget to follow the path chalked out by the *mahājanas;* thus they are offenders at the feet of the *mahājanas*. Sometimes they consider such *mahājanas* very conservative, or they create their own *mahājanas*. In this way they ignore the principles of the *paramaparā* system. This is a great misfortune for everyone. If one does not follow in the footsteps of a real *mahājana,* one's plans for happiness will be frustrated. This is elaborately explained in *Madhya-līlā* (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

parama kāraṇa īśvare keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane

tāte chaya darśana haite 'tattva' nāhi jāni
'mahājana' yei kahe, sei 'satya' māni

śrī-kṛṣṇa-caitanya-vāṇī——amṛtera dhāra
tiṅho ye kahaye vastu, sei 'tattva'——sāra

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called *mahājanas,* authorities. *Tāte chaya darśana haite 'tattva' nāhi jāni:* we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the *mahājanas* in the disciplic succession. Then our attempt will be successful. *Śrī-kṛṣṇa-caitanya-vāṇī—amṛtera dhāra:* "Whatever is spoken by Śrī Caitanya Mahāprabhu is an incessant flow of nectar." Whoever accepts His words as reality can understand the essence of the Absolute Truth. No one can ascertain the Absolute Truth by following the philosophy of Sāṅkhya or Patañjali, for the followers of Sāṅkhya or Patañjali do not accept Lord Viṣṇu as the Supreme Personality of Godhead (*na te viduḥ svārtha-gatiṁ hi viṣṇum*). The ambition of such people is never fulfilled; therefore they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaiṣṇavas very sectarian. Śrīla Mādhavendra Purī was a real *mahājana,* but misguided people cannot distinguish the real from the unreal. However, a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Śrī Mādhavendra Purī was a real *mahājana* because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Śrī Caitanya Mahāprabhu approved the method of Śrī Mādhavendra Purī. Therefore, although from the material viewpoint the Sanoḍiyā *brāhmaṇa* was on a lower platform, Śrī Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.

Śrīmad-Bhāgavatam (6.3.20) states that there are twelve *mahājanas:* Brahmā, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva and Yamarāja.

To select our *mahājanas* in the Gauḍīya-sampradāya, we have to follow in the footsteps of Śrī Caitanya Mahāprabhu and His representatives. His next representative is Śrī Svarūpa Dāmodara Gosvāmī, and the next are the six Gosvāmīs—Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha. The follower of Viṣṇusvāmī was Śrīdhara Svāmī, the most well known commentator on *Śrīmad-Bhāgavatam.* He was also a *mahājana.* Similarly, Caṇḍīdāsa, Vidyāpati and Jayadeva were all *mahājanas.* One who tries to imitate the *mahājanas* just to become an imitative spiritual master is certainly far away from following in the footsteps of the *mahājanas.* Sometimes people cannot actually understand how a *mahājana* follows other *mahājanas.* In this way people are inclined to fall from devotional service.

TEXT 186

তর্কোঽপ্রতিষ্ঠঃ শ্রুতয়ো বিভিন্না
নাসাবৃষির্যস্য মতং ন ভিন্নম্।
ধর্মস্য তত্ত্বং নিহিতং গুহায়াং
মহাজনো যেন গতঃ স পন্থাঃ ॥ ১৮৬ ॥

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarkaḥ—dry argument; *apratiṣṭhaḥ*—not fixed; *śrutayaḥ*—*Vedas; vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that; *ṛṣiḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihitam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janaḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *saḥ*—that; *panthāḥ*—the pure unadulterated path.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-

realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.' "

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the *Mahābhārata, Vana-pārva* (313.117).

TEXT 187

তবে সেই বিপ্র প্রভুকে ভিক্ষা করাইল।
মধুপুরীর লোক সব প্রভুকে দেখিতে আইল ॥১৮৭॥

tabe sei vipra prabhuke bhikṣā karāila
madhu-purīra loka saba prabhuke dekhite āila

SYNONYMS

tabe—after that; *sei vipra*—that *brāhmaṇa; prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—gave lunch; *madhu-purīra*—of Mathurā; *loka*—people in general; *saba*—all; *prabhuke*—Śrī Caitanya Mahāprabhu; *dekhite āila*—came to see.

TRANSLATION

After this discussion, the brāhmaṇa gave lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

TEXT 188

লক্ষ-সংখ্য লোক আইসে, নাহিক গণন।
বাহির হঞা প্রভু দিল দরশন ॥ ১৮৮ ॥

lakṣa-saṅkhya loka āise, nāhika gaṇana
bāhira hañā prabhu dila daraśana

SYNONYMS

lakṣa-saṅkhya—numbering hundreds of thousands; *loka āise*—people came; *nāhika gaṇana*—there is no counting; *bāhira hañā*—coming out; *prabhu*—Śrī Caitanya Mahāprabhu; *dila daraśana*—gave audience.

TRANSLATION

People came by hundreds of thousands, and no one could count them. Therefore Śrī Caitanya Mahāprabhu came out of the house to give audience to the people.

TEXT 189

বাহু তুলি' বলে প্রভু 'হরিবোল'-ধ্বনি।
প্রেমে মত্ত নাচে লোক করি' হরিধ্বনি ॥ ১৮৯ ॥

bāhu tuli' bale prabhu 'hari-bola'-dhvani
preme matta nāce loka kari' hari-dhvani

SYNONYMS

bāhu tuli'—raising the arms; *bale*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-bola-dhvani*—the transcendental sound vibration Hari bol; *preme*—in ecstasy; *matta*—maddened; *nāce*—dance; *loka*—the people; *kari' hari-dhvani*—making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said very loudly, "Hari bol!" The people responded to the Lord and became ecstatic. As if mad, they began to dance and vibrate the transcendental sound, "Hari!"

TEXT 190

যমুনার 'চব্বিশ ঘাটে' প্রভু কৈল স্নান।
সেই বিপ্র প্রভুকে দেখায় তীর্থস্থান ॥ ১৯০ ॥

yamunāra 'cabbiśa ghāṭe' prabhu kaila snāna
sei vipra prabhuke dekhāya tīrtha-sthāna

SYNONYMS

yamunāra—of the River Yamunā; *cabbiśa ghāṭe*—in the twenty-four ghats, or bathing places; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *snāna*—bathing; *sei vipra*—that *brāhmaṇa; prabhuke*—unto Śrī Caitanya Mahāprabhu; *dekhāya*—shows; *tīrtha-sthāna*—the holy places of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in twenty-four ghats along the banks of the Yamunā, and the brāhmaṇa showed Him all the places of pilgrimage.

PURPORT

The twenty-four ghats (bathing places) along the Yamunā are (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala-tīrtha, (6) Tinduka,

(7) Sūrya-tīrtha, (8) Vaṭasvāmī, (9) Dhruva-ghāṭa, (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Bodha-tīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asi-kuṇḍa, (17) Catuḥ-sāmudrika-kūpa, (18) Akrūra-tīrtha, (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthala, (22) Mañca-sthala, (23) Mallayuddha-sthāna and (24) Daśāśvamedha.

TEXT 191

স্বয়ম্ভু, বিশ্রাম, দীর্ঘবিষ্ণু, ভূতেশ্বর ।
মহাবিদ্যা, গোকর্ণাদি দেখিলা বিস্তর ॥ ১৯১ ॥

svayambhu, viśrāma, dīrgha-viṣṇu, bhūteśvara
mahāvidyā, gokarṇādi dekhilā vistara

SYNONYMS

svayambhu—Svayambhu; *viśrāma*—Viśrāma; *dīrgha-viṣṇu*—Dīrgha Viṣṇu; *bhūteśvara*—Bhūteśvara; *mahāvidyā*—Mahāvidyā; *gokarṇa*—Gokarṇa; *ādi*—and so on; *dekhilā*—saw; *vistara*—many.

TRANSLATION

Śrī Caitanya Mahāprabhu visited all the holy places on the banks of the Yamunā, including Svayambhu, Viśrāma-ghāṭa, Dīrgha Viṣṇu, Bhūteśvara, Mahāvidyā and Gokarṇa.

TEXT 192

'বন' দেখিবারে যদি প্রভুর মন হৈল ।
সেইত ব্রাহ্মণে প্রভু সঙ্গেতে লইল ॥ ১৯২ ॥

'vana' dekhibāre yadi prabhura mana haila
sei ta brāhmaṇe prabhu saṅgete la-ila

SYNONYMS

vana—the forests; *dekhibāre*—to see; *yadi*—when; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—was; *sei ta*—indeed that; *brāhmaṇe*—*brāhmaṇa; prabhu*—Śrī Caitanya Mahāprabhu; *saṅgete la-ila*—took along.

TRANSLATION

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.

TEXT 193

মধুবন, তাল, কুমুদ, বহুলা-বন গেলা।
তাহাঁ তাহাঁ স্নান করি' প্রেমাবিষ্ট হৈলা ॥ ১৯৩ ॥

madhu-vana, tāla, kumuda, bahulā-vana gelā
tāhāṅ tāhāṅ snāna kari' premāviṣṭa hailā

SYNONYMS

madhu-vana—Madhuvana; *tāla*—Tālavana; *kumuda*—Kumudavana; *bahulā-vana*—Bahulāvana; *gelā*—He visited; *tāhāṅ tāhāṅ*—here and there; *snāna kari'*—taking bath; *prema-āviṣṭa hailā*—became overwhelmed by ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

The word *vana* means "forest." Vṛndāvana is the name given to the forest where Śrīmatī Vṛndādevī (Tulasīdevī) grows profusely. Actually it is not a forest as we ordinarily consider a forest because it is very thick with green vegetation. There are twelve such *vanas* in Vṛndāvana. Some are located on the western side of the Yamunā and others on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side are Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. These are the twelve forests of the Vṛndāvana area.

TEXT 194

পথে গাভীঘটা চরে প্রভুরে দেখিয়া।
প্রভুকে বেড়য় আসি' হুঙ্কার করিয়া ॥ ১৯৪ ॥

pathe gābhī-ghaṭā care prabhure dekhiyā
prabhuke beḍaya āsi' huṅkāra kariyā

SYNONYMS

pathe—on the road; *gābhī-ghaṭā*—groups of cows; *care*—graze; *prabhure dekhiyā*—after seeing Lord Śrī Caitanya Mahāprabhu; *prabhuke beḍaya*—they surrounded the Lord; *āsi'*—coming; *huṅ-kāra kariyā*—making a loud vibration.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

TEXT 195

গাভী দেখি' স্তব্ধ প্রভু প্রেমের তরঙ্গে।
বাৎসল্যে গাভী প্রভুর চাটে সব-অঙ্গে ॥ ১৯৫ ॥

gābhī dekhi' stabdha prabhu premera taraṅge
vātsalye gābhī prabhura cāṭe saba-aṅge

SYNONYMS

gābhī dekhi'—seeing the cows; *stabdha*—stunned; *prabhu*—Śrī Caitanya Mahāprabhu; *premera taraṅge*—in the waves of ecstatic love; *vātsalye*—in great affection; *gābhī*—all the cows; *prabhura*—of Śrī Caitanya Mahāprabhu; *cāṭe*—licked; *saba-aṅge*—all over the body.

TRANSLATION

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

TEXT 196

সুস্থ হঞা প্রভু করে অঙ্গ-কণ্ডূয়ন।
প্রভু-সঙ্গে চলে, নাহি ছাড়ে ধেনুগণ ॥ ১৯৬ ॥

sustha hañā prabhu kare aṅga-kaṇḍūyana
prabhu-saṅge cale, nāhi chāḍe dhenu-gaṇa

SYNONYMS

sustha hañā—becoming patient; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *aṅga*—of the body; *kaṇḍūyana*—scratching; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *nāhi chāḍe*—do not give up; *dhenu-gaṇa*—all the cows.

TRANSLATION

Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

TEXT 197

কষ্টে-সৃষ্ট্যে ধেনু সব রাখিল গোয়াল।
প্রভুকণ্ঠধ্বনি শুনি' আইসে মৃগীপাল ॥ ১৯৭ ॥

kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla
prabhu-kaṇṭha-dhvani śuni' āise mṛgī-pāla

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; *dhenu*—the cows; *saba*—all; *rākhila*—kept back; *goyāla*—the cowherd men; *prabhu-kaṇṭha-dhvani*—the musical voice of Śrī Caitanya Mahāprabhu; *śuni'*—hearing; *āise*—came; *mṛgī-pāla*—flocks of deer.

TRANSLATION

It was with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

TEXT 198

মৃগ-মৃগী মুখ দেখি' প্রভু-অঙ্গ চাটে।
ভয় নাহি করে, সঙ্গে যায় বাটে-বাটে ॥ ১৯৮ ॥

mṛga-mṛgī mukha dekhi' prabhu-aṅga cāṭe
bhaya nāhi kare, saṅge yāya vāṭe-vāṭe

SYNONYMS

mṛga-mṛgī—the deer, both male and female; *mukha dekhi'*—seeing His face; *prabhu-aṅga cāṭe*—began to lick the body of the Lord; *bhaya nāhi kare*—they were not at all afraid; *saṅge yāya*—go with Him; *vāṭe-vāṭe*—all along the road.

TRANSLATION

When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

TEXT 199

শুক, পিক, ভৃঙ্গ প্রভুরে দেখি' 'পঞ্চম' গায়।
শিখিগণ নৃত্য করি' প্রভু-আগে যায় ॥ ১৯৯ ॥

śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya
śikhi-gaṇa nṛtya kari' prabhu-āge yāya

SYNONYMS

śuka—parrots; *pika*—cuckoos; *bhṛṅga*—bumblebees; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *pañcama*—the fifth musical note; *gāya*—sing; *śikhi-gaṇa*—peacocks; *nṛtya*—dancing; *kari'*—performing; *prabhu-āge*—in front of Śrī Caitanya Mahāprabhu; *yāya*—go.

TRANSLATION

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

TEXT 200

প্রভু দেখি' বৃন্দাবনের বৃক্ষ-লতাগণে।
অঙ্কুর-পুলক, মধু-অশ্রু বরিষণে॥ ২০০॥

prabhu dekhi' vṛndāvanera vṛkṣa-latā-gaṇe
aṅkura pulaka, madhu-aśru variṣaṇe

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *vṛndāvane*—of Vṛndāvana; *vṛkṣa-latā-gaṇe*—the trees and creepers; *aṅkura*—twigs; *pulaka*—jubilant; *madhu-aśru*—tears in the form of honey; *variṣaṇe*—pour.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

TEXT 201

ফুল-ফল ভরি' ডাল পড়ে প্রভু-পায়।
বন্ধু দেখি' বন্ধু যেন 'ভেট' লঞা যায়॥ ২০১॥

phula-phala bhari' ḍāla paḍe prabhu-pāya
bandhu dekhi' bandhu yena 'bheṭa' lañā yāya

SYNONYMS

phula-phala bhari'—loaded with fruits and flowers; *ḍāla*—the branches; *paḍe*—fall down; *prabhu-pāya*—at the lotus feet of the Lord; *bandhu dekhi'*—

seeing one friend; *bandhu*—another friend; *yena*—as if; *bheṭa*—a presentation; *lañā*—taking; *yāya*—goes.

TRANSLATION

The trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

TEXT 202

প্রভু দেখি' বৃন্দাবনের স্থাবর-জঙ্গম ।
আনন্দিত—বন্ধু যেন দেখে বন্ধুগণ ॥ ২০২ ॥

prabhu dekhi' vṛndāvanera sthāvara-jaṅgama
ānandita——bandhu yena dekhe bandhu-gaṇa

SYNONYMS

prabhu dekhi'—seeing the Lord; *vṛndāvanera*—of Vṛndāvana; *sthāvara-jaṅgama*—all living entities, moving and not moving; *ānandita*—very jubilant; *bandhu*—friend; *yena*—as if; *dekhe*—see; *bandhu-gaṇa*—friends.

TRANSLATION

Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

TEXT 203

তা-সবার প্রীতি দেখি' প্রভু ভাবাবেশে ।
সবা-সনে ক্রীড়া করে হঞা তার বশে ॥ ২০৩ ॥

tā-sabāra prīti dekhi' prabhu bhāvāveśe
sabā-sane krīḍā kare hañā tāra vaśe

SYNONYMS

tā-sabāra—of all of them; *prīti*—affection; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āveśe*—in ecstatic love; *sabā-sane*—with all of them; *krīḍā*—sporting; *kare*—performs; *hañā*—being; *tāra*—their; *vaśe*—under control.

TRANSLATION

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.

TEXT 204

প্রতি বৃক্ষ-লতা প্রভু করেন আলিঙ্গন।
পুষ্পাদি ধ্যানে করেন কৃষ্ণে সমর্পণ ॥ ২০৪ ॥

prati vṛkṣa-latā prabhu karena āliṅgana
puṣpādi dhyāne karena kṛṣṇe samarpaṇa

SYNONYMS

prati—each and every; *vṛkṣa-latā*—tree and creeper; *prabhu*—Śrī Caitanya Mahāprabhu; *karena āliṅgana*—embraced; *puṣpa-ādi*—all the flowers and fruits; *dhyāne*—in meditation; *karena*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *samarpaṇa*—offering.

TRANSLATION

Śrī Caitanya Mahāprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

TEXT 205

অশ্রু-কম্প-পুলক-প্রেমে শরীর অস্থিরে।
'কৃষ্ণ' বল, 'কৃষ্ণ' বল—বলে উচ্চৈঃস্বরে ॥ ২০৫ ॥

aśru-kampa-pulaka-preme śarīra asthire
'kṛṣṇa' bala, 'kṛṣṇa' bala—bale uccaiḥsvare

SYNONYMS

aśru—tears; *kampa*—trembling; *pulaka*—jubilation; *preme*—in ecstatic love; *śarīra*—the whole body; *asthire*—restless; *kṛṣṇa bala*—say Kṛṣṇa; *kṛṣṇa bala*—say Kṛṣṇa; *bale*—the Lord says; *uccaiḥ-svare*—very loudly.

TRANSLATION

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Kṛṣṇa! Chant Kṛṣṇa!"

TEXT 206

স্থাবর-জঙ্গম মিলি' করে কৃষ্ণধ্বনি।
প্রভুর গম্ভীর-স্বরে যেন প্রতিধ্বনি ॥ ২০৬ ॥

sthāvara-jaṅgama mili' kare kṛṣṇa-dhvani
prabhura gambhīra-svare yena prati-dhvani

SYNONYMS

sthāvara-jaṅgama—all living entities, nonmoving and moving; *mili'*—meeting together; *kare*—perform; *kṛṣṇa-dhvani*—vibration of the sound Hare Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *gambhīra-svare*—deep voice; *yena*—as if; *prati-dhvani*—responsive vibration.

TRANSLATION

All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

TEXT 207

মৃগের গলা ধরি' প্রভু করেন রোদনে।
মৃগের পুলক অঙ্গে, অশ্রু নয়নে ॥ ২০৭ ॥

mṛgera galā dhari' prabhu karena rodane
mṛgera pulaka aṅge, aśru nayane

SYNONYMS

mṛgera—of the deer; *galā dhari'*—catching the necks; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *rodane*—crying; *mṛgera*—of the deer; *pulaka aṅge*—jubilation; *aśru*—tears; *nayane*—in the eyes.

TRANSLATION

The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

TEXT 208

বৃক্ষডালে শুক-শারী দিল দরশন।
তাহা দেখি' প্রভুর কিছু শুনিতে হৈল মন ॥ ২০৮ ॥

vṛkṣa-ḍāle śuka-śārī dila daraśana
tāhā dekhi' prabhura kichu śunite haila mana

SYNONYMS

vṛkṣa-ḍāle—on a branch of a tree; *śuka-śārī*—male and female parrots; *dila*—gave; *daraśana*—appearance; *tāhā dekhi'*—seeing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—something; *śunite*—to hear; *haila*—there was; *mana*—mind.

TRANSLATION

When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

TEXT 209

শুক-শারিকা প্রভুর হাতে উড়ি' পড়ে।
প্রভুকে শুনাঞা কৃষ্ণের গুণ-শ্লোক পড়ে ॥ ২০৯ ॥

śuka-śārikā prabhura hāte uḍi' paḍe
prabhuke śunāñā kṛṣṇera guṇa-śloka paḍe

SYNONYMS

śuka-śārikā—the parrots, male and female; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—on the hand; *uḍi'*—flying; *paḍe*—fall; *prabhuke*—Śrī Caitanya Mahāprabhu; *śunāñā*—causing to hear; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa-śloka paḍe*—chanted verses about the transcendental qualities.

TRANSLATION

Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Kṛṣṇa, and the Lord listened to them.

TEXT 210

সৌন্দর্যং ললনালিধৈর্যদলনং লীলা রমাস্তম্ভিনী
বীর্যং কন্দুকিতাদ্রিবর্যমমলাঃ পারে-পরার্ধং গুণাঃ।
শীলং সর্বজনানুরঞ্জনমহো যস্যায়মস্মৎপ্রভু-
র্বিশ্বং বিশ্বজনীনকীর্তিরবতাৎ কৃষ্ণো জগন্মোহনঃ ॥২১০॥

saundaryaṁ lalanāli-dhairya-dalanaṁ līlā ramā-stambhinī
vīryaṁ kandukitādri-varyam amalāḥ pāre-parārdhaṁ guṇāḥ
śīlaṁ sarva-janānurañjanam aho yasyāyam asmat-prabhur
viśvaṁ viśva-janīna-kīrtir avatāt kṛṣṇo jagan-mohanaḥ

SYNONYMS

saundaryam—the bodily beauty; *lalanā-āli*—of groups of *gopīs; dhairya*—the patience; *dalanam*—subduing; *līlā*—pastimes; *ramā*—the goddess of fortune; *stambhinī*—astounding; *vīryam*—strength; *kandukita*—making like a small ball for throwing; *adri-varyam*—the great mountain; *amalāḥ*—without a spot; *pāre-parārdham*—unlimited; *guṇāḥ*—qualities; *śīlam*—behavior; *sarva-jana*—all kinds

of living entities; *anurañjanam*—satisfying; *aho*—oh; *yasya*—whose; *ayam*—this; *asmat-prabhuḥ*—our Lord; *viśvam*—the whole universe; *viśva-janīna*—for the benefit of everyone; *kīrtiḥ*—whose glorification; *avatāt*—may He maintain; *kṛṣṇaḥ*—Lord Kṛṣṇa; *jagat-mohanaḥ*—the attractor of the whole world.

TRANSLATION

The male parrot sang: "The glorification of Lord Kṛṣṇa, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopīs of Vṛndāvana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Kṛṣṇa is attractive to everyone. Oh, may our Lord maintain the whole universe!"

PURPORT

This verse is found in the *Govinda-līlāmṛta* (13.29).

TEXT 211

শুক-মুখে শুনি' তবে কৃষ্ণের বর্ণন ।
শারিকা পড়য়ে তবে রাধিকা-বর্ণন ॥ ২১১ ॥

śuka-mukhe śuni' tabe kṛṣṇera varṇana
śārikā paḍaye tabe rādhikā-varṇana

SYNONYMS

śuka-mukhe—in the mouth of the male parrot; *śuni'*—hearing; *kṛṣṇera varṇana*—a description of Lord Kṛṣṇa; *śārikā*—female parrot; *paḍaye*—recites; *tabe*—then; *rādhikā-varṇana*—a description of Śrīmatī Rādhārāṇī.

TRANSLATION

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

TEXT 212

শ্রীরাধিকায়াঃ প্রিয়তা সুরূপতা
সুশীলতা নর্তনগানচাতুরী ।
গুণালিসম্পৎ কবিতা চ রাজতে
জগন্মনোমোহন-চিত্তমোহিনী ॥ ২১২ ॥

śrī-rādhikāyāḥ priyatā surūpatā
suśīlatā nartana-gāna-cāturī
guṇāli-sampat kavitā ca rājate
jagan-mano-mohana-citta-mohinī

SYNONYMS

śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; *priyatā*—affection; *su-rūpatā*—exquisite beauty; *su-śīlatā*—good behavior; *nartana-gāna*—in chanting and dancing; *cāturī*—artistry; *guṇa-āli-sampat*—possession of such transcendental qualities; *kavitā*—poetry; *ca*—also; *rājate*—shine; *jagat-manaḥ-mohana*—of Kṛṣṇa, who attracts the mind of the whole universe; *citta-mohinī*—the attractor of the mind.

TRANSLATION

The female parrot said: "Śrīmatī Rādhārāṇī's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Kṛṣṇa, who attracts the mind of everyone in the universe."

PURPORT

This verse is found in the *Govinda-līlāmṛta* (13.30).

TEXT 213

পুনঃ শুক কহে,—কৃষ্ণ 'মদনমোহন'।
তবে আর শ্লোক শুক করিল পঠন ॥ ২১৩ ॥

punaḥ śuka kahe,—kṛṣṇa 'madana-mohana'
tabe āra śloka śuka karila paṭhana

SYNONYMS

punaḥ—again; *śuka*—the male parrot; *kahe*—says; *kṛṣṇa madana-mohana*—Kṛṣṇa is the conqueror of the mind of Cupid; *tabe*—thereafter; *āra*—another; *śloka*—verse; *śuka*—the male parrot; *karila paṭhana*—recited.

TRANSLATION

Thereafter the male parrot said,"Kṛṣṇa is the enchanter of the mind of Cupid." He then began to recite another verse.

TEXT 214

বংশীধারী জগন্নারী-চিত্তহারী স শারিকে।
বিহারী গোপনারীভির্জীয়ান্মদনমোহনঃ ॥ ২১৪

vaṁśī-dhārī jagan-nārī-
citta-hārī sa śārike
vihārī gopa-nāribhir
jīyān madana-mohanaḥ

SYNONYMS

vaṁśī-dhārī—the carrier of the flute; *jagat-nārī*—of all women of the universe; *citta-hārī*—the stealer of the hearts; *saḥ*—He; *śārike*—my dear *śārī; vihārī*—enjoyer; *gopa-nāribhiḥ*—with the *gopīs; jīyāt*—let Him be glorified; *madana*—of Cupid; *mohanaḥ*—the enchanter.

TRANSLATION

The parrot then said, "My dear śārī [female parrot], Śrī Kṛṣṇa carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of beautiful gopīs, and He is the enchanter of Cupid also. Let Him be glorified!"

PURPORT

This verse is also found in the *Govinda-līlāmṛta* (13.31).

TEXT 215

পুনঃ শারী কহে শুকে করি' পরিহাস।
তাহা শুনি' প্রভুর হৈল বিস্ময়-প্রেমোল্লাস ॥ ২১৫ ॥

punaḥ śārī kahe śuke kari' parihāsa
tāhā śuni' prabhura haila vismaya-premollāsa

SYNONYMS

punaḥ—again; *śārī kahe*—the female parrot said; *śuke*—unto the male parrot; *kari' parihāsa*—jokingly; *tāhā śuni'*—hearing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *vismaya*—wonderful; *prema-ullāsa*—awakening of ecstatic love.

TRANSLATION

Then the female parrot began to speak jokingly to śuka, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

TEXT 216

রাধা-সঙ্গে যদা ভাতি তদা 'মদনমোহনঃ'।
অন্যথা বিশ্বমোহোঽপি স্বয়ং 'মদনমোহিতঃ' ॥২১৬॥

rādhā-saṅge yadā bhāti
tadā 'madana-mohanaḥ'
anyathā viśva-moho 'pi
svayaṁ 'madana-mohitaḥ'

SYNONYMS

rādhā-saṅge—with Śrīmatī Rādhārāṇī; *yadā*—when; *bhāti*—shines; *tadā*—at that time; *madana-mohanaḥ*—the enchanter of the mind of Cupid; *anyathā*—otherwise; *viśva-mohaḥ*—the enchanter of the whole universe; *api*—even though; *svayam*—personally; *madana-mohitaḥ*—enchanted by Cupid.

TRANSLATION

The parrot śārī said, "When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe."

PURPORT

This is another verse from the *Govinda-līlāmṛta* (13.32).

TEXT 217

শুক-শারী উড়ি' পুনঃ গেল বৃক্ষডালে ।
ময়ূরের নৃত্য প্রভু দেখে কুতুহলে ॥ ২১৭ ॥

śuka-śārī uḍi' punaḥ gela vṛkṣa-ḍāle
mayūrera nṛtya prabhu dekhe kutūhale

SYNONYMS

śuka-śārī—the male and female parrots; *uḍi'*—flying; *punaḥ*—again; *gela*—went; *vṛkṣa-ḍāle*—to the branch of a tree; *mayūrera*—of the peacocks; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *kutūhale*—with curiosity.

TRANSLATION

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of peacocks with curiosity.

TEXT 218

ময়ূরের কণ্ঠ দেখি' প্রভুর কৃষ্ণস্মৃতি হৈল ।
প্রেমাবেশে মহাপ্রভু ভূমিতে পড়িল ॥ ২১৮ ॥

mayūrera kaṇṭha dekhi' prabhura kṛṣṇa-smṛti haila
premāveśe mahāprabhu bhūmite paḍila

SYNONYMS

mayūrera—of the peacocks; *kaṇṭha*—necks; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-smṛti*—remembrance of Lord Kṛṣṇa; *haila*—there was; *prema-āveśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhūmite*—on the ground; *paḍila*—fell down.

TRANSLATION

When the Lord saw the bluish necks of the peacocks, His remembrance of Kṛṣṇa immediately awakened, and He fell to the ground in ecstatic love.

TEXT 219

প্রভুরে মূর্চ্ছিত দেখি' সেই ত ব্রাহ্মণ।
ভট্টাচার্য-সঙ্গে করে প্রভুর সন্তর্পণ॥ ২১৯॥

prabhure mūrcchita dekhi' sei ta brāhmaṇa
bhaṭṭācārya-saṅge kare prabhura santarpaṇa

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *mūrcchita*—unconscious; *dekhi'*—seeing; *sei ta brāhmaṇa*—indeed that *brāhmaṇa; bhaṭṭācārya-saṅge*—with Bhaṭṭācārya; *kare*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *santarpaṇa*—taking care.

TRANSLATION

When the brāhmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and Balabhadra Bhaṭṭācārya took care of Him.

TEXT 220

আস্তে-ব্যস্তে মহাপ্রভুর লঞা বহির্বাস।
জলসেক করে অঙ্গে, বস্ত্রের বাতাস॥ ২২০॥

āste-vyaste mahāprabhura lañā bahirvāsa
jala-seka kare aṅge, vastrera vātāsa

SYNONYMS

āste-vyaste—with great haste; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *lañā*—taking; *bahirvāsa*—covering cloth; *jala-seka kare*—sprinkle water; *aṅge*—on the body; *vastrera vātāsa*—fanning with the cloth.

TRANSLATION

They hastily sprinkled water over the Lord's body. Then they took up His cloth and began to fan Him with it.

TEXT 221

প্রভু-কর্ণে কৃষ্ণনাম কহে উচ্চ করি'।
চেতন পাঞা প্রভু যা'ন গড়াগড়ি॥ ২২১॥

prabhu-karṇe kṛṣṇa-nāma kahe ucca kari'
cetana pāñā prabhu yā'na gaḍāgaḍi

SYNONYMS

prabhu-karṇe—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kahe*—chant; *ucca kari'*—loudly; *cetana pāñā*—coming to consciousness; *prabhu*—Śrī Caitanya Mahāprabhu; *yā'na*—goes; *gaḍāgaḍi*—rolling on the ground.

TRANSLATION

They then began to chant the holy name of Kṛṣṇa into the Lord's ear. When the Lord regained consciousness, He began rolling on the ground.

TEXT 222

কণ্টক-দুর্গম বনে অঙ্গ ক্ষত হৈল।
ভট্টাচার্য কোলে করি' প্রভুরে সুস্থ কৈল॥ ২২২॥

kaṇṭaka-durgama vane aṅga kṣata haila
bhaṭṭācārya kole kari' prabhure sustha kaila

SYNONYMS

kaṇṭaka-durgama—difficult to traverse because of thorns; *vane*—in the forest; *aṅga*—the body; *kṣata haila*—became injured; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kole kari'*—taking Him on his lap; *prabhure*—Śrī Caitanya Mahāprabhu; *sustha kaila*—pacified.

TRANSLATION

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.

TEXT 223

কৃষ্ণাবেশে প্রভুর প্রেমে গরগর মন।
'বোল্' 'বোল্' করি' উঠি' করেন নর্তন॥ ২২৩॥

kṛṣṇāveśe prabhura preme garagara mana
'bol' 'bol' kari' uṭhi' karena nartana

SYNONYMS

kṛṣṇa-āveśe—in ecstatic love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *preme*—by love; *garagara*—disturbed; *mana*—mind; *bol bol*—chant, chant; *kari'*—saying; *uṭhi'*—standing up; *karena nartana*—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said, "Chant! Chant!" Then He Himself began to dance.

TEXT 224

ভট্টাচার্য, সেই বিপ্র 'কৃষ্ণনাম' গায়।
নাচিতে নাচিতে পথে প্রভু চলি' যায়॥ ২২৪॥

bhaṭṭācārya, sei vipra 'kṛṣṇa-nāma' gāya
nācite nācite pathe prabhu cali' yāya

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; *sei vipra*—that *brāhmaṇa; kṛṣṇa-nāma gāya*—chant the holy name of Kṛṣṇa; *nācite nācite*—dancing and dancing; *pathe*—on the road; *prabhu*—Śrī Caitanya Mahāprabhu; *cali' yāya*—goes forward.

TRANSLATION

Being thus ordered by the Lord, both Balabhadra Bhaṭṭācārya and the brāhmaṇa began to chant the holy name of Kṛṣṇa. Then the Lord, dancing and dancing, proceeded along the path.

TEXT 225

প্রভুর প্রেমাবেশ দেখি' ব্রাহ্মণ – বিস্মিত।
প্রভুর রক্ষা লাগি' বিপ্র হইলা চিন্তিত॥ ২২৫॥

prabhura premāveśa dekhi' brāhmaṇa——vismita
prabhura rakṣā lāgi' vipra ha-ilā cintita

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *brāhmaṇa*—the *brāhmaṇa; vismita*—astonished; *prabhura*—of Śrī Caitanya Mahāprabhu; *rakṣā lāgi'*—for the protection; *vipra*—the *brāhmaṇa; ha-ilā*—became; *cintita*—very anxious.

TRANSLATION

The brāhmaṇa was astounded to see the symptoms of ecstatic love exhibited by Śrī Caitanya Mahāprabhu. He then became anxious to give the Lord protection.

TEXT 226

নীলাচলে ছিলা যৈছে প্রেমাবেশ মন।
বৃন্দাবন যাইতে পথে হৈল শত-গুণ॥ ২২৬॥

nīlācale chilā yaiche premāveśa mana
vṛndāvana yāite pathe haila śata-guṇa

SYNONYMS

nīlācale—at Jagannātha Purī; *chilā*—was; *yaiche*—as; *prema-āveśa mana*—always in a mentality of ecstatic love; *vṛndāvana*—to Vṛndāvana; *yāite*—going; *pathe*—on the road; *haila*—became; *śata-guṇa*—one hundred times.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind was absorbed in ecstatic love at Jagannātha Purī, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times.

TEXT 227

সহস্রগুণ প্রেম বাড়ে মথুরা দরশনে।
লক্ষগুণ প্রেম বাড়ে, ভ্রমেন যবে বনে॥ ২২৭॥

sahasra-guṇa prema bāḍe mathurā daraśane
lakṣa-guṇa prema bāḍe, bhramena yabe vane

SYNONYMS

sahasra-guṇa—one thousand times; *prema*—love; *bāḍe*—increased; *mathurā*—Mathurā; *daraśane*—upon seeing; *lakṣa-guṇa*—a hundred thousand times; *prema bāḍe*—love increases; *bhramena*—wanders; *yabe*—when; *vane*—in the forests of Vṛndāvana.

TRANSLATION

The Lord's ecstatic love increased a thousand times when He visited Mathurā, but it increased a hundred thousand times when He wandered in the forests of Vṛndāvana.

TEXTS 228-229

অন্য-দেশ প্রেম উছলে 'বৃন্দাবন'-নামে।
সাক্ষাৎ ভ্রময়ে এবে সেই বৃন্দাবনে॥ ২২৮॥
প্রেমে গরগর মন রাত্রি-দিবসে।
স্নান-ভিক্ষাদি-নির্বাহ করেন অভ্যাসে॥ ২২৯॥

anya-deśa prema uchale 'vṛndāvana'-nāme
sākṣāt bhramaye ebe sei vṛndāvane

preme garagara mana rātri-divase
snāna-bhikṣādi-nirvāha karena abhyāse

SYNONYMS

anya-deśa—in other countries; *prema*—love; *uchale*—increases; *vṛndāvana-nāme*—by the name of Vṛndāvana; *sākṣāt*—directly; *bhramaye*—travels; *ebe*—now; *sei vṛndāvane*—in that Vṛndāvana; *preme*—in ecstatic love; *garagara*—faltering; *mana*—mind; *rātri-divase*—day and night; *snāna-bhikṣā-ādi*—bathing and accepting food; *nirvāha*—accomplishing; *karena*—does; *abhyāse*—by habit.

TRANSLATION

When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vṛndāvana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

TEXT 230

এইমত প্রেম—যাবৎ ভ্রমিল 'বার' বন।
একত্র লিখিলুঁ, সর্বত্র না যায় বর্ণন॥ ২৩০॥

ei-mata prema——yāvat bhramila 'bāra' vana
ekatra likhiluṅ, sarvatra nā yāya varṇana

SYNONYMS

ei-mata—in this way; *prema*—ecstatic love; *yāvat*—so long; *bhramila*—He traveled; *bāra vana*—through the twelve forests of Vṛndāvana; *ekatra*—in one place; *likhiluṅ*—I have written; *sarvatra*—everywhere; *nā yāya varṇana*—cannot be described.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vṛndāvana. To describe it all would be impossible.

TEXT 231

বৃন্দাবনে হৈল প্রভুর যতেক প্রেমের বিকার।
কোটি-গ্রন্থে 'অনন্ত' লিখেন তাহার বিস্তার॥ ২৩১॥

vṛndāvane haila prabhura yateka premera vikāra
koṭi-granthe 'ananta' likhena tāhāra vistāra

SYNONYMS

vṛndāvane—in Vṛndāvana; *haila*—there were; *prabhura*—of Śrī Caitanya Mahāprabhu; *yateka*—as many; *premera vikāra*—transformations of ecstasy; *koṭi-granthe*—in millions of books; *ananta*—Lord Ananta; *likhena*—writes; *tāhāra*—of them; *vistāra*—elaboration.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.

TEXT 232

তবু লিখিবারে নারে তার এক কণ।
উদ্দেশ করিতে করি দিগ্‌দরশন॥ ২৩২॥

tabu likhibāre nāre tāra eka kaṇa
uddeśa karite kari dig-daraśana

SYNONYMS

tabu—yet; *likhibāre*—to write; *nāre*—is not able; *tāra*—of that; *eka*—one; *kaṇa*—fragment; *uddeśa*—indication; *karite*—to make; *kari*—I perform; *dik-daraśana*—pointing out the direction.

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

জগৎ ভাসিল চৈতন্যলীলার পাথারে ।
যাঁর যত শক্তি তত পাথারে সাঁতারে ॥ ২৩৩ ॥

jagat bhāsila caitanya-līlāra pāthāre
yāṅra yata śakti tata pāthāre sāṅtāre

SYNONYMS

jagat—the whole world; *bhāsila*—floated; *caitanya-līlāra*—of the pastimes of Śrī Caitanya Mahāprabhu; *pāthāre*—in the inundation; *yāṅra*—of whom; *yata*—as much; *śakti*—power; *tata*—that much; *pāthāre*—in the inundation; *sāṅtāre*—swims.

TRANSLATION

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

TEXT 234

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৪ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Seventeenth Chapter, describing the Lord's traveling to Vṛndāvana.*

CHAPTER 18

Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana

The following summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In the village of Āriṭ-grāma, Śrī Caitanya Mahāprabhu discovered the transcendental lakes known as Rādhā-kuṇḍa and Śyāma-kuṇḍa. He then saw the Deity Harideva at Govardhana Village. Śrī Caitanya Mahāprabhu had no desire to climb Govardhana Hill because the hill is worshiped as Kṛṣṇa. The Gopāla Deity could understand the mind of Śrī Caitanya Mahāprabhu; therefore on the plea of being attacked by Muslims, Gopāla transferred Himself to the village of Gāṅṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to Gāṅṭhuli-grāma to see Lord Gopāla. Some years later, Lord Gopāla also went to Mathurā to the temple of Viṭhṭhaleśvara and stayed there for one month just to give an audience to Śrīla Rūpa Gosvāmī.

After visiting Nandīśvara, Pāvana-sarovara, Śeṣaśāyī, Khelā-tīrtha, Bhāṇḍīravana, Bhadravana, Lohavana and Mahāvana, Śrī Caitanya Mahāprabhu went to Gokula and then finally returned to Mathurā. Seeing a great crowd in Mathurā, He moved His residence near Akrūra-ghāṭa, and from there He went every day to Vṛndāvana to see Kālīya-hrada, Dvādaśāditya-ghāṭa, Keśī-ghāṭa, Rāsa-sthalī, Cīra-ghāṭa and Āmli-talā. At Kālīya Lake, many people mistook a fisherman for Kṛṣṇa. When some respectable people came to see Śrī Caitanya Mahāprabhu, they expressed their opinion that when one takes *sannyāsa,* he becomes Nārāyaṇa. Their mistake was corrected by the Lord. In this way, their Kṛṣṇa consciousness was awakened, and they could understand that a *sannyāsī* is simply a living entity and not the Supreme Personality of Godhead.

When Śrī Caitanya Mahāprabhu took His bath at Akrūra-ghāṭa, He submerged Himself in the water for a long time. Balabhadra Bhaṭṭācārya decided to take Śrī Caitanya Mahāprabhu to Prayāga after visiting the holy place known as Soro-kṣetra. While stopping near a village on the way to Prayāga, Śrī Caitanya Mahāprabhu fainted in ecstatic love. Some Pāṭhāna soldiers who were passing through saw Śrī Caitanya Mahāprabhu and falsely concluded that the Lord's associates, Balabhadra Bhaṭṭācārya and others, had killed the Lord with a poison named *dhuturā* and were taking His wealth. Thus the soldiers arrested them. However, when Śrī Caitanya Mahāprabhu regained His senses, His associates were released. He talked with a person who was supposed to be a holy man in the party. From the Koran, Śrī Caitanya Mahāprabhu established devotional service to Kṛṣṇa. Thus the leader of the soldiers, named Vijalī Khān, surrendered to Śrī

Caitanya Mahāprabhu, and he and his party became devotees of Lord Kṛṣṇa. The same village today is known as the village of Pāṭhāna Vaiṣṇavas. After bathing in the Ganges at Soro, Śrī Caitanya Mahāprabhu arrived at Prayāga at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

TEXT 1

বৃন্দাবনে স্থিরচরান্নন্দয়ন্ স্বাবলোকনৈঃ।
আত্মানঞ্চ তদালোকাদ্‌গৌরাঙ্গঃ পরিতোঽভ্রমৎ ॥১॥

vṛndāvane sthira-carān
nandayan svāvalokanaiḥ
ātmānaṁ ca tad-ālokād
gaurāṅgaḥ parito 'bhramat

SYNONYMS

vṛndāvane—in Vṛndāvana; *sthira-carān*—to the living entities, both moving and not moving; *nandayan*—giving pleasure; *sva-avalokanaiḥ*—by His personal glances; *ātmānam*—to Himself; *ca*—also; *tat-ālokāt*—by seeing them; *gaurāṅgaḥ*—Śrī Caitanya Mahāprabhu; *paritaḥ*—all around; *abhramat*—traveled.

TRANSLATION

Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Lord Gauracandra (Śrī Caitanya Mahāprabhu); *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Gosāñi; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Śrīvāsa Ṭhākura!

TEXT 3

এইমত মহাপ্রভু নাচিতে নাচিতে।
'আরিট্'-গ্রামে আসি' 'বাহ্য' হৈল আচম্বিতে ॥ ৩ ॥

ei-mata mahāprabhu nācite nācite
'āriṭ'-grāme āsi' 'bāhya' haila ācambite

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācite nācite*—dancing and dancing; *āriṭ-grāme*—in the village known as Āriṭ-grāma; *āsi'*—coming; *bāhya*—sense perception; *haila*—there was; *ācambite*—suddenly.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭ-grāma, His sense perception was awakened.

PURPORT

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village, Ariṣṭāsura was killed by Śrī Kṛṣṇa. While there, He inquired about Rādhā-kuṇḍa, but no one could tell Him where it was. The *brāhmaṇa* accompanying Him could also not ascertain its whereabouts. Śrī Caitanya Mahāprabhu could then understand that the holy places known as Rādhā-kuṇḍa and Śyāma-kuṇḍa were at that time lost to everyone's vision. He therefore discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa, which were two reservoirs of water in two paddy fields. Although there was very little water, Śrī Caitanya Mahāprabhu was omniscient and could understand that formerly these two ponds were called Śrī Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way Rādhā-kuṇḍa and Śyāma-kuṇḍa were discovered.

TEXT 4

আরিটে রাধাকুণ্ড-বার্তা পুছে লোক-স্থানে।
কেহ নাহি কহে, সঙ্গের ব্রাহ্মণ না জানে ॥ ৪ ॥

āriṭe rādhā-kuṇḍa-vārtā puche loka-sthāne
keha nāhi kahe, saṅgera brāhmaṇa nā jāne

SYNONYMS

āriṭe—in the village known as Āriṭ-grāma; *rādhā-kuṇḍa-vārtā*—news of Rādhā-kuṇḍa; *puche*—inquires; *loka-sthāne*—from the local people; *keha*—anyone; *nāhi*—not; *kahe*—could say; *saṅgera*—the companion; *brāhmaṇa*—*brāhmaṇa; nā jāne*—does not know.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the local people, "Where is Rādhā-kuṇḍa?" No one could inform Him, and the brāhmaṇa accompanying Him did not know either.

TEXT 5

তীর্থ 'লুপ্ত' জানি' প্রভু সর্বজ্ঞ ভগবান্।
দুই ধান্যক্ষেত্রে অল্পজলে কৈলা স্নান ॥ ৫ ॥

tīrtha 'lupta' jāni' prabhu sarvajña bhagavān
dui dhānya-kṣetre alpa-jale kailā snāna

SYNONYMS

tīrtha—holy place; *lupta*—lost; *jāni'*—knowing; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jña*—omniscient; *bhagavān*—the Supreme Personality of Godhead; *dui*—two; *dhānya-kṣetre*—in paddy fields; *alpa-jale*—in not very deep water; *kailā snāna*—took a bath.

TRANSLATION

The Lord then understood that the holy place called Rādhā-kuṇḍa was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa in two paddy fields. There was only a little water, but He took His bath there.

TEXT 6

দেখি' সব গ্রাম্য-লোকের বিস্ময় হৈল মন।
প্রেমে প্রভু করে রাধাকুণ্ডের স্তবন ॥ ৬ ॥

dekhi' saba grāmya-lokera vismaya haila mana
preme prabhu kare rādhā-kuṇḍera stavana

SYNONYMS

dekhi'—seeing; *saba grāmya-lokera*—of all the people of the village; *vismaya haila*—became astonished; *mana*—the minds; *preme*—in ecstatic love; *prabhu*—

Śrī Caitanya Mahāprabhu; *kare*—does; *rādhā-kuṇḍera*—of Rādhā-kuṇḍa; *stavana*—prayers.

TRANSLATION

When the people of the village saw Śrī Caitanya Mahāprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very astonished. The Lord then offered His prayers to Śrī Rādhā-kuṇḍa.

TEXT 7

সব গোপী হৈতে রাধা কৃষ্ণের প্রেয়সী।
তৈছে রাধাকুণ্ড প্রিয় 'প্রিয়ার সরসী' ॥ ৭ ॥

saba gopī haite rādhā kṛṣṇera preyasī
taiche rādhā-kuṇḍa priya 'priyāra sarasī'

SYNONYMS

saba—all; *gopī*—the *gopīs; haite*—from; *rādhā*—Rādhārāṇī; *kṛṣṇera*—of Lord Kṛṣṇa; *preyasī*—most beloved; *taiche*—similarly; *rādhā-kuṇḍa*—Rādhā-kuṇḍa; *priya*—very dear; *priyāra sarasī*—the lake of the most beloved Rādhārāṇī.

TRANSLATION

"Of all the gopīs, Rādhārāṇī is the dearmost. Similarly, the lake known as Rādhā-kuṇḍa is very dear to the Lord because it is very dear to Śrīmatī Rādhārāṇī.

TEXT 8

যথা রাধা প্রিয়া বিষ্ণোস্তস্যাঃ কুণ্ডং প্রিয়ং তথা।
সর্বগোপীষু সৈবৈকা বিষ্ণোরত্যন্তবল্লভা ॥ ৮ ॥

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā—as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—beloved; *viṣṇoḥ*—of Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—lake; *priyam*—very dear; *tathā*—similarly; *sarva-gopīṣu*—

among all the *gopīs; sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta*—very much; *vallabhā*—dear.

TRANSLATION

"'Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, and Her lake known as Rādhā-kuṇḍa is also very dear to Him. Of all the gopīs, Śrīmatī Rādhārāṇī is certainly the most beloved.'

PURPORT

This is a verse from the *Padma Purāṇa.*

TEXT 9

যেই কুণ্ডে নিত্য কৃষ্ণ রাধিকার সঙ্গে।
জলে জলকেলি করে, তীরে রাস-রঙ্গে॥ ৯॥

yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge
jale jala-keli kare, tīre rāsa-raṅge

SYNONYMS

yei kuṇḍe—in which lake; *nitya*—daily; *kṛṣṇa*—Lord Kṛṣṇa; *rādhikāra saṅge*—accompanied by Śrīmatī Rādhārāṇī; *jale*—in the water; *jala-keli*—sporting in the water; *kare*—performs; *tīre*—on the bank; *rāsa-raṅge*—His *rāsa* dance.

TRANSLATION

"In that lake, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī used to sport daily in the water and have a rāsa dance on the bank.

TEXT 10

সেই কুণ্ডে যেই একবার করে স্নান।
তাঁরে রাধা-সম 'প্রেম' কৃষ্ণ করে দান॥ ১০॥

sei kuṇḍe yei eka-bāra kare snāna
tāṅre rādhā-sama 'prema' kṛṣṇa kare dāna

SYNONYMS

sei kuṇḍe—in that lake; *yei*—anyone who; *eka-bāra*—once; *kare snāna*—takes a bath; *tāṅre*—unto him; *rādhā-sama*—like Śrīmatī Rādhārāṇī; *prema*—ecstatic love; *kṛṣṇa*—Lord Kṛṣṇa; *kare dāna*—gives as charity.

TRANSLATION

"Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrīmatī Rādhārāṇī to whoever bathes in that lake even once in his life.

TEXT 11

কুণ্ডের 'মাধুরী'—যেন রাধার 'মধুরিমা'।
কুণ্ডের 'মহিমা'—যেন রাধার 'মহিমা' ॥ ১১ ॥

kuṇḍera 'mādhurī'—yena rādhāra 'madhurimā'
kuṇḍera 'mahimā'—yena rādhāra 'mahimā'

SYNONYMS

kuṇḍera—of the lake; *mādhurī*—sweetness; *yena*—as if; *rādhāra*—of Śrīmatī Rādhārāṇī; *madhurimā*—sweetness; *kuṇḍera*—of the lake; *mahimā*—glories; *yena*—as if; *rādhāra*—of Śrīmatī Rādhārāṇī; *mahimā*—glories.

TRANSLATION

"The attraction of Rādhā-kuṇḍa is as sweet as that of Śrīmatī Rādhārāṇī. Similarly, the glories of the kuṇḍa [lake] are as glorious as Śrīmatī Rādhārāṇī.

TEXT 12

श्रीराधेव हरेस्तदीयसरसी प्रेष्ठाद्भुतैः स्वैर्गुणै-
र्यस्यां श्रीयुत-माधवेन्दुरनिशं प्रीत्या तया क्रीड़ति ।
प्रेमास्मिन् बत राधिकेव लभते यस्यां सकृत् स्नानकृत्
तस्या वै महिमा तथा मधुरिमा केनास्तु वर्ण्यः क्षितौ ॥१२॥

śrī-rādheva hares tadīya-sarasī preṣṭhādbhutaiḥ svair guṇair
yasyāṁ śrī-yuta-mādhavendur aniśaṁ prītyā tayā krīḍati
premāsmin bata rādhikeva labhate yasyāṁ sakṛt snāna-kṛt
tasyā vai mahimā tathā madhurimā kenāstu varṇyaḥ kṣitau

SYNONYMS

śrī-rādhā—Śrīmatī Rādhārāṇī; *iva*—like; *hareḥ*—of Kṛṣṇa; *tadīya*—Her; *sarasī*—lake; *preṣṭhā*—very dear; *adbhutaiḥ*—by wonderful; *svaiḥ*—own; *guṇaiḥ*—transcendental qualities; *yasyām*—in which; *śrī-yuta*—all-opulent; *mādhava*—Śrī Kṛṣṇa; *induḥ*—like the moon; *aniśam*—incessantly; *prītyā*—with great affection; *tayā*—in association with Śrīmatī Rādhārāṇī; *krīḍati*—performs pastimes; *premā*—

love; *asmin*—for Lord Kṛṣṇa; *bata*—certainly; *rādhikā iva*—exactly like Śrīmatī Rādhārāṇī; *labhate*—obtains; *yasyām*—in which; *sakṛt*—once; *snāna-kṛt*—one who takes a bath; *tasyāḥ*—of the lake; *vai*—certainly; *mahimā*—glories; *tathā*—as well as; *madhurimā*—sweetness; *kena*—by whom; *astu*—can be; *varṇyaḥ*—described; *kṣitau*—on this earth.

TRANSLATION

" 'Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmatī Rādhārāṇī with great pleasure and transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmatī Rādhārāṇī's loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa?' "

PURPORT

This verse is found in the *Govinda-līlāmṛta* (7.102).

TEXT 13

এইমত স্তুতি করে প্রেমাবিষ্ট হঞা।
তীরে নৃত্য করে কুণ্ডলীলা সঙরিয়া॥ ১৩॥

ei-mata stuti kare premāviṣṭa hañā
tīre nṛtya kare kuṇḍa-līlā saṅariyā

SYNONYMS

ei-mata—in this way; *stuti kare*—offers prayers; *prema-āviṣṭa*—overwhelmed by ecstatic love; *hañā*—becoming; *tīre*—on the bank; *nṛtya kare*—dances; *kuṇḍa-līlā*—pastimes of Rādhā-kuṇḍa; *saṅariyā*—remembering.

TRANSLATION

Śrī Caitanya Mahāprabhu thus offered prayers to Rādhā-kuṇḍa. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Kṛṣṇa performed on the bank of Rādhā-kuṇḍa.

TEXT 14

কুণ্ডের মৃত্তিকা লঞা তিলক করিল।
ভট্টাচার্য-দ্বারা মৃত্তিকা সঙ্গে করি' লৈল॥ ১৪॥

kuṇḍera mṛttikā lañā tilaka karila
bhaṭṭācārya-dvārā mṛttikā saṅge kari' laila

SYNONYMS

kuṇḍera—of the lake; *mṛttikā*—earth; *lañā*—taking; *tilaka karila*—formed *tilaka; bhaṭṭācārya-dvārā*—with the help of Balabhadra Bhaṭṭācārya; *mṛttikā*—earth; *saṅge*—along; *kari'*—making; *laila*—took.

TRANSLATION

Śrī Caitanya Mahāprabhu then marked His body with tilaka made from the mud of Rādhā-kuṇḍa, and with the help of Balabhadra Bhaṭṭācārya, He collected some of the mud and took it with Him.

TEXT 15

তবে চলি' আইলা প্রভু 'সুমনঃ-সরোবর'।
তাহাঁ 'গোবর্ধন' দেখি' হইলা বিহ্বল ॥ ১৫ ॥

tabe cali' āilā prabhu 'sumanaḥ-sarovara'
tāhāṅ 'govardhana' dekhi' ha-ilā vihvala

SYNONYMS

tabe—thereafter; *cali'*—traveling; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *sumanaḥ-sarovara*—to the lake known as Sumanaḥ; *tāhāṅ*—there; *govardhana*—Govardhana Hill; *dekhi'*—seeing; *ha-ilā vihvala*—became overwhelmed.

TRANSLATION

From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanaḥ Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

TEXT 16

গোবর্ধন দেখি' প্রভু হইলা দণ্ডবৎ।
'এক শিলা' আলিঙ্গিয়া হইলা উন্মত্ত ॥ ১৬ ॥

govardhana dekhi' prabhu ha-ilā daṇḍavat
'eka śilā' āliṅgiyā ha-ilā unmatta

SYNONYMS

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā daṇḍavat*—offered obeisances like a straight rod; *eka śilā*—one piece of stone; *āliṅgiyā*—embracing; *ha-ilā*—became; *unmatta*—maddened.

TRANSLATION

When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

TEXT 17

প্রেমে মত্ত চলি' আইলা গোবর্ধন-গ্রাম।
'হরিদেব' দেখি' তাহাঁ হইলা প্রণাম ॥ ১৭ ॥

preme matta cali' āilā govardhana-grāma
'harideva' dekhi' tāhāṅ ha-ilā praṇāma

SYNONYMS

preme—in ecstatic love; *matta*—maddened; *cali'*—proceeding; *āilā*—came; *govardhana-grāma*—to the village known as Govardhana; *hari-deva*—the Deity named Harideva installed there; *dekhi'*—seeing; *tāhāṅ*—there; *ha-ilā praṇāma*—offered obeisances.

TRANSLATION

Mad with ecstatic love, the Lord came to the village known as Govardhana. It was there that He saw the Deity Harideva and offered His obeisances unto Him.

TEXT 18

'মথুরা'-পদ্মের পশ্চিমদলে যাঁর বাস।
'হরিদেব' নারায়ণ—আদি পরকাশ ॥ ১৮ ॥

'mathurā'-padmera paścima-dale yāṅra vāsa
'harideva' nārāyaṇa——ādi parakāśa

SYNONYMS

mathurā-padmera—of the lotus flower of Mathurā; *paścima-dale*—on the western petal; *yāṅra*—whose; *vāsa*—residence; *hari-deva*—Lord Harideva; *nārāyaṇa*—incarnation of Nārāyaṇa; *ādi*—original; *parakāśa*—manifestation.

TRANSLATION

Harideva is an incarnation of Nārāyaṇa, and His residence is on the western petal of the lotus of Mathurā.

TEXT 19

হরিদেব-আগে নাচে প্রেমে মত্ত হঞা।
সব লোক দেখিতে আইল আশ্চর্য শুনিয়া ॥ ১৯ ॥

harideva-āge nāce preme matta hañā
saba loka dekhite āila āścarya śuniyā

SYNONYMS

hari-deva-āge—in front of Harideva; *nāce*—dances; *preme*—in ecstatic love; *matta hañā*—becoming maddened; *saba loka*—all the people; *dekhite*—to see; *āila*—came; *āścarya*—wonderful; *śuniyā*—hearing.

TRANSLATION

Mad with ecstatic love, Śrī Caitanya Mahāprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.

TEXT 20

প্রভু-প্রেম-সৌন্দর্য দেখি' লোকে চমৎকার।
হরিদেবের ভৃত্য প্রভুর করিল সৎকার ॥ ২০ ॥

prabhu-prema-saundarya dekhi' loke camatkāra
haridevera bhṛtya prabhura karila satkāra

SYNONYMS

prabhu—of Śrī Caitanya Mahāprabhu; *prema-saundarya*—ecstatic love and beauty; *dekhi'*—seeing; *loke*—people; *camatkāra*—astonished; *hari-devera*—of Lord Harideva; *bhṛtya*—servants; *prabhura*—of Śrī Caitanya Mahāprabhu; *karila satkāra*—offered a good reception.

TRANSLATION

The people were astonished when they saw Śrī Caitanya Mahāprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

TEXT 21

ভট্টাচার্য 'ব্রহ্মকুণ্ডে' পাক যাঞা কৈল।
ব্রহ্মকুণ্ডে স্নান করি' প্রভু ভিক্ষা কৈল ॥ ২১ ॥

bhaṭṭācārya 'brahma-kuṇḍe' pāka yāñā kaila
brahma-kuṇḍe snāna kari' prabhu bhikṣā kaila

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *brahma-kuṇḍe*—at the lake called Brahma-kuṇḍa; *pāka*—cooking; *yāñā*—going there; *kaila*—performed; *brahma-kuṇḍe*—at Brahma-kuṇḍa; *snāna kari'*—taking a bath; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā kaila*—accepted lunch.

TRANSLATION

At Brahma-kuṇḍa, Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kuṇḍa, accepted His lunch.

TEXT 22

সে-রাত্রি রহিলা হরিদেবের মন্দিরে।
রাত্রে মহাপ্রভু করে মনেতে বিচারে ॥ ২২ ॥

se-rātri rahilā haridevera mandire
rātre mahāprabhu kare manete vicāre

SYNONYMS

se-rātri—that night; *rahilā*—remained; *hari-devera*—of Harideva; *mandire*—in the temple; *rātre*—at night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *manete*—in the mind; *vicāre*—consideration.

TRANSLATION

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

TEXT 23

'গোবর্ধন-উপরে আমি কভু না চড়িব।
গোপাল-রায়ের দরশন কেমনে পাইব ?' ২৩ ॥

'govardhana-upare āmi kabhu nā caḍiba
gopāla-rāyera daraśana kemane pāiba?'

SYNONYMS

govardhana-upare—upon the hill known as Govardhana; *āmi*—I; *kabhu*—at any time; *nā*—not; *caḍiba*—shall climb; *gopāla-rāyera*—of Lord Gopāla; *daraśana*—visit; *kemane*—how; *pāiba*—I shall get.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopāla Rāya?"

TEXT 24

এত মনে করি' প্রভু মৌন করি' রহিলা।
জানিয়া গোপাল কিছু ভঙ্গী উঠাইলা॥ ২৪॥

eta mane kari' prabhu mauna kari' rahilā
jāniyā gopāla kichu bhaṅgī uṭhāilā

SYNONYMS

eta—so much; *mane kari'*—considering within the mind; *prabhu*—Śrī Caitanya Mahāprabhu; *mauna*—silent; *kari'*—becoming; *rahilā*—remained; *jāniyā*—knowing; *gopāla*—the Deity Gopāla; *kichu*—some; *bhaṅgī*—tricks; *uṭhāilā*—raised.

TRANSLATION

Thinking in this way, the Lord remained silent, and Lord Gopāla, knowing His contemplation, played a trick.

TEXT 25

অনারুরুক্ষবে শৈলং স্বস্মৈ ভক্তাভিমানিনে।
অবরুহ্য গিরেঃ কৃষ্ণো গৌরায় স্বমদর্শয়ৎ॥ ২৫॥

anārurukṣave śailaṁ
svasmai bhaktābhimānine
avaruhya gireḥ kṛṣṇo
gaurāya svam adarśayat

SYNONYMS

anārurukṣave—who was unwilling to climb up; *śailam*—the mountain; *svasmai*—unto Himself; *bhakta-abhimānine*—considering Himself a devotee of Lord Kṛṣṇa; *avaruhya*—getting down; *gireḥ*—from the hill; *kṛṣṇaḥ*—Lord Kṛṣṇa; *gaurāya*—unto Śrī Caitanya Mahāprabhu; *svam*—Himself; *adarśayat*—showed.

TRANSLATION

Coming down from Govardhana Hill, Lord Gopāla granted an interview to Lord Śrī Caitanya Mahāprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Kṛṣṇa.

TEXT 26

'অন্নকূট'-নামে গ্রামে গোপালের স্থিতি।
রাজপুত-লোকের সেই গ্রামে বসতি॥ ২৬॥

'annakūṭa'-nāme grāme gopālera sthiti
rāja-puta-lokera sei grāme vasati

SYNONYMS

annakūṭa-nāme—by the name Annakūṭa; *grāme*—in the village; *gopālera*—of Gopāla; *sthiti*—residence; *rāja-puta-lokera*—of people from Rajasthan; *sei grāme*—in that village; *vasati*—habitation.

TRANSLATION

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakūṭa-grāma is referred to in *Bhakti-ratnākara* (Fifth Wave):

gopa-gopī bhuñjāyena kautuka apāra
ei hetu 'āniyora' nāma se ihāra

annakūṭa-sthāna ei dekha śrīnivāsa
e-sthāna darśane haya pūrṇa abhilāṣa

"It is here that all the *gopīs* and the *gopas* enjoyed wonderful pastimes with Śrī Kṛṣṇa. Therefore this place is also called Āniyora. The Annakūṭa ceremony was celebrated here. O Śrīnivāsa, whoever sees this place has all his desires fulfilled." It is also stated:

kuṇḍera nikaṭa dekha niviḍa-kānana
ethāi 'gopāla' chilā haṅā saṅgopana

"Look at the dense forest near the *kuṇḍa*. It was there that Gopāla was concealed." Also, the *Stavāvalī* (8.75) by Raghunātha dāsa Gosvāmī states:

vrajendra-varyārpita-bhogam uccair
dhṛtvā bṛhat-kāyam aghārir utkaḥ
vareṇa rādhāṁ chalayan vibhuṅkte
yatrānna-kūṭaṁ tad ahaṁ prapadye

TEXT 27

একজন আসি' রাত্রে গ্রামীকে বলিল।
'তোমার গ্রাম মারিতে তুরুক-ধারী সাজিল ॥ ২৭ ॥

eka-jana āsi' rātre grāmīke balila
'tomāra grāma mārite turuka-dhārī sājila

SYNONYMS

eka-jana—one person; *āsi'*—coming; *rātre*—at night; *grāmīke*—to the inhabitants of the village; *balila*—said; *tomāra*—your; *grāma*—village; *mārite*—to attack; *turuka-dhārī*—Turkish Mohammedan soldiers; *sājila*—are prepared.

TRANSLATION

One person who came to the village informed the inhabitants, "The Turkish soldiers are now preparing to attack your village.

TEXT 28

আজি রাত্র্যে পলাহ, না রহিহ একজন।
ঠাকুর লঞা ভাগ', আসিবে কালি যবন ॥' ২৮ ॥

āji rātrye palāha, nā rahiha eka-jana
ṭhākura lañā bhāga', āsibe kāli yavana'

SYNONYMS

āji rātrye—this night; *palāha*—go away; *nā rahiha*—do not remain; *eka-jana*—one person; *ṭhākura*—the Deity; *lañā*—taking; *bhāga'*—go away; *āsibe*—will come; *kāli*—tomorrow; *yavana*—the Mohammedan soldiers.

TRANSLATION

"Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Mohammedan soldiers will come tomorrow."

TEXT 29

শুনিয়া গ্রামের লোক চিন্তিত হইল।
প্রথমে গোপাল লঞা গাঁঠুলি-গ্রামে খুইল ॥ ২৯ ॥

śuniyā grāmera loka cintita ha-ila
prathame gopāla lañā gāṅṭhuli-grāme khuila

SYNONYMS

śuniyā—hearing; *grāmera loka*—all the people in the village; *cintita ha-ila*—became very anxious; *prathame*—first; *gopāla lañā*—taking Gopāla; *gāṅṭhuli-grāme*—in the village known as Gāṅṭhuli; *khuila*—kept Him hidden.

TRANSLATION

Hearing this, all the villagers became very anxious. They first took Gopāla and moved Him to a village known as Gāṅṭhuli.

TEXT 30

বিপ্রগৃহে গোপালের নিভৃতে সেবন।
গ্রাম উজাড় হৈল, পলাইল সর্বজন ॥ ৩০ ॥

vipra-gṛhe gopālera nibhṛte sevana
grāma ujāḍa haila, palāila sarva-jana

SYNONYMS

vipra-gṛhe—in the house of a *brāhmaṇa; gopālera*—of Lord Gopāla; *nibhṛte*—very secretly; *sevana*—worship; *grāma*—the village; *ujāḍa haila*—became deserted; *palāila*—fled; *sarva-jana*—all the people.

TRANSLATION

The Gopāla Deity was kept in the house of a brāhmaṇa, and His worship was conducted secretly. Everyone fled, and thus the village of Annakūṭa was deserted.

TEXT 31

ঐছে ম্লেচ্ছভয়ে গোপাল ভাগে বারে-বারে।
মন্দির ছাড়ি' কুঞ্জে রহে, কিবা গ্রামান্তরে ॥ ৩১ ॥

aiche mleccha-bhaye gopāla bhāge bāre-bāre
mandira chāḍi' kuñje rahe, kibā grāmāntare

SYNONYMS

aiche—in that way; *mleccha-bhaye*—because of fear of the Mohammedans; *gopāla*—the Deity of Gopāla Rāya; *bhāge*—runs away; *bāre-bāre*—again and again; *mandira chāḍi'*—giving up the temple; *kuñje*—in the bush; *rahe*—remains; *kibā*—or; *grāma-antare*—in a different village.

TRANSLATION

Due to fear of the Mohammedans, the Gopāla Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopāla would sometimes live in a bush and sometimes in one village after another.

TEXT 32

প্রাতঃকালে প্রভু 'মানসগঙ্গা'য় করি' স্নান।
গোবর্ধন-পরিক্রমায় করিলা প্রয়াণ ॥ ৩২ ॥

prātaḥ-kāle prabhu 'mānasa-gaṅgā'ya kari' snāna
govardhana-parikramāya karilā prayāṇa

SYNONYMS

prātaḥ-kāle—in the morning; *prabhu*—Śrī Caitanya Mahāprabhu; *mānasa-gaṅgāya*—in the lake named Mānasa-gaṅgā; *kari'*—performing; *snāna*—bathing; *govardhana*—Govardhana Hill; *parikramāya*—in circumambulating; *karilā*—did; *prayāṇa*—starting.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasa-gaṅgā. He then circumambulated Govardhana Hill.

TEXT 33

গোবর্ধন দেখি' প্রভু প্রেমাবিষ্ট হঞা।
নাচিতে নাচিতে চলিলা শ্লোক পড়িয়া ॥ ৩৩ ॥

govardhana dekhi' prabhu premāviṣṭa hañā
nācite nācite calilā śloka paḍiyā

SYNONYMS

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hañā*—becoming ecstatic in love; *nācite nācite*—dancing and dancing; *calilā*—departed; *śloka paḍiyā*—reciting the following verse.

TRANSLATION

Just by seeing Govardhana Hill, Śrī Caitanya Mahāprabhu became ecstatic with love of Kṛṣṇa. While dancing and dancing, He recited the following verse.

TEXT 34

হন্তায়মদ্রিরবলা হরিদাসবর্যো
যদ্রামকৃষ্ণচরণস্পরশপ্রমোদঃ।
মানং তনোতি সহ-গোগণয়োস্তয়োর্যৎ
পানীয়-সূযবস-কন্দর-কন্দমূলৈঃ ॥ ৩৪ ॥

hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyaḥ*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—jubilant; *mānam*—respects; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant. "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.18). It was spoken by the *gopīs* when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The *gopīs* spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 35

'গোবিন্দকুণ্ডাদি' তীর্থে প্রভু কৈলা স্নান।
তাহাঁ শুনিলা—গোপাল গেল গাঁঠুলি গ্রাম ॥ ৩৫ ॥

'govinda-kuṇḍādi' tīrthe prabhu kailā snāna
tāhāṅ śunilā——gopāla gela gāṅṭhuli grāma

SYNONYMS

govinda-kuṇḍa-ādi—Govinda-kuṇḍa and others; *tīrthe*—in the holy places; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā snāna*—performed bathing; *tāhāṅ*—there; *śunilā*—heard; *gopāla*—the Gopāla Deity; *gela*—has gone; *gāṅṭhuli*—Gāṅṭhuli; *grāma*—to the village.

TRANSLATION

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāṅṭhuli-grāma.

TEXT 36

সেই গ্রামে গিয়া কৈল গোপাল-দরশন।
প্রেমাবেশে প্রভু করে কীর্তন-নর্তন ॥ ৩৬ ॥

sei grāme giyā kaila gopāla-daraśana
premāveśe prabhu kare kīrtana-nartana

SYNONYMS

sei grāme—to that village; *giyā*—going; *kaila*—performed; *gopāla-daraśana*—seeing Lord Gopāla; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *kīrtana-nartana*—chanting and dancing.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the village of Gāṅṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance.

TEXT 37

গোপালের সৌন্দর্য দেখি' প্রভুর আবেশ।
এই শ্লোক পড়ি' নাচে, হৈল দিন-শেষ ॥ ৩৭ ॥

gopālera saundarya dekhi' prabhura āveśa
ei śloka paḍi' nāce, haila dina-śeṣa

SYNONYMS

gopālera—of Gopāla; *saundarya*—beauty; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *ei śloka paḍi'*—reciting the following verse; *nāce*—dances; *haila*—there was; *dina-śeṣa*—the end of the day.

TRANSLATION

As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about Govinda-kuṇḍa. There is a village named Āniyora on Govardhana Hill, a little distance from the village of Paiṭhā. Govinda-kuṇḍa is situated near here, and there are two temples to Govinda and Baladeva there. According to some, Queen Padmāvatī excavated this lake. In the *Bhakti-ratnākara* (Fifth Wave), the following statement is found:

ei śrī-govinda-kuṇḍa-mahimā aneka
ethā indra kaila govindera abhiṣeka

"Govinda-kuṇḍa is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Kṛṣṇa, and Indra offered his prayers and bathed Lord Govinda." In the book *Stavāvalī* (*Vraja-vilāsa-stava,* 74) the following verse is found:

nīcaiḥ prauḍha-bhayāt svayaṁ surapatiḥ pādau vidhṛtyeha yaiḥ
svar-gaṅgā-salilaiś cakāra surabhi-dvārābhiṣekotsavam
govindasya navaṁ gavām adhipatā rājye sphuṭaṁ kautukāt
tair yat prādurabhūt sadā sphuratu tad govinda-kuṇḍaṁ dṛśoḥ

In the *Mathurā-khaṇḍa* it is also stated:

yatrābhiṣikto bhagavān
maghonā yadu-vairiṇā
govinda-kuṇḍaṁ taj-jātaṁ
snāna-mātreṇa mokṣadam

"Simply by bathing in Govinda-kuṇḍa, one is awarded liberation. This lake was produced when Bhagavān Śrī Kṛṣṇa was bathed by Lord Indra."

Gāṅṭhuli-grāma is situated near the two villages Bilachu and Gopāla-pura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the *Bhakti-ratnākara* (Fifth Wave), it is stated: *sakhī duṅha vastre gāṅṭhi dila saṅgopane.* It is also stated: *phāguyā laiyā keha gāṅṭhi khuli' dilā.* For this reason the village is known as Gāṅṭhuli.

TEXT 38

বামস্তামরসাক্ষস্য ভুজদণ্ডঃ স পাতু বঃ।
ক্রীড়াকন্দুকতাং যেন নীতো গোবর্ধনো গিরিঃ ॥ ৩৮ ॥

vāmas tāmarasākṣasya
bhuja-daṇḍaḥ sa pātu vaḥ
krīḍā-kandukatāṁ yena
nīto govardhano giriḥ

SYNONYMS

vāmaḥ—the left; *tāmarasa-akṣasya*—of Kṛṣṇa, who has eyes like lotus petals; *bhuja-daṇḍaḥ*—arm; *saḥ*—that; *pātu*—let it protect; *vaḥ*—all of you; *krīḍā-kandukatām*—being like a toy; *yena*—by which; *nītaḥ*—attained; *govardhanaḥ*—named Govardhana; *giriḥ*—the hill.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.' "

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.62).

TEXT 39

এইমত তিনদিন গোপালে দেখিলা।
চতুর্থ-দিবসে গোপাল স্বমন্দিরে গেলা॥ ৩৯॥

ei-mata tina-dina gopāle dekhilā
caturtha-divase gopāla svamandire gelā

SYNONYMS

ei-mata—in this way; *tina-dina*—for three days; *gopāle*—Gopāla; *dekhilā*—saw; *caturtha-divase*—on the fourth day; *gopāla*—the Deity Gopāla; *sva-mandire*—in His own temple; *gelā*—returned.

TRANSLATION

Śrī Caitanya Mahāprabhu saw the Gopāla Deity for three days. On the fourth day, the Deity returned to His own temple.

TEXT 40

গোপাল সঙ্গে চলি' আইলা নৃত্য-গীত করি।
আনন্দ-কোলাহলে লোক বলে 'হরি' 'হরি'॥ ৪০॥

gopāla saṅge cali' āilā nṛtya-gīta kari
ānanda-kolāhale loka bale 'hari' 'hari'

SYNONYMS

gopāla saṅge—with Gopāla; *cali'*—walking; *āilā*—came; *nṛtya-gīta kari*—chanting and dancing; *ānanda-kolāhale*—in great jubilation; *loka*—people; *bale*—say; *hari hari*—Hari, Hari.

TRANSLATION

Caitanya Mahāprabhu walked with the Deity of Gopāla, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Kṛṣṇa, "Hari! Hari!"

TEXT 41

গোপাল মন্দিরে গেলা, প্রভু রহিলা তলে।
প্রভুর বাঞ্ছা পূর্ণ সব করিল গোপালে ॥ ৪১ ॥

gopāla mandire gelā, prabhu rahilā tale
prabhura vāñchā pūrṇa saba karila gopāle

SYNONYMS

gopāla—the Deity Gopāla; *mandire gelā*—returned to His temple; *prabhu*—Śrī Caitanya Mahāprabhu; *rahilā tale*—remain at the bottom; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāñchā*—desires; *pūrṇa*—satisfied; *saba*—all; *karila*—made; *gopāle*—the Deity Gopāla.

TRANSLATION

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

TEXT 42

এইমত গোপালের করুণ স্বভাব।
যেই ভক্ত জনের দেখিতে হয় 'ভাব' ॥ ৪২ ॥

ei-mata gopālera karuṇa svabhāva
yei bhakta janera dekhite haya 'bhāva'

SYNONYMS

ei-mata—in this way; *gopālera*—of the Deity Gopāla; *karuṇa sva-bhāva*—kind behavior; *yei*—which; *bhakta janera*—of persons who are devotees; *dekhite*—to see; *haya*—there is; *bhāva*—ecstatic love.

TRANSLATION

This is the way of Lord Gopāla's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

TEXT 43

দেখিতে উৎকণ্ঠা হয়, না চড়ে গোবর্ধনে।
কোন ছলে গোপাল আসি' উতরে আপনে॥ ৪৩॥

dekhite utkaṇṭhā haya, nā caḍe govardhane
kona chale gopāla āsi' utare āpane

SYNONYMS

dekhite—to see; *utkaṇṭhā haya*—there was great anxiety; *nā caḍe*—does not go up; *govardhane*—on the hill known as Govardhana; *kona chale*—by some trick; *gopāla*—the Deity Gopāla; *āsi'*—coming; *utare*—descends; *āpane*—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was very anxious to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopāla personally descended.

TEXT 44

কভু কুঞ্জে রহে, কভু রহে গ্রামান্তরে।
সেই ভক্ত, তাহাঁ আসি' দেখয়ে তাঁহারে॥ ৪৪॥

kabhu kuñje rahe, kabhu rahe grāmāntare
sei bhakta, tāhāṅ āsi' dekhaye tāṅhāre

SYNONYMS

kabhu—sometimes; *kuñje*—in the bushes; *rahe*—remains; *kabhu*—sometimes; *rahe*—He stays; *grāma-antare*—in a different village; *sei bhakta*—that devotee; *tāhāṅ āsi'*—coming there; *dekhaye tāṅhāre*—sees Him.

TRANSLATION

In this way, giving some excuse, Gopāla sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

TEXT 45

পর্বতে না চড়ে দুই—রূপ-সনাতন।
এইরূপে তাঁ-সবারে দিয়াছেন দরশন ॥ ৪৫ ॥

parvate nā caḍe dui——rūpa-sanātana
ei-rūpe tāṅ-sabāre diyāchena daraśana

SYNONYMS

parvate—on the hill; *nā caḍe*—do not ascend; *dui*—two; *rūpa-sanātana*—Rūpa Gosvāmī and Sanātana Gosvāmī; *ei-rūpe*—in this way; *tāṅ-sabāre*—unto them; *diyāchena*—has given; *daraśana*—interview.

TRANSLATION

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

TEXT 46

বৃদ্ধকালে রূপ-গোসাঞি না পারে যাইতে।
বাঞ্ছা হৈল গোপালের সৌন্দর্য দেখিতে ॥ ৪৬ ॥

vṛddha-kāle rūpa-gosāñi nā pāre yāite
vāñchā haila gopālera saundarya dekhite

SYNONYMS

vṛddha-kāle—in ripe old age; *rūpa-gosāñi*—Rūpa Gosvāmī; *nā pāre*—is not able; *yāite*—to go; *vāñchā haila*—there was a desire; *gopālera*—of Gopāla; *saundarya dekhite*—to see the beauty.

TRANSLATION

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

TEXT 47

ম্লেচ্ছভয়ে আইলা গোপাল মথুরা-নগরে।
একমাস রহিল বিঠ্ঠলেশ্বর-ঘরে ॥ ৪৭ ॥

mleccha-bhaye āilā gopāla mathurā-nagare
eka-māsa rahila viṭhṭhaleśvara-ghare

SYNONYMS

mleccha-bhaye—because of fear of the Muslims; *āilā*—came; *gopāla*—the Deity Gopāla; *mathurā-nagare*—to the city of Mathurā; *eka-māsa*—one month; *rahila*—stayed; *viṭhṭhaleśvara-ghare*—in the temple of Viṭhṭhaleśvara.

TRANSLATION

Due to fear of the Mohammedans, Gopāla went to Mathurā, where He remained in the temple of Viṭhṭhaleśvara for one full month.

PURPORT

When the two brothers Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, they decided to live there. Following Śrī Caitanya Mahāprabhu's example, they did not climb the hill because they considered it nondifferent from Kṛṣṇa, the Supreme Personality of Godhead. On some pretext, the Gopāla Deity granted Śrī Caitanya Mahāprabhu an audience beneath the hill, and Gopāla similarly favored Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. During his ripe old age, when Rūpa Gosvāmī could not go to Govardhana Hill because of invalidity, Gopāla kindly went to Mathurā and remained at the temple of Viṭhṭhaleśvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla's beauty to his heart's content.

TEXT 48

তবে রূপ গোসাঞি সব নিজগণ লঞা।
একমাস দরশন কৈলা মথুরায় রহিয়া ॥ ৪৮ ॥

tabe rūpa gosāñi saba nija-gaṇa lañā
eka-māsa daraśana kailā mathurāya rahiyā

SYNONYMS

tabe—thereupon; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *saba*—all; *nija-gaṇa lañā*—taking his associates with him; *eka-māsa*—for one month; *daraśana kailā*—saw the Deity; *mathurāya rahiyā*—staying at the city of Mathurā.

TRANSLATION

Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Deity Gopāla.

PURPORT

The following description of the temple of Viṭhṭhaleśvara is given in *Bhakti-ratnākara* (Fifth Wave):

viṭhṭhalera sevā kṛṣṇa-caitanya-vigraha
tāhāra darśane haila parama āgraha

śrī-viṭhṭhalanātha——bhaṭṭa-vallabha-tanaya
karilā yateka prīti kahile nā haya

gāṭholi-grāme gopāla āilā 'chala' kari'
tāṅre dekhi' nṛtya-gīte magna gaurahari

śrī-dāsa-gosvāmī ādi parāmarśa kari'
śrī-viṭhṭhaleśvare kailā sevā-adhikārī

pitā śrī-vallabha-bhaṭṭa tāṅra adarśane
kata-dina mathurāya chilena nirjane

Śrī Vallabha Bhaṭṭa had two sons. The elder, Gopīnātha, was born in 1432 Śakābda Era, and the younger, Viṭhṭhalanātha, was born in 1437 and died in 1507. Viṭhṭhala had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghanaśyāma. Viṭhṭhala completed many of his father's unfinished books, including his commentary on *Vedānta-sūtra,* the *Subodhinī* commentary on *Śrīmad-Bhāgavatam, Vidvan-maṇḍana, Śṛṅgāra-rasa-maṇḍana* and *Nyāsādeśa-vivaraṇa.* Śrī Caitanya Mahāprabhu went to Vṛndāvana before the birth of Viṭhṭhala. Śrīla Rūpa Gosvāmī was very old at the time Gopāla stayed at the house of Viṭhṭhalanātha.

TEXT 49

সঙ্গে গোপাল-ভট্ট, দাস-রঘুনাথ।
রঘুনাথ-ভট্টগোসাঞি, আর লোকনাথ ॥ ৪৯ ॥

saṅge gopāla-bhaṭṭa, dāsa-raghunātha
raghunātha-bhaṭṭa-gosāñi, āra lokanātha

SYNONYMS

saṅge—with Rūpa Gosvāmī; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa; *dāsa-raghunātha*—Raghunātha dāsa Gosvāmī; *raghunātha-bhaṭṭa-gosāñi*—Raghunātha Bhaṭṭa Gosvāmī; *āra*—and; *lokanātha*—Lokanātha dāsa Gosvāmī.

TRANSLATION

When Rūpa Gosvāmī stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Lokanātha dāsa Gosvāmī.

PURPORT

Śrī Lokanātha Gosvāmī was a personal associate of Śrī Caitanya Mahāprabhu and a great devotee of the Lord. He was a resident of a village named Tālakhaḍi in the district of Yaśohara in Bengal. Previously he lived in Kācnāpāḍā. His father's name was Padmanābha, and his only younger brother was Pragalbha. Following the orders of Śrī Caitanya Mahāprabhu, Śrī Lokanātha went to Vṛndāvana to live. He established a temple named Gokulānanda. Śrīla Narottama dāsa Ṭhākura selected Lokanātha dāsa Gosvāmī to be his spiritual master, and he was his only disciple. Because Lokanātha dāsa Gosvāmī did not want his name mentioned in *Caitanya-caritāmṛta,* we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yaśohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonākhāli and from there to Khejurā. From there one has to walk, or, during the rainy season, go by boat to the village of Tālakhaḍi. In this village there are still descendants of Lokanātha Gosvāmī's younger brother.

TEXT 50

ভূগর্ভ-গোসাঞি, আর শ্রীজীব-গোসাঞি।
শ্রীযাদব-আচার্য, আর গোবিন্দ গোসাঞি ॥ ৫০ ॥

bhūgarbha-gosāñi, āra śrī-jīva-gosāñi
śrī-yādava-ācārya, āra govinda gosāñi

SYNONYMS

bhūgarbha-gosāñi—Bhūgarbha Gosāñi; *āra*—and; *śrī-jīva-gosāñi*—Śrī Jīva Gosvāmī; *śrī-yādava-ācārya*—Śrī Yādava Ācārya; *āra*—and; *govinda gosāñi*—Govinda Gosvāmī.

TRANSLATION

Bhūgarbha Gosvāmī, Śrī Jīva Gosvāmī, Śrī Yādava Ācārya and Govinda Gosvāmī also accompanied Śrīla Rūpa Gosvāmī.

TEXT 51

শ্রীউদ্ধব-দাস, আর মাধব - দুইজন।
শ্রীগোপাল-দাস, আর দাস-নারায়ণ ॥ ৫১ ॥

śrī-uddhava-dāsa, āra mādhava——dui-jana
śrī-gopāla-dāsa, āra dāsa-nārāyaṇa

SYNONYMS

śrī-uddhava-dāsa—Śrī Uddhava dāsa; *āra*—and; *mādhava*—Mādhava; *dui-jana*—two persons; *śrī-gopāla-dāsa*—Śrī Gopāla dāsa; *āra*—and; *dāsa-nārāyaṇa*—Nārāyaṇa dāsa.

TRANSLATION

He was also accompanied by Śrī Uddhava dāsa, Mādhava, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

TEXT 52

'গোবিন্দ' ভক্ত, আর বাণী-কৃষ্ণদাস।
পুণ্ডরীকাক্ষ, ঈশান, আর লঘু-হরিদাস ॥ ৫২ ॥

'govinda' bhakta, āra vāṇī-kṛṣṇadāsa
puṇḍarīkākṣa, īśāna, āra laghu-haridāsa

SYNONYMS

govinda—Govinda; *bhakta*—a great devotee; *āra*—and; *vāṇī-kṛṣṇadāsa*—Vāṇī Kṛṣṇadāsa; *puṇḍarīkākṣa*—Puṇḍarīkākṣa; *īśāna*—Īśāna; *āra*—and; *laghu-haridāsa*—Laghu Haridāsa.

TRANSLATION

The great devotee Govinda, Vāṇī Kṛṣṇadāsa, Puṇḍarīkākṣa, Īśāna and Laghu Haridāsa also accompanied him.

PURPORT

Laghu Haridāsa should not be confused with Junior Haridāsa, who committed suicide at Prayāga. Generally a devotee is called Haridāsa, and consequently there are many Haridāsas. The chief was Ṭhākura Haridāsa. There was also a Madhyama Haridāsa.

In *Bhakti-ratnākara* (Sixth Wave), there is a list of many of the chief devotees who accompanied Śrīla Rūpa Gosvāmī.

gosvāmī gopāla-bhaṭṭa ati dayāmaya
bhūgarbha, śrī-lokanātha——guṇera ālaya

śrī-mādhava, śrī-paramānanda-bhaṭṭācārya
śrī-madhu-paṇḍita——yāṅra caritra āścarya

premī kṛṣṇadāsa kṛṣṇadāsa brahmacārī
yādava ācārya, nārāyaṇa kṛpāvān
śrī-puṇḍarīkākṣa-gosāñi, govinda, īśāna

śrī-govinda vāṇī-kṛṣṇadāsa aty-udāra
śrī-uddhava——madhye-madhye gauḍe gati yāṅra

dvija-haridāsa kṛṣṇadāsa kavirāja
śrī-gopāla-dāsa yāṅra alaukika kāya
śrī-gopāla, mādhavādi yateka vaiṣṇava

"The following Vaiṣṇavas were present with Śrīla Rūpa Gosvāmī: the merciful Gopāla Bhaṭṭa Gosvāmī; Bhūgarbha Gosvāmī; Śrī Lokanātha dāsa Gosvāmī, a reservoir of good qualities; Śrī Mādhava; Śrī Paramānanda Bhaṭṭācārya; Śrī Madhu Paṇḍita, whose characteristics are all wonderful; Premī Kṛṣṇadāsa; Kṛṣṇadāsa Brahmacārī; Yādava Ācārya; the merciful Nārāyaṇa; Śrī Puṇḍarīkākṣa Gosvāmī; Govinda; Īśāna; Śrī Govinda; the magnanimous Vāṇī Kṛṣṇadāsa; Śrī Uddhava, who occasionally visited Bengal; Dvija Haridāsa; Kṛṣṇadāsa Kavirāja; Śrī Gopāla dāsa, whose body is completely spiritual; Śrī Gopāla; Mādhava; and many others."

TEXT 53

এই সব মুখ্যভক্ত লঞা নিজ-সঙ্গে।
শ্রীগোপাল দরশন কৈলা বহু-রঙ্গে॥ ৫৩॥

ei saba mukhya-bhakta lañā nija-saṅge
śrī-gopāla daraśana kailā bahu-raṅge

SYNONYMS

ei saba—all these; *mukhya-bhakta*—chief devotees; *lañā nija-saṅge*—taking with him personally; *śrī-gopāla daraśana*—visiting Lord Gopāla; *kailā bahu-raṅge*—performed in great jubilation.

TRANSLATION

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla accompanied by all these devotees.

TEXT 54

একমাস রহি' গোপাল গেলা নিজ-স্থানে।
শ্রীরূপ-গোসাঞি আইলা শ্রীবৃন্দাবনে॥ ৫৪॥

eka-māsa rahi' gopāla gelā nija-sthāne
śrī-rūpa-gosāñi āilā śrī-vṛndāvane

SYNONYMS

eka-māsa rahi'—staying for one month; *gopāla*—the Deity Gopāla; *gelā*—went; *nija-sthāne*—to His own place; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *āilā*—came back; *śrī-vṛndāvane*—to Vṛndāvana.

TRANSLATION

After staying at Mathurā for one month, the Deity Gopāla returned to His own place, and Śrī Rūpa Gosvāmī returned to Vṛndāvana.

TEXT 55

প্রস্তাবে কহিলুঁ গোপাল-কৃপার আখ্যান।
তবে মহাপ্রভু গেলা 'শ্রীকাম্যবন'॥ ৫৫॥

prastāve kahiluṅ gopāla-kṛpāra ākhyāna
tabe mahāprabhu gelā 'śrī-kāmyavana'

SYNONYMS

prastāve—in the course of the story; *kahiluṅ*—I have stated; *gopāla-kṛpāra*—of the mercy of Gopāla; *ākhyāna*—description; *tabe*—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *śrī-kāmya-vana*—to Śrī Kāmyavana.

TRANSLATION

In the course of this story, I have given a description of Lord Gopāla's mercy. After seeing the Gopāla Deity, Śrī Caitanya Mahāprabhu went to Śrī Kāmyavana.

PURPORT

Kāmyavana is mentioned in the *Ādi-varāha Purāṇa:*

caturthaṁ kāmyaka-vanaṁ
vanānāṁ vanam uttamam
tatra gatvā naro devi
mama loke mahīyate

In the *Bhakti-ratnākara* (Fifth Wave) it is also said:

ei kāmyavane kṛṣṇa-līlā manohara
karibe darśana sthāna kuṇḍa bahutara
kāmyavane yata tīrtha lekhā nāhi tāra

TEXT 56

প্রভুর গমন-রীতি পূর্বে যে লিখিল।
সেইমত বৃন্দাবনে তাবৎ দেখিল ॥ ৫৬ ॥

prabhura gamana-rīti pūrve ye likhila
sei-mata vṛndāvane tāvat dekhila

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *gamana-rīti*—method of touring; *pūrve*—formerly; *ye*—which; *likhila*—I have written; *sei-mata*—similarly; *vṛndāvane*—at Vṛndāvana; *tāvat dekhila*—saw all the places.

TRANSLATION

Śrī Caitanya Mahāprabhu's touring Vṛndāvana has been previously described. In the same ecstatic way, He traveled all over Vṛndāvana.

TEXT 57

তাহাঁ লীলাস্থলী দেখি' গেলা 'নন্দীশ্বর'।
'নন্দীশ্বর' দেখি' প্রেমে হইলা বিহ্বল ॥ ৫৭ ॥

tāhāṅ līlā-sthalī dekhi' gelā 'nandīśvara'
'nandīśvara' dekhi' preme ha-ilā vihvala

SYNONYMS

tāhāṅ—at Kāmyavana; *līlā-sthalī*—all the places of pastimes; *dekhi'*—visiting; *gelā nandīśvara*—went to Nandīśvara; *nandīśvara dekhi'*—while seeing Nandīśvara; *preme ha-ilā vihvala*—became overwhelmed by ecstatic love.

TRANSLATION

After visiting the places of Kṛṣṇa's pastimes at Kāmyavana, Śrī Caitanya Mahāprabhu went to Nandīśvara. While there, He was overwhelmed with ecstatic love.

PURPORT

Nandīśvara is the house of Mahārāja Nanda.

TEXT 58

'পাবনাদি' সব কুণ্ডে স্নান করিয়া।
লোকেরে পুছিল, পর্বত-উপরে যাঞা ॥ ৫৮ ॥

'pāvanādi' saba kuṇḍe snāna kariyā
lokere puchila, parvata-upare yāñā

SYNONYMS

pāvana-ādi—Pāvana and others; *saba kuṇḍe*—in every lake; *snāna kariyā*—taking a bath; *lokere puchila*—inquired from persons there; *parvata-upare yāñā*—going up a hill.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pāvana-sarovara is described in the *Mathurā-māhātmya:*

pāvane sarasi snātvā
kṛṣṇaṁ nandīśvare girau
dṛṣṭvā nandaṁ yaśodāṁ ca
sarvābhīṣṭam avāpnuyāt

TEXT 59

কিছু দেবমূর্তি হয় পর্বত-উপরে ?
লোক কহে,—মূর্তি হয় গোফার ভিতরে ॥ ৫৯ ॥

kichu deva-mūrti haya parvata-upare?
loka kahe,—mūrti haya gophāra bhitare

SYNONYMS

kichu—any; *deva-mūrti*—deities; *haya*—are there; *parvata-upare*—on the top of the hill; *loka kahe*—people said; *mūrti haya*—there are deities; *gophāra bhitare*—within a cave.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Are there any deities on top of this hill?" The local people replied, "There are deities on this hill, but they are located within a cave.

TEXT 60

দুইদিকে মাতা-পিতা পুষ্ট কলেবর।
মধ্যে এক 'শিশু' হয় ত্রিভঙ্গ-সুন্দর ॥ ৬০ ॥

dui-dike mātā-pitā puṣṭa kalevara
madhye eka 'śiśu' haya tribhaṅga-sundara

SYNONYMS

dui-dike—on two sides; *mātā-pitā*—father and mother; *puṣṭa kalevara*—very well-built body; *madhye*—between them; *eka*—one; *śiśu*—child; *haya*—there is; *tri-bhaṅga*—curved in three places; *sundara*—very beautiful.

TRANSLATION

"There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places."

TEXT 61

শুনি' মহাপ্রভু মনে আনন্দ পাঞা।
'তিন' মূর্তি দেখিলা সেই গোফা উঘাড়িয়া ॥ ৬১ ॥

śuni' mahāprabhu mane ānanda pāñā
'tina' mūrti dekhilā sei gophā ughāḍiyā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *ānanda pāñā*—getting great pleasure; *tina mūrti*—the three deities; *dekhilā*—saw; *sei gophā ughāḍiyā*—by excavating the cave.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

TEXT 62

ব্রজেন্দ্র-ব্রজেশ্বরীর কৈল চরণ বন্দন।
প্রেমাবেশে কৃষ্ণের কৈল সর্বাঙ্গ-স্পর্শন ॥ ৬২ ॥

vrajendra-vrajeśvarīra kaila caraṇa vandana
premāveśe kṛṣṇera kaila sarvāṅga-sparśana

SYNONYMS

vraja-indra—of the King of Vraja, Nanda Mahārāja; *vraja-īśvarīra*—and of the Queen of Vraja, mother Yaśodā; *kaila*—did; *caraṇa vandana*—worshiping the lotus feet; *prema-āveśe*—in ecstatic love; *kṛṣṇera*—of Lord Kṛṣṇa; *kaila*—did; *sarva-aṅga-sparśana*—touching the whole body.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

TEXT 63

সব দিন প্রেমাবেশে নৃত্য-গীত কৈলা।
তাহাঁ হৈতে মহাপ্রভু 'খদির-বন' আইলা॥ ৬৩॥

saba dina premāveśe nṛtya-gīta kailā
tāhāṅ haite mahāprabhu 'khadira-vana' āilā

SYNONYMS

saba dina—all the days; *prema-āveśe*—in ecstatic love; *nṛtya-gīta kailā*—danced and chanted; *tāhāṅ haite*—from there; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *khadira-vana āilā*—came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the *Bhakti-ratnākara* (Fifth Wave):

dekhaha khadira-vana vidita jagate
viṣṇu-loka-prāpti ethā gamana-mātrete

"Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Viṣṇuloka."

TEXT 64

লীলাস্থল দেখি' তাহাঁ গেলা 'শেষশায়ী'।
'লক্ষ্মী' দেখি' এই শ্লোক পড়েন গোসাঞি॥ ৬৪॥

līlā-sthala dekhi' tāhāṅ gelā 'śeṣaśāyī'
'lakṣmī' dekhi' ei śloka paḍena gosāñi

SYNONYMS

līlā-sthala dekhi'—seeing the places of pastimes; *tāhāṅ*—there; *gelā*—departed; *śeṣa-śāyī*—for seeing Śeṣaśāyī; *lakṣmī*—the goddess of fortune; *dekhi'*—seeing; *ei*—this; *śloka*—verse; *paḍena*—recites; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing the places of Lord Kṛṣṇa's pastimes, Śrī Caitanya went to Śeṣaśāyī, where He saw Lakṣmī and recited the following verse.

TEXT 65

যত্তে সুজাতচরণাম্বুরুহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধিমহি কর্কশেষু।
তেনাটবীমটসি তদ্ব্যথতে ন কিংস্বিৎ
কূর্পাদিভির্ভ্রমতি ধীর্ভবদায়ুষাং নঃ ॥ ৬৫

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyuṣām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our

minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.31.19) spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

TEXT 66

তবে 'খেলা-তীর্থ' দেখি' 'ভাণ্ডীরবন' আইলা।
যমুনা পার হঞা 'ভদ্র-বন' গেলা ॥ ৬৬ ॥

tabe 'khelā-tīrtha' dekhi' 'bhāṇḍīravana' āilā
yamunā pāra hañā 'bhadra-vana' gelā

SYNONYMS

tabe—thereafter; *khelā-tīrtha*—Khelā-tīrtha; *dekhi'*—seeing; *bhāṇḍīravana*—Bhāṇḍīravana; *āilā*—came to; *yamunā pāra hañā*—crossing the River Yamunā; *bhadra-vana*—to Bhadravana; *gelā*—went.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāṇḍīravana. Crossing the Yamunā River, He went to Bhadravana.

PURPORT

In the *Bhakti-ratnākara* it is said that Śrī Kṛṣṇa and Balarāma used to play at Khelā-tīrtha with the cowherd boys during the entire day. Mother Yaśodā had to call Them to take Their baths and eat Their lunch.

TEXT 67

'শ্রীবন' দেখি' পুনঃ গেলা 'লোহ-বন'।
'মহাবন' গিয়া কৈলা জন্মস্থান-দরশন ॥ ৬৭ ॥

'śrīvana' dekhi' punaḥ gelā 'loha-vana'
'mahāvana' giyā kailā janma-sthāna-daraśana

SYNONYMS

śrī-vana—Śrīvana; *dekhi'*—seeing; *punaḥ*—again; *gelā*—went; *loha-vana*—to Lohavana; *mahā-vana*—to Mahāvana; *giyā*—going; *kailā*—performed; *janma-sthāna*—birth site; *daraśana*—seeing.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Śrīvana and Lohavana. He then went to Mahāvana and saw Gokula, the place of Lord Kṛṣṇa's early childhood pastimes.

PURPORT

Of Śrīvana (also called Bilvavana), the *Bhakti-ratnākara* states, *devatā-pūjita bilvavana śobhāmaya:* "The beautiful forest of Bilvavana is worshiped by all the demigods."

About Lohavana, *Bhakti-ratnākara* (Fifth Wave) states:

lohavane kṛṣṇera adbhuta go-cāraṇa
ethā loha-jaṅghāsure vadhe bhagavān

"At Lohavana, Lord Kṛṣṇa used to tend cows. The demon named Lohajaṅgha was killed at this place."

Mahāvana is described as follows in *Bhakti-ratnākara* (Fifth Wave):

dekha nanda-yaśodā-ālaya mahāvane
ei dekha śrī-kṛṣṇa-candrera janma sthala
śrī-gokula, mahāvana——dui 'eka' haya

"Behold the house of Nanda and Yaśodā in Mahāvana. See the birthplace of Lord Kṛṣṇa. Mahāvana and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same."

TEXT 68

যমলার্জুনভঙ্গাদি দেখিল সেই স্থল।
প্রেমাবেশে প্রভুর মন হৈল টলমল ॥ ৬৮ ॥

yamalārjuna-bhaṅgādi dekhila sei sthala
premāveśe prabhura mana haila ṭalamala

SYNONYMS

yamala-arjuna-bhaṅga—the place where the twin *arjuna* trees were broken; *ādi*—beginning with; *dekhila*—saw; *sei sthala*—that place; *prema-āveśe*—in great ecstasy; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *ṭalamala*—agitated.

TRANSLATION

Upon seeing the place where the twin arjuna trees were broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.

TEXT 69

'গোকুল' দেখিয়া আইলা 'মথুরা'-নগরে ।
'জন্মস্থান' দেখি' রহে সেই বিপ্র-ঘরে ॥ ৬৯ ॥

'gokula' dekhiyā āilā 'mathurā'-nagare
'janma-sthāna' dekhi' rahe sei vipra-ghare

SYNONYMS

gokula dekhiyā—seeing Gokula; *āilā*—came; *mathurā-nagare*—in the city of Mathurā; *janma-sthāna*—the birthplace of Lord Kṛṣṇa; *dekhi'*—seeing; *rahe*—stays; *sei vipra-ghare*—in the house of the Sanoḍiyā *brāhmaṇa.*

TRANSLATION

After seeing Gokula, Śrī Caitanya Mahāprabhu returned to Mathurā, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanoḍiyā brāhmaṇa.

TEXT 70

লোকের সংঘট্ট দেখি মথুরা ছাড়িয়া ।
একান্তে 'অক্রুর-তীর্থে' রহিলা আসিয়া ॥ ৭০ ॥

lokera saṅghaṭṭa dekhi mathurā chāḍiyā
ekānte 'akrūra-tīrthe' rahilā āsiyā

SYNONYMS

lokera—of people; *saṅghaṭṭa*—crowd; *dekhi*—seeing; *mathurā*—the city of Mathurā; *chāḍiyā*—leaving; *ekānte*—in a solitary place; *akrūra-tīrthe*—at Akrūra-tīrtha; *rahilā*—stayed; *āsiyā*—coming.

TRANSLATION

Seeing a great crowd assemble at Mathurā, Śrī Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

PURPORT

Akrūra-tīrtha is also mentioned in the *Bhakti-ratnākara* (Fifth Wave):

dekha, śrīnivāsa, ei akrūra grāmete
śrī-kṛṣṇa-caitanya-prabhu chilena nibhṛte

"Śrīnivāsa, look at this village of Akrūra. Śrī Caitanya Mahāprabhu stayed there in a solitary place."

TEXT 71

আর দিন আইলা প্রভু দেখিতে 'বৃন্দাবন'।
'কালীয়-হ্রদে' স্নান কৈলা আর প্রস্কন্দন ॥ ৭১ ॥

āra dina āilā prabhu dekhite 'vṛndāvana'
'kālīya-hrade' snāna kailā āra praskandana

SYNONYMS

āra dina—the next day; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *vṛndāvana*—Vṛndāvana; *kālīya-hrade*—in the Kālīya Lake; *snāna kailā*—took a bath; *āra*—and; *praskandana*—at Praskandana.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Vṛndāvana and took His bath at the Kālīya Lake and Praskandana.

PURPORT

Kālīya-hrada is mentioned in *Bhakti-ratnākara* (Fifth Wave):

e *kālīya-tīrtha pāpa vināśaya*
kālīya-tīrtha-sthāne bahu-kārya-siddhi haya

"When one takes a bath in Kālīya-hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kālīya-hrada."

TEXT 72

'দ্বাদশ-আদিত্য' হৈতে 'কেশীতীর্থে' আইলা।
রাস-স্থলী দেখি' প্রেমে মূর্চ্ছিত হইলা ॥ ৭২ ॥

'dvādaśa-āditya' haite 'keśī-tīrthe' āilā
rāsa-sthalī dekhi' preme mūrcchita ha-ilā

SYNONYMS

dvādaśa-āditya haite—from Dvādaśāditya; *keśī-tīrthe āilā*—came to Keśī-tīrtha; *rāsa-sthalī dekhi'*—visiting the place of the *rāsa* dance; *preme*—in ecstatic love; *mūrcchita ha-ilā*—became unconscious.

TRANSLATION

After seeing the holy place called Praskandana, Śrī Caitanya Mahāprabhu went to Dvādaśāditya. From there He went to Keśī-tīrtha, and when He saw

the place where the rāsa dance had taken place, He immediately lost consciousness due to ecstatic love.

TEXT 73

চেতন পাঞা পুনঃ গড়াগড়ি যায়।
হাসে, কান্দে, নাচে, পড়ে, উচ্চৈঃস্বরে গায়॥ ৭৩॥

cetana pāñā punaḥ gaḍāgaḍi yāya
hāse, kānde, nāce, paḍe, uccaiḥ-svare gāya

SYNONYMS

cetana pāñā—getting His senses back; *punaḥ*—again; *gaḍāgaḍi yāya*—rolls on the ground; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *paḍe*—falls down; *uccaiḥ-svare gāya*—sings very loudly.

TRANSLATION

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

TEXT 74

এইরঙ্গে সেইদিন তথা গোঙাইলা।
সন্ধ্যাকালে অক্রূরে আসি' ভিক্ষা নির্বাহিলা॥ ৭৪॥

ei-raṅge sei-dina tathā goṅāilā
sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā

SYNONYMS

ei-raṅge—in this amusement; *sei-dina*—that day; *tathā goṅāilā*—passed the day there; *sandhyā-kāle*—in the evening; *akrūre āsi'*—returning to Akrūra-tīrtha; *bhikṣā nirvāhilā*—took His meal.

TRANSLATION

Being thus transcendentally amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśī-tīrtha. In the evening He returned to Akrūra-tīrtha, where He took His meal.

TEXT 75

প্রাতে বৃন্দাবনে কৈলা 'চীরঘাটে' স্নান।
তেঁতুলী-তলাতে আসি' করিলা বিশ্রাম॥ ৭৫॥

prāte vṛndāvane kailā 'cīra-ghāṭe' snāna
teṅtulī-talāte āsi' karilā viśrāma

SYNONYMS

prāte—in the morning; *vṛndāvane*—in Vṛndāvana; *kailā*—performed; *cīra-ghāṭe snāna*—bathing at Cīra-ghāṭa; *teṅtulī-talāte*—underneath the Teṅtulī tree; *āsi'*—coming; *karilā viśrāma*—took rest.

TRANSLATION

The next morning Śrī Caitanya Mahāprabhu returned to Vṛndāvana and took His bath at Cīra-ghāṭa. He then went to Teṅtulī-talā, where He took rest.

TEXT 76

কৃষ্ণলীলা-কালের সেই বৃক্ষ পুরাতন।
তার তলে পিঁড়ি-বান্ধা পরম-চিক্কণ ॥ ৭৬ ॥

kṛṣṇa-līlā-kālera sei vṛkṣa purātana
tāra tale piṅḍi-bāndhā parama-cikkaṇa

SYNONYMS

kṛṣṇa-līlā-kālera—of the time of Lord Kṛṣṇa's presence; *sei vṛkṣa*—that tamarind tree; *purātana*—very old; *tāra tale*—underneath that tree; *piṅḍi-bāndhā*—a platform; *parama-cikkaṇa*—very shiny.

TRANSLATION

The tamarind tree named Teṅtulī-talā was very old, having been there since the time of Lord Kṛṣṇa's pastimes. Beneath the tree was a very shiny platform.

TEXT 77

নিকটে যমুনা বহে শীতল সমীর।
বৃন্দাবন-শোভা দেখে যমুনার নীর ॥ ৭৭ ॥

nikaṭe yamunā vahe śītala samīra
vṛndāvana-śobhā dekhe yamunāra nīra

SYNONYMS

nikaṭe—near the Teṅtulī-talā, or Āmli-talā; *yamunā*—the Yamunā; *vahe*—flows; *śītala samīra*—very cool breeze; *vṛndāvana-śobhā*—the beauty of Vṛndāvana; *dekhe*—sees; *yamunāra*—of the River Yamunā; *nīra*—water.

TRANSLATION

Since the River Yamunā flowed near Teṅtulī-talā, a very cool breeze blew there. While there, the Lord saw the beauty of Vṛndāvana and the water of the River Yamunā.

TEXT 78

তেঁতুল-তলে বসি' করে নাম-সংকীর্তন।
মধ্যাহ্ন করি' আসি' করে 'অক্রূরে' ভোজন ॥ ৭৮ ॥

teṅtula-tale vasi' kare nāma-saṅkīrtana
madhyāhna kari' āsi' kare 'akrūre' bhojana

SYNONYMS

teṅtula-tale—underneath the tamarind tree; *vasi'*—sitting down; *kare*—does; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *madhyāhna kari'*—at noon; *āsi'*—coming back; *kare*—performs; *akrūre*—at Akrūra-tīrtha; *bhojana*—taking lunch.

TRANSLATION

Śrī Caitanya Mahāprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrūra-tīrtha to take lunch.

TEXT 79

অক্রূরের লোক আইসে প্রভুরে দেখিতে।
লোক-ভিড়ে স্বচ্ছন্দে নারে 'কীর্তন' করিতে ॥ ৭৯ ॥

akrūrera loka āise prabhure dekhite
loka-bhiḍe svacchande nāre 'kīrtana' karite

SYNONYMS

akrūrera loka—the people at Akrūra-tīrtha; *āise*—came; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka-bhiḍe*—because of such a crowd of people; *svacchande*—without disturbance; *nāre*—was not able; *kīrtana karite*—to perform *kīrtana*.

TRANSLATION

All the people who lived near Akrūra-tīrtha came to see Śrī Caitanya Mahāprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

TEXT 80

বৃন্দাবনে আসি' প্রভু বসিয়া একান্ত।
নামসংকীর্তন করে মধ্যাহ্ন-পর্যন্ত ॥ ৮০ ॥

vṛndāvane āsi' prabhu vasiyā ekānta
nāma-saṅkīrtana kare madhyāhna-paryanta

SYNONYMS

vṛndāvane āsi'—coming to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *vasiyā*—sitting; *ekānta*—in a solitary place; *nāma-saṅkīrtana kare*—performs chanting of the holy name; *madhyāhna-paryanta*—until noon.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a solitary place. It was there that He chanted the holy name until noon.

TEXT 81

তৃতীয়-প্রহরে লোক পায় দরশন।
সবারে উপদেশ করে 'নামসংকীর্তন' ॥ ৮১ ॥

tṛtīya-prahare loka pāya daraśana
sabāre upadeśa kare 'nāma-saṅkīrtana'

SYNONYMS

tṛtīya-prahare—in the afternoon; *loka*—people; *pāya daraśana*—get an interview; *sabāre*—unto everyone; *upadeśa kare*—instructs; *nāma-saṅkīrtana*—chanting of the holy name of the Lord.

TRANSLATION

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

TEXT 82

হেনকালে আইল বৈষ্ণব 'কৃষ্ণদাস' নাম।
রাজপুত-জাতি, গৃহস্থ, যমুনা-পারে গ্রাম ॥ ৮২ ॥

hena-kāle āila vaiṣṇava 'kṛṣṇadāsa' nāma
rājaputa-jāti,—gṛhastha, yamunā-pāre grāma

SYNONYMS

hena-kāle—at this time; *āila*—came; *vaiṣṇava*—a devotee; *kṛṣṇadāsa nāma*—of the name Kṛṣṇadāsa; *rājaputa-jāti*—belonging to the *kṣatriya* class; *gṛhastha*—householder; *yamunā-pāre grāma*—his residence on the other side of the Yamunā.

TRANSLATION

During this time, a Vaiṣṇava named Kṛṣṇadāsa came to see Śrī Caitanya Mahāprabhu. He was a householder belonging to the kṣatriya caste, and his house was located on the other side of the Yamunā.

TEXT 83

'কেশী' স্নান করি' সেই 'কালীয়দহ' যাইতে।
আম্‌লি-তলায় গোসাঞিরে দেখে আচম্বিতে ॥৮৩॥

'keśī' snāna kari' sei 'kālīya-daha' yāite
āmli-talāya gosāñire dekhe ācambite

SYNONYMS

keśī snāna kari'—after taking his bath at the place known as Keśī-tīrtha; *sei*—that person; *kālīya-daha yāite*—going to the Kālīya-daha; *āmli-talāya*—at the place known as Āmli-talā; *gosāñire*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *ācambite*—suddenly.

TRANSLATION

After bathing at Keśī-tīrtha, Kṛṣṇadāsa went toward Kālīya-daha and suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmli-talā [Teṅtulī-talā].

TEXT 84

প্রভুর রূপ-প্রেম দেখি' হইল চমৎকার।
প্রেমাবেশে প্রভুরে করেন নমস্কার ॥ ৮৪ ॥

prabhura rūpa-prema dekhi' ha-ila camatkāra
premāveśe prabhure karena namaskāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—personal beauty and ecstatic love; *dekhi'*—seeing; *ha-ila camatkāra*—became astonished; *prema-āveśe*—in ecstatic love; *prabhure*—to Śrī Caitanya Mahāprabhu; *karena namaskāra*—offers obeisances.

TRANSLATION

Upon seeing the Lord's personal beauty and ecstatic love, Kṛṣṇadāsa was very astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

TEXT 85

প্রভু কহে,—কে তুমি, কাহাঁ তোমার ঘর ?
কৃষ্ণদাস কহে,– মুঞি গৃহস্থ পামর ॥ ৮৫ ॥

prabhu kahe,——ke tumi, kāhāṅ tomāra ghara?
kṛṣṇadāsa kahe,——mui gṛhastha pāmara

SYNONYMS

prabhu kahe—the Lord inquired; *ke tumi*—who are you; *kāhāṅ*—where; *tomāra*—your; *ghara*—residence; *kṛṣṇadāsa kahe*—Kṛṣṇadāsa replied; *mui*—I; *gṛhastha*—householder; *pāmara*—most fallen.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, "Who are you? Where is your home?" Kṛṣṇadāsa replied, "I am a most fallen householder.

TEXT 86

রাজপুত-জাতি মুঞি, ও-পারে মোর ঘর।
মোর ইচ্ছা হয় – 'হঙ বৈষ্ণব-কিঙ্কর' ॥ ৮৬ ॥

rājaputa-jāti muñi, o-pāre mora ghara
mora icchā haya——'haṅa vaiṣṇava-kiṅkara'

SYNONYMS

rājaputa-jāti—belong to the Rājaputa caste; *muñi*—I; *o-pāre*—on the other side of the Yamunā; *mora ghara*—my residence; *mora icchā haya*—I wish; *haṅa*—to become; *vaiṣṇava-kiṅkara*—the servant of a Vaiṣṇava.

TRANSLATION

"I belong to the Rājaputa caste, and my home is just on the other side of the River Yamunā. However, I wish to be the servant of a Vaiṣṇava.

TEXT 87

কিন্তু আজি এক মুঞি 'স্বপ্ন' দেখিনু।
সেই স্বপ্ন পরতেক তোমা আসি' পাইনু ॥ ৮৭ ॥

kintu āji eka muñi 'svapna' dekhinu
sei svapna parateka tomā āsi' pāinu

SYNONYMS

kintu—but; *āji*—today; *eka*—one; *muñi*—I; *svapna*—dream; *dekhinu*—saw; *sei svapna*—that dream; *parateka*—according to; *tomā*—You; *āsi'*—coming; *pāinu*—I have gotten.

TRANSLATION

"Today I have had a dream, and according to that dream I have come here and found You."

TEXT 88

প্রভু তাঁরে কৃপা কৈলা আলিঙ্গন করি।
প্রেমে মত্ত হৈল সেই নাচে, বলে 'হরি' ॥ ৮৮ ॥

prabhu tāṅre kṛpā kailā āliṅgana kari
preme matta haila sei nāce, bale 'hari'

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kṛpā kailā*—bestowed His mercy; *āliṅgana kari*—embracing; *preme*—in ecstatic love; *matta haila*—became mad; *sei*—that Kṛṣṇadāsa; *nāce*—dances; *bale*—chants; *hari*—the holy name of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and began to dance and chant the holy name of Hari.

TEXT 89

প্রভু-সঙ্গে মধ্যাহ্নে অক্রূর তীর্থে আইলা।
প্রভুর অবশিষ্টপাত্র-প্রসাদ পাইলা ॥ ৮৯ ॥

prabhu-saṅge madhyāhne akrūra tīrthe āilā
prabhura avaśiṣṭa-pātra-prasāda pāilā

SYNONYMS

prabhu-saṅge—with the Lord; *madhyāhne*—in the afternoon; *akrūra tīrthe*—to Akrūra-tīrtha; *āilā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-pātra-prasāda*—remnants of food; *pāilā*—got.

TRANSLATION

Kṛṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord's food were given to him.

TEXT 90

প্রাতে প্রভু-সঙ্গে আইলা জলপাত্র লঞা।
প্রভু-সঙ্গে রহে গৃহ-স্ত্রী-পুত্র ছাড়িয়া॥ ৯০॥

prāte prabhu-saṅge āilā jala-pātra lañā
prabhu-saṅge rahe gṛha-strī-putra chāḍiyā

SYNONYMS

prāte—in the morning; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *āilā*—came; *jala-pātra lañā*—carrying a waterpot; *prabhu-saṅge rahe*—remains with Śrī Caitanya Mahāprabhu; *gṛha*—home; *strī*—wife; *putra*—children; *chāḍiyā*—leaving aside.

TRANSLATION

The next morning, Kṛṣṇadāsa went with Śrī Caitanya Mahāprabhu to Vṛndāvana and carried His waterpot. Kṛṣṇadāsa thus left his wife, home and children in order to remain with Śrī Caitanya Mahāprabhu.

TEXT 91

বৃন্দাবনে পুনঃ 'কৃষ্ণ' প্রকট হইল।
যাহাঁ তাহাঁ লোক সব কহিতে লাগিল॥ ৯১॥

vṛndāvane punaḥ 'kṛṣṇa' prakaṭa ha-ila
yāhāṅ tāhāṅ loka saba kahite lāgila

SYNONYMS

vṛndāvane—at Vṛndāvana; *punaḥ*—again; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *prakaṭa haila*—became manifested; *yāhāṅ tāhāṅ*—everywhere; *loka*—people; *saba*—all; *kahite lāgila*—began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, "Kṛṣṇa has again manifest at Vṛndāvana."

TEXT 92

একদিন অক্রূরেতে লোক প্রাতঃকালে।
বৃন্দাবন হৈতে আইসে করি' কোলাহলে ॥ ৯২ ॥

eka-dina akrūrete loka prātaḥ-kāle
vṛndāvana haite āise kari' kolāhale

SYNONYMS

eka-dina—one day; *akrūrete*—at Akrūra-tīrtha; *loka*—people; *prātaḥ-kāle*—in the morning; *vṛndāvana haite*—from Vṛndāvana; *āise*—came; *kari'*—making; *kolāhale*—tumult.

TRANSLATION

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

TEXT 93

প্রভু দেখি' করিল লোক চরণ বন্দন।
প্রভু কহে,—কাহাঁ হৈতে করিলা আগমন ? ৯৩ ॥

prabhu dekhi' karila loka caraṇa vandana
prabhu kahe,—kāhāṅ haite karilā āgamana?

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *karila*—offered; *loka*—people; *caraṇa vandana*—respect unto His lotus feet; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kāhāṅ haite*—from where; *karilā āgamana*—have you come.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, all the people offered respects at His lotus feet. The Lord then asked them, "Where are you all coming from?"

TEXT 94

লোকে কহে,—কৃষ্ণ প্রকট কালীয়দহের জলে!
কালীয়-শিরে নৃত্য করে, ফণা-রত্ন জ্বলে ॥ ৯৪ ॥

loke kahe,——kṛṣṇa prakaṭa kālīya-dahera jale!
kālīya-śire nṛtya kare, phaṇā-ratna jvale

SYNONYMS

loke kahe—all the people replied; *kṛṣṇa prakaṭa*—Kṛṣṇa is again manifest; *kālīya-dahera jale*—in the water of Lake Kālīya; *kālīya-śire*—on the head of the serpent Kālīya; *nṛtya kare*—dances; *phaṇā-ratna jvale*—the jewels on the hoods blaze.

TRANSLATION

The people replied, "Kṛṣṇa has again manifest Himself on the waters of the Kālīya Lake. He dances on the hoods of the serpent Kālīya, and the jewels on those hoods are blazing.

TEXT 95

সাক্ষাৎ দেখিল লোক—নাহিক সংশয়।
শুনি' হাসি' কহে প্রভু,—সব 'সত্য' হয় ॥ ৯৫ ॥

sākṣāt dekhila loka——nāhika saṁśaya
śuni' hāsi' kahe prabhu,——saba 'satya' haya

SYNONYMS

sākṣāt—directly; *dekhila loka*—all the people saw; *nāhika saṁśaya*—there is no doubt; *śuni'*—hearing; *hāsi'*—laughing; *kahe prabhu*—Śrī Caitanya Mahāprabhu said; *saba satya haya*—all that you have said is correct.

TRANSLATION

"Everyone has seen Lord Kṛṣṇa Himself. There is no doubt about it." Hearing this, Śrī Caitanya Mahāprabhu began to laugh. He then said, "Everything is correct."

TEXT 96

এইমত তিন-রাত্রি লোকের গমন।
সবে আসি' কহে,—কৃষ্ণ পাইলুঁ দরশন ॥ ৯৬ ॥

ei-mata tina-rātri lokera gamana
sabe āsi' kahe,——kṛṣṇa pāiluṅ daraśana

SYNONYMS

ei-mata—in this way; *tina-rātri*—three nights; *lokera gamana*—people went; *sabe*—all; *āsi'*—coming; *kahe*—say; *kṛṣṇa pāiluṅ daraśana*—we have seen Lord Kṛṣṇa directly.

TRANSLATION

For three successive nights people went to Kālīya-daha to see Kṛṣṇa, and everyone returned saying, "Now we have seen Kṛṣṇa Himself."

TEXT 97

প্রভু-আগে কহে লোক,—শ্রীকৃষ্ণ দেখিল।
'সরস্বতী' এই বাক্যে 'সত্য' কহাইল ॥ ৯৭ ॥

prabhu-āge kahe loka,——śrī-kṛṣṇa dekhila
'sarasvatī' ei vākye 'satya' kahāila

SYNONYMS

prabhu-āge—in front of Śrī Caitanya Mahāprabhu; *kahe loka*—all the people began to say; *śrī-kṛṣṇa dekhila*—that they have seen Lord Kṛṣṇa; *sarasvatī*—the goddess of learning; *ei vākye*—this statement; *satya*—true; *kahāila*—caused the people to speak.

TRANSLATION

Everyone came before Śrī Caitanya Mahāprabhu and said, "Now we have directly seen Lord Kṛṣṇa." Thus by the mercy of the goddess of learning they were made to speak the truth.

TEXT 98

মহাপ্রভু দেখি' 'সত্য' কৃষ্ণ-দরশন।
নিজাজ্ঞানে সত্য ছাড়ি' 'অসত্যে সত্য-ভ্রম' ॥ ৯৮ ॥

mahāprabhu dekhi' 'satya' kṛṣṇa-daraśana
nijājñāne satya chāḍi' 'asatye satya-bhrama'

SYNONYMS

mahāprabhu dekhi'—by seeing Śrī Caitanya Mahāprabhu; *satya*—truly; *kṛṣṇa-daraśana*—seeing Kṛṣṇa; *nija-ajñāne*—by their personal lack of knowledge; *satya chāḍi'*—giving up the real truth; *asatye*—untruth; *satya-bhrama*—mistaking for the truth.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

TEXT 99

ভট্টাচার্য তবে কহে প্রভুর চরণে।
'আজ্ঞা দেহ', যাই' করি কৃষ্ণ দরশনে!' ৯৯॥

bhaṭṭācārya tabe kahe prabhura caraṇe
'ājñā deha', yāi' kari kṛṣṇa daraśane!'

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *tabe*—at that time; *kahe*—says; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *ājñā deha'*—please give permission; *yāi'*—going; *kari kṛṣṇa daraśane*—I shall see Lord Kṛṣṇa directly.

TRANSLATION

At that time Balabhadra Bhaṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, "Please give me permission to go see Lord Kṛṣṇa directly."

PURPORT

The puzzled people who visited Śrī Caitanya Mahāprabhu were actually seeing Lord Kṛṣṇa, but they were mistaken in thinking that Lord Kṛṣṇa had come to Kālīya Lake. They all said that they had seen Kṛṣṇa directly performing His pastimes on the hood of the serpent Kālīya and that the jewels on Kālīya's hoods were blazing brilliantly. Because they were speculating with their imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman's light

in the lake as Kṛṣṇa. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man. Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kālīya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

TEXT 100

তবে তাঁরে কহে প্রভু চাপড় মারিয়া।
"মূর্খের বাক্যে 'মূর্খ' হৈলা পণ্ডিত হঞা॥ ১০০॥

tabe tāṅre kahe prabhu cāpaḍa māriyā
"mūrkhera vākye 'mūrkha' hailā paṇḍita hañā

SYNONYMS

tabe—thereafter; *tāṅre*—unto Balabhadra Bhaṭṭācārya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *cāpaḍa māriyā*—slapping; *mūrkhera vākye*—by the words of some rascals and fools; *mūrkha hailā*—you became a fool; *paṇḍita hañā*—being a learned scholar.

TRANSLATION

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kālīya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, "You are a learned scholar, but you have become a fool influenced by the statements of other fools.

PURPORT

Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools. He wanted to see Kṛṣṇa directly by going to Kālīya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

TEXT 101

কৃষ্ণ কেনে দরশন দিবে কলিকালে?
নিজ-ভ্রমে মূর্খ-লোক করে কোলাহলে॥ ১০১॥

kṛṣṇa kene daraśana dibe kali-kāle?
nija-bhrame mūrkha-loka kare kolāhale

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kene*—why; *daraśana*—interview; *dibe*—would give; *kali-kāle*—in this age of Kali; *nija-bhrame*—by their own mistake; *mūrkha-loka*—foolish persons; *kare kolāhale*—make a chaotic tumult.

TRANSLATION

"Why will Kṛṣṇa appear in the age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

Śrī Caitanya Mahāprabhu's first statement (*kṛṣṇa kene daraśana dibe kali-kāle*) refers to the scriptures. According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in *Śrīmad-Bhāgavatam* (11.5.32): *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam*. Kṛṣṇa appears in the age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers—Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādhara Prabhu. Although Balabhadra Bhaṭṭācārya was personally serving Lord Kṛṣṇa in His role as a devotee (Caitanya Mahāprabhu), he mistook Lord Kṛṣṇa for an ordinary man and an ordinary man for Lord Kṛṣṇa because he did not follow the rules set down by *śāstra* and *guru*.

TEXT 102

'বাতুল' না হইও, ঘরে রহত বসিয়া।
'কৃষ্ণ' দরশন করিহ কালি রাত্র্যে যাঞা॥" ১০২॥

'vātula' nā ha-io, ghare rahata vasiyā
'kṛṣṇa' daraśana kariha kāli rātrye yāñā"

SYNONYMS

vātula—mad; *nā ha-io*—do not become; *ghare*—at home; *rahata*—keep; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *daraśana*—seeing; *kariha*—you may do; *kāli*—tomorrow; *rātrye*—at night; *yāñā*—going.

TRANSLATION

"Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa."

TEXT 103

প্রাতঃকালে ভব্য-লোক প্রভু-স্থানে আইলা।
'কৃষ্ণ দেখি' আইলা ?'—প্রভু তাঁহারে পুছিলা ॥১০৩॥

prātaḥ-kāle bhavya-loka prabhu-sthāne āilā
'kṛṣṇa dekhi' āilā?'—prabhu tāṅhāre puchilā

SYNONYMS

prātaḥ-kāle—the next morning; *bhavya-loka*—respectable gentlemen; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa dekhi'*—seeing Lord Kṛṣṇa; *āilā*—have you come; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅhāre puchilā*—inquired from them.

TRANSLATION

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, "Have you seen Kṛṣṇa?"

TEXT 104

লোক কহে,—রাত্র্যে কৈবর্ত্য নৌকাতে চড়িয়া।
কালীয়দহে মৎস্য মারে, দেউটী জ্বালিয়া ॥ ১০৪ ॥

loka kahe,—rātrye kaivartya naukāte caḍiyā
kālīya-dahe matsya māre, deuṭī jvāliyā

SYNONYMS

loka kahe—the sensible respectable persons said; *rātrye*—at night; *kaivartya*—a fisherman; *naukāte*—on a boat; *caḍiyā*—getting up; *kālīya-dahe*—in the lake of Kālīya; *matsya māre*—catches fish; *deuṭī jvāliyā*—lighting a torch.

TRANSLATION

These respectable gentlemen replied, "At night in the Kālīya Lake a fisherman lighting a torch in his boat catches many fish.

TEXT 105

দূর হৈতে তাহা দেখি' লোকের হয় 'ভ্রম'।
'কালীয়ের শরীরে কৃষ্ণ করিছে নর্তন' ! ১০৫ ॥

dūra haite tāhā dekhi' lokera haya 'bhrama'
'kālīyera śarīre kṛṣṇa kariche nartana'!

SYNONYMS

dūra haite—from a distant place; *tāhā dekhi'*—seeing that; *lokera*—of people in general; *haya*—there is; *bhrama*—mistake; *kālīyera*—of the snake Kālīya; *śarīre*—on the body; *kṛṣṇa*—Lord Kṛṣṇa; *kariche nartana*—is dancing.

TRANSLATION

"From a distance, people mistakenly think that they are seeing Kṛṣṇa dancing on the body of the Kālīya serpent.

TEXT 106

নৌকাতে কালীয়-জ্ঞান, দীপে রত্ন-জ্ঞানে।
জালিয়ারে মূঢ়-লোক 'কৃষ্ণ' করি' মানে। ১০৬॥

naukāte kālīya-jñāna, dīpe ratna-jñāne!
jāliyāre mūḍha-loka 'kṛṣṇa' kari' māne!

SYNONYMS

naukāte—on the boat; *kālīya-jñāna*—knowledge as the Kālīya snake; *dīpe*—on the torch; *ratna-jñāne*—consideration as jewels; *jāliyāre*—the fisherman; *mūḍha-loka*—foolish men; *kṛṣṇa kari' māne*—accept as Kṛṣṇa.

TRANSLATION

"These fools think that the boat is the Kālīya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman to be Kṛṣṇa.

TEXT 107

বৃন্দাবনে 'কৃষ্ণ' আইলা,—সেহ 'সত্য' হয়।
কৃষ্ণেরে দেখিল লোক,—ইহা 'মিথ্যা' নয়॥ ১০৭॥

vṛndāvane 'kṛṣṇa' āilā,——sei 'satya' haya
kṛṣṇere dekhila loka,——ihā 'mithyā' naya

SYNONYMS

vṛndāvane—to Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come back; *sei*—that; *satya haya*—is true; *kṛṣṇere*—Kṛṣṇa; *dekhila*—saw; *loka*—the people; *ihā mithyā naya*—this is not false.

TRANSLATION

"Actually Lord Kṛṣṇa has again returned to Vṛndāvana. That also is a truth, and people have seen Him.

TEXT 108

কিন্তু কাহোঁ 'কৃষ্ণ' দেখে, কাহোঁ 'ভ্রম' মানে।
স্থাণু-পুরুষে যৈছে বিপরীত-জ্ঞানে ॥ ১০৮ ॥

kintu kāhoṅ 'kṛṣṇa' dekhe, kāhoṅ 'bhrama' māne
sthāṇu-puruṣe yaiche viparīta-jñāne

SYNONYMS

kintu—but; *kāhoṅ*—where; *kṛṣṇa*—Kṛṣṇa; *dekhe*—one sees; *kāhoṅ*—where; *bhrama māne*—mistakes; *sthāṇu-puruṣe*—the dry tree and a person; *yaiche*—as; *viparīta-jñāne*—by understanding one to be the other.

TRANSLATION

"But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person."

PURPORT

The word *sthāṇu* means "a dry tree without leaves." From a distance one may mistake such a tree for a person. This is called *sthāṇu-puruṣa.* Although Śrī Caitanya Mahāprabhu was living in Vṛndāvana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Kṛṣṇa. Every human being is prone to make such mistakes. Śrī Caitanya Mahāprabhu was mistaken for an ordinary *sannyāsī,* the fisherman was mistaken for Kṛṣṇa, and the torchlight was mistaken for bright jewels on Kālīya's hoods.

TEXT 109

প্রভু কহে,—'কাহাঁ পাইলা 'কৃষ্ণ দরশন ?'
লোক কহে,—'সন্ন্যাসী তুমি জঙ্গম-নারায়ণ ॥ ১০৯ ॥

prabhu kahe,—'kāhāṅ pāilā 'kṛṣṇa daraśana?'
loka kahe,—'sannyāsī tumi jaṅgama-nārāyaṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu further inquired; *kāhāṅ pāilā*—where have you gotten; *kṛṣṇa daraśana*—sight of Kṛṣṇa; *loka kahe*—the respectable per-

sons replied; *sannyāsī tumi*—You are a *sannyāsī; jaṅgama-nārāyaṇa*—moving Nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked them, "Where have you seen Kṛṣṇa directly?" The people replied, "You are a sannyāsī, a renunciant; therefore You are a moving Nārāyaṇa [jaṅgama-nārāyaṇa]."

PURPORT

This is the viewpoint of Māyāvāda philosophy. Māyāvāda philosophy supports the impersonalist view that Nārāyaṇa, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form—as Viṣṇu, Lord Śiva, Vivasvān, Gaṇeśa or Devī Durgā. According to the Māyāvāda philosophy, when one becomes a *sannyāsī,* he is to be considered a moving Nārāyaṇa. Māyāvāda philosophy holds that the real Nārāyaṇa does not move because, being impersonal, He has no legs. Thus according to Māyāvāda philosophy, whoever becomes a *sannyāsī* declares himself Nārāyaṇa. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called *vivarta-vāda.*

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *jaṅgama-nārāyaṇa* means that the impersonal Brahman takes a shape and moves here and there in the form of a Māyāvādī *sannyāsī.* The Māyāvāda philosophy confirms this. *Daṇḍa-grahaṇa-mātreṇa naro nārāyaṇo bhavet:* "Simply by accepting the *daṇḍa* of the order of *sannyāsa,* one is immediately transformed into Nārāyaṇa." Therefore Māyāvādī *sannyāsīs* address themselves by saying, *oṁ namo nārāyaṇāya.* In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. Even the chief Māyāvādī *sannyāsī,* Śrī Saṅkarācārya, says, *nārāyaṇaḥ paro 'vyaktāt:* "Nārāyaṇa is not a creation of this material world. Nārāyaṇa is above the material creation." Due to their poor fund of knowledge, Māyāvādī *sannyāsīs* think that Nārāyaṇa, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Nārāyaṇa again. They never consider why Nārāyaṇa, the Supreme Personality of Godhead, accepts an inferior position as a human being and then again becomes Nārāyaṇa when He is perfect. Why should Nārāyaṇa be imperfect? Why should He appear as a human being? Śrī Caitanya Mahāprabhu very nicely explained these points while at Vṛndāvana.

TEXT 110

বৃন্দাবনে হইলা তুমি কৃষ্ণ-অবতার।
তোমা দেখি' সর্বলোক হইল নিস্তার॥ ১১০॥

vṛndāvane ha-ilā tumi kṛṣṇa-avatāra
tomā dekhi' sarva-loka ha-ila nistāra

SYNONYMS

vṛndāvane—at Vṛndāvana; *ha-ilā*—became; *tumi*—You; *kṛṣṇa-avatāra*—incarnation of Kṛṣṇa; *tomā dekhi'*—by seeing You; *sarva-loka*—all people; *ha-ila nistāra*—become liberated.

TRANSLATION

The people then said, "You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated."

TEXT 111

প্রভু কহে,—'বিষ্ণু' 'বিষ্ণু', ইহা না কহিবা।
জীবাধমে 'কৃষ্ণ'-জ্ঞান কভু না করিবা। ১১১॥

prabhu kahe,—'viṣṇu' 'viṣṇu', ihā nā kahibā!
jīvādhame 'kṛṣṇa'-jñāna kabhu nā karibā!

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *viṣṇu viṣṇu*—O Viṣṇu, Viṣṇu; *ihā*—this; *nā kahibā*—do not speak; *jīva-adhame*—fallen conditioned souls; *kṛṣṇa-jñāna*—accepting as Lord Kṛṣṇa; *kabhu*—ever; *nā karibā*—do not do.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately exclaimed, "Viṣṇu! Viṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!

PURPORT

Śrī Caitanya Mahāprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Śrī Caitanya Mahāprabhu's preaching protests the monistic philosophy of the Māyāvāda school. The central point of Kṛṣṇa consciousness is that the *jīva,* the living entity, can never be accepted as Kṛṣṇa or Viṣṇu. This viewpoint is elaborated in the following verses.

TEXT 112

সন্ন্যাসী—চিৎকণ জীব, কিরণ-কণ-সম।
ষড়ৈশ্বর্যপূর্ণ কৃষ্ণ হয় সূর্যোপম॥ ১১২॥

sannyāsī——cit-kaṇa jīva, kiraṇa-kaṇa-sama
ṣaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama

SYNONYMS

sannyāsī—a person in the renounced order of life; *cit-kaṇa jīva*—a small fragmental living being; *kiraṇa*—of sunshine; *kaṇa*—small particle; *sama*—like; *ṣaṭ-aiśvarya-pūrṇa*—full in six opulences; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *sūrya-upama*—compared to the sun.

TRANSLATION

"A sannyāsī in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Kṛṣṇa is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

TEXT 113

জীব, ঈশ্বর-তত্ত্ব—কভু নহে 'সম'।
জ্বলদগ্নিরাশি যৈছে স্ফুলিঙ্গের 'কণ'॥ ১১৩॥

jīva, īśvara-tattva——kabhu nahe 'sama'
jvalad-agni-rāśi yaiche sphuliṅgera 'kaṇa'

SYNONYMS

jīva—a living being; *īśvara-tattva*—and the Supreme Personality of Godhead; *kabhu*—at any time; *nahe*—not; *sama*—equal; *jvalat-agni-rāśi*—large flame; *yaiche*—as; *sphuliṅgera*—of a spark; *kaṇa*—fragmental portion.

TRANSLATION

"A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

PURPORT

Māyāvādī *sannyāsīs* consider themselves Brahman, and they superficially speak of themselves as Nārāyaṇa. The monistic disciples of the Māyāvāda school (known as *smārta-brāhmaṇas*) are generally householder *brāhmaṇas* who accept the Māyāvādī *sannyāsīs* as Nārāyaṇa incarnate; therefore they offer their obeisances to them. Śrī Caitanya Mahāprabhu immediately protested this unauthorized system, specifically mentioning that a *sannyāsī* (*cit-kaṇa jīva*) is

nothing but a fragmental portion of the Supreme. In other words, he is nothing more than an ordinary living being. He is never Nārāyaṇa, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Māyāvāda viewpoint is always condemned by the Vaiṣṇava school. Śrī Caitanya Mahāprabhu Himself protested this philosophy. When the Māyāvādīs accept *sannyāsa* and consider themselves Nārāyaṇa, they become so puffed up that they do not even enter the temple of Nārāyaṇa to offer respects, for they falsely think themselves Nārāyaṇa Himself. Although Māyāvādī *sannyāsīs* may offer respects to other *sannyāsīs* and address them as Nārāyaṇa, they do not go to a Nārāyaṇa temple and offer respects. These Māyāvādī *sannyāsīs* are always condemned and are described as demons. The *Vedas* clearly state that living entities are subordinate parts and parcels of the supreme. *Eko bahūnāṁ yo vidadhāti kāmān:* the Supreme Being, Kṛṣṇa, maintains all living entities.

TEXT 114

হ্লাদিন্যা সংবিদাশ্লিষ্টঃ সচ্চিদানন্দ ঈশ্বরঃ।
স্বাবিদ্যা-সংবৃতো জীবঃ সংক্লেশনিকরাকরঃ॥ ১১৪॥

hlādinyā saṁvid-āśliṣṭaḥ
sac-cid-ānanda īśvaraḥ
svāvidyā-saṁvṛto jīvaḥ
saṅkleśa-nikarākaraḥ

SYNONYMS

hlādinyā—by the *hlādinī* potency; *saṁvit*—by the *samvit* potency; *āśliṣṭaḥ*—surrounded; *sat-cit-ānandaḥ*—always transcendentally blissful; *īśvaraḥ*—the supreme controller; *sva*—own; *avidyā*—by ignorance; *saṁvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the threefold miseries; *nikara*—of the multitude; *ākaraḥ*—the mine.

TRANSLATION

" 'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.'

PURPORT

This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī's *Bhāvārtha-dīpikā* commentary on *Śrīmad-Bhāgavatam* (1.7.6).

TEXT 115

যেই মূঢ় কহে,—জীব ঈশ্বর হয় 'সম'।
সেইত 'পাষণ্ডী' হয়, দণ্ডে তারে যম ॥ ১১৫ ॥

yei mūḍha kahe,——jīva īśvara haya 'sama'
seita 'pāṣaṇḍī' haya, daṇḍe tāre yama

SYNONYMS

yei mūḍha—any foolish person who; *kahe*—says; *jīva*—the living entity; *īśvara*—the supreme controller; *haya*—are; *sama*—equal; *seita*—he; *pāṣaṇḍī haya*—is a first-class atheist; *daṇḍe*—punishes; *tāre*—him; *yama*—the superintendent of death, Yamarāja.

TRANSLATION

"A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word *pāsaṇḍī* refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of *pāṣaṇḍī* is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, an offense called *śruti-śāstra-nindana* (blaspheming the Vedic literature), Jīva Gosvāmī states in his *Bhakti-sandarbha: yathā pāṣaṇḍa-mārgeṇa dattātreyarṣabha-devopāsakānāṁ pāṣaṇḍīnām.* Worshipers of impersonalists like Dattātreya are also *pāṣaṇḍīs.* Concerning the offense of *ahaṁ-mama-buddhi,* or *dehātma-buddhi* (considering the body to be the self), Jīva Gosvāmī states: *deva-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśāparādhā eva lakṣyante, pāṣaṇḍamayatvāt teṣām.* "Those who are overly absorbed in the conception of the body and the bodily necessities are also called *pāṣaṇḍīs.*" Elsewhere in *Bhakti-sandarbha* it is stated:

uddiśya devatā eva
juhoti ca dadāti ca
sa pāṣaṇḍīti vijñeyaḥ
svatantro vāpi karmasu

"A *pāṣaṇḍī* is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a *pāṣaṇḍī* worships any kind of demigod as the

Supreme Personality of Godhead." One who disobeys the orders of the spiritual master is also considered a *pāṣaṇḍī.* The word *pāṣaṇḍī* has been described in many places in *Śrīmad-Bhāgavatam,* including 4.2.28, 30, 32; 5.6.9 and 12.2.13, 43.

On the whole, a *pāṣaṇḍī* is a nondevotee who does not accept the Vedic conclusions. In the *Hari-bhakti-vilāsa* (1.117) there is a verse quoted from *Padma Purāṇa* describing the *pāṣaṇḍī.* Śrī Caitanya Mahāprabhu quotes this verse as the following text.

TEXT 116

যস্তু নারায়ণং দেবং ব্রহ্মরুদ্রাদিদৈবতৈঃ।
সমত্বেনৈব বীক্ষেত স পাষণ্ডী ভবেদ্ধ্রুবম্ ॥ ১১৬ ॥

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

SYNONYMS

yaḥ—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vīkṣeta*—observes; *saḥ*—such a person; *pāṣaṇḍī*—*pāṣaṇḍī; bhavet*—must be; *dhruvam*—certainly.

TRANSLATION

" 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and a pāṣaṇḍī.' "

TEXT 117

লোক কহে,—তোমাতে কভু নহে 'জীব'-মতি।
কৃষ্ণের সদৃশ তোমার আকৃতি-প্রকৃতি ॥ ১১৭ ॥

loka kahe,——tomāte kabhu nahe 'jīva'-mati
kṛṣṇera sadṛśa tomāra ākṛti-prakṛti

SYNONYMS

loka kahe—the people said; *tomāte*—unto You; *kabhu*—at any time; *nahe*—there is not; *jīva-mati*—considering an ordinary living being; *kṛṣṇera sadṛśa*—like Lord Kṛṣṇa; *tomāra*—Your; *ākṛti*—bodily features; *prakṛti*—characteristics.

TRANSLATION

After Śrī Caitanya Mahāprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, "No one considers You an ordinary human being. You are like Kṛṣṇa in every respect, in both bodily features and characteristics.

TEXT 118

'আকৃত্যে' তোমারে দেখি 'ব্রজেন্দ্র-নন্দন'।
দেহকান্তি পীতাম্বর কৈল আচ্ছাদন ॥ ১১৮ ॥

'ākṛtye' tomāre dekhi 'vrajendra-nandana'
deha-kānti pītāmbara kaila ācchādana

SYNONYMS

ākṛtye—by bodily features; *tomāre*—You; *dekhi*—we see; *vrajendra-nandana*—directly the son of Mahārāja Nanda; *deha-kānti*—the luster of the body; *pīta-ambara*—golden covering; *kaila ācchādana*—covered.

TRANSLATION

"By Your bodily features we can see that You are none other than the son of Nanda Mahārāja, although the golden luster of Your body has covered Your original complexion.

TEXT 119

মৃগমদ বস্ত্রে বান্ধে, তবু না লুকায়।
'ঈশ্বর-স্বভাব' তোমার ঢাকা নাহি যায় ॥ ১১৯ ॥

mṛga-mada vastre bāndhe, tabu nā lukāya
'īśvara-svabhāva' tomāra ṭākā nāhi yāya

SYNONYMS

mṛga-mada—deer musk; *vastre*—in cloth; *bāndhe*—wraps; *tabu*—still; *nā*—not; *lukāya*—is concealed; *īśvara-svabhāva*—characteristics as the Supreme Personality of Godhead; *tomāra*—of You; *ṭākā nāhi yāya*—are not concealed.

TRANSLATION

"As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

TEXT 120

অলৌকিক 'প্রকৃতি' তোমার—বুদ্ধি-অগোচর।
তোমা দেখি' কৃষ্ণপ্রেমে জগৎ পাগল ॥ ১২০ ॥

alaukika 'prakṛti' tomāra——buddhi-agocara
tomā dekhi' kṛṣṇa-preme jagat pāgala

SYNONYMS

alaukika—uncommon; *prakṛti*—characteristics; *tomāra*—Your; *buddhi-agocara*—beyond our imagination; *tomā dekhi'*—by seeing You; *kṛṣṇa-preme*—in ecstatic love for Kṛṣṇa; *jagat*—the whole world; *pāgala*—mad.

TRANSLATION

"Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Kṛṣṇa.

TEXTS 121-122

স্ত্রী-বাল-বৃদ্ধ, আর 'চণ্ডাল', 'যবন'।
যেই তোমার একবার পায় দরশন ॥ ১২১ ॥
কৃষ্ণনাম লয়, নাচে হঞা উন্মত্ত।
আচার্য হইল সেই, তারিল জগত ॥ ১২২ ॥

strī-bāla-vṛddha, āra 'caṇḍāla', 'yavana'
yei tomāra eka-bāra pāya daraśana

kṛṣṇa-nāma laya, nāce hañā unmatta
ācārya ha-ila sei, tārila jagata

SYNONYMS

strī—women; *bāla*—children; *vṛddha*—old men; *āra*—and; *caṇḍāla*—the lowest of men; *yavana*—persons who eat meat; *yei*—anyone who; *tomāra*—Your; *eka-bāra*—once; *pāya daraśana*—gets the sight; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *laya*—chants; *nāce*—dances; *hañā unmatta*—like a madman; *ācārya ha-ila*—becomes a spiritual master; *sei*—that man; *tārila jagata*—delivers the whole world.

TRANSLATION

"If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

TEXT 123

দর্শনের কার্য আছুক, যে তোমার 'নাম' শুনে।
সেই কৃষ্ণপ্রেমে মত্ত, তারে ত্রিভুবনে ॥ ১২৩ ॥

darśanera kārya āchuka, ye tomāra 'nāma' śune
sei kṛṣṇa-preme matta, tāre tribhuvane

SYNONYMS

darśanera kārya āchuka—aside from seeing You; *ye*—anyone who; *tomāra*—Your; *nāma*—holy name; *śune*—hears; *sei*—that man; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *tāre*—delivers; *tri-bhuvane*—the three worlds.

TRANSLATION

"Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Kṛṣṇa and is able to deliver the three worlds.

TEXT 124

তোমার নাম শুনি' হয় শ্বপচ 'পাবন'।
অলৌকিক শক্তি তোমার না যায় কথন ॥ ১২৪ ॥

tomāra nāma śuni' haya śvapaca 'pāvana'
alaukika śakti tomāra nā yāya kathana

SYNONYMS

tomāra—Your; *nāma*—holy name; *śuni'*—hearing; *haya*—become; *śvapaca*—dog-eaters, the lowest of men; *pāvana*—saintly persons; *alaukika*—uncommon; *śakti*—potency; *tomāra*—Your; *nā*—not; *yāya kathana*—can be described.

TRANSLATION

"Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

TEXT 125

যন্নামধেয়-শ্রবণানুকীর্তনাদ্
যৎপ্রহ্বণাদ্যৎস্মরণাদপি ক্বচিৎ।
শ্বাদোঽপি সদ্যঃ সবনায় কল্পতে
কুতঃ পুনস্তে ভগবন্নু দর্শনাৎ॥ ১২৫ ॥

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

yat—of whom; *nāmadheya*—of the name; *śravaṇa*—from hearing; *anukīrtanāt*—and thereafter from chanting; *yat*—to whom; *prahvaṇāt*—from offering respects; *yat*—of whom; *smaraṇāt*—from simply remembering; *api*—also; *kvacit*—sometimes; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak; *punaḥ*—again; *te*—of You; *bhagavan*—O Supreme Personality of Godhead; *nu*—certainly; *darśanāt*—from seeing.

TRANSLATION

" 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low—a *caṇḍāla,* or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this age of Kali.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
(*Bṛhan-nāradīya Purāṇa,* 38.126)

A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. *Śvādo 'pi sadyaḥ savanāya kalpate.* One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra.*

Those who find fault in the Western Vaiṣṇavas should consider this statement from *Śrīmad-Bhāgavatam* and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a *brāhmaṇa,* one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

TEXT 126

এইত' মহিমা— তোমার 'তটস্থ'-লক্ষণ ।
'স্বরূপ'-লক্ষণে তুমি—'ব্রজেন্দ্রনন্দন' ॥ ১২৬ ॥

eita' mahimā — tomāra 'taṭastha'-lakṣaṇa
'svarūpa'-lakṣaṇe tumi — 'vrajendra-nandana'

SYNONYMS

eita'—all these; *mahimā*—glories; *tomāra*—Your; *taṭastha-lakṣaṇa*—marginal characteristics; *sva-rūpa*—original; *lakṣaṇe*—by characteristics; *tumi*—You; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

"These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda."

PURPORT

The original characteristics of a substance are called *svarūpa,* and the subsequent corollaries are called *taṭastha-lakṣaṇa,* or marginal characteristics. The glo-

ries of the Lord's marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Mahārāja Nanda. As soon as one understands this, one accepts Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 127

সেই সব লোকে প্রভু প্রসাদ করিল।
কৃষ্ণপ্রেমে মত্ত লোক নিজ-ঘরে গেল ॥ ১২৭ ॥

sei saba loke prabhu prasāda karila
kṛṣṇa-preme matta loka nija-ghare gela

SYNONYMS

sei saba loke—unto all those persons; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda karila*—bestowed His causeless mercy; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *loka*—persons; *nija-ghare gela*—returned to their own homes.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

TEXT 128

এইমত কতদিন 'অক্রূরে' রহিলা।
কৃষ্ণ-নাম-প্রেম দিয়া লোক নিস্তারিলা ॥ ১২৮ ॥

ei-mata kata-dina 'akrūre' rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā

SYNONYMS

ei-mata—in this way; *kata-dina*—for some days; *akrūre rahilā*—stayed at Akrūra-tīrtha; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *prema*—ecstatic love; *diyā*—distributing; *loka*—everyone; *nistārilā*—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days in Akrūra-tīrtha. He delivered everyone there simply by distributing the holy name of Kṛṣṇa and ecstatic love for the Lord.

TEXT 129

মাধবপুরীর শিষ্য সেইত ব্রাহ্মণ।
মথুরার ঘরে-ঘরে করা'ন নিমন্ত্রণ ॥ ১২৯ ॥

mādhava-purīra śiṣya seita brāhmaṇa
mathurāra ghare-ghare karā'na nimantraṇa

SYNONYMS

mādhava-purīra—of Mādhavendra Purī; *śiṣya*—disciple; *seita*—that; *brāhmaṇa*—*brāhmaṇa; mathurāra*—of Mathurā City; *ghare-ghare*—home to home; *karā'na*—causes to make; *nimantraṇa*—invitation.

TRANSLATION

The brāhmaṇa disciple of Mādhavendra Purī went from house to house in Mathurā and inspired other brāhmaṇas to invite Caitanya Mahāprabhu to their homes.

TEXT 130

মথুরার যত লোক ব্রাহ্মণ সজ্জন।
ভট্টাচার্য-স্থানে আসি' করে নিমন্ত্রণ ॥ ১৩০ ॥

mathurāra yata loka brāhmaṇa sajjana
bhaṭṭācārya-sthāne āsi' kare nimantraṇa

SYNONYMS

mathurāra—of Mathurā; *yata*—all; *loka*—people; *brāhmaṇa sat-jana*—gentlemen and *brāhmaṇas; bhaṭṭācārya-sthāne*—unto Balabhadra Bhaṭṭācārya; *āsi'*—coming; *kare nimantraṇa*—offer invitations.

TRANSLATION

Thus all the respectable people of Mathurā, headed by the brāhmaṇas, came to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

TEXT 131

একদিন 'দশ' 'বিশ' আইসে নিমন্ত্রণ।
ভট্টাচার্য একের মাত্র করেন গ্রহণ ॥ ১৩১ ॥

eka-dina 'daśa' 'biśa' āise nimantraṇa
bhaṭṭācārya ekera mātra karena grahaṇa

SYNONYMS

eka-dina—in one day; *daśa biśa*—ten to twenty; *āise*—come; *nimantraṇa*—the invitations; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *ekera*—of one of them; *mātra*—only; *karena grahaṇa*—accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhadra Bhaṭṭācārya would accept only one of them.

TEXT 132

অবসর না পায় লোক নিমন্ত্রণ দিতে।
সেই বিপ্রে সাধে লোক নিমন্ত্রণ নিতে॥ ১৩২॥

avasara nā pāya loka nimantraṇa dite
sei vipre sādhe loka nimantraṇa nite

SYNONYMS

avasara nā pāya—do not get the opportunity; *loka*—people; *nimantraṇa dite*—to offer invitations; *sei vipre*—unto that *brāhmaṇa; sādhe*—request; *loka*—people; *nimantraṇa nite*—to accept the invitation.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Śrī Caitanya Mahāprabhu personally, they requested the Sanoḍiyā brāhmaṇa to ask the Lord to accept their invitations.

TEXT 133

কান্যকুব্জ-দাক্ষিণাত্যের বৈদিক ব্রাহ্মণ।
দৈন্য করি, করে মহাপ্রভুর নিমন্ত্রণ॥ ১৩৩॥

kānyakubja-dākṣiṇātyera vaidika brāhmaṇa
dainya kari, kare mahāprabhura nimantraṇa

SYNONYMS

kānyakubja—*brāhmaṇas* from Kānyakubja; *dākṣiṇātyera*—certain *brāhmaṇas* from South India; *vaidika*—followers of the Vedic religion; *brāhmaṇa*—*brāhmaṇas; dainya kari*—with great humility; *kare*—do; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

The brāhmaṇas from different places, such as Kānyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Śrī Caitanya Mahāprabhu with great humility.

TEXT 134

প্রাতঃকালে অক্রূরে আসি' রন্ধন করিয়া।
প্রভুরে ভিক্ষা দেন শালগ্রামে সমর্পিয়া॥ ১৩৪॥

prātaḥ-kāle akrūre āsi' randhana kariyā
prabhure bhikṣā dena śālagrāme samarpiyā

SYNONYMS

prātaḥ-kāle—in the morning; *akrūre*—to Akrūra-tīrtha; *āsi'*—coming; *randhana kariyā*—cooking; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bhikṣā dena*—offer lunch; *śālagrāme samarpiyā*—after offering to the *śālagrāma-śilā*.

TRANSLATION

In the morning they would come to Akrūra-tīrtha and cook food. After offering it to the śālagrāma-śilā, they offered it to Śrī Caitanya Mahāprabhu.

PURPORT

There are *brāhmaṇas* known as *pañca-gauḍa-brāhmaṇas* who come from five places in northern India, and there are *brāhmaṇas* known as *pañca-dākṣiṇātya-brāhmaṇas* who come from five places in southern India. In northern India the places are Kānyakubja, Sārasvata, Gauḍa, Maithila and Utkala. In southern India the places are Āndhra, Karṇāta, Gurjara, Drāviḍa and Mahārāṣṭra. The *brāhmaṇas* from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure *brāhmaṇas*. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these *brāhmaṇas* respectfully invited Caitanya Mahāprabhu for lunch.

TEXT 135

একদিন সেই অক্রূর-ঘাটের উপরে।
বসি' মহাপ্রভু কিছু করেন বিচারে॥ ১৩৫॥

eka-dina sei akrūra-ghāṭera upare
vasi' mahāprabhu kichu karena vicāre

SYNONYMS

eka-dina—once upon a time; *sei*—that; *akrūra-ghāṭera*—of the Akrūra bathing ghat; *upare*—on the bank; *vasi'*—sitting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—some; *karena*—does; *vicāre*—consideration.

TRANSLATION

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts.

PURPORT

Akrūra-tīrtha is located on the road between Vṛndāvana and Mathurā. When Kṛṣṇa and Balarāma were being taken to Mathurā by Akrūra, the Lord rested at this place and took His bath in the Yamunā. When Kṛṣṇa and Balarāma took Their baths, Akrūra saw the entire world of Vaikuṇṭha within the water. The inhabitants of Vṛndāvana also saw the Vaikuṇṭha planets within the water.

TEXT 136

এই ঘাটে অক্রূর বৈকুণ্ঠ দেখিল।
ব্রজবাসী লোক 'গোলোক' দর্শন কৈল ॥ ১৩৬ ॥

ei ghāṭe akrūra vaikuṇṭha dekhila
vrajavāsī loka 'goloka' darśana kaila

SYNONYMS

ei ghāṭe—in this bathing place; *akrūra*—Akrūra; *vaikuṇṭha dekhila*—saw the spiritual world; *vrajavāsī loka*—the inhabitants of Vṛndāvana; *goloka darśana kaila*—saw Goloka.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "At this bathing place, Akrūra saw Vaikuṇṭha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vṛndāvana."

TEXT 137

এত বলি' ঝাঁপ দিলা জলের উপরে।
ডুবিয়া রহিলা প্রভু জলের ভিতরে ॥ ১৩৭ ॥

eta bali' jhāṅpa dilā jalera upare
ḍubiyā rahilā prabhu jalera bhitare

SYNONYMS

eta bali'—saying this; *jhāṅpa dilā*—jumped; *jalera upare*—above the water; *ḍubiyā*—sinking; *rahilā*—remained; *prabhu*—Śrī Caitanya Mahāprabhu; *jalera bhitare*—within the water.

TRANSLATION

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

TEXT 138

দেখি' কৃষ্ণদাস কান্দি' ফুকার করিল।
ভট্টাচার্য শীঘ্র আসি' প্রভুরে উঠাইল ॥ ১৩৮ ॥

dekhi' kṛṣṇadāsa kāndi' phukāra karila
bhaṭṭācārya śīghra āsi' prabhure uṭhāila

SYNONYMS

dekhi'—seeing; *kṛṣṇadāsa*—Kṛṣṇadāsa; *kāndi'*—crying; *phu-kāra karila*—called loudly; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *śīghra*—hastily; *āsi'*—coming; *prabhure uṭhāila*—raised Śrī Caitanya Mahāprabhu.

TRANSLATION

When Kṛṣṇadāsa saw that Caitanya Mahāprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhaṭṭācārya immediately came and pulled the Lord out.

TEXT 139

তবে ভট্টাচার্য সেই ব্রাহ্মণে লঞা।
যুক্তি করিলা কিছু নিভৃতে বসিয়া ॥ ১৩৯ ॥

tabe bhaṭṭācārya sei brāhmaṇe lañā
yukti karilā kichu nibhṛte vasiyā

SYNONYMS

tabe—thereafter; *bhaṭṭācārya*—Bhaṭṭācārya; *sei brāhmaṇe*—the Sanoḍiyā *brāhmaṇa; lañā*—taking; *yukti karilā*—consulted; *kichu*—something; *nibhṛte vasiyā*—sitting in a solitary place.

TRANSLATION

After this, Balabhadra Bhaṭṭācārya took the Sanoḍiyā brāhmaṇa to a secluded place and consulted with him.

TEXT 140

আজি আমি আছিলাঙ উঠাইলুঁ প্রভুরে।
বৃন্দাবনে ডুবেন যদি, কে উঠাবে তাঁরে ? ১৪০ ॥

āji āmi āchilāṅa uṭhāiluṅ prabhure
vṛndāvane ḍubena yadi, ke uṭhābe tāṅre?

SYNONYMS

āji—today; *āmi*—I; *āchilāṅa*—was present; *uṭhāiluṅ*—raised; *prabhure*—Śrī Caitanya Mahāprabhu; *vṛndāvane*—in Vṛndāvana; *ḍubena yadi*—if He drowns; *ke uṭhābe tāṅre*—who will raise Him.

TRANSLATION

Balabhadra Bhaṭṭācārya said, "Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vṛndāvana, who will help Him?

TEXT 141

লোকের সংঘট্ট, আর নিমন্ত্রণের জঞ্জাল।
নিরন্তর আবেশ প্রভুর না দেখিয়ে ভাল ॥ ১৪১ ॥

lokera saṅghaṭṭa, āra nimantraṇera jañjāla
nirantara āveśa prabhura nā dekhiye bhāla

SYNONYMS

lokera saṅghaṭṭa—crowds of people; *āra*—and; *nimantraṇera jañjāla*—the disturbance of invitations; *nirantara*—always; *āveśa*—ecstatic love; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā dekhiye bhāla*—I do not see any good in this.

TRANSLATION

"Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

TEXT 142

বৃন্দাবন হৈতে যদি প্রভুরে কাড়িয়ে।
তবে মঙ্গল হয়,—এই ভাল যুক্তি হয়ে ॥ ১৪২ ॥

vṛndāvana haite yadi prabhure kāḍiye
tabe maṅgala haya,—ei bhāla yukti haye

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *yadi*—if; *prabhure*—Śrī Caitanya Mahāprabhu; *kāḍiye*—I take away; *tabe*—then; *maṅgala haya*—there is auspiciousness; *ei*—this; *bhāla*—good; *yukti*—plan; *haye*—is.

TRANSLATION

"It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndāvana. That is my final conclusion."

TEXT 143

বিপ্র কহে,—প্রয়াগে প্রভু লঞা যাই।
গঙ্গাতীর-পথে যাই, তবে সুখ পাই ॥ ১৪৩ ॥

vipra kahe,—prayāge prabhu lañā yāi
gaṅgā-tīra-pathe yāi, tabe sukha pāi

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *prayāge*—to Prayāga; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *yāi*—let us go; *gaṅgā-tīra-pathe*—on the bank of the Ganges; *yāi*—let us go; *tabe*—then; *sukha pāi*—we shall get pleasure.

TRANSLATION

The Sanoḍiyā brāhmaṇa said, "Let us take Him to Prayāga and go along the banks of the Ganges. It will be very pleasurable to go that way.

TEXT 144

'সোরোক্ষেত্রে, আগে যাঞা করি' গঙ্গাস্নান।
সেই পথে প্রভু লঞা করিয়ে পয়ান ॥ ১৪৪ ॥

'soro-kṣetre, āge yāñā kari' gaṅgā-snāna
sei pathe prabhu lañā kariye payāna

SYNONYMS

soro-kṣetre—to the holy place named Soro-kṣetra; *āge*—first, beyond; *yāñā*—going; *kari' gaṅgā-snāna*—having taken bath in the Ganges; *sei pathe*—that way; *prabhu lañā*—taking Lord Śrī Caitanya Mahāprabhu; *kariye payāna*—let us go.

TRANSLATION

"After going to the holy place named Soro-kṣetra, and taking bath in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.

TEXT 145

মাঘ-মাস লাগিল, এবে যদি যাইয়ে।
মকরে প্রয়াগ-স্নান কত দিন পাইয়ে ॥ ১৪৫ ॥

māgha-māsa lāgila, ebe yadi yāiye
makare prayāga-snāna kata dina pāiye

SYNONYMS

māgha-māsa lāgila—the month of Māgha has begun; *ebe*—now; *yadi*—if; *yāiye*—we go; *makare*—during the Makara-saṅkrānti; *prayāga-snāna*—bathing at Prayāga; *kata dina*—for a few days; *pāiye*—we shall get.

TRANSLATION

"It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-saṅkrānti."

PURPORT

Bathing during the month of Māgha at Māgha-melā still takes place. This has been a very old *melā* (assembly) from time immemorial. It is said that the Lord in the form of Mohinī took a bucket of nectar and kept it at Prayāga. Consequently Māgha-melā has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-melā, a great festival, and all the holy men from all over India assemble there. The *brāhmaṇa* wanted to take advantage of the Māgha-melā and bathe there.

Bathing at the confluence of the Ganges and Yamunā near the fort at Allahabad, Prayāga, is mentioned in revealed scriptures:

māghe māsi gamiṣyanti
gaṅgā-yāmuna-saṅgamam

gavāṁ śata-sahasrasya
samyag dattaṁ ca yat-phalam
prayāge māgha-māse vai
tryahaṁ snātasya tat-phalam

"If one goes to Prayāga and bathes at the confluence of the Ganges and Yamunā in the month of Māgha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity." Because of this, the Sanoḍiyā *brāhmaṇa* was very eager to go to Prayāga and bathe. Generally *karmīs* (fruitive laborers) take advantage of bathing there during the month of Māgha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this *karma-kāṇḍīya* process.

TEXT 146

আপনার দুঃখ কিছু করি' নিবেদন।
'মকর-পঁচসি প্রয়াগে' করিহ সূচন॥ ১৪৬॥

āpanāra duḥkha kichu kari' nivedana
'makara-pañcasi prayāge' kariha sūcana

SYNONYMS

āpanāra—personal; *duḥkha*—unhappiness; *kichu*—some; *kari'*—doing; *nivedana*—submission; *makara-pañcasi*—the full-moon day in the month of Māgha; *prayāge*—to Prayāga; *kariha sūcana*—kindly inform.

TRANSLATION

The Sanoḍiyā brāhmaṇa continued, "Kindly submit to Śrī Caitanya Mahāprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayāga on the full-moon day of the month of Māgha.

TEXT 147

গঙ্গাতীর-পথে সুখ জানাইহ তাঁরে।
ভট্টাচার্য আসি' তবে কহিল প্রভুরে॥ ১৪৭॥

gaṅgā-tīra-pathe sukha jānāiha tāṅre
bhaṭṭācārya āsi' tabe kahila prabhure

SYNONYMS

gaṅgā-tīra—on the bank of the Ganges; *pathe*—on the path; *sukha*—happiness; *jānāiha*—kindly let know; *tāṅre*—Śrī Caitanya Mahāprabhu; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *āsi'*—coming; *tabe*—thereafter; *kahila prabhure*—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges." Balabhadra Bhaṭṭācārya therefore submitted this prayer to Śrī Caitanya Mahāprabhu.

TEXT 148

"সহিতে না পারি আমি লোকের গড়বড়ি।
নিমন্ত্রণ লাগি' লোক করে হুড়াহুড়ি ॥ ১৪৮ ॥

"sahite nā pāri āmi lokera gaḍabaḍi
nimantraṇa lāgi' loka kare huḍāhuḍi

SYNONYMS

sahite nā pāri—cannot tolerate; *āmi*—I; *lokera*—of people; *gaḍabaḍi*—disturbance; *nimantraṇa*—invitations; *lāgi'*—for; *loka*—people; *kare*—do; *huḍāhuḍi*—hurrying.

TRANSLATION

Balabhadra Bhaṭṭācārya told the Lord, "I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

TEXT 149

প্রাতঃকালে আইসে লোক, তোমারে না পায়।
তোমারে না পাঞা লোক মোর মাথা খায় ॥ ১৪৯ ॥

prātaḥ-kāle āise loka, tomāre nā pāya
tomāre nā pāñā loka mora māthā khāya

SYNONYMS

prātaḥ-kāle—in the morning; *āise*—come; *loka*—people; *tomāre*—You; *nā pāya*—cannot see; *tomāre nā pāñā*—not getting You; *loka*—people; *mora māthā khāya*—tax my brain.

TRANSLATION

"Early in the morning people come here, and not seeing You present, they simply tax my brain.

TEXT 150

তবে সুখ হয় যবে গঙ্গাপথে যাইয়ে।
এবে যদি যাই, 'মকরে' গঙ্গাস্নান পাইয়ে॥ ১৫০॥

tabe sukha haya yabe gaṅgā-pathe yāiye
ebe yadi yāi, 'makare' gaṅgā-snāna pāiye

SYNONYMS

tabe—then; *sukha haya*—it will be great happiness for me; *yabe*—when; *gaṅgā-pathe*—on the path of the Ganges; *yāiye*—we go; *ebe yadi yāi*—if we go just now; *makare*—during Makara-saṅkrānti; *gaṅgā-snāna pāiye*—we can take bath in the Ganges.

TRANSLATION

"I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity to bathe in the Ganges in Prayāga during Makara-saṅkrānti.

PURPORT

There are two great occasions for bathing in the Ganges during Māgha-melā. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Māgha.

TEXT 151

উদ্বিগ্ন হইল প্রাণ, সহিতে না পারি।
প্রভুর যে আজ্ঞা হয়, সেই শিরে ধরি॥" ১৫১॥

udvigna ha-ila prāṇa, sahite nā pāri
prabhura ye ājñā haya, sei śire dhari"

SYNONYMS

udvigna—agitated; *ha-ila*—has become; *prāṇa*—my mind; *sahite*—to bear; *nā pāri*—I am unable; *prabhura*—of Śrī Caitanya Mahāprabhu; *ye*—what; *ājñā*—order; *haya*—there is; *sei śire dhari*—I accept that.

TRANSLATION

"My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do."

TEXT 152

যদ্যপি বৃন্দাবন-ত্যাগে নাহি প্রভুর মন।
ভক্ত-ইচ্ছা পূরিতে কহে মধুর বচন ॥ ১৫২ ॥

yadyapi vṛndāvana-tyāge nāhi prabhura mana
bhakta-icchā pūrite kahe madhura vacana

SYNONYMS

yadyapi—although; *vṛndāvana-tyāge*—to leave Vṛndāvana; *nāhi prabhura mana*—was not the desire of the Lord; *bhakta*—of the devotee; *icchā*—desire; *pūrite*—to fulfill; *kahe*—says; *madhura vacana*—sweet words.

TRANSLATION

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

TEXT 153

"তুমি আমায় আনি' দেখাইলা বৃন্দাবন।
এই 'ঋণ' আমি নারিব করিতে শোধন ॥ ১৫৩ ॥

"tumi āmāya āni' dekhāilā vṛndāvana
ei 'ṛṇa' āmi nāriba karite śodhana

SYNONYMS

tumi—you; *āmāya*—Me; *āni'*—bringing; *dekhāilā*—showed; *vṛndāvana*—the holy place named Vṛndāvana; *ei ṛṇa*—this debt; *āmi nāriba*—I shall not be able; *karite śodhana*—to repay.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.

TEXT 154

যে তোমার ইচ্ছা, আমি সেইত করিব।
যাহাঁ লঞা যাহ তুমি, তাহাঁই যাইব ॥" ১৫৪ ॥

ye tomāra icchā, āmi seita kariba
yāhāṅ lañā yāha tumi, tāhāṅi yāiba"

SYNONYMS

ye tomāra icchā—whatever You like; *āmi*—I; *seita kariba*—must act accordingly; *yāhāṅ*—wherever; *lañā yāha*—take; *tumi*—you; *tāhāṅi yāiba*—I shall go there.

TRANSLATION

"Whatever you desire, I must do. Wherever you take Me, I shall go."

TEXT 155

প্রাতঃকালে মহাপ্রভু প্রাতঃস্নান কৈল।
'বৃন্দাবন ছাড়িব' জানি' প্রেমাবেশ হৈল ॥ ১৫৫ ॥

prātaḥ-kāle mahāprabhu prātaḥ-snāna kaila
'vṛndāvana chāḍiba' jāni' premāveśa haila

SYNONYMS

prātaḥ-kāle—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prātaḥ-snāna kaila*—took His morning bath; *vṛndāvana chāḍiba*—I shall have to leave Vṛndāvana; *jāni'*—knowing; *prema-āveśa haila*—became ecstatic in love.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vṛndāvana.

TEXT 156

বাহ্য বিকার নাহি, প্রেমাবিষ্ট মন।
ভট্টাচার্য কহে,—চল, যাই মহাবন ॥ ১৫৬ ॥

bāhya vikāra nāhi, premāviṣṭa mana
bhaṭṭācārya kahe,—cala, yāi mahāvana

SYNONYMS

bāhya—external; *vikāra*—symptoms; *nāhi*—there were not; *prema-āviṣṭa mana*—the mind was full of ecstatic love; *bhaṭṭācārya kahe*—Bhaṭṭācārya said; *cala*—let us go; *yāi mahāvana*—let us go to Mahāvana.

TRANSLATION

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhaṭṭācārya said, "Let us go to Mahāvana [Gokula]."

TEXT 157

এত বলি' মহাপ্রভুরে নৌকায় বসাঞা।
পার করি' ভট্টাচার্য চলিলা লঞা ॥ ১৫৭ ॥

eta bali' mahāprabhure naukāya vasāñā
pāra kari' bhaṭṭācārya calilā lañā

SYNONYMS

eta bali'—saying this; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *naukāya*—on a boat; *vasāñā*—making sit down; *pāra kari'*—crossing the river; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *calilā*—went; *lañā*—taking.

TRANSLATION

Saying this, Balabhadra Bhaṭṭācārya made Śrī Caitanya Mahāprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

TEXT 158

প্রেমী কৃষ্ণদাস, আর সেইত ব্রাহ্মণ।
গঙ্গাতীর-পথে যাইবার বিজ্ঞ দুইজন ॥ ১৫৮ ॥

premī kṛṣṇadāsa, āra seita brāhmaṇa
gaṅgā-tīra-pathe yāibāra vijña dui-jana

SYNONYMS

premī kṛṣṇadāsa—the devotee Rājaputa Kṛṣṇadāsa; *āra*—and; *seita brāhmaṇa*—that Sanoḍiyā *brāhmaṇa; gaṅgā-tīra-pathe*—on the path by the bank of the Ganges; *yāibāra*—to go; *vijña*—experienced; *dui-jana*—two persons.

TRANSLATION

Both Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa knew the path along the Ganges bank very well.

TEXT 159

যাইতে এক বৃক্ষতলে প্রভু সবা লঞা ।
বসিলা, সবার পথ-শ্রান্তি দেখিয়া ॥ ১৫৯ ॥

yāite eka vṛkṣa-tale prabhu sabā lañā
vasilā, sabāra patha-śrānti dekhiyā

SYNONYMS

yāite—while passing; *eka*—one; *vṛkṣa-tale*—underneath a tree; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā lañā*—taking all of them; *vasilā*—sat down; *sabāra*—of all of them; *patha-śrānti*—fatigue because of walking; *dekhiyā*—understanding.

TRANSLATION

While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

TEXT 160

সেই বৃক্ষ-নিকটে চরে বহু গাভীগণ ।
তাহা দেখি' মহাপ্রভুর উল্লসিত মন ॥ ১৬০ ॥

sei vṛkṣa-nikaṭe care bahu gābhī-gaṇa
tāhā dekhi' mahāprabhura ullasita mana

SYNONYMS

sei—that; *vṛkṣa-nikaṭe*—near the tree; *care*—were grazing; *bahu*—many; *gābhī-gaṇa*—cows; *tāhā*—that; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ullasita mana*—the mind became very pleased.

TRANSLATION

There were many cows grazing near that tree, and the Lord was very pleased to see them.

TEXT 161

আচম্বিতে এক গোপ বংশী বাজাইল ।
শুনি' মহাপ্রভুর মহা-প্রেমাবেশ হৈল ॥ ১৬১ ॥

ācambite eka gopa vaṁśī bājāila
śuni' mahāprabhura mahā-premāveśa haila

SYNONYMS

ācambite—suddenly; *eka gopa*—one cowherd boy; *vaṁśī*—flute; *bājāila*—blew; *śuni'*—hearing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mahā-prema-āveśa*—absorption in great ecstatic love; *haila*—there was.

TRANSLATION

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

TEXT 162

অচেতন হঞা প্রভু ভূমিতে পড়িলা।
মুখে ফেনা পড়ে, নাসায় শ্বাস রুদ্ধ হৈলা ॥ ১৬২ ॥

acetana hañā prabhu bhūmite paḍilā
mukhe phenā paḍe, nāsāya śvāsa ruddha hailā

SYNONYMS

acetana—unconscious; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *bhūmite paḍilā*—fell on the ground; *mukhe*—at the mouth; *phenā paḍe*—there was foam; *nāsāya*—in the nostrils; *śvāsa*—breath; *ruddha hailā*—stopped.

TRANSLATION

Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed about the mouth, and His breathing stopped.

TEXT 163

হেনকালে তাহাঁ আশোয়ার দশ আইলা।
ম্লেচ্ছ-পাঠান ঘোড়া হৈতে উত্তরিলা ॥ ১৬৩ ॥

hena-kāle tāhāṅ āśoyāra daśa āilā
mleccha-pāṭhāna ghoḍā haite uttarilā

SYNONYMS

hena-kāle—just at this time; *tāhāṅ*—there; *āśoyāra*—soldiers; *daśa*—ten; *āilā*—came; *mleccha*—Mohammedans; *pāṭhāna*—the race of Pāṭhānas; *ghoḍā*—horses; *haite*—from; *uttarilā*—got down.

TRANSLATION

While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted.

TEXT 164

প্রভুরে দেখিয়া ম্লেচ্ছ করয়ে বিচার।
এই যতি-পাশ ছিল সুবর্ণ অপার ॥ ১৬৪ ॥

prabhure dekhiyā mleccha karaye vicāra
ei yati-pāśa chila suvarṇa apāra

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *mleccha*—the Mohammedans; *karaye vicāra*—considered; *ei yati-pāśa*—within the possession of this *sannyāsī; chila*—there was; *suvarṇa apāra*—a large quantity of gold.

TRANSLATION

Seeing the Lord unconscious, the soldiers thought, "This sannyāsī must have possessed a large quantity of gold.

TEXT 165

এই চারি বাটোয়ার ধুতুরা খাওয়াঞা।
মারি' ডারিয়াছে, যতির সব ধন লঞা ॥ ১৬৫ ॥

ei cāri bāṭoyāra dhuturā khāoyāñā
māri' ḍāriyāche, yatira saba dhana lañā

SYNONYMS

ei—these; *cāri*—four; *bāṭoyāra*—rogues; *dhuturā*—*dhuturā; khāoyāñā*—making Him eat; *māri' ḍāriyāche*—killed; *yatira*—of the *sannyāsī; saba*—all; *dhana*—wealth; *lañā*—taking away.

TRANSLATION

"These four rogues here must have taken away that sannyāsī's riches after killing Him by making Him take the poison dhuturā."

TEXT 166

তবে সেই পাঠান চারি-জনেরে বাঁধিল।
কাটিতে চাহে, গৌড়িয়া সব কাঁপিতে লাগিল ॥১৬৬॥

tabe sei pāṭhāna cāri-janere bāṅdhila
kāṭite cāhe, gauḍiyā saba kāṅpite lāgila

SYNONYMS

tabe—then; *sei pāṭhāna*—the Pāṭhāna soldiers; *cāri-janere*—the four persons; *bāṅdhila*—arrested; *kāṭite cāhe*—wanted to kill them; *gauḍiyā*—the Bengalis; *saba*—all; *kāṅpite lāgila*—began to tremble.

TRANSLATION

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

PURPORT

The four persons were Balabhadra Bhaṭṭācārya, his assistant *brāhmaṇa,* Rājaputa Kṛṣṇadāsa and the Sanoḍiyā *brāhmaṇa* devotee of Mādhavendra Purī.

TEXT 167

কৃষ্ণদাস—রাজপুত, নির্ভয় সে বড়।
সেই বিপ্র—নির্ভয়, সে—মুখে বড় দড় ॥ ১৬৭ ॥

kṛṣṇadāsa——rājaputa, nirbhaya se baḍa
sei vipra——nirbhaya, se——mukhe baḍa daḍa

SYNONYMS

kṛṣṇadāsa—Kṛṣṇadāsa; *rājaputa*—belonging to the Rājaputa race; *nirbhaya*—fearless; *se*—he; *baḍa*—very; *sei vipra*—the Sanoḍiyā *brāhmaṇa; nirbhaya*—also fearless; *se*—he; *mukhe*—in the mouth; *baḍa daḍa*—very brave.

TRANSLATION

The devotee Kṛṣṇadāsa, who belonged to the Rājaputa race, was very fearless. The Sanoḍiyā brāhmaṇa was also fearless, and he spoke very bravely.

TEXT 168

বিপ্র কহে,—পাঠান, তোমার পাৎসার দোহাই।
চল তুমি আমি সিক্দার-পাশ যাই ॥ ১৬৮ ॥

vipra kahe,——pāṭhāna, tomāra pātsāra dohāi
cala tumi āmi sikdāra-pāśa yāi

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *pāṭhāna*—you Pāṭhāna soldiers; *tomāra*—your; *pātsāra*—king; *dohāi*—under the protection of; *cala*—let us go; *tumi*—you; *āmi*—we; *sikdāra-pāśa*—to the commander; *yāi*—let us go.

TRANSLATION

The brāhmaṇa said, "You Pāṭhāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.

TEXT 169

এই যতি—আমার গুরু, আমি—মাথুর ব্রাহ্মণ।
পাৎসার আগে আছে মোর 'শত জন' ॥ ১৬৯ ॥

ei yati—āmāra guru, āmi—māthura brāhmaṇa
pātsāra āge āche mora 'śata jana'

SYNONYMS

ei yati—this *sannyasi; āmāra guru*—my spiritual master; *āmi*—I; *māthura brāhmaṇa*—*a brāhmaṇa* from Mathurā; *pātsāra āge*—in the service of the Mohammedan king; *āche*—there are; *mora*—my; *śata jana*—one hundred persons.

TRANSLATION

"This sannyāsī is my spiritual master, and I am from Mathurā. I am a brāhmaṇa, and I know many people who are in the service of the Mohammedan king.

TEXT 170

এই যতি ব্যাধিতে কভু হয়েন মূর্চ্ছিত।
অবঁহি চেতন পাইবে, হইবে সম্বিত ॥ ১৭০ ॥

ei yati vyādhite kabhu hayena mūrcchita
abaṅhi cetana pāibe, ha-ibe samvita

SYNONYMS

ei yati—this *sannyasi; vyādhite*—under the influence of disease; *kabhu*—sometimes; *hayena mūrcchita*—becomes unconscious; *abaṅhi*—very soon; *cetana*—consciousness; *pāibe*—will get back; *ha-ibe samvita*—will come to His proper senses.

TRANSLATION

"This sannyāsī sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

TEXT 171

ক্ষণেক ইহাঁ বৈস, বান্ধি' রাখহ সবারে ।
ইঁহাকে পুছিয়া, তবে মারিহ সবারে ॥ ১৭১ ॥

kṣaṇeka ihāṅ vaisa, bāndhi' rākhaha sabāre
iṅhāke puchiyā, tabe māriha sabāre

SYNONYMS

kṣaṇeka—for some time; *ihāṅ vaisa*—sit down here; *bāndhi'*—arresting; *rākhaha*—keep; *sabāre*—all of us; *iṅhāke puchiyā*—after questioning Him; *tabe*—then; *māriha sabāre*—you can kill all of us.

TRANSLATION

"Sit down here for a while and keep us all under arrest. When the sannyāsī regains his senses, you can question Him. Then, if you like, you can kill us all."

TEXT 172

পাঠান কহে,—তুমি পশ্চিমা মাথুর দুইজন ।
'গৌড়িয়া' ঠক্ এই কাঁপে দুইজন ॥ ১৭২ ॥

pāṭhāna kahe,—tumi paścimā māthura dui-jana
'gauḍiyā' ṭhak ei kāṅpe dui-jana

SYNONYMS

pāṭhāna kahe—the soldiers said; *tumi*—you; *paścimā*—western Indians; *māthura*—belonging to the district of Mathurā; *dui-jana*—two of you; *gauḍiyā*—Bengalis; *ṭhak*—rogues; *ei*—these; *kāṅpe*—are trembling; *dui-jana*—two persons.

TRANSLATION

The Pāṭhāna soldiers said, "You are all rogues. Two of you belong to the district of Mathurā, and the other two, who are trembling, belong to Bengal."

TEXT 173

কৃষ্ণদাস কহে,—আমার ঘর এই গ্রামে।
দুইশত তুর্কী আছে, শতেক কামানে॥ ১৭৩॥

kṛṣṇadāsa kahe,——āmāra ghara ei grāme
dui-śata turkī āche, śateka kāmāne

SYNONYMS

kṛṣṇadāsa kahe—Rājaputa Kṛṣṇadāsa said; *āmāra ghara*—my home; *ei grāme*—in this village; *dui-śata turkī*—two hundred Turks; *āche*—I have; *śateka kāmāne*—one hundred cannons.

TRANSLATION

Rājaputa Kṛṣṇadāsa said, "I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

TEXT 174

এখনি আসিবে সব, আমি যদি ফুকারি।
ঘোড়া-পিড়া লুটি' লবে তোমা-সবা মারি'॥ ১৭৪॥

ekhani āsibe saba, āmi yadi phukāri
ghoḍā-piḍā luṭi' labe tomā-sabā māri'

SYNONYMS

ekhani—immediately; *āsibe saba*—all of them will come; *āmi*—I; *yadi*—if; *phu-kāri*—call loudly; *ghoḍā-piḍā*—horses and their saddles; *luṭi'*—plundering; *labe*—will take; *tomā-sabā māri'*—after killing all of you.

TRANSLATION

"If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

TEXT 175

গৌড়িয়া—'বাটপাড়' নহে, তুমি—'বাটপাড়'।
তীর্থবাসী লুঠ', আর চাহ' মারিবার॥ ১৭৫॥

gauḍiyā——'bāṭapāḍa' nahe, tumi——'bāṭapāḍa'
tīrtha-vāsī luṭha', āra cāha' māribāra

SYNONYMS

gauḍiyā—the Bengalis; *bāṭapāḍa nahe*—are not rogues; *tumi*—you; *bāṭapāḍa*—rogues; *tīrtha-vāsī*—persons visiting places of pilgrimage; *luṭha'*—you plunder; *āra*—and; *cāha'*—you want; *māribāra*—to kill.

TRANSLATION

"The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them."

TEXT 176

শুনিয়া পাঠান মনে সঙ্কোচ হইল ।
হেনকালে মহাপ্রভু 'চৈতন্য' পাইল ॥ ১৭৬ ॥

śuniyā pāṭhāna mane saṅkoca ha-ila
hena-kāle mahāprabhu 'caitanya' pāila

SYNONYMS

śuniyā—hearing; *pāṭhāna*—the Mohammedan soldiers; *mane*—in the mind; *saṅkoca ha-ila*—there was a little hesitation; *hena-kāle*—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *caitanya pāila*—came to his senses.

TRANSLATION

Upon hearing this challenge, the Pāṭhāna soldiers became hesitant. Then suddenly Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 177

হুঙ্কার করিয়া উঠে, বলে 'হরি' 'হরি' ।
প্রেমাবেশে নৃত্য করে ঊর্ধ্ববাহু করি' ॥ ১৭৭ ॥

huṅkāra kariyā uṭhe, bale 'hari' 'hari'
premāveśe nṛtya kare ūrdhva-bāhu kari'

SYNONYMS

huṅ-kāra kariyā—resounded very loudly; *uṭhe*—stands up; *bale hari hari*—chants Hari, Hari; *prema-āveśe*—in ecstatic love; *nṛtya kare*—dances; *ūrdhva-bāhu kari'*—raising his arms upward.

TRANSLATION

Coming to His senses, the Lord very loudly began chanting the holy name, "Hari! Hari!" The Lord raised His arms upward and began to dance in ecstatic love.

TEXT 178

প্রেমাবেশে প্রভু যবে করেন চিৎকার।
ম্লেচ্ছের হৃদয়ে যেন লাগে শেলধার ॥ ১৭৮ ॥

premāveśe prabhu yabe karena citkāra
mlecchera hṛdaye yena lāge śeladhāra

SYNONYMS

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *karena citkāra*—loudly shouts; *mlecchera hṛdaye*—in the hearts of the Mohammedan soldiers; *yena*—as if; *lāge*—strikes; *śela-dhāra*—a thunderbolt.

TRANSLATION

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

TEXT 179

ভয় পাঞা ম্লেচ্ছ ছাড়ি' দিল চারিজন।
প্রভু না দেখিল নিজ-গণের বন্ধন ॥ ১৭৯ ॥

bhaya pāñā mlecca chāḍi' dila cāri-jana
prabhu nā dekhila nija-gaṇera bandhana

SYNONYMS

bhaya pāñā—being afraid; *mlecca*—the Mohammedans; *chāḍi' dila*—released; *cāri-jana*—the four persons; *prabhu*—Śrī Caitanya Mahāprabhu; *nā dekhila*—did not see; *nija-gaṇera*—of His personal associates; *bandhana*—the arrest.

TRANSLATION

Seized by fear, all the Pāṭhāna soldiers immediately released the four persons. Thus Śrī Caitanya Mahāprabhu did not see His personal associates arrested.

TEXT 180

ভট্টাচার্য আসি' প্রভুরে ধরি' বসাইল।
ম্লেচ্ছগণ দেখি' মহাপ্রভুর 'বাহ্য' হৈল॥ ১৮০॥

bhaṭṭācārya āsi' prabhure dhari' vasāila
mleccha-gaṇa dekhi' mahāprabhura 'bāhya' haila

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; *āsi'*—immediately coming near; *prabhure*—Śrī Caitanya Mahāprabhu; *dhari'*—taking; *vasāila*—made to sit; *mleccha-gaṇa dekhi'*—seeing the Mohammedan soldiers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—there was.

TRANSLATION

At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

TEXT 181

ম্লেচ্ছগণ আসি' প্রভুর বন্দিল চরণ।
প্রভু-আগে কহে,—এই ঠক্ চারিজন॥ ১৮১॥

mleccha-gaṇa āsi' prabhura vandila caraṇa
prabhu-āge kahe,—ei ṭhak cāri-jana

SYNONYMS

mleccha-gaṇa—the Mohammedan soldiers; *āsi'*—after coming there; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandila caraṇa*—worshiped the lotus feet; *prabhu-āge kahe*—said before the Lord; *ei ṭhak cāri-jana*—these four persons are rogues.

TRANSLATION

All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

TEXT 182

এই চারি মিলি' তোমায় ধুতুরা খাওয়াঞা।
তোমার ধন লৈল তোমায় পাগল করিয়া॥ ১৮২॥

ei cāri mili' tomāya dhuturā khāoyāñā
tomāra dhana laila tomāya pāgala kariyā

SYNONYMS

ei cāri mili'—four rogues together; *tomāya*—You; *dhuturā khāoyāñā*—making to drink poison; *tomāra*—Your; *dhana*—wealth; *laila*—took away; *tomāya*—You; *pāgala*—intoxicated; *kariyā*—making.

TRANSLATION

"These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions."

TEXT 183

প্রভু কহেন,—ঠক্ নহে, মোর 'সঙ্গী' জন।
ভিক্ষুক সন্ন্যাসী, মোর নাহি কিছু ধন॥ ১৮৩॥

prabhu kahena,—ṭhak nahe, mora 'saṅgī' jana
bhikṣuka sannyāsī, mora nāhi kichu dhana

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; *ṭhak nahe*—they are not rogues; *mora saṅgī jana*—My associates; *bhikṣuka*—beggar; *sannyāsī*—*sannyāsī; mora*—My; *nāhi*—are not; *kichu*—any; *dhana*—riches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These are not rogues. They are My associates. Being a sannyāsī beggar, I do not possess anything.

TEXT 184

মৃগী-ব্যাধিতে আমি কভু হই অচেতন।
এই চারি দয়া করি' করেন পালন॥ ১৮৪॥

mṛgī-vyādhite āmi kabhu ha-i acetana
ei cāri dayā kari' karena pālana

SYNONYMS

mṛgī-vyādhite—due to epilepsy; *āmi*—I; *kabhu*—sometimes; *ha-i*—become; *acetana*—unconscious; *ei cāri*—these four men; *dayā kari'*—being merciful; *karena pālana*—maintain Me.

TRANSLATION

"Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me."

TEXT 185

সেই ম্লেচ্ছ-মধ্যে এক পরম গম্ভীর।
কাল বস্ত্র পরে সেই,—লোকে কহে 'পীর' ॥ ১৮৫ ॥

sei mleccha-madhye eka parama gambhīra
kāla vastra pare sei,—loke kahe 'pīra'

SYNONYMS

sei mleccha-madhye—among those Mohammedans; *eka*—one; *parama gambhīra*—very grave; *kāla vastra*—black garments; *pare sei*—he wears; *loke*—people; *kahe*—call; *pīra*—a saintly person.

TRANSLATION

Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

TEXT 186

চিত্ত আর্দ্র হৈল তাঁর প্রভুরে দেখিয়া।
'নির্বিশেষ-ব্রহ্ম' স্থাপে স্বশাস্ত্র উঠাঞা ॥ ১৮৬ ॥

citta ārdra haila tāṅra prabhure dekhiyā
'nirviśeṣa-brahma' sthāpe svaśāstra uṭhāñā

SYNONYMS

citta—heart; *ārdra*—softened; *haila*—became; *tāṅra*—his; *prabhure dekhiyā*—seeing Lord Caitanya Mahāprabhu; *nirviśeṣa-brahma*—impersonal Brahman; *sthāpe*—wanted to establish; *sva-śāstra uṭhāñā*—raising his scripture.

TRANSLATION

The heart of that saintly person softened upon seeing Śrī Caitanya Mahāprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

TEXT 187

'অদ্বৈত-ব্রহ্মবাদ' সেই করিল স্থাপন।
তার শাস্ত্রযুক্ত্যে তারে প্রভু কৈলা খণ্ডন ॥ ১৮৭ ॥

'advaita-brahma-vāda' sei karila sthāpana
tāra śāstra-yuktye tāre prabhu kailā khaṇḍana

SYNONYMS

advaita-brahma-vāda—the impersonal Brahman conception; *sei*—that saintly person; *karila sthāpana*—established; *tāra śāstra-yuktye*—on the logic of his scripture; *tāre*—unto him; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *khaṇḍana*—refutation.

TRANSLATION

When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Śrī Caitanya Mahāprabhu refuted his argument.

TEXT 188

যেই যেই কহিল, প্রভু সকলি খণ্ডিল।
উত্তর না আইসে মুখে, মহাস্তব্ধ হৈল ॥ ১৮৮ ॥

yei yei kahila, prabhu sakali khaṇḍila
uttara nā āise mukhe, mahā-stabdha haila

SYNONYMS

yei yei kahila—whatever he spoke; *prabhu*—Śrī Caitanya Mahāprabhu; *sakali khaṇḍila*—refuted everything; *uttara*—answer; *nā āise*—could not come; *mukhe*—in his mouth; *mahā-stabdha haila*—he became greatly stunned.

TRANSLATION

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

TEXT 189

প্রভু কহে,—তোমার শাস্ত্র স্থাপে 'নির্বিশেষে'।
তাহা খণ্ডি' 'সবিশেষ' স্থাপিয়াছে শেষে ॥ ১৮৯ ॥

prabhu kahe,—tomāra śāstra sthāpe 'nirviśeṣe'
tāhā khaṇḍi' 'saviśeṣa' sthāpiyāche śeṣe

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tomāra śāstra*—your scripture (the Koran); *sthāpe*—establishes; *nirviśeṣe*—impersonalism; *tāhā*

khaṇḍi'—refuting that; *sa-viśeṣa*—personal God; *sthāpiyāche*—established; *śeṣe*—at the end.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Koran has certainly established impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

TEXT 190

তোমার শাস্ত্রে কহে শেষে 'একই ঈশ্বর'।
'সর্বৈশ্বর্যপূর্ণ তেঁহো—শ্যাম-কলেবর ॥ ১৯০ ॥

tomāra śāstre kahe śeṣe 'eka-i īśvara'
'sarvaiśvarya-pūrṇa teṅho——śyāma-kalevara

SYNONYMS

tomāra śāstre—in your scripture; *kahe*—it says; *śeṣe*—at the end; *eka-i īśvara*—there is one God; *sarva-aiśvarya-pūrṇa*—full of all opulence; *teṅho*—He; *śyāma-kalevara*—bodily complexion is blackish.

TRANSLATION

"The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

PURPORT

The revealed scripture of the Mohammedans is the Koran. There is one Mohammedan *sampradāya* known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is *"analahak."* The Sufi *sampradāya* was certainly derived from Śaṅkarācārya's impersonalists.

TEXT 191

সচ্চিদানন্দ-দেহ, পূর্ণব্রহ্ম-স্বরূপ।
'সর্বাত্মা', 'সর্বজ্ঞ', নিত্য সর্বাদি-স্বরূপ ॥ ১৯১ ॥

sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa
'sarvātmā', 'sarvajña', nitya sarvādi-svarūpa

SYNONYMS

sat-cit-ānanda-deha—transcendental, blissful, spiritual body; *pūrṇa-brahma-svarūpa*—the identification of the Absolute Truth; *sarva-ātmā*—all-pervading; *sarva-jña*—omniscient; *nitya*—eternal; *sarva-ādi*—the origin of everything; *svarūpa*—the real form of the Lord.

TRANSLATION

"According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

TEXT 192

সৃষ্টি, স্থিতি, প্রলয় তাঁহা হৈতে হয়।
স্থূল-সূক্ষ্ম-জগতের তেঁহো সমাশ্রয়॥ ১৯২॥

sṛṣṭi, sthiti, pralaya tāṅhā haite haya
sthūla-sūkṣma-jagatera teṅho samāśraya

SYNONYMS

sṛṣṭi—creation; *sthiti*—maintenance; *pralaya*—dissolution; *tāṅhā*—Him; *haite*—from; *haya*—becomes possible; *sthūla*—gross; *sūkṣma*—subtle; *jagatera*—of the cosmic manifestation; *teṅho*—He; *samāśraya*—the only shelter.

TRANSLATION

"Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

TEXT 193

'সর্ব-শ্রেষ্ঠ, সর্বারাধ্য, কারণের কারণ।
তাঁর ভক্ত্যে হয় জীবের সংসার-তারণ॥১৯৩॥

'sarva-śreṣṭha, sarvārādhya, kāraṇera kāraṇa
tāṅra bhaktye haya jīvera saṁsāra-tāraṇa

SYNONYMS

sarva-śreṣṭha—the Supreme Truth; *sarva-ārādhya*—worshipable by everyone; *kāraṇera kāraṇa*—the cause of all causes; *tāṅra*—His; *bhaktye*—by devotional service; *haya*—becomes; *jīvera*—of the living entity; *saṁsāra-tāraṇa*—deliverance from material existence.

TRANSLATION

"The Lord is the Supreme Truth worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

TEXT 194

তাঁর সেবা বিনা জীবের না যায় 'সংসার'।
তাঁহার চরণে প্রীতি—'পুরুষার্থ-সার' ॥ ১৯৪ ॥

tāṅra sevā vinā jīvera nā yāya 'saṁsāra'
tāṅhāra caraṇe prīti——'puruṣārtha-sāra'

SYNONYMS

tāṅra—His; *sevā*—service; *vinā*—without; *jīvera*—of the conditioned soul; *nā*—not; *yāya*—finishes; *saṁsāra*—material bondage; *tāṅhāra*—His; *caraṇe*—at the lotus feet; *prīti*—love; *puruṣārtha-sāra*—the ultimate goal of life.

TRANSLATION

"No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

PURPORT

According to the Mohammedan scripture, without *evādat,* offering prayers at a mosque or elsewhere five times daily (*namāja*), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Mohammedans, love of Godhead is the ultimate goal. *Karma-yoga* and *jñāna-yoga* are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (*evādat*).

TEXT 195

মোক্ষাদি আনন্দ যার নহে এক 'কণ'।
পূর্ণানন্দ-প্রাপ্তি তাঁর চরণ-সেবন ॥ ১৯৫ ॥

mokṣādi ānanda yāra nahe eka 'kaṇa'
pūrṇānanda-prāpti tāṅra caraṇa-sevana

SYNONYMS

mokṣa-ādi—liberation and so on; *ānanda*—transcendental bliss; *yāra*—whose; *nahe*—not; *eka*—even; *kaṇa*—a fragment; *pūrṇa-ānanda-prāpti*—attainment of completely blissful life; *tāṅra caraṇa-sevana*—service to His lotus feet.

TRANSLATION

"The happiness of liberation, whereby one merges into the Lord's existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord's lotus feet.

TEXT 196

'কর্ম', 'জ্ঞান', 'যোগ' আগে করিয়া স্থাপন।
সব খণ্ডি' স্থাপে 'ঈশ্বর', 'তাঁহার সেবন'॥ ১৯৬॥

'karma', 'jñāna', 'yoga' āge kariyā sthāpana
saba khaṇḍi' sthāpe 'īśvara', 'tāṅhāra sevana'

SYNONYMS

karma—fruitive activities; *jñāna*—speculative knowledge; *yoga*—mystic power; *āge*—in the beginning; *kariyā sthāpana*—establishing; *saba khaṇḍi'*—refuting everything; *sthāpe*—establishes; *īśvara*—the Personality of Godhead; *tāṅhāra sevana*—His service.

TRANSLATION

"In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord's personal feature and His devotional service is established.

TEXT 197

তোমার পণ্ডিত-সবার নাহি শাস্ত্র-জ্ঞান।
পূর্বাপর-বিধি-মধ্যে 'পর'—বলবান্॥ ১৯৭॥

tomāra paṇḍita-sabāra nāhi śāstra-jñāna
pūrvāpara-vidhi-madhye 'para'—balavān

SYNONYMS

tomāra paṇḍita-sabāra—of the learned scholars of your community; *nāhi*—there is not; *śāstra-jñāna*—knowledge of revealed scripture; *pūrva-āpara*—former and latter; *vidhi*—regulative principles; *madhye*—among; *para*—the conclusion at the end; *balavān*—most powerful.

TRANSLATION

"The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

TEXT 198

নিজ-শাস্ত্র দেখি' তুমি বিচার করিয়া ।
কি লিখিয়াছে শেষে কহ নির্ণয় করিয়া ॥ ১৯৮ ॥

nija-śāstra dekhi' tumi vicāra kariyā
ki likhiyāche śeṣe kaha nirṇaya kariyā

SYNONYMS

nija-śāstra—your own scripture; *dekhi'*—seeing; *tumi*—you; *vicāra kariyā*—deliberating; *ki likhiyāche*—what was written; *śeṣe*—at the end; *kaha*—say; *nirṇaya kariyā*—ascertaining.

TRANSLATION

"Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

TEXT 199

ম্লেচ্ছ কহে,—যেই কহ, সেই 'সত্য' হয় ।
শাস্ত্রে লিখিয়াছে, কেহ লইতে না পারয় ॥ ১৯৯ ॥

mleccha kahe,——yei kaha, sei 'satya' haya
śāstre likhiyāche, keha la-ite nā pāraya

SYNONYMS

mleccha kahe—the Mohammedan replied; *yei kaha*—what You say; *sei*—that; *satya haya*—is true; *śāstre*—in the Koran; *likhiyāche*—it has been written; *keha*—anyone; *la-ite*—to take; *nā pāraya*—is not able.

TRANSLATION

The saintly Mohammedan replied, "All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

TEXT 200

'নির্বিশেষ-গোসাঞি' লঞা করেন ব্যাখ্যান ।
'সাকার-গোসাঞি'—সেব্য, কারো নাহি জ্ঞান॥২০০

'nirviśeṣa-gosāñi' lañā karena vyākhyāna
'sākāra-gosāñi'——sevya, kāro nāhi jñāna

SYNONYMS

nirviśeṣa-gosāñi—the Supreme Personality of Godhead as impersonal; *lañā*—taking; *karena vyākhyāna*—they describe; *sa-ākāra-gosāñi*—the personal feature of the Lord; *sevya*—worshipable; *kāro nāhi jñāna*—no one has this knowledge.

TRANSLATION

"Usually they describe the Lord's impersonal aspect, but they hardly know that the Lord's personal feature is worshipable. They are undoubtedly lacking this knowledge.

PURPORT

The saintly Mohammedan admitted that those who were supposedly conversant in the teachings of the Koran could not ultimately understand the essence of the Koran. Because of this, they accepted only the Lord's impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

TEXT 201

সেইত 'গোসাঞি' তুমি—সাক্ষাৎ 'ঈশ্বর'।
মোরে কৃপা কর, মুঞি—অযোগ্য পামর ॥ ২০১ ॥

seita 'gosāñi' tumi——sākṣāt 'īśvara'
more kṛpā kara, muñi——ayogya pāmara

SYNONYMS

seita—that; *gosāñi*—Personality of Godhead; *tumi*—You; *sākṣāt*—directly; *īśvara*—the Personality of Godhead; *more*—upon me; *kṛpā kara*—kindly be merciful; *muñi*—I; *ayogya pāmara*—very fallen and unfit.

TRANSLATION

"Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

TEXT 202

অনেক দেখিনু মুঞি ম্লেচ্ছ-শাস্ত্র হৈতে।
'সাধ্য-সাধন-বস্তু' নারি নির্ধারিতে ॥ ২০২ ॥

aneka dekhinu muñi mleccha-śāstra haite
'sādhya-sādhana-vastu' nāri nirdhārite

SYNONYMS

aneka—many; *dekhinu*—have studied; *muñi*—I; *mleccha-śāstra*—Mohammedan scripture; *haite*—from; *sādhya*—the ultimate goal of life; *sādhana*—how to approach it; *vastu*—matter; *nāri nirdhārite*—I cannot decide conclusively.

TRANSLATION

"I have studied the Mohammedan scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

TEXT 203

তোমা দেখি' জিহ্বা মোর বলে 'কৃষ্ণনাম'।
'আমি—বড় জ্ঞানী'—এই গেল অভিমান ॥ ২০৩ ॥

tomā dekhi' jihvā mora bale 'kṛṣṇa-nāma'
'āmi—baḍa jñānī'—ei gela ābhimāna

SYNONYMS

tomā dekhi'—by seeing You; *jihvā*—tongue; *mora*—my; *bale kṛṣṇa-nāma*—chants the Hare Kṛṣṇa *mantra; āmi*—I; *baḍa jñānī*—very learned scholar; *ei*—this; *gela ābhimāna*—false prestige has gone away.

TRANSLATION

"Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā-mantra. The false prestige I felt from being a learned scholar is now gone."

TEXT 204

কৃপা করি' বল মোরে 'সাধ্য-সাধনে'।
এত বলি' পড়ে মহাপ্রভুর চরণে ॥ ২০৪ ॥

kṛpā kari' bala more 'sādhya-sādhane'
eta bali' paḍe mahāprabhura caraṇe

SYNONYMS

kṛpā kari'—by Your causeless mercy; *bala*—speak; *more*—to me; *sādhya-sādhane*—the ultimate object of life and the process to achieve it; *eta bali'*—say-

ing this; *paḍe*—falls down; *mahāprabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Saying this, the saintly Mohammedan fell at the lotus feet of Śrī Caitanya Mahāprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

TEXT 205

প্রভু কহে,—উঠ, কৃষ্ণনাম তুমি লইলা।
কোটি-জন্মের পাপ গেল, 'পবিত্র' হইলা॥ ২০৫॥

prabhu kahe,—uṭha, kṛṣṇa-nāma tumi la-ilā
koṭi-janmera pāpa gela, 'pavitra' ha-ilā

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *uṭha*—please get up; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *tumi*—you; *la-ilā*—have taken; *koṭi-janmera*—of many millions of births; *pāpa gela*—your sinful reactions have gone; *pavitra ha-ilā*—you have become pure.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

TEXT 206

'কৃষ্ণ' কহ, 'কৃষ্ণ' কহ,—কৈলা উপদেশ।
সবে 'কৃষ্ণ' কহে, সবার হৈল প্রেমাবেশ॥ ২০৬॥

'kṛṣṇa' kaha, 'kṛṣṇa' kaha,—kailā upadeśa
sabe 'kṛṣṇa' kahe, sabāra haila premāveśa

SYNONYMS

kṛṣṇa kaha—just chant "Kṛṣṇa"; *kṛṣṇa kaha*—just chant "Kṛṣṇa"; *kailā upadeśa*—Śrī Caitanya Mahāprabhu instructed; *sabe*—all; *kṛṣṇa kahe*—chant the holy name of Kṛṣṇa; *sabāra*—of all of them; *haila*—there was; *prema-āveśa*—ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu then told all the Mohammedans there, "Chant the holy name of Kṛṣṇa! Chant the holy name of Kṛṣṇa!" As they all began to chant, they were overwhelmed by ecstatic love.

TEXT 207

'রামদাস' বলি' প্রভু তাঁর কৈল নাম।
আর এক পাঠান, তাঁর নাম—'বিজুলী-খাঁন' ॥ ২০৭ ॥

'rāmadāsa' bali' prabhu tāṅra kaila nāma
āra eka pāṭhāna, tāṅra nāma——'vijulī-khāṅna'

SYNONYMS

rāmadāsa bali'—of the name Rāmadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *kaila*—made; *nāma*—name; *āra eka pāṭhāna*—another Mohammedan; *tāṅra nāma*—his name; *vijulī-khāṅna*—Vijulī Khān.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Kṛṣṇa. The Mohammedan's name was changed to Rāmadāsa. There was also another Pāṭhāna Moslem present whose name was Vijulī Khān.

PURPORT

After being initiated, the devotees in the Kṛṣṇa consciousness movement change their names. Whenever a person in the Western world becomes interested in this Kṛṣṇa consciousness movement, he is initiated by this process. In India we are falsely accused of converting *mlecchas* and *yavanas* into the Hindu religion. In India there are many Māyāvādī *sannyāsīs* known as *jagad-guru,* although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Mohammedans and *yavanas* as Vaiṣṇavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Śrī Caitanya Mahāprabhu by traveling all over the world and accepting those who are interested in understanding Kṛṣṇa as Kṛṣṇadāsa or Rāmadāsa. By the process of a bona fide initiation, their names are changed.

TEXT 208

অল্প বয়স তাঁর, রাজার কুমার।
'রামদাস' আদি পাঠান—চাকর তাঁহার ॥ ২০৮ ॥

alpa vayasa tāṅra, rājāra kumāra
'rāmadāsa' ādi pāṭhāna——cākara tāṅhāra

SYNONYMS

alpa vayasa tāṅra—his age is very young; *rājāra kumāra*—son of the king; *rāmadāsa*—Rāmadāsa; *ādi*—heading the list; *pāṭhāna*—the Mohammedans; *cākara tāṅhāra*—servants of him.

TRANSLATION

Vijulī Khān was very young, and he was the son of the king. All the other Mohammedans, Pāṭhānas, headed by Rāmadāsa, were his servants.

TEXT 209

'কৃষ্ণ' বলি' পড়ে সেই মহাপ্রভুর পায়।
প্রভু শ্রীচরণ দিল তাঁহার মাথায় ॥ ২০৯ ॥

'kṛṣṇa' bali' paḍe sei mahāprabhura pāya
prabhu śrī-caraṇa dila tāṅhāra māthāya

SYNONYMS

kṛṣṇa bali'—chanting the holy name of Kṛṣṇa; *paḍe*—falls down; *sei*—that Vijulī Khān; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-caraṇa dila*—placed His foot; *tāṅhāra māthāya*—on his head.

TRANSLATION

Vijulī Khān also fell down at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord placed His foot on his head.

TEXT 210

তাঁ-সবারে কৃপা করি' প্রভু ত' চলিলা।
সেইত পাঠান সব 'বৈরাগী' হইলা ॥ ২১০ ॥

tāṅ-sabāre kṛpā kari' prabhu ta' calilā
seita pāṭhāna saba 'vairāgī' ha-ilā

SYNONYMS

tāṅ-sabāre—to all of them; *kṛpā kari'*—bestowing mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *ta'*—indeed; *calilā*—departed; *seita*—they; *pāṭhāna*—the Mohammedans of the Pāṭhāna community; *saba*—all; *vairāgī ha-ilā*—became mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left. All the Pāṭhāna Mohammedans then became mendicants.

TEXT 211

পাঠান-বৈষ্ণব বলি' হৈল তাঁর খ্যাতি।
সর্বত্র গাহিয়া বুলে মহাপ্রভুর কীর্তি॥ ২১১॥

pāṭhāna-vaiṣṇava bali' haila tāṅra khyāti
sarvatra gāhiyā bule mahāprabhura kīrti

SYNONYMS

pāṭhāna-vaiṣṇava bali'—known as Pāṭhāna Vaiṣṇavas; *haila*—became; *tāṅra*—their; *khyāti*—reputation; *sarvatra*—everywhere; *gāhiyā bule*—travel while chanting; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kīrti*—glorious activities.

TRANSLATION

Later these very Pāṭhānas became celebrated as the Pāṭhāna Vaiṣṇavas. They toured all over the country and chanted the glorious activities of Śrī Caitanya Mahāprabhu.

TEXT 212

সেই বিজুলী-খাঁন হৈল 'মহাভাগবত'।
সর্বতীর্থে হৈল তাঁর পরম-মহত্ত্ব॥ ২১২॥

sei vijulī-khāṅna haila 'mahā-bhāgavata'
sarva-tīrthe haila tāṅra parama-mahattva

SYNONYMS

sei—that; *vijulī-khāṅna*—Vijulī Khān; *haila*—became; *mahā-bhāgavata*—most advanced devotee; *sarva-tīrthe*—in all places of pilgrimage; *haila*—became; *tāṅra*—his; *parama*—great; *mahattva*—importance.

TRANSLATION

Vijulī Khān became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

TEXT 213

ঐছে লীলা করে প্রভু শ্রীকৃষ্ণচৈতন্য।
'পশ্চিমে' আসিয়া কৈল যবনাদি ধন্য ॥ ২১৩ ॥

aiche līlā kare prabhu śrī-kṛṣṇa-caitanya
'paścime' āsiyā kaila yavanādi dhanya

SYNONYMS

aiche—in that way; *līlā*—pastimes; *kare*—performed; *prabhu*—the Lord; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *paścime*—to the western part of India; *āsiyā*—coming; *kaila*—made; *yavana-ādi*—meat-eaters and others; *dhanya*—fortunate.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

PURPORT

The word *yavana* means "meat-eater." Anyone from a meat-eating community is called a *yavana*. One who does not strictly observe the Vedic regulative principles is called a *mleccha*. These words do not refer to any particular man. Even if a person is born in a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* family, he is a *mleccha* or *yavana* if he does not strictly follow the regulative principles or if he eats meat.

TEXT 214

সোরোক্ষেত্রে আসি' প্রভু কৈলা গঙ্গাস্নান।
গঙ্গাতীর-পথে কৈলা প্রয়াগে প্রয়াণ ॥ ২১৪ ॥

soro-kṣetre āsi' prabhu kailā gaṅgā-snāna
gaṅgā-tīra-pathe kailā prayāge prayāṇa

SYNONYMS

soro-kṣetre—to Soro-kṣetra; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *gaṅgā-snāna*—bathing in the Ganges; *gaṅgā-tīra-pathe*—on the path on the bank of the Ganges; *kailā*—did; *prayāge prayāṇa*—departure for Prayāga.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to a holy place of pilgrimage called Soro-kṣetra. He took His bath in the Ganges there and started for Prayāga on the path along the banks of the Ganges.

TEXT 215

সেই বিপ্রে, কৃষ্ণদাসে, প্রভু বিদায় দিলা।
যোড়-হাতে দুইজন কহিতে লাগিলা॥ ২১৫॥

sei vipre, kṛṣṇadāse, prabhu vidāya dilā
yoḍa-hāte dui-jana kahite lāgilā

SYNONYMS

sei vipre—to the Sanoḍiyā *brāhmaṇa; kṛṣṇadāse*—and the Rājaputa Kṛṣṇadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya dilā*—asked to go back; *yoḍa-hāte*—with folded hands; *dui-jana*—two persons; *kahite lāgilā*—began to say.

TRANSLATION

At Soro-kṣetra, the Lord requested the Sanoḍiyā brāhmaṇa and Rājaputa Kṛṣṇadāsa to return home, but with folded hands they began to speak as follows.

TEXT 216

প্রয়াগ-পর্যন্ত দুঁহে তোমা-সঙ্গে যাব।
তোমার চরণ-সঙ্গ পুনঃ কাহাঁ পাব? ২১৬॥

prayāga-paryanta duṅhe tomā-saṅge yāba
tomāra caraṇa-saṅga punaḥ kāhāṅ pāba?

SYNONYMS

prayāga-paryanta—up to Prayāga; *duṅhe*—both of us; *tomā-saṅge*—with You; *yāba*—shall go; *tomāra*—Your; *caraṇa-saṅga*—association of the lotus feet; *punaḥ*—again; *kāhāṅ*—where; *pāba*—shall we get.

TRANSLATION

They prayed, "Let us go to Prayāga with You. If we do not go, when shall we again get the association of Your lotus feet?

TEXT 217

ম্লেচ্ছদেশ, কেহ কাহাঁ করয়ে উৎপাত।
ভট্টাচার্য—পণ্ডিত, কহিতে না জানেন বাত্॥ ২১৭॥

mleccha-deśa, keha kāhāṅ karaye utpāta
bhaṭṭācārya——paṇḍita, kahite nā jānena vāt

SYNONYMS

mleccha-deśa—this is a country occupied by the Mohammedans; *keha*—anyone; *kāhāṅ*—anywhere; *karaye utpāta*—can create a disturbance; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *paṇḍita*—learned scholar; *kahite*—to speak; *nā jānena*—does not know; *vāt*—language.

TRANSLATION

"This country is mainly occupied by Mohammedans. At any place someone can create a disturbance, and although Your companion Balabhadra Bhaṭṭācārya is a learned scholar, he does not know how to speak the local language."

TEXT 218

শুনি' মহাপ্রভু ঈষৎ হাসিতে লাগিলা।
সেই দুইজন প্রভুর সঙ্গে চলি' আইলা॥ ২১৮॥

śuni' mahāprabhu īṣat hāsite lāgilā
sei dui-jana prabhura saṅge cali' āilā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—mildly; *hāsite lāgilā*—began to smile; *sei*—those; *dui-jana*—two persons; *prabhura saṅge*—with Śrī Caitanya Mahāprabhu; *cali' āilā*—came.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

TEXT 219

যেই যেই জন প্রভুর পাইল দরশন।
সেই প্রেমে মত্ত হয়, করে কৃষ্ণ-সংকীর্তন॥ ২১৯॥

yei yei jana prabhura pāila daraśana
sei preme matta haya, kare kṛṣṇa-saṅkīrtana

SYNONYMS

yei yei—anyone who; *jana*—person; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāila daraśana*—got the sight; *sei*—that person; *preme*—with ecstatic love; *matta haya*—becomes overwhelmed; *kare*—performs; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

Whoever got to see Śrī Caitanya Mahāprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Kṛṣṇa mantra.

TEXT 220

তাঁর সঙ্গে অন্যোন্যে, তাঁর সঙ্গে আন।
এইমত 'বৈষ্ণব' কৈলা সব দেশ-গ্রাম ॥ ২২০ ॥

tāṅra saṅge anyonye, tāṅra saṅge āna
ei-mata 'vaiṣṇava' kailā saba deśa-grāma

SYNONYMS

tāṅra saṅge—with Him; *anyonye*—other; *tāṅra saṅge*—and with him; *āna*—another; *ei-mata*—in this way; *vaiṣṇava*—Vaiṣṇava; *kailā*—made; *saba*—all; *deśa-grāma*—villages and towns.

TRANSLATION

Whoever met Śrī Caitanya Mahāprabhu became a Vaiṣṇava, and whoever met that Vaiṣṇava also became a Vaiṣṇava. In this way, all the towns and villages one after the other became Vaiṣṇava.

TEXT 221

দক্ষিণ যাইতে যৈছে শক্তি প্রকাশিলা।
সেইমত পশ্চিম দেশ, প্রেমে ভাসাইলা ॥ ২২১ ॥

dakṣiṇa yāite yaiche śakti prakāśilā
sei-mata paścima deśa, preme bhāsāilā

SYNONYMS

dakṣiṇa yāite—while touring in the southern part of India; *yaiche*—as; *śakti prakāśilā*—manifested His spiritual energy; *sei-mata*—in that way; *paścima deśa*—the western part of India; *preme bhāsāilā*—inundated with love of Kṛṣṇa.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

According to some opinions, Śrī Caitanya Mahāprabhu visited Kurukṣetra while going to Prayāga from Vṛndāvana. There is a temple of Bhadra-kālī in Kurukṣetra, and near that temple there is a temple containing the Deity of Śrī Caitanya Mahāprabhu.

TEXT 222

এইমত চলি' প্রভু 'প্রয়াগ' আইলা।
দশ-দিন ত্রিবেণীতে মকর-স্নান কৈলা॥ ২২২॥

ei-mata cali' prabhu 'prayāga' āilā
daśa-dina triveṇīte makara-snāna kailā

SYNONYMS

ei-mata—in this way; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāga*—the holy place named Prayāga; *āilā*—reached; *daśa-dina*—ten days; *triveṇīte*—at the confluence of the Rivers Ganges and Yamunā; *makara-snāna kailā*—bathed during the festival of Makara, or Māgha-melā.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Prayāga and for ten successive days bathed in the confluence of the Rivers Yamunā and Ganges during the festival of Makara-saṅkrānti [Māgha-melā].

PURPORT

Actually the word *triveṇī* indicates the confluence of three rivers—namely the Ganges, Yamunā and Sarasvatī. Presently the Sarasvatī River is not visible, but the River Ganges and the River Yamunā merge at Allahabad.

TEXT 223

বৃন্দাবন-গমন, প্রভু-চরিত্র অনন্ত।
'সহস্র-বদন' যাঁর নাহি পা'ন অন্ত ॥ ২২৩ ॥

vṛndāvana-gamana, prabhu-caritra ananta
'sahasra-vadana' yāṅra nāhi pā'na anta

SYNONYMS

vṛndāvana-gamana—going to Vṛndāvana; *prabhu-caritra*—pastimes of Śrī Caitanya Mahāprabhu; *ananta*—unlimited; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yāṅra*—whose; *nāhi*—does not; *pā'na*—get; *anta*—limit.

TRANSLATION

Śrī Caitanya Mahāprabhu's visit to Vṛndāvana and His activities there are unlimited. Even Lord Śeṣa, who has thousands of hoods, cannot reach the end of His activities.

TEXT 224

তাহা কে কহিতে পারে ক্ষুদ্র জীব হঞা।
দিগ্-দরশন কৈলুঁ মুঞি সূত্র করিয়া ॥ ২২৪ ॥

tāhā ke kahite pāre kṣudra jīva hañā
dig-daraśana kailuṅ muñi sūtra kariyā

SYNONYMS

tāhā—that; *ke kahite pāre*—who can describe; *kṣudra*—very little; *jīva hañā*—being a conditioned soul; *dik-daraśana kailuṅ*—have simply made an indication; *muñi*—I; *sūtra kariyā*—in codes.

TRANSLATION

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of codes.

TEXT 225

অলৌকিক-লীলা প্রভুর অলৌকিক-রীতি।
শুনিলেও ভাগ্যহীনের না হয় প্রতীতি ॥ ২২৫ ॥

alaukika-līlā prabhura alaukika-rīti
śunileo bhāgya-hīnera nā haya pratīti

SYNONYMS

alaukika-līlā—uncommon pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *alaukika-rīti*—uncommon method; *śunileo*—even though one hears; *bhāgya-hīnera*—of one who is unfortunate; *nā haya pratīti*—there is no belief.

TRANSLATION

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

আদ্যোপান্ত চৈতন্যলীলা—'অলৌকিক' জান'।
শ্রদ্ধা করি' শুন ইহা, 'সত্য' করি' মান' ॥ ২২৬ ॥

ādyopānta caitanya-līlā——'alaukika' jāna'
śraddhā kari' śuna ihā, 'satya' kari' māna'

SYNONYMS

ādya-upānta—from beginning to end; *caitanya-līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *alaukika jāna'*—everyone should know as uncommon; *śraddhā kari'*—with faith; *śuna ihā*—hear this; *satya kari' māna'*—accepting it as true and correct.

TRANSLATION

From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

TEXT 227

যেই তর্ক করে ইহাঁ, সেই—'মূর্খরাজ'।
আপনার মুণ্ডে সে আপনি পাড়ে বাজ ॥ ২২৭ ॥

yei tarka kare ihāṅ, sei——'mūrkha-rāja'
āpanāra muṇḍe se āpani pāḍe vāja

SYNONYMS

yei tarka kare—one who simply argues; *ihāṅ*—in this matter; *sei*—that person; *mūrkha-rāja*—a great fool; *āpanāra muṇḍe*—on his own head; *se*—that person; *āpani*—himself; *pāḍe vāja*—strikes with a thunderbolt.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

TEXT 228

চৈতন্য-চরিত্র এই—'অমৃতের সিন্ধু'।
জগৎ আনন্দে ভাসায় যার একবিন্দু॥ ২২৮॥

caitanya-caritra ei—*'amṛtera sindhu'*
jagat ānande bhāsāya yāra eka-bindu

SYNONYMS

caitanya-caritra—pastimes of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—ocean of nectar; *jagat*—the whole world; *ānande*—with bliss; *bhāsāya*—inundates; *yāra*—of which; *eka-bindu*—one drop.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

TEXT 229

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ২২৯॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrī Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Eighteenth Chapter, describing the Lord's visit to Śrī Vṛndāvana and His conversion of the Mohammedan soldiers on the way to Prayāga.*

CHAPTER 19

Lord Śrī Caitanya Mahāprabhu Instructs Śrīla Rūpa Gosvāmī

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Meeting Śrī Caitanya Mahāprabhu in a village called Rāmakeli, two brothers, Rūpa and Sanātana, began to devise means to get out of their government service. Both brothers appointed some *brāhmaṇas* to perform *puraścaraṇa* ceremonies and chant the holy name of Kṛṣṇa. Śrīla Rūpa Gosvāmī deposited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bāklā Candradvīpa. There he divided this money among the *brāhmaṇas,* Vaiṣṇavas and his relatives, and a portion he kept for emergency measures and personal needs. He was informed that Śrī Caitanya Mahāprabhu was going to Vṛndāvana from Jagannātha Purī through the forest of Madhya Pradesh; therefore he sent two people to Jagannātha Purī to find out when the Lord would leave for Vṛndāvana. In this way Rūpa Gosvāmī retired, but Sanātana Gosvāmī told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat home and studied *Śrīmad-Bhāgavatam* with learned *brāhmaṇa* scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanātana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

When Śrī Caitanya Mahāprabhu started for Vṛndāvana through the forest of Madhya Pradesh (Jhārikhaṇḍa), Rūpa Gosvāmī left home and sent news to Sanātana that he was leaving home with his younger brother (Anupama Mallika) to meet Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī finally reached Prayāga and met with Śrī Caitanya Mahāprabhu for ten successive days. During this time, Vallabha Bhaṭṭa extended an invitation to the Lord with great respect. Śrī Caitanya Mahāprabhu introduced Śrīla Rūpa Gosvāmī to Vallabha Bhaṭṭa. After this, a *brāhmaṇa* scholar named Raghupati Upādhyāya arrived and discussed Kṛṣṇa consciousness with the Lord. Kavirāja Gosvāmī then extensively describes the living condition of Śrī Rūpa and Sanātana at Vṛndāvana. During the ten days at Prayāga, Śrīla Rūpa Gosvāmī was instructed by the Lord, who gave him the basic principles of the *Bhakti-rasāmṛta-sindhu*. The Lord then sent Śrīla Rūpa Gosvāmī to Vṛndāvana. The Lord Himself returned to Vārāṇasī and stayed at the home of Candraśekhara.

TEXT 1

বৃন্দাবনীয়াং রসকেলিবার্তাং
কালেন লুপ্তাং নিজশক্তিমুৎকঃ।
সঞ্চার্য রূপে ব্যতনোৎ পুনঃ স
প্রভুর্বিধৌ প্রাগিব লোকসৃষ্টিম্॥ ১॥

vṛndāvanīyāṁ rasa-keli-vārtāṁ
kālena luptāṁ nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim

SYNONYMS

vṛndāvanīyām—related to Vṛndāvana; *rasa-keli-vārtām*—talks about the pastimes of Śrī Kṛṣṇa; *kālena*—with the course of time; *luptām*—lost; *nija-śaktim*—His personal potency; *utkaḥ*—being eager; *sañcārya*—infusing; *rūpe*—to Rūpa Gosvāmī; *vyatanot*—manifested; *punaḥ*—again; *saḥ*—He; *prabhuḥ*—Śrī Caitanya Mahāprabhu; *vidhau*—unto Lord Brahmā; *prāk iva*—as formerly; *loka-sṛṣṭim*—the creation of this cosmic manifestation.

TRANSLATION

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

শ্রীরূপ-সনাতন রহে রামকেলি-গ্রামে।
প্রভুরে মিলিয়া গেলা আপন-ভবনে ॥ ৩ ॥

śrī-rūpa-sanātana rahe rāmakeli-grāme
prabhure miliyā gelā āpana-bhavane

SYNONYMS

śrī-rūpa-sanātana—the brothers named Rūpa and Sanātana; *rahe*—stayed; *rāmakeli-grāme*—in Rāmakeli; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—meeting; *gelā*—went back; *āpana-bhavane*—to their own homes.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the brothers Rūpa and Sanātana returned to their homes.

TEXT 4

দুইভাই বিষয়-ত্যাগের উপায় সৃজিল।
বহুধন দিয়া দুই ব্রাহ্মণে বরিল ॥ ৪ ॥

dui-bhāi viṣaya-tyāgera upāya sṛjila
bhau-dhana diyā dui brāhmaṇe varila

SYNONYMS

dui-bhāi—the two brothers; *viṣaya-tyāgera*—of giving up material activities; *upāya sṛjila*—discovered a means; *bahu-dhana*—much money; *diyā*—paying; *dui brāhmaṇe*—two *brāhmaṇas; varila*—appointed.

TRANSLATION

The two brothers devised a means whereby they could give up their material activities. For this purpose, they appointed two brāhmaṇas and paid them a large amount of money.

TEXT 5

কৃষ্ণমন্ত্রে করাইল দুই পুরশ্চরণ।
অচিরাৎ পাইবারে চৈতন্য-চরণ ॥ ৫ ॥

kṛṣṇa-mantre karāila dui puraścaraṇa
acirāt pāibāre caitanya-caraṇa

SYNONYMS

kṛṣṇa-mantre—in the holy *mantra* Hare Kṛṣṇa; *karāila*—caused to perform; *dui*—two; *puraścaraṇa*—religious ceremonies; *acirāt*—without delay; *pāibāre*—to get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

The brāhmaṇas performed religious ceremonies and chanted the holy name of Kṛṣṇa so that the two brothers might attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu very soon.

PURPORT

A *puraścaraṇa* is a ritualistic ceremony performed under the guidance of an expert spiritual master or a *brāhmaṇa*. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Kṛṣṇa *mantra,* performs *arcana* by the *ārati* ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.

TEXT 6

শ্রীরূপ-গোসাঞি তবে নৌকাতে ভরিয়া।
আপনার ঘরে আইলা বহুধন লঞা ॥ ৬ ॥

śrī-rūpa-gosāñi tabe naukāte bhariyā
āpanāra ghare āilā bahu-dhana lañā

SYNONYMS

śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmī; *tabe*—thereafter; *naukāte bhariyā*—filling boats; *āpanāra ghare*—to his own house; *āilā*—returned; *bahu-dhana lañā*—taking large amounts of riches.

TRANSLATION

At this time, Śrī Rūpa Gosvāmī returned home, taking with him large quantities of riches loaded in boats.

TEXT 7

ব্রাহ্মণ-বৈষ্ণবে দিলা তার অর্ধ-ধনে।
এক চৌঠি ধন দিলা কুটুম্ব-ভরণে ॥ ৭ ॥

brāhmaṇa-vaiṣṇave dilā tāra ardha-dhane
eka cauṭhi dhana dilā kuṭumba-bharaṇe

SYNONYMS

brāhmaṇa-vaiṣṇave—to the *brāhmaṇas* and Vaiṣṇavas; *dilā*—gave as charity; *tāra*—of the riches; *ardha-dhane*—fifty percent; *eka cauṭhi dhana*—one-fourth of the riches; *dilā*—gave; *kuṭumba-bharaṇe*—to satisfy the relatives.

TRANSLATION

Śrīla Rūpa Gosvāmī divided the wealth that he brought back home. He gave fifty percent in charity to brāhmaṇas and Vaiṣṇavas and twenty-five percent to his relatives.

PURPORT

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

TEXT 8

দণ্ডবন্ধ লাগি' চৌঠি সঞ্চয় করিলা।
ভাল-ভাল বিপ্র-স্থানে স্থাপ্য রাখিলা ॥ ৮ ॥

daṇḍa-bandha lāgi' cauṭhi sañcaya karilā
bhāla-bhāla vipra-sthāne sthāpya rākhilā

SYNONYMS

daṇḍa-bandha lāgi'—in case of legal implications; *cauṭhi*—one-fourth; *sañcaya karilā*—he collected; *bhāla-bhāla*—very respectable; *vipra-sthāne*—in the custody of a *brāhmaṇa; sthāpya rākhilā*—kept deposited.

TRANSLATION

He kept one-fourth of his wealth with a respectable brāhmaṇa. He kept this for his personal safety because he was expecting some legal complications.

TEXT 9

গৌড়ে রাখিল মুদ্রা দশ-হাজারে।
সনাতন ব্যয় করে, রাখে মুদি-ঘরে ॥ ৯ ॥

gauḍe rākhila mudrā daśa-hājāre
sanātana vyaya kare, rākhe mudi-ghare

SYNONYMS

gauḍe—in Bengal; *rākhila*—kept; *mudrā*—coins; *daśa-hājāre*—ten thousand; *sanātana*—his elder brother; *vyaya kare*—spent; *rākhe*—deposited; *mudi-ghare*—in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmī, in the custody of a local Bengali grocer.

TEXT 10

শ্রীরূপ শুনিল প্রভুর নীলাদ্রি-গমন।
বনপথে যাবেন প্রভু শ্রীবৃন্দাবন ॥ ১০ ॥

śrī-rūpa śunila prabhura nīlādri-gamana
vana-pathe yābena prabhu śrī-vṛndāvana

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *śunila*—heard; *prabhura*—of Śrī Caitanya Mahāprabhu; *nīlādri-gamana*—departure for Jagannātha Purī; *vana-pathe*—on the path through the forest; *yābena*—will go; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-vṛndāvana*—to Vṛndāvana.

TRANSLATION

Śrī Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had returned to Jagannātha Purī and was preparing to go to Vṛndāvana through the forest.

TEXT 11

রূপ-গোসাঞি নীলাচলে পাঠাইল দুইজন।
প্রভু যবে বৃন্দাবন করেন গমন ॥ ১১ ॥

rūpa-gosāñi nīlācale pāṭhāila dui-jana
prabhu yabe vṛndāvana karena gamana

SYNONYMS

rūpa-gosāñi—Rūpa Gosvāmī; *nīlācale*—to Jagannātha Purī; *pāṭhāila*—sent; *dui-jana*—two persons; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *vṛndāvana*—to Vṛndāvana; *karena*—makes; *gamana*—departure.

TRANSLATION

Śrī Rūpa Gosvāmī sent two people to Jagannātha Purī to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

TEXT 12

শীঘ্র আসি' মোরে তাঁর দিবা সমাচার।
শুনিয়া তদনুরূপ করিব ব্যবহার॥ ১২॥

śīghra āsi' more tāṅra dibā samācāra
śuniyā tad-anurūpa kariba vyavahāra

SYNONYMS

śīghra āsi'—very hastily returning; *more*—unto me; *tāṅra*—His; *dibā*—give; *samācāra*—news; *śuniyā*—hearing; *tat-anurūpa*—accordingly; *kariba*—I shall make; *vyavahāra*—arrangements.

TRANSLATION

Śrī Rūpa Gosvāmī told the two men, "You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements."

TEXT 13

এথা সনাতন-গোসাঞি ভাবে মনে মন।
রাজা মোরে প্রীতি করে, সে—মোর বন্ধন॥ ১৩॥

ethā sanātana-gosāñi bhāve mane mana
rājā more prīti kare, se——mora bandhana

SYNONYMS

ethā—here (in Gauḍa-deśa); *sanātana-gosāñi*—the elder brother, Sanātana Gosvāmī; *bhāve*—considers; *mane mana*—in the mind; *rājā*—the Nawab; *more*—me; *prīti kare*—loves very much; *se*—that; *mora*—my; *bandhana*—great obligation.

TRANSLATION

While Sanātana Gosvāmī was at Gauḍa-deśa, he was thinking, "The Nawab is very pleased with me. I certainly have an obligation.

TEXT 14

কোন মতে রাজা যদি মোরে ক্রুদ্ধ হয়।
তবে অব্যাহতি হয়, করিলুঁ নিশ্চয়॥ ১৪॥

kona mate rājā yadi more kruddha haya
tabe avyāhati haya, kariluṅ niścaya

SYNONYMS

kona mate—somehow or other; *rājā*—the Nawab; *yadi*—if; *more*—upon me; *kruddha haya*—becomes angry; *tabe*—then; *avyāhati*—escape; *haya*—there is; *kariluṅ niścaya*—I have decided.

TRANSLATION

"Somehow or other, if the Nawab becomes angry with me, I shall be greatly relieved. That is my conclusion."

TEXT 15

অস্বাস্থ্যের ছদ্ম করি' রহে নিজ-ঘরে।
রাজকার্য ছাড়িলা, না যায় রাজদ্বারে ॥ ১৫ ॥

asvāsthyera chadma kari' rahe nija-ghare
rāja-kārya chāḍilā, nā yāya rāja-dvāre

SYNONYMS

asvāsthyera—of not being well; *chadma*—pretext; *kari'*—making; *rahe*—remains; *nija-ghare*—at home; *rāja-kārya*—government service; *chāḍilā*—relinquished; *nā yāya*—did not go; *rāja-dvāre*—to the court of the Nawab.

TRANSLATION

On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court.

TEXT 16

লোভী কায়স্থগণ রাজকার্য করে।
আপনে স্বগৃহে করে শাস্ত্রের বিচারে ॥ ১৬ ॥

lobhī kāyastha-gaṇa rāja-kārya kare
āpane svagṛhe kare śāstrera vicāre

SYNONYMS

lobhī—greedy; *kāyastha-gaṇa*—persons engaged in secretarial and clerical work; *rāja-kārya kare*—executed the government service; *āpane*—personally; *sva-gṛhe*—at home; *kare*—did; *śāstrera vicāre*—discussion of the revealed scriptures.

TRANSLATION

The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed revealed scriptures.

PURPORT

Sanātana Gosvāmī was the minister in charge of the government secretariat, and his assistants—the undersecretaries and clerks—all belonged to the *kāyastha* community. Formerly the *kāyasthas* belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a *kāyastha*. Eventually if a person could not identify himself as a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* he used to intoduce himself as a *kāyastha* to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a *kāyastha*. On the whole, the *kāyastha* community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanātana Gosvāmī was relaxing and feeling inclined to retire from government service, many *kāyasthas* on his secretarial staff were very eager to occupy his post. In this regard, Śrīla Bhaktivinoda Ṭhākura states that when Sanātana Gosvāmī was a government minister and the *kāyasthas* who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanātana Gosvāmī was a *brāhmaṇa* belonging to the Sārasvata *brāhmaṇa* community. It is said that when he resigned, an underworker named Purandara Khān, who was a *kāyastha,* occupied his post.

TEXT 17

ভট্টাচার্য পণ্ডিত বিশ ত্রিশ লঞা।
ভাগবত বিচার করেন সভাতে বসিয়া॥ ১৭॥

bhaṭṭācārya paṇḍita biśa triśa lañā
bhāgavata vicāra karena sabhāte vasiyā

SYNONYMS

bhaṭṭācārya paṇḍita—learned scholars known as *bhaṭṭācāryas; biśa triśa*—twenty or thirty; *lañā*—taking with him; *bhāgavata vicāra*—discussion of *Śrīmad-Bhāgavatam; karena*—does; *sabhāte vasiyā*—sitting in an assembly.

TRANSLATION

Śrī Sanātana Gosvāmī used to discuss Śrīmad-Bhāgavatam in an assembly of twenty or thirty learned brāhmaṇa scholars.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on the words *bhāgavata vicāra.* As confirmed in the *Muṇḍaka Upaniṣad* (1.1.4,5), there are two kinds of educational systems:

dve vidye veditavya iti, ha sma yad brahma-vido vadanti—parā caivāparā ca. tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣam iti. atha parā yayā tad-akṣaram adhigamyate.

"There are two kinds of educational systems. One deals with transcendental knowledge [*parā vidyā*] and the other with material knowledge [*aparā vidyā*]. All the *Vedas—Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda* and their corollaries known as *śikṣā, kalpa, vyākaraṇa, nirukta, chanda* and *jyotiṣa*—belong to the inferior system of material knowledge [*aparā vidyā*]. By *parā vidyā,* one can understand the *akṣara,* Brahman or the Absolute Truth." As far as Vedic literature is concerned, *Vedānta-sūtra* is accepted as the *parā vidyā. Śrīmad-Bhāgavatam* is an explanation of that *parā vidyā.* Those who aspire for liberation (*mukti* or *mokṣa*) and introduce themselves as *vaidāntika* are also equal to those groups aspiring to improve religion (*dharma*), economic development (*artha*) and sense gratification (*kāma*). *Dharma, artha, kāma* and *mokṣa* are called *catur-varga.* They are all within the system of inferior material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called *parā vidyā. Śrīmad-Bhāgavatam* does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of *parā vidyā.* Sanātana Gosvāmī was engaged in discussing the *bhāgavata-vidyā,* which means he discussed transcendental superior knowledge. Those who are *karmīs, jñānīs* or *yogīs* are not actually fit to discuss *Śrīmad-Bhāgavatam.* Only Vaiṣṇavas or pure devotees are fit to discuss that literature. As stated in *Śrīmad-Bhāgavatam* itself (12.13.18):

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
yatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan supaṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ

Although *Śrīmad-Bhāgavatam* is counted among the *Purāṇas,* it is called the spotless *Purāṇa.* Because it does not discuss anything material, it is liked by transcendental Vaiṣṇava devotees. The subject matter found in *Śrīmad-Bhāgavatam* is meant for *paramahaṁsas.* As it is said: *paramo-nirmatsarāṇām.* A *paramahaṁsa* is one who does not live in the material world and who does not envy others. In *Śrīmad-Bhāgavatam,* devotional service is discussed to arouse the living entity to the transcendental position of *jñāna* (knowledge) and *vairāgya* (renunciation). As stated in *Śrīmad-Bhāgavatam* (1.2.12):

tac chraddadhānāḥ munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

"That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the *Vedānta-śruti*."

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (*bhaktyā śruta-gṛhītayā*), that is, by arousing one's dormant devotional consciousness, Kṛṣṇa consciousness. When Kṛṣṇa consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called *naiṣkarma,* and when one is relieved, he is no longer interested in working hard for sense gratification. *Śrīmad-Bhāgavatam* is Śrīla Vyāsadeva's last mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanātana Gosvāmī, who retired from government service to study *Śrīmad-Bhāgavatam* with learned scholars.

TEXT 18

আর দিন গৌড়েশ্বর, সঙ্গে একজন।
আচম্বিতে গোসাঞি-সভাতে কৈল আগমন ॥ ১৮ ॥

āra dina gauḍeśvara, saṅge eka-jana
ācambite gosāñi-sabhāte kaila āgamana

SYNONYMS

āra dina—one day; *gauḍeśvara*—the Nawab of Bengal; *saṅge*—with; *eka-jana*—one other person; *ācambite*—suddenly; *gosāñi-sabhāte*—in the assembly of Sanātana Gosvāmī; *kaila āgamana*—came.

TRANSLATION

While Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared.

PURPORT

The full name of the Nawab of Bengal (Hussain Shah) was Ālāuddīna Saiyada Husena Sāha Seripha Makkā, and he ruled Bengal for twenty-three years, from 1420 to 1443 Śakābda Era. Sanātana Gosvāmī was studying *Śrīmad-Bhāgavatam* with the scholars in the year 1424.

TEXT 19

পাৎসাহ দেখিয়া সবে সম্ভ্রমে উঠিলা।
সম্ভ্রমে আসন দিয়া রাজারে বসাইলা॥ ১৯॥

pātsāha dekhiyā sabe sambhrame uṭhilā
sambhrame āsana diyā rājāre vasāilā

SYNONYMS

pātsāha dekhiyā—seeing the Nawab; *sabe*—all of them; *sambhrame*—in great respect; *uṭhilā*—stood up; *sambhrame*—with great respect; *āsana diyā*—giving a sitting place; *rājāre*—the King; *vasāilā*—made to sit.

TRANSLATION

As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

PURPORT

Although Nawab Hussain Shah was a *mleccha-yavana,* he was nonetheless the governor of the country, and the learned scholars and Sanātana Gosvāmī offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In *Bhagavad-gītā* it is said:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo 'ṁśa-saṁbhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (*vibhūtimat sattvam*) is one who has obtained the grace of the Lord or has derived some power from Him. In *Bhagavad-gītā* (7.10) Kṛṣṇa says, *tejas tejasvinām aham:* "I am the power of the powerful." The learned *brāhmaṇa* scholars showed respect to Nawab Hussain Shah because he represented a fraction of Kṛṣṇa's power.

TEXT 20

রাজা কহে,—তোমার স্থানে বৈদ্য পাঠাইলুঁ।
বৈদ্য কহে,—ব্যাধি নাহি, সুস্থ যে দেখিলুঁ॥ ২০॥

rājā kahe,—tomāra sthāne vaidya pāṭhāiluṅ
vaidya kahe,—vyādhi nāhi, sustha ye dekhiluṅ

SYNONYMS

rājā kahe—the Nawab said; *tomāra sthāne*—to your place; *vaidya*—a physician; *pāṭhāiluṅ*—I sent; *vaidya kahe*—the physician said; *vyādhi nāhi*—there is no disease; *su-stha*—completely healthy; *ye*—that; *dekhiluṅ*—I have seen.

TRANSLATION

The Nawab said, "I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

TEXT 21

আমার যে কিছু কার্য, সব তোমা লঞা ।
কার্য ছাড়ি' রহিলা তুমি ঘরেতে বসিয়া ॥ ২১ ॥

āmāra ye kichu kārya, saba tomā lañā
kārya chāḍi' rahilā tumi gharete vasiyā

SYNONYMS

āmāra—my; *ye kichu*—whatever; *kārya*—business; *saba*—everything; *tomā*—you; *lañā*—with; *kārya chāḍi'*—giving up your duties; *rahilā*—remained; *tumi*—you; *gharete*—at home; *vasiyā*—sitting.

TRANSLATION

"I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

TEXT 22

মোর যত কার্য-কাম, সব কৈলা নাশ ।
কি তোমার হৃদয়ে আছে, কহ মোর পাশ ॥ ২২ ॥

mora yata kārya-kāma, saba kailā nāśa
ki tomāra hṛdaye āche, kaha mora pāśa

SYNONYMS

mora—my; *yata*—all; *kārya-kāma*—occupational duties; *saba*—everything; *kailā nāśa*—you have spoiled; *ki*—what; *tomāra*—your; *hṛdaye*—within the heart; *āche*—there is; *kaha*—kindly tell; *mora pāśa*—to me.

TRANSLATION

"You have spoiled all my activities. What is your intention? Please tell me frankly."

TEXT 23

সনাতন কহে, —নহে আমা হৈতে কাম ।
আর একজন দিয়া কর সমাধান ॥ ২৩ ॥

sanātana kahe, ——nahe āmā haite kāma
āra eka-jana diyā kara samādhāna

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *nahe*—not; *āmā*—me; *haite*—from; *kāma*—execution of the duty; *āra eka-jana*—someone else; *diyā*—by means of; *kara samādhāna*—execute the management.

TRANSLATION

Sanātana Gosvāmī replied, "You can no longer expect any service from me. Please arrange for someone else to tend to the management."

TEXT 24

তবে ক্রুদ্ধ হঞা রাজা কহে আরবার ।
তোমার 'বড় ভাই' করে দস্যুব্যবহার ॥ ২৪ ॥

tabe kruddha hañā rājā kahe āra-bāra
tomāra 'baḍa bhāi' kare dasyu-vyavahāra

SYNONYMS

tabe—at that time; *kruddha hañā*—becoming angry; *rājā kahe*—the Nawab said; *āra-bāra*—again; *tomāra baḍa bhāi*—your elder brother; *kare*—does; *dasyu-vyavahāra*—the activity of a plunderer.

TRANSLATION

Becoming angry with Sanātana Gosvāmī, the Nawab said, "Your elder brother is acting just like a plunderer.

TEXT 25

জীব-বহু মারি' কৈল চাকলা সব নাশ ।
এথা তুমি কৈলা মোর সর্ব কার্য নাশ ॥ ২৫ ॥

jīva-bahu māri' kaila cāklā saba nāśa
ethā tumi kailā mora sarva kārya nāśa

SYNONYMS

jīva—living entities; *bahu*—many; *māri'*—killing; *kaila*—did; *cāklā*—the province of Bengal; *saba*—all; *nāśa*—destruction; *ethā*—here; *tumi*—you; *kailā*—did; *mora*—my; *sarva*—all; *kārya*—plans; *nāśa*—destruction.

TRANSLATION

"By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans."

TEXT 26

সনাতন কহে,—তুমি স্বতন্ত্র গৌড়েশ্বর ।
যে যেই দোষ করে, দেহ' তার ফল ॥ ২৬ ॥

sanātana kahe,—tumi svatantra gauḍeśvara
ye yei doṣa kare, deha' tāra phala

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *tumi*—you; *svatantra*—independent; *gauḍa-īśvara*—the ruler of Bengal; *ye yei*—whatever; *doṣa*—faults; *kare*—one commits; *deha'*—you award; *tāra phala*—the results of that.

TRANSLATION

Sanātana Gosvāmī said, "You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly."

TEXT 27

এত শুনি' গৌড়েশ্বর উঠি' ঘরে গেলা ।
পলাইব বলি' সনাতনেরে বান্ধিলা ॥ ২৭ ॥

eta śuni' gauḍeśvara uṭhi' ghare gelā
palāiba bali' sanātanere bāndhilā

SYNONYMS

eta śuni'—hearing this; *gauḍa-īśvara*—the Nawab of Bengal; *uṭhi'*—standing up; *ghare gelā*—went back home; *palāiba*—I shall run away; *bali'*—because of this; *sanātanere bāndhilā*—he arrested Sanātana.

TRANSLATION

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanātana Gosvāmī so that he would not be able to leave.

PURPORT

It is said that the relationship between the Nawab of Bengal and Sanātana Gosvāmī was very intimate. The Nawab used to consider Sanātana Gosvāmī his younger brother, and when Sanātana Gosvāmī showed a very strong intention to resign, the Nawab, feeling familial affection, essentially said, "I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meateater [*yavana*], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?" This talk was based on a family relationship, and Sanātana Gosvāmī also replied in an intimate and joking way. Essentially he told the Nawab, "My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits fault, you can punish him accordingly." In other words, Sanātana Gosvāmī was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanātana was not showing much enthusiasm in performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanātana Gosvāmī's statement. He therefore left in an angry mood and ordered Sanātana Gosvāmī's arrest.

TEXT 28

হেনকালে গেল রাজা উড়িয়া মারিতে।
সনাতনে কহে,—তুমি চল মোর সাথে ॥ ২৮ ॥

hena-kāle gela rājā uḍiyā mārite
sanātane kahe,—tumi cala mora sāthe

SYNONYMS

hena-kāle—at this time; *gela*—went; *rājā*—the King; *uḍiyā mārite*—to attack the Orissa province; *sanātane kahe*—he said to Sanātana Gosvāmī; *tumi cala*—you come; *mora sāthe*—along with me.

TRANSLATION

At this time, the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, "Come along with me."

PURPORT

Hussain Shah attacked the province of Orissa in 1424 Śakābda Era. At that time he conquered the feudal princes of neighboring Orissa.

TEXT 29

তেঁহো কহে,—যাবে তুমি দেবতায় দুঃখ দিতে।
মোর শক্তি নাহি, তোমার সঙ্গে যাইতে ॥ ২৯ ॥

teṅho kahe,—yābe tumi devatāya duḥkha dite
mora śakti nāhi, tomāra saṅge yāite

SYNONYMS

teṅho kahe—Sanātana Gosvāmī replied; *yābe*—will go; *tumi*—you; *devatāya*—to the Supreme Personality of Godhead; *duḥkha dite*—to give unhappiness; *mora śakti*—my power; *nāhi*—there is not; *tomāra saṅge*—in company with you; *yāite*—to go.

TRANSLATION

Sanātana Gosvāmī replied, "You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you."

TEXT 30

তবে তাঁরে বান্ধি' রাখি' করিলা গমন।
এথা নীলাচল হৈতে প্রভু চলিলা বৃন্দাবন ॥ ৩০ ॥

tabe tāṅre bāndhi' rākhi' karilā gamana
ethā nīlācala haite prabhu calilā vṛndāvana

SYNONYMS

tabe—thereafter; *tāṅre*—him; *bāndhi'*—arresting; *rākhi'*—keeping; *karilā gamana*—he went away; *ethā*—at this time; *nīlācala haite*—from Jagannātha Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā vṛndāvana*—departed for Vṛndāvana.

TRANSLATION

The Nawab again arrested Sanātana Gosvāmī and kept him in prison. At this time, Śrī Caitanya Mahāprabhu departed for Vṛndāvana from Jagannātha Purī.

TEXT 31

তবে সেই দুই চর রূপ-ঠাঞি আইল ।
'বৃন্দাবন চলিলা প্রভু'--আসিয়া কহিল ॥ ৩১ ॥

tabe sei dui cara rūpa-ṭhāñi āila
'vṛndāvana calilā prabhu'——āsiyā kahila

SYNONYMS

tabe—at that time; *sei*—those; *dui*—two; *cara*—messengers; *rūpa-ṭhāñi*—to the presence of Rūpa Gosvāmī; *āila*—came back; *vṛndāvana calilā prabhu*—Śrī Caitanya Mahāprabhu has departed for Vṛndāvana; *āsiyā*—coming; *kahila*—they informed.

TRANSLATION

The two persons who went to Jagannātha Purī to inquire about the Lord's departure returned and informed Rūpa Gosvāmī that the Lord had already departed for Vṛndāvana.

TEXT 32

শুনিয়া শ্রীরূপ লিখিল সনাতন-ঠাঞি ।
'বৃন্দাবন চলিলা শ্রীচৈতন্য-গোসাঞি ॥ ৩২ ॥

śuniyā śrī-rūpa likhila sanātana-ṭhāñi
'vṛndāvana calilā śrī-caitanya-gosāñi

SYNONYMS

śuniyā—hearing; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *likhila*—wrote; *sanātana-ṭhāñi*—to Sanātana Gosvāmī; *vṛndāvana*—to Vṛndāvana; *calilā*—has gone; *śrī-caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Upon receiving this message from his two messengers, Rūpa Gosvāmī immediately wrote a letter to Sanātana Gosvāmī saying that Śrī Caitanya Mahāprabhu had departed for Vṛndāvana.

TEXT 33

আমি-দুইভাই চলিলাঙ তাঁহারে মিলিতে।
তুমি যৈছে তৈছে ছুটি' আইস তাহাঁ হৈতে ॥ ৩৩ ॥

āmi-dui-bhāi calilāṅa tāṅhāre milite
tumi yaiche taiche chuṭi' āisa tāhāṅ haite

SYNONYMS

āmi-dui-bhāi—we two brothers; *calilāṅa*—have gone; *tāṅhāre milite*—to meet Him; *tumi*—you; *yaiche taiche*—somehow or other; *chuṭi'*—getting free; *āisa*—come; *tāhāṅ haite*—from there.

TRANSLATION

In his letter to Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī wrote, "We two brothers are starting out to go see Śrī Caitanya Mahāprabhu. You must also somehow or other get released and come meet us."

PURPORT

The two brothers herein mentioned are Rūpa Gosvāmī and his younger brother, Anupama Mallika. Rūpa Gosvāmī was informing Sanātana Gosvāmī that he should join him and his younger brother.

TEXT 34

দশসহস্র মুদ্রা তথা আছে মুদি-স্থানে।
তাহা দিয়া কর শীঘ্র আত্ম-বিমোচনে ॥ ৩৪ ॥

daśa-sahasra mudrā tathā āche mudi-sthāne
tāhā diyā kara śīghra ātma-vimocane

SYNONYMS

daśa-sahasra mudrā—ten thousand coins; *tāthā*—there; *āche*—there are; *mudi-sthāne*—in the grocer's place; *tāhā diyā*—with this amount; *kara*—get; *śīghra*—as soon as possible; *ātma-vimocane*—release from the internment.

TRANSLATION

Rūpa Gosvāmī further informed Śrīla Sanātana Gosvāmī: "I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.

TEXT 35

যেছে তৈছে ছুটি' তুমি আইস বৃন্দাবন।'
এত লিখি' দুইভাই করিলা গমন ॥ ৩৫ ॥

yaiche taiche chuṭi' tumi āisa vṛndāvana'
eta likhi' dui-bhāi karilā gamana

SYNONYMS

yaiche taiche—somehow or other; *chuṭi'*—getting released; *tumi*—you; *āisa*—come; *vṛndāvana*—to Vṛndāvana; *eta likhi'*—writing this; *dui-bhāi*—the two brothers, namely Rūpa Gosvāmī and his younger brother Anupama; *karilā gamana*—departed.

TRANSLATION

"Somehow or other get yourself released and come to Vṛndāvana." After writing this, the two brothers [Rūpa Gosvāmī and Anupama] went to see Śrī Caitanya Mahāprabhu.

TEXT 36

অনুপম মল্লিক, তাঁর নাম—'শ্রীবল্লভ'।
রূপ-গোসাঞির ছোটভাই—পরম-বৈষ্ণব ॥ ৩৬ ॥

anupama mallika, tāṅra nāma——'śrī-vallabha'
rūpa-gosāñira choṭa-bhāi——parama-vaiṣṇava

SYNONYMS

anupama mallika—Anupama Mallika; *tāṅra nāma*—his name; *śrī-vallabha*—Śrī Vallabha; *rūpa-gosāñira*—of Rūpa Gosvāmī; *choṭa-bhāi*—younger brother; *parama-vaiṣṇava*—great devotee.

TRANSLATION

Rūpa Gosvāmī's younger brother was a great devotee whose actual name was Śrī Vallabha, but he was given the name Anupama Mallika.

TEXT 37

তাঁহা লঞা রূপ-গোসাঞি প্রয়াগে আইলা।
মহাপ্রভু তাহাঁ শুনি' আনন্দিত হৈলা ॥ ৩৭ ॥

tāṅhā lañā rūpa-gosāñi prayāge āilā
mahāprabhu tāhāṅ śuni' ānandita hailā

SYNONYMS

tāṅhā lañā—taking him along; *rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *prayāge*—to Prayāga; *āilā*—came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *śuni'*—hearing; *ānandita hailā*—were very much pleased.

TRANSLATION

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear news that Śrī Caitanya Mahāprabhu was there.

TEXT 38

প্রভু চলিয়াছেন বিন্দুমাধব-দরশনে।
লক্ষ লক্ষ লোক আইসে প্রভুর মিলনে॥ ৩৮॥

prabhu caliyāchena bindu-mādhava-daraśane
lakṣa lakṣa loka āise prabhura milane

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *caliyāchena*—was going; *bindu-mādhava-daraśane*—to see Lord Bindu Mādhava; *lakṣa lakṣa loka*—many hundreds of thousands of people; *āise*—came; *prabhura*—with Śrī Caitanya Mahāprabhu; *milane*—for meeting.

TRANSLATION

At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu Mādhava, and many hundreds of thousands of people followed Him just to meet Him.

TEXT 39

কেহ কান্দে, কেহ হাসে, কেহ নাচে, গায়।
'কৃষ্ণ' 'কৃষ্ণ' বলি' কেহ গড়াগড়ি যায়॥ ৩৯॥

keha kānde, keha hāse, keha nāce, gāya
'kṛṣṇa' 'kṛṣṇa' bali' keha gaḍāgaḍi yāya

SYNONYMS

keha kānde—some cried; *keha hāse*—some laughed; *keha nāce*—some danced; *gāya*—chanted; *kṛṣṇa kṛṣṇa bali'*—saying Kṛṣṇa, Kṛṣṇa; *keha*—some; *gaḍāgaḍi yāya*—rolled on the ground.

TRANSLATION

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, "Kṛṣṇa! Kṛṣṇa!"

TEXT 40

গঙ্গা-যমুনা প্রয়াগ নারিল ডুবাইতে।
প্রভু ডুবাইল কৃষ্ণপ্রেমের বন্যাতে ॥ ৪০ ॥

gaṅgā-yamunā prayāga nārila ḍubāite
prabhu ḍubāila kṛṣṇa-premera vanyāte

SYNONYMS

gaṅgā-yamunā—the River Ganges and River Yamunā; *prayāga*—Prayāga; *nārila*—were not able; *ḍubāite*—to flood; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍubāila*—flooded; *kṛṣṇa-premera*—of ecstatic love of Kṛṣṇa; *vanyāte*—in an inundation.

TRANSLATION

Prayāga is located at the confluence of two rivers—the Ganges and the Yamunā. Although these rivers were not able to flood Prayāga with water, Śrī Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

TEXT 41

ভিড় দেখি' দুই ভাই রহিলা নির্জনে।
প্রভুর আবেশ হৈল মাধব-দরশনে ॥ ৪১ ॥

bhiḍa dekhi' dui bhāi rahilā nirjane
prabhura āveśa haila mādhava-daraśane

SYNONYMS

bhiḍa dekhi'—seeing the crowd; *dui bhāi*—the two brothers; *rahilā*—remained; *nirjane*—in a secluded place; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *haila*—there was; *mādhava-daraśane*—by seeing the Deity, Bindu Mādhava.

TRANSLATION

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Śrī Caitanya Mahāprabhu was ecstatic to see Lord Bindu Mādhava.

TEXT 42

প্রেমাবেশে নাচে প্রভু হরিধ্বনি করি'।
ঊর্ধ্ববাহু করি' বলে – বল 'হরি' 'হরি'॥ ৪২॥

premāveśe nāce prabhu hari-dhvani kari'
ūrdhva bāhu kari' bale — bala 'hari' 'hari'

SYNONYMS

prema-āveśe—in ecstatic love; *nāce*—danced; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-dhvani kari'*—vibrating the holy name of Hari; *ūrdhva*—raised; *bāhu*—the arms; *kari'*—making; *bale*—says; *bala hari hari*—chant Hari, Hari.

TRANSLATION

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant "Hari! Hari!"

TEXT 43

প্রভুর মহিমা দেখি' লোকে চমৎকার।
প্রয়াগে প্রভুর লীলা নারি বর্ণিবার॥ ৪৩॥

prabhura mahimā dekhi' loke camatkāra
prayāge prabhura līlā nāri varṇibāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—seeing; *loke*—in all people; *camatkāra*—astonishment; *prayāge*—at Prayāga; *prabhura*—of Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *nāri*—I am not able; *varṇibāra*—to describe.

TRANSLATION

Everyone was astounded to see the greatness of Śrī Caitanya Mahāprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayāga.

TEXT 44

দাক্ষিণাত্য-বিপ্র-সনে আছে পরিচয়।
সেই বিপ্র নিমন্ত্রিয়া নিল নিজালয়॥ ৪৪॥

dākṣiṇātya-vipra-sane āche paricaya
sei vipra nimantriyā nila nijālaya

SYNONYMS

dākṣiṇātya—Deccan; *vipra-sane*—with a *brāhmaṇa;* *āche*—there was; *paricaya*—acquaintance; *sei*—that; *vipra*—*brāhmaṇa;* *nimantriyā*—inviting; *nila*—brought; *nija-ālaya*—to his own place.

TRANSLATION

Śrī Caitanya Mahāprabhu had made an acquaintance with a brāhmaṇa from Deccan [in South India], and that brāhmaṇa invited Him for meals and took Him to his place.

TEXT 45

বিপ্র-গৃহে আসি' প্রভু নিভৃতে বসিলা।
শ্রীরূপ-বল্লভ দুঁহে আসিয়া মিলিলা ॥ ৪৫ ॥

vipra-gṛhe āsi' prabhu nibhṛte vasilā
śrī-rūpa-vallabha duṅhe āsiyā mililā

SYNONYMS

vipra-gṛhe—to the house of that *brāhmaṇa;* *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *nibhṛte*—in a solitary place; *vasilā*—sat down; *śrī-rūpa-vallabha*—the two brothers Rūpa Gosvāmī and Śrī Vallabha; *duṅhe*—both of them; *āsiyā*—coming; *mililā*—met Him.

TRANSLATION

While Śrī Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brāhmaṇa, Rūpa Gosvāmī and Śrī Vallabha [Anupama Mallika] came to meet Him.

TEXT 46

দুইগুচ্ছ তৃণ দুঁহে দশনে ধরিয়া।
প্রভু দেখি' দূরে পড়ে দণ্ডবৎ হঞা ॥ ৪৬ ॥

dui-guccha tṛṇa duṅhe daśane dhariyā
prabhu dekhi' dūre paḍe daṇḍavat hañā

SYNONYMS

dui-guccha—two bunches; *tṛṇa*—straw; *duṅhe*—both of them; *daśane dhariyā*—holding in the teeth; *prabhu dekhi'*—seeing the Lord; *dūre*—in a distant place; *paḍe*—fell down; *daṇḍa-vat*—like rods; *hañā*—becoming.

TRANSLATION

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

TEXT 47

নানা শ্লোক পড়ি' উঠে, পড়ে বার বার।
প্রভু দেখি' প্রেমাবেশ হইল দুঁহার ॥ ৪৭ ॥

nānā śloka paḍi' uṭhe, paḍe bāra bāra
prabhu dekhi' premāveśa ha-ila duṅhara

SYNONYMS

nāna—various; *śloka*—verses; *paḍi'*—reciting; *uṭhe*—stood up; *paḍe*—fell down; *bāra bāra*—again and again; *prabhu dekhi'*—seeing the Lord; *prema-āveśa*—ecstatic emotion; *ha-ila*—there was; *duṅhāra*—of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

TEXT 48

শ্রীরূপে দেখিয়া প্রভুর প্রসন্ন হৈল মন।
'উঠ, উঠ, রূপ, আইস', বলিলা বচন ॥ ৪৮ ॥

śrī-rūpe dekhiyā prabhura prasanna haila mana
'uṭha, uṭha, rūpa, āisa', balilā vacana

SYNONYMS

śrī-rūpe dekhiyā—seeing Śrīla Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—very pleased; *haila*—was; *mana*—mind; *uṭha*—please stand up; *uṭha*—please stand up; *rūpa*—My dear Rūpa; *āisa*—come; *balilā*—He said; *vacana*—the words.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see Śrīla Rūpa Gosvāmī, and He told him, "Stand up! Stand up! My dear Rūpa, come here."

TEXT 49

কৃষ্ণের করুণা কিছু না যায় বর্ণনে।
বিষয়কূপ হৈতে কাড়িল তোমা দুইজনে॥ ৪৯॥

kṛṣṇera karuṇā kichu nā yāya varṇane
viṣaya-kūpa haite kāḍila tomā dui-jane

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *karuṇā*—the mercy; *kichu*—any; *nā*—not; *yāya*—is possible; *varṇane*—to describe; *viṣaya-kūpa haite*—from the well of material enjoyment; *kāḍila*—delivered; *tomā*—you; *dui-jane*—both.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is not possible to describe Kṛṣṇa's mercy, for He has delivered you both from the well of material enjoyment.

TEXT 50

न मेऽभक्तश्चतुर्वेदी मद्भक्तः श्वपचः प्रियः।
तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम्॥५०॥

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catuḥ-vedī*—a scholar in the four *Vedas; mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (a pure devotee, even though born in a very low family); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional

service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.' "

PURPORT

This verse is included in the *Hari-bhakti-vilāsa* (10.127) compiled by Sanātana Gosvāmī.

TEXT 51

এই শ্লোক পড়ি' দুঁহারে কৈলা আলিঙ্গন।
কৃপাতে দুঁহার মাথায় ধরিলা চরণ॥ ৫১॥

ei śloka paḍi' duṅhāre kailā āliṅgana
kṛpāte duṅhāra māthāya dharilā caraṇa

SYNONYMS

ei śloka—this verse; *paḍi'*—reciting; *duṅhāre*—the two brothers; *kailā āliṅgana*—embraced; *kṛpāte*—out of causeless mercy; *duṅhāra*—of both of them; *māthāya*—on the heads; *dharilā*—placed; *caraṇa*—His feet.

TRANSLATION

After reciting this verse, Śrī Caitanya Mahāprabhu embraced both brothers, and out of His causeless mercy He placed His feet on their heads.

TEXT 52

প্রভু-কৃপা পাঞা দুঁহে দুই হাত যুড়ি'।
দীন হঞা স্তুতি করে বিনয় আচরি'॥ ৫২॥

prabhu-kṛpā pāñā duṅhe dui hāta yuḍi'
dīna hañā stuti kare vinaya ācari'

SYNONYMS

prabhu-kṛpā—the Lord's mercy; *pāñā*—getting; *duṅhe*—both of them; *dui*—two; *hāta*—hands; *yuḍi'*—folding; *dīna hañā*—most humbly; *stuti kare*—offer prayers; *vinaya ācari'*—with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers unto the Lord.

TEXT 53

নমো মহাবদান্যায় কৃষ্ণপ্রেমপ্রদায় তে।
কৃষ্ণায় কৃষ্ণচৈতন্যনাম্নে গৌরত্বিষে নমঃ ॥ ৫৩ ॥

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

SYNONYMS

namaḥ—obeisances; *mahā-vadānyāya*—who is most munificent and charitably disposed; *kṛṣṇa-prema*—love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—the original Personality of Godhead; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; *namaḥ*—obeisances.

TRANSLATION

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

TEXT 54

যোঽজ্ঞানমত্তং ভুবনং দয়ালুরুল্লাঘয়ন্নপ্যকরোৎ প্রমত্তম্।
স্বপ্রেমসম্পৎসুধয়াদ্ভুতেহং শ্রীকৃষ্ণচৈতন্যমমুং প্রপদ্যে ॥ ৫৪ ॥

yo 'jñāna-mattaṁ bhuvanaṁ dayālur
ullāghayann apy akarot pramattam
sva-prema-sampat-sudhayādbhutehaṁ
śrī-kṛṣṇa-caitanyam amuṁ prapadye

SYNONYMS

yaḥ—that Personality of Godhead who; *ajñāna-mattam*—maddened by ignorance or foolishly passing time in *karma, jñāna, yoga* and Māyāvāda philosophy; *bhuvanam*—the entire three worlds; *dayāluḥ*—so merciful; *ullāghayan*—subduing such processes as *karma, jñāna* and *yoga; api*—despite; *akarot*—made; *pramattam*—maddened; *sva-prema-sampat-sudhayā*—by the nectar of His personal devotional service, which is an invaluable treasure of bliss; *adbhuta-īham*—whose activities are wonderful; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *amum*—that; *prapadye*—I surrender.

TRANSLATION

"We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful."

PURPORT

This verse is found in the *Govinda-līlāmṛta* (1.2).

TEXT 55

তবে মহাপ্রভু তাঁরে নিকটে বসাইলা।
'সনাতনের বার্তা কহ'—তাঁহারে পুছিলা ॥ ৫৫ ॥

tabe mahāprabhu tāṅre nikaṭe vasāilā
'sanātanera vārtā kaha'—tāṅhāre puchilā

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—them; *nikaṭe*—near Him; *vasāilā*—sat down; *sanātanera vārtā*—news of Sanātana; *kaha*—please tell; *tāṅhāre*—them; *puchilā*—questioned.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, "What news do you have of Sanātana?"

TEXT 56

রূপ কহেন,—তেঁহো বন্দী হয় রাজ-ঘরে।
তুমি যদি উদ্ধার', তবে হইবে উদ্ধারে ॥ ৫৬ ॥

rūpa kahena,—teṅho bandī haya rāja-ghare
tumi yadi uddhāra', tabe ha-ibe uddhāre

SYNONYMS

rūpa kahena—Rūpa Gosvāmī said; *teṅho*—he; *bandī*—arrested; *haya*—is; *rāja-ghare*—in the court of the government; *tumi*—You; *yadi*—if; *uddhāra'*—kindly rescue; *tabe*—then; *ha-ibe*—he will be; *uddhāre*—relieved from that entanglement.

TRANSLATION

Rūpa Gosvāmī replied, "Sanātana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement."

TEXT 57

প্রভু কহে,—সনাতনের হঞাছে মোচন।
অচিরাৎ আমা-সহ হইবে মিলন ॥ ৫৭ ॥

prabhu kahe,—sanātanera hañāche mocana
acirāt āmā-saha ha-ibe milana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *sanātanera*—of Sanātana Gosvāmī; *hañāche*—there has been; *mocana*—release; *acirāt*—very soon; *āmā-saha*—with Me; *ha-ibe milana*—there will be meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately replied, "Sanātana has already been released from his confinement, and he will very soon meet with Me."

TEXT 58

মধ্যাহ্ন করিতে বিপ্র প্রভুরে কহিলা।
রূপ-গোসাঞি সে-দিবস তথাঞি রহিলা ॥ ৫৮ ॥

madhyāhna karite vipra prabhure kahilā
rūpa-gosāñi se-divasa tathāñi rahilā

SYNONYMS

madhyāhna karite—to accept lunch; *vipra*—the *brāhmaṇa* of Deccan; *prabhure*—Śrī Caitanya Mahāprabhu; *kahilā*—requested; *rūpa-gosāñi*—Rūpa Gosvāmī; *se-divasa*—that day; *tathāñi*—there; *rahilā*—remained.

TRANSLATION

Śrī Caitanya Mahāprabhu was then requested by the brāhmaṇa to accept His lunch. Rūpa Gosvāmī also remained there that day.

TEXT 59

ভট্টাচার্য দুই ভাইয়ে নিমন্ত্রণ কৈল।
প্রভুর শেষ প্রসাদ-পাত্র দুইভাই পাইল ॥ ৫৯ ॥

bhaṭṭācārya dui bhāiye nimantraṇa kaila
prabhura śeṣa prasāda-pātra dui-bhāi pāila

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *dui bhāiye*—the two brothers; *nimantraṇa kaila*—invited to take lunch; *prabhura śeṣa prasāda-pātra*—the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu; *dui-bhāi pāila*—the two brothers obtained.

TRANSLATION

Balabhadra Bhaṭṭācārya invited the two brothers to take lunch also. The remnants of food from the plate of Śrī Caitanya Mahāprabhu were offered to them.

TEXT 60

ত্রিবেণী-উপর প্রভুর বাসা-ঘর স্থান।
দুই ভাই বাসা কৈল প্রভু-সন্নিধান ॥ ৬০ ॥

triveṇī-upara prabhura vāsā-ghara sthāna
dui bhāi vāsā kaila prabhu-sannidhāna

SYNONYMS

tri-veṇī-upara—on the bank of the confluence of the Yamunā and Ganges; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāsā-ghara*—of the residential house; *sthāna*—the place; *dui bhāi*—the two brothers; *vāsā kaila*—resided; *prabhu-sannidhāna*—near Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and Yamunā at a place called Triveṇī. The two brothers—Rūpa Gosvāmī and Śrī Vallabha—selected their residence near the Lord's.

TEXT 61

সে-কালে বল্লভ-ভট্ট রহে আড়াইল-গ্রামে।
মহাপ্রভু আইলা শুনি' আইল তাঁর স্থানে ॥ ৬১ ॥

se-kāle vallabha-bhaṭṭa rahe āḍāila-grāme
mahāprabhu āilā śuni' āila tāṅra sthāne

SYNONYMS

se-kāle—at that time; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *rahe*—resided; *āḍāila-grāme*—in the village known as Āḍāila; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—has come; *śuni'*—hearing; *āila*—came; *tāṅra sthāne*—to His place.

TRANSLATION

At that time, Śrī Vallabha Bhaṭṭa was staying at Āḍāila-grāma, and when he heard that Śrī Caitanya Mahāprabhu had arrived, he went to His place to see Him.

PURPORT

Vallabha Bhaṭṭa was a great learned scholar of Vaiṣṇavism. In the beginning he was very much devoted to Śrī Caitanya Mahāprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Viṣṇusvāmī sect and became *ācārya* of that sect. His sect is celebrated as the Vallabhācārya-sampradāya. This *sampradāya* has had great influence in Vṛndāvana near Gokula and in Bombay. Vallabha Bhaṭṭa wrote many books, including a commentary on *Śrīmad-Bhāgavatam* called *Subodhinī-ṭīkā,* and notes on the *Vedānta-sūtra,* in the form of an *Anubhāṣya.* He also wrote a combination of sixteen short works called *Ṣoḍaśa-grantha.* Āḍāila-grāma, where he was staying, was near the confluence of the Rivers Ganges and Yamunā on the other side of the Yamunā about one mile from the river. The village there is called Aḍelī-grāma, or Āḍāila-grāma. A temple of Lord Viṣṇu there still belongs to the Vallabha-sampradāya.

Vallabha Bhaṭṭa was originally from a place in southern India called Trailaṅga. There is a railway station there called Niḍāḍābhalu. Sixteen miles from that station is a village called Kāṅkaḍabāḍa, or Kākuṅrapāḍhu. A learned *brāhmaṇa* named Lakṣmaṇa Dīkṣita used to live there, and Vallabha Bhaṭṭa was his son. There are five sections of the *brāhmaṇa* community of Āndhra Pradesh known as *bella-nāṭī, vegī-nāṭī, muraki-nāṭī, telagu-nāṭī* and *kāśala-nāṭī.* Out of these five brahminical communities, Vallabhācārya took his birth in the community of *bella-nāṭī* in the year 1400 Śakābda Era. According to some people, Vallabha Bhaṭṭācārya's father took *sannyāsa* before Vallabha's birth, and he returned home to take Vallabhācārya as his son. According to the opinion of others, Vallabhācārya was born in 1400 Śakābda Era on the Ekādaśī day of the dark moon in the month of Caitra, and he took his birth in a *brāhmaṇa* family surnamed Khambhaṁpāṭībāru. According to this account, his father's name was Lakṣmaṇa Bhaṭṭa Dīkṣita, and he was born in Campakāraṇya. In someone else's opinion, Vallabhācārya appeared

near the village named Cāṅpā-jhāra-grāma, which is near a railway station named Rājima in Madhya Pradesh.

After studying for eleven years at Vārāṇasī, Vallabhācārya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the River Tuṅgabhadrā in a village called Vidyānagara, and it was there that he enlightened Kṛṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahālakṣmī, who belonged to the same *brāhmaṇa* community. Near Govardhana Hill he established a Deity in the valley. Finally he came to Āḍāila, which is on the other side of Prayāga.

Vallabhācārya had two sons, Gopīnātha and Viṭhṭhaleśvara, and in his old age he accepted the renounced order. In 1452 Śakābda Era, he passed away from the material world at Vārāṇasī. His book known as *Ṣoḍaśa-grantha* and his commentaries on *Vedānta-sūtra* (*Anubhāṣya*) and *Śrīmad-Bhāgavatam* (*Subodhinī*) are very famous. He has written many other books besides.

TEXT 62

তেঁহো দণ্ডবৎ কৈল, প্রভু কৈলা আলিঙ্গন।
দুই জনে কৃষ্ণকথা হৈল কতক্ষণ ॥ ৬২ ॥

teṅho daṇḍavat kaila, prabhu kailā āliṅgana
dui jane kṛṣṇa-kathā haila kata-kṣaṇa

SYNONYMS

teṅho—he; *daṇḍavat*—obeisances; *kaila*—made; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āliṅgana*—embracing; *dui jane*—between the two of them; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *haila*—there were; *kata-kṣaṇa*—for some time.

TRANSLATION

Vallabha Bhaṭṭācārya offered Śrī Caitanya Mahāprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Kṛṣṇa for some time.

TEXT 63

কৃষ্ণকথায় প্রভুর মহাপ্রেম উথলিল।
ভট্টের সঙ্কোচে প্রভু সম্বরণ কৈল ॥ ৬৩ ॥

kṛṣṇa-kathāya prabhura mahā-prema uthalila
bhaṭṭera saṅkoce prabhu samvaraṇa kaila

SYNONYMS

kṛṣṇa-kathāya—in the discussion on Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahā-prema*—great love; *uthalila*—arose; *bhaṭṭera*—of Bhaṭṭācārya; *saṅkoce*—due to shyness; *prabhu*—Śrī Caitanya Mahāprabhu; *samvaraṇa kaila*—restrained Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu felt great ecstatic love when they began discussing Kṛṣṇa, but the Lord checked His feelings because He felt shy before Vallabha Bhaṭṭa.

TEXT 64

অন্তরে গর-গর প্রেম, নহে সম্বরণ।
দেখি' চমৎকার হৈল বল্লভ-ভট্টের মন॥ ৬৪॥

antare gara-gara prema, nahe samvaraṇa
dekhi' camatkāra haila vallabha-bhaṭṭera mana

SYNONYMS

antare—inside; *gara-gara*—raged; *prema*—ecstatic love; *nahe*—there was not; *samvaraṇa*—checking; *dekhi'*—detecting; *camatkāra*—astonishment; *haila*—there was; *vallabha-bhaṭṭera mana*—on the mind of Vallabha Bhaṭṭa.

TRANSLATION

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

TEXT 65

তবে ভট্ট মহাপ্রভুরে নিমন্ত্রণ কৈলা।
মহাপ্রভু দুইভাই তাঁহারে মিলাইলা॥ ৬৫॥

tabe bhaṭṭa mahāprabhure nimantraṇa kailā
mahāprabhu dui-bhāi tāṅhāre milāilā

SYNONYMS

tabe—then; *bhaṭṭa*—Vallabha Bhaṭṭa; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *nimantraṇa kailā*—invited; *mahāprabhu*—Śrī Caitanya

Mahāprabhu; *dui-bhāi*—the two brothers Rūpa and Vallabha; *tāṅhāre*—to him; *milāilā*—introduced.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

TEXT 66

দুইভাই দূর হৈতে ভূমিতে পড়িয়া।
ভট্টে দণ্ডবৎ কৈলা অতি দীন হঞা ॥ ৬৬ ॥

dui-bhāi dūra haite bhūmite paḍiyā
bhaṭṭe daṇḍavat kailā ati dīna hañā

SYNONYMS

dui-bhāi—the two brothers; *dūra haite*—from a distance; *bhūmite*—on the ground; *paḍiyā*—falling flat; *bhaṭṭe*—to Vallabha Bhaṭṭa; *daṇḍavat kailā*—offered obeisances; *ati dīna hañā*—being very humble.

TRANSLATION

From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility.

TEXT 67

ভট্ট মিলিবারে যায়, দুঁহে পলায় দূরে।
'অস্পৃশ্য পামর মুঞি, না ছুঁইহ মোরে ॥' ৬৭ ॥

bhaṭṭa milibāre yāya, duṅhe palāya dūre
'aspṛśya pāmara muñi, nā chuṅiha more'

SYNONYMS

bhaṭṭa—Vallabha Bhaṭṭa; *milibāre*—to meet; *yāya*—goes; *duṅhe*—the two brothers; *palāya*—ran away; *dūre*—to a distant place; *aspṛśya*—untouchable; *pāmara*—most fallen; *muñi*—I; *nā chuṅiha*—do not touch; *more*—me.

TRANSLATION

When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, "I am untouchable and most sinful. Please do not touch me."

TEXT 68

ভট্টের বিস্ময় হৈল, প্রভুর হর্ষ মন।
ভট্টেরে কহিলা প্রভু তাঁর বিবরণ॥ ৬৮॥

bhaṭṭera vismaya haila, prabhura harṣa mana
bhaṭṭere kahilā prabhu tāṅra vivaraṇa

SYNONYMS

bhaṭṭera—of Vallabha Bhaṭṭācārya; *vismaya haila*—there was surprise; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa*—very happy; *mana*—the mind; *bhaṭṭere kahilā*—said to Vallabha Bhaṭṭācārya; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra vivaraṇa*—description of Rūpa Gosvāmī.

TRANSLATION

Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

TEXT 69

'ইঁহো না স্পর্শিহ, ইঁহো জাতি অতি-হীন!
বৈদিক, যাজ্ঞিক তুমি কুলীন প্রবীণ!' ৬৯॥

'iṅho nā sparśiha, iṅho jāti ati-hīna!
vaidika, yājñika tumi kulīna pravīṇa!'

SYNONYMS

iṅho—him; *nā sparśiha*—do not touch; *iṅho*—He; *jāti*—caste; *ati-hīna*—very low; *vaidika*—a follower of Vedic principles; *yājñika*—a performer of many sacrifices; *tumi*—you; *kulīna*—aristocratic *brāhmaṇa; pravīṇa*—an experienced person.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy."

PURPORT

Generally *brāhmaṇas* are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this

fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa *mantra*. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Kṛṣṇa *mahā-mantra* is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted *brāhmaṇa* who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rūpa Gosvāmī did not belong to a lower caste. He was from a highly aristocratic *brāhmaṇa* family, but due to his association with the Mohammedan Nawab, he was considered fallen and excommunicated from *brāhmaṇa* society. However, due to his advanced devotional service, Śrī Caitanya Mahāprabhu accepted him as a *gosvāmī*. Vallabha Bhaṭṭācārya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhaṭṭācārya felt himself prestigious.

The present head of the Vallabha Bhaṭṭācārya *sampradāya* of Bombay is named Dīkṣita Mahārāja. He is very friendly to our movement, and whenever we meet him, this learned *brāhmaṇa* scholar highly praises the activities of the Hare Kṛṣṇa movement. He is a life member of our Society, and although he is a learned scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Viṣṇu.

TEXT 70

দুঁহার মুখে নিরন্তর কৃষ্ণনাম শুনি'।
ভট্ট কহে, প্রভুর কিছু ইঙ্গিত-ভঙ্গী জানি' ॥ ৭০ ॥

duṅhāra mukhe nirantara kṛṣṇa-nāma śuni'
bhaṭṭa kahe, prabhura kichu iṅgita-bhaṅgī jāni'

SYNONYMS

duṅhāra mukhe—in the mouths of both Rūpa Gosvāmī and his brother Vallabha; *nirantara*—continuously; *kṛṣṇa-nāma śuni'*—hearing the chanting of the holy name of Kṛṣṇa; *bhaṭṭa kahe*—Vallabha Bhaṭṭācārya said; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *iṅgita*—indications; *bhaṅgī*—hints; *jāni'*—understanding.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.

TEXT 71

'দুঁহার মুখে কৃষ্ণনাম করিছে নর্তন।
এই-দুই 'অধম' নহে, হয় 'সর্বোত্তম'॥ ৭১॥

'duṅhāra mukhe kṛṣṇa-nāma kariche nartana
ei-dui 'adhama' nahe, haya 'sarvottama'

SYNONYMS

duṅhāra mukhe—in the mouths of both; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kariche*—is doing; *nartana*—dancing; *ei-dui*—both of them; *adhama nahe*—not fallen; *haya*—are; *sarva-uttama*—the most exalted.

TRANSLATION

Vallabha Bhaṭṭācārya admitted, "Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted."

PURPORT

Vallabha Bhaṭṭācārya's admission of the brothers' exalted position should serve as a lesson to one who is falsely proud of his position as a *brāhmaṇa*. Sometimes so-called *brāhmaṇas* do not recognize our European and American disciples as devotees or *brāhmaṇas*, and some *brāhmaṇas* are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord's holy name are bona fide *brāhmaṇas* and Vaiṣṇavas and are therefore exalted.

TEXT 72

অহো বত শ্বপচোঽতো গরীয়ান্
যজ্জিহ্বাগ্রে বর্ততে নাম তুভ্যম্।
তেপুস্তপস্তে জুহুবুঃ সস্নুরার্যা
ব্রহ্মানূচুর্নাম গৃণন্তি যে তে॥ ৭২

aho bata śva-paco 'to gariyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

aho bata—how wonderful it is; *śva-pacaḥ*—dog-eaters; *ataḥ*—than the initiated *brāhmaṇa; garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tongue; *vartate*—remains; *nāma*—the holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapaḥ*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—really belonging to the Āryan race; *brahma*—all the *Vedas; anūcuḥ*—have studied; *nāma*—the holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

TRANSLATION

Vallabha Bhaṭṭācārya then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (3.33.7).

TEXT 73

শুনি' মহাপ্রভু তাঁরে বহু প্রশংশিলা।
প্রেমাবিষ্ট হঞা শ্লোক পড়িতে লাগিলা॥ ৭৩॥

śuni' mahāprabhu tāṅre bahu praśaṁśilā
premāviṣṭa hañā śloka paḍite lāgilā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *bahu*—very much; *praśaṁśilā*—praised; *prema-āviṣṭa hañā*—becoming ecstatic in love of Godhead; *śloka*—verses; *paḍite lāgilā*—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear Vallabha Bhaṭṭa quoting from śāstra about the position of a devotee. The Lord praised him personally,

and, feeling ecstatic love of Godhead, began to quote many verses from śāstra.

TEXT 74

শুচিঃ সদ্ভক্তিদীপ্তাগ্নিদগ্ধদুর্জাতিকল্মষঃ।
শ্বপাকোঽপি বুধৈঃ শ্লাঘ্যো ন বেদজ্ঞোঽপি নাস্তিকঃ ॥৭৪॥

śuciḥ sad-bhakti-dīptāgni-
dagdha-durjāti-kalmaṣaḥ
śvapāko 'pi budhaiḥ ślāgyo
na vedajño 'pi nāstikaḥ

SYNONYMS

śuciḥ—a *brāhmaṇa* purified internally and externally; *sat-bhakti*—of devotional service without motives; *dīpta-agni*—by the blazing fire; *dagdha*—burnt to ashes; *durjāti*—such as birth in a low family; *kalmaṣaḥ*—whose sinful reactions; *śva-pākaḥ api*—even though born in a family of dog-eaters; *budhaiḥ*—by learned scholars; *ślāgyaḥ*—recognized; *na*—not; *veda-jñaḥ api*—even though completely conversant in Vedic knowledge; *nāstikaḥ*—an atheist.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the *Hari-bhakti-sudhodaya* (3.11,12), a transcendental literature extracted from the *Purāṇas*.

TEXT 75

ভগবদ্ভক্তিহীনস্য জাতিঃ শাস্ত্রং জপস্তপঃ।
অপ্রাণস্যেব দেহস্য মণ্ডনং লোকরঞ্জনম্ ॥ ৭৫ ॥

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ

aprāṇasyeva dehasya
maṇḍanaṁ loka-rañjanam

SYNONYMS

bhagavat-bhakti-hīnasya—of a person devoid of devotional service to the Supreme Personality of Godhead; *jātiḥ*—birth in a high caste; *śāstram*—knowledge in revealed scriptures; *japaḥ*—pronunciation of *mantras; tapaḥ*—austerities and penances; *aprāṇasya*—which is dead; *iva*—like; *dehasya*—of a body; *maṇḍanam*—decoration; *loka*—to the whims of people in general; *rañjanam*—simply pleasing.

TRANSLATION

"'For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.'"

TEXT 76

প্রভুর প্রেমাবেশ, আর প্রভাব ভক্তিসার।
সৌন্দর্যাদি দেখি' ভট্টের হৈল চমৎকার ॥ ৭৬ ॥

prabhura premāveśa, āra prabhāva bhakti-sāra
saundaryādi dekhi' bhaṭṭera haila camatkāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstasy in love of Godhead; *āra*—and; *prabhāva*—the influence; *bhakti-sāra*—the essence of devotional service; *saundarya-ādi*—personal beauty and other qualities; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭācārya; *haila*—there was; *camatkāra*—astonishment.

TRANSLATION

When he saw the Lord's ecstatic love, Vallabha Bhaṭṭācārya was certainly very astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

TEXT 77

সগণে প্রভুরে ভট্ট নৌকাতে চড়াঞা।
ভিক্ষা দিতে নিজ-ঘরে চলিলা লঞা ॥ ৭৭ ॥

sagane prabhure bhaṭṭa naukāte caḍāñā
bhikṣā dite nija-ghare calilā lañā

SYNONYMS

sa-gaṇe—with His associates; *prabhure*—Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *naukāte*—a boat; *caḍāñā*—putting aboard; *bhikṣā dite*—to offer lunch; *nija-ghare*—to his own place; *calilā*—departed; *lañā*—taking.

TRANSLATION

Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

TEXT 78

যমুনার জল দেখি' চিক্কণ শ্যামল।
প্রেমাবেশে মহাপ্রভু হইলা বিহ্বল ॥ ৭৮ ॥

yamunāra jala dekhi' cikkaṇa śyāmala
premāveśe mahāprabhu ha-ilā vihvala

SYNONYMS

yamunāra—of the River Yamunā; *jala*—the water; *dekhi'*—seeing; *cikkaṇa*—glossy; *śyāmala*—blackish; *prema-āveśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *vihvala*—bewildered.

TRANSLATION

While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

TEXT 79

হুঙ্কার করি' যমুনার জলে দিলা ঝাঁপ।
প্রভু দেখি' সবার মনে হৈল ভয়-কাঁপ ॥ ৭৯ ॥

huṅkāra kari' yamunāra jale dilā jhāṅpa
prabhu dekhi' sabāra mane haila bhaya-kāṅpa

SYNONYMS

huṅkāra kari'—making a loud sound; *yamunāra jale*—in the water of the River Yamunā; *dilā*—gave; *jhāṅpa*—a plunge; *prabhu dekhi'*—seeing Lord Śrī Caitanya

Mahāprabhu; *sabāra*—of everyone; *mane*—in the mind; *haila*—there was; *bhaya-kāṅpa*—fear and trembling.

TRANSLATION

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

TEXT 80

আস্তে-ব্যস্তে সবে ধরি' প্রভুরে উঠাইল।
নৌকার উপরে প্রভু নাচিতে লাগিল ॥ ৮০ ॥

āste-vyaste sabe dhari' prabhure uṭhāila
naukāra upare prabhu nācite lāgila

SYNONYMS

āste-vyaste—with great haste; *sabe*—all of them; *dhari'*—catching; *prabhure*—Śrī Caitanya Mahāprabhu; *uṭhāila*—raised; *naukāra*—of the boat; *upare*—on top; *prabhu*—Śrī Caitanya Mahāprabhu; *nācite lāgila*—began to dance.

TRANSLATION

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

TEXT 81

মহাপ্রভুর ভরে নৌকা করে টলমল।
ডুবিতে লাগিল নৌকা, ঝলকে ভরে জল ॥ ৮১ ॥

mahāprabhura bhare naukā kare ṭalamala
ḍubite lāgila naukā, jhalake bhare jala

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhare*—because of the weight; *naukā*—the boat; *kare*—does; *ṭalamala*—tilting; *ḍubite*—to sink; *lāgila*—began; *naukā*—the boat; *jhalake*—in gushes; *bhare*—fills; *jala*—water.

TRANSLATION

Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

TEXT 82

যদ্যপি ভট্টের আগে প্রভুর ধৈর্য হৈল মন।
দুর্বার উদ্ভট প্রেম নহে সম্বরণ ॥ ৮২ ॥

yadyapi bhaṭṭera āge prabhura dhairya haila mana
durvāra udbhaṭa prema nahe samvaraṇa

SYNONYMS

yadyapi—although; *bhaṭṭera*—of Vallabhācārya; *āge*—in front; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhairya*—patient; *haila*—was; *mana*—the mind; *durvāra*—difficult to stop; *udbhaṭa*—wonderful; *prema*—ecstatic love; *nahe*—there is not; *samvaraṇa*—checking.

TRANSLATION

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked.

TEXT 83

দেশ-পাত্র দেখি' মহাপ্রভু ধৈর্য হইল।
আড়াইলের ঘাটে নৌকা আসি' উত্তরিল ॥ ৮৩ ॥

deśa-pātra dekhi' mahāprabhu dhairya ha-ila
āḍāilera ghāṭe naukā āsi' uttarila

SYNONYMS

deśa-pātra dekhi'—seeing the circumstances; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dhairya ha-ila*—became calm; *āḍāilera ghāṭe*—at the shore of the village Āḍāila; *naukā*—the boat; *āsi'*—coming; *uttarila*—landed.

TRANSLATION

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

TEXT 84

ভয়ে ভট্ট সঙ্গে রহে, মধ্যাহ্ন করাঞা।
নিজ-গৃহে আনিলা প্রভুরে সঙ্গেতে লঞা ॥ ৮৪ ॥

bhaye bhaṭṭa saṅge rahe, madhyāhna karāñā
nija-gṛhe ānilā prabhure saṅgete lañā

SYNONYMS

bhaye—with fear; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *saṅge*—in Śrī Caitanya Mahāprabhu's association; *rahe*—remains; *madhyāhna karāñā*—after arranging for His bath; *nija-gṛhe*—to his own home; *ānilā*—brought; *prabhure*—Śrī Caitanya Mahāprabhu; *saṅgete*—in company; *lañā*—taking.

TRANSLATION

Fearing for the Lord's welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for the Lord's bath, he took Him to his own house.

TEXT 85

আনন্দিত হঞা ভট্ট দিল দিব্যাসন।
আপনে করিল প্রভুর পাদপ্রক্ষালন ॥ ৮৫ ॥

ānandita hañā bhaṭṭa dila divyāsana
āpane karila prabhura pāda-prakṣālana

SYNONYMS

ānandita hañā—becoming pleased; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *dila*—gave; *divya-āsana*—a nice sitting place; *āpane*—personally; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-prakṣālana*—washing of the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

TEXT 86

সবংশে সেই জল মস্তকে ধরিল।
নূতন কৌপীন-বহির্বাস পরাইল ॥ ৮৬ ॥

savaṁśe sei jala mastake dharila
nūtana kaupīna-bahirvāsa parāila

SYNONYMS

sa-vaṁśe—with all the family members; *sei*—that; *jala*—water; *mastake*—on the head; *dharila*—sprinkled; *nūtana*—fresh; *kaupīna*—underwear; *bahirvāsa*—external covering; *parāila*—put on.

TRANSLATION

Vallabha Bhaṭṭācārya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

TEXT 87

গন্ধ-পুষ্প-ধূপ-দীপে মহাপূজা কৈল।
ভট্টাচার্যে মান্য করি' পাক করাইল ॥ ৮৭ ॥

gandha-puṣpa-dhūpa-dīpe mahā-pūjā kaila
bhaṭṭācārye mānya kari' pāka karāila

SYNONYMS

gandha—scents; *puṣpa*—flowers; *dhūpa*—incense; *dīpe*—by lamps; *mahā-pūjā kaila*—he worshiped the Lord with great pomp; *bhaṭṭācārye*—to Balabhadra Bhaṭṭācārya; *mānya kari'*—offering respect; *pāka karāila*—engaging in cooking.

TRANSLATION

Vallabhācārya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhaṭṭa [the Lord's cook] to cook.

TEXT 88

ভিক্ষা করাইল প্রভুরে সস্নেহ যতনে।
রূপগোসাঞি দুইভাইয়ে করাইল ভোজনে ॥ ৮৮ ॥

bhikṣā karāila prabhure sasneha yatane
rūpa-gosāñi dui-bhāiye karāila bhojane

SYNONYMS

bhikṣā karāila—made take His lunch; *prabhure*—Śrī Caitanya Mahāprabhu; *sa-sneha*—with affection; *yatane*—with great care; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *dui-bhāiye*—the two brothers; *karāila bhojane*—made eat.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and affection. The brothers Rūpa Gosvāmī and Śrī Vallabha were also offered food.

TEXT 89

ভট্টাচার্য শ্রীরূপে দেওয়াইল 'অবশেষ'।
তবে সেই প্রসাদ কৃষ্ণদাস পাইল শেষ ॥ ৮৯ ॥

bhaṭṭācārya śrī-rūpe deoyāila 'avaśeṣa'
tabe sei prasāda kṛṣṇadāsa pāila śeṣa

SYNONYMS

bhaṭṭācārya—Vallabha Bhaṭṭācārya; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *deoyāila*—offered; *avaśeṣa*—the remnants; *tabe*—thereafter; *sei*—those; *prasāda*—remnants of food; *kṛṣṇadāsa*—Kṛṣṇadāsa; *pāila*—got; *śeṣa*—the balance.

TRANSLATION

Vallabha Bhaṭṭācārya first offered the remnants of the Lord's food to Śrīla Rūpa Gosvāmī and then to Kṛṣṇadāsa.

TEXT 90

মুখবাস দিয়া প্রভুরে করাইল শয়ন।
আপনে ভট্ট করেন প্রভুর পাদ-সম্বাহন ॥ ৯০ ॥

mukha-vāsa diyā prabhure karāila śayana
āpane bhaṭṭa karena prabhura pāda-samvāhana

SYNONYMS

mukha-vāsa—spices; *diyā*—offering; *prabhure*—Śrī Caitanya Mahāprabhu; *karāila*—made to do; *śayana*—resting; *āpane*—personally; *bhaṭṭa*—Śrīla Vallabha Bhaṭṭa; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the leg.

TRANSLATION

The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhaṭṭācārya personally massaged His legs.

TEXT 91

প্রভু পাঠাইল তাঁরে করিতে ভোজনে।
ভোজন করি' আইলা তেঁহো প্রভুর চরণে ॥ ৯১ ॥

prabhu pāṭhāila tāṅre karite bhojane
bhojana kari' āilā teṅho prabhura caraṇe

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *pāṭhāila*—sent; *tāṅre*—him (Vallabha Bhaṭṭācārya); *karite bhojane*—to take his lunch; *bhojana kari'*—after taking lunch; *āilā*—came; *teṅho*—he; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasāda. After taking prasāda, he returned to the lotus feet of the Lord.

TEXT 92

হেনকালে আইলা রঘুপতি উপাধ্যায়।
তিরুহিতা পণ্ডিত, বড় বৈষ্ণব, মহাশয় ॥ ৯২ ॥

hena-kāle āilā raghupati upādhyāya
tiruhitā paṇḍita, baḍa vaiṣṇava, mahāśaya

SYNONYMS

hena-kāle—at this time; *āilā*—arrived; *raghupati upādhyāya*—a *brāhmaṇa* named Raghupati Upādhyāya; *tiruhitā*—belonging to the Tiruhitā state; *paṇḍita*—a very learned scholar; *baḍa*—great; *vaiṣṇava*—devotee; *mahāśaya*—respectable gentleman.

TRANSLATION

At that time there arrived Raghupati Upādhyāya, who belonged to the Tiruhitā district. He was a very learned scholar, a great devotee and a respectable gentleman.

PURPORT

Tiruhitā, or Tirhuṭiyā, is a combination of four districts in Behar: Sāraṇa, Campāraṇa, Majaḥphara-pura and Dvārabhāṅgā. The people of this state are called Tiruṭiyā.

TEXT 93

আসি' তেঁহো কৈল প্রভুর চরণ বন্দন।
'কৃষ্ণে মতি রহু' বলি' প্রভুর বচন ॥ ৯৩ ॥

āsi' teṅho kaila prabhura caraṇa vandana
'kṛṣṇe mati rahu' bali' prabhura vacana

SYNONYMS

āsi'—coming; *teṅho*—he; *kaila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *kṛṣṇe mati rahu*—just remain always Kṛṣṇa conscious; *bali'*—saying; *prabhura vacana*—the blessings of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghupati Upādhyāya first offered his respects to Śrī Caitanya Mahāprabhu, and the Lord gave him His blessings, saying, "Always stay in Kṛṣṇa consciousness."

TEXT 94

শুনি' আনন্দিত হৈল উপাধ্যায়ের মন।
প্রভু তাঁরে কহিল,—'কহ কৃষ্ণের বর্ণন' ॥ ৯৪ ॥

śuni' ānandita haila upādhyāyera mana
prabhu tāṅre kahila,—'kaha kṛṣṇera varṇana'

SYNONYMS

śuni'—hearing; *ānandita*—very pleased; *haila*—became; *upādhyāyera mana*—the mind of Upādhyāya; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *kahila*—spoke; *kaha kṛṣṇera varṇana*—just try to describe Kṛṣṇa.

TRANSLATION

Raghupati Upādhyāya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Kṛṣṇa.

TEXT 95

নিজ-কৃত কৃষ্ণলীলা-শ্লোক পড়িল।
শুনি' মহাপ্রভুর মহা প্রেমাবেশ হৈল ॥ ৯৫ ॥

nija-kṛta kṛṣṇa-līlā-śloka paḍila
śuni' mahāprabhura mahā premāveśa haila

SYNONYMS

nija-kṛta—personally composed; *kṛṣṇa-līlā*—on pastimes of Kṛṣṇa; *śloka*—verses; *paḍila*—recited; *śuni'*—hearing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mahā*—great; *prema-āveśa*—ecstatic love; *haila*—there was.

TRANSLATION

When Raghupati Upādhyāya was requested to describe Kṛṣṇa, he began to recite some verses he had personally composed about Kṛṣṇa's pastimes. Hearing those verses, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love.

TEXT 96

শ্রুতিমপরে স্মৃতিমিতরে ভারতমন্যে ভজন্তু ভব-ভীতাঃ।
অহমিহ নন্দং বন্দে যস্যালিন্দে পরং ব্রহ্ম ॥ ৯৬ ॥

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande
yasyālinde paraṁ brahma

SYNONYMS

śrutim—Vedic literature; *apare*—someone; *smṛtim*—corollary to the Vedic literature; *itare*—others; *bhāratam*—*Mahābhārata; anye*—still others; *bhajantu*—let them worship; *bhava-bhītāḥ*—those who are afraid of material existence; *aham*—I; *iha*—here; *nandam*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *param brahma*—the Supreme Brahman, Absolute Truth.

TRANSLATION

Raghupati Upādhyāya recited: "Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

PURPORT

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī's *Padyāvalī* (126).

TEXT 97

'আগে কহ'—প্রভু-বাক্যে উপাধ্যায় কহিল।
রঘুপতি উপাধ্যায় নমস্কার কৈল॥ ৯৭॥

'āge kaha'—prabhu-vākye upādhyāya kahila
raghupati upādhyāya namaskāra kaila

SYNONYMS

āge kaha—please speak further; *prabhu-vākye*—on the request of Śrī Caitanya Mahāprabhu; *upādhyāya*—Raghupati Upādhyāya; *kahila*—said; *raghupati upādhyāya*—Raghupati Upādhyāya; *namaskāra kaila*—offered Śrī Caitanya Mahāprabhu obeisances.

TRANSLATION

When Raghupati Upādhyāya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

TEXT 98

কম্প্রতি কথয়িতুমীশে সম্প্রতি কো বা প্রতীতিমায়াতু।
গোপতি-তনয়াকুঞ্জে গোপবধূটী-বিটং ব্রহ্ম॥ ৯৮॥

kaṁ prati kathayitum īśe
samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje
gopa-vadhūṭī-viṭaṁ brahma

SYNONYMS

kam prati—unto whom; *kathayitum*—to speak; *īśe*—am I able; *samprati*—now; *kaḥ*—who; *vā*—or; *pratītim*—belief; *āyātu*—would do; *go-pati*—of the sun-god; *tanayā*—of the daughter (the Yamunā); *kuñje*—in the bushes on the bank; *gopa-vadhūṭī*—of the cowherd girls; *viṭam*—the hunter; *brahma*—the Supreme Personality of Godhead.

TRANSLATION

"To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme Personality of Godhead, is hunting the gopīs in the bushes by the banks of the River Yamunā? In this way the Lord demonstrates His pastimes."

PURPORT

This verse was also later included in *Padyāvalī* (98).

TEXT 99

প্রভু কহেন,—কহ, তেঁহো পড়ে কৃষ্ণলীলা।
প্রেমাবেশে প্রভুর দেহ-মন আলুয়াইলা॥ ৯৯॥

prabhu kahena,——kaha, teṅho paḍe kṛṣṇa-līlā
premāveśe prabhura deha-mana āyuyāilā

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *kaha*—please go on speaking; *teṅho*—he; *paḍe*—recites; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *prema-āveśe*—in great ecstasy of love; *prabhura*—of Śrī Caitanya Mahāprabhu; *deha-mana*—body and mind; *āyuyāilā*—became slackened.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Raghupati Upādhyāya to continue speaking about the pastimes of Śrī Kṛṣṇa. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

PURPORT

Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

TEXT 100

প্রেম দেখি' উপাধ্যায়ের হৈল চমৎকার।
'মনুষ্য নহে, ইঁহো—কৃষ্ণ'— করিল নির্ধার॥ ১০০॥

prema dekhi' upādhyāyera haila camatkāra
'manuṣya nahe, iṅho——kṛṣṇa'——karila nirdhāra

SYNONYMS

prema dekhi'—seeing His ecstatic love; *upādhyāyera*—of Raghupati Upādhyāya; *haila*—there was; *camatkāra*—wonder; *manuṣya nahe*—not a human being; *iṅho*—He; *kṛṣṇa*—Lord Kṛṣṇa Himself; *karila nirdhāra*—made assessment.

TRANSLATION

When Raghupati Upādhyāya saw Śrī Caitanya Mahāprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Kṛṣṇa Himself.

TEXT 101

প্রভু কহে,— উপাধ্যায়, শ্রেষ্ঠ মান' কায় ?
'শ্যামমেব পরং রূপং'— কহে উপাধ্যায় ॥ ১০১ ॥

prabhu kahe,——upādhyāya, śreṣṭha māna' kāya?
'śyāmam eva paraṁ rūpaṁ'——kahe upādhyāya

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu inquired; *upādhyāya*—My dear Upādhyāya; *śreṣṭha*—the supermost; *māna'*—you consider; *kāya*—what; *śyāmam*—Śyāmasundara, Kṛṣṇa; *eva*—certainly; *param rūpam*—the supreme form; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?" Raghupati Upādhyāya replied, "Lord Śyāmasundara is the supreme form."

TEXT 102

শ্যাম-রূপের বাসস্থান শ্রেষ্ঠ মান' কায় ?
'পুরী মধুপুরী বরা' — কহে উপাধ্যায় ॥ ১০২ ॥

śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya?
'purī madhu-purī varā'——kahe upādhyāya

SYNONYMS

śyāma-rūpera—of the supreme form, Śyāmasundara; *vāsa-sthāna*—residence; *śreṣṭha*—the supreme; *māna'*—you accept; *kāya*—which; *purī*—the city; *madhu-purī*—Mathurā; *varā*—best; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

"Of all Kṛṣṇa's abodes, which do you think is the best?" Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."

PURPORT

Lord Kṛṣṇa has many forms, as stated in *Brahma-saṁhitā* (5.33): *advaitam acyutam anādim ananta-rūpam.* Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya which form was the best of Lord Kṛṣṇa's millions of forms, and he immediately replied that the supreme form was the Śyāmasundara form. In that form, Kṛṣṇa stands curved in three places and holds His flute. The Śyāmasundara form is also described in *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee."

Those who are filled with ecstatic love for Kṛṣṇa always see the form of Śyāmasundara within their hearts. Raghupati Upādhyāya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations—Nārāyaṇa, Nṛsiṁha, Varāha and others—but Kṛṣṇa is distinguished as the supermost. According to *Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam.* "Kṛṣṇa is the original Personality of Godhead." Kṛṣṇa means Śyāmasundara, who plays His flute in Vṛndāvana. Of all forms, this form is the best of all. Kṛṣṇa lives sometimes in Mathurā and sometimes in Dvārakā, but Mathurā is considered the better place. This is also confirmed by Rūpa Gosvāmī in his *Upadeśāmṛta* (9): *vaikuṇṭhāj janito varā madhu-purī.* "Madhu-purī, or Mathurā, is far superior to the Vaikuṇṭhalokas in the spiritual world."

TEXT 103

বাল্য, পৌগণ্ড, কৈশোরে, শ্রেষ্ঠ মান' কায়?
'বয়ঃ কৈশোরকং ধ্যেয়ং'—কহে উপাধ্যায়॥ ১০৩॥

bālya, paugaṇḍa, kaiśore, śreṣṭha māna' kāya?
'vayaḥ kaiśorakaṁ dhyeyaṁ'—kahe upādhyāya

SYNONYMS

bālya—childhood; *paugaṇḍa*—the boyhood age before youth; *kaiśore*—the beginning of youth; *śreṣṭha*—best; *māna'*—you think; *kāya*—which; *vayaḥ*—the age; *kaiśorakam*—*kaiśora* or fresh youth; *dhyeyam*—most worshipable; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?" Raghupati Upādhyāya replied, "Fresh youth is the best age."

TEXT 104

রসগণ-মধ্যে তুমি শ্রেষ্ঠ মান' কায় ?
'আদ্য এব পরো রসঃ'—কহে উপাধ্যায় ॥ ১০৪ ॥

rasa-gaṇa-madhye tumi śreṣṭha māna' kāya?
'ādya eva paro rasaḥ'—kahe upādhyāya

SYNONYMS

rasa-gaṇa-madhye—among all the mellows; *tumi*—you; *śreṣṭha*—as supreme; *māna'*—accept; *kāya*—which one; *ādyaḥ*—conjugal love; *eva*—certainly; *paraḥ rasaḥ*—the best of all mellows; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?" Raghupati Upādhyāya replied, "The mellow of conjugal love is supermost."

TEXT 105

প্রভু কহে,—ভাল তত্ত্ব শিখাইলা মোরে।
এত বলি' শ্লোক পড়ে গদগদ-স্বরে ॥ ১০৫ ॥

prabhu kahe,—bhāla tattva śikhāilā more
eta bali' śloka paḍe gadgada-svare

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *bhāla*—good; *tattva*—conclusions; *śikhāilā more*—you have taught Me; *eta bali'*—saying this; *śloka paḍe*—Śrī Caitanya Mahāprabhu recited the full verse; *gadgada-svare*—in a faltering voice.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "You have certainly given first-class conclusions." After saying this, He began to recite the full verse with a faltering voice.

TEXT 106

শ্যামমেব পরং রূপং পুরী মধুপুরী বরা।
বয়ঃ কৈশোরকং ধ্যেয়মাদ্য এব পরো রসঃ ॥ ১০৬ ॥

śyāmam eva paraṁ rūpaṁ
purī madhu-purī varā
vayaḥ kaiśorakaṁ dhyeyam
ādya eva paro rasaḥ

SYNONYMS

śyāmam—the form of Śyāmasundara; *eva*—certainly; *param*—supreme; *rūpam*—form; *purī*—the place; *madhu-purī*—Mathurā; *varā*—best; *vayaḥ*—the age; *kaiśorakam*—fresh youth; *dhyeyam*—always to be meditated on; *ādyaḥ*—the original transcendental mellow, or conjugal love; *eva*—certainly; *paraḥ*—the supreme; *rasaḥ*—mellow.

TRANSLATION

" 'The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.' "

PURPORT

This verse is found in *Padyāvalī* (82).

TEXT 107

প্রেমাবেশে প্রভু তাঁরে কৈলা আলিঙ্গন।
প্রেম মত্ত হঞা তেঁহো করেন নর্তন ॥ ১০৭ ॥

premāveśe prabhu tāṅre kailā āliṅgana
prema matta hañā teṅho karena nartana

SYNONYMS

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *kailā*—did; *āliṅgana*—embracing; *prema matta hañā*—being overwhelmed by ecstatic love; *teṅho*—he; *karena nartana*—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.

TEXT 108

দেখি' বল্লভ-ভট্ট মনে চমৎকার হৈল।
দুই পুত্র আনি' প্রভুর চরণে পাড়িল ॥ ১০৮ ॥

dekhi' vallabha-bhaṭṭa mane camatkāra haila
dui putra āni' prabhura caraṇe pāḍila

SYNONYMS

dekhi'—seeing; *vallabha-bhaṭṭa*—of Vallabha Bhaṭṭācārya; *mane*—in the mind; *camatkāra haila*—there was astonishment; *dui putra āni'*—bringing his two sons; *prabhura caraṇe pāḍila*—made them lie at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya was struck with wonder to see Śrī Caitanya Mahāprabhu and Raghupati Upādhyāya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

PURPORT

The two sons of Vallabhācārya were Gopīnātha and Viṭhṭhaleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga in the year 1434 or 1435 Śakābda Era, Viṭhṭhaleśvara was not yet born. In this regard, one should see *Madhya-līlā* 18.47.

TEXT 109

প্রভু দেখিবারে গ্রামের সব-লোক আইল।
প্রভু-দরশনে সবে 'কৃষ্ণভক্ত' হইল ॥ ১০৯ ॥

prabhu dekhibāre grāmera saba-loka āila
prabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila

SYNONYMS

prabhu dekhibāre—to see Śrī Caitanya Mahāprabhu; *grāmera*—of the village; *saba-loka*—all the people; *āila*—came; *prabhu-daraśane*—simply by seeing Śrī Caitanya Mahāprabhu; *sabe*—all of them; *kṛṣṇa-bhakta ha-ila*—became devotees of Lord Kṛṣṇa.

TRANSLATION

Upon hearing that Śrī Caitanya Mahāprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Kṛṣṇa.

TEXT 110

ব্রাহ্মণসকল করেন প্রভুর নিমন্ত্রণ।
বল্লভ-ভট্ট তাঁ-সবারে করেন নিবারণ॥ ১১০॥

brāhmaṇa-sakala karena prabhura nimantraṇa
vallabha-bhaṭṭa tāṅ-sabāre karena nivāraṇa

SYNONYMS

brāhmaṇa-sakala—all the *brāhmaṇas* of that village; *karena*—make; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitations; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭācārya; *tāṅ-sabāre*—all of them; *karena*—does; *nivāraṇa*—forbidding.

TRANSLATION

All the brāhmaṇas of the village were anxious to extend invitations to the Lord, but Vallabha Bhaṭṭācārya forbade them to do so.

TEXT 111

'প্রেমোন্মাদে পড়ে গোসাঞি মধ্য-যমুনাতে।
প্রয়াগে চালাইব, ইহাঁ না দিব রহিতে॥ ১১১॥

'premonmāde paḍe gosāñi madhya-yamunāte
prayāge cālāiba, ihāṅ nā diba rahite

SYNONYMS

prema-unmāde—in the madness of ecstatic love; *paḍe*—fell down; *gosāñi*—Śrī Caitanya Mahāprabhu; *madhya-yamunāte*—in the River Yamunā; *prayāge cālāiba*—I shall again take Him to Prayāga; *ihāṅ*—here; *nā*—not; *diba*—I shall allow Him; *rahite*—to stay.

TRANSLATION

Vallabha Bhaṭṭa then decided not to keep Śrī Caitanya Mahāprabhu at Āḍāila because the Lord had jumped into the River Yamunā in ecstatic love. Therefore he decided to bring Him to Prayāga.

TEXT 112

যাঁর ইচ্ছা, প্রয়াগে যাঞা করিবে নিমন্ত্রণ'।
এত বলি' প্রভু লঞা করিল গমন॥ ১১২॥

yāṅra icchā, prayāge yāñā karibe nimantraṇa'
eta bali' prabhu lañā karila gamana

SYNONYMS

yāṅra—of whom; *icchā*—there is a desire; *prayāge yāñā*—going to Prayāga; *karibe*—may do; *nimantraṇa*—invitations; *eta bali'*—saying this; *prabhu lañā*—with Śrī Caitanya Mahāprabhu; *karila gamana*—he departed for Prayāga.

TRANSLATION

Vallabha Bhaṭṭa said, "If anyone likes, he can go to Prayāga and extend invitations to the Lord." In this way he took the Lord with him and departed for Prayāga.

TEXT 113

গঙ্গা-পথে মহাপ্রভুরে নৌকাতে বসাঞা।
প্রয়াগে আইলা ভট্ট গোসাঞিরে লঞা॥ ১১৩॥

gaṅgā-pathe mahāprabhure naukāte vasāñā
prayāge āilā bhaṭṭa gosāñire lañā

SYNONYMS

gaṅgā-pathe—on the Ganges; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *naukāte vasāñā*—making to sit down on the boat; *prayāge āilā*—went to Prayāga; *bhaṭṭa*—Vallabha Bhaṭṭa; *gosāñire lañā*—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya avoided the River Yamunā. Putting the Lord on a boat in the River Ganges, he went with Him to Prayāga.

TEXT 114

লোক-ভিড়-ভয়ে প্রভু 'দশাশ্বমেধে' যাঞা।
রূপ-গোসাঞিরে শিক্ষা করা'ন শক্তি সঞ্চারিয়া॥১১৪॥

loka-bhiḍa-bhaye prabhu 'daśāśvamedhe' yāñā
rūpa-gosāñire śikṣā karā'na śakti sañcāriyā

SYNONYMS

loka-bhiḍa-bhaye—from fear of the great crowd of people; *prabhu*—Śrī Caitanya Mahāprabhu; *daśāśvamedhe*—to Daśāśvamedha-ghāṭa; *yāñā*—going;

rūpa-gosāñire—Rūpa Gosvāmī; *śikṣā karā'na*—teaches; *śakti sañcāriyā*—endowing him with potency.

TRANSLATION

Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Daśāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa Gosvāmī and empowered him in the philosophy of devotional service.

PURPORT

Parāsya śaktir vividhaiva śrūyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in *Caitanya-caritāmṛta* (*Antya* 7.11). *Kṛṣṇa-śakti vinā nahe tāra pravartana:* "One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa." A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa's special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of *māyā* life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Śrī Kṛṣṇa personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

TEXT 115

কৃষ্ণতত্ত্ব-ভক্তিতত্ত্ব-রসতত্ত্ব-প্রান্ত ।
সব শিখাইল প্রভু ভাগবত-সিদ্ধান্ত ॥ ১১৫ ॥

kṛṣṇatattva-bhaktitattva-rasatattva-prānta
saba śikhāila prabhu bhāgavata-siddhānta

SYNONYMS

kṛṣṇa-tattva—of the truth about Lord Kṛṣṇa; *bhakti-tattva*—of the truth about devotional service; *rasa-tattva*—of the truth about transcendental mellows; *prānta*—the ultimate limit; *saba*—all; *śikhāila*—taught; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-siddhānta*—the conclusions of *Śrīmad-Bhāgavatam.*

TRANSLATION

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth

about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

TEXT 116

রামানন্দ-পাশে যত সিদ্ধান্ত শুনিলা।
রূপে কৃপা করি' তাহা সব সঞ্চারিলা ॥ ১১৬ ॥

rāmānanda-pāśe yata siddhānta śunilā
rūpe kṛpā kari' tāhā saba sañcārilā

SYNONYMS

rāmānanda-pāśe—from Rāmānanda Rāya; *yata*—all; *siddhānta*—the ultimate conclusions; *śunilā*—he heard; *rūpe*—unto Śrī Rūpa Gosvāmī; *kṛpā kari'*—showing His causeless mercy; *tāhā saba*—all those; *sañcārilā*—infused.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

TEXT 117

শ্রীরূপ-হৃদয়ে প্রভু শক্তি সঞ্চারিলা।
সর্বতত্ত্ব-নিরূপণে 'প্রবীণ' করিলা ॥ ১১৭ ॥

śrī-rūpa-hṛdaye prabhu śakti sañcārilā
sarva-tattva-nirūpaṇe 'pravīṇa' karilā

SYNONYMS

śrī-rūpa-hṛdaye—in the heart of Śrīla Rūpa Gosvāmī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śakti sañcārilā*—infused spiritual strength; *sarva-tattva*—all conclusive truths; *nirūpaṇe*—in ascertaining; *pravīṇa karilā*—made him fully experienced.

TRANSLATION

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

PURPORT

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Śrī Caitanya Mahāprabhu. This was the case with Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and other *ācāryas*.

TEXT 118

শিবানন্দ-সেনের পুত্র 'কবিকর্ণপূর'।
'রূপের মিলন' স্ব-গ্রন্থে লিখিয়াছেন প্রচুর ॥ ১১৮ ॥

śivānanda-senera putra 'kavi-karṇapūra'
'rūpera milana' sva-granthe likhiyāchena pracura

SYNONYMS

śivānanda-senera—of Śivānanda Sena; *putra*—the son; *kavi-karṇapūra*—Kavi-karṇapūra; *rūpera milana*—meeting Rūpa Gosvāmī; *sva-granthe*—in his own book; *likhiyāchena pracura*—has written profusely.

TRANSLATION

In his book Caitanya-candrodaya, Kavi-karṇapūra, the son of Śivānanda Sena, has elaborately described the meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

TEXT 119

কালেন বৃন্দাবনকেলিবার্তা
লুপ্তেতি তাং খ্যাপয়িতুং বিশিষ্য।
কৃপামৃতেনাভিষিষেচ দেব-
স্তত্রৈব রূপঞ্চ সনাতনঞ্চ ॥ ১১৯ ॥

kālena vṛndāvana-keli-vārtā
lupteti tāṁ khyāpayituṁ viśiṣya
kṛpāmṛtenābhiṣiṣeca devas
tatraiva rūpaṁ ca sanātanaṁ ca

SYNONYMS

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luptā*—almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiṣiṣeca*—sprinkled;

devaḥ—the Lord; *tatra*—there; *eva*—indeed; *rūpam*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.

PURPORT

This verse and the following two verses are from Act Nine (38,29,30) of *Caitanya-candrodaya* by Śrī Kavi-karṇapūra.

TEXT 120

যঃ প্রাগেব প্রিয়গুণগণৈর্গাঢ়বদ্ধোঽপি মুক্তো
গেহাধ্যাসাদ্রস ইব পরো মূর্ত এবাপ্যমূর্তঃ।
প্রেমালাপৈর্দৃঢ়তরপরিষ্বঙ্গরঙ্গৈঃ প্রয়াগে
তং শ্রীরূপং সমমনুপমেনানুজগ্রাহ দেবঃ ॥ ১২০

yaḥ prāg eva priya-guṇa-gaṇair gāḍha-baddho 'pi mukto
gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge
taṁ śrī-rūpaṁ samam anupamenānujagrāha devaḥ

SYNONYMS

yaḥ—who; *prāk eva*—previously; *priya-guṇa-gaṇaiḥ*—by the desirable transcendental qualities of Śrī Caitanya Mahāprabhu; *gāḍha*—deeply; *baddhaḥ*—attached; *api*—although; *muktaḥ*—liberated; *geha-adhyāsāt*—from the bondage of family life; *rasaḥ*—transcendental mellows; *iva*—like; *paraḥ*—transcendental; *mūrtaḥ*—personal form; *eva*—certainly; *api*—although; *amūrtaḥ*—without having a material form; *prema-ālāpaiḥ*—by discussions of transcendental love of the Supreme; *dṛḍhatara*—firm; *pariṣvaṅga*—of embracing; *raṅgaiḥ*—with great pleasure; *prayāge*—at Prayāga; *tam*—to him; *śrī-rūpam*—Rūpa Gosvāmī; *samam*—with; *anupamena*—Anupama; *anujagrāha*—showed mercy; *devaḥ*—the Supreme Personality of Godhead.

TRANSLATION

"From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was perma-

nently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendentally situated in His transcendental eternal form, at Prayāga He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.

TEXT 121

প্রিয়স্বরূপে দয়িতস্বরূপে প্রেমস্বরূপে সহজাভিরূপে।
নিজানুরূপে প্রভুরেকরূপে ততান রূপে স্ববিলাসরূপে ॥১২১॥

priya-svarūpe dayita-svarūpe
prema-svarūpe sahajābhirūpe
nijānurūpe prabhur eka-rūpe
tatāna rūpe svavilāsa-rūpe

SYNONYMS

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; *dayita-svarūpe*—who was very dear to Him (Śrī Caitanya Mahāprabhu); *prema-svarūpe*—unto the replica of His personal ecstatic love; *sahaja-abhirūpe*—who was naturally very beautiful; *nija-anurūpe*—who exactly followed the principles of Śrī Caitanya Mahāprabhu; *prabhuḥ*—Śrī Caitanya Mahāprabhu; *eka-rūpe*—to the one; *tatāna*—explained; *rūpe*—unto Rūpa Gosvāmī; *sva-vilāsa-rūpe*—who describes the pastimes of Lord Kṛṣṇa.

TRANSLATION

"Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures."

TEXT 122

এইমত কর্ণপূর লিখে স্থানে-স্থানে।
প্রভু কৃপা কৈলা যৈছে রূপ-সনাতনে ॥ ১২২ ॥

ei-mata karṇapūra likhe sthāne-sthāne
prabhu kṛpā kailā yaiche rūpa-sanātane

SYNONYMS

ei-mata—in this way; *karṇa-pūra*—the poet known as Kavi-karṇapūra; *likhe*—writes; *sthāne-sthāne*—in various places; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kailā*—showed His mercy; *yaiche*—how; *rūpa-sanātane*—to Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TRANSLATION

The characteristics of Śrīla Rūpa Gosvāmī have thus been described in various places by the poet Kavi-karṇapūra. An account has also been given of how Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TEXT 123

মহাপ্রভুর যত বড় বড় ভক্ত মাত্র।
রূপ-সনাতন—সবার কৃপা-গৌরব-পাত্র ॥ ১২৩ ॥

mahāprabhura yata baḍa baḍa bhakta mātra
rūpa-sanātana—sabāra kṛpā-gaurava-pātra

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *yata*—all; *baḍa baḍa*—great, great; *bhakta*—devotees; *mātra*—up to; *rūpa-sanātana*—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; *sabāra*—of everyone; *kṛpā*—of the mercy; *gaurava*—and honor; *pātra*—objects.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

TEXT 124

কেহ যদি দেশে যায় দেখি' বৃন্দাবন।
তাঁরে প্রশ্ন করেন প্রভুর পারিষদগণ ॥ ১২৪ ॥

keha yadi deśe yāya dekhi' vṛndāvana
tāṅre praśna karena prabhura pāriṣada-gaṇa

SYNONYMS

keha—someone; *yadi*—if; *deśe*—to his country; *yāya*—goes; *dekhi'*—after seeing; *vṛndāvana*—Vṛndāvana; *tāṅre*—unto that person; *praśna karena*—put

questions; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāriṣada-gaṇa*—personal associates.

TRANSLATION

If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

TEXT 125

"কহ,—তাহাঁ কৈছে রহে রূপ-সনাতন ?
কৈছে রহে, কৈছে বৈরাগ্য, কৈছে ভোজন ? ১২৫ ॥

"kaha,—tāhāṅ kaiche rahe rūpa-sanātana?
kaiche rahe, kaiche vairāgya, kaiche bhojana?

SYNONYMS

kaha—please describe; *tāhāṅ*—there; *kaiche*—how; *rahe*—remain; *rūpa*—Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kaiche rahe*—how do they live; *kaiche vairāgya*—how do they practice renunciation; *kaiche bhojana*—how do they eat.

TRANSLATION

They would ask those returning from Vṛndāvana, "How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?" These were the questions asked.

TEXT 126

কৈছে অষ্টপ্রহর করেন শ্রীকৃষ্ণ-ভজন ?"
তবে প্রশংসিয়া কহে সেই ভক্তগণ ॥ ১২৬ ॥

kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?"
tabe praśaṁsiyā kahe sei bhakta-gaṇa

SYNONYMS

kaiche—how; *aṣṭa-prahara*—twenty-four hours; *karena*—do; *śrī-kṛṣṇa-bhajana*—worshiping of Lord Kṛṣṇa; *tabe*—at that time; *praśaṁsiyā*—praising; *kahe*—described; *sei bhakta-gaṇa*—those devotees.

TRANSLATION

The Lord's associates would also ask, "How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?" At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmī.

TEXT 127

"অনিকেত দুঁহে, বনে যত বৃক্ষগণ।
এক এক বৃক্ষের তলে এক এক রাত্রি শয়ন॥ ১২৭॥

"aniketa duṅhe, vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātri śayana

SYNONYMS

aniketa—without a residence; *duṅhe*—both of them; *vane*—in the forest; *yata vṛkṣa-gaṇa*—as many trees as there are; *eka eka vṛkṣera*—of one tree after another; *tale*—at the base; *eka eka rātri*—one night after another; *śayana*—lying down to sleep.

TRANSLATION

"The brothers actually have no fixed residence. They reside beneath trees—one night under one tree and the next night under another.

TEXT 128

'বিপ্রগৃহে' স্থূলভিক্ষা, কাহাঁ মাধুকরী।
শুষ্ক রুটী-চানা চিবায় ভোগ পরিহরি'॥ ১২৮॥

'vipra-gṛhe' sthūla-bhikṣā, kāhāṅ mādhu-karī
śuṣka ruṭī-cānā civāya bhoga parihari'

SYNONYMS

vipra-gṛhe—in the house of a *brāhmaṇa; sthūla-bhikṣā*—full meals; *kāhāṅ*—sometimes; *mādhu-karī*—begging little by little like honeybees; *śuṣka*—dry; *ruṭī*—bread; *cānā*—chick-peas; *civāya*—chew; *bhoga parihari'*—giving up all kinds of material enjoyment.

TRANSLATION

"Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

TEXT 129

করোঁয়া-মাত্র হাতে, কাঁথা ছিঁড়া, বহির্বাস।
কৃষ্ণকথা, কৃষ্ণনাম, নর্তন-উল্লাস ॥ ১২৯ ॥

karoṅyā-mātra hāte, kāṅthā chiṅḍā, bahirvāsa
kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa

SYNONYMS

karoṅyā—the waterpot of a *sannyāsī; mātra*—only; *hāte*—in the hand; *kāṅthā chiṅḍā*—torn quilt; *bahirvāsa*—outer garments; *kṛṣṇa-kathā*—discussion of Kṛṣṇa's pastimes; *kṛṣṇa-nāma*—chanting the holy name of Lord Kṛṣṇa; *nartana-ullāsa*—dancing in jubilation.

TRANSLATION

"They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

TEXT 130

অষ্টপ্রহর কৃষ্ণভজন, চারি দণ্ড শয়নে।
নাম-সঙ্কীর্তনে সেহ নহে কোন দিনে ॥ ১৩০ ॥

aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane
nāma-saṅkīrtane seha nahe kona dine

SYNONYMS

aṣṭa-prahara—twenty-four hours; *kṛṣṇa-bhajana*—worshiping Lord Kṛṣṇa; *cāri daṇḍa*—four *daṇḍas* (one *daṇḍa* equals twenty-four minutes); *śayane*—for sleeping; *nāma-saṅkīrtane*—because of chanting the holy name of the Lord; *seha*—that much time; *nahe*—not; *kona dine*—some days.

TRANSLATION

"They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord's holy name, they do not sleep at all.

TEXT 131

কভু ভক্তিরসশাস্ত্র করয়ে লিখন।
চৈতন্যকথা শুনে, করে চৈতন্য-চিন্তন ॥" ১৩১ ॥

kabhu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana"

SYNONYMS

kabhu—sometimes; *bhakti-rasa-śāstra*—transcendental literature about the mellows of devotional service; *karaye likhana*—write; *caitanya-kathā*—talks about the pastimes of Śrī Caitanya Mahāprabhu; *śune*—they hear; *kare*—do; *caitanya-cintana*—thinking of Lord Caitanya.

TRANSLATION

"Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord."

TEXT 132

এইকথা শুনি' মহান্তের মহাসুখ হয়।
চৈতন্যের কৃপা যাঁহে, তাঁহে কি বিস্ময় ? ১৩২ ॥

ei-kathā śuni' mahāntera mahā-sukha haya
caitanyera kṛpā yāṅhe, tāṅhe ki vismaya?

SYNONYMS

ei-kathā śuni'—hearing this news; *mahāntera*—of all the devotees; *mahā-sukha*—great pleasure; *haya*—was; *caitanyera*—of Lord Caitanya Mahāprabhu; *kṛpā*—mercy; *yāṅhe*—on whom; *tāṅhe*—in him; *ki*—what; *vismaya*—wonderful.

TRANSLATION

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, "What is wonderful for a person who has been granted the Lord's mercy?"

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and

remembered Śrī Caitanya Mahāprabhu's pastimes. Thus they executed devotional service.

In Vṛndāvana there are *prākṛta-sahajiyās* who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, "What business do we have reading or hearing transcendental literatures? They are meant for neophytes." They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this *sahajiyā* philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great *mṛdaṅga*. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a *rūpānuga* devotee.

TEXT 133

চৈতন্যের কৃপা রূপ লিখিয়াছেন আপনে।
রসামৃতসিন্ধু-গ্রন্থের মঙ্গলাচরণে॥ ১৩৩॥

caitanyera kṛpā rūpa likhiyāchena āpane
rasāmṛta-sindhu-granthera maṅgalācaraṇe

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *rūpa*—Śrīla Rūpa Gosvāmī; *likhiyāchena*—has written; *āpane*—personally; *rasāmṛta-sindhu-granthera*—of the book known as *Bhakti-rasāmṛta-sindhu; maṅgala-ācaraṇe*—in the auspicious introduction.

TRANSLATION

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book Bhakti-rasāmṛta-sindhu [1.1.2].

TEXT 134

হৃদি যস্য প্রেরণয়া প্রবর্তিতোঽহং বরাকরূপোঽপি ।
তস্য হরেঃ পদকমলং বন্দে চৈতন্যদেবস্য ॥ ১৩৪ ॥

hṛdi yasya preraṇayā
pravartito 'haṁ varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ
vande caitanya-devasya

SYNONYMS

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *aham*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—who is Lord Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books."

TEXT 135

এইমত দশদিন প্রয়াগে রহিয়া ।
শ্রীরূপে শিক্ষা দিল শক্তি সঞ্চারিয়া ॥ ১৩৫ ॥

ei-mata daśa-dina prayāge rahiyā
śrī-rūpe śikṣā dila śakti sañcāriyā

SYNONYMS

ei-mata—in this way; *daśa-dina*—for ten days; *prayāge*—at Prayāga; *rahiyā*—staying; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *śikṣā*—instructions; *dila*—imparted; *śakti sañcāriyā*—bestowing upon him the necessary potency.

TRANSLATION

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.

PURPORT

This is a confirmation of the statement *kṛṣṇa-śakti vinā nahe tāra pravartana.* Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in *Bhagavad-gītā:*

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't matter because devotional service is not dependent on material considerations. In his earlier life, Śrīla Rūpa Gosvāmī was a government officer and a *gṛhastha.* He was not even a *brahmacārī* or *sannyāsī.* He associated with *mlecchas* and *yavanas,* but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in *Bhakti-rasāmṛta-sindhu* (1.2.187):

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities."

To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.

TEXT 136

প্রভু কহে,— শুন, রূপ, ভক্তিরসের লক্ষণ ।
সূত্ররূপে কহি, বিস্তার না যায় বর্ণন ॥ ১৩৬ ॥

prabhu kahe,—śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu spoke; *śuna*—please listen; *rūpa*—My dear Rūpa; *bhakti-rasera*—of the transcendental mellows in devotional service; *lakṣaṇa*—the symptoms; *sūtra-rūpe*—in the form of a synopsis; *kahi*—I shall explain; *vistāra*—the whole breadth; *nā*—not; *yāya*—is possible; *varṇana*—description.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

TEXT 137

পারাপার-শূন্য গভীর ভক্তিরস-সিন্ধু ।
তোমায় চাখাইতে তার কহি এক 'বিন্দু' ॥ ১৩৭ ॥

pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka 'bindu'

SYNONYMS

pāra-apāra—the length and breadth; *śūnya*—without; *gabhīra*—deep; *bhakti-rasa*—of the mellows in devotional service; *sindhu*—the ocean; *tomāya*—to you; *cākhāite*—to give a taste; *tāra*—of this ocean; *kahi*—I shall speak; *eka*—one; *bindu*—drop.

TRANSLATION

"The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

TEXT 138

এইত ব্রহ্মাণ্ড ভরি' অনন্ত জীবগণ ।
চৌরাশী-লক্ষ যোনিতে করয়ে ভ্রমণ ॥ ১৩৮ ॥

eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa

SYNONYMS

ei-ta—in this way; *brahmāṇḍa*—the whole universe; *bhari'*—filling; *ananta*—unlimited; *jīva-gaṇa*—living entities; *caurāśī-lakṣa*—8,400,000; *yonite*—in species of life; *karaye*—do; *bhramaṇa*—wandering.

TRANSLATION

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT

This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the moon, and they say that there is no life there. This does not tally with Śrī Caitanya Mahāprabhu's version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In *Bhagavad-gītā* (2.24) we find that the living entities are *sarva-gataḥ,* which means that they can go anywhere. This indicates that there are living entities everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements—earth, water, fire, air and ether—why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or ether. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else their imperfect vision cannot actually perceive the particular type of living entities there.

Living entities are described as *ananta,* or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the *Viṣṇu Purāṇa:*

jalajā nava-lakṣāṇi
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam

triṁśal-lakṣāṇi paśavaḥ
catur-lakṣāṇi mānuṣāḥ

"There are 900,000 species living in the water. There are also 2,000,000 nonmoving living entities (*sthāvara*) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species." Some of these species may exist on one planet and not on another, but in any case within all the planets of the universe—and even in the sun—there are living entities. This is the verdict of Vedic literatures. As *Bhagavad-gītā* (2.20) confirms:

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog's consciousness is different from a man's. Even within a species we find that a father's consciousness is different from his son's and that a child's consciousness is different from a youth's. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in *Bhagavad-gītā* (8.6): *yaṁ yaṁ vāpi smaran bhāvam.* One's consciousness at the time of death determines a type of body of the living entity. This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.

TEXT 139

কেশাগ্র-শতেক-ভাগ পুনঃ শতাংশ করি।
তার সম সূক্ষ্ম জীবের 'স্বরূপ' বিচারি ॥ ১৩৯ ॥

keśāgra-śateka-bhāga punaḥ śatāṁśa kari
tāra sama sūkṣma jīvera 'svarūpa' vicāri

SYNONYMS

keśa-agra—from the tip of a hair; *śata-eka*—one hundred; *bhāga*—divisions; *punaḥ*—again; *śata-aṁśa*—one hundred divisions; *kari*—making; *tāra sama*—equal to that; *sūkṣma*—very fine; *jīvera*—of the living entity; *sva-rūpa*—the actual form; *vicāri*—I consider.

TRANSLATION

"The length and breadth of the living entity is described as one ten-thousandth part of the tip of a hair. This is the original subtle nature of the living entity.

TEXT 140

কেশাগ্রশতভাগস্য শতাংশসদৃশাত্মকঃ।
জীবঃ সূক্ষ্মস্বরূপোঽয়ং সংখ্যাতীতো হি চিৎকণঃ ॥ ১৪০ ॥

keśāgra-śata-bhāgasya
śatāṁśa-sadṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yaṁ
saṅkhyātīto hi cit-kaṇaḥ

SYNONYMS

keśa-agra—of the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-aṁśa*—a hundredth part; *sadṛśa*—equal to; *ātmakaḥ*—whose nature; *jīvaḥ*—the living entity; *sūkṣma*—very fine; *sva-rūpaḥ*—identification; *ayam*—this; *saṅkhya-atītaḥ*—numbering beyond calculation; *hi*—certainly; *cit-kaṇaḥ*—spiritual particle.

TRANSLATION

" 'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter.'

PURPORT

This is quoted from the commentary on the portion of *Śrīmad-Bhāgavatam* wherein the *Vedas* personified offer their obeisances unto the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (15.7). *Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: "The living entities in this conditioned world are My eternal, fragmental parts."

Lord Śrī Kṛṣṇa personally identifies Himself with the minute living entities. Lord Kṛṣṇa is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest brain in the material world. The same spiritual spark is within an ant and within the body of Brahmā. According to his *karma,* material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

TEXT 141

বালাগ্রশতভাগস্য শতধা কল্পিতস্য চ ।
ভাগো জীবঃ স বিজ্ঞেয় ইতি চাহ পরা শ্রুতিঃ ॥ ১৪১ ॥

bālāgra-śata-bhāgasya
śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeya
iti cāha parā śrutiḥ

SYNONYMS

bāla-agra—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-dhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jīvaḥ*—the living entity; *saḥ*—that; *vijñeyaḥ*—to be understood; *iti*—thus; *ca*—and; *āha*—have said; *parā*—chief; *śrutiḥ*—Vedic *mantras.*

TRANSLATION

" 'If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.'

PURPORT

The first three *padas* of this verse from the *Pañcadaśī Citradīpa* (81) are taken from the *Śvetāśvatara Upaniṣad* (5.9).

TEXT 142

সূক্ষ্মাণামপ্যহং জীবঃ ॥ ১৪২ ॥

sūkṣmāṇām apy ahaṁ jīvaḥ

SYNONYMS

sūkṣmāṇām—of the minute particles; *api*—certainly; *aham*—I; *jīvaḥ*—the living entity.

TRANSLATION

" 'Among minute particles, I am the living entity.'

PURPORT

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third *pada* of a verse from *Śrīmad-Bhāgavatam* (11.16.11).

TEXT 143

অপরিমিতা ধ্রুবাস্তনুভৃতো যদি সর্বগতা-
স্তর্হি ন শাস্যতেতি নিয়মো ধ্রুব নেতরথা।
অজনি চ যন্ময়ং তদবিমুচ্য নিয়ন্তৃ ভবেৎ
সমমনুজানতাং যদমতং মতদুষ্টতয়া ॥ ১৪৩ ॥

aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyantṛ bhavet
samam anujānatāṁ yad amataṁ mata-duṣṭatayā

SYNONYMS

aparimitāḥ—unlimited in number; *dhruvāḥ*—eternals; *tanu-bhṛtaḥ*—who have accepted material bodies; *yadi*—if; *sarva-gatāḥ*—all-pervading; *tarhi*—then; *na*—not; *śāsyatā*—controllable; *iti*—thus; *niyamaḥ*—regulation; *dhruva*—O Supreme Truth; *na*—not; *itarathā*—in another manner; *ajani*—have been born; *ca*—and; *yat-mayam*—consisting of which; *tat*—that; *avimucya*—without giving up; *niyantṛ*—controller; *bhavet*—may become; *samam*—equal in all respects; *anujānatām*—of those who follow this philosophical calculation; *yat*—that; *amatam*—not conclusive; *mata-duṣṭatayā*—by faulty calculations.

TRANSLATION

" 'O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted,

however, as particles of the eternally existing spiritual entity—as part of You, who are the supreme spirit whole—we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.'

PURPORT

This verse, which is also from *Śrīmad-Bhāgavatam* (10.87.30), was spoken by the personified *Vedas*.

TEXT 144

তার মধ্যে 'স্থাবর', 'জঙ্গম'—দুই ভেদ ।
জঙ্গমে তির্যক্-জল-স্থলচর-বিভেদ ॥ ১৪৪ ॥

tāra madhye 'sthāvara', 'jaṅgama'——dui bheda
jaṅgame tiryak-jala-sthalacara-vibheda

SYNONYMS

tāra madhye—among the living entities who are conditioned within the material world; *sthāvara*—immovable; *jaṅgama*—movable; *dui bheda*—two divisions; *jaṅgame*—among the living entities who can move; *tiryak*—the living entities who can move in the air (the birds); *jala*—or living entities who can move within the water; *sthala-cara*—living entities who can move on land; *vibheda*—three divisions.

TRANSLATION

"The unlimited living entities can be divided into two divisions—those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

PURPORT

Śrī Caitanya Mahāprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move

within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words *tāra madhye* mean "within this universe." The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the *Vedas*. As stated in *Bhagavad-gītā* (2.24):

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, it can neither be burned nor cut to pieces. It can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the *Vedas*, the living entities can live anywhere and everywhere—on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (*sthāṇu*). From the statements of Śrī Caitanya Mahāprabhu and *Bhagavad-gītā*, we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

TEXT 145

তার মধ্যে মনুষ্য-জাতি অতি অল্পতর ।
তার মধ্যে ম্লেচ্ছ, পুলিন্দ, বৌদ্ধ, শবর ॥ ১৪৫ ॥

tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha, śabara

SYNONYMS

tāra madhye—among all such living entities; *manuṣya-jāti*—entities born as human beings; *ati*—very; *alpatara*—small in quantity; *tāra madhye*—among the small quantity of human beings; *mleccha*—uncivilized men who cannot follow the Vedic principles; *pulinda*—unregulated; *bauddha*—followers of Buddhist philosophy; *śabara*—the lowest of men (the hunter class).

TRANSLATION

"Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and śabaras.

TEXT 146

বেদনিষ্ঠ-মধ্যে অর্ধেক বেদ 'মুখে' মানে।
বেদনিষিদ্ধ পাপ করে, ধর্ম নাহি গণে ॥ ১৪৬ ॥

veda-niṣṭha-madhye ardheka veda 'mukhe' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

SYNONYMS

veda-niṣṭha-madhye—among persons who are followers of the *Vedas; ardheka*—almost half; *veda*—Vedic scriptures; *mukhe*—in the mouth; *māne*—accept; *veda-niṣiddha*—forbidden in the *Vedas; pāpa*—sins; *kare*—perform; *dharma*—religious principles; *nāhi*—not; *gaṇe*—count.

TRANSLATION

"Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

PURPORT

The word *veda* means "knowledge." Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the Supreme Personality of Godhead. Āryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people's capacity to understand.

The highest type of religious system is described in *Śrīmad-Bhāgavatam* (1.2.6) thus: *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje.* The highest form of

religion is that by which one becomes fully conscious of the existence of God, His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed in *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyaḥ*. The aim of Vedic knowledge is to understand God. Those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord's order. However, in this age of Kali, although men profess to belong to so many different kinds of religion, most of them commit sinful activities against the orders of the Vedic scriptures. Śrī Caitanya Mahāprabhu therefore says herein: *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sin.

TEXT 147

ধর্মাচারি-মধ্যে বহুত 'কর্মনিষ্ঠ'।
কোটি-কর্মনিষ্ঠ-মধ্যে এক 'জ্ঞানী' শ্রেষ্ঠ ॥ ১৪৭ ॥

dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha

SYNONYMS

dharma-ācāri-madhye—among persons who actually follow the Vedic principles or religious system; *bahuta*—many of them; *karma-niṣṭha*—attracted to fruitive activities; *koṭi-karma-niṣṭha-madhye*—among millions of such performers of fruitive activities according to Vedic principles; *eka*—one; *jñānī*—wise man; *śreṣṭha*—the chief.

TRANSLATION

"Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *karma-niṣṭha* refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered among the *karma-niṣṭhas*. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities,

schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a *karma-niṣṭha.* Out of millions of *karma-niṣṭhas* there may be one who is wise. Those who try to avoid fruitive activity and who become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as *jñānīs,* wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both are interested in personal benefit. The *karmīs* are directly interested in personal benefit within the material world, and the *jñānīs* are interested in merging into the existence of the Supreme. The *jñānīs* maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The *jñānī* wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

TEXT 148

কোটিজ্ঞানি-মধ্যে হয় একজন 'মুক্ত'।
কোটিমুক্ত-মধ্যে 'দুর্লভ' এক কৃষ্ণভক্ত ॥ ১৪৮ ॥

koṭi-jñāni-madhye haya eka-jana 'mukta'
koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

SYNONYMS

koṭi-jñāni-madhye—out of many millions of such wise men; *haya*—there is; *eka-jana*—one person; *mukta*—actually liberated; *koṭi-mukta-madhye*—out of many millions of such liberated persons; *durlabha*—very rare; *eka*—one; *kṛṣṇa-bhakta*—pure devotee of Lord Kṛṣṇa.

TRANSLATION

"Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.

PURPORT

In *Śrīmad-Bhāgavatam* it is said that due to their poor fund of knowledge, the *jñānīs* are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. *Brahmeti paramātmeti bhagavān iti śabdyate.* The Absolute Truth (*satya-vastu*) is described as Brahman, Paramātmā and Bhagavān. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is

therefore clearly said in this verse: *koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta.* Those who search after the knowledge of impersonal Brahman or localized Paramātmā are certainly accepted as liberated, but due to their imperfect knowledge they are described in *Śrīmad-Bhāgavatam* as *vimukta-māninaḥ.* Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

Research is going on for the *karmīs, jñānīs* and *yogīs,* but until the search is complete, no one can attain peace. Therefore *Bhagavad-gītā* says, *jñātvā māṁ śāntim ṛcchati:* one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

TEXT 149

কৃষ্ণভক্ত—নিষ্কাম, অতএব 'শান্ত'।
ভুক্তি-মুক্তি-সিদ্ধি-কামী—সকলি 'অশান্ত' ॥ ১৪৯ ॥

kṛṣṇa-bhakta——niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī——sakali 'aśānta'

SYNONYMS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *niṣkāma*—actually desireless; *ataeva*—therefore; *śānta*—peaceful; *bhukti*—of material enjoyment; *mukti*—of liberation from material activities; *siddhi*—of perfection in yogic performance; *kāmī*—those who are desirous; *sakali*—all of them; *aśānta*—not peaceful.

TRANSLATION

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.

PURPORT

The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-called liberated people are full of desires. Fruitive actors desire better living ac-

commodations, and *jñānīs* want to be one with the Supreme. *Yogīs* desire material opulence, yogic perfections and magic. All of these are lusty (*kāmī*). Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in *Bhagavad-gītā:*

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

If one can understand that the only supreme enjoyer is Kṛṣṇa, one will perform all kinds of sacrifices, penances and austerities in order to attain Kṛṣṇa's devotional service. Kṛṣṇa is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (*suhṛdaṁ sarva-bhūtānām*). If one understands Kṛṣṇa, he immediately becomes desireless (*niṣkāma*) because a *kṛṣṇa-bhakta* knows that his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee never perishes." Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A *kṛṣṇa-bhakta* has no desire for his own personal benefit. He is completely protected by the Supreme. *Avaśya rakṣibe kṛṣṇa viśvāsa pālana.* Bhaktivinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his parents, but he is always protected nevertheless. This is called *niṣkāma* (desirelessness).

Although *karmīs, jñānīs* and *yogīs* fulfill their desires by performing various activities, they are never satisfied. A *karmī* may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the *karmīs,* there is no end of desire. The more the *karmī* gets, the more he desires. The *jñānīs* cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many *jñānīs* or *sannyāsīs* who give up the world as false, but after taking *sannyāsa* they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (*brahma satyam*). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the *jñānī* cannot be *niṣkāma,* desireless. Nor can the *yogīs* be

desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these *yogīs,* and the *yogīs* desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become *niṣkāma,* desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: *kṛṣṇa-bhakta niṣkāma.* Since the *kṛṣṇa-bhakta,* the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

TEXT 150

মুক্তানামপি সিদ্ধানাং নারায়ণপরায়ণঃ।
সুদুর্লভঃ প্রশান্তাত্মা কোটিষ্বপি মহামুনে ॥ ১৫০ ॥

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇaḥ*—the devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (6.14.5). The *nārāyaṇa-parāyaṇa,* the devotee of Lord Nārāyaṇa, is the only blissful person. One who becomes a *nārāyaṇa-parāyaṇa* is already liberated from material bondage. He already possesses all the perfections of *yoga.* Unless one comes to the platform of *nārāyaṇa-parāyaṇa* and passes over the platform of *bhukti-mukti-siddhi,* he cannot be fully satisfied. That is the pure devotional stage.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

One who has no other desire but Kṛṣṇa and who is not influenced by the process of *jñāna-mārga* (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by *karma* (fruitive activity) or *yoga* (mystic power). He simply depends on Kṛṣṇa and is satisfied in his devotional service. According to *Śrīmad-Bhāgavatam* (6.17.28): *nārāyaṇa-parāḥ sarve na kutaścana bibhyati.* Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a *nārāyaṇa-parāyaṇa,* rascals become envious. By the grace of Nārāyaṇa, a devotee is situated in the most opulent position in the material world. Rascals are envious of Nārāyaṇa and His devotee, but the devotee knows how to please another devotee of Nārāyaṇa because he knows that by pleasing Nārāyaṇa's representative, one directly pleases Lord Nārāyaṇa. Therefore a devotee offers the best facilities to his spiritual master because he knows that by pleasing Nārāyaṇa's representative, he can please Lord Nārāyaṇa. Outsiders who have no knowledge of Nārāyaṇa are envious both of Nārāyaṇa and of His devotee. Consequently when they see that Nārāyaṇa's devotee is opulently situated, they become envious. But when the devotee of Nārāyaṇa asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat eating, intoxication and gambling. Therefore the materialist refuses the company of a *nārāyaṇa-parāyaṇa,* although he is envious of the devotee's material situation. In Western countries when ordinary men—storekeepers and workers—see our devotees living and eating sumptuously and yet not working, they become very anxious to know where they get the money. Such people become envious and ask, "How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?" Not knowing that Kṛṣṇa looks after His devotees, such people become surprised, and some become envious.

TEXT 151

ব্রহ্মাণ্ড ভ্রমিতে কোন ভাগ্যবান্ জীব।
গুরু-কৃষ্ণ-প্রসাদে পায় ভক্তিলতা-বীজ ॥ ১৫১ ॥

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

SYNONYMS

brahmāṇḍa bhramite—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bīja*—the seed.

TRANSLATION

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

PURPORT

When we speak of *brahmāṇḍa,* we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air and in the water. There are millions and trillions of living entities everywhere, and they are engaged by *māyā* in suffering and enjoying the results of their fruitive activity life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, if one is actually fortunate (*bhāgyavān*), he comes in contact with a bona fide spiritual master by Kṛṣṇa's mercy.

Kṛṣṇa is situated in everyone's heart, and if one desires something, Kṛṣṇa fulfills one's desire. If the living entity by chance or fortune comes in contact with the Kṛṣṇa consciousness movement and wishes to associate with that movement, Kṛṣṇa, who is situated in everyone's heart, gives him the chance to meet a bona fide spiritual master. This is called *guru-kṛṣṇa-prasāda.* Kṛṣṇa is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord's mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a person is fortified by both Kṛṣṇa and the spiritual master. He is helped from within by Kṛṣṇa and from without by the spiritual master. Both are prepared to help the sincere living being become free from this material bondage.

How one can become this fortunate can be seen in the life of Śrīla Nārada Muni. In his previous life he was born of a maidservant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaiṣṇavas. When these Vaiṣṇavas were resting during the Cāturmāsya period, the boy Nārada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaiṣṇavas offered him the remnants of their food.

By serving them and obeying their orders, the boy became the object of sympathy for the Vaiṣṇavas, and, by the Vaiṣṇavas' unknown mercy, he gradually became a pure devotee. In the next life he was Nārada Muni, the most exalted of Vaiṣṇavas and the most important *guru* and *ācārya* of Vaiṣṇavas.

Following in the footsteps of Nārada Muni, this Kṛṣṇa consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Kṛṣṇa. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Kṛṣṇa, one's life becomes successful. Everyone has dormant *kṛṣṇa-bhakti*—love for Kṛṣṇa—and in the association of good devotees, that love is revealed. As stated in *Caitanya-caritāmṛta* (*Madhya* 22.107):

nitya-siddha-kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa *mantra,* dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.*

TEXT 152

মালী হঞা করে সেই বীজ আরোপণ।
শ্রবণ-কীর্তন-জলে করয়ে সেচন ॥ ১৫২ ॥

mālī hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana

SYNONYMS

mālī hañā—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āropaṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling.

TRANSLATION

"When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

PURPORT

To live with devotees or to live in a temple means to associate with the *śravaṇa-kīrtana* process. Sometimes neophyte devotees think that they can continue

the *śravaṇa-kīrtana* process without worshiping the Deity, but the execution of *śravaṇa-kīrtana* is meant for highly developed devotees like Haridāsa Ṭhākura, who engaged in the *śravaṇa-kīrtana* process without worshiping the Deity. However, one should not falsely imitate Haridāsa Ṭhākura and abandon Deity worship just to try to engage in *śravaṇa-kīrtana*. This is not possible for neophyte devotees.

The word *guru-prasāda* indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life's supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called *guru-kṛpā*. It is *kṛṣṇa-prasāda*, Kṛṣṇa's mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Bhakti-latā-bīja means "the seed of devotional service." Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called *bīja*, or the seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the *bhakti-latā-bīja*, or seed of devotional service. This *bhakti-latā-bīja* is received from the spiritual master by the grace of Kṛṣṇa. Other seeds are called *anyābhilāṣa-bīja, karma-bīja* and *jñāna-bīja*. If one is not fortunate enough to receive the *bhakti-latā-bīja* from the spiritual master, he instead cultivates the seeds of *karma-bīja, jñāna-bīja*, or political and social or philanthropic *bīja*. However, *bhakti-latā-bīja* is different from these other *bījas*. *Bhakti-latā-bīja* can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get *bhakti-latā-bīja* (*yasya prasādād bhagavat-prasādaḥ*). *Bhakti-latā-bīja* is the origin of devotional service. Unless one satisfies the spiritual master, he gets the *bīja*, or root cause, of *karma, jñāna* and *yoga* without the benefit of devotional service. However, one who is faithful to his spiritual master gets the *bhakti-latā-bīja*. This *bhakti-latā-bīja* is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master's mercy, one must repeat his instructions, and this is called *śravaṇa-kīrtana*—hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (*kīrtana*). This is explained in *Bhagavad-gītā* (2.41): *vyavasāyātmikā buddhir ekeha kuru-nandana*. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the *bhakti-latā-bīja* after receiving instructions from the spiritual master.

TEXT 153

উপজিয়া বাড়ে লতা 'ব্রহ্মাণ্ড' ভেদি' যায়।
'বিরজা', 'ব্রহ্মলোক' ভেদি' 'পরব্যোম' পায় ॥১৫৩॥

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya
'virajā', 'brahma-loka' bhedi' 'para-vyoma' pāya

SYNONYMS

upajiyā—being cultivated; *bāḍe*—increases; *latā*—the creeper of devotional service; *brahmāṇḍa*—the whole universe; *bhedi'*—penetrating; *yāya*—goes; *virajā*—the river between the spiritual world and the material world; *brahma-loka*—the Brahman effulgence; *bhedi'*—penetrating; *para-vyoma*—the spiritual sky; *pāya*—attains.

TRANSLATION

"As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Virajā River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

PURPORT

A creeper generally takes shelter of a big tree, but the *bhakti-latā,* being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the *bhakti-latā* creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that *bhakti* can be applied to material things also. In other words, they say that devotional service can be rendered to one's country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called Virajā. The word *vi* means *vigata* (completely eradicated), and *rajaḥ* means "the influence of the material world." On this platform, a living entity is completely free from material entanglement. For the *jñānīs* who want to merge into the Brahman effulgence, there is *brahma-loka. Bhakti-latā,* however, has no shelter in the material world, nor has it shelter in *brahma-loka,* although *brahma-loka* is beyond the material world. The *bhakti-latā* increases until it reaches the spiritual sky, where Goloka Vṛndāvana is situated.

TEXT 154

তবে যায় তদুপরি 'গোলোক-বৃন্দাবন'।
'কৃষ্ণচরণ'-কল্পবৃক্ষে করে আরোহণ ॥ ১৫৪ ॥

tabe yāya tad-upari 'goloka-vṛndāvana'
'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa

SYNONYMS

tabe—thereafter; *yāya*—goes; *tat-upari*—to the top of that (the spiritual sky); *goloka-vṛndāvana*—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; *kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa; *kalpa-vṛkṣe*—on the desire tree; *kare ārohaṇa*—climbs.

TRANSLATION

"Being situated in one's heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

PURPORT

In *Brahma-saṁhitā* (5.37) it is said:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa.*" In the spiritual world, the Supreme Personality of Godhead, Kṛṣṇa, has expanded Himself in His spiritual potency. He has His eternal form of bliss and knowledge (*sac-cid-ānanda-vigraha*). Everything in the Goloka Vṛndāvana planet is a spiritual expansion of *sac-cid-ānanda.* Everyone there is of the same potency—*ānanda-cinmaya-rasa.* The relationship between the Supreme Personality of Godhead and His servitor is *cinmaya-rasa.* Kṛṣṇa and His entourage and paraphernalia are of the same *cinmaya* potency. When the *cinmaya-rasa* potency goes through the material potency, it becomes all-pervading. Although the Supreme

Personality of Godhead exists on His own planet Goloka Vṛndāvana, He is present everywhere. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham.* He is present within all universes, although they are innumerable. He is present within the atom. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the cover of the material universe, one must penetrate *brahma-loka,* the spiritual effulgence. Then one can come to the Goloka Vṛndāvana planet. There are also other planets in the spiritual world called Vaikuṇṭha planets, and on these planets Lord Nārāyaṇa is worshiped with awe and veneration. On these planets the *śānta-rasa* is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in the *dāsya-rasa,* the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuṇṭha *rasa* is represented by *gaurava-sakhya,* friendship in awe and veneration. The other fraternity *rasa* is exhibited as *viśrambha* (friendship in equality), and this is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in *vātsalya-rasa* (paternal love), and above all is the relationship with the Lord in the *mādhurya-rasa* (conjugal love). These five *rasas* are fully exhibited in the spiritual world in one's relationship with the Lord. Therefore in the spiritual world the *bhakti-latā* creeper finds its resting place at the lotus feet of Kṛṣṇa.

TEXT 155

তাহাঁ বিস্তারিত হঞা ফলে প্রেম-ফল।
ইহাঁ মালী সেচে নিত্য শ্রবণাদি জল ॥ ১৫৫ ॥

tāhāṅ vistārita hañā phale prema-phala
ihāṅ mālī sece nitya śravaṇādi jala

SYNONYMS

tāhāṅ—there in the spiritual world (in the Goloka Vṛndāvana planet); *vistārita*—expanded; *hañā*—becoming; *phale*—produces; *prema-phala*—the fruit known as love of Godhead; *ihāṅ*—in the material world, where the devotee is still present; *mālī*—exactly like a gardener; *sece*—sprinkles; *nitya*—regularly, without fail; *śravaṇa-ādi jala*—the water of *śravaṇa, kīrtana* and so on.

TRANSLATION

"The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

PURPORT

In Goloka Vṛndāvana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord's service in great ecstatic love. Such love was exhibited personally by Śrī Caitanya Mahāprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme Personality of Godhead. *Kṛṣṇendriya-prīti-icchā dhare 'prema' nāma.* (Cc. *Ādi.* 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord's senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, *vaiṣṇavera kriyā-mudrā vijñāneha nā bujhaya.* The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world.

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of *bhakti-latā,* the creeper of devotional service. By the grace of the spiritual master and Kṛṣṇa, one nourishes the *bhakti-latā* by regularly sprinkling it with the water of *śravaṇa-kīrtana,* hearing and chanting. In this way the seed of *bhakti-latā* sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The *bhakti-latā* continues to grow until it reaches the topmost planetary system, Goloka Vṛndāvana, where Kṛṣṇa lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: *ihāṅ mālī sece nitya śravaṇādi jala.* It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very exalted in devotional service, he should not give up the watering process of *śravaṇa-kīrtana.* If one gives up that process, it is due to an offense. This is described in the following verse.

TEXT 156

যদি বৈষ্ণব-অপরাধ উঠে হাতী মাতা।
উপাড়ে বা ছিণ্ডে, তার শুখি' যায় পাতা॥ ১৫৬॥

yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

SYNONYMS

yadi—if; *vaiṣṇava-aparādha*—an offense at the feet of a Vaiṣṇava; *uṭhe*—arises; *hātī*—an elephant; *mātā*—mad; *upāḍe*—uproots; *vā*—or; *chiṇḍe*—breaks; *tāra*—of the creeper; *śukhi'*—shriveling up; *yāya*—goes; *pātā*—the leaf.

TRANSLATION

"If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

PURPORT

One's devotional attitude increases in the association of a Vaiṣṇava.

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

By his personal example, Narottama dāsa Ṭhākura stresses that a devotee must always remember to please his predecessor *ācārya*. The Gosvāmīs are represented by one's spiritual master. One cannot be an *ācārya* (spiritual master) without following strictly in the disciplic succession of the *ācāryas*. One who is actually serious in advancing in devotional service should desire only to satisfy the previous *ācāryas*. *Ei chaya gosāñi yāra, mui tāra dāsa*. One should always think of oneself as a servant of the servant of the *ācāryas,* and thinking this, one should live in the society of Vaiṣṇavas. However, if one thinks that he has become very mature and can live separate from the association of Vaiṣṇavas and thus gives up all the regulative principles due to offending a Vaiṣṇava, one's position becomes very dangerous. Offenses against the holy name are explained in *Ādi-līlā* (Chapter Eight, verse 24). Giving up the regulative principles and living according to one's whims are compared to a mad elephant, which by force uproots the *bhakti-latā* and breaks it to pieces. In this way the *bhakti-latā* shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called *guru-avajñā*. The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the *bhakti-latā* begins, and gradually all the leaves dry up.

TEXT 157

তাতে মালী যত্ন করি' করে আবরণ।
অপরাধ-হস্তীর যৈছে না হয় উদ্গম ॥ ১৫৭ ॥

tāte mālī yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama

SYNONYMS

tāte—therefore; *mālī*—the gardener devotee; *yatna kari'*—with great attention; *kare*—makes; *āvaraṇa*—protective fencing; *aparādha*—of offenses; *hastīra*—of the elephant; *yaiche*—so that; *nā*—not; *haya*—there is; *udgama*—birth.

TRANSLATION

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

PURPORT

While the *bhakti-latā* creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his *bhakti-latā* creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said: *asat-saṅga-tyāga, —ei vaiṣṇava-ācāra.* The first business of a Vaiṣṇava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (*asat-saṅga*). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees.

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the *Upadeśāmṛta* of Śrīla Rūpa Gosvāmī, it is said:

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements."

TEXT 158

কিন্তু যদি লতার অঙ্গে উঠে 'উপশাখা'।
ভুক্তি-মুক্তি-বাঞ্ছা, যত অসংখ্য তার লেখা ॥ ১৫৮ ॥

kintu yadi latāra saṅge uṭhe 'upaśākhā'
bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā

SYNONYMS

kintu—but; *yadi*—if; *latāra*—the creeper of devotional service; *saṅge*—with; *uṭhe*—arise; *upaśākhā*—unwanted creepers; *bhukti*—for material enjoyment; *mukti*—for liberation from the material world; *vāñchā*—the desires; *yata*—as many as there are; *asaṅkhya*—unlimited; *tāra*—of those unwanted creepers; *lekhā*—the writing.

TRANSLATION

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

TEXT 159

'নিষিদ্ধাচার', 'কুটীনাটী', 'জীবহিংসন'।
'লাভ', 'পূজা', 'প্রতিষ্ঠাদি' যত উপশাখাগণ ॥ ১৫৯ ॥

'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-hiṁsana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa

SYNONYMS

niṣiddha-ācāra—behavior not to be exhibited by a person desiring to become perfect; *kuṭīnāṭī*—diplomacy; *jīva-hiṁsana*—unnecessarily killing animals or the

soul; *lābha*—profit according to material calculations; *pūjā*—adoration achieved by satisfying mundane people; *pratiṣṭha-ādi*—becoming an important man in material calculations, and so on; *yata*—all these; *upaśākhā-gaṇa*—unnecessary creepers.

TRANSLATION

"Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

PURPORT

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Kṛṣṇa consciousness movement we advise our students not to eat meat, not to gamble, not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. *Kuṭīnāṭi,* or diplomatic behavior, cannot satisfy the *ātmā,* the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. *Jīva-himsana* refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Kṛṣṇa consciousness (*athāto brahma-jijñāsā*), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved their problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also *jīva-himsana.* Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the

time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, *bhakti-latā-bīja*. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the *bhakti-latā* creeper. They appear to be of the same size and the same species when they are packed together with the *bhakti-latā* creeper, but in spite of this, the creepers are called *upaśākhā*. A pure devotee can distinguish between the *bhakti-latā* creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

TEXT 160

সেকজল পাঞা উপশাখা বাড়ি' যায়।
স্তব্ধ হঞা মূলশাখা বাড়িতে না পায়॥ ১৬০॥

seka-jala pāñā upaśākhā bāḍi' yāya
stabdha hañā mūla-śākhā bāḍite nā pāya

SYNONYMS

seka-jala—sprinkling water; *pāñā*—getting; *upaśākhā*—the unwanted creepers; *bāḍi' yāya*—grow luxuriantly; *stabdha hañā*—becoming stopped; *mūla-śākhā*—the chief creeper; *bāḍite*—to increase; *nā pāya*—is not able.

TRANSLATION

"If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.

PURPORT

If one chants the Hare Kṛṣṇa *mantra* while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa *mantra* for some material profit. As mentioned in verse 159:

'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the *yoga-siddhis* and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called *siddhi-lobhī,* greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the *prākṛta-sahajiyās,* or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo *guru* or so-called spiritual master. One may become attached to the four sinful activities—illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. A European Vaiṣṇava is not allowed to enter the temples." In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a *brāhmaṇa* Vaiṣṇava, a *śūdra* Vaiṣṇava, a *mleccha* Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa *mantra* or reading *Śrīmad-Bhāgavatam,* or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a *sādhu, mahātmā* or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of *bhakti-latā-bīja* has been stunted.

TEXT 161

প্রথমেই উপশাখার করয়ে ছেদন।
তবে মূলশাখা বাড়ি' যায় বৃন্দাবন॥ ১৬১॥

prathamei upaśākhāra karaye chedana
tabe mūla-śākhā bāḍi' yāya vṛndāvana

SYNONYMS

prathamei—from the very beginning; *upaśākhāra*—of the unwanted creepers; *karaye*—does; *chedana*—the cutting away; *tabe*—then only; *mūla-śākhā*—the

chief creeper; *bāḍi'*—increasing; *yāya*—goes; *vṛndāvana*—to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

TRANSLATION

"As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-latā-bīja grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

PURPORT

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

TEXT 162

'প্রেমফল' পাকি' পড়ে, মালী আস্বাদয়।
লতা অবলম্বি' মালী 'কল্পবৃক্ষ' পায়॥ ১৬২॥

'prema-phala' pāki' paḍe, mālī āsvādaya
latā avalambi' mālī 'kalpa-vṛkṣa' pāya

SYNONYMS

prema-phala—the fruit of love of God; *pāki'*—becoming mature; *paḍe*—falls down; *mālī*—the gardener; *āsvādaya*—tastes; *latā avalambi'*—taking advantage of the growing *bhakti-latā; mālī*—the gardener; *kalpa-vṛkṣa pāya*—reaches the desire tree in Goloka Vṛndāvana.

TRANSLATION

"When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

TEXT 163

তাহাঁ সেই কল্পবৃক্ষের করয়ে সেবন।
সুখে প্রেমফল-রস করে আস্বাদন॥ ১৬৩॥

tāhāṅ sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana

SYNONYMS

tāhāṅ—there (in Goloka Vṛndāvana); *sei kalpa-vṛkṣera*—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; *karaye sevana*—engages in the service; *sukhe*—in transcendental bliss; *prema-phala-rasa*—the juice of the fruit of devotional service; *kare*—does; *āsvādana*—tasting.

TRANSLATION

"There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

PURPORT

The word *tāhāṅ* indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

TEXT 164

এইত পরম-ফল 'পরম-পুরুষার্থ'।
যাঁর আগে তৃণ-তুল্য চারি পুরুষার্থ॥ ১৬৪॥

eita parama-phala 'parama-puruṣārtha'
yāṅra āge tṛṇa-tulya cāri puruṣārtha

SYNONYMS

eita—this; *parama-phala*—the supreme goal of life; *parama*—supreme; *puruṣa-artha*—interest of the living being; *yāṅra āge*—in the presence of which; *tṛṇa-tulya*—very insignificant; *cāri*—four; *puruṣa-artha*—the different types of human interests.

TRANSLATION

"To taste the fruit of devotional service at Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections—religion, economic development, sense gratification and liberation—are very insignificant achievements.

PURPORT

The highest achievement attained by the *jñānīs* or impersonalists is becoming one with the Supreme, generally known as *mokṣa,* liberation. The highest

achievements of the *yogīs* are the eight material perfections such as *aṇimā, laghimā* and *prāpti*. Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional service to the lotus feet of the Lord. The material perfections up to the point of liberation are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist monist philosophers is condemned in the following verse, which is also found in Śrīla Rūpa Gosvāmī's *Lalita-mādhava*.

TEXT 165

ঋদ্ধা সিদ্ধিব্রজ-বিজয়িতা সত্যধর্মা সমাধি-
ব্র্হ্মানন্দো গুরুরপি চমৎকারয়ত্যেব তাবৎ।
যাবৎ প্রেম্ণাং মধুরিপু-বশীকার-সিদ্ধৌষধীনাং
গন্ধোঽপ্যন্তঃকরণসরণী-পান্থতাং ন প্রযাতি॥ ১৬৫

ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premṇāṁ madhu-ripu-vaśīkāra-siddhauṣadhīnāṁ
gandho 'py antaḥ-karaṇa-saraṇī-pānthatāṁ na prayāti

SYNONYMS

ṛddhā—excellent; *siddhi-vraja*—of the groups of material perfections of the *yogīs* (*aṇimā, laghimā, prāpti* and so on); *vijayitā*—the victory; *satya-dharmā*—the religious principles of perfection (*satya, śama, titikṣā* and so on); *samādhiḥ*—the yogic perfection of meditation; *brahma-ānandaḥ*—the spiritually blissful life of the monist; *guruḥ*—very high in material considerations; *api*—although; *camatkārayati*—they appear very important; *eva*—only; *tāvat*—that long; *yāvat*—as long as; *premṇām*—of love of Kṛṣṇa; *madhu-ripu*—of Kṛṣṇa, the enemy of the Madhu demon; *vaśīkāra*—in the controlling; *siddha-auṣadhīnām*—which is like perfect herbs that can control snakes; *gandhaḥ*—a light fragrance; *api*—even; *antaḥ-karaṇa-saraṇī-pānthatām*—a traveler on the path of the heart; *na prayāti*—does not become.

TRANSLATION

"As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection—known as the siddhis, the brahminical perfections [satya, śama, titikṣā and so on], the trance of the yogīs and the monistic bliss of Brahman—all seem wonderful for men.

PURPORT

There are different types of material perfection known as *siddhi-vraja,* brahminical qualifications, yogic trance and merging into the Supreme. All these are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five *rasas* (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vṛndāvana in neutrality, servitorship, friendship, paternal affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yaśodā was so advanced in devotional service that Kṛṣṇa agreed to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world, however, the so-called *siddhis,* or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the *karmīs, jñānīs, yogīs* and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Kṛṣṇa.

TEXT 166

'শুদ্ধভক্তি' হৈতে হয় 'প্রেমা' উৎপন্ন ।
অতএব শুদ্ধভক্তির কহিয়ে 'লক্ষণ' ॥ ১৬৬ ॥

'śuddha-bhakti' haite haya 'premā' utpanna
ataeva śuddha-bhaktira kahiye 'lakṣaṇa'

SYNONYMS

śuddha-bhakti—pure devotional service without material contaminations; *haite*—from; *haya*—is; *premā*—love of the Supreme Personality of Godhead; *utpanna*—produced; *ataeva*—therefore; *śuddha-bhaktira*—of pure devotional service; *kahiye*—let me explain; *lakṣaṇa*—the symptoms.

TRANSLATION

"When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

PURPORT

In *Bhagavad-gītā* (18.55) it is said: *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.* One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.

TEXT 167

অন্যাভিলাষিতা-শূন্যং জ্ঞান-কর্মাদ্যনাবৃতম্ ।
আনুকূল্যেন কৃষ্ণানুশীলনং ভক্তিরুত্তমা ॥ ১৬৭ ॥

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

SYNONYMS

anya-abhilāṣitā-śūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—by the knowledge of the philosophy of the monist Māyāvādīs;* *karma*—by fruitive activities; *ādi*—by artificially practicing detachment, by the mechanical practice of *yoga,* by studying the Sāṅkhya philosophy, and so on; *anāvṛtam*—uncovered; *ānukūlyena*— favorable; *kṛṣṇa-anuśīlanam*—cultivation of service in relationship to Kṛṣṇa; *bhaktiḥ uttamā*—first-class devotional service.

TRANSLATION

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

PURPORT

This verse is also found in Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (1.1.11). As we can understand from *Bhagavad-gītā* (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (*man-manā bhava mad-bhaktaḥ*). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in devotional service or *arcana* Deity worship in the temple. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru.* Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord, and one who fulfills His desires favorably is actually a pure devotee. Kṛṣṇa wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in *Bhagavad-gītā* (18.69): *na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ.* One should preach the gospel of *Bhagavad-gītā* for the benefit

*Here *jñāna* does not refer to perfect knowledge in devotional service. One has to learn the path of devotional service with full knowledge of the *Vedas* (*bhaktyā śruta-gṛhītayā—Bhāg.* 1.2.12).

of all. *Bhagavad-gītā* is spoken by the Lord so that human society can be perfectly organized from all angles of vision—politically, socially, economically, philosophically and religiously. From any point of view, human society can be reformed by the Kṛṣṇa consciousness movement; therefore one who spreads this philosophy of Kṛṣṇa consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service.

The criterion is that a devotee must know what Kṛṣṇa wants him to do. This can be achieved through the medium of the spiritual master who is a bona fide representative of Kṛṣṇa. Śrīla Rūpa Gosvāmī advises, *ādau gurv-āśrayam*. One who is serious in wanting to render pure devotional service to the Lord must take shelter of the spiritual master who comes in the disciplic succession from Kṛṣṇa. *Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*. Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Kṛṣṇa consciousness. *Yasya prasādād bhagavat-prasādaḥ:* if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied. This is the success of devotional service. This is the meaning of the word *ānukūlyena*—that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord's service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo-devotional service. He is interested only in satisfying Kṛṣṇa. If one lives only for the satisfaction of Kṛṣṇa, he does not have to accept this order or that order. One's only business should be to satisfy Kṛṣṇa. This process is completely manifest in the activities of the Kṛṣṇa consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Kṛṣṇa.

TEXT 168

অন্য-বাঞ্ছা, অন্য-পূজা ছাড়ি' 'জ্ঞান', 'কর্ম'।
আনুকূল্যে সর্বেন্দ্রিয়ে কৃষ্ণানুশীলন ॥ ১৬৮ ॥

anya-vāñchā, anya-pūjā chāḍi' 'jñāna', 'karma'
ānukūlye sarvendriye kṛṣṇānuśīlana

SYNONYMS

anya-vāñchā—other desires; *anya-pūjā*—other types of worship; *chāḍi'*—giving up; *jñāna*—material knowledge; *karma*—material activities; *ānukūlye*—

favorably; *sarva-indriye*—with all the senses; *kṛṣṇa-anuśīlana*—cultivation of Kṛṣṇa consciousness.

TRANSLATION

"A pure devotee must not cherish any other desire than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he should not engage himself in anything other than Kṛṣṇa conscious activities. One must engage all one's purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

TEXT 169

এই 'শুদ্ধভক্তি'—ইহা হৈতে 'প্রেমা' হয়।
পঞ্চরাত্রে, ভাগবতে এই লক্ষণ কয়॥ ১৬৯॥

ei 'śuddha-bhakti'—ihā haite 'premā' haya
pañcarātre, bhāgavate ei lakṣaṇa kaya

SYNONYMS

ei—this; *śuddha-bhakti*—pure devotional service; *ihā haite*—from which; *premā*—unalloyed love of Kṛṣṇa; *haya*—there is; *pañcarātre*—in the Vedic literature known as the *Pañcarātras; bhāgavate*—also in the *Śrīmad-Bhāgavatam; ei*—these; *lakṣaṇa*—symptoms; *kaya*—are described.

TRANSLATION

"These activities are called śuddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the Pañcarātras and Śrīmad-Bhāgavatam, these symptoms are described.

PURPORT

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the *Pañcarātra* and *Bhāgavatam* systems. The *Pañcarātra* system includes methods of temple worship, and the *Bhāgavatam* system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of *Śrīmad-Bhāgavatam* and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the *Pañcarātra* and *Bhāgavatam* systems.

TEXT 170

সর্বোপাধিবিনির্মুক্তং তৎপরত্বেন নির্মলম্ ।
হৃষীকেণ হৃষীকেশ-সেবনং ভক্তিরুচ্যতে ॥ ১৭০

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

SYNONYMS

sarva-upādhi-vinirmuktam—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena*—by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīkeśa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktiḥ*—devotional service; *ucyate*—is called.

TRANSLATION

" 'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.'

PURPORT

This verse quoted from the *Nārada-pañcarātra* is found in *Bhakti-rasāmṛta-sindhu* (1.1.12).

TEXT 171

মদ্‌গুণশ্রুতিমাত্রেণ ময়ি সর্বগুহাশয়ে ।
মনোগতিরবিচ্ছিন্না যথা গঙ্গাম্ভসোঽম্বুধৌ ॥ ১৭১ ॥

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
manogatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

SYNONYMS

mat—of Me; *guṇa*—of the qualities; *śruti-mātreṇa*—only by hearing; *mayi*—to Me; *sarva-guhā*—in all hearts; *āśaye*—who am situated; *manaḥ-gatiḥ*—the movement of the mind; *avicchinnā*—unobstructed; *yathā*—just as; *gaṅgā-ambhasaḥ*—of the celestial waters of the Ganges; *ambudhau*—to the ocean.

TRANSLATION

"'Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

PURPORT

This verse and the following three verses quoted from *Śrīmad-Bhāgavatam* (3.29.11-14), were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 172

লক্ষণং ভক্তিযোগস্য নির্গুণস্য হ্যুদাহৃতম্।
অহৈতুক্যব্যবহিতা যা ভক্তিঃ পুরুষোত্তমে ॥ ১৭২ ॥

lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam—the symptom; *bhakti-yogasya*—of devotional service; *nir-guṇasya*—beyond the three modes of nature; *hi*—certainly; *udāhṛtam*—is cited; *ahaitukī*—causeless; *avyavahitā*—uninterrupted; *yā*—which; *bhaktiḥ*—devotional service; *puruṣottame*—to the Supreme Personality of Godhead.

TRANSLATION

"'These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 173

সালোক্যসার্ষ্টিসামীপ্য-সারূপ্যৈকত্বমপ্যুত।
দীয়মানং ন গৃহ্ণন্তি বিনা মৎসেবনং জনাঃ ॥ ১৭৩ ॥

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya—being on the same planet as Me; *sārṣṭi*—having opulence equal to Mine; *sāmīpya*—having direct association with Me; *sārūpya*—having the same form as Me; *ekatvam*—oneness with Me; *api*—even; *uta*—or; *dīyamānam*—being given; *na*—not; *gṛhṇanti*—accept; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

" 'My devotees do not accept sāloka, sārṣṭi, sārūpya, sāmīpya or oneness with Me—even if I offer these liberations—in preference to serving Me.

TEXT 174

স এব ভক্তিযোগাখ্য আত্যন্তিক উদাহৃতঃ।
যেনাতিব্রজ্য ত্রিগুণং মদ্ভাবায়োপপদ্যতে ॥ ১৭৪ ॥

sa eva bhakti-yogākhya
ātyantika udāhṛtaḥ
yenātivrajya triguṇaṁ
mad-bhāvāyopapadyate

SYNONYMS

saḥ—that (having the above symptoms); *eva*—certainly; *bhakti-yoga-ākhyaḥ*—called *bhakti-yoga; ātyantikaḥ*—the ultimate goal of life; *udāhṛtaḥ*—described as; *yena*—by which; *ativrajya*—transcending; *tri-guṇam*—the three modes of material nature; *mat-bhāvāya*—for direct touch with Me, the Supreme Personality of Godhead, and My nature; *upapadyate*—one becomes qualified.

TRANSLATION

" 'Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service.'

TEXT 175

ভুক্তি-মুক্তি আদি-বাঞ্ছা যদি মনে হয়।
সাধন করিলে প্রেম উৎপন্ন না হয় ॥ ১৭৫ ॥

bhukti-mukti ādi-vāñchā yadi mane haya
sādhana karile prema utpanna nā haya

SYNONYMS

bhukti—material enjoyment; *mukti*—to become liberated from material bondage; *ādi*—and so on; *vāñchā*—desires; *yadi*—if; *mane*—in the mind; *haya*—are; *sādhana karile*—even executing devotional service according to the regulative routine; *prema*—real love of Kṛṣṇa; *utpanna*—awakened; *nā*—not; *haya*—is.

TRANSLATION

"If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellows of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

TEXT 176

ভুক্তি-মুক্তি-স্পৃহা যাবৎ পিশাচী হৃদি বর্ততে।
তাবদ্ভক্তিসুখস্যাত্র কথমভ্যুদয়ো ভবেৎ ॥ ১৭৬ ॥

bhukti-mukti-spṛhā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet

SYNONYMS

bhukti—for material enjoyment; *mukti*—and for liberation from material existence; *spṛhā*—desire; *yāvat*—as long as; *piśācī*—the witches; *hṛdi*—within the heart; *vartate*—remain; *tāvat*—that long; *bhakti*—of devotional service; *sukhasya*—of the happiness; *atra*—here; *katham*—how; *abhyudayaḥ*—awakening; *bhavet*—can there be.

TRANSLATION

"The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.22).

TEXT 177

সাধনভক্তি হৈতে হয় 'রতি'র উদয়।
রতি গাঢ় হৈলে তার 'প্রেম' নাম কয়॥ ১৭৭॥

sādhana-bhakti haite haya 'rati'ra udaya
rati gāḍha haile tāra 'prema' nāma kaya

SYNONYMS

sādhana-bhakti—the process of regularly rendering devotional service; *haite*—from; *haya*—there is; *ratira*—of attachment; *udaya*—the awakening; *rati*—such attachment; *gāḍha haile*—becoming thick; *tāra*—of this; *prema*—love of Godhead; *nāma*—the name; *kaya*—is said.

TRANSLATION

"By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

PURPORT

Bhakti-rasāmṛta-sindhu (1.2.2) gives the following information about *sādhana-bhakti:*

kṛti-sādhyā bhavet sādhya-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākaṭyaṁ hṛdi sādhyatā

The process of devotional service—beginning with chanting and hearing—is called *sādhana-bhakti.* This includes the regulative principles that are intended to

awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of *sādhana-bhakti.* This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa. The word *rati* is explained in the *Bhakti-rasāmṛta-sindhu* (1.3.41) as follows:

vyaktaṁ masṛṇatevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnāṁ ced
bhaved eṣā ratir na hi

"When a tenderness of the heart is manifest, there is *rati,* or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called *rati.*" This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Kṛṣṇa's service is called *rati.* In the material world there is attachment for material enjoyment, but this is not *rati.* Transcendental *rati* can be awakened only on the spiritual platform. Ecstatic love for Kṛṣṇa (*prema*) is described in the *Bhakti-rasāmṛta-sindhu* (1.41) as follows:

samyaṅ masṛṇita-svānto
mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

"When the heart is completely softened and devoid of all material desires and when one's emotional feelings become very strong, one becomes very much attached to Kṛṣṇa. Such purified emotion is known as pure love."

TEXT 178

প্রেম বৃদ্ধিক্রমে নাম - স্নেহ, মান, প্রণয়।
রাগ, অনুরাগ, ভাব, মহাভাব হয়॥ ১৭৮॥

prema vṛddhi-krame nāma — sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

prema—ecstatic love for God; *vṛddhi-krame*—in terms of progressive increase; *nāma*—named; *sneha*—affection; *māna*—abhorrence; *praṇaya*—love; *rāga*—attachment; *anurāga*—further attachment; *bhāva*—ecstasy; *mahā-bhāva*—great ecstasy; *haya*—are.

TRANSLATION

"The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In *Bhakti-rasāmṛta-sindhu,* (3.2.84) *sneha* (affection) is described as follows:

sāndraś citta-dravaṁ kurvan
premā 'sneha' itīryate
kṣaṇikasyāpi neha syād
viśleṣasya sahiṣṇutā

"That aspect of *prema* in which the melting of the heart for the lover is concentrated is called *sneha,* or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved." A description of *māna* can be found in *Madhya-līlā* (Chapter Two, verse 66). Similarly, a description of *praṇaya* is also there. As far as *rāga* is concerned, *Bhakti-rasāmṛta-sindhu* says (3.2.87) says:

snehaḥ sa rāgo yena syāt
sukhaṁ duḥkham api sphuṭam
tat-sambandha-lave 'py atra
prītiḥ prāṇa-vyayair api

"That stage at which affection for the beloved converts unhappiness into happiness is called *rāga,* or attachment. When one has such attachment for Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa." *Anurāga, bhāva* and *mahābhāva* are described in the Sixth Chapter of *Madhya-līlā,* verse 13. The purport to that verse explains *adhirūḍha-mahābhāva.*

TEXT 179

যৈছে বীজ, ইক্ষু, রস, গুড়, খণ্ড-সার।
শর্করা, সিতা, মিছরি, উত্তম-মিছরি আর ॥ ১৭৯ ॥

yaiche bīja, ikṣu, rasa, guḍa, khaṇḍa-sāra
śarkarā, sitā, michari, uttama-michari āra

SYNONYMS

yaiche—just like; *bīja*—the seed; *ikṣu*—the sugarcane plant; *rasa*—the juice; *guḍa*—molasses; *khaṇḍa-sāra*—dry molasses; *śarkarā*—sugar; *sitā*—candy; *michari*—rock candy; *uttama-michari*—lozenges; *āra*—and.

TRANSLATION

"The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

TEXT 180

এই সব কৃষ্ণভক্তি-রসের স্থায়িভাব ।
স্থায়িভাবে মিলে যদি বিভাব, অনুভাব ॥ ১৮০ ॥

ei saba kṛṣṇa-bhakti-rasera sthāyibhāva
sthāyibhāve mile yadi vibhāva, anubhāva

SYNONYMS

ei saba—all these; *kṛṣṇa-bhakti*—of devotional service to Kṛṣṇa; *rasera*—of the mellows; *sthāyi-bhāva*—continuous existence; *sthāyi-bhāve*—in this continuous existence; *mile*—one meets; *yadi*—if; *vibhāva*—special ecstasy; *anubhāva*—subecstasy.

TRANSLATION

"All these stages combined are called sthāyibhāva, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhāva and anubhāva.

PURPORT

Attachment for Kṛṣṇa never wanes; it increases more and more as one attains different stages. All the stages together are called *sthāyibhāva,* or continuous existence. The nine forms of devotional service are *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.* When continuous love of Godhead is mixed with the processes of devotional ser-

vice, it is called *vibhāva, anubhāva, sāttvika* and *vyabhicārī.* The devotee thus enjoys a variety of transcendental bliss. In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura states that *anubhāva* can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccupping. These are the symptoms of *anubhāva.* Thus the transcendental mellows are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvāmīs. In *Bhakti-rasāmṛta-sindhu,* Rūpa Gosvāmī gives each and every symptom a particular name.

TEXT 181

সাত্ত্বিক-ব্যভিচারি-ভাবের মিলনে।
কৃষ্ণভক্তি-রস হয় অমৃত আস্বাদনে॥ ১৮১॥

sāttvika-vyabhicāri-bhāvera milane
kṛṣṇa-bhakti-rasa haya amṛta āsvādane

SYNONYMS

sāttvika-vyabhicāri-bhāvera—of *sāttvika* and *vyabhicārī* with *sthāyibhāva; milane*—by mixing; *kṛṣṇa-bhakti-rasa*—the transcendental mellows of devotional service to the Lord; *haya*—become; *amṛta*—nectarean; *āsvādane*—in tasting.

TRANSLATION

"When the higher standard of ecstatic love is mixed with the symptoms of sāttvika and vyabhicārī, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes.

TEXT 182

যৈছে দধি, সিতা, ঘৃত, মরীচ, কর্পূর।
মিলনে 'রসালা' হয় অমৃত মধুর॥ ১৮২॥

yaiche dadhi, sitā, ghṛta, marīca, karpūra
milane 'rasālā' haya amṛta madhura

SYNONYMS

yaiche—just as; *dadhi*—yogurt; *sitā*—sugar candy; *ghṛta*—clarified butter; *marīca*—black pepper; *karpūra*—camphor; *milane*—in mixing together; *rasālā*—very tasteful; *haya*—becomes; *amṛta*—nectarean; *madhura*—and sweet.

TRANSLATION

"These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

TEXTS 183-184

ভক্তভেদে রতি-ভেদ পঞ্চ পরকার।
শান্তরতি, দাস্যরতি, সখ্যরতি আর॥ ১৮৩॥
বাৎসল্যরতি, মধুররতি,—এ পঞ্চ বিভেদ।
রতিভেদে কৃষ্ণভক্তিরসে পঞ্চ ভেদ॥ ১৮৪॥

bhakta-bhede rati-bheda pañca parakāra
śānta-rati, dāsya-rati, sakhya-rati āra

vātsalya-rati, madhura-rati,—ei pañca vibheda
rati-bhede kṛṣṇa-bhakti-rase pañca bheda

SYNONYMS

bhakta-bhede—according to varieties of devotees; *rati-bheda*—the different attachments; *pañca parakāra*—five categories; *śānti-rati*—neutral appreciation; *dāsya-rati*—attachment in a service attitude; *sakhya-rati*—attachment by friendly appreciation; *āra*—also; *vātsalya-rati*—attachment by paternal affection; *madhura-rati*—attachment by conjugal love; *ei*—these; *pañca*—five; *vibheda*—divisions; *rati-bhede*—by attachment on different platforms; *kṛṣṇa-bhakti-rase*—in mellows derived from devotional service to Kṛṣṇa; *pañca*—five; *bheda*—varieties.

TRANSLATION

"According to the devotee, attachment falls within the five categories of śānta-rati, dāsya-rati, sakhya-rati, vātsalya-rati and madhura-rati. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Śānta-rati is described in *Bhakti-rasāmṛta-sindhu* (2.5.16, 17, 18) as follows:

mānase nirvikalpatvaṁ
śama ity abhidhīyate

"When one is completely free from all doubts and material attachments, he attains the neutral position called *śānta*.".

vihāya viṣayonmukhyaṁ
nijānanda-sthitir yataḥ
ātmanaḥ kathyate so 'tra
svabhāvaḥ śama ity asau

prāyaḥ śama-pradhāñanāṁ
mamatā-gandha-varjitā
paramātmatayā kṛṣṇe
jātā śānta-ratir matā

The *śānta-rati* realization of Kṛṣṇa is in the neutral stage between the conception of impersonalism and personalism. This means that one is not very strongly attached to the personal feature of the Lord. An appreciation of the greatness of the Lord is called *śānta-rati*. This is attachment not to the personal feature but to the impersonal feature. Generally, one in this stage is attached to the Paramātmā feature of the Supreme Personality of Godhead.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

On the strength of this statement from *Bhagavad-gītā,* we can understand that in the *śānta-rasa,* a devotee sees the Lord's representation everywhere. *Dāsya-rati* is explained in the *Bhakti-rasāmṛta-sindhu* (2.5.27) thus:

svasmād bhavanti ye nyūnās
te 'nugrāhyā harer matāḥ
ārādhyatvātmikā teṣāṁ
ratiḥ prītir itīritā
tatrāsaktikṛd anyatra
prīti-saṁhāriṇī hy asau

When the Supreme Lord in His localized aspect is appreciated and a great devotee understands his subordinate position, not only does he surrender to the Supreme Personality of Godhead, but, due to his subordinate position, he wishes

to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in the *śānta-rati* is not very much willing to render service to the Lord, but a devotee in the *dāsya-rati* voluntarily wants to render service. Due to this attitude, the devotee in the *dāsya-rati* realizes the Supreme Personality of Godhead more fully than a devotee in the *śānta-rati.* He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the *dāsya-rati* platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The *śānta-rati* is neither material nor spiritual, but the *dāsya-rati* is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in *dāsya-rati* has no attachment for anything but Kṛṣṇa's service.

Sakhya-rati is described in *Bhakti-rasāmṛta-sindhu* (2.5.30) as follows:

ye syus tulyā mukundasya
te sakhāyaḥ satāṁ matāḥ
sāmyād viśrambha-rūpaiṣāṁ
ratiḥ sakhyam ihocyate

According to the opinion of advanced devotees and learned scholars, a devotee in *sakhya-rati* feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called *sakhya-rati.* The *sakhya-rati* devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words. Although one is never equal to the Supreme Personality of Godhead, the *sakhya-rati* devotee feels equal to the Lord, and he does not feel guilty because of this. Actually it is offensive to consider oneself equal to the Lord. The Māyāvādīs consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The *sakhya-rati,* however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vātsalya-rati is described as follows in the *Bhakti-rasāmṛta-sindhu* (2.5.33):

guravo ye harer asya
te pūjyā iti viśrutāḥ
anugrahamayī teṣāṁ
ratir vātsalyam ucyate
idaṁ lālana-bhavyāśiś
cibuka-sparśanādi-kṛt

When a living entity is situated on the platform of *vātsalya-rati,* he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord

has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. The feelings of paternal love are called *vātsalya-rati.* When the devotee is situated on this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

mitho harer mṛgākṣyāś ca
sambhogasyādi-kāraṇam
madhurāpara-paryāyā
priyatākhyoditā ratiḥ
asyāṁ kaṭākṣa-bhrūkṣepa-
priya-vāṇī-smitādayaḥ

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, and due to their conjugal love they continuously exist in eight kinds of remembrances called *madhura-rati.* This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

TEXT 185

শান্ত, দাস্য, সখ্য, বাৎসল্য, মধুর-রস নাম।
কৃষ্ণভক্তি-রস-মধ্যে এ পঞ্চ প্রধান॥ ১৮৫॥

śānta, dāsya, sakhya, vātsalya, madhura-rasa nāma
kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna

SYNONYMS

śānta—neutrality; *dāsya*—servitude; *sakhya*—friendship; *vātsalya*—paternal affection; *madhura-rasa*—conjugal love; *nāma*—different names; *kṛṣṇa-bhakti*—of devotional service to the Supreme Personality of Godhead; *rasa*—the mellows; *madhye*—among; *e*—these; *pañca*—five; *pradhāna*—chief.

TRANSLATION

"The chief transcendental mellows experienced with the Supreme Personality of Godhead are five—śānta, dāsya, sakhya, vātsalya and madhura.

TEXT 186

হাস্যোঽদ্ভুতস্তথা বীরঃ করুণো রৌদ্র ইত্যপি।
ভয়ানকঃ স বীভৎস ইতি গৌণশ্চ সপ্তধা॥ ১৮৬॥

hāsyo 'dbhutas tathā vīraḥ
karuṇo raudra ity api
bhayānakaḥ sa bībhatsa
iti gauṇaś ca saptadhā

SYNONYMS

hāsyaḥ—laughter; *adbhutaḥ*—wonder; *tathā*—then; *vīraḥ*—chivalry; *karuṇaḥ*—compassion; *raudraḥ*—anger; *iti*—thus; *api*—also; *bhayānakaḥ*—fear; *saḥ*—that; *bībhatsaḥ*—disaster; *iti*—thus; *gauṇaḥ*—indirect; *ca*—also; *sapta-dhā*—seven kinds.

TRANSLATION

"Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.5.116).

TEXT 187

হাস্য, অদ্ভুত, বীর, করুণ, রৌদ্র, বীভৎস, ভয়।
পঞ্চবিধ-ভক্তে গৌণ সপ্তরস হয়॥ ১৮৭॥

hāsya, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya

SYNONYMS

hāsya—laughter; *adbhuta*—wonder; *vīra*—chivalry; *karuṇa*—pathetic feeling; *raudra*—anger; *bībhatsa*—disaster; *bhaya*—fearfulness; *pañca-vidha-bhakte*—in five kinds of devotees; *gauṇa*—indirect; *sapta-rasa*—seven kinds of mellows; *haya*—there are.

TRANSLATION

"In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Śānta-bhakti-rasa is described in *Bhakti-rasāmṛta-sindhu* (3.1.4, 5, 6) as follows:

vakṣyamāṇair vibhāvādyaiḥ
śamināṁ svādyatāṁ gataḥ
sthāyi śānti-ratir dhīraiḥ
śānta-bhakti-rasaḥ smṛtaḥ

prāyaḥ svasukha-jātīyaṁ
sukhaṁ syād atra yoginām
kintv ātma-saukhyam aghanaṁ
ghanaṁ tv īśam ayaṁ sukham
tatrāpīśa-svarūpānubhavasyaivoru-hetutā
dāsādi-van-mano-jñatva-līlāder na tathā matā

When *śānta-rati* (neutral attraction) is continuously existent and mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called *śānta-bhakti-rasa. Śānta-bhakti-rasa* devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called *aghana,* or not concentrated. A comparison is made between ordinary milk and concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as *sac-cid-ānanda-vigraha,* the taste is called concentrated (*ghana*) transcendental bliss. Sometimes the devotees in the *śānta-rasa* relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in *dāsya-rasa,* the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāsya-rasa, or *dāsya-bhakti-rasa,* is described in *Bhakti-rasāmṛta-sindhu* (3.2.4,5) as follows:

ātmocitair vibhāvādyaiḥ
prītir āsvādanīyatām
nītā cetasi bhaktānāṁ
prīti-bhakti-raso mataḥ

anugrāhyasya dāsatvāl
lālyatvād apy ayaṁ dvidhā
bhidyate sambhrama-prīto
gaurava-prīta ity api

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called *dāsya-bhakti-rasa. Dāsya-bhakti-rasa* is divided into two categories called *sambhrama-dāsya* and *gaurava-dāsya.* In the *sambhrama-dāsya,* the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced *gaurava-dāsya,* his service takes the form of giving protection to the Lord.

Sakhya-bhakti-rasa is described as follows in *Bhakti-rasāmṛta sindhu* (3.3.1):

sthāyibhāvo vibhāvādyaiḥ
sakhyam ātmocitair iha

nītaś citte satāṁ puṣṭiṁ
rasaḥ preyānudīryate

"According to one's original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Kṛṣṇa consciousness is mature, it is called *preyo-rasa* or *sakhya-bhakti-rasa.*"

Vātsalya-bhakti-rasa is described in *Bhakti-rasāmṛta-sindhu* (3.4.1) as follows:

vibhāvādyais tu vātsalyaṁ
sthāyī puṣṭim upāgataḥ
eṣa vatsala-nāmātra
prokto bhakti-raso budhaiḥ

"When eternally existing love of Godhead transforms into paternal love and is mixed with corresponding emotions, that stage of spiritual existence is described by learned devotees as *vātsalya-bhakti-rasa.*"

Madhura-bhakti-rasa is described in *Bhakti-rasāmṛta-sindhu* (3.5.1) as follows:

ātmocitair vibhāvādyaiḥ
puṣṭiṁ nītā satāṁ hṛdi
madhurākhyo bhaved bhaktir
aso 'sau madhurā ratiḥ

"If in accordance with one's own natural development in Kṛṣṇa consciousness one's attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or *madhura-rasa.*"

Similarly, *hāsya, adbhuta, vīra, karuṇa, raudra, bhaya* and *bībhatsa*—the seven indirect mellows—are explained in *Bhakti-rasāmṛta-sindhu.* The *hāsya-bhakti-rasa,* laughing devotion, is explained as follows (B.r.s. 4.1.6):

vakṣyamāṇair vibhāvādyaiḥ
puṣṭiṁ hāsa-ratir gatā
hāsya-bhakti-raso nāma
budhair eṣa nigadyate

"When through devotional service a laughing attachment to Kṛṣṇa is developed, it is called *hāsya-bhakti-rasa* by learned scholars."

Similarly, *adbhuta-rasa* is described in *Bhakti-rasāmṛta-sindhu* (4.2.1):

ātmocitair vibhāvādyaiḥ
svādyatvaṁ bhakta-cetasi
sā vismaya-ratir nītād-
bhuto-bhakti-raso bhavet

"When one's general attachment is fixed in wonder, it is called *adbhuta-bhakti-rasa.*"

Vīra-bhakti-rasa is described (B.r.s. 4.3.1):

saivotsāha-ratiḥ sthāyī
vibhāvādyair nijocitaḥ
ānīyamānā svādyatvaṁ
vīra-bhakti-raso bhavet
yuddha-dāna-dayā-dharmaiś
caturdhā-vīra ucyate

"When attachment to Kṛṣṇa mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called *vīra-bhakti-rasa.*"

Karuṇa-bhakti-rasa is described as follows (B.r.s. 4.4.1):

ātmocitair vibhāvādyair
nītā puṣṭiṁ satāṁ hṛdi
bhavec choka-ratir bhakti-
raso hi karuṇābhidhaḥ

"When one's devotional attitude and attachment for Kṛṣṇa is mixed with lamentation, it is called *karuṇa-bhakti-rasa.*"

Similarly, *raudra-bhakti-rasa* is described as follows (B.r.s. 4.5.1):

nītā krodha-ratiḥ puṣṭiṁ
vibhāvādyair nijocitaiḥ
hṛdi bhakta-janasyāsau
raudra-bhakti-raso bhavet

"When devotion is mixed with anger in the heart of the devotee, the taste is called *raudra-bhakti-rasa.*"

Bhayānaka-bhakti-rasa is described as follows (B.r.s. 4.6.1):

vakṣyamāṇair vibhāvādyaiḥ
puṣṭiṁ bhaya-ratir gatā
bhayānakābhidho bhakti-
raso dhīrair udīryate

"When devotion is mixed with fear, it is called *bhayānaka-bhakti-rasa.*"

Bībhatsa-bhakti-rasa is described as follows (B.r.s. 4.7.1):

puṣṭiṁ nija-vibhāvādyair
jugupsā-ratir āgatā
asau bhakti-raso dhīrair
bībhatsākhya itīryate

"When one's attachment for Kṛṣṇa develops in an abominable way, and the devotee enjoys it, that is called *bībhatsa-bhakti-rasa.*"

In conclusion, when a pure devotee is situated in any of the five principal mellows (*śānta, dāsya, sakhya, vātsalya* and *madhura*), and the mellow is mixed with the seven indirect *bhakti-rasas* (*hāsya, adbhuta, vīra, karuṇa, raudra, bhayānaka* and *bībhatsa*), the indirect mellows become prominent.

TEXT 188

পঞ্চরস 'স্থায়ী' ব্যাপী রহে ভক্ত-মনে।
সপ্ত গৌণ 'আগন্তুক' পাইয়ে কারণে॥ ১৮৮॥

pañca-rasa 'sthāyī' vyāpī rahe bhakta-mane
sapta gauṇa 'āgantuka' pāiye kāraṇe

SYNONYMS

pañca-rasa—five direct transcendental mellows; *sthāyī*—permanently existing; *vyāpī*—expanded; *rahe*—remain situated; *bhakta-mane*—in the heart of a devotee; *sapta gauṇa*—seven indirect mellows; *āgantuka*—accidental; *pāiye*—appearing; *kāraṇe*—under certain conditions.

TRANSLATION

"The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

TEXT 189

শান্তভক্ত—নব-যোগেন্দ্র, সনকাদি আর।
দাস্যভাব-ভক্ত—সর্বত্র সেবক অপার॥ ১৮৯॥

śānta-bhakta—nava-yogendra, sanakādi āra
dāsya-bhāva-bhakta—sarvatra sevaka apāra

SYNONYMS

śānta-bhakta—the neutral devotees; *nava*—nine; *yogendra*—saintly persons; *sanaka-ādi āra*—and the four Kumāras, headed by Sanaka; *dāsya-bhāva-bhakta*—

devotees in *dāsya-rasa; sarvatra sevaka apāra*—similar innumerable servants everywhere.

TRANSLATION

"Examples of śānta-bhaktas are the nine Yogendras and the four Kumāras. Examples of devotees in dāsya-bhakti are innumerable, for such devotees exist everywhere.

PURPORT

The nine Yogendras are Kavi, Havi, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Draviḍa (Drumila), Camasa and Karabhājana. The four Kumāras are Sanaka, Sanandana, Sanat-kumāra and Sanātana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvārakā there are servants like Dāruka, and in the Lord's pastimes in the material world there are servants like Hanumān.

TEXT 190

সখ্য-ভক্ত—শ্রীদামাদি, পুরে ভীমার্জুন।
বাৎসল্য-ভক্ত—মাতা পিতা, যত গুরুজন॥ ১৯০॥

sakhya-bhakta—śrīdāmādi, pure bhīmārjuna
vātsalya-bhakta—mātā pitā, yata guru-jana

SYNONYMS

sakhya-bhakta—devotees in fraternity; *śrīdāmā-ādi*—of Śrīdāmā and others; *pure*—in Dvārakā; *bhīma-arjuna*—Bhīma and Arjuna; *vātsalya-bhakta*—devotees in parental love; *mātā pitā*—the mother and father; *yata guru-jana*—all other similarly superior persons.

TRANSLATION

"In Vṛndāvana, examples of devotees in fraternity are Śrīdāmā and Sudāmā; in Dvārakā the Lord's friends are Bhīma and Arjuna; in Vṛndāvana the devotees in parental love are mother Yaśodā and father Nanda Mahārāja, and in Dvārakā the Lord's parents are Vasudeva and Devakī. There are also other superior persons who are devotees in parental love.

TEXT 191

মধুর-রসে ভক্তমুখ্য—ব্রজে গোপীগণ।
মহিষীগণ, লক্ষ্মীগণ, অসংখ্য গণন॥ ১৯১॥

madhura-rase bhakta-mukhya——vraje gopī-gaṇa
mahiṣī-gaṇa, lakṣmī-gaṇa, asaṅkhya gaṇana

SYNONYMS

madhura-rase—in the mellow of conjugal love; *bhakta-mukhya*—the chief devotees; *vraje*—in Vṛndāvana; *gopī-gaṇa*—the *gopīs; mahiṣī-gaṇa*—the queens in Dvārakā; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṇṭha; *asaṅkhya gaṇana*—of innumerable reckoning.

TRANSLATION

"The chief devotees in conjugal love are the gopīs in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaikuṇṭha. These devotees are innumerable.

TEXT 192

পুনঃ কৃষ্ণরতি হয় দুইত প্রকার।
ঐশ্বর্যজ্ঞানমিশ্রা, কেবলা-ভেদ আর ॥ ১৯২ ॥

punaḥ kṛṣṇa-rati haya duita prakāra
aiśvarya-jñāna-miśrā, kevalā-bheda āra

SYNONYMS

punaḥ—again; *kṛṣṇa-rati*—attachment for Kṛṣṇa; *haya*—becomes; *duita*—twofold; *prakāra*—varieties; *aiśvarya-jñāna-miśrā*—knowledge of Kṛṣṇa mixed with a reverential attitude; *kevalā*—pure attachment; *bheda*—division; *āra*—other.

TRANSLATION

"Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

TEXT 193

গোকুলে 'কেবলা' রতি ঐশ্বর্যজ্ঞানহীন।
পুরীদ্বয়ে, বৈকুণ্ঠাদ্যে ঐশ্বর্য-প্রবীণ ॥ ১৯৩ ॥

gokule 'kevalā' rati——aiśvarya-jñāna-hīna
purī-dvaye, vaikuṇṭhādye——aiśvarya-pravīṇa

SYNONYMS

gokule—in Gokula Vṛndāvana; *kevalā rati*—flawless attachment; *aiśvarya-jñāna-hīna*—without reverential considerations; *purī-dvaye*—in two *purīs,* namely Mathurā Purī and Dvārakā Purī; *vaikuṇṭha-ādye*—in the Vaikuṇṭha planets; *aiśvarya-pravīṇa*—prominence of awe and reverence.

TRANSLATION

"Pure attachment without reverence is found in Goloka Vṛndāvana. Attachment in which awe and reverence are prominent is found in the two cities Mathurā and Dvārakā and in Vaikuṇṭha.

TEXT 194

ঐশ্বর্যজ্ঞানপ্রাধান্যে সঙ্কুচিত প্রীতি।
দেখিয়া না মানে ঐশ্বর্য—কেবলার রীতি॥ ১৯৪॥

aiśvarya-jñāna-prādhānye saṅkucita prīti
dekhiyā nā māne aiśvarya——kevalāra rīti

SYNONYMS

aiśvarya-jñāna-prādhānye—in the predominance of awe and veneration; *saṅkucita*—crippled; *prīti*—love; *dekhiyā*—seeing; *nā māne*—does not care; *aiśvarya*—opulence; *kevalāra rīti*—that is the symptom of pure devotional service.

TRANSLATION

"When opulence is very prominent, love of Godhead is somewhat crippled. According to kevalā devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal with Him.

TEXT 195

শান্ত-দাস্য-রসে ঐশ্বর্য কাহাঁ উদ্দীপন।
বাৎসল্য-সখ্য-মধুরে ত' করে সঙ্কোচন॥ ১৯৫॥

śānta-dāsya-rase aiśvarya kāhāṅ uddīpana
vātsalya-sakhya-madhure ta' kare saṅkocana

SYNONYMS

śānta-dāsya-rase—in the transcendental mellows of neutrality and servitude; *aiśvarya*—opulence; *kāhāṅ*—somewhere; *uddīpana*—manifested; *vātsalya-*

sakhya-madhure—in fraternal love, paternity and conjugal love; *ta'*—certainly; *kare*—does; *saṅkocana*—minimizing.

TRANSLATION

"On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellows of fraternal, paternal and conjugal love, the opulence is minimized.

TEXT 196

বসুদেব-দেবকীর কৃষ্ণ চরণ বন্দিল।
ঐশ্বর্যজ্ঞানে দুঁহার মনে ভয় হৈল ॥ ১৯৬ ॥

vasudeva-devakīra kṛṣṇa caraṇa vandila
aiśvarya-jñāne duṅhāra mane bhaya haila

SYNONYMS

vasudeva-devakīra—of Vasudeva and Devakī; *kṛṣṇa*—Lord Kṛṣṇa; *caraṇa*—to the lotus feet; *vandila*—offered prayers; *aiśvarya-jñāne*—because of knowledge of the opulence; *duṅhāra*—of both of them; *mane*—in the minds; *bhaya haila*—there was fear.

TRANSLATION

"When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devakī, they both felt awe, reverence and fear due to knowledge of His opulences.

TEXT 197

দেবকী বসুদেবশ্চ বিজ্ঞায় জগদীশ্বরৌ।
কৃতসংবন্দনৌ পুত্রৌ সম্বজাতে ন শঙ্কিতৌ ॥ ১৯৭ ॥

devakī vasudevaś ca
vijñāya jagad-īśvarau
kṛta-saṁvandanau putrau
sasvajāte na śaṅkitau

SYNONYMS

devakī—Devakī; *vasudevaḥ*—Vasudeva; *ca*—and; *vijñāya*—understanding; *jagat-īśvarau*—the two Lords of the universe; *kṛta-saṁvandanau*—having paid obeisances; *putrau*—the two sons Kṛṣṇa and Balarāma; *sasvajāte*—embraced; *na*—not; *śaṅkitau*—being frightened.

TRANSLATION

" 'When Devakī and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.'

PURPORT

This verse quoted from *Śrīmad-Bhāgavatam* (10.44.51) refers to the killing of Kaṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Kaṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

TEXT 198

কৃষ্ণের বিশ্বরূপ দেখি' অর্জুনের হৈল ভয়।
সখ্যভাবে ধার্ষ্ট্য ক্ষমাপয় করিয়া বিনয়॥ ১৯৮॥

kṛṣṇera viśva-rūpa dekhi' arjunera haila bhaya
sakhya-bhāve dhārṣṭya kṣamāpaya kariyā vinaya

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *viśva-rūpa*—the universal form; *dekhi'*—seeing; *arjunera*—of Arjuna; *haila bhaya*—there was fear; *sakhya-bhāve*—as a friend; *dhārṣṭya*—impudence; *kṣamāpaya*—begs pardon for; *kariyā*—showing; *vinaya*—submission.

TRANSLATION

"When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend.

TEXTS 199-200

সখেতি মত্বা প্রসভং যদুক্তং
হে কৃষ্ণ হে যাদব হে সখেতি।
অজানতা মহিমানং তবেদং
ময়া প্রমাদাৎ প্রণয়েন বাপি॥ ১৯৯॥

সখেতি মত্বা প্রসভং যদুক্তং
হে কৃষ্ণ হে যাদব হে সখেতি
অজানতা মহিমানং তবেদং
ময়া প্রমাদাৎ প্রণয়েন বাপি

যচ্চাবহাসার্থমসৎকৃতোঽসি
বিহার-শয্যাসন-ভোজনেষু।
একোঽথ বাপ্যচ্যুত তৎসমক্ষং
তৎ ক্ষাময়ে ত্বামহমপ্রমেয়ম্॥ ২০০

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'thavāpy acyuta tat-samakṣaṁ
tat kṣāmaye tvām aham aprameyam

SYNONYMS

sakhā—friend; *iti*—thus; *matvā*—thinking; *prasabham*—forcibly; *yat*—that which; *uktam*—was said; *he kṛṣṇa*—O Kṛṣṇa; *he yādava*—O descendant of Yadu; *he sakhā*—O my dear friend; *iti*—thus; *ajānatā*—without knowing; *mahimānam*—greatness; *tava*—Your; *idam*—this; *mayā*—by me; *pramādāt*—out of ignorance; *praṇayena*—out of affection; *vā*—or; *api*—certainly; *yat*—whatever; *ca*—and; *avahāsa-artham*—for the matter of joking; *asat-kṛtaḥ*—insulted; *asi*—You are; *vihāra*—while enjoying; *śayyā-āsana*—sitting or lying on the bed; *bhojaneṣu*—while eating together; *ekaḥ*—alone; *athavā*—or; *api*—certainly; *acyuta*—O my dear Kṛṣṇa; *tat-samakṣam*—in the presence of others; *tat*—all those; *kṣāmaye*—ask pardon; *tvām*—unto You; *aham*—I; *aprameyam*—who are unlimited.

TRANSLATION

"'I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend" without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.'

PURPORT

This is a quotation from *Bhagavad-gītā* (11.41-42). In this verse, Arjuna is addressing Kṛṣṇa, who was exhibiting His universal form on the Battlefield of Kurukṣetra.

TEXT 201

কৃষ্ণ যদি রুক্মিণীরে কৈলা পরিহাস।
'কৃষ্ণ ছাড়িবেন'—জানি' রুক্মিণীর হৈল ত্রাস ॥২০১॥

kṛṣṇa yadi rukmiṇīre kailā parihāsa
'kṛṣṇa chāḍibena'——jāni' rukmiṇīra haila trāsa

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—although; *rukmiṇīre*—unto Rukmiṇī, the first queen; *kailā*—did; *parihāsa*—joking; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍibena*—will give me up; *jāni'*—thinking; *rukmiṇīra*—of Rukmiṇī; *haila*—there was; *trāsa*—shock.

TRANSLATION

"Although Kṛṣṇa was joking with Queen Rukmiṇī, she was thinking that He was going to give up her company, and she was therefore shocked.

TEXT 202

তস্যাঃ সুদুঃখভয়-শোক-বিনষ্ট-বুদ্ধে-
র্হস্তাচ্ছ্লথদ্বলয়তো ব্যজনং পপাত।
দেহশ্চ বিক্লবধিয়ঃ সহসৈব মুহ্যন্
রম্ভেব বাতবিহতা প্রবিকীর্য কেশান্ ॥ ২০২ ॥

tasyāḥ suduḥkha-bhaya-śoka-vinaṣṭa-buddher
hastāc chlathad-valayato vyajanaṁ papāta
dehaś ca viklava-dhiyaḥ sahasaiva muhyan
rambheva vāta-vihatā pravikīrya keśān

SYNONYMS

tasyāḥ—of her; *su-duḥkha-bhaya*—due to great distress and fear; *śoka*—and lamentation; *vinaṣṭa*—lost; *buddheḥ*—whose intelligence; *hastāt*—from the hand; *ślathat*—being loose; *valayataḥ*—bangles; *vyajanam*—the fan; *papāta*—fell down; *dehaḥ*—body; *ca*—also; *viklava*—paralyzed by fear; *dhiyaḥ*—whose understanding; *sahasā eva*—suddenly; *muhyan*—fainting; *rambhā iva*—like a banana tree; *vāta-vihatā*—dashed by a high wind; *pravikīrya*—scattering; *keśān*—the hair.

TRANSLATION

" 'While Kṛṣṇa was joking with Rukmiṇī in Dvārakā, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand

bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.60.24) refers to Kṛṣṇa's speaking to Rukmiṇī in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmiṇī took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

TEXT 203

'কেবলা'র শুদ্ধপ্রেম 'ঐশ্বর্য' না জানে।
ঐশ্বর্য দেখিলেও নিজ-সম্বন্ধ সে মানে॥ ২০৩॥

'kevalā'ra śuddha-prema 'aiśvarya' nā jāne
aiśvarya dekhileo nija-sambandha se māne

SYNONYMS

kevalāra—of unmixed attraction for Kṛṣṇa; *śuddha-prema*—unalloyed love; *aiśvarya*—opulence; *nā jāne*—does not know; *aiśvarya*—opulence; *dekhileo*—in spite of experiencing; *nija-sambandha*—one's own relationship with Kṛṣṇa; *se māne*—he takes very seriously.

TRANSLATION

"In the stage of kevalā [unalloyed devotion] a devotee does not consider the unlimited opulence of Kṛṣṇa, even though he experiences it. He takes seriously only his own relationship with Kṛṣṇa.

PURPORT

When a devotee reaches the stage of pure unalloyed devotion, especially in friendship with Kṛṣṇa, he forgets the Lord's opulences, although he sees them, and he considers himself equal to Kṛṣṇa. There is no question of actually comparing oneself to Kṛṣṇa, but because the devotee is so advanced in Kṛṣṇa consciousness, he is able to behave with Kṛṣṇa as he would with an ordinary man.

TEXT 204

ত্রয্যা চোপনিষদ্ভিশ্চ সাংখ্যযোগৈশ্চ সাত্বতৈঃ।
উপগীয়মানমাহাত্ম্যং হরিং সাহমন্যতাত্মজম্॥ ২০৪॥

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sā 'manyatātmajam

SYNONYMS

trayyā—by followers of three *Vedas* who perform great sacrifices (like the demigod Indra); *ca*—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads,* the most exalted portion of Vedic knowledge (as Brahman); *ca*—also; *sāṅkhya*—by the philosophers who analytically study the universe (as the *puruṣa*); *yogaiḥ*—by mystic *yogīs* (as the Paramātmā situated everywhere); ca—and; *sātvataiḥ*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other Vedic literature (as Bhagavān); *upagīyamāna*—being sung; *māhātmyam*—whose glories; *harim*—unto the Supreme Personality of Godhead; *sā*—she (mother Yaśodā); *amanyata*—considered; *ātma-jam*—as her own son, born of her body.

TRANSLATION

" 'When mother Yaśodā saw all the universes within Kṛṣṇa's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upaniṣads, as the puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogīs, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.8.45). Those who are spiritually advanced forget Kṛṣṇa's opulence by the mercy of *yogamāyā.* For instance, mother Yaśodā considered Kṛṣṇa an ordinary child.

TEXT 205

তং মত্বাত্মজমব্যক্তং মর্ত্যলিঙ্গমধোক্ষজম্ ।
গোপিকোলূখলে দাম্না বব্ধ প্রাকৃতং যথা ॥ ২০৫

taṁ matvātmajam avyaktaṁ
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtaṁ yathā

SYNONYMS

tam—Him (Kṛṣṇa); *matvā*—considering; *ātmajam*—own son; *avyaktam*—unmanifested; *martya-liṅgam*—manifested as if perishable; *adhokṣajam*—beyond the perception of the senses; *gopikā*—mother Yaśodā; *ulūkhale*—to the mortar; *dāmnā*—with rope; *babandha*—bound; *prākṛtam*—an ordinary child; *yathā*—like.

TRANSLATION

"'Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with rope to a wooden mortar, as if He were an ordinary child.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.9.14) is in reference to Lord Kṛṣṇa's exhibiting Himself like an ordinary child before mother Yaśodā. He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

TEXT 206

উবাহ কৃষ্ণো ভগবান্ শ্রীদামানং পরাজিতঃ।
বৃষভং ভদ্রসেনস্তু প্রলম্বো রোহিণীসুতম্ ॥ ২০৬

uvāha kṛṣṇo bhagavān
śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenas tu
pralambo rohiṇī-sutam

SYNONYMS

uvāha—carried; *kṛṣṇaḥ*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *śrīdāmānam*—Śrīdāmā; *parājitaḥ*—being defeated; *vṛṣabham*—Vṛṣabha; *bhadrasenaḥ*—Bhadrasena; *tu*—and; *pralambaḥ*—Pralamba; *rohiṇī-sutam*—Balarāma.

TRANSLATION

"'When Kṛṣṇa was defeated by Śrīdāmā, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The *asura* appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāmā on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

TEXTS 207-209

সা চ মেনে তদাত্মানং বরিষ্ঠাং সর্বযোষিতাম্।
হিত্বা গোপীঃ কামযানা মামসৌ ভজতে প্রিয়ঃ ॥২০৭॥
ততো গত্বা বনোদ্দেশং দৃপ্তা কেশবমব্রবীৎ।
ন পারয়েঽহং চলিতুং নয় মাং যত্র তে মনঃ ॥ ২০৮ ॥
এবমুক্তঃ প্রিয়ামাহ স্কন্ধমারুহ্যতামিতি।
ততশ্চান্তর্দধে কৃষ্ণঃ সা বধূরন্বতপ্যত ॥ ২০৯ ॥

sā ca mene tadātmānaṁ
variṣṭhāṁ sarva-yoṣitām
hitvā gopīḥ kāmayānā
mām asau bhajate priyaḥ

tato gatvā vanoddeśaṁ
dṛptā keśavam abravīt
na pāraye 'haṁ calituṁ
naya māṁ yatra te manaḥ

evam uktaḥ priyām āha
skandham āruhyatām iti
tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata

SYNONYMS

sā—Śrīmatī Rādhārāṇī; *ca*—also; *mene*—considered; *tadā*—at that time; *ātmānam*—Herself; *variṣṭhām*—the most glorious; *sarva-yoṣitām*—among all the *gopīs; hitvā*—giving up; *gopīḥ*—all the other *gopīs; kāmayānāḥ*—who were desiring the company of Kṛṣṇa; *mām*—Me; *asau*—that Śrī Kṛṣṇa; *bhajate*—worships; *priyaḥ*—the most dear; *tataḥ*—thereafter; *gatvā*—going; *vana-uddeśam*—to the deep forest; *dṛptā*—being very proud; *keśavam*—unto Kṛṣṇa; *abravīt*—said; *na pāraye*—am unable; *aham*—I; *calitum*—to walk; *naya*—just carry; *mām*—Me; *yatra*—wherever; *te*—Your; *manaḥ*—mind; *evam uktaḥ*—thus being ordered by Śrīmatī Rādhārāṇī; *priyām*—to this most dear *gopī; āha*—said; *skandham*—My shoulders; *āruhyatām*—please get on; *iti*—thus; *tataḥ*—thereafter; *ca*—also; *antardadhe*—disappeared; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sā*—Śrīmatī Rādhārāṇī; *vadhūḥ*—the *gopī; anvatapyata*—began to lament.

TRANSLATION

"'"My dearmost Kṛṣṇa, You are worshiping Me and giving up the company of all the other gopīs who wanted to enjoy themselves with You." Thinking like this, Śrīmatī Rādhārāṇī considered Herself Kṛṣṇa's most beloved gopī. She had become proud and had left the rāsa-līlā with Kṛṣṇa. In the deep forest She said, "My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like." When Śrīmatī Rādhārāṇī petitioned Kṛṣṇa in this way, Kṛṣṇa said, "Just get up upon My shoulders." As soon as Śrīmatī Rādhārāṇī began to do so, He disappeared. Śrīmatī Rādhārāṇī then began to grieve over Her request and Kṛṣṇa's disappearance.'

PURPORT

These three verses are quoted from *Śrīmad-Bhāgavatam* (10.30.37-39).

TEXT 210

পতিসুতান্বয়ভ্রাতৃবান্ধব।-
নতিবিলঙ্ঘ্য তেঽন্ত্যচ্যুতাগতাঃ।
গতিবিদস্তবোদ্গীতমোহিতাঃ
কিতব যোষিতঃ কস্ত্যজেন্নিশি ॥ ২১০

pati-sutānvaya-bhrātṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gatividas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

SYNONYMS

pati—husbands; *suta*—sons; *anvaya*—family; *bhrātṛ*—brothers; *bāndhavān*—friends; *ativilaṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidaḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yoṣitaḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

TRANSLATION

" 'Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopīs have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?'

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (10.31.16), describes how the *gopīs* exposed themselves for Kṛṣṇa's enjoyment in the dead of night. The *gopīs* approached Kṛṣṇa to enjoy themselves with Him in the *rāsa* dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the *gopīs* as *kitava,* a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the *gopīs* to tolerate; they therefore had a right to address Kṛṣṇa as *kitava,* a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The *gopīs* therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The *gopīs'* lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

TEXT 211

শান্তরসে—'স্বরূপবুদ্ধ্যে কৃষ্ণৈকনিষ্ঠতা'।
"শমো মন্নিষ্ঠতা বুদ্ধেঃ" ইতি শ্রীমুখ-গাথা ॥ ২১১ ॥

śānta-rase—'svarūpa-buddhye kṛṣṇaika-niṣṭhatā'
"śamo man-niṣṭhatā buddheḥ" iti śrī-mukha-gāthā

SYNONYMS

śānta-rase—on the stage of *śānta-rasa,* or neutrality; *svarūpa-buddhye*—by self-realization; *kṛṣṇa-eka-niṣṭhatā*—fully devoted to the lotus feet of Kṛṣṇa;

śamaḥ—equilibrium; *mat*—to Me; *niṣṭhatā*—the quality of attachment; *buddheḥ*—of the mind; *iti*—thus; *śrī-mukha*—from the mouth of the Supreme Lord; *gāthā*—a verse.

TRANSLATION

"When one is fully attached to Kṛṣṇa's lotus feet, one attains the śamatā stage. The word śamatā is derived from the word śama; therefore śānta-rasa, the position of neutrality, means being fully attached to the lotus feet of Kṛṣṇa. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

PURPORT

The word *śama* is explained by the Supreme Personality of Godhead in the following verse.

TEXT 212

শমো মন্নিষ্ঠতা বুদ্ধেরিতি শ্রীভগবদ্বচঃ ।
তনিষ্ঠা দুর্ঘটা বুদ্ধেরেতাং শান্তরতিং বিনা ॥ ২১২ ॥

śamo man-niṣṭhatā buddher
iti śrī-bhagavad-vacaḥ
tan-niṣṭhā durghaṭā buddher
etāṁ śānta-ratiṁ vinā

SYNONYMS

śamaḥ—equality or neutrality; *mat-niṣṭhatā*—being fixed in My lotus feet; *buddheḥ*—of the intelligence; *iti*—thus; *śrī-bhagavat-vacaḥ*—words of the Supreme Personality of Godhead; *tat-niṣṭhā*—attachment or attraction for Him; *durghaṭā*—very difficult to achieve; *buddheḥ*—of intelligence; *etām*—thus; *śānta-ratim*—attachment on the platform of *śānta-rasa; vinā*—without.

TRANSLATION

"These are the words of the Supreme Personality of Godhead: 'When one's intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called śānta-rati, or śama. Without śānta-rati, attachment to Kṛṣṇa is very difficult to achieve.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (3.1.47).

TEXT 213

শমো মন্নিষ্ঠতা বুদ্ধের্দম ইন্দ্রিয়সংযমঃ।
তিতিক্ষা দুঃখসংমর্ষো জিহ্বোপস্থজয়ো ধৃতিঃ ॥ ২১৩ ॥

śamo man-niṣṭhatā buddher
dama indriya-saṁyamaḥ
titikṣā duḥkha-sammarṣo
jihvopastha-jayo dhṛtiḥ

SYNONYMS

śamaḥ—neutrality; *mat-niṣṭhatā*—attachment for Me; *buddheḥ*—of intelligence; *damaḥ*—self-control; *indriya-saṁyamaḥ*—controlling the activities of the senses; *titikṣā*—tolerance; *duḥkha*—of unhappiness; *sammarṣaḥ*—endurance; *jihvā*—tongue; *upastha*—and the urge of the genitals; *jayaḥ*—conquering; *dhṛtiḥ*—control.

TRANSLATION

" 'The word śama or śānta-rasa indicates that one is attached to the lotus feet of Kṛṣṇa. Dama means controlling the senses and not being deviated from the Lord's service. Endurance of unhappiness is titikṣā, and dhṛti means controlling the tongue and the genitals.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.19.36). The conditioned soul under the clutches of *māyā,* the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called *dhṛti.* Śrīla Bhaktivinoda Ṭhākura says, *tāra madhye jihvā ati, lobhamaya sudurmati.* Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Kṛṣṇa, he can control the tongue. Bhaktivinoda Ṭhākura further states, *kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dilā bhāi:* in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa's lotus feet, he does not eat anything not

offered to Kṛṣṇa. *Sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāka caitanya-nitāi.* Since a devotee only eats *prasāda,* he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of *śānta-rasa.* Then one's advancement in Kṛṣṇa consciousness is assured.

TEXT 214

কৃষ্ণ বিনা তৃষ্ণা-ত্যাগ—তার কার্য মানি।
অতএব 'শান্ত' কৃষ্ণভক্ত এক জানি॥ ২১৪॥

kṛṣṇa vinā tṛṣṇā-tyāga——tāra kārya māni
ataeva 'śānta' kṛṣṇa-bhakta eka jāni

SYNONYMS

kṛṣṇa vinā—without Kṛṣṇa; *tṛṣṇā-tyāga*—giving up all desires; *tāra*—of *śānta-rasa; kārya*—the business; *māni*—I accept; *ataeva*—therefore; *śānta*—the position of equilibrium; *kṛṣṇa-bhakta*—a devotee of Kṛṣṇa; *eka*—only; *jāni*—I know.

TRANSLATION

"Giving up all desires not connected with Kṛṣṇa is the business of one who is in the śānta-rasa. Only a devotee of Kṛṣṇa can be situated on that platform. He is thus called a śānta-rasa-bhakta.

PURPORT

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Kṛṣṇa. A *śānta-rasa* devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddhava. The beginning of pure devotional service is called *anyābhilāṣitā-śūnya.* When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in spiritual life. The word *dama* used in verse 213 means *indriya-saṁyama*—curbing one's senses. The word *dama* can also mean curbing one's enemies. A king has to take steps to curb the criminal activities of his citizens. Great *rājarṣis,* devotee kings, used to control undesirable elements in their states, and this also may be called *dama.* However, *dama* here refers to the conditioned soul who must control his senses. Real *dama* means controlling the undesirable activities of the senses.

TEXT 215

স্বর্গ, মোক্ষ কৃষ্ণভক্ত 'নরক' করি' মানে।
কৃষ্ণনিষ্ঠা, তৃষ্ণা-ত্যাগ—শান্তের 'দুই' গুণে॥ ২১৫॥

svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne
kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga——śāntera 'dui' guṇe

SYNONYMS

svarga—the heavenly kingdom; *mokṣa*—liberation from material bondage; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *naraka kari' māne*—considers as good as hell; *kṛṣṇa-niṣṭhā*—being fixed at the lotus feet of Kṛṣṇa; *tṛṣṇa-tyāga*—giving up all material desires; *śāntera*—of one on the neutrality platform; *dui guṇe*—two transcendental qualities.

TRANSLATION

"When a devotee is situated on the platform of śānta-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jñāna, and the devotee considers them no better than hell. A person situated on the śānta-rasa platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Kṛṣṇa.

TEXT 216

নারায়ণপরাঃ সর্বে ন কুতশ্চন বিভ্যতি।
স্বর্গাপবর্গনরকেষ্বপি তুল্যার্থদর্শিনঃ ॥ ২১৬ ॥

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

SYNONYMS

nārāyaṇa-parāḥ—persons who are attached to the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—from any quarter; *bibhyati*—are afraid; *svarga*—in heavenly planets; *apavarga*—in liberation; *narakeṣu*—or in hell; *api*—although; *tulya-artha*—results as equal; *darśinaḥ*—who see.

TRANSLATION

" 'A person who is devoted to the Supreme Personality of Godhead, Nārāyaṇa, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are

all equal to the devotee. The devotee's only desire is to be attached to the lotus feet of Kṛṣṇa and to engage in His transcendental loving service.

TEXT 217

এই দুই গুণ ব্যাপে সব ভক্তজনে।
আকাশের 'শব্দ'-গুণ যেন ভূতগণে ॥ ২১৭ ॥

ei dui guṇa vyāpe saba bhakta-jane
ākāśera 'śabda'-guṇa yena bhūta-gaṇe

SYNONYMS

ei dui—these two; *guṇa*—transcendental qualities; *vyāpe*—expand; *saba bhakta-jane*—in the lives of all devotees; *ākāśera*—of the sky; *śabda-guṇa*—the quality of sound; *yena*—like; *bhūta-gaṇe*—other material elements.

TRANSLATION

"These two qualities of the śānta stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

PURPORT

The qualities of *śānta-rasa* are present in all kinds of devotees, whether they are in the *dāsya-rasa, sakhya-rasa, vātsalya-rasa* or *madhura-rasa.* The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. Just as sound is present in all material elements, *śānta-rasa* is present in all devotees, whether they are on the platform of *dāsya-rasa, sakhya-rasa, vātsalya-rasa* or *madhura-rasa.*

TEXT 218

শান্তের স্বভাব—কৃষ্ণে মমতা-গন্ধহীন।
'পরংব্রহ্ম'-'পরমাত্মা'-জ্ঞান প্রবীণ ॥ ২১৮ ॥

śāntera svabhāva——kṛṣṇe mamatā-gandha-hīna
'paraṁ-brahma'-'paramātmā'-jñāna pravīṇa

SYNONYMS

śāntera sva-bhāva—the characteristic of *śānta-rasa; kṛṣṇe*—in Kṛṣṇa; *mamatā-gandha-hīna*—not even the smallest quantity of intimacy; *param-brahma*—im-

personal Brahman; *paramātmā*—the localized situation of the Lord; *jñāna*—knowledge; *pravīṇa*—prominence.

TRANSLATION

"It is the nature of śānta-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent.

PURPORT

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the *śānta-rasa* relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (Paramātmā). He does not develop a personal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 219

কেবল 'স্বরূপ-জ্ঞান' হয় শান্ত-রসে।
'পূর্ণৈশ্বর্যপ্রভু-জ্ঞান' অধিক হয় দাস্যে ॥ ২১৯ ॥

kevala 'svarūpa-jñāna' haya śānta-rase
'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsye

SYNONYMS

kevala—only; *svarūpa-jñāna*—knowledge of the constitutional position of one's self; *haya*—there is; *śānta-rase*—in the mellow of neutrality; *pūrṇa-aiśvarya-prabhu-jñāna*—knowledge of the full opulences of the Supreme Personality of Godhead; *adhika*—greater; *haya*—becomes; *dāsye*—in the transcendental mellow of servitude.

TRANSLATION

"On the platform of śānta-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dāsya-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

TEXT 220

ঈশ্বরজ্ঞান, সম্ভ্রম-গৌরব প্রচুর।
'সেবা' করি' কৃষ্ণে সুখ দেন নিরন্তর ॥ ২২০ ॥

īśvara-jñāna, sambhrama-gaurava pracura
'sevā' kari' kṛṣṇe sukha dena nirantara

SYNONYMS

īśvara-jñāna—knowledge of the supreme controller; *sambhrama-gaurava*—awe and veneration; *pracura*—abundant; *sevā*—service; *kari'*—performing; *kṛṣṇe*—unto Lord Kṛṣṇa; *sukha*—happiness; *dena*—gives; *nirantara*—constantly.

TRANSLATION

"On the dāsya-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Kṛṣṇa, the devotee in dāsya-rasa gives constant happiness to the Lord.

TEXT 221

শান্তের গুণ দাস্যে আছে, অধিক—'সেবন'।
অতএব দাস্যরসের এই 'দুই' গুণ ॥ ২২১ ॥

śāntera guṇa dāsye āche, adhika—'sevana'
ataeva dāsya-rasera ei 'dui' guṇa

SYNONYMS

śāntera—of the platform of *śānta-rasa; guṇa*—the qualities; *dāsye*—on the platform of servitude; *āche*—are; *adhika*—additional; *sevana*—serving; *ataeva*—therefore; *dāsya-rasera*—of the platform of *dāsya-rasa; ei dui guṇa*—these two qualities (namely *śānta* and *dāsya*).

TRANSLATION

"The qualities of śānta-rasa are also present in dāsya-rasa, but service is added. Thus the dāsya-rasa platform contains the qualities of both śānta-rasa and dāsya-rasa.

TEXT 222

শান্তের গুণ, দাস্যের সেবন—সখ্যে দুই হয়।
দাস্যের 'সম্ভ্রম-গৌরব'-সেবা, সখ্যে 'বিশ্বাস'-ময় ॥২২২॥

śāntera guṇa, dāsyera sevana—sakhye dui haya
dāsyera 'sambhrama-gaurava'-sevā, sakhye 'viśvāsa'-maya

SYNONYMS

śāntera guṇa—qualities of *śānta-rasa; dāsyera sevana*—the service of the *dāsya-rasa; sakhye*—on the platform of fraternity; *dui*—two qualities; *haya*—there are; *dāsyera*—of the *dāsya* platform; *sambhrama-gaurava*—with awe and veneration; *sevā*—service; *sakhye*—on the platform of fraternity; *viśvāsa-maya*—spread with confidence.

TRANSLATION

"The qualities of śānta-rasa and the service of dāsya-rasa are both present on the platform of sakhya-rasa. On the platform of fraternity, the qualities of dāsya-rasa are mixed with the confidence of fraternity instead of awe and veneration.

TEXT 223

কান্ধে চড়ে, কান্ধে চড়ায়, করে ক্রীড়া-রণ।
কৃষ্ণে সেবে, কৃষ্ণে করায় আপন-সেবন ! ২২৩ ॥

kāndhe caḍe, kāndhe caḍāya, kare krīḍā-raṇa
kṛṣṇe seve, kṛṣṇe karāya āpana-sevana!

SYNONYMS

kāndhe—on the shoulders; *caḍe*—gets up; *kāndhe caḍāya*—sometimes takes on his own shoulders; *kare*—performs; *krīḍā-raṇa*—mock fighting; *kṛṣṇe seve*—serves Kṛṣṇa; *kṛṣṇe*—from Kṛṣṇa; *karāya*—causes; *āpana-sevana*—his own service.

TRANSLATION

"On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa's shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders.

TEXT 224

বিশ্রম্ভ-প্রধান সখ্য—গৌরব-সম্ভ্রম-হীন।
অতএব সখ্য-রসের 'তিন' গুণ—চিহ্ন ॥ ২২৪ ॥

viśrambha-pradhāna sakhya—gaurava-sambhrama-hīna
ataeva sakhya-rasera 'tina' guṇa—cihna

SYNONYMS

viśrambha-pradhāna sakhya—on the platform of fraternity, in which confidence is prominent; *gaurava-sambhrama*—awe and veneration; *hīna*—without; *ataeva*—therefore; *sakhya-rasera*—of the platform of fraternity; *tina guṇa*—three qualities, namely *śānta, dāsya* and *sakhya; cihna*—the symptom.

TRANSLATION

"Since the platform of fraternity is predominated by confidential service, awe and veneration are absent. Therefore sakhya-rasa is characterized by three qualities.

TEXT 225

'মমতা' অধিক, কৃষ্ণে আত্মসম জ্ঞান।
অতএব সখ্যরসের বশ ভগবান্॥ ২২৫॥

'mamatā' adhika, kṛṣṇe ātma-sama jñāna
ataeva sakhya-rasera vaśa bhagavān

SYNONYMS

mamatā—intimacy; *adhika*—increase; *kṛṣṇe*—with Kṛṣṇa; *ātma-sama jñāna*—the notion of equality; *ataeva*—therefore; *sakhya-rasera*—by the mellow of fraternity; *vaśa*—subjected; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Kṛṣṇa and think themselves equal to Him.

TEXT 226

বাৎসল্যে শান্তের গুণ, দাস্যের সেবন।
সেই সেই সেবনের ইহাঁ নাম—'পালন'॥ ২২৬॥

vātsalye śāntera guṇa, dāsyera sevana
sei sei sevanera ihāṅ nāma—'pālana'

SYNONYMS

vātsalye—on the platform of parental love; *śāntera guṇa*—the qualities of *śānta-rasa; dāsyera sevana*—the service of *dāsya-rasa; sei sei sevanera*—the service of *śānta-rasa, dāsya-rasa* and *sakhya-rasa; ihāṅ*—on this platform; *nāma*—named; *pālana*—maintenance.

TRANSLATION

"On the platform of parental love, the qualities of śānta-rasa, dāsya-rasa and sakhya-rasa are transformed into a form of service called maintenance.

TEXT 227

সখ্যের গুণ—'অসঙ্কোচ', 'অগৌরব' সার।
মমতাধিক্যে তাড়ন-ভৎর্সন-ব্যবহার॥ ২২৭॥

sakhyera guṇa——'asaṅkoca', 'agaurava' sāra
mamatādhikye tāḍana-bhartsana-vyavahāra

SYNONYMS

sakhyera guṇa—the quality of fraternity; *asaṅkoca*—without any formality; *agaurava*—without any veneration; *sāra*—the essence; *mamatā-adhikye*—on account of greater intimacy; *tāḍana*—of chastisement; *bhartsana*—of rebuking; *vyavahāra*—behavior.

TRANSLATION

"The essence of fraternal love is intimacy devoid of the formality and veneration found in the dāsya-rasa. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

TEXT 228

আপনারে 'পালক' জ্ঞান, কৃষ্ণে 'পাল্য'-জ্ঞান।
'চারি' গুণে বাৎসল্য রস—অমৃত-সমান ॥ ২২৮ ॥

āpanāre 'pālaka' jñāna, kṛṣṇe 'pālya'-jñāna
'cāri' guṇe vātsalya rasa——amṛta-samāna

SYNONYMS

āpanāre—unto himself; *pālaka jñāna*—the notion of a caretaker; *kṛṣṇe*—in Lord Kṛṣṇa; *pālya*—as object of protection; *jñāna*—notion; *cāri*—four; *guṇe*—in qualities; *vātsalya rasa*—the mellow of parental love; *amṛta-samāna*—like nectar.

TRANSLATION

"On the platform of paternal love, the devotee considers himself the Lord's maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of śānta-rasa, dāsya-rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura gives us a short summary of this complicated description of the different *rasas.* He states that by becoming firmly fixed in the Lord's service, one is devoid of all material desires. There are two transcendental qualities on the *śānta-rasa* platform. In all the material elements, sound vibration is found. Similarly, *śānta-rasa* is spread over all the other transcendental mellows, which are known as *dāsya-rasa, sakhya-rasa, vāt-*

salya-rasa and *madhura-rasa.* Although there is attachment for Kṛṣṇa in awe and veneration in the *śānta-rasa* along with two valuable transcendental qualities—attachment for Kṛṣṇa and detachment from material desires—nonetheless the sense of intimacy is lacking. Therefore in the *śānta-rasa,* attachment for impersonal Brahman and localized Paramātmā is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Kṛṣṇa as one's only shelter and only friend. In the *śānta-rasa* one accepts Kṛṣṇa as the impersonal Param Brahma or the localized Paramātmā. This is based on the speculative knowledge of the *jñānī.* However, when this knowledge is further developed, one is convinced that Paramātmā, the Supreme Lord, is master and that the living entity is His eternal servant. One then attains the platform of *dāsya-rasa.* In *dāsya-rasa* the Lord is accepted with awe and veneration. However, although in the *śānta-rasa* there is no active service, in the *dāsya-rasa* active service is prominant. Thus in the *dāsya-rasa,* the qualities of *śānta-rasa* and service are predominantly visible. Similarly, when this same *rasa* is developed into fraternity (*sakhya-rasa*), a friendly intimacy is added. There is no awe or veneration in the *sakhya-rasa.*The *sakhya-rasa* is invested with three qualities—*śānta, dāsya,* and *sakhya.* Similarly, on the platform of parental love, the qualities of *śānta-rasa* and *dāsya-rasa* are fully developed in another form—the sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of four transcendental qualities—*śānta, dāsya, sakhya,* and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the platform of parental love the four qualities of transcendental love are present.

TEXT 229

সে অমৃতানন্দে ভক্ত সহ ডুবেন আপনে।
'কৃষ্ণ—ভক্তবশ' গুণ কহে ঐশ্বর্য-জ্ঞানিগণে ॥ ২২৯ ॥

se amṛtānande bhakta saha ḍubena āpane
'kṛṣṇa—bhakta-vaśa' guṇa kahe aiśvarya-jñāni-gaṇe

SYNONYMS

se—that Lord Kṛṣṇa; *amṛta-ānande*—in spiritual happiness; *bhakta*—the devotee; *saha*—with; *ḍubena*—plunges; *āpane*—Himself; *kṛṣṇa*—Kṛṣṇa; *bhakta-vaśa*—of being subjugated by the devotee; *guṇa*—the quality; *kahe*—say; *aiśvarya-jñāni-gaṇe*—learned scholars knowing the opulence of Kṛṣṇa.

TRANSLATION

"The exchange of spiritual happiness between Kṛṣṇa and His devotee, in which Kṛṣṇa is controlled by His devotee, is compared to an ocean of nectar into which the devotee and Kṛṣṇa plunge. This is the verdict of learned scholars who appreciate Kṛṣṇa's opulence.

TEXT 230

ইতীদৃক্স্বলীলাভিরানন্দকুণ্ডে
স্বঘোষং নিমজ্জন্তমাখ্যাপয়ন্তম্।
তদীয়েশিতজ্ঞেষু ভক্তৈর্জিতত্বং
পুনঃ প্রেমতাস্তং শতাবৃত্তি বন্দে ॥ ২৩০

itīdṛk-svalīlābhir ānanda-kuṇḍe
svaghoṣaṁ nimajjantam ākhyāpayantam
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematās taṁ śatāvṛtti vande

SYNONYMS

iti—thus; *īdṛk-sva-līlābhiḥ*—by this Dāmodara in His transcendental pastimes; *ānanda-kuṇḍe*—in the ocean of transcendental bliss; *sva-ghoṣam*—His personal associates; *nimajjantam*—plunging; *ākhyāpayantam*—declaring; *tadīya*—of the Supreme Personality of Godhead; *īśita-jñeṣu*—among learned scholars expert in the knowledge of the opulences; *bhaktaiḥ*—by the devotees; *jitatvam*—the subjugation; *punaḥ*—again; *prematāḥ*—with love; *tam*—unto Him; *śata-āvṛtti*—hundreds of times; *vande*—I offer my respectful obeisances.

TRANSLATION

" 'Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopīs into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.'

PURPORT

This verse is from the *Dāmodarāṣṭaka* in the *Padma Purāṇa.* Attachment for Kṛṣṇa in *śānta-rasa,* rendering service to the Lord in *dāsya-rasa,* rendering relaxed service in fraternity, and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other *rasas* combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

TEXT 231

মধুর-রসে—কৃষ্ণনিষ্ঠা, সেবা অতিশয়।
সখ্যের অসঙ্কোচ, লালন-মমতাধিক্য হয়॥ ২৩১॥

madhura-rase—kṛṣṇa-niṣṭhā, sevā atiśaya
sakhyera asaṅkoca, lālana-mamatādhikya haya

SYNONYMS

madhura-rase—on the platform of conjugal love; *kṛṣṇa-niṣṭhā*—attachment for Kṛṣṇa; *sevā atiśaya*—an improved rendering service; *sakhyera*—of the platform of fraternity; *asaṅkoca*—relaxation; *lālana*—maintenance; *mamatā-adhikya*—increase of intimacy; *haya*—there is.

TRANSLATION

"On the platform of conjugal love, attachment for Kṛṣṇa, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

TEXT 232

কান্তভাবে নিজাঙ্গ দিয়া করেন সেবন।
অতএব মধুর-রসের হয় 'পঞ্চ' গুণ ॥ ২৩২ ॥

kānta-bhāve nijāṅga diyā karena sevana
ataeva madhura-rasera haya 'pañca' guṇa

SYNONYMS

kānta-bhāve—on the platform of conjugal love; *nija-aṅga*—own body; *diyā*—offering; *karena*—executes; *sevana*—service; *ataeva*—therefore; *madhura-rasera*—of the mellow of conjugal love; *haya*—there are; *pañca guṇa*—five kinds of transcendental qualities.

TRANSLATION

"On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

TEXT 233

আকাশাদি গুণ যেন পর পর ভূতে।
এক-দুই-তিন-চারি ক্রমে পঞ্চ পৃথিবীতে ॥ ২৩৩ ॥

ākāśādi guṇa yena para para bhūte
eka-dui-tina-cāri krame pañca pṛthivīte

SYNONYMS

ākāśa-ādi—beginning with the sky; *guṇa*—qualities; *yena*—as; *para para*—one after another; *bhūte*—in the material elements; *eka*—one; *dui*—two; *tina*—three; *cāri*—four; *krame*—in this way; *pañca*—all five qualities; *pṛthivīte*—in earth.

TRANSLATION

"All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

TEXT 234

এইমত মধুরে সব ভাব-সমাহার।
অতএব আস্বাদাধিক্যে করে চমৎকার॥ ২৩৪॥

ei-mata madhure saba bhāva-samāhāra
ataeva āsvādādhikye kare camatkāra

SYNONYMS

ei-mata—in this way; *madhure*—on the platform of conjugal love; *saba*—all; *bhāva-samāhāra*—amalgamation of the feelings; *ataeva*—therefore; *āsvāda-adhikye*—from the increase of tasting by the devotees; *kare camatkāra*—is certainly wonderful.

TRANSLATION

"Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful."

TEXT 235

এই ভক্তিরসের করিলাঙ, দিগ্‌দরশন।
ইহার বিস্তার মনে করিহ ভাবন॥ ২৩৫॥

ei bhakti-rasera karilāṅa, dig-daraśana
ihāra vistāra mane kariha bhāvana

SYNONYMS

ei—this; *bhakti-rasera*—of the feelings of devotional service; *karilāṅa*—I have described; *dik-daraśana*—general survey; *ihāra*—of this; *vistāra*—expansion; *mane*—within the mind; *kariha*—you should do; *bhāvana*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu then concluded: "I have simply given a general survey describing the mellows of devotional service. You can consider how to adjust and expand this.

TEXT 236

ভাবিতে ভাবিতে কৃষ্ণ স্ফুরয়ে অন্তরে।
কৃষ্ণকৃপায় অজ্ঞ পায় রসসিন্ধু-পারে ॥ ২৩৬ ॥

bhāvite bhāvite kṛṣṇa sphuraye antare
kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre

SYNONYMS

bhāvite bhāvite—in this way when one is strictly in thought; *kṛṣṇa*—Lord Kṛṣṇa; *sphuraye antare*—manifests within; *kṛṣṇa-kṛpāya*—by the mercy of Kṛṣṇa; *ajña*—one not expert in knowledge; *pāya*—reaches; *rasa-sindhu-pāre*—the shore of the ocean of transcendental mellows.

TRANSLATION

"When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa's mercy."

TEXT 237

এত বলি' প্রভু তাঁরে কৈলা আলিঙ্গন।
বারাণসী চলিবারে প্রভুর হৈল মন ॥ ২৩৭ ॥

eta bali' prabhu tāṅre kailā āliṅgana
vārāṇasī calibāre prabhura haila mana

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rūpa Gosvāmī; *kailā*—did; *āliṅgana*—embracing; *vārāṇasī*—toward Benares; *calibāre*—to go; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—was; *mana*—the mind.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.

TEXT 238

প্রভাতে উঠিয়া যবে করিলা গমন।
তবে তাঁর পদে রূপ করে নিবেদন ॥ ২৩৮ ॥

prabhāte uṭhiyā yabe karilā gamana
tabe tāṅra pade rūpa kare nivedana

SYNONYMS

prabhāte—in the morning; *uṭhiyā*—getting up; *yabe*—when; *karilā*—made; *gamana*—departure; *tabe*—at that time; *tāṅra*—His; *pade*—at the lotus feet; *rūpa*—Śrīla Rūpa Gosvāmī; *kare*—does; *nivedana*—submission.

TRANSLATION

The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī [Benares], Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet.

TEXT 239

'আজ্ঞা হয়, আসি মুঞি শ্রীচরণ-সঙ্গে।
সহিতে না পারি মুঞি বিরহ-তরঙ্গে ॥' ২৩৯ ॥

'ājñā haya, āsi muñi śrī-caraṇa-saṅge
sahite nā pāri muñi viraha-taraṅge'

SYNONYMS

ājñā haya—if there is permission; *āsi*—may come; *muñi*—I; *śrī-caraṇa-saṅge*—with Your Lordship; *sahite*—to tolerate; *nā pāri*—not able; *muñi*—I; *viraha-taraṅge*—the waves of separation.

TRANSLATION

"If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation."

TEXT 240

প্রভু কহে,—তোমার কর্তব্য, আমার বচন।
নিকটে আসিয়াছ তুমি, যাহ বৃন্দাবন ॥ ২৪০ ॥

prabhu kahe,——tomāra kartavya, āmāra vacana
nikaṭe āsiyācha tumi, yāha vṛndāvana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *tomāra kartavya*—your duty; *āmāra vacana*—My order; *nikaṭe āsiyācha*—have come near; *tumi*—you; *yāha*—go; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there.

TEXT 241

বৃন্দাবন হৈতে তুমি গৌড়দেশ দিয়া।
আমারে মিলিবা নীলাচলেতে আসিয়া॥ ২৪১॥

vṛndāvana haite tumi gauḍa-deśa diyā
āmāre milibā nīlācalete āsiyā

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *tumi*—you; *gauḍa-deśa diyā*—by way of Bengal; *āmāre*—Me; *milibā*—will meet; *nīlācalete*—at Jagannātha Purī; *āsiyā*—coming.

TRANSLATION

"Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal [Gauḍa-deśa]. There you will meet Me again."

TEXT 242

তাঁরে আলিঙ্গিয়া প্রভু নৌকাতে চড়িলা।
মূর্চ্ছিত হঞা তেঁহো তাহাঞি পড়িলা॥ ২৪২॥

tāṅre āliṅgiyā prabhu naukāte caḍilā
mūrcchita hañā teṅho tāhāñi paḍilā

SYNONYMS

tāṅre—him; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *naukāte*—in a boat; *caḍilā*—got aboard; *mūrcchita hañā*—fainting; *teṅho*—he (Śrīla Rūpa Gosvāmī); *tāhāñi*—on the spot; *paḍilā*—fell.

TRANSLATION

After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.

TEXT 243

দাক্ষিণাত্য-বিপ্র তাঁরে ঘরে লঞা গেলা।
তবে দুই ভাই বৃন্দাবনেরে চলিলা ॥ ২৪৩ ॥

dākṣiṇātya-vipra tāṅre ghare lañā gelā
tabe dui bhāi vṛndāvanere calilā

SYNONYMS

dākṣiṇātya-vipra—the *brāhmaṇa* from Deccan; *tāṅre*—him (Rūpa Gosvāmī); *ghare lañā*—taking to his home; *gelā*—went; *tabe*—thereafter; *dui bhāi*—the two brothers; *vṛndāvanere*—toward Vṛndāvana; *calilā*—departed.

TRANSLATION

The brāhmaṇa from Deccan took Rūpa Gosvāmī to his home, and thereafter the two brothers departed for Vṛndāvana.

TEXT 244

মহাপ্রভু চলি' চলি' আইলা বারাণসী।
চন্দ্রশেখর মিলিলা গ্রামের বাহিরে আসি' ॥ ২৪৪ ॥

mahāprabhu cali' cali' āilā vārāṇasī
candraśekhara mililā grāmera bāhire āsi'

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *cali' cali'*—walking and walking; *āilā*—arrived; *vārāṇasī*—at Vārāṇasī; *candraśekhara*—Candraśekhara; *mililā*—He met; *grāmera*—of the village; *bāhire*—outside; *āsi'*—coming.

TRANSLATION

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at Vārāṇasī, where He met Candraśekhara, who was coming out of the city.

TEXT 245

রাত্রে তেঁহো স্বপ্ন দেখে,—প্রভু আইলা ঘরে।
প্রাতঃকালে আসি' রহে গ্রামের বাহিরে ॥ ২৪৫ ॥

rātre teṅho svapna dekhe,—prabhu āilā ghare
prātaḥ-kāle āsi' rahe grāmera bāhire

SYNONYMS

rātre—at night; *teṅho*—he (Candraśekhara); *svapna*—a dream; *dekhe*—saw; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—has come; *ghare*—to his home; *prātaḥ-kāle*—in the morning; *āsi'*—coming; *rahe*—he remained; *grāmera bāhire*—outside the city.

TRANSLATION

In a dream Candraśekhara had seen that Lord Śrī Caitanya Mahāprabhu had come to his home; therefore in the morning Candraśekhara went outside the city to receive the Lord.

TEXT 246

আচম্বিতে প্রভু দেখি' চরণে পড়িলা।
আনন্দিত হঞা নিজ-গৃহে লঞা গেলা ॥ ২৪৬ ॥

ācambite prabhu dekhi' caraṇe paḍilā
ānandita hañā nija-gṛhe lañā gelā

SYNONYMS

ācambite—suddenly; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *caraṇe*—at His feet; *paḍilā*—he fell; *ānandita hañā*—becoming very glad; *nija-gṛhe*—to his own place; *lañā*—taking; *gelā*—went.

TRANSLATION

While Candraśekhara was waiting outside the city, he suddenly saw Śrī Caitanya Mahāprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

TEXT 247

তপনমিশ্র শুনি' আসি' প্রভুরে মিলিলা।
ইষ্টগোষ্ঠী করি' প্রভুর নিমন্ত্রণ কৈলা ॥ ২৪৭ ॥

tapana-miśra śuni' āsi' prabhure mililā
iṣṭa-goṣṭhī kari' prabhura nimantraṇa kailā

SYNONYMS

tapana-miśra—Tapana Miśra; *śuni'*—hearing; *āsi'*—coming; *prabhure mililā*—met the Lord; *iṣṭa-goṣṭhī kari'*—conversing; *prabhura*—to Lord Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made.

TRANSLATION

Tapana Miśra also heard news of the Lord's arrival in Vārāṇasī, and he went to Candraśekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

TEXT 248

নিজ ঘরে লঞা প্রভুরে ভিক্ষা করাইল।
ভট্টাচার্যে চন্দ্রশেখর নিমন্ত্রণ কৈল ॥ ২৪৮ ॥

nija ghare lañā prabhure bhikṣā karāila
bhaṭṭācārye candraśekhara nimantraṇa kaila

SYNONYMS

nija ghare—to his own place; *lañā*—taking; *prabhure*—to the Lord; *bhikṣā karāila*—offered lunch; *bhaṭṭācārye*—unto Balabhadra Bhaṭṭācārya; *candraśekhara*—Candraśekhara; *nimantraṇa*—invitation; *kaila*—made.

TRANSLATION

Tapana Miśra took Caitanya Mahāprabhu to his own house and gave Him lunch. Candraśekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

TEXT 249

ভিক্ষা করাঞা মিশ্র কহে প্রভু-পায় ধরি'।
এক ভিক্ষা মাগি, মোরে দেহ' কৃপা করি' ॥ ২৪৯ ॥

bhikṣā karāñā miśra kahe prabhu-pāya dhari'
eka bhikṣā māgi, more deha' kṛpā kari'

SYNONYMS

bhikṣā karāñā—after offering the lunch; *miśra*—Tapana Miśra; *kahe*—said; *prabhu*—of Lord Śrī Caitanya Mahāprabhu; *pāya*—the lotus feet; *dhari'*—touching; *eka bhikṣā*—one favor; *māgi*—I beg; *more*—unto Me; *deha'*—kindly deliver; *kṛpā kari'*—by Your causeless mercy.

TRANSLATION

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a favor from the Lord and requested Him to reward him mercy.

TEXT 250

যাবৎ তোমার হয় কাশীপুরে স্থিতি।
মোর ঘর বিনা ভিক্ষা না করিবা কতি॥ ২৫০॥

yāvat tomāra haya kāśī-pure sthiti
mora ghara vinā bhikṣā nā karibā kati

SYNONYMS

yāvat—as long as; *tomāra*—Your; *haya*—there is; *kāśī-pure*—at Vārāṇasī; *sthiti*—stay; *mora ghara*—my place; *vinā*—except; *bhikṣā*—lunch; *nā karibā*—kindly do not take; *kati*—anywhere.

TRANSLATION

Tapana Miśra said, "As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me."

TEXT 251

প্রভু জানেন—দিন পাঁচ-সাত সে রহিব।
সন্ন্যাসীর সঙ্গে ভিক্ষা কাহাঁ না করিব॥ ২৫১॥

prabhu jānena—dina pāṅca-sāta se rahiba
sannyāsīra saṅge bhikṣā kāhāṅ nā kariba

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *jānena*—knows; *dina*—days; *pāṅca-sāta*—five days or at the most a week; *se*—that; *rahiba*—I shall stay; *sannyāsīra saṅge*—with other Māyāvādī *sannyāsīs; bhikṣā*—lunch; *kāhāṅ*—at any time; *nā kariba*—I shall not take.

TRANSLATION

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī sannyāsīs.

TEXT 252

এত জানি' তাঁর ভিক্ষা কৈলা অঙ্গীকার।
বাসা-নিষ্ঠা কৈলা চন্দ্রশেখরের ঘর॥ ২৫২॥

eta jāni' tāṅra bhikṣā kailā aṅgīkāra
vāsā-niṣṭhā kailā candraśekharera ghara

SYNONYMS

eta jāni'—on this understanding; *tāṅra*—his; *bhikṣā*—lunch; *kailā aṅgīkāra*—He accepted; *vāsā-niṣṭhā*—residence; *kailā*—made; *candraśekharera ghara*—the house of Candraśekhara.

TRANSLATION

With this understanding, Śrī Caitanya Mahāprabhu agreed to accept lunch at the place of Tapana Miśra. The Lord made His residence at the home of Candraśekhara.

TEXT 253

মহারাষ্ট্রীয় বিপ্র আসি' তাঁহারে মিলিলা।
প্রভু তাঁরে স্নেহ করি' কৃপা প্রকাশিলা॥ ২৫৩॥

mahārāṣṭrīya vipra āsi' tāṅhāre mililā
prabhu tāṅre sneha kari' kṛpā prakāśilā

SYNONYMS

mahārāṣṭrīya vipra—the Mahārāṣṭrīya *brāhmaṇa; āsi'*—coming; *tāṅhāre*—him; *mililā*—met; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *sneha kari'*—showing His affection; *kṛpā prakāśilā*—distributed His mercy.

TRANSLATION

The Mahārāṣṭrīya brāhmaṇa came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

TEXT 254

মহাপ্রভু আইলা শুনি' শিষ্ট শিষ্ট জন।
ব্রাহ্মণ, ক্ষত্রিয় আসি' করেন দরশন॥ ২৫৪॥

mahāprabhu āilā śuni' śiṣṭa śiṣṭa jana
brāhmaṇa, kṣatriya āsi' karena daraśana

SYNONYMS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *śuni'*—hearing; *śiṣṭa śiṣṭa jana*—all respectable persons; *brāhmaṇa*—belonging to the *brāhmaṇa* com-

munity; *kṣatriya*—belonging to the *kṣatriya* community; *āsi'*—coming; *karena daraśana*—see.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

TEXT 255

শ্রীরূপ-উপরে প্রভুর যত কৃপা হৈল।
অত্যন্ত বিস্তার-কথা সংক্ষেপে কহিল॥ ২৫৫॥

śrī-rūpa-upare prabhura yata kṛpā haila
atyanta vistāra-kathā saṅkṣepe kahila

SYNONYMS

śrī-rūpa-upare—upon Śrī Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—as much; *kṛpā*—mercy; *haila*—there was; *atyanta*—very much; *vistāra-kathā*—elaborate topic; *saṅkṣepe*—in brief; *kahila*—I have described.

TRANSLATION

Much mercy was thus bestowed upon Śrī Rūpa Gosvāmī, and I have briefly described all those topics.

TEXT 256

শ্রদ্ধা করি' এই কথা শুনে যেই জনে।
প্রেমভক্তি পায় সেই চৈতন্য-চরণে॥ ২৫৬॥

śraddhā kari' ei kathā śune ye jane
prema-bhakti pāya sei caitanya-caraṇe

SYNONYMS

śraddhā kari'—with faith; *ei kathā*—this description; *śune*—hears; *yei jane*—any person who; *prema-bhakti*—love of Godhead; *pāya*—achieves; *sei*—that person; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 257

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ২৫৭॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Nineteenth Chapter, describing the Lord's instructions to Śrīla Rūpa Gosvāmī at Prayāga in the science of devotional service.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

Ādi-varāha Purāṇa, 158.

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Viṣṇu Purāṇa, 318-319

Glossary

A

Ācārya—one who teaches by his example.
Adbhuta-rasa—the indirect relationship of wonder.
Aghana—transcendental bliss that is incomplete, or not concentrated.
Ananta—unlimited.
Aṇimā-siddhi—mystic power by which one can become so small that he can enter into stone.
Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.
Anukara—imitating.
Anusara—trying to follow in the footsteps.
Aparā vidyā—material knowledge.
Arcana—Deity worship.
Artha—economic development.
Āryans—civilized human beings who follow the Vedic principles.
Asat-saṅga—the association of nondevotees.
Ātmā—the soul.
Avyakta—the unmanifested material energy.

B

Bhāgavatam system—spreading of Kṛṣṇa consciousness philosophy by recitation and discussion of *Śrīmad-Bhāgavatam*.
Bhāvuka—sentimental; can also mean advanced in the knowledge of spiritual *rasas*.
Bhāva—preliminary stage of love of God.
Bhakta-latā-bīja—the seed of devotional service.
Bhakti—devotional service; engaging all the senses in the service of the master of the senses, Kṛṣṇa.
Bhakta—a devotee.
Bhāgyavān—most fortunate.
Bhāgavata-vidyā—transcendental superior knowledge.
Bhayānaka-rasa—the indirect relationship of fear.
Bībhatsa-rasa—the indirect relationship of abomination.
Brahma-bhūta—the stage of spiritual realization when one becomes happy as a result of being relieved from material conceptions.
Brahmāṇḍa—the universe.

C

Caṇḍāla—dog-eater.
Cit-kaṇa—a particle of spirit.

D

Dama—controlling the senses and not being deviated from the Lord's service.
Dāsya-rasa—one of the direct relationships, servitude; condition when the living entity develops love of God according to the desires of the spirit soul.
Dāsya-rati—*dāsya-rasa;* the platform on which a devotee is attached to rendering service to Kṛṣṇa.
Dharma—religion; actual *dharma* is devotional service to Kṛṣṇa, the supreme occupation for all humanity.
Dharmaḥ kaitavaḥ—cheating religions.
Dhṛti—controlling the tongue and the genitals.

E

Evādat—offering prayers to the Supreme Person (Arabic).

G

Garuḍa—the eagle carrier of Lord Viṣṇu.
Gaurava-dāsya—condition when the devotee takes the form of giving protection to the Lord; category of *dāsya-rasa.*
Gaurava-sakhya—the mellow friendship in awe and veneration.
Ghana—transcendental bliss that is complete, or concentrated.
Guru—spiritual master.
Guru-avajña—disobeying the instructions of the spiritual master.
Guru-kṛpā—the mercy of the spiritual master.

H

Hari—the name of Kṛṣṇa which means He who takes away all miseries.
Hari bol—"Chant the holy name of Hari."
Hāsya-rasa—the indirect relationship of laughing.
Hlādinī—the ecstatic potency of the Lord.

I

Indriya-saṁyama—curbing one's senses.

J

Jaṅgama-nārāyaṇa—moving Nārāyaṇa.
Jiva—the living entity.

Jīva-himsana—animal killing or envy of other living beings.
Jñāna—knowledge.
Jñāna-mārga—the cultivation of knowledge.
Jñānīs—mental speculative philosophers.

K

Kāma—sense gratification.
Karma—fruitive work and the resultant reactions.
Karma-vīra—a successful fruitive worker.
Karmīs—fruitive workers.
Karma-niṣṭha—one who aspires to enjoy the results of his pious activities.
Karuṇa-rasa—the indirect relationship of compassion.
Kevalā—devotional platform of seeing the unlimited potency of Kṛṣṇa, but still considering oneself equal with Him.
Kīrtana—congregational chanting of the holy names of the Lord.
Kitava—a great cheater.
Kleśa-ghnī—description of devotional service indicating that it reduces or nullifies all kinds of suffering.
Kṛṣṇa-bhakta—a devotee of Kṛṣṇa.
Kumbha-melā—a fair held every twelve years at Prayāga for spiritual upliftment; attended by people from all over India.
Kuṭīnāṭī—diplomatic behavior.
Kṛṣṇa-ākarṣiṇī—description of devotional service indicating that it gradually attracts Kṛṣṇa toward the devotee.

L

Laghimā-siddhi—mystic perfection of entering into the sun planet by using the rays of the sunshine.
Loka-pratāraka—a pretender.

M

Madhura-rasa—attachment in conjugal love when in accordance with one's own natural development in Kṛṣṇa consciousness one's attraction leans towards conjugal love within the heart.
Mādhurya-rati—*madhura-rasa;* devotional service to Kṛṣṇa in the mood of conjugal love.
Māgha-melā—a yearly fair held during the month of Māgha at Prayāga for spiritual upliftment.
Mahābhāva—stage of love of Kṛṣṇa when ecstatic symptoms become most bright.
Mahājana—one who understands the Absolute Truth and throughout his life behaves likes a pure devotee.

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmā—great soul.
Mahā-vadānya-avatāra—Caitanya Mahāprabhu, the most munificent incarnation.
Majīda—a mosque.
Māna—when the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means.
Māyā—illusion; the external energy of Kṛṣṇa.
Mleccha—one who does not strictly follow regulative principles.
Mokṣa—liberation.
Mṛdaṅga—a double-headed drum used in *kīrtana*.
Mukti—liberation.

N

Naiṣkarma—*akarma;* action for which one suffers no reaction because it is performed in Kṛṣṇa consciousness.
Nārāyaṇa-parāyaṇa—a devotee of Lord Nārāyaṇa.
Nitya-siddha—devotee who is eternally on the transcendental platform.

P

Pañcarātra system—method of temple worship.
Paramahaṁsa—one who does not live in the material world and who does not envy others.
Paramparā—disciplic succession.
Parā-vidyā—transcendental knowledge.
Pāṣaṇḍī—a nondevotee who does not accept the Vedic conclusions; an atheist.
Prākṛta-sahajiyās—materialistic so-called devotees who imagine that they are advanced in confidential love of Kṛṣṇa.
Praṇaya—that mellow of love when there is a possibility to receive direct honor, but it is avoided.
Prāpti-siddhi—mystic perfection of aquisition by which the *yogī* can reach his hand anywhere and obtain whatever he likes.
Prasannātmā—joyfulness attained when one is relieved from material conceptions.
Prema—pure love of Kṛṣṇa, symptomized by a heart completely softened and devoid of material desires, and by strong emotional feelings.
Prema-vataḥ—one who has great love for the spiritual master.
Puraścaraṇa—a preliminary ritualistic performance for the fulfillment of certain desires.
Puruṣa—Viṣṇu, the incarnation of the Lord for material creation; the male or controlling principle.

R

Rāga—attachment for Kṛṣṇa, at which stage the beloved converts unhappiness into happiness.
Raudra-rasa—one of the indirect relationships, anger.
Rājarṣi—a devotee king.
Rasas—mellows of devotional service. *See also: śānta-, dāsya-, sakhya-, vātsalya-, madhura-rasas.*
Rūpānuga—one who follows in the footsteps of Rūpa Gosvāmī.

S

Sac-cid-ānanda-vigraha—Kṛṣṇa's eternal form of bliss and knowledge.
Sādhaka—neophyte devotees who are advancing toward the perfectional platform.
Sādhava-bhakti—awakening to devotional service by following regulative principles.
Sādhana-siddha—devotee who is elevated to the transcendental platform by the execution of devotional service.
Sādhu—an honest man.
Sakhya-rasa—the direct relationship of friendship.
Sakhya-rati—*sakhya-rasa;* relationship with Kṛṣṇa on the platform of friendship.
Śālagrāma-śilā—a stone Deity incarnation of Viṣṇu.
Sāloka—liberation of living on the same planet as the Lord.
Śamatā—stage when one is fully attached to Kṛṣṇa's lotus feet.
Sambhrama-dāsya—one of the indirect relationships, respect.
Sāmīpya—liberation of having the Lord's personal association.
Śānta-rasa—the direct relationship of neutral love.
Śānta-rati—*śānta-rasa;* neutral position of realization of Kṛṣṇa.
Sārṣṭi—liberation of having equal opulences with the Supreme Lord.
Sārūpya—liberation of having the same bodily features as the Lord.
Śāstras—revealed scriptures.
Sāttvika—endowed with the quality of goodness.
Siddhi-lobhī—one who is greedy for material perfection.
Siddhi-vraja—opulences of material perfection.
Smārta-brāhmaṇas—*brāhmaṇas* who are disciples of the Māyāvāda school.
Sneha—affection for Kṛṣṇa, at which stage the lover cannot be without the beloved.
Snigdha—very peaceful.
Śravaṇa—hearing.
Śruti-śāstra-nindana—offense of blaspheming the Vedic literature.
Sthānu—unchangeable.
Stāṇu-puruṣa—mistaking a dry tree without leaves for a person.
Sthāyibhāva—continuous love of Godhead in devotional service.
Śubhadā—description of devotional service indicating that it bestows all good fortune.

Śuddha-bhakti—pure devotional service.
Śūdra-mahājana—a person born in a low family but raised to the platform of *brāhmaṇa* by initiation.
Su-snigdha—affectionate.
Svarūpa—original characteristics of a substance; for the *jīva,* service of Kṛṣṇa.

T

Titikṣā—tolerance; endurance of unhappiness.
Tulasī—a pure devotee in the form of a tree, the leaves of which are always offered to Kṛṣṇa.
Triveṇī—confluence of three sacred rivers at Prayāga.

U

Ucchṛṅkhala—whimsical.

V

Vaikuṇṭha—(lit., without anxiety) the spiritual sky.
Vairāgya—renunciation.
Vātsalya-rasa—the direct relationship of parental love.
Vātsalya-rati—*vātsalya-rasa;* the platform on which the devotee thinks of Kṛṣṇa in His childhood feature.
Veda—knowledge.
Veda-vāda-ratā—*karmīs* who become entangled in material activities disguised as spiritual activities.
Vibhāva—the cause or basis for relishing transcendental mellow.
Vīra-rasa—one of the indirect relationships, chivalry.
Virajā River—the river between the material and spiritual natures.
Viśrambha—the mellow of friendship in equality.
Vivarta-vāda—the Māyāvādī interpretation of Vedānta that the Supreme Lord becomes changed when He expands.

Y

Yavana—meat-eater.
Yogamāyā—Kṛṣṇa's internal energy.
Yoga-siddhis—mystic perfections.
Yogīs—those who practive the eight-fold mystic *yoga* process to gain mystic *siddhis* or Paramātmā realization.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*gh*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *n*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য়
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in dwarf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

MADHYA-LĪLĀ
Volume 7

ŚRI CAITANYA-CARITĀMṚTA

The Pastimes of Lord Caitanya Mahāprabhu

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

MADHYA-LĪLĀ Volume 8

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta

It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata.* This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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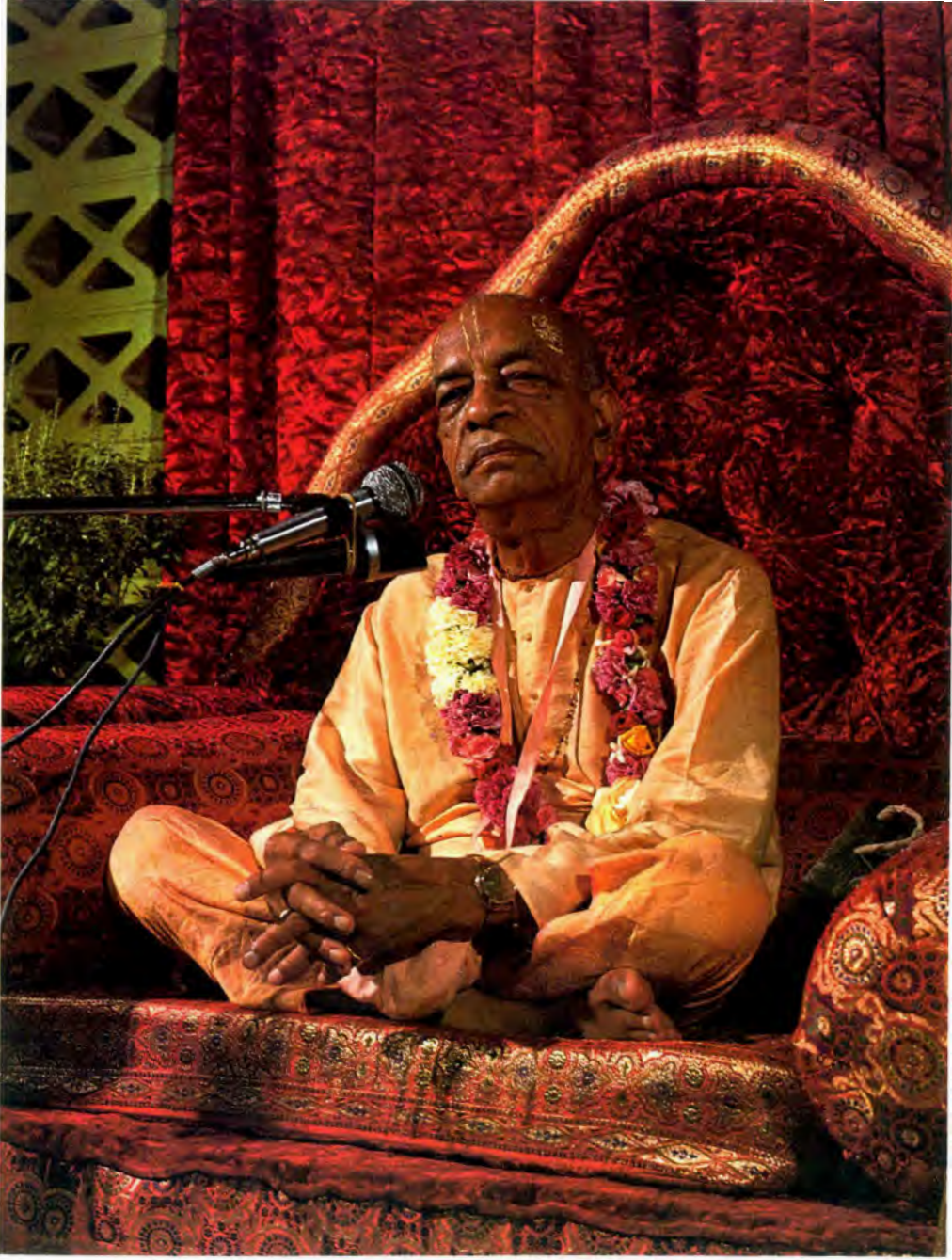

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PLATE ONE

"As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love. As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, 'O my Lord, do not touch me.' Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very astonished to see this." (*p.25*)

PLATE TWO

"Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy. Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows. Sanātana Gosvāmī said, 'I was born in a low family, and my associates are all low-class men. I myself am fallen in the well of sinful materialism. I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such. Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is. Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? Actually, I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.' " (*pp.48-51*)

PLATE THREE

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter and master of everyone. 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.' 'The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.' " (*pp.85-86*)

PLATE FOUR

"When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-armed form. The Lord immediately assumed His two-armed form and ordered that He be transferred to Gokula on the other side of the River Yamunā." (*p.99*)

PLATE FIVE

"The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles. My dear Sanātana, just hear from Me as I tell you how the different *viṣṇu-mūrtis* hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands. The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands." (*pp.122-123*)

PLATE SIX

"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body. These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them. When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation. With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa. A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā's birthplace. In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe. In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him." (*pp.157-162*)

PLATE SEVEN

"The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations (*puruṣa-avatāras* and *guṇa-avatāras*). This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe." (*p.165*)

PLATE EIGHT

"When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas—all expansions of the Lord's spiritual energy—were manifested. The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of the Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lord. All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body. When the Lord Brahmā of this universe saw this pastime, he was astonished and struck with wonder." (*pp.241-245*)

PLATE NINE

"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is the master of them all. Following the will of the Supreme Personality of Godhead, Lord Brahmā creates, Lord Śiva destroys, and Kṛṣṇa Himself in the form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of material nature is Lord Viṣṇu." (*pp.251-252*)

PLATE TEN

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly. These Brahmās had different numbers of heads. Some had ten heads, some had twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had. There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies. When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants. All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet. No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa." (*pp.267-270*)

PLATE ELEVEN

"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present. The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana. The vibration of His flute is just like a bird that creates a nest within the ears of the *gopīs* and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the *gopīs* cannot hear anything else, nor are they able to concentrate on anything else, nor even give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute." (*pp.142-143*)

CHAPTER 20

Lord Śrī Caitanya Mahāprabhu Instructs Sanātana Gosvāmī in the Science of the Absolute Truth

The following summary study of this chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. When Śrīla Sanātana Gosvāmī was imprisoned by Nawab Hussain Shah, he received news from Rūpa Gosvāmī that Śrī Caitanya Mahāprabhu had gone to Mathurā. Sanātana Gosvāmī thereafter satisfied the superintendent of the jail by sweet solicitations and bribery. After giving the jailer seven thousand gold coins, Sanātana Gosvāmī was released. He then crossed the Ganges and fled. One of his servants, Īśāna, followed him, carrying eight gold coins. Sanātana Gosvāmī and his servant then spent the night in a small hotel on the way to Benares. The hotel owner knew that Sanātana Gosvāmī and his servant had eight gold coins, and he decided to kill them and take the money. Making plans in this way, the hotel owner received them as honorable guests. Sanātana Gosvāmī, however, asked his servant how much money he had, and, taking seven of the gold coins, Sanātana offered them to the hotel owner. Thus the owner helped them reach the hilly tract toward Vārāṇasī. On the way, Sanātana Gosvāmī met his brother-in-law, Śrīkānta, at Hājipura, and Śrīkānta helped him after he had heard about all Sanātana's troubles. Thus Sanātana Gosvāmī finally arrived at Vārāṇasī and stood before the door of Candraśekhara. Caitanya Mahāprabhu called him in and ordered him to change his dress so that he could look like a gentleman. For his garment, he used an old cloth of Tapana Miśra's. Later, he exchanged his valuable blanket for a torn quilt. At this time Caitanya Mahāprabhu was very pleased with him, and thus Śrī Sanātana Gosvāmī received knowledge of the Absolute Truth from the Lord Himself.

First they discussed the constitutional position of the living entities, and Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī how the living entity is one of Lord Kṛṣṇa's energies. After this, the Lord explained the way of devotional service. While discussing the Absolute Truth, Śrī Kṛṣṇa, the Lord analyzed Brahman, Paramātmā and Bhagavān, as well as the expansions of the Lord called *svayaṁ-rūpa, tad-ekātma* and *āveśa*, which are divided into various branches known as *vaibhava* and *prābhava*. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world, incarnations such as the *puruṣa-avatāras, manvantara-avatāras, guṇa-avatāras* and *saktyāveśa-avatāras*. The Lord also discussed the divisions of Kṛṣṇa's

different ages, such as *bālya* and *pauganda*, and the different pastimes of the different ages. He explained how Kṛṣṇa attained His permanent form when He reached youth. In this way Śrī Caitanya Mahāprabhu explained and described everything to Sanātana Gosvāmī.

TEXT 1

বন্দেঽনন্তাদ্ভুতৈশ্বর্যং শ্রীচৈতন্যমহাপ্রভুম্ ।
নীচোঽপি যৎপ্রসাদাৎ স্যাদ্ভক্তিশাস্ত্রপ্রবর্তকঃ ॥ ১ ॥

vande 'nantādbhutaiśvaryaṁ
śrī-caitanya-mahāprabhum
nīco 'pi yat-prasādāt syād
bhakti-śāstra-pravartakaḥ

SYNONYMS

vande—I offer my respectful obeisances; *ananta*—unlimited; *adbhuta*—wonderful; *aiśvaryam*—possessing opulences; *śrī-caitanya-mahāprabhum*—unto Śrī Caitanya Mahāprabhu; *nīcaḥ api*—even a person in the lowest status of life; *yat-prasādāt*—by whose mercy; *syāt*—may become; *bhakti-śāstra*—of the science of devotional service; *pravartakaḥ*—an inaugurator.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

এথা গৌড়ে সনাতন আছে বন্দিশালে।
শ্রীরূপ-গোসাঞীর পত্রী আইল হেনকালে ॥ ৩ ॥

ethā gauḍe sanātana āche bandi-śāle
śrī-rūpa-gosāñira patrī āila hena-kāle

SYNONYMS

ethā—here; *gauḍe*—in Bengal; *sanātana*—Sanātana Gosvāmī; *āche*—was; *bandi-śāle*—in prison; *śrī-rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *patrī*—the letter; *āila*—came; *hena-kāle*—at that time.

TRANSLATION

While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from Śrīla Rūpa Gosvāmī.

PURPORT

Śrīla Bhaktivinoda Ṭhākura informs us that this letter from Rūpa Gosvāmī to Sanātana Gosvāmī is mentioned by the annotator of *Udbhaṭa-candrikā*. Śrīla Rūpa Gosvāmī wrote a note to Sanātana Gosvāmī from Bāklā. This note indicated that Śrī Caitanya Mahāprabhu was coming to Mathurā, and it stated:

yadu-pateḥ kva gatā mathurā-purī
raghu-pateḥ kva gatottara-kośalā
iti vicintya kurusva manaḥ sthiraṁ
na sad idaṁ jagad ity avadhāraya

"Where has the Mathurā Purī of Yadupati gone? Where has the northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "

TEXT 4

পত্রী পাঞা সনাতন আনন্দিত হৈলা।
যবন-রক্ষক-পাশ কহিতে লাগিলা ॥ ৪ ॥

patrī pāñā sanātana ānandita hailā
yavana-rakṣaka-pāśa kahite lāgilā

SYNONYMS

patrī pāñā—receiving the note; *sanātana*—Sanātana Gosvāmī; *ānandita hailā*—became very pleased; *yavana*—meat-eater; *rakṣaka*—the superintendent of the jail; *pāśa*—before; *kahite lāgilā*—began to say.

TRANSLATION

When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

TEXT 5

"তুমি এক জিন্দাপীর মহাভাগ্যবান্।
কেতাব-কোরাণ-শাস্ত্রে আছে তোমার জ্ঞান॥ ৫॥

"tumi eka jindā-pīra mahā-bhāgyavān
ketāba-korāṇa-śāstre āche tomāra jñāna

SYNONYMS

tumi—you; *eka jindā-pīra*—a living saint; *mahā-bhāgyavān*—very fortunate; *ketāba*—books; *korāṇa*—the Koran; *śāstre*—in the scripture; *āche*—there is; *tomāra*—your; *jñāna*—knowledge.

TRANSLATION

Sanātana Gosvāmī told the Mohammedan jailkeeper, "Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

TEXT 6

এক বন্দী ছাড়ে যদি নিজ-ধর্ম দেখিয়া।
সংসার হইতে তারে মুক্ত করেন গোসাঞি॥ ৬॥

eka bandī chāḍe yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāñā

SYNONYMS

eka bandī—one imprisoned person; *chāḍe*—one releases; *yadi*—if; *nija-dharma*—one's own religion; *dekhiyā*—consulting; *saṁsāra ha-ite*—from material

bondage; *tāre*—him; *mukta karena*—releases; *gosāñā*—the Supreme Personality of Godhead.

TRANSLATION

"If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead."

PURPORT

It appears from this statement that Sanātana Gosvāmī, who was formerly a minister of the Nawab, was trying to cheat the Mohammedan superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. However, just to satisfy him, Sanātana Gosvāmī praised him as a very learned scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail. There are innumerable conditioned souls rotting in the material world, imprisoned by *māyā* under the spell of sense gratification. The living entity is so entranced by the spell of *māyā* that in conditioned life even a pig feels satisfied.

There are two kinds of covering powers exhibited by *māyā*. One is called *prakṣepātmikā*, and the other is called *āvaraṇātmikā*. When one is determined to get out of material bondage, the *prakṣepātmikā-śakti*, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (*āvaraṇātmikā*), a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of *māyā* is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord's proposals. Therefore Śrī Sanātana Gosvāmī said, "Somehow or other, if one helps another gain release from the bondage of *māyā*, he is certainly recognized immediately by the Supreme Personality of Godhead." As stated in *Bhagavad-gītā* (18.69):

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditional life. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava

is recognized by his preaching work—that is, by convincing the conditioned soul about his eternal position, which is explained here as *nija-dharma*. It is the living entity's eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Kṛṣṇa. *Jīvera 'svarūpa' haya——kṛṣṇera 'nitya-dāsa'*. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

TEXT 7

পূর্বে আমি তোমার করিয়াছি উপকার ।
তুমি আমা ছাড়ি' কর প্রত্যুপকার ॥ ৭ ॥

pūrve āmi tomāra kariyāchi upakāra
tumi āmā chāḍi' kara pratyupakāra

SYNONYMS

pūrve—formerly; *āmi*—I; *tomāra*—your; *kariyāchi*—have done; *upakāra*—welfare; *tumi*—you; *āmā*—me; *chāḍi'*—releasing; *kara*—do; *prati-upakāra*—return welfare.

TRANSLATION

Sanātana Gosvāmī continued, "Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

TEXT 8

পাঁচ সহস্র মুদ্রা তুমি কর অঙ্গীকার ।
পুণ্য, অর্থ,—দুই লাভ হইবে তোমার ॥" ৮ ॥

pāṅca sahasra mudrā tumi kara aṅgīkāra
puṇya, artha,——dui lābha ha-ibe tomāra"

SYNONYMS

pāṅca sahasra—five thousand; *mudrā*—golden coins; *tumi*—you; *kara aṅgīkāra*—please accept; *puṇya*—pious activity; *artha*—material gain; *dui lābha*—two kinds of achievement; *ha-ibe*—will be; *tomāra*—yours.

TRANSLATION

"Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously."

TEXT 9

তবে সেই যবন কহে,—"শুন, মহাশয়।
তোমারে ছাড়িব, কিন্তু করি রাজভয়॥" ৯॥

tabe sei yavana kahe,—"śuna, mahāśaya
tomāre chāḍiba, kintu kari rāja-bhaya"

SYNONYMS

tabe—thereafter; *sei*—that; *yavana*—meat-eater; *kahe*—says; *śuna*—just hear; *mahāśaya*—my dear sir; *tomāre*—you; *chāḍiba*—I would release; *kintu*—but; *kari rāja-bhaya*—I am afraid of the government.

TRANSLATION

In this way Sanātana Gosvāmī convinced the jailkeeper, who replied, "Please hear me, my dear sir. I am willing to release you, but I am afraid of the government."

TEXTS 10-11

সনাতন কহে,—"তুমি না কর রাজ-ভয়।
দক্ষিণ গিয়াছে যদি লেউটি' আওয়য়॥ ১০॥
তাঁহারে কহিও – সেই বাহ্যকৃত্যে গেল।
গঙ্গার নিকট গঙ্গা দেখি' ঝাঁপ দিল॥ ১১॥

sanātana kahe,—"tumi nā kara rāja-bhaya
dakṣiṇa giyāche yadi leuṭi' āoyaya

tāṅhāre kahio—sei bāhya-kṛtye gela
gaṅgāra nikaṭa gaṅgā dekhi' jhāṅpa dila

SYNONYMS

sanātana kahe—Sanātana replied; *tumi*—you; *nā*—not; *kara*—do; *rāja-bhaya*—fear of the government; *dakṣiṇa*—to the south; *giyāche*—has gone; *yadi*—if; *leuṭi'*—returning; *āoyaya*—comes; *tāṅhāre*—to him; *kahio*—you say; *sei*—he; *bāhya-kṛtye*—to evacuate; *gela*—went; *gaṅgāra nikaṭa*—near the bank of the Ganges; *gaṅgā dekhi'*—seeing the Ganges; *jhāṅpa dila*—jumped.

TRANSLATION

Sanātana replied, "There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanātana went to pass stool near the bank of the Ganges and that as soon as he saw the Ganges, he jumped in.

TEXT 12

অনেক দেখিল, তার লাগ্ না পাইল।
দাড়ুকা-সহিত ডুবি কাহাঁ বহি' গেল ॥ ১২ ॥

aneka dekhila, tāra lāg nā pāila
dāḍukā-sahita ḍubi kāhāṅ vahi' gela

SYNONYMS

aneka—for a long time; *dekhila*—I looked; *tāra*—of him; *lāg*—contact; *nā pāila*—could not obtain; *dāḍukā-sahita*—with the shackles; *ḍubi*—drowning; *kāhāṅ*—somewhere; *vahi' gela*—washed away.

TRANSLATION

"Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.'

TEXT 13

কিছু ভয় নাহি, আমি এ-দেশে না রব।
দরবেশ হঞা আমি মক্কাকে যাইব ॥" ১৩ ॥

kichu bhaya nāhi, āmi e-deśe nā raba
daraveśa hañā āmi makkāke yāiba"

SYNONYMS

kichu—any; *bhaya*—fear; *nāhi*—there is not; *āmi*—I; *e-deśe*—in this country; *nā raba*—shall not remain; *daraveśa hañā*—becoming a mendicant; *āmi*—I; *makkāke yāiba*—shall go to Mecca.

TRANSLATION

"There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."

TEXT 14

তথাপি যবন-মন প্রসন্ন না দেখিলা।
সাত-হাজার মুদ্রা তার আগে রাশি কৈলা ॥ ১৪ ॥

tathāpi yavana-mana prasanna nā dekhilā
sāta-hājāra mudrā tāra āge rāśi kailā

SYNONYMS

tathāpi—still; *yavana-mana*—the mind of the meat-eater; *prasanna*—satisfied; *nā*—not; *dekhilā*—he saw; *sāta-hājāra*—seven thousand; *mudrā*—golden coins; *tāra*—of him; *āge*—in front; *rāśi kailā*—made a stack.

TRANSLATION

Sanātana Gosvāmī could see that the mind of the meat-eater was still not satisfied. He then stacked seven thousand gold coins before him.

TEXT 15

লোভ হইল যবনের মুদ্রা দেখিয়া।
রাত্রে গঙ্গাপার কৈল দাড়ুকা কাটিয়া ॥ ১৫ ॥

lobha ha-ila yavanera mudrā dekhiyā
rātre gaṅgā-pāra kaila dāḍukā kāṭiyā

SYNONYMS

lobha ha-ila—there was attraction for the money; *yavanera*—of the meat-eater; *mudrā dekhiyā*—seeing the golden coins; *rātre*—at night; *gaṅgā-pāra kaila*—he got him across the Ganges; *dāḍukā*—shackles; *kāṭiyā*—breaking.

TRANSLATION

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanātana's shackles and let him cross the Ganges.

TEXT 16

গড়দ্বার-পথ ছাড়িলা, নারে তাহাঁ যাইতে।
রাত্রি-দিন চলি' আইলা পাতড়া-পর্বতে ॥ ১৬ ॥

gaḍa-dvāra-patha chāḍilā, nāre tāhāṅ yāite
rātri-dina cali' āilā pātaḍā-parvate

SYNONYMS

gaḍa-dvāra-patha—the path of the fortress; *chāḍilā*—gave up; *nāre*—not able; *tāhāṅ*—there; *yāite*—to go; *rātri-dina*—night and day; *cali'*—walking; *āilā*—arrived; *pātaḍā-parvate*—in the hilly tract of land known as Pātaḍā.

TRANSLATION

In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pāṭaḍā.

TEXT 17

তথা এক ভৌমিক হয়, তার ঠাঞি গেলা।
'পর্বত পার কর আমা'—বিনতি করিলা ॥ ১৭ ॥

tathā eka bhaumika haya, tāra ṭhāñi gelā
'parvata pāra kara āmā'—vinati karilā

SYNONYMS

tathā—there; *eka bhaumika*—one landowner; *haya*—there is; *tāra ṭhāñi*—unto him; *gelā*—he went; *parvata*—the hilly tract; *pāra kara*—cross over; *āmā*—me; *vinati*—submission; *karilā*—he made.

TRANSLATION

After reaching Pāṭaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

TEXT 18

সেই ভুঞার সঙ্গে হয় হাতগণিতা।
ভুঞার কাণে কহে সেই জানি' এই কথা ॥ ১৮ ॥

sei bhūñāra saṅge haya hāta-gaṇitā
bhūñāra kāṇe kahe sei jāni' ei kathā

SYNONYMS

sei bhūñāra—the landlord; *saṅge*—with; *haya*—there is; *hāta-gaṇitā*—an expert in palmistry; *bhūñāra*—of the landlord; *kāṇe*—in the ear; *kahe*—says; *sei*—that man; *jāni'*—knowing; *ei kathā*—this statement.

TRANSLATION

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord's ear.

TEXT 19

ইঁহার ঠাঞি সুবর্ণের অষ্ট মোহর হয়'।
শুনি' আনন্দিত ভুঞা সনাতনে কয়॥ ১৯॥

'iṅhāra ṭhāñi suvarṇera aṣṭa mohara haya'
śuni' ānandita bhūñā sanātane kaya

SYNONYMS

iṅhāra ṭhāñi—in the possession of this man; *suvarṇera*—of gold; *aṣṭa*—eight; *mohara*—coins; *haya*—there are; *śuni'*—hearing; *ānandita*—pleased; *bhūñā*—the landlord; *sanātane*—to Sanātana; *kaya*—says.

TRANSLATION

The palmist said, "This man Sanātana possesses eight gold coins." Hearing this, the landlord was very pleased and spoke the following to Sanātana Gosvāmī.

TEXT 20

"রাত্র্যে পর্বত পার করিব নিজ-লোক দিয়া।
ভোজন করহ তুমি রন্ধন করিয়া॥" ২০॥

"rātrye parvata pāra kariba nija-loka diyā
bhojana karaha tumi randhana kariyā"

SYNONYMS

rātrye—at night; *parvata*—the hilly tract; *pāra kariba*—I shall cross; *nija-loka diyā*—with my own men; *bhojana karaha*—just take your meal; *tumi*—you; *randhana kariyā*—cooking.

TRANSLATION

The landlord said, "I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself."

TEXT 21

এত বলি' অন্ন দিল করিয়া সম্মান।
সনাতন আসি' তবে কৈল নদীস্নান॥ ২১॥

eta bali' anna dila kariyā sammāna
sanātana āsi' tabe kaila nadī-snāna

SYNONYMS

eta bali'—saying this; *anna dila*—supplied food grains; *kariyā sammāna*—showing great respect; *sanātana*—Sanātana Gosvāmī; *āsi'*—coming; *tabe*—then; *kaila*—did; *nadī-snāna*—bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanātana grains to cook. Sanātana then went to the riverside and took his bath.

TEXT 22

দুই উপবাসে কৈলা রন্ধন-ভোজনে।
রাজমন্ত্রী সনাতন বিচারিলা মনে॥ ২২॥

dui upavāse kailā randhana-bhojane
rāja-mantrī sanātana vicārilā mane

SYNONYMS

dui upavāse—fasting for two days; *kailā*—performed; *randhana-bhojane*—cooking and eating; *rāja-mantrī*—the former minister of the Nawab; *sanātana*—Sanātana; *vicārilā*—considered; *mane*—in the mind.

TRANSLATION

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

TEXT 23

'এই ভুঞা কেনে মোরে সম্মান করিল?'
এত চিন্তি' সনাতন ঈশানে পুছিল॥ ২৩॥

'ei bhūñā kene more sammāna karila?'
eta cinti' sanātana īśāne puchila

SYNONYMS

ei bhūñā—this landlord; *kene*—why; *more*—unto me; *sammāna karila*—offered so much respect; *eta cinti'*—thinking this; *sanātana*—Sanātana; *iśāne*—from Īśāna, his servant; *puchila*—inquired.

TRANSLATION

As a former minister for the Nawab, Sanātana could certainly understand diplomacy. He therefore thought, "Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was Īśāna.

TEXT 24

'তোমার ঠাঞি জানি কিছু দ্রব্য আছয়'।
ঈশান কহে,—'মোর ঠাঞি সাত মোহর হয়' ॥২৪॥

'tomāra ṭhāñi jāni kichu dravya āchaya'
īśāna kahe,—'mora ṭhāñi sāta mohara haya'

SYNONYMS

tomāra ṭhāñi—in your possession; *jāni*—I understand; *kichu*—some; *dravya*—valuable thing; *āchaya*—there is; *īśāna kahe*—Īśāna replied; *mora ṭhāñi*—in my possession; *sāta mohara*—seven gold coins; *haya*—there are.

TRANSLATION

Sanātana asked his servant, "Īśāna, I think you have some valuable things with you." Īśāna replied, "Yes, I have seven gold coins."

TEXT 25

শুনি' সনাতন তারে করিলা ভৎর্সন।
'সঙ্গে কেনে আনিয়াছ এই কাল-যম ?' ২৫ ॥

śuni' sanātana tāre karilā bhartsana
'saṅge kene āniyācha ei kāla-yama?'

SYNONYMS

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *tāre*—him; *karilā bhartsana*—chastised; *saṅge*—with you; *kene*—why; *āniyācha*—have you brought; *ei*—this; *kāla-yama*—death knell.

TRANSLATION

Hearing this, Sanātana Gosvāmī chastised his servant, saying, "Why have you brought this death knell with you?"

TEXT 26

তবে সেই সাত মোহর হস্তেতে করিয়া।
ভুঞার কাছে যাঞা কহে মোহর ধরিয়া॥ ২৬॥

tabe sei sāta mohara hastete kariyā
bhūñāra kāche yāñā kahe mohara dhariyā

SYNONYMS

tabe—thereafter; *sei sāta mohara*—these seven golden coins; *hastete kariyā*—taking in the hands; *bhūñāra kāche*—to the landlord; *yāñā*—going; *kahe*—says; *mohara dhariyā*—holding the golden coins.

TRANSLATION

Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

TEXT 27

"এই সাত সুবর্ণ মোহর আছিল আমার।
ইহা লঞা ধর্ম দেখি' পর্বত কর পার॥ ২৭॥

"ei sāta suvarṇa mohara āchila āmāra
ihā lañā dharma dekhi' parvata kara pāra

SYNONYMS

ei sāta—these seven; *suvarṇa mohara*—golden coins; *āchila*—were; *āmāra*—mine; *ihā lañā*—accepting them; *dharma dekhi'*—observing religious principles; *parvata*—the hilly tract of land; *kara pāra*—kindly get me across.

TRANSLATION

"I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

TEXT 28

রাজবন্দী আমি, গড়দ্বার যাইতে না পারি।
পুণ্য হবে, পর্বত আমা দেহ' পার করি॥" ২৮॥

rāja-bandī āmi, gaḍa-dvāra yāite nā pāri
puṇya habe, parvata āmā deha' pāra kari"

SYNONYMS

rāja-bandī—a prisoner of the government; *āmi*—I; *gaḍa-dvāra yāite*—to go openly on the road by the ramparts; *nā pāri*—I am not able; *puṇya*—pious activity; *habe*—there will be; *parvata*—the hilly tract of land; *āmā*—to me; *deha'*—give help; *pāra kari*—by crossing over.

TRANSLATION

"I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land."

TEXT 29

ভুঞা হাসি' কহে,—"আমি জানিয়াছি পহিলে।
অষ্ট মোহর হয় তোমার সেবক-আঁচলে ॥ ২৯ ॥

bhūñā hāsi' kahe,—"āmi jāniyāchi pahile
aṣṭa mohara haya tomāra sevaka-āṅcale

SYNONYMS

bhūñā—the landlord; *hāsi'*—smiling; *kahe*—said; *āmi*—I; *jāniyāchi*—knew; *pahile*—before this; *aṣṭa mohara*—eight golden coins; *haya*—there are; *tomāra*—your; *sevaka-āṅcale*—in the pocket of the servant.

TRANSLATION

Smiling, the landlord said, "Before you offered them, I already knew that there were eight gold coins in your servant's possession.

TEXT 30

তোমা মারি' মোহর লইতাম আজিকার রাত্র্যে।
ভাল হৈল, কহিলা তুমি, ছুটিলাঙ পাপ হৈতে ॥৩০॥

tomā māri' mohara la-itāma ājikāra rātrye
bhāla haila, kahilā tumi, chuṭilāṅa pāpa haite

SYNONYMS

tomā māri'—killing you; *mohara*—golden coins; *la-itāma*—I would have taken; *ājikāra rātrye*—on this night; *bhāla haila*—it was very good; *kahilā tumi*—you have spoken; *chuṭilāṅa*—I am relieved; *pāpa haite*—from such a sin.

TRANSLATION

"On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

TEXT 31

সন্তুষ্ট হইলাঙ আমি, মোহর না লইব।
পুণ্য লাগি' পর্বত তোমা' পার করি' দিব ॥" ৩১ ॥

santuṣṭa ha-ilāṅa āmi, mohara nā la-iba
puṇya lāgi' parvata tomā' pāra kari' diba"

SYNONYMS

santuṣṭa—satisfied; *ha-ilāṅa*—have become; *āmi*—I; *mohara*—the golden coins; *nā la-iba*—I shall not take; *puṇya lāgi'*—simply for pious activity; *parvata*—the hilly tract of land; *tomā'*—you; *pāra kari' diba*—I shall get across.

TRANSLATION

"I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity."

TEXT 32

গোসাঞি কহে,—"কেহ দ্রব্য লইবে আমা মারি'।
আমার প্রাণ রক্ষা কর দ্রব্য অঙ্গীকরি' ॥" ৩২ ॥

gosāñi kahe,—"keha dravya la-ibe āmā māri'
āmāra prāṇa rakṣā kara dravya aṅgīkari'"

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *keha*—someone else; *dravya*—the valuable coins; *la-ibe*—will take; *āmā māri'*—killing me; *āmāra*—my; *prāṇa*—life; *rakṣā kara*—save; *dravya aṅgīkari'*—by accepting these coins.

TRANSLATION

Sanātana Gosvāmī replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."

TEXT 33

তবে ভুঞা গোসাঞির সঙ্গে চারি পাইক দিল।
রাত্র্যে রাত্র্যে বনপথে পর্বত পার কৈল ॥ ৩৩ ॥

tabe bhūñā gosāñira saṅge cāri pāika dila
rātrye rātrye vana-pathe parvata pāra kaila

SYNONYMS

tabe—thereupon; *bhūñā*—the landlord; *gosāñira saṅge*—with Sanātana Gosvāmī; *cāri pāika*—four watchmen; *dila*—gave; *rātrye rātrye*—during the whole night; *vana-pathe*—on the jungle path; *parvata*—the hilly tract of land; *pāra kaila*—took him across.

TRANSLATION

After this settlement was made, the landlord gave Sanātana Gosvāmī four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

TEXT 34

তবে পার হঞা গোসাঞি পুছিলা ঈশানে।
"জানি,—শেষ দ্রব্য কিছু আছে তোমা স্থানে" ॥৩৪॥

tabe pāra hañā gosāñi puchilā īśāne
"jāni,—śeṣa dravya kichu āche tomā sthāne"

SYNONYMS

tabe—thereafter; *pāra hañā*—after crossing; *gosāñi*—Sanātana Gosvāmī; *puchilā*—asked; *īśāne*—Īśāna; *jāni*—I know; *śeṣa dravya*—something valuable left; *kichu*—some; *āche*—there is; *tomā sthāne*—with you.

TRANSLATION

After crossing the hills, Sanātana Gosvāmī told his servant, "Īśāna, I think you still have some balance left from the gold coins."

TEXT 35

ঈশান কহে,—"এক মোহর আছে অবশেষ।"
গোসাঞি কহে,—"মোহর লঞা যাহ' তুমি দেশ ॥"

īśāna kahe,—"eka mohara āche avaśeṣa"
gosāñi kahe,—"mohara lañā yāha' tumi deśa"

SYNONYMS

īśāna kahe—Īśāna replied; *eka*—one; *mohara*—gold coin; *āche*—is; *avaśeṣa*—left; *gosāñi*—Sanātana Gosvāmī; *kahe*—replied; *mohara lañā*—taking this gold coin; *yāha*—return; *tumi*—you; *deśa*—to your country.

TRANSLATION

Īśāna replied, "I still have one gold coin in my possession." Sanātana Gosvāmī then said, "Take the coin and return to your home."

TEXT 36

তারে বিদায় দিয়া গোসাঞি চলিলা একলা।
হাতে করোঁয়া, ছিঁড়া কান্থা, নির্ভয় হইলা ॥ ৩৬ ॥

tāre vidāya diyā gosāñi calilā ekalā
hāte karoṅyā, chiṅḍā kānthā, nirbhaya ha-ilā

SYNONYMS

tāre vidāya diyā—bidding him farewell; *gosāñi*—Sanātana Gosvāmī; *calilā ekalā*—began to travel alone; *hāte*—in the hand; *karoṅyā*—a beggar's pot; *chiṅḍā kānthā*—a torn quilt; *nirbhaya ha-ilā*—he became free from all anxiety.

TRANSLATION

After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

TEXT 37

চলি' চলি' গোসাঞি তবে আইলা হাজিপুরে।
সন্ধ্যাকালে বসিলা এক উদ্যান-ভিতরে ॥ ৩৭ ॥

cali' cali' gosāñi tabe āilā hājipure
sandhyā-kāle vasilā eka udyāna-bhitare

SYNONYMS

cali' cali'—walking and walking; *gosāñi*—Sanātana Gosvāmī; *tabe*—then; *āilā*—arrived; *hājipure*—at Hājipura; *sandhyā-kāle*—in the evening; *vasilā*—sat down; *eka*—one; *udyāna-bhitare*—within a garden.

TRANSLATION

Walking and walking, Sanātana Gosvāmī finally arrived at a place called Hājipura. That evening he sat down within a garden.

TEXT 38

সেই হাজিপুরে রহে—শ্রীকান্ত তার নাম।
গোসাঞির ভগিনীপতি, করে রাজকাম ॥ ৩৮ ॥

sei hājipure rahe—śrīkānta tāra nāma
gosāñira bhaginī-pati, kare rāja-kāma

SYNONYMS

sei—that; *hājipure*—in Hājipura; *rahe*—there is; *śrī-kānta*—Śrīkānta; *tāra*—his; *nāma*—name; *gosāñira*—of Sanātana Gosvāmī; *bhaginī-pati*—sister's husband; *kare*—executes; *rāja-kāma*—government service.

TRANSLATION

In Hājipura there was a gentleman named Śrīkānta, who happened to be the husband of Sanātana Gosvāmī's sister. He was engaged there in government service.

TEXT 39

তিন লক্ষ মুদ্রা রাজা দিয়াছে তার স্থানে।
ঘোড়া মূল্য লঞা পাঠায় পাৎসার স্থানে ॥ ৩৯ ॥

tina lakṣa mudrā rājā diyāche tāra sthāne
ghoḍā mūlya lañā pāṭhāya pātsāra sthāne

SYNONYMS

tina lakṣa—300,000; *mudrā*—golden coins; *rājā*—the king or nawab; *diyāche*—has given; *tāra sthāne*—in his custody; *ghoḍā*—of horses; *mūlya lañā*—taking the price; *pāṭhāya*—sends; *pātsāra sthāne*—to the care of the emperor.

TRANSLATION

Śrīkānta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Śrīkānta was buying horses and dispatching them to the emperor.

TEXT 40

টুঙ্গি উপর বসি' সেই গোসাঞিরে দেখিল।
রাত্র্যে একজন-সঙ্গে গোসাঞি-পাশ আইল ॥ ৪০ ॥

ṭuṅgi upara vasi' sei gosāñire dekhila
rātrye eka-jana-saṅge gosāñi-pāśa āila

SYNONYMS

ṭuṅgi upara vasi'—sitting in an elevated place; *sei*—that Śrīkānta; *gosāñire*—Sanātana Gosvāmī; *dekhila*—saw; *rātrye*—at night; *eka-jana-saṅge*—with a servant; *gosāñi-pāśa*—near Sanātana Gosvāmī; *āila*—he came.

TRANSLATION

When Śrīkānta was sitting in an elevated place, he could see Sanātana Gosvāmī. That night he took a servant and went to see Sanātana Gosvāmī.

TEXT 41

দুইজন মিলি' তথা ইষ্টগোষ্ঠী কৈল।
বন্ধন-মোক্ষণ-কথা গোসাঞি সকলি কহিল ॥ ৪১ ॥

dui-jana mili' tathā iṣṭa-goṣṭhī kaila
bandhana-mokṣaṇa-kathā gosāñi sakali kahila

SYNONYMS

dui-jana mili'—meeting together; *tathā*—there; *iṣṭa-goṣṭhī*—various types of conversation; *kaila*—did; *bandhana-mokṣaṇa*—of the arrest and release; *kathā*—the story; *gosāñi*—Sanātana Gosvāmī; *sakali*—everything; *kahila*—narrated.

TRANSLATION

When they met, they had many conversations. Sanātana Gosvāmī told him in detail about his arrest and release.

TEXT 42

তেঁহো কহে,—"দিন-দুই রহ এইস্থানে।
ভদ্র হও, ছাড়' এই মলিন বসনে ॥" ৪২ ॥

teṅho kahe,—"dina-dui raha ei-sthāne
bhadra hao, chāḍa' ei malina vasane"

SYNONYMS

teṅho kahe—he said; *dina-dui*—at least for two days; *raha*—stay; *ei-sthāne*—in this place; *bhadra hao*—become like a gentleman in appearance; *chāḍa'*—give up; *ei*—this; *malina*—dirty; *vasane*—dress.

TRANSLATION

Śrīkānta then told Sanātana Gosvāmī, "Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments."

TEXT 43

গোসাঞি কহে,—"একক্ষণ ইহা না রহিব।
গঙ্গা পার করি' দেহ', এক্ষণে চলিব॥" ৪৩॥

gosāñi kahe,—'eka-kṣaṇa ihā nā rahiba
gaṅgā pāra kari' deha', e-kṣaṇe caliba"

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *eka-kṣaṇa*—even for one moment; *ihā*—here; *nā rahiba*—I shall not stay; *gaṅgā pāra kari' deha'*—help me cross the River Ganges; *e-kṣaṇe*—immediately; *caliba*—I shall go.

TRANSLATION

Sanātana Gosvāmī replied, "I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately."

TEXT 44

যত্ন করি' তেঁহো এক ভোটকম্বল দিল।
গঙ্গা পার করি' দিল—গোসাঞি চলিল॥ ৪৪॥

yatna kari' teṅho eka bhoṭa-kambala dila
gaṅgā pāra kari' dila—gosāñi calila

SYNONYMS

yatna kari'—with great care; *teṅho*—he (Śrīkānta); *eka*—one; *bhoṭa-kambala*—woolen blanket; *dila*—gave; *gaṅgā pāra kari' dila*—got him across the River Ganges; *gosāñi calila*—Sanātana Gosvāmī departed.

TRANSLATION

With great care, Śrīkānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmī departed again.

TEXT 45

তবে বারাণসী গোসাঞি আইলা কতদিনে।
শুনি আনন্দিত হইলা প্রভুর আগমনে ॥ ৪৫ ॥

tabe vārāṇasī gosāñi āilā kata-dine
śuni ānandita ha-ilā prabhura āgamane

SYNONYMS

tabe—in this way; *vārāṇasī*—to Vārāṇasī; *gosāñi*—Sanātana Gosvāmī; *āilā*—came; *kata-dine*—after a few days; *śuni*—hearing; *ānandita*—very pleased; *ha-ilā*—he became; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamane*—about the arrival.

TRANSLATION

After a few days, Sanātana Gosvāmī arrived at Vārāṇasī. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

TEXT 46

চন্দ্রশেখরের ঘরে আসি' দ্বারেতে বসিলা।
মহাপ্রভু জানি' চন্দ্রশেখরে কহিলা ॥ ৪৬ ॥

candraśekharera ghare āsi' dvārete vasilā
mahāprabhu jāni' candraśekhare kahilā

SYNONYMS

candraśekharera ghare—to the house of Candraśekhara; *āsi'*—going; *dvārete*—at the door; *vasilā*—sat down; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *candraśekhare*—to Candraśekhara; *kahilā*—said.

TRANSLATION

Sanātana Gosvāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.

TEXT 47

'দ্বারে এক 'বৈষ্ণব' হয়, বোলাহ তাঁহারে'।
চন্দ্রশেখর দেখে—'বৈষ্ণব' নাহিক দ্বারে ॥ ৪৭ ॥

'dvāre eka 'vaiṣṇava' haya, bolāha tāṅhāre'
candraśekhara dekhe——'vaiṣṇava' nāhika dvāre

SYNONYMS

dvāre—at your door; *eka vaiṣṇava*—one Vaiṣṇava devotee; *haya*—there is; *bolāha tāṅhāre*—please call him; *candraśekhara*—Candraśekhara; *dekhe*—sees; *vaiṣṇava*—a devotee; *nāhika*—there is not; *dvāre*—at the door.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candarśekhara could not see a Vaiṣṇava at his door.

TEXT 48

'দ্বারেতে বৈষ্ণব নাহি'—প্রভুরে কহিল।
'কেহ হয়' করি' প্রভু তাহারে পুছিল ॥ ৪৮ ॥

'dvārete vaiṣṇava nāhi'——prabhure kahila
'keha haya' kari' prabhu tāhāre puchila

SYNONYMS

dvārete—at my door; *vaiṣṇava nāhi*—there is no Vaiṣṇava; *prabhure kahila*—he informed Śrī Caitanya Mahāprabhu; *keha haya*—is there anyone; *kari'*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāre puchila*—inquired from him.

TRANSLATION

When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, "Is there anyone at your door at all?"

TEXT 49

তেঁহো কহে,—এক 'দরবেশ' আছে দ্বারে।
'তাঁরে আন' প্রভুর বাক্যে কহিল তাঁহারে ॥ ৪৯ ॥

teṅho kahe,——eka 'daraveśa' āche dvāre
'tāṅre āna' prabhura vākye kahila tāṅhāre

SYNONYMS

teṅho kahe—he replied; *eka daraveśa*—one Muslim mendicant; *āche*—there is; *dvāre*—at the door; *tāṅre āna*—bring him; *prabhura*—of Śrī Caitanya Mahāprabhu; *vākye*—the order; *kahila*—said; *tāṅhāre*—unto him.

TRANSLATION

Candraśekhara replied, "There is a Muslim mendicant." Śrī Caitanya Mahāprabhu immediately said, "Please bring him here." Candraśekhara then spoke to Sanātana Gosvāmī, who was still sitting beside the door.

TEXT 50

'প্রভু তোমায় বোলায়, আইস, দরবেশ !'
শুনি' আনন্দে সনাতন করিলা প্রবেশ ॥ ৫০ ॥

'prabhu tomāya bolāya, āisa, daraveśa!'
śuni' ānande sanātana karilā praveśa

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tomāya*—unto you; *bolāya*—calls; *āisa*—come here; *daraveśa*—O Muslim mendicant; *śuni'*—hearing; *ānande*—in great pleasure; *sanātana*—Sanātana Gosvāmī; *karilā praveśa*—entered.

TRANSLATION

"O Muslim mendicant, please come in. The Lord is calling you." Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara's house.

TEXT 51

তাঁহারে অঙ্গনে দেখি' প্রভু ধাঞা আইলা ।
তাঁরে আলিঙ্গন করি' প্রেমাবিষ্ট হৈলা ॥ ৫১ ॥

tāṅhāre aṅgane dekhi' prabhu dhāñā āilā
tāṅre āliṅgana kari' premāviṣṭa hailā

SYNONYMS

tāṅhāre—him; *aṅgane*—in the courtyard; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā āilā*—came to see him with great haste; *tāṅre*—him; *āliṅgana kari'*—embracing; *prema-āviṣṭa hailā*—became overwhelmed with ecstatic love.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

TEXT 52

প্রভুস্পর্শে প্রেমাবিষ্ট হইলা সনাতন।
'মোরে না ছুঁইহ' —কহে গদ্গদ-বচন ॥ ৫২ ॥

prabhu-sparśe premāviṣṭa ha-ilā sanātana
'more nā chuṅiha'—kahe gadgada-vacana

SYNONYMS

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed with ecstatic love; *ha-ilā*—became; *sanātana*—Sanātana Gosvāmī; *more*—me; *nā*—do not; *chuṅiha*—touch; *kahe*—says; *gadgada-vacana*—in a faltering voice.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."

TEXT 53

দুইজনে গলাগলি রোদন অপার।
দেখি' চন্দ্রশেখরের হইল চমৎকার ॥ ৫৩ ॥

dui-jane galāgali rodana apāra
dekhi' candraśekharera ha-ila camatkāra

SYNONYMS

dui-jane—the two persons; *galāgali*—shoulder to shoulder; *rodana*—crying; *apāra*—unlimited; *dekhi'*—seeing; *candraśekharera*—of Candraśekhara; *ha-ila*—there was; *camatkāra*—astonishment.

TRANSLATION

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candarśekhara was very astonished to see this.

TEXT 54

তবে প্রভু তাঁর হাত ধরি' লঞা গেলা।
পিণ্ডার উপরে আপন-পাশে বসাইলা॥ ৫৪॥

tabe prabhu tāṅra hāta dhari' lañā gelā
piṇḍāra upare āpana-pāśe vasāilā

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of Sanātana Gosvāmī; *hāta dhari'*—catching the hand; *lañā gelā*—took him inside; *piṇḍāra upare*—in an elevated place; *āpana-pāśe*—near Him; *vasāilā*—made Sanātana Gosvāmī sit down.

TRANSLATION

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit in an elevated place next to Him.

TEXT 55

শ্রীহস্তে করেন তাঁর অঙ্গ সম্মার্জন।
তেঁহো কহে,—'মোরে, প্রভু, না কর স্পর্শন'॥ ৫৫॥

śrī-haste karena tāṅra aṅga sammārjana
teṅho kahe,—'more, prabhu, nā kara sparśana'

SYNONYMS

śrī-haste—by the spiritual hand; *karena*—does; *tāṅra aṅga*—of his body; *sammārjana*—cleansing; *teṅho kahe*—he said; *more*—me; *prabhu*—my Lord; *nā kara sparśana*—do not touch.

TRANSLATION

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī's body with His own transcendental hand, Sanātana Gosvāmī said, "O my Lord, please do not touch me."

TEXT 56

প্রভু কহে,—"তোমা স্পর্শি আত্ম পবিত্রিতে।
ভক্তি-বলে পার তুমি ব্রহ্মাণ্ড শোধিতে॥ ৫৬॥

prabhu kahe,—"tomā sparśi ātma pavitrite
bhakti-bale pāra tumi brahmāṇḍa śodhite

SYNONYMS

prabhu kahe—Lord Caitanya Mahāprabhu replied; *tomā sparśi*—I touch you; *ātma pavitrite*—to purify Myself; *bhakti-bale*—the strength of your devotional service; *pāra*—are able; *tumi*—you; *brahmāṇḍa*—the whole universe; *śodhite*—to purify.

TRANSLATION

The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.

TEXT 57

ভবদ্বিধা ভাগবতাস্তীর্থভূতাঃ স্বয়ং প্রভো।
তীর্থীকুর্বন্তি তীর্থানি স্বান্তঃস্থেন গদাভৃতা ॥ ৫৭ ॥

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ prabho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā

SYNONYMS

bhavat-vidhāḥ—like you; *bhāgavatāḥ*—advanced devotees; *tīrtha-bhūtāḥ*—personified holy places of pilgrimage; *svayam*—personally; *prabho*—my lord; *tīrthī-kurvanti*—make into holy places; *tīrthāni*—all the holy places of pilgrimage; *sva-antaḥ-sthena*—situated within their hearts; *gadā-bhṛtā*—by Lord Viṣṇu, who carries a club.

TRANSLATION

" 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in *Śrīmad-Bhāgavatam* (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, "My dear Lord Vidura, you yourself are a holy place be-

cause you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners."

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudiṣṭhira addressed Vidura in this way.

Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dāsa Ṭhākura states, *tīrtha-yātrā pariśrama, kevala manera bhrama:* visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

TEXT 58

न मेऽभक्तश्चतुर्वेदी मद्भक्तः श्वपचः प्रियः ।
तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ॥ ५८ ॥

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catuḥ-vedī*—a scholar in the four *Vedas; mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (a pure devotee, even though born in a very low family); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'

PURPORT

This verse is included in the *Hari-bhakti-vilāsa* (10.127) compiled by Sanātana Gosvāmī.

TEXT 59

বিপ্রাদ্দ্বিষড়্‌গুণযুতাদরবিন্দনাভ-
পাদারবিন্দবিমুখাৎ শ্বপচং বরিষ্ঠম্।
মন্যে তদর্পিত-মনোবচনেহিতার্থ-
প্রাণং পুনাতি স কুলং ন তু ভূরিমানঃ ॥ ৫৯ ॥

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ

SYNONYMS

viprāt—than a *brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt*—who is qualified with twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a *caṇḍāla,* or a person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tat-arpita*—dedicated unto Him; *manaḥ*—mind; *vacana*—words; *īhita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

TRANSLATION

" 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.' "

PURPORT

This verse is spoken by Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.9.10). A *brāhmaṇa* is supposed to be qualified with twelve quaiities. As stated in the *Mahābhārata:*

dharmaś ca satyaṁ ca damas tapaś ca
amātsaryaṁ hrīs titikṣānasūyā
yajñaś ca dānaṁ ca dhṛtiḥ śrutaṁ ca
vratāni vai dvādaśa brāhmaṇasya

"A *brāhmaṇa* must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the *Vedas*. These are the twelve qualifications for a *brāhmaṇa*."

Bhagavad-gītā describes the brahminical qualities in this way:

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42)

In the *Muktāphala-ṭīkā,* it is said:

śamo damas tapaḥ śaucaṁ
kṣānty-ārjava-viraktayaḥ
jñāna-vijñāna-santoṣāḥ
satyāstikye dviṣaḍ guṇāḥ

"Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the *Vedas* are the twelve qualities of a *brāhmaṇa*."

TEXT 60

তোমা দেখি, তোমা স্পর্শি, গাই তোমার গুণ।
সর্বেন্দ্রিয়-ফল,—এই শাস্ত্র-নিরূপণ ॥ ৬০ ॥

tomā dekhi, tomā sparśi, gāi tomāra guṇa
sarvendriya-phala,—ei śāstra-nirūpaṇa

SYNONYMS

tomā dekhi—by seeing you; *tomā sparśi*—by touching you; *gāi tomāra guṇa*—praising your transcendental qualities; *sarva-indriya-phala*—the fulfillment of the activities of all the senses; *ei*—this; *śāstra-nirūpaṇa*—the verdict of the revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

PURPORT

This is confirmed in the following verse from the *Hari-bhakti-sudhodaya* (13.2).

TEXT 61

অক্ষ্ণোঃ ফলং ত্বাদৃশ-দর্শনং হি
তনোঃ ফলং ত্বাদৃশ-গাত্রসঙ্গঃ।
জিহ্বাঃ-ফলং ত্বাদৃশ-কীর্তনং হি
সুদুর্লভা ভাগবতা হি লোকে ॥ ৬১

akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

SYNONYMS

akṣṇoḥ—of the eyes; *phalam*—the perfect result of the action; *tvā-dṛśa*—a person like you; *darśanam*—to see; *hi*—certainly; *tanoḥ*—of the body; *phalam*—the perfection of activities; *tvā-dṛśa*—of a person like you; *gātra-saṅgaḥ*—touching the body; *jihvā-phalam*—the perfection of the tongue; *tvā-dṛśa*—a person like you; *kīrtanam*—glorifying; *hi*—certainly; *su-durlabhāḥ*—very rare; *bhāgavatāḥ*—pure devotees of the Lord; *hi*—certainly; *loke*—in this world.

TRANSLATION

" 'My dear Vaiṣṇava, seeing a person like you is the perfection of one's eyesight. Touching your lotus feet is the perfection of the sense of touch. Glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.' "

TEXT 62

এত কহি কহে প্রভু,—"শুন, সনাতন।
কৃষ্ণ—বড় দয়াময়, পতিত-পাবন॥ ৬২॥

eta kahi kahe prabhu,—"śuna, sanātana
kṛṣṇa—baḍa dayāmaya, patita-pāvana

SYNONYMS

eta kahi—saying this; *kahe*—continued to speak; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śuna*—please hear; *sanātana*—My dear Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *baḍa*—very much; *dayā-maya*—merciful; *patita-pāvana*—deliverer of the fallen souls.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, please hear from Me. Kṛṣṇa is very merciful, and He is the deliverer of all fallen souls.

TEXT 63

মহা-রৌরব হৈতে তোমা করিলা উদ্ধার।
কৃপার সমুদ্র কৃষ্ণ গম্ভীর অপার॥" ৬৩॥

mahā-raurava haite tomā karilā uddhāra
kṛpāra samudra kṛṣṇa gambhīra apāra"

SYNONYMS

mahā-raurava haite—from the deepest hellish condition of life; *tomā*—you; *karilā uddhāra*—has delivered; *kṛpāra samudra*—the ocean of mercy; *kṛṣṇa*—Kṛṣṇa; *gambhīra*—very grave; *apāra*—unlimitedly.

TRANSLATION

"My dear Sanātana, Kṛṣṇa has saved you from Mahāraurava, life's deepest hell. He is an ocean of mercy, and His activities are very grave."

PURPORT

As stated in *Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati.* Staying within everyone's heart, Lord Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is deter-

mined to serve the Lord, the Lord is always prepared to help him (*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*). Śrī Caitanya Mahāprabhu is telling Sanātana Gosvāmī how merciful the Lord is. Sanātana Gosvāmī was a minister in the service of Nawab Hussain Shah. He was always mixing with people materially inclined, particularly with Mohammedans, meat-eaters. Although he was in intimate touch with them, by Kṛṣṇa's mercy he came to find such association distasteful. Therefore he left them. As stated by Śrīnivāsa Ācārya: *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat.* Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanātana was prepared to become a mendicant. Appreciating the activities of Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu praised his action and thanked Kṛṣṇa for His mercy upon him.

TEXT 64

সনাতন কহে,—'কৃষ্ণ আমি নাহি জানি।
আমার উদ্ধার-হেতু তোমার কৃপা মানি॥' ৬৪॥

sanātana kahe,—'kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā māni'

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *kṛṣṇa*—Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *āmāra*—my; *uddhāra-hetu*—the cause of release; *tomāra*—Your; *kṛpā*—mercy; *māni*—I accept.

TRANSLATION

Sanātana replied, "I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy."

TEXT 65

'কেমনে ছুটিলা' বলি প্রভু প্রশ্ন কৈলা।
আদ্যোপান্ত সব কথা তেঁহো শুনাইলা॥ ৬৫॥

'kemane chuṭilā' bali prabhu praśna kailā
ādyopānta saba kathā teṅho śunāilā

SYNONYMS

kemane chuṭilā—how were you released; *bali*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *praśna kailā*—inquired; *ādya-upānta*—from beginning to the end; *saba*—all; *kathā*—the narration; *teṅho*—he; *śunāilā*—described.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, "How were you released from prison?" Sanātana then described the story from beginning to end.

TEXT 66

প্রভু কহে,—"তোমার দুইভাই প্রয়াগে মিলিলা।
রূপ, অনুপম—দুঁহে বৃন্দাবন গেলা" ॥ ৬৬ ॥

prabhu kahe,—"tomāra dui-bhāi prayāge mililā
rūpa, anupama—duṅhe vṛndāvana gelā"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomāra*—your; *dui-bhāi*—two brothers; *prayāge mililā*—met Me at Prayāga; *rūpa*—Rūpa Gosvāmī; *anupama*—his brother Anupama; *duṅhe*—both of them; *vṛndāvana gelā*—have gone to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana."

TEXT 67

তপনমিশ্রেরে আর চন্দ্রশেখরেরে।
প্রভু-আজ্ঞায় সনাতন মিলিলা দোঁহারে ॥ ৬৭ ॥

tapana-miśrere āra candraśekharere
prabhu-ājñāya sanātana mililā doṅhāre

SYNONYMS

tapana-miśrere—unto Tapana Miśra; *āra*—and; *candraśekharere*—unto Candraśekhara; *prabhu-ājñāya*—by the order of Śrī Caitanya Mahāprabhu; *sanātana*—Sanātana; *mililā*—met; *doṅhāre*—both of them.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapana Miśra and Candraśekhara.

TEXT 68

তপনমিশ্র তবে তাঁরে কৈলা নিমন্ত্রণ।
প্রভু কহে,—'ক্ষৌর করাহ, যাহ, সনাতন ॥' ৬৮ ॥

tapana-miśra tabe tāṅre kailā nimantraṇa
prabhu kahe,—'kṣaura karāha, yāha, sanātana'

SYNONYMS

tapana—miśra—Tapana Miśra; *tabe*—then; *tāṅre*—unto him (Sanātana Gosvāmī); *kailā*—made; *nimantraṇa*—invitation; *prabhu kahe*—Caitanya Mahāprabhu said; *kṣaura karāha*—get shaved; *yāha*—go; *sanātana*—My dear Sanātana.

TRANSLATION

Tapana Miśra then extended an invitation to Sanātana, and Lord Caitanya Mahāprabhu asked Sanātana to go get a shave.

TEXT 69

চন্দ্রশেখরেরে প্রভু কহে বোলাঞা।
'এই বেষ দূর কর, যাহ ইঁহারে লঞা' ॥ ৬৯ ॥

candraśekharere prabhu kahe bolāñā
'ei veṣa dūra kara, yāha iṅhāre lañā'

SYNONYMS

candraśekharere—unto Candraśekhara; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *bolāñā*—calling; *ei veṣa*—this kind of dress; *dūra kara*—take away; *yāha*—go; *iṅhāre lañā*—taking him with you.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu called Candraśekhara and asked him to take Sanātana Gosvāmī with him. He also asked him to take away Sanātana's present dress.

TEXT 70

ভদ্র করাঞা তাঁরে গঙ্গাস্নান করাইল।
শেখর আনিয়া তাঁরে নূতন বস্ত্র দিল ॥ ৭০ ॥

bhadra karāñā tāṅre gaṅgā-snāna karāila
śekhara āniyā tāṅre nūtana vastra dila

SYNONYMS

bhadra karāñā—making gentle; *tāṅre*—him; *gaṅgā-snāna*—bathing in the Ganges; *karāila*—caused to do; *śekhara*—Candraśekhara; *āniyā*—bringing; *tāṅre*—to him; *nūtana*—new; *vastra*—clothing; *dila*—delivered.

TRANSLATION

Candraśekhara then made Sanātana Gosvāmī look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT

The words *bhadra karāñā* are significant in this verse. Due to his long hair, moustache and beard, Sanātana Gosvāmī looked like a *daraveśa,* or hippie. Since Śrī Caitanya Mahāprabhu did not like Sanātana Gosvāmī's hippie features, he immediately asked Candraśekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean. The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable. Sanātana Gosvāmī was saved from a hellish condition (Mahāraurava) by the grace of Śrī Caitanya Mahāprabhu. Mahāraurava is a hell wherein animal killers are placed. In this regard, refer to *Śrīmad-Bhāgavatam* (5.26.10-12).

TEXT 71

সেই বস্ত্র সনাতন না কৈল অঙ্গীকার।
শুনিয়া প্রভুর মনে আনন্দ অপার ॥ ৭১ ॥

sei vastra sanātana nā kaila aṅgīkāra
śuniyā prabhura mane ānanda apāra

SYNONYMS

sei vastra—that new dress; *sanātana*—Sanātana Gosvāmī; *nā kaila*—did not; *aṅgīkāra*—accept; *śuniyā*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *ānanda apāra*—unlimited happiness.

TRANSLATION

Candraśekhara offered a new set of garments to Sanātana Gosvāmī, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, he became unlimitedly happy.

TEXT 72

মধ্যাহ্ন করিয়া প্রভু গেলা ভিক্ষা করিবারে।
সনাতনে লঞা গেলা তপনমিশ্রের ঘরে ॥ ৭২ ॥

madhyāhna kariyā prabhu gelā bhikṣā karibāre
sanātane lañā gelā tapana-miśrera ghare

SYNONYMS

madhyāhna kariyā—finishing bathing at noon; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *bhikṣā karibāre*—to accept lunch; *sanātane*—Sanātana Gosvāmī; *lañā*—taking; *gelā*—went; *tapana-miśrera ghare*—to the house of Tapana Miśra.

TRANSLATION

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanātana Gosvāmī with Him.

TEXT 73

পাদপ্রক্ষালন করি' ভিক্ষাতে বসিলা।
'সনাতনে ভিক্ষা দেহ'—মিশ্রেরে কহিলা ॥ ৭৩ ॥

pāda-prakṣālana kari' bhikṣāte vasilā
'sanātane bhikṣā deha'—miśrere kahilā

SYNONYMS

pāda-prakṣālana—washing the feet; *kari'*—doing; *bhikṣāte*—to lunch; *vasilā*—sat down; *sanātane bhikṣā deha*—give Sanātana also lunch; *miśrere kahilā*—He asked Tapana Miśra.

TRANSLATION

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanātana Gosvāmī lunch also.

TEXT 74

মিশ্র কহে,—'সনাতনের কিছু কৃত্য আছে।
তুমি ভিক্ষা কর, প্রসাদ তাঁরে দিব পাছে ॥' ৭৪ ॥

miśra kahe,—'sanātanera kichu kṛtya āche
tumi bhikṣā kara, prasāda tāṅre diba pāche'

SYNONYMS

miśra kahe—Tapana Miśra said; *sanātanera*—of Sanātana Gosvāmī; *kichu*—some; *kṛtya*—duty; *āche*—there is; *tumi bhikṣā kara*—You take Your lunch; *prasāda*—the remnants of Your food; *tāṅre*—unto him; *diba*—I shall deliver; *pāche*—at the end.

TRANSLATION

Tapana Miśra then said, "Sanātana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanātana with some remnants."

TEXT 75

ভিক্ষা করি' মহাপ্রভু বিশ্রাম করিল।
মিশ্র প্রভুর শেষপাত্র সনাতনে দিল ॥ ৭৫ ॥

bhikṣā kari' mahāprabhu viśrāma karila
miśra prabhura śeṣa-pātra sanātane dila

SYNONYMS

bhikṣā kari'—after taking His lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karila*—took rest; *miśra*—Tapana Miśra; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-pātra*—the plate of remnants; *sanātane dila*—delivered to Sanātana.

TRANSLATION

After eating, Śrī Caitanya Mahāprabhu took rest for a while. Tapana Miśra then gave Sanātana Gosvāmī the remnants of food left by Caitanya Mahāprabhu.

TEXT 76

মিশ্র সনাতনে দিলা নূতন বসন।
বস্ত্র নাহি নিলা, তেঁহো কৈল নিবেদন ॥ ৭৬ ॥

miśra sanātane dilā nūtana vasana
vastra nāhi nilā, teṅho kaila nivedana

SYNONYMS

miśra—Tapana Miśra; *sanātane*—unto Sanātana; *dilā*—delivered; *nūtana vasana*—new cloth; *vastra*—the cloth; *nāhi nilā*—he did not accept; *teṅho*—he; *kaila*—made; *nivedana*—submission.

TRANSLATION

When Tapana Miśra offered Sanātana Gosvāmī a new cloth, he did not accept it. Instead, he spoke as follows.

TEXT 77

"মোরে বস্ত্র দিতে যদি তোমার হয় মন।
নিজ পরিধান এক দেহ' পুরাতন॥" ৭৭॥

"more vastra dite yadi tomāra haya mana
nija paridhāna eka deha' purātana"

SYNONYMS

more—unto me; *vastra dite*—to offer cloth; *yadi*—if; *tomāra*—your; *haya*—there is; *mana*—mind; *nija*—own; *paridhāna*—cloth; *eka*—one; *deha'*—give; *purātana*—old.

TRANSLATION

"If you want to give me some cloth according to your desire, please give me an old cloth you have used."

TEXT 78

তবে মিশ্র পুরাতন এক ধুতি দিল।
তেঁহো দুই বহির্বাস-কৌপীন করিল॥ ৭৮॥

tabe miśra purātana eka dhuti dila
teṅho dui bahirvāsa-kaupīna karila

SYNONYMS

tabe—thereafter; *miśra*—Tapana Miśra; *purātana*—old; *eka*—one; *dhuti*—dhoti; *dila*—delivered; *teṅho*—he (Sanātana Gosvāmī); *dui*—two; *bahirvāsa*—outer coverings; *kaupīna*—underwear; *karila*—made.

TRANSLATION

When Tapana Miśra gave Sanātana Gosvāmī a used dhoti, Sanātana immediately tore it in pieces to make two sets of outer cloth and underwear.

TEXT 79

মহারাষ্ট্রীয় দ্বিজে প্রভু মিলাইলা সনাতনে।
সেই বিপ্র তাঁরে কৈল মহা-নিমন্ত্রণে॥ ৭৯॥

mahārāṣṭrīya dvije prabhu milāilā sanātane
sei vipra tāṅre kaila mahā-nimantraṇe

SYNONYMS

mahā-rāṣṭrīya—from Mahārāṣṭra; *dvije*—the *brāhmaṇa; prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—unto Sanātana Gosvāmī; *sei*—that; *vipra*—*brāhmaṇa; tāṅre*—unto him; *kaila*—did; *mahā*—full; *nimantraṇe*—invitation.

TRANSLATION

When Caitanya Mahāprabhu introduced the Mahārāṣṭrīya brāhmaṇa to Sanātana, the brāhmaṇa immediately invited Sanātana Gosvāmī for full meals.

TEXT 80

"সনাতন, তুমি যাবৎ কাশীতে রহিবা।
তাবৎ আমার ঘরে ভিক্ষা যে করিবা॥" ৮০॥

"sanātana, tumi yāvat kāśīte rahibā
tāvat āmāra ghare bhikṣā ye karibā"

SYNONYMS

sanātana—O Sanātana; *tumi*—you; *yāvat*—as long as; *kāśīte*—in Benares; *rahibā*—will remain; *tāvat*—so long; *āmāra*—my; *ghare*—at the home; *bhikṣā*—lunch; *ye*—that; *karibā*—please accept.

TRANSLATION

The brāhmaṇa said, "My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place."

TEXT 81

সনাতন কহে,—"আমি মাধুকরী করিব।
ব্রাহ্মণের ঘরে কেনে একত্র ভিক্ষা লব?" ৮১॥

sanātana kahe,—"āmi mādhukarī kariba
brāhmaṇera ghare kene ekatra bhikṣā laba?"

SYNONYMS

sanātana kahe—Sanātana replied; *āmi*—I; *mādhukarī kariba*—shall practice acceptance of food by *mādhukarī* means; *brāhmaṇera ghare*—in the house of a *brāhmaṇa; kene*—why; *ekatra*—in one place; *bhikṣā laba*—I should accept lunch.

TRANSLATION

Sanātana replied, "I shall practice the process of mādhukarī. Why should I accept full meals in the house of a brāhmaṇa?"

PURPORT

The word *mādhukarī* comes from the word *madhukara,* which refers to bees collecting honey from flower to flower. A *mādhukarī* is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder's place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The *mādhukarī* process is strictly to be followed by a *bābājī,* that is, one who has attained the *paramahaṁsa* stage. This practice is still current in Vṛndāvana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vṛndāvana to accept alms but not follow the principles of Sanātana Gosvāmī. People try to imitate him and lead an idle life by practicing *mādhukarī.* It is almost impossible to strictly follow Sanātana Gosvāmī or Rūpa Gosvāmī. It is better to accept food offered to Kṛṣṇa in the temple than to try to imitate Sanātana Gosvāmī and Rūpa Gosvāmī.

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the *yoga* system." (Bg. 6.17)

The ideal *sannyāsī* strictly follows the ways practiced by the Gosvāmīs.

TEXT 82

সনাতনের বৈরাগ্যে প্রভুর আনন্দ অপার।
ভোটকম্বল পানে প্রভু চাহে বারে বার ॥ ৮২ ॥

sanātanera vairāgye prabhura ānanda apāra
bhoṭa-kambala pāne prabhu cāhe bāre bāra

SYNONYMS

sanātanera—of Sanātana Gosvāmī; *vairāgye*—by the renunciation; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *apāra*—unlimited; *bhoṭa-kambala*—the woolen blanket; *pāne*—towards; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhe*—looks; *bāre bāra*—repeatedly.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī's strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing.

TEXT 83

সনাতন জানিল এই প্রভুরে না ভায়।
ভোট ত্যাগ করিবারে চিন্তিলা উপায় ॥ ৮৩ ॥

sanātana jānila ei prabhure nā bhāya
bhoṭa tyāga karibāre cintilā upāya

SYNONYMS

sanātana jānila—Sanātana Gosvāmī could understand; *ei*—this; *prabhure*—by Śrī Caitanya Mahāprabhu; *nā bhāya*—is not approved; *bhoṭa*—the woolen blanket; *tyāga*—giving up; *karibāre*—to do; *cintilā*—considered; *upāya*—a means.

TRANSLATION

Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmī could understand that the Lord did not approve of it. He then began to consider a way to give it up.

TEXT 84

এত চিন্তি' গেলা গঙ্গায় মধ্যাহ্ন করিতে।
এক গৌড়িয়া কান্থা ধুঞা দিয়াছে শুকাইতে ॥ ৮৪ ॥

eta cinti' gelā gaṅgāya madhyāhna karite
eka gauḍiyā kānthā dhuñā diyāche śukāite

SYNONYMS

eta cinti'—thinking this; *gelā*—went; *gaṅgāya*—to the bank of the Ganges; *madhyāhna*—bathing at noon; *karite*—to do; *eka*—one; *gauḍiyā*—Bengali Vaiṣṇava; *kānthā*—quilt; *dhuñā*—washing; *diyāche*—spread out; *śukāite*—to dry.

TRANSLATION

Thinking in this way, Sanātana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and had spread it out to dry.

TEXT 85

তারে কহে,—"ওরে ভাই, কর উপকারে।
এই ভোট লঞা এই কাঁথা দেহ' মোরে॥" ৮৫॥

tāre kahe,—"ore bhāi, kara upakāre
ei bhoṭa lañā ei kāṅthā deha' more"

SYNONYMS

tāre kahe—he said to him; *ore bhāi*—O my brother; *kara upakāre*—kindly do a favor; *ei bhoṭa*—this woolen blanket; *lañā*—taking; *ei*—this; *kāṅthā*—quilt; *deha'*—give; *more*—to me.

TRANSLATION

Sanātana Gosvāmī then told the Bengali mendicant, "My dear brother, please do me a favor. Trade me your quilt for this woolen blanket."

TEXT 86

সেই কহে,—"রহস্য কর প্রামাণিক হঞা?
বহুমূল্য ভোট দিবা কেন কাঁথা লঞা?" ৮৬॥

sei kahe,—"rahasya kara prāmāṇika hañā?
bahu-mūlya bhoṭa dibā kena kāṅthā lañā?"

SYNONYMS

sei kahe—he said; *rahasya*—joking; *kara*—you do; *prāmāṇika hañā*—although being a man of authority; *bahu-mūlya*—very valuable; *bhoṭa*—woolen blanket; *dibā*—you would give; *kena*—why; *kāṅthā lañā*—taking this quilt.

TRANSLATION

The mendicant replied, "Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?"

TEXT 87

তেঁহো কহে,—"রহস্য নহে, কহি সত্যবাণী।
ভোট লহ, তুমি দেহ' মোরে কাঁথাখানি॥" ৮৭॥

teṅho kahe,—"rahasya nahe, kahi satya-vāṇī
bhoṭa laha, tumi deha' more kāṅthā-khāni"

SYNONYMS

teṅho kahe—he said; *rahasya nahe*—there is no joking; *kahi satya-vāṇī*—I am speaking the truth; *bhoṭa laha*—take this blanket; *tumi*—you; *deha'*—give; *more*—to me; *kāṅthā-khāni*—the quilt.

TRANSLATION

Sanātana said, "I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt."

TEXT 88

এত বলি' কাঁথা লইল, ভোট তাঁরে দিয়া।
গোসাঞির ঠাঁই আইলা কাঁথা গলে দিয়া ॥ ৮৮ ॥

eta bali' kāṅthā la-ila, bhoṭa tāṅre diyā
gosāñira ṭhāṅi āilā kāṅthā gale diyā

SYNONYMS

eta bali'—saying this; *kāṅthā la-ila*—he took the quilt; *bhoṭa*—the blanket; *tāṅre*—unto him; *diyā*—giving; *gosāñira ṭhāṅi*—to Caitanya Mahāprabhu; *āilā*—returned; *kāṅthā*—quilt; *gale*—onto the shoulder; *diyā*—keeping.

TRANSLATION

Saying this, Sanātana Gosvāmī exchanged the blanket for the quilt. He then returned to Śrī Caitanya Mahāprabhu with the quilt on his shoulder.

TEXT 89

প্রভু কহে,—'তোমার ভোটকম্বল কোথা গেল ?'
প্রভুপদে সব কথা গোসাঞি কহিল ॥ ৮৯ ॥

prabhu kahe,—'tomāra bhoṭa-kambala kothā gela?'
prabhu-pade saba kathā gosāñi kahila

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomāra*—your; *bhoṭa-kambala*—woolen blanket; *kothā gela*—where did it go; *prabhu-pade*—unto the lotus feet of Lord Caitanya; *saba*—all; *kathā*—narration; *gosāñi*—Sanātana Gosvāmī; *kahila*—said.

TRANSLATION

When Sanātana Gosvāmī returned, the Lord asked, "Where is your woolen blanket?" Sanātana Gosvāmī then narrated the whole story to the Lord.

TEXTS 90-91

প্রভু কহে,—"ইহা আমি করিয়াছি বিচার।
বিষয়-রোগ খণ্ডাইল কৃষ্ণ যে তোমার ॥ ৯০ ॥
সে কেনে রাখিবে তোমার শেষ বিষয়-ভোগ ?
রোগ খণ্ডি' সদ্বৈদ্য না রাখে শেষ রোগ ॥ ৯১ ॥

prabhu kahe,—"ihā āmi kariyāchi vicāra
viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra

se kene rākhibe tomāra śeṣa viṣaya-bhoga?
roga khaṇḍi' sad-vaidya nā rākhe śeṣa roga

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ihā*—this; *āmi*—I; *kariyāchi vicāra*—considered deliberately; *viṣaya-roga*—the disease of material attraction; *khaṇḍāila*—has now nullified; *kṛṣṇa*—Lord Kṛṣṇa; *ye*—since; *tomāra*—your; *se*—Lord Kṛṣṇa; *kene*—why; *rākhibe*—should allow you to keep; *tomāra*—your; *śeṣa*—last; *viṣaya-bhoga*—attraction for material things; *roga khaṇḍi'*—vanquishing the disease; *sat-vaidya*—a good physician; *nā rākhe*—does not keep; *śeṣa*—the last part; *roga*—disease.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I have already deliberately considered this matter. Since Lord Kṛṣṇa is very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

TEXT 92

তিন মুদ্রার ভোট গায়, মাধুকরী গ্রাস।
ধর্মহানি হয়, লোক করে উপহাস ॥" ৯২ ॥

tina mudrāra bhoṭa gāya, mādhukarī grāsa
dharma-hāni haya, loka kare upahāsa"

SYNONYMS

tina mudrāra bhoṭa—a woolen blanket costing three gold coins; *gāya*—on the body; *mādhukarī grāsa*—and practicing the *mādhukarī* system; *dharma-hāni haya*—that is a religious discrepancy; *loka kare upahāsa*—people will joke.

TRANSLATION

"It is contradictory to practice mādhukarī and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object for jokes."

TEXT 93

গোসাঞি কহে,—'যে খণ্ডিল কুবিষয়-ভোগ।
তাঁর ইচ্ছায় গেল মোর শেষ বিষয়-রোগ॥" ৯৩॥

gosāñi kahe,—'ye khaṇḍila kuviṣaya-bhoga
tāṅra icchāya gela mora śeṣa viṣaya-roga"

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *ye khaṇḍila*—the person who has vanquished; *ku-viṣaya-bhoga*—enjoyment of sinful material life; *tāṅra icchāya*—by His desire; *gela*—has gone; *mora*—my; *śeṣa*—last bit; *viṣaya-roga*—material disease.

TRANSLATION

Sanātana Gosvāmī replied, "The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone."

TEXT 94

প্রসন্ন হঞা প্রভু তাঁরে কৃপা কৈল।
তাঁর কৃপায় প্রশ্ন করিতে তাঁর শক্তি হৈল॥ ৯৪॥

prasanna hañā prabhu tāṅre kṛpā kaila
tāṅra kṛpāya praśna karite tāṅra śakti haila

SYNONYMS

prasanna hañā—being very pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kṛpā kaila*—offered His causeless mercy; *tāṅra kṛpāya*—by His mercy; *praśna karite*—to inquire; *tāṅra*—his; *śakti haila*—there was strength.

TRANSLATION

Being pleased with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon him. By the Lord's mercy, Sanātana Gosvāmī received the spiritual strength to inquire from Him.

TEXTS 95-96

পূর্বে যৈছে রায়-পাশে প্রভু প্রশ্ন কৈলা।
তাঁর শক্ত্যে রামানন্দ তাঁর উত্তর দিলা ॥ ৯৫ ॥
ইহাঁ প্রভুর শক্ত্যে প্রশ্ন করে সনাতন।
আপনে মহাপ্রভু করে 'তত্ত্ব'-নিরূপণ ॥ ৯৬ ॥

pūrve yaiche rāya-pāśe prabhu praśna kailā
tāṅra śaktye rāmānanda tāṅra uttara dilā

ihāṅ prabhura śaktye praśna kare sanātana
āpane mahāprabhu kare 'tattva'-nirūpaṇa

SYNONYMS

pūrve—formerly; *yaiche*—as; *rāya-pāśe*—unto Rāmānanda Rāya; *prabhu*—Śrī Caitanya Mahāprabhu; *praśna kailā*—inquired; *tāṅra śaktye*—only by His mercy; *rāmānanda*—Rāmānanda Rāya; *tāṅra*—his; *uttara*—answers; *dilā*—gave; *ihāṅ*—here; *prabhura*—of Śrī Caitanya Mahāprabhu; *śaktye*—by the strength; *praśna*—questions; *kare*—puts; *sanātana*—Sanātana Gosvāmī; *āpane*—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tattva*—the truth; *nirūpaṇa*—discerning.

TRANSLATION

Formerly, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya spiritual questions, and by the Lord's causeless mercy, Rāmānanda Rāya could properly reply. Now, by the Lord's mercy, Sanātana Gosvāmī questioned the Lord, and Śrī Caitanya Mahāprabhu personally supplied the truth.

TEXT 97

কৃষ্ণস্বরূপমাধুর্যৈশ্বর্যভক্তিরসাশ্রয়ম্।
তত্ত্বং সনাতনায়েশঃ কৃপয়োপদিদেশ সঃ ॥ ৯৭ ॥

kṛṣṇa-svarūpa-mādhuryaiś-
varya-bhakti-rasāśrayam

tattvaṁ sanātanāyeśaḥ
kṛpayopadideśa saḥ

SYNONYMS

kṛṣṇa-svarūpa—of the real identity of Śrī Kṛṣṇa; *mādhurya*—of conjugal love; *aiśvarya*—of opulence; *bhakti*—of devotional service; *rasa*—of transcendental mellows; *āśrayam*—the shelter; *tattvam*—the truth; *sanātanāya*—unto Śrī Sanātana; *īśaḥ*—Śrī Caitanya Mahāprabhu, the Supreme Lord; *kṛpayā*—by His causeless mercy; *upadideśa*—instructed; *saḥ*—He.

TRANSLATION

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy.

TEXT 98

তবে সনাতন প্রভুর চরণে ধরিয়া।
দৈন্য বিনতি করে দন্তে তৃণ লঞা ॥ ৯৮ ॥

tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—the lotus feet; *dhariyā*—catching; *dainya*—humility; *vinati*—bowing; *kare*—does; *dante*—in the teeth; *tṛṇa*—a straw; *lañā*—taking.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

TEXT 99

"নীচ জাতি, নীচ-সঙ্গী, পতিত অধম।
কুবিষয়-কূপে পড়ি' গোঙাইনু জনম! ৯৯ ॥

"nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi' goṅāinu janama!

SYNONYMS

nīca jāti—born of a low family; *nīca-saṅgī*—associated with low men; *patita*—fallen; *adhama*—the lowest; *ku-viṣaya-kūpe*—in a well of material enjoyment; *paḍi'*—having fallen down; *goṅāinu*—I have passed; *janama*—my life.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

PURPORT

Actually Śrī Sanātana Gosvāmī belonged to a *brāhmaṇa* family because he belonged to the Sārasvata division of the *brāhmaṇas* and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanātana Gosvāmī considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gauḍīya Vaiṣṇava-sampradāya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman hunter, gambler and whatnot. People are enjoying material life by committing the four basic sins. Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.

TEXT 100

আপনার হিতাহিত কিছুই না জানি !
গ্রাম্য-ব্যবহারে পণ্ডিত, তাই সত্য মানি ॥ ১০০ ॥

āpanāra hitāhita kichui nā jāni!
grāmya-vyavahāre paṇḍita, tāi satya māni

SYNONYMS

āpanāra—of my personal self; *hita*—welfare; *ahita*—inauspiciousness; *kichui*—anything; *nā jāni*—I do not know; *grāmya-vyavahāre*—in ordinary dealings; *paṇḍita*—a learned man; *tāi satya māni*—I accept that as truth.

TRANSLATION

"I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

TEXT 101

কৃপা করি' যদি মোরে করিয়াছ উদ্ধার।
আপন-কৃপাতে কহ 'কর্তব্য' আমার ॥ ১০১ ॥

kṛpā kari' yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

SYNONYMS

kṛpā kari'—by Your causeless mercy; *yadi*—if; *more*—unto me; *kariyācha*—You have done; *uddhāra*—deliverance; *āpana-kṛpāte*—by Your own mercy; *kaha*—please speak; *kartavya āmāra*—my duty.

TRANSLATION

"Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

TEXT 102

'কে আমি', 'কেনে আমায় জারে তাপত্রয়'।
ইহা নাহি জানি—'কেমনে হিত হয়' ॥ ১০২ ॥

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni—'kemane hita haya'

SYNONYMS

ke āmi—who am I; *kene*—why; *āmāya*—unto me; *jāre*—give trouble; *tāpa-traya*—the three kinds of miserable conditions; *ihā*—this; *nāhi jāni*—I do not know; *kemane*—how; *hita*—my welfare; *haya*—there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

PURPORT

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo,

of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. *Padaṁ padaṁ yad vipadām.* There is danger in every step of life.

TEXT 103

'সাধ্য'-'সাধন'-তত্ত্ব পুছিতে না জানি।
কৃপা করি' সব তত্ত্ব কহ ত' আপনি॥" ১০৩॥

'sādhya'-'sādhana'-tattva puchite nā jāni
kṛpā kari' saba tattva kaha ta' āpani"

SYNONYMS

sādhya—of the goal of spiritual life; *sādhana*—of the process of obtaining that goal; *tattva*—truth; *puchite*—to inquire; *nā jāni*—I do not know; *kṛpā kari'*—by Your causeless mercy; *saba tattva*—all such truths; *kaha ta' āpani*—please personally explain to me.

TRANSLATION

"Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

TEXT 104

প্রভু কহে,—"কৃষ্ণ-কৃপা তোমাতে পূর্ণ হয়।
সব তত্ত্ব জান, তোমার নাহি তাপত্রয়॥ ১০৪॥

prabhu kahe,—"kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *tomāte*—on you; *pūrṇa*—full; *haya*—there is; *saba tattva*—all truths; *jāna*—you know; *tomāra*—of you; *nāhi*—there is not; *tāpa-traya*—the threefold miseries.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

TEXT 105

কৃষ্ণশক্তি ধর তুমি, জান তত্ত্বভাব।
জানি' দার্ঢ্য লাগি' পুছে,—সাধুর স্বভাব ॥ ১০৫ ॥

kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni' dārḍhya lāgi' puche,—sādhura svabhāva

SYNONYMS

kṛṣṇa-śakti—the energy of Lord Kṛṣṇa; *dhara*—process; *tumi*—you; *jāna*—know; *tattva-bhāva*—the factual position; *jāni'*—although knowing all these things; *dārḍhya lāgi'*—for the sake of strictness; *puche*—he inquires; *sādhura*—of the saintly persons; *sva-bhāva*—the nature.

TRANSLATION

"Since you possess Lord Kṛṣṇa's potency, you certainly know these things. However, it is the nature of a sādhu to inquire. Although he knows these things, the sādhu inquires for the sake of strictness.

TEXT 106

অচিরাদেব সর্বার্থঃ সিধ্যত্যেষামভীপ্সিতঃ।
সদ্ধর্মস্যাববোধায় যেষাং নির্বন্ধিনী মতিঃ ॥ ১০৬ ॥

acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ

SYNONYMS

acirāt—very soon; *eva*—certainly; *sarva-arthaḥ*—the goal of life; *sidhyati*—becomes fulfilled; *eṣām*—of these persons; *abhīpsitaḥ*—desired; *sat-dharmasya*—of the path of progressive devotional service; *avabodhāya*—for understanding; *yeṣām*—those whose; *nirbandhinī*—unflinching; *matiḥ*—intelligence.

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.'

PURPORT

This verse, quoted from the *Nāradīya Purāṇa,* is found in *Bhakti-rasāmṛta-sindhu* (1.2.103).

TEXT 107

যোগ্যপাত্র হও তুমি ভক্তি প্রবর্তাইতে।
ক্রমে সব তত্ত্ব শুন, কহিয়ে তোমাতে ॥ ১০৭ ॥

yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte

SYNONYMS

yogya-pātra—fit person; *hao*—are; *tumi*—you; *bhakti*—devotional service; *pravartāite*—to propagate; *krame*—one after another; *saba*—all; *tattva*—truths; *śuna*—please hear; *kahiye*—I shall speak; *tomāte*—to you.

TRANSLATION

"You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

TEXTS 108-109

জীবের 'স্বরূপ' হয়—কৃষ্ণের 'নিত্যদাস'।
কৃষ্ণের 'তটস্থা-শক্তি', 'ভেদাভেদ-প্রকাশ' ॥ ১০৮ ॥
সূর্যাংশ-কিরণ, যৈছে অগ্নিজ্বালাচয়।
স্বাভাবিক কৃষ্ণের তিনপ্রকার 'শক্তি' হয় ॥ ১০৯ ॥

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti', 'bhedābheda-prakāśa'

sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

SYNONYMS

jīvera—of the living entity; *sva-rūpa*—the constitutional position; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭa-sthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation; *sūrya-aṁśa*—part and parcel of the sun; *kiraṇa*—a ray of sunshine;

yaiche—as; *agni-jvālā-caya*—molecular particle of fire; *svābhāvika*—naturally; *kṛṣṇera*—of Lord Kṛṣṇa; *tina-prakāra*—three varieties; *śakti*—energies; *haya*—there are.

TRANSLATION

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

PURPORT

Śrīla Bhaktivinoda Ṭhākura paraphrases these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, "Who am I?" In answer, the Lord replied, "You are a pure living entity. You are neither the material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal part and parcel of the Supreme Soul, Kṛṣṇa. Therefore you are His eternal servant. You belong to Kṛṣṇa's marginal potency. There are two worlds—the spiritual world and the material world—and you are situated between the material and spiritual potencies. You have a relationship with both the material and spiritual worlds; therefore you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire." Another explanation of these verses can be found in *Ādi-līlā* (Chapter Two, verse 96).

TEXT 110

একদেশস্থিতস্যাগ্নের্জ্যোৎস্না বিস্তারিণী যথা।
পরস্য ব্রহ্মণঃ শক্তিস্তথেদমখিলং জগৎ ॥ ১১০

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

SYNONYMS

eka-deśa—in one place; *sthitasya*—being situated; *agneḥ*—of fire; *jyotsnā*—the illumination; *vistāriṇī*—expanded everywhere; *yathā*—just as; *parasya*—of

the Supreme; *brahmaṇaḥ*—of the Absolute Truth; *śaktiḥ*—the energy; *tathā*—similarly; *idam*—this; *akhilam*—entire; *jagat*—universe.

TRANSLATION

" 'Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.22.53).

TEXT 111

কৃষ্ণের স্বাভাবিক তিনশক্তি-পরিণতি।
চিচ্ছক্তি, জীবশক্তি, আর মায়াশক্তি ॥ ১১১ ॥

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svābhāvika*—natural; *tina*—three; *śakti*—of energies; *pariṇati*—transformations; *cit-śakti*—spiritual potency; *jīva-śakti*—spiritual sparks, living entities; *āra*—and; *māyā-śakti*—illusory energy.

TRANSLATION

"Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

TEXT 112

বিষ্ণুশক্তিঃ পরা প্রোক্তা ক্ষেত্রজ্ঞাখ্যা তথাপরা।
অবিদ্যা-কর্মসংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে ॥ ১১২ ॥

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jña-ākhyā*—the potency known as *kṣetrajña; tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

" 'Originally, Kṛṣṇa's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency.'

PURPORT

For a further explanation of this verse, refer to the *Ādi-līlā,* Chapter Seven, verse 119.

TEXT 113

শক্তয়ঃ সর্বভাবানামচিন্ত্যজ্ঞানগোচরাঃ।
যতোঽতো ব্রহ্মণস্তাস্তু সর্গাদ্যা ভাবশক্তয়ঃ।
ভবন্তি তপতাং শ্রেষ্ঠ পাবকস্য যথোষ্ণতা ॥ ১১৩ ॥

śaktayaḥ sarva-bhāvānām
acintya-jñāna-gocarāḥ
yato 'to brahmaṇas tās tu
sargādyā bhāva-śaktayaḥ
bhavanti tapatāṁ śreṣṭha
pāvakasya yathoṣṇatā

SYNONYMS

śaktayaḥ—energies; *sarva-bhāvānām*—of all types of creation; *acintya*—inconceivable; *jñāna-gocarāḥ*—by the range of man's knowledge; *yataḥ*—from whom; *ataḥ*—therefore; *brahmaṇaḥ*—from the Absolute Truth; *tāḥ*—those; *tu*—but; *sarga-ādyāḥ*—bringing about creation, maintenance and annihilation; *bhāva-śaktayaḥ*—the creative energies; *bhavanti*—are; *tapatām*—of all the ascetics; *śreṣṭha*—O chief; *pāvakasya*—of fire; *yathā*—as; *uṣṇatā*—heat.

TRANSLATION

" 'All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just

as there are two energies possessed by fire—namely heat and light—these inconceivable creative energies are the natural characteristics of the Absolute Truth.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.3.2).

TEXT 114

যয়া ক্ষেত্রজ্ঞশক্তিঃ সা বেষ্টিতা নৃপ সর্বগা।
সংসারতাপানখিলানবাপ্নোত্যত্র সন্ততান্॥ ১১৪॥

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā—by which; *kṣetra-jña-śaktiḥ*—the living entities, known as the *kṣetra-jña* potency; *sā*—that potency; *veṣṭitā*—covered; *nṛpa*—O King; *sarva-gā*—capable of going anywhere in the spiritual or material worlds; *saṁsāra-tāpān*—miseries due to the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

"'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

PURPORT

This and the following verse are also quoted from the *Viṣṇu Purāṇa* (6.7.62-63).

TEXT 115

তয়া তিরোহিতত্বাচ্চ শক্তিঃ ক্ষেত্রজ্ঞ-সংজ্ঞিতা।
সর্বভূতেষু ভূপাল তারতম্যেন বর্ততে॥ ১১৫॥

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-saṁjñitā

sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā—by her; *tiraḥ-hitatvāt*—from being freed from the influence; *ca*—also; *śaktiḥ*—the potency; *kṣetra-jña*—*kṣetra-jña; saṁjñitā*—known by the name; *sarva-bhūteṣu*—in different types of bodies; *bhū-pāla*—O King; *tāratamyena*—in different degrees; *vartate*—exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.'

TEXT 116

অপরেয়মিতস্ত্বন্যাং প্রকৃতিং বিদ্ধি মে পরাম্।
জীবভূতাং মহাবাহো যয়েদং ধার্যতে জগৎ ॥ ১১৬ ॥

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtim*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed; *yayā*—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat*—the cosmic manifestation.

TRANSLATION

" 'Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

This is a verse from *Bhagavad-gītā* (7.5). It is also quoted in the *Ādi-līlā* (Chapter Seven, verse 118).

TEXT 117

কৃষ্ণ ভুলি' সেই জীব অনাদি-বহির্মুখ।
অতএব মায়া তারে দেয় সংসার-দুঃখ ॥ ১১৭ ॥

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

SYNONYMS

kṛṣṇa bhuli'—forgetting Kṛṣṇa; *sei jīva*—that living entity; *anādi*—from time immemorial; *bahiḥ-mukha*—attracted by the external feature; *ataeva*—therefore; *māyā*—illusory energy; *tāre*—to him; *deya*—gives; *saṁsāra-duḥkha*—miseries of material existence.

TRANSLATION

"Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence.

PURPORT

When the living entity forgets his constitutional position as an eternal servant of Kṛṣṇa, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Kṛṣṇa and is therefore the superior energy of Kṛṣṇa. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy when he stays in the marginal position, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement—past, present and future. Past, present and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Kṛṣṇa. The living entity's forgetfulness is described herein as *anādi*, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Kṛṣṇa, the living entity comes into material existence.

TEXT 118

কভু স্বর্গে উঠায়, কভু নরকে ডুবায়।
দণ্ড্যজনে রাজা যেন নদীতে চুবায় ॥ ১১৮ ॥

kabhu svarge uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadīte cubāya

SYNONYMS

kabhu—sometimes; *svarge*—to higher planetary systems; *uṭhāya*—he rises; *kabhu*—sometimes; *narake*—in hellish conditions of life; *ḍubāya*—he is drowned; *daṇḍya-jane*—a criminal; *rājā*—a king; *yena*—as; *nadīte*—in the river; *cubāya*—dunks.

TRANSLATION

"In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

PURPORT

In the *Vedas* it is stated, *asaṅgo 'yaṁ puruṣaḥ:* the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Kṛṣṇa as his master is called *nitya-mukta.* In other words, one who is eternally liberated from material contamination is called *nitya-mukta.* From time immemorial the *nitya-mukta* living entity has always been a devotee of Kṛṣṇa, and his only attempt has been to serve Kṛṣṇa. Thus he never forgets his eternal servitorship to Kṛṣṇa. Any living entity who forgets his eternal relationship with Kṛṣṇa is under the sway of the material condition. Bereft of the Lord's transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

TEXT 119

ভয়ং দ্বিতীয়াভিনিবেশতঃ স্যা-
দীশাদপেতস্য বিপর্যয়োঽস্মৃতিঃ।
তন্মায়য়াতো বুধ আভজেত্তং
ভক্ত্যৈকয়েশং গুরুদেবতাত্মা॥ ১১৯ ॥

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of the position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna; īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—the worshipable Lord; *ātmā*—the Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.37). It is an instruction given by Kavi Ṛṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa's father, asked Devarṣi Nārada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī Nārada Muni discoursed on *bhāgavata-dharma,* devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the *guru,* or *caitya-guru,* the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person's instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and at-

tachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

TEXT 120

সাধু-শাস্ত্র-কৃপায় যদি কৃষ্ণোন্মুখ হয়।
সেই জীব নিস্তরে, মায়া তাহারে ছাড়য়॥ ১২০॥

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya

SYNONYMS

sādhu—of saintly persons; *śāstra*—of scriptures; *kṛpāya*—by the mercy; *yadi*—if; *kṛṣṇa-unmukha haya*—one becomes Kṛṣṇa conscious; *sei*—that; *jīva*—living entity; *nistare*—becomes liberated; *māyā*—the illusory energy; *tāhāre*—him; *chāḍaya*—gives up.

TRANSLATION

"If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.

PURPORT

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (*sādhus*), Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment.

bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālaḥ
(*Bhāg.* 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means

that *māyā* has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of *māyā*. This is all explained in the following verse from *Bhagavad-gītā* (7.14).

TEXT 121

দৈবী হ্যেষা গুণময়ী মম মায়া দুরত্যয়া।
মামেব যে প্রপদ্যন্তে মায়ামেতাং তরন্তি তে ॥ ১২১ ॥

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

TEXT 122

মায়ামুগ্ধ জীবের নাহি স্বতঃ কৃষ্ণজ্ঞান।
জীবেরে কৃপায় কৈলা কৃষ্ণ বেদ-পুরাণ ॥ ১২২ ॥

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

SYNONYMS

māyā-mugdha—enchanted by the illusory energy; *jīvera*—of the conditioned soul; *nāhi*—there is not; *svataḥ*—automatically; *kṛṣṇa-jñāna*—knowledge of

Kṛṣṇa; *jīvere*—unto the conditioned soul; *kṛpāya*—out of mercy; *kailā*—presented; *kṛṣṇa*—Lord Kṛṣṇa; *veda-purāṇa*—the Vedic literature and the *Purāṇas* (supplements to the Vedic literature).

TRANSLATION

"The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

PURPORT

A conditioned soul is bewildered by the Lord's illusory energy (*māyā*). *Māyā's* business is to keep the conditioned soul forgetful of his real relationship with Kṛṣṇa. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to *Śrīmad-Bhāgavatam* (1.7.5):

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'nartha̅m
tat-kṛtaṁ cābhipadyate

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

This is a description of *māyā's* action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of his causeless mercy and compassion, Kṛṣṇa has compiled various Vedic literatures in His incarnation as Vyāsadeva. Vyāsadeva is a *śaktyāveśa-avatāra* of Lord Kṛṣṇa. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of *māyā*. The purpose of the Vedic literatures is explained in the following verses.

TEXT 123

'শাস্ত্র-গুরু-আত্ম'-রূপে আপনারে জানান।
'কৃষ্ণ মোর প্রভু, ত্রাতা'—জীবের হয় জ্ঞান॥ ১২৩॥

'śāstra-guru-ātma'-rūpe āpanāre jānāna
'kṛṣṇa mora prabhu, trātā'——jīvera haya jñāna

SYNONYMS

śāstra-guru-ātma-rūpe—in the form of Vedic literature, the spiritual master and the Supersoul; *āpanāre jānāna*—informs about Himself; *kṛṣṇa*—Lord Kṛṣṇa; *mora*—my; *prabhu*—Lord; *trātā*—deliver; *jīvera*—of the conditioned soul; *haya*—there is; *jñāna*—knowledge.

TRANSLATION

"The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

PURPORT

Being forgetful of his real position, the conditioned soul may take help from *śāstra, guru* and the Supersoul within his heart. Kṛṣṇa is situated within everyone's heart as the Supersoul. As stated in *Bhagavad-gītā:*

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

As the *śaktyāveśa-avatāra* Vyāsadeva, Kṛṣṇa teaches the conditioned soul through Vedic literatures. Kṛṣṇa externally appears as the spiritual master and trains the conditioned soul to come to Kṛṣṇa consciousness. When his original Kṛṣṇa consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of

Godhead in three ways—by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Kṛṣṇa says in *Bhagavad-gītā* (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

This same instruction is found throughout all Vedic literature. *Sādhu, śāstra* and *guru* act as the representatives of Kṛṣṇa, and the Kṛṣṇa consciousness movement is also taking place all over the universe. Whoever takes advantage of this opportunity becomes liberated.

TEXT 124

বেদশাস্ত্র কহে—'সম্বন্ধ', 'অভিধেয়', 'প্রয়োজন'।
'কৃষ্ণ'—প্রাপ্য সম্বন্ধ,'ভক্তি'—প্রাপ্ত্যের সাধন ॥১২৪॥

veda-śāstra kahe——'sambandha', 'abhidheya', 'prayojana'
'kṛṣṇa'——prāpya sambandha, 'bhakti'——prāptyera sādhana

SYNONYMS

veda-śāstra kahe—the Vedic literature instructs; *sambandha*—the conditioned soul's relationship with the Lord; *abhidheya*—the regulated activities of the conditioned soul for reviving that relationship; *prayojana*—and the ultimate goal of life to be attained by the conditioned soul; *kṛṣṇa*—Lord Kṛṣṇa; *prāpya*—to be awakened; *sambandha*—the original relationship; *bhakti*—devotional service; *prāptyera sādhana*—the means of attaining Kṛṣṇa.

TRANSLATION

"The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

TEXT 125

অভিধেয়-নাম 'ভক্তি', 'প্রেম'—প্রয়োজন।
পুরুষার্থ-শিরোমণি প্রেম মহাধন ॥ ১২৫ ॥

abhidheya-nāma 'bhakti', 'prema'——prayojana
puruṣārtha-śiromaṇi prema mahā-dhana

SYNONYMS

abhidheya—activities to revive one's relationship; *nāma*—named; *bhakti*—devotional service; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *puruṣa-artha-śiromaṇi*—the topmost interest of the living entity; *prema*—love of Godhead; *mahā-dhana*—the greatest wealth.

TRANSLATION

"Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. Due to engagement in material activities, one's original Kṛṣṇa consciousness is covered. However, as the supreme father of all living entities, Kṛṣṇa wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like *Bhagavad-gītā*. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone's heart, the Lord gives the living entities the conscience whereby they can accept the *Vedas* and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ:* through the study of Vedānta, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may ultimately attain the platform of loving service to the Lord. It is in the living entity's best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten; therefore *Śrīmad-Bhāgavatam* says: *na te viduḥ svārtha-gatiṁ hi viṣṇum* (*Bhāg.* 7.5.31).

Everyone wants to achieve life's ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures—of which the essence is *Bhagavad-gītā*—one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called *abhidheya*. When actually developed, love of Godhead is called *prayojana,* the living entity's ultimate goal. When one becomes fully Kṛṣṇa conscious, he has attained the perfection of life.

TEXT 126

কৃষ্ণমাধুর্য-সেবানন্দ-প্রাপ্তির কারণ।
কৃষ্ণ-সেবা করে, আর কৃষ্ণরস-আস্বাদন ॥ ১২৬ ॥

kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa
kṛṣṇa-sevā kare, āra kṛṣṇa-rasa-āsvādana

SYNONYMS

kṛṣṇa-mādhurya—of an intimate relationship with Kṛṣṇa; *sevā-ānanda*—of pleasure from rendering service unto Him; *prāptira*—of achievement; *kāraṇa*—because; *kṛṣṇa-sevā kare*—one renders service to Kṛṣṇa; *āra*—and; *kṛṣṇa-rasa*—of the mellows of such service; *āsvādana*—tasting.

TRANSLATION

"When one attains the transcendental bliss of an intimate relationship with Kṛṣṇa, he renders service to Him and tastes the mellows of Kṛṣṇa consciousness.

TEXT 127

ইহাতে দৃষ্টান্ত—যৈছে দরিদ্রের ঘরে।
'সর্বজ্ঞ' আসি' দুঃখ দেখি' পুছয়ে তাহারে ॥ ১২৭ ॥

ihāte dṛṣṭānta——yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre

SYNONYMS

ihāte—in this connection; *dṛṣṭānta*—the example; *yaiche*—just as; *daridrera ghare*—in the house of a poor man; *sarva-jña*—an astrologer; *āsi'*—coming; *duḥkha*—distressed condition; *dekhi'*—seeing; *puchaye tāhāre*—inquires from him.

TRANSLATION

"The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the

circumstances, he is inquisitive about his position. For instance, Sanātana Gosvāmī approached the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called *brahma-jijñāsā*. *Athāto brahma-jijñāsā* (*Vedānta-sūtra* 1.1.1). *Brahma* here refers to Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. Vedic literatures are meant to free the conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajña and the poor man is very instructive.

TEXT 128

'তুমি কেনে দুঃখী, তোমার আছে পিতৃধন।
তোমারে না কহিল, অন্যত্র ছাড়িল জীবন॥" ১২৮॥

'tumi kene duḥkhī, tomāra āche pitṛ-dhana
tomāre nā kahila, anyatra chāḍila jīvana"

SYNONYMS

tumi—you; *kene*—why; *duḥkhī*—distressed; *tomāra*—your; *āche*—there is; *pitṛ-dhana*—the riches of your father; *tomāre*—unto you; *nā kahila*—he did not disclose; *anyatra*—somewhere else; *chāḍila*—gave up; *jīvana*—his life.

TRANSLATION

"The astrologer asked, 'Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?'

TEXT 129

সর্বজ্ঞের বাক্যে করে ধনের উদ্দেশে।
ঐছে বেদ-পুরাণ জীবে 'কৃষ্ণ' উপদেশে॥ ১২৯॥

sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe

SYNONYMS

sarvajñera—of the astrologer; *vākye*—the words; *kare*—make; *dhanera*—of the riches; *uddeśe*—news; *aiche*—similarly; *veda-purāṇa*—Vedic literatures; *jīve*—unto the living entity, the conditioned soul; *kṛṣṇa*—of Lord Kṛṣṇa; *upadeśe*—instructs.

TRANSLATION

"Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

TEXT 130

সর্বজ্ঞের বাক্যে মূলধন অনুবন্ধ।
সর্বশাস্ত্রে উপদেশে, 'শ্রীকৃষ্ণ'—সম্বন্ধ ॥ ১৩০ ॥

sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, 'śrī-kṛṣṇa'——sambandha

SYNONYMS

sarvajñera—of the astrologer; *vākye*—by the assurance; *mūla-dhana*—with the treasure; *anubandha*—connection; *sarva-śāstre*—all Vedic literatures; *upadeśe*—instruct; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; *sambandha*—the central connection.

TRANSLATION

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gītā* (7.26), Śrī Kṛṣṇa says:

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows."

Thus Kṛṣṇa knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Kṛṣṇa. Kṛṣṇa exhibits Himself in His relationships in Vṛndāvana and at the Battle of Kurukṣetra so that people will be attracted to Him and will again return home, back to Godhead. Kṛṣṇa also says in *Bhagavad-gītā* that He is the proprietor of all universes, the

enjoyer of everything that be and the friend of everyone. *Suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati* (Bg. 5.29). If we revive our original intimate relationship with Kṛṣṇa, our distressed condition in the material world will be mitigated. Everyone is trying to adjust to the distressed conditions of material existence, but the basic problems cannot be solved unless one is in an intimate relationship with Kṛṣṇa.

TEXT 131

'বাপের ধন আছে'—জ্ঞানে ধন নাহি পায় ।
তবে সর্বজ্ঞ কহে তারে প্রাপ্তির উপায় ॥ ১৩১ ॥

'bāpera dhana āche'—jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya

SYNONYMS

bāpera dhana āche—the father has some treasure; *jñāne*—by this knowledge; *dhana*—treasure; *nāhi pāya*—one does not get; *tabe*—then; *sarvajña*—the astrologer; *kahe*—says; *tāre*—unto the poor man; *prāptira upāya*—the means of getting the treasure.

TRANSLATION

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

TEXT 132

'এই স্থানে আছে ধন'—যদি দক্ষিণে খুদিবে ।
'ভীমরুল-বরুলী' উঠিবে, ধন না পাইবে ॥ ১৩২ ॥

'ei sthāne āche dhana'—yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe

SYNONYMS

ei sthāne—at this place; *āche*—is; *dhana*—treasure; *yadi*—if; *dakṣiṇe*—on the southern side; *khudibe*—you will dig; *bhīmarula-barulī*—wasps and drones; *uṭhibe*—will rise; *dhana*—the riches; *nā pāibe*—you will not get.

TRANSLATION

"The astrologer said, 'The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

TEXT 133

'পশ্চিমে' খুদিবে, তাহা 'যক্ষ' এক হয়।
সে বিঘ্ন করিবে,—ধনে হাত না পড়য়॥ ১৩৩॥

'paścime' khudibe, tāhā 'yakṣa' eka haya
se vighna karibe,—dhane hāta nā paḍaya

SYNONYMS

paścime—on the western side; *khudibe*—if you dig; *tāhā*—there; *yakṣa*—ghost; *eka*—one; *haya*—there is; *se*—he; *vighna karibe*—will create disturbances; *dhane*—on the treasure; *hāta*—hand; *nā*—not; *paḍaya*—touches.

TRANSLATION

" 'If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

TEXT 134

'উত্তরে' খুদিলে আছে কৃষ্ণ 'অজগরে'।
ধন নাহি পাবে, খুদিতে গিলিবে সবারে॥ ১৩৪॥

'uttare' khudile āche kṛṣṇa 'ajagare'
dhana nāhi pābe, khudite gilibe sabāre

SYNONYMS

uttare—on the northern side; *khudile*—if you dig; *āche*—there is; *kṛṣṇa*—black; *ajagare*—snake; *dhana*—treasure; *nāhi*—not; *pābe*—you will get; *khudite*—digging; *gilibe*—will devour; *sabāre*—everyone.

TRANSLATION

" 'If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

TEXT 135

পূর্বদিকে তাতে মাটী অল্প খুদিতে।
ধনের ঝারি পড়িবেক তোমার হাতেতে॥ ১৩৫॥

pūrva-dike tāte māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete

SYNONYMS

pūrva-dike—on the eastern side; *tāte*—there; *māṭī*—the dirt; *alpa*—small quantity; *khudite*—digging; *dhanera*—of the treasure; *jhāri*—the pot; *paḍibeka*—you will get; *tomāra*—your; *hātete*—in the hands.

TRANSLATION

" 'However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.'

PURPORT

The Vedic literatures, including the *Purāṇas,* state that according to the position of the conditioned soul, there are different processes—*karma-kāṇḍa, jñāna-kāṇḍa,* the yogic process and the *bhakti-yoga* process. *Karma-kāṇḍa* is compared to wasps and drones that will simply bite if one takes shelter of them. *Jñāna-kāṇḍa,* the speculative process, is simply like a ghost who creates mental disturbances. *Yoga,* the mystic process, is compared to a black snake that devours people by the impersonal cultivation of *kaivalya.* However, if one takes to *bhakti-yoga,* he becomes quickly successful. In other words, through *bhakti-yoga,* one's hands touch the hidden treasure without difficulty.

Therefore it is said in *Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ.* One has to take to devotional service. Although the *Vedas* enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, other Vedic processes will not help. According to *Bhagavad-gītā,* only the *bhakti* process is said to be definitive. *Bhaktyā mām abhijānāti.* This is the conclusive statement of the *Vedas,* and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement. The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (*karma-kāṇḍa*), which ends in material gain. The western side represents *jñāna-kāṇḍa,* the process of mental speculation, sometimes called *siddhi-kāṇḍa.* The northern side represents the speculative method sometimes known as the mystic *yoga* system. It is only the eastern side, devotional service, that enables one to attain life's real goal. On the southern side, there are fruitive activities by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot be free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic *yoga* process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the *yoga* system is to be-

come one with the Absolute. This means finishing one's personal existence. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. *Bhagavad-gītā* confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A *yakṣa,* a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called *rakṣiṣyatīti viśvāsaḥ* or (in the Bengali poetry of Bhaktivinoda Ṭhākura's *Śaraṇāgati*), *'avaśya rakṣibe kṛṣṇa'——viśvāsa pālana.* The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasurehouse for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the *yoga* system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to *Śrīmad-Bhāgavatam* (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Such people may become *sannyāsīs,* but unless they take shelter of Kṛṣṇa's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

TEXT 136

ঐছে শাস্ত্র কহে,—কর্ম, জ্ঞান, যোগ ত্যজি'।
'ভক্ত্যে' কৃষ্ণ বশ হয়, ভক্ত্যে তাঁরে ভজি ॥ ১৩৬ ॥

aiche śāstra kahe,——karma, jñāna, yoga tyaji'
'bhaktye' kṛṣṇa vaśa haya, bhaktye tāṅre bhaji

SYNONYMS

aiche—in that way; *śāstra kahe*—Vedic literatures confirm; *karma*—fruitive activities; *jñāna*—speculative knowledge; *yoga*—the mystic *yoga* system; *tyaji'*—giving up; *bhaktye*—by devotional service; *kṛṣṇa*—the Supreme Absolute Personality of Godhead; *vaśa haya*—becomes satisfied; *bhaktye*—by devotional service; *tāṅre*—Him; *bhaji*—we worship.

TRANSLATION

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.

TEXT 137

न साधयति मां योगो न साङ्ख्यं धर्म उद्धव ।
न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥ १३७ ॥

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas; tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa,* or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.14.20). The explanation for this verse is given in *Ādi-līlā* (17.76).

TEXT 138

ভক্ত্যাহমেকয়া গ্রাহ্যঃ শ্রদ্ধয়াত্মা প্রিয়ঃ সতাম্ ।
ভক্তিঃপুনাতি মন্নিষ্ঠা শ্বপাকানপি সম্ভবাৎ ॥ ১৩৮ ॥

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

bhaktyā—by devotional service; *aham*—I, the Supreme Personality of Godhead; *ekayā*—unflinching; *grāhyaḥ*—obtainable; *śraddhayā*—by faith; *ātmā*—the most dear; *priyaḥ*—to be served; *satām*—by the devotees; *bhaktiḥ*—the devotional service; *punāti*—purifies; *mat-niṣṭhā*—fixed only on Me; *śva-pākān*—the lowest of human beings, who are accustomed to eat dogs; *api*—certainly; *sambhavāt*—from all faults due to birth and other circumstances.

TRANSLATION

" 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.21).

TEXT 139

অতএব 'ভক্তি'—কৃষ্ণপ্রাপ্ত্যের উপায় ।
'অভিধেয়' বলি' তারে সর্বশাস্ত্রে গায় ॥ ১৩৯ ॥

ataeva 'bhakti'—kṛṣṇa-prāptyera upāya
'abhidheya' bali' tāre sarva-śāstre gāya

SYNONYMS

ataeva—therefore; *bhakti*—devotional service; *kṛṣṇa-prāptyera*—of achieving the lotus feet of Kṛṣṇa; *upāya*—the only means; *abhidheya*—*abhidheya; bali'*—calling; *tāre*—this system; *sarva-śāstre*—in all revealed scriptures; *gāya*—is described.

TRANSLATION

"The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in *Bhagavad-gītā* (18.55):

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter the kingdom of God."

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the *śāstras* prescribe different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

TEXT 140

ধন পাইলে যৈছে সুখভোগ ফল পায়।
সুখভোগ হৈতে দুঃখ আপনি পলায়॥ ১৪০॥

dhana pāile yaiche sukha-bhoga phala pāya
sukha-bhoga haite duḥkha āpani palāya

SYNONYMS

dhana pāile—when one gets riches; *yaiche*—just as; *sukha-bhoga*—enjoyment of happiness; *phala*—result; *pāya*—one gets; *sukha-bhoga*—real enjoyment of happiness; *haite*—from; *duḥkha*—all distresses; *āpani*—themselves; *palāya*—run away.

TRANSLATION

"When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

TEXT 141

তৈছে ভক্তি-ফলে কৃষ্ণে প্রেম উপজয়।
প্রেমে কৃষ্ণাস্বাদ হৈলে ভব নাশ পায়॥ ১৪১॥

taiche bhakti-phale kṛṣṇe prema upajaya
preme kṛṣṇāsvāda haile bhava nāśa pāya

SYNONYMS

taiche—similarly; *bhakti-phale*—by the result of devotional service; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema*—love; *upajaya*—arises; *preme*—in devotional love; *kṛṣṇa-āsvāda*—tasting the association of Lord Kṛṣṇa; *haile*—when there is; *bhava*—the distress of the repetition of birth and death; *nāśa*—annihilation; *pāya*—obtains.

TRANSLATION

"Similarly, as a result of bhakti, one's dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end.

TEXT 142

দারিদ্র্য-নাশ, ভবক্ষয়,—প্রেমের 'ফল' নয়।
প্রেমসুখ-ভোগ—মুখ্য প্রয়োজন হয়॥ ১৪২॥

dāridrya-nāśa, bhava-kṣaya,—premera 'phala' naya
prema-sukha-bhoga—mukhya prayojana haya

SYNONYMS

dāridrya-nāśa—the end of poverty-stricken life; *bhava-kṣaya*—annihilation of material existence; *premera*—of love of Godhead; *phala*—the result; *naya*—certainly is not; *prema-sukha-bhoga*—enjoyment of the happiness of love of God; *mukhya*—chief; *prayojana*—goal of life; *haya*—is.

TRANSLATION

"The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

PURPORT

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in

the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is automatically liberated from material enjoyment when one tastes the service of Kṛṣṇa. One does not have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

TEXT 143

বেদশাস্ত্রে কহে সম্বন্ধ, অভিধেয়, প্রয়োজন।
কৃষ্ণ, কৃষ্ণভক্তি, প্রেম,—তিন মহাধন ॥ ১৪৩ ॥

veda-śāstre kahe sambandha, abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema,—tina mahā-dhana

SYNONYMS

veda-śāstre—in Vedic literature; *kahe*—it is said; *sambandha*—relationship; *abhidheya*—execution; *prayojana*—goal; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to the Lord; *prema*—love of Godhead; *tina*—these three; *mahā-dhana*—the supreme treasure.

TRANSLATION

"In Vedic literatures, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life's ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa's service and love of Kṛṣṇa are the three great riches of life.

TEXT 144

বেদাদি সকল শাস্ত্রে কৃষ্ণ—মুখ্য সম্বন্ধ।
তাঁর জ্ঞানে আনুষঙ্গে যায় মায়াবন্ধ ॥ ১৪৪ ॥

vedādi sakala śāstre kṛṣṇa—mukhya sambandha
tāṅra jñāne ānuṣaṅge yāya māyā-bandha

SYNONYMS

veda-ādi—beginning with the *Vedas; sakala*—all; *śāstre*—in the revealed scriptures; *kṛṣṇa*—Lord Kṛṣṇa; *mukhya*—chief; *sambandha*—central point or central attraction; *tāṅra jñāne*—by knowledge of Him; *ānuṣaṅge*—simultaneously; *yāya*—goes away; *māyā-bandha*—the bondage of material existence.

TRANSLATION

"In all revealed scriptures, beginning with the Vedas, the central point of attraction is Kṛṣṇa. When complete knowledge of Him is realized, the bondage of māyā, the illusory energy, is automatically broken.

TEXT 145

ব্যামোহায় চরাচরস্য জগতস্তে তে পুরাণাগমা-
স্তাং তামেব হি দেবতাং পরমিকাং জল্পন্তু কল্পাবধি।
সিদ্ধান্তে পুনরেক এব ভগবান্ বিষ্ণুঃ সমস্তাগম-
ব্যাপারেষু বিবেচনব্যতিকরং নীতেষু নিশ্চীয়তে ॥ ১৪৫ ॥

vyāmohāya carācarasya jagatas te te purāṇāgamās
tāṁ tām eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate

SYNONYMS

vyāmohāya—to increase the illusion and ignorance; *cara-acarasya*—of all living entities, moving and nonmoving; *jagataḥ*—of the world; *te te*—those respective; *purāṇa*—the supplementary Vedic literatures called the *Purāṇas; āgamāḥ*—and *Vedas; tām tām*—that respective; *eva hi*—certainly; *devatām*—demigod; *paramikām*—as supreme; *jalpantu*—let them speak about; *kalpa-avadhi*—until the end of the millenium; *siddhānte*—in conclusion; *punaḥ*—but; *ekaḥ*—one; *eva*—only; *bhagavān*—Supreme Personality of Godhead; *viṣṇuḥ*—Lord Viṣṇu; *samasta*—all; *āgama*—of the *Vedas; vyāpāreṣu*—in the dealings; *vivecana-vyatikaram*—to collective consideration; *nīteṣu*—when forcibly brought; *niścīyate*—is established.

TRANSLATION

" 'There are many types of Vedic literatures and supplementary Purāṇas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead.'

PURPORT

This is a verse from the *Padma Purāṇa.*

TEXT 146

মুখ্য-গৌণ-বৃত্তি, কিংবা অন্বয়-ব্যতিরেকে ।
বেদের প্রতিজ্ঞা কেবল কহয়ে কৃষ্ণকে ॥ ১৪৬ ॥

mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

SYNONYMS

mukhya—chief; *gauṇa*—secondary; *vṛtti*—meaning; *kiṁvā*—or; *anvaya-vyatireke*—directly or indirectly; *vedera pratijñā*—ultimate declaration of the *Vedas; kevala*—only; *kahaye*—speaks; *kṛṣṇake*—about Kṛṣṇa.

TRANSLATION

"When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

TEXTS 147-148

কিং বিধত্তে কিমাচষ্টে কিমনূদ্য বিকল্পয়েৎ ।
ইত্যস্যা হৃদয়ং লোকে নান্যো মদ্বেদ কশ্চন ॥ ১৪৭ ॥
মাং বিধত্তেঽভিধত্তে মাং বিকল্প্যাপোহ্যতে হ্যহম্ ।
এতাবান্ সর্ববেদার্থঃ শব্দ আস্থায় মাং ভিদাম্ ।
মায়ামাত্রমনূদ্যান্তে প্রতিষিধ্য প্রসীদতি ॥ ১৪৮ ॥

kiṁ vidhatte kim ācaṣṭe
kim anūdya vikalpayet
ity asyā hṛdayaṁ loke
nānyo mad veda kaścana

māṁ vidhatte 'bhidhatte māṁ
vikalpyāpohyate hy aham
etāvān sarva-vedārthaḥ
śabda āsthāya māṁ bhidām
māyā-mātram anūdyānte
pratiṣidhya prasīdati

SYNONYMS

kim—what; *vidhatte*—direct; *kim*—what; *ācaṣṭe*—declare; *kim*—what; *anūdya*—taking as the object; *vikalpayet*—may conjecture; *iti*—thus; *asyāḥ*—of

the Vedic literature; *hṛdayam*—intention; *loke*—in this world; *na*—not; *anyaḥ*—other; *mat*—than Me; *veda*—knows; *kaścana*—anyone; *mām*—Me; *vidhatte*—they ordain; *abhidhatte*—set forth; *mām*—Me; *vikalpya*—speculating; *aphyate*—am fixed; *hi*—certainly; *aham*—I; *etāvān*—of such measures; *sarva-veda-arthaḥ*—the purport of the *Vedas; śabdaḥ*—the *Vedas; āsthāya*—taking shelter of; *mām*—Me; *bhidām*—different; *māyā*—illusory energy; *mātram*—only; *anūdya*—saying; *ante*—at the end; *pratiṣidhya*—driving away; *prasīdati*—gets satisfaction.

TRANSLATION

" 'What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from māyā. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.'

PURPORT

These two verses are quoted from *Śrīmad-Bhāgavatam* (11.21.42, 43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The *Vedas* are composed of *karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. If one analytically studies the purpose of the *Vedas,* he understands that by *karma-kāṇḍa,* sacrificial activity, one comes to the conclusion of *jñāna-kāṇḍa,* speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

TEXT 149

কৃষ্ণের স্বরূপ—অনন্ত, বৈভব—অপার।
চিচ্ছক্তি, মায়াশক্তি, জীবশক্তি আর ॥ ১৪৯ ॥

kṛṣṇera svarūpa—ananta, vaibhava—apāra
cic-chakti, māyā-śakti, jīva-śakti āra

SYNONYMS

kṛṣṇera sva-rūpa—the transcendental form of Kṛṣṇa; *ananta*—unlimitedly expanded; *vaibhava*—opulence; *apāra*—unlimited; *cit-śakti*—internal potency; *māyā-śakti*—external potency; *jīva-śakti*—marginal potency; *āra*—and.

TRANSLATION

"The transcendental form of Lord Kṛṣṇa is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

TEXT 150

বৈকুণ্ঠ, ব্রহ্মাণ্ডগণ—শক্তি-কার্য হয়।
স্বরূপশক্তি শক্তি-কার্যের—কৃষ্ণ সমাশ্রয়॥ ১৫০॥

vaikuṇṭha, brahmāṇḍa-gaṇa——śakti-kārya haya
svarūpa-śakti śakti-kāryera——kṛṣṇa samāśraya

SYNONYMS

vaikuṇṭha—the spiritual world; *brahmāṇḍa-gaṇa*—universes of the material world; *śakti-kārya haya*—they are all activities of Kṛṣṇa's potencies; *svarūpa-śakti*—of the internal potency; *śakti-kāryera*—of the activities of the external potency; *kṛṣṇa*—Lord Kṛṣṇa; *samāśraya*—the original source.

TRANSLATION

"Both the material and spiritual world are transformations of Kṛṣṇa's internal and external potencies. Therefore Kṛṣṇa is the original source of both material and spiritual manifestations.

TEXT 151

দশমে দশমং লক্ষ্যমাশ্রিতাশ্রয়-বিগ্রহম্।
শ্রীকৃষ্ণাখ্যং পরং ধাম জগদ্ধাম নমামি তৎ॥ ১৫১॥

daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyaṁ paraṁ dhāma
jagad-dhāma namāmi tat

SYNONYMS

daśame—in the Tenth Canto; *daśamam*—the tenth subject matter; *lakṣyam*—to be seen; *āśrita*—of the sheltered; *āśraya*—of the shelter; *vigraham*—who is the form; *śrī-kṛṣṇa-ākhyam*—known as Lord Śrī Kṛṣṇa; *param*—supreme; *dhāma*—abode; *jagat-dhāma*—the abode of the universes; *namāmi*—I offer my obeisances; *tat*—to Him.

TRANSLATION

" 'The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT

This is a quotation from *Bhāvārtha-dīpikā,* Śrīdhara Svāmī's commentary on the *Śrīmad-Bhāgavatam* (10.1.1). In the Tenth Canto of *Śrīmad-Bhāgavatam* there is a description of the *āśraya-tattva,* Śrī Kṛṣṇa. There are two *tattvas*—*āśraya-tattva* and *āśrita-tattva. Āśraya-tattva* is the objective, and *āśrita-tattva* is the subjective. Since the lotus feet of Lord Śrī Kṛṣṇa are the shelter of all devotees, Śrī Kṛṣṇa is called *paraṁ dhāma.* in *Bhagavad-gītā* it is stated: *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān.* Everything is resting under the lotus feet of Kṛṣṇa. In *Śrīmad-Bhāgavatam* (10.14.58) it is stated:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo-murāreḥ

Under the lotus feet of Śrī Kṛṣṇa, the entire *mahat-tattva* is existing. Since everything is under Śrī Kṛṣṇa's protection, Śrī Kṛṣṇa is called *āśraya-tattva.* Everything else is called *āśrita-tattva.* The material creation is also called *āśrita-tattva.* Liberation from material bondage and the attainment of the spiritual platform are also *āśrita-tattva.* Kṛṣṇa is the only *āśraya-tattva.* In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. They are also *āśraya-tattva.* Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam*). To understand Kṛṣṇa perfectly, one has to make an analytical study of *āśraya-tattva* and *āśrita-tattva.*

TEXT 152

কৃষ্ণের স্বরূপ-বিচার শুন, সনাতন।
অদ্বয়জ্ঞান-তত্ত্ব, ব্রজে ব্রজেন্দ্রনন্দন ॥ ১৫২ ॥

kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of the eternal form; *śuna*—please hear; *sanātana*—My dear Sanātana; *advaya-jñāna-tattva*—the Absolute Truth without duality; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

"O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja.

TEXT 153

সর্ব-আদি, সর্ব-অংশী, কিশোর-শেখর ।
চিদানন্দ-দেহ, সর্বাশ্রয়, সর্বেশ্বর ॥ ১৫৩ ॥

sarva-ādi, sarva-aṁśī, kiśora-śekhara
cid-ānanda-deha, sarvāśraya, sarveśvara

SYNONYMS

sarva-ādi—origin of everything; *sarva-aṁśī*—sum total of all parts and parcels; *kiśora-śekhara*—the supreme youth; *cit-ānanda-deha*—a body of spiritual blissfulness; *sarva-āśraya*—shelter of everyone; *sarva-īśvara*—master of everyone.

TRANSLATION

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

PURPORT

Kṛṣṇa is the origin of all *viṣṇu-tattvas,* including Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is the ultimate goal of Vaiṣṇava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. *Advaitam acyutam anādim ananta-rūpaṁ, ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca.* Although He is the supreme source of everyone, He is still always a fresh youth.

TEXT 154

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচ্চিদানন্দবিগ্রহঃ ।
অনাদিরাদির্গোবিন্দঃ সর্বকারণকারণম্ ॥ ১৫৪ ॥

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

iśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

"'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of *Brahma-saṁhitā*.

TEXT 155

স্বয়ং ভগবান্ কৃষ্ণ, 'গোবিন্দ' পর নাম।
সর্বৈশ্বর্যপূর্ণ যাঁর গোলোক—নিত্যধাম॥ ১৫৫॥

svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma
sarvaiśvarya-pūrṇa yāṅra goloka——nitya-dhāma

SYNONYMS

svayam—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *govinda*—Govinda; *para nāma*—another name; *sarva-aiśvarya-pūrṇa*—full of all opulences; *yāṅra*—whose; *goloka*—Goloka Vṛndāvana; *nitya-dhāma*—eternal abode.

TRANSLATION

"The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.

TEXT 156

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্তু ভগবান্ স্বয়ম্।
ইন্দ্রারিব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে॥ ১৫৬॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puruṣa-avatāras; kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.28). See also *Ādi-līlā,* Chapter Two, verse 67.

TEXT 157

জ্ঞান, যোগ, ভক্তি,—তিন সাধনের বশে।
ব্রহ্ম, আত্মা, ভগবান্—ত্রিবিধ প্রকাশে ॥ ১৫৭ ॥

jñāna, yoga, bhakti,—tina sādhanera vaśe
brahma, ātmā, bhagavān—trividha prakāśe

SYNONYMS

jñāna—knowledge; *yoga*—mystic power; *bhakti*—devotional service; *tina*—three; *sādhanera*—of the processes of spiritual life; *vaśe*—under the control; *brahma*—impersonal Brahman; *ātmā*—localized Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tri-vidha prakāśe*—three kinds of manifestation.

TRANSLATION

"There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā and Bhagavān.

TEXT 158

বদন্তি তত্তত্ত্ববিদস্তত্ত্বং যজ্ জ্ঞানমদ্বয়ম্।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ১৫৮ ॥

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11). For an explanation, see also *Ādi-līlā,* Chapter Two, verse 11.

Those who are interested in the impersonal Brahman effulgence which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic *yoga* can attain the localized aspect of Paramātmā. As stated in *Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* the Supreme Personality of Godhead is situated within the heart as Paramātmā. He witnesses the activities of the living entities and gives them permission to act.

TEXT 159

ব্রহ্ম — অঙ্গকান্তি তাঁর, নির্বিশেষ প্রকাশে।
সূর্য যেন চর্মচক্ষে জ্যোতির্ময় ভাসে॥ ১৫৯॥

brahma——aṅga-kānti tāṅra, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse

SYNONYMS

brahma—the impersonal Brahman effulgence; *aṅga-kānti*—the bodily rays; *tāṅra*—of Him; *nirviśeṣa*—without varieties; *prakāśe*—manifestation; *sūrya yena*—exactly like the sun; *carma-cakṣe*—with our ordinary material eyes; *jyotiḥmaya*—simply effulgent; *bhāse*—appears.

TRANSLATION

"The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa's bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it simply appears to consist of effulgence.

TEXT 160

যস্য প্রভা প্রভবতো জগদণ্ডকোটি-
কোটিষ্বশেষবসুধাদিবিভূতিভিন্নম্।
তদ্ব্রহ্ম নিষ্কলমনন্তমশেষভূতং
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৬০ ॥

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṇḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets and other manifestations; *vibhūti*—with opulences; *bhinnam*—becoming variegated; *tat*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

" 'I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.'

PURPORT

This verse is quoted from *Brahma-saṁhitā* (5.40). For an explanation, refer to *Ādi-līlā,* Chapter Two, verse 14.

TEXT 161

পরমাত্মা যেঁহো, তেঁহো কৃষ্ণের এক অংশ।
আত্মার 'আত্মা' হয় কৃষ্ণ সর্ব-অবতংস ॥ ১৬১ ॥

paramātmā yeṅho, teṅho kṛṣṇera eka aṁśa
ātmāra 'ātmā' haya kṛṣṇa sarva-avataṁsa

SYNONYMS

paramātmā—the Supersoul within the heart; *yeṅho*—who; *teṅho*—He; *kṛṣṇera*—of Lord Kṛṣṇa; *eka*—one; *aṁśa*—plenary portion; *ātmāra*—of the soul; *ātmā*—the soul; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *sarva*—of everything; *avataṁsa*—source.

TRANSLATION

"The Paramātmā, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Kṛṣṇa who is the original source of Paramātmā.

TEXT 162

কৃষ্ণমেনমবেহি ত্বমাত্মানমখিলাত্মনাম্।
জগদ্ধিতায় সোঽপ্যত্র দেহীবাভাতি মায়য়া ১৬২ ॥

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehīvābhāti māyayā

SYNONYMS

kṛṣṇam—in the Supreme Personality of Godhead; *enam*—this; *avehi*—just try to understand; *tvam*—you; *ātmānam*—the soul; *akhila-ātmanām*—of all living entities; *jagat-hitāya*—the benefit of the whole universe; *saḥ*—He; *api*—certainly; *atra*—here; *dehī*—a human being; *iva*—like; *ābhāti*—appears; *māyayā*—by His internal potency.

TRANSLATION

" 'You should know Kṛṣṇa as the original soul of all ātmās [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.55). Parīkṣit Mahārāja asked Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of Vṛndāvana,

who loved Him even more than their own offspring or life itself. At that time Śukadeva Gosvāmī replied that everyone's *ātmā,* or soul, is very, very dear, especially to all living entities who have accepted material bodies. However, that *ātmā,* the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone's body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (*deha-ātma-buddhi*). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. *Janasya moho 'yam aham mameti.* Material existence, wherein one thinks, "I am the body, and this belongs to me," is also illusory. One must redirect his attraction to Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.7) states:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

TEXT 163

অথবা বহুনৈতেন কিং জ্ঞাতেন তবার্জুন।
বিষ্টভ্যাহমিদং কৃৎস্নমেকাংশেন স্থিতো জগৎ ॥ ১৬৩ ॥

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-aṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.'

PURPORT

This is a quotation from *Bhagavad-gītā* (10.42).

TEXT 164

'ভক্ত্যে' ভগবানের অনুভব—পূর্ণরূপ।
একই বিগ্রহে তাঁর অনন্ত স্বরূপ ॥ ১৬৪ ॥

'bhaktye' bhagavānera anubhava——pūrṇa-rūpa
eka-i vigrahe tāṅra ananta svarūpa

SYNONYMS

bhaktye—by devotional service; *bhagavānera*—of the Supreme Personality of Godhead; *anubhava*—perception; *pūrṇa-rūpa*—perfectly; *eka-i*—one; *vigrahe*—in the transcendental form; *tāṅra*—His; *ananta*—unlimited; *sva-rūpa*—expansions of plenary portions.

TRANSLATION

"Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

TEXT 165

স্বয়ংরূপ, তদেকাত্মরূপ, আবেশ—নাম।
প্রথমেই তিনরূপে রহেন ভগবান্ ॥ ১৬৫ ॥

svayaṁ-rūpa, tad-ekātma-rūpa, āveśa——nāma
prathamei tina-rūpe rahena bhagavān

SYNONYMS

svayam-rūpa—the personal form; *tat-ekātma-rūpa*—the same form, non-different from *svayaṁ-rūpa; āveśa*—especially empowered; *nāma*—named; *prathamei*—in the beginning; *tina-rūpe*—in three forms; *rahena*—remains; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"The Supreme Personality of Godhead exists in three principal forms—svayaṁ-rūpa, tad-ekātma-rūpa, and āveśa-rūpa.

PURPORT

Śrīla Rūpa Gosvāmī has described *svayaṁ-rūpa* in his *Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa,* verse 12, *ananyāpekṣi yad rūpaṁ svayaṁ-rūpaḥ sa ucyate:* the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called *svayaṁ-rūpa,* and it is described in *Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam* (1.3.28). Kṛṣṇa's original form as a cowherd boy in Vṛndāvana is called *svayaṁ-rūpa.* It is confirmed in *Brahma-saṁhitā* (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. In *Bhagavad-gītā* (7.7) the Lord says, *mattaḥ parataraṁ nānyat:* "There is no truth superior to Me."

The *tad-ekātma-rūpa* is also described in the *Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa,* verse 14:

yad rūpaṁ tad-abhedena
svarūpeṇa virājate
ākṛtyādibhir anyādṛk
sa tad-ekātma-rūpakaḥ

The *tad-ekātma-rūpa* forms exist simultaneously with the *svayaṁ-rūpa* form and are nondifferent. At the same time, the bodily features and specific activities appear to be different. This *tad-ekātma-rūpa* is also divided into two categories—*svāṁśa* and *vilāsa.*

His *āveśa* form is also explained in the *Laghu-bhāgavatāmṛta,* verse 18:

jñāna-śaktyādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

A living entity who is specifically empowered by the Lord with knowledge or strength is technically called *āveśa-rūpa.* As stated in the *Caitanya-caritāmṛta* (*An-*

tya 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana:* unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word *āveśa-rūpa.*

TEXT 166

'স্বয়ংরূপ' 'স্বয়ংপ্রকাশ',—দুই রূপে স্ফূর্তি।
স্বয়ংরূপে—এক 'কৃষ্ণ' ব্রজে গোপমূর্তি ॥ ১৬৬ ॥

'svayaṁ-rūpa' 'svayaṁ-prakāśa',—dui rūpe sphūrti
svayaṁ-rūpe—eka 'kṛṣṇa' vraje gopa-mūrti

SYNONYMS

svayam-rūpa—the original form of the Lord; *svayam-prakāśa*—the personal manifestation; *dui rūpe*—in two forms; *sphūrti*—exhibition; *svayam-rūpe*—in the original form; *eka*—one; *kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *gopa-mūrti*—the cowherd boy.

TRANSLATION

"The original form of the Lord [svayaṁ-rūpa] is exhibited in two forms—svayaṁ-rūpa and svayaṁ-prakāśa. In His original form as svayaṁ-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

TEXT 167

'প্রাভব-বৈভব'-রূপে দ্বিবিধ প্রকাশে।
এক-বপু বহু রূপ যৈছে হৈল রাসে ॥ ১৬৭ ॥

'prābhava-vaibhava'-rūpe dvividha prakāśe
eka-vapu bahu rūpa yaiche haila rāse

SYNONYMS

prābhava—prābhava; vaibhava—vaibhava; rūpe—in forms; *dvi-vidha prakāśe*—twofold manifestations; *eka-vapu*—the same original form; *bahu rūpa*—expanded into unlimited numbers; *yaiche*—like; *haila*—it was; *rāse*—while dancing in the *rāsa* dance with the *gopīs.*

TRANSLATION

"In His original form, Kṛṣṇa manifests Himself in two features—prābhava and vaibhava. He expands His one original form into many, as He did during the rāsa-līlā dance.

TEXT 168

মহিষী-বিবাহে হৈল বহুবিধ মূর্তি।
'প্রাভব প্রকাশ'—এই শাস্ত্র-পরসিদ্ধি ॥ ১৬৮ ॥

mahiṣī-vivāhe haila bahu-vidha mūrti
'prābhava prakāśa'—ei śāstra-parasiddhi

SYNONYMS

mahiṣī-vivāhe—in the matter of marrying 16,108 wives at Dvārakā; *haila*—there were; *bahu-vidha mūrti*—many forms; *prābhava prakāśa*—called *prābhava-prakāśa; ei*—this; *śāstra-parasiddhi*—determined by reference to the revealed scriptures.

TRANSLATION

"When the Lord married 16,108 wives at Dvārakā, He expanded Himself into many forms. These expansions and the expansions at the rāsa dance are called prābhava-prakāśa, according to the directions of revealed scriptures.

TEXT 169

সৌভর্যাদি-প্রায় সেই কায়ব্যূহ নয়।
কায়ব্যূহ হৈলে নারদের বিস্ময় না হয় ॥ ১৬৯ ॥

saubhary-ādi-prāya sei kāya-vyūha naya
kāya-vyūha haile nāradera vismaya nā haya

SYNONYMS

saubhari-ādi—beginning with the sage named Saubhari; *prāya*—like; *sei*—that; *kāya-vyūha*—the expansion of one's body; *naya*—is not; *kāya-vyūha*—expansions of the body; *haile*—if there are; *nāradera*—of Nārada Muni; *vismaya*—the astonishment; *nā haya*—there cannot be.

TRANSLATION

"The prābhava-prakāśa expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.

TEXT 170

চিত্রং বতৈতদেকেন বপুষা যুগপৎ পৃথক্।
গৃহেষু দ্ব্যষ্টসাহস্রং স্ত্রিয় এক উদাবহৎ ॥ ১৭০ ॥

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

SYNONYMS

citram—wonderful; *bata*—oh; *etat*—this; *ekena*—with one; *vapuṣā*—form; *yugapat*—simultaneously; *pṛthak*—separately; *gṛheṣu*—in the houses; *dvi-aṣṭa-sāhasram*—sixteen thousand; *striyaḥ*—all the queens; *ekaḥ*—the one Śrī Kṛṣṇa; *udāvahat*—married.

TRANSLATION

" 'It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.'

PURPORT

This verse is spoken by Nārada Muni in *Śrīmad-Bhāgavatam* (10.69.2).

TEXT 171

সেই বপু, সেই আকৃতি পৃথক্ যদি ভাসে।
ভাবাবেশ-ভেদে নাম 'বৈভবপ্রকাশে' ॥ ১৭১ ॥

sei vapu, sei ākṛti pṛthak yadi bhāse
bhāvāveśa-bhede nāma 'vaibhava-prakāśe'

SYNONYMS

sei vapu—that form; *sei ākṛti*—that feature; *pṛthak*—different; *yadi*—if; *bhāse*—appears; *bhāva-āveśa*—of the ecstatic emotion; *bhede*—according to varieties; *nāma*—named; *vaibhava-prakāśe*—*vaibhava-prakāśa*.

TRANSLATION

"If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakāśa.

TEXT 172

অনন্ত প্রকাশে কৃষ্ণের নাহি মূর্তিভেদ।
আকার-বর্ণ-অস্ত্র-ভেদে নাম-বিভেদ ॥ ১৭২ ॥

ananta prakāśe kṛṣṇera nāhi mūrti-bheda
ākāra-varṇa-astra-bhede nāma-vibheda

SYNONYMS

ananta prakāśe—in innumerable manifestations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *mūrti-bheda*—difference of form; *ākāra*—of features; *varṇa*—of color; *astra*—of weapons; *bhede*—according to differentiation; *nāma-vibheda*—difference of names.

TRANSLATION

"When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

TEXT 173

অন্যে চ সংস্কৃতাত্মানো বিধিনাভিহিতেন তে।
যজন্তি ত্বন্ময়াস্ত্বাং বৈ বহুমূর্ত্যেকমূর্তিকম্ ॥ ১৭৩ ॥

anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvāṁ vai
bahu-mūrtyeka-mūrtikam

SYNONYMS

anye—different persons; *ca*—also; *saṁskṛta-ātmānaḥ*—persons who are purified; *vidhinā*—by the regulative principles; *abhihitena*—stated in the revealed scriptures; *te*—such persons; *yajanti*—worship; *tvat-mayāḥ*—being absorbed in You; *tvām*—You; *vai*—certainly; *bahu-mūrti*—having many forms; *eka-mūrtikam*—although one.

TRANSLATION

" 'In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifest in many forms, You are one.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.40.7). In the *Vedas* it is stated that the one becomes many (*eko bahu syām*). The Supreme Personality of Godhead expands Himself in various forms—*viṣṇu-tattva, jīva-tattva* and *śakti-tattva.*

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa says in *Bhagavad-gītā* (4.11): *mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ*. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be *avidhi-pūrvakam,* improper. Actually demigod worship is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: *sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

TEXT 174

বৈভবপ্রকাশ কৃষ্ণের—শ্রীবলরাম।
বর্ণমাত্র-ভেদ, সব—কৃষ্ণের সমান ॥ ১৭৪ ॥

vaibhava-prakāśa kṛṣṇera——śrī-balarāma
varṇa-mātra-bheda, saba——kṛṣṇera samāna

SYNONYMS

vaibhava-prakāśa—manifestation of the *vaibhava* feature; *kṛṣṇera*—of Lord Kṛṣṇa; *śrī-balarāma*—Śrī Balarāma; *varṇa-mātra*—color only; *bheda*—difference; *saba*—everything; *kṛṣṇera samāna*—equal to Kṛṣṇa.

TRANSLATION

"The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

PURPORT

To understand the difference between *svayaṁ-rūpa, tad-ekātma-rūpa, āveśa, prābhava* and *vaibhava,* Śrīla Bhaktivinoda Ṭhākura has given the following description. In the beginning, Kṛṣṇa has three bodily features: (1) *svayaṁ-rūpa,* as a cowherd boy in Vṛndāvana; (2) *tad-ekātma-rūpa,* which is divided into *svāṁśaka* and *vilāsa;* and (3) *āveśa-rūpa*. The *svāṁśaka,* or expansions of the personal potency, are (1) Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī and (2) incarnations such as the fish, tortoise, boar and Nṛsiṁha. The *vilāsa-rūpa* has a *prābhava* division, including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. There is also a *vaibhava* division in which there are twenty-four forms, including

the second Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve *tilaka* marks on the body. Each of the four Personalities of Godhead expands into two other forms; thus there are eight forms, such as Puruṣottama, Acyuta, etc. The four forms (Vāsudeva, etc.), the twelve (Keśava, etc.), and the eight (Puruṣottama, etc.) all together constitute twenty-four forms. All the forms are differently named in accordance with the weapons They hold in Their four hands.

TEXT 175

বৈভবপ্রকাশ যৈছে দেবকী-তনুজ।
দ্বিভুজ-স্বরূপ কভু, কভু হয় চতুর্ভুজ ॥ ১৭৫ ॥

vaibhava-prakāśa yaiche devakī-tanuja
dvibhuja-svarūpa kabhu, kabhu haya caturbhuja

SYNONYMS

vaibhava-prakāśa—the feature of *vaibhava-prakāśa; yaiche*—just as; *devakī-tanuja*—the son of Devakī; *dvi-bhuja*—two-handed; *svarūpa*—form; *kabhu*—sometimes; *kabhu*—sometimes; *haya*—is; *catuḥ-bhuja*—four-handed.

TRANSLATION

"An example of vaibhava-prakāśa is the son of Devakī. He sometimes has two hands and sometimes four hands.

PURPORT

When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two-handed form and ordered that He be transferred to Gokula on the other side of the River Yamunā.

TEXT 176

যে-কালে দ্বিভুজ, নাম—বৈভবপ্রকাশ।
চতুর্ভুজ হৈলে, নাম—প্রাভবপ্রকাশ ॥ ১৭৬ ॥

ye-kāle dvibhuja, nāma——vaibhava-prakāśa
caturbhuja haile, nāma——prābhava-prakāśa

SYNONYMS

ye-kāle dvi-bhuja—when the Lord appears as two-handed; *nāma*—named; *vaibhava-prakāśa*—*vaibhava-prakāśa; catuḥ-bhuja haile*—when He becomes four-handed; *nāma*—named; *prābhava-prakāśa*—*prābhava-prakāśa.*

TRANSLATION

"When the Lord is two-handed, He is called vaibhava-prakāśa, and when He is four-handed He is called prābhava-prakāśa.

TEXT 177

স্বয়ংরূপের গোপবেশ, গোপ-অভিমান।
বাসুদেবের ক্ষত্রিয়-বেশ, 'আমি—ক্ষত্রিয়'-জ্ঞান ॥১৭৭॥

svayaṁ-rūpera gopa-veśa, gopa-abhimāna
vāsudevera kṣatriya-veśa, 'āmi——kṣatriya'-jñāna

SYNONYMS

svayam-rūpera—of the original form; *gopa-veśa*—the dress of a cowherd boy; *gopa-abhimāna*—thinking Himself a cowherd boy; *vāsudevera*—of Vāsudeva, the son of Vasudeva and Devakī; *kṣatriya-veśa*—the dress is like that of a *kṣatriya; āmi*—I; *kṣatriya*—a *kṣatriya; jñāna*—knowledge.

TRANSLATION

"In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a kṣatriya, a warrior.

TEXT 178

সৌন্দর্য, ঐশ্বর্য, মাধুর্য, বৈদগ্ধ্য-বিলাস।
ব্রজেন্দ্রনন্দনে ইহা অধিক উল্লাস ॥ ১৭৮ ॥

saundarya, aiśvarya, mādhurya, vaidagdhya-vilāsa
vrajendra-nandane ihā adhika ullāsa

SYNONYMS

saundarya—the beauty; *aiśvarya*—the opulence; *mādhurya*—the sweetness; *vaidagdhya-vilāsa*—the intellectual pastimes; *vrajendra-nandane*—of the son of Nanda Mahārāja and Yaśodā; *ihā*—all these; *adhika ullāsa*—more jubilant.

TRANSLATION

"When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa's attributes are more pleasant.

TEXT 179

গোবিন্দের মাধুরী দেখি' বাসুদেবের ক্ষোভ।
সে মাধুরী আস্বাদিতে উপজয় লোভ॥ ১৭৯॥

govindera mādhurī dekhi' vāsudevera kṣobha
se mādhurī āsvādite upajaya lobha

SYNONYMS

govindera—of Lord Govinda; *mādhurī*—the sweetness; *dekhi'*—seeing; *vāsudevera*—of Vāsudeva; *kṣobha*—agitation; *se*—that; *mādhurī*—sweetness; *āsvādite*—to taste; *upajaya*—awakens; *lobha*—greed.

TRANSLATION

"Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

TEXT 180

উদ্গীর্ণাদ্ভুত-মাধুরী-পরিমলস্যাভীরলীলস্য মে
দ্বৈতং হন্ত সমীক্ষয়ন্ মুহুরসৌ চিত্রীয়তে চারণঃ।
চেতঃ কেলি-কুতূহলোত্তরলিতং সত্যং সখে মামকং
যস্য প্রেক্ষ্য স্বরূপতাং ব্রজবধূসারূপ্যমন্বিচ্ছতি ॥ ১৮০॥

udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me
dvaitaṁ hanta samīkṣayan muhur asau citrīyate cāraṇaḥ
cetaḥ keli-kutūhalottaralitaṁ satyaṁ sakhe māmakaṁ
yasya prekṣya svarūpatāṁ vraja-vadhū-sārūpyam anvicchati

SYNONYMS

udgīrṇa—overflowing; *adbhuta*—wonderful; *mādhurī*—sweetness; *parimalasya*—whose fragrance; *ābhīra*—of a cowherd boy; *līlasya*—who has pastimes; *me*—My; *dvaitam*—second form; *hanta*—alas; *samīkṣayan*—showing; *muhuḥ*—again and again; *asau*—that; *citrīyate*—is acting like a picture;

cāraṇaḥ—dramatic actor; *cetaḥ*—heart; *keli-kutūhala*—by longing for pastimes; *uttaralitam*—greatly excited; *satyam*—actually; *sakhe*—O dear friend; *māmakam*—My; *yasya*—of whom; *prekṣya*—by seeing; *sva-rūpatām*—similarity to My form; *vraja-vadhū*—of the damsels of Vrajabhūmi; *sārūpyam*—a form like the forms; *anvicchati*—desires.

TRANSLATION

" 'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.'

PURPORT

This verse is found in the *Lalita-mādhava* (4.19).

TEXT 181

মথুরায় যৈছে গন্ধর্বনৃত্য-দরশনে।
পুনঃ দ্বারকাতে যৈছে চিত্র-বিলোকনে ॥ ১৮১ ॥

mathurāya yaiche gandharva-nṛtya-daraśane
punaḥ dvārakāte yaiche citra-vilokane

SYNONYMS

mathurāya—at Mathurā; *yaiche*—just as; *gandharva-nṛtya*—the dance of the Gandharvas; *daraśane*—by seeing; *punaḥ*—again; *dvārakāte*—at Dvārakā; *yaiche*—just as; *citra-vilokane*—by seeing a picture of Kṛṣṇa.

TRANSLATION

"One instance of Vāsudeva's attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

TEXT 182

অপরিকলিতপূর্বঃ কশ্চমৎকারকারী
স্ফুরতু মম গরীয়ানেষ মাধুর্যপূরঃ।
অয়মহমপি হন্ত প্রেক্ষ্য যং লুব্ধচেতাঃ
সরভসমুপভোক্তুং কাময়ে রাধিকেব ॥ ১৮২ ॥

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphuratu mama garīyān eṣa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhokturṁ kāmaye rādhikeva

SYNONYMS

aparikalita—not experienced; *pūrvaḥ*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphuratu*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhurya-pūraḥ*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

TRANSLATION

" 'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.'

PURPORT

This verse spoken by Vāsudeva in Dvārakā is recorded by Śrīla Rūpa Gosvāmī in his *Lalita-mādhava* (8.34).

TEXT 183

সেই বপু ভিন্নাভাসে কিছু ভিন্নাকার।
ভাবাবেশাকৃতি-ভেদে 'তদেকাত্ম' নাম তাঁর ॥১৮৩॥

sei vapu bhinnābhāse kichu bhinnākāra
bhāvāveśākṛti-bhede 'tad-ekātma' nāma tāṅra

SYNONYMS

sei vapu—that body; *bhinna-ābhāse*—manifested differently; *kichu*—some; *bhinna-ākāra*—bodily differences; *bhāva-āveśa-ākṛti*—forms and transcendental emotions; *bhede*—by different; *tat-ekātma nāma*—the name is *tad-ekātma; tāṅra*—of Kṛṣṇa.

TRANSLATION

"When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called tad-ekātma.

TEXT 184

তদেকাত্মরূপে 'বিলাস', 'স্বাংশ'—দুই ভেদ।
বিলাস, স্বাংশের ভেদে বিবিধ বিভেদ ॥ ১৮৪ ॥

tad-ekātma-rūpe 'vilāsa', 'svāṁśa'—dui bheda
vilāsa, svāṁśera bhede vividha vibheda

SYNONYMS

tat-ekātma-rūpe—in the form of *tad-ekātma; vilāsa*—pastime; *svāṁśa*—personal expansion; *dui bheda*—two divisions; *vilāsa*—of the pastime expansion; *svāṁśera*—of the personal expansion; *bhede*—by differences; *vividha*—various; *vibheda*—distinctions.

TRANSLATION

"In the tad-ekātma-rūpa there are pastime expansions [vilāsa] and personal expansions [svāṁśa]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

TEXT 185

প্রাভব-বৈভব-ভেদে বিলাস—দ্বিধাকার।
বিলাসের বিলাস-ভেদ—অনন্ত প্রকার ॥ ১৮৫ ॥

prābhava-vaibhava-bhede vilāsa—dvidhākāra
vilāsera vilāsa-bheda—ananta prakāra

SYNONYMS

prābhava-vaibhava-bhede—by the differences between *prābhava* and *vaibhava; vilāsa*—pastime expansion; *dvidhā-ākāra*—twofold; *vilāsera*—of pastime forms; *vilāsa-bheda*—by the different pastimes; *ananta prakāra*—unlimited varieties.

TRANSLATION

"Again the vilāsa forms are divided into twofold categories—prābhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the *Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa,* verse 17, it is stated:

tādṛśo nyūna-śaktiṁ yo
vyanakti svāṁśa īritaḥ
saṅkarṣaṇādir matsyādir
yathā tat-tat-svadhāmasu

When a form of Kṛṣṇa is nondifferent from the original form but is less important and exhibits less potency, it is called *svāṁśa*. Examples of the *svāṁśa* expansion can be found in the quadruple forms of the Lord residing in their respective places, beginning with Saṅkarṣaṇa, Pradyumna and Aniruddha and including the *puruṣa-avatāras, līlā-avatāras, manvantara-avatāras* and *yuga-avatāras*.

TEXT 186

প্রাভববিলাস—বাসুদেব, সঙ্কর্ষণ।
প্রদ্যুম্ন, অনিরুদ্ধ,—মুখ্য চারিজন ॥ ১৮৬ ॥

prābhava-vilāsa—vāsudeva, saṅkarṣaṇa
pradyumna, aniruddha,—mukhya cāri-jana

SYNONYMS

prābhava-vilāsa—the *prābhava-vilāsa* forms; *vāsudeva*—Vāsudeva; *saṅkarṣaṇa*—Saṅkarṣaṇa; *pradyumna*—Pradyumna; *aniruddha*—Aniruddha; *mukhya cāri-jana*—the four chief expansions.

TRANSLATION

"The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are called prābhava-vilāsa.

TEXT 187

ব্রজে গোপভাব রামের, পুরে ক্ষত্রিয়-ভাবন।
বর্ণ-বেশ-ভেদ, তাতে 'বিলাস' তাঁর নাম ॥ ১৮৭ ॥

vraje gopa-bhāva rāmera, pure kṣatriya-bhāvana
varṇa-veśa-bheda, tāte 'vilāsa' tāṅra nāma

SYNONYMS

vraje—in Vṛndāvana; *gopa-bhāva*—emotion of a cowherd boy; *rāmera*—of Balarāma; *pure*—in Dvārakā; *kṣatriya-bhāvana*—the emotion of a *kṣatriya; varṇa-veśa-bheda*—by differences of dress and color; *tāte*—therefore; *vilāsa*—pastime expansion; *tāṅra nāma*—His name.

TRANSLATION

"Balarāma, who has the same original form of Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself to belong to the kṣatriya race in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Kṛṣṇa.

TEXT 188

বৈভবপ্রকাশে আর প্রাভববিলাসে।
একই মূর্ত্যে বলদেব ভাব-ভেদে ভাসে॥ ১৮৮॥

vaibhava-prakāśe āra prābhava-vilāse
eka-i mūrtye baladeva bhāva-bhede bhāse

SYNONYMS

vaibhava-prakāśe—in *vaibhava* manifestation; *āra*—and; *prābhava-vilāse*—in the *prābhava* pastime form; *eka-i mūrtye*—in one form; *baladeva*—Lord Baladeva; *bhāva-bhede*—according to different emotions; *bhāse*—exists.

TRANSLATION

"Śrī Balarāma is a vaibhava-prakāśa manifestation of Kṛṣṇa. He is also manifest in the original quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are prābhava-vilāsa expansions with different emotions.

TEXT 189

আদি-চতুর্ব্যূহ—ইঁহার কেহ নাহি সম।
অনন্ত চতুর্ব্যূহগণের প্রাকট্য-কারণ॥ ১৮৯॥

ādi-catur-vyūha—iṅhāra keha nāhi sama
ananta caturvyūha-gaṇera prākaṭya-kāraṇa

SYNONYMS

ādi-catuḥ-vyūha—the original quadruple group; *iṅhāra*—of this; *keha nāhi*—no one; *sama*—equal; *ananta*—unlimited; *catuḥ-vyūha-gaṇera*—of the quadruple expansions; *prākaṭya*—of manifestation; *kāraṇa*—the cause.

TRANSLATION

"The first expansion of the caturvyūha, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

TEXT 190

কৃষ্ণের এই চারি প্রাভববিলাস।
দ্বারকা-মথুরা-পুরে নিত্য ইঁহার বাস ॥ ১৯০ ॥

kṛṣṇera ei cāri prābhava-vilāsa
dvārakā-mathurā-pure nitya iṅhāra vāsa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ei*—these; *cāri*—four; *prābhava-vilāsa*—*prābhava* pastime forms; *dvārakā-mathurā-pure*—in the two cities Dvārakā and Mathurā; *nitya*—eternal; *iṅhāra*—of Them; *vāsa*—the residential quarters.

TRANSLATION

"These four prābhava pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

TEXT 191

এই চারি হৈতে চব্বিশ মূর্তি পরকাশ।
অস্ত্রভেদে নাম-ভেদ—বৈভববিলাস ॥ ১৯১ ॥

ei cāri haite cabbiśa mūrti parakāśa
astra-bhede nāma-bheda——vaibhava-vilāsa

SYNONYMS

ei cāri haite—from these four; *cabbiśa*—twenty-four; *mūrti*—forms; *parakāśa*—manifestation; *astra-bhede*—according to the different weapons; *nāma-bheda*—the difference of names; *vaibhava-vilāsa*—the *vaibhava* pastime expansions.

TRANSLATION

"From the original quadruple expansion, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called vaibhava-vilāsa.

TEXT 192

পুনঃ কৃষ্ণ চতুর্ব্যূহ লঞা পূর্ব্বরূপে।
পরব্যোম-মধ্যে বৈসে নারায়ণরূপে ॥ ১৯২ ॥

punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe
paravyoma-madhye vaise nārāyaṇa-rūpe

SYNONYMS

punaḥ—again; *kṛṣṇa*—Kṛṣṇa; *catuḥ-vyūha*—the quadruple expansions; *lañā*—taking; *pūrva-rūpe*—as previously; *paravyoma-madhye*—in the *paravyoma* area; *vaise*—resides; *nārāyaṇa-rūpe*—in the form of four-handed Nārāyaṇa.

TRANSLATION

"Lord Kṛṣṇa again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-handed Nārāyaṇa, accompanied by expansions of the original quadruple form.

PURPORT

At the top of the *paravyoma,* the spiritual sky, there is Goloka Vṛndāvana, which is divided into three parts. Two of the parts, called Mathurā and Dvārakā, are the residences of Kṛṣṇa in His *prābhava-vilāsa* forms. Balarāma, Kṛṣṇa's *vaibhava-prakāśa,* is eternally situated in Gokula. From the quadruple *prābhava-vilāsa,* twenty-four forms of the *vaibhava-vilāsa* are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vṛndāvana, and below that planet is the spiritual sky itself. In that spiritual sky, Kṛṣṇa Himself is four-handed and is situated as Nārāyaṇa.

TEXT 193

তাঁহা হৈতে পুনঃ চতুর্ব্যূহ-পরকাশ ।
আবরণরূপে চারিদিকে যাঁর বাস ॥ ১৯৩ ॥

tāṅhā haite punaḥ catur-vyūha-parakāśa
āvaraṇa-rūpe cāri-dike yāṅra vāsa

SYNONYMS

tāṅhā haite—from that original *catur-vyūha; punaḥ*—again; *catuḥ-vyūha-parakāśa*—manifestation of quadruple expansions; *āvaraṇa-rūpe*—in the form of a covering; *cāri-dike*—in four directions; *yāṅra*—whose; *vāsa*—residence.

TRANSLATION

"Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.

TEXT 194

চারিজনের পুনঃ পৃথক্ তিন তিন মূর্তি।
কেশবাদি যাহা হৈতে বিলাসের পূর্তি॥ ১৯৪॥

cāri-janera punaḥ pṛthak tina tina mūrti
keśavādi yāhā haite vilāsera pūrti

SYNONYMS

cāri-janera—of the original of the four expansions; *punaḥ*—again; *pṛthak*—separate; *tina tina*—three each; *mūrti*—forms; *keśava-ādi*—beginning with Lord Keśava; *yāhā haite*—from which; *vilāsera pūrti*—the *vilāsa* expansions are fulfilled.

TRANSLATION

"Again these quadruple forms expand three times, beginning with Keśava. That is the fulfillment of the pastime forms.

TEXT 195

চক্রাদি-ধারণ-ভেদে নাম-ভেদ সব।
বাসুদেবের মূর্তি—কেশব, নারায়ণ, মাধব॥ ১৯৫॥

cakrādi-dhāraṇa-bhede nāma-bheda saba
vāsudevera mūrti——keśava, nārāyaṇa, mādhava

SYNONYMS

cakra-ādi—of the disc and other weapons; *dhāraṇa*—of holding; *bhede*—by differences; *nāma*—of names; *bheda*—differences; *saba*—all; *vāsudevera mūrti*—the expansions of Vāsudeva; *keśava*—Keśava; *nārāyaṇa*—Nārāyaṇa; *mādhava*—Mādhava.

TRANSLATION

"Out of the catur-vyūha, there are three expansions of each and every form, and they are named differently according to the position of the weapons. The Vāsudeva expansions are Keśava, Nārāyaṇa and Mādhava.

TEXT 196

সঙ্কর্ষণের মূর্তি—গোবিন্দ, বিষ্ণু, মধুসূদন।
এ অন্য গোবিন্দ—নহে ব্রজেন্দ্রনন্দন॥ ১৯৬॥

saṅkarṣaṇera mūrti——*govinda, viṣṇu, madhusūdana*
e anya govinda——*nahe vrajendra-nandana*

SYNONYMS

saṅkarṣaṇera mūrti—the expansions of Saṅkarṣaṇa; *govinda*—Govinda; *viṣṇu*—Viṣṇu; *madhu-sūdana*—Madhusūdana; *e*—this; *anya*—another; *govinda*—Govinda; *nahe vrajendra-nandana*—not the son of Nanda Mahārāja.

TRANSLATION

"The expansions of Saṅkarṣaṇa are Govinda, Viṣṇu and Madhusūdana. This Govinda is different from the original Govinda, for He is not the son of Mahārāja Nanda.

TEXT 197

প্রদ্যুম্নের মূর্তি—ত্রিবিক্রম, বামন, শ্রীধর ।
অনিরুদ্ধের মূর্তি – হৃষীকেশ, পদ্মনাভ, দামোদর ॥১৯৭

pradyumnera mūrti——*trivikrama, vāmana, śrīdhara*
aniruddhera mūrti——*hṛṣīkeśa, padmanābha, dāmodara*

SYNONYMS

pradyumnera mūrti—expansions of the form of Pradyumna; *tri-vikrama*—Trivikrama; *vāmana*—Vāmana; *śrīdhara*—Śrīdhara; *aniruddhera mūrti*—expansions of Aniruddha; *hṛṣīkeśa*—Hṛṣīkeśa; *padmanābha*—Padmanābha; *dāmodara*—Dāmodara.

TRANSLATION

"The expansions of Pradyumna are Trivikrama, Vāmana and Śrīdhara. The expansions of Aniruddha are Hṛṣīkeśa, Padmanābha and Dāmodara.

TEXT 198

দ্বাদশ-মাসের দেবতা—এইবার জন ।
মার্গশীর্ষে—কেশব, পৌষে—নারায়ণ ॥ ১৯৮ ॥

dvādaśa-māsera devatā——*ei-bāra jana*
mārga-śīrṣe——*keśava, pauṣe*——*nārāyaṇa*

SYNONYMS

dvādaśa-māsera—of the twelve months; *devatā*—predominating Deities; *ei*—these; *bāra jana*—twelve Personalities of Godhead; *mārga-śīrṣe*—the month of

Agrahāyana (November-December); *keśava*—Keśava; *pauṣe*—the month of Pauṣa (December-January); *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"These twelve are the predominating Deities of the twelve months. Keśava is the predominating Deity of Agrahāyana, and Nārāyaṇa is the predominating Deity of Pauṣa.

TEXT 199

মাঘের দেবতা – মাধব, গোবিন্দ—ফাল্গুনে।
চৈত্রে – বিষ্ণু, বৈশাখে – শ্রীমধুসূদন ॥ ১৯৯ ॥

māghera devatā——mādhava, govinda——phālgune
caitre——viṣṇu, vaiśākhe——śrī-madhusūdana

SYNONYMS

māghera devatā—the predominating Deity of the month of Māgha (January-February); *mādhava*—Mādhava; *govinda*—Govinda; *phālgune*—in the month of Phālguna (February-March); *caitre*—in the month of Caitra (March-April); *viṣṇu*—Lord Viṣṇu; *vaiśākhe*—in the month of Vaiśākha (April-May); *śrī-madhusūdana*—Madhusūdana.

TRANSLATION

"The predominating Deity for the month of Māgha is Mādhava, and the predominating Deity for the month of Phālguna is Govinda. Viṣṇu is the predominating Deity for Caitra, and Madhusūdana is the predominating Deity for Vaiśākha.

TEXT 200

জ্যৈষ্ঠে – ত্রিবিক্রম, আষাঢ়ে—বামন দেবেশ।
শ্রাবণে—শ্রীধর, ভাদ্রে—দেব হৃষীকেশ ॥ ২০০ ॥

jyaiṣṭhe——trivikrama, āṣāḍhe——vāmana deveśa
śrāvaṇe——śrīdhara, bhādre——deva hṛṣīkeśa

SYNONYMS

jyaiṣṭhe—in the month of Jyaiṣṭha (May-June); *trivikrama*—Trivikrama; *āṣāḍhe*—in the month of Āṣāḍha (June-July); *vāmana deva-īśa*—Lord Vāmana; *śrāvaṇe*—in the month of Śrāvaṇa (July-August); *śrīdhara*—Śrīdhara; *bhādre*—in the month of Bhādra (August-September); *deva hṛṣīkeśa*—Lord Hṛṣīkeśa.

TRANSLATION

"In the month of Jyaiṣṭha, the predominating Deity is Trivikrama. In Āṣāḍha the Deity is Vāmana, in Śrāvaṇa the Deity is Śrīdhara, and in Bhādra the Deity is Hṛṣīkeśa.

TEXT 201

আশ্বিনে—পদ্মনাভ, কার্তিকে দামোদর।
'রাধা-দামোদর' অন্য ব্রজেন্দ্র-কোঙর ॥ ২০১ ॥

āśvine—padmanābha, kārtike dāmodara
'rādhā-dāmodara' anya vrajendra-koṅara

SYNONYMS

āśvine—in the month of Āśvina (September-October); *padma-nābha*—Padmanābha; *kārtike*—in the month of Kārttika (October-November); *dāmodara*—Dāmodara; *rādhā-dāmodara*—the Dāmodara of Śrīmatī Rādhārāṇī; *anya*—another; *vrajendra-koṅara*—the son of Mahārāja Nanda.

TRANSLATION

"In the month of Āśvina, the predominating Deity is Padmanābha, and in Kārttika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the son of Nanda Mahārāja in Vṛndāvana.

TEXT 202

দ্বাদশ-তিলক-মন্ত্র এই দ্বাদশ নাম।
আচমনে এই নামে স্পর্শি তত্তৎস্থান ॥ ২০২ ॥

dvādaśa-tilaka-mantra ei dvādaśa nāma
ācamane ei nāme sparśi tat-tat-sthāna

SYNONYMS

dvādaśa-tilaka—for twelve marks of *tilaka; mantra*—the *mantra; ei*—these; *dvādaśa nāma*—twelve names; *ācamane*—in washing with water; *ei nāme*—with these names; *sparśi*—we touch; *tat-tat-sthāna*—the respective places.

TRANSLATION

"When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After

daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

PURPORT

While marking the body with *tilaka,* one should chant the following *mantra,* which consists of the twelve names of Lord Viṣṇu.

lalāṭe keśavaṁ dhyāyen
nārāyaṇam athodare
vakṣaḥ-sthale mādhavaṁ tu
govindaṁ kaṇṭha-kūpake

viṣṇuṁ ca dakṣiṇe kukṣau
bāhau ca madhusūdanam
trivikramaṁ kandhare tu
vāmanaṁ vāma-pārśvake

śrīdharaṁ vāma-bāhau tu
hṛṣīkeśaṁ tu kandhare
pṛṣṭhe ca padmanābhaṁ ca
kaṭyāṁ dāmodaraṁ nyaset

"When one marks the forehead with *tilaka,* he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back."

TEXT 203

এই চারিজনের বিলাস-মূর্তি আর অষ্ট জন।
তাঁ সবার নাম কহি, শুন সনাতন ॥ ২০৩ ॥

ei cāri-janera vilāsa-mūrti āra aṣṭa jana
tāṁ sabāra nāma kahi, śuna sanātana

SYNONYMS

ei cāri-janera—of the four personalities; *vilāsa-mūrti*—pastime forms; *āra*—more; *aṣṭa jana*—eight personalities; *tāṅ sabāra*—of all of them; *nāma*—the holy names; *kahi*—I shall mention; *śuna*—hear; *sanātana*—O Sanātana.

TRANSLATION

"From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

TEXT 204

পুরুষোত্তম, অচ্যুত, নৃসিংহ, জনার্দন।
হরি, কৃষ্ণ,অধোক্ষজ, উপেন্দ্র,—অষ্টজন ॥ ২০৪ ॥

puruṣottama, acyuta, nṛsiṁha, janārdana
hari, kṛṣṇa, adhokṣaja, upendra,——aṣṭa-jana

SYNONYMS

puruṣottama—Puruṣottama; *acyuta*—Acyuta; *nṛsiṁha*—Nṛsiṁha; *janārdana*—Janārdana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *adhokṣaja*—Adhokṣaja; *upendra*—Upendra; *aṣṭa-jana*—eight persons.

TRANSLATION

"The eight pastime expansions are Puruṣottama, Acyuta, Nṛsiṁha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra.

TEXT 205

বাসুদেবের বিলাস দুই—অধোক্ষজ, পুরুষোত্তম।
সঙ্কর্ষণের বিলাস—উপেন্দ্র, অচ্যুত দুইজন ॥ ২০৫ ॥

vāsudevera vilāsa dui——adhokṣaja, puruṣottama
saṅkarṣaṇera vilāsa——upendra, acyuta dui-jana

SYNONYMS

vāsudevera vilāsa—the pastime expansions of Vāsudeva; *dui*—two; *adhokṣaja*—Adhokṣaja; *puruṣottama*—Puruṣottama; *saṅkarṣaṇera vilāsa*—the pastime expansions of Saṅkarṣaṇa; *upendra*—Upendra; *acyuta*—Acyuta; *dui-jana*—the two persons.

TRANSLATION

"Of these eight expansions, two are pastime forms of Vāsudeva. Their names are Adhokṣaja and Puruṣottama. The two pastime forms of Saṅkarṣaṇa are Upendra and Acyuta.

TEXT 206

প্রদ্যুম্নের বিলাস – নৃসিংহ, জনার্দন।
অনিরুদ্ধের বিলাস—হরি, কৃষ্ণ দুইজন ॥ ২০৬ ॥

pradyumnera vilāsa——nṛsiṁha, janārdana
aniruddhera vilāsa——hari, kṛṣṇa dui-jana

SYNONYMS

pradyumnera vilāsa—the pastime forms of Pradyumna; *nṛsiṁha*—Nṛsiṁha; *janārdana*—Janārdana; *aniruddhera vilāsa*—the pastime forms of Aniruddha; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *dui-jana*—the two persons.

TRANSLATION

"The pastime forms of Pradyumna are Nṛsiṁha and Janārdana, and the pastime forms of Aniruddha are Hari and Kṛṣṇa.

TEXT 207

এই চব্বিশ মূর্তি—প্রাভব-বিলাস প্রধান।
অস্ত্রধারণ-ভেদে ধরে ভিন্ন ভিন্ন নাম ॥ ২০৭ ॥

ei cabbiśa mūrti——prābhava-vilāsa pradhāna
astra-dhāraṇa-bhede dhare bhinna bhinna nāma

SYNONYMS

ei cabbiśa mūrti—all of these twenty-four forms; *prābhava-vilāsa*—pastime forms of the *prābhava* expansions; *pradhāna*—chief; *astra-dhāraṇa*—of holding the weapons; *bhede*—in terms of differences; *dhare*—accept; *bhinna bhinna*—separate from one another; *nāma*—names.

TRANSLATION

"All these twenty-four forms constitute the chief prābhava-vilāsa pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.

TEXT 208

ইঁহার মধ্যে যাহার হয় আকার-বেশ-ভেদ।
সেই সেই হয় বিলাস-বৈভব-বিভেদ ॥ ২০৮ ॥

iṅhāra madhye yāhāra haya ākāra-veśa-bheda
sei sei haya vilāsa-vaibhava-vibheda

SYNONYMS

iṅhāra madhye—out of Them all; *yāhāra*—of whom; *haya*—there is; *ākāra*—of bodily features; *veśa*—of dress; *bheda*—difference; *sei sei haya*—they are; *vilāsa-vaibhava*—of *vaibhava-vilāsa; vibheda*—the difference.

TRANSLATION

"Of all these, the forms that differ in dress and features are distinguished as vaibhava-vilāsa.

TEXT 209

পদ্মনাভ, ত্রিবিক্রম, নৃসিংহ, বামন।
হরি, কৃষ্ণ আদি হয় 'আকারে' বিলক্ষণ ॥ ২০৯ ॥

padmanābha, trivikrama, nṛsiṁha, vāmana
hari, kṛṣṇa ādi haya 'ākāre' vilakṣaṇa

SYNONYMS

padmanābha—Padmanābha; *trivikrama*—Trivikrama; *nṛsiṁha*—Nṛsiṁha; *vāmana*—Vāmana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *ādi*—and so on; *haya*—are; *ākāre vilakṣaṇa*—different in bodily feature.

TRANSLATION

"Of them, Padmanābha, Trivikrama, Nṛsiṁha, Vāmana, Hari, Kṛṣṇa, and so on all have different bodily features.

TEXT 210

কৃষ্ণের প্রাভববিলাস — বাসুদেবাদি চারি জন।
সেই চারিজনার বিলাস—বিংশতি গণন ॥ ২১০ ॥

kṛṣṇera prābhava-vilāsa — vāsudevādi cāri jana
sei cāri-janāra vilāsa — viṁśati gaṇana

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *prābhava-vilāsa*—*prābhava* pastime forms; *vāsudeva-ādi*—Vāsudeva and others; *cāri jana*—quadruple expansions; *sei*—those; *cāri-janāra*—of the four personalities; *vilāsa*—pastime forms; *viṁśati gaṇana*—counted as twenty.

TRANSLATION

"Vāsudeva and the three others are direct prābhava pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

TEXT 211

ইঁহা-সবার পৃথক্ বৈকুণ্ঠ—পরব্যোম-ধামে।
পূর্বাদি অষ্টদিকে তিন তিন ক্রমে॥ ২১১॥

iṅhā-sabāra pṛthak vaikuṇṭha——paravyoma-dhāme
pūrvādi aṣṭa-dike tina tina krame

SYNONYMS

iṅhā—of them; *sabāra*—of all; *pṛthak*—separate; *vaikuṇṭha*—a Vaikuṇṭha planet; *paravyoma-dhāme*—in the spiritual world; *pūrva-ādi*—beginning from the east; *aṣṭa-dike*—in the eight directions; *tina tina*—three in each; *krame*—in consecutive order.

TRANSLATION

"All these forms preside over different Vaikuṇṭha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

TEXT 212

যদ্যপি পরব্যোম সবাকার নিত্যধাম।
তথাপি ব্রহ্মাণ্ডে কারো কাঁহো সন্নিধান॥ ২১২॥

yadyapi paravyoma sabākāra nitya-dhāma
tathāpi brahmāṇḍe kāro kāṅho sannidhāna

SYNONYMS

yadyapi—although; *paravyoma*—the spiritual sky; *sabākāra*—of all of Them; *nitya-dhāma*—the eternal abode; *tathāpi*—still; *brahmāṇḍe*—in the material uni-

verses; *kāro*—of some of Them; *kāṅho*—somewhere; *sannidhāna*—the residential places.

TRANSLATION

"Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

TEXT 213

পরব্যোম-মধ্যে নারায়ণের নিত্য-স্থিতি।
পরব্যোম-উপরি কৃষ্ণলোকের বিভুতি ॥ ২১৩ ॥

paravyoma-madhye nārāyaṇera nitya-sthiti
paravyoma-upari kṛṣṇalokera vibhuti

SYNONYMS

paravyoma-madhye—in the spiritual sky; *nārāyaṇera*—of Nārāyaṇa; *nitya-sthiti*—eternal residence; *paravyoma-upari*—in the upper portion of the spiritual sky; *kṛṣṇa-lokera vibhuti*—the opulence of the Kṛṣṇaloka planet.

TRANSLATION

"There is an eternal residence of Nārāyaṇa in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kṛṣṇaloka, which is filled with all opulences.

TEXT 214

এক 'কৃষ্ণলোক' হয় ত্রিবিধপ্রকার।
গোকুলাখ্য, মথুরাখ্য, দ্বারকাখ্য আর ॥ ২১৪ ॥

eka 'kṛṣṇaloka' haya trividha-prakāra
gokulākhya, mathurākhya, dvārakākhya āra

SYNONYMS

eka—one; *kṛṣṇa-loka*—the planet known as Kṛṣṇaloka; *haya*—there is; *trividha-prakāra*—in three different divisions; *gokula-ākhya*—Gokula; *mathurā-ākhya*—Mathurā; *dvārakā-ākhya*—Dvārakā; *āra*—and.

TRANSLATION

"The planet of Kṛṣṇaloka is divided into three sections—Gokula, Mathurā and Dvārakā.

TEXT 215

মথুরাতে কেশবের নিত্য সন্নিধান।
নীলাচলে পুরুষোত্তম—'জগন্নাথ' নাম ॥ ২১৫ ॥

mathurāte keśavera nitya sannidhāna
nīlācale puruṣottama——'jagannātha' nāma

SYNONYMS

mathurāte—in Mathurā; *keśavera*—of Lord Keśava; *nitya*—eternal; *sannidhāna*—residence; *nīlācale*—in Nīlācala (Jagannātha Purī); *puruṣottama*—Puruṣottama; *jagannātha nāma*—also known as Jagannātha.

TRANSLATION

"Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nīlācala.

TEXT 216

প্রয়াগে মাধব, মন্দারে শ্রীমধুসূদন।
আনন্দারণ্যে বাসুদেব, পদ্মনাভ জনার্দন ॥ ২১৬ ॥

prayāge mādhava, mandāre śrī-madhusūdana
ānandāraṇye vāsudeva, padmanābha janārdana

SYNONYMS

prayāge—at Prayāga; *mādhava*—Bindu Mādhava; *mandāre*—at Mandāra-parvata; *śrī-madhusūdana*—Śrī Madhusūdana; *ānanda-araṇye*—at the place known as Ānandāraṇya; *vāsudeva*—Lord Vāsudeva; *padmanābha*—Lord Padmanābha; *janārdana*—Lord Janārdana.

TRANSLATION

"At Prayāga, the Lord is situated as Bindu Mādhava, and at Mandāra-parvata, the Lord is known as Madhusūdana. Vāsudeva, Padmnābha and Janārdana reside at Ānandāraṇya.

TEXT 217

বিষ্ণুকাঞ্চীতে বিষ্ণু, হরি রহে, মায়াপুরে।
ঐছে আর নানা মূর্তি ব্রহ্মাণ্ড-ভিতরে ॥ ২১৭ ॥

viṣṇu-kāñcīte viṣṇu, hari rahe, māyāpure
aiche āra nānā mūrti brahmāṇḍa-bhitare

SYNONYMS

viṣṇu-kāñcīte—at Viṣṇu-kāñcī; *viṣṇu*—Lord Viṣṇu; *hari*—Lord Hari; *rahe*—remains; *māyāpure*—at Māyāpur; *aiche*—similarly; *āra*—also; *nānā*—various; *mūrti*—forms; *brahmāṇḍa-bhitare*—throughout the universe.

TRANSLATION

"At Viṣṇu-kāñcī there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout the universe a variety of other forms.

PURPORT

All of these forms are *mūrti* forms, and They are worshiped in the temples. Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nīlācala, Śrī Bindu Mādhava at Prayāga, Madhusūdana at Mandāra, and Vāsudeva, Padmanābha and Janārdana at Ānandāraṇya, which is situated in Kerala, South India. At Viṣṇu-kāñcī, which is situated in the Barada state, there is Lord Viṣṇu, and Hari is situated at Māyāpur, Lord Caitanya's birthsite. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are nondifferent from the *mūrtis* in the spiritual world of the Vaikuṇṭhas. Although the *arcā-mūrti,* the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikuṇṭhalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material conditional life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as *arcā-mūrti* so that we can see Him. It is forbidden to consider the *arcā-mūrti* to be made of stone or wood. In the *Padma Purāṇa* it is said:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabde-sāmānya-buddhir
viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider *caraṇāmṛta* or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa *mahā-mantra* to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord's

mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

TEXT 218

এইমত ব্রহ্মাণ্ড-মধ্যে সবার 'পরকাশ'।
সপ্তদ্বীপে নবখণ্ডে যাঁহার বিলাস॥ ২১৮॥

ei-mata brahmāṇḍa-madhye sabāra 'parakāśa'
sapta-dvīpe nava-khaṇḍe yāṅhāra vilāsa

SYNONYMS

ei-mata—in this way; *brahmāṇḍa-madhye*—within this universe; *sabāra*—of all of Them; *parakāśa*—manifestations; *sapta-dvīpe*—on seven islands; *nava-khaṇḍe*—in different sections, nine in number; *yāṅhāra vilāsa*—the pastimes of whom.

TRANSLATION

"Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

PURPORT

The seven islands are mentioned in the *Siddhānta-śiromaṇi:*

bhūmer ardhaṁ kṣīra-sindhor udaka-sthaṁ
jambu-dvīpaṁ prāhur ācārya-varyāḥ
ardhe 'nyasmin dvīpa-ṣaṭkasya yāmye
kṣāra-kṣīrādy-ambudhīnāṁ niveśaḥ

śākaṁ tataḥ śālmala-matra kauśaṁ
krauñcaṁ ca go-medaka-puṣkare ca
dvayor dvayor antaram ekam ekaṁ
samudrayor dvīpam udāharanti

The seven islands (*dvīpas*) are known as (1) Jambu, (2) Śāka, (3) Śālmalī, (4) Kuśa, (5) Krauñca, (6) Gomeda, or Plakṣa, and (7) Puṣkara. The planets are called *dvīpa.* Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called *dvīpas,* or islands in outer space. There are nine *khaṇḍas,* known as (1) Bhārata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiraṇmaya, (6) Ramyaka, (7) Ilāvṛta, (8) Bhadrāśva and

(9) Ketumāla. These are different parts of the Jambudvīpa. A valley between two mountains is called a *khaṇḍa* or *varṣa*.

TEXT 219

সর্বত্র প্রকাশ তাঁর—ভক্তে সুখ দিতে।
জগতের অধর্ম নাশি' ধর্ম স্থাপিতে॥ ২১৯॥

sarvatra prakāśa tāṅra——bhakte sukha dite
jagatera adharma nāśi' dharma sthāpite

SYNONYMS

sarvatra—everywhere; *prakāśa*—manifestations; *tāṅra*—His; *bhakte*—to the devotees; *sukha dite*—to give happiness; *jagatera*—of the material world; *adharma*—irreligious principles; *nāśi'*—destroying; *dharma*—religious principles; *sthāpite*—to establish.

TRANSLATION

"The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

PURPORT

In the material world the Lord is situated in different *arcā-mūrtis* (Deities) in the temples, just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannātha Purī, Vṛndāvana, Prayāga, Mathurā, Hardwar and Viṣṇu-kāñcī. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

TEXT 220

ইঁহার মধ্যে কারো হয় 'অবতারে' গণন।
যৈছে বিষ্ণু, ত্রিবিক্রম, নৃসিংহ, বামন॥ ২২০॥

iṅhāra madhye kāro haya 'avatāre' gaṇana
yaiche viṣṇu, trivikrama, nṛsiṅha, vāmana

SYNONYMS

iṅhāra madhye—of Them; *kāro*—of some; *haya*—there is; *avatāre*—as incarnations; *gaṇana*—counting; *yaiche*—as; *viṣṇu*—Lord Viṣṇu; *trivikrama*—Lord Trivikrama; *nṛsiṅha*—Lord Nṛsiṅha; *vāmana*—Lord Vāmana.

TRANSLATION

"Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Nṛsiṁha and Lord Vāmana.

TEXT 221

অস্ত্রধৃতি-ভেদ—নাম-ভেদের কারণ।
চক্রাদি-ধারণ-ভেদ শুন, সনাতন॥ ২২১॥

astra-dhṛti-bheda——nāma-bhedera kāraṇa
cakrādi-dhāraṇa-bheda śuna, sanātana

SYNONYMS

astra-dhṛti—of holding the weapon; *bheda*—difference; *nāma-bhedera*—of differences of names; *kāraṇa*—the cause; *cakra-ādi*—of weapons, beginning with the disc; *dhāraṇa*—of holding; *bheda*—differences; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

"My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands.

TEXT 222

দক্ষিণাধো হস্ত হৈতে বামাধঃ পর্যন্ত।
চক্রাদি অস্ত্রধারণ-গণনার অন্ত॥ ২২২॥

dakṣiṇādho hasta haite vāmādhaḥ paryanta
cakrādi astra-dhāraṇa-gaṇanāra anta

SYNONYMS

dakṣiṇa-adhaḥ—the lower right; *hasta*—hand; *haite*—from; *vāma-adhaḥ*—the lower left hand; *paryanta*—up to; *cakra-ādi*—beginning with the disc; *astra-dhāraṇa*—of holding the weapons; *gaṇanāra*—of counting; *anta*—the end.

TRANSLATION

"The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands.

TEXT 223

সিদ্ধার্থ-সংহিতা করে চব্বিশ মূর্তি গণন।
তার মতে কহি আগে চক্রাদি-ধারণ ॥ ২২৩ ॥

siddhārtha-saṁhitā kare cabbiśa mūrti gaṇana
tāra mate kahi āge cakrādi-dhāraṇa

SYNONYMS

siddhārtha-saṁhitā—the revealed scripture named *Siddhārtha-saṁhitā; kare*—does; *cabbiśa*—twenty-four; *mūrti*—forms; *gaṇana*—counting; *tāra mate*—according to the opinion of *Siddhārtha-saṁhitā; kahi*—I shall describe; *āge*—first; *cakra-ādi-dhāraṇa*—holding of the weapons, beginning with the disc.

TRANSLATION

"According to the Siddhārtha-saṁhitā there are twenty-four forms of Lord Viṣṇu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

PURPORT

The twenty-four forms are (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara, (17) Puruṣottama, (18) Acyuta, (19) Nṛsiṁha, (20) Janārdana, (21) Hari, (22) Kṛṣṇa, (23) Adhokṣaja and (24) Upendra.

TEXT 224

বাসুদেব – গদাশঙ্খচক্রপদ্মধর।
সঙ্কর্ষণ—গদাশঙ্খপদ্মচক্রকর ॥ ২২৪ ॥

vāsudeva——*gadā-śaṅkha-cakra-padma-dhara*
saṅkarṣaṇa——*gadā-śaṅkha-padma-cakra-kara*

SYNONYMS

vāsudeva—Vāsudeva; *gadā*—club; *śaṅkha*—conchshell; *cakra*—disc; *padma*—lotus flower; *dhara*—holding; *saṅkarṣaṇa*—Saṅkarṣaṇa; *gadā*—club; *śaṅkha*—conchshell; *padma*—lotus flower; *cakra-kara*—the disc in the hand.

TRANSLATION

"In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Saṅkarṣaṇa holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

TEXT 225

প্রদ্যুম্ন—চক্রশঙ্খগদাপদ্মধর ।
অনিরুদ্ধ—চক্রগদাশঙ্খপদ্মকর ॥ ২২৫ ॥

pradyumna—cakra-śaṅkha-gadā-padma-dhara
aniruddha—cakra-gadā-śaṅkha-padma-kara

SYNONYMS

pradyumna—Lord Pradyumna; *cakra*—disc; *śaṅkha*—conch; *gadā*—club; *padma*—lotus; *dhara*—holding; *aniruddha*—Lord Aniruddha; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *padma-kara*—lotus flower in hand.

TRANSLATION

"Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

TEXT 226

পরব্যোমে বাসুদেবাদি—নিজ নিজ অস্ত্রধর ।
তাঁর মত কহি, যে-সব অস্ত্রকর ॥ ২২৬ ॥

paravyome vāsudevādi—nija nija astra-dhara
tāṅra mata kahi, ye-saba astra-kara

SYNONYMS

para-vyome—in the spiritual sky; *vāsudeva-ādi*—beginning with Lord Vāsudeva; *nija nija*—Their own respective; *astra-dhara*—holding of different weapons; *tāṅra mata kahi*—I am speaking the opinion of *Siddhārtha-saṁhitā; ye-saba*—all; *astra-kara*—weapons in the different hands.

TRANSLATION

"Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in Their own respective order. I am repeating the opinion of Siddhārtha-saṁhitā in describing Them.

TEXT 227

শ্রীকেশব—পদ্মশঙ্খচক্রগদাধর।
নারায়ণ—শঙ্খপদ্মগদাচক্রধর॥ ২২৭॥

śrī-keśava——*padma-śaṅkha-cakra-gadā-dhara*
nārāyaṇa——*śaṅkha-padma-gadā-cakra-dhara*

SYNONYMS

śrī-keśava—Lord Keśava; *padma*—lotus; *śaṅkha*—conch; *cakra*—disc; *gadā*—club; *dhara*—holding; *nārāyaṇa*—Lord Nārāyaṇa; *śaṅkha*—conch; *padma*—lotus; *gadā*—club; *cakra*—disc; *dhara*—holding.

TRANSLATION

"Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

TEXT 228

শ্রীমাধব—গদাচক্রশঙ্খপদ্মকর।
শ্রীগোবিন্দ—চক্রগদাপদ্মশঙ্খধর॥ ২২৮॥

śrī-mādhava——*gadā-cakra-śaṅkha-padma-kara*
śrī-govinda——*cakra-gadā-padma-śaṅkha-dhara*

SYNONYMS

śrī-mādhava—Lord Mādhava; *gadā*—club; *cakra*—disc; *śaṅkha*—conch; *padma*—lotus; *kara*—in the hands; *śrī-govinda*—Lord Govinda; *cakra*—disc; *gadā*—club; *padma*—lotus; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

TEXT 229

বিষ্ণুমূর্তি—গদাপদ্মশঙ্খচক্রকর।
মধুসূদন—চক্রশঙ্খপদ্মগদাধর॥ ২২৯॥

viṣṇu-mūrti——*gadā-padma-śaṅkha-cakra-kara*
madhusūdana——*cakra-śaṅkha-padma-gadā-dhara*

SYNONYMS

viṣṇu-mūrti—Lord Viṣṇu; *gadā*—club; *padma*—lotus; *śaṅkha*—conch; *cakra*—disc; *kara*—in the hands; *madhusūdana*—Lord Madhusūdana; *cakra*—disc; *śaṅkha*—conch; *padma*—lotus; *gadā*—club; *dhara*—holding.

TRANSLATION

"Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

TEXT 230

ত্রিবিক্রম—পদ্মগদাচক্রশঙ্খকর।
শ্রীবামন—শঙ্খচক্রগদাপদ্মধর ॥ ২৩০ ॥

trivikrama——*padma-gadā-cakra-śaṅkha-kara*
śrī-vāmana——*śaṅkha-cakra-gaḍā-padma-dhara*

SYNONYMS

trivikrama—Lord Trivikrama; *padma*—lotus; *gadā*—club; *cakra*—disc; *śaṅkha*—conch; *kara*—in the hands; *śrī-vāmana*—Lord Vāmana; *śaṅkha*—conch; *cakra*—disc; *gadā*—club; *padma*—lotus; *dhara*—holding.

TRANSLATION

"Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

TEXT 231

শ্রীধর—পদ্মচক্রগদাশঙ্খকর।
হৃষীকেশ—গদাচক্রপদ্মশঙ্খধর ॥ ২৩১ ॥

śrīdhara——*padma-cakra-gadā-śaṅkha-kara*
hṛṣīkeśa——*gadā-cakra-padma-śaṅkha-dhara*

SYNONYMS

śrīdhara—Lord Śrīdhara; *padma*—lotus; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *kara*—in the hands; *hṛṣīkeśa*—Lord Hṛṣīkeśa; *gadā*—club; *cakra*—disc; *padma*—lotus; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Śrīdhara holds the lotus, disc, club and conch. Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

TEXT 232

পদ্মনাভ- শঙ্খপদ্মচক্রগদাকর।
দামোদর- পদ্মচক্রগদাশঙ্খধর ॥ ২৩২ ॥

padmanābha——*śaṅkha-padma-cakra-gadā-kara*
dāmodara——*padma-cakra-gadā-śaṅkha-dhara*

SYNONYMS

padmanābha—Lord Padmanābha; *śaṅkha*—conch; *padma*—lotus; *cakra*—disc; *gadā*—club; *kara*—in the hands; *dāmodara*—Lord Dāmodara; *padma*—lotus; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

TEXT 233

পুরুষোত্তম- চক্রপদ্মশঙ্খগদাধর।
শ্রীঅচ্যুত- গদাপদ্মচক্রশঙ্খধর ॥ ২৩৩ ॥

puruṣottama——*cakra-padma-śaṅkha-gadā-dhara*
śrī-acyuta——*gadā-padma-cakra-śaṅkha-dhara*

SYNONYMS

puruṣottama—Lord Puruṣottama; *cakra*—disc; *padma*—lotus; *śaṅkha*—conch; *gadā*—club; *dhara*—holding; *śrī-acyuta*—Lord Acyuta; *gadā*—club; *padma*—lotus; *cakra*—disc; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

TEXT 234

শ্রীনৃসিংহ- চক্রপদ্মগদাশঙ্খধর।
জনার্দন- পদ্মচক্রশঙ্খগদাকর ॥ ২৩৪ ॥

śrī-nṛsiṁha——*cakra-padma-gadā-śaṅkha-dhara*
janārdana——*padma-cakra-śaṅkha-gadā-kara*

SYNONYMS

śrī-nṛsiṁha—Lord Nṛsiṁha; *cakra*—disc; *padma*—lotus; *gadā*—club; *śaṅkha*—conch; *dhara*—holding; *janārdana*—Lord Janārdana; *padma*—lotus; *cakra*—disc; *śaṅkha*—conch; *gadā*—club; *kara*—in the hands.

TRANSLATION

"Lord Nṛsiṁha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

TEXT 235

শ্রীহরি—শঙ্খচক্রপদ্মগদাকর।
শ্রীকৃষ্ণ—শঙ্খগদাপদ্মচক্রকর॥ ২৩৫॥

śrī-hari——*śaṅkha-cakra-padma-gadā-kara*
śrī-kṛṣṇa——*śaṅkha-gadā-padma-cakra-kara*

SYNONYMS

śrī-hari—Lord Hari; *śaṅkha*—conch; *cakra*—disc; *padma*—lotus; *gadā*—club; *kara*—in the hand; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *śaṅkha*—conch; *gadā*—club; *padma*—lotus; *cakra*—disc; *kara*—in the hands.

TRANSLATION

"Śrī Hari holds the conch, disc, lotus and club. Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.

TEXT 236

অধোক্ষজ—পদ্মগদাশঙ্খচক্রকর।
উপেন্দ্র—শঙ্খগদাচক্রপদ্মকর॥ ২৩৬॥

adhokṣaja——*padma-gadā-śaṅkha-cakra-kara*
upendra——*śaṅkha-gadā-cakra-padma-kara*

SYNONYMS

adhokṣaja—Lord Adhokṣaja; *padma*—lotus; *gadā*—club; *śaṅkha*—conch; *cakra*—disc; *kara*—in hand; *upendra*—Lord Upendra; *śaṅkha*—conch; *gadā*—club; *cakra*—disc; *padma*—lotus; *kara*—in hand.

TRANSLATION

"Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

TEXT 237

হয়শীর্ষ-পঞ্চরাত্রে কহে ষোলজন ।
তার মতে কহি এবে চক্রাদি-ধারণ ॥ ২৩৭ ॥

hayaśīrṣa-pañcarātre kahe ṣola-jana
tāra mate kahi ebe cakrādi-dhāraṇa

SYNONYMS

hayaśīrṣa-pañcarātre—the revealed scripture named the *Hayaśīrṣa-pañcarātra; kahe*—says; *ṣola-jana*—sixteen personalities; *tāra mate*—according to this opinion; *kahi*—I shall describe; *ebe*—now; *cakra-ādi-dhāraṇa*—the holding of weapons, beginning with the disc.

TRANSLATION

"According to the Hayaśīrṣa-pañcarātra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

PURPORT

The sixteen personalities are as follows: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara.

TEXT 238

কেশব-ভেদে পদ্মশঙ্খগদাচক্রধর ।
মাধব-ভেদে চক্রগদাশঙ্খপদ্মকর ॥ ২৩৮ ॥

keśava-bhede padma-śaṅkha-gadā-cakra-dhara
mādhava-bhede cakra-gadā-śaṅkha-padma-kara

SYNONYMS

keśava-bhede—according to the different opinion about Lord Keśava; *padma*—lotus; *śaṅkha*—conch; *gadā*—club; *cakra*—and disc; *dhara*—holding; *mādhava-bhede*—according to the different opinion about the bodily features of

Lord Mādhava; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *padma*—lotus; *kara*—in the hands.

TRANSLATION

"Keśava is described differently as holding the lotus, conch, club and disc, and Mādhava is described as holding disc, club, conch and lotus in His hands.

TEXT 239

নারায়ণ-ভেদে নানা অস্ত্র-ভেদ-ধর ।
ইত্যাদিক ভেদ এই সব অস্ত্রকর ॥ ২৩৯ ॥

nārāyaṇa-bhede nānā astra-bheda-dhara
ityādika bheda ei saba astra-kara

SYNONYMS

nārāyaṇa-bhede—according to the different opinion about the bodily features of Lord Nārāyaṇa; *nānā*—various; *astra*—of weapons; *bheda-dhara*—differences in holding; *iti-ādika*—in this way; *bheda*—differentiated; *ei saba*—all these; *astra-kara*—weapons in the hands.

TRANSLATION

"According to the Hayaśīrṣa Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.

TEXT 240

'স্বয়ং ভগবান্', আর 'লীলা-পুরুষোত্তম' ।
এই দুই নাম ধরে ব্রজেন্দ্রনন্দন ॥ ২৪০ ॥

'svayaṁ bhagavān', āra 'līlā-puruṣottama'
ei dui nāma dhare vrajendra-nandana

SYNONYMS

svayam bhagavān—the Supreme Personality of Godhead; *āra*—and; *līlā-puruṣottama*—the Lord Puruṣottama of pastimes; *ei dui*—these two; *nāma*—names; *dhare*—takes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Kṛṣṇa, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names. One is svayaṁ bhagavān, and the other is līlā-puruṣottama.

TEXT 241

পুরীর আবরণরূপে পুরীর নবদেশে ।
নবব্যূহরূপে নবমূর্তি পরকাশে ॥ ২৪১ ॥

purīra āvaraṇa-rūpe purīra nava-deśe
nava-vyūha-rūpe nava-mūrti parakāśe

SYNONYMS

purīra—of Dvārakā Purī; *āvaraṇa-rūpe*—as a covering for the four sides; *purīra nava-deśe*—in nine different parts of the city; *nava-vyūha-rūpe*—in nine Deities; *nava-mūrti*—nine forms; *parakāśe*—manifests.

TRANSLATION

"Lord Kṛṣṇa personally surrounds Dvārakā Purī as its protector. In different parts of the Purī, in nine places, He expands in nine different forms.

TEXT 242

চত্বারো বাসুদেবাদ্যা নারায়ণনৃসিংহকৌ ।
হয়গ্রীবো মহাক্রোড়ো ব্রহ্মা চেতি নবোদিতাঃ ॥২৪২॥

catvāro vāsudevādyā
nārāyaṇa-nṛsiṁhakau
hayagrīvo mahākroḍo
brahmā ceti navoditāḥ

SYNONYMS

catvāraḥ—four principal protectors; *vāsudeva-ādyāḥ*—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; *nārāyaṇa*—including Lord Nārāyaṇa; *nṛsiṁhakau*—as well as Lord Nṛsiṁha; *hayagrīvaḥ*—Lord Hayagrīva; *mahākroḍaḥ*—Lord Varāha; *brahmā*—Lord Brahmā; *ca*—also; *iti*—thus; *nava-uditāḥ*—nine personalities.

TRANSLATION

" 'The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Nṛsiṁha, Hayagrīva, Varāha and Brahmā.'

PURPORT

This verse is found in the *Laghu-bhāgavatāmṛta* (1.451). The Brahmā mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahmā's post, Mahā-Viṣṇu expands Himself as Lord Brahmā. This Brahmā is not considered to be a living entity; He is an expansion of Viṣṇu.

TEXT 243

প্রকাশ-বিলাসের এই কৈলুঁ বিবরণ।
স্বাংশের ভেদ এবে শুন, সনাতন ॥ ২৪৩ ॥

prakāśa-vilāsera ei kailuṅ vivaraṇa
svāṁśera bheda ebe śuna, sanātana

SYNONYMS

prakāśa-vilāsera—of pastime forms and manifestations; *ei*—this; *kailuṅ*—I have made; *vivaraṇa*—description; *svāṁśera*—of personal expansions; *bhede*—the differences; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana Gosvāmī.

TRANSLATION

"I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

TEXT 244

সঙ্কর্ষণ, মৎস্যাদিক,—দুই ভেদ তাঁর।
সঙ্কর্ষণ – পুরুষাবতার, লীলাবতার আর ॥ ২৪৪ ॥

saṅkarṣaṇa, matsyādika,——dui bheda tāṅra
saṅkarṣaṇa——puruṣāvatāra, līlāvatāra āra

SYNONYMS

saṅkarṣaṇa—Saṅkarṣaṇa; *matsya-ādika*—and incarnations such as the fish; *dui*—two; *bheda*—differentiations; *tāṅra*—His; *saṅkarṣaṇa*—Saṅkarṣaṇa; *puruṣa-avatāra*—incarnations of Viṣṇu; *līlā-avatāra*—pastime incarnations; *āra*—and.

TRANSLATION

"The first personal expansion is Saṅkarṣaṇa, and the others are incarnations like the fish incarnation. Saṅkarṣaṇa is an expansion of the Puruṣa, or Viṣṇu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

PURPORT

The *puruṣa-avatāras* are the Lords of the universal creation. These are the Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. There are also *līlā-avatāras,* and these include (1) Catuḥsana, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kārdami Kapila, (8) Dattātreya, (9) Hayaśīrṣā, (10) Haṁsa, (11) Dhruvapriya, or Pṛśnigarbha, (12) Ṛṣabha, (13) Pṛthu, (14) Nṛsiṁha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava Paraśurāma, (20) Rāghavendra, (21) Vyāsa, (22) Pralambāri Balarāma, (23) Kṛṣṇa, (24) Buddha and (25) Kalkī.

These twenty-five Personalities of Godhead are known as *līlā-avatāras.* Because they appear in each day of Brahmā, or in each *kalpa* (millennium), they are sometimes known as *kalpa-avatāras.* Of these incarnations, Haṁsa and Mohinī are not very permanent or well known, but They are listed among the *prābhava-avatāras.* Kapila, Dattātreya, Ṛṣabha, Dhanvantari and Vyāsa are eternally situated and very widely known. They are also counted among the *prābhava* incarnations. Kūrma, Matsya, Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, and Baladeva, the killer of Pralambāsura, are counted among the *vaibhava-avatāras.*

TEXT 245

অবতার হয় কৃষ্ণের ষড়্‌বিধ প্রকার।
পুরুষাবতার এক, লীলাবতার আর॥ ২৪৫॥

avatāra haya kṛṣṇera ṣaḍ-vidha prakāra
puruṣāvatāra eka, līlāvatāra āra

SYNONYMS

avatāra—incarnations; *haya*—there are; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaṭ-vidha prakāra*—six kinds; *puruṣa-avatāra*—incarnations of Viṣṇu; *eka*—one; *līlā-avatāra*—incarnations for the execution of pastimes; *āra*—also.

TRANSLATION

"There are six types of incarnations [avatāras] of Kṛṣṇa. One is the incarnations of Viṣṇu [puruṣa-avatāras], and another is the incarnations meant for the performance of pastimes [līlā-avatāras].

TEXT 246

গুণাবতার, আর মন্বন্তরাবতার।
যুগাবতার, আর শক্ত্যাবেশাবতার॥ ২৪৬॥

guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktyāveśāvatāra

SYNONYMS

guṇa-avatāra—the incarnations to control the material qualities; *āra*—also; *manu-antara-avatāra*—the incarnations of the Manus; *yuga-avatāra*—the incarnations according to different *yugas; āra*—and; *śakti-āveśa-avatāra*—empowered incarnations.

TRANSLATION

"There are incarnations that control the material qualities [guṇa-avatāras], incarnations of the Manus [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktyāveśa-avatāras].

PURPORT

The *guṇa-avatāras* are three—Lord Brahmā, Lord Śiva and Lord Viṣṇu (*Bhāg.* 10.88.3). The *avatāras* of Manu, or *manvantara-avatāras,* are listed as follows in *Śrīmad-Bhāgavatam* (8.1.5,13): (1) Yajña, (2) Vibhu, (3) Satyesena, (4) Hari, (5) Vaikuṇṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Ṛṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Bṛhadbhānu. Altogether these are fourteen in number, and of these, both Yaja and Vāmana are also counted among the *līlā-avatāras.* All these Manu incarnations are sometimes called *vaibhava-avatāras.*

The four *yuga-avatāras* are (1) *śukla* (white) in the Satya-yuga (*Bhāg.* 11.5.21), (2) *rakta* (red) in the Tretā-yuga (*Bhag.* 11.5.24), (3) *śyāma* (dark blue) in the Dvāpara-yuga (*Bhāg.* 11.5.27), and (4) generally *kṛṣṇa* (black) but in special cases *pīta* (yellow) as Caitanya Mahāprabhu in the Kali-yuga, (*Bhāg.* 11.5.32 and 10.8.13).

The *śaktyāveśa-avatāra* is categorized into (1) forms of divine absorption (*bhagavad-āveśa*) like Kapiladeva or Ṛṣabhadeva and (2) divinely empowered forms (*śaktyāveśa*), of whom there are seven: (1) Śeṣa Nāga in the Vaikuṇṭha world, empowered for the personal service of the Supreme Lord (*sva-sevana-śakti*), (2) Anantadeva, empowered to bear all the planets within the universe (*bhū-dhāraṇa-śakti*), (3) Lord Brahmā, empowered with the energy to create the cosmic manifestation (*sṛṣṭi-śakti*), (4) Catuḥsana, or the Kumāras, specifically empowered to distribute transcendental knowledge (*jñāna-śakti*), (5) Nārada Muni, empowered to distribute devotional service (*bhakti-śakti*), (6) Mahārāja Pṛthu, specifically empowered to rule and maintain the living entities (*pālana-śakti*) and (7) Paraśurāma, specifically empowered to cut down rogues and demons (*duṣṭa-damana-śakti*).

TEXT 247

বাল্য, পৌগণ্ড হয় বিগ্রহের ধর্ম।
এতরূপে লীলা করেন ব্রজেন্দ্রনন্দন ॥ ২৪৭ ॥

bālya, paugaṇḍa haya vigrahera dharma
eta-rūpe līlā karena vrajendra-nandana

SYNONYMS

bālya—childhood; *paugaṇḍa*—boyhood; *haya*—there are; *vigrahera*—of the Deity; *dharma*—characteristics; *eta-rūpe*—in so many forms; *līlā*—pastimes; *karena*—executes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Childhood and boyhood are the typical ages of the Deity. Kṛṣṇa, the son of Mahārāja Nanda, performed His pastimes as a child and as a boy.

TEXT 248

অনন্ত অবতার কৃষ্ণের, নাহিক গণন।
শাখা-চন্দ্র-ন্যায় করি দিগ্‌দরশন ॥ ২৪৮ ॥

ananta avatāra kṛṣṇera, nāhika gaṇana
śākhā-candra-nyāya kari dig-daraśana

SYNONYMS

ananta—unlimited; *avatāra*—incarnations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no possibility of counting; *śākhā-candra-nyāya*—by the analogy of the moon and the branches of a tree; *kari*—I make; *dik-daraśana*—a slight indication.

TRANSLATION

"There are innumerable incarnations of Kṛṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

PURPORT

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the *avatāras,* or incarnations, of Lord Kṛṣṇa are within this material world, but they are visible by the causeless mercy of

the Lord. We should not consider them to belong to this material world. As stated in *Bhagavad-gītā:*

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Avatāras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Kṛṣṇa and His *avatāras* can be understood only by the grace of the Lord.

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām
(*Kaṭha Upaniṣad* 1.2.23)

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
(*Bhāg.* 10.14.29)

TEXT 249

অবতারা হ্যসংখ্যেয়া হরেঃ সত্ত্বনিধের্দ্বিজাঃ।
যথাঽবিদাসিনঃ কুল্যাঃ সরসঃ স্যুঃ সহস্রশঃ ॥ ২৪৯ ॥

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathā 'vidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

SYNONYMS

avatārāḥ—all the incarnations; *hi*—certainly; *asaṅkhyeyāḥ*—beyond counting; *hareḥ*—from the Supreme Personality of Godhead; *sattva-nidheḥ*—who is the

reservoir of spiritual energy; *dvijāḥ*—O *brāhmaṇas; yathā*—as; *avidāsinaḥ*—containing a great reservoir of water; *kulyāḥ*—small ponds; *sarasaḥ*—from a lake; *syuḥ*—must be; *sahasraśaḥ*—by hundreds and thousands of times.

TRANSLATION

"'O learned brāhmaṇas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Śrī Hari, the Supreme Personality of Godhead and the reservoir of all power.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (1.3.26).

TEXT 250

প্রথমেই করে কৃষ্ণ 'পুরুষাবতার'।
সেইত পুরুষ হয় ত্রিবিধ প্রকার॥ ২৫০॥

prathamei kare kṛṣṇa 'puruṣāvatāra'
seita puruṣa haya trividha prakāra

SYNONYMS

prathamei—in the beginning; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *puruṣa-avatāra*—the incarnation of the three Viṣṇus (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu); *seita*—that; *puruṣa*—Viṣṇu; *haya*—becomes; *tri-vidha prakāra*—three different manifestations.

TRANSLATION

"In the beginning, Kṛṣṇa incarnates Himself as puruṣa-avatāras, or Viṣṇu incarnations. These are of three types.

PURPORT

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord's different potencies will be described.

TEXT 251

বিষ্ণোস্তু ত্রীণি রূপাণি পুরুষাখ্যান্যথো বিদুঃ।
একস্তু মহতঃ স্রষ্টৃ দ্বিতীয়ং ত্বণ্ডসংস্থিতম্।
তৃতীয়ং সর্বভূতস্থং তানি জ্ঞাত্বা বিমুচ্যতে॥ ২৫১॥

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ

ekaṁ tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; *tu*—certainly; *trīṇi*—three; *rūpāṇi*—forms; *puruṣa-ākhyāni*—celebrated as the *puruṣa; atho*—how; *viduḥ*—they know; *ekam*—one of them; *tu*—but; *mahataḥ sraṣṭṛ*—the creator of the total material energy; *dvitīyam*—the second; *tu*—but; *aṇḍa-saṁsthitam*—situated within the universe; *tṛtīyam*—the third; *sarva-bhūta-stham*—within the hearts of all living entities; *tāni*—these three; *jñātvā*—knowing; *vimucyate*—one becomes liberated.

TRANSLATION

" 'Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.'

PURPORT

This verse appears in the *Laghu-bhāgavatāmṛta* (*Pūrva-khaṇḍa* 33), where it has been quoted from the *Sātvata-tantra*.

TEXT 252

অনন্তশক্তি-মধ্যে কৃষ্ণের তিন শক্তি প্রধান।
'ইচ্ছাশক্তি', 'জ্ঞানশক্তি', 'ক্রিয়াশক্তি' নাম ॥ ২৫২ ॥

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
'icchā-śakti', 'jñāna-śakti', 'kriyā-śakti' nāma

SYNONYMS

ananta-śakti—of unlimited potencies; *madhye*—in the midst; *kṛṣṇera*—of Lord Kṛṣṇa; *tina*—three; *śakti*—potencies; *pradhāna*—are chief; *icchā-śakti*—willpower; *jñāna-śakti*—the power of knowledge; *kriyā-śakti*—the creative energy; *nāma*—named.

TRANSLATION

"Kṛṣṇa has unlimited potencies, out of which three are chief—willpower, the power of knowledge and the creative energy.

TEXT 253

ইচ্ছাশক্তিপ্রধান কৃষ্ণ—ইচ্ছায় সর্বকর্তা।
জ্ঞানশক্তিপ্রধান বাসুদেব অধিষ্ঠাতা॥ ২৫৩॥

icchā-śakti-pradhāna kṛṣṇa—icchāya sarva-kartā
jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā

SYNONYMS

icchā-śakti—of willpower; *pradhāna*—predominator; *kṛṣṇa*—Lord Kṛṣṇa; *ic-chāya*—simply by willing; *sarva-kartā*—the creator of everything; *jñāna-śakti-pradhāna*—the predominator of the power of knowledge; *vāsudeva*—Lord Vāsudeva; *adhiṣṭhātā*—reservoir.

TRANSLATION

"The predominator of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva.

TEXT 254

ইচ্ছা-জ্ঞান-ক্রিয়া বিনা না হয় সৃজন।
তিনের তিনশক্তি মেলি' প্রপঞ্চ-রচন॥ ২৫৪॥

icchā-jñāna-kriyā vinā nā haya sṛjana
tinera tina-śakti meli' prapañca-racana

SYNONYMS

icchā-jñāna-kriyā—thinking, feeling, willing, knowledge and activity; *vinā*—without; *nā*—not; *haya*—there is; *sṛjana*—creation; *tinera*—of the three; *tina-śakti*—three potencies; *meli'*—being amalgamated; *prapañca-racana*—there is the cosmic manifestation.

TRANSLATION

"There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

TEXT 255

ক্রিয়াশক্তিপ্রধান সঙ্কর্ষণ বলরাম।
প্রাকৃতাপ্রাকৃত-সৃষ্টি করেন নির্মাণ॥ ২৫৫॥

kriyā-śakti-pradhāna saṅkarṣaṇa balarāma
prākṛt-prākṛta-sṛṣṭi karena nirmāṇa

SYNONYMS

kriyā-śakti-pradhāna—the predominator of the creative energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *balarāma*—Lord Balarāma; *prākṛta*—material; *aprākṛta*—spiritual; *sṛṣṭi*—worlds; *karena*—does; *nirmāṇa*—creation.

TRANSLATION

"Lord Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

TEXT 256

অহঙ্কারের অধিষ্ঠাতা কৃষ্ণের ইচ্ছায়।
গোলোক, বৈকুণ্ঠ সৃজে চিচ্ছক্তিদ্বারায় ॥ ২৫৬ ॥

ahaṅkārera adhiṣṭhātā kṛṣṇera icchāya
goloka, vaikuṇṭha sṛje cic-chakti-dvārāya

SYNONYMS

ahaṅkārera—of egotism; *adhiṣṭhātā*—the source or predominating Deity; *kṛṣṇera*—of Lord Kṛṣṇa; *icchāya*—by the will; *goloka*—the supreme spiritual planet, known as Goloka; *vaikuṇṭha*—other, lower planets, known as Vaikuṇṭhas; *sṛje*—creates; *cit-śakti-dvārāya*—by the spiritual energy.

TRANSLATION

"That original Saṅkarṣaṇa [Lord Balarāma] is the cause of both the material and spiritual creation. He is the predominating deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vṛndāvana and the Vaikuṇṭha planets.

TEXT 257

যদ্যপি অস্পৃজ্য নিত্য চিচ্ছক্তিবিলাস।
তথাপি সঙ্কর্ষণ-ইচ্ছায় তাহার প্রকাশ ॥ ২৫৭ ॥

yadyapi aspṛjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa

SYNONYMS

yadyapi—although; *asṛjya*—there is no question of creation; *nitya*—eternal; *cit-śakti-vilāsa*—pastimes of the eternal spiritual energy; *tathāpi*—still; *saṅkarṣaṇa-icchāya*—by the will of Saṅkarṣaṇa; *tāhāra*—of the spiritual world; *prakāśa*—manifestation.

TRANSLATION

"Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Saṅkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

TEXT 258

সহস্রপত্রং কমলং গোকুলাখ্যং মহৎপদম্।
তৎকর্ণিকারং তদ্ধাম তদনন্তাংশসম্ভবম্॥ ২৫৮॥

sahasra-patraṁ kamalaṁ
gokulākhyaṁ mahat-padam
tat-karṇikāraṁ tad-dhāma
tad anantāṁśa-sambhavam

SYNONYMS

sahasra-patram—with thousands of petals; *kamalam*—resembling a lotus flower; *gokula-ākhyam*—named Gokula; *mahat-padam*—the supreme abode; *tat-karṇikāram*—the whorl of that lotus flower; *tat-dhāma*—the abode of the Lord; *tat*—that; *ananta-aṁśa*—from the expansion of energy of Ananta; *sambhavam*—creation.

TRANSLATION

" 'Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.'

PURPORT

This verse is quoted from *Brahma-saṁhitā* (5.2)

TEXT 259

মায়া-দ্বারে সৃজে তেঁহো ব্রহ্মাণ্ডের গণ।
জড়রূপা প্রকৃতি নহে ব্রহ্মাণ্ড-কারণ॥ ২৫৯॥

māyā-dvāre sṛje teṅho brahmāṇḍera gaṇa
jaḍa-rūpā prakṛti nahe brahmāṇḍa-kāraṇa

SYNONYMS

māyā-dvāre—by the agency of the external energy; *sṛje*—creates; *teṅho*—Lord Saṅkarṣaṇa; *brahmāṇḍera gaṇa*—all the groups of universes; *jaḍa-rūpā*—appearing dull; *prakṛti*—the material energy; *nahe*—is not; *brahmāṇḍa-kāraṇa*—the cause of the cosmic manifestation.

TRANSLATION

"By the agency of the material energy, this same Lord Saṅkarṣaṇa creates all the universes. The dull material energy—known in modern language as nature—is not the cause of the material universe.

TEXT 260

জড় হৈতে সৃষ্টি নহে ঈশ্বরশক্তি বিনে।
তাহাতেই সঙ্কর্ষণ করে শক্তির আধানে॥ ২৬০॥

jaḍa haite sṛṣṭi nahe īśvara-śakti vine
tāhātei saṅkarṣaṇa kare śaktira ādhāne

SYNONYMS

jaḍa haite—from the dull material energy; *sṛṣṭi nahe*—the cosmic manifestation is not possible; *īśvara-śakti vine*—without the help of the energy of the Supreme Lord, the Personality of Godhead; *tāhātei*—in the material energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *kare*—does; *śaktira*—of the spiritual energy; *ādhāne*—empowering.

TRANSLATION

"Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Saṅkarṣaṇa.

TEXT 261

ঈশ্বরের শক্ত্যে সৃষ্টি করয়ে প্রকৃতি।
লৌহ যেন অগ্নিশক্ত্যে পায় দাহ-শক্তি॥ ২৬১॥

īśvarera śaktye sṛṣṭi karaye prakṛti
lauha yena agni-śaktye pāya dāha-śakti

SYNONYMS

iśvarera śaktye—by the energy of the Supreme Personality of Godhead; *sṛṣṭi*—creation; *karaye*—does; *prakṛti*—material energy; *lauha*—iron; *yena*—as; *agni-śaktye*—by the power of fire; *pāya*—gets; *dāha-śakti*—the power to burn.

TRANSLATION

"Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

TEXT 262

এতৌ হি বিশ্বস্য চ বীজযোনী
রামো মুকুন্দঃ পুরুষঃ প্রধানম্।
অন্বীয় ভূতেষু বিলক্ষণস্য
জ্ঞানস্য চেশাত ইমৌ পুরাণৌ॥ ২৬২ ॥

etau hi viśvasya ca bīja-yonī
rāmo mukundaḥ puruṣaḥ pradhānam
anvīya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau

SYNONYMS

etau—these two, namely Rāma and Kṛṣṇa; *hi*—certainly; *viśvasya*—of the universe; *ca*—and; *bīja-yonī*—both the cause and ingredient; *rāmaḥ*—Balarāma; *mukundaḥ*—Kṛṣṇa; *puruṣaḥ*—the original Mahā-Viṣṇu; *pradhānam*—material energy; *anvīya*—after entering; *bhūteṣu*—into the material elements; *vilakṣaṇasya*—of varieties of manifestation; *jñānasya*—of knowledge; *ca*—also; *iśāte*—are the controlling power; *imau*—both of Them; *purāṇau*—are the original cause.

TRANSLATION

" 'Balarāma and Kṛṣṇa are the original efficient and material causes of the material world. As Mahā-Viṣṇu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.46.31).

TEXT 263

সৃষ্টি-হেতু যেই মূর্তি প্রপঞ্চে অবতরে।
সেই ঈশ্বরমূর্তি 'অবতার' নাম ধরে ॥ ২৬৩ ॥

sṛṣṭi-hetu yei mūrti prapañce avatare
sei īśvara-mūrti 'avatāra' nāma dhare

SYNONYMS

sṛṣṭi-hetu—for the purpose of creation; *yei mūrti*—which form of the Lord; *prapañce*—in the material world; *avatare*—descends; *sei*—that; *īśvara-mūrti*—form of the Lord; *avatāra*—incarnation; *nāma dhare*—takes the name.

TRANSLATION

"The form of the Lord that descends into the material world to create is called an avatāra, or incarnation.

TEXT 264

মায়াতীত পরব্যোমে সবার অবস্থান।
বিশ্বে অবতরি' ধরে 'অবতার' নাম ॥ ২৬৪ ॥

māyātīta paravyome sabāra avasthāna
viśve avatari' dhare 'avatāra' nāma

SYNONYMS

māyā-atīta—beyond the material nature; *para-vyome*—in the spiritual sky; *sabāra*—all of them; *avasthāna*—residence; *viśve*—within the material universe; *avatari'*—coming down; *dhare*—take; *avatāra nāma*—the name *avatāra*.

TRANSLATION

"All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

TEXT 265

সেই মায়া অবলোকিতে শ্রীসঙ্কর্ষণ।
পুরুষরূপে অবতীর্ণ হইলা প্রথম ॥ ২৬৫ ॥

sei māyā avalokite śrī-saṅkarṣaṇa
puruṣa-rūpe avatīrṇa ha-ilā prathama

SYNONYMS

sei māyā—that material energy; *avalokite*—just to glance over; *śrī-saṅkarṣaṇa*—Saṅkarṣaṇa; *puruṣa-rūpe*—in the original form of Mahā-Viṣṇu; *avatīrṇa*—incarnated; *ha-ilā*—became; *prathama*—at first.

TRANSLATION

"To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

TEXT 266

জগৃহে পৌরুষং রূপং ভগবান্মহদাদিভিঃ।
সম্ভূতং ষোড়শকলমাদৌ লোকসিস্ৃক্ষয়া ॥ ২৬৬ ॥

jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jagṛhe—accepted; *pauruṣam rūpam*—the form of the *puruṣa* incarnation; *bhagavān*—the Supreme Personality of Godhead; *mahat-ādibhiḥ*—with the material energy, etc.; *sambhūtam*—created; *ṣoḍaśa*—sixteen; *kalam*—elements; *ādau*—in the beginning; *loka*—of the material worlds; *sisṛkṣayā*—with a desire for the creation.

TRANSLATION

" 'In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.1). For an explanation, refer to *Ādi-līlā,* Chapter Five, verse 84.

TEXT 267

আদ্যোঽবতারঃ পুরুষঃ পরস্য কালঃ স্বভাবঃ সদসন্মনশ্চ।
দ্রব্যং বিকারো গুণ ইন্দ্রিয়াণি বিরাট্ স্বরাট্ স্থাস্ণু চরিষ্ণু ভূম্নঃ ॥ ২৬৭ ॥

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ avatāraḥ—the original incarnation; *puruṣaḥ*—the Lord; *parasya*—of the Supreme; *kālaḥ*—time; *svabhāvaḥ*—nature; *sat-asat*—cause and effect; *manaḥ ca*—as well as the mind; *dravyam*—the five elements; *vikāraḥ*—transformation or the false ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the universal form; *svarāṭ*—complete independence; *sthāsnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

"'Kāraṇābdhiśāyī Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.42). For an explanation, refer to *Ādi-līlā,* Chapter Five, verse 83.

TEXT 268

সেই পুরুষ বিরজাতে করেন শয়ন।
'কারণাব্ধিশায়ী' নাম জগৎকারণ॥ ২৬৮॥

sei puruṣa virajāte karena śayana
'kāraṇābdhiśāyī' nāma jagat-kāraṇa

SYNONYMS

sei puruṣa—the Supreme Personality of Godhead; *virajāte*—on the border known as Virajā; *karena śayana*—lies down; *kāraṇa-abdhi-śāyī*—Kāraṇābdhiśāyī; *nāma*—named; *jagat-kāraṇa*—is the original cause of material creation.

TRANSLATION

"That original Personality of Godhead, named Saṅkarṣaṇa, first lies down in the River Virajā, which serves as a border between the material and spiritual

worlds. As Kāraṇābdhiśāyī Viṣṇu, He is the original cause of the material creation.

TEXT 269

কারণাব্ধি-পারে মায়ার নিত্য অবস্থিতি।
বিরজার পারে পরব্যোমে নাহি গতি ॥ ২৬৯ ॥

kāraṇābdhi-pāre māyāra nitya avasthiti
virajāra pāre paravyome nāhi gati

SYNONYMS

kāraṇa-abdhi-pāre—on one bank of the Causal Ocean; *māyāra*—of the material energy; *nitya*—eternal; *avasthiti*—position; *virajāra pāre*—on the other bank of the Virajā, or the Causal Ocean; *para-vyome*—in the spiritual world or sky; *nāhi*—there is not; *gati*—admission.

TRANSLATION

"The Virajā, or Causal Ocean, is the border between the spiritual and material worlds. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

TEXT 270

প্রবর্ততে যত্র রজস্তমস্তয়োঃ
সত্ত্বঞ্চ মিশ্রং ন চ কালবিক্রমঃ।
ন যত্র মায়া কিমুতাপরে হরে-
রনুব্রতা যত্র সুরাসুরার্চিতাঃ ॥ ২৭০ ॥

pravartate yatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

SYNONYMS

pravartate—exists; *yatra*—where; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *tayoḥ*—of both of them; *sattvam ca*—and the mode of goodness; *miśram*—mixture; *na*—not; *ca*—also; *kāla-vikramaḥ*—the influence of time or annihilation; *na*—not; *yatra*—where; *māyā*—external energy; *kim*—what; *uta*—to speak; *apare*—others; *hareḥ*—of the Supreme Personality of Godhead;

anuvratāḥ—strict followers; *yatra*—where; *sura*—by demigods; *asura*—and by demons; *arcitāḥ*—being worshiped.

TRANSLATION

" 'In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, nor the influence of time or māyā itself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord's associates.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (2.9.10) was spoken by Śrīla Śukadeva Gosvāmī. He was answering the questions of Parīkṣit Mahārāja, who asked how the living entity falls down into the material world. Śukadeva Gosvāmī explained the cream of *Śrīmad-Bhāgavatam* in four verses, which had been explained to Lord Brahmā at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahmā was shown the spiritual world and its transcendental nature.

TEXT 271

মায়ার যে দুই বৃত্তি—'মায়া' আর 'প্রধান'।
'মায়া' নিমিত্তহেতু, বিশ্বের উপাদান 'প্রধান' ॥২৭১॥

māyāra ye dui vṛtti—'māyā' āra 'pradhāna'
'māyā' nimitta-hetu, viśvera upādāna 'pradhāna'

SYNONYMS

māyāra—of the material nature; *ye*—which; *dui*—two; *vṛtti*—functions; *māyā*—called *māyā; āra*—and; *pradhāna*—ingredients; *māyā*—the word *māyā; nimitta-hetu*—the efficient cause; *viśvera*—of the material universe; *upādāna*—ingredients; *pradhāna*—is called *pradhāna.*

TRANSLATION

"Māyā has two functions. One is called māyā, and the other is called pradhāna. Māyā refers to the efficient cause, and pradhāna refers to the ingredients that create the cosmic manifestation.

PURPORT

For a further explanation, see *Ādi-līlā,* Chapter Five, verse 58.

TEXT 272

সেই পুরুষ মায়া-পানে করে অবধান।
প্রকৃতি ক্ষোভিত করি' করে বীর্যের আধান॥ ২৭২॥

sei puruṣa māyā-pāne kare avadhāna
prakṛti kṣobhita kari' kare vīryera ādhāna

SYNONYMS

sei puruṣa—that Supreme Personality of Godhead; *māyā-pāne*—toward *māyā; kare avadhāna*—glances; *prakṛti*—the material nature; *kṣobhita kari'*—making agitated; *kare*—impregnates; *vīryera*—of the semina; *ādhāna*—injection.

TRANSLATION

"When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semina of the living entities.

PURPORT

In *Bhagavad-gītā* (7.10), Kṛṣṇa says, *bījaṁ māṁ sarva-bhūtānām:* "I am the original seed of all existences." This is also confirmed in another verse in *Bhagavad-gītā* (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

For a further explanation, one may refer to *Brahmā-saṁhitā* (Chapter Five, verses 10-13). *Brahmā-saṁhitā* also states (5.51):

agnir mahī gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is also confirmed by the *Vedānta-sūtra* (1.1). *Janmādy asya yataḥ:* "The Absolute Truth is He from

whom everything emanates." He is the Supreme Truth: *satyaṁ paraṁ dhīmahi* (*Bhāg.* 1.1.1). The absolute ultimate truth is Kṛṣṇa. *Om namo bhagavate vāsudevāya/ janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ:* "The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation." (*Bhāg.* 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (*Bhāg.* 1.1.1): *tene brahma hṛdā ya ādi-kavaye.* Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. *Sei puruṣa māyā-pāne kare avadhāna.* Simply by His glance, material nature is impregnated with all living entities. According to their *karma* and fruitive activity, they emerge in different bodies. That is the explanation given by *Bhagavad-gītā* (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

TEXT 273

স্বাঙ্গ-বিশেষাভাসরূপে প্রকৃতি-স্পর্শন।
জীব-রূপ 'বীজ' তাতে কৈলা সমর্পণ ॥ ২৭৩ ॥

svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana
jīva-rūpa 'bīja' tāte kailā samarpaṇa

SYNONYMS

sva-aṅga-viśeṣa-ābhāsa-rūpe—in the form of a specific shadow from His personal body; *prakṛti-sparśana*—the Lord glances over the material nature; *jīva-rūpa*—having the form of the sparklike living entities, who are parts and parcels; *bīja*—semina; *tāte*—in that material nature; *kailā samarpaṇa*—impregnated.

TRANSLATION

"To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

PURPORT

According to *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The word *prakṛti-sparśana* is explained in *Caitanya-caritāmṛta* in reference to the way the living entities come in contact with dull matter. The glancing is performed by Mahā-Viṣṇu: *sa aikṣata lokān nu sṛjā iti* (*Aitareya Upaniṣad* 1.1.1). In the conditional stage we impregnate according to the bodily conception—that is, by sexual intercourse—but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also explained in *Brahma-saṁhitā* (5.32):

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhājami

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Kṛṣṇa can beget any one of the living entities with any part of His body.

The word *svāṅga-viśeṣābhāsa-rūpe,* the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Śiva. In *Brahma-saṁhitā* it is stated that Lord Śiva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śiva and the goddess Durgā. Together, Lord Śiva's genitals and the vagina of goddess Durgā are worshiped as *śiva-liṅga.* This is the origin of the material creation. Thus Lord Śiva's position is between the living entity and the Supreme Lord. Lord Śiva is neither the Supreme Personality of Godhead nor the living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Śiva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śiva, is wonderful because at one time

innumerable living entities are conceived. *Bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate* (*Śvetāśvatara Upaniṣad* 5.9). These living entities are very, very small.

keśāgra-śata-bhāgasya
śatāṁśa-sadṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yaṁ
saṅkhyātīto hi cit-kaṇaḥ

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa,* particles of spirit, not matter."

The innumerable *brahmāṇḍas,* or universes, come from the pores of the Lord's body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viṣṇu. They are different energies. That is explained in *Bhagavad-gītā:*

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord's body, they are categorized as a superior energy.

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the *Vedas.* The materialistic theory that life develops from matter is incorrect. Life and

matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Kṛṣṇa, is described in *Vedānta-sūtra* as *janmādy asya yataḥ* (1.1), or the original source of everything, *sarva-kāraṇa-kāraṇam*. This is further explained in the following verse.

TEXT 274

দৈবাৎ ক্ষুভিতধর্মিণ্যাং স্বস্যাং যোনৌ পরঃ পুমান্।
আধত্ত বীর্যং সাঽসূত মহত্তত্ত্বং হিরণ্ময়ম্॥ ২৭৪

daivāt kṣubhita-dharmiṇyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryaṁ sā 'sūta
mahat-tattvaṁ hiraṇmayam

SYNONYMS

daivāt—from time immemorial; *kṣubhita-dharmiṇyām*—the material nature, which is subjected to agitation; *svasyām*—which belongs to the Supreme as one of His energies; *yonau*—in the womb from which the living entity takes his birth; *paraḥ pumān*—the Supreme Brahman, the Personality of Godhead; *ādhatta*—impregnated; *vīryam*—semina; *sā*—that material nature; *asūta*—produced; *mahat-tattvam*—the total material energy; *hiraṇmayam*—the original source for the emanation of varieties of material things.

TRANSLATION

" 'From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the semina of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the hiraṇmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities, who emanated from material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from

life itself. As explained in the *Vedas: nityo nityānāṁ cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). The Supreme Lord is the original source of life.

TEXT 275

কালবৃত্ত্যা তু মায়ায়াং গুণময্যামধোক্ষজঃ।
পুরুষেণাত্মভূতেন বীর্যমাধত্ত বীর্যবান্ ॥ ২৭৫ ॥

kāla-vṛttyā tu māyāyāṁ
guṇamayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

SYNONYMS

kāla-vṛttyā—in due course of time, as the immediate cause of creation; *tu*—but; *māyāyām*—within the material nature; *guṇa-mayyām*—full of the three material modes of nature (*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*); *adhokṣajaḥ*—the Supreme Personality of Godhead, who is beyond material conceptions; *puruṣeṇa*—by the enjoyer of material nature; *ātma-bhūtena*—who is an expansion of His personal self; *vīryam*—semina; *ādhatta*—placed; *vīryavān*—the omnipotent.

TRANSLATION

" 'In due course of time, the Supreme Personality of Godhead [Mahā-Viṣṇu or Mahā-Vaikuṇṭhanātha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life's necessities. Therefore they pray, "Give us this day our daily bread." Any religion that does not accept the Supreme Lord as the absolute father is called *kaitava-dharma,* or a cheating religion. Such religious systems are rejected in *Śrīmad-Bhāgavatam* (1.1.2): *dharmaḥ projjhita-kaitavo 'tra.* Only an atheist does

not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

TEXT 276

তবে মহত্তত্ত্ব হৈতে ত্রিবিধ অহঙ্কার।
যাহা হৈতে দেবতেন্দ্রিয়ভূতের প্রচার ॥ ২৭৬ ॥

tabe mahat-tattva haite trividha ahaṅkāra
yāhā haite devatendriya-bhūtera pracāra

SYNONYMS

tabe—thereafter; *mahat-tattva haite*—from the total material energy; *trividha*—three kinds of; *ahaṅkāra*—egotism; *yāhā haite*—from which; *devatā*—of predominating deities; *indriya*—of the senses; *bhūtera*—and of material elements; *pracāra*—expansion.

TRANSLATION

"First the total material energy is manifest, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

PURPORT

The three types of egotism (*ahaṅkāra*) are technically known as *vaikārika, taijasa* and *tāmasa.* The *mahat-tattva* is situated within the heart, or *citta,* and the predominating Deity of the *mahat-tattva* is Lord Vāsudeva (*Bhāg.* 3.26.21). The *mahat-tattva* is transformed into three divisions: (1) *vaikārika,* egotism in goodness (*sāttvika-ahaṅkāra*), from which the eleventh sense organ, the mind, is manifest and whose predominating Deity is Aniruddha (*Bhāg.* 3.26.27-28); (2) *taijasa,* or egotism in passion (*rājasa-ahaṅkāra*), from which the senses and intelligence are manifest and whose predominating Deity is Lord Pradyumna (*Bhāg.* 3.26.29-31); (3) *tāmasa,* or egotism in ignorance, from which sound vibration (*śabda-tanmātra*) expands. From the sound vibration, the sky (*ākāśa*) is manifest and, the senses, beginning with the ear, are also manifest (*Bhāg.* 3.26.32). Of these three types of egotism, Lord Saṅkarṣaṇa is the predominating Deity. In the philosophical discourse known as the *Sāṅkhya-kārikā,* it is stated: *sāttvika ekādaśakaḥ pravartate vaikṛtād ahaṅkārāt*—*bhūtādes tan-mātraṁ tāmasa-taijasādy-ubhayam.*

TEXT 277

সর্ব তত্ত্ব মিলি' সৃজিল ব্রহ্মাণ্ডের গণ।
অনন্ত ব্রহ্মাণ্ড, তার নাহিক গণন ॥ ২৭৭ ॥

sarva tattva mili' sṛjila brahmāṇḍera gaṇa
ananta brahmāṇḍa, tāra nāhika gaṇana

SYNONYMS

sarva tattva—all different elements; *mili'*—combining; *sṛjila*—created; *brahmāṇḍera gaṇa*—all the universes; *ananta brahmāṇḍa*—those universes are unlimited in number; *tāra nāhika gaṇana*—there is no possibility of counting them.

TRANSLATION

"Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

TEXT 278

ইঁহো মহৎস্রষ্টা পুরুষ—'মহাবিষ্ণু' নাম।
অনন্ত ব্রহ্মাণ্ড তাঁর লোমকূপে ধাম ॥ ২৭৮ ॥

iṅho mahat-sraṣṭā puruṣa——*'mahā-viṣṇu' nāma*
ananta brahmāṇḍa tāṅra loma-kūpe dhāma

SYNONYMS

iṅho—He; *mahat-sraṣṭā*—the creator of the *mahat-tattva,* or total material energy; *puruṣa*—the person; *mahā-viṣṇu nāma*—called Lord Mahā-Viṣṇu; *ananta*—unlimited; *brahmāṇḍa*—universes; *tāṅra*—of His body; *loma-kūpe*—within the hair holes; *dhāma*—are situated.

TRANSLATION

"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

TEXTS 279-280

গবাক্ষে উড়িয়া যৈছে রেণু আসে যায়।
পুরুষ-নিশ্বাস-সহ ব্রহ্মাণ্ড বাহিরায় ॥ ২৭৯ ॥
পুনরপি নিশ্বাস-সহ যায় অভ্যন্তর।
অনন্ত ঐশ্বর্য তাঁর, সব—মায়া-পার ॥ ২৮০ ॥

gavākṣe uḍiyā yaiche reṇu āse yāya
puruṣa-niśvāsa-saha brahmāṇḍa bāhirāya

punarapi niśvāsa-saha yāya abhyantara
ananta aiśvarya tāṅra, saba ——māyā-pāra

SYNONYMS

gavākṣe—from a hole at the top of a wall; *uḍiyā*—floating; *yaiche*—as; *reṇu*—atomic particles; *āse yāya*—come and go; *puruṣa-niśvāsa-saha*—with the exhaling of Mahā-Viṣṇu; *brahmāṇḍa*—the universes; *bāhirāya*—come outside; *punarapi*—again; *niśvāsa-saha*—by His inhalation; *yāya*—go; *abhyantara*—within; *ananta*—unlimited; *aiśvarya*—opulences; *tāṅra*—of Him; *saba*—everything; *māyā-pāra*—beyond the material conception.

TRANSLATION

"These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

TEXT 281

যস্যৈক-নিশ্বসিতকালমথাবলম্ব্য
জীবন্তি লোমবিলজা জগদণ্ডনাথাঃ।
বিষ্ণুর্মহান্ স ইহ যস্য কলাবিশেষো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ২৮১ ॥

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilajāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhala-

tion. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.48).

TEXT 282

সমস্ত ব্রহ্মাণ্ডগণের ইঁহো অন্তর্যামী।
কারণাব্ধিশায়ী - সব জগতের স্বামী॥ ২৮২॥

samasta brahmāṇḍa-gaṇera iṅho antaryāmī
kāraṇābdhiśāyī——saba jagatera svāmī

SYNONYMS

samasta brahmāṇḍa-gaṇera—of the aggregate of the *brahmāṇḍas,* or universes; *iṅho*—that Lord Mahā-Viṣṇu; *antaryāmī*—the Supersoul; *kāraṇa-abdhi-śāyī*—Lord Mahā-Viṣṇu, lying on the Causal Ocean; *saba jagatera*—of all the universes; *svāmī*—the Supreme Lord.

TRANSLATION

"Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

TEXT 283

এইত কহিলুঁ প্রথম পুরুষের তত্ত্ব।
দ্বিতীয় পুরুষের এবে শুনহ মহত্ত্ব॥ ২৮৩॥

eita kahiluṅ prathama puruṣera tattva
dvitīya puruṣera ebe śunaha mahattva

SYNONYMS

eita—thus; *kahiluṅ*—I have explained; *prathama puruṣera*—of the first incarnation of the Personality of Godhead; *tattva*—the truth; *dvitīya puruṣera*—of the second incarnation of the Personality of Godhead; *ebe*—now; *śunaha*—please hear; *mahattva*—glories.

TRANSLATION

"I have thus explained the truth of the first Personality of Godhead, Mahā-Viṣṇu. I shall now explain the glories of the second Personality of Godhead.

TEXT 284

সেই পুরুষ অনন্ত-কোটি ব্রহ্মাণ্ড সৃজিয়া।
একৈক-মূর্ত্যে প্রবেশিলা বহু মূর্তি হঞা ॥২৮৪॥

sei puruṣa ananta-koṭi brahmāṇḍa sṛjiyā
ekaika-mūrtye praveśilā bahu mūrti hañā

SYNONYMS

sei puruṣa—that Personality of Godhead, Mahā-Viṣṇu; *ananta-koṭi brahmāṇḍa*—millions and trillions of *brahmāṇḍas,* or universes; *sṛjiyā*—after creating; *eka-eka*—in each one of them; *mūrtye*—in a form; *praveśilā*—entered; *bahu mūrti hañā*—becoming many forms.

TRANSLATION

"After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

TEXT 285

প্রবেশ করিয়া দেখে, সব – অন্ধকার।
রহিতে নাহিক স্থান, করিলা বিচার ॥ ২৮৫ ॥

praveśa kariyā dekhe, saba——andhakāra
rahite nāhika sthāna, karilā vicāra

SYNONYMS

praveśa kariyā—after entering; *dekhe*—He sees; *saba*—everywhere; *andhakāra*—complete darkness; *rahite*—to remain there; *nāhika sthāna*—there was no place; *karilā vicāra*—then He considered.

TRANSLATION

"When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

TEXT 286

নিজাঙ্গ-স্বেদজলে ব্রহ্মাণ্ডার্ধ ভরিল।
সেই জলে শেষ-শয্যায় শয়ন করিল ॥ ২৮৬ ॥

nijāṅga-sveda-jale brahmāṇḍārdha bharila
sei jale śeṣa-śayyāya śayana karila

SYNONYMS

nija-aṅga—from His own personal body; *sveda-jale*—by emitting the water of perspiration; *brahmāṇḍa-ardha*—half of the universe; *bharila*—filled; *sei jale*—on that water; *śeṣa-śayyāya*—on the bed of Lord Śeṣa; *śayana karila*—lay down.

TRANSLATION

"With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa.

TEXT 287

তাঁর নাভিপদ্ম হৈতে উঠিল এক পদ্ম ।
সেই পদ্মে হইল ব্রহ্মার জন্ম-সদ্ম ॥ ২৮৭ ॥

tāṅra nābhi-padma haite uṭhila eka padma
sei padme ha-ila brahmāra janma-sadma

SYNONYMS

tāṅra nābhi-padma haite—from His lotus navel; *uṭhila*—grew; *eka*—one; *padma*—lotus flower; *sei padme*—on that lotus flower; *ha-ila*—there was; *brahmāra*—of Lord Brahmā; *janma-sadma*—the place of generation.

TRANSLATION

"A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā's birthplace.

TEXT 288

সেই পদ্মনালে হইল চৌদ্দ ভুবন ।
তেঁহো 'ব্রহ্মা' হঞা সৃষ্টি করিল সৃজন ॥ ২৮৮ ॥

sei padma-nāle ha-ila caudda bhuvana
teṅho 'brahmā' hañā sṛṣṭi karila sṛjana

SYNONYMS

sei padma-nāle—within the stem of that lotus; *ha-ila*—became manifested; *caudda*—fourteen; *bhuvana*—planetary systems; *teṅho*—He; *brahmā*—Lord

Brahmā; *hañā*—having become; *sṛṣṭi*—the material creation; *karila sṛjana*—created.

TRANSLATION

"In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe.

TEXT 289

'বিষ্ণু'-রূপ হঞা করে জগৎ পালনে।
গুণাতীত বিষ্ণু—স্পর্শ নাহি মায়া-সনে॥ ২৮৯॥

'viṣṇu'-rūpa hañā kare jagat pālane
guṇātīta viṣṇu——sparśa nāhi māyā-sane

SYNONYMS

viṣṇu-rūpa—Lord Kṛṣṇa in His form as Viṣṇu; *hañā*—becoming; *kare*—does; *jagat pālane*—maintenance of the material world; *guṇa-atīta*—beyond the material qualities, transcendental; *viṣṇu*—Lord Viṣṇu; *sparśa*—touching; *nāhi*—there is not; *māyā-sane*—with *māyā,* the material energy.

TRANSLATION

"In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

PURPORT

The influence of the material energy cannot touch Lord Viṣṇu as she touches Lord Brahmā and Lord Śiva. Therefore it is said that Lord Viṣṇu is transcendental to the material qualities. The incarnations of the material qualities—Lord Śiva and Lord Brahmā—are under the jurisdiction of the external energy. Lord Viṣṇu, however, is different. In the *mantras* of the *Ṛg Veda* it is said: *oṁ tad viṣṇoḥ paramaṁ padam* (*Ṛg Veda-saṁhitā* 1.22.20). The words *paramaṁ padam* indicate that He is transcendental to the material qualities. Because Lord Viṣṇu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahmā is a very powerful living entity, and Lord Śiva is even more powerful. Therefore Lord Śiva is not accepted as a living entity, but at the same time is not considered to be on the level of Lord Viṣṇu.

TEXT 290

'রুদ্র'রূপ ধরি করে জগৎ সংহার।
সৃষ্টি, স্থিতি, প্রলয় হয় ইচ্ছায় যাঁহার॥ ২৯০॥

'rudra'-rūpa dhari kare jagat saṁhāra
sṛṣṭi, sthiti, pralaya haya icchāya yāṅhāra

SYNONYMS

rudra-rūpa dhari—accepting the form of Lord Śiva; *kare*—performs; *jagat saṁhāra*—dissolution of the universal creation; *sṛṣṭi*—creation; *sthiti*—maintenance; *pralaya*—and dissolution; *haya*—take place; *icchāya*—by the will; *yāṅhāra*—of whom.

TRANSLATION

"The Supreme Lord, and His form of Rudra [Lord Śiva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

TEXT 291

ব্রহ্মা, বিষ্ণু, শিব - তাঁর গুণ-অবতার।
সৃষ্টি-স্থিতি-প্রলয়ের তিনের অধিকার॥ ২৯১॥

brahmā, viṣṇu, śiva——tāṅra guṇa-avatāra
sṛṣṭi-sthiti-pralayera tinera adhikāra

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva*—Lord Śiva; *tāṅra*—of Garbhodakaśāyī Viṣṇu; *guṇa-avatāra*—incarnations of the material qualities; *sṛṣṭi-sthiti-pralayera*—of the three functions, namely creation, maintenance and dissolution; *tinera adhikāra*—there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva).

TRANSLATION

"Brahmā, Viṣṇu and Śiva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

TEXT 292

হিরণ্যগর্ভ-অন্তর্যামী—গর্ভোদকশায়ী।
'সহস্রশীর্ষাদি' করি' বেদে যাঁরে গাই॥ ২৯২॥

hiraṇyagarbha-antaryāmī——garbhodakaśāyī
'sahasra-śīrṣādi' kari' vede yāṅre gāi

SYNONYMS

hiraṇyagarbha—named Hiraṇyagarbha; *antaryāmī*—the Supersoul; *garbha-udaka-śāyī*—Lord Garbhodakaśāyī Viṣṇu; *sahasra-śīrṣā-ādi kari'*—by the Vedic hymns beginning with *sahasra-śīrṣā* (*Ṛg Veda-saṁhitā* 10.90); *vede yāṅre gāi*—unto whom the *Vedas* pray.

TRANSLATION

"Garbhodakaśāyī Viṣṇu, known within the universe as Hiraṇyagarbha and the antaryāmī, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word sahasra-śīrṣā.

TEXT 293

এই ত' দ্বিতীয়-পুরুষ—ব্রহ্মাণ্ডের ঈশ্বর ।
মায়ার 'আশ্রয়' হয়, তবু মায়া-পার ॥ ২৯৩ ॥

ei ta' dvitīya-puruṣa——brahmāṇḍera īśvara
māyāra 'āśraya' haya, tabu māyā-pāra

SYNONYMS

ei ta'—in this way; *dvitīya-puruṣa*—the second Personality of Godhead; *brahmāṇḍera īśvara*—the master of the universe; *māyāra*—of the external, material energy; *āśraya haya*—becomes the shelter; *tabu*—still; *māyā-pāra*—is beyond the touch of the material energy.

TRANSLATION

"This second Personality of Godhead, known as Garbhodakaśāyī Viṣṇu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

TEXT 294

তৃতীয়-পুরুষ বিষ্ণু -- 'গুণ-অবতার' ।
দুই অবতার-ভিতর গণনা তাঁহার ॥ ২৯৪ ॥

tṛtīya-puruṣa viṣṇu——'guṇa-avatāra'
dui avatāra-bhitara gaṇanā tāṅhāra

SYNONYMS

tṛtīya-puruṣa—the third Personality; *viṣṇu*—Lord Viṣṇu; *guṇa-avatāra*—the incarnation of the material quality of goodness; *dui avatāra-bhitara*—within the two incarnations; *gaṇanā-tāṅhāra*—He is designated.

TRANSLATION

"The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [puruṣa-avatāras and guṇa-avatāras].

TEXT 295

বিরাট্ ব্যষ্টি-জীবের তেঁহো অন্তর্যামী।
ক্ষীরোদকশায়ী তেঁহো—পালনকর্তা, স্বামী॥ ২৯৫॥

virāṭ vyaṣṭi-jīvera teṅho antaryāmī
kṣīrodakaśāyī teṅho—pālana-kartā, svāmī

SYNONYMS

virāṭ—the universal form; *vyaṣṭi-jīvera*—of all other living entities; *teṅho*—He; *antaryāmī*—the Supersoul; *kṣīra-udaka-śāyī*—Lord Viṣṇu who lies down in the ocean of milk; *teṅho*—He; *pālana-kartā*—the maintainer; *svāmī*—the master.

TRANSLATION

"This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

TEXT 296

পুরুষাবতারের এই কৈলুঁ নিরূপণ।
লীলাবতার এবে শুন, সনাতন॥ ২৯৬॥

puruṣāvatārera ei kailuṅ nirūpaṇa
līlāvatāra ebe śuna, sanātana

SYNONYMS

puruṣa-avatārera—of all the *puruṣa-avatāras; ei*—this; *kailuṅ nirūpaṇa*—I have described; *līlā-avatāra*—incarnations for pastimes; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

"O Sanātana, I have definitively described the three puruṣa-avatāras of Viṣṇu. Now please hear from Me about the pastime incarnations.

TEXT 297

লীলাবতার কৃষ্ণের না যায় গণন।
প্রধান করিয়া কহি দিগ্‌দরশন ॥ ২৯৭ ॥

līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana

SYNONYMS

līlā-avatāra—incarnations for pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *nā yāya gaṇana*—are not countable; *pradhāna kariyā*—chiefly; *kahi*—let me describe; *dik-daraśana*—by a sample direction.

TRANSLATION

"No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

TEXT 298

মৎস্য, কূর্ম, রঘুনাথ, নৃসিংহ, বামন।
বরাহাদি—লেখা যাঁর না যায় গণন ॥ ২৯৮ ॥

matsya, kūrma, raghunātha, nṛsiṁha, vāmana
varāhādi—lekhā yāṅra nā yāya gaṇana

SYNONYMS

matsya—the fish incarnation; *kūrma*—the tortoise incarnation; *raghunātha*—Lord Rāmacandra; *nṛsiṁha*—the man-lion incarnation; *vāmana*—the dwarf incarnation; *varāha-ādi*—the hog incarnation and others; *lekhā*—describing; *yāṅra*—of which incarnations; *nā yāya gaṇana*—cannot be counted.

TRANSLATION

"Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Rāmacandra, Lord Nṛsiṁha, Lord Vāmana, and Lord Varāha. There is no end to them.

TEXT 299

মৎস্যাশ্বকচ্ছপনৃসিংহ-বরাহ-হংস-
রাজন্যবিপ্রবিবুধেষু কৃতাবতারঃ।
ত্বং পাসি নস্ত্রিভুবনঞ্চ তথাধুনেশ
ভারং ভুবো হর যদূত্তম বন্দনং তে ॥ ২৯৯ ॥

matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvaṁ pāsi nas tribhuvanaṁ ca tathādhuneśa
bhāraṁ bhuvo hara yadūttama vandanaṁ te

SYNONYMS

matsya—in the forms of a fish; *aśva*—of a horse; *kacchapa*—of a tortoise; *nṛsiṁha*—of Lord Nṛsiṁhadeva; *varāha*—of a boar; *haṁsa*—of a swan; *rājanya*—of Lord Rāmacandra; *vipra*—of Lord Paraśurāma; *vibudheṣu*—and of Vāmanadeva; *kṛta-avatāraḥ*—who have accepted incarnation; *tvam*—You; *pāsi*—please protect; *naḥ*—us demigods; *tri-bhuvanam ca*—and the three worlds; *tathā*—as well; *adhunā*—now; *īśa*—O Lord; *bhāram*—the burden; *bhuvaḥ*—of the universe; *hara*—kindly take away; *yadu-uttama*—O best of the Yadu dynasty; *vandanam te*—to You we offer our prayers.

TRANSLATION

"'O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagrīva], a tortoise, a lion [Lord Nṛsiṁha], a boar [Lord Varāha] and a swan. You also incarnated as Lord Rāmacandra, Paraśurāma and Vāmana the dwarf. You have always protected us demigods and the universe in this way. Now please continue.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.2.40).

TEXT 300

লীলাবতারের কৈলুঁ দিগ্‌দরশন।
গুণাবতারের এবে শুন বিবরণ ॥ ৩০০ ॥

līlāvatārera kailuṅ dig-daraśana
guṇāvatārera ebe śuna vivaraṇa

SYNONYMS

līlā-avatārera—of the incarnations of pastimes; *kailuṅ*—I have done; *dik-daraśana*—indicating the direction only; *guṇa-avatārera*—of incarnations of the material qualities; *ebe*—now; *śuna vivaraṇa*—hear the description.

TRANSLATION

"I have given a few examples of pastime incarnations. Now I will describe the guṇa-avatāras, the incarnations of the material qualities. Please listen.

TEXT 301

ব্রহ্মা, বিষ্ণু, শিব,—তিন গুণ অবতার।
ত্রিগুণ অঙ্গীকরি' করে সৃষ্ট্যাদি-ব্যবহার ॥ ৩০১ ॥

brahmā, viṣṇu, śiva,—tina guṇa avatāra
tri-guṇa aṅgīkari' kare sṛṣṭy-ādi-vyavahāra

SYNONYMS

brahmā, viṣṇu, śiva—Lord Brahmā, Lord Viṣṇu and Lord Śiva; *tina*—three; *guṇa avatāra*—the incarnations of the material qualities; *tri-guṇa*—the three qualities of material nature; *aṅgīkari'*—accepting; *kare*—does; *sṛṣṭi-ādi-vyavahāra*—transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

"There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa [goodness, passion and ignorance]. Thus the transactions of the material world take place.

TEXT 302

ভক্তিমিশ্রকৃতপুণ্যে কোন জীবোত্তম।
রজোগুণে বিভাবিত করি' তাঁর মন ॥ ৩০২ ॥

bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari' tāṅra mana

SYNONYMS

bhakti-miśra-kṛta-puṇye—because of pious activities mixed with devotional service; *kona*—someone; *jīva-uttama*—the best of the living entities; *rajaḥ-guṇe*—by the mode of passion; *vibhāvita*—influenced; *kari'*—making; *tāṅra*—his; *mana*—mind.

TRANSLATION

"Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

TEXT 303

গর্ভোদকশায়িদ্বারা শক্তি সঞ্চারি'।
ব্যষ্টি সৃষ্টি করে কৃষ্ণ ব্রহ্মা-রূপ ধরি' ॥ ৩০৩ ॥

garbhodakaśāyi-dvārā śakti sañcāri'
vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'

SYNONYMS

garbha-udaka-śāyi-dvārā—by Lord Garbhodakaśāyī Viṣṇu; *śakti sañcāri'*—giving him special powers; *vyaṣṭi*—total; *sṛṣṭi*—creation; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *brahmā-rūpa dhari'*—accepting the form of Lord Brahmā.

TRANSLATION

"Such a devotee is empowered by Garbhodakaśāyī Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe.

PURPORT

The Garbhodakaśāyī Viṣṇu *puruṣa-avatāra* expansion of Lord Viṣṇu accepts the material modes—*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*— and thus incarnates as Lord Viṣṇu, Brahmā and Śiva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahmā, is infused with the quality of passion by the supreme will of Garbhodakaśāyī Viṣṇu. Thus Lord Brahmā becomes the incarnation of the creative energy of the Lord.

TEXT 304

ভাস্বান্ যথাশ্মসকলেষু নিজেষু তেজঃ
স্বীয়ং কিয়ৎ প্রকটয়ত্যপি তদ্বদত্র।

ব্রহ্মা য এষ জগদণ্ডবিধানকর্তা
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৩০৪ ॥

bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakaṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

bhāsvān—the illuminating sun; *yathā*—as; *aśma-sakaleṣu*—in various types of precious stones; *nijeṣu*—his own; *tejaḥ*—brilliance; *svīyam*—his own; *kiyat*—to some extent; *prakaṭayati*—manifests; *api*—also; *tadvat*—similarly; *atra*—here; *brahmā*—Lord Brahmā; *yaḥ*—who is; *eṣaḥ*—the Lord; *jagat-aṇḍa-vidhāna-kartā*—becomes the chief of the universe; *govindam ādi-puruṣam*—Lord Govinda, the original Supreme Personality of Godhead; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

" 'The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.49).

TEXT 305

কোন কল্পে যদি যোগ্য জীব নাহি পায়।
আপনে ঈশ্বর তবে অংশে 'ব্রহ্মা' হয় ॥ ৩০৫ ॥

kona kalpe yadi yogya jīva nāhi pāya
āpane īśvara tabe aṁśe 'brahmā' haya

SYNONYMS

kona kalpe—in some lifetime of Brahmā; *yadi*—if; *yogya*—suitable; *jīva*—living entity; *nāhi*—not; *pāya*—is available; *āpane*—personally; *īśvara*—the Supreme Lord; *tabe*—then; *aṁśe*—by His plenary expansion; *brahmā haya*—becomes Lord Brahmā.

TRANSLATION

"If in a kalpa a suitable living entity is not available to take charge of Brahmā's post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahmā.

PURPORT

One day of Brahmā consists of the four *yugas* multiplied a thousand times—or, according to solar calculations, 4,320,000,000 years—and such also is the duration of his night. One year of Brahmā's life consists of 360 days and nights, and Brahmā lives for one hundred such years. Such is the life of a Brahmā.

TEXT 306

যস্যাঙ্ঘ্রিপঙ্কজরজোঽখিললোকপালৈ-
র্মৌল্যুত্তমৈর্ধৃতমুপাসিত-তীর্থতীর্থম্ ।
ব্রহ্মা ভবোঽহমপি যস্য কলাঃ কলায়াঃ
শ্রীশ্চোদ্বহেম চিরমস্য নৃপাসনং ক্ব ॥ ৩০৬ ॥

yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codvahema ciram asya nṛpāsanaṁ kva

SYNONYMS

yasya—whose; *aṅghri-paṅkaja*—lotuslike feet; *rajaḥ*—the dust; *akhila-loka*—of the universal planetary systems; *pālaiḥ*—by the masters; *mauli-uttamaiḥ*—with valuable turbans on their heads; *dhṛtam*—accepted; *upāsita*—worshiped; *tīrtha-tīrtham*—the sanctifier of the holy places; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham api*—even I; *yasya*—of whom; *kalāḥ*—portions; *kalāyāḥ*—of a plenary portion; *śrīḥ*—the goddess of fortune; *ca*—and; *udvahema*—we carry; *ciram*—eternally; *asya*—of Him; *nṛpa-āsanam*—the throne of a king; *kva*—where.

TRANSLATION

" 'What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I myself, who are all portions of His plenary portion, eternally carry that dust on our heads.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.68.37). When the Kauravas flattered Baladeva so that He would become their ally and spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse.

TEXT 307

নিজাংশ-কলায় কৃষ্ণ তমো-গুণ অঙ্গীকরি' ।
সংহারার্থে মায়া-সঙ্গে রুদ্র-রূপ ধরি ॥ ৩০৭ ॥

nijāṁśa-kalāya kṛṣṇa tamo-guṇa aṅgīkari'
saṁhārārthe māyā-saṅge rudra-rūpa dhari

SYNONYMS

nija-aṁśa—of His personal plenary expansion; *kalāya*—by an expansion known as *kalā; kṛṣṇa*—Lord Kṛṣṇa; *tamaḥ-guṇa*—the material mode of darkness; *aṅgīkari'*—accepting; *saṁhāra-arthe*—for the purpose of dissolution; *māyā-saṅge*—in association with the external energy; *rudra-rūpa*—the form of Rudra; *dhari*—assumes.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

PURPORT

This is a description of the Rudra form, which is another expansion of Kṛṣṇa. Only *viṣṇu-mūrtis* are expansions of Kṛṣṇa's personal and plenary portions. Mahā-Viṣṇu, who lies on the Causal Ocean, is an expansion of Saṅkarṣaṇa. When Garbhodakaśāyī Viṣṇu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form is called Rudra. As already explained, Lord Viṣṇu is the controller of *māyā*. How, then, can He associate with *māyā*? The conclusion is that the incarnation of Lord Śiva or Lord Brahmā indicates the absence of the supreme power of Viṣṇu. When the supreme power is not there, it is possible to associate with *māyā,* the external energy. Lord Brahmā and Lord Śiva are to be considered creations of *māyā*.

TEXT 308

মায়াসঙ্গ-বিকারী রুদ্র—ভিন্নাভিন্ন রূপ ।
জীবতত্ত্ব নহে, নহে কৃষ্ণের 'স্বরূপ' ॥ ৩০৮ ॥

māyā-saṅga-vikārī rudra——bhinnābhinna rūpa
jīva-tattva nahe, nahe kṛṣṇera 'svarūpa'

SYNONYMS

māyā-saṅga—by association with *māyā; vikārī*—transformed; *rudra*—the form of Rudra; *bhinna-abhinna rūpa*—having different types of forms; *jīva-tattva nahe*—still he is not called *jīva-tattva; nahe*—nor; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—personal form.

TRANSLATION

"Rudra, Lord Śiva, has various forms, which are transformations brought about by association with māyā. Although Rudra is not on a level with the jīva-tattvas, he still cannot be considered a personal expansion of Lord Kṛṣṇa.

PURPORT

Rudra is simultaneously one with and different from the *viṣṇu-tattva.* Due to his association with *māyā,* he is different from the *viṣṇu-tattva,* but at the same time he is an expansion of Kṛṣṇa's personal form. This situation is called *bhedābheda-tattva,* or *acintya-bhedābheda-tattva,* simultaneously one and different.

TEXT 309

দুগ্ধ যেন অম্লযোগে দধিরূপ ধরে ।
দুগ্ধান্তর বস্তু নহে, দুগ্ধ হৈতে নারে ॥ ৩০৯ ॥

dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre

SYNONYMS

dugdha—milk; *yena*—as; *amla-yoge*—in association with a sour substance; *dadhi-rūpa*—the form of yogurt; *dhare*—takes; *dugdha-antara*—something other than milk; *vastu*—substance; *nahe*—is not; *dugdha*—milk; *haite*—to be; *nāre*—is not able.

TRANSLATION

"Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

PURPORT

Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Viṣṇu is never separate from the original Viṣṇu. However, Lord Śiva and Brahmā, due to their association with *māya,* are different from Viṣṇu.

Viṣṇu cannot be transformed into any form of material energy. Whenever there is association with *māyā,* the personality involved must be different from Lord Viṣṇu. Therefore Lord Śiva and Lord Brahmā are called *guṇa-avatāras,* for they associate with the material qualities. The conclusion is that Rudra is a transformation of Viṣṇu, but he is not exactly Lord Viṣṇu. Therefore, he does not come within the category of the *viṣṇu-tattvas.* Thus he is inconceivably one with Viṣṇu and different from Him. The example given in this verse is very clear. Milk is compared to Viṣṇu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Śiva. Although yogurt is constitutionally milk it cannot be used in place of milk.

TEXT 310

क्षीरं यथा दधि विकारविशेषयोगात्
सञ्जायते न तु ततः पृथगस्ति हेतोः।
यः शम्भुतामपि तथा समुपैति कार्याद्
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३१०

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na tu tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

kṣīram—milk; *yathā*—as; *dadhi*—yogurt; *vikāra-viśeṣa*—with a special transforming agent; *yogāt*—by mixing; *sañjāyate*—is transformed into; *na*—not; *tu*—but; *tataḥ*—from the milk; *pṛthak*—separated; *asti*—is; *hetoḥ*—which is the cause; *yaḥ*—who; *śambhutām*—the nature of Lord Śiva; *api*—even though; *tathā*—as; *samupaiti*—accepts; *kāryāt*—from the matter of some particular business; *govindam*—unto Govinda, the Supreme Personality of Godhead; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my respectful obeisances.

TRANSLATION

" 'Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva [Śambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.45).

TEXT 311

'শিব'—মায়াশক্তিসঙ্গী, তমোগুণাবেশ।
মায়াতীত, গুণাতীত 'বিষ্ণু'—পরমেশ ॥ ৩১১ ॥

'śiva'—māyā-śakti-saṅgī, tamo-guṇāveśa
māyātīta, guṇātīta 'viṣṇu'—parameśa

SYNONYMS

śiva—Lord Śiva; *māyā-śakti-saṅgī*—an associate of the external energy; *tamaḥ-guṇa-āveśa*—absorbed by the quality of ignorance; *māyā-atīta*—transcendental to the external energy; *guṇa-atīta*—transcendental to the qualities of matter; *viṣṇu*—Viṣṇu; *parama-īśa*—the Supreme Lord.

TRANSLATION

"Lord Śiva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to māyā and the qualities of māyā. Therefore He is the Supreme Personality of Godhead.

PURPORT

Viṣṇu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is even admitted by Śaṅkarācārya: *nārāyaṇaḥ paro 'vyaktāt* (*Gītā-bhāṣya*). In his constitutional form, Śiva is a *mahā-bhāgavata,* a supreme devotee of the Lord, but because he accepts *māyā's* association—especially the quality of ignorance—he is not free from *māyā's* influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Viṣṇu. Lord Śiva accepts *māyā,* but in the presence of Lord Viṣṇu, *māyā* does not exist. Consequently Lord Śiva has to be considered a product of *māyā.* When Lord Śiva is free from *māyā's* influence, he is in the position of a *mahā-bhāgavata,* a supreme devotee of Lord Viṣṇu. *Vaiṣṇavānāṁ yathā śambhuḥ.*

TEXT 312

শিবঃ শক্তিযুক্তঃ শশ্বৎ ত্রিলিঙ্গো গুণসংবৃতঃ।
বৈকারিকস্তৈজসশ্চ তামসশ্চেত্যহং ত্রিধা ॥ ৩১২ ॥

śivaḥ śakti-yuktaḥ śaśvat
trilińgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

SYNONYMS

śivaḥ—Lord Śiva; *śakti-yuktaḥ*—associated with material nature; *śaśvat*—eternally; *tri-liṅgaḥ*—in three features; *guṇa-saṁvṛtaḥ*—covered by the modes of nature; *vaikārikaḥ*—one is called *vaikārika; taijasaḥ ca*—another is called *taijasa; tāmasaḥ ca*—as well as *tāmasa; iti*—thus; *aham*—egotism; *tri-dhā*—three kinds.

TRANSLATION

" 'The truth about Lord Śiva is that he is always covered with three material coverings—vaikārika, taijasa and tāmasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.88.3).

TEXT 313

হরির্হি নির্গুণঃ সাক্ষাৎ পুরুষঃ প্রকৃতেঃ পরঃ।
স সর্বদৃগুপদ্রষ্টা তং ভজন্নির্গুণো ভবেৎ ॥ ৩১৩ ॥

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

SYNONYMS

hariḥ—the Supreme Personality of Godhead, Viṣṇu; *hi*—certainly; *nirguṇaḥ*—transcendental to all material qualities; *sākṣāt*—directly; *puruṣaḥ*—the supreme enjoyer; *prakṛteḥ*—material nature; *paraḥ*—beyond; *saḥ*—He; *sarva-dṛk*—the seer of everything; *upadraṣṭā*—the overseer of everything; *tam*—Him; *bhajan*—by worshiping; *nirguṇaḥ*—transcendental to material qualities; *bhavet*—one becomes.

TRANSLATION

" 'Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (10.88.5).

TEXT 314

পালনার্থ স্বাংশ বিষ্ণুরূপে অবতার।
সত্ত্বগুণ দ্রষ্টা, তাতে গুণমায়া-পার ॥ ৩১৪ ॥

pālanārtha svāṁśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra

SYNONYMS

pālana-artha—for maintenance; *svāṁśa*—personal plenary expansion; *viṣṇu-rūpe*—in the form of Lord Viṣṇu; *avatāra*—incarnation; *sattva-guṇa*—of the mode of goodness; *draṣṭā*—director; *tāte*—therefore; *guṇa-māyā-pāra*—transcendental to the material modes of nature.

TRANSLATION

"For the maintenance of the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Viṣṇu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

TEXT 315

স্বরূপ—ঐশ্বর্যপূর্ণ, কৃষ্ণসম প্রায়।
কৃষ্ণ অংশী, তেঁহো অংশ, বেদে হেন গায় ॥ ৩১৫ ॥

svarūpa—aiśvarya-pūrṇa, kṛṣṇa-sama prāya
kṛṣṇa aṁśī, teṅho aṁśa, vede hena gāya

SYNONYMS

sva-rūpa—personal expansion; *aiśvarya-pūrṇa*—full of all opulences; *kṛṣṇa-sama*—equal to Kṛṣṇa; *prāya*—almost; *kṛṣṇa aṁśī*—Kṛṣṇa is the Supreme Personality of Godhead; *teṅho*—Lord Viṣṇu; *aṁśa*—personal expansion; *vede*—the *Vedas; hena*—thus; *gāya*—sing.

TRANSLATION

"Lord Viṣṇu is in the category of svāṁśa because He has opulences almost equal to Kṛṣṇa's. Kṛṣṇa is the original person, and Lord Viṣṇu is His personal expansion. This is the verdict of all Vedic literature.

PURPORT

Although an incarnation of the material energy, Lord Brahmā is nonetheless the director of the material mode of passion. Similarly, Lord Śiva, although

simultaneously one with and different from Lord Kṛṣṇa, is still the incarnation of the mode of darkness. However, Lord Viṣṇu is Kṛṣṇa's personal expansion; therefore He is the director of the mode of goodness and is always transcendentally situated beyond the jurisdiction of the modes of material nature. Lord Viṣṇu is the original personal expansion of Kṛṣṇa, and Kṛṣṇa is the original source of all incarnations. As far as power is concerned, Lord Viṣṇu is as powerful as Lord Kṛṣṇa because He possesses all the opulences.

TEXT 316

দীপার্চিরেব হি দশান্তরমভ্যুপেত্য
দীপায়তে বিবৃতহেতুসমানধর্মা।
যস্তাদৃগেব হি চ বিষ্ণুতয়া বিভাতি
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৩১৬ ॥

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

dīpa-arciḥ—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dīpāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādṛk*—similarly; *eva*—certainly; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—illuminates; *govindam*—to Lord Kṛṣṇa; *ādi-puruṣam*—the supreme original person; *tam*—to Him; *aham*—I; *bhajāmi*—offer my worshipful respect.

TRANSLATION

" 'When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.46).

TEXT 317

ব্রহ্মা, শিব—আজ্ঞাকারী ভক্ত-অবতার।
পালনার্থে বিষ্ণু—কৃষ্ণের স্বরূপ-আকার ॥ ৩১৭ ॥

brahmā, śiva——ājñā-kārī bhakta-avatāra
pālanārthe viṣṇu——kṛṣṇera svarūpa-ākāra

SYNONYMS

brahmā—Lord Brahmā; *śiva*—Lord Śiva; *ājñā-kārī*—order carriers; *bhakta-avatāra*—incarnations of devotees; *pālana-arthe*—for maintenance; *viṣṇu*—Lord Viṣṇu; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-ākāra*—in the form of a personal feature.

TRANSLATION

"The conclusion is that Lord Brahmā and Lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.

TEXT 318

সৃজামি তন্নিযুক্তোঽহং হরো হরতি তদ্বশঃ।
বিশ্বং পুরুষরূপেণ পরিপাতি ত্রিশক্তিধৃক্ ॥ ৩১৮ ॥

sṛjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti triśakti-dhṛk

SYNONYMS

sṛjāmi—create; *tat-niyuktaḥ*—engaged by Him; *aham*—I; *haraḥ*—Lord Śiva; *harati*—annihilates; *tat-vaśaḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of the three modes of material nature.

TRANSLATION

" 'Lord Brahmā said, "I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Śiva dissolves everything. The Supreme Personality of Godhead, in His form of Kṣīrodakaśāyī Viṣṇu, maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu." '

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.32). Lord Brahmā gave this information to Devarṣi Nārada when he was receiving instructions from Lord Brahmā to understand the Supreme Personality of Godhead, Paramātmā. After describing the universal form of the Lord, Lord Brahmā explained that his position and Lord Śiva's position are controlled by Lord Viṣṇu.

TEXT 319

মন্বন্তরাবতার এবে শুন, সনাতন।
অসংখ্য গণন তাঁর, শুনহ কারণ॥ ৩১৯॥

manvantarāvatāra ebe śuna, sanātana
asaṅkhya gaṇana tāṅra, śunaha kāraṇa

SYNONYMS

manu-antara-avatāra—the Manu incarnations; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *asaṅkhya*—unlimited; *gaṇana*—counting; *tāṅra*—of them; *śunaha*—just hear; *kāraṇa*—the cause.

TRANSLATION

"O Sanātana, just hear about the Manu incarnations [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

TEXT 320

ব্রহ্মার একদিনে হয় চৌদ্দ মন্বন্তর।
চৌদ্দ অবতার তাহাঁ করেন ঈশ্বর॥ ৩২০॥

brahmāra eka-dine haya caudda manvantara
caudda avatāra tāhāṅ karena īśvara

SYNONYMS

brahmāra eka-dine—in one day of Brahmā; *haya*—there are; *caudda*—14; *manu-antara*—changes of Manu; *caudda*—14; *avatāra*—incarnations; *tāhāṅ*—in that time; *karena*—manifests; *īśvara*—the Supreme Personality of Godhead.

TRANSLATION

"In one day of Brahmā, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.

PURPORT

In one day of Brahmā, there are 14 Manus, and all of them are considered to be *manvantara-avatāras* of the Supreme Personality of Godhead. Thus in one month of Brahmā's life, there are 420 *manvantara-avatāras,* or Manus. In one year (360 days) of Brahmā's life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahmā's life, there is a total of 504,000 *manvantara-avatāras.*

TEXT 321

চৌদ্দ এক দিনে, মাসে চারিশত বিশ।
ব্রহ্মার বৎসরে পঞ্চসহস্র চল্লিশ ॥ ৩২১ ॥

caudda eka dine, māse cāri-śata biśa
brahmāra vatsare pañca-sahasra calliśa

SYNONYMS

caudda—14; *eka dine*—in one day; *māse*—in one month; *cāri-śata biśa*—420; *brahmāra vatsare*—in one year of Brahmā; *pañca-sahasra calliśa*—5,040 *avatāras.*

TRANSLATION

"There are 14 manvantara-avatāras in one day of Brahmā, 420 in one month, and 5,040 in one year.

TEXT 322

শতেক বৎসর হয় 'জীবন' ব্রহ্মার।
পঞ্চলক্ষ চারিসহস্র মন্বন্তরাবতার ॥ ৩২২ ॥

śateka vatsara haya 'jīvana' brahmāra
pañca-lakṣa cāri-sahasra manvantarāvatāra

SYNONYMS

śateka vatsara haya—there are one hundred years; *jīvana*—the duration of life; *brahmāra*—of Brahmā; *pañca-lakṣa*—500,000; *cāri-sahasra*—4,000; *manu-antara-avatāra*—incarnations of Manu.

TRANSLATION

"During the hundred years of Brahmā's life, there are 504,000 manvantara-avatarās.

TEXT 323

অনন্ত ব্রহ্মাণ্ডে ঐছে করহ গণন।
মহাবিষ্ণু একশ্বাসে ব্রহ্মার জীবন ॥ ৩২৩ ॥

ananta brahmāṇḍe aiche karaha gaṇana
mahā-viṣṇu eka-śvāse brahmāra jīvana

SYNONYMS

ananta brahmāṇḍe—in innumerable universes; *aiche*—in that way; *karaha gaṇana*—just try to count; *mahā-viṣṇu*—Lord Mahā-Viṣṇu; *eka-śvāse*—by one exhalation; *brahmāra jīvana*—the duration of life of one Brahmā.

TRANSLATION

"The number of manvantara-avatāras for only one universe has been given. One can only imagine how many manvantara-avatāras exist in the innumerable universes. And all these universes and Brahmās exist only during one exhalation of Mahā-Viṣṇu.

TEXT 324

মহাবিষ্ণুর নিশ্বাসের নাহিক পর্যন্ত।
এক মন্বন্তরাবতারের দেখ লেখার অন্ত ॥ ৩২৪ ॥

mahā-viṣṇura niśvāsera nāhika paryanta
eka manvantarāvatārera dekha lekhāra anta

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *niśvāsera*—of the exhalations; *nāhika paryanta*—there is no limit; *eka manvantara-avatārera*—of only one feature of the Lord, namely the *manvantara-avatāra; dekha*—just see; *lekhāra anta*—it is beyond the power of writing.

TRANSLATION

"There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of even only the manvantara-avatāra.

TEXT 325

স্বায়ংভুবে 'যজ্ঞ', স্বারোচিষে 'বিভু' নাম।
ঔত্তমে 'সত্যসেন', তামসে 'হরি' অভিধান ॥ ৩২৫ ॥

svāyaṁbhuve 'yajña', svārociṣe 'vibhu' nāma
auttame 'satyasena', tāmase 'hari' abhidhāna

SYNONYMS

svāyaṁbhuve—in the Svāyambhuva-manvantara; *yajña*—the *avatāra* named Yajña; *svārociṣe*—in the Svārociṣa-manvantara; *vibhu*—the *avatāra* Vibhu; *nāma*—named; *auttame*—in the Auttama-manvantara; *satyasena*—the *avatāra* named Satyasena; *tāmase*—in the Tāmasa-manvantara; *hari*—Hari; *abhidhāna*—named.

TRANSLATION

"In the Svāyambhuva-manvantara, the avatāra was named Yajña. In the Svārociṣa-manvantara, he was named Vibhu. In the Auttama-manvantara, he was named Satyasena, and in the Tāmasa-manvantara he was named Hari.

TEXT 326

রৈবতে 'বৈকুণ্ঠ', চাক্ষুষে 'অজিত', বৈবস্বতে 'বামন'।
সাবর্ণ্যে 'সার্বভৌম', দক্ষসাবর্ণ্যে 'ঋষভ' গণন ॥৩২৬॥

raivate 'vaikuṇṭha', cākṣuṣe 'ajita', vaivasvate 'vāmana'
sāvarṇye 'sārvabhauma', dakṣa-sāvarṇye 'ṛṣabha' gaṇana

SYNONYMS

raivate—in the Raivata-manvantara; *vaikuṇṭha*—the *avatāra* named Vaikuṇṭha; *cākṣuṣe*—in the Cākṣuṣa-manvantara; *ajita*—the *avatāra* named Ajita; *vaivasvate*—in the Vaivasvata-manvantara; *vāmana*—the *avatara* named Vāmana; *sāvarṇye*—in the Sāvarṇya-manvantara; *sārvabhauma*—the *avatāra* named Sārvabhauma; *dakṣa-sāvarṇye*—in the Dakṣa-sāvarṇya-manvantara; *ṛṣabha*—the *avatāra* Ṛṣabha; *gaṇana*—named.

TRANSLATION

"In the Raivata-manvantara, the avatāra was named Vaikuṇṭha, and in the Cākṣuṣa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was named Vāmana, and in the Sāvarṇya-manvantara, he was named Sārvabhauma. In the Dakṣa-sāvarṇya-manvantara, he was named Ṛṣabha.

TEXT 327

ব্রহ্মসাবর্ণ্যে 'বিষ্বক্সেন', 'ধর্মসেতু' ধর্মসাবর্ণ্যে।
রুদ্রসাবর্ণ্যে 'সুধামা', 'যোগেশ্বর' দেবসাবর্ণ্যে ॥৩২৭॥

brahma-sāvarṇye 'viṣvaksena', 'dharmasetu' dharma-sāvarṇye
rudra-sāvarṇye 'sudhāmā', 'yogeśvara' deva-sāvarṇye

SYNONYMS

brahma-sāvarṇye—in the Brahma-sāvarṇya-manvantara; *viṣvaksena*—the *avatāra* named Viṣvaksena; *dharmasetu*—the *avatāra* named Dharmasetu; *dharma-sāvarṇye*—in the Dharma-sāvarṇya-manvantara; *rudra-sāvarṇye*—in the Rudra-sāvarṇya-manvantara; *sudhāmā*—the *avatāra* named Sudhāmā; *yogeśvara*—the *avatāra* named Yogeśvara; *deva-sāvarṇye*—in the Deva-sāvarṇya-manvantara.

TRANSLATION

"In the Brahma-sāvarṇya-manvantara, the avatāra was named Viṣvaksena, and in the Dharma-sāvarṇya, he was named Dharmasetu. In the Rudra-sāvarṇya he was named Sudhāmā, and in the Deva-sāvarṇya, he was named Yogeśvara.

TEXT 328

ইন্দ্রসাবর্ণ্যে 'বৃহদ্ভানু' অভিধান।
এই চৌদ্দ মন্বন্তরে চৌদ্দ 'অবতার' নাম ॥ ৩২৮ ॥

indra-sāvarṇye 'bṛhadbhānu' abhidhāna
ei caudda manvantare caudda 'avatāra' nāma

SYNONYMS

indra-sāvarṇye—in the Indra-sāvarṇya-manvantara; *bṛhadbhānu*—the *avatāra* named Bṛhadbhānu; *abhidhāna*—named; *ei caudda manvantare*—in the fourteen *manvantaras; caudda*—fourteen; *avatāra*—of the incarnations; *nāma*—different names.

TRANSLATION

"In the Indra-sāvarṇya-manvantara, the avatāra was named Bṛhadbhānu. These are the names of the fourteen avatāras in the fourteen manvantaras.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya,* gives a list of Manus and their fathers' names: (1) Svāyambhuva Manu, the son of Lord Brahmā; (2) Svārociṣa, the son of Svarociḥ, or Agni, the predominating deity of fire; (3) Uttama, the son of King Priyavrata; (4) Tāmasa, the brother of Uttama;

(5) Raivata, the twin brother of Tāmasa; (6) Cākṣuṣa, the son of the demigod Cakṣu; (7) Vaivasvata, the son of Vivasvān, the sun-god (whose name is also mentioned in *Bhagavad-gītā,* (4.1); (8) Sāvarṇi, a son born to the sun-god and wife named Chāyā; (9) Dakṣa-sāvarṇi, the son of the demigod Varuṇa; (10) Brahma-sāvarṇi, the son of Upaśloka; (11-14) Rudra-sāvarṇi, Dharma-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi, the sons of Rudra, Ruci, Satyasahā and Bhūti respectively.

TEXT 329

যুগাবতার এবে শুন, সনাতন।
সত্য-ত্রেতা-দ্বাপর-কলি-যুগের গণন॥ ৩২৯॥

yugāvatāra ebe śuna, sanātana
satya-tretā-dvāpara-kali-yugera gaṇana

SYNONYMS

yuga-avatāra—incarnation of millenniums; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *satya-tretā-dvāpará-kali-yugera*—of the Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga; *gaṇana*—the chronological order.

TRANSLATION

"O Sanātana, now hear from Me about the yuga-avatāras, the incarnations for the millenniums. First of all, there are four yugas—Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga.

TEXT 330

শুক্ল-রক্ত-কৃষ্ণ-পীত—ক্রমে চারি বর্ণ।
চারি বর্ণ ধরি' কৃষ্ণ করেন যুগধর্ম॥ ৩৩০॥

śukla-rakta-kṛṣṇa-pīta——krame cāri varṇa
cāri varṇa dhari' kṛṣṇa karena yuga-dharma

SYNONYMS

śukla—white; *rakta*—red; *kṛṣṇa*—black; *pīta*—yellow; *krame*—one after another; *cāri varṇa*—four colors; *cāri varṇa dhari'*—accepting these four colors; *kṛṣṇa*—Lord Kṛṣṇa; *karena yuga-dharma*—manifests His pastimes in different millenniums.

TRANSLATION

"In the four yugas—Satya, Tretā, Dvāpara and Kali—the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

TEXT 331

আসন্ বর্ণাস্ত্রয়ো হ্যস্য গৃহ্ণতোঽনুযুগং তনূঃ।
শুক্লো রক্তস্তথা পীত ইদানীং কৃষ্ণতাং গতঃ ॥ ৩৩১ ॥

āsan varṇās trayo hy asya
gṛhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan—there were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—certainly; *asya*—of your son; *gṛhṇataḥ*—accepting; *anuyugam*—according to the millennium; *tanūḥ*—body; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—as well as; *pītaḥ*—yellow; *idānīm*—just now; *kṛṣṇatām gataḥ*—He has assumed a blackish hue.

TRANSLATION

" 'This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.8.13) was spoken by Gargamuni when performing the name-giving ceremony for Kṛṣṇa at the house of Nanda Mahārāja. The following two verses are also from *Śrīmad-Bhāgavatam* (11.5.21,24).

TEXT 332

কৃতে শুক্লশ্চতুর্বাহুর্জটিলো বল্কলাম্বরঃ।
কৃষ্ণাজিনোপবীতাক্ষান্ বিভ্রদ্দণ্ডকমণ্ডলূ ॥ ৩৩২ ॥

kṛte śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
kṛṣṇājinopavītākṣān
bibhrad daṇḍa-kamaṇḍalū

SYNONYMS

kṛte—in the Satya-yuga; *śuklaḥ*—having a white color and bearing the name Śukla; *catuḥ-bāhuḥ*—having four arms; *jaṭilaḥ*—with a bunch of hair; *valkala-ambaraḥ*—wearing a garment made of tree bark; *kṛṣṇa-ajina*—black-colored antelope skin; *upavīta*—sacred thread; *akṣān*—a garland of beads for chanting; *bibhrat*—carried; *daṇḍa-kamaṇḍalū*—a rod and waterpot.

TRANSLATION

" 'In the Satya-yuga, the Lord appeared in a body colored white with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmacārī.'

TEXT 333

ত্রেতায়াং রক্তবর্ণোঽসৌ চতুর্বাহুস্ত্রিমেখলঃ।
হিরণ্যকেশস্ত্রয্যাত্মা স্রুক্‌স্রুবাদ্যুপলক্ষণঃ ॥ ৩৩৩ ॥

tretāyāṁ rakta-varṇo 'sau
catur-bāhus trimekhalaḥ
hiraṇya-keśas trayy-ātmā
sruk-sruv-ādy-upalakṣaṇaḥ

SYNONYMS

tretāyām—in the Tretā-yuga; *rakta-varṇaḥ*—of a reddish color; *asau*—He; *catuḥ-bāhuḥ*—with four arms; *tri-mekhalaḥ*—having three circles on the abdomen; *hiraṇya-keśaḥ*—hair colored like gold; *trayī-ātmā*—whose form manifests the *Vedas; sruk-sruv-ādi-upalakṣaṇaḥ*—decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

" 'In the Tretā-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.'

TEXT 334

সত্যযুগে ধর্ম-ধ্যান করায় 'শুক্ল'-মূর্তি ধরি'।
কর্দমকে বর দিলা যেঁহো কৃপা করি' ॥ ৩৩৪ ॥

satya-yuge dharma-dhyāna karāya 'śukla'-mūrti dhari'
kardamake vara dilā yeṅho kṛpā kari'

SYNONYMS

satya-yuge—in the millennium of Satya-yuga; *dharma-dhyāna*—religious principles and meditation; *karāya*—induces; *śukla*—whitish; *mūrti*—form; *dhari'*—accepting; *kardamake*—to Kardama Muni; *vara dilā*—gave benedictions; *yeṅho*—who; *kṛpā kari'*—out of causeless mercy.

TRANSLATION

"As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

PURPORT

Kardama Muni was one of the *prajāpatis*. He married Devahūti, the daughter of Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni's austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

TEXT 335

কৃষ্ণ-'ধ্যান' করে লোক জ্ঞান-অধিকারী।
ত্রেতার ধর্ম 'যজ্ঞ' করায় 'রক্ত'-বর্ণ ধরি'॥ ৩৩৫॥

kṛṣṇa-'dhyāna' kare loka jñāna-adhikārī
tretāra dharma 'yajña' karāya 'rakta'-varṇa dhari'

SYNONYMS

kṛṣṇa-dhyāna—meditation upon Kṛṣṇa; *kare*—perform; *loka*—the people; *jñāna-adhikārī*—who are advanced in spiritual knowledge; *tretāra*—of the Tretā-yuga; *dharma*—the occupational duty; *yajña*—performance of sacrifices; *karāya*—induces; *rakta-varṇa dhari'*—assuming a reddish color.

TRANSLATION

"In the Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people's occupational duty in Tretā-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

TEXT 336

'কৃষ্ণপদার্চন' হয় দ্বাপরের ধর্ম।
'কৃষ্ণ'-বর্ণে করায় লোকে কৃষ্ণার্চন-কর্ম॥ ৩৩৬॥

'kṛṣṇa-padārcana' haya dvāparera dharma
'kṛṣṇa'-varṇe karāya loke kṛṣṇārcana-karma

SYNONYMS

kṛṣṇa-pada-arcana—worshiping the lotus feet of Kṛṣṇa; *haya*—is; *dvāparera*—of the Dvāpara millennium; *dharma*—the occupational duty; *kṛṣṇa-varṇe*—in a blackish color; *karāya*—induces; *loke*—to the people; *kṛṣṇa-arcana-karma*—the activities of worshiping Lord Kṛṣṇa.

TRANSLATION

"In Dvāpara-yuga the people's occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore Lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.

TEXT 337

দ্বাপরে ভগবান্ শ্যামঃ পীতবাসা নিজায়ুধঃ।
শ্রীবৎসাদিভিরঙ্কৈশ্চ লক্ষণৈরুপলক্ষিতঃ॥ ৩৩৭॥

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare—in the Dvāpara-yuga; *bhagavān*—the Supreme Personality of Godhead; *śyāmaḥ*—blackish; *pīta-vāsāḥ*—having yellow clothes; *nija*—own; *āyudhaḥ*—having weapons; *śrī-vatsa-ādibhiḥ*—such as Śrīvatsa; *aṅkaiḥ*—by bodily markings; *ca*—and; *lakṣaṇaiḥ*—by external characteristics such as the Kaustubha jewel; *upalakṣitaḥ*—characterized.

TRANSLATION

" 'In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. That is how His symptoms are described.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.27). The *śyāma* color is not exactly blackish. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura compares it to the color of the *atasī* flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa's appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the *Viṣṇu Purāṇa, Hari-vaṁśa* and *Mahābhārata.*

TEXT 338

নমস্তে বাসুদেবায় নমঃ সঙ্কর্ষণায় চ।
প্রদ্যুম্নায়ানিরুদ্ধায় তুভ্যং ভগবতে নমঃ॥ ৩৩৮।

namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ

SYNONYMS

namaḥ—let me offer my respectful obeisances; *te*—unto You; *vāsudevāya*—Lord Vāsudeva; *namaḥ*—respectful obeisances; *saṅkarṣaṇāya ca*—also to Lord Saṅkarṣaṇa; *pradyumnāya*—to Lord Pradyumna; *aniruddhāya*—unto Aniruddha; *tubhyam*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—my respectful obeisances.

TRANSLATION

" 'I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.'

PURPORT

This is a prayer from *Śrīmad-Bhāgavatam* (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific *yugas* and their method of worship. Karabhājana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

TEXT 339

এই মন্ত্রে দ্বাপরে করে কৃষ্ণার্চন।
'কৃষ্ণনাম-সংকীর্তন'—কলিযুগের ধর্ম॥ ৩৩৯॥

ei mantre dvāpare kare kṛṣṇārcana
'kṛṣṇa-nāma-saṅkīrtana'—kali-yugera dharma

SYNONYMS

ei mantre—by this *mantra; dvāpare*—in the age of Dvāpara; *kare*—perform; *kṛṣṇa-arcana*—the worship of Lord Kṛṣṇa; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa; *kali-yugera dharma*—the occupational duty in the age of Kali.

TRANSLATION

"By this mantra, the people worship Lord Kṛṣṇa in the Dvāpara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-bandhaḥ paraṁ vrajet

In Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate this movement, Lord Kṛṣṇa personally appeared as Lord Caitanya Mahāprabhu. That is described in the following verse.

TEXT 340

'পীত'-বর্ণ ধরি' তবে কৈলা প্রবর্তন।
প্রেমভক্তি দিলা লোকে লঞা ভক্তগণ ॥ ৩৪০ ॥

'pīta'-varṇa dhari' tabe kailā pravartana
prema-bhakti dilā loke lañā bhakta-gaṇa

SYNONYMS

pīta-varṇa dhari'—assuming the color yellow; *tabe*—thereafter; *kailā pravartana*—introduced the *saṅkīrtana* movement; *prema-bhakti dilā*—He distributed love of Kṛṣṇa; *loke*—to the people in general; *lañā bhakta-gaṇa*—accompanied by His devotees.

TRANSLATION

"Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra, in the age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace.

TEXT 341

ধর্ম প্রবর্তন করে ব্রজেন্দ্রনন্দন।
প্রেমে গায় নাচে লোক করে সঙ্কীর্তন॥ ৩৪১॥

dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana

SYNONYMS

dharma pravartana kare—introduces a particular type of religious activity; *vrajendra-nandana*—Kṛṣṇa Himself; *preme*—in love; *gāya*—chants; *nāce*—dances; *loka*—all people; *kare*—perform; *saṅkīrtana*—congregational chanting.

TRANSLATION

"Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

TEXT 342

কৃষ্ণবর্ণং ত্বিষাঽকৃষ্ণং সাঙ্গোপাঙ্গাস্ত্রপার্ষদম্।
যজ্ঞৈঃ সঙ্কীর্তন-প্রায়ৈর্যজন্তি হি সুমেধসঃ॥ ৩৪২॥

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa; tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

" 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.32). See also *Ādi-līlā,* Chapter Three, text 52.

TEXT 343

আর তিনযুগে ধ্যানাদিতে যেই ফল হয়।
কলিযুগে কৃষ্ণনামে সেই ফল পায়॥ ৩৪৩॥

āra tina-yuge dhyānādite yei phala haya
kali-yuge kṛṣṇa-nāme sei phala pāya

SYNONYMS

āra tina-yuge—in the three other *yugas; dhyāna-ādite*—by processes beginning with meditation; *yei*—whatever; *phala*—result; *haya*—there is; *kali-yuge*—in this age of Kali; *kṛṣṇa-nāme*—by chanting the Hare Kṛṣṇa *mahā-mantra; sei phala pāya*—one gets the same achievement.

TRANSLATION

"In the other three yugas—Satya, Tretā and Dvāpara—people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 344

কলের্দোষনিধে রাজন্নস্তি হ্যেকো মহান্ গুণঃ ।
কীর্তনাদেব কৃষ্ণস্য মুক্তবন্ধঃ পরং ব্রজেৎ॥ ৩৪৪॥

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-bandhaḥ paraṁ vrajet

SYNONYMS

kaleḥ—of the age of Kali; *doṣa-nidhe*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *ekaḥ*—one; *mahān*—very great; *guṇaḥ*—good

quality; *kīrtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-bandhaḥ*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

TRANSLATION

" 'My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (12.3.51).

TEXT 345

কৃতে যদ্ধ্যায়তো বিষ্ণুং ত্রেতায়াং যজতো মখৈঃ।
দ্বাপরে পরিচর্যায়াং কলৌ তদ্ধরিকীর্তনাৎ ॥ ৩৪৫ ॥

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

SYNONYMS

kṛte—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyām*—in the Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyām*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

" 'Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (12.3.52). At the present moment in Kali-yuga there are many false meditators who concoct some imaginary form

and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. *Yad dhyāyato viṣṇum.* One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa. Without referring to the *śāstras,* so-called meditators aim at impersonal objects. Lord Kṛṣṇa has condemned them in *Bhagavad-gītā* (12.5):

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities. The same reference can be found in the following verse from the *Viṣṇu Purāṇa* (6.2.17), *Padma Purāṇa* (*Uttara-khaṇḍa* 72.25) and *Bṛhan-nāradīya Purāṇa* (38.97).

TEXT 346

ধ্যায়ন্ কৃতে যজন্ যজ্ঞৈস্ত্রেতায়াং দ্বাপরেঽর্চয়ন্।
যদাপ্নোতি তদাপ্নোতি কলৌ সঙ্কীর্ত্য কেশবম্ ॥ ৩৪৬ ॥

dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

SYNONYMS

dhyāyan—meditating; *kṛte*—in the Satya-yuga; *yajan*—worshiping; *yajñaiḥ*—by the performance of great sacrifices; *tretāyām*—in the Tretā-yuga; *dvāpare*—in the Dvāpara-yuga; *arcayan*—worshiping the lotus feet; *yat*—whatever; *āpnoti*—is achieved; *tat*—that; *āpnoti*—is obtained; *kalau*—in the age of Kali; *saṅkīrtya*—simply by chanting; *keśavam*—the pastimes and qualities of Lord Keśava.

TRANSLATION

" 'Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Keśava.'

TEXT 347

কলিং সভাজয়ন্ত্যার্যা গুণজ্ঞাঃ সারভাগিনঃ।
যত্র সঙ্কীর্তনেনৈব সর্বস্বার্থোঽভিলভ্যতে ॥ ৩৪৭ ॥

kalim sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate

SYNONYMS

kalim—the Kali-yuga; *sabhājayanti*—worship; *āryāḥ*—advanced people; *guṇa-jñāḥ*—appreciating this good quality of Kali-yuga; *sāra-bhāginaḥ*—persons who accept the essence of life; *yatra*—in which age; *saṅkīrtanena*—simply by performing *saṅkīrtana-yajña,* the chanting of the Hare Kṛṣṇa *mantra; eva*—certainly; *sarva-sva-arthaḥ*—all interests of life; *abhilabhyate*—are achieved.

TRANSLATION

" 'Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahā-mantra, one can advance in spiritual knowledge and attain life's goal.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people's duty to worship the Supreme Personality of Godhead according to different processes in different *yugas.*

TEXT 348

পূর্ববৎ লিখি যবে গুণাবতারগণ।
অসংখ্য সংখ্যা তাঁর, না হয় গণন ॥ ৩৪৮ ॥

pūrvavat likhi yabe guṇāvatāra-gaṇa
asaṅkhya saṅkhyā tāṅra, nā haya gaṇana

SYNONYMS

pūrva-vat—as previously; *likhi*—I write; *yabe*—when; *guṇa-avatāra-gaṇa*—incarnations of the material modes of nature; *asaṅkhya*—innumerable; *saṅkhyā*—counting; *tāṅra*—of them; *nā haya gaṇana*—not actually countable.

TRANSLATION

"As stated before when I described the incarnations of the material modes [guṇa-avatāras], one should consider that these incarnations also are unlimited and that no one can count them.

TEXT 349

চারিযুগাবতারে এই ত' গণন।
শুনি' ভঙ্গি করি' তাঁরে পুছে সনাতন ॥ ৩৪৯ ॥

cāri-yugāvatāre ei ta' gaṇana
śuni' bhaṅgi kari' tāṅre puche sanātana

SYNONYMS

cāri-yuga-avatāre—of the incarnations in the four different *yugas; ei ta' gaṇana*—such enumeration; *śuni'*—hearing; *bhaṅgi kari'*—giving a hint; *tāṅre*—unto Lord Śrī Caitanya Mahāprabhu; *puche*—inquired; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

"Thus I have given a description of the incarnations of the four different yugas." After hearing all this, Sanātana Gosvāmī gave an indirect hint to the Lord.

TEXT 350

রাজমন্ত্রী সনাতন—বুদ্ধ্যে বৃহস্পতি।
প্রভুর কৃপাতে পুছে অসঙ্কোচ-মতি ॥ ৩৫০ ॥

rāja-mantrī sanātana—buddhye bṛhaspati
prabhura kṛpāte puche asaṅkoca-mati

SYNONYMS

rāja-mantrī sanātana—Sanātana Gosvāmī was formerly an intelligent minister for Nawab Hussain Shah; *buddhye*—in intelligence; *bṛhaspati*—exactly like Bṛhaspati, the priest in the heavenly kingdom; *prabhura kṛpāte*—because of the unlimited mercy of the Lord; *puche*—inquires; *asaṅkoca-mati*—without hesitation.

TRANSLATION

Sanātana Gosvāmī had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Bṛhaspati, the chief priest of the heavenly

kingdom. Due to the Lord's unlimited mercy, Sanātana Gosvāmī questioned Him without hesitation.

TEXT 351

'অতি ক্ষুদ্র জীব মুঞি নীচ, নীচাচার।
কেমনে জানিব কলিতে কোন্ অবতার?' ৩৫১॥

'ati kṣudra jīva muñi nīca, nīcācāra
kemane jāniba kalite kon avatāra?'

SYNONYMS

ati—very; *kṣudra*—unimportant, insignificant; *jīva*—living entity; *muñi*—I; *nīca*—low; *nīca-ācāra*—having very abominable behavior; *kemane*—how; *jāniba*—shall I know; *kalite*—in this age; *kon avatāra*—who is the incarnation.

TRANSLATION

Sanātana Gosvāmī said, "I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this age of Kali?"

PURPORT

This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanātana Gosvāmī presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this age of Kali. To guide these foolish people, Śrī Caitanya Mahāprabhu answers the question as follows.

TEXT 352

প্রভু কহে,—"অন্যাবতার শাস্ত্র-দ্বারে জানি।
কলিতে অবতার তৈছে শাস্ত্রবাক্যে মানি॥ ৩৫২॥

prabhu kahe,—"anyāvatāra śāstra-dvāre jāni
kalite avatāra taiche śāstra-vākye māni

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *anya-avatāra*—the incarnations in other *yugas; śāstra-dvāre jāni*—one has to accept by reference to the *śāstras; kalite*—in this age of Kali; *avatāra*—incarnation; *taiche*—similarly; *śāstra-vākye māni*—one has to accept according to the description of revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "As in other ages an incarnation is accepted according to the directions of the śāstras, in this age of Kali an incarnation of God should be accepted in that way.

PURPORT

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, *sādhu-śāstra-guru-vākya, cittete kariyā aikya.* One should accept a thing as genuine by studying the words of saintly people, the spiritual master and *śāstra.* The actual center is *śāstra,* the revealed scripture. If a spiritual master does not speak according to revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the *śāstra,* he is not a saintly person. *Śāstra* is the center for all. Unfortunately, at the present moment, people do not refer to the *śāstras;* therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Śrī Caitanya Mahāprabhu's instructions and the instructions of the *ācārya,* the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Śrī Caitanya Mahāprabhu. Imitation incarnations take advantage of Śrī Caitanya Mahāprabhu. The Lord appeared within the past five hundred years, played as the son of a *brāhmaṇa* from Nadia and introduced the *saṅkīrtana* movement. Imitating Śrī Caitanya Mahāprabhu and ignoring the *śāstra,* rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in *Caitanya-caritāmṛta,* we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this age of Kali, the only incarnation of Kṛṣṇa is Śrī Caitanya Mahāprabhu, and He introduced the religious duty of Kali-yuga, the chanting of the Hare Kṛṣṇa *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 353

সর্বজ্ঞ মুনির বাক্য—শাস্ত্র-'পরমাণ'।
আমা-সবা জীবের হয় শাস্ত্রদ্বারা 'জ্ঞান'॥ ৩৫৩॥

sarvajña munira vākya——śāstra-'paramāṇa'
āmā-sabā jīvera haya śāstra-dvārā 'jñāna'

SYNONYMS

sarva-jña munira vākya—the words of the omniscient *muni* (Vyāsadeva); *śāstra-paramāṇa*—evidence of revealed scriptures; *āmā-sabā*—all of us; *jīvera*—of the conditioned souls; *haya*—there is; *śāstra-dvārā*—through the medium of revealed scriptures; *jñāna*—knowledge.

TRANSLATION

"The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

PURPORT

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is *śabda-pramāṇa,* evidence from Vedic literature. Śrīla Vyāsadeva is called Mahāmuni. He is also known as Vedavyāsa because he has compiled so many *śāstras.* He has divided the *Vedas* into four divisions—*Sāma, Ṛg, Yajur* and *Atharva.* He has expanded the *Vedas* into eighteen *Purāṇas* and has summarized Vedic knowledge in the *Vedānta-sūtra.* He also compiled the *Mahābhārata,* which is accepted as the fifth *Veda. Bhagavad-gītā* is contained within the *Mahābhārata.* Therefore *Bhagavad-gītā* is also Vedic literature (*smṛti*). Some of the Vedic literatures are called *śrutis,* and some are called *smṛtis.* Śrīla Rūpa Gosvāmī recommends in *Bhakti-rasāmṛta-sindhu* (1.2.101):

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

Unless one refers to *śāstra* (*śruti, smṛti* and *purāṇādi*), one's spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.

TEXT 354

অবতার নাহি কহে—'আমি অবতার'।
মুনি সব জানি' করে লক্ষণ-বিচার ॥ ৩৫৪ ॥

avatāra nāhi kahe—'āmi avatāra'
muni saba jāni' kare lakṣaṇa-vicāra

SYNONYMS

avatāra—the actual incarnation of Godhead; *nāhi*—never; *kahe*—says; *āmi avatāra*—I am an incarnation; *muni*—the great sage Mahāmuni Vyāsadeva; *saba jāni'*—knowing all (past, present and future); *kare lakṣaṇa-vicāra*—describes the symptoms of the *avatāras*.

TRANSLATION

"An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the avatāras in the śāstras.

PURPORT

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the *śāstra,* one can understand who is an *avatāra* and who is not.

TEXT 355

যস্যাবতারা জ্ঞায়ন্তে শরীরিষ্বশরীরিণঃ।
তৈস্তৈরতুল্যাতিশয়ৈর্বীর্যৈর্দেহিষ্বসঙ্গতৈঃ ॥ ৩৫৫

yasyāvatārā jñāyante
śarīriṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ

SYNONYMS

yasya—whose; *avatārāḥ*—incarnations; *jñāyante*—can be known; *śarīriṣu*—among the living entities; *aśarīriṇaḥ*—of the Lord, who has no material body; *taiḥ taiḥ*—all those; *atulya*—incomparable; *atiśayaiḥ*—extraordinary; *vīryaiḥ*—by prowess; *dehiṣu*—among the living entities; *asaṅgataiḥ*—impossible.

TRANSLATION

" 'The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.10.34).

TEXT 356

'স্বরূপ'-লক্ষণ, আর 'তটস্থ-লক্ষণ'।
এই দুই লক্ষণে 'বস্তু' জানে মুনিগণ ॥ ৩৫৬ ॥

'svarūpa'-lakṣaṇa, āra 'taṭastha-lakṣaṇa'
ei dui lakṣaṇe 'vastu' jāne muni-gaṇa

SYNONYMS

svarūpa-lakṣaṇa—the personal characteristics; *āra*—and; *taṭastha-lakṣaṇa*—the marginal characteristics; *ei dui lakṣaṇe*—by these two symptoms; *vastu*—an object; *jāne*—know; *muni-gaṇa*—the great sages.

TRANSLATION

"By two symptoms—personal characteristics and marginal characteristics—the great sages can understand an object.

TEXT 357

আকৃতি, প্রকৃতি, স্বরূপ,—স্বরূপ-লক্ষণ।
কার্যদ্বারা জ্ঞান,—এই তটস্থ-লক্ষণ ॥ ৩৫৭ ॥

ākṛti, prakṛti, svarūpa,——svarūpa-lakṣaṇa
kārya-dvārā jñāna,——ei taṭastha-lakṣaṇa

SYNONYMS

ākṛti—bodily features; *prakṛti*—nature; *svarūpa*—form; *svarūpa-lakṣaṇa*—personal symptoms; *kārya-dvārā*—by activities; *jñāna*—knowledge; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptom.

TRANSLATION

"Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

TEXT 358

ভাগবতারম্ভে ব্যাস মঙ্গলাচরণে।
'পরমেশ্বর' নিরূপিল এই দুই লক্ষণে ॥ ৩৫৮ ॥

bhāgavatārambhe vyāsa maṅgalācaraṇe
'parameśvara' nirūpila ei dui lakṣaṇe

SYNONYMS

bhāgavata-ārambhe—in the beginning of the *Śrīmad-Bhāgavatam; vyāsa*—the great author Vyāsadeva; *maṅgala-ācaraṇe*—in the auspicious invocation; *parama-īśvara*—the Supreme Personality of Godhead; *nirūpila*—has described; *ei dui lakṣaṇe*—by these two characteristics, namely *svarūpa* (personal) and *taṭastha* (marginal) symptoms.

TRANSLATION

"In the auspicious invocation in the beginning of Śrīmad-Bhāgavatam, Śrīla Vyāsadeva has described the Supreme Personality of Godhead by these symptoms.

TEXT 359

জন্মাদ্যস্য যতোঽন্বয়াদিতরতশ্চার্থেষ্বভিজ্ঞঃ স্বরাট্
তেনে ব্রহ্ম হৃদা য আদিকবয়ে মুহ্যন্তি যৎ সূরয়ঃ।
তেজোবারিমৃদাং যথা বিনিময়ো যত্র ত্রিসর্গোঽমৃষা
ধাম্না স্বেন সদা নিরস্তকুহকং সত্যং পরং ধীমহি ॥ ৩৫৯ ॥

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection;

itarataḥ—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñaḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas; tejaḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakam*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

TRANSLATION

" 'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear factual, although they are unreal. I meditate, therefore, upon Him, the Absolute Truth, who is eternally existent in His transcendental abode and who is forever free of illusion.'

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (1.1.1), links the *Śrīmad-Bhāgavatam* with the *Vedānta-sūtra* with the words *janmādy asya yataḥ*. It is stated that the Supreme Personality of Godhead, Vāsudeva, is the Absolute Truth beyond the material creation. This has been accepted by all *ācāryas*. Even Śaṅkarācārya, the most elevated impersonalist, says in the beginning of his commentary on *Bhagavad-gītā: nārāyaṇaḥ paro 'vyaktāt*. When this material creation is not yet manifested from the *mahat-tattva*, it is called *avyakta*, and when it is demonstrated from that total energy, it is called *vyakta*. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this *vyakta-avyakta*, manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Kṛṣṇa tells Arjuna that they both took birth many, many times before. Kṛṣṇa remembers everything about His previous appearances, but Arjuna does not remember. Since Kṛṣṇa is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Kṛṣṇa, being beyond the material cosmic creation, always has a spiritual body. He im-

parted Vedic knowledge into the heart of Brahmā. Although Brahmā is the most important and exalted personality within this universe, he could not remember what he did in his past life. Kṛṣṇa has to remind him through the heart. When Lord Brahmā was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahmā to create are vivid examples of the characteristics called *svarūpa-lakṣaṇa* and *taṭastha-lakṣaṇa*.

TEXT 360

এই শ্লোকে 'পরং'-শব্দে 'কৃষ্ণ'-নিরূপণ।
'সত্যং' শব্দে কহে তাঁর স্বরূপ-লক্ষণ ॥ ৩৬০ ॥

ei śloke 'paraṁ'-śabde 'kṛṣṇa'-nirūpaṇa
'satyaṁ' śabde kahe tāṅra svarūpa-lakṣaṇa

SYNONYMS

ei śloke—in this verse; *param-śabde*—by the word *param,* or supreme; *kṛṣṇa*—of Lord Kṛṣṇa; *nirūpaṇa*—there is an indication; *satyam śabde*—by the word *satyam,* or Absolute Truth; *kahe*—indicates; *tāṅra*—His; *svarūpa-lakṣaṇa*—personal characteristics.

TRANSLATION

"In this invocation from Śrīmad-Bhāgavatam, the word param indicates Lord Kṛṣṇa, the Supreme Personality of Godhead, and the word satyam indicates His personal characteristics.

TEXT 361

বিশ্বসৃষ্ট্যাদি কৈল, বেদ ব্রহ্মাকে পড়াইল।
অর্থাভিজ্ঞতা, স্বরূপশক্ত্যে মায়া দূর কৈল ॥ ৩৬১ ॥

viśva-sṛṣṭy-ādi kaila, veda brahmāke paḍāila
arthābhijñatā, svarūpa-śaktye māyā dūra kaila

SYNONYMS

viśva-sṛṣṭi-ādi—creation, maintenance and dissolution of the cosmic manifestation; *kaila*—performed; *veda*—the Vedic knowledge; *brahmāke*—unto Lord Brahmā; *paḍāila*—instructed; *artha-abhijñatā*—having full knowledge of past, present and future; *svarūpa-śaktye*—by His personal energy; *māyā*—the illusory energy; *dūra kaila*—separated.

TRANSLATION

"In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation, and that He enabled Lord Brahmā to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge directly and indirectly, that He knows past, present and future and that His personal energy is separate from māyā, the illusory energy.

TEXT 362

এই সব কার্য—তাঁর তটস্থ-লক্ষণ ।
অন্য অবতার ঐছে জানে মুনিগণ ॥ ৩৬২ ॥

ei saba kārya——tāṅra taṭastha-lakṣaṇa
anya avatāra aiche jāne muni-gaṇa

SYNONYMS

ei saba kārya—all these activities; *tāṅra*—His; *taṭastha-lakṣaṇa*—marginal characteristics; *anya avatāra*—another incarnation; *aiche*—in that same way; *jāne*—know; *muni-gaṇa*—the great saintly persons like Vyāsadeva.

TRANSLATION

"All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as svarūpa and taṭastha. All the incarnations of Kṛṣṇa should be understood in this way.

TEXT 363

অবতার-কালে হয় জগতে গোচর ।
এই দুই লক্ষণে কেহ জানয়ে ঈশ্বর ॥" ৩৬৩ ॥

avatāra-kāle haya jagate gocara
ei dui lakṣaṇe keha jānaye īśvara"

SYNONYMS

avatāra-kāle—at the time of incarnation; *haya*—there is; *jagate*—in the world; *gocara*—information; *ei dui lakṣaṇe*—by these two characteristics, namely *svarūpa* and *taṭastha; keha*—some persons; *jānaye*—know; *īśvara*—the incarnation of the Supreme Lord.

TRANSLATION

"At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the śāstras to understand the incarnation's chief characteristics, known as svarūpa and taṭastha. In this way the incarnations become known to great saintly persons."

TEXT 364

সনাতন কহে,—"যাতে ঈশ্বর-লক্ষণ।
পীতবর্ণ, কার্য—প্রেমদান-সঙ্কীর্তন ॥ ৩৬৪ ॥

sanātana kahe,—"yāte īśvara-lakṣaṇa
pīta-varṇa, kārya—prema-dāna-saṅkīrtana

SYNONYMS

sanātana kahe—Sanātana said; *yāte*—in whom; *īśvara-lakṣaṇa*—the characteristics of the Lord are found; *pīta-varṇa*—yellowish color; *kārya*—activities; *prema-dāna*—distributing love of Godhead; *saṅkīrtana*—and chanting congregationally the holy name of the Lord.

TRANSLATION

Sanātana Gosvāmī, "The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

TEXT 365

কলিকালে সেই 'কৃষ্ণাবতার' নিশ্চয়।
সুদৃঢ় করিয়া কহ, যাউক সংশয় ॥" ৩৬৫ ॥

kali-kāle sei 'kṛṣṇāvatāra' niścaya
sudṛḍha kariyā kaha, yāuka saṁśaya"

SYNONYMS

kali-kāle—in the age of Kali; *sei*—that personality; *kṛṣṇa-avatāra*—the incarnation of Kṛṣṇa; *niścaya*—certainly; *su-dṛḍha kariyā*—firmly; *kaha*—kindly inform me; *yāuka saṁśaya*—so that all doubts may go away.

TRANSLATION

"The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away."

PURPORT

Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According to *śāstra,* in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Kṛṣṇa and the *saṅkīrtana* movement. In accordance with *śāstra* and saintly persons, these characteristics were vividly displayed by Śrī Caitanya Mahāprabhu, and it was therefore clear that Śrī Caitanya Mahāprabhu was an incarnation of Kṛṣṇa. He was confirmed by the *śāstras,* and His characteristics were accepted by saintly people. Since Śrī Caitanya Mahāprabhu could not escape Sanātana Gosvāmī's argument, He remained silent on this point and thereby indirectly accepted Sanātana's statement. By this we can clearly understand that Śrī Caitanya Mahāprabhu was the direct incarnation of Lord Kṛṣṇa.

TEXT 366

প্রভু কহে,—চতুরালি ছাড়, সনাতন।
শক্ত্যাবেশাবতারের শুন বিবরণ ॥ ৩৬৬ ॥

prabhu kahe,——caturāli chāḍa, sanātana
śaktyāveśāvatārera śuna vivaraṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *caturāli*—very intelligent argument; *chāḍa*—give up; *sanātana*—O Sanātana; *śakti-āveśa-avatārera*—of the especially empowered incarnations; *śuna*—hear; *vivaraṇa*—the description.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the śaktyāveśa-avatāra.

TEXT 367

শক্ত্যাবেশাবতার কৃষ্ণের অসংখ্য গণন।
দিগ্‌দরশন করি মুখ্য মুখ্য জন ॥ ৩৬৭ ॥

śaktyāveśāvatāra kṛṣṇera asaṅkhya gaṇana
dig-daraśana kari mukhya mukhya jana

SYNONYMS

śakti-āveśa-avatāra—incarnations especially empowered by the Lord; *kṛṣṇera*—of Lord Kṛṣṇa; *asaṅkhya gaṇana*—unlimited and innumerable; *dik-*

daraśana kari—let Me describe some of them; *mukhya mukhya jana*—who are counted as the chief.

TRANSLATION

"There are unlimited śaktyāveśa-avatāras of Lord Kṛṣṇa. Let Me describe the chief among them.

TEXT 368

শক্ত্যাবেশ দুইরূপ—'মুখ্য', 'গৌণ' দেখি।
সাক্ষাৎশক্ত্যে 'অবতার', আভাসে 'বিভূতি' লিখি॥৩৬৮

śaktyāveśa dui-rūpa—*'mukhya', 'gauṇa' dekhi*
sākṣāt-śaktye 'avatāra', ābhāse 'vibhūti' likhi

SYNONYMS

śakti-āveśa—empowered incarnations; *dui-rūpa*—two categories; *mukhya*—primary; *gauṇa*—secondary; *dekhi*—I see; *sākṣāt-śaktye*—when there is direct power; *avatāra*—they are called incarnations; *ābhāse*—when there is indication; *vibhūti likhi*—they are called *vibhūti,* or possessing special favor.

TRANSLATION

"Empowered incarnations are of two types—primary and secondary. The primary one is directly empowered by the Supreme Personality of Godhead and is called an incarnation. The secondary one is indirectly empowered by the Supreme Personality of Godhead and is called vibhūti.

TEXT 369

'সনকাদি', 'নারদ', 'পৃথু', 'পরশুরাম'।
জীবরূপ 'ব্রহ্মার' আবেশাবতার-নাম॥ ৩৬৯॥

'sanakādi', 'nārada', 'pṛthu', 'paraśurāma'
jīva-rūpa 'brahmāra' āveśāvatāra-nāma

SYNONYMS

sanaka-ādi—the four Kumāras; *nārada*—Nārada; *pṛthu*—Mahārāja Pṛthu; *paraśurāma*—Paraśurāma; *jīva-rūpa*—as the living entity; *brahmāra*—of Lord Brahmā; *āveśa-avatāra-nāma*—all of them are called empowered incarnations.

TRANSLATION

"Some śaktyāveśa-avatāras are the four Kumāras, Nārada, Mahārāja Pṛthu and Paraśurāma. When a living being is empowered to act as Lord Brahmā, he is also considered a śaktyāveśa-avatāra.

TEXT 370

বৈকুণ্ঠে 'শেষ'—ধরা ধরয়ে 'অনন্ত'।
এই মুখ্যাবেশাবতার—বিস্তারে নাহি অন্ত ॥ ৩৭০ ॥

vaikuṇṭhe 'śeṣa'——dharā dharaye 'ananta'
ei mukhyāveśāvatāra——vistāre nāhi anta

SYNONYMS

vaikuṇṭhe—in the spiritual world; *śeṣa*—Lord Śeṣa; *dharā dharaye*—carries innumerable planets; *ananta*—Ananta; *ei*—these; *mukhya-āveśa-avatāra*—primary directly empowered incarnations; *vistāre*—in expanding them; *nāhi*—there is not; *anta*—limit.

TRANSLATION

"Lord Śeṣa in the spiritual world of Vaikuṇṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

TEXT 371

সনকাদ্যে 'জ্ঞান'-শক্তি, নারদে শক্তি 'ভক্তি'।
ব্রহ্মায় 'সৃষ্টি'-শক্তি, অনন্তে 'ভূ-ধারণ'-শক্তি ॥ ৩৭১ ॥

sanakādye 'jñāna'-śakti, nārade śakti 'bhakti'
brahmāya 'sṛṣṭi'-śakti, anante 'bhū-dhāraṇa'-śakti

SYNONYMS

sanaka-ādye—in the four Kumāras; *jñāna-śakti*—the power of knowledge; *nārade*—in Nārada Muni; *śakti*—the power; *bhakti*—of devotional service; *brahmāya*—in Lord Brahmā; *sṛṣṭi-śakti*—the power of creation; *anante*—in Lord Ananta; *bhū-dhāraṇa-śakti*—the power to carry the planets.

TRANSLATION

"The power of knowledge was invested in the four Kumāras, and the power of devotional service was invested in Nārada. The power of creation was in-

vested in Lord Brahmā, and the power to carry innumerable planets was invested in Lord Ananta.

TEXT 372

শেষে 'স্ব-সেবন'-শক্তি, পৃথুতে 'পালন'।
পরশুরামে 'দুষ্টনাশক-বীর্যসঞ্চারণ' ॥ ৩৭২ ॥

śeṣe 'sva-sevana'-śakti, pṛthute 'pālana'
paraśurāme 'duṣṭa-nāśaka-vīrya-sañcāraṇa'

SYNONYMS

śeṣe—in Lord Śeṣa; *sva-sevana śakti*—the power to serve the Lord personally; *pṛthute*—in King Pṛthu; *pālana*—the power to rule; *paraśurāme*—in Paraśurāma; *duṣṭa-nāśaka-vīrya*—the extraordinary power to kill rogues and miscreants; *sañcāraṇa*—empowering.

TRANSLATION

"The Supreme Personality of Godhead invested the power of personal service to Lord Śeṣa, and He invested the power to rule the earth in King Pṛthu. Lord Paraśurāma received the power to kill rogues and miscreants.

PURPORT

Kṛṣṇa says in *Bhagavad-gītā* (Bg. 4.8): *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām.* Sometimes the Lord invests His power to rule in a king like Pṛthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Paraśurāma.

TEXT 373

জ্ঞানশক্ত্যাদিকলয়া যত্রাবিষ্টো জনার্দনঃ।
ত আবেশা নিগদ্যন্তে জীবা এব মহত্তমাঃ ॥ ৩৭৩ ॥

jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

SYNONYMS

jñāna-śakti-ādi-kalayā—by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the dif-

ferent planets, and killing the rogues and miscreants; *yatra*—wherever; *āviṣṭaḥ*—is entered; *janārdanaḥ*—the Supreme Personality of Godhead, Viṣṇu; *te*—they; *āveśāḥ*—empowered; *nigadyante*—are called; *jīvāḥ*—living entities; *eva*—although; *mahat-tamāḥ*—most exalted devotees.

TRANSLATION

" 'Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called śaktyāveśa-avatāra—that is, an incarnation invested with special power.'

PURPORT

This verse is found in the *Laghu-bhāgavatāmṛta* (1.18).

TEXT 374

'বিভূতি' কহিয়ে যৈছে গীতা-একাদশে।
জগৎ ব্যাপিল কৃষ্ণশক্ত্যাভাসাবেশে॥ ৩৭৪॥

'vibhūti' kahiye yaiche gītā-ekādaśe
jagat vyāpila kṛṣṇa-śakty-ābhāsāveśe

SYNONYMS

vibhūti—specific power; *kahiye*—we say; *yaiche*—just like; *gītā*—of *Bhagavad-gītā; ekādaśe*—in the Eleventh Chapter; *jagat*—throughout the whole universe; *vyāpila*—He expanded; *kṛṣṇa-śakti-ābhāsa-āveśe*—by the reflection of His power.

TRANSLATION

"As explained in the Eleventh Chapter of Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as vibhūti.

PURPORT

The expansion of specific *māyā* powers is explained in *Śrīmad-Bhāgavatam* (2.7.39).

TEXT 375

যদ্‌যদ্‌বিভূতিমৎ সত্ত্বং শ্রীমদূর্জিতমেব বা।
তত্তদেবাবগচ্ছ ত্বং মম তেজোঽংশসম্ভবম্॥ ৩৭৫॥

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo 'ṁśa-sambhavam

SYNONYMS

yat yat—whatever and wherever; *vibhūtimat*—extraordinarily opulent; *sattvam*—living entity; *śrīmat*—full of wealth; *ūrjitam*—full of power; *eva*—certainly; *vā*—or; *tat tat*—there; *eva*—certainly; *avagaccha*—should know; *tvam*—you; *mama*—of Me; *tejaḥ*—of power; *aṁśa*—of a part; *sambhavam*—exhibition.

TRANSLATION

" 'Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor.

PURPORT

This is a statement made by Kṛṣṇa in *Bhagavad-gītā* (10.41).

TEXT 376

অথবা বহুনৈতেন কিং জ্ঞাতেন তবার্জুন।
বিষ্টভ্যাহমিদং কৃৎস্নমেকাংশেন স্থিতো জগৎ ॥ ৩৭৬ ॥

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-aṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.'

PURPORT

This is also a statement made by Kṛṣṇa in *Bhagavad-gītā* (10.42).

TEXT 377

এইত কহিলুঁ শক্ত্যাবেশ-অবতার ।
বাল্য-পৌগণ্ড-ধর্মের শুনহ বিচার ॥ ৩৭৭ ॥

eita kahiluṅ śakty-āveśa-avatāra
bālya-paugaṇḍa-dharmera śunaha vicāra

SYNONYMS

eita—thus; *kahiluṅ*—I have explained; *śakti-āveśa-avatāra*—the incarnations specifically empowered; *bālya*—in childhood; *paugaṇḍa*—in boyhood; *dharmera*—of the characteristics; *śunaha*—now hear; *vicāra*—the consideration.

TRANSLATION

"Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa's childhood, boyhood and youth.

TEXT 378

কিশোরশেখর-ধর্মী ব্রজেন্দ্রনন্দন ।
প্রকটলীলা করিবারে যবে করে মন ॥ ৩৭৮ ॥

kiśora-śekhara-dharmī vrajendra-nandana
prakaṭa-līlā karibāre yabe kare mana

SYNONYMS

kiśora-śekhara—topmost of youth; *dharmī*—whose natural position; *vrajendra-nandana*—the son of Mahārāja Nanda; *prakaṭa-līlā*—manifested pastimes; *karibāre*—to perform; *yabe*—when; *kare*—makes; *mana*—mind.

TRANSLATION

"As the son of Mahārāja Nanda, Lord Kṛṣṇa is by nature the paragon of kiśora [youth]. He chooses to exhibit His pastimes at that age.

TEXT 379

আদৌ প্রকট করায় মাতা-পিতা-ভক্তগণে ।
পাছে প্রকট হয় জন্মাদিক-লীলাক্রমে ॥ ৩৭৯ ॥

ādau prakaṭa karāya mātā-pitā-bhakta-gaṇe
pāche prakaṭa haya janmādika-līlā-krame

SYNONYMS

ādau—first; *prakaṭa*—manifest; *karāya*—He makes; *mātā-pitā*—His mother and father; *bhakta-gaṇe*—similar devotees; *pāche*—after that; *prakaṭa haya*—becomes manifest; *janma-ādika-līlā-krame*—such pastimes as birth, in order.

TRANSLATION

"Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

TEXT 380

বয়সো বিবিধত্বেঽপি সর্বভক্তিরসাশ্রয়ঃ।
ধর্মী কিশোর এবাত্র নিত্যলীলা-বিলাসবান্ ॥ ৩৮০ ॥

vayaso vividhatve 'pi
sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra
nitya-līlā-vilāsavān

SYNONYMS

vayasaḥ—of age; *vividhatve*—in varieties; *api*—although; *sarva*—of all kinds; *bhakti-rasa-āśrayaḥ*—the shelter of devotional service; *dharmī*—whose constitutional nature; *kiśoraḥ*—in the age before youth; *eva*—certainly; *atra*—in this; *nitya-līlā*—of eternal pastimes; *vilāsavān*—the supreme enjoyer.

TRANSLATION

" 'The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as kiśora [pre-youth] is best of all.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.63).

TEXT 381

পূতনা-বধাদি যত লীলা ক্ষণে ক্ষণে।
সব লীলা নিত্য প্রকট করে অনুক্রমে ॥ ৩৮১ ॥

pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe
saba līlā nitya prakaṭa kare anukrame

SYNONYMS

pūtanā-vadha-ādi—killing of the demons like Pūtanā; *yata*—all; *līlā*—pastimes; *kṣaṇe kṣaṇe*—one moment after another; *saba līlā*—all these pastimes; *nitya*—eternally; *prakaṭa*—manifesting; *kare*—does; *anukrame*—one after another.

TRANSLATION

"When Lord Kṛṣṇa appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Pūtanā. All these pastimes are eternally being demonstrated one after another.

TEXT 382

অনন্ত ব্রহ্মাণ্ড, তার নাহিক গণন।
কোন লীলা কোন ব্রহ্মাণ্ডে হয় প্রকটন॥ ৩৮২॥

ananta brahmāṇḍa, tāra nāhika gaṇana
kona līlā kona brahmāṇḍe haya prakaṭana

SYNONYMS

ananta brahmāṇḍa—innumerable universes; *tāra*—of which; *nāhika gaṇana*—there is no counting; *kona līlā*—some pastimes; *kona brahmāṇḍe*—in some universe; *haya*—there is; *prakaṭana*—manifestation.

TRANSLATION

"The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another.

TEXT 383

এইমত সব লীলা—যেন গঙ্গাধার।
সে-সে লীলা প্রকট করে ব্রজেন্দ্রকুমার॥ ৩৮৩॥

ei-mata saba līlā—yena gaṅgā-dhāra
se-se līlā prakaṭa kare vrajendra-kumāra

SYNONYMS

ei-mata—in this way; *saba līlā*—all pastimes; *yena*—like; *gaṅgā-dhāra*—the flowing of the water of the Ganges; *se-se*—those; *līlā*—pastimes; *prakaṭa kare*—demonstrates; *vrajendra-kumāra*—the son of Mahārāja Nanda.

TRANSLATION

"Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

TEXT 384

ক্রমে বাল্য-পৌগণ্ড-কৈশোরতা-প্রাপ্তি।
রাস-আদি লীলা করে, কৈশোরে নিত্যস্থিতি ॥৩৮৪॥

krame bālya-paugaṇḍa-kaiśoratā-prāpti
rāsa-ādi līlā kare, kaiśore nitya-sthiti

SYNONYMS

krame—gradually; *bālya*—childhood; *paugaṇḍa*—boyhood; *kaiśoratā*—youth; *prāpti*—development; *rāsa*—dancing with the *gopīs; ādi*—and others; *līlā*—pastimes; *kare*—performs; *kaiśore*—in His age of pre-youth; *nitya-sthiti*—eternally existing.

TRANSLATION

"Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rāsa dance and other pastimes.

PURPORT

The comparison made here is very interesting. Kṛṣṇa does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches the age of pre-youth, *kaiśora,* He does not grow any older. He simply remains in His *kaiśora* age. He is therefore described in *Brahma-saṁhitā* (5.33) as *nava-yauvana.*

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This *nava-yauvana,* or pre-youth, is the eternal transcendental form of Kṛṣṇa. Kṛṣṇa never grows older than *nava-yauvana.*

TEXT 385

'নিত্যলীলা' কৃষ্ণের সর্বশাস্ত্রে কয়।
বুঝিতে না পারে লীলা কেমনে 'নিত্য' হয়॥ ৩৮৫॥

'nitya-līlā' kṛṣṇera sarva-śāstre kaya
bujhite nā pāre līlā kemane 'nitya' haya

SYNONYMS

nitya-līlā—eternal pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva-śāstre kaya*—described in every *śāstra; bujhite nā pāre*—not able to understand; *līlā*—pastimes; *kemane*—how; *nitya haya*—are eternal.

TRANSLATION

"Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.

TEXT 386

দৃষ্টান্ত দিয়া কহি তবে লোক যদি জানে।
কৃষ্ণলীলা—নিত্য, জ্যোতিশ্চক্র-প্রমাণে॥ ৩৮৬॥

dṛṣṭānta diyā kahi tabe loka yadi jāne
kṛṣṇa-līlā——nitya, jyotiścakra-pramāṇe

SYNONYMS

dṛṣṭānta diyā—giving an example; *kahi*—let Me say; *tabe*—then; *loka*—people; *yadi*—if; *jāne*—can understand; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *nitya*—eternal; *jyotiḥ-cakra*—of the zodiac; *pramāṇe*—by evidence.

TRANSLATION

"Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac.

TEXT 387

জ্যোতিশ্চক্রে সূর্য যেন ফিরে রাত্রি-দিনে।
সপ্তদ্বীপাম্বুধি লঙ্ঘি' ফিরে ক্রমে ক্রমে॥ ৩৮৭॥

jyotiścakre sūrya yena phire rātri-dine
sapta-dvīpāmbudhi laṅghi' phire krame krame

SYNONYMS

jyotiḥ-cakre—in the zodiac; *sūrya*—of the sun; *yena*—as; *phire*—moves; *rātri-dine*—the day and night; *sapta-dvīpa-ambudhi*—the oceans of the islands; *laṅghi'*—crossing; *phire*—rotates; *krame krame*—one after another.

TRANSLATION

"The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

TEXT 388

রাত্রি-দিনে হয় ষষ্টিদণ্ড-পরিমাণ।
তিনসহস্র ছয়শত 'পল' তার মান ॥ ৩৮৮ ॥

rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa
tina-sahasra chaya-śata 'pala' tāra māna

SYNONYMS

rātri-dine—during the whole day and night; *haya*—there is; *ṣaṣṭi-daṇḍa*—of sixty *daṇḍas* (a measure of time); *parimāṇa*—duration; *tina-sahasra*—three thousand; *chaya-śata*—six hundred; *pala*—*palas; tāra*—of that; *māna*—measurement.

TRANSLATION

"According to Vedic astronomical calculations, the rotation of the sun consists of sixty daṇḍas, and it is divided into thirty-six hundred palas.

TEXT 389

সূর্যোদয় হৈতে ষষ্টিপল-ক্রমোদয়।
সেই এক দণ্ড, অষ্ট দণ্ডে 'প্রহর' হয় ॥ ৩৮৯ ॥

sūryodaya haite ṣaṣṭi-pala-kramodaya
sei eka daṇḍa, aṣṭa daṇḍe 'prahara' haya

SYNONYMS

sūrya-udaya haite—beginning from the sunrise; *ṣaṣṭi-pala*—sixty *palas; krama-udaya*—gradually rising higher and higher; *sei*—that; *eka daṇḍa*—one *daṇḍa; aṣṭa daṇḍe*—in eight *daṇḍas; prahara haya*—there is a *prahara.*

TRANSLATION

"The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and eight daṇḍas comprise one prahara.

TEXT 390

এক-দুই-তিন-চারি প্রহরে অস্ত হয়।
চারিপ্রহর রাত্রি গেলে পুনঃ সূর্যোদয়॥ ৩৯০॥

eka-dui-tina-cāri prahare asta haya
cāri-prahara rātri gele punaḥ sūryodaya

SYNONYMS

eka-dui-tina-cāri—one, two, three, four; *prahare*—in *praharas; asta haya*—the sun sets in the evening; *cāri-prahara*—generally after four *praharas; rātri*—the night; *gele*—when it passes; *punaḥ*—again; *sūryodaya*—the sun rises.

TRANSLATION

"Day and night are divided into eight praharas—four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

TEXT 391

ঐছে কৃষ্ণের লীলা-মণ্ডল চৌদ্দমন্বন্তরে।
ব্রহ্মাণ্ডমণ্ডল ব্যাপি' ক্রমে ক্রমে ফিরে॥ ৩৯১॥

aiche kṛṣṇera līlā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi' krame krame phire

SYNONYMS

aiche—in the same way; *kṛṣṇera*—of Lord Kṛṣṇa; *līlā-maṇḍala*—groups of different pastimes; *caudda-manvantare*—in the duration of fourteen Manus; *brahmāṇḍa-maṇḍala*—all of the universes; *vyāpi'*—spreading through; *krame krame*—gradually; *phire*—return.

TRANSLATION

"Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.

TEXT 392

সওয়াশত বৎসর কৃষ্ণের প্রকট-প্রকাশ।
তাহা যৈছে ব্রজ-পুরে করিলা বিলাস ॥ ৩৯২ ॥

saoyāśata vatsara kṛṣṇera prakaṭa-prakāśa
tāhā yaiche vraja-pure karilā vilāsa

SYNONYMS

saoyāśata—125; *vatsara*—years; *kṛṣṇera*—of Lord Kṛṣṇa; *prakaṭa-prakāśa*—manifestation of the appearance; *tāhā*—that; *yaiche*—like; *vraja-pure*—in Vṛndāvana and Dvārakā; *karilā vilāsa*—enjoys the pastimes.

TRANSLATION

"Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

TEXT 393

অলাতচক্রপ্রায় সেই লীলাচক্র ফিরে।
সব লীলা সব ব্রহ্মাণ্ডে ক্রমে উদয় করে ॥ ৩৯৩ ॥

alāta-cakra-prāya sei līlā-cakra phire
saba līlā saba brahmāṇḍe krame udaya kare

SYNONYMS

alāta-cakra-prāya—exactly like a wheel of fire; *sei*—that; *līlā-cakra*—the cycle of Kṛṣṇa's pastimes; *phire*—turns; *saba līlā*—all these pastimes; *saba brahmāṇḍe*—in all the universes; *krame*—one after another; *udaya kare*—become manifest.

TRANSLATION

"The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe.

TEXT 394

জন্ম, বাল্য, পৌগণ্ড, কৈশোর প্রকাশ।
পূতনা-বধাদি করি' মৌষলান্ত বিলাস ॥ ৩৯৪ ॥

janma, bālya, pauganḍa, kaiśora prakāśa
pūtanā-vadhādi kari' mauṣalānta vilāsa

SYNONYMS

janma—birth; *bālya*—childhood; *pauganḍa*—boyhood; *kaiśora*—pre-youth; *prakāśa*—manifestation; *pūtanā-vadha-ādi*—killing the demons, beginning from Pūtanā; *kari'*—manifesting; *mauṣalānta*—until the end of the *mauṣala* pastimes; *vilāsa*—pastimes.

TRANSLATION

"Kṛṣṇa's pastimes—appearance, childhood, boyhood and youth—are all manifest, beginning with the killing of Pūtanā and extending to the end of mauṣala-līlā, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

TEXT 395

কোন ব্রহ্মাণ্ডে কোন লীলার হয় অবস্থান।
তাতে লীলা 'নিত্য' কহে আগম-পুরাণ ॥ ৩৯৫ ॥

kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā 'nitya' kahe āgama-purāṇa

SYNONYMS

kona brahmāṇḍe—in some universe; *kona līlāra*—some pastimes; *haya*—there is; *avasthāna*—the presence; *tāte*—therefore; *līlā*—pastimes; *nitya*—eternal; *kahe*—explains; *āgama-purāṇa*—the *Vedas* and *Purāṇas.*

TRANSLATION

"Since all Kṛṣṇa's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas.

TEXT 396

গোলোক, গোকুল-ধাম—'বিভু' কৃষ্ণসম।
কৃষ্ণেচ্ছায় ব্রহ্মাণ্ডগণে তাহার সংক্রম ॥ ৩৯৬ ॥

goloka, gokula-dhāma—'vibhu' kṛṣṇa-sama
kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama

SYNONYMS

goloka—the planet known as Goloka; *gokula-dhāma*—the spiritual land, the pasturing fields for the *surabhi* cows; *vibhu*—opulent and powerful; *kṛṣṇa-sama*—as much as Kṛṣṇa; *kṛṣṇa-icchāya*—by the supreme will of Kṛṣṇa; *brahmāṇḍa-gaṇe*—in each of the universes; *tāhāra*—of the Goloka and Gokula *dhāmas; saṅkrama*—appearance.

TRANSLATION

"The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original Goloka and Gokula dhāmas are manifest with Him in all the universes.

TEXT 397

অতএব গোলোকস্থানে নিত্য বিহার।
ব্রহ্মাণ্ডগণে ক্রমে প্রাকট্য তাহার ॥ ৩৯৭ ॥

ataeva goloka-sthāne nitya vihāra
brahmāṇḍa-gaṇe krame prākaṭya tāhāra

SYNONYMS

ataeva—therefore; *goloka-sthāne*—in the original Goloka Vṛndāvana planet; *nitya vihāra*—eternal pastimes; *brahmāṇḍa-gaṇe*—within the material universes; *krame*—gradually; *prākaṭya*—manifestation; *tāhāra*—of them.

TRANSLATION

"The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifest within the material world, in each and every brahmāṇḍa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elucidates this complicated explanation of Kṛṣṇa's pastimes. Kṛṣṇa's pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Kṛṣṇa's appearance may be manifest in this universe at one moment, and immediately after His birth, this pastime is manifest in the next universe. After His killing of Pūtanā is manifest in this universe, it is next manifest in another universe. Thus all the pastimes of Kṛṣṇa are eternally existing both in the original Goloka Vṛndāvana planet and in the material universes. The 125 years calculated in our solar system to be Kṛṣṇa's lifetime equal one moment for Kṛṣṇa. One moment these pastimes

are manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Kṛṣṇa's pastimes are manifest one moment after the other in all of them. This rotation is explained through the example of the sun's moving across the sky. Kṛṣṇa appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Although Kṛṣṇa's pastimes seem to appear and disappear, they are continuously existing in one *brahmāṇḍa* (universe) or another. Thus all of Kṛṣṇa's *līlās* are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Kṛṣṇa's eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place by understanding the allegory of the sun. Although the Lord is appearing constantly in the material universes, His pastimes are eternally present in the original Goloka Vṛndāvana. Therefore these pastimes are called *nitya-līlā* (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Kṛṣṇa is eternally manifesting His pastimes. There are fourteen Manus in one day of Brahmā, and this time calculation is also taking place in other universes. Kṛṣṇa's pastimes are manifest before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Kṛṣṇa in this way, we must accept the verdict of Vedic literatures.

There are two types of devotees—the *sādhaka,* who is preparing for perfection, and the *siddha,* who is already perfect. As far as those who are already perfect are concerned, *Bhagavad-gītā* says, *tyaktvā deham punar janma naiti mām eti so 'rjuna:* "After giving up this material body, such a devotee comes to Me." After leaving the material body, the perfect devotee takes birth in the womb of a *gopī* on a planet where Kṛṣṇa's pastimes are going on. This may be in this universe or another universe. This statement is found in the *Ujjvala-nīlamaṇi,* which is commented upon by Viśvanātha Cakravartī Ṭhākura. When a devotee becomes perfect, he is transferred to the universe where Kṛṣṇa's pastimes are taking place. Kṛṣṇa's eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates.

TEXT 398

ব্রজে কৃষ্ণ—সর্বৈশ্বর্যপ্রকাশে 'পূর্ণতম'।
পুরীদ্বয়ে, পরব্যোমে—'পূর্ণতর', 'পূর্ণ' ॥ ৩৯৮ ॥

vraje kṛṣṇa——sarvaiśvarya-prakāśe 'pūrṇatama'
purī-dvaye, paravyome——'pūrṇatara', 'pūrṇa'

SYNONYMS

vraje—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-aiśvarya-prakāśe*—manifestation of His full opulence; *pūrṇa-tama*—most complete; *purī-dvaye*—in Dvārakā and Mathurā; *para-vyome*—and in the spiritual world; *pūrṇa-tara*—more complete; *pūrṇa*—complete.

TRANSLATION

"Kṛṣṇa is complete in the spiritual sky [Vaikuṇṭha]. He is more complete in Mathurā and Dvārakā, and He is most complete in Vṛndāvana, Vraja, due to His manifesting all His opulences.

PURPORT

This is confirmed in the following three verses from *Bhakti-rasāmṛta-sindhu* (2.1.221-223).

TEXT 399

হরিঃ পূর্ণতমঃ পূর্ণতরঃ পূর্ণ ইতি ত্রিধা।
শ্রেষ্ঠমধ্যাদিভিঃ শব্দৈর্নাট্যে যঃ পরিপঠ্যতে ॥ ৩৯৯ ॥

hariḥ pūrṇatamaḥ pūrṇa-
taraḥ pūrṇa iti tridhā
śreṣṭha-madhyādibhiḥ śabdair
nāṭye yaḥ paripaṭhyate

SYNONYMS

hariḥ—the Supreme Personality of Godhead; *pūrṇa-tamaḥ*—most complete; *pūrṇa-taraḥ*—more complete; *pūrṇaḥ*—complete; *iti*—thus; *tri-dhā*—three stages; *śreṣṭha*—best; *madhya-ādibhiḥ*—middle, etc.; *śabdaiḥ*—by the words; *nāṭye*—in books on dramatics; *yaḥ*—who; *paripaṭhyate*—is proclaimed.

TRANSLATION

" 'This is stated in the dramatic literatures as "perfect," "more perfect," and "most perfect." Thus Lord Kṛṣṇa manifests Himself in three ways—perfect, more perfect and most perfect.

TEXT 400

প্রকাশিতাখিলগুণঃ স্মৃতঃ পূর্ণতমো বুধৈঃ।
অসর্বব্যঞ্জকঃ পূর্ণতরঃ পূর্ণোঽল্পদর্শকঃ ॥ ৪০০ ॥

prakāśitākhila-guṇaḥ
smṛtaḥ pūrṇatamo budhaiḥ
asarva-vyañjakaḥ pūrṇa-
taraḥ pūrṇo 'lpa-darśakaḥ

SYNONYMS

prakāśita-akhila-guṇaḥ—having all transcendental qualities manifested; *smṛtaḥ*—is understood; *pūrṇa-tamaḥ*—most perfect; *budhaiḥ*—by learned scholars; *asarva-vyañjakaḥ*—having qualities not fully manifested; *pūrṇa-taraḥ*—more perfect; *pūrṇaḥ*—perfect; *alpa-darśakaḥ*—still less fully manifested.

TRANSLATION

" 'When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

TEXT 401

কৃষ্ণস্য পূর্ণতমতা ব্যক্তাভূদ্‌গোকুলান্তরে।
পূর্ণতা পূর্ণতরতা দ্বারকা-মথুরাদিষু ॥ ৪০১ ॥

kṛṣṇasya pūrṇatamatā
vyaktābhūd gokulāntare
pūrṇatā pūrṇataratā
dvārakā-mathurādiṣu

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; *pūrṇa-tamatā*—being most perfect; *vyaktā*—manifested; *abhūt*—became; *gokula-antare*—in the domain of Gokula Vṛndāvana; *pūrṇatā*—completeness; *pūrṇa-taratā*—more completeness; *dvārakā*—in Dvārakā; *mathurā-ādiṣu*—and Mathurā, and so on.

TRANSLATION

" 'The most complete qualities of Kṛṣṇa are manifest within Vṛndāvana, and His complete and more complete qualities are manifest in Dvārakā and Mathurā.'

TEXT 402

এই কৃষ্ণ—ব্রজে 'পূর্ণতম' ভগবান্।
আর সব স্বরূপ—'পূর্ণতর' 'পূর্ণ' নাম ॥ ৪০২ ॥

ei kṛṣṇa—vraje 'pūrṇatama' bhagavān
āra saba svarūpa—'pūrṇatara' 'pūrṇa' nāma

SYNONYMS

ei kṛṣṇa—the same Kṛṣṇa; *vraje*—Vṛndāvana; *pūrṇa-tama bhagavān*—the most complete manifestation of the Supreme Personality of Godhead; *āra*—other; *saba*—all; *sva-rūpa*—forms; *pūrṇa-tara*—more complete; *pūrṇa*—complete; *nāma*—named.

TRANSLATION

"Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.

TEXT 403

সংক্ষেপে কহিলুঁ কৃষ্ণের স্বরূপ-বিচার।
'অনন্ত' কহিতে নারে ইহার বিস্তার ॥ ৪০৩ ॥

saṅkṣepe kahiluṅ kṛṣṇera svarūpa-vicāra
'ananta' kahite nāre ihāra vistāra

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of His different forms and features; *ananta*—Lord Ananta; *kahite nāre*—not able to describe; *ihāra*—of this; *vistāra*—the expanse.

TRANSLATION

"Thus I have briefly described Kṛṣṇa's manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

TEXT 404

অনন্ত স্বরূপ কৃষ্ণের নাহিক গণন।
শাখা-চন্দ্র-ন্যায়ে করি দিগ্‌দরশন ॥ ৪০৪ ॥

ananta svarūpa kṛṣṇera nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

SYNONYMS

ananta—unlimited; *svarūpa*—forms; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no counting; *śākhā-candra-nyāye*—by the logic of showing the moon through the branches of a tree; *kari*—I do; *dik-daraśana*—only partial showing.

TRANSLATION

"In this way Kṛṣṇa's transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree."

TEXT 405

ইহা যেই শুনে, পড়ে, সেই ভাগ্যবান্।
কৃষ্ণের স্বরূপতত্ত্বের হয় কিছু জ্ঞান ॥ ৪০৫ ॥

ihā yei śune, paḍe, sei bhāgyavān
kṛṣṇera svarūpa-tattvera haya kichu jñāna

SYNONYMS

ihā—this narration; *yei śune*—anyone who hears; *paḍe*—or reads; *sei*—such a person; *bhāgyavān*—is most fortunate; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-tattvera*—of personal bodily features; *haya*—there is; *kichu*—something; *jñāna*—knowledge.

TRANSLATION

Whoever hears or recites these descriptions of the expansions of Kṛṣṇa's body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Kṛṣṇa's body.

TEXT 406

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৪০৬ ॥

śrī-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Twentieth Chapter, describing how Sanātana Gosvāmī met the Lord at Vārāṇasī and received knowledge of the Absolute Truth.*

CHAPTER 21

The Opulence and Sweetness of Lord Śrī Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary study of the Twenty-first Chapter. In this chapter Śrī Caitanya Mahāprabhu fully describes Kṛṣṇaloka, the spiritual sky, the Causal Ocean and the material world, which consists of innumerable universes. Śrī Caitanya Mahāprabhu then describes Lord Brahmā's interview with Kṛṣṇa at Dvārakā and the Lord's curbing the pride of Brahmā. There is also a description of one of Kṛṣṇa's pastimes with Brahmā. In this chapter the author of *Caitanya-caritāmṛta* has presented some nice poems about the pastimes of Kṛṣṇa and Kṛṣṇa's superexcellent beauty. Throughout the rest of the chapter, our intimate relationship (*sambandha*) with Kṛṣṇa is described.

TEXT 1

অগত্যেকগতিং নত্বা হীনার্থাধিকসাধকম্।
শ্রীচৈতন্যং লিখাম্যস্য মাধুর্যৈশ্বর্য-শীকরম্॥ ১॥

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhāmy asya
mādhuryaiśvarya-śīkaram

SYNONYMS

agati-eka-gatim—to the only shelter for the conditioned souls who do not know the goal of life; *natvā*—offering obeisances; *hīna-artha*—of the necessities of the conditioned souls, who are poor in spiritual knowledge; *adhika*—increase; *sādhakam*—bringing about; *śrī-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *likhāmi*—I am writing; *asya*—of Him; *mādhurya-aiśvarya*—of the sweetness and opulence; *śīkaram*—a small portion.

TRANSLATION

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya—all glories; *jaya*—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

সর্ব স্বরূপের ধাম—পরব্যোম-ধামে।
পৃথক্ পৃথক্ বৈকুণ্ঠ সব, নাহিক গণনে॥ ৩॥

sarva svarūpera dhāma—paravyoma-dhāme
pṛthak pṛthak vaikuṇṭha saba, nāhika gaṇane

SYNONYMS

sarva—all; *svarūpera*—of the personal forms; *dhāma*—abode; *para-vyoma-dhāme*—in the spiritual sky; *pṛthak pṛthak*—separate; *vaikuṇṭha*—Vaikuṇṭha planets; *saba*—all; *nāhika gaṇane*—there is no counting.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuṇṭha planets.

TEXT 4

শত, সহস্র, অযুত, লক্ষ, কোটী-যোজন।
এক এক বৈকুণ্ঠের বিস্তার বর্ণন॥ ৪॥

śata, sahasra, ayuta, lakṣa, koṭī-yojana
eka eka vaikuṇṭhera vistāra varṇana

SYNONYMS

śata—a hundred; *sahasra*—a thousand; *ayuta*—ten thousand; *lakṣa*—a hundred thousand; *koṭī*—ten million; *yojana*—a distance of eight miles; *eka eka*—each and every one; *vaikuṇṭhera*—of the spiritual planets; *vistāra*—the breadth; *varṇana*—description.

TRANSLATION

"The breadth of each Vaikuṇṭha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and by ten million. In other words, each Vaikuṇṭha planet is expanded beyond our ability to measure.

TEXT 5

সব বৈকুণ্ঠ—ব্যাপক, আনন্দ-চিন্ময়।
পারিষদ-ষড়ৈশ্বর্য-পূর্ণ সব হয়॥ ৫॥

saba vaikuṇṭha—vyāpaka, ānanda-cinmaya
pāriṣada-ṣaḍaiśvarya-pūrṇa saba haya

SYNONYMS

saba—all; *vaikuṇṭha*—the spiritual planets; *vyāpaka*—vast; *ānanda-cit-maya*—made of spiritual bliss; *pāriṣada*—associates; *ṣaṭ-aiśvarya*—six kinds of opulence; *pūrṇa*—in full; *saba*—all; *haya*—are.

TRANSLATION

"Each Vaikuṇṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.

TEXT 6

অনন্ত বৈকুণ্ঠ এক এক দেশে যার।
সেই পরব্যোম-ধামের কে করু বিস্তার॥ ৬॥

ananta vaikuṇṭha eka eka deśe yāra
sei paravyoma-dhāmera ke karu vistāra

SYNONYMS

ananta vaikuṇṭha—unlimited Vaikuṇṭha planets; *eka eka*—certain; *deśe*—in a place; *yāra*—of which; *sei*—that; *para-vyoma*—of the spiritual sky; *dhāmera*—of the abode; *ke karu vistāra*—who can understand the breadth.

TRANSLATION

"Since all the Vaikuṇṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

TEXT 7

অনন্ত বৈকুণ্ঠ-পরব্যোম যার দলশ্রেণী।
সর্বোপরি কৃষ্ণলোক 'কর্ণিকার' গণি ॥ ৭ ॥

ananta vaikuṇṭha-paravyoma yāra dala-śreṇī
sarvopari kṛṣṇaloka 'karṇikāra' gaṇi

SYNONYMS

ananta—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *para-vyoma*—the spiritual sky; *yāra*—of which; *dala-śreṇī*—the bunches of outlying petals; *sarva-upari*—in the topmost portion of the spiritual sky; *kṛṣṇa-loka*—the abode of Lord Kṛṣṇa; *karṇikāra gaṇi*—we consider the whorl of the lotus flower.

TRANSLATION

"The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa's abode. The petals of the spiritual lotus flower consist of many Vaikuṇṭha planets.

TEXT 8

এইমত ষড়ৈশ্বর্য, স্থান, অবতার।
ব্রহ্মা, শিব অন্ত না পায়—জীব কোন্ ছার ॥ ৮ ॥

ei-mata ṣaḍ-aiśvarya, sthāna, avatāra
brahmā, śiva anta nā pāya—jīva kon chāra

SYNONYMS

ei-mata—such; *ṣaṭ-aiśvarya*—six opulences; *sthāna*—abode; *avatāra*—incarnations; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *anta nā pāya*—cannot find the limit; *jīva*—a living entity; *kon*—what of; *chāra*—worthless.

TRANSLATION

"Each Vaikuṇṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikuṇṭha planets, how can ordinary living entities begin to imagine them?

TEXT 9

কো বেত্তি ভূমন্ ভগবন্ পরাত্মন্
যোগেশ্বরোতীর্ভবতস্ত্রিলোক্যাম্।
ক্ব বা কথং বা কতি বা কদেতি
বিস্তারয়ন্ ক্রীড়সি যোগমায়াম্॥ ৯॥

ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas trilokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

SYNONYMS

kaḥ—who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supersoul; *yoga-īśvara*—O master of mystic power; *ūtīḥ*—pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistārayan*—expanding; *krīḍasi*—You play; *yoga-māyām*—spiritual energy.

TRANSLATION

" 'O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.14.21).

TEXT 10

এইমত কৃষ্ণের দিব্য সদ্‌গুণ অনন্ত।
ব্রহ্মা-শিব-সনকাদি না পায় যাঁর অন্ত॥ ১০॥

ei-mata kṛṣṇera divya sad-guṇa ananta
brahmā-śiva-sanakādi nā pāya yāṅra anta

SYNONYMS

ei-mata—in this way; *kṛṣṇera*—of Lord Kṛṣṇa; *divya*—transcendental; *sat-guṇa*—spiritual qualities; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the four Kumāras and so on; *nā*—not; *pāya*—obtain; *yāṅra*—of which; *anta*—the limit.

TRANSLATION

"The spiritual qualities of Kṛṣṇa are also unlimited. Great personalities like Lord Brahmā, Lord Śiva and the four Kumāras cannot estimate the spiritual qualities of the Lord.

TEXT 11

গুণাত্মনস্তেঽপি গুণান্ বিমাতুং
হিতাবতীর্ণস্য ক ঈশিরেঽস্য।
কালেন যৈর্বা বিমিতাঃ সুকল্পৈ-
র্ভূ-পাংশবঃ খে মিহিকা দ্যুভাসঃ ॥ ১১ ॥

guṇātmanas te 'pi guṇān vimātuṁ
hitāvatīrṇasya ka īśire 'sya
kālena yair vā vimitāḥ sukalpair
bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ

SYNONYMS

guṇa-ātmanaḥ—the overseer of the three qualities; *te*—of You; *api*—certainly; *guṇān*—the qualities; *vimātum*—to count; *hita-avatīrṇasya*—who have descended for the benefit of all living entities; *ke*—who; *īśire*—were able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpaiḥ*—by great scientists; *bhū-pāṁśavaḥ*—the atoms of the universe; *khe*—in the sky; *mihikāḥ*—particles of snow; *dyu-bhāsaḥ*—the illuminating stars and planets.

TRANSLATION

" 'In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.14.7).

TEXT 12

ব্রহ্মাদি রহু—সহস্রবদনে 'অনন্ত'।
নিরন্তর গায় মুখে, না পায় গুণের অন্ত ॥ ১২ ॥

brahmādi rahu——sahasra-vadane 'ananta'
nirantara gāya mukhe, nā pāya guṇera anta

SYNONYMS

brahmā-ādi rahu—leave aside Lord Brahmā and others; *sahasra-vadane*—in thousands of mouths; *ananta*—Lord Ananta; *nirantara*—continuously; *gāya*—chants; *mukhe*—in the mouths; *nā pāya*—does not obtain; *guṇera*—of qualities of the Lord; *anta*—the end.

TRANSLATION

"To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord's transcendental qualities, even though He is continuously chanting their praises.

TEXT 13

নান্তং বিদাম্যহমমী মুনয়োঽগ্রজাস্তে
মায়াবলস্য পুরুষস্য কুতোঽবরা যে।
গায়ন্ গুণান্ দশশতানন আদিদেবঃ
শেষোঽধুনাপি সমবস্যতি নাস্য পারম্ ॥ ১৩ ॥

nāntaṁ vidāmy aham amī munayo 'grajās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram

SYNONYMS

na antam—no limit; *vidāmi*—know; *aham*—I; *amī*—those; *munayaḥ*—great saintly persons; *agrajāḥ*—brothers; *te*—of you; *māyā-balasya*—who has multi-energies; *puruṣasya*—of the Personality of Godhead; *kutaḥ*—how; *avarāḥ*—less intelligent; *ye*—those who; *gāyan*—chanting; *guṇān*—the qualities; *daśa-śata-ānanaḥ*—who has a thousand hoods; *ādi-devaḥ*—the Personality of Godhead; *śeṣaḥ*—Ananta Śeṣa; *adhunā api*—even until now; *samavasyati*—reaches; *na*—not; *asya*—of the Lord; *pāram*—limit.

TRANSLATION

" 'If I, Lord Brahmā, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Śeṣa has not yet reached the end of the Lord's activities.'

PURPORT

This verse, spoken to Nārada Muni, is from *Śrīmad-Bhāgavatam* (2.7.41).

TEXT 14

সেহো রহু—সর্বজ্ঞ-শিরোমণি শ্রীকৃষ্ণ।
নিজ-গুণের অন্ত না পাঞা হয়েন সতৃষ্ণ ॥ ১৪ ॥

seho rahu——sarvajña-śiromaṇi śrī-kṛṣṇa
nija-guṇera anta nā pāñā hayena satṛṣṇa

SYNONYMS

seho rahu—let Him (Ananta) alone; *sarva-jña*—the omniscient; *śiromaṇi*—the topmost; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *nija-guṇera*—of His personal qualities; *anta*—limit; *nā*—not; *pāñā*—getting; *hayena*—becomes; *sa-tṛṣṇa*—very inquisitive.

TRANSLATION

"To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

TEXT 15

দ্যুপতয় এব তে ন যযুরন্তমনন্ততয়া
ত্বমপি যদন্তরাণ্ডনিচয়া ননু সাবরণাঃ।
খ ইব রজাংসি বান্তি বয়সা সহ যচ্ছ্রুতয়-
স্ত্বয়ি হি ফলন্ত্যতন্নিরসনেন ভবন্নিধনাঃ ॥ ১৫

dyu-pataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ
kha iva rajāṁsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atannirasanena bhavan-nidhanāḥ

SYNONYMS

dyu-patayaḥ—the predominating deities of higher planetary systems (Lord Brahmā and others); *eva*—also; *te*—Your; *na*—not; *yayuḥ*—could reach; *antam*—the limit of transcendental qualities; *anantatayā*—due to being unlimited; *tvam api*—You also; *yat*—since; *antara*—within You; *aṇḍa-nicayāḥ*—the groups of universes; *nanu*—O sir; *sāvaraṇāḥ*—having different coverings; *khe*—in the sky; *iva*—like; *rajāṁsi*—atoms; *vānti*—rotate; *vayasā*—the course of time; *saha*—with; *yat*—what; *śrutayaḥ*—great personalities who understand the *Vedas; tvayi*—in You; *hi*—certainly; *phalanti*—end in; *atannirasanena*—by refuting the inferior elements; *bhavat-nidhanāḥ*—whose conclusion is in You.

TRANSLATION

" 'My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, could not find Your limitations. Nor could You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.87.41) is confirmed in *Bhagavad-gītā:*

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

After searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Kṛṣṇa.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as *neti neti* ("not this, not that"). Until one comes to the right conclusion, the process of thinking, "This is not the Absolute Truth, that is not the Absolute Truth," will continue. When we come to the right

conclusion, we accept the Supreme Personality of Godhead, Kṛṣṇa, as the ultimate truth.

TEXT 16

সেহ রহু—ব্রজে যবে কৃষ্ণ অবতার ।
তাঁর চরিত্র বিচারিতে মন না পায় পার ॥ ১৬ ॥

seha rahu——vraje yabe kṛṣṇa avatāra
tāṅra caritra vicārite mana nā pāya pāra

SYNONYMS

seha rahu—leave aside such negative arguments; *vraje*—in Vṛndāvana; *yabe*—when; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *tāṅra*—His; *caritra*—character; *vicārite*—to deliberate; *mana*—mind; *nā*—not; *pāya*—gets; *pāra*—the limit.

TRANSLATION

"Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, one could not find a limit to His potencies by studying His characteristics and activities.

TEXT 17

প্রাকৃতাপ্রাকৃত সৃষ্টি কৈলা একক্ষণে ।
অশেষ-বৈকুণ্ঠাজাণ্ড স্বস্বনাথ-সনে ॥ ১৭ ॥

prākṛtāprākṛta sṛṣṭi kailā eka-kṣaṇe
aśeṣa-vaikuṇṭhājāṇḍa svasvanātha-sane

SYNONYMS

prākṛta-aprākṛta—material and spiritual; *sṛṣṭi*—creation; *kailā*—did; *eka-kṣaṇe*—in one moment; *aśeṣa*—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *aja-aṇḍa*—material planets; *sva-sva-nātha-sane*—with their own predominating deities.

TRANSLATION

"At Vṛndāvana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

TEXT 18

এমত অন্যত্র নাহি শুনিয়ে অদ্ভুত ।
যাহার শ্রবণে চিত্ত হয় অবধূত ॥ ১৮ ॥

e-mata anyatra nāhi śuniye adbhuta
yāhāra śravaṇe citta haya avadhūta

SYNONYMS

e-mata—like this; *anyatra*—anywhere else; *nāhi*—not; *śuniye*—I hear; *adbhuta*—wonderful event; *yāhāra*—of which; *śravaṇe*—by hearing; *citta*—consciousness; *haya*—becomes; *avadhūta*—agitated and cleansed.

TRANSLATION

"We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one's consciousness is agitated and cleansed.

PURPORT

When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas— all expansions of the Lord's spiritual energy—were manifested. As stated in the *Brahma-saṁhitā: ānanda-cinmaya-rasa-pratibhāvitābhiḥ*. Not only did Kṛṣṇa create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmās. All these pastimes, which are described in *Śrīmad-Bhāgavatam,* will cleanse one's consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikuṇṭhas, and each of them has a predominating Deity (Nārāyaṇa) with a specific name. Similarly, in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahmā. Kṛṣṇa simultaneously created all these Vaikuṇṭha planets and universes within a moment of Brahmā's return.

The word *avadhūta* means "rambling, agitating, moving, absorbed, defeated." In some readings of *Caitanya-caritāmṛta,* it is said: *yāhāra śravaṇe citta-mala haya dhūta.* Instead of the word *avadhūta,* the words *haya dhūta,* meaning that the heart or consciousness is cleansed, is used. When the consciousness is cleansed, one can understand what and who Kṛṣṇa is. This is also confirmed in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Unless one is freed from the reaction of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

TEXT 19

"কৃষ্ণবৎসৈরসংখ্যাতৈঃ"- শুকদেব-বাণী ।
কৃষ্ণ-সঙ্গে কত গোপ—সংখ্যা নাহি জানি ॥ ১৯ ॥

"kṛṣṇa-vatsair asaṅkhyātaiḥ"—śukadeva-vāṇī
kṛṣṇa-saṅge kata gopa—saṅkhyā nāhi jāni

SYNONYMS

kṛṣṇa-vatsaiḥ asaṅkhyātaiḥ—Kṛṣṇa was accompanied by an unlimited number of calves and cowherd boys; *śukadeva-vāṇī*—the words of Śukadeva Gosvāmī; *kṛṣṇa-saṅge*—with Lord Kṛṣṇa; *kata gopa*—how many cowherd boys; *saṅkhyā*—the count; *nāhi jāni*—we do not know.

TRANSLATION

"According to Śukadeva Gosvāmī, Kṛṣṇa had unlimited cows and cowherd boys with Him. No one could count their actual number.

TEXT 20

এক এক গোপ করে যে বৎস চারণ ।
কোটি, অর্বুদ, শঙ্খ, পদ্ম, তাহার গণন ॥ ২০ ॥

eka eka gopa kare ye vatsa cāraṇa
koṭi, arbuda, śaṅkha, padma, tāhāra gaṇana

SYNONYMS

eka eka—one after another; *gopa*—cowherd boys; *kare*—do; *ye*—whatever; *vatsa*—calves; *cāraṇa*—grazing; *koṭi*—ten millions; *arbuda*—a hundred million; *śaṅkha*—one trillion; *padma*—ten trillion; *tāhāra gaṇana*—the enumeration of that.

TRANSLATION

"Each of the cowherd boys was tending calves to the extent of a koṭi, arbuda, śaṅkha and padma. That is the way of counting.

PURPORT

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (*daśa*), hundreds (*śata*), thousands (*sahasra*), ten thousands (*ayuta*) and hundred thousands (*lakṣa*). Ten times *lakṣa* is *niyuta*. Ten times *niyuta* is *koṭi*. Ten times *koṭi* is *arbuda*. Ten times *arbuda* is *vṛnda*. Ten times *vṛnda* is *kharva*. Ten times *kharva* is *nikharva*. Ten times *nikharva* is *śaṅkha*. Ten times *śaṅkha* is *padma*, and ten times *padma* is *sāgara*. Ten times *sāgara* is *antya*, and ten times *antya* is *madhya*, and ten times *madhya* is *parārdha*. Each item is ten times greater than the previous one. Thus all the cowherd boys who were companions of Kṛṣṇa had many calves to take care of.

TEXT 21

বেত্র, বেণু, দল, শৃঙ্গ, বস্ত্র, অলঙ্কার ।
গোপগণের যত, তার নাহি লেখা-পার ॥ ২১ ॥

vetra, veṇu, dala, śṛṅga, vastra, alaṅkāra
gopa-gaṇera yata, tāra nāhi lekhā-pāra

SYNONYMS

vetra—canes; *veṇu*—flutes; *dala*—lotus flowers; *śṛṅga*—horns; *vastra*—garments; *alaṅkāra*—ornaments; *gopa-gaṇera yata*—as many as are possessed by the cowherd boys; *tāra*—of them; *nāhi*—there is not; *lekhā-pāra*—limitation to writing.

TRANSLATION

"All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

TEXT 22

সবে হৈলা চতুর্ভুজ বৈকুণ্ঠের পতি ।
পৃথক্ পৃথক্ ব্রহ্মাণ্ডের ব্রহ্মা করে স্তুতি ॥ ২২ ॥

sabe hailā caturbhuja vaikuṇṭhera pati
pṛthak pṛthak brahmāṇḍera brahmā kare stuti

SYNONYMS

sabe—all of them: *hailā*—became; *catuḥ-bhuja*—four-handed; *vaikuṇṭhera pati*—predominating Deities of the Vaikuṇṭha planets; *pṛthak pṛthak*—separately; *brahmāṇḍera*—of the universes; *brahmā*—the predominating deities known as Lord Brahmā; *kare stuti*—offer prayers.

TRANSLATION

"The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lords.

TEXT 23

এক কৃষ্ণদেহ হৈতে সবার প্রকাশে।
ক্ষণেকে সবাই সেই শরীরে প্রবেশে॥ ২৩॥

eka kṛṣṇa-deha haite sabāra prakāśe
kṣaṇeke sabāi sei śarīre praveśe

SYNONYMS

eka—one; *kṛṣṇa-deha*—transcendental body of Kṛṣṇa; *haite*—from; *sabāra*—of everyone; *prakāśe*—the manifestation; *kṣaṇeke*—in a second; *sabāi*—every one of Them; *sei śarīre*—in that body of Kṛṣṇa; *praveśe*—enter.

TRANSLATION

"All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

TEXT 24

ইহা দেখি' ব্রহ্মা হৈলা মোহিত, বিস্মিত।
স্তুতি করি' এই পাছে করিলা নিশ্চিত॥ ২৪॥

ihā dekhi' brahmā hailā mohita, vismita
stuti kari' ei pāche karilā niścita

SYNONYMS

ihā dekhi'—seeing this; *brahmā*—Lord Brahmā; *hailā*—became; *mohita*—astonished; *vismita*—struck with wonder; *stuti kari'*—offering prayers; *ei*—this; *pāche*—at the end; *karilā*—made; *niścita*—conclusion.

TRANSLATION

"When the Lord Brahmā from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

TEXT 25

"যে কহে—'কৃষ্ণের বৈভব মুঞি সব জানোঁ'।
সে জানুক,—কায়মনে মুঞি এই মানোঁ॥ ২৫॥

"ye kahe——'kṛṣṇera vaibhava muñi saba jānoṅ'
se jānuka,——kāya-mane muñi ei mānoṅ

SYNONYMS

ye kahe—if anyone says; *kṛṣṇera*—of Lord Kṛṣṇa; *vaibhava*—opulences; *muñi*—I; *saba*—all; *jānoṅ*—know; *se jānuka*—let him know; *kāya-mane*—by my body and mind; *muñi*—myself; *ei*—this; *mānoṅ*—accept.

TRANSLATION

"Lord Brahmā said, 'If someone says that he knows everything about Kṛṣṇa's opulence, let him think that way. However, as far as I am concerned, with my body and mind I consider it in this way.

TEXT 26

এই যে তোমার অনন্ত বৈভবামৃতসিন্ধু।
মোর বাঙ্‌মনোগম্য নহে এক বিন্দু॥ ২৬॥

ei ye tomāra ananta vaibhavāmṛta-sindhu
mora vāṅ-mano-gamya nahe eka bindu

SYNONYMS

ei ye—all this; *tomāra*—Your; *ananta*—unlimited; *vaibhava-amṛta-sindhu*—ocean of the nectar of Your opulence; *mora*—my; *vāk-manaḥ-gamya*—within the reach of words and mind; *nahe*—not; *eka bindu*—even a drop.

TRANSLATION

" 'My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

TEXT 27

জানন্ত এব জানন্তু কিং বহূক্ত্যা ন মে প্রভো।
মনসো বপুষো বাচো বৈভবং তব গোচরঃ ॥" ২৭ ॥

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ"

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O Lord; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocaraḥ*—within the range.

TRANSLATION

" 'There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.38), spoken by Lord Brahmā after he had stolen Lord Kṛṣṇa's cows, calves and cowherd boys and Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen cows, calves and cowherd boys by His *viṣṇu-mūrti* expansions. After he had seen this, Brahmā offered the above prayer.

TEXT 28

কৃষ্ণের মহিমা রহু—কেবা তার জ্ঞাতা।
বৃন্দাবন-স্থানের দেখ আশ্চর্য বিভুতা ॥ ২৮ ॥

kṛṣṇera mahimā rahu——kebā tāra jñātā
vṛndāvana-sthānera dekha āścarya vibhutā

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *mahimā*—glories; *rahu*—let be; *kebā*—who; *tāra*—of those; *jñātā*—a knower; *vṛndāvana-sthānera*—of the abode of Kṛṣṇa, Vṛndāvana; *dekha*—just see; *āścarya*—wonderful; *vibhutā*—opulences.

TRANSLATION

"Let the glories of Lord Kṛṣṇa be! Who could be aware of all of them? His abode, Vṛndāvana, has many wonderful opulences. Just try to see them all.

TEXT 29

ষোলক্রোশ বৃন্দাবন, —শাস্ত্রের প্রকাশে।
তার একদেশে বৈকুণ্ঠাজাণ্ডগণ ভাসে॥ ২৯॥

ṣola-krośa vṛndāvana, —śāstrera prakāśe
tāra eka-deśe vaikuṇṭhājāṇḍa-gaṇa bhāse

SYNONYMS

ṣola-krośa—measuring sixteen *krośas* (thirty-two miles); *vṛndāvana*—Vṛndāvana-dhāma; *śāstrera prakāśe*—according to the revelation of revealed scripture; *tāra*—of Vṛndāvana; *eka-deśe*—in one corner; *vaikuṇṭha*—all the Vaikuṇṭha planets; *ajāṇḍa-gaṇa*—the innumerable universes; *bhāse*—are situated.

TRANSLATION

"According to the revelations of revealed scripture, Vṛndāvana extends only sixteen krośas [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract.

PURPORT

In Vraja, the land is divided into various *vanas,* or forests. The forests total twelve, and their extension is estimated to be eighty-four *krośas.* Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen *krośas* (thirty-two miles).

TEXT 30

অপার ঐশ্বর্য কৃষ্ণের—নাহিক গণন।
শাখা-চন্দ্র-ন্যায়ে করি দিগ্‌দরশন॥ ৩০॥

apāra aiśvarya kṛṣṇera —nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

SYNONYMS

apāra—unlimited; *aiśvarya*—opulence; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no estimation; *śākhā-candra-nyāye*—according to the logic of

seeing the moon through the branches of a tree; *kari*—I make; *dik-daraśana*—an indication only.

TRANSLATION

"No one can estimate the opulence of Kṛṣṇa. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication."

PURPORT

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called *śākhā-candra-nyāya*. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

TEXT 31

ঐশ্বর্য কহিতে স্ফুরিল ঐশ্বর্য-সাগর।
মনেন্দ্রিয় ডুবিলা, প্রভু হইলা ফাঁপর ॥ ৩১ ॥

aiśvarya kahite sphurila aiśvarya-sāgara
manendriya ḍubilā, prabhu ha-ilā phāṅpara

SYNONYMS

aiśvarya—opulence; *kahite*—to describe; *sphurila*—there manifested; *aiśvarya-sāgara*—an ocean of opulence; *mana-indriya*—the chief sense, namely the mind; *ḍubilā*—immersed; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *phāṅpara*—perplexed.

TRANSLATION

While describing the transcendental opulences of Kṛṣṇa, the ocean of opulence manifested in the mind of Śrī Caitanya Mahāprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

TEXT 32

ভাগবতের এই শ্লোক পড়িলা আপনে।
অর্থ আস্বাদিতে সুখে করেন ব্যাখ্যানে ॥ ৩২ ॥

bhāgavatera ei śloka paḍilā āpane
artha āsvādite sukhe karena vyākhyāne

SYNONYMS

bhāgavatera—of *Śrīmad-Bhāgavatam; ei*—this; *śloka*—verse; *paḍilā*—recited; *āpane*—personally; *artha*—the meaning; *āsvādite*—to taste; *sukhe*—in happiness; *karena vyākhyāne*—describes the meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrīmad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

TEXT 33

স্বয়ন্ত্বসাম্যাতিশয়স্ত্র্যধীশঃ স্বারাজ্যলক্ষ্ম্যাপ্তসমস্তকামঃ।
বলিং হরদ্ভিশ্চিরলোকপালৈঃ কিরীটকোটীড়িতপাদপীঠঃ॥৩৩॥

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ

SYNONYMS

svayam—personally the Supreme Personality of Godhead; *tu*—but; *asāmya-atiśayaḥ*—who has no equal nor superior; *tri-adhīśaḥ*—the master of three places, namely Goloka Vṛndāvana, Vaikuṇṭhaloka and the material world, or the master of Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, or the master of Brahmā, Viṣṇu and Maheśvara, or the master of the three worlds (the higher, lower and middle planetary systems); *svārājya-lakṣmī*—by His personal spiritual potency; *āpta*—already achieved; *samasta-kāmaḥ*—all desirable objects; *balim*—a presentation or taxation; *haradbhiḥ*—who are offering; *cira-loka-pālaiḥ*—by the predominating deities of different planets; *kirīṭa-koṭi*—by millions of helmets; *īḍita*—being worshiped; *pāda-pīṭhaḥ*—whose lotus feet.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods [Brahmā, Viṣṇu and Śiva]. No one is equal to or greater than Him. By His spiritual potency, known as svārājya-lakṣmī, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.'

PURPORT

This quotation is verse 21 of the Second Chapter, Third Canto of *Śrīmad-Bhāgavatam.*

TEXT 34

পরম ঈশ্বর কৃষ্ণ স্বয়ং ভগবান্।
তাতে বড়, তাঁর সম কেহ নাহি আন॥ ৩৪॥

parama īśvara kṛṣṇa svayaṁ bhagavān
tāte baḍa, tāṅra sama keha nāhi āna

SYNONYMS

parama—supreme; *īśvara*—controller; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the original Personality of Godhead; *tāte*—therefore; *baḍa*—most exalted; *tāṅra*—His; *sama*—equal; *keha*—anyone; *nāhi*—there is not; *āna*—else.

TRANSLATION

"Kṛṣṇa is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

TEXT 35

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচ্চিদানন্দবিগ্রহঃ।
অনাদিরাদির্গোবিন্দঃ সর্বকারণকারণম্॥ ৩৫॥

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

" 'Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of *Brahma-saṁhitā*.

TEXT 36

ব্রহ্মা, বিষ্ণু, হর,—এই সৃষ্ট্যাদি-ঈশ্বর ।
তিনে আজ্ঞাকারী কৃষ্ণের, কৃষ্ণ—অধীশ্বর ॥ ৩৬ ॥

brahmā, viṣṇu, hara,——ei sṛṣṭyādi-īśvara
tine ājñākārī kṛṣṇera, kṛṣṇa——adhīśvara

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *hara*—and Lord Śiva; *ei*—they; *sṛṣṭi-ādi-īśvara*—the masters of material creation, maintenance and dissolution; *tine*—all three of them; *ājñākārī*—order carriers; *kṛṣṇera*—of Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—their master.

TRANSLATION

"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all.

TEXT 37

সৃজামি তন্নিযুক্তোঽহং হরো হরতি তদ্বশঃ
বিশ্বং পুরুষরূপেণ পরিপাতি ত্রিশক্তিধৃক্ ॥ ৭ ॥

sṛjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti triśakti-dhṛk

SYNONYMS

sṛjāmi—create; *tat-niyuktaḥ*—engaged by Him; *aham*—I; *haraḥ*—Lord Śiva; *harati*—annihilates; *tat-vaśaḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of the three modes of material nature.

TRANSLATION

"Lord Brahmā said, 'Following the will of the Supreme Personality of Godhead, I create, Lord Śiva destroys, and He Himself in the form of Kṣīrodakaśāyī

Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.32).

TEXT 38

এ সামান্য, ত্র্যধীশ্বরের শুন অর্থ আর।
জগৎকারণ তিন পুরুষাবতার ॥ ৩৮ ॥

e sāmānya, tryadhīśvarera śuna artha āra
jagat-kāraṇa tina puruṣāvatāra

SYNONYMS

e sāmānya—this is a general description; *tri-adhīśvarera*—of the master of the three worlds; *śuna*—please hear; *artha*—meaning; *āra*—another; *jagat-kāraṇa*—the cause of the material creation; *tina*—three; *puruṣa-avatāra*—*puruṣa* incarnations of Viṣṇu.

TRANSLATION

"This is only a general description. Please try to understand another meaning of tryadhīśa. The three puruṣa incarnations of Viṣṇu are the original cause of the material creation.

TEXT 39

মহাবিষ্ণু, পদ্মনাভ, ক্ষীরোদকস্বামী।
এই তিন—স্থূল-সূক্ষ্ম-সর্ব-অন্তর্যামী ॥ ৩৯ ॥

mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī
ei tina——sthūla-sūkṣma-sarva-antaryāmī

SYNONYMS

mahā-viṣṇu—Mahā-Viṣṇu; *padmanābha*—Padmanābha (Garbhodakaśāyī Viṣṇu); *kṣīra-udaka-svāmī*—Kṣīrodakaśāyī Viṣṇu; *ei tina*—all these three; *sthūla-sūkṣma*—gross and subtle; *sarva*—of all; *antaryāmī*—the Supersoul.

TRANSLATION

"Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences.

PURPORT

Lord Mahā-Viṣṇu is known as Kāraṇodakaśāyī Viṣṇu, the Supersoul of everything. Garbhodakaśāyī Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiraṇyagarbha and is the total Supersoul and the subtle Supersoul. Kṣīrodakaśāyī Viṣṇu is the universal form and the gross Supersoul.

TEXT 40

এই তিন—সর্বাশ্রয়, জগৎ-ঈশ্বর ।
এহো সব কলা-অংশ, কৃষ্ণ—অধীশ্বর ॥ ৪০ ॥

ei tina——sarvāśraya, jagat-īśvara
eho saba kalā-aṁśa, kṛṣṇa——adhīśvara

SYNONYMS

ei tina—these three; *sarva-āśraya*—the shelter of the whole material creation; *jagat-īśvara*—supreme controllers of the universe; *eho saba*—all of Them; *kalā-aṁśa*—plenary portions, or portions of the plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—the Supreme Personality of Godhead.

TRANSLATION

"Although Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Kṛṣṇa. Therefore He is the original Personality of Godhead.

TEXT 41

যস্যৈকনিশ্বসিতকালমথাবলম্ব্য
জীবন্তি লোমবিলজা জগদণ্ডনাথাঃ ।
বিষ্ণুর্মহান্ স ইহ যস্য কলাবিশেষো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৪১ ॥

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilajāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.48). See also *Ādi-līlā* (5.71).

TEXT 42

এই অর্থ - মধ্যম, শুন 'গূঢ়' অর্থ আর ।
তিন আবাস-স্থান কৃষ্ণের শাস্ত্রে খ্যাতি যার ॥ ৪২ ॥

ei artha — madhyama, śuna 'gūḍha' artha āra
tina āvāsa-sthāna kṛṣṇera śāstre khyāti yāra

SYNONYMS

ei artha—this explanation; *madhyama*—middle; *śuna*—please hear; *gūḍha*—confidential; *artha*—meaning; *āra*—another; *tina*—three; *āvāsa-sthāna*—residential places; *kṛṣṇera*—of Lord Kṛṣṇa; *śāstre*—in the revealed scriptures; *khyāti*—fame; *yāra*—of which.

TRANSLATION

"This is the middle meaning. Now please hear the confidential meaning. Lord Kṛṣṇa has three places of residence, which are well known from revealed scriptures.

PURPORT

Kṛṣṇa has three abodes—His internal abode (Goloka Vṛndāvana), His intermediate abode (the spiritual sky), and His external abode (this material world).

TEXT 43

'অন্তঃপুর'—গোলোক-শ্রীবৃন্দাবন।
যাহাঁ নিত্যস্থিতি মাতাপিতা-বন্ধুগণ ॥ ৪৩ ॥

'antaḥpura'—goloka-śrī-vṛndāvana
yāhāṅ nitya-sthiti mātā-pitā-bandhu-gaṇa

SYNONYMS

antaḥ-pura—the internal abode; *goloka-śrī-vṛndāvana*—Goloka Vṛndāvana; *yāhāṅ*—where; *nitya-sthiti*—eternal residence; *mātā-pitā*—mother and father; *bandhu-gaṇa*—and friends.

TRANSLATION

"The internal abode is called Goloka Vṛndāvana. It is there that Lord Kṛṣṇa's personal friends, associates, father and mother live.

TEXT 44

মধুরৈশ্বর্য-মাধুর্য-কৃপাদি-ভাণ্ডার।
যোগমায়া দাসী যাহাঁ রাসাদি লীলা-সার ॥ ৪৪ ॥

madhuraiśvarya-mādhurya-kṛpādi-bhāṇḍāra
yogamāyā dāsī yāhāṅ rāsādi lilā-sāra

SYNONYMS

madhura-aiśvarya—of sweetness and opulence; *mādhurya*—of conjugal love; *kṛpā-ādi*—and of mercy and so on; *bhāṇḍāra*—storehouse; *yoga-māyā*—the spiritual energy; *dāsī*—maidservant; *yāhāṅ*—where; *rāsa-ādi*—the *rāsa* dance and other pastimes; *lilā-sāra*—the quintessence of all pastimes.

TRANSLATION

"Vṛndāvana is the storehouse of Kṛṣṇa's mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the rāsa dance, the quintessence of all pastimes.

TEXT 45

করুণানিকুরম্বকোমলে মধুরৈশ্বর্যবিশেষশালিনি।
জয়তি ব্রজরাজনন্দনে ন হি চিন্তাকণিকাভ্যুদেতি নঃ ॥৪৫॥

karuṇā-nikuramba-komale
madhuraiśvarya-viśeṣa-śālini
jayati vraja-rāja-nandane
na hi cintā-kaṇikābhyudeti naḥ

SYNONYMS

karuṇā-nikuramba-komale—who is very soft because of great mercy; *madhura-aiśvarya-viśeṣa-śalini*—expecially by the opulence of conjugal love; *jayati*—all glories; *vraja-rāja-nandane*—to the son of Mahārāja Nanda; *na*—not; *hi*—certainly; *cintā*—of anxiety; *kaṇika*—even a particle; *abhyudeti*—awakens; *naḥ*—of us.

TRANSLATION

"Vṛndāvana-dhāma is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Mahārāja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.

TEXT 46

তার তলে পরব্যোম—'বিষ্ণুলোক'-নাম।
নারায়ণ-আদি অনন্ত স্বরূপের ধাম ॥ ৪৬ ॥

tāra tale paravyoma——*'viṣṇuloka'-nāma*
nārāyaṇa-ādi ananta svarūpera dhāma

SYNONYMS

tāra tale—below Vṛndāvana-dhāma; *para-vyoma*—the spiritual sky; *viṣṇu-loka-nāma*—known as Viṣṇuloka; *nārāyaṇa-ādi*—Nārāyaṇa and others; *ananta*—unlimited; *sva-rūpera*—of personal expansions; *dhāma*—the place.

TRANSLATION

"Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikuṇṭha planets controlled by Nārāyaṇa and other innumerable expansions of Kṛṣṇa.

TEXT 47

'মধ্যম-আবাস' কৃষ্ণের—ষড়ৈশ্বর্য-ভাণ্ডার।
অনন্ত স্বরূপে যাহাঁ করেন বিহার ॥ ৪৭ ॥

'madhyama-āvāsa' kṛṣṇera——ṣaḍ-aiśvarya-bhāṇḍāra
ananta svarūpe yāhāṅ karena vihāra

SYNONYMS

madhyama-āvāsa—the middle residence; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaṭ-aiśvarya-bhāṇḍāra*—the storehouse of six opulences; *ananta sva-rūpe*—in unlimited forms; *yāhāṅ*—where; *karena vihāra*—enjoys His pastimes.

TRANSLATION

"The spiritual sky, which is full in all six opulences, is the interim residence of Lord Kṛṣṇa. It is there that an unlimited number of forms of Kṛṣṇa enjoy Their pastimes.

TEXT 48

অনন্ত বৈকুণ্ঠ যাহাঁ ভাণ্ডার-কোঠরি।
পারিষদগণে ষড়ৈশ্বর্যে আছে ভরি'॥ ৪৮॥

ananta vaikuṇṭha yāhāṅ bhāṇḍāra-koṭhari
pāriṣada-gaṇe ṣaḍ-aiśvarye āche bhari'

SYNONYMS

ananta—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *yāhāṅ*—where; *bhāṇḍāra-koṭhari*—like rooms of a treasure-house; *pāriṣada-gaṇe*—eternal associates; *ṣaṭ-aiśvarye*—with the six opulences; *āche*—are; *bhari'*—filling.

TRANSLATION

"Innumerable Vaikuṇṭha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord's eternal associates, who are also enriched with the six opulences."

TEXT 49

গোলোকনাম্নি নিজধাম্নি তলে চ তস্য
দেবী-মহেশ-হরিধামসু তেষু তেষু।
তে তে প্রভাবনিচয়া বিহিতাশ্চ যেন
গোবিন্দমাদিপুরুষং তমহং ভজামি॥ ৪৯॥

goloka-nāmni nija-dhāmni tale ca tasya
devi-maheśa-hari-dhāmasu teṣu teṣu

te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

goloka-nāmni nija-dhāmni—in the planet known as Goloka Vṛndāvana, the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devī*—of the goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—unto that Govinda; *ādi-puruṣam*—the original Supreme Personality of Godhead; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my obeisances.

TRANSLATION

" 'Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.43).

TEXT 50

প্রধান-পরমব্যোম্নোরন্তরে বিরজা নদী।
বেদাঙ্গস্বেদজনিতৈস্তোয়ৈঃ প্রস্রাবিতা শুভা ॥ ৫০ ॥

pradhāna-parama-vyomnor
antare virajā nadī
vedāṅga-sveda-janitais
toyaiḥ prasrāvitā śubhā

SYNONYMS

pradhāna-parama-vyomnoḥ antare—between the material world and spiritual world; *virajā nadī*—is a river known as Virajā; *veda-aṅga*—of the transcendental body of the Supreme Personality of Godhead; *sveda-janitaiḥ*—produced from the perspiration; *toyaiḥ*—with water; *prasrāvitā*—flowing; *śubhā*—all-auspicious.

TRANSLATION

" 'Between the spiritual and material worlds is a body of water known as the River Virajā. This water is generated from the bodily perspiration of the

Supreme Personality of Godhead, who is known as Vedāṅga. Thus the river flows.'

PURPORT

This verse and the following verse are from the *Padma Purāṇa*.

TEXT 51

তস্যাঃ পারে পরব্যোম ত্রিপাদ্‌ভূতং সনাতনম্।
অমৃতং শাশ্বতং নিত্যমনন্তং পরমং পদম্॥ ৫১॥

tasyāḥ pāre paravyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtam*—existing as three fourths of the opulence of the Supreme Lord; *sanātanam*—eternal; *amṛtam*—without deterioration; *śāśvatam*—without being subjected to the control of time; *nityam*—constantly existing; *anantam*—unlimited; *paramam*—supreme; *padam*—abode.

TRANSLATION

" 'Beyond the River Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord's energy. The material world is an exhibition of only one fourth of the Lord's energy. Therefore it is called *eka-pāda-vibhūti*.

TEXT 52

তার তলে 'বাহ্যাবাস' বিরজার পার।
অনন্ত ব্রহ্মাণ্ড যাহাঁ কোঠরি অপার॥ ৫২॥

tāra tale 'bāhyāvāsa' virajāra pāra
ananta brahmāṇḍa yāhāṅ koṭhari apāra

SYNONYMS

tāra tale—below the spiritual world; *bāhya-āvāsa*—external abode; *virajāra pāra*—on the other side of the River Virajā; *ananta brahmāṇḍa*—unlimited number of universes; *yāhāṅ*—where; *koṭhari*—apartments; *apāra*—unlimited.

TRANSLATION

"On the other side of the River Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

TEXT 53

'দেবীধাম' নাম তার, জীব যার বাসী।
জগল্লক্ষ্মী রাখি' রহে যাহাঁ মায়া দাসী ॥ ৫৩ ॥

'devī-dhāma' nāma tāra, jīva yāra vāsī
jagal-lakṣmī rākhi' rahe yāhāṅ māyā dāsī

SYNONYMS

devī-dhāma—the place of the external energy; *nāma*—named; *tāra*—its; *jīva*—the conditioned living entities; *yāra*—of which; *vāsī*—the inhabitants; *jagat-lakṣmī*—the material energy; *rākhi'*—keeping them; *rahe*—exists; *yāhāṅ*—wherein; *māyā*—the external energy; *dāsī*—maidservant.

TRANSLATION

"The abode of the external energy is called Devī-dhāma, and its inhabitants are conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devī-dhāma, the external energy, where the goddess Durgā carries out the orders of the Supreme Lord as His maidservant. The material energy is called *jagal-lakṣmī* because she protects the bewildered conditioned souls. The goddess Durgā is therefore known as the mother, and Lord Śiva, her husband, is known as the father. Lord Śiva and goddess Durgā are therefore known as the material father and mother. Goddess Durgā is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please the goddess Durgā, and mother Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.

TEXT 54

এই তিন ধামের হয় কৃষ্ণ অধীশ্বর।
গোলোক-পরব্যোম – প্রকৃতির পর ॥ ৫৪ ॥

ei tina dhāmera haya kṛṣṇa adhīśvara
goloka-paravyoma——prakṛtira para

SYNONYMS

ei tina dhāmera—of these three *dhāmas,* or residential places, namely Goloka Vṛndāvana-dhāma, Vaikuṇṭha-dhāma (Hari-dhāma) and Devī-dhāma (the material world); *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—the supreme master; *goloka-paravyoma*—the spiritual planet Goloka and the spiritual sky; *prakṛtira para*—beyond this material energy.

TRANSLATION

"Kṛṣṇa is the supreme proprietor of all dhāmas, including Goloka-dhāma, Vaikuṇṭha-dhāma and Devī-dhāma. The paravyoma and Goloka-dhāma are beyond Devī-dhāma, this material world.

PURPORT

When a living entity is liberated from Devī-dhāma but does not know of the opulence of Hari-dhāma, he is placed in Maheśa-dhāma, which is between the other two *dhāmas.* The liberated soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Maheśa-dhāma is Lord Śiva's *dhāma* and above the Devī-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṇṭhaloka.

TEXT 55

চিচ্ছক্তিবিভূতি-ধাম—ত্রিপাদৈশ্বর্য-নাম।
মায়িক বিভূতি- একপাদ অভিধান ॥ ৫৫ ॥

cic-chakti-vibhūti-dhāma——tripād-aiśvarya-nāma
māyika vibhūti——eka-pāda abhidhāna

SYNONYMS

cit-śakti—of the spiritual energy; *vibhūti-dhāma*—opulent abode; *tri-pād*—three fourths; *aiśvarya*—opulence; *nāma*—named; *māyika vibhūti*—material opulence; *eka-pāda*—one fourth; *abhidhāna*—known.

TRANSLATION

"The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

PURPORT

Hari-dhāma (*paravyoma*) and Goloka Vṛndāvana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord's energy. The material world, conducted by the Supreme Lord's external energy, is called Devī-dhāma and is a manifestation of one fourth of His energy.

TEXT 56

ত্রিপাদ্বিভূতের্ধামত্বাৎ ত্রিপাদ্‌ভূতং হি তৎ পদম্‌।
বিভূতির্মায়িকী সর্বা প্রোক্তা পাদাত্মিকা যতঃ ॥ ৫৬ ॥

tripād-vibhūter dhāmatvāt
tripād-bhūtaṁ hi tat padam
vibhūtir māyikī sarvā
proktā pādātmikā yataḥ

SYNONYMS

tri-pād-vibhūteḥ—of the three fourths of the energy; *dhāmatvāt*—because of being the abode; *tri-pād-bhūtam*—consisting of three fourths of the energy; *hi*—certainly; *tat padam*—that abode; *vibhūtiḥ*—the energy or potency; *māyikī*—material; *sarvā*—all; *proktā*—said; *pāda-ātmikā*—only one fourth; *yataḥ*—therefore.

TRANSLATION

" 'Because it consists of three fourths of the Lord's energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pāda.'

PURPORT

This verse is found in *Laghu-bhāgavatāmṛta* (1.5.286).

TEXT 57

ত্রিপাদবিভূতি কৃষ্ণের—বাক্য-অগোচর।
একপাদ বিভূতির শুনহ বিস্তার ॥ ৫৭ ॥

tripāda-vibhūti kṛṣṇera——vākya-agocara
eka-pāda vibhūtira śunaha vistāra

SYNONYMS

tri-pāda-vibhūti kṛṣṇera—three fourths of the energy of Lord Kṛṣṇa; *vākya-agocara*—beyond words; *eka-pāda vibhūtira*—of one fourth of the energy; *śunaha*—please hear; *vistāra*—breadth.

TRANSLATION

"The three-fourths part of Lord Kṛṣṇa's energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

TEXT 58

অনন্ত ব্রহ্মাণ্ডের যত ব্রহ্মা-রুদ্রগণ।
চিরলোকপাল-শব্দে তাহার গণন॥ ৫৮॥

ananta brahmāṇḍera yata brahmā-rudra-gaṇa
cira-loka-pāla-śabde tāhāra gaṇana

SYNONYMS

ananta—unlimited; *brahmāṇḍera*—of the universes; *yata*—all; *brahmā*—Lord Brahmās; *rudra-gaṇa*—and Lord Śivas; *cira-loka-pāla*—permanent governors of the worlds; *śabde*—by the word; *tāhāra*—of them; *gaṇana*—counting.

TRANSLATION

"Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting of them.

PURPORT

Lord Brahmā and Lord Śiva are called *cira-loka-pāla,* permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahmā and Śiva are existing from the beginning to the end, they are called *cira-loka-pāla,* permanent governors. *Loka-pāla* means "predominating deities." There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuṇa, Nirṛti, Vāyu, Kuvera and Śiva.

TEXT 59

একদিন দ্বারকাতে কৃষ্ণ দেখিবারে।
ব্রহ্মা আইলা,– দ্বারপাল জানাইল কৃষ্ণেরে ॥ ৫৯ ॥

eka-dina dvārakāte kṛṣṇa dekhibāre
brahmā āilā,——dvāra-pāla jānāila kṛṣṇere

SYNONYMS

eka-dina—one day; *dvārakāte*—in Dvārakā; *kṛṣṇa dekhibāre*—to see Kṛṣṇa; *brahmā āilā*—Lord Brahmā came; *dvāra-pāla*—the doorman; *jānāila*—informed; *kṛṣṇere*—Lord Kṛṣṇa.

TRANSLATION

"Once, when Kṛṣṇa was ruling Dvārakā, Lord Brahmā came to see Him, and the doorman immediately informed Lord Kṛṣṇa of Brahmā's arrival.

TEXT 60

কৃষ্ণ কহেন –'কোন্ ব্রহ্মা, কি নাম তাহার ?'
দ্বারী আসি' ব্রহ্মারে পুছে আর বার ॥ ৬০ ॥

kṛṣṇa kahena——'kon brahmā, ki nāma tāhāra?'
dvārī āsi' brahmāre puche āra bāra

SYNONYMS

kṛṣṇa kahena—Kṛṣṇa said; *kon brahmā*—which Brahmā; *ki nāma tāhāra*—what is his name; *dvārī āsi'*—the doorman, coming back; *brahmāre*—to Lord Brahmā; *puche*—inquires; *āra bāra*—again.

TRANSLATION

"When Kṛṣṇa was so informed, He immediately asked the doorman, 'Which Brahmā? What is his name?' The doorman therefore returned and questioned Lord Brahmā.

PURPORT

From this verse we can understand that Brahmā is the name of the post and that the person occupying the post has a particular name also. From *Bhagavad-gītā: imaṁ vivasvate yogam.* Vivasvān is the name of the present predominating deity of the sun. He is generally called Sūrya, the sun-god, but he also has his own

particular name. The governor of the state is generally called *rāja-pāla,* but he also has his own individual name. Since there are hundreds and thousands of Brahmās with different names, Kṛṣṇa wanted to know which of them had come to see Him.

TEXT 61

বিস্মিত হঞা ব্রহ্মা দ্বারীকে কহিলা।
'কহ গিয়া সনক-পিতা চতুর্মুখ আইলা' ॥ ৬১ ॥

vismita hañā brahmā dvārīke kahilā
'kaha giyā sanaka-pitā caturmukha āilā'

SYNONYMS

vismita hañā—becoming surprised; *brahmā*—Lord Brahmā; *dvārīke*—unto the doorman; *kahilā*—replied; *kaha*—inform; *giyā*—going; *sanaka-pitā*—the father of the four Kumāras; *catuḥ-mukha*—four-headed; *āilā*—has come.

TRANSLATION

"When the doorman asked, 'Which Brahmā?' Lord Brahmā was surprised. He told the doorman, 'Please go inform Lord Kṛṣṇa that I am the four-headed Brahmā who is the father of the four Kumāras.'

TEXT 62

কৃষ্ণে জানাঞা দ্বারী ব্রহ্মারে লঞা গেলা।
কৃষ্ণের চরণে ব্রহ্মা দণ্ডবৎ কৈলা ॥ ৬২ ॥

kṛṣṇe jānāñā dvārī brahmāre lañā gelā
kṛṣṇera caraṇe brahmā daṇḍavat kailā

SYNONYMS

kṛṣṇe jānāñā—informing Lord Kṛṣṇa; *dvārī*—the doorman; *brahmāre*—Lord Brahmā; *lañā*—taking; *gelā*—went; *kṛṣṇera caraṇe*—at the lotus feet of Kṛṣṇa; *brahmā*—Lord Brahmā; *daṇḍavat kailā*—offered obeisances.

TRANSLATION

"The doorman then informed Lord Kṛṣṇa of Lord Brahmā's description, and Lord Kṛṣṇa gave him permission to enter. The doorman escorted Lord Brahmā in, and as soon as Brahmā saw Lord Kṛṣṇa, he offered obeisances at His lotus feet.

TEXT 63

কৃষ্ণ মান্য-পূজা করি' তাঁরে প্রশ্ন কৈল।
'কি লাগি' তোমার ইহাঁ আগমন হৈল?' ৬৩॥

kṛṣṇa mānya-pūjā kari' tāṅre praśna kaila
'ki lāgi' tomāra ihāṅ āgamana haila?'

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *mānya-pūjā*—respect and worship; *kari'*—showing; *tāṅre*—to him; *praśna kaila*—put a question; *ki lāgi'*—for what reason; *tomāra*—your; *ihāṅ*—here; *āgamana haila*—there was arrival.

TRANSLATION

"After being worshiped by Lord Brahmā, Lord Kṛṣṇa also honored him with suitable words. Then Lord Kṛṣṇa asked him, 'Why have you come here?'

TEXT 64

ব্রহ্মা কহে,—'তাহা পাছে করিব নিবেদন।
এক সংশয় মনে হয়, করহ ছেদন॥ ৬৪॥

brahmā kahe,—'tāhā pāche kariba nivedana
eka saṁśaya mane haya, karaha chedana

SYNONYMS

brahmā kahe—Lord Brahmā said; *tāhā*—that; *pāche*—later; *kariba nivedana*—I shall submit unto You; *eka*—one; *saṁśaya*—doubt; *mane*—in the mind; *haya*—there is; *karaha chedana*—kindly dissipate it.

TRANSLATION

"Being questioned, Lord Brahmā immediately replied, 'I shall later tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.

TEXT 65

'কোন্ ব্রহ্মা?' পুছিলে তুমি কোন্ অভিপ্রায়ে?
আমা বই জগতে আর কোন্ ব্রহ্মা হয়ে?' ৬৫॥

'kon brahmā?' puchile tumi kon abhiprāye?
āmā ba-i jagate āra kon brahmā haye?'

SYNONYMS

kon brahmā—which Brahmā; *puchile tumi*—You inquired; *kon abhiprāye*—by what intention; *āmā ba-i*—except me; *jagate*—within this universe; *āra*—other; *kon*—which; *brahmā*—Lord Brahmā; *haye*—is there.

TRANSLATION

" 'Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?'

TEXT 66

শুনি' হাসি' কৃষ্ণ তবে করিলেন ধ্যানে।
অসংখ্য ব্রহ্মার গণ আইলা ততক্ষণে॥ ৬৬॥

śuni' hāsi' kṛṣṇa tabe karilena dhyāne
asaṅkhya brahmāra gaṇa āilā tata-kṣaṇe

SYNONYMS

śuni'—hearing; *hāsi'*—smilingly; *kṛṣṇa*—Lord Kṛṣṇa; *tabe*—then; *karilena*—did; *dhyāne*—meditation; *asaṅkhya*—unlimited; *brahmāra*—of Lord Brahmās; *gaṇa*—the group; *āilā*—arrived; *tata-kṣaṇe*—at that time.

TRANSLATION

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

TEXT 67

দশ-বিশ-শত-সহস্র-অযুত-লক্ষ-বদন।
কোট্যর্বুদ মুখ কারো, না যায় গণন॥ ৬৭॥

daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana
koṭy-arbuda mukha kāro, nā yāya gaṇana

SYNONYMS

daśa—ten; *biśa*—twenty; *śata*—hundred; *sahasra*—thousand; *ayuta*—ten thousand; *lakṣa*—a hundred thousand; *vadana*—faces; *koṭi*—ten million; *ar-*

buda—a hundred million; *mukha*—faces; *kāro*—of some of them; *nā yāya gaṇana*—not possible to count.

TRANSLATION

"These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

TEXT 68

রুদ্রগণ আইলা লক্ষ কোটি-বদন।
ইন্দ্রগণ আইলা লক্ষ কোটি-নয়ন ॥ ৬৮ ॥

rudra-gaṇa āilā lakṣa koṭi-vadana
indra-gaṇa āilā lakṣa koṭi-nayana

SYNONYMS

rudra-gaṇa—the Śivas; *āilā*—arrived; *lakṣa koṭi-vadana*—possessing a hundred thousand and ten million faces; *indra-gaṇa*—the Indras; *āilā*—arrived; *lakṣa*—a hundred thousand; *koṭi*—ten million; *nayana*—eyes.

TRANSLATION

"There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

PURPORT

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahmā and Lord Śiva have many faces, the King of heaven, Indra, has many eyes.

TEXT 69

দেখি' চতুর্মুখ ব্রহ্মা ফাঁপর হইলা।
হস্তিগণ-মধ্যে যেন শশক রহিলা ॥ ৬৯ ॥

dekhi' caturmukha brahmā phāṅpara ha-ilā
hasti-gaṇa-madhye yena śaśaka rahilā

SYNONYMS

dekhi'—seeing; *ćatuḥ-mukha brahmā*—the four-faced Lord Brahmā of this universe; *phāṅpara ha-ilā*—became bewildered; *hasti-gaṇa-madhye*—in the midst of many elephants; *yena*—like; *śaśaka*—a rabbit; *rahilā*—remained.

TRANSLATION

"When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants.

TEXT 70

আসি' সব ব্রহ্মা কৃষ্ণ-পাদপীঠ-আগে।
দণ্ডবৎ করিতে মুকুট পাদপীঠে লাগে॥ ৭০॥

āsi' saba brahmā kṛṣṇa-pāda-pīṭha-āge
daṇḍavat karite mukuṭa pāda-pīṭhe lāge

SYNONYMS

āsi'—coming; *saba brahmā*—all the Brahmās; *kṛṣṇa-pāda-pīṭha-āge*—before the lotus feet of Kṛṣṇa; *daṇḍavat karite*—offering their obeisances; *mukuṭa*—helmets; *pāda-pīṭhe*—at the lotus feet; *lāge*—touched.

TRANSLATION

"All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

TEXT 71

কৃষ্ণের অচিন্ত্য-শক্তি লখিতে কেহ নারে।
যত ব্রহ্মা, তত মূর্তি একই শরীরে॥ ৭১॥

kṛṣṇera acintya-śakti lakhite keha nāre
yata brahmā, tata mūrti eka-i śarīre

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potencies; *lakhite*—to observe; *keha*—anyone; *nāre*—not able; *yata brahmā*—all Brahmās; *tata mūrti*—so many forms; *eka-i śarīre*—in the same body.

TRANSLATION

"No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa.

TEXT 72

পাদপীট-মুকুটাগ্র-সংঘট্টে উঠে ধ্বনি।
পাদপীঠে স্তুতি করে মুকুট হেন জানি' ॥ ৭২ ॥

pāda-pīṭa-mukuṭāgra-saṅghaṭṭe uṭhe dhvani
pāda-pīṭhe stuti kare mukuṭa hena jāni'

SYNONYMS

pāda-pīṭa—at Kṛṣṇa's lotus feet; *mukuṭa-agra*—of the tops of the helmets; *saṅghaṭṭe*—in the crowding together; *uṭhe dhvani*—there arose a sound; *pāda-pīṭhe stuti*—offering prayers unto the lotus feet; *kare*—do; *mukuṭa*—the helmets; *hena jāni'*—appearing as such.

TRANSLATION

"When all the helmets struck together at Kṛṣṇa's lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Kṛṣṇa's lotus feet.

TEXT 73

যোড়-হাতে ব্রহ্মা-রুদ্রাদি করয়ে স্তবন।
"বড় কৃপা করিলা প্রভু, দেখাইলা চরণ ॥ ৭৩ ॥

yoḍa-hāte brahmā-rudrādi karaye stavana
"baḍa kṛpā karilā prabhu, dekhāilā caraṇa

SYNONYMS

yoḍa-hāte—with folded hands; *brahmā*—the Lord Brahmās; *rudra-ādi*—the Lord Śivas and others; *karaye stavana*—offered their prayers; *baḍa kṛpā*—great mercy; *karilā*—You have shown; *prabhu*—O Lord; *dekhāilā caraṇa*—You have shown Your lotus feet.

TRANSLATION

"With folded hands, all the Brahmās and Śivas began to offer prayers unto Lord Kṛṣṇa, saying, 'O Lord, You have shown me a great favor. I have been able to see Your lotus feet.'

TEXT 74

ভাগ্য, মোরে বোলাইলা 'দাস' অঙ্গীকরি'।
কোন্ আজ্ঞা হয়, তাহা করি শিরে ধরি' ॥" ৭৪ ॥

bhāgya, more bolāilā 'dāsa' aṅgīkari'
kon ājñā haya, tāhā kari śire dhari'"

SYNONYMS

bhāgya—great fortune; *more*—me; *bolāilā*—You have called; *dāsa*—as a servant; *aṅgīkari'*—accepting; *kon ājñā haya*—what is Your order; *tāhā*—that; *kari*—let me accept; *śire dhari'*—holding it on my head.

TRANSLATION

"All of them then said, 'It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.'

TEXT 75

কৃষ্ণ কহে,—তোমা-সবা দেখিতে চিত্ত হৈল।
তাহা লাগি' এক ঠাঞি সবা বোলাইল ॥ ৭৫ ॥

kṛṣṇa kahe,—tomā-sabā dekhite citta haila
tāhā lāgi' eka ṭhāñi sabā bolāila

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa said; *tomā-sabā*—all of you; *dekhite*—to see; *citta haila*—there was a desire; *tāhā lāgi'*—for that reason; *eka ṭhāñi*—in one place; *sabā*—all of you; *bolāila*—I called for.

TRANSLATION

"Lord Kṛṣṇa replied, 'Since I wanted to see all of you together, I have called all of you here.

TEXT 76

সুখী হও সবে, কিছু নাহি দৈত্য-ভয়?
তারা কহে,—'তোমার প্রসাদে সর্বত্রই জয় ॥ ৭৬ ॥

sukhī hao sabe, kichu nāhi daitya-bhaya?
tārā kahe,—'tomāra prasāde sarvatra-i jaya

SYNONYMS

sukhī hao—be happy; *sabe*—all of you; *kichu*—some; *nāhi*—there is not; *daitya-bhaya*—fear of the demons; *tārā kahe*—all of them replied; *tomāra prasāde*—by Your mercy; *sarvatra-i*—everywhere; *jaya*—victorious.

TRANSLATION

" 'All of you should be happy. Is there any fear from the demons?' They replied, 'By Your mercy, we are victorious everywhere.

TEXT 77

সম্প্রতি পৃথিবীতে যেবা হৈয়াছিল ভার।
অবতীর্ণ হঞা তাহা করিলা সংহার ॥' ৭৭ ॥

samprati pṛthivīte yebā haiyāchila bhāra
avatīrṇa hañā tāhā karilā saṁhāra'

SYNONYMS

samprati—presently; *pṛthivīte*—upon the earth; *yebā*—whatever; *haiyāchila*—there was; *bhāra*—burden; *avatīrṇa hañā*—descending; *tāhā*—that; *karilā saṁhāra*—You have taken away.

TRANSLATION

" 'Whatever burden was upon the earth You have taken away by descending on that planet.'

TEXT 78

দ্বারকাদি—বিভু, তার এই ত প্রমাণ।
'আমারই ব্রহ্মাণ্ডে কৃষ্ণ' সবার হৈল জ্ঞান ॥ ৭৮ ॥

dvārakādi—vibhu, tāra ei ta pramāṇa
'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna

SYNONYMS

dvārakā-ādi—Dvārakā-dhāma and other abodes; *vibhu*—transcendental abode; *tāra ei ta pramāṇa*—this is the evidence of that; *āmāra-i brahmāṇḍe*—in my *brahmāṇḍa; kṛṣṇa*—Kṛṣṇa is now present; *sabāra*—of all of them; *haila jñāna*—there was this knowledge.

TRANSLATION

"This is the proof of Dvārakā's opulence: all the Brahmās thought, 'Kṛṣṇa is now staying in my jurisdiction.'

TEXT 79

কৃষ্ণ-সহ দ্বারকা-বৈভব অনুভব হৈল।
একত্র মিলনে কেহ কাহো না দেখিল ॥ ৭৯ ॥

kṛṣṇa-saha dvārakā-vaibhava anubhava haila
ekatra milane keha kāho nā dekhila

SYNONYMS

kṛṣṇa-saha—with Kṛṣṇa; *dvārakā-vaibhava*—the opulence of Dvārakā; *anubhava haila*—there was perception; *ekatra milane*—although they came together; *keha*—someone; *kāho*—anyone else; *nā dekhila*—did not see.

TRANSLATION

"Thus the opulence of Dvārakā was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

PURPORT

The four-headed Brahmā perceived the opulence of Dvārakā-dhāma where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and also many Lord Śivas were also assembled, only the four-headed Brahmā of this universe could see all of them. By the inconceivable potency of Kṛṣṇa, the others could not see one another. Althouth all the Brahmās and Śivas were assembled together, due to Kṛṣṇa's energy, they could not meet or talk among themselves individually.

TEXT 80

তবে কৃষ্ণ সর্ব-ব্রহ্মাগণে বিদায় দিলা।
দণ্ডবৎ হঞা সবে নিজ ঘরে গেলা ॥ ৮০ ॥

tabe kṛṣṇa sarva-brahmā-gaṇe vidāya dilā
daṇḍavat hañā sabe nija ghare gelā

SYNONYMS

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-brahmā-gaṇe*—unto all the Brahmās; *vidāya dilā*—bade farewell; *daṇḍavat hañā*—offering obeisances; *sabe*—all of them; *nija ghare gelā*—returned to their respective homes.

TRANSLATION

"Lord Kṛṣṇa then bade farewell to all the Brahmās there, and after offering their obeisances, they all returned to their respective homes.

TEXT 81

দেখি' চতুর্মুখ ব্রহ্মার হৈল চমৎকার ।
কৃষ্ণের চরণে আসি' কৈলা নমস্কার ॥ ৮১ ॥

dekhi' caturmukha brahmāra haila camatkāra
kṛṣṇera caraṇe āsi' kailā namaskāra

SYNONYMS

dekhi'—seeing; *catuḥ-mukha brahmāra*—of the four-headed Brahmā of this universe; *haila*—there was; *camatkāra*—astonishment; *kṛṣṇera caraṇe āsi'*—coming to the lotus feet of Lord Kṛṣṇa; *kailā namaskāra*—offered his respects.

TRANSLATION

"After observing all these opulences, the four-headed Brahmā of this universe was astonished. He again came before the lotus feet of Kṛṣṇa and offered Him obeisances.

TEXT 82

ব্রহ্মা বলে,—পূর্বে আমি যে নিশ্চয় করিলুঁ ।
তার উদাহরণ আমি আজি ত' দেখিলুঁ ॥ ৮২ ॥

brahmā bale,—pūrve āmi ye niścaya kariluṅ
tāra udāharaṇa āmi āji ta' dekhiluṅ

SYNONYMS

brahmā bale—Brahmā said; *pūrve*—formerly; *āmi*—I; *ye*—whatever; *niścaya kariluṅ*—decided; *tāra*—of that; *udāharaṇa*—the example; *āmi*—I; *āji*—today; *ta'*—certainly; *dekhiluṅ*—have seen.

TRANSLATION

"Brahmā then said, 'Whatever I formerly decided about my knowledge, I have just now had personally verified.'

TEXT 83

জানন্ত এব জানন্তু কিং বহূক্ত্যা ন মে প্রভো।
মনসো বপুষো বাচো বৈভবং তব গোচরঃ ॥ ৮৩ ॥

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O my Lord; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocaraḥ*—within the range.

TRANSLATION

" 'There are people who say, "I know everything about Kṛṣṇa." Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.38), spoken by Lord Brahmā.

TEXT 84

কৃষ্ণ কহে,"এই ব্রহ্মাণ্ড পঞ্চাশৎ কোটি যোজন।
অতি ক্ষুদ্র, তাতে তোমার চারি বদন ॥ ৮৪ ॥

kṛṣṇa kahe,"ei brahmāṇḍa pañcāśat koṭi yojana
ati kṣudra, tāte tomāra cāri vadana

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa said; *ei brahmāṇḍa*—this universe; *pañcāśat koṭi yojana*—four billion miles; *ati kṣudra*—very small; *tāte*—therefore; *tomāra*—your; *cāri vadana*—four faces.

TRANSLATION

"Kṛṣṇa said, 'Your particular universe extends four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of his time, gives information from *Siddhānta-śiromaṇi* that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

TEXT 85

কোন ব্রহ্মাণ্ড শতকোটি, কোন লক্ষকোটি।
কোন নিযুতকোটি, কোন কোটি-কোটি ॥ ৮৫ ॥

kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi
kona niyuta-koṭi, kona koṭi-koṭi

SYNONYMS

kona brahmāṇḍa—some universes; *śata-koṭi*—one billion *yojanas; kona*—some; *lakṣa-koṭi*—one trillion *yojanas; kona*—some; *niyuta-koṭi*—ten trillion; *kona*—some; *koṭi-koṭi*—one hundred trillion.

TRANSLATION

" 'Some of the universes are one billion yojanas, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area.

PURPORT

A *yojana* equals eight miles.

TEXT 86

ব্রহ্মাণ্ডানুরূপ ব্রহ্মার শরীর-বদন।
এইরূপে পালি আমি ব্রহ্মাণ্ডের গণ ॥ ৮৬ ॥

brahmāṇḍānurūpa brahmāra śarīra-vadana
ei-rūpe pāli āmi brahmāṇḍera gaṇa

SYNONYMS

brahmāṇḍa-anurūpa—according to the size of a universe; *brahmāra*—of Lord Brahmā; *śarīra-vadana*—heads on the body; *ei-rūpe*—in this way; *pāli āmi*—I maintain; *brahmāṇḍera gaṇa*—all the innumerable groups of universes.

TRANSLATION

" 'According to the size of the universe, there are so many heads on the body of Brahmā. In this way I maintain innumerable universes [brahmāṇḍas].

TEXT 87

'একপাদ বিভূতি' ইহার নাহি পরিমাণ।
'ত্রিপাদ বিভূতি'র কেবা করে পরিমাণ॥" ৮৭॥

'eka-pāda vibhūti' ihāra nāhi parimāṇa
'tripāda vibhūti'ra kebā kare parimāṇa"

SYNONYMS

eka-pāda vibhūti—a one-fourth manifestation of My opulence; *ihāra*—of this; *nāhi*—there is not; *parimāṇa*—measurement; *tri-pāda vibhūtira*—of the spiritual world, having three fourths of My energy; *kebā*—who; *kare*—can do; *parimāṇa*—measurement.

TRANSLATION

" 'No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?'

TEXT 88

তস্যাঃ পারে পরব্যোম ত্রিপাদ্‌ভূতং সনাতনম্।
অমৃতং শাশ্বতং নিত্যমনন্তং পরমং পদম্॥ ৮৮॥

tasyāḥ pāre paravyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtam*—existing as three fourths of the opulence of the Supreme Lord; *sanātanam*—eternal; *amṛtam*—without deterioration; *śāśvatam*—without being subjected to the control of time; *nityam*—constantly existing; *anantam*—unlimited; *paramam*—supreme; *padam*—abode.

TRANSLATION

" 'Beyond the River Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

This is a verse from the *Padma Purāṇa,* recited here by Lord Kṛṣṇa.

TEXT 89

তবে কৃষ্ণ ব্রহ্মারে দিলেন বিদায়।
কৃষ্ণের বিভূতি-স্বরূপ জানান না যায় ৮৯॥

tabe kṛṣṇa brahmāre dilena vidāya
kṛṣṇera vibhūti-svarūpa jānāna nā yāya

SYNONYMS

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *brahmāre*—unto the Lord Brahmā of this universe; *dilena vidāya*—bade farewell; *kṛṣṇera*—of Lord Kṛṣṇa; *vibhūti-svarūpa*—spiritual verification of opulence; *jānāna nā yāya*—is not possible to understand.

TRANSLATION

"In this way Lord Kṛṣṇa bade farewell to the four-headed Brahmā of this universe. We may thus understand that no one can calculate the extent of Kṛṣṇa's energies.

TEXT 90

'ত্র্যধীশ্বর'-শব্দের অর্থ 'গূঢ়' আর হয়।
'ত্রি'-শব্দে কৃষ্ণের তিন লোক কয়॥ ৯০॥

'tryadhīśvara'-śabdera artha 'gūḍha' āra haya
'tri'-śabde kṛṣṇera tina loka kaya

SYNONYMS

tri-adhīśvara—*tryadhīśvara; śabdera*—of the word; *artha*—a meaning; *gūḍha*—confidential; *āra*—another; *haya*—there is; *tri-śabde*—by the word "three"; *kṛṣṇera*—of Kṛṣṇa; *tina loka kaya*—the three places or properties of Lord Kṛṣṇa.

TRANSLATION

"There is a very deep meaning in the word tryadhīśvara, which indicates that Kṛṣṇa possesses three different lokas, or natures.

PURPORT

The word *tryadhīśvara* means "proprietor of the three worlds." There are three worlds of which Kṛṣṇa is the supreme proprietor. This is explained in *Bhagavad-gītā:*

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrificies and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The word *sarva-loka* means "all three worlds," and the word *maheśvara* means "the supreme proprietor." Kṛṣṇa is the proprietor of both material and spiritual worlds. The spiritual world is divided into two portions—Goloka Vṛndāvana and the Vaikuṇṭhas. The material world is a combination of universes unlimited in number.

TEXT 91

গোলোকাখ্য গোকুল, মথুরা, দ্বারাবতী।
এই তিন লোকে কৃষ্ণের সহজে নিত্যস্থিতি॥ ৯১॥

golokākhya gokula, mathurā, dvārāvatī
ei tina loke kṛṣṇera sahaje nitya-sthiti

SYNONYMS

goloka-ākhya—called Goloka; *gokula*—Gokula; *mathurā*—Mathurā; *dvārāvatī*—Dvārakā; *ei tina loke*—all three of these places; *kṛṣṇera*—of Lord Kṛṣṇa; *sahaje*—naturally; *nitya-sthiti*—eternal residence.

TRANSLATION

"The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that in the Goloka planet there are three divisions: Gokula, Mathurā and Dvārakā. In His incarnation as Gaurasundara, Lord Śrī Caitanya Mahāprabhu, the Lord conducts His pastimes in three areas: Navadvīpa, Jagannātha Purī (and South India) and Vraja-maṇḍala (the area of Vṛndāvana-dhāma).

TEXT 92

অন্তরঙ্গ-পূর্ণৈশ্বর্যপূর্ণ তিন ধাম।
তিনের অধীশ্বর—কৃষ্ণ স্বয়ং ভগবান্॥ ৯২॥

antaraṅga-pūrṇaiśvarya-pūrṇa tina dhāma
tinera adhīśvara——kṛṣṇa svayaṁ bhagavān

SYNONYMS

antaraṅga—internal; *pūrṇa-aiśvarya-pūrṇa*—full of all opulences; *tina dhāma*—three abodes; *tinera adhīśvara*—the Lord of all three; *kṛṣṇa*—Lord Kṛṣṇa; *svayam bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

TEXTS 93-94

পূর্ব-উক্ত ব্রহ্মাণ্ডের যত দিক্‌পাল।
অনন্ত বৈকুণ্ঠাবরণ, চিরলোকপাল॥ ৯৩॥
তাঁ-সবার মুকুট কৃষ্ণপাদপীঠ-আগে।
দণ্ডবৎকালে তার মণি পীঠে লাগে॥ ৯৪॥

pūrva-ukta brahmāṇḍera yata dik-pāla
ananta vaikuṇṭhāvaraṇa, cira-loka-pāla

tāṅ-sabāra mukuṭa kṛṣṇa-pāda-pīṭha-āge
daṇḍavat-kāle tāra maṇi pīṭhe lāge

SYNONYMS

pūrva-ukta—as mentioned above; *brahmāṇḍera*—of all the universes; *yata*—all; *dik-pāla*—the governors of the directions; *ananta vaikuṇṭha-āvaraṇa*—the expansions surrounding the innumerable Vaikuṇṭhas; *cira-loka-pāla*—permanent governors of the universe; *tāṅ-sabāra*—of all of them; *mukuṭa*—helmets; *kṛṣṇa-pāda-pīṭha-āge*—in front of the lotus feet of Kṛṣṇa; *daṇḍavat-kāle*—at the time of offering obeisances; *tāra*—of them; *maṇi*—the jewels; *pīṭhe*—on the throne; *lāge*—touch.

TRANSLATION

"As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuṇṭha planets touched the throne and the lotus feet of the Lord when they all offered obeisances.

TEXT 95

মণি-পীঠে ঠেকাঠেকি, উঠে ঝন্‌ঝনি।
পীঠের স্তুতি করে মুকুট—হেন অনুমানি ॥ ৯৫ ॥

maṇi-pīṭhe ṭhekāṭheki, uṭhe jhanjhani
pīṭhera stuti kare mukuṭa——hena anumāni

SYNONYMS

maṇi-pīṭhe—between the gems and the lotus feet or the throne; *ṭhekāṭheki*—collision; *uṭhe*—arises; *jhanjhani*—a jingling sound; *pīṭhera*—to the lotus feet or the throne; *stuti*—prayers; *kare*—offer; *mukuṭa*—all the helmets; *hena*—thus; *anumāni*—we can imagine.

TRANSLATION

"When the gems on the helmets of all the predominating deities collide before the throne and the Lord's lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Kṛṣṇa's lotus feet.

TEXT 96

নিজ-চিচ্ছক্তে কৃষ্ণ নিত্য বিরাজমান।
চিচ্ছক্তি-সম্পত্তির 'ষড়ৈশ্বর্য' নাম ॥ ৯৬ ॥

nija-cic-chakte kṛṣṇa nitya virājamāna
cic-chakti-sampattira 'ṣaḍ-aiśvarya' nāma

SYNONYMS

nija—His own; *cit-śakte*—in spiritual potency; *kṛṣṇa*—Lord Kṛṣṇa; *nitya*—eternally; *virājamāna*—existing; *cit-śakti*—of the spiritual potency; *sampattira*—of the opulence; *ṣaṭ-aiśvarya*—the six opulences; *nāma*—named.

TRANSLATION

"Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulence.

TEXT 97

সেই স্বারাজ্যলক্ষ্মী করে নিত্য পূর্ণ কাম।
অতএব বেদে কহে 'স্বয়ং ভগবান্' ॥ ৯৭ ॥

sei svārājya-lakṣmī kare nitya pūrṇa kāma
ataeva vede kahe 'svayaṁ bhagavān'

SYNONYMS

sei svārājya-lakṣmī—that personal opulence; *kare*—does; *nitya*—eternally; *pūrṇa*—fulfilling; *kāma*—all desires; *ataeva*—therefore; *vede*—in the *Vedas; kahe*—it is said; *svayam bhagavān*—Kṛṣṇa is the Supreme Personality of Godhead.

TRANSLATION

"Because He possesses the spiritual potencies which fulfill all His desires, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is the Vedic version.

TEXT 98

কৃষ্ণের ঐশ্বর্য – অপার অমৃতের সিন্ধু।
অবগাহিতে নারি, তার ছুইলঁ এক বিন্দু ॥ ৯৮ ॥

kṛṣṇera aiśvarya——apāra amṛtera sindhu
avagāhite nāri, tāra chuilaṅ eka bindu

SYNONYMS

kṛṣṇera aiśvarya—the opulence of Kṛṣṇa; *apāra*—unlimited; *amṛtera sindhu*—an ocean of nectar; *avagāhite*—to bathe; *nāri*—I am unable; *tāra*—of that; *chuilaṅ*—I touched; *eka bindu*—only one drop.

TRANSLATION

"The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it."

TEXT 99

ঐশ্বর্য কহিতে প্রভুর কৃষ্ণস্ফূর্তি হৈল।
মাধুর্যে মজিল মন, এক শ্লোক পড়িল ॥ ৯৯ ॥

aiśvarya kahite prabhura kṛṣṇa-sphūrti haila
mādhurye majila mana, eka śloka paḍila

SYNONYMS

aiśvarya kahite—while describing the opulence; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-sphūrti*—awakening of love of Kṛṣṇa; *haila*—there was; *mādhurye*—in the sweetness of conjugal love; *majila mana*—the mind became immersed; *eka*—one; *śloka*—verse; *paḍila*—recited.

TRANSLATION

When Śrī Caitanya Mahāprabhu described the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the following verse from Śrīmad-Bhāgavatam.

TEXT 100

যন্মর্ত্যলীলৌপয়িকং স্বযোগমায়াবলং দর্শয়ত। গৃহীতম্।
বিস্মাপনং স্বস্য চ সৌভগর্ধেঃ পরং পদং ভূষণভূষণাঙ্গম্ ॥১০০॥

yan martya-līlaupayikaṁ svayoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagardheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

SYNONYMS

yat—that which; *martya-līlā*—pastimes in the material world; *aupayikam*—just suitable for; *sva*—His own; *yoga-māyā*—of the spiritual potency; *balam*—the strength; *darśayatā*—showing; *gṛhītam*—accepted; *vismāpanam*—even producing wonder; *svasya*—for Himself; *ca*—also; *saubhaga-ṛdheḥ*—of abundant good fortune; *param*—supreme; *padam*—abode; *bhūṣaṇa*—of ornaments; *bhūṣaṇa-aṅgam*—the limbs of which were the ornaments.

TRANSLATION

"'To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a suitable form just for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Śrī Kṛṣṇa in His form exhibited by *yogamāyā*.

TEXT 101

কৃষ্ণের যতেক খেলা, সর্বোত্তম নরলীলা,
নরবপু তাহার স্বরূপ।
গোপবেশ, বেণুকর, নবকিশোর, নটবর,
নরলীলার হয় অনুরূপ ॥ ১০১ ॥

kṛṣṇera yateka khelā, sarvottama nara-līlā,
nara-vapu tāhāra svarūpa
gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,
nara-līlāra haya anurūpa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *yateka*—all; *khelā*—pastimes; *sarva-uttama*—the most attractive of all; *nara-līlā*—the pastimes as a human being; *nara-vapu*—a body just like that of a human being; *tāhāra*—of that; *sva-rūpa*—the real form; *gopa-veśa*—the dress of a cowherd boy; *veṇu-kara*—with a flute in the hands; *nava-kiśora*—newly youthful; *naṭa-vara*—an expert dancer; *nara-līlāra*—for exhibiting the pastimes as a human being; *haya*—is; *anurūpa*—suitable.

TRANSLATION

"Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

TEXT 102

কৃষ্ণের মধুর রূপ, শুন, সনাতন।
যে রূপের এক কণ, ডুবায় সব ত্রিভুবন,
সর্ব প্রাণী করে আকর্ষণ॥ ১০২॥

kṛṣṇera madhura rūpa, śuna, sanātana
ye rūpera eka kaṇa, ḍubāya saba tribhuvana,
sarva prāṇī kare ākarṣaṇa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *madhura*—sweet; *rūpa*—form; *śuna*—please hear; *sanātana*—O My dear Sanātana; *ye rūpera*—of which form; *eka kaṇa*—even a fraction; *ḍubāya*—floods; *saba*—all; *tri-bhuvana*—the three worlds; *sarva prāṇī*—all living entities; *kare*—does; *ākarṣaṇa*—attracting.

TRANSLATION

"My dear Sanātana, the sweet, attractive transcendental form of Kṛṣṇa is so nice. Just try to understand it. Even a fractional understanding of Kṛṣṇa's beauty can merge all three worlds in the ocean of love. He attracts all the living entities within the three worlds.

TEXT 103

যোগমায়া চিচ্ছক্তি, বিশুদ্ধসত্ত্ব-পরিণতি,
তার শক্তি লোকে দেখাইতে।
এই রূপ-রতন, ভক্তগণের গূঢ়ধন,
প্রকট কৈলা নিত্যলীলা হৈতে॥ ১০৩॥

yogamāyā cic-chakti, viśuddha-sattva-pariṇati,
tāra śakti loke dekhāite
ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana,
prakaṭa kailā nitya-līlā haite

SYNONYMS

yoga-māyā—internal energy; *cit-śakti*—spiritual potency; *viśuddha-sattva*—of transcendental pure goodness; *pariṇati*—a transformation; *tāra śakti*—the potency of such energy; *loke dekhāite*—to exhibit within the material world; *ei rūpa-ratana*—this beautiful, transcendental, jewellike form; *bhakta-gaṇera gūḍha-dhana*—the most confidential treasure of the devotees; *prakaṭa*—exhibition; *kailā*—made; *nitya-līlā haite*—from the eternal pastimes of the Lord.

ratana—this beautiful, transcendental, jewellike form; *bhakta-gaṇera gūḍha-dhana*—the most confidential treasure of the devotees; *prakaṭa*—exhibition; *kailā*—made; *nitya-līlā haite*—from the eternal pastimes of the Lord.

TRANSLATION

"The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa's internal spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifest from Kṛṣṇa's eternal pastimes.

TEXT 104

রূপ দেখি' আপনার, কৃষ্ণের হৈল চমৎকার,
আস্বাদিতে মনে উঠে কাম।
'স্বসৌভাগ্য' যাঁর নাম, সৌন্দর্যাদি-গুণগ্রাম,
এইরূপ নিত্য তার ধাম॥ ১০৪॥

rūpa dekhi' āpanāra, kṛṣṇera haila camatkāra,
āsvādite mane uṭhe kāma
'svasaubhāgya' yāṅra nāma, saundaryādi-guṇa-grāma,
ei-rūpa nitya tāra dhāma

SYNONYMS

rūpa dekhi'—by seeing the form; *āpanāra*—His own; *kṛṣṇera*—of Lord Kṛṣṇa; *haila*—there was; *camatkāra*—wonder; *āsvādite*—to taste; *mane*—in the mind; *uṭhe*—arises; *kāma*—a desire; *sva-saubhāgya*—one's own good fortune; *yāṅra*—of which; *nāma*—the name; *saundarya-ādi-guṇa-grāma*—the transcendental qualities, headed by beauty; *ei rūpa*—this form; *nitya*—eternal; *tāra*—of them; *dhāma*—the abode.

TRANSLATION

"The wonder of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Thus Kṛṣṇa becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana (the *gokula-līlā*) are supreme. He also has pastimes in the Vaikuṇṭhas, the spiritual

world, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Kāraṇārṇavaśāyī, the *puruṣa-avatāra*. His incarnations as a fish, tortoise and so on are called His causal incarnations. He incarnates in the modes of nature as Lord Brahmā, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet—wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer—are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa's sweetness can drown these three worlds—Goloka Vṛndāvana, Hari-dhāma (Vaikuṇṭhaloka), and Devī-dhāma (the material world). Everywhere, Kṛṣṇa's beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of *yogamāyā* are absent in the spiritual sky and the Vaikuṇṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vṛndāvana planet and the pastimes there are manifest on this planet on a specific tract of land—Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

TEXT 105

ভূষণের ভূষণ অঙ্গ, তাহেঁ ললিত ত্রিভঙ্গ,
তাহার উপর ভ্রূধনু-নর্তন।
তেরছে নেত্রান্ত বাণ, তার দৃঢ় সন্ধান,
বিন্ধে রাধা-গোপীগণ-মন ॥ ১০৫ ॥

bhūṣaṇera bhūṣaṇa aṅga, tāheṅ lalita tribhaṅga,
tāhāra upara bhrūdhanu-nartana
terache netrānta bāṇa, tāra dṛḍha sandhāna,
vindhe rādhā-gopī-gaṇa-mana

SYNONYMS

bhūṣaṇera—of the ornament; *bhūṣaṇa*—the ornament; *aṅga*—the limbs of the body; *tāheṅ*—that feature; *lalita*—delicate; *tri-bhaṅga*—bent in three places;

tāhāra upara—above that; *bhrū-dhanu-nartana*—dancing of the eyebrows; *terache*—crooked; *netra-anta*—the end of the eye; *bāṇa*—arrow; *tāra*—of that arrow; *dṛḍha*—strong; *sandhāna*—fixing; *vindhe*—pierces; *rādhā*—of Śrīmatī Rādhārāṇī; *gopī-gaṇa*—of the *gopīs* also; *mana*—the minds.

TRANSLATION

"Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa's body is said to be the ornament of ornaments. Despite the wonderful beauty of Kṛṣṇa, there is His three-curved style of standing, which beautifies that form. Above all these beautiful features, Kṛṣṇa's eyes dance and move obliquely, acting like arrows to pierce the minds of Śrīmatī Rādhārāṇī and the gopīs. When the arrow succeeds in hitting its target, their minds become agitated.

TEXT 106

ব্রহ্মাণ্ডোপরি পরব্যোম, তাহাঁ যে স্বরূপগণ,
তাঁ-সবার বলে হরে মন।
পতিব্রতা-শিরোমণি, যাঁরে কহে বেদবাণী,
আকর্ষয়ে সেই লক্ষ্মীগণ ॥ ১০৬ ॥

brahmāṇḍopari paravyoma, tāhāṅ ye svarūpa-gaṇa,
tāṅ-sabāra bale hare mana
pati-vratā-śiromaṇi, yāṅre kahe veda-vāṇī,
ākarṣaye sei lakṣmī-gaṇa

SYNONYMS

brahmāṇḍa-upari—above all the universes; *para-vyoma*—the spiritual sky; *tāhāṅ*—there; *ye*—all those; *svarūpa-gaṇa*—transcendental personal expansions; *tāṅ-sabāra*—of all of Them; *bale*—by force; *hare mana*—it enchants the minds; *pati-vratā*—of those who are chaste and devoted to the husband; *śiromaṇi*—topmost; *yāṅre*—unto whom; *kahe*—describe; *veda-vāṇī*—hymns of the *Vedas; ākarṣaye*—it attracts; *sei*—those; *lakṣmī-gaṇa*—all the goddesses of fortune.

TRANSLATION

"The beauty of Kṛṣṇa's body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa's personality. The minds of the Nārāyaṇas are thus attracted by the beauty of Kṛṣṇa's body. In addition, the goddesses of fortune [Lakṣmīs]—

who are wives of the Nārāyaṇas and are the women described in the Vedas as most chaste—are also attracted by the wonderful beauty of Kṛṣṇa.

TEXT 107

চড়ি' গোপী-মনোরথে, মন্মথের মন মথে,
নাম ধরে 'মদনমোহন'।
জিনি' পঞ্চশর-দর্প, স্বয়ং নবকন্দর্প,
রাস করে লঞা গোপীগণ॥ ১০৭॥

caḍi' gopī-manorathe, manmathera mana mathe,
nāma dhare 'madana-mohana'
jini' pañcaśara-darpa, svayaṁ nava-kandarpa,
rāsa kare lañā gopī-gaṇa

SYNONYMS

caḍi'—riding; *gopī-manaḥ-rathe*—on the chariot of the minds of the *gopīs; manmathera*—of Cupid; *mana*—the mind; *mathe*—churns; *nāma*—the name; *dhare*—accepts; *madana-mohana*—Madana-mohana, the deluder of Cupid; *jini'*—conquering; *pañca-śara*—of Cupid, the master of the five arrows of the senses; *darpa*—the pride; *svayam*—personally; *nava*—new; *kandarpa*—Cupid; *rāsa*—*rāsa* dance; *kare*—performs; *lañā*—with; *gopī-gaṇa*—the *gopīs.*

TRANSLATION

"Favoring them, Kṛṣṇa rides on the chariot of the minds of the gopīs, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Kṛṣṇa is the owner of these five arrows, and with His Cupid-like beauty, He conquers the minds of the gopīs, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Kṛṣṇa attracts their minds and engages in the rāsa dance.

TEXT 108

নিজ-সম সখা-সঙ্গে, গোগণ-চারণ রঙ্গে,
বৃন্দাবনে স্বচ্ছন্দ বিহার।
যাঁর বেণু-ধ্বনি শুনি', স্থাবর-জঙ্গম প্রাণী,
পুলক, কম্প, অশ্রু বহে ধার॥ ১০৮॥

nija-sama sakhā-saṅge, go-gaṇa-cāraṇa raṅge,
vṛndāvane svacchanda vihāra
yāṅra veṇu-dhvani śuni' sthāvara-jaṅgama prāṇī,
pulaka, kampa, aśru vahe dhāra

SYNONYMS

nija-sama—equal to Himself; *sakhā-saṅge*—with the friends; *go-gaṇa*—an unlimited number of cows; *cāraṇa*—tending; *raṅge*—such pastimes; *vṛndāvane*—in Vṛndāvana; *svacchanda*—spontaneous; *vihāra*—blissful enjoyment; *yāṅra*—of whom; *veṇu-dhvani śuni'*—hearing the vibration of the flute; *sthāvara-jaṅgama prāṇī*—all living entities, moving and not moving; *pulaka*—jubilation; *kampa*—trembling; *aśru*—tears; *vahe*—flow; *dhāra*—streams.

TRANSLATION

"When Lord Kṛṣṇa wanders in the forest of Vṛndāvana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord's blissful enjoyments. When He plays on His flute, all living entities—including trees, plants, animals and human beings—tremble and are saturated with jubilation. Tears flow constantly from their eyes.

TEXT 109

মুক্তাহার—বকপাঁতি, ইন্দ্রধনু-পিঞ্ছ ততি,
পীতাম্বর—বিজুরী-সঞ্চার।
কৃষ্ণ নব-জলধর, জগৎ-শস্য-উপর,
বরিষয়ে লীলামৃত-ধার ॥ ১০৯ ॥

muktā-hāra—baka-pāṅti, indra-dhanu-piñcha tati,
pītāmbara—vijurī-sañcāra
kṛṣṇa nava-jaladhara, jagat-śasya-upara,
variṣaye līlāmṛta-dhāra

SYNONYMS

muktā-hāra—a necklace of pearls; *baka-pāṅti*—like a row of white ducks; *indra-dhanu*—like a rainbow; *piñcha*—a peacock feather; *tati*—there; *pīta-ambara*—yellow garments; *vijurī-sañcāra*—like the appearance of lightning in the sky; *kṛṣṇa*—Lord Kṛṣṇa; *nava*—new; *jala-dhara*—cloud carrying water; *jagat*—the universe; *śasya*—like crops of grains; *upara*—upon; *variṣaye*—rains; *līlā-amṛta*—the pastimes of Lord Kṛṣṇa; *dhāra*—like a shower.

TRANSLATION

"Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa appears like a newly risen cloud, and the gopīs appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopīs are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

TEXT 110

মাধুর্য ভগবত্তা-সার, ব্রজে কৈল পরচার,
তাহা শুক—ব্যাসের নন্দন।
স্থানে স্থানে ভাগবতে, বর্ণিয়াছে জানাইতে,
তাহা শুনি' মাতে ভক্তগণ ॥ ১১০ ॥

mādhurya bhagavattā-sāra, vraje kaila paracāra,
tāhā śuka——vyāsera nandana
sthāne sthāne bhāgavate, varṇiyāche jānāite,
tāhā śuni' māte bhakta-gaṇa

SYNONYMS

mādhurya—sweetness; *bhagavattā-sāra*—the quintessence of the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *kaila*—did; *paracāra*—propagation; *tāhā*—that; *śuka*—Śukadeva Gosvāmī; *vyāsera nandana*—the son of Vyāsadeva; *sthāne sthāne*—in different places; *bhāgavate*—in *Śrīmad-Bhāgavatam; varṇiyāche*—has described; *jānāite*—in order to explain; *tāhā śuni'*—hearing those statements; *māte*—become maddened; *bhakta-gaṇa*—all the devotees.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopīs. Such sweetness is the quintessence of His qualities. Śukadeva Gosvāmī, the son of Vyāsadeva, has described these pastimes of Kṛṣṇa throughout Śrīmad-Bhāgavatam. Hearing the descriptions, the devotees become mad with love of God."

TEXT 111

কহিতে কৃষ্ণের রসে, শ্লোক পড়ে প্রেমাবেশে,
প্রেমে সনাতন-হাত ধরি'।

গোপী-ভাগ্য, কৃষ্ণ গুণ, যে করিল বর্ণন,
ভাবাবেশে মথুরা-নাগরী ॥ ১১১ ॥

kahite kṛṣṇera rase, śloka paḍe premāveśe,
preme sanātana-hāta dhari'
gopī-bhāgya, kṛṣṇa guṇa, ye karila varṇana,
bhāvāveśe mathurā-nāgarī

SYNONYMS

kahite—to describe; *kṛṣṇera*—of Lord Kṛṣṇa; *rase*—the different types of mellows; *śloka*—a verse; *paḍe*—recites; *prema-āveśe*—absorbed in ecstatic love; *preme*—in such love; *sanātana-hāta dhari'*—catching the hand of Sanātana Gosvāmī; *gopī-bhāgya*—the fortune of the *gopīs; kṛṣṇa guṇa*—the transcendental qualities of Kṛṣṇa; *ye*—which; *karila varṇana*—described; *bhāva-āveśe*—in ecstatic love; *mathurā-nāgarī*—the women of the city of Mathurā.

TRANSLATION

Just as the women of Mathurā ecstatically described the fortune of the gopīs of Vṛndāvana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya Mahāprabhu described the different mellows of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanātana Gosvāmī, He recited the following verse.

TEXT 112

গোপ্যস্তপঃ কিমচরন্ যদমুষ্য রূপং
লাবণ্যসারমসমোর্ধ্বমনন্যসিদ্ধম্ ।
দৃগ্‌ভিঃ পিবন্ত্যনুসবাভিনবং দুরাপ-
মেকান্তধাম যশসঃ শ্রিয় ঐশ্বরস্য ॥ ১১২ ॥

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

SYNONYMS

gopyaḥ—the *gopīs; tapaḥ*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpam*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed;

ananya-siddham—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

TRANSLATION

" 'What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa in the wrestling arena.

TEXT 113

তারুণ্যামৃত-পারাবার, তরঙ্গ—লাবণ্যসার,
তাতে সে আবর্ত ভাবোদ্গম।
বংশীধ্বনি—চক্রবাত, নারীর মন-তৃণপাত,
তাহা ডুবায়, না হয় উদ্গম ॥ ১১৩ ॥

tāruṇyāmṛta—pārāvāra, taraṅga—lāvaṇya-sāra,
tāte se āvarta bhāvodgama
vaṁśī-dhvani—cakravāta, nārīra mana—tṛṇa-pāta,
tāhā ḍubāya nā haya udgama

SYNONYMS

tāruṇya-amṛta—eternal youth; *pārāvāra*—like a great ocean; *taraṅga*—waves; *lāvaṇya-sāra*—the essence of bodily beauty; *tāte*—in that ocean; *se*—that; *āvarta*—like a whirlpool; *bhāva-udgama*—awakening of different ecstatic emotions; *vaṁśī-dhvani*—the vibration of the flute; *cakravāta*—a whirlwind; *nārīra*—of the women; *mana*—the minds; *tṛṇa-pāta*—leaves of grass; *tāhā*—that; *ḍubāya*—plunge down; *nā haya udgama*—never to come up again.

TRANSLATION

"The bodily beauty of Śrī Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa's flute is like a whirlwind, and the flickering minds of the

gopīs are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Kṛṣṇa.

TEXT 114

সখি হে, কোন্ তপ কৈল গোপীগণ।
কৃষ্ণরূপ-সুমাধুরী, পিবি' পিবি' নেত্র ভরি',
শ্লাঘ্য করে জন্ম-তনু-মন ॥ ১১৪ ॥ ধ্রু ॥

sakhi he, kon tapa kaila gopī-gaṇa
kṛṣṇa-rūpa-sumādhurī, pibi' pibi' netra bhari',
ślāghya kare janma-tanu-mana

SYNONYMS

sakhi he—My dear friend; *kon*—what; *tapa*—austerity; *kaila*—have executed; *gopī-gaṇa*—all the *gopīs; kṛṣṇa-rūpa*—of the beauty of Lord Kṛṣṇa; *su-mādhurī*—the essence of all sweetness; *pibi' pibi'*—drinking and drinking; *netra bhari'*—filling the eyes; *ślāghya kare*—they glorify; *janma-tanu-mana*—their births, bodies and minds.

TRANSLATION

"O my dear friend, what severe austerities have the gopīs performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

TEXT 115

যে মাধুরীর ঊর্ধ্ব আন, নাহি যার সমান,
পরব্যোমে স্বরূপের গণে।
যেঁহো সব-অবতারী, পরব্যোম-অধিকারী,
এ মাধুর্য নাহি নারায়ণে ॥ ১১৫ ॥

ye mādhurīra ūrdhva āna, nāhi yāra samāna,
paravyome svarūpera gaṇe
yeṅho saba-avatārī, paravyoma-adhikārī,
e mādhurya nāhi nārāyaṇe

SYNONYMS

ye mādhurīra—that sweetness; *ūrdhva*—higher; *āna*—another; *nāhi*—there is not; *yāra samāna*—equal to which; *para-vyome*—the spiritual sky; *sva-rūpera*

gaṇe—among the expansions of Kṛṣṇa's personality; *yeṅho*—who; *saba-avatārī*—the source of all the incarnations; *para-vyoma-adhikārī*—the predominating Deity of the Vaikuṇṭha planets; e *mādhurya*—this ecstatic sweetness; *nāhi*—is not; *nārāyaṇe*—even in Lord Nārāyaṇa.

TRANSLATION

"The sweetness of Kṛṣṇa's beauty enjoyed by the gopīs is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuṇṭha planets, the Nārāyaṇas, do not possess such sweetness. Indeed, none of the incarnations of Kṛṣṇa up to Nārāyaṇa possess such transcendental beauty.

TEXT 116

তাতে সাক্ষী সেই রমা, নারায়ণের প্রিয়তমা,
পতিব্রতাগণের উপাস্যা।
তিঁহো যে মাধুর্য্যলোভে, ছাড়ি' সব কামভোগে,
ব্রত করি' করিলা তপস্যা ॥ ১১৬ ॥

tāte sākṣī sei ramā, nārāyaṇera priyatamā,
pativratā-gaṇera upāsyā
tiṅho ye mādhurya-lobhe, chāḍi' saba kāma-bhoge,
vrata kari' karilā tapasyā

SYNONYMS

tāte—in this regard; *sākṣī*—the evidence; *sei ramā*—that goddess of fortune; *nārāyaṇera priya-tamā*—the most dear consort of Nārāyaṇa; *pati-vratā-gaṇera*—of all chaste women; *upāsyā*—worshipable; *tiṅho*—she; *ye*—that; *mādhurya-lobhe*—being attracted by the same sweetness; *chāḍi'*—giving up; *saba*—all; *kāma-bhoge*—to enjoy with Kṛṣṇa; *vrata kari'*—taking a vow; *karilā tapasyā*—executed austerities.

TRANSLATION

"Even the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Kṛṣṇa. She even gave up everything in her desire to enjoy Kṛṣṇa, and taking a great vow, she underwent severe austerities.

TEXT 117

সেই ত' মাধুর্য-সার, অন্য-সিদ্ধি নাহি তার,
তিঁহো—মাধুর্যাদি-গুণখনি।
আর সব প্রকাশে, তাঁর দত্ত গুণ ভাসে,
যাহাঁ যত প্রকাশে কার্য জানি॥ ১১৭॥

sei ta' mādhurya-sāra, anya-siddhi nāhi tāra,
tiṅho—mādhuryādi-guṇa-khani
āra saba prakāśe, tāṅra datta guṇa bhāse,
yāhāṅ yata prakāśe kārya jāni

SYNONYMS

sei ta' mādhurya-sāra—that is the quintessence of sweetness; *anya-siddhi*—perfection due to anything else; *nāhi*—there is not; *tāra*—of that; *tiṅho*—Lord Kṛṣṇa; *mādhurya-ādi-guṇa-khani*—the mine of transcendental mellows, headed by sweetness; *āra saba*—all other; *prakāśe*—in manifestations; *tāṅra*—His; *datta*—given; *guṇa*—transcendental qualities; *bhāse*—are exhibited; *yāhaṅ*—where; *yata*—as much as; *prakāśe*—in that manifestation; *kārya*—to be done; *jāni*—I understand.

TRANSLATION

"The quintessence of Kṛṣṇa's sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

TEXT 118

গোপীভাব-দরপণ, নব নব ক্ষণে ক্ষণ,
তার আগে কৃষ্ণের মাধুর্য।
দোঁহে করে হুড়াহুড়ি, বাড়ে, মুখ নাহি মুড়ি,
নব নব দোঁহার প্রাচুর্য॥ ১১৮॥

gopī-bhāva-darapaṇa, nava nava kṣaṇe kṣaṇa,
tāra āge kṛṣṇera mādhurya
doṅhe kare huḍāhuḍi, bāḍe, mukha nāhi muḍi,
nava nava doṅhāra prācurya

SYNONYMS

gopī-bhāva-darapaṇa—the *gopīs'* ecstasy is like a mirror; *nava nava kṣaṇe kṣaṇa*—newer and newer at every moment; *tāra āge*—in front of that; *kṛṣṇera mādhurya*—the sweetness of Kṛṣṇa's beauty; *doṅhe*—both; *kare*—do; *huḍāhuḍi*—struggling together; *bāḍe*—increases; *mukha nāhi muḍi*—never turning away the faces; *nava nava*—newer and newer; *doṅhāra*—of both of them; *prācurya*—abundance.

TRANSLATION

"Both the gopīs and Kṛṣṇa are complete. The gopīs' ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Kṛṣṇa's bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

TEXT 119

কর্ম, তপ, যোগ, জ্ঞান, বিধি-ভক্তি, জপ, ধ্যান,
ইহা হৈতে মাধুর্য দুর্লভ।
কেবল যে রাগমার্গে, ভজে কৃষ্ণে অনুরাগে,
তারে কৃষ্ণমাধুর্য সুলভ ॥ ১১৯ ॥

karma, tapa, yoga, jñāna, vidhi-bhakti, japa, dhyāna,
ihā haite mādhurya durlabha
kevala ye rāga-mārge, bhaje kṛṣṇe anurāge,
tāre kṛṣṇa-mādhurya sulabha

SYNONYMS

karma—fruitive activities; *tapa*—austerities; *yoga*—the practice of mystic *yoga; jñāna*—speculative cultivation of knowledge; *vidhi-bhakti*—regulative principles in devotional service; *japa*—chanting; *dhyāna*—meditation; *ihā haite*—from these things; *mādhurya*—the sweetness of Kṛṣṇa; *durlabha*—very difficult to perceive; *kevala*—only; *ye*—one; *rāga-mārge*—by the path of spontaneous ecstatic love; *bhaje*—worships; *kṛṣṇe*—Lord Kṛṣṇa; *anurāge*—with transcendental feeling; *tāre*—unto him; *kṛṣṇa-mādhurya*—the sweetness of Kṛṣṇa's; *sulabha*—very easily appreciated.

TRANSLATION

"The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by fruitive activity, yogic austerities,

speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

TEXT 120

সেইরূপ ব্রজাশ্রয়, ঐশ্বর্য-মাধুর্যময়,
দিব্যগুণগণ-রত্নালয়।
আনের বৈভব-সত্তা, কৃষ্ণদত্ত ভগবত্তা,
কৃষ্ণ—সর্ব-অংশী, সর্বাশ্রয়॥ ১২০॥

sei-rūpa vrajasraya, aiśvarya-mādhuryamaya,
divya-guṇa-gaṇa-ratnālaya
ānera vaibhava-sattā, kṛṣṇa-datta bhagavattā,
kṛṣṇa—sarva-aṁśī, sarvāśraya

SYNONYMS

sei-rūpa—that supernatural beauty; *vraja-āśraya*—whose abode is in Vṛndāvana; *aiśvarya-mādhurya-maya*—full of opulence and the sweetness of love; *divya-guṇa-gaṇa*—of transcendental qualities; *ratna-ālaya*—the source of all the gems; *ānera*—of others; *vaibhava-sattā*—the presence of opulences; *kṛṣṇa-datta*—all bestowed by Kṛṣṇa; *bhagavattā*—qualities of the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-aṁśī*—the original source of all of them; *sarva-āśraya*—the shelter of all of them.

TRANSLATION

"Such ecstatic transactions between Kṛṣṇa and the gopīs are only possible in Vṛndāvana, which is full of the opulences of transcendental love. The form of Kṛṣṇa is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Kṛṣṇa are to be understood to be bestowed by Kṛṣṇa; therefore Kṛṣṇa is the original source and shelter of everyone.

TEXT 121

শ্রী, লজ্জা, দয়া, কীর্তি, ধৈর্য, বৈশারদী মতি,
এই সব কৃষ্ণে প্রতিষ্ঠিত।
সুশীল, মৃদু, বদান্য, কৃষ্ণ-সম নাহি অন্য,
কৃষ্ণ করে জগতের হিত॥ ১২১॥

śrī, lajjā, dayā, kīrti, dhairya, vaiśāradī mati,
ei saba kṛṣṇe pratiṣṭhita
suśīla, mṛdu, vadānya, kṛṣṇa-sama nāhi anya,
kṛṣṇa kare jagatera hita

SYNONYMS

śrī—beauty; *lajjā*—humility; *dayā*—mercy; *kīrti*—merit; *dhairya*—patience; *vaiśāradī*—very expert; *mati*—intelligence; *ei saba*—all these; *kṛṣṇe*—in Lord Kṛṣṇa; *pratiṣṭhita*—situated; *su-śīla*—well behaved; *mṛdu*—mild; *vadānya*—magnanimous; *kṛṣṇa-sama*—like Kṛṣṇa; *nāhi*—there is no one; *anya*—else; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *jagatera*—of the world; *hita*—welfare.

TRANSLATION

"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest in Kṛṣṇa. But besides these, Kṛṣṇa has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Nārāyaṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Nārāyaṇa, one should know that they are bestowed upon Nārāyaṇa by Kṛṣṇa. Good behavior, mildness and magnanimity are found only in Kṛṣṇa. Only Kṛṣṇa performs welfare activities for the whole world.

TEXT 122

কৃষ্ণ দেখি' নানা জন, কৈল নিমিষে নিন্দন,
ব্রজে বিধি নিন্দে গোপীগণ।
সেই সব শ্লোক পড়ি', মহাপ্রভু অর্থ করি',
সুখে মাধুর্য করে আস্বাদন ॥ ১২২ ॥

kṛṣṇa dekhi' nānā jana, kaila nimiṣe nindana,
vraje vidhi ninde gopī-gaṇa
sei saba śloka paḍi', mahāprabhu artha kari',
sukhe mādhurya kare āsvādana

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *dekhi'*—seeing; *nānā jana*—various persons; *kaila*—did; *nimiṣe*—due to the blinking of the eyes; *nindana*—blaming; *vraje*—in

Vṛndāvana; *vidhi*—Lord Brahmā; *ninde*—blame; *gopī-gaṇa*—all the *gopīs; sei saba*—all those; *śloka*—verses; *paḍi'*—reciting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *artha kari'*—explaining the meaning; *sukhe*—in happiness; *mādhurya*—transcendental sweetness; *kare*—does; *āsvādana*—tasting.

TRANSLATION

"After seeing Kṛṣṇa, various people criticize the blinking of their eyes. In Vṛndāvana, especially, all the gopīs criticize Lord Brahmā because of this defect in the eyes." Then Śrī Caitanya Mahāprabhu recited some verses from Śrīmad-Bhāgavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

TEXT 123

যস্যাননং মকরকুণ্ডলচারুকর্ণ-
ভ্রাজৎকপোলসুভগং সবিলাসহাসম্ ।
নিত্যোৎসবং ন ততৃপুর্দৃশিভিঃ পিবন্ত্যো
নার্যো নরাশ্চ মুদিতাঃ কুপিতা নিমেশ্চ ॥ ১২৩ ॥

yasyānanaṁ makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam
nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

SYNONYMS

yasya—of Kṛṣṇa; *ānanam*—face; *makara-kuṇḍala*—by earrings resembling sharks; *cāru*—beautified; *karṇa*—the ears; *bhrājat*—shining; *kapola*—cheeks; *subhagam*—delicate; *sa-vilāsa-hāsam*—smiling with an enjoying spirit; *nitya-ut-savam*—in which there are eternal festivities of joy; *na*—not; *tatṛpuḥ*—satisfied; *dṛśibhiḥ*—by the eyes; *pibantyaḥ*—drinking; *nāryaḥ*—all the women; *narāḥ*—the men; *ca*—and; *muditāḥ*—very pleased; *kupitāḥ*—very angry; *nimeḥ*—at the creator of the blinking of the eyes; *ca*—also.

TRANSLATION

"'All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His sharklike earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahmā].'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (9.24.65).

TEXT 124

অটতি যদ্ভবানহ্নি কাননং ত্রুটির্যুগায়তে ত্বামপশ্যতাম্ ।
কুটিলকুন্তলং শ্রীমুখঞ্চ তে জড় উদীক্ষতাং পক্ষ্মকৃদ্দৃশাম্ ॥১২৪॥

aṭati yad bhavān ahni kānanaṁ
truṭir yugāyate tvām apaśyatām
kuṭila-kuntalaṁ śrī-mukhaṁ ca te
jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām

SYNONYMS

aṭati—goes; *yat*—when; *bhavān*—Your Lordship; *ahni*—in the day; *kānanam*—to the forest; *truṭih*—half a second; *yugāyate*—appears like a *yuga; tvām*—You; *apaśyatām*—of those not seeing; *kuṭila-kuntalam*—adorned with curled hair; *śrī-mukham*—beautiful face; *ca*—and; *te*—Your; *jaḍaḥ*—stupid; *udīkṣatām*—looking at; *pakṣma-kṛt*—the maker of eyelashes; *dṛśām*—of the eyes.

TRANSLATION

" 'O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.'

PURPORT

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.15).

TEXT 125

কামগায়ত্রী-মন্ত্ররূপ, হয় কৃষ্ণের স্বরূপ,
সার্ধ-চব্বিশ অক্ষর তার হয় ।
সে অক্ষর 'চন্দ্র' হয়, কৃষ্ণে করি' উদয়,
ত্রিজগৎ কৈলা কামময় ॥ ১২৫ ॥

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kailā kāmamaya

SYNONYMS

kāma-gāyatrī-mantra-rūpa—the hymn known as *kāma-gāyatrī; haya*—is; *kṛṣṇera svarūpa*—identical with Kṛṣṇa; *sārdha-cabbiśa*—twenty-four and a half; *akṣara*—syllables; *tāra*—of that; *haya*—are; *se akṣara*—these syllables; *candra haya*—are like the moon; *kṛṣṇe*—Lord Kṛṣṇa; *kari' udaya*—awakening; *tri-jagat*—the three worlds; *kailā*—made; *kāma-maya*—full of desire.

TRANSLATION

"Kṛṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the kāma-gāyatrī, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Kṛṣṇa. Thus all three worlds are filled with desire.

TEXT 126

সখি হে, কৃষ্ণমুখ—দ্বিজরাজ-রাজ।
কৃষ্ণবপু-সিংহাসনে, বসি' রাজ্য-শাসনে,
করে সঙ্গে চন্দ্রের সমাজ ॥ ১২৬ ॥ ধ্রু ॥

sakhi he, kṛṣṇa-mukha—dvija-rāja-rāja
kṛṣṇa-vapu-siṁhāsane, vasi' rājya-śāsane,
kare saṅge candrera samāja

SYNONYMS

sakhi he—O dear friend; *kṛṣṇa-mukha*—the face of Lord Kṛṣṇa; *dvija-rāja-rāja*—the king of moons; *kṛṣṇa-vapu*—of the transcendental body of Kṛṣṇa; *siṁhāsane*—on the throne; *vasi'*—sitting; *rājya-śāsane*—ruling of the kingdom; *kare*—does; *saṅge*—in the company of; *candrera samāja*—the society of moons.

TRANSLATION

"The face of Kṛṣṇa is the king of all moons, and the body of Kṛṣṇa is the throne. Thus the king governs a society of moons.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Kṛṣṇa's face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His face is considered the king of moons, and His body is considered the throne. All the other *candras* (moons) are considered to be subordinate moons.

TEXT 127

দুই গণ্ড সুচিক্কণ, জিনি' মণিসুদর্পণ,
সেই দুই পূর্ণচন্দ্র জানি।
ললাটে অষ্টমী-ইন্দু, তাহাতে চন্দন-বিন্দু,
সেই এক পূর্ণচন্দ্র মানি॥ ১২৭॥

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni

SYNONYMS

dui—two; *gaṇḍa*—cheeks; *su-cikkaṇa*—very shiny; *jini'*—conquering; *maṇi-su-darpaṇa*—glowing gems; *sei dui*—those two; *pūrṇa-candra*—full moons; *jāni*—I consider; *lalāṭe*—on the forehead; *aṣṭamī-indu*—eighth-day moon (half moon); *tāhāte*—on that; *candana-bindu*—the drop of sandalwood pulp; *sei*—that; *eka*—one; *pūrṇa-candra*—full moon; *māni*—I consider.

TRANSLATION

"Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandalwood are considered full moons.

TEXT 128

করনখ-চান্দের হাট, বংশী-উপর করে নাট,
তার গীত মুরলীর তান।
পদনখ-চন্দ্রগণ, তলে করে নর্তন,
নূপুরের ধ্বনি যার গান॥ ১২৮॥

kara-nakha-cāndera hāṭa, vaṁśī-upara kare nāṭa,
tāra gīta muralīra tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna

SYNONYMS

kara-nakha—of the nails on the hands; *cāndera*—of the full moons; *hāṭa*—the bazaar; *vaṁśī*—the flute; *upara*—on; *kare*—do; *nāṭa*—dancing; *tāra*—of them;

gīta—the song; *muralīra tāna*—the melody of the flute; *pada-nakha*—of the nails on the toes; *candra-gaṇa*—the different full moons; *tale*—on the ground; *kare*—do; *nartana*—dancing; *nūpurera*—of the ankle bells; *dhvani*—the sound; *yāra*—whose; *gāna*—musical song.

TRANSLATION

"His fingernails are many full moons, and they dance on the flute on His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.

TEXT 129

নাচে মকর-কুণ্ডল, নেত্র—লীলা-কমল,
বিলাসী রাজা সতত নাচায়।
ভ্রূ—ধনু, নেত্র—বাণ, ধনুর্গুণ—দুই কাণ,
নারীমন-লক্ষ্য বিন্ধে তায়॥ ১২৯॥

nāce makara-kuṇḍala, netra—līlā-kamala,
vilāsī rājā satata nācāya
bhrū—dhanu, netra—bāṇa, dhanur-guṇa—dui kāṇa,
nārī-mana-lakṣya vindhe tāya

SYNONYMS

nāce—dance; *makara-kuṇḍala*—the earrings shaped like sharks; *netra*—the eyes; *līlā*—for play; *kamala*—like lotus flowers; *vilāsī*—the enjoyer; *rājā*—the king; *satata nācāya*—always causes to dance; *bhrū*—two eyebrows; *dhanu*—just like bows; *netra*—the eyes; *bāṇa*—just like arrows; *dhanuḥ-guṇa*—the string of the bow; *dui kāṇa*—the two ears; *nārī-mana*—the minds of the *gopīs; lakṣya*—the target; *vindhe*—pierces; *tāya*—there.

TRANSLATION

"Kṛṣṇa's face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopīs.

TEXT 130

এই চান্দের বড় নাট, পসারি' চান্দের হাট,
বিনিমূলে বিলায় নিজামৃত।

কাহোঁ স্মিত-জ্যোৎস্নামৃতে, কাঁহারে অধরামৃতে,
সব লোক করে আপ্যায়িত ॥ ১৩০ ॥

ei cāndera baḍa nāṭa, pasāri' cāndera hāṭa,
vinimūle vilāya nijāmṛta
kāhoṅ smita-jyotsnāmṛte, kāṅhāre adharāmṛte,
saba loka kare āpyāyita

SYNONYMS

ei cāndera—of this moon of the face; *baḍa*—big; *nāṭa*—dancing; *pasāri'*—expanding; *cāndera hāṭa*—the marketplace of full moons; *vinimūle*—without a price; *vilāya*—distributes; *nija-amṛta*—its personal nectar; *kāhoṅ*—to some; *smita-jyotsnā-amṛte*—by the nectar of the sweetly smiling moonrays; *kāṅhāre*—to someone; *adhara-amṛte*—by the nectar of the lips; *saba loka*—all people; *kare āpyāyita*—pleases.

TRANSLATION

"The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Kṛṣṇa's face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.

TEXT 131

বিপুলায়তারুণ, মদন-মদ-ঘূর্ণন,
মন্ত্রী যার এ দুই নয়ন।
লাবণ্যকেলি-সদন, জন-নেত্র-রসায়ন,
সুখময় গোবিন্দ-বদন ॥ ১৩১ ॥

vipulāyatāruṇa, madana-mada-ghūrṇana,
mantrī yāra e dui nayana
lāvaṇya-keli-sadana, jana-netra-rasāyana,
sukhamaya govinda-vadana

SYNONYMS

vipula-āyata—broad and spread; *aruṇa*—reddish; *madana-mada*—the pride of Cupid; *ghūrṇana*—bewildering; *mantrī*—ministers; *yāra*—whose; *e*—these; *dui*—two; *nayana*—eyes; *lāvaṇya-keli*—of pastimes of beauty; *sadana*—home; *jana-netra-rasa-āyana*—very pleasing to the eyes of everyone; *sukha-maya*—full of happiness; *govinda-vadana*—the face of Lord Kṛṣṇa.

TRANSLATION

"Kṛṣṇa has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone's eyes.

TEXT 132

যাঁর পুণ্যপুঞ্জফলে, সে-মুখ-দর্শন মিলে,
দুই আঁখি কি করিবে পানে ?
দ্বিগুণ বাড়ে তৃষ্ণা-লোভ, পিতে নারে—মনঃক্ষোভ,
দুঃখে করে বিধির নিন্দনে ॥ ১৩২ ॥

yāṅra puṇya-puñja-phale, se-mukha-darśana mile,
dui āṅkhi ki karibe pāne?
dviguṇa bāḍe tṛṣṇā-lobha, pite nāre——manaḥ-kṣobha,
duḥkhe kare vidhira nindane

SYNONYMS

yāṅra—whose; *puṇya-puñja-phale*—by the result of many pious activities; *se-mukha*—of that face; *darśana*—seeing; *mile*—if one gets to do; *dui āṅkhi*—two eyes; *ki*—how; *karibe*—will do; *pāne*—drinking; *dvi-guṇa*—twice; *bāḍe*—increases; *tṛṣṇā-lobha*—greed and thirst; *pite*—to drink; *nāre*—not able; *manaḥ-kṣobha*—agitation of the mind; *duḥkhe*—in great distress; *kare*—does; *vidhira*—of the creator; *nindane*—criticizing.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Kṛṣṇa's face, he can relish the Lord with his eyes. His greed and thirst then increase twofold by seeing the nectarean face of Kṛṣṇa. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

TEXT 133

না দিলেক লক্ষ-কোটি, সবে দিলা আঁখি দুটি,
তাতে দিলা নিমিষ-আচ্ছাদন।
বিধি—জড় তপোধন, রসশূন্য তার মন,
নাহি জানে যোগ্য সৃজন ॥ ১৩৩ ॥

nā dileka lakṣa-koṭi, sabe dilā āṅkhi duṭi,
tāte dilā nimiṣa-ācchādana
vidhi——jaḍa tapodhana, rasa-śūnya tāra mana,
nāhi jāne yogya sṛjana

SYNONYMS

nā dileka—did not award; *lakṣa-koṭi*—thousands and millions; *sabe*—only; *dilā*—gave; *āṅkhi duṭi*—two eyes; *tāte*—in them; *dilā*—gave; *nimiṣa-ācchādana*—covering of the eyelids; *vidhi*—creator; *jaḍa*—dull; *tapaḥ-dhana*—assets of austerities; *rasa-śūnya*—without juice; *tāra*—his; *mana*—mind; *nāhi jāne*—does not know; *yogya*—suitable; *sṛjana*—creating.

TRANSLATION

"When the onlooker of Kṛṣṇa's face becomes dissatisfied in this way, he thinks, 'Why didn't the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Kṛṣṇa's face.' Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. 'The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

TEXT 134

যে দেখিবে কৃষ্ণানন, তার করে দ্বি-নয়ন,
বিধি হঞা হেন অবিচার।
মোর যদি বোল ধরে, কোটি আঁখি তার করে,
তবে জানি যোগ্য সৃষ্টি তার ॥ ১৩৪ ॥

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
vidhi hañā hena avicāra
mora yadi bola dhare, koṭi āṅkhi tāra kare,
tabe jāni yogya sṛṣṭi tāra

SYNONYMS

ye—anyone who; *dekhibe*—will see; *kṛṣṇa-ānana*—the face of Kṛṣṇa; *tāra*—of him; *kare*—make; *dvi-nayana*—two eyes; *vidhi*—an authority in creation; *hañā*—being; *hena*—such; *avicāra*—lack of consideration; *mora*—my; *yadi*—if; *bola*—instruction; *dhare*—accepts; *koṭi āṅkhi*—millions of eyes; *tāra*—of him; *kare*—would create; *tabe jāni*—then I would understand; *yogya*—suitable; *sṛṣṭi*—creation; *tāra*—his.

TRANSLATION

" 'The creator says, "Let those who will see Kṛṣṇa's beautiful face have two eyes." Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Śrī Kṛṣṇa's face. If the creator will accept this advice, then I would say that he is competent in his work.'

TEXT 135

কৃষ্ণাঙ্গ-মাধুর্য্য—সিন্ধু, সুমধুর মুখ—ইন্দু,
অতি-মধু স্মিত—সুকিরণে।
এ-তিনে লাগিল মন, লোভে করে আস্বাদন,
শ্লোক পড়ে স্বহস্ত-চালনে॥ ১৩৫॥

kṛṣṇāṅga-mādhurya——sindhu, sumadhura mukha——indu,
ati-madhu smita——sukiraṇe
e-tine lāgila mana, lobhe kare āsvādana,
śloka paḍe svahasta-cālane

SYNONYMS

kṛṣṇa-aṅga—of the transcendental body of Kṛṣṇa; *mādhurya*—of sweetness; *sindhu*—the ocean; *su-madhura*—very sweet; *mukha*—face; *indu*—like the full moon; *ati-madhu*—extraordinarily sweet; *smita*—smiling; *su-kiraṇe*—beam of moonlight; e-*tine*—these three; *lāgila mana*—attracted the mind; *lobhe*—with more and more greed; *kare āsvādana*—relished; *śloka paḍe*—recites a verse; *svahasta-cālane*—moving His own hand.

TRANSLATION

"The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another vision is His smile, which is sweeter than sweet and is like shining beams of moonlight." While speaking of these things with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

TEXT 136

মধুরং মধুরং বপুরস্য বিভোর্মধুরং মধুরং বদনং মধুরম্।
মধুগন্ধি মৃদুস্মিতমেতদহো মধুরং মধুরং মধুরং মধুরম্ ॥১৩৬॥

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadanaṁ madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuram

SYNONYMS

madhuram—sweet; *madhuram*—sweet; *vapuḥ*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—more sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etat*—this; *aho*—O; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—still more sweet.

TRANSLATION

"'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from *Kṛṣṇa-karṇāmṛta* by Bilvamaṅgala Ṭhākura.

TEXT 137

সনাতন, কৃষ্ণমাধুর্য—অমৃতের সিন্ধু।
মোর মন—সন্নিপাতি, সব পিতে করে মতি,
দুর্দৈব-বৈদ্য না দেয় এক বিন্দু॥ ১৩৭॥ ধ্রু॥

sanātana, kṛṣṇa-mādhurya——amṛtera sindhu
mora mana——sannipāti, saba pite kare mati,
durdaiva-vaidya nā deya eka bindu

SYNONYMS

sanātana—O My dear Sanātana; *kṛṣṇa-mādhurya*—the sweetness of Lord Kṛṣṇa; *amṛtera sindhu*—an ocean of ambrosia; *mora mana*—my mind; *sannipāti*—a disease of convulsions; *saba*—all; *pite*—to drink; *kare*—does; *mati*—desire; *durdaiva-vaidya*—a physician who suppresses; *nā*—not; *deya*—gives; *eka*—one; *bindu*—drop.

TRANSLATION

"My dear Sanātana, the sweetness of Kṛṣṇa's personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases

and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

PURPORT

When there is a combination of *kapha, pitta* and *vāyu,* the three bodily elements, there occurs *sannipāti,* or a convulsive disease. "This disease is caused by the personal features of Lord Kṛṣṇa. The three elements are the beauty of Kṛṣṇa's body, the beauty of His face, and the beauty of His smile. Stricken by these three beauties, My mind goes into convulsions. It wishes to drink the ocean of Kṛṣṇa's beauty, but because I am undergoing convulsions, My physician, who is Śrī Kṛṣṇa Himself, does not even allow Me to take a drop of water from that ocean." Śrī Caitanya Mahāprabhu was ecstatic in this way because He was presenting Himself in the mood of the *gopīs.* The *gopīs* wanted to drink the ocean of sweetness arising from the bodily features of Kṛṣṇa, but Kṛṣṇa did not allow them to come near. Consequently their desire to meet Kṛṣṇa increased, and being unable to drink the ambrosia of Kṛṣṇa's bodily features, they became very unhappy.

TEXT 138

কৃষ্ণাঙ্গ—লাবণ্যপূর, মধুর হৈতে সুমধুর,
তাতে যেই মুখ সুধাকর।
মধুর হৈতে সুমধুর, তাহা হইতে সুমধুর,
তার যেই স্মিত জ্যোৎস্না-ভর ॥ ১৩৮ ॥

kṛṣṇāṅga—lāvaṇya-pūra, madhura haite sumadhura,
tāte yei mukha sudhākara
madhura haite sumadhura, tāhā ha-ite sumadhura,
tāra yei smita jyotsnā-bhara

SYNONYMS

kṛṣṇa-aṅga—the bodily features of Kṛṣṇa; *lāvaṇya-pūra*—the city of attractive beauty; *madhura*—sweetness; *haite*—than; *su-madhura*—still more sweet; *tāte*—in that body; *yei*—that; *mukha*—face; *sudhākara*—like the moon; *madhura haite su-madhura*—sweeter than sweetness; *tāhā ha-ite*—than that; *sumadhura*—still more sweet; *tāra*—of which; *yei*—that; *smita*—smiling; *jyotsnābhara*—like the moonshine.

TRANSLATION

"Kṛṣṇa's body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine.

PURPORT

The smile on Kṛṣṇa's face is just like the smiling of the moon, which generates greater and greater happiness for the *gopīs*.

TEXT 139

মধুর হৈতে সুমধুর, তাহা হৈতে সুমধুর,
তাহা হৈতে অতি সুমধুর।
আপনার এক কণে, ব্যাপে সব ত্রিভুবনে,
দশদিক্ ব্যাপে যার পূর ॥ ১৩৯ ॥

madhura haite sumadhura, tāhā haite sumadhura,
tāhā haite ati sumadhura
āpanāra eka kaṇe, vyāpe saba tribhuvane,
daśa-dik vyāpe yāra pūra

SYNONYMS

madhura haite su-madhura—sweeter than sweet; *tāhā haite*—than that; *su-madhura*—still sweeter; *tāhā haite*—than that; *ati su-madhura*—still much more sweet; *āpanāra*—of Himself; *eka kaṇe*—by one particle; *vyāpe*—spreads; *saba*—all; *tri-bhuvane*—throughout the three worlds; *daśa-dik*—ten directions; *vyāpe*—spreads; *yāra*—whose; *pūra*—the city of Kṛṣṇa's beauty.

TRANSLATION

"The beauty of Kṛṣṇa's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds—Goloka Vṛndāvana, the spiritual sky of the Vaikuṇṭhas, and Devī-dhāma, the material world. Thus Kṛṣṇa's shining beauty spreads in all ten directions.

TEXT 140

স্মিত-কিরণ-সুকর্পূরে, পৈশে অধর-মধুরে,
সেই মধু মাতায় ত্রিভুবনে।
বংশীছিদ্র আকাশে, তার গুণ শব্দে পৈশে,
ধ্বনিরূপে পাঞা পরিণামে ॥ ১৪০ ॥

smita-kiraṇa-sukarpūre, paiśe adhara-madhure,
sei madhu mātāya tribhuvane
vaṁśī-chidra ākāśe, tāra guṇa śabde paiśe,
dhvani-rūpe pāñā pariṇāme

SYNONYMS

smita-kiraṇa—the shining of Kṛṣṇa's smile; *su-karpūre*—compared to camphor; *paiśe*—enters; *adhara-madhure*—within the sweetness of the lips; *sei madhu*—that ambrosia; *mātāya*—maddens; *tri-bhuvane*—the three worlds; *vaṁśī-chidra*—of the holes in the flute; *ākāśe*—in the space; *tāra guṇa*—the quality of that sweetness; *śabde*—in sound vibration; *paiśe*—enters; *dhvani-rūpe*—the form of sound vibration; *pāñā*—obtaining; *pariṇāme*—by transformation.

TRANSLATION

"His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

TEXT 141

সে ধ্বনি চৌদিকে ধায়, অণ্ড ভেদি' বৈকুণ্ঠে যায়,
বলে পৈশে জগতের কাণে।
সবা মাতোয়াল করি', বলাৎকারে আনে ধরি',
বিশেষতঃ যুবতীর গণে ॥ ১৪১ ॥

se dhvani caudike dhāya, aṇḍa bhedi' vaikuṇṭhe yāya,
bale paiśe jagatera kāṇe
sabā mātoyāla kari', balātkāre āne dhari',
viśeṣataḥ yuvatīra gaṇe

SYNONYMS

se dhvani—that vibration; *cau-dike*—in the four directions; *dhāya*—runs; *aṇḍa bhedi'*—piercing the coverings of the universe; *vaikuṇṭhe yāya*—goes to the spiritual sky; *bale*—by force; *paiśe*—enters; *jagatera*—of the three worlds; *kāṇe*—in the ears; *sabā*—everyone; *mātoyāla kari'*—making drunk; *balātkāre*—by force; *āne*—brings; *dhari'*—catching; *viśeṣataḥ*—specifically; *yuvatīra gaṇe*—all the young damsels of Vrajabhūmi.

TRANSLATION

"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present.

TEXT 142

ধ্বনি—বড় উদ্ধত, পতিব্রতার ভাঙ্গে ব্রত,
পতি-কোল হৈতে টানি' আনে।
বৈকুণ্ঠের লক্ষ্মীগণে, যেই করে আকর্ষণে,
তার আগে কেবা গোপীগণে ॥ ১৪২ ॥

dhvani—baḍa uddhata, pativratāra bhāṅge vrata,
pati-kola haite ṭāni' āne
vaikuṇṭhera lakṣmī-gaṇe, yei kare ākarṣaṇe,
tāra āge kebā gopī-gaṇe

SYNONYMS

dhvani—vibration; *baḍa*—very much; *uddhata*—aggressive; *pati-vratāra*—of chaste wives; *bhāṅge*—breaks; *vrata*—the vow; *pati*—of the husband; *kola*—the lap; *haite*—from; *ṭāni'*—taking; *āne*—brings; *vaikuṇṭhera*—of the Vaikuṇṭha planets; *lakṣmī-gaṇe*—all the goddesses of fortune; *yei*—that which; *kare ākarṣaṇe*—attracts; *tāra*—of that; *āge*—in front; *kebā*—what to speak of; *gopī-gaṇe*—the *gopīs* of Vṛndāvana.

TRANSLATION

"The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana.

TEXT 143

নীবি খসায় পতি-আগে, গৃহধর্ম করায় ত্যাগে,
বলে ধরি' আনে কৃষ্ণস্থানে।
লোকধর্ম, লজ্জা, ভয়, সব জ্ঞান লুপ্ত হয়,
ঐছে নাচায় সব নারীগণে ॥ ১৪৩ ॥

nīvi khasāya pati-āge, gṛha-dharma karāya tyāge,
bale dhari' āne kṛṣṇa-sthāne
loka-dharma, lajjā, bhaya, saba jñāna lupta haya,
aiche nācāya saba nārī-gaṇe

SYNONYMS

nīvi—the knots of the underwear; *khasāya*—loosens; *pati-āge*—even in front of the husbands; *gṛha-dharma*—household duties; *karāya tyāge*—causes to give up; *bale*—by force; *dhari'*—catching; *āne*—brings; *kṛṣṇa-sthāne*—before Lord Kṛṣṇa; *loka-dharma*—social etiquette; *lajjā*—shame; *bhaya*—fear; *saba*—all; *jñāna*—such knowledge; *lupta haya*—becomes hidden; *aiche*—in that way; *nācāya*—causes to dance; *saba*—all; *nārī-gaṇe*—the women.

TRANSLATION

"The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopīs are forced to abandon their household duties and come before Lord Kṛṣṇa. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

TEXT 144

কাণের ভিতর বাসা করে, আপনে তাঁহা সদা স্ফুরে,
অন্য শব্দ না দেয় প্রবেশিতে।
আন কথা না শুনে কাণ, আন বলিতে বোলয় আন,
এই কৃষ্ণের বংশীর চরিতে ॥ ১৪৪ ॥

kāṇera bhitara vāsā kare, āpane tāṅhā sadā sphure,
anya śabda nā deya praveśite
āna kathā nā śune kāṇa, āna balite bolaya āna,
ei kṛṣṇera vaṁśīra carite

SYNONYMS

kāṇera—the hole of the ear; *bhitara*—within; *vāsā kare*—makes a residence; *āpane*—personally; *tāṅhā*—there; *sadā*—always; *sphure*—is prominent; *anya*—other; *śabda*—sounds; *nā*—not; *deya*—allows; *praveśite*—to enter; *āna kathā*—other talks; *nā*—not; *śune*—hears; *kāṇa*—the ear; *āna*—something else; *balite*—to speak; *bolaya*—speaks; *āna*—another thing; *ei kṛṣṇera*—of Lord Kṛṣṇa; *vaṁśīra*—of the flute; *carite*—characteristics.

TRANSLATION

"The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute."

PURPORT

The vibration of Kṛṣṇa's flute is always prominent in the ears of the *gopīs*. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa's flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa *mahā-mantra*. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa's blissful characteristics and paraphernalia.

TEXT 145

পুনঃ কহে বাহ্যজ্ঞানে, আন কহিতে কহিলুঁ আনে,
কৃষ্ণ-কৃপা তোমার উপরে।
মোর চিত্ত-ভ্রম করি', নিজৈশ্বর্য-মাধুরী,
মোর মুখে শুনায় তোমারে॥ ১৪৫॥

punaḥ kahe bāhya-jñāne, āna kahite kahiluṅ āne,
kṛṣṇa-kṛpā tomāra upare
mora citta-bhrama kari', nijaiśvarya-mādhurī,
mora mukhe śunāya tomāre

SYNONYMS

punaḥ—again; *kahe*—He says; *bāhya-jñāne*—in external consciousness; *āna*—something else; *kahite*—to speak; *kahiluṅ*—I have spoken; *āne*—another thing; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *tomāra*—you; *upare*—upon; *mora*—My; *citta-bhrama*—mental concoction; *kari'*—making; *nija-aiśvarya*—His personal opulence; *mādhurī*—sweetness; *mora mukhe*—through My mouth; *śunāya*—causes to hear; *tomāre*—you.

TRANSLATION

Resuming His external consciousness, Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "I have not spoken of what I intended. Lord Kṛṣṇa is very merciful to you because by bewildering My mind, He has exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

PURPORT

Śrī Caitanya Mahāprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Kṛṣṇa's body, His characteristics and His flute would appear like a madman's statements to a mundane person. It was actually a fact that Kṛṣṇa wanted to expose Himself to Sanātana Gosvāmī due to His specific mercy upon him. Somehow or other, Kṛṣṇa explained Himself and His flute to Sanātana Gosvāmī through the mouth of Śrī Caitanya Mahāprabhu, who appeared as though mad. Śrī Caitanya Mahāprabhu admitted that He wanted to tell Sanātana Gosvāmī something else, but somehow or other, in a transcendental ecstasy, He spoke of a different subject matter.

TEXT 146

আমি ত' বাউল, আন কহিতে আন কহি।
কৃষ্ণের মাধুর্যামৃতস্রোতে যাই বহি' ॥ ১৪৬ ॥

āmi ta' bāula, āna kahite āna kahi
kṛṣṇera mādhuryāmṛta-srote yāi vahi'

SYNONYMS

āmi ta' bāula—I am a madman; *āna kahite*—to speak something; *āna kahi*—I speak on something else; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya-amṛta*—of the nectar of the sweetness; *srote*—in the waves of; *yāi*—I go; *vahi'*—being carried away.

TRANSLATION

"Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Kṛṣṇa's transcendental sweetness."

TEXT 147

তবে মহাপ্রভু ক্ষণেক মৌন করি' রহে।
মনে এক করি' পুনঃ সনাতনে কহে ॥ ১৪৭ ॥

tabe mahāprabhu kṣaṇeka mauna kari' rahe
mane eka kari' punaḥ sanātane kahe

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaṇeka*—for a moment; *mauna*—silence; *kari'*—making; *rahe*—remained; *mane*—within His

mind; *eka kari'*—adjusting things; *punaḥ*—again; *sanātane*—unto Sanātana Gosvāmī; *kahe*—instructs.

TRANSLATION

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

TEXT 148

কৃষ্ণের মাধুরী আর মহাপ্রভুর মুখে।
ইহা যেই শুনে, সেই ভাসে প্রেমসুখে ॥ ১৪৮ ॥

kṛṣṇera mādhurī āra mahāprabhura mukhe
ihā yei śune, sei bhāse prema-sukhe

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *mādhurī*—the sweetness; *āra*—and; *mahāprabhura mukhe*—in the mouth of Śrī Caitanya Mahāprabhu; *ihā*—this statement; *yei*—anyone who; *śune*—hears; *sei*—that person; *bhāse*—floats; *prema-sukhe*—in the transcendental bliss of love of Godhead.

TRANSLATION

I now summarize these teachings of Śrī Caitanya Mahāprabhu. If anyone gets an opportunity to hear about the sweetness of Kṛṣṇa in this chapter of Śrī Caitanya-caritāmṛta, he will certainly be eligible to float in the transcendentally blissful ocean of love of God.

TEXT 149

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৪৯ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta;* *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Twenty-first Chapter, describing the blissful characteristics of Kṛṣṇa.*

CHAPTER 22

The Process of Devotional Service

In this Twenty-second Chapter, Śrī Caitanya Mahāprabhu describes the process of devotional service. In the beginning He describes the truth about the living entity and the superexcellence of devotional service. He then describes the uselessness of mental speculation and mystic *yoga*. In all circumstances the living entity is recommended to accept the path of devotional service as personally explained by Śrī Caitanya Mahāprabhu. The speculative method of the so-called *jñānīs* is considered a waste of time, and that is proved in this chapter. An intelligent person should abandon the processes of *karma-kāṇḍa, jñāna-kāṇḍa* and mystic *yoga*. One should give up all these useless processes and take seriously to the path of Kṛṣṇa consciousness. In this way one's life will be successful. If one takes to Kṛṣṇa consciousness fully, even though he may sometimes be agitated due to having previously practiced mental speculation and yogic mysticism, he will be saved by Lord Kṛṣṇa Himself. The fact is that devotional service is bestowed by the blessings of a pure devotee (*sa mahātmā sudurlabhaḥ*). A pure devotee is the supreme transcendentalist, and one has to receive his mercy for one's dormant Kṛṣṇa consciousness to be awakened. One has to associate with pure devotees. If one has firm faith in the words of a great soul, pure devotional service will awaken.

In this chapter Śrī Caitanya Mahāprabhu has differentiated between a pure devotee and others. He also describes the characteristics of a pure devotee. A devotee's most formidable enemy is association with women in an enjoying spirit. Association with nondevotees is also condemned because it is also a formidable enemy on the path of devotional service. One has to fully surrender unto the lotus feet of Kṛṣṇa and give up attraction for women and nondevotees.

The six symptoms of fully surrendered souls are also described in this chapter. Devotional service has been divided into two categories—regulative devotional service and spontaneous love. There are sixty-four items listed in regulative devotional service, and out of these sixty-four the last five are considered very important. By practicing even one of the nine processes of devotional service, one can become successful. Speculative knowledge and mystic *yoga* can never help one in devotional service. Pious activity, nonviolence, sense control and regulation are not separate from devotional service in its pure form. If one engages in devotional service, all good qualities follow. One does not have to cultivate them separately. Spontaneous devotional service arises when one follows a pure devotee who is awakened to spontaneous love of God. Śrī Caitanya Mahāprabhu has described

the symptoms of devotees who are already situated in spontaneous love of God. He has also described the devotees who are trying to follow in the footsteps of the pure devotees.

TEXT 1

বন্দে শ্রীকৃষ্ণচৈতন্যদেবং তং করুণার্ণবম্।
কলাবপ্যতিগূঢ়েয়ং ভক্তির্যেন প্রকাশিতা ॥ ১ ॥

vande śrī-kṛṣṇa-caitanya-
devaṁ taṁ karuṇārṇavam
kalāv apy ati-gūḍheyaṁ
bhaktir yena prakāśitā

SYNONYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *tam*—unto Him; *karuṇa-arṇavam*—who is an ocean of mercy; *kalau*—in this age of Kali; *api*—even; *ati*—very; *gūḍhā*—confidential; *iyam*—this; *bhaktiḥ*—devotional service; *yena*—by whom; *prakāśitā*—manifested.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so nicely, even in this age of Kali, the age of quarrel.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya nityānanda*—to Śrī Kṛṣṇa Caitanya Mahāprabhu and Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

এইত কহিলুঁ সম্বন্ধ-তত্ত্বের বিচার।
বেদশাস্ত্রে উপদেশে, কৃষ্ণ—এক সার॥ ৩॥

eita kahiluṅ sambandha-tattvera vicāra
veda-śāstre upadeśe, kṛṣṇa——eka sāra

SYNONYMS

eita—thus; *kahiluṅ*—I have described; *sambandha-tattvera vicāra*—consideration of one's relationship with Kṛṣṇa; *veda-śāstre*—all Vedic literature; *upadeśe*—instructs; *kṛṣṇa*—Lord Kṛṣṇa; *eka sāra*—the only essential point.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have described one's relation with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.

TEXT 4

এবে কহি, শুন, অভিধেয়-লক্ষণ।
যাহা হৈতে পাই—কৃষ্ণ, কৃষ্ণপ্রেমধন॥ ৪॥

ebe kahi, śuna, abhidheya-lakṣaṇa
yāhā haite pāi——kṛṣṇa, kṛṣṇa-prema-dhana

SYNONYMS

ebe—now; *kahi*—I shall explain; *śuna*—please hear; *abhidheya-lakṣaṇa*—one's prime business (devotional service); *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-prema-dhana*—and the wealth of transcendental love for Him.

TRANSLATION

"Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.

TEXT 5

কৃষ্ণভক্তি—অভিধেয়, সর্বশাস্ত্রে কয়।
অতএব মুনিগণ করিয়াছে নিশ্চয়॥ ৫॥

kṛṣṇa-bhakti——abhidheya, sarva-śāstre kaya
ataeva muni-gaṇa kariyāche niścaya

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; *abhidheya*—the real activity of life; *sarva-śāstre*—all Vedic literatures; *kaya*—say; *ataeva*—therefore; *muni-gaṇa*—all saintly persons; *kariyāche*—have made; *niścaya*—ascertainment.

TRANSLATION

"A human being's activities should be centered only about devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

TEXT 6

শ্রুতির্মাতা পৃষ্টা দিশতি ভবদারাধনবিধিং
যথা মাতুর্বাণী স্মৃতিরপি তথা বক্তি ভগিনী।
পুরাণাদ্যা যে বা সহজনিবহাস্তে তদনুগা
অতঃ সত্যং জ্ঞাতং মুরহর ভবানেব শরণম্॥ ৬॥

śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhiṁ
yathā mātur vāṇī smṛtir api tathā vakti bhaginī
purāṇādyā ye vā sahaja-nivahās te tad-anugā
ataḥ satyaṁ jñātaṁ murahara bhavān eva śaraṇam

SYNONYMS

śrutiḥ—Vedic knowledge; *mātā*—like a mother who is affectionate to her children; *pṛṣṭā*—when questioned; *diśati*—she directs; *bhavat*—of You; *ārādhana*—worship; *vidhim*—the process; *yathā*—just as; *mātuḥ vāṇī*—the instructions of the mother; *smṛtiḥ—smṛti-śāstras,* which explain the Vedic literatures; *api*—also; *tathā*—similarly; *vakti*—express; *bhaginī*—like a sister; *purāṇa-ādyāḥ*—headed by the *Purāṇas; ye*—which; *vā*—or; *sahaja-nivahāḥ*—like brothers; *te*—all of them; *tat*—of the mother; *anugāḥ*—followers; *ataḥ*—therefore; *satyam*—the truth; *jñātam*—known; *mura-hara*—O killer of the demon Mura; *bhavān*—Your Lordship; *eva*—only; *śaraṇam*—the shelter.

TRANSLATION

" 'When the mother Vedas [śruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the śruti-śāstras, the smṛti-śāstras, give the same instructions, just like sisters. The Purāṇas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.'

PURPORT

This quotation from the Vedic literature was spoken by great sages.

TEXT 7

অদ্বয়জ্ঞান-তত্ত্ব কৃষ্ণ—স্বয়ং ভগবান্ ।
'স্বরূপ -শক্তি'রূপে তাঁর হয় অবস্থান ॥ ৭ ॥

advaya-jñāna-tattva kṛṣṇa——svayaṁ bhagavān
'svarūpa-śakti' rūpe tāṅra haya avasthāna

SYNONYMS

advaya-jñāna—of nondual knowledge; *tattva*—the principle; *kṛṣṇa*—Lord Kṛṣṇa; *svayam bhagavān*—Himself the Supreme Personality of Godhead; *svarūpa*—personal expansions; *śakti*—of potencies; *rūpe*—in the form; *tāṅra*—His; *haya*—there is; *avasthāna*—existence.

TRANSLATION

"Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

PURPORT

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Kṛṣṇa is described as the source of all potencies, and He is also identified with the external potency, the material energy. Kṛṣṇa also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Kṛṣṇa's internal potency and Kṛṣṇa Himself, who is the potent, are always identical.

TEXT 8

স্বাংশ-বিভিন্নাংশ-রূপে হঞা বিস্তার।
অনন্ত বৈকুণ্ঠ-ব্রহ্মাণ্ডে করেন বিহার ॥ ৮ ॥

svāṁśa-vibhinnāṁśa-rūpe hañā vistāra
ananta vaikuṇṭha-brahmāṇḍe karena vihāra

SYNONYMS

sva-aṁśa—of personal expansions; *vibhinna-aṁśa*—of separated expansions; *rūpe*—in the forms; *hañā*—becoming; *vistāra*—expanded; *ananta*—unlimited; *vaikuṇṭha*—in the spiritual planets known as Vaikuṇṭhas; *brahmāṇḍe*—in the material universes; *karena vihāra*—performs His pastimes.

TRANSLATION

"Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā.

TEXT 9

স্বাংশ-বিস্তার—চতুর্ব্যূহ, অবতারগণ।
বিভিন্নাংশ জীব—তাঁর শক্তিতে গণন ॥ ৯ ॥

svāṁśa-vistāra——catur-vyūha, avatāra-gaṇa
vibhinnāṁśa jīva——tāṅra śaktite gaṇana

SYNONYMS

sva-aṁśa-vistāra—the expansion of His personal forms; *catuḥ-vyūha*—His quadruple form; *avatāra-gaṇa*—the incarnations; *vibhinna-aṁśa*—His separated forms; *jīva*—the living entities; *tāṅra*—His; *śaktite*—in the category of potency; *gaṇana*—calculating.

TRANSLATION

"Expansions of His personal self—like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva—descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies.

PURPORT

The personal expansions are known as *viṣṇu-tattva,* and the separated expansions are known as *jīva-tattva.* Although the *jīvas* (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multi-potencies. This is fully described in *Bhagavad-gītā:*

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Although the living entities are Kṛṣṇa's parts and parcels, they are *prakṛti,* not *puruṣa.* Sometimes *prakṛti* (a living entity) attempts to imitate the activities of the *puruṣa.* Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a *viṣṇu-tattva,* or the Personality of Godhead, at any stage; therefore it is ludicrous for a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Kṛṣṇa consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Kṛṣṇa consciousness movement must be very alert to defy these rascals who are presently misleading the whole world. One such rascal, known as Pauṇḍraka, appeared before Lord Kṛṣṇa, and the Lord immediately killed him. Of course, those who are Kṛṣṇa's servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of *śāstra,* authentic knowledge received through the disciplic succession.

TEXT 10

সেই বিভিন্নাংশ জীব--দুই ত' প্রকার ।
এক—'নিত্যমুক্ত', এক –'নিত্য-সংসার' ॥ ১০ ॥

sei vibhinnāṁśa jīva——dui ta' prakāra
eka——'nitya-mukta', eka——'nitya-saṁsāra'

SYNONYMS

sei vibhinna-aṁśa—that separated part and parcel of Kṛṣṇa; *jīva*—the living entity; *dui ta' prakāra*—two categories; *eka*—one; *nitya-mukta*—eternally liberated; *eka*—one; *nitya-saṁsāra*—perpetually conditioned.

TRANSLATION

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

TEXT 11

'নিত্যমুক্ত' - নিত্য কৃষ্ণচরণে উন্মুখ।
'কৃষ্ণ-পারিষদ' নাম, ভুঞ্জে সেবা-সুখ ॥ ১১ ॥

'nitya-mukta'——nitya kṛṣṇa-caraṇe unmukha
'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha

SYNONYMS

nitya-mukta—eternally liberated; *nitya*—always; *kṛṣṇa-caraṇe*—the lotus feet of Lord Kṛṣṇa; *unmukha*—turned toward; *kṛṣṇa-pāriṣada*—associates of Lord Kṛṣṇa; *nāma*—known as; *bhuñje*—enjoy; *sevā-sukha*—the happiness of service.

TRANSLATION

"Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

TEXT 12

'নিত্যবদ্ধ'—কৃষ্ণ হৈতে নিত্য-বহির্মুখ।
'নিত্যসংসার', ভুঞ্জে নরকাদি দুঃখ ॥ ১২ ॥

'nitya-bandha'——kṛṣṇa haite nitya-bahirmukha
'nitya-saṁsāra', bhuñje narakādi duḥkha

SYNONYMS

nitya-bandha—perpetually conditioned; *kṛṣṇa haite*—from Kṛṣṇa; *nitya*—eternally; *bahiḥ-mukha*—averse; *nitya-saṁsāra*—perpetually conditioned in the material world; *bhuñje*—enjoy; *naraka-ādi duḥkha*—the tribulations of hellish conditions of life.

TRANSLATION

"Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

TEXT 13

সেই দোষে মায়া-পিশাচী দণ্ড করে তারে।
আধ্যাত্মিকাদি তাপত্রয় তারে জারি' মারে ॥ ১৩ ॥

sei doṣe māyā-piśācī daṇḍa kare tāre
ādhyātmikādi tāpa-traya tāre jāri' māre

SYNONYMS

sei doṣe—because of this fault; *māyā-piśācī*—the witch known as the external energy; *daṇḍa kare*—gives punishment; *tāre*—unto him; *ādhyātmika-ādi*—beginning with those pertaining to the body and mind; *tāpa-traya*—the threefold miseries; *tāre*—him; *jāri'*—burning; *māre*—gives pain.

TRANSLATION

"Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

TEXTS 14-15

কাম-ক্রোধের দাস হঞা তার লাথি খায়।
ভ্রমিতে ভ্রমিতে যদি সাধু-বৈদ্য পায় ॥ ১৪ ॥

তাঁর উপদেশ-মন্ত্রে পিশাচী পলায়।
কৃষ্ণভক্তি পায়, তবে কৃষ্ণ-নিকট যায় ॥ ১৫ ॥

kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-vaidya pāya

tāṅra upadeśa-mantre piśācī palāya
kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya

SYNONYMS

kāma—of lusty desires; *krodhera*—and of anger; *dāsa*—the servant; *hañā*—becoming; *tāra*—by them; *lāthi khāya*—is kicked; *bhramite bhramite*—wandering and wandering; *yadi*—if; *sādhu*—a devotee; *vaidya*—physician; *pāya*—he gets; *tāṅra*—his; *upadeśa-mantre*—by instruction and hymns; *piśācī*—the witch (the external energy); *palāya*—flees; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *pāya*—obtains; *tabe*—in this way; *kṛṣṇa-nikaṭa yāya*—he goes to Kṛṣṇa.

TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

PURPORT

An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya.* The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord's energies. The living entities are divided into two categories—the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with *māyā,* the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in *Bhagavad-gītā:*

daivī hy eṣā guṇamayī
mama māyā duratyayā

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." (Bg. 7.14)

The *nitya-baddhas* are always conditioned by the external energy, and the *nitya-muktas* never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Kṛṣṇa, and they are known as *kṛṣṇa-pāriṣada,* associates of the Lord. Their only business is enjoying Lord Kṛṣṇa's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Kṛṣṇa's company without stoppage. The ever-liberated person who works on Kṛṣṇa's behalf enjoys Lord Kṛṣṇa's company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies—a gross material body and a subtle

body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (*ādhyātmika, ādhibhautika* and *ādhidaivika*), miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by *māyā,* and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 16

কামাদীনাং কতি ন কতিধা পালিতা দুর্নিদেশা-
স্তেষাং জাতা ময়ি ন করুণা ন ত্রপা নোপশান্তিঃ।
উৎসৃজ্যৈতানথ যদুপতে সাম্প্রতং লব্ধবুদ্ধি-
স্ত্বামায়াতঃ শরণমভয়ং মাং নিযুঙ্ক্ষ্বাত্মদাস্যে ॥ ১৬ ॥

kāmādīnāṁ kati na katidhā pālitā durnideśās
teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣvātma-dāsye

SYNONYMS

kāma-ādīnām—of my masters such as lust, anger, greed, illusion and envy; *kati*—how many; *na*—not; *katidhā*—in how many ways; *pālitāḥ*—obeyed; *durnideśāḥ*—undesirable orders; *teṣām*—of them; *jātā*—generated; *mayi*—unto me; *na*—not; *karuṇā*—mercy; *na*—not; *trapā*—shame; *na*—not; *upaśāntiḥ*—desire to cease; *utsṛjya*—giving up; *etān*—all these; *atha*—herewith; *yadu-pate*—O best of the Yadu dynasty; *sāmpratam*—now; *labdha-buddhiḥ*—having awakened intelligence; *tvām*—You; *āyātaḥ*—approached; *śaraṇam*—who are the shelter; *abhayam*—fearless; *mām*—me; *niyuṅkṣva*—please engage; *ātma-dāsye*—in Your personal service.

TRANSLATION

" 'O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.'

PURPORT

This verse is also quoted in *Bhakti-rasāmṛta-sindhu* (3.2.35). When we chant the Hare Kṛṣṇa *mahā-mantra* we are saying, "Hare! O energy of the Lord! O my Lord Kṛṣṇa!" In this way we are simply addressing the Lord and His spiritual potency represented as Rādhā-Kṛṣṇa, Sītā-Rāma, or Lakṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

TEXT 17

কৃষ্ণভক্তি হয় অভিধেয়-প্রধান।
ভক্তিমুখ-নিরীক্ষক কর্ম-যোগ-জ্ঞান ॥ ১৭ ॥

kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirīkṣaka karma-yoga-jñāna

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; *haya*—is; *abhidheya-pradhāna*—the chief function of the living entity; *bhakti-mukha*—of the face of devotional service; *nirīkṣaka*—observers; *karma-yoga-jñāna*—fruitive activities, mystic *yoga* and speculative knowledge.

TRANSLATION

"Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul—karma, jñāna, yoga and bhakti—but all are dependent on bhakti.

TEXT 18

এই সব সাধনের অতি তুচ্ছ বল।
কৃষ্ণভক্তি বিনা তাহা দিতে নারে ফল ॥ ১৮ ॥

ei saba sādhanera ati tuccha bala
kṛṣṇa-bhakti vinā tāhā dite nāre phala

SYNONYMS

ei saba—all these; *sādhanera*—of methods of spiritual activities; *ati*—very; *tuccha*—insignificant; *bala*—strength; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *vinā*—without; *tāhā*—all these; *dite*—to deliver; *nāre*—are not able; *phala*—the desired result.

TRANSLATION

"But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

PURPORT

In Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic *yoga* system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by *kṛṣṇa-bhakti,* devotional service. In other words, the real desired result is to invoke dormant love for Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.6) states:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

Karma, jñāna and *yoga* cannot actually awaken love of Godhead. One has to take to the Lord's devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Mahārāja went to practice mystic *yoga* to see the Lord personally face to face, but when he developed an interest in devotional service, he saw that he was not being benefited by *karma, jñāna* and *yoga.*

TEXT 19

নৈষ্কর্ম্যমপ্যচ্যুতভাব-বর্জিতং
ন শোভতে জ্ঞানমলং নিরঞ্জনম্।
কুতঃ পুনঃ শশ্বদভদ্রমীশ্বরে
ন চার্পিতং কর্ম যদপ্যকারণম্॥ ১৯॥

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

SYNONYMS

naiṣkarmyam—which does not produce enjoyment of the resultant action; *api*—although; *acyuta-bhāva*—of devotional service to the Supreme Personality of Godhead; *varjitam*—devoid; *na*—not; *śobhate*—looks beautiful; *jñānam*—speculative knowledge; *alam*—exceedingly; *nirañjanam*—which is without

material contamination; *kutaḥ*—how much less; *punaḥ*—again; *śaśvat*—always (at the time of practicing and at the time of achieving the goal); *abhadram*—inauspicious; *īśvare*—to the Supreme Personality of Godhead; *na*—not; *ca*—also; *arpitam*—dedicated; *karma*—activities; *yat*—which; *api*—although; *akāraṇam*—causeless.

TRANSLATION

" 'When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Kṛṣṇa], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities—which are naturally painful from the beginning and transient by nature—if they are not utilized for the devotional service of the Lord? How can they be very attractive?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.5.12). Even after writing many Vedic literatures, Vyāsadeva felt very morose. Therefore his spiritual master, Nāradadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Śrīla Vyāsadeva had written the *karma-kāṇḍa* and *jñāna-kāṇḍa* sections of the *Vedas,* but he had not written about *upāsanā-kāṇḍa,* or *bhakti.* Thus his spiritual master, Nārada, chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyāsadeva began writing *Śrīmad-Bhāgavatam.*

TEXT 20

তপস্বিনো দানপরা যশস্বিনো
মনস্বিনো মন্ত্রবিদঃ সুমঙ্গলাঃ।
ক্ষেমং ন বিন্দন্তি বিনা যদর্পণং
তস্মৈ সুভদ্রশ্রবসে নমো নমঃ ॥ ২০ ॥

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

SYNONYMS

tapasvinaḥ—those engaged in severe austerities and penances; *dāna-parāḥ*—those engaged in giving his possessions as charity; *yaśasvinaḥ*—those famous in society; *manasvinaḥ*—experts in mental speculation or meditation; *mantra-*

vidaḥ—experts in reciting the Vedic hymns; *su-maṅgalāḥ*—very auspicious; *kṣemam*—real, eternal auspiciousness; *na*—never; *vindanti*—obtain; *vinā*—without; *yat-arpaṇam*—dedicating unto whom (the Supreme Personality of Godhead); *tasmai*—unto that Supreme Personality of Godhead; *su-bhadra śravase*—whose glory is very auspicious; *namaḥ namaḥ*—I offer my repeated respectful obeisances.

TRANSLATION

" 'Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras, are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (2.4.17).

TEXT 21

কেবল জ্ঞান 'মুক্তি' দিতে নারে ভক্তি বিনে।
কৃষ্ণোন্মুখে সেই মুক্তি হয় বিনা জ্ঞানে ॥ ২১ ॥

kevala jñāna 'mukti' dite nāre bhakti vine
kṛṣṇonmukhe sei mukti haya vinā jñāne

SYNONYMS

kevala—only; *jñāna*—speculative knowledge; *mukti*—liberation; *dite*—to deliver; *nāre*—is not able; *bhakti vine*—without devotional service; *kṛṣṇa-unmukhe*—if one is attached to the service of Lord Kṛṣṇa; *sei mukti*—that liberation; *haya*—appears; *vinā*—without; *jñāne*—knowledge.

TRANSLATION

"Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord's devotional service.

PURPORT

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one's liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the Supreme Person, the Supreme Absolute Truth, is offensive. When such a person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord's service. A prayer by Bilvamaṅgala Ṭhākura is relevant here:

bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

"O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor."

TEXT 22

শ্রেয়ঃস্মৃতিং ভক্তিমুদস্য তে বিভো
ক্লিশ্যন্তি যে কেবলবোধলব্ধয়ে।
তেষামসৌ ক্লেশল এব শিষ্যতে
নান্যদ্ যথা স্থূলতুষাবঘাতিনাম্ ॥ ২২ ॥

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.14.4).

TEXT 23

দৈবী হ্যেষা গুণময়ী মম মায়া দুরত্যয়া।
মামেব যে প্রপদ্যন্তে মায়ামেতাং তরন্তি তে ॥ ২৩ ॥

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from *Bhagavad-gītā* (7.14).

TEXT 24

'কৃষ্ণ-নিত্যদাস'—জীব তাহা ভুলি' গেল।
এই দোষে মায়া তার গলায় বান্ধিল ॥ ২৪ ॥

'kṛṣṇa-nitya-dāsa'——jīva tāhā bhuli' gela
ei doṣe māyā tāra galāya bāndhila

SYNONYMS

kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; *jīva*—the living entity; *tāhā*—that; *bhuli'*—forgetting; *gela*—went; *ei doṣe*—for this fault; *māyā*—the material energy; *tāra*—his; *galāya*—on the neck; *bāndhila*—has bound.

TRANSLATION

"The living entity is bound around the neck by the chain of māyā because he has forgotten that he is eternally a servant of Kṛṣṇa.

TEXT 25

তাতে কৃষ্ণ ভজে, করে গুরুর সেবন।
মায়াজাল ছুটে, পায় কৃষ্ণের চরণ ॥ ২৫ ॥

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

SYNONYMS

tāte—therefore; *kṛṣṇa bhaje*—if one worships Lord Kṛṣṇa; *kare*—performs; *gurura sevana*—service to his spiritual master; *māyā-jāla chuṭe*—gets free from the binding net of *māyā; pāya*—gets; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa's lotus feet.

PURPORT

It is a fact that every living entity is eternally a servant of Kṛṣṇa. This is forgotten due to the influence of *māyā,* which induces one to believe in material happiness. Being illusioned by *māyā,* one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of *māyā's* clutches. However, if by Kṛṣṇa's mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord's service, he then attains liberation and Lord Śrī Kṛṣṇa's shelter.

TEXT 26

চারি বর্ণাশ্রমী যদি কৃষ্ণ নাহি ভজে।
স্বকর্ম করিতে সে রৌরবে পড়ি' মজে ॥ ২৬ ॥

cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje

SYNONYMS

cāri varṇa-āśramī—followers of the four social and spiritual orders of life; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi*—not; *bhaje*—serve; *sva-karma karite*—performing his duty in life; *se*—that person; *raurave*—in a hellish condition; *paḍi'*—falling down; *maje*—becomes immersed.

TRANSLATION

"The followers of the varṇāśrama institution accept the regulative principles of the four social orders [brāhmaṇa, kṣatriya, vaiśya and śūdra] and four spiritual orders [brahmacarya, gṛhastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into the hellish condition of material life.

PURPORT

One may be a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* or one may perfectly follow the spiritual principles of *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa,* but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Kṛṣṇa consciousness, one cannot be factually elevated. The regulative principles of *varṇāśrama-dharma* in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from *Śrīmad-Bhāgavatam* (11.5.2-3).

TEXT 27

মুখবাহূরুপাদেভ্যঃ পুরুষস্যাশ্রমৈঃ সহ।
চত্বারো জজ্ঞিরে বর্ণা গুণৈর্বিপ্রাদয়ঃ পৃথক্ ॥ ২৭ ॥

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

SYNONYMS

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyaḥ*—from the legs; *puruṣasya*—of the Supreme Person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *guṇaiḥ*—with particular qualifications; *vipra-ādayaḥ*—*brāhmaṇas* and so on; *pṛthak*—separately.

TRANSLATION

" 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

TEXT 28

য এষাং পুরুষং সাক্ষাদাত্মপ্রভবমীশ্বরম্ ।
ন ভজন্ত্যবজানন্তি স্থানাদ্‌ভ্রষ্টাঃ পতন্ত্যধঃ ॥ ২৮ ॥

ya eṣāṁ puruṣaṁ sākṣād-
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye—anyone who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

TEXT 29

জ্ঞানী জীবন্মুক্তদশা পাইনু করি' মানে ।
বস্তুতঃ বুদ্ধি 'শুদ্ধ' নহে কৃষ্ণভক্তি বিনে ॥ ২৯ ॥

jñānī jīvan-mukta-daśā pāinu kari' māne
vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine

SYNONYMS

jñānī—the speculative philosophers; *jīvan-mukta-daśā*—the stage of liberation even while in this body; *pāinu*—I have gotten; *kari'*—taking; *māne*—considers; *vastutaḥ*—factually; *buddhi*—intelligence; *śuddha*—purified; *nahe*—not; *kṛṣṇa-bhakti vine*—without devotional service to Kṛṣṇa.

TRANSLATION

"There are many philosophical speculators [jñānīs] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

TEXT 30

যেঽন্যেঽরবিন্দাক্ষ বিমুক্তমানিন-
স্ত্বয্যস্তভাবাদবিশুদ্ধবুদ্ধয়ঃ।
আরুহ্য কৃচ্ছ্রেণ পরং পদং ততঃ
পতন্ত্যধোঽনাদৃতযুষ্মদঙ্ঘ্রয়ঃ ॥ ৩০ ॥

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position,

to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 31

কৃষ্ণ—সূর্যসম ; মায়া হয় অন্ধকার ।
যাহাঁ কৃষ্ণ, তাহাঁ নাহি মায়ার অধিকার ॥ ৩১ ॥

kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

SYNONYMS

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; *sūrya-sama*—like the sun planet; *māyā*—the illusory energy; *haya*—is; *andhakāra*—darkness; *yāhāṅ kṛṣṇa*—wherever there is Kṛṣṇa; *tāhāṅ*—there; *nāhi*—not; *māyāra*—of *māyā,* or the darkness of illusion; *adhikāra*—the jurisdiction.

TRANSLATION

"Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

PURPORT

In *Śrīmad-Bhāgavatam* (2.9.34) it is stated:

ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

Wherever there is light, there cannot be darkness. When a living entity becomes Kṛṣṇa conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with *rajas* and *tamas,* darkness and passion. When one becomes Kṛṣṇa conscious, the modes of darkness and passion immediately vanish, and the remaining mode, *sattva-guṇa* (goodness), remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone.

When a person is Kṛṣṇa conscious, he continuously hears about Kṛṣṇa, thinks about Him, worships Him and serves Him as a devotee. If he remains in Kṛṣṇa consciousness in this way, the darkness of *māyā* certainly will not be able to touch him.

TEXT 32

বিলজ্জমানয়া যস্য স্থাতুমীক্ষাপথেঽমুয়া।
বিমোহিতা বিকত্থন্তে মমাহমিতি দুর্ধিয়ঃ ॥ ৩২ ॥

vilajjamānayā yasya
sthātum īkṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

SYNONYMS

vilajjamānayā—being ashamed; *yasya*—of whom; *sthātum*—to remain; *īkṣā-pathe*—in the line of sight; *amuyā*—by that (*māyā*); *vimohitāḥ*—bewildered; *vikatthante*—boast; *mama*—my; *aham*—I; *iti*—thus; *durdhiyaḥ*—having poor intelligence.

TRANSLATION

" 'The external illusory energy of Kṛṣṇa, known as māyā, is always ashamed to stand in front of Kṛṣṇa, just as darkness is ashamed to remain before the sunshine. However, that māyā bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers.'

PURPORT

The entire world is bewildered because people are thinking, "This is my land," "America is mine," "India is mine." Not knowing the real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of *māyā,* but as soon as one becomes Kṛṣṇa conscious, he is immediately relieved from such misconceptions. This verse is quoted from *Śrīmad-Bhāgavatam* (2.5.13). There is also another appropriate verse in *Śrīmad-Bhāgavatam* (2.7.47):

śaśvat praśāntam abhayaṁ pratibodha-mātraṁ
śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam
śabdo na yatra puru-kārakavān kriyārtho

māyā paraity abhimukhe ca vilajjamānā
tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukhaṁ viśokam

"What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."

This verse was spoken by Lord Brahmā when he was questioned by the great sage Nārada. Nārada was surprised to see the creator of the universe meditating, for he was doubting whether there was someone greater than Lord Brahmā. While answering the great sage Nārada, Lord Brahmā described the position of *māyā* and the bewildered living entities. This verse was spoken in that connection.

TEXT 33

'কৃষ্ণ, তোমার হঙ' যদি বলে একবার।
মায়াবন্ধ হৈতে কৃষ্ণ তারে করে পার॥ ৩৩॥

'kṛṣṇa, tomāra haṅa' yadi bale eka-bāra
māyā-bandha haite kṛṣṇa tāre kare pāra

SYNONYMS

kṛṣṇa—O my Lord Kṛṣṇa; *tomāra haṅa*—I am Yours; *yadi*—if; *bale*—someone says; *eka-bāra*—once; *māyā-bandha haite*—from the bondage of conditional life; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare pāra*—releases.

TRANSLATION

"One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

TEXT 34

সকৃদেব প্রপন্নো যস্তবাস্মীতি চ যাচতে।
অভয়ং সর্বদা তস্মৈ দদাম্যেতদ্‌ব্রতং মম॥ ৩৪॥

sakṛd eva prapanno yas
tavāsmīti ca yācate

abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

SYNONYMS

sakṛt—once only; *eva*—certainly; *prapannaḥ*—surrendered; *yaḥ*—anyone who; *tava*—Yours; *asmi*—I am; *iti*—thus; *ca*—also; *yācate*—prays; *abhayam*—fearlessness; *sarvadā*—always; *tasmai*—unto him; *dadāmi*—I give; *etat*—this; *vratam*—vow; *mama*—My.

TRANSLATION

" 'It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.'

PURPORT

This is a quotation from the *Rāmāyaṇa*.

TEXT 35

ভুক্তি-মুক্তি-সিদ্ধিকামী 'সুবুদ্ধি' যদি হয় ।
গাঢ়-ভক্তিযোগে তবে কৃষ্ণেরে ভজয় ॥ ৩৫ ॥

bhukti-mukti-siddhi-kāmī 'subuddhi' yadi haya
gāḍha-bhakti-yoge tabe kṛṣṇere bhajaya

SYNONYMS

bhukti—of material enjoyment; *mukti*—of impersonal liberation; *siddhi*—of achieving mystic power; *kāmī*—desirous; *su-buddhi*—actually intelligent; *yadi*—if; *haya*—he is; *gāḍha*—deep; *bhakti-yoge*—by devotional service; *tabe*—then; *kṛṣṇere bhajaya*—worships Lord Kṛṣṇa.

TRANSLATION

"Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa.

TEXT 36

অকামঃ সর্বকামো বা মোক্ষকাম উদারধীঃ ।
তীব্রেণ ভক্তিযোগেন যজেত পুরুষং পরম্ ॥ ৩৬ ॥

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ—a pure devotee with no desire for material enjoyment; *sarva-kāmaḥ*—one who has no end to his desires for material enjoyment; *vā*—or; *mokṣa-kāmaḥ*—one who desires to merge into the existence of Brahman; *udāra-dhīḥ*—being very intelligent; *tīvreṇa*—firm; *bhakti-yogena*—by devotional service; *yajeta*—should worship; *puruṣam*—the person; *param*—supreme.

TRANSLATION

" 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (2.3.10).

TEXT 37

অন্যকামী যদি করে কৃষ্ণের ভজন।
না মাগিতেহ কৃষ্ণ তারে দেন স্ব-চরণ॥ ৩৭॥

anya-kāmī yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-caraṇa

SYNONYMS

anya-kāmī—one who desires many other things; *yadi*—if; *kare*—he performs; *kṛṣṇera bhajana*—devotional service to Lord Kṛṣṇa; *nā māgiteha*—although not asking; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—to him; *dena*—gives; *sva-caraṇa*—the shelter of His lotus feet.

TRANSLATION

"If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Kṛṣṇa's lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful.

TEXT 38

কৃষ্ণ কহে,— 'আমা ভজে, মাগে বিষয়-সুখ।
অমৃত ছাড়ি' বিষ মাগে,- এই বড় মূর্খ॥ ৩৮॥

kṛṣṇa kahe,—'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge,—ei baḍa mūrkha

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa says; *āmā bhaje*—he worships Me; *māge*—but requests; *viṣaya-sukha*—material happiness; *amṛta chāḍi'*—giving up the nectar; *viṣa māge*—he begs for poison; *ei baḍa mūrkha*—he is a great fool.

TRANSLATION

"Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.

TEXT 39

আমি—বিজ্ঞ, এই মূর্খে 'বিষয়' কেনে দিব?
স্ব-চরণামৃত দিয়া 'বিষয়' ভুলাইব॥ ৩৯॥

āmi—vijña, ei mūrkhe 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

SYNONYMS

āmi—I; *vijña*—all-intelligent; *ei mūrkhe*—unto this foolish person; *viṣaya*—material enjoyment; *kene diba*—why should I give; *sva-caraṇa-amṛta*—the nectar of shelter at My lotus feet; *diyā*—giving; *viṣaya*—the idea of material enjoyment; *bhulāiba*—I shall make him forget.

TRANSLATION

" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

PURPORT

Those who are interested in material enjoyment are known as *bhukti*. One who is interested in merging into the effulgence of Brahman or perfecting the mystic *yoga* system is not a devotee at all. Devotees do not have such desires. However,

if a *karmī, jñānī* or *yogī* somehow contacts a devotee and renders devotional service, Kṛṣṇa immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Kṛṣṇa. If a person wants material profit from devotional service, Kṛṣṇa condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Kṛṣṇa, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Kṛṣṇa, our only desire should be to satisfy Kṛṣṇa. That is pure Kṛṣṇa consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

TEXT 40

সত্যং দিশত্যর্থিতমর্থিতো নৃণাং
নৈবার্থদো যৎ পুনরর্থিতা যতঃ।
স্বয়ং বিধত্তে ভজতামনিচ্ছতা-
মিচ্ছাপিধানং নিজপাদপল্লবম্ ॥ ৪০ ॥

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (5.19.26).

TEXT 41

কাম লাগি' কৃষ্ণে ভজে, পায় কৃষ্ণ-রসে।
কাম ছাড়ি' 'দাস' হৈতে হয় অভিলাষে ॥ ৪১ ॥

kāma lāgi' kṛṣṇe bhaje, pāya kṛṣṇa-rase
kāma chāḍi' 'dāsa' haite haya abhilāṣe

SYNONYMS

kāma lāgi'—for fulfillment of one's material desires; *kṛṣṇe bhaje*—one engages in the transcendental service of Lord Kṛṣṇa; *pāya*—he gets; *kṛṣṇa-rase*—a taste of the lotus feet of Lord Kṛṣṇa; *kāma chāḍi'*—giving up all desires for material enjoyment; *dāsa haite*—to be an eternal servant of the Lord; *haya*—there is; *abhilāṣe*—aspiration.

TRANSLATION

"When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

TEXT 42

স্থানাভিলাষী তপসি স্থিতোঽহং
ত্বাং প্রাপ্তবান্ দেবমুনীন্দ্রগুহ্যম্।
কাচং বিচিন্বন্নপি দিব্যরত্নং
স্বামিন্ কৃতার্থোঽস্মি বরং ন যাচে ॥ ৪২ ॥

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho 'smi varaṁ na yāce

SYNONYMS

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitaḥ*—situated; *aham*—I; *tvām*—You; *prāptavān*—have obtained; *deva-muni-indra-guhyam*—difficult to achieve even for

great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvan*—searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthaḥ asmi*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said] "'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the *Hari-bhakti-sudhodaya* (7.28).

TEXT 43

সংসার ভ্রমিতে কোন ভাগ্যে কেহ তরে।
নদীর প্রবাহে যেন কাষ্ঠ লাগে তীরে॥ ৪৩॥

saṁsāra bhramite kona bhāgye keha tare
nadīra pravāhe yena kāṣṭha lāge tīre

SYNONYMS

saṁsāra bhramite—wandering throughout the universe; *kona bhāgye*—by some good fortune; *keha tare*—someone crosses the ocean of nescience; *nadīra pravāhe*—in the flow of the river; *yena*—just as; *kāṣṭha*—wood; *lāge*—sticks; *tīre*—on the bank.

TRANSLATION

"There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.

TEXT 44

নৈবং মমাধমস্যাপি স্যাদেবাচ্যুতদর্শনম্।
হ্রিয়মাণঃ কালনদ্যা ক্বচিত্তরতি কশ্চন॥ ৪৪॥

maivaṁ mamādhamasyāpi
syād evācyuta-darśanam
hriyamāṇaḥ kāla-nadyā
kvacit tarati kaścana

SYNONYMS

mā—not; *evam*—thus; *mama*—of me; *adhamasya*—who is the most fallen; *api*—although; *syāt*—there may be; *eva*—certainly; *acyuta-darśanam*—seeing of the Supreme Personality of Godhead; *hriyamāṇaḥ*—being carried; *kāla-nadyā*—by the stream of time; *kvacit*—sometimes; *tarati*—crosses over; *kaścana*—someone.

TRANSLATION

"'"Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead." This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.38.5).

TEXT 45

কোন ভাগ্যে কারো সংসার ক্ষয়োন্মুখ হয়।
সাধুসঙ্গে তবে কৃষ্ণে রতি উপজয়॥ ৪৫॥

kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya

SYNONYMS

kona bhāgye—by fortune; *kāro*—of someone; *saṁsāra*—conditioned life; *kṣaya-unmukha*—on the point of destruction; *haya*—is; *sādhu-saṅge*—by association with devotees; *tabe*—then; *kṛṣṇe*—to Lord Kṛṣṇa; *rati*—attraction; *upajaya*—awakens.

TRANSLATION

"By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Kṛṣṇa is awakened.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains this point. Is this *bhāgya* (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories—pious activities that awaken one's dormant Kṛṣṇa consciousness are called *bhakty-unmukhī sukṛti.* Pious activities that bestow material opulence are called *bhogonmukhī,* and pious activities that enable the living entity to merge into the existence of the Supreme are called *mokṣonmukhī.* These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Kṛṣṇa conscious. The good fortune of *bhakty-unmukhī* is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one's dormant Kṛṣṇa consciousness is awakened.

TEXT 46

ভবাপবর্গো ভ্রমতো যদা ভবে-
জ্জনস্য তর্হ্যচ্যুত সৎসমাগমঃ।
সৎসঙ্গমো যর্হি তদৈব সদ্গতৌ
পরাবরেশে ত্বয়ি জায়তে রতিঃ ॥ ৪৬ ॥

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ

SYNONYMS

bhava-apavargaḥ—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamaḥ*—association with devotees; *sat-saṅgamaḥ*—association with devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life; *parāvareśe*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratiḥ*—attraction.

TRANSLATION

"'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.51.53).

TEXT 47

কৃষ্ণ যদি কৃপা করে কোন ভাগ্যবানে।
গুরু-অন্তর্যামি-রূপে শিখায় আপনে॥ ৪৭॥

kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *kṛpā kare*—shows His mercy; *kona bhāgyavāne*—to some fortunate person; *guru*—of the spiritual master; *antaryāmi*—of the Supersoul; *rūpe*—in the form; *śikhāya*—teaches; *āpane*—personally.

TRANSLATION

"Kṛṣṇa is situated in everyone's heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

TEXT 48

নৈবোপযন্ত্যপচিতিং কবয়স্তবেশ
ব্রহ্মায়ুষাপি কৃতমৃদ্ধমুদঃ স্মরন্তঃ।
যোঽন্তর্বহির্তনুভৃতামশুভং বিধুন্বন্
আচার্যচৈত্যবপুষা স্বগতিং ব্যনক্তি॥ ৪৮॥

naivopayanty apacitiṁ kavayas taveśa
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

SYNONYMS

na eva—not at all; *upayanti*—are able to express; *apacitim*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahma-āyuṣā*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—

misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caittya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

TRANSLATION

" 'O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (11.29.6). It was spoken by Uddhava after he had been instructed in *yoga* by Śrī Kṛṣṇa.

TEXT 49

সাধুসঙ্গে কৃষ্ণভক্ত্যে শ্রদ্ধা যদি হয়।
ভক্তিফল 'প্রেম' হয়, সংসার যায় ক্ষয়॥ ৪৯॥

sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti-phala 'prema' haya, saṁsāra yāya kṣaya

SYNONYMS

sādhu-saṅge—by the association of devotees; *kṛṣṇa-bhaktye*—in discharging devotional service to Kṛṣṇa; *śraddhā*—faith; *yadi*—if; *haya*—there is; *bhakti-phala*—the result of devotional service to Kṛṣṇa; *prema*—love of Godhead; *haya*—awakens; *saṁsāra*—the conditioned life in material existence; *yāya kṣaya*—becomes vanquished.

TRANSLATION

"By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one's dormant love for Kṛṣṇa awakens, and thus one's material, conditional existence comes to an end.

TEXT 50

যদৃচ্ছয়া মৎকথাদৌ জাতশ্রদ্ধস্তু যঃ পুমান্।
ন নির্বিণ্ণো নাতিসক্তো ভক্তিযোগোঽস্য সিদ্ধিদঃ॥ ৫০॥

yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān

na nirviṇṇo nātisakto
bhakti-yogo 'sya siddhidaḥ

SYNONYMS

yadṛcchayā—by some good fortune; *mat-kathā-ādau*—in talk about Me; *jāta-śraddhaḥ*—has awakened his attraction; *tu*—but; *yaḥ pumān*—a person who; *na nirviṇṇaḥ*—not falsely detached; *na atisaktaḥ*—not attached to material existence; *bhakti-yogaḥ*—the process of devotional service; *asya*—for such a person; *siddhi-daḥ*—bestowing perfection.

TRANSLATION

" 'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gītā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.20.8) was spoken by Kṛṣṇa at the time of His deparature from this material world. It was spoken to Uddhava.

TEXT 51

মহৎ-কৃপা বিনা কোন কর্মে 'ভক্তি' নয়।
কৃষ্ণভক্তি দূরে রহু, সংসার নহে ক্ষয়॥ ৫১॥

mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

SYNONYMS

mahat-kṛpā—the mercy of great devotees; *vinā*—without; *kona karme*—by some other activity; *bhakti naya*—there is not devotional service; *kṛṣṇa-bhakti*—love of Kṛṣṇa or devotional service to Kṛṣṇa; *dūre rahu*—leaving aside; *saṁsāra*—the bondage of material existence; *nahe*—there is not; *kṣaya*—destruction.

TRANSLATION

"Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material existence. The word *mahat* in this verse means "a pure devotee." As confirmed in *Bhagavad-gītā:*

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

One also has to associate with such a *mahātmā* who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a *mahātmā,* one cannot understand Kṛṣṇa's absolute position. A *mahātmā* is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa's pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee *mahātmā* and treat him as the most exalted well-wisher of all human society. We should take shelter of such a *mahātmā* and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the *mahātmā.*

TEXT 52

রহূগৈতত্তপসা ন যাতি
ন চেজ্যয়া নির্বপণাদ্‌গৃহাদ্বা ।
ন চ্ছন্দসা নৈব জলাগ্নিসূর্যৈ-
র্বিনা মহৎপাদরজোঽভিষেকম্ ॥ ৫২ ॥

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

SYNONYMS

rahūgaṇa—O King Rahūgaṇa; *etat*—this; *tapasā*—by severe austerities and penances; *na yāti*—one does not obtain; *na*—neither; *ca*—also; *ijyayā*—by gorgeous worship; *nirvapaṇāt*—by renounced order of life; *gṛhāt*—by sacrifices while living in the home; *vā*—or; *na chandasā*—nor by scholarly study of the *Vedas; na*—nor; eva—certainly; *jala-agni-sūryaiḥ*—by those who worship water, fire or scorching sunshine; *vinā*—without; *mahat-pāda-rajaḥ*—of the dust of the lotus feet of a *mahātmā; abhiṣekam*—the sprinkling.

TRANSLATION

" 'O King Rahūgaṇa, without taking upon one's head the dust from the lotus feet of a pure devotee [a mahājana or mahātmā], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyāsa or gṛhastha order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the *paramahaṁsa* stage. Mahārāja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the *paramahaṁsa* stage. The King had called him to carry his palanquin, but when the King heard from *paramahaṁsa* Jaḍa Bharata about the supreme philosophy, he expressed surprise and asked Jaḍa Bharata how he had attained such great liberation. At that time Jaḍa Bharata informed the King how to become detached from material attraction.

TEXT 53

নৈষাং মতিস্তাবদুরুক্রমাঙ্ঘ্রিং
স্পৃশত্যনর্থাপগমো যদর্থঃ।
মহীয়সাং পাদরজোঽভিষেকং
নিষ্কিঞ্চনানাং ন বৃণীত যাবৎ ॥ ৫৩ ॥

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

SYNONYMS

na—not; *eṣām*—of those who are attached to household life; *matiḥ*—the interest; *tāvat*—that long; *urukrama-aṅghrim*—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; *spṛśati*—touches; *anartha*—of unwanted things; *apagamaḥ*—vanquishing; *yat*—of which; *arthaḥ*—result; *mahīyasām*—of the great personalities, devotees; *pāda-rajaḥ*—of the dust of the lotus feet; *abhiṣekam*—sprinkling on the head; *niṣkiñcanānām*—who are completely detached from material possessions; *na vṛṇīta*—does not do; *yāvat*—as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahātmās—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in the *Śrīmad-Bhāgavatam* (7.5.32). When the great sage Nārada was giving instructions to Mahārāja Yudhiṣṭhira, he narrated the activities of Prahlāda Mahārāja. This verse was spoken by Prahlāda Mahārāja to his father, Hiraṇyakaśipu, the king of demons. Prahlāda Mahārāja informed his father of the nine basic processes of *bhakti-yoga*. Whoever takes to these processes is to be considered a highly learned scholar. Hiraṇyakaśipu, however, did not like his son to talk about devotional service; therefore he immediately called his teacher, Ṣaṇḍāmarka. The teacher explained that he did not teach devotional service to Prahlāda but that the boy was naturally inclined that way. At that time Hiraṇyakaśipu became very angry and asked Prahlāda why he had become a Vaiṣṇava. In answer to this question, Prahlāda Mahārāja recited this verse to the effect that one cannot become the Lord's devotee without receiving the mercy and blessings of another devotee.

TEXT 54

'সাধুসঙ্গ', 'সাধুসঙ্গ'—সর্বশাস্ত্রে কয়।
লবমাত্র সাধুসঙ্গে সর্বসিদ্ধি হয়॥ ৫৪॥

'sādhu-saṅga', 'sādhu-saṅga'——sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

SYNONYMS

sādhu-saṅga sādhu-saṅga—association with pure devotees; *sarva-śāstre*—all the revealed scriptures; *kaya*—say; *lava-mātra*—even for a moment; *sādhu-saṅge*—by association with a devotee; *sarva-siddhi*—all success; *haya*—there is.

TRANSLATION

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, *lava* is one eleventh of one second.

TEXT 55

তুলয়াম লবেনাপি ন স্বর্গং নাপুনর্ভবম্ ।
ভগবৎসঙ্গিসঙ্গস্য মর্ত্যানাং কিমুতাশিষঃ ॥ ৫৫ ॥

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kimutāśiṣaḥ

SYNONYMS

tulayāma—we make equal; *lavena*—with one instant; *api*—even; *na*—not; *svargam*—heavenly planets; *na*—nor; *apunaḥ-bhavam*—merging into the existence of the Supreme; *bhagavat-saṅgi-saṅgasya*—of the association of devotees who are always associated with the Supreme Personality of Godhead; *martyānām*—of persons destined to die; *kim uta*—what; *āśiṣaḥ*—the blessings.

TRANSLATION

" 'The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiṣāraṇya, headed by Śaunaka Ṛṣi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

TEXT 56

কৃষ্ণ কৃপালু অর্জুনেরে লক্ষ্য করিয়া ।
জগতেরে রাখিয়াছেন উপদেশ দিয়া ॥ ৫৬ ॥

kṛṣṇa kṛpālu arjunere lakṣya kariyā
jagatere rākhiyāchena upadeśa diyā

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—merciful; *arjunere*—Arjuna; *lakṣya kariyā*—aiming at; *jagatere*—the whole world; *rākhiyāchena*—has protected; *upadeśa diyā*—giving instructions.

TRANSLATION

"Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

TEXTS 57-58

সর্বগুহ্যতমং ভূয়ঃ শৃণু মে পরমং বচঃ।
ইষ্টোঽসি মে দৃঢ়মিতি ততো বক্ষ্যামি তে হিতম্ ॥ ৫৭ ॥
মন্মনা ভব মদ্ভক্তো মদ্‌যাজী মাং নমস্কুরু।
মামেবৈষ্যসি সত্যং তে প্রতিজানে প্রিয়োঽসি মে ॥৫৮॥

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

SYNONYMS

sarva-guhya-tamam—most confidential of all; *bhūyaḥ*—again; *śṛṇu*—hear; *me*—My; *paramam vacaḥ*—supreme instruction; *iṣṭaḥ*—beloved; *asi*—you are; *me*—My; *dṛḍham iti*—very firmly; *tataḥ*—therefore; *vakṣyāmi*—I shall speak; *te*—to you; *hitam*—words of benediction; *mat-manāḥ*—whose mind is always on Me; *bhava*—become; *mat-bhaktaḥ*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām eva*—to Me only; *eṣyasi*—you will come; *satyam*—truly; *te*—to you; *pratijāne*—I promise; *priyaḥ asi*—you are dear; *me*—My.

TRANSLATION

" 'Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

PURPORT

This is a quotation from *Bhagavad-gītā* (18.64-65).

TEXT 59

পূর্ব আজ্ঞা,—বেদ-ধর্ম, কর্ম, যোগ, জ্ঞান।
সব সাধি' শেষে এই আজ্ঞা—বলবান্॥ ৫৯॥

pūrva ājñā,——veda-dharma, karma, yoga, jñāna
saba sādhi' śeṣe ei ājñā——balavān

SYNONYMS

pūrva ājñā—previous orders; *veda-dharma*—performance of Vedic ritualistic ceremonies; *karma*—fruitive activities; *yoga*—mystic *yoga* practice; *jñāna*—speculative knowledge; *saba sādhi'*—executing all these processes; *śeṣe*—at the end; *ei ājñā*—this order; *balavān*—powerful.

TRANSLATION

"Although Kṛṣṇa has previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jñāna, these last instructions are most powerful and stand above all the others.

TEXT 60

এই আজ্ঞাবলে ভক্তের 'শ্রদ্ধা' যদি হয়।
সর্বকর্ম ত্যাগ করি' সে কৃষ্ণ ভজয়॥ ৬০॥

ei ājñā-bale bhaktera 'śraddhā' yadi haya
sarva-karma tyāga kari' se kṛṣṇa bhajaya

SYNONYMS

ei ājñā-bale—on the strength of this supreme order of the Supreme Personality of Godhead; *bhaktera*—of the devotees; *śraddhā*—faith; *yadi*—if; *haya*—there

is; *sarva-karma*—all other activities, material and spiritual; *tyāga kari'*—leaving aside; *se*—he; *kṛṣṇa bhajaya*—serves Lord Kṛṣṇa.

TRANSLATION

"If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

TEXT 61

তাবৎ কর্মাণি কুর্বীত ন নির্বিদ্যেত যাবতা।
মৎকথাশ্রবণাদৌ বা শ্রদ্ধা যাবন্ন জায়তে ॥ ৬১ ॥

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

SYNONYMS

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-ādau*—in the matter of *śravaṇam, kīrtanam,* and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.20.9).

TEXT 62

'শ্রদ্ধা'-শব্দে—বিশ্বাস কহে সুদৃঢ় নিশ্চয়।
কৃষ্ণে ভক্তি কৈলে সর্বকর্ম কৃত হয় ॥ ৬২ ॥

'śraddhā'-śabde — viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

SYNONYMS

śraddhā-śabde—by the word *śraddhā; viśvāsa*—faith; *kahe*—is said; *sudṛḍha*—firm; *niścaya*—certain; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhakti*—devotional ser-

vice; *kaile*—by executing; *sarva-karma*—all activities; *kṛta*—completed; *haya*—are.

TRANSLATION

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.

PURPORT

Firm faith and confidence are called *śraddhā*. When one engages in the Lord's devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (*karma*) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord's service.

TEXT 63

যথা তরোর্মূ লনিষেচনেন
তৃপ্যন্তি তৎস্কন্ধভুজোপশাখাঃ।
প্রাণোপহারাচ্চ যথেন্দ্রিয়াণাং
তথৈব সর্বার্হণমচ্যুতেজ্যা ॥ ৬৩ ॥

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
tṛpyanti tat-skandha-bhujopaśākahāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

SYNONYMS

yathā—as; *taroḥ*—of a tree; *mūla*—on the root; *niṣecanena*—by pouring water; *tṛpyanti*—are satisfied; *tat*—of the tree; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—sub-branches; *prāṇa*—to the living force; *upahārāt*—from offering food; *ca*—also; *yathā*—as; *indriyāṇām*—of all the senses; *tathā*—similarly; *eva*—indeed; *sarva*—of all; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

TRANSLATION

" 'By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (4.31.14).

TEXT 64

শ্রদ্ধাবান্ জন হয় ভক্তি-অধিকারী ।
'উত্তম', 'মধ্যম', 'কনিষ্ঠ'—শ্রদ্ধা-অনুসারী ॥ ৬৪ ॥

śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī

SYNONYMS

śraddhāvān jana—a person with faith; *haya*—is; *bhakti-adhikārī*—eligible for discharging transcendental loving service to the Lord; *uttama*—first class; *madhyama*—intermediate; *kaniṣṭha*—the lowest class; *śraddhā-anusārī*—according to the proportion of faith.

TRANSLATION

"A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT

The word *śraddhāvān* (faithful) means understanding Kṛṣṇa to be the *summum bonum*, the eternal truth and absolute transcendence. If one has full faith in Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one's faith, one is a topmost, intermediate or inferior devotee.

TEXT 65

শাস্ত্রযুক্ত্যে সুনিপুণ, দৃঢ়শ্রদ্ধা যাঁর ।
'উত্তম-অধিকারী' সেই তারয়ে সংসার ॥ ৬৫ ॥

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra
'uttama-adhikārī' sei tāraye saṁsāra

SYNONYMS

śāstra-yuktye—in argument and logic; *su-nipuṇa*—very expert; *dṛḍha-śraddhā*—firm faith and confidence in Kṛṣṇa; *yāṅra*—whose; *uttama-adhikārī*—the topmost devotee; *sei*—he; *tāraye saṁsāra*—can deliver the whole world.

TRANSLATION

"One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

TEXT 66

শাস্ত্রে যুক্তৌ চ নিপুণঃ সর্বথা দৃঢ়নিশ্চয়ঃ।
প্রৌঢ়শ্রদ্ধোঽধিকারী যঃ স ভক্তাবুত্তমো মতঃ ॥ ৬৬ ॥

śāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
prauḍha-śraddho 'dhikārī yaḥ
sa bhaktāv uttamo mataḥ

SYNONYMS

śāstre—in the revealed scriptures; *yuktau*—in logic; *ca*—also; *nipuṇaḥ*—expert; *sarvathā*—in all respects; *dṛḍha-niścayaḥ*—who is firmly convinced; *prauḍha*—deep; *śraddhaḥ*—who has faith; *adhikārī*—eligible; *yaḥ*—who; *saḥ*—he; *bhaktau*—in devotional service; *uttamaḥ*—highest; *mataḥ*—is considered.

TRANSLATION

" 'One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.'

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.17) by Śrīla Rūpa Gosvāmī.

TEXT 67

শাস্ত্র-যুক্তি নাহি জানে দৃঢ়, শ্রদ্ধাবান্।
'মধ্যম-অধিকারী' সেই মহা-ভাগ্যবান্ ॥ ৬৭ ॥

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān

SYNONYMS

śāstra-yukti—logical arguments on the basis of revealed scripture; *nāhi*—not; *jāne*—knows; *dṛḍha*—firmly; *śraddhāvān*—faithful; *madhyama-adhikārī*—second-class devotee; *sei*—he; *mahā-bhāgyavān*—very fortunate.

TRANSLATION

"One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

TEXT 68

যঃ শাস্ত্রাদিষ্বনিপুণঃ শ্রদ্ধাবান্ স তু মধ্যমঃ ॥ ৬৮ ॥

yaḥ śāstrādiṣv anipuṇaḥ
śraddhāvān sa tu madhyamaḥ

SYNONYMS

yaḥ—anyone who; *śāstra-ādiṣu*—in the revealed scriptures; *anipuṇaḥ*—not very expert; *śraddhāvān*—full of faith; *saḥ*—he; *tu*—certainly; *madhyamaḥ*—second-class or middle-class devotee.

TRANSLATION

" 'He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.'

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.18).

TEXT 69

যাহার কোমল শ্রদ্ধা, সে 'কনিষ্ঠ' জন।
ক্রমে ক্রমে তেঁহো ভক্ত হইবে 'উত্তম'॥ ৬৯ ॥

yāhāra komala śraddhā, se 'kaniṣṭha' jana
krame krame teṅho bhakta ha-ibe 'uttama'

SYNONYMS

yāhāra—whose; *komala śraddhā*—soft faith; *se*—such a person; *kaniṣṭha jana*—a neophyte devotee; *krame krame*—by a gradual progression; *teṅho*—he; *bhakta*—devotee; *ha-ibe*—will become; *uttama*—first class.

TRANSLATION

"One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.

TEXT 70

যো ভবেৎ কোমলশ্রদ্ধঃ স কনিষ্ঠো নিগদ্যতে ॥ ৭০ ॥

yo bhavet komala-śraddhaḥ
sa kaniṣṭho nigadyate

SYNONYMS

yaḥ—anyone who; *bhavet*—may be; *komala*—soft; *śraddhaḥ*—having faith; *saḥ*—such a person; *kaniṣṭhaḥ*—neophyte devotee; *nigadyate*—is said to be.

TRANSLATION

" 'One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.'

PURPORT

This verse also appears in the *Bhakti-rasāmṛta-sindhu* (1.2.19).

TEXT 71

রতি-প্রেম-তারতম্যে ভক্ত—তর-তম ।
একাদশ স্কন্ধে তার করিয়াছে লক্ষণ ॥ ৭১ ॥

rati-prema-tāratamye bhakta——tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa

SYNONYMS

rati—of attachment; *prema*—and love; *tāratamye*—by comparison; *bhakta*—devotee; *tara-tama*—superior and superlative; *ekādaśa skandhe*—in the Eleventh Canto of *Śrīmad-Bhāgavatam; tāra*—of him; *kariyāche*—has made; *lakṣaṇa*—symptoms.

TRANSLATION

"A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories—*uttama, madhyama* and *kaniṣṭha* (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the *śāstras.* He is firmly convinced of the science of Kṛṣṇa consciousness. The *madhyama-adhikārī,* or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing śāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for *karma, jñāna* or *yoga.* When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the *śāstras,* he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Kṛṣṇa.

It should be understood that a *madhyama-adhikārī,* a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the *śāstras* and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī,* a first-class devotee.

TEXT 72

सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः ।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ ७२ ॥

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaḥ*—of the supreme spirit soul or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

TEXT 73

ঈশ্বরে তদধীনেষু বালিশেষু দ্বিষৎসু চ।
প্রেম-মৈত্রী-কৃপোপেক্ষা যঃ করোতি স মধ্যমঃ ॥ ৭৩ ॥

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

SYNONYMS

īśvare—unto the Supreme Personality of Godhead; *tat-adhīneṣu*—to persons who have taken fully to Kṛṣṇa consciousness; *bāliśeṣu*—unto the neophytes or the ignorant; *dviṣatsu*—to persons envious of Kṛṣṇa and the devotees of Kṛṣṇa; *prema*—love; *maitrī*—friendship; *kṛpā*—mercy; *upekṣā*—negligence; *yaḥ*—anyone who; *karoti*—does; *saḥ*—he; *madhyamaḥ*—a second-class devotee.

TRANSLATION

" 'An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

TEXT 74

অর্চায়ামেব হরয়ে পূজাং যঃ শ্রদ্ধয়েহতে।
ন তদ্ভক্তেষু চান্যেষু স ভক্তঃ প্রাকৃতঃ স্মৃতঃ ॥ ৭৪ ॥

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

SYNONYMS

arcāyām—in the temple worship; *eva*—certainly; *haraye*—for the pleasure of the Supreme Personality of Godhead; *pūjām*—worship; *yaḥ*—anyone who; *śraddhayā*—with faith and love; *īhate*—executes; *na*—not; *tat-bhakteṣu*—to the devotees of the Lord; *ca anyeṣu*—and to others; *saḥ*—he; *bhaktaḥ*—a devotee; *prākṛtaḥ*—materialistic; *smṛtaḥ*—is considered.

TRANSLATION

" 'A prākṛta, or materialistic devotee does not purposefully study the śāstra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya [neophyte devotee], or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord's devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa's devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

TEXT 75

সর্ব মহা-গুণগণ বৈষ্ণব-শরীরে।
কৃষ্ণভক্তে কৃষ্ণের গুণ সকলি সঞ্চারে॥ ৭৫॥

sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

SYNONYMS

sarva—all; *mahā*—great; *guṇa-gaṇa*—transcendental qualities; *vaiṣṇava-śarīre*—in the bodies of Vaiṣṇavas; *kṛṣṇa-bhakte*—in the devotees of Lord Kṛṣṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa*—the qualities; *sakali*—all; *sañcāre*—appear.

TRANSLATION

"A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee.

TEXT 76

যস্যাস্তি ভক্তির্ভগবত্যকিঞ্চনা
সর্বৈর্গুণৈস্তত্র সমাসতে সুরাঃ।
হরাবভক্তস্য কুতো মহদ্গুণা
মনোরথেনাসতি ধাবতো বহিঃ॥ ৭৬॥

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

SYNONYMS

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—unto the Supreme Personality of Godhead; *akiñcanā*—without material desires; *sarvaiḥ*—all; *guṇaiḥ*—with good qualities; *tatra*—there; *samāsate*—live; *surāḥ*—the demigods; *harau*—unto the Lord; *abhaktasya*—of the nondevotee; *kutaḥ*—where; *mahat-guṇāḥ*—the high qualities; *manaḥ-rathena*—by mental concoction; *asati*—to temporary material happiness; *dhāvataḥ*—running; *bahiḥ*—externally.

TRANSLATION

"'In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.'

PURPORT

This was spoken by Bhadraśravā and his followers, who were offering prayers to Nṛsiṁhadeva (*Śrīmad-Bhāgavatam* 5.18.12).

TEXT 77

সেই সব গুণ হয় বৈষ্ণব-লক্ষণ।
সব কহা না যায়, করি দিগ্‌দরশন॥ ৭৭॥

sei saba guṇa haya vaiṣṇava-lakṣaṇa
saba kahā nā yāya, kari dig-daraśana

SYNONYMS

sei saba guṇa—all those transcendental qualities; *haya*—are; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *saba*—all; *kahā nā yāya*—cannot be explained; *kari*—I shall do; *dik-daraśana*—a general review.

TRANSLATION

"All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

TEXTS 78-80

কৃপালু, অকৃতদ্রোহ, সত্যসার সম।
নির্দোষ, বদান্য, মৃদু, শুচি, অকিঞ্চন॥ ৭৮॥

সর্বোপকারক, শান্ত, কৃষ্ণৈকশরণ।
অকাম, অনীহ, স্থির, বিজিত-ষড়্‌গুণ॥ ৭৯॥
মিতভুক্, অপ্রমত্ত, মানদ, অমানী।
গম্ভীর, করুণ, মৈত্র, কবি, দক্ষ, মৌনী॥ ৮০॥

kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana

sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa

mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī

SYNONYMS

kṛpālu—merciful; *akṛta-droha*—not defiant; *satya-sāra*—thoroughly true; *sama*—equal; *nidoṣa*—faultless; *vadānya*—magnanimous; *mṛdu*—mild; *śuci*—clean; *akiñcana*—without material possessions; *sarva-upakāraka*—working for the welfare of everyone; *śānta*—peaceful; *kṛṣṇa-eka-śaraṇa*—exclusively surrendered to Kṛṣṇa; *akāma*—desireless; *anīha*—indifferent to material acquisitions; *sthira*—fixed; *vijita-ṣaṭ-guṇa*—completely controlling the six bad qualities (lust, anger, greed, etc.); *mita-bhuk*—eating only as much as required; *apramatta*—without inebriation; *māna-da*—respectful; *amānī*—without false prestige; *gambhīra*—grave; *karuṇa*—compassionate; *maitra*—a friend; *kavi*—a poet; *dakṣa*—expert; *maunī*—silent.

TRANSLATION

"Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

TEXT 81

তিতিক্ষবঃ কারুণিকাঃ সুহৃদঃ সর্বদেহিনাম্।
অজাতশত্রবঃ শান্তাঃ সাধবঃ সাধুভূষণাঃ॥ ৮১॥

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

SYNONYMS

titikṣavaḥ—very forebearing; *kāruṇikāḥ*—merciful; *suhṛdaḥ*—who are well-wishers; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—without enemies; *śāntāḥ*—peaceful; *sādhavaḥ*—following the injunctions of the *śāstra; sādhu-bhūṣaṇāḥ*—who are decorated with good character.

TRANSLATION

" 'Devotees are always tolerant, forebearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvāmī, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyāsadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

TEXT 82

মহৎসেবাং দ্বারমাহুর্বিমুক্তে-
স্তমোদ্বারং যোষিতাং সঙ্গিসঙ্গম্ ।
মহান্তস্তে সমচিত্তাঃ প্রশান্তা
বিমন্যবঃ সুহৃদঃ সাধবো যে ॥ ৮২ ॥

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye

SYNONYMS

mahat-sevām—the service of the pure devotee spiritual master; *dvāram*—door; *āhuḥ*—they said; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the door to

darkness; *yoṣitām*—of women and money; *saṅgi-saṅgam*—association with those who enjoy the association; *mahāntaḥ*—great souls; *te*—they; *sama-cittāḥ*—equally disposed to all; *praśāntāḥ*—very peaceful; *vimanyavaḥ*—without anger; *suhṛdaḥ*—well-wishers of everyone; *sādhavaḥ*—who are endowed with all good qualities, or who do not look for faults in others; *ye*—those who.

TRANSLATION

" 'It is the verdict of all śāstras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (5.5.2).

TEXT 83

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga

SYNONYMS

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *janma-mūla*—the root cause; *haya*—is; *sādhu-saṅga*—association with advanced devotees; *kṛṣṇa-prema*—love of Kṛṣṇa; *janme*—awakens; *teṅho*—that same association with devotees; *punaḥ*—again; *mukhya aṅga*—the chief principle.

TRANSLATION

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential.

TEXT 84

ভবাপবর্গো ভ্রমতো যদা ভবে-
জ্জনস্য তর্হ্যচ্যুত সৎসমাগমঃ।

সৎসঙ্গমো যর্হি তদৈব সদ্গতৌ
পরাবরেশে ত্বয়ি জায়তে রতিঃ ॥ ৮৪ ॥

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ

SYNONYMS

bhava-apavargaḥ—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamaḥ*—association with devotees; *sat-saṅgamaḥ*—association with the devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life; *parāvareśe*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratiḥ*—attraction.

TRANSLATION

"'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.51.53).

TEXT 85

অত আত্যন্তিকং ক্ষেমং পৃচ্ছামো ভবতোঽনঘাঃ।
সংসারেঽস্মিন্ ক্ষণার্ধোঽপি সৎসঙ্গঃ সেবধির্নৃণাম্ ॥ ৮৫ ॥

ata ātyantikaṁ kṣemaṁ
pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi
sat-saṅgaḥ sevadhir nṛṇām

SYNONYMS

ataḥ—therefore (due to the rareness of seeing pure devotees of the Lord); *ātyantikam*—supreme; *kṣemam*—auspiciousness; *pṛcchāmaḥ*—we are asking;

bhavataḥ—you; *anaghāḥ*—O sinless ones; *saṁsāre*—in the material world; *asmin*—this; *kṣaṇa-ardhaḥ*—lasting half a moment; *api*—even; *sat-saṅgaḥ*—association with devotees; *sevadhiḥ*—a treasure; *nṛṇām*—for human society.

TRANSLATION

" 'O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.30).

TEXT 86

সতাং প্রসঙ্গান্মম বীর্যসম্বিদো
ভবন্তি হৃৎকর্ণরসায়নাঃ কথাঃ।
তজ্জোষণাদাশ্বপবর্গবর্ত্মনি
শ্রদ্ধা রতির্ভক্তিরনুক্রমিষ্যতি ॥ ৮৬ ॥

satāṁ prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām—of the devotees; *prasaṅgāt*—by the intimate association; *mama*—of Me; *vīrya-samvidaḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratiḥ*—attraction; *bhaktiḥ*—love; *anukramiṣyati*—will follow one after another.

TRANSLATION

" 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.25). For an explanation see *Ādi-līlā* (1.60).

TEXT 87

অসৎসঙ্গত্যাগ,—এই বৈষ্ণব-আচার।
'স্ত্রীসঙ্গী'—এক অসাধু, কৃষ্ণাভক্ত' আর॥ ৮৭॥

asat-saṅga-tyāga,—ei vaiṣṇava-ācāra
'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra

SYNONYMS

asat-saṅga-tyāga—rejection of the association of nondevotees; *ei*—this; *vaiṣṇava-ācāra*—the behavior of a Vaiṣṇava; *strī-saṅgī*—who associates with women for sense gratification; *eka*—one; *asādhu*—unsaintly person; *kṛṣṇa-abhakta*—one who is not a devotee of Lord Kṛṣṇa; *āra*—another.

TRANSLATION

"A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

TEXTS 88-90

সত্যং শৌচং দয়া মৌনং বুদ্ধির্হ্রীঃ শ্রীর্যশঃ ক্ষমা।
শমো দমো ভগশ্চেতি যৎসঙ্গাদ্‌যাতি সংক্ষয়ম্॥ ৮৮॥
তেষ্বশান্তেষু মূঢ়েষু খণ্ডিতাত্মস্বসাধুষু।
সঙ্গং ন কুর্যাচ্ছোচ্যেষু যোষিৎক্রীড়ামৃগেষু চ॥ ৮৯॥
ন তথাস্য ভবেন্মোহো বন্ধশ্চান্য প্রসঙ্গতঃ।
যোষিৎসঙ্গাদ্‌যথা পুংসো যথা তৎসঙ্গিসঙ্গতঃ॥ ৯০॥

satyaṁ śaucaṁ dayā maunaṁ
buddhir hrīḥ śrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgaṁ na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca

na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

SYNONYMS

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—silence; *buddhiḥ*—intelligence; *hrīḥ*—modesty; *śrīḥ*—beauty; *yaśaḥ*—fame; *kṣamā*—forgiveness; *śamaḥ*—controlling the mind; *damaḥ*—controlling the senses; *bhagaḥ*—opulence; *ca*—and; *iti*—thus; *yat*—of whom; *saṅgāt*—by the association; *yāti*—goes to; *saṅkṣayam*—complete destruction; *teṣu*—among them; *aśāntesu*—who are restless; *mūdheṣu*—among the fools; *khaṇḍita-ātmasu*—whose self-realization is spoiled; *asādhuṣu*—not saintly; *saṅgam*—association; *na*—not; *kuryāt*—should do; *śocyeṣu*—who are full of lamentation; *yoṣit*—of women; *krīḍā-mṛgeṣu*—who are like toy animals; *ca*—also; *na*—not; *tathā*—so much; *asya*—of him; *bhavet*—there may be; *mohaḥ*—illusion; *bandhaḥ*—binding; *ca*—and; *anya*—other types; *prasaṅgataḥ*—from association; *yoṣit-saṅgāt*—by association with women; *yathā*—as; *puṁsaḥ*—of the man; *yathā*—as well as; *tat-saṅgi-saṅgataḥ*—by association with persons attached to women.

TRANSLATION

" 'By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too attached to women.'

PURPORT

These verses, quoted from *Śrīmad-Bhāgavatam* (3.31.33-35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Kṛṣṇa. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to women or to those who are attached to women, one falls down into the lower species.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (*Bhagavad-gītā* 13.22)

According to Vedic civilization, one's association with women should be very much restricted. In spiritual life there are four *āśramas—brahmacarya, gṛhastha, vānaprastha* and *sannyāsa.* The *brahmacārī, vānaprastha* and *sannyāsī* are completely forbidden to associate with women. Only *gṛhasthas* are allowed to associate with women under certain very restricted conditions—that is, one associates with women to propagate nice children. Other reasons for association are condemned.

TEXT 91

বরং হুতবহজ্বালা-পঞ্জরান্তর্ব্যবস্থিতিঃ।
ন শৌরিচিন্তাবিমুখ-জনসংবাসবৈশসম্ ॥ ৯১ ॥

varaṁ huta-vaha-jvālā-
pañjarāntar-vyavasthitiḥ
na śauri-cintā-vimukha-
jana-saṁvāsa-vaiśasam

SYNONYMS

varam—better; *huta-vaha*—of fire; *jvālā*—in the flames; *pañjara-antaḥ*—inside a cage; *vyavasthitiḥ*—abiding; *na*—not; *śauri-cintā*—of Kṛṣṇa consciousness, or thought of Kṛṣṇa; *vimukha*—bereft; *jana*—of persons; *saṁvāsa*—of the association; *vaiśasam*—the calamity.

TRANSLATION

" 'It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.'

PURPORT

This is a quotation from the *Kātyāyana-saṁhitā.*

TEXT 92

মা দ্রাক্ষীঃ ক্ষীণপুণ্যান্ ক্বচিদপি
ভগবদ্ভক্তিহীনান্ মনুষ্যান্ ॥ ৯২ ॥

mā drākṣīḥ kṣīṇa-puṇyān kvacid api
bhagavad-bhakti-hīnān manuṣyān

SYNONYMS

mā—do not; *drākṣīḥ*—see; *kṣīṇa-puṇyān*—who are bereft of all piety; *kvacit api*—at any time; *bhagavat-bhakti-hīnān*—who are bereft of Kṛṣṇa consciousness and devotional service; *manuṣyān*—persons.

TRANSLATION

" One should not even see those who are bereft of devotional service in Kṛṣṇa consciousness and who are therefore devoid of pious activities.

TEXT 93

এত সব ছাড়ি' আর বর্ণাশ্রম-ধর্ম।
অকিঞ্চন হঞা লয় কৃষ্ণৈক-শরণ ॥ ৯৩ ॥

eta saba chāḍi' āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa

SYNONYMS

eta saba—all these; *chāḍi'*—giving up; *āra*—and; *varṇa-āśrama-dharma*—the regulative principle of four *varṇas* and four *āśramas; akiñcana*—without any attachment for anything material; *hañā*—becoming; *laya*—he takes; *kṛṣṇa-eka-śaraṇa*—exclusive shelter at the lotus feet of the Lord.

TRANSLATION

"Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varṇas and four āśramas. That is to say, one should abandon all material attachment.

TEXT 94

সর্বধর্মান্ পরিত্যজ্য মামেকং শরণং ব্রজ।
অহং ত্বাং সর্বপাপেভ্যো মোক্ষয়িষ্যামি মা শুচঃ ॥ ৯৪ ॥

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpebhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—don't; *śucaḥ*—worry.

TRANSLATION

" 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life's sinful reactions. Do not worry.'

PURPORT

This is a quotation from *Bhagavad-gītā* (18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to *Madhya-līlā* (8.63).

TEXT 95

ভক্তবৎসল, কৃতজ্ঞ, সমর্থ, বদান্য ।
হেন কৃষ্ণ ছাড়ি' পণ্ডিত নাহি ভজে অন্য ॥ ৯৫ ॥

bhakta-vatsala, kṛtajña, samartha, vadānya
hena kṛṣṇa chāḍi' paṇḍita nāhi bhaje anya

SYNONYMS

bhakta-vatsala—very kind to the devotees; *kṛta-jña*—grateful; *samartha*—full of all abilities; *vadānya*—magnanimous; *hena*—such; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍi'*—giving up; *paṇḍita*—a learned man; *nāhi*—does not; *bhaje*—worship; *anya*—anyone else.

TRANSLATION

"Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else.

PURPORT

An intelligent person gives up the company of those who are attached to women and bereft of Kṛṣṇa consciousness. One should be free from all kinds of

material attachment and should take full shelter under the lotus feet of Kṛṣṇa. Kṛṣṇa is very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and leave Lord Kṛṣṇa's shelter? If one worships a demigod and leaves Kṛṣṇa, he must be considered the lowest fool.

TEXT 96

কঃ পণ্ডিতস্ত্বদপরং শরণং সমীয়া-
ভক্তপ্রিয়াদৃতগিরঃ সুহৃদঃ কৃতজ্ঞাৎ ।
সর্বান্ দদাতি সুহৃদো ভজতোঽভিকামা-
নাত্মানমপ্যুপচয়াপচয়ৌ ন যস্য ॥ ৯৬ ॥

kaḥ paṇḍitas tvad-aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya

SYNONYMS

kaḥ—what; *paṇḍitaḥ*—learned man; *tvat-aparam*—other than Your Lordship; *śaraṇam*—shelter; *samīyāt*—would take; *bhakta-priyāt*—who are affectionate to Your devotees; *ṛta-giraḥ*—who are truthful to the devotees; *suhṛdaḥ*—who are the friend of the devotees; *kṛta-jñāt*—who are grateful to the devotees; *sarvān*—all; *dadāti*—gives; *suhṛdaḥ*—to Your well-wishers; *bhajataḥ*—who worship You by devotional service; *abhikāmān*—desires; *ātmānam*—Yourself; *api*—even; *upacaya*—increase; *apacayau*—and diminution; *na*—not; *yasya*—of whom.

TRANSLATION

" 'My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.48.26).

TEXT 97

বিজ্ঞ-জনের হয় যদি কৃষ্ণগুণ-জ্ঞান ।
অন্য ত্যজি' ভজে, তাতে উদ্ধব—প্রমাণ ॥ ৯৭ ॥

vijña-janera haya yadi kṛṣṇa-guṇa-jñāna
anya tyaji', bhaje, tāte uddhava——pramāṇa

SYNONYMS

vijña-janera—of an experienced person; *haya*—there is; *yadi*—if; *kṛṣṇa-guṇa-jñāna*—knowledge of Kṛṣṇa's transcendental qualities; *anya*—others; *tyaji'*—giving up; *bhaje*—he engages in devotional service; *tāte*—in that connection; *uddhava*—Uddhava; *pramāṇa*—the evidence.

TRANSLATION

"Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

TEXT 98

অহো বকী যং স্তনকালকূটং
জিঘাংসয়াপায়য়দপ্যসাধ্বী।
লেভে গতিং ধাত্র্যুচিতাং ততোঽন্যং
কং বা দয়ালুং শরণং ব্রজেম ॥ ৯৮ ॥

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

SYNONYMS

aho—how wonderful; *bakī*—Pūtanā, the sister of Bakāsura; *yam*—whom; *stana*—on the two breasts; *kāla-kūṭam*—the deadly poison; *jighāṁsayā*—with a desire to kill; *apāyayat*—forced to drink; *api*—although; *asādhvī*—dangerously inimical to Kṛṣṇa; *lebhe*—achieved; *gatim*—the destination; *dhātrī*—for a nurse; *ucitām*—suitable; *tataḥ*—than Him; *anyam*—other; *kam*—to whom; *vā*—or; *dayālum*—the most merciful; *śaraṇam*—shelter; *vrajema*—shall take.

TRANSLATION

" 'Oh, how wonderful it is! Pūtanā, the sister of Bakāsura, wanted to kill Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it. Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the destination befitting Kṛṣṇa's mother. Of whom should I take shelter but Kṛṣṇa, who is most merciful?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.2.23).

TEXT 99

শরণাগতের, অকিঞ্চনের —একই লক্ষণ।
তার মধ্যে প্রবেশয়ে 'আত্মসমর্পণ'॥ ৯৯॥

śaraṇāgatera, akiñcanera — eka-i lakṣaṇa
tāra madhye praveśaye 'ātma-samarpaṇa'

SYNONYMS

śaraṇāgatera—of a person who has fully taken shelter of Kṛṣṇa; *akiñcanera*—of a person who is free of all material desires; *eka-i lakṣaṇa*—the symptoms are one and the same; *tāra madhye*—of them all; *praveśaye*—enters; *ātma-samarpaṇa*—full surrender.

TRANSLATION

"There are two kinds of devotees—those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality—ātma-samarpaṇa, full surrender without reservation.

TEXT 100

আনুকূল্যস্য সঙ্কল্পঃ প্রাতিকূল্যস্য বর্জনম্।
রক্ষিষ্যতীতি বিশ্বাসো গোপ্তৃত্বে বরণং তথা।
আত্মনিক্ষেপ-কার্পণ্যে ষড়্‌বিধা শরণাগতিঃ॥ ১০০॥

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ

SYNONYMS

ānukūlyasya—of anything that assists devotional service to the Lord; *saṅkalpaḥ*—acceptance; *prātikūlyasya*—of anything that hinders devotional ser-

vice; *varjanam*—complete rejection; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāsaḥ*—strong conviction; *goptṛtve*—in being the guardian, like the father or husband, master or maintainer; *varaṇam*—acceptance; *tathā*—as well as; *ātma-nikṣepa*—full self-surrender; *kārpaṇye*—humility; *ṣaṭ-vidhā*—sixfold; *śaraṇa-āgatiḥ*—process of surrender.

TRANSLATION

" 'The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility.

PURPORT

One who is fully surrendered is qualified with the six following characteristics. (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord's service. This is also called renunciation. (3) A devotee must be firmly convinced that Kṛṣṇa will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord's service. In this way, Kṛṣṇa is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Kṛṣṇa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kṛṣṇa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kṛṣṇa. (5) Self-surrender means remembering that one's activities and desires are not independent. The devotee is completely dependent on Kṛṣṇa, and he acts and thinks as Kṛṣṇa desires. (6) The devotee is meek and humble. As stated in *Bhagavad-gītā:*

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the *Vedas.*" (Bg. 15.15)

Situated in everyone's heart, Kṛṣṇa deals differently according to the living entity's position. The living entity's position is to be under the protection of the illusory energy or under Kṛṣṇa's personal protection. When a living entity is fully surrendered, he is under the direct protection of Kṛṣṇa, and Kṛṣṇa gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Kṛṣṇa. Sometimes it is asked how Kṛṣṇa causes one to forget. Kṛṣṇa causes His devotee to forget material activities, and through the agency of *māyā,* Kṛṣṇa causes the nondevotee to forget his devotional service to the Lord. This is called *apohana.*

TEXT 101

তবাস্মীতি বদন্ বাচা তথৈব মনসা বিদন্ ।
তৎস্থানমাশ্রিতস্তন্বা মোদতে শরণাগতঃ ॥ ১০১ ॥

tavāsmīti vadan vācā
tathaiva manasā vidan
tat-sthānam āśritas tanvā
modate śaraṇāgataḥ

SYNONYMS

tava—His; *asmi*—I am; *iti*—thus; *vadan*—saying; *vācā*—by words; *tathā*—so; *eva*—certainly; *manasā*—with the mind; *vidan*—knowing; *tat-sthānam*—His place; *āśritaḥ*—taken shelter of; *tanvā*—by the body; *modate*—he enjoys; *śaraṇa-āgataḥ*—fully surrendered.

TRANSLATION

"'One whose body is fully surrendered takes shelter at the holy place where Kṛṣṇa had His pastimes, and he prays to the Lord, "My Lord, I am Yours." Understanding this with his mind, he enjoys spiritual bliss.

PURPORT

These last two verses appear in the *Hari-bhakti-vilāsa* (11.417, 418).

TEXT 102

শরণ লঞা করে কৃষ্ণে আত্মসমর্পণ ।
কৃষ্ণ তারে করে তৎকালে আত্মসম ॥ ১০২ ॥

śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama

SYNONYMS

śaraṇa lañā—taking shelter; *kare*—does; *kṛṣṇe*—unto Kṛṣṇa; *ātma-samarpaṇa*—fully surrendering; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *tat-kāle*—immediately; *ātma-sama*—one of His confidential associates.

TRANSLATION

"When a devotee thus fully surrenders unto Kṛṣṇa's lotus feet, Kṛṣṇa accepts him as one of His confidential associates.

TEXT 103

মর্ত্যো যদা ত্যক্তসমস্তকর্মা
নিবেদিতাত্মা বিচিকীর্ষিতো মে।
তদামৃতত্বং প্রতিপদ্যমানো
ময়াত্মভূয়ায় চ কল্পতে বৈ ॥ ১০৩ ॥

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

SYNONYMS

martyaḥ—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—given up; *samasta*—all; *karmā*—fruitive activities; *nivedita-ātmā*—a fully surrendered soul; *vicikīrṣitaḥ*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānaḥ*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). Kṛṣṇa was advising His most confidential servant, Uddhava, about *sambandha, abhidheya* and *prayojana.* These concern one's relationship with the Supreme Personality of Godhead and

the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

TEXT 104

এবে সাধনভক্তি-লক্ষণ শুন, সনাতন।
যাহা হৈতে পাই কৃষ্ণপ্রেম-মহাধন ॥ ১০৪ ॥

ebe sādhana-bhakti-lakṣaṇa śuna, sanātana
yāhā haite pāi kṛṣṇa-prema-mahā-dhana

SYNONYMS

ebe—now; *sādhana-bhakti*—regulative principles for executing devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—My dear Sanātana; *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa-prema-mahā-dhana*—the most valuable treasure of love for Kṛṣṇa.

TRANSLATION

"My dear Sanātana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

TEXT 105

কৃতিসাধ্যা ভবেৎ সাধ্যভাবা সা সাধনাভিধা।
নিত্যসিদ্ধস্য ভাবস্য প্রাকট্যং হৃদি সাধ্যতা ॥ ১০৫ ॥

kṛti-sādhyā bhavet sādhya-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākaṭyaṁ hṛdi sādhyatā

SYNONYMS

kṛti-sādhyā—which is to be executed by the senses; *bhavet*—should be; *sādhya-bhāvā*—by which love of Godhead is acquired; *sā*—that; *sādhana-abhidhā*—called *sādhana-bhakti,* or devotional service in practice; *nitya-siddhasya*—which is eternally present; *bhāvasya*—of love of Godhead; *prākaṭyam*—the awakening; *hṛdi*—in the heart; *sādhyatā*—potentiality.

TRANSLATION

" 'When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sādhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with *śravaṇa kīrtana,* hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa *mantra* chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa *mantra* thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (*ceto-darpaṇa-mārjanam*). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

TEXT 106

শ্রবণাদি-ক্রিয়া—তার 'স্বরূপ'-লক্ষণ।
'তটস্থ'-লক্ষণে উপজায় প্রেমধন ॥ ১০৬ ॥

śravaṇādi-kriyā——tāra 'svarūpa'-lakṣaṇa
'taṭastha'-lakṣaṇe upajāya prema-dhana

SYNONYMS

śravaṇa-ādi-kriyā—the process of hearing, chanting and so forth; *tāra*—of that; *svarūpa-lakṣaṇa*—symptoms of the nature; *taṭastha-lakṣaṇe*—marginal symptoms; *upajāya*—awakens; *prema-dhana*—love of Godhead.

TRANSLATION

"The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

TEXT 107

নিত্যসিদ্ধ কৃষ্ণপ্রেম 'সাধ্য' কভু নয়।
শ্রবণাদি-শুদ্ধচিত্তে করয়ে উদয়॥ ১০৭॥

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

SYNONYMS

nitya-siddha—eternally proved; *kṛṣṇa-prema*—love of Kṛṣṇa; *sādhya*—to be gained; *kabhu*—at any time; *naya*—not; *śravaṇa-ādi*—by hearing, etc.; *śuddha*—purified; *citte*—in the heart; *karaye udaya*—awakens.

TRANSLATION

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

TEXT 108

এই ত সাধনভক্তি—দুই ত' প্রকার।
এক 'বৈধী ভক্তি', 'রাগানুগা-ভক্তি' আর॥ ১০৮॥

ei ta sādhana-bhakti——dui ta' prakāra
eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra

SYNONYMS

ei ta—this; *sādhana-bhakti*—process of devotional service; *dui ta' prakāra*—two kinds; *eka*—one; *vaidhī bhakti*—the regulative devotional service; *rāgānugā-bhakti*—spontaneous devotional service; *āra*—and.

TRANSLATION

"There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

TEXT 109

রাগহীন জন ভজে শাস্ত্রের আজ্ঞায়।
'বৈধী ভক্তি' বলি' তারে সর্বশাস্ত্রে গায়॥ ১০৯॥

rāga-hīna jana bhaje śāstrera ājñāya
'vaidhī bhakti' bali' tāre sarva-śāstre gāya

SYNONYMS

rāga-hīna—who are without spontaneous attachment to Kṛṣṇa; *jana*—persons; *bhaje*—execute devotional service; *śāstrera ājñāya*—according to the principles and regulations described in the revealed scriptures; *vaidhī bhakti*—regulative devotional service; *bali'*—calling; *tāre*—that; *sarva-śāstre*—all revealed scriptures; *gāya*—sing.

TRANSLATION

"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhī bhakti.

PURPORT

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. *Ahaitukī, apratihatā.* Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between *vaidhī bhakti* and spontaneous *bhakti.* Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (*nitya-siddha kṛṣṇa-prema*).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending *maṅgala-ārati* and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called *vaidhī bhakti.*

TEXT 110

তস্মাদ্ভারত সর্বাত্মা ভগবান্ হরিরীশ্বরঃ।
শ্রোতব্যঃ কীর্তিতব্যশ্চ স্মর্তব্যশ্চেচ্ছতাভয়ম্ ॥ ১১০ ॥

tasmād bhārata sarvātmā
bhagavān harir īśvaraḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

SYNONYMS

tasmāt—therefore; *bhārata*—O descendant of Bharata; *sarva-ātmā*—the all-pervasive Lord, who is situated in everyone's heart; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Hari, who takes away all the miserable conditions of material existence; *īśvaraḥ*—the supreme controller; *śrotavyaḥ*—to be heard about (from bona fide sources); *kīrtitavyaḥ*—to be glorified (as one has heard); *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—by a person desiring; *abhayam*—freedom from the fearful condition of material existence.

TRANSLATION

" 'O descendant of Bharata! O Mahārāja Parīkṣit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā, who is the supreme controller and who always removes the miseries of living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.5). It is one's duty to understand the Supreme Personality of Godhead through the hearing process. This is called *śrotavyaḥ.* If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called *kīrtitavyaḥ.* When one hears about the Lord and glorifies Him, it is natural to think of Him. This

is called *smartavyaḥ*. All this must be carried out if one actually wants to be immune from fear.

TEXT 111

মুখবাহূরুপাদেভ্যঃ পুরুষস্যাশ্রমৈঃ সহ ।
চত্বারো জজ্ঞিরে বর্ণা গুণৈর্বিপ্রাদয়ঃ পৃথক্ ॥ ১১১ ॥

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

SYNONYMS

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyaḥ*—from the legs; *puruṣasya*—of the supreme person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *guṇaiḥ*—with particular qualifications; *vipra-ādayaḥ*—*brāhmaṇas,* etc.; *pṛthak*—separately.

TRANSLATION

" 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

PURPORT

This verse and the next are quotations from *Śrīmad-Bhāgavatam* (11.5.2-3).

TEXT 112

য এষাং পুরুষং সাক্ষাদাত্ম-প্রভবমীশ্বরম্ ।
ন ভজন্ত্যবজানন্তি স্থানাদ্ ভ্রষ্টাঃ পতন্ত্যধঃ ॥ ১১২ ॥

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye—those who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

TEXT 113

স্মর্তব্যঃ সততং বিষ্ণুবিস্মর্তব্যো ন জাতুচিৎ ।
সর্বে বিধিনিষেধাঃ স্যুরেতয়োরেব কিঙ্করাঃ ॥ ১১৩ ॥

smartavyaḥ satatam viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

SYNONYMS

smartavyaḥ—to be remembered; *satatam*—always; *viṣṇuḥ*—Lord Viṣṇu; *vismartavyaḥ*—to be forgotten; *na*—not; *jātucit*—at any time; *sarve*—all; *vidhi-niṣedhāḥ*—rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; *syuḥ*—should be; *etayoḥ*—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); *eva*—certainly; *kiṅkarāḥ*—the servants.

TRANSLATION

" 'Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.'

PURPORT

This verse is a quotation from the *Padma Purāṇa*. There are many regulative principles in the *śāstras* and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should al-

ways remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa *mantra*. Therefore one must strictly chant the Hare Kṛṣṇa *mahā-mantra* twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Kṛṣṇa. When one goes with a *saṅkīrtana* party or sells books, he naturally remembers that he is going to sell Kṛṣṇa's books. In this way, he is remembering Kṛṣṇa. When one goes to enlist a life member, he talks about Kṛṣṇa and thereby remembers Him. *Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit.* The conclusion is that one must act in such a way that he will always remember Kṛṣṇa, and one must refrain from doing things that make him forget Kṛṣṇa. These two principles form the basic background of Kṛṣṇa consciousness.

TEXT 114

বিবিধাঙ্গ সাধনভক্তির বহুত বিস্তার।
সংক্ষেপে কহিয়ে কিছু সাধনাঙ্গ-সার॥ ১১৪॥

vividhāṅga sādhana-bhaktira bahuta vistāra
saṅkṣepe kahiye kichu sādhanāṅga-sāra

SYNONYMS

vividha-aṅga—varieties of limbs (regulative principles); *sādhana-bhaktira*—of regulative devotional service; *bahuta*—many; *vistāra*—expansions; *saṅkṣepe*—in brief; *kahiye*—I shall speak; *kichu*—something; *sādhana-aṅga-sāra*—the essential parts of the practice of devotional service.

TRANSLATION

"I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

TEXT 115

গুরুপাদাশ্রয়, দীক্ষা, গুরুর সেবন।
সদ্ধর্মশিক্ষা-পৃচ্ছা, সাধুমার্গানুগমন॥ ১১৫॥

guru-pādāśraya, dīkṣā, gurura sevana
sad-dharma-śikṣā, pṛcchā, sādhu-mārgānugamana

SYNONYMS

guru-pāda-āśraya—shelter at the feet of a bona fide spiritual master; *dīkṣā*—initiation by the spiritual master; *gurura sevana*—service to the spiritual master; *sat-dharma-śikṣā*—instruction in the transcendental process of devotional service; *pṛcchā*—and inquiry; *sādhu-mārga*—the path of transcendental devotional service; *anugamana*—following strictly.

TRANSLATION

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

TEXT 116

কৃষ্ণপ্রীত্যে ভোগত্যাগ, কৃষ্ণতীর্থে বাস।
যাবন্নির্বাহ-প্রতিগ্রহ, একাদশ্যুপবাস ॥ ১১৬ ॥

kṛṣṇa-prītye bhoga-tyāga, kṛṣṇa-tīrthe vāsa
yāvan-nirvāha-pratigraha, ekādaśy-upavāsa

SYNONYMS

kṛṣṇa-prītye—for satisfaction of Kṛṣṇa; *bhoga-tyāga*—acceptance and rejection of something; *kṛṣṇa-tīrthe vāsa*—residence in a place where Kṛṣṇa is situated; *yāvat-nirvāha*—as much as required to keep the body and soul together; *pratigraha*—acceptance of gifts; *ekādaśī-upavāsa*—observance of fasting on the Ekādaśī day.

TRANSLATION

"The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa's satisfaction, and one should also accept everything for Kṛṣṇa's satisfaction. (7) One must live in a place where Kṛṣṇa is present—a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on Ekādaśī day.

TEXT 117

ধাত্র্যশ্বত্থগোবিপ্র-বৈষ্ণব-পূজন ।
সেবা-নামাপরাধাদি দূরে বিসর্জন ॥ ১১৭ ॥

dhātry-aśvattha-go-vipra-vaiṣṇava-pūjana
sevā-nāmāparādhādi dūre visarjana

SYNONYMS

dhātrī—a type of tree; *aśvattha*—the banyan trees; go—the cows; *vipra*—the *brāhmaṇas; vaiṣṇava*—the devotees of Lord Viṣṇu; *pūjana*—worshiping; *sevā*—in devotional service; *nāma*—in chanting of the holy name; *aparādha-ādi*—the offenses; *dūre*—far away; *visarjana*—giving up.

TRANSLATION

"One should worship dhātrī trees, banyan trees, cows, brāhmaṇas and devotees of Lord Viṣṇu. One should avoid offenses against devotional service and the holy name.

PURPORT

There are ten items in the beginning of devotional service, up to the point of worshiping the *dhātrī* tree, banyan tree, cow, *brāhmaṇa* and devotee of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

TEXT 118

অবৈষ্ণব-সঙ্গ-ত্যাগ, বহুশিষ্য না করিব ।
বহুগ্রন্থ-কলাভ্যাস-ব্যাখ্যান বর্জিব ॥ ১১৮ ॥

avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba
bahu-grantha-kalābhyāsa-vyākhyāna varjiba

SYNONYMS

avaiṣṇava—of one who is not a devotee of the Lord; *saṅga*—the association; *tyāga*—giving up; *bahu-śiṣya*—an unlimited number of disciples; *nā kariba*—should not accept; *bahu-grantha*—of many different types of scriptures; *kalā-abhyāsa*—studying a portion; *vyākhyāna*—and explanation; *varjiba*—we should give up.

TRANSLATION

"The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

PURPORT

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have therefore limited our study of Vedic literatures to *Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta* and *Bhakti-rasāmṛta-sindhu*. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

TEXT 119

হানি-লাভে সম, শোকাদির বশ না হইব।
অন্যদেব, অন্যশাস্ত্র নিন্দা না করিব ॥ ১১৯ ॥

hāni-lābhe sama, śokādira vaśa nā ha-iba
anya-deva, anya-śāstra nindā nā kariba

SYNONYMS

hāni—in loss; *lābhe*—in gain; *sama*—equal; *śoka-ādira*—of lamentation and so on; *vaśa*—under the control; *nā ha-iba*—we should not be; *anya-deva*—other demigods; *anya-śāstra*—other scriptures; *nindā*—criticizing; *nā kariba*—we should not do.

TRANSLATION

"Fifteen: The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not

worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

TEXT 120

বিষ্ণুবৈষ্ণব-নিন্দা, গ্রাম্যবার্তা না শুনিব।
প্রাণিমাত্রে মনোবাক্যে উদ্বেগ না দিব ॥ ১২০ ॥

viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba
prāṇi-mātre manovākye udvega nā diba

SYNONYMS

viṣṇu-vaiṣṇava-nindā—blaspheming of Lord Viṣṇu and His devotee; *grāmya-vārtā*—ordinary talks; *nā śuniba*—we should not hear; *prāṇi-mātre*—to any living entity however insignificant; *manaḥ-vākye*—by mind or by words; *udvega*—anxiety; *nā diba*—we should not give.

TRANSLATION

"Eighteen: The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

PURPORT

The first ten items are dos and the second ten items are don'ts. Thus the first ten items give direct action, and the second ten items give indirect action.

TEXT 121

শ্রবণ, কীর্তন, স্মরণ, পূজন, বন্দন।
পরিচর্যা, দাস্য, সখ্য, আত্মনিবেদন ॥ ১২১ ॥

śravaṇa, kīrtana, smaraṇa, pūjana, vandana
paricaryā, dāsya, sakhya, ātma-nivedana

SYNONYMS

śravaṇa—hearing; *kīrtana*—chanting; *smaraṇa*—remembering; *pūjana*—worshiping; *vandana*—praying; *paricaryā*—serving; *dāsya*—accepting servitorship; *sakhya*—friendship; *ātma-nivedana*—surrendering fully.

TRANSLATION

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

TEXT 122

অগ্রে নৃত্য, গীত, বিজ্ঞপ্তি, দণ্ডবন্নতি।
অভ্যুত্থান, অনুব্রজ্যা, তীর্থগৃহে গতি ॥ ১২২ ॥

agre nṛtya, gīta, vijñapti, daṇḍavan-nati
abhyūtthāna, anuvrajyā, tīrtha-gṛhe gati

SYNONYMS

agre nṛtya—dancing before the Deity; *gīta*—songs; *vijñapti*—opening the mind; *daṇḍavat-nati*—offering obeisances; *abhyūtthāna*—stand up; *anuvrajyā*—following; *tīrtha-gṛhe gati*—going to temples and places of pilgrimage.

TRANSLATION

"One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

TEXT 123

পরিক্রমা, স্তবপাঠ, জপ, সঙ্কীর্তন।
ধূপ-মাল্য-গন্ধ-মহাপ্রসাদ-ভোজন ॥ ১২৩ ॥

parikramā, stava-pāṭha, japa, saṅkīrtana
dhūpa-mālya-gandha-mahāprasāda-bhojana

SYNONYMS

parikramā—circumambulation; *stava-pāṭha*—recitation of different prayers; *japa*—chanting softly; *saṅkīrtana*—chanting congregationally; *dhūpa*—incense; *mālya*—flower garlands; *gandha*—scents; *mahā-prasāda*—remnants of food offered to Viṣṇu; *bhojana*—eating or enjoying.

TRANSLATION

"One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

TEXT 124

আরাত্রিক-মহোৎসব-শ্রীমূর্তি-দর্শন।
নিজপ্রিয়-দান, ধ্যান, তদীয়-সেবন ॥ ১২৪ ॥

ārātrika-mahotsava-śrīmūrti-darśana
nija-priya-dāna, dhyāna, tadīya-sevana

SYNONYMS

ārātrika—*ārati; mahotsava*—festivals; *śrīmūrti-darśana*—seeing the Deity; *nija-priya-dāna*—to present to the Lord something very dear to oneself; *dhyāna*—meditation; *tadīya-sevana*—rendering service to those related to the Lord.

TRANSLATION

"One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate, and (27) serve those related to the Lord.

TEXT 125

'তদীয়'—তুলসী, বৈষ্ণব, মথুরা, ভাগবত।
এই চারির সেবা হয় কৃষ্ণের অভিমত ॥ ১২৫ ॥

'tadīya'——tulasī, vaiṣṇava, mathurā, bhāgavata
ei cārira sevā haya kṛṣṇera abhimata

SYNONYMS

tadīya—related to the Lord; *tulasī*—*tulasī* leaves; *vaiṣṇava*—devotees; *mathurā*—the birthplace of Kṛṣṇa; *bhāgavata*—*Śrīmad-Bhāgavatam; ei cārira*—of these four; *sevā*—the service; *haya*—is; *kṛṣṇera abhimata*—the desire of Kṛṣṇa.

TRANSLATION

"Tadīya means the tulasī leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa, Mathurā, and the Vedic literature Śrīmad-Bhāgavatam. Kṛṣṇa is very eager to see His devotee serve tulasī, Vaiṣṇavas, Mathurā and Bhāgavatam.

PURPORT

After item twenty-six (meditation), the twenty-seventh is to serve *tulasī*, the twenty-eighth is to serve the Vaiṣṇava, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read *Śrīmad-Bhāgavatam* regularly.

TEXT 126

কৃষ্ণার্থে অখিল-চেষ্টা, তৎকৃপাবলোকন।
জন্ম-দিনাদি-মহোৎসব লঞা ভক্তগণ ॥ ১২৬ ॥

kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana
janma-dinādi-mahotsava lañā bhakta-gaṇa

SYNONYMS

kṛṣṇa-arthe—for the sake of Kṛṣṇa; *akhila-ceṣṭā*—all activity; *tat-kṛpā-avalokana*—looking for His mercy; *janma-dina-ādi*—the appearance day and so on; *mahotsava*—festivals; *lañā bhakta-gaṇa*—with devotees.

TRANSLATION

"Thirty-one: One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees, ceremonies like Lord Kṛṣṇa's birthday or Rāmacandra's birthday.

TEXT 127

সর্বথা শরণাপত্তি, কার্তিকাদি-ব্রত।
'চতুঃষষ্টি অঙ্গ' এই পরম-মহত্ত্ব ॥ ১২৭ ॥

sarvathā śaraṇāpatti, kārtikādi-vrata
'catuḥ-ṣaṣṭi aṅga' ei parama-mahattva

SYNONYMS

sarvathā—in all respects; *śaraṇa-āpatti*—surrender; *kārtika-ādi-vrata*—to observe special vows in the month of Kārttika; *catuḥ-ṣaṣṭi aṅga*—sixty-four parts; *ei*—this; *parama-mahattva*—very important items.

TRANSLATION

"Thirty-four: One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like kārtika-vrata. These are some of the sixty-four important items of devotional service.

TEXT 128

সাধুসঙ্গ, নামকীর্তন, ভাগবতশ্রবণ ।
মথুরাবাস, শ্রীমূর্তির শ্রদ্ধায় সেবন ॥ ১২৮ ॥

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

SYNONYMS

sādhu-saṅga—association with devotees; *nāma-kīrtana*—chanting the holy name; *bhāgavata-śravaṇa*—hearing *Śrīmad-Bhāgavatam; mathurā-vāsa*—living at Mathurā; *śrī-mūrtira śraddhāya sevana*—worshiping the Deity with faith and veneration.

TRANSLATION

"One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration.

TEXT 129

সকলসাধন-শ্রেষ্ঠ এই পঞ্চ অঙ্গ ।
কৃষ্ণপ্রেম জন্মায় এই পাঁচের অল্প সঙ্গ ॥ ১২৯ ॥

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāṅcera alpa saṅga

SYNONYMS

sakala-sādhana—of all items for executing devotional service; *śreṣṭha*—the best; *ei pañca aṅga*—these five limbs; *kṛṣṇa-prema*—love of Kṛṣṇa; *janmāya*—awakens; *ei*—these; *pāṅcera*—of the five; *alpa saṅga*—slight association with or performance.

TRANSLATION

"These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārttika. To these thirty-five

items, another four are added—namely marking *tilaka* on different parts of the body, writing the names of the Lord all over the body, accepting the Deity's garland and accepting *caraṇāmṛta*. These four items are understood to be included by Kavirāja Gosvāmī within *arcana,* worship of the Deity. Although these items are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Kṛṣṇa *mahā-mantra,* reading *Śrīmad-Bhāgavatam* regularly, residing in Mathurā, the birthplace of Kṛṣṇa, and worshiping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four. If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī states:

aṅgānāṁ pañcakasyāsya
pūrva-vilikhitasya ca
nikhila-śraiṣṭhya-bodhāya
punar apy atra śaṁsanam

"The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service."

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

TEXT 130

শ্রদ্ধা বিশেষতঃ প্রীতিঃ শ্রীমূর্তেরঙ্ঘ্রিসেবনে ॥ ১৩০ ॥

śraddhā viśeṣataḥ prītiḥ
śrī-mūrter aṅghri-sevane

SYNONYMS

śraddhā—faith; *viśeṣataḥ*—particularly; *prītiḥ*—love; *śrī-mūrteḥ*—of the Deity form of the Lord; *aṅghri-sevane*—in service of the lotus feet.

TRANSLATION

" 'One should have full faith and love in worshiping the lotus feet of the Deity.

PURPORT

This verse and the following two verses are found in *Bhakti-rasāmṛta-sindhu* (1.2.90-92).

TEXT 131

শ্রীমদ্ভাগবতার্থানামাস্বাদো রসিকৈঃ সহ ।
সজাতীয়াশয়ে স্নিগ্ধে সাধৌ সঙ্গঃ স্বতো বরে ॥ ১৩১ ॥

śrīmad-bhāgavatārthānām
āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe
sādhau saṅgaḥ svato vare

SYNONYMS

śrīmad-bhāgavata—of the *Śrīmad-Bhāgavatam; arthānām*—of the meanings; *āsvādaḥ*—enjoying the taste; *rasikaiḥ saha*—with the devotees; *sa-jātīya*—similar; *āśaye*—endowed with a desire; *snigdhe*—advanced in devotional affection; *sādhau*—with a devotee; *saṅgaḥ*—association; *svataḥ*—for one's self; *vare*—better.

TRANSLATION

" 'One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

PURPORT

The words *sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare* are very important items. One should not associate with professional *Bhāgavatam* reciters. A professional *Bhāgavatam* reciter is one who is not in the disciplic succession or one who has no taste for *bhakti-yoga.* Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading *Śrīmad-Bhāgavatam.* One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the Hare Kṛṣṇa *mantra,* those who simply dress as Vaiṣṇavas or so-called *gosvāmīs,* and those who make a business by selling Vedic *mantras* and reciting *Śrīmad-Bhāgavatam* to maintain their families. One should not try to understand *Śrīmad-Bhāgavatam* from such materialistic people. According to the Vedic injunctions: *yasya deve parā bhaktiḥ.* The *Śrīmad-*

Bhāgavatam can only be recited by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand *Śrīmad-Bhāgavatam* from the spiritual master. The Vedic injunction states: *bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā.* One has to understand *Śrīmad-Bhāgavatam* through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature—*śruti* and *smṛti.* Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of *Śrīmad-Bhāgavatam* and *Śrīmad Bhagavad-gītā.*

TEXT 132

নামসংকীর্তনং শ্রীমন্মথুরামণ্ডলে স্থিতিঃ ॥ ১৩২ ॥

nāma-saṅkīrtanaṁ śrīman-
mathurā-maṇḍale sthitiḥ

SYNONYMS

nāma-saṅkīrtanam—chanting the Hare Kṛṣṇa *mahā-mantra; śrīman-mathurā-maṇḍale*—in Mathurā, where Kṛṣṇa specifically performs His pastimes; *sthitiḥ*—residence.

TRANSLATION

" 'One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.'

PURPORT

Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are considered to be identical. If one goes to Mathurā-maṇḍala-bhūmi for sense gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vṛndāvana-dhāma. After taking on such a body, the offender is liberated in the next life. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that residing in Vṛndāvana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

TEXT 133

দুষ্কৃহাদ্ভুতবীর্যেঽস্মিন্ শ্রদ্ধা দূরেঽস্ত পঞ্চকে ।
যত্র স্বল্পোঽপি সম্বন্ধঃ সদ্ধিয়াং ভাবজন্মনে ॥ ১৩৩ ॥

durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhaḥ
sad-dhiyāṁ bhāva-janmane

SYNONYMS

durūha—difficult to be reconciled; *adbhuta*—wonderful; *vīrye*—in the power; *asmin*—in this; *śraddhā*—faith; *dūre*—far away; *astu*—let it be; *pañcake*—in the above-mentioned five principles; *yatra*—in which; *svalpaḥ*—a little; *api*—even; *sambandhaḥ*—connection; *sat-dhiyām*—of those who are intelligent and offenseless; *bhāva-janmane*—to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

"'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (1.2.238).

TEXT 134

'এক' অঙ্গ সাধে, কেহ সাধে 'বহু' অঙ্গ।
'নিষ্ঠা' হৈলে উপজয় প্রেমের তরঙ্গ ॥ ১৩৪ ॥

'eka' aṅga sādhe, keha sādhe 'bahu' aṅga
'niṣṭhā' haile upajaya premera taraṅga

SYNONYMS

eka—one; *aṅga*—portion; *sādhe*—executes; *keha*—someone; *sādhe*—executes; *bahu*—many; *aṅga*—portions; *niṣṭhā*—firm faith; *haile*—if there is; *upajaya*—awaken; *premera*—of love of Godhead; *taraṅga*—the waves.

TRANSLATION

"When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

PURPORT

The processes of devotional service are *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.*

TEXT 135

'এক' অঙ্গে সিদ্ধি পাইল বহু ভক্তগণ।
অম্বরীষাদি ভক্তের 'বহু' অঙ্গ-সাধন ॥ ১৩৫ ॥

'eka' aṅge siddhi pāila bahu bhakta-gaṇa
ambarīṣādi bhaktera 'bahu' aṅga-sādhana

SYNONYMS

eka aṅge—by one portion; *siddhi*—perfection; *pāila*—achieved; *bahu*—many; *bhakta-gaṇa*—devotees; *ambarīṣa-ādi*—King Ambarīṣa Mahārāja and others; *bhaktera*—of devotees; *bahu aṅga-sādhana*—execution of many processes of devotional service.

TRANSLATION

"There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Mahārāja Ambarīṣa execute all nine items and they also get ultimate success.

TEXT 136

শ্রীবিষ্ণোঃ শ্রবণে পরীক্ষিদভবদ্বৈয়াসকিঃ কীর্তনে
প্রহ্লাদঃ স্মরণে তদঙ্ঘ্রিভজনে লক্ষ্মীঃ পৃথুঃ পূজনে।
অক্রূরস্ত্বভিবন্দনে কপিপতির্দাস্যেঽথ সখ্যেঽর্জুনঃ
সর্বস্বাত্মনিবেদনে বলিরভূৎ কৃষ্ণাপ্তিরেষাং পরা ॥ ১৩৬ ॥

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā

SYNONYMS

śrī-viṣṇoḥ—of Lord Śrī Viṣṇu; *śravaṇe*—in hearing; *parīkṣit*—King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; *abhavat*—was; *vaiyāsakiḥ*—Śukadeva Gosvāmī; *kīrtane*—in reciting *Śrīmad-Bhāgavatam; prahlādaḥ*—Mahārāja Prahlāda; *smaraṇe*—in remembering; *tat-aṅghri*—of Lord Viṣṇu's lotus feet; *bhajane*—in serving; *lakṣmīḥ*—the goddess of fortune; *pṛthuḥ*—Mahārāja Pṛthu; *pūjane*—in worshiping the Deity of the Lord; *akrūraḥ*—Akrūra; *tu*—but; *abhivandane*—in offering prayers; *kapi-patiḥ*—Hanumānjī, or Vajrāṅgajī; *dāsye*—in servitude to Lord Rāmacandra; *atha*—moreover; *sakhye*—in friendship; *arjunaḥ*—Arjuna; *sarvasva-ātma-nivedane*—in fully dedicating

oneself; *baliḥ*—Mahārāja Bali; *abhūt*—was; *kṛṣṇa-āptiḥ*—the achievement of the lotus feet of Lord Kṛṣṇa; *eṣām*—of all of them; *parā*—transcendental.

TRANSLATION

" 'Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa's lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa's friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.'

PURPORT

This verse appears in the *Padyāvalī* (53) and the *Bhakti-rasāmṛta-sindhu* (1.2.265).

TEXTS 137-139

স বৈ মনঃ কৃষ্ণপদারবিন্দয়ো-
র্বচাংসি বৈকুণ্ঠগুণানুবর্ণনে।
করৌ হরের্মন্দিরমার্জনাদিষু
শ্রুতিঞ্চকারাচ্যুত-সৎকথোদয়ে ॥ ১৩৭ ॥
মুকুন্দলিঙ্গালয়দর্শনে দৃশৌ
তদ্ভৃত্যগাত্রস্পরশেঽঙ্গসঙ্গমম্।
ঘ্রাণঞ্চ তৎপাদসরোজসৌরভে
শ্রীমত্তুলস্যা রসনাং তদর্পিতে ॥ ১৩৮ ॥
পাদৌ হরেঃ ক্ষেত্রপদানুসর্পণে
শিরো হৃষীকেশ-পদাভিবন্দনে।
কামঞ্চ দাস্যে ন তু কামকাম্যয়া
যথোত্তমঃশ্লোকজনাশ্রয়া রতিঃ ॥ ১৩৯ ॥

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparaśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite

pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ

SYNONYMS

saḥ—he (Mahārāja Ambarīṣa); *vai*—certainly; *manaḥ*—the mind; *kṛṣṇa-pada-aravindayoḥ*—on the two lotus feet of Kṛṣṇa; *vacāṁsi*—words; *vaikuṇṭha-guṇa-anuvarṇane*—in describing the transcendental character of Kṛṣṇa; *karau*—the two hands; *hareḥ*—of Lord Kṛṣṇa or Viṣṇu; *mandira-mārjana-ādiṣu*—in cleansing the temple of Hari and similar other duties; *śrutim*—the ears; *cakāra*—engaged; *acyuta*—of the Lord; *sat-kathā-udaye*—in the arising of transcendental topics; *mukunda-liṅga*—of the Deities of the Lord; *ālaya*—temples; *darśane*—in visiting; *dṛśau*—the two eyes; *tat-bhṛtya*—of the servants of the Lord; *gātra*—the bodies; *sparaśe*—in touching; *aṅga-saṅgamam*—bodily contact such as embracing or touching the lotus feet; *ghrāṇam*—the sensation of smell; *ca*—and; *tat-pāda-saroja*—of the Lord's lotus feet; *saurabhe*—in the fragrance; *śrīmat*—most auspicious; *tulasyāḥ*—of *tulasī* leaves; *rasanām*—the tongue; *tat-arpite*—in food offered to the Lord; *pādau*—the two feet; *hareḥ*—of the Lord; *kṣetra*—the place of pilgrimage; *pada-anusarpaṇe*—in walking to; *śiraḥ*—the head; *hṛṣīkeśa*—of the Lord of the senses, the Personality of Godhead; *pada-abhivandane*—in offering prayers at the lotus feet; *kāmam*—all desires; *dāsye*—in serving the Lord; *na*—not; *tu*—but; *kāma-kāmyayā*—with a desire for sense gratification; *yathā*—as much as; *uttamaḥ-śloka*—of the Lord, who is worshiped by selected poems; *jana*—in the devotee; *āśrayā*—having shelter; *ratiḥ*—attachment.

TRANSLATION

" 'Mahārāja Ambarīṣa always engaged his mind at the lotus feet of Kṛṣṇa, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord's temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Kṛṣṇa in the temple, his body in touching the lotus feet of Vaiṣṇavas and embracing them, his nostrils in smelling the aroma of the tulasī leaves offered to Kṛṣṇa's lotus feet, his tongue in tasting food offered to Kṛṣṇa, his legs in going to places of pilgrimage like Vṛndāvana and Mathurā or to the Lord's temple, and his head in touching the lotus feet of the Lord and offering Him

prayers. Thus Mahārāja Ambarīṣa desired only to serve the Lord faithfully. In this way he engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (9.4.18-20).

TEXT 140

কাম ত্যজি' কৃষ্ণ ভজে শাস্ত্র-আজ্ঞা মানি'।
দেব-ঋষি-পিত্রাদিকের কভু নহে ঋণী ॥ ১৪০ ॥

kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'
deva-ṛṣi-pitrādikera kabhu nahe ṛṇī

SYNONYMS

kāma—material desires; *tyaji'*—giving up; *kṛṣṇa*—Lord Kṛṣṇa; *bhaje*—worships; *śāstra-ājñā*—the direction of the revealed scripture; *māni'*—accepting; *deva*—demigods; *ṛṣi*—great sages; *pitṛ-ādikera*—of the forefathers and so on; *kabhu*—at any time; *nahe*—not; *ṛṇī*—a debtor.

TRANSLATION

"If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT

After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of Vedic literatures, one becomes indebted to great sages like Vyāsadeva, Nārada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord's devotional service, he is absolved of all debts. This is confirmed in the following verse, quoted from *Śrīmad-Bhāgavatam* (11.5.41).

TEXT 141

দেবর্ষিভূতাপ্তনৃণাং পিতৃণাং
ন কিঙ্করো নায়মৃণী চ রাজন্।

সর্বাত্মনা যঃ শরণং শরণ্যং
গতো মুন্দন্দং পরিহৃত্য কর্তম্ ॥ ১৪১ ॥

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

SYNONYMS

deva—of the demigods; *ṛṣi*—of the sages; *bhūta*—of ordinary living entities; *āpta*—of friends and relatives; *nṛṇām*—of ordinary men; *pitṝṇām*—of the forefathers; *na*—not; *kiṅkaraḥ*—the servant; *na*—nor; *ayam*—this one; *ṛṇī*—debtor; *ca*—also; *rājan*—O King; *sarva-ātmanā*—with his whole being; *yaḥ*—a person who; *śaraṇam*—shelter; *śaraṇyam*—the Supreme Personality of Godhead, who affords shelter to all; *gataḥ*—approached; *mukundam*—Mukunda; *parihṛtya*—giving up; *kartam*—duties.

TRANSLATION

" 'One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'

PURPORT

It is said:

adhyāpanaṁ brahma-yajñaḥ
pitṛ-yajñas tu tarpaṇam
homo daivo balir bhauto
nṛ-yajño 'tithi-pūjanam

"By performing oblations with ghee, the demigods are satisfied. By studying the *Vedas, brahma-yajña* is performed, and by this the great sages are satisfied. Offering libations of water before one's forefathers is called *pitṛ-yajña.* By offering tribute, *bhūta-yajña* is performed. By properly receiving guests, *nṛ-yajña* is performed." There are five *yajñas* and five kinds of indebtedness—indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of *yajñas,* but when one takes to *saṅkīrtana-yajña* (the chanting of the Hare Kṛṣṇa *mantra*) one doesn't have to perform any other *yajña.* In *Śrīmad-Bhāgavatam,* Nārada Muni made a statement about the

systematic performance of *bhāgavata-dharma* in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana Ṛṣi explained the four incarnations of the four *yugas,* and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved of all debts.

TEXT 142

বিধি-ধর্ম ছাড়ি' ভজে কৃষ্ণের চরণ।
নিষিদ্ধ পাপাচারে তার কভু নহে মন ॥ ১৪২ ॥

vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa
niṣiddha pāpācāre tāra kabhu nahe mana

SYNONYMS

vidhi-dharma chāḍi'—giving up all regulative principles of the *varṇa* and *āśrama* institution; *bhaje*—worships; *kṛṣṇera caraṇa*—the lotus feet of Lord Kṛṣṇa; *niṣiddha*—forbidden; *pāpa-ācāre*—in sinful activities; *tāra*—his; *kabhu*—at any time; *nahe*—not; *mana*—the mind.

TRANSLATION

"Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

PURPORT

The *varṇāśrama* institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies—good and bad. One cannot be liberated from the cycle of birth

and death, known as transmigration of the soul, unless one is completely freed from all sinful activities. The best process, therefore, is to take to Kṛṣṇa consciousness. One cannot take to Kṛṣṇa consciousness without being freed from all sinful activities. Naturally one who is very serious about Kṛṣṇa consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Kṛṣṇa consciousness, he can very easily give up all sinful activity. This is confirmed herein.

TEXT 143

অজ্ঞানে বা হয় যদি 'পাপ' উপস্থিত।
কৃষ্ণ তাঁরে শুদ্ধ করে, না করায় প্রায়শ্চিত্ত ॥ ১৪৩ ॥

ajñāne vā haya yadi 'pāpa' upasthita
kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta

SYNONYMS

ajñāne—by ignorance; *vā*—or; *haya*—there are; *yadi*—if; *pāpa*—sinful activities; *upasthita*—present; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—him (the devotee); *śuddha kare*—purifies; *nā karāya*—does not cause; *prāyaścitta*—atonement.

TRANSLATION

"If, however, a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement.

PURPORT

Kṛṣṇa purifies from within as *caitya-guru,* the spiritual master within the heart. This is described in the following verse from *Śrīmad-Bhāgavatam* (11.5.42).

TEXT 144

স্বপাদমূলং ভজতঃ প্রিয়স্য
ত্যক্তান্যভাবস্য হরিঃ পরেশঃ।
বিকর্ম যচ্চোৎপতিতং কথঞ্চিৎ
ধুনোতি সর্বং হৃদি সন্নিবিষ্টঃ ॥ ১৪৪ ॥

svapāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathañcit
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

SYNONYMS

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; *bhajataḥ*—who is engaged in worshiping; *priyasya*—who is very dear to Kṛṣṇa; *tyakta*—given up; *anya*—for others; *bhāvasya*—of one whose disposition or inclination; *hariḥ*—the Supreme Personality of Godhead; *para-īśaḥ*—the Supreme Lord; *vikarma*—sinful activities; *yat*—whatever; *ca*—and; *utpatitam*—occurred; *kathañcit*—somehow; *dhunoti*—removes; *sarvam*—everything; *hṛdi*—in the heart; *sanniviṣṭaḥ*—entered.

TRANSLATION

" 'One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

TEXT 145

জ্ঞান-বৈরাগ্যাদি—ভক্তির কভু নহে 'অঙ্গ'।
অহিংসাযম-নিয়মাদি বুলে কৃষ্ণভক্ত-সঙ্গ ॥ ১৪৫ ॥

jñāna-vairāgyādi—bhaktira kabhu nahe 'aṅga'
ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

SYNONYMS

jñāna—the path of knowledge; *vairāgya-ādi*—the path of renunciation and so on; *bhaktira*—of devotional service; *kabhu*—at any time; *nahe*—not; *aṅga*—a part; *ahiṁsā*—nonviolence; *yama*—controlling the senses and the mind; *niyama-ādi*—restrictions and so on; *bule*—roam; *kṛṣṇa-bhakta-saṅga*—in the association of a devotee of Lord Kṛṣṇa.

TRANSLATION

"The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.

PURPORT

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for

advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic *yoga* and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic *yoga*. All these are automatically present when one renders the Lord transcendental loving service.

TEXT 146

তস্মান্মদ্ভক্তিযুক্তস্য যোগিনো বৈ মদাত্মনঃ ।
ন জ্ঞানং ন চ বৈরাগ্যং প্রায়ঃ শ্রেয়ো ভবেদিহ ॥ ১৪৬ ॥

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanaḥ
na jñānaṁ na ca vairāgyaṁ
prāyaḥ śreyo bhaved iha

SYNONYMS

tasmāt—therefore; *mat-bhakti*—in My devotional service; *yuktasya*—of one who is engaged; *yoginaḥ*—the first-class *yogī* or mystic; *vai*—certainly; *mat-ātmanaḥ*—whose mind is always engaged in Me; *na*—not; *jñānam*—speculative knowledge; *na*—not; *ca*—also; *vairāgyam*—dry renunciation; *prāyaḥ*—for the most part; *śreyaḥ*—beneficial; *bhavet*—would be; *iha*—in this world.

TRANSLATION

" 'For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.'

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or mystic *yoga* may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (*Śrīmad-Bhāgavatam* 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the *Vedas*. One instruction is called *pravṛtti-mārga,*

and the other is called *nivṛtti-mārga*. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge or mystic *yoga* for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and *yoga* is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

TEXT 147

এতে ন হ্যদ্ভুতা ব্যাধ তবাহিংসাদয়ো গুণাঃ।
হরিভক্তৌ প্রবৃত্তা যে ন তে স্যুঃ পরতাপিনঃ ॥ ১৪৭ ॥

ete na hy adbhutā vyādha
tavāhiṁsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete—all these; *na*—not; *hi*—certainly; *adbhutāḥ*—wonderful; *vyādha*—O hunter; *tava*—your; *ahiṁsā-ādayaḥ*—nonviolence and others; *guṇāḥ*—qualities; *hari-bhaktau*—in devotional service; *pravṛttāḥ*—engaged; *ye*—those who; *na*—not; *te*—they; *syuḥ*—are; *paratāpinaḥ*—envious of other living entities.

TRANSLATION

" 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the *Skanda Purāṇa*.

TEXT 148

বৈধীভক্তি-সাধনের কহিলুঁ বিবরণ।
রাগানুগা-ভক্তির লক্ষণ শুন, সনাতন ॥ ১৪৮ ॥

vaidhī-bhakti-sādhanera kahiluṅ vivaraṇa
rāgānugā-bhaktira lakṣaṇa śuna, sanātana

SYNONYMS

vaidhī-bhakti—of devotional service according to the regulative principles; *sādhanera*—of the execution; *kahiluṅ*—I have made; *vivaraṇa*—description; *rāgānugā-bhaktira*—of spontaneous devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

"My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

TEXT 149

রাগাত্মিকা-ভক্তি—'মুখ্যা' ব্রজবাসি-জনে।
তার অনুগত ভক্তির 'রাগানুগা'-নামে ॥ ১৪৯ ॥

rāgātmikā-bhakti—*'mukhyā' vraja-vāsi-jane*
tāra anugata bhaktira 'rāgānugā'-nāme

SYNONYMS

rāgātmikā-bhakti—spontaneous devotional service; *mukhyā*—preeminent; *vraja-vāsi-jane*—in the inhabitants of Vraja, or Vṛndāvana; *tāra*—that; *anugata*—following; *bhaktira*—of devotional service; *rāgānugā-nāme*—named *rāgānugā* or following after spontaneous devotional service.

TRANSLATION

"The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgātmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti.

PURPORT

In his *Bhakti-sandarbha,* Jīva Gosvāmī states:

tad evaṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣveṇa svābhāvika-rāgasya vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-vandanātma-nivedana-prāyā bhaktis teṣāṁ rāgātmikā bhaktir ity ucyate . . . . tatas tadīyaṁ rāgaṁ rucyānugacchantī sā rāgānugā.

When a pure devotee follows the footsteps of a devotee in Vṛndāvana, he develops *rāgānugā bhakti.*

TEXT 150

ইষ্টে স্বারসিকী রাগঃ পরমাবিষ্টতা ভবেৎ।
তন্ময়ী যা ভবেদ্ভক্তিঃ সাত্র রাগাত্মিকোদিতা ॥ ১৫০ ॥

iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet
tanmayī yā bhaved bhaktiḥ
sātra rāgātmikoditā

SYNONYMS

iṣṭe—unto the desired object of life; *svārasikī*—appropriate for one's own original aptitude of love; *rāgaḥ*—attachment; *parama-āviṣṭatā*—absorption in the service of the Lord; *bhavet*—is; *tat-mayī*—consisting of that transcendental attachment; *yā*—which; *bhavet*—is; *bhaktiḥ*—devotional service; *sā*—that; *atra*—here; *rāgātmikā-uditā*—called *rāgātmikā,* or spontaneous devotional service.

TRANSLATION

" 'When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called rāgātmikā, or spontaneous devotional service.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.272).

TEXT 151

ইষ্টে 'গাঢ়-তৃষ্ণা'—রাগের স্বরূপ-লক্ষণ।
ইষ্টে 'আবিষ্টতা' —এই তটস্থ-লক্ষণ ॥ ১৫১ ॥

iṣṭe 'gāḍha-tṛṣṇā'——rāgera svarūpa-lakṣaṇa
iṣṭe 'āviṣṭatā'——ei taṭastha-lakṣaṇa

SYNONYMS

iṣṭe—in the desired object, the Supreme Personality of Godhead; *gāḍha-tṛṣṇā*—deep attachment; *rāgera*—of spontaneous love; *svarūpa-lakṣaṇa*—the primary symptom; *iṣṭe*—unto the Supreme; *āviṣṭatā*—absorption; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptom.

TRANSLATION

"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

TEXT 152

রাগময়ী-ভক্তির হয় 'রাগাত্মিকা' নাম।
তাহা শুনি' লুব্ধ হয় কোন ভাগ্যবান্॥ ১৫২॥

rāgamayī-bhaktira haya 'rāgātmikā' nāma
tāhā śuni' lubdha haya kona bhāgyavān

SYNONYMS

rāga-mayī—consisting of attachment; *bhaktira*—of devotional service; *haya*—is; *rāgātmikā*—spontaneous love; *nāma*—the name; *tāhā śuni'*—hearing this; *lubdha*—covetous; *haya*—becomes; *kona bhāgyavān*—some fortunate person.

TRANSLATION

"Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

TEXT 153

লোভে ব্রজবাসীর ভাবে করে অনুগতি।
শাস্ত্রযুক্তি নাহি মানে—রাগানুগার প্রকৃতি॥ ১৫৩॥

lobhe vraja-vāsīra bhāve kare anugati
śāstra-yukti nāhi māne——rāgānugāra prakṛti

SYNONYMS

lobhe—in such covetousness; *vraja-vāsīra bhāve*—in the moods of the inhabitants of Vṛndāvana, Vraja; *kare anugati*—follows; *śāstra-yukti*—injunctions or reasonings of the *śāstras; nāhi māne*—does not abide by; *rāgānugāra*—of spontaneous love; *prakṛti*—the nature.

TRANSLATION

"If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana—namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the *gopīs,* and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called *svarūpa-upalabdhi.* This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of *vaidhī bhakti,* one's natural inclination is gradually awakened. That is called spontaneous attraction, or *rāgānugā bhakti.*

An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the *sahajiyās,* who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the *sahajiyās* imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvāmīs—Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa—one cannot be a bona fide spontaneous lover of Kṛṣṇa. In this connection, Śrīla Narottama dāsa Ṭhākura says: *rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pirīti.* The *sahajiyās'* understanding of the love affairs between Rādhā and Kṛṣṇa is not bona fide because they do not follow the principles laid down by the six Gosvāmīs. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī as well as their avoidance of the prescribed methods of revealed scriptures will lead them to the lowest regions of hell. These imitative *sahajiyās* are cheated and unfortunate. They are not equal to advanced devotees (*paramahaṁsas*). Debauchees and *paramahaṁsas* are not on the same level.

TEXT 154

বিরাজন্তীমভিব্যক্তাং ব্রজবাসিজনাদিষু।
রাগাত্মিকামনুসৃতা যা সা রাগানুগোচ্যতে ॥ ১৫৪ ॥

virājantīm abhivyaktāṁ
vraja-vāsi-janādiṣu
rāgātmikām anusṛtā
yā sā rāgānugocyate

SYNONYMS

virājantīm—shining intensely; *abhivyaktām*—fully expressed; *vraja-vāsi-jana-ādiṣu*—among the eternal inhabitants of Vṛndāvana; *rāgātmikām*—devotional service consisting of spontaneous love; *anusṛtā*—following; *yā*—which; *sā*—that; *rāgānugā*—devotional service following in the wake of spontaneous love; *ucyate*—is said.

TRANSLATION

" 'Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.270).

TEXT 155

তত্তদ্ভাবাদিমাধুর্যে শ্রুতে ধীর্যদপেক্ষতে।
নাত্র শাস্ত্রং ন যুক্তিঞ্চ তল্লোভোৎপত্তিলক্ষণম্ ॥ ১৫৫ ॥

tat-tad-bhāvādi-mādhurye
śrute dhīr yad apekṣate
nātra śāstraṁ na yuktiṁ ca
tal lobhotpatti-lakṣaṇam

SYNONYMS

tat-tat—respective; *bhāva-ādi-mādhurye*—the sweetness of the loving moods (namely *śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa* and *mādhurya-rasa*) of the inhabitants of Vṛndāvana; *śrute*—when heard; *dhīḥ*—the intelligence; *yat*—which; *apekṣate*—depends on; *na*—not; *atra*—here; *śāstram*—revealed scriptures; *na*—not; *yuktim*—logic and argument; *ca*—also; *tat*—that; *lobha*—of covetousness to follow in the footsteps; *utpatti-lakṣaṇam*—the symptom of awakening.

TRANSLATION

" 'When an advanced realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of śānta, dāsya, sakhya, vātsalya and mādhurya—he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When

such covetousness is awakened, one's intelligence no longer depends on the instruction of śāstra, revealed scripture, logic or argument.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.292).

TEXTS 156-157

বাহ্য, অন্তর,—ইহার দুই ত' সাধন।
'বাহ্যে' সাধক-দেহে করে শ্রবণ-কীর্তন ॥ ১৫৬ ॥
'মনে' নিজ-সিদ্ধদেহ করিয়া ভাবন।
রাত্রি-দিনে করে ব্রজে কৃষ্ণের সেবন ॥ ১৫৭ ॥

bāhya, antara,——ihāra dui ta' sādhana
'bāhye' sādhaka-dehe kare śravaṇa-kīrtana

'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana

SYNONYMS

bāhya—externally; *antara*—internally; *ihāra*—of this spontaneous love of Godhead; *dui*—two; *ta'*—indeed; *sādhana*—such processes of execution; *bāhye*—externally; *sādhaka-dehe*—with the body of an advanced devotee; *kare*—does; *śravaṇa-kīrtana*—hearing and chanting; *mane*—the mind; *nija*—own; *siddha-deha*—eternal body or self-realized position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

"There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

TEXT 158

সেবা সাধকরূপেণ সিদ্ধরূপেণ চাত্র হি।
তদ্ভাবলিপ্সুনা কার্যা ব্রজলোকানুসারতঃ ॥ ১৫৮ ॥

sevā sādhaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

SYNONYMS

sevā—service; *sādhaka-rūpeṇa*—with the external body as a devotee practicing regulative devotional service; *siddha-rūpeṇa*—with a body suitable for eternal, self-realized service; *ca*—also; *atra*—in this connection; *hi*—certainly; *tat*—of that; *bhāva*—the mood; *lipsunā*—desiring to obtain; *kāryā*—to be executed; *vraja-loka*—of the particular servant of Kṛṣṇa in Vṛndāvana; *anusārataḥ*—by following in the footsteps.

TRANSLATION

"'The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.295).

TEXT 159

নিজাভীষ্ট কৃষ্ণপ্রেষ্ঠ পাছেত' লাগিয়া।
নিরন্তর সেবা করে অন্তর্মনা হঞা॥ ১৫৯॥

nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā
nirantara sevā kare antarmanā hañā

SYNONYMS

nija-abhīṣṭa—one's own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta' lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—within the mind; *hañā*—being.

TRANSLATION

"Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

TEXT 160

কৃষ্ণং স্মরন্ জনঞ্চাস্য প্রেষ্ঠং নিজসমীহিতম্।
তত্তৎকথা-রতশ্চাসৌ কুর্যাদ্বাসং ব্রজে সদা॥ ১৬০

kṛṣṇaṁ smaran janaṁ cāsya
preṣṭhaṁ nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa; *smaran*—thinking of; *janam*—a devotee; *ca*—and; *asya*—of His; *preṣṭham*—very dear; *nija-samīhitam*—chosen by oneself; *tat-tat-kathā*—to those respective topics; *rataḥ*—attached; *ca*—and; *asau*—that; *kuryāt*—should do; *vāsam*—living; *vraje*—in Vṛndāvana; *sadā*—always.

TRANSLATION

" 'The devotee should always think of Kṛṣṇa within himself, and one should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship to Kṛṣṇa, and one should live in Vṛndāvana. However, if one is physically unable to go to Vṛndāvana, he should mentally live there.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.294).

TEXT 161

দাস-সখা-পিত্রাদি-প্রেয়সীর গণ।
রাগমার্গে নিজ-নিজ-ভাবের গণন॥ ১৬১॥

dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-mārge nija-nija-bhāvera gaṇana

SYNONYMS

dāsa—servants; *sakhā*—friends; *pitṛ-ādi*—parents; *preyasīra gaṇa*—conjugal lovers; *rāga-mārge*—on the path of spontaneous loving service; *nija-nija*—of one's own choice; *bhāvera*—of the ecstasy; *gaṇana*—counting.

TRANSLATION

"Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one

of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

TEXT 162

ন কর্হিচিন্মৎপরাঃ শান্তরূপে
নঙ্ক্ষ্যন্তি নো মেঽনিমিষো লেঢ়ি হেতিঃ।
যেষামহং প্রিয় আত্মা সুতশ্চ
সখা গুরুঃ সুহৃদো দৈবমিষ্টম্ ॥ ১৬২ ॥

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ
yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

SYNONYMS

na—not; *karhicit*—at any time; *mat-parāḥ*—devotees of Me; *śānta-rūpe*—O mother, the symbol of peacefulness; *naṅkṣyanti*—will perish; *no*—nor; *me*—My; *animiṣaḥ*—time; *leḍhi*—licks up (destroys); *hetiḥ*—weapon; *yeṣām*—of whom; *aham*—I; *priyaḥ*—dear; *ātmā*—the Supersoul; *sutaḥ*—the son; *ca*—and; *sakhā*—friend; *guruḥ*—spiritual master; *suhṛdaḥ*—well-wisher; *daivam*—the Deity; *iṣṭam*—chosen.

TRANSLATION

" 'My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear, for whom I am the Supersoul, the son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.'

PURPORT

This was spoken by Kapiladeva to His mother Devahūti and is recorded in *Śrīmad-Bhāgavatam* (3.25.38). Kapiladeva instructed His mother in *sāṅkhya-yoga,* but the importance of *bhakti-yoga* is mentioned here. Later *sāṅhkya-yoga* was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

TEXT 163

পতিপুত্রসুহৃদ্‌ভ্রাতৃপিতৃবন্মিত্রবদ্ধরিম্।
যে ধ্যায়ন্তি সদোদ্‌যুক্তাস্তেভ্যোঽপীহ নমো নমঃ ॥ ১৬৩ ॥

pati-putra-suhṛd-bhrātṛ-
pitṛvan mitravad dharim
ye dhyāyanti sadodyuktās
tebhyo 'pīha namo namaḥ

SYNONYMS

pati—a husband; *putra*—a son; *suhṛt*—a friend; *bhrātṛ*—a brother; *pitṛ*—a father; *vat*—like; *mitra*—an intimate friend; *vat*—like; *harim*—on the Supreme Personality of Godhead; *ye*—all those who; *dhyāyanti*—meditate; *sadā*—always; *udyuktāḥ*—full of eagerness; *tebhyaḥ*—unto them; *api*—also; *iha*—here; *namaḥ namaḥ*—repeated respectful obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.'

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.308).

TEXT 164

এই মত করে যেবা রাগানুগা-ভক্তি।
কৃষ্ণের চরণে তাঁর উপজয় 'প্রীতি' ॥ ১৬৪ ॥

ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tāṅra upajaya 'prīti'

SYNONYMS

ei mata—in this way; *kare*—executes; *yebā*—anyone who; *rāgānugā-bhakti*—spontaneous devotional service to Kṛṣṇa; *kṛṣṇera caraṇe*—to the lotus feet of Kṛṣṇa; *tāṅra*—his; *upajaya*—awakens; *prīti*—affection.

TRANSLATION

"If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Kṛṣṇa gradually increases.

TEXT 165

প্রীত্যঙ্কুরে 'রতি', 'ভাব'—হয় দুই নাম।
যাহা হৈতে বশ হন শ্রীভগবান্ ॥ ১৬৫ ॥

prīty-aṅkure 'rati', 'bhāva'——haya dui nāma
yāhā haite vaśa hana śrī-bhagavān

SYNONYMS

prīti-aṅkure—in the seed of affection; *rati*—attachment; *bhāva*—emotion; *haya*—there are; *dui nāma*—two names; *yāhā haite*—from which; *vaśa*—controlled; *hana*—is; *śrī-bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service—*śravaṇa* and *kīrtana*—in nine different ways, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vṛndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the *śāstras* and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord.

TEXT 166

যাহা হৈতে পাই কৃষ্ণের প্রেম-সেবন।
এইত' কহিলুঁ 'অভিধেয়'-বিবরণ॥ ১৬৬॥

yāhā haite pāi kṛṣṇera prema-sevana
eita' kahiluṅ 'abhidheya'-vivaraṇa

SYNONYMS

yāhā haite—from which; *pāi*—I can get; *kṛṣṇera*—of Lord Kṛṣṇa; *prema-sevana*—affectionate service; *eita'*—this; *kahiluṅ*—I have done; *abhidheya-vivaraṇa*—description of the means (devotional service) in detail.

TRANSLATION

"That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service called abhidheya.

TEXT 167

অভিধেয়, সাধন-ভক্তি এবে কহিলুঁ সনাতন।
সংক্ষেপে কহিলুঁ, বিস্তার না যায় বর্ণন॥ ১৬৭॥

abhidheya, sādhana-bhakti ebe kahiluṅ sanātana
saṅkṣepe kahiluṅ, vistāra nā yāya varṇana

SYNONYMS

abhidheya—the means of obtaining the desired object; *sādhana-bhakti*—devotional service performed by means of the body and senses; *ebe*—now; *kahiluṅ*—I have described; *sanātana*—My dear Sanātana; *saṅkṣepe*—in short; *kahiluṅ*—I have described; *vistāra*—expansion; *nā yāya*—is not possible; *varṇana*—describing.

TRANSLATION

"My dear Sanātana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly."

TEXT 168

অভিধেয় সাধনভক্তি শুনে যেই জন।
অচিরাৎ পায় সেই কৃষ্ণপ্রেমধন॥ ১৬৮॥

abhidheya sādhana-bhakti śune yei jana
acirāt pāya sei kṛṣṇa-prema-dhana

SYNONYMS

abhidheya—necessary duty; *sādhana-bhakti*—devotional service in practice; *śune*—hears; *yei jana*—anyone who; *acirāt*—very soon; *pāya*—gets; *sei*—that person; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

TEXT 169

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১৬৯॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Twenty-second Chapter, describing the execution of devotional service.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Abhidheya—the regulated activities of the soul for reviving his relationship with the Lord.
Ācārya—a bona fide spiritual master who teaches by his own example.
Ādhibhautika—miseries inflicted by other living entities.
Ādhidaivika—natural disturbances caused by the demigods.
Ādhyātmika—miseries arising from one's own body and mind.
Ahaitukī—without cheating motivation.
Ahaṅkāra—false ego.
Ākāśa—sky.
Anādi—beginningless.
Antaryāmī—indwelling; the Supersoul.
Apratihatā—uninterrupted.
Ārati—the ceremony of offering lamps and other items to the Deity.
Avidhi-pūrvaka—without properly following rules and regulations.
Avyakta—the material creation when it is not yet manifested from the *mahat-tattva*.
Arcā-mūrti—the worshipable Deity form of the Lord.
Aṣṭāṅga-yoga—the mystic *yoga* system to control the senses.
Ātmā—the soul or living entity.
Ātma-samarpaṇa—full surrender to Kṛṣṇa without reservation.
Āvaraṇātmikā—*māyā's* power by which a conditioned soul feels satisfied in any condition of life.
Avatāras—incarnations of Kṛṣṇa.
Āveśa-rūpa—a living entity who is specifically empowered by the Lord with knowledge or strength.

B

Bhāgavata-dharma—the science of devotional service.
Bhāgya—good fortune.
Bhakta-prāya—an "almost" devotee.
Bhakti-śakti—the power to distribute devotional service.
Bhakti-yoga—devotional service.
Bhakty-unmukhī sukṛti—pious activities that awaken one's dormant Kṛṣṇa consciousness.
Bhāva—the preliminary stage of transcendental love of Godhead.
Bhogonmukhī—pious activities that bestow material opulence.
Bhū-dhāraṇa-śakti—the power to hold up the planets within the universe.
Bhukti—interest in material enjoyment.
Brahmacarya—the vow of strict abstinence from sex indulgence.
Brāhmaṇa—the intelligent class of men.
Brahmāṇḍas—the material universes.
Brahma-yajña—studying the *Vedas*.

C

Caitya-guru—Kṛṣṇa as the spiritual master within the heart.
Caṇḍāla—a person accustomed to eating dogs.
Caraṇāmṛta—water offered to the lotus feet of the Lord, which is mixed with the seed of the *tulasī* tree.
Caturvyūha—the first four-handed expansions of Kṛṣṇa—Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna.
Cira-loka-pālas—permanent governors of the universe.
Cit-kaṇas—particles of spirit; the living entities.

D

Dāsya-rasa—the eternal relation of servitorship with the Supreme Lord.
Devī-dhāma—the material planets.
Duṣṭa-damana-śakti—the power to cut down rogues and demons.
Dvīpa—island; planet.

G

Gaurasundara—Lord Caitanya Mahāprabhu, who has a beautiful golden form.
Gṛhastha—Kṛṣṇa conscious householder stage of life.
Guṇa-avatāras—incarnations who control material qualities.
Guru—the spiritual master.

H

Hari-nāma-saṅkīrtana—congregational chanting of the holy names of the Lord.
Hiraṇmaya-mahat-tattva—the total material energy.

J

Jīva-tattva—the separated expansions of the Lord; minute living entities.
Jñāna-kāṇḍa—section of the *Vedas* describing the process of mental speculation.
Jñāna—knowledge. Material *jñāna* does not go beyond the material body. Transcendental *jñāna* discriminates between matter and spirit. Perfect *jñāna* is knowledge of the body, the soul and the Supreme Lord.
Jñāna-śakti—the power to distribute transcendental knowledge.
Jñānī—one who is engaged in the cultivation of speculative knowledge. Upon attaining perfection, a *jñānī* surrenders to Kṛṣṇa.

K

Kaiśora—Kṛṣṇa's age from the eleventh to the fifteenth year.
Kaitava-dharma—a cheating religion.

Kaivalyam—the state of realization of one's constitutional position as part and parcel of the Supreme Lord, which is preliminary to manifestation of activities on the platform of devotional service.

Kalpa—a millennium.

Kalpa-avatāras—*līlā-avaṭāras* appearing in each day of Brahmā.

Kāma-gāyatrī—a Vedic hymn which is composed of twenty-four and a half syllables.

Kaniṣṭha-adhikārī—the third-class devotee, who recognizes only the Deity and himself, but not other devotees.

Kapha—mucus, one of the three major elements of the gross body.

Karma—(1) material action performed according to scriptural regulations; (2) action pertaining to the development of the material body; (3) any material action which will incur a subsequent reaction; (4) the material reaction one incurs due to fruitive activities.

Karma-kāṇḍa—section of the *Vedas* describing the process of fruitive activity.

Khaṇḍa—a valley between two mountains.

Kṛṣṇa-pāriṣada—associates of the Lord.

Kṣatriya—the administrative or protective class.

Kṣetra-jñā-śakti—the living entities.

L

Līlā-avatāras—incarnations who perform pastimes.

Līlās—Kṛṣṇa's pastimes.

Loka-pālas—predominating deities of the universe.

M

Madana-mohana—Kṛṣṇa, the attractor of Cupid.

Mādhukarī—a saintly mendicant who takes a little food from each householder's place, like a bee gathering honey.

Mādhurya-rasa—the eternal relationship of conjugal love with the Lord.

Madhyama-adhikārī—second-class devotee who recognizes four types of persons—the Lord, the devotees, the innocent and the demons—and treats each appropriately.

Mahā-bhāgavata—a great devotee.

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahāraurava—a hell wherein animal killers are sent.

Mahātmā—a great soul.

Mahat-tattva—the total material energy.

Maheśvara—the supreme proprietor.

Mantra—(*manas*—mind; *tṛ*—to deliver) a pure sound vibration to deliver the mind from its material inclinations.

Manvantara-avatāras—incarnations of the Manus.

Mauṣala-līlā—the pastimes of the annihilation of the Yadu dynasty and Lord Kṛṣṇa's disappearance.

Mokṣonmukhī—pious activities that enable the living entity to merge into the existence of the Supreme.
Mūrti—some form of the Lord.

N

Nava-yauvana—the eternal transcendental form of Kṛṣṇa as pre-youth.
Nija-dharma—one's constitutional position.
Nitya-baddhas—souls who are always conditioned by the external energy.
Nitya-līlā—Kṛṣṇa's eternally present pastimes.
Nitya-muktas—souls who never come in contact with the external energy.
Nivṛtti-mārga—directions for giving up the material world for higher spiritual understanding.
Nṛ-yajña—the proper reception of guests.

P

Pālana-śakti—the power to rule and maintain the living entities.
Parabrahman—the Supreme Brahman, the Personality of Godhead, Śrī Kṛṣṇa.
Paramahaṁsa—a person on the highest platform of spiritual realization, above all material designations.
Paramaṁ padam—the Lord's transcendental abode.
Paravyoma—the spiritual sky.
Pitṛ-yajña—offering oblations of water before one's forefathers.
Pitta—bile, one of the three major elements of the gross body.
in which His form is unchanged.
Pradhāna—the ingredients from which the cosmic manifestation is created.
Praharas—three-hour period, eight of which make up each day.
Prajāpatis—the progenitors of living entities, chief of whom is Lord Brahmā.
Prākṛta-bhakta—a materialistic devotee.
Prakṛti—nature (lit., that which is predominated).
Prakṣepātmikā-śakti—*māyā's* power to throw one into the material world.
Pravṛtti-mārga—directions for enjoying the material world according to regulative principles.
Prayojana—the ultimate goal of life.
Puruṣa—the enjoyer.
Puruṣa-avatāras—expansions of Kṛṣṇa who are Lords of universal creation; the three Viṣṇus.

R

Rāga—deep attachment.
Rāgānugā bhakti—devotional service following the spontaneous loving service of the inhabitants of Vṛndāvana.
Rāgātmikā bhakti—spontaneous devotional service of the inhabitants of Vṛndāvana according to their transcendental attachment.
Rāja-pāla—the governor of the state.

Rajas—the material mode of passion.
Rājasa-ahaṅkāra—egotism in passion.
Rajo-guṇa—the mode of passion.
Rati—strong attraction.

S

Śabda-pramāṇa—evidence from the Vedic literature.
Śabda-tanmātra—the material element of sound vibration.
Ṣaḍ-aiśvarya—Kṛṣṇa's six opulences.
Sādhaka—a devotee preparing for perfection.
Sādhana-bhakti—the regulative discharge of devotional service.
Sādhu—a saintly person.
Sakhya-rasa—the eternal relationship of friendship with the Lord.
Śakti-tattva—persons who are plenary expansions of the Lord's internal potency.
Śaktyāveśa-avatāras—empowered living entities who serve as incarnations of the Lord.
Sambandha—the soul's relationship with the Lord.
Saṅkīrtana-yajña—the sacrifice prescribed for the age of Kali; congregational chanting of the name, fame and pastimes of the Supreme Personality of Godhead.
Sannipāti—a convulsive disease caused by combination of *kapha, pitta, vāyu.*
Sannyāsa—the renounced order of life.
Śānta-rasa—passive or neutral relationship with the Lord.
Sarva-kāraṇa-kāraṇam—Kṛṣṇa, the cause of all causes.
Sarva-loka—all the three worlds.
Śāstras—the revealed scriptures.
Sattva-guṇa—the material mode of goodness.
Sāttvika-ahaṅkāra—egotism in goodness.
Siddha—a devotee who is already perfect.
Siddhi-kāṇḍa—See: *Jñāna-kāṇḍa.*
Smṛti-śāstras—the corollaries of the *Vedas.*
Śraddhā—firm faith and confidence.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—hearing and chanting about Kṛṣṇa.
Sṛṣṭi-śakti—the power to create the cosmic manifestation.
Śūdra—the laborer class of men.
Sūrya—the sun-god.
Svāṁśaka—expansions of Kṛṣṇa's personal potency.
Svāṅga-viśeṣābhāsa-rūpe—the form by which the Lord begets living entities in the material world.
Śva-paca—dog-eater.
Svārājya-lakṣmī—the personal spiritual potency of the Lord.
Svarūpa-upalabdhi—one's having become established in his eternal service relationship with the Lord.
Sva-sevana-śakti—the power to perform the personal service of the Supreme Lord.
Svayaṁ-rūpa—Kṛṣṇa's original form as a cowherd boy in Vṛndāvana.

T

Tad-ekātma-rūpa—forms of the Lord which are nondifferent from His original form, but which have different bodily features and specific activities.
Tamas—the material mode of ignorance.
Tāmasa—egotism in ignorance.
Tamo-guṇa—See: *Tamas*.
Tilaka—sacred clay used to mark Viṣṇu temples on twelve places on the body of a devotee.
Tryadhīśvara—the proprietor of the three worlds.

V

Vaidhī-bhakti—following devotional service regulative principles by the order of the spiritual master and in accordance with revealed scripture.
Vaikuṇṭha—(lit., without anxiety) the eternal planets of the spiritual sky.
Vaiśya—the class of men involved in business and farming.
Vānaprastha—retired life, in which one quits home and travels to holy places in preparation for the renounced order of life.
Vātsalya-rasa—parental relationship with the Lord.
Vāyu—air, one of the three major elements of the gross body.
Vibhūti—a secondary incarnation indirectly empowered by the Supreme Lord.
Viṣṇu-tattva—the personal expansions of Kṛṣṇa, each of whom is also God.
Vyakta—material creation when it is manifested from the total energy of *mahat-tattva*.

Y

Yoga—linking of the consciousness of the infinitesimal living entity with the supreme living entity, Kṛṣṇa.
Yogamāyā—the internal potency of the Lord.
Yuga—one of four ages of the universe.
Yuga-avatāras—incarnations of the Lord in different millenniums.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঀ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*gh*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *n*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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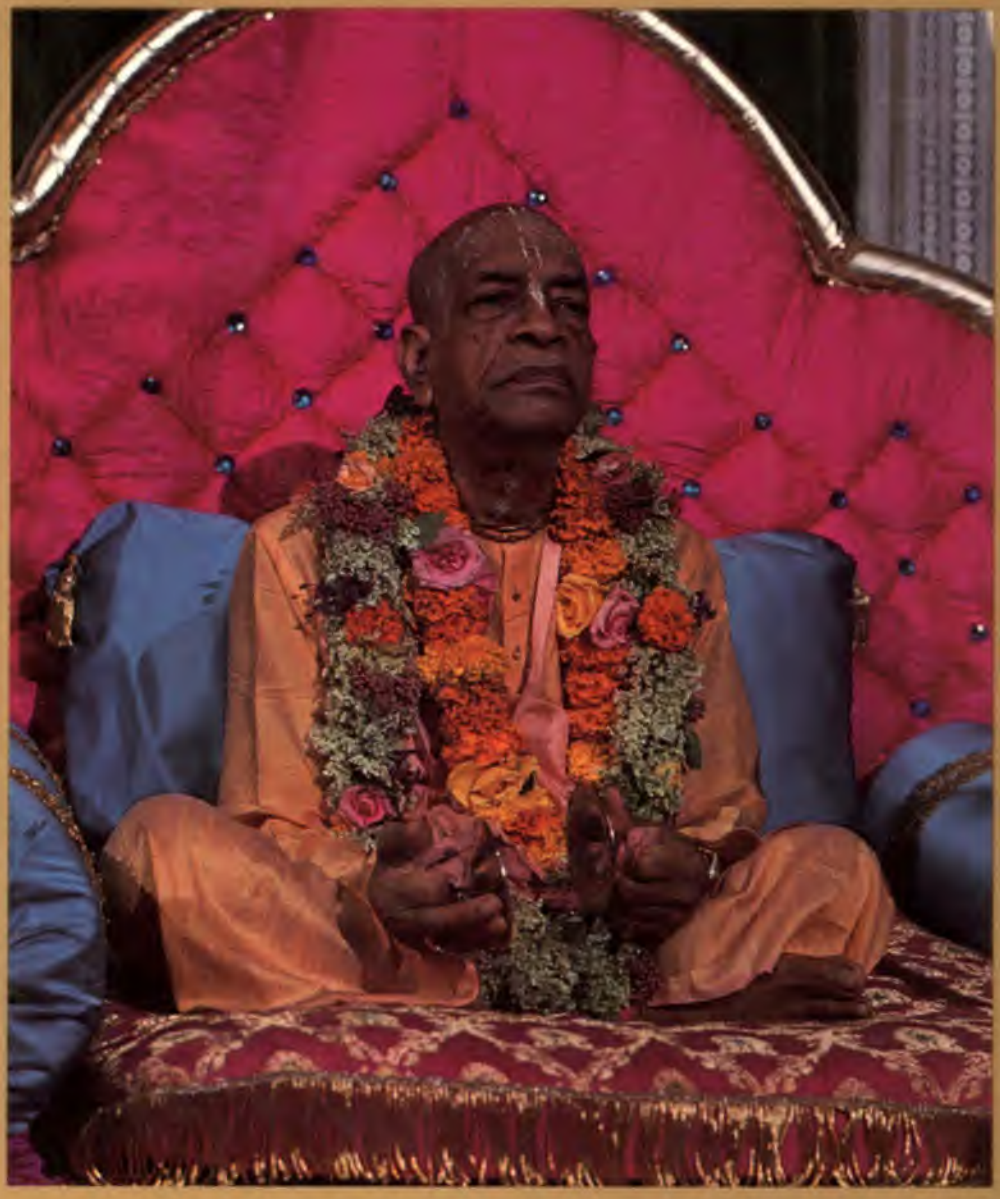

Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

MADHYA-LĪLĀ

Volume 8

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It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata.* This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
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Outside and inside views of the *samādhi* (tomb) of Śrīla Sanātana Gosvāmī at the Madana-mohana temple in Vṛndāvana. Sanātana Gosvāmī was instructed by the Lord Himself in the science of devotional service and thus empowered to establish the cult of Vaiṣṇavism.

LEFT: The *bhajana-kuṭira* of Śrīla Sanātana Gosvāmī at Śrī Rādhā-kuṇḍa in the district of Mathurā.
RIGHT: The *samādhi* of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the great and exalted devotees of Śrī Caitanya Mahāprabhu, located at the Rādhā-ramaṇa temple in Vṛndāvana.

The temple and Deity of Śrī Rādhā-ramaṇa, established by Śrīla Gopāla Bhaṭṭa Gosvāmī under the direction of Śrīla Rūpa and Sanātana Gosvāmīs. Śrī Rādhā-ramaṇa manifested Himself from a *śālagrāma-silā* stone worshiped by Gopāla Bhaṭṭa Gosvāmī and is one of the seven principal Deities of Vṛndāvana.

The temple and Deities of Śrī Śrī Rādhā-Gopīnātha. Śrī Gopīnāthajī, one of the principal Deities of Vṛndāvana, was first acquired by Paramānanda Gosvāmī and worshiped by Madhu Paṇḍita, a disciple of Śrīla Gadādhara Paṇḍita.

The temple of Bindu Mādhava in Vārāṇasī (Benares), where Śrī Caitanya Mahāprabhu converted all the residents into Vaiṣṇavas by His ecstatic chanting and dancing in love of Godhead. (*p.331*)

The temple of Viśveśvara in Vārāṇasī, where countless thousands of people lined up to see Śrī Caitanya Mahāprabhu and received Him by chanting the Hare Kṛṣṇa *mahā-mantra*. (*p.395*)

PLATE ONE

"Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings. Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated. The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord." (*pp.43-44*)

PLATE TWO

"My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā. The conclusions that you have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean. If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head. Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this." Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and benedicted him, saying, "Let all these benedictions be manifest to you." (*pp. 77-78*)

PLATE THREE

"O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity. This land Vṛndāvana (Vrajabhūmi) is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified." (*pp.179, 196*)

PLATE FOUR

"Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain. Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain. When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so. When Nārada advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals. The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands. When Nārada left the forest path and went to the hunter, all the animals immediately saw him and fled. When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada's presence, he could not utter anything abusive." (*pp.211-214*)

PLATE FIVE

"One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter. When the saintly sages came to the hunter's place, the hunter could see them coming from a distance. With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet. Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances. Nārada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen. O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.' " (*pp.234-236*)

PLATE SIX

"Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple. There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa *mahā-mantra* in the following way. In all directions, hundreds and thousands of people began to chant, 'Hari Hari.' Thus there arose a tumultuous and auspicious sound filling the entire universe. When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa *mahā-mantra,* he and his disciples immediately came to see the Lord. When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord's dancing and ecstatic love, and by the transcendental beauty of His body." (*pp.331-333*)

PLATE SEVEN

"All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares (Kāśī) saw the bodily transformations and were astonished. When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī *sannyāsīs* and other people were gathering there. He therefore suspended His dancing for the time being. After stopping the *kīrtana,* Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet. Prakāśānanda Sarasvatī said, 'Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by touching Your lotus feet.' " (*pp.334-337*)

CHAPTER 23

Life's Ultimate Goal—Love of Godhead

The following summary study of the Twenty-third Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter Śrī Caitanya Mahāprabhu describes the symptoms of emotion and love and the awakening of one's original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of *mahābhāva*. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories—*svakīya* and *parakīya*. *Svakīya* refers to loving affairs between husband and wife, and *parakīya* refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Kṛṣṇa. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities.

Śrī Caitanya Mahāprabhu then describes those candidates who are eligible to taste the mellows of devotional service. Their fundamental natures and their varieties are also described. The Lord also informs Sanātana Gosvāmī about all the confidential paraphernalia of devotional service. He gives a description of Goloka Vṛndāvana, where the Lord is engaged in His eternal pastimes described in the *Hari-vaṁśa*. There is also an opposing and favorable description of *keśa-avatāra*. All these instructions are mentioned herein.

In this way Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī, placing His own hand on his head. Thus Sanātana received the power to describe these subjects in books like *Hari-bhakti-vilāsa*.

TEXT 1

চিরাদদত্তং নিজ-গুপ্তবিত্তং
স্বপ্রেম-নামামৃতমত্যুদারঃ।
আপামরং যো বিততার গৌরঃ
কৃষ্ণো জনেভ্যস্তমহং প্রপদ্যে ॥ ১ ॥

cirād adattaṁ nija-gupta-vittaṁ
svaprema-nāmāmṛtam atyudāraḥ
āpāmaraṁ yo vitatāra gauraḥ
kṛṣṇo janebhyas tam ahaṁ prapadye

SYNONYMS

cirāt—for a long time; *adattam*—not given; *nija-gupta-vittam*—His own personal confidential property; *sva-prema*—of love for Him; *nāma*—of the holy name; *amṛtam*—the ambrosia; *ati-udāraḥ*—most munificent; *ā-pāmaram*—even down to the lowest of men; *yaḥ*—one who; *vitatāra*—distributed; *gauraḥ*—Śrī Gaurasundara; *kṛṣṇaḥ*—Lord Kṛṣṇa Himself; *janebhyaḥ*—to the people in general; *tam*—to Him; *aham*—I; *prapadye*—offer obeisances.

TRANSLATION

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

TEXT 3

এবে শুন ভক্তিফল 'প্রেম'-প্রয়োজন।
যাহার শ্রবণে হয় ভক্তিরস-জ্ঞান॥ ৩॥

ebe śuna bhakti-phala 'prema'-prayojana
yāhāra śravaṇe haya bhakti-rasa-jñāna

SYNONYMS

ebe śuna—now hear; *bhakti-phala*—the result of the practice of devotional service; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *yāhāra śravaṇe*—by hearing of which; *haya*—there is; *bhakti-rasa-jñāna*—transcendental knowledge of the mellows of devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life's ultimate goal. If one hears this description, he will be enlightened in the transcendental mellows of devotional service.

TEXT 4

কৃষ্ণে রতি গাঢ় হৈলে 'প্রেম'-অভিধান।
কৃষ্ণভক্তি-রসের এই 'স্থায়িভাব'-নাম॥ ৪॥

kṛṣṇe rati gāḍha haile 'prema'-abhidhāna
kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *rati*—affection; *gāḍha*—deep; *haile*—when it becomes; *prema-abhidhāna*—called love of God; *kṛṣṇa-bhakti-rasera*—of the mellows of devotional service to Kṛṣṇa; *ei*—this; *sthāyi-bhāva-nāma*—called *sthāyi-bhāva*.

TRANSLATION

"When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthāyi-bhāva, permanent enjoyment of the mellows of devotional service to Kṛṣṇa.

TEXT 5

শুদ্ধসত্ত্ববিশেষাত্মা প্রেম-সূর্যাংশু-সাম্যভাক্।
রুচিভিশ্চিত্তম সৃণ্যকৃদসৌ ভাব উচ্যতে॥ ৫॥

śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk
rucibhiś citta-masṛṇya-
kṛd asau bhāva ucyate

SYNONYMS

śuddha-sattva—by unadulterated goodness; *viśeṣa*—distinguished; *ātmā*—whose nature; *prema*—of love of God; *sūrya*—like the sun; *aṁśu*—a ray; *sāmya-bhāk*—which is similar to; *rucibhiḥ*—by different tastes; *citta*—of the heart; *masṛṇya*—softness; *kṛt*—which causes; *asau*—that softness; *bhāvaḥ*—emotion; *ucyate*—is called.

TRANSLATION

" 'When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and it is called bhāva [emotion].'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.3.1).

TEXT 6

এই দুই,—ভাবের 'স্বরূপ', 'তটস্থ' লক্ষণ।
প্রেমের লক্ষণ এবে শুন, সনাতন ॥ ৬ ॥

e dui,—bhāvera 'svarūpa', 'taṭastha' lakṣaṇa
premera lakṣaṇa ebe śuna, sanātana

SYNONYMS

ei dui—these two; *bhāvera*—of emotion; *sva-rūpa*—constitutional; *taṭastha*—marginal; *lakṣaṇa*—symptoms; *premera*—of love; *lakṣaṇa*—the symptoms; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana.

TRANSLATION

"Bhāva [emotion] has two different symptoms—constitutional and marginal. Now, My dear Sanātana, listen to the symptoms of love.

PURPORT

The word *śuddha-sattva-viśeṣātmā* means "situated on the transcendental platform of pure goodness." In this way the soul is purified of all material contamina-

tion, and this position is called *svarūpa-lakṣaṇa,* the constitutional symptom of *bhāva,* emotion. By various tastes, one's heart is softened, and there is an awakening of one's loving propensity to render spontaneous service to the Lord. This is called *taṭastha-lakṣaṇa,* the marginal symptom of *bhāva.*

TEXT 7

সম্যঙ্‌মসৃণিতস্বান্তো মমত্বাতিশয়াঙ্কিতঃ।
ভাবঃ স এব সান্দ্রাত্মা বুধৈঃ প্রেমা নিগদ্যতে ॥ ৭ ॥

samyaṅ masṛṇita-svānto
mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

SYNONYMS

samyak—completely; *masṛṇita-svāntaḥ*—which makes the heart soft; *mamatva*—of a sense of ownership; *atiśaya-aṅkitaḥ*—marked with an abundance; *bhāvaḥ*—emotion; *saḥ*—that; *eva*—certainly; *sāndra-ātmā*—whose nature is very condensed; *budhaiḥ*—by learned persons; *premā*—love of Godhead; *nigadyate*—is described.

TRANSLATION

" 'When that bhāva softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema [love of Godhead] by learned scholars.

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.4.1).

TEXT 8

অনন্যমমতা বিষ্ণৌ মমতা প্রেমসঙ্গতা।
ভক্তিরিত্যুচ্যতে ভীষ্মপ্রহ্লাদোদ্ধব-নারদৈঃ ॥ ৮ ॥

ananya-mamatā viṣṇau
mamatā prema-saṅgatā
bhaktir ity ucyate bhīṣma-
prahlādoddhava-nāradaiḥ

SYNONYMS

ananya-mamatā—having a sense of relationships with no others; *viṣṇau*—in Lord Viṣṇu, or Kṛṣṇa; *mamatā*—the sense of ownership; *prema-saṅgatā*—

endowed only with love; *bhaktiḥ*—devotional service; *iti*—thus; *ucyate*—is said; *bhīṣma*—by Bhīṣma; *prahlāda*—by Prahlāda Mahārāja; *uddhava*—by Uddhava; *nāradaiḥ*—and by Nārada.

TRANSLATION

" 'When one develops an unflinching sense of ownership or possessiveness in relation to Lord Viṣṇu, or, in other words, when one thinks Viṣṇu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhīṣma, Prahlāda, Uddhava and Nārada.'

PURPORT

This verse, quoted from the *Nārada-pañcarātra,* is found in *Bhakti-rasāmṛta-sindhu* (1.4.2).

TEXT 9

কোন ভাগ্যে কোন জীবের 'শ্রদ্ধা' যদি হয়।
তবে সেই জীব 'সাধুসঙ্গ' যে করয়॥ ৯॥

kona bhāgye kona jīvera 'śraddhā' yadi haya
tabe sei jīva 'sādhu-saṅga' ye karaya

SYNONYMS

kona bhāgye—by some good fortune; *kona jīvera*—of some living entity; *śraddhā yadi haya*—if there is faith; *tabe*—then; *sei jīva*—that living entity; *sādhu-saṅga*—association with devotees; *ye*—certainly; *karaya*—makes.

TRANSLATION

"If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

TEXT 10

সাধুসঙ্গ হৈতে হয় 'শ্রবণ-কীর্তন'।
সাধনভক্ত্যে হয় 'সর্বানর্থনিবর্তন'॥ ১০॥

sādhu-saṅga haite haya 'śravaṇa-kīrtana'
sādhana-bhaktye haya 'sarvānartha-nivartana'

SYNONYMS

sādhu-saṅga haite—from association with devotees; *haya*—there is; *śravaṇa-kīrtana*—hearing, chanting and so on; *sādhana-bhaktye*—by devotional service; *haya*—there is; *sarva*—all; *anartha-nivartana*—disappearance of unwanted things.

TRANSLATION

"When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

TEXT 11

অনর্থনিবৃত্তি হৈলে ভক্ত্যে 'নিষ্ঠা' হয়।
নিষ্ঠা হৈতে শ্রবণাদ্যে 'রুচি' উপজয়॥ ১১॥

anartha-nivṛtti haile bhaktye 'niṣṭhā' haya
niṣṭhā haite śravaṇādye 'ruci' upajaya

SYNONYMS

anartha-nivṛtti—disappearance of all unwanted contamination; *haile*—when there is; *bhaktye*—in devotional service; *niṣṭhā*—firm faith; *haya*—there is; *niṣṭhā haite*—from such firm faith; *śravaṇa-ādye*—in hearing, chanting and so on; *ruci*—taste; *upajaya*—awakens.

TRANSLATION

"When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

TEXT 12

রুচি হৈতে ভক্ত্যে হয় 'আসক্তি' প্রচুর।
আসক্তি হৈতে চিত্তে জন্মে কৃষ্ণে প্রীত্যঙ্কুর॥ ১২॥

ruci haite bhaktye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura

SYNONYMS

ruci haite—from such a taste; *bhaktye*—in devotional service; *haya*—there is; *āsakti*—attachment; *pracura*—deep; *āsakti haite*—from attachment; *citte*—within the heart; *janme*—appears; *kṛṣṇe*—for Kṛṣṇa; *prīti-aṅkura*—the seed of affection.

TRANSLATION

"After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

TEXT 13

সেই 'ভাব' গাঢ় হৈলে ধরে 'প্রেম'-নাম ।
সেই প্রেমা—'প্রয়োজন' সর্বানন্দ-ধাম ॥ ১৩ ॥

sei 'bhāva' gāḍha haile dhare 'prema'-nāma
sei premā — 'prayojana' sarvānanda-dhāma

SYNONYMS

sei bhāva—that emotional condition; *gāḍha haile*—when it becomes intensified; *dhare*—takes; *prema-nāma*—the name love of Godhead; *sei premā*—that love of Godhead; *prayojana*—the ultimate goal of life; *sarva-ānanda-dhāma*—the reservoir of all pleasure.

TRANSLATION

"When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

PURPORT

Śrīla Bhaktivinoda Ṭhākura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material contamination. Liberation from material contamination is called *anartha-nivṛtti,* indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith awakens in devotional service. When firm faith develops, a taste arises, and by that taste, one becomes attached to devotional service. When this attachment intensifies, the seed of love of Kṛṣṇa fructifies. This position is called *prīti* or *rati* (affection) or *bhāva* (emotion). When *rati* intensifies, it is called love of Godhead. This love of Godhead is actually life's highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages—*sādhana-bhakti* and *bhāva-bhakti. Sādhana-bhakti* refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the

regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord's service—*śānta, dāsya, sakhya, vātsalya* and *madhura*. As a result of such attachment, *bhāva* develops. *Bhāva-bhakti* is the platform of purified goodness. By such purified goodness, one's heart melts in devotional service. *Bhāva-bhakti* is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called *prema-bhakti,* or transcendental love of Godhead. This gradual process is also described in the following two verses found in *Bhakti-rasāmṛta-sindhu* (1.4.15-16).

TEXTS 14-15

আদৌ শ্রদ্ধা ততঃ সাধুসঙ্গোঽথ ভজন ক্রিয়া।
ততোঽনর্থনিবৃত্তিঃ স্যাৎ ততো নিষ্ঠা রুচিস্ততঃ ॥ ১৪ ॥
অথাসক্তিস্ততো ভাবস্ততঃ প্রেমাভ্যুদঞ্চতি।
সাধকানামযং প্রেম্ণঃ প্রাদুর্ভাবে ভবেৎ ক্রমঃ ॥ ১৫ ॥

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ

SYNONYMS

ādau—in the beginning; *śraddhā*—firm faith, or disinterest in material affairs and interest in spiritual advancement; *tataḥ*—thereafter; *sādhu-saṅgaḥ*—association with pure devotees; *atha*—then; *bhajana-kriyā*—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); *tataḥ*—thereafter; *anartha-nivṛttiḥ*—the diminishing of all unwanted habits; *syāt*—there should be; *tataḥ*—thereafter; *niṣṭhā*—firm faith; *ruciḥ*—taste; *tataḥ*—thereafter; *atha*—then; *āsaktiḥ*—attachment; *tataḥ*—then; *bhāvaḥ*—emotion or affection; *tataḥ*—thereafter; *prema*—love of God; *abhyudañcati*—arises; *sādhakānām*—of the devotees practicing Kṛṣṇa consciousness; *ayam*—this; *premṇaḥ*—of love of Godhead; *prādurbhāve*—in the appearance; *bhavet*—is; *kramaḥ*—the chronological order.

TRANSLATION

"'In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.'

TEXT 16

সতাং প্রসঙ্গান্মম বীর্যসংবিদো
ভবন্তি হৃৎকর্ণরসায়নাঃ কথাঃ।
তজ্জোষণাদাশ্বপবর্গবর্ত্মনি
শ্রদ্ধা রতির্ভক্তিরনুক্রমিষ্যতি ॥ ১৬ ॥

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām—of the devotees; *prasaṅgāt*—by the intimate association; *mama*—of Me; *vīrya-saṁvidaḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratiḥ*—attraction; *bhaktiḥ*—love; *anukramiṣyati*—will follow one after another.

TRANSLATION

"'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.25).

TEXT 17

যাঁহার হৃদয়ে এই ভাবাঙ্কুর হয়।
তাঁহাতে এতেক চিহ্ন সর্বশাস্ত্রে কয়॥ ১৭॥

yāṅhāra hṛdaye ei bhāvāṅkura haya
tāṅhāte eteka cihna sarva-śāstre kaya

SYNONYMS

yāṅhāra—of whom; *hṛdaye*—in the heart; *ei*—this; *bhāva-aṅkura*—seed of emotion; *haya*—there is; *tāṅhāte*—in him; *eteka*—these; *cihna*—symptoms; *sarva-śāstre*—all revealed scriptures; *kaya*—say.

TRANSLATION

"If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

TEXTS 18-19

ক্ষান্তিরব্যর্থকালত্বং বিরক্তির্মানশূন্যতা।
আশাবন্ধঃ সমুৎকণ্ঠা নামগানে সদা রুচিঃ॥ ১৮॥
আসক্তিস্তদ্‌গুণাখ্যানে
প্রীতিস্তদ্বসতিস্থলে।
ইত্যাদয়োঽনুভাবাঃ স্যুর্
জাতভাবাঙ্কুরে জনে॥ ১৯॥

kṣāntir avyartha-kālatvaṁ
viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ

āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane

SYNONYMS

kṣāntiḥ—forgiveness; *avyartha-kālatvam*—being free from wasting time; *viraktiḥ*—detachment; *māna-śūnyatā*—absence of false prestige; *āśā-bandhaḥ*—

hope; *samutkaṇṭhā*—eagerness; *nāma-gāne*—in chanting the holy names; *sadā*—always; *ruciḥ*—taste; *āsaktiḥ*—attachment; *tat*—of Lord Kṛṣṇa; *guṇa-ākhyāne*—in describing the transcendental qualities; *prītiḥ*—affection; *tat*—His; *vasati-sthale*—in places of residence (the temple or holy places); *iti*—thus; *ādayaḥ*—and so on; *anubhāvāḥ*—the signs; *syuḥ*—are; *jāta*—developed; *bhāva-aṅkure*—whose seed of ecstatic emotion; *jane*—in a person.

TRANSLATION

" 'When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called anubhāva, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.'

PURPORT

These two verses are found in *Bhakti-rasāmṛta-sindhu* (1.3.25-26).

TEXT 20

এই নব প্রীত্যঙ্কুর যাঁর চিত্তে হয়।
প্রাকৃত-ক্ষোভে তাঁর ক্ষোভ নাহি হয়॥ ২০॥

ei nava prīty-aṅkura yāṅra citte haya
prākṛta-kṣobhe tāṅra kṣobha nāhi haya

SYNONYMS

ei—this; *nava*—nine; *prīti-aṅkura*—fructification of the seed of love; *yāṅra*—of whom; *citte*—in the mind; *haya*—there is; *prākṛta*—material; *kṣobhe*—in agitation; *tāṅra*—his; *kṣobha*—agitation; *nāhi haya*—there is not.

TRANSLATION

"If love for Kṛṣṇa in a seedling state has fructified in one's heart, one is not agitated by material things.

TEXT 21

তং মোপযাতং প্রতিযন্তু বিপ্রা
গঙ্গা চ দেবী ধৃতচিত্তমীশে।

দ্বিজোপসৃষ্টঃ কুহকস্তক্ষকো বা
দশত্বলং গায়ত বিষ্ণুগাথাঃ ॥ ২১ ॥

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ

SYNONYMS

tam—him; *mā*—me; *upayātam*—surrendered; *pratiyantu*—you may know; *viprāḥ*—O *brāhmaṇas;* *gaṅgā*—mother Ganges; *ca*—and; *devī*—the demigoddess; *dhṛta*—offered; *cittam*—whose mind; *īśe*—unto the Supreme Personality of Godhead; *dvija-upasṛṣṭaḥ*—created by the *brāhmaṇa;* *kuhakaḥ*—some trickery; *takṣakaḥ*—snake-bird; *vā*—or; *daśatu*—let it bite; *alam*—never mind; *gāyata*—chant; *viṣṇu-gāthāḥ*—the holy names of Lord Viṣṇu.

TRANSLATION

" 'O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brāhmaṇa created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.19.15) spoken by Mahārāja Parīkṣit while he was sitting on the bank of the Ganges expecting to be bitten by a snake-bird summoned by the curse of a *brāhmaṇa* boy named Śṛṅgi, who was the son of a great sage named Śamīka. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, *brāhmaṇas,* kings and demigods came to see him in his last days. Mahārāja Parīkṣit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Viṣṇu.

TEXT 22

কৃষ্ণ-সম্বন্ধ বিনা কাল ব্যর্থ নাহি যায় ॥ ২২ ॥

kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya

SYNONYMS

kṛṣṇa-sambandha vinā—without a connection with Kṛṣṇa; *kāla*—time; *vyartha*—useless; *nāhi yāya*—does not become.

TRANSLATION

"Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him.

PURPORT

Mahārāja Parīkṣit's expression of anxiety is explained in this verse. He says, "Let whatever is destined to happen take place. It doesn't matter. Just let me see that not a moment of my time is wasted without a relationship with Kṛṣṇa." One has to tolerate all obstacles on the path of Kṛṣṇa consciousness, and one has to see that not a moment of his life is wasted outside of Kṛṣṇa's service.

TEXT 23

वाग्भिः स्तवन्तो मनसा स्मरन्तस्तन्वा नमन्तोऽप्यनिशं न तृप्ताः ।
भक्ताः श्रवन्नेत्रजलाः समग्रमायूर्हरेरेव समर्पयन्ति ॥ २३ ॥

vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py aniśaṁ na tṛptāḥ
bhaktāḥ śravan-netra-jalāḥ samagram
āyūr harer eva samarpayanti

SYNONYMS

vāgbhiḥ—by words; *stuvantaḥ*—offering prayers to the Supreme Personality of Godhead; *manasā*—by the mind; *smarantaḥ*—remembering; *tanvā*—by the body; *namantaḥ*—offering obeisances; *api*—although; *aniśam*—all the time; *na tṛptāḥ*—not satisfied; *bhaktāḥ*—the devotees; *śravat*—shedding; *netra-jalāḥ*—tears from the eyes; *samagram*—the whole; *āyūḥ*—life; *hareḥ*—to Kṛṣṇa; *eva*—only; *samarpayanti*—dedicate.

TRANSLATION

" 'With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord's service.'

PURPORT

This verse from the *Hari-bhakti-sudhodaya* is found in *Bhakti-rasāmṛta-sindhu* (1.3.29).

TEXT 24

ভুক্তি, সিদ্ধি, ইন্দ্রিয়ার্থ তারে নাহি ভায় ॥ ২৪ ॥

bhukti, siddhi, indriyārtha tāre nāhi bhāya

SYNONYMS

bhukti—material enjoyment; *siddhi*—mystic power; *indriya-artha*—the objects of the senses; *tāre*—unto him; *nāhi bhāya*—do not appeal.

TRANSLATION

"In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

TEXT 25

যো দুস্ত্যজান্ দারসুতান্ সুহৃদ্রাজ্যং হৃদিস্পৃশঃ।
জহৌ যুবৈব মলবদুত্তমঃশ্লোকলালসঃ ॥ ২৫ ॥

yo dustyajān dāra-sutān
suḥrd-rājyaṁ hṛdi spṛśaḥ
jahau yuvaiva malavad
uttamaḥśloka-lālasaḥ

SYNONYMS

yaḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suḥrt*—friends; *rājyam*—kingdom; *hṛdi spṛśaḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youthful; *eva*—at that time; *mala-vat*—like stool; *uttamaḥ-śloka-lālasaḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

" 'King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called uttama-śloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.'

PURPORT

These are the signs of *virakti* (detachment) found in a person who has developed *bhāva,* the preliminary stage of love of Godhead. This verse is quoted from *Śrīmad-Bhāgavatam* (5.14.43).

TEXT 26

'সর্বোত্তম' আপনাকে 'হীন' করি মানে ॥ ২৬ ॥

'sarvottama' āpanāke 'hīna' kari māne

SYNONYMS

sarva-uttama—although standing above all; *āpanāke*—himself; *hīna kari*—as the lowest; *māne*—considers.

TRANSLATION

"Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life.

TEXT 27

হরৌ রতিং বহন্নেষ নরেন্দ্রাণাং শিখামণিঃ।
ভিক্ষামটন্নরিপুরে শ্বপাকমপি বন্দতে ॥ ২৭ ॥

harau ratiṁ vahann eṣa
narendrāṇāṁ śikhāmaṇiḥ
bhikṣām aṭann ari-pure
śva-pākam api vandate

SYNONYMS

harau—toward the Supreme Personality of Godhead; *ratim*—affection; *vahan*—carrying; *eṣaḥ*—this one; *nara-indrāṇām*—of all the kings; *śikhā-maṇiḥ*—brilliant crown jewel; *bhikṣām*—begging alms; *aṭan*—wandering for; *ari-pure*—even in the city of enemies; *śva-pākam*—the fifth-grade *caṇḍālas; api*—even; *vandate*—worships.

TRANSLATION

" 'Bharata Mahārāja always carried affection for Kṛṣṇa within his heart. Although Bharata Mahārāja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to caṇḍālas, low-class men who eat dogs.'

PURPORT

This is a quotation from *Padma Purāṇa*.

TEXT 28

'কৃষ্ণ কৃপা করিবেন'— দৃঢ় করি' জানে ॥ ২৮ ॥

'kṛṣṇa kṛpā karibena'——dṛḍha kari' jāne

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpā karibena*—will show His mercy; *dṛḍha kari'*—making firm; *jāne*—he believes.

TRANSLATION

"A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.

TEXT 29

ন প্রেমা শ্রবণাদিভক্তিরপি বা যোগোঽথবা বৈষ্ণবো
জ্ঞানং বা শুভকর্ম বা কিয়দহো সজ্জাতিরপ্যস্তি বা।
হীনার্থাধিকসাধকে ত্বয়ি তথাপ্যচ্ছেদ্যমূলা সতী
হে গোপীজনবল্লভ ব্যথয়তে হা হা মদাশৈব মাম্ ॥২৯॥

na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo
jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

SYNONYMS

na—not; *premā*—love of Godhead; *śravaṇa-ādi*—consisting of chanting, hearing and so on; *bhaktiḥ*—devotional service; *api*—also; *vā*—or; *yogaḥ*—the power of mystic *yoga; athavā*—or; *vaiṣṇavaḥ*—befitting a devotee; *jñānam*—knowledge; *vā*—or; *śubha-karma*—pious activities; *vā*—or; *kiyat*—a little; *aho*—O my Lord; *sat-jātiḥ*—birth in a good family; *api*—even; *asti*—there is; *vā*—or; *hīna-artha-adhika-sādhake*—who bestows greater benedictions upon one who is fallen and possesses no good qualities; *tvayi*—unto You; *tathāpi*—still; *acchedya-mūlā*—whose root is uncuttable; *satī*—being; *he*—O; *gopī-jana-vallabha*—most dear friend of the *gopīs; vyathayate*—gives pain; *hā hā*—alas; *mat*—my; *āśā*—hope; *eva*—certainly; *mām*—to me.

TRANSLATION

" 'O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the

mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.3.35).

TEXT 30

সমুৎকণ্ঠা হয় সদা লালসা-প্রধান ॥ ৩০ ॥

samutkaṇṭhā haya sadā lālasā-pradhāna

SYNONYMS

samutkaṇṭhā—eagerness; *haya*—is; *sadā*—always; *lālasā*—ardent desire; *pradhāna*—chiefly characterized by.

TRANSLATION

"This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

TEXT 31

ত্বচ্ছৈশবং ত্রিভুবনাদ্ভুতমিত্যবেহি
মচ্চাপলঞ্চ তব বা মম বাধিগম্যম্।
তৎ কিং করোমি বিরলং মুরলীবিলাসি
মুগ্ধং মুখাম্বুজমুদীক্ষিতুমীক্ষণাভ্যাম্ ॥ ৩১ ॥

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalaṁ ca tava vā mama vādhigamyam
tat kiṁ karomi viralaṁ muralī-vilāsi
mugdhaṁ mukhāmbujam udīkṣitum īkṣaṇābhyām

SYNONYMS

tvat—Your; *śaiśavam*—early age; *tri-bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat-cāpalam*—My unsteadiness; *ca*—and; *tava*—of You; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to be understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-vilāsi*—O player of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udīkṣitum*—to see sufficiently; *īkṣaṇābhyām*—by the eyes.

TRANSLATION

"'O Kṛṣṇa, O flute player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is a verse from *Kṛṣṇa-karṇāmṛta* (32).

TEXT 32

নাম-গানে সদা রুচি, লয় কৃষ্ণনাম ॥ ৩২ ॥

nāma-gāne sadā ruci, laya kṛṣṇa-nāma

SYNONYMS

nāma-gāne—in chanting the holy names; *sadā*—constantly; *ruci*—taste, relish; *laya*—takes; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mantra*.

TRANSLATION

"Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

TEXT 33

রোদনবিন্দুমরন্দ-স্যন্দি-দৃগিন্দীবরাদ্য গোবিন্দ ।
তব মধুরস্বরকণ্ঠী গায়তি নামাবলীং বালা ॥ ৩৩ ॥

rodana-bindu-maranda-syandi-
dṛg-indīvarādya govinda
tava madhura-svara-kaṇṭhī
gāyati nāmāvalīṁ bālā

SYNONYMS

rodana-bindu—with teardrops; *maranda*—like the nectar or juice of flowers; *syandi*—pouring; *dṛk-indīvarā*—whose lotus eyes; *ādya*—today; *govinda*—O my Lord Govinda; *tava*—Your; *madhura-svara-kaṇṭhī*—who has a very sweet voice; *gāyati*—sings; *nāma-āvalīm*—holy names; *bālā*—this young girl (Rādhikā).

TRANSLATION

"'O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.3.38).

TEXT 34

কৃষ্ণগুণাখ্যানে হয় সর্বদা আসক্তি ॥ ৩৪ ॥

kṛṣṇa-guṇākhyāne haya sarvadā āsakti

SYNONYMS

kṛṣṇa-guṇa-ākhyāne—in describing the transcendental qualities of Kṛṣṇa; *haya*—there is; *sarvadā*—always; *āsakti*—attachment.

TRANSLATION

"At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

TEXT 35

মধুরং মধুরং বপুরস্য বিভোর্মধুরং মধুরং বদনং মধুরম্ ।
মধুগন্ধি মৃদুস্মিতমেতদহো মধুরং মধুরং মধুরং মধুরম্ ॥৩৫॥

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadanaṁ madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuram

SYNONYMS

madhuram—sweet; *madhuram*—sweet; *vapuḥ*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—more sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etat*—this; *aho*—oh; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Bilvamaṅgala Ṭhākura's *Kṛṣṇa-karṇāmṛta* (92).

TEXT 36

কৃষ্ণলীলা-স্থানে করে সর্বদা বসতি ॥ ৩৬ ॥

kṛṣṇa-līlā-sthāne kare sarvadā vasati

SYNONYMS

kṛṣṇa-līlā-sthāne—in the place where Kṛṣṇa has His pastimes; *kare*—makes; *sarvadā*—always; *vasati*—abode.

TRANSLATION

"A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa's pastimes were performed.

TEXT 37

কদাহং যমুনাতীরে নামানি তব কীর্তয়ন্।
উদ্বাষ্পঃ পুণ্ডরীকাক্ষ রচয়িষ্যামি তাণ্ডবম্ ॥ ৩৭ ॥

kadāhaṁ yamunā-tīre
nāmāni tava kīrtayan
udbāṣpaḥ puṇḍarīkākṣa
racayiṣyāmi tāṇḍavam

SYNONYMS

kadā—when; *aham*—I; *yamunā-tīre*—on the bank of the Yamunā; *nāmāni*—holy names; *tava*—Your; *kīrtayan*—chanting; *udbāṣpaḥ*—full of tears; *puṇḍarīka-akṣa*—O lotus-eyed one; *racayiṣyāmi*—I shall create; *tāṇḍavam*—dancing like a madman.

TRANSLATION

**" 'O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?' **

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.156).

TEXT 38

কৃষ্ণে 'রতির' চিহ্ন এই কৈলুঁ বিবরণ।
'কৃষ্ণপ্রেমের' চিহ্ন এবে শুন সনাতন ॥ ৩৮ ॥

kṛṣṇe 'ratira' cihna ei kailuṅ vivaraṇa
'kṛṣṇa-premera' cihna ebe śuna sanātana

SYNONYMS

kṛṣṇe—for Kṛṣṇa; *ratira*—of attraction; *cihna*—the symptoms; *ei*—all these; *kailuṅ vivaraṇa*—I have described; *kṛṣṇa-premera*—of love for Lord Kṛṣṇa; *cihna*—the symptoms; *ebe*—now; *śuna sanātana*—please hear, Sanātana.

TRANSLATION

"These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa. Now let me describe the symptoms of a person who is actually elevated to love of Kṛṣṇa. O Sanātana, please hear this from Me.

TEXT 39

যাঁর চিত্তে কৃষ্ণপ্রেমা করয়ে উদয়।
তাঁর বাক্য, ক্রিয়া, মুদ্রা বিজ্ঞেহ না বুঝয় ॥ ৩৯ ॥

yāṅra citte kṛṣṇa-premā karaye udaya
tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya

SYNONYMS

yāṅra citte—in whose heart; *kṛṣṇa-premā*—love of Kṛṣṇa; *karaye udaya*—awakens; *tāṅra*—his; *vākya*—words; *kriyā*—activities; *mudrā*—symptoms; *vijñeha*—even a learned scholar; *nā bujhaya*—does not understand.

TRANSLATION

"Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

TEXT 40

ধন্যস্যায়ং নবপ্রেমা যস্যোন্মীলতি চেতসি।
অন্তর্বাণিভিরপ্যস্য মুদ্রা সুষ্ঠু সুদুর্গমা ॥ ৪০ ॥

dhanyasyāyaṁ nava-premā
yasyonmīlati cetasi
antarvāṇibhir apy asya
mudrā suṣṭhu sudurgamā

SYNONYMS

dhanyasya—of a most fortunate person; *ayam*—this; *navaḥ*—new; *premā*—love of Godhead; *yasya*—of whom; *unmīlati*—manifests; *cetasi*—in the heart; *antarvāṇibhiḥ*—by persons well versed in *śāstras; api*—even; *asya*—of him; *mudrā*—symptoms; *suṣṭhu*—exceedingly; *sudurgamā*—difficult to understand.

TRANSLATION

"'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (1.4.17).

TEXT 41

এবংব্রতঃ স্বপ্রিয়নামকীর্ত্যা
জাতানুরাগো দ্রুতচিত্ত উচ্চৈঃ ।
হসত্যথো রোদিতি রৌতি গায়-
ত্যুন্মাদবন্নৃত্যতি লোকবাহ্যঃ ॥ ৪১ ॥

evaṁvrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—the holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—not caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.40).

TEXT 42

প্রেমা ক্রমে বাড়ি' হয় - স্নেহ, মান, প্রণয়।
রাগ, অনুরাগ, ভাব, মহাভাব হয়॥ ৪২॥

premā krame bāḍi' haya —sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

premā—love of God; *krame*—gradually; *bāḍi'*—increasing; *haya*—is; *sneha*—affection; *māna*—indignation due to affection; *praṇaya*—love; *rāga*—attachment; *anurāga*—subattachment; *bhāva*—ecstasy; *mahā-bhāva*—exalted ecstasy; *haya*—is.

TRANSLATION

"Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

TEXT 43

বীজ, ইক্ষু, রস, গুড় তবে খণ্ডসার।
শর্করা, সিতা-মিছরি, শুদ্ধমিছরি আর॥ ৪৩॥

bīja, ikṣu, rasa, guḍa tabe khaṇḍa-sāra
śarkarā, sitā-michari, śuddha-michari āra

SYNONYMS

bīja—seeds; *ikṣu*—sugarcane plants; *rasa*—juice; *guḍa*—molasses; *tabe*—then; *khaṇḍa-sāra*—crude sugar; *śarkarā*—sugar; *sitā-michari*—sugar candy; *śuddha-michari*—rock candy; *āra*—also.

TRANSLATION

"This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

TEXT 44

ইহা যৈছে ক্রমে নির্মল, ক্রমে বাড়ে স্বাদ।
রতি-প্রেমাদির তৈছে বাড়য়ে আস্বাদ ॥ ৪৪ ॥

ihā yaiche krame nirmala, krame bāḍe svāda
rati-premādira taiche bāḍaye āsvāda

SYNONYMS

ihā—this; *yaiche*—like; *krame*—by succession; *nirmala*—pure; *krame*—gradually; *bāḍe*—increases; *svāda*—taste; *rati*—from attachment; *prema-ādira*—of love of Godhead and so on; *taiche*—in that way; *bāḍaye*—increases; *āsvāda*—taste.

TRANSLATION

"Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

TEXT 45

অধিকারি-ভেদে রতি—পঞ্চ পরকার।
শান্ত, দাস্য, সখ্য, বাৎসল্য, মধুর আর ॥ ৪৫ ॥

adhikāri-bhede rati——pañca parakāra
śānta, dāsya, sakhya, vātsalya, madhura āra

SYNONYMS

adhikāri—of possessor; *bhede*—according to differences; *rati*—attachment; *pañca parakāra*—five varieties; *śānta*—neutral; *dāsya*—servitude; *sakhya*—friendship; *vātsalya*—paternal love; *madhura*—conjugal love; *āra*—also.

TRANSLATION

"According to the candidate possessing these transcendental qualities [sneha, māna and so on], there are five transcendental mellows—neutrality, servitorship, friendship, parental love and conjugal love.

PURPORT

In the *Bhakti-rasāmṛta-sindhu, rati* (attraction) is thus described:

vyaktaṁ masṛṇitevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnaṁ ced
bhaved eṣā ratir na hi

kintu bāla-camatkāra-
kārī tac-cihna-vīkṣayā
abhijñena subodho 'yaṁ
raty-ābhāsaḥ prakīrtitaḥ

The real symptoms of the fructification of the seed of love (*rati*) are manifest because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Kṛṣṇa. However, one who is expert in devotional service calls such symptoms *rati-ābhāsa,* a mere glimpse of attachment.

TEXT 46

এই পঞ্চ স্থায়ী ভাব হয় পঞ্চ 'রস'।
যে-রসে ভক্ত 'সুখী', কৃষ্ণ হয় 'বশ'॥ ৪৬॥

ei pañca sthāyī bhāva haya pañca 'rasa'
ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'

SYNONYMS

ei pañca—these five kinds of transcendental mellow; *sthāyī bhāva*—permanent ecstatic moods; *haya*—become; *pañca rasa*—five kinds of transcendental mellow; *ye-rase*—in a particular mellow; *bhakta sukhī*—a devotee becomes happy; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *vaśa*—under the control.

TRANSLATION

"These five transcendental mellows exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.

PURPORT

In *Bhakti-rasāmṛta-sindhu, sthāyi-bhāva,* permanent ecstasy, is thus described:

aviruddhān viruddhāṁś ca
bhāvān yo vaśatāṁ nayan
su-rājeva virājeta
sa sthāyī bhāva ucyate
sthāyī bhāvo 'tra sa proktaḥ
śrī-kṛṣṇa-viṣayā ratiḥ

These moods (*bhāvas*) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called *sthāyi-bhāva,* or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.

TEXT 47

প্রেমাদিক স্থায়িভাব সামগ্রী-মিলনে।
কৃষ্ণভক্তি রসরূপে পায় পরিণামে ॥ ৪৭ ॥

premādika sthāyi-bhāva sāmagrī-milane
kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme

SYNONYMS

prema-ādika—love of Godhead, beginning with *śānta, dāsya* and so on; *sthāyi-bhāva*—the permanent ecstasies; *sāmagrī-milane*—by mixing with other ingredients; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *rasa-rūpe*—composed of transcendental mellows; *pāya*—becomes; *pariṇāme*—by transformation.

TRANSLATION

"When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

PURPORT

In *Bhakti-rasāmṛta-sindhu,* the following definition is given:

athāsyāḥ keśava-rater
lakṣitāyā nigadyate
sāmagrī-paripoṣeṇa
paramā rasa-rūpatā

vibhāvair anubhāvaiś ca
sāttvikair vyabhicāribhiḥ
svādyatvaṁ hṛdi bhaktānām
ānītā śravaṇādibhiḥ
eṣā kṛṣṇa-ratiḥ sthāyī
bhāvo bhakti-raso bhavet

Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of *vibhāva, anubhāva, sāttvika* and *vyabhicārī,* hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (*sthāyi-bhāva*), becomes the mellow of devotional service (*bhakti-rasa*).

TEXT 48

বিভাব, অনুভাব, সাত্ত্বিক, ব্যভিচারী।
স্থায়িভাব 'রস' হয় এই চারি মিলি'॥ ৪৮॥

vibhāva, anubhāva, sāttvika, vyabhicārī
sthāyi-bhāva 'rasa' haya ei cāri mili'

SYNONYMS

vibhāva—special ecstasy; *anubhāva*—subordinate ecstasy; *sāttvika*—natural ecstasy; *vyabhicārī*—transitory ecstasy; *sthāyi-bhāva*—permanent ecstasy; *rasa*—mellow; *haya*—becomes; *ei cāri*—these four; *mili'*—meeting.

TRANSLATION

"The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

TEXT 49

দধি যেন খণ্ড-মরিচ-কর্পূর-মিলনে।
'রসালাখ্য' রস হয় অপূর্বাস্বাদনে॥ ৪৯॥

dadhi yena khaṇḍa-marica-karpūra-milane
'rasālākhya' rasa haya apūrvāsvādane

SYNONYMS

dadhi—yogurt; *yena*—as if; *khaṇḍa*—sugar candy; *marica*—black pepper; *karpūra*—camphor; *milane*—being mixed; *rasāla-ākhya*—known as delicious; *rasa*—mellow; *haya*—becomes; *apūrva-āsvādane*—by an unprecedented taste.

TRANSLATION

"Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

TEXT 50

দ্বিবিধ 'বিভাব',—আলম্বন, উদ্দীপন।
বংশীস্বরাদি—'উদ্দীপন', কৃষ্ণাদি—'আলম্বন' ॥ ৫০ ॥

dvividha 'vibhāva',—ālambana, uddīpana
vaṁśī-svarādi—'uddīpana', kṛṣṇādi—'ālambana'

SYNONYMS

dvi-vidha—two kinds; *vibhāva*—particular ecstasy; *ālambana*—the support; *uddīpana*—awakening; *vaṁśī-svara-ādi*—such as the vibration of the flute; *uddīpana*—exciting; *kṛṣṇa-ādi*—Kṛṣṇa and others; *ālambana*—the support.

TRANSLATION

"There are two kinds of particular ecstasies [vibhāva]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa's flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

TEXT 51

'অনুভাব'—স্মিত, নৃত্য, গীতাদি উদ্ভাস্বর।
স্তম্ভাদি—'সাত্ত্বিক' অনুভাবের ভিতর ॥ ৫১ ॥

'anubhāva'—smita, nṛtya, gītādi udbhāsvara
stambhādi—'sāttvika' anubhāvera bhitara

SYNONYMS

anubhāva—subordinate ecstasy; *smita*—smiling; *nṛtya*—dancing; *gīta-ādi*—songs and so on; *udbhāsvara*—symptoms of bodily manifestation; *stambha-ādi*—

being stunned and others; *sāttvika*—natural; *anubhāvera bhitara*—within the category of subordinate ecstasies.

TRANSLATION

"The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhāva].

PURPORT

In the *Bhakti-rasāmṛta-sindhu, vibhāva* is described as follows:

tatra jñeyā vibhāvās tu
raty-āsvādana-hetavaḥ
te dvidhālambanā eke
tathaivoddīpanāḥ pare

"The cause bringing about the tasting of love for Kṛṣṇa is called *vibhāva. Vibhāva* is divided into two categories—*ālambana* (support) and *uddīpana* (awakening)."

In the *Agni Purāṇa* it is stated:

vibhāvyate hi raty-ādir
yatra yena vibhāvyate
vibhāvo nāma sa dvedhā-
lambanoddīpanātmakaḥ

"That which causes love for Kṛṣṇa to appear is called *vibhāva.* That has two divisions—*ālambana* [in which love appears] and *uddīpana* [by which love appears]."

In *Bhakti-rasāmṛta-sindhu,* the following is stated about *ālambana:*

kṛṣṇaś ca kṛṣṇa-bhaktāś ca
budhair ālambanā matāḥ
raty-āder viṣayatvena
tathādhāratayāpi ca

"The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Both of them are called by the learned scholars *ālambana*—the foundations."

Similarly, *uddīpana* is described:

uddīpanās tu te proktā
bhāvam uddīpayanti ye

"Those things which awaken ecstatic love are called *uddīpana.*"

te tu śrī-kṛṣṇa-candrasya
guṇāś ceṣṭāḥ prasādhanam

Mainly this awakening is made possible by the qualities and activities of Kṛṣṇa, as well as by His mode of decoration and the way His hair is arranged.

smitāṅga-saurabhe vaṁśa-
śṛṅga-nūpura-kambavaḥ
padāṅka-kṣetra-tulasī-
bhakta-tad-vāsarādayaḥ

"Kṛṣṇa's smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [*tulasī*], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love."

In *Bhakti-rasāmṛta-sindhu, anubhāva* is described as follows:

anubhāvās tu citta-stha-
bhāvānām avabodhakāḥ
te bahir vikriyā prāyāḥ
proktā udbhāsvarākhyayā

The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called *udbhāsvara,* are the *anubhāvas,* or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions—*śīta* and *kṣepaṇa.* Singing, yawning and so on are called *śīta.* Dancing and bodily contortions are called *kṣepaṇa.*

The *Bhakti-rasāmṛta-sindhu* describes *udbhāsvara* as follows:

udbhāsante svadhāmnīti
proktā udbhāsvarā budhaiḥ
nīvyuttarīya-dhammilla-
sraṁsanaṁ gātra-moṭanam
jṛmbhā ghrāṇasya phullatvaṁ
niśvāsādyāś ca te matāḥ

The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars *udbhāsvara.* Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love. *Stambha* and other symptoms are described in *Madhya-līlā* (14.167).

TEXT 52

নির্বেদ-হর্ষাদি — তেত্রিশ 'ব্যভিচারী'।
সব মিলি' 'রস' হয় চমৎকারকারী॥ ৫২॥

nirveda-harṣādi——tetriśa 'vyabhicārī'
saba mili' 'rasa' haya camatkārakārī

SYNONYMS

nirveda-harṣa-ādi—complete despondency, jubilation and so on; *tetriśa*—thirty-three; *vyabhicārī*—transitory elements; *saba mili'*—all meeting together; *rasa*—the mellow; *haya*—becomes; *camatkārakārī*—a causer of wonder.

TRANSLATION

"There are other ingredients beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.

PURPORT

Nirveda, harṣa, and other symptoms are explained in *Madhya-līlā* (14.167). The transitory elements (*vyabhicārī*) are described in *Bhakti-rasāmṛta-sindhu* as follows:

athocyante trayas triṁśad-
bhāvā ye vyabhicāriṇaḥ
viśeṣeṇābhimukhyena
caranti sthāyinaṁ prati
vāg-aṅga-sattva-sūcyā ye
jñeyās te vyabhicāriṇaḥ

sañcārayanti bhāvasya
gatiṁ sañcāriṇo 'pi te
unmajjanti nimajjanti
stāyiny-amṛta-vāridhau
ūrmivad vardhayanty enaṁ
yānti tad-rūpatāṁ ca te

There are thirty-three transitory elements known as *vyabhicārī*—ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called *sañcārī,* or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called *vyabhicārī.*

TEXT 53

পঞ্চবিধ রস—শান্ত, দাস্য, সখ্য, বাৎসল্য।
মধুর-নাম শৃঙ্গাররস—সবাতে প্রাবল্য ॥ ৫৩ ॥

pañca-vidha rasa——śānta, dāsya, sakhya, vātsalya
madhura-nāma śṛṅgāra-rasa——sabāte prābalya

SYNONYMS

pañca-vidha rasa—five kinds of mellows; *śānta*—neutrality; *dāsya*—servitorship; *sakhya*—friendship; *vātsalya*—paternal affection; *madhura*—sweet; *nāma*—named; *śṛṅgāra-rasa*—the conjugal mellow; *sabāte*—among all of them; *prābalya*—predominant.

TRANSLATION

"There are five transcendental mellows—neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

TEXT 54

শান্তরসে শান্তি-রতি 'প্রেম' পর্যন্ত হয়।
দাস্য-রতি 'রাগ' পর্যন্ত ক্রমেত বাড়য় ॥ ৫৪ ॥

śānta-rase śānti-rati 'prema' paryanta haya
dāsya-rati 'rāga' paryanta krameta bāḍaya

SYNONYMS

śānta-rase—in the mellow of neutrality; *śānti-rati*—spiritual attachment in peacefulness; *prema paryanta*—up to love of Godhead; *haya*—is; *dāsya-rati*—attachment in servitude; *rāga*—spontaneous love; *paryanta*—up to; *krameta*—gradually; *bāḍaya*—increases.

TRANSLATION

"The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

TEXT 55

সখ্য-বাৎসল্য-রতি পায় 'অনুরাগ'-সীমা।
সুবলাদ্যের 'ভাব' পর্যন্ত প্রেমের মহিমা ॥ ৫৫ ॥

sakhya-vātsalya-rati pāya 'anurāga'-sīmā
subalādyera 'bhāva' paryanta premera mahimā

SYNONYMS

sakhya—in friendship; *vātsalya*—in paternal affection; *rati*—affection; *pāya*—obtains; *anurāga-sīmā*—up to the limit of subordinate spontaneous love; *subalādyera*—of friends like Subala and others; *bhāva*—ecstatic love; *paryanta*—up to; *premera mahimā*—the glory of the love of Godhead.

TRANSLATION

"After the mellow of servitorship, there are the mellows of friendship and paternal love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

TEXT 56

শান্তাদি রসের 'যোগ', 'বিয়োগ'—দুই ভেদ।
সখ্য-বাৎসল্যে যোগাদির অনেক বিভেদ ॥ ৫৬ ॥

śānta-ādi rasera 'yoga', 'viyoga'——dui bheda
sakhya-vātsalye yogādira aneka vibheda

SYNONYMS

śānta-ādi rasera—of the mellows beginning from neutrality; *yoga*—connection; *viyoga*—separation; *dui bheda*—two divisions; *sakhya*—in the mellow of friendship; *vātsalye*—in paternal affection; *yoga-ādira*—of connection and separation; *aneka vibheda*—many varieties.

TRANSLATION

"There are two divisions of each of the five mellows—yoga [connection] and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

PURPORT

In *Bhakti-rasāmṛta-sindhu,* these divisions are described:

ayoga-yogāvetasya
prabhedau kathitāv ubhau

In the mellows of *bhakti-yoga,* there are two stages—*ayoga* and *yoga. Ayoga* is described in *Bhakti-rasāmṛta-sindhu:*

saṅgābhāvo harer dhīrair
ayoga iti kathyate
ayoge tvan-manaskatvaṁ
tad-guṇādy-anusandhayaḥ
tat-prāpty-upāya-cintādyāḥ
sarveṣāṁ kathitāḥ kriyāḥ

Learned scholars in the science of *bhakti-yoga* say that when there is an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of *ayoga* (separation), the mind is filled with Kṛṣṇa consciousness and is fully absorbed in thoughts of Kṛṣṇa. In that stage, the devotee searches out the transcendental qualities of the Supreme Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mellows are always active in thinking of ways to attain Kṛṣṇa's association.

The word *yoga* (connection) is thus described:

kṛṣṇena saṅgamo yas tu
sa yoga iti kīrtyate

"When one meets Kṛṣṇa directly, that is called *yoga.*"

In the transcendental mellows of neutrality and servitorship, there are similar divisions of *yoga* and *viyoga,* but they are not variegated. The divisions of *yoga* and *viyoga* are always existing in the five mellows. However, in the transcendental mellows of friendship and paternal affection, there are many varieties of *yoga* and *viyoga.* The varieties of *yoga* are thus described:

yogo 'pi kathitaḥ siddhis
tuṣṭiḥ sthitir iti tridhā

Yoga (connection) is of three types—success, satisfaction and permanence. The divisions of *ayoga* (separation) are thus described:

utkaṇṭhitaṁ viyogaś cety
ayogo 'pi dvidhocyate

Thus *ayoga* has two divisions—longing and separation.

TEXT 57

'রূঢ়', 'অধিরূঢ়' ভাব—কেবল 'মধুরে'।
মহিষীগণের 'রূঢ়', 'অধিরূঢ়' গোপিকা-নিকরে ॥৫৭॥

'rūḍha', 'adhirūḍha' bhāva——kevala 'madhure'
mahiṣī-gaṇera 'rūḍha', 'adhirūḍha' gopikā-nikare

SYNONYMS

rūḍha—advanced; *adhirūḍha*—highly advanced; *bhāva*—ecstasy; *kevala*—only; *madhure*—in the transcendental mellow of conjugal love; *mahiṣī-gaṇera*—of the queens of Dvārakā; *rūḍha*—advanced; *adhirūḍha*—highly advanced; *gopikā-nikare*—among the *gopīs.*

TRANSLATION

"Only in the conjugal mellow are there two ecstatic symptoms called rūḍha [advanced] and adhirūḍha [highly advanced]. The advanced ecstasy is found among the queens of Dvārakā, and the highly advanced ecstasies are found among the gopīs.

PURPORT

The *adhirūḍha* ecstasies are explained in the *Ujjvala-nīlamaṇi:*

rūḍhoktebhyo 'nubhāvebhyaḥ
kām apy āptā viśiṣṭatām
yatrānubhāvā dṛśyante
so 'dhirūḍho nigadyate

The very sweet attraction of conjugal love increases through affection, counter-love, love, attachment, subattachment, ecstasy and highly advanced ecstasy (*mahābhāva*). The platform of *mahābhāva* includes *rūḍha* and *adhirūḍha*. These platforms are possible only in conjugal love. Advanced ecstasy is found in Dvārakā, whereas highly advanced ecstasy is found among the *gopīs*.

TEXT 58

অধিরূঢ়-মহাভাব—দুই ত' প্রকার।
সম্ভোগে 'মাদন', বিরহে 'মোহন' নাম তার ॥ ৫৮ ॥

adhirūḍha-mahābhāva—dui ta' prakāra
sambhoge 'mādana', virahe 'mohana' nāma tāra

SYNONYMS

adhirūḍha-mahābhāva—highly advanced ecstasy; *dui ta' prakāra*—two varieties; *sambhoge*—in actually meeting; *mādana—mādana; virahe*—in separation; *mohana—mohana; nāma*—the names; *tāra*—of them.

TRANSLATION

"Highly advanced ecstasy is divided into two categories—mādana and mohana. Meeting together is called mādana, and separation is called mohana.

TEXT 59

'মাদনে'—চুম্বনাদি হয় অনন্ত বিভেদ।
'উদঘূর্ণা', 'চিত্রজল্প'—'মোহনে' দুই ভেদ ॥ ৫৯ ॥

'mādane'—cumbanādi haya ananta vibheda
'udghūrṇā', 'citra-jalpa'—'mohane' dui bheda

SYNONYMS

mādane—in the stage of *mādana; cumbana-ādi*—kissing and similar activities; *haya*—are; *ananta vibheda*—unlimited divisions; *udghūrṇā*—unsteadiness; *citra-jalpa*—various mad talks; *mohane*—the stage of *mohana; dui bheda*—two divisions.

TRANSLATION

"On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions—udghūrṇā [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

PURPORT

For further information, see *Madhya-līlā* (1.87).

TEXT 60

চিত্রজল্পের দশ অঙ্গ—প্রজল্পাদি-নাম।
'ভ্রমর-গীতা'র দশ শ্লোক তাহাতে প্রমাণ॥ ৬০॥

citra-jalpera daśa aṅga——prajalpādi-nāma
'bhramara-gītā'ra daśa śloka tāhāte pramāṇa

SYNONYMS

citra-jalpera—of the mad talks; *daśa*—ten; *aṅga*—parts; *prajalpa-ādi-nāma*—named *prajalpa* and so on; *bhramara-gītāra*—of Rādhārāṇī's talks with the bumblebee (*Śrīmad-Bhāgavatam*, Canto Ten, Chapter Forty-seven); *daśa śloka*—ten verses; *tāhāte*—in that matter; *pramāṇa*—the evidence.

TRANSLATION

"Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called 'song to the bumblebee.'

PURPORT

Imaginative mad talks known as *citra-jalpa* can be divided into ten categories—*prajalpa, parijalpa, vijalpa, ujjalpa, sañjalpa, avajalpa, abhijalpa, ājalpa, pratijalpa* and *sujalpa*. There are no English equivalents for these different features of *jalpa* (imaginative talk).

TEXT 61

উদ্‌ঘূর্ণা, বিবশ-চেষ্টা—দিব্যোন্মাদ-নাম।
বিরহে কৃষ্ণস্ফূর্তি, আপনাকে 'কৃষ্ণ'-জ্ঞান॥ ৬১॥

udghūrṇā, vivaśa-ceṣṭā——divyonmāda-nāma
virahe kṛṣṇa-sphūrti, āpanāke 'kṛṣṇa'-jñāna

SYNONYMS

udghūrṇā—unsteadiness; *vivaśa-ceṣṭā*—boastful activities; *divya-unmāda-nāma*—named transcendental madness; *virahe*—in separation; *kṛṣṇa-sphūrti*—manifestation of Kṛṣṇa; *āpanāke*—oneself; *kṛṣṇa-jñāna*—thinking as Kṛṣṇa.

TRANSLATION

"Udghūrṇā [unsteadiness] and vivaśa-ceṣṭā [boastful activities] are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.

TEXT 62

'সম্ভোগ'-'বিপ্রলম্ভ'-ভেদে দ্বিবিধ শৃঙ্গার।
সম্ভোগের অনন্ত অঙ্গ, নাহি অন্ত তার॥ ৬২॥

'sambhoga'-'vipralambha'-bhede dvividha śṛṅgāra
sambhogera ananta aṅga, nāhi anta tāra

SYNONYMS

sambhoga—of meeting (enjoyment together); *vipralambha*—of separation; *bhede*—in two divisions; *dvi-vidha śṛṅgāra*—two kinds of conjugal love; *sambhogera*—of the stage of *sambhoga,* or meeting; *ananta aṅga*—unlimited parts; *nāhi*—not; *anta*—an end; *tāra*—of that.

TRANSLATION

"In conjugal love [śṛṅgāra] there are two departments—meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

PURPORT

Vipralambha is described in the *Ujjvala-nīlamaṇi:*

yūnor ayuktayor bhāvo
yuktayor vātha yo mithaḥ
abhīṣṭāliṅganādīnām
anavāptau prakṛṣyate
sa vipralambho vijñeyaḥ
sambhogonnatikārakaḥ

na vinā vipralambhena
sambhogaḥ puṣṭim aśnute

When the lover and the beloved meet, they are called *yukta* (connected). Previous to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting. Similarly, *sambhoga* is thus described:

darśanāliṅganādīnām
ānukūlyān niṣevayā
yūnor ullāsam ārohan
bhāvaḥ sambhoga īryate

"Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called *sambhoga.*" When awakened, *sambhoga* is divided into four categories:

(1) *pūrva-rāga-anantara*—after *pūrva-rāga* (attachment prior to meeting), *sambhoga* is called brief (*saṅkṣipta*);

(2) *māna-anantara*—after *māna* (anger based on love), *sambhoga* is called encroached (*saṅkīrṇa*);

(3) *kiñcid-dūra-pravāsa-anantara*—after being a little distance away for some time, *sambhoga* is called accomplished (*sampanna*);

(4) *sudūra-pravāsa-anantara*—after being far away, *sambhoga* is called perfection (*samṛddhimān*).

The meetings of the lovers that take place in dreams also have these four divisions.

TEXT 63

'বিপ্রলম্ভ' চতুর্বিধ—পূর্বরাগ, মান।
প্রবাসাখ্য, আর প্রেমবৈচিত্ত্য-আখ্যান॥ ৬৩॥

'vipralambha' catur-vidha——pūrva-rāga, māna
pravāsākhya, āra prema-vaicittya-ākhyāna

SYNONYMS

vipralambha—separation; *catuḥ-vidha*—four divisions; *pūrva-rāga*—*pūrva-rāga; māna*—*māna; pravāsākhya*—known as *pravāsa; āra*—and; *prema-vaicittya*—*prema-vaicittya; ākhyāna*—calling.

TRANSLATION

"Vipralambha has four divisions—pūrva-rāga, māna, pravāsa, and prema-vaicittya.

PURPORT

Pūrva-rāga is described in *Ujjvala-nīlamaṇi:*

ratir yā saṅgamāt pūrvaṁ
darśana-śravaṇādi-jā
tayor unmīlati prājñaiḥ
pūrva-rāgaḥ sa ucyate

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as *vibhāva* and *anubhāva,* this is called *pūrva-rāga.*

The word *māna* is also described:

dampatyor bhāva ekatra
sator apy anuraktayoḥ
svābhīṣṭāśleṣa-vīkṣādi-
nirodhī māna ucyate

Māna is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

pūrva-saṅga-tayor yūnor
bhaved deśāntarādibhiḥ
vyavadhānaṁ tu yat prājñaiḥ
sa pravāsa itīryate

Pravāsa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.

Similarly, *prema-vaicittya* is explained:

priyasya sannikarṣe 'pi
premotkarṣa-svabhāvataḥ
yā viśeṣa-dhiyārtis tat
prema-vaicittyam ucyate

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.

TEXT 64

রাধিকাদ্যে 'পূর্বরাগ' প্রসিদ্ধ 'প্রবাস', 'মানে'।
'প্রেমবৈচিত্ত্য' শ্রীদশমে মহিষীগণে ॥ ৬৪ ॥

rādhikādye 'pūrva-rāga' prasiddha 'pravāsa', 'māne'
'prema-vaicittya' śrī-daśame mahiṣī-gaṇe

SYNONYMS

rādhikādye—in Śrīmatī Rādhārāṇī and the other *gopīs; pūrva-rāga*—feelings before union; *prasiddha*—celebrated; *pravāsa māne*—also *pravāsa* and *māna; prema-vaicittya*—feelings of fear of separation; *śrī-daśame*—in the Tenth Canto; *mahiṣī-gaṇe*—among the queens.

TRANSLATION

"Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrīmatī Rādhārāṇī and the gopīs. In Dvārakā, among the queens, feelings of prema-vaicittya are very prominent.

TEXT 65

কুররি বিলপসি ত্বং বীতনিদ্রা ন শেষে
স্বপিতি জগতি রাত্র্যামীশ্বরো গুপ্তবোধঃ।
বয়মিব সখি কচ্চিদ্‌গাঢ়নির্বিদ্ধচেতা
নলিন-নয়ন-হাসোদার-লীলেক্ষিতেন ॥ ৬৫ ॥

kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena

SYNONYMS

kurari—O female osprey; *vilapasi*—are lamenting; *tvam*—you; *vīta-nidrā*—without sleep; *na*—not; *śeṣe*—rest; *svapiti*—sleeps; *jagati*—in the world; *rātryām*—at night; *īśvaraḥ*—Lord Kṛṣṇa; *gupta-bodhaḥ*—whose consciousness is hidden; *vayam*—we; *iva*—like; *sakhi*—O dear friend; *kaccid*—whether; *gāḍha*—deeply; *nirviddha-cetā*—pierced in the heart; *nalina-nayana*—of the lotus-eyed Lord; *hāsa*—smiling; *udāra*—liberal; *līlā-īkṣitena*—by the playful glancing.

TRANSLATION

"'My dear friend kurarī, it is now night, and Lord Śrī Kṛṣṇa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of the lotus-eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.90.15). Although the queens were with Kṛṣṇa, they were still thinking of losing His company.

TEXT 66

ব্রজেন্দ্রনন্দন কৃষ্ণ—নায়ক-শিরোমণি।
নায়িকার শিরোমণি - রাধা-ঠাকুরাণী॥ ৬৬॥

vrajendra-nandana kṛṣṇa——*nāyaka-śiromaṇi*
nāyikāra śiromaṇi——*rādhā-ṭhākurāṇī*

SYNONYMS

vrajendra-nandana kṛṣṇa—Lord Kṛṣṇa, the son of Mahārāja Nanda; *nāyaka-śiromaṇi*—best of all heroes; *nāyikāra śiromaṇi*—the best of all heroines; rādhā-ṭhākurāṇī—Śrīmatī Rādhārāṇī.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings.

TEXT 67

নায়কানাং শিরোরত্নং কৃষ্ণস্তু ভগবান্ স্বয়ম্।
যত্র নিত্যতয়া সর্বে বিরাজন্তে মহাগুণাঃ॥ ৬৭॥

nāyakānāṁ śiroratnaṁ
kṛṣṇas tu bhagavān svayam
yatra nityatayā sarve
virājante mahā-guṇāḥ

SYNONYMS

nāyakānām—of all heroes; *śiroratnam*—the crown jewel; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān svayam*—the Supreme Personality of Godhead Himself; *yatra*—in whom; *nityatayā*—with permanence; *sarve*—all; *virājante*—exist; *mahā-guṇāḥ*—transcendental qualities.

TRANSLATION

" 'Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated.'

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (2.1.17).

TEXT 68

দেবী কৃষ্ণময়ী প্রোক্তা রাধিকা পরদেবতা।
সর্বলক্ষ্মীময়ী সর্বকান্তিঃ সম্মোহিনী পরা ॥ ৬৮ ॥

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sammohinī parā

SYNONYMS

devī—who shines brilliantly; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa; *proktā*—called; *rādhikā*—Śrīmatī Rādhārāṇī; *para-devatā*—most worshipable; *sarva-lakṣmī-mayī*—presiding over all the goddesses of fortune; *sarva-kāntiḥ*—in whom all splendor exists; *sammohinī*—whose character completely bewilders Lord Kṛṣṇa; *parā*—the superior energy.

TRANSLATION

" 'The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.'

PURPORT

This text is found in the *Bṛhad-gautamīya-tantra.*

TEXT 69

অনন্ত কৃষ্ণের গুণ, চৌষট্টি– প্রধান।
এক এক গুণ শুনি' জুড়ায় ভক্ত-কাণ ॥ ৬৯ ॥

ananta kṛṣṇera guṇa, cauṣaṭṭi——pradhāna
eka eka guṇa śuni' juḍāya bhakta-kāṇa

SYNONYMS

ananta—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa*—qualities; *cauṣaṭṭi*—sixty-four; *pradhāna*—chief ones; *eka eka*—one by one; *guṇa*—qualities; *śuni'*—hearing; *juḍāya*—satisfies; *bhakta-kāṇa*—the ears of the devotees.

TRANSLATION

"The transcendental qualities of Lord Kṛṣṇa are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

TEXT 70

অয়ং নেতা সুরম্যাঙ্গঃ সর্বসল্লক্ষণান্বিতঃ।
রুচিরস্তেজসা যুক্তো বলীয়ান্ বয়সান্বিতঃ ॥ ৭০ ॥

ayaṁ netā suramyāṅgaḥ
sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto
balīyān vayasānvitaḥ

SYNONYMS

ayam—this (Kṛṣṇa); *netā*—supreme hero; *suramya-aṅgaḥ*—having the most beautiful transcendental body; *sarva-sat-lakṣaṇa*—all-auspicious bodily marks; *anvitaḥ*—endowed with; *ruciraḥ*—possessing radiance very pleasing to the eyes; *tejasā*—with all power; *yuktaḥ*—bestowed; *balīyān*—very strong; *vayasa-anvitaḥ*—having a youthful age.

TRANSLATION

" 'Kṛṣṇa, the supreme hero, has the most beautiful transcendental body. This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

PURPORT

This verse and the following six verses are also found in *Bhakti-rasāmṛta-sindhu* (2.1.23-29).

TEXT 71

বিবিধাদ্ভুতভাষাবিৎ সত্যবাক্যঃ প্রিয়ংবদঃ।
বাবদূকঃ সুপাণ্ডিত্যো বুদ্ধিমান্ প্রতিভান্বিতঃ ॥ ৭১ ॥

vividhādbhuta-bhāṣā-vit
satya-vākyaḥ priyaṁ vadaḥ
vāvadūkaḥ supāṇḍityo
buddhimān pratibhānvitaḥ

SYNONYMS

vividha—various; *adbhuta*—wonderful; *bhāṣā-vit*—knower of languages; *satya-vākyaḥ*—whose words are truthful; *priyam vadaḥ*—who speaks very pleasingly; *vāvadūkaḥ*—expert in speaking; *su-pāṇḍityaḥ*—very learned; *buddhimān*—very wise; *pratibhā-anvitaḥ*—genius.

TRANSLATION

" 'Kṛṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

TEXT 72

বিদগ্ধশ্চতুরো দক্ষঃ কৃতজ্ঞঃ সুদৃঢ়ব্রতঃ।
দেশকালসুপাত্রজ্ঞঃ শাস্ত্রচক্ষুঃ শুচির্বশী ॥ ৭২ ॥

vidagdhaś caturo dakṣaḥ
kṛtajñaḥ sudṛḍha-vrataḥ
deśa-kāla-supātrajñaḥ
śāstra-cakṣuḥ śucir vaśī

SYNONYMS

vidagdhaḥ—expert in artistic enjoyment; *caturaḥ*—cunning; *dakṣaḥ*—expert; *kṛta-jñaḥ*—grateful; *sudṛḍha-vrataḥ*—firmly determined; *deśa*—of country; *kāla*—time; *supātra*—of fitness; *jñaḥ*—a knower; *śāstra-cakṣuḥ*—expert in the authoritative scriptures; *śuciḥ*—very clean and neat; *vaśī*—self-controlled.

TRANSLATION

" 'Kṛṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

TEXT 73

স্থিরো দান্তঃ ক্ষমাশীলো গম্ভীরো ধৃতিমান্ সমঃ।
বদান্যো ধার্মিকঃ শূরঃ করুণো মান্যমানকৃৎ ॥ ৭৩ ॥

sthiro dāntaḥ kṣamā-śīlo
gambhīro dhṛtimān samaḥ
vadānyo dhārmikaḥ śūraḥ
karuṇo mānya-mānakṛt

SYNONYMS

sthiraḥ—steady; *dāntaḥ*—having controlled senses; *kṣamā-śīlaḥ*—forgiving; *gambhīraḥ*—grave; *dhṛtimān*—calm, never bereft of intelligence; *samaḥ*—equal; *vadānyaḥ*—magnanimous; *dhārmikaḥ*—religious; *śūraḥ*—chivalrous; *karuṇaḥ*—kind; *mānya-mānakṛt*—respectful to the respectable.

TRANSLATION

" 'Lord Kṛṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

TEXT 74

দক্ষিণো বিনয়ী হ্রীমান্ শরণাগতপালকঃ।
সুখী ভক্তসুহৃৎ প্রেমবশ্যঃ সর্বশুভঙ্করঃ ॥ ৭৪ ॥

dakṣiṇo vinayī hrīmān
śaraṇāgata-pālakaḥ
sukhī bhakta-suhṛt prema-
vaśyaḥ sarva-śubhaṅkaraḥ

SYNONYMS

dakṣiṇaḥ—simple and liberal; *vinayī*—humble; *hrīmān*—bashful when glorified; *śaraṇāgata-pālakaḥ*—protector of the surrendered soul; *sukhī*—always

happy; *bhakta-suhṛt*—well-wisher of the devotees; *prema-vaśyaḥ*—submissive to love; *sarva-śubhaṅkaraḥ*—all-auspicious.

TRANSLATION

" 'Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

TEXT 75

প্রতাপী কীর্তিমান্ রক্তলোকঃ সাধুসমাশ্রয়ঃ।
নারীগণ-মনোহারী সর্বারাধ্যঃ সমৃদ্ধিমান্ ॥ ৭৫ ॥

pratāpī kīrtimān rakta-
lokaḥ sādhu-samāśrayaḥ
nārīgaṇa-manohārī
sarvārādhyaḥ samṛddhimān

SYNONYMS

pratāpī—very influential; *kīrtimān*—famous for good works; *rakta-lokaḥ*—who is the object of the attachment of all people; *sādhu-sama-āśrayaḥ*—the shelter of the good and virtuous; *nārī-gaṇa*—to women; *manohārī*—attractive; *sarva-ārādhyaḥ*—worshipable by everyone; *samṛddhimān*—very rich.

TRANSLATION

" 'Kṛṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

TEXT 76

বরীয়ানীশ্বরশ্চেতি গুণাস্তস্যানুকীর্তিতাঃ।
সমুদ্রা ইব পঞ্চাশদ্দুর্বিগাহা হরেরমী ॥ ৭৬ ॥

varīyān īśvaraś ceti
guṇās tasyānukīrtitāḥ
samudrā iva pañcāśad
durvigāhā harer amī

SYNONYMS

varīyān—the best; *īśvaraḥ*—the supreme controller; *ca*—and; *iti*—thus; *guṇāḥ*—the transcendental qualities; *tasya*—of Him; *anukīrtitāḥ*—described;

samudrāḥ—oceans; *iva*—like; *pañcāśat*—fifty; *durvigāhāḥ*—difficult to penetrate fully; *hareḥ*—of the Supreme Personality of Godhead; *amī*—all these.

TRANSLATION

" 'Kṛṣṇa is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

TEXT 77

জীবেষ্বেতে বসন্তোঽপি বিন্দুবিন্দুতয়া ক্বচিৎ।
পরিপূর্ণতয়া ভান্তি তত্রৈব পুরুষোত্তমে ॥ ৭৭ ॥

jīveṣv ete vasanto 'pi
bindu-bindutayā kvacit
paripūrṇatayā bhānti
tatraiva puruṣottame

SYNONYMS

jīveṣu—in the living entities; *ete*—these; *vasantaḥ*—are residing; *api*—though; *bindu-bindutayā*—with a very minute quantity; *kvacit*—sometimes; *paripūrṇatayā*—with fullness; *bhānti*—are manifest; *tatra*—in Him; *eva*—certainly; *puruṣa-uttame*—in the Supreme Personality of Godhead.

TRANSLATION

" 'These qualities are sometimes very minutely exhibited in living beings, but they are fully manifest in the Supreme Personality of Godhead.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā:*

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a *jīva*. God is the Supreme Being, the chief of all living beings—*eko bahūnāṁ yo vidadhāti kāmān*. The Māyāvādīs maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

TEXT 78

অথ পঞ্চগুণা যে স্যুরংশেন গিরিশাদিষু ॥ ৭৮ ॥

atha pañca-guṇā ye syur
aṁśena giriśādiṣu

SYNONYMS

atha—now (over and above these); *pañca-guṇāḥ*—five qualities; *ye*—which; *syuḥ*—may exist; *aṁśena*—by part; *giriśa-ādiṣu*—in demigods like Lord Śiva.

TRANSLATION

" 'Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Śiva.

PURPORT

This verse and the following seven verses are also found in *Bhakti-rasāmṛta-sindhu* (2.1.37-44).

TEXTS 79-81

সদা স্বরূপসংপ্রাপ্তঃ সর্বজ্ঞো নিত্যনূতনঃ।
সচ্চিদানন্দসান্দ্রাঙ্গঃ সর্বসিদ্ধিনিষেবিতঃ ॥ ৭৯ ॥
অথোচ্যন্তে গুণাঃ পঞ্চ যে লক্ষ্মীশাদি-বর্তিনঃ।
অবিচিন্ত্যমহাশক্তিঃ কোটিব্রহ্মাণ্ডবিগ্রহঃ ॥ ৮০ ॥
অবতারাবলীবীজং হতারিগতিদায়কঃ।
আত্মারামগণাকর্ষীত্যমী কৃষ্ণে কিলাদ্ভুতাঃ ॥ ৮১ ॥

sadā svarūpa-saṁprāptaḥ
sarva-jño nity-nūtanaḥ
sac-cid-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ

athocyante guṇāḥ pañca
ye lakṣmīśādi-vartinaḥ
avicintya-mahā-śaktiḥ
koṭi-brahmāṇḍa-vigrahaḥ

avatārāvalī-bījaṁ
hatāri-gati-dāyakaḥ
ātmārāma-gaṇākarṣīty
amī kṛṣṇe kilādbhutāḥ

SYNONYMS

sadā—always; *svarūpa-saṁprāptaḥ*—situated in one's eternal nature; *sarva-jñaḥ*—omniscient; *nitya-nūtanaḥ*—ever-fresh; *sat-cit-ānanda-sāndra-aṅgaḥ*—the concentrated form of eternity, knowledge, bliss; *sarva-siddhi-niṣevitaḥ*—attended by all mystic perfections; *atha*—now; *ucyante*—are said; *guṇāḥ*—qualities; *pañca*—five; *ye*—which; *lakṣmī-īśa*—in the proprietor of the goddess of fortune; *ādi*—etc.; *vartinaḥ*—represented; *avicintya*—inconceivable; *mahā-śaktiḥ*—possessing supreme energy; *koṭi-brahmāṇḍa*—consisting of innumerable universes; *vigrahaḥ*—having a body; *avatāra*—of incarnations; *āvalī*—of groups; *bījam*—the source; *hata-ari*—to enemies killed by Him; *gati-dāyakaḥ*—giving liberation; *ātmārāma-gaṇa*—of those fully satisfied in themselves; *ākarṣī*—attracting; *iti*—thus; *amī*—these; *kṛṣṇe*—in Kṛṣṇa; *kila*—certainly; *adbhutāḥ*—very wonderful.

TRANSLATION

" 'These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuṇṭha planets in Nārāyaṇa, the Lord of Lakṣmī. These qualities are also present in Kṛṣṇa, but they are not present in demigods like Lord Śiva or in other living entities. These are (1) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Nārāyaṇa, the dominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.

TEXTS 82-83

সর্বাদ্ভুতচমৎকার-লীলাকল্লোলবারিধিঃ ।
অতুল্যমধুরপ্রেম-মণ্ডিতপ্রিয়মণ্ডলঃ ॥ ৮২ ॥
ত্রিজগন্মানসাকর্ষি-মুরলীকলকূজিতঃ ।
অসমানোর্ধ্বরূপশ্রী-বিস্মাপিতচরাচরঃ ॥ ৮৩ ॥

sarvādbhuta-camatkāra-
līlā-kallola-vāridhiḥ
atulya-madhura-prema-
maṇḍita-priya-maṇḍalaḥ

trijagan-mānasākarṣi-
muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-
vismāpita-carācaraḥ

SYNONYMS

sarva-adbhuta-camatkāra—bringing wonder to all; *līlā*—of pastimes; *kallola*—full of waves; *vāridhiḥ*—an ocean; *atulya-madhura-prema*—with incomparable conjugal love; *maṇḍita*—decorated; *priya-maṇḍalaḥ*—with a circle of favorite personalities; *tri-jagat*—of three worlds; *mānasa-ākarṣi*—attracting the minds; *muralī*—of the flute; *kala-kūjitaḥ*—the melodious vibration; *asamāna-ūrdhva*—unequaled and unsurpassed; *rūpa*—by beauty; *śrī*—and opulence; *vismāpita-cara-acaraḥ*—astonishing the moving and nonmoving living entities.

TRANSLATION

" 'Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities, which are not manifest even in the personality of Nārāyaṇa. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequaled love for Him. (3) He attracts the minds of all three worlds by the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.

PURPORT

Māyāvādī philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that Kṛṣṇa means black. Not understanding the qualities

of Kṛṣṇa, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, *ācāryas* and sages, the Māyāvādīs still do not appreciate Him. Unfortunately at the present moment human society is so degraded that people cannot even provide themselves with life's daily necessities, yet they are captivated by Māyāvādī philosophers and are being misled. According to *Bhagavad-gītā,* simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. *Tyaktvā deham punar janma naiti mām eti so 'rjuna.* Unfortunately this great science of Kṛṣṇa consciousness has been impeded by Māyāvādī philosophers who are opposed to the personality of Kṛṣṇa. Those who are preaching this Kṛṣṇa consciousness movement must try to understand Kṛṣṇa from the statements given in *Bhakti-rasāmṛta-sindhu* (*The Nectar of Devotion*).

TEXT 84-85

লীলা প্রেম্ণা প্রিয়াধিক্যং মাধুর্যং বেণুরূপয়োঃ ।
ইত্যসাধারণং প্রোক্তং গোবিন্দস্য চতুষ্টয়ম্ ॥ ৮৪ ॥
এবং গুণাশ্চতুর্ভেদাশ্চতুঃষষ্টিরুদাহৃতাঃ ॥ ৮৫ ॥

līlā premṇā priyādhikyaṁ
mādhuryaṁ veṇu-rūpayoḥ
ity asādhāraṇaṁ proktaṁ
govindasya catuṣṭayam

evaṁ guṇāś catur-bhedāś
catuḥ-ṣaṣṭir udāhṛtāḥ

SYNONYMS

līlā—pastimes; *premṇā*—with transcendental love; *priya-ādhikyam*—an abundance of highly elevated devotees; *mādhuryam*—sweetness; *veṇu-rūpayoḥ*—of the flute and of the beauty of Kṛṣṇa; *iti*—thus; *asādhāraṇam*—uncommon; *proktam*—said; *govindasya*—of Lord Kṛṣṇa; *catuṣṭayam*—four special features; *evam*—thus; *guṇāḥ*—transcendental qualities; *caṭuḥ-bhedāḥ*—having four divisions; *catuḥ-ṣaṣṭiḥ*—sixty-four; *udāhṛtāḥ*—declared.

TRANSLATION

" 'Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities—His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopīs], His wonderful beauty and the wonderful vibration of His flute. Lord Kṛṣṇa is more exalted than ordinary living beings and demigods like Lord Śiva. He is even more exalted than His personal expansion Nārāyaṇa.

In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.'

TEXT 86

অনন্ত গুণ শ্রীরাধিকার, পঁচিশ—প্রধান।
যেই গুণের 'বশ' হয় কৃষ্ণ ভগবান্॥ ৮৬॥

ananta guṇa śrī-rādhikāra, pañciśa——pradhāna
yei guṇera 'vaśa' haya kṛṣṇa bhagavān

SYNONYMS

ananta guṇa—unlimited qualities; *śrī-rādhikāra*—of Śrīmatī Rādhārāṇī; *pañciśa*—twenty-five; *pradhāna*—chief; *yei guṇera*—of those qualities; *vaśa*—under the control; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

TEXTS 87-91

অথ বৃন্দাবনেশ্বর্যাঃ কীর্ত্যন্তে প্রবরা গুণাঃ।
মধুরেয়ং নব-বয়াশ্চলাপাঙ্গোজ্জ্বলস্মিতা॥ ৮৭॥
চারু-সৌভাগ্যরেখাঢ্যা গন্ধোন্মাদিতমাধবা।
সঙ্গীতপ্রসরাভিজ্ঞা রম্যবাঙ্ নর্মপণ্ডিতা॥ ৮৮॥
বিনীতা করুণা-পূর্ণা বিদগ্ধা পাটবান্বিতা।
লজ্জাশীলা সুমর্যাদা ধৈর্য-গাম্ভীর্যশালিনী॥ ৮৯॥
সুবিলাসা মহাভাবপরমোৎকর্ষতর্ষিণী।
গোকুল-প্রেমবসতির্জগচ্ছ্রেণীলসদ্যশাঃ॥ ৯০॥
গুর্বর্পিতগুরুস্নেহা সখীপ্রণয়িতাবশা।
কৃষ্ণপ্রিয়াবলীমুখ্যা সন্ততাশ্রব-কেশবা।
বহুনা কিং গুণাস্তস্যাঃ সংখ্যাতীতা হরেরিব॥ ৯১॥

atha vṛndāvaneśvaryāḥ
kīrtyante pravarā guṇāḥ
madhureyaṁ nava-vayāś
calāpāṅgojjvala-smitā

cāru-saubhāgya-rekhāḍhyā
gandhonmādita-mādhavā
saṅgīta-prasarābhijñā
ramya-vāṅ narma-paṇḍitā

vinītā karuṇā-pūrṇā
vidagdhā pāṭavānvitā
lajjā-śīlā sumaryādā
dhairya-gāmbhīrya-śālinī

suvilāsā mahābhāva-
paramotkarṣa-tarṣiṇī
gokula-prema-vasatir
jagac-chreṇī-lasad-yaśāḥ

gurv-arpita-guru-snehā
sakhī-praṇayitā-vaśā
kṛṣṇa-priyāvalī-mukhyā
santatāśrava-keśavā
bahunā kiṁ guṇās tasyāḥ
saṅkhyātītā harer iva

SYNONYMS

atha—now; *vṛndāvana-īśvaryāḥ*—of the Queen of Vṛndāvana (Śrī Rādhikā); *kīrtyante*—are glorified; *pravarāḥ*—chief; *guṇāḥ*—qualities; *madhurā*—sweet; *iyam*—this one (Rādhikā); *nava-vayāḥ*—youthful; *cala-apāṅga*—having restless eyes; *ujjvala-smitā*—having a bright smile; *cāru-saubhāgya-rekhāḍhyā*—possessing beautiful, auspicious lines on the body; *gandha*—by the wonderful fragrance of Her body; *unmādita-mādhavā*—exciting Kṛṣṇa; *saṅgīta*—of songs; *prasara-abhijñā*—knowledgeable in the expansion; *ramya-vāk*—having charming speech; *narma-paṇḍitā*—learned in joking; *vinītā*—humble; *karuṇā-pūrṇā*—full of mercy; *vidagdhā*—cunning; *pāṭava-anvitā*—expert in performing Her duties; *lajjā-śīlā*—shy; *su-maryādā*—respectful; *dhairya*—calm; *gāmbhīrya-śālinī*—and grave; *su-vilāsā*—playful; *mahā-bhāva*—of advanced ecstasy; *parama-utkarṣa*—in the highest excellence; *tarṣiṇī*—desirous; *gokula-prema*—the love of the residents of Gokula; *vasatiḥ*—the abode; *jagat-śreṇī*—among the surrendered devotees who are the abodes (*āśraya*) of love for Kṛṣṇa; *lasat*—shining; *yaśāḥ*—whose fame; *guru*—to the elders; *arpita*—offered; *guru-snehā*—whose great affection; *sakhī-praṇayitā-vaśā*—controlled by the love of Her gopī friends; *kṛṣṇa-priya-āvalī*—among those who are dear to Kṛṣṇa; *mukhyā*—the chief; *santata*—always; *āśrava-keśavāḥ*—to whom Lord Keśava is submissive; *bahunā kim*—in short; *guṇāḥ*—the qualities; *tasyāḥ*—of Her; *saṅkhyātītāḥ*—beyond count; *hareḥ*—of Lord Kṛṣṇa; *iva*—like.

TRANSLATION

"'Śrīmatī Rādhārāṇī's twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopī. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.'

PURPORT

These verses are also found in *Ujjvala-nīlamaṇi, Śrī-rādhā-prakaraṇa* (11-15).

TEXT 92

নায়ক, নায়িকা,—দুই রসের 'আলম্বন'।
সেই দুই শ্রেষ্ঠ,—রাধা, ব্রজেন্দ্রনন্দন ॥ ৯২ ॥

nāyaka, nāyikā,——dui rasera 'ālambana'
sei dui śreṣṭha,——rādhā, vrajendra-nandana

SYNONYMS

nāyaka—hero; *nāyikā*—heroine; *dui*—two; *rasera*—of mellows; *ālambana*—the basis; *sei*—those; *dui*—two; *śreṣṭha*—chief; *rādhā*—Śrīmatī Rādhārāṇī; *vrajendra-nandana*—and Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

"The basis of all transcendental mellows is the hero and the heroine, and Śrīmatī Rādhārāṇī and Lord Kṛṣṇa, the son of Mahārāja Nanda, are the best.

TEXT 93

এইমত দাস্যে দাস, সখ্যে সখাগণ।
বাৎসল্যে মাতা পিতা আশ্রয়ালম্বন ॥ ৯৩ ॥

ei-mata dāsye dāsa, sakhye sakhā-gaṇa
vātsalye mātā pitā āśrayālambana

SYNONYMS

ei-mata—in this way; *dāsye*—in the transcendental mellow of servitude; *dāsa*—servants; *sakhye*—in the transcendental mellow of friendship; *sakhā-gaṇa*—the friends; *vātsalye*—in the transcendental mellow of paternal affection; *mātā pitā*—mother and father; *āśraya-ālambana*—the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

"Just as Lord Kṛṣṇa and Śrīmatī Rādhārāṇī are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Kṛṣṇa, the son of Mahārāja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Kṛṣṇa is the object, and friends like Śrīdāmā, Sudāmā and Subala are the shelter. In the transcendental mellow of paternal affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

TEXT 94

এই রস অনুভবে যৈছে ভক্তগণ।
যৈছে রস হয়, শুন তাহার লক্ষণ ॥ ৯৪ ॥

ei rasa anubhave yaiche bhakta-gaṇa
yaiche rasa haya, śuna tāhāra lakṣaṇa

SYNONYMS

ei—this; *rasa*—mellow; *anubhave*—realize; *yaiche*—how; *bhakta-gaṇa*—the devotees; *yaiche*—how; *rasa*—the mellow; *haya*—appears; *śuna*—hear; *tāhāra*—of them; *lakṣaṇa*—the symptoms.

TRANSLATION

"Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

TEXTS 95-98

ভক্তিনির্ধূত-দোষাণাং প্রসন্নোজ্জ্বলচেতসাম্।
শ্রীভাগবতরক্তানাং রসিকাসঙ্গরঙ্গিণাম্ ॥ ৯৫ ॥

জীবনীভূত-গোবিন্দপাদভক্তিসুখশ্রিয়াম্ ।
প্রেমান্তরঙ্গভূতানি কৃত্যান্যেবানুতিষ্ঠতাম্ ॥ ৯৬ ॥
ভক্তানাং হৃদি রাজন্তী সংস্কারযুগলোজ্জ্বলা ।
রতিরানন্দরূপৈব নীয়মানা তু রস্যতাম্ ॥ ৯৭ ॥
কৃষ্ণাদিভির্বিভাবাদ্যৈর্গতৈরনুভবাধ্বনি ।
প্রৌঢ়ানন্দশ্চমৎকারকাষ্ঠামাপদ্যতে পরাম্ ॥ ৯৮ ॥

bhakti-nirdhūta-doṣāṇāṁ
prasannojjvala-cetasām
śrī-bhāgavata-raktānāṁ
rasikāsaṅga-raṅgiṇām

jīvanī-bhūta-govinda-
pāda-bhakti-sukha-śriyām
premāntaraṅga-bhūtāni
kṛtyāny evānutiṣṭhatām

bhaktānāṁ hṛdi rājantī
saṁskāra-yugalojjvalā
ratir ānanda-rūpaiva
nīyamānā tu rasyatām

kṛṣṇādibhir vibhāvādyair
gatair anubhavādhvani
prauḍhānandaś camatkāra-
kāṣṭhām āpadyate parām

SYNONYMS

bhakti—by devotional service; *nirdhūta-doṣāṇām*—whose material contaminations are washed off; *prasanna-ujjvala-cetasām*—whose hearts are satisfied and clean; *śrī-bhāgavata-raktānām*—who are interested in understanding the transcendental meaning of *Śrīmad-Bhāgavatam; rasika-āsaṅga-raṅgiṇām*—who live with the devotees and enjoy their transcendental company; *jīvanī-bhūta*—has become the life; *govinda-pāda*—to the lotus feet of Govinda; *bhakti-sukha-śriyām*—those for whom the opulence of the happiness of devotional service; *prema-antaraṅga-bhūtāni*—which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; *kṛtyāni*—activities; *eva*—certainly; *anutiṣṭhatām*—of those performing; *bhaktānām*—of the devotees; *hṛdi*—in the hearts; *rājantī*—ex-

isting; *saṁskāra-yugala*—by previous and current purificatory methods; *ujjvalā*—expanded; *ratiḥ*—love; *ānanda-rūpā*—whose form is transcendental bliss; *eva*—certainly; *nīyamānā*—being brought; *tu*—but; *rasyatām*—to tastefulness; *kṛṣṇa-ādibhiḥ*—by Kṛṣṇa and others; *vibhāva-ādyaiḥ*—by ingredients such as *vibhāva; gataiḥ*—gone; *anubhava-adhvani*—to the path of perception; *prauḍha-ānandaḥ*—mature bliss; *camatkāra-kāṣṭhām*—the platform of wonder; *āpadyate*—arrives at; *parām*—the supreme.

TRANSLATION

" 'Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love—for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.'

PURPORT

These verses are also found in *Bhakti-rasāmṛta-sindhu* (2.1.7-10).

TEXT 99

এই রস-আস্বাদ নাহি অভক্তের গণে ।
কৃষ্ণভক্তগণ করে রস আস্বাদনে ॥ ৯৯ ॥

ei rasa-āsvāda nāhi abhaktera gaṇe
kṛṣṇa-bhakta-gaṇa kare rasa āsvādane

SYNONYMS

ei—this; *rasa-āsvāda*—tasting of transcendental mellows; *nāhi*—not; *abhaktera gaṇe*—among nondevotees; *kṛṣṇa-bhakta-gaṇe*—the pure devotees of Lord Kṛṣṇa; *kare*—do; *rasa*—these transcendental mellows; *āsvādane*—tasting.

TRANSLATION

"The exchange between Kṛṣṇa and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced

devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

TEXT 100

সর্বথৈব দুরূহোঽয়মভক্তৈর্ভগবদ্রসঃ ।
তৎপাদাম্বুজসর্বস্বৈর্ভক্তৈরেবানুরস্যতে ॥ ১০০ ॥

sarvathaiva durūho 'yam
abhaktair bhagavad-rasaḥ
tat pādāmbuja-sarvasvair
bhaktair evānurasyate

SYNONYMS

sarvathā—in all respects; *eva*—certainly; *durūhaḥ*—difficult to be understood; *ayam*—this; *abhaktaiḥ*—by nondevotees; *bhagavat-rasaḥ*—the transcendental mellow exchanged with the Supreme Personality of Godhead; *tat*—that; *pāda-ambuja-sarvasvaiḥ*—whose all in all is the lotus feet; *bhaktaiḥ*—by devotees; *eva*—certainly; *anurasyate*—are relished.

TRANSLATION

" 'Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows.'

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (2.5.131).

TEXT 101

সংক্ষেপে কহিলুঁ এই 'প্রয়োজন'-বিবরণ ।
পঞ্চম-পুরুষার্থ—এই 'কৃষ্ণপ্রেম'-ধন ॥ ১০১ ॥

saṅkṣepe kahiluṅ ei 'prayojana'-vivaraṇa
pañcama-puruṣārtha——ei 'kṛṣṇa-prema'-dhana

SYNONYMS

saṅkṣepe kahiluṅ—briefly I have spoken; *ei*—this; *prayojana-vivaraṇa*—description of the ultimate achievement; *pañcama-puruṣa-artha*—the fifth and ultimate goal of life; *ei*—this; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

"This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called kṛṣṇa-prema-dhana, the treasure of love for Kṛṣṇa.

TEXT 102

পূর্বে প্রয়াগে আমি রসের বিচারে।
তোমার ভাই রূপে কৈলুঁ শক্তি-সঞ্চারে ॥ ১০২ ॥

pūrve prayāge āmi rasera vicāre
tomāra bhāi rūpe kailuṅ śakti-sañcāre

SYNONYMS

pūrve—previously; *prayāge*—in Prayāga; *āmi*—I; *rasera vicāre*—in consideration of different mellows; *tomāra bhāi*—your brother; *rūpe*—unto Rūpa Gosvāmī; *kailuṅ*—I have done; *śakti-sañcāre*—endowment of all power.

TRANSLATION

"Previously I empowered your brother Rūpa Gosvāmī to understand these mellows. I did this while instructing him at the Daśāśvamedha-ghāṭa in Prayāga.

TEXT 103

তুমিহ করিহ ভক্তি-শাস্ত্রের প্রচার।
মথুরায় লুপ্ততীর্থের করিহ উদ্ধার ॥ ১০৩ ॥

tumiha kariha bhakti-śāstrera pracāra
mathurāya lupta-tīrthera kariha uddhāra

SYNONYMS

tumiha—you also; *kariha*—should perform; *bhakti-śāstrera pracāra*—propagation of the revealed scriptures of devotional service; *mathurāya*—in Mathurā; *lupta-tīrthera*—of lost places of pilgrimage; *kariha*—should make; *uddhāra*—recovery.

TRANSLATION

"O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā.

TEXT 104

বৃন্দাবনে কৃষ্ণসেবা, বৈষ্ণব-আচার ।
ভক্তিস্মৃতিশাস্ত্র করি' করিহ প্রচার ॥ ১০৪ ॥

vṛndāvane kṛṣṇa-sevā, vaiṣṇava-ācāra
bhakti-smṛti-śāstra kari' kariha pracāra

SYNONYMS

vṛndāvane—in Vṛndāvana; *kṛṣṇa-sevā*—the service of Lord Kṛṣṇa; *vaiṣṇava-ācāra*—behavior of Vaiṣṇavas; *bhakti-smṛti-śāstra*—the reference books of devotional service; *kari'*—compiling; *kariha*—do; *pracāra*—preaching.

TRANSLATION

"Establish devotional service to Lord Kṛṣṇa and Rādhārāṇī in Vṛndāvana. You should also compile bhakti scripture and preach the bhakti cult from Vṛndāvana."

PURPORT

Sanātana Gosvāmī was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to reestablish lost places of pilgrimage like Vṛndāvana and Rādhā-kuṇḍa, (3) to establish the Vṛndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established Madana-mohana temple, and Rūpa Gosvāmī established Govindajī temple.), and (4) to enunciate the behavior of a Vaiṣṇava (as Śrīla Sanātana Gosvāmī did in *Hari-bhakti-vilāsa*). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tribhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

This Kṛṣṇa consciousness movement continues the tradition of the six Gosvāmīs, especially Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. Serious students of this Kṛṣṇa consciousness movement must understand their great responsibility to preach the cult of Vṛndāvana (devotional service to the Lord) all over the world. We now have a nice temple in Vṛndāvana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Kṛṣṇa consciousness.

TEXT 105

যুক্তবৈরাগ্য-স্থিতি সব শিখাইল ।
শুষ্কবৈরাগ্য-জ্ঞান সব নিষেধিল ॥ ১০৫ ॥

yukta-vairāgya-sthiti saba śikhāila
śuṣka-vairāgya-jñāna saba niṣedhila

SYNONYMS

yukta-vairāgya—of proper renunciation; *sthiti*—the situation; *saba*—all; *śikhāila*—instructed; *śuṣka-vairāgya*—dry renunciation; *jñāna*—speculative knowledge; *saba*—all; *niṣedhila*—forbade.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

PURPORT

This is the technique for understanding *śuṣka-vairāgya* and *yukta-vairāgya*. In *Bhagavad-gītā* (6.17) it is said:

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhaśya
yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the *yoga* system." To broadcast the cult of Kṛṣṇa consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for Kṛṣṇa consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher

(ācārya) has to consider time, candidate and country. He must avoid the principle of *niyamāgraha*—that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The *ācārya's* duty is to accept the essence of devotional service. There may be a little change here and there as far as *yukta-vairāgya* (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanātana Gosvāmī wrote his Vaiṣṇava *smṛti, Hari-bhakti-vilāsa,* which was specifically meant for India. In those days, India was more or less following the principle of *smārta-vidhi.* Śrīla Sanātana Gosvāmī had to keep pace with this, and his *Hari-bhakti-vilāsa* was compiled with this in mind. According to *smārta-brāhmaṇas,* a person not born in a *brāhmaṇa* family could not be elevated to the position of a *brāhmaṇa.* Sanātana Gosvāmī, however, says in *Hari-bhakti-vilāsa* (2.12) that anyone can be elevated to the position of a *brāhmaṇa* by the process of initiation.

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

There is a difference between the *smārta* process and the *gosvāmī* process. According to the *smārta* process, one cannot be accepted as a *brāhmaṇa* unless he is born in a *brāhmaṇa* family. According to the *gosvāmī* process, the *Hari-bhakti-vilāsa* and the *Nārada-pañcarātra,* anyone can be a *brāhmaṇa* if he is properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvāmī in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called *niyamāgraha.* Not following the regulative principles but instead living extravagantly is also called *niyamāgraha.* The word *niyama* means "regulative principles," and *āgraha* means

"eagerness." The word *agraha* means "not to accept." We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: *śuṣka-vairāgya-jñāna saba niṣedhila.* This is Śrī Caitanya Mahāprabhu's liberal demonstration of the *bhakti* cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.255-256).

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation." To preach the *bhakti* cult, one should seriously consider these verses.

TEXTS 106-107

অদ্বেষ্টা সর্বভূতানাং মৈত্রঃ করুণ এব চ।
নির্মমো নিরহঙ্কারঃ সমদুঃখসুখঃ ক্ষমী ॥ ১০৬ ॥
সন্তুষ্টঃ সততং যোগী যতাত্মা দৃঢ়নিশ্চয়ঃ।
ময্যর্পিতমনোবুদ্ধির্যো মদ্ভক্তঃ স মে প্রিয়ঃ ॥ ১০৭ ॥

adveṣṭā sarva-bhūtānāṁ
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī

santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ

mayy arpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ

SYNONYMS

adveṣṭā—not envious or jealous; *sarva-bhūtānām*—to all living entities in all parts of the world; *maitraḥ*—friendly; *karuṇaḥ*—compassionate; *eva*—certainly; *ca*—and; *nirmamaḥ*—with no sense of proprietorship; *nirahaṅkāraḥ*—without pride (without considering oneself a great preacher); *sama-duḥkha-sukhaḥ*—equal in distress and happiness (peaceful); *kṣamī*—tolerant of offenses created by others; *santuṣṭaḥ*—satisfied; *satatam*—continuously; *yogī*—engaged in *bhakti-yoga; yata-ātmā*—having controlled the senses and mind; *dṛḍha-niścayaḥ*—having firm confidence and determination; *mayi*—unto Me; *arpita*—dedicated; *manaḥ-buddhiḥ*—mind and intelligence; *yaḥ*—who; *mat-bhaktaḥ*—My devotee; *saḥ*—that person; *me*—My; *priyaḥ*—dear.

TRANSLATION

" 'One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled, who is engaged in devotional service with determination and whose mind and intelligence are dedicated to Me—he is very dear to Me.

PURPORT

One should not be jealous of members of other castes or nations. It is not that only Indians or *brāhmaṇas* can become Vaiṣṇavas. Anyone can become a Vaiṣṇava. Therefore one should recognize that the *bhakti* cult must be spread all over the world. That is real *adveṣṭā.* Moreover, the word *maitraḥ,* friendly, indicates that one who is able to preach the *bhakti* cult all over the world should be equally friendly to everyone. These two and the following six verses were spoken by Śrī Kṛṣṇa in *Bhagavad-gītā* (12.13-20).

TEXT 108

যস্মান্নোদ্বিজতে লোকো লোকান্নোদ্বিজতে তু যঃ ।
হর্ষামর্ষভয়োদ্বেগৈর্মুক্তো যঃ স চ মে প্রিয়ঃ ॥ ১০৮ ॥

yasmān nodvijate loko
lokān nodvijate tu yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ

SYNONYMS

yasmāt—from whom; *na*—not; *udvijate*—is agitated by fear or lamentation; *lokaḥ*—the people in general; *lokāt*—from the people; *na*—not; *udvijate*—is agitated; *tu*—but; *yaḥ*—who; *harṣa*—jubilation; *amarṣa*—anger; *bhaya*—fear; *udvegaiḥ*—and from anxiety; *muktaḥ*—liberated; *yaḥ*—anyone who; *saḥ*—he; *ca*—also; *me priyaḥ*—My very dear devotee.

TRANSLATION

" 'He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

TEXT 109

অনপেক্ষঃ শুচির্দক্ষ উদাসীনো গতব্যথঃ।
সর্বারম্ভপরিত্যাগী যো মে ভক্তঃ স মে প্রিয়ঃ॥ ১০৯॥

anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo me bhaktaḥ sa me priyaḥ

SYNONYMS

anapekṣaḥ—indifferent; *śuciḥ*—clean; *dakṣaḥ*—expert in executing devotional service; *udāsīnaḥ*—without affection for anything material; *gata-vyathaḥ*—liberated from all material distress; *sarva-ārambha*—all kinds of endeavor; *parityāgī*—completely rejecting; *yaḥ*—anyone who; *me*—My; *bhaktaḥ*—devotee; *saḥ*—he; *me priyaḥ*—very dear to Me.

TRANSLATION

" 'A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word *anapekṣaḥ* means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly

bathe with soap and oil, and to be inwardly clean one should always be absorbed in thoughts of Kṛṣṇa. The words *sarvārambha-parityāgī* indicate that one should not be interested in the so-called *smārta-vidhi* of pious and impious activities.

TEXT 110

যো ন হৃষ্যতি ন দ্বেষ্টি ন শোচতি ন কাঙ্ক্ষতি।
শুভাশুভপরিত্যাগী ভক্তিমান্ যঃ স মে প্রিয়ঃ॥ ১১০॥

yo na hṛṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ

SYNONYMS

yaḥ—he who; *na hṛṣyati*—is not jubilant (upon getting something favorable); *na dveṣṭi*—does not hate (being artificially influenced by something unfavorable); *na*—not; *śocati*—laments; *na*—not; *kāṅkṣati*—desires; *śubha-aśubha*—the materially auspicious and inauspicious; *parityāgī*—completely rejecting; *bhaktimān*—possessing devotion; *yaḥ*—anyone who; *saḥ*—that person; *me priyaḥ*—very dear to Me.

TRANSLATION

"'One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

TEXTS 111-112

সমঃ শত্রৌ চ মিত্রে চ তথা মানাপমানয়োঃ।
শীতোষ্ণসুখদুঃখেষু সমঃ সঙ্গবিবর্জিতঃ॥ ১১১॥
তুল্যনিন্দাস্তুতির্মৌনী সন্তুষ্টো যেন কেনচিৎ।
অনিকেতঃ স্থিরমতির্ভক্তিমান্ মে প্রিয়ো নরঃ॥১১২॥

samaḥ śatrau ca mitre ca
tathā mānāpamānayoḥ
śītoṣṇa-sukha-duḥkheṣu
samaḥ saṅga-vivarjitaḥ

tulya-nindā-stutir maunī
santuṣṭo yena kenacit

aniketaḥ sthira-matir
bhaktimān me priyo naraḥ

SYNONYMS

samaḥ—equal; *śatrau*—to the enemy; *ca*—also; *mitre*—to the friend; *ca*—and; *tathā*—similarly; *māna-apamānayoḥ*—in honor and dishonor; *śīta*—in winter; *uṣṇa*—and in scorching heat; *sukha*—in happiness; *duḥkheṣu*—and in distress; *samaḥ*—equipoised; *saṅga-vivarjitaḥ*—without affection; *tulya*—equal; *nindā*—blasphemy; *stutiḥ*—and praise; *maunī*—grave; *santuṣṭaḥ*—always satisfied; *yena kenacit*—by whatever comes; *aniketaḥ*—without attachment for a residence; *sthira*—steady; *matiḥ*—minded; *bhaktimān*—devotee; *me*—My; *priyaḥ*—dear; *naraḥ*—a person.

TRANSLATION

" 'One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always grave and satisfied with anything, who doesn't care for any residence, and who is fixed in devotional service, is very dear to Me.

TEXT 113

যে তু ধর্মামৃতমিদং যথোক্তং পর্যুপাসতে।
শ্রদ্দধানা মৎপরমা ভক্তাস্তেঽতীব মে প্রিয়াঃ ॥ ১১৩ ॥

ye tu dharmāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te 'tīva me priyāḥ

SYNONYMS

ye—the devotees who; *tu*—but; *dharma-amṛtam*—eternal religious principle of Kṛṣṇa consciousness; *idam*—this; *yathā-uktam*—as mentioned above; *paryupāsate*—worship; *śraddadhānāḥ*—having faith and devotion; *mat-paramāḥ*—accepting Me as the Supreme or the ultimate goal of life; *bhaktāḥ*—such devotees; *te*—they; *atīva*—very much; *me*—My; *priyāḥ*—dear.

TRANSLATION

" 'He who thus follows this imperishable religious principle of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.'

TEXT 114

চীরাণি কিং পথি ন সন্তি দিশন্তি ভিক্ষাং
নৈবাঙ্ঘ্রিপাঃ পরভৃতঃ সরিতোঽপ্যশুষ্যন্।
রুদ্ধা গুহাঃ কিমজিতোঽবতি নোপসন্নান্
কস্মাদ্ভজন্তি কবয়ো ধনদুর্মদান্ধান্ ॥ ১১৪ ॥

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghri-pāḥ parabhṛtaḥ sarito 'py aśuṣyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān

SYNONYMS

cīrāṇi—torn old clothes; *kim*—whether; *pathi*—on the path; *na*—not; *santi*—are; *diśanti*—give; *bhikṣām*—alms; *na*—not; *eva*—certainly; *aṅghri-pāḥ*—the trees; *parabhṛtaḥ*—maintainers of others; *saritaḥ*—rivers; *api*—also; *aśuṣyan*—have dried up; *ruddhāḥ*—closed; *guhāḥ*—caves; *kim*—whether; *ajitaḥ*—the Supreme Personality of Godhead, who is unconquerable; *avati*—protects; *na*—not; *upasannān*—the surrendered; *kasmāt*—for what reason, therefore; *bhajanti*—flatter; *kavayaḥ*—the devotees; *dhana-durmada-andhān*—persons who are puffed up with material possessions.

TRANSLATION

" 'Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.2.5). In this verse, Śukadeva Gosvāmī advises Mahārāja Parīkṣit that a devotee should be independent in all circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature's arrangements,

shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words, devotional service can be discharged in any condition. This is the version of *Śrīmad-Bhāgavatam* (1.2.6).

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." This verse explains that devotional service cannot be checked by any material condition.

TEXT 115

তবে সনাতন সব সিদ্ধান্ত পুছিলা।
ভাগবত-সিদ্ধান্ত গূঢ় সকলি কহিলা॥ ১১৫॥

tabe sanātana saba siddhānta puchilā
bhāgavata-siddhānta gūḍha sakali kahilā

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *saba*—all; *siddhānta*—conclusive statements; *puchilā*—inquired about; *bhāgavata-siddhānta*—the conclusive statements about devotional service mentioned in *Śrīmad-Bhāgavatam; gūḍha*—very confidential; *sakali*—all; *kahilā*—Śrī Caitanya Mahāprabhu described.

TRANSLATION

Thus Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Śrīmad-Bhāgavatam.

TEXT 116

হরিবংশে কহিয়াছে গোলোকে নিত্যস্থিতি।
ইন্দ্র আসি' করিল যবে শ্রীকৃষ্ণেরে স্তুতি॥ ১১৬॥

hari-vaṁśe kahiyāche goloke nitya-sthiti
indra āsi' karila yabe śrī-kṛṣṇere stuti

SYNONYMS

hari-vaṁśe—the revealed scripture known as *Hari-vaṁśa; kahiyāche*—has told of; *goloke*—on the planet called Goloka; *nitya-sthiti*—the eternal situation; *indra*—King Indra of the heavenly planet; *āsi'*—coming; *karila*—offered; *yabe*—when; *śrī-kṛṣṇere stuti*—prayers to Lord Śrī Kṛṣṇa.

TRANSLATION

In the revealed scripture Hari-vaṁśa, there is a description of Goloka Vṛndāvana, the planet where Lord Śrī Kṛṣṇa eternally resides. This information was given by King Indra when he surrendered to Kṛṣṇa and offered prayers after Kṛṣṇa had raised Govardhana Hill.

PURPORT

In the Vedic scripture *Hari-vaṁśa* (*Viṣṇu-parva,* Chapter Nineteen), there is the following description of Goloka Vṛndāvana:

manuṣya-lokād ūrdhvaṁ tu
khagānāṁ gatir ucyate
ākāśasyopari rarir
dvāraṁ svargasya bhānumān
svargād ūrdhvaṁ brahma-loko
brahmarṣi-gaṇa-sevitaḥ

tatra soma-gatiś caiva
jyotiṣāṁ ca mahātmanām
tasyopari gavāṁ lokaḥ
sādhyās taṁ pālayanti hi
sa hi sarva-gataḥ kṛṣṇaḥ
mahā-kāśagato mahān

uparyupari tatrāpi
gatis tava tapomayī
yāṁ na vidmo vayaṁ sarve
pṛcchanto 'pi pitām aham

gatiḥ śama-damāḍyānāṁ
svargaḥ su-kṛta-karmaṇām
brāhmye tapasi yuktānāṁ
brahma-lokaḥ parā gatiḥ

gavām eva tu goloko
durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravān gavām

When the King of heaven, Indra, surrendered to Kṛṣṇa after Kṛṣṇa raised Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmaloka, where those advancing in spiritual knowledge reside. The planets up to Brahmaloka are part of the material world (Devī-dhāma). Because the material world is under the control of Devī, Durgā, it is called Devī-dhāma. Above Devī-dhāma is a place where Lord Śiva and his wife Umā reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Śivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuṇṭha-lokas. Goloka Vṛndāvana is situated above all the Vaikuṇṭha-lokas. Goloka Vṛndāvana is the kingdom of Śrīmatī Rādhārāṇī and the parents of Kṛṣṇa, Mahārāja Nanda and mother Yaśodā. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in *Brahma-saṁhitā:*

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Thus Goloka Vṛndāvana-dhāma is situated above the Vaikuṇṭha planets. The spiritual sky containing all the Vaikuṇṭha planets is very small compared to Goloka Vṛndāvana-dhāma. The space occupied by Goloka Vṛndāvana-dhāma is called *mahākāśa,* or "the greatest sky of all." Lord Indra said, "We asked Lord Brahmā about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Nārāyaṇa's service are promoted to the Vaikuṇṭhalokas. However, my Lord Kṛṣṇa, Your Goloka Vṛndāvana-dhāma is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers."

Śrī Nīlakaṇṭha confirms the existence of Goloka Vṛndāvana-dhāma by quoting the *Ṛg-saṁhitā* (*Ṛg Veda* 1.21.154.6):

tā vāṁ vāstūnyuśmasi gamadhyai
yatra gāvo bhūri-śṛṅgā ayāsaḥ
atrāha tad urugāyasya kṛṣṇaḥ
paramaṁ padam avabhāti bhūri

"We wish to go to Your [Rādhā's and Kṛṣṇa's] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Urugāya [Kṛṣṇa, who is much praised]."

TEXTS 117-118

মৌষল-লীলা, আর কৃষ্ণ-অন্তর্ধান।
কেশাবতার, আর যত বিরুদ্ধ ব্যাখ্যান ॥ ১১৭ ॥
মহিষী-হরণ আদি, সব—মায়াময়।
ব্যাখ্যা শিখাইল যৈছে সুসিদ্ধান্ত হয় ॥ ১১৮ ॥

mauṣala-līlā, āra kṛṣṇa-antardhāna
keśāvatāra, āra yata viruddha vyākhyāna

mahiṣī-haraṇa ādi, saba——māyāmaya
vyākhyā śikhāila yaiche susiddhānta haya

SYNONYMS

mauṣala-līlā—the pastimes of destroying the Yadu dynasty; *āra*—also; *kṛṣṇa-antardhāna*—the disappearance of Kṛṣṇa; *keśa-avatāra*—the incarnation of the hairs; *āra*—also; *yata*—all; *viruddha vyākhyāna*—statements against the Kṛṣṇa conscious conclusions; *mahiṣī-haraṇa*—kidnapping of the queens; *ādi*—and so on; *saba*—all; *māyā-maya*—made of the external energy; *vyākhyā*—explanations (countering the attack of the *asuras*); *śikhāila*—instructed; *yaiche*—which; *susiddhānta*—proper conclusions; *haya*—are.

TRANSLATION

Illusory stories opposed to the conclusions of Kṛṣṇa consciousness concern the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣīrodakaśāyī Viṣṇu, and the story about the kidnapping of the queens. Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī the proper conclusions of these stories.

PURPORT

Due to envy, many *asuras* describe Kṛṣṇa to be like a black crow or an incarnation of a hair. Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī how to counteract all these asuric explanations of Kṛṣṇa. The word *kāka* means crow, and *keśa* means hair. The *asuras* describe Kṛṣṇa as an incarnation of a crow, an incarnation of a *śūdra* (a blackish tribe) and an incarnation of a hair, not knowing that the word *keśa* means *ka-īśa* and that *ka* means Lord Brahmā and *īśa* means Lord. Thus Kṛṣṇa is the Lord of Lord Brahmā.

Some of Lord Kṛṣṇa's pastimes are mentioned in the *Mahābhārata* as *mauṣala-līlā*. These include the stories of the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, His being pierced by a hunter's arrow, the story of Kṛṣṇa's being an incarnation of a piece of hair (*keśa-avatāra*) as well as *mahiṣī-haraṇa,* the kidnapping of Kṛṣṇa's queens. Actually these are not factual but are related for the bewilderment of the *asuras* who want to prove that Kṛṣṇa is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Viṣṇu. Such people are called *asuras*. They have mistaken ideas about Kṛṣṇa. As stated in *Bhagavad-gītā,* the *asuras* are given a chance to forget Kṛṣṇa more and more, birth after birth. Thus they make their appearance in a family of *asuras* and continue this process, being kept in bewilderment about Kṛṣṇa. *Asuras* in the dress of *sannyāsīs* even explain *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* in different ways according to their own imaginations. Thus they continue to remain *asuras* birth after birth.

As far as the *keśa-avatāra* (incarnation of hair) is concerned, it is mentioned in *Śrīmad-Bhāgavatam* (2.7.26). The *Viṣṇu Purāṇa* also states: *ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-bala.*

Similarly, in the *Mahābhārata:*

sa cāpi keśau harir uccakarta
ekaṁ śuklam aparam cāpi kṛṣṇam
tau cāpi keśāvāv iśatāṁ yadūnāṁ
kule striyau rohiṇīṁ devakīṁ ca

tayor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśaḥ
kṛṣṇo dvitīyaḥ keśavaḥ saṁbabhūva
keśaḥ yo 'sau varṇataḥ kṛṣṇa uktaḥ

Thus in *Śrīmad-Bhāgavatam, Viṣṇu Purāṇa* and *Mahābhārata* there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair. It is

stated that Lord Viṣṇu snatched two hairs—one white and one black—from His head. These two hairs entered the wombs of Rohiṇī and Devakī, members of the Yadu dynasty. Balarāma was born from Rohiṇī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair. It was also foretold that all the *asuras,* who are enemies of the demigods, would be cut down by Lord Viṣṇu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see *Laghu-bhāgavatāmṛta,* the chapter called *Kṛṣṇāmṛta,* verses 156-164. Śrīla Rūpa Gosvāmī has refuted this argument about the hair incarnation, and his refutation is supported by Śrī Baladeva Vidyābhūṣaṇa's commentaries. This matter is further discussed in the *Kṛṣṇa-sandarbha* (29) and in the commentary known as *Sarva-saṁvādinī,* by Śrīla Jīva Gosvāmī.

TEXT 119

তবে সনাতন প্রভুর চরণে ধরিয়া।
নিবেদন করে দন্তে তৃণ-গুচ্ছ লঞা ॥ ১১৯ ॥

tabe sanātana prabhura caraṇe dhariyā
nivedana kare dante tṛṇa-guccha lañā

SYNONYMS

tabe—at that time; *sanātana*—Sanātana Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet; *nivedana kare*—submits a petition; *dante*—in the teeth; *tṛṇa-guccha*—a bunch of straw; *lañā*—taking.

TRANSLATION

Sanātana Gosvāmī then humbly accepted his position as lower than a piece of straw, and, symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following petition.

TEXT 120

"নীচজাতি, নীচসেবী, মুঞি—সুপামর।
সিদ্ধান্ত শিখাইলা,—যেই ব্রহ্মার অগোচর ॥ ১২০ ॥

"nīca-jāti, nīca-sevī, muñi——supāmara
siddhānta śikhāilā,——yei brahmāra agocara

SYNONYMS

nīca-jāti—lower class; *nīca-sevī*—servant of lowborn people; *muñi*—I; *su-pāmara*—very, very fallen; *siddhānta śikhāilā*—You have taught the topmost conclusions in detail; *yei*—which; *brahmāra*—of Brahmā; *agocara*—beyond the reach.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā.

TEXT 121

তুমি যে কহিলা, এই সিদ্ধান্তামৃত-সিন্ধু।
মোর মন ছুঁইতে নারে ইহার একবিন্দু॥ ১২১॥

tumi ye kahilā, ei siddhāntāmṛta-sindhu
mora mana chuṅite nāre ihāra eka-bindu

SYNONYMS

tumi ye—You; *kahilā*—have spoken; *ei*—this; *siddhānta-amṛta-sindhu*—the ocean of the ambrosia of conclusive truth; *mora mana*—my mind; *chuṅite*—to touch; *nāre*—is not able; *ihāra*—of it; *eka-bindu*—even a drop.

TRANSLATION

"The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

TEXT 122

পঙ্গু নাচাইতে যদি হয় তোমার মন।
বর দেহ' মোর মাথে ধরিয়া চরণ॥ ১২২॥

paṅgu nācāite yadi haya tomāra mana
vara deha' mora māthe dhariyā caraṇa

SYNONYMS

paṅgu—lame man; *nācāite*—to make dance; *yadi*—if; *haya*—it is; *tomāra mana*—Your mind; *vara*—a benediction; *deha'*—kindly give; *mora māthe*—on my head; *dhariyā*—holding; *caraṇa*—Your lotus feet.

TRANSLATION

"If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head.

TEXT 123

'মুঞি যে শিখালুঁ তোরে স্ফুরুক সকল'।
এই তোমার বর হৈতে হবে মোর বল॥" ১২৩॥

'muñi ye śikhāluṅ tore sphuruka sakala'
ei tomāra vara haite habe mora bala"

SYNONYMS

muñi—I; *ye*—whatever; *śikhāluṅ*—have instructed; *tore*—unto you; *sphuruka sakala*—let it be manifested; *ei*—this; *tomāra vara*—Your benediction; *haite*—from; *habe*—there will be; *mora bala*—my strength.

TRANSLATION

"Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this."

TEXT 124

তবে মহাপ্রভু তাঁর শিরে ধরি' করে।
বর দিলা—'এই সব স্ফুরুক তোমারে'॥ ১২৪॥

tabe mahāprabhu tāṅra śire dhari' kare
vara dilā—'ei saba sphuruka tomāre'

SYNONYMS

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of Sanātana Gosvāmī; *śire*—on the head; *dhari'*—holding; *kare*—by the hand; *vara dilā*—gave the benediction; *ei saba*—all this; *sphuruka tomāre*—let it be manifested to you properly.

TRANSLATION

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and benedicted him, saying, "Let all these instructions be manifest to you."

TEXT 125

সংক্ষেপে কহিলুঁ—'প্রেম'-প্রয়োজন-সংবাদ।
বিস্তারি' কহন না যায় প্রভুর প্রসাদ ॥ ১২৫ ॥

saṅkṣepe kahiluṅ—'prema'-prayojana-saṁvāda
vistāri' kahana nā yāya prabhura prasāda

SYNONYMS

saṅkṣepe—briefly; *kahiluṅ*—I have described; *prema-prayojana-saṁvāda*—the discussion of the ultimate goal of life, love of Godhead; *vistāri'*—expansively; *kahana*—describing; *nā yāya*—not possible; *prabhura prasāda*—the benediction of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Śrī Caitanya Mahāprabhu cannot be described expansively.

TEXT 126

প্রভুর উপদেশামৃত শুনে যেই জন।
অচিরাৎ মিলয়ে তাঁরে কৃষ্ণপ্রেমধন ॥ ১২৬ ॥

prabhura upadeśāmṛta śune yei jana
acirāt milaye tāṅre kṛṣṇa-prema-dhana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *upadeśa-amṛta*—the nectar of the instructions; *śune*—hears; *yei jana*—anyone who; *acirāt*—without delay; *milaye*—meets; *tāṅre*—him; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears these instructions given to Sanātana Gosvāmī by the Lord comes very soon to realize love of God, Kṛṣṇa.

TEXT 127

শ্রীরূপ-রঘুনাথ পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২৭ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Twenty-third Chapter, describing love of Godhead.*

CHAPTER 24

The Sixty-One Explanations of the Ātmārāma Verse

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya.* According to Śrī Sanātana Gosvāmī's request, Śrī Caitanya Mahāprabhu explained the well-known *Śrīmad-Bhāgavatam* verse beginning *ātmārāmāś ca munayo.* He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words *ca* and *api,* He described all the different meanings of the verse. He then concluded that all classes of transcendentalists (*jñānīs, karmīs, yogīs*) utilize this verse according to their own interpretation, but if they gave up this process and surrendered to Kṛṣṇa, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Śrī Caitanya Mahāprabhu narrated a story about how the great sage Nārada converted a hunter into a great Vaiṣṇava, and how this was appreciated by Nārada's friend Parvata Muni. Sanātana Gosvāmī then offered a prayer to Śrī Caitanya Mahāprabhu, and Śrī Caitanya Mahāprabhu explained the glory of *Śrīmad-Bhāgavatam.* After this, the Lord gave Sanātana Gosvāmī a synopsis of *Hari-bhakti-vilāsa,* which Sanātana Gosvāmī later developed into the guiding principle of all Vaiṣṇavas.

TEXT 1

আত্মারামেতি পদ্যার্কস্যার্থাংশূন্ যঃ প্রকাশয়ন্।
জগত্তমো জহারাব্যাৎ স চৈতন্যোদয়াচলঃ ॥ ১ ॥

ātmārāmeti padyārkasy-
ārthāṁśūn yaḥ prakāśayan
jagat-tamo jahārāvyāt
sa caitanyodayācalaḥ

SYNONYMS

ātmārāma-iti—beginning with the word *ātmārāma; padya*—verse; *arkasya*—of the sunlike; *artha-aṁśūn*—the shining rays of different meanings; *yaḥ*—who; *prakāśayan*—manifesting; *jagat-tamaḥ*—the darkness of the material world; *jahāra*—

eradicated; *avyāt*—may protect; *saḥ*—He; *caitanya-udaya-acalaḥ*—Śrī Caitanya Mahāprabhu, who is like the eastern horizon, where the sun rises.

TRANSLATION

May Śrī Caitanya Mahāprabhu be glorified. It was He who acted as the eastern horizon where the sun of the ātmārāma verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

তবে সনাতন প্রভুর চরণে ধরিয়া।
পুনরপি কহে কিছু বিনয় করিয়া ॥ ৩ ॥

tabe sanātana prabhura caraṇe dhariyā
punarapi kahe kichu vinaya kariyā

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura caraṇe dhariyā*—catching the lotus feet of Śrī Caitanya Mahāprabhu; *punarapi*—again; *kahe*—says; *kichu*—something; *vinaya kariyā*—with great humility.

TRANSLATION

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly submitted the following petition.

TEXT 4

'পূর্বে শুনিয়াছোঁ, তুমি সার্বভৌম-স্থানে।
এক শ্লোকে আঠার অর্থ কৈরাছ ব্যাখ্যানে॥ ৪॥

'pūrve śuniyāchoṅ, tumi sārvabhauma-sthāne
eka śloke āṭhāra artha kairācha vyākhyāne

SYNONYMS

pūrve—formerly; *śuniyāchoṅ*—I heard; *tumi*—You; *sārvabhauma-sthāne*—at the place of Sārvabhauma Bhaṭṭācārya; *eka śloke*—in one verse; *āṭhāra artha*—eighteen meanings; *kairācha vyākhyāne*—have explained.

TRANSLATION

Sanātana Gosvāmī said, "My Lord, I have heard that previously, at the home of Sārvabhauma Bhaṭṭācārya, You explained the ātmārāma verse in eighteen different ways.

TEXT 5

আত্মারামাশ্চ মুনয়ো নির্গ্রন্থা অপ্যুরুক্রমে।
কুর্বন্ত্যহৈতুকীং ভক্তিমিত্থম্ভূতগুণো হরিঃ॥ ৫॥

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmāḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are

transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.'

PURPORT

This is the famous *ātmārāma* verse from *Śrīmad-Bhāgavatam* (1.7.10).

TEXT 6

আশ্চর্য শুনিয়া মোর উৎকণ্ঠিত মন।
কৃপা করি' কহ যদি, জুড়ায় শ্রবণ॥' ৬॥

āścarya śuniyā mora utkaṇṭhita mana
kṛpā kari' kaha yadi, juḍāya śravaṇa'

SYNONYMS

āścarya—wonderful; *śuniyā*—hearing; *mora*—my; *utkaṇṭhita*—desirous; *mana*—mind; *kṛpā kari'*—showing Your causeless mercy; *kaha yadi*—if You speak; *juḍāya*—pleases; *śravaṇa*—the ear.

TRANSLATION

"I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear."

TEXT 7

প্রভু কহে,—"আমি বাতুল, আমার বচনে।
সার্বভৌম বাতুল তাহা সত্য করি' মানে॥ ৭॥

prabhu kahe,—"āmi vātula, āmāra vacane
sārvabhauma vātula tāhā satya kari' māne

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *āmi*—I; *vātula*—a madman; *āmāra vacane*—in My words; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *vātula*—another madman; *tāhā*—that (My explanation); *satya kari' māne*—took as truth.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth.

TEXT 8

কিবা প্রলাপিলাঙ, কিছু নাহিক স্মরণে।
তোমার সঙ্গ-বলে যদি কিছু হয় মনে ॥ ৮ ॥

kibā pralāpilāṅa, kichu nāhika smaraṇe
tomāra saṅga-bale yadi kichu haya mane

SYNONYMS

kibā—what; *pralāpilāṅa*—I have said; *kichu*—anything; *nāhika*—there is not; *smaraṇe*—in memory; *tomāra*—of you; *saṅga-bale*—by the strength of association; *yadi*—if; *kichu*—something; *haya*—there is; *mane*—in My mind.

TRANSLATION

"I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

TEXT 9

সহজে আমার কিছু অর্থ নাহি ভাসে।
তোমা-সবার সঙ্গ-বলে যে কিছু প্রকাশে ॥ ৯ ॥

sahaje āmāra kichu artha nāhi bhāse
tomā-sabāra saṅga-bale ye kichu prakāśe

SYNONYMS

sahaje—generally; *āmāra*—My; *kichu*—any; *artha*—meaning; *nāhi bhāse*—does not manifest; *tomā-sabāra saṅga-bale*—by the strength of your association; *ye*—which; *kichu*—something; *prakāśe*—manifests.

TRANSLATION

"Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

TEXT 10

একাদশ পদ এই শ্লোকে সুনির্মল।
পৃথক্ নানা অর্থ পদে করে ঝলমল ॥ ১০ ॥

ekādaśa pada ei śloke sunirmala
pṛthak nānā artha pade kare jhalamala

SYNONYMS

ekādaśa pada—eleven words; *ei*—this; *śloke*—in the verse; *su-nirmala*—very clear; *pṛthak*—separately; *nānā*—various; *artha*—meanings; *pade*—in each word; *kare jhalamala*—are glittering.

TRANSLATION

"There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

PURPORT

The eleven separate words are (1) *ātmārāmāḥ,* (2) *ca,* (3) *munayaḥ,* (4) *nirgranthāḥ,* (5) *api,* (6) *urukrame,* (7) *kurvanti,* (8) *ahaitukīm,* (9) *bhaktim,* (10) *ittham-bhūta-guṇaḥ,* and (11) *hariḥ.* Śrī Caitanya Mahāprabhu will explain the different connotations and imports of these words.

TEXT 11

'আত্মা'-শব্দে ব্রহ্ম, দেহ, মন, যত্ন, ধৃতি ।
বুদ্ধি, স্বভাব,—এই সাত অর্থ-প্রাপ্তি ॥ ১১ ॥

'ātmā'-śabde brahma, deha, mana, yatna, dhṛti
buddhi, svabhāva,—ei sāta artha-prāpti

SYNONYMS

ātmā-śabde—by the word *ātmā; brahma*—the Absolute Truth; *deha*—the body; *mana*—the mind; *yatna*—endeavor; *dhṛti*—firmness; *buddhi*—intelligence; *sva-bhāva*—nature; *ei sāta*—these seven; *artha-prāpti*—obtainment of meanings.

TRANSLATION

"The seven different meanings of the word ātmā are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

TEXT 12

"আত্মা দেহমনোব্রহ্মস্বভাবধৃতিবুদ্ধিষু । প্রযত্নে চ" ইতি ॥১২॥

"ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu
prayatne ca" iti

SYNONYMS

ātmā—the word *ātmā; deha*—the body; *manaḥ*—the mind; *brahma*—the Absolute Truth; *sva-bhāva*—nature; *dhṛti*—firmness; *buddhiṣu*—in the sense of intelligence; *prayatne*—in endeavor; *ca*—and; *iti*—thus.

TRANSLATION

" 'The following are synonyms of the word ātmā: the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor.'

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary.

TEXT 13

এই সাতে রমে যেই, সেই আত্মারামগণ ।
আত্মারামগণের আগে করিব গণন ॥ ১৩ ॥

ei sāte rame yei, sei ātmārāma-gaṇa
ātmārāma-gaṇera āge kariba gaṇana

SYNONYMS

ei sāte—in these seven items; *rame*—enjoy; *yei*—those who; *sei*—they; *ātmārāma-gaṇa*—*ātmārāmas; ātmārāma-gaṇera*—of the *ātmārāmas; āge*—later; *kariba gaṇana*—shall make a count.

TRANSLATION

"The word ātmārāma refers to one who enjoys these seven items [the Absolute Truth, body, mind, and so on]. Later, I shall enumerate the ātmārāmas.

TEXT 14

'মুনি'-আদি শব্দের অর্থ শুন, সনাতন ।
পৃথক্ পৃথক্ অর্থ পাছে করিব মিলন ॥ ১৪ ॥

'muni'-ādi śabdera artha śuna, sanātana
pṛthak pṛthak artha pāche kariba milana

SYNONYMS

muni—the word *muni; ādi*—and the other; *śabdera*—of the words; *artha*—the meaning; *śuna*—hear; *sanātana*—My dear Sanātana; *pṛthak pṛthak*—separately; *artha*—meaning; *pāche*—after; *kariba milana*—I shall combine.

TRANSLATION

"My dear Sanātana, first hear the meanings of the other words, beginning with the word muni. I shall first explain their separate meanings, then combine them.

TEXT 15

'মুনি'-শব্দে মননশীল, আর কহে মৌনী।
তপস্বী, ব্রতী, যতি, আর ঋষি, মুনি॥ ১৫॥

'muni'-śabde manana-śīla, āra kahe maunī
tapasvī, vratī, yati, āra ṛṣi, muni

SYNONYMS

muni-śabde—by the word *muni; manana-śīla*—who is thoughtful; *āra*—also; *kahe*—it means; *maunī*—one who is silent; *tapasvī*—an ascetic; *vratī*—one who keeps great vows; *yati*—one in the renounced order of life; *āra*—and; *ṛṣi*—a saintly person; *muni*—they are called *muni.*

TRANSLATION

"The word muni refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word muni.

TEXT 16

'নির্গ্রন্থ'-শব্দে কহে, অবিদ্যা-গ্রন্থি-হীন।
বিধি-নিষেধ-বেদশাস্ত্র-জ্ঞানাদি-বিহীন॥ ১৬॥

'nirgrantha'-śabde kahe, avidyā-granthi-hīna
vidhi-niṣedha-veda-śāstra-jñānādi-vihīna

SYNONYMS

nirgrantha—*nirgrantha; śabde*—by the word; *kahe*—one means; *avidyā*—of ignorance; *granthi-hīna*—without any knot; *vidhi-niṣedha*—regulative principles of rules and restrictions; *veda-śāstra*—the Vedic literature; *jñāna-ādi*—knowledge, and so on; *vihīna*—without.

TRANSLATION

"The word nirgrantha refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

TEXT 17

মূর্খ, নীচ, ম্লেচ্ছ আদি শাস্ত্রবিবর্জিতগণ।
ধনসঞ্চয়ী—নির্গ্রন্থ, আর যে নির্ধন॥ ১৭॥

mūrkha, nīca, mleccha ādi śāstra-rikta-gaṇa
dhana-sañcayī——nirgrantha, āra ye nirdhana

SYNONYMS

mūrkha—foolish, illiterate persons; *nīca*—lowborn; *mleccha*—unclean persons with no principles; *ādi*—and others; *śāstra-rikta-gaṇa*—persons devoid of all regulative principles stated in *śāstra; dhana-sañcayī*—capitalist (one who gathers wealth); *nirgrantha*—called *nirgrantha; āra*—also; *ye*—anyone who; *nirdhana*—without riches.

TRANSLATION

"Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

TEXT 18

নির্নিশ্চয়ে নিষ্ক্রমার্থে নির্নির্মাণ-নিষেধয়োঃ।
গ্রন্থো ধনেঽথ সন্দর্ভে বর্ণসংগ্রথনেঽপি চ ॥ ১৮ ॥

nir niścaye niṣ kramārthe
nir nirmāṇa-niṣedhayoḥ
grantho dhane 'tha sandarbhe
varṇa-saṅgrathane 'pi ca

SYNONYMS

niḥ—the prefix *niḥ; niścaye*—in the sense of ascertainment; *niḥ*—the prefix *niḥ; krama-arthe*—in the meaning of succession; *niḥ*—the prefix *niḥ; nirmāṇa*—in the sense of forming; *niṣedhayoḥ*—in the sense of forbidding; *granthaḥ*—the word *grantha; dhane*—in the sense of wealth; *atha*—also; *sandarbhe*—thesis; *varṇa-saṅgrathane*—in the sense of tying together words; *api*—also; *ca*—and.

TRANSLATION

" 'The prefix niḥ may be used for a sense of ascertainment, gradation, construction or forbidding. The word grantha means riches, thesis and composition.'

PURPORT

This is another quotation from the *Viśva-prakāśa* dictionary.

TEXT 19

'উরুক্রম'-শব্দে কহে, বড় যাঁর ক্রম।
'ক্রম'-শব্দে কহে এই পাদবিক্ষেপণ ॥ ১৯ ॥

'urukrama'-śabde kahe, baḍa yāṅra krama
'krama'-śabde kahe ei pāda-vikṣepaṇa

SYNONYMS

urukrama—*urukrama; śabde*—by this word; *kahe*—one means; *baḍa*—great; *yāṅra*—whose; *krama*—step; *krama-śabde*—in this word *krama; kahe*—one means; *ei*—this; *pāda-vikṣepaṇa*—throwing forth of the foot.

TRANSLATION

"The word urukrama refers to one whose krama [step] is great. The word krama means 'throwing the foot forward,' that is, 'step.'

TEXT 20

শক্তি, কম্প, পরিপাটী, যুক্তি, শক্ত্যে আক্রমণ।
চরণ-চালনে কাঁপাইল ত্রিভুবন ॥ ২০ ॥

śakti, kampa, paripāṭī, yukti, śaktye ākramaṇa
caraṇa-cālane kāṅpāila tribhuvana

SYNONYMS

śakti—power; *kampa*—trembling; *paripāṭī*—method; *yukti*—argument; *śaktye*—with great force; *ākramaṇa*—attacking; *caraṇa-cālane*—by moving the foot; *kāṅpāila*—caused to tremble; *tri-bhuvana*—the three worlds.

TRANSLATION

"Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vāmana caused the three worlds to tremble.

PURPORT

Uru means very great, and *krama* means step. When Lord Vāmanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Śrī Vāmanadeva, the incarnation of Lord Viṣṇu, is referred to as Urukrama.

TEXT 21

বিষ্ণোর্নু বীর্যগণনাং কতমোঽর্হতীহ
যঃ পার্থিবান্যপি কবির্বিমমে রজাংসি।
চস্কম্ভ যঃ স্বরংহসাস্খলতা ত্রিপৃষ্ঠং
যস্মাদ্ভিয়াম্যসদনাদুরুকম্পয়ানম্ ॥ ২১ ॥

viṣṇor nu vīrya-gaṇanāṁ katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāṁsi
caskambha yaḥ sva-raṁhasāskhalatā tripṛṣṭhaṁ
yasmāt trisāmya-sadanād urukampayānam

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; *nu*—certainly; *vīrya-gaṇanām*—a counting of the different potencies; *katamaḥ*—who; *arhati*—is able to do; *iha*—in this world; *yaḥ*—who; *pārthivāni*—of the element earth; *api*—although; *kaviḥ*—a learned person; *vimame*—has counted; *rajāṁsi*—the atoms; *caskambha*—captured; *yaḥ*—who; *sva*—His own; *raṁhasā*—by potency; *askhalatā*—without hindrances; *tri-pṛṣṭham*—the topmost planet (Satyaloka); *yasmāt*—from some cause; *tri-sāmya*—where there is equilibrium of the three *guṇas; sadanāt*—from the place (from the root of the material world); *urukampayānam*—trembling greatly.

TRANSLATION

" 'Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Viṣṇu. In the form of the Vāmana incarnation, Lord Viṣṇu, without hindrance, captured all the planets, beginning from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.7.40). In the *Ṛg Veda mantra* (1.2.154.1), it is said:

oṁ viṣṇor nu vīryāṇi kaṁ prāvocaṁ
yaḥ pārthivāni vimame rajāṁsi
yo 'skambhayad uttaraṁ sadhastharn
vicakramāṇas tredhorugāyaḥ

TEXT 22

বিভুরূপে ব্যাপে, শক্ত্যে ধারণ-পোষণ।
মাধুর্যশক্ত্যে গোলোক, ঐশ্বর্যে পরব্যোম ॥ ২২ ॥

vibhu-rūpe vyāpe, śaktye dhāraṇa-poṣaṇa
mādhurya-śaktye goloka, aiśvarye paravyoma

SYNONYMS

vibhu-rūpe—in His all-pervasive feature; *vyāpe*—expands; *śaktye*—by His potency; *dhāraṇa-poṣaṇa*—maintaining and nourishing; *mādhurya-śaktye*—by

His potency of conjugal love; *goloka*—the planetary system Goloka Vṛndāvana; *aiśvarye*—and by opulence; *para-vyoma*—the spiritual world.

TRANSLATION

"Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vṛndāvana. Through His six opulences, He maintains many Vaikuṇṭha planets.

PURPORT

In His gigantic form, Lord Kṛṣṇa has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka Vṛndāvana, through His conjugal love, and He is maintaining the spiritual world containing the Vaikuṇṭha planets by His opulences.

TEXT 23

মায়া-শক্ত্যে ব্রহ্মাণ্ডাদি-পরিপাটী-সৃজন।
'উরুক্রম'-শব্দের এই অর্থ নিরূপণ॥ ২৩॥

māyā-śaktye brahmāṇḍādi-paripāṭī-sṛjana
'urukrama'-śabdera ei artha nirūpaṇa

SYNONYMS

māyā-śaktye—by His external potency; *brahmāṇḍa-ādi*—of material universes and so on; *paripāṭī*—an orderly arrangement; *sṛjana*—creating; *urukrama-śabdera*—of the word *urukrama; ei*—this; *artha*—of the meaning; *nirūpaṇa*—ascertainment.

TRANSLATION

"The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

TEXT 24

"ক্রমঃ শক্তৌ পরিপাট্যাং ক্রমশ্চালনকম্পয়োঃ॥" ২৪॥

"kramaḥ śaktau paripāṭyāṁ kramaś cālana-kampayoḥ"

SYNONYMS

kramaḥ—the word *krama; śaktau*—in the meaning of potency; *paripāṭyām*—in the meaning of systematic arrangement; *kramaḥ*—the word *krama; cālana*—in moving; *kampayoḥ*—or in trembling.

TRANSLATION

" 'These are the different meanings of the word krama. It is used in the sense of potency, systematic arrangement, step, moving or trembling.'

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vṛndāvana, by His conjugal love, and He is maintaining the Vaikuṇṭhalokas by His opulences. He maintains these material universes through the external energy. Material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

TEXT 25

'কুর্বন্তি'-পদ এই পরস্মৈপদ হয়।
কৃষ্ণসুখনিমিত্ত ভজনে তাৎপর্য কহয়॥ ২৫॥

'kurvanti'-pada ei parasmaipada haya
kṛṣṇa-sukha-nimitta bhajane tātparya kahaya

SYNONYMS

kurvanti—they do (for others); *pada*—the word; *ei*—this; *parasmaipada*—a verb form indicating things done for others; *haya*—is; *kṛṣṇa-sukha-nimitta*—to satisfy Kṛṣṇa; *bhajane*—in devotional service; *tātparya*—the purport; *kahaya*—is said.

TRANSLATION

"The word kurvanti, which means 'they do something for others,' is a form of the verb 'things done for others.' It is used in connection with devotional service, which must be executed for the satisfaction of Kṛṣṇa. That is the purport of the word kurvanti.

PURPORT

In Sanskrit the verb "to do" has two forms, technically called *parasmaipada* and *ātmanepada*. When things are done for one's personal satisfaction, the form is

called *ātmanepada*. In that case, the word "do" in English is *kurvante* in Sanskrit. When things are done for others, the verb form changes to *kurvanti*. Thus Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that in the *ātmārāma* verse the verb *kurvanti* means that things should be done only for the satisfaction of Kṛṣṇa. This is supported by the grammarian Pāṇini. The verb is formed as *ātmanepada* when the work is to be done for one's own benefit, and when it is done for others, it is called *parasmaipada*. Thus the verb is formed according to whether something is done for one's self-satisfaction or for another's satisfaction.

TEXT 26

"স্বরিতঞিতঃ কর্ত্রভিপ্রায়ে ক্রিয়াফলে ॥" ২৬ ॥

"svaritañitaḥ kartrabhiprāye kriyā-phale"

SYNONYMS

svarita-ñitaḥ—of verbs having an indicatory *ñ* or a *svarita* accent; *kartṛ-abhiprāye*—is meant for the agent; *kriyā-phale*—when the fruit of the action.

TRANSLATION

" 'The terminations of the ātmanepada are employed when the fruit of the action accrues to the agent of verbs having an indicatory ñ or a svarita accent.'

PURPORT

This is a quotation from Pāṇini's *sūtras* (1.3.72).

TEXT 27

'হেতু'-শব্দে কহে—ভুক্তি-আদি বাঞ্ছান্তরে।
ভুক্তি, সিদ্ধি, মুক্তি—মুখ্য এই তিন প্রকারে ॥ ২৭ ॥

'hetu'-śabde kahe——bhukti-ādi vāñchāntare
bhukti, siddhi, mukti——mukhya ei tina prakāre

SYNONYMS

hetu—cause; *śabde*—by the word; *kahe*—it is said; *bhukti*—enjoying the result by oneself; *ādi*—and so on; *vāñchā-antare*—because of a different ambition; *bhukti*—enjoying the result of action; *siddhi*—the perfection of doing something; *mukti*—liberation; *mukhya*—chief; *ei*—these; *tina prakāre*—in three ways.

TRANSLATION

"The word hetu [cause] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to act in such a way that one may be liberated.

TEXT 28

এক ভুক্তি কহে, ভোগ—অনন্ত-প্রকার।
সিদ্ধি—অষ্টাদশ, মুক্তি—পঞ্চবিধাকার॥ ২৮॥

eka bhukti kahe, bhoga——ananta-prakāra
siddhi——aṣṭādaśa, mukti——pañca-vidhākāra

SYNONYMS

eka—first; *bhukti*—material enjoyment by doing something; *kahe*—is known; *bhoga*—enjoyment; *ananta-prakāra*—unlimited varieties; *siddhi*—the yogic perfections; *aṣṭādaśa*—eighteen in number; *mukti*—liberation; *pañca-vidhā-ākāra*—five varieties.

TRANSLATION

"First we take the word bhukti [material enjoyment], which is of unlimited variety. We may also take the word siddhi [perfection], which has eighteen varieties. Similarly, the word mukti has five varieties.

TEXT 29

এই যাঁহা নাহি, তাহা ভক্তি—'অহৈতুকী'।
যাহা হৈতে বশ হয় শ্রীকৃষ্ণ কৌতুকী॥ ২৯॥

ei yāṅhā nāhi, tāhā bhakti——'ahaitukī'
yāhā haite vaśa haya śrī-kṛṣṇa kautukī

SYNONYMS

ei—these; *yāṅhā*—where; *nāhi*—not existing; *tāhā*—that; *bhakti*—the platform of devotional service; *ahaitukī*—unmotivated; *yāhā haite*—by which; *vaśa haya*—comes under control; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *kautukī*—the most funny.

TRANSLATION

"Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control.

TEXT 30

'ভক্তি'-শব্দের অর্থ হয় দশবিধাকার।
এক—'সাধন', 'প্রেমভক্তি'—নব প্রকার ॥ ৩০ ॥

'bhakti'-śabdera artha haya daśa-vidhākāra
eka—'sādhana', 'prema-bhakti'—nava prakāra

SYNONYMS

bhakti—bhakti; *śabdera*—of this word; *artha*—meanings; *haya*—are; *daśa-vidhā-ākāra*—ten varieties; *eka*—one; *sādhana*—the execution of regulative devotional service; *prema-bhakti*—ecstatic love; *nava prakāra*—nine kinds.

TRANSLATION

"There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties are *rati, prema, sneha, māna, praṇaya, rāga, anurāga, bhāva* and *mahābhāva*—attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the execution of devotional service according to regulative principles, there is only one meaning.

TEXT 31

'রতি'-লক্ষণা, 'প্রেম'-লক্ষণা, ইত্যাদি প্রচার।
ভাবরূপা, মহাভাব-লক্ষণরূপা আর ॥ ৩১ ॥

'rati'-lakṣaṇā, 'prema'-lakṣaṇā, ityādi pracāra
bhāva-rūpā, mahābhāva-lakṣaṇa-rūpā āra

SYNONYMS

rati—of attraction; *lakṣaṇā*—the symptoms; *prema*—of love; *lakṣaṇā*—the symptoms; *iti-ādi*—and so on; *pracāra*—are known; *bhāva-rūpā*—in the form of ecstatic love; *mahā-bhāva*—of higher ecstatic love; *lakṣaṇa-rūpā*—there are many symptoms; *āra*—other.

TRANSLATION

"Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahābhāva].

TEXT 32

শান্ত-ভক্তের রতি বাড়ে 'প্রেম'-পর্যন্ত।
দাস্য-ভক্তের রতি হয় 'রাগ'-দশা-অন্ত ॥ ৩২ ॥

śānta-bhaktera rati bāḍe 'prema'-paryanta
dāsya-bhaktera rati haya 'rāga'-daśā-anta

SYNONYMS

śānta-bhaktera—of devotees on the platform of neutrality; *rati*—attraction; *bāḍe*—increases; *prema-paryanta*—up to love of Godhead; *dāsya-bhaktera*—of devotees on the platform of servitude; *rati*—attraction; *haya*—increases; *rāga-daśā-anta*—up to the point of spontaneous attachment.

TRANSLATION

"The attraction to Kṛṣṇa of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [rāga].

TEXT 33

সখাগণের রতি হয় 'অনুরাগ' পর্যন্ত।
পিতৃ-মাতৃ-স্নেহ আদি 'অনুরাগ'-অন্ত ॥ ৩৩ ॥

sakhā-gaṇera rati haya 'anurāga' paryanta
pitṛ-mātṛ-sneha ādi 'anurāga'-anta

SYNONYMS

sakhā-gaṇera—of the friends; *rati*—the attraction; *haya*—becomes; *anurāga paryanta*—up to subecstatic love; *pitṛ-mātṛ-sneha*—paternal love; *ādi*—and so on; *anurāga-anta*—up to the end of subecstatic love.

TRANSLATION

"Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Paternal affectionate lovers, Kṛṣṇa's father and mother, can increase their love of Godhead up to the anurāga point also.

TEXT 34

কান্তাগণের রতি পায় 'মহাভাব'-সীমা।
'ভক্তি'-শব্দের এই সব অর্থের মহিমা ॥ ৩৪ ॥

kāntā-gaṇera rati pāya 'mahābhāva'-sīmā
'bhakti'-śabdera ei saba arthera mahimā

SYNONYMS

kāntā-gaṇera—of the devotees in conjugal love; *rati*—the attraction; *pāya*—attain; *mahā-bhāva-sīmā*—the limit of *mahābhāva; bhakti*—devotional service; *śabdera*—of the word; *ei saba*—all these; *arthera*—of the meanings; *mahimā*—of the glories.

TRANSLATION

"The gopīs of Vṛndāvana who are attached to Kṛṣṇa in conjugal love can increase their ecstatic love up to the point of mahābhāva [the greatest ecstatic love]. These are some of the glorious meanings of the word bhakti, devotional service.

TEXT 35

'ইত্থম্ভূত গুণঃ'-শব্দের শুনহ ব্যাখ্যান।
'ইত্থং'-শব্দের ভিন্ন অর্থ, 'গুণ'-শব্দের আন ॥ ৩৫ ॥

'ittham-bhūta-guṇaḥ'-śabdera śunaha vyākhyāna
'itthaṁ'-śabdera bhinna artha, 'guṇa'-śabdera āna

SYNONYMS

ittham-bhūta-guṇaḥ—having qualities like this; *śabdera*—of the word; *śunaha*—please hear; *vyākhyāna*—the explanation; *ittham—ittham; śabdera*—of the word; *bhinna artha*—different meanings; *guṇa—guṇa; śabdera*—of the word; *āna*—other.

TRANSLATION

"Please hear the meaning of the word ittham-bhūta-guṇa, which is found in the ātmārāma verse. Ittham-bhūta has different meanings, and guṇa has other meanings.

TEXT 36

'ইত্থম্ভূত'-শব্দের অর্থ—পূর্ণানন্দময়।
যাঁর আগে ব্রহ্মানন্দ তৃণপ্রায় হয় ॥ ৩৬ ॥

'ittham-bhūta'-śabdera artha—pūrṇānandamaya
yāṅra āge brahmānanda tṛṇa-prāya haya

SYNONYMS

ittham-bhūta-śabdera artha—the meaning or import of the word *ittham-bhūta; pūrṇa-ānanda-maya*—full of transcendental bliss; *yāṅra āge*—in front of which; *brahma-ānanda*—the transcendental bliss derived from impersonalism; *tṛṇa-prāya*—just like straw; *haya*—is.

TRANSLATION

"The word ittham-bhūta is transcendentally exalted because it means 'full of transcendental bliss.' Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [brahmānanda] becomes like a piece of straw in comparison.

TEXT 37

त्वत्साक्षात्करणाह्लादविशुद्धाब्धिस्थितस्य मे ।
सुखानि गोष्पदायन्ते ब्राह्माण्यपि जगद्गुरो ॥ ३७ ॥

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

SYNONYMS

tvat—Your; *sākṣāt*—meeting; *karaṇa*—such action; *āhlāda*—pleasure; *viśuddha*—spiritually purified; *abdhi*—ocean; *sthitasya*—being situated; *me*—by me; *sukhāni*—happiness; *goṣpadāyante*—a small hole created by the hoof of a calf; *brāhmāṇi*—the pleasure derived from impersonal Brahman understanding; *api*—also; *jagat-guro*—O master of the universe.

TRANSLATION

" 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.'

PURPORT

This is a verse from the *Hari-bhakti-sudhodaya* (14.36).

TEXT 38

সর্বাকর্ষক, সর্বাহ্লাদক, মহারসায়ন ।
আপনার বলে করে সর্ব-বিস্মারণ ॥ ৩৮ ॥

sarvākarṣaka, sarvāhlādaka, mahā-rasāyana
āpanāra bale kare sarva-vismāraṇa

SYNONYMS

sarva-ākarṣaka—all-attractive; *sarva-āhlādaka*—all-pleasing; *mahā-rasa-ayana*—the complete abode of transcendental mellow; *āpanāra bale*—by His own strength; *kare*—causes; *sarva-vismāraṇa*—forgetfulness of all other bliss.

TRANSLATION

"Lord Kṛṣṇa is so exalted that He is more attractive than anything else and more pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

TEXT 39

ভুক্তি-মুক্তি-সিদ্ধি-সুখ ছাড়য় যার গন্ধে।
অলৌকিক শক্তি-গুণে কৃষ্ণকৃপায় বান্ধে ॥ ৩৯ ॥

bhukti-mukti-siddhi-sukha chāḍaya yāra gandhe
alaukika śakti-guṇe kṛṣṇa-kṛpāya bāndhe

SYNONYMS

bhukti—material happiness; *mukti*—liberation from material suffering; *siddhi*—the perfection of mystic *yoga; sukha*—the happiness derived from these things; *chāḍaya*—one gives up; *yāra*—of which; *gandhe*—simply by the slight fragrance; *alaukika*—uncommon, transcendental; *śakti-guṇe*—by the power and quality; *kṛṣṇa-kṛpāya*—by the mercy of Lord Kṛṣṇa; *bāndhe*—one becomes bound.

TRANSLATION

"Pure devotional service is so sublime that one can very easily forget the happiness derived from material happiness, material liberation and mystic or yogic perfection. Thus the devotee is bound by Kṛṣṇa's mercy and His uncommon power and qualifications.

TEXT 40

শাস্ত্রযুক্তি নাহি ইহাঁ সিদ্ধান্ত-বিচার।
এই স্বভাব-গুণে, যাতে মাধুর্যের সার ॥ ৪০ ॥

śāstra-yukti nāhi ihāṅ siddhānta-vicāra
ei svabhāva-guṇe, yāte mādhuryera sāra

SYNONYMS

śāstra-yukti—logic on the basis of revealed scripture; *nāhi*—there is not; *ihāṅ*—here; *siddhānta-vicāra*—consideration of logical conclusions; *ei*—this; *svabhāva-guṇe*—a natural quality; *yāte*—in which; *mādhuryera sāra*—the essence of all transcendental bliss.

TRANSLATION

"When one is attracted to Kṛṣṇa on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

TEXT 41

'গুণ' শব্দের অর্থ—কৃষ্ণের গুণ অনন্ত ।
সচ্চিদ্রূপ-গুণ সর্ব পূর্ণানন্দ ॥ ৪১ ॥

'guṇa' śabdera artha——kṛṣṇera guṇa ananta
sac-cid-rūpa-guṇa sarva pūrṇānanda

SYNONYMS

guṇa śabdera artha—the meaning of the word *guṇa; kṛṣṇera guṇa ananta*—Kṛṣṇa has unlimited qualities; *sat-cit-rūpa-guṇa*—such qualities are spiritual and eternal; *sarva pūrṇa-ānanda*—full of all transcendental bliss.

TRANSLATION

"The word guṇa means 'quality.' The qualities of Kṛṣṇa are transcendentally situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

TEXT 42

ঐশ্বর্য-মাধুর্য-কারুণ্যে স্বরূপ-পূর্ণতা ।
ভক্তবাৎসল্য, আত্মপর্যন্ত বদান্যতা ॥ ৪২ ॥

aiśvarya-mādhurya-kāruṇye svarūpa-pūrṇatā
bhakta-vātsalya, ātma-paryanta vadānyatā

SYNONYMS

aiśvarya—opulence; *mādhurya*—transcendental sweetness; *kāruṇye*—mercy; *svarūpa-pūrṇatā*—fullness of spiritual value; *bhakta-vātsalya*—affection for the

devotee; *ātma-paryanta*—up to the point of His personal self; *vadānyatā*—magnanimity.

TRANSLATION

"Kṛṣṇa's transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Kṛṣṇa's affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

TEXT 43

অলৌকিক রূপ, রস, সৌরভাদি গুণ ।
কারো মন কোন গুণে করে আকর্ষণ ॥ ৪৩ ॥

alaukika rūpa, rasa, saurabhādi guṇa
kāro mana kona guṇe kare ākarṣaṇa

SYNONYMS

alaukika rūpa—uncommon beauty; *rasa*—mellows; *saurabha-ādi guṇa*—qualities like transcendental fragrance; *kāro mana*—the mind of a devotee; *kona guṇe*—by some particular quality; *kare*—does; *ākarṣaṇa*—attracting.

TRANSLATION

"Kṛṣṇa has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Kṛṣṇa is called all-attractive.

TEXT 44

সনকাদির মন হরিল সৌরভাদি গুণে ॥ ৪৪ ॥

sanakādira mana harila saurabhādi guṇe

SYNONYMS

sanaka-ādira mana—the minds of saintly sages like Sanaka and Sanātana; *harila*—attracted; *saurabha-ādi*—such as the transcendental aroma of His lotus feet; *guṇe*—by the quality.

TRANSLATION

"The minds of the four boy sages [Sanaka, Sanātana, Sanandana and Sanat-kumāra] were attracted to the lotus feet of Kṛṣṇa by the aroma of the tulasī that had been offered to the Lord.

TEXT 45

তস্যারবিন্দনয়নস্য পদারবিন্দ-
কিঞ্জল্কমিশ্রতুলসীমকরন্দবায়ুঃ।
অন্তর্গতঃ স্ববিবরেণ চকার তেষাং
সংক্ষোভমক্ষরজুষামপি চিত্ততন্বোঃ॥ ৪৫॥

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43). For an explanation, see *Madhya-līlā* (17.142).

TEXT 46

শুকদেবের মন হরিল লীলা-শ্রবণে॥ ৪৬॥

śukadevera mana harila līlā-śravaṇe

SYNONYMS

śukadevera—of Śukadeva Gosvāmī; *mana*—the mind; *harila*—carried away; *līlā-śravaṇe*—by remembering the pastimes of the Lord.

TRANSLATION

"Śukadeva's mind was carried away by remembering the pastimes of the Lord.

TEXT 47

পরিনিষ্ঠিতোঽপি নৈর্গুণ্যে উত্তমঃশ্লোকলীলয়া।
গৃহীতচেতা রাজর্ষে আখ্যানং যদধীতবান্॥ ৪৭॥

parinisṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

SYNONYMS

parinisṭhitaḥ—situated; *api*—although; *nairguṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥ-śloka-līlayā*—by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; *gṛhīta-cetā*—the mind became fully taken over; *rājarṣe*—O great King; *ākhyānam*—the narration; *yat*—which; *adhītavān*—studied.

TRANSLATION

" 'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father." '

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.9).

TEXT 48

স্বসুখনিভৃতচেতাস্তদ্ব্যুদস্তান্যভাবোঽ-
প্যজিতরুচিরলীলাকৃষ্টসারস্তদীয়ম্।
ব্যতনুত কৃপয়া যস্তত্ত্বদীপং পুরাণং
তমখিলবৃজিনঘ্নং ব্যাস-সূনুং নতোঽস্মি॥ ৪৮॥

svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dipaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi

SYNONYMS

sva-sukha-nirbhṛta-cetāḥ—whose mind was always fully absorbed in the happiness of self-realization; *tat*—by that; *vyudasta-anya-bhāvaḥ*—being freed from all other attractions; *api*—although; *ajita-rucira-līlā*—by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—in relation to the Lord; *vyatanuta*—described and spread; *kṛpayā*—out of mercy; *yaḥ*—he who; *tattva-dīpam*—which is the light of the Absolute Truth; *purāṇam*—the supplementary Vedic literature *Śrīmad-Bhāgavatam; tam*—to him; *akhila-vṛjina-ghnam*—who can destroy all kinds of material misery; *vyāsa-sūnum*—Śukadeva Gosvāmī, the son of Vyāsadeva; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

" 'I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (12.12.68).

TEXT 49

শ্রীঅঙ্গ-রূপে হরে গোপিকার মন ॥ ৪৯ ॥

śrī-aṅga-rūpe hare gopikāra mana

SYNONYMS

śrī-aṅga—of His transcendental body; *rūpe*—by the beauty; *hare*—attracts; *gopikāra mana*—the minds of the *gopīs*.

TRANSLATION

"Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful transcendental bodily features.

TEXT 50

বীক্ষ্যালকাবৃতমুখং তব কুণ্ডলশ্রি-
গণ্ডস্থলাধরসুধং হসিতাবলোকম্ ।

দত্তাভয়ঞ্চ ভুজদণ্ডযুগং বিলোক্য
বক্ষঃ শ্রিয়ৈকরমণঞ্চ ভবাম দাস্যঃ ॥ ৫০

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śri-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ

SYNONYMS

vīkṣya—seeing; *alaka-āvṛta-mukham*—face decorated with curling tresses of hair; *tava*—Your; *kuṇḍala-śri*—beauty of earrings; *gaṇḍa-sthala*—falling on Your cheeks; *adhara-sudham*—and the nectar from Your lips; *hasita-avalokam*—Your smiling glance; *datta-abhayam*—which assure fearlessness; *ca*—and; *bhuja-daṇḍa-yugam*—the two arms; *vilokya*—by seeing; *vakṣaḥ*—chest; *śriyā*—by the beauty; *eka-ramaṇam*—chiefly producing conjugal attraction; *ca*—and; *bhavāma*—we have become; *dāsyaḥ*—Your maidservants.

TRANSLATION

" 'Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.29.39) was spoken by the *gopīs* when they arrived near Kṛṣṇa for the *rāsa* dance on a full moonlit night. The attracted *gopīs* were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the *rāsa* dance.

TEXT 51

রূপ-গুণ-শ্রবণে রুক্মিণ্যাদির আকর্ষণ ॥ ৫১ ॥

rūpa-guṇa-śravaṇe rukmiṇy-ādira ākarṣaṇa

SYNONYMS

rūpa—beauty; *guṇa*—qualities; *śravaṇe*—by hearing; *rukmiṇī-ādira*—of the queens, headed by Rukmiṇī; *ākarṣaṇa*—attracting.

TRANSLATION

"The queens in Dvārakā, who are headed by Rukmiṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

TEXT 52

শ্রুত্বা গুণান্ ভুবনসুন্দর শৃণ্বতাং তে
নির্বিশ্য কর্ণবিবরৈর্হরতোঽঙ্গতাপম্ ।
রূপং দৃশাং দৃশিমতামখিলার্থলাভং
ত্বয্যচ্যুতাবিশতি চিত্তমপত্রপং মে ॥ ৫২ ॥

śrutvā guṇān bhuvana-sundara śṛṇvatāṁ te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ
tvayy acyutāviśati cittam apatrapaṁ me

SYNONYMS

śrutvā—hearing; *guṇān*—the transcendental qualities; *bhuvana-sundara*—O most beautiful in the whole creation; *śṛṇvatām*—of those hearing; *te*—Your; *nir-viśya*—entering; *karṇa-vivaraiḥ*—by the holes of the ears; *harataḥ aṅga-tāpam*—decreasing all the miserable conditions of the body; *rūpam*—the beauty; *dṛśām*—of the eyes; *dṛśimatām*—of those who can see; *akhila-artha-lābham*—the achievement of all kinds of gains; *tvayi*—unto You; *acyuta*—O infallible one; *āviśati*—enters; *cittam*—the consciousness; *apatrapam*—without shame; *me*—my.

TRANSLATION

" 'O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If one sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.'

PURPORT

This verse (*Śrīmad-Bhāgavatam* 10.52.37) was written by Rukmiṇīdevī in a letter to Kṛṣṇa inviting Him to kidnap her. Śukadeva Gosvāmī described this to Mahārāja Parīkṣit when the King asked him how Rukmiṇī had been kidnapped. Rukmiṇī had heard about Kṛṣṇa's qualities from different people, and after she heard about them, she decided to accept Kṛṣṇa as her husband. Everything had been arranged

for her marriage to Śiśupāla; therefore she wrote a letter to Kṛṣṇa, which she sent through a *brāhmaṇa*, and invited Him to kidnap her.

TEXT 53

বংশী-গীতে হরে কৃষ্ণ লক্ষ্ম্যাদির মন ॥ ৫৩ ॥

vaṁśī-gīte hare kṛṣṇa lakṣmy-ādira mana

SYNONYMS

vaṁśī-gīte—by the vibration of His flute; *hare*—attracts; *kṛṣṇa*—Lord Kṛṣṇa; *lakṣmī-ādira*—of the goddess of fortune and others; *mana*—the mind.

TRANSLATION

"Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

TEXT 54

কস্যানুভাবোঽস্য ন দেব বিদ্মহে
তবাঙ্ঘ্রিরেণুস্পরশাধিকারঃ।
যদ্বাঞ্ছয়া শ্রীর্ললনাচরত্তপো
বিহায় কামান্ সুচিরং ধৃতব্রতা ॥ ৫৪ ॥

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciraṁ dhṛta-vratā

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—O Lord; *vidmahe*—we know; *tava-aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapaḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *suciram*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

TRANSLATION

" 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of

fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya demon.

TEXT 55

যোগ্যভাবে জগতে যত যুবতীর গণ ॥ ৫৫ ॥

yogya-bhāve jagate yata yuvatīra gaṇa

SYNONYMS

yogya-bhāve—by proper behavior; *jagate*—within the three worlds; *yata*—all; *yuvatīra gaṇa*—the groups of young girls.

TRANSLATION

"Kṛṣṇa attracts not only the minds of the gopīs and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

TEXT 56

কাস্ত্র্যঙ্গ তে কলপদামৃতবেণুগীত-
সম্মোহিতার্যচরিতান্ন চলেত্রিলোক্যাম্ ।
ত্রৈলোক্যসৌভগমিদঞ্চ নিরীক্ষ্য রূপং
যদ্‌গোদ্বিজদ্রুমমৃগাঃ পুলকান্যবিভ্রন্ ॥ ৫৬ ॥

kā stry aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet trilokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

SYNONYMS

kā strī—who is that woman; *aṅga*—O Kṛṣṇa; *te*—of You; *kala-pada*—by the rhythms; *amṛta-veṇu-gīta*—and sweet songs of Your flute; *sammohitā*—being captivated; *ārya-caritāt*—from the path of chastity according to Vedic civilization; *na*—not; *calet*—would wander; *tri-lokyām*—within the three worlds; *trailokya-saubhagam*—which is the fortune of the three worlds; *idam*—this; *ca*—and;

nirīkṣya—by observing; *rūpam*—the beauty; *yat*—which; *go*—the cows; *dvija*—the birds; *druma*—the trees; *mṛgāḥ*—forest animals like the deer; *pulakāni*—transcendental jubilation; *abibhran*—manifested.

TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.29.40).

TEXT 57

গুরুতুল্য স্ত্রীগণের বাৎসল্যে আকর্ষণ।
দাস্য-সখ্যাদি-ভাবে পুরুষাদি গণ ॥ ৫৭ ॥

guru-tulya strī-gaṇera vātsalye ākarṣaṇa
dāsya-sakhyādi-bhāve puruṣādi gaṇa

SYNONYMS

guru-tulya—on the level of a superior guardian; *strī-gaṇera*—of the ladies of Vṛndāvana; *vātsalye*—in parental affection; *ākarṣaṇa*—attracting; *dāsya-sakhya-ādi*—servants, friends, and others; *bhāve*—in the mode of; *puruṣa-ādi gaṇa*—all the males of Vṛndāvana.

TRANSLATION

"The women of Vṛndāvana, who are on the level of superior guardians, are attracted maternally. The men of Vṛndāvana are attracted as servants, friends and fathers to Lord Kṛṣṇa.

TEXT 58

পক্ষী, মৃগ, বৃক্ষ, লতা, চেতনাচেতন।
প্রেমে মত্ত করি' আকর্ষয়ে কৃষ্ণগুণ ॥ ৫৮ ॥

pakṣī, mṛga, vṛkṣa, latā, cetanācetana
preme matta kari' ākarṣaye kṛṣṇa-guṇa

SYNONYMS

pakṣī—birds; *mṛga*—animals; *vṛkṣa*—trees; *latā*—creepers; *cetana-acetana*—living entities and even the stones and wood; *preme*—in ecstatic love; *matta*—captivated; *kari'*—making; *ākarṣaye*—attract; *kṛṣṇa-guṇa*—the qualities of Kṛṣṇa.

TRANSLATION

"The qualities of Kṛṣṇa captivate and attract everything, living and dead. Even birds, animals and trees are attracted to Kṛṣṇa's qualities.

TEXT 59

'হরিঃ'-শব্দে নানার্থ, দুই মুখ্যতম ।
সর্ব অমঙ্গল হরে, প্রেম দিয়া হরে মন ॥ ৫৯ ॥

'hariḥ'-śabde nānārtha, dui mukhyatama
sarva amaṅgala hare, prema diyā hare mana

SYNONYMS

hariḥ—*hari; śabde*—by this word; *nānā-artha*—different imports; *dui*—two; *mukhya-tama*—chief; *sarva*—all; *amaṅgala*—inauspiciousness; *hare*—takes away; *prema diyā*—by ecstatic love; *hare*—attracts; *mana*—the mind.

TRANSLATION

"Although the word hari has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

TEXT 60

যৈছে তৈছে যোহি কোহি করয়ে স্মরণ ।
চারিবিধ তাপ তার করে সংহরণ ॥ ৬০ ॥

yaiche taiche yohi kohi karaye smaraṇa
cāri-vidha tāpa tāra kare saṁharaṇa

SYNONYMS

yaiche taiche—somehow or other; *yohi kohi*—anywhere and everywhere; *karaye smaraṇa*—remembers; *cāri-vidha*—the four kinds; *tāpa*—miserable conditions of life; *tāra*—of the devotee; *kare saṁharaṇa*—He takes away.

TRANSLATION

"When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life's four miserable conditions.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) *pātaka,* (2) *urupātaka,* (3) *mahā-pātaka* and (4) *atipātaka*—preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ:* "I will protect you from all sinful reactions. Do not fear." The word *sarva-pāpebhyaḥ* indicates four kinds of sinful activity. As soon as the devotee surrenders unto Kṛṣṇa's lotus feet, he is certainly relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

TEXT 61

যথাগ্নিঃ সুসমৃদ্ধার্চিঃ করোত্যেধাংসি ভস্মসাৎ ।
তথা মদ্বিষয়া ভক্তিরুদ্ধবৈনাংসি কৃৎস্নশঃ ॥ ৬১ ॥

yathāgniḥ susamṛddhārciḥ
karoty edhāṁsi bhasmasāt
tathā mad-viṣayā bhaktir
uddhavaināṁsi kṛtsnaśaḥ

SYNONYMS

yathā—as; *agniḥ*—a fire; *su-samṛddha-arciḥ*—having a full flame; *karoti*—makes; *edhāṁsi*—fuel; *bhasmasāt*—into ashes; *tathā*—similarly; *mat-viṣayā bhaktiḥ*—devotional service in relation to Me; *uddhava*—O Uddhava; *enāṁsi*—all kinds of sinful activity; *kṛtsnaśaḥ*—totally.

TRANSLATION

" 'As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.19).

TEXT 62

তবে করে ভক্তিবাধক কর্ম, অবিদ্যা নাশ।
শ্রবণাদ্যের ফল 'প্রেমা' করয়ে প্রকাশ ॥ ৬২ ॥

tabe kare bhakti-bādhaka karma, avidyā nāśa
śravaṇādyera phala 'premā' karaye prakāśa

SYNONYMS

tabe—thereafter; *kare*—does; *bhakti-bādhaka*—impediments on the path of devotional service; *karma*—activities; *avidyā*—ignorance; *nāśa*—vanquishing; *śravaṇa-ādyera*—of hearing, chanting and so forth; *phala*—the result; *premā*—love of Godhead; *karaye prakāśa*—causes a manifestation of.

TRANSLATION

"In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways—hearing, chanting and so forth.

TEXT 63

নিজ-গুণে তবে হরে দেহেন্দ্রিয়মন।
ঐছে কৃপালু কৃষ্ণ, ঐছে তাঁর গুণ ॥ ৬৩ ॥

nija-guṇe tabe hare dehendriya-mana
aiche kṛpālu kṛṣṇa, aiche tāṅra guṇa

SYNONYMS

nija-guṇe—by transcendental qualities; *tabe*—then; *hare*—attracts; *deha-indriya-mana*—the body, senses and mind; *aiche*—in that way; *kṛpālu kṛṣṇa*—merciful Kṛṣṇa; *aiche*—in that way; *tāṅra*—His; *guṇa*—transcendental qualities.

TRANSLATION

"When the devotee is freed from all sinful material activities, Kṛṣṇa attracts his body, mind and senses to His service. Thus Kṛṣṇa is very merciful, and His transcendental qualities are very attractive.

TEXT 64

চারি পুরুষার্থ ছাড়ায়, গুণে হরে সবার মন।
'হরি'-শব্দের এই মুখ্য কহিলুঁ লক্ষণ ॥ ৬৪ ॥

cāri puruṣārtha chāḍāya, guṇe hare sabāra mana
'hari'-śabdera ei mukhya kahiluṅ lakṣaṇa

SYNONYMS

cāri puruṣa-artha—the four kinds of so-called goals of life; *chāḍāya*—causes to give up; *guṇe*—by the transcendental qualities; *hare*—attracts; *sabāra mana*—everyone's mind; *hari*—*hari; śabdera*—of the word; *ei*—this; *mukhya*—chief; *kahiluṅ*—I have explained; *lakṣaṇa*—the symptoms.

TRANSLATION

"When one's mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word hari.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

TEXT 65

'চ' 'অপি', দুই শব্দ তাতে 'অব্যয়' হয়।
যেই অর্থ লাগাইয়ে, সেই অর্থ হয় ॥ ৬৫ ॥

'ca' 'api', dui śabda tāte 'avyaya' haya
yei artha lāgāiye, sei artha haya

SYNONYMS

ca—*ca; api*—*api; dui*—two; *śabda*—words; *tāte*—in that way; *avyaya*—indeclinable words; *haya*—are; *yei*—whatever; *artha*—meaning; *lāgāiye*—they want to use; *sei*—that; *artha*—meaning; *haya*—can be used.

TRANSLATION

"When the conjunction ca [and] and the adverb api [although] are added to this verse, the verse can assume whatever meaning one wants to give it.

TEXT 66

তথাপি চ-কারের কহে মুখ্য অর্থ সাত ॥ ৬৬ ॥

tathāpi ca-kārera kahe mukhya artha sāta

SYNONYMS

tathāpi—still; *ca-kārera*—of the word *ca; kahe*—it is said; *mukhya*—chief; *artha*—meanings; *sāta*—seven.

TRANSLATION

"The word ca can be explained in seven ways.

TEXT 67

চান্বাচয়ে সমাহারেঽন্যোঽন্যার্থে চ সমুচ্চয়ে।
যত্নান্তরে তথা পাদপূরণেঽপ্যবধারণে ॥ ৬৭ ॥

cānvācaye samāhāre
'nyo 'nyārthe ca samuccaye
yatnāntare tathā pāda-
pūraṇe 'py avadhāraṇe

SYNONYMS

ca—this word *ca; anvācaye*—in connecting one with another; *samāhāre*—in the sense of aggregation; *anyo 'nya-arthe*—to help one another in the imports; *ca*—the word *ca; samuccaye*—in aggregate understanding; *yatna-antare*—in another effort; *tathā*—as well as; *pāda-pūraṇe*—in completing the verse; *api*—also; *avadhāraṇe*—in the sense of certainty.

TRANSLATION

" 'The word ca [and] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.'

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary.

TEXT 68

অপি-শব্দে মুখ্য অর্থ সাত বিখ্যাত ॥ ৬৮ ॥

api-śabde mukhya artha sāta vikhyāta

SYNONYMS

api-śabde—by the word *api; mukhya*—chief; *artha*—meanings; *sāta*—seven; *vikhyāta*—celebrated.

TRANSLATION

"There are seven chief meanings of the word api. They are as follows.

TEXT 69

অপি সম্ভাবনা-প্রশ্ন-শঙ্কা-গর্হা-সমুচ্চয়ে।
তথা যুক্তপদার্থেষু কামচারক্রিয়াসু চ ॥ ৬৯ ॥

api sambhāvanā-praśna-
śaṅkā-garhā-samuccaye
tathā yukta-padārtheṣu
kāma-cāra-kriyāsu ca

SYNONYMS

api—the word *api; sambhāvanā*—possibility; *praśna*—question; *śaṅkā*—doubt; *garhā*—censure or abuse; *samuccaye*—aggregation; *tathā*—as well as; *yukta-pada-artheṣu*—the appropriate application of things; *kāma-cāra-kriyāsu*—of extravagance; *ca*—and.

TRANSLATION

" 'The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.'

PURPORT

This is another quotation from the *Viśva-prakāśa.*

TEXT 70

এই ত' একাদশ পদের অর্থ-নির্ণয়।
এবে শ্লোকার্থ করি, যথা যে লাগয় ॥ ৭০ ॥

ei ta' ekādaśa padera artha-nirṇaya
ebe ślokārtha kari, yathā ye lāgaya

SYNONYMS

ei ta'—this; *ekādaśa*—eleven; *padera*—of the words; *artha-nirṇaya*—demonstration of import; *ebe*—now; *śloka-artha*—the total meaning of the verse; *kari*—let Me do; *yathā*—as much as; *ye*—which; *lāgaya*—applicable.

TRANSLATION

"I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the śloka, as it is applied in different places.

TEXT 71

'ब्रह्म' शब्देर अर्थ—तत्त्व सर्व-बृहत्तम ।
स्वरूप ऐश्वर्य करि' नाहि याँर सम ॥ ७१ ॥

'brahma' śabdera artha——tattva sarva-bṛhattama
svarūpa aiśvarya kari' nāhi yāṅra sama

SYNONYMS

brahma—*brahma; śabdera artha*—the meaning of the word; *tattva*—the truth; *sarva-bṛhat-tama*—*summum bonum* among the relative truths; *sva-rūpa*—the original identity; *aiśvarya*—opulence; *kari'*—accepting; *nāhi*—not; *yāṅra*—whose; *sama*—equal.

TRANSLATION

"The word brahma indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be no truth equal to that Absolute Truth.

TEXT 72

বৃহত্ত্বাদ্‌বৃংহণত্বাচ্চ তদ্‌ব্রহ্ম পরমং বিদুঃ ।
তস্মৈ নমস্তে সর্বাত্মন্ যোগিচিন্ত্যাবিকারবৎ ॥ ৭২ ॥

bṛhattvād bṛṁhaṇatvāc ca
tad brahma paramaṁ viduḥ
tasmai namas te sarvātman
yogi-cintyāvikāravat

SYNONYMS

bṛhattvāt—because of being all-pervasive; *bṛṁhaṇatvāt*—because of increasing unlimitedly; *ca*—and; *tat*—that; *brahma*—Absolute Truth; *paramam*—the

ultimate; *viduḥ*—they know; *tasmai*—unto Him; *namaḥ*—obeisances; *te*—unto You; *sarva-ātman*—the Supreme Soul; *yogi-cintya*—appreciable by great *yogīs; avikāra-vat*—without change.

TRANSLATION

" 'I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogīs. He is changeless, and He is the soul of all.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.12.57).

TEXT 73

সেই ব্রহ্ম-শব্দে কহে স্বয়ং-ভগবান্।
অদ্বিতীয়-জ্ঞান, যাঁহা বিনা নাহি আন॥ ৭৩॥

sei brahma-śabde kahe svayaṁ-bhagavān
advitīya-jñāna, yāṅhā vinā nāhi āna

SYNONYMS

sei—that; *brahma*—*brahma; śabde*—by the word; *kahe*—it is said; *svayam-bhagavān*—the Supreme Personality of Godhead; *advitīya-jñāna*—the supreme one, without duality; *yāṅhā*—which; *vinā*—without; *nāhi āna*—there is nothing else.

TRANSLATION

"The proper meaning of the word brahma is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.

TEXT 74

বদন্তি তত্তত্ত্ববিদস্তত্ত্বং যজ্‌জ্ঞানমদ্বয়ম্।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে॥ ৭৪॥

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

"'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11). For an explanation, see *Ādi-līlā* (2.11).

TEXT 75

সেই অদ্বয়-তত্ত্ব কৃষ্ণ—স্বয়ং-ভগবান্।
তিনকালে সত্য তিঁহো—শাস্ত্র-প্রমাণ ॥ ৭৫ ॥

sei advaya-tattva kṛṣṇa—svayaṁ-bhagavān
tina-kāle satya tiṅho—śāstra-pramāṇa

SYNONYMS

sei—that; *advaya-tattva*—Absolute Truth without a second; *kṛṣṇa*—Lord Kṛṣṇa; *svayam-bhagavān*—the Supreme Personality of Godhead; *tina-kāle*—in three phases of time (past, present and future); *satya*—truth; *tiṅho*—He; *śāstra-pramāṇa*—the verdict of all Vedic literature.

TRANSLATION

"That Absolute Truth without a second is Lord Kṛṣṇa, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.

TEXT 76

অহমেবাসমেবাগ্রে নান্যদ্‌যৎ সদসৎপরম্।
পশ্চাদহং যদেতচ্চ যোঽবশিষ্যেত সোঽস্ম্যহম্ ॥ ৭৬ ॥

aham evāsam evāgre
nānyad yat sad-asat-param

paścād aham yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—after; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

TRANSLATION

" 'Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation only I remain eternally.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.32). For an explanation see *Ādi-līlā* (1.53).

TEXT 77

'আত্ম'-শব্দে কহে কৃষ্ণ বৃহত্ত্বস্বরূপ।
সর্বব্যাপক, সর্বসাক্ষী, পরমস্বরূপ॥ ৭৭॥

'ātma'-śabde kahe kṛṣṇa bṛhattva-svarūpa
sarva-vyāpaka, sarva-sākṣī, parama-svarūpa

SYNONYMS

ātma—*ātmā*; *śabde*—by the word; *kahe*—it is said; *kṛṣṇa*—the Supreme Lord Kṛṣṇa; *bṛhattva*—the greatest of all; *sva-rūpa*—identity; *sarva-vyāpaka*—all-pervasive; *sarva-sākṣī*—the witness of all; *parama-svarūpa*—the supreme form.

TRANSLATION

"The word ātmā [self] indicates the highest truth, Kṛṣṇa. He is the all-pervasive witness of all, and He is the supreme form.

TEXT 78

আততত্বাচ্চ মাতৃত্বাদাত্মা হি পরমো হরিঃ॥ ৭৮॥

ātatatvāc ca mātṛtvād
ātmā hi paramo hariḥ

SYNONYMS

ātatatvāt—due to being all-pervading; *ca*—and; *mātṛtvāt*—due to being the progenitor; *ātmā*—the soul; *hi*—certainly; *paramaḥ*—supreme; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

"'Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.'

PURPORT

This is a quotation from the *Bhāvārtha-dīpikā,* Śrīdhara Svāmī's commentary on *Śrīmad-Bhāgavatam.*

TEXT 79

সেই কৃষ্ণপ্রাপ্তি-হেতু ত্রিবিধ 'সাধন'।
জ্ঞান, যোগ, ভক্তি,—তিনের পৃথক্ লক্ষণ ॥ ৭৯ ॥

sei kṛṣṇa-prāpti-hetu trividha 'sādhana'
jñāna, yoga, bhakti,—tinera pṛthak lakṣaṇa

SYNONYMS

sei—those; *kṛṣṇa-prāpti*—of achieving the lotus feet of Kṛṣṇa; *hetu*—causes; *tri-vidha sādhana*—the three kinds of execution; *jñāna*—knowledge; *yoga*—mystic *yoga* practice; *bhakti*—and devotional service; *tinera*—of these three; *pṛthak lakṣaṇa*—the symptoms are different.

TRANSLATION

"There are three ways to attain the lotus feet of the Absolute Truth, Kṛṣṇa. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

TEXT 80

তিন সাধনে ভগবান্ তিন স্বরূপে ভাসে।
ব্রহ্ম, পরমাত্মা, ভগবত্তা,—ত্রিবিধ প্রকাশে ॥ ৮০ ॥

tina sādhane bhagavān tina svarūpe bhāse
brahma, paramātmā, bhagavattā,——trividha prakāśe

SYNONYMS

tina sādhane—by these three different processes; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *sva-rūpe*—in identities; *bhāse*—appears; *brahma*—the impersonal feature; *paramātmā*—the localized feature; *bhagavattā*—and the Supreme Personality of Godhead; *trividha prakāśe*—three manifestations.

TRANSLATION

"The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms—as Brahman, Paramātmā, and Bhagavān, the Supreme Personality of Godhead.

TEXT 81

বদন্তি তত্তত্ত্ববিদস্তত্ত্বং যজ্‌জ্ঞানমদ্বয়ম্‌ ।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ৮১ ॥

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.'

TEXT 82

'ব্রহ্ম-আত্মা'-শব্দে যদি কৃষ্ণেরে কহয় ।
'রূঢ়িবৃত্ত্যে' নির্বিশেষ অন্তর্যামী কয় ॥ ৮২ ॥

'brahma-ātmā'-śabde yadi kṛṣṇere kahaya
'rūḍhi-vṛttye' nirviśeṣa antaryāmī kaya

SYNONYMS

brahma-ātmā—*brahma* and *ātmā; śabde*—by these words; *yadi*—if; *kṛṣṇere kahaya*—Kṛṣṇa is indicated; *rūḍhi-vṛttye*—by the direct meaning; *nirviśeṣa*—impersonal; *antaryāmī*—the Supersoul; *kaya*—is said.

TRANSLATION

"Although the words brahma and ātmā indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul.

TEXT 83

জ্ঞানমার্গে—নির্বিশেষ-ব্রহ্ম প্রকাশে।
যোগমার্গে—অন্তর্যামি-স্বরূপেতে ভাসে ॥ ৮৩ ॥

jñāna-mārge——*nirviśeṣa-brahma prakāśe*
yoga-mārge——*antaryāmi-svarūpete bhāse*

SYNONYMS

jñāna-mārge—the process of philosophical speculation; *nirviśeṣa-brahma*—the impersonal Brahman effulgence; *prakāśe*—becomes manifest; *yoga-mārge*—by practicing mystic *yoga; antaryāmi-svarūpete*—in the localized aspect, Supersoul; *bhāse*—appears.

TRANSLATION

"If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

TEXT 84

রাগভক্তি-বিধিভক্তি হয় দুইরূপ।
'স্বয়ং-ভগবত্ত্বে', ভগবত্ত্বে—প্রকাশ দ্বিরূপ ॥ ৮৪ ॥

rāga-bhakti-vidhi-bhakti haya dui-rūpa
'svayaṁ-bhagavattve', bhagavattve——*prakāśa dvi-rūpa*

SYNONYMS

rāga-bhakti—spontaneous devotional service; *vidhi-bhakti*—regulative devotional service; *haya*—are; *dui-rūpa*—the two kinds of devotional service; *svayam-*

bhagavattve—in the Supreme Personality of Godhead; *bhagavattve*—and in His personal expansion; *prakāśa dvi-rūpa*—the two kinds of manifestation.

TRANSLATION

"There are two kinds of devotional activity—spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Kṛṣṇa, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

TEXT 85

রাগভক্ত্যে ব্রজে স্বয়ং-ভগবানে পায় ॥ ৮৫ ॥

rāga-bhaktye vraje svayaṁ-bhagavāne pāya

SYNONYMS

rāga-bhaktye—by the discharge of spontaneous devotional service; *vraje*—in Vṛndāvana; *svayam*—Himself; *bhagavāne*—the Supreme Personality of Godhead; *pāya*—one gets.

TRANSLATION

"By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.

TEXT 86

নায়ং সুখাপো ভগবান্ দেহিনাং গোপিকাসুতঃ।
জ্ঞানিনাঞ্চাত্মভূতানাং যথা ভক্তিমতামিহ ॥ ৮৬ ॥

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhaktimatām iha

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñānināṁ*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa's being subjugated by the *gopīs* and thus glorifying them.

TEXT 87

বিধিভক্ত্যে পার্ষদদেহে বৈকুণ্ঠেতে যায়॥ ৮৭॥

vidhi-bhaktye pārṣada-dehe vaikuṇṭhete yāya

SYNONYMS

vidhi-bhaktye—by executing regulative devotional service; *pārṣada-dehe*—in the form of an associate of the Lord; *vaikuṇṭhete yāya*—one achieves the Vaikuṇṭha planets.

TRANSLATION

"By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṇṭhalokas, the spiritual planets in the spiritual sky.

TEXT 88

যচ্চ ব্রজন্ত্যনিমিষামৃষভানুবৃত্ত্যা।
দূরে-যমা হ্যুপরি নঃ স্পৃহণীয়শীলাঃ।
ভর্তুর্মিথঃ সুযশসঃ কথনানুরাগ-
বৈক্লব্যবাষ্পকলয়া পুলকীকৃতাঙ্গাঃ॥ ৮৮॥

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre-yamā hy upari naḥ spṛhaṇīya-śīlāḥ
bhartur mithaḥ suyaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakīkṛtāṅgāḥ

SYNONYMS

yat—which; *ca*—also; *vrajanti*—go; *animiṣām*—of the demigods; *ṛṣabha-anuvṛttyā*—by practicing the best means of spiritual life; *dūre*—keeping at a distance; *yamāḥ*—the regulative principles; *hi*—certainly; *upari*—above; *naḥ*—our;

spṛhaṇīya-śīlāḥ—decorated with desirable qualities; *bhartuḥ*—of the master; *mithaḥ*—mutually; *su-yaśasaḥ*—who has all transcendental qualities; *kathana-anurāga*—attracted to discussions; *vaiklavya*—transformation; *bāṣpa-kalayā*—with tears in the eyes; *pulakīkṛta*—jubilation; *aṅgāḥ*—bodily limbs.

TRANSLATION

"'Those who discuss the activities of Lord Kṛṣṇa are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Kṛṣṇa without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuṇṭha planets, which exist above us.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.15.25). In this verse Lord Brahmā is speaking to all the demigods, who feared the two *asuras* in Diti's womb. Lord Brahmā described the Kumāras' visit to Vaikuṇṭha, and this was again explained by Maitreya, the friend of Vyāsadeva, when he gave instructions to Vidura.

TEXT 89

সেই উপাসক হয় ত্রিবিধ প্রকার।
অকাম, মোক্ষকাম, সর্বকাম আর॥ ৮৯॥

sei upāsaka haya trividha prakāra
akāma, mokṣa-kāma, sarva-kāma āra

SYNONYMS

sei upāsaka—those devotees; *haya*—are; *tri-vidha prakāra*—three varieties; *akāma*—without material desires; *mokṣa-kāma*—desiring to become liberated; *sarva-kāma*—filled with all material desires; *āra*—and.

TRANSLATION

"The devotees are divided into three categories—akāma [desireless], mokṣa-kāma [desiring liberation], and sarva-kāma [desiring material perfection].

TEXT 90

অকামঃ সর্বকামো বা মোক্ষকাম উদারধীঃ।
তীব্রেণ ভক্তিযোগেন যজেত পুরুষং পরম্॥ ৯০॥

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhīḥ*—sincere and advanced in devotional service; *tīvreṇa*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga; yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

TRANSLATION

" 'One who is actually intelligent, although he may be a devotee free from material desires, a karmī desiring all kinds of material facilities, or a jñānī desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.3.10).

TEXT 91

বুদ্ধিমান্-অর্থে—যদি 'বিচারজ্ঞ' হয়।
নিজ-কাম লাগিহ তবে কৃষ্ণেরে ভজয়॥ ৯১॥

buddhimān-arthe—*yadi 'vicāra-jña' haya*
nija-kāma lāgiha tabe kṛṣṇere bhajaya

SYNONYMS

buddhimān-arthe—by the meaning of intelligent; *yadi*—if; *vicāra-jña*—expert in scrutinizing things; *haya*—is; *nija-kāma lāgiha*—even for sense gratification; *tabe*—then; *kṛṣṇere bhajana*—worships Lord Kṛṣṇa.

TRANSLATION

"The meaning of the word udāra-dhīḥ is buddhimān—intelligent or considerate. Because of this, even for one's own sense gratification one engages in the devotional service of Lord Kṛṣṇa.

TEXT 92

ভক্তি বিনু কোন সাধন দিতে নারে ফল।
সব ফল দেয় ভক্তি স্বতন্ত্র প্রবল ॥ ৯২ ॥

bhakti vinu kona sādhana dite nāre phala
saba phala deya bhakti svatantra prabala

SYNONYMS

bhakti vinu—without devotional service; *kona*—some; *sādhana*—practice for perfection; *dite*—to give; *nāre*—not able; *phala*—any result; *saba phala*—all the results of different processes; *deya*—give; *bhakti*—devotional service; *svatantra*—independent; *prabala*—and powerful.

TRANSLATION

"The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

TEXT 93

অজাগলস্তন-ন্যায় অন্য সাধন।
অতএব হরি ভজে বুদ্ধিমান্ জন ॥ ৯৩ ॥

ajā-gala-stana-nyāya anya sādhana
ataeva hari bhaje buddhimān jana

SYNONYMS

ajā-gala-stana-nyāya—like the nipples on the neck of a goat; *anya*—other; *sādhana*—execution of spiritual life; *ataeva*—therefore; *hari*—the Supreme Personality of Godhead; *bhaje*—one worships; *buddhimān jana*—the intelligent person.

TRANSLATION

"With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples

cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

TEXT 94

চতুর্বিধা ভজন্তে মাং জনাঃ সুকৃতিনোঽর্জুন ।
আর্তো জিজ্ঞাসুরর্থার্থী জ্ঞানী চ ভরতর্ষভ ॥ ৯৪ ॥

catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

SYNONYMS

catuḥ-vidhāḥ—four kinds; *bhajante*—worship; *mām*—Me; *janāḥ*—persons; *sukṛtinaḥ*—who have obeyed the principles of human life or the regulative principles of *varṇa* and *āśrama; arjuna*—O Arjuna; *ārtaḥ*—the distressed; *jijñāsuḥ*—the inquisitive; *artha-arthī*—one in need of money; *jñānī*—one pursuing knowledge; *ca*—also; *bharata-ṛṣabha*—O best of the Bharata dynasty.

TRANSLATION

"'O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.'

PURPORT

This is a quotation from *Bhagavad-gītā* (7.16). The word *sukṛtinaḥ* is very important in this verse. *Su* means "auspicious," and *kṛtī* means "meritorious" or "regulated." Unless one follows the regulative principles of religious life, human life is no different from animal life. Religious life means following the principles of *varṇa* and *āśrama*. In the *Viṣṇu Purāṇa* it is said:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

According to religious life, society is divided into four social divisions—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—and four spiritual divisions—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. One needs to be trained to become a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is

not trained socially and spiritually—that is, if one is uneducated and unregulated—his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training—either by following the principles of *varṇa* and *āśrama* or by being directly trained in the *bhakti* school by the methods of *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*. Without being trained, one cannot be *sukṛtī*, auspicious. In this verse Kṛṣṇa says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra. Others are inquisitive, like the great sages headed by Sanaka, and others need money, like Dhruva Mahārāja. Śukadeva Gosvāmī approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 95

আর্ত, অর্থার্থী,—দুই সকাম-ভিতরে গণি ।
জিজ্ঞাসু, জ্ঞানী,—দুই মোক্ষকাম মানি ॥ ৯৫ ॥

ārta, arthārthī,——dui sakāma-bhitare gaṇi
jijñāsu, jñānī,——dui mokṣa-kāma māni

SYNONYMS

ārta—distressed; *artha-arthī*—desirous of money; *dui*—two persons; *sakāma-bhitare*—in the division of material activities; *gaṇi*—we consider; *jijñāsu*—inquisitive; *jñānī*—pursuing knowledge; *dui*—two; *mokṣa-kāma*—transcendentalists pursuing spiritual knowledge for liberation; *māni*—I consider.

TRANSLATION

"Materialistic devotees take to devotional service and worship Kṛṣṇa when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

TEXT 96

এই চারি সুকৃতি হয় মহাভাগ্যবান্ ।
তত্তৎকামাদি ছাড়ি' হয় শুদ্ধভক্তিমান্ ॥ ৯৬ ॥

ei cāri sukṛti haya mahā-bhāgyavān
tat-tat-kāmādi chāḍi' haya śuddha-bhaktimān

SYNONYMS

ei cāri—these four persons; *sukṛti*—pious men; *haya*—are; *mahā-bhāgyavān*—highly fortunate; *tat-tat*—those respective; *kāma-ādi*—aspirations; *chāḍi'*—giving up; *haya*—become; *śuddha-bhaktimān*—pure devotees.

TRANSLATION

"Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

TEXT 97

সাধুসঙ্গ-কৃপা কিম্বা কৃষ্ণের কৃপায়।
কামাদি 'দুঃসঙ্গ' ছাড়ি' শুদ্ধভক্তি পায়॥ ৯৭॥

sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya
kāmādi 'duḥsaṅga' chāḍi' śuddha-bhakti pāya

SYNONYMS

sādhu-saṅga-kṛpā—by the mercy of association with devotees; *kimvā*—or; *kṛṣṇera kṛpāya*—by the mercy of Kṛṣṇa; *kāma-ādi*—material desires and so on; *duḥsaṅga*—unwanted association; *chāḍi'*—giving up; *śuddha-bhakti pāya*—one obtains the platform of pure devotional life.

TRANSLATION

"One is elevated to the platform of devotional life by the mercy of a Vaiṣṇava, the bona fide spiritual master, and by the special mercy of Kṛṣṇa. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

TEXT 98

সৎসঙ্গান্মুক্ত-দুঃসঙ্গো হাতুং নোৎসহতে বুধঃ।
কীর্ত্যমানং যশো যস্য সকৃদাকর্ণ্য রোচনম্॥ ৯৮॥

sat-saṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ

kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam

SYNONYMS

sat-saṅgāt—by the association of pure devotees; *mukta*—freed; *duḥsaṅgaḥ*—the association of materialistic persons; *hātum*—to give up; *na*—not; *utsahate*—is able; *budhaḥ*—one who is actually learned; *kīrtyamānam*—being glorified; *yaśaḥ*—the glories; *yasya*—of whom (the Supreme Personality of Godhead); *sakṛt*—once; *ākarṇya*—hearing; *rocanam*—very pleasing.

TRANSLATION

" 'The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.10.11). All the members of the Kuru dynasty offered respects when Kṛṣṇa was leaving Hastināpura after the Battle of Kurukṣetra. Kṛṣṇa was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Śukadeva Gosvāmī. A pure devotee becomes attached to Kṛṣṇa by hearing the Lord's glories. The Lord's glories and the Lord Himself are identical. One has to be qualified to understand this Absolute Truth; therefore one should be given a chance to associate with a pure devotee. Our Kṛṣṇa consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of *Śrīmad-Bhāgavatam* who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Kṛṣṇa consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Kṛṣṇa *mahā-mantra* on their beads, follow the devotional process, rise early in the morning, attend *maṅgala-ārati* and recite *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* regularly. In this way, one can become purified and free from all material contamination.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
(Nārada-pañcarātra)

To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Śrī Caitanya Mahāprabhu practiced devotional service and preached (*āpani ācari' bhakti karila pracāra*). If a preacher behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

TEXT 99

'দুঃসঙ্গ' কহিয়ে—'কৈতব', 'আত্মবঞ্চনা'।
কৃষ্ণ, কৃষ্ণভক্তি বিনু অন্য কামনা ॥ ৯৯ ॥

'duḥsaṅga' kahiye — 'kaitava', 'ātma-vañcanā'
kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā

SYNONYMS

duḥsaṅga—bad, unwanted association; *kahiye*—I say; *kaitava*—cheating; *ātma-vañcanā*—cheating oneself; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinu*—without; *anya*—other; *kāmanā*—desires.

TRANSLATION

"Cheating oneself and cheating others is called kaitava. Associating with cheaters is called duḥsaṅga, bad association. Those who desire things other than Kṛṣṇa's service are also called duḥsaṅga, bad association.

TEXT 100

ধর্মঃ প্রোজ্ঝিত-কৈতবোঽত্র পরমো নির্মৎসরাণাং সতাং
বেদ্যং বাস্তবমত্র বস্তু শিবদং তাপত্রয়োন্মূলনম্।
শ্রীমদ্ভাগবতে মহামুনিকৃতে কিংবা পরৈরীশ্বরঃ
সদ্যো হৃদ্যবরুধ্যতেঽত্র কৃতিভিঃ শুশ্রূষুভিস্তৎক্ষণাৎ ॥ ১০০ ॥

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the fully pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa; mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

"'The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.2). For an explanation see also *Ādi-līlā* (1.91).

TEXT 101

'প্র'-শব্দে—মোক্ষবাঞ্ছা কৈতবপ্রধান।
এই শ্লোকে শ্রীধরস্বামী করিয়াছেন ব্যাখ্যান॥ ১০১॥

'pra'-śabde—mokṣa-vāñchā kaitava-pradhāna
ei śloke śrīdhara-svāmī kariyāchena vyākhyāna

SYNONYMS

pra-śabde—by the affix *pra; mokṣa-vāñchā*—the desire for being liberated; *kaitava-pradhāna*—first-class cheating; *ei śloke*—in this verse; *śrīdhara-svāmī*—the great commentator Śrīdhara Svāmī; *kariyāchena*—has made; *vyākhyāna*—explanation.

TRANSLATION

"The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Śrīdhara Svāmī has explained this verse in that way.

TEXT 102

সকাম-ভক্তে 'অজ্ঞ' জানি' দয়ালু ভগবান্।
স্ব-চরণ দিয়া করে ইচ্ছার পিধান ॥ ১০২ ॥

sakāma-bhakte 'ajña' jāni' dayālu bhagavān
sva-caraṇa diyā kare icchāra pidhāna

SYNONYMS

sakāma-bhakte—to devotees who still have material desires to fulfill; *ajña*—foolish; *jāni'*—knowing; *dayālu*—merciful; *bhagavān*—Śrī Kṛṣṇa; *sva-caraṇa*—His own lotus feet; *diyā*—giving; *kare*—does; *icchāra pidhāna*—the covering of other desires.

TRANSLATION

"When the merciful Lord Kṛṣṇa understands a devotee's foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

TEXT 103

সত্যং দিশত্যর্থিতমর্থিতো নৃণাং
নৈবার্থদো যৎ পুনরর্থিতা যতঃ।
স্বয়ং বিধত্তে ভজতামনিচ্ছতা-
মিচ্ছাপিধানং নিজপাদপল্লবম্ ॥ ১০৩ ॥

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly;

artha-daḥ—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (5.19.26).

TEXT 104

সাধুসঙ্গ, কৃষ্ণকৃপা, ভক্তির স্বভাব।
এ তিনে সব ছাড়ায়, করে কৃষ্ণে 'ভাব'॥ ১০৪॥

sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva
e tine saba chāḍāya, kare kṛṣṇe 'bhāva'

SYNONYMS

sādhu-saṅga—the association of devotees; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *bhaktira*—of devotional service; *sva-bhāva*—nature; *e tine*—these three; *saba chāḍāya*—cause one to give up everything else; *kare*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhāva*—the loving affairs.

TRANSLATION

"Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

PURPORT

This verse refers to the association of pure devotees, the mercy of Kṛṣṇa and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, *māyā*. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In

Śrīmad-Bhāgavatam it is said: *śrama eva hi kevalam.* In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of *Bhagavad-gītā.*

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by *karma, jñāna* and *yoga.* However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called *anyābhilāṣitā-śūnya.* Then one becomes a pure devotee.

TEXT 105

আগে যত যত অর্থ ব্যাখ্যান করিব।
কৃষ্ণগুণাস্বাদের এই হেতু জানিব॥ ১০৫॥

āge yata yata artha vyākhyāna kariba
kṛṣṇa-guṇāsvādera ei hetu jāniba

SYNONYMS

āge—ahead; *yata yata*—as many as; *artha*—meanings; *vyākhyāna kariba*—I shall explain; *kṛṣṇa-guṇa-āsvādera*—of tasting the transcendental qualities of Kṛṣṇa; *ei*—this; *hetu*—reason; *jāniba*—we shall understand.

TRANSLATION

"In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Kṛṣṇa.

TEXT 106

শ্লোকব্যাখ্যা লাগি' এই করিলুঁ আভাস।
এবে করি শ্লোকের মূলার্থ প্রকাশ ॥ ১০৬ ॥

śloka-vyākhyā lāgi' ei kariluṅ ābhāsa
ebe kari ślokera mūlārtha prakāśa

SYNONYMS

śloka-vyākhyā—of the explanation of the verse; *lāgi'*—for the matter; *ei*—this; *kariluṅ*—I did; *ābhāsa*—indication; *ebe*—now; *kari*—let Me do; *ślokera*—of the verse; *mūla-artha*—the real meaning; *prakāśa*—the manifestation.

TRANSLATION

"I have given all these explanations just to indicate the purpose of the verse. Allow me to explain the real purpose of the verse.

TEXT 107

জ্ঞানমার্গে উপাসক—দুইত' প্রকার।
কেবল ব্রহ্মোপাসক, মোক্ষাকাঙ্ক্ষী আর ॥ ১০৭ ॥

jñāna-mārge upāsaka—duita' prakāra
kevala brahmopāsaka, mokṣākāṅkṣī āra

SYNONYMS

jñāna-mārge—on the path of philosophical speculation; *upāsaka*—worshipers; *duita' prakāra*—two varieties; *kevala*—only; *brahma-upāsaka*—the worshiper of impersonal Brahman; *mokṣa-ākāṅkṣī*—desiring liberation; *āra*—and.

TRANSLATION

"There are two kinds of worshipers on the path of philosophical speculation—one is brahma-upāsaka, a worshiper of the impersonal Brahman, and the other is called mokṣākāṅkṣī, one who desires liberation.

TEXT 108

কেবল ব্রহ্মোপাসক তিন ভেদ হয়।
সাধক, ব্রহ্মময়, আর প্রাপ্ত-ব্রহ্মলয় ॥ ১০৮ ॥

kevala brahmopāsaka tina bheda haya
sādhaka, brahmamaya, āra prāpta-brahma-laya

SYNONYMS

kevala brahma-upāsaka—the worshiper of only the impersonal Brahman; *tina bheda haya*—there are three different groups; *sādhaka*—the beginner; *brahma-maya*—absorbed in thought of Brahman; *āra*—and; *prāpta-brahma-laya*—actually merged into the Brahman effulgence.

TRANSLATION

"There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

TEXT 109

ভক্তি বিনা কেবল জ্ঞানে 'মুক্তি' নাহি হয়।
ভক্তি সাধন করে যেই 'প্রাপ্ত-ব্রহ্মলয়' ॥ ১০৯ ॥

bhakti vinā kevala jñāne 'mukti' nāhi haya
bhakti sādhana kare yei 'prāpta-brahma-laya'

SYNONYMS

bhakti—devotional service; *vinā*—without; *kevala*—only; *jñāne*—by philosophical speculation; *mukti*—liberation; *nāhi haya*—there is not; *bhakti*—devotional service; *sādhana*—practice; *kare*—does; *yei*—anyone who; *prāpta-brahma-laya*—as good as merging into the impersonal Brahman.

TRANSLATION

"One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

TEXT 110

ভক্তির স্বভাব,—ব্রহ্ম হৈতে করে আকর্ষণ।
দিব্য দেহ দিয়া করায় কৃষ্ণের ভজন ॥ ১১০ ॥

bhaktira svabhāva,—brahma haite kare ākarṣaṇa
divya deha diyā karāya kṛṣṇera bhajana

SYNONYMS

bhaktira—of devotional service; *sva-bhāva*—nature; *brahma*—impersonal Brahman realization; *haite*—from; *kare*—does; *ākarṣaṇa*—attracting; *divya*—transcendental; *deha*—body; *diyā*—offering; *karāya*—causes to perform; *kṛṣṇera bhajana*—the service of Lord Kṛṣṇa.

TRANSLATION

"Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. He is offered a transcendental body to engage in Lord Kṛṣṇa's service.

TEXT 111

ভক্তদেহ পাইলে হয় গুণের স্মরণ।
গুণাকৃষ্ট হঞা করে নির্মল ভজন ॥ ১১১ ॥

bhakta-deha pāile haya guṇera smaraṇa
guṇākṛṣṭa hañā kare nirmala bhajana

SYNONYMS

bhakta-deha—the body of a devotee; *pāile*—when one gets; *haya*—there is; *guṇera smaraṇa*—remembrance of the transcendental qualities; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities; *kare*—performs; *nirmala bhajana*—pure devotional service.

TRANSLATION

"When one gets a devotee's spiritual body, he can remember the transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa's transcendental qualities, one becomes a pure devotee engaged in His service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has given the following summary of verses 107-111. Transcendentalists on the path of philosophical speculation can be divided into two categories—the pure worshiper of impersonal Brahman and he who wishes to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories—(1) *sādhaka,* those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the *brahma-bhūta* platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of *Bhagavad-gītā:*

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

To attain the platform of pure devotional service, one has to become spiritually pure and attain the *brahma-bhūta* platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

sarvopādhi-vinirmuktaṁ
tatparatvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

When one's senses are pure, one can render loving devotional service to Kṛṣṇa. A pure devotee can only remember Kṛṣṇa's transcendental qualities. Remembering them, he fully engages in the loving service of the Lord.

TEXT 112

"মুক্তা অপি লীলয়া বিগ্রহং কৃত্বা ভগবন্তং ভজন্তে ॥"১১২ ॥

"muktā api līlayā vigrahaṁ
kṛtvā bhagavantaṁ bhajante"

SYNONYMS

muktāḥ—liberated; *api*—although; *līlayā*—by pastimes; *vigraham*—the form of the Lord; *kṛtvā*—having installed; *bhagavantam*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

Highly elevated Māyāvādī *sannyāsīs* sometimes worship the Rādhā-Kṛṣṇa Deity and discuss the pastimes of the Lord, but their purpose is not elevation to Goloka Vṛndāvana. They want to merge into the Lord's effulgence. This statement is quoted from Śaṅkarācārya's commentary on the *Upaniṣad* known as *Nṛsiṁha-tāpanī*.

TEXT 113

জন্ম হৈতে শুক-সনকাদি 'ব্রহ্মময়'।
কৃষ্ণগুণাকৃষ্ট হঞা কৃষ্ণেরে ভজয়॥ ১১৩॥

janma haite śuka-sanakādi 'brahmamaya'
kṛṣṇa-guṇākṛṣṭa hañā kṛṣṇere bhajaya

SYNONYMS

janma haite—from birth; *śuka*—Śukadeva Gosvāmī; *sanaka-ādi*—the four Kumāras; *brahma-maya*—absorbed in the thought of impersonal Brahman; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental pastimes of the Lord; *hañā*—becoming; *kṛṣṇere bhajaya*—worshiped Lord Kṛṣṇa.

TRANSLATION

"Although Śukadeva Gosvāmī and the four Kumāras were always absorbed in the thought of impersonal Brahman and were thus Brahmavādīs, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

TEXT 114

সনকাদ্যের কৃষ্ণকৃপায় সৌরভে হরে মন।
গুণাকৃষ্ট হঞা করে নির্মল ভজন॥ ১১৪॥

sanakādyera kṛṣṇa-kṛpāya saurabhe hare mana
guṇākṛṣṭa hañā kare nirmala bhajana

SYNONYMS

sanaka-ādyera—of the four Kumāras, headed by Sanaka; *kṛṣṇa-kṛpāya*—by the mercy of the Lord; *saurabhe*—the fragrance; *hare*—took away; *mana*—the minds; *guṇa-ākṛṣṭa hañā*—thus being attracted by the qualities of Kṛṣṇa; *kare*—perform; *nirmala bhajana*—pure devotional service.

TRANSLATION

"The minds of the four Kumāras were attracted by the aroma of the flowers offered to Kṛṣṇa's lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

TEXT 115

তস্যারবিন্দনয়নস্য পদারবিন্দ-
কিঞ্জল্কমিশ্রতুলসীমকরন্দবায়ুঃ।
অন্তর্গতঃ স্ববিবরেণ চকার তেষাং
সংক্ষোভমক্ষরজুষামপি চিত্ততন্বোঃ ॥ ১১৫ ॥

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the lotus-eyed Lord; *pada-aravinda*—of the lotus feet; *kiñjalka*—with the toes; *miśra*—mixed; *tulasī*—the *tulasī* leaves; *makaranda*—fragrance; *vāyuḥ*—breeze; *antargataḥ*—entered within; *sva-vivareṇa*—through their nostrils; *cakāra*—made; *teṣām*—of the Kumāras; *saṅkṣobham*—agitation for change; *akṣara-juṣām*—attached to impersonal Brahman realization; *api*—even though; *citta-tanvoḥ*—in both mind and body.

TRANSLATION

"'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43).

TEXT 116

ব্যাসকৃপায় শুকদেবের লীলাদি-স্মরণ।
কৃষ্ণগুণাকৃষ্ট হঞা করেন ভজন ॥ ১১৬ ॥

vyāsa-kṛpāya śukadevera līlādi-smaraṇa
kṛṣṇa-guṇākṛṣṭa hañā karena bhajana

SYNONYMS

vyāsa-kṛpāya—by the mercy of Śrīla Vyāsadeva; *śukadevera*—of Śukadeva Gosvāmī; *līlā-ādi-smaraṇa*—remembrance of the transcendental pastimes of Kṛṣṇa; *kṛṣṇa guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—becoming; *karena*—performed; *bhajana*—loving service.

TRANSLATION

"By the mercy of Śrīla Vyāsadeva, Śukadeva Gosvāmī was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa's transcendental qualities, he also became a devotee and engaged in His service.

TEXT 117

হরের্গুণাক্ষিপ্তমতির্ভগবান্ বাদরায়ণিঃ।
অধ্যগান্মহদাখ্যানং নিত্যং বিষ্ণুজনপ্রিয়ঃ ॥ ১১৭ ॥

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad-ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ

SYNONYMS

hareḥ—of Lord Kṛṣṇa; *guṇa-ākṣipta-matiḥ*—whose mind was agitated by the qualities; *bhagavān*—the most powerful transcendentalist; *bādarāyaṇiḥ*—Śukadeva, son of Vyāsadeva; *adhyagāt*—studied; *mahat-ākhyānam*—the great epic description; *nityam*—eternally; *viṣṇu-jana-priyaḥ*—who is very dear to the Vaiṣṇavas, devotees of Lord Viṣṇu.

TRANSLATION

" 'Being very much attracted by the transcendental pastimes of the Lord, the mind of Śrīla Śukadeva Gosvāmī was agitated by Kṛṣṇa consciousness. He therefore began to study Śrīmad-Bhāgavatam by the grace of his father.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.7.11).

TEXT 118

নব-যোগীশ্বর জন্ম হৈতে 'সাধক' জ্ঞানী।
বিধি-শিব-নারদ-মুখে কৃষ্ণগুণ শুনি' ॥ ১১৮ ॥

nava-yogīśvara janma haite 'sādhaka' jñānī
vidhi-śiva-nārada-mukhe kṛṣṇa-guṇa śuni'

SYNONYMS

nava—nine; *yogi-īśvara*—great saintly *yogīs; janma haite*—from the very birth; *sādhaka*—practicers; *jñānī*—well versed in transcendental knowledge; *vidhi*—Lord Brahmā; *śiva*—Lord Śiva; *nārada*—the great sage Nārada; *mukhe*—in their mouths; *kṛṣṇa-guṇa śuni'*—hearing the transcendental qualities of Kṛṣṇa.

TRANSLATION

"From their very births, the nine great mystic yogīs [Yogendras] were impersonal philosophers of the Absolute Truth. However, because they heard about Lord Kṛṣṇa's qualities from Lord Brahmā, Lord Śiva and the great sage Nārada, they also became Kṛṣṇa's devotees.

TEXT 119

গুণাকৃষ্ট হঞা করে কৃষ্ণের ভজন।
একাদশ-স্কন্ধে তাঁর ভক্তি-বিবরণ ॥ ১১৯ ॥

guṇākṛṣṭa hañā kare kṛṣṇera bhajana
ekādaśa-skandhe tāṅra bhakti-vivaraṇa

SYNONYMS

guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities; *kare*—engaged in; *kṛṣṇera bhajana*—the devotional service of the Lord; *ekādaśa-skandhe*—in the Eleventh Canto of *Śrīmad-Bhāgavatam; tāṅra*—of them; *bhakti-vivaraṇa*—description of the devotional service.

TRANSLATION

"In the Eleventh Canto of the Śrīmad-Bhāgavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord's transcendental qualities.

TEXT 120

অক্লেশাং কমলভুবঃ প্রবিশ্য গোষ্ঠীং
কুর্বন্তঃ শ্রুতিশিরসাং শ্রুতিং শ্রুতজ্ঞাঃ।
উত্তুঙ্গং যদুপুরসঙ্গমায় রঙ্গং
যোগীন্দ্রাঃ পুলকভৃতো নবাপ্যবাপুঃ॥ ১২০॥

akleśāṁ kamala-bhuvaḥ praviśya goṣṭhīṁ
kurvantaḥ śruti-śirasāṁ śrutiṁ śrutajñāḥ
uttuṅgaṁ yadu-pura-saṅgamāya raṅgaṁ
yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ

SYNONYMS

akleśām—without material trouble; *kamala-bhuvaḥ*—of Lord Brahmā, who took his birth from the lotus flower; *praviśya*—entering; *goṣṭhīm*—the association; *kurvantaḥ*—continuously performing; *śruti-śirasām*—of the topmost Vedic knowledge; *śrutim*—hearing; *śruta-jñāḥ*—who are expert in Vedic knowledge; *uttuṅgam*—very high; *yadu-pura-saṅgamāya*—for going back home, back to Godhead, to Dvārakā; *raṅgam*—to Raṅga-kṣetra; *yogīndrāḥ*—great saintly persons; *pulaka-bhṛtaḥ*—being spiritually pleased; *nava*—nine; *api*—although; *avāpuḥ*—achieved.

TRANSLATION

" 'The nine Yogendras entered Lord Brahmā's association and heard from him the real meaning of the topmost Vedic literatures—the Upaniṣads. Although they were already conversant in Vedic knowledge, they became very jubilant in Kṛṣṇa consciousness just by listening to Brahmā. Thus they wanted to enter Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the place known as Raṅga-kṣetra.'

PURPORT

This is a quotation from the *Mahā Upaniṣad.*

TEXT 121

মোক্ষাকাঙ্ক্ষী জ্ঞানী হয় তিনপ্রকার।
মুমুক্ষু, জীবন্মুক্ত, প্রাপ্তস্বরূপ আর॥ ১২১॥

mokṣākāṅkṣī jñānī haya tina-prakāra
mumukṣu, jīvan-mukta, prāpta-svarūpa āra

SYNONYMS

mokṣa-ākāṅkṣī—those who desire to merge into the impersonal Brahman; *jñānī*—advanced in knowledge; *haya*—are; *tina-prakāra*—three varieties; *mumukṣu*—desiring to be liberated; *jīvat-mukta*—already liberated, even in this life; *prāpta-svarūpa*—self-realized; *āra*—and.

TRANSLATION

"Those who wish to merge into the impersonal Brahman are also divided into three categories—those desiring to be liberated, those already liberated and those who have realized Brahman.

TEXT 122

'মুমুক্ষু' জগতে অনেক সংসারী জন।
'মুক্তি' লাগি' ভক্ত্যে করে কৃষ্ণের ভজন॥ ১২২॥

'mumukṣu' jagate aneka saṁsārī jana
'mukti' lāgi' bhaktye kare kṛṣṇera bhajana

SYNONYMS

mumukṣu—desiring to be liberated; *jagate*—in this world; *aneka*—many; *saṁsārī jana*—engaged in material activities; *mukti lāgi'*—for the sake of liberation; *bhaktye*—in devotional service; *kare*—perform; *kṛṣṇera bhajana*—the worship of Kṛṣṇa.

TRANSLATION

"There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

TEXT 123

মুমুক্ষবো ঘোররূপান্ হিত্বা ভূতপতীনথ।
নারায়ণ-কলাঃ শান্তা ভজন্তি হ্যনসূয়বঃ॥ ১২৩॥

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

SYNONYMS

mumukṣavaḥ—those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are never envious of anyone;

ghora-rūpān—demigods with fearful bodily features; *hitvā*—giving up; *bhūta-patīn*—the forefathers (*prajāpatis*); *atha*—therefore; *nārāyaṇa-kalāḥ*—the plenary expansions of Lord Nārāyaṇa; *śāntāḥ*—very peaceful; *bhajanti*—they worship; *hi*—certainly; *anasūyavaḥ*—nonenvious.

TRANSLATION

"'Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Nārāyaṇa.'

PURPORT

This is a quotation from the *Śrīmad-Bhāgavatam* (1.2.26). Those who actually want the highest perfection worship Lord Viṣṇu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce, demigods like goddess Kālī and Kāla-bhairava (Rudra). The devotees of Kṛṣṇa, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Nārāyaṇa instead.

TEXT 124

সেই সবের সাধুসঙ্গে গুণ স্ফুরায়।
কৃষ্ণভজন করায়, 'মুমুক্ষা' ছাড়ায়॥ ১২৪॥

sei sabera sādhu-saṅge guṇa sphurāya
kṛṣṇa-bhajana karāya, 'mumukṣā' chāḍāya

SYNONYMS

sei sabera—of all those worshipers of different demigods; *sādhu-saṅge*—the contact of real devotees; *guṇa sphurāya*—awakens the appreciation of transcendental qualities; *kṛṣṇa-bhajana karāya*—engages in the devotional service of Lord Kṛṣṇa; *mumukṣā chāḍāya*—and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

TRANSLATION

"If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way they also engage in Kṛṣṇa's devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

PURPORT

The four Kumāras (Catuḥsana), Śukadeva Gosvāmī and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of impersonalists—the *mumukṣu* (those desiring liberation), the *jīvan-muktas* (those liberated in this life) and the *prāpta-svarūpas* (those merged in Brahman realization). All three types of *jñānīs* are called *mokṣākāṅkṣīs,* those desiring liberation. By associating with devotees, such people give up the *mumukṣu* principle and render devotional service. The real cause for this change is the association of devotees. This Kṛṣṇa consciousness movement is meant to attract all types of men, even those who desire things other than the Lord's devotional service. Through the association of devotees, they gradually begin to render devotional service.

TEXT 125

অহো মহাত্মন্ বহুদোষদুষ্টোঽ-
প্যেকেন ভাত্যেষ ভবো গুণেন।
সৎসঙ্গমাখ্যেন সুখাবহেন
কৃতাদ্য নো যেন কৃশা মুমুক্ষা ॥ ১২৫ ॥

aho mahātman bahu-doṣa-duṣṭo
'py ekena bhāty eṣa bhavo guṇena
sat-saṅgamākhyena sukhāvahena
kṛtādya no yena kṛśā mumukṣā

SYNONYMS

aho mahātman—O great devotee; *bahu-doṣa-duṣṭaḥ*—infected with varieties of material disease or attachment; *api*—although; *ekena*—with one; *bhāti*—shines; *eṣaḥ*—this; *bhavaḥ*—birth in this material world; *guṇena*—with a good quality; *sat-saṅgama-ākhyena*—known as association with devotees; *sukha-āvahena*—which brings about happiness; *kṛtā*—made; *adya*—now; *naḥ*—our; *yena*—by which; *kṛśā*—insignificant; *mumukṣā*—the desire for liberation.

TRANSLATION

" 'O great learned devotee, although there are many faults in this material world, there is one good opportunity—the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.'

PURPORT

This is a quotation from the *Hari-bhakti-sudhodaya.*

TEXT 126

নারদের সঙ্গে শৌনকাদি মুনিগণ।
মুমুক্ষা ছাড়িয়া কৈলা কৃষ্ণের ভজন ॥ ১২৬ ॥

nāradera saṅge śaunakādi muni-gaṇa
mumukṣā chāḍiyā kailā kṛṣṇera bhajana

SYNONYMS

nāradera saṅge—by the association of the great saintly person Nārada; *śaunaka-ādi muni-gaṇa*—the great sages headed by Śaunaka Muni; *mumukṣā chāḍiyā*—giving up the desire for liberation; *kailā*—performed; *kṛṣṇera bhajana*—devotional service to Kṛṣṇa.

TRANSLATION

"By associating with the great saint Nārada, the great sages like Śaunaka and others gave up the desire for liberation and engaged in Kṛṣṇa's devotional service.

TEXT 127

কৃষ্ণের দর্শনে, কারো কৃষ্ণের কৃপায়।
মুমুক্ষা ছাড়িয়া গুণে ভজে তাঁর পা'য় ॥ ১২৭ ॥

kṛṣṇera darśane, kāro kṛṣṇera kṛpāya
mumukṣā chāḍiyā guṇe bhaje tāṅra pā'ya

SYNONYMS

kṛṣṇera darśane—simply by meeting Kṛṣṇa; *kāro*—someone; *kṛṣṇera kṛpāya*—by the favor of Kṛṣṇa; *mumukṣā chāḍiyā*—giving up the desire for liberation; *guṇe*—being attracted by the transcendental qualities of Kṛṣṇa; *bhaje*—engages in service; *tāṅra pā'ya*—at the lotus feet of Kṛṣṇa.

TRANSLATION

"Simply by meeting Kṛṣṇa or receiving Kṛṣṇa's special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service.

TEXT 128

অস্মিন্ সুখঘনমূর্তৌ পরমাত্মনি বৃষ্ণিপত্তনে স্ফুরতি।
আত্মারামতয়া মে বৃথা গতো বত চিরং কালঃ ॥ ১২৮ ॥

asmin sukha-ghana-mūrtau param-
ātmani vṛṣṇi-pattane sphurati
ātmārāmatayā me vṛthā
gato bata ciraṁ kālaḥ

SYNONYMS

asmin—when this; *sukha-ghana-mūrtau*—form of complete happiness; *parama-ātmani*—the Supreme Person; *vṛṣṇi-pattane*—in Dvārakā-dhāma; *sphurati*—exists; *ātmārāmatayā*—by the process of cultivating Brahman realization; *me*—my; *vṛthā*—uselessly; *gataḥ*—wasted; *bata*—alas, what can I say; *ciram*—for a long time; *kālaḥ*—time.

TRANSLATION

" 'In this Dvārakā-dhāma, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!'

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (3.1.34).

TEXT 129

'জীবন্মুক্ত' অনেক, সেই দুই ভেদ জানি।
'ভক্ত্যে জীবন্মুক্ত', 'জ্ঞানে জীবন্মুক্ত' মানি ॥ ১২৯ ॥

'jīvan-mukta' aneka, sei dui bheda jāni
'bhaktye jīvan-mukta', 'jñāne jīvan-mukta' māni

SYNONYMS

jīvat-mukta—liberated in this life; *aneka*—there are many; *sei*—all of them; *dui bheda*—two divisions; *jāni*—we consider; *bhaktye jīvat-mukta*—one liberated in this life by pursuing the process of devotional service; *jñāne jīvat-mukta*—a person liberated in this life by following the process of philosophical speculation; *māni*—we can understand.

TRANSLATION

"There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

TEXT 130

'ভক্ত্যে জীবন্মুক্ত' গুণাকৃষ্ট হঞা কৃষ্ণ ভজে।
শুষ্কজ্ঞানে জীবন্মুক্ত অপরাধে অধো মজে ॥ ১৩০ ॥

'bhaktye jīvan-mukta' guṇākṛṣṭa hañā kṛṣṇa bhaje
śuṣka-jñāne jīvan-mukta aparādhe adho maje

SYNONYMS

bhaktye jīvat-mukta—persons liberated in this life by discharging devotional service; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *kṛṣṇa bhaje*—engage in the devotional service of the Lord; *śuṣka-jñāne jīvat-mukta*—so-called liberated in this life by dry, speculative knowledge; *aparādhe*—by offenses; *adho maje*—fall down.

TRANSLATION

"Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

TEXT 131

যেঽন্যেঽরবিন্দাক্ষ বিমুক্তমানিন-
স্ত্বয্যস্তভাবাদবিশুদ্ধবুদ্ধয়ঃ।
আরুহ্য কৃচ্ছ্রেণ পরং পদং ততঃ
পতন্ত্যধোঽনাদৃতযুষ্মদঙ্ঘ্রয়ঃ ॥ ১৩১ ॥

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You;

asta-bhāvāt—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 132

ব্রহ্মভূতঃ প্রসন্নাত্মা ন শোচতি ন কাঙ্ক্ষতি।
সমঃ সর্বেষু ভূতেষু মদ্ভক্তিং লভতে পরাম্॥ ১৩২॥

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

SYNONYMS

brahma-bhūtaḥ—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to living entities; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

TRANSLATION

" 'One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

PURPORT

This is a quotation from *Bhagavad-gītā* (18.54).

TEXT 133

অদ্বৈতবীথীপথিকৈরুপাস্যাঃ
স্বানন্দসিংহাসনলব্ধদীক্ষাঃ।
শঠেন কেনাপি বয়ং হঠেন
দাসীকৃতা গোপবধূবিটেন ॥ ১৩৩ ॥

advaita-vīthī-pathikair upāsyāḥ
svānanda-siṁhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena

SYNONYMS

advaita-vīthī—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *svānanda*—of self-realization; *siṁhāsana*—on the throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kenāpi*—some; *vayam*—I; *haṭhena*—by force; *dāsī-kṛtā*—made into a maidservant; *gopa-vadhū-viṭena*—engaged in joking with the *gopīs*.

TRANSLATION

" 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.'

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 134

ভক্তিবলে 'প্রাপ্তস্বরূপ' দিব্যদেহ পায়।
কৃষ্ণগুণাকৃষ্ট হঞা ভজে কৃষ্ণ-পা'য় ॥ ১৩৪ ॥

bhakti-bale 'prāpta-svarūpa' divya-deha pāya
kṛṣṇa-guṇākṛṣṭa hañā bhaje kṛṣṇa-pā'ya

SYNONYMS

bhakti-bale—by the strength of devotional service; *prāpta-svarūpa*—attaining his original status; *divya-deha*—a transcendental body; *pāya*—one gets; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—being; *bhaje*—takes to devotional service; *kṛṣṇa-pā'ya*—at Kṛṣṇa's lotus feet.

TRANSLATION

"One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa's transcendental qualities, one fully engages in service at His lotus feet.

TEXT 135

নিরোধোঽস্যানুশয়নমাত্মনঃ সহ শক্তিভিঃ।
মুক্তির্হিত্বান্যথারূপং স্বরূপেণ ব্যবস্থিতিঃ ॥ ১৩৫ ॥

nirodho 'syānu śayanam
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā-rūpaṁ
svarūpeṇa vyavasthitiḥ

SYNONYMS

nirodhaḥ—winding up; *asya*—of this; *anu*—after; *śayanam*—lying down; *ātmanaḥ*—of the Supreme Lord; *saha*—with; *śaktibhiḥ*—the energies (marginal and external); *muktiḥ*—liberation; *hitvā*—giving up; *anyathā*—other; *rūpam*—form; *svarūpeṇa*—with one's own eternal form; *vyavasthitiḥ*—staying.

TRANSLATION

" 'The living entities and other potencies merge in the Mahā-Viṣṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal original form, which he attains after giving up the changeable gross and subtle bodies.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.10.6).

TEXT 136

কৃষ্ণ-বহির্মুখ-দোষে মায়া হৈতে ভয়।
কৃষ্ণোন্মুখ ভক্তি হৈতে মায়া-মুক্ত হয় ॥ ১৩৬ ॥

kṛṣṇa-bahirmukha-doṣe māyā haite bhaya
kṛṣṇonmukha bhakti haite māyā-mukta haya

SYNONYMS

kṛṣṇa-bahiḥ-mukha—of going against Kṛṣṇa consciousness; *doṣe*—by the fault; *māyā haite*—from the illusory energy; *bhaya*—fear; *kṛṣṇa-unmukha*—in

favor of Kṛṣṇa consciousness; *bhakti*—devotional service; *haite*—from; *māyā-mukta*—liberated from *māyā; haya*—one becomes.

TRANSLATION

"By opposing Kṛṣṇa consciousness, one again becomes conditioned and fearful due to the influence of māyā. By executing devotional service faithfully, one is liberated from māyā.

TEXT 137

ভয়ং দ্বিতীয়াভিনিবেশতঃ স্যা-
দীশাদপেতস্য বিপর্যয়োঽস্মৃতিঃ।
তন্মায়য়াতো বুধ আভজেত্তং
ভক্ত্যৈকয়েশং গুরুদেবতাত্মা ॥ ১৩৭ ॥

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna; īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy that is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayaḥ asmṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.37).

TEXT 138

দৈবী হ্যেষা গুণময়ী মম মায়া দুরত্যয়া।
মামেব যে প্রপদ্যন্তে মায়ামেতাং তরন্তি তে ॥ ১৩৮ ॥

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—the illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

TRANSLATION

"'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from *Bhagavad-gītā* (7.14).

TEXT 139

ভক্তি বিনু মুক্তি নাহি, ভক্ত্যে মুক্তি হয় ॥ ১৩৯ ॥

bhakti vinu mukti nāhi, bhaktye mukti haya

SYNONYMS

bhakti—devotional service; *vinu*—without; *mukti*—liberation; *nāhi*—there is not; *bhaktye*—actually by devotional service; *mukti haya*—liberation is attained.

TRANSLATION

"One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.

TEXT 140

শ্রেয়ঃস্তিং ভক্তিমুদস্য তে বিভো
ক্লিশ্যন্তি যে কেবল-বোধলব্ধয়ে।
তেষামসৌ ক্লেশল এব শিষ্যতে
নান্যদ্‌যথা স্থূলতুষাবঘাতিনাম্‌ ॥ ১৪০ ॥

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.4).

TEXT 141

যেঽন্যেঽরবিন্দাক্ষ বিমুক্তমানিন-
স্ত্বয্যস্তভাবাদবিশুদ্ধবুদ্ধয়ঃ।
আরুহ্য কৃচ্ছ্রেণ পরং পদং ততঃ
পতন্ত্যধোঽনাদৃতযুষ্মদঙ্ঘ্রয়ঃ ॥ ১৪১ ॥

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 142

য এষাং পুরুষং সাক্ষাদাত্মপ্রভবমীশ্বরম্ ।
ন ভজন্ত্যবজানন্তি স্থানাদ্‌ভ্রষ্টাঃ পতন্ত্যধঃ ॥ ১৪২ ॥

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye—those who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—do not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (11.5.3).

TEXT 143

ভক্ত্যে মুক্তি পাইলেহ অবশ্য কৃষ্ণেরে ভজয় ॥ ১৪৩ ॥

bhaktye mukti pāileha avaśya kṛṣṇere bhajaya

SYNONYMS

bhaktye—by devotional service; *mukti*—liberation; *pāileha*—if one gets; *avaśya*—certainly; *kṛṣṇere*—unto Lord Kṛṣṇa; *bhajaya*—renders service.

TRANSLATION

"When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144

"মুক্তা অপি লীলয়া বিগ্রহং কৃত্বা ভগবন্তং ভজন্তে ॥" ১৪৪ ॥

"muktā api līlayā vigrahaṁ
kṛtvā bhagavantaṁ bhajante"

SYNONYMS

muktāḥ—liberated; *api*—although; *līlayā*—by the pastimes; *vigraham*—the form of the Lord; *kṛtvā*—having installed; *bhagavantam*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the *Nṛsiṁha-tāpanī Upaniṣad.*

TEXT 145

এই ছয় আত্মারাম কৃষ্ণেরে ভজয়।
পৃথক্ পৃথক্ চ-কারে ইহা 'অপি'র অর্থ কয় ॥ ১৪৫ ॥

ei chaya ātmārāma kṛṣṇere bhajaya
pṛthak pṛthak ca-kāre ihā 'api'ra artha kaya

SYNONYMS

ei chaya—all these six; *ātmārāma*—transcendentalists; *kṛṣṇere bhajaya*—render service to Kṛṣṇa; *pṛthak pṛthak*—separately; *ca-kāre*—in the use of the word *ca; ihā*—here; *'api'ra*—of the word *api; artha*—meaning; *kaya*—says.

TRANSLATION

"These six kinds of ātmārāmas engage in the loving service of Kṛṣṇa. The varieties of service are indicated by adding ca, and they also bear the meaning of api, 'indeed.'

PURPORT

There are six kinds of *ātmārāmas:* the neophyte (*sādhaka*) student who is absorbed in Brahman realization (*brahmamaya*), one who has already attained the Brahman position (*prāpta-brahma-laya*), one who desires to be liberated (*mumukṣu*), one who is liberated even in this life (*jīvan-mukta*), and one who is self-realized (*prāpta-svarūpa*).

TEXT 146

"আত্মারামাশ্চ অপি" করে কৃষ্ণে অহৈতুকী ভক্তি।
"মুনয়ঃ সন্তঃ" ইতি কৃষ্ণমননে আসক্তি ॥ ১৪৬ ॥

"ātmārāmāś ca api" kare kṛṣṇe ahaitukī bhakti
"munayaḥ santaḥ" iti kṛṣṇa-manane āsakti

SYNONYMS

ātmārāmāḥ ca api—self-realized persons also; *kare*—do; *kṛṣṇe*—unto Kṛṣṇa; *ahaitukī bhakti*—unmotivated devotional service; *munayaḥ santaḥ*—great saintly persons and transcendentalists; *iti*—thus; *kṛṣṇa-manane*—in meditation on Kṛṣṇa; *āsakti*—attraction.

TRANSLATION

"The six kinds of ātmārāmas render devotional service to Kṛṣṇa without ulterior motives. The words munayaḥ and santaḥ indicate those who are very attached to meditating upon Kṛṣṇa.

TEXT 147

"নির্গ্রন্থাঃ"—অবিদ্যাহীন, কেহ—বিধিহীন।
যাহাঁ যেই যুক্ত, সেই অর্থের অধীন ॥ ১৪৭ ॥

"nirgranthāḥ"—avidyā-hīna, keha—vidhi-hīna
yāhāṅ yei yukta, sei arthera adhīna

SYNONYMS

nirgranthāḥ—*nirgranthāḥ; avidyā-hīna*—without ignorance; *keha*—some of them; *vidhi-hīna*—without following any regulative principles; *yāhāṅ*—wherever; *yei*—which; *yukta*—appropriate; *sei arthera adhīna*—comes under that different import.

TRANSLATION

"The word nirgranthāḥ means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

TEXT 148

চ-শব্দে করি যদি 'ইতরেতর' অর্থ।
আর এক অর্থ কহে পরম সমর্থ ॥ ১৪৮ ॥

ca-śabde kari yadi 'itaretara' artha
āra eka artha kahe parama samartha

SYNONYMS

ca-śabde—by the word *ca; kari*—I do; *yadi*—if; *itaretara artha*—different and separate meanings; *āra*—another; *eka*—one; *artha*—meaning; *kahe*—is said; *parama samartha*—highly suitable.

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

TEXT 149

"আত্মারামাশ্চ আত্মারামাশ্চ" করি' বার ছয়।
পঞ্চ আত্মারাম ছয় চ-কারে লুপ্ত হয় ॥ ১৪৯ ॥

"ātmārāmāś ca ātmārāmāś ca" kari' bāra chaya
pañca ātmārāma chaya ca-kāre lupta haya

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating the words *ātmārāmāḥ* and *ca; kari'*—doing; *bāra chaya*—six times; *pañca ātmārāma*—five kinds of *ātmārāmas; chaya*—six; *ca-kāre*—by the word *ca; lupta haya*—become unpronounced.

TRANSLATION

"Although the words ātmārāmāś ca would be repeated six times, simply by adding the word ca, five ātmārāmas are deleted.

TEXT 150

এক 'আত্মারাম'-শব্দ অবশেষ রহে।
এক 'আত্মারাম'-শব্দে ছয়জন কহে॥ ১৫০॥

eka 'ātmārāma'-śabda avaśeṣa rahe
eka 'ātmārāma'-śabde chaya-jana kahe

SYNONYMS

eka—one; *ātmārāma*—*ātmārāma; śabda*—vibration; *avaśeṣa rahe*—remains at last; *eka ātmārāma*—one *ātmārāma; śabde*—by vibrating; *chaya-jana*—six persons; *kahe*—are indicated.

TRANSLATION

"Therefore there is no need to repeat the word ātmārāma. One is sufficient, and that one word indicates six persons.

TEXT 151

"সরূপাণামেকশেষ একবিভক্তৌ"।
উক্তার্থানামপ্রয়োগঃ।
রামশ্চ রামশ্চ রামশ্চ রামা ইতিবৎ॥ ১৫১॥

"sarūpāṇām eka-śeṣa eka-vibhaktau"
uktārthānām aprayogaḥ
rāmaś ca rāmaś ca rāmaś ca rāmā itivat

SYNONYMS

sa-rūpāṇām—of words of the same form; *eka-śeṣaḥ*—only the last; *eka-vibhaktau*—in the same case; *ukta-arthānām*—of the previously spoken meanings; *aprayogaḥ*—nonapplication; *rāmaḥ ca*—and Rāma; *rāmaḥ ca*—and

Rāma; *rāmaḥ ca*—and Rāma; *rāmāḥ itivat*—in this way, by one *rāma,* many *rāmas* are indicated.

TRANSLATION

"'Of words having the same form and case termination, the last one is the only one retained. For example, the word rāmaḥ is used to stand for rāmaś ca, rāmaś ca, rāmaś ca, etc.'

PURPORT

This is a quotation from Pāṇini's *sūtras* (1.2.64).

TEXT 152

তবে যে চ-কার, সেই 'সমুচ্চয়' কয়।
"আত্মারামাশ্চ মুনয়শ্চ" কৃষ্ণেরে ভজয়॥ ১৫২॥

tabe ye ca-kāra, sei 'samuccaya' kaya
"ātmārāmāś ca munayaś ca" kṛṣṇere bhajaya

SYNONYMS

tabe—then; *ye*—that; *ca-kāra*—syllable *ca; sei*—that; *samuccaya*—aggregation; *kaya*—is said; *ātmārāmāḥ ca*—all those who enjoy in the self; *munayaḥ ca*—all saintly persons; *kṛṣṇere bhajaya*—worship Kṛṣṇa.

TRANSLATION

"By the aggregate use of the word ca, it is indicated that all the ātmārāmas and saints serve and worship Kṛṣṇa.

TEXT 153

"নির্গ্রন্থা অপি"র এই 'অপি'—সম্ভাবনে।
এই সাত অর্থ প্রথমে করিলুঁ ব্যাখ্যানে॥ ১৫৩॥

"nirgranthā api"ra ei 'api'—sambhāvane
ei sāta artha prathame kariluṅ vyākhyāne

SYNONYMS

nirgranthāḥ apira—of the words *nirgranthāḥ api; ei*—this; *api—api; sambhāvane*—in the matter of exposition; *ei sāta artha*—these seven different meanings; *prathame*—in the beginning; *kariluṅ*—I have done; *vyākhyāne*—in explanation.

TRANSLATION

"Api added to the word nirgranthāḥ is used for exposition. Thus I have tried to clarify the seven types of meaning.

TEXT 154

অন্তর্যামি-উপাসক 'আত্মারাম' কয়।
সেই আত্মারাম যোগীর দুই ভেদ হয়॥ ১৫৪॥

antaryāmi-upāsaka 'ātmārāma' kaya
sei ātmārāma yogīra dui bheda haya

SYNONYMS

antaryāmi—of the Supersoul; *upāsaka*—worshiper; *ātmārāma kaya*—is also said to be an *ātmārāma; sei ātmārāma*—that *ātmārāma; yogīra*—of the mystic *yogī; dui bheda haya*—there are two kinds.

TRANSLATION

"The yogī who worships the Supersoul within himself is also called ātmārāma. There are two types of ātmārāma-yogīs.

TEXT 155

সগর্ভ, নিগর্ভ,—এই হয় দুই ভেদ।
এক এক তিন ভেদে ছয় বিভেদ॥ ১৫৫॥

sagarbha, nigarbha,—ei haya dui bheda
eka eka tina bhede chaya vibheda

SYNONYMS

sagarbha—sagarbha; nigarbha—nigarbha; ei—thus; *haya*—there are; *dui*—two; *bheda*—different varieties; *eka eka*—each one; *tina bhede*—in three varieties; *chaya vibheda*—therefore there are six varieties.

TRANSLATION

"The two ātmārāma-yogīs are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

PURPORT

The word *sagarbha-yogī* refers to a *yogī* who worships the Supersoul in the Viṣṇu form. The *nigarbha-yogī* worships the Supersoul without form. The

sagarbha and *nigarbha yogīs* are further categorized: (1) *sagarbha-yogārurukṣu,* (2) *nigarbha-yogārurukṣu,* (3) *sagarbha-yogārūḍha,* (4) *nigarbha-yogārūḍha,* (5) *sagarbha-prāpta-siddhi* and (6) *nigarbha-prāpta-siddhi.*

TEXT 156

কেচিৎ স্বদেহান্তর্হৃদয়াবকাশে প্রাদেশমাত্রং পুরুষং বসন্তম্ ।
চতুর্ভুজং কঞ্জরথাঙ্গশঙ্খগদাধরং ধারণয়া স্মরন্তি ॥ ১৫৬ ॥

kecit svadehāntar hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti

SYNONYMS

kecit—some of them; *sva-deha-antaḥ*—within one's own body; *hṛdaya-avakāśe*—in the cavity of the heart; *prādeśa-mātram*—with the measurement of six inches; *puruṣam*—the Supreme Personality of Godhead; *vasantam*—residing; *catuḥ-bhujam*—with four hands; *kañja*—a lotus flower; *ratha-aṅga*—a disc like the wheel of a chariot; *śaṅkha*—a conchshell; *gadā-dharam*—holding the club; *dhāraṇayā*—by such contemplation; *smaranti*—they remember.

TRANSLATION

" 'Some yogīs think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Viṣṇu within the heart are called sagarbha-yogīs.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (2.2.8).

TEXT 157

এবং হরৌ ভগবতি প্রতিলব্ধভাবো
ভক্ত্যা দ্রবদ্হৃদয় উৎপুলকঃ প্রমোদাৎ ।
ঔৎকণ্ঠ্যবাষ্পকলয়া মুহুরর্দ্যমান-
স্তচ্চাপি চিত্তবড়িশং শনকৈর্বিযুঙ্‌ক্তে ॥ ১৫৭ ॥

evaṁ harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

SYNONYMS

evam—thus; *harau*—unto the Supreme Personality of Godhead; *bhagavati*—the Lord; *pratilabdha-bhāvaḥ*—one who has awakened a sense of ecstatic love; *bhaktyā*—by devotional service; *dravat*—melting; *hṛdayaḥ*—the heart; *ut-pulakaḥ*—very pleased; *pramodāt*—because of happiness; *autkaṇṭhya*—with eagerness; *bāṣpa-kalayā*—with tears in the eyes; *muhuḥ*—always; *ardyamānaḥ*—merged in spiritual bliss; *tat ca api*—that also; *citta-baḍiśam*—with the heart like a fishing hook; *śanakaiḥ*—gradually; *viyuṅkte*—separates.

TRANSLATION

" 'When one is in ecstatic love with the Supreme Personality of Godhead, one's heart is melted by bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (3.28.34).

TEXT 158

'যোগারুরুক্ষু', 'যোগারূঢ়' 'প্রাপ্তসিদ্ধি' আর।
এই তিন ভেদে হয় ছয় প্রকার॥ ১৫৮॥

'yogārurukṣu', 'yogārūḍha' 'prāpta-siddhi' āra
ei tina bhede haya chaya prakāra

SYNONYMS

yoga-ārurukṣu—persons desiring elevation to the platform of yogic perfection; *yoga-ārūḍha*—persons already elevated to that position; *prāpta-siddhi*—persons who have achieved the success; *āra*—also; *ei tina*—these three; *bhede*—by varieties; *haya*—there are; *chaya prakāra*—six kinds.

TRANSLATION

"By these three divisions of advancement in yoga—yogārurukṣu, yogārūḍha and prāpta-siddhi—there are six kinds of mystic yogīs.

TEXT 159

আরুরুক্ষোর্মুনের্যোগং কর্ম কারণমুচ্যতে।
যোগারূঢ়স্য তস্যৈব শমঃ কারণমুচ্যতে॥ ১৫৯॥

ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

SYNONYMS

āruruksoḥ—of a person desiring to rise to the platform of yogic perfection; *muneḥ*—of a saintly person; *yogam*—spiritual knowledge; *karma*—work; *kāraṇam*—the cause; *ucyate*—is said; *yoga-ārūḍhasya*—of one who has attained such perfect knowledge; *tasya*—for him; *eva*—certainly; *śamaḥ*—controlling the mind without being disturbed; *kāraṇam*—cause; *ucyate*—is said.

TRANSLATION

" 'Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, āsanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They reject all material activity and keep their minds in an equipoised condition [śama].

PURPORT

Texts 159 and 160 are from *Bhagavad-gītā* (6.3-4).

TEXT 160

যদা হি নেন্দ্রিয়ার্থেষু ন কর্মস্বনুষজ্জতে ।
সর্বসংকল্পসন্ন্যাসী যোগারূঢ়স্তদোচ্যতে ॥ ১৬০ ॥

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate

SYNONYMS

yadā—when; *hi*—certainly; *na*—not; *indriya-artheṣu*—sense gratification; *na*—not; *karmasu*—in activities; *anuṣajjate*—one becomes engaged; *sarva*—all kinds of; *saṅkalpa*—desires; *sannyāsī*—renouncing; *yoga-ārūḍhaḥ*—one who has actually attained perfection in the *yoga* system; *tadā*—at that time; *ucyate*—is said.

TRANSLATION

" 'When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogārūḍha].'

TEXT 161

এই ছয় যোগী সাধুসঙ্গাদি-হেতু পাঞা।
কৃষ্ণ ভজে কৃষ্ণগুণে আকৃষ্ট হঞা॥ ১৬১॥

ei chaya yogī sādhu-saṅgādi-hetu pāñā
kṛṣṇa bhaje kṛṣṇa-guṇe ākṛṣṭa hañā

SYNONYMS

ei—this; *chaya*—six; *yogī*—mystics; *sādhu*—of devotees; *saṅga-ādi*—the association; *hetu*—because of; *pāñā*—getting; *kṛṣṇa bhaje*—render service to Kṛṣṇa; *kṛṣṇa-guṇe*—by the transcendental qualities of Kṛṣṇa; *ākṛṣṭa*—attracted; *hañā*—becoming.

TRANSLATION

"When a purified yogī associates with devotees, he engages in Lord Kṛṣṇa's devotional service, being attracted by the Lord's transcendental qualities.

TEXT 162

চ-শব্দে 'অপি'র অর্থ ইহাঁও কহয়।
'মুনি', 'নির্গ্রন্থ'-শব্দের পূর্ববৎ অর্থ হয়॥ ১৬২॥

ca-śabde 'api'ra artha ihāṅo kahaya
'muni', 'nirgrantha'-śabdera pūrvavat artha haya

SYNONYMS

ca-śabde—by the word *ca*; *'api'ra*—of the word *api*; *artha*—the meaning; *ihāṅo*—here also; *kahaya*—is applicable; *muni*—a saintly person; *nirgrantha*—fully liberated; *śabdera*—of the words; *pūrva-vat*—as mentioned above; *artha haya*—there are the meanings.

TRANSLATION

"The meanings of the words ca and api can be applied here. The meanings of the words muni and nirgrantha are the same as before.

TEXT 163

উরুক্রমে অহৈতুকী কাহাঁ কোন অর্থ।
এই তের অর্থ কহিলুঁ পরম সমর্থ॥ ১৬৩॥

urukrame ahaitukī kāhāṅ kona artha
ei tera artha kahiluṅ parama samartha

SYNONYMS

urukrame—unto the Supreme Personality of Godhead, who acts uncommonly; *ahaitukī*—without motives; *kāhāṅ*—wherever; *kona*—some; *artha*—import; *ei*—in this way; *tera artha*—thirteen imports; *kahiluṅ*—I have explained; *parama*—supremely; *samartha*—complete.

TRANSLATION

"The word ahaitukī is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) *sādhaka,* the neophyte performer; (2) *brahmamaya,* one absorbed in the thought of impersonal Brahman; (3) *prāpta-brahma-laya,* one who has actually attained Brahman perfection; (4) *mumukṣu,* the desirer of liberation; (5) *jīvan-mukta,* one who is liberated in this life; (6) *prāpta-svarūpa,* one who has attained one's original consitutional position; (7) *nirgrantha-muni,* a completely liberated saint; (8) *sagarbha-yogārurukṣu,* a *yogī* meditating upon the four-handed Viṣṇu form or desiring yogic perfection; (9) *nigarbha-yogārurukṣu,* one who has attained perfection in impersonal meditation; (10) *sagarbha-yogārūḍha,* already elevated to the *yoga* perfection platform; (11) *nigarbha-yogārūḍha,* similarly impersonal *yogī;* (12) *sagarbha-prāpta-siddhi,* one who has already attained the perfectional stage; (13) *nigarbha-prāpta-siddhi,* one who has attained perfection by impersonal meditation.

TEXT 164

এই সব শান্ত যবে ভজে ভগবান্।
'শান্ত' ভক্ত করি' তবে কহি তাঁর নাম॥ ১৬৪॥

ei saba śānta yabe bhaje bhagavān
'śānta' bhakta kari' tabe kahi tāṅra nāma

SYNONYMS

ei saba—all these; *śānta*—neutral; *yabe*—when; *bhaje*—worship; *bhagavān*—the Supreme Personality of Godhead; *śānta bhakta*—devotees in the neutral stage of devotional service; *kari'*—describing as; *tabe*—that time; *kahi*—I speak; *tāṅra*—their; *nāma*—name.

TRANSLATION

"These thirteen types of yogīs and munis are called śānta-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

TEXT 165

'আত্মা' শব্দে 'মন' কহ— মনে যেই রমে।
সাধুসঙ্গে সেহ ভজে শ্রীকৃষ্ণচরণে॥ ১৬৫॥

'ātmā' śabde 'mana' kaha—mane yei rame
sādhu-saṅge seha bhaje śrī-kṛṣṇa-caraṇe

SYNONYMS

ātmā—ātmā; śabde—by the word; *mana*—the mind; *kaha*—if you say; *mane*—within the mind; *yei rame*—one who is satisfied by speculation; *sādhu-saṅge*—by the association of devotees; *seha*—he also; *bhaje*—takes to devotional service; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"The word ātmā sometimes means 'the mind.' In this case, the word ātmārāma means 'a person who is satisfied by mental speculation.' When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Kṛṣṇa.

TEXT 166

উদরমুপাসতে য ঋষিবর্ত্মসু কূর্পদৃশঃ
পরিসরপদ্ধতিং হৃদয়মারুণয়ো দহরম্।
তত উদগাদনন্ত তব ধাম শিরঃ পরমং
পুনরিহ যৎ সমেত্য ন পতন্তি কৃতান্তমুখে॥ ১৬৬॥

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatiṁ hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramaṁ
punar iha yat sametya na patanti kṛtānta-mukhe

SYNONYMS

udaram—the abdomen*; *upāsate*—worship; *ye*—those who; *ṛṣi-vartmasu*—on the path marked out by the great saintly persons; *kūrpa-dṛśaḥ*—whose vision is grossly situated in the bodily conception of life; *parisara-paddhatim*—from which the system of the arteries comes; *hṛdayam*—the heart; *āruṇayaḥ*—saintly persons headed by Āruṇa Ṛṣi; *daharam*—the sky within the heart, the subtle conception of the Supersoul within the heart; *tataḥ*—from that; *udagāt*—went up; *ananta*—O unlimited one; *tava*—Your; *dhāma*—place; *śiraḥ*—the top of the head; *paramam*—supreme; *punaḥ*—again; *iha*—in this material world; *yat*—which; *sametya*—having achieved; *na*—not; *patanti*—fall down; *kṛta-anta-mukhe*—in the repetition of birth and death.

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called śārkarākṣa, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.18).

TEXT 167

এহো কৃষ্ণগুণাকৃষ্ট মহামুনি হঞা।
অহৈতুকী ভক্তি করে নির্গ্রন্থ হঞা ॥ ১৬৭ ॥

eho kṛṣṇa-guṇākṛṣṭa mahā-muni hañā
ahaitukī bhakti kare nirgrantha hañā

---

*For *yogis*, the abdomen is technically understood to be *muni-purastha-brahman*, Brahman situated within the heart to digest food and keep the body fit.

SYNONYMS

eho—such *yogīs; kṛṣṇa guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *mahā-muni hañā*—becoming great saintly persons; *ahaitukī bhakti kare*—they perform causeless devotional service; *nirgrantha hañā*—becoming indifferent to the mystic *yoga* process.

TRANSLATION

"Being attracted by the transcendental qualities of Kṛṣṇa, yogīs become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168

'আত্মা'-শব্দে 'যত্ন' কহে—যত্ন করিয়া।
"মুনয়োঽপি" কৃষ্ণ ভজে গুণাকৃষ্ট হঞা॥ ১৬৮॥

'ātmā'-śabde 'yatna' kahe——yatna kariyā
"munayo 'pi" kṛṣṇa bhaje guṇākṛṣṭa hañā

SYNONYMS

ātmā-śabde—by the word *ātmā; yatna*—endeavor; *kahe*—one means; *yatna kariyā*—by great endeavor; *munayaḥ api*—even great saintly persons; *kṛṣṇa bhaje*—take to the devotional service of Kṛṣṇa; *guṇa-ākṛṣṭa hañā*—being attracted by His transcendental qualities.

TRANSLATION

"Ātmā also means 'endeavor.' Being attracted by Kṛṣṇa's transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

TEXT 169

তস্যৈব হেতোঃ প্রযতেত কোবিদো
ন লভ্যতে যদ্‌ভ্রমতামুপর্যধঃ।
তল্লভ্যতে দুঃখবদন্যতঃ সুখং
কালেন সর্বত্র গভীর-রংহসা॥ ১৬৯॥

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ

tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

SYNONYMS

tasya eva—for that; *hetoḥ*—reason; *prayateta*—should endeavor; *kovidaḥ*—one who is learned and intelligent; *na*—not; *labhyate*—is achieved; *yat*—that which; *bhramatām*—of those wandering; *upari adhaḥ*—up and down; *tat*—that; *labhyate*—is achieved; *duḥkhavat*—exactly like unhappiness or distress; *anyataḥ*—from other reasons (one's past actions); *sukham*—happiness; *kālena*—by time; *sarvatra*—everywhere; *gabhīra*—insurmountable; *raṁhasā*—having force.

TRANSLATION

" 'The transcendental position cannot be attained by wandering up and down from Brahmaloka and Satyaloka to Pātālaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.'

PURPORT

This verse was spoken by Nārada Muni in *Śrīmad-Bhāgavatam* (1.5.18). Nārada Muni was speaking to Vyāsadeva, who was morose even after he had compiled all Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to attain devotional service.

TEXT 170

সদ্ধর্মস্যাববোধায় যেষাং নির্বন্ধিনী মতিঃ।
অচিরাদেব সর্বার্থঃ সিধ্যত্যেষামভীপ্সিতঃ ॥ ১৭০ ॥

sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ
acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ

SYNONYMS

sat-dharmasya—of the path of progressive devotional service; *avabodhāya*—for understanding; *yeṣām*—those whose; *nirbandhinī*—unflinching; *matiḥ*—intelligence; *acirāt*—very soon; *eva*—certainly; *sarva-arthaḥ*—the goal of life; *sidhyati*—becomes fulfilled; *eṣām*—of these persons; *abhīpsitaḥ*—desired.

TRANSLATION

"'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.'

PURPORT

This is a quotation from the *Nāradīya Purāṇa.*

TEXT 171

চ-শব্দ অপি-অর্থে, 'অপি'—অবধারণে।
যত্নাগ্রহ বিনা ভক্তি না জন্মায় প্রেমে ॥ ১৭১ ॥

ca-śabda api-arthe, 'api'——avadhāraṇe
yatnāgraha vinā bhakti nā janmāya preme

SYNONYMS

ca-śabda—the word *ca; api*—of the word *api; arthe*—in the meaning; *api avadhāraṇe*—this *api* is used in sense of emphasis; *yatna-āgraha vinā*—without sincere endeavor; *bhakti*—devotional service; *nā*—not; *janmāya*—begets; *preme*—love of Godhead.

TRANSLATION

"The word ca may be used in place of api, which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

TEXT 172

সাধনৌঘৈরনাসঙ্গৈরলভ্যা সুচিরাদপি।
হরিণা চাশ্বদেয়েতি দ্বিধা সা স্যাৎ সুদুর্লভা ॥ ১৭২ ॥

sādhanaughair anāsaṅgair
alabhyā sucirād api
hariṇā cāśv adeyeti
dvidhā sā syāt sudurlabhā

SYNONYMS

sādhana—activities of devotional service; *aughaiḥ*—by masses of; *anāsaṅgaiḥ*—without attachment; *alabhyā*—very difficult to achieve; *su-cirāt api*—even after a considerable duration of time; *hariṇā*—by the Supreme Lord;

ca—also; *āśu*—very soon; *adeyā*—not to be delivered; *iti*—thus; *dvidhā*—two ways; *sā*—that; *syāt*—is; *su-durlabhā*—very difficult to obtain.

TRANSLATION

" 'Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Kṛṣṇa, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Kṛṣṇa does not easily deliver perfection in devotional service.'

PURPORT

As stated in *Śrīmad-Bhāgavatam* (5.6.18): *muktiṁ dadāti karhicit.* Śrīla Śukadeva Gosvāmī told Mahārāja Parīkṣit that Kṛṣṇa readily grants liberation but does not very readily grant perfection in devotional service. This means that Kṛṣṇa wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.1.35).

TEXT 173

তেষাং সততযুক্তানাং ভজতাং প্রীতিপূর্বকম্।
দদামি বুদ্ধিযোগং তং যেন মামুপযান্তি তে ॥ ১৭৩ ॥

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣām—to them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from *Bhagavad-gītā* (10.10).

TEXT 174

'আত্মা'-শব্দে 'ধৃতি' কহে,—ধৈর্যে যেই রমে।
ধৈর্যবন্ত এব হঞা করয় ভজনে ॥ ১৭৪ ॥

'ātmā'-śabde 'dhṛti' kahe,——dhairye yei rame
dhairyavanta eva hañā karaya bhajane

SYNONYMS

ātmā-śabde—by the word *ātmā; dhṛti*—perseverance; *kahe*—it is said; *dhairye*—with perseverance; *yei rame*—anyone who endeavors; *dhairyavanta*—such persons with endurance; *eva*—certainly; *hañā*—becoming; *karaya*—perform; *bhajane*—devotional service.

TRANSLATION

"Another meaning of ātmā is dhṛti, or endurance. A person who endeavors with endurance is ātmārāma. With endurance, such a person engages in devotional service.

TEXT 175

'মুনি'-শব্দে—পক্ষী, ভৃঙ্গ ; 'নির্গ্রন্থে'—মূর্খজন।
কৃষ্ণকৃপায় সাধুকৃপায় দোঁহার ভজন ॥ ১৭৫ ॥

'muni'-śabde——pakṣī, bhṛṅga; 'nirgranthe'——mūrkha-jana
kṛṣṇa-kṛpāya sādhu-kṛpāya doṅhāra bhajana

SYNONYMS

muni-śabde—by the word *muni; pakṣī*—bird; *bhṛṅga*—bumblebee; *nirgranthe*—in the word *nirgrantha; mūrkha-jana*—foolish people; *kṛṣṇa-kṛpāya*—by the mercy of Lord Kṛṣṇa; *sādhu-kṛpāya*—by the mercy of a devotee; *doṅhāra bhajana*—engages in devotional service of both (Kṛṣṇa and his spiritual master or the *sādhu*).

TRANSLATION

"The word muni also means 'bird,' and 'bumblebee.' The word nirgrantha refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a sādhu [spiritual master] and thus engage in devotional service.

TEXT 176

প্রায়ো বতাম্ব মুনয়ো বিহগা বনেঽস্মিন্
কৃষ্ণেক্ষিতং তদুদিতং কলবেণুগীতম্ ।
আরুহ্য যে দ্রুমভুজান্ রুচিরপ্রবালান্
শৃণ্বন্তি মীলিতদৃশো বিগতান্যবাচঃ ॥ ১৭৬ ॥

prāyo batāmba munayo vihagā vane 'smin
kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītam
āruhya ye druma-bhujān rucira-prabālān
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ

SYNONYMS

prāyaḥ—almost; *bata*—certainly; *amba*—O mother; *munayaḥ*—great sages; *vihagāḥ*—the birds; *vane*—in the forest; *asmin*—this; *kṛṣṇa-īkṣitam*—seeing the lotus feet of Kṛṣṇa; *tat-uditam*—created by Him; *kala-veṇu-gītam*—sweet vibrations made by playing the flute; *āruhya*—rising; *ye*—all of them; *druma-bhujān*—to the branches of the trees; *rucira-prabālān*—having beautiful creepers and twigs; *śṛṇvanti*—hear; *mīlita-dṛśaḥ*—closing their eyes; *vigata-anya-vācaḥ*—stopping all other sounds.

TRANSLATION

" 'My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa's flute. Such birds and bees must be on the same level as great saints.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.14). This statement was made by the *gopīs,* who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

TEXT 177

এতেঽলিনস্তব যশোঽখিল-লোকতীর্থং
গায়ন্ত আদিপুরুষানুপথং ভজন্তে ।
প্রায়ো অমী মুনিগণা ভবদীয়মুখ্যা
গূঢ়ং বনেঽপি ন জহত্যনঘাত্মদৈবম্ ॥ ১৭৭ ॥

ete 'linas tava yaśo 'khila-loka-tīrtham
gāyanta ādi-puruṣānupatham bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍham vane 'pi na jahaty anaghātma-daivam

SYNONYMS

ete—all these; *alinaḥ*—bees; *tava*—Your; *yaśaḥ*—reputation; *akhila*—all; *loka-tīrtham*—auspicious for the planets; *gāyante*—are singing; *ādi-puruṣa*—O original person; *anupatham*—along the path; *bhajante*—they are engaged in transcendental loving service; *prāyaḥ*—almost; *amī*—these; *muni-gaṇāḥ*—great saintly persons; *bhavadīya*—in relation with You; *mukhyāḥ*—very advanced devotees; *gūḍham*—unknown; *vane*—in the forest; *api*—although; *na*—not; *jahati*—give up; *anagha*—O personality of transcendental goodness; *ātma-daivam*—their worshipable Deity.

TRANSLATION

" 'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

TEXT 178

সরসি সারসহংসবিহঙ্গাশ্চারুগীতহৃতচেতস এত্য ।
হরিমুপাসতে যতচিত্তা হন্ত মীলিতদৃশো ধৃতমৌনাঃ ॥১৭৮॥

sarasi sārasa-haṁsa-vihaṅgāś
cāru-gīta-hṛta-cetasa etya
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ

SYNONYMS

sarasi—in the water; *sārasa*—cranes; *haṁsa*—swans; *vihaṅgāḥ*—birds; *cāru-gīta*—by the melodious song of Kṛṣṇa's flute; *hṛta-cetasaḥ*—devoid of material

consciousness; *etya*—coming near; *harim*—the Supreme Personality of Godhead; *upāsata*—worshiped; *te*—all of them; *yata-cittāḥ*—with full attention; *hanta*—alas; *mīlita-dṛśaḥ*—closing their eyes; *dhṛta-maunāḥ*—completely silent.

TRANSLATION

"'All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa's flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time, the *gopīs,* being morose due to separation from Him, were lamenting in this way.

TEXT 179

কিরাতহূনান্ধ্রপুলিন্দপুক্কশা
আভীরশুম্ভা যবনাঃ খশাদয়ঃ।
যেঽন্যে চ পাপা যদুপাশ্রয়াশ্রয়াঃ
শুধ্যন্তি তস্মৈ প্রভবিষ্ণবে নমঃ ॥ ১৭৯ ॥

kirāta-hūnāndhra-pulinda-pukkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āndhra*—Āndhras; *pulinda*—Pulindas; *pukkaśāḥ*—Pukkaśas; *ābhīra*—Ābhīras; *śumbhāḥ*—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow's flesh; *khaśa-ādayaḥ*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namaḥ*—respectful obeisances.

TRANSLATION

"'Kirāta, Hūna, Āndhra, Pulinda, Pukkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by

taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parīkṣit Mahārāja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Śukadeva Gosvāmī described the unlimited potencies of Lord Viṣṇu, who can purify the lowborn creatures mentioned herein.

TEXT 180

কিংবা 'ধৃতি'-শব্দে নিজপূর্ণতাদি-জ্ঞান কয়।
দুঃখাভাবে উত্তমপ্রাপ্ত্যে মহাপূর্ণ হয়॥ ১৮০॥

kiṁvā 'dhṛti'-śabde nija-pūrṇatādi-jñāna kaya
duḥkhābhāve uttama-prāptye mahā-pūrṇa haya

SYNONYMS

kiṁvā—or; *dhṛti*—*dhṛti; śabde*—by this word; *nija*—own; *pūrṇatā-ādi*—perfection and so on; *jñāna*—knowledge; *kaya*—says; *duḥkha-abhāve*—in the absence of all material miseries; *uttama*—the best; *prāptye*—by obtaining; *mahā-pūrṇa haya*—becomes perfectly perfect.

TRANSLATION

"The word dhṛti is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains mahā-pūrṇa, the highest level of perfection.

TEXT 181

ধৃতিঃ স্যাৎ পূর্ণতা জ্ঞান-দুঃখাভাবোত্তমাপ্তিভিঃ।
অপ্রাপ্তাতীত-নষ্টার্থানভিসংশোচনাদিকৃৎ॥ ১৮১॥

dhṛtiḥ syāt pūrṇatā jñāna-
duḥkhābhāvottamāptibhiḥ
aprāptātīta-naṣṭārthā-
nabhisaṁśocanādikṛt

SYNONYMS

dhṛtiḥ—endurance; *syāt*—may become; *pūrṇatā*—fullness; *jñāna*—knowledge of the Supreme Personality of Godhead; *duḥkha-abhāva*—the absence of misery;

uttama-āptibhiḥ—by attainment of the highest platform of perfection; *aprāpta*—not obtained; *atīta*—gone; *naṣṭa*—destroyed; *artha*—object, goal; *anabhisaṁśocana*—absence of lamentation; *ādi*—and so on; *kṛt*—doing.

TRANSLATION

" 'Dhṛti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.4.144).

TEXT 182

কৃষ্ণভক্ত—দুঃখহীন, বাঞ্ছান্তর-হীন ।
কৃষ্ণপ্রেম-সেবা-পূর্ণানন্দ-প্রবীণ ॥ ১৮২ ॥

kṛṣṇa-bhakta——duḥkha-hīna, vāñchāntara-hīna
kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa

SYNONYMS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *duḥkha-hīna*—not under miserable material conditions; *vāñchā-antara-hīna*—he has no other desire than to serve Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pūrṇa-ānanda*—full in transcendental bliss; *pravīṇa*—and very expert or experienced in all subject matters.

TRANSLATION

"A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa. He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully protected.

TEXT 183

মৎসেবয়া প্রতীতং তে সালোক্যাদি-চতুষ্টয়ম্ ।
নেচ্ছন্তি সেবয়া পূর্ণাঃ কুতোঽন্যৎ কালবিপ্লুতম্ ॥ ১৮৩ ॥

mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam

SYNONYMS

mat—of Me; *sevayā*—by service; *pratītam*—obtained; *te*—they; *sālokya-ādi*—liberation, beginning with *sālokya; catuṣṭayam*—the four kinds of; *na icchanti*—do not desire; *sevayā*—by service; *pūrṇāḥ*—complete; *kutaḥ*—where; *anyat*—other things; *kāla-viplutam*—which are lost in time.

TRANSLATION

" 'My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (9.4.67).

TEXT 184

হৃষীকেশে হৃষীকাণি যস্য স্থৈর্যগতানি হি।
স এব ধৈর্যমাপ্নোতি সংসারে জীবচঞ্চলে ॥ ১৮৪ ॥

hṛṣīkeśe hṛṣīkāṇi
yasya sthairya-gatāni hi
sa eva dhairyam āpnoti
saṁsāre jīva-cañcale

SYNONYMS

hṛṣīkeśe—to the master of the senses; *hṛṣīkāṇi*—all the senses; *yasya*—whose; *sthairya-gatāni*—fixed; *hi*—certainly; *saḥ*—that person; *eva*—of course; *dhairyam āpnoti*—attains the position of *dhairya,* endurance; *saṁsāre*—in the material world; *jīva-cañcale*—where everyone is disturbed.

TRANSLATION

"In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.

TEXT 185

'চ'—অবধারণে, ইহা 'অপি'—সমুচ্চয়ে।
ধৃতিমন্ত হঞা ভজে পক্ষি-মূর্খ-চয়ে ॥ ১৮৫ ॥

'ca'—avadhāraṇe, ihā 'api'—samuccaye
dhṛtimanta hañā bhaje pakṣi-mūrkha-caye

SYNONYMS

ca—the word *ca; avadhāraṇe*—in emphasis; *ihā*—here; *api*—the word *api; samuccaye*—in the sense of an aggregate; *dhṛtimanta*—fully saturated; *hañā*—becoming; *bhaje*—worship; *pakṣi-mūrkha-caye*—dull creatures like the birds, the most foolish.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Kṛṣṇa's devotional service.

TEXT 186

'আত্মা'-শব্দে 'বুদ্ধি' কহে বুদ্ধিবিশেষ।
সামান্যবুদ্ধিযুক্ত যত জীব অবশেষ॥ ১৮৬॥

'ātmā'-śabde 'buddhi' kahe buddhi-viśeṣa
sāmānya-buddhi-yukta yata jīva avaśeṣa

SYNONYMS

ātmā-śabde—by the word *ātmā; buddhi*—intelligence; *kahe*—it is said; *buddhi-viśeṣa*—a particular type of intelligence; *sāmānya-buddhi-yukta*—endowed with common intelligence; *yata*—all; *jīva*—living entities; *avaśeṣa*—the rest.

TRANSLATION

"The word ātmā is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

TEXT 187

বুদ্ধ্যে রমে আত্মারাম—দুই ত' প্রকার।
'পণ্ডিত' মুনিগণ, নির্গ্রন্থ 'মূর্খ' আর॥ ১৮৭॥

buddhye rame ātmārāma—dui ta' prakāra
'paṇḍita' muni-gaṇa, nirgrantha 'mūrkha' āra

SYNONYMS

buddhye—in intelligence; *rame*—who enjoys; *ātmārāma*—is *ātmārāma; dui ta' prakāra*—two varieties; *paṇḍita*—learned; *muni-gaṇa*—philosophers; *nir-grantha*—without education; *mūrkha*—foolish; *āra*—also.

TRANSLATION

"Everyone has some kind of intelligence, and one who utilizes his intelligence is called ātmārāma. There are two types of ātmārāma. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

TEXT 188

কৃষ্ণকৃপায় সাধুসঙ্গে রতি-বুদ্ধি পায়।
সব ছাড়ি' শুদ্ধভক্তি করে কৃষ্ণপায়॥ ১৮৮॥

kṛṣṇa-kṛpāya sādhu-saṅge rati-buddhi pāya
saba chāḍi' śuddha-bhakti kare kṛṣṇa-pāya

SYNONYMS

kṛṣṇa-kṛpāya—by the mercy of Kṛṣṇa; *sādhu-saṅge*—in the association of devotees; *rati-buddhi*—devotional attraction and intelligence; *pāya*—one obtains; *saba chāḍi'*—giving up everything; *śuddha-bhakti*—pure devotional service; *kare*—performs; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa.

TRANSLATION

"By the mercy of Kṛṣṇa and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Kṛṣṇa and His pure devotees.

TEXT 189

অহং সর্বস্য প্রভবো মত্তঃ সর্বং প্রবর্ততে।
ইতি মত্বা ভজন্তে মাং বুধা ভাবসমন্বিতাঃ॥ ১৮৯॥

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

SYNONYMS

aham—I, Lord Kṛṣṇa; *sarvasya*—of everyone; *prabhavaḥ*—the original source; *mattaḥ*—from Me; *sarvam*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—understanding; *bhajante*—they engage in devotional service; *mām*—to Me; *budhāḥ*—those who are learned; *bhāva-samanvitāḥ*—with love and devotion.

TRANSLATION

" 'I [Kṛṣṇa] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.'

PURPORT

This is a quotation from *Bhagavad-gītā* (10.8).

TEXT 190

তে বৈ বিদন্ত্যতিতরন্তি চ দেবমায়াং
স্ত্রীশূদ্রহূনশবরা অপি পাপজীবাঃ।
যদ্যদ্ভুতক্রমপরায়ণ-শীল-শিক্ষা-
স্তির্যগ্‌জনা অপি কিমু শ্রুতধারণা যে ॥ ১৯০ ॥

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūna-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kimu śruta-dhāraṇā ye

SYNONYMS

te—all of them; *vai*—certainly; *vidanti*—understand; *atitaranti*—cross over; *ca*—also; *deva-māyām*—the influence of the external illusory energy; *strī*—women; *śūdra*—fourth-class men; *hūna*—uncivilized hill tribes; *śabarāḥ*—and hunters; *api*—even; *pāpa-jīvāḥ*—sinful creatures; *yadi*—if; *adbhuta-krama*—of the performer of wonderful activities; *parāyaṇa*—of the devotees; *śīla-śikṣāḥ*—characteristics and education; *tiryak-janāḥ*—birds and beasts; *api*—even; *kimu*—what to speak of; *śruta-dhāraṇāḥ ye*—persons advanced in the education of Vedic knowledge.

TRANSLATION

" 'Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the ser-

vice of the Supreme Personality of Godhead—who acts very wonderfully—and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.7.46). Lord Brahmā said this when speaking to his disciple Nārada about the wonderful characteristics of Lord Viṣṇu. Simply by chanting the glories of Lord Viṣṇu, one can cross the ocean of nescience, even though one may be lowborn.

TEXT 191

বিচার করিয়া যবে ভজে কৃষ্ণ-পায়।
সেই বুদ্ধি দেন তাঁরে, যাতে কৃষ্ণ পায়॥ ১৯১॥

vicāra kariyā yabe bhaje kṛṣṇa-pāya
sei buddhi dena tāṅre, yāte kṛṣṇa pāya

SYNONYMS

vicāra—consideration; *kariyā*—doing; *yabe*—when; *bhaje*—one worships; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa; *sei buddhi*—that intelligence; *dena*—gives; *tāṅre*—to him; *yāte*—by which; *kṛṣṇa pāya*—one gets the shelter of the lotus feet of Kṛṣṇa.

TRANSLATION

"Considering all these points, when one engages in the service of Kṛṣṇa's lotus feet, Kṛṣṇa gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

TEXT 192

তেষাং সততযুক্তানাং ভজতাং প্রীতিপূর্বকম্।
দদামি বুদ্ধিযোগং তং যেন মামুপযান্তি তে॥ ১৯২॥

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣām—to them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from *Bhagavad-gītā* (10.10).

TEXT 193

সৎসঙ্গ, কৃষ্ণসেবা, ভাগবত, নাম।
ব্রজে বাস,—এই পঞ্চ সাধন প্রধান॥ ১৯৩॥

sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma
vraje vāsa,—ei pañca sādhana pradhāna

SYNONYMS

sat-saṅga—association with devotees; *kṛṣṇa-sevā*—engagement in the service of Kṛṣṇa; *bhāgavata*—devotees and the book known as *Śrīmad-Bhāgavatam*; *nāma*—the chanting of the holy name; *vraje vāsa*—residence in Vṛndāvana or Mathurā; *ei*—these; *pañca*—five; *sādhana pradhāna*—the chief processes of devotion.

TRANSLATION

"To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Kṛṣṇa, the reading of Śrīmad-Bhāgavatam, the chanting of the holy names and residence at Vṛndāvana or Mathurā.

TEXT 194

এই-পঞ্চ-মধ্যে এক 'স্বল্প' যদি হয়।
সুবুদ্ধি জনের হয় কৃষ্ণপ্রেমোদয়॥ ১৯৪॥

ei-pañca-madhye eka 'svalpa' yadi haya
subuddhi janera haya kṛṣṇa-premodaya

SYNONYMS

ei—these; *pañca-madhye*—out of the five; *eka*—of only one; *svalpa*—a small quantity; *yadi*—if; *haya*—there is; *su-buddhi*—intelligent; *janera*—of the person; *haya*—there is; *kṛṣṇa-prema-udaya*—awakening of dormant love for Kṛṣṇa.

TRANSLATION

"One's dormant love for Kṛṣṇa gradually awakens if one is a little advanced in one of these five items and is intelligent.

TEXT 195

দুরূহাদ্ভুতবীর্যেঽস্মিন্ শ্রদ্ধা দূরেঽস্তু পঞ্চকে ।
যত্র স্বল্পোঽপি সম্বন্ধঃ সদ্ধিয়াং ভাবজন্মনে ॥ ১৯৫ ॥

durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhaḥ
saddhiyāṁ bhāva-janmane

SYNONYMS

durūha—difficult to be reconciled; *adbhuta*—wonderful; *vīrye*—in the power; *asmin*—in this; *śraddhā*—faith; *dūre*—far away; *astu*—let it be; *pañcake*—in the above-mentioned five principles; *yatra*—in which; *svalpaḥ*—a little; *api*—even; *sambandhaḥ*—connection; *sat-dhiyām*—of those who are intelligent and offenseless; *bhāva-janmane*—to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in *Bhakti-rasāmṛta-sindhu* (1.2.238).

TEXT 196

উদার মহতী যাঁর সর্বোত্তমা বুদ্ধি ।
নানা কামে ভজে, তবু পায় ভক্তিসিদ্ধি ॥ ১৯৬ ॥

udāra mahatī yāṅra sarvottamā buddhi
nānā kāme bhaje, tabu pāya bhakti-siddhi

SYNONYMS

udāra—liberal; *mahatī*—great; *yāṅra*—whose; *sarva-uttamā*—first-class; *buddhi*—intelligence; *nānā*—various; *kāme*—with desires; *bhaje*—engages in devotional service; *tabu*—still; *pāya*—gets; *bhakti-siddhi*—perfection in devotional service.

TRANSLATION

"If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

TEXT 197

অকামঃ সর্বকামো বা মোক্ষকাম উদারধীঃ।
তীব্রেণ ভক্তিযোগেন যজেত পুরুষং পরম্॥ ১৯৭॥

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhīḥ*—sincere and advanced in devotional service; *tīvreṇa*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga; yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

TRANSLATION

"'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.3.10).

TEXT 198

ভক্তি-প্রভাব,—সেই কাম ছাড়াঞা।
কৃষ্ণপদে ভক্তি করায় গুণে আকর্ষিয়া॥ ১৯৮॥

bhakti-prabhāva,——sei kāma chāḍāñā
kṛṣṇa-pade bhakti karāya guṇe ākarṣiyā

SYNONYMS

bhakti-prabhāva—the influence of devotional service; *sei*—that; *kāma*—material desire; *chāḍāñā*—causing to give up; *kṛṣṇa-pade*—unto the lotus feet of Kṛṣṇa; *bhakti karāya*—engages in devotional service; *guṇe*—by transcendental qualities; *ākarṣiyā*—attracting.

TRANSLATION

"Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Kṛṣṇa. All this is brought about by attraction for the transcendental qualities of the Lord.

TEXT 199

সত্যং দিশত্যর্থিতমর্থিতো নৃণাং
নৈবার্থদো যৎ পুনরর্থিতা যতঃ।
স্বয়ং বিধত্তে ভজতামনিচ্ছতা-
মিচ্ছা-পিধানং নিজপাদপল্লবম্॥ ১৯৯॥

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (5.19.26).

TEXT 200

'আত্মা'-শব্দে 'স্বভাব' কহে, তাতে যেই রমে।
আত্মারাম জীব যত স্থাবর-জঙ্গমে ॥ ২০০ ॥

'ātmā'-śabde 'svabhāva' kahe, tāte yei rame
ātmārāma jīva yata sthāvara-jaṅgame

SYNONYMS

ātmā-śabde—by the word *ātmā; svabhāva*—nature; *kahe*—is sometimes said; *tāte*—in that; *yei rame*—one who takes pleasure; *ātmārāma*—called *ātmārāma; jīva*—the living entities; *yata*—all of them; *sthāvara-jaṅgame*—the moving and nonmoving.

TRANSLATION

"Another meaning of the word ātmā is 'one's characteristic nature.' Whoever enjoys his particular type of nature is called ātmārāma. Therefore, all living entities—be they moving or nonmoving—are also called ātmārāma.

TEXT 201

জীবের স্বভাব—কৃষ্ণ-'দাস'-অভিমান।
দেহে আত্ম-জ্ঞানে আচ্ছাদিত সেই 'জ্ঞান' ॥ ২০১ ॥

jīvera svabhāva—kṛṣṇa-'dāsa'-abhimāna
dehe ātma-jñāne ācchādita sei 'jñāna'

SYNONYMS

jīvera svabhāva—the original characteristic of all living entities; *kṛṣṇa-dāsa*—servant of Kṛṣṇa; *abhimāna*—the conception; *dehe*—in the material body; *ātma-jñāne*—by the conception of the self; *ācchādita*—covered; *sei jñāna*—that original consciousness.

TRANSLATION

"The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. However, under the influence of māyā, he thinks himself to be the body, and thus his original consciousness is covered.

TEXT 202

চ-শব্দে 'এব', 'অপি'-শব্দ সমুচ্চয়ে।
'আত্মারামা এব' হঞা শ্রীকৃষ্ণ ভজয়ে॥ ২০২॥

ca-śabde 'eva', 'api'-śabda samuccaye
'ātmārāmā eva' hañā śrī-kṛṣṇa bhajaye

SYNONYMS

ca-śabde—by the word *ca; eva*—the word *eva; api-śabda*—the word *api; samuccaye*—in the sense of aggregation; *ātmārāmāḥ eva*—all the *ātmārāmas* (all kinds of living entities); *hañā*—being; *śrī-kṛṣṇa bhajaye*—become engaged in the service of Lord Kṛṣṇa.

TRANSLATION

"In that case, by the word ca, the word eva is meant. The word api can be taken in the sense of aggregation. Thus the verse would read ātmārāmā eva; that is, 'even all kinds of living beings worship Kṛṣṇa.'

PURPORT

It is here mentioned that every living entity is *ātmārāma.* Temporarily covered by the influence of *māyā,* the living entity serves his senses, which are represented as *kāma-krodha-lobha-moha-mada-mātsarya.* In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness. They then attempt to satisfy the senses of Lord Kṛṣṇa and engage in His devotional service.

TEXT 203

এই জীব—সনকাদি সব মুনিজন।
'নিগ্রন্থ'—মূর্খ, নীচ, স্থাবর-পশুগণ॥ ২০৩॥

ei jīva—sanakādi saba muni-jana
'nirgrantha'—mūrkha, nīca, sthāvara-paśu-gaṇa

SYNONYMS

ei jīva—these living entities; *sanaka-ādi saba muni-jana*—all the great personalities, such as Sanaka and Sanātana; *nirgrantha*—down to the illiterate; *mūrkha*—foolish person; *nīca*—lowborn; *sthāvara*—the trees and plants; *paśu-gaṇa*—the beasts and birds.

TRANSLATION

"Living entities include great personalities like the four Kumāras, low-class foolish people, trees, plants, birds and beasts.

TEXT 204

ব্যাস-শুক-সনকাদির প্রসিদ্ধ ভজন।
'নির্গ্রন্থ' স্থাবরাদির শুন বিবরণ ॥ ২০৪ ॥

vyāsa-śuka-sanakādira prasiddha bhajana
'nirgrantha' sthāvarādira śuna vivaraṇa

SYNONYMS

vyāsa—of Vyāsadeva; *śuka*—of Śukadeva Gosvāmī; *sanaka-ādira*—of the four Kumāras; *prasiddha bhajana*—the devotional service is celebrated; *nirgrantha*—foolish, uneducated; *sthāvara-ādira*—of the immovable elements; *śuna vivaraṇa*—hear the description.

TRANSLATION

"The devotional service of Vyāsa, Śuka and the four Kumāras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord's devotional service.

TEXT 205

কৃষ্ণকৃপাদি-হেতু হৈতে সবার উদয়।
কৃষ্ণগুণাকৃষ্ট হঞা তাঁহারে ভজয় ॥ ২০৫ ॥

kṛṣṇa-kṛpādi-hetu haite sabāra udaya
kṛṣṇa-guṇākṛṣṭa hañā tāṅhāre bhajaya

SYNONYMS

kṛṣṇa-kṛpā-ādi-hetu—the reason of Kṛṣṇa's mercy; *haite*—from; *sabāra udaya*—anyone becomes a devotee; *kṛṣṇa-guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *tāṅhāre*—Him; *bhajaya*—worship.

TRANSLATION

"Everyone is eligible to receive Kṛṣṇa's mercy—including Vyāsadeva, the four Kumāras, Śukadeva Gosvāmī, lowborn creatures, trees, plants and beasts. By Kṛṣṇa's mercy they are elevated and engaged in His service.

PURPORT

This is also confirmed in *Bhagavad-gītā* wherein the Lord says:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (9.32)

Everyone is eligible to become Kṛṣṇa's devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa's confidential devotees to turn everyone into a Kṛṣṇa *bhakta*. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa's service to elevate all living creatures to Kṛṣṇa consciousness are to be considered *kaniṣṭha-adhikārīs* (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (*uttama-adhikārīs*) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

TEXT 206

ধন্যেয়মদ্য ধরণী তৃণ-বীরুৎস্ত্বৎ-
পাদস্পৃশো দ্রুমলতাঃ করজাভিমৃষ্টাঃ।
নদ্যোঽদ্রয়ঃ খগমৃগাঃ সদয়াবলোকৈ-
র্গোপ্যোঽন্তরেণ ভুজয়োরপি যৎস্পৃহা শ্রীঃ ॥ ২০৬ ॥

dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spṛśo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spṛhā śrīḥ

SYNONYMS

dhanyā—glorified; *iyam*—this; *adya*—today; *dharaṇī*—the surface of the globe; *tṛṇa-vīrudhaḥ*—the grass and herbs; *tvat*—Your; *pāda-spṛśaḥ*—from the

touch of the lotus feet; *druma-latāḥ*—the creepers and trees; *karaja-abhimṛṣṭāḥ*—touched by Your nails; *nadyaḥ*—the rivers; *adrayaḥ*—the hills; *khaga-mṛgāḥ*—the birds and forest animals; *sadaya-avalokaiḥ*—because of Your merciful glances; *gopyaḥ*—the *gopīs,* the damsels of Vraja; *antareṇa*—by the region between; *bhujayoḥ*—Your two arms; *api*—also; *yat*—for which; *spṛhā*—desirous; *śrīḥ*—the goddess of fortune.

TRANSLATION

" 'This land Vṛndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

TEXT 207

গা গোপকৈরনুবনং নয়তোরুদার-
বেণুস্বনৈঃ কলপদৈস্তনুভৃৎসু সখ্যঃ।
অস্পন্দনং গতিমতাং পুলকস্তরূণাং
নির্যোগপাশকৃতলক্ষণয়োর্বিচিত্রম্ ॥ ২০৭ ॥

gā gopakair anuvanaṁ nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanaṁ gatimatāṁ pulakas tarūṇāṁ
niryoga-pāśa-kṛta-lakṣaṇayor vicitram

SYNONYMS

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anuvanam*—to each forest; *nayatoḥ*—leading; *udāra*—very liberal; *veṇu-svanaiḥ*—by the vibrations of the flutes; *kala-padaiḥ*—having sweet tones; *tanu-bhṛtsu*—among the living entities; *sakhyaḥ*—O friends; *aspandanam*—the lack of movement; *gatimatām*—of those living entities that can move; *pulakaḥ*—the ecstatic jubilation; *tarūṇām*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣaṇayoḥ*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—wonderful.

TRANSLATION

" 'My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and non-moving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.19). All the *gopīs* were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord's activities.

TEXT 208

বনলতাস্তরব আত্মনি বিষ্ণুং
ব্যঞ্জয়ন্ত্য ইব পুষ্পফলাঢ্যাঃ।
প্রণতভারবিটপা মধুধারাঃ
প্রেমহৃষ্টতনবো ববৃষুঃ স্ম ॥ ২০৮ ॥

vana-latās tarava ātmani viṣṇuṁ
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

vana-latāḥ—the herbs and plants; *taravaḥ*—the trees; *ātmani*—in the Supreme Soul; *viṣṇum*—the Supreme Personality of Godhead; *vyañjayantyaḥ*—manifesting; *iva*—like; *puṣpa-phala-āḍhyāḥ*—filled with luxuriant fruits and flowers; *praṇata-bhāra*—bowed down because of loads; *viṭapāḥ*—the trees; *madhu-dhārāḥ*—showers; *prema-hṛṣṭa*—inspired by love of Godhead; *tanavaḥ*—whose bodies; *vavṛṣuḥ*—constantly rained; *sma*—certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.35.9).

TEXT 209

কিরাতহূনান্ধ্র-পুলিন্দপুক্কশা
আভীরশুম্ভা যবনাঃ খসাদয়ঃ ।
যেঽন্যে চ পাপা যদুপাশ্রয়াশ্রয়াঃ
শুধ্যন্তি তস্মৈ প্রভবিষ্ণবে নমঃ ॥ ২০৯ ॥

kirāta-hūnāndhra-pulinda-pukkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āndhra*—Āndhras; *pulinda*—Pulindas; *pukkaśāḥ*—Pukkaśas; *ābhīra*—Ābhīras; *śumbhāḥ*—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow's flesh; *khaśa-ādayaḥ*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namaḥ*—respectful obeisances.

TRANSLATION

" 'Kirāta, Hūna, Āndhra, Pulinda, Pukkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

TEXT 210

আগে 'তের' অর্থ করিলুঁ, আর 'ছয়' এই ।
ঊনবিংশতি অর্থ হইল মিলি' এই দুই ॥ ২১০ ॥

āge 'tera' artha kariluṅ, āra 'chaya' ei
ūnaviṁśati artha ha-ila mili' ei dui

SYNONYMS

āge—previously; *tera*—thirteen; *artha*—meanings; *kariluṅ*—I have done; *āra*—another; *chaya*—six; *ei*—this; *ūnaviṁśati*—altogether nineteen; *artha*—meanings; *ha-ila*—there were; *mili'*—including; *ei dui*—these two.

TRANSLATION

"I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (1) mental speculators (vide verse 165), (2) those engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of eternal servitorship to Kṛṣṇa (vide verse 201).

TEXT 211

এই ঊনিশ অর্থ করিলু, আগে শুন আর।
'আত্ম'-শব্দে 'দেহ' কহে,—চারি অর্থ তার॥ ২১১॥

ei ūniśa artha karilu, āge śuna āra
'ātma'-śabde 'deha' kahe,—cāri artha tāra

SYNONYMS

ei—these; *ūniśa*—nineteen; *artha*—meanings; *karilu*—I have done; *āge*—ahead; *śuna*—hear; *āra*—more; *ātma-śabde*—by the word *ātma; deha*—the body; *kahe*—is understood; *cāri artha*—four meanings; *tāra*—of that.

TRANSLATION

"I have already explained nineteen different meanings. Now please hear further meanings. The word ātma also refers to the body, and this can be taken in four ways.

PURPORT

The four divisions are (1) *aupādika-brahma-deha,* the material body considered as Brahman with designations (vide verse 212), (2) *karma-niṣṭha yājñikera karma-deha,* the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) *tapo-deha,* the body engaged in austerities and penances

(vide verse 216), and (4) *sarva-kāma-deha,* the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

TEXT 212

দেহারামী দেহে ভজে 'দেহোপাধি ব্রহ্ম'।
সৎসঙ্গে সেহ করে কৃষ্ণের ভজন ॥ ২১২ ॥

dehārāmī dehe bhaje 'dehopādhi brahma'
sat-saṅge seha kare kṛṣṇera bhajana

SYNONYMS

dehārāmī—persons who have accepted this body as the self and are interested only in sense gratification; *dehe*—in the body; *bhaje*—worships; *deha-upādhi brahma*—Brahman having the body as a designation; *sat-saṅge*—in the association of devotees; *seha*—such a person; *kare*—does; *kṛṣṇera bhajana*—service to Lord Kṛṣṇa.

TRANSLATION

"One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

TEXT 213

উদরমুপাসতে য ঋষিবর্ত্মসু কূর্পদৃশঃ
পরিসরপদ্ধতিং হৃদয়মারুণয়ো দহরম্।
তত উদগাদনন্ত তব ধাম শিরঃ পরমং
পুনরিহ যৎ সমেত্য ন পতন্তি কৃতান্তমুখে ॥ ২১৩ ॥

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatiṁ hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramaṁ
punar iha yat sametya na patanti kṛtānta-mukhe

SYNONYMS

udaram—the abdomen; *upāsate*—worship; *ye*—those who; *ṛṣi-vartmasu*—on the path marked out by the great saintly persons; *kūrpa-dṛśaḥ*—whose vision is grossly situated in the bodily conception of life; *parisara-paddhatim*—from which the system of the arteries comes; *hṛdayam*—the heart; *āruṇayaḥ*—saintly

persons headed by Āruṇa Ṛṣi; *daharam*—the sky within the heart, the subtle conception of the Supersoul within the heart; *tataḥ*—from that; *udagāt*—went up; *ananta*—O unlimited one; *tava*—Your; *dhāma*—place; *śiraḥ*—the top of the head; *paramam*—supreme; *punaḥ*—again; *iha*—in this material world; *yat*—which; *sametya*—having achieved; *na*—not; *patanti*—fall down; *kṛta-anta-mukhe*—in the repetition of birth and death.

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called śārk, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.18).

TEXT 214

দেহারামী কর্মনিষ্ঠ—যাজ্ঞিকাদি জন।
সৎসঙ্গে 'কর্ম' ত্যজি' করয় ভজন ॥ ২১৪ ॥

dehārāmī karma-niṣṭha—yājñikādi jana
sat-saṅge 'karma' tyaji' karaya bhajana

SYNONYMS

dehārāmī—those in the bodily concept of life; *karma-niṣṭha*—attracted to fruitive activities; *yājñika-ādi jana*—persons who perform ritualistic ceremonies for a better standard of life; *sat-saṅge*—in contact with devotees; *karma tyaji'*—giving up such fruitive activities; *karaya bhajana*—engages in the devotional service of the Lord.

TRANSLATION

"Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215

কর্মণ্যস্মিন্ননাশ্বাসে ধূমধূম্রাত্মনাং ভবান্ ।
আপায়য়তি গোবিন্দপাদপদ্মাসবং মধু ॥ ২১৫ ॥

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanāṁ bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu

SYNONYMS

karmaṇi—in fruitive activity; *asmin*—in this; *anāśvāse*—although not positive in result; *dhūma-dhūmra-ātmanām*—whose bodies are simply becoming blackish because of smoke; *bhavān*—you; *āpāyayati*—give a chance to drink; *govinda-pāda-padma-āsavam*—the nectarean beverage flowing from the lotus feet of Govinda; *madhu*—sweet.

TRANSLATION

" 'We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (1.18.12) was spoken to Sūta Gosvāmī at the meeting of great sages at Naimiṣāraṇya. The great sages were headed by Śaunaka, and Sūta Gosvāmī spoke of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the *ṛṣis* assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.

TEXT 216

'তপস্বী' প্রভৃতি যত দেহারামী হয় ।
সাধুসঙ্গে তপ ছাড়ি' শ্রীকৃষ্ণ ভজয় ॥ ২১৬ ॥

'tapasvī' prabhṛti yata dehārāmī haya
sādhu-saṅge tapa chāḍi' śrī-kṛṣṇa bhajaya

SYNONYMS

tapasvī—persons who undergo severe penances; *prabhṛti*—and so on; *yata*—all; *dehārāmī haya*—are within the category of the bodily concept of life; *sādhu-saṅge*—in the association of devotees; *tapa chāḍi'*—giving up all such processes of penance and austerity; *śrī-kṛṣṇa bhajaya*—engage themselves in the service of Lord Kṛṣṇa.

TRANSLATION

"The tapasvīs, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Kṛṣṇa's service.

TEXT 217

যৎপাদসেবাভিরুচিস্তপস্বিনা-
মশেষজন্মোপচিতং মলং ধিয়ঃ।
সদ্যঃ ক্ষিণোত্যন্বহমেধতী সতী
যথা পদাঙ্গুষ্ঠবিনিঃসৃতা সরিৎ ॥ ২১৭ ॥

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

SYNONYMS

yat-pāda-sevā-abhirucih—the taste for serving the lotus feet of Lord Kṛṣṇa; *tapasvinām*—of persons undergoing severe penances; *aśeṣa*—unlimited; *janma-upacitam*—contracted from life after life; *malam*—dirt; *dhiyaḥ*—of the intelligence; *sadyaḥ*—immediately; *kṣiṇoti*—vanquishes; *anvaham*—every day; *edhatī*—increasing; *satī*—being in the mode of goodness; *yathā*—as; *pada-aṅguṣṭha-viniḥsṛtā*—emanating from the toe of the Lord; *sarit*—the River Ganges.

TRANSLATION

" 'The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Kṛṣṇa. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (4.21.31).

TEXT 218

দেহারামী, সর্বকাম—সব আত্মারাম।
কৃষ্ণকৃপায় কৃষ্ণ ভজে ছাড়ি' সব কাম॥ ২১৮॥

dehārāmī, sarva-kāma——saba ātmārāma
kṛṣṇa-kṛpāya kṛṣṇa bhaje chāḍi' saba kāma

SYNONYMS

dehārāmī—persons who are in the bodily concept of life; *sarva-kāma*—full of all material desires; *saba*—all; *ātmārāma*—enjoying self-satisfaction; *kṛṣṇa-kṛpāya*—by the mercy of Kṛṣṇa; *kṛṣṇa bhaje*—become engaged in the devotional service of Lord Kṛṣṇa; *chāḍi' saba kāma*—giving up all sorts of material desire.

TRANSLATION

"As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called ātmārāma. When such an ātmārāma is favored by the mercy of Kṛṣṇa, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

TEXT 219

স্থানাভিলাষী তপসি স্থিতোঽহং
ত্বাং প্রাপ্তবান্ দেবমুনীন্দ্রগুহ্যম্।
কাচং বিচিন্বন্নপি দিব্যরত্নং
স্বামিন্ কৃতার্থোঽস্মি বরং ন যাচে॥ ২১৯॥

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho 'smi varaṁ na yāce

SYNONYMS

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitaḥ*—situated; *aham*—I; *tvām*—You; *prāp-tavān*—have obtained; *deva-muni-indra-guhyam*—difficult to achieve even for great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvan*—

searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthaḥ asmi*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said], "'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the *Hari-bhakti-sudhodaya* (7.28).

TEXT 220

এই চারি অর্থ সহ হইল 'তেইশ' অর্থ।
আর তিন অর্থ শুন পরম সমর্থ॥ ২২০॥

ei cāri artha saha ha-ila 'teiśa' artha
āra tina artha śuna parama samartha

SYNONYMS

ei—these; *cāri*—four; *artha*—meanings; *saha*—with; *ha-ila*—there were; *teiśa artha*—twenty-three different varieties of imports; *āra tina artha*—another three imports; *śuna*—hear; *parama samartha*—very strong.

TRANSLATION

"In addition to the nineteen other meanings, this ātmārāma meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word *ca* meaning "in due course," (2) the words *ca* meaning *eva,* and *api* meaning "censure," and (3) *nirgrantha,* meaning "one who is very poor, without money."

TEXT 221

চ-শব্দে 'সমুচ্চয়ে', আর অর্থ কয়।
'আত্মারামাশ্চ মুনয়শ্চ' কৃষ্ণেরে ভজয়॥ ২২১॥

ca-śabde 'samuccaye', āra artha kaya
'ātmārāmāś ca munayaś ca' kṛṣṇere bhajaya

SYNONYMS

ca-śabde—by the word *ca; samuccaye*—in aggregation; *āra*—another; *artha*—import; *kaya*—is meant; *ātmārāmāḥ ca munayaḥ ca*—all the *ātmārāmas* and *munis; kṛṣṇere bhajaya*—worship Kṛṣṇa.

TRANSLATION

"As mentioned above, the word ca has been used to mean 'aggregate.' According to this meaning, all the ātmārāmas and the munis engage in Kṛṣṇa's service. Besides 'aggregate,' there is another meaning of the word ca.

TEXT 222

'নির্গ্রন্থাঃ' হঞা ইহাঁ 'অপি'—নির্ধারণে।
'রামশ্চ কৃষ্ণশ্চ' যথা বিহরয়ে বনে॥ ২২২॥

'nirgranthāḥ' hañā ihāṅ 'api'—nirdhāraṇe
'rāmaś ca kṛṣṇaś ca' yathā viharaye vane

SYNONYMS

nirgranthāḥ hañā—being liberated saintly persons; *ihāṅ*—here; *api*—the word *api; nirdhāraṇe*—in the sense of certainty; *rāmaḥ ca kṛṣṇaḥ ca*—both Rāma and Kṛṣṇa; *yathā*—as; *viharaye*—enjoy walking; *vane*—in the forest.

TRANSLATION

"The word nigranthāḥ is used as an adjective, and api is used in the sense of certainty. For instance, rāmaś ca kṛṣṇaś ca means that both Rāma and Kṛṣṇa enjoy walking in the forest.

PURPORT

Because it is said that both Rāma and Kṛṣṇa enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

TEXT 223

চ-শব্দে 'অন্বাচয়ে' অর্থ কহে আর।
'বটো, ভিক্ষামট, গাঞ্চানয়' যৈছে প্রকার ॥ ২২৩ ॥

ca-śabde 'anvācaye' artha kahe āra
'baṭo, bhikṣām aṭa, gāṁ cānaya' yaiche prakāra

SYNONYMS

ca-śabde—by the word *ca; anvācaye*—in presenting an action of secondary importance; *artha*—meaning; *kahe*—says; *āra*—another; *baṭo*—O *brahmacārī; bhikṣām aṭa*—just bring some alms; *gām ca ānaya*—also, at the same time, bring the cows; *yaiche prakāra*—in this way.

TRANSLATION

"The word ca also means anvācaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvācaye. An example is: 'O brahmacārī, go out to collect alms and at the same time bring in the cows.'

TEXT 224

কৃষ্ণমননে মুনি কৃষ্ণে সর্বদা ভজয়।
'আত্মারামা অপি' ভজে,—গৌণ অর্থ কয় ॥ ২২৪ ॥

kṛṣṇa-manane muni kṛṣṇe sarvadā bhajaya
'ātmārāmā api' bhaje,——gauṇa artha kaya

SYNONYMS

kṛṣṇa-manane—in meditating on Kṛṣṇa; *muni*—saintly persons; *kṛṣṇe*—unto Lord Kṛṣṇa; *sarvadā*—always; *bhajaya*—perform devotional service; *ātmārāmāḥ api*—also those who are *ātmārāmas; bhaje*—engage themselves in devotional service; *gauṇa artha kaya*—this is also another secondary import.

TRANSLATION

"Saintly persons who are always meditating upon Kṛṣṇa are engaged in the devotional service of the Lord. The ātmārāmas are also engaged in the Lord's service. That is the indirect import.

PURPORT

The *anvācaye* meaning of the word *ca* indicates that between the two words compounded by the word *ca*, one is given more importance, and the other is considered subordinate. For example: "O *brahmacārī*, please go out and collect alms and at the same time bring in the cows." In this statement, the collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Kṛṣṇa is mainly a devotee of Kṛṣṇa engaged in His devotional service. Other *ātmārāmas* are subordinate in devotional service.

TEXT 225

'চ' এবার্থে—'মুনয়ঃ এব' কৃষ্ণেরে ভজয় ।
"আত্মারামা অপি"—'অপি' 'গর্হা'-অর্থ কয় ॥ ২২৫ ॥

'ca' evārthe——'munayaḥ eva' kṛṣṇere bhajaya
"ātmārāmā api"——'api' 'garhā'-artha kaya

SYNONYMS

ca—the word *ca; eva-arthe*—in the sense of *eva; munayaḥ eva*—just the saintly persons; *kṛṣṇere bhajaya*—engage themselves in the devotional service of Lord Kṛṣṇa; *ātmārāmāḥ api*—also in this combination, *ātmārāmā api; api*—the word *api; garhā-artha kaya*—in the sense of censure.

TRANSLATION

"The word ca is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Kṛṣṇa. In the combination ātmārāmā api, api is used in the sense of censure.

TEXT 226

'নিগ্রন্থ' হঞা'—এই দুঁহার 'বিশেষণ' ।
আর অর্থ শুন, যৈছে সাধুর সঙ্গম ॥ ২২৬ ॥

'nirgrantha hañā'——ei duṅhāra 'viśeṣaṇa'
āra artha śuna, yaiche sādhura saṅgama

SYNONYMS

nirgrantha hañā—becoming *nirgrantha; ei*—this; *duṅhāra*—of both; *viśeṣaṇa*—the adjective; *āra artha*—another import; *śuna*—please hear; *yaiche*—in which; *sādhura saṅgama*—there is association with devotees.

TRANSLATION

"The word nirgrantha is taken as an adjective modifying muni and ātmārāma. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

TEXT 227

নির্গ্রন্থ-শব্দে কহে তবে 'ব্যাধ', 'নির্ধন'।
সাধুসঙ্গে সেহ করে শ্রীকৃষ্ণ-ভজন ॥ ২২৭ ॥

nirgrantha-śabde kahe tabe 'vyādha', 'nirdhana'
sādhu-saṅge seha kare śrī-kṛṣṇa-bhajana

SYNONYMS

nirgrantha-śabde—by the word *nirgrantha; kahe*—is said; *tabe*—therefore; *vyādha*—a hunter; *nirdhana*—without any riches; *sādhu-saṅge*—by the association of a saintly person; *seha*—he also; *kare*—engages himself; *śrī-kṛṣṇa-bhajana*—in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"The word nirgrantha—when combined with api, used in the sense of certainty—indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Nārada, he engages in Lord Kṛṣṇa's devotional service.

TEXT 228

'কৃষ্ণারামাশ্চ' এব হয় কৃষ্ণ-মনন।
ব্যাধ হঞা হয় পূজ্য ভাগবতোত্তম ॥ ২২৮ ॥

'kṛṣṇārāmāś ca' eva——haya kṛṣṇa-manana
vyādha hañā haya pūjya bhāgavatottama

SYNONYMS

kṛṣṇa-ārāmāḥ ca—one who takes pleasure in Kṛṣṇa; *eva*—certainly; *haya*—there is; *kṛṣṇa-manana*—meditation on Kṛṣṇa; *vyādha hañā*—being a hunter; *haya*—is; *pūjya*—worshipable; *bhāgavata-uttama*—the best of the devotees.

TRANSLATION

"The words kṛṣṇārāmaś ca refer to one who takes pleasure in thinking of Kṛṣṇa. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

TEXT 229

এক ভক্ত-ব্যাধের কথা শুন সাবধানে।
যাহা হৈতে হয় সৎসঙ্গ-মহিমার জ্ঞানে॥ ২২৯॥

eka bhakta-vyādhera kathā śuna sāvadhāne
yāhā haite haya sat-saṅga-mahimāra jñāne

SYNONYMS

eka bhakta-vyādhera—one devotee who was a hunter; *kathā*—narration; *śuna*—please hear; *sāvadhāne*—with attention; *yāhā haite*—from which; *haya*—there is; *sat-saṅga-mahimāra jñāne*—knowledge of the greatness of association with a great devotee.

TRANSLATION

"I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Nārada Muni. From this story, one can understand the greatness of association with pure devotees.

TEXT 230

এক দিন শ্রীনারদ দেখি' নারায়ণ।
ত্রিবেণী-স্নানে প্রয়াগ করিলা গমন॥ ২৩০॥

eka dina śrī-nārada dekhi' nārāyaṇa
triveṇī-snāne prayāga karilā gamana

SYNONYMS

eka dina—one day; *śrī-nārada*—the great saintly person Nārada; *dekhi' nārāyaṇa*—after visiting Lord Nārāyaṇa; *tri-veṇī-snāne*—to bathe at the confluence of the Ganges, Yamunā and Sarasvatī rivers; *prayāga*—to Prayāga; *karilā gamana*—went.

TRANSLATION

"Once upon a time the great saint Nārada, after visiting Lord Nārāyaṇa in the Vaikuṇṭhas, went to Prayāga to bathe at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

PURPORT

The great saint Nārada is so liberated that he can go to the Vaikuṇṭha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of three rivers. The word *tri-veṇī* refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Māgha-melā). A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called *sarva-ga,* which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (*vibhūti-bhinna*). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

TEXT 231

বনপথে দেখে মৃগ আছে ভূমে পড়ি'।
বাণ-বিদ্ধ ভগ্নপাদ করে ধড়্ফড়ি ॥ ২৩১ ॥

vana-pathe dekhe mṛga āche bhūme paḍi'
bāṇa-viddha bhagna-pāda kare dhaḍ-phaḍi

SYNONYMS

vana-pathe—on the forest path; *dekhe*—saw; *mṛga*—deer; *āche*—there was; *bhūme paḍi'*—lying on the ground; *bāṇa-viddha*—pierced by an arrow; *bhagna-pāda*—broken legs; *kare dhaḍ-phaḍi*—twisting with pain.

TRANSLATION

"Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

TEXT 232

আর কতদূরে এক দেখেন শূকর।
তৈছে বিদ্ধ ভগ্নপাদ করে ধড়্ফড় ॥ ২৩২ ॥

āra kata-dūre eka dekhena śūkara
taiche viddha bhagna-pāda kare dhaḍ-phaḍa

SYNONYMS

āra kata-dūre—still farther along; *eka*—one; *dekhena*—sees; *śūkara*—a boar; *taiche*—similarly; *viddha*—pierced; *bhagna-pāda*—broken legs; *kare dhaḍ-phaḍa*—twists in pain.

TRANSLATION

"Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233

ঐছে এক শশক দেখে আর কতদূরে ।
জীবের দুঃখ দেখি' নারদ ব্যাকুল-অন্তরে ॥ ২৩৩ ॥

aiche eka śaśaka dekhe āra kata-dūre
jīvera duḥkha dekhi' nārada vyākula-antare

SYNONYMS

aiche—similarly; *eka śaśaka*—one rabbit; *dekhe*—he sees; *āra kata-dūre*—still farther ahead; *jīvera*—of the living entity; *duḥkha dekhi'*—seeing such horrible miseries; *nārada*—the great saintly person; *vyākula-antare*—very pained within himself.

TRANSLATION

"When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so.

TEXT 234

কতদূরে দেখে ব্যাধ বৃক্ষে ওঁত হঞা ।
মৃগ মারিবারে আছে বাণ যুড়িয়া ॥ ২৩৪ ॥

kata-dūre dekhe vyādha vṛkṣe oṅta hañā
mṛga māribāre āche bāṇa yuḍiyā

SYNONYMS

kata-dūre—somewhat farther; *dekhe*—Nārada Muni saw; *vyādha*—the hunter; *vṛkṣe oṅta hañā*—hiding behind a tree; *mṛga māribāre*—to kill the animals; *āche*—was there; *bāṇa yuḍiyā*—with arrows in the hand.

TRANSLATION

"When Nārada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

TEXT 235

শ্যামবর্ণ রক্তনেত্র মহাভয়ঙ্কর ।
ধনুর্বাণ হস্তে, —যেন যম দণ্ডধর ॥ ২৩৫ ॥

śyāma-varṇa rakta-netra mahā-bhayaṅkara
dhanur-bāṇa haste, —yena yama daṇḍa-dhara

SYNONYMS

śyāma-varṇa—blackish color; *rakta-netra*—reddish eyes; *mahā-bhayaṅkara*—very fearful bodily features; *dhanuḥ-bāṇa haste*—with arrows and bow in hand; *yena yama daṇḍa-dhara*—exactly like the superintendent of death, Yamarāja. ja.

TRANSLATION

"The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands.

TEXT 236

পথ ছাড়ি' নারদ তার নিকটে চলিল ।
নারদে দেখি' মৃগ সব পলাঞা গেল ॥ ২৩৬ ॥

patha chāḍi' nārada tāra nikaṭe calila
nārade dekhi' mṛga saba palāñā gela

SYNONYMS

patha chāḍi'—leaving aside the path; *nārada*—the saintly person Nārada; *tāra nikaṭe*—near him; *calila*—went; *nārade dekhi'*—seeing Nārada; *mṛga*—the animals; *saba*—all; *palāñā gela*—left, running away.

TRANSLATION

"When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

TEXT 237

ক্রুদ্ধ হঞা ব্যাধ তাঁরে গালি দিতে চায়।
নারদ-প্রভাবে মুখে গালি নাহি আয়॥ ২৩৭॥

kruddha hañā vyādha tāṅre gāli dite cāya
nārada-prabhāve mukhe gāli nāhi āya

SYNONYMS

kruddha hañā—being very angry; *vyādha*—the hunter; *tāṅre*—him; *gāli dite cāya*—wanted to abuse; *nārada-prabhāve*—by the influence of Nārada; *mukhe*—in the mouth; *gāli*—abusive language; *nāhi āya*—did not come.

TRANSLATION

"When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada's presence, he could not utter anything abusive.

TEXT 238

"গোসাঞি, প্রয়াণ-পথ ছাড়ি' কেনে আইলা।
তোমা দেখি' মোর লক্ষ্য মৃগ পলাইলা॥" ২৩৮॥

"gosāñi, prayāṇa-patha chāḍi' kene āilā
tomā dekhi' mora lakṣya mṛga palāilā"

SYNONYMS

gosāñi—O great saintly person; *prayāṇa-patha chāḍi'*—leaving aside the general path; *kene*—why; *āilā*—have you come; *tomā dekhi'*—seeing you; *mora lakṣya*—my targets; *mṛga*—the animals; *palāilā*—fled.

TRANSLATION

"The hunter addressed Nārada Muni: 'O gosvāmī! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.'

TEXT 239

নারদ কহে,—"পথ ভুলি' আইলাঙ পুছিতে।
মনে এক সংশয় হয়, তাহা খণ্ডাইতে॥ ২৩৯॥

nārada kahe,—"patha bhuli' āilāṅa puchite
mane eka saṁśaya haya, tāhā khaṇḍāite

SYNONYMS

nārada kahe—Nārada Muni replied; *patha bhuli'*—leaving the general path; *āilāṅa*—I have come; *puchite*—to inquire from you; *mane*—in my mind; *eka*—one; *saṁśaya haya*—there is a doubt; *tāhā*—that; *khaṇḍāite*—to cause to break.

TRANSLATION

"Nārada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.

TEXT 240

পথে যে শূকর-মৃগ, জানি তোমার হয়।"
ব্যাধ কহে,—"যেই কহ, সেই ত' নিশ্চয়" ॥ ২৪০ ॥

pathe ye śūkara-mṛga, jāni tomāra haya"
vyādha kahe,—"yei kaha, sei ta' niścaya"

SYNONYMS

pathe—on the path; *ye*—those; *śūkara-mṛga*—boars and other animals; *jāni*—I can understand; *tomāra haya*—all belong to you; *vyādha kahe*—the hunter replied; *yei kaha*—whatever you are saying; *sei ta' niścaya*—it is a fact.

TRANSLATION

" 'I was wondering whether all the boars and other animals that are half-killed belong to you.' The hunter replied, 'Yes, what you are saying is so.'

TEXT 241

নারদ কহে,—"যদি জীবে মার' তুমি বাণ।
অর্ধ-মারা কর কেনে, না লও পরাণ?" ২৪১ ॥

nārada kahe,—"yadi jīve māra' tumi bāṇa
ardha-mārā kara kene, nā lao parāṇa?"

SYNONYMS

nārada kahe—Nārada Muni said; *yadi*—if; *jīve*—in the animals; *māra'*—pierce; *tumi*—you; *bāṇa*—your arrows; *ardha-mārā kara*—you half-kill; *kene*—why; *nā lao parāṇa*—don't you take their lives completely.

TRANSLATION

"Nārada Muni then inquired, 'Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?'

TEXT 242

ব্যাধ কহে,—"শুন, গোসাঞি, 'মৃগারি' মোর নাম।
পিতার শিক্ষাতে আমি করি ঐছে কাম ॥ ২৪২ ॥

vyādha kahe,—"śuna, gosāñi, 'mṛgāri' mora nāma
pitāra śikṣāte āmi kari aiche kāma

SYNONYMS

vyādha kahe—the hunter replied; *śuna*—please hear; *gosāñi*—O great saintly person; *mṛga-ari*—the enemy of the animals; *mora nāma*—my name; *pitāra śikṣāte*—by the teaching of my father; *āmi*—I; *kari*—do; *aiche kāma*—such acts.

TRANSLATION

"The hunter replied, 'My dear saintly person, my name is Mṛgāri, enemy of animals. My father taught me to kill them in that way.

TEXT 243

অর্ধ-মারা জীব যদি ধড়্ফড় করে।
তবে ত' আনন্দ মোর বাড়য়ে অন্তরে ॥" ২৪৩ ॥

ardha-mārā jīva yadi dhaḍ-phaḍa kare
tabe ta' ānanda mora bāḍaye antare"

SYNONYMS

ardha-mārā jīva—half-killed living beings; *yadi*—if; *dhaḍ-phaḍa kare*—twist and turn because of suffering; *tabe*—then; *ta'*—certainly; *ānanda*—pleasure; *mora*—my; *bāḍaye antare*—increases within.

TRANSLATION

" 'When I see half-killed animals suffer, I feel great pleasure.'

TEXT 244

নারদ কহে,—'একবস্তু মাগি তোমার স্থানে'।
ব্যাধ কহে,—"মৃগাদি লহ, যেই তোমার মনে ॥২৪৪॥

nārada kahe,—'eka-vastu māgi tomāra sthāne'
vyādha kahe,—"mṛgādi laha, yei tomāra mane

SYNONYMS

nārada kahe—Nārada Muni said; *eka-vastu māgi*—I wish to beg one thing; *tomāra sthāne*—from you; *vyādha kahe*—the hunter replied; *mṛga-ādi laha*—take some of the hunted animals; *yei tomāra mane*—whatever you like.

TRANSLATION

"Nārada Muni then told the hunter, 'I have one thing to beg of you.' The hunter replied, 'You may take whatever animals or anything else you would like.

TEXT 245

মৃগছাল চাহ যদি, আইস মোর ঘরে।
যেই চাহ তাহা দিব মৃগব্যাঘ্রাম্বরে ॥" ২৪৫ ॥

mṛga-chāla cāha yadi, āisa mora ghare
yei cāha tāhā diba mṛga-vyāghrāmbare"

SYNONYMS

mṛga-chāla—deerskin; *cāha yadi*—if you want; *āisa mora ghare*—come to my place; *yei cāha*—whatever you want; *tāhā*—that; *diba*—I shall give; *mṛga-vyāghra-ambare*—whether a deerskin or a tiger skin.

TRANSLATION

" 'I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.'

TEXT 246

নারদ কহে,—"ইহা আমি কিছু নাহি চাহি।
আর একদান আমি মাগি তোমা-ঠাঞি ॥ ২৪৬ ॥

nārada kahe,—*"ihā āmi kichu nāhi cāhi*
āra eka-dāna āmi māgi tomā-ṭhāñi

SYNONYMS

nārada kahe—Nārada Muni said; *ihā*—this; *āmi kichu nāhi cāhi*—I don't want any; *āra*—another; *eka-dāna*—one charity; *āmi*—I; *māgi*—beg; *tomā-ṭhāñi*—from you.

TRANSLATION

"Nārada Muni said, 'I do not want any of the skins. I am only asking one thing from you in charity.

TEXT 247

কালি হৈতে তুমি যেই মৃগাদি মারিবা।
প্রথমেই মারিবা, অর্ধ-মারা না করিবা॥" ২৪৭॥

kāli haite tumi yei mṛgādi māribā
prathamei māribā, ardha-mārā nā karibā"

SYNONYMS

kāli haite—from tomorrow; *tumi*—you; *yei*—whatever; *mṛga-ādi*—animals; *māribā*—you will kill; *prathamei māribā*—kill them in the beginning; *ardha-mārā*—half-killing; *nā karibā*—do not do.

TRANSLATION

" 'I beg you that from this day on you will kill animals completely and not leave them half-dead.'

TEXT 248

ব্যাধ কহে,—"কিবা দান মাগিলা আমারে।
অর্ধ মারিলে কিবা হয়, তাহা কহ মোরে॥" ২৪৮॥

vyādha kahe,—"kibā dāna māgilā āmāre
ardha mārile kibā haya, tāhā kaha more"

SYNONYMS

vyādha kahe—the hunter replied; *kibā dāna*—what kind of charity; *māgilā āmāre*—have you begged from me; *ardha mārile*—in half-killing; *kibā*—what; *haya*—there is; *tāhā*—that; *kaha more*—kindly explain to me.

TRANSLATION

"The hunter replied, 'My dear sir, what are you asking of me? What is wrong with the animals' lying there half-killed? Will you please explain this to me?'

TEXT 249

নারদ কহে,—"অর্ধ মারিলে জীব পায় ব্যথা।
জীবে দুঃখ দিতেছ, তোমার হইবে ঐছে অবস্থা॥২৪৯॥

nārada kahe,—"ardha mārile jīva pāya vyathā
jīve duḥkha ditecha, tomāra ha-ibe aiche avasthā

SYNONYMS

nārada kahe—Nārada Muni replied; *ardha mārile*—by half-killing the animals; *jīva pāya vyathā*—the living beings suffer too much pain; *jīve duḥkha ditecha*—you are giving troubles to the living beings; *tomāra*—your; *ha-ibe*—there will be; *aiche avasthā*—the same suffering in retaliation.

TRANSLATION

"Nārada Muni replied, 'If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.'

PURPORT

This is an authoritative statement given by the greatest authority, Nārada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature by a similar pain. Although the hunter Mṛgāri was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature's law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Nārada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in *Bhagavad-gītā* as *māyayāpahṛta-jñānāḥ,* which indicates that although they are superficially educated, *māyā* has taken their real knowledge away. Such people are presently leading human society. In *Śrīmad-Bhāgavatam* they are also described as *andhā yathāndhair upanīyamānāḥ.* These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?

TEXT 250

ব্যাধ তুমি, জীব মার—'অল্প' অপরাধ তোমার।
কদর্থনা দিয়া মার'—এ পাপ 'অপার'॥ ২৫০॥

vyādha tumi, jīva māra——'alpa' aparādha tomāra
kadarthanā diyā māra'——e pāpa 'apāra'

SYNONYMS

vyādha tumi—you are a hunter; *jīva māra*—your occupation is to kill animals; *alpa*—slight; *aparādha*—offense; *tomāra*—your; *kadarthanā diyā*—unnecessarily giving them pain; *māra'*—when you kill; *e pāpa apāra*—this sinful activity is unlimited.

TRANSLATION

"Nārada Muni continued, 'My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.'

PURPORT

This is another good instruction to animal killers. There are always animal killers and animal eaters in human society because less civilized people are accustomed to eating meat. In Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kālī or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the *balidāna* sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is only allowed once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and, according to the stringent laws of material nature, massacres are taking place between nations.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) The laws of *prakṛti* (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Nārada Muni herein says that animal

killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal killers are advised not to purchase meat from the slaughterhouse. They can worship Kālī once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

TEXT 251

কদর্থিয়া তুমি যত মারিলা জীবেরে ।
তারা তৈছে তোমা মারিবে জন্ম-জন্মান্তরে ॥" ২৫১ ॥

kadarthiyā tumi yata mārilā jīvere
tārā taiche tomā māribe janma-janmāntare"

SYNONYMS

kadarthiyā—giving unnecessary pangs; *tumi*—you; *yata*—all; *mārilā*—killed; *jīvere*—the living entities; *tārā*—all of them; *taiche*—similarly; *tomā*—you; *māribe*—will kill; *janma-janma-antare*—life after life.

TRANSLATION

"Nārada Muni continued, 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.'

PURPORT

This is another authoritative statement made by the great sage Nārada. Those who kill animals and give them unnecessary pain—as people do in slaughterhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these

sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa *mantra.* In this way people can save themselves from repeated birth and death.

TEXT 252

নারদ-সঙ্গে ব্যাধের মন পরসন্ন হইল।
তাঁর বাক্য শুনি' মনে ভয় উপজিল ॥ ২৫২ ॥

nārada-saṅge vyādhera mana parasanna ha-ila
tāṅra vākya śuni' mane bhaya upajila

SYNONYMS

nārada-saṅge—in the association of the great sage Nārada Muni; *vyādhera*—of the hunter; *mana*—the mind; *parasanna ha-ila*—became cleansed and satisfied; *tāṅra*—his; *vākya*—words; *śuni'*—hearing; *mane*—in the mind; *bhaya upajila*—some fear arose.

TRANSLATION

"In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

PURPORT

This is the effect of associating with a pure devotee. Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa *mahā-mantra.* This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Nārada Muni is our original *guru* because he is the spiritual master of Vyāsadeva. Vyāsadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Nārada Muni and become pure Vaiṣṇavas. A pure Vaiṣṇava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually *karmīs* and *jñānīs,* and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Kṛṣṇa.

This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa *mahā-mantra,* one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa's lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the *karma* incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word *māṁsa* means "meat." It is said: *māṁ saḥ khadati iti māṁsaḥ.* That is, "I am now eating the flesh of an animal who will some day in the future be eating my flesh."

TEXT 253

ব্যাধ কহে,—"বাল্য হৈতে এই আমার কর্ম ।
কেমনে তরিমু মুঞি পামর অধম ? ২৫৩ ॥

vyādha kahe,—"bālya haite ei āmāra karma
kemane tarimu muñi pāmara adhama?

SYNONYMS

vyādha kahe—the hunter said; *bālya haite*—from the very beginning of my childhood; *ei āmāra karma*—I have been taught this business (half-killing animals); *kemane*—how; *tarimu*—shall become free from these sinful activities; *muñi*—I; *pāmara adhama*—sinful and misled.

TRANSLATION

"The hunter then admitted that he was convinced of his sinful activity, and he said, 'I have been taught this business from my very childhood. Now I am

wondering how I can become freed from these unlimited volumes of sinful activity.'

PURPORT

This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the *śāstras,* such atonement is compared to an elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Nārada and then asked how he could be saved.

TEXT 254

এই পাপ যায় মোর, কেমন উপায়ে ?
নিস্তার করহ মোরে, পড়োঁ তোমার পায়ে ॥" ২৫৪ ॥

ei pāpa yāya mora, kemana upāye?
nistāra karaha more, paḍoṅ tomāra pāye"

SYNONYMS

ei—this; *pāpa yāya mora*—sinful reaction of my life can be washed off; *kemana upāye*—by what means; *nistāra karaha more*—kindly deliver me; *paḍoṅ*—I fall down; *tomāra pāye*—at your lotus feet.

TRANSLATION

"The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

PURPORT

By the grace of Nārada Muni, the hunter came to his good senses and immediately surrendered unto the saint's lotus feet. This is the process. By associating with a saintly person, one is able to understand the reactions of his sinful life.

When one voluntarily surrenders to a saintly person who is a representative of Kṛṣṇa and follows his instructions, one can become freed from sinful reaction. Kṛṣṇa demands the surrender of a sinful man, and Kṛṣṇa's representative gives the same instructions. The representative of Kṛṣṇa never tells his disciple, "Surrender unto me." Rather he says, "Surrender unto Kṛṣṇa." If the disciple accepts this principle and surrenders himself through the representative of Kṛṣṇa, his life is saved.

TEXT 255

নারদ কহে,—'যদি ধর আমার বচন।
তবে সে করিতে পারি তোমার মোচন ॥' ২৫৫ ॥

nārada kahe,—'yadi dhara āmāra vacana
tabe se karite pāri tomāra mocana'

SYNONYMS

nārada kahe—Nārada Muni replied; *yadi dhara*—if you accept; *āmāra vacana*—my instruction; *tabe*—then; *se*—this; *karite pāri*—I can do; *tomāra*—your; *mocana*—liberation.

TRANSLATION

"Nārada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

PURPORT

Gaurāṅgera bhakta-gaṇe jane jane śakti dhare. The purport of this song is that the devotees of Lord Śrī Caitanya Mahāprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Nārada Muni? If one follows the instructions of Nārada Muni, one can be delivered from any amount of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reaction. This is the secret of success. *Yasya deve parā bhaktir yathā deve tathā gurau.* If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is *tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ:* all the conclusions of revealed scriptures will be open to such a person. A pure devotee of Kṛṣṇa can make the same demands that Nārada Muni is making. He says, "If you follow my instructions, I shall take responsibility for your liberation." A pure devotee like Nārada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.

TEXT 256

ব্যাধ কহে,—'যেই কহ, সেই ত' করিব'।
নারদ কহে,—'ধনুক ভাঙ্গ, তবে সে কহিব' ॥ ২৫৬ ॥

vyādha kahe,—'yei kaha, sei ta' kariba'
nārada kahe,—'dhanuka bhāṅga, tabe se kahiba'

SYNONYMS

vyādha kahe—the hunter replied; *yei kaha*—whatever you say; *sei ta' kariba*—that I shall do; *nārada kahe*—Nārada Muni replied; *dhanuka bhāṅga*—break your bow; *tabe*—then; *se kahiba*—I shall speak to you.

TRANSLATION

"The hunter then said, 'My dear sir, whatever you say I shall do.' Nārada immediately ordered him, 'First of all, break your bow. Then I shall tell you what is to be done.'

PURPORT

This is the process of initiation. The disciple must admit that he will no longer commit sinful activity—namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

TEXT 257

ব্যাধ কহে,—'ধনুক ভাঙ্গিলে বর্তিব কেমনে ?'
নারদ কহে,—'আমি অন্ন দিব প্রতিদিনে ॥' ২৫৭ ॥

vyādha kahe,—'dhanuka bhāṅgile vartiba kemane?'
nārada kahe,—'āmi anna diba prati-dine'

SYNONYMS

vyādha kahe—the hunter replied; *dhanuka bhāṅgile*—if I break my bow; *vartiba kemane*—what will be the source of my maintenance; *nārada kahe*—Nārada Muni replied; *āmi*—I; *anna*—food; *diba*—shall supply; *prati-dine*—every day.

TRANSLATION

"The hunter replied, 'If I break my bow, how shall I maintain myself?' Nārada Muni replied, 'Do not worry. I shall supply all your food every day.'

PURPORT

The source of our income is not actually the source of our maintenance. Every living being—from the great Brahmā down to an insignificant ant—is being maintained by the Supreme Personality of Godhead. *Eko bahūnāṁ yo vidadhāti kāmān.* The one Supreme Being, Kṛṣṇa, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my income. If I become a *brāhmaṇa* and completely depend on Kṛṣṇa, I do not conduct a business, but nonetheless my maintenance is supplied by Kṛṣṇa. The hunter was disturbed about breaking his bow because he was worried about his income. Nārada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Kṛṣṇa. Being the agent of Kṛṣṇa, Nārada Muni knew very well that the hunter would not suffer by breaking the bow. There was no doubt that Kṛṣṇa would supply him food.

TEXT 258

ধনুক ভাঙ্গি' ব্যাধ তাঁর চরণে পড়িল ।
তারে উঠাঞা নারদ উপদেশ কৈল ॥ ২৫৮ ॥

dhanuka bhāṅgi' vyādha tāṅra caraṇe paḍila
tāre uṭhāñā nārada upadeśa kaila

SYNONYMS

dhanuka bhāṅgi'—breaking the bow; *vyādha*—the hunter; *tāṅra*—his (Nārada Muni's); *caraṇe*—at the lotus feet; *paḍila*—surrendered; *tāre*—him; *uṭhāñā*—raising; *nārada*—the great saint Nārada Muni; *upadeśa kaila*—gave instruction.

TRANSLATION

"Being thus assured by the great sage Nārada Muni, the hunter broke his bow, immediately fell down at the saint's lotus feet and fully surrendered. After this, Nārada Muni raised him with his hand and gave him instructions for spiritual advancement.

PURPORT

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Kṛṣṇa. The spiritual master, being in the disciplic succession stemming from Nārada Muni, is in the same category with Nārada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Nārada Muni. Nārada Muni gave instructions to the hunter after the hunter surrendered.

TEXT 259

"ঘরে গিয়া ব্রাহ্মণে দেহ' যত আছে ধন।
এক এক বস্ত্র পরি' বাহির হও দুইজন॥ ২৫৯॥

"ghare giyā brāhmaṇe deha' yata āche dhana
eka eka vastra pari' bāhira hao dui-jana

SYNONYMS

ghare giyā—returning home; *brāhmaṇe*—to the *brāhmaṇas,* the most intelligent men in spiritual understanding; *deha'*—give; *yata*—whatever; *āche*—you have; *dhana*—riches; *eka eka*—each of you; *vastra pari'*—just one cloth; *bāhira hao*—leave home; *dui-jana*—both of you.

TRANSLATION

"Nārada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brāhmaṇas who know the Absolute Truth. After distributing all your riches to the brāhmaṇas, both you and your wife should leave home, taking only one cloth to wear.'

PURPORT

This is the process of renunciation at the stage of *vānaprastha.* After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to *brāhmaṇas* and Vaiṣṇavas. One can keep his wife as an assistant in the *vānaprastha* stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Nārada Muni advised the hunter to adopt the *vānaprastha* stage and leave home. It is not that a *gṛhastha* should live at home until he dies. *Vānaprastha* is preliminary to *sannyāsa.* In the Kṛṣṇa consciousness movement there are many young couples engaged in the Lord's service. Eventually they are supposed to take *vānaprastha,* and after the *vānaprastha* stage the husband may take *sannyāsa* in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Kṛṣṇa consciousness movement.

TEXT 260

নদী-তীরে একখানি কুটীর করিয়া।
তার আগে একপিণ্ডি তুলসী রোপিয়া॥ ২৬০॥

nadī-tīre eka-khāni kuṭīra kariyā
tāra āge eka-piṇḍi tulasī ropiyā

SYNONYMS

nadī-tīre—on the bank of the river; *eka-khāni*—just one; *kuṭīra*—a cottage; *kariyā*—constructing; *tāra āge*—just in front of the cottage; *eka-piṇḍi*—one raised platform; *tulasī*—a *tulasī* plant; *ropiyā*—growing.

TRANSLATION

"Nārada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasī plant on a raised platform.

TEXT 261

তুলসী-পরিক্রমা কর, তুলসী-সেবন।
নিরন্তর কৃষ্ণনাম করিহ কীর্তন॥ ২৬১॥

tulasī-parikramā kara, tulasī-sevana
nirantara kṛṣṇa-nāma kariha kīrtana

SYNONYMS

tulasī-parikramā kara—circumambulate the *tulasī* plant; *tulasī-sevana*—just supply water to the root of *tulasī-devī; nirantara*—continuously; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kariha*—just perform; *kīrtana*—chanting.

TRANSLATION

" 'After planting the tulasī tree before your house, you should daily circumambulate that tulasī plant, serve her by giving her water and other things, and continuously chant the Hare Kṛṣṇa mahā-mantra.'

PURPORT

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a *tulasī* tree, water it in the morning, offer it prayers, and continuously chant the Hare Kṛṣṇa *mahā-mantra.* Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead,

supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the *tulasī* plant and chanting the Hare Kṛṣṇa *mantra*. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the *tulasī* plant and continuously chanting the Hare Kṛṣṇa *mahā-mantra*.

TEXT 262

আমি তোমায় বহু অন্ন পাঠাইমু দিনে।
সেই অন্ন লবে, যত খাও দুইজনে॥" ২৬২॥

āmi tomāya bahu anna pāṭhāimu dine
sei anna labe, yata khāo dui-jane"

SYNONYMS

āmi—I; *tomāya*—for you; *bahu*—much; *anna*—food; *pāṭhāimu*—shall send; *dine*—every day; *sei*—that; *anna*—food; *labe*—you shall take; *yata*—whatever; *khāo*—you can eat; *dui-jane*—both of you.

TRANSLATION

"Nārada Muni continued, 'I shall send sufficient food to you both every day. You can take as much food as you want.'

PURPORT

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says that He personally carries all the necessities to His devotees.

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

"Those who worship Me with love and devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have." (Bg. 9.22) Why should one be anxious about the necessities of life? The principle should be

that one should not want more than what is absolutely necessary. Nārada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

TEXT 263

তবে সেই মৃগাদি তিনে নারদ সুস্থ কৈল।
সুস্থ হঞা মৃগাদি তিনে ধাঞা পলাইল ॥ ২৬৩ ॥

tabe sei mṛgādi tine nārada sustha kaila
sustha hañā mṛgādi tine dhāñā palāila

SYNONYMS

tabe—thereafter; *sei*—those; *mṛga-ādi*—animals, beginning with the deer; *tine*—three; *nārada*—the sage Nārada; *sustha kaila*—brought to their senses; *sustha hañā*—coming to consciousness; *mṛga-ādi*—the pierced animals; *tine*—three; *dhāñā palāila*—very swiftly fled away from that place.

TRANSLATION

"The three animals that were half-killed were then brought to their consciousness by the sage Nārada. Indeed, the animals got up and swiftly fled.

TEXT 264

দেখিয়া ব্যাধের মনে হৈল চমৎকার।
ঘরে গেল ব্যাধ, গুরুকে করি' নমস্কার ॥ ২৬৪ ॥

dekhiyā vyādhera mane haila camatkāra
ghare gela vyādha, guruke kari' namaskāra

SYNONYMS

dekhiyā—seeing; *vyādhera*—of the hunter; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *ghare*—home; *gela*—went; *vyādha*—the hunter; *guruke*—to the spiritual master; *kari' namaskāra*—offering obeisances.

TRANSLATION

"When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Nārada and returned home.

TEXT 265

যথা-স্থানে নারদ গেলা, ব্যাধ ঘরে আইল ।
নারদের উপদেশে সকল করিল ॥ ২৬৫ ॥

yathā-sthāne nārada gelā, vyādha ghare āila
nāradera upadeśe sakala karila

SYNONYMS

yathā-sthāne—to the proper destination; *nārada*—sage Nārada; *gelā*—went; *vyādha*—the hunter; *ghare āila*—came back to his house; *nāradera upadeśe*—under the instruction of the sage Nārada; *sakala karila*—he executed everything.

TRANSLATION

"After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada.

PURPORT

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

TEXT 266

গ্রামে ধ্বনি হৈল, ব্যাধ 'বৈষ্ণব' হইল ।
গ্রামের লোক সব অন্ন আনিতে লাগিল ॥ ২৬৬ ॥

grāme dhvani haila,——vyādha 'vaiṣṇava' ha-ila
grāmera loka saba anna ānite lāgila

SYNONYMS

grāme—in the village; *dhvani haila*—there was news; *vyādha*—the hunter; *vaiṣṇava ha-ila*—has become a Vaiṣṇava, a lover and servitor of Lord Viṣṇu; *grāmera loka*—the villagers; *saba*—all kinds of; *anna*—food; *ānite lāgila*—began to bring.

TRANSLATION

"The news that the hunter had become a Vaiṣṇava spread all over the village. Indeed, all the villagers broughts alms and presented them to the Vaiṣṇava who was formerly a hunter.

PURPORT

It is the duty of the public to present a gift to a saintly person, Vaiṣṇava or *brāhmaṇa* when going to see him. Every Vaiṣṇava is dependent on Kṛṣṇa, and Kṛṣṇa is ready to supply all of life's necessities, provided a Vaiṣṇava follows the principles set forth by the spiritual master. There are certainly many householders in our Kṛṣṇa consciousness movement. They join the movement and live in the society's centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating *prasāda* and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that *gṛhasthas* should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the *gṛhasthas* are fully engaged in the Lord's service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple should not be a place to eat and sleep. A temple manager should be very careful about these things.

TEXT 267

একদিন অন্ন আনে দশ-বিশ জনে ।
দিনে তত লয়, যত খায় দুই জনে ॥ ২৬৭ ॥

eka-dina anna āne daśa-biśa jane
dine tata laya, yata khāya dui jane

SYNONYMS

eka-dina—in one day; *anna*—food; *āne*—brought; *daśa-biśa jane*—enough for ten to twenty men; *dine*—in a day; *tata laya*—would accept only as much; *yata*—as; *khāya dui jane*—the two of them required to eat.

TRANSLATION

"In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

TEXT 268

একদিন নারদ কহে,—"শুনহ, পর্বতে ।
আমার এক শিষ্য আছে, চলহ দেখিতে" ॥ ২৬৮ ॥

eka-dina nārada kahe,—"śunaha, parvate
āmāra eka śiṣya āche, calaha dekhite"

SYNONYMS

eka-dina—one day; *nārada kahe*—Nārada Muni said; *śunaha*—please hear; *parvate*—my dear Parvata; *āmāra*—my; *eka*—one; *śiṣya*—disciple; *āche*—there is; *calaha dekhite*—let us go see.

TRANSLATION

"One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter.

TEXT 269

তবে দুই ঋষি আইলা সেই ব্যাধ-স্থানে।
দূর হৈতে ব্যাধ পাইল গুরুর দরশনে॥ ২৬৯॥

tabe dui ṛṣi āilā sei vyādha-sthāne
dūra haite vyādha pāila gurura daraśane

SYNONYMS

tabe—thereafter; *dui ṛṣi*—two saintly persons; *āilā*—came; *sei vyādha-sthāne*—to the place of that hunter; *dūra haite*—from a distant place; *vyādha*—the hunter; *pāila*—got; *gurura daraśane*—vision of his spiritual master.

TRANSLATION

"When the saintly sages came to the hunter's place, the hunter could see them coming from a distance.

TEXT 270

আস্তে-ব্যস্তে ধাঞা আসে, পথ নাহি পায়।
পথের পিপীলিকা ইতি-উতি ধরে পায়॥ ২৭০॥

āste-vyaste dhāñā āse, patha nāhi pāya
pathera pipīlikā iti-uti dhare pāya

SYNONYMS

āste-vyaste—with great alacrity; *dhāñā*—running; *āse*—came; *patha nāhi pāya*—does not get the path; *pathera*—on the path; *pipīlikā*—ants; *iti-uti*—here and there; *dhare pāya*—touch the foot.

TRANSLATION

"With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

TEXT 271

দণ্ডবৎ-স্থানে পিপীলিকারে দেখিয়া।
বস্ত্রে স্থান ঝাড়ি' পড়ে দণ্ডবৎ হঞা ॥ ২৭১ ॥

daṇḍavat-sthāne pipīlikāre dekhiyā
vastre sthāna jhāḍi' paḍe daṇḍavat hañā

SYNONYMS

daṇḍavat-sthāne—in the place where he wanted to offer his obeisances; *pipīlikāre dekhiyā*—seeing the ants; *vastre*—by the cloth; *sthāna jhāḍi'*—cleansing the place; *paḍe daṇḍa-vat hañā*—falls down flat like a rod.

TRANSLATION

"Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

PURPORT

The word *daṇḍa* means "rod," and *vat* means "like." To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word *daṇḍavat.*

TEXT 272

নারদ কহে,—"ব্যাধ, এই না হয় আশ্চর্য।
হরিভক্ত্যে হিংসা-শূন্য হয় সাধুবর্য ॥ ২৭২ ॥

nārada kahe,—"vyādha, ei nā haya āścarya
hari-bhaktye hiṁsā-śūnya haya sādhu-varya

SYNONYMS

nārada kahe—Nārada Muni said; *vyādha*—my dear hunter; *ei nā āścarya*—this is not wonderful for you; *hari-bhaktye*—by advancement in devotional service; *hiṁsā-śūnya haya*—one becomes nonviolent and nonenvious; *sādhu-varya*—thus one becomes the best of honest gentlemen.

TRANSLATION

"Nārada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

PURPORT

In this verse the word *sādhu-varya* means "the best of gentlemen." At the present moment there are many so-called gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Nārada Muni and Vedic culture, animal killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Nārada Muni and the disciplic succession.

TEXT 273

এতে ন হ্যদ্ভুতা ব্যাধ তবাহিংসাদয়ো গুণাঃ।
হরিভক্তৌ প্রবৃত্তা যে ন তে স্যুঃ পরতাপিনঃ॥ ২৭৩॥

ete na hy adbhutā vyādha
tavāhiṁsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete—all these; *na*—not; *hi*—certainly; *adbhutāḥ*—wonderful; *vyādha*—O hunter; *tava*—your; *ahiṁsā-ādayaḥ*—nonviolence and others; *guṇāḥ*—qualities; *hari-bhaktau*—in devotional service; *pravṛttāḥ*—engaged; *ye*—those who; *na*—not; *te*—they; *syuḥ*—are; *paratāpinaḥ*—envious of other living entities.

TRANSLATION

" 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the *Skanda Purāṇa*.

TEXT 274

তবে সেই ব্যাধ দোঁহারে অঙ্গনে আনিল।
কুশাসন আনি' দোঁহারে ভক্ত্যে বসাইল ॥ ২৭৪ ॥

tabe sei vyādha doṅhāre aṅgane ānila
kuśāsana āni' doṅhāre bhaktye vasāila

SYNONYMS

tabe—thereafter; *sei*—that; *vyādha*—hunter; *doṅhāre*—both Nārada Muni and Parvata; *aṅgane ānila*—brought in the courtyard of his house; *kuśa-āsana āni'*—bringing straw mats for sitting; *doṅhāre*—both of them; *bhaktye*—with great devotion; *vasāila*—made to sit down.

TRANSLATION

"The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

TEXT 275

জল আনি' ভক্ত্যে দোঁহার পাদ প্রক্ষালিল।
সেই জল স্ত্রী-পুরুষে পিয়া শিরে লইল ॥ ২৭৫ ॥

jala āni' bhaktye doṅhāra pāda prakṣālila
sei jala strī-puruṣe piyā śire la-ila

SYNONYMS

jala āni'—bringing water; *bhaktye*—with great devotion; *doṅhāra*—of both of them; *pāda prakṣālila*—washed the feet; *sei jala*—that water; *strī-puruṣe*—husband and wife; *piyā*—drinking; *śire la-ila*—put on their heads.

TRANSLATION

"He then fetched water and washed the sages' feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

PURPORT

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the

former hunter. It doesn't matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

TEXT 276

কম্প-পুলকাশ্রু হৈল কৃষ্ণনাম গাঞা।
ঊর্ধ্ববাহু নৃত্য করে বস্ত্র উড়াঞা ॥ ২৭৬ ॥

kampa-pulakāśru haila kṛṣṇa-nāma gāñā
ūrdhva bāhu nṛtya kare vastra uḍāñā

SYNONYMS

kampa—trembling; *pulaka-aśru*—tears and jubilation; *haila*—there were; *kṛṣṇa-nāma gāñā*—chanting the Hare Kṛṣṇa *mantra; ūrdhva bāhu*—raising the arms; *nṛtya kare*—began to dance; *vastra uḍāñā*—waving his garments up and down.

TRANSLATION

"When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277

দেখিয়া ব্যাধের প্রেম পর্বত-মহামুনি।
নারদেরে কহে,—তুমি হও স্পর্শমণি ॥ ২৭৭ ॥

dekhiyā vyādhera prema parvata-mahāmuni
nāradere kahe,—tumi hao sparśa-maṇi

SYNONYMS

dekhiyā—seeing; *vyādhera*—of the hunter; *prema*—the ecstatic love; *parvata-mahā-muni*—the great sage Parvata Muni; *nāradere kahe*—spoke to Nārada Muni; *tumi hao sparśa-maṇi*—you are certainly a touchstone.

TRANSLATION

"When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, 'Certainly you are a touchstone.'

PURPORT

When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Nārada Muni a touchstone because by his touch the hunter, who was lowest among men, became an elevated and perfect Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura said that the position of a Vaiṣṇava can be tested by seeing how good a touchstone he is—that is, by seeing how many Vaiṣṇavas he has made during his life. A Vaiṣṇava should be a touchstone so that he can convert others to Vaiṣṇavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaiṣṇavas, and therefore they certainly cannot be called *sparśa-maṇi,* advanced devotees. *Kaniṣṭha-adhikārī* devotees cannot turn others into Vaiṣṇavas, but a *madhyama-adhikārī* Vaiṣṇava can do so by preaching. Śrī Caitanya Mahāprabhu advised His followers to increase the numbers of Vaiṣṇavas.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
(Cc. *Madhya* 7.128)

It is Śrī Caitanya Mahāprabhu's wish that everyone should become a Vaiṣṇava and *guru.* Following the instructions of Śrī Caitanya Mahāprabhu and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Kṛṣṇa. *Bhagavad-gītā* is Kṛṣṇa's instructions; therefore the duty of every Vaiṣṇava is to travel and preach *Bhagavad-gītā,* either in his country or a foreign country. This is the test of *sparśa-maṇi,* following in the footsteps of Nārada Muni.

TEXT 278

"অহো ধন্যোঽসি দেবর্ষে কৃপয়া যস্য তৎক্ষণাৎ।
নীচোঽপ্যুৎপুলকো লেভে লুব্ধকো রতিমচ্যুতে ॥" ২৭৮ ॥

"aho dhanyo 'si devarṣe
kṛpayā yasya tat-kṣaṇāt
nīco 'py utpulako lebhe
lubdhako ratim acyute"

SYNONYMS

aho—oh; *dhanyaḥ*—glorified; *asi*—you are; *deva-ṛṣe*—O sage among the demigods; *kṛpayā*—by the mercy; *yasya*—of whom; *tat-kṣaṇāt*—immediately;

nīcaḥ api—even though one is the lowest of men; *utpulakaḥ*—becoming agitated in ecstatic love; *lebhe*—gets; *lubdhakaḥ*—a hunter; *ratim*—attraction; *acyute*—unto the Supreme Personality of Godhead.

TRANSLATION

"Parvata Muni continued, 'My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Kṛṣṇa.'

PURPORT

A pure Vaiṣṇava believes in the statements of the *śāstras*. This verse is quoted from Vedic literature, the *Skanda Purāṇa*.

TEXT 279

নারদ কহে,—'বৈষ্ণব, তোমার অন্ন কিছু আয়?'
ব্যাধ কহে, "যারে পাঠাও, সেই দিয়া যায়॥ ২৭৯॥

nārada kahe,—'vaiṣṇava, tomāra anna kichu āya?'
vyādha kahe, "yāre pāṭhāo, sei diyā yāya

SYNONYMS

nārada kahe—Nārada Muni said; *vaiṣṇava*—O Vaiṣṇava; *tomāra*—your; *anna*—food; *kichu āya*—does any come; *vyādha kahe*—the hunter replied; *yāre pāṭhāo*—whoever you send; *sei*—that person; *diyā*—giving something; *yāya*—goes.

TRANSLATION

"Nārada Muni then asked the hunter, 'My dear Vaiṣṇava, do you have some income for your maintenance?' The hunter replied, 'My dear spiritual master, whoever you send gives me something when he comes to see me.'

PURPORT

This confirms the statement in *Bhagavad-gītā* (9.22) to the effect that the Lord carries all necessities to His Vaiṣṇava devotee. Nārada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Kṛṣṇa, who is situated in everyone's heart, says, "I personally carry all necessities to a Vaiṣṇava." He can order anyone to execute this. Everyone is ready to give something to a Vaiṣṇava, and if a Vaiṣṇava is completely engaged in devotional service, he need not be anxious for his maintenance.

TEXT 280

এত অন্ন না পাঠাও, কিছু কার্য নাই।
সবে দুইজনার যোগ্য ভক্ষ্যমাত্র চাই॥" ২৮০॥

eta anna nā pāṭhāo, kichu kārya nāi
sabe dui-janāra yogya bhakṣya-mātra cāi"

SYNONYMS

eta anna—so much food; *nā pāṭhāo*—you do not need to send; *kichu kārya nāi*—there is no such need; *sabe*—only; *dui-janāra*—for two persons; *yogya*—requisite; *bhakṣya-mātra*—eatables; *cāi*—we want.

TRANSLATION

"The former hunter said, 'Please do not send so many grains. Only send what is sufficient for two people, no more.'

PURPORT

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaiṣṇava to keep a stock of food for the next day. He should receive only sufficient grains to last one day. The next day, he must again depend on the Lord's mercy. This is the instruction of Śrī Caitanya Mahāprabhu. When His personal servant Govinda sometimes kept a stock of *harītakī* (myrobalan), Śrī Caitanya Mahāprabhu chastised him, saying, "Why did you keep a stock for the next day?" Śrīla Rūpa Gosvāmī and others were begging daily from door to door for their sustenance, and they never attempted to stock their *āśrama* with food for the next day. We should not materially calculate, thinking, "It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?" One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

TEXT 281

নারদ কহে,—'ঐছে রহ, তুমি ভাগ্যবান্'।
এত বলি' দুইজন হইলা অন্তর্ধান॥ ২৮১॥

nārada kahe,—'aiche raha, tumi bhāgyavān'
eta bali' dui-jana ha-ilā antardhāna

SYNONYMS

nārada kahe—Nārada Muni said; *aiche raha*—live like that; *tumi bhāgyavān*—certainly you are very fortunate; *eta bali'*—saying this; *dui-jana*—both Nārada Muni and Parvata Muni; *ha-ilā antardhāna*—disappeared.

TRANSLATION

"Nārada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, 'You are fortunate.' Nārada Muni and Parvata Muni then disappeared from that place.

TEXT 282

এই ত' কহিলুঁ তোমায় ব্যাধের আখ্যান।
যা শুনিলে হয় সাধুসঙ্গ-প্রভাব-জ্ঞান ॥ ২৮২ ॥

ei ta' kahiluṅ tomāya vyādhera ākhyāna
yā śunile haya sādhu-saṅga-prabhāva-jñāna

SYNONYMS

ei ta' kahiluṅ—thus I have narrated; *tomāya*—unto you; *vyādhera ākhyāna*—the story of the hunter; *yā śunile*—hearing which; *haya*—there is; *sādhu-saṅga*—of the association of devotees; *prabhāva*—of the influence; *jñāna*—knowledge.

TRANSLATION

"So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

PURPORT

Śrī Caitanya Mahāprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaiṣṇava simply by associating with Nārada Muni or a devotee in his bona fide disciplic succession.

TEXT 283

এই আর তিন অর্থ গণনাতে পাইল।
এই দুই অর্থ মিলি' 'ছাব্বিশ' অর্থ হৈল ॥ ২৮৩ ॥

ei āra tina artha gaṇanāte pāila
ei dui artha mili' 'chābbiśa' artha haila

SYNONYMS

ei—this example; *āra*—another; *tina artha*—three imports; *gaṇanāte*—in calculating; *pāila*—we have obtained; *ei dui artha mili'*—by adding these two imports; *chābbiśa*—twenty-six; *artha*—imports; *haila*—there have been.

TRANSLATION

"In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

TEXT 284

আর অর্থ শুন, যাহা –অর্থের ভাণ্ডার ।
স্থূলে 'দুই' অর্থ, সূক্ষ্মে 'বত্রিশ' প্রকার ॥ ২৮৪ ॥

āra artha śuna, yāhā——arthera bhāṇḍāra
sthūle 'dui' artha, sūkṣme 'batriśa' prakāra

SYNONYMS

āra—another; *artha*—import; *śuna*—hear; *yāhā*—which; *arthera bhāṇḍāra*—storehouse of knowledge; *sthūle*—grossly; *dui artha*—two meanings; *sūkṣme*—by a subtle import; *batriśa*—thirty-two; *prakāra*—varieties.

TRANSLATION

"There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings: (1) a servant of the Lord as His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regular devotees and spontaneous devotees is thirty-two.

TEXT 285

'আত্মা'-শব্দে কহে –সর্ববিধ ভগবান্ ।
এক 'স্বয়ং ভগবান্', আর 'ভগবান্'-আখ্যান ॥২৮৫॥

'ātmā'-śabde kahe——sarva-vidha bhagavān
eka 'svayaṁ bhagavān', āra 'bhagavān'-ākhyāna

SYNONYMS

ātmā-śabde—by the word *ātmā; kahe*—it is said; *sarva-vidha bhagavān*—all types of Personalities of Godhead; *eka*—one; *svayam bhagavān*—the original Supreme Personality of Godhead, Kṛṣṇa; *āra*—another; *bhagavān-ākhyāna*—the Personality of Godhead by an expansive designation.

TRANSLATION

"The word ātmā refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Kṛṣṇa, and the others are different incarnations or expansions of Kṛṣṇa.

PURPORT

The word *ātmā* also includes all kinds of Bhagavān, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in *Brahmā-saṁhitā* (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Kṛṣṇa is the original Supreme Personality of Godhead, and He is expanded as Balarāma, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavān, the Supreme Personality of Godhead.

TEXT 286

তাঁতে রমে যেই, সেই সব—'আত্মারাম'।
'বিধিভক্ত', 'রাগভক্ত',—দুইবিধ নাম ॥ ২৮৬ ॥

tāṅte rame yei, sei saba——'ātmārāma'
'vidhi-bhakta', 'rāga-bhakta',——dui-vidha nāma

SYNONYMS

tāṅte—in all those Supreme Personalities of Godhead; *rame*—takes pleasure in devotional service; *yei*—those persons who; *sei saba*—all of them; *ātmārāma*—are also known as *ātmārāma; vidhi-bhakta*—devotees following the regulative principles; *rāga-bhakta*—devotees following spontaneous love; *dui-vidha nāma*—two different varieties.

TRANSLATION

"One who always engages in the service of the Supreme Personality of Godhead is called ātmārāma. There are two types of ātmārāma. One is an ātmārāma engaged in regulative devotional service, and the other is an ātmārāma engaged in spontaneous devotional service.

TEXT 287

দুইবিধ ভক্ত হয় চারি চারি প্রকার ।
পারিষদ, সাধনসিদ্ধ, সাধকগণ আর ॥ ২৮৭ ॥

dui-vidha bhakta haya cāri cāri prakāra
pāriṣada, sādhana-siddha, sādhaka-gaṇa āra

SYNONYMS

dui-vidha bhakta—these two varieties of *ātmārāma* devotees; *haya*—are; *cāri cāri prakāra*—each of four different categories; *pāriṣada*—personal associate; *sādhana-siddha*—liberated to the position of associates by perfection in devotional service; *sādhaka-gaṇa āra*—and devotees already engaged in the devotional service of the Lord.

TRANSLATION

"The ātmārāmas engaged in regulative and spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called sādhaka.

TEXT 288

জাত-অজাত-রতিভেদে সাধক দুই ভেদ ।
বিধি-রাগ-মার্গে চারি চারি—অষ্ট ভেদ ॥ ২৮৮ ॥

jāta-ajāta-rati-bhede sādhaka dui bheda
vidhi-rāga-mārge cāri cāri——aṣṭa bheda

SYNONYMS

jāta-ajāta-rati-bhede—by distinction of mature love and immature love; *sādhaka dui bheda*—those practicing are of two varieties; *vidhi*—regulative devotion; *rāga*—spontaneous devotion; *mārge*—on both the paths; *cāri cāri*—there are four different varieties; *aṣṭa bheda*—a total of eight kinds.

TRANSLATION

"Those who are practicing devotional service are either mature or immature. Therefore the sādhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the original Personality of Godhead, Kṛṣṇa, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. Speculative philosophers and mystic *yogīs* also meditate upon the form of Kṛṣṇa, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavān is but a partial representation of the Lord's full potency. Nonetheless, He has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, the friend of the cowherd boys and lover of the *gopīs,* is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

TEXT 289

বিধিভক্ত্যে নিত্যসিদ্ধ পারিষদ —'দাস'।
'সখা' 'গুরু', 'কান্তাগণ',—চারিবিধ প্রকাশ ॥ ২৮৯॥

vidhi-bhaktye nitya-siddha pāriṣada —— 'dāsa'
'sakhā' 'guru', 'kāntā-gaṇa', ——cāri-vidha prakāśa

SYNONYMS

vidhi-bhaktye—by regulative devotional service; *nitya-siddha pāriṣada*—eternally perfect associate; *dāsa*—the servant; *sakhā guru kāntā-gaṇa*—friends, superiors and beloved damsels; *cāri-vidha prakāśa*—they are manifested in four varieties.

TRANSLATION

"By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate—such as a servant, friend, superior or beloved woman. These are of four varieties.

TEXT 290

সাধনসিদ্ধ—দাস, সখা, গুরু, কান্তাগণ।
জাতরতি সাধকভক্ত—চারিবিধ জন॥ ২৯০॥

sādhana-siddha——*dāsa, sakhā, guru, kāntā-gaṇa*
jāta-rati sādhaka-bhakta——*cāri-vidha jana*

SYNONYMS

sādhana-siddha—those who have perfected themselves by devotional service; *dāsa*—servants; *sakhā*—friends; *guru*—superiors; *kāntā-gaṇa*—beloved damsels; *jāta-rati sādhaka-bhakta*—devotees who have become mature by devotional service; *cāri-vidha jana*—they are also of four varieties.

TRANSLATION

"Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

TEXT 291

অজাতরতি সাধকভক্ত,—এ চারি প্রকার।
বিধিমার্গে ভক্তে ষোড়শ ভেদ প্রচার॥ ২৯১॥

ajāta-rati sādhaka-bhakta,——*e cāri prakāra*
vidhi-mārge bhakte ṣoḍaśa bheda pracāra

SYNONYMS

ajāta-rati sādhaka-bhakta—immature devotees engaged in devotional service; *e cāri prakāra*—there are also the same four varieties; *vidhi-mārge*—on the path of regulative devotional service; *bhakte*—devotees; *ṣoḍaśa bheda pracāra*—there are sixteen varieties.

TRANSLATION

"Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

TEXT 292

রাগমার্গে ঐছে ভক্তে ষোড়শ বিভেদ।
দুই মার্গে আত্মারামের বত্রিশ বিভেদ ॥ ২৯২ ॥

rāga-mārge aiche bhakte ṣoḍaśa vibheda
dui mārge ātmārāmera batriśa vibheda

SYNONYMS

rāga-mārge—on the path of spontaneous loving service; *aiche*—in the same way; *bhakte*—all the devotees; *ṣoḍaśa vibheda*—divided into sixteen varieties; *dui mārge*—on the two paths, namely regulative devotional service and spontaneous devotional service; *ātmārāmera*—of persons enjoying with the Supreme Self; *batriśa vibheda*—there are thirty-two varieties of devotees.

TRANSLATION

"On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of ātmārāmas enjoying the Supreme Lord on these two paths.

TEXT 293

'মুনি', 'নির্গ্রন্থ', 'চ' 'অপি',—চারি শব্দের অর্থ।
যাহাঁ যেই লাগে, তাহা করিয়ে সমর্থ ॥ ২৯৩ ॥

'muni', 'nirgrantha', 'ca' 'api',—cāri śabdera artha
yāhāṅ yei lāge, tāhā kariye samartha

SYNONYMS

muni—the sage; *nirgrantha*—either learned or foolish; *ca*—also; *api*—in spite of; *cāri śabdera artha*—the meanings of these four words; *yāhāṅ*—wherever; *yei lāge*—they apply; *tāhā kariye samartha*—make them sound.

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

TEXT 294

বত্রিশে ছাব্বিশে মিলি' অষ্টপঞ্চাশ।
আর এক ভেদ শুন অর্থের প্রকাশ ॥ ২৯৪ ॥

batriśe chābbiśe mili' aṣṭa-pañcāśa
āra eka bheda śuna arthera prakāśa

SYNONYMS

batriśe—these thirty-two varieties; *chābbiśe*—the formerly described twenty-six varieties; *mili'*—added together; *aṣṭa-pañcāśa*—they become fifty-eight; *āra*—another; *eka*—one; *bheda*—different; *śuna*—please hear; *arthera prakāśa*—manifestation of import.

TRANSLATION

"When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

TEXT 295

ইতরেতর 'চ' দিয়া সমাস করিয়ে।
'আটান্ন'বার আত্মারাম নাম লইয়ে॥ ২৯৫॥

itaretara 'ca' diyā samāsa kariye
'āṭānna' bāra ātmārāma nāma la-iye

SYNONYMS

itaretara—in different varieties; *ca*—the word *ca; diyā*—adding; *samāsa kariye*—make a compound word; *āṭānna bāra*—fifty-eight times; *ātmārāma*—the *ātmārāma* devotees; *nāma la-iye*—I take their different names.

TRANSLATION

"In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of ātmārāmas can be taken fifty-eight times.

TEXT 296

'আত্মারামাশ্চ আত্মারামাশ্চ' আটান্নবার।
শেষে সব লোপ করি' রাখি একবার॥ ২৯৬॥

'ātmārāmāś ca ātmārāmāś ca' āṭānna-bāra
śeṣe saba lopa kari' rākhi eka-bāra

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating *ātmārāmāḥ; āṭānna-bāra*—fifty-eight times; *śeṣe*—at the end; *saba lopa kari'*—rejecting all; *rākhi*—we keep; *eka-bāra*—only one.

TRANSLATION

"In this way, one can repeat the word ātmārāmāḥ with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

TEXT 297

সরূপাণামেকশেষ একবিভক্তৌ,
উক্তার্থানামপ্রয়োগ ইতি ॥ ২৯৭ ॥

sarūpāṇām eka-śeṣa eka-vibhaktau,
uktārthānām aprayoga iti

SYNONYMS

sa-rūpāṇām—of words of the same form; *eka-śeṣaḥ*—only the last; *eka-vibhaktau*—in the same case; *ukta-arthānām*—of the previously spoken meanings; *aprayogaḥ*—nonapplication; *iti*—thus.

TRANSLATION

"'Of words having the same form and case termination, the last one is the only one retained.'

PURPORT

This is a quotation from Pāṇini's *sūtras* (1.2.64).

TEXT 298

আটান্ন চ-কারের সব লোপ হয়।
এক আত্মারাম-শব্দে আটান্ন অর্থ কয় ২৯৮ ॥

āṭānna ca-kārera saba lopa haya
eka ātmārāma-śabde āṭānna artha kaya

SYNONYMS

āṭānna—fifty-eight; *ca-kārera*—of the additions of the word *ca; saba lopa haya*—all of them are rejected; *eka*—one; *ātmārāma*—*ātmārāma; śabde*—by the word; *āṭānna artha kaya*—fifty-eight imports are automatically derived.

TRANSLATION

"When all the ca-kāra, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word ātmārāma.

TEXT 299

অশ্বত্থবৃক্ষাশ্চ বটবৃক্ষাশ্চ কপিত্থবৃক্ষাশ্চ আম্রবৃক্ষাশ্চ বৃক্ষাঃ ॥ ২৯৯ ॥

aśvattha-vṛkṣāś ca baṭa-vṛkṣāś ca kapittha-vṛkṣāś ca āmra-vṛkṣāś ca vṛkṣāḥ

SYNONYMS

aśvattha-vṛkṣāḥ—banyan trees; *ca*—and; *baṭa-vṛkṣāḥ*—fig trees; *ca*—and; *kapittha-vṛkṣāḥ*—a type of tree named kapittha; *ca*—and; *āmra-vṛkṣāḥ*—mango trees; *ca*—and; *vṛkṣāḥ*—all indicated by the word "trees."

TRANSLATION

" 'By the plural word vṛkṣāḥ [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.'

TEXT 300

"অস্মিন্ বনে বৃক্ষাঃ ফলন্তি" যৈছে হয়।
তৈছে সব আত্মারাম কৃষ্ণে ভক্তি করয় ॥ ৩০০ ॥

"asmin vane vṛkṣāḥ phalanti" yaiche haya
taiche saba ātmārāma kṛṣṇe bhakti karaya

SYNONYMS

asmin vane—in this forest; *vṛkṣāḥ phalanti*—different varieties of trees bear fruit; *yaiche haya*—just as in this sentence; *taiche*—similarly; *saba*—all; *ātmārāma*—self-realized souls; *kṛṣṇe bhakti karaya*—engage themselves in loving devotional service to Lord Kṛṣṇa.

TRANSLATION

"This ātmārāma verse is like the sentence, 'In this forest many different trees bear fruit.' All ātmārāmas render devotional service to Lord Kṛṣṇa.

TEXT 301

'আত্মারামাশ্চ' সমুচ্চয়ে কহিয়ে চ-কার।
'মুনয়শ্চ' ভক্তি করে,—এই অর্থ তার ॥ ৩০১ ॥

'ātmārāmāś ca' samuccaye kahiye ca-kāra
'munayaś ca' bhakti kare,——ei artha tāra

SYNONYMS

ātmārāmāḥ ca—similarly the word *ātmārāmāḥ* with the word *ca* added; *samuccaye*—in aggregation; *kahiye*—means; *ca-kāra*—the word *ca; munayaḥ ca*—the word *munayaḥ* with the word *ca* added; *bhakti kare*—all of them engage in devotional service; *ei artha tāra*—this is the perfect meaning of the verse.

TRANSLATION

"After fifty-eight times uttering the word ātmārāmāḥ and taking ca in a sense of aggregation, one may add the word munayaḥ. That will mean that they also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

TEXT 302

'নির্গ্রন্থা এব' হঞা, 'অপি'—নির্ধারণে।
এই 'ঊনষষ্টি' প্রকার অর্থ করিলুঁ ব্যাখ্যানে॥ ৩০২॥

'nirgranthā eva' hañā, 'api'—nirdhāraṇe
ei 'ūnaṣaṣṭi' prakāra artha kariluṅ vyākhyāne

SYNONYMS

nirgranthā—the word *nirgranthā; eva*—also the word *eva; hañā*—becoming; *api*—the word *api; nirdhāraṇe*—in fixation; *ei ūnaṣaṣṭi prakāra artha*—in this way fifty-nine imports; *kariluṅ vyākhyāne*—I have described.

TRANSLATION

"Then taking the word nirgranthā and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

TEXT 303

সর্বসমুচ্চয়ে আর এক অর্থ হয়।
'আত্মারামাশ্চ মুনয়শ্চ নির্গ্রন্থাশ্চ' ভজয়॥ ৩০৩॥

sarva-samuccaye āra eka artha haya
'ātmārāmāś ca munayaś ca nirgranthāś ca' bhajaya

SYNONYMS

sarva-samuccaye—taking all of them together; *āra*—another; *eka*—one; *artha*—import; *haya*—there is; *ātmārāmāḥ ca munayaḥ ca nirgranthāḥ ca bha-*

jaya—the *ātmārāmas,* great sages and *nirgranthas* (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

TRANSLATION

"Taking all the words together, there is another meaning. Whether one is an ātmārāma, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

PURPORT

The word *sarva-samuccaye* is significant here. It includes all classes of men—*ātmārāma, muni* and *nirgrantha.* Everyone engages in the service of the Lord. Taking the word *api* in the sense of ascertainment, there are, all together, sixty different meanings.

TEXT 304

'অপি'-শব্দ—অবধারণে, সেহ চারি বার।
চারিশব্দ-সঙ্গে এবের করিবে উচ্চার ॥ ৩০৪ ॥

'api'-śabda—avadhāraṇe, seha cāri bāra
cāri-śabda-saṅge evera karibe uccāra

SYNONYMS

api-śabda—the word *api; avadhāraṇe*—in the matter of ascertaining; *seha cāri bāra*—those four times; *cāri-śabda*—four words; *saṅge*—with; *evera*—of the word *eva; karibe*—one can do; *uccāra*—pronouncing.

TRANSLATION

"The word api is then used in the sense of ascertainment, and then four times with four words the word eva can be uttered.

TEXT 305

"উরুক্রমে এব ভক্তিমেব অহৈতুকীমেব কুর্বন্ত্যেব" ॥ ৩০৫ ॥

"urukrame eva bhaktim eva ahaitukīm eva kurvanty eva"

SYNONYMS

urukrame—unto the most powerful; *eva*—only; *bhaktim*—devotional service; *eva*—only; *ahaitukīm*—without motives; *eva*—only; *kurvanti*—they perform; *eva*—only.

TRANSLATION

"The words urukrama, bhakti, ahaitukī and kurvanti are added to the word eva again and again. Thus another meaning is explained.

TEXT 306

এই ত' কহিলুঁ শ্লোকের 'ষষ্টি' সংখ্যক অর্থ।
আর এক অর্থ শুন প্রমাণে সমর্থ॥ ৩০৬॥

ei ta' kahiluṅ ślokera 'ṣaṣṭi' saṅkhyaka artha
āra eka artha śuna pramāṇe samartha

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have explained; *ślokera*—of the verse; *ṣaṣṭi*—sixty; *saṅkhyaka*—numbering; *artha*—imports; *āra*—another; *eka*—one; *artha*—import; *śuna*—please hear; *pramāṇe samartha*—quite fit for giving evidence.

TRANSLATION

"Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307

'আত্মা'-শব্দে কহে 'ক্ষেত্রজ্ঞ জীব'-লক্ষণ।
ব্রহ্মাদি কীটপর্যন্ত - তাঁর শক্তিতে গণন॥ ৩০৭॥

'ātmā'-śabde kahe 'kṣetrajña jīva'-lakṣaṇa
brahmādi kīṭa-paryanta——tāṅra śaktite gaṇana

SYNONYMS

ātmā-śabde—by the word *ātmā; kahe*—it is said; *kṣetra-jña jīva*—the living entity who knows about his body; *lakṣaṇa*—symptom; *brahmā-ādi*—beginning from Lord Brahmā; *kīṭa-paryanta*—down to the insignificant ant; *tāṅra*—His; *śaktite*—as the marginal potency; *gaṇana*—counting.

TRANSLATION

"The word ātmā also refers to the living entity who knows about his body. That is another symptom. From Lord Brahmā down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

TEXT 308

বিষ্ণুশক্তিঃ পরা প্রোক্তা ক্ষেত্রজ্ঞাখ্যা তথাপরা।
অবিদ্যা-কর্ম-সংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে ॥ ৩০৮ ॥

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jña-ākhyā*—the potency known as *ksetrajña; tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

" 'The potency of Lord Viṣṇu is summarized in three categories—namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activites.'

PURPORT

This is a quotation from *Viṣṇu Purāṇa.* For an explanation, see *Ādi-līlā* (7.119).

TEXT 309

"ক্ষেত্রজ্ঞ আত্মা পুরুষঃ প্রধানং প্রকৃতিঃ স্ত্রিয়াম্ ॥" ৩০৯ ॥

"kṣetrajña ātmā puruṣaḥ
pradhānaṁ prakṛtiḥ striyām"

SYNONYMS

kṣetra-jñaḥ—the word *kṣetrajña; ātmā*—the living entity; *puruṣaḥ*—the enjoyer; *pradhānam*—the chief; *prakṛtiḥ*—the material nature; *striyām*—in the feminine gender.

TRANSLATION

" 'The word kṣetrajña refers to the living entity, the enjoyer, the chief and material nature.'

PURPORT

This is a quotation from the *Svarga-varga* (7) of the *Amara-kośa* dictionary.

TEXT 310

ভ্রমিতে ভ্রমিতে যদি সাধুসঙ্গ পায়।
সব ত্যজি' তবে তিঁহো কৃষ্ণেরে ভজয়॥ ৩১০॥

bhramite bhramite yadi sādhu-saṅga pāya
saba tyaji' tabe tiṅho kṛṣṇere bhajaya

SYNONYMS

bhramite bhramite—wandering in different forms in different manners; *yadi*—if; *sādhu-saṅga pāya*—one obtains the association of devotees; *saba tyaji'*—giving up everything; *tabe*—then; *tiṅho*—he; *kṛṣṇere bhajaya*—engages himself in the service of Lord Kṛṣṇa.

TRANSLATION

"The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sādhu] they give up all other engagements and engage in the service of Lord Kṛṣṇa.

TEXT 311

ষাটি অর্থ কহিলুঁ, সব—কৃষ্ণের ভজনে।
সেই অর্থ হয় এই সব উদাহরণে॥ ৩১১॥

ṣāṭi artha kahiluṅ, saba——kṛṣṇera bhajane
sei artha haya ei saba udāharaṇe

SYNONYMS

ṣāṭi—sixty; *artha*—imports; *kahiluṅ*—I explained; *saba*—all; *kṛṣṇera bhajane*—aiming at rendering transcendental loving service to Kṛṣṇa; *sei artha haya*—that is the only meaning; *ei saba*—all these; *udāharaṇe*—examples.

TRANSLATION

"I have thus explained sixty different meanings, and all of them aim at the service of Lord Kṛṣṇa. After giving so many examples, that is the only meaning.

TEXT 312

'একষষ্টি' অর্থ এবে স্ফুরিল তোমা-সঙ্গে।
তোমার ভক্তিবশে উঠে অর্থের তরঙ্গে॥ ৩১২॥

'eka-ṣaṣṭi' artha ebe sphurila tomā-saṅge
tomāra bhakti-vaśe uṭhe arthera taraṅge

SYNONYMS

eka-ṣaṣṭi—sixty-one; *artha*—imports; *ebe*—now; *sphurila*—has awakened; *tomā-saṅge*—because of your association; *tomāra*—your; *bhakti-vaśe*—by dint of devotional service; *uṭhe*—there arises; *arthera*—of imports; *taraṅge*—waves.

TRANSLATION

"Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

PURPORT

The word *ātmā* refers to the living entity. From Lord Brahmā down to an insignificant ant, everyone is considered a living entity. Living entities are considered part of the Lord's marginal potency. All of them are *kṣetrajña,* knowers of the body. When they become *nirgrantha,* or free, saintly persons, they engage in Lord Kṛṣṇa's service. That is the sixty-first meaning of the verse.

TEXT 313

অহং বেদ্মি শুকো বেত্তি ব্যাসো বেত্তি ন বেত্তি বা।
ভক্ত্যা ভাগবতং গ্রাহ্যং ন বুদ্ধ্যা ন চ টীকয়া॥ ৩১৩॥

ahaṁ vedmi śuko vetti
vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ
na buddhyā na ca ṭīkayā

SYNONYMS

aham—I (Lord Śiva); *vedmi*—know; *śukaḥ*—Śukadeva Gosvāmī; *vetti*—knows; *vyāsaḥ*—Vyāsadeva; *vetti*—knows; *na vetti vā*—or may not know; *bhaktyā*—by devotional service (executed in nine different processes); *bhāgavatam*—the *Bhāgavata Purāṇa* (called *Paramahaṁsa-saṁhitā,* the text or treatise readable by the topmost transcendentalists); *grāhyam*—to be accepted; *na*—not; *buddhyā*—

by so-called intelligence or experimental knowledge; *na*—nor; *ca*—also; *ṭīkayā*—by imaginary commentary.

TRANSLATION

"[Lord Śiva said,] 'I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the Śrīmad-Bhāgavatam. On the whole, the Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.' "

PURPORT

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Viṣṇu. Only one who has taken to devotional service can understand *Śrīmad-Bhāgavatam,* which is the spotless *Purāṇa* for a transcendentalist (*paramahaṁsa*). So-called commentaries are useless for this purpose. According to the Vedic injunction: *yasya deve parā bhaktir yathā deve tathā gurau.* All Vedic literatures maintain that *Śrīmad-Bhāgavatam* has to be learned from the person *bhāgavata,* and to understand it one has to engage in pure devotional service. *Śrīmad-Bhāgavatam* cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Kṛṣṇa consciousness and has served the pure devotee, the spiritual master, can understand *Śrīmad-Bhāgavatam.* Others cannot.

TEXT 314

অর্থ শুনি' সনাতন বিস্মিত হঞা।
স্তুতি করে মহাপ্রভুর চরণে ধরিয়া॥ ৩১৪॥

artha śuni' sanātana vismita hañā
stuti kare mahāprabhura caraṇe dhariyā

SYNONYMS

artha śuni'—by hearing the meaning (of the *ātmārāma* verse); *sanātana*—Sanātana Gosvāmī; *vismita hañā*—becoming struck with wonder; *stuti kare*—offers prayers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—touching the lotus feet.

TRANSLATION

After hearing all the explanations of all the different meanings of the ātmārāma verse, Sanātana Gosvāmī was struck with wonder. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and began to offer prayers.

TEXT 315

"সাক্ষাৎ ঈশ্বর তুমি ব্রজেন্দ্রনন্দন।
তোমার নিশ্বাসে সর্ববেদ-প্রবর্তন॥ ৩১৫॥

"sākṣāt īśvara tumi vrajendra-nandana
tomāra niśvāse sarva-veda-pravartana

SYNONYMS

sākṣāt īśvara tumi—You are the Supreme Personality of Godhead; *vrajendra-nandana*—the son of Mahārāja Nanda; *tomāra niśvāse*—by Your breathing; *sarva-veda*—all Vedic literatures; *pravartana*—are vibrated.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, the son of Mahārāja Nanda. All the Vedic literatures are vibrated through Your breathing.

TEXT 316

তুমি—বক্তা ভাগবতের, তুমি জান অর্থ।
তোমা বিনা অন্য জানিতে নাহিক সমর্থ॥" ৩১৬॥

tumi—vaktā bhāgavatera, tumi jāna artha
tomā vinā anya jānite nāhika samartha"

SYNONYMS

tumi—Your Lordship; *vaktā*—the speaker; *bhāgavatera*—of *Śrīmad-Bhāgavatam; tumi*—You; *jāna*—know; *artha*—the import; *tomā vinā*—except for You; *anya*—anyone else; *jānite*—to know; *nāhika*—is not; *samartha*—able.

TRANSLATION

"My dear Lord, You are the original speaker of the Bhāgavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Śrīmad-Bhāgavatam."

PURPORT

Following this statement by Śrīla Sanātana Gosvāmī, we have written our introduction to *Śrīmad-Bhāgavatam* (First Canto, Part One, pages 7-41).

TEXT 317

প্রভু কহে,—"কেনে কর আমার স্তবন।
ভাগবতের স্বরূপ কেনে না কর বিচারণ ? ৩১৭ ॥

prabhu kahe,—"kene kara āmāra stavana
bhāgavatera svarūpa kene nā kara vicāraṇa?

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kene kara*—why do you do; *āmāra stavana*—My personal glorification; *bhāgavatera sva-rūpa*—the real form of *Śrīmad-Bhāgavatam; kene*—why; *nā kara*—you do not do; *vicāraṇa*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you glorifying Me personally? You should understand the transcendental position of Śrīmad-Bhāgavatam. Why don't you consider this important point?

TEXT 318

কৃষ্ণ-তুল্য ভাগবত—বিভু, সর্বাশ্রয়।
প্রতি-শ্লোকে প্রতি-অক্ষরে নানা অর্থ কয় ॥ ৩১৮ ॥

kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya

SYNONYMS

kṛṣṇa-tulya bhāgavata—*Śrīmad-Bhāgavatam* is identical with Kṛṣṇa; *vibhu*—the supreme; *sarva-āśraya*—the origin of everything, or that which controls everything; *prati-śloke*—in every verse; *prati-akṣare*—in every syllable; *nānā artha kaya*—there are varieties of imports.

TRANSLATION

"Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings.

TEXT 319

প্রশ্নোত্তরে ভাগবতে করিয়াছে নির্ধার।
যাঁহার শ্রবণে লোকে লাগে চমৎকার ॥ ৩১৯ ॥

praśnottare bhāgavate kariyāche nirdhāra
yāṅhāra śravaṇe loke lāge camatkāra

SYNONYMS

praśna-uttare—in the form of questions and answers; *bhāgavate*—in *Śrīmad-Bhāgavatam; kariyāche*—has made; *nirdhāra*—conclusion; *yāṅhāra śravaṇe*—hearing which; *loke*—in all people; *lāge*—there is; *camatkāra*—wonderful astonishment.

TRANSLATION

"The form of Śrīmad-Bhāgavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

TEXT 320

ব্রূহি যোগেশ্বরে কৃষ্ণে ব্রহ্মণ্যে ধর্মবর্মণি।
স্বাং কাষ্ঠামধুনোপেতে ধর্মঃ কং শরণং গতঃ ॥ ৩২০ ॥

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

SYNONYMS

brūhi—kindly explain; *yoga-iśvare*—the Supreme Personality of Godhead, the master of all mystic power; *kṛṣṇe*—Lord Kṛṣṇa; *brahmaṇye*—the protector of brahminical culture; *dharma-varmaṇi*—the strong arms of religious principles; *svām*—His own; *kāṣṭhām*—to the personal abode; *adhunā*—at present; *upete*—having returned; *dharmaḥ*—the religious principles; *kam*—unto what; *śaraṇam*—shelter; *gataḥ*—have gone.

TRANSLATION

" 'Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (1.1.23) was a question raised by all the sages, who were headed by Śaunaka. This question put before the great devotee Sūta Gosvāmī is the foremost of the six questions raised. The answer to this important question is given in the next verse from *Śrīmad-Bhāgavatam* (1.3.43).

TEXT 321

কৃষ্ণে স্বধামোপগতে ধর্মজ্ঞানাদিভিঃ সহ।
কলৌ নষ্টদৃশামেষ পুরাণার্কোঽধুনোদিতঃ॥ ৩২১॥

kṛṣṇe svadhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *sva-dhāma*—to His personal abode; *upagate*—having returned; *dharma-jñāna-ādibhiḥ saha*—along with religious principles, transcendental knowledge, and so on; *kalau*—in this age of Kali; *naṣṭa-dṛśām*—of persons who have lost their spiritual vision; *eṣaḥ*—this; *purāṇa-arkaḥ*—*Purāṇa* or Vedic literature that shines like the sun; *adhunā*—at the present moment; *uditaḥ*—has arisen.

TRANSLATION

"'After Lord Kṛṣṇa departed for His abode along with religious principles and transcendental knowledge, this Purāṇa, Śrīmad-Bhāgavatam, has arisen like the sun in this age of Kali to enlighten those who have no spiritual vision.'

TEXT 322

এই মত কহিলুঁ এক শ্লোকের ব্যাখ্যান।
বাতুলের প্রলাপ করি' কে করে প্রমাণ? ৩২২॥

ei mata kahiluṅ eka ślokera vyākhyāna
vātulera pralāpa kari' ke kare pramāṇa?

SYNONYMS

ei mata—in this way; *kahiluṅ*—I have spoken; *eka*—one; *ślokera*—of a verse; *vyākhyāna*—the explanation; *vātulera pralāpa*—the talking of a madman; *kari'*—doing; *ke kare pramāṇa*—who will accept this as evidential proof.

TRANSLATION

"In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

TEXT 323

আমা-হেন যেবা কেহ 'বাতুল' হয়।
এইদৃষ্টে ভাগবতের অর্থ জানয়॥" ৩২৩॥

āmā-hena yebā keha 'vātula' haya
ei-dṛṣṭe bhāgavatera artha jānaya"

SYNONYMS

āmā-hena—exactly like Me; *yebā*—anyone who; *keha*—a person; *vātula haya*—becomes a madman; *ei-dṛṣṭe*—according to this process; *bhāgavatera*—of *Śrīmad-Bhāgavatam; artha*—import; *jānaya*—he can understand.

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of Śrīmad-Bhāgavatam by this process."

PURPORT

Śrī Caitanya Mahāprabhu plainly explains that *Śrīmad-Bhāgavatam* cannot be understood by those who are materially situated. In other words, one has to become a madman like Śrī Caitanya Mahāprabhu. Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an *ācārya* who exhibited love of God like a madman. According to His own written verse: *yugāyitaṁ nimeṣeṇa.* He says that for Him, "a moment seems to last twelve years." *Cakṣuṣā prāvṛṣāyitam:* "My tears are flowing like torrents of rain." *Śūnyāyitaṁ jagat sarvam:* "I feel as if the entire universe were vacant." Why? *Govinda-viraheṇa me:* "Due to My being separated from Govinda, Kṛṣṇa."

One can understand *Śrīmad-Bhāgavatam* only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa. We cannot, of course, imitate Śrī Caitanya Mahāprabhu. It is not possible. However, unless one is very serious about understanding Kṛṣṇa, he cannot understand *Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam* gives the full narration of Kṛṣṇa's transcendental activities. The first nine cantos explain who Kṛṣṇa is, and the Lord's birth and activities are narrated in the Tenth Canto. In *Bhagavad-gītā* it is stated: *janma karma ca me divyam.* Kṛṣṇa's appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Kṛṣṇa and His appearance and disappearance. This is verified by *Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.*

It is therefore concluded that one has to learn about Kṛṣṇa from *Śrīmad-Bhāgavatam* and *Bhagavad-gītā,* and one has to follow in the footsteps of Śrī

Caitanya Mahāprabhu. Those who do not follow Śrī Caitanya Mahāprabhu cannot understand *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*

TEXT 324

পুনঃ সনাতন কহে যুড়ি' দুই করে।
"প্রভু আজ্ঞা দিলা 'বৈষ্ণবস্মৃতি' করিবারে॥ ৩২৪॥

punaḥ sanātana kahe yuḍi' dui kare
"prabhu ājñā dilā 'vaiṣṇava-smṛti' karibāre

SYNONYMS

punaḥ—again; *sanātana*—Sanātana Gosvāmī; *kahe*—says; *yuḍi' dui kare*—folding his two hands; *prabhu ājñā dilā*—Your Lordship has ordered me; *vaiṣṇava-smṛti karibāre*—to write a dictionary of Vaiṣṇava activities.

TRANSLATION

Folding his hands, Sanātana Gosvāmī said, "My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

TEXT 325

মুঞি—নীচ-জাতি, কিছু না জানোঁ আচার।
মো-হৈতে কৈছে হয় স্মৃতি-পরচার॥ ৩২৫॥

muñi—nīca-jāti, kichu nā jānoṅ ācāra
mo-haite kaiche haya smṛti-paracāra

SYNONYMS

muñi—I; *nīca-jāti*—belong to a lower caste; *kichu*—anything; *nā*—not; *jānoṅ*—I know; *ācāra*—about proper behavior; *mo-haite*—from me; *kaiche*—how; *haya*—there is; *smṛti-paracāra*—propagation of the directions of Vaiṣṇava behavior.

TRANSLATION

"I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaiṣṇava activities?"

PURPORT

Actually Sanātana Gosvāmī belonged to a very respectable *brāhmaṇa* family. Nonetheless, he submitted himself as a fallen, lowborn person because he had

served in the Mohammedan government. A *brāhmaṇa* is never supposed to be engaged for anyone's service. Accepting service for a livelihood (*paricaryātmakaṁ karma*) is the business of *śūdras*. The *brāhmaṇa* is always independent and busy studying *śāstra* and preaching *śāstra* to subordinate social members such as *kṣatriyas* and *vaiśyas*. Sanātana Gosvāmī felt unfit to write Vaiṣṇava *smṛti* about the behavior of Vaiṣṇavas because he had fallen from the brahminical position. Thus Sanātana Gosvāmī clearly admits that the brahminical culture should be standardized. Presently in India, so-called *brāhmaṇas* are almost all engaged in some mundane service, and they do not understand the import of the Vedic *śāstras*. Nonetheless, they are passing themselves off as *brāhmaṇas* on the basis of birth. In this connection, Sanātana Gosvāmī declares that a *brāhmaṇa* cannot be engaged in anyone's service if he wants to take a leading part in society. In *Śrīmad-Bhāgavatam* Nārada Muni states that even if a *brāhmaṇa* is in a difficult position, he should not accept the occupation of a *śūdra*. This means that he should not be engaged in service for another, for this is the business of dogs. Under the circumstances, Sanātana Gosvāmī felt very low because he had accepted the service of the Muslim government. The conclusion is that no one should claim to be a *brāhmaṇa* simply by birthright while engaging in someone else's service.

TEXT 326

সূত্র করি' দিশা যদি করহ উপদেশ।
আপনে করহ যদি হৃদয়ে প্রবেশ ॥ ৩২৬ ॥

sūtra kari' diśā yadi karaha upadeśa
āpane karaha yadi hṛdaye praveśa

SYNONYMS

sūtra kari'—making a synopsis; *diśā*—direction; *yadi*—if; *karaha upadeśa*—You kindly instruct; *āpane*—personally; *karaha*—You do; *yadi*—if; *hṛdaye praveśa*—entering into me or manifesting in my heart.

TRANSLATION

Sanātana Gosvāmī then requested the Lord, "Please personally tell me how I can write this difficult book about Vaiṣṇava behavior. Please manifest Yourself in my heart.

PURPORT

The writing of Vaiṣṇava literatures is not a function for ordinary men. Vaiṣṇava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaiṣṇavas. Under these circumstances, an

ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the *Vedas*. Unless one is fully qualified in Vaiṣṇava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*.

TEXT 327

তবে তার দিশা স্ফুরে মো-নীচের হৃদয়।
ঈশ্বর তুমি,– যে করাহ, সেই সিদ্ধ হয়॥" ৩২৭॥

tabe tāra diśā sphure mo-nīcera hṛdaya
īśvara tumi,——ye karāha, sei siddha haya"

SYNONYMS

tabe—if you do so; *tāra*—of that; *diśā*—the process of writing; *sphure*—manifests; *mo-nīcera*—of someone lowborn like me; *hṛdaya*—in the heart; *īśvara tumi*—You are the Supreme Personality of Godhead; *ye karāha*—whatever You cause to do; *sei siddha haya*—that is perfectly done.

TRANSLATION

"If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect."

TEXT 328

প্রভু কহে,—"যে করিতে করিবা তুমি মন।
কৃষ্ণ সেই সেই তোমা করাবে স্ফুরণ॥ ৩২৮॥

prabhu kahe,——"ye karite karibā tumi mana
kṛṣṇa sei sei tomā karābe sphuraṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ye*—whatever; *karite*—to do; *karibā tumi mana*—you want; *kṛṣṇa*—Lord Kṛṣṇa; *sei sei*—that; *tomā*—to you; *karābe sphuraṇa*—will manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Kṛṣṇa's favor. He will manifest the real purport.

PURPORT

Sanātana Gosvāmī was a pure devotee of Kṛṣṇa. A pure devotee has no business other than serving Kṛṣṇa; consequently Kṛṣṇa is always ready to help him. This benediction was given by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī, who was authorized to write Vaiṣṇava *smṛti*. Sanātana Gosvāmī was a pure devotee of the Lord, and through the blessings of Śrī Caitanya Mahāprabhu he was able to write the book perfectly.

TEXT 329

তথাপি এই সূত্রের শুন দিগ্‌দরশন।
সকারণ লিখি আদৌ গুরু-আশ্রয়ণ ॥ ৩২৯ ॥

tathāpi ei sūtrera śuna dig-daraśana
sakāraṇa likhi ādau guru-āśrayaṇa

SYNONYMS

tathāpi—still; *ei sūtrera*—of the synopsis of this book; *śuna*—hear; *dik-daraśana*—an indication; *sakāraṇa*—the cause; *likhi*—we should write; *ādau*—in the beginning; *guru-āśrayaṇa*—accepting a bona fide spiritual master.

TRANSLATION

"Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

TEXT 330

গুরুলক্ষণ, শিষ্যলক্ষণ, দোঁহার পরীক্ষণ।
সেব্য—ভগবান্, সর্বমন্ত্র-বিচারণ ॥ ৩৩০ ॥

guru-lakṣaṇa, śiṣya-lakṣaṇa, doṅhāra parīkṣaṇa
sevya—bhagavān, sarva-mantra-vicāraṇa

SYNONYMS

guru-lakṣaṇa—the symptoms of a bona fide spiritual master; *śiṣya-lakṣaṇa*—the symptoms of a bona fide disciple; *doṅhāra*—of both; *parīkṣaṇa*—the testing; *sevya-bhagavān*—the Supreme Personality of Godhead is worshipable; *sarva-mantra-vicāraṇa*—consideration of the different types of *mantras*.

TRANSLATION

"In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be

assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should consider the bīja-mantra for the worship of Kṛṣṇa, Rāma or any other expansion of the Supreme Personality of Godhead.

PURPORT

In the *Padma Purāṇa,* the characteristics of the *guru,* the bona fide spiritual master, have been described:

mahā-bhāgavata-śreṣṭho
brāhmaṇo vai gurur nṛṇām
sarveṣām eva lokānām
asau pūjyo yathā hariḥ

mahā-kula-prasūto 'pi
sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca
na guruḥ syād avaiṣṇavaḥ

The *guru* must be situated on the topmost platform of devotional service. There are three classes of devotees, and the *guru* must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: *gurur nṛṇām.* The word *nṛṇām* means "of all human beings." The *guru* is not limited to a particular group. It is stated in the *Upadeśāmṛta* of Rūpa Gosvāmī that a *guru* is a *gosvāmī,* a controller of the senses and the mind. Such a *guru* can accept disciples from all over the world. *Pṛthivīṁ sa śiṣyāt.* This is the test of the *guru.*

In India there are many so-called *gurus,* and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be *jagad-guru, gurus* of the whole world. Such cheating *gurus* should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The *guru* is a qualified *brāhmaṇa;* therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. *Lokānām asau pūjyo yathā hariḥ:* the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an *ācārya* because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an *ācārya* or *jagad-guru.* Even though a person is born in a

brahminical family and is very expert in performing sacrifices, he cannot be accepted as a *guru* if he is not a strict Vaiṣṇava. A *guru* is a *brāhmaṇa* by qualification, and he can turn others into *brāhmaṇas* according to the śāstric principles and brahminical qualifications. Brahmanism is not a question of heredity. In *Śrīmad-Bhāgavatam* (7.32.11) Śrī Nārada Muni tells Mahārāja Yudhiṣṭhira what a *brāhmaṇa* is. He states that if brahminical qualifications are observed in *kṣatriyas, vaiśyas* or even *śūdras,* one should accept them as *brāhmaṇas.* In this regard, Śrīla Śrīdhara Svāmī has commented: *śamādibhir eva brāhmaṇādi-vyavahāro mukhyaḥ, na jāti-mātrādīty āha—yasyeti. yad yadi anyatra varṇāntare 'pi dṛśyeta, tad-varṇāntaraṁ tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimittenety arthaḥ.*

There is a similar statement made by Nīlakaṇṭha, the commentator on *Mahābhārata:*

śūdro 'pi śamādy-upeto brāhmaṇa eva
brāhmaṇo 'pi kāmādy-upetaḥ śūdra eva

"Although one may be born in a *śūdra* family, if he is endowed with the brahminical qualities beginning with *śama* [control of the mind], he is to be accepted as a *brāhmaṇa.* Although one may be born in a *brāhmaṇa* family, if he is endowed with the qualities beginning with *kāma* [lust], he is to be considered a *śūdra.*" No one should present himself as a *brāhmaṇa* simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the *śāstras,* particularly *Bhagavad-gītā:*

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness—these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42)

Unless one is qualified with all these attributes, he cannot be accepted as a *brāhmaṇa.* It is not a question of simply taking birth in a *brāhmaṇa* family. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī, although not born in *brāhmaṇa* families, are accepted as bona fide spiritual masters because they were *brāhmaṇas* by qualification. Personalities like Śrī Gaṅgā-nārāyaṇa, Rāmakṛṣṇa and many others, who were actually born in *brāhmaṇa* families, accepted Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī as their spiritual masters.

The *mahā-bhāgavata* is one who decorates his body with *tilaka* and whose name indicates him to be a servant of Kṛṣṇa by the word *dāsa.* He is also initiated

by a bona fide spiritual master and is expert in worshiping the Deity, chanting *mantras* correctly, performing sacrifices, offering prayers to the Lord, and performing *saṅkīrtana*. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiṣṇava. When one has attained the topmost position of *mahā-bhāgavata,* he is to be accepted as a *guru* and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a *guru*. However, if one is highly qualified but is not a Vaiṣṇava, he cannot be accepted as a *guru*. One cannot be a *brāhmaṇa* unless one is a Vaiṣṇava. If one is a Vaiṣṇava, he is already a *brāhmaṇa*. If a *guru* is completely qualified as a Vaiṣṇava, he must be accepted as a *brāhmaṇa* even if he is not born in a *brāhmaṇa* family. The caste system method of distinguishing a *brāhmaṇa* by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified *brāhmaṇa* and *ācārya*. If one is not a qualified *brāhmaṇa,* he is not expert in studying Vedic literatures. *Nānā-śāstra-vicāraṇaika-nipuṇau*. Every Vaiṣṇava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic *śāstras*.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life—illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa *mahā-mantra,* at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide *brāhmaṇa*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the system of giving the sacred thread to a bona fide Vaiṣṇava, and we are also following in his footsteps. The qualifications of a bona fide disciple are described in *Śrīmad-Bhāgavatam* (11.10.6) as follows:

amānya-matsaro dakṣo
nirmamo dṛḍha-sauhṛdaḥ
asatvaro 'rtha-jijñāsur
anasūyur amogha-vāk

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and

fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in *Śrīmad-Bhāgavatam* (11.3.21):

tasmād gurum̐ prapadyeta
jijñāsuḥ śreya uttamam

"One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple's inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called *viṣayīs* (*karmīs*), which indicates that they are very fond of sense gratification. Such *viṣayīs* sometimes approach a famous *guru* and ask to become a disciple just as a matter of fashion. Sometimes *viṣayīs* pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such *viṣayī* disciples, he may fall down. One who accepts a *viṣayī* disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous *viṣayī*. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a *smārta-guru*. There are many caste *gosvāmīs* who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

The words *sevya bhagavān* in this verse are important. *Bhagavān* indicates the Supreme Personality of Godhead, Lord Viṣṇu. Lord Viṣṇu alone is worshipable. There is no need to worship demigods. This is confirmed in *Bhagavad-gītā:*

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is also stated in the *Skanda Purāṇa:*

vāsudevaṁ parityajya
yo 'anya-devam upāsate
svamātaraṁ parityajya
śva-pacīṁ vandate hi saḥ

"A person who worships the demigods and gives up Lord Vāsudeva is like a man who gives up the protection of his mother for the shelter of a witch."

It is also stated in *Bhagavad-gītā* (9.23):

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

Demigods are also living entities and parts and parcels of Kṛṣṇa. Therefore in one sense one worships Kṛṣṇa when one worships the demigods, but not in the proper way. There is a proper method to water a tree. One should water the roots, but if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Viṣṇu, his rewards will only be material. As confirmed in *Bhagavad-gītā:*

antavat tu phalaṁ teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the *Hari-bhakti-vilāsa:*

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-devataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned."

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. Lord Kṛṣṇa states in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman." When one engages in the Supreme Lord's devotional service, he is in a transcendental position. Even though one may be situated in the mode of goodness in the material world, he is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvān. When the mode of goodness is mixed with the mode of ignorance, he worships Gaṇapati, or Gaṇeśa. When the mode of passion is mixed with the mode of ignorance, one worships Durgā, or Kālī, the external potency. When one is simply in the mode of ignorance, he becomes a devotee of Lord Śiva because Lord Śiva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, he becomes a pure Vaiṣṇava on the devotional platform. Śrīla Rūpa Gosvāmī states in *Bhakti-rasāmṛta-sindhu:*

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

The position of *viśuddha-sattva* is the position of uncontaminated goodness. On that platform, one can then understand, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam:* "The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana."

The word *sarva-mantra-vicāraṇa* means "considering all different types of *mantras*." There are different kinds of *mantras* for different kinds of devotees. There are the *mantras* known as the *dvādaśākṣara,* and these are composed of twelve syllables. Similarly, there are *mantras* composed of eighteen syllables—the Nārasiṁha *mantra,* the Rāma *mantra,* Gopāla *mantra* and so on. Each and every *mantra* has its own spiritual significance. The spiritual master has to select a *mantra* for his disciple according to the disciple's ability to chant different *mantras.*

TEXT 331

মন্ত্র-অধিকারী, মন্ত্র-সিদ্ধ্যাদি-শোধন।
দীক্ষা, প্রাতঃস্মৃতি-কৃত্য, শৌচ, আচমন॥ ৩৩১॥

mantra-adhikārī, mantra-siddhy-ādi-śodhana
dīkṣā, prātaḥ-smṛti-kṛtya, śauca, ācamana

SYNONYMS

mantra-adhikārī—qualification for receiving *mantra* initiation; *mantra-siddhi-ādi*—the perfection of the *mantra* and so on; *śodhana*—purification; *dīkṣā*—initiation; *prātaḥ-smṛti-kṛtya*—morning duties and remembrance of the Supreme Lord; *śauca*—cleanliness; *ācamana*—washing the mouth and other parts of the body.

TRANSLATION

"You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.

PURPORT

The following injunction is given in the *Hari-bhakti-vilāsa* (1.194):

tāntrikeṣu ca mantreṣu
dīkṣāyāṁ yoṣitām api

sādhvīnām adhikāro 'sti
śūdrādīnāṁ ca sad-dhiyām

"*Śūdras* and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the *pāñcarātrika-mantras.*" This is also confirmed in *Bhagavad-gītā* (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatiṁ

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a *śūdra, vaiśya,* or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa *mantra* or *dīkṣā-mantra,* he is qualified to be initiated according to the *pāñcarātrika* process. According to Vedic principles, only a *brāhmaṇa* who is fully engaged in his occupational duties can be initiated. *Śūdras* and women are not admitted to a *vaidika* initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a *mantra* from the *pāñcarātrika-vidhi* or the *vaidika-vidhi.* When one is fit to accept the *mantra,* he is initiated by the *pāñcarātrika-vidhi* or the *vaidika-vidhi.* In any case, the result is the same.

Regarding *mantra-siddhi-ādi-śodhana,* the efficiency of the *mantra,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives sixteen divisions, which are confirmed in the *Hari-bhakti-vilāsa* (beginning with 1.204):

siddha-sādhya-susiddhāri-
kramāj jñeyo vicakṣaṇaiḥ

These are (1) *siddha,* (2) *sādhya,* (3) *susiddha* and (4) *ari.* These four principles can be divided further: (1) *siddha-siddha,* (2) *siddha-sādhya,* (3) *siddha-susiddha,* (4) *siddha-ari,* (5) *sādhya-siddha,* (6) *sādhya-sādhya,* (7) *sādhya-susiddha,* (8) *sādhya-ari,* (9) *susiddha-siddha,* (10) *susiddha-sādhya,* (11) *susiddha-susiddha,* (12) *susiddha-ari,* (13) *ari-siddha,* (14) *ari-sādhya,* (15) *ari-susiddha,* and (16) *ari-ari.*

Those who are initiated with the eighteen-alphabet *mantra* do not need to consider the above-mentioned sixteen divisions. As enjoined in the *Hari-bhakti-vilāsa* (1.215, 219, 220):

na cātra śātravā doṣā
narṇasvādi-vicāraṇā

ṛkṣarāśi-vicāro vā
na kartavyo manau priye

nātra cintyo 'ri-śuddhyādir
nāri-mitrādi-lakṣaṇam

siddha-sādhya-susiddhāri-
rūpā nātra vicāraṇā

There is *śodhana,* or purification of the *mantra,* but there is no such consideration for the Kṛṣṇa *mantra. Balitvāt kṛṣṇa-mantrāṇāṁ saṁskārāpekṣaṇaṁ na hi.* "The Kṛṣṇa *mantra* is so strong that there is no question of *śodhana.* (1.235)

As far as *dīkṣā* is concerned, one should consult *Madhya-līlā,* Chapter Fifteen (108). On the whole, when a person is initiated according to the *pāñcarātrika-vidhi,* he has already attained the position of a *brāhmaṇa.* This is enjoined in the *Hari-bhakti-vilāsa* (2.12):

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

"As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide *guru* immediately attains the position of a *brāhmaṇa.*"

As far as the time of *dīkṣā* (initiation) is concerned, everything depends on the position of the *guru.* As soon as a bona fide *guru* is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called *Tattva-sāgara,* it is stated:

durlabhe sad-gurūṇāṁ ca
sakṛt-saṅga upasthite
tad-anujñā yadā labdhā
sa dīkṣāvasaro mahān

grāme vā yadi vāraṇye
kṣetre vā divase niśi
āgacchati gurur daivād
yathā dīkṣā tad-ājñayā

yadaivecchā tadā dīkṣā
guror ājñānurūpataḥ

na tīrtham na vratam hemo
na snānam na japa-kriyā

dīkṣāyāḥ karaṇam kintu
svecchā-prāpte tu sad-gurau

"If, by chance, one gets a *sad-guru,* it doesn't matter whether one is in the temple or the forest. If the *sad-guru,* the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place."

In the early morning hours (known as *brāhma-muhūrta*) one should get up and immediately chant the Hare Kṛṣṇa *mantra,* or, at least, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." In this way, one should remember Kṛṣṇa. Some *ślokas* or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Kṛṣṇa twenty-four hours daily, or as much as possible.

smartavyaḥ satatam viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the *śāstras* should be the servants of these two principles." This is a quotation from *Padma Purāṇa* in the portion called *Bṛhat-sahasra-nāma-stotra.*

Prātaḥ-kṛtya means that one should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (*ācamana*) and brush his teeth (*danta-dhāvana*). He should do this either with twigs or a toothbrush—whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and *vānaprasthas* should bathe two times a day (*prātar-madhyāhnayoḥ snānam vānaprastha-gṛhasthayoḥ*). A *sannyāsī* should bathe three times daily, and a *brahmacārī* may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Kṛṣṇa *mantra.* One also has to perform his *sandhyādi-vandana*—that is, one has to chant his Gāyatrī *mantra* three times daily—morning, noon and evening.

TEXT 332

দন্তধাবন, স্নান, সন্ধ্যাদি বন্দন।
গুরুসেবা, ঊর্ধ্ব পুণ্ড্র চক্রাদি-ধারণ ॥ ৩৩২ ॥

danta-dhāvana, snāna, sandhyādi vandana
guru-sevā, ūrdhva-puṇḍra-cakrādi-dhāraṇa

SYNONYMS

danta-dhāvana—washing the teeth; *snāna*—bath; *sandhyā-ādi vandana*—regular chanting of the *mantras; guru-sevā*—serving the spiritual master; *ūrdhva-puṇḍra*—wearing perpendicularly straight *tilaka; cakra-ādi-dhāraṇa*—stamping the body with different names and symbols of the Lord.

TRANSLATION

"In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with ūrdhva-puṇḍra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

TEXT 333

গোপীচন্দন-মাল্য-ধৃতি, তুলসী-আহরণ।
বস্ত্র-পীঠ-গৃহ-সংস্কার, কৃষ্ণ-প্রবোধন ॥ ৩৩৩ ॥

gopīcandana-mālya-dhṛti, tulasī-āharaṇa
vastra-pīṭha-gṛha-saṁskāra, kṛṣṇa-prabodhana

SYNONYMS

gopī-candana—*gopī-candana* (available in Vṛndāvana and Dvārakā); *mālya*—beads on the neck; *dhṛti*—wearing regularly; *tulasī-āharaṇa*—collecting *tulasī* leaves; *vastra*—cloth; *pīṭha*—temple; *gṛha*—the house; *saṁskāra*—cleansing; *kṛṣṇa-prabodhana*—awakening the Deity of Lord Kṛṣṇa.

TRANSLATION

"After this, you should describe how one should decorate his body with gopīcandana, wear neck beads, collect tulasī leaves from the tulasī tree, cleanse his cloth and the altar, cleanse one's own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

TEXT 334

পঞ্চ, ষোড়শ, পঞ্চাশৎ উপচারে অর্চন।
পঞ্চকাল পূজা আরতি, কৃষ্ণের ভোজন-শয়ন ॥৩৩৪॥

pañca, ṣoḍaśa, pañcāśat upacāre arcana
pañca-kāla pūjā ārati, kṛṣṇera bhojana-śayana

SYNONYMS

pañca—five; *ṣoḍaśa*—sixteen; *pañcāśat*—fifty; *upacāre*—with ingredients; *arcana*—offering worship; *pañca-kāla*—five times; *pūjā*—worshiping; *ārati*—offering *ārati; kṛṣṇera bhojana-śayana*—in this way offering eatables to Kṛṣṇa and laying Him down to rest.

TRANSLATION

"Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should in due time place Kṛṣṇa on a bed. You should also describe the process for offering ārati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

PURPORT

The five ingredients are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for *ṣoḍaśopacāra,* the sixteen ingredients, one should (1) provide a sitting place (*āsana*), (2) ask Kṛṣṇa to sit down, (3) offer *arghya,* (4) offer water to wash the legs, (5) wash the mouth, (6) offer *madhu-parka,* (7) offer water for washing the mouth, (8) bathe, (9) offer garments, (10) decorate the Lord's body with ornaments, (11) offer sweet scents, (12) offer flowers with good fragrance, like the rose or *campaka,* (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers.

In the *Hari-bhakti-vilāsa* (Eleventh *Vilāsa,* verses 127-140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called *prabodhana,* or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant *jaya* Śrī Rādhā-Govinda, or *jaya* Śrī Rādhā-Mādhava when he rings the bell. In either case, the word *jaya* must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular *maṅgala-ārati* in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an *āsana,* a sitting place before the altar. This *āsana* is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After *maṅgala-ārati,* the Deity is supposed

to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity's feet. (8) *Arghya* should be offered. (9) Water for *ācamana* should be offered. (10) *Madhu-parka,* a small bowl containing *madhu* (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called *madhu-parka-ācamana.* (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord's body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (21) Then one should wash the Deity with water and chant this *mantra:*

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (*ācamana*). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another *maṅgala-ārati* should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening *ārati.* (49) The Lord should be fanned with a *cāmara* fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa *mantra* and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different

types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the *pūjārī* should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

Ārati should be offered to the Deities five times daily—early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dahl, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This *mantra* should be chanted: *āgaccha śayana-sthānaṁ priyābhiḥ saha keśava.* "O Keśava, kindly come to Your bed along with Śrīmatī Rādhārāṇī." (*Hari-bhakti-vilāsa* 11.40)

The Deity should be placed in bed with Śrīmatī Rādhārāṇī, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

TEXT 335

শ্রীমূর্তিলক্ষণ, আর শালগ্রামলক্ষণ।
কৃষ্ণক্ষেত্র-যাত্রা, কৃষ্ণমূর্তি-দরশন ॥ ৩৩৫ ॥

śrī-mūrti-lakṣaṇa, āra śālagrāma-lakṣaṇa
kṛṣṇa-kṣetra-yātrā, kṛṣṇa-mūrti-daraśana

SYNONYMS

śrī-mūrti-lakṣaṇa—characteristics of the Deity; *āra*—and; *śālagrāma-lakṣaṇa*—characteristics of the *śālagrāma-śilā*; *kṛṣṇa-kṣetra-yātrā*—visiting places like

Vṛndāvana, Dvārakā and Mathurā; *kṛṣṇa-mūrti-daraśana*—visiting the Deity in the temple.

TRANSLATION

"The characteristics of the Deities should be discussed as well as the characteristics of the śālagrāma-śilā. One should also discuss visiting the Deities in the temple and touring holy places like Vṛndāvana, Mathurā and Dvārakā.

TEXT 336

নামমহিমা, নামাপরাধ দূরে বর্জন ।
বৈষ্ণবলক্ষণ, সেবাপরাধ-খণ্ডন ॥ ৩৩৬ ॥

nāma-mahimā, nāmāparādha dūre varjana
vaiṣṇava-lakṣaṇa, sevāparādha-khaṇḍana

SYNONYMS

nāma-mahimā—the glories of the holy name; *nāma-aparādha*—offenses in chanting the holy name; *dūre varjana*—giving up very carefully; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *sevā-aparādha-khaṇḍana*—rejecting offenses in worshiping the Deity.

TRANSLATION

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaiṣṇava. One must give up or nullify all kinds of sevā-aparādha, offenses in Deity worship.

PURPORT

The devotee should always be very careful not to commit the ten offenses when chanting the Hare Kṛṣṇa *mantra*. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaiṣṇava. A pure Vaiṣṇava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship.

One should also notice the specific offenses against Deity worship. These are mentioned in the *Skanda Purāṇa* (*Avantī-khaṇḍa*), spoken by Vyāsadeva himself. One should liquidate all kinds of offenses.

The *śālagrāma-śilā* should be worshiped with *tulasī* where a sufficient quantity of *tulasī* leaves are available. Worship of *śālagrāma-śilā* should be introduced in all ISKCON temples. *Śālagrāma-śilā* is the form of the Lord's mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has

become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with *śālagrāma-śilā*.

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

TEXT 337

শঙ্খ-জল-গন্ধ-পুষ্প-ধূপাদি-লক্ষণ ।
জপ, স্তুতি, পরিক্রমা, দণ্ডবৎ বন্দন ॥ ৩৩৭ ॥

śaṅkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa
japa, stuti, parikramā, daṇḍavat vandana

SYNONYMS

śaṅkha—of a conchshell; *jala*—of water; *gandha*—of incense or scents; *puṣpa*—of flowers; *dhūpa-ādi*—of incense, and so on; *lakṣaṇa*—the charac-

teristics; *japa*—murmuring; *stuti*—offering prayers; *parikramā*—circumambulation; *daṇḍavat*—offering obeisances; *vandana*—offering prayers.

TRANSLATION

"The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

PURPORT

All these are mentioned in the *Hari-bhakti-vilāsa*. The *Aṣṭama Vilāsa* of that book should be consulted as far as possible.

TEXT 338

পুরশ্চরণ-বিধি, কৃষ্ণপ্রসাদ-ভোজন।
অনিবেদিত-ত্যাগ, বৈষ্ণবনিন্দাদি-বর্জন ॥ ৩৩৮ ॥

puraścaraṇa-vidhi, kṛṣṇa-prasāda-bhojana
anivedita-tyāga, vaiṣṇava-nindādi-varjana

SYNONYMS

puraścaraṇa-vidhi—ritualistic ceremonies; *kṛṣṇa-prasāda-bhojana*—eating the remnants of food offered to the Lord; *anivedita-tyāga*—not touching anything not offered to the Lord; *vaiṣṇava-nindā-ādi-varjana*—completely avoiding blaspheming a Vaiṣṇava.

TRANSLATION

"Other items to be considered are the method of performing puraścaraṇa, taking kṛṣṇa-prasāda, giving up unoffered food and not blaspheming the Lord's devotees.

PURPORT

Regarding the *vaiṣṇava-nindā*, see *Madhya-līlā*, 15.260.

TEXT 339

সাধুলক্ষণ, সাধুসঙ্গ, সাধুসেবন।
অসৎসঙ্গ-ত্যাগ, শ্রীভাগবত-শ্রবণ ॥ ৩৩৯ ॥

sādhu-lakṣaṇa, sādhu-saṅga, sādhu-sevana
asatsaṅga-tyāga, śrī-bhāgavata-śravaṇa

SYNONYMS

sādhu-lakṣaṇa—the symptoms of a devotee; *sādhu-saṅga*—association with devotees; *sādhu-sevana*—offering service to devotees; *asat-saṅga-tyāga*—giving up the company of nondevotees; *śrī-bhāgavata-śravaṇa*—regularly hearing the recitation of *Śrīmad-Bhāgavatam.*

TRANSLATION

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Śrīmad-Bhāgavatam.

TEXT 340

দিনকৃত্য, পক্ষকৃত্য, একাদশ্যাদি-বিবরণ।
মাসকৃত্য, জন্মাষ্টম্যাদি-বিধি-বিচারণ ॥ ৩৪০ ॥

dina-kṛtya, pakṣa-kṛtya, ekādaśy-ādi-vivaraṇa
māsa-kṛtya, janmāṣṭamyādi-vidhi-vicāraṇa

SYNONYMS

dina-kṛtya—daily duties; *pakṣa-kṛtya*—duties on the fortnights; *ekādaśī-ādi-vivaraṇa*—description of Ekādaśī and so on; *māsa-kṛtya*—duties every month; *janmāṣṭamī-ādi*—of performing Janmāṣṭamī and other ceremonies; *vidhi*—of the process; *vicāraṇa*—consideration.

TRANSLATION

"You should describe the ritualistic duties of every day, and you should describe the fortnightly duties—especially observing Ekādaśī fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmāṣṭamī, Rāma-navamī and Nṛsiṁha-caturdaśī.

TEXT 341

একাদশী, জন্মাষ্টমী, বামনদ্বাদশী।
শ্রীরামনবমী, আর নৃসিংহচতুর্দশী ॥ ৩৪১ ॥

ekādaśī, janmāṣṭamī, vāmana-dvādaśī
śrī-rāma-navamī, āra nṛsiṁha-caturdaśī

SYNONYMS

ekādaśī—the eleventh day of the fortnight; *janmāṣṭamī*—the birthday ceremony of Lord Kṛṣṇa; *vāmana-dvādaśī*—the birthday or appearance day of Lord Vāmana; *śrī-rāma-navamī*—the birthday ceremony of Lord Rāmacandra; *āra*—and; *nṛsiṁha-caturdaśī*—the appearance day of Lord Nṛsiṁha.

TRANSLATION

"Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsiṁha-caturdaśī should all be observed.

TEXT 342

এই সবে বিদ্ধা-ত্যাগ, অবিদ্ধা-করণ।
অকরণে দোষ, কৈলে ভক্তির লম্ভন ॥ ৩৪২ ॥

ei sabe viddhā-tyāga, aviddhā-karaṇa
akaraṇe doṣa, kaile bhaktira lambhana

SYNONYMS

ei sabe—all these things; *viddhā-tyāga*—to avoid *viddha-ekādaśī* or mixed Ekādaśī; *aviddhā-karaṇa*—performing the pure Ekādaśī; *akaraṇe doṣa*—the fault of not performing them; *kaile*—if done so; *bhaktira lambhana*—there will be discrepancies in devotional service.

TRANSLATION

"You should recommend the avoidance of mixed Ekādaśī and the performance of pure Ekādaśī. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

TEXT 343

সর্বত্র প্রমাণ দিবে পুরাণ-বচন।
শ্রীমূর্তি-বিষ্ণুমন্দিরকরণ-লক্ষণ ॥ ৩৪৩ ॥

sarvatra pramāṇa dibe purāṇa-vacana
śrī-mūrti-viṣṇu-mandira karaṇa-lakṣaṇa

SYNONYMS

sarvatra—everywhere; *pramāṇa*—evidence; *dibe*—you should give; *purāṇa-vacana*—quoting from the *Purāṇas; śrī-mūrti*—the Deity; *viṣṇu-mandira*—of the Viṣṇu temple; *karaṇa-lakṣaṇa*—the characteristics of constructing.

TRANSLATION

"Whatever you say about Vaiṣṇava behavior, the establishment of Vaiṣṇava temples and Deities and everything else should be supported by evidence from the Purāṇas.

TEXT 344

'সামান্য' সদাচার, আর 'বৈষ্ণব'-আচার।
কর্তব্যাকর্তব্য সব 'স্মার্ত' ব্যবহার॥ ৩৪৪॥

'sāmānya' sad-ācāra, āra 'vaiṣṇava'-ācāra
kartavyākartavya saba 'smārta' vyavahāra

SYNONYMS

sāmānya—general; *sat-ācāra*—good behavior; *āra*—and; *vaiṣṇava*—of devotees of Lord Viṣṇu; *ācāra*—etiquette; *kartavya-akartavya*—things which are to be done and which are not to be done; *saba*—all; *smārta*—connected with regulative principles; *vyavahāra*—business.

TRANSLATION

"You should give general and specific descriptions of the behavior and activities of a Vaiṣṇava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

TEXT 345

এই সংক্ষেপে সূত্র কহিলুঁ দিগ্‌দরশন।
যবে তুমি লিখিবা, কৃষ্ণ করাবে স্ফুরণ॥ ৩৪৫॥

ei saṅkṣepe sūtra kahiluṅ dig-daraśana
yabe tumi likhibā, kṛṣṇa karābe sphuraṇa

SYNONYMS

ei—thus; *saṅkṣepe*—in brief; *sūtra*—codes; *kahiluṅ*—I have described; *dik-daraśana*—just a little direction; *yabe*—whenever; *tumi*—you; *likhibā*—will attempt to write; *kṛṣṇa*—Lord Kṛṣṇa; *karābe*—will do; *sphuraṇa*—manifesting.

TRANSLATION

"I have thus given a synopsis of the Vaiṣṇava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Kṛṣṇa will help you by spiritually awakening you."

PURPORT

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of *gurus*. The blessings of the authorities are one's power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in *Bhagavad-gītā: evaṁ paramaparā-prāptam imaṁ rājarṣayo viduḥ*.

TEXT 346

এই ত' কহিলুঁ প্রভুর সনাতনে প্রসাদ।
যাহার শ্রবণে চিত্তের খণ্ডে অবসাদ ॥ ৩৪৬ ॥

ei ta' kahilu prabhura sanātane prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda

SYNONYMS

ei ta'—in this way; *kahilu*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sanātane*—unto Sanātana Gosvāmī; *prasāda*—mercy; *yāhāra śravaṇe*—hearing which; *cittera*—of the mind; *khaṇḍe*—disappears; *avasāda*—all moroseness.

TRANSLATION

Thus I have narrated Lord Caitanya's mercy upon Sanātana Gosvāmī. When one hears these topics, one's heart will be cleansed of all contamination.

TEXT 347

নিজ-গ্রন্থে কর্ণপূর বিস্তার করিয়া।
সনাতনে প্রভুর প্রসাদ রাখিয়াছে লিখিয়া ॥ ৩৪৭ ॥

nija-granthe karṇapūra vistāra kariyā
sanātane prabhura prasāda rākhiyāche likhiyā

SYNONYMS

nija-granthe—in his own book; *karṇapūra*—Kavi-karṇapūra; *vistāra kariyā*—vividly describing; *sanātane*—unto Sanātana Gosvāmī; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prasāda*—the mercy; *rākhiyāche*—has kept; *likhiyā*—writing.

TRANSLATION

The authorized poet Kavi-karṇapūra has written a book named Caitanya-candrodaya-nāṭaka. This book tells how Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī with His specific mercy.

TEXT 348

গৌড়েন্দ্রস্য সভা-বিভূষণমণিস্ত্যক্ত্বা য ঋদ্ধাং শ্রিয়ং
রূপস্যাগ্রজ এষ এব তরুণীং বৈরাগ্যলক্ষ্মীং দধে।
অন্তর্ভক্তিরসেন পূর্ণহৃদয়ো বাহ্যেঽবধূতাকৃতিঃ
শৈবালৈঃ পিহিতং মহা-সর ইব প্রীতিপ্রদস্তদ্বিদাম্ ॥ ৩৪৮॥

gauḍendrasya sabhā-vibhūṣaṇa-maṇis tyaktvā ya ṛddhāṁ śriyaṁ
rūpasyāgraja eṣa eva taruṇīṁ vairāgya-lakṣmīṁ dadhe
antar-bhakti-rasena pūrṇa-hṛdayo bāhye 'vadhūtākṛtiḥ
śaivālaiḥ pihitaṁ mahā-sara iva prīti-pradas tad-vidām

SYNONYMS

gauḍa-indrasya—of the ruler of Gauḍa-deśa (Bengal); *sabhā*—of the parliament; *vibhūṣaṇa*—fundamental; *maṇiḥ*—the gem; *tyaktvā*—relinquishing; *yaḥ*—one who; *ṛddhām*—opulent; *śriyam*—kingly enjoyment; *rūpasya agrajaḥ*—the elder brother of Śrīla Rūpa Gosvāmī; *eṣaḥ*—this; *eva*—certainly; *taruṇīm*—youthful; *vairāgya-lakṣmīm*—the fortune of renunciation; *dadhe*—accepted; *antaḥ-bhakti-rasena*—by the mellows of inner love of Kṛṣṇa; *pūrṇa-hṛdayaḥ*—satisfied fully; *bāhye*—externally; *avadhūta-ākṛtiḥ*—the dress of a mendicant; *śaivālaiḥ*—by moss; *pihitam*—covered; *mahā-saraḥ*—a great lake or very deep lake; *iva*—like; *prīti-pradaḥ*—very pleasing; *tat-vidām*—to persons acquainted with the science of devotional service.

TRANSLATION

"Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

PURPORT

This and the following two verses are from *Caitanya-candrodaya-nāṭaka* (9.34, 35, 38).

TEXT 349

তং সনাতনমুপাগতমক্ষো-
র্দৃষ্টমাত্রমতিমাত্রদয়ার্দ্রঃ।
আলিলিঙ্গ পরিঘায়ত-দোর্ভ্যাং
সানুকম্পমথ চম্পক-গৌরঃ ॥ ৩৪৯ ॥

taṁ sanātanam upāgatam akṣṇor
dṛṣṭa-mātram atimātra-dayārdraḥ
ālilińga parighāyata-dorbhyāṁ
sānukampam atha campaka-gauraḥ

SYNONYMS

tam—unto him; *sanātanam*—Sanātana Gosvāmī; *upāgatam*—having arrived; *akṣṇoḥ*—with the eyes; *dṛṣṭa-mātram*—being only seen; *ati-mātra*—greatly; *dayā-ārdraḥ*—merciful; *ālilińga*—embraced; *parighāyata-dorbhyām*—with His two arms; *sa-anukampam*—with great affection; *atha*—thus; *campaka-gauraḥ*—Lord Śrī Caitanya Mahāprabhu, who has a complexion the color of a *campaka* flower (golden).

TRANSLATION

"As soon as Sanātana Gosvāmī arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection."

TEXT 350

কালেন বৃন্দাবনকেলি-বার্তা
লুপ্তেতি তাং খ্যাপয়িতুং বিশিষ্য।
কৃপামৃতেনাভিষিষেচ দেব-
স্তত্রৈব রূপঞ্চ সনাতনঞ্চ ॥ ৩৫০ ॥

kālena vṛndāvana-keli-vārtā
lupteti tāṁ khyāpayituṁ viśiṣya
kṛpāmṛtenābhiṣiṣeca devas
tatraiva rūpaṁ ca sanātanaṁ ca

SYNONYMS

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luptā*—

almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiṣiṣeca*—sprinkled; *devaḥ*—the Lord; *tatra*—there; *eva*—indeed; *rūpam*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana."

TEXT 351

এই ত' কহিলুঁ সনাতনে প্রভুর প্রসাদ।
যাহার শ্রবণে চিত্তের খণ্ডে অবসাদ॥ ৩৫১॥

ei ta' kahiluṅ sanātane prabhura prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have explained; *sanātane*—unto Sanātana Gosvāmī; *prabhura prasāda*—the mercy of Lord Śrī Caitanya Mahāprabhu; *yāhāra śravaṇe*—hearing which; *cittera*—of the heart; *khaṇḍe*—disappears; *avasāda*—moroseness.

TRANSLATION

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this, all moroseness in the heart will diminish.

TEXT 352

কৃষ্ণের স্বরূপগণের সকল হয় 'জ্ঞান'।
বিধি-রাগ-মার্গে 'সাধনভক্তি'র বিধান॥ ৩৫২॥

kṛṣṇera svarūpa-gaṇera sakala haya 'jñāna'
vidhi-rāga-mārge 'sādhana bhakti'ra vidhāna

SYNONYMS

kṛṣṇera svarūpa-gaṇera—of Lord Kṛṣṇa in His various expansions; *sakala*—all; *haya*—there is; *jñāna*—knowledge; *vidhi-rāga-mārge*—in the process of devo-

tional service under regulative principles or in spontaneous love; *sādhana bhaktira vidhāna*—the authorized means of executing devotional service.

TRANSLATION

By reading these instructions to Sanātana Gosvāmī, one will become fully aware of Lord Kṛṣṇa's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

TEXT 353

'কৃষ্ণপ্রেম', 'ভক্তিরস', 'ভক্তির সিদ্ধান্ত'।
ইহার শ্রবণে ভক্ত জানেন সব অন্ত ॥ ৩৫৩ ॥

'kṛṣṇa-prema', 'bhakti-rasa', 'bhaktira siddhānta'
ihāra śravaṇe bhakta jānena saba anta

SYNONYMS

kṛṣṇa-prema—love of Godhead; *bhakti-rasa*—the mellows of devotional service; *bhaktira siddhānta*—the conclusions of devotional service; *ihāra śravaṇe*—by hearing this chapter; *bhakta*—a devotee; *jānena*—knows; *saba*—all; *anta*—limits.

TRANSLATION

By reading this chapter, a pure devotee can understand love of Kṛṣṇa, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

TEXT 354

শ্রীচৈতন্য-নিত্যানন্দ-অদ্বৈত-চরণ।
যাঁর প্রাণধন, সেই পায় এই ধন ॥ ৩৫৪ ॥

śrī-caitanya-nityānanda-advaita-caraṇa
yāṅra prāṇa-dhana, sei pāya ei dhana

SYNONYMS

śrī-caitanya-nityānanda-advaita-caraṇa—the lotus feet of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda and Advaita Prabhu; *yāṅra prāṇa-dhana*—whose life and soul; *sei*—such a person; *pāya*—gets; *ei dhana*—this treasure-house of devotional service.

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

TEXT 355

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৫৫ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Chapter Twenty-four, describing the* ātmārāma *verse and the Lord's mercy upon Sanātana Gosvāmī.*

CHAPTER 25

How All the Residents of Vārāṇasī Became Vaiṣṇavas

The following is a summary of Chapter Twenty-five. A Mahārāṣṭrian *brāhmaṇa* who was living in Benares was a great devotee of Śrī Caitanya Mahāprabhu. He was always very happy to hear of the glories of the Lord, and it was by his arrangement that all the *sannyāsīs* of Vārāṇasī became devotees of Lord Caitanya Mahāprabhu. He invited all the *sannyāsīs* to his house to meet Śrī Caitanya Mahāprabhu, and this incident has been described in the Seventh Chapter of *Ādi-līlā*. From that day, Śrī Caitanya Mahāprabhu became famous in the city of Vārāṇasī, and many important men in that city became His followers. By and by, one of the disciples of the great *sannyāsī* Prakāśānanda Sarasvatī became devoted to Śrī Caitanya Mahāprabhu, and this devotee explained Śrī Caitanya Mahāprabhu to Prakāśānanda Sarasvatī and supported His views with various arguments.

One day Śrī Caitanya Mahāprabhu went to take a bath at Pañca-nada, and afterwards all His devotees began chanting the Hare Kṛṣṇa *mantra* in front of the temple of Bindu Mādhava. At this time Prakāśānanda Sarasvatī and all his devotees approached the Lord. Prakāśānanda Sarasvatī immediately fell down at the lotus feet of Śrī Caitanya Mahāprabhu and very much regretted his past behavior toward the Lord. He asked Śrī Caitanya Mahāprabhu about devotional service in terms of the *Vedānta-sūtra,* and the Lord told him about devotional service that is approved by great personalities who know the *Vedānta-sūtra.* Śrī Caitanya Mahāprabhu then pointed out that *Śrīmad-Bhāgavatam* is the proper commentary on the *Vedānta-sūtra.* He then explained the *catuḥ-ślokī* (four *ślokas*) of *Śrīmad-Bhāgavatam,* the essence of that great scripture.

From that day on, all the *sannyāsīs* of Vārāṇasī became devotees of Śrī Caitanya Mahāprabhu. Before returning to His headquarters at Jagannātha Purī, the Lord advised Sanātana Gosvāmī to go to Vṛndāvana. The Lord then departed for Jagannātha Purī. Kavirāja Gosvāmī then describes something about Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Subuddhi Rāya. Śrī Caitanya Mahāprabhu returned to Jagannātha Purī through the great forest of Jhārikhaṇḍa in central India. At the end of this chapter, Kavirāja Gosvāmī sums up the incidents of *Madhya-līlā* and instructs every living being to read this sublime book of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 1

বৈষ্ণবীকৃত্য সন্ন্যাসিমুখান্ কাশীনিবাসিনঃ।
সনাতনং সুসংস্কৃত্য প্রভুর্নীলাদ্রিমাগমৎ ॥ ১ ॥

vaiṣṇavī-kṛtya sannyāsi-
mukhān kāśī-nivāsinaḥ
sanātanaṁ susaṁskṛtya
prabhur nīlādrim āgamat

SYNONYMS

vaiṣṇavī-kṛtya—making into Vaiṣṇavas; *sannyāsi-mukhān*—headed by the *sannyāsīs; kāśī-nivāsinaḥ*—the residents of Vārāṇasī; *sanātanam*—Sanātana Gosvāmī; *su-saṁskṛtya*—completely purifying; *prabhuḥ*—Lord Śrī Caitanya Mahāprabhu; *nīlādrim*—to Jagannātha Purī; *āgamat*—returned.

TRANSLATION

After converting into Vaiṣṇavas all the residents of Vārāṇasī, who were headed by the sannyāsīs, and after completely educating and instructing Sanātana Gosvāmī at Vārāṇasī, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

এই মত মহাপ্রভু দুই মাস পর্যন্ত।
শিখাইলা তাঁরে ভক্তিসিদ্ধান্তের অন্ত ॥ ৩ ॥

ei mata mahāprabhu dui māsa paryanta
śikhāilā tāṅre bhakti-siddhāntera anta

SYNONYMS

ei mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui māsa paryanta*—for two months; *śikhāilā*—instructed; *tāṅre*—him; *bhakti-siddhāntera anta*—all the conclusions of devotional service.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

TEXT 4

'পরমানন্দ কীর্তনীয়া'—শেখরের সঙ্গী।
প্রভুরে কীর্তন শুনায়, অতি বড় রঙ্গী ॥ ৪ ॥

'paramānanda kīrtanīyā'—śekharera saṅgī
prabhure kīrtana śunāya, ati baḍa raṅgī

SYNONYMS

paramānanda kīrtanīyā—Paramānanda Kīrtanīyā; *śekharera saṅgī*—a friend of Candraśekhara's; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kīrtana śunāya*—sings and chants; *ati baḍa raṅgī*—very humorous.

TRANSLATION

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasī, Paramānanda Kīrtanīyā, who was a friend of Candraśekhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.

TEXT 5

সন্ন্যাসীর গণ প্রভুরে যদি উপেক্ষিল।
ভক্ত-দুঃখ খণ্ডাইতে তারে কৃপা কৈল ॥ ৫ ॥

sannyāsīra gaṇa prabhure yadi upekṣila
bhakta-duḥkha khaṇḍāite tāre kṛpā kaila

SYNONYMS

sannyāsīra gaṇa—all the *sannyāsīs; prabhure*—Lord Śrī Caitanya Mahāprabhu; *yadi*—when; *upekṣila*—criticized; *bhakta-duḥkha*—the unhappiness of the devotees; *khaṇḍāite*—to drive away; *tāre*—to them; *kṛpā kaila*—showed His mercy.

TRANSLATION

When the Māyāvādī sannyāsīs at Vārāṇasī criticized Śrī Caitanya Mahāprabhu, the Lord's devotees became very depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the sannyāsīs.

TEXT 6

সন্ন্যাসীরে কৃপা পূর্বে লিখিয়াছোঁ বিস্তারিয়া।
উদ্দেশে কহিয়ে ইহাঁ সংক্ষেপ করিয়া॥ ৬॥

sannyāsīre kṛpā pūrve likhiyāchoṅ vistāriyā
uddeśe kahiye ihāṅ saṅkṣepa kariyā

SYNONYMS

sannyāsīre kṛpā—mercy upon the *sannyāsīs; pūrve*—before this; *likhiyāchoṅ*—I have described; *vistāriyā*—elaborately; *uddeśe*—in reference to that; *kahiye*—let me speak; *ihāṅ*—here; *saṅkṣepa kariyā*—in brief.

TRANSLATION

In the Seventh Chapter of Ādi-līlā I have already elaborately described Śrī Caitanya Mahāprabhu's deliverance of the sannyāsīs at Vārāṇasī, but I shall briefly repeat it in this chapter.

TEXT 7

যাহাঁ তাহাঁ প্রভুর নিন্দা করে সন্ন্যাসীর গণ।
শুনি' দুঃখে মহারাষ্ট্রীয় বিপ্র করয়ে চিন্তন॥ ৭॥

yāhāṅ tāhāṅ prabhura nindā kare sannyāsīra gaṇa
śuni' duḥkhe mahārāṣṭrīya vipra karaye cintana

SYNONYMS

yāhāṅ tāhāṅ—anywhere and everywhere; *prabhura nindā*—criticism of Śrī Caitanya Mahāprabhu; *kare*—do; *sannyāsīra gaṇa*—the Māyāvādī *sannyāsīs;*

śuni'—hearing; *duḥkhe*—in great unhappiness; *mahārāṣṭrīya vipra*—the *brāhmaṇa* of Mahārāṣṭra province; *karaye cintana*—was contemplating.

TRANSLATION

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasī, the Mahārāṣṭrian brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

TEXT 8

"প্রভুর স্বভাব,—যেবা দেখে সন্নিধানে।
'স্বরূপ' অনুভবি' তাঁরে 'ঈশ্বর' করি' মানে ॥ ৮ ॥

"prabhura svabhāva,—yebā dekhe sannidhāne
'svarūpa' anubhavi' tāṅre 'īśvara' kari' māne

SYNONYMS

prabhura sva-bhāva—the characteristics of Śrī Caitanya Mahāprabhu; *yebā*—anyone who; *dekhe*—sees; *sannidhāne*—nearby; *sva-rūpa*—His personality; *anubhavi'*—realizing; *tāṅre*—Him; *īśvara kari'*—as the Supreme Lord; *māne*—accepts.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa thought, "Whoever closely sees the characteristics of Śrī Caitanya Mahāprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

TEXT 9

কোন প্রকারে পারোঁ যদি একত্র করিতে।
ইহা দেখি' সন্ন্যাসিগণ হবে ইহাঁর ভক্তে ॥ ৯ ॥

kona prakāre pāroṅ yadi ekatra karite
ihā dekhi' sannyāsi-gaṇa habe iṅhāra bhakte

SYNONYMS

kona prakāre—by some means; *pāroṅ*—I am able; *yadi*—if; *ekatra karite*—to assemble; *ihā dekhi'*—by seeing this (Śrī Caitanya Mahāprabhu's personal characteristics); *sannyāsi-gaṇa*—the Māyāvādī *sannyāsīs* of Vārāṇasī; *habe*—will become; *iṅhāra bhakte*—His devotees.

TRANSLATION

"If by some means I can assemble all the sannyāsīs together, they will certainly become His devotees after seeing His personal characteristics.

PURPORT

If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the śāstric injunctions. This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the *Caitanya-caritāmṛta* (*Antya-līlā,* 7.11):

kali-kālera dharma——kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nāhe tāra pravartana

In this age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa *mahā-mantra.* This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his *Anubhāṣya,* wherein he quotes a verse from *Nārāyaṇa-saṁhitā:*

dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of *pāñcarātrika.* In this age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura then comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an *ācārya,* or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is *kṛṣṇāliṅgita-vigraha*—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the *varṇāśrama* institution. He is the *guru* or spiritual master for the entire world, a devotee on the topmost platform, the *mahā-bhāgavata* stage, and a *paramahaṁsa-ṭhākura,* a spiritual form only fit to be addressed as *paramahaṁsa* or *ṭhākura.*"

Nonetheless, there are many people who are just like owls but never open their eyes to see the sunshine. These owlish personalities are inferior to the Māyāvādī *sannyāsīs* who cannot see the brilliance of Kṛṣṇa's favor. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Śrī Caitanya Mahāprabhu, who wanted Kṛṣṇa consciousness preached in every town and city.

TEXT 10

বারাণসী-বাস আমার হয় সর্বকালে।
সর্বকাল দুঃখ পাব, ইহা না করিলে॥" ১০॥

vārāṇasī-vāsa āmāra haya sarva-kāle
sarva-kāla duḥkha pāba, ihā nā karile"

SYNONYMS

vārāṇasī-vāsa—residence at Vārāṇasī; *āmāra*—my; *haya*—there is; *sarva-kāle*—always; *sarva-kāla*—always; *duḥkha pāba*—I will suffer unhappiness; *ihā*—this; *nā karile*—if I do not execute.

TRANSLATION

"I shall have to reside at Vārāṇasī the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression."

TEXT 11

এত চিন্তি' নিমন্ত্রিল সন্ন্যাসীর গণে।
তবে সেই বিপ্র আইল মহাপ্রভুর স্থানে॥ ১১॥

eta cinti' nimantrila sannyāsīra gaṇe
tabe sei vipra āila mahāprabhura sthāne

SYNONYMS

eta cinti'—thinking this; *nimantrila*—he invited; *sannyāsīra gaṇe*—all the *sannyāsīs; tabe*—then; *sei vipra*—that *brāhmaṇa; āila*—approached; *mahāprabhura sthāne*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Mahārāṣṭrian brāhmaṇa extended an invitation to all the sannyāsīs of Vārāṇasī. After doing this, he finally approached Śrī Caitanya Mahāprabhu to extend Him an invitation.

TEXT 12

হেনকালে নিন্দা শুনি' শেখর, তপন।
দুঃখ পাঞা প্রভু-পদে কৈলা নিবেদন ॥ ১২ ॥

hena-kāle nindā śuni' śekhara, tapana
duḥkha pāñā prabhu-pade kailā nivedana

SYNONYMS

hena-kāle—exactly at this time; *nindā śuni'*—by hearing the criticism (of Lord Caitanya by the Māyāvādī *sannyāsīs*); *śekhara tapana*—Candraśekhara and Tapana Miśra; *duḥkha pāñā*—feeling very unhappy; *prabhu-pade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *kailā nivedana*—submitted a request.

TRANSLATION

At this time, Candraśekhara and Tapana Miśra both heard blasphemous criticism against Śrī Caitanya Mahāprabhu and felt very unhappy. They came to Śrī Caitanya Mahāprabhu's lotus feet to submit a request.

TEXT 13

ভক্ত-দুঃখ দেখি' প্রভু মনেতে চিন্তিল।
সন্ন্যাসীর মন ফিরাইতে মন হইল ॥ ১৩ ॥

bhakta-duḥkha dekhi' prabhu manete cintila
sannyāsīra mana phirāite mana ha-ila

SYNONYMS

bhakta-duḥkha dekhi'—seeing the unhappiness of the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *manete cintila*—considered within His mind; *sannyāsīra mana*—the minds of the Māyāvādī *sannyāsīs; phirāite*—to turn; *mana ha-ila*—Śrī Caitanya Mahāprabhu decided.

TRANSLATION

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī sannyāsīs.

TEXT 14

হেনকালে বিপ্র আসি' করিল নিমন্ত্রণ।
অনেক দৈন্যাদি করি' ধরিল চরণ ॥ ১৪ ॥

hena-kāle vipra āsi' karila nimantraṇa
aneka dainyādi kari' dharila caraṇa

SYNONYMS

hena-kāle—at this time; *vipra*—the Mahārāṣṭrian *brāhmaṇa; āsi'*—coming; *karila nimantraṇa*—invited Śrī Caitanya Mahāprabhu; *aneka*—various; *dainya-ādi*—submissions; *kari'*—doing; *dharila caraṇa*—touched His lotus feet.

TRANSLATION

While Śrī Caitanya Mahāprabhu was seriously considering meeting with the Māyāvādī sannyāsīs, the Mahārāṣṭrian brāhmaṇa approached Him and extended an invitation. The brāhmaṇa submitted his invitation with great humility, and he touched the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 15

তবে মহাপ্রভু তাঁর নিমন্ত্রণ মানিলা।
আর দিন মধ্যাহ্ন করি' তাঁর ঘরে গেলা ॥ ১৫ ॥

tabe mahāprabhu tāṅra nimantraṇa mānilā
āra dina madhyāhna kari' tāṅra ghare gelā

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *nimantraṇa*—invitation; *mānilā*—accepted; *āra dina*—the next day; *madhyāhna kari'*—after finishing His *madhyāhna* activities (taking bath and murmuring *mantras*); *tāṅra ghare gelā*—He went to the house of the Mahārāṣṭrian *brāhmaṇa.*

TRANSLATION

Śrī Caitanya Mahāprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brāhmaṇa's house.

TEXT 16

তাহাঁ যৈছে কৈলা প্রভু সন্ন্যাসীর নিস্তার।
পঞ্চতত্ত্বাখ্যানে তাহা করিয়াছি বিস্তার ॥ ১৬ ॥

tāhāṅ yaiche kailā prabhu sannyāsīra nistāra
pañca-tattvākhyāne tāhā kariyāchi vistāra

SYNONYMS

tāhāṅ—there; *yaiche*—how; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsīra*—of the Māyāvādī *sannyāsīs; nistāra*—deliverance; *pañca-tattva-ākhyāne*—in describing the glories of the Pañca-tattva (Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa); *tāhā*—that subject matter; *kariyāchi vistāra*—have described elaborately.

TRANSLATION

have already described Śrī Caitanya Mahāprabhu's deliverance of the Māyāvādī sannyāsīs in the Seventh Chapter when I described the glories of the Pañca-tattva—Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

TEXT 17

গ্রন্থ বাড়ে, পুনরুক্তি হয় ত' কথন।
তাহাঁ যে না লিখিলুঁ, তাহা করিয়ে লিখন ॥ ১৭ ॥

grantha bāḍe, punarukti haya ta' kathana
tāhāṅ ye nā likhiluṅ, tāhā kariye likhana

SYNONYMS

grantha—the size of the book; *bāḍe*—increases; *punaḥ-ukti*—repetition; *haya*—would be; *ta' kathana*—of subject matters once described; *tāhāṅ*—there (in the Seventh Chapter); *ye*—whatever; *nā likhiluṅ*—I have not described; *tāhā*—that; *kariye likhana*—I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh Chapter of Ādi-līlā, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

TEXT 18

যে দিবস প্রভু সন্ন্যাসীরে কৃপা কৈল।
সে দিবস হৈতে গ্রামে কোলাহল হৈল ॥ ১৮ ॥

ye divasa prabhu sannyāsīre kṛpā kaila
se divasa haite grāme kolāhala haila

SYNONYMS

ye divasa—the day when; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsīre*—to the Māyāvādī *sannyāsīs; kṛpā kaila*—showed His mercy; *se divasa haite*—beginning from that day; *grāme*—in the locality; *kolāhala haila*—there were many talks about this incident.

TRANSLATION

Beginning from the day on which Śrī Caitanya Mahāprabhu showed His mercy to the Māyāvādī sannyāsīs, there were vivid discussions about this conversion among the inhabitants of Vārāṇasī.

TEXT 19

লোকের সংঘট্ট আইসে প্রভুরে দেখিতে।
নানা শাস্ত্রে পণ্ডিত আইসে শাস্ত্র বিচারিতে॥ ১৯॥

lokera saṅghaṭṭa āise prabhure dekhite
nānā śāstre paṇḍita āise śāstra vicārite

SYNONYMS

lokera saṅghaṭṭa—crowds of men; *āise*—come; *prabhure dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *nānā śāstre paṇḍita*—scholars learned in various scriptures; *āise*—used to come; *śāstra vicārite*—to talk on various scriptures.

TRANSLATION

Crowds of people came to see Śrī Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

TEXT 20

সর্বশাস্ত্র খণ্ডি' প্রভু 'ভক্তি' করে সার।
সযুক্তিক বাক্যে মন ফিরায় সবার॥ ২০॥

sarva-śāstra khaṇḍi' prabhu 'bhakti' kare sāra
sayuktika vākye mana phirāya sabāra

SYNONYMS

sarva-śāstra khaṇḍi'—defeating all the false conclusions of different scriptures; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakti kare sāra*—established the

predominance of devotional service; *sa-yuktika vākye*—by talks full of pleasing logic and arguments; *mana phirāya*—turns the minds; *sabāra*—of everyone.

TRANSLATION

When people came to Śrī Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

PURPORT

We have been spreading this *saṅkīrtana* movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and *yogīs* came to see us, and by the grace of Kṛṣṇa they agreed that this Kṛṣṇa consciousness movement, the *bhakti* cult, offers the topmost conclusion. Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Mohammedan or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Mohammedan or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently this Kṛṣṇa consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread in every town and village throughout the world is gradually being realized.

TEXT 21

উপদেশ লঞা করে কৃষ্ণ-সংকীর্তন।
সর্বলোক হাসে, গায়, করয়ে নর্তন॥ ২১॥

upadeśa lañā kare kṛṣṇa-saṅkīrtana
sarva-loka hāse, gāya, karaye nartana

SYNONYMS

upadeśa lañā—getting instructions from Śrī Caitanya Mahāprabhu; *kare*—join; *kṛṣṇa-saṅkīrtana*—the *saṅkīrtana* movement; *sarva-loka hāse*—everyone began to laugh in pleasure; *gāya*—chant; *karaye nartana*—and dance.

TRANSLATION

As soon as people received instructions from Śrī Caitanya Mahāprabhu, they began to chant the Hare Kṛṣṇa mahā-mantra. Thus everyone laughed, chanted and danced with the Lord.

TEXT 22

প্রভুরে প্রণত হৈল সন্ন্যাসীর গণ।
আত্মমধ্যে গোষ্ঠী করে ছাড়ি' অধ্যয়ন ॥ ২২ ॥

prabhure praṇata haila sannyāsīra gaṇa
ātma-madhye goṣṭhī kare chāḍi' adhyayana

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *praṇata haila*—offered obeisances; *sannyāsīra gaṇa*—all the Māyāvādī *sannyāsīs; ātma-madhye*—among themselves; *goṣṭhī kare*—discussed; *chāḍi' adhyayana*—giving up so-called studies of Vedānta.

TRANSLATION

All the Māyāvādī sannyāsīs offered their obeisances unto Śrī Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Māyāvāda philosophy.

TEXT 23

প্রকাশানন্দের শিষ্য এক তাঁহার সমান।
সভামধ্যে কহে প্রভুর করিয়া সম্মান ॥ ২৩ ॥

prakāśānandera śiṣya eka tāṅhāra samāna
sabhā-madhye kahe prabhura kariyā sammāna

SYNONYMS

prakāśānandera śiṣya eka—one of the disciples of Prakāśānanda Sarasvatī; *tāṅhāra samāna*—equal in learning with Prakāśānanda Sarasvatī; *sabhā-madhye*—in the assembly of the *sannyāsīs; kahe*—explains; *prabhura kariyā sammāna*—respecting Śrī Caitanya Mahāprabhu seriously.

TRANSLATION

One of the disciples of Prakāśānanda Sarasvatī, who was as learned as his guru, began to speak in that assembly, offering all respects to Śrī Caitanya Mahāprabhu.

TEXT 24

শ্রীকৃষ্ণচৈতন্য হয় 'সাক্ষাৎ নারায়ণ'।
'ব্যাসসূত্রের' অর্থ করেন অতি-মনোরম ॥ ২৪ ॥

śrī-kṛṣṇa-caitanya haya 'sākṣāt nārāyaṇa'
'vyāsa-sūtrera' artha karena ati-manorama

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *haya*—is; *sākṣāt nārāyaṇa*—directly the Supreme Personality of Godhead, Nārāyaṇa; *vyāsa-sūtrera*—the codes of Vyāsadeva (*Vedānta-sūtra*); *artha karena*—He explains; *ati-manorama*—very nicely.

TRANSLATION

He said, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Nārāyaṇa Himself. When He explains the Vedānta-sūtra, He does so very nicely.

TEXT 25

উপনিষদের করেন মুখ্যার্থ ব্যাখ্যান।
শুনিয়া পণ্ডিত-লোকের জুড়ায় মন-কাণ ॥ ২৫ ॥

upaniṣadera karena mukhyārtha vyākhyāna
śuniyā paṇḍita-lokera juḍāya mana-kāṇa

SYNONYMS

upaniṣadera—of the Vedic version known as the *Upaniṣads; karena*—He does; *mukhya-artha*—the original meaning; *vyākhyāna*—explanation; *śuniyā*—hearing; *paṇḍita-lokera*—of the learned scholars; *juḍāya*—satisfies; *mana-kāṇa*—the minds and ears.

TRANSLATION

"Śrī Caitanya Mahāprabhu explains the direct meaning of the Upaniṣads. When all learned scholars hear this, their minds and ears are satisfied.

TEXT 26

সূত্র-উপনিষদের মুখ্যার্থ ছাড়িয়া।
আচার্য 'কল্পনা' করে আগ্রহ করিয়া ॥ ২৬ ॥

sūtra-upaniṣadera mukhyārtha chāḍiyā
ācārya 'kalpanā' kare āgraha kariyā

SYNONYMS

sūtra-upaniṣadera—of the *Vedānta-sūtra* and the *Upaniṣads; mukhya-artha*—the direct meaning; *chāḍiyā*—giving up; *ācārya*—Śaṅkarācārya; *kalpanā*—imagination; *kare*—does; *āgraha kariyā*—with great eagerness.

TRANSLATION

"Giving up the direct meaning of the Vedānta-sūtra and the Upaniṣads, Śaṅkarācārya imagines some other interpretation.

TEXT 27

আচার্য-কল্পিত অর্থ যে পণ্ডিত শুনে।
মুখে 'হয়' 'হয়' করে, হৃদয় না মানে॥ ২৭॥

ācārya-kalpita artha ye paṇḍita śune
mukhe 'haya' 'haya' kare, hṛdaya nā māne

SYNONYMS

ācārya-kalpita—imagined by Śaṅkarācārya; *artha*—meaning; *ye paṇḍita śune*—any learned person who hears; *mukhe*—only in the mouth; *haya haya*—yes it is, yes it is; *kare*—does; *hṛdaya*—his heart; *nā māne*—does not accept.

TRANSLATION

"All the interpretations of Śaṅkarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

TEXT 28

শ্রীকৃষ্ণচৈতন্য-বাক্য দৃঢ় সত্য মানি।
কলিকালে সন্ন্যাসে 'সংসার' নাহি জিনি॥ ২৮॥

śrī-kṛṣṇa-caitanya-vākya dṛḍha satya māni
kali-kāle sannyāse 'saṁsāra' nāhi jini

SYNONYMS

śrī-kṛṣṇa-caitanya-vākya—the words of Śrī Caitanya Mahāprabhu; *dṛḍha*—very firm and convincing; *satya māni*—I admit as truth; *kali-kāle*—in this age of Kali;

sannyāse—simply by accepting the renounced order of life; *saṁsāra nāhi jini*—one cannot escape the material clutches.

TRANSLATION

"The words of Śrī Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and accept them as true. In this age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

TEXT 29

হরের্নাম-শ্লোকের যেই করিলা ব্যাখ্যান।
সেই সত্য সুখদার্থ পরম প্রমাণ ॥ ২৯ ॥

harer nāma-ślokera yei karilā vyākhyāna
sei satya sukhadārtha parama pramāṇa

SYNONYMS

harer nāma-ślokera—of the verse beginning *harer nāma harer nāma; yei*—whatever; *karilā*—made; *vyākhyāna*—the explanation; *sei*—that; *satya*—true; *sukha-da-artha*—a meaning that is pleasing to accept; *parama pramāṇa*—the supreme evidence.

TRANSLATION

"Śrī Caitanya Mahāprabhu's explanation of the verse beginning 'harer nāma harer nāma' is not only pleasing to the ear but is strong, factual evidence.

TEXT 30

ভক্তি বিনা মুক্তি নহে, ভাগবতে কয়।
কলিকালে নামাভাসে সুখে মুক্তি হয় ॥ ৩০ ॥

bhakti vinā mukti nahe, bhāgavate kaya
kali-kāle nāmābhāse sukhe mukti haya

SYNONYMS

bhakti vinā—without devotional service; *mukti nahe*—there is no question of liberation; *bhāgavate kaya*—it is said in *Śrīmad-Bhāgavatam; kali-kāle*—in this age of Kali; *nāma-ābhāse*—even by a slight appreciation of the Hare Kṛṣṇa *mantra; sukhe*—without difficulty; *mukti haya*—one can get liberation.

TRANSLATION

"In this age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily.

TEXT 31

শ্রেয়ঃস্তিং ভক্তিমুদস্য তে বিভো
ক্লিশ্যন্তি যে কেবলবোধলব্ধয়ে ।
তেষামসৌ ক্লেশল এব শিষ্যতে
নান্যদ্‌যথা স্থূলতুষাবঘাতিনাম্ ॥ ৩১ ॥

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.4).

TEXT 32

যেঽন্যেঽরবিন্দাক্ষ বিমুক্তমানিন-
স্ত্বয্যস্তভাবাদবিশুদ্ধবুদ্ধয়ঃ ।

আরুহ্য কৃচ্ছ্রেণ পরং পদং ততঃ
পতন্ত্যধোঽনাদৃতযুষ্মদঙ্ঘ্রয়ঃ ॥ ৩২ ॥

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 33

'ব্রহ্ম'-শব্দে কহে 'ষড়ৈশ্বর্যপূর্ণ ভগবান্' ।
তাঁরে 'নির্বিশেষ' স্থাপি, 'পূর্ণতা' হয় হান ॥ ৩৩ ॥

'brahma'-śabde kahe 'ṣaḍ-aiśvarya-pūrṇa bhagavān'
tāṅre 'nirviśeṣa' sthāpi, 'pūrṇatā' haya hāna

SYNONYMS

brahma-śabde—by the word *brahma; kahe*—is meant; *ṣaṭ-aiśvarya-pūrṇa bhagavān*—the Supreme Personality of Godhead, full in all six opulences; *tāṅre*—Him; *nirviśeṣa sthāpi*—if we make impersonal; *pūrṇatā haya hāna*—His completeness becomes damaged.

TRANSLATION

"The word Brahman means 'the greatest.' This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in *Bhagavad-gītā* (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The potency of Kṛṣṇa that is spread everywhere is impersonal. The sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead—His impersonal effulgence—that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side—Bhagavān. *Brahmeti paramātmeti bhagavān iti śabdyate.* One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord's personal feature. That is complete understanding of the Absolute Truth.

TEXT 34

শ্রুতি-পুরাণ কহে—কৃষ্ণের চিচ্ছক্তি-বিলাস ।
তাহা নাহি মানি, পণ্ডিত করে উপহাস ॥ ৩৪ ॥

śruti-purāṇa kahe——kṛṣṇera cic-chakti-vilāsa
tāhā nāhi māni, paṇḍita kare upahāsa

SYNONYMS

śruti-purāṇa kahe—the Vedic literatures and the *Purāṇas* confirm; *kṛṣṇera*—of Lord Kṛṣṇa; *cit-śakti-vilāsa*—activities of spiritual potencies; *tāhā nāhi māni*—not accepting that; *paṇḍita kare upahāsa*—so-called scholars play jokes without perfect understanding.

TRANSLATION

"Vedic literatures, the Upaniṣads, the Brahma-sūtra and the Purāṇas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

PURPORT

In the Vedic literatures, including the *Purāṇas,* there are full descriptions of the spiritual potency of Kṛṣṇa. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Kṛṣṇa Himself is eternal, blissful and full of knowledge (*sac-cid-ānanda-vigraha*). Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Kṛṣṇa, and by such foolishness they try to understand Kṛṣṇa as one of them. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam. Bhagavad-gītā* (9.11) points out that foolish people think of Kṛṣṇa as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth, foolishly thinking of themselves as *jñānīs* cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

TEXT 35

চিদানন্দ কৃষ্ণবিগ্রহ 'মায়িক' করি' মানি ।
এই বড় 'পাপ',— সত্য চৈতন্যের বাণী ॥ ৩৫ ॥

cid-ānanda kṛṣṇa-vigraha 'māyika' kari' māni
ei baḍa 'pāpa',——satya caitanyera vāṇī

SYNONYMS

cit-ānanda kṛṣṇa-vigraha—the transcendental form of Kṛṣṇa, which is completely spiritual; *māyika kari' māni*—accept as made of the external energy, *māyā; ei baḍa pāpa*—this is a great act of sin; *satya*—true; *caitanyera vāṇī*—the words of Śrī Caitanya Mahāprabhu.

TRANSLATION

"The Māyāvādīs do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Śrī Caitanya Mahāprabhu's statements are actually factual.

PURPORT

Śrī Caitanya Mahāprabhu's movement especially aims at defeating the Māyāvāda conclusion about the Absolute Truth. Since the members of the Māyāvāda school cannot understand the spiritual form of the Lord, they incorrectly think the Lord's form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this offensive understanding, they cannot recognize that Śrī Kṛṣṇa's personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa has His eternal, blissful form that is full of knowledge, and all Vaiṣṇava *ācāryas* accept this. That is the proper understanding of the Absolute Truth.

TEXT 36

নাতঃ পরং পরম যদ্ভবতঃ স্বরূপ-
মানন্দমাত্রমবিকল্পমবিদ্ধবর্চঃ ।
পশ্যামি বিশ্বসৃজমেকমবিশ্বমাত্মন্
ভূতেন্দ্রিয়াত্মকমদস্ত উপাশ্রিতোঽস্মি ॥ ৩৬ ॥

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmakam adas ta upāśrito 'smi

SYNONYMS

na—not; *ataḥ*—than this; *param*—more supreme; *parama*—O supreme one; *yat*—which; *bhavataḥ*—of Your Lordship; *sva-rūpam*—the personal form; *ānanda*—of transcendental bliss; *mātram*—only; *avikalpam*—where there is no creation; *aviddha*—without contamination; *varcaḥ*—having an effulgence; *paśyāmi*—I see; *viśva-sṛjam ekam*—who alone has created this universe; *aviśvam*—not belonging to the destructible material world; *ātman*—O Supreme Soul; *bhūta-indriya-ātmakam*—the original cause of the senses and the living beings; *adaḥ*—transcendental; *te*—unto You; *upāśritaḥ asmi*—I take full shelter.

TRANSLATION

" 'O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created

form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.9.3). This verse was spoken by Lord Brahmā, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodhaka Ocean. Brahmā realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

TEXT 37

দৃষ্টং শ্রুতং ভূত-ভবদ্ভবিষ্যৎ স্থাস্নুশ্চরিষ্ণুর্মহদল্পকং বা।
বিনাচ্যুতাদ্বস্তু তরাং ন বাচ্যংস এব সর্বং পরমাত্মভূতঃ॥৩৭॥

dṛṣṭaṁ śrutaṁ bhūta-bhavad-bhaviṣyat
sthāsnuś cariṣṇur mahad alpakaṁ vā
vinācyutād vastu-tarāṁ na vācyaṁ
sa eva sarvaṁ paramātma-bhūtaḥ

SYNONYMS

dṛṣṭam—experienced by direct perception; *śrutam*—experienced by hearing; *bhūta*—past; *bhavat*—present; *bhaviṣyat*—which will be in the future; *sthāsnuḥ*—immovable; *cariṣṇuḥ*—movable; *mahat*—the greatest; *alpakam*—the smallest; *vā*—or; *vinā*—except; *acyutāt*—the infallible Personality of Godhead; *vastu-tarām*—anything else; *na vācyam*—not to be spoken; *saḥ*—that Supreme Personality of Godhead; *eva*—certainly; *sarvam*—everything; *paramātma-bhūtaḥ*—the origin of all causes.

TRANSLATION

" 'Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Kṛṣṇa, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vṛndāvana during Kṛṣṇa's absence.

TEXT 38

তদ্বা ইদং ভুবনমঙ্গল মঙ্গলায়
ধ্যানে স্ম নো দরশিতং ত উপাসকানাম্ ।
তস্মৈ নমো ভগবতেঽনুবিধেম তুভ্যং
যোঽনাদৃতো নরকভাগ ভিরসৎপ্রসঙ্গৈঃ ॥ ৩৮ ॥

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

SYNONYMS

tat—that; *vā*—or; *idam*—this; *bhuvana-maṅgala*—O most auspicious of the entire world; *maṅgalāya*—for the benefit; *dhyāne*—in meditation; *sma*—certainly; *naḥ*—of us; *daraśitam*—manifested; *te*—by You; *upāsakānām*—of devotees engaged in devotional service; *tasmai*—unto Him; *namaḥ*—all obeisances; *bhagavate*—the Supreme Personality of Godhead; *anuvidhema*—we offer obeisances, following in the footsteps of the *ācāryas; tubhyam*—unto You; *yaḥ*—who is; *anādṛtaḥ*—not much appreciated; *naraka-bhāgbhiḥ*—by persons who are destined to go to a hellish condition of life; *asat-prasaṅgaiḥ*—who discuss the Supreme Personality of Godhead illogically.

TRANSLATION

" 'O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.9.4).

TEXT 39

অবজানন্তি মাং মূঢ়া মানুষীং তনুমাশ্রিতম্ ।
পরং ভাবমজানন্তো মম ভূতমহেশ্বরম্ ॥ ৩৯ ॥

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam

paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

SYNONYMS

avajānanti—decry; *mām*—Me; *mūḍhāḥ*—rascals; *mānuṣīm*—just like a human being; *tanum*—a body; *āśritam*—accepted; *param*—supreme; *bhāvam*—position; *ajānantaḥ*—without knowing; *mama*—My; *bhūta-maheśvaram*—exalted position as the Supreme Person, creator of the material world.

TRANSLATION

" 'Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.'

PURPORT

This is a quotation from *Bhagavad-gītā* (9.11).

TEXT 40

তানহং দ্বিষতঃ ক্রূরান্ সংসারেষু নরাধমান্ ।
ক্ষিপাম্যজস্রমশুভানাসুরীষেব যোনিষু ॥ ৪০ ॥

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

SYNONYMS

tān—all of them; *aham*—I; *dviṣataḥ*—those who are envious; *krūrān*—always willing to do harm; *saṁsāreṣu*—in this material world; *nara-adhamān*—the lowest of men; *kṣipāmi*—throw; *ajasram*—again and again; *aśubhān*—engaged in inauspicious acts; *āsurīṣu*—demoniac; *eva*—certainly; *yoniṣu*—in families.

TRANSLATION

" 'Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.'

PURPORT

This is also a quotation from *Bhagavad-gītā* (16.19).

TEXT 41

সূত্রের পরিণাম-বাদ, তাহা না মানিয়া।
'বিবর্তবাদ' স্থাপে, 'ব্যাস ভ্রান্ত' বলিয়া ॥ ৪১ ॥

sūtrera pariṇāma-vāda, tāhā nā māniyā
'vivarta-vāda' sthāpe, 'vyāsa bhrānta' baliyā

SYNONYMS

sūtrera—of the codes of the *Vedānta-sūtra; pariṇāma-vāda*—the transformation of energy; *tāhā nā māniyā*—not accepting this fact; *vivarta-vāda*—the theory of illusion; *sthāpe*—establishes; *vyāsa bhrānta baliyā*—accusing Vyāsadeva to be mistaken.

TRANSLATION

"Not accepting the transformation of energy, Śrīpād Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

TEXT 42

এই ত' কল্পিত অর্থ মনে নাহি ভায়।
শাস্ত্র ছাড়ি' কুকল্পনা পাষণ্ডে বুঝায় ॥ ৪২ ॥

ei ta' kalpita artha mane nāhi bhāya
śāstra chāḍi' kukalpanā pāṣaṇḍe bujhāya

SYNONYMS

ei ta'—this; *kalpita*—imaginary; *artha*—meaning; *mane*—to the mind; *nāhi*—does not; *bhāya*—appeal; *śāstra*—the authoritative scriptures; *chāḍi'*—giving up; *ku-kalpanā*—mischievous imagination; *pāṣaṇḍe*—to the atheistic class of men; *bujhāya*—teaches.

TRANSLATION

"Śrīpād Śaṅkarācārya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

PURPORT

Śrīpād Śaṅkarācārya's propaganda opposed the atheistic philosophy of Buddha. Lord Buddha's intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal killing. Śrīpād Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the *ācāryas*. Sometimes they conceal the real purpose of the *Vedas* and explain the *Vedas* in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control. Thus it is said that Śaṅkara's philosophy is for *pāṣaṇḍas*, atheists.

TEXT 43

পরমার্থ-বিচার গেল, করি মাত্র 'বাদ'।
কাহাঁ মুক্তি পাব, কাহাঁ কৃষ্ণের প্রসাদ ॥ ৪৩ ॥

paramārtha-vicāra gela, kari mātra 'vāda'
kāhāṅ mukti pāba, kāhāṅ kṛṣṇera prasāda

SYNONYMS

parama-artha-vicāra—discussion on spiritual matters; *gela*—has gone; *kari*—we do; *mātra vāda*—only argument and word jugglery; *kāhāṅ*—where; *mukti*—liberation; *pāba*—we shall get; *kāhāṅ*—where; *kṛṣṇera prasāda*—the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

TRANSLATION

"The atheists, headed by the Māyāvādī philosophers, do not care for liberation or Kṛṣṇa's mercy. They simply continue to put forward false arguments and counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

TEXT 44

ব্যাসসূত্রের অর্থ আচার্য করিয়াছে আচ্ছাদন।
এই হয় সত্য শ্রীকৃষ্ণচৈতন্য-বচন ॥ ৪৪ ॥

vyāsa-sūtrera artha ācārya kariyāche ācchādana
ei haya satya śrī-kṛṣṇa-caitanya-vacana

SYNONYMS

vyāsa-sūtrera—of the codes of the Vedānta known as *Vyāsa-sūtra; artha*—the meanings; *ācārya*—Śaṅkarācārya; *kariyāche ācchādana*—has purposely covered; *ei*—this; *haya*—is; *sayta*—the truth; *śrī-kṛṣṇa-caitanya-vacana*—the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"The conclusion is that the import of the Vedānta-sūtra is covered by the imaginary explanation of Śaṅkarācārya. Whatever Śrī Kṛṣṇa Caitanya Mahāprabhu has said is perfectly true.

TEXT 45

চৈতন্য-গোসাঞি যেই কহে, সেই মত সার।
আর যত মত, সেই সব ছারখার ॥" ৪৫ ॥

caitanya-gosāñi yei kahe, sei mata sāra
āra yata mata, sei saba chārakhāra"

SYNONYMS

caitanya-gosāñi—Śrī Caitanya Mahāprabhu; *yei kahe*—whatever He has said; *sei mata sāra*—that explanation is actually the essence of Vedic knowledge; *āra yata mata*—any other opinion not in collaboration with Śrī Caitanya Mahāprabhu's statement; *sei*—these; *saba chārakhāra*—all distortions.

TRANSLATION

"Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion."

TEXT 46

এত কহি' সেই করে কৃষ্ণসংকীর্তন।
শুনি' প্রকাশানন্দ কিছু কহেন বচন ॥ ৪৬ ॥

eta kahi' sei kare kṛṣṇa-saṅkīrtana
śuni' prakāśānanda kichu kahena vacana

SYNONYMS

eta kahi'—speaking so much; *sei*—the disciple of Prakāśānanda Sarasvatī; *kare*—performed; *kṛṣṇa-saṅkīrtana*—the chanting of the holy name of Kṛṣṇa; *śuni'*—hearing; *prakāśānanda*—the *guru,* Prakāśānanda Sarasvatī; *kichu*—something; *kahena*—says; *vacana*—words.

TRANSLATION

After saying this, the disciple of Prakāśānanda Sarasvatī began to chant the holy name of Kṛṣṇa. Hearing this, Prakāśānanda Sarasvatī made the following statement.

TEXT 47

আচার্যের আগ্রহ—'অদ্বৈতবাদ' স্থাপিতে ।
তাতে সূত্রার্থ ব্যাখ্যা করে অন্য রীতে ॥ ৪৭ ॥

ācāryera āgraha—'advaita-vāda' sthāpite
tāte sūtrārtha vyākhyā kare anya rīte

SYNONYMS

ācāryera—of Śaṅkarācārya; *āgraha*—the eagerness; *advaita-vāda*—monism; *sthāpite*—to establish; *tāte*—for that reason; *sūtra-artha*—the meaning of the *Brahma-sūtra,* or Vedānta philosophy; *vyākhyā*—explanation; *kare*—does; *anya rīte*—in a different way.

TRANSLATION

Prakāśānanda Sarasvatī said, "Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

TEXT 48

'ভগবত্তা' মানিলে 'অদ্বৈত' না যায় স্থাপন ।
অতএব সব শাস্ত্র করয়ে খণ্ডন ॥ ৪৮ ॥

'bhagavattā' mānile 'advaita' nā yāya sthāpana
ataeva saba śāstra karaye khaṇḍana

SYNONYMS

bhagavattā—the Personality of Godhead; *mānile*—if one accepts; *advaita*—monism or nondualism; *nā*—not; *yāya*—is possible; *sthāpana*—establishing;

ataeva—therefore; *saba*—all; *śāstra*—revealed scriptures; *karaye*—does; *khaṇḍana*—refutation.

TRANSLATION

"If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Śaṅkarācārya argued against and refuted all kinds of revealed scriptures.

TEXT 49

যেই গ্রন্থকর্তা চাহে স্ব-মত স্থাপিতে।
শাস্ত্রের সহজ অর্থ নহে তাঁহা হৈতে ॥ ৪৯ ॥

yei grantha-kartā cāhe sva-mata sthāpite
śāstrera sahaja artha nahe tāṅhā haite

SYNONYMS

yei—anyone who; *grantha-kartā*—author; *cāhe*—wants; *sva-mata sthāpite*—to establish his own opinion; *śāstrera*—of the revealed scriptures; *sahaja*—the direct; *artha*—meaning; *nahe*—is not; *tāṅhā haite*—from such an author.

TRANSLATION

"Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

TEXT 50

'মীমাংসক' কহে,—'ঈশ্বর হয় কর্মের অঙ্গ'।
'সাংখ্য' কহে,—'জগতের প্রকৃতি কারণ-প্রসঙ্গ' ॥ ৫০

'mīmāṁsaka' kahe,—'īśvara haya karmera aṅga'
'sāṅkhya' kahe,—'jagatera prakṛti kāraṇa-prasaṅga'

SYNONYMS

mīmāṁsaka—the Mīmāṁsaka philosophers; *kahe*—say; *īśvara*—the Supreme Lord; *haya*—is; *karmera aṅga*—subject to fruitive activities; *sāṅkhya kahe*—the atheistic Sāṅkhya philosophers say; *jagatera*—of the cosmic manifestation; *prakṛti*—nature; *kāraṇa*—the cause; *prasaṅga*—thesis.

TRANSLATION

"The Mīmāṁsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sāṅkhya philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

TEXT 51

'ন্যায়' কহে,—'পরমাণু হৈতে বিশ্ব হয়'।
'মায়াবাদী' নির্বিশেষ-ব্রহ্মে 'হেতু' কয়॥ ৫১॥

'nyāya' kahe,—'paramāṇu haite viśva haya'
'māyāvādī' nirviśeṣa-brahme 'hetu' kaya

SYNONYMS

nyāya kahe—the philosophers following logic say; *paramāṇu*—the atom; *haite*—from; *viśva haya*—the cosmic manifestation has come; *māyāvādī*—the Māyāvādī philosophers, impersonalists; *nirviśeṣa-brahme*—in the impersonal Brahman effulgence; *hetu*—the cause; *kaya*—say.

TRANSLATION

"The followers of nyāya, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Māyāvādī philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

TEXT 52

'পাতঞ্জল' কহে,—'ঈশ্বর হয় স্বরূপ-জ্ঞান'।
বেদমতে কহে তাঁরে 'স্বয়ংভগবান্'॥ ৫২॥

'pātañjala' kahe,—'īśvara haya svarūpa-jñāna'
veda-mate kahe tāṅre 'svayaṁ-bhagavān'

SYNONYMS

pātañjala kahe—the Pātañjala philosophers say; *īśvara haya*—the Supreme Lord is; *svarūpa-jñāna*—self-realization; *veda-mate*—in the Vedic version; *kahe*—they say; *tāṅre*—to Him; *svayam-bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"The Pātañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

TEXT 53

ছয়ের ছয় মত ব্যাস কৈলা আবর্তন।
সেই সব সূত্র লঞা 'বেদান্ত'-বর্ণন ॥ ৫৩ ॥

chayera chaya mata vyāsa kailā āvartana
sei saba sūtra lañā 'vedānta'-varṇana

SYNONYMS

chayera—of the six philosophers; *chaya mata*—six different theses; *vyāsa*—Vyāsadeva; *kailā āvartana*—analyzed fully; *sei*—that; *saba*—all; *sūtra*—the codes; *lañā*—taking; *vedānta-varṇana*—explaining the Vedānta philosophy.

TRANSLATION

"After studying the six philosophical theses, Vyāsadeva completely summarized them all in the codes of Vedānta philosophy.

TEXT 54

'বেদান্ত'-মতে,—ব্রহ্ম 'সাকার' নিরূপণ।
'নির্গুণ' ব্যতিরেকে তিঁহো হয় ত' 'সগুণ' ॥ ৫৪ ॥

'vedānta'-mate,—brahma 'sākāra' nirūpaṇa
'nirguṇa' vyatireke tiṅho haya ta' 'saguṇa'

SYNONYMS

vedānta-mate—according to Vedānta philosophy; *brahma*—the Absolute Truth; *sa-ākāra nirūpaṇa*—established as the Supreme Personality of Godhead, a person; *nirguṇa*—without material qualifications; *vyatireke*—by indirect explanations; *tiṅho*—the Supreme Personality of Godhead; *haya*—is; *ta'*—indeed; *saguṇa*—fully qualified with spiritual attributes.

TRANSLATION

"According to Vedānta philosophy, the Absolute Truth is a person. When the word nirguṇa [without qualities] is used, it is to be understood that the Lord has attributes that are totally spiritual.

TEXT 55

পরম কারণ ঈশ্বর কেহ নাহি মানে।
স্ব-স্ব-মত স্থাপে পরমতের খণ্ডনে ॥ ৫৫ ॥

parama kāraṇa īśvara keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane

SYNONYMS

parama kāraṇa—the supreme cause, the cause of all causes; *īśvara*—the Supreme Lord; *keha nāhi māne*—none of the above-mentioned philosophers accept; *sva-sva-mata*—their own personal opinions; *sthāpe*—they establish; *para-matera khaṇḍane*—busy in refuting the opinions of others.

TRANSLATION

"Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

TEXT 56

তাতে ছয় দর্শন হৈতে 'তত্ত্ব' নাহি জানি।
'মহাজন' যেই কহে, সেই 'সত্য' মানি॥ ৫৬॥

tāte chaya darśana haite 'tattva' nāhi jāni
'mahājana' yei kahe, sei 'satya' māni

SYNONYMS

tāte—therefore; *chaya darśana haite*—from the six philosophical principles; *tattva nāhi jāni*—we cannot understand the actual truth; *mahājana*—the great authorities; *yei kahe*—whatever they say; *sei*—that; *satya māni*—we can accept as truth.

TRANSLATION

"By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahājanas, the authorities. Whatever they say should be accepted as the supreme truth.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śrīpād Śaṅkarācārya, being very eager to establish his philosophy of monism, took shelter of the Vedānta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, he certainly cannot establish the theory of monism. For this reason Śaṅkarācārya refuted all kinds of Vedic

literature that establishes the supremacy of the Personality of Godhead. In various ways, Śaṅkarācārya has tried to refute Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the footsteps of Śaṅkarācārya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mīmāṁsaka philosophers, following the principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of *bhakti-yoga*. Instead, they give stress to following one's prescribed duty. (2) Atheistic Sāṅkhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyāya philosophers like Gautama and Kaṇāda have accepted a combination of atoms as the original cause of the creation. (4) Māyāvādī philosophers say that everything is an illusion. Headed by philosophers like Aṣṭāvakra, they stress the impersonal Brahman effulgence as the cause of everything. (5) Philosophers following the precepts of Patañjali practice *rāja-yoga*. They imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Śrīla Vyāsadeva wrote the *Vedānta-sūtra* and, taking the essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five of the philosophers mentioned above understand that impersonal Brahman is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is *saguṇa*. They say, "*saguṇa* Brahman" and "*nirguṇa* Brahman." *Nirguṇa* Brahman means impersonal, and *saguṇa* Brahman means "accepting material contamination." More or less, this kind of philosophical speculation is called Māyāvāda philosophy. The fact is, however, that the Absolute Truth has nothing to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Viṣṇu as the Supreme Personality of Godhead, but they are very busy refuting the philosophy of other schools. There are six kinds of philosophical processes in India. Because Vyāsadeva is the Vedic authority, he is known as Vedavyāsa. His philosophical explanation of the *Vedānta-sūtra* is accepted by the devotees. As Kṛṣṇa confirms in *Bhagavad-gītā* (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the *Vedas.*"

The ultimate goal of studying all Vedic literature is the acceptance of Kṛṣṇa as the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great *ācāryas* like Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

TEXT 57

তর্কোঽপ্রতিষ্ঠঃ শ্রুতয়ো বিভিন্না
নাসাবৃষির্যস্য মতং ন ভিন্নম্ ।
ধর্মস্য তত্ত্বং নিহিতং গুহায়াং
মহাজনো যেন গতঃ স পন্থাঃ ॥ ৫৭ ॥

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarkaḥ—dry argument; *apratiṣṭhaḥ*—not fixed; *śrutayaḥ*—*Vedas; vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that; *ṛṣiḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihitam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janaḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *saḥ*—that; *panthāḥ*—the pure, unadulterated path.

TRANSLATION

" 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.'

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the *Mahābhārata, Vana-parva* (313.117).

TEXT 58

শ্রীকৃষ্ণচৈতন্য-বাণী—অমৃতের ধার।
তিঁহো যে কহয়ে বস্তু, সেই 'তত্ত্ব'—সার॥" ৫৮॥

śrī-kṛṣṇa-caitanya-vāṇī——amṛtera dhāra
tiṅho ye kahaye vastu, sei 'tattva'——sāra"

SYNONYMS

śrī-kṛṣṇa-caitanya-vāṇī—the message of Lord Śrī Caitanya Mahāprabhu; *amṛtera dhāra*—a continuous shower of nectar; *tiṅho*—the Lord; *ye kahaye vastu*—whatever He says to be the ultimate truth, the *summum bonum; sei tattva sāra*—that is the essence of all spiritual knowledge.

TRANSLATION

"The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge."

TEXT 59

এ সব বৃত্তান্ত শুনি' মহারাষ্ট্রীয় ব্রাহ্মণ।
প্রভুরে কহিতে সুখে করিলা গমন॥ ৫৯॥

e saba vṛttānta śuni' mahārāṣṭrīya brāhmaṇa
prabhure kahite sukhe karilā gamana

SYNONYMS

e saba vṛttānta—all these descriptions; *śuni'*—hearing; *mahārāṣṭrīya brāhmaṇa*—the Mahārāṣṭrian *brāhmaṇa; prabhure*—Lord Śrī Caitanya Mahāprabhu; *kahite*—to inform; *sukhe*—very happily; *karilā gamana*—went.

TRANSLATION

After hearing all these statements, the Mahārāṣṭrian brāhmaṇa very jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.

TEXT 60

হেনকালে মহাপ্রভু পঞ্চনদে স্নান করি'।
দেখিতে চলিয়াছেন 'বিন্দুমাধব হরি'॥ ৬০॥

hena-kāle mahāprabhu pañca-nade snāna kari'
dekhite caliyāchena 'bindu-mādhava hari'

SYNONYMS

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pañca-nade snāna kari'*—taking His bath in the Ganges, called the Pañca-nada; *dekhite caliyāchena*—was going to see; *bindu-mādhava hari*—the Deity known as Lord Bindu Mādhava.

TRANSLATION

When the Mahārāṣṭrian brāhmaṇa went to see Caitanya Mahāprabhu, the Lord was going to the temple of Bindu Mādhava after bathing in the waters of Pañca-nada.

TEXT 61

পথে সেই বিপ্র সব বৃত্তান্ত কহিল।
শুনি' মহাপ্রভু সুখে ঈষৎ হাসিল॥ ৬১॥

pathe sei vipra saba vṛttānta kahila
śuni' mahāprabhu sukhe īṣat hāsila

SYNONYMS

pathe—on the way; *sei vipra*—that *brāhmaṇa; saba vṛttānta kahila*—explained the whole incident; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *īṣat*—mildly; *hāsila*—smiled.

TRANSLATION

While the Lord was on His way, the Mahārāṣṭrian brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

TEXT 62

মাধব-সৌন্দর্য দেখি' আবিষ্ট হইলা।
অঙ্গনেতে আসি' প্রেমে নাচিতে লাগিলা॥ ৬২॥

mādhava-saundarya dekhi' āviṣṭa ha-ilā
aṅganete āsi' preme nācite lāgilā

SYNONYMS

mādhava-saundarya dekhi'—after seeing the beauty of Lord Bindu Mādhava; *āviṣṭa ha-ilā*—became ecstatic in love; *aṅganete āsi'*—coming to the courtyard; *preme*—in great love; *nācite lāgilā*—began to dance.

TRANSLATION

Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

TEXT 63

শেখর, পরমানন্দ, তপন, সনাতন।
চারিজন মিলি' করে নাম-সংকীর্তন॥ ৬৩॥

śekhara, paramānanda, tapana, sanātana
cāri-jana mili' kare nāma-saṅkīrtana

SYNONYMS

śekhara—Candraśekhara; *paramānanda*—Paramānanda Purī; *tapana*—Tapana Miśra; *sanātana*—Sanātana Gosvāmī; *cāri-jana mili'*—all four of them; *kare*—perform; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*.

TRANSLATION

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way.

TEXT 64

"হরয়ে নমঃ কৃষ্ণ যাদবায় নমঃ।
গোপাল গোবিন্দ রাম শ্রীমধুসূদন॥" ৬৪॥

"haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana"

SYNONYMS

haraye—unto the Supreme Personality of Godhead; *namaḥ*—obeisances; *kṛṣṇa*—Lord Kṛṣṇa; *yādavāya*—to the descendant of the Yadu family; *namaḥ*—obeisances; *gopāla*—Gopāla; *govinda*—Govinda; *rāma*—Rāma; *śrī-madhusūdana*—Śrī Madhusūdana.

TRANSLATION

They chanted, "Haraye namaḥ kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana."

PURPORT

This is another way of chanting the Hare Kṛṣṇa *mahā-mantra*. The meaning is: "I offer my respectful obeisances unto the Supreme Personality of Godhead, Kṛṣṇa. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopāla, Govinda, Rāma and Śrī Madhusūdana."

TEXT 65

চৌদিকেতে লক্ষ লোক বলে 'হরি' 'হরি'।
উঠিল মঙ্গলধ্বনি স্বর্গ-মর্ত্য ভরি' ॥ ৬৫ ॥

caudikete lakṣa loka bale 'hari' 'hari'
uṭhila maṅgala-dhvani svarga-martya bhari'

SYNONYMS

cau-dikete—all around; *lakṣa*—hundreds of thousands; *loka*—people; *bale*—chant; *hari hari*—O Supreme Personality of Godhead, Hari; *uṭhila*—there arose; *maṅgala-dhvani*—an auspicious sound; *svarga-martya bhari'*—overwhelming all the universe.

TRANSLATION

In all directions, hundreds and thousands of people began to chant, "Hari! Hari!" Thus there arose a tumultuous and auspicious sound filling the entire universe.

TEXT 66

নিকটে হরিধ্বনি শুনি' পরকাশানন্দ।
দেখিতে কৌতুকে আইলা লঞা শিষ্যবৃন্দ ॥ ৬৬ ॥

nikaṭe hari-dhvani śuni' parakāśānanda
dekhite kautuke āilā lañā śiṣya-vṛnda

SYNONYMS

nikaṭe—nearby; *hari-dhvani śuni'*—after hearing the chanting of the Hare Kṛṣṇa *mahā-mantra; parakāśānanda*—Prakāśānanda Sarasvatī; *dekhite*—to see; *kautuke*—in great eagerness; *āilā*—came; *lañā*—taking; *śiṣya-vṛnda*—all the disciples.

TRANSLATION

When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa mahā-mantra, he and his disciples immediately came to see the Lord.

TEXT 67

দেখিয়া প্রভুর নৃত্য, প্রেম, দেহের মাধুরী।
শিষ্যগণ-সঙ্গে সেই বলে 'হরি' 'হরি'॥ ৬৭॥

dekhiyā prabhura nṛtya, prema, dehera mādhurī
śiṣya-gaṇa-saṅge sei bale 'hari' 'hari'

SYNONYMS

dekhiyā—seeing; *prabhura nṛtya*—the dancing of Śrī Caitanya Mahāprabhu; *prema*—ecstatic love; *dehera mādhurī*—the transcendental beauty of His body; *śiṣya-gaṇa-saṅge*—with his disciples; *sei*—Prakāśānanda Sarasvatī; *bale*—chants; *hari hari*—Lord Hari's name.

TRANSLATION

When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord's dancing and ecstatic love and by the transcendental beauty of His body.

TEXT 68

কম্প, স্বরভঙ্গ, স্বেদ, বৈবর্ণ্য, স্তম্ভ।
অশ্রুধারায় ভিজে লোক, পুলক-কদম্ব॥ ৬৮॥

kampa, svara-bhaṅga, sveda, vaivarṇya, stambha
aśru-dhārāya bhije loka, pulaka-kadamba

SYNONYMS

kampa—trembling; *svara-bhaṅga*—faltering voice; *sveda*—perspiration; *vaivarṇya*—fading of bodily color; *stambha*—becoming stunned; *aśru-dhārāya*—with showers of tears from the eyes; *bhije*—wet; *loka*—all the people; *pulaka-kadamba*—eruptions on the body like *kadamba* flowers.

TRANSLATION

Ecstatic spiritual transformations began to take place in the Lord's body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord's body appeared like kadamba flowers.

TEXT 69

হর্ষ, দৈন্য, চাপল্যাদি 'সঞ্চারী' বিকার।
দেখি' কাশীবাসী লোকের হৈল চমৎকার ॥ ৬৯ ॥

harṣa, dainya, cāpalyādi 'sañcārī' vikāra
dekhi' kāśī-vāsī lokera haila camatkāra

SYNONYMS

harṣa—jubilation; *dainya*—humility; *cāpalya-ādi*—talking in ecstasy and so on; *sañcārī vikāra*—the transient transformations; *dekhi'*—seeing; *kāśī-vāsī*—the inhabitants of Benares; *lokera*—of all the people; *haila camatkāra*—there was astonishment.

TRANSLATION

All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāśī] saw the bodily transformations and were astonished.

TEXT 70

লোকসংঘট্ট দেখি' প্রভুর 'বাহ্য' যবে হৈল।
সন্ন্যাসীর গণ দেখি' নৃত্য সম্বরিল ॥ ৭০ ॥

loka-saṅghaṭṭa dekhi' prabhura 'bāhya' yabe haila
sannyāsīra gaṇa dekhi' nṛtya saṁvarila

SYNONYMS

loka-saṅghaṭṭa dekhi'—by seeing the great crowd of people; *prabhura*—of Lord Caitanya; *bāhya*—external consciousness; *yabe haila*—when there was; *sannyāsīra gaṇa*—the groups of Māyāvādī *sannyāsīs,* headed by Prakāśānanda Sarasvatī; *dekhi'*—seeing; *nṛtya saṁvarila*—suspended His dancing.

TRANSLATION

When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī sannyāsīs and other people were gathered there. He therefore suspended His dancing for the time being.

TEXT 71

প্রকাশানন্দের প্রভু বন্দিলা চরণ।
প্রকাশানন্দ আসি' তাঁর ধরিল চরণ ॥ ৭১ ॥

prakāśānandera prabhu vandilā caraṇa
prakāśānanda āsi' tāṅra dharila caraṇa

SYNONYMS

prakāśānandera—of Prakāśānanda Sarasvatī; *prabhu*—Śrī Caitanya Mahāprabhu; *vandilā*—prayed; *caraṇa*—at the feet; *prakāśānanda*—Prakāśānanda Sarasvatī; *āsi'*—coming; *tāṅra*—His; *dharila caraṇa*—immediately caught the lotus feet.

TRANSLATION

After stopping the kīrtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet.

TEXT 72

প্রভু কহে,—'তুমি জগদ্‌গুরু পূজ্যতম।
আমি তোমার না হই 'শিষ্যের শিষ্য' সম॥ ৭২॥

prabhu kahe,—'tumi jagad-guru pūjyatama
āmi tomāra nā ha-i 'śiṣyera śiṣya' sama

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tumi*—you; *jagat-guru*—the spiritual master of the whole world; *pūjya-tama*—the most worshipable; *āmi*—I; *tomāra*—your; *nā ha-i*—am not; *śiṣyera śiṣya sama*—equal to the disciple of the disciple.

TRANSLATION

When Prakāśānanda Sarasvatī caught hold of the Lord's lotus feet, the Lord said, "My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple."

PURPORT

Māyāvādī *sannyāsīs* generally call themselves *jagad-guru,* the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Śrī Caitanya Mahāprabhu presented Himself as a subordinate disciple of Prakāśānanda Sarasvatī.

TEXT 73

শ্রেষ্ঠ হঞা কেনে কর হীনের বন্দন।
আমার সর্বনাশ হয়, তুমি ব্রহ্ম-সম ॥ ৭৩ ॥

śreṣṭha hañā kene kara hīnera vandana
āmāra sarva-nāśa haya, tumi brahma-sama

SYNONYMS

śreṣṭha hañā—being a more honorable person; *kene*—why; *kara*—you do; *hīnera*—of an inferior person; *vandana*—worship; *āmāra sarva-nāśa haya*—I become minimized in My strength; *tumi brahma-sama*—you are equal with the impersonal Brahman.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

TEXT 74

যদ্যপি তোমারে সব ব্রহ্ম-সম ভাসে।
লোকশিক্ষা লাগি' ঐছে করিতে না আইসে ॥' ৭৪ ॥

yadyapi tomāre saba brahma-sama bhāse
loka-śikṣā lāgi' aiche karite nā āise'

SYNONYMS

yadyapi—although; *tomāre*—for you; *saba*—everyone; *brahma-sama*—equal to the impersonal Brahman; *bhāse*—appears; *loka-śikṣā lāgi'*—for the enlightenment of people in general; *aiche*—in such a way; *karite nā āise*—you should not present yourself.

TRANSLATION

"My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way."

TEXT 75

তেঁহো কহে, 'তোমার পূর্বে নিন্দা-অপরাধ যে করিল।
তোমার চরণ-স্পর্শে, সব ক্ষয় গেল ॥ ৭৫ ॥

teṅho kahe, 'tomāra pūrve nindā-aparādha ye karila
tomāra caraṇa-sparśe, saba kṣaya gela

SYNONYMS

teṅho kahe—he replied; *tomāra*—of You; *pūrve*—formerly; *nindā-aparādha*—offenses and blasphemy; *ye karila*—whatever I have done; *tomāra caraṇa-sparśe*—by touching Your lotus feet; *saba kṣaya gela*—the effects of all those offenses have been destroyed.

TRANSLATION

Prakāśānanda Sarasvatī replied, "Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

TEXT 76

জীবন্মুক্তা অপি পুনর্যান্তি সংসারবাসনাম্।
যদ্যচিন্ত্যমহাশক্তৌ ভগবত্যপরাধিনঃ ॥ ৭৬ ॥

jīvan-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

SYNONYMS

jīvat-muktāḥ—persons liberated during this life; *api*—also; *punaḥ*—again; *yānti*—go; *saṁsāra-vāsanām*—to desire material enjoyment; *yadi*—if; *acintya-mahā-śaktau*—to the possessor of inconceivable spiritual potency; *bhagavati*—the Supreme Personality of Godhead; *aparādhinaḥ*—offenders.

TRANSLATION

"'If a person considered liberated in this life commits offenses against the reservoir of inconceivable potencies, the Supreme Personality of Godhead, he will again fall down and desire the material atmosphere for material enjoyment.'

TEXT 77

স বৈ ভগবতঃ শ্রীমৎপাদস্পর্শহতাশুভঃ।
ভেজে সর্পবপুর্হিত্বা রূপং বিদ্যাধরার্চিতম্ ॥" ৭৭ ॥

sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāśubhaḥ
bheje sarpa-vapur hitvā
rūpaṁ vidyādharārcitam

SYNONYMS

saḥ—he (the serpent); *vai*—indeed; *bhagavataḥ*—of the Supreme Personality of Godhead, Kṛṣṇa; *śrīmat-pāda-sparśa*—by the touch of the lotus feet; *hata-aśubhaḥ*—relieved from all reactions of sinful life; *bheje*—achieved; *sarpa-vapuḥ*—the body of a snake; *hitvā*—giving up; *rūpam*—beauty; *vidyādhara-arcitam*—suitable for a person of Vidyādhara-loka.

TRANSLATION

" 'Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the *ṛṣi*, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, "Kṛṣṇa! Help!" Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

TEXT 78

প্রভু কহে,—'বিষ্ণু' 'বিষ্ণু', আমি ক্ষুদ্র জীব হীন।
জীবে 'বিষ্ণু' মানি—এই অপরাধ-চিহ্ন ॥ ৭৮ ॥

prabhu kahe,—'viṣṇu' 'viṣṇu', āmi kṣudra jīva hīna
jīve 'viṣṇu' māni—ei aparādha-cihna

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *viṣṇu viṣṇu*—the holy name of Viṣṇu; *āmi*—I; *kṣudra*—infinitesimal; *jīva*—a living entity; *hīna*—bereft of all good qualities; *jīve*—such a low-grade living entity; *viṣṇu māni*—accepting as Lord Viṣṇu or the Personality of Godhead; *ei aparādha-cihna*—this is a great offense.

TRANSLATION

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself as a most fallen living entity, and He said, "If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense."

PURPORT

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, denied belonging to the Viṣṇu category. Unfortunately, there are many so-called Viṣṇu incarnations in this age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

TEXT 79

জীবে 'বিষ্ণু' বুদ্ধি দূরে—যেই ব্রহ্ম-রুদ্র-সম।
নারায়ণে মানে তারে 'পাষণ্ডীতে' গণন ॥ ৭৯ ॥

jīve 'viṣṇu' buddhi dūre——yei brahma-rudra-sama
nārāyaṇe māne tāre 'pāṣaṇḍīte' gaṇana

SYNONYMS

jīve—an ordinary living being; *viṣṇu*—as Lord Viṣṇu; *buddhi*—acceptance; *dūre*—let alone; *yei*—anyone who; *brahma-rudra-sama*—equal to personalities like Lord Brahmā and Lord Śiva; *nārāyaṇe*—Lord Nārāyaṇa, Viṣṇu; *māne*—accepts; *tāre*—such a person; *pāṣaṇḍīte gaṇana*—is grouped among the *pāṣaṇḍīs,* atheistic offenders.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "To say nothing of ordinary living entities, even Lord Brahmā and Lord Śiva cannot be considered on the level of Viṣṇu or Nārāyaṇa. If one considers them as such, he is immediately considered an offender and atheist.

TEXT 80

যস্তু নারায়ণং দেবং ব্রহ্মরুদ্রাদিদৈবতৈঃ।
সমত্বেনৈব বীক্ষেত স পাষণ্ডী ভবেদ্ধ্রুবম্ ॥" ৮০ ॥

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vikṣeta
sa pāṣaṇḍī bhaved dhruvam"

SYNONYMS

yaḥ—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vikṣeta*—observes; *saḥ*—such a person; *pāṣaṇḍī*—*pāṣaṇḍī; bhavet*—must be; *dhruvam*—certainly.

TRANSLATION

" 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, a pāṣaṇḍī.' "

TEXT 81

প্রকাশানন্দ কহে,—"তুমি সাক্ষাৎ ভগবান্।
তবু যদি কর তাঁর 'দাস'-অভিমান ॥ ৮১ ॥

prakāśānanda kahe,—"tumi sākṣāt bhagavān
tabu yadi kara tāṅra 'dāsa'-abhimāna

SYNONYMS

prakāśānanda kahe—Prakāśānanda Sarasvatī replied; *tumi*—You; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *tabu*—yet; *yadi*—if; *kara*—You pose; *tāṅra dāsa-abhimāna*—considering Yourself His servant.

TRANSLATION

Prakāśānanda replied, "You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

TEXT 82

তবু পূজ্য হও, তুমি বড় আমা হৈতে।
সর্বনাশ হয় মোর তোমার নিন্দাতে ॥ ৮২ ॥

tabu pūjya hao, tumi baḍa āmā haite
sarva-nāśa haya mora tomāra nindāte

SYNONYMS

tabu—still; *pūjya hao*—You are worshipable; *tumi baḍa*—You are much greater; *āmā haite*—than me; *sarva-nāśa haya*—everything becomes lost; *mora*—my; *tomāra nindāte*—by blaspheming You.

TRANSLATION

"My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord's servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

TEXT 83

মুক্তানামপি সিদ্ধানাং নারায়ণপরায়ণঃ ।
সুদুর্লভঃ প্রশান্তাত্মা কোটিষ্বপি মহামুনে ॥ ৮৩ ॥

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇaḥ*—the devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (6.14.5).

TEXT 84

আয়ুঃ শ্রিয়ং যশো ধর্মং লোকানাশিষ এব চ ।
হন্তি শ্রেয়াংসি সর্বাণি পুংসো মহদতিক্রমঃ ॥ ৮৪ ॥

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

SYNONYMS

āyuḥ—duration of life; *śriyam*—opulence; *yaśaḥ*—reputation; *dharmam*—religion; *lokān*—possessions; *āśiṣaḥ*—benedictions; *eva*—certainly; *ca*—and; *hanti*—destroys; *śreyāṁsi*—good fortune; *sarvāṇi*—all; *puṁsaḥ*—of a person; *mahat*—of great souls; *atikramaḥ*—violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating *Śrīmad-Bhāgavatam* (10.4.46) to Mahārāja Parīkṣit.

TEXT 85

নৈষাং মতিস্তাবদুরুক্রমাঙ্ঘ্রিং
স্পৃশত্যনর্থাপগমো যদর্থঃ।
মহীয়সাং পাদরজোঽভিষেকং
নিষ্কিঞ্চনানাং ন বৃণীত যাবৎ ॥ ৮৫ ॥

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

SYNONYMS

na—not; *eṣām*—of those who are attached to household life; *matiḥ*—the interest; *tāvat*—that long; *urukrama-aṅghrim*—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; *spṛśati*—touches; *anartha*—of unwanted things; *apagamaḥ*—vanquishing; *yat*—of which; *arthaḥ*—results; *mahīyasām*—of the great personalities, devotees; *pāda-rajaḥ*—of the dust of the lotus feet; *abhiṣekam*—sprinkling on the head; *niṣkiñcanānām*—who are completely detached from material possessions; *na vṛṇīta*—does not do; *yāvat*—as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahātmās—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in the *Śrīmad-Bhāgavatam* (7.5.32).

TEXT 86

এবে তোমার পাদাব্জে উপজিবে ভক্তি।
তথি লাগি' করি তোমার চরণে প্রণতি॥"৮৬॥

ebe tomāra pādābje upajibe bhakti
tathi lāgi' kari tomāra caraṇe praṇati"

SYNONYMS

ebe—now; *tomāra*—Your; *pāda-abje*—to the lotus feet; *upajibe*—will grow; *bhakti*—devotional service; *tathi lāgi'*—for that reason; *kari*—I do; *tomāra caraṇe praṇati*—humble obeisances at Your lotus feet.

TRANSLATION

"Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet."

TEXT 87

এত বলি' প্রভুরে লঞা তথায় বসিল।
প্রভুরে প্রকাশানন্দ পুছিতে লাগিল॥ ৮৭॥

eta bali' prabhure lañā tathāya vasila
prabhure prakāśānanda puchite lāgila

SYNONYMS

eta bali'—saying this; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *tathāya vasila*—sat down there; *prabhure*—unto Śrī Caitanya Mahāprabhu; *prakāśānanda*—Prakāśānanda Sarasvatī; *puchite lāgila*—began to inquire.

TRANSLATION

After saying this, Prakāśānanda Sarasvatī sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

TEXT 88

মায়াবাদে করিলা যত দোষের আখ্যান।
সবে এই জানি' আচার্যের কল্পিত ব্যাখ্যান ॥ ৮৮ ॥

māyāvāde karilā yata doṣera ākhyāna
sabe ei jāni' ācāryera kalpita vyākhyāna

SYNONYMS

māyāvāde—in the philosophy of Māyāvāda, impersonalism; *karilā*—You have done; *yata*—all; *doṣera ākhyāna*—description of the faults; *sabe*—all; *ei*—these; *jāni'*—knowing; *ācāryera*—of Śaṅkarācārya; *kalpita vyākhyāna*—imaginary explanations.

TRANSLATION

Prakāśānanda Sarasvatī said, "We can understand the faults You have pointed out in the Māyāvāda philosophy. All the explanations given by Śaṅkarācārya are imaginary.

TEXT 89

সূত্রের করিলা তুমি মুখ্যার্থ-বিবরণ।
তাহা শুনি' সবার হৈল চমৎকার মন ॥ ৮৯ ॥

sūtrera karilā tumi mukhyārtha-vivaraṇa
tāhā śuni' sabāra haila camatkāra mana

SYNONYMS

sūtrera—of the *Brahma-sūtra; karilā*—have done; *tumi*—You; *mukhya-artha-vivaraṇa*—description of the direct meaning; *tāhā śuni'*—hearing that; *sabāra*—of everyone; *haila*—became; *camatkāra*—astonished; *mana*—the mind.

TRANSLATION

"My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

TEXT 90

তুমি ত' ঈশ্বর, তোমার আছে সর্বশক্তি ।
সংক্ষেপরূপে কহ তুমি শুনিতে হয় মতি ॥ ৯০ ॥

tumi ta' īśvara, tomāra āche sarva-śakti
saṅkṣepa-rūpe kaha tumi śunite haya mati

SYNONYMS

tumi ta'—indeed You are; *īśvara*—the Supreme Lord; *tomāra*—of You; *āche*—there are; *sarva-śakti*—all potencies; *saṅkṣepa-rūpe*—briefly; *kaha*—please explain; *tumi*—You; *śunite haya mati*—I wish to hear.

TRANSLATION

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

PURPORT

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu's explanation of the direct import of *Brahma-sūtra*. Nonetheless, he was requesting the Lord to briefly give the purpose and purport of the *Brahma-sūtra*, the *Vedānta-sūtra*.

TEXT 91

প্রভু কহে,—"আমি 'জীব', অতি তুচ্ছ-জ্ঞান !
ব্যাসসূত্রের গম্ভীর অর্থ, ব্যাস—ভগবান্ ॥ ৯১ ॥

prabhu kahe,—"āmi 'jīva', ati tuccha-jñāna!
vyāsa-sūtrera gambhīra artha, vyāsa—bhagavān

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *āmi jīva*—I am an insignificant living being; *ati tuccha-jñāna*—My knowledge is very meager; *vyāsa-sūtrera*—of the *Vedānta-sūtra*, written by Vyāsadeva; *gambhīra artha*—very grave meaning; *vyāsa*—Vyāsadeva; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the

Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

PURPORT

An ordinary living being cannot actually understand the purpose of the *Vedānta-sūtra*. One can understand the purpose if he hears it from the authority, Vyāsadeva himself. For this reason, Vyāsadeva gave a commentary on the *Brahma-sūtra* in the form of *Śrīmad-Bhāgavatam*. He had been instructed to do this by his spiritual master, Nārada. Of course, Śaṅkarācārya distorted the purpose of the *Brahma-sūtra* because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Śaṅkarācārya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the purpose of the *Vedānta-sūtra* without going through the *Śrīmad-Bhāgavatam* and rendering devotional service. Caitanya Mahāprabhu therefore further explains the matter in the following verses.

TEXT 92

তাঁর সূত্রের অর্থ কোন জীব নাহি জানে।
অতএব আপনে সূত্রার্থ করিয়াছে ব্যাখ্যানে॥ ৯২॥

tāṅra sūtrera artha kona jīva nāhi jāne
ataeva āpane sūtrārtha kariyāche vyākhyāne

SYNONYMS

tāṅra sūtrera artha—the meaning of Vyāsadeva's *Vedānta-sūtra; kona*—any; *jīva*—living being; *nāhi jāne*—does not know; *ataeva*—therefore; *āpane*—personally; *sūtra-artha*—the meanings of the *sūtras; kariyāche vyākhyāne*—has described.

TRANSLATION

"The purpose of the Vedānta-sūtra is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

TEXT 93

যেই সূত্রকর্তা, সে যদি করয়ে ব্যাখ্যান।
তবে সূত্রের মূল অর্থ লোকের হয় জ্ঞান॥ ৯৩॥

yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna

SYNONYMS

yei sūtra-kartā—the person who has made the *Vedānta-sūtra; se*—that person; *yadi*—if; *karaye vyākhyāna*—explains the meaning; *tabe*—then; *sūtrera*—of the codes of *Vedānta-sūtra; mūla*—the original; *artha*—meaning; *lokera*—of the people in general; *haya jñāna*—comes within knowledge.

TRANSLATION

"If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

TEXT 94

প্রণবের যেই অর্থ, গায়ত্রীতে সেই হয়।
সেই অর্থ চতুঃশ্লোকীতে বিবরিয়া কয়॥ ৯৪॥

praṇavera yei artha, gāyatrīte sei haya
sei artha catuḥ-ślokīte vivariyā kaya

SYNONYMS

praṇavera—of the sound vibration, *oṁkāra; yei*—whatever; *artha*—meaning; *gāyatrīte*—in the Gāyatrī *mantra; sei*—that; *haya*—there is; *sei artha*—that same meaning; *catuḥ-ślokīte*—in *Śrīmad-Bhāgavatam* summarized in four *ślokas; vivariyā*—describing elaborately; *kaya*—has said.

TRANSLATION

"The meaning of the sound vibration oṁkāra is present in the Gāyatrī mantra. The same is elaborately explained in the four ślokas of Śrīmad-Bhāgavatam known as catuḥ-ślokī.

TEXT 95

ব্রহ্মারে ঈশ্বর চতুঃশ্লোকী যে কহিলা।
ব্রহ্মা নারদে সেই উপদেশ কৈলা॥ ৯৫॥

brahmāre īśvara catuḥ-ślokī ye kahilā
brahmā nārade sei upadeśa kailā

SYNONYMS

brahmāre—to Lord Brahmā; *īśvara*—the Supreme Personality of Godhead; *catuḥ-ślokī*—the four famous verses known as *catuḥ-ślokī; ye kahilā*—whatever was explained; *brahmā*—Lord Brahmā; *nārade*—to Nārada Muni; *sei*—that; *upadeśa kailā*—instructed.

TRANSLATION

"Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in the four verses of Śrīmad-Bhāgavatam, was also explained to Nārada by Lord Brahmā.

TEXT 96

নারদ সেই অর্থ ব্যাসেরে কহিলা।
শুনি' বেদব্যাস মনে বিচার করিলা॥ ৯৬॥

nārada sei artha vyāsere kahilā
śuni' veda-vyāsa mane vicāra karilā

SYNONYMS

nārada—the great sage Nārada; *sei artha*—the same purpose; *vyāsere kahilā*—explained to Vyāsadeva; *śuni'*—hearing; *veda-vyāsa*—Vyāsadeva; *mane*—within the mind; *vicāra karilā*—considered very carefully.

TRANSLATION

"Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

TEXT 97

"এই অর্থ—আমার সূত্রের ব্যাখ্যানুরূপ।
'ভাগবত' করিব সূত্রের ভাষ্যস্বরূপ॥"৯৭॥

"ei artha—āmāra sūtrera vyākhyānurūpa
'bhāgavata' kariba sūtrera bhāṣya-svarūpa"

SYNONYMS

ei artha—this explanation; *āmāra*—my; *sūtrera*—of *Brahma-sūtra; vyākhyā-anurūpa*—a suitable explanation; *bhāgavata*—*Śrīmad-Bhāgavata Purāṇa; kariba*—I shall make; *sūtrera*—of the *Brahma-sūtra; bhāṣya-svarūpa*—as the original commentary.

TRANSLATION

"Śrīla Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of oṁkāra he would elaborately explain in his book Śrīmad-Bhāgavatam as a commentary on Brahma-sūtra.

PURPORT

The sound vibration *oṁkāra* is the root of Vedic knowledge. This *oṁkāra* is known as *mahā-vākya,* or the supreme sound. Whatever meaning is in the supreme sound *oṁkāra* is further understood in the Gāyatrī *mantra.* Again, this same meaning is explained in *Śrīmad-Bhāgavatam* in the four *ślokas* known as *catuḥ-ślokī,* which begin with the words *ahaṁ evāsam evāgre.* The Lord says, "Only I existed before the creation." From this verse, four *ślokas* have been composed, and these are known as the *catuḥ-ślokī.* In this way the Supreme Personality of Godhead informed Lord Brahmā about the purpose of the *catuḥ-ślokī.* Again, Lord Brahmā explained this to Nārada Muni, and Nārada Muni explained it to Śrīla Vyāsadeva. This is the *paramparā* system, the disciplic succession. The import of Vedic knowledge, the original word *praṇava,* has been explained in *Śrīmad-Bhāgavatam.* The conclusion is that the *Brahma-sūtra* is explained in the *Śrīmad-Bhāgavatam.*

TEXT 98

চারিবেদ-উপনিষদে যত কিছু হয়।
তার অর্থ লঞা ব্যাস করিলা সঞ্চয়॥ ৯৮॥

cāri-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya

SYNONYMS

cāri-veda—the four divisions of the *Vedas* (*Sāma, Yajur, Ṛg* and *Atharva*); *upaniṣade*—and in 108 *Upaniṣads; yata*—whatever; *kichu haya*—is there; *tāra artha*—the meanings of those Vedic literatures; *lañā*—taking together; *vyāsa*—Vyāsadeva; *karilā sañcaya*—collected.

TRANSLATION

"Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the codes of the Vedānta-sūtra.

TEXT 99

যেই সূত্রে যেই ঋক্—বিষয়-বচন।
ভাগবতে সেই ঋক্ শ্লোকে নিবন্ধন॥ ৯৯॥

yei sūtre yei ṛk——viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana

SYNONYMS

yei sūtre—in the codes of *Vedānta-sūtra; yei*—whatever; *ṛk*—Vedic *mantra; viṣaya-vacana*—subject matter to be explained; *bhāgavate*—in *Śrīmad-Bhāgavatam; sei ṛk*—that same Vedic *mantra; śloke*—in eighteen thousand verses; *nibandhana*—compiling.

TRANSLATION

"In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purpose has been explained in eighteen thousand verses.

TEXT 100

অতএব ব্রহ্মসূত্রের ভাষ্য—শ্রীভাগবত।
ভাগবত-শ্লোক, উপনিষৎ কহে 'এক'মত ॥ ১০০ ॥

ataeva brahma-sūtrera bhāṣya——śrī-bhāgavata
bhāgavata-śloka, upaniṣat kahe 'eka' mata

SYNONYMS

ataeva—therefore; *brahma-sūtrera bhāṣya*—the commentary on the *Brahma-sūtra* codes; *śrī-bhāgavata*—*Śrīmad-Bhāgavatam; bhāgavata-śloka*—the verses in *Śrīmad-Bhāgavatam; upaniṣat*—the explanations in the *Upaniṣads; kahe*—state; *eka mata*—the same version.

TRANSLATION

"That which is explained in the verses of Śrīmad-Bhāgavatam and in the Upaniṣads serves the same purpose.

TEXT 101

আত্মাবাস্যমিদং বিশ্বং যৎ কিঞ্চিজ্জগত্যাং জগৎ।
তেন ত্যক্তেন ভুঞ্জীথা মা গৃধঃ কস্যস্বিদ্ধনম্ ॥ ১০১ ॥

ātmāvāsyam idaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasyasvid dhanam

SYNONYMS

ātma-āvāsyam—the expansion of the energy of the Supreme Soul, the Personality of Godhead; *idam*—this; *viśvam*—universe; *yat*—whatever; *kiñcit*—something; *jagatyām*—within the universe; *jagat*—all that is animate or inanimate; *tena*—by Him; *tyaktena*—by things allotted to every person; *bhuñjīthā*—you should accept for your maintenance; *mā*—never; *gṛdhaḥ*—encroach; *kasyasvit*—someone else's; *dhanam*—property.

TRANSLATION

" 'Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (8.1.10). Communists and socialists are trying to propagate the philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communistic idea. The purpose of *Śrīmad-Bhāgavatam* is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one's daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As explained in *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

It is further explained in *Śrīmad-Bhāgavatam* that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Kṛṣṇa.

One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in the whole world.

TEXT 102

ভাগবতের সম্বন্ধ, অভিধেয়, প্রয়োজন।
চতুঃশ্লোকীতে প্রকট তার করিয়াছে লক্ষণ ॥১০২॥

bhāgavatera sambandha, abhidheya, prayojana
catuḥ-ślokīte prakaṭa tāra kariyāche lakṣaṇa

SYNONYMS

bhāgavatera—of *Śrīmad-Bhāgavatam; sambandha*—a personal relationship with God; *abhidheya*—activities in that relationship; *prayojana*—the ultimate goal of life; *catuḥ-ślokīte*—in the four famous verses of *Śrīmad-Bhāgavatam; prakaṭa*—manifesting; *tāra*—of them; *kariyāche*—has done; *lakṣaṇa*—the symptoms.

TRANSLATION

"The essence of Śrīmad-Bhāgavatam—our relationship with the Supreme Lord, our activities in that connection and the goal of life—is manifest in the four verses of Śrīmad-Bhāgavatam known as the catuḥ-ślokī. Everything is explained in those verses.

TEXT 103

"আমি—'সম্বন্ধ'-তত্ত্ব, আমার জ্ঞান-বিজ্ঞান।
আমা পাইতে সাধন-ভক্তি 'অভিধেয়'-নাম ॥ ১০৩ ॥

"āmi—'sambandha'-tattva, āmāra jñāna-vijñāna
āmā pāite sādhana-bhakti 'abhidheya'-nāma

SYNONYMS

āmi—I; *sambandha-tattva*—the center of all relationships; *āmāra*—of Me; *jñāna*—knowledge; *vijñāna*—practical application of that knowledge; *āmā pāite*—to obtain Me; *sādhana-bhakti*—the practice of devotional service; *abhidheya-nāma*—is called activities in that relationship.

TRANSLATION

"Lord Kṛṣṇa says, 'I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya.

PURPORT

Spiritual knowledge means fully understanding the Absolute Truth in three features—impersonal Brahman, localized Paramātmā and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord's service, the resultant knowledge is called *vijñāna,* special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord's devotional service to achieve the aim of life, called *prayojana.* The practice of devotional service to attain that goal of life is called *abhidheya.*

TEXT 104

সাধনের ফল—'প্রেম' মূল-প্রয়োজন।
সেই প্রেমে পায় জীব আমার 'সেবন' ॥ ১০৪ ॥

sādhanera phala——'prema' mūla-prayojana
sei preme pāya jīva āmāra 'sevana'

SYNONYMS

sādhanera phala—the result of devotional service; *prema*—love of Godhead; *mūla-prayojana*—the chief goal; *sei preme*—by that love of Godhead; *pāya*—gets; *jīva*—the living entity; *āmāra*—My; *sevana*—service.

TRANSLATION

"'By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

TEXT 105

জ্ঞানং পরমগুহ্যং মে যদ্বিজ্ঞান-সমন্বিতম্।
স-রহস্যং তদঙ্গঞ্চ গৃহাণ গদিতং ময়া ॥ ১০৫ ॥

jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam
sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

SYNONYMS

jñānam—knowledge; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yat*—which; *vijñāna*—realization; *samanvitam*—fully endowed with; *sa-*

rahasyam—with mystery; *tat*—of that; *aṅgam*—supplementary parts; *ca*—and; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

TRANSLATION

" 'Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.31).

TEXT 106

এই 'তিন' তত্ত্ব আমি কহিনু তোমারে।
'জীব' তুমি এই তিন নারিবে জানিবারে॥ ১০৬॥

ei 'tina' tattva āmi kahinu tomāre
'jīva' tumi ei tina nāribe jānibāre

SYNONYMS

ei tina tattva—all three of these features of the Absolute Truth; *āmi*—I; *kahinu*—shall speak; *tomāre*—unto you; *jīva*—a living being; *tumi*—you; *ei tina*—these three; *nāribe*—will not be able; *jānibāre*—to understand.

TRANSLATION

" 'O Brahmā, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life's ultimate goal.

TEXT 107

যৈছে আমার 'স্বরূপ', যৈছে আমার 'স্থিতি'।
যৈছে আমার গুণ, কর্ম, ষড়ৈশ্বর্য-শক্তি॥ ১০৭॥

yaiche āmāra 'svarūpa', yaiche āmāra 'sthiti'
yaiche āmāra guṇa, karma, ṣaḍ-aiśvarya-śakti

SYNONYMS

yaiche—as far as; *āmāra*—My; *svarūpa*—original form; *yaiche*—as far as; *āmāra*—My; *sthiti*—situation; *yaiche*—as far as; *āmāra*—My; *guṇa*—attributes; *karma*—activities; *ṣaṭ-aiśvarya-śakti*—six kinds of opulence.

TRANSLATION

" 'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

TEXT 108

আমার কৃপায় এই সব স্ফুরুক তোমারে ।"
এত বলি' তিন তত্ত্ব কহিলা তাঁহারে ॥ ১০৮ ॥

āmāra kṛpāya ei saba sphuruka tomāre"
eta bali' tina tattva kahilā tāṅhāre

SYNONYMS

āmāra—My; *kṛpāya*—by mercy; *ei saba*—all these; *sphuruka tomāre*—let them be awakened in you; *eta bali'*—saying this; *tina tattva*—the three truths; *kahilā tāṅhāre*—explained to him.

TRANSLATION

"Lord Kṛṣṇa assured Lord Brahmā, 'By My mercy all these things will be awakened in you.' Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahmā.

TEXT 109

যাবানহং যথা-ভাবো যদ্রূপগুণকর্মকঃ ।
তথৈব তত্ত্ববিজ্ঞানমস্তু তে মদনুগ্রহাৎ ॥ ১০৯ ॥

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān—as I am in My eternal form; *aham*—I; *yathā*—in whichever manner; *bhāvaḥ*—transcendental existence; *yat*—whatever; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā eva*—exactly so; *tattva-vijñānam*—factual realization; *astu*—let there be; *te*—your; *mat*—My; *anugrahāt*—by causeless mercy.

TRANSLATION

" 'By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.32). For an explanation see *Ādi-līlā,* Chapter One, texts 51-52.

TEXT 110

সৃষ্টির পূর্বে ষড়ৈশ্বর্যপূর্ণ আমি ত' হইয়ে।
'প্রপঞ্চ', 'প্রকৃতি', 'পুরুষ' আমাতেই লয়ে ॥১১০॥

sṛṣṭira pūrve ṣaḍ-aiśvarya-pūrṇa āmi ta' ha-iye
'prapañca', 'prakṛti', 'puruṣa' āmātei laye

SYNONYMS

sṛṣṭira pūrve—before the creation of this cosmic manifestation; *ṣaṭ-aiśvarya-pūrṇa*—full of six opulences; *āmi*—I; *ta' ha-iye*—indeed existed; *prapañca*—the total material energy; *prakṛti*—material nature; *puruṣa*—the living entities; *āmātei laye*—were all existing in Me.

TRANSLATION

" 'Before the creation of the cosmic manifestation,' the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

TEXT 111

সৃষ্টি করি' তার মধ্যে আমি প্রবেশিয়ে।
প্রপঞ্চ যে দেখ সব, সেহ আমি হইয়ে ॥ ১১১ ॥

sṛṣṭi kari' tāra madhye āmi praveśiye
prapañca ye dekha saba, seha āmi ha-iye

SYNONYMS

sṛṣṭi kari'—after creating; *tāra madhye*—within the creation; *āmi praveśiye*—I enter as Lord Viṣṇu; *prapañca*—the cosmic manifestation; *ye*—whatever; *dekha*—you see; *saba*—all; *seha*—that; *āmi ha-iye*—I am.

TRANSLATION

" 'After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

TEXT 112

প্রলয়ে অবশিষ্ট আমি 'পূর্ণ' হইয়ে।
প্রাকৃত প্রপঞ্চ পায় আমাতেই লয়ে॥ ১১২॥

pralaye avaśiṣṭa āmi 'pūrṇa' ha-iye
prākṛta prapañca pāya āmātei laye

SYNONYMS

pralaye—at the time of annihilation; *avaśiṣṭa*—what remains; *āmi*—I; *pūrṇa*—full; *ha-iye*—am; *prākṛta prapañca*—the material cosmic manifestation; *pāya*—obtains; *āmātei*—in Me; *laye*—dissolution.

TRANSLATION

" 'When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

TEXT 113

অহমেবাসমেবাগ্রে নান্যদ্‌যৎ সদসৎপরম্।
পশ্চাদহং যদেতচ্চ যোঽবশিষ্যেত সোঽস্ম্যহম্॥ ১১৩॥

aham evāsam evāgre
nānyad yat sad-asat-param
paścād aham yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—after; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

TRANSLATION

" 'Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.33). It is the first verse of the *catuḥ-ślokī.* For an explanation see *Ādi-līlā,* Chapter One, text 53.

TEXT 114

"অহমেব"-শ্লোকে 'অহম্'- তিনবার।
পূর্ণৈশ্বর্য শ্রীবিগ্রহ-স্থিতির নির্ধার ॥ ১১৪ ॥

"aham eva"-śloke 'aham'——tina-bāra
pūrṇaiśvarya śrī-vigraha-sthitira nirdhāra

SYNONYMS

aham eva—I only; *śloke*—in this verse; *aham*—the word *aham; tina-bāra*—three times; *pūrṇa-aiśvarya*—full of all opulences; *śrī-vigraha*—of the transcendental form of the Lord; *sthitira*—of the existence; *nirdhāra*—confirmation.

TRANSLATION

" 'In the verse beginning "aham eva," the word "aham" is expressed three times. In the beginning there are the words "aham eva." In the second line there are the words "paścād aham." At the end are the words "so 'smy aham." This "aham" indicates the Supreme Person. By the repetition of "aham," the transcendental personality who is complete with six opulences is confirmed.

TEXT 115

যে 'বিগ্রহ' নাহি মানে, 'নিরাকার' মানে।
তারে তিরস্করিবারে করিলা নির্ধারণে ॥ ১১৫ ॥

ye 'vigraha' nāhi māne, 'nirākāra' māne
tāre tiraskaribāre karilā nirdhāraṇe

SYNONYMS

ye—one who; *vigraha*—that Personality of Godhead; *nāhi māne*—does not accept; *nirākāra māne*—considers impersonal; *tāre*—him; *tiraskaribāre*—just to chastise; *karilā*—has done; *nirdhāraṇe*—ascertainment.

TRANSLATION

" 'Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word "aham" is mentioned three times. To stress something important, one repeats it three times.

TEXT 116

এই সব শব্দে হয়—'জ্ঞান'-'বিজ্ঞান'-বিবেক ।
মায়া-কার্য, মায়া হৈতে আমি—ব্যতিরেক ॥ ১১৬ ॥

ei saba śabde haya——'jñāna'-'vijñāna'-viveka
māyā-kārya, māyā haite āmi——vyatireka

SYNONYMS

ei saba—all these; *śabde*—in the words; *haya*—there is; *jñāna*—of real spiritual knowledge; *vijñāna*—of the practical application of the knowledge; *viveka*—consideration; *māyā-kārya*—the activities of the external energy; *māyā haite*—from the activities of the material energy; *āmi*—I; *vyatireka*—distinct.

TRANSLATION

" 'Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

TEXT 117

যৈছে সূর্যের স্থানে ভাসয়ে 'আভাস' ।
সূর্য বিনা স্বতন্ত্র তার না হয় প্রকাশ ॥ ১১৭ ॥

yaiche sūryera sthāne bhāsaye 'ābhāsa'
sūrya vinā svatantra tāra nā haya prakāśa

SYNONYMS

yaiche—just as; *sūryera*—of the sun; *sthāne*—in place; *bhāsaye*—appears; *ābhāsa*—the illumination; *sūrya vinā*—without the sun; *svatantra*—independently; *tāra*—of that; *nā haya*—is not; *prakāśa*—manifestation.

TRANSLATION

" 'Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

TEXT 118

মায়াতীত হৈলে হয় আমার 'অনুভব'।
এই 'সম্বন্ধ'-তত্ত্ব কহিলুঁ, শুন আর সব ॥ ১১৮ ॥

māyātīta haile haya āmāra 'anubhava'
ei 'sambandha'-tattva kahiluṅ, śuna āra saba

SYNONYMS

māyā-atīta haile—when one becomes transcendentally situated above this external energy; *haya*—there is; *āmāra anubhava*—perception of Me; *ei sambandha-tattva kahiluṅ*—this has been explained as the principle of a relationship with Me; *śuna*—please hear; *āra saba*—all the rest.

TRANSLATION

" 'When one is transcendentally situated, he can perceive Me. This perception is the basis of one's relationship with the Supreme Lord. Now let Me further explain this subject matter.

PURPORT

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the *paramparā* system and from the *guru,* otherwise one will be bewildered, and will ultimately become an impersonalist. When one very scrutinizingly deliberates, he can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. *Nārāyaṇaḥ paro 'vyaktāt:* Nārāyaṇa, the Supreme Personality of Godhead, is always transcendental. He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of *acintya-bhedābheda-tattva* (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

TEXT 119

ঋতেঽর্থং যৎ প্রতীয়েত ন প্রতীয়েত চাত্মনি।
তদ্বিদ্যাদাত্মনো মায়াং যথাভাসো যথা তমঃ ॥ ১১৯ ॥

ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—certainly; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—just as; *tamaḥ*—the darkness.

TRANSLATION

" 'What appears to be truth without Me, is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.34). It is the second verse of the *catuḥ-ślokī*. For an explanation of this verse, see *Ādi-līlā*, Chapter One, text 54.

TEXT 120

'অভিধেয়' সাধনভক্তির শুনহ বিচার।
সর্ব-জন-দেশ-কাল-দশাতে ব্যাপ্তি যার॥ ১২০॥

'abhidheya' sādhana-bhaktira śunaha vicāra
sarva-jana-deśa-kāla-daśāte vyāpti yāra

SYNONYMS

abhidheya—the means to obtain an end; *sādhana-bhaktira*—of the process of executing devotional service; *śunaha vicāra*—please hear the procedure; *sarva*—all; *jana*—people; *deśa*—countries; *kāla*—times; *daśāte*—and in circumstances; *vyāpti yāra*—which is all-pervasive.

TRANSLATION

" 'Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

PURPORT

The cult of *bhāgavata-dharma* can be spread in all circumstances, among all people and in all countries. Many envious people accuse this Kṛṣṇa consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Śrī Caitanya Mahāprabhu confirms that devotional service to the Lord—the cult of *bhāgavata-dharma*, which is now being spread as the Hare Kṛṣṇa movement—can be spread in every country, for every person, in any condition of life, and in all circumstances. *Bhāgavata-dharma* does not restrict pure devotees to the Hindu community. A pure devotee is above a *brāhmaṇa;* therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Śrī Caitanya Mahāprabhu, are not allowed to enter certain temples in India. Some high-caste *brāhmaṇas* and *gosvāmīs* refuse to take *prasāda* in the temples of the International Society for Krishna Consciousness. Actually this is against the instruction of Śrī Caitanya Mahāprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Śrī Caitanya Mahāprabhu must accept devotees from all parts of the world as pure Vaiṣṇavas. They should be accepted not artificially but factually. One should see how they are advanced in Kṛṣṇa consciousness and how they are conducting Deity worship, *saṅkīrtana* and Rathayātrā. Considering all these points, an envious person should refrain from malicious atrocities.

TEXT 121

'धर्मादि' विषये यैछे ए 'चारि' विचार।
साधन-भक्ति—एई चारि विचारेर पार॥ १२१॥

'dharmādi' viṣaye yaiche e 'cāri' vicāra
sādhana-bhakti——ei cāri vicārera pāra

SYNONYMS

dharma-ādi—of religious activities and so on; *viṣaye*—in the subject matter; *yaiche*—just as; *e cāri vicāra*—there is a consideration of four principles, namely the person, country, time and atmosphere; *sādhana-bhakti*—of devotional service; *ei*—these; *cāri*—four; *vicārera*—to the considerations; *pāra*—transcendental.

TRANSLATION

" 'As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service,

however, there are no such considerations. Devotional service is transcendental to all considerations.

PURPORT

When we are on the material platform, there are different types of religions—Hinduism, Christianity, Mohammedanism, Buddhism, and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Mohammedan and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (*sādhana-bhakti*) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Śrī Caitanya Mahāprabhu. When one becomes a Vaiṣṇava, he becomes transcendental to all these limited considerations. This is also confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

The devotional activities of the Kṛṣṇa consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions of regulated life, but they are subjected to the material platform. On the spiritual platform, the four principles are *jñāna, vijñāna, tad-aṅga* and *tad-rahasya.* Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as *smārta-viddhi,* but transcendental devotional service is called *gosvāmi-viddhi.* Unfortunately many so-called *gosvāmīs* are on the platform of *smārta-viddhi,* yet they try to pass as *gosvāmi-viddhi,* and thus the people are cheated. *Gosvāmi-viddhi* is strictly explained in Sanātana Gosvāmī's *Hari-bhakti-vilāsa,* wherein it is stated:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīṣkā-vidhānena
dvijatvaṁ jāyate nṛṇām

The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Kṛṣṇa consciousness movement is functioning according to this principle.

TEXT 122

সর্ব-দেশ-কাল-দশায় জনের কর্তব্য।
গুরু-পাশে সেই ভক্তি প্রষ্টব্য, শ্রোতব্য॥ ১২২॥

sarva-deśa-kāla-daśāya janera kartavya
guru-pāśe sei bhakti praṣṭavya, śrotavya

SYNONYMS

sarva—all; *deśa*—countries; *kāla*—times; *daśāya*—and in circumstances; *janera*—of every man; *kartavya*—the duty; *guru-pāśe*—in the care of a spiritual master; *sei*—that; *bhakti*—devotional service; *praṣṭavya*—to be inquired; *śrotavya*—and to be heard.

TRANSLATION

" 'It is therefore the duty of every man—in every country, in every circumstance and at all times—to approach the bona fide spiritual master, question him about devotional service and listen to him explain the process.

TEXT 123

এতাবদেব জিজ্ঞাস্যং তত্ত্বজিজ্ঞাসুনাত্মনঃ।
অন্বয়-ব্যতিরেকাভ্যাং যৎ স্যাৎ সর্বত্র সর্বদা॥ ১২৩॥

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

SYNONYMS

etāvat—up to this; *eva*—certainly; *jijñāsyam*—to be inquired about; *tattva*—of the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the self; *anvaya*—

directly; *vyatirekābhyām*—and indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—everywhere; *sarvadā*—always.

TRANSLATION

" 'A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.36). It is the fourth verse of the *catuḥ-ślokī*. For an explanation see *Ādi-līlā*, Chapter One, text 56.

TEXT 124

আমাতে যে 'প্রীতি', সেই 'প্রেম'—'প্রয়োজন'।
কার্যদ্বারে কহি তার 'স্বরূপ'-লক্ষণ ॥ ১২৪ ॥

āmāte ye 'prīti', sei 'prema'—'prayojana'
kārya-dvāre kahi tāra 'svarūpa'-lakṣaṇa

SYNONYMS

āmāte—unto Me; *ye*—whatever; *prīti*—affection; *sei*—that; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *kārya-dvāre*—by practical example; *kahi*—let Me inform; *tāra*—its; *svarūpa-lakṣaṇa*—natural characteristics.

TRANSLATION

" 'Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.

TEXT 125

পঞ্চভূত যৈছে ভূতের ভিতরে-বাহিরে।
ভক্তগণে স্ফুরি আমি বাহিরে-অন্তরে ॥ ১২৫ ॥

pañca-bhūta yaiche bhūtera bhitare-bāhire
bhakta-gaṇe sphuri āmi bāhire-antare

SYNONYMS

pañca-bhūta—the five material elements; *yaiche*—just as; *bhūtera*—of the living entities; *bhitare*—inside; *bāhire*—and outside; *bhakta-gaṇe*—unto the devotees; *sphuri*—becoming manifest; *āmi*—I; *bāhire-antare*—externally and internally.

TRANSLATION

" 'The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

PURPORT

The pure devotee knows that he is a servant of Kṛṣṇa eternally. He knows that everything can be used in the service of the Lord.

TEXT 126

যথা মহান্তি ভূতানি ভূতেষূচ্চাবচেষ্বনু ।
প্রবিষ্টান্যপ্রবিষ্টানি তথা তেষু ন তেষ্বহম্ ॥ ১২৬ ॥

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS

yathā—as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu*—in the living entities; *ucca-avaceṣu*—both gigantic and minute; *anu*—after; *praviṣṭāni*—situated internally; *apraviṣṭāni*—situated externally; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—I.

TRANSLATION

" 'As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.35). It is also the third verse of the *catuḥ-ślokī*. For an explanation see *Ādi-līlā*, Chapter One, text 55.

TEXT 127

ভক্ত আমা প্রেমে বান্ধিয়াছে হৃদয়-ভিতরে ।
যাহাঁ নেত্র পড়ে তাহাঁ দেখয়ে আমারে ॥ ১২৭ ॥

bhakta āmā preme bāndhiyāche hṛdaya-bhitare
yāhāṅ netra paḍe tāhāṅ dekhaye āmāre

SYNONYMS

bhakta—a devotee; *āmā*—Me; *preme*—by love; *bāndiyāche*—has bound; *hṛdaya-bhitare*—within his heart; *yāhāṅ*—wherever; *netra*—the eyes; *paḍe*—fall; *tāhāṅ*—there; *dekhaye*—he sees; *āmāre*—Me.

TRANSLATION

"'A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

TEXT 128

বিসৃজতি হৃদয়ং ন যস্য সাক্ষা-
দ্ধরিরবশাভিহিতোঽপ্যঘৌঘনাশঃ।
প্রণয়রসনয়া ধৃতাঙ্ঘ্রিপদ্মঃ
স ভবতি ভাগবতপ্রধান উক্তঃ ॥ ১২৮ ॥

visṛjati hṛdayaṁ na yasya sākṣād
dharir avaśābhihito 'py aghaugha-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

SYNONYMS

visṛjati—gives up; *hṛdayam*—the heart; *na*—not; *yasya*—whose; *sākṣāt*—directly; *hariḥ*—the Supreme Personality of Godhead; *avaśa-abhihitaḥ*—who is automatically glorified; *api*—although; *aghaugha-nāśaḥ*—who annihilates all kinds of inauspicious offenses for a devotee; *praṇaya-rasanayā*—with the rope of love; *dhṛta-aṅghri-padmaḥ*—whose lotus feet are bound; *saḥ*—such a devotee; *bhavati*—is; *bhāgavata-pradhānaḥ*—the most elevated devotee; *uktaḥ*—is said.

TRANSLATION

"'Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.55).

TEXT 129

সর্বভূতেষু যঃ পশ্যেদ্ভগবদ্ভাবমাত্মনঃ।
ভূতানি ভগবত্যাত্মন্যেষ ভাগবতোত্তমঃ ॥ ১২৯ ॥

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, or combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the capacity to be engaged in the service of the Lord; *ātmanaḥ*—of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

TEXT 130

গায়ন্ত উচ্চৈরমুমেব সংহতাঃ
বিচিক্যুরুন্মত্তকবদ্বনাদ্বনম্।
পপ্রচ্ছুরাকাশবদন্তরং বহি-
র্ভূতেষু সন্তং পুরুষং বনস্পতীন্ ॥ ১৩০ ॥

gāyanta uccair amum eva saṁhatāḥ
vicikyur unmattakavad vanād vanam
papracchur ākāśavad antaraṁ bahir
bhūteṣu santaṁ puruṣaṁ vanaspatīn

SYNONYMS

gāyantaḥ—continuously singing; *uccaiḥ*—very loudly; *amum*—that one (Lord Śrī Kṛṣṇa); *eva*—certainly; *saṁhatāḥ*—being assembled together; *vicikyuḥ*—searched; *unmattaka-vat*—like those who have become mad; *vanāt*—from one forest; *vanam*—to another forest; *papracchuḥ*—asked about; *ākāśa-vat*—like the sky; *antaram*—within; *bahiḥ*—outside; *bhūteṣu*—in all living entities; *santam*—existing; *puruṣam*—the Supreme Person; *vanaspatīn*—all the trees and plants.

TRANSLATION

"'All the gopīs assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like mad-women. They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.'"

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.30.4). The *gopīs* almost went mad due to Kṛṣṇa's suddenly leaving the *rāsa* dance. Because the *gopīs* were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 131

অতএব ভাগবতে এই 'তিন' কয়।
সম্বন্ধ-অভিধেয়-প্রয়োজন-ময়॥ ১৩১॥

ataeva bhāgavate ei 'tina' kaya
sambandha-abhidheya-prayojana-maya

SYNONYMS

ataeva—therefore; *bhāgavate*—in *Śrīmad-Bhāgavatam; ei tina*—these three principles; *kaya*—are explained; *sambandha-abhidheya-prayojana-maya*—first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "One's relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Śrīmad-Bhāgavatam.

TEXT 132

বদন্তি তত্তত্ত্ববিদস্তত্ত্বং যজ্‌জ্ঞানমদ্বয়ম্‌।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ১৩২ ॥

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—those who know the Absolute Truth; *tattvam*—the ultimate goal; *yat*—which; *jñānam advayam*—identical knowledge; *brahma iti*—as the impersonal Brahman; *paramātmā iti*—as the Supersoul; *bhagavān iti*—as the Supreme Personality of Godhead; *śabdyate*—it is described.

TRANSLATION

" 'The Absolute Truth is known by the self-realized souls as a unified identity known by different names—impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11).

TEXT 133

ভগবানেক আসেদমগ্র আত্মাত্মনাং বিভুঃ।
আত্মেচ্ছানুগতাবাত্মা অনানামত্যুপলক্ষণঃ ॥ ১৩৩ ॥

bhagavān eka āsedam
agra ātmātmanāṁ vibhuḥ
ātmecchānugatāv ātmā
anānāmaty-upalakṣaṇaḥ

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *ekaḥ*—only; *āsa*—was; *idam*—this universe; *agre*—before (before the creation of this cosmic manifestation); *ātmā*—the living force; *ātmanām*—of all the living entities; *vibhuḥ*—the Supreme Lord; *ātma*—of the Supreme; *icchā*—the will; *anugatau*—according to;

ātmā—the Supersoul; *anānāmati-upalakṣaṇaḥ*—who is not realized by persons having many angles of vision.

TRANSLATION

" 'Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikuṇṭha planets are manifest.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.5.23).

TEXT 134

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্তু ভগবান্ স্বয়ম্ ।
ইন্দ্রারি-ব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে ॥ ১৩৪ ॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puruṣa-avatāras; kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.28). For an explanation, see *Ādi-līlā,* Chapter Two, text 67.

TEXT 135

এইত' 'সম্বন্ধ', শুন 'অভিধেয়' ভক্তি।
ভাগবতে প্রতি-শ্লোকে ব্যাপে যার স্থিতি ॥ ১৩৫ ॥

eita' 'sambandha', śuna 'abhidheya' bhakti
bhāgavate prati-śloke vyāpe yāra sthiti

SYNONYMS

eita'—this; *sambandha*—relationship; *śuna*—please hear; *abhidheya*—the function; *bhakti*—known as devotional service; *bhāgavate*—in *Śrīmad-Bhāgavatam; prati-śloke*—in each and every verse; *vyāpe*—pervades; *yāra*—of which; *sthiti*—the situation.

TRANSLATION

"This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrīmad-Bhāgavatam.

TEXT 136

ভক্ত্যাহমেকয়া গ্রাহ্যঃ শ্রদ্ধয়াত্মা প্রিয়ঃ সতাম্।
ভক্তিঃ পুনাতি মন্নিষ্ঠা শ্বপাকানপি সম্ভবাৎ ॥ ১৩৬ ॥

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

bhaktyā—by devotional service; *aham*—I, the Supreme Personality of Godhead; *ekayā*—unflinching; *grāhyaḥ*—obtainable; *śraddhayā*—by faith; *ātmā*—the most dear; *priyaḥ*—to be served; *satām*—by the devotees; *bhaktiḥ*—the devotional service; *punāti*—purifies; *mat-niṣṭhā*—fixed only on Me; *śva-pākān*—the lowest grade of human beings, who are accustomed to eating dogs; *api*—certainly; *sambhavāt*—from all faults due to birth and so on.

TRANSLATION

" 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which

gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.21).

TEXT 137

ন সাধয়তি মাং যোগো ন সাংখ্যং ধর্ম উদ্ধব।
ন স্বাধ্যায়স্তপস্ত্যাগো যথা ভক্তির্মমোর্জিতা ॥ ১৩৭ ॥

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas; tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa,* or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, said: "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me." '

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.14.20). For an explanation see *Ādi-līlā,* Chapter Seventeen, text 76.

TEXT 138

ভয়ং দ্বিতীয়াভিনিবেশতঃ স্যা-
দীশাদপেতস্য বিপর্যয়োঽস্মৃতিঃ।

তন্মায়য়াতো বুধ আভজেত্তং
ভক্ত্যৈকয়েশং গুরুদেবতাত্মা ॥ ১৩৮ ॥

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna; īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.37).

TEXT 139

এবে শুন, প্রেম, যেই—মূল 'প্রয়োজন'।
পুলকাশ্রু-নৃত্য-গীত—যাহার লক্ষণ ॥ ১৩৯ ॥

ebe śuna, prema, yei—mūla 'prayojana'
pulakāśru-nṛtya-gīta—yāhāra lakṣaṇa

SYNONYMS

ebe śuna—now hear; *prema*—love of Godhead; *yei*—which; *mūla prayojana*—the chief objective; *pulaka-aśru-nṛtya-gīta*—trembling of the body, tears in the eyes, dancing and chanting; *yāhāra lakṣaṇa*—the symptoms of which.

TRANSLATION

"Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

TEXT 140

স্মরন্তঃ স্মারয়শ্চ মিথোঽঘৌঘহরং হরিম্ ।
ভক্ত্যা সংজাতয়া ভক্ত্যা বিভর্ত্যুৎপুলকাং তনুম্ ॥ ১৪০ ॥

smarantaḥ smārayaś ca
mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulakāṁ tanum

SYNONYMS

smarantaḥ—remembering; *smārayaḥ ca*—and reminding; *mithaḥ*—one another; *aghaugha-haram*—who takes away everything inauspicious from the devotee; *harim*—the Supreme Personality of Godhead; *bhaktyā*—by devotion; *sañjātayā*—awakened; *bhaktyā*—by devotion; *bibhrati*—possess; *utpulakām*—agitated by ecstasy; *tanum*—body.

TRANSLATION

" 'Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.3.31).

TEXT 141

এবংব্রতঃ স্বপ্রিয়নামকীর্ত্যা
জাতানুরাগো দ্রুতচিত্ত উচ্চৈঃ ।

হসত্যথো রোদিতি রৌতি গায়-
ত্যুন্মাদবন্নৃত্যতি লোকবাহ্যঃ ॥ ১৪১ ॥

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hastay atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

TEXT 142

অতএব ভাগবত—সূত্রের 'অর্থ'-রূপ।
নিজ-কৃত সূত্রের নিজ-'ভাষ্য'-স্বরূপ ॥ ১৪২ ॥

ataeva bhāgavata——sūtrera 'artha'-rūpa
nija-kṛta sūtrera nija-'bhāṣya'-svarūpa

SYNONYMS

ataeva—therefore; *bhāgavata*—*Śrīmad-Bhāgavatam; sūtrera*—of the *Brahma-sūtra; artha*—of the meaning; *rūpa*—the form; *nija-kṛta*—made by himself; *sūtrera*—of the *Vedānta-sūtra; nija-bhāṣya*—of his own commentary; *svarūpa*—the original form.

TRANSLATION

"Śrīmad-Bhāgavatam gives the actual meaning of the Vedānta-sūtra. The author of the Vedānta-sūtra is Vyāsadeva, and he himself has explained those codes in the form of Śrīmad-Bhāgavatam.

TEXTS 143-144

অর্থোঽয়ং ব্রহ্মসূত্রাণাং ভারতার্থবিনির্ণয়ঃ।
গায়ত্রীভাষ্যরূপোঽসৌ বেদার্থপরিবৃংহিতঃ ॥ ১৪৩ ॥
পুরাণানাং সামরূপঃ সাক্ষাদ্ভগবতোদিতঃ।
দ্বাদশস্কন্ধযুক্তোঽয়ং শতবিচ্ছেদ সংযুতঃ।
গ্রন্থোঽষ্টাদশসাহস্রঃ শ্রীমদ্ভাগবতাভিধঃ ॥ ১৪৪ ॥

artho 'yaṁ brahma-sūtrāṇāṁ
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛṁhitaḥ

purāṇānāṁ sāma-rūpaḥ
sākṣād-bhagavatoditaḥ
dvādaśa-skandha-yukto 'yaṁ
śata-viccheda-saṁyutaḥ
grantho 'ṣṭādaśa-sāhasraḥ
śrīmad-bhāgavatābhidhaḥ

SYNONYMS

arthaḥ ayam—this is the meaning; *brahma-sūtrāṇām*—of the codes of *Vedānta-sūtra; bhārata-artha-vinirṇayaḥ*—the ascertainment of the *Mahābhārata; gāyatrī-bhāṣya-rūpaḥ*—the purport of Brahma-gāyatrī, the mother of the Vedic literatures; *asau*—that; *veda-artha-paribṛṁhitaḥ*—expanded by the meanings of all the *Vedas; purāṇānām*—of the *Purāṇas; sāma-rūpaḥ*—the best (like the *Sāma* among the *Vedas*); *sākṣāt*—directly; *bhagavatā uditaḥ*—spoken by Vyāsadeva, an incarnation of the Supreme Personality of Godhead; *dvādaśa-skandha-yuktaḥ*—having twelve cantos; *ayam*—this; *śata-viccheda-saṁyutaḥ*—having 355 chapters; *granthaḥ*—this great literature; *aṣṭādaśa-sāhasraḥ*—having 18,000 verses; *śrīmad-bhāgavata-abhidhaḥ*—named *Śrīmad-Bhāgavatam.*

TRANSLATION

" 'The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary of the Brahma-

gāyatrī is also there and fully expanded with all Vedic knowledge. Śrīmad-Bhāgavatam is the supreme Purāṇa, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyāsadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.'

PURPORT

This is a quotation from the *Garuda Purāṇa*.

TEXT 145

সর্ব-বেদেতিহাসানাং সারং সারং সমুদ্ধৃতম্ ॥ ১৪৫ ॥

sarva-vedetihāsānāṁ
sāraṁ sāraṁ samuddhṛtam

SYNONYMS

sarva-veda—of all Vedic literature; *itihāsānām*—of historical literature; *sāram sāram*—the essence of the essence; *samuddhṛtam*—is collected (in *Śrīmad-Bhāgavatam*).

TRANSLATION

" 'The essence of all Vedic literature and all histories has been collected in this Śrīmad-Bhāgavatam.'

PURPORT

Śrīmad-Bhāgavatam was collected by the incarnation of God, Vyāsadeva, and it was later taught to his son, Śukadeva Gosvāmī. This is a quotation from *Śrīmad-Bhāgavatam* (1.3.42).

TEXT 146

সর্ববেদান্তসারং হি শ্রীমদ্ভাগবতমিষ্যতে ।
তদ্‌রসামৃততৃপ্তস্য নান্যত্র স্যাদ্‌রতিঃ ক্বচিৎ ॥ ১৪৬ ॥

sarva-vedānta-sāraṁ hi
śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya
nānyatra syād ratiḥ kvacit

SYNONYMS

sarva-vedānta-sāram—the best part of all the Vedānta; *hi*—certainly; *śrīmad-bhāgavatam*—the great literature about Bhagavān; *iṣyate*—is accepted; *tat-rasa-*

amṛta—by the transcendental mellow derived from that great literature; *tṛptasya*—of one who is satisfied; *na*—never; *anyatra*—anywhere else; *syāt*—is; *ratiḥ*—attraction; *kvacit*—at any time.

TRANSLATION

" 'Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad-Bhāgavatam is never attracted to any other literature.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (12.13.15).

TEXT 147

গায়ত্রীর অর্থে এই গ্রন্থ-আরম্ভন।
"সত্যং পরং"— সম্বন্ধ, "ধীমহি"— সাধন-প্রয়োজন॥১৪৭

gāyatrīra arthe ei grantha-ārambhana
"satyaṁ paraṁ"—sambandha, "dhīmahi"—sādhana-prayojana

SYNONYMS

gāyatrīra arthe—with the meaning of Brahma-gāyatrī; *ei*—this; *grantha*—of the great literature; *ārambhana*—the beginning; *satyam param*—the supreme Absolute Truth; *sambandha*—shows a relationship; *dhīmahi*—we meditate (the end of the Gāyatrī *mantra*); *sādhana-prayojana*—the execution of service and the achievement of the ultimate goal.

TRANSLATION

"In the beginning of Śrīmad-Bhāgavatam there is an explanation of the Brahma-gāyatrī mantra. 'The Absolute Truth [satyaṁ param]' indicates the relationship, and 'we meditate [dhīmahi] on Him' indicates the execution of devotional service and the ultimate goal of life.

TEXT 148

জন্মাদ্যস্য যতোঽন্বয়াদিতরতশ্চার্থেষ্বভিজ্ঞঃ স্বরাট্
তেনে ব্রহ্ম হৃদা য আদিকবয়ে মুহ্যন্তি যৎ সূরয়ঃ।
তেজোবারিমৃদাং যথা বিনিময়ো যত্র ত্রিসর্গোঽমৃষা
ধাম্না স্বেন সদা নিরস্তকুহকং সত্যং পরং ধীমহি॥ ১৪৮॥

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñaḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas; tejaḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakam*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

TRANSLATION

" 'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

This is the opening invocation of *Śrīmad-Bhāgavatam* (1.1.1).

TEXT 149

ধর্মঃ প্রোজ্ঝিতকৈতবোঽত্র পরমো নির্মৎসরাণাং সতাং
বেদ্যং বাস্তবমত্র বস্তু শিবদং তাপত্রয়োন্মূলনম্।
শ্রীমদ্ভাগবতে মহামুনিকৃতে কিংবাপরৈরীশ্বরঃ
সদ্যো হৃদ্যবরুধ্যতেঽত্র কৃতিভিঃ শুশ্রূষুভিস্তৎক্ষণাৎ ॥ ১৪৯ ॥

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which there is fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the one hundred percent pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of the threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa; mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

" 'Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.2). See also *Ādi-līlā,* Chapter One, text 91.

TEXT 150

'কৃষ্ণভক্তিরসস্বরূপ' শ্রীভাগবত।
তাতে বেদশাস্ত্র হৈতে পরম মহত্ত্ব॥ ১৫০॥

'kṛṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata
tāte veda-śāstra haite parama mahattva

SYNONYMS

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *rasa*—of the transcendental mellow; *svarūpa*—the very form; *śrī-bhāgavata*—*Śrīmad-Bhāgavatam; tāte*—

therefore; *veda-śāstra*—the Vedic literature; *haite*—than; *parama mahattva*—has greater utility and value.

TRANSLATION

"Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

TEXT 151

নিগমকল্পতরোর্গলিতং ফলং
শুকমুখাদমৃতদ্রবসংযুতম্ ।
পিবত ভাগবতং রসমালয়ং
মুহুরহো রসিকা ভুবি ভাবুকাঃ ॥ ১৫১ ॥

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

SYNONYMS

nigama-kalpa-taroḥ—of the Vedic literature which is like a desire tree; *galitam*—completely ripened; *phalam*—fruit (which has come down without being distorted); *śuka-mukhāt*—from the mouth of Śukadeva Gosvāmī; *amṛta*—which is like nectar; *drava-saṁyutam*—mixed with juice; *pibata*—just drink; *bhāgavatam*—*Śrīmad-Bhāgavatam; rasam ālayam*—the reservoir of all mellows; *muhuḥ*—constantly; *aho*—O; *rasikāḥ*—intelligent and humorous devotees; *bhuvi*—in this world; *bhāvukāḥ*—thoughtful.

TRANSLATION

" 'The Śrīmad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrīmad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.3).

TEXT 152

বয়ন্তু ন বিতৃপ্যাম উত্তমঃশ্লোকবিক্রমে।
যচ্ছৃণ্বতাং রসজ্ঞানাং স্বাদু স্বাদু পদে পদে ॥ ১২ ॥

vayaṁ tu na vitṛpyāma
uttamaḥśloka-vikrame
yac chṛṇvatāṁ rasa-jñānāṁ
svādu svādu pade pade

SYNONYMS

vayam tu—we of course; *na*—never; *vitṛpyāmaḥ*—are satisfied; *uttamaḥ-śloka-vikrame*—in the activities and pastimes of the Supreme Personality of Godhead; *yat*—which; *śṛṇvatām*—of those hearing; *rasa-jñānām*—who know the taste of mellows; *svādu svādu*—more palatable; *pade pade*—in every step.

TRANSLATION

" 'We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.19).

TEXT 153

অতএব ভাগবত করহ বিচার।
ইহা হৈতে পাবে সূত্র-শ্রুতির অর্থ-সার ॥ ১৫৩ ॥

ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra-śrutira artha-sāra

SYNONYMS

ataeva—therefore; *bhāgavata*—*Śrīmad-Bhāgavatam; karaha vicāra*—try to understand scrutinizingly; *ihā haite*—from this; *pābe*—you will get; *sūtra-śrutira*—of the Vedic philosophy, the *Brahma-sūtra; artha-sāra*—the actual meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, "Study Śrīmad-Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of Brahma-sūtra."

TEXT 154

নিরন্তর কর কৃষ্ণনাম-সংকীর্তন।
হেলায় মুক্তি পাবে, পাবে প্রেমধন ॥ ১৫৪ ॥

nirantara kara kṛṣṇa-nāma-saṅkīrtana
helāya mukti pābe, pābe prema-dhana

SYNONYMS

nirantara kara—constantly perform; *kṛṣṇa-nāma-saṅkīrtana*—the chanting of the holy name of Kṛṣṇa; *helāya*—very easily; *mukti pābe*—you will get liberation; *pābe prema-dhana*—you will achieve the highest goal, ecstatic love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Always discuss Śrīmad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying *Śrīmad-Bhāgavatam,* one cannot understand the purport of *Brahma-sūtra* (*Vedānta-sūtra*) or the *Upaniṣads.* If one tries to understand Vedānta philosophy and the *Upaniṣads* without studying *Śrīmad-Bhāgavatam,* he will be bewildered and, construing a different meaning, will gradually become an atheist or an impersonalist.

TEXT 155

ব্রহ্মভূতঃ প্রসন্নাত্মা ন শোচতি ন কাঙ্ক্ষতি।
সমঃ সর্বেষু ভূতেষু মদ্ভক্তিং লভতে পরাম্ ॥ ১৫৫ ॥

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

SYNONYMS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāṅkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to the living entities; *mat-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

TRANSLATION

" 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

TEXT 156

"মুক্তা অপি লীলয়া বিগ্রহং কৃত্বা ভগবন্তং ভজন্তে ॥"১৫৬ ॥

"muktā api līlayā vigraham
kṛtvā bhagavantaṁ bhajante"

SYNONYMS

muktāḥ—liberated; *api*—although; *līlayā*—by pastimes; *vigraham*—the form of the Lord; *kṛtvā*—having installed; *bhagavantam*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the *Nṛsiṁha-tāpanī*.

TEXT 157

পরিনিষ্ঠিতোঽপি নৈর্গুণ্যে উত্তমঃশ্লোকলীলয়া ।
গৃহীতচেতা রাজর্ষে আখ্যানং যদধীতবান্ ॥ ১৫৭ ॥

parinisṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

SYNONYMS

parinisṭhitaḥ—situated; *api*—although; *nairguṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥ-śloka-līlayā*—by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; *gṛhīta-cetā*—the mind became fully taken over; *rājarṣe*—O great King; *ākhyānam*—the narration; *yat*—which; *adhītavān*—studied.

TRANSLATION

"'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father."'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.9).

TEXT 158

তস্যারবিন্দনয়নস্য পদারবিন্দ-
কিঞ্জল্কমিশ্রতুলসীমকরন্দবায়ুঃ।
অন্তর্গতঃ স্ববিবরেণ চকার তেষাং
সংক্ষোভমক্ষরজুষামপি চিত্ততন্বোঃ ॥ ১৫৮ ॥

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and the body.

TRANSLATION

"'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.15.43).

TEXT 159

আত্মারামাশ্চ মুনয়ো নির্গ্রন্থা অপ্যুরুক্রমে।
কুর্বন্ত্যহৈতুকীং ভক্তিমিত্থম্ভূতগুণো হরিঃ ॥ ১৫৯ ॥

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmāḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.7.10).

TEXT 160

হেনকালে সেই মহারাষ্ট্রীয় ব্রাহ্মণ।
সভাতে কহিল সেই শ্লোক-বিবরণ ॥ ১৬০ ॥

hena-kāle sei mahārāṣṭrīya brāhmaṇa
sabhāte kahila sei śloka-vivaraṇa

SYNONYMS

hena-kāle—at this time; *sei*—that; *mahārāṣṭrīya brāhmaṇa*—the *brāhmaṇa* of Mahārāṣṭra province; *sabhāte*—in the meeting; *kahila*—declared; *sei*—that;

śloka-vivaraṇa—the description of the *ātmārāma-śloka* explained by Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time the brāhmaṇa from the province of Mahārāṣṭra mentioned Lord Caitanya's explanation of the ātmārāma verse.

TEXT 161

এই শ্লোকের অর্থ প্রভু 'একষষ্টি' প্রকার।
করিয়াছেন, যাহা শুনি' লোকে চমৎকার॥ ১৬১॥

ei ślokera artha prabhu 'ekaṣaṣṭi' prakāra
kariyāchena, yāhā śuni' loke camatkāra

SYNONYMS

ei ślokera artha—the meanings of this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *eka-ṣaṣṭi prakāra*—sixty-one varieties; *kariyāchena*—has done; *yāhā śuni'*—hearing which; *loke camatkāra*—everyone is astonished.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

TEXT 162

তবে সব লোক শুনিতে আগ্রহ করিল।
'একষষ্টি' অর্থ প্রভু বিবরি' কহিল॥ ১৬২॥

tabe saba loka śunite āgraha karila
'ekaṣaṣṭi' artha prabhu vivari' kahila

SYNONYMS

tabe—then; *saba loka*—all the people gathered there; *śunite*—to hear; *āgraha karila*—expressed their eagerness; *eka-ṣaṣṭi artha*—sixty-one different meanings of the verse; *prabhu*—Śrī Caitanya Mahāprabhu; *vivari'*—elaborately; *kahila*—explained.

TRANSLATION

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the ātmārāma-śloka, Śrī Caitanya Mahāprabhu again explained them.

TEXT 163

শুনিয়া লোকের বড় চমৎকার হৈল।
চৈতন্যগোসাঞি—'শ্রীকৃষ্ণ', নির্ধারিল ॥ ১৬৩ ॥

śuniyā lokera baḍa camatkāra haila
caitanya-gosāñi——'śrī-kṛṣṇa', nirdhārila

SYNONYMS

śuniyā—hearing; *lokera*—of all the people; *baḍa*—very great; *camatkāra*—wonder; *haila*—there was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śrī-kṛṣṇa*—personally Lord Kṛṣṇa; *nirdhārila*—they concluded.

TRANSLATION

When everyone heard Śrī Caitanya Mahāprabhu's explanation of the ātmārāma-śloka, everyone was astonished and struck with wonder. They concluded that Śrī Caitanya Mahāprabhu was none other than Lord Kṛṣṇa Himself.

TEXT 164

এত কহি' উঠিয়া চলিলা গৌরহরি।
নমস্কার করে লোক হরিধ্বনি করি ॥ ১৬৪ ॥

eta kahi' uṭhiyā calilā gaurahari
namaskāra kare loka hari-dhvani kari

SYNONYMS

eta kahi'—after speaking that; *uṭhiyā*—standing; *calilā*—began to walk; *gaurahari*—Śrī Gaurasundara, Śrī Caitanya Mahāprabhu; *namaskāra kare loka*—all the people offered their obeisances; *hari-dhvani kari*—loudly chanting the Hare Kṛṣṇa *mahā-mantra.*

TRANSLATION

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the mahā-mantra.

TEXT 165

সব কাশীবাসী করে নামসংকীর্তন।
প্রেমে হাসে, কাঁদে, গায়, করয়ে নর্তন ॥ ১৬৫ ॥

saba kāśī-vāsī kare nāma-saṅkīrtana
preme hāse, kāṅde, gāya, karaye nartana

SYNONYMS

saba kāśī-vāsī—all the inhabitants of Kāśī (Vārāṇasī); *kare*—performed; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra; preme*—in ecstatic love of Godhead; *hāse*—they laughed; *kāṅde*—they cried; *gāya*—chanted; *karaye nartana*—and danced.

TRANSLATION

All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

TEXT 166

সন্ন্যাসী পণ্ডিত করে ভাগবত বিচার।
বারাণসীপুর প্রভু করিলা নিস্তার॥ ১৬৬॥

sannyāsī paṇḍita kare bhāgavata vicāra
vārāṇasī-pura prabhu karilā nistāra

SYNONYMS

sannyāsī—the Māyāvādī *sannyāsīs; paṇḍita*—the learned scholars; *kare*—do; *bhāgavata vicāra*—discussion on *Śrīmad-Bhāgavatam; vārāṇasī-pura*—the city known as Vārāṇasī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karilā nistāra*—delivered.

TRANSLATION

After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them.

TEXT 167

নিজ-লোক লঞা প্রভু আইলা বাসাঘর।
বারাণসী হৈল দ্বিতীয় নদীয়া-নগর॥ ১৬৭॥

nija-loka lañā prabhu āilā vāsāghara
vārāṇasī haila dvitīya nadīyā-nagara

SYNONYMS

nija-loka lañā—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā vāsa-aghara*—came to His residential place; *vārāṇasī*—the city of Vārāṇasī; *haila*—became; *dvitīya*—second; *nadīyā-nagara*—Navadvīpa (Nadia).

TRANSLATION

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadīyā-nagara].

PURPORT

Both Navadvīpa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī *sannyāsīs* who are learned scholars. However, unlike Navadvīpa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of *Śrīmad-Bhāgavatam* was very rare in Vārāṇasī. In Navadvīpa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārānaṣī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvīpa because so many devotees began discussing *Śrīmad-Bhāgavatam*. Even at the present moment one can hear many discussions on *Śrīmad-Bhāgavatam* taking place on the banks of the Ganges. Many scholars and *sannyāsīs* gather there to hear *Śrīmad-Bhāgavatam* and perform *saṅkīrtana*.

TEXT 168

নিজগণ লঞা প্রভু কহে হাস্য করি'।
কাশীতে আমি আইলাঙ বেচিতে ভাবকালি ॥১৬৮॥

nija-gaṇa lañā prabhu kahe hāsya kari'
kāśīte āmi āilāṅa vecite bhāvakāli

SYNONYMS

nija-gaṇa lañā—with His personal associates; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *hāsya kari'*—laughingly; *kāśīte*—in Kāśī; *āmi āilāṅa*—I came; *vecite*—to sell; *bhāvakāli*—emotional ecstatic love.

TRANSLATION

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, "I came here to sell My emotional ecstatic love.

TEXT 169

কাশীতে গ্রাহক নাহি, বস্তু না বিকায়।
পুনরপি দেশে বহি' লওয়া নাহি যায় ॥ ১৬৯ ॥

kāśīte grāhaka nāhi, vastu nā vikāya
punarapi deśe vahi' laoyā nāhi yāya

SYNONYMS

kāśīte—in Kāśī (Benares); *grāhaka nāhi*—there was no customer; *vastu nā vikāya*—it was not selling; *punarapi*—again; *deśe*—to My own country; *vahi'*—carrying (it); *laoyā*—to take; *nāhi yāya*—was not possible.

TRANSLATION

"Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

TEXT 170

আমি বোঝা বহিমু, তোমা-সবার দুঃখ হৈল।
তোমা-সবার ইচ্ছায় বিনামূল্যে বিলাইল ॥ ১৭০ ॥

āmi bojhā vahimu, tomā-sabāra duḥkha haila
tomā-sabāra icchāya vinā-mūlye bilāila

SYNONYMS

āmi—I; *bojhā*—burden; *vahimu*—shall carry; *tomā-sabāra duḥkha haila*—all of you became very unhappy; *tomā-sabāra icchāya*—only by your will; *vinā-mūlye bilāila*—I distributed without a price.

TRANSLATION

"All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

PURPORT

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu's message

of the Hare Kṛṣṇa *mahā-mantra* without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

TEXT 171

সবে কহে,— লোক তারিতে তোমার অবতার।
'পূর্ব' 'দক্ষিণ' 'পশ্চিম' করিলা নিস্তার ॥ ১৭১ ॥

sabe kahe,—loka tārite tomāra avatāra
'pūrva' 'dakṣiṇa' 'paścima' karilā nistāra

SYNONYMS

sabe kahe—everyone says; *loka tārite*—to deliver the fallen souls; *tomāra avatāra*—Your incarnation; *pūrva*—east; *dakṣiṇa*—south; *paścima*—west; *karilā nistāra*—You have delivered.

TRANSLATION

All the Lord's devotees then said, "You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

TEXT 172

'এক' বারাণসী ছিল তোমাতে বিমুখ।
তাহা নিস্তারিয়া কৈলা আমা-সবার সুখ ॥ ১৭২ ॥

'eka' vārāṇasī chila tomāte vimukha
tāhā nistāriyā kailā āmā-sabāra sukha

SYNONYMS

eka—one; *vārāṇasī*—the city of Vārāṇasī; *chila*—remained; *tomāte vimukha*—against Your missionary activities; *tāhā*—that; *nistāriyā*—delivering; *kailā*—have done; *āmā-sabāra*—of all of us; *sukha*—awakening of happiness.

TRANSLATION

"Only Vārāṇasī was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy."

TEXT 173

বারাণসী-গ্রামে যদি কোলাহল হৈল।
শুনি' গ্রামী দেশী লোক আসিতে লাগিল ॥ ১৭৩ ॥

vārāṇasī-grāme yadi kolāhala haila
śuni' grāmī deśī loka āsite lāgila

SYNONYMS

vārāṇasī-grāme—in the city of Vārāṇasī; *yadi*—when; *kolāhala haila*—there was broadcasting of this news; *śuni'*—hearing; *grāmī*—from the villages; *deśī*—from the towns; *loka āsite lāgila*—people began to pour in.

TRANSLATION

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Śrī Caitanya Mahāprabhu.

TEXT 174

লক্ষ কোটি লোক আইসে, নাহিক গণন।
সঙ্কীর্ণস্থানে প্রভুর না পায় দরশন ॥ ১৭৪ ॥

lakṣa koṭi loka āise, nāhika gaṇana
saṅkīrṇa-sthāne prabhura nā pāya daraśana

SYNONYMS

lakṣa koṭi—hundreds and thousands; *loka*—people; *āise*—come; *nāhika gaṇana*—there was no counting; *saṅkīrṇa-sthāne*—in a small place; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā pāya daraśana*—could not get an audience.

TRANSLATION

Hundreds and thousands of people came to see Śrī Caitanya Mahāprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

TEXT 175

প্রভু যবে স্নানে যান বিশ্বেশ্বর-দরশনে।
দুইদিকে লোক করে প্রভু-বিলোকনে ॥ ১৭৫ ॥

prabhu yabe snāne yāna viśveśvara-daraśane
dui-dike loka kare prabhu-vilokane

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *yabe*—when; *snāne yāna*—goes to bathe; *viśveśvara-daraśane*—or to see the Deity of Lord Viśveśvara; *dui-dike*—on two sides; *loka*—all the people; *kare*—do; *prabhu-vilokane*—seeing of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to take His bath in the Ganges and to see the temple of Viśveśvara, people would line up on both sides to see the Lord.

TEXT 176

বাহু তুলি' প্রভু কহে—বল 'কৃষ্ণ' 'হরি'।
দণ্ডবৎ করে লোকে হরিধ্বনি করি' ॥ ১৭৬ ॥

bāhu tuli' prabhu kahe——bala 'kṛṣṇa' 'hari'
daṇḍavat kare loke hari-dhvani kari'

SYNONYMS

bāhu tuli'—raising His two arms; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *bala*—please say; *kṛṣṇa hari*—Kṛṣṇa, Hari; *daṇḍavat kare*—offer their respects; *loke*—the people; *hari-dhvani kari'*—loudly chanting the name of Hari.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, "Please chant Kṛṣṇa! Please chant Hari!" All the people received Him by chanting Hare Kṛṣṇa, and they offered their respects to Him by this chanting.

TEXT 177

এইমত দিন পঞ্চ লোক নিস্তারিয়া।
আর দিন চলিলা প্রভু উদ্বিগ্ন হঞা ॥ ১৭৭ ॥

ei-mata dina pañca loka nistāriyā
āra dina calilā prabhu udvigna hañā

SYNONYMS

ei-mata—in this way; *dina pañca*—five days; *loka*—the people; *nistāriyā*—delivering; *āra dina*—on the next day; *calilā*—departed; *prabhu*—Śrī Caitanya Mahāprabhu; *udvigna hañā*—being very eager.

TRANSLATION

In this way, for five days, Śrī Caitanya Mahāprabhu delivered the people of Vārāṇasī. Finally, on the next day, He became very eager to leave.

TEXT 178

রাত্রে উঠি' প্রভু যদি করিলা গমন।
পাছে লাগ্ লইলা তবে ভক্ত পঞ্চ জন ॥ ১৭৮ ॥

rātre uṭhi' prabhu yadi karilā gamana
pāche lāg la-ilā tabe bhakta pañca jana

SYNONYMS

rātre uṭhi'—rising at night; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *karilā gamana*—departed; *pāche*—behind Him; *lāg la-ilā*—began to follow; *tabe*—then; *bhakta pañca jana*—five devotees.

TRANSLATION

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

TEXT 179

তপন মিশ্র, রঘুনাথ, মহারাষ্ট্রীয় ব্রাহ্মণ।
চন্দ্রশেখর, কীর্তনীয়া-পরমানন্দ,—পঞ্চ জন ॥ ১৭৯ ॥

tapana miśra, raghunātha, mahārāṣṭrīya brāhmaṇa
candraśekhara, kīrtanīyā-paramānanda,—pañca jana

SYNONYMS

tapana miśra—Tapana Miśra; *raghunātha*—Raghunātha; *mahārāṣṭrīya brāhmaṇa*—the Mahārāṣṭrian *brāhmaṇa; candraśekhara*—Candraśekhara; *kīrtanīyā-paramānanda*—Paramānanda, who used to perform *kīrtana; pañca jana*—these five persons.

TRANSLATION

These five devotees were Tapana Miśra, Raghunātha, the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Paramānanda Kīrtanīyā.

TEXT 180

সবে চাহে প্রভু-সঙ্গে নীলাচল যাইতে।
সবারে বিদায় দিলা প্রভু যত্ন-সহিতে ॥ ১৮০ ॥

sabe cāhe prabhu-saṅge nīlācala yāite
sabāre vidāya dilā prabhu yatna-sahite

SYNONYMS

sabe cāhe—every one of them wanted; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nīlācala yāite*—to go to Jagannātha Purī; *sabāre*—to all of them; *vidāya dilā*—bade farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *yatna-sahite*—with great attention.

TRANSLATION

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Purī, but the Lord attentively bade them farewell.

TEXT 181

"যাঁর ইচ্ছা, পাছে আইস আমারে দেখিতে।
এবে আমি একা যামু ঝারিখণ্ড-পথে" ॥ ১৮১ ॥

"yāṅra icchā, pāche āisa āmāre dekhite
ebe āmi ekā yāmu jhārikhaṇḍa-pathe"

SYNONYMS

yāṅra—of one who; *icchā*—there is a desire; *pāche*—later; *āisa*—you may come; *āmāre dekhite*—to see Me; *ebe*—but at this time; *āmi*—I; *ekā*—alone; *yāmu*—shall go; *jhārikhaṇḍa-pathe*—through the forest known as Jhārikhaṇḍa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest."

TEXT 182

সনাতনে কহিলা,— তুমি যাহ' বৃন্দাবন।
তোমার দুই ভাই তথা করিয়াছে গমন ॥ ১৮২ ॥

sanātane kahilā,— tumi yāha' vṛndāvana
tomāra dui bhāi tathā kariyāche gamana

SYNONYMS

sanātane kahilā—he advised Sanātana Gosvāmī; *tumi*—you; *yāha' vṛndāvana*—go to Vṛndāvana; *tomāra*—your; *dui bhāi*—two brothers; *tathā*—there; *kariyāche gamana*—have already gone.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there.

TEXT 183

কাঁথা-করঙ্গিয়া মোর কাঙ্গাল ভক্তগণ।
বৃন্দাবনে আইলে তাঁদের করিহ পালন॥ ১৮৩॥

kāṅthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tāṅdera kariha pālana

SYNONYMS

kāṅthā—torn quilt; *karaṅgiyā*—a small waterpot; *mora*—My; *kāṅgāla*—poor; *bhakta-gaṇa*—devotees; *vṛndāvane āile*—when they come to Vṛndāvana; *tāṅdera*—of all of them; *kariha pālana*—take care.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanātana, you should give them shelter and maintain them."

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples both in Vṛndāvana and Māyāpur, Navadvīpa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Kṛṣṇa movement started, many Europeans and Americans have been visiting Vṛndāvana, but they have not been properly received by any *āśrama* or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come

to India to understand India's spiritual life, and the devotees in our temples both in Vṛndāvana and in Navadvīpa should make arrangements to accommodate them as far as possible.

TEXT 184

এত বলি' চলিলা প্রভু সবা আলিঙ্গিয়া।
সবেই পড়িলা তথা মূর্চ্ছিত হঞা॥ ১৮৪॥

eta bali' calilā prabhu sabā āliṅgiyā
sabei paḍilā tathā mūrcchita hañā

SYNONYMS

eta bali'—saying this; *calilā*—began to proceed; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *āliṅgiyā*—embracing; *sabei*—all of them; *paḍilā*—fell down; *tathā*—there; *mūrcchita hañā*—fainting.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

TEXT 185

কতক্ষণে উঠি' সবে দুঃখে ঘরে আইলা।
সনাতন-গোসাঞি বৃন্দাবনেরে চলিলা॥ ১৮৫॥

kata-kṣaṇe uṭhi' sabe duḥkhe ghare āilā
sanātana-gosāñi vṛndāvanere calilā

SYNONYMS

kata-kṣaṇe—after some time; *uṭhi'*—rising; *sabe*—all of them; *duḥkhe*—in great unhappiness; *ghare āilā*—returned to their homes; *sanātana-gosāñi*—Sanātana Gosvāmī; *vṛndāvanere calilā*—proceeded toward Vṛndāvana.

TRANSLATION

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanātana Gosvāmī proceeded toward Vṛndāvana alone.

TEXT 186

এথা রূপ-গোসাঞি যবে মথুরা আইলা।
ধ্রুবঘাটে তাঁরে সুবুদ্ধিরায় মিলিলা॥ ১৮৬॥

ethā rūpa-gosāñi yabe mathurā āilā
dhruva-ghāṭe tāṅre subuddhi-rāya mililā

SYNONYMS

ethā—there; *rūpa-gosāñi*—Rūpa Gosāñi; *yabe*—when; *mathurā āilā*—came to Mathurā; *dhruva-ghāṭe*—at the bank of the Yamunā known as Dhruva-ghāṭa; *tāṅre*—him; *subuddhi-rāya*—a devotee of Lord Caitanya named Subuddhi Rāya; *mililā*—met.

TRANSLATION

When Rūpa Gosvāmī reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā at a place called Dhruva-ghāṭa.

TEXT 187

পূর্বে যবে সুবুদ্ধি-রায় ছিলা গৌড়ে 'অধিকারী'।
হুসেন-খাঁ 'সৈয়দ' করে তাহার চাকরী ॥ ১৮৭ ॥

pūrve yabe subuddhi-rāya chilā gauḍe 'adhikārī'
husena-khāṅ 'saiyada' kare tāhāra cākarī

SYNONYMS

pūrve—formerly; *yabe*—when; *subuddhi-rāya*—Subuddhi Rāya; *chilā*—resided; *gauḍe*—in Bengal; *adhikārī*—a very respectable man; *husena-khāṅ*—Nawab Hussain Khān; *saiyada*—named Saiyada; *kare*—performed; *tāhāra cākarī*—service of Subuddhi Rāya.

TRANSLATION

Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal]. Saiyada Hussain Khān was then a servant of Subuddhi Rāya.

TEXT 188

দীঘি খোদাইতে তারে 'মুন্সীফ' কৈলা।
ছিদ্র পাঞা রায় তারে চাবুক মারিলা ॥ ১৮৮ ॥

dīghi khodāite tāre 'munsīpha' kailā
chidra pāñā rāya tāre cābuka mārilā

SYNONYMS

dīghi khodāite—to dig a big lake; *tāre*—Hussain Khān; *munsīpha kailā*—appointed as the supervisor; *chidra pāñā*—finding some fault; *rāya*—Subuddhi Rāya; *tāre*—him; *cābuka mārilā*—whipped.

TRANSLATION

Subuddhi Rāya put Hussain Khān in charge of digging a big lake, but, once, finding fault with him, he struck him with a whip.

TEXT 189

পাছে যবে হুসেন-খাঁ গৌড়ে 'রাজা' হইল।
সুবুদ্ধি-রায়েরে তিঁহো বহু বাড়াইল ॥ ১৮৯ ॥

pāche yabe husena-khāṅ gauḍe 'rājā' ha-ila
subuddhi-rāyere tiṅho bahu bāḍāila

SYNONYMS

pāche—later; *yabe*—when; *husena-khāṅ*—Hussain Khān; *gauḍe*—in Bengal; *rājā ha-ila*—was appointed Nawab, or governor, by the central Mohammedan government; *subuddhi-rāyere*—unto Subuddhi Rāya; *tiṅho*—he; *bahu bāḍāila*—increased the opulences.

TRANSLATION

Later Hussain Khān somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

TEXT 190

তার স্ত্রী তার অঙ্গে দেখে মারণের চিহ্নে।
সুবুদ্ধি-রায়েরে মারিতে কহে রাজা-স্থানে ॥ ১৯০ ॥

tāra strī tāra aṅge dekhe māraṇera cihne
subuddhi-rāyere mārite kahe rājā-sthāne

SYNONYMS

tāra strī—his wife; *tāra aṅge*—on his body; *dekhe*—sees; *māraṇera cihne*—the mark of the whip; *subuddhi-rāyere*—Subuddhi Rāya; *mārite*—to kill; *kahe*—says; *rājā-sthāne*—in the presence of the King.

TRANSLATION

Later, when the wife of Nawab Saiyada Hussain Khān saw the whip marks on his body, she requested him to kill Subuddhi Rāya.

TEXT 191

রাজা কহে,—আমার পোষ্টা রায় হয় 'পিতা'।
তাহারে মারিমু আমি,—ভাল নহে কথা॥ ১৯১॥

rājā kahe,——āmāra poṣṭā rāya haya 'pitā'
tāhāre mārimu āmi,——bhāla nahe kathā

SYNONYMS

rājā kahe—the King said; *āmāra*—my; *poṣṭā*—maintainer; *rāya*—Subuddhi Rāya; *haya*—is; *pitā*—just like my father; *tāhāre mārimu*—shall kill him; *āmi*—I; *bhāla nahe kathā*—this is not a good proposal.

TRANSLATION

Hussain Khān replied, "Subuddhi Rāya has maintained me very carefully. He was just like a father to me," he said. "Now you are asking me to kill him. This is not a very good proposal."

TEXT 192

স্ত্রী কহে,—জাতি লহ', যদি প্রাণে না মারিবে।
রাজা কহে,—জাতি নিলে ইঁহো নাহি জীবে॥ ১৯২

strī kahe,——jāti laha', yadi prāṇe nā māribe
rājā kahe,——jāti nile iṅho nāhi jībe

SYNONYMS

strī kahe—the wife replied; *jāti laha'*—then take his caste; *yadi*—if; *prāṇe nā māribe*—you will not kill him; *rājā kahe*—the King replied; *jāti nile*—if I take his caste; *iṅho nāhi jībe*—he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya's caste and turn him into a Mohammedan, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.

TEXT 193

স্ত্রী মরিতে চাহে, রাজা সঙ্কটে পড়িল।
করোঁয়ার পানি তার মুখে দেওয়াইল ॥ ১৯৩ ॥

strī marite cāhe, rājā saṅkaṭe paḍila
karoṅyāra pāni tāra mukhe deoyāila

SYNONYMS

strī—the wife; *marite cāhe*—wants to kill Subuddhi Rāya; *rājā*—the King; *saṅkaṭe paḍila*—became very perplexed; *karoṅyāra pāni*—water from a pitcher especially used by Mohammedans; *tāra mukhe*—on his head; *deoyāila*—forced to be sprinkled.

TRANSLATION

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya's head from a pitcher that had been used by a Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partisan days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow's flesh, and consequently they began crying, thinking that they had become Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rūpa and Sanātana Gosvāmī were born in a high *brāhmaṇa* family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Rāya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan.

From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule

fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture—Kṛṣṇa consciousness. People should accept one God, Kṛṣṇa; one scripture, *Bhagavad-gītā;* and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine, or cultural or religious degradation. So-called caste systems and national divisions are artificial. According to our Vaiṣṇava philosophy, these are all external bodily designations. The Kṛṣṇa consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would understand that the business of the spirit soul is to serve the Supreme Spirit, Kṛṣṇa. As Lord Kṛṣṇa says in *Bhagavad-gītā* (15.7), *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ:* "The living entities in this conditioned world are My eternal, fragmental parts." All living entities in different life forms are sons of Kṛṣṇa. Therefore they are all meant to serve Kṛṣṇa, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Kṛṣṇa consciousness movement. Recently we had talks with Christian leaders in Australia, including the Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

TEXT 194

তবে সুবুদ্ধি-রায় সেই 'ছদ্ম' পাঞা।
বারাণসী আইলা, সব বিষয় ছাড়িয়া॥ ১৯৪॥

tabe subuddhi-rāya sei 'chadma' pāñā
vārāṇasī āilā, saba viṣaya chāḍiyā

SYNONYMS

tabe—upon this; *subuddhi-rāya*—Subuddhi Rāya; *sei*—that; *chadma*—plea; *pāñā*—getting an opportunity; *vārāṇasī āilā*—came to Vārāṇasī; *saba*—all; *viṣaya chāḍiyā*—giving up the implications of material activities.

TRANSLATION

Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasī.

PURPORT

It appears that Subuddhi Rāya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one

becomes a Mohammedan when water is sprinkled on one's face from a Mohammedan's pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa.* Subuddhi Rāya was thinking of taking *sannyāsa,* and by the grace of Kṛṣṇa, he received this opportunity. He therefore left his family and went to Vārāṇasī. The system of *varṇāśrama-dharma* is very scientific. If one is directed by the *varṇāśrama* institution, he will naturally think of retiring from family life at the end of his life. Therefore *sannyāsa* is compulsory at the age of fifty.

TEXT 195

প্রায়শ্চিত্ত পুছিলা তিঁহো পণ্ডিতের গণে।
তাঁরা কহে,—তপ্ত-ঘৃত খাঞা ছাড়' প্রাণে॥ ১৯৫॥

prāyaścitta puchilā tiṅho paṇḍitera gaṇe
tāṅrā kahe,——tapta-ghṛta khāñā chāḍa' prāṇe

SYNONYMS

prāyaścitta—atonement; *puchilā*—inquired; *tiṅho*—he; *paṇḍitera gaṇe*—among the learned scholars or *brāhmaṇa-paṇḍitas* in Vārāṇasī; *tāṅrā kahe*—they advised; *tapta-ghṛta*—hot clarified butter; *khāñā*—drinking; *chāḍa'*—give up; *prāṇe*—your life.

TRANSLATION

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

TEXT 196

কেহ কহে,—এই নহে, 'অল্প' দোষ হয়।
শুনিয়া রহিলা রায় করিয়া সংশয়॥ ১৯৬॥

keha kahe,——ei nahe, 'alpa' doṣa haya
śuniyā rahilā rāya kariyā saṁśaya

SYNONYMS

keha kahe—some of the learned *brāhmaṇas* said; *ei*—this; *nahe*—not; *alpa*—insignificant; *doṣa*—fault; *haya*—is; *śuniyā*—hearing; *rahilā*—remained; *rāya*—Subuddhi Rāya; *kariyā*—making; *saṁśaya*—doubt.

TRANSLATION

When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do.

PURPORT

This is another instance of Hindu custom. One *brāhmaṇa* would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the *brāhmaṇas'* different opinions, Subuddhi Rāya became further perplexed. He did not know what to do or what not to do.

TEXT 197

তবে যদি মহাপ্রভু বারাণসী আইলা।
তাঁরে মিলি' রায় আপন-বৃত্তান্ত কহিলা ॥ ১৯৭ ॥

tabe yadi mahāprabhu vārāṇasī āilā
tāṅre mili' rāya āpana-vṛttānta kahilā

SYNONYMS

tabe—at this moment; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vārāṇasī āilā*—came to Vārāṇasī; *tāṅre mili'*—meeting Him; *rāya*—Subuddhi Rāya; *āpana-vṛttānta kahilā*—explained his personal situation.

TRANSLATION

In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasī. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do.

TEXT 198

প্রভু কহে,— ইহাঁ হৈতে যাহ' বৃন্দাবন।
নিরন্তর কর কৃষ্ণনামসংকীর্তন ॥ ১৯৮ ॥

prabhu kahe,— ihāṅ haite yāha' vṛndāvana
nirantara kara kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

prabhu kahe—the Lord advised; *ihāṅ haite*—from this place; *yāha' vṛndāvana*—go to Vṛndāvana; *nirantara*—incessantly; *kara*—perform; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

The Lord advised him, "Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra constantly."

PURPORT

This is a solution to all sinful activities. In this age of Kali everyone is perplexed by so many inconveniences—social, political and religious—and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. *Tathā dehāntara-prāptir dhīras tatra na muhyati.* One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa *mahā-mantra.* Following in the footsteps of Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement is recommending this process all over the world. We are saying, "Chant the Hare Kṛṣṇa *mahā-mantra,* be freed from all the complexities of life and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead."

TEXT 199

এক 'নামাভাসে' তোমার পাপ-দোষ যাবে।
আর 'নাম' লইতে কৃষ্ণচরণ পাইবে॥ ১৯৯॥

eka 'nāmābhāse' tomāra pāpa-doṣa yābe
āra 'nāma' la-ite kṛṣṇa-caraṇa pāibe

SYNONYMS

eka—one; *nāma-ābhāse*—by a reflection of the pure chanting of the Hare Kṛṣṇa *mahā-mantra; tomāra*—your; *pāpa-doṣa yābe*—all the sinful reactions will go away; *āra*—then again; *nāma la-ite*—after chanting purely the name of the Lord; *kṛṣṇa-caraṇa pāibe*—you will get shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: "Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful

reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa.

PURPORT

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa *mahā-mantra,* there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa *mahā-mantra* is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu's instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa *mantra.* Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa *mantra,* we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

TEXT 200

আর কৃষ্ণনাম লৈতে কৃষ্ণস্থানে স্থিতি।
মহাপাতকের হয় এই প্রায়শ্চিত্তি ॥ ২০০ ॥

āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti
mahā-pātakera haya ei prāyaścitti

SYNONYMS

āra—further; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra; laite*—continuously chanting; *kṛṣṇa-sthāne sthiti*—being situated in company with Lord Kṛṣṇa; *mahā-pātakera*—of all kinds of sinful activity; *haya*—is; *ei*—this; *prāyaścitti*—atonement.

TRANSLATION

"When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity."

TEXT 201

পাঞা আজ্ঞা রায় বৃন্দাবনেরে চলিলা।
প্রয়াগ, অযোধ্যা দিয়া নৈমিষারণ্যে আইলা ॥ ২০১॥

pāñā ājñā rāya vṛndāvanere calilā
prayāga, ayodhyā diyā naimiṣāraṇye āilā

SYNONYMS

pāñā ājñā—getting this order; *rāya*—Subuddhi Rāya; *vṛndāvanere calilā*—went toward Vṛndāvana; *prayāga*—Allahabad; *ayodhyā*—Ayodhyā (the kingdom of Lord Rāmacandra); *diyā*—through; *naimiṣāraṇye āilā*—came to Naimiṣāraṇya, (a place near Lucknow).

TRANSLATION

Thus receiving the order from Śrī Caitanya Mahāprabhu to go to Vṛndāvana, Subuddhi Rāya left Vārāṇasī and went through Prayāga, Ayodhyā and Naimiṣāraṇya toward Vṛndāvana.

TEXT 202

কতক দিবস রায় নৈমিষারণ্যে রহিলা।
প্রভু বৃন্দাবন হৈতে প্রয়াগ যাইলা ॥ ২০২ ॥

kataka divasa rāya naimiṣāraṇye rahilā
prabhu vṛndāvana haite prayāga yāilā

SYNONYMS

kataka divasa—a few days; *rāya*—Subuddhi Rāya; *naimiṣāraṇye rahilā*—stayed at Naimiṣāraṇya; *prabhu*—Śrī Caitanya Mahāprabhu; *vṛndāvana haite*—from Vṛndāvana; *prayāga*—to Allahabad; *yāilā*—went.

TRANSLATION

Subuddhi Rāya stayed for some time at Naimiṣāraṇya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndāvana.

TEXT 203

মথুরা আসিয়া রায় প্রভুবার্তা পাইল।
প্রভুর লাগ না পাঞা মনে বড় দুঃখ হৈল ॥ ২০৩ ॥

mathurā āsiyā rāya prabhu-vārtā pāila
prabhura lāga nā pāñā mane baḍa duḥkha haila

SYNONYMS

mathurā āsiyā—when he came to Mathurā; *rāya*—Subuddhi Rāya; *prabhu-vārtā pāila*—got information of the Lord's itinerary; *prabhura*—of Lord

Caitanya Mahāprabhu; *lāga*—contact; *nā pāñā*—not getting; *mane*—in the mind; *baḍa*—very great; *duḥkha*—unhappiness; *haila*—there was.

TRANSLATION

After reaching Mathurā, Subuddhi Rāya received information of the Lord's itinerary. He became very unhappy because he was not able to contact the Lord.

TEXT 204

শুষ্ককাষ্ঠ আনি' রায় বেচে মথুরাতে।
পাঁচ ছয় পৈসা হয় এক এক বোঝাতে॥ ২০৪॥

śuṣka-kāṣṭha āni' rāya vece mathurāte
pāṅca chaya paisā haya eka eka bojhāte

SYNONYMS

śuṣka-kāṣṭha āni'—collecting dry wood from the forest; *rāya*—Subuddhi Rāya; *vece*—sells; *mathurāte*—at Mathurā; *pāṅca chaya*—five or six; *paisā*—paise; *haya*—are; *eka eka bojhāte*—in exchange for each load of dry wood.

TRANSLATION

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise.

TEXT 205

আপনে রহে এক পৈসার চানা চাবাইয়া।
আর পৈসা বাণিয়া-স্থানে রাখেন ধরিয়া॥ ২০৫॥

āpane rahe eka paisāra cānā cābāiyā
āra paisā bāṇiyā-sthāne rākhena dhariyā

SYNONYMS

āpane—personally; *rahe*—lives; *eka paisāra*—of one paisa's worth; *cānā*—fried chick-peas; *cābāiyā*—chewing; *āra*—the balance; *paisā*—four or five paise; *bāṇiyā-sthāne*—in the custody of a merchant; *rākhena*—keeps; *dhariyā*—depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paise's worth of fried chick-peas, and he would deposit whatever other paises he had with some merchant.

PURPORT

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the banking system. Subuddhi Rāya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaiṣṇava, that is accepted. These are the dealings of Subuddhi Rāya, who is one of the confidential devotees of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī also followed this principle by spending fifty percent of his money in order to serve Kṛṣṇa through *brāhmaṇas* and Vaiṣṇavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in *Caitanya-caritāmṛta*. Whether in the renounced order or in the *gṛhastha* order, a Vaiṣṇava should follow these principles set forth by the previous *ācāryas*.

TEXT 206

দুঃখী বৈষ্ণব দেখি' তাঁরে করান ভোজন।
গৌড়ীয়া আইলে দধি, ভাত, তৈল-মর্দন ॥ ২০৬ ॥

duḥkhī vaiṣṇava dekhi' tāṅre karāna bhojana
gauḍīyā āile dadhi, bhāta, taila-mardana

SYNONYMS

duḥkhī vaiṣṇava—a poverty-stricken Vaiṣṇava; *dekhi'*—seeing; *tāṅre*—to him; *karāna bhojana*—gives food for eating; *gauḍīyā āile*—when a Bengali Vaiṣṇava came to Mathurā; *dadhi*—yogurt; *bhāta*—cooked rice; *taila-mardana*—massaging mustard oil on the body.

TRANSLATION

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiṣṇavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiṣṇava, he would use his money to feed him.

PURPORT

There is a special reference for the maintenance of Bengali Vaiṣṇavas. A Gauḍīya Vaiṣṇava is a Bengali Vaiṣṇava. Most of the devotees of Lord Caitanya at that time were Gauḍīyas and Oriyās, inhabitants of Bengal and Orissa. There are still many hundreds and thousands of disciples in Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to

Mathurā in the North, they found that the people generally ate chapatis or *roṭi* made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Rāya saw a Bengali Vaiṣṇava arriving in Mathurā, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Rāya wanted to serve the Vaiṣṇavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathurā, particularly the wheat-made chapatis and *roṭi*.

TEXT 207

রূপ-গোসাঞি, আইলে তাঁরে বহু প্রীতি কৈলা।
আপন-সঙ্গে লঞা 'দ্বাদশ বন' দেখাইলা ॥ ২০৭ ॥

rūpa-gosāñi, āile tāṅre bahu prīti kailā
āpana-saṅge lañā 'dvādaśa vana' dekhāilā

SYNONYMS

rūpa-gosāñi—Rūpa Gosāñi; *āile*—when he came to Mathurā; *tāṅre*—unto him; *bahu*—much; *prīti*—love; *kailā*—showed; *āpana-saṅge lañā*—taking Rūpa Gosvāmī personally with him; *dvādaśa vana*—the twelve forests of Vṛndāvana; *dekhāilā*—showed.

TRANSLATION

When Rūpa Gosvāmī arrived at Mathurā, Subuddhi Rāya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rūpa Gosvāmī to see all the twelve forests of Vṛndāvana.

PURPORT

Śrīla Rūpa Gosvāmī had been a minister in the government of Hussain Shah, and Subuddhi Rāya was also known to Hussain Shah, because as a boy, he had been Subuddhi Rāya's servant. It appears that Subuddhi Rāya was elderly, yet while he was living in Mathurā he showed Rūpa Gosvāmī the twelve forests of Vṛndāvana.

TEXT 208

মাসমাত্র রূপ-গোসাঞি রহিলা বৃন্দাবনে।
শীঘ্র চলি' আইলা সনাতনানুসন্ধানে ॥ ২০৮ ॥

māsa-mātra rūpa-gosāñi rahilā vṛndāvane
śīghra cali' āilā sanātanānusandhāne

SYNONYMS

māsa-mātra—only one month; *rūpa-gosāñi*—Rūpa Gosāñi; *rahilā*—remained; *vṛndāvane*—at Vṛndāvana; *śīghra*—very soon; *cali' āilā*—returned; *sanātana-anusandhāne*—to search for Sanātana Gosvāmī.

TRANSLATION

Rūpa Gosvāmī remained in Mathurā and Vṛndāvana for one month in the association of Subuddhi Rāya. After that, he left Vṛndāvana to search for his elder brother, Sanātana Gosvāmī.

TEXT 209

গঙ্গাতীর-পথে প্রভু প্রয়াগেরে আইলা।
তাহা শুনি' দুইভাই সে পথে চলিলা॥ ২০৯॥

gaṅgā-tīra-pathe prabhu prayāgere āilā
tāhā śuni' dui-bhāi se pathe calilā

SYNONYMS

gaṅgā-tīra-pathe—on the road on the bank of the Ganges; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāgere āilā*—came to Prayāga; *tāhā śuni'*—hearing this news; *dui-bhāi*—the two brothers named Rūpa and Anupama; *se pathe calilā*—traveled on that path.

TRANSLATION

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on the road along the banks of the Ganges, both Rūpa and his brother Anupama went that way to meet the Lord.

TEXT 210

এথা সনাতন গোসাঞি প্রয়াগে আসিয়া।
মথুরা আইলা সরান রাজপথ দিয়া॥ ২১০॥

ethā sanātana gosāñi prayāge āsiyā
mathurā āilā sarāna rāja-patha diyā

SYNONYMS

ethā—here (at the other end); *sanātana gosāñi*—Sanātana Gosāñi; *prayāge āsiyā*—coming to Prayāga; *mathurā āilā*—he reached Vṛndāvana; *sarāna*—directly; *rāja-patha diyā*—on the government road or public road.

TRANSLATION

After reaching Prayāga, Sanātana Gosvāmī, following the order of Śrī Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

PURPORT

This is especially significant because when Sanātana Gosvāmī went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Śrī Caitanya Mahāprabhu at Benares, however, he was ordered to proceed to Vṛndāvana along the public road leading to Mathurā. In other words, he was advised not to fear for his political situation.

TEXT 211

মথুরাতে সুবুদ্ধি-রায় তাহারে মিলিলা।
রূপ-অনুপম-কথা সকলি কহিলা ॥ ২১১ ॥

mathurāte subuddhi-rāya tāhāre mililā
rūpa-anupama-kathā sakali kahilā

SYNONYMS

mathurāte—at Mathurā; *subuddhi-rāya*—Subuddhi Rāya; *tāhāre mililā*—met him; *rūpa-anupama-kathā*—news about his younger brothers, Rūpa Gosvāmī and Anupama; *sakali*—everything; *kahilā*—described.

TRANSLATION

When Sanātana Gosvāmī met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmī and Anupama.

TEXT 212

গঙ্গাপথে দুইভাই রাজপথে সনাতন।
অতএব তাঁহা সনে না হৈল মিলন ॥ ২১২ ॥

gaṅgā-pathe dui-bhāi rāja-pathe sanātana
ataeva tāṅhā sane nā haila milana

SYNONYMS

gaṅgā-pathe—on the road on the bank of the Ganges; *dui-bhāi*—the two brothers Rūpa and Anupama; *rāja-pathe*—on the public road; *sanātana*—Sanātana Gosvāmī; *ataeva*—because of this; *tāṅhā sane*—with him; *nā haila milana*—there was not a meeting.

TRANSLATION

Since Sanātana Gosvāmī went along the public road to Vṛndāvana and Rūpa Gosvāmī and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

TEXT 213

সুবুদ্ধি-রায় বহু স্নেহ করে সনাতনে।
ব্যবহার-স্নেহ সনাতন নাহি মানে ॥ ২১৩ ॥

subuddhi-rāya bahu sneha kare sanātane
vyavahāra-sneha sanātana nāhi māne

SYNONYMS

subuddhi-rāya—Subuddhi Rāya; *bahu*—much; *sneha*—affection; *kare*—does; *sanātane*—unto Sanātana Gosvāmī; *vyavahāra-sneha*—love and affection because of a previous relationship; *sanātana*—Sanātana Gosvāmī; *nāhi māne*—was hesitant to accept.

TRANSLATION

Subuddhi Rāya and Sanātana Gosvāmī knew one another before accepting the renounced order. Therefore Subuddhi Rāya showed much affection to Sanātana Gosvāmī, but Sanātana Gosvāmī hesitated to accept his sentiments and affections.

TEXT 214

মহা-বিরক্ত সনাতন ভ্রমেন বনে বনে।
প্রতিবৃক্ষে, প্রতিকুঞ্জে রহে রাত্রি-দিনে ॥ ২১৪ ॥

mahā-virakta sanātana bhramena vane vane
prati-vṛkṣe, prati-kuñje rahe rātri-dine

SYNONYMS

mahā-virakta—highly elevated in the renounced order of life; *sanātana*—Sanātana Gosvāmī; *bhramena*—wanders; *vane vane*—from forest to forest; *prati-vṛkṣe*—under every tree; *prati-kuñje*—in every bush; *rahe rātri-dine*—remains day and night.

TRANSLATION

Being very advanced in the renounced order, Sanātana Gosvāmī used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

TEXT 215

মথুরামাহাত্ম্য-শাস্ত্র সংগ্রহ করিয়া ।
লুপ্ততীর্থ প্রকট কৈলা বনেতে ভ্রমিয়া ॥ ২১৫ ॥

mathurā-māhātmya-śāstra saṅgraha kariyā
lupta-tīrtha prakaṭa kailā vanete bhramiyā

SYNONYMS

mathurā-māhātmya—giving a description of the greatness of Mathurā; *śāstra*—books; *saṅgraha kariyā*—collecting; *lupta-tīrtha*—lost holy places; *prakaṭa*—discovering; *kailā*—he did; *vanete bhramiyā*—traveling within the forest.

TRANSLATION

Śrīla Sanātana Gosvāmī collected some books about archaeological excavations in Mathurā, and, wandering in the forest, he sought to renovate all those holy places.

TEXT 216

এইমত সনাতন বৃন্দাবনেতে রহিলা ।
রূপ-গোসাঞি দুইভাই কাশীতে আইলা ॥ ২১৬ ॥

ei-mata sanātana vṛndāvanete rahilā
rūpa-gosāñi dui-bhāi kāśīte āilā

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvanete rahilā*—remained in Vṛndāvana; *rūpa-gosāñi*—Rūpa Gosāñi; *dui-bhāi*—the two brothers; *kāśīte āilā*—came to Vārāṇasī (Kāśī).

TRANSLATION

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasī.

TEXT 217

মহারাষ্ট্রীয় দ্বিজ, শেখর, মিশ্র-তপন ।
তিনজন সহ রূপ করিলা মিলন ॥ ২১৭ ॥

mahārāṣṭrīya dvija, śekhara, miśra-tapana
tina-jana saha rūpa karilā milana

SYNONYMS

mahārāṣṭrīya dvija—the *brāhmaṇa* of Mahārāṣṭra province; *śekhara*—Candraśekhara; *miśra-tapana*—Tapana Miśra; *tina-jana*—these three persons; *saha*—with; *rūpa*—Rūpa Gosvāmī; *karilā milana*—met.

TRANSLATION

When Rūpa Gosvāmī arrived at Vārāṇasī, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

TEXT 218

শেখরের ঘরে বাসা, মিশ্র-ঘরে ভিক্ষা।
মিশ্রমুখে শুনে সনাতনে প্রভুর 'শিক্ষা' ॥ ২১৮ ॥

śekharera ghare vāsā, miśra-ghare bhikṣā
miśra-mukhe śune sanātane prabhura 'śikṣā'

SYNONYMS

śekharera ghare vāsa—residence in the house of Candraśekhara; *miśra-ghare bhikṣā*—*prasāda* at the house of Tapana Miśra; *miśra-mukhe*—from the mouth of Tapana Miśra; *śune*—hears; *sanātane*—unto Sanātana; *prabhura śikṣā*—instructions of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Rūpa Gosvāmī was staying at Vārāṇasī, he resided at the house of Candraśekhara and took prasāda at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī in Vārāṇasī.

TEXT 219

কাশীতে প্রভুর চরিত্র শুনি' তিনের মুখে।
সন্ন্যাসীরে কৃপা শুনি' পাইলা বড় সুখে ॥ ২১৯ ॥

kāśīte prabhura caritra śuni' tinera mukhe
sannyāsīre kṛpā śuni' pāilā baḍa sukhe

SYNONYMS

kāśīte—at Vārāṇasī (Kāśī); *prabhura*—of Śrī Caitanya Mahāprabhu; *caritra*—the activity; *śuni'*—hearing; *tinera mukhe*—from the mouths of the three persons; *sannyāsīre kṛpā*—the mercy shown to the Māyāvādī *sannyāsīs; śuni'*—hearing about; *pāilā*—he got; *baḍa sukhe*—very great pleasure.

TRANSLATION

While staying at Vārāṇasī, Rūpa Gosvāmī heard of all Śrī Caitanya Mahāprabhu's activities. When he heard of His deliverance of the Māyāvādī sannyāsīs, he became very happy.

TEXT 220

মহাপ্রভুর উপর লোকের প্রণতি দেখিয়া।
সুখী হৈলা লোকমুখে কীর্তন শুনিয়া॥ ২২০॥

mahāprabhura upara lokera praṇati dekhiyā
sukhī hailā loka-mukhe kīrtana śuniyā

SYNONYMS

mahāprabhura—Śrī Caitanya Mahāprabhu; *upara*—upon; *lokera*—of the people in general; *praṇati dekhiyā*—seeing the surrender; *sukhī hailā*—became very happy; *loka-mukhe*—from the general public; *kīrtana śuniyā*—hearing the description.

TRANSLATION

When Rūpa Gosvāmī saw that all the people of Vārāṇasī respected Śrī Caitanya Mahāprabhu, he became very happy. He even heard stories from the general populace.

TEXT 221

দিন দশ রহি' রূপ গৌড়ে যাত্রা কৈল।
সনাতন-রূপের এই চরিত্র কহিল॥ ২২১॥

dina daśa rahi' rūpa gauḍe yātrā kaila
sanātana-rūpera ei caritra kahila

SYNONYMS

dina daśa—about ten days; *rahi'*—remaining; *rūpa*—Rūpa Gosvāmī; *gauḍe yātrā kaila*—went back to Bengal; *sanātana-rūpera*—of Śrī Sanātana Gosvāmī and Rūpa Gosvāmī; *ei*—thus; *caritra*—character; *kahila*—I have described.

TRANSLATION

After staying in Vārāṇasī for about ten days, Rūpa Gosvāmī returned to Bengal. In this way I have described the activities of Rūpa and Sanātana.

TEXT 222

এথা মহাপ্রভু যদি নীলাদ্রি চলিলা।
নির্জন বনপথে যাইতে মহা সুখ পাইলা॥ ২২২ ॥

ethā mahāprabhu yadi nīlādri calilā
nirjana vana-pathe yāite mahā sukha pāilā

SYNONYMS

ethā—on the other side; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nīlādri calilā*—went back to Jagannātha Purī; *nirjana vana-pathe*—on a solitary forest path; *yāite*—traveling; *mahā sukha pāilā*—got very great pleasure.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī, He passed through the solitary forest, and He received great pleasure in doing so.

TEXT 223

সুখে চলি' আইসে প্রভু বলভদ্র-সঙ্গে।
পূর্ববৎ মৃগাদি-সঙ্গে কৈলা নানারঙ্গে॥ ২২৩॥

sukhe cali' āise prabhu balabhadra-saṅge
pūrvavat mṛgādi-saṅge kailā nānā-raṅge

SYNONYMS

sukhe—in a very pleasing atmosphere; *cali' āise*—comes back; *prabhu*—Śrī Caitanya Mahāprabhu; *balabhadra-saṅge*—with the servant of Balabhadra Bhaṭṭācārya; *pūrva-vat*—as previously; *mṛga-ādi-saṅge*—with the forest animals; *kailā*—performed; *nānā-raṅge*—various pleasing activities.

TRANSLATION

Śrī Caitanya Mahāprabhu happily returned to Jagannātha Purī in the company of His servant, Balabhadra Bhaṭṭācārya. As previously, the Lord performed many pleasing pastimes with the forest animals.

TEXT 224

আঠারনালাতে আসি' ভট্টাচার্য ব্রাহ্মণে।
পাঠাঞা বোলাইলা নিজ-ভক্তগণে॥ ২২৪ ॥

āṭhāranālāte āsi' bhaṭṭācārya brāhmaṇe
pāṭhāñā bolāilā nija-bhakta-gaṇe

SYNONYMS

āṭhāranālāte—to a place near Jagannātha Purī named Āṭhāranālā; *āsi'*—coming; *bhaṭṭācārya brāhmaṇe*—the *brāhmaṇa* known as Balabhadra Bhaṭṭācārya; *pāṭhāñā*—sending; *bolāilā*—called for; *nija-bhakta-gaṇe*—His own personal associates.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at a place known as Āṭhāranālā near Jagannātha Purī, He sent Balabhadra Bhaṭṭācārya to call for His devotees.

TEXT 225

শুনিয়া ভক্তের গণ যেন পুনরপি জীলা।
দেহে প্রাণ আইলে, যেন ইন্দ্রিয় উঠিলা॥ ২২৫॥

śuniyā bhaktera gaṇa yena punarapi jīlā
dehe prāṇa āile, yena indriya uṭhilā

SYNONYMS

śuniyā—hearing; *bhaktera gaṇa*—the hordes of devotees at Jagannātha Purī; *yena*—as if; *punarapi*—again; *jīlā*—became alive; *dehe*—in the body; *prāṇa āile*—consciousness returned; *yena*—as if; *indriya*—senses; *uṭhilā*—became agitated.

TRANSLATION

Hearing news of the Lord's arrival from Balabhadra Bhaṭṭācārya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.

TEXT 226

আনন্দে বিহ্বল ভক্তগণ ধাঞা আইলা।
নরেন্দ্রে আসিয়া সবে প্রভুরে মিলিলা॥ ২২৬॥

ānande vihvala bhakta-gaṇa dhāñā āilā
narendre āsiyā sabe prabhure mililā

SYNONYMS

ānande—in great pleasure; *vihvala*—overwhelmed; *bhakta-gaṇa*—all the devotees; *dhāñā āilā*—very hastily came; *narendre āsiyā*—coming to the shore of Narendra Lake; *sabe*—all of them; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

TEXT 227

পুরী-ভারতীর প্রভু বন্দিলেন চরণ।
দোঁহে মহাপ্রভুরে কৈলা প্রেম-আলিঙ্গন ॥ ২২৭ ॥

purī-bhāratīra prabhu vandilena caraṇa
doṅhe mahāprabhure kailā prema-āliṅgana

SYNONYMS

purī—Paramānanda Purī; *bhāratīra*—and of Brahmānanda Bhāratī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vandilena caraṇa*—worshiped the feet; *doṅhe*—both the elderly *sannyāsīs; mahāprabhure*—Śrī Caitanya Mahāprabhu; *kailā*—did; *prema-āliṅgana*—embracing in love.

TRANSLATION

When Paramānanda Purī and Brahmānanda Bhāratī met Śrī Caitanya Mahāprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Śrī Caitanya Mahāprabhu in love and affection.

TEXT 228

দামোদর-স্বরূপ, পণ্ডিত-গদাধর।
জগদানন্দ, কাশীশ্বর, গোবিন্দ, বক্রেশ্বর ॥ ২২৮ ॥

dāmodara-svarūpa, paṇḍita-gadādhara
jagadānanda, kāśīśvara, govinda, vakreśvara

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; *paṇḍita-gadādhara*—Gadādhara, the learned scholar; *jagadānanda*—Jagadānanda; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *vakreśvara*—Vakreśvara.

TRANSLATION

Devotees like Svarūpa Dāmodara, Gadādhara Paṇḍita, Jagadānanda, Kāśīśvara, Govinda and Vakreśvara all came to meet the Lord.

TEXT 229

কাশী-মিশ্র, প্রদ্যুম্ন-মিশ্র, পণ্ডিত-দামোদর ।
হরিদাস-ঠাকুর, আর পণ্ডিত-শঙ্কর ॥ ২২৯ ॥

kāśī-miśra, pradyumna-miśra, paṇḍita-dāmodara
haridāsa-ṭhākura, āra paṇḍita-śaṅkara

SYNONYMS

kāśī-miśra—Kāśī Miśra; *pradyumna-miśra*—Pradyumna Miśra; *paṇḍita-dāmodara*—Dāmodara Paṇḍita; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *āra*—and; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

TRANSLATION

Kāśī Miśra, Pradyumna Miśra, Dāmodara Paṇḍita, Haridāsa Ṭhākura and Śaṅkara Paṇḍita also came there to meet the Lord.

TEXT 230

আর সব ভক্ত প্রভুর চরণে পড়িলা ।
সবা আলিঙ্গিয়া প্রভু প্রেমাবিষ্ট হৈলা ॥ ২৩০ ॥

āra saba bhakta prabhura caraṇe paḍilā
sabā āliṅgiyā prabhu premāviṣṭa hailā

SYNONYMS

āra saba bhakta—all the other devotees; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe paḍilā*—fell down at the lotus feet; *sabā āliṅgiyā*—embracing all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed in ecstatic love and emotion; *hailā*—became.

TRANSLATION

All the other devotees also came and fell down at the Lord's lotus feet. In return, Śrī Caitanya Mahāprabhu embraced them all with great ecstatic love.

TEXT 231

আনন্দ-সমুদ্রে ভাসে সব ভক্তগণে।
সবা লঞা চলে প্রভু জগন্নাথ-দরশনে ॥ ২৩১ ॥

ānanda-samudre bhāse saba bhakta-gaṇe
sabā lañā cale prabhu jagannātha-daraśane

SYNONYMS

ānanda-samudre—in the ocean of transcendental bliss; *bhāse*—float; *saba bhakta-gaṇe*—all the devotees; *sabā lañā*—taking all of them; *cale*—goes; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-daraśane*—to see the Jagannātha Deity in the temple.

TRANSLATION

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannātha to see the Deity.

TEXT 232

জগন্নাথ দেখি' প্রভু প্রেমাবিষ্ট হৈলা।
ভক্ত-সঙ্গে বহুক্ষণ নৃত্য-গীত কৈলা ॥ ২৩২ ॥

jagannātha dekhi' prabhu premāviṣṭa hailā
bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā

SYNONYMS

jagannātha dekhi'—seeing Lord Jagannātha; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hailā*—became overwhelmed with love and affection; *bhakta-saṅge*—in the society of the devotees; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta kailā*—chanted and danced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Lord Jagannātha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

TEXT 233

জগন্নাথ-সেবক আনি' মালা-প্রসাদ দিলা।
তুলসী পড়িছা আসি' চরণ বন্দিলা॥ ২৩৩॥

jagannātha-sevaka āni' mālā-prasāda dilā
tulasī paḍichā āsi' caraṇa vandilā

SYNONYMS

jagannātha-sevaka—the priests who were servitors of Lord Jagannātha; *āni'*—bringing; *mālā-prasāda dilā*—distributed flower garlands and *prasāda; tulasī paḍichā*—the temple servant known as Tulasī; *āsi'*—coming; *caraṇa vandilā*—worshiped the lotus feet of the Lord.

TRANSLATION

The priests immediately brought them flower garlands and prasāda. The temple's watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.

TEXT 234

'মহাপ্রভু আইলা'—গ্রামে কোলাহল হৈল।
সার্বভৌম, রামানন্দ, বাণীনাথ মিলিল॥ ২৩৪॥

'mahāprabhu āilā'—grāme kolāhala haila
sārvabhauma, rāmānanda, vāṇīnātha milila

SYNONYMS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *grāme*—in the town; *kolāhala haila*—there was spreading of the news; *sārvabhauma*—Sārvabhauma; *rāmānanda*—Rāmānanda; *vāṇīnātha*—Vāṇīnātha; *milila*—came and met Him.

TRANSLATION

When the news spread that Śrī Caitanya Mahāprabhu had arrived at Jagannātha Purī, devotees like Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya all came to meet Him.

TEXT 235

সবা সঙ্গে লঞা প্রভু মিশ্র-বাসা আইলা।
সার্বভৌম, পণ্ডিত-গোসাঞি নিমন্ত্রণ কৈলা॥ ২৩৫॥

sabā saṅge lañā prabhu miśra-vāsā āilā
sārvabhauma, paṇḍita-gosāñi nimantraṇa kailā

SYNONYMS

sabā saṅge lañā—taking all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *miśra-vāsā āilā*—came to Kāśī Miśra's house; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *paṇḍita-gosāñi*—Gadādhara Paṇḍita; *nimantraṇa kailā*—invited the Lord to take *prasāda*.

TRANSLATION

The Lord and all His devotees then went to the residence of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi also invited the Lord to dine at their homes.

TEXT 236

প্রভু কহে,—"মহাপ্রসাদ আন' এই স্থানে।
সবা-সঙ্গে ইহাঁ আজি করিমু ভোজনে॥" ২৩৬॥

prabhu kahe,—"mahā-prasāda āna' ei sthāne
sabā-saṅge ihāṅ āji karimu bhojane"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *mahā-prasāda āna'*—bring *mahā-prasāda; ei sthāne*—to this place; *sabā-saṅge*—with all; *ihāṅ*—here; *āji*—today; *karimu bhojane*—I shall dine.

TRANSLATION

Accepting their invitation, the Lord asked them to bring all the prasāda there so that He could eat it with His devotees.

TEXT 237

তবে দুঁহে জগন্নাথপ্রসাদ আনিল।
সবা-সঙ্গে মহাপ্রভু ভোজন করিল॥ ২৩৭॥

tabe duṅhe jagannātha-prasāda ānila
sabā-saṅge mahāprabhu bhojana karila

SYNONYMS

tabe—then; *duṅhe*—both Sārvabhauma and Paṇḍita Gosāñi; *jagannātha-prasāda ānila*—brought the *mahā-prasāda* of Jagannātha; *sabā-saṅge*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhojana karila*—dined.

TRANSLATION

Upon receiving Śrī Caitanya Mahāprabhu's order, both Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi brought sufficient prasāda from the temple of Jagannātha. The Lord then dined with everyone at His own place.

TEXT 238

এই ত' কহিলুঁ,—প্রভু দেখি' বৃন্দাবন।
পুনঃ করিলেন যৈছে নীলাদ্রি গমন ॥ ২৩৮ ॥

ei ta' kahiluṅ,——prabhu dekhi' vṛndāvana
punaḥ karilena yaiche nīlādri gamana

SYNONYMS

ei ta' kahiluṅ—thus I have described; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi' vṛndāvana*—after visiting Vṛndāvana; *punaḥ*—again; *karilena*—did; *yaiche*—as; *nīlādri gamana*—coming back to Jagannātha Purī.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana.

TEXT 239

ইহা যেই শ্রদ্ধা করি' করয়ে শ্রবণ।
অচিরাৎ পায় সেই চৈতন্য-চরণ ॥ ২৩৯ ॥

ihā yei śraddhā kari' karaye śravaṇa
acirāt pāya sei caitanya-caraṇa

SYNONYMS

ihā—this; *yei*—anyone who; *śraddhā kari'*—with faith and love; *karaye śravaṇa*—hears; *acirāt*—very soon; *pāya*—gets; *sei*—he; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears Śrī Caitanya Mahāprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

TEXT 240

মধ্যলীলার করিলুঁ এই দিগ্‌দরশন।
ছয় বৎসর কৈলা যৈছে গমনাগমন ॥ ২৪০ ॥

madhya-līlāra kariluṅ ei dig-daraśana
chaya vatsara kailā yaiche gamanāgamana

SYNONYMS

madhya-līlāra—of this division, known as *Madhya-līlā; kariluṅ*—I have done; *ei dik-daraśana*—this summary inspection; *chaya vatsara*—continuously for six years; *kailā*—performed; *yaiche*—just as; *gamana-āgamana*—going and coming back.

TRANSLATION

I have thus given a summary of the Madhya-līlā, which is a special description of Śrī Caitanya Mahāprabhu's travels to and from Jagannātha Purī. Indeed, the Lord traveled to and fro continuously for six years.

TEXT 241

শেষ অষ্টাদশ বৎসর নীলাচলে বাস।
ভক্তগণ-সঙ্গে করে কীর্তন-বিলাস ॥ ২৪১ ॥

śeṣa aṣṭādaśa vatsara nīlācale vāsa
bhakta-gaṇa-saṅge kare kīrtana-vilāsa

SYNONYMS

śeṣa aṣṭādaśa vatsara—the remaining eighteen years; *nīlācale vāsa*—residence at Jagannātha Purī; *bhakta-gaṇa-saṅge*—with devotees; *kare*—performs; *kīrtana-vilāsa*—the pastimes of chanting the Hare Kṛṣṇa *mantra*.

TRANSLATION

After taking sannyāsa at the age of twenty-four, Śrī Caitanya Mahāprabhu lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannātha Purī and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannātha Purī and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Kṛṣṇa with His devotees.

TEXT 242

মধ্যলীলার ক্রম এবে করি অনুবাদ।
অনুবাদ কৈলে হয় কথার আস্বাদ ॥ ২৪২ ॥

madhya-līlāra krama ebe kari anuvāda
anuvāda kaile haya kathāra āsvāda

SYNONYMS

madhya-līlāra krama—a chronological list of the pastimes described in the *Madhya-līlā* of *Caitanya-caritāmṛta; ebe*—now; *kari*—I may do; *anuvāda*—assessment; *anuvāda kaile*—by assessing in that way; *haya*—there is; *kathāra āsvāda*—tasting of all the topics.

TRANSLATION

I shall now chronologically reassess the chapters of Madhya-līlā so that one can relish the transcendental features of these topics.

TEXT 243

প্রথম পরিচ্ছেদে—শেষলীলার সূত্রগণ।
তথি-মধ্যে কোন ভাগের বিস্তার বর্ণন ॥ ২৪৩ ॥

prathama paricchede——*śeṣa-līlāra sūtra-gaṇa*
tathi-madhye kona bhāgera vistāra varṇana

SYNONYMS

prathama paricchede—in the First Chapter; *śeṣa-līlāra sūtra-gaṇa*—the codes of the *Antya-līlā,* Śrī Caitanya Mahāprabhu's pastimes at the end; *tathi-madhye*—within that; *kona bhāgera*—of some portion of the book; *vistāra varṇana*—a vivid description.

TRANSLATION

In the First Chapter I have given a synopsis of the last pastimes [Antya-līlā]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

TEXT 244

দ্বিতীয় পরিচ্ছেদে—প্রভুর প্রলাপ-বর্ণন।
তথি-মধ্যে নানা-ভাবের দিগ্‌দরশন ॥ ২৪৪ ॥

dvitīya paricchede——prabhura pralāpa-varṇana
tathi-madhye nānā-bhāvera dig-daraśana

SYNONYMS

dvitīya paricchede—in the Second Chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *pralāpa-varṇana*—a description of His behaving like a crazy man; *tathi-madhye*—within that; *nānā-bhāvera*—of different emotional ecstasies; *dik-daraśana*—indication.

TRANSLATION

In the Second Chapter I have described Śrī Caitanya Mahāprabhu's talking like a crazy man. Within this chapter it is indicated how Śrī Caitanya Mahāprabhu manifested His different emotional moods.

TEXT 245

তৃতীয় পরিচ্ছেদে—প্রভুর কহিলুঁ সন্ন্যাস।
আচার্যের ঘরে যৈছে করিলা বিলাস॥ ২৪৫॥

tṛtīya paricchede——prabhura kahiluṅ sannyāsa
ācāryera ghare yaiche karilā vilāsa

SYNONYMS

tṛtīya paricchede—in the Third Chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *kahiluṅ*—I have described; *sannyāsa*—acceptance of the renounced order of life; *ācāryera ghare*—at the house of Advaita Ācārya; *yaiche*—how; *karilā vilāsa*—enjoyed His pastimes.

TRANSLATION

In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Ācārya.

TEXT 246

চতুর্থে—মাধব পুরীর চরিত্র-আস্বাদন।
গোপাল স্থাপন, ক্ষীর-চুরির বর্ণন॥ ২৪৬॥

caturthe——mādhava purīra caritra-āsvādana
gopāla sthāpana, kṣīra-curira varṇana

SYNONYMS

caturthe—in the Fourth Chapter; *mādhava purīra*—of Mādhavendra Purī; *caritra-āsvādana*—relishing the characteristics; *gopāla sthāpana*—the installation of Gopāla; *kṣīra-curira varṇana*—a description of Gopīnātha's stealing condensed milk at Remuṇā.

TRANSLATION

In the Fourth Chapter I have described Mādhavendra Purī's installation of the Gopāla Deity as well as Gopīnātha's stealing a pot of condensed milk at Remuṇā.

TEXT 247

পঞ্চমে—সাক্ষিগোপাল-চরিত্র-বর্ণন ।
নিত্যানন্দ কহে, প্রভু করেন আস্বাদন ॥ ২৪৭ ॥

pañcame——śakṣi-gopāla-caritra-varṇana
nityānanda kahe, prabhu karena āsvādana

SYNONYMS

pañcame—in the Fifth Chapter; *sākṣi-gopāla*—Sākṣi-gopāla; *caritra-varṇana*—a description of the characteristics; *nityānanda kahe*—Lord Nityānanda described this; *prabhu*—Lord Caitanya Mahāprabhu; *karena āsvādana*—tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

TEXT 248

ষষ্ঠে—সার্বভৌমের করিলা উদ্ধার ।
সপ্তমে—তীর্থযাত্রা, বাসুদেব নিস্তার ॥ ২৪৮ ॥

ṣaṣṭhe——sārvabhaumera karilā uddhāra
saptame——tīrtha-yātrā, vāsudeva nistāra

SYNONYMS

ṣaṣṭhe—in the Sixth Chapter; *sārvabhaumera*—Sārvabhauma Bhaṭṭācārya; *karilā uddhāra*—the Lord delivered; *saptame*—in the Seventh Chapter; *tīrtha-yātrā*—going to different holy places; *vāsudeva nistāra*—delivering Vāsudeva.

TRANSLATION

In the Sixth Chapter I have told how Sārvabhauma Bhaṭṭācārya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vāsudeva.

TEXT 249

অষ্টমে ৮-রামানন্দ-সংবাদ বিস্তার।
আপনে শুনিলা 'সর্ব-সিদ্ধান্তের সার' ॥ ২৪৯ ॥

aṣṭame——rāmānanda-saṁvāda vistāra
āpane śunilā 'sarva-siddhāntera sāra'

SYNONYMS

aṣṭame—in the Eighth Chapter; *rāmānanda-saṁvāda vistāra*—an elaborate discussion with Śrī Rāmānanda Rāya; *āpane*—personally; *śunilā*—listened; *sarva*—all; *siddhāntera*—of conclusions; *sāra*—the essence.

TRANSLATION

In the Eighth Chapter I have recorded the Lord's elaborate discussion with Rāmānanda Rāya. The Lord personally listened as Rāmānanda gave the conclusive essence of all Vedic literatures.

TEXT 250

নবমে—কহিলুঁ দক্ষিণ-তীর্থ-ভ্রমণ।
দশমে—কহিলুঁ সর্ব বৈষ্ণব-মিলন ॥ ২৫০ ॥

navame——kahiluṅ dakṣiṇa-tīrtha-bhramaṇa
daśame——kahiluṅ sarva-vaiṣṇava-milana

SYNONYMS

navame—in the Ninth Chapter; *kahiluṅ*—I have described; *dakṣiṇa-tīrtha-bhramaṇa*—going on pilgrimage in South India; *daśame*—in the Tenth Chapter; *kahiluṅ*—I have described; *sarva-vaiṣṇava-milana*—meeting of all kinds of devotees.

TRANSLATION

In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described the meeting of all the devotees of the Lord.

TEXT 251

একাদশে—শ্রীমন্দিরে 'বেড়া-সংকীর্তন'।
দ্বাদশে—গুণ্ডিচা-মন্দির-মার্জন-ক্ষালন ॥ ২৫১ ॥

ekādaśe——śrī-mandire 'beḍā-saṅkīrtana'
dvādaśe——guṇḍicā-mandira-mārjana-kṣālana

SYNONYMS

ekādaśe—in the Eleventh Chapter; *śrī-mandire*—in the Jagannātha temple; *beḍā-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra* all around; *dvādaśe*—in the Twelfth Chapter; *guṇḍicā-mandira*—of the temple known as Guṇḍicā; *mārjana-kṣālana*—cleansing and washing.

TRANSLATION

In the Eleventh Chapter I have described the great chanting of the Hare Kṛṣṇa mahā-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Guṇḍicā temple.

TEXT 252

ত্রয়োদশে—রথ-আগে প্রভুর নর্তন।
চতুর্দশে—'হেরাপঞ্চমী'-যাত্রা-দরশন ॥ ২৫২ ॥

trayodaśe——ratha-āge prabhura nartana
caturdaśe——'herā-pañcamī'-yātrā-daraśana

SYNONYMS

trayodaśe—in the Thirteenth Chapter; *ratha-āge*—in front of the Jagannātha Ratha; *prabhura nartana*—Lord Caitanya Mahāprabhu's dancing; *caturdaśe*—in the Fourteenth Chapter; *herā-pañcamī*—Herā-pañcamī, which takes place on the fifth day of Ratha-yātrā; *yātrā*—festival; *daraśana*—visiting.

TRANSLATION

In the Thirteenth Chapter I have described Śrī Caitanya Mahāprabhu's dancing before the chariot of Jagannātha. In the Fourteenth Chapter, there is an account of the Herā-pañcamī function.

TEXT 253

তার মধ্যে ব্রজদেবীর ভাবের শ্রবণ।
স্বরূপ কহিলা, প্রভু কৈলা আস্বাদন ॥ ২৫৩ ॥

tāra madhye vraja-devīra bhāvera śravaṇa
svarūpa kahilā, prabhu kailā āsvādana

SYNONYMS

tāra madhye—in that; *vraja-devīra*—of the *gopīs; bhāvera*—of ecstatic emotion; *śravaṇa*—hearing; *svarūpa kahilā*—Svarūpa Dāmodara Gosvāmī described; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āsvādana*—personally tasted.

TRANSLATION

Also in the Fourteenth Chapter the emotional ecstasy of the gopīs was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

TEXT 254

পঞ্চদশে—ভক্তের গুণ শ্রীমুখে কহিল।
সার্বভৌম-ঘরে ভিক্ষা, অমোঘ তারিল ॥ ২৫৪ ॥

pañcadaśe—bhaktera guṇa śrī-mukhe kahila
sārvabhauma-ghare bhikṣā, amogha tārila

SYNONYMS

pañcadaśe—in the Fifteenth Chapter; *bhaktera*—of the devotees; *guṇa*—qualities; *śrī-mukhe kahila*—Caitanya Mahāprabhu personally described; *sārvabhauma-ghare*—at the house of Sārvabhauma; *bhikṣā*—accepting lunch; *amogha tārila*—He delivered Amogha.

TRANSLATION

In the Fifteenth Chapter Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sārvabhauma Bhaṭṭācārya. At that time, He delivered Amogha.

TEXT 255

ষোড়শে—বৃন্দাবনযাত্রা গৌড়দেশ-পথে।
পুনঃ নীলাচলে আইলা, নাটশালা হৈতে ॥ ২৫৫ ॥

ṣoḍaśe—vṛndāvana-yātrā gauḍa-deśa-pathe
punaḥ nīlācale āilā, nāṭaśālā haite

SYNONYMS

ṣoḍaśe—in the Sixteenth Chapter; *vṛndāvana-yātrā*—departure for visiting Vṛndāvana; *gauḍa-deśa-pathe*—on the way through the province of Bengal;

punaḥ—again; *nīlācale āilā*—came back to Jagannātha Purī; *nāṭaśālā haite*—from Kānāi Nāṭaśālā.

TRANSLATION

In the Sixteenth Chapter Śrī Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Purī from Kānāi Nāṭaśālā.

TEXT 256

সপ্তদশে—বনপথে মথুরা-গমন।
অষ্টাদশে—বৃন্দাবন-বিহার-বর্ণন॥ ২৫৬॥

saptadaśe—*vanapathe mathurā-gamana*
aṣṭādaśe—*vṛndāvana-vihāra-varṇana*

SYNONYMS

saptadaśe—in the Seventeenth Chapter; *vana-pathe*—through the forest path; *mathurā-gamana*—Lord Caitanya Mahāprabhu's going to Mathurā; *aṣṭādaśe*—in the Eighteenth Chapter; *vṛndāvana-vihāra-varṇana*—description of His touring the forest of Vṛndāvana.

TRANSLATION

In the Seventeenth Chapter I have described the Lord's journey through the great forest of Jhārikhaṇḍa and His arrival at Mathurā. In the Eighteenth Chapter there is a description of His tour of the forest of Vṛndāvana.

TEXT 257

ঊনবিংশে—মথুরা হৈতে প্রয়াগ-গমন।
তার মধ্যে শ্রীরূপেরে শক্তি-সঞ্চারণ॥ ২৫৭॥

ūnaviṁśe—*mathurā haite prayāga-gamana*
tāra madhye śrī-rūpere śakti-sañcāraṇa

SYNONYMS

ūnaviṁse—in the Nineteenth Chapter; *mathurā haite*—from Mathurā; *prayāga-gamana*—going to Prayāga; *tāra madhye*—within that; *śrī-rūpere*—Śrī Rūpa Gosvāmī; *śakti-sañcāraṇa*—empowering to spread devotional service.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.

TEXT 258

বিংশতি পরিচ্ছেদে—সনাতনের মিলন।
তার মধ্যে ভগবানের স্বরূপ-বর্ণন ॥ ২৫৮ ॥

viṁśati paricchede——sanātanera milana
tāra madhye bhagavānera svarūpa-varṇana

SYNONYMS

viṁśati paricchede—in the Twentieth Chapter; *sanātanera milana*—meeting with Sanātana Gosvāmī; *tāra madhye*—within that; *bhagavānera*—of the Supreme Personality of Godhead; *svarūpa-varṇana*—description of personal features.

TRANSLATION

In the Twentieth Chapter the Lord's meeting with Sanātana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

TEXT 259

একবিংশে—কৃষ্ণৈশ্বর্য-মাধুর্য বর্ণন।
দ্বাবিংশে—দ্বিবিধ সাধনভক্তির বিবরণ ॥ ২৫৯ ॥

ekaviṁśe——kṛṣṇaiśvarya-mādhurya varṇana
dvāviṁśe——dvividha sādhana-bhaktira vivaraṇa

SYNONYMS

eka-viṁśe—in the Twenty-first Chapter; *kṛṣṇa-aiśvarya*—of the opulence of Kṛṣṇa; *mādhurya*—of the pleasing beauty; *varṇana*—description; *dvā-viṁśe*—in the Twenty-second Chapter; *dvi-vidha*—twofold; *sādhana-bhaktira*—of the discharge of devotional service; *vivaraṇa*—description.

TRANSLATION

In the Twenty-first Chapter there is a description of Kṛṣṇa's beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

TEXT 260

ত্রয়োবিংশে—প্রেমভক্তিরসের কথন।
চতুর্বিংশে—'আত্মারামাঃ'-শ্লোকার্থ বর্ণন ॥ ২৬০ ॥

trayoviṁśe——*prema-bhakti-rasera kathana*
caturviṁśe——*'ātmārāmāḥ'-ślokārtha varṇana*

SYNONYMS

trayaḥ-viṁśe—in the Twenty-third Chapter; *prema-bhakti*—of ecstatic love of Godhead; *rasera*—of the mellow; *kathana*—narration; *catuḥ-viṁśe*—in the Twenty-fourth Chapter; *ātmārāmāḥ*—known as *ātmārāma; śloka-artha*—the meaning of the verse; *varṇana*—description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the ātmārāma verse.

TEXT 261

পঞ্চবিংশে— কাশীবাসীরে বৈষ্ণবকরণ ।
কাশী হৈতে পুনঃ নীলাচলে আগমন ॥ ২৬১ ॥

pañcaviṁśe——*kāśī-vāsīre vaiṣṇava-karaṇa*
kāśī haite punaḥ nīlācale āgamana

SYNONYMS

pañca-vimse—in the Twenty-fifth Chapter; *kāśī-vāsīre*—the residents of Vārāṇasī (Kāśī); *vaiṣṇava-karaṇa*—making Vaiṣṇavas; *kāśī haite*—from Kāśī; *punaḥ*—again; *nīlācale āgamana*—coming back to Jagannātha Purī (Nīlācala).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasī were converted to Vaiṣṇavism. The Lord also returned to Nīlācala [Jagannātha Purī] from Vārāṇasī.

TEXT 262

পঞ্চবিংশতি পরিচ্ছেদে এই কৈলুঁ অনুবাদ ।
যাহার শ্রবণে হয় গ্রন্থার্থ-আস্বাদ ॥ ২৬২ ॥

pañcaviṁśati paricchede ei kailuṅ anuvāda
yāhāra śravaṇe haya granthārtha-āsvāda

SYNONYMS

pañca-viṁśati paricchede—in the Twenty-fifth Chapter; *ei*—this; *kailuṅ anuvāda*—I have made repetition; *yāhāra śravaṇe*—hearing which; *haya*—there is; *grantha-artha-āsvāda*—understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

TEXT 263

সংক্ষেপে কহিলুঁ এই মধ্যলীলার সার।
কোটিগ্রন্থে বর্ণন না যায় ইহার বিস্তার ॥ ২৬৩ ॥

saṅkṣepe kahiluṅ ei madhya-līlāra sāra
koṭi-granthe varṇana nā yāya ihāra vistāra

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *ei*—this; *madhya-līlāra sāra*—essence of *Madhya-līlā; koṭi-granthe*—in millions of books; *varṇana*—description; *nā yāya*—is not possible; *ihāra vistāra*—elaborately.

TRANSLATION

I have now summarized the entire subject matter of the Madhya-līlā. These pastimes cannot be described elaborately even in millions of books.

TEXT 264

জীব নিস্তারিতে প্রভু ভ্রমিলা দেশে-দেশে।
আপনে আস্বাদি' ভক্তি করিলা প্রকাশে ॥ ২৬৪ ॥

jīva nistārite prabhu bhramilā deśe-deśe
āpane āsvādi' bhakti karilā prakāśe

SYNONYMS

jīva nistārite—to deliver all the fallen souls; *prabhu*—Śrī Caitanya Mahāprabhu; *bhramilā*—traveled; *deśe-deśe*—in various countries; *āpane*—personally; *āsvādi'*—tasting; *bhakti*—devotional service; *karilā*—did; *prakāśe*—broadcasting.

TRANSLATION

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

PURPORT

Śrī Caitanya Mahāprabhu personally traveled to different regions of India to spread the *bhakti* cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could not personally travel to other parts of the world. In this regard, He has left two instructions:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"All Indians should seriously take up the cult of Śrī Caitanya Mahāprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings [*para-upakāra*]." (Cc. *Ādi* 9.41) A Vaiṣṇava is especially interested in *para-upakāra,* doing good to others. Prahlāda Mahārāja was also interested in this. He did not want to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of *bhakti* and who misuse their intelligence for the temporary benefit of the material body. Śrī Caitanya Mahāprabhu also wanted His mission spread all over the world.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

"In every town and village, the chanting of My name will be heard."

Following in His footsteps, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of this Kṛṣṇa consciousness movement and are ready to unite for the highest benefit of human society. The followers of Śrī Caitanya Mahāprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Śrī Caitanya Mahāprabhu Himself did.

TEXT 265

কৃষ্ণতত্ত্ব, ভক্তিতত্ত্ব, প্রেমতত্ত্ব সার ।
ভাবতত্ত্ব, রসতত্ত্ব, লীলাতত্ত্ব আর ॥ ২৬৫ ॥

kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra
bhāva-tattva, rasa-tattva, līlā-tattva āra

SYNONYMS

kṛṣṇa-tattva—the truth of Kṛṣṇa; *bhakti-tattva*—the truth of devotional service; *prema-tattva*—the truth of ecstatic love of Godhead; *sāra*—the essence; *bhāva-tattva*—the emotional truth; *rasa-tattva*—the truth of transcendental mellow; *līlā-tattva*—the truth of pastimes of the Lord; *āra*—also.

TRANSLATION

Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellow and the truth of the pastimes of the Lord.

TEXT 266

শ্রীভাগবত-তত্ত্বরস করিলা প্রচারে ।
কৃষ্ণতুল্য ভাগবত, জানাইলা সংসারে ॥ ২৬৬ ॥

śrī-bhāgavata-tattva-rasa karilā pracāre
kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre

SYNONYMS

śrī-bhāgavata-tattva-rasa—the truth and transcendental taste of *Śrīmad-Bhāgavatam; karilā pracāre*—Caitanya Mahāprabhu preached elaborately; *kṛṣṇa-tulya*—identical with Kṛṣṇa; *bhāgavata*—*Śrīmad-Bhāgavatam; jānāilā saṁsāre*—has preached within this world.

TRANSLATION

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrīmad-Bhāgavatam is the sound incarnation of Śrī Kṛṣṇa.

TEXT 267

ভক্ত লাগি' বিস্তারিলা আপন-বদনে।
কাহাঁ ভক্ত-মুখে কহাই শুনিলা আপনে॥ ২৬৭॥

bhakta lāgi' vistārilā āpana-vadane
kāhāṅ bhakta-mukhe kahāi śunilā āpane

SYNONYMS

bhakta lāgi'—especially for the purpose of His devotees; *vistārilā*—expansively described; *āpana-vadane*—personally, with His own mouth; *kāhāṅ*—sometimes; *bhakta-mukhe*—through the mouth of His devotees; *kahāi*—making describe; *śunilā āpane*—listened Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu broadcast the purpose of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, or *ācārya,* explained *Śrīmad-Bhāgavatam* very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an *ācārya* should train His disciples. Not only should he describe the *bhāgavata* cult personally, but he should also train his disciples to speak on this sublime subject.

TEXT 268

শ্রীচৈতন্য-সম আর কৃপালু বদান্য।
ভক্তবৎসল না দেখি ত্রিজগতে অন্য॥ ২৬৮॥

śrī-caitanya-sama āra kṛpālu vadānya
bhakta-vatsala nā dekhi trijagate anya

SYNONYMS

śrī-caitanya-sama—equal to Śrī Caitanya Mahāprabhu; *āra*—anyone else; *kṛpālu*—merciful; *vadānya*—magnanimous; *bhakta-vatsala*—very kind to the devotees; *nā dekhi*—I do not see; *tri-jagate*—in these three worlds; *anya*—anyone else.

TRANSLATION

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to His devotees.

TEXT 269

শ্রদ্ধা করি' এই লীলা শুন, ভক্তগণ।
ইহার প্রসাদে পাইবা চৈতন্য-চরণ॥ ২৬৯॥

śraddhā kari' ei līlā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-caraṇa

SYNONYMS

śraddhā kari'—having faith and love; *ei līlā*—these pastimes of Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *ihāra prasāde*—by the grace of this transcendental hearing; *pāibā*—you will get; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All devotees should hear about Śrī Caitanya Mahāprabhu's pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

TEXT 270

ইহার প্রসাদে পাইবা কৃষ্ণতত্ত্বসার।
সর্বশাস্ত্র-সিদ্ধান্তের ইহাঁ পাইবা পার॥ ২৭০॥

ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihāṅ pāibā pāra

SYNONYMS

ihāra prasāde—by hearing these teachings of Śrī Caitanya Mahāprabhu; *pāibā*—you will get; *kṛṣṇa-tattva-sāra*—the essence of the truth of Kṛṣṇa; *sarva-śāstra*—of all revealed scriptures; *siddhāntera*—of conclusions; *ihāṅ*—here; *pāibā*—you will get; *pāra*—the ultimate limit.

TRANSLATION

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

PURPORT

As stated in *Bhagavad-gītā* (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

It is very difficult to understand Kṛṣṇa, but if one tries to understand *Śrīmad-Bhāgavatam* through Caitanya Mahāprabhu's *bhakti* cult, one will undoubtedly understand Kṛṣṇa very easily. If somehow or other one understands Kṛṣṇa, his life will be successful. Again, as stated in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 271

কৃষ্ণলীলা অমৃত-সার, তার শত শত ধার,
দশদিকে বহে যাহা হৈতে।
সে চৈতন্যলীলা হয়, সরোবর অক্ষয়,
মনো-হংস চরাহ' তাহাতে॥ ২৭১॥

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-haṁsa carāha' tāhāte

SYNONYMS

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; *tāra śata śata dhāra*—the flow of that eternal bliss is running in hundreds of

branches; *daśa-dike*—in all the ten directions; *vahe*—flows; *yāhā haite*—from which; *se*—those; *caitanya-līlā*—pastimes of Śrī Caitanya Mahāprabhu; *haya*—are; *sarovara akṣaya*—a transcendental eternal lake; *manaḥ-haṁsa*—my mind, which is like a swan; *carāha'*—please wander; *tāhāte*—in that lake.

TRANSLATION

The pastimes of Lord Kṛṣṇa are the essence of all nectar. They flow in hundreds of rivulets and in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

PURPORT

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu's grace, the nectar of Lord Śrī Kṛṣṇa's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa's pastimes. It is said: *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya.* Lord Caitanya Mahāprabhu is a combination of Rādhā-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings: *rūpa-raghunātha-pade haibe ākuti/ kabe hāma bujhaba se yugala pirīti.* "When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa." Caitanya Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the *parampara* system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, *ei chaya gosāñi yāṅra, mui tāṅra dāsa:* "I am the servant of the six Gosvāmīs." The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of *kṛṣṇa-kathā* should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life will be successful. *Tyaktvā deham punar janma naiti mām eti so 'rjuna.* A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.

TEXT 272

ভক্তগণ, শুন মোর দৈন্য-বচন।
তোমা-সবার পদধূলি, অঙ্গে বিভূষণ করি',
কিছু মুঞি করোঁ নিবেদন ॥ ২৭২ ॥ ধ্রু ॥

bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
kichu muñi karoṅ nivedana

SYNONYMS

bhakta-gaṇa—O devotees; *śuna*—please hear; *mora*—my; *dainya-vacana*—humble submission; *tomā-sabāra*—of all of you; *pada-dhūli*—the dust of the feet; *aṅge*—on my body; *vibhūṣaṇa kari'*—taking as ornaments; *kichu*—something; *muñi*—I; *karoṅ nivedana*—wish to submit.

TRANSLATION

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

TEXT 273

কৃষ্ণভক্তিসিদ্ধান্তগণ, যাতে প্রফুল্ল পদ্মবন,
তার মধু করি' আস্বাদন।
প্রেমরস-কুমুদবনে, প্রফুল্লিত রাত্রি-দিনে,
তাতে চরাও মনোভৃঙ্গগণ ॥ ২৭৩ ॥

kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa

SYNONYMS

kṛṣṇa-bhakti-siddhānta-gaṇa—the conclusive understanding of devotional service to Kṛṣṇa; *yāte*—by which; *praphulla*—enlivened; *padma-vana*—the forest of lotus flowers; *tāra madhu*—the honey collected from those lotus flowers; *kari' āsvādana*—relishing; *prema-rasa*—of transcendental love of Kṛṣṇa; *kumuda-vane*—in the forest of *kumuda* flowers (a type of lotus); *praphullita*—being jubilant; *rātri-dine*—day and night; *tāte*—in that forest of lotus flowers; *carāo*—make wander; *manaḥ-bhṛṅga-gaṇa*—the bumblebees of your minds.

TRANSLATION

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendentally satisfied.

TEXT 274

নানা-ভাবের ভক্তজন, হংস-চক্রবাকগণ,
যাতে সবে' করেন বিহার।
কৃষ্ণকেলি সুমৃণাল, যাহা পাই সর্বকাল,
ভক্ত-হংস করয়ে আহার ॥ ২৭৪ ॥

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra

SYNONYMS

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; *haṁsa-cakravāka-gaṇa*—compared to swans and *cakravāka* birds; *yāte*—in that place; *sabe'*—all; *karena vihāra*—enjoy life; *kṛṣṇa-keli*—the pastimes of Kṛṣṇa; *su-mṛṇāla*—sweet buds; *yāhā pāi*—which one can get; *sarva-kāla*—eternally; *bhakta-haṁsa*—the devotees, who are just like swans; *karaye*—do; *āhāra*—eating.

TRANSLATION

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

TEXT 275

সেই সরোবরে গিয়া, হংস-চক্রবাক হঞা,
সদা তাহাঁ করহ বিলাস।

sei sarovare giya, haṁsa-cakravāka hañā,
sadā tāhāṅ karaha vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa

SYNONYMS

sei sarovare giyā—going to that lake where the clusters of lotus flowers exist; *haṁsa-cakravāka hañā*—becoming swans or *cakravāka* birds; *sadā*—always; *tāhāṅ*—there; *karaha vilāsa*—enjoy life; *khaṇḍibe*—will be diminished; *sakala duḥkha*—all material anxieties and miseries; *pāibā*—you will get; *parama sukha*—the highest happiness; *anāyāse*—very easily; *habe*—there will be; *prema-ullāsa*—jubilation in love of God.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, become swans and cakravāka birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

TEXT 276

এই অমৃত অনুক্ষণ, সাধু মহান্ত-মেঘগণ,
বিশ্বোদ্যানে করে বরিষণ।
তাতে ফলে অমৃত-ফল, ভক্ত খায় নিরন্তর,
তার শেষে জীয়ে জগজন ॥ ২৭৬ ॥

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana

SYNONYMS

ei amṛta—this nectar; *anukṣaṇa*—continuously; *sādhu mahānta-megha-gaṇa*—pure devotees and saintly persons, who are compared to clouds; *viśva-udyāne*—in the garden of the universe; *kare variṣaṇa*—rain down these nectarean pastimes

of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa; *tāte*—because of that; *phale*—grows; *amṛta-phala*—the fruit of nectar; *bhakta khāya nirantara*—and the devotees eat such fruit continuously; *tāra śeṣe*—after their eating; *jīye jaga-jana*—the living entities all over the world live peacefully.

TRANSLATION

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

TEXT 277

চৈতন্যলীলা—অমৃতপূর, কৃষ্ণলীলা—সুকর্পূর,
দুহে মিলি' হয় সুমাধুর্য।
সাধু-গুরু-প্রসাদে, তাহা যেই আস্বাদে,
সেই জানে মাধুর্য-প্রাচুর্য ॥ ২৭৭ ॥

caitanya-līlā——amṛta-pūra, kṛṣṇa-līlā——sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhurya-prācurya

SYNONYMS

caitanya-līlā amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; *kṛṣṇa-līlā su-karpūra*—the pastimes of Lord Kṛṣṇa are exactly like camphor; *duhe mili'*—the two meeting; *haya*—become; *su-mādhurya*—very, very palatable; *sādhu-guru-prasāde*—by the mercy of saintly persons and devotees in the transcendental position; *tāhā*—that; *yei*—anyone who; *āsvāde*—relishes this palatable nectar; *sei jāne*—he can understand; *mādhurya-prācurya*—the extensive quantity of sweetness in devotional service.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

TEXT 278

যে লীলা-অমৃত বিনে, খায় যদি অন্নপানে,
তবে ভক্তের দুর্বল জীবন।
যার একবিন্দু-পানে, উৎফুল্লিত তনুমনে,
হাসে, গায়, করয়ে নর্তন ॥ ২৭৮ ॥

ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana

SYNONYMS

ye—he who; *līlā*—of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; *amṛta vine*—without nectar; *khāya yadi anna-pāne*—if one eats only ordinary food grains; *tabe*—then; *bhaktera*—of the devotees; *durbala jīvana*—life becomes weakened; *yāra*—of which; *eka-bindu-pāne*—if one drinks one drop; *utphullita tanu-mane*—the body and mind become jubilant; *hāse*—laughs; *gāya*—chants; *karaye nartana*—dances.

TRANSLATION

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (*Caitanya-caritāmṛta, Śrīmad-Bhāgavatam, Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

TEXT 279

এ অমৃত কর পান, যার সম নাহি আন,
চিত্তে করি' সুদৃঢ় বিশ্বাস।

না পড়' কুতর্ক-গর্তে, অমেধ্য কর্কশ আবর্তে,
যাতে পড়িলে হয় সর্বনাশ ॥ ২৭৯ ॥

e amṛta kara pāna, yāra sama nāhi āna,
citte kari' sudṛḍha viśvāsa
nā paḍa' kutarka-garte, amedhya karkaśa āvarte,
yāte paḍile haya sarva-nāśa

SYNONYMS

e amṛta kara pāna—all of you must drink this nectar; *yāra sama nāhi āna*—there is no comparison to this nectar; *citte*—within the mind; *kari' sudṛḍha viśvāsa*—having firm faith in this conclusion; *nā paḍa' kutarka garte*—do not fall down into the pit of false arguments; *amedhya karkaśa āvarte*—in the untouchable, harsh whirlpool; *yāte*—in which; *paḍile*—if one falls down; *haya sarva-nāśa*—the purpose of life will be spoiled.

TRANSLATION

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

TEXT 280

শ্রীচৈতন্য, নিত্যানন্দ, অদ্বৈতাদি ভক্তবৃন্দ,
আর যত শ্রোতা ভক্তগণ।
তোমা-সবার শ্রীচরণ, করি শিরে বিভূষণ,
যাহা হৈতে অভীষ্ট-পূরণ ॥ ২৮০ ॥

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
āra yata śrotā bhakta-gaṇa
tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,
yāhā haite abhīṣṭa-pūraṇa

SYNONYMS

śrī-caitanya nityānanda—Śrī Caitanya Mahāprabhu and Lord Nityānanda; *advaita-ādi bhakta-vṛnda*—as well as the devotees like Advaita Ācārya; *āra*—and; *yata śrotā bhakta-gaṇa*—all the devotees who listen; *tomā-sabāra śrī-caraṇa*—the lotus feet of all of you; *kari śire vibhūṣaṇa*—I keep on my head as a helmet; *yāhā haite*—from which; *abhīṣṭa-pūraṇa*—all my purposes will be served.

TRANSLATION

In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

TEXT 281

শ্রীরূপ-সনাতন- রঘুনাথ-জীব-চরণ,
শিরে ধরি,—যার করোঁ আশ।
কৃষ্ণলীলামৃতান্বিত, চৈতন্যচরিতামৃত,
কহে কিছু দীন কৃষ্ণদাস ॥ ২৮১ ॥

śrī-rūpa-sanātana- raghunātha-jīva-caraṇa,
śire dhari,——yāra karoṅ āśa
kṛṣṇa-līlāmṛtānvita, caitanya-caritāmṛta,
kahe kichu dīna kṛṣṇadāsa

SYNONYMS

śrī-rūpa-sanātana—of Śrīla Rūpa Gosvāmī and of Sanātana Gosvāmī; *raghunātha-jīva*—of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Śrīla Jīva Gosvāmī; *caraṇa*—the lotus feet; *śire dhari*—taking on my head; *yāra*—of which; *karoṅ āśa*—I always desire; *kṛṣṇa-līlā-amṛta-anvita*—mixed with the nectar of *kṛṣṇa-līlā; caitanya-caritāmṛta*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *kahe*—is trying to speak; *kichu*—something; *dīna*—most humble; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking the feet of Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Kṛṣṇadāsa, humbly try to describe the nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of Lord Kṛṣṇa.

TEXT 282

শ্রীমন্মদনগোপাল-গোবিন্দদেব-তুষ্টয়ে।
চৈতন্যার্পিতমস্বেতচ্চৈতন্যচরিতামৃতম্ ॥ ২৮২ ॥

śrīman-madana-gopāla-
govindadeva-tuṣṭaye

caitanyārpitam astv etac
caitanya-caritāmṛtam

SYNONYMS

śrīman-madana-gopāla—of the Deity named Śrīman Madana-gopāla; *govinda-deva*—of the Deity named Govindadeva; *tuṣṭaye*—for the satisfaction; *caitanya-arpitam*—offered unto Śrī Caitanya Mahāprabhu; *astu*—let it be; *etat*—this; *caitanya-caritāmṛtam*—the book known as *Caitanya-caritāmṛta*.

TRANSLATION

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 283

তদিদমতিরহস্যং গৌরলীলামৃতং যৎ
খল-সমুদয়-কোলৈর্নাদৃতং তৈরলভ্যম্।
ক্ষতিরিয়মিহ কা মে স্বাদিতং যৎ সমন্তাৎ
সহৃদয়-সুমনোভির্মোদমেষাং তনোতি ॥ ২৮৩ ॥

tad idam ati-rahasyaṁ gaura-līlāmṛtaṁ yat
khala-samudaya-kolair nādṛtaṁ tair alabhyam
kṣatir iyam iha kā me svāditaṁ yat samantāt
sahṛdaya-sumanobhir modam eṣāṁ tanoti

SYNONYMS

tat—that (*Caitanya-caritāmṛta*); *idam*—this; *ati-rahasyam*—full of spiritual mysteries; *gaura-līlā-amṛtam*—the nectar of the pastimes of Śrī Caitanya Mahāprabhu; *yat*—which; *khala-samudaya*—envious rascals; *kolaiḥ*—by pigs; *na*—never; *ādṛtam*—praised; *taiḥ*—by them; *alabhyam*—not obtainable; *kṣatiḥ iyam iha kā*—what is the loss in this connection; *me*—of me; *svāditam*—tasted; *yat*—which; *samantāt*—completely; *sahṛdaya-sumanobhiḥ*—by those who are friendly and whose minds are very clean; *modam*—enjoyment; *eṣām*—of them; *tanoti*—expands.

TRANSLATION

The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of

Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, *Twenty-fifth Chapter, describing how the inhabitants of Vārāṇasī were converted to Vaiṣṇavism.*

Note:

The author of *Śrī Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, has condemned all his enemies by comparing them to envious hogs and pigs. This Kṛṣṇa consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Śrī Caitanya Mahāprabhu and Kṛṣṇa's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the *ācārya.* They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Kṛṣṇadāsa Kavirāja Gosvāmī and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Kṛṣṇa and Śrī Caitanya Mahāprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Kṛṣṇadāsa Kavirāja Gosvāmī met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.

END OF THE MADHYA-LĪLĀ

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The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Abhidheya—activities in one's personal relationship with God; devotional service.
Ācārya—a spiritual master who teaches by his own example.
Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous oneness and difference of the Lord and His expansions.
Adhirūḍha—an advanced symptom of *mahā-bhāva* found only in the *gopīs*.
Akāma—one who is desireless.
Anapekṣa—indifference to mundane people.
Anartha-nivṛtti—giving up unwanted things.
Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.
Anurāga—subattachment in ecstatic love of God.
Arcanā—worship of the Deity in the temple.
Āsana—a sitting place.
Asuras—demons; people who are averse to the supremacy of the Supreme Lord, Viṣṇu.
Ātma-nivedana—the devotional process of surrendering everything to the Lord.
Ātmārāmas—transcendentalists.
Ayoga—See: *Viyoga*.
Ayukta—the ecstatic condition of not having yet met one's lover.

B

Bhāgavata-dharma—the science of God consciousness.
Bhakta—a devotee of Kṛṣṇa.
Bhakti—devotional service.
Bhakti-rasa—the mellow relished in the transcendental loving service of the Lord.
Bhakti-yoga—the method for developing pure devotional service.
Bhāva—ecstatic love of God.
Bhāva-bhakti—the platform of purified goodness when one's heart melts in devotional service; the first stage of love of Godhead.
Brahmacārī—a celibate student under the care of a spiritual master.
Brāhmaṇa—the intelligent class of men.
Brahmānanda—the bliss derived from merging into the existence of the Absolute.
Bhukti—material enjoyment.
Brahma-bhūta—the state of being freed from material contamination.
Brahma-muhūrta—the hour and a half just before sunrise.
Brahma-randhra—the hole at the top of the skull through which a *yogī* passes on quitting his body.
Brahma-upāsaka—a worshiper of the impersonal Brahman.
Brahmavādīs—those who are absorbed in the thought of impersonal Brahman.

C

Caṇḍālas—low-class men who eat dogs; untouchables.

Catuḥsana—the four Kumāras.
Catuḥ-ślokī—the four nutshell verses of the *Śrīmad-Bhāgavatam* (2.9.33-36).

D

Daṇḍavats—offering obeisances to a superior by falling flat on the ground like a rod.
Dāsya—the devotional process of serving the Lord.
Devī-dhāma—the material world, under the control of the goddess Devī, or Durgā.
Dharma—the capacity to render service, which is the essential quality of a living being.
Dīkṣā—spiritual initiation.
Dhṛti—perseverance or endurance.
Duḥsaṅga—bad association.

G

Gosvāmī—one who can control his senses and mind.
Gosvāmi-viddhi—transcendental devotional service.
Gṛhastha—one who lives in God conscious married life.
Guru—the bona fide spiritual master.

H

Hari—the Supreme Lord, who removed all inauspicious things from the heart.

J

Jagad-guru—the spiritual master of the whole world.
Jīva—the spirit soul or atomic living entity.
Jīvan-muktas—those liberated in this life.
Jñāna—knowledge.
Jñānī—one who is engaged in the cultivation of knowledge.

K

Kaitava—cheating religious processes.
Kāka—crow.
Kali-yuga—the age of quarrel and hypocrisy in which we are now living.
Kāma—lust.
Kaniṣṭha-adhikārīs—those in the lowest stage of devotional service.
Karma—any material action which will incur a subsequent reaction.
Keśa-avatāras—the false story of the incarnations of Kṛṣṇa and Balarāma from respective black and white hairs of Kṣīrodakaśāyī Viṣṇu.
Keśava—a name of Kṛṣṇa meaning one who has beautiful hair.
Kīrtana—the devotional process of chanting.
Krodha—anger.
Kṛṣṇa-kathā—topics spoken by or about Kṛṣṇa.

Kṛṣṇāliṅgita-vigraha—the spiritual master, who is always embraced by Kṛṣṇa.
Kṛṣṇa-prema-dhana—the treasure of love for Kṛṣṇa.
Kṣatriya—the administrative or protective class of men.
Kṣepaṇa—subordinate ecstatic symptoms including dancing and bodily contortions; a division of *anubhāva*.
Kṣetrajña—the living entity who is the knower of the body.

L

Lobha—greed.

M

Mada—intoxication.
Mādana—a category of highly advanced ecstasy in which the lovers meet together and there is kissing and many other symptoms.
Madana-mohana—Kṛṣṇa, the attractor of Cupid.
Mahā-bhāgavata—a first-class pure devotee of the Lord.
Mahābhāva—sublime ecstatic love of God.
Mahākāśa—(lit., the greatest sky of all) the space occupied by Goloka Vṛndāvana.
Mahā-mantra—the chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahā-pūrṇa—the highest level of perfection.
Māna—the mood of the lover and the beloved experienced in one place or in different places; this mood obstructs their looking at one another and embracing one another, despite their attachment to one another.
Mātsarya—envy.
Mauṣala-līlā—the pastimes of the disappearance of Lord Kṛṣṇa and of the Yadu dynasty.
Māyā—the energy of Kṛṣṇa which deludes the living entity who desires to forget the Supreme Lord.
Māyayāpahṛta-jñānāḥ—persons whose knowledge has been stolen by illusion.
Moha—illusion.
Mohana—highly advanced ecstasy in which the lovers are separated; divided into *udghūrṇā* and *citra-jalpa*.
Mokṣa-kāma—one who desires liberation.
Mokṣākāṅkṣī—See: *Mokṣa-kāma*.
Mukti—liberation.
Mumukṣu—See: *Mokṣa-kāma*.
Muni—a sage or self-realized soul.

N

Nigarbha-yogī—a *yogī* who worships the Supersoul without form.
Nirgrantha-muni—a completely liberated saint.
Nirguṇa—(without qualities) means that the Lord has totally spiritual attributes.

Niyamāgraha—either following rules and regulations insufficiently (*niyama-agraha*) or fanatically without understanding the goal (*niyama-āgraha*).

O

Oṁkāra—the root of Vedic knowledge known as *mahā-vākya*, the supreme sound.

P

Pāda-sevana—the devotional process of serving the lotus feet of the Lord.
Paramahaṁsa—the topmost class of God realized devotees.
Paramparā—the disciplic succession through which spiritual knowledge is transmitted.
Para-upakāra—helping others.
Pāsaṇḍī—an atheist who thinks the demigods and Viṣṇu to be on the same level.
Prākṛta-sahajiyās—pseudo-devotees with a mundane concept of the pastimes of Kṛṣṇa.
Prakṛti—material nature.
Praṇaya—intimacy in ecstatic love of God.
Prāpta-brahma-laya—one who has already attained the Brahman position.
Prāpta-svarūpas—those merged in Brahman realization.
Pravāsa—the condition of separation of lovers who were previously intimately associated.
Prayojana—the ultimate goal of life, love of God.
Prema—the stage of pure love of Godhead.
Prema-vaicittya—an abundance of love that brings about grief from fear of separation; although the lover is present.
Puruṣa-avatāras—the three primary Viṣṇu expansions of Kṛṣṇa who are involved in the creation, maintenance and destruction of the material universe.
Pūrva-rāga—the ecstasy of lovers before their meeting.

R

Rāga—attachment in ecstatic love of God.
Rāja-yoga—Patañjalis' process of imagining a form of the Absolute Truth within many forms.
Rati—strong attraction in ecstatic love of God.
Rati-ābhāsa—a preliminary glimpse of attachment.
Rūḍha—advanced symptom of conjugal mellow found among the queens of Dvārakā; included in *mahābhāva*.

S

Sac-cid-ānanda-vigraha—the eternal form of the Supreme Lord which is full of bliss and knowledge.
Sādhaka—those who are nearing the perfection of Brahman realization.
Sādhana-bhakti—the development of devotional service through the regulative principles.
Sādhu—a holy man.
Sādhu-varya—the best of gentlemen.

Sagarbha-yogī—a *yogī* who worships the Supersoul in the Viṣṇu form.
Sakhya—the devotional process of making friendship with the Lord.
Śālagrāma-śilā—a Deity incarnation of Nārāyaṇa in the form of a stone.
Śama—control of the mind.
Sambandha—one's personal relationship with God.
Sambhoga—the ecstasy of the meeting and embracing of lovers.
Saṅkīrtana—the congregational chanting of the holy name of the Lord.
Sannyāsa—the renounced order of life.
Śānta-bhaktas—devotees in the neutral stage of devotional service.
Śārkarākṣa—those situated in the gross bodily conception of life.
Sarva-kāma—one who desires material perfection.
Sarva-kāma-deha—the body engaged for the satisfaction of all kinds of material desires.
Sarvārambha-parityāgī—one who is indifferent to both pious and impious activities.
Satyaṁ param—the Supreme Absolute Truth, Kṛṣṇa.
Sevā-aparādha—offenses in Deity worship.
Siddhi—perfection in *yoga*.
Śīta—subordinate ecstatic symptoms including singing, yawning, etc.; a division of *anubhāva*.
Smaraṇa—the devotional process of remembering the Lord.
Smārta-brāhmaṇa—a caste *brāhmaṇa* who believes that a person not born in a *brāhmaṇa* family can never be elevated to that platform.
Smārta-guru—a professional spiritual master.
Smārta-viddhi—mundane religious activity.
Smṛti—scriptures compiled by living entities under transcendental direction.
Sneha—affection in ecstatic love of God.
Śravaṇa—the devotional process of hearing.
Śṛṅgāra—conjugal love.
Sthāyi-bhāva—permanent ecstasies.
Śuddha-sattva-viśeṣātmā—the position of being situated on the transcendental platform of pure goodness.
Śūdra—the laborer class of men.
Sukṛti—auspicious activity.
Svarūpa-lakṣaṇa—the position when the soul is purified of all material contamination.

T

Tapasvīs—persons who undergo severe penances for elevation to higher planets.
Tattva—knowledge of the actual truth.
Tilaka—sacred clay used to mark Viṣṇu temples on twelve places of the body of a devotee.
Triveṇī—the confluence of three sacred rivers at Prayāga.
Tulasī—Kṛṣṇa's favorite plant.

U

Udbhāsvara—eternal ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind.

Uttama-adhikārīs—the first-class devotees.
Uttamaśloka—a name for Kṛṣṇa indicating that choice prayers are offered to Him.

V

Vaiśya—the class of men involved in business and farming.
Vānaprastha—retired life, in which one travels to holy places in preparation for the renounced order of life.
Vandana—the devotional process of offering prayers to the Lord.
Varṇāśrama-dharma—the regulation of society by establishing different social and spiritual orders of life.
Vidyādharas—inhabitants of one of the heavenly planets.
Vijñāna—the practical realization of spiritual knowledge.
Vipralambha—ecstasy in separation.
Virakti—detachment.
Viṣayīs—those who are attached to sense gratification.
Viśuddha-sattva—the position of uncontaminated goodness.
Viyoga—the stage of separation when the mind is fully absorbed in thoughts of Kṛṣṇa.
Vyabhicārī—thirty-three varieties of transitory ecstasies.

Y

Yajñas—sacrifices.
Yoga—linking of the consciousness of the infinitesimal living entity with Kṛṣṇa.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ঋ̄ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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MADHYA-LĪLĀ
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The Pastimes of Lord Caitanya Mahāprabhu

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Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

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Śrī Caitanya-caritāmṛta

It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

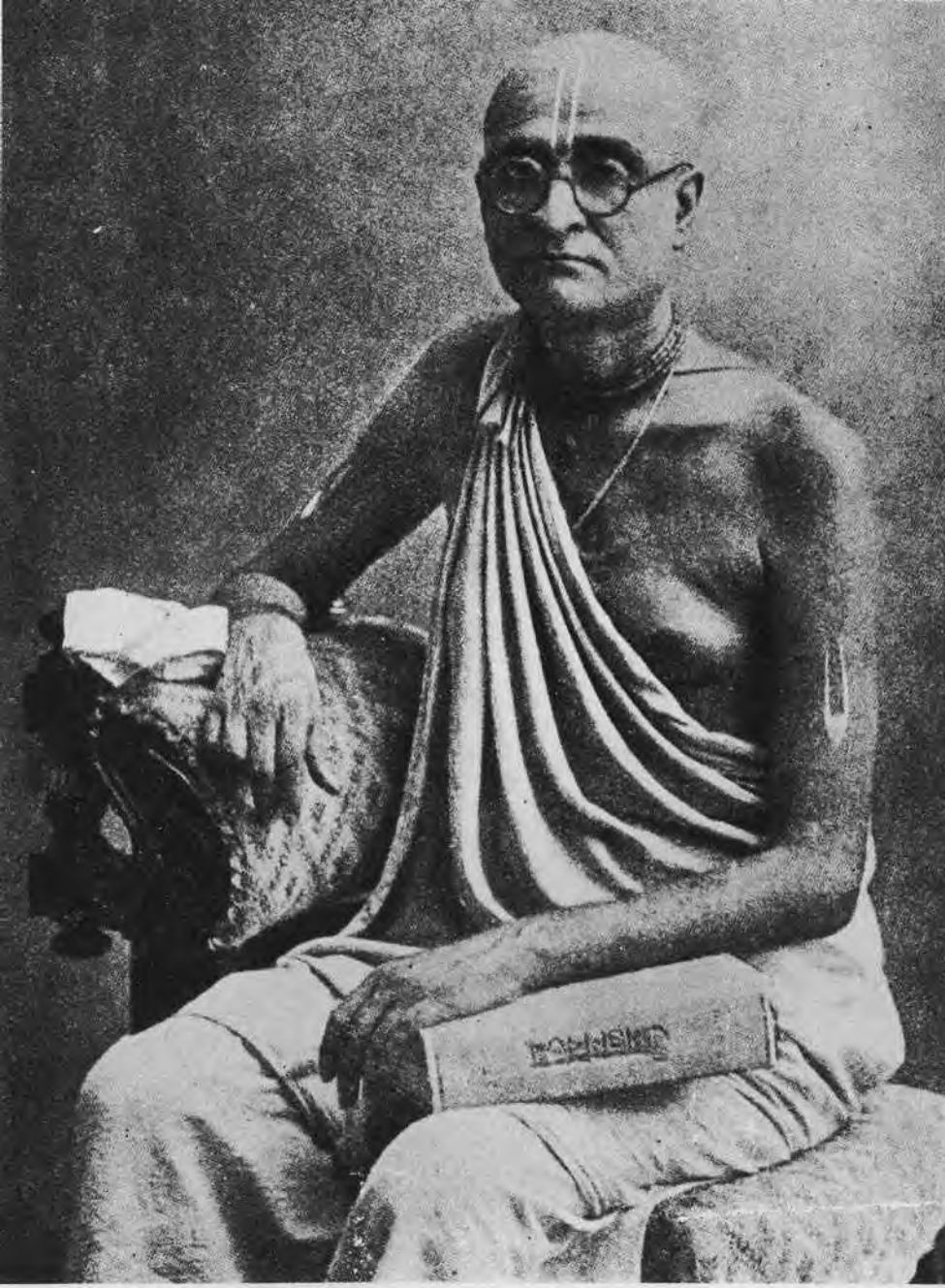
He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness



ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA
the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.

The historic site where *Śrī Caitanya-caritāmṛta* was completed in the year 1616 by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

PLATE SEVEN

"Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone. Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Triveṇī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life. Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible. In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this." (*pp. 194-195*)

PLATE EIGHT

"After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa *mantra*, Haridāsa Ṭhākura stood up and left, continuously chanting 'Hari, Hari.' Thereafter, the prostitute distributed to the *brāhmaṇas* whatever household possessions she had, following the order of her spiritual master. The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa *mahā-mantra* 300,000 times a day. She chanted throughout the entire day and night. She worshiped the *tulasī* plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person." (*pp. 279-281*)

The place of worship and chanting beads of Śrīla Rūpa Gosvāmī, the recipient of the special mercy of Lord Caitanya. Being empowered by the Lord, he wrote many transcendental literatures on the science of devotional service.

The Deities and temple of Śrī Śrī Rādhā-Govindajī, established by Śrīla Rūpa Gosvāmī on the order of Caitanya Mahāprabhu.

Distribution of *prasāda* (food offered to Kṛṣṇa) at the Māyāpur-candrodaya-mandira near the birthplace of Śrī Caitanya Mahāprabhu.

The Deities of Lord Caitanya and His associates at the house of Śrīvāsa Ṭhākura, one of the four sites where Caitanya Mahāprabhu would always visit when *kīrtana* was performed.

PLATE ONE

Lord Kṛṣṇa Caitanya surrounded (from left to right) by His *avatāra* (Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa). These five *tattvas* incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His *saṅkīrtana* movement with great pleasure.

Śrī Gaurāṅga
Śrī Nityānanda
Śrī Gadādhara
Śrī Advaita
Śrī Śrīvāsa

PLATE TWO

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love for Kṛṣṇa. The more they tasted it, the more their thirst for it grew. Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead.

PLATE THREE

"When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw that the same dog was sitting a little apart from the Lord. Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, 'Chant the holy names Rāma, Kṛṣṇa and Hari.' Seeing the dog eating the green coconut pulp and chanting 'Kṛṣṇa, Kṛṣṇa' again and again, all the devotees present were very much surprised. When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it. The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom." *(pp. 15-17)*

PLATE FOUR

"O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there." (*p. 93*)

PLATE FIVE

"O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes." (*p. 94*)

PLATE SIX

"Beginning early in the morning, Nṛsiṁhānanda Brahmacārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations. After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu. He also separately offered dishes to Nṛsiṁhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord. In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants." (*pp. 153-154*)

CHAPTER 1

Śrīla Rūpa Gosvāmī's Second Meeting with the Lord

A summary of the First Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, all His devotees from other parts of India, upon receiving the auspicious news, came to Puruṣottama-kṣetra, or Jagannātha Purī. Śivānanda Sena took a dog with him and even paid fees for it to cross the river. One night, however, the dog could not get any food and therefore went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī. The next day, when Śivānanda and his party reached Jagannātha Purī, Śivānanda saw the dog eating some coconut pulp offered to it by Śrī Caitanya Mahāprabhu. After this incident, the dog was liberated and went back home, back to Godhead.

Meanwhile, Śrīla Rūpa Gosvāmī reached Bengal, after returning from Vṛndāvana. Although he could not follow the Bengali devotees, after some time he then came to Jagannātha Purī, where he stayed with Haridāsa Ṭhākura. Śrīla Rūpa Gosvāmī composed an important verse, beginning with the words *priyaḥ so 'yam*, and Śrī Caitanya Mahāprabhu relished it very much. One day when Śrī Caitanya Mahāprabhu, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya went to see Haridāsa Ṭhākura, the Lord saw the verse Rūpa Gosvāmī had composed as an introduction to his books *Lalita-mādhava* and *Vidagdha-mādhava*. After examining the manuscripts of these two books, Rāmānanda Rāya approved and appreciated them very much. After the period of Cāturmāsya, all the devotees who had come from Bengal returned to their homes. Śrīla Rūpa Gosvāmī, however, remained at Jagannātha Purī for some time.

TEXT 1

পঙ্গুং লঙ্ঘয়তে শৈলং মূকমাবর্তয়েচ্ছ তিম্।
যৎকৃপা তমহং বন্দে কৃষ্ণচৈতন্যমীশ্বরম্ ॥ ১ ॥

paṅguṁ laṅghayate śailaṁ
mūkam āvartayec chrutim
yat-kṛpā tam ahaṁ vande
kṛṣṇa-caitanyam īśvaram

SYNONYMS

paṅgum—one who is lame; *laṅghayate*—causes to cross over; *śailam*—a mountain; *mūkam*—one who is dumb; *āvartayet*—can cause to recite; *śrutim*—Vedic literature; *yat-kṛpā*—the mercy of whom; *tam*—unto Him; *aham*—I; *vande*—offer obeisances; *kṛṣṇa-caitanyam*—Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself; *īśvaram*—the Lord.

TRANSLATION

I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature.

TEXT 2

দুর্গমে পথি মেঽন্ধস্য স্খলৎপাদগতের্মুহুঃ।
স্বকৃপা-যষ্টিদানেন সন্তঃ সন্ত্ববলম্বনম্॥ ২॥

durgame pathi me 'ndhasya
skhalat-pāda-gater muhuḥ
sva-kṛpā-yaṣṭi-dānena
santaḥ santv avalambanam

SYNONYMS

durgame—very difficult; *pathi*—on the path; *me*—of me; *andhasya*—one who is blind; *skhalat*—slipping; *pāda*—on feet; *gateḥ*—whose manner of moving; *muhuḥ*—again and again; *sva-kṛpā*—of their own mercy; *yaṣṭi*—the stick; *dānena*—by giving; *santaḥ*—those saintly persons; *santu*—let that become; *avalambanam*—my support.

TRANSLATION

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.

TEXT 3-4

শ্রীরূপ, সনাতন, ভট্ট-রঘুনাথ।
শ্রীজীব, গোপালভট্ট, দাস-রঘুনাথ॥ ৩॥
এই ছয় গুরুর করোঁ চরণ বন্দন।
যাহা হৈতে বিঘ্ননাশ, অভীষ্ট-পূরণ॥ ৪॥

śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

ei chaya gurura karoṅ caraṇa vandana
yāhā haite vighna-nāśa, abhīṣṭa-pūraṇa

SYNONYMS

śrī-rūpa—of the name Śrī Rūpa; *sanātana*—of the name Sanātana; *bhaṭṭa-raghunātha*—of the name Bhaṭṭa Raghunātha; *śrī-jīva*—of the name Śrī Jīva; *gopāla-bhaṭṭa*—of the name Gopāla Bhaṭṭa; *dāsa-raghunātha*—of the name Dāsa Raghunātha; *ei chaya*—these six; *gurura*—of spiritual masters; *karoṅ*—I offer; *caraṇa vandana*—prayers to the lotus feet; *yāhā haite*—from which; *vighna-nāśa*—destruction of all impediments; *abhīṣṭa-pūraṇa*—fulfillment of desires.

TRANSLATION

I pray to the lotus feet of the six Gosvāmīs—Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha—so that all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

PURPORT

If one wants to benefit the entire world, he will certainly find persons like hogs and pigs who will put forward many impediments. That is natural. But if a devotee seeks shelter at the lotus feet of the six Gosvāmīs, the merciful Gosvāmīs will certainly give the Lord's servitor all protection. It is not astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled.

TEXT 5

জয়তাং সুরতৌ পঙ্গোর্মম মন্দমতের্গতী ।
মৎসর্বস্বপদাম্ভোজৌ রাধা-মদনমোহনৌ ॥ ৫ ॥

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—

refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 6

দীব্যদ্‌বৃন্দারণ্যকল্পদ্রুমাধঃ-
শ্রীমদ্রত্নাগারসিংহাসনস্থৌ ।
শ্রীমদ্‌রাধা-শ্রীলগোবিন্দদেবৌ
প্রেষ্ঠালীভিঃ সেব্যমানৌ স্মরামি ॥ ৬ ॥

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālibhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṁha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 7

শ্রীমান্‌রাসরসারম্ভী বংশীবটতটস্থিতঃ ।
কর্ষন্ বেণুস্বনৈর্গোপীর্গোপীনাথঃ শ্রিয়েঽস্তু নঃ ॥ ৭ ॥

śrīmān-rāsa-rasārambhī
vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ

SYNONYMS

śrīmān—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhī*—the initiator; *vaṁśī-vaṭa*—of the name Vaṁśīvaṭa; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the cowherd girls; *gopī-nāthaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *naḥ*—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore at Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 8

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ৮ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Śrī Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! All glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 9

মধ্যলীলা সংক্ষেপেতে করিলুঁ বর্ণন।
অন্ত্যলীলা-বর্ণন কিছু শুন, ভক্তগণ ॥ ৯ ॥

madhya-līlā saṅkṣepete kariluṅ varṇana
antya-līlā-varṇana kichu śuna, bhakta-gaṇa

SYNONYMS

madhya-līlā—pastimes known as *Madhya-līlā*; *saṅkṣepete*—in brief; *kariluṅ varṇana*—I have described; *antya-līlā*—the last pastimes; *varṇana*—description; *kichu*—something; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu in the Madhya-līlā. Now I shall attempt to describe something about His last pastimes, which are known as the Antya-līlā.

TEXT 10

মধ্যলীলা-মধ্যে অন্ত্যলীলা-সূত্রগণ ।
পূর্বগ্রন্থে সংক্ষেপেতে করিয়াছি বর্ণন ॥ ১০ ॥

madhya-līlā-madhye antya-līlā-sūtra-gaṇa
pūrva-granthe saṅkṣepete kariyāchi varṇana

SYNONYMS

madhya-līlā-madhye—within the *Madhya-līlā* chapters; *antya-līlā-sūtra-gaṇa*—the codes of the *Antya-līlā*; *pūrva-granthe*—in the previous chapter; *saṅkṣepete*—in brief; *kariyāchi varṇana*—I have described.

TRANSLATION

I have briefly described the Antya-līlā in codes within the Madhya-līlā.

TEXT 11

আমি জরাগ্রস্ত, নিকটে জানিয়া মরণ ।
অন্ত্য কোনো কোনো লীলা করিয়াছি বর্ণন ॥ ১১ ॥

āmi jarā-grasta, nikaṭe jāniyā maraṇa
antya kono kono līlā kariyāchi varṇana

SYNONYMS

āmi jarā-grasta—I am invalid because of old age; *nikaṭe*—very near; *jāniyā*—knowing; *maraṇa*—death; *antya*—final; *kono kono*—some; *līlā*—pastimes; *kariyāchi varṇana*—I have described.

TRANSLATION

I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the Antya-līlā.

PURPORT

Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate the *Bhāgavata* literatures as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of *Śrīmad-Bhāgavatam,* as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of *Śrīmad-Bhāgavatam* as soon as possible, but before finishing it, I have given my readers the book *Kṛṣṇa, the Supreme Personality of Godhead,* so that if I die before finishing the whole task, they may enjoy this book, which is the essence of *Śrīmad-Bhāgavatam.*

TEXT 12

পূর্বলিখিত গ্রন্থসূত্র-অনুসারে।
যেই নাহি লিখি, তাহা লিখিয়ে বিস্তারে ॥ ১২ ॥

pūrva-likhita grantha-sūtra-anusāre
yei nāhi likhi, tāhā likhiye vistāre

SYNONYMS

pūrva-likhita—previously mentioned; *grantha-sūtra*—the codes of the literature; *anusāre*—according to; *yei*—whatever; *nāhi likhi*—I have not mentioned; *tāhā*—that; *likhiye*—I shall write; *vistāre*—elaborately.

TRANSLATION

In accordance with the codes previously written, I shall describe in detail whatever I have not mentioned.

TEXT 13

বৃন্দাবন হৈতে প্রভু নীলাচলে আইলা।
স্বরূপ-গোসাঞি গৌড়ে বার্তা পাঠাইলা ॥ ১৩ ॥

vṛndāvana haite prabhu nīlācale āilā
svarūpa-gosāñi gauḍe vārtā pāṭhāilā

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *nīlācale āilā*—returned to Jagannātha Purī, Nīlācala; *svarūpa-gosāñi*—Svarūpa Dāmodara; *gauḍe*—to Bengal; *vārtā pāṭhāilā*—sent news.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, Svarūpa Dāmodara Gosāñi immediately sent news of the Lord's arrival to the devotees in Bengal.

TEXT 14

শুনি' শচী আনন্দিত, সব ভক্তগণ।
সবে মিলি' নীলাচলে করিলা গমন ॥ ১৪ ॥

śuni' śacī ānandita, saba bhakta-gaṇa
sabe mili' nīlācale karilā gamana

SYNONYMS

śuni'—hearing; *śacī*—mother Śacī; *ānandita*—very pleased; *saba bhakta-gaṇa*—as well as all the other devotees of Navadvīpa; *sabe mili'*—meeting together; *nīlācale*—to Jagannātha Purī, Nīlācala; *karilā gamana*—departed.

TRANSLATION

Upon hearing this news, mother Śacī and all the other devotees of Navadvīpa were very joyful, and they all departed together for Nīlācala [Jagannātha Purī].

TEXT 15

কুলীনগ্রামী ভক্ত আর যত খণ্ডবাসী।
আচার্য শিবানন্দ সনে মিলিলা সবে আসি' ॥১৫॥

kulīna-grāmī bhakta āra yata khaṇḍa-vāsī
ācārya śivānanda sane mililā sabe āsi'

SYNONYMS

kulīna-grāmī—residents of the village known as Kulīna-grāma; *bhakta*—devotees; *āra*—and; *yata*—all; *khaṇḍa-vāsī*—the residents of Śrī Khaṇḍa; *ācārya*—Advaita Ācārya; *śivānanda*—Śivānanda Sena; *sane*—with; *mililā*—met; *sabe āsi'*—all coming together.

TRANSLATION

Thus all the devotees of Kulīna-grāma and Śrī Khaṇḍa, as well as Advaita Ācārya, came together to meet Śivānanda Sena.

TEXT 16

শিবানন্দ করে সবার ঘাটি সমাধান।
সবারে পালন করে, দেয় বাসা-স্থান ॥ ১৬ ॥

śivānanda kare sabāra ghāṭi samādhāna
sabāre pālana kare, deya vāsā-sthāna

SYNONYMS

śivānanda—of the name Śivānanda; *kare*—does; *sabāra*—of everyone; *ghāṭi*—the camp; *samādhāna*—arrangement; *sabāre*—of everyone; *pālana*—maintenance; *kare*—performs; *deya*—gives; *vāsā-sthāna*—residential quarters.

TRANSLATION

Śivānanda Sena arranged for the journey. He maintained everyone and provided residential quarters.

TEXT 17

এক কুক্কুর চলে শিবানন্দ-সনে।
ভক্ষ্য দিয়া লঞা চলে করিয়া পালনে ॥ ১৭ ॥

eka kukkura cale śivānanda-sane
bhakṣya diyā lañā cale kariyā pālane

SYNONYMS

eka—one; *kukkura*—dog; *cale*—goes; *śivānanda-sane*—with Śivānanda Sena; *bhakṣya*—food; *diyā*—giving; *lañā*—taking; *cale*—goes; *kariyā pālane*—maintaining the dog.

TRANSLATION

While going to Jagannātha Purī, Śivānanda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

TEXT 18

একদিন একস্থানে নদী পার হৈতে।
উড়িয়া নাবিক কুক্কুর না চড়ায় নৌকাতে ॥ ১৮ ॥

eka-dina eka-sthāne nadī pāra haite
uḍiyā nāvika kukkura nā caḍāya naukāte

SYNONYMS

eka-dina—one day; *eka-sthāne*—in one place; *nadī*—a river; *pāra*—crossing; *haite*—to do; *uḍiyā nāvika*—a boatman who was an Oriyā (Orissan); *kukkura*—the dog; *nā caḍāya*—does not allow to mount; *naukāte*—on the boat.

TRANSLATION

One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

TEXT 19

কুক্কুর রহিলা,—শিবানন্দ দুঃখী হৈলা।
দশ পণ কড়ি দিয়া কুক্কুরে পার কৈলা॥ ১৯॥

kukkura rahilā,——śivānanda duḥkhī hailā
daśa paṇa kaḍi diyā kukkure pāra kailā

SYNONYMS

kukkura rahilā—the dog remained; *śivānanda duḥkhī hailā*—Śivānanda became very unhappy; *daśa paṇa*—ten *paṇa*; *kaḍi*—small conchshells; *diyā*—paying; *kukkure*—the dog; *pāra kailā*—crossed to the other side of the river.

TRANSLATION

Śivānanda Sena, unhappy that the dog had to stay behind, paid the boatman ten paṇa of conchshells to take the dog across the river.

PURPORT

One *paṇa* is eighty *kaḍis,* or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of *kaḍi* made one *gaṇḍā,* and twenty such *gaṇḍās* equaled one *paṇa.* This *kaḍi* was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with *daśa paṇa,* or eighty times ten pieces of *kaḍi.* In those days one paisa was also subdivided into small conchshells, but at the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day.

TEXT 20

একদিন শিবানন্দে ঘাটিয়ালে রাখিলা।
কুক্কুরকে ভাত দিতে সেবক পাসরিলা॥ ২০॥

eka-dina śivānande ghāṭiyāle rākhilā
kukkurake bhāta dite sevaka pāsarilā

SYNONYMS

eka-dina—one day; *śivānande*—Śivānanda Sena; *ghāṭiyāle*—tollman; *rākhilā*—detained; *kukkurake*—unto the dog; *bhāta dite*—to supply rice; *sevaka*—the servant; *pāsarilā*—forgot.

TRANSLATION

One day while Śivānanda was detained by a tollman, his servant forgot to give the dog its cooked rice.

TEXT 21

রাত্রে আসি' শিবানন্দ ভোজনের কালে।
'কুক্কুর পাঞাছে ভাত?'—সেবকে পুছিলে॥ ২১॥

rātre āsi' śivānanda bhojanera kāle
'kukkura pāñāche bhāta?'—sevake puchile

SYNONYMS

rātre āsi'—returning at night; *śivānanda*—Śivānanda Sena; *bhojanera kāle*—at the time of eating; *kukkura*—the dog; *pāñāche*—has gotten; *bhāta*—rice; *sevake*—from the servant; *puchile*—he inquired.

TRANSLATION

At night, when Śivānanda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

TEXT 22

কুক্কুর নাহি পায় ভাত শুনি' দুঃখী হৈলা।
কুক্কুর চাহিতে দশ-মনুষ্য পাঠাইলা॥ ২২॥

kukkura nāhi pāya bhāta śuni' duḥkhī hailā
kukkura cāhite daśa-manuṣya pāṭhāilā

SYNONYMS

kukkura—the dog; *nāhi*—did not; *pāya*—get; *bhāta*—rice; *śuni'*—hearing; *duḥkhī hailā*—Śivānanda Sena became very unhappy; *kukkura cāhite*—to look for the dog; *daśa-manuṣya*—ten men; *pāṭhāilā*—sent.

TRANSLATION

When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

TEXT 23

চাহিয়া না পাইল কুক্কুর, লোক সব আইলা।
দুঃখী হঞা শিবানন্দ উপবাস কৈলা॥ ২৩॥

cāhiyā nā pāila kukkura, loka saba āilā
duḥkhī hañā śivānanda upavāsa kailā

SYNONYMS

cāhiyā—looking; *nā*—not; *pāila*—found; *kukkura*—the dog; *loka saba āilā*—all the men returned; *duḥkhī hañā*—being unhappy; *śivānanda*—Śivānanda Sena; *upavāsa*—fast; *kailā*—observed.

TRANSLATION

When the men returned without success, Śivānanda Sena became very unhappy and fasted for the night.

TEXT 24

প্রভাতে কুক্কুর চাহি' কাঁহা না পাইল।
সকল বৈষ্ণবের মনে চমৎকার হৈল॥ ২৪॥

prabhāte kukkura cāhi' kāṅhā nā pāila
sakala vaiṣṇavera mane camatkāra haila

SYNONYMS

prabhāte—in the morning; *kukkura*—the dog; *cāhi'*—looking for; *kāṅhā*—anywhere; *nā pāila*—not found; *sakala vaiṣṇavera*—of all the Vaiṣṇavas present; *mane*—in the minds; *camatkāra haila*—there was great astonishment.

TRANSLATION

In the morning they looked for the dog, but it could not be found anywhere. All the Vaiṣṇavas were astonished.

PURPORT

Śivānanda Sena's attachment to the dog was a great boon for that animal. The dog appears to have been a street dog. Since it naturally began to follow Śivānanda Sena while he was going to Jagannātha Purī with his party, he accepted it into his party and maintained it the same way he was maintaining the other devotees. It appears that although on one occasion the dog was not allowed aboard a boat, Śivānanda did not leave the dog behind but paid more money just to induce the boatman to take the dog across the river. Then when the servant forgot to feed the dog and the dog disappeared, Śivānanda, being very anxious, sent ten men to find it. When they could not find it, Śivānanda observed a fast. Thus it appears that somehow or other Śivānanda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṇṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, *tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more* (*Śaraṇāgati* 19). He thus offers to become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṇṭhaloka, back to Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, *kīṭa-janma ha-u yathā tuyā dāsa* (*Śaraṇāgati* 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care.

TEXT 25

উৎকণ্ঠায় চলি' সবে আইলা নীলাচলে।
পূর্ববৎ মহাপ্রভু মিলিলা সকলে॥ ২৫॥

utkaṇṭhāya cali' sabe āilā nīlācale
pūrvavat mahāprabhu mililā sakale

SYNONYMS

utkaṇṭhāya—in great anxiety; *cali'*—walking; *sabe*—all the devotees; *āilā nīlācale*—came to Jagannātha Purī, Nīlācala; *pūrvavat*—as usual; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mililā sakale*—met all of them.

TRANSLATION

Thus in great anxiety they all walked to Jagannātha Purī, where Śrī Caitanya Mahāprabhu met them as usual.

TEXT 26

সবা লঞা কৈলা জগন্নাথ দরশন।
সবা লঞা মহাপ্রভু করেন ভোজন॥ ২৬॥

sabā lañā kailā jagannātha daraśana
sabā lañā mahāprabhu karena bhojana

SYNONYMS

sabā lañā—taking all of them; *kailā*—did; *jagannātha daraśana*—visiting the Jagannātha temple; *sabā lañā*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—took *prasāda*.

TRANSLATION

Śrī Caitanya Mahāprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

TEXT 27

পূর্ববৎ সবারে প্রভু পাঠাইলা বাসা-স্থানে।
প্রভু-ঠাঞি প্রাতঃকালে আইলা আর দিনে॥ ২৭॥

pūrvavat sabāre prabhu pāṭhāilā vāsā-sthāne
prabhu-ṭhāñi prātaḥ-kāle āilā āra dine

SYNONYMS

pūrvavat—as it was previously; *sabāre*—everyone; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *vāsā-sthāne*—to their respective residential quarters; *prabhu-ṭhāñi*—to the place of Śrī Caitanya Mahāprabhu; *prātaḥ-kāle*—in the morning; *āilā*—they came; *āra dine*—on the next day.

TRANSLATION

As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

TEXT 28

আসিয়া দেখিল সবে সেই ত কুক্কুরে।
প্রভু-পাশে বসিয়াছে কিছু অল্পদূরে॥ ২৮॥

āsiyā dekhila sabe sei ta kukkure
prabhu-pāśe vasiyāche kichu alpa-dūre

SYNONYMS

āsiyā—coming; *dekhila*—they saw; *sabe*—everyone; *sei ta kukkure*—that very same dog; *prabhu-pāśe*—near Lord Śrī Caitanya Mahāprabhu; *vasiyāche*—sat; *kichu alpa-dūre*—a little bit away from the Lord.

TRANSLATION

When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw that the same dog was sitting a little apart from the Lord.

TEXT 29

প্রসাদ নারিকেল-শস্য দেন ফেলাঞা।
'রাম' 'কৃষ্ণ' 'হরি' কহ'—বলেন হাসিয়া॥ ২৯॥

prasāda nārikela-śasya dena phelāñā
'rāma' 'kṛṣṇa' 'hari' kaha'—balena hāsiyā

SYNONYMS

prasāda—food; *nārikela-śasya*—the pulp of green coconut; *dena*—gives; *phelāñā*—throwing; *rāma*—Lord Rāmacandra; *kṛṣṇa*—Śrī Kṛṣṇa; *hari*—the holy name of Hari; *kaha*—say; *balena*—Śrī Caitanya Mahāprabhu says; *hāsiyā*—smiling.

TRANSLATION

Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rāma, Kṛṣṇa, and Hari."

TEXT 30

শস্য খায় কুক্কুর, 'কৃষ্ণ' কহে বার বার।
দেখিয়া লোকের মনে হৈল চমৎকার॥ ৩০॥

śasya khāya kukkura, 'kṛṣṇa' kahe bāra bāra
dekhiyā lokera mane haila camatkāra

SYNONYMS

śasya khāya—eats the pulp of green coconut; *kukkura*—the dog; *kṛṣṇa*—the holy name of Kṛṣṇa; *kahe*—chants; *bāra bāra*—again and again; *dekhiyā*—seeing this; *lokera*—of all the people; *mane*—in the minds; *haila*—there was; *camatkāra*—astonishment.

TRANSLATION

Seeing the dog eating the green coconut pulp and chanting "Kṛṣṇa, Kṛṣṇa" again and again, all the devotees present were very much surprised.

TEXT 31

শিবানন্দ কুক্কুর দেখি' দণ্ডবৎ কৈলা।
দৈন্য করি' নিজ অপরাধ ক্ষমাইলা॥ ৩১॥

śivānanda kukkura dekhi' daṇḍavat kailā
dainya kari' nija aparādha kṣamāilā

SYNONYMS

śivānanda—Śivānanda Sena; *kukkura*—the dog; *dekhi'*—seeing there; *daṇḍavat kailā*—offered obeisances; *dainya kari'*—exhibiting humbleness; *nija*—personal; *aparādha*—offenses; *kṣamāilā*—was forgiven.

TRANSLATION

When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it.

TEXT 32

আর দিন কেহ তার দেখা না পাইলা।
সিদ্ধ-দেহ পাঞা কুক্কুর বৈকুণ্ঠেতে গেলা॥ ৩২॥

āra dina keha tāra dekhā nā pāilā
siddha-deha pāñā kukkura vaikuṇṭhete gelā

SYNONYMS

āra dina—the next day; *keha*—all of them; *tāra*—of the dog; *dekhā nā pāilā*—did not get sight; *siddha-deha pāñā*—obtaining a spiritual body; *kukkura*—the dog; *vaikuṇṭhete gelā*—went to the spiritual kingdom, Vaikuṇṭha.

TRANSLATION

The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom.

PURPORT

This is the result of *sādhu-saṅga,* consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating *prasāda,* not to speak of chanting and dancing, everyone could be promoted to Vaikuṇṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṇṭhaloka, even without their knowledge. Everyone should be given a chance to take *prasāda* and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

TEXT 33

ঐছে দিব্যলীলা করে শচীর নন্দন।
কুক্কুরকে কৃষ্ণ কহাঞা করিলা মোচন॥ ৩৩॥

aiche divya-līlā kare śacīra nandana
kukkurake kṛṣṇa kahāñā karilā mocana

SYNONYMS

aiche—in that way; *divya-līlā*—transcendental activities; *kare*—performs; *śacīra nandana*—the son of mother Śacī; *kukkurake*—even a dog; *kṛṣṇa kahāñā*—inducing to chant the holy name "Kṛṣṇa"; *karilā mocana*—delivered.

TRANSLATION

Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śacī. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 34

এথা প্রভু-আজ্ঞায় রূপ আইলা বৃন্দাবন।
কৃষ্ণলীলা-নাটক করিতে হৈল মন॥ ৩৪॥

ethā prabhu-ājñāya rūpa āilā vṛndāvana
kṛṣṇa-līlā-nāṭaka karite haila mana

SYNONYMS

ethā—on the other side; *prabhu-ājñāya*—upon the order of Śrī Caitanya Mahāprabhu; *rūpa*—Rūpa Gosvāmī; *āilā*—went; *vṛndāvana*—to Vṛndāvana; *kṛṣṇa-līlā-nāṭaka*—a drama on Lord Kṛṣṇa's pastimes; *karite*—to compose; *haila*—it was; *mana*—the mind.

TRANSLATION

Meanwhile, following the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī returned to Vṛndāvana. He desired to write dramas concerning the pastimes of Lord Kṛṣṇa.

TEXT 35

বৃন্দাবনে নাটকের আরম্ভ করিলা।
মঙ্গলাচরণ 'নান্দী-শ্লোক' তথাই লিখিলা॥ ৩৫॥

vṛndāvane nāṭakera ārambha karilā
maṅgalācaraṇa 'nāndī-śloka' tathāi likhilā

SYNONYMS

vṛndāvane—at Vṛndāvana; *nāṭakera*—of the drama; *ārambha*—the beginning; *karilā*—wrote; *maṅgalācaraṇa*—invoking auspiciousness; *nāndī-śloka*—introductory verse; *tathāi*—there; *likhilā*—he wrote.

TRANSLATION

In Vṛndāvana, Rūpa Gosvāmī began to write a drama. In particular, he composed the introductory verses to invoke good fortune.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes his notes from the *Nāṭaka-candrikā,* wherein he has written:

prastāvanāyās tu mukhe
nāndī kāryāśubhāvahā
āśīr-namaskriyā-vastu-
nirdeśānyatamānvitā

aṣṭābhir daśabhir yuktā
kiṁvā dvàdaśabhiḥ padaiḥ
candranāmāṅkitā prāyo
maṅgalārtha-padojjvalā
maṅgalaṁ cakra-kamala-
cakora-kumudādikam

Similarly, in the Sixth Chapter of the *Sāhitya-darpaṇa*, text 282, he has said:

āśīr-vacana-saṁyuktā
stutir yasmāt prayujyate
deva-dvija-nṛ-pādīnāṁ
tasmān nāndīti saṁjñitā

The introductory portion of a drama, which is written to invoke good fortune, is called *nāndī-śloka*.

TEXT 36

পথে চলি' আইসে নাটকের ঘটনা ভাবিতে।
কড়চা করিয়া কিছু লাগিলা লিখিতে ॥ ৩৬ ॥

pathe cali' āise nāṭakera ghaṭanā bhāvite
kaḍacā kariyā kichu lāgilā likhite

SYNONYMS

pathe cali'—walking on the road; *āise*—goes; *nāṭakera*—of the drama; *ghaṭanā*—events; *bhāvite*—thinking of; *kaḍacā kariyā*—making notes; *kichu*—something; *lāgilā likhite*—he began to write.

TRANSLATION

On his way to Gauḍa-deśa, Rūpa Gosvāmī had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

TEXT 37

এইমতে দুই ভাই গৌড়দেশে আইলা।
গৌড়ে আসি' অনুপমের গঙ্গা-প্রাপ্তি হৈলা ॥ ৩৭ ॥

ei-mate dui bhāi gauḍa-deśe āilā
gauḍe āsi' anupamera gaṅgā-prāpti hailā

SYNONYMS

ei-mate—in this way; *dui bhāi*—Rūpa Gosvāmī and his younger brother, Anupama; *gauḍa-deśe āilā*—reached Bengal, which is known as Gauḍa-deśa; *gauḍe āsi'*—coming to Gauḍa; *anupamera*—of Anupama; *gaṅgā-prāpti hailā*—there was obtainment of the shelter of mother Ganges (passing away).

TRANSLATION

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died.

PURPORT

Formerly when a person died it was commonly said that he had attained the shelter of mother Ganges, even if he did not die on the bank of the Ganges. It is customary among Hindus to carry a dying person to a nearby bank of the Ganges, for if one dies on the bank of the Ganges, his soul is considered to reach the lotus feet of Lord Viṣṇu, wherefrom the Ganges flows.

TEXT 38

রূপ-গোসাঞি প্রভুপাশে করিলা গমন।
প্রভুরে দেখিতে তাঁর উৎকণ্ঠিত মন॥ ৩৮॥

rūpa-gosāñi prabhu-pāśe karilā gamana
prabhure dekhite tāṅra utkaṇṭhita mana

SYNONYMS

rūpa-gosāñi—of the name Rūpa Gosvāmī; *prabhu-pāśe*—the place of Śrī Caitanya Mahāprabhu; *karilā gamana*—departed for; *prabhure dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *tāṅra*—his; *utkaṇṭhita*—full of anxiety; *mana*—mind.

TRANSLATION

Rūpa Gosvāmī then departed to see Śrī Caitanya Mahāprabhu, for he was very eager to see Him.

TEXT 39

অনুপমের লাগি' তাঁর কিছু বিলম্ব হইল।
ভক্তগণ-পাশ আইলা, লাগ্ না পাইল॥ ৩৯॥

anupamera lāgi' tāṅra kichu vilamba ha-ila
bhakta-gaṇa-pāśa āilā, lāg nā pāila

SYNONYMS

anupamera lāgi'—on account of the passing away of Anupama; *tāṅra*—of Rūpa Gosvāmī; *kichu*—some; *vilamba*—delay; *ha-ila*—there was; *bhakta-gaṇa-pāśa*—to the devotees in Bengal; *āilā*—came; *lāg nā pāila*—he could not contact them.

TRANSLATION

There was some delay because of the death of Anupama, and therefore when Rūpa Gosvāmī went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

TEXT 40

উড়িয়া-দেশে 'সত্যভামাপুর'-নামে গ্রাম।
এক রাত্রি সেই গ্রামে করিলা বিশ্রাম ॥ ৪০ ॥

uḍiyā-deśe 'satyabhāmā-pura'-nāme grāma
eka rātri sei grāme karilā viśrāma

SYNONYMS

uḍiyā-deśe—in the state of Orissa; *satyabhāmā-pura*—Satyabhāmā-pura; *nāme*—named; *grāma*—a village; *eka rātri*—one night; *sei grāme*—in that village; *karilā viśrāma*—he rested.

TRANSLATION

In the province of Orissa there is a place known as Satyabhāmā-pura. Śrīla Rūpa Gosvāmī rested for a night in that village on his way to Jagannātha Purī.

PURPORT

There is a place known as Satyabhāmā-pura in the district of Kaṭaka (Cuttak) in Orissa. It is near the village known as Jānkādei-pura.

TEXT 41

রাত্রে স্বপ্নে দেখে, - এক দিব্যরূপা নারী।
সম্মুখে আসিয়া আজ্ঞা দিলা বহু কৃপা করি' ॥ ৪১ ॥

rātre svapne dekhe,——eka divya-rūpā nārī
sammukhe āsiyā ājñā dilā bahu kṛpā kari'

SYNONYMS

rātre—at night; *svapne dekhe*—he dreamed; *eka*—one; *divya-rūpā nārī*—celestially beautiful woman; *sammukhe āsiyā*—coming before him; *ājñā dilā*—ordered; *bahu kṛpā kari'*—showing him much mercy.

TRANSLATION

While resting in Satyabhāmā-pura, he dreamed that a celestially beautiful woman had come before him and very mercifully gave him the following order.

TEXT 42

"আমার নাটক পৃথক্ করহ রচন।
আমার কৃপাতে নাটক হৈবে বিলক্ষণ॥"৪২॥

"āmāra nāṭaka pṛthak karaha racana
āmāra kṛpāte nāṭaka haibe vilakṣaṇa"

SYNONYMS

"āmāra nāṭaka—my drama; *pṛthak karaha racana*—write separately; *āmāra kṛpāte*—by my mercy; *nāṭaka*—the drama; *haibe*—will be; *vilakṣaṇa*—extraordinarily beautiful.

TRANSLATION

"Write a separate drama about me," she said. "By my mercy, it will be extraordinarily beautiful."

TEXT 43

স্বপ্ন দেখি' রূপ-গোসাঞি করিলা বিচার।
সত্যভামার আজ্ঞা—পৃথক্ নাটক করিবার॥ ৪৩॥

svapna dekhi' rūpa-gosāñi karilā vicāra
satya-bhāmāra ājñā——pṛthak nāṭaka karibāra

SYNONYMS

svapna dekhi'—after dreaming; *rūpa-gosāñi*—Rūpa Gosvāmī; *karilā vicāra*—considered; *satya-bhāmāra ājñā*—the order of Śrīmatī Satyabhāmā; *pṛthak nāṭaka karibāra*—to write a separate drama.

TRANSLATION

After having that dream, Śrīla Rūpa Gosvāmī considered, "It is the order of Satyabhāmā that I write a separate drama for her.

TEXT 44

ব্রজ-পুর-লীলা একত্র করিয়াছি ঘটনা।
দুই ভাগ করি' এবে করিমু রচনা॥ ৪৪॥

vraja-pura-līlā ekatra kariyāchi ghaṭanā
dui bhāga kari' ebe karimu racanā

SYNONYMS

vraja-pura-līlā—Lord Kṛṣṇa's pastimes in Vraja and Dvārakā; *ekatra*—in one place; *kariyāchi*—I have collected; *ghaṭanā*—all the events; *dui bhāga kari'*—dividing into two different parts; *ebe*—now; *karimu racanā*—I shall write.

TRANSLATION

"I have brought together in one work all the pastimes performed by Lord Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two dramas."

TEXT 45

ভাবিতে ভাবিতে শীঘ্র আইলা নীলাচলে।
আসি' উত্তরিলা হরিদাস-বাসাস্থলে॥ ৪৫॥

bhāvite bhāvite śīghra āilā nīlācale
āsi' uttarilā haridāsa-vāsā-sthale

SYNONYMS

bhāvite bhāvite—thinking and thinking; *śīghra*—very soon; *āilā nīlācale*—reached Nīlācala (Jagannātha Purī); *āsi'*—coming; *uttarilā*—approached; *haridāsa-vāsā-sthale*—the place where Haridāsa Ṭhākura was residing.

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannātha Purī. When he arrived, he approached the hut of Haridāsa Ṭhākura.

TEXT 46

হরিদাস-ঠাকুর তাঁরে বহুকৃপা কৈলা।
'তুমি আসিবে,—মোরে প্রভু যে কহিলা' ॥ ৪৬ ॥

haridāsa-ṭhākura tāṅre bahu-kṛpā kailā
'tumi āsibe,——more prabhu ye kahilā'

SYNONYMS

hari-dāsa-ṭhākura—of the name Haridāsa Ṭhākura; *tāṅre*—unto him; *bahu-kṛpā kailā*—showed much affection because of love and mercy; *tumi āsibe*—you will come; *more*—me; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—that; *kahilā*—informed.

TRANSLATION

Out of affectionate love and mercy, Haridāsa Ṭhākura told Śrīla Rūpa Gosvāmī, "Śrī Caitanya Mahāprabhu has already informed me that you would come here."

TEXT 47

'উপল-ভোগ' দেখি' হরিদাসেরে দেখিতে।
প্রতিদিন আইসেন, প্রভু আইলা আচম্বিতে ॥ ৪৭ ॥

'upala-bhoga' dekhi' haridāsere dekhite
pratidina āisena, prabhu āilā ācambite

SYNONYMS

upala-bhoga—the offering of food to Lord Jagannātha at noon; *dekhi'*—seeing; *hari-dāsere dekhite*—to see Haridāsa Ṭhākura; *pratidina*—daily; *āisena*—comes; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—He reached there; *ācambite*—all of a sudden.

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Caitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

TEXT 48

'রূপ দণ্ডবৎ করে',—হরিদাস কহিলা।
হরিদাসে মিলি' প্রভু রূপে আলিঙ্গিলা ॥ ৪৮ ॥

'rūpa daṇḍavat kare',——haridāsa kahilā
haridāse mili' prabhu rūpe āliṅgilā

SYNONYMS

rūpa—Rūpa Gosvāmī; *daṇḍavat kare*—offers You obeisances; *hari-dāsa kahilā*—Haridāsa informed Śrī Caitanya Mahāprabhu; *hari-dāse mili'*—after meeting Haridāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe āliṅgilā*—embraced Rūpa Gosvāmī.

TRANSLATION

When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances. Haridāsa informed the Lord, "This is Rūpa Gosvāmī offering You obeisances," and the Lord embraced him.

TEXT 49

হরিদাস-রূপে লঞা প্রভু বসিলা একস্থানে।
কুশল-প্রশ্ন, ইষ্টগোষ্ঠী কৈলা কতক্ষণে॥ ৪৯॥

haridāsa-rūpe lañā prabhu vasilā eka-sthāne
kuśala-praśna, iṣṭa-goṣṭhī kailā kata-kṣaṇe

SYNONYMS

hari-dāsa-rūpe—both Haridāsa Ṭhākura and Rūpa Gosvāmī; *lañā*—with; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *eka-sthāne*—in one place; *kuśala-praśna*—questions about auspicious news; *iṣṭa-goṣṭhī*—talking together; *kailā kata-kṣaṇe*—continued for some time.

TRANSLATION

Śrī Caitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They inquired from one another about auspicious news, and then continued to talk together for some time.

TEXT 50

সনাতনের বার্তা যবে গোসাঞি পুছিল।
রূপ কহে,—'তার সঙ্গে দেখা না হইল॥ ৫০॥

sanātanera vārtā yabe gosāñi puchila
rūpa kahe,—'tāra saṅge dekhā nā ha-ila

SYNONYMS

sanātanera vārtā—news of Sanātana Gosvāmī; *yabe*—when; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchila*—inquired; *rūpa kahe*—Rūpa Gosvāmī says; *tāra saṅge*—with him; *dekhā nā ha-ila*—there was not meeting.

TRANSLATION

When Śrī Caitanya Mahāprabhu inquired about Sanātana Gosvāmī, Rūpa Gosvāmī replied, "I did not meet him.

TEXT 51

আমি গঙ্গাপথে আইলাঙ, তিঁহো রাজপথে।
অতএব আমার দেখা নহিল তাঁর সাথে॥ ৫১॥

āmi gaṅgā-pathe āilāṅa, tiṅho rāja-pathe
ataeva āmāra dekhā nahila tāṅra sāthe

SYNONYMS

āmi—I; *gaṅgā-pathe*—on the path on the bank of the Ganges; *āilāṅa*—I came; *tiṅho*—he; *rāja-pathe*—on the public road; *ataeva*—therefore; *āmāra*—my; *dekhā*—meeting; *nahila*—was not possible; *tāṅra sāthe*—with him.

TRANSLATION

"I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmī came by the public road. Therefore we did not meet.

TEXT 52

প্রয়াগে শুনিলুঁ,- তেঁহো গেলা বৃন্দাবনে।
অনুপমের গঙ্গা-প্রাপ্তি কৈল নিবেদনে॥" ৫২॥

prayāge śuniluṅ,—teṅho gelā vṛndāvane
anupamera gaṅgā-prāpti kaila nivedane"

SYNONYMS

prayāge—in Prayāga; *śuniluṅ*—I heard; *teṅho*—he; *gelā vṛndāvane*—has gone to Vṛndāvana; *anupamera*—of Anupama; *gaṅgā-prāpti*—getting the mercy of the Ganges (death); *kaila nivedane*—he informed.

TRANSLATION

"In Prayāga I heard that he had already gone to Vṛndāvana." Rūpa Gosvāmī next informed the Lord about the death of Anupama.

TEXT 53

রূপে তাহাঁ বাসা দিয়া গোসাঞি চলিলা।
গোসাঞির সঙ্গী ভক্ত রূপেরে মিলিলা॥ ৫৩॥

rūpe tāhāṅ vāsā diyā gosāñi calilā
gosāñira saṅgī bhakta rūpere mililā

SYNONYMS

rūpe—to Rūpa; *tāhāṅ*—there; *vāsā diyā*—offered a residence; *gosāñi calilā*—Śrī Caitanya Mahāprabhu left the place; *gosāñira saṅgī*—the associates of Śrī Caitanya Mahāprabhu; *bhakta*—all the devotees; *rūpere mililā*—met Rūpa Gosvāmī.

TRANSLATION

After allotting residential quarters there to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu left. Then all of the Lord's personal associates met Śrīla Rūpa Gosvāmī.

TEXT 54

আর দিন মহাপ্রভু সব ভক্ত লঞা।
রূপে মিলাইলা সবায় কৃপা ত' করিয়া॥ ৫৪॥

āra dina mahāprabhu saba bhakta lañā
rūpe milāilā sabāya kṛpā ta' kariyā

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta lañā*—taking the devotees; *rūpe milāilā*—introduced Rūpa Gosvāmī; *sabāya*—to all of them; *kṛpā ta' kariyā*—showing His mercy.

TRANSLATION

On the next day, Caitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees.

TEXT 55

সবার চরণ রূপ করিলা বন্দন।
কৃপা করি' রূপে সবে কৈলা আলিঙ্গন॥ ৫৫॥

sabāra caraṇa rūpa karilā vandana
kṛpā kari' rūpe sabe kailā āliṅgana

SYNONYMS

sabāra—of all the devotees; *caraṇa*—to the lotus feet; *rūpa*—Śrīla Rūpa Gosvāmī; *karilā vandana*—offered prayers; *kṛpā kari'*—showing great mercy; *rūpe*—Rūpa Gosvāmī; *sabe*—all the devotees; *kailā*—did; *āliṅgana*—embracing.

TRANSLATION

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

TEXT 56

'অদ্বৈত নিত্যানন্দ, তোমরা দুইজনে।
প্রভু কহে—রূপে কৃপা কর কায়মনে॥ ৫৬॥

'advaita nityānanda, tomarā dui-jane
prabhu kahe——rūpe kṛpā kara kāya-mane

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Nityānanda Prabhu; *tomarā dui-jane*—both of You; *prabhu kahe*—Lord Caitanya Mahāprabhu says; *rūpe*—to Rūpa Gosvāmī; *kṛpā*—mercy; *kara*—show; *kāya-mane*—wholeheartedly.

TRANSLATION

Śrī Caitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rūpa Gosvāmī.

TEXT 57

তোমা-দুঁহার কৃপাতে ইহাঁর হউ তৈছে শক্তি।
যাতে বিবরিতে পারেন কৃষ্ণরসভক্তি॥ ৫৭॥

tomā-duṅhāra kṛpāte iṅhāra ha-u taiche śakti
yāte vivarite pārena kṛṣṇa-rasa-bhakti

SYNONYMS

tomā-duṅhāra kṛpāte—by the mercy of both of You; *iṅhāra*—of Rūpa Gosvāmī; *ha-u*—let there be; *taiche*—such; *śakti*—power; *yāte*—by which; *vivarite*—to describe; *pārena*—is able; *kṛṣṇa-rasa-bhakti*—the transcendental mellows of devotional service.

TRANSLATION

"May Rūpa Gosvāmī, by Your mercy, become sò powerful that he will be able to describe the transcendental mellows of devotional service."

TEXT 58

গৌড়িয়া, উড়িয়া, যত প্রভুর ভক্তগণ।
সবার হইল রূপ স্নেহের ভাজন॥ ৫৮॥

gauḍiyā, uḍiyā, yata prabhura bhakta-gaṇa
sabāra ha-ila rūpa snehera bhājana

SYNONYMS

gauḍiyā—devotees from Bengal; *uḍiyā*—devotees belonging to Orissa; *yata*—all; *prabhura bhakta-gaṇa*—devotees of Lord Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *ha-ila*—was; *rūpa*—Rūpa Gosvāmī; *snehera bhājana*—an object of love and affection.

TRANSLATION

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

TEXT 59

প্রতিদিন আসি' রূপে করেন মিলনে।
মন্দিরে যে প্রসাদ পান, দেন দুই জনে॥ ৫৯॥

pratidina āsi' rūpe karena milane
mandire ye prasāda pāna, dena dui jane

SYNONYMS

pratidina—every day; *āsi'*—going; *rūpe*—Rūpa Gosvāmī; *karena milane*—Caitanya Mahāprabhu meets; *mandire*—at the Jagannātha temple; *ye*—whatever; *prasāda pāna*—*prasāda* He gets; *dena*—gives; *dui jane*—to two persons, Śrīla Rūpa Gosvāmī and Haridāsa Ṭhākura.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasāda He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Ṭhākura.

TEXT 60

ইষ্টগোষ্ঠী দুঁহা সনে করি' কতক্ষণ।
মধ্যাহ্ন করিতে প্রভু করিলা গমন॥ ৬০॥

iṣṭa-goṣṭhī duṅhā sane kari' kata-kṣaṇa
madhyāhna karite prabhu karilā gamana

SYNONYMS

iṣṭa-goṣṭhī—conversation; *duṅhā sane*—with both Rūpa Gosvāmī and Haridāsa; *kari'*—doing; *kata-kṣaṇa*—for some time; *madhya-ahna karite*—to execute daily noontime duties; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—left that place.

TRANSLATION

He would talk for some time with them both and then leave to perform His noontime duties.

TEXT 61

এইমত প্রতিদিন প্রভুর ব্যবহার।
প্রভুকৃপা পাঞা রূপের আনন্দ অপার॥ ৬১॥

ei-mata pratidina prabhura vyavahāra
prabhu-kṛpā pāñā rūpera ānanda apāra

SYNONYMS

ei-mata—in this way; *pratidina*—daily; *prabhura vyavahāra*—the dealings of Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of Lord Caitanya; *pāñā*—getting; *rūpera*—of Śrīla Rūpa Gosvāmī; *ānanda apāra*—unlimited happiness.

TRANSLATION

In this way Lord Caitanya Mahāprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

TEXT 62

ভক্তগণ লঞা কৈলা গুণ্ডিচা মার্জন।
আইটোটা আসি' কৈলা বন্য-ভোজন॥ ৬২॥

bhakta-gaṇa lañā kailā guṇḍicā mārjana
āiṭoṭā āsi' kailā vanya-bhojana

SYNONYMS

bhakta-gaṇa—all the devotees; *lañā*—taking; *kailā*—performed; *guṇḍicā mārjana*—cleansing and washing of the Guṇḍicā temple; *āiṭoṭā āsi'*—coming to the nearby garden named Āiṭoṭā; *kailā*—had; *vanya-bhojana*—a picnic within the garden.

TRANSLATION

After Śrī Caitanya Mahāprabhu, taking all His devotees with Him, performed the Guṇḍicā-mārjana [washing and cleansing the temple Guṇḍicā], He went to the garden known as Āiṭoṭā and accepted prasāda at a picnic within the garden.

TEXT 63

প্রসাদ খায়, 'হরি' বলে সর্বভক্তজন।
দেখি' হরিদাস-রূপের হরষিত মন ॥ ৬৩ ॥

prasāda khāya, 'hari' bale sarva-bhakta-jana
dekhi' haridāsa-rūpera haraṣita mana

SYNONYMS

prasāda khāya—eat the *prasāda*; *hari bale*—chant the holy name of Hari; *sarva-bhakta-jana*—all the devotees; *dekhi'*—seeing this; *hari-dāsa*—of Haridāsa Ṭhākura; *rūpera*—and of Rūpa Gosvāmī; *haraṣita*—jubilant; *mana*—the minds.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that all the devotees were accepting prasāda and chanting the holy name of Hari, they both were greatly pleased.

TEXT 64

গোবিন্দদ্বারা প্রভুর শেষ-প্রসাদ পাইলা।
প্রেমে মত্ত দুইজন নাচিতে লাগিলা ॥ ৬৪ ॥

govinda-dvārā prabhura śeṣa-prasāda pāilā
preme matta dui-jana nācite lāgilā

SYNONYMS

govinda-dvārā—through Govinda; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-prasāda*—remnants of food; *pāilā*—they got; *preme matta*—overwhelmed by ecstasy; *dui-jana*—both of them; *nācite lāgilā*—began to dance.

TRANSLATION

When they received the remnants of Śrī Caitanya Mahāprabhu's prasāda through Govinda, they respected it, and then they both began to dance in ecstasy.

TEXT 65

আর দিন প্রভু রূপে মিলিয়া বসিলা।
সর্বজ্ঞ-শিরোমণি প্রভু কহিতে লাগিলা ॥ ৬৫ ॥

āra dina prabhu rūpe miliyā vasilā
sarvajña-śiromaṇi prabhu kahite lāgilā

SYNONYMS

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—with Śrīla Rūpa Gosvāmī; *miliyā*—meeting; *vasilā*—sat down; *sarva-jña-śiromaṇi*—Śrī Caitanya Mahāprabhu, the best of the omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak.

TRANSLATION

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows.

TEXT 66

"কৃষ্ণেরে বাহির নাহি করিহ ব্রজ হৈতে।
ব্রজ ছাড়ি' কৃষ্ণ কভু না যান কাহাঁতে ॥ ৬৬ ॥

"kṛṣṇere bāhira nāhi kariha vraja haite
vraja chāḍi' kṛṣṇa kabhu nā yāna kāhāṅte

SYNONYMS

kṛṣṇere—Kṛṣṇa; *bāhira*—outside; *nāhi*—do not; *kariha*—take; *vraja haite*—from Vṛndāvana; *vraja chāḍi'*—leaving Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *kabhu*—at any time; *nā*—not; *yāna*—goes; *kāhāṅte*—anywhere.

TRANSLATION

"Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time.

TEXT 67

কৃষ্ণোঽন্যো যদুসম্ভূতো যঃ পূর্ণঃ সোঽস্ত্যতঃ পরঃ।
বৃন্দাবনং পরিত্যজ্য স ক্বচিন্নৈব গচ্ছতি ॥ ৬৭ ॥

kṛṣṇo 'nyo yadu-sambhūto
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ
vṛndāvanaṁ parityajya
sa kvacin naiva gacchati

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; *anyaḥ*—another Lord Vāsudeva; *yadu-sambhūtaḥ*—born in the Yadu dynasty; *yaḥ*—who; *pūrṇaḥ*—the full Supreme Personality of Godhead, Kṛṣṇa; *saḥ*—He; *asti*—is; *ataḥ*—than Him (Vāsudeva); *paraḥ*—different; *vṛndāvanam*—the place Vṛndāvana; *parityajya*—giving up; *saḥ*—He; *kvacit*—at any time; *na eva gacchati*—does not go.

TRANSLATION

" 'The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.' "

PURPORT

This verse is included in the *Laghu-bhāgavatāmṛta* (1.5.461), by Śrīla Rūpa Gosvāmī.

TEXT 68

এত কহি' মহাপ্রভু মধ্যাহ্নে চলিলা।
রূপ-গোসাঞি মনে কিছু বিস্ময় হইলা ॥ ৬৮ ॥

eta kahi' mahāprabhu madhyāhne calilā
rūpa-gosāñi mane kichu vismaya ha-ilā

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *madhya-ahne calilā*—left to execute noon duties; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *mane*—in mind; *kichu*—some; *vismaya ha-ilā*—there was surprise.

TRANSLATION

After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvāmī somewhat surprised.

TEXT 69

"পৃথক্ নাটক করিতে সত্যভামা আজ্ঞা দিল।
জানিলু, পৃথক্ নাটক করিতে প্রভু-আজ্ঞা হৈল ॥৬৯॥

"pṛthak nāṭaka karite satyabhāmā ājñā dila
jānilu, pṛthak nāṭaka karite prabhu-ājñā haila

SYNONYMS

pṛthak nāṭaka—different dramas; *karite*—to write; *satyabhāmā*—of the name Satyabhāmā; *ājñā dila*—ordered; *jānilu*—now I understand; *pṛthak nāṭaka*—different dramas; *karite*—to write; *prabhu-ājñā*—the order of the Lord; *haila*—there was.

TRANSLATION

"Satyabhāmā ordered me to write two different dramas," Śrīla Rūpa Gosvāmī thought. "Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

TEXT 70

পূর্বে দুই নাটক ছিল একত্র রচনা।
দুইভাগ করি এবে করিমু ঘটনা ॥ ৭০ ॥

pūrve dui nāṭaka chila ekatra racanā
dui-bhāga kari ebe karimu ghaṭanā

SYNONYMS

pūrve—previously; *dui nāṭaka*—two dramas; *chila*—there was; *ekatra*—together; *racanā*—composition; *dui-bhāga kari*—dividing into two; *ebe*—now; *karimu ghaṭanā*—I shall write the incidents.

TRANSLATION

"Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

TEXT 71

দুই 'নান্দী' 'প্রস্তাবনা', দুই 'সংঘটনা'।
পৃথক্ করিয়া লিখি করিয়া ভাবনা ॥ ৭১ ॥

dui 'nāndī' 'prastāvanā', dui 'saṁghaṭanā'
pṛthak kariyā likhi kariyā bhāvanā

SYNONYMS

dui nāndī—two invocations of good fortune; *prastāvanā*—introductions; *dui*—two; *saṁghaṭanā*—chains of events; *pṛthak kariyā*—making separate; *likhi*—I shall write; *kariyā bhāvanā*—thinking about them.

TRANSLATION

"I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents."

PURPORT

The two works are *Vidagdha-mādhava* and *Lalita-mādhava*. *Vidagdha-mādhava* describes pastimes in Vṛndāvana, and *Lalita-mādhava* describes pastimes in Dvārakā and Mathurā.

TEXT 72

রথযাত্রায় জগন্নাথ দর্শন করিলা।
রথ-অগ্রে প্রভুর নৃত্য-কীর্তন দেখিলা ॥ ৭২ ॥

ratha-yātrāya jagannātha darśana karilā
ratha-agre prabhura nṛtya-kīrtana dekhilā

SYNONYMS

ratha-yātrāya—during the function of Ratha-yātrā; *jagannātha*—Lord Jagannātha; *darśana karilā*—he saw; *ratha-agre*—the front of the *ratha,* or chariot; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *kīrtana*—chanting; *dekhilā*—he saw.

TRANSLATION

During the Ratha-yātrā ceremony Rūpa Gosvāmī saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha.

TEXT 73

প্রভুর নৃত্য-শ্লোক শুনি' শ্রীরূপ-গোসাঞি।
সেই শ্লোকার্থ লঞা শ্লোক করিলা তথাই ॥ ৭৩ ॥

prabhura nṛtya-śloka śuni' śrī-rūpa-gosāñi
sei ślokārtha lañā śloka karilā tathāi

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya-śloka*—verse uttered during His dancing; *śuni'*—hearing; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sei śloka-artha*—the meaning of that verse; *lañā*—taking; *śloka karilā*—composed another verse; *tathāi*—on the spot.

TRANSLATION

When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

TEXT 74

পূর্বে সেই সব কথা করিয়াছি বর্ণন।
তথাপি কহিয়ে কিছু সংক্ষেপে কথন ॥ ৭৪ ॥

pūrve sei saba kathā kariyāchi varṇana
tathāpi kahiye kichu saṅkṣepe kathana

SYNONYMS

pūrve—previously; *sei*—these; *saba*—all; *kathā*—words; *kariyāchi varṇana*—I have described; *tathāpi*—still; *kahiye*—let me say; *kichu*—something; *saṅkṣepe*—in brief; *kathana*—telling.

TRANSLATION

I have already described all these incidents, but I still wish to add briefly something more.

TEXT 75

সামান্য এক শ্লোক প্রভু পড়েন কীর্তনে।
কেনে শ্লোক পড়ে—ইহা কেহ নাহি জানে ॥ ৭৫ ॥

sāmānya eka śloka prabhu paḍena kīrtane
kene śloka paḍe——ihā keha nāhi jāne

SYNONYMS

sāmānya—generally; *eka*—one; *śloka*—verse; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍena*—recites; *kīrtane*—while chanting; *kene*—why; *śloka*—that verse; *paḍe*—He recites; *ihā*—this; *keha nāhi jāne*—no one knows.

TRANSLATION

Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

TEXT 76

সবে একা স্বরূপ গোসাঞি শ্লোকের অর্থ জানে।
শ্লোকানুরূপ পদ প্রভুকে করান আস্বাদনে॥ ৭৬॥

sabe ekā svarūpa gosāñi ślokera artha jāne
ślokānurūpa pada prabhuke karāna āsvādane

SYNONYMS

sabe—only; *ekā*—one; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *ślokera artha*—the meaning of that verse; *jāne*—knows; *śloka-anurūpa pada*—other verses following that particular verse; *prabhuke*—Śrī Caitanya Mahāprabhu; *karāna*—causes; *āsvādane*—tasting.

TRANSLATION

Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows.

TEXT 77

রূপ-গোসাঞি প্রভুর জানিয়া অভিপ্রায়।
সেই অর্থে শ্লোক কৈলা প্রভুরে যে ভায়॥ ৭৭॥

rūpa-gosāñi prabhura jāniyā abhiprāya
sei arthe śloka kailā prabhure ye bhāya

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *jāniyā*—knowing; *abhiprāya*—the intention; *sei arthe*—in that meaning; *śloka*—a verse; *kailā*—composed; *prabhure*—to Śrī Caitanya Mahāprabhu; *ye*—which; *bhāya*—appealed.

TRANSLATION

Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

TEXT 78

যঃ কৌমারহরঃ স এব হি বরস্তা এব চৈত্রক্ষপা-
স্তে চোন্মীলিতমালতীসুরভয়ঃ প্রৌঢ়াঃ কদম্বানিলাঃ।
সা চৈবাস্মি তথাপি তত্র সুরতব্যাপারলীলাবিধৌ
রেবারোধসি বেতসীতরুতলে চেতঃ সমুৎকণ্ঠতে॥ ৭৮॥

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

SYNONYMS

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṇṭhate*—is very eager to go.

TRANSLATION

"That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This is the verse recited by Śrī Caitanya Mahāprabhu.

TEXT 79

প্রিয়ঃ সোঽয়ং কৃষ্ণঃ সহচরি কুরুক্ষেত্রমিলিত-
স্তথাহং সা রাধা তদিদমুভয়োঃ সঙ্গমসুখম্ ।
তথাপ্যন্তঃখেলন্মধুরমুরলীপঞ্চমজুষে
মনো মে কালিন্দীপুলিনবিপিনায় স্পৃহয়তি ॥ ৭৯ ॥

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS

priyaḥ—very dear; *saḥ*—He; *ayam*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the River Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

"My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in his book *Padyāvalī* (383).

TEXT 80

তালপত্রে শ্লোক লিখি' চালেতে রাখিলা ।
সমুদ্রস্নান করিবারে রূপ-গোসাঞি গেলা ॥ ৮০ ॥

tāla-patre śloka likhi' cālete rākhilā
samudra-snāna karibāre rūpa-gosāñi gelā

SYNONYMS

tāla-patre—on a palm leaf; *śloka*—the verse; *likhi'*—writing; *cālete*—in the thatched roof; *rākhilā*—kept it; *samudra-snāna*—bath in the sea; *karibāre*—for taking; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *gelā*—departed.

TRANSLATION

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

TEXT 81

হেনকালে প্রভু আইলা তাঁহারে মিলিতে।
চালে শ্লোক দেখি প্রভু লাগিলা পড়িতে॥ ৮১॥

hena-kāle prabhu āilā tāṅhāre milite
cāle śloka dekhi prabhu lāgilā paḍite

SYNONYMS

hena-kāle—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came there; *tāṅhāre milite*—to meet him; *cāle*—in the thatched roof; *śloka*—verse; *dekhi*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā*—began; *paḍite*—to read.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

TEXT 82

শ্লোক পড়ি' প্রভু সুখে প্রেমাবিষ্ট হৈলা।
হেনকালে রূপ-গোসাঞি স্নান করি' আইলা॥ ৮২॥

śloka paḍi' prabhu sukhe premāviṣṭa hailā
hena-kāle rūpa-gosāñi snāna kari' āilā

SYNONYMS

śloka paḍi'—reading this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in great happiness; *prema-āviṣṭa hailā*—became overwhelmed by ecstatic love;

hena-kāle—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *snāna kari'*—after taking his bath; *āilā*—came back.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

TEXT 83

প্রভু দেখি' দণ্ডবৎ প্রাঙ্গণে পড়িলা।
প্রভু তাঁরে চাপড় মারি' কহিতে লাগিলা॥ ৮৩॥

prabhu dekhi' daṇḍavat prāṅgaṇe paḍilā
prabhu tāṅre cāpaḍa māri' kahite lāgilā

SYNONYMS

prabhu dekhi'—after seeing the Lord there; *daṇḍavat*—obeisances; *prāṅgaṇe*—in the courtyard; *paḍilā*—fell down; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to Rūpa Gosvāmī; *cāpaḍa māri'*—giving a mild slap; *kahite lāgilā*—began to speak.

TRANSLATION

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

TEXT 84

'গূঢ় মোর হৃদয় তুঞি জানিলা কেমনে?'
এত কহি' রূপে কৈলা দৃঢ় আলিঙ্গনে॥ ৮৪॥

'gūḍha mora hṛdaya tuñi jānilā kemane?'
eta kahi' rūpe kailā dṛḍha āliṅgane

SYNONYMS

gūḍha—very confidential; *mora*—My; *hṛdaya*—heart; *tuñi*—you; *jānilā*—knew; *kemane*—how; *eta kahi'*—saying this; *rūpe*—to Rūpa Gosvāmī; *kailā*—did; *dṛḍha āliṅgane*—firm embracing.

TRANSLATION

"My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rūpa Gosvāmī.

TEXT 85

সেই শ্লোক লঞা প্রভু স্বরূপে দেখাইলা।
স্বরূপের পরীক্ষা লাগি' তাঁহারে পুছিলা॥ ৮৫॥

sei śloka lañā prabhu svarūpe dekhāilā
svarūpera parīkṣā lāgi' tāṅhāre puchilā

SYNONYMS

sei śloka—that verse; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpe dekhāilā*—showed to Svarūpa Dāmodara; *svarūpera*—of Svarūpa Dāmodara Gosāñi; *parīkṣā lāgi'*—for the examination; *tāṅhāre puchilā*—He inquired from him.

TRANSLATION

Śrī Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

TEXT 86

'মোর অন্তর-বার্তা রূপ জানিল কেমনে?'
স্বরূপ কহে—"জানি, কৃপা করিয়াছ আপনে॥ ৮৬॥

'mora antara-vārtā rūpa jānila kemane?'
svarūpa kahe—*"jāni, kṛpā kariyācha āpane*

SYNONYMS

mora antara-vārtā—My internal intentions; *rūpa*—Rūpa Gosvāmī; *jānila*—knew; *kemane*—how; *svarūpa kahe*—Svarūpa replied; *jāni*—I can understand; *kṛpā kariyācha*—You have bestowed Your mercy; *āpane*—personally.

TRANSLATION

"How could Rūpa Gosvāmī have understood My heart?" the Lord asked. Svarūpa Dāmodara replied, "I can understand that You have already bestowed Your causeless mercy upon him.

TEXT 87

অন্যথা এ অর্থ-কার নাহি হয় জ্ঞান।
তুমি পূর্বে কৃপা কৈলা, করি অনুমান॥" ৮৭॥

anyathā e artha kāra nāhi haya jñāna
tumi pūrve kṛpā kailā, kari anumāna"

SYNONYMS

anyathā—otherwise; *e artha*—this confidential meaning; *kāra*—of anyone; *nāhi*—not; *haya*—is; *jñāna*—the knowledge; *tumi*—You; *pūrve*—before this; *kṛpā kailā*—bestowed mercy; *kari anumāna*—I can conjecture.

TRANSLATION

"No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy."

TEXT 88

প্রভু কহে,—"ইঁহো আমায় প্রয়াগে মিলিল।
যোগ্যপাত্র জানি ইঁহায় মোর কৃপা ত' হইল ॥৮৮॥

prabhu kahe,—"iṅho āmāya prayāge milila
yogya-pātra jāni iṅhāya mora kṛpā ta' ha-ila

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replies; *iṅho*—Rūpa Gosvāmī; *āmāya*—with Me; *prayāge*—at Prayāga; *milila*—met; *yogya-pātra jāni* —knowing him to be a suitable person; *iṅhāya*—unto him; *mora*—My; *kṛpā ta' ha-ila*—there was mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Rūpa Gosvāmī met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

TEXT 89

তবে শক্তি সঞ্চারি' আমি কৈলুঁ উপদেশ।
তুমিহ কহিও ইহাঁয় রসের বিশেষ ॥" ৮৯ ॥

tabe śakti sañcāri' āmi kailuṅ upadeśa
tumiha kahio ihāṅya rasera viśeṣa"

SYNONYMS

tabe—thereupon; *śakti sañcāri'*—empowering him with My transcendental potency; *āmi*—I; *kailuṅ upadeśa*—gave instruction; *tumiha*—you also; *kahio*—

inform; *inhāṅya*—unto him; *rasera viśeṣa*—particular information about transcendental mellows.

TRANSLATION

"I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows."

TEXT 90

স্বরূপ কহে—"যাতে এই শ্লোক দেখিলুঁ ।
তুমি করিয়াছ কৃপা, তবঁহি জানিলু ॥ ৯০ ॥

svarūpa kahe—*"yāte ei śloka dekhiluṅ*
tumi kariyācha kṛpā, tavaṅhi jānilu

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara says; *yāte*—since; *ei śloka*—this verse; *dekhiluṅ*—I have seen; *tumi*—You; *kariyācha kṛpā*—have bestowed Your mercy; *tavaṅhi*—immediately; *jānilu*—I could understand.

TRANSLATION

Svarūpa Dāmodara said, "As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy.

TEXT 91

"ফলেন ফলকারণমনুমীয়তে ॥" ৯১

phalena phala-kāraṇam anumīyate

SYNONYMS

phalena—by the result; *phala-kāraṇam*—the origin of the result; *anumīyate*—one can guess.

TRANSLATION

" 'By seeing a result, one can understand the cause of that result.'

PURPORT

This verse is from the doctrines of *nyāya,* or logic.

TEXT 92

"স্বর্গাপগা-হেমমৃণালিনীনাং
নানা-মৃণালাগ্রভুজো ভজামঃ।
অন্নানুরূপাং তনুরূপঋদ্ধিং
কার্যং নিদানাদ্ধি গুণানধীতে ॥" ৯২ ॥

svargāpagā-hema-mṛṇālinīnāṁ
nānā-mṛṇālāgra-bhujo bhajāmaḥ
annānurūpāṁ tanu-rūpa-ṛddhiṁ
kāryaṁ nidānād dhi guṇān adhīte

SYNONYMS

svarga-āpagā—of the Ganges water flowing in the heavenly planets; *hema*—golden; *mṛṇālinīnām*—of the lotus flowers; *nānā*—various; *mṛṇāla-agra-bhujaḥ*—those who eat the tops of the stems; *bhajāmaḥ*—we get; *anna-anurūpām*—according to the food; *tanu-rūpa-ṛddhim*—an abundance of bodily beauty; *kāryam*—the effect; *nidānāt*—from the cause; *hi*—certainly; *guṇān*—qualities; *adhīte*—one obtains.

TRANSLATION

" 'The River Ganges flowing from the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.' "

PURPORT

One's bodily luster and beauty, one's constitution, one's activities and one's qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in *Bhagavad-gītā* (13.22), *kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu:* one takes birth in a good or bad family according to his previous association with the qualities of material nature. Therefore one seriously eager to achieve transcendental perfection, Kṛṣṇa consciousness, must eat Kṛṣṇa *prasāda.* Such food is *sāttvika,* or in the material quality of goodness, but when offered to Kṛṣṇa it becomes transcendental. Our Kṛṣṇa consciousness movement distributes Kṛṣṇa *prasāda,* and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from *Nala-naiṣadha* (3.17): *kāryaṁ nidānād dhi guṇān adhīte.* If in all one's activities he strictly adheres to the mode of goodness, he will certainly develop

his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in *Śrīmad-Bhāgavatam* (12.1.42):

asaṁskṛtāḥ kriyā-hīnā
rajasā tamasāvṛtāḥ
prajās te bhakṣayiṣyanti
mlecchā rājany arūpiṇaḥ

Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meateaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in *Bhagavad-gītā,* wherein it is stated that those who eat rice, wheat, vegetables, milk products, fruit and sugar are situated in the elevated quality of goodness. Therefore if we want a happy and tranquil political situation, we must select leaders who eat Kṛṣṇa *prasāda.* Otherwise the leaders will eat meat and drink wine, and thus they will be *asaṁskṛtāḥ,* unreformed, and *kriyā-hīnāḥ,* devoid of spiritual behavior. In other words, they will be *mlecchas* and *yavanas,* or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. We therefore cannot expect a government to be efficient if it is headed by such unclean *mlecchas* and *yavanas.*

TEXT 93

চাতুর্মাস্য রহি' গৌড়ে বৈষ্ণব চলিলা।
রূপ-গোসাঞি মহাপ্রভুর চরণে রহিলা॥ ৯৩॥

cāturmāsya rahi' gauḍe vaiṣṇava calilā
rūpa-gosāñi mahāprabhura caraṇe rahilā

SYNONYMS

cāturmāsya rahi'—remaining four months for Cāturmāsya; *gauḍe*—to Bengal; *vaiṣṇava*—all the devotees; *calilā*—returned; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the shelter of His lotus feet; *rahilā*—remained.

TRANSLATION

After the four months of Cāturmāsya [Śrāvaṇa, Bhādra, Āśvina and Kārttika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī

remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 94

একদিন রূপ করেন নাটক লিখন।
আচম্বিতে মহাপ্রভুর হৈল আগমন ॥ ৯৪ ॥

eka-dina rūpa karena nāṭaka likhana
ācambite mahāprabhura haila āgamana

SYNONYMS

eka-dina—one day; *rūpa*—Rūpa Gosvāmī; *karena*—does; *nāṭaka*—drama; *likhana*—writing; *ācambite*—all of a sudden; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *āgamana*—the coming.

TRANSLATION

One day while Rūpa Gosvāmī was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared.

TEXT 95

সম্ভ্রমে দুঁহে উঠি' দণ্ডবৎ হৈলা।
দুঁহে আলিঙ্গিয়া প্রভু আসনে বসিলা ॥ ৯৫ ॥

sambhrame duṅhe uṭhi' daṇḍavat hailā
duṅhe āliṅgiyā prabhu āsane vasilā

SYNONYMS

sambhrame—with great respect; *duṅhe*—Haridāsa Ṭhākura and Rūpa Gosvāmī; *uṭhi'*—standing up; *daṇḍavat hailā*—fell down to offer obeisances; *duṅhe*—the two of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *āsane vasilā*—sat down on a seat.

TRANSLATION

As soon as Haridāsa Ṭhākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced them both and then sat down.

TEXT 96

'ক্যা পুঁথি লিখ?' বলি' একপত্র নিলা।
অক্ষর দেখিয়া প্রভু মনে সুখী হৈলা ॥ ৯৬ ॥

'kyā puṅthi likha?' bali' eka-patra nilā
akṣara dekhiyā prabhu mane sukhī hailā

SYNONYMS

kyā—what; *puṅthi*—book; *likha*—you are writing; *bali'*—saying this; *eka-patra nilā*—took one page written on a palm leaf; *akṣara*—the good handwriting; *dekhiyā*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *sukhī hailā*—became very happy.

TRANSLATION

The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

TEXT 97

শ্রীরূপের অক্ষর—যেন মুকুতার পাঁতি।
প্রীত হঞা করেন প্রভু অক্ষরের স্তুতি ॥ ৯৭ ॥

śrī-rūpera akṣara—yena mukutāra pāṅti
prīta hañā karena prabhu akṣarera stuti

SYNONYMS

śrī-rūpera akṣara—the handwriting of Rūpa Gosvāmī; *yena*—like; *mukutāra pāṅti*—a row of pearls; *prīta hañā*—being pleased; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *akṣarera stuti*—praise of the handwriting of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmī is just like rows of pearls."

TEXT 98

সেই পত্রে প্রভু এক শ্লোক যে দেখিলা।
পড়িতেই শ্লোক, প্রেমে আবিষ্ট হইলা ॥ ৯৮ ॥

sei patre prabhu eka śloka ye dekhilā
paḍitei śloka, preme āviṣṭa ha-ilā

SYNONYMS

sei patre—on that palm leaf; *prabhu*—Śrī Caitanya Mahāprabhu; *eka śloka*—one verse; *ye*—which; *dekhilā*—He saw; *paḍitei*—by reading; *śloka*—the verse; *preme*—ecstatic love; *āviṣṭa ha-ilā*—was overwhelmed.

TRANSLATION

While reading the manuscript, Śrī Caitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

TEXT 99

তুণ্ডে তাণ্ডবিনী রতিং বিতনুতে তুণ্ডাবলীলব্ধয়ে
কর্ণক্রোড়কড়ম্বিনী ঘটয়তে কর্ণার্বুদেভ্যঃ স্পৃহাম্।
চেতঃপ্রাঙ্গণসঙ্গিনী বিজয়তে সর্বেন্দ্রিয়াণাং কৃতিং
নো জানে জনিতা কিয়দ্ভিরমৃতৈঃ কৃষ্ণেতি বর্ণদ্বয়ী ॥ ৯৯ ॥

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

SYNONYMS

tuṇḍe—in the mouth; *tāṇḍavinī*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṇḍa-āvalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *no*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

PURPORT

This verse is included in the *Vidagdha-mādhava* (1.15), a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.

TEXT 100

শ্লোক শুনি' হরিদাস হইলা উল্লাসী ।
নাচিতে লাগিলা শ্লোকের অর্থ প্রশংসি' ॥ ১০০ ॥

śloka śuni' haridāsa ha-ilā ullāsī
nācite lāgilā ślokera artha praśaṁsi'

SYNONYMS

śloka śuni'—hearing this verse; *hari-dāsa*—Haridāsa Ṭhākura; *ha-ilā ullāsī*—became very jubilant; *nācite lāgilā*—he began to dance; *ślokera*—of the verse; *artha praśaṁsi'*—praising the meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted this verse, Haridāsa Ṭhākura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

TEXT 101

কৃষ্ণনামের মহিমা শাস্ত্র-সাধু-মুখে জানি ।
নামের মাধুরী ঐছে কাহাঁ নাহি শুনি ॥ ১০১ ॥

kṛṣṇa-nāmera mahimā śāstra-sādhu-mukhe jāni
nāmera mādhurī aiche kāhāṅ nāhi śuni

SYNONYMS

kṛṣṇa-nāmera mahimā—the glories of the holy name of Lord Kṛṣṇa; *śāstra*—of the revealed scriptures; *sādhu*—of the devotees; *mukhe*—in the mouth; *jāni*—we can understand; *nāmera mādhurī*—the sweetness of the holy name; *aiche*—in that way; *kāhāṅ*—anywhere else; *nāhi śuni*—we do not hear.

TRANSLATION

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

PURPORT

It is said in the *Padma Purāṇa, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ.* Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa *mantra* must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the *Padma Purāṇa:*

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

TEXT 102

তবে মহাপ্রভু দুঁহে করি' আলিঙ্গন।
মধ্যাহ্ন করিতে সমুদ্রে করিলা গমন ॥ ১০২ ॥

tabe mahāprabhu duṅhe kari' āliṅgana
madhyāhna karite samudre karilā gamana

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *duṅhe*—unto both Rūpa Gosvāmī and Haridāsa Ṭhākura; *kari'*—doing; *āliṅgana*—embracing; *madhyaahna karite*—to perform His noontime duties; *samudre*—to the seaside; *karilā gamana*—went.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

TEXTS 103-104

আর দিন মহাপ্রভু দেখি' জগন্নাথ।
সার্বভৌম-রামানন্দ-স্বরূপাদি-সাথ ॥ ১০৩ ॥

সবে মিলি' চলি আইলা শ্রীরূপে মিলিতে।
পথে তাঁর গুণ সবারে লাগিলা কহিতে ॥ ১০৪ ॥

āra dina mahāprabhu dekhi' jagannātha
sārvabhauma-rāmānanda-svarūpādi-sātha

sabe mili' cali āilā śrī-rūpe milite
pathe tāṅra guṇa sabāre lāgilā kahite

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *jagannātha*—Lord Jagannātha in the temple; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *svarūpa-ādi*—Svarūpa Dāmodara Gosvāmī; *sātha*—along with; *sabe mili'*—meeting all together; *cali āilā*—came there; *śrī-rūpe milite*—to meet Śrīla Rūpa Gosvāmī; *pathe*—on the way; *tāṅra*—of Rūpa Gosvāmī; *guṇa*—all the good qualities; *sabāre*—unto all the personal associates; *lāgilā kahite*—began to speak.

TRANSLATION

On the next day, after visiting the temple of Jagannātha as usual, Śrī Caitanya Mahāprabhu met Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Svarūpa Dāmodara. They all went together to Śrīla Rūpa Gosvāmī, and on the way the Lord greatly praised his qualities.

TEXT 105

দুই শ্লোক কহি' প্রভুর হৈল মহাসুখ।
নিজ-ভক্তের গুণ কহে হঞা পঞ্চমুখ ॥ ১০৫ ॥

dui śloka kahi' prabhura haila mahā-sukha
nija-bhaktera guṇa kahe hañā pañca-mukha

SYNONYMS

dui śloka kahi'—reciting two verses; *prabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *mahā-sukha*—great pleasure; *nija-bhaktera*—of His own devotee; *guṇa*—the qualities; *kahe*—describes; *hañā*—as if becoming; *pañca-mukha*—five-mouthed.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

PURPORT

The two verses referred to are those beginning with *priyaḥ so 'yam* (79) and *tuṇḍe tāṇḍavinī* (99).

TEXT 106

সার্বভৌম-রামানন্দে পরীক্ষা করিতে ।
শ্রীরূপের গুণ দুঁহারে লাগিলা কহিতে ॥ ১০৬ ॥

sārvabhauma-rāmānande parīkṣā karite
śrī-rūpera guṇa duṅhāre lāgilā kahite

SYNONYMS

sārvabhauma-rāmānande—Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; *parīkṣā karite*—to examine; *śrī-rūpera guṇa*—the transcendental qualities of Śrīla Rūpa Gosvāmī; *duṅhāre*—unto both of them; *lāgilā kahite*—He began to praise.

TRANSLATION

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

TEXT 107

'ঈশ্বর-স্বভাব'—ভক্তের না লয় অপরাধ ।
অল্পসেবা বহু মানে আত্মপর্যন্ত প্রসাদ ॥ ১০৭ ॥

'īśvara-svabhāva'—bhaktera nā laya aparādha
alpa-sevā bahu māne ātma-paryanta prasāda

SYNONYMS

īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; *bhaktera*—of the pure devotee; *nā laya*—does not take; *aparādha*—any offense; *alpa-sevā*—very small service; *bahu māne*—the Lord accepts as very great; *ātma-paryanta*—giving Himself; *prasāda*—mercy.

TRANSLATION

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, not to speak of other benedictions.

TEXT 108

ভৃত্যস্য পশ্যতি গুরূনপি নাপরাধান্
সেবাং মনাগপি কৃতাং বহুধাভ্যুপৈতি।
আবিষ্করোতি পিশুনেষ্বপি নাভ্যসূয়াং
শীলেন নির্মলমতিঃ পুরুষোত্তমোঽয়ম্॥ ১০৮॥

bhṛtyasya paśyati gurūn api nāparādhān
sevāṁ manāg api kṛtāṁ bahudhābhyupaiti
āviṣkaroti piśuneṣv api nābhyasūyāṁ
śīlena nirmala-matiḥ puruṣottamo 'yam

SYNONYMS

bhṛtyasya—of the servant; *paśyati*—He sees; *gurūn*—very great; *api*—although; *na*—not; *aparādhān*—the offenses; *sevām*—service; *manāk api*—however small; *kṛtām*—performed; *bahu-dhā*—as great; *abhyupaiti*—accepts; *āviṣkaroti*—manifests; *piśuneṣu*—on the enemies; *api*—also; *na*—not; *abhyasūyām*—envy; *śīlena*—by gentle behavior; *nirmala-matiḥ*—naturally clean-minded; *puruṣottamaḥ*—the Supreme Personality of Godhead, the best of all personalities; *ayam*—this.

TRANSLATION

"The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities."

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (2.1.138) by Śrīla Rūpa Gosvāmī.

TEXT 109

ভক্তসঙ্গে প্রভু আইলা, দেখি' দুই জন।
দণ্ডবৎ হঞা কৈলা চরণ বন্দন॥ ১০৯॥

bhakta-saṅge prabhu āilā, dekhi' dui jana
daṇḍavat hañā kailā caraṇa vandana

SYNONYMS

bhakta-saṅge—accompanied by other devotee associates; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *dekhi'*—seeing this; *dui jana*—Rūpa Gosvāmī and Haridāsa Ṭhākura; *daṇḍavat hañā*—falling flat like logs; *kailā*—did; *caraṇa vandana*—prayers to their lotus feet.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

TEXT 110

ভক্তসঙ্গে কৈলা প্রভু দুঁহারে মিলন।
পিণ্ডাতে বসিলা প্রভু লঞা ভক্তগণ ॥ ১১০ ॥

bhakta-saṅge kailā prabhu duṅhāre milana
piṇḍāte vasilā prabhu lañā bhakta-gaṇa

SYNONYMS

bhakta-saṅge—with His intimate associates; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre*—the two (Rūpa Gosvāmī and Haridāsa Ṭhākura); *milana*—meeting; *piṇḍāte*—on a raised place; *vasilā*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—with His personal devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Ṭhākura. The Lord then sat down in an elevated place with His devotees.

TEXT 111

রূপ হরিদাস দুঁহে বসিলা পিণ্ডাতলে।
সবার আগ্রহে না উঠিলা পিঁড়ার উপরে ॥ ১১১ ॥

rūpa haridāsa duṅhe vasilā piṇḍā-tale
sabāra āgrahe nā uṭhilā piṅḍāra upare

SYNONYMS

rūpa hari-dāsa—Rūpa Gosvāmī and Haridāsa Ṭhākura; *duṅhe*—both of them; *vasilā*—sat down; *piṇḍā-tale*—at the foot of the raised place where Śrī Caitanya

Mahāprabhu was sitting; *sabāra*—of all of the devotees; *āgrahe*—the insistence; *nā uṭhilā*—did not rise; *piṅḍāra upare*—the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

TRANSLATION

Rūpa Gosvāmī and Haridāsa Ṭhākura sat at the foot of the elevated place where Śrī Caitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

TEXT 112

'পূর্বশ্লোক পড়, রূপ, প্রভু আজ্ঞা কৈলা।
লজ্জাতে না পড়ে রূপ মৌন ধরিলা॥ ১১২॥

'pūrva-śloka paḍa, rūpa' prabhu ājñā kailā
lajjāte nā paḍe rūpa mauna dharilā

SYNONYMS

pūrva-śloka—the previous verse; *paḍa*—just read; *rūpa*—My dear Rūpa; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā kailā*—ordered; *lajjāte*—in great shyness; *nā paḍe*—did not read; *rūpa*—Rūpa Gosvāmī; *mauna dharilā*—remained silent.

TRANSLATION

When Śrī Caitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it but instead remained silent.

TEXT 113

স্বরূপ-গোসাঞি তবে সেই শ্লোক পড়িল।
শুনি' সবাকার চিত্তে চমৎকার হৈল॥ ১১৩॥

svarūpa-gosāñi tabe sei śloka paḍila
śuni' sabākāra citte camatkāra haila

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *tabe*—then; *sei*—that; *śloka paḍila*—recited the verse; *śuni'*—hearing this; *sabākāra*—of all of them; *citte*—in the minds; *camatkāra haila*—there was great wonder.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī recited the verse, and when all the devotees heard it, their minds were struck with wonder.

TEXT 114

প্রিয়ঃ সোঽয়ং কৃষ্ণঃ সহচরি কুরুক্ষেত্রমিলিত-
স্তথাহং সা রাধা তদিদমুভয়োঃ সঙ্গমসুখম্।
তথাপ্যন্তঃখেলন্মধুরমুরলীপঞ্চমজুষে
মনো মে কালিন্দীপুলিনবিপিনায় স্পৃহয়তি ॥ ১১৪ ॥

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS

priyaḥ—very dear; *saḥ*—He; *ayam*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the River Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

"My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

TEXT 115

রায়, ভট্টাচার্য বলে,—"তোমার প্রসাদ বিনে।
তোমার হৃদয় এই জানিল কেমনে ॥ ১১৫ ॥

rāya, bhaṭṭācārya bale,—"tomāra prasāda vine
tomāra hṛdaya ei jānila kemane

SYNONYMS

rāya—Rāmānanda Rāya; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *bale*—say; *tomāra prasāda vine*—without Your special mercy; *tomāra hṛdaya*—Your mind; *ei*—this Rūpa Gosvāmī; *jānila*—understood; *kemane*—how.

TRANSLATION

After hearing this verse, both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "Without Your special mercy, how could this Rūpa Gosvāmī have understood Your mind?"

TEXT 116

আমাতে সঞ্চারি' পূর্বে কহিলা সিদ্ধান্ত ।
যে সব সিদ্ধান্তে ব্রহ্মা নাহি পায় অন্ত ॥ ১১৬ ॥

āmāte sañcāri' pūrve kahilā siddhānta
ye saba siddhānte brahmā nāhi pāya anta

SYNONYMS

āmāte—within me; *sañcāri'*—creating all logical truths; *pūrve*—previously; *kahilā*—You express; *siddhānta*—conclusive statements; *ye*—which; *saba*—all of; *siddhānte*—conclusive statements; *brahmā*—even Lord Brahmā; *nāhi pāya anta*—cannot understand the limit.

TRANSLATION

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

TEXT 117

তাতে জানি—পূর্বে তোমার পাঞাছে প্রসাদ ।
তাহা বিনা নহে তোমার হৃদয়ানুবাদ ॥" ১১৭ ॥

tāte jāni—pūrve tomāra pāñāche prasāda
tāhā vinā nahe tomāra hṛdayānuvāda"

SYNONYMS

tāte—in such instances; *jāni*—I can understand; *pūrve*—previously; *tomāra*—Your; *pāñāche prasāda*—he has obtained special mercy; *tāhā vinā*—without that; *nahe*—there is not; *tomāra*—Your; *hṛdaya-anuvāda*—expression of feelings.

TRANSLATION

"Had you not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

PURPORT

Devotees acknowledge Śrī Caitanya Mahāprabhu's special mercy upon Śrīla Rūpa Gosvāmī in the following words:

śrī-caitanya-mano 'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

The special function of Śrīla Rūpa Gosvāmī is to establish the feelings of Śrī Caitanya Mahāprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

His desire is that all over the world everyone, in every village and every town, know of Śrī Caitanya Mahāprabhu and His *saṅkīrtana* movement. These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of Śrī Caitanya Mahāprabhu, the same feelings are being spread all over the world by the servants of the Gosvāmīs, and devotees who are pure and simple will appreciate this attempt. As concluded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu's cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them.

TEXT 118

প্রভু কহে,—কহ "রূপ, নাটকের শ্লোক।
যে শ্লোক শুনিলে লোকের যায় দুঃখ-শোক॥ ১১৮॥

prabhu kahe,—"kaha rūpa, nāṭakera śloka
ye śloka śunile lokera yāya duḥkha-śoka

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kaha*—please recite; *rūpa*—My dear Rūpa; *nāṭakera śloka*—the verse of your drama; *ye*—which; *śloka*—verse; *śunile*—hearing; *lokera*—of all people; *yāya*—go away; *duḥkha-śoka*—the unhappiness and lamentation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

TEXT 119

বার বার প্রভু যদি তারে আজ্ঞা দিল।
তবে সেই শ্লোক রূপগোসাঞি কহিল॥ ১১৯॥

bāra bāra prabhu yadi tāre ājñā dila
tabe sei śloka rūpa-gosāñi kahila

SYNONYMS

bāra bāra—again and again; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *tāre*—him; *ājñā dila*—ordered; *tabe*—at that time; *sei śloka*—that particular verse; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *kahila*—recited.

TRANSLATION

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

TEXT 120

তুণ্ডে তাণ্ডবিনী রতিং বিতনুতে তুণ্ডাবলীলব্ধয়ে
কর্ণক্রোড়কড়ম্বিনী ঘটয়তে কর্ণার্বুদেভ্যঃ স্পৃহাম্।
চেতঃপ্রাঙ্গণসঙ্গিনী বিজয়তে সর্বেন্দ্রিয়াণাং কৃতিং
নো জানে জনিতা কিয়দ্ভিরমৃতৈঃ কৃষ্ণেতি বর্ণদ্বয়ী॥ ১২০॥

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

SYNONYMS

tuṇḍe—in the mouth; *tāṇḍavinī*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṇḍa-āvalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *no*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measures by; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

TEXT 121

যত ভক্তবৃন্দ আর রামানন্দ রায় ।
শ্লোক শুনি' সবার হইল আনন্দ-বিস্ময় ॥ ১২১ ॥

yata bhakta-vṛnda āra rāmānanda rāya
śloka śuni' sabāra ha-ila ānanda-vismaya

SYNONYMS

yata bhakta-vṛnda—all the personal devotees of Śrī Caitanya Mahāprabhu; *āra*—and; *rāmānanda rāya*—of the name Rāmānanda Rāya; *śloka śuni'*—hearing this verse; *sabāra*—of everyone; *ha-ila*—there was; *ānanda-vismaya*—transcendental bliss and astonishment.

TRANSLATION

When all the devotees of Śrī Caitanya Mahāprabhu, especially Śrī Rāmānanda Rāya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

TEXT 122

সবে বলে,—'নাম-মহিমা শুনিয়াছি অপার ।
এমন মাধুর্য কেহ নাহি বর্ণে আর ॥ ১২২ ॥

sabe bale,—'nāma-mahimā śuniyāchi apāra
emana mādhurya keha nāhi varṇe āra'

SYNONYMS

sabe bale—every one of them said; *nāma-mahimā*—the glories of chanting the holy name; *śuniyāchi*—we have heard; *apāra*—many times; *emana*—this kind of; *mādhurya*—sweetness; *keha*—someone; *nāhi*—not; *varṇe*—describes; *āra*—else.

TRANSLATION

Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had never heard such sweet descriptions as those of Rūpa Gosvāmī.

TEXT 123

রায় কহে,—কোন্ গ্রন্থ কর হেন জানি ?
যাহার ভিতরে এই সিদ্ধান্তের খনি ?" ১২৩ ॥

rāya kahe,—"kon grantha kara hena jāni?
yāhāra bhitare ei siddhāntera khani?"

SYNONYMS

rāya kahe—Rāmānanda Rāya inquired; *kon*—what; *grantha*—dramatic literature; *kara*—you are writing; *hena*—such; *jāni*—I can understand; *yāhāra bhitare*—within which; *ei*—these; *siddhāntera khani*—a mine of conclusive statements.

TRANSLATION

Rāmānanda Rāya inquired, "What kind of drama are you writing? We can understand that it is a mine of conclusive statements."

TEXT 124

স্বরূপ কহে,—কৃষ্ণলীলার নাটক করিতে।
ব্রজলীলা-পুরলীলা একত্র বর্ণিতে ॥ ১২৪ ॥

svarūpa kahe,—"kṛṣṇa-līlāra nāṭaka karite
vraja-līlā-pura-līlā ekatra varṇite

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmī; *kṛṣṇa-līlāra*—of the pastimes of Lord Kṛṣṇa; *nāṭaka karite*—composing a drama; *vraja-*

līlā-pura-līlā—His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; *ekatra*—in one book; *varṇite*—to describe.

TRANSLATION

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmī: "He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to describe in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā.

TEXT 125

আরম্ভিয়াছিলা, এবে প্রভু-আজ্ঞা পাঞা।
দুই নাটক করিতেছে বিভাগ করিয়া॥ ১২৫॥

ārambhiyāchilā, ebe prabhu-ājñā pāñā
dui nāṭaka kariteche vibhāga kariyā

SYNONYMS

ārambhiyāchilā—Śrīla Rūpa Gosvāmī began; *ebe*—now; *prabhu-ājñā pāñā*—getting the order of Śrī Caitanya Mahāprabhu; *dui nāṭaka*—two different dramas; *kariteche*—he is compiling; *vibhāga kariyā*—dividing the original idea.

TRANSLATION

"He began it in that way, but now, following the order of Śrī Caitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vṛndāvana.

TEXT 126

বিদগ্ধমাধব আর ললিতমাধব।
দুই নাটকে প্রেমরস অদভুত সব॥" ১২৬॥

vidagdha-mādhava āra lalita-mādhava
dui nāṭake prema-rasa adabhuta saba"

SYNONYMS

vidagdha-mādhava—one is named *Vidagdha-mādhava*; *āra*—and; *lalita-mādhava*—named *Lalita-mādhava*; *dui nāṭake*—in two plays; *prema-rasa*—ecstatic mellows of emotional love for Kṛṣṇa; *adabhuta*—wonderful; *saba*—all.

TRANSLATION

"The two plays are called Vidagdha-mādhava and Lalita-mādhava. Both of them wonderfully describe ecstatic emotional love of God."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that Śrīla Rūpa Gosvāmī composed the drama known as *Vidagdha-mādhava* in the year Śakābda 1454, and he finished *Lalita-mādhava* in Śakābda 1459. The discussion between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Purī took place in Śakābda 1437.

TEXT 127

রায় কহে,—"নান্দী-শ্লোক পড় দেখি, শুনি ?"
শ্রীরূপ শ্লোক পড়ে প্রভু-আজ্ঞা মানি' ॥ ১২৭ ॥

rāya kahe,—"nāndī-śloka paḍa dekhi, śuni?"
śrī-rūpa śloka paḍe prabhu-ājñā māni'

SYNONYMS

rāya kahe—Śrī Rāmānanda Rāya says; *nāndī-śloka paḍa*—please recite the introductory verse; *dekhi*—so that I can see; *śuni*—so that I can hear; *śrī-rūpa śloka paḍe*—Rūpa Gosvāmī recites the verse; *prabhu-ājñā māni'*—accepting the order of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāmānanda Rāya said, "Please recite the introductory verse of Vidagdha-mādhava so that I can hear and examine it." Thus Śrī Rūpa Gosvāmī, being ordered by Śrī Caitanya Mahāprabhu, recited the verse (1.1).

TEXT 128

সুধানাং চান্দ্রীণামপি মধুরিমোন্মাদ-দমনী
দধানা রাধাদিপ্রণয়ঘনসারৈঃ সুরভিতাম্ ।
সমন্তাৎ সন্তাপোদ্গম-বিষমসংসার-সরণী-
প্রণীতাং তে তৃষ্ণাং হরতু হরিলীলা-শিখরিণী ॥ ১২৮ ॥

sudhānāṁ cāndrīṇām api madhurimonmāda-damanī
dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām
samantāt santāpodgama-viṣama-saṁsāra-saraṇī-
praṇītāṁ te tṛṣṇāṁ haratu hari-līlā-śikhariṇī

SYNONYMS

sudhānām—of the nectar; *cāndrīṇām*—produced on the moon; *api*—even; *madhurimā*—the sweetness; *unmāda-damanī*—overpowering the pride; *dadhānā*—distributing; *rādhā-ādi*—of Śrīmatī Rādhārāṇī and Her companions; *praṇaya-ghana*—of the concentrated loving affairs; *sāraiḥ*—by the essence; *su-rabhitām*—a good fragrance; *samantāt*—everywhere; *santāpa*—miserable conditions; *udgama*—generating; *viṣama*—very dangerous; *saṁsāra-saraṇī*—on the path of material existence; *praṇītām*—created; *te*—your; *tṛṣṇām*—desires; *haratu*—let it take away; *hari-līlā*—the pastimes of Śrī Kṛṣṇa; *śikhariṇī*—exactly like a combination of yogurt and sugar candy.

TRANSLATION

"May the pastimes of Śrī Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like śikhariṇī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrīmatī Rādhārāṇī and the gopīs."

TEXT 129

রায় কহে,—'কহ ইষ্টদেবের বর্ণন'।
প্রভুর সঙ্কোচে রূপ না করে পঠন ॥ ১২৯ ॥

rāya kahe,—'kaha iṣṭa-devera varṇana'
prabhura saṅkoce rūpa nā kare paṭhana

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kaha*—now speak; *iṣṭa-devera varṇana*—description of your worshipable Deity; *prabhura saṅkoce*—embarrassment in the presence of Śrī Caitanya Mahāprabhu; *rūpa*—Rūpa Gosvāmī; *nā kare*—does not do; *paṭhana*—recitation.

TRANSLATION

Rāmānanda Rāya said, "Now please recite the description of the glories of your worshipable Deity." Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Caitanya Mahāprabhu was present.

TEXT 130

প্রভু কহে,—"কহ, কেনে কর সঙ্কোচ-লাজে ?
গ্রন্থের ফল শুনাইবা বৈষ্ণব-সমাজে ?" ১৩০ ॥

prabhu kahe,——"kaha, kene kara saṅkoca-lāje?
granthera phala śunāibā vaiṣṇava samāje?"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *kaha*—speak up; *kene*—why; *kara*—you do; *saṅkoca-lāje*—in shame and embarrassment; *granthera*—of the book; *phala*—the fruit; *śunāibā*—you should make heard; *vaiṣṇava-samāje*—in the society of pure devotees.

TRANSLATION

The Lord, however, encouraged Rūpa Gosvāmī, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

TEXT 131

তবে রূপ-গোসাঞি যদি শ্লোক পড়িল ।
শুনি' প্রভু কহে,—'এই অতি স্তুতি হৈল' ॥ ১৩১ ॥

tabe rūpa-gosāñi yadi śloka paḍila
śuni' prabhu kahe,——'ei ati stuti haila'

SYNONYMS

tabe—at that time; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *yadi*—when; *śloka paḍila*—recited the verse; *śuni'*—hearing this; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *ei*—this; *ati stuti*—exaggerated offering of prayers; *haila*—was.

TRANSLATION

When Rūpa Gosvāmī thus recited his verse, Caitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

TEXT 132

অনর্পিতচরীং চিরাৎ করুণয়াবতীর্ণঃ কলৌ
সমর্পয়িতুমুন্নতোজ্জ্বলরসাং স্বভক্তিশ্রিয়ম্ ।
হরিঃ পুরটসুন্দরদ্যুতিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ১৩২ ॥

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—illuminated; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

TRANSLATION

"May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This verse (*Vidagdha-mādhava* 1.2) also appears in *Ādi-līlā* (1.4 and 3.4). In his commentary on *Vidagdha-mādhava,* Śrīla Viśvanātha Cakravartī Ṭhākura remarks: *mahā-prabhoḥ sphūrtiṁ vinā hari-līlā-rasāsvādanānupapatter iti bhāvaḥ.* Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the pastimes of the Supreme Personality of Godhead. Therefore Śrīla Rūpa Gosvāmī said, *vaḥ yuṣmākaṁ hṛdaya-rūpa-guhāyāṁ śacī-nandano hariḥ, pakṣe, siṁhaḥ sphuratu*: "May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills all the elephants of desire, be awakened within everyone's heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa."

TEXT 133

সব ভক্তগণ কহে শ্লোক শুনিয়া।
কৃতার্থ করিলা সবায় শ্লোক শুনাঞা ॥১৩৩॥

saba bhakta-gaṇa kahe śloka śuniyā
kṛtārtha karilā sabāya śloka śunāñā

SYNONYMS

saba bhakta-gaṇa—all the devotees present there; *kahe*—say; *śloka śuniyā*—hearing this verse; *kṛta-artha karilā*—you have obliged; *sabāya*—everyone; *śloka śunāñā*—by reciting this verse.

TRANSLATION

All the devotees present so greatly appreciated this verse that they expressed their gratitude to Śrī Rūpa Gosvāmī for his transcendental recitation.

TEXT 134

রায় কহে,—"কোন্ আমুখে পাত্র-সন্নিধান ?"
রূপ কহে,—"কালসাম্যে 'প্রবর্তক' নাম" ॥ ১৩৪ ॥

rāya kahe,—"kon āmukhe pātra-sannidhāna?"
rūpa kahe,—"kāla-sāmye 'pravartaka' nāma"

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kon*—what; *āmukhe*—by introduction; *pātra-sannidhāna*—presence of the players; *rūpa kahe*—Śrīla Rūpa Gosvāmī replies; *kāla-sāmye*—in agreement of time; *pravartaka nāma*—the introduction called *pravartaka*.

TRANSLATION

Rāmānanda Rāya inquired, "How have you introduced the assembly of the players?" Rūpa Gosvāmī replied, "The players assemble at a suitable time under the heading of pravartaka.

PURPORT

In a drama all the actors are called *pātra,* or players. This is stated by Viśvanātha Kavirāja in the *Sāhitya-darpaṇa* (6.283):

divya-martye sa tad-rūpo
miśram anyataras tayoḥ
sūcayed vastu-bījaṁ vā-
mukhaṁ pātram athāpi vā

The meaning of *āmukha* is stated by Śrīla Rūpa Gosvāmī in the *Nāṭaka-candrikā*:

sūtra-dhāro naṭī brūte
sva-kāryaṁ pratiyuktitaḥ

prastutākṣepicitroktyā
yat tad āmukham īritam

When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the assembly of players in the drama, Rūpa Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called *pravartaka*. For an example one may consult the *Antya-līlā*, First Chapter, verse 17. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called *āmukha*, may be of five different kinds, according to the *Sāhitya-darpaṇa* (6.288):

udghātyakaḥ kathodghātaḥ
prayogātiśayas tathā
pravartakāvalagite
pañca prastāvanā-bhidāḥ

Introductions may be classified as follows: (1) *udghātyaka*, (2) *kathodghāta*, (3) *prayogātiśaya*, (4) *pravartaka* and (5) *avalagita*. These five kinds of introduction are called *āmukha*. Thus Śrīla Rāmānanda Rāya asked which of the five introductions had been employed, and Śrīla Rūpa Gosvāmī replied that he had used the introduction called the *pravartaka*.

TEXT 135

আক্ষিপ্তঃ কালসাম্যেন প্রবেশঃ স্যাৎ প্রবর্তকঃ ॥ ১৩৫ ॥

ākṣiptaḥ kāla-sāmyena
praveśaḥ syāt pravartakaḥ

SYNONYMS

ākṣiptaḥ—set in motion; *kāla-sāmyena*—by a suitable time; *praveśaḥ*—the entrance; *syāt*—should be; *pravartakaḥ*—named *pravartaka*.

TRANSLATION

" 'When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka.'

PURPORT

This verse is from *Nāṭaka-candrikā* (12) by Śrīla Rūpa Gosvāmī.

TEXT 136

সোঽয়ং বসন্তসময়ঃ সমিয়ায় যস্মিন্
পূর্ণং তমীশ্বরমুপোঢ়-নবানুরাগম্ ।

গূঢ়গ্রহা রুচিরয়া সহ রাধয়াসৌ
রঙ্গায় সঙ্গময়িতা নিশি পৌর্ণমাসী ॥ ১৩৬ ॥

so 'yaṁ vasanta-samayaḥ samiyāya yasmin
pūrṇaṁ tam īśvaram upoḍha-navānurāgam
gūḍha-grahā rucirayā saha rādhayāsau
raṅgāya saṅgamayitā niśi paurṇamāsī

SYNONYMS

saḥ—that; *ayam*—this; *vasanta-samayaḥ*—springtime; *samiyāya*—had arrived; *yasmin*—in which; *pūrṇam*—the complete; *tam*—Him; *īśvaram*—the Supreme Personality of Godhead; *upoḍha*—obtained; *nava-anurāgam*—new attachment; *gūḍha-grahā*—which covered the stars; *rucirayā*—very beautiful; *saha*—with; *rādhayā*—Śrīmatī Rādhārāṇī; *asau*—that full-moon night; *raṅgāya*—for increasing the beauty; *saṅgamayitā*—caused to meet; *niśi*—at night; *paurṇamāsī*—the full-moon night.

TRANSLATION

" 'Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Śrīmatī Rādhārāṇī at night to increase the beauty of Their pastimes.' "

PURPORT

Śrīla Bhaktivinoda Ṭhākura interprets this verse (*Vidagdha-mādhava* 1.10) in two ways, for Lord Kṛṣṇa and for Śrīmatī Rādhārāṇī. When interpreted for Kṛṣṇa, the night is understood to have been a dark moon night, and when interpreted for Śrīmatī Rādhārāṇī, it is considered to have been a full moon night.

TEXT 137

রায় কহে,—"প্ররোচনাদি কহ দেখি, শুনি ?"
রূপ কহে,—মহাপ্রভুর শ্রবণেচ্ছা জানি ॥ ১৩৭ ॥

rāya kahe,—"prarocanādi kaha dekhi, śuni?"
rūpa kahe,—"mahāprabhura śravaṇecchā jāni"

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *prarocanādi kaha*—please recite the *prarocanā*; *dekhi*—I shall see; *śuni*—and hear; *rūpa kahe*—Śrīla Rūpa Gosāñi replies; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śravaṇa-icchā*—desired to hear; *jāni*—I think.

TRANSLATION

Rāmānanda Rāya said, "Please recite the prarocanā portion so that I may hear and examine it." Śrī Rūpa replied, "I think that the desire to hear of Śrī Caitanya Mahāprabhu is prarocanā.

PURPORT

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called *prarocanā*. This is the statement regarding *prarocanā* in the *Nāṭaka-candrikā*:

deśa-kāla-kathā-vastu-
sabhyādīnāṁ praśaṁsayā
śrotṝṇām unmukhī-kāraḥ
kathiteyaṁ prarocanā

Similarly the *Sāhitya-darpaṇa* (6.286) says:

tasyāḥ prarocanā vīthī
tathā prahasanā-mukhe
aṅgānyatronmukhī-kāraḥ
praśaṁsātaḥ prarocanā

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Śrīla Rāmānanda Rāya and the replies of Śrīla Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama.

TEXT 138

ভক্তানামুদগাদনর্গলধিয়াং বর্গো নিসর্গোজ্জ্বলঃ
শীলৈঃ পল্লবিতঃ স বল্লববধূবন্ধোঃ প্রবন্ধোঽপ্যসৌ।
লেভে চত্বরতাঞ্চ তাণ্ডববিধের্বৃন্দাটবীগর্ভভূ-
র্মন্যে মদ্বিধপুণ্যমণ্ডলপরীপাকোঽয়মুন্মীলতি ॥ ১৩৮ ॥

bhaktānām udagād anargala-dhiyāṁ vargo nisargojjvalaḥ
śīlaiḥ pallavitaḥ sa ballava-vadhū-bandho prabandho 'py asau
lebhe catvaratāṁ ca tāṇḍava-vidher vṛndāṭavī-garbha-bhūr
manye mad-vidha-puṇya-maṇḍala-parīpāko 'yam unmīlati

SYNONYMS

bhaktānām—of devotees; *udagāt*—has appeared; *anargala-dhiyām*—constantly thinking of Rādhā-Kṛṣṇa; *vargaḥ*—the assembly; *nisarga-ujjvalaḥ*—naturally very advanced; *śīlaiḥ*—with natural poetic decorations; *pallavitaḥ*—spread like the leaves of a tree; *saḥ*—that; *ballava-vadhū-bandhaḥ*—of the friend of the *gopīs*, Śrī Kṛṣṇa; *prabandhaḥ*—a literary composition; *api*—even; *asau*—that; *lebhe*—has achieved; *catvaratām*—the quality of a quadrangular place with level ground; *ca*—and; *tāṇḍava-vidheḥ*—for dancing; *vṛndā-aṭavī*—of the forest of Vṛndāvana; *garbha-bhūḥ*—the inner grounds; *manye*—I consider; *mat-vidha*—of persons like me; *puṇya-maṇḍala*—of groups of pious activities; *parīpākaḥ*—the full development; *ayam*—this; *unmīlati*—appears.

TRANSLATION

" 'The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-mādhava depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity.'

PURPORT

This is verse eight of the First Act of *Vidagdha-mādhava.*

TEXT 139

অভিব্যক্তা মত্তঃ প্রকৃতিলঘুরূপাদপি বুধা
বিধাত্রী সিদ্ধার্থান্ হরিগুণময়ী বঃ কৃতিরিয়ম্।
পুলিন্দেনাপ্যগ্নিঃ কিমু সমিধমুন্মথ্য জনিতো
হিরণ্যশ্রেণীনামপহরতি নান্তঃকলুষতাম্॥ ১৩৯॥

abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātrī siddhārthān hari-guṇa-mayī vaḥ kṛtir iyam
pulindenāpy agniḥ kimu samidham-unmathya janito
hiraṇya-śreṇīnām apaharati nāntaḥ-kaluṣatām

SYNONYMS

abhivyaktā—manifested; *mattaḥ*—from me; *prakṛti*—by nature; *laghu-rūpāt*—situated in a lower position; *api*—although; *budhāḥ*—O learned devotees;

vidhātrī—which may bring about; *siddha-arthān*—all the objects of perfection; *hari-guṇa-mayī*—whose subject matter is the attributes of Kṛṣṇa; *vaḥ*—of you; *kṛtiḥ*—the poetic play known as *Vidagdha-mādhava*; *iyam*—this; *pulindena*—by the lowest class of men; *api*—although; *agniḥ*—a fire; *kimu*—whether; *samidham*—the wood; *unmathya*—rubbing; *janitaḥ*—produced; *hiraṇya*—of gold; *śreṇīnām*—of quantities; *apaharati*—vanquishes; *na*—not; *antaḥ*—inner; *kaluṣatām*—dirty things.

TRANSLATION

" 'O learned devotees, I am by nature ignorant and low, yet even though it is from me that Vidagdha-mādhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class man, fire can nevertheless purify gold. Although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees.' "

PURPORT

This verse is also from *Vidagdha-mādhava* (1.6).

TEXT 140

রায় কহে,—"কহ দেখি প্রেমোৎপত্তি-কারণ?
পূর্ব্বরাগ, বিকার, চেষ্টা, কামলিখন?" ॥ ১৪০ ॥

rāya kahe,—"kaha dekhi premotpatti-kāraṇa?
pūrva-rāga, vikāra, ceṣṭā, kāma-likhana?"

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya further inquires; *kaha*—please recite; *dekhi*—so that I may know; *prema-utpatti-kāraṇa*—the causes of awakening the loving propensity; *pūrva-rāga*—previous attachment; *vikāra*—transformation; *ceṣṭā*—endeavor; *kāma-likhana*—writing of letters disclosing the *gopīs'* attachment for Kṛṣṇa.

TRANSLATION

Then Rāmānanda Rāya inquired from Rūpa Gosvāmī about the causes of the loving affairs between Kṛṣṇa and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs' awakening love for Kṛṣṇa.

TEXT 141

ক্রমে শ্রীরূপ-গোসাঞি সকলি কহিল।
শুনি' প্রভুর ভক্তগণের চমৎকার হৈল ॥ ১৪১ ॥

krame śrī-rūpa-gosāñi sakali kahila
śuni' prabhura bhakta-gaṇera camatkāra haila

SYNONYMS

krame—gradually; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sakali kahila*—explained everything; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *camatkāra*—astonishment; *haila*—there was.

TRANSLATION

Śrīla Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Caitanya Mahāprabhu were struck with wonder.

PURPORT

Śrīla Rūpa Gosvāmī has explained *kāma-likhana* in his book *Ujjvala-nīlamaṇi* (*Vipralambha-prakaraṇa* 26):

sa lekhaḥ kāma-lekhaḥ syāt
yaḥ sva-prema-prakāśakaḥ
yuvatyā yūni yūnā ca
yuvatyāṁ saṁprahīyate

"Exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another are called *kāma-lekha.*"

TEXT 142

একস্য শ্রুতমেব লুম্পতি মতিং কৃষ্ণেতি নামাক্ষরং
সান্দ্রোন্মাদ-পরম্পরামুপনয়ত্যন্যস্য বংশীকলঃ।
এষ স্নিগ্ধঘনদ্যুতির্মনসি মে লগ্নঃ পটে বীক্ষণাৎ
কষ্টং ধিক্ পুরুষত্রয়ে রতিরভূন্মন্যে মৃতিঃ শ্রেয়সী ॥ ১৪২ ॥

ekasya śrutam eva lumpati matiṁ kṛṣṇeti nāmākṣaraṁ
sāndronmāda-paramparām upanayaty anyasya vaṁśī-kalaḥ

eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe vīkṣaṇāt
kaṣṭaṁ dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasī

SYNONYMS

ekasya—of one person; *śrutam*—heard; *eva*—certainly; *lumpati*—take away; *matim*—the mind; *kṛṣṇa iti*—Kṛṣṇa; *nāma-akṣaram*—the letters of the name; *sāndra-unmāda*—of intense madness; *paramparām*—a shower; *upanayati*—brings; *anyasya*—of another; *vaṁśī-kalaḥ*—the sound vibration of the flute; *eṣaḥ*—this third one; *snigdha*—giving love; *ghana-dyutiḥ*—lightninglike effulgence; *manasi*—in the mind; *me*—My; *lagnaḥ*—attachment; *paṭe*—in the picture; *vīkṣaṇāt*—by seeing; *kaṣṭam dhik*—oh, shame upon Me; *puruṣa-traye*—to three persons; *ratiḥ*—attachment; *abhūt*—has appeared; *manye*—I think; *mṛtiḥ*—death; *śreyasī*—better.

TRANSLATION

Experiencing previous attachment to Kṛṣṇa [pūrva-rāga], Śrīmatī Rādhārāṇī thought: "Since I have heard the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightning effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this."

PURPORT

This verse is from *Vidagdha-mādhava* (2.9).

TEXT 143

ইয়ং সখি সুদুঃসাধ্যা রাধা হৃদয়বেদনা।
কৃতা যত্র চিকিৎসাপি কুৎসায়াং পর্যবস্যতি ॥ ১৪৩ ॥

iyaṁ sakhi suduḥsādhyā
rādhā hṛdaya-vedanā
kṛtā yatra cikitsāpi
kutsāyāṁ paryavasyati

SYNONYMS

iyam—this; *sakhi*—my dear friend; *suduḥsādhyā*—incurable; *rādhā*—of Śrīmatī Rādhārāṇī; *hṛdaya-vedanā*—palpitation of the heart; *kṛtā*—done; *yatra*—

in which; *cikitsā*—treatment; *api*—although; *kutsāyām*—in defamation; *paryavasyati*—ends in.

TRANSLATION

"My dear friend, these palpitations of Śrīmatī Rādhārāṇī's heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation."

PURPORT

This verse (*Vidagdha-mādhava* 2.8) is spoken by Śrīmatī Rādhārāṇī Herself.

TEXT 144

ধরিঅ পড়িচ্ছন্দগুণং
সুন্দর মহ মন্দিরে তুমং বসসি।
তহ তহ রুন্ধসি বলিঅং
জহ জহ চইদা পলাএম্হি? ১৪৪ ॥

dhari-a paḍicchanda-guṇaṁ
sundara maha mandire tumaṁ vasasi
taha taha rundhasi bali-aṁ
jaha jaha ca-idā palāemhi

SYNONYMS

dhari-a—capturing; *paḍicchanda-guṇam*—the quality of an artistic picture; *sundara*—O most beautiful one; *maha*—my; *mandire*—within the heart; *tumam*—You; *vasasi*—reside; *taha taha*—that much; *rundhasi*—You block; *bali-am*—by force; *jaha jaha*—as much as; *ca-idā*—being disturbed; *palāemhi*—I try to escape.

TRANSLATION

"O dearly beautiful, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way."

PURPORT

This verse (*Vidagdha-mādhava* 2.33) is written in the Prākṛta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows:

dhṛtvā praticchanda-guṇaṁ sundara mama mandire tvaṁ vasasi
tathā tathā ruṇatsi balitaṁ yathā yathā cakitā palāye

The meaning is the same, but the native language is different. It was spoken by Madhumaṅgala to Śrī Kṛṣṇa.

TEXT 145

অগ্রে বীক্ষ্য শিখণ্ডখণ্ডমচিরাদুৎকম্পমালম্বতে
গুঞ্জানাঞ্চ বিলোকনান্মুহুরসৌ সাস্রং পরিক্রোশতি।
নো জানে জনয়ন্নপূর্বনটনক্রীড়া-চমৎকারিতাং
বালায়াঃ কিল চিত্তভূমিমবিশৎ কোঽয়ং নবীনগ্রহঃ ॥১৪৫॥

agre vīkṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate
guñjānāṁ ca vilokanān muhur asau sāsraṁ parikrośati
no jāne janayann apūrva-naṭana-krīḍā-camatkāritāṁ
bālāyāḥ kila citta-bhūmim aviśat ko 'yaṁ navīna-grahaḥ

SYNONYMS

agre—in front; *vīkṣya*—seeing; *śikhaṇḍa-khaṇḍam*—some peacock feathers; *acirāt*—all of a sudden; *utkampam*—trembling of the heart and body; *ālambate*—takes to; *guñjānām*—of a garland of *guñjā* (small conchshells); ca—also; *vilokanāt*—by seeing; *muhuḥ*—constantly; *asau*—She; *sa-asram*—with tears; *parikrośati*—goes around crying; *no*—not; *jāne*—I know; *janayan*—awakening; *apūrva-naṭana*—like unheard-of dramatic dancing; *krīḍā*—of activities; *camatkāritām*—the madness; *bālāyāḥ*—of this poor girl; *kila*—certainly; *citta-bhūmim*—within the heart; *aviśat*—has entered; *kaḥ*—what; *ayam*—this; *navīna-grahaḥ*—new ecstatic influence.

TRANSLATION

"Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of guñjā [small conchshells], She sheds tears and cries loudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage."

PURPORT

This verse (*Vidagdha-mādhava* 2.15) is spoken by Mukharā, Lord Kṛṣṇa's grandmother, in a conversation with the grandmother of Rādhārāṇī, Paurṇamāsī.

TEXT 146

অকারুণ্যঃ কৃষ্ণো যদি ময়ি তবাগঃ কথমিদং
মুধা মা রোদীর্মে কুরু পরমিমামুত্তরকৃতিম্।
তমালস্য স্কন্ধে বিনিহিত-ভুজবল্লরিরিয়ং
যথা বৃন্দারণ্যে চিরমবিচলা তিষ্ঠতি তনুঃ ॥ ১৪৬ ॥

akāruṇyaḥ kṛṣṇo yadi mayi tavāgaḥ katham idaṁ
mudhā mā rodīr me kuru param imām uttara-kṛtim
tamālasya skandhe vinihita-bhuja-vallarir iyaṁ
yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuḥ

SYNONYMS

akāruṇyaḥ—very cruel; *kṛṣṇaḥ*—Lord Kṛṣṇa; *yadi*—if; *mayi*—unto Me; *tava*—your; *āgaḥ*—offense; *katham*—how; *idam*—this; *mudhā*—uselessly; *mā rodīḥ*—do not cry; *me*—for Me; *kuru*—do; *param*—but afterwards; *imām*—this; *uttara-kṛtim*—final act; *tamālasya*—of a *tamāla* tree; *skandhe*—the trunk; *vinihita*—fixed upon; *bhuja-vallariḥ*—arms like creepers; *iyam*—this; *yathā*—as far as possible; *vṛndā-araṇye*—in the forest of Vṛndāvana; *ciram*—forever; *avicalā*—without being disturbed; *tiṣṭhati*—remains; *tanuḥ*—the body.

TRANSLATION

Śrīmatī Rādhārāṇī said to Her constant companion Viśākhā: "My dear friend, if Kṛṣṇa is unkind to Me, there will be no need for you to cry, for it will not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamāla tree like creepers so that I may remain forever in Vṛndāvana undisturbed. That is My last request." (Vidagdha-mādhava 2.47)

TEXT 147

রায় কহে,—"কহ দেখি ভাবের স্বভাব ?"
রূপ কহে,—"ঐছে হয় কৃষ্ণবিষয়ক 'ভাব' ॥" ১৪৭ ॥

rāya kahe,—"kaha dekhi bhāvera svabhāva?"
rūpa kahe,—"aiche haya kṛṣṇa-viṣayaka 'bhāva'"

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kaha*—kindly recite; *dekhi*—so that I may see; *bhāvera svabhāva*—the characteristic of emotional love; *rūpa kahe*—Rūpa

Gosvāmī replies; *aiche*—such; *haya*—is; *kṛṣṇa-viṣayaka*—concerning Kṛṣṇa; *bhāva*—emotional love.

TRANSLATION

Rāmānanda Rāya inquired, "What are the characteristics of emotional love?" Rūpa Gosvāmī replied, "This is the nature of emotional love for Kṛṣṇa.

TEXT 148

পীড়াভির্নবকালকূটকটুতা-গর্বস্য নির্বাসনো
নিঃস্যন্দেন মুদাং সুধা-মধুরিমাহঙ্কার-সঙ্কোচনঃ।
প্রেমা সুন্দরি নন্দনন্দনপরো জাগর্তি যস্যান্তরে
জ্ঞায়ন্তে স্ফুটমস্য বক্রমধুরাস্তেনৈব বিক্রান্তয়ঃ ॥ ১৪৮ ॥

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanaḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ

SYNONYMS

pīḍābhiḥ—by the sufferings; *nava*—fresh; *kāla-kūṭa*—of poison; *kaṭutā*—of the severity; *garvasya*—of pride; *nirvāsanaḥ*—banishment; *nisyandena*—by pouring down; *mudām*—happiness; *sudhā*—of nectar; *madhurimā*—of the sweetness; *ahaṅkāra*—the pride; *saṅkocanaḥ*—minimizing; *premā*—love; *sundari*—beautiful friend; *nanda-nandana-paraḥ*—fixed upon the son of Mahārāja Nanda; *jāgarti*—develops; *yasya*—of whom; *antare*—in the heart; *jñāyante*—are perceived; *sphuṭam*—explicitly; *asya*—of that; *vakra*—crooked; *madhurāḥ*—and sweet; *tena*—by him; *eva*—alone; *vikrāntayaḥ*—the influences.

TRANSLATION

" 'My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is from the *Vidagdha-mādhava* (2.18). It also appears in *Madhya-līlā,* Chapter Two, verse 52. It is spoken by Paurṇamāsī.

TEXT 149

রায় কহে'—"কহ সহজ-প্রেমের লক্ষণ"।
রূপ-গোসাঞি কহে, "সাহজিক প্রেমধর্ম" ॥১৪৯॥

rāya kahe,—"kaha sahaja-premera lakṣaṇa"
rūpa-gosāñi kahe,—"sāhajika prema-dharma"

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya inquires; *kaha*—please tell me; *sahaja-premera*—of natural love; *lakṣaṇa*—the characteristics; *rūpa-gosāñi kahe*—Rūpa Gosvāmī replies; *sāhajika*—spontaneous; *prema-dharma*—character of love of Godhead.

TRANSLATION

Rāmānanda Rāya further inquired, "What are the natural characteristics of awakening love of Godhead?" Rūpa Gosvāmī replied, "These are the natural characteristics of love of God.

TEXT 150

স্তোত্রং যত্র তটস্থতাং প্রকটয়চ্চিত্তস্য ধত্তে ব্যথাং
নিন্দাপি প্রমদং প্রযচ্ছতি পরীহাসশ্রিয়ং বিভ্রতী।
দোষেণ ক্ষয়িতাং গুণেন গুরুতাং কেনাপ্যনাতন্বতী
প্রেম্ণঃ স্বারসিকস্য কস্যচিদিয়ং বিক্রীড়তি প্রক্রিয়া॥১৫০॥

stotraṁ yatra taṭa-sthatāṁ prakaṭayac cittasya dhatte vyathāṁ
nindāpi pramadaṁ prayacchati parihāsa-śriyaṁ bibhratī
doṣeṇa kṣayitāṁ guṇena gurutāṁ kenāpy anātanvatī
premṇaḥ svārasikasya kasyacid iyaṁ vikrīḍati prakriyā

SYNONYMS

stotram—praising; *yatra*—in which; *taṭa-sthatām*—neutrality; *prakaṭayat*—manifesting; *cittasya*—to the heart; *dhatte*—gives; *vyathām*—painful reaction; *nindā*—blaspheming; *api*—also; *pramadam*—pleasure; *prayacchati*—delivers; *parihāsa*—of joking; *śriyam*—the beauty; *bibhratī*—bringing forth; *doṣeṇa*—by accusation; *kṣayitām*—the quality of diminishing; *guṇena*—by good qualities; *gurutām*—the importance; *kena api*—by any; *anātanvatī*—not increasing; *premṇaḥ*—of love of Godhead; *svārasikasya*—spontaneous; *kasyacit*—of any; *iyam*—this; *vikrīḍati*—acts within the heart; *prakriyā*—the manner of action.

TRANSLATION

" 'When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'

PURPORT

This verse from *Vidagdha-mādhava* (5.4) is spoken by Paurṇamāsī, the grandmother of Rādhārāṇī and mother of Sāndīpani Muni.

TEXT 151

শ্রুত্বা নিষ্ঠুরতাং মমেন্দুবদনা প্রেমাঙ্কুরং ভিন্দতী
স্বান্তে শান্তিধুরাং বিধায় বিধুরে প্রায়ঃ পরাঞ্চিষ্যতি।
কিংবা পামর-কাম-কার্মুকপরিত্রস্তা বিমোক্ষ্যত্যসূন্
হা মৌগ্ধ্যাৎ ফলিনী মনোরথলতা মৃদ্বী ময়োন্মূলিতা ॥১৫১

śrutvā niṣṭhuratāṁ mamendu-vadanā premāṅkuraṁ bhindatī
svānte śānti-dhurāṁ vidhāya vidhure prāyaḥ parāñciṣyati
kiṁvā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asūn
hā maugdhyāt phalinī manoratha-latā mṛdvī mayonmūlitā

SYNONYMS

śrutvā—by hearing; *niṣṭhuratām*—cruelty; *mama*—My; *indu-vadanā*—moon-faced; *prema-aṅkuram*—the seed of love; *bhindatī*—splitting; *sva-ante*—within Her heart; *śānti-dhurām*—great toleration; *vidhāya*—taking; *vidhure*—aggrieved; *prāyaḥ*—almost; *parāñciṣyati*—may turn against; *kiṁvā*—or; *pāmara*—most formidable; *kāma*—of lusty desires or Cupid; *kārmuka*—of the bow; *paritrastā*—frightened; *vimokṣyati*—will give up; *asūn*—life; *hā*—alas; *maugdhyāt*—on account of bewilderment; *phalinī*—almost fruitful; *manaḥ-ratha-latā*—the creeper of growing love; *mṛdvī*—very soft; *mayā*—by Me; *unmūlitā*—uprooted.

TRANSLATION

" 'Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.'

PURPORT

Having been very cruel to Śrīmatī Rādhārāṇī, Kṛṣṇa is repenting in this way (*Vidagdha-mādhava* 2.40).

TEXT 152

যস্যোৎসঙ্গসুখাশয়া শিথিলিতা গুর্বী গুরুভ্যস্ত্রপা
প্রাণেভ্যোঽপি সুহৃত্তমাঃ সখি তথা যূয়ং পরিক্লেশিতাঃ।
ধর্মঃ সোঽপি মহান্ময়া ন গণিতঃ সাধ্বীভিরধ্যাসিতো
ধিগ্ ধৈর্যং তদুপেক্ষিতাপি যদহং জীবামি পাপীয়সী ॥১৫২॥

yasyotsaṅga-sukhāśayā śithilitā gurvī gurubhyas trapā
prāṇebhyo 'pi suhṛt-tamāḥ sakhi tathā yūyaṁ parikleśitāḥ
dharmaḥ so 'pi mahān mayā na gaṇitaḥ sādhvībhir adhyāsito
dhig dhairyaṁ tad-upekṣitāpi yad ahaṁ jīvāmi pāpīyasī

SYNONYMS

yasya—of whom; *utsaṅga-sukha-āśayā*—by the desire for the happiness of the association; *śithilitā*—slackened; *gurvī*—very great; *gurubhyaḥ*—unto the superiors; *trapā*—bashfulness; *prāṇebhyaḥ*—than My life; *api*—although; *suhṛt-tamāḥ*—more dear; *sakhi*—O My dear friend; *tathā*—similarly; *yūyam*—you; *parikleśitāḥ*—so much troubled; *dharmaḥ*—duties to My husband; *saḥ*—that; *api*—also; *mahān*—very great; *mayā*—by Me; *na*—not; *gaṇitaḥ*—cared for; *sādhvībhiḥ*—by the most chaste women; *adhyāsitaḥ*—practiced; *dhik dhairyam*—to hell with patience; *tat*—by Him; *upekṣitā*—neglected; *api*—although; *yat*—which; *aham*—I; *jīvāmi*—am living; *pāpīyasī*—the most sinful.

TRANSLATION

" 'Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.'

PURPORT

Śrīmatī Rādhārāṇī is speaking this verse (*Vidagdha-mādhava* 2.41) to Her intimate friend Viśākhādevī.

TEXT 153

গৃহান্তঃখেলন্ত্যো নিজসহজবাল্যস্য বলনা-
দভদ্রং ভদ্রং বা কিমপি হি ন জানীমহি মনাক্ ।
বয়ং নেতুং যুক্তাঃ কথমশরণাং কামপি দশাং
কথং বা ন্যায্যা তে প্রথয়িতুমুদাসীনপদবী ॥ ১৫৩ ॥

gṛhāntaḥ-khelantyo nija-sahaja-bālyasya balanād
abhadraṁ bhadraṁ vā kim api hi na jānīmahi manāk
vayaṁ netuṁ yuktāḥ katham aśaraṇāṁ kām api daśāṁ
kathaṁ vā nyāyyā te prathayitum udāsīna-padavī

SYNONYMS

gṛha-antaḥ-khelantyaḥ—who were engaged in childish play within the house; *nija*—one's own; *sahaja*—simple; *bālyasya*—of childhood; *balanāt*—on account of influence; *abhadram*—bad; *bhadram*—good; *vā*—or; *kim api*—what; *hi*—certainly; *na*—not; *jānīmahi*—we did know; *manāk*—even slightly; *vayam*—we; *netum*—to lead; *yuktāḥ*—suitable; *katham*—how; *aśaraṇām*—without surrender; *kām api*—such as this; *daśām*—to the condition; *katham*—how; *vā*—or; *nyāyyā*—correct; *te*—of You; *prathayitum*—to manifest; *udāsīna*—of carelessness; *padavī*—the position.

TRANSLATION

" 'I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced us into being so much attracted to You and then to have neglected us? Now You are indifferent to us. Do You think that is right?'

PURPORT

This verse (*Vidagdha-mādhava* 2.46) is spoken to Kṛṣṇa by Śrīmatī Rādhārāṇī.

TEXT 154

অন্তঃক্লেশকলঙ্কিতাঃ কিল বয়ং যামোঽদ্য যাম্যাং পুরীং
নায়ং বঞ্চনসঞ্চয়প্রণয়িনং হাসং তথাপ্যুজ্ঝতি ।
অস্মিন্ সম্পুটিতে গভীরকপটৈরাভীরপল্লীবিটে
হা মেধাবিনি রাধিকে তব কথং প্রেমা গরীয়ানভূৎ ॥ ১৫৪॥

antaḥ-kleśa-kalaṅkitāḥ kila vayaṁ yāmo 'dya yāmyāṁ purīṁ
nāyaṁ vañcana-sañcaya-praṇayinaṁ hāsaṁ tathāpy ujjhati

asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe
hā medhāvini rādhike tava katham̐ premā garīyān abhūt

SYNONYMS

antaḥ-kleśa-kalaṅkitāḥ—polluted by inner miserable conditions that continue even after death; *kila*—certainly; *vayam*—all of us; *yāmaḥ*—are going; *adya*—now; *yāmyām*—of Yamarāja; *purīm*—to the abode; *na*—not; *ayam*—this; *vañcana-sañcaya*—cheating activities; *praṇayinam*—aiming at; *hāsam*—smiling; *tathāpi*—still; *ujjhati*—gives up; *asmin*—in this; *sampuṭite*—filled; *gabhīra*—deep; *kapaṭaiḥ*—with deceit; *ābhīra-pallī*—from the village of the cowherd men; *viṭe*—in a debauchee; *hā*—alas; *medhāvini*—O intelligent one; *rādhike*—Śrīmatī Rādhārāṇī; *tava*—Your; *katham*—how; *premā*—love; *garīyān*—so great; *abhūt*—became.

TRANSLATION

" 'Our hearts are so polluted by miserable conditions that we are certainly going to Pluto's kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?'

PURPORT

This verse (*Vidagdha-mādhava* 2.37) is spoken to Rādhārāṇī by Lalitā-sakhī, another confidential friend.

TEXT 155

হিত্বা দূরে পথি ধবতরোরন্তিকং ধর্মসেতো-
র্ভঙ্গোদগ্রা গুরুশিখরিণং রংহসা লঙ্ঘয়ন্তী।
লেভে কৃষ্ণার্ণব নবরসা রাধিক-বাহিনী ত্বাং
বাগ্বীচিভিঃ কিমিব বিমুখীভাবমস্যাস্তনোষি ॥ ১৫৫

hitvā dūre pathi dhava-taror antikam̐ dharma-setor
bhaṅgodagrā guru-śikhariṇam̐ raṁhasā laṅghayantī
lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhinī tvām̐
vāg-vīcibhiḥ kim iva vimukhī-bhāvam asyās tanoṣi

SYNONYMS

hitvā—giving up; *dūre*—far away; *pathi*—on the road; *dhava-taroḥ*—of the tree of the husband; *antikam*—the vicinity; *dharma-setoḥ*—the bridge of religion; *bhaṅga-udagrā*—being strong enough for breaking; *guru-śikhariṇam*—the hill of

the superior relatives; *raṁhasā*—with great force; *laṅghayantī*—crossing over; *lebhe*—has obtained; *kṛṣṇa-arṇava*—O ocean of Kṛṣṇa; *nava-rasā*—being influenced by new ecstatic love; *rādhikā*—Śrīmatī Rādhārāṇī; *vāhinī*—like a river; *tvām*—You; *vāk-vīcibhiḥ*—only by the waves of words; *kim*—how; *iva*—like this; *vimukhī-bhāvam*—indifference; *asyāḥ*—toward Her; *tanoṣi*—You are spreading.

TRANSLATION

"'O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance—leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?'"

PURPORT

This verse from *Vidagdha-mādhava* (3.9) is spoken to Lord Kṛṣṇa by Paurṇamāsī, the grandmother of Śrīmatī Rādhārāṇī.

TEXT 156

রায় কহে,—"বৃন্দাবন, মুরলী-নিঃস্বন ।
কৃষ্ণ, রাধিকার কৈছে করিয়াছ বর্ণন ? ১৫৬ ॥

rāya kahe,—"vṛndāvana, muralī-niḥsvana
kṛṣṇa, rādhikāra kaiche kariyācha varṇana

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *vṛndāvana*—the place named Vṛndāvana; *muralī-niḥsvana*—the vibration of Kṛṣṇa's flute; *kṛṣṇa*—Lord Kṛṣṇa; *rādhikāra*—of Śrīmatī Rādhārāṇī; *kaiche*—how; *kariyācha varṇana*—you have described.

TRANSLATION

Śrīla Rāmānanda Rāya further inquired: "How have you described Vṛndāvana, the vibration of the transcendental flute, and the relationship between Kṛṣṇa and Rādhikā?

TEXT 157

কহ, তোমার কবিত্ব শুনি' হয় চমৎকার ।"
ক্রমে রূপ-গোসাঞি কহে করি' নমস্কার ॥১৫৭॥

kaha, tomāra kavitva śuni' haya camatkāra"
krame rūpa-gosāñi kahe kari' namaskāra

SYNONYMS

kaha—kindly let me know; *tomāra kavitva śuni'*—by hearing your poetic ability; *haya*—there is; *camatkāra*—much astonishment; *krame*—gradually; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kahe*—continues to speak; *kari' namaskāra*—offering obeisances.

TRANSLATION

"Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

TEXT 158

সুগন্ধৌ মাকন্দপ্রকরমকরন্দস্য মধুরে
বিনিস্যন্দে বন্দীকৃতমধুপবৃন্দং মুহুরিদম্ ।
কৃতান্দোলং মন্দোন্নতিভিরনিলৈশ্চন্দনগিরে-
র্মমানন্দং বৃন্দা-বিপিনমতুলং তুন্দিলয়তি ॥ ১৫৮ ॥

sugandhau mākanda-prakara-makarandasya madhure
vinisyande vandī-kṛta-madhupa-vṛndaṁ muhur idam
kṛtāndolaṁ mandonnatibhir anilaiś candana-girer
mamānandaṁ vṛndā-vipinam atulaṁ tundilayati

SYNONYMS

su-gandhau—in the fragrance; *mākanda-prakara*—of the bunches of mango buds; *makarandasya*—of the honey; *madhure*—sweet; *vinisyande*—in the oozing; *vandī-kṛta*—grouped together; *madhupa-vṛndam*—bumblebees; *muhuḥ*—again and again; *idam*—this; *kṛta-andolam*—agitated; *manda-unnatibhiḥ*—moving softly; *anilaiḥ*—by the breezes; *candana-gireḥ*—from the Malaya Hills; *mama*—My; *ānandam*—pleasure; *vṛndā-vipinam*—the forest of Vṛndāvana; *atulam*—very much; *tundilayati*—increases more and more.

TRANSLATION

" 'The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛndāvana is increasing My transcendental pleasure.'

PURPORT

This verse from *Vidagdha-mādhava* (1.23) is spoken by Lord Kṛṣṇa Himself.

TEXT 159

বৃন্দাবনং দিব্যলতা-পরীতং
লতাশ্চ পুষ্পস্ফুরিতাগ্রভাজঃ।
পুষ্পাণি চ স্ফীতমধুব্রতানি
মধুব্রতাশ্চ শ্রুতিহারিগীতাঃ ॥ ১৫৯ ॥

vṛndāvanaṁ divya-latā-parītaṁ
latāś ca puṣpa-sphuritāgra-bhājaḥ
puṣpāṇi ca sphīta-madhu-vratāni
madhu-vratāś ca śruti-hāri-gītāḥ

SYNONYMS

vṛndāvanam—the forest of Vṛndāvana; *divya-latā-parītam*—surrounded by transcendental creepers; *latāḥ ca*—and the creepers; *puṣpa*—by flowers; *sphurita*—distinguished; *agra-bhājaḥ*—possessing ends; *puṣpāṇi*—the flowers; *ca*—and; *sphīta-madhu-vratāni*—having many maddened bumblebees; *madhu-vratāḥ*—the bumblebees; *ca*—and; *śruti-hāri-gītāḥ*—whose songs defeat the Vedic hymns and are pleasing to the ear.

TRANSLATION

" 'My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.'

PURPORT

This verse from *Vidagdha-mādhava* (1.24) is spoken by Lord Balarāma to His friend Śrīdāmā.

TEXT 160

ক্বচিদ্‌ভৃঙ্গীগীতং ক্বচিদনিলভঙ্গী-শিশিরতা
ক্বচিদ্‌বল্লীলাস্যং ক্বচিদমলমল্লীপরিমলঃ।
ক্বচিদ্ধারাশালী করকফলপালী-রসভরো
হৃষীকাণাং বৃন্দং প্রমদয়তি বৃন্দাবনমিদম্ ॥ ১৬০ ॥

kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śiśiratā
kvacid vallī-lāsyaṁ kvacid amala-mallī-parimalaḥ
kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo
hṛṣīkāṇāṁ vṛndaṁ pramadayati vṛndāvanam idam

SYNONYMS

kvacit—somewhere; *bhṛṅgī-gītam*—the humming songs of the bumblebees; *kvacit*—somewhere; *anila-bhaṅgī-śiśiratā*—coolness from the waves of the mild breezes; *kvacit*—somewhere; *vallī-lāsyam*—the dancing of the creepers; *kvacit*—somewhere; *amala-mallī-parimalaḥ*—the pure fragrance of the *mallikā* flowers; *kvacit*—somewhere; *dhārā-śālī*—abounding in showers; *karaka-phala-pālī*—of pomegranate fruits; *rasa-bharaḥ*—overabundance of juice; *hṛṣīkāṇām*—of the senses; *vṛndam*—to the group; *pramadayati*—is giving pleasure; *vṛndāvanam*—the forest of Vṛndāvana; *idam*—this.

TRANSLATION

" 'My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

PURPORT

This verse from *Vidagdha-mādhava* (1.31) is spoken by Lord Kṛṣṇa to His cowherd friend Madhumaṅgala.

TEXT 161

পরামৃষ্টাঙ্গুষ্ঠত্রয়মসিতরত্নৈরুভয়তো
বহন্তী সংকীর্ণৌ মণিভিররুণৈস্তৎপরিসরৌ।
তয়োর্মধ্যে হীরোজ্জ্বলবিমল-জাম্বূনদময়ী
করে কল্যাণীয়ং বিহরতি হরেঃ কেলিমুরলী ॥ ১৬১ ॥

parāmṛṣṭāṅguṣṭha-trayam asita-ratnair ubhayato
vahantī saṅkīrṇau maṇibhir aruṇais tat-parisarau
tayor madhye hīrojjvala-vimala-jāmbūnada-mayī
kare kalyāṇīyaṁ viharati hareḥ keli-muralī

SYNONYMS

parāmṛṣṭā—measured; *anguṣṭha-trayam*—a length of three fingers; *asita-ratnaiḥ*—with valuable *indra-nīla* jewels; *ubhayataḥ*—from both ends; *vahantī*—having; *saṅkīrṇau*—bedecked; *maṇibhiḥ*—by gems; *aruṇaiḥ*—rubies; *tat-parisarau*—the two ends of the flute; *tayoḥ madhye*—between them; *hīra*—with diamonds; *ujjvala*—blazing; *vimala*—pure; *jāmbūnada-mayī*—covered with gold plate; *kare*—in the hand; *kalyāṇī*—very auspicious; *iyam*—this; *viharati*—glitters; *hareḥ*—of Kṛṣṇa; *keli-muralī*—the pastime flute.

TRANSLATION

"'The flute of Kṛṣṇa's pastimes measures three fingers in length, and it is bedecked with indra-nīla gems. At the ends of the flute are aruṇa gems [rubies], glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with transcendental brilliance.'

PURPORT

This verse from *Vidagdha-mādhava* (3.1) is spoken to Lalitādevī by Paurṇamāsī, the grandmother of Rādhārāṇī.

TEXT 162

সদ্বংশতস্তব জনিঃ পুরুষোত্তমস্য
পাণৌ স্থিতির্মুরলিকে সরলাসি জাত্যা।
কস্মাত্ত্বয়া সখি গুরোর্বিষমা গৃহীতা
গোপাঙ্গনাগণবিমোহনমন্ত্রদীক্ষা ॥ ১৬২ ॥

sad-vaṁśatas tava janiḥ puruṣottamasya
pāṇau sthitir muralike saralāsi jātyā
kasmāt tvayā sakhi guror viṣamā gṛhītā
gopāṅganā-gaṇa-vimohana-mantra-dīkṣā

SYNONYMS

sat-vaṁśataḥ—very respectable families; *tava*—your; *janiḥ*—birth; *puruṣottamasya*—of Lord Śrī Kṛṣṇa; *pāṇau*—in the hands; *sthitiḥ*—residence; *muralike*—O good flute; *saralā*—simple; *asi*—you are; *jātyā*—by birth; *kasmāt*—why; *tvayā*—by you; *sakhi*—O my dear friend; *guroḥ*—from the spiritual master; *viṣamā*—dangerous; *gṛhītā*—taken; *gopā-aṅganā-gaṇa-vimohana*—for bewildering the groups of the *gopīs*; *mantra-dīkṣā*—initiation in the *mantra*.

TRANSLATION

"'My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?'

PURPORT

This verse (*Vidagdha-mādhava* 5.17) is spoken by Śrīmatī Rādhārāṇī.

TEXT 163

সখি মুরলি বিশালচ্ছিদ্রজালেন পূর্ণা
লঘুরতিকঠিনা ত্বং গ্রন্থিলা নীরসাসি।
তদপি ভজসি শশ্বচ্চুম্বনানন্দসান্দ্রং
হরিকরপরিরম্ভং কেন পুণ্যোদয়েন ॥ ১৬৩ ॥

sakhi murali viśāla-cchidra-jālena pūrṇā
laghur atikaṭhinā tvaṁ granthilā nīrasāsi
tad api bhajasi śvaśvac cumbanānanda-sāndraṁ
hari-kara-parirambhaṁ kena puṇyodayena

SYNONYMS

sakhi murali—O dear friend the flute; *viśāla-chidra-jālena*—with so many big holes in your body (in other words, full of *chidra*, which also means "faults"); *pūrṇā*—full; *laghuḥ*—very light; *atikaṭhinā*—very hard in constitution; *tvam*—you; *granthilā*—full of knots; *nīrasā*—without juice; *asi*—are; *tat api*—therefore; *bhajasi*—you obtain through service; *śvaśvat*—continuously; *cumbana-ānanda*—the transcendental bliss of kissing by the Lord; *sāndram*—intense; *hari-kara-parirambham*—embracing by the hands of Śrī Kṛṣṇa; *kena*—by what; *puṇya-udayena*—means of pious activities.

TRANSLATION

"'My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?'

PURPORT

This verse (*Vidagdha-mādhava* 4.7) is spoken by Candrāvalī-sakhī, the *gopī* competitor of Śrīmatī Rādhārāṇī.

TEXT 164

রুন্ধন্নম্বুভৃতশ্চমৎকৃতিপরং কুর্বন্মুহুস্তুম্বুরুং
ধ্যানাদন্তরয়ন্ সনন্দনমুখান্ বিস্মাপয়ন্ বেধসম্ ।
ঔৎসুক্যাবলিভির্বলিং চটুলয়ন্ ভোগীন্দ্রমাঘূর্ণয়ন্
ভিন্দন্নণ্ডকটাহভিত্তিমভিতো বভ্রাম বংশীধ্বনিঃ ॥ ১৬৪ ॥

rundhann ambu-bhṛtaś camatkṛti-paraṁ kurvan muhus tumburuṁ
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ

SYNONYMS

rundhan—blocking; *ambu-bhṛtaḥ*—the clouds bearing rain; *camatkṛti-param*—full of wonder; *kurvan*—making; *muhuḥ*—at every moment; *tumburum*—the King of the Gandharvas, Tumburu; *dhyānāt*—from meditation; *antarayan*—disturbing; *sanandana-mukhān*—the great saintly persons headed by Sanandana; *vismāpayan*—causing wonder; *vedhasam*—even to Lord Brahmā; *autsukya-āvalibhiḥ*—with thoughts of curiosity; *balim*—King Bali; *caṭulayan*—agitating; *bhogī-indram*—the King of the Nāgas; *āghūrṇayan*—whirling around; *bhindan*—penetrating; *aṇḍa-kaṭāha-bhittim*—the strong coverings of the universe; *abhitaḥ*—all around; *babhrāma*—circulated; *vaṁśī-dhvaniḥ*—the transcendental vibration of the flute.

TRANSLATION

" 'The transcendental vibration of Kṛṣṇa's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation.'

PURPORT

This verse (*Vidagdha-mādhava* 1.27) is spoken by Madhumaṅgala, a cowherd friend of Kṛṣṇa's.

TEXT 165

অয়ং নয়নদণ্ডিতপ্রবরপুণ্ডরীকপ্রভঃ
প্রভাতি নবজাগুড়-দ্যুতিবিড়ম্বি-পীতাম্বরঃ ।

অরণ্যজপরিক্রিয়া-দমিতদিব্যবেশাদরো
হরিন্মণিমনোহরদ্যুতিভিরুজ্জ্বলাঙ্গো হরিঃ ॥ ১৬৫ ॥

ayaṁ nayana-daṇḍita-pravara-puṇḍarīka-prabhaḥ
prabhāti nava-jāguḍa-dyuti-viḍambi-pītāmbaraḥ
araṇyaja-pariṣkriyā-damita-divya-veśādaro
harin-maṇi-manohara-dyutibhir ujjvalāṅgo hariḥ

SYNONYMS

ayam—this; *nayana*—by whose beautiful eyes; *daṇḍita*—defeated; *pravara*—best; *puṇḍarīka-prabhaḥ*—the luster of the white lotus flower; *prabhāti*—looks beautiful; *nava-jāguḍa-dyuti*—the brilliance of newly painted *kuṅkuma*; *viḍambi*—deriding; *pīta-ambaraḥ*—whose yellow dress; *araṇya-ja*—picked up from the forest; *pariṣkriyā*—by whose ornaments; *damita*—subdued; *divya-veśa-ādaraḥ*—the hankering for first-class dress; *harin-maṇi*—of emeralds; *manohara*—mind-attracting; *dyutibhiḥ*—with splendor; *ujjvala-aṅgaḥ*—whose beautiful body; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

" 'The beauty of Kṛṣṇa's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṅkuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds].'

PURPORT

This verse from *Vidagdha-mādhava* (1.17) is spoken by Paurṇamāsī.

TEXT 166

জঙ্ঘাধস্তটসঙ্গিদক্ষিণপদং কিঞ্চিদ্বিভুগ্নত্রিকং
সাচিস্তম্ভিতকন্ধরং সখি তিরঃসঞ্চারিনেত্রাঞ্চলম্ ।
বংশীং কুট্মলিতে দধানমধরে লোলাঙ্গুলীসঙ্গতাং
রিঙ্গদ্ভ্রূভ্রমরং বরাঙ্গি পরমানন্দং পুরঃ স্বীকুরু ॥ ১৬৬ ॥

jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padaṁ kiñcid vibhugna-trikaṁ
sāci-stambhita-kandharaṁ sakhi tiraḥ-sañcāri-netrāñcalam
vaṁśīṁ kuṭmalite dadhānam adhare lolāṅgulī-saṅgatāṁ
riṅgad-bhrū-bhramaraṁ varāṅgi paramānandaṁ puraḥ svīkuru

SYNONYMS

jaṅghā—of the shin; *adhaḥ-taṭa*—at the lower border; *saṅgi*—connected; *dakṣiṇa-padam*—the right foot; *kiñcit*—slightly; *vibhugna-trikam*—the middle of the body bent in three places; *sāci-stumbhita-kandharam*—whose neck is fixed in a curve to the side; *sakhi*—O friend; *tiraḥ-sañcāri*—roaming sideways; *netra-añcalam*—whose borders of the eyes; *vaṁśīm*—flute; *kuṭmalite*—shut like a flower bud; *dadhānam*—placing; *adhare*—on the lips; *lolā-aṅgulī-saṅgatām*—joined with fingers moving here and there; *riṅgat-bhrū*—whose slowly moving eyebrows; *bhramaram*—like bumblebees; *varāṅgi*—O most beautiful one; *paramānandam*—the personality of bliss; *puraḥ*—situated in front; *svī-kuru*—just accept.

TRANSLATION

" 'O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.'

PURPORT

This verse is from the *Lalita-mādhava-nāṭaka* (4.27), a ten-act play by Śrīla Rūpa Gosvāmī. The speaker here is Lalitādevī.

TEXT 167

কুলবরতনুধর্মগ্রাববৃন্দানি ভিন্দন্
সুমুখি নিশিতদীর্ঘাপাঙ্গটঙ্কচ্ছটাভিঃ।
যুগপদয়মপূর্বঃ কঃ পুরো বিশ্বকর্মা
মরকতমণিলক্ষৈর্গোষ্ঠকক্ষাং চিনোতি॥ ১৬৭॥

kula-varatanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ
yugapad ayam apūrvaḥ kaḥ puro viśva-karmā
marakata-maṇi-lakṣair goṣṭha-kakṣāṁ cinoti

SYNONYMS

kula-varatanu—of the family women; *dharma*—in the form of dedication to the husband, etc.; *grāva-vṛndāni*—the stones; *bhindan*—splitting; *sumukhi*—O

beautiful-faced one; *niśita*—sharp; *dīrgha-apāṅga*—in the form of long outer corners of the eyes; *ṭaṅka-chaṭābhiḥ*—by chisels; *yugapat*—simultaneously; *ayam*—this; *apūrvaḥ*—unprecedented; *kaḥ*—who; *puraḥ*—in front; *viśva-karmā*—creative person; *marakata-maṇi-lakṣaiḥ*—with countless emeralds; *goṣṭha-kakṣām*—a private room for meeting; *cinoti*—He is constructing.

TRANSLATION

" 'O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.'

PURPORT

This verse (*Lalita-mādhava* 1.52) is spoken by Rādhārāṇī to Lalitādevī.

TEXT 168

মহেন্দ্রমণিমণ্ডলীমদবিড়ম্বিদেহদ্যুতি-
ব্রজেন্দ্রকুলচন্দ্রমাঃ স্ফুরতি কোঽপি নব্যো যুবা।
সখি স্থিরকুলাঙ্গনা-নিকর-নীবি-বন্ধার্গল-
চ্ছিদাকরণ-কৌতুকী জয়তি যস্য বংশীধ্বনিঃ ॥ ১৬৮ ॥

mahendra-maṇi-maṇḍalī-mada-viḍambi-deha-dyutir
vrajendra-kula-candramāḥ sphurati ko 'pi navyo yuvā
sakhi sthira-kulāṅganā-nikara-nīvi-bandhārgala-
cchidākaraṇa-kautukī jayati yasya vaṁśī-dhvaniḥ

SYNONYMS

mahendra-maṇi—of jewels of the name *mahendra-maṇi*; *maṇḍalī*—of masses; *mada-viḍambi*—defeating the pride; *deha-dyutiḥ*—one whose bodily luster; *vrajendra-kula-candramāḥ*—the moon of the family of Vrajarāja (Nanda Mahārāja); *sphurati*—manifests; *kaḥ api*—some; *navyaḥ yuvā*—newly youthful person; *sakhi*—O my dear friend; *sthira*—steady; *kula-aṅganā*—of family ladies; *nikara*—of groups; *nīvi-bandha-argala*—of the impediments such as tightened dresses and belts; *chidā-karaṇa*—in causing the cutting; *kautukī*—very cunning; *jayati*—all glories; *yasya*—of whom; *vaṁśī-dhvaniḥ*—to the vibration of the flute.

TRANSLATION

" 'My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of

valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

PURPORT

This verse from *Lalita-mādhava* (1.49) is spoken by Lalitādevī to Rādhārāṇī.

TEXT 169

বলাদক্ষ্ণোর্লক্ষ্মীঃ কবলয়তি নব্যং কুবলয়ং
মুখোল্লাসঃ ফুল্লং কমলবনমুল্লঙ্ঘয়তি চ ।
দশাং কষ্টামষ্টাপদমপি নয়ত্যাঙ্গিকরুচি-
র্বিচিত্রং রাধায়াঃ কিমপি কিল রূপং বিলসতি ॥১৬৯॥

balād akṣṇor lakṣmīḥ kavalayati navyaṁ kuvalayaṁ
mukhollāsaḥ phullaṁ kamala-vanam ullaṅghayati ca
daśāṁ kaṣṭām aṣṭā-padam api nayaty āṅgika-rucir
vicitraṁ rādhāyāḥ kim api kila rūpaṁ vilasati

SYNONYMS

balāt—by force; *akṣṇoḥ*—of the two eyes; *lakṣmīḥ*—the beauty; *kavalayati*—devours; *navyam*—newly awakened; *kuvalayam*—lotus flower; *mukha-ullāsaḥ*—the beauty of the face; *phullam*—fructified; *kamala-vanam*—a forest of lotus flowers; *ullaṅghayati*—surpasses; *ca*—also; *daśām*—to a situation; *kaṣṭām*—painful; *aṣṭā-padam*—gold; *api*—even; *nayati*—brings; *āṅgika-rucih*—the luster of the body; *vicitram*—wonderful; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kim api*—some; *kila*—certainly; *rūpam*—the beauty; *vilasati*—manifests.

TRANSLATION

" 'The beauty of Śrīmatī Rādhārāṇī's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold in a painful situation. Thus the wonderful, unprecedented beauty of Śrīmatī Rādhārāṇī is awakening in Vṛndāvana.'

PURPORT

This verse is from *Vidagdha-mādhava* (1.32). It is spoken by Paurṇamāsī.

TEXT 170

বিধুরেতি দিবা বিরূপতাং
শতপত্রং বত শর্বরীমুখে ।

ইতি কেন সদাশ্রিয়োজ্জ্বলং
তুলনামর্হতি মৎপ্রিয়াননম্ ॥ ১৭০ ॥

vidhur eti divā virūpatāṁ
śata-patraṁ bata śarvarī-mukhe
iti kena sadā śriyojjvalaṁ
tulanām arhati mat-priyānanam

SYNONYMS

vidhuḥ—the moon; *eti*—becomes; *divā*—by daytime; *virūpatām*—faded away; *śata-patram*—the lotus flower; *bata*—alas; *śarvarī-mukhe*—in the beginning of evening; *iti*—thus; *kena*—with what; *sadā*—always; *śriyā-ujjvalam*—brilliant with beauty; *tulanām*—comparison; *arhati*—deserves; *mat*—of Me; *priyā*—of the dear one; *ānanam*—the face.

TRANSLATION

" 'Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrīmatī Rādhārāṇī is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?'

PURPORT

This verse (*Vidagdha-mādhava* 5.20) is spoken by Śrī Kṛṣṇa to Madhumaṅgala.

TEXT 171

প্রমদরসতরঙ্গস্মেরগণ্ডস্থলায়াঃ
স্মরধনুরনুবন্ধিভ্রূলতা-লাস্যভাজঃ।
মদকলচলভৃঙ্গীভ্রান্তিভঙ্গীং দধানো
হৃদয়মিদমদাক্ষীৎ পক্ষ্মলাক্ষ্যাঃ কটাক্ষঃ ॥ ১৭১ ॥

pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ
smara-dhanur anubandhi-bhrū-latā-lāsya-bhājaḥ
mada-kala-cala-bhṛṅgī-bhrānti-bhaṅgīṁ dadhāno
hṛdayam idam adāṅkṣīt pakṣmalākṣyāḥ kaṭākṣaḥ

SYNONYMS

pramada—of joy; *rasa-taraṅga*—by the continuous waves of the mellow; *smera*—mildly smiling; *gaṇḍa-sthalāyāḥ*—whose cheeks; *smara-dhanuḥ*—the

bow of Cupid; *anubandhi*—related with; *bhrū-latā*—of the arched eyebrows; *lāsya*—dancing; *bhājaḥ*—of one who has; *mada-kala*—intoxicated; *cala*—unsteady; *bhṛṅgī-bhrānti*—the moving to and fro of bees; *bhaṅgīm*—the semblance of; *dadhānaḥ*—giving; *hṛdayam idam*—this heart; *adāṅkṣīt*—has bitten; *pakṣmala*—possessing exquisite eyelashes; *akṣyāḥ*—of whose two eyes; *kaṭa-akṣaḥ*—the glance.

TRANSLATION

" 'When Śrīmatī Rādhārāṇī smiles, waves of joy overtake Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee, moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.' "

PURPORT

This verse from *Vidagdha-mādhava* (2.51) is also spoken by Lord Kṛṣṇa.

TEXT 172

রায় কহে,—"তোমার কবিত্ব অমৃতের ধার।
দ্বিতীয় নাটকের কহ নান্দী-ব্যবহার॥"১৭২॥

rāya kahe,——"tomāra kavitva amṛtera dhāra
dvitīya nāṭakera kaha nāndī-vyavahāra"

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *tomāra*—you; *kavitva*—superexcellence in poetic presentation; *amṛtera dhāra*—a continuous shower of nectar; *dvitīya nāṭakera*—of the second drama; *kaha*—please tell; *nāndī-vyavahāra*—treatment of the introduction.

TRANSLATION

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya said, "Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama."

TEXT 173

রূপ কহে,—"কাহাঁ তুমি সূর্যোপম ভাস।
মুঞি কোন্ ক্ষুদ্র,—যেন খদ্যোত-প্রকাশ॥ ১৭৩॥

rūpa kahe,——"kāhāṅ tumi sūryopama bhāsa
muñi kon kṣudra,——yena khadyota-prakāśa

SYNONYMS

rūpa kahe—Rūpa Gosvāmī says; *kāhāṅ*—where; *tumi*—you; *sūrya-upama*—like the sun; *bhāsa*—brilliance; *muñi*—I; *kon*—some; *kṣudra*—insignificant; *yena*—exactly like; *khadyota-prakāśa*—the brilliance of the glowworm.

TRANSLATION

Śrīla Rūpa Gosvāmī said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

TEXT 174

তোমার আগে ধার্ষ্ট্য এই মুখ-ব্যাদান ।"
এত বলি' নান্দী-শ্লোক করিলা ব্যাখ্যান ॥ ১৭৪ ॥

tomāra āge dhārṣṭya ei mukha-vyādāna"
eta bali' nāndī-śloka karilā vyākhyāna

SYNONYMS

tomāra āge—before you; *dhārṣṭya*—impudence; *ei*—this; *mukha-vyādāna*—simply opening the mouth; *eta bali'*—saying this; *nāndī-śloka*—the introductory verses; *karilā vyākhyāna*—explained.

TRANSLATION

"It is even impudent for me to open my mouth before you." Then, having said this, he recited the introductory verse of Lalita-mādhava.

TEXT 175

সুররিপুসুদৃশামুরোজকোকা-
ন্মুখকমলানি চ খেদয়ন্নখণ্ডঃ।
চিরমখিলসুহৃচ্চকোরনন্দী
দিশতু মুকুন্দযশঃশশী মুদং বঃ ॥ ১৭৫ ॥

sura-ripu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayann akhaṇḍaḥ
ciram akhila-suhṛc-cakora-nandī
diśatu mukunda-yaśaḥ-śaśī mudaṁ vaḥ

SYNONYMS

sura-ripu—of the enemies of the demigods; *sudṛśām*—of the wives; *uroja*—the breasts; *kokān*—like birds known as *cakravāka* birds; *mukha*—faces;

kamalāni—like lotuses; *ca*—also; *khedayan*—distressing; *akhaṇḍaḥ*—completely without distortion; *ciram*—for a long time; *akhila*—of all; *suhṛt*—the friend; *cakora-nandī*—pleasing to the *cakora* birds; *diśatu*—let it give; *mukunda*—of Śrī Kṛṣṇa; *yaśaḥ*—the glories; *śaśī*—like the moon; *mudam*—pleasure; *vaḥ*—to all of you.

TRANSLATION

" 'The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.' "

PURPORT

This is the first verse of Act One of *Lalita-mādhava*.

TEXT 176

'দ্বিতীয় নান্দী কহ দেখি ?'—রায় পুছিলা।
সঙ্কোচ পাঞা রূপ পড়িতে লাগিলা ॥ ১৭৬ ॥

'dvitīya nāndī kaha dekhi?'——*rāya puchilā*
saṅkoca pāñā rūpa paḍite lāgilā

SYNONYMS

dvitīya nāndī—the second introductory verse; *kaha*—recite; *dekhi*—so that we can see; *rāya puchilā*—Śrīla Rāmānanda Rāya again inquired; *saṅkoca pāñā*—becoming a little hesitant; *rūpa*—Śrīla Rūpa Gosvāmī; *paḍite lāgilā*—began to read.

TRANSLATION

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to read.

TEXT 177

নিজপ্রণয়িতাং সুধামুদয়মাপ্নুবন্ যঃ ক্ষিতৌ
কিরত্যলমুরীকৃতদ্বিজকুলাধিরাজস্থিতিঃ।
স লুঞ্চিত-তমস্ততির্মম শচীসুতাখ্যঃ শশী
বশীকৃতজগন্মনাঃ কিমপি শর্ম বিন্যস্যতু ॥ ১৭৭ ॥

nija-praṇayitāṁ sudhām udayam āpnuvan yaḥ kṣitau
kiraty alam urīkṛta-dvija-kulādhirāja-sthitiḥ
sa luñcita-tamas-tatir mama śacī-sutākhyaḥ śaśī
vaśīkṛta-jagan-manāḥ kim api śarma vinyasyatu

SYNONYMS

nija-praṇayitām—own devotional love; *sudhām*—the nectar; *udayam*—appearance; *āpnuvan*—obtaining; *yaḥ*—one who; *kṣitau*—on the surface of the world; *kirati*—expands; *alam*—extensively; *urī-kṛta*—accepted; *dvija-kula-adhirāja-sthitiḥ*—the situation of the most exalted of the *brāhmaṇa* community; *saḥ*—He; *luñcita*—driven away; *tamaḥ*—of darkness; *tatiḥ*—mass; *mama*—my; *śacī-suta-ākhyaḥ*—known as Śacīnandana, the son of mother Śacī; *śaśī*—the moon; *vaśī-kṛta*—subdued; *jagat-manāḥ*—the minds of the whole world; *kim api*—somehow; *śarma*—auspiciousness; *vinyasyatu*—let it be bestowed.

TRANSLATION

" 'The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.' "

PURPORT

This is the third verse of Act One of *Vidagdha-mādhava*.

TEXT 178

শুনিয়া প্রভুর যদি অন্তরে উল্লাস।
বাহিরে কহেন কিছু করি' রোষাভাস ॥ ১৭৮ ॥

śuniyā prabhura yadi antare ullāsa
bāhire kahena kichu kari' roṣābhāsa

SYNONYMS

śuniyā—hearing this; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yadi*—although; *antare*—within; *ullāsa*—great jubilation; *bāhire*—externally; *kahena*—says; *kichu*—something; *kari'*—making; *roṣa-ābhāsa*—as if angry.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

TEXT 179

"কাঁহা তোমার কৃষ্ণরসকাব্য-সুধাসিন্ধু।
তার মধ্যে মিথ্যা কেনে স্তুতি-ক্ষারবিন্দু" ॥ ১৭৯ ॥

kāṅhā tomāra kṛṣṇa-rasa-kāvya-sudhā-sindhu
tāra madhye mithyā kene stuti-kṣāra-bindu

SYNONYMS

kāṅhā—where; *tomāra*—your; *kṛṣṇa-rasa-kāvya*—of exalted poetry concerning the mellows of Lord Kṛṣṇa's pastimes; *sudhā-sindhu*—ocean of the nectar; *tāra madhye*—within that; *mithyā*—false; *kene*—why; *stuti*—prayer; *kṣāra-bindu*—like a drop of alkali.

TRANSLATION

"Your exalted poetic descriptions of the mellows of Lord Kṛṣṇa's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestful alkali."

TEXT 180

রায় কহে,—"রূপের কাব্য অমৃতের পূর।
তার মধ্যে এক বিন্দু দিয়াছে কর্পূর ॥"১৮০ ॥

rāya kahe,—"rūpera kāvya amṛtera pūra
tāra madhye eka bindu diyāche karpūra"

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *rūpera kāvya*—the poetic expression of Śrīla Rūpa Gosvāmī; *amṛtera pūra*—filled with all nectar; *tāra madhye*—within that; *eka bindu*—one drop; *diyāche*—he has given; *karpūra*—camphor.

TRANSLATION

Śrīla Rāmānanda Rāya objected, "It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression."

TEXT 181

প্রভু কহে,—"রায়, তোমার ইহাতে উল্লাস।
শুনিতেই লজ্জা, লোকে করে উপহাস ॥"১৮১ ॥

prabhu kahe,——"rāya, tomāra ihāte ullāsa
śunitei lajjā, loke kare upahāsa"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *rāya*—Rāmānanda Rāya; *tomāra*—your; *ihāte*—in this; *ullāsa*—jubilation; *śunitei*—to hear; *lajjā*—ashamed; *loke*—the people in general; *kare*—do; *upahāsa*—joking.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rāmānanda Rāya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse."

TEXT 182

রায় কহে,—"লোকের সুখ ইহার শ্রবণে।
অভীষ্ট-দেবের স্মৃতি মঙ্গলাচরণে॥"১৮২॥

rāya kahe,——"lokera sukha ihāra śravaṇe
abhīṣṭa-devera smṛti maṅgalācaraṇe"

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *lokera*—of the people in general; *sukha*—happiness; *ihāra śravaṇe*—in hearing such poetic expressions; *abhīṣṭa-devera*—of the worshipable Deity; *smṛti*—remembrance; *maṅgalācaraṇe*—in the performance of auspiciousness in the beginning.

TRANSLATION

Rāmānanda Rāya said, "Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune."

TEXT 183

রায় কহে,—"কোন্ অঙ্গে পাত্রের প্রবেশ?"
তবে রূপ-গোসাঞি কহে তাহার বিশেষ॥ ১৮৩॥

rāya kahe,——"kon aṅge pātrera praveśa?"
tabe rūpa-gosāñi kahe tāhāra viśeṣa

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kon*—what; *aṅge*—subdivision of style; *pātrera praveśa*—the entrance of the players; *tabe*—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kahe*—continues to speak; *tāhāra viśeṣa*—specifically on this matter.

TRANSLATION

Rāmānanda Rāya inquired, "By which subdivision of style do the players enter?" Rūpa Gosvāmī then began to speak specifically about this subject.

TEXT 184

নটতা কিরাতরাজং নিহত্য রঙ্গস্থলে কলানিধিনা।
সময়ে তেন বিধেয়ং গুণবতি তারাকরগ্রহণম্ ॥ ১৮৪ ॥

naṭatā kirāta-rājaṁ
nihatya raṅga-sthale kalā-nidhinā
samaye tena vidheyaṁ
guṇavati tārā-kara-grahaṇam

SYNONYMS

naṭatā—dancing on the stage; *kirāta-rājam*—the ruler of the *kirāta* (uncivilized men), Kaṁsa; *nihatya*—killing; *raṅga-sthale*—on the stage; *kalā-nidhinā*—the master of all arts; *samaye*—at the time; *tena*—by Him; *vidheyam*—to be done; *guṇa-vati*—at the qualified moment; *tārā-kara*—of the hand of Tārā (Rādhā); *grahaṇam*—the acceptance.

TRANSLATION

" 'While dancing on the stage after having killed the ruler of uncivilized men [Kaṁsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrīmatī Rādhārāṇī, who is qualified with all transcendental attributes.'
(Lalita-mādhava 1.11)

TEXT 185

'উদ্‌ঘাত্যক' নাম এই 'আমুখ'—'বীথী' অঙ্গ।
তোমার আগে কহি—ইহা ধার্ষ্টের্যর তরঙ্গ ॥ ১৮৫ ॥

'udghātyaka' nāma ei 'āmukha'—'vīthī' aṅga
tomāra āge kahi—ihā dhārṣṭyera taraṅga

SYNONYMS

'udghātyaka' nāma—a dancing appearance of the player, technically known as *udghātyaka*; *ei āmukha*—this is the introduction; *vīthī aṅga*—the part is called *vīthī*; *tomāra āge*—before you; *kahi*—I say; *ihā*—this; *dhārṣṭyera taraṅga*—a wave of impudence.

TRANSLATION

"This introduction is technically called udghātyaka, and the whole scene is called vīthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the *Sāhitya-darpaṇa* (6.288):

udghātyakaḥ kathodghātaḥ
prayogātiśayas tathā
pravartakāvalagite
pañca prastāvanā-bhidāḥ

Thus the technical names for the five kinds of introductory scenes of the drama are listed as *udghātyaka, kathodghāta, prayogātiśaya, pravartaka* and *avalagita*. When Śrīla Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama *Lalita-mādhava*, Rūpa Gosvāmī replied that he had used the introduction technically called *udghātyaka*. According to *Bhāratī-vṛtti*, three technical terms used are *prarocanā, vīthī* and *prahasanā*. Thus Rūpa Gosvāmī also mentioned *vīthī*, which is a technical term for a certain type of expression. According to the *Sāhitya-darpaṇa* (6.520):

vīthyām eko bhaved aṅkaḥ
kaścid eko 'tra kalpyate
ākāśa-bhāṣitair uktaiś
citrāṁ pratyuktim āśritaḥ

The *vīthī* beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called *udghātyaka* because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word *naṭatā* ("dancing on the stage") is linked with the

moon, its meaning is obscure, but because the meaning becomes very clear when the word *naṭatā* is linked with Kṛṣṇa, this type of introduction is called *udghātyaka*.

Śrīla Rāmānanda Rāya used highly technical terms when he discussed this with Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī admitted that Śrīla Rāmānanda Rāya was a greatly learned scholar of bona fide dramatic composition. Thus although Śrīla Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya's questions, due to his Vaiṣṇava humility he admitted that his words were impudent. Actually both Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry and presenting it strictly according to the *Sāhitya-darpaṇa* and other Vedic literatures.

TEXT 186

"পদানি ত্বগতার্থানি তদর্থগতয়ে নরাঃ।
যোজয়ন্তি পদৈরন্যৈঃ স উদ্ঘাত্যক উচ্যতে ॥"১৮৬ ॥

padāni tv agatārthāni
tad-artha-gataye narāḥ
yojayanti padair anyaiḥ
sa udghātyaka ucyate

SYNONYMS

padāni—words; *tu*—but; *agata-arthāni*—having an unclear meaning; *tat*—that; *artha-gataye*—to understand the meaning; *narāḥ*—men; *yojayanti*—join; *padaiḥ*—with words; *anyaiḥ*—other; *saḥ*—that; *udghātyakaḥ*—*udghātyaka*; *ucyate*—is called.

TRANSLATION

" 'To explain an unclear word, men generally join it with other words. Such an attempt is called udghātyaka.' "

PURPORT

This verse is quoted from the *Sāhitya-darpaṇa* (6.289).

TEXT 187

রায় কহে,—"কহ আগে অঙ্গের বিশেষ"।
শ্রীরূপ কহেন কিছু সংক্ষেপ-উদ্দেশ ॥ ১৮৭ ॥

rāya kahe,—"kaha āge aṅgera viśeṣa"
śrī-rūpa kahena kichu saṅkṣepa-uddeśa

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *kaha*—please tell me; *āge*—further; *aṅgera viśeṣa*—particular portions; *śrī-rūpa kahena*—Śrīla Rūpa Gosvāmī says; *kichu*—something; *saṅkṣepa*—in brief; *uddeśa*—reference.

TRANSLATION

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

TEXT 188

হরিমুদ্দিশতে রজোভরঃ, পুরতঃ সঙ্গময়ত্যমুং তমঃ।
ব্রজবামদৃশাং ন পদ্ধতিঃ, প্রকটা সর্বদৃশঃ শ্রুতেরপি ॥ ১৮৮॥

harim uddiśate rajo-bharaḥ
purataḥ saṅgamayaty amuṁ tamaḥ
vrajavāma-dṛśāṁ na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api

SYNONYMS

harim—Kṛṣṇa; *uddiśate*—it indicates; *rajaḥ-bharaḥ*—dust from the cows; *purataḥ*—in front; *saṅgamayati*—causes to meet; *amum*—Kṛṣṇa; *tamaḥ*—the darkness; *vrajavāma-dṛśām*—of the damsels of Vṛndāvana; *na*—not; *paddhatiḥ*—the course of activities; *prakaṭā*—manifested; *sarva-dṛśaḥ*—who know everything; *śruteḥ*—of the *Vedas*; *api*—as well as.

TRANSLATION

" 'The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

PURPORT

This verse from the *Lalita-mādhava* (1.23) is spoken by Paurṇamāsī in a conversation with Gārgī.

Kṛṣṇa stated in *Bhagavad-gītā, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna.* Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving *sattva-guṇa, rajo-guṇa* and *tamo-guṇa.* People are generally covered by the quality of *rajo-guṇa* and are therefore

unable to understand the pastimes of Kṛṣṇa with the *gopīs* of Vraja. Moreover, the quality of *tamo-guṇa* further disturbs their understanding. In Vṛndāvana, however, although Kṛṣṇa is covered by the hazy darkness of the dust, the *gopīs* can nevertheless understand that within the dust storm is Kṛṣṇa. Because they are His topmost devotees, they can perceive His hand in everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Kṛṣṇa is doing. The purport of this verse is that Kṛṣṇa is never lost, under any circumstances, to the vision of exalted devotees like the *gopīs*.

TEXT 189

ह्रियमवगृह्य गृहेভ্যঃ কর্ষতি রাধাং বনায় যা নিপুণা।
সা জয়তি নিসৃষ্টার্থা বরবংশজকাকলী দূতী ॥ ১৮৯ ॥

hriyam avagṛhya gṛhebhyaḥ karṣati
rādhāṁ vanāya yā nipuṇā
sā jayati nisṛṣṭārthā
vara-vaṁśaja-kākalī dūtī

SYNONYMS

hriyam—bashfulness; *avagṛhya*—impeding; *gṛhebhyaḥ*—from private houses; *karṣati*—attracts; *rādhām*—Śrīmatī Rādhārāṇī; *vanāya*—to the forest; *yā*—which; *nipuṇā*—being expert; *sā*—that; *jayati*—let it be glorified; *nisṛṣṭa-arthā*—authorized; *vara-vaṁśaja*—of the bamboo flute; *kākalī*—the sweet tone; *dūtī*—the messenger.

TRANSLATION

" 'May the sweet sound of Lord Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.'

PURPORT

This verse from *Lalita-mādhava* (1.24) is spoken by Gārgī, the daughter of Gargamuni.

TEXT 190

সহচরি নিরাতঙ্কঃ কোঽয়ং যুবা মুদিরদ্যুতি-
র্ব্রজভুবি কুতঃ প্রাপ্তো মাদ্যন্মতঙ্গজবিভ্রমঃ।
অহহ চটুলৈরুৎসর্পদ্ভির্দৃগঞ্চলতস্করৈ-
র্মম ধৃতিধনং চেতঃকোষাদ্বিলুণ্ঠয়তীহ যঃ ॥ ১৯০ ॥

sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dyutir
vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramaḥ
ahaha caṭulair utsarpadbhir dṛg-añcala-taskarair
mama dhṛti-dhanaṁ cetaḥ-koṣād viluṇṭhayatīha yaḥ

SYNONYMS

saha-cari—O My dear friend; *nirātaṅkaḥ*—without fear; *kaḥ*—who; *ayam*—this; *yuvā*—young man; *mudira-dyutiḥ*—as effulgent as a lightning cloud; *vraja-bhuvi*—in the land of Vraja, Vṛndāvana; *kutaḥ*—from where; *prāptaḥ*—obtained; *mādyan*—being intoxicated; *mataṅgaja*—like an elephant; *vibhramaḥ*—whose pastimes; *ahaha*—alas; *caṭulaiḥ*—very unsteady; *utsarpadbhiḥ*—with wanderings in all directions; *dṛk-añcala-taskaraiḥ*—by the glances of His eyes like thieves; *mama*—My; *dhṛti-dhanam*—the treasure of My patience; *cetaḥ*—of the heart; *koṣāt*—from the core; *viluṇṭhayati*—plunders; *iha*—here in Vṛndāvana; *yaḥ*—the person who.

TRANSLATION

"'My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.'

PURPORT

This verse (*Lalita-mādhava* 2.11) is spoken by Śrīmatī Rādhārāṇī to Her friend Lalitādevī.

TEXT 191

বিহারসুরদীর্ঘিকা মম মনঃকরীন্দ্রস্য যা
বিলোচন-চকোরয়োঃ শরদমন্দচন্দ্রপ্রভা।
উরোঽম্বরতটস্য চাভরণচারুতারাবলী
ময়োন্নতমনোরথৈরিয়মলম্ভি সা রাধিকা ॥" ১৯১ ॥

vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā
vilocana-cakorayoḥ śarad-amanda-candra-prabhā
uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī
mayonnata-manorathair iyam alambhi sā rādhikā

SYNONYMS

vihāra-sura-dīrghikā—the Ganges flowing in the heavenly planets; *mama*—My; *manaḥ-kari-indrasya*—of the elephant-like mind; *yā*—She who; *vilocana*—

glancing; *cakorayoḥ*—of My two eyes, which are like *cakora* birds; *śarat-amanda-candra-prabhā*—like the shine of the full moon in the autumn; *uraḥ*—of My chest; *ambara*—like the sky; *taṭasya*—on the edge; *ca*—also; *ābharaṇa*—ornaments; *cāru*—beautiful; *tārā-āvalī*—like the stars; *mayā*—by Me; *unnata*—highly elevated; *manorathaiḥ*—by mental desires; *iyam*—this; *alambhi*—attained; *sā*—She; *rādhikā*—Śrīmatī Rādhārāṇī.

TRANSLATION

" 'Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.' "

PURPORT

This verse from *Lalita-mādhava* (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

TEXT 192

এত শুনি' রায় কহে প্রভুর চরণে ।
রূপের কবিত্ব প্রশংসি' সহস্র-বদনে ॥ ১৯২ ॥

eta śuni' rāya kahe prabhura caraṇe
rūpera kavitva praśaṁsi' sahasra-vadane

SYNONYMS

eta śuni'—hearing this; *rāya*—Rāmānanda Rāya; *kahe*—says; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *rūpera*—of Rūpa Gosvāmī; *kavitva*—poetic art; *praśaṁsi'*—glorifying; *sahasra-vadane*—as if with a thousand mouths.

TRANSLATION

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

TEXT 193

"কবিত্ব না হয় এই অমৃতের ধার ।
নাটক-লক্ষণ সব সিদ্ধান্তের সার ॥ ১৯৩ ॥

"kavitva nā haya ei amṛtera dhāra
nāṭaka-lakṣaṇa saba siddhāntera sāra

SYNONYMS

kavitva—poetic art; *nā haya*—is not; *ei*—this; *amṛtera dhāra*—constant shower of nectar; *nāṭaka*—a drama; *lakṣaṇa*—appearing as; *saba*—all; *siddhāntera sāra*—essences of ultimate realization.

TRANSLATION

Śrīla Rāmānanda Rāya said, "This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

TEXT 194

প্রেম-পরিপাটী এই অদ্ভুত বর্ণন।
শুনি' চিত্ত-কর্ণের হয় আনন্দ-ঘূর্ণন ॥ ১৯৪ ॥

prema-paripāṭī ei adbhuta varṇana
śuni' citta-karṇera haya ānanda-ghūrṇana

SYNONYMS

prema-paripāṭī—a first-class arrangement to express loving affairs; *ei*—this; *adbhuta varṇana*—wonderful description; *śuni'*—hearing; *citta-karṇera*—of the heart and the ear; *haya*—there is; *ānanda-ghūrṇana*—a whirlpool of transcendental bliss.

TRANSLATION

"The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

TEXT 195

"কিং কাব্যেন কবেস্তস্য কিং কাণ্ডেন ধনুষ্মতঃ।
পরস্য হৃদয়ে লগ্নং ন ঘূর্ণয়তি যচ্ছিরঃ ॥" ১৯৫ ॥

kiṁ kāvyena kaves tasya
kiṁ kāṇḍena dhanuṣ-mataḥ
parasya hṛdaye lagnaṁ
na ghūrṇayati yac chiraḥ

SYNONYMS

kim—what use; *kāvyena*—with poetry; *kaveḥ*—of the poet; *tasya*—that; *kim*—what use; *kāṇḍena*—with the arrow; *dhanuḥ-mataḥ*—of the bowman; *parasya*—of another; *hṛdaye*—in the heart; *lagnam*—penetrating; *na ghūrṇayati*—does not cause to roll about; *yat*—which; *śiraḥ*—the head.

TRANSLATION

"'What is the use of a bowman's arrow or a poet's poetry if they penetrate the heart but do not cause the head to spin?'

TEXT 196

তোমার শক্তি বিনা জীবের নহে এই বাণী।
তুমি শক্তি দিয়া কহাও,—হেন অনুমানি ॥ ১৯৬ ॥

tomāra śakti vinā jīvera nahe ei vāṇī
tumi śakti diyā kahāo,—hena anumāni"

SYNONYMS

tomāra śakti vinā—without Your special power; *jīvera*—of an ordinary living being; *nahe*—there is not; *ei vāṇī*—these words; *tumi*—You; *śakti diyā*—giving power; *kahāo*—make him say; *hena*—such; *anumāni*—I guess.

TRANSLATION

"Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power."

TEXT 197

প্রভু কহে,—"প্রয়াগে ইহার হইল মিলন।
ইহার গুণে ইহাতে আমার তুষ্ট হৈল মন ॥ ১৯৭ ॥

prabhu kahe,—"prayāge ihāra ha-ila milana
ihāra guṇe ihāte āmāra tuṣṭa haila mana

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu says; *prayāge*—at Prayāga; *ihāra*—of him; *ha-ila*—there was; *milana*—meeting; *ihāra guṇe*—by his transcendental qualities; *ihāte*—in him; *āmāra*—of Me; *tuṣṭa*—satisfied; *haila*—became; *mana*—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities."

PURPORT

The Supreme Personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in *Bhagavad-gītā* (4.11): *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.* Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in *Bhagavad-gītā*:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmī because Rūpa Gosvāmī wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

TEXT 198

মধুর প্রসন্ন ইহার কাব্য সালঙ্কার ।
ঐছে কবিত্ব বিনু নহে রসের প্রচার ॥ ১৯৮ ॥

madhura prasanna ihāra kāvya sālaṅkāra
aiche kavitva vinu nahe rasera pracāra

SYNONYMS

madhura—sweet; *prasanna*—pleasing; *ihāra*—his; *kāvya*—poetry; *sa-alaṅkāra*—with metaphors and other ornaments; *aiche*—such as that; *kavitva*—poetic qualifications; *vinu*—without; *nahe*—there is not; *rasera*—of mellows; *pracāra*—preaching.

TRANSLATION

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

TEXT 199

সবে কৃপা করি' ইঁহারে দেহ' এই বর।
ব্রজলীলা-প্রেমরস যেন বর্ণে নিরন্তর ॥ ১৯৯ ॥

sabe kṛpā kari' iṅhāre deha' ei vara
vraja-līlā-prema-rasa yena varṇe nirantara

SYNONYMS

sabe—all of you; *kṛpā kari'*—showing your mercy; *iṅhāre*—unto Śrīla Rūpa Gosvāmī; *deha'*—give; *ei vara*—this benediction; *vraja-līlā-prema-rasa*—transcendental mellows of the pastimes of Vṛndāvana; *yena*—so that; *varṇe*—he can describe; *nirantara*—without cessation.

TRANSLATION

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

TEXT 200

ইঁহার যে জ্যেষ্ঠভ্রাতা, নাম—'সনাতন'।
পৃথিবীতে বিজ্ঞবর নাহি তাঁর সম ॥ ২০০ ॥

iṅhāra ye jyeṣṭha-bhrātā, nāma—'sanātana'
pṛthivīte vijña-vara nāhi tāṅra sama

SYNONYMS

iṅhāra—of Śrīla Rūpa Gosvāmī; *ye*—who; *jyeṣṭha-bhrātā*—the elder brother; *nāma*—named; *sanātana*—Sanātana Gosvāmī; *pṛthivīte*—on the surface of the world; *vijña-vara*—most learned; *nāhi*—there is none; *tāṅra sama*—equal to him.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Śrīla Rūpa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him."

TEXT 201

তোমার যৈছে বিষয়ত্যাগ, তৈছে তাঁর রীতি।
দৈন্য-বৈরাগ্য-পাণ্ডিত্যের তাঁহাতেই স্থিতি ॥ ২০১ ॥

tomāra yaiche viṣaya-tyāga, taiche tāṅra rīti
dainya-vairāgya-pāṇḍityera tāṅhātei sthiti

SYNONYMS

tomāra—your; *yaiche*—just as; *viṣaya-tyāga*—renunciation of material connections; *taiche*—similarly; *tāṅra rīti*—his manner of activity; *dainya*—humbleness; *vairāgya*—renunciation; *pāṇḍityera*—of learned scholarship; *tāṅhātei*—in him; *sthiti*—existing.

TRANSLATION

Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "Sanātana Gosvāmī's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

TEXT 202

এই দুই ভাইয়ে আমি পাঠাইলুঁ বৃন্দাবনে।
শক্তি দিয়া ভক্তিশাস্ত্র করিতে প্রবর্তনে॥ ২০২॥

ei dui bhāiye āmi pāṭhāiluṅ vṛndāvane
śakti diyā bhakti-śāstra karite pravartane

SYNONYMS

ei—these; *dui*—two; *bhāiye*—brothers; *āmi*—I; *pāṭhāiluṅ*—sent; *vṛndāvane*—to Vṛndāvana; *śakti diyā*—empowering them; *bhakti-śāstra*—transcendental literature regarding devotional service; *karite*—to do; *pravartane*—establishing.

TRANSLATION

"I empowered both of these brothers to go to Vṛndāvana to expand the literature of bhakti."

PURPORT

Śrī Caitanya Mahāprabhu informed Śrīla Rāmānanda Rāya that he and Sanātana Gosvāmī had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Śrī Caitanya Mahāprabhu, this is the position of *tṛṇād api sunīcena taror api sahiṣṇunā*. A pure devotee, free from the reactions of the material modes of nature, executes devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called *niṣkiñcana*, or free

from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanātana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanātana Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

TEXT 203

রায় কহে,—"ঈশ্বর তুমি যে চাহ করিতে।
কাষ্ঠের পুতলী তুমি পার নাচাইতে ॥ ২০৩ ॥

rāya kahe,—"īśvara tumi ye cāha karite
kāṣṭhera putalī tumi pāra nācāite

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *īśvara tumi*—You are the Supreme Personality of Godhead; *ye*—whatever; *cāha*—You want; *karite*—to do; *kāṣṭhera*—of wood; *putalī*—a doll; *tumi*—You; *pāra*—are able; *nācāite*—to make dance.

TRANSLATION

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, "My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

TEXT 204

মোর মুখে যে সব রস করিলা প্রচারণে।
সেই রস দেখি এই ইহার লিখনে ॥ ২০৪ ॥

mora mukhe ye saba rasa karilā pracāraṇe
sei rasa dekhi ei ihāra likhane

SYNONYMS

mora mukhe—through my mouth; *ye*—whatever; *saba rasa*—all such transcendental mellows; *karilā*—You did; *pracāraṇe*—preaching; *sei rasa*—those same transcendental mellows; *dekhi*—I see; *ei*—this; *ihāra likhane*—in the writing of Śrīla Rūpa Gosvāmī.

TRANSLATION

"I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

TEXT 205

ভক্তে কৃপা-হেতু প্রকাশিতে চাহ ব্রজ-রস ।
যারে করাও, সেই করিবে জগৎ তোমার বশ ॥২০৫

bhakte kṛpā-hetu prakāśite cāha vraja-rasa
yāre karāo, sei karibe jagat tomāra vaśa

SYNONYMS

bhakte—unto the devotees; *kṛpā-hetu*—because of mercy; *prakāśite*—to show; *cāha*—You want; *vraja-rasa*—the transcendental mellows in Vṛndāvana; *yāre*—whomever; *karāo*—You may empower; *sei*—he; *karibe*—will make; *jagat*—the whole world; *tomāra vaśa*—under Your control.

TRANSLATION

"Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence."

PURPORT

This passage parallels the statement *kṛṣṇa-śakti vinā nahe tāra pravartana*, which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. *Antya* 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

TEXT 206

তবে মহাপ্রভু কৈলা রূপে আলিঙ্গন ।
তাঁরে করাইলা সবার চরণ বন্দন ॥ ২০৬ ॥

tabe mahāprabhu kailā rūpe āliṅgana
tāṅre karāilā sabāra caraṇa vandana

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *rūpe*—unto Rūpa Gosvāmī; *āliṅgana*—embracing; *tāṅre*—him; *karāilā*—induced to do; *sabāra*—of all of them; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

TEXT 207

অদ্বৈত-নিত্যানন্দাদি সব ভক্তগণ।
কৃপা করি' রূপে সবে কৈলা আলিঙ্গন ॥ ২০৭ ॥

advaita-nityānandādi saba bhakta-gaṇa
kṛpā kari' rūpe sabe kailā āliṅgana

SYNONYMS

advaita—Advaita Ācārya; *nityānanda-ādi*—Śrī Nityānanda Prabhu and others; *saba*—all; *bhakta-gaṇa*—personal devotees; *kṛpā kari'*—being very merciful; *rūpe*—unto Rūpa Gosvāmī; *sabe*—all of them; *kailā āliṅgana*—embraced.

TRANSLATION

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

TEXT 208

প্রভু-কৃপা রূপে, আর রূপের সদ্‌গুণ।
দেখি' চমৎকার হৈল সবাকার মন ॥ ২০৮ ॥

prabhu-kṛpā rūpe, āra rūpera sad-guṇa
dekhi' camatkāra haila sabākāra mana

SYNONYMS

prabhu-kṛpā—Lord Caitanya's mercy; *rūpe*—upon Rūpa Gosvāmī; *āra*—and; *rūpera sat-guṇa*—the transcendental qualities of Śrīla Rūpa Gosvāmī; *dekhi'*—seeing; *camatkāra haila*—there was astonishment; *sabākāra*—of all of them; *mana*—in the minds.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī and seeing his personal qualities, all the devotees were struck with wonder.

TEXT 209

তবে মহাপ্রভু সব ভক্ত লঞা গেলা ।
হরিদাস-ঠাকুর রূপে আলিঙ্গন কৈলা ॥ ২০৯ ॥

tabe mahāprabhu saba bhakta lañā gelā
haridāsa-ṭhākura rūpe āliṅgana kailā

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—with; *gelā*—departed from the place; *hari-dāsa-ṭhākura*—of the name Haridāsa Ṭhākura; *rūpe*—unto Rūpa Gosvāmī; *āliṅgana kailā*—embraced.

TRANSLATION

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa Ṭhākura also embraced Śrīla Rūpa Gosvāmī.

TEXT 210

হরিদাস কহে,—"তোমার ভাগ্যের নাহি সীমা ।
যে সব বর্ণিলা, ইহার কে জানে মহিমা ?"২১০ ॥

haridāsa kahe,—"tomāra bhāgyera nāhi sīmā
ye saba varṇilā, ihāra ke jāne mahimā?"

SYNONYMS

hari-dāsa kahe—Haridāsa Ṭhākura says; *tomāra*—your; *bhāgyera*—of fortune; *nāhi sīmā*—there is no limit; *ye*—whatever; *saba*—all; *varṇilā*—you have described; *ihāra*—of this; *ke jāne*—who can understand; *mahimā*—the glories.

TRANSLATION

Haridāsa Ṭhākura told him: "There is no limit to your good fortune. No one can understand the glories of what you have described."

TEXT 211

শ্রীরূপ কহেন,—আমি কিছুই না জানি।
যেই মহাপ্রভু কহান, সেই কহি বাণী ॥"২১১॥

śrī-rūpa kahena,——āmi kichui nā jāni
yei mahāprabhu kahāna, sei kahi vāṇī

SYNONYMS

śrī-rūpa kahena—Śrīla Rūpa Gosvāmī replies; *āmi*—I; *kichui*—anything; *nā jāni*—do not know; *yei*—whatever; *mahāprabhu kahāna*—Śrī Caitanya Mahāprabhu makes me say or write; *sei*—that; *kahi*—I speak; *vāṇī*—transcendental words.

TRANSLATION

Śrī Rūpa Gosvāmī said, "I do not know anything. The only transcendental words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

PURPORT

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmī has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ (*Padma Purāṇa*)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa's *Bhagavad-gītā* written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa's service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmī, one should not touch it.

TEXT 212

হৃদি যস্য প্রেরণয়া প্রবর্তিতোঽহং বরাকরূপোঽপি ।
তস্য হরেঃ পদকমলং বন্দে চৈতন্যদেবস্য ॥ ২১২ ॥

hṛdi yasya preraṇayā
pravartito 'haṁ varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ
vande caitanya-devasya

SYNONYMS

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *aham*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—of Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

TRANSLATION

" 'Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.' "

PURPORT

This verse is from *Bhakti-rasāmṛta-sindhu* (1.1.2).

TEXT 213

এইমত দুইজন কৃষ্ণকথারঙ্গে ।
সুখে কাল গোঙায় রূপ হরিদাস-সঙ্গে ॥ ২১৩ ॥

ei-mata dui-jana kṛṣṇa-kathā-raṅge
sukhe kāla goṅāya rūpa haridāsa-saṅge

SYNONYMS

ei-mata—in this way; *dui-jana*—Haridāsa Ṭhākura and Śrīla Rūpa Gosvāmī; *kṛṣṇa-kathā-raṅge*—in the pleasure of discussing topics about Kṛṣṇa; *sukhe*—in happiness; *kāla*—time; *goṅāya*—passes; *rūpa*—Śrīla Rūpa Gosvāmī; *hari-dāsa-saṅge*—in the company of Haridāsa Ṭhākura.

TRANSLATION

In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Ṭhakura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

TEXT 214

চারি মাস রহি' সব প্রভুর ভক্তগণ।
গোসাঞি বিদায় দিলা, গৌড়ে করিলা গমন ॥২১৪॥

cāri māsa rahi' saba prabhura bhakta-gaṇa
gosāñi vidāya dilā, gauḍe karilā gamana

SYNONYMS

cāri māsa—four months; *rahi'*—staying; *saba*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—the devotees; *gosāñi*—Caitanya Mahāprabhu; *vidāya dilā*—bade farewell; *gauḍe*—to Bengal; *karilā gamana*—they returned.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

TEXT 215

শ্রীরূপ প্রভুপদে নীলাচলে রহিলা।
দোলযাত্রা প্রভুসঙ্গে আনন্দে দেখিলা ॥ ২১৫ ॥

śrī-rūpa prabhu-pade nīlācale rahilā
dola-yātrā prabhu-saṅge ānande dekhilā

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *prabhu-pade*—at the feet of Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *rahilā*—remained; *dola-yātrā*—the festival of Dola-yātrā; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *ānande*—in great happiness; *dehilā*—saw.

TRANSLATION

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

TEXT 216

দোল অনন্তরে প্রভু রূপে বিদায় দিলা।
অনেক প্রসাদ করি' শক্তি সঞ্চারিলা॥ ২১৬॥

dola anantare prabhu rūpe vidāya dilā
aneka prasāda kari' śakti sañcārilā

SYNONYMS

dola anantare—after the Dola-yātrā; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—unto Rūpa Gosvāmī; *vidāya dilā*—bade farewell; *aneka prasāda kari'*—endowing with all kinds of mercy; *śakti sañcārilā*—empowered him.

TRANSLATION

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

TEXT 217

"বৃন্দাবনে যাহ' তুমি, রহিহ বৃন্দাবনে।
একবার ইহাঁ পাঠাইহ সনাতনে॥ ২১৭॥

"vṛndāvane yāha' tumi, rahiha vṛndāvane
ekabāra ihāṅ pāṭhāiha sanātane

SYNONYMS

vṛndāvane—to Vṛndāvana; *yāha'*—now go; *tumi*—you; *rahiha*—stay; *vṛndāvane*—in Vṛndāvana; *eka-bāra*—once; *ihāṅ*—here; *pāṭhāiha*—send; *sanātane*—your elder brother, Sanātana Gosvāmī.

TRANSLATION

"Now go to Vṛndāvana and stay there," the Lord said. "You may send here your elder brother, Sanātana.

TEXT 218

ব্রজে যাই রসশাস্ত্র করিহ নিরূপণ।
লুপ্ত-তীর্থ সব তাহাঁ করিহ প্রচারণ॥ ২১৮॥

vraje yāi rasa-śāstra kariha nirūpaṇa
lupta-tīrtha saba tāhāṅ kariha pracāraṇa

SYNONYMS

vraje yāi—going to Vṛndāvana; *rasa-śāstra*—all transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; *kariha nirūpaṇa*—write carefully; *lupta-tīrtha*—the lost holy places; *saba*—all; *tāhāṅ*—there; *kariha pracāraṇa*—make known.

TRANSLATION

"When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

TEXT 219

কৃষ্ণসেবা, রসভক্তি করিহ প্রচার।
আমিহ দেখিতে তাহাঁ যাইমু একবার ॥ ২১৯ ॥

kṛṣṇa-sevā, rasa-bhakti kariha pracāra
āmiha dekhite tāhāṅ yāimu ekabāra"

SYNONYMS

kṛṣṇa-sevā—the service of Lord Kṛṣṇa; *rasa-bhakti*—devotional service; *kariha pracāra*—preach; *āmiha*—I also; *dekhite*—to see; *tāhāṅ*—there to Vṛndāvana; *yāimu*—I shall go; *eka-bāra*—once more.

TRANSLATION

"Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa's devotional service. I shall also go to Vṛndāvana once more."

TEXT 220

এত বলি' প্রভু তাঁরে কৈলা আলিঙ্গন।
রূপ গোসাঞি শিরে ধরে প্রভুর চরণ ॥ ২২০ ॥

eta bali' prabhu tāṅre kailā āliṅgana
rūpa gosāñi śire dhare prabhura caraṇa

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rūpa Gosvāmī; *kailā āliṅgana*—embraced; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *śire*—on the head; *dhare*—takes; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

TEXT 221

প্রভুর ভক্তগণ-পাশে বিদায় লইলা।
পুনরপি গৌড়-পথে বৃন্দাবনে আইলা॥ ২২১॥

prabhura bhakta-gaṇa-pāśe vidāya la-ilā
punarapi gauḍa-pathe vṛndāvane āilā

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-pāśe*—from the devotees; *vidāya la-ilā*—took leave; *punarapi*—again; *gauḍa-pathe*—on the way to Bengal; *vṛndāvane*—to Vṛndāvana; *āilā*—returned.

TRANSLATION

Śrīla Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndāvana by the path to Bengal.

TEXT 222

এই ত' কহিলাঙ পুনঃ রূপের মিলন।
ইহা যেই শুনে, পায় চৈতন্যচরণ॥ ২২২॥

ei ta' kahilāṅa punaḥ rūpera milana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

ei ta' kahilāṅa—thus I have said; *punaḥ*—again; *rūpera milana*—the meeting with Śrīla Rūpa Gosvāmī; *ihā*—this narration; *yei śune*—anyone who hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 223

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২২৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.*

CHAPTER 2

The Chastisement of Junior Haridāsa

The purport of this chapter is explained by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-prāvaha-bhāṣya* as follows. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* wanted to explain direct meetings with Śrī Caitanya Mahāprabhu, meetings with those empowered by Him, and His *āvirbhāva* appearance. Thus he described the glories of Nṛsiṁhānanda and other devotees. A devotee named Bhagavān Ācārya was exceptionally faithful to the lotus feet of Śrī Caitanya Mahāprabhu. Nevertheless, his brother, Gopāla Bhaṭṭa Ācārya, discoursed upon the commentary of impersonalism (Māyāvāda). Śrīla Svarūpa Dāmodara Gosvāmī, the secretary of Śrī Caitanya Mahāprabhu, forbid Bhagavān Ācārya to indulge in hearing that commentary. Later, when Junior Haridāsa, following the order of Bhagavān Ācārya, went to collect alms from Mādhavīdevī, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Śrī Caitanya Mahāprabhu rejected Junior Haridāsa, and despite all the requests of the Lord's stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridāsa went to the confluence of the Ganges and Yamunā and committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Śrī Caitanya Mahāprabhu heard them. When the Vaiṣṇavas of Bengal went to see Śrī Caitanya Mahāprabhu, these incidents became known to Svarūpa Dāmodara and others.

TEXT 1

বন্দেঽহং শ্রীগুরোঃ শ্রীযুতপদকমলং শ্রীগুরূন্ বৈষ্ণবাংশ্চ
শ্রীরূপং সাগ্রজাতং সহগণরঘুনাথান্বিতং তং সজীবম্।
সাদ্বৈতং সাবধূতং পরিজনসহিতং কৃষ্ণচৈতন্যদেবং
শ্রীরাধাকৃষ্ণপাদান্ সহগণললিতা-শ্রীবিশাখান্বিতাংশ্চ ॥ ১ ॥

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

SYNONYMS

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my initiating spiritual master or instructing spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *parampara* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca*—and; *śrī-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *tam*—unto him; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

সর্ব-লোক উদ্ধারিতে গৌর-অবতার।
নিস্তারের হেতু তার ত্রিবিধ প্রকার॥ ৩॥

sarva-loka uddhārite gaura-avatāra
nistārera hetu tāra trividha prakāra

SYNONYMS

sarva-loka—all the worlds; *uddhārite*—to deliver; *gaura-avatāra*—the incarnation of Lord Śrī Caitanya Mahāprabhu; *nistārera hetu*—causes of the deliverance of all people; *tāra*—His; *tri-vidha prakāra*—three kinds.

TRANSLATION

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmaloka down to Pātālaloka. He caused their deliverance in three ways.

TEXT 4

সাক্ষাৎ-দর্শন, আর যোগ্যভক্ত-জীবে।
'আবেশ' করয়ে কাহাঁ, কাহাঁ 'আবির্ভাবে'॥ ৪॥

sākṣāt-darśana, āra yogya-bhakta-jīve
'āveśa' karaye kāhāṅ, kāhāṅ 'āvirbhāve'

SYNONYMS

sākṣāt-darśana—direct meeting; *āra*—and; *yogya-bhakta*—perfect devotee; *jīve*—living beings; *āveśa karaye*—empowers with specific spiritual potencies; *kāhāṅ*—somewhere; *kāhāṅ*—in other places; *āvirbhāve*—by appearing Himself.

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

TEXTS 5-6

'সাক্ষাৎ-দর্শনে' প্রায় সব নিস্তারিলা।
নকুল-ব্রহ্মচারীর দেহে 'আবিষ্ট' হইলা ॥ ৫ ॥
প্রদ্যুম্ন-নৃসিংহানন্দ আগে কৈলা 'আবির্ভাব'।
'লোক নিস্তারিব',—এই ঈশ্বর-স্বভাব ॥ ৬ ॥

'sākṣāt-darśane' prāya saba nistārilā
nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā

pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāva'
'loka nistāriba',—ei īśvara-svabhāva

SYNONYMS

sākṣāt-darśane—by direct meeting; *prāya*—almost; *saba*—all; *nistārilā*—delivered; *nakula-brahmacārīra*—of a *brahmacārī* named Nakula; *dehe*—in the body; *āviṣṭa ha-ilā*—entered; *pradyumna-nṛsiṁhānanda*—Pradyumna Nṛsiṁhānanda; *āge*—in front of; *kailā*—made; *āvirbhāva*—appearance; *loka nistāriba*—I shall deliver all the fallen souls; *ei*—this; *īśvara-svabhāva*—the characteristic of the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsiṁhānanda Brahmacārī. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

PURPORT

The Lord always manifested His *āvirbhāva* appearance in the following four places: (1) the house of Śrīmatī Śacīmātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when *kīrtana* was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

TEXT 7

সাক্ষাৎ-দর্শনে সব জগৎ তারিলা।
একবার যে দেখিলা, সে কৃতার্থ হইলা ॥ ৭ ॥

sākṣāt-darśane saba jagat tārilā
eka-bāra ye dekhilā, se kṛtārtha ha-ilā

SYNONYMS

sākṣāt-darśane—by direct meetings; *saba*—all; *jagat*—the universe; *tārilā*—He delivered; *eka-bāra*—once; *ye*—anyone who; *dekhilā*—saw; *se*—he; *kṛta-artha*—fully satisfied; *ha-ilā*—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

TEXT 8

গৌড়-দেশের ভক্তগণ প্রত্যব্দ আসিয়া।
পুনঃ গৌড়দেশে যায় প্রভুরে মিলিয়া ॥ ৮ ॥

gauḍa-deśera bhakta-gaṇa pratyabda āsiyā
punaḥ gauḍa-deśe yāya prabhure miliyā

SYNONYMS

gauḍa-deśera—of Bengal; *bhakta-gaṇa*—devotees; *prati-abda*—every year; *āsiyā*—coming; *punaḥ*—again; *gauḍa-deśe*—to Bengal; *yāya*—return; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—after meeting.

TRANSLATION

Every year, devotees from Bengal would go to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu, and after the meeting they would return to Bengal.

TEXT 9

আর নানা-দেশের লোক আসি' জগন্নাথ।
চৈতন্য-চরণ দেখি' হইল কৃতার্থ ॥ ৯ ॥

āra nānā-deśera loka āsi' jagannātha
caitanya-caraṇa dekhi' ha-ila kṛtārtha

SYNONYMS

āra—again; *nānā-deśera*—of different provinces; *loka*—people; *āsi'*—coming; *jagannātha*—to Jagannātha Purī; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *ha-ila*—became; *kṛta-artha*—fully satisfied.

TRANSLATION

Similarly, people who went to Jagannātha Purī from various provinces of India were fully satisfied after seeing the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 10

সপ্তদ্বীপের লোক আর নবখণ্ডবাসী।
দেব, গন্ধর্ব, কিন্নর মনুষ্য-বেশে আসি' ॥ ১০ ॥

sapta-dvīpera loka āra nava-khaṇḍa-vāsī
deva, gandharva, kinnara manuṣya-veśe āsi'

SYNONYMS

sapta-dvīpera loka—people from all of the seven islands within the universe; *āra*—and; *nava-khaṇḍa-vāsī*—the inhabitants of the nine *khaṇḍas*; *deva*—demigods; *gandharva*—the inhabitants of Gandharvaloka; *kinnara*—the inhabitants of Kinnaraloka; *manuṣya-veśe*—in the form of human beings; *āsi'*—coming.

TRANSLATION

People from all over the universe, including the seven islands, the nine khaṇḍas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

PURPORT

For an explanation of *sapta-dvīpa,* see *Madhya-līlā,* Chapter Twenty, verse 218, and *Śrīmad-Bhāgavatam,* Fifth Canto, Chapters Sixteen and Twenty. In the *Siddhānta-śiromaṇi,* Chapter One (*Golādhyāya*), in the *Bhuvana-kośa* section, the nine *khaṇḍas* are mentioned as follows:

aindraṁ kaśeru sakalaṁ kila tāmraparṇam
anyad gabhastimad ataś ca kumārikākhyam
nāgaṁ ca saumyam iha vāruṇam antya-khaṇḍaṁ
gāndharva-saṁjñam iti bhārata-varṣa-madhye

"Within Bhārata-varṣa, there are nine *khaṇḍas.* They are known as (1) Aindra, (2) Kaśeru, (3) Tāmraparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga, (7) Saumya, (8) Vāruṇa and (9) Gāndharva."

TEXT 11

প্রভুরে দেখিয়া যায় 'বৈষ্ণব' হঞা।
কৃষ্ণ বলি' নাচে সব প্রেমাবিষ্ট হঞা ॥ ১১ ॥

prabhure dekhiyā yāya 'vaiṣṇava' hañā
kṛṣṇa bali' nāce saba premāviṣṭa hañā

SYNONYMS

prabhure dekhiyā—by seeing the Lord; *yāya*—they return; *vaiṣṇava hañā*—having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; *kṛṣṇa bali'*—chanting Kṛṣṇa; *nāce*—dance; *saba*—all of them; *prema-āviṣṭa hañā*—overwhelmed by ecstatic love.

TRANSLATION

Having seen the Lord, they all became Vaiṣṇavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

TEXT 12

এইমত দর্শনে ত্রিজগৎ নিস্তারি।
যে কেহ আসিতে নারে অনেক সংসারী ॥ ১২ ॥

ei-mata darśane trijagat nistāri
ye keha āsite nāre aneka saṁsārī

SYNONYMS

ei-mata—in this way; *darśane*—by direct visits; *tri-jagat*—the three worlds; *nistāri*—delivering; *ye keha*—some who; *āsite nāre*—could not come; *aneka*—many; *saṁsārī*—persons entangled in this material world.

TRANSLATION

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

TEXT 13

তা-সবা তারিতে প্রভু সেই সব দেশে।
যোগ্যভক্ত জীবদেহে করেন 'আবেশে' ॥ ১৩ ॥

tā-sabā tārite prabhu sei saba deśe
yogya-bhakta jīva-dehe karena 'āveśe'

SYNONYMS

tā-sabā—all of them; *tārite*—to deliver; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—those; *saba*—all; *deśe*—in countries; *yogya-bhakta*—a suitable devotee; *jīva-dehe*—in the body of such a living entity; *karena*—does; *āveśe*—entrance.

TRANSLATION

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

TEXT 14

সেই জীবে নিজ-ভক্তি করেন প্রকাশে।
তাহার দর্শনে 'বৈষ্ণব' হয় সর্বদেশে ॥ ১৪ ॥

sei jīve nija-bhakti karena prakāśe
tāhāra darśane 'vaiṣṇava' haya sarva-deśe

SYNONYMS

sei jīve—in that living being; *nija-bhakti*—His own devotion; *karena prakāśe*—manifests directly; *tāhāra darśane*—by seeing such an empowered devotee; *vaiṣṇava*—devotees of Kṛṣṇa; *haya*—become; *sarva-deśe*—in all other countries.

TRANSLATION

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT

As stated in *Caitanya-caritāmṛta* (*Antya* 7.11):

kali-kālera dharma——kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa *mahā-mantra* throughout the world. Persons who do so are empowered. Therefore they are sometimes called *āveśa-avatāras* or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

TEXT 15

এইমত আবেশে তারিল ত্রিভুবন।
গৌড়ে যৈছে আবেশ, করি দিগ্ দরশন ॥ ১৫ ॥

ei-mata āveśe tārila tribhuvana
gauḍe yaiche āveśa, kari dig daraśana

SYNONYMS

ei-mata—in this way; *āveśe*—by empowering; *tārila tri-bhuvana*—delivered the entire three worlds; *gauḍe*—in Bengal; *yaiche*—how; *āveśa*—empowering; *kari dik daraśana*—I shall describe in brief.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

TEXT 16

আম্বুয়া-মুলুকে হয় নকুল-ব্রহ্মচারী।
পরম-বৈষ্ণব তেঁহো বড় অধিকারী ॥ ১৬ ॥

āmbuyā-muluke haya nakula-brahmacārī
parama-vaiṣṇava teṅho baḍa adhikārī

SYNONYMS

āmbuyā-muluke—in the province known as Āmbuyā; *haya*—there is; *nakula-brahmacārī*—a person known as Nakula Brahmacārī; *parama-vaiṣṇava*—a perfectly pure devotee; *teṅho*—he; *baḍa adhikārī*—very advanced in devotional service.

TRANSLATION

In Āmbuyā-muluka there was a person named Nakula Brahmacārī, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a cit in the Vardhamāna district of West Bengal. Formerly, during the Mohammedan regime, it was known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgañja, and that is where Nakula Brahmacārī used to live.

TEXT 17

গৌড়দেশের লোক নিস্তারিতে মন হৈল।
নকুল-হৃদয়ে প্রভু 'আবেশ' করিল ॥ ১৭ ॥

gauḍa-deśera loka nistārite mana haila
nakula-hṛdaye prabhu 'āveśa' karila

SYNONYMS

gauḍa-deśera loka—the people of Bengal; *nistārite*—to deliver; *mana haila*—wanted; *nakula-hṛdaye*—in the heart of Nakula Brahmacārī; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśa karila*—entered.

TRANSLATION

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmacārī.

TEXT 18

গ্রহগ্রস্তপ্রায় নকুল প্রেমাবিষ্ট হঞা।
হাসে, কান্দে, নাচে, গায় উন্মত্ত হঞা॥ ১৮॥

graha-grasta-prāya nakula premāviṣṭa hañā
hāse, kānde, nāce, gāya unmatta hañā

SYNONYMS

graha-grasta-prāya—exactly like one haunted by a ghost; *nakula*—Nakula Brahmacārī; *prema-āviṣṭa hañā*—being overwhelmed by ecstatic love of God; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—chants; *unmatta hañā*—just like a madman.

TRANSLATION

Nakula Brahmacārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

TEXT 19

অশ্রু, কম্প, স্তম্ভ, স্বেদ, সাত্ত্বিক বিকার।
নিরন্তর প্রেমে নৃত্য, সঘন হুঙ্কার॥ ১৯॥

aśru, kampa, stambha, sveda, sāttvika vikāra
nirantara preme nṛtya, saghana huṅkāra

SYNONYMS

aśru—tears; *kampa*—trembling; *stambha*—becoming stunned; *sveda*—perspiration; *sāttvika vikāra*—all such transcendental transformations; *nirantara*—continuously; *preme nṛtya*—dancing in ecstatic love; *sa-ghana huṅkāra*—a sound like that of a cloud.

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

TEXT 20

তৈছে গৌরকান্তি, তৈছে সদা প্রেমাবেশ।
তাহা দেখিবারে আইসে সর্ব গৌড়দেশ ॥ ২০ ॥

taiche gaura-kānti, taiche sadā premāveśa
tāhā dekhibāre āise sarva gauḍa-deśa

SYNONYMS

taiche—in that way; *gaura-kānti*—a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *sadā*—always; *prema-āveśa*—absorbed in ecstatic love; *tāhā dekhibāre*—to see that; *āise*—come; *sarva*—all; *gauḍa-deśa*—people from all provinces of Bengal.

TRANSLATION

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

TEXT 21

যারে দেখে তারে কহে,—'কহ কৃষ্ণনাম'।
তাঁহার দর্শনে লোক হয় প্রেমোদ্দাম ॥ ২১ ॥

yāre dekhe tāre kahe,—'kaha kṛṣṇa-nāma'
tāṅhāra darśane loka haya premoddāma

SYNONYMS

yāre dekhe—to whomever he saw; *tāre kahe*—he addresses him; *kaha kṛṣṇa-nāma*—my dear friend, chant Kṛṣṇa's holy name; *tāṅhāra darśane*—by seeing him; *loka haya*—people became; *prema-uddāma*—highly elevated in love of Godhead.

TRANSLATION

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

TEXT 22

চৈতন্যের আবেশ হয় নকুলের দেহে।
শুনি' শিবানন্দ আইলা করিয়া সন্দেহে ॥ ২২ ॥

caitanyera āveśa haya nakulera dehe
śuni' śivānanda āilā kariyā sandehe

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *āveśa*—taking possession; *haya*—there is; *nakulera dehe*—in the body of Nakula Brahmacārī; *śuni'*—hearing; *śivānanda āilā*—Śivānanda Sena came; *kariyā sandehe*—doubting.

TRANSLATION

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmacārī, he went there with doubts in his mind.

TEXT 23

পরীক্ষা করিতে তাঁর যবে ইচ্ছা হৈল।
বাহিরে রহিয়া তবে বিচার করিল ॥ ২৩ ॥

parīkṣā karite tāṅra yabe icchā haila
bāhire rahiyā tabe vicāra karila

SYNONYMS

parīkṣā karite—to test; *tāṅra*—of Śivānanda Sena; *yabe*—when; *icchā*—desire; *haila*—there was; *bāhire rahiyā*—staying outside; *tabe*—at that time; *vicāra karila*—considered.

TRANSLATION

Desiring to test the authenticity of Nakula Brahmacārī, he stayed outside, thinking as follows.

TEXTS 24-25

"আপনে বোলান মোরে, ইহা যদি জানি।
আমার ইষ্ট-মন্ত্র জানি' কহেন আপনি ॥ ২৪ ॥
তবে জানি, ইঁহাতে হয় চৈতন্য-আবেশে।"
এত চিন্তি' শিবানন্দ রহিলা দূরদেশে ॥ ২৫ ॥

"āpane bolāna more, ihā yadi jāni
āmāra iṣṭa-mantra jāni' kahena āpani

tabe jāni, inhāte haya caitanya-āveśe"
eta cinti' śivānanda rahilā dūra-deśe

SYNONYMS

āpane—personally; *bolāna*—calls; *more*—me; *ihā*—this; *yadi*—if; *jāni*—I understand; *āmāra*—my; *iṣṭa-mantra*—worshipable *mantra; jāni'*—knowing; *kahena āpani*—he says himself; *tabe jāni*—then I shall understand; *inhāte*—in him; *haya*—there is; *caitanya-āveśe*—being possessed by Śrī Caitanya Mahāprabhu; *eta cinti'*—thinking this; *śivānanda*—Śivānanda Sena; *rahilā*—remained; *dūra-deśe*—a little far off.

TRANSLATION

"If Nakula Brahmacārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu." Thinking in this way, he stayed some distance apart.

TEXT 26

অসংখ্য লোকের ঘটা,—কেহ আইসে যায়।
লোকের সংঘট্টে কেহ দর্শন না পায়॥ ২৬॥

asaṅkhya lokera ghaṭā,—keha āise yāya
lokera saṅghaṭṭe keha darśana nā pāya

SYNONYMS

asaṅkhya lokera ghaṭā—a great crowd of people; *keha*—some; *āise*—come; *yāya*—go; *lokera saṅghaṭṭe*—in the great crowd of people; *keha*—some of them; *darśana nā pāya*—could not see Nakula Brahmacārī.

TRANSLATION

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmacārī.

TEXT 27

আবেশে ব্রহ্মচারী কহে,—'শিবানন্দ আছে দূরে।
জন দুই চারি যাহ, বোলাহ তাহারে॥' ২৭॥

āveśe brahmacārī kahe,—'śivānanda āche dūre
jana dui cāri yāha, bolāha tāhāre'

SYNONYMS

āveśe—in that state of possession; *brahmacārī kahe*—Nakula Brahmacārī said; *śivānanda*—Śivānanda Sena; *āche dūre*—is staying some distance off; *jana*—persons; *dui*—two; *cāri*—four; *yāha*—go; *bolāha tāhāre*—call him.

TRANSLATION

In his inspired state, Nakula Brahmacārī said, "Śivānanda Sena is staying some distance away. Two or four of you go call him."

TEXT 28

চারিদিকে ধায় লোকে 'শিবানন্দ' বলি।
শিবানন্দ কোন্, তোমায় বোলায় ব্রহ্মচারী ॥ ২৮ ॥

cāri-dike dhāya loke 'śivānanda' bali
śivānanda kon, tomāya bolāya brahmacārī

SYNONYMS

cāri-dike—in four directions; *dhāya loke*—people began to run; *śivānanda bali*—calling loudly the name of Śivānanda; *śivānanda kon*—whoever is Śivānanda; *tomāya*—unto you; *bolāya*—calls; *brahmacārī*—Nakula Brahmacārī.

TRANSLATION

Thus people began running here and there, calling in all directions, "Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmacārī is calling you."

TEXT 29

শুনি' শিবানন্দ সেন তাঁহা শীঘ্র আইল।
নমস্কার করি' তাঁর নিকটে বসিল ॥ ২৯ ॥

śuni' śivānanda sena tāṅhā śīghra āila
namaskāra kari' tāṅra nikaṭe vasila

SYNONYMS

śuni'—hearing; *śivānanda sena*—of the name Śivānanda Sena; *tāṅhā*—there; *śīghra*—quickly; *āila*—came; *namaskāra kari'*—offering obeisances; *tāṅra nikaṭe*—near him; *vasila*—sat down.

TRANSLATION

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmacārī, and sat down near him.

TEXT 30

ব্রহ্মচারী বলে,—"তুমি করিলা সংশয়।
এক-মনা হঞা শুন তাহার নিশ্চয়॥ ৩০॥

brahmacārī bale,—"tumi karilā saṁśaya
eka-manā hañā śuna tāhāra niścaya

SYNONYMS

brahmacārī bale—Nakula Brahmacārī said; *tumi*—you; *karilā saṁśaya*—have doubted; *eka-manā hañā*—with great attention; *śuna*—please hear; *tāhāra*—for that; *niścaya*—settlement.

TRANSLATION

Nakula Brahmacārī said, "I know that you are doubtful. Now please hear this evidence with great attention.

TEXT 31

'গৌরগোপাল মন্ত্র' তোমার চারি অক্ষর।
অবিশ্বাস ছাড়, যেই করিয়াছ অন্তর॥" ৩১॥

'gaura-gopāla mantra' tomāra cāri akṣara
aviśvāsa chāḍa, yei kariyācha antara"

SYNONYMS

gaura-gopāla mantra—the Gaura-gopāla *mantra; tomāra*—your; *cāri akṣara*—composed of four syllables; *aviśvāsa chāḍa*—give up your doubts; *yei*—which; *kariyācha antara*—you have kept within your mind.

TRANSLATION

"You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla *mantra* in his *Amṛta-pravāha-bhāṣya*. Worshipers of Śrī Gaurasundara accept the four syllables *gau-ra-aṅ-*

ga as the Gaura *mantra,* but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables *rā-dhā kṛṣ-ṇa* as the Gaura-gopāla *mantra.* However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (*śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*). Therefore one who chants the *mantra* Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

TEXT 32

তবে শিবানন্দের মনে প্রতীতি হইল।
অনেক সম্মান করি' বহু ভক্তি কৈল ॥ ৩২ ॥

tabe śivānandera mane pratīti ha-ila
aneka sammāna kari' bahu bhakti kaila

SYNONYMS

tabe—thereupon; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *pratīti ha-ila*—there was confidence; *aneka sammāna kari'*—offering him much respect; *bahu bhakti kaila*—offered him devotional service.

TRANSLATION

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmacārī was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

TEXT 33

এইমত মহাপ্রভুর অচিন্ত্য প্রভাব।
এবে শুন প্রভুর যৈছে হয় 'আবির্ভাব ॥' ৩৩ ॥

ei-mata mahāprabhura acintya prabhāva
ebe śuna prabhura yaiche haya 'āvirbhāva'

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *acintya prabhāva*—inconceivable influence; *ebe*—now; *śuna*—hear; *prabhura*—of Śrī Caitanya Mahāprabhu; *yaiche*—in which way; *haya*—there is; *āvirbhāva*—appearance.

TRANSLATION

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.

TEXTS 34-35

শচীর মন্দিরে, আর নিত্যানন্দ-নর্তনে।
শ্রীবাস-কীর্তনে, আর রাঘব-ভবনে ॥ ৩৪ ॥
এই চারি ঠাঞি প্রভুর সদা 'আবির্ভাব'।
প্রেমাকৃষ্ট হয়,—প্রভুর সহজ স্বভাব ॥ ৩৫ ॥

śacīra mandire, āra nityānanda-nartane
śrīvāsa-kīrtane, āra rāghava-bhavane

ei cāri ṭhāñi prabhura sadā 'āvirbhāva'
premākṛṣṭa haya,——prabhura sahaja svabhāva

SYNONYMS

śacīra mandire—in the household temple of mother Śacī; *āra*—and; *nityānanda-nartane*—at the time of Śrī Nityānanda Prabhu's dancing; *śrīvāsa-kīrtane*—at the time of congregational chanting headed by Śrīvāsa Paṇḍita; *āra*—and; *rāghava-bhavane*—in the house of Rāghava; *ei cāri ṭhāñi*—in these four places; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *āvirbhāva*—appearance; *prema-ākṛṣṭa haya*—is attracted by love; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahaja sva-bhāva*—natural characteristic.

TRANSLATION

Śrī Caitanya Mahāprabhu always appeared in four places—in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting and in the house of Rāghava Paṇḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

TEXT 36

নৃসিংহানন্দের আগে আবির্ভূত হঞা।
ভোজন করিলা, তাহা শুন মন দিয়া ॥ ৩৬ ॥

nṛsiṁhānandera āge āvirbhūta hañā
bhojana karilā, tāhā śuna mana diyā

SYNONYMS

nṛsiṁhānandera—the *brahmacārī* known as Nṛsiṁhānanda; *āge*—before; *āvirbhūta hañā*—appearing; *bhojana karilā*—He accepted offerings of food; *tāhā*—that; *śuna*—hear; *mana diyā*—with attention.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared before Nṛsiṁhānanda Brahmacārī and ate his offerings. Please hear about this with attention.

TEXT 37

শিবানন্দের ভাগিনা শ্রীকান্ত-সেন নাম।
প্রভুর কৃপাতে তেঁহো বড় ভাগ্যবান্ ॥ ৩৭ ॥

śivānandera bhāginā śrī-kānta-sena nāma
prabhura kṛpāte teṅho baḍa bhāgyavān

SYNONYMS

śivānandera—of Śivānanda Sena; *bhāginā*—nephew; *śrī-kānta-sena nāma*—named Śrīkānta Sena; *prabhura kṛpāte*—by the causeless mercy of Śrī Caitanya Mahāprabhu; *teṅho*—he; *baḍa*—very; *bhāgyavān*—fortunate.

TRANSLATION

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

TEXT 38

এক বৎসর তেঁহো প্রথম একেশ্বর।
প্রভু দেখিবারে আইলা উৎকণ্ঠা-অন্তর ॥ ৩৮ ॥

eka vatsara teṅho prathama ekeśvara
prabhu dekhibāre āilā utkaṇṭhā-antara

SYNONYMS

eka vatsara—one year; *teṅho*—Śrīkānta Sena; *prathama*—first; *ekeśvara*—alone; *prabhu dekhibāre*—to see the Lord; *āilā*—came; *utkaṇṭhā-antara*—with great anxiety in the mind.

TRANSLATION

One year, Śrīkānta Sena came alone to Jagannātha Purī in great eagerness to see the Lord.

TEXT 39

মহাপ্রভু তারে দেখি' বড় কৃপা কৈলা।
মাস-দুই তেঁহো প্রভুর নিকটে রহিলা ॥ ৩৯ ॥

mahāprabhu tāre dekhi' baḍa kṛpā kailā
māsa-dui teṅho prabhura nikaṭe rahilā

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāre*—him; *dekhi'*—seeing; *baḍa kṛpā kailā*—bestowed great mercy; *māsa-dui*—for two months; *teṅho*—Śrīkānta Sena; *prabhura nikaṭe*—near Śrī Caitanya Mahāprabhu; *rahilā*—stayed.

TRANSLATION

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Purī.

TEXT 40

তবে প্রভু তাঁরে আজ্ঞা কৈলা গৌড়ে যাইতে।
"ভক্তগণে নিষেধিহ এথাকে আসিতে ॥ ৪০ ॥

tabe prabhu tāṅre ājñā kailā gauḍe yāite
"bhakta-gaṇe niṣedhiha ethāke āsite

SYNONYMS

tabe—then; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *ājñā kailā*—ordered; *gauḍe yāite*—returning to Bengal; *bhakta-gaṇe*—the devotees; *niṣedhiha*—forbid; *ethāke āsite*—to come to this place.

TRANSLATION

When he was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannātha Purī this year.

TEXT 41

এ-বৎসর তাঁহা আমি যাইমু আপনে।
তাহাই মিলিমু সব অদ্বৈতাদি সনে ॥ ৪১ ॥

e-vatsara tāṅhā āmi yāimu āpane
tāhāi milimu saba advaitādi sane

SYNONYMS

e-vatsara—this year; *tāṅhā*—there (to Bengal); *āmi*—I; *yāimu*—shall go; *āpane*—personally; *tāhāi*—there; *milimu*—I shall meet; *saba*—all; *advaita-ādi*—beginning with Advaita Ācārya; *sane*—with.

TRANSLATION

"This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

TEXT 42

শিবানন্দে কহিহ,—আমি এই পৌষ-মাসে।
আচম্বিতে অবশ্য আমি যাইব তাঁর পাশে॥ ৪২॥

śivānande kahiha,—āmi ei pauṣa-māse
ācambite avaśya āmi yāiba tāṅra pāśe

SYNONYMS

śivānande kahiha—speak to Śivānanda Sena; *āmi*—I; *ei*—this; *pauṣa-māse*—in the month of December; *ācambite*—all of a sudden; *avaśya*—certainly; *āmi*—I; *yāiba*—shall go; *tāṅra pāśe*—to his place.

TRANSLATION

"Please inform Śivānanda Sena that this December I shall certainly go to his home.

TEXT 43

জগদানন্দ হয় তাহাঁ, তেঁহো ভিক্ষা দিবে।
সবারে কহিহ,—এ বৎসর কেহ না আসিবে॥"৪৩॥

jagadānanda haya tāhāṅ, teṅho bhikṣā dibe
sabāre kahiha,—e vatsara keha nā āsibe"

SYNONYMS

jagadānanda—Jagadānanda; *haya*—is; *tāhāṅ*—there; *teṅho*—he; *bhikṣā dibe*—will give offerings of food; *sabāre kahiha*—inform all of them; *e vatsara*—this year; *keha nā āsibe*—no one should come.

TRANSLATION

"Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year."

TEXT 44

শ্রীকান্ত আসিয়া গৌড়ে সন্দেশ কহিল।
শুনি' ভক্তগণ-মনে আনন্দ হইল॥ ৪৪॥

śrī-kānta āsiyā gauḍe sandeśa kahila
śuni' bhakta-gaṇa-mane ānanda ha-ila

SYNONYMS

śrī-kānta—Śrīkānta Sena; *āsiyā*—coming back; *gauḍe*—in Bengal; *sandeśa*—message; *kahila*—delivered; *śuni'*—hearing; *bhakta-gaṇa-mane*—in the minds of the devotees; *ānanda ha-ila*—there was great happiness.

TRANSLATION

When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

TEXT 45

চলিতেছিলা আচার্য, রহিলা স্থির হঞা।
শিবানন্দ, জগদানন্দ রহে প্রত্যাশা করিয়া॥ ৪৫॥

calitechilā ācārya, rahilā sthira hañā
śivānanda, jagadānanda rahe pratyāśā kariyā

SYNONYMS

calitechilā—was ready to go; *ācārya*—Advaita Ācārya; *rahilā*—remained; *sthira hañā*—being without movement; *śivānanda*—Śivānanda; *jagadānanda*—Jagadānanda; *rahe*—remain; *pratyāśā kariyā*—expecting.

TRANSLATION

Advaita Ācārya was just about to go to Jagannātha Purī with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

TEXT 46

পৌষ-মাসে আইল দুহেঁ সামগ্রী করিয়া।
সন্ধ্যা-পর্যন্ত রহে অপেক্ষা করিয়া॥ ৪৬॥

pauṣa-māse āila duṅhe sāmagrī kariyā
sandhyā-paryanta rahe apekṣā kariyā

SYNONYMS

pauṣa-māse—the month of Pauṣa (December-January); *āila*—came; *duṅhe*—Śivānanda Sena and Jagadānanda; *sāmagrī kariyā*—making all arrangements; *sandhyā-paryanta*—until the evening; *rahe*—remain; *apekṣā kariyā*—waiting.

TRANSLATION

When the month of Pauṣa arrived, both Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord's reception. Every day, they would wait until evening for the Lord to come.

TEXT 47

এইমত মাস গেল, গোসাঞি না আইলা।
জগদানন্দ, শিবানন্দ দুঃখিত হইলা ॥ ৪৭ ॥

ei-mata māsa gela, gosāñi nā āilā
jagadānanda, śivānanda duḥkhita ha-ilā

SYNONYMS

ei-mata—in this way; *māsa gela*—the month passed; *gosāñi nā āilā*—Śrī Caitanya Mahāprabhu did not come; *jagadānanda*—Jagadānanda; *śivānanda*—Śivānanda; *duḥkhita ha-ilā*—became very unhappy.

TRANSLATION

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy.

TEXTS 48-49

আচম্বিতে নৃসিংহানন্দ তাহাঁই আইলা।
দুঁহে তাঁরে মিলি' তবে স্থানে বসাইলা ॥ ৪৮ ॥
দুঁহে দুঃখী দেখি' তবে কহে নৃসিংহানন্দ।
'তোমা দুহাঁকারে কেনে দেখি নিরানন্দ?' ৪৯ ॥

ācambite nṛsiṁhānanda tāhāṅi āilā
duṅhe tāṅre mili' tabe sthāne vasāilā

duṅhe duḥkhī dekhi' tabe kahe nṛsiṁhānanda
'tomā duṅhākāre kene dekhi nirānanda?'

SYNONYMS

ācambite—all of a sudden; *nṛsiṁhānanda*—Nṛsiṁhānanda; *tāhāṅi āilā*—came there; *duṅhe*—Śivānanda and Jagadānanda; *tāṅre*—him; *mili'*—meeting; *tabe*—then; *sthāne vasāilā*—caused to sit; *duṅhe*—both; *duḥkhī*—unhappy; *dekhi'*—seeing; *tabe*—then; *kahe nṛsiṁhānanda*—Nṛsiṁhānanda began to speak; *tomā duṅhākāre*—both of you; *kene*—why; *dekhi*—I see; *nirānanda*—unhappy.

TRANSLATION

Suddenly Nṛsiṁhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nṛsiṁhānanda inquired, "Why do I see that you are both despondent?"

TEXT 50

তবে শিবানন্দ তাঁরে সকল কহিলা।
'আসিব আজ্ঞা দিলা প্রভু কেনে না আইলা?' ৫০॥

tabe śivānanda tāṅre sakala kahilā
'āsiba ājñā dilā prabhu kene nā āilā?'

SYNONYMS

tabe—thereupon; *śivānanda*—Śivānanda; *tāṅre*—unto Nṛsiṁhānanda; *sakala kahilā*—said everything; *āsiba*—I shall come; *ājñā dilā*—promised; *prabhu*—Śrī Caitanya Mahāprabhu; *kene*—why; *nā āilā*—has He not come.

TRANSLATION

Then Śivānanda Sena told him, "Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?"

TEXT 51

শুনি' ব্রহ্মচারী কহে,- 'করহ সন্তোষে।
আমি ত' আনিব তাঁরে তৃতীয় দিবসে॥' ৫১॥

śuni' brahmacārī kahe,—'karaha santoṣe
āmi ta' āniba tāṅre tṛtīya divase'

SYNONYMS

śuni'—hearing; *brahmacārī*—Nṛsiṁhānanda Brahmacārī; *kahe*—said; *karaha santoṣe*—become happy; *āmi*—I; *ta'*—certainly; *āniba*—shall bring; *tāṅre*—Him (Śrī Caitanya Mahāprabhu); *tṛtīya divase*—on the third day.

TRANSLATION

Hearing this, Nṛsiṁhānanda Brahmacārī replied, "Please be satisfied. assure you that I shall bring Him here three days from now."

TEXT 52

তাঁহার প্রভাব-প্রেম জানে দুইজনে।
আনিবে প্রভুরে এবে নিশ্চয় কৈলা মনে॥ ৫২॥

tāṅhāra prabhāva-prema jāne dui-jane
ānibe prabhure ebe niścaya kailā mane

SYNONYMS

tāṅhāra—his; *prabhāva*—influence; *prema*—love of Godhead; *jāne*—know; *dui-jane*—both of them; *ānibe prabhure*—he will bring Śrī Caitanya Mahāprabhu; *ebe*—now; *niścaya kailā mane*—they were greatly assured within their minds.

TRANSLATION

Śivānanda and Jagadānanda knew of Nṛsiṁhānanda Brahmacārī's influence and love of Godhead. Therefore they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu.

TEXT 53

'প্রদ্যুম্ন ব্রহ্মচারী'— তাঁর নিজ-নাম।
'নৃসিংহানন্দ' নাম তাঁর কৈলা গৌরধাম॥ ৫৩॥

'pradyumna brahmacārī'—tāṅra nija-nāma
'nṛsiṁhānanda' nāma tāṅra kailā gaura-dhāma

SYNONYMS

pradyumna brahmacārī—Pradyumna Brahmacārī; *tāṅra*—his; *nija-nāma*—real name; *nṛsiṁhānanda*—Nṛsiṁhānanda; *nāma*—name; *tāṅra*—his; *kailā gaura-dhāma*—was given by Śrī Caitanya Mahāprabhu.

TRANSLATION

His real name was Pradyumna Brahmacārī. The name Nṛsiṁhānanda had been given to him by Lord Gaurasundara Himself.

TEXT 54

দুই দিন ধ্যান করি' শিবানন্দেরে কহিল।
"পাণিহাটি গ্রামে আমি প্রভুরে আনিল॥ ৫৪॥

dui dina dhyāna kari' śivānandere kahila
"pāṇihāṭi grāme āmi prabhure ānila

SYNONYMS

dui dina—for two days; *dhyāna kari'*—after meditating; *śivānandere kahila*—he said to Śivānanda Sena; *pāṇihāṭi grāme*—to the village called Pāṇihāṭi; *āmi*—I; *prabhure ānila*—have brought Śrī Caitanya Mahāprabhu.

TRANSLATION

After meditating for two days, Nṛsiṁhānanda Brahmacārī told Śivānanda Sena, "I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāṇihāṭi.

TEXT 55

কালি মধ্যাহ্নে তেঁহো আসিবেন তোমার ঘরে।
পাক-সামগ্রী আনহ, আমি ভিক্ষা দিমু তাঁরে ॥ ৫৫ ॥

kāli madhyāhne teṅho āsibena tomāra ghare
pāka-sāmagrī ānaha, āmi bhikṣā dimu tāṅre

SYNONYMS

kāli madhyāhne—tomorrow at noon; *teṅho*—He; *āsibena*—will come; *tomāra ghare*—to your place; *pāka-sāmagrī ānaha*—please bring everything necessary for cooking; *āmi*—I; *bhikṣā dimu*—shall cook and offer food; *tāṅre*—to Him.

TRANSLATION

"Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

TEXT 56

তবে তাঁরে এথা আমি আনিব সত্বর।
নিশ্চয় কহিলাঙ, কিছু সন্দেহ না কর ॥ ৫৬ ॥

tabe tāṅre ethā āmi āniba satvara
niścaya kahilāṅa, kichu sandeha nā kara

SYNONYMS

tabe—in this way; *tāṅre*—Him; *ethā*—here; *āmi*—I; *āniba satvara*—shall bring very soon; *niścaya*—with certainty; *kahilāṅa*—I spoke; *kichu sandeha nā kara*—do not be doubtful.

TRANSLATION

"In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

TEXT 57

যে চাহিয়ে, তাহা কর হঞা তৎপর।
অতি ত্বরায় করিব পাক, শুন অতঃপর ॥ ৫৭ ॥

ye cāhiye, tāhā kara hañā tat-para
ati tvarāya kariba pāka, śuna ataḥpara

SYNONYMS

ye cāhiye—whatever I want; *tāhā kara*—arrange for that; *hañā tat-para*—being intent; *ati tvarāya*—very soon; *kariba pāka*—I shall begin cooking; *śuna ataḥpara*—just hear.

TRANSLATION

"Bring all the ingredients very soon, for want to begin cooking immediately. Please do what I say."

TEXT 58

পাক-সামগ্রী আনহ, আমি যাহা চাই।'
যে মাগিল, শিবানন্দ আনি' দিলা তাই ॥ ৫৮ ॥

pāka-sāmagrī ānaha, āmi yāhā cāi'
ye māgila, śivānanda āni' dilā tāi

SYNONYMS

pāka-sāmagrī ānaha—bring all cooking ingredients; *āmi yāhā cāi*—whatever I want; *ye māgila*—whatever he wanted; *śivānanda*—Śivānanda Sena; *āni'*—bringing; *dilā tāi*—delivered everything.

TRANSLATION

Nṛsiṁhānanda Brahmacārī said to Śivānanda, "Please bring whatever cooking ingredients I want." Thus Śivānanda Sena immediately brought whatever he asked for.

TEXT 59

প্রাতঃকাল হৈতে পাক করিলা অপার।
নানা ব্যঞ্জন, পিঠা, ক্ষীর নানা উপহার ॥ ৫৯ ॥

prātaḥ-kāla haite pāka karilā apāra
nānā vyañjana, piṭhā, kṣīra nānā upahāra

SYNONYMS

prātaḥ-kāla haite—beginning from the morning; *pāka karilā apāra*—cooked many varieties of food; *nānā vyañjana*—varieties of vegetables; *piṭhā*—cakes; *kṣīra*—sweet rice; *nānā*—various; *upahāra*—offerings of food.

TRANSLATION

Beginning early in the morning, Nṛsiṁhānanda Brahmacārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

TEXT 60

জগন্নাথের ভিন্ন ভোগ পৃথক্ বাড়িল।
চৈতন্য প্রভুর লাগি' আর ভোগ কৈল ॥ ৬০ ॥

jagannāthera bhinna bhoga pṛthak bāḍila
caitanya prabhura lāgi' āra bhoga kaila

SYNONYMS

jagannāthera—of Lord Jagannātha; *bhinna*—separate; *bhoga*—offerings; *pṛthak*—separately; *bāḍila*—arranged; *caitanya prabhura lāgi'*—for Śrī Caitanya Mahāprabhu; *āra*—other; *bhoga*—offerings of food; *kaila*—made.

TRANSLATION

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 61

ইষ্টদেব নৃসিংহ লাগি' পৃথক্ বাড়িল।
তিন-জনে সমর্পিয়া বাহিরে ধ্যান কৈল ॥ ৬১ ॥

iṣṭa-deva nṛsiṁha lāgi' pṛthak bāḍila
tina-jane samarpiyā bāhire dhyāna kaila

SYNONYMS

iṣṭa-deva—the worshipable Deity; *nṛsiṁha*—Lord Nṛsiṁhadeva; *lāgi'*—for; *pṛthak*—separately; *bāḍila*—arranged; *tina-jane*—to the three Deities; *samarpiyā*—offering; *bāhire*—outside; *dhyāna kaila*—meditated.

TRANSLATION

He also separately offered dishes to Nṛsiṁhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

TEXT 62

দেখে, শীঘ্র আসি' বসিলা চৈতন্য-গোসাঞি।
তিন ভোগ খাইলা, কিছু অবশিষ্ট নাই॥ ৬২॥

dekhe, śīghra āsi' vasilā caitanya-gosāñi
tina bhoga khāilā, kichu avaśiṣṭa nāi

SYNONYMS

dekhe—he sees; *śīghra āsi'*—coming quickly; *vasilā*—sat down; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *tina bhoga*—the three separate offerings; *khāilā*—He ate; *kichu avaśiṣṭa nāi*—there were no remnants left.

TRANSLATION

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

TEXT 63

আনন্দে বিহ্বল প্রদ্যুম্ন, পড়ে অশ্রুধার।
"হাহা কিবা কর" বলি' করয়ে ফুৎকার॥ ৬৩॥

ānande vihvala pradyumna, paḍe aśru-dhāra
"hāhā kibā kara" bali' karaye phutkāra

SYNONYMS

ānande vihvala—overwhelmed by transcendental ecstasy; *pradyumna*—Pradyumna Brahmacārī; *paḍe aśru-dhāra*—tears fell from his eyes; *hāhā*—alas, alas; *kibā kara*—what are You doing; *bali'*—saying; *karaye phut-kāra*—began to express disappointment.

TRANSLATION

Pradyumna Brahmacārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, "Alas, alas! My dear Lord, what are You doing? You are eating everyone's food!

TEXT 64

'জগন্নাথে-তোমায় ঐক্য, খাও তাঁর ভোগ।
নৃসিংহের ভোগ কেনে কর উপযোগ?॥ ৬৪॥

'jagannāthe-tomāya aikya, khāo tāṅra bhoga
nṛsiṁhera bhoga kene kara upayoga?

SYNONYMS

jagannāthe—with Lord Jagannātha; *tomāya*—and You; *aikya*—oneness; *khāo tāṅra bhoga*—You may eat His offering; *nṛsiṁhera bhoga*—the offering of Nṛsiṁhadeva; *kene kara upayoga*—why are You eating.

TRANSLATION

"My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nṛsiṁhadeva?

TEXT 65

নৃসিংহের হৈল জানি আজি উপবাস ।
ঠাকুর উপবাসী রহে, জিয়ে কৈছে দাস ?' ৬৫ ॥

nṛsiṁhera haila jāni āji upavāsa
ṭhākura upavāsī rahe, jiye kaiche dāsa?'

SYNONYMS

nṛsiṁhera—of Lord Nṛsiṁha; *haila*—there was; *jāni*—I understand; *āji*—today; *upavāsa*—fasting; *ṭhākura upavāsī rahe*—the master remains fasting; *jiye kaiche dāsa*—how can the servant sustain his life.

TRANSLATION

"I think that Nṛsiṁhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?"

TEXT 66

ভোজন দেখি' যদ্যপি তাঁর হৃদয়ে উল্লাস ।
নৃসিংহ লক্ষ্য করি' বাহ্যে কিছু করে দুঃখাভাস ॥৬৬॥

bhojana dekhi' yadyapi tāṅra hṛdaye ullāsa
nṛsiṁha lakṣya kari' bāhye kichu kare duḥkhābhāsa

SYNONYMS

bhojana dekhi'—seeing the eating; *yadyapi*—although; *tāṅra hṛdaye*—within his heart; *ullāsa*—jubilation; *nṛsiṁha*—Lord Nṛsiṁhadeva; *lakṣya kari'*—for the

sake of; *bāhye*—externally; *kichu*—some; *kare*—does; *duḥkha-ābhāsa*—expression of disappointment.

TRANSLATION

Although Nṛsiṁha Brahmacārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsiṁhadeva he externally expressed disappointment.

TEXT 67

স্বয়ং ভগবান্ কৃষ্ণচৈতন্য-গোসাঞি।
জগন্নাথ-নৃসিংহ-সহ কিছু ভেদ নাই ॥ ৬৭ ॥

svayaṁ bhagavān kṛṣṇa-caitanya-gosāñi
jagannātha-nṛsiṁha-saha kichu bheda nāi

SYNONYMS

svayam—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa-caitanya-gosāñi*—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *jagannātha-nṛsiṁha-saha*—with Lord Jagannātha and Nṛsiṁhadeva; *kichu bheda*—any difference; *nāi*—there is not.

TRANSLATION

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsiṁhadeva.

TEXT 68

ইহা জানিবারে প্রদ্যুম্নের গূঢ় হৈত মন।
তাহা দেখাইলা প্রভু করিয়া ভোজন ॥ ৬৮ ॥

ihā jānibāre pradyumnera gūḍha haita mana
tāhā dekhāilā prabhu kariyā bhojana

SYNONYMS

ihā—this fact; *jānibāre*—to know; *pradyumnera*—of Pradyumna Brahmacārī; *gūḍha*—deeply; *haita mana*—was eager; *tāhā*—that; *dekhāilā*—exhibited; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā bhojana*—by eating.

TRANSLATION

Pradyumna Brahmacārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.

TEXT 69

ভোজন করিয়া প্রভু গেলা পাণিহাটি ।
সন্তোষ পাইলা দেখি' ব্যঞ্জন-পরিপাটী ॥ ৬৯ ॥

bhojana kariyā prabhu gelā pāṇihāṭi
santoṣa pāilā dekhi' vyañjana-paripāṭī

SYNONYMS

bhojana kariyā—after eating all the offerings; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā pāṇihāṭi*—started for Pāṇihāṭi; *santoṣa pāilā*—He became very satisfied; *dekhi'*—seeing; *vyañjana-paripāṭī*—arrangement of vegetables.

TRANSLATION

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇihāṭi. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava.

TEXT 70

শিবানন্দ কহে,—'কেনে করহ ফুৎকার ?'
তেঁহ কহে,—"দেখ তোমার প্রভুর ব্যবহার ॥ ৭০ ॥

śivānanda kahe,—'kene karaha phutkāra?'
teṅha kahe,—"dekha tomāra prabhura vyavahāra

SYNONYMS

śivānanda kahe—Śivānanda Sena said; *kene karaha phut-kāra*—why are you expressing dismay; *teṅha kahe*—he replied; *dekha*—see; *tomāra prabhura*—of your Lord; *vyayahāra*—the behavior.

TRANSLATION

Śivānanda said to Nṛsiṁhānanda, "Why are you expressing dismay?" Nṛsiṁhānanda replied, "Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

TEXT 71

তিন জনার ভোগ তেঁহো একেলা খাইলা ।
জগন্নাথ-নৃসিংহ উপবাসী হইলা ॥" ৭১ ॥

tina janāra bhoga teṅho ekelā khāilā
jagannātha-nṛsiṁha upavāsī ha-ilā"

SYNONYMS

tina janāra—of the three Deities; *bhoga*—offerings; *teṅho*—He; *ekelā*—alone; *khāilā*—ate; *jagannātha-nṛsiṁha*—Lord Jagannātha and Lord Nṛsiṁhadeva; *upavāsī ha-ilā*—remained fasting.

TRANSLATION

"He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsiṁhadeva remain fasting."

TEXT 72

শুনি শিবানন্দের চিত্তে হইল সংশয়।
কিবা প্রেমাবেশে কহে, কিবা সত্য হয়॥ ৭২॥

śuni śivānandera citte ha-ila saṁśaya
kibā premāveśe kahe, kibā satya haya

SYNONYMS

śuni—hearing; *śivānandera*—of Śivānanda; *citte*—in the mind; *ha-ila saṁśaya*—there was some doubt; *kibā*—whether; *prema-āveśe kahe*—was speaking something in ecstatic love; *kibā*—or; *satya haya*—it was a fact.

TRANSLATION

When Śivānanda Sena heard this statement, he was unsure whether Nṛsiṁhānanda Brahmacārī was speaking that way because of ecstatic love or because it was actually a fact.

TEXT 73

তবে শিবানন্দে কিছু কহে ব্রহ্মচারী।
সামগ্রী আন নৃসিংহ লাগি পুনঃ পাক করি'॥ ৭৩॥

tabe śivānande kichu kahe brahmacārī
sāmagrī āna nṛsiṁha lāgi punaḥ pāka kari'

SYNONYMS

tabe—upon this; *śivānande*—unto Śivānanda; *kichu*—something; *kahe*—says; *brahmacārī*—Nṛsiṁhānanda Brahmacārī; *sāmagrī āna*—bring more ingredients; *nṛsiṁha lāgi'*—for Lord Nṛsiṁhadeva; *punaḥ*—again; *pāka kari'*—let me cook.

TRANSLATION

When Śivānanda Sena was thus perplexed, Nṛsiṁhānanda Brahmacārī said to him, "Bring more food. Let me cook again for Lord Nṛsiṁhadeva."

TEXT 74

তবে শিবানন্দ ভোগ-সামগ্রী আনিলা।
পাক করি' নৃসিংহের ভোগ লাগাইলা ॥ ৭৪ ॥

tabe śivānanda bhoga-sāmagrī ānilā
pāka kari' nṛsiṁhera bhoga lāgāilā

SYNONYMS

tabe—thereupon; *śivānanda*—Śivānanda Sena; *bhoga-sāmagrī*—ingredients for preparing food; *ānilā*—brought; *pāka kari'*—after cooking; *nṛsiṁhera*—of Lord Nṛsiṁhadeva; *bhoga lāgāilā*—offered the food.

TRANSLATION

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmacārī again cooked and offered the food to Nṛsiṁhadeva.

TEXT 75

বর্ষান্তরে শিবানন্দ লঞা ভক্তগণ।
নীলাচলে দেখে যাঞা প্রভুর চরণ ॥ ৭৫ ॥

varṣāntare śivānanda lañā bhakta-gaṇa
nīlācale dekhe yāñā prabhura caraṇa

SYNONYMS

varṣa-antare—the next year; *śivānanda*—Śivānanda Sena; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *nīlācale*—at Jagannātha Purī; *dekhe*—sees; *yāñā*—going; *prabhura caraṇa*—the lotus feet of the Lord.

TRANSLATION

The next year, Śivānanda went to Jagannātha Purī with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 76

একদিন সভাতে প্রভু বাত চালাইলা।
নৃসিংহানন্দের গুণ কহিতে লাগিলা ॥ ৭৬ ॥

eka-dina sabhāte prabhu vāta cālāilā
nṛsiṁhānandera guṇa kahite lāgilā

SYNONYMS

eka-dina—one day; *sabhāte*—in the presence of all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *vāta cālāilā*—raised the topic (of eating at Nṛsiṁhānanda's house); *nṛsiṁhānandera*—of Nṛsiṁhānanda Brahmacārī; *guṇa*—transcendental qualities; *kahite lāgilā*—began to speak.

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsiṁhānanda Brahmacārī and praised his transcendental qualities.

TEXT 77

'গতবর্ষ পৌষে মোরে করাইল ভোজন।
কভু নাহি খাই ঐছে মিষ্টান্ন-ব্যঞ্জন॥' ৭৭॥

'gata-varṣa pauṣe more karāila bhojana
kabhu nāhi khāi aiche miṣṭānna-vyañjana'

SYNONYMS

gata-varṣa—last year; *pauṣe*—in the month of Pauṣa (December-January); *more*—unto Me; *karāila bhojana*—offered many foodstuffs; *kabhu nāhi khāi*—I never tasted; *aiche*—such; *miṣṭānna*—sweetmeats; *vyañjana*—vegetables.

TRANSLATION

The Lord said, "Last year in the month of Pauṣa, when Nṛsiṁhānanda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations."

TEXT 78

শুনি' ভক্তগণ মনে আশ্চর্য মানিল।
শিবানন্দের মনে তবে প্রত্যয় জন্মিল॥ ৭৮॥

śuni' bhakta-gaṇa mane āścarya mānila
śivānandera mane tabe pratyaya janmila

SYNONYMS

śuni'—hearing; *bhakta-gaṇa*—all the devotees; *mane*—in the mind; *āścarya mānila*—felt wonder; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *tabe*—thereupon; *pratyaya janmila*—there was confidence.

TRANSLATION

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true.

TEXT 79

এইমত শচীগৃহে সতত ভোজন।
শ্রীবাসের গৃহে করেন কীর্তন-দর্শন॥ ৭৯॥

ei-mata śacī-gṛhe satata bhojana
śrīvāsera gṛhe karena kīrtana-darśana

SYNONYMS

ei-mata—in this way; *śacī-gṛhe*—at the house of Śacīmātā; *satata*—always; *bhojana*—eating; *śrīvāsera gṛhe*—in the house of Śrīvāsa Ṭhākura; *karena*—performs; *kīrtana-darśana*—visiting the *kīrtana* performances.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacīmātā every day and also visit the house of Śrīvāsa Ṭhākura when kīrtana was performed.

TEXT 80

নিত্যানন্দের নৃত্য দেখেন আসি' বারে বারে।
'নিরন্তর আবির্ভাব' রাঘবের ঘরে॥ ৮০॥

nityānandera nṛtya dekhena āsi' bāre bāre
'nirantara āvirbhāva' rāghavera ghare

SYNONYMS

nityānandera nṛtya—the dancing of Śrī Nityānanda Prabhu; *dekhena*—He sees; *āsi'*—coming; *bāre bāre*—again and again; *nirantara āvirbhāva*—constant appearance; *rāghavera ghare*—in the house of Rāghava.

TRANSLATION

Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

TEXT 81

প্রেমবশ গৌরপ্রভু, যাহাঁ প্রেমোত্তম।
প্রেমবশ হঞা তাহা দেন দরশন॥ ৮১॥

prema-vaśa gaura-prabhu, yāhāṅ premottama
prema-vaśa hañā tāhā dena daraśana

SYNONYMS

prema-vaśa—subdued by loving service; *gaura-prabhu*—Śrī Caitanya Mahāprabhu, Gaurasundara; *yāhāṅ prema-uttama*—wherever there is pure love; *prema-vaśa hañā*—being subdued by such love; *tāhā*—there; *dena daraśana*—appears personally.

TRANSLATION

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

TEXT 82

শিবানন্দের প্রেমসীমা কে কহিতে পারে ?
যাঁর প্রেমে বশ প্রভু আইসে বারে বারে ॥ ৮২ ॥

śivānandera prema-sīmā ke kahite pāre?
yāṅra preme vaśa prabhu āise bāre bāre

SYNONYMS

śivānandera—of Śivānanda Sena; *prema-sīmā*—the limit of love; *ke*—who; *kahite pāre*—can estimate; *yāṅra*—whose; *preme*—by loving affairs; *vaśa*—influenced; *prabhu*—Śrī Caitanya Mahāprabhu; *āise*—comes; *bāre bāre*—again and again.

TRANSLATION

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

TEXT 83

এই ত' কহিলু গৌরের 'আবির্ভাব'।
ইহা যেই শুনে, জানে চৈতন্য-প্রভাব ॥ ৮৩ ॥

ei ta' kahilu gaurera 'āvirbhāva'
ihā yei śune, jāne caitanya-prabhāva

SYNONYMS

ei ta'—thus; *kahilu*—I have described; *gaurera*—of Śrī Caitanya Mahāprabhu; *āvirbhāva*—appearance; *ihā*—this incident; *yei śune*—whoever hears; *jāne*—knows; *caitanya-prabhāva*—the opulence of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

TEXT 84

পুরুষোত্তমে প্রভু-পাশে ভগবান্ আচার্য।
পরম বৈষ্ণব তেঁহো সুপণ্ডিত আর্য ॥ ৮৪ ॥

puruṣottame prabhu-pāśe bhagavān ācārya
parama vaiṣṇava teṅho supaṇḍita ārya

SYNONYMS

puruṣottame—at Jagannātha Purī; *prabhu-pāśe*—in the association of Śrī Caitanya Mahāprabhu; *bhagavān ācārya*—Bhagavān Ācārya; *parama vaiṣṇava*—pure devotee; *teṅho*—he; *su-paṇḍita*—very learned scholar; *ārya*—gentleman.

TRANSLATION

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavān Ācārya, one may refer to the *Ādi-līlā,* Tenth Chapter, verse 136.

TEXT 85

সখ্যভাবাক্রান্ত-চিত্ত, গোপ-অবতার।
স্বরূপ-গোসাঞি-সহ সখ্য-ব্যবহার ॥ ৮৫ ॥

sakhya-bhāvākrānta-citta, gopa-avatāra
svarūpa-gosāñi-saha sakhya-vyavahāra

SYNONYMS

sakhya-bhāva—by fraternal love; *ākrānta*—overwhelmed; *citta*—heart; *gopa-avatāra*—an incarnation of one of the cowherd boys; *svarūpa-gosāñi-saha*—with Svarūpa Dāmodara; *sakhya-vyavahāra*—dealings just like those of a friend.

TRANSLATION

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

TEXT 86

একান্তভাবে আশ্রিয়াছেন চৈতন্যচরণ।
মধ্যে মধ্যে প্রভুর তেঁহো করেন নিমন্ত্রণ ॥ ৮৬ ॥

ekānta-bhāve āśriyāchena caitanya-caraṇa
madhye madhye prabhura teṅho karena nimantraṇa

SYNONYMS

ekānta-bhāve—with full attention; *āśriyāchena*—has taken shelter of; *caitanya-caraṇa*—the lotus feet of Lord Caitanya; *madhye madhye*—sometimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *teṅho*—he; *karena*—does; *nimantraṇa*—invitation.

TRANSLATION

He sought the shelter of Śrī Caitanya Mahāprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

TEXT 87

ঘরে ভাত করি' করেন বিবিধ ব্যঞ্জন।
একলে গোসাঞি লঞা করান ভোজন ॥ ৮৭ ॥

ghare bhāta kari' karena vividha vyañjana
ekale gosāñi lañā karāna bhojana

SYNONYMS

ghare—at home; *bhāta kari'*—preparing rice; *karena*—prepares; *vividha vyañjana*—varieties of vegetables; *ekale*—alone; *gosāñi lañā*—taking Śrī Caitanya Mahāprabhu; *karāna bhojana*—makes to eat.

TRANSLATION

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

PURPORT

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha's food, prepared dinner at his home. In Orissa, food offered to Lord Jagannātha is called *prasādī,* and that which is not offered to Lord Jagannātha is known as *āmānī* or *ghara-bhāta,* rice prepared at home.

TEXT 88

তাঁর পিতা 'বিষয়ী' বড় শতানন্দ-খাঁন।
'বিষয়বিমুখ' আচার্য—'বৈরাগ্যপ্রধান' ॥ ৮৮ ॥

tāṅra pitā 'viṣayī' baḍa śatānanda-khāṅna
'viṣaya-vimukha' ācārya — 'vairāgya-pradhāna'

SYNONYMS

tāṅra pitā—his father; *viṣayī*—a statesman; *baḍa*—expert; *śatānanda-khāṅna*—named Śatānanda Khān; *viṣaya-vimukha*—not interested in state management; *ācārya*—Bhagavān Ācārya; *vairāgya-pradhāna*—mostly in the renounced order of life.

TRANSLATION

Bhagavān Ācārya's father, whose name was Śatānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

TEXT 89

'গোপাল-ভট্টাচার্য' নাম তাঁর ছোট-ভাই।
কাশীতে বেদান্ত পড়ি' গেলা তাঁর ঠাঞি ॥ ৮৯ ॥

'gopāla-bhaṭṭācārya' nāma tāṅra choṭa-bhāi
kāśīte vedānta paḍi' gelā tāṅra ṭhāñi

SYNONYMS

gopāla-bhaṭṭācārya—Gopāla Bhaṭṭācārya; *nāma*—named; *tāṅra*—his; *choṭa-bhāi*—younger brother; *kāśīte*—at Benares; *vedānta paḍi'*—studying Vedānta philosophy; *gelā*—went; *tāṅra ṭhāñi*—to his place.

TRANSLATION

Bhagavān Ācārya's brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya's home.

PURPORT

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śaṅkarācārya, which is known as *Śārīraka-bhāṣya.* Thus it appears that Gopāla Bhaṭṭācārya, the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the *Śārīraka-bhāṣya,* which expounds the Māyāvāda philosophy of the impersonalists.

TEXT 90

আচার্য তাহারে প্রভুপদে মিলাইলা।
অন্তর্যামী প্রভু চিত্তে সুখ না পাইলা ॥ ৯০ ॥

ācārya tāhāre prabhu-pade milāilā
antaryāmī prabhu citte sukha nā pāilā

SYNONYMS

ācārya—Bhagavān Ācārya; *tāhāre*—him (his brother); *prabhu-pade milāilā*—got to meet Śrī Caitanya Mahāprabhu; *antaryāmī prabhu*—Lord Śrī Caitanya Mahāprabhu, who could study anyone's heart; *citte*—within Himself; *sukha*—happiness; *nā pāilā*—could not get.

TRANSLATION

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting him.

TEXT 91

আচার্য-সম্বন্ধে বাহ্যে করে প্রীত্যাভাস।
কৃষ্ণভক্তি বিনা প্রভুর না হয় উল্লাস ॥ ৯১ ॥

ācārya-sambandhe bāhye kare prītyābhāsa
kṛṣṇa-bhakti vinā prabhura nā haya ullāsa

SYNONYMS

ācārya-sambandhe—because he was related with Bhagavān Ācārya; *bāhye*—externally; *kare*—does; *prīti-ābhāsa*—appearance of pleasure; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *vinā*—without; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā haya*—there is no; *ullāsa*—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

TEXT 92

স্বরূপ গোসাঞিরে আচার্য কহে আর দিনে।
'বেদান্ত পড়িয়া গোপাল আইসাছে এখানে॥ ৯২॥

svarūpa gosāñire ācārya kahe āra dine
'vedānta paḍiyā gopāla āisāche ekhāne

SYNONYMS

svarūpa gosāñire—unto Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kahe*—says; *āra dine*—the next day; *vedānta paḍiyā*—after studying Vedānta; *gopāla*—Gopāla; *āisāche*—has come back; *ekhāne*—here.

TRANSLATION

Bhagavān Ācārya said to Svarūpa Dāmodara, "Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy."

TEXT 93

সবে মেলি' আইস, শুনি 'ভাষ্য' ইহার স্থানে'।
প্রেম-ক্রোধ করি' স্বরূপ বলয় বচনে॥ ৯৩॥

sabe meli' āisa, śuni 'bhāṣya' ihāra sthāne'
prema-krodha kari' svarūpa balaya vacane

SYNONYMS

sabe meli'—all together; *āisa*—come; *śuni*—let us hear; *bhāṣya*—the commentary; *ihāra sthāne*—from him; *prema-krodha kari'*—in an angry mood of love; *svarūpa*—Svarūpa Dāmodara; *balaya vacane*—said these words.

TRANSLATION

Bhagavān Ācārya requested Svarūpa Dāmodara to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara Gosvāmī, however, somewhat angry because of love, spoke as follows.

TEXT 94

"বুদ্ধি ভ্রষ্ট হৈল তোমার গোপালের সঙ্গে।
মায়াবাদ শুনিবারে উপজিল রঙ্গে ॥ ৯৪ ॥

"buddhi bhraṣṭa haila tomāra gopālera saṅge
māyāvāda śunibāre upajila raṅge

SYNONYMS

buddhi—intelligence; *bhraṣṭa*—lost; *haila*—has been; *tomāra*—your; *gopālera saṅge*—in the association of Gopāla; *māyāvāda śunibāre*—to hear the commentary of Māyāvāda philosophy; *upajila raṅge*—has awakened the propensity.

TRANSLATION

"You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy.

TEXT 95

বৈষ্ণব হঞা যেবা শারীরক-ভাষ্য শুনে।
সেব্য-সেবক-ভাব ছাড়ি' আপনারে 'ঈশ্বর' মানে ॥৯৫॥

vaiṣṇava hañā yebā śārīraka-bhāṣya śune
sevya-sevaka-bhāva chāḍi' āpanāre 'īśvara' māne

SYNONYMS

vaiṣṇava hañā—being a Vaiṣṇava; *yebā*—anyone who; *śārīraka-bhāṣya*—the Māyāvāda commentary *Śārīraka-bhāṣya*; *śune*—listens to; *sevya-sevaka-bhāva*—the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant; *chāḍi'*—giving up; *āpanāre*—himself; *īśvara*—the Supreme Lord; *māne*—considers.

TRANSLATION

"When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

PURPORT

The philosophers known as *kevalādvaita-vādīs* generally occupy themselves with hearing the *Śārīraka-bhāṣya,* a commentary by Śaṅkarācārya advocating that one impersonally consider oneself the Supreme Lord. Such Māyāvāda philosophical commentaries upon Vedānta are simply imaginary, but there are other commentaries on Vedānta philosophy. The commentary by Śrīla Rāmānujācārya, known as *Śrī-bhāṣya,* establishes the *viśiṣṭādvaita-vāda* philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya's *Pūrṇaprajña-bhāṣya* establishes *śuddhadvaita-vāda.* In the Kumāra-sampradāya, or Nimbārka-sampradāya, Śrī Nimbārka establishes the philosophy of *dvaitādvaita-vāda* in the *Pārijāta-saurabha-bhāṣya.* And in the Viṣṇusvāmi-sampradāya, or Rudra-samprādaya, which comes from Lord Śiva, Viṣṇusvāmī has written a commentary called *Sarvajña-bhāṣya,* which establishes *śuddhādvaita-vāda.*

A Vaiṣṇava should study the commentaries on *Vedānta-sūtra* written by the four *sampradāya-ācāryas,* namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvatī is elaborately given in the *Ādi-līlā,* Chapter Seven, text 101. The Māyāvāda commentary *Śārīraka-bhāṣya* is like poison for a Vaiṣṇava. It should not be touched at all. Śrīla Bhaktivinoda Ṭhākura remarks that even a *mahā-bhāgavata,* or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of *Śārīraka-bhāṣya.* This commentary should therefore be shunned by all Vaiṣṇavas.

TEXT 96

মহাভাগবত যেই, কৃষ্ণ প্রাণধন যার ।
মায়াবাদ-শ্রবণে চিত্ত অবশ্য ফিরে তাঁর ॥" ৯৬ ॥

mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra
māyāvāda-śravaṇe citta avaśya phire tāṅra"

SYNONYMS

mahā-bhāgavata yei—one who is a highly elevated devotee; *kṛṣṇa*—Lord Kṛṣṇa; *prāṇa-dhana yāra*—whose life and soul; *māyāvāda-śravaṇe*—by hearing the Māyāvāda philosophy; *citta*—the heart; *avaśya*—certainly; *phire*—changes; *tāṅra*—his.

TRANSLATION

"The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on Vedānta-sūtra."

TEXT 97

আচার্য কহে, - 'আমা সবার কৃষ্ণনিষ্ঠ-চিত্তে ।
আমা সবার মন ভাষ্য নারে ফিরাইতে ॥' ৯৭ ॥

ācārya kahe,—'āmā sabāra kṛṣṇa-niṣṭha-citte
āmā sabāra mana bhāṣya nāre phirāite'

SYNONYMS

ācārya kahe—Bhagavān Ācārya replied; *āmā sabāra*—of all of us; *kṛṣṇa-niṣṭha*—devoted to Kṛṣṇa; *citte*—hearts; *āmā sabāra*—of all of us; *mana*—minds; *bhāṣya*—*Śārīraka-bhāṣya*; *nāre phirāite*—cannot change.

TRANSLATION

In spite of Svarūpa Dāmodara's protest, Bhagavān Ācārya continued, "We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds."

TEXT 98

স্বরূপ কহে, "তথাপি মায়াবাদ-শ্রবণে ।
'চিৎ, ব্রহ্ম, মায়া, মিথ্যা'—এইমাত্র শুনে ॥ ৯৮ ॥

svarūpa kahe, "tathāpi māyāvāda-śravaṇe
'cit, brahma, māyā, mithyā'—ei-mātra śune

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *tathāpi*—still; *māyāvāda-śravaṇe*—by hearing the Māyāvāda commentary; *cit*—knowledge; *brahma*—the Absolute Truth; *māyā*—external energy; *mithyā*—false; *ei-mātra*—only these; *śune*—hears.

TRANSLATION

Svarūpa Dāmodara replied, "Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding.

TEXT 99

জীবাজ্ঞান-কল্পিত ঈশ্বরে, সকলই অজ্ঞান ।
যাহার শ্রবণে ভক্তের ফাটে মন প্রাণ ॥" ৯৯ ॥

jīvājñāna-kalpita īśvare, sakala-i ajñāna
yāhāra śravaṇe bhaktera phāṭe mana prāṇa"

SYNONYMS

jīva—the ordinary living being; *ajñāna*—by ignorance; *kalpita*—imagined; *īśvare*—in the Supreme Lord; *sakala-i ajñāna*—all ignorance; *yāhāra śravaṇe*—hearing of which; *bhaktera*—of the devotee; *phāṭe*—breaks; *mana prāṇa*—mind and life.

TRANSLATION

"The Māyāvādī philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee."

PURPORT

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya that even though someone firmly fixed in devotion to Kṛṣṇa's service might not be deviated by hearing the Māyāvāda *bhāṣya,* that *bhāṣya* is nevertheless full of impersonal words and ideas such as Brahman which represent knowledge but which are impersonal. The Māyāvādīs say that the world created by *māyā* is false, and that actually there is no living entity but only one spiritual effulgence. They further say that God is imaginary, that people think of God only because of ignorance, and that when the Supreme Absolute Truth is befooled by the external energy, *māyā,* He becomes a *jīva,* or living entity. Upon hearing all these nonsensical ideas from the nondevotee, a devotee is greatly afflicted, as if his heart and soul were broken.

TEXT 100

লজ্জা-ভয় পাঞা আচার্য মৌন হইলা ।
আর দিন গোপালেরে দেশে পাঠাইলা ॥ ১০০ ॥

lajjā-bhaya pāñā ācārya mauna ha-ilā
āra dina gopālere deśe pāṭhāilā

SYNONYMS

lajjā-bhaya—fear and shame; *pāñā*—getting; *ācārya*—Bhagavān Ācārya; *mauna ha-ilā*—became silent; *āra dina*—the next day; *gopālere*—Gopāla Bhaṭṭācārya; *deśe*—to his own country; *pāṭhāilā*—sent.

TRANSLATION

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district.

TEXT 101

একদিন আচার্য প্রভুরে কৈলা নিমন্ত্রণ।
ঘরে ভাত করি' করে বিবিধ ব্যঞ্জন॥ ১০১॥

eka-dina ācārya prabhure kailā nimantraṇa
ghare bhāta kari' kare vividha vyañjana

SYNONYMS

eka-dina—one day; *ācārya*—Bhagavān Ācārya; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made an invitation for dinner; *ghare*—at home; *bhāta kari'*—cooking rice; *kare*—prepares; *vividha vyañjana*—varieties of vegetable preparations.

TRANSLATION

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

TEXT 102

'ছোট-হরিদাস' নাম প্রভুর কীর্তনীয়া।
তাহারে কহেন আচার্য ডাকিয়া আনিয়া॥ ১০২॥

'choṭa-haridāsa' nāma prabhura kīrtanīyā
tāhāre kahena ācārya ḍākiyā āniyā

SYNONYMS

choṭa-haridāsa nāma—a devotee named Choṭa Haridāsa; *prabhura kīrtanīyā*—a chanter of songs for Śrī Caitanya Mahāprabhu; *tāhāre*—unto him; *kahena*—says; *ācārya*—the *ācārya*; *ḍākiyā āniyā*—calling him to his place.

TRANSLATION

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

TEXT 103

'মোর নামে শিখি-মাহিতির ভগিনী-স্থানে গিয়া।
শুক্লচাউল এক মান আনহ মাগিয়া॥' ১০৩॥

'mora nāme śikhi-māhitira bhaginī-sthāne giyā
śukla-cāula eka māna ānaha māgiyā'

SYNONYMS

mora nāme—in my name; *śikhi-māhitira*—of Śikhi Māhiti; *bhaginī-sthāne*—at the place of the sister; *giyā*—going; *śukla-cāula*—white rice; *eka māna*—the measurement of one *māna*; *ānaha*—please bring; *māgiyā*—requesting.

TRANSLATION

"Please go to the sister of Śikhi Māhiti. In my name, ask her for a māna of white rice and bring it here."

PURPORT

In India *śukla-cāula* (white rice) is also called *ātapa-cāula,* or rice that has not been boiled before being threshed. Another kind of rice, called *siddha-cāula* (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāṣa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya Mahāprabhu, to get some of this rice from the sister of Śikhi Māhiti. A *māna* is a standard of measurement in Orissa for rice and other food grains.

TEXT 104

মাহিতির ভগিনী সেই, নাম—মাধবী-দেবী।
বৃদ্ধা তপস্বিনী আর পরমা বৈষ্ণবী॥ ১০৪॥

māhitira bhaginī sei, nāma—mādhavī-devī
vṛddhā tapasvinī āra paramā vaiṣṇavī

SYNONYMS

māhitira bhaginī—sister of Śikhi Māhiti; *sei*—that; *nāma*—named; *mādhavī-devī*—of the name Mādhavīdevī; *vṛddhā*—an elderly lady; *tapasvinī*—very strict in executing devotional service; *āra*—and; *paramā vaiṣṇavī*—a first-class devotee.

TRANSLATION

Śikhi Māhiti's sister was named Mādhavīdevī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

TEXT 105

প্রভু লেখা করে যারে—রাধিকার 'গণ'।
জগতের মধ্যে 'পাত্র'—সাড়ে তিন জন ॥ ১০৫ ॥

prabhu lekhā kare yāre——rādhikāra 'gaṇa'
jagatera madhye 'pātra'——sāḍe tina jana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *lekhā kare*—accepts; *yāre*—whom; *rādhikāra gaṇa*—as one of the associates of Śrīmatī Rādhārāṇī; *jagatera madhye*—throughout the whole world; *pātra*—most confidential devotees; *sāḍe tina*—three and a half; *jana*—persons.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrīmatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

TEXT 106

স্বরূপ গোসাঞি, আর রায় রামানন্দ।
শিখি-মাহিতি—তিন, তাঁর ভগিনী—অর্ধজন ॥ ১০৬ ॥

svarūpa gosāñi, āra rāya rāmānanda
śikhi-māhiti——tina, tāṅra bhaginī——ardha-jana

SYNONYMS

svarūpa gosāñi—of the name Svarūpa Gosvāmī; *āra*—and; *rāya rāmānanda*—Rāmānanda Rāya; *śikhi-māhiti*—Śikhi Māhiti; *tina*—three; *tāṅra bhaginī*—his sister; *ardha-jana*—half a person.

TRANSLATION

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti's sister.

TEXT 107

তাঁর ঠাঞি তণ্ডুল মাগি' আনিল হরিদাস।
তণ্ডুল দেখি' আচার্যের অধিক উল্লাস॥ ১০৭॥

tāṅra ṭhāñi taṇḍula māgi' ānila haridāsa
taṇḍula dekhi' ācāryera adhika ullāsa

SYNONYMS

tāṅra ṭhāñi—from her; *taṇḍula māgi'*—begging rice; *ānila haridāsa*—Haridāsa brought; *taṇḍula dekhi'*—seeing the rice; *ācāryera*—of Bhagavān Ācārya; *adhika ullāsa*—very great satisfaction.

TRANSLATION

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

TEXT 108

স্নেহে রান্ধিল প্রভুর প্রিয় যে ব্যঞ্জন।
দেউল প্রসাদ, আদা-চাকি, লেম্বু-সলবণ॥ ১০৮॥

snehe rāndhila prabhura priya ye vyañjana
deula prasāda, ādā-cāki, lembu-salavaṇa

SYNONYMS

snehe—in great affection; *rāndhila*—cooked; *prabhura*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *ye*—whatever; *vyañjana*—vegetables; *deula prasāda*—remnants from the temple of Jagannātha; *ādā-cāki*—ground ginger; *lembu*—lime; *sa-lavaṇa*—with salt.

TRANSLATION

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.

TEXT 109

মধ্যাহ্নে আসিয়া প্রভু ভোজনে বসিলা।
শাল্যন্ন দেখি' প্রভু আচার্যে পুছিলা॥ ১০৯॥

madhyāhne āsiyā prabhu bhojane vasilā
śālyanna dekhi' prabhu ācārye puchilā

SYNONYMS

madyāhne—at noon; *āsiyā*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to eat; *śāli-anna*—the rice of fine quality; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *ācārye puchilā*—inquired from Bhagavān Ācārya.

TRANSLATION

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

TEXT 110

উত্তম অন্ন এত তণ্ডুল কাঁহাতে পাইলা ?
আচার্য কহে,—মাধবী-পাশ মাগিয়া আনিলা ॥ ১১০ ॥

uttama anna eta taṇḍula kāṅhāte pāilā?
ācārya kahe,——mādhavī-pāśa māgiyā ānilā

SYNONYMS

uttama anna—fine rice; *eta*—such; *taṇḍula*—rice; *kāṅhāte pāilā*—where did you get; *ācārya kahe*—Bhagavān Ācārya replied; *mādhavī-pāśa*—from Mādhavīdevī; *māgiyā*—begging; *ānilā*—have brought.

TRANSLATION

"Where did you get such fine rice?" the Lord asked. Bhagavān Ācārya replied, "I got it by begging from Mādhavīdevī."

TEXT 111

প্রভু কহে,—'কোন্ যাই' মাগিয়া আনিল ?'
ছোট-হরিদাসের নাম আচার্য কহিল ॥ ১১১ ॥

prabhu kahe,——'kon yāi' māgiyā ānila?'
choṭa-haridāsera nāma ācārya kahila

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon yāi'*—who went; *māgiyā*—begging; *ānila*—brought; *choṭa-haridāsera*—of Junior Haridāsa; *nāma*—the name; *ācārya kahila*—Bhagavān Ācārya informed.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

TEXT 112

অন্ন প্রশংসিয়া প্রভু ভোজন করিলা।
নিজগৃহে আসি' গোবিন্দেরে আজ্ঞা দিলা॥ ১১২॥

anna praśaṁsiyā prabhu bhojana karilā
nija-gṛhe āsi' govindere ājñā dilā

SYNONYMS

anna praśaṁsiyā—praising the rice; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojana karilā*—partook of the *prasāda*; *nija-gṛhe*—to His own residence; *āsi'*—coming back; *govindere*—to Govinda; *ājñā dilā*—He gave order.

TRANSLATION

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the prasāda. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

TEXT 113

'আজি হৈতে এই মোর আজ্ঞা পালিবা।
ছোট হরিদাসে ইহাঁ আসিতে না দিবা॥' ১১৩॥

'āji haite ei mora ājñā pālibā
choṭa haridāse ihāṅ āsite nā dibā'

SYNONYMS

āji haite—from today; *ei*—this; *mora*—My; *ājñā*—order; *pālibā*—you should carry out; *choṭa haridāse*—Choṭa Haridāsa; *ihāṅ*—here; *āsite*—to come; *nā dibā*—do not allow.

TRANSLATION

"From this day forward, do not allow Choṭa Haridāsa to come here."

TEXT 114

দ্বার মানা হৈল, হরিদাস দুঃখী হৈল মনে।
কি লাগিয়া দ্বার-মানা কেহ নাহি জানে॥ ১১৪॥

dvāra mānā haila, haridāsa duḥkhī haila mane
ki lāgiyā dvāra-mānā keha nāhi jāne

SYNONYMS

dvāra mānā—closed door; *haila*—there was; *haridāsa*—Choṭa Haridāsa; *duḥkhī*—very unhappy; *haila mane*—became within his mind; *ki lāgiyā*—for what reason; *dvāra-mānā*—the door was closed; *keha nāhi jāne*—no one could understand.

TRANSLATION

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

TEXT 115

তিনদিন হৈল হরিদাস করে উপবাস।
স্বরূপাদি আসি, পুছিলা মহাপ্রভুর পাশ ॥ ১১৫ ॥

tina-dina haila haridāsa kare upavāsa
svarūpādi āsi, puchilā mahāprabhura pāśa

SYNONYMS

tina-dina haila—for three days; *haridāsa*—Junior Haridāsa; *kare upavāsa*—was fasting; *svarūpa-ādi*—Svarūpa Dāmodara and other confidential devotees; *āsi*—coming; *puchilā*—inquired; *mahāprabhura pāśa*—from Śrī Caitanya Mahāprabhu.

TRANSLATION

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

TEXT 116

"কোন্ অপরাধ, প্রভু, কৈল হরিদাস ?
কি লাগিয়া দ্বার-মানা, করে উপবাস ?" ১১৬ ॥

"kon aparādha, prabhu, kaila haridāsa?
ki lāgiyā dvāra-mānā, kare upavāsa?"

SYNONYMS

kon aparādha—what great offense; *prabhu*—O Lord; *kaila haridāsa*—has Haridāsa committed; *ki lāgiyā*—for what reason; *dvāra-mānā*—the closed door; *kare upavāsa*—he is now fasting.

TRANSLATION

"What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days."

TEXT 117

প্রভু কহে,—"বৈরাগী করে প্রকৃতি সম্ভাষণ।
দেখিতে না পারোঁ আমি তাহার বদন ॥ ১১৭ ॥

prabhu kahe,—"vairāgī kare prakṛti sambhāṣaṇa
dekhite nā pāroṅ āmi tāhāra vadana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *vairāgī*—a person in the renounced order of life; *kare*—does; *prakṛti sambhāṣaṇa*—intimate talking with a woman; *dekhite nā pāroṅ*—cannot see; *āmi*—I; *tāhāra vadana*—his face.

TRANSLATION

The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *saralatā,* or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

TEXT 118

দুর্বার ইন্দ্রিয় করে বিষয়-গ্রহণ।
দারবী প্রকৃতি হরে মুনেরপি মন ॥ ১১৮ ॥

durvāra indriya kare viṣaya-grahaṇa
dāravī prakṛti hare munerapi mana

SYNONYMS

durvāra—uncontrollable; *indriya*—the senses; *kare*—do; *viṣaya-grahaṇa*—accepting sense objects; *dāravī prakṛti*—a wooden statue of a woman; *hare*—attracts; *munerapi*—even of a great sage; *mana*—the mind.

TRANSLATION

"So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

TEXT 119

মাত্রা স্বস্রা দুহিত্রা বা নাবিবিক্তাসনো ভবেৎ ।
বলবানিন্দ্রিয়গ্রামো বিদ্বাংসমপি কর্ষতি ॥ ১১৯ ॥

mātrā svasrā duhitrā vā
nā viviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

SYNONYMS

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—with one's daughter; *vā*—or; *nā*—not; *vivikta-āsanaḥ*—sitting together; *bhavet*—there should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāṁsam*—a person with knowledge of liberation; *api*—even; *karṣati*—attract.

TRANSLATION

" 'One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.'

PURPORT

This verse appears in the *Manu-saṁhitā* (2.215) and *Śrīmad-Bhāgavatam* (9.19.17).

TEXT 120

ক্ষুদ্রজীব সব মর্কট-বৈরাগ্য করিয়া।
ইন্দ্রিয় চরাঞা বুলে 'প্রকৃতি' সম্ভাষিয়া ॥"১২০ ॥

kṣudra-jīva saba markaṭa-vairāgya kariyā
indriya carāñā bule 'prakṛti' sambhāṣiyā"

SYNONYMS

kṣudra-jīva—poor living entities; *saba*—all; *markaṭa vairāgya*—a renounced life like that of a monkey; *kariyā*—accepting; *indriya carāñā*—satisfying the senses; *bule*—wander here and there; *prakṛti sambhāṣiyā*—talking intimately with women.

TRANSLATION

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts *vairāgya* or takes *sannyāsa* but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called *markaṭa-vairāgya,* or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called *markaṭa-vairāgya.* Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of *sannyāsa* but again becomes agitated by sensual disturbances and talks privately with women is

called *dharma-dhvajī* or *dharma-kalaṅka,* which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the word *markaṭa* to mean "restless." A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a *sannyāsī* or *bābājī* in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a *sannyāsī,* a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Ṭhākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

TEXT 121

এত কহি' মহাপ্রভু অভ্যন্তরে গেলা।
গোসাঞির আবেশ দেখি' সবে মৌন হৈলা ॥১২১॥

eta kahi' mahāprabhu abhyantare gelā
gosāñira āveśa dekhi' sabe mauna hailā

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *abhyantare gelā*—entered His room; *gosāñira*—of Śrī Caitanya Mahāprabhu; *āveśa*—absorption in anger; *dekhi'*—seeing; *sabe*—all the devotees; *mauna hailā*—became silent.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

TEXT 122

আর দিনে সবে মেলি' প্রভুর চরণে।
হরিদাস লাগি, কিছু কৈলা নিবেদনে ॥ ১২২ ॥

āra dine sabe meli' prabhura caraṇe
haridāsa lāgi, kichu kailā nivedane

SYNONYMS

āra dine—the next day; *sabe meli'*—all the devotees, coming together; *prabhura caraṇe*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *haridāsa lāgi*—on behalf of Junior Haridāsa; *kichu*—some; *kailā nivedane*—submitted petition.

TRANSLATION

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

TEXT 123

"অল্প অপরাধ, প্রভু করহ প্রসাদ।
এবে শিক্ষা হইল না করিবে অপরাধ" ॥ ১২৩ ॥

"alpa aparādha, prabhu karaha prasāda
ebe śikṣā ha-ila nā karibe aparādha"

SYNONYMS

alpa aparādha—the offense is not very great; *prabhu*—O Lord; *karaha prasāda*—be merciful; *ebe*—now; *śikṣā ha-ila*—he has gotten a sufficient lesson; *nā karibe*—he will not do; *aparādha*—offense.

TRANSLATION

"Haridāsa has committed a small offense," they said. "Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such an offense."

TEXT 124

প্রভু কহে,—"মোর বশ নহে মোর মন।
প্রকৃতিসম্ভাষী বৈরাগী না করে দর্শন ॥ ১২৪ ॥

prabhu kahe,—"mora vaśa nahe mora mana
prakṛti-sambhāṣī vairāgī nā kare darśana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *mora vaśa*—under My control; *nahe*—is not; *mora*—My; *mana*—mind; *prakṛti-sambhāṣī*—one who talks with women; *vairāgī*—a person in the renounced order; *nā kare darśana*—does not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

TEXT 125

নিজ কার্যে যাহ সবে, ছাড় বৃথা কথা।
পুনঃ যদি কহ আমা না দেখিবে হেথা॥" ১২৫॥

nija kārye yāha sabe, chāḍa vṛthā kathā
punaḥ yadi kaha āmā nā dekhibe hethā"

SYNONYMS

nija kārye—your own business; *yāha sabe*—you can all go about; *chāḍa*—give up; *vṛthā kathā*—useless talk; *punaḥ*—again; *yadi kaha*—if you speak; *āmā*—Me; *nā dekhibe*—you will not see; *hethā*—here.

TRANSLATION

"You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here."

TEXT 126

এত শুনি' সবে নিজ-কর্ণে হস্ত দিয়া।
নিজ নিজ কার্যে সবে গেল ত' উঠিয়া॥ ১২৬॥

eta śuni' sabe nija-karṇe hasta diyā
nija nija kārye sabe gela ta' uṭhiyā

SYNONYMS

eta śuni'—hearing this; *sabe*—all the devotees; *nija-karṇe*—over their ears; *hasta diyā*—putting their hands; *nija nija kārye*—to their respective duties; *sabe*—all of them; *gela*—went; *ta'*—certainly; *uṭhiyā*—getting up.

TRANSLATION

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

TEXT 127

মহাপ্রভু মধ্যাহ্ন করিতে চলি, গেলা।
বুঝন না যায় এই মহাপ্রভুর লীলা॥ ১২৭॥

mahāprabhu madhyāhna karite cali, gelā
bujhana nā yāya ei mahāprabhura līlā

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—to execute His noon activities; *cali*—walking; *gelā*—left; *bujhana nā yāya*—no one could understand; *ei*—this; *mahāprabhura līlā*—pastime of Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

TEXT 128

আর দিন সবে পরমানন্দপুরী-স্থানে।
'প্রভুকে প্রসন্ন কর'—কৈলা নিবেদনে॥ ১২৮॥

āra dina sabe paramānanda-purī-sthāne
'prabhuke prasanna kara'—kailā nivedane

SYNONYMS

āra dina—the next day; *sabe*—all the devotees; *paramānanda-purī-sthāne*—at the place of Paramānanda Purī; *prabhuke*—Śrī Caitanya Mahāprabhu; *prasanna kara*—please try to pacify; *kailā nivedane*—submitted.

TRANSLATION

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord.

TEXT 129

তবে পুরী-গোসাঞি একা প্রভুস্থানে আইলা।
নমস্করি' প্রভু তাঁরে সম্ভ্রমে বসাইলা॥ ১২৯॥

tabe purī-gosāñi ekā prabhu-sthāne āilā
namaskari' prabhu tāṅre sambhrame vasāilā

SYNONYMS

tabe—thereupon; *purī-gosāñi*—Paramānanda Purī; *ekā*—alone; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *namaskari'*—after offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *sambhrame*—with great respect; *vasāilā*—got to sit down.

TRANSLATION

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

TEXT 130

পুছিলা,— কি আজ্ঞা, কেনে হৈল আগমন ?
হরিদাসে প্রসাদ লাগি' কৈলা নিবেদন ॥ ১৩০ ॥

puchilā,——ki ājñā, kene haila āgamana?
'haridāse prasāda lāgi' kailā nivedana

SYNONYMS

puchilā—the Lord inquired; *ki ājñā*—what is your order; *kene haila āgamana*—what is the reason you have come; *haridāse prasāda lāgi'*—for a favor to Junior Haridāsa; *kailā nivedana*—he made a request.

TRANSLATION

The Lord inquired, "What is your order? For what purpose have you come here?" Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

TEXT 131

শুনিয়া কহেন প্রভু,—"শুনহ, গোসাঞি।
সব বৈষ্ণব লঞা তুমি রহ এই ঠাঞি ॥ ১৩১ ॥

śuniyā kahena prabhu,——"śunaha, gosāñi
saba vaiṣṇava lañā tumi raha ei ṭhāñi

SYNONYMS

śuniyā—hearing; *kahena prabhu*—Śrī Caitanya Mahāprabhu said; *śunaha*—please hear; *gosāñi*—my lord; *saba vaiṣṇava*—all the Vaiṣṇavas; *lañā*—taking; *tumi*—your lordship; *raha*—stay; *ei ṭhāñi*—in this place.

TRANSLATION

Hearing this request, Śrī Caitanya Mahāprabhu replied, "My dear lord, please hear me. It is better for you to stay here with all the Vaiṣṇavas.

TEXT 132

মোরে আজ্ঞা হয়, মুঞি যাঙ আলালনাথ।
একলে রহিব তাহাঁ, গোবিন্দ-মাত্র সাথ॥"১৩২॥

more ājñā haya, muñi yāṅa ālālanātha
ekale rahiba tāhāṅ, govinda-mātra sātha"

SYNONYMS

more—to Me; *ājñā haya*—please give permission; *muñi*—I; *yāṅa*—go; *ālālanātha*—to the place known as Ālālanātha; *ekale rahiba*—I shall remain alone; *tāhāṅ*—there; *govinda-mātra sātha*—with only Govinda.

TRANSLATION

"Please give Me permission to go to Ālālanātha. I shall remain there alone; only Govinda will go with Me."

TEXT 133

এত বলি' প্রভু যদি গোবিন্দে বোলাইলা।
পুরীরে নমস্কার করি' উঠিয়া চলিলা॥ ১৩৩॥

eta bali' prabhu yadi govinde bolāilā
purīre namaskāra kari' uṭhiyā calilā

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *govinde bolāilā*—called for Govinda; *purīre*—to Paramānanda Purī; *namaskāra kari'*—offering respect; *uṭhiyā calilā*—got up and began to go away.

TRANSLATION

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave.

TEXT 134

আস্তে-ব্যস্তে পুরী-গোসাঞি প্রভু আগে গেলা।
অনুনয় করি' প্রভুরে ঘরে বসাইলা॥ ১৩৪॥

āste-vyaste purī-gosāñi prabhu āge gelā
anunaya kari' prabhure ghare vasāilā

SYNONYMS

āste-vyaste—with great haste; *purī-gosāñi*—Paramānanda Purī; *prabhu āge*—in front of Śrī Caitanya Mahāprabhu; *gelā*—went; *anunaya kari'*—with great humility; *prabhure*—Śrī Caitanya Mahāprabhu; *ghare*—in His room; *vasāilā*—got to sit down.

TRANSLATION

In great haste Paramānanda Purī Gosāñi went before Him and with great humility persuaded Him to sit down in His own room.

TEXT 135

"তোমার যে ইচ্ছা, কর, স্বতন্ত্র ঈশ্বর।
কেবা কি বলিতে পারে তোমার উপর ? ১৩৫ ॥

"tomāra ye icchā, kara, svatantra īśvara
kebā ki balite pāre tomāra upara?

SYNONYMS

tomāra ye icchā—whatever is Your desire; *kara*—You can do; *svatantra īśvara*—the independent Supreme Personality of Godhead; *kebā*—who; *ki balite pāre*—can speak; *tomāra upara*—above You.

TRANSLATION

Paramānanda Purī said, "My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?

TEXT 136

লোক-হিত লাগি' তোমার সব ব্যবহার।
আমি সব না জানি গম্ভীর হৃদয় তোমার ॥" ১৩৬ ॥

loka-hita lāgi' tomāra saba vyavahāra
āmi saba nā jāni gambhīra hṛdaya tomāra"

SYNONYMS

loka-hita lāgi'—for the benefit of people in general; *tomāra*—Your; *saba*—all; *vyavahāra*—activities; *āmi saba*—all of us; *nā jāni*—cannot understand; *gambhīra*—very deep and grave; *hṛdaya*—heart; *tomāra*—Your.

TRANSLATION

"All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

TEXT 137

এত বলি' পুরী-গোসাঞি গেলা নিজ-স্থানে।
হরিদাস-স্থানে গেলা সব ভক্তগণে॥ ১৩৭॥

eta bali' purī-gosāñi gelā nija-sthāne
haridāsa-sthāne gelā saba bhakta-gaṇe

SYNONYMS

eta bali'—saying this; *purī-gosāñi*—Paramānanda Gosāñi; *gelā*—left; *nija-sthāne*—for his own place; *haridāsa-sthāne*—unto the place of Junior Haridāsa; *gelā*—went; *saba bhakta-gaṇe*—all the other devotees.

TRANSLATION

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa.

TEXT 138

স্বরূপ-গোসাঞি কহে,—"শুন, হরিদাস।
সবে তোমার হিত বাঞ্ছি, করহ বিশ্বাস॥ ১৩৮॥

svarūpa-gosāñi kahe,—"śuna, haridāsa
sabe tomāra hita vāñchi, karaha viśvāsa

SYNONYMS

svarūpa-gosani kahe—Svarūpa Dāmodara Gosāñi said; *śuna haridāsa*—just hear, Haridāsa; *sabe*—all of us; *tomāra hita vāñchi*—wish well for you; *karaha viśvāsa*—just believe it.

TRANSLATION

Svarūpa Dāmodara Gosāñi said, "Please hear us, Haridāsa, for we all wish you well. Please believe this.

TEXT 139

প্রভু হঠে পড়িয়াছে স্বতন্ত্র ঈশ্বর।
কভু কৃপা করিবেন যাতে দয়ালু অন্তর॥ ১৩৯॥

prabhu haṭhe paḍiyāche svatantra īśvara
kabhu kṛpā karibena yāte dayālu antara

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *haṭhe paḍiyāche*—has taken up a persistently angry mood; *svatantra īśvara*—the independent Personality of Godhead; *kabhu*—some time; *kṛpā karibena*—He will be merciful (to you); *yāte*—because; *dayālu*—merciful; *antara*—at heart.

TRANSLATION

"At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

TEXT 140

তুমি হঠ কৈলে তাঁর হঠ সে বাড়িবে।
স্নান ভোজন কর, আপনে ক্রোধ যাবে ॥"১৪০॥

tumi haṭha kaile tāṅra haṭha se bāḍibe
snāna bhojana kara, āpane krodha yābe"

SYNONYMS

tumi haṭha kaile—if you go on persisting; *tāṅra*—His; *haṭha*—persistence; *se*—that; *bāḍibe*—will increase; *snāna bhojana kara*—take your bath and take *prasāda*; *āpane krodha yābe*—automatically His anger will subside.

TRANSLATION

"The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasāda. In due course, His anger will automatically subside."

TEXT 141

এত বলি তারে স্নান ভোজন করাঞা।
আপন ভবন আইলা তারে আশ্বাসিয়া ॥ ১৪১ ॥

eta bali tāre snāna bhojana karāñā
āpana bhavana āilā tāre āśvāsiyā

SYNONYMS

eta bali—saying this; *tāre*—him; *snāna bhojana karāñā*—inducing to bathe and take *prasāda*; *āpana bhavana*—to his own place; *āilā*—returned; *tāre āśvāsiyā*—assuring him.

TRANSLATION

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and take prasāda. After thus reassuring him, he returned home.

TEXT 142

প্রভু যদি যান জগন্নাথ-দরশনে।
দূরে রহি' হরিদাস করেন দর্শনে ॥ ১৪২ ॥

prabhu yadi yāna jagannātha-daraśane
dūre rahi' haridāsa karena darśane

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *yadi*—when; *yāna*—goes; *jagannātha-daraśane*—to see Lord Jagannātha; *dūre rahi'*—remaining in a distant place; *haridāsa*—Junior Haridāsa; *karena darśane*—sees.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him.

TEXT 143

মহাপ্রভু—কৃপাসিন্ধু, কে পারে বুঝিতে ?
প্রিয় ভক্তে দণ্ড করেন ধর্ম বুঝাইতে ॥ ১৪৩ ॥

mahāprabhu—kṛpā-sindhu, ke pāre bujhite?
priya bhakte daṇḍa karena dharma bujhāite

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *kṛpā-sindhu*—the ocean of mercy; *ke pāre bujhite*—who can understand; *priya bhakte*—unto His dear devotees; *daṇḍa karena*—makes chastisement; *dharma bujhāite*—to establish principles of religion or duty.

TRANSLATION

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future *sahajiyās* who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide *sannyāsīs* but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrīmatī Mādhavīdevī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was His purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

TEXT 144

দেখি' ত্রাস উপজিল সব ভক্তগণে।
স্বপ্নেহ ছাড়িল সবে স্ত্রী-সম্ভাষণে॥ ১৪৪॥

dekhi' trāsa upajila saba bhakta-gaṇe
svapne-ha chāḍila sabe strī-sambhāṣaṇe

SYNONYMS

dekhi'—seeing; *trāsa*—an atmosphere of fear; *upajila*—grew; *saba bhakta-gaṇe*—among all the devotees; *svapne-ha*—even in dreams; *chāḍila*—gave up; *sabe*—all; *strī-sambhāṣaṇe*—talk with women.

TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

PURPORT

In connection with *strī-sambhāṣaṇa,* talking with women, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Cāṇakya Paṇḍita, the great moral instructor, says, *mātṛvat para-dāreṣu.* Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

TEXT 145

এইমতে হরিদাসের এক বৎসর গেল।
তবু মহাপ্রভুর মনে প্রসাদ নহিল॥ ১৪৫॥

ei-mate haridāsera eka vatsara gela
tabu mahāprabhura mane prasāda nahila

SYNONYMS

ei-mate—in this way; *haridāsera*—of Junior Haridāsa; *eka vatsara*—one year; *gela*—passed; *tabu*—still; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *prasāda nahila*—there were no symptoms of mercy.

TRANSLATION

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

TEXT 146

রাত্রি অবশেষে প্রভুরে দণ্ডবৎ হঞা।
প্রয়াগেতে গেল কারেহ কিছু না বলিয়া॥ ১৪৬॥

rātri avaśeṣe prabhure daṇḍavat hañā
prayāgete gela kāreha kichu nā baliyā

SYNONYMS

rātri avaśeṣe—at the end of one night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *daṇḍavat hañā*—offering obeisances; *prayāgete*—to the holy place known as Prayāga (Allahabad); *gela*—went; *kāreha*—to anyone; *kichu*—anything; *nā baliyā*—not saying.

TRANSLATION

Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone.

TEXT 147

প্রভুপদপ্রাপ্তি লাগি' সঙ্কল্প করিল।
ত্রিবেণী প্রবেশ করি' প্রাণ ছাড়িল॥ ১৪৭॥

prabhu-pada-prāpti lāgi' saṅkalpa karila
triveṇī praveśa kari' prāṇa chāḍila

SYNONYMS

prabhu-pada—the lotus feet of Śrī Caitanya Mahāprabhu; *prāpti lāgi'*—with a view to getting; *saṅkalpa karila*—decided definitely; *tri-veṇī praveśa kari'*—entering into the water at the confluence of the Ganges and Yamunā at Prayāga; *prāṇa chāḍila*—give up his life.

TRANSLATION

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Triveṇī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life.

TEXT 148

সেইক্ষণে দিব্যদেহে প্রভুস্থানে আইলা।
প্রভুকৃপা পাঞা অন্তর্ধানেই রহিলা॥ ১৪৮॥

sei-kṣaṇe divya-dehe prabhu-sthāne āilā
prabhu-kṛpā pāñā antardhānei rahilā

SYNONYMS

sei-kṣaṇe—immediately thereupon; *divya-dehe*—in a spiritual body; *prabhu-sthāne āilā*—came to Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of Śrī Caitanya Mahāprabhu; *pāñā*—getting; *antardhānei rahilā*—remained invisible.

TRANSLATION

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible.

TEXT 149

গন্ধর্ব-দেহে গান করেন অন্তর্ধানে।
রাত্র্যে প্রভুরে শুনায় গীত, অন্যে নাহি জানে ॥১৪৯॥

gandharva-dehe gāna karena antardhāne
rātrye prabhure śunāya gīta, anye nāhi jāne

SYNONYMS

gandharva-dehe—in the body of a Gandharva; *gāna karena*—he sings; *antardhāne*—without being visible; *rātrye*—at night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *śunāya gīta*—he was singing; *anye*—others; *nāhi jāne*—could not understand.

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

TEXT 150

একদিন মহাপ্রভু পুছিলা ভক্তগণে।
'হরিদাস কাঁহা? তারে আনহ এখানে' ॥ ১৫০ ॥

eka-dina mahāprabhu puchilā bhakta-gaṇe
'haridāsa kāṅhā? tāre ānaha ekhāne'

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchilā bhakta-gaṇe*—inquired from the devotees; *haridāsa kāṅhā*—where is Haridāsa; *tāre*—him; *ānaha ekhāne*—bring here.

TRANSLATION

One day Śrī Caitanya Mahāprabhu inquired from the devotees, "Where is Haridāsa? Now you may bring him here."

TEXT 151

সবে কহে,—'হরিদাস বর্ষপূর্ণ দিনে।
রাত্রে উঠি কাঁহা গেলা, কেহ নাহি জানে ॥"১৫১ ॥

sabe kahe,—'haridāsa varṣa-pūrṇa dine
rātre uṭhi kāṅhā gelā, keha nāhi jāne"

SYNONYMS

sabe kahe—everyone spoke; *haridāsa*—Haridāsa; *varṣa-pūrṇa dine*—at the end of one full year; *rātre*—at night; *uṭhi*—getting up; *kāṅhā gelā*—where he went; *keha nāhi jāne*—no one knows.

TRANSLATION

The devotees all replied, "One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone."

TEXT 152

শুনি' মহাপ্রভু ঈষৎ হাসিয়া রহিলা।
সব ভক্তগণ মনে বিস্ময় হইলা॥ ১৫২॥

śuni' mahāprabhu īṣat hāsiyā rahilā
saba bhakta-gaṇa mane vismaya ha-ilā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—slightly; *hāsiyā rahilā*—remained smiling; *saba bhakta-gaṇa*—all the devotees; *mane*—in the minds; *vismaya ha-ilā*—became surprised.

TRANSLATION

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very astonished.

TEXTS 153-154

একদিন জগদানন্দ, স্বরূপ, গোবিন্দ।
কাশীশ্বর, শঙ্কর, দামোদর, মুকুন্দ॥ ১৫৩॥
সমুদ্রস্নানে গেলা সবে, শুনে কথো দূরে।
হরিদাস গায়েন, যেন ডাকি' কণ্ঠস্বরে॥ ১৫৪॥

eka-dina jagadānanda, svarūpa, govinda
kāśīśvara, śaṅkara, dāmodara, mukunda

samudra-snāne gelā sabe, śune katho dūre
haridāsa gāyena, yena ḍāki' kaṇṭha-svare

SYNONYMS

eka-dina—one day; *jagadānanda*—Jagadānanda; *svarūpa*—Svarūpa; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *samudra-snāne*—bathing in the sea; *gelā*—went; *sabe*—all of them; *śune*—could hear; *katho dūre*—from a distant place; *haridāsa gāyena*—Junior Haridāsa was singing; *yena*—as if; *ḍāki'*—calling; *kaṇṭha-svare*—in his original voice.

TRANSLATION

One day Jagadānanda, Svarūpa, Govinda, Kāśīśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

TEXT 155

মনুষ্য না দেখে—মধুর গীতমাত্র শুনে।
গোবিন্দাদি সবে মেলি' কৈল অনুমানে ॥ ১৫৫ ॥

manuṣya nā dekhe—madhura gīta-mātra śune
govindādi sabe meli' kaila anumāne

SYNONYMS

manuṣya—a man; *nā dekhe*—could not see; *madhura*—very sweet; *gīta*—singing; *mātra*—only; *śune*—one could hear; *govinda-ādi sabe*—all the devotees, headed by Govinda; *meli'*—coming together; *kaila anumāne*—guessed.

TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

TEXT 156

'বিষাদি খাঞা হরিদাস আত্মঘাত কৈল।
সেই পাপে জানি 'ব্রহ্মরাক্ষস' হৈল ॥ ১৫৬ ॥

'viṣādi khāñā haridāsa ātma-ghāta kaila
sei pāpe jāni 'brahma-rākṣasa' haila

SYNONYMS

viṣa-ādi khāñā—by drinking poison; *haridāsa*—Junior Haridāsa; *ātma-ghāta kaila*—has committed suicide; *sei pāpe*—on account of that sinful activity; *jāni*—we understand; *brahma-rākṣasa*—a *brāhmaṇa* ghost; *haila*—he has become.

TRANSLATION

"Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost.

TEXT 157

আকার না দেখি, মাত্র শুনি তার গান।'
স্বরূপ কহেন,—"এই মিথ্যা অনুমান ॥ ১৫৭ ॥

ākāra nā dekhi, mātra śuni tāra gāna'
svarūpa kahena,—"ei mithyā anumāna

SYNONYMS

ākāra—form; *nā dekhi*—we cannot see; *mātra*—only; *śuni*—we hear; *tāra*—his; *gāna*—singing; *svarūpa kahena*—Svarūpa Dāmodara said; *ei*—this; *mithyā*—false; *anumāna*—guess.

TRANSLATION

"We cannot see his material form," they said, "but still we hear his sweet singing. Therefore he must have become a ghost." Svarūpa Dāmodara, however, protested, "This is a false guess.

TEXT 158

আজন্ম কৃষ্ণকীর্তন, প্রভুর সেবন।
প্রভু-কৃপাপাত্র, আর ক্ষেত্রের মরণ ॥ ১৫৮ ॥

ājanma kṛṣṇa-kīrtana, prabhura sevana
prabhu-kṛpā-pātra, āra kṣetrera maraṇa

SYNONYMS

ājanma—throughout the whole life; *kṛṣṇa-kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *prabhura sevana*—service to Śrī Caitanya Mahāprabhu; *prabhu-kṛpā-pātra*—very dear to the Lord; *āra*—and; *kṣetrera maraṇa*—his death in a holy place.

TRANSLATION

"Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place.

TEXT 159

দুর্গতি না হয় তার, সদ্গতি সে হয়।
প্রভু-ভঙ্গী এই, পাছে জানিবা নিশ্চয়॥"১৫৯॥

durgati nā haya tāra, sad-gati se haya
prabhu-bhaṅgī ei, pāche jānibā niścaya"

SYNONYMS

durgati—a bad result; *nā haya tāra*—is not his; *sat-gati se haya*—he must have achieved liberation; *prabhu-bhaṅgī*—a sport of Śrī Caitanya Mahāprabhu; *ei*—this; *pāche*—later; *jānibā*—you will understand; *niścaya*—the real fact.

TRANSLATION

"Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu. You will all understand it later."

TEXT 160

প্রয়াগ হইতে এক বৈষ্ণব নবদ্বীপ আইল।
হরিদাসের বার্তা তেঁহো সবারে কহিল॥ ১৬০॥

prayāga ha-ite eka vaiṣṇava navadvīpa āila
haridāsera vārtā teṅho sabāre kahila

SYNONYMS

prayāga ha-ite—from Prayāga; *eka*—one; *vaiṣṇava*—devotee of Lord Kṛṣṇa; *navadvīpa āila*—came to Navadvīpa; *haridāsera vārtā*—the news of Haridāsa; *teṅho*—he; *sabāre kahila*—informed everyone.

TRANSLATION

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa's suicide.

TEXT 161

যৈছে সংকল্প, যৈছে ত্রিবেণী প্রবেশিল।
শুনি' শ্রীবাসাদির মনে বিস্ময় হইল॥ ১৬১॥

yaiche saṅkalpa, yaiche triveṇī praveśila
śuni' śrīvāsādira mane vismaya ha-ila

SYNONYMS

yaiche saṅkalpa—how he was determined; *yaiche*—how; *triveṇī praveśila*—he entered into Triveṇī; *śuni'*—hearing; *śrīvāsa-ādira*—of Śrīvāsa Ṭhākura and others; *mane*—in the minds; *vismaya ha-ila*—there was surprise.

TRANSLATION

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised.

TEXT 162

বর্ষান্তরে শিবানন্দ সব ভক্ত লঞা।
প্রভুরে মিলিলা আসি' আনন্দিত হঞা॥ ১৬২॥

varṣāntare śivānanda saba bhakta lañā
prabhure mililā āsi' ānandita hañā

SYNONYMS

varṣa-antare—at the end of the year; *śivānanda*—Śivānanda Sena; *saba*—all; *bhakta lañā*—taking the devotees; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *āsi'*—coming; *ānandita hañā*—becoming greatly happy.

TRANSLATION

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu.

TEXT 163

'হরিদাস কাঁহা?' যদি শ্রীবাস পুছিলা।
"স্বকর্মফলভুক্ পুমান্"—প্রভু উত্তর দিলা॥ ১৬৩॥

'haridāsa kāṅhā?' yadi śrīvāsa puchilā
"sva-karma-phala-bhuk pumān"—prabhu uttara dilā

SYNONYMS

haridāsa kāṅhā—where is Junior Haridāsa; *yadi*—when; *śrīvāsa puchilā*—Śrīvāsa Ṭhākura inquired; *sva-karma-phala-bhuk*—sure to accept the resultant action of his fruitive activities; *pumān*—a person; *prabhu*—Śrī Caitanya Mahāprabhu; *uttara dilā*—replied.

TRANSLATION

When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, "Where is Junior Haridāsa?" The Lord replied, "A person is sure to achieve the results of his fruitive activities."

TEXT 164

তবে শ্রীবাস তার বৃত্তান্ত কহিল।
যৈছে সংকল্প, যৈছে ত্রিবেণী প্রবেশিল ॥ ১৬৪ ॥

tabe śrīvāsa tāra vṛttānta kahila
yaiche saṅkalpa, yaiche triveṇī praveśila

SYNONYMS

tabe—at that time; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāra*—of Junior Haridāsa; *vṛttānta*—story; *kahila*—spoke; *yaiche*—how; *saṅkalpa*—he decided; *yaiche*—how; *triveṇī praveśila*—he entered the waters at the confluence of the Ganges and Yamunā.

TRANSLATION

Then Śrīvāsa Ṭhākura related the details of Haridāsa's decision and his entering the waters at the confluence of the Ganges and Yamunā.

TEXT 165

শুনি' প্রভু হাসি' কহে সুপ্রসন্ন চিত্ত।
'প্রকৃতি দর্শন কৈলে এই প্রায়শ্চিত্ত' ॥ ১৬৫ ॥

śuni' prabhu hāsi' kahe suprasanna citta
'prakṛti darśana kaile ei prāyaścitta'

SYNONYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—replied; *su-prasanna citta*—being in a happy mood; *prakṛti darśana kaile*—if someone sees women with a sensual propensity; *ei prāyaścitta*—this is the atonement.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

TEXT 166

স্বরূপাদি মিলি' তবে বিচার করিলা।
ত্রিবেণী-প্রভাবে হরিদাস প্রভুপদ পাইলা ॥ ১৬৬ ॥

svarūpādi mili' tabe vicāra karilā
triveṇī-prabhāve haridāsa prabhu-pada pāilā

SYNONYMS

svarūpa-ādi—devotees headed by Svarūpa Dāmodara; *mili'*—coming together; *tabe*—then; *vicāra karilā*—discussed; *triveṇī-prabhāve*—by the influence of the holy place at the confluence of the Ganges and Yamunā; *haridāsa*—Junior Haridāsa; *prabhu-pada pāilā*—achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a *sannyāsī* or a *bābājī,* if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

TEXT 167

এইমত লীলা করে শচীর নন্দন।
যাহা শুনি' ভক্তগণের যুড়ায় কর্ণ-মন ॥ ১৬৭ ॥

ei-mata līlā kare śacīra nandana
yāhā śuni' bhakta-gaṇera yuḍāya karṇa-mana

SYNONYMS

ei-mata—in this way; *līlā kare*—continues to execute pastimes; *śacīra nandana*—the son of mother Śacī; *yāhā śuni'*—hearing which; *bhakta-gaṇera*—of the devotees; *yuḍāya*—satisfies; *karṇa-mana*—the ears and the mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, the son of mother Śacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

TEXT 168

আপন কারুণ্য, লোকে বৈরাগ্য-শিক্ষণ।
স্বভক্তের গাঢ়-অনুরাগ-প্রকটীকরণ ॥ ১৬৮ ॥

āpana kāruṇya, loke vairāgya-śikṣaṇa
sva-bhaktera gāḍha-anurāga-prakaṭī-karaṇa

SYNONYMS

āpana—personal; *kāruṇya*—favor; *loke*—to the people in general; *vairāgya-śikṣaṇa*—teaching about the order of renunciation; *sva-bhaktera*—of His devotees; *gāḍha*—deep; *anurāga*—of attachment; *prakaṭī*—manifestation; *karaṇa*—causing.

TRANSLATION

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsī should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

TEXT 169

তীর্থের মহিমা, নিজ ভক্তে আত্মসাৎ।
এক লীলায় করেন প্রভু কার্য পাঁচ-সাত ॥ ১৬৯ ॥

tīrthera mahimā, nija bhakte ātmasāt
eka līlāya karena prabhu kārya pāṅca-sāta

SYNONYMS

tīrthera mahimā—the glories of a holy place; *nija bhakte ātmasāt*—accepting His devotee again; *eka līlāya*—by one pastime; *karena*—executes; *prabhu*—Śrī Caitanya Mahāprabhu; *kārya pāṅca-sāta*—five to seven different purposes.

TRANSLATION

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

TEXT 170

মধুর চৈতন্যলীলা—সমুদ্র-গম্ভীর।
লোকে নাহি বুঝে, বুঝে যেই 'ভক্ত' 'ধীর'॥ ১৭০॥

madhura caitanya-līlā——samudra-gambhīra
loke nāhi bujhe, bujhe yei 'bhakta' 'dhīra'

SYNONYMS

madhura—sweet; *caitanya-līlā*—pastimes of Lord Śrī Caitanya Mahāprabhu; *samudra-gambhīra*—as deep as the ocean; *loke nāhi bujhe*—people in general cannot understand; *bujhe*—can understand; *yei*—one who; *bhakta*—devotee; *dhīra*—sober.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

TEXT 171

বিশ্বাস করিয়া শুন চৈতন্যচরিত।
তর্ক না করিহ, তর্কে হবে বিপরীত॥ ১৭১॥

viśvāsa kariyā śuna caitanya-carita
tarka nā kariha, tarke habe viparīta

SYNONYMS

viśvāsa kariyā—with faith and confidence; *śuna*—just hear; *caitanya-carita*—the pastimes of Śrī Caitanya Mahāprabhu; *tarka nā kariha*—do not uselessly argue; *tarke*—by argument; *habe viparīta*—will get the opposite result.

TRANSLATION

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

TEXT 172

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১৭২॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Instructions from this Chapter

Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for *ācāryas,* or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was Junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī

Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Second Chapter, describing the chastisement of Junior Haridāsa.*

CHAPTER 3

The Glories of Śrīla Haridāsa Ṭhākura

A summary of this Third Chapter of *Antya-līlā* is given by Śrīla Bhaktivinoda Ṭhākura as follows. A beautiful young *brāhmaṇa* girl in Jagannātha Purī had a very handsome son who was coming every day to Śrī Caitanya Mahāprabhu. This was not very much to the liking of Dāmodara Paṇḍita, however, who therefore told Śrī Caitanya Mahāprabhu, "If You display so much love for this boy, people will doubt Your character." Hearing these words from Dāmodara Paṇḍita, the Lord sent him to Navadvīpa to supervise the affairs of His mother, Śacīdevī. He also especially requested Dāmodara Paṇḍita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita went to Navadvīpa, taking with him all kinds of *prasāda* from Lord Jagannātha.

On another occasion, Śrī Caitanya Mahāprabhu once inquired from Haridāsa Ṭhākura, who was known as Brahma Haridāsa, how the *yavanas,* or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridāsa Ṭhākura replied that their deliverance would be possible if they very loudly chanted the Hare Kṛṣṇa *mantra,* for hearing the Hare Kṛṣṇa *mantra* chanted loudly, even with but little realization, would help them.

After describing this incident, the author of *Caitanya-caritāmṛta* also describes how Haridāsa Ṭhākura was tested at Benāpola, a village near Śāntipura. A person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridāsa Ṭhākura, even the prostitute was delivered. Because of offending a pure Vaiṣṇava, Rāmacandra Khān was later cursed by Nityānanda Prabhu and ruined.

From Benāpola, Haridāsa Ṭhākura went to the village known as Cāndapura, where he lived at the house of Balarāma Ācārya. Thereafter, Haridāsa Ṭhākura was received by two brothers known as Hiraṇya and Govardhana Majumadāra, but in the course of a discussion he was offended by a caste *brāhmaṇa* known as Gopāla Cakravartī. Because of this offense, Gopāla Cakravartī was punished by being afflicted with leprosy.

Haridāsa Ṭhākura later left Cāndapura and went to the house of Advaita Ācārya, where he was tested by Māyādevī, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Kṛṣṇa *mahā-mantra.*

TEXT 1

বন্দেঽহং শ্রীগুরোঃ শ্রীযুতপদকমলং শ্রীগুরূন্ বৈষ্ণবাংশ্চ
শ্রীরূপং সাগ্রজাতং সহগণরঘুনাথান্বিতং তং সজীবম্।
সাদ্বৈতং সাবধূতং পরিজনসহিতং কৃষ্ণচৈতন্যদেবং
শ্রীরাধাকৃষ্ণপাদান্ সহগণললিতা-শ্রীবিশাখান্বিতাংশ্চ ॥ ১ ॥

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

SYNONYMS

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *parampara* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; *ca*—and; *śrī-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa*—with associates; *raghunātha-anvitaṁ*—with Raghunātha dāsa Gosvāmī; *taṁ*—unto him; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with Their associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gaura-candra*—to Śrī Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

পুরুষোত্তমে এক উড়িয়া-ব্রাহ্মণকুমার ।
পিতৃশূন্য, মহাসুন্দর, মৃদুব্যবহার ॥ ৩ ॥

puruṣottame eka uḍiyā-brāhmaṇa-kumāra
pitṛ-śūnya, mahā-sundara, mṛdu-vyavahāra

SYNONYMS

puruṣottame—in Jagannātha Purī; *eka*—one; *uḍiyā-brāhmaṇa-kumāra*—young son of a *brāhmaṇa* from Orissa; *pitṛ-śūnya*—without his father; *mahā-sundara*—possessing very beautiful bodily features; *mṛdu-vyavahāra*—having very gentle behavior.

TRANSLATION

In Jagannātha Purī there was a young boy who had been born of an Orissan brāhmaṇa but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.

TEXTS 4-5

প্রভু-স্থানে নিত্য আইসে, করে নমস্কার ।
প্রভু-সনে বাত্ কহে প্রভু-'প্রাণ' তার ॥ ৪ ॥

প্রভুতে তাহার প্রীতি, প্রভু দয়া করে।
দামোদর তার প্রীতি সহিতে না পারে ॥ ৫ ॥

prabhu-sthāne nitya āise, kare namaskāra
prabhu-sane vāt kahe prabhu-'prāṇa' tāra

prabhute tāhāra prīti, prabhu dayā kare
dāmodara tāra prīti sahite nā pāre

SYNONYMS

prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; *nitya*—daily; *āise*—comes; *kare namaskāra*—offers respectful obeisances; *prabhu-sane*—with the Lord; *vāt kahe*—talks; *prabhu-prāṇa tāra*—his life and soul was Śrī Caitanya Mahāprabhu; *prabhute*—unto the Lord; *tāhāra prīti*—his affection; *prabhu*—the Lord; *dayā kare*—reciprocates His mercy; *dāmodara*—Dāmodara Paṇḍita; *tāra*—his; *prīti*—love of Lord Śrī Caitanya Mahāprabhu; *sahite nā pāre*—could not tolerate.

TRANSLATION

The boy came daily to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable to Dāmodara Paṇḍita.

TEXT 6

বার বার নিষেধ করে ব্রাহ্মণকুমারে।
প্রভুরে না দেখিলে সেই রহিতে না পারে ॥ ৬ ॥

bāra bāra niṣedha kare brāhmaṇa-kumāre
prabhure nā dekhile sei rahite nā pāre

SYNONYMS

bāra bāra—again and again; *niṣedha kare*—forbids; *brāhmaṇa-kumāre*—the son of the *brāhmaṇa*; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhile*—without seeing; *sei*—that boy; *rahite nā pāre*—could not stay.

TRANSLATION

Dāmodara Paṇḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.

TEXT 7

নিত্য আইসে, প্রভু তারে করে মহাপ্রীত।
যাঁহা প্রীতি তাঁহা আইসে,—বালকের রীত ॥ ৭ ॥

nitya āise, prabhu tāre kare mahā-prīta
yāṅhā prīti tāṅhā āise,—bālakera rīta

SYNONYMS

nitya āise—he comes daily; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāre*—to him; *kare*—does; *mahā-prīta*—very affectionate behavior; *yāṅhā prīti*—wherever there is love; *tāṅhā āise*—one comes there; *bālakera rīta*—the nature of a small boy.

TRANSLATION

The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of any boy to go see a man who loves him.

TEXT 8

তাহা দেখি' দামোদর দুঃখ পায় মনে।
বলিতে না পারে, বালক নিষেধ না মানে ॥ ৮ ॥

tāhā dekhi' dāmodara duḥkha pāya mane
balite nā pāre, bālaka niṣedha nā māne

SYNONYMS

tāhā dekhi'—seeing that; *dāmodara*—Dāmodara Paṇḍita; *duḥkha pāya*—gets unhappiness; *mane*—in his mind; *balite nā pāre*—could not say anything; *bālaka*—the boy; *niṣedha*—prohibition; *nā māne*—would not care for.

TRANSLATION

This was intolerable for Dāmodara Paṇḍita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

TEXT 9

আর দিন সেই বালক প্রভুস্থানে আইলা।
গোসাঞি তারে প্রীতি করি' বার্তা পুছিলা ॥ ৯ ॥

āra dina sei bālaka prabhu-sthāne āilā
gosāñi tāre prīti kari' vārtā puchilā

SYNONYMS

āra dina—one day; *sei bālaka*—that boy; *prabhu-sthāne āilā*—came to Lord Śrī Caitanya Mahāprabhu; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *tāre*—unto him; *prīti kari'*—with great affection; *vārtā*—news; *puchilā*—inquired.

TRANSLATION

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

TEXT 10

কতক্ষণে সে বালক উঠি' যবে গেলা।
সহিতে না পারে, দামোদর কহিতে লাগিলা ॥ ১০ ॥

kata-kṣaṇe se bālaka uṭhi' yabe gelā
sahite nā pāre, dāmodara kahite lāgilā

SYNONYMS

kata-kṣaṇe—after some time; *se bālaka*—that boy; *uṭhi'*—standing up; *yabe*—when; *gelā*—left; *sahite nā pāre*—could not tolerate; *dāmodara*—Dāmodara Paṇḍita; *kahite lāgilā*—began to say.

TRANSLATION

After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.

TEXT 11

অন্যোপদেশে পণ্ডিত—কহে গোসাঞির ঠাঞি।
'গোসাঞি' 'গোসাঞি' এবে জানিমু 'গোসাঞি' ॥১১॥

anyopadeśe paṇḍita——kahe gosāñira ṭhāñi
'gosāñi' 'gosāñi' ebe jānimu 'gosāñi'

SYNONYMS

anya-upadeśe—by instructing others; *paṇḍita*—learned teacher; *kahe*—says; *gosāñira ṭhāñi*—in front of Śrī Caitanya Mahāprabhu; *gosāñi gosāñi*—Lord Śrī Caitanya Mahāprabhu, the supreme teacher; *ebe*—now; *jānimu*—we shall know; *gosāñi*—what kind of teacher.

TRANSLATION

Dāmodara Paṇḍita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

PURPORT

Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that "Caesar's wife must be above suspicion," a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee's estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. It is said in a Bengali poem:

yadyapi nityānanda surā-bāḍi yāya
tathāpio haya nityānanda-rāya

"Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead."

TEXT 12

এবে গোসাঞির গুণ-যশ সব লোকে গাইবে।
তবে গোসাঞির প্রতিষ্ঠা পুরুষোত্তমে হইবে ॥১২॥

ebe gosāñira guṇa-yaśa saba loke gāibe
tabe gosāñira pratiṣṭhā puruṣottame ha-ibe

SYNONYMS

ebe—now; *gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *guṇa-yaśa*—attributes and reputation; *saba loke*—everyone; *gāibe*—will talk about; *tabe*—at that time; *gosāñira*—of the Lord; *pratiṣṭhā*—the position; *puruṣottame*—in Puruṣottama (Jagannātha Purī); *ha-ibe*—will be.

TRANSLATION

"You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!"

TEXT 13

শুনি' প্রভু কহে,—'ক্যা কহ, দামোদর ?'
দামোদর কহে,—"তুমি স্বতন্ত্র 'ঈশ্বর' ॥ ১৩ ॥

śuni' prabhu kahe,—'kyā kaha, dāmodara?'
dāmodara kahe,—"tumi svatantra 'īśvara'

SYNONYMS

śuni'—hearing; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kyā kaha*—what nonsense are you speaking; *dāmodara*—My dear Dāmodara; *dāmodara kahe*—Dāmodara Paṇḍita replied; *tumi*—You; *svatantra*—independent; *īśvara*—the Supreme Personality of Godhead.

TRANSLATION

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Dāmodara, what nonsense are you speaking?" Dāmodara Paṇḍita replied, "You are the independent Personality of Godhead, beyond all criticism.

TEXT 14

স্বচ্ছন্দে আচার কর, কে পারে বলিতে ?
মুখর জগতের মুখ পার আচ্ছাদিতে ? ১৪ ॥

svacchande ācāra kara, ke pāre balite?
mukhara jagatera mukha pāra ācchādite?

SYNONYMS

svacchande—without restriction; *ācāra kara*—You behave; *ke pāre balite*—who can talk; *mukhara*—talkative; *jagatera*—of the whole world; *mukha*—mouth; *pāra acchādite*—can You cover.

TRANSLATION

"My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?

TEXT 15

পণ্ডিত হঞা মনে কেনে বিচার না কর ?
রাণ্ডী ব্রাহ্মণীর বালকে প্রীতি কেনে কর ? ১৫ ॥

paṇḍita hañā mane kene vicāra nā kara?
rāṇḍī brāhmaṇīra bālake prīti kene kara?

SYNONYMS

paṇḍita hañā—being a learned teacher; *mane*—in the mind; *kene*—why; *vicāra nā kara*—do You not consider; *rāṇḍī brāhmaṇīra*—of a widowed wife of a *brāhmaṇa*; *bālake*—unto the son; *prīti*—affection; *kene kara*—why do You show.

TRANSLATION

"Dear Lord, You are a learned teacher. Why then don't You consider that this boy is the son of a widowed brāhmaṇī? Why are You so affectionate to him?

TEXT 16

যদ্যপি ব্রাহ্মণী সেই তপস্বিনী সতী।
তথাপি তাহার দোষ—সুন্দরী যুবতী ॥ ১৬ ॥

yadyapi brāhmaṇī sei tapasvinī satī
tathāpi tāhāra doṣa—sundarī yuvatī

SYNONYMS

yadyapi—although; *brāhmaṇī*—wife of a *brāhmaṇa*; *sei*—that; *tapasvinī*—austere; *satī*—chaste; *tathāpi*—still; *tāhāra*—her; *doṣa*—fault; *sundarī*—very beautiful; *yuvatī*—young girl.

TRANSLATION

"Although the boy's mother is completely austere and chaste, she has one natural fault—she is a very beautiful young girl.

TEXT 17

তুমিহ—পরম যুবা, পরম সুন্দর।
লোকের কাণাকাণি-বাতে দেহ অবসর ॥" ১৭ ॥

tumi-ha—parama yuvā, parama sundara
lokera kāṇākāṇi-vāte deha avasara"

SYNONYMS

tumi-ha—You also; *parama yuvā*—young man; *parama sundara*—very beautiful; *lokera*—of the people in general; *kāṇākāṇi*—whispering; *vāte*—talks; *deha avasara*—You are giving an opportunity for.

TRANSLATION

"And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such an opportunity?"

PURPORT

As a simple and staunch devotee of Lord Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paṇḍita's simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

TEXT 18

এত বলি' দামোদর মৌন হইলা।
অন্তরে সন্তোষ প্রভু হাসি' বিচারিলা ॥ ১৮ ॥

eta bali' dāmodara mauna ha-ilā
antare santoṣa prabhu hāsi' vicārilā

SYNONYMS

eta bali'—saying this; *dāmodara*—Dāmodara Paṇḍita; *mauna ha-ilā*—became silent; *antare*—within Himself; *santoṣa*—pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *vicāralā*—considered.

TRANSLATION

Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.

TEXT 19

"ইহারে কহিয়ে শুদ্ধপ্রেমের তরঙ্গ।
দামোদর-সম মোর নাহি 'অন্তরঙ্গ' ॥" ১৯ ॥

"ihāre kahiye śuddha-premera taraṅga
dāmodara-sama mora nāhi 'antaraṅga'"

SYNONYMS

ihāre—such behavior; *kahiye*—I can say; *śuddha-premera taraṅga*—waves of pure devotional service; *dāmodara-sama*—like Dāmodara; *mora*—My; *nāhi*—there is not; *antaraṅga*—intimate friend.

TRANSLATION

"This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita."

TEXT 20

এতেক বিচারি' প্রভু মধ্যাহ্নে চলিলা।
আর দিনে দামোদরে নিভৃতে বোলাইলা ॥ ২০ ॥

eteka vicāri' prabhu madhyāhne calilā
āra dine dāmodare nibhṛte bolāilā

SYNONYMS

eteka vicāri'—considering like this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhne calilā*—went to perform His noon duties; *āra dine*—the next day; *dāmodare*—unto Dāmodara Paṇḍita; *nibhṛte*—in a solitary place; *bolāilā*—called.

TRANSLATION

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.

TEXT 21

প্রভু কহে,—"দামোদর, চলহ নদীয়া।
মাতার সমীপে তুমি রহ তাঁহা যাঞা ॥ ২১ ॥

prabhu kahe,—"dāmodara, calaha nadīyā
mātāra samīpe tumi raha tāṅhā yāñā

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dāmodara*—My dear friend Dāmodara; *calaha nadīyā*—you had better go to Nadia (Navadvīpa); *mātāra samīpe*—in the care of My mother; *tumi*—you; *raha*—stay; *tāṅhā*—there; *yāñā*—going.

TRANSLATION

The Lord said, "My dear friend Dāmodara, you had better go to Nadia and stay with My mother.

TEXT 22

তোমা বিনা তাঁহার রক্ষক নাহি দেখি আন।
আমাকেহ যাতে তুমি কৈলা সাবধান॥ ২২॥

tomā vinā tāṅhāra rakṣaka nāhi dekhi āna
āmāke-ha yāte tumi kailā sāvadhāna

SYNONYMS

tomā vinā—besides you; *tāṅhāra*—of mother Śacīdevī; *rakṣaka*—protector; *nāhi*—not; *dekhi*—I see; *āna*—anyone else; *āmāke-ha*—even unto Me; *yāte*—by which; *tumi*—you; *kailā*—did; *sāvadhāna*—care.

TRANSLATION

"I see no one but you to protect her, for you are so careful that you can caution even Me.

TEXT 23

তোমা সম 'নিরপেক্ষ' নাহি মোর গণে।
'নিরপেক্ষ' নহিলে 'ধর্ম' না যায় রক্ষণে॥ ২৩॥

tomā sama 'nirapekṣa' nāhi mora gaṇe
'nirapekṣa' nahile 'dharma' nā yāya rakṣaṇe

SYNONYMS

tomā sama—like you; *nirapekṣa*—neutral; *nāhi*—there is not; *mora gaṇe*—among My associates; *nirapekṣa*—neutral; *nahile*—without being; *dharma*—religious principles; *nā yāya rakṣaṇe*—cannot be protected.

TRANSLATION

"You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

TEXT 24

আমা হৈতে যে না হয়, সে তোমা হৈতে হয়।
আমারে করিলা দণ্ড, আন কেবা হয়॥ ২৪॥

āmā haite ye nā haya, se tomā haite haya
āmāre karilā daṇḍa, āna kebā haya

SYNONYMS

āmā haite—from Me; *ye*—whatever; *nā haya*—is not; *se*—that; *tomā haite*—from you; *haya*—becomes possible; *āmāre*—Me; *karilā daṇḍa*—punished; *āna*—others; *kebā haya*—what to speak of.

TRANSLATION

"You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

TEXT 25

মাতার গৃহে রহ যাই মাতার চরণে।
তোমার আগে নহিবে কারো স্বচ্ছন্দাচরণে॥ ২৫॥

mātāra gṛhe raha yāi mātāra caraṇe
tomāra āge nahibe kāro svacchandācaraṇe

SYNONYMS

mātāra—of My mother; *gṛhe*—at the home; *raha*—stay; *yāi*—going; *mātāra caraṇe*—at the shelter of My mother's lotus feet; *tomāra āge*—in front of you; *nahibe*—there will not be; *kāro*—of anyone; *svacchanda-ācaraṇe*—independent activities.

TRANSLATION

"It is best for you to go to the shelter of My mother's lotus feet, for no one will be able to behave independently in front of you.

TEXT 26

মধ্যে মধ্যে আসিবা কভু আমার দরশনে।
শীঘ্র করি' পুনঃ তাহাঁ করহ গমনে॥ ২৬॥

madhye madhye āsibā kabhu āmāra daraśane
śīghra kari' punaḥ tāhāṅ karaha gamane

SYNONYMS

madhye madhye—at intervals; *āsibā*—you will come; *kabhu*—sometimes; *āmāra daraśane*—to see Me; *śīghra kari'*—very soon; *punaḥ*—again; *tāhāṅ*—there; *karaha gamane*—arrange to go.

TRANSLATION

"At intervals you may come see Me here and then soon again go there.

TEXT 27

মাতারে কহিহ মোর কোটী নমস্কারে।
মোর সুখ-কথা কহি' সুখ দিহ' তাঁরে ॥ ২৭ ॥

mātāre kahiha mora koṭī namaskāre
mora sukha-kathā kahi' sukha diha' tāṅre

SYNONYMS

mātāre—to My mother; *kahiha*—inform; *mora*—My; *koṭī*—ten million; *namaskāre*—obeisances; *mora*—My; *sukha*—of happiness; *kathā*—topics; *kahi'*—saying; *sukha*—happiness; *diha' tāṅre*—give to her.

TRANSLATION

"Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

TEXT 28

'নিরন্তর নিজ-কথা তোমারে শুনাইতে।
এই লাগি' প্রভু মোরে পাঠাইলা ইহাঁতে'॥ ২৮ ॥

'nirantara nija-kathā tomāre śunāite
ei lāgi' prabhu more pāṭhāilā ihāṅte'

SYNONYMS

nirantara—constantly; *nija-kathā*—personal activities; *tomāre śunāite*—to inform you; *ei lāgi'*—for this reason; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—me; *pāṭhāilā*—has sent; *ihāṅte*—here.

TRANSLATION

"Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

TEXT 29

এত কহি' মাতার মনে সন্তোষ জন্মাইহ।
আর গুহ্যকথা তাঁরে স্মরণ করাইহ ॥ ২৯ ॥

eta kahi' mātāra mane santoṣa janmāiha
āra guhya-kathā tāṅre smaraṇa karāiha

SYNONYMS

eta kahi'—saying this; *mātāra mane*—in the mind of My mother; *santoṣa jan-māiha*—give satisfaction; *āra*—another; *guhya-kathā*—very confidential message; *tāṅre*—her; *smaraṇa karāiha*—make to remember.

TRANSLATION

"Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me.

TEXT 30

'বারে বারে আসি' আমি তোমার ভবনে।
মিষ্টান্ন ব্যঞ্জন সব করিয়ে ভোজনে॥ ৩০॥

'bāre bāre āsi' āmi tomāra bhavane
miṣṭānna vyañjana saba kariye bhojane

SYNONYMS

bāre bāre—again and again; *āsi'*—coming; *āmi*—I; *tomāra bhavane*—at your place; *miṣṭānna*—sweetmeats; *vyañjana*—vegetables; *saba*—all; *kariye*—do; *bhojane*—eating.

TRANSLATION

" 'I come to your home again and again to eat all the sweetmeats and vegetables you offer.

TEXT 31

ভোজন করিয়ে আমি, তুমি তাহা জান।
বাহ্য বিরহে তাহা স্বপ্ন করি মান॥ ৩১॥

bhojana kariye āmi, tumi tāhā jāna
bāhya virahe tāhā svapna kari māna

SYNONYMS

bhojana—dining; *kariye*—do; *āmi*—I; *tumi*—you; *tāhā*—that; *jāna*—know; *bāhya*—externally; *virahe*—in separation; *tāhā*—that; *svapna*—dream; *kari*—as; *māna*—you accept.

TRANSLATION

" 'You know that I come and eat the offerings, but because of external separation, you consider this a dream.

PURPORT

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā:*

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." (Bs. 5.38) Pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

TEXT 32

এই মাঘ-সংক্রান্ত্যে তুমি রন্ধন করিলা।
নানা ব্যঞ্জন, ক্ষীর, পিঠা, পায়স রান্ধিলা ॥ ৩২ ॥

ei māgha-saṅkrāntye tumi randhana karilā
nānā vyañjana, kṣīra, piṭhā, pāyasa rāndhilā

SYNONYMS

ei—this; *māgha-saṅkrāntye*—on the occasion of the Māgha-saṅkrānti festival; *tumi*—you; *randhana karilā*—cooked; *nānā vyañjana*—varieties of vegetables; *kṣīra*—condensed milk; *piṭhā*—cakes; *pāyasa*—sweet rice; *rāndhilā*—cooked.

TRANSLATION

" 'During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

TEXT 33

কৃষ্ণে ভোগ লাগাঞা যবে কৈলা ধ্যান।
আমার স্ফূর্তি হৈল, অশ্রু ভরিল নয়ন ॥ ৩৩ ॥

kṛṣṇe bhoga lāgāñā yabe kailā dhyāna
āmāra sphūrti haila, aśru bharila nayana

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *bhoga*—offering; *lāgāñā*—giving; *yabe*—when; *kailā dhyāna*—you meditated; *āmāra*—My; *sphūrti*—sudden appearance; *haila*—there was; *aśru*—tears; *bharila*—filled; *nayana*—your eyes.

TRANSLATION

" 'You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

TEXT 34

আস্তে-ব্যস্তে আমি গিয়া সকলি খাইল।
আমি খাই,—দেখি' তোমার সুখ উপজিল॥ ৩৪॥

āste-vyaste āmi giyā sakali khāila
āmi khāi,—dekhi' tomāra sukha upajila

SYNONYMS

āste-vyaste—in great haste; *āmi*—I; *giyā*—going; *sakali khāila*—ate everything; *āmi khāi*—I eat; *dekhi'*—seeing; *tomāra*—your; *sukha*—happiness; *upajila*—grew.

TRANSLATION

" 'I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

TEXT 35

ক্ষণেকে অশ্রু মুছিয়া শূন্য দেখি' পাত।
স্বপন দেখিলুঁ, 'যেন নিমাঞি খাইল ভাত'॥ ৩৫॥

kṣaṇeke aśru muchiyā śūnya dekhi' pāta
svapana dekhiluṅ, 'yena nimāñi khāila bhāta'

SYNONYMS

kṣaṇeke—in a moment; *aśru*—tears; *muchiyā*—wiping; *śūnya*—vacant; *dekhi'*—seeing; *pāta*—the plate; *svapana dekhiluṅ*—I saw a dream; *yena*—as if; *nimāñi*—Śrī Caitanya Mahāprabhu; *khāila bhāta*—ate the food.

TRANSLATION

" 'In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, "I dreamt as if Nimāi were eating everything."

TEXT 36

বাহ্য-বিরহ-দশায় পুনঃ ভ্রান্তি হৈল ।
'ভোগ না লাগাইলুঁ',—এই জ্ঞান হৈল ॥ ৩৬ ॥

bāhya-viraha-daśāya punaḥ bhrānti haila
'bhoga nā lāgāiluṅ',—ei jñāna haila

SYNONYMS

bāhya-viraha—of external separation; *daśāya*—by the condition; *punaḥ*—again; *bhrānti haila*—there was illusion; *bhoga*—offering to the Deity; *nā lāgāiluṅ*—I have not given; *ei*—this; *jñāna haila*—you thought.

TRANSLATION

" 'In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

TEXT 37

পাকপাত্রে দেখিলা সব অন্ন আছে ভরি' ।
পুনঃ ভোগ লাগাইলা স্থান-সংস্কার করি' ॥ ৩৭ ॥

pāka-pātre dekhilā saba anna āche bhari'
punaḥ bhoga lāgāilā sthāna-saṁskāra kari'

SYNONYMS

pāka-pātre—the cooking pots; *dekhilā*—she saw; *saba*—all; *anna*—food; *āche bhari'*—were filled with; *punaḥ*—again; *bhoga lāgāilā*—offered the food; *sthāna*—the place for offering; *saṁskāra kari'*—cleansing.

TRANSLATION

" 'Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

TEXT 38

এইমত বার বার করিয়ে ভোজন।
তোমার শুদ্ধপ্রেমে মোরে করে আকর্ষণ॥ ৩৮॥

ei-mata bāra bāra kariye bhojana
tomāra śuddha-preme more kare ākarṣaṇa

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *kariye bhojana*—I eat; *tomāra*—your; *śuddha-preme*—pure love; *more*—Me; *kare ākarṣaṇa*—attracts.

TRANSLATION

" 'Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

TEXT 39

তোমার আজ্ঞাতে আমি আছি নীলাচলে।
নিকটে লঞা যাও আমা তোমার প্রেমবলে'॥ ৩৯॥

tomāra ājñāte āmi āchi nīlācale
nikaṭe lañā yāo āmā tomāra prema-bale'

SYNONYMS

tomāra ājñāte—on your order; *āmi*—I; *āchi*—reside; *nīlācale*—at Jagannātha Purī; *nikaṭe*—nearby; *lañā yāo*—you take away; *āmā*—Me; *tomāra*—your; *prema*—transcendental love; *bale*—on the strength of.

TRANSLATION

" 'Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.' "

TEXT 40

এইমত বার বার করাইহ স্মরণ।
মোর নাম লঞা তাঁর বন্দিহ চরণ॥" ৪০॥

ei-mata bāra bāra karāiha smaraṇa
mora nāma lañā tāṅra vandiha caraṇa"

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *karāiha*—cause; *smaraṇa*—remembrance; *mora*—My; *nāma*—name; *lañā*—taking; *tāṅra*—her; *vandiha*—worship; *caraṇa*—feet.

TRANSLATION

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, "Remind mother Śacī in this way again and again and worship her lotus feet in My name."

TEXT 41

এত কহি' জগন্নাথের প্রসাদ আনাইল।
মাতাকে বৈষ্ণবে দিতে পৃথক্ পৃথক্ দিল ॥ ৪১ ॥

eta kahi' jagannāthera prasāda ānāila
mātāke vaiṣṇave dite pṛthak pṛthak dila

SYNONYMS

eta kahi'—saying this; *jagannāthera*—of Jagannātha; *prasāda*—remnants of food; *ānāila*—ordered to be brought; *mātāke*—to His mother; *vaiṣṇave*—and all the Vaiṣṇavas; *dite*—to deliver; *pṛthak pṛthak*—separately; *dila*—he gave.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasāda offered to Lord Jagannātha be brought. The Lord then gave him the prasāda, separately packed, to offer to various Vaiṣṇavas and His mother.

TEXT 42

তবে দামোদর চলি' নদীয়া আইলা।
মাতারে মিলিয়া তাঁর চরণে রহিলা ॥ ৪২ ॥

tabe dāmodara cali' nadīyā āilā
mātāre miliyā tāṅra caraṇe rahilā

SYNONYMS

tabe—then; *dāmodara*—Dāmodara Paṇḍita; *cali'*—walking; *nadīyā āilā*—reached Nadia (Navadvīpa); *mātāre miliyā*—just after meeting Śacīmātā; *tāṅra caraṇe*—at her lotus feet; *rahilā*—remained.

TRANSLATION

In this way Dāmodara Paṇḍita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.

TEXT 43

আচার্যাদি বৈষ্ণবেরে মহাপ্রসাদ দিলা।
প্রভুর যৈছে আজ্ঞা, পণ্ডিত তাহা আচরিলা ॥ ৪৩ ॥

ācāryādi vaiṣṇavere mahā-prasāda dilā
prabhura yaiche ājñā, paṇḍita tāhā ācarilā

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; *vaiṣṇavere*—to all the Vaiṣṇavas; *mahā-prasāda dilā*—delivered all the *prasāda* of Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *yaiche*—as; *ājñā*—the order; *paṇḍita*—Dāmodara Paṇḍita; *tāhā*—that; *ācarilā*—performed.

TRANSLATION

He delivered all the prasāda to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

TEXT 44

দামোদর আগে স্বাতন্ত্র্য না হয় কাহার।
তার ভয়ে সবে করে সঙ্কোচ ব্যবহার ॥ ৪৪ ॥

dāmodara āge svātantrya nā haya kāhāra
tāra bhaye sabe kare saṅkoca vyavahāra

SYNONYMS

dāmodara āge—in front of Dāmodara Paṇḍita; *svātantrya*—independent behavior; *nā haya kāhāra*—no one dares to do; *tāra bhaye*—due to fear of him; *sabe*—all of them; *kare*—do; *saṅkoca vyavahāra*—dealings with great care.

TRANSLATION

Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

TEXT 45

প্রভুগণে যাঁর দেখে অল্পমর্যাদা-লঙ্ঘন।
বাক্যদণ্ড করি' করে মর্যাদা স্থাপন ॥ ৪৫ ॥

prabhu-gaṇe yāṅra dekhe alpa-maryādā-laṅghana
vākya-daṇḍa kari' kare maryādā sthāpana

SYNONYMS

prabhu-gaṇe—in the associates of Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *dekhe*—sees; *alpa-maryādā-laṅghana*—a slight deviation from the standard etiquette and behavior; *vākya-daṇḍa kari'*—chastising with words; *kare*—does; *maryādā*—etiquette; *sthāpana*—establishing.

TRANSLATION

Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

TEXT 46

এইত কহিল দামোদরের বাক্যদণ্ড।
যাহার শ্রবণে ভাগে 'অজ্ঞান পাষণ্ড' ॥ ৪৬ ॥

ei-ta kahila dāmodarera vākya-daṇḍa
yāhāra śravaṇe bhāge 'ajñāna pāṣaṇḍa'

SYNONYMS

ei-ta—in this way; *kahila*—I have described; *dāmodarera*—of Dāmodara Paṇḍita; *vākya-daṇḍa*—chastisement by words; *yāhāra śravaṇe*—by hearing which; *bhāge*—goes away; *ajñāna pāṣaṇḍa*—the atheist of ignorance.

TRANSLATION

In this way I have described Dāmodara Paṇḍita's verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

TEXT 47

চৈতন্যের লীলা—গম্ভীর, কোটিসমুদ্র হৈতে।
কি লাগি' কি করে, কেহ না পারে বুঝিতে ॥ ৪৭ ॥

caitanyera līlā—gambhīra, koṭi-samudra haite
ki lāgi' ki kare, keha nā pāre bujhite

SYNONYMS

caitanyera līlā—the pastimes of Śrī Caitanya Mahāprabhu; *gambhīra*—very deep; *koṭi-samudra haite*—more than millions of seas; *ki lāgi'*—for what reason; *ki kare*—what He does; *keha*—anyone; *nā*—not; *pāre bujhite*—can understand.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does nor why He does it.

TEXT 48

অতএব গূঢ় অর্থ কিছুই না জানি।
বাহ্য অর্থ করিবারে করি টানাটানি ॥ ৪৮ ॥

ataeva gūḍha artha kichui nā jāni
bāhya artha karibāre kari ṭānāṭāni

SYNONYMS

ataeva—therefore; *gūḍha artha*—deep meaning; *kichui*—any; *nā jāni*—I do not know; *bāhya artha karibāre*—to explain the external meanings; *kari*—I make; *ṭānāṭāni*—hard endeavor.

TRANSLATION

I do not know the deep meaning of Śrī Caitanya Mahāprabhu's activities. As far as possible I shall try to explain them externally.

TEXT 49

একদিন প্রভু হরিদাসেরে মিলিলা।
তাঁহা লঞা গোষ্ঠী করি' তাঁহারে পুছিলা ॥ ৪৯ ॥

eka-dina prabhu haridāsere mililā
tāṅhā lañā goṣṭhī kari' tāṅhāre puchilā

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *haridāsere*—with Haridāsa Ṭhākura; *mililā*—met; *tāṅhā lañā*—taking him; *goṣṭhī kari'*—making a discussion; *tāṅhāre puchilā*—the Lord inquired from him.

TRANSLATION

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

TEXT 50

"হরিদাস, কলিকালে যবন অপার।
গো-ব্রাহ্মণে হিংসা করে মহা দুরাচার॥ ৫০॥

"haridāsa, kali-kāle yavana apāra
go-brāhmaṇe hiṁsā kare mahā durācāra

SYNONYMS

haridāsa—My dear Haridāsa; *kali-kāle*—in this age of Kali; *yavana*—demons against the Vedic principles; *apāra*—unlimited; *go-brāhmaṇe*—cows and brahminical culture; *hiṁsā kare*—do violence against; *mahā durācāra*—extremely fallen.

TRANSLATION

"My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word *yavana* does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a *yavana*. Such a *yavana* may be in India or outside of India. As described here, the symptom of *yavanas* is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and *brāhmaṇas*. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all *yavanas* and *mlecchas*. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become *mlecchas* and *yavanas*. Thus at the end of the *yuga,* Kṛṣṇa will appear as the Kalki *avatāra* and kill them without consideration.

TEXT 51

ইহা-সবার কোন্ মতে হইবে নিস্তার?
তাহার হেতু না দেখিয়ে,—এ দুঃখ অপার॥"৫১॥

ihā-sabāra kon mate ha-ibe nistāra?
tāhāra hetu nā dekhiye,——e duḥkha apāra"

SYNONYMS

ihā-sabāra—of all these *yavanas*; *kon mate*—by which way; *ha-ibe nistāra*—will be deliverance; *tāhāra hetu*—the cause of such deliverance; *nā dekhiye*—I do not see; *e duḥkha apāra*—it is My great unhappiness.

TRANSLATION

"How will these yavanas be delivered? To My great unhappiness, I do not see any way."

PURPORT

This verse reveals the significance of Lord Śrī Caitanya's appearance as *patita-pāvana,* the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, *patita-pāvana-hetu tava avatāra:* "O my Lord, You have appeared just to deliver all the fallen souls." *mo-sama patita prabhu nā pāibe āra:* "And among all the fallen souls, I am the lowest." How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement *e duḥkha apāra* ("It is My great unhappiness"). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. *Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te.* Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (*kṛṣṇa-prema-pradāya te*).

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord's mission most seriously. In this age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." (Cc. *Ādi-līlā* 9.41) It is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu.

Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the *yavanas* and *mlecchas.* Such *yavanas* and *mlecchas* are coming to us and becoming purified Vaiṣṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, *ihā-sabāra kon mate ha-ibe nistāra:* "How will all these *yavanas* be delivered?" Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

TEXT 52

হরিদাস কহে,—"প্রভু, চিন্তা না করিহ ।
যবনের সংসার দেখি' দুঃখ না ভাবিহ ॥ ৫২ ॥

haridāsa kahe,—"prabhu, cintā nā kariha
yavanera saṁsāra dekhi' duḥkha nā bhāviha

SYNONYMS

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *cintā nā kariha*—do not be in anxiety; *yavanera saṁsāra*—the material condition of the *yavanas*; *dekhi'*—seeing; *duḥkha nā bhāviha*—do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, "My dear Lord, do not be in anxiety." This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

TEXT 53

যবনসকলের 'মুক্তি' হবে অনায়াসে।
'হা রাম, হা রাম' বলি' কহে নামাভাসে ॥ ৫৩ ॥

yavana-sakalera 'mukti' habe anāyāse
'hā rāma, hā rāma' bali' kahe nāmābhāse

SYNONYMS

yavana-sakalera—of all the *yavanas*; *mukti*—liberation; *habe*—there will be; *anāyāse*—very easily; *hā rāma hā rāma*—O Lord Rāma, O Lord Rāma; *bali'*—saying; *kahe*—they say; *nāma-ābhāse*—almost chanting the holy name of the Lord without offenses.

TRANSLATION

"Because the yavanas are accustomed to saying, 'hā rāma, hā rāma' [O Lord Rāmacandra], they will very easily be delivered by this nāmābhāsa.

TEXT 54

মহাপ্রেমে ভক্ত কহে,—'হা রাম, হা রাম'।
যবনের ভাগ্য দেখ, লয় সেই নাম ॥ ৫৪ ॥

mahā-preme bhakta kahe,—'hā rāma, hā rāma'
yavanera bhāgya dekha, laya sei nāma

SYNONYMS

mahā-preme—in great ecstatic love; *bhakta kahe*—a devotee says; *hā rāma hā rāma*—O Lord Rāmacandra, O Lord Rāmacandra; *yavanera*—of the *yavanas*; *bhāgya*—fortune; *dekha*—just see; *laya sei nāma*—they are also chanting the same holy name.

TRANSLATION

"A devotee in advanced ecstatic love exclaims, 'O my Lord Rāmacandra! O my Lord Rāmacandra!' But the yavanas also chant, 'hā rāma, hā rāma!' Just see their good fortune!"

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims, "*hā rāma, hā rāma,*" but although *yavanas* do not know the transcendental

meaning of "*hā rāma, hā rāma,*" they say those words in the course of their ordinary life. For the *yavanas* the words "*hā rāma*" mean "abominable," whereas the devotee exclaims the words "*hā rāma*" in ecstatic love. Nevertheless, because the words "*hā rāma*" are the spiritual *summum bonum,* the fact is the same, whether they are uttered by *yavanas* or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, "*hā rāma,*" always acts, even when the holy names are chanted without reference to the Supreme Lord. *Yavanas* utter the holy name in a different attitude than devotees, but the holy name "*hā rāma*" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

TEXT 55

যদ্যপি অন্য সঙ্কেতে অন্য হয় নামাভাস ।
তথাপি নামের তেজ না হয় বিনাশ ॥ ৫৫ ॥

yadyapi anya saṅkete anya haya nāmābhāsa
tathāpi nāmera teja nā haya vināśa

SYNONYMS

yadyapi—although; *anya*—another; *saṅkete*—by intimation; *anya*—that other; *haya*—is; *nāma-ābhāsa*—almost equal to the holy name; *tathāpi*—still; *nāmera teja*—the transcendental power of the holy name; *nā haya vināśa*—is not destroyed.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

TEXT 56

দংষ্ট্রিদংষ্ট্রাহতো ম্লেচ্ছো হা রামেতি পুনঃ পুনঃ ।
উক্ত্বাপি মুক্তিমাপ্নোতি কিং পুনঃ শ্রদ্ধয়া গৃণন্ ॥৫৬॥

daṁṣṭri-daṁṣṭrāhato mleccho
hā rāmeti punaḥ punaḥ
uktvāpi muktim āpnoti
kiṁ punaḥ śraddhayā gṛṇan

SYNONYMS

daṁṣṭri—of a boar; *daṁṣṭra*—by the teeth; *āhataḥ*—killed; *mlecchaḥ*—a meateater; *hā*—O; *rāma*—my Lord Rāma; *iti*—thus; *punaḥ punaḥ*—again and again; *uktvā*—saying; *api*—even; *muktim*—liberation; *āpnoti*—gets; *kim*—what; *punaḥ*—again; *śraddhayā*—with faith and veneration; *gṛṇan*—chanting.

TRANSLATION

"'Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "hā rāma, hā rāma" attains liberation. What then to speak of those who chant the holy name with veneration and faith?'

PURPORT

This refers to an instance in which a meateater being killed by a boar uttered the words *"hā rāma, hā rāma"* again and again at the time of his death. Since this is a quotation from the *Nṛsiṁha Purāṇa,* this indicates that in the purāṇic age there must also have been *mlecchas* and *yavanas* (meateaters), and the words *"hā rāma,"* meaning "condemned," were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meateater who condemns something by uttering the words *"hā rāma"* gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rāma."

TEXT 57

অজামিল পুত্রে বোলায় বলি 'নারায়ণ'।
বিষ্ণুদূত আসি' ছাড়ায় তাহার বন্ধন ॥ ৫৭ ॥

ajāmila putre bolāya bali 'nārāyaṇa'
viṣṇu-dūta āsi' chāḍāya tāhāra bandhana

SYNONYMS

ajāmila—Ajāmila; *putre*—unto his son; *bolāya*—calls; *bali*—saying; *nārāyaṇa*—the holy name of Nārāyaṇa; *viṣṇu-dūta*—the attendants of Lord Viṣṇu; *āsi'*—coming; *chāḍāya*—remove; *tāhāra*—of him; *bandhana*—the bonds.

TRANSLATION

"Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

TEXT 58

'রাম' দুই অক্ষর ইহা নহে ব্যবহিত।
প্রেমবাচী 'হা'-শব্দ তাহাতে ভূষিত॥ ৫৮॥

'rāma' dui akṣara ihā nahe vyavahita
prema-vācī 'hā'-śabda tāhāte bhūṣita

SYNONYMS

rāma—the holy name of the Lord; *dui*—two; *akṣara*—syllables; *ihā*—these; *nahe*—are not; *vyavahita*—separated; *prema-vācī*—a word indicating love; *hā*—"O"; *śabda*—the word; *tāhāte*—by that; *bhūṣita*—decorated.

TRANSLATION

"The word 'rāma' consists of the two syllables, 'rā' and 'ma.' These are unseparated and are decorated with the loving word 'hā,' meaning 'O.'

TEXT 59

নামের অক্ষর-সবের এই ত' স্বভাব।
ব্যবহিত হৈলে না ছাড়ে আপন-প্রভাব॥ ৫৯॥

nāmera akṣara-sabera ei ta' svabhāva
vyavahita haile nā chāḍe āpana-prabhāva

SYNONYMS

nāmera—of the holy name; *akṣara*—letters; *sabera*—of all; *ei*—this; *ta'*—certainly; *sva-bhāva*—the characteristic; *vyavahita haile*—even when improperly uttered; *nā*—do not; *chāḍe*—give up; *āpana-prabhāva*—their own spiritual influence.

TRANSLATION

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *vyavahita* ("improperly uttered") is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy

name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

TEXT 60

নামৈকং যস্য বাচি স্মরণপথগতং শ্রোত্রমূলং গতং বা
শুদ্ধং বাশুদ্ধবর্ণং ব্যবহিত-রহিতং তারয়ত্যেব সত্যম্।
তচ্চেদ্দেহ-দ্রবিণ-জনতা-লোভ-পাষণ্ড-মধ্যে
নিক্ষিপ্তং স্যান্ন ফলজনকং শীঘ্রমেবাত্র বিপ্র ॥ ৬০ ॥

nāmaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra

SYNONYMS

nāma—the holy name; *ekam*—once; *yasya*—whose; *vāci*—in the mouth; *smaraṇa-patha-gatam*—entered the path of remembrance; *śrotra-mūlam gatam*—entered the roots of the ears; *vā*—or; *śuddham*—pure; *vā*—or; *aśuddha-varṇam*—impurely uttered; *vyavahita-rahitam*—without offenses or without being separated; *tārayati*—delivers; *eva*—certainly; *satyam*—truly; *tat*—that name; *cet*—if; *deha*—the material body; *draviṇa*—material opulence; *janatā*—public support; *lobha*—greed; *pāṣaṇḍa*—atheism; *madhye*—toward; *nikṣiptam*—directed; *syāt*—may be; *na*—not; *phala-janakam*—producing the results; *śīghram*—quickly; *eva*—certainly; *atra*—in this matter; *vipra*—O *brāhmaṇa*.

TRANSLATION

" 'If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the

name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.' "

PURPORT

This verse from the *Padma Purāṇa* is included in the *Hari-bhakti-vilāsa* (11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

vāci gataṁ prasaṅgād vāṅ-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin manaḥ-spṛṣṭam api, śrotra-mūlaṁ gataṁ kiñcit śrutam api; śuddha-varṇaṁ vā aśuddha-varṇam api vā; 'vyavahitaṁ' śabdāntareṇa yad-vyavadhānaṁ vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantaraṁ prasaṅgād āpatitaṁ śabdāntaraṁ tena rahitaṁ sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

yadvā, yadyapi 'halaṁ riktam' ity ādy-uktau hakāra-rikārayor vṛttyā harīti-nāmāsty eva, tathā 'rāja-mahiṣī' ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-vyavadhāna-rahitam ity arthaḥ; yadvā, vyavahitaṁ ca tad-rahitaṁ cāpi vā; tatra 'vyavahitaṁ'—nāmnaḥ kiñcid uccāraṇānantaraṁ kathañcid āpatitaṁ śabdāntaraṁ samādhāya paścān nāmāvaśiṣṭākṣara-grahaṇam ity evaṁ rūpaṁ, madhye śabdāntareṇāntaritam ity arthaḥ, 'rahitaṁ' paścād avaśiṣṭākṣara-grahaṇa-varjitaṁ, kenacid aṁśena hīnam ity arthaḥ, tathāpi tārayaty eva.

Suppose one is using the two words "*halaṁ riktam.*" Now the syllable *ha* in the word "*halam*" and the syllable *ri* in "*riktam*" are separately pronounced, but nevertheless it will act because one somehow or other utters the word *"hari."* Similarly, in the word "*rāja-mahiṣī,*" the syllables *rā* and *ma* appear in two separate words, but because they somehow or other appear together, the holy name *rāma* will act, provided there are no offenses.

sarvebhyaḥ pāpebhyo 'parādhebhyaś ca saṁsārād apy uddhārayaty eveti satyam eva; kintu nāma-sevanasya mukhyaṁ yat phalaṁ, tan na sadyaḥ sampadyate. tathā deha-bharaṇādy-artham api nāma-sevanena mukhyaṁ phalam āśu na sidhyatīty āha—tac ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

tan nāma ced yadi dehādi-madhye nikṣiptaṁ—deha-bharaṇādy-artham eva vinyastam, tadāpi phala-janakaṁ na bhavati kim? api tu bhavaty eva, kintu atra iha loke śīghraṁ na bhavati, kintu vilambenaiva bhavatīty arthaḥ.

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

TEXT 61

নামাভাস হৈতে হয় সর্বপাপক্ষয় ॥ ৬১ ॥

nāmābhāsa haite haya sarva-pāpa-kṣaya

SYNONYMS

nāma-ābhāsa haite—from the vibration of *nāmābhāsa*; *haya*—is; *sarva-pāpa*—of all reactions to sins; *kṣaya*—destruction.

TRANSLATION

Nāmācārya Haridāsa Ṭhakura continued, "If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

TEXT 62

তং নির্ব্যাজং ভজ গুণনিধে পাবনং পাবনানাং
শ্রদ্ধা-রজ্যন্মতিরতিতরামুত্তমঃশ্লোকমৌলিম্।
প্রোদ্যন্নন্তঃকরণকুহরে হন্ত যন্নামভানো-
রাভাসোঽপি ক্ষপয়তি মহাপাতকধ্বান্তরাশিম্ ॥ ৬২ ॥

taṁ nirvyājaṁ bhaja guṇa-nidhe pāvanaṁ pāvanānāṁ
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim

SYNONYMS

tam—Him; *nirvyājam*—without duplicity; *bhaja*—worship; *guṇa-nidhe*—O reservoir of all good qualities; *pāvanam*—purifier; *pāvanānām*—of all other purifiers; *śraddhā*—with faith; *rajyat*—being enlivened; *matiḥ*—mind; *atitarām*—exceedingly; *uttamaḥ-śloka-maulim*—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions;

prodyan—manifesting; *antaḥ-karaṇa-kuhare*—in the core of the heart; *hanta*—alas; *yat-nāma*—whose holy name; *bhānoḥ*—of the sun; *ābhāsaḥ*—slight appearance; *api*—even; *kṣapayati*—eradicates; *mahā-pātaka*—the resultant actions of greatly sinful activities; *dhvānta*—of ignorance; *rāśim*—the mass.

TRANSLATION

" 'O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.103).

TEXT 63

নামাভাস হৈতে হয় সংসারের ক্ষয় ॥ ৬৩ ॥

nāmābhāsa haite haya saṁsārera kṣaya

SYNONYMS

nāma-ābhāsa haite—even on account of *nāmābhāsa*; *haya*—there is; *saṁsārera kṣaya*—deliverance from material bondage.

TRANSLATION

"Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.

TEXT 64

ম্রিয়মাণো হরের্নাম গৃণন্ পুত্রোপচারিতম্ ।
অজামিলোঽপ্যগাদ্ধাম কিমুত শ্রদ্ধয়া গৃণন্ ॥ ৬৪ ॥

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan

SYNONYMS

mriyamāṇaḥ—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gṛṇan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmilaḥ*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gṛṇan*—chanting.

TRANSLATION

"'While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (6.2.49).

TEXT 65

নামাভাসে 'মুক্তি' হয় সর্বশাস্ত্রে দেখি।
শ্রীভাগবতে তাতে অজামিল – সাক্ষী ॥"৬৫॥

nāmābhāse 'mukti' haya sarva-śāstre dekhi
śrī-bhāgavate tāte ajāmila——sākṣī"

SYNONYMS

nāma-ābhāse—simply by a glimpse of the rays of the holy name; *mukti*—liberation; *haya*—there is; *sarva-śāstre*—in all the revealed scriptures; *dekhi*—I find; *śrī-bhāgavate*—in *Śrīmad-Bhāgavatam*; *tāte*—to that; *ajāmila*—Ajāmila; *sākṣī*—witness.

TRANSLATION

"Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam."

TEXT 66

শুনিয়া প্রভুর সুখ বাড়য়ে অন্তরে।
পুনরপি ভঙ্গী করি' পুছয়ে তাঁহারে ॥ ৬৬॥

śuniyā prabhura sukha bāḍaye antare
punarapi bhaṅgī kari' puchaye tāṅhāre

SYNONYMS

śuniyā—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *sukha*—happiness; *bāḍaye*—increased; *antare*—within the heart; *punarapi*—still; *bhaṅgī kari'*—as a matter of course; *puchaye tāṅhāre*—inquires from Haridāsa Ṭhākura.

TRANSLATION

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

TEXT 67

"পৃথিবীতে বহুজীব—স্থাবর-জঙ্গম।
ইহা-সবার কি প্রকারে হইবে মোচন?"৬৭॥

"pṛthivīte bahu-jīva——sthāvara-jaṅgama
ihā-sabāra ki prakāre ha-ibe mocana?"

SYNONYMS

pṛthivīte—on this earth; *bahu-jīva*—many living entities; *sthāvara*—not moving; *jaṅgama*—moving; *ihā-sabāra*—of all of these; *ki prakāre*—how; *ha-ibe mocana*—there will be deliverance.

TRANSLATION

"On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?"

TEXT 68

হরিদাস কহে,—"প্রভু, সে কৃপা তোমার।
স্থাবর-জঙ্গম আগে করিয়াছ নিস্তার॥ ৬৮॥

haridāsa kahe,—"prabhu, se kṛpā tomāra
sthāvara-jaṅgama āge kariyācha nistāra

SYNONYMS

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *se*—that; *kṛpā*—mercy; *tomāra*—Your; *sthāvara-jaṅgama*—nonmoving and moving living entities; *āge*—previously; *kariyācha nistāra*—You have delivered.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them.

TEXT 69

তুমি যে করিয়াছ এই উচ্চ সঙ্কীর্তন।
স্থাবর-জঙ্গমের সেই হয়ত' শ্রবণ॥ ৬৯॥

tumi ye kariyācha ei ucca saṅkīrtana
sthāvara-jaṅgamera sei hayata' śravaṇa

SYNONYMS

tumi—You; *ye*—what; *kariyācha*—have executed; *ei*—this; *ucca*—loud; *saṅkīrtana*—chanting; *sthāvara-jaṅgamera*—of all living entities, moving and nonmoving; *sei*—they; *hayata'*—there is; *śravaṇa*—hearing.

TRANSLATION

"You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

TEXT 70

শুনিয়া জঙ্গমের হয় সংসার-ক্ষয়।
স্থাবরে সে শব্দ লাগে, প্রতিধ্বনি হয়॥ ৭০॥

śuniyā jaṅgamera haya saṁsāra-kṣaya
sthāvare se śabda lāge, pratidhvani haya

SYNONYMS

śuniyā—hearing; *jaṅgamera*—of the living entities who can move; *haya*—there is; *saṁsāra-kṣaya*—annihilation of bondage to the material world; *sthāvare*—unto the nonmoving living entities; *se śabda*—that transcendental vibration; *lāge*—touches; *prati-dhvani*—echo; *haya*—there is.

TRANSLATION

"My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.

TEXT 71

'প্রতিধ্বনি' নহে, সেই করয়ে 'কীর্তন'।
তোমার কৃপার এই অকথ্য কথন ॥ ৭১ ॥

'pratidhvani' nahe, sei karaye 'kīrtana'
tomāra kṛpāra ei akathya kathana

SYNONYMS

prati-dhvani nahe—that sound vibration is not an echo; *sei*—they; *karaye kīrtana*—are chanting; *tomāra kṛpāra*—of Your mercy; *ei*—this; *akathya kathana*—inconceivable incident.

TRANSLATION

"Actually, however, it is not an echo; it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

TEXT 72

সকল জগতে হয় উচ্চ সঙ্কীর্তন।
শুনিয়া প্রেমাবেশে নাচে স্থাবর-জঙ্গম ॥ ৭২ ॥

sakala jagate haya ucca saṅkīrtana
śuniyā premāveśe nāce sthāvara-jaṅgama

SYNONYMS

sakala jagate—all over the universe; *haya*—there is; *ucca saṅkīrtana*—loud chanting of the Hare Kṛṣṇa *mantra*; *śuniyā*—hearing; *prema-āveśe*—in ecstatic emotional love; *nāce*—dance; *sthāvara-jaṅgama*—all living entities, nonmoving and moving.

TRANSLATION

"When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

TEXT 73

যৈছে কৈলা ঝারিখণ্ডে বৃন্দাবন যাইতে।
বলভদ্র-ভট্টাচার্য কহিয়াছেন আমাতে ॥ ৭৩ ॥

yaiche kailā jhārikhaṇḍe vṛndāvana yāite
balabhadra-bhaṭṭācārya kahiyāchena āmāte

SYNONYMS

yaiche—as; *kailā*—You have performed; *jhārikhaṇḍe*—in the forest known as Jhārikhaṇḍa; *vṛndāvana yāite*—while going to Vṛndāvana; *balabhadra-bhaṭṭācārya*—Your servant Balabhadra Bhaṭṭācārya; *kahiyāchena āmāte*—has said to me.

TRANSLATION

"My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

TEXT 74

বাসুদেব জীব লাগি' কৈল নিবেদন।
তবে অঙ্গীকার কৈলা জীবের মোচন॥ ৭৪॥

vāsudeva jīva lāgi' kaila nivedana
tabe aṅgīkāra kailā jīvera mocana

SYNONYMS

vāsudeva—the Lord's devotee named Vāsudeva; *jīva lāgi'*—for all living entities; *kaila nivedana*—submitted his appeal; *tabe*—at that time; *aṅgīkāra kailā*—You accepted; *jīvera mocana*—the deliverance of all living entities.

TRANSLATION

"When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

TEXT 75

জগৎ নিস্তারিতে এই তোমার অবতার।
ভক্তভাব আগে তাতে কৈলা অঙ্গীকার॥ ৭৫॥

jagat nistārite ei tomāra avatāra
bhakta-bhāva āge tāte kailā aṅgīkāra

SYNONYMS

jagat nistārite—to deliver the whole world; *ei*—this; *tomāra avatāra*—Your incarnation; *bhakta-bhāva*—the mood of a devotee; *āge*—previously; *tāte*—therefore; *kailā aṅgīkāra*—You accepted.

TRANSLATION

"My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

TEXT 76

উচ্চ সঙ্কীর্তন তাতে করিলা প্রচার।
স্থিরচর জীবের সব খণ্ডাইলা সংসার ॥"৭৬ ॥

ucca saṅkīrtana tāte karilā pracāra
sthira-cara jīvera saba khaṇḍāilā saṁsāra"

SYNONYMS

ucca saṅkīrtana—loud chanting of the Hare Kṛṣṇa *mantra*; *tāte*—therefore; *karilā pracāra*—You have spread; *sthira-cara*—nonmoving and moving; *jīvera*—of the living entities; *saba*—all; *khaṇḍāilā*—You finished; *saṁsāra*—the bondage to material existence.

TRANSLATION

"You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage."

TEXT 77

প্রভু কহে,—"সব জীব মুক্তি যবে পাবে।
এই ত' ব্রহ্মাণ্ড তবে জীবশূন্য হবে!" ৭৭ ॥

prabhu kahe,—"saba jīva mukti yabe pābe
ei ta' brahmāṇḍa tabe jīva-śūnya habe!"

SYNONYMS

prabhu kahe—the Lord replied; *saba jīva*—all living entities; *mukti*—liberation; *yabe*—when; *pābe*—will achieve; *ei*—this; *ta'*—certainly; *brahmāṇḍa*—universe; *tabe*—then; *jīva-śūnya*—devoid of living entities; *habe*—will be.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "If all living entities were liberated, the entire universe would be devoid of living beings."

TEXTS 78-79

হরিদাস বলে,— "তোমার যাবৎ মর্ত্যে স্থিতি।
তাবৎ স্থাবর-জঙ্গম, সর্ব জীব-জাতি ॥ ৭৮ ॥
সব মুক্ত করি' তুমি বৈকুণ্ঠে পাঠাইবা।
সূক্ষ্মজীবে পুনঃ কর্মে উদ্‌বুদ্ধ করিবা ॥ ৭৯ ॥

haridāsa bale,—"tomāra yāvat martye sthiti
tāvat sthāvara-jaṅgama, sarva jīva-jāti

saba mukta kari' tumi vaikuṇṭhe pāṭhāibā
sūkṣma-jīve punaḥ karme udbuddha karibā

SYNONYMS

haridāsa bale—Haridāsa Ṭhākura said; *tomāra*—Your; *yāvat*—as long as; *martye*—in this material world; *sthiti*—situation; *tāvat*—for that duration of time; *sthāvara-jaṅgama*—nonmoving and moving; *sarva*—all; *jīva-jāti*—species of living entities; *saba*—all; *mukta kari'*—liberating; *tumi*—You; *vaikuṇṭhe*—to the spiritual world; *pāṭhāibā*—will send; *sūkṣma-jīve*—the undeveloped living entities; *punaḥ*—again; *karme*—in their activities; *udbuddha karibā*—You will awaken.

TRANSLATION

Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

TEXT 80

সেই জীব হবে ইহাঁ স্থাবর-জঙ্গম।
তাহাতে ভরিবে ব্রহ্মাণ্ড যেন পূর্ব-সম ॥ ৮০ ॥

sei jīva habe ihāṅ sthāvara-jaṅgama
tāhāte bharibe brahmāṇḍa yena pūrva-sama

SYNONYMS

sei jīva—such living entities; *habe*—will be; *ihāṅ*—in this material world; *sthāvara-jaṅgama*—nonmoving and moving living entities; *tāhāte*—in that way; *bharibe*—You will fill; *brahmāṇḍa*—the entire universe; *yena*—as; *pūrva-sama*—the same as previously.

TRANSLATION

"In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, "If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities." In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in *Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu:* "Because of the living entity's association with material nature, he meets with good and evil among various species." (Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

TEXT 81

পূর্বে যেন রঘুনাথ সব অযোধ্যা লঞা।
বৈকুণ্ঠকে গেলা, অন্যজীবে অযোধ্যা ভরাঞা ॥ ৮১ ॥

pūrve yena raghunātha saba āyodhyā lañā
vaikuṇṭhake gelā, anya-jīve āyodhyā bharāñā

SYNONYMS

pūrve—previously; *yena*—as; *raghunātha*—Rāmacandra; *saba*—all; *āyodhyā*—the population of Āyodhyā; *lañā*—taking with Him; *vaikuṇṭhake gelā*—went back to Vaikuṇṭhaloka; *anya-jīve*—other living entities; *āyodhyā*—Āyodhyā; *bharāñā*—filling.

TRANSLATION

"Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.

TEXT 82

অবতরি' তুমি ঐছে পাতিয়াছ হাট।
কেহ না বুঝিতে পারে তোমার গূঢ় নাট॥ ৮২॥

avatari' tumi aiche pātiyācha hāṭa
keha nā bujhite pāre tomāra gūḍha nāṭa

SYNONYMS

avatari'—descending; *tumi*—You; *aiche*—like that; *pātiyācha hāṭa*—have set up a market; *keha nā bujhite pāre*—no one can understand; *tomāra*—Your; *gūḍha nāṭa*—deep acting.

TRANSLATION

"My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

TEXT 83

পূর্বে যেন ব্রজে কৃষ্ণ করি' অবতার।
সকল ব্রহ্মাণ্ড-জীবের খণ্ডাইলা সংসার॥ ৮৩॥

pūrve yena vraje kṛṣṇa kari' avatāra
sakala brahmāṇḍa-jīvera khaṇḍāilā saṁsāra

SYNONYMS

pūrve—previously; *yena*—as; *vraje*—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *kaṛi' avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa-jīvera*—of living entities within this universe; *khaṇḍāilā*—destroyed; *saṁsāra*—the material existence.

TRANSLATION

"Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

TEXT 84

ন চৈবং বিস্ময়ঃ কার্যো ভবতা ভগবত্যজে।
যোগেশ্বরেশ্বরে কৃষ্ণে যত এতদ্বিমুচ্যতে॥ ৮৪॥

na caivaṁ vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate

SYNONYMS

na—not; *ca*—also; *evam*—thus; *vismayaḥ*—wonder; *kāryaḥ*—to be done; *bhavatā*—by You; *bhagavati*—unto the Supreme Personality of Godhead; *aje*—the unborn; *yoga-īśvara-īśvare*—the master of all masters of mystic power; *kṛṣṇe*—unto Lord Kṛṣṇa; *yataḥ*—by whom; *etat*—all living entities; *vimucyate*—are delivered.

TRANSLATION

" 'Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.29.16).

TEXT 85

"অয়ং হি ভগবান্ দৃষ্টঃ কীর্তিতঃ সংস্মৃতশ্চ
দ্বেষানুবন্ধেনাপ্যখিলসুরাসুরাদি-
দুর্লভং ফলং প্রযচ্ছতি, কিমুত সম্যগ্
ভক্তিমতাম্" ইতি ॥ ৮৫ ॥

"ayaṁ hi bhagavān dṛṣṭaḥ kīrtitaḥ saṁsmṛtaś ca
dveṣānubandhenāpy akhila-surāsurādi-durlabhaṁ
phalaṁ prayacchati, kim uta samyag bhaktimatām" iti

SYNONYMS

ayam—this; *hi*—certainly; *bhagavān*—Supreme Personality of Godhead; *dṛṣṭaḥ*—seen; *kīrtitaḥ*—glorified; *saṁsmṛtaḥ*—remembered; *ca*—and; *dveṣa*—of envy; *anubandhena*—with the conception; *api*—although; *akhila-sura-asura-ādi*—by all demigods and demons; *durlabham*—very rarely achieved; *phalam*—result; *prayacchati*—awards; *kim uta*—what to speak of; *samyak*—fully; *bhakti-matām*—of those engaged in devotional service; *iti*—thus.

TRANSLATION

" 'Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (4.15.17).

TEXT 86

তৈছে তুমি নবদ্বীপে করি' অবতার।
সকল-ব্রহ্মাণ্ড-জীবের করিলা নিস্তার ॥ ৮৬ ॥

taiche tumi navadvīpe kari' avatāra
sakala-brahmāṇḍa-jīvera karilā nistāra

SYNONYMS

taiche—in that way; *tumi*—You; *navadvīpe*—at Navadvīpa; *kari' avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa*—of the universe; *jīvera*—the living entities; *karilā nistāra*—have delivered.

TRANSLATION

"By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

TEXT 87

যে কহে,—'চৈতন্য-মহিমা মোর গোচর হয়'।
সে জানুক, মোর পুনঃ এই ত' নিশ্চয় ॥ ৮৭ ॥

ye kahe,—'caitanya-mahimā mora gocara haya'
se jānuka, mora punaḥ ei ta' niścaya

SYNONYMS

ye kahe—whoever says; *caitanya-mahimā*—the glories of Śrī Caitanya Mahāprabhu; *mora gocara*—known to me; *haya*—are; *se jānuka*—he may know; *mora*—of me; *punaḥ*—again; *ei ta' niścaya*—this is the decision.

TRANSLATION

"One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

TEXT 88

তোমার যে লীলা মহা-অমৃতের সিন্ধু ।
মোর মনোগোচর নহে তার এক বিন্দু ॥"৮৮ ॥

tomāra ye līlā mahā-amṛtera sindhu
mora mano-gocara nahe tāra eka bindu"

SYNONYMS

tomāra—Your; *ye*—whatever; *līlā*—pastimes; *mahā-amṛtera sindhu*—a great ocean of nectar; *mora*—for me; *manaḥ-gocara nahe*—it is not possible to conceive; *tāra*—of it; *eka bindu*—one drop.

TRANSLATION

"My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

TEXT 89

এত শুনি' প্রভুর মনে চমৎকার হৈল ।
'মোর গূঢ়লীলা হরিদাস কেমনে জানিল ?' ৮৯ ॥

eta śuni' prabhura mane camatkāra haila
'mora gūḍha-līlā haridāsa kemane jānila?'

SYNONYMS

eta śuni'—hearing this; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *camatkāra haila*—there was astonishment; *mora*—My; *gūḍha-līlā*—confidential pastimes; *haridāsa*—Haridāsa; *kemane*—how; *jānila*—has understood.

TRANSLATION

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridāsa have understood them?"

TEXT 90

মনের সন্তোষে তাঁরে কৈলা আলিঙ্গন ।
বাহ্যে প্রকাশিতে এ-সব করিলা বর্জ্জন ॥ ৯০ ॥

manera santoṣe tāṅre kailā āliṅgana
bāhye prakāśite e-saba karilā varjana

SYNONYMS

manera santoṣe—with complete satisfaction of the mind; *tāṅre*—him; *kailā āliṅgana*—He embraced; *bāhye*—externally; *prakāśite*—to disclose; *e-saba*—all this; *karilā varjana*—He avoided.

TRANSLATION

Greatly satisfied by the statements of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

TEXT 91

ঈশ্বর-স্বভাব,—ঐশ্বর্য চাহে আচ্ছাদিতে।
ভক্ত-ঠাঞি লুকাইতে নারে, হয় ত' বিদিতে॥ ৯১॥

īśvara-svabhāva,—aiśvarya cāhe ācchādite
bhakta-ṭhāñi lukāite nāre, haya ta' vidite

SYNONYMS

īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; *aiśvarya*—opulence; *cāhe*—wants; *ācchādite*—to cover; *bhakta-ṭhāñi*—before His devotee; *lukāite nāre*—He cannot cover; *haya ta' vidite*—is well-known.

TRANSLATION

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.

TEXT 92

উল্লঙ্ঘিতত্রিবিধসীমসমাতিশায়ি-
সম্ভাবনং তব পরিব্রঢ়িমস্বভাবম্।
মায়াবলেন ভবতাপি নিগুহ্যমানং
পশ্যন্তি কেচিদনিশং ত্বদনন্যভাবাঃ॥ ৯২॥

ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanaṁ tava parivraḍhima-svabhāvam

māyā-balena bhavatāpi niguhyamānaṁ
paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ

SYNONYMS

ullaṅghita—passed over; *tri-vidha*—three kinds; *sīma*—the limitations; *sama*—of equal; *atiśāyi*—and of excelling; *sambhāvanam*—by which the adequacy; *tava*—Your; *parivraḍhima*—of supremacy; *sva-bhāvam*—the real nature; *māyā-balena*—by the strength of the illusory energy; *bhavatā*—Your; *api*—although; *niguhyamānam*—being hidden; *paśyanti*—they see; *kecit*—some; *aniśam*—always; *tvat*—to You; *ananya-bhāvāḥ*—those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This is a verse from the *Stotra-ratna* of Yāmunācārya.

TEXT 93

তবে মহাপ্রভু নিজভক্তপাশে যাঞা।
হরিদাসের গুণ কহে শতমুখ হঞা॥ ৯৩॥

tabe mahāprabhu nija-bhakta-pāśe yāñā
haridāsera guṇa kahe śata-mukha hañā

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-bhakta-pāśe*—to His personal devotees; *yāñā*—going; *haridāsera guṇa*—the transcendental qualities of Haridāsa Ṭhākura; *kahe*—explains; *śata-mukha*—as if with hundreds of mouths; *hañā*—becoming.

TRANSLATION

Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura's transcendental qualities as if He had hundreds of mouths.

TEXT 94

ভক্তের গুণ কহিতে প্রভুর বাড়য়ে উল্লাস।
ভক্তগণ-শ্রেষ্ঠ তাতে শ্রীহরিদাস ॥ ৯৪ ॥

bhaktera guṇa kahite prabhura bāḍaye ullāsa
bhakta-gaṇa-śreṣṭha tāte śrī-haridāsa

SYNONYMS

bhaktera—of the devotees; *guṇa*—qualities; *kahite*—speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍaye*—increases; *ullāsa*—jubilation; *bhakta-gaṇa*—of all devotees; *śreṣṭha*—topmost; *tāte*—in that; *śrī-haridāsa*—Haridāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

TEXT 95

হরিদাসের গুণগণ—অসংখ্য, অপার।
কেহ কোন অংশে বর্ণে, নাহি পায় পার ॥ ৯৫ ॥

haridāsera guṇa-gaṇa—asaṅkhya, apāra
keha kona aṁśe varṇe, nāhi pāya pāra

SYNONYMS

haridāsera guṇa-gaṇa—the stock of transcendental qualities of Haridāsa Ṭhākura; *asaṅkhya*—innumerable; *apāra*—unfathomed; *keha*—someone; *kona aṁśe*—some part; *varṇe*—describes; *nāhi pāya pāra*—cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

TEXT 96

চৈতন্যমঙ্গলে শ্রীবৃন্দাবন-দাস।
হরিদাসের গুণ কিছু করিয়াছেন প্রকাশ ॥ ৯৬ ॥

caitanya-maṅgale śrī-vṛndāvana-dāsa
haridāsera guṇa kichu kariyāchena prakāśa

SYNONYMS

caitanya-maṅgale—in the book known as *Caitanya-maṅgala* (*Caitanya-bhāgavata*); *śrī-vṛndāvana-dāsa*—Śrī Vṛndāvana dāsa Ṭhākura; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—qualities; *kichu*—some; *kariyāchena prakāśa*—manifested.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent.

TEXT 97

সব কহা না যায় হরিদাসের চরিত্র।
কেহ কিছু কহে করিতে আপনা পবিত্র॥ ৯৭॥

saba kahā nā yāya haridāsera caritra
keha kichu kahe karite āpanā pavitra

SYNONYMS

saba—all; *kahā*—to speak; *nā yāya*—is not possible; *haridāsera caritra*—the characteristics of Haridāsa Ṭhākura; *keha kichu kahe*—someone says something; *karite*—just to make; *āpanā*—himself; *pavitra*—purified.

TRANSLATION

No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.

TEXT 98

বৃন্দাবন-দাস যাহা না কৈল বর্ণন।
হরিদাসের গুণ কিছু শুন, ভক্তগণ॥ ৯৮॥

vṛndāvana-dāsa yāhā nā kaila varṇana
haridāsera guṇa kichu śuna, bhakta-gaṇa

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *yāhā*—whatever; *nā*—not; *kaila varṇana*—described; *haridāsera guṇa*—qualities of Haridāsa Ṭhākura; *kichu*—something; *śuna*—hear; *bhakta-gaṇa*—O devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail.

TEXT 99

হরিদাস যবে নিজ-গৃহ ত্যাগ কৈলা।
বেনাপোলের বন-মধ্যে কতদিন রহিলা॥ ৯৯॥

haridāsa yabe nija-gṛha tyāga kailā
benāpolera vana-madhye kata-dina rahilā

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *yabe*—when; *nija-gṛha*—his own residence; *tyāga kailā*—gave up; *benāpolera*—of the village known as Benāpola; *vana-madhye*—in the forest; *kata-dina*—for some time; *rahilā*—stayed.

TRANSLATION

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.

TEXT 100

নির্জন-বনে কুটির করি' তুলসী সেবন।
রাত্রি-দিনে তিন লক্ষ নাম-সঙ্কীর্তন॥ ১০০॥

nirjana-vane kuṭira kari' tulasī sevana
rātri-dine tina lakṣa nāma-saṅkīrtana

SYNONYMS

nirjana-vane—in a solitary forest; *kuṭira*—a cottage; *kari'*—making; *tulasī*—the *tulasī* plant; *sevana*—worshiping; *rātri-dine*—throughout the entire day and night; *tina*—three; *lakṣa*—hundred thousand; *nāma-saṅkīrtana*—chanting of the holy name.

TRANSLATION

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

PURPORT

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāṅo station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridāsa Ṭhākura, being the *ācārya* of chanting the Hare Kṛṣṇa *mahā-mantra,* is called Nāmācārya Haridāsa Ṭhākura. From his personal example we can understand that chanting the Hare Kṛṣṇa *mantra* and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a *tulasī,* and before the *tulasī* chant the Hare Kṛṣṇa *mahā-mantra* undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa *mahā-mantra.* One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa *mahā-mantra* 300,000 times a day. Such chanting is for the *mukta-puruṣa,* or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* on beads every day and offering respect to the *tulasī* plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa *mahā-mantra* with a vow before the *tulasī* plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the *tulasī* plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

TEXT 101

ব্রাহ্মণের ঘরে করে ভিক্ষা নির্বাহণ।
প্রভাবে সকল লোক করয়ে পূজন ॥ ১০১ ॥

brāhmaṇera ghare kare bhikṣā nirvāhaṇa
prabhāve sakala loka karaye pūjana

SYNONYMS

brāhmaṇera ghare—in the house of a *brāhmaṇa*; *kare*—does; *bhikṣā nirvāhaṇa*—asking alms of food; *prabhāve*—by spiritual potency; *sakala loka*—all people; *karaye pūjana*—worship.

TRANSLATION

For his bodily maintenance he would go to a brāhmaṇa's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

PURPORT

In the days of Haridāsa Ṭhākura, all the *brāhmaṇas* worshiped Nārāyaṇa in the form of the *śālagrama-śilā*. Therefore begging from a *brāhmaṇa's* house meant taking *kṛṣṇa-prasāda,* which is transcendental (*nirguṇa*). If we take food from the house of others, such as *karmīs*, we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took *prasāda* in the houses of Vaiṣṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava's or *brāhmaṇa's* house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, *viṣayīra anna khāile duṣṭa haya mana:* if a devotee takes alms or food from the house of a *karmī* who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of *vairāgya-vidyā*, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. *Gṛhasthas* living within the jurisdiction of the temple must be especially careful not to imitate *karmīs* by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether *gṛhastha, brahmacārī* or *sannyāsī*, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because *māyā* is very strong, at any time one may become a victim of *māyā* and fall down from spiritual life.

TEXT 102

সেই দেশাধ্যক্ষ নাম—রামচন্দ্র খাঁন।
বৈষ্ণববিদ্বেষী সেই পাষণ্ড-প্রধান॥ ১০২॥

sei deśādhyakṣa nāma——rāmacandra khāṅna
vaiṣṇava-vidveṣī sei pāṣaṇḍa-pradhāna

SYNONYMS

sei—that; *deśa-adhyakṣa*—landholder; *nāma*—whose name; *rāmacandra khāṅna*—Rāmacandra Khān; *vaiṣṇava-vidveṣī*—envious of Vaiṣṇavas; *sei*—that; *pāṣaṇḍa-pradhāna*—chief of the atheists.

TRANSLATION

A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.

TEXT 103

হরিদাসে লোকে পূজে, সহিতে না পারে।
তাঁর অপমান করিতে নানা উপায় করে॥ ১০৩॥

haridāse loke pūje, sahite nā pāre
tāṅra apamāna karite nānā upāya kare

SYNONYMS

haridāse—unto Haridāsa Ṭhākura; *loke*—people; *pūje*—offer respect; *sahite nā pāre*—he could not tolerate; *tāṅra*—his; *apamāna*—dishonor; *karite*—to do; *nānā*—various; *upāya*—means; *kare*—plans.

TRANSLATION

Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him.

TEXT 104

কোনপ্রকারে হরিদাসের ছিদ্র নাহি পায়।
বেশ্যাগণে আনি' করে ছিদ্রের উপায়॥ ১০৪॥

kona-prakāre haridāsera chidra nāhi pāya
veśyā-gaṇe āni' kare chidrera upāya

SYNONYMS

kona-prakāre—by any means; *haridāsera*—of Haridāsa Ṭhākura; *chidra*—fault; *nāhi*—not; *pāya*—gets; *veśyā-gaṇe*—prostitutes; *āni'*—bringing; *kare*—makes; *chidrera upāya*—a means to find some fault.

TRANSLATION

By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

PURPORT

This is typical of atheistic men, but even among so-called religionists, *sādhus,* mendicants, *sannyāsīs* and *brahmacārīs,* there are many enemies of the Kṛṣṇa consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Śrī Caitanya Mahāprabhu, who wanted it spread all over the world, in every town and village. We are trying to fulfill the Lord's desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

TEXT 105

বেশ্যাগণে কহে,—"এই বৈরাগী হরিদাস।
তুমি-সব কর ইহার বৈরাগ্য-ধর্ম নাশ॥" ১০৫॥

veśyā-gaṇe kahe,—"ei vairāgī haridāsa
tumi-saba kara ihāra vairāgya-dharma nāśa"

SYNONYMS

veśyā-gaṇe—unto the prostitutes; *kahe*—said; *ei*—this; *vairāgī*—mendicant; *haridāsa*—Haridāsa Ṭhākura; *tumi-saba*—all of you; *kara*—cause; *ihāra*—his; *vairāgya-dharma*—from the life of a mendicant; *nāśa*—deviation.

TRANSLATION

Rāmacandra Khān said to the prostitutes, "There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity."

PURPORT

Devotional service is the path of *vairāgya-vidyā* (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a *brahmacārī, sannyāsī* or *vānaprastha* is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man's vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura's vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa's time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.

TEXT 106

বেশ্যাগণ-মধ্যে এক সুন্দরী যুবতী।
সে কহে,—"তিনদিনে হরিব তাঁর মতি"॥ ১০৬॥

veśyā-gaṇa-madhye eka sundarī yuvatī
se kahe,—"tina-dine hariba tāṅra mati"

SYNONYMS

veśyā-gaṇa-madhye—among the prostitutes; *eka*—one; *sundarī*—attractive; *yuvatī*—young; *se*—she; *kahe*—said; *tina-dine*—in three days; *hariba*—I shall attract; *tāṅra*—his; *mati*—mind.

TRANSLATION

Among the prostitutes, one attractive young girl was selected. "I shall attract the mind of Haridāsa Ṭhākura," she promised, "within three days."

TEXT 107

খাঁন কহে,—"মোর পাইক যাউক তোমার সনে।
তোমার সহিত একত্র তারে ধরি' যেন আনে ॥"১০৭॥

khāṅna kahe,—"mora pāika yāuka tomāra sane
tomāra sahita ekatra tāre dhari' yena āne"

SYNONYMS

khāṅna kahe—Rāmacandra Khān said; *mora pāika*—my constable; *yāuka*—let him go; *tomāra sane*—with you; *tomāra sahita*—with you; *ekatra*—together; *tāre*—him; *dhari'*—arresting; *yena*—so that; *āne*—can bring.

TRANSLATION

Rāmacandra Khān said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me."

TEXT 108

বেশ্যা কহে,—"মোর সঙ্গ হউক একবার।
দ্বিতীয়বারে ধরিতে পাইক লইমু তোমার ॥"১০৮॥

veśyā kahe,—"mora saṅga ha-uka eka-bāra
dvitīya-bāre dharite pāika la-imu tomāra"

SYNONYMS

veśyā kahe—the prostitute said; *mora saṅga*—union with me; *ha-uka*—let there be; *eka-bāra*—one time; *dvitīya-bāre*—the second time; *dharite*—to arrest; *pāika*—constable; *la-imu*—I shall take; *tomāra*—your.

TRANSLATION

The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him."

TEXT 109

রাত্রিকালে সেই বেশ্যা সুবেশ ধরিয়া।
হরিদাসের বাসায় গেল উল্লসিত হঞা॥ ১০৯॥

rātri-kāle sei veśyā suveśa dhariyā
haridāsera vāsāya gela ullasita hañā

SYNONYMS

rātri-kāle—at night; *sei*—that; *veśyā*—prostitute; *su-veśa dhariyā*—dressing herself very nicely; *haridāsera*—of Haridāsa Ṭhākura; *vāsāya*—to the place; *gela*—went; *ullasita hañā*—with great jubilation.

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

TEXT 110

তুলসী নমস্করি' হরিদাসের দ্বারে যাঞা।
গোসাঞিরে নমস্করি' রহিলা দাণ্ডাঞা॥ ১১০॥

tulasī namaskari' haridāsera dvāre yāñā
gosāñire namaskari' rahilā dāṇḍāñā

SYNONYMS

tulasī namaskari'—after offering obeisances to the *tulasī* plant; *haridāsera*—of Ṭhākura Haridāsa; *dvāre*—at the door; *yāñā*—going; *gosāñire*—unto the *ācārya*; *namaskari'*—offering obeisances; *rahilā dāṇḍāñā*—remained standing.

TRANSLATION

After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

TEXT 111

অঙ্গ উঘাড়িয়া দেখাই বসিলা দুয়ারে।
কহিতে লাগিলা কিছু সুমধুর স্বরে॥ ১১১॥

aṅga ughāḍiyā dekhāi vasilā duyāre
kahite lāgilā kichu sumadhura svare

SYNONYMS

aṅga ughāḍiyā—exposing part of her body; *dekhāi*—visible; *vasilā*—sat down; *duyāre*—on the threshold of the door; *kahite lāgilā*—began to speak; *kichu*—something; *su-madhura svare*—in very sweet language.

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

TEXT 112

ঠাকুর, তুমি—পরমসুন্দর, প্রথম যৌবন।
তোমা দেখি' কোন্ নারী ধরিতে পারে মন ?১১২॥

"ṭhākura, tumi—parama-sundara, prathama yauvana
tomā dekhi' kon nārī dharite pāre mana?

SYNONYMS

ṭhākura—O great devotee *ācārya*; *tumi*—you; *parama-sundara*—very beautifully constructed; *prathama yauvana*—the beginning of youth; *tomā dekhi'*—seeing you; *kon nārī*—what woman; *dharite pāre*—can control; *mana*—her mind.

TRANSLATION

"My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?

TEXT 113

তোমার সঙ্গম লাগি' লুব্ধ মোর মন।
তোমা না পাইলে প্রাণ না যায় ধারণ॥" ১১৩॥

tomāra saṅgama lāgi' lubdha mora mana
tomā nā pāile prāṇa nā yāya dhāraṇa"

SYNONYMS

tomāra saṅgama—union with you; *lāgi'*—for the sake of; *lubdha*—greedy; *mora mana*—my mind; *tomā*—you; *nā pāile*—if I do not get; *prāṇa*—my life; *nā*—not; *yāya*—can be; *dhāraṇa*—maintained.

TRANSLATION

"I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together."

TEXTS 114-115

হরিদাস কহে,—"তোমা করিমু অঙ্গীকার।
সংখ্যা-নাম-সমাপ্তি যাবৎ না হয় আমার ॥ ১১৪ ॥
তাবৎ তুমি বসি' শুন নাম-সঙ্কীর্তন।
নাম-সমাপ্তি হৈলে করিমু যে তোমার মন ॥"১১৫ ॥

haridāsa kahe,—"tomā karimu aṅgīkāra
saṅkhyā-nāma-samāpti yāvat nā haya āmāra

tāvat tumi vasi' śuna nāma-saṅkīrtana
nāma-samāpti haile karimu ye tomāra mana"

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *tomā*—you; *karimu aṅgīkāra*—I shall accept; *saṅkhyā-nāma*—the number of holy names; *samāpti*—finishing; *yāvat*—as long as; *nā*—not; *haya*—it is; *āmāra*—my; *tāvat*—so long; *tumi*—you; *vasi'*—sitting; *śuna*—hear; *nāma-saṅkīrtana*—chanting of the holy name; *nāma*—of the holy name; *samāpti*—finishing; *haile*—when there is; *karimu*—I shall do; *ye*—what; *tomāra*—your; *mana*—mind.

TRANSLATION

Haridāsa Ṭhākura replied, "I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire."

TEXT 116

এত শুনি' সেই বেশ্যা বসিয়া রহিলা।
কীর্তন করে হরিদাস প্রাতঃকাল হৈলা ॥ ১১৬ ॥

eta śuni' sei veśyā vasiyā rahilā
kīrtana kare haridāsa prātaḥ-kāla hailā

SYNONYMS

eta śuni'—hearing this; *sei veśyā*—that prostitute; *vasiyā rahilā*—stayed there sitting; *kīrtana*—chanting; *kare*—performs; *haridāsa*—Haridāsa Ṭhākura; *prātaḥ-kāla hailā*—there was the light of morning.

TRANSLATION

Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

TEXT 117

প্রাতঃকাল দেখি' বেশ্যা উঠিয়া চলিলা।
সব সমাচার যাই খাঁনেরে কহিলা ॥ ১১৭ ॥

prātaḥ-kāla dekhi' veśyā uṭhiyā calilā
saba samācāra yāi khāṅnere kahilā

SYNONYMS

prātaḥ-kāla dekhi'—seeing the morning; *veśyā*—the prostitute; *uṭhiyā calilā*—stood up and left; *saba samācāra*—all information; *yāi*—going; *khāṅnere kahilā*—she spoke to Rāmacandra Khān.

TRANSLATION

When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

TEXT 118

'আজি আমা অঙ্গীকার করিয়াছে বচনে।
কালি অবশ্য তাহার সঙ্গে হইবে সঙ্গমে ॥' ১১৮ ॥

'āji āmā aṅgīkāra kariyāche vacane
kāli avaśya tāhāra saṅge ha-ibe saṅgame'

SYNONYMS

āji—today; *āmā*—me; *aṅgīkāra*—acceptance; *kariyāche*—he has done; *vacane*—by word; *kāli*—tomorrow; *avaśya*—certainly; *tāhāra saṅge*—with him; *ha-ibe*—there will be; *saṅgame*—union.

TRANSLATION

"Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him."

TEXT 119

আর দিন রাত্রি হৈলে বেশ্যা আইল।
হরিদাস তারে বহু আশ্বাস করিল ॥ ১১৯ ॥

āra dina rātri haile veśyā āila
haridāsa tāre bahu āśvāsa karila

SYNONYMS

āra dina—the next day; *rātri*—night; *haile*—when there was; *veśyā*—the prostitute; *āila*—came; *haridāsa*—Haridāsa Ṭhākura; *tāre*—unto her; *bahu*—many; *āśvāsa karila*—gave assurances.

TRANSLATION

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

TEXT 120

'কালি দুঃখ পাইলা, অপরাধ না লইবা মোর।
অবশ্য করিমু আমি তোমায় অঙ্গীকার ॥ ১২০ ॥

'kāli duḥkha pāilā, aparādha nā la-ibā mora
avaśya karimu āmi tomāya aṅgīkāra

SYNONYMS

kāli—yesterday; *duḥkha pāilā*—you were disappointed; *aparādha*—offense; *nā la-ibā*—please do not take; *mora*—my; *avaśya*—certainly; *karimu*—shall do; *āmi*—I; *tomāya*—unto you; *aṅgīkāra*—acceptance.

TRANSLATION

"Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

TEXT 121

তাবৎ ইহাঁ বসি' শুন নাম-সঙ্কীর্তন।
নাম পূর্ণ হৈলে, পূর্ণ হবে তোমার মন ॥' ১২১ ॥

tāvat ihāṅ vasi' śuna nāma-saṅkīrtana
nāma pūrṇa haile, pūrṇa habe tomāra mana'

SYNONYMS

tāvat—until that time; *ihāṅ*—here; *vasi'*—sitting; *śuna*—hear; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *nāma pūrṇa haile*—as soon as the regular chanting is fulfilled; *pūrṇa*—satisfied; *habe*—will be; *tomāra mana*—your mind.

TRANSLATION

"Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled."

TEXT 122

তুলসীরে তাঁকে বেশ্যা নমস্কার করি'।
দ্বারে বসি' নাম শুনে বলে 'হরি' 'হরি' ॥ ১২২ ॥

tulasīre tāṅke veśyā namaskāra kari'
dvāre vasi' nāma śune bale 'hari' 'hari'

SYNONYMS

tulasīre—unto the *tulasī* plant; *tāṅke*—unto Haridāsa Ṭhākura; *veśyā*—the prostitute; *namaskāra kari'*—offering obeisances; *dvāre vasi'*—sitting at the door; *nāma*—the holy name; *śune*—hears; *bale*—says; *hari hari*—O my Lord Hari, O my Lord Hari.

TRANSLATION

After offering her obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, "O my Lord Hari, O my Lord Hari."

PURPORT

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura, but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa *mahā-mantra.* Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the *tulasī* plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

TEXT 123

রাত্রি-শেষ হৈল, বেশ্যা উসিমিসি করে।
তার রীতি দেখি' হরিদাস কহেন তাহারে ॥ ১২৩ ॥

rātri-śeṣa haila, veśyā usimisi kare
tāra rīti dekhi' haridāsa kahena tāhāre

SYNONYMS

rātri—night; *śeṣa haila*—came to an end; *veśyā*—the prostitute; *usimisi*—restless; *kare*—became; *tāra*—her; *rīti*—activities; *dekhi'*—seeing; *haridāsa*—Haridāsa Ṭhākura; *kahena*—says; *tāhāre*—unto her.

TRANSLATION

When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.

TEXT 124

"কোটিনামগ্রহণ-যজ্ঞ করি একমাসে।
এই দীক্ষা করিয়াছি, হৈল আসি' শেষে ॥ ১২৪ ॥

"koṭi-nāma-grahaṇa-yajña kari eka-māse
ei dīkṣā kariyāchi, haila āsi' śeṣe

SYNONYMS

koṭi-nāma-grahaṇa—chanting ten million names; *yajña*—such a sacrifice; *kari*—I perform; *eka-māse*—in one month; *ei*—this; *dīkṣā*—vow; *kariyāchi*—I have taken; *haila*—it was; *āsi'*—nearing; *śeṣe*—the end.

TRANSLATION

"I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called *yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* those whose intelligence is brilliant accept this *hari-nāma-yajña,* the *yajña* of chanting the holy name of the Lord. By performing this *yajña,* one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life.

According to external vision, Haridāsa Ṭhākura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra,* he became a regularly initiated *brāhmaṇa.* As stated in *Śrīmad-Bhāgavatam* (3.33.6):

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified *brāhmaṇa* and is immediately fit to perform *yajña,* whereas a person born in a family of *brāhmaṇas* has to wait until completing the reformatory processes before he may be called *saṁskṛta,* purified. It is further said in *Śrīmad-Bhāgavatam* (12.1.42):

asaṁskṛtāḥ kriyā-hīnā
rajasā tamasāvṛtāḥ
prajās te bhakṣayiṣyanti
mlecchā rājanya-rūpiṇaḥ

"In the age of Kali, *mlecchas,* or lowborn people who have not undergone the purifying process of *saṁskāra,* who do not know how to apply that process in actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities." A person who is not purified by the prescribed process of *saṁskāra* is called *asaṁskṛta,* but if one remains *kriyā-hīna* even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified *mleccha* or *yavana.* On the other hand, we find that Haridāsa Ṭhākura, although born in a *mleccha* or *yavana* family, became Nāmācārya Haridāsa Ṭhākura because he performed the *nāma-yajña* a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

TEXT 125

আজি সমাপ্ত হইবে,—হেন জ্ঞান ছিল।
সমস্ত রাত্রি নিলুঁ নাম সমাপ্ত না হৈল॥ ১২৫॥

āji samāpta ha-ibe,——hena jñāna chila
samasta rātri niluṅ nāma samāpta nā haila

SYNONYMS

āji—today; *samāpta ha-ibe*—will be finished; *hena jñāna chila*—I thought that; *samasta rātri*—all night; *niluṅ*—I took; *nāma*—the holy name of the Lord; *samāpta*—finished; *nā haila*—was not.

TRANSLATION

"I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

TEXT 126

কালি সমাপ্ত হবে, তবে হবে ব্রতভঙ্গ।
স্বচ্ছন্দে তোমার সঙ্গে হইবেক সঙ্গ ॥" ১২৬ ॥

kāli samāpta habe, tabe habe vrata-bhaṅga
svacchande tomāra saṅge ha-ibeka saṅga"

SYNONYMS

kāli—tomorrow; *samāpta habe*—it will end; *tabe*—at that time; *habe*—there will be; *vrata-bhaṅga*—the end of my vow; *svacchande*—in full freedom; *tomāra saṅge*—with you; *ha-ibeka*—there will be; *saṅga*—union.

TRANSLATION

"Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

PURPORT

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa *mantra*, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

TEXT 127

বেশ্যা গিয়া সমাচার খাঁনেরে কহিল।
আর দিন সন্ধ্যা হইতে ঠাকুর-ঠাঞি আইল ॥ ১২৭ ॥

veśyā giyā samācāra khāṅnere kahila
āra dina sandhyā ha-ite ṭhākura-ṭhāñi āila

SYNONYMS

veśyā—the prostitute; *giyā*—returning; *samācāra*—information; *khāṅnere kahila*—spoke to Rāmacandra Khān; *āra dina*—the next day; *sandhyā ha-ite*—beginning from the evening; *ṭhākura-ṭhāñi āila*—she came and remained at the residence of Haridāsa Ṭhākura.

TRANSLATION

The prostitute returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura.

TEXT 128

তুলসীকে, ঠাকুরকে নমস্কার করি'।
দ্বারে বসি' নাম শুনে, বলে 'হরি' 'হরি' ॥ ১২৮ ॥

tulasīke, ṭhākurake namaskāra kari'
dvāre vasi' nāma śune, bale 'hari' 'hari'

SYNONYMS

tulasīke—unto the *tulasī* plant; *ṭhākurake*—and unto Haridāsa Ṭhākura; *namaskāra kari'*—offers her obeisances; *dvāre vasi'*—sitting at the door; *nāma śune*—hears the holy name; *bale*—chants; *hari hari*—the holy name of the Lord.

TRANSLATION

After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord.

TEXT 129

'নাম পূর্ণ হবে আজি',—বলে হরিদাস।
'তবে পূর্ণ করিমু আজি তোমার অভিলাষ'॥ ১২৯॥

'nāma pūrṇa habe āji',—bale haridāsa
'tabe pūrṇa karimu āji tomāra abhilāṣa'

SYNONYMS

nāma—chanting of the holy name; *pūrṇa*—complete; *habe*—will be; *āji*—today; *bale haridāsa*—Haridāsa Ṭhākura said; *tabe*—then; *pūrṇa karimu*—I shall satisfy; *āji*—today; *tomāra abhilāṣa*—your desires.

TRANSLATION

"Today it will be possible for me to finish my chanting," Haridāsa Ṭhākura informed her. "Then I shall satisfy all your desires."

TEXT 130

কীর্তন করিতে ঐছে রাত্রি-শেষ হৈল।
ঠাকুরের সনে বেশ্যার মন ফিরি' গেল॥ ১৩০॥

kīrtana karite aiche rātri-śeṣa haila
ṭhākurera sane veśyāra mana phiri' gela

SYNONYMS

kīrtana karite—chanting and chanting; *aiche*—in that way; *rātri-śeṣa haila*—the night ended; *ṭhākurera sane*—by the association of Haridāsa Ṭhākura; *veśyāra*—of the prostitute; *mana*—mind; *phiri' gela*—was converted.

TRANSLATION

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed.

TEXT 131

দণ্ডবৎ হঞা পড়ে ঠাকুর-চরণে।
রামচন্দ্র-খাঁনের কথা কৈল নিবেদনে ॥ ১৩১ ॥

daṇḍavat hañā paḍe ṭhākura-caraṇe
rāmacandra-khāṅnera kathā kaila nivedane

SYNONYMS

daṇḍavat hañā—offering obeisances; *paḍe*—she fell down; *ṭhākura-caraṇe*—at the lotus feet of Haridāsa Ṭhākura; *rāmacandra-khāṅnera*—of Rāmacandra Khān; *kathā*—policy; *kaila*—did; *nivedane*—submission.

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him.

TEXT 132

"বেশ্যা হঞা মুঞি পাপ করিয়াছোঁ অপার।
কৃপা করি' কর মো-অধমে নিস্তার ॥" ১৩২ ॥

"veśyā hañā muñi pāpa kariyāchoṅ apāra
kṛpā kari' kara mo-adhame nistāra"

SYNONYMS

veśyā hañā—being a prostitute; *muñi*—I; *pāpa*—sinful activities; *kariyāchoṅ*—have done; *apāra*—unlimited; *kṛpā kari'*—being merciful; *kara*—please do; *mo-adhame*—unto me, the most fallen; *nistāra*—deliverance.

TRANSLATION

"Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul."

TEXT 133

ঠাকুর কহে,—খাঁনের কথা সব আমি জানি।
অজ্ঞ মূর্খ সেই, তারে দুঃখ নাহি মানি ॥ ১৩৩ ॥

ṭhākura kahe,—khāṅnera kathā saba āmi jāni
ajña mūrkha sei, tāre duḥkha nāhi māni

SYNONYMS

ṭhākura kahe—Haridāsa Ṭhākura said; *khāṅnera kathā*—the plans of Rāmacandra Khān; *saba*—all; *āmi jāni*—I know; *ajña mūrkha sei*—he is an ignorant fool; *tāre*—by that; *duḥkha nāhi māni*—I do not feel unhappiness.

TRANSLATION

Haridāsa Ṭhākura replied, "I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.

TEXT 134

সেইদিন যাইতাম এস্থান ছাড়িয়া ।
তিন দিন রহিলাঙ তোমা নিস্তার লাগিয়া ॥ ১৩৪ ॥

sei-dina yāitāma e-sthāna chāḍiyā
tina dina rahilāṅa tomā nistāra lāgiyā

SYNONYMS

sei-dina—on that very day; *yāitāma*—I would have left; *e-sthāna*—this place; *chāḍiyā*—giving up; *tina dina*—for three days; *rahilāṅa*—I stayed; *tomā*—you; *nistāra lāgiyā*—for delivering.

TRANSLATION

"On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you."

TEXT 135

বেশ্যা কহে,—"কৃপা করি' করহ উপদেশ ।
কি মোর কর্তব্য, যাতে যায় ভব-ক্লেশ ॥" ১৩৫ ॥

veśyā kahe,—"kṛpā kari' karaha upadeśa
ki mora kartavya, yāte yāya bhava-kleśa"

SYNONYMS

veśyā kahe—the prostitute said; *kṛpā kari'*—being merciful; *karaha upadeśa*—please give instructions; *ki*—what; *mora kartavya*—my duty; *yāte*—by which; *yāya*—go away; *bhava-kleśa*—all material tribulations.

TRANSLATION

The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence."

TEXT 136

ঠাকুর কহে,—"ঘরের দ্রব্য ব্রাহ্মণে কর দান।
এই ঘরে আসি' তুমি করহ বিশ্রাম ॥ ১৩৬ ॥

ṭhākura kahe,—"gharera dravya brāhmaṇe kara dāna
ei ghare āsi' tumi karaha viśrāma

SYNONYMS

ṭhākura kahe—Śrīla Haridāsa Ṭhākura said; *gharera*—at home; *dravya*—articles; *brāhmaṇe*—to the *brāhmaṇas*; *kara dāna*—give as charity; *ei ghare*—in this room; *āsi'*—returning; *tumi*—you; *karaha viśrāma*—stay.

TRANSLATION

Haridāsa Ṭhākura replied, "Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

PURPORT

Haridāsa Ṭhākura's instruction that the prostitute should distribute to the *brāhmaṇas* all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called *daridra-nārāyaṇa* ("poor Nārāyaṇa") or any other such persons. According to Vedic civilization, charity should be given only to the qualified *brāhmaṇas.* As stated in *Bhagavad-gītā* (18.42):

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one's life, and full faith in the Supreme Personality of Godhead. Persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in *Bhagavad-gītā* (9.22) that He personally carries to them all their necessities (*yoga-kṣemaṁ*

vahāmy aham). The Vedic civilization recommends that one give charity to *brāhmaṇas* and *sannyāsīs,* not to the so-called *daridra-nārāyaṇa.* Nārāyaṇa cannot be *daridra,* nor can *daridra* be Nārāyaṇa, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to *brāhmaṇas* and *sannyāsīs* because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a *brāhmaṇa* goes to Kṛṣṇa, who says in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (*veśyā*) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the *brāhmaṇas* whatever she possessed. When Śrīla Rūpa Gosvāmī retired from family life, he distributed fifty percent of his income to the *brāhmaṇas* and Vaiṣṇavas. A *brāhmaṇa* knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme Personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the *brāhmaṇas* and Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

TEXT 137

নিরন্তর নাম লও, কর তুলসী সেবন।
অচিরাৎ পাবে তবে কৃষ্ণের চরণ ॥" ১৩৭ ॥

nirantara nāma lao, kara tulasī sevana
acirāt pābe tabe kṛṣṇera caraṇa"

SYNONYMS

nirantara—twenty-four hours a day; *nāma lao*—chant the Hare Kṛṣṇa *mantra*; *kara*—perform; *tulasī sevana*—worship of the *tulasī* plant; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

"Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa."

PURPORT

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*). Why is it that people cannot do this? Kṛṣṇa assures, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ:* "I shall deliver you from all sinful reactions. Do not fear." Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of *Bhagavad-gītā,* but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa *mantra* constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa *mantra* continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." *Sadā* means "always." Haridāsa Ṭhākura says, *nirantara nāma lao:* "Chant the Hare Kṛṣṇa *mantra* without stopping."

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people's sinful activities they cannot do this. *Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ:* rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa *mantra* and rendering service unto the *tulasī* plant, they will very soon be able to surrender. One's real duty is to surrender to the lotus feet of Kṛṣṇa but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant,

Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

TEXT 138

এত বলি' তারে 'নাম' উপদেশ করি'।
উঠিয়া চলিলা ঠাকুর বলি' 'হরি' 'হরি' ॥ ১৩৮ ॥

eta bali' tāre 'nāma' upadeśa kari'
uṭhiyā calilā ṭhākura bali' 'hari' 'hari'

SYNONYMS

eta bali'—saying this; *tāre*—her; *nāma upadeśa kari'*—instructing about the process of chanting the Hare Kṛṣṇa *mahā-mantra*; *uṭhiyā*—standing up; *calilā*—left; *ṭhākura*—Haridāsa Ṭhākura; *bali'*—chanting; *hari hari*—the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting "Hari, Hari."

TEXT 139

তবে সেই বেশ্যা গুরুর আজ্ঞা লইল।
গৃহবিত্ত যেবা ছিল, ব্রাহ্মণেরে দিল ॥ ১৩৯ ॥

tabe sei veśyā gurura ājñā la-ila
gṛha-vitta yebā chila, brāhmaṇere dila

SYNONYMS

tabe—thereafter; *sei*—that; *veśyā*—prostitute; *gurura*—of the spiritual master; *ājñā*—order; *la-ila*—took; *gṛha-vitta*—all household possessions; *yebā*—whatever; *chila*—there was; *brāhmaṇere*—to the *brāhmaṇas*; *dila*—gave.

TRANSLATION

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

PURPORT

Sometimes the word *gṛha-vṛtti* is substituted for the word *gṛha-vitta*. *Vṛtti* means "profession." The *gṛha-vṛtti* of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, *gṛha-vṛtti* is not a suitable

word. The proper word is *gṛha-vitta,* which means "all the possessions she had in her home." All the girl's possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to *brāhmaṇas* and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi*: "I shall save you from all sinful reactions." When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees, the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa's *prasāda* and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava *guru* accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one's hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava *guru* is never dependent on the contributions of his disciples. Following the instructions of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

TEXT 140

মাথা মুড়ি' একবস্ত্রে রহিল সেই ঘরে।
রাত্রি-দিনে তিন-লক্ষ নাম গ্রহণ করে॥ ১৪০॥

māthā muḍi' eka-vastre rahila sei ghare
rātri-dine tina-lakṣa nāma grahaṇa kare

SYNONYMS

māthā muḍi'—shaving her head; *eka-vastre*—wearing one cloth; *rahila*—remained; *sei ghare*—in that room; *rātri-dine*—throughout the entire day and night; *tina-lakṣa*—300,000; *nāma*—holy names; *grahaṇa kare*—chants.

TRANSLATION

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night.

TEXT 141

তুলসী সেবন করে, চর্বণ, উপবাস।
ইন্দ্রিয়-দমন হৈল, প্রেমের প্রকাশ ॥ ১৪১ ॥

tulasī sevana kare, carvaṇa, upavāsa
indriya-damana haila, premera prakāśa

SYNONYMS

tulasī—the *tulasī* plant; *sevana kare*—she worshiped; *carvaṇa*—chewing; *upavāsa*—fasting; *indriya-damana*—controlling the senses; *haila*—there was; *premera prakāśa*—manifestations symptomizing love of Godhead.

TRANSLATION

She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

TEXT 142

প্রসিদ্ধা বৈষ্ণবী হৈল পরম-মহান্তী।
বড় বড় বৈষ্ণব তাঁর দর্শনেতে যান্তি ॥ ১৪২ ॥

prasiddhā vaiṣṇavī haila parama-mahāntī
baḍa baḍa vaiṣṇava tāṅra darśanete yānti

SYNONYMS

prasiddhā—celebrated; *vaiṣṇavī*—devotee of the Lord; *haila*—became; *parama-mahāntī*—very advanced; *baḍa baḍa vaiṣṇava*—many recognized, highly situated devotees; *tāṅra*—her; *darśanete*—to see; *yānti*—used to go.

TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.

PURPORT

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them. Anyone can be turned into a

Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

TEXT 143

বেশ্যার চরিত্র দেখি' লোকে চমৎকার।
হরিদাসের মহিমা কহে করি' নমস্কার॥ ১৪৩॥

veśyāra caritra dekhi' loke camatkāra
haridāsera mahimā kahe kari' namaskāra

SYNONYMS

veśyāra—of the prostitute; *caritra*—character; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished; *haridāsera*—of Ṭhākura Haridāsa; *mahimā*—glories; *kahe*—speak; *kari' namaskāra*—offering obeisances.

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

PURPORT

It is said, *phalena paricīyate:* one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called *gosvāmīs,* some are called *svāmīs,* some are *prabhus,* and some are *prabhupāda.* One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual *guru* when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

TEXT 144

রামচন্দ্র খাঁন অপরাধ-বীজ কৈল।
সেই বীজ বৃক্ষ হঞা আগেতে ফলিল॥ ১৪৪॥

rāmacandra khāṅna aparādha-bīja kaila
sei bīja vṛkṣa hañā āgete phalila

SYNONYMS

rāmacandra khāṅna—Rāmacandra Khān; *aparādha*—of the offense; *bīja*—seed; *kaila*—caused to germinate; *sei bīja*—that seed; *vṛkṣa hañā*—becoming a tree; *āgete*—later; *phalila*—fructified.

TRANSLATION

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khān caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khān ate its fruits.

TEXT 145

মহদপরাধের ফল অদ্ভুত কথন।
প্রস্তাব পাঞা কহি, শুন, ভক্তগণ॥ ১৪৫॥

mahad-aparādhera phala adbhuta kathana
prastāva pāñā kahi, śuna, bhakta-gaṇa

SYNONYMS

mahat-aparādhera—of a great offense at the feet of the exalted devotee; *phala*—the result; *adbhuta*—wonderful; *kathana*—narration; *prastāva*—opportunity; *pāñā*—taking advantage of; *kahi*—I say; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

TEXT 146

সহজেই অবৈষ্ণব রামচন্দ্র-খাঁন।
হরিদাসের অপরাধে হৈল অসুর-সমান॥ ১৪৬॥

sahajei avaiṣṇava rāmacandra-khāṅna
haridāsera aparādhe haila asura-samāna

SYNONYMS

sahajei—naturally; *avaiṣṇava*—nondevotee; *rāmacandra-khāṅna*—Rāmacandra Khān; *haridāsera*—at the lotus feet of Haridāsa; *aparādhe*—by offenses; *haila*—was; *asura-samāna*—exactly like a demon.

TRANSLATION

Rāmacandra Khān was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

TEXT 147

বৈষ্ণবধর্ম নিন্দা করে, বৈষ্ণব-অপমান।
বহুদিনের অপরাধে পাইল পরিণাম ॥ ১৪৭ ॥

vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna
bahu-dinera aparādhe pāila pariṇāma

SYNONYMS

vaiṣṇava-dharma—the cult of Vaiṣṇavism; *nindā kare*—blasphemes; *vaiṣṇava apamāna*—insults to the devotees; *bahu-dinera*—for a long time; *aparādhe*—by offensive activities; *pāila*—got; *pariṇāma*—the resultant action.

TRANSLATION

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities.

PURPORT

Rāmacandra Khān was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvaṇa, although born of a *brāhmaṇa* father, Viśvaśravā, was nevertheless called an *asura* or *rākṣasa* because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khān also became such an *asura* because of his offenses against Haridāsa Ṭhākura and many others.

TEXT 148

নিত্যানন্দ-গোসাঞি গৌড়ে যবে আইলা।
প্রেম প্রচারিতে তবে ভ্রমিতে লাগিলা ॥ ১৪৮ ॥

nityānanda-gosāñi gauḍe yabe āilā
prema pracārite tabe bhramite lāgilā

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda; *gauḍe*—in Bengal; *yabe*—when; *āilā*—came back; *prema pracārite*—to preach the cult of *bhakti,* love of Godhead; *tabe*—at that time; *bhramite lāgilā*—began to tour.

TRANSLATION

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

TEXT 149

প্রেম-প্রচারণ আর পাষণ্ডদলন।
দুইকার্যে অবধূত করেন ভ্রমণ ॥ ১৪৯ ॥

prema-pracāraṇa āra pāṣaṇḍa-dalana
dui-kārye avadhūta karena bhramaṇa

SYNONYMS

prema-pracāraṇa—preaching the cult of *bhakti*; *āra*—and; *pāṣaṇḍa-dalana*—subduing atheistic men; *dui-kārye*—with two kinds of activities; *avadhūta*—the great devotee and mendicant; *karena*—does; *bhramaṇa*—touring.

TRANSLATION

For two purposes—to spread the cult of bhakti and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in *Bhagavad-gītā* (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
saṁbhavāmi yuge yuge

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes—to preach the *bhakti* cult of Kṛṣṇa consciousness and defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda

Prabhu perform the same activities. There are two classes of devotees. One is called *goṣṭhyānandī,* and the other is called *bhajanānandī.* A devotee who does not preach but always engages in devotional activities is called a *bhajanānandī,* whereas a devotee who not only is expert in devotional service but who also preaches the cult of *bhakti* and defeats all kinds of agnostics is called a *goṣṭhyā-nandī.*

TEXT 150

সর্বজ্ঞ নিত্যানন্দ আইলা তার ঘরে।
আসিয়া বসিলা দুর্গামণ্ডপ-উপরে॥ ১৫০॥

sarvajña nityānanda āilā tāra ghare
āsiyā vasilā durgā-maṇḍapa-upare

SYNONYMS

sarva-jña—omniscient; *nityānanda*—Lord Nityānanda; *āilā*—came; *tāra ghare*—at his house; *āsiyā*—coming; *vasilā*—sat down; *durgā-maṇḍapa-upare*—on the altar of the Durgā-maṇḍapa.

TRANSLATION

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā-maṇḍapa for the worship of the goddess Durgā. There they generally held worship of the goddess every year in the month of Āśvina (October). Rāmacandra Khān possessed such a Durgā-maṇḍapa at his residence.

TEXT 151

অনেক লোকজন সঙ্গে অঙ্গন ভরিল।
ভিতর হৈতে রামচন্দ্র সেবক পাঠাইল॥ ১৫১॥

aneka loka-jana saṅge aṅgana bharila
bhitara haite rāmacandra sevaka pāṭhāila

SYNONYMS

aneka—many; *loka-jana*—crowds of people; *saṅge*—accompanied by; *aṅgana*—the courtyard; *bharila*—became filled; *bhitara haite*—from inside; *rāma-candra*—Rāmacandra Khān; *sevaka*—servant; *pāṭhāila*—sent.

TRANSLATION

When the Durgā-maṇḍapa and courtyard were filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.

PURPORT

In those days, and also even now, the palatial buildings of respectable people, expecially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the *bhitara-bāḍi,* or inside house. In the outside house, or *bahir-bāḍi,* the respectable gentleman received visitors and kept his business office. The Durgā-maṇḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

TEXT 152

সেবক বলে—"গোসাঞি, মোরে পাঠাইল খাঁন।
গৃহস্থের ঘরে তোমায় দিব বাসাস্থান ॥ ১৫২ ॥

sevaka bale—"gosāñi, more pāṭhāila khāṅna
gṛhasthera ghare tomāya diba vāsā-sthāna

SYNONYMS

sevaka bale—the servant said; *gosāñi*—my dear Lord; *more*—me; *pāṭhāila*—sent; *khāṅna*—Rāmacandra Khān; *gṛhasthera ghare*—at the house of some ordinary person; *tomāya*—unto You; *diba*—I shall give; *vāsā-sthāna*—residential place.

TRANSLATION

The servant informed Lord Nityānanda, "My dear sir, Rāmacandra Khān has sent me to accommodate You in some common man's house.

TEXT 153

গোয়ালার গোশালা হয় অত্যন্ত বিস্তার।
ইহাঁ সঙ্কীর্ণ-স্থল, তোমার মনুষ্য—অপার"॥ ১৫৩ ॥

goyālāra gośālā haya atyanta vistāra
ihāṅ saṅkīrṇa-sthala, tomāra manuṣya—apāra"

SYNONYMS

goyālāra—of a milkman; *go-śālā*—cow shed; *haya*—is; *atyanta*—very; *vistāra*—spacious; *ihāṅ*—here; *saṅkīrṇa-sthala*—very narrow place; *tomāra*—Your; *manuṣya*—adherents; *apāra*—unlimited.

TRANSLATION

"You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You."

TEXT 154

ভিতরে আছিলা, শুনি' ক্রোধে বাহিরিলা ।
অট্ট অট্ট হাসি' গোসাঞি কহিতে লাগিলা ॥ ১৫৪ ॥

bhitare āchilā, śuni' krodhe bāhirilā
aṭṭa aṭṭa hāsi' gosāñi kahite lāgilā

SYNONYMS

bhitare āchilā—was staying inside; *śuni'*—hearing; *krodhe*—in anger; *bāhirilā*—came out; *aṭṭa aṭṭa*—very loudly; *hāsi'*—laughing; *gosāñi*—Lord Nityānanda Prabhu; *kahite lāgilā*—began to say.

TRANSLATION

When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.

TEXT 155

"সত্য কহে,—এই ঘর মোর যোগ্য নয় ।
ম্লেচ্ছ গো-বধ করে, তার যোগ্য হয় ॥" ১৫৫ ॥

"satya kahe,—ei ghara mora yogya naya
mleccha go-vadha kare, tāra yogya haya"

SYNONYMS

satya kahe—Rāmacandra Khān says rightly; *ei ghara*—this house; *mora*—for Me; *yogya naya*—is not fit; *mleccha*—the meateaters; *go-vadha kare*—who kill cows; *tāra*—for them; *yogya haya*—it is fit.

TRANSLATION

"Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meateaters."

TEXT 156

এত বলি' ক্রোধে গোসাঞি উঠিয়া চলিলা।
তারে দণ্ড দিতে সে গ্রামে না রহিলা ॥ ১৫৬ ॥

eta bali' krodhe gosāñi uṭhiyā calilā
tāre daṇḍa dite se grāme nā rahilā

SYNONYMS

eta bali'—saying this; *krodhe*—in anger; *gosāñi*—Lord Nityānanda; *uṭhiyā calilā*—got up and left; *tāre*—him; *daṇḍa dite*—to chastise; *se*—that; *grāme*—in the village; *nā rahilā*—did not stay.

TRANSLATION

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.

TEXT 157

ইহাঁ রামচন্দ্র খান সেবকে আজ্ঞা দিল।
গোসাঞি যাহাঁ বসিলা, তার মাটী খোদাইল ॥১৫৭॥

ihāṅ rāmacandra khāna sevake ājñā dila
gosāñi yāhāṅ vasilā, tāra māṭī khodāila

SYNONYMS

ihāṅ—here; *rāmacandra khāna*—Rāmacandra Khān; *sevake*—to the servant; *ājñā dila*—ordered; *gosāñi*—Lord Nityānanda Prabhu; *yāhāṅ*—where; *vasilā*—sat down; *tāra*—of that place; *māṭī*—earth; *khodāila*—caused to dig.

TRANSLATION

Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat.

TEXT 158

গোময়-জলে লেপিলা সব মন্দির-প্রাঙ্গণ।
তবু রামচন্দ্রের মন না হৈল পরসন্ন ॥ ১৫৮ ॥

gomaya-jale lepilā saba mandira-prāṅgaṇa
tabu rāmacandrera mana nā haila parasanna

SYNONYMS

go-maya-jale—with water mixed with cow dung; *lepilā*—smeared; *saba*—all; *mandira*—the Durgā-maṇḍapa temple; *prāṅgaṇa*—the courtyard; *tabu*—still; *rāmacandrera mana*—the mind of Rāmacandra Khān; *nā haila parasanna*—was not happy.

TRANSLATION

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

TEXT 159

দস্যুবৃত্তি করে রামচন্দ্র রাজারে না দেয় কর।
ক্রুদ্ধ হঞা ম্লেচ্ছ উজির আইল তার ঘর ॥ ১৫৯ ॥

dasyu-vṛtti kare rāmacandra rājāre nā deya kara
kruddha hañā mleccha ujira āila tāra ghara

SYNONYMS

dasyu-vṛtti—the business of a thief; *kare*—does; *rāmacandra*—Rāmacandra; *rājāre*—to the government; *nā*—does not; *deya*—pay; *kara*—tax; *kruddha hañā*—being angry; *mleccha*—the Mohammedan; *ujira*—minister; *āila*—came; *tāra ghara*—to his house.

TRANSLATION

Rāmacandra Khān's business was questionable, for he tried to avoid paying income tax to the government. Therefore the government's minister of finance was angry and came to his residence.

TEXT 160

আসি' সেই দুর্গামণ্ডপে বাসা কৈল।
অবধ্য বধ করি' মাংস সে-ঘরে রান্ধাইল ॥ ১৬০ ॥

āsi' sei durgā-maṇḍape vāsā kaila
avadhya vadha kari' māṁsa se-ghare rāndhāila

SYNONYMS

āsi'—coming; *sei durgā-maṇḍape*—at that very place of the Durgā-maṇḍapa; *vāsā kaila*—made his residence; *avadhya*—a cow or calf, which is not to be killed; *vadha kari'*—killing; *māṁsa*—meat; *se-ghare*—in that place; *rāndhāila*—cooked.

TRANSLATION

The Mohammedan minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

TEXT 161

স্ত্রী-পুত্র-সহিত রামচন্দ্রেরে বান্ধিয়া।
তার ঘর-গ্রাম লুটে তিনদিন রহিয়া॥ ১৬১॥

strī-putra-sahita rāmacandrere bāndhiyā
tāra ghara-grāma luṭe tina-dina rahiyā

SYNONYMS

strī-putra—his wife and children; *sahita*—with; *rāmacandrere bāndhiyā*—arresting Rāmacandra Khān; *tāra*—his; *ghara-grāma*—house and village; *luṭe*—plundered; *tina-dina rahiyā*—staying three days.

TRANSLATION

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

TEXT 162

সেই ঘরে তিন দিন করে অমেধ্য রন্ধন।
আর দিন সবা লঞা করিলা গমন॥ ১৬২॥

sei ghare tina dina kare amedhya randhana
āra dina sabā lañā karilā gamana

SYNONYMS

sei ghare—in that room; *tina dina*—for three days; *kare*—does; *amedhya randhana*—cooking the flesh of a cow; *āra dina*—the next day; *sabā lañā*—accompanied by his followers; *karilā gamana*—left.

TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

TEXT 163

জাতি-ধন-জন খানের সকল লইল।
বহুদিন পর্যন্ত গ্রাম উজাড় রহিল॥ ১৬৩॥

jāti-dhana-jana khānera sakala la-ila
bahu-dina paryanta grāma ujāḍa rahila

SYNONYMS

jāti—birthright; *dhana*—riches; *jana*—followers; *khānera*—of Rāmacandra Khān; *sakala*—everything; *la-ila*—he took away; *bahu-dina*—a long time; *paryanta*—for; *grāma*—the village; *ujāḍa rahila*—remained deserted.

TRANSLATION

The Mohammedan minister took away Rāmacandra Khān's position, wealth and followers. For many days the village remained deserted.

TEXT 164

মহান্তের অপমান যে দেশ-গ্রামে হয়।
এক জনার দোষে সব দেশ উজাড়য়॥ ১৬৪॥

mahāntera apamāna ye deśa-grāme haya
eka janāra doṣe saba deśa ujāḍaya

SYNONYMS

mahāntera—of persons who are highly advanced in spiritual life; *apamāna*—disrespect; *ye deśa-grāme*—in which country or village; *haya*—is; *eka janāra*—of one man; *doṣe*—for the fault; *saba deśa*—the whole country; *ujāḍaya*—becomes afflicted.

TRANSLATION

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

TEXT 165

হরিদাস-ঠাকুর চলি' আইলা চান্দপুরে।
আসিয়া রহিলা বলরাম-আচার্যের ঘরে॥ ১৬৫॥

haridāsa-ṭhākura cali' āilā cāndapure
āsiyā rahilā balarāma-ācāryera ghare

SYNONYMS

haridāsa-ṭhākura—Haridāsa Ṭhākura; *cali'*—walking; *āilā*—came; *cāndapure*—in the village known as Cāndapura; *āsiyā*—coming; *rahilā*—remained; *balarāma-ācāryera ghare*—at the residence of Balarāma Ācārya.

TRANSLATION

Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.

PURPORT

The village of Cāndapura is situated near the confluence of the rivers Ganges and Yamunā at Saptagrāma in the district of Huglī. Cāndapura is just east of the house of the two brothers Hiraṇya and Govardhana, the father and uncle of Raghunātha dāsa Gosvāmī. In Cāndapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridāsa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

TEXT 166

হিরণ্য, গোবর্ধন—দুই মুলুকের মজুমদার ।
তার পুরোহিত—'বলরাম' নাম তাঁর ॥ ১৬৬ ॥

hiraṇya, govardhana—dui mulukera majumadāra
tāra purohita—'balarāma' nāma tāṅra

SYNONYMS

hiraṇya—Hiraṇya; *govardhana*—Govardhana; *dui*—two; *mulukera*—of that country; *majumadāra*—treasurers of the government; *tāra*—their; *purohita*—priest; *balarāma*—Balarāma; *nāma*—name; *tāṅra*—his.

TRANSLATION

Hiraṇya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

PURPORT

The word *majumadāra* refers to a treasurer who keeps accounts of revenue.

TEXT 167

হরিদাসের কৃপাপাত্র, তাতে ভক্তিমানে।
যত্ন করি' ঠাকুরেরে রাখিলা সেই গ্রামে॥ ১৬৭॥

haridāsera kṛpā-pātra, tāte bhakti-māne
yatna kari' ṭhākurere rākhilā sei grāme

SYNONYMS

haridāsera kṛpā-pātra—favored by Haridāsa Ṭhākura; *tāte*—therefore; *bhakti-māne*—a great devotee of Haridāsa Ṭhākura; *yatna kari'*—with great care and attention; *ṭhākurere*—Haridāsa Ṭhākura; *rākhilā*—kept; *sei grāme*—in the village.

TRANSLATION

Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention.

TEXT 168

নির্জন পর্ণশালায় করেন কীর্তন।
বলরাম-আচার্য-গৃহে ভিক্ষা-নির্বাহণ॥ ১৬৮॥

nirjana parṇa-śālāya karena kīrtana
balarāma-ācārya-gṛhe bhikṣā-nirvāhaṇa

SYNONYMS

nirjana—solitary; *parṇa-śālāya*—in a thatched cottage; *karena*—performs; *kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *balarāma-ācārya-gṛhe*—at the house of Balarāma Ācārya; *bhikṣā-nirvāhaṇa*—accepting alms.

TRANSLATION

In the village, Haridāsa Ṭhākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mahā-mantra. He accepted prasāda at the house of Balarāma Ācārya.

TEXT 169

রঘুনাথ-দাস বালক করেন অধ্যয়ন।
হরিদাস-ঠাকুরেরে যাই' করেন দর্শন॥ ১৬৯॥

raghunātha-dāsa bālaka karena adhyayana
haridāsa-ṭhākurere yāi' karena darśana

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *bālaka*—a boy; *karena adhyayana*—was engaged in study; *haridāsa-ṭhākurere*—to Haridāsa Ṭhākura; *yāi'*—going; *karena darśana*—used to see.

TRANSLATION

Raghunātha dāsa, who was the son of Hiraṇya Majumadāra and was later to become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He came to see Haridāsa Ṭhākura daily.

TEXT 170

হরিদাস কৃপা করে তাঁহার উপরে।
সেই কৃপা 'কারণ' হৈল চৈতন্য পাইবারে॥ ১৭০॥

haridāsa kṛpā kare tāṅhāra upare
sei kṛpā 'kāraṇa' haila caitanya pāibāre

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *kṛpā kare*—shows mercy; *tāṅhāra upare*—upon him; *sei kṛpā*—that mercy; *kāraṇa*—the cause; *haila*—became; *caitanya*—Śrī Caitanya Mahāprabhu; *pāibāre*—to attain.

TRANSLATION

Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 171

তাহাঁ যৈছে হৈল হরিদাসের মহিমা কথন।
ব্যাখ্যান,—অদ্ভুত কথা শুন, ভক্তগণ॥ ১৭১॥

tāhāṅ yaiche haila haridāsera mahimā kathana
vyākhyāna,—adbhuta kathā śuna, bhakta-gaṇa

SYNONYMS

tāhāṅ—at that place; *yaiche*—just as; *haila*—there was; *haridāsera*—of Haridāsa Ṭhākura; *mahimā*—glories; *kathana*—discussion; *vyākhyāna*—dis-

course; *adbhuta*—wonderful; *kathā*—incident; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

At the residence of Hiraṇya and Govardhana, discourses took place by which Haridāsa Ṭhākura was glorified. O devotees, please listen to that wonderful story.

TEXT 172

একদিন বলরাম মিনতি করিয়া।
মজুমদারের সভায় আইলা ঠাকুরে লঞা॥ ১৭২॥

eka-dina balarāma minati kariyā
majumadārera sabhāya āilā ṭhākure lañā

SYNONYMS

eka-dina—one day; *balarāma*—Balarāma Ācārya; *minati kariyā*—in great humility; *majumadārera*—of the Majumadāras, Hiraṇya and Govardhana; *sabhāya*—at the assembly; *āilā*—came; *ṭhākure*—Haridāsa Ṭhākura; *lañā*—taking with him.

TRANSLATION

One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiraṇya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura.

TEXT 173

ঠাকুর দেখি' দুই ভাই কৈলা অভ্যুত্থান।
পায় পড়ি' আসন দিলা করিয়া সম্মান॥ ১৭৩॥

ṭhākura dekhi' dui bhāi kailā abhyutthāna
pāya paḍi' āsana dilā kariyā sammāna

SYNONYMS

ṭhākura dekhi'—seeing Haridāsa Ṭhākura; *dui bhāi*—the two brothers; *kailā abhyutthāna*—stood up; *pāya paḍi'*—falling at the lotus feet; *āsana dilā*—offered a sitting place; *kariyā sammāna*—with great respect.

TRANSLATION

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

TEXT 174

অনেক পণ্ডিত সভায়, ব্রাহ্মণ, সজ্জন।
দুই ভাই মহাপণ্ডিত—হিরণ্য, গোবর্ধন॥ ১৭৪॥

aneka paṇḍita sabhāya, brāhmaṇa, sajjana
dui bhāi mahā-paṇḍita——hiraṇya, govardhana

SYNONYMS

aneka paṇḍita—many learned scholars; *sabhāya*—in that assembly; *brāhmaṇa*—*brāhmaṇas*; *sat-jana*—respectable gentlemen; *dui bhāi*—the two brothers; *mahā-paṇḍita*--very learned scholars; *hiraṇya*—Hiraṇya; *govardhana*—Govardhana.

TRANSLATION

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiraṇya and Govardhana were also greatly learned.

TEXT 175

হরিদাসের গুণ সবে কহে পঞ্চমুখে।
শুনিয়া ত' দুই ভাই পাইলা বড় সুখে॥ ১৭৫॥

haridāsera guṇa sabe kahe pañca-mukhe
śuniyā ta' dui bhāi pāilā baḍa sukhe

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *guṇa*—the qualities; *sabe*—all of them; *kahe*—began to speak; *pañca-mukhe*—as if speaking with five mouths; *śuniyā*—hearing; *ta'*—certainly; *dui bhāi*—the two brothers; *pāilā*—got; *baḍa sukhe*—very great happiness.

TRANSLATION

Everyone there began to speak of Haridāsa Ṭhākura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

TEXT 176

তিন-লক্ষ নাম ঠাকুর করেন কীর্তন।
নামের মহিমা উঠাইল পণ্ডিতগণ ॥ ১৭৬ ॥

tina-lakṣa nāma ṭhākura karena kīrtana
nāmera mahimā uṭhāila paṇḍita-gaṇa

SYNONYMS

tina-lakṣa—300,000; *nāma*—holy names of the Lord; *ṭhākura*—Haridāsa Ṭhākura; *karena kīrtana*—used to chant; *nāmera*—of the holy name; *mahimā*—glories; *uṭhāila*—raised; *paṇḍita-gaṇa*—all the learned scholars.

TRANSLATION

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

TEXT 177

কেহ বলে,—'নাম হৈতে হয় পাপক্ষয়'।
কেহ বলে,—'নাম হৈতে জীবের মোক্ষ হয়॥' ১৭৭ ॥

keha bale, ——'nāma haite haya pāpa-kṣaya'
keha bale, ——'nāma haite jīvera mokṣa haya'

SYNONYMS

keha bale—some of them said; *nāma haite*—by chanting the Hare Kṛṣṇa *mantra; haya*—there is; *pāpa-kṣaya*—disappearance of all reactions to sinful activities; *keha bale*—some of them said; *nāma haite*—by chanting the holy name; *jīvera*—of the living entities; *mokṣa haya*—there is liberation.

TRANSLATION

Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

TEXT 178

হরিদাস কহেন,— "নামের এই দুই ফল নয়।
নামের ফলে কৃষ্ণপদে প্রেম উপজয় ॥ ১৭৮ ॥

haridāsa kahena, ——"nāmera ei dui phala naya
nāmera phale kṛṣṇa-pade prema upajaya

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura replied; *nāmera*—of chanting the holy name of the Lord; *ei*—these; *dui*—two; *phala*—results; *naya*—are not; *nāmera phale*—by the result of chanting the holy name; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema upajaya*—awakening of ecstatic love.

TRANSLATION

Haridāsa Ṭhākura protested, "These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

TEXT 179

এবংব্রতঃ স্বপ্রিয়নামকীর্ত্যা
জাতানুরাগো দ্রুতচিত্ত উচ্চৈঃ।
হসত্যথো রোদিতি রৌতি গায়-
ত্যুন্মাদবন্নৃত্যতি লোকবাহ্যঃ ॥ ১৭৯ ॥

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evaṁ-vrataḥ—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—not caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

For an explanation of this verse (*Bhāg.* 11.2.40) one may consult Chapter Seven, text 94, of the *Ādi-līlā*.

TEXT 180

আনুষঙ্গিক ফল নামের—'মুক্তি', 'পাপনাশ'।
তাহার দৃষ্টান্ত যৈছে সূর্যের প্রকাশ ॥ ১৮০ ॥

ānuṣaṅgika phala nāmera—'mukti', 'pāpa-nāśa'
tāhāra dṛṣṭānta yaiche sūryera prakāśa

SYNONYMS

ānuṣaṅgika—concomitant; *phala*—result; *nāmera*—of the holy name; *mukti*—liberation; *pāpa-nāśa*—extinction of the resultant actions of sinful life; *tāhāra*—of that; *dṛṣṭānta*—example; *yaiche*—as; *sūryera prakāśa*—light of the sun.

TRANSLATION

"Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

TEXT 181

অংহঃ সংহরদখিলং সকৃদুদয়াদেব সকল-লোকস্য।
তরণিরিব তিমিরজলধিং জয়তি জগন্মঙ্গলং হরের্নাম ॥১৮১॥

aṁhaḥ saṁharad akhilaṁ sakṛd
udayād eva sakala-lokasya
taraṇir iva timira-jaladhiṁ
jayati jagan-maṅgalaṁ harer nāma

SYNONYMS

aṁhaḥ—the resultant action of sinful life, which causes material bondage; *saṁharat*—completely eradicating; *akhilam*—all; *sakṛt*—once only; *udayāt*—by rising; *eva*—certainly; *sakala*—all; *lokasya*—of the people of the world; *taraṇiḥ*—the sun; *iva*—like; *timira*—of darkness; *jala-dhim*—the ocean; *jayati*—all glories to; *jagat-maṅgalam*—auspicious for the whole world; *hareḥ nāma*—the holy name of the Lord.

TRANSLATION

" 'As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.' "

PURPORT

This verse is found in the *Padyāvalī* (16).

TEXT 182

এই শ্লোকের অর্থ কর পণ্ডিতের গণ।"
সবে কহে,—'তুমি কহ অর্থ-বিবরণ'॥ ১৮২॥

ei ślokera artha kara paṇḍitera gaṇa"
sabe kahe, —'tumi kaha artha-vivaraṇa'

SYNONYMS

ei ślokera—of this verse; *artha*—meaning; *kara*—explain; *paṇḍitera gaṇa*—O groups of learned scholars; *sabe kahe*—everyone said; *tumi kaha*—you speak; *artha-vivaraṇa*—the meaning and explanation.

TRANSLATION

After reciting this verse, Haridāsa Ṭhākura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridāsa Ṭhākura, "It is better for you to explain the meaning of this important verse."

TEXT 183

হরিদাস কহেন,—"যৈছে সূর্যের উদয়।
উদয় না হৈতে আরম্ভে তমের হয় ক্ষয়॥ ১৮৩॥

haridāsa kahena, —"yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura began to explain; *yaiche*—like; *sūryera udaya*—sunrise; *udaya nā haite*—although not visible; *ārambhe*—from the beginning; *tamera*—of darkness; *haya kṣaya*—there is dissipation.

TRANSLATION

Haridāsa Ṭhākura said, "As the sun begins to rise, even before visible it dissipates the darkness of night.

TEXT 184

চৌর-প্রেত-রাক্ষসাদির ভয় হয় নাশ।
উদয় হৈলে ধর্ম-কর্ম-আদি পরকাশ ॥ ১৮৪ ॥

caura-preta-rākṣasādira bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa

SYNONYMS

caura—thieves; *preta*—ghosts; *rākṣasa*—demons; *ādira*—of them and others; *bhaya*—fear; *haya*—becomes; *nāśa*—destroyed; *udaya haile*—when the sunrise is actually visible; *dharma-karma*—all religious activities and regulative principles; *ādi*—everything; *parakāśa*—becomes manifest.

TRANSLATION

"With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

TEXT 185

ঐছে নামোদয়ারম্ভে পাপ-আদির ক্ষয়।
উদয় কৈলে কৃষ্ণপদে হয় প্রেমোদয় ॥ ১৮৫ ॥

aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya

SYNONYMS

aiche—similarly; *nāma-udaya*—of the appearance of the holy name; *ārambhe*—by the beginning; *pāpa*—reactions of sinful activities; *ādira*—of them and others; *kṣaya*—dissipation; *udaya kaile*—when there is actually awakening of offenseless chanting; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *haya prema-udaya*—there is awakening of ecstatic love.

TRANSLATION

"Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when

one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

TEXT 186

'মুক্তি' তুচ্ছ-ফল হয় নামাভাস হৈতে ॥ ১৮৬ ॥

'mukti' tuccha-phala haya nāmābhāsa haite

SYNONYMS

mukti—liberation; *tuccha-phala*—insignificant result; *haya*—is; *nāma-ābhāsa haite*—from a glimpse of awakening of offenseless chanting of the holy name.

TRANSLATION

"Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

TEXT 187

ম্রিয়মাণো হরের্নাম গৃণন্ পুত্রোপচারিতম্ ।
অজামিলোঽপ্যগাদ্ধাম কিমুত শ্রদ্ধয়া গৃণন্ ॥ ১৮৭ ॥

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan

SYNONYMS

mriyamāṇaḥ—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gṛṇan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmilaḥ*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gṛṇan*—chanting.

TRANSLATION

" 'While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (6.2.49).

TEXT 188

যে মুক্তি ভক্ত না লয়, সে কৃষ্ণ চাহে দিতে ॥"১৮৮॥

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"

SYNONYMS

ye—which; *mukti*—liberation; *bhakta*—a devotee; *nā laya*—does not take; *se*—that; *kṛṣṇa*—Lord Kṛṣṇa; *cāhe dite*—wants to offer.

TRANSLATION

"Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.

TEXT 189

সালোক্য-সার্ষ্টি-সারূপ্য-সামীপ্যৈকত্বমপ্যুত ।
দীয়মানং ন গৃহ্ণন্তি বিনা মৎসেবনং জনাঃ ॥ ১৮৯ ॥

sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya—to live on the same planet; *sārṣṭi*—to acquire the same opulence; *sārūpya*—to achieve the same bodily features; *sāmīpya*—to live always near the Supreme Lord; *ekatvam*—to merge into the existence of the Lord; *api*—even; *uta*—certainly; *dīyamānam*—being offered; *na gṛhṇanti*—do not take; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

" 'My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya, or oneness with Me—even if I offer these liberations—in preference to serving Me.' "

PURPORT

This verse is spoken by Lord Kapila, an *avatāra* of the Supreme Personality of Godhead, in *Śrīmad-Bhāgavatam* (3.29.13).

TEXT 190

'গোপাল চক্রবর্তী' নাম একজন ।
মজুমদারের ঘরে সেই আরিন্দা প্রধান ॥ ১৯০ ॥

'gopāla cakravartī' nāma eka-jana
majumadārera ghare sei ārindā pradhāna

SYNONYMS

gopāla cakravartī—Gopāla Cakravartī; *nāma*—named; *eka-jana*—one person; *majumadārera ghare*—at the residence of Hiraṇya and Govardhana Majumadāra; *sei*—he; *ārindā pradhāna*—the chief tax collector.

TRANSLATION

At the house of Hiraṇya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector.

TEXT 191

গৌড়ে রহি' পাৎসাহা-আগে আরিন্দাগিরি করে।
বার-লক্ষ মুদ্রা সেই পাৎসার ঠাঞি ভরে॥ ১৯১॥

gauḍe rahi' pātsāhā-āge ārindā-giri kare
bāra-lakṣa mudrā sei pātsāra ṭhāñi bhare

SYNONYMS

gauḍe rahi'—living in Bengal; *pātsāhā-āge*—on behalf of the emperor; *ārindā-giri kare*—acts as the chief tax collector; *bāra-lakṣa*—twelve hundred thousand; *mudrā*—coins; *sei*—he; *pātsāra ṭhāñi*—for the emperor; *bhare*—collects.

TRANSLATION

This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

TEXT 192

পরম-সুন্দর, পণ্ডিত, নূতন-যৌবন।
নামাভাসে 'মুক্তি' শুনি' না হইল সহন॥ ১৯২॥

parama-sundara, paṇḍita, nūtana-yauvana
nāmābhāse 'mukti' śuni' nā ha-ila sahana

SYNONYMS

parama-sundara—very beautiful; *paṇḍita*—learned; *nūtana*—new; *yauvana*—youth; *nāma-ābhāse*—by the glimpse of awakening of pure chanting of the holy name; *mukti*—liberation; *śuni'*—hearing; *nā ha-ila sahana*—could not tolerate.

TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

PURPORT

Vaiṣṇavas strictly follow the directions of the *śāstras* regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the *śāstras* about how easily liberation can be achieved, for as stated in *Bhagavad-gītā* (12.5), *kleśo 'dhikaratas teṣām avyaktāsakta-cetasām:* impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, *muktiḥ svayaṁ mukulitāñjali sevate 'smān:* liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the *ārindā pradhāna,* chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura.

TEXT 193

ক্রুদ্ধ হঞা বলে সেই সরোষ বচন।
"ভাবুকের সিদ্ধান্ত শুন, পণ্ডিতের গণ॥ ১৯৩॥

kruddha hañā bale sei saroṣa vacana
"bhāvukera siddhānta śuna, paṇḍitera gaṇa

SYNONYMS

kruddha hañā—becoming very angry; *bale*—said; *sei*—he; *sa-roṣa vacana*—angry words; *bhāvukera*—of an emotional person; *siddhānta*—conclusion; *śuna*—just hear; *paṇḍitera gaṇa*—O assembly of learned scholars.

TRANSLATION

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee.

TEXT 194

কোটি-জন্মে ব্রহ্মজ্ঞানে যেই 'মুক্তি' নয়।
এই কহে,—নামাভাসে সেই 'মুক্তি' হয়॥"১৯৪॥

koṭi-janme brahma-jñāne yei 'mukti' naya
ei kahe, ——nāmābhāse sei 'mukti' haya"

SYNONYMS

koṭi-janme—after millions upon millions of births; *brahma-jñāne*—by absolute knowledge; *yei*—which; *mukti naya*—liberation is not possible; *ei*—this person; *kahe*—says; *nāma-ābhāse*—simply by the awakening of a glimpse of the pure chanting of the holy name; *sei*—that; *mukti*—liberation; *haya*—becomes possible.

TRANSLATION

"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."

TEXT 195

হরিদাস কহেন,— কেনে করহ সংশয় ?
শাস্ত্রে কহে,—নামাভাস-মাত্রে 'মুক্তি' হয় ॥ ১৯৫ ॥

haridāsa kahena, ——kene karaha saṁśaya?
śāstre kahe, ——nāmābhāsa-mātre 'mukti' haya

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura said; *kene*—why; *karaha saṁśaya*—are you doubtful; *śāstre kahe*—it is stated in the revealed scriptures; *nāma-ābhāsa-mātre*—simply by a glimpse of the chanting of the holy name; *mukti haya*—there is liberation.

TRANSLATION

Haridāsa Ṭhākura said, "Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

TEXT 196

ভক্তিসুখ-আগে 'মুক্তি' অতি-তুচ্ছ হয়।
অতএব ভক্তগণ 'মুক্তি' নাহি লয় ॥ ১৯৬ ॥

bhakti-sukha-āge 'mukti' ati-tuccha haya
ataeva bhakta-gaṇa 'mukti' nāhi laya

SYNONYMS

bhakti-sukha—transcendental bliss derived from devotional service; *āge*—before; *mukti*—liberation; *ati-tuccha*—extremely insignificant; *haya*—is; *ataeva*—therefore; *bhakta-gaṇa*—pure devotees; *mukti*—liberation; *nāhi laya*—do not accept.

TRANSLATION

"For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

TEXT 197

त्वत्साक्षात्करणाह्लादविशुद्धाब्धिस्थितस्य मे ।
सुखानि गोष्पदायन्ते ब्राह्माण्यपि जगद्गुरो ॥ १९७ ॥

tvat-sākṣātkaraṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

SYNONYMS

tvat—You; *sākṣāt-karaṇa*—by meeting; *āhlāda*—of pleasure; *viśuddha*—spiritually purified; *abdhi*—in an ocean; *sthitasya*—situated; *me*—of me; *sukhāni*—happiness; *goṣpadāyante*—is like a calf's hoofprint; *brāhmāṇi*—derived from understanding of impersonal Brahman; *api*—also; *jagat-guro*—O master of the universe.

TRANSLATION

" 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.' "

PURPORT

This verse is quoted from the *Hari-bhakti-sudhodaya* (14.36).

TEXT 198

বিপ্র কহে,—"নামাভাসে যদি 'মুক্তি' নয়।
তবে তোমার নাক কাটি' করহ নিশ্চয়॥" ১৯৮॥

vipra kahe, —"nāmābhāse yadi 'mukti' naya
tabe tomāra nāka kāṭi' karaha niścaya"

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *nāma-ābhāse*—simply by the awakening of offenseless chanting of the holy name; *yadi*—if; *mukti naya*—liberation is not attainable; *tabe*—then; *tomāra*—your; *nāka*—nose; *kāṭi'*—I shall cut off; *karaha niścaya*—take it as certain.

TRANSLATION

Gopāla Cakravartī said, "If one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose."

TEXT 199

হরিদাস কহেন,—"যদি নামাভাসে 'মুক্তি' নয়।
তবে আমার নাক কাটিমু,—এই সুনিশ্চয়॥"১৯৯॥

haridāsa kahena, ——"yadi nāmābhāse 'mukti' naya
tabe āmāra nāka kāṭimu, ——ei suniścaya"

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura said; *yadi*—if; *nāma-ābhāse*—simply by the awakening of the holy name of the Lord; *mukti naya*—*mukti* is not available; *tabe*—then; *āmāra*—my; *nāka*—nose; *kāṭimu*—I shall cut off; *ei*—this; *suniścaya*—certain.

TRANSLATION

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. "If by nāmābhāsa liberation is not available," he said, "certainly I shall cut off my nose."

TEXT 200

শুনি' সভাসদ্ উঠে করি' হাহাকার।
মজুমদার সেই বিপ্রে করিল ধিক্কার॥ ২০০॥

śuni' sabhā-sad uṭhe kari' hāhākāra
majumadāra sei vipre karila dhikkāra

SYNONYMS

śuni'—hearing; *sabhā-sat*—all the members of the assembly; *uṭhe*—got up; *kari' hāhā-kāra*—making a tumultuous sound; *majumadāra*—Hiraṇya and Govardhana Majumadāra; *sei vipre*—unto that *brāhmaṇa* who was their servant; *karila*—made; *dhik-kāra*—chastisement.

TRANSLATION

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

TEXT 201

বলাই-পুরোহিত তারে করিলা ভৎর্সন।
"ঘট-পটিয়া মূর্খ তুঞি ভক্তি কাঁহা জান? ২০১॥

balāi-purohita tāre karilā bhartsana
"ghaṭa-paṭiyā mūrkha tuñi bhakti kāṅhā jāna?

SYNONYMS

balāi-purohita—the priest named Balarāma Ācārya; *tāre*—unto Gopāla Cakravartī; *karilā*—did; *bhartsana*—chastisement; *ghaṭa-paṭiyā*—interested in the pot and the earth; *mūrkha*—fool; *tuñi*—you; *bhakti*—devotional service; *kāṅhā*—what; *jāna*—do know.

TRANSLATION

The priest named Balarāma Ācārya chastised Gopāla Cakravartī. "You are a foolish logician," he said. "What do you know about the devotional service of the Lord?

PURPORT

The philosophy enunciated by the Māyāvādīs is called *ghaṭa-paṭiyā* philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth itself. Since Gopāla Cakravartī was a *ghaṭa-paṭiyā* logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

TEXT 202

হরিদাস-ঠাকুরে তুঞি কৈলি অপমান।
সর্বনাশ হবে তোর, না হবে কল্যাণ॥"২০২॥

haridāsa-ṭhākure tuñi kaili apamāna!
sarva-nāśa habe tora, nā habe kalyāṇa"

SYNONYMS

haridāsa-ṭhākure—unto Haridāsa Ṭhākura; *tuñi*—you; *kaili*—did; *apamāna*—insult; *sarva-nāśa*—destruction of everything; *habe*—there will be; *tora*—your; *nā*—not; *habe*—will be; *kalyāṇa*—auspicious result.

TRANSLATION

"You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious."

TEXT 203

শুনি' হরিদাস তবে উঠিয়া চলিলা।
মজুমদার সেই বিপ্রে ত্যাগ করিলা॥ ২০৩॥

śuni' haridāsa tabe uṭhiyā calilā
majumadāra sei vipre tyāga karilā

SYNONYMS

śuni'—hearing; *haridāsa*—Haridāsa Ṭhākura; *tabe*—then; *uṭhiyā calilā*—got up and began to go away; *majumadāra*—Hiraṇya and Govardhana Majumadāra; *sei vipre*—this *brāhmaṇa*; *tyāga karilā*—kicked out.

TRANSLATION

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service.

TEXT 204

সভা-সহিতে হরিদাসের পড়িলা চরণে।
হরিদাস হাসি' কহে মধুর-বচনে॥ ২০৪॥

sabhā-sahite haridāsera paḍilā caraṇe
haridāsa hāsi' kahe madhura-vacane

SYNONYMS

sabhā-sahite—with all the members of the assembly; *haridāsera*—of Haridāsa Ṭhākura; *paḍilā caraṇe*—fell down at the lotus feet; *haridāsa*—Haridāsa Ṭhākura; *hāsi'*—smiling; *kahe*—said; *madhura-vacane*—in a sweet voice.

TRANSLATION

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

TEXT 205

"তোমা-সবার দোষ নাহি, এই অজ্ঞ ব্রাহ্মণ।
তার দোষ নাহি, তার তর্কনিষ্ঠ মন॥ ২০৫॥

"tomā-sabāra doṣa nāhi, ei ajña brāhmaṇa
tāra doṣa nāhi, tāra tarka-niṣṭha mana

SYNONYMS

tomā-sabāra—of all of you; *doṣa*—fault; *nāhi*—there is not; *ei*—this; *ajña*—ignorant; *brāhmaṇa*—so-called *brāhmaṇa*; *tāra doṣa nāhi*—he is also not at fault; *tāra*—his; *tarka-niṣṭha*—accustomed to speculation; *mana*—mind.

TRANSLATION

"None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.

TEXT 206

তর্কের গোচর নহে নামের মহত্ত্ব।
কোথা হৈতে জানিবে সে এই সব তত্ত্ব? ২০৬॥

tarkera gocara nahe nāmera mahattva
kothā haite jānibe se ei saba tattva?

SYNONYMS

tarkera—by argument and logic; *gocara*—appreciable; *nahe*—is not; *nāmera*—of the holy name; *mahattva*—the glory; *kothā haite*—from where; *jānibe*—will know; *se*—he; *ei*—this; *saba*—all; *tattva*—truth.

TRANSLATION

"One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

TEXT 207

যাহ ঘর, কৃষ্ণ করুন কুশল সবার।
আমার সম্বন্ধে দুঃখ না হউক কাহার॥" ২০৭॥

yāha ghara, kṛṣṇa karuna kuśala sabāra
āmāra sambandhe duḥkha nā ha-uka kāhāra"

SYNONYMS

yāha ghara—go to your homes; *kṛṣṇa karuna*—may Lord Kṛṣṇa bestow; *kuśala sabāra*—blessings to everyone; *āmāra sambandhe*—on my account; *duḥkha*—unhappiness; *nā ha-uka*—may there not be; *kāhāra*—of anyone.

TRANSLATION

"All of you may now go to your homes. May Lord Kṛṣṇa bestow his blessings upon you all. Do not be sorry because of my being insulted."

PURPORT

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone's insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

TEXT 208

তবে সে হিরণ্যদাস নিজ ঘরে আইল।
সেই ব্রাহ্মণে নিজ দ্বার-মানা কৈল॥ ২০৮॥

tabe se hiraṇya-dāsa nija ghare āila
sei brāhmaṇe nija dvāra-mānā kaila

SYNONYMS

tabe—thereupon; *se*—that; *hiraṇya-dāsa*—Hiraṇya Majumadāra; *nija*—own; *ghare*—to home; *āila*—returned; *sei*—that; *brāhmaṇe*—to Gopāla Cakravartī; *nija*—own; *dvāra*—door; *mānā*—prohibition; *kaila*—issued.

TRANSLATION

Then Hiraṇya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.

TEXT 209

তিন দিন ভিতরে সেই বিপ্রের 'কুষ্ঠ' হৈল।
অতি উচ্চ নাসা তার গলিয়া পড়িল ॥ ২০৯ ॥

tina dina bhitare sei viprera 'kuṣṭha' haila
ati ucca nāsā tāra galiyā paḍila

SYNONYMS

tina dina—three days; *bhitare*—within; *sei*—that; *viprera*—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *haila*—appeared; *ati*—very; *ucca*—raised; *nāsā*—nose; *tāra*—his; *galiyā*—melting; *paḍila*—fell.

TRANSLATION

Within three days that brāhmaṇa was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

TEXT 210

চম্পক-কলি-সম হস্ত-পদাঙ্গুলি।
কোঁকড় হইল সব, কুষ্ঠে গেল গলি' ॥ ২১০ ॥

campaka-kali-sama hasta-padāṅguli
koṅkaḍa ha-ila saba, kuṣṭhe gela gali'

SYNONYMS

campaka—of a golden-hued flower; *kali*—buds; *sama*—like; *hasta-pada-aṅguli*—fingers and toes; *koṅkaḍa ha-ila*—became crumpled; *saba*—all; *kuṣṭhe*—because of leprosy; *gela gali'*—melted away.

TRANSLATION

The brāhmaṇa's toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

TEXT 211

দেখিয়া সকল লোক হৈল চমৎকার।
হরিদাসে প্রশংসি' তাঁরে করে নমস্কার॥ ২১১॥

dekhiyā sakala loka haila camatkāra
haridāse praśaṁsi' tāṅre kare namaskāra

SYNONYMS

dekhiyā—seeing; *sakala loka*—all people; *haila*—became; *camatkāra*—astonished; *haridāse*—Haridāsa Ṭhākura; *praśaṁsi'*—praising; *tāṅre*—unto him; *kare*—offer; *namaskāra*—obeisances.

TRANSLATION

Seeing the condition of Gopāla Cakravartī, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

TEXT 212

যদ্যপি হরিদাস বিপ্রের দোষ না লইলা।
তথাপি ঈশ্বর তারে ফল ভুঞ্জাইলা॥ ২১২॥

yadyapi haridāsa viprera doṣa nā la-ilā
tathāpi īśvara tāre phala bhuñjāilā

SYNONYMS

yadyapi—although; *haridāsa*—Haridāsa Ṭhākura; *viprera*—of the *brāhmaṇa*; *doṣa*—offense; *nā*—did not; *la-ilā*—take seriously; *tathāpi*—still; *īśvara*—the Supreme Personality of Godhead; *tāre*—unto him; *phala*—the result of insulting a Vaiṣṇava; *bhuñjāilā*—made to suffer.

TRANSLATION

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.

TEXT 213

ভক্ত-স্বভাব,—অজ্ঞ-দোষ ক্ষমা করে।
কৃষ্ণ-স্বভাব,—ভক্ত-নিন্দা সহিতে না পারে॥ ২১৩॥

bhakta-svabhāva, ——ajña-doṣa kṣamā kare
kṛṣṇa-svabhāva, ——bhakta-nindā sahite nā pāre

SYNONYMS

bhakta-svabhāva—the characteristic of a pure devotee; *ajña-doṣa*—offense by an ignorant rascal; *kṣamā kare*—excuses; *kṛṣṇa-svabhāva*—the characteristic of Kṛṣṇa; *bhakta-nindā*—blaspheming the devotees; *sahite nā pāre*—cannot tolerate.

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

Śrī Caitanya Mahāprabhu taught:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme Personality of Godhead and glorifying Him. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism. Kṛṣṇa cannot tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiraṇyakaśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nṛsiṁhadeva to kill Hiraṇyakaśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described the effects of offenses at the lotus feet of a Vaiṣṇava. *Yadi vaiṣṇava-aparādha uṭhe hātī mātā* (*Madhya* 19.156). Offending or blaspheming a Vaiṣṇava

has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaiṣṇava, his devotional service is spoiled.

TEXT 214

বিপ্রের কুষ্ঠ শুনি' হরিদাস মনে দুঃখী হৈলা।
বলাই-পুরোহিতে কহি' শান্তিপুর আইলা ॥২১৪॥

viprera kuṣṭha śuni' haridāsa mane duḥkhī hailā
balāi-purohite kahi' śāntipura āilā

SYNONYMS

viprera—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *śuni'*—hearing; *haridāsa*—Haridāsa Ṭhākura; *mane*—within the mind; *duḥkhī hailā*—became unhappy; *balāi-purohite*—unto Balarāma Ācārya; *kahi'*—speaking; *śāntipura āilā*—came to Śāntipura.

TRANSLATION

Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiraṇya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.

TEXT 215

আচার্যে মিলিয়া কৈলা দণ্ডবৎ প্রণাম।
অদ্বৈত আলিঙ্গন করি' করিলা সম্মান ॥ ২১৫ ॥

ācārye miliyā kailā daṇḍavat praṇāma
advaita āliṅgana kari' karilā sammāna

SYNONYMS

ācārye miliyā—meeting Advaita Ācārya; *kailā*—offered; *daṇḍavat praṇāma*—obeisances and respects; *advaita*—Advaita Ācārya; *āliṅgana kari'*—embracing; *karilā sammāna*—showed respect.

TRANSLATION

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.

TEXT 216

গঙ্গা তীরে গোঁফা করি' নির্জনে তাঁরে দিলা।
ভাগবত-গীতার ভক্তি-অর্থ শুনাইলা ॥ ২১৬ ॥

gaṅgā-tīre goṅphā kari' nirjane tāṅre dilā
bhāgavata-gītāra bhakti-artha śunāilā

SYNONYMS

gaṅgā-tīre—on the bank of the Ganges; *goṅphā kari'*—constructing a small cavelike residence; *nirjane*—in a solitary place; *tāṅre*—unto him; *dilā*—offered; *bhāgavata*—of *Śrīmad-Bhāgavatam*; *gītāra*—of *Bhagavad-gītā*; *bhakti-artha*—the real meaning of devotional service; *śunāilā*—spoke to him.

TRANSLATION

On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrīmad-Bhāgavatam and Bhagavad-gītā in terms of devotional service.

TEXT 217

আচার্যের ঘরে নিত্য ভিক্ষা-নির্বাহণ।
দুই জনা মিলি' কৃষ্ণ-কথা-আস্বাদন ॥ ২১৭ ॥

ācāryera ghare nitya bhikṣā-nirvāhaṇa
dui janā mili' kṛṣṇa-kathā-āsvādana

SYNONYMS

ācāryera ghare—at the house of Advaita Ācārya; *nitya*—daily; *bhikṣā-nirvāhaṇa*—accepting food as alms; *dui janā*—the two of them; *mili'*—meeting together; *kṛṣṇa-kathā*—discourses on the subject matter of Kṛṣṇa; *āsvādana*—tasting.

TRANSLATION

Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.

TEXT 218

হরিদাস কহে,—"গোসাঞি, করি নিবেদনে।
মোরে প্রত্যহ অন্ন দেহ' কোন্ প্রয়োজনে ? ২১৮ ॥

haridāsa kahe, ——"gosāñi, kari nivedane
more pratyaha anna deha' kon prayojane?

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *gosāñi*—my dear Advaita Ācārya; *kari nivedane*—let me submit one prayer; *more*—unto me; *prati-aha*—daily; *anna deha'*—You give food; *kon prayojane*—what is the necessity.

TRANSLATION

Haridāsa Ṭhākura said, "My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?

TEXT 219

মহা-মহা-বিপ্র এথা কুলীন-সমাজ।
নীচে আদর কর, না বাসহ ভয় লাজ ॥ ২১৯ ॥

mahā-mahā-vipra ethā kulīna-samāja
nīce ādara kara, nā vāsaha bhaya lāja!!

SYNONYMS

mahā-mahā-vipra—great, great *brāhmaṇas*; *ethā*—here; *kulīna-samāja*—aristocratic society; *nīce*—to a low-class person; *ādara kara*—You show honor; *nā vāsaha*—You do not care for; *bhaya lāja*—fear or shame.

TRANSLATION

"Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.

TEXT 220

অলৌকিক আচার তোমার কহিতে পাই ভয়।
সেই কৃপা করিবা,—যাতে মোর রক্ষা হয় ॥"২২০ ॥

alaukika ācāra tomāra kahite pāi bhaya
sei kṛpā karibā, ——yāte mora rakṣā haya"

SYNONYMS

alaukika ācāra—uncommon behavior; *tomāra*—Your; *kahite*—to speak; *pāi bhaya*—I am afraid; *sei kṛpā*—that favor; *karibā*—kindly do; *yāte*—by which; *mora*—my; *rakṣā*—protection; *haya*—there is.

TRANSLATION

"My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society."

PURPORT

While Haridāsa Ṭhākura was staying under the care of Advaita Ācārya, he was afraid of the behavior of society in Śāntipura, Navadvīpa, which was full of exceedingly aristocratic *brāhmaṇas, kṣatriyas* and *vaiśyas*. Haridāsa Ṭhākura was born in a Mohammedan family and was later recognized as a great Vaiṣṇava, but nevertheless the *brāhmaṇas* were very critical of him. Thus Haridāsa Ṭhākura was afraid that Advaita Ācārya would be put into some difficulty because of His familiarity with Haridāsa Ṭhākura. Śrī Advaita Ācārya treated Haridāsa Ṭhākura as a most elevated Vaiṣṇava, but others, like Rāmacandra Khān, were envious of Haridāsa Ṭhākura. Of course, we have to follow in the footsteps of Advaita Ācārya, not caring for people like Rāmacandra Khān. At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although a man like Rāmacandra Khān is always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

TEXT 221

আচার্য কহেন,—"তুমি না করিহ ভয়।
সেই আচরিব, যেই শাস্ত্রমত হয়॥ ২২১॥

ācārya kahena, ——"tumi nā kariha bhaya
sei ācariba, yei śāstra-mata haya

SYNONYMS

ācārya kahena—Advaita Ācārya said; *tumi*—you; *nā*—not; *kariha*—do; *bhaya*—fear; *sei ācariba*—I shall behave in that way; *yei*—whatever; *śāstra-mata*—sanctioned by the revealed scriptures; *haya*—is.

TRANSLATION

Advaita Ācārya replied, "My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

PURPORT

Śrīla Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Kṛṣṇa says in *Bhagavad-gītā:*

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (Bg. 9.32) Though having taken a low birth in human society, one who accepts Kṛṣṇa as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or *caṇḍāla.* That is also a śāstric injunction. As stated in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

Not only the *yavanas* and *khasādayaḥ* but even those born in still lower families can be purified (*śudhyanti*) by the grace of a devotee of Lord Kṛṣṇa, for Kṛṣṇa empowers such devotees to perform this purification. Advaita Ācārya had confidence in the śāstric evidence and did not care about social customs. The Kṛṣṇa consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Śrī Caitanya Mahāprabhu and Advaita Ācārya, we can accept a devotee from any part of the world and recognize him as a *brāhmaṇa* as soon as he is qualified due to following the principles of Vaiṣṇava behavior.

TEXT 222

তুমি খাইলে হয় কোটিব্রাহ্মণ-ভোজন।"
এত বলি, শ্রাদ্ধ-পাত্র করাইলা ভোজন ॥ ২২২ ॥

tumi khāile haya koṭi-brāhmaṇa-bhojana"
eta bali, śrāddha-pātra karāilā bhojana

SYNONYMS

tumi khāile—if you eat; *haya*—there is; *koṭi-brāhmaṇa-bhojana*—feeding ten million *brāhmaṇas*; *eta bali*—saying this; *śrāddha-pātra*—the dish offered to the forefathers; *karāilā bhojana*—made to eat.

TRANSLATION

"Feeding you is equal to feeding ten million brāhmaṇas," Advaita Ācārya said. "Therefore, accept this śrāddha-pātra." Thus Advaita Ācārya made him eat.

PURPORT

Śrāddha is *prasāda* offered to the forefathers at a certain date of the year or month. The *śrāddha-pātra,* or plate offered to the forefathers, is then offered to the best of the *brāhmaṇas* in society. Instead of offering the *śrāddha-pātra* to any other *brāhmaṇa,* Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost *brāhmaṇas.* This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted *brāhmaṇa,* for he was situated above the mode of goodness of the material world. Referring to the *Bhakti-sandarbha,* verse 177, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following statements from the *Garuḍa Purāṇa* in this connection:

brāhmaṇānāṁ sahasrebhyaḥ
satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ
sarva-vedānta-pāragaḥ

sarva-vedānta-vit-koṭyā
viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhya
ekānty eko viśiṣyate

"A *brāhmaṇa* qualified to offer sacrifices is better than an ordinary *brāhmaṇa,* and better than such a *brāhmaṇa* is one who has studied all the Vedic scriptures. Among many such *brāhmaṇas,* one who is a devotee of Lord Viṣṇu is the best; and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best."

bhaktir aṣṭa-vidhā hy eṣā
yasmin mlecche 'pi vartate
sa viprendro muni-śreṣṭhaḥ
sa jñānī sa ca paṇḍitaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hariḥ

"There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of *mlecchas* or *yavanas* is understood to be a learned scholar, complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead."

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

Lord Kṛṣṇa says, "Even if a nondevotee comes from a *brāhmaṇa* family and is expert in studying the *Vedas,* he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I."

TEXT 223

জগৎ-নিস্তার লাগি' করেন চিন্তন।
অবৈষ্ণব-জগৎ কেমনে হইবে মোচন ? ২২৩ ॥

jagat-ṇistāra lāgi' karena cintana
avaiṣṇava-jagat kemane ha-ibe mocana?

SYNONYMS

jagat-nistāra—the deliverance of the people of the whole world; *lāgi'*—for; *karena cintana*—was always thinking; *avaiṣṇava*—full of nondevotees; *jagat*—the whole world; *kemane*—how; *ha-ibe mocana*—will be delivered.

TRANSLATION

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

PURPORT

Śrīla Advaita Ācārya sets the standard for *ācāryas* in the Vaiṣṇava *sampradāya.* An *ācārya* must always be eager to deliver the fallen souls. A person who establishes a temple or *maṭha* to take advantage of people's sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a *gosvāmī* or *ācārya.* One who knows the conclusion of the *śāstras,* follows in the footsteps of his predecessors and endeavors to preach the *bhakti* cult all over the world is to be considered an *ācārya.* The role of an *ācārya* is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī

Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an *ācārya* or *gosvāmī*. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.

TEXT 224

কৃষ্ণে অবতারিতে অদ্বৈত প্রতিজ্ঞা করিলা।
জল-তুলসী দিয়া পূজা করিতে লাগিলা॥ ২২৪॥

kṛṣṇe avatārite advaita pratijñā karilā
jala-tulasī diyā pūjā karite lāgilā

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *avatārite*—to cause to descend; *advaita*—Advaita Ācārya; *pratijñā*—promise; *karilā*—made; *jala-tulasī*—Ganges water and *tulasī* leaves; *diyā*—offering; *pūjā*—worship; *karite*—to do; *lāgilā*—began.

TRANSLATION

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, he began to offer Ganges water and tulasī leaves to worship the Lord.

TEXT 225

হরিদাস করে গোঁফায় নাম-সঙ্কীর্তন।
কৃষ্ণ অবতীর্ণ হইবেন,—এই তাঁর মন॥ ২২৫॥

haridāsa kare goṅphāya nāma-saṅkīrtana
kṛṣṇa avatīrṇa ha-ibena,——*ei tāṅra mana*

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *kare*—performed; *goṅphāya*—in the cave; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa ha-ibena*—will descend; *ei*—this; *tāṅra mana*—his mind.

TRANSLATION

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention to cause Kṛṣṇa's descent.

TEXT 226

দুইজনের ভক্ত্যে চৈতন্য কৈলা অবতার।
নাম-প্রেম প্রচারি' কৈলা জগৎ উদ্ধার ॥ ২২৬ ॥

dui-janera bhaktye caitanya kailā avatāra
nāma-prema pracāri' kailā jagat uddhāra

SYNONYMS

dui-janera—of these two persons; *bhaktye*—because of the devotional service; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *kailā*—made; *avatāra*—incarnation; *nāma-prema*—the holy name and love of Kṛṣṇa; *pracāri'*—preaching; *kailā*—did; *jagat uddhāra*—deliverance of the whole world.

TRANSLATION

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

TEXT 227

আর অলৌকিক এক চরিত্র তাঁহার।
যাহার শ্রবণে লোকে হয় চমৎকার ॥ ২২৭ ॥

āra alaukika eka caritra tāṅhāra
yāhāra śravaṇe loke haya camatkāra

SYNONYMS

āra—another; *alaukika*—uncommon; *eka*—one; *caritra*—characteristic; *tāṅhāra*—of Haridāsa Ṭhākura; *yāhāra śravaṇe*—in hearing which; *loke*—in human society; *haya*—there is; *camatkāra*—astonishment.

TRANSLATION

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.

TEXT 228

তর্ক না করিহ, তর্কাগোচর তাঁর রীতি।
বিশ্বাস করিয়া শুন করিয়া প্রতীতি ॥ ২২৮ ॥

tarka nā kariha, tarkāgocara tāṅra rīti
viśvāsa kariyā śuna kariyā pratīti

SYNONYMS

tarka nā kariha—do not argue; *tarka-agocara*—beyond argument; *tāṅra*—his; *rīti*—behavior; *viśvāsa kariyā*—believing; *śuna*—listen; *kariyā pratīti*—having confidence.

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

TEXT 229

একদিন হরিদাস গোঁফাতে বসিয়া।
নাম-সঙ্কীর্তন করেন উচ্চ করিয়া ॥ ২২৯ ॥

eka-dina haridāsa goṅphāte vasiyā
nāma-saṅkīrtana karena ucca kariyā

SYNONYMS

eka-dina—one day; *haridāsa*—Haridāsa Ṭhākura; *goṅphāte vasiyā*—sitting in his cave; *nāma-saṅkīrtana karena*—was chanting the holy name of the Lord; *ucca kariyā*—resounding very loudly.

TRANSLATION

One day Haridāsa Ṭhākura was sitting in his cave, reciting very loudly the holy name of the Lord.

TEXT 230

জ্যোৎস্নাবতী রাত্রি, দশ দিক্ সুনির্মল।
গঙ্গার লহরী জ্যোৎস্নায় করে ঝল-মল ॥ ২৩০ ॥

jyotsnāvatī rātri, daśa dik sunirmala
gaṅgāra laharī jyotsnāya kare jhala-mala

SYNONYMS

jyotsnāvatī—full of moonlight; *rātri*—the night; *daśa dik*—ten directions; *su-nirmala*—very clear and bright; *gaṅgāra laharī*—the waves of the Ganges; *jyotsnāya*—in the moonlight; *kare jhala-mala*—appear dazzling.

TRANSLATION

The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

TEXT 231

দ্বারে তুলসী লেপা-পিণ্ডির উপর।
গোঁফার শোভা দেখি' লোকের জুড়ায় অন্তর॥২৩১॥

dvāre tulasī lepā-piṇḍira upara
goṅphāra śobhā dekhi' lokera juḍāya antara

SYNONYMS

dvāre—at the door; *tulasī*—the *tulasī* plant; *lepā*—very clean; *piṇḍira upara*—on the altar; *goṅphāra śobhā*—the beauty of the cave; *dekhi'*—seeing; *lokera*—of everyone; *juḍāya*—was satisfied; *antara*—the heart.

TRANSLATION

Thus everyone who saw the beauty of the cave, with the tulasī plant on a clean altar, was astonished and satisfied at heart.

TEXT 232

হেনকালে এক নারী অঙ্গনে আইল।
তাঁর অঙ্গকান্ত্যে স্থান পীতবর্ণ হইল॥ ২৩২॥

hena-kāle eka nārī aṅgane āila
tāṅra aṅga-kāntye sthāna pīta-varṇa ha-ila

SYNONYMS

hena-kāle—at this time; *eka*—one; *nārī*—woman; *aṅgane āila*—came to the courtyard; *tāṅra*—her; *aṅga-kāntye*—by the beauty of the body; *sthāna*—that place; *pīta-varṇa ha-ila*—became yellowish.

TRANSLATION

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow.

TEXT 233

তাঁর অঙ্গ-গন্ধে দশ দিক্ আমোদিত।
ভূষণ-ধ্বনিতে কর্ণ হয় চমকিত ॥ ২৩৩ ॥

tāṅra aṅga-gandhe daśa dik āmodita
bhūṣaṇa-dhvanite karṇa haya camakita

SYNONYMS

tāṅra—her; *aṅga-gandhe*—the scent of the body; *daśa dik*—ten directions; *āmodita*—perfumed; *bhūṣaṇa-dhvanite*—by the tinkling of her ornaments; *karṇa*—the ear; *haya*—becomes; *camakita*—startled.

TRANSLATION

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

TEXT 234

আসিয়া তুলসীরে সেই কৈলা নমস্কার।
তুলসী পরিক্রমা করি' গেলা গোঁফা-দ্বার ॥ ২৩৪ ॥

āsiyā tulasīre sei kailā namaskāra
tulasī parikramā kari' gelā goṅphā-dvāra

SYNONYMS

āsiyā—coming; *tulasīre*—unto the *tulasī* plant; *sei*—that woman; *kailā*—did; *namaskāra*—obeisances; *tulasī*—the *tulasī* plant; *parikramā*—circumambulating; *kari'*—doing; *gelā*—went; *goṅphā-dvāra*—to the door of the cave.

TRANSLATION

After coming there, the woman offered obeisances to the tulasī plant, and after circumambulating the tulasī plant she came to the door of the cave where Haridāsa Ṭhākura was sitting.

TEXT 235

যোড়-হাতে হরিদাসের বন্দিলা চরণ।
দ্বারে বসি' কহে কিছু মধুর বচন ॥ ২৩৫ ॥

yoḍa-hāte haridāsera vandilā caraṇa
dvāre vasi' kahe kichu madhura vacana

SYNONYMS

yoḍa-hāte—with folded hands; *haridāsera*—of Haridāsa Ṭhākura; *vandilā caraṇa*—offered prayers at the lotus feet; *dvāre vasi'*—sitting at the door; *kahe*—says; *kichu*—some; *madhura vacana*—sweet words.

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.

TEXT 236

"জগতের বন্ধু তুমি রূপগুণবান্।
তব সঙ্গ লাগি' মোর এথাকে প্রয়াণ॥ ২৩৬॥

"jagatera bandhu tumi rūpa-guṇavān
tava saṅga lāgi' mora ethāke prayāṇa

SYNONYMS

jagatera—of the whole world; *bandhu*—friend; *tumi*—you; *rūpa-guṇa-vān*—so beautiful and qualified; *tava saṅga*—your union; *lāgi'*—for; *mora*—my; *ethāke prayāṇa*—coming here.

TRANSLATION

"My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

TEXT 237

মোরে অঙ্গীকার কর হঞা সদয়।
দীনে দয়া করে,—এই সাধু-স্বভাব হয়॥" ২৩৭॥

more aṅgīkāra kara hañā sadaya
dīne dayā kare, ——ei sādhu-svabhāva haya"

SYNONYMS

more—me; *aṅgīkāra kara*—accept; *hañā sa-daya*—being very kind; *dīne*—to the fallen souls; *dayā kare*—show favor; *ei*—this; *sādhu-svabhāva*—the characteristic of saintly persons; *haya*—is.

TRANSLATION

"My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen."

TEXT 238

এত বলি' নানা-ভাব করয়ে প্রকাশ।
যাহার দর্শনে মুনির হয় ধৈর্যনাশ ॥ ২৩৮ ॥

eta bali' nānā-bhāva karaye prakāśa
yāhāra darśane munira haya dhairya-nāśa

SYNONYMS

eta bali'—saying this; *nānā-bhāva*—various postures; *karaye prakāśa*—began to manifest; *yāhāra darśane*—seeing which; *munira*—of even the great philosophers; *haya*—there is; *dhairya-nāśa*—loss of patience.

TRANSLATION

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

TEXT 239

নির্বিকার হরিদাস গম্ভীর-আশয়।
বলিতে লাগিলা তাঁরে হঞা সদয় ॥ ২৩৯ ॥

nirvikāra haridāsa gambhīra-āśaya
balite lāgilā tāṅre hañā sadaya

SYNONYMS

nirvikāra—unmoved; *haridāsa*—Haridāsa Ṭhākura; *gambhīra*—very deep; *āśaya*—determination; *balite lāgilā*—began to speak; *tāṅre*—unto her; *hañā sadaya*—being merciful.

TRANSLATION

Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

TEXT 240

"সংখ্যা-নাম-সঙ্কীর্তন— এই 'মহাযজ্ঞ' মন্যে।
তাহাতে দীক্ষিত আমি হই প্রতিদিনে ॥ ২৪০ ॥

"saṅkhyā-nāma-saṅkīrtana——ei 'mahā-yajña' manye
tāhāte dīkṣita āmi ha-i prati-dine

SYNONYMS

saṅkhyā-nāma-saṅkīrtana—numerical chanting of the holy name; *ei*—this; *mahā-yajña*—great sacrifice; *manye*—I have vowed; *tāhāte dīkṣita*—initiated in that; *āmi*—I; *ha-i*—am; *prati-dine*—every day.

TRANSLATION

"I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

TEXT 241

যাবৎ কীর্তন সমাপ্ত নহে, না করি অন্য কাম।
কীর্তন সমাপ্ত হৈলে, হয় দীক্ষার বিশ্রাম॥ ২৪১॥

yāvat kīrtana samāpta nahe, nā kari anya kāma
kīrtana samāpta haile, haya dīkṣāra viśrāma

SYNONYMS

yāvat—as long as; *kīrtana*—chanting; *samāpta*—finished; *nahe*—is not; *nā*—not; *kari*—I do; *anya*—other; *kāma*—desire; *kīrtana*—chanting; *samāpta*—finished; *haile*—becoming; *haya*—there is; *dīkṣāra*—of initiation; *viśrāma*—rest.

TRANSLATION

"As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

TEXT 242

দ্বারে বসি' শুন তুমি নাম-সঙ্কীর্তন।
নাম সমাপ্ত হৈলে করিমু তব প্রীতি-আচরণ॥ ২৪২॥

dvāre vasi' śuna tumi nāma-saṅkīrtana
nāma samāpta haile karimu tava prīti-ācaraṇa

SYNONYMS

dvāre vasi'—sitting at the door; *śuna*—hear; *tumi*—you; *nāma-saṅkīrtana*—chanting of the holy names; *nāma*—the holy name; *samāpta haile*—when finished; *karimu*—I shall do; *tava*—your; *prīti*—pleasure; *ācaraṇa*—activities.

TRANSLATION

"Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire."

TEXT 243

এত বলি' করেন তেঁহো নাম-সঙ্কীর্তন।
সেই নারী বসি' করে শ্রীনাম-শ্রবণ॥ ২৪৩॥

eta bali' karena teṅho nāma-saṅkīrtana
sei nārī vasi' kare śrī-nāma-śravaṇa

SYNONYMS

eta bali'—saying this; *karena*—performs; *teṅho*—he; *nāma-saṅkīrtana*—chanting of the holy name; *sei nārī*—that woman; *vasi'*—sitting; *kare*—does; *śrī-nāma-śravaṇa*—hearing the holy name.

TRANSLATION

After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

TEXT 244

কীর্তন করিতে আসি' প্রাতঃকাল হৈল।
প্রাতঃকাল দেখি' নারী উঠিয়া চলিল॥ ২৪৪॥

kīrtana karite āsi' prātaḥ-kāla haila
prātaḥ-kāla dekhi' nārī uṭhiyā calila

SYNONYMS

kīrtana karite—chanting and chanting; *āsi'*—coming; *prātaḥ-kāla*—morning; *haila*—appeared; *prātaḥ-kāla dekhi'*—seeing the morning light; *nārī*—the woman; *uṭhiyā calila*—got up and left.

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

TEXT 245

এইমত তিনদিন করে আগমন।
নানা ভাব দেখায়, যাতে ব্রহ্মার হরে মন ॥ ২৪৫ ॥

ei-mata tina-dina kare āgamana
nānā bhāva dekhāya, yāte brahmāra hare mana

SYNONYMS

ei-mata—in this way; *tina-dina*—three days; *kare*—she does; *āgamana*—approaching; *nānā bhāva*—all kinds of feminine postures; *dekhāya*—exhibits; *yāte*—by which; *brahmāra*—even of Lord Brahmā; *hare*—attracts; *mana*—mind.

TRANSLATION

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

TEXT 246

কৃষ্ণে নামাবিষ্ট-মনা সদা হরিদাস।
অরণ্যে রোদিত হৈল স্ত্রীভাব-প্রকাশ ॥ ২৪৬ ॥

kṛṣṇe nāmāviṣṭa-manā sadā haridāsa
araṇye rodita haila strī-bhāva-prakāśa

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *nāma-āviṣṭa*—absorbed in chanting the holy name; *manā*—mind; *sadā*—always; *haridāsa*—Haridāsa Ṭhākura; *araṇye*—in the wilderness; *rodita*—crying; *haila*—became; *strī-bhāva-prakāśa*—exhibition of feminine postures.

TRANSLATION

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

TEXT 247

তৃতীয় দিবসের রাত্রি-শেষ যবে হৈল।
ঠাকুরের স্থানে নারী কহিতে লাগিল ॥ ২৪৭ ॥

tṛtīya divasera rātri-śeṣa yabe haila
ṭhākurera sthāne nārī kahite lāgila

SYNONYMS

tṛtīya divasera—of the third day; *rātri-śeṣa*—the end of the night; *yabe*—when; *haila*—there was; *ṭhākurera*—of Haridāsa Ṭhākura; *sthāne*—at the place; *nārī*—the woman; *kahite lāgila*—began to speak.

TRANSLATION

At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

TEXT 248

"তিন দিন বঞ্চিলা আমা করি' আশ্বাসন।
রাত্রি-দিনে নহে তোমার নাম-সমাপন॥" ২৪৮॥

"tina dina vañcilā āmā kari' āśvāsana
rātri-dine nahe tomāra nāma-samāpana"

SYNONYMS

tina dina—for three days; *vañcilā*—you have cheated; *āmā*—me; *kari' āśvāsana*—giving assurance; *rātri-dine*—throughout the entire day and night; *nahe*—is not; *tomāra*—your; *nāma-samāpana*—finishing of the chanting of the holy name.

TRANSLATION

"My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished."

TEXT 249

হরিদাস ঠাকুর কহেন,—"আমি কি করিমু?
নিয়ম করিয়াছি, তাহা কেমনে ছাড়িমু?" ২৪৯॥

haridāsa ṭhākura kahena, —"āmi ki karimu?
niyama kariyāchi, tāhā kemane chāḍimu?"

SYNONYMS

haridāsa ṭhākura—Haridāsa Ṭhākura; *kahena*—said; *āmi ki karimu*—what shall I do; *niyama kariyāchi*—I have made a vow; *tāhā*—that; *kemane*—how; *chāḍimu*—shall I give up.

TRANSLATION

Haridāsa Ṭhākura said, "My dear friend, what can I do? I have made a vow. How, then, can I give it up?"

TEXT 250

তবে নারী কহে তাঁরে করি' নমস্কার।
'আমি—মায়া' করিতে আইলাঙ পরীক্ষা তোমার॥২৫০॥

tabe nārī kahe tāṅre kari' namaskāra
'āmi——māyā' karite āilāṅa parīkṣā tomāra

SYNONYMS

tabe—at that time; *nārī*—the woman; *kahe*—said; *tāṅre*—unto Haridāsa Ṭhākura; *kari' namaskāra*—offering obeisances; *āmi*—I; *māyā*—the illusory energy; *karite*—to do; *āilāṅa*—I came; *parīkṣā*—testing; *tomāra*—your.

TRANSLATION

After offering obeisances to Haridāsa Ṭhākura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

PURPORT

In *Bhagavad-gītā* (7.14) Lord Kṛṣṇa says:

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." This was actually proved by the behavior of Haridāsa Ṭhākura. *Māyā* enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, *mām eva ye prapadyante māyām etāṁ taranti te:* "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? It was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

TEXT 251

ব্রহ্মাদি জীব, আমি সবারে মোহিলুঁ।
একেলা তোমারে আমি মোহিতে নারিলুঁ ॥ ২৫১ ॥

brahmādi jīva, āmi sabāre mohiluṅ
ekelā tomāre āmi mohite nāriluṅ

SYNONYMS

brahma-ādi jīva—all living entities, beginning from Lord Brahmā; *āmi*—I; *sabāre mohiluṅ*—captivated everyone; *ekelā*—alone; *tomāre*—you; *āmi*—I; *mohite nāriluṅ*—could not attract.

TRANSLATION

"I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract.

PURPORT

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of *māyā*. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way, everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of *māyā*. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy *māyā*. The verdict of the *śāstras* is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of *māyā* (*mām eva ye prapadyante māyām etāṁ taranti te*). A pure living entity who thus attains the stage of *anartha-nivṛtti,* cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:

adau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa." (B.r.s. 1.4.15) If one is actually executing devotional service, then *anarthas,* the unwanted things associated with material enjoyment, will automatically disappear.

TEXTS 252-253

মহাভাগবত তুমি,—তোমার দর্শনে।
তোমার কৃষ্ণনাম-কীর্তন-শ্রবণে ॥ ২৫২ ॥
চিত্ত শুদ্ধ হৈল, চাহে কৃষ্ণনাম লৈতে।
কৃষ্ণনাম উপদেশি' কৃপা কর মোতে ॥ ২৫৩ ॥

mahā-bhāgavata tumi,—tomāra darśane
tomāra kṛṣṇa-nāma-kīrtana-śravaṇe

citta śuddha haila, cāhe kṛṣṇa-nāma laite
kṛṣṇa-nāma upadeśi' kṛpā kara mote

SYNONYMS

mahā-bhāgavata—the foremost devotee; *tumi*—you; *tomāra darśane*—by seeing you; *tomāra*—your; *kṛṣṇa-nāma*—of the holy name of Kṛṣṇa; *kīrtana*—chanting; *śravaṇe*—by hearing; *citta*—consciousness; *śuddha haila*—became purified; *cāhe*—wants; *kṛṣṇa-nāma laite*—to chant the holy name of Lord Kṛṣṇa; *kṛṣṇa-nāma upadeśi'*—instructing about chanting the Hare Kṛṣṇa *mahā-mantra*; *kṛpā kara*—show mercy; *mote*—unto me.

TRANSLATION

"My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 254

চৈতন্যাবতারে বহে প্রেমামৃত-বন্যা।
সব জীব প্রেমে ভাসে, পৃথিবী হৈল ধন্যা ॥ ২৫৪ ॥

caitanyāvatāre vahe premāmṛta-vanyā
saba jīva preme bhāse, pṛthivī haila dhanyā

SYNONYMS

caitanya-avatāre—by the incarnation of Śrī Caitanya Mahāprabhu; *vahe*—flows; *prema-amṛta*—of the eternal nectar of love of Godhead; *vanyā*—the flood; *saba jīva*—all living entities; *preme*—in ecstatic love; *bhāse*—float; *pṛthivī*—the whole world; *haila*—became; *dhanyā*—thankful.

TRANSLATION

"There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord.

TEXT 255

এ-বন্যায় যে না ভাসে, সেই জীব ছার।
কোটিকল্পে কভু তার নাহিক নিস্তার ॥ ২৫৫ ॥

e-vanyāya ye nā bhāse, sei jīva chāra
koṭi-kalpe kabhu tāra nāhika nistāra

SYNONYMS

e-vanyāya—in this inundation; *ye*—anyone who; *nā bhāse*—does not float; *sei*—that; *jīva*—living entity; *chāra*—most condemned; *koṭi-kalpe*—in millions of *kalpas*; *kabhu*—at any time; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

"Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The *kalpa* is explained in *Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*. One day of Brahmā is called a *kalpa*. A *yuga*, or *mahā-yuga*, consists of 4,320,000 years, and one thousand such *mahā-yugas* constitute one *kalpa*.

The author of *Śrī Caitanya-caritāmṛta* says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such *kalpas*.

TEXT 256

পূর্বে আমি রাম-নাম পাঞাছি 'শিব' হৈতে।
তোমার সঙ্গে লোভ হৈল কৃষ্ণনাম লৈতে ॥ ২৫৬ ॥

pūrve āmi rāma-nāma pāñāchi 'śiva' haite
tomāra saṅge lobha haila kṛṣṇa-nāma laite

SYNONYMS

pūrve—formerly; *āmi*—I; *rāma-nāma*—the holy name of Lord Rāma; *pāñāchi*—got; *śiva haite*—from Lord Śiva; *tomāra saṅge*—by your association; *lobha haila*—I became greedy; *kṛṣṇa-nāma laite*—to chant the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

"Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

TEXT 257

মুক্তি-হেতুক তারক হয় 'রামনাম'।
'কৃষ্ণনাম' পারক হঞা করে প্রেমদান ॥ ২৫৭ ॥

mukti-hetuka tāraka haya 'rāma-nāma'
'kṛṣṇa-nāma' pāraka hañā kare prema-dāna

SYNONYMS

mukti-hetuka—the cause of liberation; *tāraka*—deliverer; *haya*—is; *rāma-nāma*—the holy name of Lord Rāma; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pāraka*—that which gets one to the other side of the ocean of nescience; *hañā*—being; *kare*—gives; *prema-dāna*—the gift of love of Kṛṣṇa.

TRANSLATION

"The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.

PURPORT

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa *mahā-mantra*. The Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the *śāstra:*

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." (*Śrīmad-Bhāgavatam* 10.2.32) *Yuṣmad-aṅghrayaḥ* refers to the lotus feet of Kṛṣṇa. If one does not take shelter of Kṛṣṇa's lotus feet, he falls down (*patanty adhaḥ*), even from liberation. The Hare Kṛṣṇa *mahā-mantra,* however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

TEXT 258

কৃষ্ণনাম দেহ' তুমি মোরে কর ধন্যা।
আমারে ভাসায় যৈছে এই প্রেমবন্যা॥ ২৫৮॥

kṛṣṇa-nāma deha' tumi more kara dhanyā
āmāre bhāsāya yaiche ei prema-vanyā

SYNONYMS

kṛṣṇa nāma—the holy name of Lord Kṛṣṇa; *deha'*—please give; *tumi*—you; *more*—me; *kara dhanyā*—make fortunate; *āmāre*—me; *bhāsāya*—may cause to float; *yaiche*—so that; *ei*—this; *prema-vanyā*—inundation of ecstatic love of Lord Kṛṣṇa.

TRANSLATION

"Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu."

TEXT 259

এত বলি' বন্দিলা হরিদাসের চরণ।
হরিদাস কহে,—"কর কৃষ্ণ-সঙ্কীর্তন" ॥ ২৫৯ ॥

eta bali' vandilā haridāsera caraṇa
haridāsa kahe,—"kara kṛṣṇa-saṅkīrtana"

SYNONYMS

eta bali'—saying this; *vandilā*—worshiped; *haridāsera caraṇa*—the lotus feet of Haridāsa Ṭhākura; *haridāsa kahe*—Haridāsa said; *kara*—just perform; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, "Just perform chanting of the Hare Kṛṣṇa mahā-mantra."

PURPORT

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa *mahā-mantra*.

TEXT 260

উপদেশ পাঞা মায়া চলিলা হঞা প্রীত।
এ-সব কথাতে কারো না জন্মে প্রতীত ॥ ২৬০ ॥

upadeśa pāñā māyā calilā hañā prīta
e-saba kathāte kāro nā janme pratīta

SYNONYMS

upadeśa pāñā—getting this instruction; *māyā*—Māyā; *calilā*—left; *hañā prīta*—being very pleased; *e-saba kathāte*—in all these narrations; *kāro*—of someone; *nā*—not; *janme*—there is; *pratīta*—faith.

TRANSLATION

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.

TEXT 261

প্রতীত করিতে কহি কারণ ইহার।
যাহার শ্রবণে হয় বিশ্বাস সবার ॥ ২৬১ ॥

pratīta karite kahi kāraṇa ihāra
yāhāra śravaṇe haya viśvāsa sabāra

SYNONYMS

pratīta karite—just to make one faithful; *kahi*—I say; *kāraṇa ihāra*—the reason for this; *yāhāra śravaṇe*—hearing which; *haya*—there is; *viśvāsa*—faith; *sabāra*—of everyone.

TRANSLATION

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

TEXT 262

চৈতন্যাবতারে কৃষ্ণপ্রেমে লুব্ধ হঞা।
ব্রহ্ম-শিব-সনকাদি পৃথিবীতে জন্মিয়া ॥ ২৬২ ॥

caitanyāvatāre kṛṣṇa-preme lubdha hañā
brahma-śiva-sanakādi pṛthivīte janmiyā

SYNONYMS

caitanya-avatāre—in the incarnation of Śrī Caitanya Mahāprabhu; *kṛṣṇa-preme*—for ecstatic love of Kṛṣṇa; *lubdha hañā*—being very greedy; *brahma*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the Kumāras and others; *pṛthivīte*—on this earth; *janmiyā*—taking birth.

TRANSLATION

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

TEXT 263

কৃষ্ণনাম লঞা নাচে, প্রেমবন্যায় ভাসে।
নারদ-প্রহ্লাদাদি আসে মনুষ্য-প্রকাশে ॥ ২৬৩ ॥

kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse
nārada-prahlādādi āse manuṣya-prakāśe

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *lañā*—chanting; *nāce*—dance; *prema-vanyāya*—in the inundation of the flood of love of Godhead; *bhāse*—float; *nārada*—the sage Nārada; *prahlāda-ādi*—and devotees like Prahlāda; *āse*—come; *manuṣya-prakāśe*—as if human beings.

TRANSLATION

All of them, including the great sage Nārada and devotees like Prahlāda, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

TEXT 264

লক্ষ্মী-আদি করি' কৃষ্ণপ্রেমে লুব্ধ হঞা।
নাম-প্রেম আস্বাদিলা মনুষ্যে জন্মিয়া॥ ২৬৪॥

lakṣmī-ādi kari' kṛṣṇa-preme lubdha hañā
nāma-prema āsvādilā manuṣye janmiyā

SYNONYMS

lakṣmī-ādi—the goddess of fortune and others; *kari'*—in this way; *kṛṣṇa-preme*—for love of Kṛṣṇa; *lubdha hañā*—being greedy; *nāma-prema*—the holy name of Kṛṣṇa in love; *āsvādilā*—tasted; *manuṣye janmiyā*—taking birth in human society.

TRANSLATION

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

TEXT 265

অন্যের কা কথা, আপনে ব্রজেন্দ্রনন্দন।
অবতরি' করেন প্রেম-রস আস্বাদন॥ ২৬৫॥

anyera kā kathā, āpane vrajendra-nandana
avatari' karena prema-rasa āsvādana

SYNONYMS

anyera kā kathā—what to speak of others; *āpane*—personally; *vrajendra-nandana*—the son of Nanda Mahārāja, Kṛṣṇa; *avatari'*—descending; *karena*—performs; *prema-rasa āsvādana*—tasting of the nectar of love of Kṛṣṇa.

TRANSLATION

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

TEXT 266

মায়া-দাসী 'প্রেম' মাগে,—ইথে কি বিস্ময় ?
'সাধুকৃপা'-'নাম' বিনা 'প্রেম' না জন্ময় ॥ ২৬৬ ॥

māyā-dāsī 'prema' māge,——ithe ki vismaya?
'sādhu-kṛpā-'nāma' vinā 'prema' nā janmaya

SYNONYMS

māyā-dāsī—the external energy is a maidservant; *prema māge*—she wants love of Godhead; *ithe*—in this; *ki vismaya*—what is the wonder; *sādhu-kṛpā*—the mercy of the devotee; *nāma*—chanting of the holy name; *vinā*—without; *prema*—love of Godhead; *nā janmaya*—is not possible.

TRANSLATION

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

TEXT 267

চৈতন্য-গোসাঞির লীলার এই ত' স্বভাব ।
ত্রিভুবন নাচে, গায়, পাঞা প্রেমভাব ॥ ২৬৭ ॥

caitanya-gosāñira līlāra ei ta' svabhāva
tribhuvana nāce, gāya, pāñā prema-bhāva

SYNONYMS

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; *līlāra*—of the pastimes; *ei*—this; *ta'*—certainly; *sva-bhāva*—the characteristic; *tri-bhuvana nāce*—the three worlds dance; *gāya*—chant; *pāñā*—getting; *prema-bhāva*—love of Kṛṣṇa.

TRANSLATION

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

TEXT 268

কৃষ্ণ-আদি, আর যত স্থাবর-জঙ্গমে।
কৃষ্ণপ্রেমে মত্ত করে কৃষ্ণ-সঙ্কীর্তনে ॥ ২৬৮ ॥

kṛṣṇa-ādi, āra yata sthāvara-jaṅgame
kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane

SYNONYMS

kṛṣṇa-ādi—beginning from Kṛṣṇa; *āra*—and; *yata*—all; *sthāvara-jaṅgame*—moving and nonmoving creatures; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta*—maddened; *kare*—make; *kṛṣṇa-saṅkīrtane*—chanting the holy name of Kṛṣṇa.

TRANSLATION

The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 269

স্বরূপ-গোসাঞি কড়চায় যে-লীলা লিখিল।
রঘুনাথদাস-মুখে যে সব শুনিল ॥ ২৬৯ ॥

svarūpa-gosāñi kaḍacāya ye-līlā likhila
raghunātha-dāsa-mukhe ye saba śunila

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kaḍacāya*—in his notes; *ye*—whatever; *līlā*—pastimes; *likhila*—has noted; *raghunātha-dāsa-mukhe*—from the mouth of Raghunātha dāsa Gosvāmī; *ye*—that; *saba*—all; *śunila*—I have heard.

TRANSLATION

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Svarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 270

সেই সব লীলা কহি সংক্ষেপ করিয়া।
চৈতন্য-কৃপাতে লিখি ক্ষুদ্রজীব হঞা॥ ২৭০॥

sei saba līlā kahi saṅkṣepa kariyā
caitanya-kṛpāte likhi kṣudra-jīva hañā

SYNONYMS

sei saba—all those; *līlā*—pastimes; *kahi*—I say; *saṅkṣepa kariyā*—in brief; *caitanya-kṛpāte*—by the mercy of Lord Śrī Caitanya Mahāprabhu; *likhi*—I write; *kṣudra-jīva hañā*—being a very insignificant living entity.

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Śrī Caitanya Mahāprabhu, since I am an insignificant living being.

TEXT 271

হরিদাস ঠাকুরের কহিলুঁ মহিমার কণ।
যাহার শ্রবণে ভক্তের জুড়ায় শ্রবণ॥ ২৭১॥

haridāsa ṭhākurera kahiluṅ mahimāra kaṇa
yāhāra śravaṇe bhaktera juḍāya śravaṇa

SYNONYMS

haridāsa ṭhākurera—of Haridāsa Ṭhākura; *kahiluṅ*—I have described; *mahimāra*—of the glories; *kaṇa*—a fragment; *yāhāra*—of which; *śravaṇe*—the hearing; *bhaktera*—of the devotees; *juḍāya*—satisfies; *śravaṇa*—the aural reception.

TRANSLATION

I have described but a fragment of the glories of Haridāsa Ṭhākura. Hearing this satisfies the aural reception of every devotee.

TEXT 272

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ২৭২॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Āmānī—that food which is not offered to Lord Jagannātha.
Amukha—technical term for drama introduction, further classified into five kinds.
Anartha-nivṛtti—the cessation of everything unwanted.
Antya-līlā—last pastimes of Caitanya.
Aruṇa gems—rubies decorating Kṛṣṇa's flute.
Asaṁskṛtāḥ—unreformed.
Asura—a demon.
Ātapa-cāula—white rice.
Avatāra—one who descends from the spiritual sky.
Āveśa-avatāras—incarnations, or empowered living beings.

B

Bābājī—renounced order beyond *sannyāsa,* in which one chants and reads.
Bhajanānandī—a devotee who always engages in devotional activities but doesn't preach.
Brahmānanda—pleasure derived from impersonal liberation.

C

Caṇḍāla—lowborn.
Cāturmāsya—four months of the rainy season when *sannyāsis* do not travel.

D

Dharma-dhvajī—one who accepts *sannyāsa* but again becomes agitated by senses.
Dharma-kalaṅka—one who accepts *sannyāsa* but again becomes agitated by senses.

G

Gandharvas—celestial singers.
Gaura-gopāla *mantra*—mantra composed of four syllables: rā-dhā-kṛṣ-ṇa.
Gaura *mantra*—Gau-ra-aṅga.
Ghara-bhāta—rice prepared at home, not offered to Lord Jagannātha at temple.
Ghaṭa-paṭiyā—Māyāvāda philosophy which sees no distinctions, stating that everything is one.
Gosāñi—a teacher or *ācārya.*
Goṣṭhyānandī—a devotee who is expert in devotional activities and is also a preacher.
Guṇḍicā-mārjana—washing and cleansing the temple Guṇḍicā.

I

Indra-nīla—gems decorating Kṛṣṇa's flute.

J

Jīva—the living entity.

K

Kalpa—a day of Brahmā.
Kāma-lekha—exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another.
Karmīs—fruitive workers.
Kevalādvaita-vādīs—Māyāvādī philosophers.
Khasādayaḥ—low born.
Kriyā-hīnāḥ—devoid of spiritual behavior.

M

Mad elephant offense—offense against the lotus feet of a Vaiṣṇava.
Mahā-bhāgāvata—highly elevated devotee.
Mānā—standard of measurement in Orissa for rice and grains.
Manu-saṁhitā—lawbook for mankind.
Markaṭa-vairāgya—renunciation of the monkeys.
Maṭha—temple.
Māyā—the external energy of the Lord.
Mlecchas—men who are unclean in their habits.
Mukta-puruṣa—a liberated soul.

N

Nāmābhāsa—awakening of the offenseless chanting of the holy name.
Nanda Mahārāja—father of Kṛṣṇa.
Nāndī-śloka—the introductory portion of a drama, which is written to invoke good fortune.
Niṣkiñcana—free from all material possessions.
Nirguṇa—having no material qualities.

P

Patita-pāvana—Lord Caitanya, the deliverer of all fallen souls.

Pātra—players in a drama.
Prarocanā—the method inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience.
Prasāda—mercy of Kṛṣṇa.
Prasādī—food offered to Lord Jagannātha.
Prasāda—remnants of foodstuff offered to Kṛṣṇa.
Pravartaka—introduction to a drama, when the players first enter the stage in response to the time.

R

Rādhikā—same as Rādhārāṇī.

S

Sādhu—saintly person.
Sādhu-saṅga—association with devotees.
Sālokya—liberation of living on a Vaikuṇṭha planet.
Sāmīpya—liberation of living as a personal associate of the Lord.
Sampradāya-ācāryas—Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbarka.
Saṅkīrtana—congregational chanting of the holy name.
Saṁskṛta—purified.
Sapta-dvīpa—the seven islands.
Saralatā—simplicity.
Sārīraka-bhāṣya—Śaṅkarācārya's commentary on Vedānta.
Sārṣṭi—liberation of achieving opulences equal to those of the Lord.
Sārūpya—liberation of having a form the same as the Lord's.
Śāstras—Vedic scriptures.
Sāttvika—the material quality of goodness.
Siddha-cāula—brown rice.
Śikhariṇī—a blend of yogurt and sugar candy.
Śrī-bhāṣya—commentary on Vedānta by Rāmānujācārya.
Śukla-cāula—white rice.
Śrāddha—prasāda offered to the forefathers at a certain date of the year or month.
Śrāddha-pātra—plate offered to the forefathers and then to the best of the *brāhmaṇas*.
Strī-sambhāṣaṇa—talking with women.

T

Tulasī—a pure devotee in the form of a tree, most beloved by Kṛṣṇa.

U

Udghātyaka—a dancing appearance of a player in drama.

V

Vaiṣṇava-aparādha—offenses at the lotus feet of a Vaiṣṇava.
Vidagdha-mādhava—a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.
Vidyā—knowledge.
Vairāgya—renunciation.
Vaikuṇṭha—the spiritual kingdom.
Viśiṣṭādvaita-vāda—philosophy established by the commentary *Śrī-bhāṣya* by Rāmānujācārya.
Vīthī—beginning of a drama consisting of only one scene.

Y

Yadukumāra—Kṛṣṇa who manifests pastimes in Mathurā and Dvārakā, known as.
Yajña—sacrifice.
Yavanas—men who are bereft of Vedic culture and unclean in their habits.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঀ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in g*o*; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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The Pastimes of Lord Caitanya Mahāprabhu

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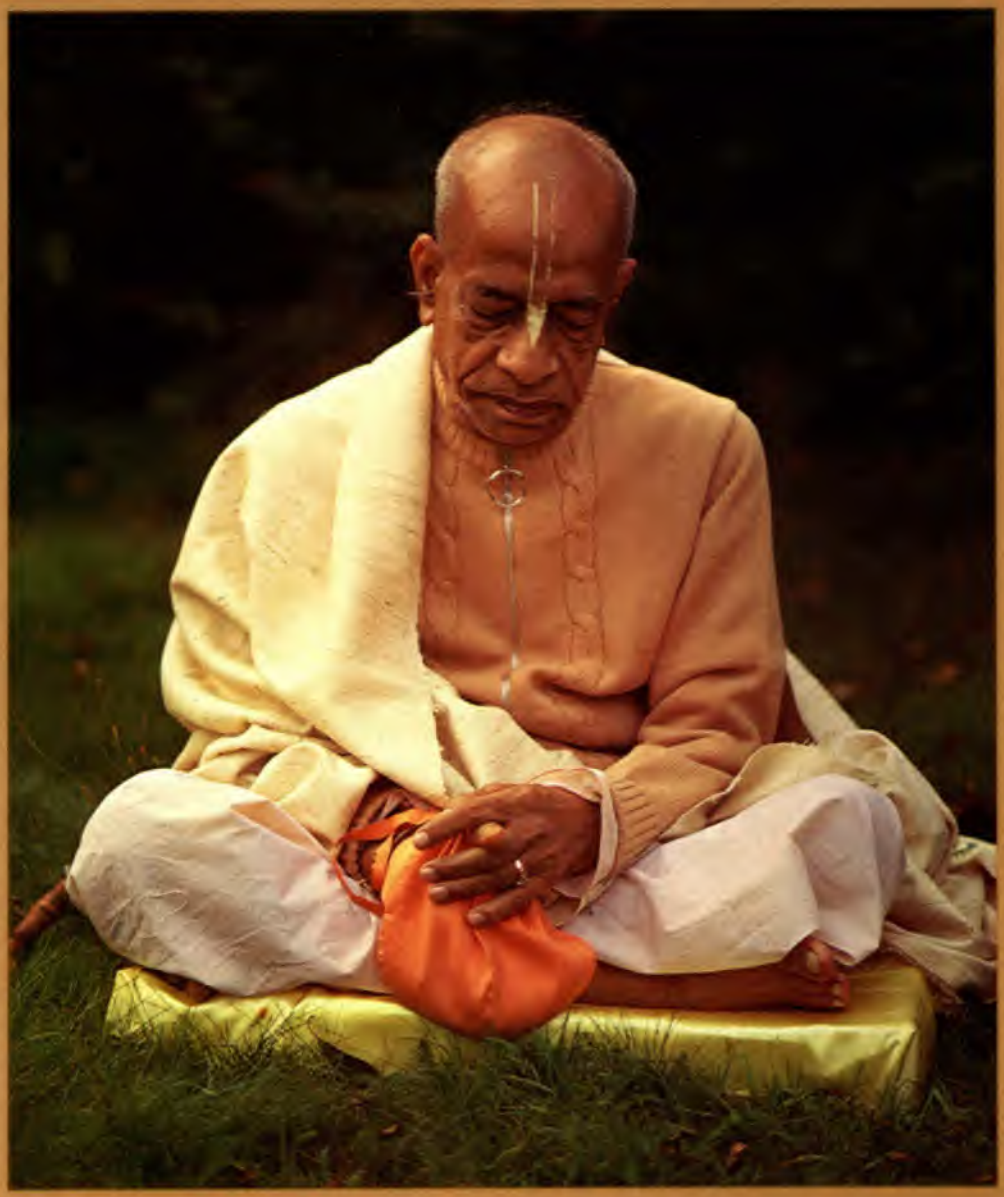

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ŚRĪ CAITANYA-CARITĀMṚTA

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Śrī Caitanya-caritāmṛta

It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās.*

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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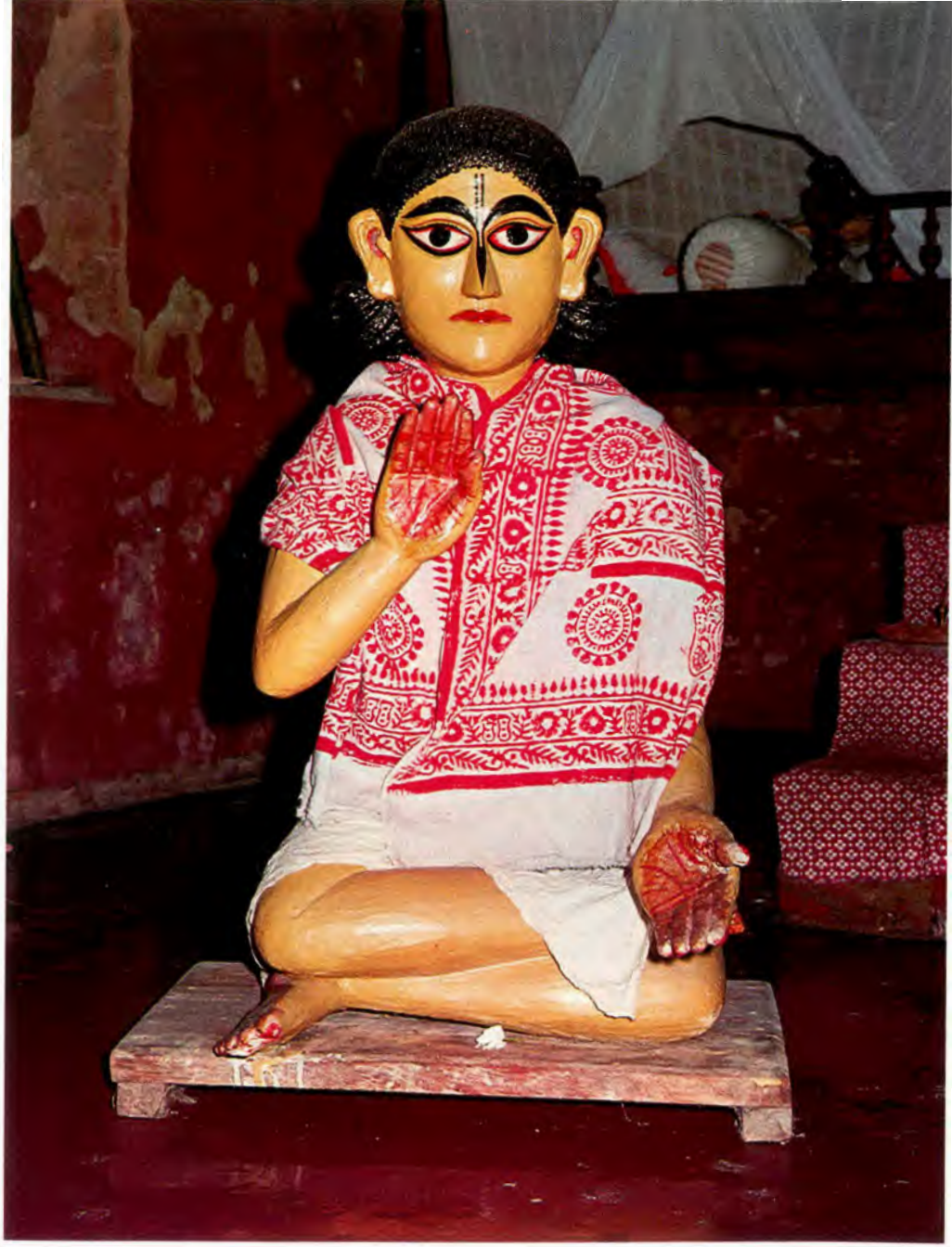
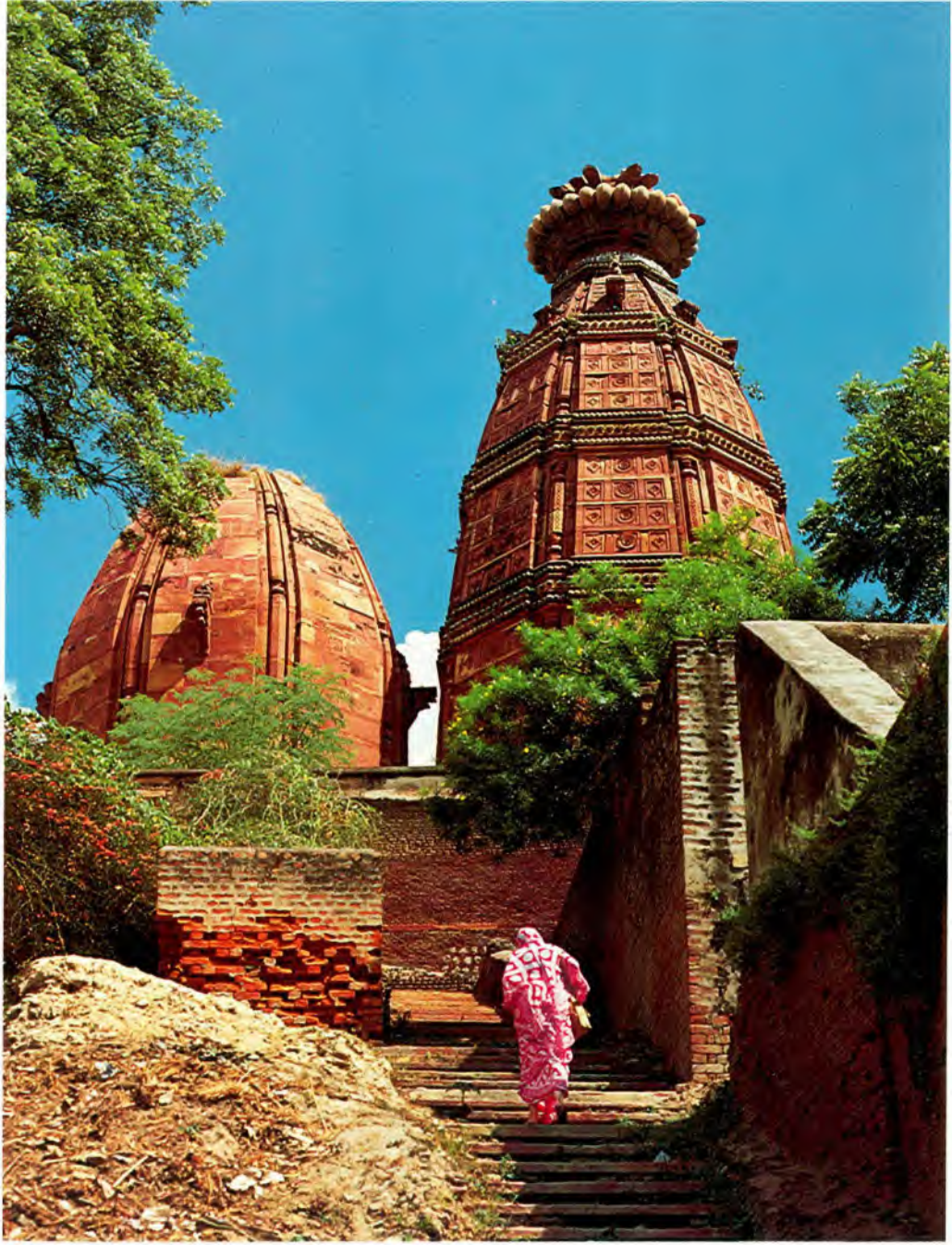


The Deity of Śrī Īśvara Purī at the house of Śrīvāsa Ṭhākura in Halisahara. Īśvara Purī pleased Śrīla Mādhavendra Purī by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.



The temple of Madana-mohana, established by Śrīla Sanātana Gosvāmī, by whose endeavors all the lost places of pilgrimage in the Vṛndāvana area were excavated. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. (*p.41*)

Śrīla Raghunātha dāsa Gosvāmī, one of the most dear servants of Śrī Caitanya Mahāprabhu, left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

The site in Pānihāṭi where Raghunātha dāsa Gosvāmī received the mercy of Lord Nityānanda and organized a great feast for the satisfaction of the Lord. (*pp.223-225*)

The *samadhi* tomb and Deities of Uddhārana Datta Ṭhākura, an extremely elevated and liberal devotee of Lord Nityānanda Prabhu, who sat on the raised platform with the Lord at the festival of Raghunātha dāsa Gosvāmī. (*p.232*)

The sacred birthplace of Śrīla Raghunātha dāsa Gosvāmī in the village of Saptagrāma, district of Hugali.

PLATE ONE

Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were ministers directly in charge of the government of Nawab Hussain Shah and they were also householders, but later they became *gosvāmīs*. These two brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa. Being empowered by Lord Caitanya, they both compiled many transcendental literatures to spread the *bhakti* cult.

PLATE TWO

"Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, 'The Lord is coming here very soon.' At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of *upala-bhoga* [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura. Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him. Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, 'Here is Sanātana Gosvāmī offering his obeisances.' Seeing Sanātana Gosvāmī, the Lord was greatly surprised. When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows. 'My Lord, please do not touch me. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.' Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force." (*pp.9-11*)

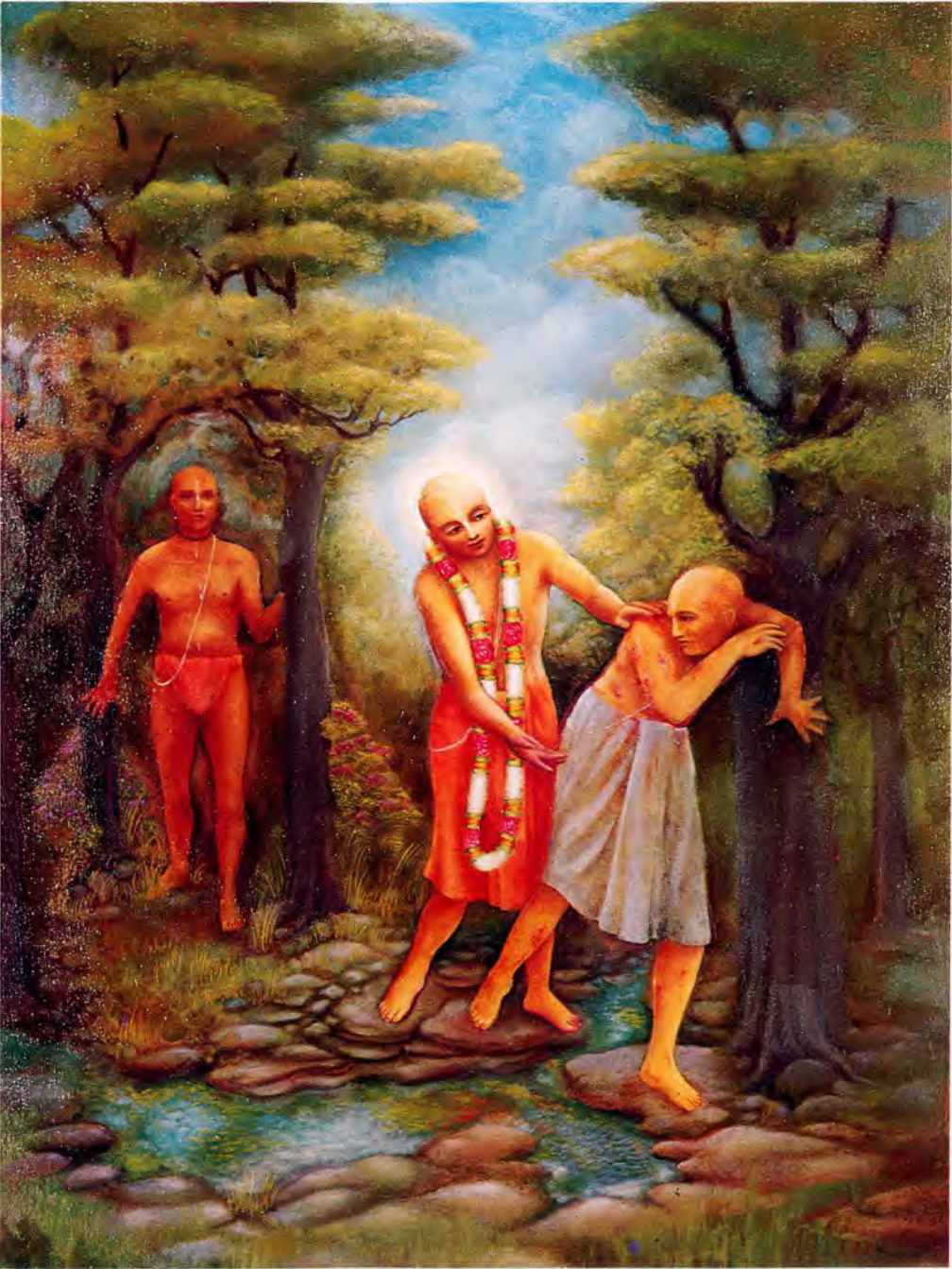


PLATE THREE

"In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many *kīrtana* performers, servants and others. Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns. Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished. Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, 'There is Raghunātha dāsa, offering You obeisances.' Hearing this, Lord Nityānanda Prabhu said, 'You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!' The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head." (*pp.223-225*)

PLATE FOUR

"When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu. When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk. From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke. Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as he made Lord Nityānanda eat it. In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun. No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present. Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love. Lord Nityānanda Prabhu ordered, 'All of you eat, chanting the holy name of Hari!' Immediately the holy names 'Hari, Hari' resounded, filling the entire universe." (*pp.238-241*)

PLATE FIVE

"When all the Vaiṣṇavas were chanting the holy names 'Hari, Hari' and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā." (*p.242*)

PLATE SIX

"Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord. Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love. Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but others could not. The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds. No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it." (*pp.248-249*)

PLATE SEVEN

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana." (*p.310*)

PLATE EIGHT

"Lord Jagannātha's *prasāda* is sold by shopkeepers, and that which is not sold decomposes after two or three days. All the decomposed food is thrown before the cows from Tailaṅga at the Siṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it. At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water. Then he ate the hard inner portion of the rice with salt. When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows. 'What nice things are you eating? Why don't you give anything to Me?' Saying this, He forcibly took a morsel and began to eat." (*pp.347-350*)

CHAPTER 4

Sanātana Gosvāmī Visits the Lord at Jagannātha Purī

The Fourth Chapter of *Antya-līlā* is summarized by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. Śrīla Sanātana Gosvāmī came alone from Mathurā to Jagannātha Purī to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jhārikhaṇḍa Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would throw himself under the wheel of Jagannātha's car and in this way commit suicide.

When Sanātana Gosvāmī came to Jagannātha Purī, he stayed under the care of Haridāsa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanātana Gosvāmī about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Śrī Caitanya Mahāprabhu said to Sanātana Gosvāmī, "Your decision to commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places." After having thus spoken, Śrī Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanātana Gosvāmī had many talks about this subject.

One day Sanātana Gosvāmī was summoned by Śrī Caitanya Mahāprabhu, who wanted him to come to Yameśvara-ṭoṭā. Sanātana Gosvāmī reached the Lord through the path along the beach by the sea. When Śrī Caitanya Mahāprabhu asked Sanātana Gosvāmī which way he had come, Sanātana replied, "Many servitors of Lord Jagannātha come and go on the path by the Siṁha-dvāra gate of the Jagannātha temple. Therefore, I did not go by that path, but instead went by the beach." Sanātana Gosvāmī did not realize that there were burning blisters on his feet because of the heat of the sand. Śrī Caitanya Mahāprabhu was pleased to hear about Sanātana Gosvāmī's great respect for the temple of Lord Śrī Jagannātha.

Because his disease produced wet sores on his body, Sanātana Gosvāmī used to avoid embracing Śrī Caitanya Mahāprabhu, but nevertheless the Lord would

embrace him by force. This made Sanātana Gosvāmī very unhappy, and therefore he consulted Jagadānanda Paṇḍita about what he should do. Jagadānanda advised him to return to Vṛndāvana after the cart festival of Jagannātha, but when Śrī Caitanya Mahāprabhu heard about this instruction, He chastised Jagadānanda Paṇḍita and reminded him that Sanātana Gosvāmī was senior to him and also more learned. Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that because Sanātana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a *sannyāsī,* He did not consider one body better than another. The Lord also informed him that He was maintaining Sanātana and the other devotees just like a father. Therefore the moisture oozing from Sanātana's itching skin did not affect the Lord at all. After speaking with Sanātana Gosvāmī in this way, the Lord again embraced him, and after this embrace, Sanātana Gosvāmī became free from the disease. The Lord ordered Sanātana Gosvāmī to stay with Him for that year, and the next year, after seeing the Rathayātrā festival, he left Puruṣottama-kṣetra and returned to Vṛndāvana.

After meeting Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the *brāhmaṇas* and the temples. In this way he completely retired and returned to Vṛndāvana to meet Sanātana Gosvāmī.

After narrating these incidents, Kṛṣṇadāsa Kavirāja Gosvāmī has given a list of the main books of Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Jīva Gosvāmī.

TEXT 1

বৃন্দাবনাৎ পুনঃ প্রাপ্তং শ্রীগৌরঃ শ্রীসনাতনম্ ।
দেহপাতাদবন্ স্নেহাৎ শুদ্ধং চক্রে পরীক্ষয়া ॥ ১ ॥

vṛndāvanāt punaḥ prāptaṁ
śrī-gauraḥ śrī-sanātanam
deha-pātād avan snehāt
śuddhaṁ cakre parīkṣayā

SYNONYMS

vṛndāvanāt—from Vṛndāvana; *punaḥ*—again; *prāptam*—received; *śrī-gauraḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-sanātanam*—Śrī Sanātana Gosvāmī; *deha-pātāt*—from giving up his body; *avan*—protecting; *snehāt*—by affection; *śuddham*—pure; *cakre*—made; *parīkṣayā*—by examination.

TRANSLATION

When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

নীলাচল হৈতে রূপ গৌড়ে যবে গেলা ।
মথুরা হৈতে সনাতন নীলাচল আইলা ॥ ৩ ॥

nīlācala haite rūpa gauḍe yabe gelā
mathurā haite sanātana nīlācala āilā

SYNONYMS

nīlācala haite—from Nīlācala (Jagannātha Purī); *rūpa*—Śrīla Rūpa Gosvāmī; *gauḍe*—to Bengal; *yabe*—when; *gelā*—went; *mathurā haite*—from Mathurā; *sanātana*—Sanātana Gosvāmī; *nīlācala āilā*—came to Jagannātha Purī.

TRANSLATION

When Śrīla Rūpa Gosvāmī returned from Jagannātha Purī to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

TEXT 4

ঝারিখণ্ড-বনপথে আইলা একেলা চলিয়া।
কভু উপবাস, কভু চর্বণ করিয়া ॥ ৪ ॥

jhārikhaṇḍa-vanapathe āilā ekelā caliyā
kabhu upavāsa, kabhu carvaṇa kariyā

SYNONYMS

jhārikhaṇḍa—known as Jhārikhaṇḍa; *vana-pathe*—through the path of the forest of central India; *āilā*—came; *ekelā*—alone; *caliyā*—walking; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *carvaṇa kariyā*—chewing.

TRANSLATION

Sanātana Gosvāmī walked alone on the path through Jhārikhaṇḍa Forest in central India. Sometimes he fasted, and sometimes he would eat.

TEXT 5

ঝারিখণ্ডের জলের দোষে, উপবাস হৈতে।
গাত্রে কণ্ডু হৈল, রসা পড়ে খাজুয়াইতে ॥ ৫ ॥

jhārikhaṇḍera jalera doṣe, upavāsa haite
gātre kaṇḍu haila, rasā paḍe khājuyāite

SYNONYMS

jhārikhaṇḍera—at the place known as Jhārikhaṇḍa; *jalera*—of the water; *doṣe*—by the fault; *upavāsa haite*—by fasting; *gātre*—on the body; *kaṇḍu*—itches; *haila*—there were; *rasā*—fluid; *paḍe*—oozes out; *khājuyāite*—by itching.

TRANSLATION

Because of bad water in Jhārikhaṇḍa and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

TEXT 6

নির্বেদ হইল পথে, করেন বিচার।
'নীচ-জাতি, দেহ মোর—অত্যন্ত অসার ॥ ৬ ॥

nirveda ha-ila pathe, karena vicāra
'nīca-jāti, deha mora—atyanta asāra

SYNONYMS

nirveda ha-ila—there was disappointment; *pathe*—on the path; *karena vicāra*—he considered; *nīca-jāti*—of a lower caste; *deha mora*—my body; *atyanta*—completely; *asāra*—useless for devotional service.

TRANSLATION

In disappointment, Sanātana Gosvāmī considered, "I am of a low caste, and my body is useless for devotional service.

TEXT 7

জগন্নাথে গেলে তাঁর দর্শন না পাইমু।
প্রভুর দর্শন সদা করিতে নারিমু॥ ৭॥

jagannāthe gele tāṅra darśana nā pāimu
prabhura darśana sadā karite nārimu

SYNONYMS

jagannāthe—to Jagannātha Purī; *gele*—when I go; *tāṅra*—His; *darśana*—visit; *nā pāimu*—I shall not get; *prabhura darśana*—seeing Lord Śrī Caitanya Mahāprabhu; *sadā*—always; *karite*—to do; *nārimu*—I shall not be able.

TRANSLATION

"When I go to Jagannātha Purī, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.

TEXT 8

মন্দির-নিকটে শুনি তাঁর বাসা-স্থিতি।
মন্দির-নিকটে যাইতে মোর নাহি শক্তি॥ ৮॥

mandira-nikaṭe śuni tāṅra vāsā-sthiti
mandira-nikaṭe yāite mora nāhi śakti

SYNONYMS

mandira-nikaṭe—near the temple; *śuni*—I hear; *tāṅra*—His; *vāsā-sthiti*—residential place; *mandira-nikaṭe*—near the temple; *yāite*—to go; *mora*—my; *nāhi śakti*—there is no power.

TRANSLATION

"I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

TEXT 9

জগন্নাথের সেবক ফেরে কার্য-অনুরোধে।
তাঁর স্পর্শ হৈলে মোর হবে অপরাধে ॥ ৯ ॥

jagannāthera sevaka phere kārya-anurodhe
tāṅra sparśa haile mora habe aparādhe

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—different servants; *phere*—move about; *kārya-anurodhe*—because of different duties; *tāṅra*—of them; *sparśa*—touch; *haile*—if there is; *mora*—my; *habe*—there will be; *aparādhe*—offense.

TRANSLATION

"The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

TEXT 10

তাতে যদি এই দেহ ভাল-স্থানে দিয়ে।
দুঃখ-শান্তি হয় আর সদ্গতি পাইয়ে ॥ ১০ ॥

tāte yadi ei deha bhāla-sthāne diye
duḥkha-śānti haya āra sad-gati pāiye

SYNONYMS

tāte—therefore; *yadi*—if; *ei*—this; *deha*—body; *bhāla-sthāne*—in a good place; *diye*—I sacrifice; *duḥkha-śānti*—appeasement of unhappiness; *haya*—there is; *āra*—and; *sat-gati*—good destination; *pāiye*—I get.

TRANSLATION

"Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.

TEXT 11

জগন্নাথ রথযাত্রায় হইবেন বাহির।
তাঁর রথ-চাকায় ছাড়িমু এই শরীর ॥ ১১ ॥

jagannātha ratha-yātrāya ha-ibena bāhira
tāṅra ratha-cākāya chāḍimu ei śarīra

SYNONYMS

jagannātha ratha-yātrāya—on the occasion of the car festival of Lord Jagannātha; *ha-ibena bāhira*—He will be out; *tāṅra*—of Him; *ratha-cākāya*—under the wheel of the cart; *chāḍimu*—I shall give up; *ei śarīra*—this body.

TRANSLATION

"During the Ratha-yātrā festival, when Lord Jagannātha comes out of the temple, I shall give up this body under the wheel of His cart.

TEXT 12

মহাপ্রভুর আগে, আর দেখি' জগন্নাথ।
রথে দেহ ছাড়িমু,—এই পরম-পুরুষার্থ'॥ ১২ ॥

mahāprabhura āge, āra dekhi' jagannātha
rathe deha chāḍimu,—ei parama-puruṣārtha'

SYNONYMS

mahāprabhura āge—in front of Śrī Caitanya Mahāprabhu; *āra*—and; *dekhi' jagannātha*—after seeing Lord Jagannātha; *rathe*—under the cart; *deha chāḍimu*—I shall give up this body; *ei*—this; *parama-puruṣa-artha*—the highest benediction of life.

TRANSLATION

"After seeing Lord Jagannātha, I shall give up my body under the wheel of the cart in the presence of Śrī Caitanya Mahāprabhu. This will be the highest benediction of my life."

TEXT 13

এই ত' নিশ্চয় করি' নীলাচলে আইলা।
লোকে পুছি' হরিদাস-স্থানে উত্তরিলা ॥ ১৩ ॥

ei ta' niścaya kari' nīlācale āilā
loke puchi' haridāsa-sthāne uttarilā

SYNONYMS

ei ta'—in this way; *niścaya kari'*—ascertaining; *nīlācale āilā*—came to Jagannātha Purī; *loke puchi'*—inquiring from people; *haridāsa-sthāne*—the place of Haridāsa Ṭhākura; *uttarilā*—approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nīlācala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

TEXT 14

হরিদাসের কৈলা তেঁহ চরণ বন্দন।
জানি' হরিদাস তাঁরে কৈলা আলিঙ্গন ॥ ১৪ ॥

haridāsera kailā teṅha caraṇa vandana
jāni' haridāsa tāṅre kailā āliṅgana

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *kailā*—did; *teṅha*—he; *caraṇa vandana*—worshiping the lotus feet; *jāni'*—knowing; *haridāsa*—Haridāsa Ṭhākura; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

TEXT 15

মহাপ্রভু দেখিতে তাঁর উৎকণ্ঠিত মন।
হরিদাস কহে,—'প্রভু আসিবেন এখন' ॥ ১৫ ॥

mahāprabhu dekhite tāṅra utkaṇṭhita mana
haridāsa kahe,—'prabhu āsibena ekhana'

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *tāṅra*—his; *utkaṇṭhita*—anxious; *mana*—mind; *haridāsa kahe*—Haridāsa said; *prabhu*—Śrī Caitanya Mahāprabhu; *āsibena ekhana*—will come here.

TRANSLATION

Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, "The Lord is coming here very soon."

TEXT 16

হেনকালে প্রভু 'উপলভোগ' দেখিয়া।
হরিদাসে মিলিতে আইলা ভক্তগণ লঞা॥ ১৬॥

hena-kāle prabhu 'upala-bhoga' dekhiyā
haridāse milite āilā bhakta-gaṇa lañā

SYNONYMS

hena-kāle—at this time; *prabhu*—Śrī Caitanya Mahāprabhu; *upala-bhoga*—the *upala-bhoga* offering to Lord Jagannātha; *dekhiyā*—after seeing; *haridāse*—Haridāsa; *milite*—to meet; *āilā*—came; *bhakta-gaṇa lañā*—with other devotees.

TRANSLATION

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura.

TEXT 17

প্রভু দেখি' দুঁহে পড়ে দণ্ডবৎ হঞা।
প্রভু আলিঙ্গিলা হরিদাসেরে উঠাঞা॥ ১৭॥

prabhu dekhi' duṅhe paḍe daṇḍavat hañā
prabhu āliṅgilā haridāsere uṭhāñā

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *duṅhe*—both of them; *paḍe*—fell down; *daṇḍavat hañā*—flat like rods; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgilā*—embraced; *haridāsere*—Haridāsa Ṭhākura; *uṭhāñā*—after lifting.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.

TEXT 18

হরিদাস কহে,—'সনাতন করে নমস্কার'।
সনাতনে দেখি' প্রভু হৈলা চমৎকার ॥ ১৮ ॥

haridāsa kahe,—'sanātana kare namaskāra'
sanātane dekhi' prabhu hailā camatkāra

SYNONYMS

haridāsa kahe—Haridāsa said; *sanātana*—Sanātana Gosvāmī; *kare namaskāra*—is offering his obeisances; *sanātane dekhi'*—seeing Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā camatkāra*—became very surprised.

TRANSLATION

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, "Here is Sanātana Gosvāmī offering his obeisances." Seeing Sanātana Gosvāmī, the Lord was greatly surprised.

TEXT 19

সনাতনে আলিঙ্গিতে প্রভু আগু হৈলা।
পাছে ভাগে সনাতন কহিতে লাগিলা ॥ ১৯ ॥

sanātane āliṅgite prabhu āgu hailā
pāche bhāge sanātana kahite lāgilā

SYNONYMS

sanātane—Sanātana Gosvāmī; *āliṅgite*—to embrace; *prabhu*—Śrī Caitanya Mahāprabhu; *āgu hailā*—came forward; *pāche*—back; *bhāge*—runs; *sanātana*—Sanātana Gosvāmī; *kahite lāgilā*—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows.

TEXT 20

"মোরে না ছুঁইহ, প্রভু, পড়োঁ তোমার পায়।
একে নীচজাতি অধম, আর কণ্ডুরসা গায় ॥" ২০ ॥

"more nā chuṅiha, prabhu, paḍoṅ tomāra pāya
eke nīca-jāti adhama, āra kaṇḍu-rasā gāya

SYNONYMS

more—me; *nā chuṅiha*—please do not touch; *prabhu*—my Lord; *paḍoṅ*—I fall down; *tomāra pāya*—at Your feet; *eke*—on one side; *nīca-jāti*—of a low caste; *adhama*—the lowest of mankind; *āra*—and; *kaṇḍu-rasā*—a disease of wet, itching infections; *gāya*—on the body.

TRANSLATION

"My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body."

TEXT 21

বলাৎকারে প্রভু তাঁরে আলিঙ্গন কৈল।
কণ্ডুক্লেদ মহাপ্রভুর শ্রীঅঙ্গে লাগিল ॥ ২১ ॥

balātkāre prabhu tāṅre āliṅgana kaila
kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila

SYNONYMS

balātkāre—by force; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgana kaila*—embraced; *kaṇḍu-kleda*—the moisture of weeping itches; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śrī*—transcendental; *aṅge*—body; *lāgila*—touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 22

সব ভক্তগণে প্রভু মিলাইলা সনাতনে।
সনাতন কৈলা সবার চরণ বন্দনে ॥ ২২ ॥

saba bhakta-gaṇe prabhu milāilā sanātane
sanātana kailā sabāra caraṇa vandane

SYNONYMS

saba—all; *bhakta-gaṇe*—devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—to Sanātana Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kailā*—did; *sabāra*—of all of them; *caraṇa vandane*—worshiping the lotus feet.

TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all.

TEXT 23

প্রভু লঞা বসিলা পিণ্ডার উপরে ভক্তগণ।
পিণ্ডার তলে বসিলা হরিদাস সনাতন॥ ২৩॥

prabhu lañā vasilā piṇḍāra upare bhakta-gaṇa
piṇḍāra tale vasilā haridāsa sanātana

SYNONYMS

prabhu lañā—with Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṇḍāra upare*—upon the raised platform; *bhakta-gaṇa*—all the devotees; *piṇḍāra tale*—below the platform; *vasilā*—sat down; *haridāsa sanātana*—Haridāsa Ṭhākura and Sanātana Gosvāmī.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī.

TEXT 24

কুশলবার্তা মহাপ্রভু পুছেন সনাতনে।
তেঁহ কহেন,—'পরম মঙ্গল দেখিনু চরণে'॥ ২৪॥

kuśala-vārtā mahāprabhu puchena sanātane
teṅha kahena,—'parama maṅgala dekhinu caraṇe'

SYNONYMS

kuśala—of well-being; *vārtā*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchena*—inquires; *sanātane*—from Sanātana Gosvāmī; *teṅha kahena*—he said; *parama maṅgala*—everything is auspicious; *dekhinu caraṇe*—I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, "Everything is auspicious because I have seen Your lotus feet."

TEXT 25

মথুরার বৈষ্ণব-সবের কুশল পুছিলা।
সবার কুশল সনাতন জানাইলা॥ ২৫॥

mathurāra vaiṣṇava-sabera kuśala puchilā
sabāra kuśala sanātana jānāilā

SYNONYMS

mathurāra—of Mathurā; *vaiṣṇava-sabera*—of all the Vaiṣṇavas; *kuśala puchilā*—inquired about the auspiciousness; *sabāra kuśala*—the well-being of all of them; *sanātana*—Sanātana Gosvāmī; *jānāilā*—informed.

TRANSLATION

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune.

TEXT 26

প্রভু কহে,—"ইহাঁ রূপ ছিল দশমাস।
ইহাঁ হৈতে গৌড়ে গেলা, হৈল দিন দশ॥ ২৬॥

prabhu kahe,—"ihāṅ rūpa chila daśa-māsa
ihāṅ haite gauḍe gelā, haila dina daśa

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *ihāṅ*—here; *rūpa*—Rūpa Gosvāmī; *chila*—was; *daśa-māsa*—ten months; *ihāṅ haite*—from here; *gauḍe gelā*—has gone to Bengal; *haila*—it was; *dina*—days; *daśa*—ten.

TRANSLATION

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, "Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.

TEXT 27

তোমার ভাই অনুপমের হৈল গঙ্গা-প্রাপ্তি।
ভাল ছিল, রঘুনাথে দৃঢ় তার ভক্তি॥" ২৭॥

tomāra bhāi anupamera haila gaṅgā-prāpti
bhāla chila, raghunāthe dṛḍha tāra bhakti"

SYNONYMS

tomāra bhāi—your brother; *anupamera*—of Anupama; *haila*—was; *gaṅgā-prāpti*—death; *bhāla chila*—he was a very good man; *raghu-nāthe*—unto Lord Raghunātha (Lord Rāmacandra); *dṛḍha*—firm; *tāra bhakti*—his devotion.

TRANSLATION

"Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra]."

TEXT 28

সনাতন কহে,—"নীচ-বংশে মোর জন্ম।
অধর্ম অন্যায় যত,—আমার কুলধর্ম ॥ ২৮ ॥

sanātana kahe,—"nīca-vaṁśe mora janma
adharma anyāya yata,—āmāra kula-dharma

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *nīca-vaṁśe*—in a low family; *mora janma*—my birth; *adharma*—irreligion; *anyāya*—sinful activities; *yata*—all; *āmāra*—my; *kula-dharma*—family business.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions.

TEXT 29

হেন বংশ ঘৃণা ছাড়ি' কৈলা অঙ্গীকার।
তোমার কৃপায় বংশে মঙ্গল আমার ॥ ২৯ ॥

hena vaṁśa ghṛṇā chāḍi' kailā aṅgīkāra
tomāra kṛpāya vaṁśe maṅgala āmāra

SYNONYMS

hena—such; *vaṁśa*—family; *ghṛṇā*—hatred; *chāḍi'*—giving up; *kailā*—You have done; *aṅgīkāra*—acceptance; *tomāra*—Your; *kṛpāya*—by mercy; *vaṁśe*—in the family; *maṅgala*—auspiciousness; *āmāra*—my.

TRANSLATION

"My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family.

TEXT 30

সেই অনুপম-ভাই শিশুকাল হৈতে।
রঘুনাথ-উপাসনা করে দৃঢ়চিত্তে ॥ ৩০ ॥

sei anupama-bhāi śiśu-kāla haite
raghunātha-upāsanā kare dṛḍha-citte

SYNONYMS

sei—that; *anupama-bhāi*—brother named Anupama; *śiśu-kāla haite*—from the beginning of childhood; *raghu-nātha*—of Lord Rāmacandra; *upāsanā*—worship; *kare*—performs; *dṛḍha-citte*—with great determination.

TRANSLATION

"From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.

TEXT 31

রাত্রি-দিনে রঘুনাথের 'নাম' আর 'ধ্যান'।
রামায়ণ নিরবধি শুনে, করে গান ॥ ৩১ ॥

rātri-dine raghunāthera 'nāma' āra 'dhyāna'
rāmāyaṇa niravadhi śune, kare gāna

SYNONYMS

rātri-dine—day and night; *raghu-nāthera*—of Lord Rāmacandra; *nāma*—holy name; *āra*—and; *dhyāna*—meditation; *rāmāyaṇa*—the epic about the activities of Lord Rāmacandra known as the *Rāmāyaṇa; niravadhi*—continuously; *śune*—hears; *kare gāna*—chants.

TRANSLATION

"He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them.

TEXT 32

আমি আর রূপ—তার জ্যেষ্ঠ-সহোদর।
আমা-দোঁহা-সঙ্গে তেঁহ রহে নিরন্তর ॥ ৩২ ॥

āmi āra rūpa——tāra jyeṣṭha-sahodara
āmā-doṅhā-saṅge teṅha rahe nirantara

SYNONYMS

āmi—I; *āra*—and; *rūpa*—Rūpa Gosvāmī; *tāra*—his; *jyeṣṭha-sahodara*—elder brothers; *āmā-doṅhā*—the two of us; *saṅge*—with; *teṅha*—he; *rahe*—remains; *nirantara*—continuously.

TRANSLATION

"Rūpa and I are his elder brothers. He stayed with us continuously.

TEXT 33

আমা-সবা-সঙ্গে কৃষ্ণকথা, ভাগবত শুনে।
তাহার পরীক্ষা কৈলুঁ আমি-দুইজনে ॥ ৩৩ ॥

āmā-sabā-saṅge kṛṣṇa-kathā, bhāgavata śune
tāhāra parīkṣā kailuṅ āmi-dui-jane

SYNONYMS

āmā-sabā—all of us; *saṅge*—with; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *bhāgavata śune*—hears *Śrīmad-Bhāgavatam*; *tāhāra*—his; *parīkṣā*—examination; *kailuṅ*—did; *āmi-dui-jane*—both of us.

TRANSLATION

"He heard Śrīmad-Bhāgavatam and talks about Lord Kṛṣṇa with us, and both of us examined him.

TEXT 34

"শুনহ বল্লভ, কৃষ্ণ—পরম-মধুর।
সৌন্দর্য, মাধুর্য, প্রেম-বিলাস—প্রচুর ॥ ৩৪ ॥

śunaha vallabha, kṛṣṇa——parama-madhura
saundarya, mādhurya, prema-vilāsa——pracura

SYNONYMS

śunaha—please hear; *vallabha*—dear Vallabha; *kṛṣṇa*—Lord Kṛṣṇa; *parama-madhura*—supremely attractive; *saundarya*—beauty; *mādhurya*—sweetness; *prema-vilāsa*—pastimes of love; *pracura*—without limitation.

TRANSLATION

" 'Dear Vallabha,' we said, 'please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

TEXT 35

কৃষ্ণভজন কর তুমি আমা-দুহাঁর সঙ্গে।
তিন ভাই একত্র রহিমু কৃষ্ণকথা-রঙ্গে ॥" ৩৫ ॥

kṛṣṇa-bhajana kara tumi āmā-duṅhāra saṅge
tina bhāi ekatra rahimu kṛṣṇa-kathā-raṅge"

SYNONYMS

kṛṣṇa-bhajana—devotional service to Lord Kṛṣṇa; *kara*—engage in; *tumi*—you; *āmā-duṅhāra*—the two of us; *saṅge*—with; *tina bhāi*—three brothers; *ekatra*—in one place; *rahimu*—we shall stay; *kṛṣṇa-kathā*—of the pastimes of Lord Kṛṣṇa; *raṅge*—in enjoyment.

TRANSLATION

" 'Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.'

TEXT 36

এইমত বারবার কহি দুইজন।
আমা-দুঁহার গৌরবে কিছু ফিরি' গেল মন ॥ ৩৬ ॥

ei-mata bāra-bāra kahi dui-jana
āmā-duṅhāra gaurave kichu phiri' gela mana

SYNONYMS

ei-mata—in this way; *bāra-bāra*—again and again; *kahi*—we speak; *dui-jana*—two persons; *āmā-duṅhāra*—of us both; *gaurave*—out of respect; *kichu*—somewhat; *phiri' gela*—turned; *mana*—mind.

TRANSLATION

"In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

TEXT 37

"তোমা-দুঁহার আজ্ঞা আমি কেমনে লঙ্ঘিমু?
দীক্ষা-মন্ত্র দেহ' কৃষ্ণ-ভজন করিমু॥" ৩৭॥

"tomā-duṅhāra ājñā āmi kemane laṅghimu?
dīkṣā-mantra deha' kṛṣṇa-bhajana karimu"

SYNONYMS

tomā—of you; *duṅhāra*—of both; *ājñā*—the order; *āmi*—I; *kemane*—how; *laṅghimu*—shall disobey; *dīkṣā*—initiation; *mantra*—mantra; *deha'*—just give; *kṛṣṇa-bhajana*—devotional service to Kṛṣṇa; *karimu*—I shall perform.

TRANSLATION

"Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.'

TEXT 38

এত কহি' রাত্রিকালে করেন চিন্তন।
কেমনে ছাড়িমু রঘুনাথের চরণ॥ ৩৮॥

eta kahi' rātri-kāle karena cintana
kemane chāḍimu raghunāthera caraṇa

SYNONYMS

eta kahi'—saying this; *rātri-kāle*—at night; *karena cintana*—began to think; *kemane*—how; *chāḍimu*—shall I give up; *raghu-nāthera caraṇa*—the lotus feet of Lord Raghunātha.

TRANSLATION

"After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunātha?'

TEXT 39

সব রাত্রি ক্রন্দন করি' কৈল জাগরণ।
প্রাতঃকালে আমা-দুঁহায় কৈল নিবেদন॥ ৩৯॥

saba rātri krandana kari' kaila jāgaraṇa
prātaḥ-kāle āmā-duṅhāya kaila nivedana

SYNONYMS

saba rātri—throughout the whole night; *krandana*—crying; *kari'*—doing; *kaila jāgaraṇa*—remained awake; *prātaḥ-kāle*—in the morning; *āmā-duṅhāya*—to the two of us; *kaila*—made; *nivedana*—submission.

TRANSLATION

"He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

TEXT 40

'রঘুনাথের পাদপদ্মে বেচিয়াছোঁ মাথা।
কাড়িতে না পারোঁ মাথা, পাঙ বড় ব্যথা॥ ৪০॥

'raghunāthera pāda-padme veciyāchoṅ māthā
kāḍite nā pāroṅ māthā, pāṅa baḍa vyathā

SYNONYMS

raghu-nāthera—of Lord Rāmacandra; *pāda-padme*—at the lotus feet; *veciyāchoṅ māthā*—I have sold my head; *kāḍite*—to take away; *nā pāroṅ*—I am unable; *māthā*—the head; *pāṅa*—I get; *baḍa vyathā*—too much pain.

TRANSLATION

" 'I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me.

TEXT 41

কৃপা করি' মোরে আজ্ঞা দেহ' দুইজন।
জন্মে-জন্মে সেবোঁ রঘুনাথের চরণ॥ ৪১॥

kṛpā kari' more ājñā deha' dui-jana
janme-janme sevoṅ raghunāthera caraṇa

SYNONYMS

kṛpā kari'—being merciful; *more*—unto me; *ājñā deha'*—give the order; *dui-jana*—both of you; *janme-janme*—life after life; *sevoṅ*—let me serve; *raghunāthera caraṇa*—the lotus feet of Lord Raghunātha.

TRANSLATION

" 'Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

TEXT 42

রঘুনাথের পাদপদ্ম ছাড়ান না যায়।
ছাড়িবার মন হৈলে প্রাণ ফাটি' যায়॥' ৪২॥

raghunāthera pāda-padma chāḍāna nā yāya
chāḍibāra mana haile prāṇa phāṭi' yāya'

SYNONYMS

raghu-nāthera—of Lord Raghunātha; *pāda-padma*—lotus feet; *chāḍāna nā yāya*—it is impossible to give up; *chāḍibāra*—of giving up; *mana haile*—when I think; *prāṇa*—my heart; *phāṭi' yāya*—breaks.

TRANSLATION

" 'It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

TEXT 43

তবে আমি-দুঁহে তারে আলিঙ্গন কৈলুঁ।
'সাধু, দৃঢ়ভক্তি তোমার'—কহি' প্রশংসিলুঁ॥ ৪৩॥

tabe āmi-duṅhe tāre āliṅgana kailuṅ
'sādhu, dṛḍha-bhakti tomāra'—kahi' praśaṁsiluṅ

SYNONYMS

tabe—at that time; *āmi-duṅhe*—both of us; *tāre*—him; *āliṅgana kailuṅ*—embraced; *sādhu*—very good; *dṛḍha*—very determined; *bhakti*—devotion; *tomāra*—your; *kahi'*—saying; *praśaṁsiluṅ*—we praised.

TRANSLATION

"Upon hearing this, both of us embraced him and encouraged him by saying, 'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we both praised him.

TEXT 44

যে বংশের উপরে তোমার হয় কৃপা-লেশ ।
সকল মঙ্গল তাহে খণ্ডে সব ক্লেশ ॥' ৪৪ ॥

ye vaṁśera upare tomāra haya kṛpā-leśa
sakala maṅgala tāhe khaṇḍe saba kleśa'

SYNONYMS

ye vaṁśera—which family; *upare*—upon; *tomāra*—Your; *haya*—there is; *kṛpā-leśa*—little mercy; *sakala maṅgala*—all auspiciousness; *tāhe*—on that; *khaṇḍe*—are destroyed; *saba*—all; *kleśa*—miserable conditions.

TRANSLATION

"My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear."

TEXT 45

গোসাঞি কহেন,—"এইমত মুরারি-গুপ্ত ।
পূর্বে আমি পরীক্ষিলুঁ তার এই রীত ॥ ৪৫ ॥

gosāñi kahena,—"ei-mata murāri-gupta
pūrve āmi parīkṣiluṅ tāra ei rīta

SYNONYMS

gosāñi kahena—Śrī Caitanya Mahāprabhu replied; *ei-mata*—in this way; *murāri-gupta*—Murāri Gupta; *pūrve*—formerly; *āmi*—I; *parīkṣiluṅ*—examined; *tāra*—of him; *ei*—this; *rīta*—manner.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar.

TEXT 46

সেই ভক্ত ধন্য, যে না ছাড়ে প্রভুর চরণ ।
সেই প্রভু ধন্য, যে না ছাড়ে নিজ-জন ॥ ৪৬ ॥

sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana

SYNONYMS

sei bhakta—that devotee; *dhanya*—glorious; *ye*—who; *nā*—not; *chāḍe*—gives up; *prabhura caraṇa*—the lotus feet of the Lord; *sei prabhu*—that Personality of Godhead; *dhanya*—glorious; *ye*—who; *nā*—not; *chāḍe*—gives up; *nija-jana*—His servant.

TRANSLATION

"Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

TEXT 47

দুর্দৈবে সেবক যদি যায় অন্য স্থানে।
সেই ঠাকুর ধন্য তারে চুলে ধরি' আনে ॥ ৪৭ ॥

durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne

SYNONYMS

durdaive—by chance; *sevaka*—the servant; *yadi*—if; *yāya*—goes; *anya sthāne*—to another place; *sei ṭhākura*—that master; *dhanya*—glorified; *tāre*—him; *cule*—by the hair; *dhari'*—capturing; *āne*—brings back.

TRANSLATION

"If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

TEXT 48

ভাল হৈল, তোমার ইহাঁ হৈল আগমনে।
এই ঘরে রহ ইহাঁ হরিদাস-সনে ॥ ৪৮ ॥

bhāla haila, tomāra ihāṅ haila āgamane
ei ghare raha ihāṅ haridāsa-sane

SYNONYMS

bhāla haila—it was very good; *tomāra*—your; *ihāṅ*—here; *haila*—there was; *āgamane*—arrival; *ei ghare*—in this room; *raha*—remain; *ihāṅ*—here; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

"It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

TEXT 49

কৃষ্ণভক্তিরসে দুঁহে পরম প্রধান।
কৃষ্ণরস আস্বাদন কর, লহ কৃষ্ণনাম ॥" ৪৯ ॥

kṛṣṇa-bhakti-rase duṅhe parama pradhāna
kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma"

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *bhakti-rase*—in the transcendental mellow of devotional service; *duṅhe*—both of you; *parama pradhāna*—highly expert; *kṛṣṇa-rasa*—the transcendental taste of Kṛṣṇa; *āsvādana*—relishing; *kara*—do; *laha kṛṣṇa-nāma*—chanting the holy name of Kṛṣṇa.

TRANSLATION

"Both of you are expert in understanding the mellows of Lord Kṛṣṇa's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Kṛṣṇa mahā-mantra."

TEXT 50

এত বলি' মহাপ্রভু উঠিয়া চলিলা।
গোবিন্দ-দ্বারায় দুঁহে প্রসাদ পাঠাইলা ॥ ৫০ ॥

eta bali' mahāprabhu uṭhiyā calilā
govinda-dvārāya duṅhe prasāda pāṭhāilā

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhiyā calilā*—got up and left; *govinda-dvārāya*—through Govinda; *duṅhe*—to both of them; *prasāda pāṭhāilā*—sent *prasāda*.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.

TEXT 51

এইমত সনাতন রহে প্রভু-স্থানে।
জগন্নাথের চক্র দেখি' করেন প্রণামে॥ ৫১॥

ei-mata sanātana rahe prabhu-sthāne
jagannāthera cakra dekhi' karena praṇāme

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remains; *prabhu-sthāne*—under the care of Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *cakra*—the wheel on the top of the temple; *dekhi'*—seeing; *karena praṇāme*—offers respectful obeisances.

TRANSLATION

In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances.

TEXT 52

প্রভু আসি' প্রতিদিন মিলেন দুইজনে।
ইষ্টগোষ্ঠী, কৃষ্ণকথা কহে কতক্ষণে॥ ৫২॥

prabhu āsi' prati-dina milena dui-jane
iṣṭa-goṣṭhī, kṛṣṇa-kathā kahe kata-kṣaṇe

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *prati-dina*—every day; *milena dui-jane*—meets both of them; *iṣṭa-goṣṭhī*—discussion; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kahe*—speaks; *kata-kṣaṇe*—for some time.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time.

TEXT 53

দিব্য প্রসাদ পায় নিত্য জগন্নাথ-মন্দিরে।
তাহা আনি' নিত্য অবশ্য দেন দোঁহাকারে॥ ৫৩॥

divya prasāda pāya nitya jagannātha-mandire
tāhā āni' nitya avaśya dena doṅhākāre

SYNONYMS

divya—first-class; *prasāda*—*prasāda*; *pāya*—gets; *nitya*—daily; *jagannātha-mandire*—at the temple of Lord Jagannātha; *tāhā āni'*—bringing that; *nitya*—daily; *avaśya*—certainly; *dena*—delivers; *doṅhākāre*—to both of them.

TRANSLATION

The offerings of prasāda in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this prasāda and deliver it to both devotees.

TEXT 54

একদিন আসি' প্রভু দুঁহারে মিলিলা।
সনাতনে আচম্বিতে কহিতে লাগিলা॥ ৫৪॥

eka-dina āsi' prabhu duṅhāre mililā
sanātane ācambite kahite lāgilā

SYNONYMS

eka-dina—one day; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre mililā*—met both of them; *sanātane*—unto Sanātana Gosvāmī; *ācambite*—all of a sudden; *kahite lāgilā*—began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

TEXT 55

"সনাতন, দেহত্যাগে কৃষ্ণ যদি পাইয়ে।
কোটি-দেহ ক্ষণেকে তবে ছাড়িতে পারিয়ে॥ ৫৫॥

"sanātana, deha-tyāge kṛṣṇa yadi pāiye
koṭi-deha kṣaṇeke tabe chāḍite pāriye

SYNONYMS

sanātana—My dear Sanātana; *deha-tyāge*—by committing suicide; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *pāiye*—I can get; *koṭi-deha*—millions of bodies; *kṣaṇeke*—in a moment; *tabe*—then; *chāḍite pāriye*—I can give up.

TRANSLATION

"My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

TEXT 56

দেহত্যাগে কৃষ্ণ না পাই, পাইয়ে ভজনে।
কৃষ্ণপ্রাপ্ত্যের উপায় কোন নাহি 'ভক্তি' বিনে॥ ৫৬॥

deha-tyāge kṛṣṇa nā paī, pāiye bhajane
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine

SYNONYMS

deha-tyāge—by giving up the body; *kṛṣṇa*—Lord Kṛṣṇa; *nā pāi*—I do not get; *pāiye*—I get; *bhajane*—by devotional service; *kṛṣṇa-prāptyera*—to get the shelter of Kṛṣṇa; *upāya*—means; *kona*—any; *nāhi*—there is not; *bhakti vine*—without devotional service.

TRANSLATION

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.

TEXT 57

দেহত্যাগাদি যত, সব—তমো-ধর্ম।
তমো-রজো-ধর্মে কৃষ্ণের না পাইয়ে মর্ম॥ ৫৭॥

deha-tyāgādi yata, saba—tamo-dharma
tamo-rajo-dharme kṛṣṇera nā pāiye marma

SYNONYMS

deha-tyāga-ādi—beginning with giving up the material body; *yata*—as many; *saba*—all; *tamaḥ-dharma*—performed under the mode of ignorance; *tamaḥ-rajaḥ-dharme*—by remaining in the modes of ignorance and passion; *kṛṣṇera*—of Lord Kṛṣṇa; *nā pāiye*—I cannot attain; *marma*—the truth.

TRANSLATION

"Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.

TEXT 58

'ভক্তি' বিনা কৃষ্ণে কভু নহে 'প্রেমোদয়'।
প্রেম বিনা কৃষ্ণপ্রাপ্তি অন্য হৈতে নয়॥ ৫৮॥

'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'
prema vinā kṛṣṇa-prāpti anya haite naya

SYNONYMS

bhakti vinā—without devotional service; *kṛṣṇe*—unto Kṛṣṇa; *kabhu*—at any time; *nahe*—is not; *prema-udaya*—development of dormant love for Kṛṣṇa; *prema vinā*—without love of Kṛṣṇa; *kṛṣṇa-prāpti*—attaining Kṛṣṇa; *anya*—anything else; *haite*—from; *naya*—is not possible.

TRANSLATION

"Unless one discharges devotional service, one cannot awaken one's dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

TEXT 59

ন সাধয়তি মাং যোগো ন সাংখ্যং ধর্ম উদ্ধব।
ন স্বাধ্যায়স্তপস্ত্যাগো যথা ভক্তির্মমোর্জিতা॥ ৫৯॥

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas; tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa,* or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth,

nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.20).

TEXT 60

দেহত্যাগাদি তমো-ধর্ম—পাতক-কারণ।
সাধক না পায় তাতে কৃষ্ণের চরণ ॥ ৬০ ॥

deha-tyāgādi tamo-dharma——pātaka-kāraṇa
sādhaka nā pāya tāte kṛṣṇera caraṇa

SYNONYMS

deha-tyāga—giving up the material body by suicide; *ādi*—beginning with; *tamaḥ-dharma*—on the platform of the mode of ignorance; *pātaka-kāraṇa*—cause of sinful activities; *sādhaka*—the devotee; *nā pāya*—does not get; *tāte*—by that; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

"Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa's lotus feet by such actions.

TEXT 61

প্রেমী ভক্ত বিয়োগে চাহে দেহ ছাড়িতে।
প্রেমে কৃষ্ণ মিলে, সেহ না পারে মরিতে ॥ ৬১ ॥

premī bhakta viyoge cāhe deha chāḍite
preme kṛṣṇa mile, seha nā pāre marite

SYNONYMS

premī bhakta—a devotee attached to Kṛṣṇa by love; *viyoge*—in separation; *cāhe*—wants; *deha chāḍite*—to give up the body; *preme*—by such ecstatic love; *kṛṣṇa mile*—one meets Kṛṣṇa; *seha*—such a devotee; *nā pāre marite*—cannot die.

TRANSLATION

"Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body.

TEXT 62

গাঢ়ানুরাগের বিয়োগ না যায় সহন।
তাতে অনুরাগী বাঞ্ছে আপন মরণ॥ ৬২॥

gāḍhānurāgera viyoga nā yāya sahana
tāte anurāgī vāñche āpana maraṇa

SYNONYMS

gāḍha-anurāgera—of one who has deep attachment; *viyoga*—separation; *nā*—not; *yāya sahana*—tolerated; *tāte*—therefore; *anurāgī*—a deeply attached devotee; *vāñche*—desires; *āpana maraṇa*—death of himself.

TRANSLATION

"One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

TEXT 63

যস্যাঙ্ঘ্রিপঙ্কজরজঃস্নপনং মহান্তো
বাঞ্ছন্ত্যমাপতিরিবাত্মতমোঽপহত্যৈ।
যর্হ্যম্বুজাক্ষ ন লভেয় ভবৎপ্রসাদং
জহ্যামসূন্ ব্রতকৃশাঞ্ছতজন্মভিঃ স্যাৎ॥ ৬৩॥

yasyāṅghri-paṅkaja-rajaḥ-snapanaṁ mahānto
vāñchanty umā-patir ivātma-tamo 'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādaṁ
jahyām asūn vrata-kṛśāñ chata-janmabhiḥ syāt

SYNONYMS

yasya—whose; *aṅghri*—of feet; *paṅka-ja*—lotus; *rajaḥ*—in the dust; *snapanam*—bathing; *mahāntaḥ*—great personalities; *vāñchanti*—desire; *umā-patiḥ*—Lord Śiva; *iva*—like; *ātma*—personal; *tamaḥ*—ignorance; *apahatyai*—to drive away; *yarhi*—when; *ambuja-akṣa*—O lotus-eyed one; *na labheya*—I do not get; *bhavat-prasādam*—Your mercy; *jahyām*—I shall give up; *asūn*—life; *vrata-kṛśān*—reduced by observing vows; *śata-janmabhiḥ*—by hundreds of births; *syāt*—if it is possible.

TRANSLATION

" 'O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of

Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

PURPORT

This verse was spoken by Rukmiṇīdevī in *Śrīmad-Bhāgavatam* (10.52.43). Rukmiṇīdevī, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmī was envious of Kṛṣṇa and therefore wanted her to be offered to Śiśupāla. When Rukmiṇī became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a *brāhmaṇa* messenger. This verse appeared in that letter.

TEXT 64

সিঞ্চাঙ্গ নস্ত্বদধরামৃতপূরকেণ
হাসাবলোক-কলগীতজ-হচ্ছয়াগ্নিম্ ।
নো চেদ্বয়ং বিরহজাগ্ন্যুপযুক্তদেহা
ধ্যানেন যাম পদয়োঃ পদবীং সখে তে ॥ ৬৪ ॥

siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gītaja-hṛc-chayāgnim
no ced vayaṁ virahajāgny-upayukta-dehā
dhyānena yāma padayoḥ padavīṁ sakhe te

SYNONYMS

siñca—just sprinkle water; *aṅga*—O my dear Kṛṣṇa; *naḥ*—our; *tvat*—Your; *adhara*—of the lips; *amṛta*—of nectar; *pūrakeṇa*—by the stream; *hāsa*—smile; *avaloka*—glancing; *kala*—melodious; *gīta*—speaking; *ja*—produced by; *hṛt*—in the heart; *śaya*—resting; *agnim*—upon the fire; *no cet*—if not; *vayam*—we; *viraha*—from separation; *ja*—produced; *agni*—by the fire; *upayukta*—consumed; *dehāḥ*—whose bodies; *dhyānena*—by meditation; *yāma*—shall go; *padayoḥ*—of the lotus feet; *padavīm*—to the site; *sakhe*—O my dear friend; *te*—Your.

TRANSLATION

" 'O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Other-

wise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.' "

PURPORT

This verse (*Bhāg.* 10.29.35) was spoken by the *gopīs* when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The *gopīs* did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

TEXT 65

কুবুদ্ধি ছাড়িয়া কর শ্রবণ-কীর্তন।
অচিরাৎ পাবে তবে কৃষ্ণের চরণ ॥ ৬৫ ॥

kubuddhi chāḍiyā kara śravaṇa-kīrtana
acirāt pābe tabe kṛṣṇera caraṇa

SYNONYMS

ku-buddhi—intelligence not favorable to discharging devotional service; *chāḍiyā*—giving up; *kara*—just do; *śravaṇa-kīrtana*—hearing and chanting; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.

TEXT 66

নীচ-জাতি নহে কৃষ্ণভজনে অযোগ্য।
সৎকুল-বিপ্র নহে ভজনের যোগ্য ॥ ৬৬ ॥

nīca-jāti nahe kṛṣṇa-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya

SYNONYMS

nīca-jāti—a lowborn person; *nahe*—is not; *kṛṣṇa-bhajane*—in discharging devotional service; *ayogya*—unfit; *sat-kula-vipra*—a *brāhmaṇa* born in a very respectable aristocratic family; *nahe*—is not; *bhajanera yogya*—fit for discharging devotional service.

TRANSLATION

"A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

TEXT 67

যেই ভজে সেই বড়, অভক্ত—হীন, ছার।
কৃষ্ণভজনে নাহি জাতি-কুলাদি-বিচার ॥ ৬৭ ॥

yei bhaje sei baḍa, abhakta——hīna, chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

SYNONYMS

yei bhaje—anyone who takes to devotional service; *sei*—he; *baḍa*—exalted; *abhakta*—nondevotee; *hīna chāra*—most condemned and abominable; *kṛṣṇa-bhajane*—in discharging devotional service; *nāhi*—there is not; *jāti*—caste; *kula*—family; *ādi*—and so on; *vicāra*—consideration of.

TRANSLATION

"Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family.

TEXT 68

দীনেরে অধিক দয়া করে ভগবান্।
কুলীন, পণ্ডিত, ধনীর বড় অভিমান ॥ ৬৮ ॥

dīnere adhika dayā kare bhagavān
kulīna, paṇḍita, dhanīra baḍa abhimāna

SYNONYMS

dīnere—to the humble; *adhika*—more; *dayā*—mercy; *kare*—shows; *bhagavān*—the Supreme Personality of Godhead; *kulīna*—aristocratic; *paṇḍita*—learned scholar; *dhanīra*—of rich man; *baḍa abhimāna*—great pride.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

TEXT 69

বিপ্রাদ্দ্বিষড়্‌গুণযুতাদরবিন্দনাভ-
পাদারবিন্দবিমুখাৎ শ্বপচং বরিষ্ঠম্।
মন্যে তদর্পিতমনোবচনেহিতার্থ-
প্রাণং পুনাতি স কুলং ন তু ভূরিমানঃ ॥ ৬৯ ॥

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacane 'hitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

SYNONYMS

viprāt—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—who has twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a *caṇḍāla,* or person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tat-arpita*—dedicated unto Him; *manaḥ*—mind; *vacane*—words; *ahita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

TRANSLATION

" 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śvapaca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (7.9.9).

TEXT 70

ভজনের মধ্যে শ্রেষ্ঠ নববিধা ভক্তি।
'কৃষ্ণপ্রেম', 'কৃষ্ণ' দিতে ধরে মহাশক্তি ॥ ৭০ ॥

bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti

SYNONYMS

bhajanera madhye—in executing devotional service; *śreṣṭha*—the best; *nava-vidhā bhakti*—the nine prescribed methods of devotional service; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *kṛṣṇa*—and Kṛṣṇa; *dite*—to deliver; *dhare*—possess; *mahā-śakti*—great potency.

TRANSLATION

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in *Śrīmad-Bhāgavatam* (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa's lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one's life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal of life. One need not have taken birth in an aristocratic *brāhmaṇa* family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit to achieve Kṛṣṇa's lotus feet. In *Śrīmad-Bhāgavatam* (3.33.7) Devahūti says to Kapiladeva:

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

"O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied all the Vedic literature. Thus he has become an exalted personality." Similarly, Kuntīdevī says to Lord Kṛṣṇa:

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram

"A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud." (*Bhāg.* 1.8.26.)

TEXT 71

তার মধ্যে সর্বশ্রেষ্ঠ নাম-সঙ্কীর্তন।
নিরপরাধে নাম লৈলে পায় প্রেমধন ॥ ৭১ ॥

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

SYNONYMS

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the most important of all; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy name; *pāya*—he gets; *prema-dhana*—the most valuable ecstatic love of Kṛṣṇa.

TRANSLATION

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

PURPORT

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his *Bhakti-sandarbha* (270):

iyaṁ ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-viṣayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutiḥ. ataeva kalau svabhāvata evātidīneṣu

lokeṣu āvirbhūya tān anayāsenaiva tat tad yuga-gata-mahā-sādhanānāṁ sarvam eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati.

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the *Vedas.* Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord." The chanting of the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—has been praised by Śrīla Rūpa Gosvāmī in his *Nāmāṣṭaka* (verse 1):

nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvāṁ hari-nāma saṁśrayāmi

"O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the *Upaniṣads,* the crown jewels of all the *Vedas.* You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You."

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his *Bṛhad-bhāgavatāmṛta* (Chapter One, verse 9):

jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
kathamapi sakṛd-āttaṁ muktidaṁ prāṇināṁ yat
paramam amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

In *Śrīmad-Bhāgavatam* (2.1.11) Śukadeva Gosvāmī says:

etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanam

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Similarly, Śrī Caitanya Mahāprabhu has said in His *Śikṣāṣṭaka* (3):

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Regarding the ten offenses in chanting the holy name, one may refer to the *Ādi-līlā,* Chapter Eight, verse 24.

TEXT 72

এত শুনি' সনাতনের হৈল চমৎকার।
প্রভুরে না ভায় মোর মরণ-বিচার॥ ৭২॥

eta śuni' sanātanera haila camatkāra
prabhure nā bhāya mora maraṇa-vicāra

SYNONYMS

eta śuni'—hearing this; *sanātanera*—of Sanātana Gosvāmī; *haila camatkāra*—there was astonishment; *prabhure nā bhāya*—Śrī Caitanya Mahāprabhu does not approve; *mora*—my; *maraṇa-vicāra*—decision to commit suicide.

TRANSLATION

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, "My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu."

TEXT 73

সর্বজ্ঞ মহাপ্রভু নিষেধিলা মোরে।
প্রভুর চরণ ধরি' কহেন তাঁহারে॥ ৭৩॥

sarvajña mahāprabhu niṣedhilā more
prabhura caraṇa dhari' kahena tāṅhāre

SYNONYMS

sarva-jña—who knows everything; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *niṣedhilā*—has forbidden; *more*—me; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa*—the feet; *dhari'*—touching; *kahena tāṅhāre*—began to speak to Him.

TRANSLATION

Sanātana Gosvāmī concluded, "Lord Śrī Caitanya Mahāprabhu, who knows everything—past, present and future—has forbidden me to commit suicide." He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

TEXT 74

"সর্বজ্ঞ, কৃপালু তুমি ঈশ্বর স্বতন্ত্র।
যৈছে নাচাও, তৈছে নাচি,—যেন কাষ্ঠযন্ত্র॥ ৭৪॥

"sarvajña, kṛpālu tumi īśvara svatantra
yaiche nācāo, taiche nāci, —yena kāṣṭha-yantra

SYNONYMS

sarva-jña—all-knowing; *kṛpālu*—merciful; *tumi*—You; *īśvara*—the Supreme Lord; *svatantra*—independent; *yaiche*—as; *nācāo*—You make to dance; *taiche*—so; *nāci*—I dance; *yena*—as if; *kāṣṭha-yantra*—an instrument of wood.

TRANSLATION

"My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

TEXT 75

নীচ, অধম, পামর মুঞি পামর-স্বভাব।
মোরে জিয়াইলে তোমার কিবা হবে লাভ?" ৭৫॥

nīca, adhama, pāmara muñi pāmara-svabhāva
more jiyāile tomāra kibā habe lābha?"

SYNONYMS

nīca—lowborn; *adhama*—lowest; *pāmara*—condemned; *muñi*—I; *pāmara-svabhāva*—naturally sinful; *more jiyāile*—if You save me; *tomāra*—Your; *kibā*—what; *habe*—will be; *lābha*—profit.

TRANSLATION

"I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?"

TEXT 76

প্রভু কহে,—"তোমার দেহ মোর নিজ-ধন।
তুমি মোরে করিয়াছ আত্মসমর্পণ॥ ৭৬॥

prabhu kahe, ——"tomāra deha mora nija-dhana
tumi more kariyācha ātma-samarpaṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *tomāra deha*—your body; *mora*—My; *nija-dhana*—personal property; *tumi*—you; *more*—to Me; *kariyācha*—have done; *ātma-samarpaṇa*—complete surrender.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

TEXT 77

পরের দ্রব্য তুমি কেনে চাহ বিনাশিতে?
ধর্মাধর্ম বিচার কিবা না পার করিতে? ৭৭॥

parera dravya tumi kene cāha vināśite?
dharmādharma vicāra kibā nā pāra karite?

SYNONYMS

parera dravya—another's property; *tumi*—you; *kene*—why; *cāha*—want; *vināśite*—to destroy; *dharma-adharma*—what is pious and what is impious; *vicāra*—consideration; *kibā*—why; *nā*—not; *pāra*—you can; *karite*—do.

TRANSLATION

"Why should you want to destroy another's property? Can't you consider what is right and wrong?

TEXT 78

তোমার শরীর—মোর প্রধান 'সাধন'।
এ শরীরে সাধিমু আমি বহু প্রয়োজন॥ ৭৮॥

tomāra śarīra——mora pradhāna 'sādhana'
e śarīre sādhimu āmi bahu prayojana

SYNONYMS

tomāra śarīra—your body; *mora*—My; *pradhāna*—chief; *sādhana*—instrument; *e śarīre*—by this body; *sādhimu*—shall carry out; *āmi*—I; *bahu*—many; *prayojana*—necessities.

TRANSLATION

"Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

TEXT 79

ভক্ত-ভক্তি-কৃষ্ণপ্রেম-তত্ত্বের নিধার।
বৈষ্ণবের কৃত্য, আর বৈষ্ণব-আচার॥ ৭৯॥

bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra
vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra

SYNONYMS

bhakta—devotee; *bhakti*—devotional service; *kṛṣṇa-prema*—love of Kṛṣṇa; *tattvera*—of the truth of; *nidhāra*—ascertainment; *vaiṣṇavera kṛtya*—duties of a Vaiṣṇava; *āra*—and; *vaiṣṇava-ācāra*—characteristics of a Vaiṣṇava.

TRANSLATION

"You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.

TEXT 80

কৃষ্ণভক্তি, কৃষ্ণপ্রেমসেবা-প্রবর্তন।
লুপ্ততীর্থ-উদ্ধার, আর বৈরাগ্য-শিক্ষণ॥ ৮০॥

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana
lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa

SYNONYMS

kṛṣṇa-bhakti—devotional service to Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pravartana*—establishment of; *lupta-tīrtha*—the lost places of pilgrimage; *uddhāra*—excavating; *āra*—and; *vairāgya-śikṣaṇa*—instruction on the renounced order of life.

TRANSLATION

"You will also have to explain Kṛṣṇa's devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

TEXT 81

নিজ-প্রিয়স্থান মোর—মথুরা-বৃন্দাবন।
তাহাঁ এত ধর্ম চাহি করিতে প্রচারণ॥ ৮১॥

nija-priya-sthāna mora——mathurā-vṛndāvana
tāhāṅ eta dharma cāhi karite pracāraṇa

SYNONYMS

nija—own; *priya-sthāna*—very dear place; *mora*—My; *mathurā-vṛndāvana*—Mathurā and Vṛndāvana; *tāhāṅ*—there; *eta*—so many; *dharma*—activities; *cāhi*—I want; *karite*—to do; *pracāraṇa*—preaching.

TRANSLATION

"Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrīla Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called *Bṛhad-bhāgavatāmṛta* to teach people how to become devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the *Hari-bhakti-vilāsa,* wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiṣṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness.

Mathurā and Vṛndāvana are the abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanātana Gosvāmī.

TEXT 82

মাতার আজ্ঞায় আমি বসি নীলাচলে।
তাহাঁ 'ধর্ম' শিখাইতে নাহি নিজ-বলে ॥ ৮২ ॥

mātāra ājñāya āmi vasi nīlācale
tāhāṅ 'dharma' śikhāite nāhi nija-bale

SYNONYMS

mātāra—of My mother; *ājñāya*—by the order; *āmi*—I; *vasi*—reside; *nīlācale*—at Jagannātha Purī; *tāhāṅ*—in Mathurā and Vṛndāvana; *dharma śikhāite*—to teach religious principles; *nāhi*—not; *nija-bale*—within My ability.

TRANSLATION

"By the order of My mother I am sitting here in Jagannātha Purī; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

TEXT 83

এত সব কর্ম আমি যে-দেহে করিমু।
তাহা ছাড়িতে চাহ তুমি, কেমনে সহিমু ?" ৮৩ ॥

eta saba karma āmi ye-dehe karimu
tāhā chāḍite cāha tumi, kemane sahimu?"

SYNONYMS

eta saba—all this; *karma*—work; *āmi*—I; *ye-dehe*—by which body; *karimu*—will do; *tāhā*—that; *chāḍite*—to give up; *cāha tumi*—you want; *kemane*—how; *sahimu*—shall I tolerate.

TRANSLATION

"I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

TEXT 84

তবে সনাতন কহে,—"তোমাকে নমস্কারে।
তোমার গম্ভীর হৃদয় কে বুঝিতে পারে ? ৮৪ ॥

tabe sanātana kahe,—"tomāke namaskāre
tomāra gambhīra hṛdaya ke bujhite pāre?

SYNONYMS

tabe—at that time; *sanātana kahe*—Sanātana Gosvāmī said; *tomāke namaskāre*—I offer my respectful obeisances unto You; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *ke*—who; *bujhite pāre*—can understand.

TRANSLATION

At that time Sanātana Gosvāmī said to Śrī Caitanya Mahāprabhu, "I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

TEXT 85

কাষ্ঠের পুতলী যেন কুহকে নাচায়।
আপনে না জানে, পুতলী কিবা নাচে গায়॥ ৮৫॥

kāṣṭhera putalī yena kuhake nācāya
āpane nā jāne, putalī kibā nāce gāya!

SYNONYMS

kāṣṭhera putalī—a doll made of wood; *yena*—as; *kuhake nācāya*—magician causes to dance; *āpane*—personally; *nā jāne*—does not know; *putalī*—the doll; *kibā*—how; *nāce*—dances; *gāya*—sings.

TRANSLATION

"A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

TEXT 86

যারে যৈছে নাচাও, সে তৈছে করে নর্তনে।
কৈছে নাচে, কেবা নাচায়, সেহ নাহি জানে॥" ৮৬॥

yāre yaiche nācāo, se taiche kare nartane
kaiche nāce, kebā nācāya, seha nāhi jāne"

SYNONYMS

yāre—whomever; *yaiche*—as; *nācāo*—You cause to dance; *se*—that person; *taiche*—so; *kare nartane*—dances; *kaiche*—how; *nāce*—he dances; *kebā nācāya*—who causes to dance; *seha*—he; *nāhi jāne*—does not know.

TRANSLATION

"My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know."

TEXT 87

হরিদাসে কহে প্রভু,—"শুন, হরিদাস।
পরের দ্রব্য ইঁহো চাহেন করিতে বিনাশ ॥ ৮৭ ॥

haridāse kahe prabhu, ——"śuna, haridāsa
parera dravya iṅho cāhena karite vināśa

SYNONYMS

haridāse—Haridāsa Ṭhākura; *kahe prabhu*—Śrī Caitanya Mahāprabhu addressed; *śuna haridāsa*—My dear Haridāsa, please hear; *parera dravya*—another's property; *iṅho*—this Sanātana Gosvāmī; *cāhena*—wants; *karite vināśa*—to destroy.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, "My dear Haridāsa, please hear Me. This gentleman wants to destroy another's property.

TEXT 88

পরের স্থাপ্য দ্রব্য কেহ না খায়, বিলায়।
নিষেধিহ ইঁহারে,—যেন না করে অন্যায় ॥" ৮৮ ॥

parera sthāpya dravya keha nā khāya, vilāya
niṣedhiha iṅhāre, ——yena nā kare anyāya"

SYNONYMS

parera—by another; *sthāpya*—to be kept; *dravya*—property; *keha nā khāya*—no one uses; *vilāya*—distributes; *niṣedhiha*—forbid; *iṅhāre*—him; *yena*—so; *nā kare*—he does not do; *anyāya*—something unlawful.

TRANSLATION

"One who is entrusted with another's property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing."

TEXT 89

হরিদাস কহে,—"মিথ্যা অভিমান করি।
তোমার গম্ভীর হৃদয় বুঝিতে না পারি॥ ৮৯॥

haridāsa kahe, —"mithyā abhimāna kari
tomāra gambhīra hṛdaya bujhite nā pāri

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura replied; *mithyā*—falsely; *abhimāna kari*—are proud; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—intention; *bujhite nā pāri*—we cannot understand.

TRANSLATION

Haridāsa Ṭhākura replied, "We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

TEXT 90

কোন্ কোন্ কার্য তুমি কর কোন্ দ্বারে।
তুমি না জানাইলে কেহ জানিতে না পারে॥ ৯০॥

kon kon kārya tumi kara kon dvāre
tumi nā jānāile keha jānite nā pāre

SYNONYMS

kon kon kārya—what work; *tumi*—You; *kara*—perform; *kon dvāre*—through which; *tumi nā jānāile*—unless You make to understand; *keha jānite nā pāre*—no one can understand.

TRANSLATION

"Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

TEXT 91

এতাদৃশ তুমি ইঁহারে করিয়াছ অঙ্গীকার।
এত সৌভাগ্য ইহাঁ না হয় কাহার॥" ৯১॥

etādṛśa tumi iṅhāre kariyācha aṅgīkāra
eta saubhāgya ihāṅ nā haya kāhāra"

SYNONYMS

etādṛśa—such; *tumi*—You; *inhāre*—him; *kariyācha aṅgīkāra*—have accepted; *eta saubhāgya*—so much fortune; *ihāṅ*—upon him; *nā haya*—is not possible; *kāhāra*—by anyone else.

TRANSLATION

"My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he."

TEXT 92

তবে মহাপ্রভু করি' দুঁহারে আলিঙ্গন।
'মধ্যাহ্ন' করিতে উঠি' করিলা গমন ॥ ৯২ ॥

tabe mahāprabhu kari' duṅhāre āliṅgana
'madhyāhna' karite uṭhi' karilā gamana

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari' duṅhāre āliṅgana*—embracing both of them; *madhya-ahna karite*—to perform His noon duties; *uṭhi'*—getting up; *karilā gamana*—left.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

TEXT 93

সনাতনে কহে হরিদাস করি' আলিঙ্গন।
"তোমার ভাগ্যের সীমা না যায় কথন ॥ ৯৩ ॥

sanātane kahe haridāsa kari' āliṅgana
"tomāra bhāgyera sīmā nā yāya kathana

SYNONYMS

sanātane—unto Sanātana Gosvāmī; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *kari' āliṅgana*—embracing; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limitation; *nā yāya kathana*—cannot be described.

TRANSLATION

"My dear Sanātana," Haridāsa Ṭhākura said, embracing him, "no one can find the limits of your good fortune.

TEXT 94

তোমার দেহ কহেন প্রভু 'মোর নিজ-ধন'।
তোমা-সম ভাগ্যবান্ নাহি কোন জন ॥ ৯৪ ॥

tomāra deha kahena prabhu 'mora nija-dhana'
tomā-sama bhāgyavān nāhi kona jana

SYNONYMS

tomāra deha—your body; *kahena prabhu*—Śrī Caitanya Mahāprabhu says; *mora*—My; *nija-dhana*—personal property; *tomā-sama*—like you; *bhāgyavān*—fortunate person; *nāhi*—there is not; *kona jana*—anyone.

TRANSLATION

"Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

TEXT 95

নিজ-দেহে যে কার্য না পারেন করিতে।
সে কার্য করাইবে তোমা, সেহ মথুরাতে ॥ ৯৫ ॥

nija-dehe ye kārya nā pārena karite
se kārya karāibe tomā, seha mathurāte

SYNONYMS

nija-dehe—with His personal body; *ye kārya*—whatever business; *nā pārena karite*—He cannot do; *se kārya*—those things; *karāibe*—He will cause to do; *tomā*—you; *seha*—that; *mathurāte*—in Mathurā.

TRANSLATION

"What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

TEXT 96

যে করাইতে চাহে ঈশ্বর, সেই সিদ্ধ হয়।
তোমার সৌভাগ্য এই কহিলুঁ নিশ্চয় ॥ ৯৬ ॥

ye karāite cāhe īśvara, sei siddha haya
tomāra saubhāgya ei kahiluṅ niścaya

SYNONYMS

ye—whatever; *karāite*—to cause to do; *cāhe*—wants; *īśvara*—the Supreme Personality of Godhead; *sei*—that; *siddha*—successful; *haya*—is; *tomāra saubhāgya*—your great fortune; *ei*—this; *kahiluṅ*—I have spoken; *niścaya*—my considered opinion.

TRANSLATION

"Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

TEXT 97

ভক্তিসিদ্ধান্ত, শাস্ত্র-আচার-নির্ণয়।
তোমা-দ্বারে করাইবেন, বুঝিলুঁ আশয়॥ ৯৭॥

bhakti-siddhānta, śāstra-ācāra-nirṇaya
tomā-dvāre karāibena, bujhiluṅ āśaya

SYNONYMS

bhakti-siddhānta—conclusive decision in devotional service; *śāstra*—according to the scriptural injunctions; *ācāra-nirṇaya*—ascertainment of behavior; *tomā-dvāre*—by you; *karāibena*—will cause to be done; *bujhiluṅ*—I can understand; *āśaya*—His desire.

TRANSLATION

"I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

TEXT 98

আমার এই দেহ প্রভুর কার্যে না লাগিল।
ভারত-ভূমিতে জন্মি' এই দেহ ব্যর্থ হৈল॥ ৯৮॥

āmāra ei deha prabhura kārye nā lāgila
bhārata-bhūmite janmi' ei deha vyartha haila

SYNONYMS

āmāra—my; *ei*—this; *deha*—body; *prabhura*—of Śrī Caitanya Mahāprabhu; *kārye*—in the service; *nā lāgila*—could not be used; *bhārata-bhūmite*—in the land of India; *janmi'*—taking birth; *ei deha*—this body; *vyartha haila*—has become useless.

TRANSLATION

"My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless."

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the *Ādi-līlā* (9.41) and also *Śrīmad-Bhāgavatam* (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the *Vedas* and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

TEXT 99

সনাতন কহে,—"তোমা-সম কেবা আছে আন।
মহাপ্রভুর গণে তুমি—মহাভাগ্যবান্! ৯৯॥

sanātana kahe, —"tomā-sama kebā āche āna
mahāprabhura gaṇe tumi —mahā-bhāgyavān!

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *tomā-sama*—like you; *kebā*—who; *āche*—is there; *āna*—another; *mahāprabhura*—of Śrī Caitanya Mahāprabhu;

gaṇe—among the personal associates; *tumi*—you; *mahā-bhāgyavān*—the most fortunate.

TRANSLATION

Sanātana Gosvāmī replied, "O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

TEXT 100

অবতার-কার্য প্রভুর—নাম-প্রচারে।
সেই নিজ-কার্য প্রভু করেন তোমার দ্বারে ॥ ১০০ ॥

avatāra-kārya prabhura——nāma-pracāre
sei nija-kārya prabhu karena tomāra dvāre

SYNONYMS

avatāra-kārya—mission of the incarnation; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāma-pracāre*—spreading the importance of the holy name of the Lord; *sei*—that; *nija-kārya*—mission of His life; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *tomāra dvāre*—through you.

TRANSLATION

"The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

TEXT 101

প্রত্যহ কর তিনলক্ষ নাম-সঙ্কীর্তন।
সবার আগে কর নামের মহিমা কথন ॥ ১০১ ॥

pratyaha kara tina-lakṣa nāma-saṅkīrtana
sabāra āge kara nāmera mahimā kathana

SYNONYMS

prati-aha—daily; *kara*—you do; *tina-lakṣa*—300,000; *nāma-saṅkīrtana*—chanting of the holy name; *sabāra āge*—before everyone; *kara*—you do; *nāmera*—of the holy name; *mahimā kathana*—discussion of the glories.

TRANSLATION

"My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

TEXT 102

আপনে আচরে কেহ, না করে প্রচার।
প্রচার করেন কেহ, না করেন আচার॥ ১০২॥

āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra

SYNONYMS

āpane—personally; *ācare*—behaves; *keha*—someone; *nā kare pracāra*—does not do preaching work; *pracāra karena*—does preaching work; *keha*—someone; *nā karena ācāra*—does not behave strictly according to the principles.

TRANSLATION

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

TEXT 103

'আচার', 'প্রচার',—নামের করহ 'দুই' কার্য।
তুমি—সর্ব-গুরু, তুমি জগতের আর্য॥" ১০৩॥

'ācāra', 'pracāra', ——nāmera karaha 'dui' kārya
tumi——sarva-guru, tumi jagatera ārya

SYNONYMS

ācāra pracāra—behaving well and preaching; *nāmera*—of the holy name; *karaha*—you do; *dui*—two; *kārya*—works; *tumi*—you; *sarva-guru*—everyone's spiritual master; *tumi*—you; *jagatera ārya*—the most advanced devotee within this world.

TRANSLATION

"You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

PURPORT

Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of *Bhagavad-gītā As It Is*. One who does so is quite fit to become a spiritual master for the entire world.

TEXT 104

এইমত দুইজন নানা-কথা-রঙ্গে ।
কৃষ্ণকথা আস্বাদয় রহি' একসঙ্গে ॥ ১০৪ ॥

ei-mata dui-jana nānā-kathā-raṅge
kṛṣṇa-kathā āsvādaya rahi' eka-saṅge

SYNONYMS

ei-mata—in this way; *dui-jana*—two persons; *nānā-kathā-raṅge*—in the happiness of discussing various subject matters; *kṛṣṇa-kathā*—the subject matter of Kṛṣṇa; *āsvādaya*—they taste; *rahi' eka-saṅge*—keeping together.

TRANSLATION

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

TEXT 105

যাত্রাকালে আইলা সব গৌড়ের ভক্তগণ ।
পূর্ববৎ কৈলা সবে রথযাত্রা দরশন ॥ ১০৫ ॥

yātrā-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat kailā sabe ratha-yātrā daraśana

SYNONYMS

yātrā-kāle—during the time of the car festival; *āilā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrvavat*—like previously; *kailā*—did; *sabe*—all; *ratha-yātrā daraśana*—visiting the car festival of Lord Jagannātha.

TRANSLATION

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

TEXT 106

রথ-অগ্রে প্রভু তৈছে করিলা নর্তন।
দেখি চমৎকার হৈল সনাতনের মন॥ ১০৬॥

ratha-agre prabhu taiche karilā nartana
dekhi camatkāra haila sanātanera mana

SYNONYMS

ratha-agre—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *taiche*—similarly; *karilā nartana*—performed dancing; *dekhi*—seeing; *camatkāra haila*—was astonished; *sanātanera mana*—the mind of Sanātana.

TRANSLATION

During the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished.

TEXT 107

বর্ষার চারি-মাস রহিলা সব নিজ ভক্তগণে।
সবা-সঙ্গে প্রভু মিলাইলা সনাতনে॥ ১০৭॥

varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe
sabā-saṅge prabhu milāilā sanātane

SYNONYMS

varṣāra cāri-māsa—the four months of the rainy season; *rahilā*—remained; *saba*—all; *nija bhakta-gaṇe*—the devotees of Śrī Caitanya Mahāprabhu; *sabā-saṅge*—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—Sanātana.

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannātha Purī during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all.

TEXTS 108-110

অদ্বৈত, নিত্যানন্দ, শ্রীবাস, বক্রেশ্বর।
বাসুদেব, মুরারি, রাঘব, দামোদর ॥ ১০৮ ॥
পুরী, ভারতী, স্বরূপ, পণ্ডিত-গদাধর।
সার্বভৌম, রামানন্দ, জগদানন্দ, শঙ্কর ॥ ১০৯ ॥
কাশীশ্বর, গোবিন্দাদি যত ভক্তগণ।
সবা-সনে সনাতনের করাইলা মিলন ॥ ১১০ ॥

advaita, nityānanda, śrīvāsa, vakreśvara
vāsudeva, murāri, rāghava, dāmodara

purī, bhāratī, svarūpa, paṇḍita-gadādhara
sārvabhauma, rāmānanda, jagadānanda, śaṅkara

kāśīśvara, govindādi yata bhakta-gaṇa
sabā-sane sanātanera karāilā milana

SYNONYMS

advaita—Advaita; *nityānanda*—Nityānanda; *śrīvāsa*—Śrīvāsa; *vakreśvara*—Vakreśvara; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *rāghava*—Rāghava; *dāmodara*—Dāmodara; *purī*—Purī; *bhāratī*—Bhāratī; *svarūpa*—Svarūpa; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sārvabhauma*—Sārvabhauma; *rāmānanda*—Rāmānanda; *jagadānanda*—Jagadānanda; *śaṅkara*—Śaṅkara; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *ādi*—and others; *yata bhakta-gaṇa*—all the devotees; *sabā-sane*—with all of them; *sanātanera*—of Sanātana Gosvāmī; *karāilā milana*—made introduction.

TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva, Murāri, Rāghava, Dāmodara, Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara, Gadādhara Paṇḍita, Sārvabhauma, Rāmānanda, Jagadānanda, Śaṅkara, Kāśīśvara and Govinda.

TEXT 111

যথাযোগ্য করাইল সবার চরণ বন্দন।
তাঁরে করাইলা সবার কৃপার ভাজন ॥ ১১১ ॥

yathā-yogya karāila sabāra caraṇa vandana
tāṅre karāilā sabāra kṛpāra bhājana

SYNONYMS

yathā-yogya—as it is fit; *karāila*—caused to perform; *sabāra*—of all; *caraṇa vandana*—worshiping the lotus feet; *tāṅre*—him; *karāilā*—made; *sabāra*—of all of them; *kṛpāra bhājana*—object of mercy.

TRANSLATION

The Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all, just to make him an object of their mercy.

TEXT 112

সদ্‌গুণে, পাণ্ডিত্যে, সবার প্রিয়—সনাতন।
যথাযোগ্য কৃপা-মৈত্রী-গৌরব-ভাজন॥ ১১২॥

sad-guṇe, pāṇḍitye, sabāra priya—sanātana
yathā-yogya kṛpā-maitrī-gaurava-bhājana

SYNONYMS

sat-guṇe—in good qualities; *pāṇḍitye*—in learning; *sabāra priya*—dear to everyone; *sanātana*—Sanātana Gosvāmī; *yathā-yogya*—as it is suitable; *kṛpā*—mercy; *maitrī*—friendship; *gaurava*—honor; *bhājana*—worthy of being offered.

TRANSLATION

Sanātana Gosvāmī was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

TEXT 113

সকল বৈষ্ণব যবে গৌড়দেশে গেলা।
সনাতন মহাপ্রভুর চরণে রহিলা॥ ১১৩॥

sakala vaiṣṇava yabe gauḍa-deśe gelā
sanātana mahāprabhura caraṇe rahilā

SYNONYMS

sakala—all; *vaiṣṇava*—devotees; *yabe*—when; *gauḍa-deśe*—to Bengal; *gelā*—returned; *sanātana*—Sanātana Gosvāmī; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe rahilā*—stayed at the lotus feet.

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yātrā festival, Sanātana Gosvāmī stayed under the care of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 114

দোলযাত্রা-আদি প্রভুর সঙ্গেতে দেখিল।
দিনে-দিনে প্রভু-সঙ্গে আনন্দ বাড়িল ॥ ১১৪ ॥

dola-yātrā-ādi prabhura saṅgete dekhila
dine-dine prabhu-saṅge ānanda bāḍila

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; *ādi*—and others; *prabhura saṅgete*—with Śrī Caitanya Mahāprabhu; *dekhila*—he saw; *dine-dine*—day after day; *prabhu-saṅge*—in the association of Śrī Caitanya Mahāprabhu; *ānanda bāḍila*—his pleasure increased.

TRANSLATION

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

TEXT 115

পূর্বে বৈশাখ-মাসে সনাতন যবে আইলা।
জ্যৈষ্ঠমাসে প্রভু তাঁরে পরীক্ষা করিলা ॥ ১১৫ ॥

pūrve vaiśākha-māse sanātana yabe āilā
jyaiṣṭha-māse prabhu tāṅre parīkṣā karilā

SYNONYMS

pūrve—formerly; *vaiśākha-māse*—during the month of April-May; *sanātana*—Sanātana Gosvāmī; *yabe*—when; *āilā*—came; *jyaiṣṭha-māse*—in the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *parīkṣā karilā*—tested.

TRANSLATION

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him.

TEXT 116

জ্যৈষ্ঠমাসে প্রভু যমেশ্বর-টোটা আইলা।
ভক্ত-অনুরোধে তাহাঁ ভিক্ষা যে করিলা ॥ ১১৬ ॥

jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āilā
bhakta-anurodhe tāhāṅ bhikṣā ye karilā

SYNONYMS

jyaiṣṭha-māse—during the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the garden of Lord Śiva, Yameśvara; *āilā*—came; *bhakta-anurodhe*—on the request of the devotees; *tāhāṅ*—there; *bhikṣā ye karilā*—accepted *prasāda*.

TRANSLATION

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasāda there at the request of the devotees.

TEXT 117

মধ্যাহ্ন-ভিক্ষাকালে সনাতনে বোলাইল।
প্রভু বোলাইলা, তাঁর আনন্দ বাড়িল ॥ ১১৭ ॥

madhyāhna-bhikṣā-kāle sanātane bolāila
prabhu bolāilā, tāṅra ānanda bāḍila

SYNONYMS

madhya-ahna—at noon; *bhikṣā-kāle*—at the time for lunch; *sanātane*—for Sanātana Gosvāmī; *bolāila*—He called; *prabhu bolāilā*—Lord Śrī Caitanya Mahāprabhu called; *tāṅra*—his; *ānanda*—happiness; *bāḍila*—increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

TEXT 118

মধ্যাহ্নে সমুদ্র-বালু হঞাছে অগ্নি-সম।
সেইপথে সনাতন করিলা গমন ॥ ১১৮ ॥

madhyāhne samudra-vālu hañāche agni-sama
sei-pathe sanātana karilā gamana

SYNONYMS

madhya-ahne—at noon; *samudra-vālu*—the sand by the sea; *hañāche*—was; *agni-sama*—as hot as fire; *sei-pathe*—by that path; *sanātana*—Sanātana Gosvāmī; *karilā gamana*—came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.

TEXT 119

'প্রভু বোলাঞাছে', —এই আনন্দিত মনে।
তপ্ত-বালুকাতে পা পোড়ে, তাহা নাহি জানে ॥১১৯॥

'prabhu bolāñāche', ——ei ānandita mane
tapta-vālukāte pā poḍe, tāhā nāhi jāne

SYNONYMS

prabhu bolāñāche—the Lord has called; *ei*—this; *ānandita*—happy; *mane*—within the mind; *tapta-vālukāte*—on the hot sand; *pā*—feet; *poḍe*—were burning; *tāhā*—that; *nāhi jāne*—could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

TEXT 120

দুই পায়ে ফোস্কা হৈল, তবু গেলা প্রভুস্থানে।
ভিক্ষা করি' মহাপ্রভু করিয়াছেন বিশ্রামে ॥ ১২০ ॥

dui pāye phoskā haila, tabu gelā prabhu-sthāne
bhikṣā kari' mahāprabhu kariyāchena viśrāme

SYNONYMS

dui pāye—on the two soles; *phoskā haila*—there were blisters; *tabu*—still; *gelā*—came; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *bhikṣā kari'*—after finishing lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena viśrāme*—was taking rest.

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

TEXT 121

ভিক্ষা-অবশেষ-পাত্র গোবিন্দ তারে দিলা।
প্রসাদ পাঞা সনাতন প্রভুপাশে আইলা ॥ ১২১ ॥

bhikṣā-avaśeṣa-pātra govinda tāre dilā
prasāda pāñā sanātana prabhu-pāśe āilā

SYNONYMS

bhikṣā-avaśeṣa—of remnants of the food; *pātra*—plate; *govinda*—Govinda; *tāre dilā*—delivered to him; *prasāda pāñā*—after taking the remnants of food; *sanātana*—Sanātana Gosvāmī; *prabhu-pāśe*—to Lord Śrī Caitanya Mahāprabhu; *āilā*—came.

TRANSLATION

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Caitanya's food. After taking the prasāda, Sanātana Gosvāmī approached Lord Śrī Caitanya Mahāprabhu.

TEXT 122

প্রভু কহে,—'কোন্ পথে আইলা, সনাতন ?'
তেঁহ কহে,—'সমুদ্র-পথে, করিলুঁ আগমন ॥' ১২২ ॥

prabhu kahe, —'kon pathe āilā, sanātana?'
teṅha kahe, —'samudra-pathe, kariluṅ āgamana'

SYNONYMS

prabhu kahe—the Lord inquired; *kon pathe*—through which path; *āilā sanātana*—you have come, Sanātana; *teṅha kahe*—he replied; *samudra-pathe*—on the path by the sea; *kariluṅ āgamana*—I have come.

TRANSLATION

When the Lord inquired, "By which path have you come?" Sanātana Gosvāmī replied, "I have come on the path along the beach."

TEXT 123

প্রভু কহে, – "তপ্ত-বালুকাতে কেমনে আইলা?
সিংহদ্বারের পথ—শীতল, কেনে না আইলা?১২৩॥

prabhu kahe, ——"tapta-vālukāte kemane āilā?
siṁha-dvārera patha——śītala, kene nā āilā?

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tapta-vālukāte*—on hot sand; *kemane āilā*—how did you come; *siṁha-dvārera patha*—the path of the Siṁha-dvāra gate; *śītala*—very cool; *kene*—why; *nā āilā*—did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "How did you come through the beach where the sand is so hot? Why didn't you come by the path in front of the Siṁha-dvāra gate? It is very cool.

PURPORT

Siṁha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

TEXT 124

তপ্ত-বালুকায় তোমার পায় হৈল ব্রণ।
চলিতে না পার, কেমনে করিলা সহন?"১২৪॥

tapta-vālukāya tomāra pāya haila vraṇa
calite nā pāra, kemane karilā sahana?"

SYNONYMS

tapta-vālukāya—by the hot sand; *tomāra*—your; *pāya*—on the soles; *haila*—there were; *vraṇa*—blisters; *calite nā pāra*—you cannot walk; *kemane*—how; *karilā sahana*—did you tolerate.

TRANSLATION

"The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

TEXT 125

সনাতন কহে,—"দুখ বহুত না পাইলুঁ।
পায়ে ব্রণ হঞাছে তাহা না জানিলুঁ ॥ ১২৫ ॥

sanātana kahe, —"dukha bahuta nā pāiluṅ
pāye vraṇa hañāche tāhā nā jāniluṅ

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *dukha*—pain; *bahuta*—much; *nā pāiluṅ*—I did not feel; *pāye*—on the soles; *vraṇa hañāche*—there were blisters; *tāhā*—that; *nā jāniluṅ*—I did not know.

TRANSLATION

Sanātana Gosvāmī replied, "I did not feel much pain, nor did I know that there are blisters because of the heat.

TEXT 126

সিংহদ্বারে যাইতে মোর নাহি অধিকার।
বিশেষে—ঠাকুরের তাহাঁ সেবকের প্রচার ॥ ১২৬ ॥

siṁha-dvāre yāite mora nāhi adhikāra
viśeṣe—ṭhākurera tāhāṅ sevakera pracāra

SYNONYMS

siṁha-dvāre—in front of the main gate, known as Siṁha-dvāra; *yāite*—to go; *mora*—my; *nāhi adhikāra*—there is no right; *viśeṣe*—specifically; *ṭhākurera*—of Lord Jagannātha; *tāhāṅ*—there; *sevakera pracāra*—traffic of the servants.

TRANSLATION

"I have no right to pass by the Siṁha-dvāra, for the servants of Jagannātha are always coming and going there.

TEXT 127

সেবক গতাগতি করে, নাহি অবসর।
তার স্পর্শ হৈলে, সর্বনাশ হবে মোর ॥" ১২৭ ॥

sevaka gatāgati kare, nāhi avasara
tāra sparśa haile, sarva-nāśa habe mora"

SYNONYMS

sevaka—servants; *gatāgati kare*—come and go; *nāhi avasara*—there is no interval; *tāra sparśa haile*—if I touch them; *sarva-nāśa habe mora*—I shall be ruined.

TRANSLATION

"The servants are always coming and going without interval. If I touch them, I shall be ruined."

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves *mlecchas* and *yavanas* because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

শুনি' মহাপ্রভু মনে সন্তোষ পাইলা।
তুষ্ট হঞা তাঁরে কিছু কহিতে লাগিলা ॥ ১২৮ ॥

śuni' mahāprabhu mane santoṣa pāilā
tuṣṭa hañā tāṅre kichu kahite lāgilā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa pāilā*—became very happy; *tuṣṭa hañā*—being pleased; *tāṅre*—unto him; *kichu*—something; *kahite lāgilā*—began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

TEXTS 129-130

"যদ্যপিও তুমি হও জগৎপাবন।
তোমা-স্পর্শে পবিত্র হয় দেব-মুনিগণ ॥ ১২৯ ॥
তথাপি ভক্ত-স্বভাব—মর্যাদা-রক্ষণ।
মর্যাদা-পালন হয় সাধুর ভূষণ ॥ ১৩০ ॥

"yadyapio tumi hao jagat-pāvana
tomā-sparśe pavitra haya deva-muni-gaṇa

tathāpi bhakta-svabhāva — maryādā-rakṣaṇa
maryādā-pālana haya sādhura bhūṣaṇa

SYNONYMS

yadyapio—although; *tumi*—you; *hao*—are; *jagat-pāvana*—the deliverer of the entire universe; *tomā*—you; *sparśe*—by touching; *pavitra*—purified; *haya*—becomes; *deva-muni-gaṇa*—the demigods and great saintly persons; *tathāpi*—still; *bhakta-svabhāva*—the nature of a devotee; *maryādā*—etiquette; *rakṣaṇa*—to protect or observe; *maryādā pālana*—to maintain etiquette; *haya*—is; *sādhura bhūṣaṇa*—ornament of devotees.

TRANSLATION

"My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

TEXT 131

মর্যাদা-লঙ্ঘনে লোক করে উপহাস।
ইহলোক, পরলোক—দুই হয় নাশ ॥ ১৩১ ॥

maryādā-laṅghane loka kare upahāsa
iha-loka, para-loka — dui haya nāśa

SYNONYMS

maryādā-laṅghane—by surpassing the customs of etiquette; *loka*—people; *kare upahāsa*—joke; *iha-loka*—this world; *para-loka*—the next world; *dui*—two; *haya nāśa*—become vanquished.

TRANSLATION

"If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

TEXT 132

মর্যাদা রাখিলে, তুষ্ট কৈলে মোর মন।
তুমি ঐছে না করিলে করে কোন্ জন?" ১৩২ ॥

maryādā rākhile, tuṣṭa kaile mora mana
tumi aiche nā karile kare kon jana?"

SYNONYMS

maryādā rākhile—since you have observed the etiquette; *tuṣṭa kaile*—you have satisfied; *mora mana*—My mind; *tumi*—you; *aiche*—like that; *nā karile*—without doing; *kare*—would do; *kon jana*—who.

TRANSLATION

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

TEXT 133

এত বলি' প্রভু তাঁরে আলিঙ্গন কৈল।
তাঁর কণ্ডুরসা প্রভুর শ্রীঅঙ্গে লাগিল ॥ ১৩৩ ॥

eta bali' prabhu tāṅre āliṅgana kaila
tāṅra kaṇḍu-rasā prabhura śrī-aṅge lāgila

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgana kaila*—embraced; *tāṅra*—his; *kaṇḍu-rasā*—moisture oozing from the itches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅge lāgila*—smeared the body.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord.

TEXT 134

বার বার নিষেধেন, তবু করে আলিঙ্গন।
অঙ্গে রসা লাগে, দুঃখ পায় সনাতন ॥ ১৩৪ ॥

bāra bāra niṣedhena, tabu kare āliṅgana
aṅge rasā lāge, duḥkha pāya sanātana

SYNONYMS

bāra bāra—again and again; *niṣedhena*—forbids; *tabu*—still; *kare āliṅgana*—He embraces; *aṅge*—on the body; *rasā lāge*—oozing moisture touches; *duḥkha*—unhappiness; *pāya*—gets; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Although Sanātana Gosvāmī forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanātana's body, and Sanātana became greatly distressed.

TEXT 135

এইমতে সেবক-প্রভু দুঁহে ঘর গেলা।
আর দিন জগদানন্দ সনাতনেরে মিলিলা॥ ১৩৫॥

ei-mate sevaka-prabhu duṅhe ghara gelā
āra dina jagadānanda sanātanere mililā

SYNONYMS

ei-mate—in this way; *sevaka-prabhu*—the servant and the master; *duṅhe*—both of them; *ghara gelā*—returned to their respective places; *āra dina*—the next day; *jagadānanda*—Jagadānanda; *sanātanere mililā*—met Sanātana Gosvāmī.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī.

TEXT 136

দুইজন বসি' কৃষ্ণকথা-গোষ্ঠী কৈলা।
পণ্ডিতেরে সনাতন দুঃখ নিবেদিলা॥ ১৩৬॥

dui-jana vasi' kṛṣṇa-kathā-goṣṭhī kailā
paṇḍitere sanātana duḥkha nivedilā

SYNONYMS

dui-jana vasi'—both of them sitting; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *goṣṭhī*—discussion; *kailā*—did; *paṇḍitere*—unto Jagadānanda Paṇḍita; *sanātana*—Sanātana Gosvāmī; *duḥkha nivedilā*—submitted his unhappiness.

TRANSLATION

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress.

TEXT 137

"ইহাঁ আইলাঙ প্রভুরে দেখি' দুঃখ খণ্ডাইতে।
যেবা মনে, তাহা প্রভু না দিলা করিতে॥ ১৩৭॥

"ihāṅ āilāṅ prabhure dekhi' duḥkha khaṇḍāite
yebā mane, tāhā prabhu nā dilā karite

SYNONYMS

ihāṅ—here (to Jagannātha Purī); *āilāṅ*—I have come; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhi'*—by seeing; *duḥkha khaṇḍāite*—to diminish my unhappiness; *yebā mane*—what was in my mind; *tāhā*—that; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dilā karite*—did not allow me to do.

TRANSLATION

"I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.

TEXT 138

নিষেধিতে প্রভু আলিঙ্গন করেন মোরে।
মোর কণ্ডুরসা লাগে প্রভুর শরীরে॥ ১৩৮॥

niṣedhite prabhu āliṅgana karena more
mora kaṇḍu-rasā lāge prabhura śarīre

SYNONYMS

niṣedhite—although I forbid; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana*—embracing; *karena*—does; *more*—unto me; *mora kaṇḍu-rasā*—my wet sores; *lāge*—touches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śarīre*—on the body.

TRANSLATION

"Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

TEXT 139

অপরাধ হয় মোর, নাহিক নিস্তার।
জগন্নাথেহ না দেখিয়ে,—এ দুঃখ অপার॥ ১৩৯॥

aparādha haya mora, nāhika nistāra
jagannātheha nā dekhiye, ——e duḥkha apāra

SYNONYMS

aparādha—offense; *haya*—is; *mora*—mine; *nāhika nistāra*—there is no deliverance; *jagannātheha*—also Lord Jagannātha; *nā dekhiye*—I cannot see; e—this; *duḥkha apāra*—great unhappiness.

TRANSLATION

"In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.

TEXT 140

হিত-নিমিত্ত আইলাঙ আমি, হৈল বিপরীতে।
কি করিলে হিত হয় নারি নির্ধারিতে॥" ১৪০॥

hita-nimitta āilāṅa āmi, haila viparīte
ki karile hita haya nāri nirdhārite"

SYNONYMS

hita-nimitta—for benefit; *āilāṅa*—came; *āmi*—I; *haila viparīte*—it has become just the opposite; *ki karile*—how; *hita haya*—there will be benefit; *nāri nirdhārite*—I cannot ascertain.

TRANSLATION

"I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me."

TEXT 141

পণ্ডিত কহে,—"তোমার বাসযোগ্য 'বৃন্দাবন'।
রথযাত্রা দেখি' তাহাঁ করহ গমন॥ ১৪১॥

paṇḍita kahe, ——"tomāra vāsa-yogya 'vṛndāvana'
ratha-yātrā dekhi' tāhāṅ karaha gamana

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *tomāra*—your; *vāsa-yogya*—a suitable place for residence; *vṛndāvana*—Vṛndāvana; *ratha-yātrā dekhi'*—after seeing the Ratha-yātrā festival; *tāhāṅ*—there; *karaha gamana*—go.

TRANSLATION

Jagadānanda Paṇḍita said, "The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.

TEXT 142

প্রভুর আজ্ঞা হঞাছে তোমা' দুই ভায়ে।
বৃন্দাবনে বৈস, তাহাঁ সর্বসুখ পাইয়ে॥ ১৪২॥

prabhura ājñā hañāche tomā' dui bhāye
vṛndāvane vaisa, tāhāṅ sarva-sukha pāiye

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *hañāche*—has been; *tomā'*—you; *dui bhāye*—to the two brothers; *vṛndāvane vaisa*—sit down at Vṛndāvana; *tāhāṅ*—there; *sarva-sukha*—all happiness; *pāiye*—you will get.

TRANSLATION

"The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

TEXT 143

যে-কার্যে আইলা, প্রভুর দেখিলা চরণ।
রথে জগন্নাথ দেখি' করহ গমন॥" ১৪৩॥

ye-kārye āilā, prabhura dekhilā caraṇa
rathe jagannātha dekhi' karaha gamana"

SYNONYMS

ye-kārye—for which business; *āilā*—you have come; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhilā*—you have seen; *caraṇa*—the feet; *rathe*—on the car; *jagannātha*—Lord Jagannātha; *dekhi'*—after seeing; *karaha gamana*—go.

TRANSLATION

"Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave."

TEXT 144

সনাতন কহে,—"ভাল কৈলা উপদেশ।
তাহাঁ যাব, সেই মোর 'প্রভুদত্ত দেশ'॥" ১৪৪॥

sanātana kahe, —"bhāla kailā upadeśa
tāhāṅ yāba, sei mora 'prabhu-datta deśa'"

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *bhāla kailā upadeśa*—you have given good advice; *tāhāṅ yāba*—I shall go there; *sei*—that; *mora*—my; *prabhu-datta*—given by the Lord; *deśa*—residential country.

TRANSLATION

Sanātana Gosvāmī replied, "You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence."

PURPORT

The words *prabhu-datta deśa* are very significant. Śrī Caitanya Mahāprabhu's devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world. The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of *bhakti*. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī Caitanya Mahāprabhu's devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as *prabhu-datta deśa,* the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the *bhakti* cult all over the world (*pṛthivīte āche yata nagarādi grāma*). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

TEXT 145

এত বলি' দুঁহে নিজ-কার্যে উঠি' গেলা।
আর দিন মহাপ্রভু মিলিবারে আইলা॥ ১৪৫॥

eta bali' duṅhe nija-kārye uṭhi' gelā
āra dina mahāprabhu milibāre āilā

SYNONYMS

eta bali'—talking like this; *duṅhe*—both Jagadānanda Paṇḍita and Sanātana Gosvāmī; *nija-kārye*—to their respective duties; *uṭhi'*—getting up; *gelā*—went; *āra dina*—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre āilā*—came to meet.

TRANSLATION

After talking in this way, Sanātana Gosvāmī and Jagadānanda Paṇḍita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see Haridāsa and Sanātana Gosvāmī.

TEXT 146

হরিদাস কৈলা প্রভুর চরণ বন্দন।
হরিদাসে কৈলা প্রভু প্রেম-আলিঙ্গন ॥ ১৪৬ ॥

haridāsa kailā prabhura caraṇa vandana
haridāse kailā prabhu prema-āliṅgana

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *kailā*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *haridāse*—unto Haridāsa; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

TRANSLATION

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love.

TEXT 147

দূর হৈতে দণ্ড-পরণাম করে সনাতন।
প্রভু বোলায় বার বার করিতে আলিঙ্গন ॥ ১৪৭ ॥

dūra haite daṇḍa-paraṇāma kare sanātana
prabhu bolāya bāra bāra karite āliṅgana

SYNONYMS

dūra haite—from a distant place; *daṇḍa-paraṇāma*—offering obeisances and *daṇḍavats*; *kare*—did; *sanātana*—Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāya*—calls; *bāra bāra*—again and again; *karite āliṅgana*—to embrace.

TRANSLATION

Sanātana Gosvāmī offered his obeisances and daṇḍavats from a distant place, but Śrī Caitanya Mahāprabhu called him again and again to embrace him.

TEXT 148

অপরাধ-ভয়ে তেঁহ মিলিতে না আইল।
মহাপ্রভু মিলিবারে সেই ঠাঞি গেল ॥ ১৪৮ ॥

aparādha-bhaye teṅha milite nā āila
mahāprabhu milibāre sei ṭhāñi gela

SYNONYMS

aparādha-bhaye—out of fear of offenses; *teṅha*—Sanātana Gosvāmī; *milite*—to meet; *nā āila*—did not come forward; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—to meet; *sei ṭhāñi*—to Sanātana Gosvāmī; *gela*—went.

TRANSLATION

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

TEXT 149

সনাতন ভাগি' পাছে করেন গমন।
বলাৎকারে ধরি, প্রভু কৈলা আলিঙ্গন ॥ ১৪৯ ॥

sanātana bhāgi' pāche karena gamana
balātkāre dhari, prabhu kailā āliṅgana

SYNONYMS

sanātana—Sanātana Gosvāmī; *bhāgi'*—running away; *pāche*—back; *karena gamana*—goes; *balātkāre*—by force; *dhari*—capturing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced.

TRANSLATION

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

TEXT 150

দুই জন লঞা প্রভু বসিলা পিণ্ডাতে।
নির্বিণ্ণ সনাতন লাগিলা কহিতে॥ ১৫০॥

dui jana lañā prabhu vasilā piṇḍāte
nirviṇṇa sanātana lāgilā kahite

SYNONYMS

dui jana lañā—taking the two of them; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṇḍāte*—on the altar; *nirviṇṇa*—advanced in renunciation; *sanātana*—Sanātana Gosvāmī; *lāgilā kahite*—began to speak.

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

TEXT 151

"হিত লাগি' আইনু মুঞি, হৈল বিপরীত।
সেবাযোগ্য নহি, অপরাধ করোঁ নিতি নিতি॥ ১৫১॥

"hita lāgi' āinu muñi, haila viparīta
sevā-yogya nahi, aparādha karoṅ niti niti

SYNONYMS

hita lāgi'—for benefit; *āinu muñi*—I came; *haila viparīta*—it has become just the opposite; *sevā-yogya nahi*—I am not fit to render service; *aparādha karoṅ*—I commit offenses; *niti niti*—day after day.

TRANSLATION

"I came here for my benefit," he said, "but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

TEXT 152

সহজে নীচ-জাতি মুঞি, দুষ্ট, 'পাপাশয়'।
মোরে তুমি ছুঁইলে মোর অপরাধ হয়॥ ১৫২॥

sahaje nīca-jāti muñi, duṣṭa, 'pāpāśaya'
more tumi chuṅile mora aparādha haya

SYNONYMS

sahaje—by nature; *nīca-jāti*—lowborn; *muñi*—I; *duṣṭa*—sinful; *pāpa-āśaya*—reservoir of sinful activities; *more*—me; *tumi chuṅile*—if You touch; *mora*—my; *aparādha haya*—there is offense.

TRANSLATION

"By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

TEXT 153

তাহাতে আমার অঙ্গে কণ্ডু-রসা-রক্ত চলে।
তোমার অঙ্গে লাগে, তবু স্পর্শহ তুমি বলে ॥ ১৫৩ ॥

tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale
tomāra aṅge lāge, tabu sparśaha tumi bale

SYNONYMS

tāhāte—over and above this; *āmāra*—my; *aṅge*—on the body; *kaṇḍu-rasā*—from wet, itching sores; *rakta*—blood; *cale*—runs; *tomāra aṅge lāge*—touches Your body; *tabu*—still; *sparśaha*—touch; *tumi*—You; *bale*—by force.

TRANSLATION

"Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

TEXT 154

বীভৎস স্পর্শিতে না কর ঘৃণা-লেশে।
এই অপরাধে মোর হবে সর্বনাশে ॥ ১৫৪ ॥

bībhatsa sparśite nā kara ghṛṇā-leśe
ei aparādhe mora habe sarva-nāśe

SYNONYMS

bībhatsa—horrible; *sparśite*—to touch; *nā kara*—You do not do; *ghṛṇā-leśe*—even a small bit of aversion; *ei aparādhe*—because of this offense; *mora*—my; *habe*—there will be; *sarva-nāśe*—loss of everything auspicious.

TRANSLATION

"My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

TEXT 155

তাতে ইহাঁ রহিলে মোর না হয় 'কল্যাণ'।
আজ্ঞা দেহ'—রথ দেখি' যাঙ বৃন্দাবন ॥ ১৫৫ ॥

tāte ihāṅ rahile mora nā haya 'kalyāṇa'
ājñā deha'—ratha dekhi' yāṅa vṛndāvana

SYNONYMS

tāte—because of this; *ihāṅ*—here; *rahile*—if I remain; *mora*—my; *nā*—not; *haya*—there is; *kalyāṇa*—auspiciousness; *ājñā deha'*—kindly give the order; *ratha dekhi'*—after witnessing the Ratha-yātrā festival; *yāṅa vṛndāvana*—I may return to Vṛndāvana.

TRANSLATION

"Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā festival.

TEXT 156

জগদানন্দ-পণ্ডিতে আমি যুক্তি পুছিল।
বৃন্দাবন যাইতে তেঁহ উপদেশ দিল ॥" ১৫৬ ॥

jagadānanda-paṇḍite āmi yukti puchila
vṛndāvana yāite teṅha upadeśa dila"

SYNONYMS

jagadānanda-paṇḍite—from Jagadānanda Paṇḍita; *āmi*—I; *yukti*—advice; *puchila*—inquired; *vṛndāvana yāite*—to go to Vṛndāvana; *teṅha*—he; *upadeśa dila*—has given instruction.

TRANSLATION

"I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana."

TEXT 157

এত শুনি' মহাপ্রভু সরোষ-অন্তরে।
জগদানন্দে ক্রুদ্ধ হঞা করে তিরস্কারে ॥ ১৫৭ ॥

eta śuni' mahāprabhu saroṣa-antare
jagadānande kruddha hañā kare tiraṣkāre

SYNONYMS

eta śuni'—hearing this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sa-roṣa-antare*—in an angry mood; *jagadānande*—at Jagadānanda Paṇḍita; *kruddha hañā*—becoming very angry; *kare tiraḥ-kāre*—chastises.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Paṇḍita.

TEXT 158

"কালিকার বটুয়া জগা ঐছে গর্বী হৈল।
তোমা-সবারেহ উপদেশ করিতে লাগিল ॥ ১৫৮ ॥

"kālikāra baṭuyā jagā aiche garvī haila
tomā-sabāreha upadeśa karite lāgila

SYNONYMS

kālikāra—new; *baṭuyā*—boy; *jagā*—Jagadānanda Paṇḍita; *aiche*—so; *garvī haila*—has become proud; *tomā-sabāreha*—persons like you; *upadeśa karite*—to advise; *lāgila*—has begun.

TRANSLATION

"Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

TEXT 159

ব্যবহারে-পরমার্থে তুমি—তার গুরু-তুল্য।
তোমারে উপদেশে, না জানে আপন-মূল্য ॥ ১৫৯ ॥

vyavahāre-paramārthe tumi——tāra guru-tulya
tomāre upadeśe, nā jāne āpana-mūlya

SYNONYMS

vyavahāre—in ordinary dealings; *parama-arthe*—in spiritual matters; *tumi*—you; *tāra*—of him; *guru-tulya*—like a spiritual master; *tomāre*—you; *upadeśe*—he advises; *nā jāne*—does not know; *āpana-mūlya*—his value.

TRANSLATION

"In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

TEXT 160

আমার উপদেষ্টা তুমি—প্রামাণিক আর্য।
তোমারেহ উপদেশে—বালকা করে ঐছে কার্য ॥১৬০॥

āmāra upadeṣṭā tumi——prāmāṇika ārya
tomāreha upadeśe——bālakā kare aiche kārya

SYNONYMS

āmāra—My; *upadeṣṭā*—adviser; *tumi*—you; *prāmāṇika ārya*—authorized person; *tomāreha*—even you; *upadeśe*—he advises; *bālakā*—boy; *kare*—does; *aiche*—such; *kārya*—business.

TRANSLATION

"My dear Sanātana, you are on the level of My adviser, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy."

TEXT 161

শুনি' সনাতন পায়ে ধরি' প্রভুরে কহিল।
"জগদানন্দের সৌভাগ্য আজি সে জানিল ॥ ১৬১ ॥

śuni' sanātana pāye dhari' prabhure kahila
"jagadānandera saubhāgya āji se jānila

SYNONYMS

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *pāye dhari'*—capturing the feet; *prabhure kahila*—began to say to Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Paṇḍita; *saubhāgya*—fortune; *āji*—now; *se*—that; *jānila*—I understand.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadānanda.

TEXT 162

আপনার 'অসৌভাগ্য' আজি হৈল জ্ঞান।
জগতে নাহি জগদানন্দ-সম ভাগ্যবান্॥ ১৬২॥

āpanāra 'asaubhāgya' āji haila jñāna
jagate nāhi jagadānanda-sama bhāgyavān

SYNONYMS

āpanāra—my personal; *asaubhāgya*—misfortune; *āji*—today; *haila jñāna*—I can understand; *jagate*—within this world; *nāhi*—there is not; *jagadānanda-sama*—like Jagadānanda Paṇḍita; *bhāgyavān*—fortunate person.

TRANSLATION

"I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

TEXT 163

জগদানন্দে পিয়াও আত্মীয়তা-সুধারস।
মোরে পিয়াও গৌরবস্তুতি-নিম্ব-নিশিন্দা-রস॥১৬৩॥

jagadānande piyāo ātmīyatā-sudhā-rasa
more piyāo gaurava-stuti-nimba-niśindā-rasa

SYNONYMS

jagadānande—unto Jagadānanda Paṇḍita; *piyāo*—You cause to drink; *ātmīyatā-sudhā-rasa*—the nectar of affectionate relations; *more*—me; *piyāo*—You cause to drink; *gaurava-stuti*—honorable prayers; *nimba-niśindā-rasa*—the juice of *nimba* fruit and *niśindā*.

TRANSLATION

"Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā.

TEXT 164

আজিহ নহিল মোরে আত্মীয়তা-জ্ঞান।
মোর অভাগ্য, তুমি—স্বতন্ত্র ভগবান্!" ১৬৪॥

ājiha nahila more ātmīyatā-jñāna!
mora abhāgya, tumi—svatantra bhagavān!"

SYNONYMS

ājiha—even until now; *nahila*—there has not been; *more*—unto me; *ātmīyatā-jñāna*—feeling as one of Your relations; *mora abhāgya*—my misfortune; *tumi*—You; *svatantra bhagavān*—the independent Personality of Godhead.

TRANSLATION

"It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead."

TEXT 165

শুনি' মহাপ্রভু কিছু লজ্জিত হৈলা মনে।
তাঁরে সন্তোষিতে কিছু বলেন বচনে॥ ১৬৫॥

śuni' mahāprabhu kichu lajjita hailā mane
tāṅre santoṣite kichu balena vacane

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—somewhat; *lajjita*—ashamed; *hailā*—became; *mane*—within the mind; *tāṅre*—him; *santoṣite*—to satisfy; *kichu*—some; *balena*—said; *vacane*—words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

TEXT 166

"জগদানন্দ প্রিয় আমার নহে তোমা হৈতে।
মর্যাদা-লঙ্ঘন আমি না পারোঁ সহিতে॥ ১৬৬॥

"jagadānanda priya āmāra nahe tomā haite
maryādā-laṅghana āmi nā pāroṅ sahite

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *priya*—more dear; *āmāra*—to Me; *nahe*—is not; *tomā haite*—than you; *maryādā-laṅghana*—transgressing the etiquette; *āmi*—I; *nā*—not; *pāroṅ*—can; *sahite*—tolerate.

TRANSLATION

"My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

কাহাঁ তুমি – প্রামাণিক, শাস্ত্রে প্রবীণ।
কাহাঁ জগা—কালিকার বটুয়া নবীন। ১৬৭ ॥

kāhāṅ tumi——prāmāṇika, śāstre pravīṇa!
kāhāṅ jagā——kālikāra baṭuyā navīna!

SYNONYMS

kāhāṅ—where; *tumi*—you; *prāmāṇika*—authority; *śāstre pravīṇa*—experienced in the learning of the *śāstras*; *kāhāṅ*—where; *jagā*—Jagā; *kālikāra*—recent; *baṭuyā*—youth; *navīna*—new.

TRANSLATION

"You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

TEXT 168

আমাকেহ বুঝাইতে তুমি ধর শক্তি।
কত ঠাঞি বুঝাঞাছ ব্যবহার-ভক্তি ॥ ১৬৮ ॥

āmākeha bujhāite tumi dhara śakti
kata ṭhāñi bujhāñācha vyavahāra-bhakti

SYNONYMS

āmākeha—even Me; *bujhāite*—to convince; *tumi*—you; *dhara*—have; *śakti*—power; *kata ṭhāñi*—in how many places; *bujhāñācha*—you have convinced; *vyavahāra-bhakti*—ordinary behavior as well as devotional service.

TRANSLATION

"You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

TEXT 169

তোমারে উপদেশ করে, না যায় সহন।
অতএব তারে আমি করিয়ে ভৎর্সন ॥ ১৬৯ ॥

tomāre upadeśa kare, nā yāya sahana
ataeva tāre āmi kariye bhartsana

SYNONYMS

tomāre—you; *upadeśa kare*—advises; *nā yāya sahana*—I cannot tolerate; *ataeva*—therefore; *tāre*—unto him; *āmi*—I; *kariye*—do; *bhartsana*—chastisement.

TRANSLATION

"Jagā's advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

বহিরঙ্গ-জ্ঞানে তোমারে না করি স্তবন।
তোমার গুণে স্তুতি করায় যৈছে তোমার গুণ ॥১৭০॥

bahiraṅga-jñāne tomāre nā kari stavana
tomāra guṇe stuti karāya yaiche tomāra guṇa

SYNONYMS

bahiraṅga-jñāne—thinking outside My intimate relationship; *tomāre*—unto you; *nā kari*—I do not; *stavana*—offer praise; *tomāra*—your; *guṇe*—by qualifications; *stuti karāya*—one is induced to offer prayers; *yaiche*—as; *tomāra*—your; *guṇa*—attributes.

TRANSLATION

"I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

TEXT 171

যদ্যপি কাহার 'মমতা' বহুজনে হয়।
প্রীতি-স্বভাবে কাহাতে কোন ভাবোদয় ॥ ১৭১ ॥

yadyapi kāhāra 'mamatā' bahu-jane haya
prīti-svabhāve kāhāte kona bhāvodaya

SYNONYMS

yadyapi—although; *kāhāra*—of someone; *mamatā*—affection; *bahu-jane*—unto many persons; *haya*—there is; *prīti-svabhāve*—according to one's affection; *kāhāte*—in someone; *kona*—some; *bhāva-udaya*—awakening of ecstatic love.

TRANSLATION

"Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

TEXT 172

তোমার দেহ তুমি কর বীভৎস-জ্ঞান।
তোমার দেহ আমারে লাগে অমৃত-সমান॥ ১৭২॥

tomāra deha tumi kara bībhatsa-jñāna
tomāra deha āmāre lāge amṛta-samāna

SYNONYMS

tomāra deha—your body; *tumi*—you; *kara bībhatsa-jñāna*—consider horrible; *tomāra deha*—your body; *āmāre*—unto Me; *lāge*—appears; *amṛta-samāna*—as if made of nectar.

TRANSLATION

"You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173

অপ্রাকৃত-দেহ তোমার 'প্রাকৃত' কভু নয়।
তথাপি তোমার তাতে প্রাকৃত-বুদ্ধি হয়॥ ১৭৩॥

aprākṛta-deha tomāra 'prākṛta' kabhu naya
tathāpi tomāra tāte prākṛta-buddhi haya

SYNONYMS

aprākṛta—transcendental; *deha*—body; *tomāra*—your; *prākṛta*—material; *kabhu naya*—is never; *tathāpi*—still; *tomāra*—your; *tāte*—in that; *prākṛta-buddhi*—conception as material; *haya*—is.

TRANSLATION

"Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: "A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. *Karmīs* think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a *karmī* is called material because the *karmī,* being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord's service must be accepted as transcendental. Whereas *karmīs* are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary *karma* may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the *sahajiyās* foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the *sahajiyās,* Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book *Kalyāṇa-kalpa-taru:*

āmi ta' vaiṣṇava, e-buddhi ha-ile,
amānī nā haba āmi
pratiṣṭhāśā āsi', hṛdaya dūṣibe,
ha-iba niraya-gāmī
nije śreṣṭha jāni', ucchiṣṭādi-dāne,
habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā,
nā la-iba pūjā kāra

"If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and

shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (*Antya-līlā* 20.28):

premera svabhāva — yāhāṅ premera sambandha
sei māne, — 'kṛṣṇe mora nāhi prema-gandha'

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa."

TEXT 174

'প্রাকৃত' হৈলেহ তোমার বপু নারি উপেক্ষিতে।
ভদ্রাভদ্র-বস্তুজ্ঞান নাহিক 'প্রাকৃতে' ॥ ১৭৪ ॥

'prākṛta' haile ha tomāra vapu nāri upekṣite
bhadrābhadra-vastu-jñāna nāhika 'prākṛte'

SYNONYMS

prākṛta—material; *haile ha*—even if it were; *tomāra*—your; *vapu*—body; *nāri*—I cannot; *upekṣite*—neglect; *bhadra-abhadra*—good and bad; *vastu-jñāna*—appreciation of things; *nāhika*—there is not; *prākṛte*—in the material world.

TRANSLATION

"Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a *sannyāsī*. Therefore even if your body were material, a *sannyāsī* should see no distinction between a good body and a bad body.

TEXT 175

কিং ভদ্রং কিমভদ্রং বা দ্বৈতস্যাবস্তুনঃ কিয়ৎ।
বাচোদিতং তদনৃতং মনসা ধ্যাতমেব চ ॥ ১৭৫ ॥

kiṁ bhadraṁ kim abhadraṁ vā
dvaitasyāvastunaḥ kiyat

vācoditaṁ tad anṛtaṁ
manasā dhyātam eva ca

SYNONYMS

kim—what; *bhadram*—good; *kim*—what; *abhadram*—bad; *vā*—or; *dvaitasya*—of this material world; *avastunaḥ*—that which has temporary existence; *kiyat*—how much; *vācā*—by words; *uditam*—vibrated; *tat*—that; *anṛtam*—without permanent existence; *manasā*—by the mind; *dhyātam*—conceived; *eva*—certainly; *ca*—and.

TRANSLATION

" 'Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.28.4).

TEXT 176

'দ্বৈতে' ভদ্রাভদ্র-জ্ঞান, সব—'মনোধর্ম' ।
'এই ভাল, এই মন্দ',—এই সব 'ভ্রম' ॥ ১৭৬ ॥

'dvaite' bhadrābhadra-jñāna, saba—'manodharma'
'ei bhāla, ei manda', —ei saba 'bhrama'

SYNONYMS

dvaite—in the material world; *bhadra-abhadra-jñāna*—understanding of good and bad; *saba*—all; *manaḥ-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake.

TRANSLATION

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad,' is all a mistake.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad

for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

TEXT 177

বিদ্যাবিনয়সম্পন্নে ব্রাহ্মণে গবি হস্তিনি।
শুনি চৈব শ্বপাকে চ পণ্ডিতাঃ সমদর্শিনঃ ॥ ১৭৭ ॥

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

SYNONYMS

vidyā—knowledge; *vinaya*—gentleness; *sampanne*—endowed with; *brāhmaṇe*—unto a *brāhmaṇa*; *gavi*—unto a cow; *hastini*—unto an elephant; *śuni*—unto a dog; *ca*—and; *eva*—also; *śva-pāke*—unto a dog-eater; *ca*—also; *paṇḍitāḥ*—those who are actually learned in spiritual understanding; *sama-darśinaḥ*—equipoised.

TRANSLATION

." **'The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.'**

PURPORT

This is a quotation from *Bhagavad-gītā* (5.18).

TEXT 178

জ্ঞানবিজ্ঞানতৃপ্তাত্মা কূটস্থো বিজিতেন্দ্রিয়ঃ।
যুক্ত ইত্যুচ্যতে যোগী সমলোষ্ট্রাশ্মকাঞ্চনঃ ॥ ১৭৮ ॥

jñāna-vijñāna-tṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

SYNONYMS

jñāna—by acquired knowledge; *vijñāna*—realized knowledge; *tṛpta*—satisfied; *ātmā*—living entity; *kūṭa-sthaḥ*—fixed in his constitutional position; *vijita*—con-

trolled; *indriyaḥ*—whose senses; *yuktaḥ*—in touch with the Supreme; *iti*—thus; *ucyate*—is said; *yogī*—a *yogī*; *sama*—equal; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

TRANSLATION

" 'One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect yogī.'

PURPORT

This is also a quotation from *Bhagavad-gītā* (6.8).

TEXT 179

আমি ত'—সন্ন্যাসী, আমার 'সম-দৃষ্টি' ধর্ম।
চন্দন-পঙ্কেতে আমার জ্ঞান হয় 'সম'॥ ১৭৯॥

āmi ta'—sannyāsī, āmāra 'sama-dṛṣṭi' dharma
candana-paṅkete āmāra jñāna haya 'sama'

SYNONYMS

āmi—I; *ta'*—certainly; *sannyāsī*—in the renounced order of life; *āmāra*—My; *sama-dṛṣṭi*—seeing everything on the same platform; *dharma*—duty; *candana-paṅkete*—between sandalwood pulp and mud; *āmāra*—My; *jñāna*—knowledge; *haya*—is; *sama*—same.

TRANSLATION

"Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a *sannyāsī,* a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a *sannyāsī* or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a *sannyāsī,* a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the

advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

TEXT 180

এই লাগি' তোমা ত্যাগ করিতে না যুয়ায় ।
ঘৃণা-বুদ্ধি করি যদি, নিজ-ধর্ম যায় ॥" ১৮০ ॥

ei lāgi' tomā tyāga karite nā yuyāya
ghṛṇā-buddhi kari yadi, nija-dharma yāya"

SYNONYMS

ei lāgi'—for this reason; *tomā*—you; *tyāga karite*—to reject; *nā yuyāya*—is not befitting; *ghṛṇā-buddhi kari*—I regard with hatred; *yadi*—if; *nija-dharma yāya*—I deviate from My duty.

TRANSLATION

"For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty."

TEXT 181

হরিদাস কহে,--"প্রভু, যে কহিলা তুমি ।
এই 'বাহ্য প্রতারণা' নাহি মানি আমি ॥ ১৮১ ॥

haridāsa kahe, ——"prabhu, ye kahilā tumi
ei 'bāhya pratāraṇā' nāhi māni āmi

SYNONYMS

haridāsa kahe—Haridāsa said; *prabhu*—my Lord; *ye*—what; *kahilā*—have spoken; *tumi*—You; *ei*—this; *bāhya pratāraṇā*—external formality; *nāhi māni āmi*—I do not accept.

TRANSLATION

Haridāsa said, "My dear Lord, what You have spoken deals with external formalities. I do not accept it.

TEXT 182

আমা-সব অধমে যে করিয়াছ অঙ্গীকার ।
দীনদয়ালু-গুণ তোমার তাহাতে প্রচার ॥" ১৮২ ॥

āmā-saba adhame ye kariyācha aṅgīkāra
dīna-dayālu-guṇa tomāra tāhāte pracāra"

SYNONYMS

āmā-saba—all of us; *adhame*—most fallen; *ye*—that; *kariyācha*—You have done; *aṅgīkāra*—acceptance; *dīna-dayālu*—merciful unto the fallen souls; *guṇa*—attribute; *tomāra*—of You; *tāhāte*—in that; *pracāra*—proclaiming.

TRANSLATION

"My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world."

TEXT 183

প্রভু হাসি' কহে,—"শুন, হরিদাস, সনাতন।
তত্ত্বতঃ কহি তোমা-বিষয়ে যৈছে মোর মন॥ ১৮৩॥

prabhu hāsi' kahe, —"śuna, haridāsa, sanātana
tattvataḥ kahi tomā-viṣaye yaiche mora mana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—says; *śuna*—hear; *haridāsa*—My dear Haridāsa; *sanātana*—My dear Sanātana; *tattvataḥ*—truly; *kahi*—I am speaking; *tomā-viṣaye*—about you; *yaiche*—as; *mora mana*—My mind.

TRANSLATION

Lord Caitanya smiled and said, "Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

TEXT 184

তোমারে 'লাল্য', আপনাকে 'লালক' অভিমান।
লালকের লাল্যে নহে দোষ-পরিজ্ঞান॥ ১৮৪॥

tomāre 'lālya', āpanāke 'lālaka' abhimāna
lālakera lālye nahe doṣa-parijñāna

SYNONYMS

tomāre—unto you; *lālya*—maintained; *āpanāke*—unto Me; *lālaka*—the maintainer; *abhimāna*—conception; *lālakera*—of the maintainer; *lālye*—unto the maintained; *nahe*—not; *doṣa*—fault; *parijñāna*—understanding.

TRANSLATION

"My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

TEXT 185

আপনারে হয় মোর অমান্য-সমান।
তোমা-সবারে করোঁ মুঞি বালক-অভিমান ॥১৮৫॥

āpanāre haya mora amānya-samāna
tomā-sabāre karoṅ muñi bālaka-abhimāna

SYNONYMS

āpanāre—unto Myself; *haya*—there is; *mora*—My; *amānya*—not deserving respect; *samāna*—like; *tomā-sabāre*—unto all of you; *karoṅ*—do; *muñi*—I; *bālaka-abhimāna*—considering My sons.

TRANSLATION

"I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

TEXT 186

মাতার যৈছে বালকের 'অমেধ্য' লাগে গায়।
ঘৃণা নাহি জন্মে, আর মহাসুখ পায় ॥ ১৮৬ ॥

mātāra yaiche bālakera 'amedhya' lāge gāya
ghṛṇā nāhi janme, āra mahā-sukha pāya

SYNONYMS

mātāra—of the mother; *yaiche*—as; *bālakera*—of the child; *amedhya*—stool and urine; *lāge gāya*—touches the body; *ghṛṇā*—hatred; *nāhi janme*—does not arise; *āra*—more; *mahā-sukha*—great pleasure; *pāya*—gets.

TRANSLATION

"When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

TEXT 187

'লাল্যামেধ্য' লালকের চন্দন-সম ভায়।
সনাতনের ক্লেদে আমার ঘৃণা না উপজায়॥" ১৮৭॥

'lālyāmedhya' lālakera candana-sama bhāya
sanātanera klede āmāra ghṛṇā nā upajāya"

SYNONYMS

lālya—of the maintained child; *amedhya*—stool and urine; *lālakera*—of the maintainer; *candana-sama*—like sandalwood pulp; *bhāya*—appears; *sanātanera*—of Sanātana Gosvāmī; *klede*—unto the moisture of the sores; *āmāra*—My; *ghṛṇā*—hatred; *nā*—not; *upajāya*—arises.

TRANSLATION

"The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanātana touches My body, I have no hatred for him."

TEXT 188

হরিদাস কহে,—"তুমি ঈশ্বর দয়াময়।
তোমার গম্ভীর হৃদয় বুঝন না যায়॥ ১৮৮॥

haridāsa kahe, —"tumi īśvara dayā-maya
tomāra gambhīra hṛdaya bujhana nā yāya

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *dayā-maya*—merciful; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *bujhana nā yāya*—cannot be understood.

TRANSLATION

Haridāsa Ṭhākura said, "My dear sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

TEXT 189

বাসুদেব – গলৎকুষ্ঠী, তাতে অঙ্গ — কীড়াময়।
তারে আলিঙ্গন কৈলা হঞা সদয়॥ ১৮৯॥

vāsudeva — galat-kuṣṭhī, tāte aṅga — kīḍā-maya
tāre āliṅgana kailā hañā sadaya

SYNONYMS

vāsudeva—Vāsudeva; *galat-kuṣṭhī*—suffering from leprosy; *tāte*—over and above that; *aṅga*—the body; *kīḍā-maya*—full of worms; *tāre*—him; *āliṅgana*—embracing; *kailā*—You did; *hañā sa-daya*—being merciful.

TRANSLATION

"You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

TEXT 190

আলিঙ্গিয়া কৈলা তার কন্দর্প-সম অঙ্গ।
বুঝিতে না পারি তোমার কৃপার তরঙ্গ॥" ১৯০॥

āliṅgiyā kailā tāra kandarpa-sama aṅga
bujhite nā pāri tomāra kṛpāra taraṅga"

SYNONYMS

āliṅgiyā—by embracing; *kailā*—You made; *tāra*—his; *kandarpa-sama*—as beautiful as Cupid; *aṅga*—body; *bujhite nā pāri*—we cannot understand; *tomāra*—Your; *kṛpāra taraṅga*—waves of mercy.

TRANSLATION

"By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy."

TEXT 191

প্রভু কহে,—"বৈষ্ণব-দেহ 'প্রাকৃত' কভু নয়।
'অপ্রাকৃত' দেহ ভক্তের 'চিদানন্দময়'॥ ১৯১॥

prabhu kahe, —"vaiṣṇava-deha 'prākṛta' kabhu naya
'aprākṛta' deha bhaktera 'cid-ānanda-maya'

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *vaiṣṇava deha*—the body of a Vaiṣṇava; *prākṛta*—material; *kabhu naya*—is never; *aprākṛta*—transcendental; *deha*—body; *bhaktera*—of a devotee; *cit-ānanda-maya*—full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the *Padma Purāṇa* therefore state: *arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. . .yasya vā nārakī saḥ.* The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

TEXT 192

দীক্ষাকালে ভক্ত করে আত্মসমর্পণ।
সেইকালে কৃষ্ণ তারে করে আত্মসম॥ ১৯২॥

dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama

SYNONYMS

dīkṣā-kāle—at the time of initiation; *bhakta*—the devotee; *kare*—does; *ātma*—of himself; *samarpaṇa*—full dedication; *sei-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *ātma-sama*—as spiritual as Himself.

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

সেই দেহ করে তার চিদানন্দময়।
অপ্রাকৃত-দেহে তাঁর চরণ ভজয়॥ ১৯৩॥

sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāṅra caraṇa bhajaya

SYNONYMS

sei deha—that body; *kare*—makes; *tāra*—his; *cit-ānanda-maya*—full of transcendental bliss; *aprākṛta-dehe*—in that transcendental body; *tāṅra*—His; *caraṇa*—feet; *bhajaya*—worships.

TRANSLATION

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

TEXT 194

মর্ত্যো যদা ত্যক্তসমস্তকর্মা
নিবেদিতাত্মা বিচিকীর্ষিতো মে।
তদামৃতত্বং প্রতিপদ্যমানো
ময়াত্মভূয়ায় চ কল্পতে বৈ॥ ১৯৪॥

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

SYNONYMS

martyaḥ—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—giving up; *samasta*—all; *karmāḥ*—fruitive activities; *nivedita-ātmā*—a fully surrendered soul; *vicikīrṣitaḥ*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānaḥ*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. *Karmīs* may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-aparādha*. In this connection one should consult Śrīla Sanātana Gosvāmī's *Bṛhad-bhāgavatāmṛta* (1.3.45 and 2.3.139).

TEXT 195

সনাতনের দেহে কৃষ্ণ কণ্ডু উপজাঞা।
আমা পরীক্ষিতে ইহাঁ দিলা পাঠাঞা॥ ১৯৫॥

sanātanera dehe kṛṣṇa kaṇḍu upajāñā
āmā parīkṣite ihāṅ dilā pāṭhāñā

SYNONYMS

sanātanera—of Sanātana Gosvāmī; *dehe*—in the body; *kṛṣṇa*—Lord Kṛṣṇa; *kaṇḍu*—itches; *upajāñā*—manifesting; *āmā*—Me; *parīkṣite*—to test; *ihāṅ*—here; *dilā pāṭhāñā*—has sent.

TRANSLATION

"Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.

TEXT 196

ঘৃণা করি' আলিঙ্গন না করিতাম যবে।
কৃষ্ণ-ঠাঞি অপরাধ-দণ্ড পাইতাম তবে॥ ১৯৬॥

ghṛṇā kari' āliṅgana nā karitāma yabe
kṛṣṇa-ṭhāñi aparādha-daṇḍa pāitāma tabe

SYNONYMS

ghṛṇā kari'—hating; *āliṅgana*—embracing; *nā karitāma*—I would not do; *yabe*—when; *kṛṣṇa-ṭhāñi*—unto Lord Kṛṣṇa; *aparādha-daṇḍa*—punishment for offenses; *pāitāma*—I would have gotten; *tabe*—then.

TRANSLATION

"If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.

TEXT 197

পারিষদ-দেহ এই, না হয় দুর্গন্ধ।
প্রথম দিবসে পাইলুঁ চতুঃসম-গন্ধ॥" ১৯৭॥

pāriṣada-deha ei, nā haya durgandha
prathama divase pāiluṅ catuḥsama-gandha"

SYNONYMS

pāriṣada-deha—the body of Kṛṣṇa's associate; *ei*—this; *nā haya*—is not; *durgandha*—having a bad smell; *prathama divase*—on the first day; *pāiluṅ*—I got; *catuḥsama-gandha*—the smell of *catuḥsama,* a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION

"Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuḥsama [a mixture of sandalwood pulp, camphor, aguru and musk]."

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī's body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a

mixture of sandalwood pulp, camphor, musk and aguru. In the *Garuḍa Purāṇa* this mixture, which is called *catuḥsama,* is described as follows:

kastūrikāyā dvau bhāgau
catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ
śaśinaḥ syāt catuḥsamam

"Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama.*" The aroma of *catuḥsama* is very pleasing. It is also mentioned in the *Hari-bhakti-vilāsa* (6.115).

TEXT 198

বস্তুতঃ প্রভু যবে কৈলা আলিঙ্গন।
তাঁর স্পর্শে গন্ধ হৈল চন্দনের সম॥ ১৯৮॥

vastutaḥ prabhu yabe kailā āliṅgana
tāṅra sparśe gandha haila candanera sama

SYNONYMS

vastutaḥ—in fact; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *kailā*—did; *āliṅgana*—embracing; *tāṅra sparśe*—by His touch; *gandha haila*—there was a fragrance; *candanera sama*—exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord's touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

TEXT 199

প্রভু কহে,—সনাতন, না মানিহ দুঃখ।
তোমার আলিঙ্গনে আমি পাই বড় সুখ॥ ১৯৯॥

prabhu kahe, ——"sanātana, nā māniha duḥkha
tomāra āliṅgane āmi pāi baḍa sukha

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *sanātana*—My dear Sanātana; *nā māniha duḥkha*—do not be unhappy; *tomāra āliṅgane*—by embracing you; *āmi*—I; *pāi*—get; *baḍa sukha*—great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure.

TEXT 200

এ-বৎসর তুমি ইহাঁ রহ আমা-সনে।
বৎসর রহি' তোমারে আমি পাঠাইমু বৃন্দাবনে ॥২০০॥

e-vatsara tumi ihāṅ raha āmā-sane
vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane

SYNONYMS

e-vatsara—this year; *tumi*—you; *ihāṅ*—here; *raha*—remain; *āmā-sane*—with Me; *vatsara*—year; *rahi'*—remaining; *tomāre*—you; *āmi*—I; *pāṭhāimu vṛndāvane*—shall send to Vṛndāvana.

TRANSLATION

"Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana."

TEXT 201

এত বলি' পুনঃ তাঁরে কৈলা আলিঙ্গন।
কণ্ডু গেল, অঙ্গ হৈল সুবর্ণের সম ॥ ২০১ ॥

eta bali' punaḥ tāṅre kailā āliṅgana
kaṇḍu gela, aṅga haila suvarṇera sama

SYNONYMS

eta bali'—saying this; *punaḥ*—again; *tāṅre*—him; *kailā*—did; *āliṅgana*—embracing; *kaṇḍu gela*—the itching sores disappeared; *aṅga*—the body; *haila*—became; *suvarṇera sama*—like gold.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana's itches disappeared, and his entire body resembled the color of gold.

TEXT 202

দেখি' হরিদাস মনে হৈলা চমৎকার।
প্রভুরে কহেন,—"এই ভঙ্গী যে তোমার ॥ ২০২ ॥

dekhi' haridāsa mane hailā camatkāra
prabhure kahena, ——"ei bhaṅgī ye tomāra

SYNONYMS

dekhi'—seeing; *haridāsa*—Haridāsa Ṭhākura; *mane*—in the mind; *hailā camatkāra*—became astonished; *prabhure kahena*—spoke to the Lord; *ei*—this; *bhaṅgī*—transcendental activity; *ye*—which; *tomāra*—Your.

TRANSLATION

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, "This is Your pastime.

TEXT 203

সেই ঝারিখণ্ডের পানী তুমি খাওয়াইলা।
সেই পানী-লক্ষ্যে ইঁহার কণ্ডু উপজাইলা॥ ২০৩॥

sei jhārikhaṇḍera pānī tumi khāoyāilā
sei pānī-lakṣye iṅhāra kaṇḍu upajāilā

SYNONYMS

sei—that; *jhārikhaṇḍera*—of Jhārikhaṇḍa; *pānī*—water; *tumi*—You; *khāoyāilā*—made to drink; *sei pānī-lakṣye*—on account of this water; *iṅhāra*—of Sanātana Gosvāmī; *kaṇḍu upajāilā*—You generated the itching.

TRANSLATION

"My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body.

TEXT 204

কণ্ডু করি' পরীক্ষা করিলে সনাতনে।
এই লীলা-ভঙ্গী তোমার কেহ নাহি জানে" ॥২০৪॥

kaṇḍu kari' parīkṣā karile sanātane
ei līlā-bhaṅgī tomāra keha nāhi jāne"

SYNONYMS

kaṇḍu kari'—generating the itching sores; *parīkṣā*—examination; *karile*—You did; *sanātane*—unto Sanātana Gosvāmī; *ei*—this; *līlā*—of pastimes; *bhaṅgī*—trick; *tomāra*—Your; *keha nāhi jāne*—no one knows.

TRANSLATION

"After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes."

TEXT 205

দুঁহে আলিঙ্গিয়া প্রভু গেলা নিজালয়।
প্রভুর গুণ কহে দুঁহে হঞা প্রেমময়॥ ২০৫॥

duṅhe āliṅgiyā prabhu gelā nijālaya
prabhura guṇa kahe duṅhe hañā prema-maya

SYNONYMS

duṅhe—both of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—departed; *nija-ālaya*—for His place; *prabhura guṇa*—attributes of Śrī Caitanya Mahāprabhu; *kahe*—discussed; *duṅhe*—both of them; *hañā*—being; *prema-maya*—overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord's transcendental attributes.

TEXT 206

এইমত সনাতন রহে প্রভু-স্থানে।
কৃষ্ণচৈতন্য-গুণ-কথা হরিদাস-সনে॥ ২০৬॥

ei-mata sanātana rahe prabhu-sthāne
kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remained; *prabhu-sthāne*—at the shelter of Śrī Caitanya Mahāprabhu; *kṛṣṇa-caitanya*—of Lord Śrī Caitanya Mahāprabhu; *guṇa*—of the attributes; *kathā*—discussion; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

TEXT 207

দোলযাত্রা দেখি' প্রভু তাঁরে বিদায় দিলা।
বৃন্দাবনে যে করিবেন, সব শিখাইলা ॥ ২০৭ ॥

dola-yātrā dekhi' prabhu tāṅre vidāya dilā
vṛndāvane ye karibena, saba śikhāilā

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *vidāya dilā*—bid farewell; *vṛndāvane*—at Vṛndāvana; *ye karibena*—whatever he would do; *saba*—all; *śikhāilā*—instructed.

TRANSLATION

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

TEXT 208

যে-কালে বিদায় হৈলা প্রভুর চরণে।
দুইজনার বিচ্ছেদ-দশা না যায় বর্ণনে ॥ ২০৮ ॥

ye-kāle vidāya hailā prabhura caraṇe
dui-janāra viccheda-daśā nā yāya varṇane

SYNONYMS

ye-kāle—when; *vidāya*—farewell; *hailā*—there was; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *dui-janāra*—both of them; *viccheda-daśā*—condition of separation; *nā yāya varṇane*—cannot be described.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

TEXT 209

যেই বন-পথে প্রভু গেলা বৃন্দাবন।
সেইপথে যাইতে মন কৈলা সনাতন ॥ ২০৯ ॥

yei vana-pathe prabhu gelā vṛndāvana
sei-pathe yāite mana kailā sanātana

SYNONYMS

yei—which; *vana-pathe*—on the path in the forest; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā vṛndāvana*—went to Vṛndāvana; *sei-pathe*—on the very path; *yāite*—to go; *mana*—mind; *kailā*—made; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

TEXT 210

যে-পথে, যে-গ্রাম-নদী-শৈল, যাহাঁ যেই লীলা।
বলভদ্রভট্ট-স্থানে সব লিখি' নিলা ॥ ২১০ ॥

ye-pathe, ye-grāma-nadī-śaila, yāhāṅ yei līlā
balabhadra-bhaṭṭa-sthāne saba likhi' nilā

SYNONYMS

ye-pathe—on which path; *ye*—which; *grāma*—villages; *nadī*—rivers; *śaila*—hills; *yāhāṅ*—where; *yei*—which; *līlā*—pastimes; *balabhadra-bhaṭṭa-sthāne*—from Balabhadra Bhaṭṭa; *saba*—everything; *likhi'*—writing; *nilā*—he took.

TRANSLATION

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

TEXT 211

মহাপ্রভুর ভক্তগণে সবারে মিলিয়া।
সেইপথে চলি' যায় সে-স্থান দেখিয়া ॥ ২১১ ॥

mahāprabhura bhakta-gaṇe sabāre miliyā
sei-pathe cali' yāya se-sthāna dekhiyā

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇe*—the devotees; *sabāre*—all; *miliyā*—meeting; *sei-pathe*—on the path; *cali' yāya*—passed through; *se*—those; *sthāna*—places; *dekhiyā*—visiting.

TRANSLATION

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in a song (*Śaraṇāgati* 31.3):

gaura āmāra, ye saba sthāne,
karala bhramaṇa raṅge
se-saba sthāna, heriba āmi,
praṇayi-bhakata-saṅge.

"May I visit all the holy places associated with the *līlās* of Lord Caitanya and His devotees." A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

TEXT 212

যে-যে-লীলা প্রভু পথে কৈলা যে-যে-স্থানে।
তাহা দেখি' প্রেমাবেশ হয় সনাতনে॥ ২১২॥

ye-ye-līlā prabhu pathe kailā ye-ye-sthāne
tāhā dekhi' premāveśa haya sanātane

SYNONYMS

ye-ye—whatever; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *pathe*—on the way; *kailā*—performed; *ye-ye-sthāne*—in whatever places; *tāhā*—those places; *dekhi'*—by seeing; *prema-āveśa*—ecstatic love; *haya*—there is; *sanātane*—in Sanātana Gosvāmī.

TRANSLATION

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

TEXT 213

এইমতে সনাতন বৃন্দাবনে আইলা।
পাছে আসি' রূপ-গোসাঞি তাঁহারে মিলিলা॥২১৩॥

ei-mate sanātana vṛndāvane āilā
pāche āsi' rūpa-gosāñi tāṅhāre mililā

SYNONYMS

ei-mate—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvane āilā*—came to Vṛndāvana; *pāche āsi'*—coming after; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *tāṅhāre*—him; *mililā*—met.

TRANSLATION

In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.

TEXT 214

একবৎসর রূপ-গোসাঞির গৌড়ে বিলম্ব হৈল।
কুটুম্বের 'স্থিতি'-অর্থ বিভাগ করি' দিল॥ ২১৪॥

eka-vatsara rūpa-gosāñira gauḍe vilamba haila
kuṭumbera 'sthiti'-artha vibhāga kari' dila

SYNONYMS

eka-vatsara—for one year; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *gauḍe*—in Bengal; *vilamba*—delay; *haila*—there was; *kuṭumbera*—of the relatives; *sthiti-artha*—wealth for maintenance; *vibhāga*—shares; *kari'*—making; *dila*—gave.

TRANSLATION

Śrīla Rūpa Gosvāmī was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

TEXT 215

গৌড়ে যে অর্থ ছিল, তাহা আনাইলা।
কুটুম্ব-ব্রাহ্মণ-দেবালয়ে বাঁটি' দিলা॥ ২১৫॥

gauḍe ye artha chila, tāhā ānāilā
kuṭumba-brāhmaṇa-devālaye bāṅṭi' dilā

SYNONYMS

gauḍe—in Bengal; *ye*—whatever; *artha*—money; *chila*—there was; *tāhā*—that; *ānāilā*—collected; *kuṭumba*—to relatives; *brāhmaṇa*—*brāhmaṇas*; *devālaye*—temples; *bāṅṭi' dilā*—divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

TEXT 216

সব মনঃকথা গোসাঞি করি' নির্বাহণ।
নিশ্চিন্ত হঞা শীঘ্র আইলা বৃন্দাবন ॥ ২১৬ ॥

saba manaḥ-kathā gosāñi kari' nirvāhaṇa
niścinta hañā śīghra āilā vṛndāvana

SYNONYMS

saba—all; *manaḥ-kathā*—decisions; *gosāñi*—Rūpa Gosvāmī; *kari' nirvāhaṇa*—executing properly; *niścinta hañā*—being freed from all anxiety; *śīghra āilā*—very soon returned; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

TEXT 217

দুই ভাই মিলি' বৃন্দাবনে বাস কৈলা।
প্রভুর যে আজ্ঞা, দুঁহে সব নির্বাহিলা ॥ ২১৭ ॥

dui bhāi mili' vṛndāvane vāsa kailā
prabhura ye ājñā, duṅhe saba nirvāhilā

SYNONYMS

dui bhāi—both brothers; *mili'*—meeting; *vṛndāvane*—in Vṛndāvana; *vāsa kailā*—resided; *prabhura ye ājñā*—whatever was ordered by Śrī Caitanya Mahāprabhu; *duṅhe*—both of them; *saba*—all; *nirvāhilā*—executed.

TRANSLATION

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

PURPORT

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became *gosvāmīs*. A *gosvāmī*, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title *"gosvāmī"* is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī became genuine *gosvāmīs* after dedicating their lives to the service of the Lord.

TEXT 218

নানাশাস্ত্র আনি' লুপ্ত-তীর্থ উদ্ধারিলা।
বৃন্দাবনে কৃষ্ণসেবা প্রকাশ করিলা॥ ২১৮॥

nānā-śāstra āni' lupta-tīrtha uddhārilā
vṛndāvane kṛṣṇa-sevā prakāśa karilā

SYNONYMS

nānā-śāstra—different types of revealed scripture; *āni'*—bringing together; *lupta-tīrtha*—the lost sites of the holy places; *uddhārilā*—excavated; *vṛndāvane*—at Vṛndāvana; *kṛṣṇa-sevā*—Lord Kṛṣṇa's direct service; *prakāśa karilā*—manifested.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

TEXT 219

সনাতন গ্রন্থ কৈলা 'ভাগবতামৃতে'।
ভক্ত-ভক্তি-কৃষ্ণ-তত্ত্ব জানি যাহা হৈতে ॥ ২১৯ ॥

sanātana grantha kailā 'bhāgavatāmṛte'
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite

SYNONYMS

sanātana—Sanātana Gosvāmī; *grantha*—books; *kailā*—compiled; *bhāgavata-amṛte*—in the *Bhāgavatāmṛta*; *bhakta*—devotee; *bhakti*—devotional service; *kṛṣṇa-tattva*—Kṛṣṇa, the Absolute Truth; *jāni*—we know; *yāhā haite*—from which.

TRANSLATION

Śrīla Sanātana Gosvāmī compiled the Bhāgavatāmṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

TEXT 220

সিদ্ধান্তসার গ্রন্থ কৈলা 'দশম-টিপ্পনী'।
কৃষ্ণলীলারস-প্রেম যাহা হৈতে জানি ॥ ২২০ ॥

siddhānta-sāra grantha kailā 'daśama-ṭippanī'
kṛṣṇa-līlā-rasa-prema yāhā haite jāni

SYNONYMS

siddhānta-sāra—mature understanding; *grantha*—book; *kailā*—compiled; *daśama-ṭippanī*—commentary on the Tenth Canto; *kṛṣṇa-līlā*—of pastimes of Lord Kṛṣṇa; *rasa*—of the transcendental mellow; *prema*—ecstatic love; *yāhā haite*—from which; *jāni*—we can understand.

TRANSLATION

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as Daśama-ṭippanī, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

TEXT 221

'হরিভক্তিবিলাস'-গ্রন্থ কৈলা বৈষ্ণব-আচার।
বৈষ্ণবের কর্তব্য যাহাঁ পাইয়ে পার ॥ ২২১ ॥

'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra
vaiṣṇavera kartavya yāhāṅ pāiye pāra

SYNONYMS

hari-bhakti-vilāsa—of the name *Hari-bhakti-vilāsa*; *grantha*—book; *kailā*—compiled; *vaiṣṇava-ācāra*—the standard behavior of a Vaiṣṇava; *vaiṣṇavera*—of a devotee; *kartavya*—duty; *yāhāṅ*—in which; *pāiye pāra*—one can understand up to the extreme limit.

TRANSLATION

He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "The *Hari-bhakti-vilāsa* was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the *Dig-darśinī-ṭīkā*. In the *Hari-bhakti-vilāsa* there are so many quotations from the *sātvata* scriptures that sometimes it is inquired how the atheistic *smārtas* can refuse to accept them and instead imagine some other opinions. What is recorded in the *Hari-bhakti-vilāsa* strictly follows the Vedic scriptures and is certainly pure, but the attitude of the *karmīs* is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the *karmīs* are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

TEXT 222

আর যত গ্রন্থ কৈলা, তাহা কে করে গণন।
'মদনগোপাল-গোবিন্দের সেবা'-প্রকাশন ॥ ২২২॥

āra yata grantha kailā, tāhā ke kare gaṇana
'madana-gopāla-govindera sevā'-prakāśana

SYNONYMS

āra yata—all other; *grantha*—books; *kailā*—compiled; *tāhā*—that; *ke kare gaṇana*—who can enumerate; *madana-gopāla*—the Deity named Madana-mohana; *govindera*—of the Deity named Śrī Govinda; *sevā*—service; *prakāśana*—exhibition.

TRANSLATION

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindajī.

PURPORT

The *Bhakti-ratnākara* refers to the following books by Śrīla Sanātana Gosvāmī: (1) *Bṛhad-bhāgavatāmṛta,* (2) *Hari-bhakti-vilāsa* and his commentary known as *Dig-darśinī,* (3) *Līlā-stava* and (4) the commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* known as *Vaiṣṇava-toṣaṇī.* Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana—Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

TEXT 223

রূপ-গোসাঞি কৈলা 'রসামৃতসিন্ধু' সার।
কৃষ্ণভক্তি-রসের যাহাঁ পাইয়ে বিস্তার ॥ ২২৩ ॥

rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra
kṛṣṇa-bhakti-rasera yāhāṅ pāiye vistāra

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *kailā*—compiled; *rasāmṛta-sindhu*—the book known as *Bhakti-rasāmṛta-sindhu*; *sāra*—the essence of knowledge in devotional service; *kṛṣṇa-bhakti-rasera*—of the transcendental mellow in devotional service; *yāhāṅ*—wherein; *pāiye*—we can get; *vistāra*—elaboration.

TRANSLATION

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is Bhakti-rasāmṛta-sindhu. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

TEXT 224

'উজ্জ্বলনীলমণি'-নাম গ্রন্থ কৈল আর।
রাধাকৃষ্ণ-লীলারস তাহাঁ পাইয়ে পার ॥ ২২৪ ॥

'ujjvala-nīlamaṇi'-nāma grantha kaila āra
rādhā-kṛṣṇa-līlā-rasa tāhāṅ pāiye pāra

SYNONYMS

ujjvala-nīla-maṇi—*Ujjvala-nīlamaṇi*; *nāma*—named; *grantha*—scripture; *kaila*—compiled; *āra*—also; *rādhā-kṛṣṇa-līlā-rasa*—the transcendental mellow of the pastimes of Rādhā and Kṛṣṇa; *tāhāṅ*—there; *pāiye*—we get; *pāra*—the extreme limit.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamaṇi, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 225

'বিদগ্ধমাধব', 'ললিতমাধব',— নাটকযুগল।
কৃষ্ণলীলা-রস তাহাঁ পাইয়ে সকল ॥ ২২৫ ॥

'vidagdha-mādhava', 'lalita-mādhava', ——nāṭaka-yugala
kṛṣṇa-līlā-rasa tāhāṅ pāiye sakala

SYNONYMS

vidagdha-mādhava—*Vidagdha-mādhava*; *lalita-mādhava*—Lalita-mādhava; *nāṭaka-yugala*—two dramas; *kṛṣṇa-līlā-rasa*—the mellow derived from the pastimes of Lord Kṛṣṇa; *tāhāṅ*—there; *pāiye sakala*—we can understand all.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-mādhava and Lalita-mādhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

TEXT 226

'দানকেলিকৌমুদী' আদি লক্ষগ্রন্থ কৈল।
সেই সব গ্রন্থে ব্রজের রস বিচারিল ॥ ২২৬ ॥

'dāna-keli-kaumudī' ādi lakṣa-grantha kaila
sei saba granthe vrajera rasa vicārila

SYNONYMS

dāna-keli-kaumudī—the book named *Dāna-keli-kaumudī*; *ādi*—beginning with; *lakṣa*—100,000; *grantha*—verses; *kaila*—compiled; *sei*—those; *saba*—all; *granthe*—in scriptures; *vrajera*—of Vṛndāvana; *rasa vicārila*—elaborately explained the transcendental mellows.

TRANSLATION

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book Dāna-keli-kaumudī. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

PURPORT

Referring to the words *lakṣa-grantha* ("100,000 verses"), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (*eka-lakṣa* or *lakṣa-grantha*). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the *Bhakti-ratnākara* (*śrī-rūpa-gosvāmī grantha ṣoḍaśa karila*).

TEXT 227

তাঁর লঘুভ্রাতা—শ্রীবল্লভ-অনুপম।
তাঁর পুত্র মহাপণ্ডিত—জীবগোসাঞি নাম॥ ২২৭॥

tāṅra laghu-bhrātā——śrī-vallabha-anupama
tāṅra putra mahā-paṇḍita——jīva-gosāñi nāma

SYNONYMS

tāṅra—his; *laghu-bhrātā*—younger brother; *śrī-vallabha-anupama*—named Śrī Vallabha or Anupama; *tāṅra putra*—his son; *mahā-paṇḍita*—very learned scholar; *jīva-gosāñi*—Śrīla Jīva Gosvāmī; *nāma*—named.

TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī's younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

TEXT 228

সর্ব ত্যজি' তেঁহো পাছে আইলা বৃন্দাবন।
তেঁহ ভক্তিশাস্ত্র বহু কৈলা প্রচারণ॥ ২২৮॥

sarva tyāji' teṅho pāche āilā vṛndāvana
teṅha bhakti-śāstra bahu kailā pracāraṇa

SYNONYMS

sarva tyāji'—renouncing everything; *teṅho*—he (Śrīla Jīva Gosvāmī); *pāche*—later; *āilā vṛndāvana*—came to Vṛndāvana; *teṅha*—he; *bhakti-śāstra*—books on devotional service; *bahu*—many; *kailā*—did; *pracāraṇa*—spreading.

TRANSLATION

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

TEXT 229

'ভাগবত-সন্দর্ভ'-নাম কৈল গ্রন্থ-সার ।
ভাগবত-সিদ্ধান্তের তাহাঁ পাইয়ে পার ॥ ২২৯ ॥

'bhāgavata-sandarbha'-nāma kaila grantha-sāra
bhāgavata-siddhāntera tāhāṅ pāiye pāra

SYNONYMS

bhāgavata-sandarbha—the *Bhāgavata-sandarbha,* which is also known as *Ṣaṭ-sandarbha*; *nāma*—named; *kaila*—made; *grantha-sāra*—the essence of all scriptures; *bhāgavata-siddhāntera*—of conclusive information about the Supreme Personality of Godhead and His service; *tāhāṅ*—there; *pāiye*—we get; *pāra*—the limit.

TRANSLATION

In particular, Śrīla Jīva Gosvāmī compiled the book named Bhāgavata-sandarbha, or Ṣaṭ-sandarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

TEXT 230

'গোপাল-চম্পু' নাম গ্রন্থ সার কৈল ।
ব্রজ-প্রেম-লীলা-রস-সার দেখাইল ॥ ২৩০ ॥

'gopāla-campū' nāma grantha sāra kaila
vraja-prema-līlā-rasa-sāra dekhāila

SYNONYMS

gopāla-campū—*Gopāla-campū*; *nāma*—named; *grantha sāra*—the essence of all Vedic literature; *kaila*—made; *vraja*—of Vṛndāvana; *prema*—of love; *līlā*—of pastimes; *rasa*—of mellows; *sāra*—essence; *dekhāila*—exhibited.

TRANSLATION

He also compiled the book named Gopāla-campū, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 231

'ষট্ সন্দর্ভে' কৃষ্ণপ্রেম-তত্ত্ব প্রকাশিল ।
চারিলক্ষ গ্রন্থ তেঁহো বিস্তার করিল ॥ ২৩১ ॥

'ṣaṭ sandarbhe' kṛṣṇa-prema-tattva prakāśila
cāri-lakṣa grantha teṅho vistāra karila

SYNONYMS

ṣaṭ sandarbhe—in the *Ṣaṭ-sandarbha*; *kṛṣṇa-prema-tattva*—the truth about transcendental love of Kṛṣṇa; *prakāśila*—he exhibited; *cāri-lakṣa grantha*—400,000 verses; *teṅho*—he; *vistāra karila*—expanded.

TRANSLATION

In the Ṣaṭ-sandarbha Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

TEXT 232

জীব-গোসাঞি গৌড় হৈতে মথুরা চলিলা।
নিত্যানন্দপ্রভু-ঠাঞি আজ্ঞা মাগিলা॥ ২৩২॥

jīva-gosāñi gauḍa haite mathurā calilā
nityānanda-prabhu-ṭhāñi ājñā māgilā

SYNONYMS

jīva-gosāñi—Śrīpāda Jīva Gosvāmī; *gauḍa haite*—from Bengal; *mathurā calilā*—started for Mathurā; *nityānanda-prabhu-ṭhāñi*—from Śrīla Nityānanda Prabhu; *ājñā māgilā*—he asked permission.

TRANSLATION

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

TEXT 233

প্রভু প্রীত্যে তাঁর মাথে ধরিলা চরণ।
রূপ-সনাতন-সম্বন্ধে কৈলা আলিঙ্গন॥ ২৩৩॥

prabhu prītye tāṅra māthe dharilā caraṇa
rūpa-sanātana-sambandhe kailā āliṅgana

SYNONYMS

prabhu prītye—because of the mercy of Śrī Caitanya Mahāprabhu; *tāṅra*—his; *māthe*—on the head; *dharilā caraṇa*—rested His lotus feet; *rūpa-sanātana-sam-*

bandhe—because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; *kailā āliṅgana*—embraced.

TRANSLATION

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Goṣvāmī and embraced him.

TEXT 234

আজ্ঞা দিলা,—"শীঘ্র তুমি যাহ বৃন্দাবনে।
তোমার বংশে প্রভু দিয়াছেন সেইস্থানে ॥ ২৩৪ ॥

ājñā dilā, —"śīghra tumi yāha vṛndāvane
tomāra vaṁśe prabhu diyāchena sei-sthāne

SYNONYMS

ājñā dilā—He gave orders; *śīghra*—very soon; *tumi*—you; *yāha*—go; *vṛndāvane*—to Vṛndāvana; *tomāra*—your; *vaṁśe*—to the family; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *diyāchena*—has given; *sei-sthāne*—that place.

TRANSLATION

Lord Nityānanda Prabhu ordered, "Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately."

TEXT 235

তাঁর আজ্ঞায় আইলা, আজ্ঞা-ফল পাইলা।
শাস্ত্র করি' কতকাল 'ভক্তি' প্রচারিলা ॥ ২৩৫ ॥

tāṅra ājñāya āilā, ājñā-phala pāilā
śāstra kari' kata-kāla 'bhakti' pracārilā

SYNONYMS

tāṅra ājñāya—by His order; *āilā*—came; *ājñā-phala*—the result of His order; *pāilā*—got; *śāstra kari'*—compiling various scriptures; *kata-kāla*—for a long time; *bhakti pracārilā*—preached devotional service.

TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

TEXT 236

এই তিনগুরু, আর রঘুনাথদাস ।
ইঁহা-সবার চরণ বন্দোঁ, যাঁর মুঞি 'দাস' ॥২৩৬॥

ei tina-guru, āra raghunātha-dāsa
iṅhā-sabāra caraṇa vandoṅ, yāṅra muñi 'dāsa'

SYNONYMS

ei—these; *tina-guru*—three spiritual masters; *āra*—also; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *iṅhā-sabāra*—of all of them; *caraṇa*—the lotus feet; *vandoṅ*—I worship; *yāṅra*—of whom; *muñi*—I; *dāsa*—the servant.

TRANSLATION

These three—Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī—are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

এই ত' কহিলুঁ পুনঃ সনাতন-সঙ্গমে ।
প্রভুর আশয় জানি যাহার শ্রবণে ॥ ২৩৭ ॥

ei ta' kahiluṅ punaḥ sanātana-saṅgame
prabhura āśaya jāni yāhāra śravaṇe

SYNONYMS

ei ta' kahiluṅ—thus I have described; *punaḥ*—again; *sanātana-saṅgame*—the meeting with Sanātana Gosvāmī; *prabhura āśaya*—Lord Śrī Caitanya Mahāprabhu's desire; *jāni*—I can understand; *yāhāra śravaṇe*—by hearing of which.

TRANSLATION

Thus I have described the Lord's meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

TEXT 238

চৈতন্যচরিত্র এই—ইক্ষুদণ্ড-সম ।
চর্বণ করিতে হয় রস-আস্বাদন ॥ ২৩৮ ॥

caitanya-caritra ei — ikṣu-daṇḍa-sama
carvaṇa karite haya rasa-āsvādana

SYNONYMS

caitanya-caritra—the characteristics of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *ikṣu-daṇḍa-sama*—exactly like sugar cane; *carvaṇa karite*—chewing; *haya*—there is; *rasa-āsvādana*—a taste of juice.

TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

TEXT 239

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৯ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet of; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Purī.*

CHAPTER 5

How Pradyumna Miśra Received Instructions from Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Pradyumna Miśra, a resident of Śrīhaṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the *deva-dāsī* dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A *brāhmaṇa* from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the *brāhmaṇa*. That *brāhmaṇa* poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmī, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

TEXT 1

বৈগুণ্যকীটকলিতঃ পৈশুন্য-ব্রণপীড়িতঃ ।
দৈন্যার্ণবে নিমগ্নোঽহং চৈতন্য-বৈদ্যমাশ্রয়ে ॥ ১ ॥

vaiguṇya-kīṭa-kalitaḥ
paiśunya-vraṇa-pīḍitaḥ
dainyārṇave nimagno 'haṁ
caitanya-vaidyam āśraye

SYNONYMS

vaiguṇya—of material activities; *kīṭa*—by the germs; *kalitaḥ*—bitten; *paiśunya*—of envy; *vraṇa*—from boils; *pīḍitaḥ*—suffering; *dainya-arṇave*—in the

ocean of humility; *nimagnaḥ*—merged; *aham*—I; *caitanya-vaidyam*—to the physician known as Lord Śrī Caitanya Mahāprabhu; *āśraye*—I surrender.

TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

TEXT 2

জয় জয় শচীসুত শ্রীকৃষ্ণচৈতন্য ।
জয় জয় কৃপাময় নিত্যানন্দ ধন্য ॥ ২ ॥

jaya jaya śacī-suta śrī-kṛṣṇa-caitanya
jaya jaya kṛpā-maya nityānanda dhanya

SYNONYMS

jaya jaya—all glories; *śacī-suta*—to the son of mother Śacī; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *kṛpā-maya*—to the most merciful; *nityānanda dhanya*—the glorious Śrīla Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

TEXT 3

জয়াদ্বৈত কৃপাসিন্ধু জয় ভক্তগণ ।
জয় স্বরূপ, গদাধর, রূপ, সনাতন ॥ ৩ ॥

jayādvaita kṛpā-sindhu jaya bhakta-gaṇa
jaya svarūpa, gadādhara, rūpa, sanātana

SYNONYMS

jaya advaita—all glories to Advaita Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya bhakta-gaṇa*—all glories to the devotees; *jaya svarūpa*—all glories to Svarūpa Dāmodara; *gadādhara*—Gadādhara Paṇḍita; *rūpa*—Śrīla Rūpa; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

TEXT 4

একদিন প্রদ্যুম্ন-মিশ্র প্রভুর চরণে।
দণ্ডবৎ করি' কিছু করে নিবেদনে ॥ ৪ ॥

eka-dina pradyumna-miśra prabhura caraṇe
daṇḍavat kari' kichu kare nivedane

SYNONYMS

eka-dina—one day; *pradyumna-miśra*—the devotee named Pradyumna Miśra; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *daṇḍavat kari'*—offering his respects; *kichu*—something; *kare nivedane*—submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

"শুন, প্রভু, মুঞি দীন গৃহস্থ অধম!
কোন ভাগ্যে পাঞাছোঁ তোমার দুর্লভ চরণ ॥ ৫ ॥

"śuna, prabhu, muñi dīna gṛhastha adhama!
kona bhāgye pāñāchoṅ tomāra durlabha caraṇa

SYNONYMS

śuna—please hear; *prabhu*—my Lord; *muñi*—I; *dīna*—very fallen; *gṛhastha*—householder; *adhama*—the lowest of men; *kona bhāgye*—by some good fortune; *pāñāchoṅ*—I have gotten; *tomāra*—Your; *durlabha*—rarely achieved; *caraṇa*—lotus feet.

TRANSLATION

"My Lord," he said, "kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

TEXT 6

কৃষ্ণকথা শুনিবারে মোর ইচ্ছা হয়।
কৃষ্ণকথা কহ মোরে হঞা সদয়॥" ৬॥

kṛṣṇa-kathā śunibāre mora icchā haya
kṛṣṇa-kathā kaha more hañā sadaya"

SYNONYMS

kṛṣṇa-kathā—discussions on the subject of Lord Kṛṣṇa; *śunibāre*—to hear; *mora*—my; *icchā*—desire; *haya*—is; *kṛṣṇa-kathā*—talks about Lord Śrī Kṛṣṇa; *kaha*—kindly speak; *more*—unto me; *hañā*—being; *sa-daya*—kind.

TRANSLATION

"I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa."

TEXT 7

প্রভু কহেন,—"কৃষ্ণকথা আমি নাহি জানি।
সবে রামানন্দ জানে, তাঁর মুখে শুনি॥ ৭॥

prabhu kahena,—"kṛṣṇa-kathā āmi nāhi jāni
sabe rāmānanda jāne, tāṅra mukhe śuni

SYNONYMS

prabhu kahena—the Lord replied; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *sabe*—only; *rāmānanda jāne*—Rāmānanda Rāya knows; *tāṅra mukhe*—from his mouth; *śuni*—I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

TEXT 8

ভাগ্যে তোমার কৃষ্ণকথা শুনিতে হয় মন।
রামানন্দ-পাশ যাই' করহ শ্রবণ॥ ৮॥

bhāgye tomāra kṛṣṇa-kathā śunite haya mana
rāmānanda-pāśa yāi' karaha śravaṇa

SYNONYMS

bhāgye—by fortune; *tomāra*—your; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *śunite*—to hear; *haya mana*—there is an inclination; *rāmānanda-pāśa*—to Rāmānanda Rāya; *yāi'*—going; *karaha śravaṇa*—hear.

TRANSLATION

"It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

TEXT 9

কৃষ্ণকথায় রুচি তোমার—বড় ভাগ্যবান্।
যার কৃষ্ণকথায় রুচি, সেই ভাগ্যবান্॥ ৯॥

kṛṣṇa-kathāya ruci tomāra——baḍa bhāgyavān
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

SYNONYMS

kṛṣṇa-kathāya—in talking of Kṛṣṇa; *ruci*—taste; *tomāra*—your; *baḍa bhāgyavān*—very fortunate; *yāra*—of whom; *kṛṣṇa-kathāya*—in hearing about Kṛṣṇa; *ruci*—taste; *sei bhāgyavān*—he is very fortunate.

TRANSLATION

"I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

TEXT 10

ধর্মঃ স্বনুষ্ঠিতঃ পুংসাং বিষ্বক্সেনকথাসু যঃ।
নোৎপাদয়েদ্‌যদি রতিং শ্রম এব হি কেবলম্॥ ১০॥

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

SYNONYMS

dharmaḥ—execution of the system of *varṇa* and *āśrama*; *su-anuṣṭhitaḥ*—properly executed; *puṁsām*—of men; *viṣvaksena-kathāsu*—in talks about Viṣvaksena,

or Kṛṣṇa; *yaḥ*—which; *na*—not; *utpādayet*—awakens; *yadi*—if; *ratim*—taste; *śrama*—labor; *eva*—without doubt; *hi*—certainly; *kevalam*—only.

TRANSLATION

" 'A person who properly performs his regulative duties according to varṇa and āśrama but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.8).

TEXT 11

তবে প্রদ্যুম্ন-মিশ্র গেলা রামানন্দের স্থানে।
রায়ের সেবক তাঁরে বসাইল আসনে॥ ১১॥

tabe pradyumna-miśra gelā rāmānandera sthāne
rāyera sevaka tāṅre vasāila āsane

SYNONYMS

tabe—thereafter; *pradyumna-miśra*—of the name Pradyumna Miśra; *gelā*—went; *rāmānandera sthāne*—to the place of Rāmānanda Rāya; *rāyera sevaka*—the servant of Rāmānanda Rāya; *tāṅre*—unto him; *vasāila āsane*—gave a sitting place.

TRANSLATION

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

TEXT 12

দর্শন না পাঞা মিশ্র সেবকে পুছিল।
রায়ের বৃত্তান্ত সেবক কহিতে লাগিল॥ ১২॥

darśana nā pāñā miśra sevake puchila
rāyera vṛttānta sevaka kahite lāgila

SYNONYMS

darśana—audience; *nā*—not; *pāñā*—getting; *miśra*—Pradyumna Miśra; *sevake*—unto the servant; *puchila*—inquired; *rāyera*—of Rāmānanda Rāya; *vṛttānta*—description; *sevaka*—the servant; *kahite lāgila*—began to speak.

TRANSLATION

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then gave a description of Śrī Rāmānanda Rāya.

TEXT 13

"দুই দেব-কন্যা হয় পরম-সুন্দরী।
নৃত্য-গীতে সুনিপুণা, বয়সে কিশোরী ॥ ১৩ ॥

"dui deva-kanyā haya parama-sundarī
nṛtya-gīte sunipuṇā, vayase kiśorī

SYNONYMS

dui—two; *deva-kanyā*—dancing girls; *haya*—are; *parama-sundarī*—very, very beautiful; *nṛtya-gīte*—in singing and dancing; *su-nipuṇā*—very expert; *vayase*—in age; *kiśorī*—very young.

TRANSLATION

"There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

TEXT 14

সেই দুঁহে লঞা রায় নিভৃত উদ্যানে।
নিজ-নাটক-গীতের শিখায় নর্তনে ॥ ১৪ ॥

sei duṅhe lañā rāya nibhṛta udyāne
nija-nāṭaka-gītera śikhāya nartane

SYNONYMS

sei duṅhe—those two; *lañā*—taking; *rāya*—Rāmānanda Rāya; *nibhṛta udyāne*—in a solitary place in the garden; *nija-nāṭaka*—of the drama composed by him; *gītera*—of the songs; *śikhāya*—gives direction; *nartane*—in dancing.

TRANSLATION

"Śrīla Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known *Jagannātha-vallabha-nāṭaka*. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

TEXT 15

তুমি ইহাঁ বসি' রহ, ক্ষণেকে আসিবেন।
তবে যেই আজ্ঞা দেহ, সেই করিবেন॥" ১৫॥

tumi ihāṅ vasi' raha, kṣaṇeke āsibena
tabe yei ājñā deha, sei karibena"

SYNONYMS

tumi—you; *ihāṅ*—here; *vasi'*—sitting; *raha*—just wait; *kṣaṇeke āsibena*—he will come within a moment; *tabe*—then; *yei*—whatever; *ājñā*—order; *deha*—you give; *sei*—he; *karibena*—will do.

TRANSLATION

"Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him."

TEXT 16

তবে প্রদ্যুম্ন-মিশ্র তাহাঁ রহিল বসিয়া।
রামানন্দ নিভৃতে সেই দুই-জন লঞা॥ ১৬॥

tabe pradyumna-miśra tāhāṅ rahila vasiyā
rāmānanda nibhṛte sei dui-jana lañā

SYNONYMS

tabe—then; *pradyumna-miśra*—of the name Pradyumna Miśra; *tāhāṅ*—there; *rahila vasiyā*—remained seated; *rāmānanda*—Rāmānanda Rāya; *nibhṛte*—in a solitary place; *sei*—those; *dui-jana*—two girls; *lañā*—taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

TEXT 17

স্বহস্তে করেন তার অভ্যঙ্গ-মর্দন।
স্বহস্তে করান স্নান, গাত্র সংমার্জন ॥ ১৭ ॥

sva-haste karena tāra abhyaṅga-mardana
sva-haste karāna snāna, gātra sammārjana

SYNONYMS

sva-haste—with his own hand; *karena*—does; *tāra*—of those two girls; *abhyaṅga-mardana*—massaging the body with oil; *sva-haste*—with his own hand; *karāna snāna*—bathes them; *gātra sammārjana*—cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

TEXT 18

স্বহস্তে পরান বস্ত্র, সর্বাঙ্গ মণ্ডন।
তবু নির্বিকার রায়-রামানন্দের মন ॥ ১৮ ॥

sva-haste parāna vastra, sarvāṅga maṇḍana
tabu nirvikāra rāya-rāmānandera mana

SYNONYMS

sva-haste—with his own hand; *parāna vastra*—dresses them; *sarvāṅga maṇḍana*—decorating the whole body; *tabu*—still; *nirvikāra*—without transformation; *rāya-rāmānandera*—of Rāmānanda Rāya; *mana*—the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrīla Rāmānanda Rāya.

TEXT 19

কাষ্ঠ-পাষাণ-স্পর্শে হয় যৈছে ভাব।
তরুণী-স্পর্শে রামানন্দের তৈছে 'স্বভাব' ॥ ১৯ ॥

kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva
taruṇī-sparśe rāmānandera taiche 'svabhāva'

SYNONYMS

kāṣṭha—wood; *pāṣāṇa*—stone; *sparśe*—by touching; *haya*—there is; *yaiche*—as; *bhāva*—mental position; *taruṇī-sparśe*—by touching the young girls; *rāmānandera*—of Rāmānanda Rāya; *taiche*—like that; *svabhāva*—nature.

TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

TEXT 20

সেব্য-বুদ্ধি আরোপিয়া করেন সেবন।
স্বাভাবিক দাসীভাব করেন আরোপণ॥ ২০॥

sevya-bujhi āropiyā karena sevana
svābhāvika dāsī-bhāva karena āropaṇa

SYNONYMS

sevya-bujhi āropiyā—considering worshipable; *karena sevana*—engages in service; *svābhāvika*—by his natural position; *dāsī-bhāva*—as a maidservant; *karena āropaṇa*—considers.

TRANSLATION

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the gopīs. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopīs.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in his *Amṛta-pravāha-bhāṣya:* "Śrīla Rāmānanda Rāya composed a drama named *Jagannātha-vallabha-nāṭaka,* and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called *deva-dāsīs,* are still employed in the temple of Jagannātha, where they are called *māhārīs.* Śrī Rāmānanda Rāya engaged two such girls, and because they were meant to play the parts of *gopīs,* he taught them how to awaken thoughts like those of the *gopīs.* Because the *gopīs* are worshipable personalities, Rāmānanda Rāya, who considered the two

girls *gopīs* and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Rāmānanda Rāya always placed himself in the position of a maidservant of the *gopīs*, his rehearsal with the girls was actually on the spiritual platform."

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of *Śrī Caitanya-caritāmṛta* has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

TEXT 21

মহাপ্রভুর ভক্তগণের দুর্গম মহিমা।
তাহে রামানন্দের ভাবভক্তি-প্রেম-সীমা ॥ ২১ ॥

mahāprabhura bhakta-gaṇera durgama mahimā
tāhe rāmānandera bhāva-bhakti-prema-sīmā

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *durgama*—difficult to understand; *mahimā*—greatness; *tāhe*—in that connection; *rāmānandera*—of Śrī Rāmānanda Rāya; *bhāva-bhakti*—of ecstatic devotion; *prema-sīmā*—the limit of love of Kṛṣṇa.

TRANSLATION

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

TEXT 22

তবে সেই দুইজনে নৃত্য শিখাইলা।
গীতের গূঢ় অর্থ অভিনয় করাইলা ॥ ২২ ॥

tabe sei dui-jane nṛtya śikhāilā
gītera gūḍha artha abhinaya karāilā

SYNONYMS

tabe—thereupon; *sei*—those; *dui-jane*—two young girls; *nṛtya śikhāilā*—directed how to dance; *gītera*—of the songs; *gūḍha artha*—the deep meaning; *abhinaya karāilā*—taught how to express by dramatic performances.

TRANSLATION

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

TEXT 23

সঞ্চারী, সাত্ত্বিক, স্থায়ি-ভাবের লক্ষণ।
মুখে নেত্রে অভিনয় করে প্রকটন ॥ ২৩ ॥

sañcārī, sāttvika, sthāyi-bhāvera lakṣaṇa
mukhe netre abhinaya kare prakaṭana

SYNONYMS

sañcārī—passing; *sāttvika*—natural; *sthāyi*—continuously existing; *bhāvera*—of ecstasies; *lakṣaṇa*—symptoms; *mukhe*—in the facial expressions; *netre*—in the movement of the eyes; *abhinaya*—the dramatic performance; *kare prakaṭana*—he demonstrates.

TRANSLATION

He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

TEXT 24

ভাবপ্রকটন-লাস্য রায় যে শিখায়।
জগন্নাথের আগে দুঁহে প্রকট দেখায় ॥ ২৪ ॥

bhāva-prakaṭana-lāsya rāya ye śikhāya
jagannāthera āge duṅhe prakaṭa dekhāya

SYNONYMS

bhāva—ecstasy; *prakaṭana*—manifesting; *lāsya*—feminine poses and dancing; *rāya*—Rāmānanda Rāya; *ye*—which; *śikhāya*—was teaching; *jagannāthera āge*—in front of Lord Jagannātha; *duṅhe*—both of them; *prakaṭa dekhāya*—demonstrated.

TRANSLATION

Through the feminine poses and dances they were taught by Rāmānanda Rāya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannātha.

TEXT 25

তবে সেই দুইজনে প্রসাদ খাওয়াইলা।
নিভৃতে দুঁহারে নিজ-ঘরে পাঠাইলা ॥ ২৫ ॥

tabe sei dui-jane prasāda khāoyāilā
nibhṛte duṅhāre nija-ghare pāṭhāilā

SYNONYMS

tabe—then; *sei*—to those; *dui-jane*—two girls; *prasāda khāoyāilā*—gave *prasāda* to eat; *nibhṛte*—without being exposed; *duṅhāre*—both of them; *nija-ghare*—their homes; *pāṭhāilā*—sent.

TRANSLATION

Then Rāmānanda Rāya fed the two girls sumptuous prasāda and sent them to their homes unexposed.

TEXT 26

প্রতিদিন রায় ঐছে করায় সাধন।
কোন্ জানে ক্ষুদ্র জীব কাঁহা তাঁর মন ? ২৬ ॥

prati-dina rāya aiche karāya sādhana
kon jāne kṣudra jīva kāṅhā tāṅra mana?

SYNONYMS

prati-dina—daily; *rāya*—Rāmānanda Rāya; *aiche*—in this way; *karāya sādhana*—teaches regularly; *kon jāne*—who can know; *kṣudra jīva*—an insignificant living entity; *kāṅhā*—where; *tāṅra*—his; *mana*—mind.

TRANSLATION

Every day he trained the two deva-dāsīs how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

PURPORT

Rāmānanda Rāya's service to the *gopīs* for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

TEXT 27

মিশ্রের আগমন রায়ে সেবক কহিলা।
শীঘ্র রামানন্দ তবে সভাতে আইলা॥ ২৭॥

miśrera āgamana rāye sevaka kahilā
śīghra rāmānanda tabe sabhāte āilā

SYNONYMS

miśrera—of Pradyumna Miśra; *āgamana*—arrival; *rāye*—to Rāmānanda Rāya; *sevaka kahilā*—the servant informed; *śīghra*—very soon; *rāmānanda*—Rāmānanda Rāya; *tabe*—thereupon; *sabhāte āilā*—came to the assembly room.

TRANSLATION

When the servant informed Rāmānanda Rāya of Pradyumna Miśra's arrival, Rāmānanda Rāya immediately went to the assembly room.

TEXT 28

মিশ্রেরে নমস্কার করে সম্মান করিয়া।
নিবেদন করে কিছু বিনীত হঞা॥ ২৮॥

miśrere namaskāra kare sammāna kariyā
nivedana kare kichu vinīta hañā

SYNONYMS

miśrere—unto Pradyumna Miśra; *namaskāra kare*—offers respectful obeisances; *sammāna kariyā*—with all respect; *nivedana kare*—submitted; *kichu*—something; *vinīta hañā*—with great humility.

TRANSLATION

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.

TEXT 29

"বহুক্ষণ আইলা, মোরে কেহ না কহিল।
তোমার চরণে মোর অপরাধ হইল॥ ২৯॥

"bahu-kṣaṇa āilā, more keha nā kahila
tomāra caraṇe mora aparādha ha-ila

SYNONYMS

bahu-kṣaṇa—long ago; *āilā*—you came; *more*—me; *keha nā kahila*—no one informed; *tomāra caraṇe*—unto your lotus feet; *mora*—my; *aparādha*—offense; *ha-ila*—there was.

TRANSLATION

"Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

তোমার আগমনে মোর পবিত্র হৈল ঘর।
আজ্ঞা কর, ক্যা করোঁ তোমার কিঙ্কর॥" ৩০॥

tomāra āgamane mora pavitra haila ghara
ājñā kara, kyā karoṅ tomāra kiṅkara"

SYNONYMS

tomāra āgamane—because of your arrival; *mora*—my; *pavitra*—purified; *haila*—became; *ghara*—house; *ājñā kara*—kindly order; *kyā karoṅ*—what can I do; *tomāra kiṅkara*—I am your servant.

TRANSLATION

"My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant."

TEXT 31

মিশ্র কহে,—"তোমা দেখিতে হৈল আগমনে।
আপনা পবিত্র কৈলুঁ তোমার দরশনে॥" ৩১॥

miśra kahe,—"tomā dekhite haila āgamane
āpanā pavitra kailuṅ tomāra daraśane"

SYNONYMS

miśra kahe—Pradyumna Miśra replied; *tomā*—you; *dekhite*—to see; *haila āgamane*—I came; *āpanā*—myself; *pavitra kailuṅ*—I have purified; *tomāra daraśane*—by seeing you.

TRANSLATION

Pradyumna Miśra replied, "I came simply to see you. Now I have purified myself by seeing Your Honor."

TEXT 32

অতিকাল দেখি' মিশ্র কিছু না কহিল।
বিদায় হইয়া মিশ্র নিজঘর গেল ॥ ৩২ ॥

atikāla dekhi' miśra kichu nā kahila
vidāya ha-iyā miśra nija-ghara gela

SYNONYMS

atikāla dekhi'—seeing that it was too late; *miśra*—Pradyumna Miśra; *kichu*—anything; *nā kahila*—did not say; *vidāya ha-iyā*—taking leave; *miśra*—Pradyumna Miśra; *nija-ghara*—to his own place; *gela*—returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

TEXT 33

আর দিন মিশ্র আইল প্রভু-বিদ্যমানে।
প্রভু কহে,—'কৃষ্ণকথা শুনিলা রায়স্থানে' ? ৩৩ ॥

āra dina miśra āila prabhu-vidyamāne
prabhu kahe,—'kṛṣṇa-kathā śunilā rāya-sthāne'?

SYNONYMS

āra dina—the next day; *miśra*—Pradyumna Miśra; *āila*—came; *prabhu-vidyamāne*—in the presence of Śrī Caitanya Mahāprabhu; *prabhu kahe*—Śrī Caitanya Mahāprabhu inquired; *kṛṣṇa-kathā*—talks about Kṛṣṇa; *śunilā*—have you heard; *rāya-sthāne*—from Śrī Rāmānanda Rāya.

TRANSLATION

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, "Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?"

TEXT 34

তবে মিশ্র রামানন্দের বৃত্তান্ত কহিলা।
শুনি' মহাপ্রভু তবে কহিতে লাগিলা॥ ৩৪॥

tabe miśra rāmānandera vṛttānta kahilā
śuni' mahāprabhu tabe kahite lāgilā

SYNONYMS

tabe—thereupon; *miśra*—Pradyumna Miśra; *rāmānandera*—of Śrī Rāmānanda Rāya; *vṛttānta kahilā*—described the activities; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *kahite lāgilā*—began to speak.

TRANSLATION

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

TEXTS 35-36

"আমি ত' সন্ন্যাসী, আপনারে বিরক্ত করি' মানি।
দর্শন রহু দূরে, 'প্রকৃতির' নাম যদি শুনি॥ ৩৫॥
তবহিঁ বিকার পায় মোর তনু-মন।
প্রকৃতি-দর্শনে স্থির হয় কোন্ জন?" ৩৬॥

"āmi ta' sannyāsī, āpanāre virakta kari' māni
darśana rahu dūre, 'prakṛtira' nāma yadi śuni

tabahiṅ vikāra pāya mora tanu-mana
prakṛti-darśane sthira haya kon jana?"

SYNONYMS

āmi—I; *ta'*—certainly; *sannyāsī*—in the renounced order of life; *āpanāre*—Myself; *virakta kari'*—having renounced everything; *māni*—I consider; *darśana*

rahu dūre—what to speak of seeing; *prakṛtira*—of a woman; *nāma*—name; *yadi*—if; *śuni*—I hear; *tabahiṅ*—immediately; *vikāra*—transformation; *pāya*—gets; *mora*—My; *tanu-mana*—mind and body; *prakṛti-darśane*—by seeing a woman; *sthira*—steady; *haya*—is; *kon jana*—what person.

TRANSLATION

"I am a sannyāsī," He said, "and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

TEXT 37

রামানন্দ রায়ের কথা শুন, সর্বজন।
কহিবার কথা নহে, যাহা আশ্চর্য-কথন ॥ ৩৭ ॥

rāmānanda rāyera kathā śuna, sarva-jana
kahibāra kathā nahe, yāhā āścarya-kathana

SYNONYMS

rāmānanda rāyera—of Śrī Rāmānanda Rāya; *kathā*—topics; *śuna*—please hear; *sarva-jana*—all people; *kahibāra*—to be spoken; *kathā*—talks; *nahe*—they are not; *yāhā*—which; *āścarya-kathana*—wonderful and uncommon talks.

TRANSLATION

"Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

একে দেবদাসী, আর সুন্দরী তরুণী।
তার সব অঙ্গ-সেবা করেন আপনি ॥ ৩৮ ॥

eke deva-dāsī, āra sundarī taruṇī
tāra saba aṅga-sevā karena āpani

SYNONYMS

eke—on one side; *deva-dāsī*—the professional dancing girls; *āra*—and; *sundarī taruṇī*—very beautiful and youthful; *tāra*—their; *saba*—all; *aṅga*—of the body; *sevā*—service; *karena āpani*—performs personally.

TRANSLATION

"The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

TEXT 39

স্নানাদি করায়, পরায় বাস-বিভূষণ।
গুহ্য অঙ্গের হয় তাহা দর্শন-স্পর্শন ॥ ৩৯ ॥

snānādi karāya, parāya vāsa-vibhūṣaṇa
guhya aṅgera haya tāhā darśana-sparśana

SYNONYMS

snāna-ādi karāya—he performs their bathing and so on; *parāya vāsa-vibhūṣaṇa*—dresses and decorates the body with various types of ornaments; *guhya aṅgera*—of the private parts of the body; *haya*—there is; *tāhā*—that; *darśana-sparśana*—seeing and touching.

TRANSLATION

"He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

TEXT 40

তবু নির্বিকার রায়-রামানন্দের মন।
নানাভাবোদ্গার তারে করায় শিক্ষণ ॥ ৪০ ॥

tabu nirvikāra rāya-rāmānandera mana
nānā-bhāvodgāra tāre karāya śikṣaṇa

SYNONYMS

tabu—still; *nirvikāra*—unchanged; *rāya-rāmānandera mana*—the mind of Śrī Rāmānanda Rāya; *nānā-bhāva-udgāra*—all the symptoms and transformations of ecstasy; *tāre*—unto them; *karāya śikṣaṇa*—he teaches.

TRANSLATION

"Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

TEXT 41

নির্বিকার দেহ-মন—কাষ্ঠ-পাষাণ-সম।
আশ্চর্য,—তরুণী-স্পর্শে নির্বিকার মন ॥ ৪১ ॥

nirvikāra deha-mana——kāṣṭha-pāṣāṇa-sama!
āścarya,——taruṇī-sparśe nirvikāra mana

SYNONYMS

nirvikāra—unchanged; *deha-mana*—body and mind; *kāṣṭha-pāṣāṇa-sama*—like wood or stone; *āścarya*—wonderful; *taruṇī-sparśe*—in touching young girls; *nirvikāra*—unchanged; *mana*—mind.

TRANSLATION

"His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

TEXT 42

এক রামানন্দের হয় এই অধিকার।
তাতে জানি অপ্রাকৃত-দেহ তাঁহার ॥ ৪২ ॥

eka rāmānandera haya ei adhikāra
tāte jāni aprākṛta-deha tāṅhāra

SYNONYMS

eka—only one; *rāmānandera*—of Śrī Rāmānanda Rāya; *haya*—there is; *ei*—this; *adhikāra*—special authority; *tāte*—in that way; *jāni*—we can understand; *aprākṛta*—spiritual; *deha*—body; *tāṅhāra*—his.

TRANSLATION

"The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

TEXT 43

তাঁহার মনের ভাব তেঁহ জানে মাত্র।
তাহা জানিবারে আর দ্বিতীয় নাহি পাত্র ॥ ৪৩ ॥

tāṅhāra manera bhāva teṅha jāne mātra
tāhā jānibāre āra dvitīya nāhi pātra

SYNONYMS

tāṅhāra—his; *manera*—of the mind; *bhāva*—position; *teṅha*—he; *jāne*—knows; *mātra*—only; *tāhā jānibāre*—to understand that; *āra*—other; *dvitīya*—second; *nāhi*—there is not; *pātra*—eligible person.

TRANSLATION

"He alone, and no one else, can understand the position of his mind.

TEXT 44

কিন্তু শাস্ত্রদৃষ্ট্যে এক করি অনুমান।
শ্রীভাগবত-শাস্ত্র—তাহাতে প্রমাণ ॥ ৪৪ ॥

kintu śāstra-dṛṣṭye eka kari anumāna
śrī-bhāgavata-śāstra——tāhāte pramāṇa

SYNONYMS

kintu—but; *śāstra-dṛṣṭye*—according to the direction of the *śāstra*; *eka*—one; *kari anumāna*—I make a guess; *śrī-bhāgavata-śāstra*—*Śrīmad-Bhāgavatam,* the Vedic scripture; *tāhāte*—in that connection; *pramāṇa*—evidence.

TRANSLATION

"But I can make a guess in terms of directions from the śāstra. Śrīmad-Bhāgavatam, the Vedic scripture, gives the direct evidence in this matter.

TEXTS 45-46

ব্রজবধূ-সঙ্গে কৃষ্ণের রাসাদি-বিলাস।
যেই জন কহে, শুনে করিয়া বিশ্বাস ॥ ৪৫ ॥
হৃদ্রোগ-কাম তাঁর তৎকালে হয় ক্ষয়।
তিনগুণ-ক্ষোভ নহে, 'মহাধীর' হয় ॥ ৪৬ ॥

vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa
yei jana kahe, śune kariyā viśvāsa

hṛd-roga-kāma tāṅra tat-kāle haya kṣaya
tina-guṇa-kṣobha nahe, 'mahā-dhīra' haya

SYNONYMS

vraja-vadhū-saṅge—in the association of the damsels of Vrajabhūmi; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsa-ādi-vilāsa*—pastimes like the *rāsa* dance; *yei*—which; *jana*—

person; *kahe*—describes; *śune*—hears; *kariyā viśvāsa*—with great faith; *hṛt-roga*—the disease of the heart; *kāma*—lust; *tāṅra*—of him; *tat-kāle*—at that time; *haya kṣaya*—becomes nullified; *tina-guṇa*—of the three modes of material nature; *kṣobha*—agitation; *nahe*—is not; *mahā-dhīra*—very sober; *haya*—becomes.

TRANSLATION

"When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rāsa dance with the gopīs, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Any person seriously inclined to hear about the pastimes of Kṛṣṇa's *rāsa* dance, as mentioned in *Śrīmad-Bhāgavatam,* with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man."

When a pure Vaiṣṇava speaks on *Śrīmad-Bhāgavatam* and another pure Vaiṣṇava hears *Śrīmad-Bhāgavatam* from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as *prākṛta-sahajiyā,* who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the *rāsa-līlā* will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of *rāsa-līlā* is a futile attempt, which sometimes results in their imitating the dealings of the *gopīs* and Lord Kṛṣṇa. To forbid such habits of the *prākṛta-sahajiyās,* Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word *viśvāsa* ("faith"). In *Śrīmad-Bhāgavatam* (10.33.31), Śrīla Śukadeva Gosvāmī says:

naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād
yathā rudro 'bdhijaṁ viṣam

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental *rāsa-līlā* of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean."

TEXT 47

উজ্জ্বল মধুর প্রেমভক্তি সেই পায়।
আনন্দে কৃষ্ণমাধুর্যে বিহরে সদায়॥ ৪৭॥

ujjvala madhura prema-bhakti sei pāya
ānande kṛṣṇa-mādhurye vihare sadāya

SYNONYMS

ujjvala—illuminated; *madhura*—sweet; *prema-bhakti*—ecstatic love of Kṛṣṇa; *sei*—he; *pāya*—gets; *ānande*—in transcendental bliss; *kṛṣṇa-mādhurye*—the sweetness of Kṛṣṇa's pastimes; *vihare*—enjoys; *sadāya*—always.

TRANSLATION

"Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa's pastimes.

TEXT 48

বিক্রীড়িতং ব্রজবধূভিরিদঞ্চ বিষ্ণোঃ
শ্রদ্ধান্বিতোঽনুশৃণুয়াদথ বর্ণয়েদ্‌যঃ।
ভক্তিং পরাং ভগবতি প্রতিলভ্য কামং
হৃদ্‌রোগমাশ্বপহিনোত্যচিরেণ ধীরঃ॥ ৪৮॥

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

SYNONYMS

vikrīḍitam—the activity of the *rāsa* dance; *vraja-vadhūbhiḥ*—the damsels of Vraja, the *gopīs*; *idam*—this; *ca*—and; *viṣṇoḥ*—of Lord Kṛṣṇa; *śraddhā-anvitaḥ*—with transcendental faith; *anuśṛṇuyāt*—continuously hears in the *paramparā* system; *atha*—also; *varṇayet*—describes; *yaḥ*—one who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—attaining; *kāmam*—lusty material desires; *hṛt-rogam*—the disease of the heart; *āśu*—very soon; *apahinoti*—gives up; *acireṇa*—without delay; *dhīraḥ*—one who is sober because of advanced devotional service.

TRANSLATION

" 'A transcendentally sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.'

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the *gopīs* are also transcendentally situated. Therefore the activities of the *gopīs* and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

TEXTS 49-50

যে শুনে, যে পড়ে, তাঁর ফল এতাদৃশী।
সেই ভাবাবিষ্ট যেই সেবে অহর্নিশি ॥ ৪৯ ॥
তাঁর ফল কি কহিমু, কহনে না যায়।
নিত্যসিদ্ধ সেই, প্রায়-সিদ্ধ তাঁর কায় ॥ ৫০ ॥

ye śune, ye paḍe, tāṅra phala etādṛśī
sei bhāvāviṣṭa yei seve ahar-niśi

tāṅra phala ki kahimu, kahane nā yāya
nitya-siddha sei, prāya-siddha tāṅra kāya

SYNONYMS

ye śune—anyone who hears; *ye paḍe*—anyone who recites; *tāṅra*—of him; *phala*—the result; *etādṛśī*—this; *sei*—he; *bhāva-āviṣṭa*—always absorbed in thoughts of Kṛṣṇa; *yei seve*—who serves; *ahaḥ-niśi*—day and night; *tāṅra*—his; *phala*—result; *ki kahimu*—what shall I say; *kahane nā yāya*—it is impossible to express; *nitya-siddha*—eternally liberated; *sei*—such a person; *prāya-siddha*—transcendental; *tāṅra*—his; *kāya*—body.

TRANSLATION

"If a transcendentally situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-līlā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it

cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

TEXT 51

রাগানুগ-মার্গে জানি রায়ের ভজন।
সিদ্ধদেহ-তুল্য, তাতে 'প্রাকৃত' নহে মন॥ ৫১॥

rāgānuga-mārge jāni rāyera bhajana
siddha-deha-tulya, tāte 'prākṛta' nahe mana

SYNONYMS

rāgānuga-mārge—on the path of spontaneous love of Kṛṣṇa; *jāni*—we can understand; *rāyera bhajana*—the devotional service of Rāmānanda Rāya; *siddha-deha*—spiritual body; *tulya*—equal to; *tāte*—therefore; *prākṛta*—material; *nahe*—is not; *mana*—mind.

TRANSLATION

"Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

TEXT 52

আমিহ রায়ের স্থানে শুনি কৃষ্ণকথা।
শুনিতে ইচ্ছা হয় যদি, পুনঃ যাহ তথা॥ ৫২॥

āmiha rāyera sthāne śuni kṛṣṇa-kathā
śunite icchā haya yadi, punaḥ yāha tathā

SYNONYMS

āmiha—I also; *rāyera sthāne*—from Rāmānanda Rāya; *śuni*—hear; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *śunite*—to hear; *icchā*—desire; *haya*—there is; *yadi*—if; *punaḥ*—again; *yāha*—go; *tathā*—there.

TRANSLATION

"I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

TEXT 53

মোর নাম লইহ, – 'তেহো পাঠাইলা মোরে ।
তোমার স্থানে কৃষ্ণকথা শুনিবার তরে ॥' ৫৩ ॥

mora nāma la-iha, — 'teho pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare'

SYNONYMS

mora—My; *nāma*—name; *la-iha*—take; *teho*—He; *pāṭhāilā*—sent; *more*—me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

"You can take My name before him, saying, 'He has sent me to hear about Lord Kṛṣṇa from you.'

TEXT 54

শীঘ্র যাহ, যাবৎ তেঁহো আছেন সভাতে ।"
এত শুনি' প্রদ্যুম্ন-মিশ্র চলিলা ত্বরিতে ॥ ৫৪ ॥

śīghra yāha, yāvat teṅho āchena sabhāte"
eta śuni' pradyumna-miśra calilā turite

SYNONYMS

śīghra yāha—go hastily; *yāvat*—while; *teṅho*—he; *āchena*—is; *sabhāte*—in the assembly room; *eta śuni'*—hearing this; *pradyumna-miśra*—Pradyumna Miśra; *calilā*—went; *turite*—very hastily.

TRANSLATION

"Go hastily while he is in the assembly room." Hearing this, Pradyumna Miśra immediately departed.

TEXT 55

রায়-পাশ গেল, রায় প্রণতি করিল ।
'আজ্ঞা কর, যে লাগি' আগমন হৈল' ॥ ৫৫ ॥

rāya-pāśa gela, rāya praṇati karila
'ājñā kara, ye lāgi' āgamana haila'

SYNONYMS

rāya-pāśa—to Rāmānanda Rāya; *gela*—he went; *rāya*—Rāmānanda Rāya; *praṇati karila*—offered his respects; *ājñā kara*—please order me; *ye lāgi'*—for what purpose; *āgamana haila*—have you come.

TRANSLATION

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, "Please order me. For what purpose have you come?"

TEXT 56

মিশ্র কহে,—'মহাপ্রভু পাঠাইলা মোরে।
তোমার স্থানে কৃষ্ণকথা শুনিবার তরে'॥ ৫৬॥

miśra kahe,—'mahāprabhu pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare'

SYNONYMS

miśra kahe—Pradyumna Miśra said; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā more*—has sent me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

Pradyumna Miśra answered, "Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you."

TEXT 57

শুনি' রামানন্দ রায় হৈলা প্রেমাবেশে।
কহিতে লাগিলা কিছু মনের হরিষে॥ ৫৭॥

śuni' rāmānanda rāya hailā premāveśe
kahite lāgilā kichu manera hariṣe

SYNONYMS

śuni'—hearing; *rāmānanda rāya*—Rāmānanda Rāya; *hailā*—became; *premāveśe*—absorbed in ecstatic love; *kahite lāgilā*—began to speak; *kichu*—something; *manera hariṣe*—in transcendental pleasure.

TRANSLATION

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

TEXT 58

"প্রভুর আজ্ঞায় কৃষ্ণকথা শুনিতে আইলা এথা।
ইহা বই মহাভাগ্য আমি পাব কোথা?" ৫৮॥

"prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā
ihā va-i mahā-bhāgya āmi pāba kothā?"

SYNONYMS

prabhura ājñāya—under the instruction of Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunite*—to hear; *āilā ethā*—you have come here; *ihā va-i*—without this; *mahā-bhāgya*—great fortune; *āmi*—I; *pāba*—will get; *kothā*—where.

TRANSLATION

"Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?"

TEXT 59

এত কহি তারে লঞা নিভৃতে বসিলা।
'কি কথা শুনিতে চাহ?' মিশ্রেরে পুছিলা॥ ৫৯॥

eta kahi tāre lañā nibhṛte vasilā
'ki kathā śunite cāha?' miśrere puchilā

SYNONYMS

eta kahi—saying this; *tāre*—him; *lañā*—taking; *nibhṛte vasilā*—sat in a secluded place; *ki kathā*—what kind of topics; *śunite cāha*—do you want to hear; *miśrere puchilā*—he inquired from Pradyumna Miśra.

TRANSLATION

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, "What kind of kṛṣṇa-kathā do you want to hear from me?"

TEXT 60

তেঁহো কহে,—"যে কহিলা বিদ্যানগরে ।
সেই কথা ক্রমে তুমি কহিবা আমারে ॥ ৬০ ॥

teṅho kahe,——"ye kahilā vidyānagare
sei kathā krame tumi kahibā āmāre

SYNONYMS

teṅho kahe—he replied; *ye*—what; *kahilā*—you spoke; *vidyā-nagare*—at Vidyānagara; *sei kathā*—those topics; *krame*—according to the order; *tumi*—you; *kahibā*—please speak; *āmāre*—to me.

TRANSLATION

Pradyumna Miśra replied, "Kindly tell me about the same topics you spoke about at Vidyānagara.

TEXT 61

আনের কি কথা, তুমি—প্রভুর উপদেষ্টা !
আমি ত' ভিক্ষুক বিপ্র, তুমি—মোর পোষ্টা ॥ ৬১ ॥

ānera ki kathā, tumi——prabhura upadeṣṭā!
āmi ta' bhikṣuka vipra, tumi——mora poṣṭā

SYNONYMS

ānera ki kathā—what to speak of others; *tumi*—you; *prabhura upadeṣṭā*—an instructor of Śrī Caitanya Mahāprabhu ;*āmi*—I; *ta'*—certainly; *bhikṣuka*—beggar; *vipra*—*brāhmaṇa*; *tumi*—you; *mora*—my; *poṣṭā*—maintainer.

TRANSLATION

"You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

TEXT 62

ভাল, মন্দ—কিছু আমি পুছিতে না জানি ।
'দীন' দেখি' কৃপা করি' কহিবা আপনি ॥" ৬২ ॥

bhāla, manda——kichu āmi puchite nā jāni
'dīna' dekhi' kṛpā kari' kahibā āpani"

SYNONYMS

bhāla—good; *manda*—bad; *kichu*—something; *āmi*—I; *puchite*—to inquire; *nā jāni*—do not know; *dīna*—very poor in knowledge; *dekhi'*—seeing (me); *kṛpā kari'*—very mercifully; *kahibā*—please; *āpani*—by your own good will.

TRANSLATION

"I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will."

TEXT 63

তবে রামানন্দ ক্রমে কহিতে লাগিলা।
কৃষ্ণকথা-রসামৃত-সিন্ধু উথলিলা ॥ ৬৩ ॥

tabe rāmānanda krame kahite lāgilā
kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā

SYNONYMS

tabe—thereupon; *rāmānanda*—Rāmānanda Rāya; *krame*—gradually; *kahite lāgilā*—began to speak; *kṛṣṇa-kathā*—of the topics of Kṛṣṇa; *rasāmṛta-sindhu*—the ocean of transcendental mellow; *uthalilā*—became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

TEXT 64

আপনে প্রশ্ন করি' পাছে করেন সিদ্ধান্ত।
তৃতীয় প্রহর হৈল, নহে কথা-অন্ত ॥ ৬৪ ॥

āpane praśna kari' pāche karena siddhānta
tṛtīya prahara haila, nahe kathā-anta

SYNONYMS

āpane—personally; *praśna kari'*—making the question; *pāche*—after that; *karena siddhānta*—gives the conclusion; *tṛtīya prahara haila*—it became afternoon; *nahe kathā-anta*—there was no end to such topics.

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

TEXT 65

বক্তা শ্রোতা কহে শুনে দুঁহে প্রেমাবেশে।
আত্মস্মৃতি নাহি, কাহাঁ জানিব দিন-শেষে ॥ ৬৫ ॥

vaktā śrotā kahe śune duṅhe premāveśe
ātma-smṛti nāhi, kāhāṅ jāniba dina-śeṣe

SYNONYMS

vaktā—the speaker; *śrotā*—the listener; *kahe*—speaks; *śune*—hears; *duṅhe*—both of them; *prema-āveśe*—in ecstatic love; *ātma-smṛti nāhi*—there was no bodily consciousness; *kāhāṅ*—where; *jāniba*—can understand; *dina-śeṣe*—the end of day.

TRANSLATION

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

TEXT 66

সেবক কহিল,—'দিন হৈল অবসান'।
তবে রায় কৃষ্ণকথার করিলা বিশ্রাম ॥ ৬৬ ॥

sevaka kahila,—'dina haila avasāna'
tabe rāya kṛṣṇa-kathāra karilā viśrāma

SYNONYMS

sevaka kahila—the servant informed; *dina*—the day; *haila avasāna*—has ended; *tabe*—at that time; *rāya*—Rāmānanda Rāya; *kṛṣṇa-kathāra*—the talks of Kṛṣṇa; *karilā viśrāma*—ended.

TRANSLATION

The servant informed them, "The day has already ended." Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

TEXT 67

বহুসম্মান করি' মিশ্রে বিদায় দিলা।
'কৃতার্থ হইলাঙ' বলি' মিশ্র নাচিতে লাগিলা॥ ৬৭॥

bahu-sammāna kari' miśre vidāya dilā
'kṛtārtha ha-ilāṅa' bali' miśra nācite lāgilā

SYNONYMS

bahu-sammāna—much respectful behavior; *kari'*—doing; *miśre*—unto Pradyumna Miśra; *vidāya dilā*—bade farewell; *kṛtārtha ha-ilāṅa*—I have become very satisfied; *bali'*—saying; *miśra*—Pradyumna Miśra; *nācite lāgilā*—began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, "I have become very satisfied." He then began to dance.

TEXT 68

ঘরে গিয়া মিশ্র কৈল স্নান, ভোজন।
সন্ধ্যাকালে দেখিতে আইল প্রভুর চরণ॥ ৬৮॥

ghare giyā miśra kaila snāna, bhojana
sandhyā-kāle dekhite āila prabhura caraṇa

SYNONYMS

ghare giyā—returning home; *miśra*—Pradyumna Miśra; *kaila*—performed; *snāna*—bathing; *bhojana*—eating; *sandhyā-kāle*—in the evening; *dekhite*—to see; *āila*—came; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 69

প্রভুর চরণ বন্দে উল্লসিত-মনে।
প্রভু কহে,—'কৃষ্ণকথা হইল শ্রবণে'?॥ ৬৯॥

prabhura caraṇa vande ullasita-mane
prabhu kahe,—'kṛṣṇa-kathā ha-ila śravaṇe'?

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vande*—he worships; *ullasita-mane*—in great happiness; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *ha-ila śravaṇe*—did you hear.

TRANSLATION

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, "Have you heard topics about Kṛṣṇa?"

TEXT 70

মিশ্র কহে,– "প্রভু, মোরে কৃতার্থ করিলা।
কৃষ্ণকথামৃতার্ণবে মোরে ডুবাইলা ॥ ৭০ ॥

miśra kahe,—"prabhu, more kṛtārtha karilā
kṛṣṇa-kathāmṛtārṇave more ḍubāilā

SYNONYMS

miśra kahe—Pradyumna Miśra said; *prabhu*—my dear Lord; *more*—me; *kṛtārtha*—satisfied; *karilā*—You have made; *kṛṣṇa-kathā*—of talks about Kṛṣṇa; *amṛta-arṇave*—in the ocean of the nectar; *more*—me; *ḍubāilā*—You have drowned.

TRANSLATION

Pradyumna Miśra said, "My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

TEXT 71

রামানন্দ রায়-কথা কহিলে না হয়।
'মনুষ্য' নহে রায়, কৃষ্ণভক্তিরসময় ॥ ৭১ ॥

rāmānanda rāya-kathā kahile nā haya
'manuṣya' nahe rāya, kṛṣṇa-bhakti-rasa-maya

SYNONYMS

rāmānanda rāya-kathā—the speeches of Rāmānanda Rāya; *kahile*—describing; *nā haya*—is not possible; *manuṣya*—an ordinary human being; *nahe*—is not; *rāya*—Rāmānanda Rāya; *kṛṣṇa-bhakti-rasa-maya*—absorbed in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the *guru*, or spiritual master, as an ordinary human being (*guruṣu nara-matiḥ*). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the *parampará* system.

TEXT 72

আর এক কথা রায় কহিলা আমারে ।
'কৃষ্ণকথা-বক্তা করি' না জানিহ মোরে ॥ ৭২ ॥

āra eka kathā rāya kahilā āmāre
'kṛṣṇa-kathā-vaktā kari' nā jāniha more

SYNONYMS

āra—another; *eka*—one; *kathā*—topic; *rāya*—Rāmānanda Rāya; *kahilā āmāre*—said to me; *kṛṣṇa-kathā-vaktā*—the speaker on the talks of Kṛṣṇa; *kari'*—as; *nā jāniha more*—do not consider me.

TRANSLATION

"There is one other thing Rāmānanda Rāya said to me. 'Do not consider me the speaker in these talks about Kṛṣṇa.

TEXT 73

মোর মুখে কথা কহেন আপনে গৌরচন্দ্র ।
যৈছে কহায়, তৈছে কহি,—যেন বীণাযন্ত্র ॥ ৭৩ ॥

'mora mukhe kathā kahena āpane gauracandra
yaiche kahāya, taiche kahi,—yena vīṇā-yantra

SYNONYMS

mora mukhe—in my mouth; *kathā*—topics; *kahena*—speaks; *āpane*—personally; *gaura-candra*—Lord Śrī Caitanya Mahāprabhu; *yaiche kahāya*—as He causes to speak; *taiche kahi*—so I speak; *yena*—like; *vīṇā-yantra*—the stringed instrument called the *vīṇā*.

TRANSLATION

" 'Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

TEXT 74

মোর মুখে কহায় কথা, করে পরচার ।
পৃথিবীতে কে জানিবে এ-লীলা তাঁহার ?' ৭৪ ॥

mora mukhe kahāya kathā, kare paracāra
pṛthivīte ke jānibe e-līlā tāṅhāra?'

SYNONYMS

mora mukhe—in my mouth; *kahāya*—causes to speak; *kathā*—words; *kare paracāra*—preaches; *pṛthivīte*—in this world; *ke jānibe*—who will understand; *e-līlā*—this pastime; *tāṅhāra*—His.

TRANSLATION

" 'In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord?'

TEXT 75

যে-সব শুনিলুঁ, কৃষ্ণ - রসের সাগর ।
ব্রহ্মাদি-দেবের এ সব না হয় গোচর ॥ ৭৫ ॥

ye-saba śuniluṅ, kṛṣṇa-rasera sāgara
brahmādi-devera e saba nā haya gocara

SYNONYMS

ye-saba—all that; *śuniluṅ*—I heard; *kṛṣṇa-rasera*—of the nectar of Lord Kṛṣṇa; *sāgara*—the ocean; *brahmā-ādi-devera*—of the demigods, beginning with Lord Brahmā; *e saba*—all this; *nā haya gocara*—is not possible to be understood.

TRANSLATION

"What I have heard from Rāmānanda Rāya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

TEXT 76

হেন 'রস' পান মোরে করাইলা তুমি।
জন্মে জন্মে তোমার পায় বিকাইলাঙ আমি ॥"৭৬॥

hena 'rasa' pāna more karāilā tumi
janme janme tomāra pāya vikāilāṅa āmi

SYNONYMS

hena rasa—such transcendental mellows; *pāna*—to drink; *more*—me; *karāilā tumi*—You have caused; *janme janme*—life after life; *tomāra pāya*—at Your feet; *vikāilāṅa āmi*—I have become sold.

TRANSLATION

"My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life."

TEXT 77

প্রভু কহে,—"রামানন্দ বিনয়ের খনি।
আপনার কথা পরমুণ্ডে দেন আনি' ॥ ৭৭ ॥

prabhu kahe,—"rāmānanda vinayera khani
āpanāra kathā para-muṇḍe dena āni'

SYNONYMS

prabhu kahe—the Lord replied; *rāmānanda*—Rāmānanda Rāya; *vinayera khani*—the mine of humility; *āpanāra kathā*—his own words; *para-muṇḍe*—on another's head; *dena*—confers; *āni'*—bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another's intelligence.

TEXT 78

মহানুভবের এই সহজ 'স্বভাব' হয়।
আপনার গুণ নাহি আপনে কহয়॥" ৭৮॥

mahānubhavera ei sahaja 'svabhāva' haya
āpanāra guṇa nāhi āpane kahaya"

SYNONYMS

mahānubhavera—of those who are advanced in realization; *ei*—this; *sahaja*—natural; *svabhāva*—characteristic; *haya*—is; *āpanāra guṇa*—their own personal qualities; *nāhi*—do not; *āpane*—personally; *kahaya*—speak.

TRANSLATION

"This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities."

TEXT 79

রামানন্দরায়ের এই কহিলু গুণ-লেশ।
প্রদ্যুম্ন মিশ্রেরে যৈছে কৈলা উপদেশ॥ ৭৯॥

rāmānanda-rāyera ei kahilu guṇa-leśa
pradyumna miśrere yaiche kailā upadeśa

SYNONYMS

rāmānanda-rāyera—of Śrī Rāmānanda Rāya; *ei*—this; *kahilu*—I have spoken; *guṇa-leśa*—a fraction of the transcendental attributes; *pradyumna miśrere*—unto Pradyumna Miśra; *yaiche*—in which way; *kailā upadeśa*—he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

TEXT 80

'গৃহস্থ' হঞা নহে রায় ষড়্বর্গের বশে।
'বিষয়ী' হঞা সন্ন্যাসীরে উপদেশে॥ ৮০॥

'gṛhastha' hañā nahe rāya ṣaḍ-vargera vaśe
'viṣayī' hañā sannyāsīre upadeśe

SYNONYMS

gṛhastha hañā—being a householder; *nahe*—is not; *rāya*—Rāmānanda Rāya; *ṣaṭ-vargera vaśe*—under the control of the six kinds of bodily change; *viṣayī hañā*—being a pounds-and-shillings man; *sannyāsīre upadeśe*—advises persons in the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

PURPORT

Śrī Rāmānanda Rāya externally appeared to be a *gṛhastha* who was under the influence of the external, material energy, not a self-controlled *brahmacārī, vānaprastha* or *sannyāsī. Gṛhasthas* (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendentally situated Vaiṣṇava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily change (*kāma, krodha, lobha, moha, mada,* and *mātsarya*), even when he plays the part of a *gṛhastha.* Thus although Śrīla Rāmānanda Rāya acted as a *gṛhastha* and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa's transcendental pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

TEXT 81

এইসব গুণ তাঁর প্রকাশ করিতে।
মিশ্রেরে পাঠাইলা তাহাঁ শ্রবণ করিতে ॥ ৮১ ॥

ei-saba guṇa tāṅra prakāśa karite
miśrere pāṭhāilā tāhāṅ śravaṇa karite

SYNONYMS

ei-saba—all these; *guṇa*—attributes; *tāṅra*—of Rāmānanda Rāya; *prakāśa karite*—to demonstrate; *miśrere*—Pradyumna Miśra; *pāṭhāilā*—He sent; *tāhāṅ*—there; *śravaṇa karite*—to hear.

TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

TEXT 82

ভক্তগুণ প্রকাশিতে প্রভু ভাল জানে।
নানা-ভঙ্গীতে গুণ প্রকাশি' নিজ-লাভ মানে ॥ ৮২ ॥

bhakta-guṇa prakāśite prabhu bhāla jāne
nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne

SYNONYMS

bhakta-guṇa—the attributes of a devotee; *prakāśite*—to manifest; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāla jāne*—knows very well how; *nānā-bhaṅgīte*—by various ways; *guṇa*—attributes; *prakāśi'*—manifesting; *nija-lābha*—His profit; *māne*—He considers.

TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

TEXT 83

আর এক 'স্বভাব' গৌরের শুন, ভক্তগণ।
ঐশ্বর্য-স্বভাব গূঢ় করে প্রকটন ॥ ৮৩ ॥

āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa
aiśvarya-svabhāva gūḍha kare prakaṭana

SYNONYMS

āra—another; *eka*—one; *svabhāva*—characteristic; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *aiśvarya-svabhāva*—opulences and characteristics; *gūḍha*—very deep; *kare*—does; *prakaṭana*—manifestation.

TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

TEXT 84

সন্ন্যাসী পণ্ডিতগণের করিতে গর্ব নাশ।
নীচ-শূদ্র-দ্বারা করেন ধর্মের প্রকাশ ॥ ৮৪ ॥

sannyāsī paṇḍita-gaṇera karite garva nāśa
nīca-śūdra-dvārā karena dharmera prakāśa

SYNONYMS

sannyāsī—persons in the renounced order; *paṇḍita-gaṇera*—of the learned scholars; *karite*—to do; *garva*—pride; *nāśa*—vanquishing; *nīca*—lowborn; *śūdra*—a fourth-class man; *dvārā*—through; *karena*—does; *dharmera prakāśa*—spreading of real religious principles.

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn fourth-class man.

PURPORT

When a man is greatly learned in the *Vedānta-sūtras,* he is known as *paṇḍita,* or a learned scholar. Generally this qualification is attributed to *brāhmaṇas* and *sannyāsīs. Sannyāsa,* the renounced order of life, is the topmost position for a *brāhmaṇa,* a member of the highest of the four *varṇas* (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*). According to public opinion, a person born in a *brāhmaṇa* family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the *sannyāsa* order, he comes to occupy the topmost position. The *brāhmaṇa* is supposed to be the spiritual master of the other three *varṇas,* namely *kṣatriya, vaiśya* and *śūdra,* and the *sannyāsī* is supposed to be the spiritual master even of the exalted *brāhmaṇas.*

Generally *brāhmaṇas* and *sannyāsīs* are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born *brāhmaṇa.* Indeed, Śrī Rāmānanda Rāya was a *gṛhastha* belonging to the *śūdra* class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified *brāhmaṇa* born in a *brāhmaṇa* family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, *yei kṛṣṇa-tattva-vettā, sei 'guru' haya:* anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a *brāhmaṇa* or *sannyāsī.* Ordinary people cannot understand the essence of *śāstra,* nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of *śūdras.* This is proof that a Vaiṣṇava may appear in any family, as confirmed in *Śrīmad-Bhāgavatam:*

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (*Bhāg.* 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative *śāstras* showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic *śāstras* to anyone who becomes qualified by becoming His sincere servant.

TEXT 85

'ভক্তি', 'প্রেম', 'তত্ত্ব' কহে রায়ে করি' 'বক্তা'।
আপনি প্রদ্যুম্নমিশ্র-সহ হয় 'শ্রোতা'॥ ৮৫॥

'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'
āpani pradyumna-miśra-saha haya 'śrotā'

SYNONYMS

bhakti—devotional service; *prema*—ecstatic love; *tattva*—truth; *kahe*—He says; *rāye*—Rāmānanda Rāya; *kari'*—by making; *vaktā*—the speaker; *āpani*—Himself; *pradyumna-miśra*—Pradyumna Miśra; *saha*—with; *haya śrotā*—becomes the listener.

TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gṛhastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that *sannyāsīs* in the line of Śaṅkarācārya always think that they have performed all the duties of *brāhmaṇas* and that, furthermore, having understood the essence of *Vedānta-sūtra* and become *sannyāsīs,* they are the natural spiritual masters of all society. Similarly, persons born in *brāhmaṇa* families think that because they execute the ritualistic ceremonies recommended in the *Vedas* and follow the principles of *smṛti,* they alone can become spiritual masters of society. These highly exalted *brāhmaṇas* think that unless one is born in a *brāhmaṇa* family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright *brāhmaṇas* and Māyāvādī *sannyāsīs,* Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a *śūdra* family and situated in the *gṛhastha-āśrama,* can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be *jagad-guru,* the spiritual master of the entire world. One cannot become *jagad-guru* simply by advertising oneself as *jagad-guru* without knowing the essential principles for becoming *jagad-guru.* Even people who never see what a *jagad-guru* is and never talk with other people become puffed-up *sannyāsīs* and declare themselves *jagad-gurus.* Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become *jagad-guru.* Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted *brāhmaṇa,* to take lessons from him.

TEXT 86

হরিদাস-দ্বারা নাম-মাহাত্ম্য-প্রকাশ ।
সনাতন-দ্বারা ভক্তিসিদ্ধান্তবিলাস ॥ ৮৬ ॥

haridāsa-dvārā nāma-māhātmya-prakāśa
sanātana-dvārā bhakti-siddhānta-vilāsa

SYNONYMS

haridāsa-dvārā—by Haridāsa Ṭhākura; *nāma-māhātmya*—of the glories of chanting the Hare Kṛṣṇa *mahā-mantra*; *prakāśa*—manifestation; *sanātana-dvārā*—by Sanātana Gosvāmī; *bhakti-siddhānta-vilāsa*—spreading the essence of devotional life.

TRANSLATION

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

TEXT 87

শ্রীরূপ-দ্বারা ব্রজের প্রেম-রস-লীলা।
কে বুঝিতে পারে গম্ভীর চৈতন্যের খেলা ? ৮৭ ॥

śrī-rūpa-dvārā vrajera prema-rasa-līlā
ke bujhite pāre gambhīra caitanyera khelā?

SYNONYMS

śrī-rūpa-dvārā—through Śrī Rūpa Gosvāmī; *vrajera*—of Vṛndāvana; *prema-rasa-līlā*—description of ecstatic love and pastimes; *ke*—who; *bujhite pāre*—can understand; *gambhīra*—deep; *caitanyera khelā*—the activities of Śrī Caitanya Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

TEXT 88

শ্রীচৈতন্যলীলা এই—অমৃতের সিন্ধু।
ত্রিজগৎ ভাসাইতে পারে যার এক বিন্দু ॥ ৮৮ ॥

śrī-caitanya-līlā ei——amṛtera sindhu
trijagat bhāsāite pāre yāra eka bindu

SYNONYMS

śrī-caitanya-līlā—transcendental activities of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—the ocean of nectar; *tri-jagat*—the three worlds; *bhāsāite*—to inundate; *pāre*—is able; *yāra*—of which; *eka bindu*—one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflooding the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

TEXT 89

চৈতন্যচরিতামৃত নিত্য কর পান।
যাহা হৈতে 'প্রেমানন্দ', 'ভক্তিতত্ত্ব-জ্ঞান' ॥ ৮৯ ॥

caitanya-caritāmṛta nitya kara pāna
yāhā haite 'premānanda', 'bhakti-tattva-jñāna'

SYNONYMS

caitanya-caritāmṛta—this transcendental literature known as *Caitanya-caritāmṛta*; *nitya*—daily; *kara pāna*—do relish; *yāhā haite*—by which; *prema-ānanda*—transcendental bliss; *bhakti-tattva-jñāna*—transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

TEXT 90

এইমত মহাপ্রভু ভক্তগণ লঞা।
নীলাচলে বিহরয়ে ভক্তি প্রচারিয়া॥ ৯০॥

ei-mata mahāprabhu bhakta-gaṇa lañā
nīlācale viharaye bhakti pracāriyā

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—accompanied by His pure devotees; *nīlācale*—at Jagannātha Purī; *viharaye*—enjoys transcendental bliss; *bhakti pracāriyā*—preaching the cult of devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Purī [Nīlācala] preaching the bhakti cult in many ways.

TEXT 91

বঙ্গদেশী এক বিপ্র প্রভুর চরিতে।
নাটক করি' লঞা আইল প্রভুকে শুনাইতে॥৯১॥

baṅga-deśī eka vipra prabhura carite
nāṭaka kari' lañā āila prabhuke śunāite

SYNONYMS

baṅga-deśī—from Bengal; *eka vipra*—one *brāhmaṇa*; *prabhura carite*—about Śrī Caitanya Mahāprabhu's characteristics; *nāṭaka kari'*—making a drama; *lañā*—taking; *āila*—came; *prabhuke śunāite*—to induce Lord Śrī Caitanya Mahāprabhu to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

TEXT 92

ভগবান্-আচার্য-সনে তার পরিচয়।
তাঁরে মিলি' তাঁর ঘরে করিল আলয়॥ ৯২॥

bhagavān-ācārya-sane tāra paricaya
tāṅre mili' tāṅra ghare karila ālaya

SYNONYMS

bhagavān-ācārya—the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; *sane*—with; *tāra paricaya*—his acquaintance; *tāṅre mili'*—meeting him; *tāṅra ghare*—at his place; *karila ālaya*—made residence.

TRANSLATION

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the brāhmaṇa made his residence at Bhagavān Ācārya's home.

TEXT 93

প্রথমে নাটক তেঁহো তাঁরে শুনাইল।
তাঁর সঙ্গে অনেক বৈষ্ণব নাটক শুনিল ॥ ৯৩ ॥

prathame nāṭaka teṅho tāṅre śunāila
tāṅra saṅge aneka vaiṣṇava nāṭaka śunila

SYNONYMS

prathame—at first; *nāṭaka*—the drama; *teṅho*—he; *tāṅre*—him; *śunāila*—made to hear; *tāṅra saṅge*—with him; *aneka*—many; *vaiṣṇava*—devotees; *nāṭaka śunila*—listened to the drama.

TRANSLATION

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

TEXT 94

সবেই প্রশংসে নাটক 'পরম উত্তম'।
মহাপ্রভুরে শুনাইতে সবার হৈল মন ॥ ৯৪ ॥

sabei praśaṁse nāṭaka 'parama uttama'
mahāprabhure śunāite sabāra haila mana

SYNONYMS

sabei—all; *praśaṁse*—praised; *nāṭaka*—the drama; *parama uttama*—"very good, very good"; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *śunāite*—to cause to hear; *sabāra*—of everyone; *haila*—there was; *mana*—mind.

TRANSLATION

All the Vaiṣṇavas praised the drama, saying, "Very good, very good." They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

TEXT 95

গীত, শ্লোক, গ্রন্থ, কবিত্ব - যেই করি' আনে।
প্রথমে শুনায় সেই স্বরূপের স্থানে ॥ ৯৫ ॥

gīta, śloka, grantha, kavitva — yei kari' āne
prathame śunāya sei svarūpera sthāne

SYNONYMS

gīta—song; *śloka*—verse; *grantha*—literature; *kavitva*—poetry; *yei*—anyone who; *kari'*—making; *āne*—brings; *prathame*—first; *śunāya*—recites; *sei*—that person; *svarūpera sthāne*—before Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

TEXT 96

স্বরূপ-ঠাঞি উত্তরে যদি, লঞা, তাঁর মন।
তবে মহাপ্রভু-ঠাঞি করায় শ্রবণ ॥ ৯৬ ॥

svarūpa-ṭhāñi uttare yadi, lañā, tāṅra mana
tabe mahāprabhu-ṭhāñi karāya śravaṇa

SYNONYMS

svarūpa-ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *uttare*—passes; *yadi*—if one; *lañā*—taking; *tāṅra mana*—his mind; *tabe*—thereafter; *mahāprabhu-ṭhāñi*—before Śrī Caitanya Mahāprabhu; *karāya śravaṇa*—causes to be heard.

TRANSLATION

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.

TEXT 97

'রসাভাস' হয় যদি 'সিদ্ধান্তবিরোধ'।
সহিতে না পারে প্রভু, মনে হয় ক্রোধ ॥ ৯৭ ॥

'rasābhāsa' haya yadi 'siddhānta-virodha'
sahite nā pāre prabhu, mane haya krodha

SYNONYMS

rasa-ābhāsa—overlapping of transcendental mellows; *haya*—there is; *yadi*—if; *siddhānta-virodha*—against the principles of the *bhakti* cult; *sahite nā pāre*—cannot tolerate; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *haya*—is; *krodha*—anger.

TRANSLATION

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of *rasābhāsa* from the *Bhakti-rasāmṛta-sindhu* (*Uttara-vibhāga,* Ninth Wave, 1-3,20,22,24):

pūrvam evānuśiṣṭena
vikalā rasa-lakṣaṇā
rasā eva rasābhāsā
rasajñair anukīrtitāḥ

syus tridhoparasāś cānu-
rasāś cāparasāś ca te
uttamā madhyamāḥ proktāḥ
kaniṣṭhāś cety amī kramāt

prāptaiḥ sthāyi-vibhāvānu-
bhāvādyais tu virūpatām
śāntādayo rasā eva
dvādaśoparasā matāḥ

bhaktādibhir vibhāvādyaiḥ
kṛṣṇa-sambandha-varjitaiḥ
rasā hāsyādayaḥ sapta
śāntaś cānurasā matāḥ

kṛṣṇa-tat-pratipakṣaś ced
viṣayāśrayatāṁ gatāḥ
hāsādīnāṁ tadā te 'tra
prājñair aparasā matāḥ

bhāvāḥ sarve tadābhāsā
rasābhāsāś ca kecana
amī proktā rasābhijñaiḥ
sarve 'pi rasanād rasāḥ

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow's necessities is called *rasābhāsa,* an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called *uparasa* (submellows), *anurasa* (imitation transcendental mellows) and *aparasa* (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows—such as neutrality, servitorship and friendship—are characterized by adverse *sthāyi-bhāva, vibhāva* and *anubhāva* ecstasies, they are known as *uparasa,* submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as *anurasa,* imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called *aparasa,* opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (*rasābhāsa*) as *rasas* due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, *paraspara-vairayor yadi yogas tadā rasābhāsaḥ:* "When two opposing transcendental mellows overlap, they produce *rasābhāsa,* or an overlapping of transcendental mellows."

TEXT 98

অতএব প্রভু কিছু আগে নাহি শুনে।
এই মর্যাদা প্রভু করিয়াছে নিয়মে ॥ ৯৮ ॥

ataeva prabhu kichu āge nāhi śune
ei maryādā prabhu kariyāche niyame

SYNONYMS

ataeva—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—anything; *āge*—ahead; *nāhi śune*—does not hear; *ei maryādā*—this etiquette; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāche niyame*—has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

TEXT 99

স্বরূপের ঠাঞি আচার্য কৈলা নিবেদন।
এক বিপ্র প্রভুর নাটক করিয়াছে উত্তম॥ ৯৯॥

svarūpera ṭhāñi ācārya kailā nivedana
eka vipra prabhura nāṭaka kariyāche uttama

SYNONYMS

svarūpera ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kailā*—did; *nivedana*—submission; *eka vipra*—one *brāhmaṇa*; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāṭaka*—drama; *kariyāche*—has composed; *uttama*—very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, "A good brāhmaṇa has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

TEXT 100

আদৌ তুমি শুন, যদি তোমার মন মানে।
পাছে মহাপ্রভুরে তবে করাইমু শ্রবণে॥ ১০০॥

ādau tumi śuna, yadi tomāra mana māne
pāche mahāprabhure tabe karāimu śravaṇe

SYNONYMS

ādau—in the beginning; *tumi*—you; *śuna*—hear; *yadi*—if; *tomāra mana māne*—you accept; *pāche*—thereafter; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *tabe*—then; *karāimu śravaṇe*—I shall request to hear.

TRANSLATION

"First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it."

TEXT 101

স্বরূপ কহে,—"তুমি 'গোপ' পরম-উদার।
যে-সে শাস্ত্র শুনিতে ইচ্ছা উপজে তোমার॥ ১০১॥

svarūpa kahe,—"tumi 'gopa' parama-udāra
ye-se śāstra śunite icchā upaje tomāra

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tumi*—you; *gopa*—cowherd boy; *parama-udāra*—very liberal; *ye-se śāstra*—anything written as scripture; *śunite*—to hear; *icchā*—desire; *upaje*—awakens; *tomāra*—of you.

TRANSLATION

Svarūpa Dāmodara Gosvāmī replied, "Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

TEXT 102

'যদ্বা-তদ্বা' কবির বাক্যে হয় 'রসাভাস'।
সিদ্ধান্তবিরুদ্ধ শুনিতে না হয় উল্লাস ॥ ১০২ ॥

'yadvā-tadvā' kavira vākye haya 'rasābhāsa'
siddhānta-viruddha śunite nā haya ullāsa

SYNONYMS

yadvā-tadvā kavira—of any so-called poet; *vākye*—in the words; *haya*—there is; *rasa-ābhāsa*—overlapping of transcendental mellows; *siddhānta-viruddha*—against the conclusive understanding; *śunite*—to hear; *nā*—not; *haya*—there is; *ullāsa*—joy.

TRANSLATION

"In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

TEXT 103

'রস', 'রসাভাস' যার নাহিক বিচার।
ভক্তিসিদ্ধান্ত-সিন্ধু নাহি পায় পার ॥ ১০৩ ॥

'rasa', 'rasābhāsa' yāra nāhika vicāra
bhakti-siddhānta-sindhu nāhi pāya pāra

SYNONYMS

rasa—transcendental mellows; *rasa-ābhāsa*—overlapping of transcendental mellows; *yāra*—of whom; *nāhika vicāra*—there is no consideration; *bhakti-siddhānta-sindhu*—the ocean of the conclusions of devotional service; *nāhi*—not; *pāya*—attains; *pāra*—the limit.

TRANSLATION

"A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

TEXTS 104-105

'ব্যাকরণ' নাহি জানে, না জানে 'অলঙ্কার'।
'নাটকালঙ্কার'-জ্ঞান নাহিক যাহার ॥ ১০৪ ॥
কৃষ্ণলীলা বর্ণিতে না জানে সেই ছার।
বিশেষে দুর্গম এই চৈতন্য-বিহার ॥ ১০৫ ॥

'vyākaraṇa' nāhi jāne, nā jāne 'alaṅkāra'
'nāṭakālaṅkāra'-jñāna nāhika yāhāra

kṛṣṇa-līlā varṇite nā jāne sei chāra!
viśeṣe durgama ei caitanya-vihāra

SYNONYMS

vyākaraṇa—grammar; *nāhi jāne*—does not know; *nā jāne*—does not know; *alaṅkāra*—metaphorical ornaments; *nāṭaka-alaṅkāra*—of the metaphorical ornaments of drama; *jñāna*—knowledge; *nāhika*—there is not; *yāhāra*—of whom; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇite*—to describe; *nā jāne*—does not know; *sei*—he; *chāra*—condemned; *viśeṣe*—especially; *durgama*—very, very difficult; *ei*—these; *caitanya-vihāra*—the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

TEXT 106

কৃষ্ণলীলা, গৌরলীলা সে করে বর্ণন।
গৌর-পাদপদ্ম যাঁর হয় প্রাণ-ধন ॥ ১০৬ ॥

kṛṣṇa-līlā, gaura-līlā se kare varṇana
gaura-pāda-padma yāṅra haya prāṇa-dhana

SYNONYMS

kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; *gaura-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *se*—he; *kare varṇana*—describes; *gaura-pāda-padma*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *haya*—is; *prāṇa-dhana*—the life and soul.

TRANSLATION

"One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 107

গ্রাম্য-কবির কবিত্ব শুনিতে হয় 'দুঃখ'।
বিদগ্ধ-আত্মীয়-বাক্য শুনিতে হয় 'সুখ' ॥ ১০৭ ॥

grāmya-kavira kavitva śunite haya 'duḥkha'
vidagdha-ātmīya-vākya śunite haya 'sukha'

SYNONYMS

grāmya-kavira—of a poet who writes poetry concerning man and woman; *kavitva*—poetry; *śunite*—to hear; *haya*—there is; *duḥkha*—unhappiness; *vidagdha-ātmīya*—of a devotee fully absorbed in ecstatic love; *vākya*—the words; *śunite*—to hear; *haya*—there is; *sukha*—happiness.

TRANSLATION

"Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman.

Vidagdha-ātmīya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the *paramparā* system, are sometimes described as *sajātīyāśaya-snigdha,* or "pleasing to the same class of people." Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

TEXT 108

রূপ যৈছে দুই নাটক করিয়াছে আরম্ভে।
শুনিতে আনন্দ বাড়ে যার মুখবন্ধে ॥" ১০৮ ॥

rūpa yaiche dui nāṭaka kariyāche ārambhe
śunite ānanda bāḍe yāra mukha-bandhe"

SYNONYMS

rūpa—Rūpa Gosvāmī; *yaiche*—as; *dui*—two; *nāṭaka*—dramas; *kariyāche ārambhe*—has compiled; *śunite*—to hear; *ānanda bāḍe*—transcendental happiness increases; *yāra*—of which; *mukha-bandhe*—even the introductory portion.

TRANSLATION

"The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure."

TEXT 109

ভগবান্-আচার্য কহে,—'শুন একবার।
তুমি শুনিলে ভাল-মন্দ জানিবে বিচার ॥'১০৯॥

bhagavān-ācārya kahe,—'śuna eka-bāra
tumi śunile bhāla-manda jānibe vicāra'

SYNONYMS

bhagavān-ācārya—Bhagavān Ācārya; *kahe*—says; *śuna*—please hear; *eka-bāra*—once; *tumi śunile*—if you hear; *bhāla-manda*—good or bad; *jānibe vicāra*—will be able to understand.

TRANSLATION

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, "Please hear the drama once. If you hear it, you can consider whether it is good or bad."

TEXT 110

দুই তিন দিন আচার্য আগ্রহ করিল।
তাঁর আগ্রহে 'স্বরূপের শুনিতে ইচ্ছা হইল ॥ ১১০ ॥

dui tina dina ācārya āgraha karila
tāṅra āgrahe svarūpera śunite icchā ha-ila

SYNONYMS

dui tina dina—for two or three days; *ācārya*—Bhagavān Ācārya; *āgraha karila*—expressed his ardent desire; *tāṅra āgrahe*—by his eagerness; *svarūpera*—of Svarūpa Dāmodara; *śunite*—to hear; *icchā*—desire; *ha-ila*—there was.

TRANSLATION

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

TEXT 111

সবা লঞা স্বরূপ গোসাঞি শুনিতে বসিলা।
তবে সেই কবি নান্দী-শ্লোক পড়িলা ॥ ১১১ ॥

sabā lañā svarūpa gosāñi śunite vasilā
tabe sei kavi nāndī-śloka paḍilā

SYNONYMS

sabā lañā—in the company of other devotees; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *śunite vasilā*—sat down to hear; *tabe*—thereafter; *sei kavi*—that poet; *nāndī-śloka*—the introductory verse; *paḍilā*—read.

TRANSLATION

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

বিকচকমলনেত্রে শ্রীজগন্নাথসংজ্ঞে
কনকরুচিরিহাত্মন্যাত্মতাং যঃ প্রপন্নঃ।

প্রকৃতিজড়মশেষং চেতয়ন্নাবিরাসীৎ
স দিশতু তব ভব্যং কৃষ্ণচৈতন্যদেবঃ ॥ ১১২ ॥

vikaca-kamala-netre śrī-jagannātha-saṁjñe
kanaka-rucir ihātmany ātmatāṁ yaḥ prapannaḥ
prakṛti-jaḍam aśeṣaṁ cetayann āvirāsīt
sa diśatu tava bhavyaṁ kṛṣṇa-caitanya-devaḥ

SYNONYMS

vikaca—expanded; *kamala-netre*—whose lotus eyes; *śrī-jagannātha-saṁjñe*—named Śrī Jagannātha; *kanaka-rucih*—possessing a golden hue; *iha*—here in Jagannātha Purī; *ātmani*—in the body; *ātmatām*—the state of being the self; *yaḥ*—who; *prapannaḥ*—has obtained; *prakṛti*—matter; *jaḍam*—inert; *aśeṣam*—unlimitedly; *cetayan*—enlivening; *āvirāsīt*—has appeared; *saḥ*—He; *diśatu*—may bestow; *tava*—unto you; *bhavyam*—auspiciousness; *kṛṣṇa-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

TRANSLATION

"The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow upon you all good fortune."

TEXT 113

শ্লোক শুনি' সর্বলোক তাহারে বাখানে।
স্বরূপ কহে,—'এই শ্লোক করহ ব্যাখ্যানে' ॥ ১১৩ ॥

śloka śuni' sarva-loka tāhāre vākhāne
svarūpa kahe,—'ei śloka karaha vyākhyāne'

SYNONYMS

śloka śuni'—hearing the verse; *sarva-loka*—everyone; *tāhāre*—him; *vākhāne*—praised; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī said; *ei śloka*—this verse; *karaha vyākhyāne*—kindly explain.

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, "Kindly explain this verse."

TEXT 114

কবি কহে,—"জগন্নাথ – সুন্দর-শরীর।
চৈতন্য-গোসাঞি - শরীরী মহাধীর ॥ ১১৪ ॥

kavi kahe,——"jagannātha——sundara-śarīra
caitanya-gosāñi—— śarīrī mahā-dhīra

SYNONYMS

kavi kahe—the poet said; *jagannātha*—Lord Jagannātha; *sundara-śarīra*—very beautiful body; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śarīrī*—possessor of the body; *mahā-dhīra*—very grave.

TRANSLATION

The poet said, "Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīrī refers to a person who owns the *śarīra,* or body. As stated in *Bhagavad-gītā:*

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

TEXT 115

সহজে জড়জগতের চেতন করাইতে।
নীলাচলে মহাপ্রভু হৈলা আবির্ভূতে ॥" ১১৫ ॥

sahaje jaḍa-jagatera cetana karāite
nīlācale mahāprabhu hailā āvirbhute

SYNONYMS

sahaje—naturally; *jaḍa-jagatera*—the dull material world; *cetana karāite*—to inspire to spiritual consciousness; *nīlācale*—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hailā āvirbhute*—has appeared.

TRANSLATION

"Śrī Caitanya Mahāprabhu has appeared here in Nīlācala [Jagannātha Purī] to spiritualize the entire dull material world."

TEXT 116

শুনিয়া সবার হৈল আনন্দিত-মন।
দুঃখ পাঞা স্বরূপ কহে সক্রোধ বচন ॥ ১১৬ ॥

śuniyā sabāra haila ānandita-mana
duḥkha pāñā svarūpa kahe sakrodha vacana

SYNONYMS

śuniyā—hearing; *sabāra*—of all of them; *haila*—there was; *ānandita-mana*—great happiness in the mind; *duḥkha pāñā*—becoming unhappy; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī began to speak; *sa-krodha vacana*—angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

"আরে মূর্খ, আপনার কৈলি সর্বনাশ!
দুই ত' ঈশ্বরে তোর নাহিক বিশ্বাস ॥ ১১৭ ॥

"āre mūrkha, āpanāra kaili sarva-nāśa!
dui ta' īśvare tora nāhika viśvāsa

SYNONYMS

āre mūrkha—O fool; *āpanāra*—of yourself; *kaili*—you have done; *sarva-nāśa*—loss of all auspiciousness; *dui ta' īśvare*—in the two controllers; *tora*—your; *nāhika viśvāsa*—there is no faith.

TRANSLATION

"You are a fool," he said. "You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

TEXT 118

পূর্ণানন্দ-চিৎস্বরূপ জগন্নাথ-রায়।
তাঁরে কৈলি জড়-নশ্বর-প্রাকৃত-কায় !! ১১৮ ॥

pūrṇānanda-cit-svarūpa jagannātha-rāya
tāṅre kaili jaḍa-naśvara-prākṛta-kāya!!

SYNONYMS

pūrṇa-ānanda—complete transcendental bliss; *cit-svarūpa*—the spiritual identity; *jagannātha-rāya*—Lord Jagannātha; *tāṅre*—Him; *kaili*—you have made; *jaḍa*—inert; *naśvara*—perishable; *prākṛta*—material; *kāya*—possessing a body.

TRANSLATION

"Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the *Padma Purāṇa: arcye viṣṇau śilā-dhīḥ. . .yasya vā nārakī saḥ.* Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha's body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one's eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannātha, for Lord Jagannātha is *sac-cid-ānanda-vigraha,* just as the body of Kṛṣṇa is *sac-cid-ānanda-vigraha.* There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

TEXT 119

পূর্ণ-ষড়ৈশ্বর্য চৈতন্য—স্বয়ং ভগবান্।
তাঁরে কৈলি ক্ষুদ্র জীব স্ফুলিঙ্গ-সমান !! ১১৯ ॥

pūrṇa-ṣaḍ-aiśvarya caitanya——svayaṁ bhagavān
tāṅre kaili kṣudra jīva sphuliṅga-samāna!!

SYNONYMS

pūrṇa—complete; *ṣaṭ-aiśvarya*—possessing six opulences; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead; *tāṅre*—Him; *kaili*—you have made; *kṣudra jīva*—an ordinary living entity; *sphuliṅga-samāna*—exactly equal to the spark.

TRANSLATION

"You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark."

PURPORT

In the *Upaniṣads* it is said, *yathāgner visphuliṅgā vyuccaranti:* the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this *śruti-vākya,* or message from the *Vedas,* we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in *Śrīmad-Bhāgavatam:*

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

"This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities." (*Bhāg.* 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha's body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

TEXT 120

দুই-ঠাঞি অপরাধে পাইবি দুর্গতি !
অতত্ত্বজ্ঞ 'তত্ত্ব' বর্ণে, তার এই রীতি ! ১২০ ॥

dui-ṭhāñi aparādhe pāibi durgati!
atattva-jña 'tattva' varṇe, tāra ei rīti!

SYNONYMS

dui-ṭhāñi—unto both; *aparādhe*—by offense; *pāibi*—you will get; *durgati*—hellish destination; *a-tattva-jña*—one who has no knowledge of the Absolute Truth; *tattva varṇe*—describes the Absolute Truth; *tāra*—his; *ei*—this; *rīti*—course.

TRANSLATION

Svarūpa Dāmodara continued, "Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

PURPORT

The *brāhmaṇa* poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha's body and soul and because he had indi-

cated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. *A-tattva-jña* refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead. If an *ahaṅgrahopāsaka-māyāvādī,* a person engaged in fruitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

TEXT 121

আর এক করিয়াছ পরম 'প্রমাদ'!
দেহ-দেহি-ভেদ ঈশ্বরে কৈলে 'অপরাধ'! ১২১॥

āra eka kariyācha parama 'pramāda'!
deha-dehi-bheda īśvare kaile 'aparādha'!

SYNONYMS

āra eka—another one; *kariyācha*—you have done; *parama*—the supreme; *pramāda*—illusion; *deha-dehi-bheda*—the distinction between the body and soul; *īśvare*—in His Lordship; *kaile*—you have done; *aparādha*—an offense.

TRANSLATION

"You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

PURPORT

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one's activities, for He is the Lord of the results of fruitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of *brahma-bhūta* identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. *Karmīs* and *jñānīs* who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.

An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead—Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha—is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme

Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu—unlike ordinary human beings—there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is *svarāṭ*, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvda school, He has no material body. In this connection one may again refer to the above-mentioned verse from *Śrīmad-Bhāgavatam* (1.11.38):

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

TEXT 122

ঈশ্বরের নাহি কভু দেহ-দেহি-ভেদ।
স্বরূপ, দেহ,—চিদানন্দ, নাহিক বিভেদ ॥ ১২২ ॥

īśvarera nāhi kabhu deha-dehi-bheda
svarūpa, deha,—cid-ānanda, nāhika vibheda

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *nāhi*—there is not; *kabhu*—at any time; *deha-dehi-bheda*—distinction between the body and soul;

svarūpa—personal identity; *deha*—body; *cit-ānanda*—all made of blissful spiritual energy; *nāhika vibheda*—there is no distinction.

TRANSLATION

"At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

PURPORT

Lord Kṛṣṇa, the son of Nanda Mahārāja, is *advaya-jñāna;* in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from *Śrīmad-Bhāgavatam* beginning with the words *vadanti tat tattva-vidas tattvam* (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called *baddha-jīva,* a conditioned soul.

TEXT 123

"দেহ-দেহি-বিভাগোঽয়ং নেশ্বরে বিদ্যতে ক্বচিৎ ॥" ১২৩ ॥

"deha-dehi-vibhāgo 'yaṁ
neśvare vidyate kvacit"

SYNONYMS

deha—of the body; *dehi*—of the embodied; *vibhāgaḥ*—distinction; *ayam*—this; *na*—not; *īśvare*—in the Supreme Personality of Godhead; *vidyate*—exists; *kvacit*—at any time.

TRANSLATION

" 'There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.'

PURPORT

This quotation, which is included in the *Laghu-bhāgavatāmṛta* (1.5.342), is from the *Kūrma Purāṇa*.

TEXTS 124-125

নাতঃ পরং পরম বস্তবতঃ স্বরূপ-
মানন্দমাত্রমবিকল্পমবিদ্ধবর্চঃ।
পশ্যামি বিশ্বসৃজমেকমবিশ্বমাত্মন্
ভূতেন্দ্রিয়াত্মকমদস্ত উপাশ্রিতোঽস্মি ॥ ১২৪ ॥
তদ্বা ইদং ভুবনমঙ্গল মঙ্গলায়
ধ্যানে স্ম নো দরশিতং ত উপাসকানাম্।
তস্মৈ নমো ভগবতেঽনুবিধেম তুভ্যং
যোঽনাদৃতো নরকভাগ্ভিরসৎপ্রসঙ্গৈঃ ॥ ১২৫ ॥

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmaka-madas ta upāśrito 'smi

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

SYNONYMS

na—do not; *ataḥ param*—here after; *parama*—O Supreme; *yat*—that which; *bhavataḥ*—of Your Lordship; *svarūpam*—eternal form; *ānanda-mātram*—impersonal Brahman effulgence; *avikalpam*—without changes; *aviddha-varcaḥ*—without deterioration of potency; *paśyāmi*—do I see; *viśva-sṛjam*—creator of the cosmic manifestation; *ekam*—one without a second; *aviśvam*—and yet not of matter; *ātman*—O supreme cause; *bhūta*—body; *indriya*—senses; *ātmaka*—on such identification; *madaḥ*—pride; *te*—unto You; *upāśritaḥ*—surrendered; *asmi*—I am; *tat*—the Supreme Personality of Godhead; *vā*—or; *idam*—this present form; *bhuvana-maṅgala*—they are all-auspicious for all the universes; *maṅgalāya*—for the sake of all prosperity; *dhyāne*—in meditation; *sma*—as it were; *naḥ*—unto us; *daraśitam*—manifested; *te*—Your; *upāsakānām*—of the devotees; *tasmai*—

unto Him; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Personality of Godhead; *anuvidhema*—I perform; *tubhyam*—unto You; *yaḥ*—which; *anādṛtaḥ*—is neglected; *naraka-bhāgbhiḥ*—by persons destined for hell; *asat-prasaṅgaiḥ*—by material topics.

TRANSLATION

" 'O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

" 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.'

PURPORT

These verses from *Śrīmad-Bhāgavatam* (3.9.3,4) were spoken by Lord Brahmā.

TEXT 126

কাহাঁ 'পূর্ণানন্দৈশ্বর্য' কৃষ্ণ 'মায়েশ্বর'!
কাহাঁ 'ক্ষুদ্র' জীব 'দুঃখী', 'মায়ার কিঙ্কর'! ১২৬॥

kāhāṅ 'pūrṇānandaiśvarya' kṛṣṇa 'māyeśvara'!
kāhāṅ 'kṣudra' jīva 'duḥkhī', 'māyāra kiṅkara'!

SYNONYMS

kāhāṅ—whereas; *pūrṇa*—full; *ānanda*—bliss; *aiśvarya*—opulences; *kṛṣṇa*—Lord Kṛṣṇa; *māyā-īśvara*—the master of the material energy; *kāhāṅ*—whereas; *kṣudra jīva*—the little conditioned soul; *duḥkhī*—unhappy; *māyāra kiṅkara*—the servant of the material energy.

TRANSLATION

"Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

TEXT 127

"হ্লাদিন্যা সম্বিদাশ্লিষ্টঃ সচ্চিদানন্দ ঈশ্বরঃ।
স্বাবিদ্যা-সংবৃতো জীবঃ সংক্লেশনিকরাকরঃ॥" ১২৭॥

"hlādinyā samvidāśliṣṭaḥ
sac-cid-ānanda-īśvaraḥ
svāvidyā saṁvṛto jīvaḥ
saṅkleśa-nikārākara"

SYNONYMS

hlādinyā—by the *hlādinī* potency; *samvidā*—by the *samvit* potency; *āśliṣṭaḥ*—surrounded; *sat-cit-ānanda*—always transcendentally blissful; *īśvaraḥ*—the Supreme Controller; *sva*—own; *avidyā*—by ignorance; *saṁvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the three fold miseries; *nikāra*—of the multitude; *ākara*—the mine.

TRANSLATION

" 'The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.' "

PURPORT

This verse is found in Śrīdhara Svāmī's *Bhāvārtha-dīpikā* (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

TEXT 128

শুনি' সভাসদের চিত্তে হৈল চমৎকার।
'সত্য কহে গোসাঞি, দুঁহার করিয়াছে তিরস্কার'॥

śuni' sabhā-sadera citte haila camatkāra
'satya kahe gosāñi, duṅhāra kariyāche tiraskāra'

SYNONYMS

śuni'—hearing; *sabhā-sadera*—of all the members of the assembly; *citte*—in the minds; *haila*—there was; *camatkāra*—wonder; *satya*—the truth; *kahe*—said; *gosāñi*—Svarūpa Dāmodara Gosvāmī; *duṅhāra*—of both; *kariyāche*—has done; *tiraskāra*—offense.

TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. "Svarūpa Dāmodara Gosvāmī has spoken the real truth," they admitted. "The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu."

TEXT 129

শুনিয়া কবির হৈল লজ্জা, ভয়, বিস্ময়।
হংস-মধ্যে বক যৈছে কিছু নাহি কয়॥ ১২৯॥

śuniyā kavira haila lajjā, bhaya, vismaya
haṁsa-madhye baka yaiche kichu nāhi kaya

SYNONYMS

śuniyā—hearing; *kavira*—of the poet; *haila*—there was; *lajjā*—shame; *bhaya*—fear; *vismaya*—astonishment; *haṁsa-madhye*—in a society of white swans; *baka*—a duck; *yaiche*—just as; *kichu*—anything; *nāhi*—not; *kaya*—utters.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

TEXT 130

তার দুঃখ দেখি, স্বরূপ সদয়-হৃদয়।
উপদেশ কৈলা তারে যৈছে 'হিত' হয়॥ ১৩০॥

tāra duḥkha dekhi, svarūpa sadaya-hṛdaya
upadeśa kailā tāre yaiche 'hita' haya

SYNONYMS

tāra—his; *duḥkha dekhi*—observing the unhappiness; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sadaya-hṛdaya*—very kindhearted; *upadeśa kailā*—gave instruction; *tāre*—unto him; *yaiche*—so that; *hita*—benefit; *haya*—there can be.

TRANSLATION

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

TEXT 131

"যাহ, ভাগবত পড় বৈষ্ণবের স্থানে।
একান্ত আশ্রয় কর চৈতন্য-চরণে॥ ১৩১॥

"yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe

SYNONYMS

yāha—just go; *bhāgavata paḍa*—read *Śrīmad-Bhāgavatam; vaiṣṇavera sthāne*—from a self-realized Vaiṣṇava; *ekānta āśraya kara*—fully surrender; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"If you want to understand Śrīmad-Bhāgavatam," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear *Śrīmad-Bhāgavatam* from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional *Bhāgavatam* readers whose means of livelihood is to go from village to village, town to town, reading *Bhāgavatam* and collecting *dakṣiṇa,* or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of *Bhāgavata* business, with recitations called *Bhāgavata-saptāha* that continue for one week, although this is not mentioned in *Śrīmad-Bhāgavatam.* Nowhere does *Śrīmad-Bhāgavatam* say that the *Bhāgavatam* should be heard for one week from professionals. Rather, *Śrīmad-Bhāgavatam* (1.2.17) says: *śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ.* One should regularly hear *Śrīmad-Bhāgavatam* from a self-realized Vaiṣṇava. By such hearing, one becomes pious. *Hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām.* As one

thus hears the *Bhāgavatam* regularly and sincerely, his heart is purified of all material contamination.

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

"As one regularly hears the *Bhāgavatam* or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact." (*Bhāg.* 1.2.18)

This is the proper process, but people are accustomed to being misled by professional *Bhāgavatam* reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear *Śrīmad-Bhāgavatam* from professional reciters. Instead, one must hear and learn the *Bhāgavatam* from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī *sannyāsī* reads the *Bhāgavatam,* flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of *gṛham andha-kūpam,* family affection, and do not awaken their love for Kṛṣṇa.

In the *Bhāgavatam* (7.5.30), it is said, *matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām:* the *gṛhavratas,* those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, for they hear the *Bhāgavatam* only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the *Bhāgavatam* from professionals, Svarūpa Dāmodara Gosvāmī says, *yāha, bhāgavata paḍa vaiṣṇavera sthāne:* "To understand the *Śrīmad-Bhāgavatam,* you must approach a self-realized Vaiṣṇava." One should rigidly avoid hearing the *Bhāgavatam* from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of *Śrīmad-Bhāgavatam.* Instead of awakening real love for Kṛṣṇa, such hearers of the *Bhāgavatam* become more and more attached to household affairs and sex life (*yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham*). One should hear *Śrīmad-Bhāgavatam* from a person who has no connection with material activities, or, in other words, from a *paramahaṁsa* Vaiṣṇava, one who has achieved the highest stage of *sannyāsa.* This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The *Śrīmad-Bhāgavatam* is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 132

চৈতন্যের ভক্তগণের নিত্য কর 'সঙ্গ'।
তবেত জানিবা সিদ্ধান্তসমুদ্র-তরঙ্গ ॥ ১৩২ ॥

caitanyera bhakta-gaṇera nitya kara 'saṅga'
tabeta jānibā siddhānta-samudra-taraṅga

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *nitya*—regularly; *kara*—do; *saṅga*—association; *tabeta*—then only; *jānibā*—you will understand; *siddhānta-samudra-taraṅga*—the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, "Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu's way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one's heart. Then one will be able to understand the meaning of *Śrīmad-Bhāgavatam* and the purpose of listening to it. Otherwise such understanding is impossible.

TEXT 133

তবেত পাণ্ডিত্য তোমার হইবে সফল।
কৃষ্ণের স্বরূপ-লীলা বর্ণিবা নির্মল ॥ ১৩৩ ॥

tabeta pāṇḍitya tomāra ha-ibe saphala
kṛṣṇera svarūpa-līlā varṇibā nirmala

SYNONYMS

tabeta—then only; *pāṇḍitya*—learning; *tomāra*—your; *ha-ibe*—will become; *sa-phala*—successful; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-līlā*—the transcendental pastimes; *varṇibā*—you will describe; *nirmala*—without material contamination.

TRANSLATION

"Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

TEXT 134

এই শ্লোক করিয়াছ পাঞা সন্তোষ।
তোমার হৃদয়ের অর্থে দুঁহায় লাগে 'দোষ' ॥১৩৪॥

ei śloka kariyācha pāñā santoṣa
tomāra hṛdayera arthe duṅhāya lāge 'doṣa'

SYNONYMS

ei śloka—this verse; *kariyācha*—you have composed; *pāñā santoṣa*—getting satisfaction; *tomāra hṛdayera*—of your heart; *arthe*—by the meaning; *duṅhāya*—to both; *lāge doṣa*—there is an offense.

TRANSLATION

"You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 135

তুমি যৈছে-তৈছে কহ, না জানিয়া রীতি।
সরস্বতী সেই-শব্দে করিয়াছে স্তুতি ॥ ১৩৫ ॥

tumi yaiche-taiche kaha, nā jāniyā rīti
sarasvatī sei-śabde kariyāche stuti

SYNONYMS

tumi—you; *yaiche-taiche*—somehow or other; *kaha*—speak; *nā jāniyā rīti*—not knowing the regulative principles; *sarasvatī*—the goddess of learning; *sei-śabde*—in those words; *kariyāche stuti*—has made prayers.

TRANSLATION

"You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

PURPORT

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, "Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu."

TEXT 136

যৈছে ইন্দ্র, দৈত্যাদি করে কৃষ্ণের ভর্ৎসন।
সেইশব্দে সরস্বতী করেন স্তবন ॥ ১৩৬ ॥

yaiche indra, daityādi kare kṛṣṇera bhartsana
sei-śabde sarasvatī karena stavana

SYNONYMS

yaiche—just like; *indra*—Lord Indra, the King of heaven; *daitya*—demons; *ādi*—and others; *kare*—do; *kṛṣṇera bhartsana*—chastisement to Kṛṣṇa; *sei-śabde*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

TEXT 137

বাচালং বালিশং স্তব্ধমজ্ঞং পণ্ডিতমানিনম্।
কৃষ্ণং মর্ত্যমুপাশ্রিত্য গোপা মে চক্রুরপ্রিয়ম্ ॥ ১৩৭ ॥

vācālaṁ bāliśaṁ stabdhaṁ
ajñaṁ paṇḍita-māninam
kṛṣṇaṁ martyam upāśritya
gopā me cakrur apriyam

SYNONYMS

vācālam—talkative; *bāliśam*—childish; *stabdham*—impudent; *ajñam*—foolish; *paṇḍita-māninam*—thinking Himself a very learned scholar; *kṛṣṇam*—Kṛṣṇa; *mar-*

tyam—an ordinary mortal human being; *upāśritya*—taking shelter of; *gopāḥ*—the cowherd men; *me*—unto me; *cakruḥ*—committed; *apriyam*—that which is not very much appreciated.

TRANSLATION

"[Lord Indra said:] 'This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.25.5).

TEXT 138

ঐশ্বর্য-মদে মত্ত ইন্দ্র,—যেন মাতোয়াল ।
বুদ্ধিনাশ হৈল, কেবল নাহিক সাম্ভাল ॥ ১৩৮ ॥

aiśvarya-made matta indra,—yena mātoyāla
buddhi-nāśa haila, kevala nāhika sāmbhāla

SYNONYMS

aiśvarya-made—being proud of his opulence; *matta*—maddened; *indra*—the King of heaven; *yena*—as if; *mātoyāla*—a mad person; *buddhi-nāśa*—bereft of intelligence; *haila*—became; *kevala*—only; *nāhika*—there is not; *sāmbhāla*—caution.

TRANSLATION

"Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

TEXT 139

ইন্দ্র বলে,—"মুঞি কৃষ্ণের করিয়াছি নিন্দন" ।
তারই মুখে সরস্বতী করেন স্তবন ॥ ১৩৯ ॥

indra bale,—"muñi kṛṣṇera kariyāchi nindana"
tāra-i mukhe sarasvatī karena stavana

SYNONYMS

indra bale—Indra says; *muñi*—I; *kṛṣṇera*—of Lord Kṛṣṇa; *kariyāchi*—have done; *nindana*—chastisement and defamation; *tāra-i mukhe*—from his mouth; *sarasvatī*—mother Sarasvatī, the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Thus Indra thought, 'I have properly chastised Kṛṣṇa and defamed Him.' But Sarasvatī, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

TEXT 140

'বাচাল' কহিয়ে—'বেদপ্রবর্তক' ধন্য ।
'বালিশ'—তথাপি 'শিশু-প্রায়' গর্বশূন্য ॥ ১৪০ ॥

'vācāla kahiye—'veda-pravartaka' dhanya
'bāliśa'—tathāpi 'śiśu-prāya' garva-śūnya

SYNONYMS

vācāla—talkative; *kahiye*—I say; *veda-pravartaka*—one who can speak with the authority of the *Vedas; dhanya*—glorious; *bāliśa*—childish; *tathāpi*—still; *śiśu-prāya*—like a child; *garva-śūnya*—without pride.

TRANSLATION

"The word 'vācāla' is used to refer to a person who can speak according to Vedic authority, and the word 'bāliśa' means 'innocent.' Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

TEXT 141

বন্দ্যাভাবে 'অনম্র'—'স্তব্ধ'-শব্দে কয় ।
যাহা হৈতে অন্য 'বিজ্ঞ' নাহি—সে 'অজ্ঞ' হয় ॥১৪১॥

vandyābhāve 'anamra'—'stabdha'-śabde kaya
yāhā haite anya 'vijña' nāhi—se 'ajña' haya

SYNONYMS

vandya-abhāve—because there is no one else to be offered obeisances; *anamra*—the one who does not offer obeisances; *stabdha-śadbe*—by the word *stabdha* ("impudent"); *kaya*—says; *yāhā haite*—than whom; *anya*—other; *vijña*—learned scholar; *nāhi*—is not; *se*—He; *ajña*—one by whom nothing is unknown; *haya*—is.

TRANSLATION

"When there is no one else to receive obeisances, one may be called 'anamra,' or one who offers obeisances to no one. This is the meaning of the word 'stabdha.' And because no one is found to be more learned than Kṛṣṇa, He may be called 'ajña,' indicating that nothing is unknown to Him.

TEXT 142

'পণ্ডিতের মান্য-পাত্র – হয় 'পণ্ডিতমানী'।
তথাপি ভক্তবাৎসল্যে 'মনুষ্য' অভিমানী ॥ ১৪২ ॥

'paṇḍitera mānya-pātra — haya 'paṇḍita-mānī'
tathāpi bhakta-vātsalye 'manuṣya' abhimānī

SYNONYMS

paṇḍitera—of learned scholars; *mānya-pātra*—worshipable object; *haya*—is; *paṇḍita-mānī*—a person honored by the learned scholars; *tathāpi*—still; *bhakta-vātsalye*—because of being very affectionate to the devotees; *manuṣya abhimānī*—presents Himself as an ordinary human being.

TRANSLATION

"The word 'paṇḍita-mānī' can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called 'martya.'

TEXT 143

জরাসন্ধ কহে,—"কৃষ্ণ—পুরুষ-অধম।
তোর সঙ্গে না যুঝিমু, "যাহি বন্ধুহন্" ॥ ১৪৩ ॥

jarāsandha kahe,—"kṛṣṇa—puruṣa-adhama
tora saṅge nā yujhimu, "yāhi bandhu-han"

SYNONYMS

jarāsandha kahe—Jarāsandha says; *kṛṣṇa*—Kṛṣṇa; *puruṣa-adhama*—the lowest of human beings; *tora saṅge*—with You; *nā yujhimu*—I shall not fight; *yāhi*—because; *bandhu-han*—killer of Your own relatives.

TRANSLATION

"The demon Jarāsandha chastised Kṛṣṇa, saying, 'You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.'

PURPORT

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word *puruṣa-adhama* refers to the Personality of Godhead, under whom all other persons remain, or, in other words, *puruṣa-uttama,* the best of all living beings. Similarly, the word *bandhu-han* means "the killer of *māyā.*" In the conditioned state of life, one is closely related with *māyā* as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

TEXT 144

যাহা হৈতে অন্য পুরুষসকল—'অধম'।
সেই হয় 'পুরুষাধম'—সরস্বতীর মন ॥ ১৪৪ ॥

yāhā haite anya puruṣa-sakala——'adhama'
sei haya 'puruṣādhama'——sarasvatīra mana

SYNONYMS

yāhā haite—from whom; *anya*—other; *puruṣa*—persons; *sakala*—all; *adhama*—subordinate; *sei*—he; *haya*—is; *puruṣa-adhama*—the person under whom all others remain; *sarasvatīra mana*—the explanation of mother Sarasvatī.

TRANSLATION

"Mother Sarasvatī takes 'puruṣādhama' to mean 'puruṣottama,' He to whom all men are subordinate.

TEXT 145

'বান্ধে সবারে'—তাতে অবিদ্যা 'বন্ধু' হয়।
'অবিদ্যা-নাশক'—'বন্ধুহন্'-শব্দে কয় ॥ ১৪৫ ॥

'bāndhe sabāre'——tāte avidyā 'bandhu' haya
'avidyā-nāśaka'——'bandhu-han'-śabde kaya

SYNONYMS

bāndhe—binds; *sabāre*—everyone; *tāte*—therefore; *avidyā*—nescience, or *māyā; bandhu*—binder or relative; *haya*—is; *avidyā-nāśaka*—vanquisher of *māyā; bandhu-han-śabde*—by the word *"bandhu-han"; kaya*—mother Sarasvatī says.

TRANSLATION

"Nescience, or maya, may be called 'bandhu' because she entangles everone in the material world. Therefore by using the word 'bandhu-han,' mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of māyā.

PURPORT

Everyone is entangled in the illusory energy, but as stated in *Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te:* as soon as one surrenders to Kṛṣṇa, he is freed from *māyā.* Therefore Kṛṣṇa may be called *bandhu-han,* the killer of *māyā.*

TEXT 146

এইমত শিশুপাল করিল নিন্দন।
সেইবাক্যে সরস্বতী করেন স্তবন ॥ ১৪৬ ॥

ei-mata śiśupāla karila nindana
sei-vākye sarasvatī karena stavana

SYNONYMS

ei-mata—in this way; *śiśu-pāla*—of the name Śiśupāla; *karila nindana*—blasphemed; *sei-vākye*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

TEXT 147

তৈছে এই শ্লোকে তোমার অর্থে 'নিন্দা' আইসে।
সরস্বতীর অর্থ শুন, যাতে 'স্তুতি' ভাসে ॥ ১৪৭ ॥

taiche ei śloke tomāra arthe 'nindā' āise
sarasvatīra artha śuna, yāte 'stuti' bhāse

SYNONYMS

taiche—in that way; *ei śloke*—in this verse; *tomāra*—your; *arthe*—by the meaning; *nindā*—blasphemy; *āise*—comes; *sarasvatīra artha*—the meaning of mother Sarasvatī; *śuna*—hear; *yāte*—by which; *stuti*—prayers; *bhāse*—appear.

TRANSLATION

"In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

TEXT 148

জগন্নাথ হন কৃষ্ণের 'আত্মস্বরূপ'।
কিন্তু ইহাঁ দারুব্রহ্ম —স্থাবর-স্বরূপ ॥ ১৪৮ ॥

jagannātha hana kṛṣṇera 'ātma-svarūpa'
kintu ihāṅ dāru-brahma——sthāvara-svarūpa

SYNONYMS

jagannātha—Lord Jagannātha; *hana*—is; *kṛṣṇera ātma-svarūpa*—identical with Kṛṣṇa; *kintu*—but; *ihāṅ*—here, at Jagannātha Purī; *dāru-brahma*—the Absolute appearing as wood; *sthāvara-svarūpa*—nonmoving identity.

TRANSLATION

"There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

তাঁহা-সহ আত্মতা একরূপ হঞা।
কৃষ্ণ একতত্ত্বরূপ—দুই রূপ হঞা ॥ ১৪৯ ॥

tāṅhā-saha ātmatā eka-rūpa hañā
kṛṣṇa eka-tattva-rūpa——dui rūpa hañā

SYNONYMS

tāṅhā-saha—with Him; *ātmatā*—the quality of being the self; *eka-rūpa hañā*—being one form; *kṛṣṇa*—Lord Kṛṣṇa; *eka-tattva-rūpa*—one principle; *dui*—two; *rūpa*—forms; *hañā*—becoming.

TRANSLATION

"Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

TEXT 150

সংসারতারণ-হেতু যেই ইচ্ছা-শক্তি।
তাহার মিলন করি' একতা যৈছে প্রাপ্তি ॥ ১৫০ ॥

saṁsāra-tāraṇa-hetu yei icchā-śakti
tāhāra milana kari' ekatā yaiche prāpti

SYNONYMS

saṁsāra-tāraṇa-hetu—for delivering the entire world; *yei*—that; *icchā-śakti*—the potency of will; *tāhāra*—of that will; *milana kari'*—by the meeting; *ekatā*—oneness; *yaiche*—so that; *prāpti*—obtainment.

TRANSLATION

"The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

TEXT 151

সকল সংসারী লোকের করিতে উদ্ধার ।
গৌর-জঙ্গম-রূপে কৈলা অবতার ॥ ১৫১ ॥

sakala saṁsārī lokera karite uddhāra
gaura-jaṅgama-rūpe kailā avatāra

SYNONYMS

sakala—all; *saṁsārī*—materially contaminated; *lokera*—persons; *karite uddhāra*—to deliver; *gaura*—Śrī Caitanya Mahāprabhu; *jaṅgama*—moving; *rūpe*—in the form; *kailā avatāra*—has descended.

TRANSLATION

"To deliver all the materially contaminated people of the world, that same Kṛṣṇa has descended, moving as Lord Śrī Caitanya Mahāprabhu.

TEXT 152

জগন্নাথের দর্শনে খণ্ডায় সংসার ।
সব-দেশের সব-লোক নারে আসিবার ॥ ১৫২ ॥

jagannāthera darśane khaṇḍāya saṁsāra
saba-deśera saba-loka nāre āsibāra

SYNONYMS

jagannāthera—of Lord Jagannātha; *darśane*—by visiting; *khaṇḍāya saṁsāra*—one is freed from material existence; *saba-deśera*—of all countries; *saba-loka*—all men; *nāre āsibāra*—cannot come.

TRANSLATION

"By visiting Lord Jagannātha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannātha Purī.

TEXT 153

শ্রীকৃষ্ণচৈতন্যপ্রভু দেশে দেশে যাঞা ।
সব-লোকে নিস্তারিলা জঙ্গম-ব্রহ্ম হঞা ॥ ১৫৩ ॥

śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā
saba-loke nistārilā jaṅgama-brahma hañā

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; *deśe deśe yāñā*—moving from one country to another; *saba-loke nistārilā*—delivered all conditioned souls; *jaṅgama-brahma*—moving Brahman; *hañā*—being.

TRANSLATION

"Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

TEXT 154

সরস্বতীর অর্থ এই কহিলুঁ বিবরণ ।
এহো ভাগ্য তোমার ঐছে করিলে বর্ণন ॥ ১৫৪ ॥

sarasvatīra artha ei kahiluṅ vivaraṇa
eho bhāgya tomāra aiche karile varṇana

SYNONYMS

sarasvatīra—of Sarasvatī; *artha*—meaning; *ei*—this; *kahiluṅ vivaraṇa*—I have explained; *eho*—this; *bhāgya*—great fortune; *tomāra aiche*—in such a way; *karile varṇana*—you have described.

TRANSLATION

"Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

TEXT 155

কৃষ্ণে গালি দিতে করে নাম উচ্চারণ।
সেই নাম হয় তার 'মুক্তির' কারণ॥" ১৫৫॥

kṛṣṇe gāli dite kare nāma uccāraṇa
sei nāma haya tāra 'muktira' kāraṇa"

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *gāli dite*—to blaspheme or chastise; *kare nāma uccāraṇa*—chants the name of Kṛṣṇa; *sei nāma*—that holy name; *haya*—becomes; *tāra*—his; *muktira kāraṇa*—the cause of liberation.

TRANSLATION

"Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation."

TEXT 156

তবে সেই কবি সবার চরণে পড়িয়া।
সবার শরণ লৈল দন্তে তৃণ লঞা॥ ১৫৬॥

tabe sei kavi sabāra caraṇe paḍiyā
sabāra śaraṇa laila dante tṛṇa lañā

SYNONYMS

tabe—thereupon; *sei*—that; *kavi*—poet; *sabāra*—of all; *caraṇe*—at the feet; *paḍiyā*—falling down; *sabāra*—of all the devotees; *śaraṇa laila*—took shelter; *dante*—in the mouth; *tṛṇa lañā*—taking a straw.

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

TEXT 157

তবে সব ভক্ত তারে অঙ্গীকার কৈলা।
তার গুণ কহি' মহাপ্রভুরে মিলাইলা॥ ১৫৭॥

tabe saba bhakta tāre aṅgīkāra kailā
tāra guṇa kahi' mahāprabhure milāilā

SYNONYMS

tabe—thereupon; *saba bhakta*—all the devotees; *tāre*—him; *aṅgīkāra kailā*—accepted as one of the associates; *tāra guṇa kahi'*—explaining his humble behavior; *mahāprabhure milāilā*—introduced him to Śrī Caitanya Mahāprabhu.

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

TEXT 158

সেই কবি সর্ব ত্যজি' রহিলা নীলাচলে।
গৌরভক্তগণের কৃপা কে কহিতে পারে ? ১৫৮ ॥

sei kavi sarva tyaji' rahilā nīlācale
gaura-bhakta-gaṇera kṛpā ke kahite pāre?

SYNONYMS

sei kavi—that poet; *sarva tyaji'*—giving up all nonsensical activities; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *gaura-bhakta-gaṇera*—of the devotees of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *ke*—who; *kahite pāre*—can explain.

TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

TEXT 159

এই ত' কহিলুঁ প্রদ্যুম্নমিশ্র-বিবরণ।
প্রভুর আজ্ঞায় কৈল কৃষ্ণকথার শ্রবণ ॥ ১৫৯ ॥

ei ta' kahiluṅ pradyumna-miśra-vivaraṇa
prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa

SYNONYMS

ei ta' kahiluṅ—thus I have described; *pradyumna-miśra-vivaraṇa*—the descriptive narration of Pradyumna Miśra; *prabhura ājñāya*—on the order of Śrī Caitanya Mahāprabhu; *kaila*—did; *kṛṣṇa-kathāra śravaṇa*—listening to discourses on topics concerning Kṛṣṇa.

TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

TEXT 160

তার মধ্যে কহিলুঁ রামানন্দের মহিমা।
আপনে শ্রীমুখে প্রভু বর্ণে যাঁর সীমা॥ ১৬০॥

tāra madhye kahiluṅ rāmānandera mahimā
āpane śrī-mukhe prabhu varṇe yāṅra sīmā

SYNONYMS

tāra madhye—within these statements; *kahiluṅ*—I have explained; *rāmānandera mahimā*—the glories of Rāmānanda Rāya; *āpane*—personally; *śrī-mukhe*—from his mouth; *prabhu*—the Lord; *varṇe*—explains; *yāṅra*—of whom; *sīmā*—the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śrī Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

TEXT 161

প্রস্তাবে কহিলুঁ কবির নাটক-বিবরণ।
অজ্ঞ হঞা শ্রদ্ধায় পাইল প্রভুর চরণ॥ ১৬১॥

prastāve kahiluṅ kavira nāṭaka-vivaraṇa
ajña hañā śraddhāya pāila prabhura caraṇa

SYNONYMS

prastāve—by the way; *kahiluṅ*—I have explained; *kavira*—of the poet; *nāṭaka-vivaraṇa*—description of the drama; *ajña hañā*—although being ignorant; *śraddhāya*—with faith and love; *pāila*—got; *prabhura caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained the shelter of Śrī Caitanya Mahāprabhu.

TEXT 162

শ্রীকৃষ্ণচৈতন্য-লীলা—অমৃতের সার।
একলীলা-প্রবাহে বহে শত-শত ধার ॥ ১৬২ ॥

śrī-kṛṣṇa-caitanya-līlā——amṛtera sāra
eka-līlā-pravāhe vahe śata-śata dhāra

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *amṛtera sāra*—the essence of nectar; *eka-līlā*—of one pastime; *pravāhe*—by the stream; *vahe*—flow; *śata-śata dhāra*—hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

TEXT 163

শ্রদ্ধা করি' এই লীলা যেই পড়ে, শুনে।
গৌরলীলা, ভক্তি-ভক্ত-রস-তত্ত্ব জানে ॥ ১৬৩ ॥

śraddhā kari' ei līlā yei paḍe, śune
gaura-līlā, bhakti-bhakta-rasa-tattva jāne

SYNONYMS

śraddhā kari'—with faith and love; *ei līlā*—these pastimes; *yei*—anyone who; *paḍe, śune*—reads and hears; *gaura-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *bhakti-bhakta-rasa-tattva*—the truth about devotional service, devotees and their transcendental mellows; *jāne*—understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 164

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৬৪ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.*

CHAPTER 6

The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Śāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord's lotus feet. In the meantime, however, a Mohammedan official became envious of Hiraṇya dāsa, Raghunātha dāsa Gosvāmī's uncle, and induced some big official court minister to have him arrested. Thus Hiraṇya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pānihāṭi, and, following the order of Nityānanda Prabhu, he observed a festival (*ciḍā-dadhi-mahotsava*) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Purī. After twelve days, he arrived in Jagannātha Purī at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpera Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took *prasāda* at the temple, but later he would stand at the Siṁha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various *chatras,* or food distributing centers. When Raghunātha's father received news of this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the *chatras,* Śrī Caitanya Mahāprabhu presented him with His own *guñjā-mālā* and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both

Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghunātha dāsa Gosvāmī for his renunciation.

TEXT 1

কৃপাগুণৈর্যঃ কুগৃহান্ধকূপা-
দুদ্ধৃত্য ভঙ্গ্যা রঘুনাথদাসম্ ।
ন্যস্য স্বরূপে বিদধেঽন্তরঙ্গং
শ্রীকৃষ্ণচৈতন্যমমুং প্রপদ্যে ॥ ১ ॥

kṛpā-guṇair yaḥ kugṛhāndha-kūpād
uddhṛtya bhaṅgyā raghunātha-dāsam
nyasya svarūpe vidadhe 'ntaraṅgaṁ
śrī-kṛṣṇa-caitanyam amuṁ prapadye

SYNONYMS

kṛpā-guṇaiḥ—by the ropes of causeless mercy; *yaḥ*—who; *ku-gṛha*—of contemptible family life; *andha-kūpāt*—from the blind well; *uddhṛtya*—having raised; *bhaṅgyā*—by a trick; *raghunātha-dāsam*—Raghunātha dāsa Gosvāmī; *nyasya*—giving over; *svarūpe*—to Svarūpa Dāmodara Gosvāmī; *vidadhe*—made; *antaraṅgam*—one of His personal associates; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *amum*—unto Him; *prapadye*—I offer my obeisances.

TRANSLATION

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya, jaya nityānanda
jayādvaita-candra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu! All glory to Lord Nityānanda! All glory to Śrī Advaita Ācārya! And all glory to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

এইমত গৌরচন্দ্র ভক্তগণ-সঙ্গে।
নীলাচলে নানা লীলা করে নানা-রঙ্গে ॥ ৩ ॥

ei-mata gauracandra bhakta-gaṇa-saṅge
nīlācale nānā līlā kare nānā-raṅge

SYNONYMS

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His associates; *nīlācale*—at Nīlācala (Jagannātha Purī); *nānā*—various; *līlā*—pastimes; *kare*—performs; *nānā-raṅge*—in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

TEXT 4

যদ্যপি অন্তরে কৃষ্ণ-বিয়োগ বাধয়ে।
বাহিরে না প্রকাশয় ভক্ত-দুঃখ-ভয়ে ॥ ৪ ॥

yadyapi antare kṛṣṇa-viyoga bādhaye
bāhire nā prakāśaya bhakta-duḥkha-bhaye

SYNONYMS

yadyapi—although; *antare*—within the heart; *kṛṣṇa-viyoga*—separation from Kṛṣṇa; *bādhye*—obstructs; *bāhire*—externally; *nā prakāśaya*—does not exhibit; *bhakta-duḥkha-bhaye*—fearing the unhappiness of the devotees.

TRANSLATION

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

উৎকট বিরহ-দুঃখ যবে বাহিরায়।
তবে যে বৈকল্য প্রভুর বর্ণন না যায়॥ ৫॥

utkaṭa viraha-duḥkha yabe bāhirāya
tabe ye vaikalya prabhura varṇana nā yāya

SYNONYMS

utkaṭa—severe; *viraha-duḥkha*—unhappiness of separation; *yabe*—when; *bāhirāya*—is manifested; *tabe*—at that time; *ye*—what; *vaikalya*—transformations; *prabhura*—of the Lord; *varṇana nā yāya*—cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

TEXT 6

রামানন্দের কৃষ্ণকথা, স্বরূপের গান।
বিরহ-বেদনায় প্রভুর রাখয়ে পরাণ॥ ৬॥

rāmānandera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāṇa

SYNONYMS

rāmānandera—of Rāmānanda Rāya; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa; *svarūpera gāna*—the songs of Svarūpa Dāmodara; *viraha-vedanāya*—at the time of pangs of separation; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *rākhaye*—keep; *parāṇa*—the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāmānanda Rāya's talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

TEXT 7

দিনে প্রভু নানা-সঙ্গে হয় অন্য মন।
রাত্রিকালে বাড়ে প্রভুর বিরহ-বেদন ॥ ৭ ॥

dine prabhu nānā-saṅge haya anya mana
rātri-kāle bāḍe prabhura viraha-vedana

SYNONYMS

dine—during the daytime; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ñaña-saṅge*—by different association; *haya*—becomes; *anya*—diverted; *mana*—His mind; *rātri-kāle*—at night; *bāḍe*—increase; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *viraha-vedana*—pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

TEXT 8

তাঁর সুখ-হেতু সঙ্গে রহে দুই জনা।
কৃষ্ণরস-শ্লোক-গীতে করেন সান্ত্বনা ॥ ৮ ॥

tāṅra sukha-hetu saṅge rahe dui janā
kṛṣṇa-rasa-śloka-gīte karena sāntvanā

SYNONYMS

tāṅra sukha-hetu—for His happiness; *saṅge*—in His association; *rahe*—remain; *dui janā*—two personalities; *kṛṣṇa-rasa*—of the transcendental mellows of Kṛṣṇa; *śloka*—verses; *gīte*—by songs; *karena sāntvanā*—they pacified.

TRANSLATION

Two people—Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī—stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

TEXT 9

সুবল যৈছে পূর্বে কৃষ্ণসুখের সহায়।
গৌরসুখদান-হেতু তৈছে রাম-রায় ॥ ৯ ॥

subala yaiche pūrve kṛṣṇa-sukhera sahāya
gaura-sukha-dāna-hetu taiche rāma-rāya

SYNONYMS

subala—Subala, one of the cowherd boy friends of Kṛṣṇa; *yaiche*—just as; *pūrve*—previously; *kṛṣṇa-sukhera*—to give happiness to Kṛṣṇa; *sahāya*—helper; *gaura-sukha-dāna-hetu*—for giving happiness to Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *rāma-rāya*—Rāmānanda Rāya.

TRANSLATION

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

TEXT 10

পূর্বে যৈছে রাধার ললিতা সহায়-প্রধান।
তৈছে স্বরূপ-গোসাঞি রাখে মহাপ্রভুর প্রাণ ॥১০॥

pūrve yaiche rādhāra lalitā sahāya-pradhāna
taiche svarūpa-gosāñi rākhe mahāprabhura prāṇa

SYNONYMS

pūrve—previously; *yaiche*—just as; *rādhāra*—of Śrīmatī Rādhārāṇī; *lalitā*—Her companion named Lalitā; *sahāya-pradhāna*—the best helper; *taiche*—similarly; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *rākhe*—keeps; *mahāprabhura prāṇa*—the life of Śrī Caitanya Mahāprabhu.

TRANSLATION

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.

TEXT 11

এই দুই জনার সৌভাগ্য কহন না যায়।
প্রভুর 'অন্তরঙ্গ' বলি' যাঁরে লোকে গায় ॥ ১১ ॥

ei dui janāra saubhāgya kahana nā yāya
prabhura 'antaraṅga' bali' yāṅre loke gāya

SYNONYMS

ei dui janāra—of these two personalities; *saubhāgya*—fortune; *kahana nā yāya*—cannot be described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *antaraṅga*—very intimate and confidential associates; *bali'*—as; *yāṅre*—whom; *loke*—people; *gāya*—say.

TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

TEXT 12

এইমত বিহরে গৌর লঞা ভক্তগণ।
রঘুনাথ-মিলন এবে শুন, ভক্তগণ ॥ ১২ ॥

ei-mata vihare gaura lañā bhakta-gaṇa
raghunātha-milana ebe śuna, bhakta-gaṇa

SYNONYMS

ei-mata—in this way; *vihare*—enjoys; *gaura*—Lord Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—keeping company with His devotees; *raghunātha-milana*—meeting with Raghunātha dāsa Gosvāmī; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

TEXT 13

পূর্বে শান্তিপুরে রঘুনাথ যবে আইলা।
মহাপ্রভু কৃপা করি' তাঁরে শিখাইলা ॥ ১৩ ॥

pūrve śāntipure raghunātha yabe āilā
mahāprabhu kṛpā kari' tāṅre śikhāilā

SYNONYMS

pūrve—previously; *śāntipure*—to Śāntipura; *raghunātha*—Raghunātha dāsa; *yabe āilā*—when he came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari'*—showing causeless mercy; *tāṅre śikhāilā*—gave him lessons.

TRANSLATION

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

প্রভুর শিক্ষাতে তেঁহো নিজ-ঘরে যায়।
মর্কট-বৈরাগ্য ছাড়ি' হৈলা 'বিষয়ি-প্রায়' ॥ ১৪ ॥

prabhura śikṣāte teṅho nija-ghare yāya
markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya'

SYNONYMS

prabhura śikṣāte—by the instruction of Śrī Caitanya Mahāprabhu; *teṅho*—he; *nija-ghare yāya*—returned to his home; *markaṭa-vairāgya*—monkey renunciation; *chāḍi'*—giving up; *hailā*—became; *viṣayi-prāya*—like a pounds-and-shillings man.

TRANSLATION

Instead of becoming a so-called renunciate, Raghunātha dāsa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

TEXT 15

ভিতরে বৈরাগ্য, বাহিরে করে সর্ব-কর্ম।
দেখিয়া ত' মাতা-পিতার আনন্দিত মন ॥ ১৫ ॥

bhitare vairāgya, bāhire kare sarva-karma
dekhiyā ta' mātā-pitāra ānandita mana

SYNONYMS

bhitare—within his heart; *vairāgya*—complete renunciation; *bāhire*—externally; *kare*—does; *sarva*—all; *karma*—activities; *dekhiyā*—seeing; *ta'*—certainly; *mātā-pitāra*—of the father and mother; *ānandita*—satisfied; *mana*—the mind.

TRANSLATION

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

TEXT 16

'মথুরা হৈতে প্রভু আইলা',—বার্তা যবে পাইলা।
প্রভু-পাশ চলিবারে উদ্‌যোগ করিলা ॥ ১৬ ॥

'mathurā haite prabhu āilā',—vārtā yabe pāilā
prabhu-pāśa calibāre udyoga karilā

SYNONYMS

mathurā haite—from Mathurā; *prabhu āilā*—Lord Śrī Caitanya Mahāprabhu has come back; *vārtā*—message; *yabe pāilā*—when he received; *prabhu-pāśa*—to Śrī Caitanya Mahāprabhu; *calibāre*—to go; *udyoga karilā*—made an endeavor.

TRANSLATION

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

TEXT 17

হেন-কালে মুলুকের এক ম্লেচ্ছ অধিকারী।
সপ্তগ্রাম-মুলুকের সে হয় 'চৌধুরী' ॥ ১৭ ॥

hena-kāle mulukera eka mleccha adhikārī
saptagrāma-mulukera se haya 'caudhurī'

SYNONYMS

hena-kāle—at this time; *mulukera*—of the country; *eka*—one; *mleccha*—Mohammedan; *adhikārī*—official; *saptagrāma-mulukera*—of the place known as Saptagrāma; *se*—that person; *haya*—is; *caudhurī*—tax collector.

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.

PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or landholders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

TEXT 18

হিরণ্যদাস মুলুক নিল 'মক্‌ররি' করিয়া।
তার অধিকার গেল, মরে সে দেখিয়া॥ ১৮॥

hiraṇya-dāsa muluka nila 'makrari' kariyā
tāra adhikāra gela, mare se dekhiyā

SYNONYMS

hiraṇya-dāsa—the uncle of Raghunātha dāsa Gosvāmī; *muluka nila*—took charge of the country; *makrari kariyā*—by some agreement; *tāra adhikāra gela*—the Mohammedan *caudhurī* lost his position; *mare se dekhiyā*—became extremely envious of Hiraṇya dāsa.

TRANSLATION

When Hiraṇya dāsa, Raghunātha dāsa's uncle, made an agreement with the government to collect taxes, the Mohammedan caudhurī, or tax collector, having lost his position, became extremely envious of him.

TEXT 19

বার লক্ষ দেয় রাজায়, সাধে বিশ লক্ষ।
সে 'তুরুক্' কিছু না পাঞা হৈল প্রতিপক্ষ॥ ১৯॥

bāra lakṣa deya rājāya, sādhe biśa lakṣa
se 'turuk' kichu nā pāñā haila pratipakṣa

SYNONYMS

bāra lakṣa—1,200,000 coins; *deya*—delivers; *rājāya*—unto the Mohammedan government; *sādhe*—collects; *biśa lakṣa*—2,000,000 coins; *se turuk*—that Turk; *kichu*—anything; *nā pāñā*—not getting; *haila pratipakṣa*—became his rival.

TRANSLATION

Hiraṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,-

000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhurī, who was a Turk, became his rival.

TEXT 20

রাজ-ঘরে কৈফিয়ৎ দিয়া উজীরে আনিল।
হিরণ্যদাস পলাইল, রঘুনাথেরে বান্ধিল ॥ ২০ ॥

rāja-ghare kaiphiyat diyā ujīre ānila
hiraṇya-dāsa palāila, raghunāthere bāndhila

SYNONYMS

rāja-ghare—to the government treasury; *kaiphiyat diyā*—sending a confidential account; *ujīre ānila*—brought the minister in charge; *hiraṇya-dāsa palāila*—Hiraṇya dāsa fled; *raghunāthere bāndhila*—he arrested Raghunātha dāsa.

TRANSLATION

After sending a confidential account to the government treasury, the caudhurī brought the minister in charge. The caudhurī came, wanting to arrest Hiraṇya dāsa, but Hiraṇya dāsa had left home. Therefore the caudhurī arrested Raghunātha dāsa.

TEXT 21

প্রতিদিন রঘুনাথে করয়ে ভৎর্সনা।
'বাপ-জ্যেঠারে আন', নহে পাইবা যাতনা ॥ ২১ ॥

prati-dina raghunāthe karaye bhartsanā
'bāpa-jyeṭhāre āna', nahe pāibā yātanā

SYNONYMS

prati-dina—daily; *raghunāthe*—Raghunātha dāsa; *karaye bhartsanā*—he chastised; *bāpa-jyeṭhāre āna*—bring your father and his elder brother; *nahe*—otherwise; *pāibā yātanā*—you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Raghunātha dāsa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

TEXT 22

মারিতে আনয়ে যদি দেখে রঘুনাথে।
মন ফিরি' যায়, তবে না পারে মারিতে ॥ ২২ ॥

mārite ānaye yadi dekhe raghunāthe
mana phiri' yāya, tabe nā pāre mārite

SYNONYMS

mārite—to beat; *ānaye*—brings; *yadi*—when; *dekhe*—sees; *raghunāthe*—Raghunātha dāsa; *mana*—his mind; *phiri' yāya*—becomes changed; *tabe*—at that time; *nā pāre mārite*—he could not beat.

TRANSLATION

The caudhurī wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

TEXT 23

বিশেষে কায়স্থ-বুদ্ধ্যে অন্তরে করে ডর।
মুখে তর্জে গর্জে, মারিতে সভয় অন্তর ॥ ২৩ ॥

viśeṣe kāyastha-buddhye antare kare ḍara
mukhe tarje garje, mārite sabhaya antara

SYNONYMS

viśeṣe—specifically; *kāyastha-buddhye*—considering a *kāyastha; antare*—within his heart; *kare ḍara*—is afraid; *mukhe*—with his mouth; *tarje garje*—threatens; *mārite*—to beat; *sa-bhaya*—afraid; *antara*—at heart.

TRANSLATION

Indeed, the caudhurī was afraid of Raghunātha dāsa because Raghunātha dāsa belong to the kāyastha community. Although the caudhurī would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunātha dāsa belonged to a very aristocratic family of the *kāyastha* community. He had substantial influence with the local people, and therefore the *caudhurī,* or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the *kāyastha* community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya:*

cāṭa-taṣkara-durvṛttair
mahā-sāhasikādibhiḥ
pīḍyamānā prajā rakṣet
kāyasthaiś ca viśeṣtaḥ

From this verse it appears that the governmental officials of the *kāyastha* community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the *kāyasthas*. In Bengal the *kāyastha* community is honored almost as much as the *brāhmaṇa* community, but in the up-country of India the *kāyasthas* are considered *śūdras* because they generally eat meat and drink wine. In any case, from history the *kāyasthas* appear very intelligent. Thus the Mohammedan *caudhurī* was afraid of Raghunātha dāsa because he belonged to the *kāyastha* community.

TEXT 24

তবে রঘুনাথ কিছু চিন্তিলা উপায়।
বিনতি করিয়া কহে সেই ম্লেচ্ছ-পায়॥ ২৪॥

tabe raghunātha kichu cintilā upāya
vinati kariyā kahe sei mleccha-pāya

SYNONYMS

tabe—then; *raghunātha*—Raghunātha dāsa Gosvāmī; *kichu*—some; *cintilā*—thought of; *upāya*—means; *vinati kariyā*—in great humility; *kahe*—he says; *sei mleccha*—of that Mohammedan *caudhurī; pāya*—at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan caudhurī.

TEXT 25

"আমার পিতা, জ্যেঠা হয় তোমার দুই ভাই।
ভাই-ভাইয়ে তোমরা কলহ কর সর্বদাই॥ ২৫॥

"āmāra pitā, jyeṭhā haya tomāra dui bhāi
bhāi-bhāiye tomarā kalaha kara sarvadāi

SYNONYMS

āmāra pitā—my father; *jyeṭhā*—and his elder brother; *haya*—are; *tomāra*—your; *dui bhāi*—two brothers; *bhāi-bhāiye*—between brother and brother; *tomarā*—all of you; *kalaha kara*—fight; *sarvadāi*—always.

TRANSLATION

"My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

TEXT 26

কভু কলহ, কভু প্রীতি—ইহার নিশ্চয় নাই।
কালি পুনঃ তিন ভাই হইবা এক-ঠাঞি ॥ ২৬ ॥

kabhu kalaha, kabhu prīti—*ihāra niścaya nāi*
kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi

SYNONYMS

kabhu—sometimes; *kalaha*—fight; *kabhu*—sometimes; *prīti*—very intimate friendly behavior; *ihāra*—of these things; *niścaya nāi*—there is no certainty; *kāli*—the next day; *punaḥ*—again; *tina bhāi*—three brothers; *ha-ibā*—will be; *eka-ṭhāñi*—at one place.

TRANSLATION

"Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

TEXT 27

আমি যৈছে পিতার, তৈছে তোমার বালক।
আমি তোমার পাল্য, তুমি আমার পালক ॥ ২৭ ॥

āmi yaiche pitāra, taiche tomāra bālaka
āmi tomāra pālya, tumi āmāra pālaka

SYNONYMS

āmi—I; *yaiche*—just like; *pitāra*—of my father; *taiche*—similarly; *tomāra*—your; *bālaka*—son; *āmi*—I; *tomāra*—your; *pālya*—person to be maintained; *tumi*—you; *āmāra*—my; *pālaka*—maintainer.

TRANSLATION

"Just as I am my father's son, so I am also yours. I am your dependent, and you are my maintainer.

TEXT 28

পালক হঞা পাল্যেরে তাড়িতে না যুয়ায়।
তুমি সর্বশাস্ত্র জান 'জিন্দাপীর'-প্রায়॥" ২৮॥

pālaka hañā pālyere tāḍite nā yuyāya
tumi sarva-śāstra jāna 'jindā-pīra'-prāya"

SYNONYMS

pālaka hañā—being a maintainer; *pālyere*—the person who is maintained; *tāḍite*—to punish; *nā yuyāya*—is not good; *tumi*—you; *sarva-śāstra*—all scriptures; *jāna*—know; *jindā-pīra*—a living saintly person; *prāya*—just like.

TRANSLATION

"For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint."

TEXT 29

এত শুনি' সেই ম্লেচ্ছের মন আর্দ্র হৈল।
দাড়ি বাহি' অশ্রু পড়ে, কাঁদিতে লাগিল॥ ২৯॥

eta śuni' sei mlecchera mana ārdra haila
dāḍi vāhi' aśru paḍe, kāṅdite lāgila

SYNONYMS

eta śuni'—hearing this; *sei mlecchera*—of that Mohammedan; *mana*—mind; *ārdra haila*—became softened; *dāḍi vāhi'*—flowing over his beard; *aśru paḍe*—tears fell; *kāṅdite lāgila*—began to cry.

TRANSLATION

Hearing Raghunātha dāsa's appealing voice, the Mohammedan's heart softened. He began to cry, and tears glided down his beard.

TEXT 30

ম্লেচ্ছ বলে,—"আজি হৈতে তুমি—মোর 'পুত্র'।
আজি ছাড়াইমু তোমা' করি' এক সূত্র॥" ৩০॥

mleccha bale,——"āji haite tumi——mora 'putra'
āji chāḍāimu tomā' kari' eka sūtra"

SYNONYMS

mleccha bale—the Mohammedan said; *āji haite*—from this day; *tumi*—you; *mora putra*—my son; *āji*—today; *chāḍāimu tomā'*—I shall get you released; *kari' eka sūtra*—by some means.

TRANSLATION

The Mohammedan caudhurī told Raghunātha dāsa, "You are my son from this day on. Today, by some means, I shall have you released."

TEXT 31

উজিরে কহিয়া রঘুনাথে ছাড়াইল।
প্রীতি করি' রঘুনাথে কহিতে লাগিল॥ ৩১॥

ujire kahiyā raghunāthe chāḍāila
prīti kari' raghunāthe kahite lāgila

SYNONYMS

ujire—unto the minister; *kahiyā*—speaking; *raghunāthe chāḍāila*—released Raghunātha dāsa; *prīti kari'*—with great affection; *raghunāthe*—unto Raghunātha dāsa; *kahite lāgila*—began to say.

TRANSLATION

After informing the minister, the caudhurī released Raghunātha dāsa and then began to speak to him with great affection.

TEXT 32

"তোমার জ্যেঠা নির্বুদ্ধি অষ্টলক্ষ খায়।
আমি—ভাগী, আমারে কিছু দিবারে যুয়ায়॥ ৩২॥

"tomāra jyeṭhā nirbuddhi aṣṭa-lakṣa khāya
āmi——bhāgī, āmāre kichu dibāre yuyāya

SYNONYMS

tomāra jyeṭhā—the elder brother of your father; *nirbuddhi*—bereft of intelligence; *aṣṭa-lakṣa khāya*—enjoys 800,000 coins; *āmi*—I; *bhāgī*—shareholder; *āmāre*—unto me; *kichu*—something; *dibāre*—to give; *yuyāya*—is proper.

TRANSLATION

"The elder brother of your father is less intelligent," he said. "He enjoys 800,000 coins, but since I am also a shareholder, he should give some portion of it to me.

TEXT 33

যাহ তুমি, তোমার জ্যেঠারে মিলাহ আমারে।
যে-মতে ভাল হয় করুন, ভার দিলুঁ তাঁরে ॥ ৩৩ ॥

yāha tumi, tomāra jyeṭhāre milāha āmāre
ye-mate bhāla haya karuna, bhāra diluṅ tāṅre

SYNONYMS

yāha—go; *tumi*—you; *tomāra*—your; *jyeṭhāre*—the elder brother of your father; *milāha āmāre*—arrange to meet with me; *ye-mate*—in whatever way; *bhāla*—good; *haya*—is; *karuna*—let him do; *bhāra diluṅ tāṅre*—I shall completely depend upon him.

TRANSLATION

"Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision."

TEXT 34

রঘুনাথ আসি' তবে জ্যেঠারে মিলাইল।
ম্লেচ্ছ-সহিত বশ কৈল—সব শান্ত হৈল ॥ ৩৪ ॥

raghunātha āsi' tabe jyeṭhāre milāila
mleccha-sahita vaśa kaila——saba śānta haila

SYNONYMS

raghunātha—Raghunātha dāsa; *āsi'*—coming; *tabe*—then; *jyeṭhāre milāila*—arranged a meeting between the caudhurī and the elder brother of his father; *mleccha-sahita*—with the Mohammedan; *vaśa kaila*—he settled; *saba*—everything; *śānta haila*—became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the caudhurī. He settled the matter, and everything was peaceful.

TEXT 35

এইমত রঘুনাথের বৎসরেক গেল।
দ্বিতীয় বৎসরে পলাইতে মন কৈল॥ ৩৫॥

ei-mata raghunāthera vatsareka gela
dvitīya vatsare palāite mana kaila

SYNONYMS

ei-mata—in this way; *raghunāthera*—of Raghunātha dāsa; *vatsareka*—one year; *gela*—passed; *dvitīya vatsare*—the next year; *palāite*—to go away from home; *mana kaila*—he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

TEXT 36

রাত্রে উঠি' একেলা চলিলা পলাঞা।
দূর হৈতে পিতা তাঁরে আনিল ধরিয়া॥ ৩৬॥

rātre uṭhi' ekelā calilā palāñā
dūra haite pitā tāṅre ānila dhariyā

SYNONYMS

rātre—at night; *uṭhi'*—getting up; *ekelā*—alone; *calilā*—left; *palāñā*—running away; *dūra haite*—from a distant place; *pitā*—his father; *tāṅre*—him; *ānila*—brought back; *dhariyā*—catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place and brought him back.

TEXT 37

এইমতে বারে বারে পলায়, ধরি' আনে।
তবে তাঁর মাতা কহে তাঁর পিতা সনে॥ ৩৭॥

ei-mate bāre bāre palāya, dhari' āne
tabe tāṅra mātā kahe tāṅra pitā sane

SYNONYMS

ei-mate—in this way; *bāre bāre*—again and again; *palāya*—he goes away; *dhari' āne*—brings him back; *tabe*—then; *tāṅra mātā*—his mother; *kahe*—speaks; *tāṅra pitā sane*—with his father.

TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother began speaking to his father.

TEXT 38

"পুত্র 'বাতুল' হইল, ইহায় রাখহ বান্ধিয়া"।
তাঁর পিতা কহে তারে নির্বিণ্ণ হঞা॥ ৩৮॥

"putra 'bātula' ha-ila, ihāya rākhaha bāndhiyā"
tāṅra pitā kahe tāre nirviṇṇa hañā

SYNONYMS

putra—son; *bātula ha-ila*—has become mad; *ihāya*—him; *rākhaha bāndhiyā*—just keep by binding; *tāṅra pitā*—his father; *kahe*—says; *tāre*—to her; *nirviṇṇa hañā*—being very unhappy.

TRANSLATION

"Our son has become mad," she said. "Just keep him by binding him with ropes." His father, being very unhappy, replied to her as follows.

TEXT 39

"ইন্দ্রসম ঐশ্বর্য, স্ত্রী অপ্সরা-সম।
এ সব বান্ধিতে নারিলেক যাঁর মন॥ ৩৯॥

"indra-sama aiśvarya, strī apsarā-sama
e saba bāndhite nārileka yāṅra mana

SYNONYMS

indra-sama—like the heavenly King, Indra; *aiśvarya*—material opulence; *strī*—wife; *apsarā-sama*—like an angel of heaven; *e saba*—all this; *bāndhite*—to bind; *nārileka*—was not able; *yāṅra mana*—whose mind.

TRANSLATION

"Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

TEXT 40

দড়ির বন্ধনে তাঁরে রাখিবা কেমতে ?
জন্মদাতা পিতা নারে 'প্রারব্ধ' খণ্ডাইতে ॥ ৪০ ॥

daḍira bandhane tāṅre rākhibā ke-mate?
janma-dātā pitā nāre 'prārabdha' khaṇḍāite

SYNONYMS

daḍira bandhane—by bonds of ropes; *tāṅre*—him; *rākhibā*—will you keep; *ke-mate*—how; *janma-dātā pitā*—the father who begets the child; *nāre*—is not able; *prārabdha*—the reaction of previous activities; *khaṇḍāite*—to nullify.

TRANSLATION

"How then could we keep this boy home by binding him with ropes? It is not possible even for one's father to nullify the reactions of one's past activities.

TEXT 41

চৈতন্যচন্দ্রের কৃপা হঞাছে ইঁহারে।
চৈতন্যচন্দ্রের 'বাতুল' কে রাখিতে পারে ?" ॥ ৪১ ॥

caitanya-candrera kṛpā hañāche iṅhāre
caitanya-candrera 'bātula' ke rākhite pāre?"

SYNONYMS

caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *hañāche iṅhāre*—has been bestowed upon him; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *bātula*—madman; *ke*—who; *rākhite pāre*—can keep.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?"

TEXT 42

তবে রঘুনাথ কিছু বিচারিলা মনে।
নিত্যানন্দ-গোসাঞির পাশ চলিলা আর দিনে ॥ ৪২ ॥

tabe raghunātha kichu vicārilā mane
nityānanda-gosāñira pāśa calilā āra dine

SYNONYMS

tabe—thereupon; *raghunātha*—Raghunātha dāsa; *kichu*—something; *vicārilā mane*—considered within his mind; *nityānanda-gosāñira pāśa*—unto Nityānanda Gosāñi; *calilā*—went; *āra dine*—the next day.

TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

TEXT 43

পানিহাটি-গ্রামে পাইলা প্রভুর দরশন।
কীর্তনীয়া সেবক সঙ্গে আর বহুজন ॥ ৪৩ ॥

pānihāṭi-grāme pāilā prabhura daraśana
kīrtanīyā sevaka saṅge āra bahu-jana

SYNONYMS

pānihāṭi-grāme—in the village known as Pānihāṭi; *pāilā*—got; *prabhura daraśana*—the audience of Nityānanda Prabhu; *kīrtanīyā sevaka*—performers of *saṅkīrtana* and servants; *saṅge*—with; *āra*—and; *bahu-jana*—many other persons.

TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

TEXT 44

গঙ্গাতীরে বৃক্ষ-মূলে পিণ্ডার উপরে।
বসিয়াছেন—যেন কোটী সূর্যোদয় করে ॥ ৪৪ ॥

gaṅgā-tīre vṛkṣa-mūle piṇḍāra upare
vasiyāchena——yena koṭī sūryodaya kare

SYNONYMS

gaṅgā-tīre—on the bank of the Ganges; *vṛkṣa-mūle*—underneath a tree; *piṇḍāra upare*—on a rock; *vasiyāchena*—was sitting; *yena*—as if; *koṭī sūrya*—hundreds of thousands of suns; *udaya kare*—rise.

TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns.

TEXT 45

তলে উপরে বহুভক্ত হঞাছে বেষ্টিত।
দেখি' প্রভুর প্রভাব রঘুনাথ—বিস্মিত॥ ৪৫॥

tale upare bahu-bhakta hañāche veṣṭita
dekhi' prabhura prabhāva raghunātha——vismita

SYNONYMS

tale—the surface; *upare*—upon; *bahu-bhakta*—many devotees; *hañāche veṣṭita*—He was surrounded; *dekhi'*—seeing; *prabhura prabhāva*—the influence of Nityānanda Prabhu; *raghunātha*—Raghunātha dāsa; *vismita*—astonished.

TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

TEXT 46

দণ্ডবৎ হঞা সেই পড়িলা কতদূরে।
সেবক কহে,—'রঘুনাথ দণ্ডবৎ করে'॥ ৪৬॥

daṇḍavat hañā sei paḍilā kata-dūre
sevaka kahe,——'raghunātha daṇḍavat kare'

SYNONYMS

daṇḍavat hañā—falling flat like a rod; *sei*—he; *paḍilā kata-dūre*—fell down at a distant place; *sevaka kahe*—the servant of Nityānanda Prabhu said; *raghunātha*—Raghunātha dāsa; *daṇḍavat kare*—is offering obeisances.

TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunātha dāsa, offering You obeisances."

TEXT 47

শুনি' প্রভু কহে,—"চোরা দিলি দরশন।
আয়, আয়, আজি তোর করিমু দণ্ডন" ॥ ৪৭ ॥

śuni' prabhu kahe,—"corā dili daraśana
āya, āya, āji tora karimu daṇḍana"

SYNONYMS

śuni'—hearing; *prabhu kahe*—Lord Nityānanda Prabhu said; *corā*—thief; *dili daraśana*—you have come to see Me; *āya āya*—come here, come here; *āji*—today; *tora*—your; *karimu*—I shall do; *daṇḍana*—punishment.

TRANSLATION

Hearing this, Lord Nityānanda Prabhu said, "You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!"

TEXT 48

প্রভু বোলায়, তেঁহো নিকটে না করে গমন।
আকর্ষিয়া তাঁর মাথে প্রভু ধরিলা চরণ ॥ ৪৮ ॥

prabhu bolāya, teṅho nikaṭe nā kare gamana
ākarṣiyā tāṅra māthe prabhu dharilā caraṇa

SYNONYMS

prabhu bolāya—the Lord calls; *teṅho*—he; *nikaṭe*—nearby; *nā kare gamana*—does not come; *ākarṣiyā*—bringing him near; *tāṅra māthe*—on his head; *prabhu*—Nityānanda Prabhu; *dharilā caraṇa*—placed His feet.

TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head.

TEXT 49

কৌতুকী নিত্যানন্দ সহজে দয়াময়।
রঘুনাথে কহে কিছু হঞা সদয়॥ ৪৯॥

kautukī nityānanda sahaje dayāmaya
raghunāthe kahe kichu hañā sadaya

SYNONYMS

kautukī—very funny; *nityānanda*—Lord Nityānanda; *sahaje*—by nature; *dayāmaya*—very merciful; *raghunāthe*—unto Raghunātha dāsa; *kahe*—says; *kichu*—something; *hañā sa-daya*—being merciful.

TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

TEXT 50

"নিকটে না আইস, চোরা, ভাগ' দূরে দূরে।
আজি লাগ্ পাঞাছি, দণ্ডিমু তোমারে॥ ৫০॥

"nikaṭe nā āisa, corā, bhāga' dūre dūre
āji lāg pāñāchi, daṇḍimu tomāre

SYNONYMS

nikaṭe—nearby; *nā āisa*—you do not come; *corā*—thief; *bhāga'*—you go away; *dūre dūre*—a long distance; *āji*—today; *lāg pāñāchi*—I have caught; *daṇḍimu tomāre*—I shall punish you.

TRANSLATION

"You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

TEXT 51

দধি, চিড়া ভক্ষণ করাহ মোর গণে।"
শুনি' আনন্দিত হৈল রঘুনাথ মনে॥ ৫১॥

dadhi, ciḍā bhakṣaṇa karāha mora gaṇe"
śuni' ānandita haila raghunātha mane

SYNONYMS

dadhi—yogurt; *ciḍā*—chipped rice; *bhakṣaṇa karāha*—feed; *mora gaṇe*—My associates; *śuni'*—hearing; *ānandita haila*—became very happy; *raghunātha*—Raghunātha dāsa; *mane*—in the mind.

TRANSLATION

"Make a festival and feed all My associates yogurt and chipped rice." Hearing this, Raghunātha dāsa was greatly pleased.

TEXT 52

সেইক্ষণে নিজ-লোক পাঠাইলা গ্রামে।
ভক্ষ্য-দ্রব্য লোক সব গ্রাম হৈতে আনে॥ ৫২॥

sei-kṣaṇe nija-loka pāṭhāilā grāme
bhakṣya-dravya loka saba grāma haite āne

SYNONYMS

sei-kṣaṇe—immediately; *nija-loka*—his servants; *pāṭhāilā grāme*—he sent to the nearby village; *bhakṣya-dravya*—eatables; *loka saba*—all the persons; *grāma haite*—from the village; *āne*—bring.

TRANSLATION

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

TEXT 53

চিড়া, দধি, দুগ্ধ, সন্দেশ, আর চিনি, কলা।
সব দ্রব্য আনাঞা চৌদিকে ধরিলা॥ ৫৩॥

ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā
saba dravya ānāñā caudike dharilā

SYNONYMS

ciḍā—chipped rice; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *āra*—and; *cini*—sugar; *kalā*—banana; *saba*—all; *dravya*—materials; *ānāñā*—causing to be brought; *cau-dike*—all around; *dharilā*—kept.

TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

TEXT 54

'মহোৎসব'-নাম শুনি' ব্রাহ্মণ-সজ্জন।
আসিতে লাগিল লোক অসঙ্খ্য-গণন ॥ ৫৪ ॥

'mahotsava'-nāma śuni' brāhmaṇa-sajjana
āsite lāgila loka asaṅkhya-gaṇana

SYNONYMS

mahotsava—festival; *nāma*—name; *śuni*—hearing; *brāhmaṇa-sat-jana*—*brāhmaṇas* and other gentlemen; *āsite lāgila*—began to pour in; *loka*—people; *asaṅkhya-gaṇana*—innumerable.

TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of brāhmaṇas and other gentlemen began to arrive. Thus there were innumerable people.

TEXT 55

আর গ্রামান্তর হৈতে সামগ্রী আনিল।
শত দুই-চারি হোল্না তাঁহা আনাইল ॥ ৫৫ ॥

āra grāmāntara haite sāmagrī ānila
śata dui-cāri holnā tāṅhā ānāila

SYNONYMS

āra—also; *grāma-antara haite*—from other villages; *sāmagrī*—articles; *ānila*—brought; *śata*—hundred; *dui-cāri*—two to four; *holnā*—round earthen pots; *tāṅhā*—there; *ānāila*—caused to be brought.

TRANSLATION

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

TEXT 56

বড় বড় মৃৎকুণ্ডিকা আনাইল পাঁচ সাতে।
এক বিপ্র প্রভু লাগি' চিড়া ভিজায় তাতে ॥ ৫৬ ॥

baḍa baḍa mṛt-kuṇḍikā ānāila pāṅca sāte
eka vipra prabhu lāgi' ciḍā bhijāya tāte

SYNONYMS

baḍa baḍa—big, big; *mṛt-kuṇḍikā*—earthen basins; *ānāila*—arranged to be brought; *pāṅca sāte*—five or seven; *eka vipra*—one *brāhmaṇa; prabhu lāgi'*—for Nityānanda Prabhu; *ciḍā*—the chipped rice; *bhijāya*—soaked; *tāte*—in those.

TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

TEXT 57

এক-ঠাঞি তপ্ত-দুগ্ধে চিড়া ভিজাঞা।
অর্ধেক ছানিল দধি, চিনি, কলা দিয়া ॥ ৫৭ ॥

eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā
ardheka chānila dadhi, cini, kalā diyā

SYNONYMS

eka-ṭhāñi—in one place; *tapta-dugdhe*—in hot milk; *ciḍa*—the chipped rice; *bhijāñā*—soaking; *ardheka*—half of it; *chānila*—mixed; *dadhi*—yogurt; *cini*—sugar; *kalā*—bananas; *diyā*—putting in.

TRANSLATION

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

TEXT 58

আর অর্ধেক ঘনাবৃত-দুগ্ধেতে ছানিল।
চাঁপাকলা, চিনি, ঘৃত, কর্পূর তাতে দিল ॥ ৫৮ ॥

āra ardheka ghanāvṛta-dugdhete chānila
cāṅpā-kalā, cini, ghṛta, karpūra tāte dila

SYNONYMS

āra ardheka—the other half; *ghana-āvṛta*—condensed; *dugdhete*—in milk; *chānila*—mixed; *cāṅpā-kalā*—a special type of banana; *cini*—sugar; *ghṛta*—clarified butter, ghee; *karpūra*—camphor; *tāte dila*—put into that.

TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cāṅpā-kalā. Then sugar, clarified butter and camphor were added.

TEXT 59

ধুতি পরি' প্রভু যদি পিণ্ডাতে বসিলা।
সাতকুণ্ডী বিপ্র তাঁর আগেতে ধরিলা॥ ৫৯॥

dhuti pari' prabhu yadi piṇḍāte vasilā
sāta-kuṇḍi vipra tāṅra āgete dharilā

SYNONYMS

dhuti pari'—putting on a new cloth; *prabhu*—Lord Nityānanda; *yadi*—when; *piṇḍāte vasilā*—sat on a high platform; *sāta-kuṇḍi*—the seven big, big earthen pots; *vipra*—the *brāhmaṇa; tāṅra āgete*—in front of Him; *dharilā*—placed.

TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

TEXT 60

চবুতরা-উপরে যত প্রভুর নিজগণে।
বড় বড় লোক বসিলা মণ্ডলী-রচনে॥ ৬০॥

cabutarā-upare yata prabhura nija-gaṇe
baḍa baḍa loka vasilā maṇḍalī-racane

SYNONYMS

cabutarā-upare—on the raised platform; *yata*—all; *prabhura nija-gaṇe*—very intimate associates of the Lord; *baḍa baḍa loka*—big, big people; *vasilā*—sat down; *maṇḍalī-racane*—in a circle.

TRANSLATION

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

TEXT 61

রামদাস, সুন্দরানন্দ, দাস-গদাধর।
মুরারি, কমলাকর, সদাশিব, পুরন্দর॥ ৬১॥

rāmadāsa, sundarānanda, dāsa-gadādhara
murāri, kamalākara, sadāśiva, purandara

SYNONYMS

rāmadāsa—Rāmadāsa; *sundarānanda*—Sundarānanda; *dāsa-gadādhara*—Gadādhara dāsa; *murāri*—Murāri; *kamalākara*—Kamalākara; *sadāśiva*—Sadāśiva; *purandara*—Purandara.

TRANSLATION

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

TEXT 62

ধনঞ্জয়, জগদীশ, পরমেশ্বর-দাস।
মহেশ, গৌরীদাস, হোড়-কৃষ্ণদাস ॥ ৬২ ॥

dhanañjaya, jagadīśa, parameśvara-dāsa
maheśa, gaurīdāsa, hoḍa-kṛṣṇadāsa

SYNONYMS

dhanañjaya—Dhanañjaya; *jagadīśa*—Jagadīśa; *parameśvara-dāsa*—Parameśvara dāsa; *maheśa*—Maheśa; *gaurīdāsa*—Gaurīdāsa; *hoḍa-kṛṣṇadāsa*—Hoḍa Kṛṣṇadāsa.

TRANSLATION

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa Kṛṣṇadāsa were also there.

TEXT 63

উদ্ধারণ দত্ত আদি যত নিজগণ।
উপরে বসিলা সব, কে করে গণন? ৬৩ ॥

uddhāraṇa datta ādi yata nija-gaṇa
upare vasilā saba, ke kare gaṇana?

SYNONYMS

uddhāraṇa datta—Uddhāraṇa Datta; *ādi*—and similar other persons; *yata nija-gaṇa*—all personal associates; *upare*—above; *vasilā*—sat down; *saba*—all; *ke*—who; *kare gaṇana*—can count.

TRANSLATION

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

PURPORT

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya*. For further information one may consult the following references in the *Ādi-līlā*. Rāmadāsa—Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarānanda—11.23. Gadādhara dāsa—10.53, 11.13-14 and 11.17. The Murāri mentioned herein is different from Murāri Gupta. His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalākara—11.24. Sadāśiva—11.38. Purandara—11.28. Dhanañjaya—11.31. Jagadīśa—11.30. Parameśvara—11.29. Maheśa—11.32. Gaurīdāsa—11.26. Hoḍa Kṛṣṇadāsa—11.47. Uddhāraṇa Datta Ṭhākura—11.41.

TEXT 64

শুনি' পণ্ডিত ভট্টাচার্য যত বিপ্র আইলা।
মান্য করি' প্রভু সবারে উপরে বসাইলা ॥ ৬৪ ॥

śuni' paṇḍita bhaṭṭācārya yata vipra āilā
mānya kari' prabhu sabāre upare vasāilā

SYNONYMS

śuni'—hearing; *paṇḍita bhaṭṭācārya*—learned scholars and priests; *yata*—all; *vipra*—*brāhmaṇas;* *āilā*—came; *mānya kari'*—giving honor; *prabhu*—Lord Nityānanda Prabhu; *sabāre*—all of them; *upare vasāilā*—seated on the top.

TRANSLATION

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

TEXT 65

দুই দুই মৃৎকুণ্ডিকা সবার আগে দিল।
একে দুগ্ধ-চিড়া, আরে দধি-চিড়া কৈল ॥ ৬৫ ॥

dui dui mṛt-kuṇḍikā sabāra āge dila
eke dugdha-ciḍā, āre dadhi-ciḍā kaila

SYNONYMS

dui dui—two and two; *mṛt-kuṇḍikā*—earthen pots; *sabāra āge*—before everyone; *dila*—offered; *eke*—in one; *dugdha-ciḍā*—chipped rice with condensed milk; *āre*—in the other; *dadhi-ciḍā*—chipped rice with yogurt; *kaila*—put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk and in the other chipped rice with yogurt.

TEXT 66

আর যত লোক সব চৌতরা-তলানে।
মণ্ডলী-বন্ধে বসিলা, তার না হয় গণনে ॥ ৬৬ ॥

āra yata loka saba cotarā-talāne
maṇḍalī-bandhe vasilā, tāra nā haya gaṇane

SYNONYMS

āra—other; *yata*—as many as; *loka*—people; *saba*—all; *cotarā-talāne*—at the base of the platform; *maṇḍalī-bandhe*—in groups; *vasilā*—sat down; *tāra*—of them; *nā haya gaṇane*—there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

TEXT 67

একেক জনারে দুই দুই হোল্না দিল।
দধি-চিড়া দুগ্ধ-চিড়া, দুইতে ভিজাইল ॥ ৬৭ ॥

ekeka janāre dui dui holnā dila
dadhi-ciḍā dugdha-ciḍā, duite bhijāila

SYNONYMS

ekeka janāre—to each and every one of them; *dui dui*—two and two; *holnā dila*—earthen pots were supplied; *dadhi-ciḍā*—chipped rice with yogurt; *dugdha-ciḍā*—chipped rice with condensed milk; *duite*—in the two pots; *bhijāila*—were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots—one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

TEXT 68

কোন কোন বিপ্র উপরে স্থান না পাঞা।
দুই হোল্‌নায় চিড়া ভিজায় গঙ্গাতীরে গিয়া॥ ৬৮॥

kona kona vipra upare sthāna nā pāñā
dui holnāya ciḍā bhijāya gaṅgā-tīre giyā

SYNONYMS

kona kona—some; *vipra*—*brāhmaṇas; upare*—on the platform; *sthāna nā pāñā*—not having gotten a place; *dui holnāya*—in two earthen pots; *ciḍā bhijāya*—soak chipped rice; *gaṅgā-tīre*—on the bank of the Ganges; *giyā*—going.

TRANSLATION

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

TEXT 69

তীরে স্থান না পাঞা আর কত জন।
জলে নামি' দধি-চিড়া করয়ে ভক্ষণ॥ ৬৯॥

tīre sthāna nā pāñā āra kata jana
jale nāmi' dadhi-ciḍā karaye bhakṣaṇa

SYNONYMS

tīre—on the bank; *sthāna*—place; *nā pāñā*—not having gotten; *āra*—other; *kata*—some; *jana*—persons; *jale nāmi'*—getting down into the water; *dadhi-ciḍā*—yogurt and chipped rice; *karaye bhakṣaṇa*—began to eat.

TRANSLATION

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

TEXT 70

কেহ উপরে, কেহ তলে, কেহ গঙ্গাতীরে।
বিশজন তিন-ঠাঞি পরিবেশন করে॥ ৭০॥

keha upare, keha tale, keha gaṅgā-tīre
biśa-jana tina-ṭhāñi pariveśana kare

SYNONYMS

keha upare—some on the platform; *keha tale*—some at the base of the platform; *keha gaṅgā-tire*—some on the bank of the Ganges; *biśa-jana*—twenty men; *tina-ṭhāñi*—in three places; *pariveśana kare*—distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

TEXT 71

হেনকালে আইলা তথা রাঘব পণ্ডিত।
হাসিতে লাগিলা দেখি' হঞা বিস্মিত ॥ ৭১ ॥

hena-kāle āilā tathā rāghava paṇḍita
hāsite lāgilā dekhi' hañā vismita

SYNONYMS

hena-kāle—at this time; *āilā*—arrived; *tathā*—there; *rāghava paṇḍita*—the great scholar named Rāghava Paṇḍita; *hāsite lāgilā*—began to laugh; *dekhi'*—seeing; *hañā vismita*—being astonished.

TRANSLATION

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

নি-সকৃড়ি নানামত প্রসাদ আনিল।
প্রভুরে আগে দিয়া ভক্তগণে বাঁটি দিল ॥ ৭২ ॥

ni-sakḍi nānā-mata prasāda ānila
prabhure āge diyā bhakta-gaṇe bāṅṭi dila

SYNONYMS

ni-sakḍi—food cooked in ghee; *nānā-mata*—various types; *prasāda*—remnants of the Lord's food; *ānila*—he brought; *prabhure āge*—in front of Lord Nityānanda; *diyā*—placing; *bhakta-gaṇe*—to all the devotees; *bāṅṭi dila*—distributed.

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

TEXT 73

প্রভুরে কহে,—"তোমা লাগি' ভোগ লাগাইল।
তুমি ইহাঁ উৎসব কর, ঘরে প্রসাদ রহিল॥" ৭৩॥

prabhure kahe, ——"tomā lāgi' bhoga lāgāila
tumi ihāṅ utsava kara, ghare prasāda rahila"

SYNONYMS

prabhure kahe—he said to Lord Nityānanda Prabhu; *tomā lāgi'*—for You; *bhoga lāgāila*—I have offered food to the Deity; *tumi*—You; *ihāṅ*—here; *utsava kara*—are engaged in a festival; *ghare*—at home; *prasāda*—the *prasāda; rahila*—remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, "For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched."

TEXT 74

প্রভু কহে,—"এ-দ্রব্য দিনে করিয়ে ভোজন।
রাত্র্যে তোমার ঘরে প্রসাদ করিমু ভক্ষণ॥ ৭৪॥

prabhu kahe, ——"e-dravya dine kariye bhojana
rātrye tomāra ghare prasāda karimu bhakṣaṇa

SYNONYMS

prabhu kahe—Lord Nityānanda Prabhu said; *e-dravya*—this food; *dine*—during the daytime; *kariye bhojana*—let Me eat; *rātrye*—at night; *tomāra ghare*—in your house; *prasāda*—the *prasāda; karimu bhakṣaṇa*—I shall eat.

TRANSLATION

Lord Nityānanda replied, "Let Me eat all this food here during the day, and I shall eat at your home at night.

TEXT 75

গোপ-জাতি আমি বহু গোপগণ সঙ্গে।
আমি সুখ পাই এই পুলিনভোজন-রঙ্গে ॥" ৭৫ ॥

gopa-jāti āmi bahu gopa-gaṇa saṅge
āmi sukha pāi ei pulina-bhojana-raṅge"

SYNONYMS

gopa-jāti—belonging to the community of cowherd boys; *āmi*—I; *bahu*—many; *gopa-gaṇa*—cowherd boys; *saṅge*—with; *āmi*—I; *sukha pāi*—become very happy; *ei*—this; *pulina*—by the riverside; *bhojana-raṅge*—in the enjoyment of eating.

TRANSLATION

"I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river."

TEXT 76

রাঘবে বসাঞা দুই কুণ্ডী দেওয়াইলা।
রাঘব দ্বিবিধ চিড়া তাতে ভিজাইলা ॥ ৭৬ ॥

rāghave vasāñā dui kuṇḍī deoyāilā
rāghava dvividha ciḍā tāte bhijāilā

SYNONYMS

rāghave—Rāghava Paṇḍita; *vasāñā*—making sit down; *dui*—two; *kuṇḍī*—earthen pots; *deoyāilā*—arranged to be delivered to him; *rāghava*—Rāghava Paṇḍita; *dvi-vidha*—two kinds; *ciḍā*—chipped rice; *tāte*—in them; *bhijāilā*—soaked.

TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

TEXT 77

সকল-লোকের চিড়া পূর্ণ যবে হইল।
ধ্যানে তবে প্রভু মহাপ্রভুরে আনিল ॥ ৭৭ ॥

sakala-lokera ciḍā pūrṇa yabe ha-ila
dhyāne tabe prabhu mahāprabhure ānila

SYNONYMS

sakala-lokera—of everyone; *ciḍā*—chipped rice; *pūrṇa*—full; *yabe*—when; *ha-ila*—was; *dhyāne*—in meditation; *tabe*—at that time; *prabhu*—Lord Nityānanda Prabhu; *mahāprabhure ānila*—brought Śrī Caitanya Mahāprabhu.

TRANSLATION

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

TEXT 78

মহাপ্রভু আইলা দেখি' নিতাই উঠিলা।
তাঁরে লঞা সবার চিড়া দেখিতে লাগিলা॥ ৭৮॥

mahāprabhu āilā dekhi' nitāi uṭhilā
tāṅre lañā sabāra ciḍā dekhite lāgilā

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āilā*—came; *dehki'*—seeing; *nitāi*—Lord Nityānanda; *uṭhilā*—stood up; *tāṅre lañā*—with Him; *sabāra*—of everyone; *ciḍā*—chipped rice; *dekhite lāgilā*—began to see.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

TEXT 79

সকল কুণ্ডীর, হোল্‌নার চিড়ার এক এক গ্রাস।
মহাপ্রভুর মুখে দেন করি' পরিহাস॥ ৭৯॥

sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa
mahāprabhura mukhe dena kari' parihāsa

SYNONYMS

sakala kuṇḍīra—from all the pots; *holnāra*—from the big pots; *ciḍāra*—of chipped rice; *eka eka grāsa*—one morsel; *mahāprabhura mukhe*—into the mouth of Śrī Caitanya Mahāprabhu; *dena*—puts; *kari' parihāsa*—making a joke.

TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

TEXT 80

হাসি' মহাপ্রভু আর এক গ্রাস লঞা।
তাঁর মুখে দিয়া খাওয়ায় হাসিয়া হাসিয়া ॥ ৮০ ॥

hāsi' mahāprabhu āra eka grāsa lañā
tāṅra mukhe diyā khāoyāya hāsiyā hāsiyā

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āra*—another; *eka grāsa*—one morsel; *lañā*—taking; *tāṅra mukhe*—in the mouth of Lord Nityānanda Prabhu; *diyā*—putting; *khāoyāya*—makes eat; *hāsiyā hāsiyā*—laughing.

TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

TEXT 81

এইমত নিতাই বুলে সকল মণ্ডলে।
দাণ্ডাঞা রঙ্গ দেখে বৈষ্ণব সকলে ॥ ৮১ ॥

ei-mata nitāi bule sakala maṇḍale
dāṇḍāñā raṅga dekhe vaiṣṇava sakale

SYNONYMS

ei-mata—in this way; *nitāi bule*—Lord Nityānanda was walking; *sakala maṇḍale*—through all the groups; *dāṇḍāñā*—standing; *raṅga dekhe*—see the fun; *vaiṣṇava sakale*—all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

TEXT 82

কি করিয়া বেড়ায়,—ইহা কেহ নাহি জানে।
মহাপ্রভুর দর্শন পায় কোন ভাগ্যবানে ॥ ৮২ ॥

ki kariyā beḍāya, ——ihā keha nāhi jāne
mahāprabhura darśana pāya kona bhāgyavāne

SYNONYMS

ki kariyā—doing what; *beḍāya*—walks through; *ihā*—this; *keha nāhi jāne*—no one could understand; *mahāprabhura darśana pāya*—see Śrī Caitanya Mahāprabhu; *kona bhāgyavāne*—some fortunate men.

TRANSLATION

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

TEXT 83

তবে হাসি' নিত্যানন্দ বসিলা আসনে।
চারি কুণ্ডী আরোয়া চিড়া রাখিলা ডাহিনে॥ ৮৩॥

tabe hāsi' nityānanda vasilā āsane
cāri kuṇḍī āroyā ciḍā rākhilā ḍāhine

SYNONYMS

tabe hāsi'—thereupon smiling; *nityānanda*—Lord Nityānanda Prabhu; *vasilā āsane*—sat down on His seat; *cāri kuṇḍī*—four earthen pots; *āroyā ciḍā*—chipped rice not made from boiled paddy; *rākhilā ḍāhine*—He kept on His right side.

TRANSLATION

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

TEXT 84

আসন দিয়া মহাপ্রভুরে তাহাঁ বসাইলা।
দুই ভাই তবে চিড়া খাইতে লাগিলা॥ ৮৪॥

āsana diyā mahāprabhure tāhāṅ vasāilā
dui bhāi tabe ciḍā khāite lāgilā

SYNONYMS

āsana diyā—offering a sitting place; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *vasāilā*—made sit; *dui bhāi*—the two brothers; *tabe*—at that time; *ciḍā*—chipped rice; *khāite lāgilā*—began to eat.

TRANSLATION

Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

দেখি' নিত্যানন্দপ্রভু আনন্দিত হৈলা।
কত কত ভাবাবেশ প্রকাশ করিলা ॥ ৮৫ ॥

dekhi' nityānanda-prabhu ānandita hailā
kata kata bhāvāveśa prakāśa karilā

SYNONYMS

dekhi'—seeing; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *ānandita hailā*—became very happy; *kata kata*—so much; *bhāva-āveśa*—ecstatic love; *prakāśa karilā*—He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

আজ্ঞা দিলা,—'হরি বলি' করহ ভোজন'।
'হরি' 'হরি'-ধ্বনি উঠি' ভরিল ভুবন ॥ ৮৬ ॥

ājñā dilā, ——'hari bali' karaha bhojana'
'hari' 'hari'-dhvani uṭhi' bharila bhuvana

SYNONYMS

ājñā dilā—He ordered; *hari bali'*—saying "Hari"; *karaha bhojana*—all of you eat; *hari hari-dhvani*—the resounding of "Hari, Hari"; *uṭhi'*—rising; *bharila bhuvana*—filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered, "All of you eat, chanting the holy name of Hari." Immediately the holy names "Hari, Hari" resounded, filling the entire universe.

TEXT 87

'হরি' 'হরি' বলি' বৈষ্ণব করয়ে ভোজন।
পুলিন-ভোজন সবার হইল স্মরণ ॥ ৮৭ ॥

'hari' 'hari' bali' vaiṣṇava karaye bhojana
pulina-bhojana sabāra ha-ila smaraṇa

SYNONYMS

hari hari bali'—chanting Hari, Hari; *vaiṣṇava*—all the Vaiṣṇavas; *karaye bhojana*—eat; *pulina-bhojana*—eating on the bank of the Yamunā; *sabāra ha-ila smaraṇa*—everyone could remember.

TRANSLATION

When all the Vaiṣṇavas were chanting the holy names "Hari, Hari" and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

TEXT 88

নিত্যানন্দ মহাপ্রভু—কৃপালু, উদার।
রঘুনাথের ভাগ্যে এত কৈলা অঙ্গীকার ॥ ৮৮ ॥

nityānanda mahāprabhu——kṛpālu, udāra
raghunāthera bhāgye eta kailā aṅgīkāra

SYNONYMS

nityānanda mahāprabhu—Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; *kṛpālu*—merciful; *udāra*—liberal; *raghunāthera bhāgye*—by the great fortune of Raghunātha dāsa; *eta*—all this; *kailā aṅgīkāra*—They accepted.

TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa's good fortune that They accepted all these dealings.

TEXT 89

নিত্যানন্দ-প্রভাব-কৃপা জানিবে কোন্ জন ?
মহাপ্রভু আনি' করায় পুলিন-ভোজন ॥ ৮৯ ॥

nityānanda-prabhāva-kṛpā jānibe kon jana?
mahāprabhu āni' karāya pulina-bhojana

SYNONYMS

nityānanda—of Nityānanda Prabhu; *prabhāva-kṛpā*—influence and mercy; *jānibe*—can know; *kon jana*—who; *mahāprabhu āni'*—bringing Śrī Caitanya Mahāprabhu; *karāya pulina-bhojana*—induces Him to eat on the river bank.

TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

TEXT 90

শ্রীরামদাসাদি গোপ প্রেমাবিষ্ট হৈলা।
গঙ্গাতীরে 'যমুনা-পুলিন' জ্ঞান কৈলা ॥ ৯০ ॥

śrī-rāmadāsādi gopa premāviṣṭa hailā
gaṅgā-tīre 'yamunā-pulina' jñāna kailā

SYNONYMS

śrī-rāmadāsa-ādi—headed by Śrī Rāmadāsa; *gopa*—the cowherd boys; *prema-āviṣṭa hailā*—became absorbed in ecstatic love; *gaṅgā-tīre*—the bank of the Ganges River; *yamunā-pulina*—the bank of the Yamunā River; *jñāna kailā*—they thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

TEXT 91

মহোৎসব শুনি' পসারি নানা-গ্রাম হৈতে।
চিড়া, দধি, সন্দেশ, কলা আনিল বেচিতে ॥ ৯১ ॥

mahotsava śuni' pasāri nānā-grāma haite
ciḍā, dadhi, sandeśa, kalā ānila vecite

SYNONYMS

mahotsava śuni'—hearing about this festival; *pasāri*—the shopkeepers; *nānā-grāma*—various villages; *haite*—from; *ciḍā*—chipped rice; *dadhi*—yogurt; *sandeśa*—sweetmeats; *kalā*—bananas; *ānila*—brought; *vecite*—to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

TEXT 92

যত দ্রব্য লঞা আইসে, সব মূল্য করি' লয়।
তার দ্রব্য মূল্য দিয়া তাহারে খাওয়ায় ॥ ৯২ ॥

yata dravya lañā āise, saba mūlya kari' laya
tāra dravya mūlya diyā tāhāre khāoyāya

SYNONYMS

yata dravya—all materials; *lañā*—bringing; *āise*—come; *saba*—all; *mūlya kari' laya*—Raghunātha purchased; *tāra dravya*—of their goods; *mūlya diyā*—giving the price; *tāhāre khāoyāya*—fed them.

TRANSLATION

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

TEXT 93

কৌতুক দেখিতে আইল যত যত জন।
সেই চিড়া, দধি, কলা করিল ভক্ষণ ॥ ৯৩ ॥

kautuka dekhite āila yata yata jana
sei ciḍā, dadhi, kalā karila bhakṣaṇa

SYNONYMS

kautuka—these funny things; *dekhite*—to see; *āila*—arrived; *yata yata jana*—all kinds of men; *sei*—they; *ciḍā*—chipped rice; *dadhi*—yogurt; *kalā*—bananas; *karila bhakṣaṇa*—ate.

TRANSLATION

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

TEXT 94

ভোজন করি' নিত্যানন্দ আচমন কৈলা।
চারি কুণ্ডীর অবশেষ রঘুনাথে দিলা ॥ ৯৪ ॥

bhojana kari' nityānanda ācamana kailā
cāri kuṇḍīra avaśeṣa raghunāthe dilā

SYNONYMS

bhojana kari'—after finishing eating; *nityānanda*—Nityānanda Prabhu; *ācamana kailā*—washing His hands and mouth; *cāri kuṇḍīra*—of the four pots; *avaśeṣa*—what was remaining; *raghunāthe dilā*—delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth and gave Raghunātha dāsa the food remaining in the four pots.

TEXT 95

আর তিন কুণ্ডিকায় অবশেষ ছিল।
গ্রাসে-গ্রাসে করি' বিপ্র সব ভক্তে দিল ॥ ৯৫ ॥

āra tina kuṇḍikāya avaśeṣa chila
grāse-grāse kari' vipra saba bhakte dila

SYNONYMS

āra—other; *tina kuṇḍikāya*—in three pots; *avaśeṣa chila*—there was food remaining; *grāse-grāse*—by morsel; *kari'*—delivering; *vipra*—a *brāhmaṇa; saba bhakte*—to all the devotees; *dila*—delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda, and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

TEXT 96

পুষ্পমালা বিপ্র আনি' প্রভু-গলে দিল।
চন্দন আনিয়া প্রভুর সর্বাঙ্গে লেপিল ॥ ৯৬ ॥

puṣpa-mālā vipra āni' prabhu-gale dila
candana āniyā prabhura sarvāṅge lepila

SYNONYMS

puṣpa-mālā—a flower garland; *vipra*—one *brāhmaṇa; āni'*—bringing; *prabhu-gale*—on the neck of Lord Nityānanda Prabhu; *dila*—placed; *candana āniyā*—bringing sandalwood pulp; *prabhura*—of Lord Nityānanda Prabhu; *sarvāṅge lepila*—smeared all over the body.

TRANSLATION

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smeared sandalwood pulp all over His body.

TEXT 97

সেবক তাম্বূল লঞা করে সমর্পণ।
হাসিয়া হাসিয়া প্রভু করয়ে চর্বণ ॥ ৯৭ ॥

sevaka tāmbūla lañā kare samarpaṇa
hāsiyā hāsiyā prabhu karaye carvaṇa

SYNONYMS

sevaka—servant; *tāmbūla*—betel nuts; *lañā*—bringing; *kare samarpaṇa*—offers; *hāsiyā hāsiyā*—smiling; *prabhu*—Lord Nityānanda Prabhu; *karaye carvaṇa*—chews.

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

TEXT 98

মালা-চন্দন-তাম্বূল শেষ যে আছিল।
শ্রীহস্তে প্রভু তাহা সবাকারে বাঁটি' দিল ॥ ৯৮ ॥

mālā-candana-tāmbūla śeṣa ye āchila
śrī-haste prabhu tāhā sabākāre bāṅṭi' dila

SYNONYMS

mālā-candana-tāmbūla—the flower garlands, sandalwood pulp and betel; *śeṣa ye āchila*—whatever remained; *śrī-haste*—in His own hand; *prabhu*—Nityānanda Prabhu; *tāhā*—that; *sabākāre*—to all; *bāṅṭi' dila*—distributed.

TRANSLATION

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99

আনন্দিত রঘুনাথ প্রভুর 'শেষ' পাঞা।
আপনার গণ-সহ খাইলা বাঁটিয়া ॥ ৯৯ ॥

ānandita raghunātha prabhura 'śeṣa' pāñā
āpanāra gaṇa-saha khāilā bāṅṭiyā

SYNONYMS

ānandita—being very happy; *raghunātha*—Raghunātha dāsa; *prabhura śeṣa pāñā*—after getting the remnants left by Lord Nityānanda Prabhu; *āpanāra gaṇa*—his own associates; *saha*—with; *khāilā*—ate; *bāṅṭiyā*—distributing.

TRANSLATION

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

TEXT 100

এই ত' কহিলুঁ নিত্যানন্দের বিহার।
'চিড়া-দধি-মহোৎসব'-নামে খ্যাতি যার ॥ ১০০ ॥

ei ta' kahiluṅ nityānandera vihāra
'ciḍā-dadhi-mahotsava'-nāme khyāti yāra

SYNONYMS

ei ta'—in this way; *kahiluṅ*—I have described; *nityānandera vihāra*—the pastimes of Lord Nityānanda Prabhu; *ciḍā-dadhi-mahotsava*—the festival of eating chipped rice and yogurt; *nāme*—of the name; *khyāti*—the fame; *yāra*—of which.

TRANSLATION

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

TEXT 101

প্রভু বিশ্রাম কৈলা, যদি দিন-শেষ হৈল।
রাঘব-মন্দিরে তবে কীর্তন আরম্ভিল ॥ ১০১ ॥

prabhu viśrāma kailā, yadi dina-śeṣa haila
rāghava-mandire tabe kīrtana ārambhila

SYNONYMS

prabhu—Nityānanda Prabhu; *viśrāma kailā*—took rest; *yadi*—when; *dina-śeṣa haila*—the day was ended; *rāghava-mandire*—at the temple of Rāghava Paṇḍita;

tabe—at that time; *kīrtana ārambhila*—began congregational chanting of the holy name.

TRANSLATION

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord.

TEXT 102

ভক্ত সব নাচাঞা নিত্যানন্দ-রায়।
শেষে নৃত্য করে প্রেমে জগৎ ভাসায়॥ ১০২॥

bhakta saba nācāñā nityānanda-rāya
śeṣe nṛtya kare preme jagat bhāsāya

SYNONYMS

bhakta saba—all the devotees; *nācāñā*—making to dance; *nityānanda-rāya*—Lord Nityānanda Prabhu; *śeṣe*—at the end; *nṛtya kare*—began to dance; *preme*—in ecstatic love; *jagat bhāsāya*—inundated the entire world.

TRANSLATION

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

TEXT 103

মহাপ্রভু তাঁর নৃত্য করেন দরশন।
সবে নিত্যানন্দ দেখে, না দেখে অন্যজন॥ ১০৩॥

mahāprabhu tāṅra nṛtya karena daraśana
sabe nityānanda dekhe, nā dekhe anya-jana

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāṅra*—His; *nṛtya*—dancing; *karena daraśana*—sees; *sabe*—all; *nityānanda dekhe*—Nityānanda Prabhu sees; *nā dekhe*—do not see; *anya-jana*—others.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.

TEXT 104

নিত্যানন্দের নৃত্য,—যেন তাঁহার নর্তনে।
উপমা দিবার নাহি এ-তিন ভুবনে॥ ১০৪॥

nityānandera nṛtya, ——yena tāṅhāra nartane
upamā dibāra nāhi e-tina bhuvane

SYNONYMS

nityānandera nṛtya—the dancing of Lord Nityānanda Prabhu; *yena*—as; *tāṅhāra nartane*—with the dancing of Śrī Caitanya Mahāprabhu; *upamā dibāra nāhi*—there cannot be any comparison; *e-tina bhuvane*—within these three worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

TEXT 105

নৃত্যের মাধুরী কেবা বর্ণিবারে পারে।
মহাপ্রভু আইসে যেই নৃত্য দেখিবারে॥ ১০৫॥

nṛtyera mādhurī kebā varṇibāre pāre
mahāprabhu āise yei nṛtya dekhibāre

SYNONYMS

nṛtyera mādhurī—the sweetness of the dancing; *kebā*—who; *varṇibāre pāre*—can describe; *mahāprabhu āise*—Śrī Caitanya Mahāprabhu comes; *yei*—that; *nṛtya*—dancing; *dekhibāre*—to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

TEXT 106

নৃত্য করি' প্রভু যবে বিশ্রাম করিলা।
ভোজনের লাগি' পণ্ডিত নিবেদন কৈলা॥ ১০৬॥

nṛtya kari' prabhu yabe viśrāma karilā
bhojanera lāgi' paṇḍita nivedana kailā

SYNONYMS

nṛtya kari'—after dancing; *prabhu*—Lord Nityānanda; *yabe*—when; *viśrāma karilā*—took rest; *bhojanera lāgi'*—for His eating; *paṇḍita*—Rāghava Paṇḍita; *nivedana kailā*—submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Paṇḍita submitted his request that the Lord take supper.

TEXT 107

ভোজনে বসিলা প্রভু নিজগণ লঞা।
মহাপ্রভুর আসন ডাহিনে পাতিয়া॥ ১০৭॥

bhojane vasilā prabhu nija-gaṇa lañā
mahāprabhura āsana ḍāhine pātiyā

SYNONYMS

bhojane—to eat; *vasilā*—sat down; *prabhu*—Lord Nityānanda Prabhu; *nija-gaṇa lañā*—with His own personal associates; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *ḍāhine pātiyā*—setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

TEXT 108

মহাপ্রভু আসি' সেই আসনে বসিল।
দেখি' রাঘবের মনে আনন্দ বাড়িল॥ ১০৮॥

mahāprabhu āsi' sei āsane vasila
dekhi' rāghavera mane ānanda bāḍila

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *sei āsane*—on that seat; *vasila*—sat down; *dekhi'*—seeing; *rāghavera mane*—in the mind of Rāghava Paṇḍita; *ānanda*—great happiness; *bāḍila*—increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Paṇḍita felt increasing happiness.

TEXT 109

দুইভাই-আগে প্রসাদ আনিয়া ধরিলা।
সকল বৈষ্ণবে পিছে পরিবেশন কৈলা॥ ১০৯॥

dui-bhāi-āge prasāda āniyā dharilā
sakala vaiṣṇave piche pariveśana kailā

SYNONYMS

dui-bhāi-āge—in front of the two brothers; *prasāda*—the remnants of food offered to Lord Kṛṣṇa; *āniyā*—bringing; *dharilā*—put; *sakala vaiṣṇave*—to all the Vaiṣṇavas; *piche*—thereafter; *pariveśana kailā*—distributed.

TRANSLATION

Rāghava Paṇḍita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

TEXT 110

নানাপ্রকার পিঠা, পায়স, দিব্য শাল্যন্ন।
অমৃত নিন্দয়ে ঐছে বিবিধ ব্যঞ্জন॥ ১১০॥

nānā-prakāra piṭhā, pāyasa, divya śālyanna
amṛta nindaye aiche vividha vyañjana

SYNONYMS

nānā-prakāra piṭhā—various types of cake; *pāyasa*—sweet rice; *divya śālyanna*—fine cooked rice; *amṛta*—nectar; *nindaye*—surpassed; *aiche*—such; *vividha vyañjana*—varieties of vegetables.

TRANSLATION

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

TEXT 111

রাঘব-ঠাকুরের প্রসাদ অমৃতের সার।
মহাপ্রভু যাহা খাইতে আইসে বার বার॥ ১১১॥

rāghava-ṭhākurera prasāda amṛtera sāra
mahāprabhu yāhā khāite āise bāra bāra

SYNONYMS

rāghava-ṭhākurera—of Rāghava Paṇḍita; *prasāda*—food offered to the Deity; *amṛtera sāra*—the essence of nectar; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *khāite*—to eat; *āise*—came; *bāra bāra*—again and again.

TRANSLATION

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasāda.

TEXT 112

পাক করি' রাঘব যবে ভোগ লাগায়।
মহাপ্রভুর লাগি' ভোগ পৃথক্ বাড়য়॥ ১১২॥

pāka kari' rāghava yabe bhoga lāgāya
mahāprabhura lāgi' bhoga pṛthak bāḍaya

SYNONYMS

pāka kari'—after cooking; *rāghava*—Rāghava Paṇḍita; *yabe*—when; *bhoga lāgāya*—offers food to the Deity; *mahāprabhura lāgi'*—for Lord Śrī Caitanya Mahāprabhu; *bhoga*—offering; *pṛthak*—separate; *bāḍaya*—arranges.

TRANSLATION

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would make a separate offering for Śrī Caitanya Mahāprabhu.

TEXT 113

প্রতিদিন মহাপ্রভু করেন ভোজন।
মধ্যে মধ্যে প্রভু তাঁরে দেন দরশন॥ ১১৩॥

prati-dina mahāprabhu karena bhojana
madhye madhye prabhu tāṅre dena daraśana

SYNONYMS

prati-dina—daily; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—eats; *madhye madhye*—sometimes; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *dena daraśana*—gives His audience.

TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

TEXT 114

দুই ভাইরে রাঘব আনি' পরিবেশে।
যত্ন করি' খাওয়ায়, না রহে অবশেষে ॥ ১১৪ ॥

dui bhāire rāghava āni' pariveśe
yatna kari' khāoyāya, nā rahe avaśeṣe

SYNONYMS

dui bhāire—to the two brothers; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing; *pariveśe*—distributed; *yatna kari'*—with great attention; *khāoyāya*—fed Them; *nā rahe avaśeṣe*—there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

TEXT 115

কত উপহার আনে, হেন নাহি জানি।
রাঘবের ঘরে রান্ধে রাধা-ঠাকুরাণী ॥ ১১৫ ॥

kata upahāra āne, hena nāhi jāni
rāghavera ghare rāndhe rādhā-ṭhākurāṇī

SYNONYMS

kata upahāra—many presentations; *āne*—brings; *hena*—such; *nāhi jāni*—I cannot understand; *rāghavera ghare*—at the house of Rāghava Paṇḍita; *rāndhe*—cooks; *rādhā-ṭhākurāṇī*—the supreme mother, Śrīmatī Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

TEXT 116

দুর্বাসার ঠাঞি তেঁহো পাঞাছেন বর ।
অমৃত হইতে পাক তাঁর অধিক মধুর ॥ ১১৬ ॥

durvāsāra ṭhāñi teṅho pāñāchena vara
amṛta ha-ite pāka tāṅra adhika madhura

SYNONYMS

durvāsāra ṭhāñi—from Durvāsā Muni; *teṅho*—She; *pāñāchena vara*—got the benediction; *amṛta ha-ite*—than nectar; *pāka*—cooking; *tāṅra*—Her; *adhika madhura*—more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

TEXT 117

সুগন্ধি সুন্দর প্রসাদ—মাধুর্যের সার ।
দুই ভাই তাহা খাঞা সন্তোষ অপার ॥ ১১৭ ॥

sugandhi sundara prasāda——mādhuryera sāra
dui bhāi tāhā khāñā santoṣa apāra

SYNONYMS

su-gandhi—fragrant; *sundara*—beautiful; *prasāda*—food; *mādhuryera sāra*—the essence of all sweetness; *dui bhāi*—the two brothers; *tāhā*—that; *khāñā*—eating; *santoṣa apāra*—very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

TEXT 118

ভোজনে বসিতে রঘুনাথে কহে সর্বজন ।
পণ্ডিত কহে,—'ইঁহ পাছে করিবে ভোজন ॥' ১১৮ ॥

bhojane vasite raghunāthe kahe sarva-jana
paṇḍita kahe, —— iṅha pāche karibe bhojana'

SYNONYMS

bhojane—to eat; *vasite*—to sit down; *raghunāthe*—unto Raghunātha dāsa; *kahe*—requested; *sarva-jana*—everyone; *paṇḍita kahe*—Rāghava Paṇḍita said; *iṅha*—this; *pāche*—later; *karibe bhojana*—will take food.

TRANSLATION

All the devotees present requested Raghunātha dāsa to sit down and take prasāda, but Rāghava Paṇḍita told them, "He will take prasāda later."

TEXT 119

ভক্তগণ আকণ্ঠ ভরিয়া করিল ভোজন।
'হরি' ধ্বনি করি' উঠি' কৈলা আচমন॥ ১১৯॥

bhakta-gaṇa ākaṇṭha bhariyā karila bhojana
'hari' dhvani kari' uṭhi' kailā ācamana

SYNONYMS

bhakta-gaṇa—all the devotees; *ākaṇṭha*—up to the neck; *bhariyā*—filling; *karila bhojana*—took *prasāda; hari dhvani*—chanting of the holy name of Hari; *kari'*—doing; *uṭhi'*—getting up; *kailā ācamana*—washed their mouths and hands.

TRANSLATION

All the devotees took prasāda, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

TEXT 120

ভোজন করি' দুই ভাই কৈলা আচমন।
রাঘব আনি' পরাইলা মাল্য-চন্দন॥ ১২০॥

bhojana kari' dui bhāi kailā ācamana
rāghava āni' parāilā mālya-candana

SYNONYMS

bhojana kari'—after eating; *dui bhāi*—the two brothers; *kailā ācamana*—washed Their hands and mouths; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing;

parāilā—decorated Them with; *mālya-candana*—flower garlands and sandalwood pulp.

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

বিড়া খাওয়াইলা, কৈলা চরণ বন্দন।
ভক্তগণে দিলা বিড়া, মাল্য-চন্দন ॥ ১২১ ॥

biḍā khāoyāilā, kailā caraṇa vandana
bhakta-gaṇe dilā biḍā, mālya-candana

SYNONYMS

biḍā khāoyāilā—he offered betel nuts; *kailā caraṇa vandana*—prayed to the lotus feet; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *biḍā*—betel nuts; *mālya-candana*—garlands and sandalwood pulp.

TRANSLATION

Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

রাঘবের কৃপা রঘুনাথের উপরে।
দুই ভাইএর অবশিষ্ট পাত্র দিলা তাঁরে ॥ ১২২ ॥

rāghavera kṛpā raghunāthera upare
dui bhāiera avaśiṣṭa pātra dilā tāṅre

SYNONYMS

rāghavera—of Rāghava Paṇḍita; *kṛpā*—mercy; *raghunāthera upare*—unto Raghunātha dāsa; *dui bhāiera*—of the two brothers; *avaśiṣṭa*—of remnants of food; *pātra*—the dishes; *dilā tāṅre*—offered to him.

TRANSLATION

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

TEXT 123

কহিলা,—"চৈতন্য গোসাঞি করিয়াছেন ভোজন।
তাঁর শেষ পাইলে, তোমার খণ্ডিল বন্ধন॥" ১২৩॥

kahilā, —"caitanya gosāñi kariyāchena bhojana
tāṅra śeṣa pāile, tomāra khaṇḍila bandhana"

SYNONYMS

kahilā—he said; *caitanya gosāñi*—Lord Śrī Caitanya Mahāprabhu; *kariyāchena bhojana*—has eaten; *tāṅra śeṣa*—His remnants; *pāile*—if you take; *tomāra*—your; *khaṇḍila*—will cease; *bandhana*—bondage.

TRANSLATION

He said, "Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family."

TEXT 124

ভক্ত-চিত্তে ভক্ত-গৃহে সদা অবস্থান।
কভু গুপ্ত, কভু ব্যক্ত, স্বতন্ত্র ভগবান্॥ ১২৪॥

bhakta-citte bhakta-gṛhe sadā avasthāna
kabhu gupta, kabhu vyakta, svatantra bhagavān

SYNONYMS

bhakta-citte—in the heart of a devotee; *bhakta-gṛhe*—at the house of a devotee; *sadā avasthāna*—always resides; *kabhu gupta*—sometimes hidden; *kabhu vyakta*—sometimes manifest; *svatantra*—fully independent; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

TEXT 125

সর্বত্র 'ব্যাপক' প্রভুর সদা সর্বত্র বাস।
ইহাতে সংশয় যার, সেই যায় নাশ॥ ১২৫॥

sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa
ihāte saṁśaya yāra, sei yāya nāśa

SYNONYMS

sarvatra—everywhere; *vyāpaka*—pervading; *prabhura*—of the Supreme Personality of Godhead; *sadā*—always; *sarvatra*—everywhere; *vāsa*—residence; *ihāte*—about this; *saṁśaya*—doubt; *yāra*—of whom; *sei*—he; *yāya nāśa*—becomes annihilated.

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

TEXT 126

প্রাতে নিত্যানন্দ প্রভু গঙ্গাস্নান করিয়া।
সেই বৃক্ষমূলে বসিলা নিজগণ লঞা॥ ১২৬॥

prāte nityānanda prabhu gaṅgā-snāna kariyā
sei vṛkṣa-mūle vasilā nija-gaṇa lañā

SYNONYMS

prāte—in the morning; *nityānanda prabhu*—Lord Nityānanda Prabhu; *gaṅgā-snāna*—bathing in the Ganges; *kariyā*—after doing; *sei vṛkṣa-mūle*—under that tree; *vasilā*—sat down; *nija-gaṇa lañā*—with His associates.

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

TEXT 127

রঘুনাথ আসি' কৈলা চরণ বন্দন।
রাঘবপণ্ডিত-দ্বারা কৈলা নিবেদন॥ ১২৭॥

raghunātha āsi' kailā caraṇa vandana
rāghava-paṇḍita-dvārā kailā nivedana

SYNONYMS

raghunātha—Raghunātha dāsa; *āsi'*—coming; *kailā caraṇa vandana*—worshiped His lotus feet; *rāghava-paṇḍita-dvārā*—through Rāghava Paṇḍita; *kailā nivedana*—submitted his desire.

TRANSLATION

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Paṇḍita, he submitted his desire.

TEXT 128

"অধম, পামর মুই হীন জীবাধম !
মোর ইচ্ছা হয়—পাঙ চৈতন্য-চরণ ॥ ১২৮ ॥

"adhama, pāmara mui hīna jīvādhama!
mora icchā haya——pāṅa caitanya-caraṇa

SYNONYMS

adhama—the most fallen; *pāmara*—the most sinful; *mui*—I; *hīna*—condemned; *jīva-adhama*—the lowest of all living beings; *mora*—my; *icchā*—desire; *haya*—is; *pāṅa*—I can get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 129

বামন হঞা যেন চান্দ ধরিবারে চায়।
অনেক যত্ন কৈনু, তাতে কভু সিদ্ধ নয় ॥ ১২৯ ॥

vāmana hañā yena cānda dharibāre cāya
aneka yatna kainu, tāte kabhu siddha naya

SYNONYMS

vāmana hañā—being a dwarf; *yena*—as if; *cānda*—the moon; *dharibāre*—to catch; *cāya*—wants; *aneka yatna*—many attempts; *kainu*—I have made; *tāte*—in that; *kabhu siddha naya*—I have not been successful.

TRANSLATION

"Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

TEXT 130

যতবার পলাই আমি গৃহাদি ছাড়িয়া।
পিতা, মাতা—দুই মোরে রাখয়ে বান্ধিয়া॥ ১৩০॥

yata-bāra palāi āmi gṛhādi chāḍiyā
pitā, mātā—dui more rākhaye bāndhiyā

SYNONYMS

yata-bāra—as many times; *palāi*—go away; *āmi*—I; *gṛha-ādi chāḍiyā*—giving up my relationship with home; *pitā mātā*—father and mother; *dui*—both of them; *more*—me; *rākhaye bāndhiyā*—keep bound.

TRANSLATION

"Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

TEXT 131

তোমার কৃপা বিনা কেহ 'চৈতন্য' না পায়।
তুমি কৃপা কৈলে তাঁরে অধমেহ পায়॥ ১৩১॥

tomāra kṛpā vinā keha 'caitanya' nā pāya
tumi kṛpā kaile tāṅre adhameha pāya

SYNONYMS

tomāra kṛpā—Your mercy; *vinā*—without; *keha*—anyone; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nā pāya*—cannot get; *tumi kṛpā kaile*—if You are merciful; *tāṅre*—Him; *adhameha*—even the fallen soul; *pāya*—can get.

TRANSLATION

"No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

TEXT 132

অযোগ্য মুই নিবেদন করিতে করি ভয়।
মোরে 'চৈতন্য' দেহ' গোসাঞি হঞা সদয়॥ ১৩২॥

ayogya mui nivedana karite kari bhaya
more 'caitanya' deha' gosāñi hañā sadaya

SYNONYMS

ayogya—unfit; *mui*—I; *nivedana karite*—to submit my desires; *kari bhaya*—I am afraid; *more*—unto me; *caitanya deha'*—kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; *gosāñi*—O my Lord; *hañā sa-daya*—being merciful.

TRANSLATION

"Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 133

মোর মাথে পদ ধরি' করহ প্রসাদ।
'নির্বিঘ্নে চৈতন্য পাঙ—কর আশীর্বাদ॥" ১৩৩॥

mora māthe pada dhari' karaha prasāda
nirvighne caitanya pāṅa——kara āśīrvāda"

SYNONYMS

mora māthe—upon my head; *pada dhari'*—keeping Your feet; *karaha prasāda*—bless me; *nirvighne*—without difficulty; *caitanya pāṅa*—I may get the shelter of Śrī Caitanya Mahāprabhu; *kara āśīrvāda*—give this benediction.

TRANSLATION

"Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction."

TEXT 134

শুনি' হাসি' কহে প্রভু সব ভক্তগণে।
"ইহার বিষয়সুখ—ইন্দ্রসুখ-সমে॥ ১৩৪॥

śuni' hāsi' kahe prabhu saba bhakta-gaṇe
"ihāra viṣaya-sukha——indra-sukha-sama

SYNONYMS

śuni'—hearing; *hāsi'*—smiling; *kahe*—says; *prabhu*—Lord Nityānanda Prabhu; *saba bhakta-gaṇe*—unto all the devotees; *ihāra*—of Raghunātha dāsa; *viṣaya-sukha*—material happiness; *indra-sukha*—the material happiness of the King of heaven, Indra; *sama*—equal to.

TRANSLATION

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, "Raghunātha dāsa's standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

চৈতন্য-কৃপাতে সেহ নাহি ভায় মনে।
সবে আশীর্বাদ কর—পাউক চৈতন্য-চরণে ॥ ১৩৫ ॥

caitanya-kṛpāte seha nāhi bhāya mane
sabe āśīrvāda kara——pāuka caitanya-caraṇe

SYNONYMS

caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; *seha*—such a standard of material happiness; *nāhi bhāya*—he does not take as valuable; *mane*—at mind; *sabe*—all of you; *āśīrvāda kara*—give the benediction; *pāuka*—let him get; *caitanya-caraṇe*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 136

কৃষ্ণপাদপদ্ম-গন্ধ যেই জন পায়।
ব্রহ্মলোক-আদি-সুখ তাঁরে নাহি ভায় ॥"১৩৬ ॥

kṛṣṇa-pāda-padma-gandha yei jana pāya
brahmaloka-ādi-sukha tāṅre nāhi bhāya"

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *pāda-padma*—of the lotus feet; *gandha*—the fragrance; *yei jana*—anyone who; *pāya*—gets; *brahma-loka*—of Brahmaloka; *ādi*—and so on; *sukha*—happiness; *tāṅre*—to him; *nāhi bhāya*—does not appear valuable.

TRANSLATION

"One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not even value the standard of happiness available in Brahmaloka, the topmost planet. And what to speak of heavenly happiness?

TEXT 137

যো দুস্ত্যজান্ দারসুতান্ সুহৃদ্‌রাজ্যং হৃদিস্পৃশঃ।
জহৌ যুবৈব মলবদুত্তম-শ্লোকলালসঃ ॥ ১৩৭

yo dustyajān dāra-sutān
suhṛd-rājyaṁ hṛdi-spṛśaḥ
jahau yuvaiva malavad
uttama-śloka-lālasaḥ

SYNONYMS

yaḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suhṛt*—friends; *rājyam*—kingdom; *hṛdi-spṛśaḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youth; *eva*—at that time; *malavat*—like stool; *uttama-śloka-lālasaḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

" 'Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttama-śloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.' "

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (5.14.43).

TEXT 138

তবে রঘুনাথে প্রভু নিকটে বোলাইলা।
তাঁর মাথে পদ ধরি' কহিতে লাগিলা ॥ ১৩৮ ॥

tabe raghunāthe prabhu nikaṭe bolāilā
tāṅra māthe pada dhari' kahite lāgilā

SYNONYMS

tabe—then; *raghunāthe*—Raghunātha dāsa; *prabhu*—Lord Nityānanda Prabhu; *nikaṭe bolāilā*—called nearby; *tāṅra māthe*—on his head; *pada dhari'*—keeping His feet; *kahite lāgilā*—began to speak.

TRANSLATION

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa's head and began to speak.

TEXT 139

"তুমি যে করাইলা এই পুলিন-ভোজন।
তোমায় কৃপা করি' গৌর কৈলা আগমন ॥ ১৩৯ ॥

"tumi ye karāilā ei pulina-bhojana
tomāya kṛpā kari' gaura kailā āgamana

SYNONYMS

tumi—you; *ye*—that; *karāilā*—caused to do; *ei*—this; *pulina-bhojana*—picnic on the bank of the Ganges; *tomāya*—unto you; *kṛpā kari'*—being merciful; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came.

TRANSLATION

"My dear Raghunātha dāsa," He said, "since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

TEXT 140

কৃপা করি' কৈলা চিড়া-দুগ্ধ ভোজন।
নৃত্য দেখি' রাত্র্যে কৈলা প্রসাদ ভক্ষণ ॥ ১৪০ ॥

kṛpā kari' kailā ciḍā-dugdha bhojana
nṛtya dekhi' rātrye kailā prasāda bhakṣaṇa

SYNONYMS

kṛpā kari'—by His causeless mercy; *kailā*—did; *ciḍā-dugdha bhojana*—eating of the chipped rice and milk; *nṛtya dekhi'*—after seeing the dancing; *rātrye*—at night; *kailā prasāda bhakṣaṇa*—ate the *prasāda*.

TRANSLATION

"By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

TEXT 141

তোমা উদ্ধারিতে গৌর আইলা আপনে।
ছুটিল তোমার যত বিঘ্নাদি-বন্ধনে ॥ ১৪১ ॥

tomā uddhārite gaura āilā āpane
chuṭila tomāra yata vighnādi-bandhane

SYNONYMS

tomā—you; *uddhārite*—to deliver; *gaura*—Lord Śrī Caitanya Mahāprabhu, Gaurahari; *āilā āpane*—came personally; *chuṭila*—have gone; *tomāra*—your; *yata*—all kinds of; *vighna-ādi-bandhane*—impediments for bondage.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

স্বরূপের স্থানে তোমা করিবে সমর্পণে।
'অন্তরঙ্গ' ভৃত্য বলি' রাখিবে চরণে ॥ ১৪২ ॥

svarūpera sthāne tomā karibe samarpaṇe
'antaraṅga' bhṛtya bali' rākhibe caraṇe

SYNONYMS

svarūpera sthāne—unto Svarūpa Dāmodara; *tomā*—you; *karibe samarpaṇe*—He will give; *antaraṅga*—very confidential; *bhṛtya*—servant; *bali'*—as; *rākhibe caraṇe*—will keep under His lotus feet.

TRANSLATION

"Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 143

নিশ্চিন্ত হঞা যাহ আপন-ভবন।
অচিরে নির্বিঘ্নে পাবে চৈতন্য-চরণ ॥" ১৪৩ ॥

niścinta hañā yāha āpana-bhavana
acire nirvighne pābe caitanya-caraṇa"

SYNONYMS

niścinta—without anxiety; *hañā*—being; *yāha*—go; *āpana-bhavana*—to your own place; *acire*—very soon; *nirvighne*—without impediments; *pābe*—you will get; *caitanya-caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu."

TEXT 144

সব ভক্তদ্বারে তাঁরে আশীর্বাদ করাইলা।
তাঁ-সবার চরণ রঘুনাথ বন্দিলা ॥ ১৪৪ ॥

saba bhakta-dvāre tāṅre āśīrvāda karāilā
tāṅ-sabāra caraṇa raghunātha vandilā

SYNONYMS

saba—all; *bhakta-dvāre*—by the devotees; *tāṅre āśīrvāda karāilā*—had him blessed; *tāṅ-sabāra*—of all of them; *caraṇa*—the lotus feet; *raghunātha*—Raghunātha dāsa; *vandilā*—worshiped.

TRANSLATION

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.

TEXT 145

প্রভু-আজ্ঞা লঞা বৈষ্ণবের আজ্ঞা লইলা।
রাঘব-সহিতে নিভৃতে যুক্তি করিলা ॥ ১৪৫ ॥

prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā
rāghava-sahite nibhṛte yukti karilā

SYNONYMS

prabhu-ājñā—the order of Lord Nityānanda Prabhu; *lañā*—taking; *vaiṣṇavera ājñā*—the permission of all the Vaiṣṇavas; *la-ilā*—he took; *rāghava-sahite*—with Rāghava Paṇḍita; *nibhṛte*—in a solitary place; *yukti karilā*—he consulted.

TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Śrī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

TEXT 146

যুক্তি করি' শত মুদ্রা, সোণা তোলা-সাতে।
নিভৃতে দিলা প্রভুর ভাণ্ডারীর হাতে ॥ ১৪৬ ॥

yukti kari' śata mudrā, soṇā tolā-sāte
nibhṛte dilā prabhura bhāṇḍārīra hāte

SYNONYMS

yukti kari'—after consultation; *śata mudrā*—one hundred coins; *soṇā*—in gold pieces; *tolā-sāte*—about seven *tolās* (about two and a half ounces); *nibhṛte*—secretly; *dilā*—delivered; *prabhura*—of Lord Nityānanda Prabhu; *bhāṇḍārīra*—of the treasurer; *hāte*—into the hand.

TRANSLATION

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven tolās of gold to the hand of Nityānanda Prabhu's treasurer.

TEXT 147

তাঁরে নিষেধিলা,—"প্রভুরে এবে না কহিবা।
নিজ-ঘরে যাবেন যবে তবে নিবেদিবা ॥" ১৪৭ ॥

tāṅre niṣedhilā, ——"prabhure ebe nā kahibā
nija-ghare yābena yabe tabe nivedibā"

SYNONYMS

tāṅre—him; *niṣedhilā*—he forbade; *prabhure*—unto Lord Nityānanda Prabhu; *ebe*—now; *nā kahibā*—do not speak; *nija-ghare*—to His home; *yābena*—will return; *yabe*—when; *tabe*—then; *nivedibā*—kindly inform Him.

TRANSLATION

Raghunātha dāsa admonished the treasurer, "Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation."

TEXT 148

তবে রাঘব-পণ্ডিত তাঁরে ঘরে লঞা গেলা ।
ঠাকুর দর্শন করাঞা মালা-চন্দন দিলা ॥ ১৪৮ ॥

tabe rāghava-paṇḍita tāṅre ghare lañā gelā
ṭhākura darśana karāñā mālā-candana dilā

SYNONYMS

tabe—thereupon; *rāghava-paṇḍita*—Rāghava Paṇḍita; *tāṅre*—him; *ghare lañā gelā*—took to his home; *ṭhākura darśana karāñā*—after inducing him to see the Deity; *mālā-candana*—a garland and sandalwood pulp; *dilā*—delivered.

TRANSLATION

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

TEXT 149

অনেক 'প্রসাদ' দিলা পথে খাইবারে ।
তবে পুনঃ রঘুনাথ কহে পণ্ডিতেরে ॥ ১৪৯ ॥

aneka 'prasāda' dilā pathe khāibāre
tabe punaḥ raghunātha kahe paṇḍitere

SYNONYMS

aneka prasāda—much *prasāda; dilā*—delivered; *pathe khāibāre*—to eat on his way; *tabe*—then; *punaḥ*—again; *raghunātha kahe*—Raghunātha dāsa said; *paṇḍitere*—to Rāghava Paṇḍita.

TRANSLATION

He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Paṇḍita.

TEXT 150

"প্রভুর সঙ্গে যত মহান্ত, ভৃত্য, আশ্রিত জন।
পূজিতে চাহিয়ে আমি সবার চরণ॥ ১৫০॥

"prabhura saṅge yata mahānta, bhṛtya, āśrita jana
pūjite cāhiye āmi sabāra caraṇa

SYNONYMS

prabhura saṅge—with Lord Nityānanda Prabhu; *yata*—all; *mahānta*—great devotees; *bhṛtya*—servants; *āśrita jana*—subservient people; *pūjite*—to worship; *cāhiye*—want; *āmi*—I; *sabāra caraṇa*—the lotus feet of all of them.

TRANSLATION

"I want to give money," he said, "just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

TEXT 151

বিশ, পঞ্চদশ, বার, দশ, পঞ্চ হয়।
মুদ্রা দেহ' বিচারি' যার যত যোগ্য হয়॥ ১৫১॥

biśa, pañca-daśa, bāra, daśa, pañca haya
mudrā deha' vicāri' yāra yata yogya haya

SYNONYMS

biśa—twenty; *pañca-daśa*—fifteen; *bāra*—twelve; *daśa*—ten; *pañca*—five; *haya*—are; *mudrā*—coins; *deha'*—give; *vicāri'*—considering; *yāra*—of whom; *yata*—as much; *yogya haya*—is fit.

TRANSLATION

"As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them."

TEXT 152

সব লেখা করিয়া রাঘব-পাশ দিলা।
যাঁর নামে যত রাঘব চিঠি লেখাইলা॥ ১৫২॥

saba lekhā kariyā rāghava-pāśa dilā
yāṅra nāme yata rāghava ciṭhi lekhāilā

SYNONYMS

saba—all; *lekhā kariyā*—writing; *rāghava-pāśa dilā*—delivered to Rāghava Paṇḍita; *yāṅra nāme*—in whose name; *yata*—as much; *rāghava*—Rāghava Paṇḍita; *ciṭhi*—a list; *lekhāilā*—had written.

TRANSLATION

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

একশত মুদ্রা আর সোণা তোলা-দ্বয়।
পণ্ডিতের আগে দিল করিয়া বিনয়॥ ১৫৩॥

eka-śata mudrā āra soṇā tolā-dvaya
paṇḍitera āge dila kariyā vinaya

SYNONYMS

eka-śata mudrā—one hundred coins; *āra*—and; *soṇā*—gold; *tolā-dvaya*—two *tolās; paṇḍitera āge*—before Rāghava Paṇḍita; *dila*—presented; *kariyā vinaya*—with great humility.

TRANSLATION

With great humility, Raghunātha dāsa placed one hundred gold coins and about two tolās of gold before Rāghava Paṇḍita for all the other devotees.

TEXT 154

তাঁর পদধূলি লঞা স্বগৃহে আইলা।
নিত্যানন্দ-কৃপা পাঞা কৃতার্থ মানিলা॥ ১৫৪॥

tāṅra pada-dhūli lañā svagṛhe āilā
nityānanda-kṛpā pāñā kṛtārtha mānilā

SYNONYMS

tāṅra—his; *pada-dhūli*—the dust of the feet; *lañā*—taking; *sva-gṛhe āilā*—returned to his home; *nityānanda-kṛpā*—the mercy of Lord Nityānanda Prabhu; *pāñā*—getting; *kṛtārtha mānilā*—he felt greatly obligated.

TRANSLATION

After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

TEXT 155

সেই হৈতে অভ্যন্তরে না করেন গমন।
বাহিরে দুর্গামণ্ডপে যাঞা করেন শয়ন ॥ ১৫৫ ॥

sei haite abhyantare nā karena gamana
bāhire durgā-maṇḍape yāñā karena śayana

SYNONYMS

sei haite—from that day; *abhyantare*—in the interior rooms; *nā karena gamana*—did not go; *bāhire*—outside; *durgā-maṇḍape*—to the place where Durgā worship was performed; *yāñā*—going; *karena śayana*—he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

TEXT 156

তাঁহা জাগি' রহে সব রক্ষকগণ।
পলাইতে করেন নানা উপায় চিন্তন ॥ ১৫৬ ॥

tāṅhā jāgi' rahe saba rakṣaka-gaṇa
palāite karena nānā upāya cintana

SYNONYMS

tāṅhā—there; *jāgi'*—keeping awake; *rahe*—stay; *saba*—all; *rakṣaka-gaṇa*—the watchmen; *palāite*—to go away; *karena*—does; *nānā*—various; *upāya*—means; *cintana*—thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

TEXT 157

হেনকালে গৌড়দেশের সব ভক্তগণ।
প্রভুরে দেখিতে নীলাচলে করিলা গমন ॥ ১৫৭ ॥

hena-kāle gauḍa-deśera saba bhakta-gaṇa
prabhure dekhite nīlācale karilā gamana

SYNONYMS

hena-kāle—at this time; *gauḍa-deśera*—of Bengal; *saba*—all; *bhakta-gaṇa*—devotees; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nīlācale*—to Jagannātha Purī; *karilā gamana*—went.

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannātha Purī to see Lord Caitanya Mahāprabhu.

TEXT 158

তাঁ-সবার সঙ্গে রঘুনাথ যাইতে না পারে।
প্রসিদ্ধ প্রকট সঙ্গ, তবহিঁ ধরা পড়ে॥ ১৫৮॥

tāṅ-sabāra saṅge raghunātha yāite nā pāre
prasiddha prakaṭa saṅga, tabahiṅ dharā paḍe

SYNONYMS

tāṅ-sabāra—all of them; *saṅge*—with; *raghunātha*—Raghunātha dāsa; *yāite nā pāre*—could not go; *prasiddha*—famous; *prakaṭa*—known; *saṅga*—group; *tabahiṅ*—immediately; *dharā paḍe*—he would be caught.

TRANSLATION

Raghunātha dāsa could not accompany them, for they were so famous that he would immediately have been caught.

TEXTS 159-160

এইমত চিন্তিতে দৈবে একদিনে।
বাহিরে দেবীমণ্ডপে করিয়াছেন শয়নে॥ ১৫৯॥
দণ্ড-চারি রাত্রি যবে আছে অবশেষ।
যদুনন্দন-আচার্য তবে করিলা প্রবেশ॥ ১৬০॥

ei-mata cintite daive eka-dine
bāhire devī-maṇḍape kariyāchena śayane

daṇḍa-cāri rātri yabe āche avaśeṣa
yadunandana-ācārya tabe karilā praveśa

SYNONYMS

ei-mata—in this way; *cintite*—while he was thinking; *daive*—by chance; *eka-dine*—one day; *bāhire*—outside the house; *devī-maṇḍape*—on the Durgā platform; *kariyāchena śayane*—was sleeping; *daṇḍa-cāri*—four *daṇḍas* (ninety-six minutes); *rātri*—night; *yabe*—when; *āche avaśeṣa*—there remained; *yadunandana-ācārya*—the priest of the name Yadunandana Ācārya; *tabe*—then; *karilā praveśa*—entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four daṇḍas remained until the end of the night.

TEXT 161

বাসুদেব-দত্তের তেঁহ হয় 'অনুগৃহীত'।
রঘুনাথের 'গুরু' তেঁহো হয় 'পুরোহিত' ॥ ১৬১ ॥

vāsudeva-dattera teṅha haya 'anugṛhīta'
raghunāthera 'guru' teṅho haya 'purohita'

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; *teṅha*—he; *haya anugṛhīta*—was given the mercy; *raghunāthera*—of Raghunātha dāsa; *guru*—the spiritual master; *teṅho*—he; *haya*—was; *purohita*—the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a *brāhmaṇa* family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.

TEXT 162

অদ্বৈত-আচার্যের তেঁহ 'শিষ্য অন্তরঙ্গ'।
আচার্য-আজ্ঞাতে মানে—চৈতন্য 'প্রাণধন' ॥ ১৬২ ॥

advaita-ācāryera teṅha 'śiṣya antaraṅga'
ācārya-ājñāte māne——caitanya 'prāṇa-dhana'

SYNONYMS

advaita-ācāryera—of Advaita Ācārya; *teṅha*—Yadunandana Ācārya; *śiṣya*—disciple; *antaraṅga*—very confidential; *ācārya-ājñāte*—by the order of Advaita Ācārya; *māne*—he accepted; *caitanya prāṇa-dhana*—Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

TEXT 163

অঙ্গনে আসিয়া তেঁহো যবে দাণ্ডাইলা।
রঘুনাথ আসি' তবে দণ্ডবৎ কৈলা ॥ ১৬৩ ॥

aṅgane āsiyā teṅho yabe dāṇḍāilā
raghunātha āsi' tabe daṇḍavat kailā

SYNONYMS

aṅgane—in the courtyard; *āsiyā*—entering; *teṅho*—Yadunandana Ācārya; *yabe*—when; *dāṇḍāilā*—stood up; *raghunātha*—Raghunātha dāsa; *āsi'*—coming; *tabe*—at that time; *daṇḍavat kailā*—offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

TEXT 164

তাঁর এক শিষ্য তাঁর ঠাকুরের সেবা করে।
সেবা ছাড়িয়াছে, তারে সাধিবার তরে ॥ ১৬৪ ॥

tāṅra eka śiṣya tāṅra ṭhākurera sevā kare
sevā chāḍiyāche, tāre sādhibāra tare

SYNONYMS

tāṅra—his; *eka*—one; *śiṣya*—disciple; *tāṅra*—his; *ṭhākurera*—of the Deity; *sevā*—service; *kare*—does; *sevā chāḍiyāche*—he has left that service; *tāre*—him; *sādhibāra tare*—to induce.

TRANSLATION

One of Yadunandana Ācārya's disciples had been worshiping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

TEXT 165

রঘুনাথে কহে,—"তারে করহ সাধন।
সেবা যেন করে, আর নাহিক ব্রাহ্মণ॥" ১৬৫॥

raghunāthe kahe, —"tāre karaha sādhana
sevā yena kare, āra nāhika brāhmaṇa"

SYNONYMS

raghunāthe kahe—he said to Raghunātha dāsa; *tāre*—him; *karaha sādhana*—induce to accept the service; *sevā*—service; *yena*—that; *kare*—he does; *āra*—other; *nāhika*—there is no; *brāhmaṇa*—*brāhmaṇa*.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, "Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it."

TEXT 166

এত কহি' রঘুনাথে লঞা চলিলা।
রক্ষক সব শেষরাত্রে নিদ্রায় পড়িলা॥ ১৬৬॥

eta kahi' raghunāthe lañā calilā
rakṣaka saba śeṣa-rātre nidrāya paḍilā

SYNONYMS

eta kahi'—saying this; *raghunāthe lañā*—taking Raghunātha dāsa; *calilā*—he went out; *rakṣaka saba*—all the watchmen; *śeṣa-rātre*—at the end of night; *nidrāya paḍilā*—fell asleep.

TRANSLATION

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

আচার্যের ঘর ইহার পূর্বদিশাতে।
কহিতে শুনিতে দুঁহে চলে সেই পথে॥ ১৬৭॥

ācāryera ghara ihāra pūrva-diśāte
kahite śunite duṅhe cale sei pathe

SYNONYMS

ācāryera ghara—the house of Yadunandana Ācārya; *ihāra*—of this; *pūrva-diś-āte*—to the east; *kahite*—talking; *śunite*—listening; *duṅhe*—both of them; *cale*—go; *sei pathe*—on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

TEXT 168

অর্ধপথে রঘুনাথ কহে গুরুর চরণে।
"আমি সেই বিপ্রে সাধি' পাঠাইমু তোমা স্থানে॥

ardha-pathe raghunātha kahe gurura caraṇe
"āmi sei vipre sādhi' pāṭhāimu tomā sthāne

SYNONYMS

ardha-pathe—halfway along the path; *raghunātha kahe*—Raghunātha dāsa said; *gurura caraṇe*—unto the lotus feet of his spiritual master; *āmi*—I; *sei*—that; *vipre*—*brāhmaṇa; sādhi'*—inducing; *pāṭhāimu*—shall send; *tomā sthāne*—to your place.

TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

TEXT 169

তুমি সুখে ঘরে যাহ—মোরে আজ্ঞা হয়"।
এই ছলে আজ্ঞা মাগি' করিলা নিশ্চয় ॥ ১৬৯ ॥

tumi sukhe ghare yāha——more ājñā haya"
ei chale ājñā māgi' karilā niścaya

SYNONYMS

tumi—you; *sukhe*—in happiness; *ghare yāha*—go to your place; *more*—to me; *ājñā*—order; *haya*—is; *ei chale*—on this plea; *ājñā māgi'*—asking permission; *karilā niścaya*—decided.

TRANSLATION

"You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa." On this plea, after asking permission, he decided to go away.

TEXT 170

"সেবক রক্ষক আর কেহ নাহি সঙ্গে।
পলাইতে আমার ভাল এইত প্রসঙ্গে ॥" ১৭০ ॥

"sevaka rakṣaka āra keha nāhi saṅge
palāite āmāra bhāla eita prasaṅge

SYNONYMS

sevaka—servant; *rakṣaka*—watchman; *āra*—and; *keha nāhi*—there is no one; *saṅge*—along; *palāite*—to go away; *āmāra*—my; *bhāla*—good; *eita*—this; *prasaṅge*—opportunity.

TRANSLATION

Raghunātha dāsa thought, "This is the greatest opportunity to go away because this time there are no servants or watchmen with me."

TEXT 171

এত চিন্তি' পূর্বমুখে করিলা গমন।
উলটিয়া চাহে পাছে,—নাহি কোন জন ॥ ১৭১ ॥

eta cinti' pūrva-mukhe karilā gamana
ulaṭiyā cāhe pāche, ——nāhi kona jana

SYNONYMS

eta cinti'—thinking this; *pūrva-mukhe*—toward the east; *karilā gamana*—began to proceed; *ulaṭiyā*—turning around; *cāhe*—looks; *pāche*—behind; *nāhi kona jana*—there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

TEXT 172

শ্রীচৈতন্য-নিত্যানন্দ-চরণ চিন্তিয়া।
পথ ছাড়ি' উপপথে যায়েন ধাঞা ॥ ১৭২ ॥

śrī-caitanya-nityānanda-caraṇa cintiyā
patha chāḍi' upapathe yāyena dhāñā

SYNONYMS

śrī-caitanya—of Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda Prabhu; *caraṇa*—the lotus feet; *cintiyā*—thinking of; *patha chāḍi'*—giving up the general pathway; *upapathe*—by the path not generally used; *yāyena dhāñā*—he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

গ্রামে-গ্রামের পথ ছাড়ি' যায় বনে বনে।
কায়মনোবাক্যে চিন্তে চৈতন্য-চরণে ॥ ১৭৩ ॥

grāme-grāmera patha chāḍi' yāya vane vane
kāya-mano-vākye cinte caitanya-caraṇe

SYNONYMS

grāme-grāmera—from village to village; *patha*—the general path; *chāḍi'*—giving up; *yāya*—goes; *vane vane*—through the jungles; *kāya-manaḥ-vākye*—with body, mind and words; *cinte*—thinks; *caitanya caraṇe*—of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 174

পঞ্চদশ-ক্রোশ-পথ চলি' গেলা একদিনে।
সন্ধ্যাকালে রহিলা এক গোপের বাথানে॥ ১৭৪॥

pañca-daśa-krośa-patha cali' gelā eka-dine
sandhyā-kāle rahilā eka gopera bāthāne

SYNONYMS

pañca-daśa-krośa—about thirty miles; *patha cali'*—walking on the path; *gelā*—went; *eka-dine*—in one day; *sandhyā-kāle*—in the evening; *rahilā*—remained; *eka gopera*—of a milkman; *bāthāne*—in the cowshed.

TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

উপবাসী দেখি' গোপ দুগ্ধ আনি' দিলা।
সেই দুগ্ধ পান করি' পড়িয়া রহিলা॥ ১৭৫॥

upavāsī dekhi' gopa dugdha āni' dilā
sei dugdha pāna kari' paḍiyā rahilā

SYNONYMS

upavāsī—fasting; *dekhi'*—seeing; *gopa*—the milkman; *dugdha*—milk; *āni'*—bringing; *dilā*—gave; *sei dugdha*—that milk; *pāna kari'*—drinking; *paḍiyā*—lying down; *rahilā*—he remained.

TRANSLATION

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

TEXT 176

এথা তাঁর সেবক রক্ষক তাঁরে না দেখিয়া।
তাঁর গুরুপাশে বার্তা পুছিলেন গিয়া॥ ১৭৬॥

ethā tāṅra sevaka rakṣaka tāṅre nā dekhiyā
tāṅra guru-pāśe vārtā puchilena giyā

SYNONYMS

ethā—here, at his home; *tāṅra*—his; *sevaka*—servant; *rakṣaka*—watchman; *tāṅre*—him; *nā dekhiyā*—not seeing; *tāṅra guru-pāśe*—from his spiritual master; *vārtā*—news; *puchilena*—inquired; *giyā*—going.

TRANSLATION

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

TEXT 177

তেঁহ কহে, 'আজ্ঞা মাগি' গেলা নিজ-ঘর।'
'পলাইল রঘুনাথ'—উঠিল কোলাহল॥ ১৭৭॥

teṅha kahe, 'ājñā māgi' gelā nija-ghara'
'palāila raghunātha'—uṭhila kolāhala

SYNONYMS

teṅha kahe—he said; *ājñā māgi'*—asking my permission; *gelā*—went; *nija ghara*—to his home; *palāila raghunātha*—Raghunātha dāsa has gone away; *uṭhila*—arose; *kolāhala*—a tumultuous sound.

TRANSLATION

Yadunandana Ācārya said, "He has already asked my permission and returned home." Thus there arose a tumultuous sound, as everyone cried, "Now Raghunātha has gone away!"

TEXT 178

তাঁর পিতা কহে,--"গৌড়ের সব ভক্তগণ।
প্রভু-স্থানে নীলাচলে করিলা গমন॥ ১৭৮॥

tāṅra pitā kahe, ——"gauḍera saba bhakta-gaṇa
prabhu-sthāne nīlācale karilā gamana

SYNONYMS

tāṅra—his; *pitā*—father; *kahe*—said; *gauḍera*—of Bengal; *saba*—all; *bhakta-gaṇa*—the devotees; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *karilā gamana*—have gone.

TRANSLATION

Raghunātha dāsa's father said, "Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

TEXT 179

সেই-সঙ্গে রঘুনাথ গেল পলাঞা।
দশ জন যাহ, তারে আনহ ধরিয়া॥" ১৭৯॥

sei-saṅge raghunātha gela palāñā
daśa jana yāha, tāre ānaha dhariyā"

SYNONYMS

sei-saṅge—with them; *raghunātha*—Raghunātha dāsa; *gela palāñā*—has fled; *daśa jana*—ten men; *yāha*—go; *tāre*—him; *ānaha*—bring; *dhariyā*—catching.

TRANSLATION

"Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back."

TEXT 180

শিবানন্দে পত্রী দিল বিনয় করিয়া।
'আমার পুত্রেরে তুমি দিবা বাহুড়িয়া'॥ ১৮০॥

śivānande patrī dila vinaya kariyā
'āmāra putrere tumi dibā bāhuḍiyā'

SYNONYMS

śivānande—unto Śivānanda Sena; *patrī*—a letter; *dila*—sent; *vinaya kariyā*—with great humility; *āmāra putrere*—my son; *tumi*—you; *dibā*—please give; *bāhuḍiyā*—returning.

TRANSLATION

Raghunātha dāsa's father wrote a letter to Śivānanda Sena, asking him with great humility, "Please return my son."

TEXT 181

ঝাঁকরা পর্যন্ত গেল সেই দশ জনে।
ঝাঁকরাতে পাইল গিয়া বৈষ্ণবের গণে॥ ১৮১॥

jhāṅkarā paryanta gela sei daśa jane
jhāṅkarāte pāila giyā vaiṣṇavera gaṇe

SYNONYMS

jhāṅkarā paryanta—to the place known as Jhāṅkarā; *gela*—went; *sei daśa jane*—those ten men; *jhāṅkarāte*—at Jhāṅkarā; *pāila*—caught up to; *giyā*—going; *vaiṣṇavera gaṇe*—the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nīlācala.

TEXT 182

পত্রী দিয়া শিবানন্দে বার্তা পুছিল।
শিবানন্দ কহে,—'তেঁহ এথা না আইল'॥ ১৮২॥

patrī diyā śivānande vārtā puchila
śivānanda kahe, —'teṅha ethā nā āila'

SYNONYMS

patrī—letter; *diyā*—delivering; *śivānande*—unto Śivānanda Sena; *vārtā*—news; *puchila*—inquired; *śivānanda kahe*—Śivānanda said; *teṅha*—he; *ethā*—here; *nā āila*—did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, "He did not come here."

TEXT 183

বাহুড়িয়া সেই দশ জন আইল ঘর।
তাঁর মাতা-পিতা হইল চিন্তিত অন্তর ॥ ১৮৩ ॥

bāhuḍiyā sei daśa jana āila ghara
tāṅra mātā-pitā ha-ila cintita antara

SYNONYMS

bāhuḍiyā—returning; *sei*—those; *daśa jana*—ten men; *āila ghara*—came back home; *tāṅra*—his; *mātā-pitā*—mother and father; *ha-ila*—became; *cintita*—full of anxiety; *antara*—within themselves.

TRANSLATION

The ten men returned home, and Raghunātha dāsa's father and mother were filled with anxiety.

TEXT 184

এথা রঘুনাথ-দাস প্রভাতে উঠিয়া।
পূর্বমুখ ছাড়ি' চলে দক্ষিণ-মুখ হঞা ॥ ১৮৪ ॥

ethā raghunātha-dāsa prabhāte uṭhiyā
pūrva-mukha chāḍi' cale dakṣiṇa-mukha hañā

SYNONYMS

ethā—here; *raghunātha-dāsa*—Raghunātha dāsa; *prabhāte*—early in the morning; *uṭhiyā*—rising; *pūrva-mukha*—facing the east; *chāḍi'*—giving up; *cale*—began to proceed; *dakṣiṇa-mukha*—facing south; *hañā*—being.

TRANSLATION

Raghunātha dāsa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

TEXT 185

ছত্রভোগ পার হঞা ছাড়িয়া সরাণ।
কুগ্রাম দিয়া দিয়া করিল প্রয়াণ ॥ ১৮৫ ॥

chatrabhoga pāra hañā chāḍiyā sarāṇa
kugrāma diyā diyā karila prayāṇa

SYNONYMS

chatra-bhoga—the place named Chatrabhoga; *pāra hañā*—crossing; *chāḍiyā*—giving up; *sarāṇa*—the royal road; *kugrāma diyā diyā*—going through village pathways; *karila prayāṇa*—proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four parganās in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kāṅsāi-nadī in Benāpola.

TEXT 186

ভক্ষণ অপেক্ষা নাহি, সমস্ত দিবস গমন।
ক্ষুধা নাহি বাধে, চৈতন্যচরণ-প্রাপ্ত্যে মন ॥ ১৮৬ ॥

bhakṣaṇa apekṣā nāhi, samasta divasa gamana
kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana

SYNONYMS

bhakṣaṇa apekṣā nāhi—did not care for eating; *samasta divasa*—all day; *gamana*—traveling; *kṣudhā*—hunger; *nāhi bādhe*—did not become an impediment; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *prāptye*—on obtaining; *mana*—mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 187

কভু চর্বণ, কভু রন্ধন, কভু দুগ্ধপান।
যবে যেই মিলে, তাহে রাখে নিজ প্রাণ ॥ ১৮৭ ॥

kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna
yabe yei mile, tāhe rākhe nija prāṇa

SYNONYMS

kabhu carvaṇa—sometimes chewing; *kabhu randhana*—sometimes cooking; *kabhu dugdha-pāna*—sometimes drinking milk; *yabe*—when; *yei*—whoever; *mile*—meets; *tāhe*—in that way; *rākhe*—keeps; *nija prāṇa*—his life.

TRANSLATION

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

TEXT 188

বার দিনে চলি' গেলা শ্রীপুরুষোত্তম।
পথে তিনদিন মাত্র করিলা ভোজন ॥ ১৮৮ ॥

bāra dine cali' gelā śrī-puruṣottama
pathe tina-dina mātra karilā bhojana

SYNONYMS

bāra dine—for twelve days; *cali'*—traveling; *gelā*—reached; *śrī-puruṣottama*—Jagannātha Purī, or Nīlācala, the place of Puruṣottama; *pathe*—on the path; *tina-dina*—on three days; *mātra*—only; *karilā bhojana*—he ate.

TRANSLATION

He reached Jagannātha Purī in twelve days but could only eat for three days on the way.

TEXT 189

স্বরূপাদি-সহ গোসাঞি আছেন বসিয়া।
হেনকালে রঘুনাথ মিলিল আসিয়া ॥ ১৮৯ ॥

svarūpādi-saha gosāñi āchena vasiyā
hena-kāle raghunātha milila āsiyā

SYNONYMS

svarūpa-ādi-saha—in the company of devotees, headed by Svarūpa Dāmodara; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *āchena vasiyā*—was sitting; *hena-kāle*—at this time; *raghunātha*—Raghunātha dāsa; *milila*—met; *āsiyā*—coming.

TRANSLATION

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Dāmodara.

TEXT 190

অঙ্গনেতে দূরে রহি' করেন প্রণিপাত।
মুকুন্দ-দত্ত কহে,—'এই আইল রঘুনাথ' ॥ ১৯০ ॥

aṅganete dūre rahi' karena praṇipāta
mukunda-datta kahe, —'ei āila raghunātha'

SYNONYMS

aṅganete—in the courtyard; *dūre rahi'*—keeping himself at a distant place; *karena praṇipāta*—offered his obeisances; *mukunda-datta kahe*—Mukunda Datta said; *ei*—this; *āila*—has come; *raghunātha*—Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, "Here is Raghunātha."

TEXT 191

প্রভু কহেন,—'আইস', তেঁহো ধরিলা চরণ।
উঠি' প্রভু কৃপায় তাঁরে কৈলা আলিঙ্গন ॥ ১৯১ ॥

prabhu kahena, —'āisa', teṅho dharilā caraṇa
uṭhi' prabhu kṛpāya tāṅre kailā āliṅgana

SYNONYMS

prabhu kahena—the Lord said; *āisa*—come here; *teṅho*—he; *dharilā caraṇa*—caught His lotus feet; *uṭhi'*—standing up; *prabhu*—the Lord; *kṛpāya*—out of mercy; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. "Come here," He said. Raghunātha dāsa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

TEXT 192

স্বরূপাদি সব ভক্তের চরণ বন্দিলা।
প্রভু-কৃপা দেখি' সবে আলিঙ্গন কৈলা ॥ ১৯২ ॥

svarūpādi saba bhaktera caraṇa vandilā
prabhu-kṛpā dekhi' sabe āliṅgana kailā

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara; *saba bhaktera*—of all the devotees; *caraṇa vandilā*—offered prayers to the lotus feet; *prabhu-kṛpā*—the mercy of Lord Caitanya; *dekhi'*—seeing; *sabe*—all of them; *āliṅgana kailā*—embraced.

TRANSLATION

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

TEXT 193

প্রভু কহে,—"কৃষ্ণকৃপা বলিষ্ঠ সবা হৈতে।
তোমারে কাড়িল বিষয়-বিষ্ঠা-গর্ত হৈতে॥" ১৯৩॥

prabhu kahe, ——"kṛṣṇa-kṛpā baliṣṭha sabā haite
tomāre kāḍila viṣaya-viṣṭhā-garta haite"

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *baliṣṭha*—more powerful; *sabā haite*—than anything; *tomāre*—you; *kāḍila*—He has delivered; *viṣaya*—of material enjoyment; *viṣṭhā*—of stool; *garta*—the ditch; *haite*—from.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool."

PURPORT

According to the law of *karma,* everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one's past *karma,* or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those ad-

dicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A *gṛhavrata,* one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

TEXT 194

রঘুনাথ মনে কহে,—'কৃষ্ণ নাহি জানি।
তব কৃপা কাড়িল আমা,—এই আমি মানি॥' ১৯৪॥

raghunātha mane kahe, ——'kṛṣṇa nāhi jāni
tava kṛpā kāḍila āmā, ——ei āmi māni'

SYNONYMS

raghunātha—Raghunātha dāsa; *mane kahe*—answered within his mind; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi jāni*—I do not know; *tava*—Your; *kṛpā*—mercy; *kāḍila*—has delivered; *āmā*—me; *ei*—this; *āmi māni*—I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, "I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life."

TEXT 195

প্রভু কহেন,—"তোমার পিতা-জ্যেঠা দুই জনে।
চক্রবর্তি-সম্বন্ধে হাম 'আজা' করি' মানে॥ ১৯৫॥

prabhu kahena, ——"tomāra pitā-jyeṭhā dui jane
cakravarti-sambandhe hāma 'ājā' kari' māne

SYNONYMS

prabhu kahena—Lord Caitanya Mahāprabhu said; *tomāra*—your; *pitā-jyeṭhā*—father and his elder brother; *dui jane*—both of them; *cakravarti-sambandhe*—be-

cause of a relationship with Nīlāmbara Cakravartī; *hāma*—I; *ājā kari'*—as My grandfathers; *māne*—consider.

TRANSLATION

The Lord continued, "Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

PURPORT

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa's father and uncle. Nīlāmbara Cakravartī used to call them his younger brothers because both of them were very devoted to the *brāhmaṇas* and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother *brāhmaṇa*. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa's father and uncle to speak in a joking way.

TEXT 196

চক্রবর্তীর দুহে হয় ভ্রাতৃরূপ দাস।
অতএব তারে আমি করি পরিহাস ॥ ১৯৬ ॥

cakravartīra duhe haya bhrāṭṛ-rūpa dāsa
ataeva tāre āmi kari parihāsa

SYNONYMS

cakravartīra—of Nīlāmbara Cakravartī; *duhe*—both; *haya*—are; *bhrāṭṛ-rūpa dāsa*—servants as younger brothers; *ataeva*—therefore; *tāre*—unto them; *āmi*—I; *kari parihāsa*—say something jokingly.

TRANSLATION

"Since your father and his elder brother are younger brothers of Nīlāmbara Cakravartī, I may joke about them in this way.

TEXT 197

তোমার বাপ-জ্যেঠা—বিষয়বিষ্ঠা-গর্তের কীড়া।
সুখ করি' মানে বিষয়-বিষের মহাপীড়া ॥ ১৯৭ ॥

tomāra bāpa-jyeṭhā — viṣaya-viṣṭhā-gartera kīḍā
sukha kari' māne viṣaya-viṣera mahā-pīḍā

SYNONYMS

tomāra—your; *bāpa*—father; *jyeṭhā*—his elder brother; *viṣaya*—of material enjoyment; *viṣṭhā*—stool; *gartera*—of the ditch; *kīḍā*—worms; *sukha kari'*—as happiness; *māne*—they consider; *viṣaya*—of material enjoyment; *viṣera*—of the poison; *mahā-pīḍā*—the great disease.

TRANSLATION

"My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

TEXT 198

যদ্যপি ব্রহ্মণ্য করে ব্রাহ্মণের সহায়।
'শুদ্ধবৈষ্ণব' নহে, হয়ে 'বৈষ্ণবের প্রায়' ॥ ১৯৮ ॥

yadyadi brahmaṇya kare brāhmaṇera sahāya
'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya'

SYNONYMS

yadyapi—although; *brahmaṇya kare*—give charity to the *brāhmaṇas; brāhmaṇera sahāya*—great helpers to the *brāhmaṇas; śuddha-vaiṣṇava*—pure Vaiṣṇavas; *nahe*—not; *haye*—they are; *vaiṣṇavera prāya*—almost like Vaiṣṇavas.

TRANSLATION

"Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaiṣṇavas. However, they are almost like Vaiṣṇavas.

PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya,* some people, usually very rich men, dress like Vaiṣṇavas and give charity to *brāhmaṇas.* They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam.* The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to *brāhmaṇas* and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Hiraṇya dāsa, and uncle, Govardhana, were both very charitable to *brāhmaṇas.* Indeed, the *brāhmaṇas* from the Gauḍīya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were *kaniṣṭha-adhikārīs,* for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called *viṣayīs,* or blind materialistic enjoyers.

TEXT 199

তথাপি বিষয়ের স্বভাব—করে মহা-অন্ধ।
সেই কর্ম করায়, যাতে হয় ভব-বন্ধ ॥ ১৯৯ ॥

tathāpi viṣayera svabhāva——kare mahā-andha
sei karma karāya, yāte haya bhava-bandha

SYNONYMS

tathāpi—still; *viṣayera svabhāva*—the potency of material enjoyment; *kare mahā-andha*—makes one completely blind; *sei karma karāya*—causes one to act in that way; *yāte*—by which; *haya*—there is; *bhava-bandha*—the bondage of birth and death.

TRANSLATION

"Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

PURPORT

As clearly stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* If one does not act as a pure devotee, whatever acts he per-

forms will produce reactions of fruitive bondage (*karma-bandhanaḥ*). In *Śrīmad-Bhāgavatam* it is said:

nūnaṁ pramattaḥ kurute vikarma
yad-indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

"A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries." (*Śrīmad-Bhāgavatam* 5.5.4) A *viṣayī*, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a *karmī, jñānī, yogī* or something else, according to his desire, but he does not know that the activities of *karma, jñāna* and *yoga* simply bind one to the cycle of birth and death.

TEXT 200

হেন 'বিষয়' হৈতে কৃষ্ণ উদ্ধারিলা তোমা'।
কহন না যায় কৃষ্ণকৃপার মহিমা ॥" ২০০ ॥

hena 'viṣaya' haite kṛṣṇa uddhārilā tomā'
kahana nā yāya kṛṣṇa-kṛpāra mahimā"

SYNONYMS

hena viṣaya—such a fallen condition of material enjoyment; *haite*—from; *kṛṣṇa*—Lord Kṛṣṇa; *uddhārilā tomā'*—has delivered you; *kahana nā yāya*—cannot be described; *kṛṣṇa-kṛpāra*—of the mercy of Lord Kṛṣṇa; *mahimā*—the glories.

TRANSLATION

"By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa's causeless mercy cannot be expressed."

PURPORT

In the *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*. Lord Kṛṣṇa is so merciful that He can stop the reaction of *karma* for His devotee. Everyone—from a small insect called *indra-gopa* up to Indra, the King of heaven—is bound by the reactions of fruitive activities.

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Everyone, whether like an insect or the King of heaven, is entangled and bound by the actions and reactions of his *karma.* However, when one becomes a pure devotee, free from material desires and from bondage to *karma, jñāna* and *yoga,* one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

TEXT 201

রঘুনাথের ক্ষীণতা-মালিন্য দেখিয়া।
স্বরূপেরে কহেন প্রভু কৃপার্দ্র-চিত্ত হঞা ॥ ২০১ ॥

raghunāthera kṣīṇatā-mālinya dekhiyā
svarūpere kahena prabhu kṛpārdra-citta hañā

SYNONYMS

raghunāthera—of Raghunātha dāsa; *kṣīṇatā*—thinness; *mālinya*—dirty condition of the body; *dekhiyā*—seeing; *svarūpere kahena*—said to Svarūpa Dāmodara Gosvāmī; *prabhu*—Lord Caitanya Mahāprabhu; *kṛpā*—out of mercy; *ārdra*—melted; *citta*—heart; *hañā*—being.

TRANSLATION

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

TEXT 202

"এই রঘুনাথে আমি সঁপিনু তোমারে।
পুত্র-ভৃত্য-রূপে তুমি কর অঙ্গীকারে ॥ ২০২ ॥

"ei raghunāthe āmi saṅpinu tomāre
putra-bhṛtya-rūpe tumi kara aṅgīkāre

SYNONYMS

ei raghunāthe—this Raghunātha dāsa; *āmi*—I; *saṅpinu tomāre*—am entrusting to you; *putra*—son; *bhṛtya*—servant; *rūpe*—as; *tumi*—you (Svarūpa Dāmodara Gosvāmī); *kara aṅgīkāre*—please accept.

TRANSLATION

"My dear Svarūpa," He said, "I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

TEXT 203

তিন 'রঘুনাথ'-নাম হয় আমার গণে।
'স্বরূপের রঘু'— আজি হৈতে ইহার নামে॥"২০৩॥

tina 'raghunātha'-nāma haya āmāra gaṇe
'svarūpera raghu'——āji haite ihāra nāme"

SYNONYMS

tina raghunātha—three Raghunāthas; *nāma*—named; *haya*—are; *āmāra gaṇe*—among My associates; *svarūpera raghu*—the Raghunātha of Svarūpa Dāmodara; *āji haite*—from this day; *ihāra*—of this one; *nāme*—the name.

TRANSLATION

"There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara."

PURPORT

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates—Vaidya Raghunātha (vide *Ādi-līlā* 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

TEXT 204

এত কহি' রঘুনাথের হস্ত ধরিলা।
স্বরূপের হস্তে তাঁরে সমর্পণ কৈলা॥ ২০৪॥

eta kahi' raghunāthera hasta dharilā
svarūpera haste tāṅre samarpaṇa kailā

SYNONYMS

eta kahi'—saying this; *raghunāthera*—of Raghunātha dāsa; *hasta dharilā*—caught the hand; *svarūpera haste*—in the hands of Svarūpa Dāmodara; *tāṅre*—him; *samarpaṇa kailā*—entrusted.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

TEXT 205

স্বরূপ কহে,—'মহাপ্রভুর যে আজ্ঞা হৈল'।
এত কহি' রঘুনাথে পুনঃ আলিঙ্গিল ॥ ২০৫ ॥

svarūpa kahe, —'mahāprabhura ye ājñā haila'
eta kahi' raghunāthe punaḥ āliṅgila

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ye*—whatever; *ājñā*—order; *haila*—there is; *eta kahi'*—saying this; *raghunāthe*—Raghunātha dāsa; *punaḥ*—again; *āliṅgila*—he embraced.

TRANSLATION

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, "Śrī Caitanya Mahāprabhu, whatever You order is accepted." He then embraced Raghunātha dāsa again.

TEXT 206

চৈতন্যের ভক্তবাৎসল্য কহিতে না পারি।
গোবিন্দেরে কহে রঘুনাথে দয়া করি' ॥ ২০৬ ॥

caitanyera bhakta-vātsalya kahite nā pāri
govindere kahe raghunāthe dayā kari'

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for devotees; *kahite nā pāri*—I cannot express properly; *govindere*—to Govinda; *kahe*—He said; *raghunāthe*—upon Raghunātha; *dayā kari'*—being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

TEXT 207

"পথে ইঁহ করিয়াছে বহুত লঙ্ঘন।
কতদিন কর ইহার ভাল সন্তর্পণ॥" ২০৭॥

"pathe iṅha kariyāche bahuta laṅghana
kata-dina kara ihāra bhāla santarpaṇa"

SYNONYMS

pathe—on the way; *iṅha*—this Raghunātha dāsa; *kariyāche*—has done; *bahuta*—much; *laṅghana*—fasting and difficult endeavor; *kata-dina*—for some days; *kara*—do; *ihāra*—of him; *bhāla*—good; *santarpaṇa*—attention.

TRANSLATION

"On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction."

TEXT 208

রঘুনাথে কহে—"যাঞা, কর সিন্ধুস্নান।
জগন্নাথ দেখি' আসি' করহ ভোজন॥" ২০৮॥

raghunāthe kahe—"yāñā, kara sindhu-snāna
jagannātha dekhi' āsi' karaha bhojana"

SYNONYMS

raghunāthe kahe—He said to Raghunātha dāsa; *yāñā*—going; *kara sindhu-snāna*—bathe in the sea; *jagannātha dekhi'*—after seeing Lord Jagannātha; *āsi'*—after coming; *karaha bhojana*—take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal."

TEXT 209

এত বলি' প্রভু মধ্যাহ্ন করিতে উঠিলা।
রঘুনাথ-দাস সব ভক্তেরে মিলিলা॥ ২০৯॥

eta bali' prabhu madhyāhna karite uṭhilā
raghunātha-dāsa saba bhaktere mililā

SYNONYMS

eta bali'—after saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—for performing His midday duties; *uṭhilā*—got up; *raghunātha-dāsa*—Raghunātha dāsa; *saba*—all; *bhaktere*—devotees; *mililā*—met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

TEXT 210

রঘুনাথে প্রভুর কৃপা দেখি, ভক্তগণ।
বিস্মিত হঞা করে তাঁর ভাগ্য-প্রশংসন ॥ ২১০ ॥

raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa
vismita hañā kare tāṅra bhāgya-praśaṁsana

SYNONYMS

raghunāthe—unto Raghunātha dāsa; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi*—seeing; *bhakta-gaṇa*—all the devotees; *vismita*—struck with wonder; *hañā*—being; *kare*—do; *tāṅra*—his; *bhāgya*—fortune; *praśaṁsana*—praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

রঘুনাথ সমুদ্রে যাঞা স্নান করিলা।
জগন্নাথ দেখি' পুনঃ গোবিন্দ-পাশ আইলা ॥ ২১১ ॥

raghunātha samudre yāñā snāna karilā
jagannātha dekhi' punaḥ govinda-pāśa āilā

SYNONYMS

raghunātha—Raghunātha dāsa; *samudre*—to the sea; *yāna*—going; *snāna karilā*—took a bath; *jagannātha dekhi'*—after seeing Lord Jagannātha; *punaḥ*—again; *govinda-pāśa āilā*—came to Govinda.

TRANSLATION

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

TEXT 212

প্রভুর অবশিষ্ট পাত্র গোবিন্দ তাঁরে দিলা।
আনন্দিত হঞা রঘুনাথ প্রসাদ পাইলা ॥ ২১২ ॥

prabhura avaśiṣṭa pātra govinda tāṅre dilā
ānandita hañā raghunātha prasāda pāilā

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa pātra*—a plate of remnants of food; *govinda*—the personal servant of the Lord; *tāṅre*—to him; *dilā*—offered; *ānandita hañā*—becoming very happy; *raghunātha*—Raghunātha dāsa; *prasāda pāilā*—accepted the *prasāda*.

TRANSLATION

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the prasāda with great happiness.

TEXT 213

এইমত রহে তেঁহ স্বরূপ-চরণে।
গোবিন্দ প্রসাদ তাঁরে দিল পঞ্চ দিনে ॥ ২১৩ ॥

ei-mata rahe teṅha svarūpa-caraṇe
govinda prasāda tāṅre dila pañca dine

SYNONYMS

ei-mata—in this way; *rahe*—remained; *teṅha*—he; *svarūpa-caraṇe*—under the shelter of Svarūpa Dāmodara Gosvāmī; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *dila*—gave; *pañca dine*—for five days.

TRANSLATION

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.

TEXT 214

আর দিন হৈতে 'পুষ্প-অঞ্জলি' দেখিয়া।
সিংহদ্বারে খাড়া রহে ভিক্ষার লাগিয়া॥ ২১৪॥

āra dina haite 'puṣpa-añjali' dekhiyā
siṁha-dvāre khāḍā rahe bhikṣāra lāgiyā

SYNONYMS

āra dina—the next day; *haite*—from; *puṣpa-añjali*—the ceremony of offering flowers to the Lord; *dekhiyā*—after seeing; *siṁha-dvāre*—at the main gate; *khāḍā rahe*—remains standing; *bhikṣāra lāgiyā*—for begging some alms.

TRANSLATION

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Siṁha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.

TEXT 215

জগন্নাথের সেবক যত—'বিষয়ীর গণ'।
সেবা সারি' রাত্র্যে করে গৃহেতে গমন॥ ২১৫॥

jagannāthera sevaka yata—'viṣayīra gaṇa'
sevā sāri' rātrye kare gṛhete gamana

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—servants; *yata*—all; *viṣayīra gaṇa*—generally known as *viṣayī; sevā sāri'*—after finishing their service; *rātrye*—at night; *kare*—do; *gṛhete gamana*—returning home.

TRANSLATION

After finishing their prescribed duties, the many servants of Lord Jagannātha, who are known as viṣayīs, return home at night.

TEXT 216

সিংহদ্বারে অন্নার্থী বৈষ্ণবে দেখিয়া।
পসারির ঠাঞি অন্ন দেন কৃপা ত' করিয়া॥ ২১৬॥

siṁha-dvāre annārthī vaiṣṇave dekhiyā
pasārira ṭhāñi anna dena kṛpā ta' kariyā

SYNONYMS

siṁha-dvāre—at the Siṁha gate; *anna-arthī*—in need of some eatables; *vaiṣṇave*—Vaiṣṇavas; *dekhiyā*—seeing; *pasārira ṭhāñi*—from the shopkeepers; *anna dena*—deliver some eatables; *kṛpā ta' kariyā*—out of mercy.

TRANSLATION

If they see a Vaiṣṇava standing at the Siṁha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

TEXT 217

এইমত সর্বকাল আছে ব্যবহার।
নিষ্কিঞ্চন ভক্ত খাড়া হয় সিংহদ্বার ॥ ২১৭ ॥

ei-mata sarva-kāla āche vyavahāra
niṣkiñcana bhakta khāḍā haya siṁha-dvāra

SYNONYMS

ei-mata—in this way; *sarva-kāla*—for all time; *āche*—is; *vyavahāra*—the etiquette; *niṣkiñcana bhakta*—a devotee who has no other support; *khāḍā haya*—stands; *siṁha-dvāra*—at the gate known as Siṁha-dvāra.

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of support stands at the Siṁha-dvāra gate to receive alms from the servants.

TEXT 218

সর্বদিন করেন বৈষ্ণব নাম-সঙ্কীর্তন।
স্বচ্ছন্দে করেন জগন্নাথ দরশন ॥ ২১৮ ॥

sarva-dina karena vaiṣṇava nāma-saṅkīrtana
svacchande karena jagannātha daraśana

SYNONYMS

sarva-dina—the whole day; *karena*—performs; *vaiṣṇava*—a Vaiṣṇava; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *svacchande*—with full freedom; *karena*—does; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

A completely dependent Vaiṣṇava thus chants the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

TEXT 219

কেহ ছত্রে মাগি' খায়, যেবা কিছু পায়।
কেহ রাত্রে ভিক্ষা লাগি' সিংহদ্বারে রয়॥ ২১৯॥

keha chatre māgi' khāya, yebā kichu pāya
keha rātre bhikṣā lāgi' siṁha-dvāre raya

SYNONYMS

keha—some; *chatre*—at the almshouse; *māgi'*—begging; *khāya*—eat; *yebā*—whatever; *kichu*—little; *pāya*—they receive; *keha*—some; *rātre*—at night; *bhikṣā lāgi'*—for begging alms; *siṁha-dvāre raya*—stand at the gate known as Siṁha-dvāra.

TRANSLATION

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Siṁha-dvāra gate, begging alms from the servants.

TEXT 220

মহাপ্রভুর ভক্তগণের বৈরাগ্য প্রধান।
যাহা দেখি' প্রীত হন গৌর-ভগবান্॥ ২২০॥

mahāprabhura bhakta-gaṇera vairāgya pradhāna
yāhā dekhi' prīta hana gaura-bhagavān

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *vairāgya*—renunciation; *pradhāna*—the basic principle; *yāhā dekhi'*—seeing which; *prīta hana*—becomes satisfied; *gaura-bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

TEXT 221

প্রভুরে গোবিন্দ কহে,—"রঘুনাথ 'প্রসাদ' না লয়।
রাত্র্যে সিংহদ্বারে খাড়া হঞা মাগি' খায়॥" ২২১॥

prabhure govinda kahe, —"raghunātha 'prasāda' nā laya
rātrye siṁha-dvāre khāḍā hañā māgi' khāya"

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *govinda kahe*—Govinda said; *raghunātha*—Raghunātha dāsa; *prasāda nā laya*—does not take *prasāda; rātrye*—at night; *siṁha-dvāre*—at the Siṁha-dvāra gate; *khāḍā hañā*—standing; *māgi'*—begging; *khāya*—he eats.

TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, "Raghunātha dāsa no longer takes prasāda here. Now he stands at the Siṁha-dvāra, where he begs some alms to eat."

TEXT 222

শুনি' তুষ্ট হঞা প্রভু কহিতে লাগিল।
"ভাল কৈল, বৈরাগীর ধর্ম আচরিল॥ ২২২॥

śuni' tuṣṭa hañā prabhu kahite lāgila
"bhāla kaila, vairāgīra dharma ācarila

SYNONYMS

śuni'—hearing; *tuṣṭa hañā*—being very satisfied; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahite lāgila*—began to say; *bhāla kaila*—he has done well;

vairāgīra—of a person in the renounced order; *dharma*—the principles; *ācarila*—he has performed.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. "Raghunātha dāsa has done well," He said. "He has acted suitably for a person in the renounced order.

TEXT 223

বৈরাগী করিবে সদা নাম-সঙ্কীর্তন।
মাগিয়া খাঞা করে জীবন রক্ষণ॥ ২২৩॥

vairāgī karibe sadā nāma-saṅkīrtana
māgiyā khāñā kare jīvana rakṣaṇa

SYNONYMS

vairāgī—a person in the renounced order; *karibe*—will do; *sadā*—always; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *māgiyā*—by begging; *khāñā*—eating; *kare jīvana rakṣaṇa*—he sustains his life.

TRANSLATION

"A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT

As stated in the *Hari-bhakti-vilāsa* at the end of the Twentieth *Vilāsa* (366, 379, 382):

kṛtyānyetāni tu prāyo
gṛhiṇāṁ dhanināṁ satām
likhitāni na tu tyakta-
parigraha-mahātmanām

prabhāte cārdha-rātre ca
madhyāhne divasa-kṣaye
kīrtayanti hariṁ ye vai
te taranti bhavārṇavam

evam ekāntināṁ prāyaḥ
kīrtanaṁ smaraṇaṁ prabhoḥ

kurvatāṁ parama-prītyā
kṛtyam anyan na rocate

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the *Bhakti-sandarbha,* Śrīla Jīva Gosvāmī says:

yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt.

TEXT 224

বৈরাগী হঞা যেবা করে পরাপেক্ষা।
কার্যসিদ্ধি নহে, কৃষ্ণ করেন উপেক্ষা॥ ২২৪॥

vairāgī hañā yebā kare parāpekṣā
kārya-siddhi nahe, kṛṣṇa karena upekṣā

SYNONYMS

vairāgī hañā—being in the renounced order; *yebā*—anyone who; *kare*—does; *parāpekṣā*—dependence on others; *kārya-siddhi nahe*—he does not become successful; *kṛṣṇa*—Lord Kṛṣṇa; *karena upekṣā*—neglects.

TRANSLATION

"A vairāgī [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

TEXT 225

বৈরাগী হঞা করে জিহ্বার লালস।
পরমার্থ যায়, আর হয় রসের বশ॥ ২২৫॥

vairāgī hañā kare jihvāra lālasa
paramārtha yāya, āra haya rasera vaśa

SYNONYMS

vairāgī hañā—being in the renounced order; *kare*—does; *jihvāra*—of the tongue; *lālasa*—lust; *parama-artha*—the goal of life; *yāya*—goes; *āra*—and; *haya*—becomes; *rasera vaśa*—dependent on taste.

TRANSLATION

"If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

TEXT 226

বৈরাগীর কৃত্য—সদা নাম-সঙ্কীর্তন ।
শাক-পত্র-ফল-মূলে উদর-ভরণ ॥ ২২৬ ॥

vairāgīra kṛtya——*sadā nāma-saṅkīrtana*
śāka-patra-phala-mūle udara-bharaṇa

SYNONYMS

vairāgīra—of a person in the renounced order; *kṛtya*—duty; *sadā*—always; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *śāka*—vegetables; *patra*—leaves; *phala*—fruit; *mūle*—by roots; *udara-bharaṇa*—filling the belly.

TRANSLATION

"The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

জিহ্বার লালসে যেই ইতি-উতি ধায় ।
শিশ্নোদরপরায়ণ কৃষ্ণ নাহি পায় ॥" ২২৭ ॥

jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya"

SYNONYMS

jihvāra—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śiśna*—genitals; *udara*—belly; *parāyaṇa*—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

TRANSLATION

"One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa."

TEXT 228

আর দিন রঘুনাথ স্বরূপ-চরণে।
আপনার কৃত্য লাগি' কৈলা নিবেদনে ॥ ২২৮ ॥

āra dina raghunātha svarūpa-caraṇe
āpanāra kṛtya lāgi' kailā nivedane

SYNONYMS

āra dina—the next day; *raghunātha*—Raghunātha dāsa; *svarūpa-caraṇe*—unto the lotus feet of Svarūpa Dāmodara Gosvāmī; *āpanāra*—his; *kṛtya*—duty; *lāgi'*—for; *kailā nivedane*—submitted.

TRANSLATION

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

TEXT 229

"কি লাগি' ছাড়াইলা ঘর, না জানি উদ্দেশ।
কি মোর কর্তব্য, প্রভু কর উপদেশ ॥" ২২৯ ॥

"ki lāgi' chāḍāilā ghara, nā jāni uddeśa
ki mora kartavya, prabhu kara upadeśa"

SYNONYMS

ki lāgi'—for what reason; *chāḍāilā ghara*—have I been obliged to give up my household life; *nā jāni*—I do not know; *uddeśa*—the purpose; *ki*—what; *mora kartavya*—my duty; *prabhu*—my dear Lord; *kara upadeśa*—please give instruction.

TRANSLATION

"I do not know why I have given up household life," he said. "What is my duty? Kindly give me instructions."

TEXT 230

প্রভুর আগে কথা-মাত্র না কহে রঘুনাথ।
স্বরূপ-গোবিন্দ-দ্বারা কহায় নিজ-বাত্ ॥ ২৩০ ॥

prabhura āge kathā-mātra nā kahe raghunātha
svarūpa-govinda-dvārā kahāya nija-vāt

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *kathā-mātra*—any speaking; *nā kahe*—does not say; *raghunātha*—Raghunātha dāsa; *svarūpa-govinda-dvārā*—through Govinda and Svarūpa Dāmodara Gosvāmī; *kahāya*—he informs; *nija-vāt*—his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

TEXT 231

প্রভুর আগে স্বরূপ নিবেদিলা আর দিনে।
রঘুনাথ নিবেদয় প্রভুর চরণে ॥ ২৩১ ॥

prabhura āge svarūpa nivedilā āra dine
raghunātha nivedaya prabhura caraṇe

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nivedilā*—submitted; *āra dine*—on the next day; *raghunātha nivedaya*—Raghunātha dāsa inquires; *prabhura caraṇe*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, "Raghunātha dāsa has this to say at Your lotus feet.

TEXT 232

"কি মোর কর্তব্য, মুঞি না জানি উদ্দেশ।
আপনি শ্রীমুখে মোরে কর উপদেশ ॥" ২৩২ ॥

"ki mora kartavya, muñi nā jāni uddeśa
āpani śrī-mukhe more kara upadeśa"

SYNONYMS

ki—what; *mora kartavya*—my duty; *muñi*—I; *nā jāni*—do not know; *uddeśa*—the goal of my life; *āpani*—personally; *śrī-mukhe*—through Your transcendental mouth; *more*—unto me; *kara upadeśa*—please give instructions.

TRANSLATION

" 'I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth.' "

TEXT 233

হাসি' মহাপ্রভু রঘুনাথেরে কহিল।
"তোমার উপদেষ্টা করি' স্বরূপেরে দিল॥ ২৩৩॥

hāsi' mahāprabhu raghunāthere kahila
"tomāra upadeṣṭā kari' svarūpere dila

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *raghunāthere*—to Raghunātha dāsa; *kahila*—said; *tomāra*—your; *upadeṣṭā*—instructor; *kari'*—as; *svarūpere dila*—I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

TEXT 234

'সাধ্য'-'সাধন'-তত্ত্ব শিখ ইঁহার স্থানে।
আমি তত নাহি জানি, ইঁহো যত জানে॥ ২৩৪॥

'sādhya'-'sādhana'-tattva śikha iṅhāra sthāne
āmi tata nāhi jāni, iṅho yata jāne

SYNONYMS

sādhya—duty; *sādhana*—how to execute it; *tattva*—truth; *śikha*—learn; *iṅhāra sthāne*—from him; *āmi*—I; *tata*—so much; *nāhi jāni*—do not know; *iṅho*—he; *yata*—as much as; *jāne*—knows.

TRANSLATION

"You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

তথাপি আমার আজ্ঞায় শ্রদ্ধা যদি হয়।
আমার এই বাক্যে তবে করিহ নিশ্চয়॥ ২৩৫॥

tathāpi āmāra ājñāya śraddhā yadi haya
āmāra ei vākye tabe kariha niścaya

SYNONYMS

tathāpi—still; *āmāra ājñāya*—in My instruction; *śraddhā*—faith; *yadi*—if; *haya*—there is; *āmāra*—My; *ei*—these; *vākye*—by words; *tabe*—then; *kariha niścaya*—you can ascertain.

TRANSLATION

"Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

গ্রাম্যকথা না শুনিবে, গ্রাম্যবার্তা না কহিবে।
ভাল না খাইবে আর ভাল না পরিবে॥ ২৩৬॥

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

SYNONYMS

grāmya-kathā—ordinary talks of common men; *nā śunibe*—never hear; *grāmya-vārtā*—ordinary news; *nā kahibe*—do not speak; *bhāla*—well; *nā khāibe*—do not eat; *āra*—and; *bhāla*—nicely; *nā paribe*—do not dress.

TRANSLATION

"Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

TEXT 237

অমানী মানদ হঞা কৃষ্ণনাম সদা ল'বে।
ব্রজে রাধাকৃষ্ণ-সেবা মানসে করিবে॥ ২৩৭॥

amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe

SYNONYMS

amānī—not expecting any respect; *māna-da*—offering respect to others; *hañā*—becoming; *kṛṣṇa-nāma*—the holy name of the Lord; *sadā*—always; *la'be*—you should chant; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

TRANSLATION

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called *grāmya-kathā*. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 238

এই ত' সংক্ষেপে আমি কৈলুঁ উপদেশ।
স্বরূপের ঠাঞি ইহার পাইবে বিশেষ॥ ২৩৮॥

ei ta' saṅkṣepe āmi kailuṅ upadeśa
svarūpera ṭhāñi ihāra pāibe viśeṣa

SYNONYMS

ei—this; *ta'*—certainly; *saṅkṣepe*—in brief; *āmi*—I; *kailuṅ upadeśa*—have given instruction; *svarūpera ṭhāñi*—from Svarūpa Dāmodara; *ihāra*—of this instruction; *pāibe*—you will get; *viśeṣa*—all details.

TRANSLATION

"I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

TEXT 239

তৃণাদপি সুনীচেন তরোরিব সহিষ্ণুনা।
অমানিনা মানদেন কীর্তনীয়ঃ সদা হরিঃ ॥" ২৩৯ ॥

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ"

SYNONYMS

tṛṇāt api—than downtrodden grass; *sunīcena*—being lower; *taroḥ*—than a tree; *iva*—indeed; *sahiṣṇunā*—with more tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord."

TEXT 240

এত শুনি' রঘুনাথ বন্দিলা চরণ।
মহাপ্রভু কৈলা তাঁরে কৃপা-আলিঙ্গন ॥ ২৪০ ॥

eta śuni' raghunātha vandilā caraṇa
mahāprabhu kailā tāṅre kṛpā-āliṅgana

SYNONYMS

eta śuni'—hearing this; *raghunātha*—Raghunātha dāsa; *vandilā caraṇa*—offered prayers to the lotus feet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāṅre*—him; *kṛpā-āliṅgana*—embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

TEXT 241

পুনঃ সমর্পিলা তাঁরে স্বরূপের স্থানে।
'অন্তরঙ্গ-সেবা' করে স্বরূপের সনে ॥ ২৪১ ॥

punaḥ samarpilā tāṅre svarūpera sthāne
'antaraṅga-sevā' kare svarūpera sane

SYNONYMS

punaḥ—again; *samarpilā*—handed over; *tāṅre*—him; *svarūpera sthāne*—to Svarūpa Dāmodara; *antaraṅga-sevā*—very confidential service; *kare*—he renders; *svarūpera sane*—with Svarūpa Dāmodara.

TRANSLATION

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

TEXT 242

হেন-কালে আইলা সব গৌড়ের ভক্তগণ।
পূর্ববৎ প্রভু সবায় করিলা মিলন॥ ২৪২॥

hena-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat prabhu sabāya karilā milana

SYNONYMS

hena-kāle—at this time; *āilā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrva-vat*—as formerly; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāya*—every one of them; *karilā milana*—met.

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

TEXT 243

সবা লঞা কৈলা প্রভু গুণ্ডিচা-মার্জন।
সবা লঞা কৈলা প্রভু বন্য-ভোজন॥ ২৪৩॥

sabā lañā kailā prabhu guṇḍicā-mārjana
sabā lañā kailā prabhu vanya-bhojana

SYNONYMS

sabā lañā—taking all of them; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *guṇḍicā-mārjana*—washing of the Guṇḍicā temple; *sabā lañā*—with all of them; *kailā*—performed; *prabhu*—Śrī Caitanya; *vanya-bhojana*—eating in the garden.

TRANSLATION

As He had previously done, He cleansed the Guṇḍicā temple and held a picnic feast in the garden with the devotees.

TEXT 244

রথযাত্রায় সবা লঞা করিলা নর্তন।
দেখি' রঘুনাথের চমৎকার হৈল মন॥ ২৪৪॥

ratha-yātrāya sabā lañā karilā nartana
dekhi' raghunāthera camatkāra haila mana

SYNONYMS

ratha-yātrāya—during the Ratha-yātrā performance; *sabā lañā*—taking all of them; *karilā nartana*—danced; *dekhi'*—seeing; *raghunāthera*—of Raghunātha dāsa; *camatkāra*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

TEXT 245

রঘুনাথ-দাস যবে সবারে মিলিলা।
অদ্বৈত-আচার্য তাঁরে বহু কৃপা কৈলা॥ ২৪৫॥

raghunātha-dāsa yabe sabāre mililā
advaita-ācārya tāṅre bahu kṛpā kailā

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *yabe*—when; *sabāre mililā*—met all the devotees; *advaita-ācārya*—Advaita Ācārya; *tāṅre*—unto him; *bahu*—much; *kṛpā*—mercy; *kailā*—did.

TRANSLATION

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

TEXT 246

শিবানন্দ-সেন তাঁরে কহেন বিবরণ ।
তোমা লৈতে তোমার পিতা পাঠাইল দশ জন ॥২৪৬

śivānanda-sena tāṅre kahena vivaraṇa
tomā laite tomāra pitā pāṭhāila daśa jana

SYNONYMS

śivānanda-sena—Śivānanda Sena; *tāṅre*—unto him; *kahena*—says; *vivaraṇa*—description; *tomā laite*—to take you; *tomāra pitā*—your father; *pāṭhāila*—sent; *daśa jana*—ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, "Your father sent ten men to take you away.

TEXT 247

তোমারে পাঠাইতে পত্রী পাঠাইল মোরে ।
ঝাঁকরা হইতে তোমা না পাঞা গেল ঘরে ॥ ২৪৭ ॥

tomāre pāṭhāite patrī pāṭhāila more
jhāṅkarā ha-ite tomā nā pāñā gela ghare

SYNONYMS

tomāre—you; *pāṭhāite*—to send back; *patrī*—letter; *pāṭhāila more*—sent to me; *jhāṅkarā ha-ite*—from Jhāṅkarā; *tomā*—you; *nā pāñā*—not getting; *gela ghare*—returned home.

TRANSLATION

"He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā."

TEXT 248

চারি মাস রহি' ভক্তগণ গৌড়ে গেলা ।
শুনি' রঘুনাথের পিতা মনুষ্য পাঠাইলা ॥ ২৪৮ ॥

cāri māsa rahi' bhakta-gaṇa gauḍe gelā
śuni' raghunāthera pitā manuṣya pāṭhāilā

SYNONYMS

cāri māsa—for four months; *rahi'*—remaining; *bhakta-gaṇa*—all the devotees; *gauḍe gelā*—returned to Bengal; *śuni'*—hearing; *raghunāthera pitā*—the father of Raghunātha dāsa; *manuṣya*—a man; *pāṭhāilā*—sent.

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannātha Purī for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

TEXT 249

সে মনুষ্য শিবানন্দ-সেনেরে পুছিল ।
"মহাপ্রভুর স্থানে এক 'বৈরাগী' দেখিল ॥ ২৪৯ ॥

se manuṣya śivānanda-senere puchila
"mahāprabhura sthāne eka 'vairāgī' dekhila

SYNONYMS

se manuṣya—that messenger; *śivānanda-senere*—from Śivānanda Sena; *puchila*—inquired; *mahāprabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *eka vairāgī*—a person in the renounced order; *dekhila*—did you see.

TRANSLATION

That man inquired from Śivānanda Sena, "Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?

TEXT 250

গোবর্ধনের পুত্র তেঁহো, নাম—'রঘুনাথ' ।
নীলাচলে পরিচয় আছে তোমার সাথ ?" ২৫০ ॥

govardhanera putra teṅho, nāma—'raghunātha'
nīlācale paricaya āche tomāra sātha?"

SYNONYMS

govardhanera—of Govardhana; *putra*—the son; *teṅho*—he; *nāma*—named; *raghunātha*—Raghunātha dāsa; *nīlācale*—in Nīlācala; *paricaya āche*—is there acquaintance; *tomāra sātha*—with you.

TRANSLATION

"That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nīlācala?"

TEXT 251

শিবানন্দ কহে,—"তেঁহো হয় প্রভুর স্থানে।
পরম বিখ্যাত তেঁহো, কেবা নাহি জানে॥ ২৫১॥

śivānanda kahe, —"teṅho haya prabhura sthāne
parama vikhyāta teṅho, kebā nāhi jāne

SYNONYMS

śivānanda kahe—Śivānanda Sena replied; *teṅho*—he; *haya*—is; *prabhura sthāne*—with Lord Śrī Caitanya Mahāprabhu; *parama vikhyāta*—very famous; *teṅho*—he; *kebā*—who; *nāhi jāne*—does not know.

TRANSLATION

Śivānanda Sena replied, "Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?

TEXT 252

স্বরূপের স্থানে তারে করিয়াছেন সমর্পণ।
প্রভুর ভক্তগণের তেঁহো হয় প্রাণসম॥ ২৫২॥

svarūpera sthāne tāre kariyāchena samarpaṇa
prabhura bhakta-gaṇera teṅho haya prāṇa-sama

SYNONYMS

svarūpera sthāne—to Svarūpa Dāmodara; *tāre*—him; *kariyāchena samarpaṇa*—Lord Caitanya has given charge of; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of all the devotees; *teṅho*—he; *haya*—is; *prāṇa*—the life; *sama*—like.

TRANSLATION

"Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord's devotees.

TEXT 253

রাত্রি-দিন করে তেঁহো নাম-সঙ্কীর্তন।
ক্ষণমাত্র নাহি ছাড়ে প্রভুর চরণ॥ ২৫৩॥

rātri-dina kare teṅho nāma-saṅkīrtana
kṣaṇa-mātra nāhi chāḍe prabhura caraṇa

SYNONYMS

rātri-dina—all day and night; *kare*—performs; *teṅho*—he; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra; kṣaṇa-mātra*—even for a moment; *nāhi chāḍe*—does not give up; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

TEXT 254

পরম বৈরাগ্য তার, নাহি ভক্ষ্য-পরিধান।
যৈছে তৈছে আহার করি' রাখয়ে পরাণ॥ ২৫৪॥

parama vairāgya tāra, nāhi bhakṣya-paridhāna
yaiche taiche āhāra kari' rākhaye parāṇa

SYNONYMS

parama—supreme; *vairāgya*—renunciation; *tāra*—his; *nāhi*—not; *bhakṣya*—eating; *paridhāna*—dressing; *yaiche taiche*—somehow or other; *āhāra kari'*—eating; *rākhaye parāṇa*—keeps life.

TRANSLATION

"He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

TEXT 255

দশদণ্ড রাত্রি গেলে 'পুষ্পাঞ্জলি' দেখিয়া।
সিংহদ্বারে খাড়া হয় আহার লাগিয়া॥ ২৫৫॥

daśa-daṇḍa rātri gele 'puṣpāñjali' dekhiyā
siṁha-dvāre khāḍā haya āhāra lāgiyā

SYNONYMS

daśa-daṇḍa—ten *daṇḍas* (240 minutes); *rātri*—night; *gele*—having gone; *puṣpāñjali*—the *puṣpāñjali* performance; *dekhiyā*—after seeing; *siṁha-dvāre*—at the Siṁha-dvāra gate; *khāḍā haya*—stands; *āhāra lāgiyā*—to get some alms for eating.

TRANSLATION

"After ten daṇḍas [four hours] of the night have passed and Raghunātha dāsa has seen the performance of puṣpāñjali, he stands at the Siṁha-dvāra gate to beg some alms to eat.

TEXT 256

কেহ যদি দেয়, তবে করয়ে ভক্ষণ।
কভু উপবাস, কভু করয়ে চর্বণ॥" ২৫৬॥

keha yadi deya, tabe karaye bhakṣaṇa
kabhu upavāsa, kabhu karaye carvaṇa"

SYNONYMS

keha—someone; *yadi*—if; *deya*—offers; *tabe*—then; *karaye bhakṣaṇa*—he eats; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *karaye carvaṇa*—he chews.

TRANSLATION

"He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains."

TEXT 257

এত শুনি' সেই মনুষ্য গোবর্ধন-স্থানে।
কহিল গিয়া সব রঘুনাথ-বিবরণে॥ ২৫৭॥

eta śuni' sei manuṣya govardhana-sthāne
kahila giyā saba raghunātha-vivaraṇe

SYNONYMS

eta śuni'—hearing this; *sei manuṣya*—that messenger; *govardhana-sthāne*—to Govardhana Majumadāra; *kahila*—spoke; *giyā*—going; *saba*—everything; *raghunātha-vivaraṇe*—the description of Raghunātha dāsa.

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

TEXT 258

শুনি' তাঁর মাতা পিতা দুঃখিত হইল।
পুত্র-ঠাঞি দ্রব্য-মনুষ্য পাঠাইতে মন কৈল ॥ ২৫৮ ॥

śuni' tāṅra mātā pitā duḥkhita ha-ila
putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila

SYNONYMS

śuni'—hearing; *tāṅra*—his; *mātā pitā*—father and mother; *duḥkhita ha-ila*—became very unhappy; *putra-ṭhāñi*—to their son; *dravya-manuṣya*—articles and men; *pāṭhāite*—to send; *mana kaila*—decided.

TRANSLATION

Hearing the description of Raghunātha dāsa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

TEXT 259

চারিশত মুদ্রা, দুই ভৃত্য, এক ব্রাহ্মণ।
শিবানন্দের ঠাঞি পাঠাইল ততক্ষণ ॥ ২৫৯ ॥

cāri-śata mudrā, dui bhṛtya, eka brāhmaṇa
śivānandera ṭhāñi pāṭhāila tata-kṣaṇa

SYNONYMS

cāri-śata mudrā—four hundred coins; *dui bhṛtya*—two servants; *eka brāhmaṇa*—one *brāhmaṇa; śivānandera ṭhāñi*—to Śivānanda Sena; *pāṭhāila*—sent; *tata-kṣaṇa*—immediately.

TRANSLATION

Raghunātha dāsa's father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

TEXT 260

শিবানন্দ কহে,—"তুমি সব যাইতে নারিবা।
আমি যাই যবে, আমার সঙ্গে যাইবা॥ ২৬০॥

śivānanda kahe, ——"tumi saba yāite nāribā
āmi yāi yabe, āmāra saṅge yāibā

SYNONYMS

śivānanda kahe—Śivānanda Sena said; *tumi*—you; *saba*—all; *yāite nāribā*—cannot go; *āmi yāi*—I go; *yabe*—when; *āmāra saṅge*—with me; *yāibā*—you will go.

TRANSLATION

Śivānanda Sena informed them, "You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

TEXT 261

এবে ঘর যাহ, যবে আমি সব চলিমু।
তবে তোমা সবাকারে সঙ্গে লঞা যামু॥ ২৬১॥

ebe ghara yāha, yabe āmi saba calimu
tabe tomā sabākāre saṅge lañā yāmu

SYNONYMS

ebe—now; *ghara yāha*—go home; *yabe*—when; *ami*—we; *saba*—all; *calimu*—will go; *tabe*—then; *tomā sabākāre*—all of you; *saṅge*—with; *lañā*—taking; *yāmu*—I shall go.

TRANSLATION

"Now go home. When all of us go, I shall take all of you with me."

TEXT 262

এই ত' প্রস্তাবে শ্রীকবিকর্ণপূর।
রঘুনাথ-মহিমা গ্রন্থে লিখিলা প্রচুর ॥ ২৬২ ॥

ei ta' prastāve śrī kavi-karṇapūra
raghunātha-mahimā granthe likhilā pracura

SYNONYMS

ei ta' prastāve—in this connection; *śrī kavi-karṇapūra*—the poet named Kavi-karṇapūra; *raghunātha-mahimā*—the glories of Raghunātha dāsa; *granthe*—in his book; *likhilā*—wrote; *pracura*—much.

TRANSLATION

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

TEXT 263

আচার্যো যদুনন্দনঃ সুমধুরঃ শ্রীবাসুদেবপ্রিয়-
স্তচ্ছিষ্যো রঘুনাথ ইত্যধিগুণঃ প্রাণাধিকো মাদৃশাম্।
শ্রীচৈতন্যকৃপাতিরেকসততস্নিগ্ধঃ স্বরূপানুগো
বৈরাগ্যৈকনিধির্ন কস্য বিদিতো নীলাচলে তিষ্ঠতাম্ ॥২৬৩॥

ācāryo yadunandanaḥ sumadhuraḥ śrī-vāsudeva-priyas
tac-chiṣyo raghunātha ity adhiguṇaḥ prāṇādhiko mādṛśām
śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo
vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām

SYNONYMS

ācāryaḥ yadunandanaḥ—Yadunandana Ācārya; *su-madhuraḥ*—very well behaved; *śrī-vāsudeva-priyaḥ*—very dear to Śrī Vāsudeva Datta Ṭhākura; *tat-śiṣyaḥ*—his disciple; *raghunāthaḥ*—Raghunātha dāsa; *iti*—thus; *adhiguṇaḥ*—so qualified; *prāṇa-adhikaḥ*—more dear than life; *mā-dṛśām*—of all the devotees of Śrī Caitanya Mahāprabhu like me; *śrī-caitanya-kṛpā*—by the mercy of Śrī Caitanya Mahāprabhu; *atireka*—excess; *satata-snigdhaḥ*—always pleasing; *svarūpa-anugaḥ*—following in the footsteps of Svarūpa Dāmodara; *vairāgya*—of renunciation; *eka-nidhiḥ*—the ocean; *na*—not; *kasya*—by whom; *viditaḥ*—known; *nīlācale*—at Jagannātha Purī; *tiṣṭhatām*—of those who were staying.

TRANSLATION

"Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa's transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

PURPORT

This verse is from *Śrī Caitanya-candrodaya-nāṭaka* (10.3) of Kavi-karṇapūra.

TEXT 264

যঃ সর্বলোকৈকমনোভিরুচ্যা
সৌভাগ্যভূঃ কাচিদকৃষ্টপচ্যা।
যত্রায়মারোপণতুল্যকালং
তৎপ্রেমশাখী ফলবানতুল্যঃ ॥ ২৬৪ ॥

yaḥ sarva-lokaika-manobhirucyā
saubhāgya-bhūḥ kācid akṛṣṭa-pacyā
yatrāyam āropaṇa-tulya-kālaṁ
tat-prema-śākhī phalavān atulyaḥ

SYNONYMS

yaḥ—who; *sarva-loka*—of all the devotees in Purī; *eka*—foremost; *manaḥ*—of the minds; *abhirucyā*—by the affection; *saubhāgya-bhūḥ*—the ground of good fortune; *kācit*—indescribable; *akṛṣṭa-pacyā*—perfect without tilling or perfect without practice; *yatra*—in which; *ayam*—this; *āropaṇa-tulya-kālam*—at the same time as the sowing of the seed; *tat-prema-śākhī*—a tree of the love of Śrī Caitanya Mahāprabhu; *phalavān*—fruitful; *atulyaḥ*—the matchless.

TRANSLATION

"Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit."

PURPORT

This is the next verse from *Śrī Caitanya-candrodaya-nāṭaka* (10.4).

TEXT 265

শিবানন্দ যৈছে সেই মনুষ্যে কহিলা।
কর্ণপূর সেইরূপে শ্লোক বর্ণিলা॥ ২৬৫॥

śivānanda yaiche sei manuṣye kahilā
karṇapūra sei-rūpe śloka varṇilā

SYNONYMS

śivānanda—Śivānanda Sena; *yaiche*—as; *sei*—unto the; *manuṣye*—messenger; *kahilā*—said; *karṇapūra*—the great poet Kavi-karṇapūra; *sei rūpe*—in that way; *śloka varṇilā*—composed verses.

TRANSLATION

In these verses, the great poet Kavi-karṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

TEXT 266

বর্ষান্তরে শিবানন্দ চলে নীলাচলে।
রঘুনাথের সেবক, বিপ্র তাঁর সঙ্গে চলে॥ ২৬৬॥

varṣāntare śivānanda cale nīlācale
raghunāthera sevaka, vipra tāṅra saṅge cale

SYNONYMS

varṣa-antare—the next year; *śivānanda*—Śivānanda Sena; *cale nīlācale*—was going to Jagannātha Purī; *raghunāthera*—of Raghunātha dāsa; *sevaka*—the servants; *vipra*—and the *brāhmaṇa; tāṅra saṅge*—with him; *cale*—go.

TRANSLATION

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the brāhmaṇa, who was a cook, went with him.

TEXT 267

সেই বিপ্র ভৃত্য, চারি-শত মুদ্রা লঞা।
নীলাচলে রঘুনাথে মিলিলা আসিয়া॥ ২৬৭॥

sei vipra bhṛtya, cāri-śata mudrā lañā
nīlācale raghunāthe mililā āsiyā

SYNONYMS

sei vipra—that *brāhmaṇa; bhṛtya*—the servants; *cāri-śata mudrā*—four hundred coins; *lañā*—bringing; *nīlācale*—at Jagannātha Purī; *raghunāthe*—with Raghunātha dāsa; *mililā*—met; *āsiyā*—coming.

TRANSLATION

The servants and brāhmaṇa brought four hundred coins to Jagannātha Purī, and there they met Raghunātha dāsa.

TEXT 268

রঘুনাথ-দাস অঙ্গীকার না করিল।
দ্রব্য লঞা দুইজন তাহাঁই রহিল॥ ২৬৮॥

raghunātha-dāsa aṅgīkāra nā karila
dravya lañā dui-jana tāhāṅi rahila

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *aṅgīkāra nā karila*—did not accept; *dravya lañā*—taking the wealth; *dui-jana*—two persons; *tāhāṅi rahila*—remained there.

TRANSLATION

Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the brāhmaṇa stayed there with the money.

TEXT 269

তবে রঘুনাথ করি' অনেক যতন।
মাসে দুইদিন কৈলা প্রভুর নিমন্ত্রণ॥ ২৬৯॥

tabe raghunātha kari' aneka yatana
māse dui-dina kailā prabhura nimantraṇa

SYNONYMS

tabe—at that time; *raghunātha*—Raghunātha dāsa; *kari' aneka yatana*—with great attention; *māse*—every month; *dui-dina*—two days; *kailā*—he made; *prabhura nimantraṇa*—invitation to Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

TEXT 270

দুই নিমন্ত্রণে লাগে কৌড়ি অষ্টপণ।
ব্রাহ্মণ-ভৃত্য-ঠাঞি করেন এতেক গ্রহণ॥ ২৭০॥

dui nimantraṇe lāge kauḍi aṣṭa-paṇa
brāhmaṇa-bhṛtya-ṭhāñi karena eteka grahaṇa

SYNONYMS

dui nimantraṇe—these two invitations; *lāge*—cost; *kauḍi aṣṭa-paṇa*—640 *kauḍis; brāhmaṇa-bhṛtya-ṭhāñi*—from the *brāhmaṇa* and the servant; *karena*—does; *eteka*—so much; *grahaṇa*—accepting.

TRANSLATION

The cost for these two occasions was 640 kauḍis. Therefore he would take that much from the servant and the brāhmaṇa.

TEXT 271

এইমত নিমন্ত্রণ বর্ষ দুই কৈলা।
পাছে রঘুনাথ নিমন্ত্রণ ছাড়ি' দিলা॥ ২৭১॥

ei-mata nimantraṇa varṣa dui kailā
pāche raghunātha nimantraṇa chāḍi' dilā

SYNONYMS

ei-mata—in this way; *nimantraṇa*—invitation; *varṣa dui*—for two years; *kailā*—continued; *pāche*—at the end; *raghunātha*—Raghunātha dāsa; *nimantraṇa*—invitation; *chāḍi' dilā*—gave up.

TRANSLATION

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

TEXT 272

মাস-দুই যবে রঘুনাথ না করে নিমন্ত্রণ।
স্বরূপে পুছিলা তবে শচীর নন্দন॥ ২৭২॥

māsa-dui yabe raghunātha nā kare nimantraṇa
svarūpe puchilā tabe śacīra nandana

SYNONYMS

māsa-dui—for two months; *yabe*—when; *raghunātha*—Raghunātha dāsa; *nā kare nimantraṇa*—does not invite; *svarūpe puchilā*—inquired from Svarūpa Dāmodara; *tabe*—at that time; *śacīra nandana*—the son of mother Śacī, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

TEXT 273

'রঘু কেনে আমায় নিমন্ত্রণ ছাড়ি' দিল ?'
স্বরূপ কহে,—"মনে কিছু বিচার করিল ॥ ২৭৩ ॥

'raghu kene āmāya nimantraṇa chāḍi' dila?'
svarūpa kahe, ——"mane kichu vicāra karila

SYNONYMS

raghu—Raghunātha dāsa; *kene*—why; *āmāya*—to Me; *nimantraṇa*—invitation; *chāḍi' dila*—has stopped; *svarūpa kahe*—Svarūpa Dāmodara replied; *mane*—within his mind; *kichu*—something; *vicāra karila*—he has thought.

TRANSLATION

The Lord asked, "Why has Raghunātha dāsa stopped inviting Me?" Svarūpa Dāmodara replied, "He must have reconsidered something in his mind.

TEXT 274

বিষয়ীর দ্রব্য লঞা করি নিমন্ত্রণ ।
প্রসন্ন না হয় ইহায় জানি প্রভুর মন ॥ ২৭৪ ॥

viṣayīra dravya lañā kari nimantraṇa
prasanna nā haya ihāya jāni prabhura mana

SYNONYMS

viṣayīra dravya—things supplied by materialistic men; *lañā*—accepting; *kari nimantraṇa*—I invite; *prasanna*—satisfied; *nā haya*—is not; *ihāya*—in this con-

nection; *jāni*—I can understand; *prabhura mana*—the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

" 'I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord's mind is not satisfied by this.

TEXT 275

মোর চিত্ত দ্রব্য লইতে না হয় নির্মল ।
এই নিমন্ত্রণে দেখি,—'প্রতিষ্ঠা'-মাত্র ফল ॥ ২৭৫ ॥

mora citta dravya la-ite nā haya nirmala
ei nimantraṇe dekhi, —'pratiṣṭhā'-mātra phala

SYNONYMS

mora citta—my consciousness; *dravya la-ite*—to accept the goods; *nā haya*—is not; *nirmala*—pure; *ei nimantraṇe*—by this invitation; *dekhi*—I see; *pratiṣṭhā*—reputation; *mātra*—only; *phala*—the result.

TRANSLATION

" 'My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the *prasāda,* that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

TEXT 276

উপরোধে প্রভু মোর মানেন নিমন্ত্রণ ।
না মানিলে দুঃখী হইবেক মূর্খ জন ॥ ২৭৬ ॥

uparodhe prabhu mora mānena nimantraṇa
nā mānile duḥkhī ha-ibeka mūrkha jana

SYNONYMS

uparodhe—by my request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mora*—my; *mānena*—accepts; *nimantraṇa*—invitation; *nā mānile*—if He does not accept; *duḥkhī*—unhappy; *ha-ibeka*—will become; *mūrkha jana*—foolish person.

TRANSLATION

" 'At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer showbottle devotional service to the Deity and also offer *prasāda* to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

TEXT 277

এত বিচারিয়া নিমন্ত্রণ ছাড়ি' দিল" ।
শুনি' মহাপ্রভু হাসি' বলিতে লাগিল ॥ ২৭৭ ॥

eta vicāriyā nimantraṇa chāḍi' dila"
śuni' mahāprabhu hāsi' balite lāgila

SYNONYMS

eta vicāriyā—considering this; *nimantraṇa*—invitation; *chāḍi' dila*—he has stopped; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *balite lāgila*—began to say.

TRANSLATION

"Considering all these points," Svarūpa Dāmodara concluded, "he has stopped inviting You." Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

TEXT 278

"বিষয়ীর অন্ন খাইলে মলিন হয় মন।
মলিন মন হৈলে নহে কৃষ্ণের স্মরণ ॥ ২৭৮ ॥

"viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa

SYNONYMS

viṣayīra—of materialistic persons; *anna*—food; *khāile*—if one eats; *malina*—contaminated; *haya mana*—the mind becomes; *malina*—contaminated; *mana haile*—when the mind becomes; *nahe*—is not; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance.

TRANSLATION

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and *sahajiyās,* or so-called Vaiṣṇavas who take everything very casually, are both *viṣayī,* materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association—giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the *sahajiyās,* who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or *avaiṣṇavas.* Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

TEXT 279

বিষয়ীর অন্ন হয় 'রাজস' নিমন্ত্রণ।
দাতা, ভোক্তা—দুঁহার মলিন হয় মন ॥ ২৭৯ ॥

viṣayīra anna haya 'rājasa' nimantraṇa
dātā, bhoktā—duṅhāra malina haya mana

SYNONYMS

viṣayīra—offered by materialistic men; *anna*—food; *haya*—is; *rājasa*—in the mode of passion; *nimantraṇa*—invitation; *dātā*—the person who offers; *bhoktā*—

the person who accepts such an offering; *duṅhāra*—of both of them; *malina*—contaminated; *haya mana*—the mind becomes.

TRANSLATION

"When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations—those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

TEXT 280

ইঁহার সঙ্কোচে আমি এত দিন নিল।
ভাল হৈল—জানিয়া আপনি ছাড়িদিল ॥"২৮০ ॥

iṅhāra saṅkoce āmi eta dina nila
bhāla haila—jāniyā āpani chāḍi dila"

SYNONYMS

iṅhāra saṅkoce—because of his eagerness; *āmi*—I; *eta dina*—for so many days; *nila*—I accepted; *bhāla haila*—it is very good; *jāniyā*—knowing; *āpani*—automatically; *chāḍi dila*—he has given up.

TRANSLATION

"Because of Raghunātha dāsa's eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice."

TEXT 281

কত দিনে রঘুনাথ সিংহদ্বার ছাড়িলা।
ছত্রে যাই' মাগিয়া খাইতে আরম্ভ করিলা ॥ ২৮১ ॥

kata dine raghunātha siṁha-dvāra chāḍilā
chatre yāi' māgiyā khāite ārambha karilā

SYNONYMS

kata dine—after some days; *raghunātha*—Raghunātha dāsa; *siṁha-dvāra chāḍilā*—gave up standing at the gate known as Siṁha-dvāra; *chatre yāi'*—going to an alms booth; *māgiyā*—begging; *khāite*—to eat; *ārambha karilā*—he began.

TRANSLATION

After some days, Raghunātha dāsa gave up standing near the Siṁha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

গোবিন্দ-পাশ শুনি' প্রভু পুছেন স্বরূপেরে।
'রঘু ভিক্ষা লাগি' ঠাঢ় কেনে নহে সিংহদ্বারে' ?২৮২॥

govinda-pāśa śuni' prabhu puchena svarūpere
'raghu bhikṣā lāgi' ṭhāḍa kene nahe siṁha-dvāre'?

SYNONYMS

govinda-pāśa—from Govinda; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *puchena svarūpere*—inquired from Svarūpa Dāmodara Gosvāmī; *raghu*—Raghunātha dāsa; *bhikṣā lāgi'*—for begging; *ṭhāḍa kene nahe*—why does he not stand; *siṁha-dvāre*—at the Siṁha-dvāra gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, "Why does Raghunātha dāsa no longer stand at the Siṁha-dvāra gate to beg alms?"

TEXT 283

স্বরূপ কহে,—"সিংহদ্বারে দুঃখ অনুভবিয়া।
ছত্রে মাগি' খায় মধ্যাহ্নকালে গিয়া॥"২৮৩॥

svarūpa kahe, —"siṁha-dvāre duḥkha anubhaviyā
chatre māgi' khāya madhyāhna-kāle giyā"

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *siṁha-dvāre*—at the Siṁha-dvāra gate; *duḥkha anubhaviyā*—feeling unhappy; *chatre*—at the charity booth; *māgi'*—begging; *khāya*—he eats; *madhyāhna-kāle*—at midday; *giyā*—going.

TRANSLATION

Svarūpa Dāmodara replied, "Raghunātha dāsa felt unhappy standing at the Siṁha-dvāra. Therefore he is now going at midday to beg alms from the charity booth."

TEXT 284

প্রভু কহে,—"ভাল কৈল, ছাড়িল সিংহদ্বার।
সিংহদ্বারে ভিক্ষা-বৃত্তি—বেশ্যার আচার ॥ ২৮৪ ॥

prabhu kahe, ——"bhāla kaila, chāḍila siṁha-dvāra
siṁha-dvāre bhikṣā-vṛtti——veṣyāra ācāra

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhāla kaila*—he has done well; *chāḍila siṁha-dvāra*—he has given up standing at the Siṁha-dvāra; *siṁha-dvāre bhikṣā-vṛtti*—to beg alms standing at the Siṁha-dvāra; *veśyāra ācāra*—the behavior of a prostitute.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, "He has done very well by no longer standing at the Siṁha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

TEXT 285

তথাহি—কিমর্থময়মাগচ্ছতি, অয়ং দাস্যতি, অনেন দত্তময়-
মপরঃ। সমেত্যয়ং দাস্যতি,অনেনাপি ন দত্তমন্যঃ সমেষ্যতি,
স দাস্যতি ইত্যাদি ॥ ২৮৫ ॥

kim artham ayam āgacchati, ayaṁ dāsyati, anena dattam ayam
aparaḥ. samety ayaṁ dāsyati, anenāpi na dattam
anyaḥ sameṣyati, sa dāsyati ity ādi.

SYNONYMS

kim artham—why; *ayam*—this person; *āgacchati*—is coming; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *dattam*—given; *ayam*—this; *aparaḥ*—other; *sameti*—comes near; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *api*—also; *na*—not; *dattam*—given; *anyaḥ*—another; *sameṣyati*—will come near; *saḥ*—he; *dāsyati*—will give; *iti*—thus; *ādi*—and so on.

TRANSLATION

" 'Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.' Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

TEXT 286

ছত্রে যাই যথা-লাভ উদর-ভরণ।
অন্য কথা নাহি, সুখে কৃষ্ণসঙ্কীর্তন ॥"২৮৬॥

chatre yāi yathā-lābha udara-bharaṇa
anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana"

SYNONYMS

chatre yāi—going to the booth for free food distribution; *yathā-lābha*—with whatever is obtained; *udara-bharaṇa*—filling the belly; *anya*—other; *kathā*—talk; *nāhi*—there is not; *sukhe*—happily; *kṛṣṇa-saṅkīrtana*—chanting the Hare Kṛṣṇa *mahā-mantra.*

TRANSLATION

"If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa mahā-mantra."

TEXT 287

এত বলি' তাঁরে পুনঃ প্রসাদ করিলা।
'গোবর্ধনের শিলা', 'গুঞ্জা-মালা' তাঁরে দিলা ॥২৮৭॥

eta bali' tāṅre punaḥ prasāda karilā
'govardhanera śilā', 'guñjā-mālā' tāṅre dilā

SYNONYMS

eta bali'—saying this; *tāṅre*—unto him; *punaḥ*—again; *prasāda karilā*—gave something in mercy; *govardhanera śilā*—a stone from Govardhana Hill; *guñjā-mālā*—a garland of small conchshells; *tāṅre dilā*—delivered to him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

TEXT 288

শঙ্করানন্দ-সরস্বতী বৃন্দাবন হৈতে আইলা।
তেঁহ সেই শিলা-গুঞ্জামালা লঞা গেলা ॥ ২৮৮ ॥

śaṅkarānanda-sarasvatī vṛndāvana haite āilā
teṅha sei śilā-guñjā-mālā lañā gelā

SYNONYMS

śaṅkarānanda-sarasvatī—one of the devotees of Śrī Caitanya Mahāprabhu; *vṛndāvana haite*—from Vṛndāvana; *āilā*—came; *teṅha*—he; *sei*—that; *śilā-guñjā-mālā*—stone and the garland of small conchshells; *lañā*—taking; *gelā*—went.

TRANSLATION

Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

TEXT 289

পার্শ্বে গাঁথা গুঞ্জামালা, গোবর্ধনশিলা।
দুই বস্তু মহাপ্রভুর আগে আনি' দিলা ॥ ২৮৯ ॥

pārśve gāṅthā guñjā-mālā, govardhana-śilā
dui vastu mahāprabhura āge āni' dilā

SYNONYMS

pārśve—on one side; *gāṅthā*—strung together; *guñjā-mālā*—the garland of small conchshells; *govardhana-śilā*—the stone from Govardhana; *dui vastu*—two things; *mahāprabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āni' dilā*—presented.

TRANSLATION

He presented Śrī Caitanya Mahāprabhu these two items—the garland of conchshells and the stone from Govardhana Hill.

TEXT 290

দুই অপূর্ব-বস্তু পাঞা প্রভু তুষ্ট হৈলা।
স্মরণের কালে গলে পরে গুঞ্জামালা ॥ ২৯০ ॥

dui apūrva-vastu pāñā prabhu tuṣṭa hailā
smaraṇera kāle gaie pare guñjā-mālā

SYNONYMS

dui—two; *apūrva-vastu*—uncommon things; *pāñā*—getting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—became very happy; *smaraṇera kāle*—at the time of remembering (when He was chanting Hare Kṛṣṇa); *gale*—on the neck; *pare*—wears; *guñjā-mālā*—the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

TEXT 291

গোবর্ধন-শিলা প্রভু হৃদয়ে-নেত্রে ধরে।
কভু নাসায় ঘ্রাণ লয়, কভু শিরে করে ॥ ২৯১ ॥

govardhana-śilā prabhu hṛdaye-netre dhare
kabhu nāsāya ghrāṇa laya, kabhu śire kare

SYNONYMS

govardhana-śilā—the stone from Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *hṛdaye*—on the heart; *netre*—on the eyes; *dhare*—puts; *kabhu*—sometimes; *nāsāya*—with the nose; *ghrāṇa laya*—smells; *kabhu*—sometimes; *śire kare*—He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

TEXT 292

নেত্রজলে সেই শিলা ভিজে নিরন্তর।
শিলারে কহেন প্রভু—'কৃষ্ণ-কলেবর' ॥ ২৯২ ॥

netra-jale sei śilā bhije nirantara
śilāre kahena prabhu —— 'kṛṣṇa-kalevara'

SYNONYMS

netra-jale—by the tears of His eyes; *sei*—that; *śilā*—stone; *bhije*—remains wet; *nirantara*—always; *śilāre*—the stone; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kalevara*—the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, "This stone is directly the body of Lord Kṛṣṇa."

TEXT 293

এইমত তিনবৎসর শিলা-মালা ধরিলা।
তুষ্ট হঞা শিলা-মালা রঘুনাথে দিলা ॥ ২৯৩ ॥

ei-mata tina-vatsara śilā-mālā dharilā
tuṣṭa hañā śilā-mālā raghunāthe dilā

SYNONYMS

ei-mata—in this way; *tina-vatsara*—for three years; *śilā-mālā*—the stone and the garland of conchshells; *dharilā*—He kept; *tuṣṭa hañā*—when He became very happy; *śilā-mālā*—the stone and the garland; *raghunāthe*—to Raghunātha dāsa; *dilā*—He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

TEXT 294

প্রভু কহে,—"এই শিলা কৃষ্ণের বিগ্রহ।
ইঁহার সেবা কর তুমি করিয়া আগ্রহ ॥ ২৯৪ ॥

prabhu kahe, ——"ei śilā kṛṣṇera vigraha
inhāra sevā kara tumi kariyā āgraha

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei śilā*—this stone; *kṛṣṇera vigraha*—the form of Lord Kṛṣṇa; *inhāra*—of this; *sevā*—worship; *kara*—do; *tumi*—you; *kariyā āgraha*—with great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, "This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that in the opinion of Śrī Caitanya Mahāprabhu, the *govardhana-śilā,* the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a *brāhmaṇa,* Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is *nārakī,* or hellish. As stated in the *Padma Purāṇa, arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ...yasya vā nārakī saḥ:* "One who considers the *arcā-mūrti* (the worshipable Deity of Lord Viṣṇu) to be stone, the spiritual master to be an ordinary human being, or a Vaiṣṇava to belong to a particular creed is possessed of hellish intelligence." If one thinks that the worshipable *śālagrāma-śilā* is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the *bhakti* cult all over the world is a member of a particular caste or material division of society, he is considered a *nārakī,* a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the *govardhana-śilā,* the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One should accept a Vaiṣṇava as transcendental. In this way one can be saved; otherwise, one is surely awaiting a hellish life.

TEXT 295

এই শিলার কর তুমি সাত্ত্বিক পূজন।
অচিরাৎ পাবে তুমি কৃষ্ণপ্রেমধন ॥ ২৯৫ ॥

ei śilāra kara tumi sāttvika pūjana
acirāt pābe tumi kṛṣṇa-prema-dhana

SYNONYMS

ei śilāra—of this stone; *kara*—do; *tumi*—you; *sāttvika pūjana*—worshiping like a perfect *brāhmaṇa,* or in the mode of goodness; *acirāt*—very soon; *pābe tumi*—you will get; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *dhana*—wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Worship this stone in the mode of goodness like a perfect brāhmaṇa, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

TEXT 296

এক কুঁজা জল আর তুলসী-মঞ্জরী।
সাত্ত্বিক-সেবা এই—শুদ্ধভাবে করি ॥ ২৯৬ ॥

eka kuṅjā jala āra tulasī-mañjarī
sāttvika-sevā ei——śuddha-bhāve kari

SYNONYMS

eka—one; *kuṅjā*—jug; *jala*—water; *āra*—and; *tulasī-mañjarī*—flowers of the *tulasī* tree; *sāttvika-sevā*—worship in goodness; *ei*—this; *śuddha-bhāve*—in complete purity; *kari*—performing.

TRANSLATION

"For such worship, one needs a jug of water and a few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

দুইদিকে দুইপত্র মধ্যে কোমল মঞ্জরী।
এইমত অষ্টমঞ্জরী দিবে শ্রদ্ধা করি' ॥" ২৯৭ ॥

dui-dike dui-patra madhye komala mañjarī
ei-mata aṣṭa-mañjarī dibe śraddhā kari' "

SYNONYMS

dui-dike—on two sides; *dui-patra*—two *tulasī* leaves; *madhye*—within; *komala mañjarī*—very soft *tulasī* flower; *ei-mata*—in this way; *aṣṭa-mañjarī*—eight *tulasī* flowers; *dibe*—you should offer; *śraddhā kari'*—with faith and love.

TRANSLATION

"With faith and love, you should offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower."

TEXT 298

শ্রীহস্তে শিলা দিয়া এই আজ্ঞা দিলা।
আনন্দে রঘুনাথ সেবা করিতে লাগিলা॥ ২৯৮॥

śrī-haste śilā diyā ei ājñā dilā
ānande raghunātha sevā karite lāgilā

SYNONYMS

śrī-haste—by His own transcendental hand; *śilā*—the stone from Govardhana Hill; *diyā*—delivering; *ei ājñā*—this order; *dilā*—He gave; *ānande*—in great happiness; *raghunātha*—Raghunātha dāsa; *sevā karite lāgilā*—began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

TEXT 299

এক-বিতস্তি দুইবস্ত্র, পিঁড়া একখানি।
স্বরূপ দিলেন কুঁজা আনিবারে পানি॥ ২৯৯॥

eka-vitasti dui-vastra, piṅḍā eka-khāni
svarūpa dilena kuṅjā ānibāre pāni

SYNONYMS

eka-vitasti—about six inches long; *dui-vastra*—two cloths; *piṅḍā eka-khāni*—one wooden platform; *svarūpa dilena*—Svarūpa Dāmodara Gosvāmī delivered; *kuṅjā*—a jug; *ānibāre pāni*—for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

এইমত রঘুনাথ করেন পূজন।
পূজা-কালে দেখে শিলায় 'ব্রজেন্দ্রনন্দন'॥ ৩০০॥

ei-mata raghunātha karena pūjana
pūjā-kāle dekhe śilāya 'vrajendra-nandana'

SYNONYMS

ei-mata—in this way; *raghunātha*—Raghunātha dāsa Gosvāmī; *karena pūjana*—worships; *pūjā-kāle*—while worshiping; *dekhe*—he sees; *śilāya*—in the stone from Govardhana; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

TEXT 301

'প্রভুর স্বহস্ত-দত্ত গোবর্ধন-শিলা।
এই চিন্তি' রঘুনাথ প্রেমে ভাসি' গেলা॥ ৩০১॥

'prabhura svahasta-datta govardhana-śilā
ei cinti' raghunātha preme bhāsi' gelā

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sva-hasta*—own hand; *datta*—handed over by; *govardhana-śilā*—the stone from Govardhana Hill; *ei cinti'*—thinking this; *raghunātha*—Raghunātha dāsa; *preme*—in ecstatic love; *bhāsi' gelā*—became overflooded.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflooded with ecstatic love.

TEXT 302

জল-তুলসীর সেবায় তাঁর যত সুখোদয়।
ষোড়শোপচার-পূজায় তত সুখ নয়॥ ৩০২॥

jala-tulasīra sevāya tāṅra yata sukhodaya
ṣoḍaśopacāra-pūjāya tata sukha naya

SYNONYMS

jala-tulasīra sevāya—by worshiping with water and *tulasī; tāṅra*—his; *yata*—as much as; *sukha-udaya*—rise of transcendental happiness; *ṣoḍaśa-upacāra-pūjāya*—by worshiping with sixteen kinds of paraphernalia; *tata*—so much; *sukha*—happiness; *naya*—is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasī is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

এইমত কত দিন করেন পূজন।
তবে স্বরূপ-গোসাঞি তাঁরে কহিলা বচন ॥ ৩০৩ ॥

ei-mata kata dina karena pūjana
tabe svarūpa-gosāñi tāṅre kahilā vacana

SYNONYMS

ei-mata—in this way; *kata dina*—for some days; *karena pūjana*—he worshiped; *tabe*—at that time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tāṅre*—to him; *kahilā vacana*—said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the govardhana-śilā for some time, Svarūpa Dāmodara one day spoke to him as follows.

TEXT 304

"অষ্ট-কৌড়ির খাজা-সন্দেশ কর সমর্পণ।
শ্রদ্ধা করি' দিলে, সেই অমৃতের সম ॥" ৩০৪ ॥

"aṣṭa-kauḍira khājā-sandeśa kara samarpaṇa
śraddhā kari' dile, sei amṛtera sama

SYNONYMS

aṣṭa-kauḍira—costing eight *kauḍis; khājā-sandeśa*—*khājā* and *sandeśa* sweetmeats; *kara samarpaṇa*—offer; *śraddhā kari'*—with love and faith; *dile*—if you offer; *sei*—that; *amṛtera sama*—just like nectar.

TRANSLATION

"Offer the Govardhana stone eight kauḍis worth of the first-class sweetmeats known as khājā and sandeśa. If you offer them with faith and love, they will be just like nectar."

TEXT 305

তবে অষ্ট-কৌড়ির খাজা করে সমর্পণ।
স্বরূপ-আজ্ঞায় গোবিন্দ তাহা করে সমাধান॥ ৩০৫॥

tabe aṣṭa-kauḍira khājā kare samarpaṇa
svarūpa-ājñāya govinda tāhā kare samādhāna

SYNONYMS

tabe—then; *aṣṭa-kauḍira*—costing eight *kauḍis; khājā*—the sweetmeat named *khājā; kare samarpaṇa*—offers; *svarūpa-ājñāya*—by the order of Svarūpa Dāmodara; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *tāhā*—that; *kare samādhāna*—arranges.

TRANSLATION

Raghunātha dāsa then began offering the costly sweetmeats known as khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply.

TEXT 306

রঘুনাথ সেই শিলা-মালা যবে পাইলা।
গোসাঞির অভিপ্রায় এই ভাবনা করিলা॥ ৩০৬॥

raghunātha sei śilā-mālā yabe pāilā
gosāñira abhiprāya ei bhāvanā karilā

SYNONYMS

raghunātha—Raghunātha dāsa Gosvāmī; *sei śilā*—that stone; *mālā*—garland; *yabe*—when; *pāilā*—he got; *gosāñira*—of Śrī Caitanya Mahāprabhu; *abhiprāya*—intention; *ei*—this; *bhāvanā karilā*—he thought.

TRANSLATION

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

TEXT 307

"শিলা দিয়া গোসাঞি সমর্পিলা 'গোবর্ধনে'।
গুঞ্জামালা দিয়া দিলা 'রাধিকা-চরণে' ॥" ৩০৭ ॥

"śilā diyā gosāñi samarpilā 'govardhane'
guñjā-mālā diyā dilā 'rādhikā-caraṇe'

SYNONYMS

śilā diyā—by offering this stone; *gosāñi*—Śrī Caitanya Mahāprabhu; *samarpilā*—offered; *govardhane*—a place near Govardhana Hill; *guñjā-mālā diyā*—by offering the garland of small conchshells; *dilā*—offered; *rādhikā-caraṇe*—shelter at the lotus feet of Śrīmatī Rādhārāṇī.

TRANSLATION

"By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī."

TEXT 308

আনন্দে রঘুনাথের বাহ্য বিস্মরণ।
কায়মনে সেবিলেন গৌরাঙ্গ-চরণ ॥ ৩০৮ ॥

ānande raghunāthera bāhya vismaraṇa
kāya-mane sevilena gaurāṅga-caraṇa

SYNONYMS

ānande—in transcendental bliss; *raghunāthera*—of Raghunātha dāsa; *bāhya vismaraṇa*—forgetting everything external; *kāya-mane*—by mind and body; *sevilena*—served; *gaurāṅga-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body and mind.

TEXT 309

অনন্ত গুণ রঘুনাথের কে করিবে লেখা ?
রঘুনাথের নিয়ম,—যেন পাষাণের রেখা ॥ ৩০৯ ॥

ananta guṇa raghunāthera ke karibe lekhā?
raghunāthera niyama, ——yena pāṣāṇera rekhā

SYNONYMS

ananta guṇa—unlimited transcendental attributes; *raghunāthera*—of Raghunātha dāsa; *ke*—who; *karibe lekhā*—can write; *raghunāthera*—of Raghunātha dāsa; *niyama*—the strict regulative principles; *yena*—like; *pāṣāṇera rekhā*—lines on a stone.

TRANSLATION

Who could list the unlimited transcendental attributes of Raghunātha dāsa? His strict regulative principles were exactly like lines on a stone.

PURPORT

The words *paṣaṇera rekhā* are very significant. Raghunātha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

TEXT 310

সাড়ে সাত প্রহর যায় কীর্তন-স্মরণে।
আহার-নিদ্রা চারি দণ্ড সেহ নহে কোন দিনে ॥৩১০

sāḍe sāta prahara yāya kīrtana-smaraṇe
āhāra-nidrā cāri daṇḍa seha nahe kona dine

SYNONYMS

sāḍe sāta prahara—7.5 *praharas* (one *prahara* equals three hours); *yāya*—is spent; *kīrtana-smaraṇe*—in chanting the Hare Kṛṣṇa *mahā-mantra* and remembering the lotus feet of Kṛṣṇa; *āhāra-nidrā*—eating and sleeping; *cāri daṇḍa*—four *daṇḍas* (one *daṇḍa* equals twenty-four minutes); *seha*—that; *nahe*—is not; *kona dine*—some days.

TRANSLATION

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

TEXT 311

বৈরাগ্যের কথা তাঁর অদ্ভুত-কথন।
আজন্ম না দিল জিহ্বায় রসের স্পর্শন॥ ৩১১॥

vairāgyera kathā tāṅra adbhuta-kathana
ājanma nā dila jihvāya rasera sparśana

SYNONYMS

vairāgyera—of the renunciation; *kathā*—talks; *tāṅra*—of him; *adbhuta-kathana*—wonderful topics; *ā-janma*—from birth; *nā dila*—did not allow; *jihvāya*—to the tongue; *rasera sparśana*—tasting.

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

ছিণ্ডা কানি কাঁথা বিনা না পরে বসন।
সাবধানে প্রভুর কৈলা আজ্ঞার পালন॥ ৩১২॥

chiṇḍā kāni kāṅthā vinā nā pare vasana
sāvadhāne prabhura kailā ājñāra pālana

SYNONYMS

chiṇḍā kāni—a small torn cloth; *kāṅthā*—a patchwork cotton wrapper; *vinā*—except; *nā pare*—does not wear; *vasana*—clothing; *sāvadhāne*—with great care; *prabhura*—of Śrī Caitanya Mahāprabhu; *kailā*—performed; *ājñāra pālana*—execution of the order.

TRANSLATION

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

PURPORT

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and

Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

TEXT 313

প্রাণ-রক্ষা লাগি' যেবা করেন ভক্ষণ।
তাহা খাঞা আপনাকে কহে নির্বেদ-বচন ॥ ৩১৩ ॥

prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa
tāhā khāñā āpanāke kahe nirveda-vacana

SYNONYMS

prāṇa-rakṣā lāgi'—to maintain life; *yebā*—whatever; *karena bhakṣaṇa*—he ate; *tāhā khāñā*—eating that; *āpanāke*—to himself; *kahe*—said; *nirveda-vacana*—words of reproach.

TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

TEXT 314

আত্মানং চেদ্বিজানীয়াৎ পরং জ্ঞানধূতাশয়ঃ।
কিমিচ্ছন্ কস্য বা হেতোর্দেহং পুষ্ণাতি লম্পটঃ ॥ ৩১৪ ॥

ātmānaṁ ced vijānīyāt
paraṁ jñāna-dhūtāśayaḥ
kim icchan kasya vā hetor
dehaṁ puṣṇāti lampaṭaḥ

SYNONYMS

ātmānam—the soul; *cet*—if; *vijānīyāt*—one understands; *param*—supreme; *jñāna*—by knowledge; *dhūta*—thrown off; *āśayaḥ*—material desires; *kim*—what; *icchan*—desiring; *kasya*—what; *vā*—or; *hetoḥ*—for reason; *deham*—the material body; *puṣṇāti*—maintains; *lampaṭaḥ*—debauchee.

TRANSLATION

"If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should

such a person act like a debauchee by trying very carefully to maintain his material body?"

PURPORT

This verse (*Bhāg.* 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, *deha-smṛti nāhi yāra, saṁsāra bandhana kāhāṅ tāra.* One who is spiritually situated does not think that he is the body. Therefore he can transcendentally execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

TEXT 315

প্রসাদান্ন পসারির যত না বিকায়।
দুই-তিন দিন হৈলে ভাত সড়ি' যায়॥ ৩১৫॥

prasādānna pasārira yata nā vikāya
dui-tina dina haile bhāta saḍi' yāya

SYNONYMS

prasāda-anna—food of Jagannātha; *pasārira*—of the shopkeepers; *yata*—as much as; *nā vikāya*—is not sold; *dui-tina dina*—two and three days; *haile*—after; *bhāta*—the rice; *saḍi' yāya*—becomes decomposed.

TRANSLATION

Lord Jagannātha's prasāda is sold by shopkeepers, and that which is not sold decomposes after two or three days.

TEXT 316

সিংহদ্বারে গাভী-আগে সেই ভাত ডারে।
সড়া-গন্ধে তৈলঙ্গী-গাই খাইতে না পারে॥ ৩১৬॥

siṁha-dvāre gābhī-āge sei bhāta ḍāre
saḍā-gandhe tailaṅgī-gāi khāite nā pāre

SYNONYMS

siṁha-dvāre—at the gate known as Siṁha-dvāra; *gābhī-āge*—in front of the cows; *sei bhāta*—that food; *ḍāre*—they throw; *saḍā-gandhe*—because of a rotten smell; *tailaṅgī-gāi*—the cows from Tailaṅga; *khāite nā pāre*—cannot eat.

TRANSLATION

All the decomposed food is thrown before the cows from Tailaṅga at the Siṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

TEXT 317

সেই ভাত রঘুনাথ রাত্রে ঘরে আনি'।
ভাত পাখালিয়া ফেলে ঘরে দিয়া বহু পানি ॥৩১৭॥

sei bhāta raghunātha rātre ghare āni'
bhāta pākhāliyā phele ghare diyā bahu pāni

SYNONYMS

sei bhāta—that rejected rice; *raghunātha*—Raghunātha dāsa; *rātre*—at night; *ghare āni'*—bringing home; *bhāta*—the rice; *pākhāliyā*—washing; *phele*—throws; *ghare*—at home; *diyā*—putting; *bahu pāni*—much water.

TRANSLATION

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

ভিতরের দৃঢ় যেই মাজি ভাত পায়।
লবণ দিয়া রঘুনাথ সেই অন্ন খায় ॥ ৩১৮ ॥

bhitarera dṛḍha yei māji bhāta pāya
lavaṇa diyā raghunātha sei anna khāya

SYNONYMS

bhitarera—within; *dṛḍha*—the harder portion; *yei*—which; *māji*—the core; *bhāta*—rice; *pāya*—he gets; *lavaṇa diyā*—with a little salt; *raghunātha*—Raghunātha dāsa Gosvāmī; *sei anna*—that rice; *khāya*—eats.

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

TEXT 319

একদিন স্বরূপ তাহা করিতে দেখিলা।
হাসিয়া তাহার কিছু মাগিয়া খাইলা ॥ ৩১৯ ॥

eka-dina svarūpa tāhā karite dekhilā
hāsiyā tāhāra kichu māgiyā khāilā

SYNONYMS

eka-dina—one day; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhā*—that; *karite*—doing; *dekhilā*—saw; *hāsiyā*—smiling; *tāhāra*—of that; *kichu*—some; *māgiyā khāilā*—he begged and ate.

TRANSLATION

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320

স্বরূপ কহে,—"ঐছে অমৃত খাও নিতি-নিতি।
আমা-সবায় নাহি দেহ',—কি তোমার প্রকৃতি?"৩২০॥

svarūpa kahe, ——"aiche amṛta khāo niti-niti
āmā-sabāya nāhi deha', ——ki tomāra prakṛti?"

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *aiche*—such; *amṛta*—nectar; *khāo*—you eat; *niti-niti*—daily; *āmā-sabāya*—to us; *nāhi deha'*—you do not offer; *ki*—what; *tomāra*—your; *prakṛti*—nature.

TRANSLATION

Svarūpa Dāmodara said, "You eat such nectar every day, but you never offer it to us. Where is your character?"

TEXT 321

গোবিন্দের মুখে প্রভু সে বার্তা শুনিলা।
আর দিন আসি' প্রভু কহিতে লাগিলা॥ ৩২১॥

govindera mukhe prabhu se vārtā śunilā
āra dina āsi' prabhu kahite lāgilā

SYNONYMS

govindera mukhe—from the mouth of Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *se vārtā*—that news; *śunilā*—heard; *āra dina*—the next day; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to say.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

কাঁহা বস্তু খাও সবে, মোরে না দেহ' কেনে ?'
এত বলি' এক গ্রাস করিলা ভক্ষণে ॥ ৩২২ ॥

kāṅhā vastu khāo sabe, more nā deha' kene?'
eta bali' eka grāsa karilā bhakṣaṇe

SYNONYMS

kāṅhā—what; *vastu*—things; *khāo*—you eat; *sabe*—all; *more*—to Me; *nā deha' kene*—why do you not give; *eta bali'*—saying this; *eka grāsa*—one morsel; *karilā bhakṣaṇe*—ate.

TRANSLATION

"What nice things are you eating? Why don't you give anything to Me?" Saying this, He forcibly took a morsel and began to eat.

TEXT 323

আর গ্রাস লৈতে স্বরূপ হাতেতে ধরিলা।
'তব যোগ্য নহে' বলি' বলে কাড়ি' নিলা ॥ ৩২৩ ॥

āra grāsa laite svarūpa hātete dharilā
'tava yogya nahe' bali' bale kāḍi' nilā

SYNONYMS

āra—another; *grāsa*—morsel; *laite*—taking; *svarūpa*—Svarūpa Dāmodara; *hātete*—the hand; *dharilā*—caught; *tava*—for You; *yogya*—fit; *nahe*—is not; *bali'*—saying; *bale*—by force; *kāḍi'*—snatching; *nilā*—he took.

TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, "It is not fit for You." Thus he forcibly took the food away.

TEXT 324

প্রভু বলে, —"নিতি-নিতি নানা প্রসাদ খাই।
ঐছে স্বাদ আর কোন প্রসাদে না পাই ॥ ৩২৪ ॥"

prabhu bale, ——"niti-niti nānā prasāda khāi
aiche svāda āra kona prasāde nā pāi"

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu said; *niti-niti*—day after day; *nānā prasāda*—varieties of *prasāda; khāi*—I eat; *aiche svāda*—such a nice taste; *āra*—other; *kona*—any; *prasāde*—in the remnants of Lord Jagannātha's food; *nā pāi*—I do not get.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Of course, every day I eat varieties of prasāda, but I have never tasted such nice prasāda as that which Raghunātha is eating."

TEXT 325

এইমত মহাপ্রভু নানা লীলা করে।
রঘুনাথের বৈরাগ্য দেখি' সন্তোষ অন্তরে ॥ ৩২৫ ॥

ei-mata mahāprabhu nānā līlā kare
raghunāthera vairāgya dekhi' santoṣa antare

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nānā līlā*—many pastimes; *kare*—performs; *raghunāthera*—of Raghunātha dāsa; *vairāgya*—renunciation; *dekhi'*—by seeing; *santoṣa antare*—satisfied within.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

TEXT 326

আপন-উদ্ধার এই রঘুনাথদাস।
'গৌরাঙ্গস্তবকল্পবৃক্ষে' করিয়াছেন প্রকাশ ॥ ৩২৬ ॥

āpana-uddhāra ei raghunātha-dāsa
'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa

SYNONYMS

āpana-uddhāra—his personal deliverance; *ei raghunātha-dāsa*—this Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in his poem known as *Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa*—has manifested.

TRANSLATION

In his own poem known as the Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa has described his personal deliverance.

TEXT 327

মহাসম্পদ্দাবাদপি পতিতমুদ্ধৃত্য কৃপয়া
স্বরূপে যঃ স্বীয়ে কুজনমপি মাং ন্যস্য মুদিতঃ।
উরোগুঞ্জাহারং প্রিয়মপি চ গোবর্ধনশিলাং
দদৌ মে গৌরাঙ্গো হৃদয় উদয়ন্মাং মদয়তি ॥ ৩২৭ ॥

mahā-sampad-dāvād api patitam uddhṛtya kṛpayā
svarūpe yaḥ svīye kujanam api māṁ nyasya muditaḥ
uro-guñjā-hāraṁ priyam api ca govardhana-śilāṁ
dadau me gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

mahā-sampat—of profuse material opulence; *dāvāt*—from a forest fire; *api*—although; *patitam*—fallen; *uddhṛtya*—delivering; *kṛpayā*—by mercy; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *yaḥ*—He who (Lord Śrī Caitanya Mahāprabhu); *svīye*—His personal associate; *ku-janam*—low person; *api*—although; *mām*—me; *nyasya*—having delivered; *muditaḥ*—pleased; *uraḥ*—of the chest; *guñjā-hāram*—the garland of conchshells; *priyam*—dear; *api*—although; *ca*—and; *govardhana-śilām*—a stone from Govardhana Hill; *dadau*—delivered; *me*—to me; *gaurāṅgaḥ*—Lord Gaurāṅga; *hṛdaye*—in my heart; *udayan*—by manifesting; *mām*—me; *madayati*—maddens.

TRANSLATION

"Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His per-

sonal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him."

PURPORT

This verse is from *Śrī Gaurāṅga-stava-kalpavṛkṣa* (11), written by Raghunātha dāsa Gosvāmī.

TEXT 328

এই ত' কহিলুঁ রঘুনাথের মিলন ।
ইহা যেই শুনে পায় চৈতন্যচরণ ॥ ৩২৮ ॥

ei ta' kahiluṅ raghunāthera milana
ihā yei śune pāya caitanya-caraṇa

SYNONYMS

ei—this; *ta'*—certainly; *kahiluṅ*—I have described; *raghunāthera milana*—the meeting of Raghunātha dāsa; *ihā*—this; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 329

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩২৯ ॥

śrī-rūpa-raghunātha-pade yāra āśa,
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta;* *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

Amṛta-pravāha-bhāṣya (Bhaktivinoda Ṭhākura), 1-2, 117, 126, 158, 203-204, 215, 291, 310

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Śrīmad-Bhāgavatam, **27, 33,** 34, 35, 37, 84, 94, **122,** 138, 176, 179, 182, 186, 190, **263,** 292, **346-347.**

Glossary

A

Ācārya—one who teaches by example.
Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.
Ahaṅgrahopāsaka-māyāvādī—a person engaged in fruitive activities or a person interested only in sense gratification.
Ajña—a description of Kṛṣṇa indicating that nothing is unknown to Him.
Anamra—one who offers obeisances to no one.
Antaraṅga-sevā—service performed in one's spiritual body.
Anurasa—imitation transcendental mellows.
Aparasa—opposing transcendental mellows.
Arcā-mūrti—worshipable Deity of Lord Viṣṇu.
Āśramas—the four spiritual orders of life—*brahmācārya, gṛhastha, vanaprāstha* and *sannyāsa.*
Aṣṭāṅga-yoga—the mystic *yoga* system to control the senses.
A-tattva-jña—one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead.

B

Baddha-jña—a conditioned soul who distinguishes between the Lord's body and soul.
Bhagavān—one who possesses all opulences in full.
Bāliśa—innocent, as a young boy.
Bandhu-ham—the killer of *māyā.*
Brahmaloka—topmost planet in this universe.
Brahman—the all-pervading impersonal aspect of Kṛṣṇa.
Brahma-bhūta—stage of realization at which one becomes joyful knowing he is not the body.
Brāhmaṇas—the intelligent class of men.

C

Caṇḍāla—dog-eaters.
Catuḥsama—mixture of sandalwood pulp, camphor, aguru, and musk.

D

Dakṣiṇa—an offering made by the disciple to the spiritual master at the time of initiation.

Deva-dāsīs—māhārīs, professional dancing and singing girls trained to dramatize Vaiṣṇava ideology.
Dola-yātrā ceremony—swing festival for the Deities.
Durgā-maṇḍapa—the place in a house where mother Durgā is worshiped.

G

Gosvāmī—one who controls his sense gratification and serves Caitanya.
Govardhana-śilā—a stone from Govardhana hill in Vṛndāvana which is worshipable as Kṛṣṇa Himself.
Grāmya-kathā—talk concerning family life.
Grāmya-kavi—one who writes only about the relationship between man and woman.
Gṛham andhakūpam—family affection.
Gṛhastha—a householder who follows the rules of saintly life.
Gṛhavrata—one who is attached to living in a confortable home although it is actually miserable.
Gṛhavratas—those determined to continue following the materialistic way of life.
Guru—spiritual master.

Impersonal monism—philosophy that everything is one, and that the Absolute Truth is not a person.
Indra—the King of heaven.

J

Jagad-guru—the spiritual master of the entire world.
Jñāna—knowledge.
Jñānī—a transcendentalist interested in speculative philosophy.

K

Kaniṣṭha-adhikārī—lowest class of devotee.
Karma—fruitive work, for which one must accept good or bad reactions.
Karma-bandanaḥ—bondage to the reactions of fruitive activities.
Karmī—a fruitive worker.
Khājā—a kind of light sweetmeat.
Kṛṣṇa-kathā—topics of Kṛṣṇa.

M

Mahā-mantra—the great chanting of deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Martya—a description of Kṛṣṇa indicating that because of His affection for His devotees, He appears like an ordinary human being.
Māyā—illusion; Kṛṣṇa's external energy.

N

Nārakī—candidate for hellish life.

P

Paṇḍita—one greatly learned in the *Vedānta-sūtras*.
Paṇḍita-mānī—word indicating that Kṛṣṇa is honored even by learned scholars.
Paramahaṁsa—topmost swanlike devotee.
Paramātmā—Supersoul; Kṛṣṇa as He is present within every heart and every atom.
Prabhu-datta deśa—place of residence given by the spiritual master or Lord Kṛṣṇa.
Prahara—three hours.
Prākṛta-sahajiyā—materialistic so-called devotees who take everything very lightly.
Prasāda—the mercy of the Lord; or foodstuffs offered to Him.
Purāṇas—the eighteen very old books which are histories of this and other planets.
Puruṣa-adhama—the Personality of Godhead, under whom all other persons remain.
Puṣpa-añjali—the ceremony of offering flowers to the Lord.

R

Rasa—mellow.
Rāsa-līlā—Kṛṣṇa's pastime of dancing with the *gopīs*.
Ratha-yātrā festival—Lord Jagannātha's car festival.

S

Sac-cid-ānanda-vigraha—the form of eternality, bliss and knowledge—characteristic of Kṛṣṇa.
Sahajiyās—See: *Prākṛta-sahajiyās*.
Sajātīyāśaya-snigdha—pleasing to the same class of people.
Śālagrāma-śilā—a special stone worshipable as Lord Viṣṇu.
Sandeśa—a delicate sweetmeat made with curd and sugar.

Sannyāsī—one in the renounced order of life.
Sarasvatī—goddess of learning.
Śarīrī—the owner of the body.
Śāstra—revealed scripture.
Siṁha-dvāra—the main gate of the Jagannātha temple.
Śūdra—the working or servant class of men.
Śvapaca—lowborn person.
Svarāt—independent quality of the Supreme Lord.

T

Tulasī—a great devotee in the form of a plant. This plant is very dear to the Lord, and its leaves are always offered to His lotus feet.

U

Upala-bhoga—morning refreshments offered to the Deity.
Uparasa—submellows.
Uttama-śloka—name of Kṛṣṇa which means "one who is praised by sublime prayers."

V

Vācāla—a person who can speak according to Vedic authority.
Vairāgī—a person in the renounced order of life.
Vaiṣṇava-aparādha—an offense to the devotee of Kṛṣṇa.
Varṇas—the social orders—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*.
Viṣayīs—blind materialistic enjoyers.
Vṛndāvana—the site of Kṛṣṇa's transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago.

Y

Yadvā-tadvā kavi—one who writes poetry without proper knowledge.
Yoga—process of linking with the Supreme Lord.
Yogī—one who practices faithfully a system of *yoga*.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ং ṁ *(anusvāra)* ঁ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in g*o*; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য়
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in dwarf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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ANTYA-LĪLĀ
Volume 2

ŚRĪ CAITANYA-CARITĀMṚTA

The Pastimes of Lord Caitanya Mahāprabhu

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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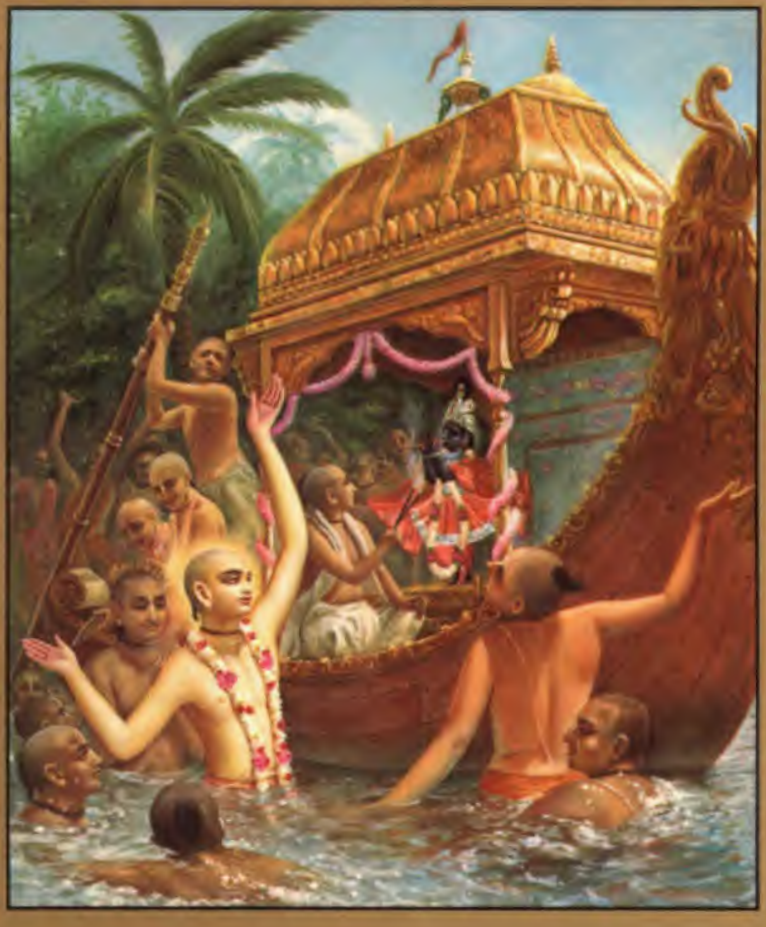
The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

ANTYA-LĪLĀ Volume 3



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A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta

It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)

Śrī Caitanya-caritāmṛta

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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The temple of Jagannātha Purī in Orissa, where Śrī Caitanya Mahāprabhu resided during the last eighteen years of His manifest presence in this world.

Narendra-sarovara, the celebrated lake in the garden near Jagannātha Purī, where Lord Govinda performed His water pastimes with all the devotees. (*p.221*)

The gate to the Guṇḍicā temple, where the goddess of fortune arrests the servants of Lord Jagannātha during the Herā-pañcamī festival.

LEFT: The *samādhi* tomb of Śrīla Narottama dāsa Ṭhākura, the successor of Kṛṣṇadāsa Kavirāja Gosvāmī and a famous Vaisnava poet.
RIGHT: The *samādhi* tomb of Śrīla Viśvanātha Cakravartī Ṭhākura, the successor of Narottama dāsa Ṭhākura and the author of many important commentaries on Vaiṣṇava literature.

The *bhajana-kuṭī* of Śrīla Raghunātha dāsa Gosvāmī at Śrī Rādhā-kuṇḍa in Vṛndāvana.

The original Deities and *samādhi* tomb of Śrīla Rāghava Paṇḍita in the village of Pānihāṭi, West Bengal.

PLATE ONE

"When Uddhava was sent by Kṛṣṇa to see the condition of the *gopīs* in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the *gopīs* and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the *gopīs* were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the *gopīs* for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the *gopīs* would trample him and he would receive the dust of their lotus feet on his head." (*pp.26-27*)

PLATE TWO

"One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord. 'Last night there was sugar candy here,' he said. 'Therefore ants are wandering about. Alas, this renounced *sannyāsī* is attached to such sense gratification.' After speaking in this way, he got up and left. Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations. Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room." (*pp.106-107*)

PLATE THREE

"Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees. Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara. At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord. Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying. The chanting and crying of the Gauḍīya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe. Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation." (*pp.221-224*)

PLATE FOUR

"After performing *kīrtana* with His personal associates, Śrī Caitanya Mahāprabhu took *prasāda* with all of them and then asked them to return to their dwellings and take rest." (*pp.238*)

The details of the Lord's picnic (as given in *Madhya-līlā,* Chapter 12, verses 152-202) are as follows: "In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇīnātha Rāya then came in and brought all kinds of *mahā-prasāda.* Both Kāśī Miśra and Tulasī, the superintendent of the Guṇḍicā temple, brought as much *prasāda* as five hundred men could eat. Seeing the large quantity of *prasāda,* which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very satisfied. Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew that type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction. There is no one within these three worlds—save for Śrī Caitanya Mahāprabhu—who is always so willing to increase the glories of the devotees and give them satisfaction. Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when *prasāda* was being distributed, They both engaged in a type of mock fighting."

PLATE FIVE

"The chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the *kīrtana.* Due to the forceful vibration of *kīrtana,* the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound. In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance. The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love. People all around Him floated in the water of His tears. Raising His two arms, the Lord said, 'Chant! Chant!' Floating in transcendental bliss, the people responded by chanting the holy name of Hari." (*pp.230-233*)

PLATE SIX

"It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu. This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request. 'Kindly turn on one side. Let me pass to enter the room.' However, the Lord replied, 'I don't have the strength to move My body.' Govinda made his request again and again, but the Lord replied, 'I cannot move My body.' Govinda repeatedly requested, 'I want to massage Your legs,' but the Lord said, 'Do it or don't do it. It depends upon your mind.' Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him." (*pp.239-241*)

PLATE SEVEN

"Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual. The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before. As previously, He danced in front of the Jagannātha car and observed the festival of Herā-pañcamī." (*pp.247-248*)

The details of the Herā-pañcamī festival (as given in *Madhya-līlā,* Chapter 14, verses 106-135) are as follows: "The Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune arrives at the main gate of the temple accompanied by many members of her family, all of whom exhibit uncommon opulence. When the procession arrives, the maidservants of the goddess of fortune begin to arrest all the principal servants of Lord Jagannātha. The maidservants bind the servants of Jagannātha, handcuff them, and make them fall down at the lotus feet of the goddess of fortune. When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language."

PLATE EIGHT

"Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people. All the devotees asked Govinda with great eagerness, 'Have you given Śrī Caitanya Mahāprabhu the *prasāda* brought to me?' When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment, 'Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You. You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?' Śrī Caitanya Mahāprabhu replied, 'Why are you so foolishly unhappy? Bring here to Me whatever they have given you.' Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one. In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all. The hard sweets made of coconut, *mukutā nārikela,* the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu. Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, 'Is there anything more left?' Govinda replied, 'Now there are only the bags of Rāghava.' The Lord said, 'Let them remain today. I shall see them later.' The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another. He tasted a little of everything they contained and praised it for all its flavor and aroma." (*pp.250-259*)

CHAPTER 7

The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa

The following summary of Chapter Seven is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter, Lord Śrī Caitanya Mahāprabhu's meeting with Vallabha Bhaṭṭa is described. There was some joking behavior between these two personalities, and finally Śrī Caitanya Mahāprabhu corrected Vallabha Bhaṭṭa and sympathetically accepted an invitation from him. Before this, Śrī Caitanya Mahāprabhu saw that Vallabha Bhaṭṭa was greatly attached to Gadādhara Paṇḍita. Therefore He acted as if displeased with Gadādhara Paṇḍita. Later, when Vallabha Bhaṭṭa became intimately connected with the Lord, the Lord advised him to take instructions from Gadādhara Paṇḍita. Thus the Lord expressed His feelings of love for Gadādhara Paṇḍita.

TEXT 1

চৈতন্যচরণাম্ভোজমকরন্দলিহো ভজে।
যেষাং প্রসাদমাত্রেণ পামরোঽপ্যমরো ভবেৎ ॥১॥

caitanya-caraṇāmbhoja-
makaranda-liho bhaje
yeṣāṁ prasāda-mātreṇa
pāmaro 'py amaro bhavet

SYNONYMS

caitanya—of Śrī Caitanya Mahāprabhu; *caraṇa-ambhoja*—at the lotus feet; *makaranda*—the honey; *lihaḥ*—unto those engaged in licking; *bhaje*—I offer my obeisances; *yeṣām*—of whom; *prasāda-mātreṇa*—simply by the mercy; *pāmaraḥ*—a fallen soul; *api*—even; *amaraḥ*—liberated; *bhavet*—becomes.

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya —all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

বর্ষান্তরে যত গৌড়ের ভক্তগণ আইলা।
পূর্ববৎ মহাপ্রভু সবারে মিলিলা ॥ ৩ ॥

varṣāntare yata gauḍera bhakta-gaṇa āilā
pūrvavat mahāprabhu sabāre mililā

SYNONYMS

varṣa-antare—the next year; *yata*—all; *gauḍera*—of Bengal; *bhakta-gaṇa*—devotees; *āilā*—came; *pūrva-vat*—as previously; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabāre mililā*—met every one of them.

TRANSLATION

The next year, all the devotees of Bengal went to visit Śrī Caitanya Mahāprabhu, and as previously, the Lord met each and every one of them.

TEXT 4

এইমত বিলাস প্রভুর ভক্তগণ লঞা।
হেনকালে বল্লভ-ভট্ট মিলিল আসিয়া ॥ ৪ ॥

ei-mata vilāsa prabhura bhakta-gaṇa lañā
hena-kāle vallabha-bhaṭṭa milila āsiyā

SYNONYMS

ei-mata—in this way; *vilāsa*—pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with His devotees; *hena-kāle*—at this time; *vallabha-bhaṭṭa*—the greatly learned scholar named Vallabha Bhaṭṭa; *milila*—met; *āsiyā*—coming.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Purī to meet the Lord.

PURPORT

For a description of Vallabha Bhaṭṭa, one may refer to the *Madhya-līlā,* Chapter Nineteen, text 61.

TEXT 5

আসিয়া বন্দিল ভট্ট প্রভুর চরণে।
প্রভু 'ভাগবতবুদ্ধ্যে' কৈলা আলিঙ্গনে ॥ ৫ ॥

āsiyā vandila bhaṭṭa prabhura caraṇe
prabhu 'bhāgavata-buddhye' kailā āliṅgane

SYNONYMS

āsiyā—coming; *vandila*—offered obeisances; *bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-buddhye*—accepting him as a great devotee; *kailā āliṅgane*—embraced.

TRANSLATION

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

TEXT 6

মান্য করি' প্রভু তারে নিকটে বসাইলা।
বিনয় করিয়া ভট্ট কহিতে লাগিলা ॥ ৬ ॥

mānya kari' prabhu tāre nikaṭe vasāilā
vinaya kariyā bhaṭṭa kahite lāgilā

SYNONYMS

mānya kari'—with great respect; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *nikaṭe*—near; *vasāilā*—seated; *vinaya kariyā*—with great humility; *bhaṭṭa*—Vallabha Bhaṭṭa; *kahite lāgilā*—began to speak.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭa near Him. Then Vallabha Bhaṭṭa very humbly began to speak.

TEXT 7

"বহুদিন মনোরথ তোমা' দেখিবারে।
জগন্নাথ পূর্ণ কৈলা, দেখিলুঁ তোমারে॥ ৭॥

"bahu-dina manoratha tomā' dekhibāre
jagannātha pūrṇa kailā, dekhiluṅ tomāre

SYNONYMS

bahu-dina—for a long time; *manoratha*—my desire; *tomā' dekhibāre*—to see You; *jagannātha*—Lord Jagannātha; *pūrṇa kailā*—has fulfilled; *dekhiluṅ tomāre*—I have seen You.

TRANSLATION

"For a long time," he said, "I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

TEXT 8

তোমার দর্শন যে পায় সেই ভাগ্যবান্।
তোমাকে দেখিয়ে,—যেন সাক্ষাৎ ভগবান্॥ ৮॥

tomāra darśana ye pāya sei bhāgyavān
tomāke dekhiye, ——yena sākṣāt bhagavān

SYNONYMS

tomāra darśana—Your audience; *ye pāya*—anyone who gets; *sei*—he; *bhāgyavān*—very fortunate; *tomāke dekhiye*—I see You; *yena*—as if; *sākṣāt bhagavān*—directly the Supreme Personality of Godhead.

TRANSLATION

"One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

TEXT 9

তোমারে যে স্মরণ করে, সে হয় পবিত্র।
দর্শনে পবিত্র হবে,—ইথে কি বিচিত্র?॥ ৯॥

tomāre ye smaraṇa kare, se haya pavitra
darśane pavitra habe, ——ithe ki vicitra?

SYNONYMS

tomāre—You; *ye*—anyone who; *smaraṇa kahe*—remembers; *se*—he; *haya*—becomes; *pavitra*—purified; *darśane*—by seeing; *pavitra*—purified; *habe*—will be; *ithe*—in this; *ki vicitra*—what astonishment.

TRANSLATION

"Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

TEXT 10

যেষাং সংস্মরণাৎ পুংসাং সদ্যঃ শুধ্যন্তি বৈ গৃহাঃ।
কিং পুনর্দর্শনস্পর্শপাদশৌচাসনাদিভিঃ॥ ১০॥

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

SYNONYMS

yeṣām—of whom; *saṁsmaraṇāt*—by remembrance; *puṁsām*—of persons; *sadyaḥ*—immediately; *śuddhyanti*—become purified; *vai*—certainly; *gṛhāḥ*—the houses; *kim punaḥ*—what to speak of; *darśana*—by seeing; *sparśa*—touching; *pāda-śauca*—washing the feet; *āsana-ādibhiḥ*—by offering a seat and so on.

TRANSLATION

" 'One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.19.33).

TEXT 11

কলিকালের ধর্ম—কৃষ্ণনাম-সঙ্কীর্তন।
কৃষ্ণ-শক্তি বিনা নহে তার প্রবর্তন ॥ ১১ ॥

kali-kālera dharma——kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

SYNONYMS

kali-kālera—of this age of Kali; *dharma*—the duty; *kṛṣṇa-nāma-saṅkīrtana*—chanting the holy name of Lord Kṛṣṇa; *kṛṣṇa-śakti vinā*—without being empowered by Lord Kṛṣṇa; *nahe*—is not; *tāra*—of that; *pravartana*—propagation.

TRANSLATION

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

TEXT 12

তাহা প্রবর্তাইলা তুমি,—এই ত 'প্রমাণ'।
কৃষ্ণশক্তি ধর তুমি,—ইথে নাহি আন ॥ ১২ ॥

tāhā pravartāilā tumi, ——ei ta 'pramāṇa'
kṛṣṇa-śakti dhara tumi, ——ithe nāhi āna

SYNONYMS

tāhā—that; *pravartāilā*—have propagated; *tumi*—You; *ei*—this; *ta* —certainly; *pramāṇa*—evidence; *kṛṣṇa-śakti*—the energy of Kṛṣṇa; *dhara*—bear; *tumi*—You; *ithe nāhi āna*—there is no question about it.

TRANSLATION

"You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

PURPORT

Śrī Madhvācārya has brought our attention to this quotation from the *Nārāyaṇa-saṁhitā:*

dvāparīyair janair viṣṇuḥ
pañcarātraiś ca kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the *pāñcarātrikī* system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (*jagad-guru*). One cannot become an *ācārya* simply by mental speculation. The true *ācārya* presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true *ācārya,* the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. Indeed, he is personally embracing Kṛṣṇa. He is therefore the spiritual master of all the *varṇas* (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*) and all the *āśramas* (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*). Since he is understood to be the most advanced devotee, he is called *paramahaṁsa-ṭhākura. Ṭhākura* is a title of honor offered to the *paramahaṁsa.* Therefore one who acts as an *ācārya,* directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called *paramahaṁsa-ṭhākura.*

TEXT 13

জগতে করিলা তুমি কৃষ্ণনাম প্রকাশে ।
যেই তোমা দেখে, সেই কৃষ্ণপ্রেমে ভাসে ॥ ১৩ ॥

jagate karilā tumi kṛṣṇa-nāma prakāśe
yei tomā dekhe, sei kṛṣṇa-preme bhāse

SYNONYMS

jagate—throughout the entire world; *karilā*—have done; *tumi*—You; *kṛṣṇa-nāma prakāśe*—manifestation of the holy name of Lord Kṛṣṇa; *yei*—anyone who; *tomā dekhe*—sees You; *sei*—he; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *bhāse*—floats.

TRANSLATION

"You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa.

TEXT 14

প্রেম-পরকাশ নহে কৃষ্ণশক্তি বিনে।
'কৃষ্ণ'—এক প্রেমদাতা, শাস্ত্র-প্রমাণে ॥ ১৪ ॥

prema-parakāśa nahe kṛṣṇa-śakti vine
'kṛṣṇa'—eka prema-dātā, śāstra-pramāṇe

SYNONYMS

prema—of ecstatic love of Kṛṣṇa; *parakāśa*—manifestation; *nahe*—cannot be; *kṛṣṇa-śakti vine*—without the power of Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *eka*—the only one; *prema-dātā*—giver of *prema; śāstra-pramāṇe*—the verdict of all revealed scriptures.

TRANSLATION

"Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

TEXT 15

সন্ত্ববতারা বহবঃ পুষ্করনাভস্য সর্বতোভদ্রাঃ।
কৃষ্ণাদন্যঃ কো বা লতাস্বপি প্রেমদো ভবতি ॥" ১৫ ॥

santv avatārā bahavaḥ
puṣkara-nābhasya sarvato-bhadrāḥ
kṛṣṇād anyaḥ ko vā latāsv
api premado bhavati"

SYNONYMS

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *puṣkara-nābhasya*—of the Lord, from whose navel grows a lotus flower; *sarvataḥ-bhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyaḥ*—other; *kaḥ vā*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-daḥ*—the bestower of love; *bhavati*—is.

TRANSLATION

" 'There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is found in the *Laghu-bhāgavatāmṛta* (1.5.37).

TEXT 16

মহাপ্রভু কহে—"শুন, ভট্ট মহামতি ।
মায়াবাদী সন্ন্যাসী আমি, না জানি কৃষ্ণভক্তি ॥ ১৬ ॥

mahāprabhu kahe—"śuna, bhaṭṭa mahā-mati
māyāvādī sannyāsī āmi, nā jāni kṛṣṇa-bhakti

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu replied; *śuna*—please hear; *bhaṭṭa*—My dear Vallabha Bhaṭṭa; *mahā-mati*—learned scholar; *māyāvādī*—in the Māyāvāda school; *sannyāsī—sannyāsī; āmi*—I; *nā jāni*—I do not know; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

TEXT 17

অদ্বৈতাচার্য-গোসাঞি—'সাক্ষাৎ ঈশ্বর' ।
তাঁর সঙ্গে আমার মন হইল নির্মল ॥ ১৭ ॥

advaitācārya-gosāñi—'sākṣāt īśvara'
tāṅra saṅge āmāra mana ha-ila nirmala

SYNONYMS

advaita-ācārya-gosāñi—Advaita Ācārya; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *tāṅra saṅge*—by His association; *āmāra*—My; *mana*—mind; *ha-ila*—has become; *nirmala*—purified.

TRANSLATION

"Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

TEXT 18

সর্বশাস্ত্রে কৃষ্ণভক্ত্যে নাহি যাঁর সম।
অতএব 'অদ্বৈত-আচার্য' তাঁর নাম ॥ ১৮ ॥

sarva-śāstre kṛṣṇa-bhaktye nāhi yāṅra sama
ataeva 'advaita-ācārya' tāṅra nāma

SYNONYMS

sarva-śāstre—in all revealed scriptures; *kṛṣṇa-bhaktye*—in the devotional service of Lord Kṛṣṇa; *nāhi*—is not; *yāṅra*—of whom; *sama*—equal; *ataeva*—therefore; *advaita*—without a competitor; *ācārya*—*ācārya; tāṅra nāma*—His name.

TRANSLATION

"He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

TEXT 19

যাঁহার কৃপাতে ম্লেচ্ছের হয় কৃষ্ণভক্তি।
কে কহিতে পারে তাঁর বৈষ্ণবতা-শক্তি ? ১৯ ॥

yāṅhāra kṛpāte mlecchera haya kṛṣṇa-bhakti
ke kahite pāre tāṅra vaiṣṇavatā-śakti?

SYNONYMS

yāṅhāra—whose; *kṛpāte*—by mercy; *mlecchera*—of *mlecchas; haya*—is; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *ke*—who; *kahite pāre*—can describe; *tāṅra*—His; *vaiṣṇavatā-śakti*—power of Vaiṣṇavism.

TRANSLATION

"He is such a great personality that by His mercy He can convert even the meateaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

PURPORT

It is extremely difficult to convert a *mleccha,* or meateater, into a devotee of Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.

TEXT 20

নিত্যানন্দ-অবধূত—'সাক্ষাৎ ঈশ্বর'।
ভাবোন্মাদে মত্ত কৃষ্ণপ্রেমের সাগর ॥ ২০ ॥

nityānanda-avadhūta — 'sākṣāt īśvara'
bhāvonmāde matta kṛṣṇa-premera sāgara

SYNONYMS

nityānanda—Lord Nityānanda; *avadhūta*—*paramahaṁsa; sākṣāt īśvara*—directly the Supreme Personality of Godhead; *bhāva-unmāde*—by the madness of ecstatic love; *matta*—overwhelmed, intoxicated; *kṛṣṇa-premera*—of love of Kṛṣṇa; *sāgara*—the ocean.

TRANSLATION

"Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

TEXT 21

ষড়্‌দর্শন-বেত্তা ভট্টাচার্য-সার্বভৌম।
ষড়্‌দর্শনে জগদ্‌গুরু ভাগবতোত্তম ॥ ২১ ॥

ṣaḍ-darśana-vettā bhaṭṭācārya-sārvabhauma
ṣaḍ-darśane jagad-guru bhāgavatottama

SYNONYMS

ṣaṭ-darśana—of the six philosophical theses; *vettā*—the knower; *bhaṭṭācārya-sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ṣaṭ-darśane*—in six philosophical theses; *jagat-guru*—the spiritual master of the entire world; *bhāgavata-uttama*—the best of the devotees.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in the six paths of philosophy. He is the best of devotees.

TEXT 22

তেঁহ দেখাইলা মোরে ভক্তিযোগ-পার।
তাঁর প্রসাদে জানিলুঁ 'কৃষ্ণভক্তিযোগ' সার ॥ ২২ ॥

teṅha dekhāilā more bhakti-yoga-pāra
tāṅra prasāde jāniluṅ 'kṛṣṇa-bhakti-yoga' sāra

SYNONYMS

teṅha—he; *dekhāilā*—has shown; *more*—to Me; *bhakti-yoga*—of devotional service; *pāra*—the limit; *tāṅra prasāde*—by his mercy; *jāniluṅ*—I have understood; *kṛṣṇa-bhakti*—of devotional service to Lord Kṛṣṇa; *yoga*—of the *yoga* system; *sāra*—the essence.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

TEXT 23

রামানন্দ-রায় কৃষ্ণ-রসের 'নিধান'।
তেঁহ জানাইলা—কৃষ্ণ—স্বয়ং ভগবান্॥ ২৩॥

rāmānanda-rāya kṛṣṇa-rasera 'nidhāna'
teṅha jānāilā——kṛṣṇa——svayaṁ bhagavān

SYNONYMS

rāmānanda-rāya—Śrīla Rāmānanda Rāya; *kṛṣṇa-rasera*—of the transcendental mellow of Kṛṣṇa's devotional service; *nidhāna*—the mine; *teṅha*—he; *jānāilā*—has given instruction; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellows of Lord Kṛṣṇa's devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 24

তাতে প্রেমভক্তি—'পুরুষার্থ-শিরোমণি'।
রাগমার্গে প্রেমভক্তি 'সর্বাধিক' জানি॥ ২৪॥

tāte prema-bhakti——'puruṣārtha-śiromaṇi'
rāga-mārge prema-bhakti 'sarvādhika' jāni

SYNONYMS

tāte—therefore; *prema-bhakti*—devotional service in ecstatic love; *puruṣa-artha*—of all goals of human life; *śiromaṇi*—the crown jewel; *rāga-mārge*—on the path of spontaneous love; *prema-bhakti*—love of Kṛṣṇa; *sarva-adhika*—the highest of all; *jāni*—I can understand.

TRANSLATION

"Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

PURPORT

Puruṣārtha ("the goal of life") generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of *puruṣārthas,* love of Godhead stands supreme. It is called *parama-puruṣārtha* (the supreme goal of life) or *puruṣārtha-śiromaṇi* (the most exalted of all *puruṣārthas*). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

TEXT 25

দাস্য, সখ্য, বাৎসল্য, আর যে শৃঙ্গার।
দাস, সখা, গুরু, কান্তা,—'আশ্রয়' যাহার ॥ ২৫ ॥

dāsya, sakhya, vātsalya, āra ye śṛṅgāra
dāsa, sakhā, guru, kāntā, —'āśraya' yāhāra

SYNONYMS

dāsya—servitude; *sakhya*—friendship; *vātsalya*—paternal love; *āra*—and; *ye*—that; *śṛṅgāra*—conjugal love; *dāsa*—the servant; *sakhā*—friend; *guru*—superior; *kāntā*—lover; *āśraya*—the shelter; *yāhāra*—of which.

TRANSLATION

"The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dāsya, sakhya, vātsalya and śṛṅgāra.

TEXT 26

'ঐশ্বর্যজ্ঞানযুক্ত', 'কেবল'-ভাব আর।
ঐশ্বর্য-জ্ঞানে না পাই ব্রজেন্দ্রকুমার ॥ ২৬ ॥

'aiśvarya-jñāna-yukta', 'kevala'-bhāva āra
aiśvarya-jñāne nā pāi vrajendra-kumāra

SYNONYMS

aiśvarya-jñāna-yukta—with understanding of the opulences; *kevala*—pure; *bhāva*—emotion; *āra*—also; *aiśvarya-jñāne*—by understanding of the opulences; *nā pāi*—one does not get; *vrajendra-kumāra*—the son of Nanda Mahārāja.

TRANSLATION

"There are two kinds of emotion [bhāva]. Emotion with an understanding of the Lord's full opulences is called aiśvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

PURPORT

Vide *Madhya-līlā,* Chapter Nineteen, text 192.

TEXT 27

নায়ং সুখাপো ভগবান্ দেহিনাং গোপিকাসুতঃ।
জ্ঞানিনাঞ্চাত্মভূতানাং যথা ভক্তিমতামিহ ॥ ২৭ ॥

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhakti-matām iha

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; ca—and; *ātma-bhūtānām*—for persons performing severe austerities and penances or for personal associates; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-

realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.9.21).

TEXT 28

'আত্মভূত'-শব্দে কহে 'পারিষদগণ'।
ঐশ্বর্য-জ্ঞানে লক্ষ্মী না পাইলা ব্রজেন্দ্রনন্দন॥ ২৮॥

'ātma-bhūta'-śabde kahe 'pāriṣada-gaṇa'
aiśvarya-jñāne lakṣmī nā pāilā vrajendra-nandana

SYNONYMS

ātma-bhūta-śabde—the word *ātma-bhūta; kahe*—means; *pāriṣada-gaṇa*—personal associates; *aiśvarya-jñāne*—in the understanding of opulence; *lakṣmī*—the goddess of fortune; *nā pāilā*—could not get; *vrajendra-nandana*—the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"The word 'ātma-bhūta' means 'personal associates.' Through the understanding of opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

PURPORT

Lakṣmī, the goddess of fortune, has complete knowledge of Kṛṣṇa's opulences, but she could not achieve the association of Kṛṣṇa by dint of such knowledge. The devotees in Vṛndāvana, however, actually enjoy the association of Kṛṣṇa.

TEXT 29

নায়শ্রিয়োঽ ঙ্গ উ নিতান্তরতেঃ প্রসাদঃ
স্বর্যোষিতাং নলিনগন্ধরুচাং কুতোঽন্যাঃ।
রাসোৎসবেঽস্য ভুজদণ্ডগৃহীতকণ্ঠ-
লব্ধাশিষাং য উদগাদ্ব্রজসুন্দরীণাম্॥ ২৯॥

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ

rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

TEXT 30

শুদ্ধভাবে সখা করে স্কন্ধে আরোহণ।
শুদ্ধভাবে ব্রজেশ্বরী করেন বন্ধন॥ ৩০॥

śuddha-bhāve sakhā kare skandhe ārohaṇa
śuddha-bhāve vrajeśvarī karena bandhana

SYNONYMS

śuddha-bhāve—in pure consciousness; *sakhā*—friend; *kare*—does; *skandhe*—on the shoulder; *ārohaṇa*—rising; *śuddha-bhāve*—in pure consciousness; *vraja-īśvarī*—the Queen of Vraja; *karena bandhana*—binds.

TRANSLATION

"In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

PURPORT

Śuddha-bhāva, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in *śuddha-bhāva* is inclined to love Kṛṣṇa as a friend or son.

TEXT 31

'মোর সখা', 'মোর পুত্র',– এই 'শুদ্ধ' মন।
অতএব শুক-ব্যাস করে প্রশংসন॥ ৩১॥

'mora sakhā,' 'mora putra,'——ei 'śuddha' mana
ataeva śuka-vyāsa kare praśaṁsana

SYNONYMS

mora sakhā—my friend; *mora putra*—my son; *ei*—this; *śuddha*—pure; *mana*—consciousness; *ataeva*—therefore; *śuka-vyāsa*—Śukadeva Gosvāmī and Vyāsadeva; *kare praśaṁsana*—praise.

TRANSLATION

"In pure Kṛṣṇa consciousness, without knowledge of the Lord's opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

TEXT 32

ইত্থং সতাং ব্রহ্মসুখানুভূত্যা
দাস্যং গতানাং পরদৈবতেন।
মায়াশ্রিতানাং নরদারকেণ
সাকং বিজহ্রুঃ কৃতপুণ্যপুঞ্জাঃ॥ ৩২॥

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

ittham—in this way; *satām*—of persons who prefer the impersonal feature of the Lord; *brahma*—of the impersonal effulgence; *sukha*—by the happiness; *anubhūtyā*—who is realized; *dāsyam*—the mode of servitude; *gatānām*—of those who have accepted; *para-daivatena*—who is the supreme worshipable

Deity; *māyā-āśritānām*—for ordinary persons under the clutches of external energy; *nara-dārakeṇa*—with He who is like a boy of this material world; *sākam*—in friendship; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—those who have accumulated volumes of pious activities.

TRANSLATION

" 'Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys.'

PURPORT

This verse is from the *Śrīmad-Bhāgavatam* (10.12.11).

TEXT 33

ত্রয্যা চোপনিষদ্ভিশ্চ সাংখ্যযোগৈশ্চ সাত্বতৈঃ।
উপগীয়মানমাহাত্ম্যং হরিং সাঽমন্যতাত্মজম্ ॥ ৩৩ ॥

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sāmanyatātmajam

SYNONYMS

trayyā—by followers of the three *Vedas* who perform great sacrifices like Indra and other demigods; *ca*—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads,* the topmost portion of Vedic knowledge; *ca*—also; *sāṅkhya*—by the philosophers who analytically study the universe; *yogaiḥ*—by mystic *yogīs;* *ca*—and; *sātvataiḥ*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other Vedic literatures; *upagīyamāna*—being sung; *māhātmyam*—whose glories; *harim*—unto the Supreme Personality of Godhead; *sā*—she, mother Yaśodā; *amanyata*—considered; *ātma-jam*—her own son, born out of her body.

TRANSLATION

" 'When mother Yaśodā saw all the universes within the mouth of Kṛṣṇa, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who

offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upaniṣads, great philosophers who analytically study the universe, great yogīs who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.8.45).

TEXT 34

নন্দঃ কিমকরোদ্‌ব্রহ্মন্ শ্রেয় এবং মহোদয়ম্ ।
যশোদা বা মহাভাগা পপৌ যস্যাঃ স্তনং হরিঃ ॥ ৩৪ ॥

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

SYNONYMS

nandaḥ—Nanda Mahārāja; *kim*—what; *akarot*—has performed; *brahman*—O *brāhmaṇa; śreyaḥ*—auspicious activities; *evam*—thus; *mahā-udayam*—rising to such an exalted position as the father of Kṛṣṇa; *yaśodā*—mother Yaśodā; *vā*—or; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breasts; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

"'O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.8.46).

TEXT 35

ঐশ্বর্য দেখিলেহ 'শুদ্ধের' নহে ঐশ্বর্য জ্ঞান ।
অতএব ঐশ্বর্য হইতে 'কেবল'-ভাব প্রধান ॥ ৩৫ ॥

aiśvarya dekhileha 'śuddhera' nahe aiśvarya-jñāna
ataeva aiśvarya ha-ite 'kevala'-bhāva pradhāna

SYNONYMS

aiśvarya—opulence; *dekhileha*—even after seeing; *śuddhera*—of a pure devotee; *nahe*—is not; *aiśvarya-jñāna*—knowledge of opulence; *ataeva*—therefore; *aiśvarya ha-ite*—than the understanding of opulence; *kevala-bhāva*—pure emotion; *pradhāna*—more eminent.

TRANSLATION

"Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord's opulence.

TEXT 36

এ সব শিখাইলা মোরে রায়-রামানন্দ।
অনর্গল রসবেত্তা প্রেমসুখানন্দ ॥ ৩৬ ॥

e saba śikhāilā more rāya-rāmānanda
anargala rasa-vettā prema-sukhānanda

SYNONYMS

e *saba*—all this; *śikhāilā*—instructed; *more*—unto Me; *rāya-rāmānanda*—Rāmānanda Rāya; *anargala*—incessantly; *rasa-vettā*—one who understands transcendental mellows; *prema-sukha-ānanda*—absorbed in the happiness of ecstatic love of Kṛṣṇa.

TRANSLATION

"Rāmānanda Rāya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who has instructed Me all this.

TEXT 37

কহন না যায় রামানন্দের প্রভাব।
রায়-প্রসাদে জানিলুঁ ব্রজের 'শুদ্ধ' ভাব ॥ ৩৭ ॥

kahana nā yāya rāmānandera prabhāva
rāya-prasāde jāniluṅ vrajera 'śuddha' bhāva

SYNONYMS

kahana nā yāya—cannot be described; *rāmānandera prabhāva*—the influence of Rāmānanda Rāya; *rāya*—of Rāmānanda Rāya; *prasāde*—by the mercy;

jāniluṅ—I have understood; *vrajera*—of the inhabitants of Vraja; *śuddha bhāva*—unalloyed love.

TRANSLATION

"It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

TEXT 38

দামোদর-স্বরূপ—'প্রেমরস' মূর্তিমান্।
যাঁর সঙ্গে হৈল ব্রজ-মধুর-রস-জ্ঞান ॥ ৩৮ ॥

dāmodara-svarūpa——'prema-rasa' mūrtimān
yāṅra saṅge haila vraja-madhura-rasa-jñāna

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; *prema-rasa*—the transcendental mellows of ecstatic love; *mūrtimān*—personified; *yāṅra saṅge*—by whose association; *haila*—there was; *vraja*—of Vraja; *madhura-rasa*—of the mellow of conjugal love; *jñāna*—knowledge.

TRANSLATION

"The transcendental mellow of ecstatic love is personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana's transcendental mellow of conjugal love.

TEXT 39

'শুদ্ধপ্রেম' ব্রজদেবীর—কামগন্ধহীন।
'কৃষ্ণসুখতাৎপর্য',—এই তার চিহ্ন ॥ ৩৯ ॥

'śuddha-prema' vraja-devīra——kāma-gandha-hīna
'kṛṣṇa-sukha-tātparya', ——ei tāra cihna

SYNONYMS

śuddha-prema—unalloyed love; *vraja-devīra*—of the *gopīs* or Śrīmatī Rādhārāṇī; *kāma-gandha-hīna*—without a scent of material lust; *kṛṣṇa*—of Kṛṣṇa; *sukha*—happiness; *tātparya*—the purpose; *ei*—this; *tāra*—of that; *cihna*—the symptom.

TRANSLATION

"The unalloyed love of the gopīs and Śrīmatī Rādhārāṇī is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Kṛṣṇa.

TEXT 40

যত্তে সুজাতচরণাম্বুরুহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধীমহি কর্কশেষু।
তেনাটবীমটসি তদ্ব্যথতে ন কিং স্বিৎ
কূর্পাদিভির্ভ্রমতি ধীর্ভবদায়ুষাং নঃ ॥ ৪০ ॥

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyuṣām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

" 'O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.'

PURPORT

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.19).

TEXT 41

গোপীগণের শুদ্ধপ্রেম ঐশ্বর্যজ্ঞানহীন।
প্রেমেতে ভর্ৎসনা করে এই তার চিহ্ন ॥ ৪১ ॥

gopī-gaṇera śuddha-prema aiśvarya-jñāna-hīna
premete bhartsanā kare ei tāra cihna

SYNONYMS

gopī-gaṇera—of the *gopīs; śuddha-prema*—unalloyed love; *aiśvarya-jñāna-hīna*—devoid of knowledge of opulences; *premete*—of pure love; *bhartsanā*—chastisement; *kare*—do; *ei*—this; *tāra*—of that; *cihna*—the symptom.

TRANSLATION

"Obsessed with pure love, without knowledge of opulences, the gopīs sometimes chastised Kṛṣṇa. That is a symptom of pure ecstatic love.

TEXT 42

পতিসুতান্বয়ভ্রাতৃবান্ধবা-
নতিবিলঙ্ঘ্য তেঽন্ত্যচ্যুতাগতাঃ।
গতিবিদস্তবোদ্গীতমোহিতাঃ
কিতব যোষিতঃ কস্ত্যজেন্নিশি ॥ ৪২ ॥

pati-sutānvaya-bhrātṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

SYNONYMS

pati—husbands; *suta*—sons; *anvaya*—family; *bhrātṛ*—brothers; *bāndhavān*—friends; *ativilaṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidaḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yoṣitaḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

TRANSLATION

" 'O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.31.16).

TEXT 43

সর্বোত্তম ভজন এই সর্বভক্তি জিনি'।
অতএব কৃষ্ণ কহে,—'আমি তোমার ঋণী' ॥ ৪৩ ॥

sarvottama bhajana ei sarva-bhakti jini'
ataeva kṛṣṇa kahe, ——'āmi tomāra ṛṇī'

SYNONYMS

sarva-uttama—above all; *bhajana*—devotional service; *ei*—this; *sarva-bhakti*—all types of *bhakti; jini'*—conquering; *ataeva*—therefore; *kṛṣṇa kahe*—Lord Kṛṣṇa says; *āmi*—I; *tomāra*—your; *ṛṇī*—debtor.

TRANSLATION

"The conjugal love of the gopīs is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Kṛṣṇa is obliged to say, 'My dear gopīs, I cannot repay you. Indeed, I am always indebted to you.'

TEXT 44

ন পারয়েঽহং নিরবদ্যসংযুজাং
স্বসাধুকৃত্যং বিবুধায়ুষাপি বঃ।
যা মাঽভজন্ দুর্জরগেহশৃঙ্খলাঃ
সংবৃশ্চ্য তদ্বঃ প্রতিযাতু সাধুনা ॥ ৪৪ ॥

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

SYNONYMS

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyam*—proper compensation; *vibudha-āyuṣā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya-geha-śṛṅkhalāḥ*—the chains of household life, which are difficult to overcome; *saṁvṛścya*—cutting; *tat*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

TRANSLATION

" 'O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.32.22).

TEXT 45

ঐশ্বর্য-জ্ঞান হৈতে কেবলা-ভাব—প্রধান।
পৃথিবীতে ভক্ত নাহি উদ্ধব-সমান ॥ ৪৫ ॥

aiśvarya-jñāna haite kevalā-bhāva——pradhāna
pṛthivīte bhakta nāhi uddhava-samāna

SYNONYMS

aiśvarya-jñāna haite—than transcendental love in opulence; *kevalā-bhāva*—pure love; *pradhāna*—more prominent; *pṛthivīte*—on the surface of the world; *bhakta nāhi*—there is no devotee; *uddhava-samāna*—like Uddhava.

TRANSLATION

"Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

TEXT 46

তেঁহ যাঁর পদধূলি করেন প্রার্থন।
স্বরূপের সঙ্গে পাইলুঁ এ সব শিক্ষণ ॥ ৪৬ ॥

teṅha yāṅra pada-dhūli karena prārthana
svarūpera saṅge pāiluṅ e saba śikṣaṇa

SYNONYMS

teṅha—he; *yāṅra*—whose; *pada-dhūli*—dust of the lotus feet; *karena prārthana*—desires; *svarūpera saṅge*—from Svarūpa Dāmodara; *pāiluṅ*—I have gotten; e *saba*—all these; *śikṣaṇa*—instructions.

TRANSLATION

"Uddhava desires to take on his head the dust of the gopīs' lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

TEXT 47

আসামহো চরণরেণুজুষামহং স্যাং
বৃন্দাবনে কিমপি গুল্মলতৌষধীনাম্।
যা দুস্ত্যজং স্বজনমার্যপথঞ্চ হিত্বা
ভেজুর্মুকুন্দপদবীং শ্রুতিভির্বিমৃগ্যাম্ ॥ ৪৭ ॥

āsām aho caraṇa-reṇu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām

SYNONYMS

āsām—of the *gopīs; aho*—oh; *caraṇa-reṇu*—the dust of the lotus feet; *juṣām*—devoted to; *aham syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—anyone; *gulma-latā-auṣadhīnām*—among bushes, creepers and herbs; *yā*—they who; *dustyajam*—very difficult to give up; *sva-janam*—family members; *ārya-patham*—the path of chastity; *ca*—and; *hitvā*—giving up; *bhejuḥ*—worshiped; *mukunda-padavīm*—the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ*—by the *Vedas; vimṛgyām*—to be searched for.

TRANSLATION

" 'The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition of the *gopīs* in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the *gopīs* and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the *gopīs* were severely afflicted by their

separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the *gopīs* for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the *gopīs* would trample him and he would receive the dust of their lotus feet on his head.

TEXT 48

হরিদাস-ঠাকুর—মহাভাগবত-প্রধান।
প্রতি দিন লয় তেঁহ তিনলক্ষ নাম ॥ ৪৮ ॥

haridāsa-ṭhākura——mahā-bhāgavata-pradhāna
prati dina laya teṅha tina-lakṣa nāma

SYNONYMS

haridāsa-ṭhākura—Haridāsa Ṭhākura; *mahā-bhāgavata-pradhāna*—the topmost of all pure devotees; *prati dina*—every day; *laya*—chants; *teṅha*—he; *tina-lakṣa nāma*—300,000 holy names of the Lord.

TRANSLATION

"Haridāsa Ṭhākura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

TEXT 49

নামের মহিমা আমি তাঁর ঠাঞি শিখিলুঁ।
তাঁর প্রসাদে নামের মহিমা জানিলুঁ ॥ ৪৯ ॥

nāmera mahimā āmi tāṅra ṭhāñi śikhiluṅ
tāṅra prasāde nāmera mahimā jāniluṅ

SYNONYMS

nāmera mahimā—the glories of the holy name; *āmi*—I; *tāṅra ṭhāñi*—from him; *śikhiluṅ*—have learned; *tāṅra prasāde*—by his mercy; *nāmera*—of the holy name; *mahimā*—the glories; *jāniluṅ*—I could understand.

TRANSLATION

"I have learned about the glories of the Lord's holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories.

TEXTS 50-52

আচার্যরত্ন আচার্যনিধি পণ্ডিত-গদাধর।
জগদানন্দ, দামোদর, শঙ্কর, বক্রেশ্বর ॥ ৫০ ॥
কাশীশ্বর, মুকুন্দ, বাসুদেব, মুরারি।
আর যত ভক্তগণ গৌড়ে অবতরি' ॥ ৫১ ॥
কৃষ্ণ-নাম-প্রেম কৈলা জগতে প্রচার।
ইঁহা সবার সঙ্গে কৃষ্ণভক্তি যে আমার"॥ ৫২ ॥

ācāryaratna ācāryanidhi paṇḍita-gadādhara
jagadānanda, dāmodara, śaṅkara, vakreśvara

kāśīśvara, mukunda, vāsudeva, murāri
āra yata bhakta-gaṇa gauḍe avatari'

kṛṣṇa-nāma-prema kailā jagate pracāra
iṅhā sabāra saṅge kṛṣṇa-bhakti ye āmāra"

SYNONYMS

ācāryaratna—Ācāryaratna; *ācāryanidhi*—Ācāryanidhi; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *śaṅkara*—Śaṅkara; *vakreśvara*—Vakreśvara; *kāśīśvara*—Kāśīśvara; *mukunda*—Mukunda; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *āra*—and; *yata*—as many as; *bhakta-gaṇa*—devotees; *gauḍe*—in Bengal; *avatari'*—having descended; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—ecstatic love of Kṛṣṇa; *kailā*—did; *jagate*—all over the world; *pracāra*—preaching; *iṅhā sabāra*—of all of them; *saṅge*—by association; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *ye*—which; *āmāra*—My.

TRANSLATION

"Ācāryaratna, Ācāryanidhi, Gadādhara Paṇḍita, Jagadānanda, Dāmodara, Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Kṛṣṇa and the value of love for Him. I have learned from them the meaning of devotional service to Kṛṣṇa."

TEXT 53

ভট্টের হৃদয়ে দৃঢ় অভিমান জানি'।
ভঙ্গী করি' মহাপ্রভু কহে এত বাণী ॥ ৫৩ ॥

bhaṭṭera hṛdaye dṛḍha abhimāna jāni'
bhaṅgī kari' mahāprabhu kahe eta vāṇī

SYNONYMS

bhaṭṭera hṛdaye—in the heart of Vallabha Bhaṭṭa; *dṛḍha*—fixed; *abhimāna*—pride; *jāni'*—understanding; *bhaṅgī kari'*—making a hint; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kahe*—spoke; *eta vāṇī*—these words.

TRANSLATION

Knowing that Vallabha Bhaṭṭa's heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

PURPORT

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without understanding the Lord's position. The Lord therefore hinted in many ways that if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As Svarūpa Dāmodara has said, if one wants to learn the meaning of *Śrīmad-Bhāgavatam,* one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* one cannot be in a transcendental position unless one very faithfully serves a pure Vaiṣṇava. One must accept a Vaiṣṇava *guru* (*ādau gurv-āśrayam*), and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the *parampará* system.

TEXT 54

"আমি সে 'বৈষ্ণব',—ভক্তিসিদ্ধান্ত সব জানি।
আমি সে ভাগবত-অর্থ উত্তম বাখানি॥" ৫৪॥

"āmi se 'vaiṣṇava', ——bhakti-siddhānta saba jāni
āmi se bhāgavata-artha uttama vākhāni"

SYNONYMS

āmi—I; *se*—that; *vaiṣṇava*—Vaiṣṇava; *bhakti-siddhānta*—conclusions of devotional service; *saba*—all; *jāni*—I know; *āmi*—I; *se*—that; *bhāgavata-artha*—meaning of the *Bhāgavatam; uttama*—very well; *vākhāni*—can explain.

TRANSLATION

"I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrīmad-Bhāgavatam and explain it very well."

TEXT 55

ভট্টের মনেতে এই ছিল দীর্ঘ গর্ব।
প্রভুর বচন শুনি' সে হইল খর্ব॥ ৫৫॥

bhaṭṭera manete ei chila dīrgha garva
prabhura vacana śuni' se ha-ila kharva

SYNONYMS

bhaṭṭera manete—in the mind of Vallabha Bhaṭṭa; *ei*—this; *chila*—was existing; *dīrgha*—for a long time; *garva*—pride; *prabhura*—of Śrī Caitanya Mahāprabhu; *vacana*—the words; *śuni'*—by hearing; *se*—that; *ha-ila*—was; *kharva*—cut down.

TRANSLATION

Such pride had existed for a long time within Vallabha Bhaṭṭa's mind, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

TEXT 56

প্রভুর মুখে বৈষ্ণবতা শুনিয়া সবার।
ভট্টের ইচ্ছা হৈল তাঁ-সবারে দেখিবার॥ ৫৬॥

prabhura mukhe vaiṣṇavatā śuniyā sabāra
bhaṭṭera icchā haila tāṅ-sabāre dekhibāra

SYNONYMS

prabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—the standard of Vaiṣṇavism; *śuniyā sabāra*—hearing of all the devotees; *bhaṭṭera*—of Vallabha Bhaṭṭa; *icchā*—desire; *haila*—was; *tāṅ-sabāre*—all of them; *dekhibāra*—to see.

TRANSLATION

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.

TEXT 57

ভট্ট কহে,—"এ সব বৈষ্ণব রহে কোন্ স্থানে ?
কোন্ প্রকারে পাইমু ইহাঁ-সবার দর্শনে ? ৫৭ ॥

bhaṭṭa kahe, ——"e saba vaiṣṇava rahe kon sthāne?
kon prakāre pāimu ihāṅ-sabāra darśane?

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *e saba vaiṣṇava*—all these Vaiṣṇavas; *rahe*—live; *kon sthāne*—where; *kon prakāre*—how; *pāimu*—shall I attain; *ihāṅ-sabāra darśane*—seeing all these Vaiṣṇavas.

TRANSLATION

Vallabha Bhaṭṭa said, "Where do all these Vaiṣṇavas live, and how can I see them?"

TEXT 58

প্রভু কহে,—"কেহ গৌড়ে, কেহ দেশান্তরে।
সব আসিয়াছে রথযাত্রা দেখিবারে ॥ ৫৮ ॥

prabhu kahe, ——"keha gauḍe, keha deśāntare
saba āsiyāche ratha-yātrā dekhibāre

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *keha gauḍe*—some in Bengal; *keha*—some; *deśa-antare*—in other states; *saba*—all; *āsiyāche*—have come; *ratha-yātrā dekhibāre*—to see the car festival of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

TEXT 59

ইহাঁই রহেন সবে, বাসা—নানা-স্থানে।
ইহাঁই পাইবা তুমি সবার দর্শনে ॥" ৫৯ ॥

ihāṅi rahena sabe, vāsā——nānā-sthāne
ihāṅi pāibā tumi sabāra darśane"

SYNONYMS

ihāṅi—here; *rahena sabe*—all of them are living; *vāsā*—their residential places; *nānā-sthāne*—in various quarters; *ihāṅi*—here; *pāibā*—will get; *tumi*—you; *sabāra darśane*—everyone's audience.

TRANSLATION

"At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all."

TEXT 60

তবে ভট্ট কহে বহু বিনয় বচন।
বহু দৈন্য করি' প্রভুরে কৈল নিমন্ত্রণ॥ ৬০॥

tabe bhaṭṭa kahe bahu vinaya vacana
bahu dainya kari' prabhure kaila nimantraṇa

SYNONYMS

tabe—thereafter; *bhaṭṭa kahe*—Vallabha Bhaṭṭa said; *bahu*—very; *vinaya*—humble; *vacana*—words; *bahu dainya kari'*—in all humility; *prabhure*—Śrī Caitanya Mahāprabhu; *kaila nimantraṇa*—invited to dine.

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

TEXT 61

আর দিন সব বৈষ্ণব প্রভু-স্থানে আইলা।
সবা-সনে মহাপ্রভু ভট্টে মিলাইলা॥ ৬১॥

āra dina saba vaiṣṇava prabhu-sthāne āilā
sabā-sane mahāprabhu bhaṭṭe milāilā

SYNONYMS

āra dina—the next day; *saba vaiṣṇava*—all the Vaiṣṇavas; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *sabā-sane*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe milāilā*—introduced Vallabha Bhaṭṭa.

TRANSLATION

The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

TEXT 62

'বৈষ্ণবে'র তেজ দেখি' ভট্টের চমৎকার।
তাঁ-সবার আগে ভট্ট—খদ্যোত-আকার॥ ৬২॥

'vaiṣṇave'ra teja dekhi' bhaṭṭera camatkāra
tāṅ-sabāra āge bhaṭṭa——khadyota-ākāra

SYNONYMS

vaiṣṇavera—of the Vaiṣṇavas; *teja*—the brilliance; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra*—surprised; *tāṅ-sabāra*—of all of them; *āge*—in front; *bhaṭṭa*—Vallabha Bhaṭṭa; *khadyota-ākāra*—like a glowworm.

TRANSLATION

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhaṭṭa seemed just like a glowworm.

TEXT 63

তবে ভট্ট বহু মহাপ্রসাদ আনাইল।
গণ-সহ মহাপ্রভুরে ভোজন করাইল॥ ৬৩॥

tabe bhaṭṭa bahu mahā-prasāda ānāila
gaṇa-saha mahāprabhure bhojana karāila

SYNONYMS

tabe—at that time; *bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—much; *mahā-prasāda*—Lord Jagannātha's remnants; *ānāila*—brought in; *gaṇa-saha mahāprabhure*—Śrī Caitanya Mahāprabhu with His associates; *bhojana karāila*—he fed.

TRANSLATION

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha's mahā-prasāda and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.

TEXT 64

পরমানন্দ পুরী-সঙ্গে সন্ন্যাসীর গণ।
একদিকে বৈসে সব করিতে ভোজন ॥ ৬৪ ॥

paramānanda purī-saṅge sannyāsīra gaṇa
eka-dike vaise saba karite bhojana

SYNONYMS

paramānanda purī-saṅge—with Paramānanda Purī; *sannyāsīra gaṇa*—all the *sannyāsī* associates of Śrī Caitanya Mahāprabhu; *eka-dike*—on one side; *vaise*—sat down; *saba*—all; *karite bhojana*—to accept the *prasāda.*

TRANSLATION

All the sannyāsī associates of Śrī Caitanya Mahāprabhu headed by Paramānanda Purī, sat on one side and thus partook of the prasāda.

TEXT 65

অদ্বৈত, নিত্যানন্দ-রায়—পার্শ্বে দুইজন।
মধ্যে মহাপ্রভু বসিলা, আগে-পাছে ভক্তগণ ॥ ৬৫ ॥

advaita, nityānanda-rāya—pārśve dui-jana
madhye mahāprabhu vasilā, āge-pāche bhakta-gaṇa

SYNONYMS

advaita—Advaita Ācārya; *nityānanda-rāya*—Lord Nityānanda; *pārśve*—on the sides; *dui-jana*—two personalities; *madhye*—in the middle; *mahāprabhu vasilā*—Śrī Caitanya Mahāprabhu sat down; *āge*—in front; *pāche*—behind; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

TEXT 66

গৌড়ের ভক্ত যত কহিতে না পারি।
অঙ্গনে বসিলা সব হঞা সারি সারি ॥ ৬৬ ॥

gauḍera bhakta yata kahite nā pāri
aṅgane vasilā saba hañā sāri sāri

SYNONYMS

gauḍera—of Bengal; *bhakta yata*—all the devotees; *kahite*—to mention; *nā pāri*—I am unable; *aṅgane*—in the courtyard; *vasilā*—sat down; *saba*—all; *hañā*—being; *sāri sāri*—in lines.

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

TEXT 67

প্রভুর ভক্তগণ দেখি' ভট্টের চমৎকার।
প্রত্যেকে সবার পদে কৈল নমস্কার ॥ ৬৭ ॥

prabhura bhakta-gaṇa dekhi' bhaṭṭera camatkāra
pratyeke sabāra pade kaila namaskāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra*—surprise; *prati-eke*—unto each and every one; *sabāra*—of all; *pade*—at the lotus feet; *kaila namaskāra*—he offered obeisances.

TRANSLATION

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

TEXT 68

স্বরূপ, জগদানন্দ, কাশীশ্বর, শঙ্কর।
পরিবেশন করে, আর রাঘব, দামোদর ॥ ৬৮ ॥

svarūpa, jagadānanda, kāśīśvara, śaṅkara
pariveśana kare, āra rāghava, dāmodara

SYNONYMS

svarūpa—Svarūpa; *jagadānanda*—Jagadānanda; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *pariveśana kare*—distribute; *āra*—and; *rāghava dāmodara*—Rāghava and Dāmodara.

TRANSLATION

Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasāda.

TEXT 69

মহাপ্রসাদ বল্লভ-ভট্ট বহু আনাইল।
প্রভু-সহ সন্ন্যাসিগণ ভোজনে বসিল॥ ৬৯॥

mahā-prasāda vallabha-bhaṭṭa bahu ānāila
prabhu-saha sannyāsi-gaṇa bhojane vasila

SYNONYMS

mahā-prasāda—food offered to Śrī Jagannātha; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—a large quantity; *ānāila*—brought; *prabhu-saha*—with Śrī Caitanya Mahāprabhu; *sannyāsi-gaṇa*—all the *sannyāsīs; bhojane vasila*—sat down to accept the *prasāda.*

TRANSLATION

Vallabha Bhaṭṭa had brought a large quantity of mahā-prasāda offered to Lord Jagannātha. Thus all the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu.

TEXT 70

প্রসাদ পায় বৈষ্ণবগণ বলে, 'হরি' 'হরি'।
হরি হরি ধ্বনি উঠে সব ব্রহ্মাণ্ড ভরি'॥ ৭০॥

prasāda pāya vaiṣṇava-gaṇa bale, 'hari' 'hari'
hari hari dhvani uṭhe saba brahmāṇḍa bhari'

SYNONYMS

prasāda—the *prasāda; pāya*—accept; *vaiṣṇava-gaṇa*—all the Vaiṣṇavas; *bale*—chant; *hari hari*—Hari, Hari; *hari hari dhvani*—the vibration of Hari, Hari; *uṭhe*—rises; *saba brahmāṇḍa*—the entire universe; *bhari'*—filling.

TRANSLATION

Accepting the prasāda, all the Vaiṣṇavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.

TEXT 71

মালা, চন্দন, গুবাক, পান অনেক আনিল।
সবা' পূজা করি' ভট্ট আনন্দিত হৈল॥ ৭১॥

mālā, candana, guvāka, pāna aneka ānila
sabā' pūjā kari' bhaṭṭa ānandita haila

SYNONYMS

mālā—garlands; *candana*—sandalwood pulp; *guvāka*—spices; *pāna*—betel; *aneka*—much; *ānila*—brought; *sabā' pūjā kari'*—worshiping all the Vaiṣṇavas; *bhaṭṭa*—Vallabha Bhaṭṭa; *ānandita haila*—became very happy.

TRANSLATION

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped them very respectfully and became extremely happy.

TEXT 72

রথযাত্রা-দিনে প্রভু কীর্তন আরম্ভিলা।
পূর্ববৎ সাত সম্প্রদায় পৃথক্ করিলা॥ ৭২॥

ratha-yātrā-dine prabhu kīrtana ārambhilā
pūrvavat sāta sampradāya pṛthak karilā

SYNONYMS

ratha-yātrā-dine—on the day of the car festival; *prabhu*—Śrī Caitanya Mahāprabhu; *kīrtana ārambhilā*—began the congregational chanting; *pūrva-vat*—as previously; *sāta sampradāya*—in seven groups; *pṛthak karilā*—He divided.

TRANSLATION

On the day of the car festival, Śrī Caitanya Mahāprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

TEXTS 73-74

অদ্বৈত, নিত্যানন্দ, হরিদাস, বক্রেশ্বর।
শ্রীবাস, রাঘব, পণ্ডিত-গদাধর॥ ৭৩॥

সাত জন সাত-ঠাঞি করেন নর্তন।
'হরিবোল' বলি' প্রভু করেন ভ্রমণ ॥ ৭৪ ॥

advaita, nityānanda, haridāsa, vakreśvara
śrīvāsa, rāghava, paṇḍita-gadādhara

sāta jana sāta-ṭhāñi karena nartana
'hari-bola' bali' prabhu karena bhramaṇa

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *haridāsa*—Ṭhākura Haridāsa; *vakreśvara*—Vakreśvara; *śrīvāsa*—Śrīvāsa Ṭhākura; *rāghava*—Rāghava; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sāta jana*—seven persons; *sāta-ṭhāñi*—in seven groups; *karena nartana*—dance; *hari-bola bali'*—uttering "Hari bol"; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhramaṇa*—wanders.

TRANSLATION

Seven devotees—Advaita, Nityānanda, Haridāsa Ṭhākura, Vakreśvara, Śrīvāsa Ṭhākura, Rāghava Paṇḍita and Gadādhara Paṇḍita—formed seven groups and began dancing. Śrī Caitanya Mahāprabhu, chanting "Hari bol," wandered from one group to another.

TEXT 75

চৌদ্দ মাদল বাজে উচ্চ সঙ্কীর্তন।
এক এক নর্তকের প্রেমে ভাসিল ভুবন ॥ ৭৫ ॥

caudda mādala bāje ucca saṅkīrtana
eka eka nartakera preme bhāsila bhuvana

SYNONYMS

caudda mādala—fourteen *mṛdaṅgas; bāje*—were being played; *ucca saṅkīrtana*—loud congregational chanting; *eka eka*—of each group; *nartakera*—of the dancer; *preme*—in ecstatic love; *bhāsila bhuvana*—inundated the entire world.

TRANSLATION

Fourteen mṛdaṅgas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

TEXT 76

দেখি' বল্লভ-ভট্টের হৈল চমৎকার।
আনন্দে বিহ্বল নাহি আপন-সাম্ভাল ॥ ৭৬ ॥

dekhi' vallabha-bhaṭṭera haila camatkāra
ānande vihvala nāhi āpana-sāmbhāla

SYNONYMS

dekhi'—seeing; *vallabha-bhaṭṭera*—of Vallabha Bhaṭṭa; *haila camatkāra*—was astonishment; *ānande vihvala*—overwhelmed by transcendental happiness; *nāhi*—there was not; *āpana-sāmbhāla*—keeping his normal position.

TRANSLATION

Seeing all this, Vallabha Bhaṭṭa was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

TEXT 77

তবে মহাপ্রভু সবার নৃত্য রাখিলা।
পূর্ববৎ আপনে নৃত্য করিতে লাগিলা ॥ ৭৭ ॥

tabe mahāprabhu sabāra nṛtya rākhilā
pūrvavat āpane nṛtya karite lāgilā

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *nṛtya rākhilā*—stopped the dancing; *pūrvavat*—as previously; *āpane*—personally; *nṛtya*—dancing; *karite lāgilā*—began to perform.

TRANSLATION

Then Śrī Caitanya Mahāprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

TEXT 78

প্রভুর সৌন্দর্য দেখি আর প্রেমোদয়।
'এই ত' সাক্ষাৎ কৃষ্ণ' ভট্টের হইল নিশ্চয় ॥ ৭৮ ॥

prabhura saundarya dekhi āra premodaya
'ei ta' sākṣāt kṛṣṇa' bhaṭṭera ha-ila niścaya

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *saundarya*—the beauty; *dekhi*—seeing; *āra*—also; *prema-udaya*—arousing of ecstatic love; *ei*—this; *ta'*—certainly; *sākṣāt*—directly; *kṛṣṇa*—Lord Kṛṣṇa; *bhaṭṭera*—of Vallabha Bhaṭṭa; *haila*—was; *niścaya*—certainty.

TRANSLATION

Seeing the beauty of Śrī Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, "Here is Lord Kṛṣṇa, without a doubt."

TEXT 79

এত মত রথযাত্রা সকলে দেখিল।
প্রভুর চরিত্রে ভট্টের চমৎকার হৈল ॥ ৭৯ ॥

eta mata ratha-yātrā sakale dekhila
prabhura caritre bhaṭṭera camatkāra haila

SYNONYMS

eta mata—in this way; *ratha-yātrā*—the car festival; *sakale*—all; *dekhila*—saw; *prabhura caritre*—by the character of Śrī Caitanya Mahāprabhu; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra haila*—there was astonishment.

TRANSLATION

Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 80

যাত্রানন্তরে ভট্ট যাই মহাপ্রভু-স্থানে।
প্রভু-চরণে কিছু কৈল নিবেদনে ॥ ৮০ ॥

yātrānantare bhaṭṭa yāi mahāprabhu-sthāne
prabhu-caraṇe kichu kaila nivedane

SYNONYMS

yātrā-anantare—after the Ratha-yātrā; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi*—going; *mahāprabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu-caraṇe*—at the lotus feet of the Lord; *kichu*—some; *kaila*—made; *nivedane*—submission.

TRANSLATION

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

TEXT 81

"ভাগবতের টীকা কিছু করিয়াছি লিখন।
আপনে মহাপ্রভু যদি করেন শ্রবণ॥" ৮১॥

"bhāgavatera ṭīkā kichu kariyāchi likhana
āpane mahāprabhu yadi karena śravaṇa"

SYNONYMS

bhāgavatera—on *Śrīmad-Bhāgavatam; ṭīkā*—commentary; *kichu*—some; *kariyāchi likhana*—I have written; *āpane*—You; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—if; *karena śravaṇa*—would hear.

TRANSLATION

"I have written some commentary on Śrīmad-Bhāgavatam," he said. "Would Your Lordship kindly hear it?"

TEXT 82

প্রভু কহে,—"ভাগবতার্থ বুঝিতে না পারি।
ভাগবতার্থ শুনিতে আমি নহি অধিকারী॥ ৮২॥

prabhu kahe, —*"bhāgavatārtha bujhite nā pāri*
bhāgavatārtha śunite āmi nahi adhikārī

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *bhāgavata-artha*—the meaning of *Śrīmad-Bhāgavatam; bujhite nā pāri*—I cannot understand; *bhāgavata-artha*—the purport of *Śrīmad-Bhāgavatam; śunite*—to hear; *āmi nahi adhikārī*—I am not the proper person.

TRANSLATION

The Lord replied, "I do not understand the meaning of Śrīmad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

TEXT 83

বসি' কৃষ্ণনাম মাত্র করিয়ে গ্রহণে।
সংখ্যা-নাম পূর্ণ মোর নহে রাত্রি-দিনে ॥ ৮৩ ॥

vasi' kṛṣṇa-nāma mātra kariye grahaṇe
saṅkhyā-nāma pūrṇa mora nahe rātri-dine

SYNONYMS

vasi'—sitting; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *mātra*—simply; *kariye grahaṇe*—I chant; *saṅkhyā-nāma*—a fixed number of rounds; *pūrṇa*—complete; *mora*—My; *nahe*—is not; *rātri-dine*—throughout the entire day and night.

TRANSLATION

"I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of my prescribed number of rounds."

TEXT 84

ভট্ট কহে,—"কৃষ্ণনামের অর্থ-ব্যাখ্যানে।
বিস্তার কৈরাছি, তাহা করহ শ্রবণে ॥" ৮৪ ॥

bhaṭṭa kahe, "kṛṣṇa-nāmera artha-vyākhyāne
vistāra kairāchi, tāhā karaha śravaṇe"

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *artha-vyākhyāne*—description of the meaning; *vistāra*—very elaborately; *kairāchi*—I have made; *tāhā*—that; *karaha śravaṇe*—kindly hear.

TRANSLATION

Vallabha Bhaṭṭa said, "I have tried to describe elaborately the meaning of Kṛṣṇa's holy name. Kindly hear the explanation."

TEXT 85

প্রভু কহে,—"কৃষ্ণনামের বহু অর্থ না মানি।
'শ্যামসুন্দর' 'যশোদানন্দন',—এইমাত্র জানি ॥ ৮৫ ॥

prabhu kahe, ——"kṛṣṇa-nāmera bahu artha nā māni
"śyāma-sundara' 'yaśodā-nandana,' ——ei-mātra jāni

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *bahu artha*—many meanings; *nā māni*—I do not accept; *śyāma-sundara*—Śyāmasundara; *yaśodā-nandana*—Yaśodānandana; *ei-mātra*—only this; *jāni*—I know.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāma-sundara and Yaśodānandana. That's all I know.

TEXT 86

তমালশ্যামলত্বিষি শ্রীযশোদাস্তনন্ধয়ে।
কৃষ্ণনাম্নো রূঢ়িরিতি সর্বশাস্ত্র-বিনির্ণয়ঃ ॥ ৮৬ ॥

tamāla-śyāmala-tviṣi
śrī-yaśodā-stanandhaye
kṛṣṇa-nāmno rūḍhir iti
sarva-śāstra-vinirṇayaḥ

SYNONYMS

tamāla-śyāmala-tviṣi—whose complexion is dark blue, resembling a *tamāla* tree; *śrī-yaśodā-stanam-dhaye*—sucking the breast of mother Yaśodā; *kṛṣṇa-nāmnaḥ*—of the name Kṛṣṇa; *rūḍhiḥ*—the chief meaning; *iti*—thus; *sarva-śāstra*—of all revealed scriptures; *vinirṇayaḥ*—the conclusion.

TRANSLATION

" 'The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures.'

PURPORT

This is a verse from the *Nāma-kaumuḍī*.

TEXT 87

এই অর্থ আমি মাত্র জানিয়ে নির্ধার।
আর সর্ব-অর্থে মোর নাহি অধিকার॥" ৮৭ ॥

ei artha āmi mātra jāniye nirdhāra
āra sarva-arthe mora nāhi adhikāra"

SYNONYMS

ei artha—this meaning; *āmi*—I; *mātra*—only; *jāniye*—know; *nirdhāra*—conclusion; *āra*—other; *sarva*—all; *arthe*—meanings; *mora*—My; *nāhi*—is not; *adhikāra*—capacity to understand.

TRANSLATION

"I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them."

TEXT 88

ফল্গুপ্রায় ভট্টের নামাদি সব-ব্যাখ্যা।
সর্বজ্ঞ প্রভু জানি' তারে করেন উপেক্ষা॥ ৮৮॥

phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā
sarvajña prabhu jāni' tāre karena upekṣā

SYNONYMS

phalgu-prāya—generally useless; *bhaṭṭera*—of Vallabha Bhaṭṭa; *nāma-ādi*—the holy name and so on; *saba*—all; *vyākhyā*—explanations; *sarva-jña*—omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāre*—him; *karena upekṣā*—neglects.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu is omniscient. Therefore He could understand that Vallabha Bhaṭṭa's explanations of Kṛṣṇa's name and Śrīmad-Bhāgavatam were useless. Therefore He did not care about them.

TEXT 89

বিমনা হঞা ভট্ট গেলা নিজ-ঘর।
প্রভু-বিষয়ে ভক্তি কিছু হইল অন্তর॥ ৮৯॥

vimanā hañā bhaṭṭa gelā nija-ghara
prabhu-viṣaye bhakti kichu ha-ila antara

SYNONYMS

vimanā hañā—feeling morose; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *nija-ghara*—to his home; *prabhu-viṣaye*—unto Śrī Caitanya Mahāprabhu; *bhakti*—devotion; *kichu*—somewhat; *ha-ila*—became; *antara*—different.

TRANSLATION

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭa went home feeling morose. His faith and devotion to the Lord changed.

TEXT 90

তবে ভট্ট গেলা পণ্ডিত-গোসাঞির ঠাঞি।
নানা মতে প্রীতি করি' করে আসা-যাই ॥ ৯০ ॥

tabe bhaṭṭa gelā paṇḍita-gosāñira ṭhāñi
nānā mate prīti kari' kare āsā-yāi

SYNONYMS

tabe—thereafter; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *paṇḍita-gosāñira ṭhāñi*—to Gadādhara Paṇḍita Gosāñi; *nānā mate*—in various ways; *prīti kari'*—showing affection; *kare āsā-yāi*—comes and goes.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa went to the home of Gadādhara Paṇḍita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

TEXT 91

প্রভুর উপেক্ষায় সব নীলাচলের জন।
ভট্টের ব্যাখ্যান কিছু না করে শ্রবণ ॥ ৯১ ॥

prabhura upekṣāya saba nīlācalera jana
bhaṭṭera vyākhyāna kichu nā kare śravaṇa

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *upekṣāya*—because of neglect; *saba*—all; *nīlācalera jana*—people in Jagannātha Purī; *bhaṭṭera vyākhyāna*—explanation of Vallabha Bhaṭṭa; *kichu*—any; *nā kare śravaṇa*—do not hear.

TRANSLATION

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Purī would hear any of his explanations.

TEXT 92

লজ্জিত হৈল ভট্ট, হৈল অপমানে।
দুঃখিত হঞা গেল পণ্ডিতের স্থানে ॥ ৯২ ॥

lajjita haila bhaṭṭa, haila apamāne
duḥkhita hañā gela paṇḍitera sthāne

SYNONYMS

lajjita—ashamed; *haila*—became; *bhaṭṭa*—Vallabha Bhaṭṭa; *haila apamāne*—felt insulted; *duḥkhita hañā*—being unhappy; *gela*—went; *paṇḍitera sthāne*—to Gadādhara Paṇḍita.

TRANSLATION

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

TEXT 93

দৈন্য করি' কহে,—"নিলুঁ তোমার শরণ।
তুমি কৃপা করি' রাখ আমার জীবন ॥ ৯৩ ॥

dainya kari' kahe, ——"niluṅ tomāra śaraṇa
tumi kṛpā kari' rākha āmāra jīvana

SYNONYMS

dainya kari'—with great humility; *kahe*—said; *niluṅ*—I have taken; *tomāra śaraṇa*—shelter of you; *tumi*—you; *kṛpā kari'*—being merciful; *rākha*—keep; *āmāra jīvana*—my life.

TRANSLATION

Approaching him with great humility, Vallabha Bhaṭṭa said, "I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

TEXT 94

কৃষ্ণনাম-ব্যাখ্যা যদি করহ শ্রবণ।
তবে মোর লজ্জা-পঙ্ক হয় প্রক্ষালন ॥" ৯৪ ॥

kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa
tabe mora lajjā-paṅka haya prakṣālana"

SYNONYMS

kṛṣṇa-nāma—of the name of Lord Kṛṣṇa; *vyākhyā*—explanation; *yadi*—if; *karaha śravaṇa*—you hear; *tabe*—then; *mora*—my; *lajjā-paṅka*—the mud of shame; *haya*—there is; *prakṣālana*—washing.

TRANSLATION

"Please hear my explanation of the meaning of Lord Kṛṣṇa's name. In that way the mud of the shame that has come upon me will be washed off."

TEXT 95

সঙ্কটে পড়িল পণ্ডিত, করয়ে সংশয়।
কি করিবেন,—একো, করিতে না পারে নিশ্চয়॥ ৯৫॥

saṅkaṭe paḍila paṇḍita, karaye saṁśaya
ki karibena, —eko, karite nā pāre niścaya

SYNONYMS

saṅkaṭe—into a dilemma; *paḍila paṇḍita*—Paṇḍita Gosāñi fell; *karaye saṁśaya*—felt doubts; *ki karibena*—what he will do; eko—alone; *karite nā pāre niścaya*—cannot make a decision.

TRANSLATION

Thus Paṇḍita Gosāñi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

PURPORT

Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Paṇḍita Gosāñi, or Gadādhara Gosāñi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa's explanation of Śrī Kṛṣṇa's name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadādhara Paṇḍita Gosāñi could not make a decision.

TEXT 96

যদ্যপি পণ্ডিত আর না কৈলা অঙ্গীকার।
ভট্ট যাই' তবু পড়ে করি' বলাৎকার॥ ৯৬॥

yadyapi paṇḍita āra nā kailā aṅgīkāra
bhaṭṭa yāi' tabu paḍe kari' balātkāra

SYNONYMS

yadyapi—although; *paṇḍita*—Gadādhara Paṇḍita; *āra*—also; *nā kailā aṅgīkāra*—did not accept; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi'*—going; *tabu*—still; *paḍe*—reads; *kari' balātkāra*—forcibly.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi did not want to hear it, Vallabha Bhaṭṭa began to read his explanation with great force.

TEXT 97

আভিজাত্যে পণ্ডিত করিতে নারে নিষেধন।
"এ সঙ্কটে রাখ, কৃষ্ণ লইলাঙ শরণ॥ ৯৭॥

ābhijātye paṇḍita karite nāre niṣedhana
"e saṅkaṭe rākha, kṛṣṇa la-ilāṅa śaraṇa

SYNONYMS

ābhijātye—because of his aristocracy; *paṇḍita*—Gadādhara Paṇḍita; *karite nāre niṣedhana*—could not forbid; e *saṅkaṭe*—in this danger; *rākha*—please protect; *kṛṣṇa*—O Lord Kṛṣṇa; *la-ilāṅa*—I have taken; *śaraṇa*—shelter.

TRANSLATION

Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Paṇḍita could not forbid him. Thus he began to think of Lord Kṛṣṇa. "My dear Lord Kṛṣṇa," he requested, "please protect me in this danger. I have taken shelter of You.

TEXT 98

অন্তর্যামী প্রভু জানিবেন মোর মন।
তাঁরে ভয় নাহি কিছু, 'বিষম' তাঁর গণ॥"৯৮॥

antaryāmī prabhu jānibena mora mana
tāṅre bhaya nāhi kichu, 'viṣama' tāṅra gaṇa"

SYNONYMS

antaryāmī—existing in everyone's heart; *prabhu*—Śrī Caitanya Mahāprabhu; *jānibena*—will know; *mora mana*—my mind; *tāṅre*—of Him; *bhaya*—fear; *nāhi*—there is not; *kichu*—any; *viṣama*—very critical; *tāṅra gaṇa*—his associates.

TRANSLATION

"Śrī Caitanya Mahāprabhu is present in everyone's heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical."

PURPORT

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone's heart. Therefore He would know the circumstances under which Paṇḍita Gosāñi agreed to hear Vallabha Bhaṭṭa's explanations, and certainly He would not be angry. However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadādhara Paṇḍita's inner consciousness, and they might accuse him of having compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita Gosāñi was seriously thinking in this way.

TEXT 99

যদ্যপি বিচারে পণ্ডিতের নাহি কিছু দোষ।
তথাপি প্রভুর গণ তাঁরে করে প্রণয়-রোষ ॥ ৯৯ ॥

yadyapi vicāre paṇḍitera nāhi kichu doṣa
tathāpi prabhura gaṇa tāṅre kare praṇaya-roṣa

SYNONYMS

yadyapi—although; *vicāre*—conclusively; *paṇḍitera*—of Gadādhara Paṇḍita; *nāhi kichu doṣa*—there was no fault; *tathāpi*—still; *prabhura gaṇa*—associates of Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kare praṇaya-roṣa*—showed affectionate anger.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu's devotees showed affectionate anger toward him.

TEXT 100

প্রত্যহ বল্লভ-ভট্ট আইসে প্রভু-স্থানে।
'উদ্‌গ্রাহাদি' প্রায় করে আচার্যাদি-সনে ॥ ১০০ ॥

pratyaha vallabha-bhaṭṭa āise prabhu-sthāne
'udgrāhādi' prāya kare ācāryādi-sane

SYNONYMS

prati-aha—daily; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *āise*—comes; *prabhu-sthāne*—to the place of Lord Śrī Caitanya Mahāprabhu; *udgrāha-ādi prāya*—un-

necessary argument; *kare*—does; *ācārya-ādi-sane*—with Advaita Ācārya and others.

TRANSLATION

Every day, Vallabha Bhaṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

TEXT 101

যেই কিছু করে ভট্ট 'সিদ্ধান্ত' স্থাপন।
শুনিতেই আচার্য তাহা করেন খণ্ডন ॥ ১০১ ॥

yei kichu kare bhaṭṭa 'siddhānta' sthāpana
śunitei ācārya tāhā karena khaṇḍana

SYNONYMS

yei—whatever; *kichu*—any; *kare*—does; *bhaṭṭa*—Vallabha Bhaṭṭa; *siddhānta*—conclusion; *sthāpana*—establishing; *śunitei*—hearing; *ācārya*—Advaita Ācārya; *tāhā*—that; *karena khaṇḍana*—refuted.

TRANSLATION

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

TEXT 102

আচার্যাদি-আগে ভট্ট যবে যবে যায়।
রাজহংস-মধ্যে যেন রহে বকপ্রায় ॥ ১০২ ॥

ācāryādi-āge bhaṭṭa yabe yabe yāya
rājahaṁsa-madhye yena rahe baka-prāya

SYNONYMS

ācārya-ādi-āge—in front of Advaita Ācārya and others; *bhaṭṭa*—Vallabha Bhaṭṭa; *yabe yabe*—whenever; *yāya*—goes; *rāja-haṁsa-madhye*—in a society of white swans; *yena*—as; *rahe*—remained; *baka-prāya*—like a duck.

TRANSLATION

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

TEXT 103

একদিন ভট্ট পুছিল আচার্যেরে।
"জীব-'প্রকৃতি' 'পতি' করি' মানয়ে কৃষ্ণেরে ॥ ১০৩॥

eka-dina bhaṭṭa puchila ācāryere
"jīva-'prakṛti' 'pati' kari' mānaye kṛṣṇere

SYNONYMS

eka-dina—one day; *bhaṭṭa*—Vallabha Bhaṭṭa; *puchila ācāryere*—inquired from Advaita Ācārya; *jīva*—the living entity; *prakṛti*—female; *pati*—husband; *kari'*—as; *mānaye kṛṣṇere*—accepts Kṛṣṇa.

TRANSLATION

One day Vallabha Bhaṭṭa said to Advaita Ācārya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].

TEXT 104

পতিব্রতা হঞা পতির নাম নাহি লয়।
তোমরা কৃষ্ণনাম-লহ,– কোন্ ধর্ম হয় ?"১০৪ ॥

pati-vratā hañā patira nāma nāhi laya
tomarā kṛṣṇa-nāma-laha, ——kon dharma haya?"

SYNONYMS

pati-vratā—devoted to the husband; *hañā*—being; *patira*—of the husband; *nāma*—name; *nāhi laya*—does not utter; *tomarā*—all of you; *kṛṣṇa-nāma-laha*—chant the name of Kṛṣṇa; *kon*—what; *dharma*—religious principle; *haya*—is it.

TRANSLATION

"It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?"

TEXT 105

আচার্য কহে,—"আগে তোমার 'ধর্ম' মূর্তিমান্।
ইঁহারে পুছহ, ইঁহ করিবেন ইহার সমাধান ॥ ১০৫॥

ācārya kahe, ——"āge tomāra 'dharma' mūrtimān
iṅhāre puchaha, iṅha karibena ihāra samādhāna

SYNONYMS

ācārya kahe—Advaita Ācārya said; *āge*—in front; *tomāra*—of you; *dharma*—religious principles; *mūrtimān*—personified; *iṅhāre puchaha*—ask Him; *iṅha*—He; *karibena*—will make; *ihāra*—of this; *samādhāna*—solution.

TRANSLATION

Advaita Ācārya responded, "In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer."

TEXT 106

শুনি' প্রভু কহেন, – "তুমি না জান ধর্মমর্ম ।
স্বামি-আজ্ঞা পালে,—এই পতিব্রতা-ধর্ম ॥ ১০৬ ॥

śuni' prabhu kahena, ——"tumi nā jāna dharma-marma
svāmi-ājñā pāle, ——ei pati-vratā-dharma

SYNONYMS

śuni'—hearing; *prabhu kahena*—Śrī Caitanya Mahāprabhu said; *tumi*—you; *nā jāna*—do not know; *dharma-marma*—real religious principles; *svāmi*—of the husband; *ājñā*—order; *pāle*—obeys; *ei*—this; *pati-vratā-dharma*—the religious principle of a chaste woman.

TRANSLATION

Hearing this, Lord Śrī Caitanya Mahāprabhu said, "My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

TEXT 107

পতির আজ্ঞা,— নিরন্তর তাঁর নাম লইতে ।
পতির আজ্ঞা পতিব্রতা না পারে লঙ্ঘিতে ॥ ১০৭ ॥

patira ājñā, ——nirantara tāṅra nāma la-ite
patira ājñā pati-vratā nā pāre laṅghite

SYNONYMS

patira ājñā—the husband's order; *nirantara*—always; *tāṅra*—His; *nāma*—name; *la-ite*—to chant; *patira ājñā*—the order of the husband; *pati-vratā*—a chaste, devoted wife; *nā pāre laṅghite*—cannot deny.

TRANSLATION

"The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order.

TEXT 108

অতএব নাম লয়, নামের 'ফল' পায়।
নামের ফলে কৃষ্ণপদে 'প্রেম' উপজায়॥"১০৮॥

ataeva nāma laya, nāmera 'phala' pāya
nāmera phale kṛṣṇa-pade 'prema' upajāya"

SYNONYMS

ataeva—therefore; *nāma laya*—chants the holy name; *nāmera*—of the name; *phala*—result; *pāya*—gets; *nāmera phale*—as a result of chanting the holy name; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema*—ecstatic love; *upajāya*—develops.

TRANSLATION

"Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

TEXT 109

শুনিয়া বল্লভ-ভট্ট হৈল নির্বচন।
ঘরে যাই' মনে দুঃখে করেন চিন্তন॥ ১০৯॥

śuniyā vallabha-bhaṭṭa haila nirvacana
ghare yāi' mane duḥkhe karena cintana

SYNONYMS

śuniyā—hearing; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *haila*—became; *nir-vacana*—speechless; *ghare yāi'*—returning home; *mane*—in the mind; *duḥkhe*—unhappy; *karena cintana*—began to consider.

TRANSLATION

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.

TEXTS 110-111

"নিত্য আমার এই সভায় হয় কক্ষা-পাত।
একদিন উপরে যদি হয় মোর বাত্ ॥ ১১০ ॥
তবে সুখ হয়, আর সব লজ্জা যায়।
স্ব-বচন স্থাপিতে আমি কি করি উপায় ? ১১১ ॥

"nitya āmāra ei sabhāya haya kakṣā-pāta
eka-dina upare yadi haya mora vāt

tabe sukha haya, āra saba lajjā yāya
sva-vacana sthāpite āmi ki kari upāya?

SYNONYMS

nitya—daily; *āmāra*—my; *ei*—this; *sabhāya*—in the assembly; *haya*—there is; *kakṣā-pāta*—defeat; *eka-dina*—one day; *upare*—on top; *yadi*—if; *haya*—are; *mora*—my; *vāt*—words; *tabe*—then; *sukha*—happiness; *haya*—is; *āra*—and; *saba*—all; *lajjā*—shame; *yāya*—goes; *sva-vacana*—my statement; *sthāpite*—to establish; *āmi*—I; *ki*—what; *kari*—shall adopt; *upāya*—means.

TRANSLATION

"Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?"

TEXT 112

আর দিন আসি' বসিলা প্রভুরে নমস্করি'।
সভাতে কহেন কিছু মনে গর্ব করি' ॥ ১১২ ॥

āra dina āsi' vasilā prabhure namaskari'
sabhāte kahena kichu mane garva kari'

SYNONYMS

āra dina—the next day; *āsi'*—coming; *vasilā*—sat down; *prabhure namaskari'*—offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabhāte*—in the assembly; *kahena*—he said; *kichu*—something; *mane*—within the mind; *garva kari'*—being proud.

TRANSLATION

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

TEXT 113

"ভাগবতে স্বামীর ব্যাখ্যান কৈরাছি খণ্ডন।
লইতে না পারি তাঁর ব্যাখ্যান-বচন॥ ১১৩॥

"bhāgavate svāmīra vyākhyāna kairāchi khaṇḍana
la-ite nā pāri tāṅra vyākhyāna-vacana

SYNONYMS

bhāgavate—in my commentary on *Śrīmad-Bhāgavatam; svāmīra*—of Śrīdhara Svāmī; *vyākhyāna*—explanation; *kairāchi khaṇḍana*—I have refuted; *la-ite nā pāri*—I cannot accept; *tāṅra*—his; *vyākhyāna-vacana*—words of explanation.

TRANSLATION

"In my commentary on Śrīmad-Bhāgavatam," he said, "I have refuted the explanations of Śrīdhara Svāmī. I cannot accept his explanations.

TEXT 114

সেই ব্যাখ্যা করেন যাহাঁ যেই পড়ে আনি'।
একবাক্যতা নাহি, তাতে 'স্বামী' নাহি মানি॥"১১৪॥

sei vyākhyā karena yāhāṅ yei paḍe āni'
eka-vākyatā nāhi, tāte 'svāmī' nāhi māni"

SYNONYMS

sei—he; *vyākhyā karena*—explains; *yāhāṅ*—wherever; *yei*—whatever; *paḍe*—reads; *āni'*—accepting; *eka-vākyatā*—consistency; *nāhi*—there is not; *tāte*—therefore; *svāmī*—Śrīdhara Svāmī; *nāhi māni*—I cannot accept.

TRANSLATION

"Whatever Śrīdhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority."

TEXT 115

প্রভু হাসি' কহে,—"স্বামী না মানে যেই জন।
বেশ্যার ভিতরে তারে করিয়ে গণন॥" ১১৫॥

prabhu hāsi' kahe, ——"svāmī nā māne yei jana
veśyāra bhitare tāre kariye gaṇana"

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—said; *svāmī*—husband; *nā māne*—does not accept; *yei jana*—anyone who; *veśyāra bhitare*—among the prostitutes; *tāre*—him; *kariye gaṇana*—I count.

TRANSLATION

Śrī Caitanya Mahāprabhu smilingly replied, "One who does not accept the svāmī [husband] as an authority I consider a prostitute."

TEXT 116

এত কহি' মহাপ্রভু মৌন ধরিলা।
শুনিয়া সবার মনে সন্তোষ হইলা॥ ১১৬॥

eta kahi' mahāprabhu mauna dharilā
śuniyā sabāra mane santoṣa ha-ilā

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna dharilā*—became very grave; *śuniyā*—hearing; *sabāra*—of all the devotees; *mane*—in the mind; *santoṣa ha-ilā*—there was great satisfaction.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was very grave. All the devotees present derived great satisfaction from hearing this statement.

TEXT 117

জগতের হিত লাগি' গৌর-অবতার।
অন্তরের অভিমান জানেন তাহার॥ ১১৭॥

jagatera hita lāgi' gaura-avatāra
antarera abhimāna jānena tāhāra

SYNONYMS

jagatera—of the entire world; *hita lāgi'*—for the benefit; *gaura-avatāra*—the incarnation of Śrī Caitanya Mahāprabhu; *antarera abhimāna*—internal pride; *jānena*—understands; *tāhāra*—his.

TRANSLATION

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

TEXT 118

নানা অবজ্ঞানে ভট্টে শোধেন ভগবান্।
কৃষ্ণ যৈছে খণ্ডিলেন ইন্দ্রের অভিমান॥ ১১৮॥

nānā avajñāne bhaṭṭe śodhena bhagavān
kṛṣṇa yaiche khaṇḍilena indrera abhimāna

SYNONYMS

nānā—various; *avajñāne*—by disrespect; *bhaṭṭe*—Vallabha Bhaṭṭa; *śodhena*—purifies; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *yaiche*—as; *khaṇḍilena*—cuts down; *indrera abhimāna*—the pride of Indra.

TRANSLATION

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhaṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

PURPORT

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yajña but to perform the Govardhana-yajña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra's power most insignificant in the presence of His own omnipotence.

TEXT 119

অজ্ঞ জীব নিজ-'হিতে' 'অহিত' করি' মানে।
গর্ব চূর্ণ হৈলে, পাছে উঘাড়ে নয়নে॥ ১১৯॥

ajña jīva nija-'hite' 'ahita' kari' māne
garva cūrṇa haile, pāche ughāḍe nayane

SYNONYMS

ajña jīva—the ignorant living entity; *nija-hite*—his personal benefit; *ahita kari' māne*—considers a loss; *garva cūrṇa haile*—when pride is cut down; *pāche*—afterward; *ughāḍe nayane*—the eyes open.

TRANSLATION

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

TEXT 120

ঘরে আসি' রাত্র্যে ভট্ট চিন্তিতে লাগিল।
"পূর্বে প্রয়াগে মোরে মহা-কৃপা কৈল॥ ১২০॥

ghare āsi' rātrye bhaṭṭa cintite lāgila
"pūrve prayāge more mahā-kṛpā kaila

SYNONYMS

ghare āsi'—coming home; *rātrye*—at night; *bhaṭṭa*—Vallabha Bhaṭṭa; *cintite lāgila*—began to think; *pūrve*—previously; *prayāge*—at Prayāga; *more*—unto me; *mahā-kṛpā kaila*—showed great mercy.

TRANSLATION

Returning home that night, Vallabha Bhaṭṭa thought, "Previously, at Prayāga, Lord Caitanya was very kind to me.

TEXT 121

স্বগণ-সহিতে মোর মানিলা নিমন্ত্রণ।
এবে কেনে প্রভুর মোতে ফিরি' গেল মন? ১২১॥

svagaṇa-sahite mora mānilā nimantraṇa
ebe kene prabhura mote phiri' gela mana?

SYNONYMS

sva-gaṇa-sahite—accompanied by His personal associates; *mora*—my; *mānilā*—accepted; *nimantraṇa*—invitation; *ebe*—now; *kene*—why; *prabhura*—

of Śrī Caitanya Mahāprabhu; *mote*—unto me; *phiri' gela*—has changed; *mana*—mind.

TRANSLATION

"He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Purī?

TEXT 122

'আমি জিতি',—এই গর্ব-শূন্য হউক ইঁহার চিত।
ঈশ্বর-স্বভাব,—করেন সবাকার হিত॥ ১২২॥

'āmi jiti', ——ei garva-śūnya ha-uka iṅhāra cita
īśvara-svabhāva, ——karena sabākāra hita

SYNONYMS

āmi jiti—let me become victorious; *ei*—this; *garva*—pride; *śūnya*—devoid of; *ha-uka*—let be; *iṅhāra cita*—this person's mind; *īśvara-svabhāva*—the characteristic of the Supreme Personality of Godhead; *karena*—He does; *sabākāra*—of everyone; *hita*—benefit.

TRANSLATION

"Being very proud of my learning, I am thinking, 'Let me become victorious.' Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone's welfare.

TEXT 123

আপনা জানাইতে আমি করি অভিমান।
সে গর্ব খণ্ডাইতে মোর করেন অপমান॥ ১২৩॥

āpanā jānāite āmi kari abhimāna
se garva khaṇḍāite mora karena apamāna

SYNONYMS

āpanā jānāite—advertising myself; *āmi*—I; *kari abhimāna*—am falsely proud; *se garva*—that pride; *khaṇḍāite*—to cut down; *mora karena apamāna*—He insults me.

TRANSLATION

"I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

আমার 'হিত' করেন,—ইহো আমি মানি 'দুঃখ'।
কৃষ্ণের উপরে কৈল যেন ইন্দ্র মহামূর্খ॥" ১২৪॥

āmāra 'hita' karena,—iho āmi māni 'duḥkha'
kṛṣṇera upare kaila yena indra mahā-mūrkha"

SYNONYMS

āmāra—my; *hita*—benefit; *karena*—He is doing; *iho*—this; *āmi*—I; *māni*—consider; *duḥkha*—unhappiness; *kṛṣṇera upare*—upon Kṛṣṇa; *kaila*—did; *yena*—as; *indra*—Indra; *mahā-mūrkha*—the great fool.

TRANSLATION

"He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him."

TEXT 125

এত চিন্তি' প্রাতে আসি' প্রভুর চরণে।
দৈন্য করি' স্তুতি করি' লইল শরণে॥ ১২৫॥

eta cinti' prāte āsi' prabhura caraṇe
dainya kari' stuti kari' la-ila śaraṇe

SYNONYMS

eta cinti'—considering this; *prāte*—in the morning; *āsi'*—coming; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu; *dainya kari'*—with great humility; *stuti kari'*—offering many prayers; *la-ila śaraṇe*—took shelter.

TRANSLATION

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

TEXT 126

"আমি অজ্ঞ জীব,—অজ্ঞোচিত কর্ম কৈলুঁ ।
তোমার আগে মূর্খ আমি পাণ্ডিত্য প্রকাশিলুঁ॥১২৬॥

"āmi ajña jīva, ——ajñocita karma kailuṅ
tomāra āge mūrkha āmi pāṇḍitya prakāśiluṅ

SYNONYMS

āmi—I; *ajña jīva*—a foolish living being; *ajña-ucita*—fit for a fool; *karma*—activity; *kailuṅ*—I have done; *tomāra āge*—before You; *mūrkha*—a fool; *āmi*—I; *pāṇḍitya prakāśiluṅ*—have tried to demonstrate learning.

TRANSLATION

Vallabha Bhaṭṭa admitted, "I am a great fool, and indeed I have acted like a fool by trying to demonstrate to You my learning.

TEXT 127

তুমি—ঈশ্বর, নিজোচিত কৃপা যে করিলা ।
অপমান করি' সর্ব গর্ব খণ্ডাইলা ॥ ১২৭ ॥

tumi——īśvara, nijocita kṛpā ye karilā
apamāna kari' sarva garva khaṇḍāilā

SYNONYMS

tumi—You; *īśvara*—the Supreme Personality of Godhead; *nija-ucita*—exactly befitting Your position; *kṛpā*—mercy; *ye*—that; *karilā*—You showed; *apamāna kari'*—by insulting; *sarva*—all; *garva*—pride; *khaṇḍāilā*—You have cut down.

TRANSLATION

"My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

TEXT 128

আমি—অজ্ঞ, 'হিত'-স্থানে মানি 'অপমানে' ।
ইন্দ্র যেন কৃষ্ণের নিন্দা করিল অজ্ঞানে ॥ ১২৮ ॥

āmi——ajña, 'hita'-sthāne māni 'apamāne'
indra yena kṛṣṇera nindā karila ajñāne

SYNONYMS

āmi—I; *ajña*—ignorant fool; *hita-sthāne*—what is for my benefit; *māni*—I consider; *apamāne*—as an insult; *indra*—King Indra; *yena*—as; *kṛṣṇera*—of Lord Kṛṣṇa; *nindā*—offense; *karila*—did; *ajñāne*—out of ignorance.

TRANSLATION

"I am an ignorant fool, for I interpret as an insult what is meant for my benefit, just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

TEXT 129

তোমার কৃপা-অঞ্জনে এবে গর্ব-আন্ধ্য গেল ।
তুমি এত কৃপা কৈলা,—এবে 'জ্ঞান' হৈল ॥১২৯॥

tomāra kṛpā-añjane ebe garva-āndhya gela
tumi eta kṛpā kailā, —ebe 'jñāna' haila

SYNONYMS

tomāra kṛpā-añjane—by the eye-ointment of Your mercy; *ebe*—now; *garva-āndhya*—the blindness of false pride; *gela*—has gone; *tumi*—You; *eta*—such; *kṛpā*—mercy; *kailā*—have shown; *ebe*—now; *jñāna*—knowledge; *haila*—has become.

TRANSLATION

"My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

TEXT 130

অপরাধ কৈনু, ক্ষম, লইনু শরণ ।
কৃপা করি' মোর মাথে ধরহ চরণ ॥" ১৩০ ॥

aparādha kainu, kṣama, la-inu śaraṇa
kṛpā kari' mora māthe dharaha caraṇa"

SYNONYMS

aparādha kainu—I have committed offenses; *kṣama*—please excuse; *la-inu śaraṇa*—I have taken shelter; *kṛpā kari'*—being merciful; *mora māthe*—on my head; *dharaha caraṇa*—please keep Your lotus feet.

TRANSLATION

"My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head."

TEXT 131

প্রভু কহে,—"তুমি 'পণ্ডিত' 'মহাভাগবত'।
দুইগুণ যাহাঁ, তাহাঁ নাহি গর্ব-পর্বত ॥ ১৩১ ॥

prabhu kahe——"tumi 'paṇḍita' 'mahā-bhāgavata'
dui-guṇa yāhāṅ, tāhāṅ nāhi garva-parvata

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tumi*—you; *paṇḍita*—very learned scholar; *mahā-bhāgavata*—great devotee; *dui-guṇa*—two qualities; *yāhāṅ*—wherever; *tāhāṅ*—there; *nāhi*—there cannot be; *garva-parvata*—the mountain of pride.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a mountain of false pride.

TEXT 132

শ্রীধরস্বামী নিন্দি' নিজ-টীকা কর।
শ্রীধরস্বামী নাহি মান',—এত 'গর্ব' ধর ॥ ১৩২ ॥

śrīdhara-svāmī nindi' nija-ṭīkā kara!
śrīdhara-svāmī nāhi māna',——eta 'garva' dhara!

SYNONYMS

śrīdhara-svāmī—a great commentator on *Śrīmad-Bhāgavatam; nindi'*—blaspheming; *nija-ṭīkā*—your own commentary; *kara*—you make; *śrīdhara-svāmī*—Śrīdhara Svāmī; *nāhi māna'*—you do not accept; *eta*—this; *garva*—pride; *dhara*—you bear.

TRANSLATION

"You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on Śrīmad-Bhāgavatam, not accepting his authority. That is your false pride.

TEXT 133

শ্রীধরস্বামি-প্রসাদে 'ভাগবত' জানি।
জগদ্‌গুরু শ্রীধরস্বামী 'গুরু' করি' মানি॥ ১৩৩॥

śrīdhara-svāmī-prasāde 'bhāgavata' jāni
jagad-guru śrīdhara-svāmī 'guru' kari' māni

SYNONYMS

śrīdhara-svāmī—of Śrīdhara Svāmī; *prasāde*—by the mercy; *bhāgavata jāni*—we can understand *Śrīmad-Bhāgavatam; jagat-guru*—the spiritual master of the entire world; *śrīdhara-svāmī*—Śrīdhara Svāmī; *guru kari'*—as a spiritual master; *māni*—I accept.

TRANSLATION

"Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master.

TEXT 134

শ্রীধর-উপরে গর্বে যে কিছু লিখিবে।
'অর্থব্যস্ত' লিখন সেই, লোকে না মানিবে॥ ১৩৪॥

śrīdhara-upare garve ye kichu likhibe
'artha-vyasta' likhana sei, loke nā mānibe

SYNONYMS

śrīdhara-upare—above Śrīdhara Svāmī; *garve*—in false pride; *ye kichu likhibe*—whatever you write; *artha-vyasta*—the opposite meaning; *likhana sei*—such writing; *loke nā mānibe*—no one will care about it.

TRANSLATION

"Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

PURPORT

Śrīmad-Bhāgavatam has many *ṭīkās,* or commentaries, following the *paramparā* system, but Śrīdhāra Svāmī's is first. The commentaries of all the other *ācāryas*

follow his. The *paramparā* system does not allow one to deviate from the commentaries of the previous *ācāryas.* By depending upon the previous *ācāryas,* one can write beautiful commentaries. However, one cannot defy the previous *ācāryas.* The false pride that makes one think that he can write better than the previous *ācāryas* will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the *śāstras,* especially *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* in his own way. This system of commenting in one's own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, *'artha-vyasta' likhana sei.* Commentaries written according to one's own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

TEXT 135

শ্রীধরের অনুগত যে করে লিখন।
সব লোক মান্য করি' করিবে গ্রহণ॥ ১৩৫॥

śrīdharera anugata ye kare likhana
saba loka mānya kari' karibe grahaṇa

SYNONYMS

śrīdharera—of Śrīdhara Svāmī; *anugata*—following in the footsteps; *ye*—anyone who; *kare likhana*—writes; *saba loka*—everyone; *mānya kari'*—with great honor; *karibe grahaṇa*—will accept.

TRANSLATION

"One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

TEXT 136

শ্রীধরানুগত কর ভাগবত-ব্যাখ্যান।
অভিমান ছাড়ি' ভজ কৃষ্ণ ভগবান্॥ ১৩৬॥

śrīdharānugata kara bhāgavata-vyākhyāna
abhimāna chāḍi' bhaja kṛṣṇa bhagavān

SYNONYMS

śrīdhara-anugata—following in the footsteps of Śrīdhara Svāmī; *kara*—put forth; *bhāgavata-vyākhyāna*—an explanation of *Śrīmad-Bhāgavatam; abhimāna*

chāḍi'—giving up false pride or false conceptions; *bhaja*—worship; *kṛṣṇa bhagavān*—the Supreme Personality of Godhead Kṛṣṇa.

TRANSLATION

"Put forth your explanation of Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 137

অপরাধ ছাড়ি' কর কৃষ্ণসঙ্কীর্তন।
অচিরাৎ পাবে তবে কৃষ্ণের চরণ ॥"১৩৭ ॥

aparādha chāḍi' kara kṛṣṇa-saṅkīrtana
acirāt pābe tabe kṛṣṇera caraṇa"

SYNONYMS

aparādha chāḍi'—giving up offenses; *kara kṛṣṇa-saṅkīrtana*—chant the holy name of the Lord; *acirāt*—very soon; *pābe*—you will get; *tabe*—thereupon; *kṛṣṇera caraṇa*—shelter at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa."

TEXT 138

ভট্ট কহে,—"যদি মোরে হইলা প্রসন্ন।
একদিন পুনঃ মোর মান' নিমন্ত্রণ ॥" ১৩৮ ॥

bhaṭṭa kahe, ——"yadi more ha-ilā prasanna
eka-dina punaḥ mora māna' nimantraṇa"

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *yadi*—if; *more*—with me; *ha-ilā prasanna*—You are pleased; *eka-dina*—one day; *punaḥ*—again; *mora*—my; *māna'*—accept; *nimantraṇa*—invitation.

TRANSLATION

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, "If You are actually pleased with me, please accept my invitation once again."

TEXT 139

প্রভু অবতীর্ণ হৈলা জগৎ তারিতে।
মানিলেন নিমন্ত্রণ, তারে সুখ দিতে॥ ১৩৯॥

prabhu avatīrṇa hailā jagat tārite
mānilena nimantraṇa, tāre sukha dite

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *avatīrṇa hailā*—made His advent; *jagat*—the universe; *tārite*—to deliver; *mānilena*—He accepted; *nimantraṇa*—the invitation; *tāre*—to him; *sukha*—happiness; *dite*—to give.

TRANSLATION

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

TEXT 140

জগতের 'হিত' হউক,—এই প্রভুর মন।
দণ্ড করি' করে তার হৃদয় শোধন॥ ১৪০॥

jagatera 'hita' ha-uka—ei prabhura mana
daṇḍa kari' kare tāra hṛdaya śodhana

SYNONYMS

jagatera—of the entire world; *hita*—welfare; *ha-uka*—let there be; *ei*—this; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu; *daṇḍa kari'*—punishing; *kare*—does; *tāra*—his; *hṛdaya*—heart; *śodhana*—purifying.

TRANSLATION

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

TEXT 141

স্বগণ-সহিত প্রভুর নিমন্ত্রণ কৈলা।
মহাপ্রভু তারে তবে প্রসন্ন হইলা॥ ১৪১॥

svagaṇa-sahita prabhura nimantraṇa kailā
mahāprabhu tāre tabe prasanna ha-ilā

SYNONYMS

sva-gaṇa-sahita—with His associates; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *tabe*—then; *prasanna ha-ilā*—became very pleased.

TRANSLATION

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

TEXT 142

জগদানন্দ-পণ্ডিতের শুদ্ধ গাঢ় ভাব।
সত্যভামা-প্রায় প্রেম 'বাম্য-স্বভাব'॥ ১৪২॥

jagadānanda-paṇḍitera śuddha gāḍha bhāva
satyabhāmā-prāya prema 'vāmya-svabhāva'

SYNONYMS

jagadānanda-paṇḍitera—of Jagadānanda Paṇḍita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *satyabhāmā-prāya*—like Satyabhāmā; *prema*—his love for the Lord; *vāmya-svabhāva*—quarrelsome nature.

TRANSLATION

Jagadānanda Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

TEXT 143

বার-বার প্রণয় কলহ করে প্রভু-সনে।
অন্যোন্যে খট্‌মটি চলে দুইজনে॥ ১৪৩॥

bāra-bāra praṇaya kalaha kare prabhu-sane
anyonye khaṭmaṭi cale dui-jane

SYNONYMS

bāra-bāra—again and again; *praṇaya*—loving; *kalaha*—quarrel; *kare*—makes; *prabhu-sane*—with Śrī Caitanya Mahāprabhu; *anyonye*—mutual; *khaṭmaṭi*—picking a quarrel; *cale*—goes on; *dui-jane*—between the two.

TRANSLATION

Jagadānanda Paṇḍita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

TEXT 144

গদাধর-পণ্ডিতের শুদ্ধ গাঢ় ভাব।
রুক্মিণী-দেবীর যৈছে 'দক্ষিণ-স্বভাব' ॥ ১৪৪ ॥

gadādhara-paṇḍitera śuddha gāḍha bhāva
rukmiṇī-devīra yaiche 'dakṣiṇa-svabhāva'

SYNONYMS

gadādhara-paṇḍitera—of Gadādhara Paṇḍita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *rukmiṇī-devīra*—of Rukmiṇīdevī; *yaiche*—as; *dakṣiṇa-svabhāva*—submissive nature.

TRANSLATION

Gadādhara Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇīdevī, who was always especially submissive to Kṛṣṇa.

TEXT 145

তাঁর প্রণয়-রোষ দেখিতে প্রভুর ইচ্ছা হয়।
ঐশ্বর্য-জ্ঞানে তাঁর রোষ নাহি উপজয় ॥ ১৪৫ ॥

tāṅra praṇaya-roṣa dekhite prabhura icchā haya
aiśvarya-jñāne tāṅra roṣa nāhi upajaya

SYNONYMS

tāṅra—his; *praṇaya-roṣa*—affectionate anger; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *icchā haya*—there is a desire; *aiśvarya-jñāne*—due to knowledge of opulences; *tāṅra*—his; *roṣa*—anger; *nāhi*—not; *upajaya*—is awakened.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadādhara Paṇḍita's affectionate anger, but because of knowledge of the Lord's opulences, his anger was never invoked.

PURPORT

Joking with Rukmiṇīdevī in Dvārakā, Kṛṣṇa once advised her to accept another husband because He thought Himself unfit for her. Rukmiṇīdevī, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

TEXT 146

এই লক্ষ্য পাঞা প্রভু কৈলা রোষাভাস।
শুনি' পণ্ডিতের চিত্তে উপজিল ত্রাস ॥ ১৪৬ ॥

ei lakṣya pāñā prabhu kailā roṣābhāsa
śuni' paṇḍitera citte upajila trāsa

SYNONYMS

ei—this; *lakṣya*—aim; *pāñā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā roṣa-ābhāsa*—made a semblance of anger; *śuni'*—hearing; *paṇḍitera*—of Gadādhara Paṇḍita; *citte*—in the heart; *upajila*—arose; *trāsa*—fear.

TRANSLATION

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

TEXT 147

পূর্বে যেন কৃষ্ণ যদি পরিহাস কৈল।
শুনি' রুক্মিণীর মনে ত্রাস উপজিল ॥ ১৪৭ ॥

pūrve yena kṛṣṇa yadi parihāsa kaila
śuni' rukmiṇīra mane trāsa upajila

SYNONYMS

pūrve—previously; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—when; *parihāsa kaila*—play a joke; *śuni'*—hearing; *rukmiṇīra mane*—in the mind of Rukmiṇīdevī; *trāsa*—fear; *upajila*—arose.

TRANSLATION

Previously, in kṛṣṇa-līlā, when Lord Kṛṣṇa wanted to joke with Rukmiṇīdevī, she took His words seriously, and fear awoke within her mind.

TEXT 148

বল্লভ-ভট্টের হয় বাৎসল্য-উপাসন।
বালগোপাল-মন্ত্রে তেঁহো করেন সেবন ॥ ১৪৮ ॥

vallabha-bhaṭṭera haya vātsalya-upāsana
bāla-gopāla-mantre teṅho karena sevana

SYNONYMS

vallabha-bhaṭṭera—of Vallabha Bhaṭṭa; *haya*—there is; *vātsalya-upāsana*—worship as a parent; *bāla-gopāla-mantre*—with the *mantra* of Bāla-gopāla, child Kṛṣṇa; *teṅho*—he; *karena*—practices; *sevana*—worship.

TRANSLATION

Vallabha Bhaṭṭa was accustomed to worshiping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla mantra and was thus worshiping the Lord.

TEXT 149

পণ্ডিতের সনে তার মন ফিরি' গেল।
কিশোরগোপাল-উপাসনায় মন দিল ॥ ১৪৯ ॥

paṇḍitera sane tāra mana phiri' gela
kiśora-gopāla-upāsanāya mana dila

SYNONYMS

paṇḍitera sane—in the association of Gadādhara Paṇḍita; *tāra*—his; *mana*—mind; *phiri' gela*—became converted; *kiśora-gopāla*—of Kṛṣṇa as a young boy; *upāsanāya*—to the worship; *mana dila*—he gave his mind.

TRANSLATION

In the association of Gadādhara Paṇḍita, his mind was converted, and he dedicated his mind to worshiping Kiśora-gopāla, Kṛṣṇa as a young boy.

TEXT 150

পণ্ডিতের ঠাঞি চাহে মন্ত্রাদি শিখিতে।
পণ্ডিত কহে,—"এই কর্ম নহে আমা হৈতে॥ ১৫০॥

paṇḍitera ṭhāñi cāhe mantrādi śikhite
paṇḍita kahe, ——"ei karma nahe āmā haite

SYNONYMS

paṇḍitera ṭhāñi—from Gadādhara Paṇḍita; *cāhe*—wanted; *mantra-ādi śikhite*—to be initiated; *paṇḍita kahe*—Gadādhara Paṇḍita said; *ei karma*—this work; *nahe āmā haite*—is not possible for me.

TRANSLATION

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Paṇḍita, but Gadādhara Paṇḍita refused, saying, "The work of acting as a spiritual master is not possible for me.

TEXT 151

আমি—পরতন্ত্র, আমার প্রভু—গৌরচন্দ্র।
তাঁর আজ্ঞা বিনা আমি না হই 'স্বতন্ত্র'॥ ১৫১॥

āmi——paratantra, āmāra prabhu——gauracandra
tāṅra ājñā vinā āmi nā ha-i 'svatantra'

SYNONYMS

āmi—I; *paratantra*—dependent; *āmāra prabhu*—my Lord; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *tāṅra*—His; *ājñā*—order; *vinā*—without; *āmi*—I; *nā*—not; *ha-i*—am; *svatantra*—independent.

TRANSLATION

"I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

TEXT 152

তুমি যে আমার ঠাঞি কর আগমন।
তাহাতেই প্রভু মোরে দেন ওলাহন॥" ১৫২॥

tumi ye āmāra ṭhāñi kara āgamana
tāhātei prabhu more dena olāhana"

SYNONYMS

tumi—you; *ye*—that; *āmāra ṭhāñi*—to me; *kara āgamana*—come; *tāhātei*—due to that; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *dena*—gives; *olāhana*—punishment by words.

TRANSLATION

"My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī Caitanya Mahāprabhu. Therefore He sometimes speaks to chastise me."

TEXTS 153-154

এইমত ভট্টের কথেক দিন গেল।
শেষে যদি প্রভু তারে সুপ্রসন্ন হৈল॥ ১৫৩॥
নিমন্ত্রণের দিনে পণ্ডিতে বোলাইলা।
স্বরূপ, জগদানন্দ, গোবিন্দে পাঠাইলা॥ ১৫৪॥

ei-mata bhaṭṭera katheka dina gela
śeṣe yadi prabhu tāre suprasanna haila

nimantraṇera dine paṇḍite bolāilā
svarūpa, jagadānanda, govinde pāṭhāilā

SYNONYMS

ei-mata—in this way; *bhaṭṭera*—of Vallabha Bhaṭṭa; *katheka dina*—some days; *gela*—passed; *śeṣe*—at last; *yadi*—when; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *su-prasanna haila*—became very pleased; *nimantraṇera dine*—on the day of invitation; *paṇḍite bolāilā*—He called for Gadādhara Paṇḍita; *svarūpa*—Svarūpa Dāmodara; *jagadānanda*—Jagadānanda Paṇḍita; *govinde*—Govinda; *pāṭhāilā*—He sent.

TRANSLATION

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Svarūpa Dāmodara, Jagadānanda Paṇḍita and Govinda to call for Gadādhara Paṇḍita.

TEXT 155

পথে পণ্ডিতেরে স্বরূপ কহেন বচন।
"পরীক্ষিতে প্রভু তোমারে কৈলা উপেক্ষণ॥ ১৫৫॥

pathe paṇḍitere svarūpa kahena vacana
"parīkṣite prabhu tomāre kailā upekṣaṇa

SYNONYMS

pathe—on the way; *paṇḍitere*—unto Gadādhara Paṇḍita; *svarūpa*—Svarūpa Dāmodara; *kahena vacana*—said some words; *parīkṣite*—to test; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāre*—you; *kailā upekṣaṇa*—neglected.

TRANSLATION

On the way, Svarūpa Dāmodara said to Gadādhara Paṇḍita, "Śrī Caitanya Mahāprabhu wanted to test you. Therefore He neglected you.

TEXT 156

তুমি কেনে আসি' তাঁরে না দিলা ওলাহন?
ভীতপ্রায় হঞা কাঁহে করিলা সহন?" ১৫৬॥

tumi kene āsi' tāṅre nā dilā olāhana?
bhīta-prāya hañā kāṅhe karilā sahana?"

SYNONYMS

tumi—you; *kene*—why; *āsi'*—coming; *tāṅre*—unto Him; *nā dilā*—did not give; *olāhana*—chastisement; *bhīta-prāya*—as if fearful; *hañā*—being; *kāṅhe*—why; *karilā sahana*—did you tolerate.

TRANSLATION

"Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?"

TEXT 157

পণ্ডিত কহেন,—প্রভু স্বতন্ত্র সর্বজ্ঞ-শিরোমণি।
তাঁর সনে 'হঠ' করি,—ভাল নাহি মানি॥ ১৫৭॥

paṇḍita kahena,—prabhu svatantra sarvajña-śiromaṇi
tāṅra sane 'haṭha' kari,—bhāla nāhi māni

SYNONYMS

paṇḍita kahena—Gadādhara Paṇḍita said; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *svatantra*—independent; *sarvajña-śiromaṇi*—the best of the omniscient; *tāṅra sane*—with Him; *haṭha kari*—if I talk on an equal level; *bhāla*—good; *nāhi māni*—I do not think it is.

TRANSLATION

Gadādhara Paṇḍita said, "Lord Śrī Caitanya Mahāprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal.

TEXT 158

যেই কহে, সেই সহি নিজ-শিরে ধরি'।
আপনে করিবেন কৃপা গুণ-দোষ বিচারি' ॥" ১৫৮ ॥

yei kahe, sei sahi nija-śire dhari'
āpane karibena kṛpā guṇa-doṣa vicāri' "

SYNONYMS

yei kahe—whatever He says; *sei sahi*—I tolerate that; *nija-śire*—on my head; *dhari'*—bearing; *āpane*—automatically; *karibena kṛpā*—He will be merciful; *guṇa-doṣa*—attributes and faults; *vicāri'*—after considering.

TRANSLATION

"I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes."

TEXT 159

এত বলি' পণ্ডিত প্রভুর স্থানে আইলা।
রোদন করিয়া প্রভুর চরণে পড়িলা ॥ ১৫৯ ॥

eta bali' paṇḍita prabhura sthāne āilā
rodana kariyā prabhura caraṇe paḍilā

SYNONYMS

eta bali'—saying this; *paṇḍita*—Gadādhara Paṇḍita; *prabhura sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came; *rodana kariyā*—crying; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍilā*—fell down.

TRANSLATION

After saying this, Gadādhara Paṇḍita went to Śrī Caitanya Mahāprabhu and fell down crying at the lotus feet of the Lord.

TEXT 160

ঈষৎ হাসিয়া প্রভু কৈলা আলিঙ্গন।
সবারে শুনাঞা কহেন মধুর বচন ॥ ১৬০ ॥

īṣat hāsiyā prabhu kailā āliṅgana
sabāre śunāñā kahena madhura vacana

SYNONYMS

īṣat hāsiyā—smiling slightly; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced; *sabāre*—all others; *śunāñā*—causing to hear; *kahena*—began to say; *madhura vacana*—sweet words.

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

TEXT 161

"আমি চালাইলুঁ তোমা, তুমি না চলিলা।
ক্রোধে কিছু না কহিলা, সকল সহিলা ॥ ১৬১ ॥

"āmi cālāiluṅ tomā, tumi nā calilā
krodhe kichu nā kahilā, sakala sahilā

SYNONYMS

āmi—I; *cālāiluṅ*—tried to agitate; *tomā*—you; *tumi*—you; *nā calilā*—did not become agitated; *krodhe*—in anger; *kichu*—anything; *nā kahilā*—you did not say; *sakala*—everything; *sahilā*—you tolerated.

TRANSLATION

"I wanted to agitate you," the Lord said, "but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.

TEXT 162

আমার ভঙ্গীতে তোমার মন না চলিলা।
সুদৃঢ় সরলভাবে আমারে কিনিলা ॥"১৬২ ॥

āmāra bhaṅgīte tomāra mana nā calilā
sudṛḍha sarala-bhāve āmāre kinilā"

SYNONYMS

āmāra bhaṅgīte—by My trick; *tomāra mana*—your mind; *nā calilā*—did not become disturbed; *sudṛḍha*—firm; *sarala-bhāve*—by simplicity; *āmāre*—Me; *kinilā*—you have purchased.

TRANSLATION

"Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me."

TEXT 163

পণ্ডিতের ভাব-মুদ্রা কহন না যায়।
'গদাধর-প্রাণনাথ' নাম হৈল যায়॥ ১৬৩॥

paṇḍitera bhāva-mudrā kahana nā yāya
'gadādhara-prāṇa-nātha' nāma haila yāya

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; *bhāva-mudrā*—characteristics and ecstatic love; *kahana nā yāya*—cannot be described; *gadādhara-prāṇa-nātha*—the Lord of the life of Gadādhara; *nāma*—name; *haila*—became; *yāya*—goes.

TRANSLATION

No one can describe the characteristics and ecstatic love of Gadādhara Paṇḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, "the life and soul of Gadādhara Paṇḍita."

TEXT 164

পণ্ডিতে প্রভুর প্রসাদ কহন না যায়।
'গদাইর গৌরাঙ্গ' বলি' যাঁরে লোকে গায়॥ ১৬৪॥

paṇḍite prabhura prasāda kahana nā yāya
'gadāira gaurāṅga' bali' yāṅre loke gāya

SYNONYMS

paṇḍite—upon Gadādhara Paṇḍita; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasāda*—mercy; *kahana nā yāya*—no one can explain; *gadāira gaurāṅga*—the

Gaurāṅga of Gadādhara Paṇḍita; *bali'*—as; *yāṅre*—whom; *loke gāya*—people say.

TRANSLATION

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaura, "the Lord Gaurāṅga of Gadādhara Paṇḍita."

TEXT 165

চৈতন্যপ্রভুর লীলা কে বুঝিতে পারে ?
একলীলায় বহে গঙ্গার শত শত ধারে ॥ ১৬৫ ॥

caitanya-prabhura līlā ke bujhite pāre?
eka-līlāya vahe gaṅgāra śata śata dhāre

SYNONYMS

caitanya-prabhura līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *ke*—who; *bujhite pāre*—can understand; *eka-līlāya*—in one activity; *vahe*—flow; *gaṅgāra*—of the Ganges; *śata śata dhāre*—hundreds and hundreds of branches.

TRANSLATION

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

TEXT 166

পণ্ডিতের সৌজন্য, ব্রহ্মণ্যতা-গুণ।
দৃঢ় প্রেমমুদ্রা লোকে করিলা খ্যাপন ॥ ১৬৬ ॥

paṇḍitera saujanya, brahmaṇyatā-guṇa
dṛḍha prema-mudrā loke karilā khyāpana

SYNONYMS

paṇḍitera saujanya—the gentle behavior of Gadādhara Paṇḍita; *brahmaṇyatā-guṇa*—the attributes of a perfect *brāhmaṇa; dṛḍha*—firm; *prema-mudrā*—characteristic of love; *loke*—people; *karilā khyāpana*—proclaimed.

TRANSLATION

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.

TEXT 167

অভিমান-পঙ্ক ধুঞা ভট্টেরে শোধিলা।
সেইদ্বারা আর সব লোকে শিখাইলা ॥ ১৬৭ ॥

abhimāna-paṅka dhuñā bhaṭṭere śodhilā
sei-dvārā āra saba loke śikhāilā

SYNONYMS

abhimāna-paṅka—the mud of false pride; *dhuñā*—washing; *bhaṭṭere śodhilā*—purified Vallabha Bhaṭṭa; *sei-dvārā*—by that; *āra saba*—all other; *loke*—persons; *śikhāilā*—instructed.

TRANSLATION

The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

TEXT 168

অন্তরে 'অনুগ্রহ', বাহ্যে 'উপেক্ষার প্রায়'।
বাহ্যার্থ যেই লয়, সেই নাশ যায় ॥ ১৬৮ ॥

antare 'anugraha,' bāhye 'upekṣāra prāya'
bāhyārtha yei laya, sei nāśa yāya

SYNONYMS

antare—within the heart; *anugraha*—mercy; *bāhye*—externally; *upekṣāra prāya*—like neglect; *bāhya-artha*—the external meaning; *yei*—anyone who; *laya*—takes; *sei*—he; *nāśa yāya*—becomes vanquished.

TRANSLATION

Śrī Caitanya Mahāprabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be preoccupied with His external feature, however, for if we do so we shall be vanquished.

TEXT 169

নিগূঢ় চৈতন্যলীলা বুঝিতে কা'র শক্তি ?
সেই বুঝে, গৌরচন্দ্রে যাঁর দৃঢ় ভক্তি ॥ ১৬৯ ॥

nigūḍha caitanya-līlā bujhite kā'ra śakti?
sei bujhe, gauracandre yāṅra dṛḍha bhakti

SYNONYMS

nigūḍha—very deep; *caitanya-līlā*—the pastimes of Lord Caitanya; *bujhite*—to understand; *kā'ra*—of whom; *śakti*—the power; *sei bujhe*—he understands; *gauracandre*—unto Lord Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *dṛḍha bhakti*—fixed devotion.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

TEXT 170

দিনান্তরে পণ্ডিত কৈল প্রভুর নিমন্ত্রণ।
প্রভু তাহাঁ ভিক্ষা কৈল লঞা নিজগণ ॥ ১৭০ ।

dināntare paṇḍita kaila prabhura nimantraṇa
prabhu tāhāṅ bhikṣā kaila lañā nija-gaṇa

SYNONYMS

dina-antare—another day; *paṇḍita*—Gadādhara Paṇḍita; *kaila prabhura nimantraṇa*—invited Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *bhikṣā kaila*—took *prasāda; lañā nija-gaṇa*—with His personal associates.

TRANSLATION

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasāda at his home with His personal associates.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too attracted to externals cannot understand

the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Paṇḍita, he will surely be vanquished.

TEXT 171

তাহাঁই বল্লভ-ভট্ট প্রভুর আজ্ঞা লৈল।
পণ্ডিত-ঠাঞি পূর্বপ্রার্থিত সব সিদ্ধি হৈল ॥ ১৭১ ॥

tāhāṅi vallabha-bhaṭṭa prabhura ājñā laila
paṇḍita-ṭhāñi pūrva-prārthita saba siddhi haila

SYNONYMS

tāhāṅi—there; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura ājñā*—the permission of Śrī Caitanya Mahāprabhu; *laila*—took; *paṇḍita-ṭhāñi*—from Gadādhara Paṇḍita; *pūrva-prārthita*—as previously petitioned; *saba siddhi haila*—everything was perfectly executed.

TRANSLATION

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Paṇḍita was thus fulfilled.

TEXT 172

এই ত' কহিলুঁ বল্লভ-ভট্টের মিলন।
যাহার শ্রবণে পায় গৌরপ্রেমধন ॥ ১৭২ ॥

ei ta' kahiluṅ vallabha-bhaṭṭera milana
yāhāra śravaṇe pāya gaura-prema-dhana

SYNONYMS

ei ta' kahiluṅ—thus I have explained; *vallabha-bhaṭṭera milana*—the meeting of Vallabha Bhaṭṭa; *yāhāra śravaṇe*—by hearing which; *pāya*—one can get; *gaura-prema-dhana*—the treasure of love for Śrī Caitanya Mahāprabhu.

TRANSLATION

I have thus explained the Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.

TEXT 173

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৭৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.*

CHAPTER 8

Rāmacandra Purī Criticizes the Lord

The following summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. This chapter describes the history of the Lord's dealings with Rāmacandra Purī. Although Rāmacandra Purī was one of the disciples of Mādhavendra Purī, he was influenced by dry Māyāvādīs, and therefore he criticized Mādhavendra Purī. Therefore Mādhavendra Purī accused him of being an offender and rejected him. Because Rāmacandra Purī had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Māyāvāda philosophy. For this reason he was not very respectful to the Vaiṣṇavas, and later he became so fallen that he began criticizing Śrī Caitanya Mahāprabhu for His eating. Hearing his criticisms, Śrī Caitanya Mahāprabhu reduced His eating, but after Rāmacandra Purī left Jagannātha Purī, the Lord resumed His usual behavior.

TEXT 1

তং বন্দে কৃষ্ণচৈতন্যং রামচন্দ্রপুরীভয়াৎ ।
লৌকিকাহারতঃ স্বং যো ভিক্ষান্নং সমকোচয়ৎ ॥১॥

taṁ vande kṛṣṇa-caitanyaṁ
rāmacandra-purī-bhayāt
laukikāhārataḥ svaṁ yo
bhikṣānnaṁ samakocayat

SYNONYMS

tam—to Him; *vande*—I offer my respectful obeisances; *kṛṣṇa-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *rāmacandra-purī-bhayāt*—due to fear of Rāmacandra Purī; *laukika*—ordinary; *āhārataḥ*—from eating; *svam*—His own; *yaḥ*—who; *bhikṣā-annam*—quantity of food; *samakocayat*—reduced.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

TEXT 2

জয় জয় শ্রীচৈতন্য করুণাসিন্ধু-অবতার।
ব্রহ্মা-শিবাদিক ভজে চরণ যাঁহার ॥ ২ ॥

jaya jaya śrī-caitanya karuṇā-sindhu-avatāra
brahmā-śivādika bhaje caraṇa yāṅhāra

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *karuṇā-sindhu-avatāra*—the incarnation of the ocean of mercy; *brahmā-śiva-ādika*—demigods, beginning from Lord Brahmā and Śiva; *bhaje*—worship; *caraṇa*—lotus feet; *yāṅhāra*—whose.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy. His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

TEXT 3

জয় জয় অবধূতচন্দ্র নিত্যানন্দ।
জগৎ বাঁধিল যেঁহ দিয়া প্রেমফাঁদ ॥ ৩ ॥

jaya jaya avadhūta-candra nityānanda
jagat bāṅdhila yeṅha diyā prema-phāṅda

SYNONYMS

jaya jaya—all glories; *avadhūta-candra*—to the moon of mendicants; *nityānanda*—Lord Nityānanda; *jagat*—the world; *bāṅdhila*—bound; *yeṅha*—who; *diyā*—by; *prema-phāṅda*—the noose of ecstatic love of Kṛṣṇa.

TRANSLATION

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God.

TEXT 4

জয় জয় অদ্বৈত ঈশ্বর অবতার।
কৃষ্ণ অবতারি' কৈল জগৎ-নিস্তার ॥ ৪ ॥

jaya jaya advaita īśvara avatāra
kṛṣṇa avatāri' kaila jagat-nistāra

SYNONYMS

jaya jaya—all glories; *advaita*—to Advaita Ācārya; *īśvara*—of the Supreme Personality of Godhead; *avatāra*—incarnation; *kṛṣṇa avatāri'*—inducing Kṛṣṇa to descend; *kaila*—did; *jagat-nistāra*—deliverance of the entire world.

TRANSLATION

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead. He induced Kṛṣṇa to descend and thus delivered the entire world.

TEXT 5

জয় জয় শ্রীবাসাদি যত ভক্তগণ।
শ্রীকৃষ্ণচৈতন্য প্রভু—যাঁর প্রাণধন ॥ ৫ ॥

jaya jaya śrīvāsādi yata bhakta-gaṇa
śrī-kṛṣṇa-caitanya prabhu——yāṅra prāṇa-dhana

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *yata bhakta-gaṇa*—to all the devotees; *śrī-kṛṣṇa-caitanya prabhu*—Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *prāṇa-dhana*—life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura. Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

TEXT 6

এইমত গৌরচন্দ্র নিজভক্ত-সঙ্গে।
নীলাচলে ক্রীড়া করে কৃষ্ণপ্রেমতরঙ্গে ॥ ৬ ॥

ei-mata gauracandra nija-bhakta-saṅge
nīlācale krīḍā kare kṛṣṇa-prema-taraṅge

SYNONYMS

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *nija-bhakta-saṅge*—with His own devotees; *nīlācale*—at Jagannātha Purī; *krīḍā kare*—executes different pastimes; *kṛṣṇa-prema-taraṅge*—in the waves of love of Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His own devotees in the waves of love for Kṛṣṇa.

TEXT 7

হেনকালে রামচন্দ্রপুরী-গোসাঞি আইলা।
পরমানন্দ-পুরীরে আর প্রভুরে মিলিলা॥ ৭॥

hena-kāle rāmacandra-purī-gosāñi āilā
paramānanda-purīre āra prabhure mililā

SYNONYMS

hena-kāle—at this time; *rāmacandra-purī-gosāñi*—a *sannyāsī* named Rāmacandra Purī; *āilā*—came; *paramānanda-purīre*—Paramānanda Purī; *āra*—and; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

Then a sannyāsī named Rāmacandra Purī Gosāñi came to see Paramānanda Purī and Śrī Caitanya Mahāprabhu.

TEXT 8

পরমানন্দ-পুরী কৈল চরণ বন্দন।
পুরী-গোসাঞি কৈল তাঁরে দৃঢ় আলিঙ্গন॥ ৮॥

paramānanda-purī kaila caraṇa vandana
purī-gosāñi kaila tāṅre dṛḍha āliṅgana

SYNONYMS

paramānanda-purī—Paramānanda Purī; *kaila*—did; *caraṇa*—unto the feet; *vandana*—offering obeisances; *purī-gosāñi*—Rāmacandra Purī; *kaila*—did; *tāṅre*—unto him; *dṛḍha*—strong; *āliṅgana*—embracing.

TRANSLATION

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

PURPORT

Because Rāmacandra Purī was a disciple of Mādhavendra Purī, both Paramānanda Purī and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism—or, in other words, against the principles of the Supreme Personality of Godhead and His devotees—common people nevertheless addressed him as Gosvāmī or Gosāñi because he was superficially in the renounced order and dressed like a *sannyāsī*. In the modern age the title *gosvāmī* is used by a caste of *gṛhasthas*, but formerly it was not. Rūpa Gosvāmī and Sanātana Gosvāmī, for example, were called *gosvāmī* because they were in the renounced order. Similarly, because Paramānanda Purī was a *sannyāsī*, he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that *gosvāmī* is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

TEXT 9

মহাপ্রভু কৈলা তাঁরে দণ্ডবৎ নতি।
আলিঙ্গন করি' তেঁহো কৈল কৃষ্ণস্মৃতি ॥ ৯ ॥

mahāprabhu kailā tāṅre daṇḍavat nati
āliṅgana kari' teṅho kaila kṛṣṇa-smṛti

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāṅre*—unto him; *daṇḍavat nati*—offering obeisances; *āliṅgana kari'*—embracing; *teṅho*—Rāmacandra Purī; *kaila*—did; *kṛṣṇa-smṛti*—remembrance of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Mādhavendra Purī, the spiritual master of His own spiritual master, Īśvara Purī. When a Vaiṣṇava *sannyāsī* meets another Vaiṣṇava *sannyāsī*, they both remember Kṛṣṇa. Even Māyāvādī *sannyāsīs* generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying *oṁ namo bhagavate nārāyaṇa* or *namo nārāyaṇa*. Thus it is the duty of a *sannyāsī* to remember Kṛṣṇa. According to *smṛti-śāstra*, a *sannyāsī* does not offer obeisances or blessings to anyone. It is said, *sannyāsī nirāśīr nirnamaṣkriyaḥ:* a *sannyāsī* should not offer anyone blessings or obeisances.

TEXT 10

তিনজনে ইষ্টগোষ্ঠী কৈলা কতক্ষণ।
জগদানন্দ-পণ্ডিত তাঁরে কৈলা নিমন্ত্রণ ॥ ১০ ॥

tina-jane iṣṭha-goṣṭhī kailā kata-kṣaṇa
jagadānanda-paṇḍita tāṅre kailā nimantraṇa

SYNONYMS

tina-jane—three persons; *iṣṭha-goṣṭhī*—discussion on Kṛṣṇa; *kailā*—performed; *kata-kṣaṇa*—for some time; *jagadānanda-paṇḍita*—Jagadānanda Paṇḍita; *tāṅre*—Rāmacandra Purī; *kailā nimantraṇa*—invited.

TRANSLATION

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Purī.

TEXT 11

জগন্নাথের প্রসাদ আনিলা ভিক্ষার লাগিয়া।
যথেষ্ট ভিক্ষা করিলা তেঁহো নিন্দার লাগিয়া ॥ ১১ ॥

jagannāthera prasāda ānilā bhikṣāra lāgiyā
yatheṣṭa bhikṣā karilā teṅho nindāra lāgiyā

SYNONYMS

jagannāthera prasāda—remnants of the food of Lord Jagannātha; *ānilā*—brought; *bhikṣāra lāgiyā*—for feeding; *yatheṣṭa bhikṣā karilā*—ate sumptuously; *teṅho*—he; *nindāra lāgiyā*—to find some fault.

TRANSLATION

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Purī ate sumptuously, and then he wanted to find faults in Jagadānanda Paṇḍita.

TEXT 12

ভিক্ষা করি' কহে পুরী,—"শুন, জগদানন্দ।
অবশেষ প্রসাদ তুমি করহ ভক্ষণ ॥" ১২ ॥

bhikṣā kari' kahe purī,—"śuna, jagadānanda
avaśeṣa prasāda tumi karaha bhakṣaṇa"

SYNONYMS

bhikṣā kari'—after finishing the lunch; *kahe purī*—Rāmacandra Purī began to speak; *śuna, jagadānanda*—my dear Jagadānanda, just hear; *avaśeṣa prasāda*—the remaining *prasāda; tumi*—you; *karaha bhakṣaṇa*—eat.

TRANSLATION

After finishing the meal, Rāmacandra Purī requested, "My dear Jagadānanda, please listen. You eat the food that is left."

TEXT 13

আগ্রহ করিয়া তাঁরে বসি' খাওয়াইল।
আপনে আগ্রহ করি' পরিবেশন কৈল॥ ১৩॥

āgraha kariyā tāṅre vasi' khāoyāila
āpane āgraha kari' pariveśana kaila

SYNONYMS

āgraha kariyā—with great eagerness; *tāṅre vasi'*—seating him; *khāoyāila*—he fed; *āpane*—personally; *āgraha kari'*—with great eagerness; *pariveśana kaila*—administered the *prasāda.*

TRANSLATION

With great eagerness Rāmacandra Purī seated Jagadānanda Paṇḍita and personally served him prasāda.

TEXT 14

আগ্রহ করিয়া পুনঃ পুনঃ খাওয়াইল।
আচমন কৈলে নিন্দা করিতে লাগিল॥ ১৪॥

āgraha kariyā punaḥ punaḥ khāoyāila
ācamana kaile nindā karite lāgila

SYNONYMS

āgraha kariyā—with eagerness; *punaḥ punaḥ*—again and again; *khāoyāila*—fed; *ācamana kaile*—when he had washed his hands and mouth; *nindā karite lāgila*—began to criticize.

TRANSLATION

Encouraging him again and again, Rāmacandra Purī fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Purī began criticizing him.

TEXT 15

"শুনি, চৈতন্যগণ করে বহুত ভক্ষণ।
'সত্য' সেই বাক্য,—সাক্ষাৎ দেখিলুঁ এখন॥ ১৫॥

"śuni, caitanya-gaṇa kare bahuta bhakṣaṇa
'satya' sei vākya,——sākṣāt dekhiluṅ ekhana

SYNONYMS

śuni—I have heard; *caitanya-gaṇa*—the followers of Śrī Caitanya Mahāprabhu; *kare bahuta bhakṣaṇa*—eat more than necessary; *satya*—true; *sei vākya*—that statement; *sākṣāt*—directly; *dekhiluṅ*—I have seen; *ekhana*—now.

TRANSLATION

"I have heard," he said, "that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

TEXT 16

সন্ন্যাসীরে এত খাওয়াঞা করে ধর্ম নাশ।
বৈরাগী হঞা এত খায়, বৈরাগ্যের নাহি 'ভাস'॥"১৬॥

sannyāsīre eta khāoyāñā kare dharma nāśa
vairāgī hañā eta khāya, vairāgyera nāhi 'bhāsa'"

SYNONYMS

sannyāsīre—unto a *sannyāsī; eta*—so much; *khāoyāñā*—feeding; *kare dharma nāśa*—destroys the regulative principles; *vairāgī hañā*—being in the renounced order; *eta*—so much; *khāya*—eats; *vairāgyera nāhi bhāsa*—there is no trace of renunciation.

TRANSLATION

"Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed."

TEXT 17

এই ত' স্বভাব তাঁর আগ্রহ করিয়া।
পিছে নিন্দা করে, আগে বহুত খাওয়াঞা॥ ১৭॥

ei ta' svabhāva tāṅra āgraha kariyā
piche nindā kare, āge bahuta khāoyāñā

SYNONYMS

ei—this; *ta'*—certainly; *sva-bhāva*—characteristic; *tāṅra*—his; *āgraha kariyā*—with great eagerness; *piche*—afterward; *nindā kare*—criticizes; *āge*—at first; *bahuta*—much; *khāoyāñā*—feeding.

TRANSLATION

The characteristic of Rāmacandra Purī was that first he would induce someone to eat more than necessary and then he would criticize him.

TEXT 18

পূর্বে যবে মাধবেন্দ্র করেন অন্তর্ধান।
রামচন্দ্রপুরী তবে আইলা তাঁর স্থান ॥ ১৮ ॥

pūrve yabe mādhavendra karena antardhāna
rāmacandra-purī tabe āilā tāṅra sthāna

SYNONYMS

pūrve—formerly; *yabe*—when; *mādhavendra*—Mādhavendra Purī; *karena antardhāna*—was about to die; *rāmacandra-purī*—Rāmacandra Purī; *tabe*—at that time; *āilā*—came; *tāṅra sthāna*—to his place.

TRANSLATION

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāmacandra Purī came to where he was staying.

TEXT 19

পুরী-গোসাঞি করে কৃষ্ণনাম-সঙ্কীর্তন।
'মথুরা না পাইনু' বলি' করেন ক্রন্দন ॥ ১৯ ॥

purī-gosāñi kare kṛṣṇa-nāma-saṅkīrtana
'mathurā nā pāinu' bali' karena krandana

SYNONYMS

purī-gosāñi—Mādhavendra Purī; *kare*—was performing; *kṛṣṇa-nāma-saṅkīrtana*—the chanting of the holy name of Lord Kṛṣṇa; *mathurā nā pāinu*—I did not get shelter at Mathurā; *bali'*—saying; *karena krandana*—was crying.

TRANSLATION

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he would cry, "O my Lord, I did not get shelter at Mathurā."

TEXT 20

রামচন্দ্রপুরী তবে উপদেশে তাঁরে।
শিষ্য হঞা গুরুকে কহে, ভয় নাহি করে ॥ ২০ ॥

rāmacandra-purī tabe upadeśe tāṅre
śiṣya hañā guruke kahe, bhaya nāhi kare

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; *tabe*—then; *upadeśe tāṅre*—instructed him; *śiṣya hañā*—being a disciple; *guruke kahe*—said to his spiritual master; *bhaya nāhi kare*—without fear.

TRANSLATION

Then Rāmacandra Purī was so foolish that he fearlessly dared to instruct his spiritual master.

TEXT 21

"তুমি—পূর্ণ-ব্রহ্মানন্দ, করহ স্মরণ।
ব্রহ্মবিৎ হঞা কেনে করহ রোদন?" ২১ ॥

"tumi—pūrṇa-brahmānanda, karaha smaraṇa
brahmavit hañā kene karaha rodana?"

SYNONYMS

tumi—you; *pūrṇa-brahma-ānanda*—full in transcendental bliss; *karaha smaraṇa*—you should remember; *brahma-vit hañā*—being fully aware of Brahman; *kene*—why; *karaha rodana*—are you crying.

TRANSLATION

"If you are in full transcendental bliss," he said, "you should now remember only Brahman. Why are you crying?"

PURPORT

As stated in *Bhagavad-gītā, brahma-bhūtaḥ prasannātmā:* a Brahman realized person is always happy. *Na śocati na kāṅkṣati:* he neither laments nor aspires for anything. Not knowing why Mādhavendra Purī was crying, Rāmacandra Purī tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

TEXT 22

শুনি' মাধবেন্দ্র-মনে ক্রোধ উপজিল।
'দূর, দূর, পাপিষ্ঠ' বলি' ভর্ৎসনা করিল॥ ২২॥

śuni' mādhavendra-mane krodha upajila
'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila

SYNONYMS

śuni'—hearing; *mādhavendra*—of Mādhavendra Purī; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *dūra dūra*—get out; *pāpiṣṭha*—you sinful rascal; *bali'*—saying; *bhartsanā karila*—he chastised.

TRANSLATION

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by saying, "Get out, you sinful rascal!

PURPORT

Rāmacandra Purī could not understand that his spiritual master, Mādhavendra Purī, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he was crying in separation, "I could not achieve Kṛṣṇa! I could not reach Mathurā!" this was not ordinary material lamentation. Rāmacandra Purī was not sufficiently expert to understand the feelings of Mādhavendra Purī, but nevertheless he thought himself very advanced. Therefore, regarding Mādhavendra Purī's expressions as ordinary material lamentation, he advised him to remember Brahman because he was latently an impersonalist. Mādhavendra Purī understood Rāmacandra Purī's position as a great fool and therefore immediately rebuked him. Such a reprimand from the spiritual master is certainly for the betterment of the disciple.

TEXT 23

'কৃষ্ণ না পাইনু, না পাইনু 'মথুরা'।
আপন-দুঃখে মরোঁ – এই দিতে আইল জ্বালা॥২৩॥

'kṛṣṇa nā pāinu, nā pāinu 'mathurā'
āpana-duḥkhe maroṅ—ei dite āila jvālā

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *nā pāinu*—I did not get; *nā pāinu*—did not get; *mathurā*—Mathurā; *āpana-duḥkhe*—in my own unhappiness; *maroṅ*—I am dying; *ei*—this person; *dite āila jvālā*—has come to give more pain.

TRANSLATION

"O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode, Mathurā. I am dying in my unhappiness, and now this rascal has come to give me more pain.

TEXT 24

মোরে মুখ না দেখাবি তুই, যাও যথি-তথি।
তোরে দেখি' মৈলে মোর হবে অসদ্গতি ॥ ২৪ ॥

more mukha nā dekhābi tui, yāo yathi-tathi
tore dekhi' maile mora habe asad-gati

SYNONYMS

more—to me; *mukha*—face; *nā dekhābi*—do not show; *tui*—you; *yāo*—go; *yathi-tathi*—anywhere else; *tore*—you; *dekhi'*—seeing; *maile*—if I die; *mora habe asat-gati*—I shall not get my destination.

TRANSLATION

"Don't show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

TEXT 25

কৃষ্ণ না পাইনু মুঞি মরোঁ আপনার দুঃখে।
মোরে 'ব্রহ্ম' উপদেশে এই ছার মূর্খে ॥" ২৫ ॥

kṛṣṇa nā pāinu muñi maroṅ āpanāra duḥkhe
more 'brahma' upadeśe ei chāra mūrkhe"

SYNONYMS

kṛṣṇa—Kṛṣṇa; *nā pāinu*—could not get; *muñi*—I; *maroṅ*—I die; *āpanāra duḥkhe*—in my own unhappiness; *more*—to me; *brahma*—Brahman; *upadeśe*—instructs; *ei*—this; *chāra*—condemned; *mūrkhe*—fool.

TRANSLATION

"I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."

TEXT 26

এই যে শ্রীমাধবেন্দ্র শ্রীপাদ উপেক্ষা করিল।
সেই অপরাধে ইঁহার 'বাসনা' জন্মিল ॥ ২৬ ॥

ei ye śrī-mādhavendra śrī-pāda upekṣā karila
sei aparādhe iṅhāra 'vāsanā' janmila

SYNONYMS

ei—this; *ye*—that; *śrī-mādhavendra śrī-pāda*—His Lordship Mādhavendra Purī; *upekṣā karila*—neglected or denounced; *sei aparādhe*—because of the offense; *iṅhāra*—of Rāmacandra Purī; *vāsanā*—material desire; *janmila*—arose.

TRANSLATION

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

PURPORT

The word *vāsanā* ("material desires") refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in *Śrīmad-Bhāgavatam* (10.14.4), a person without devotional service who simply wants to know things (*kevala-bodha-labdhaye*) gains only dry speculative knowledge but no spiritual profit. This is also confirmed in the *Bhakti-sandarbha* (111), wherein it is said:

jīvan-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

"Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one."

In his *Laghu-toṣaṇī* commentary on *Śrīmad-Bhāgavatam* (10.2.32), Jīva Gosvāmī says;

jīvan-muktā api punar
bandhanaṁ yānti karmabhiḥ
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

"Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead."

A similar quotation from one of the *Purāṇas* also appears in the *Viṣṇu-bhakti-candrodaya:*

jivān-muktāḥ prapadyante
kvacit saṁsāra-vāsanām
yogino na vilipyante
karmabhir bhagavat-parāḥ

"Even liberated souls sometimes fall down to material desires, but those who fully engaged in devotional service to the Supreme Personality of Godhead are not affected by such desires."

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

TEXT 27

শুষ্ক-ব্রহ্মজ্ঞানী, নাহি কৃষ্ণের 'সম্বন্ধ'।
সর্ব লোক নিন্দা করে, নিন্দাতে নির্বন্ধ ॥ ২৭ ॥

śuṣka-brahma-jñānī, nāhi kṛṣṇera 'sambandha'
sarva loka nindā kare, nindāte nirbandha

SYNONYMS

śuṣka—dry; *brahma-jñānī*—impersonalist philosopher; *nāhi*—there is not; *kṛṣṇera*—with Lord Kṛṣṇa; *sambandha*—relationship; *sarva*—all; *loka*—persons; *nindā kare*—criticizes; *nindāte nirbandha*—fixed in blaspheming.

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his *Anubhāṣya* that the word *nirbandha* indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs who have no relationship with Kṛṣṇa, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Kṛṣṇa as *karma-kāṇḍa,* or fruitive activities. According to them, devotional service to Kṛṣṇa is but another means for attaining *dharma, artha, kāma* and *mokṣa.* Therefore they criticize the devotees for engaging in material activities. They think that devotional service is

māyā and that Kṛṣṇa or Viṣṇu is also *māyā*. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

TEXT 28

ঈশ্বরপুরী গোসাঞি করে শ্রীপাদ-সেবন।
স্বহস্তে করেন মলমূত্রাদি মার্জন ॥ ২৮ ॥

īśvara-purī gosāñi kare śrī-pāda-sevana
svahaste karena mala-mūtrādi mārjana

SYNONYMS

īśvara-purī—Īśvara Purī; *gosāñi*—Gosvāmī; *kare*—performs; *śrī-pāda-sevana*—service to Mādhavendra Purī; *sva-haste*—with his own hand; *karena*—performs; *mala-mūtra-ādi*—stool, urine, and so on; *mārjana*—cleaning.

TRANSLATION

Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.

TEXT 29

নিরন্তর কৃষ্ণনাম করায় স্মরণ।
কৃষ্ণনাম, কৃষ্ণলীলা শুনায় অনুক্ষণ ॥ ২৯ ॥

nirantara kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣaṇa

SYNONYMS

nirantara—always; *kṛṣṇa-nāma*—the name of Lord Kṛṣṇa; *karāya smaraṇa*—was reminding; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-līlā*—pastimes of Kṛṣṇa; *śunāya anukṣaṇa*—was always causing to hear.

TRANSLATION

Īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

TEXT 30

তুষ্ট হঞা পুরী তাঁরে কৈলা আলিঙ্গন।
বর দিলা—'কৃষ্ণে তোমার হউক প্রেমধন' ॥ ৩০ ॥

tuṣṭa hañā purī tāṅre kailā āliṅgana
vara dilā——'kṛṣṇe tomāra ha-uka prema-dhana'

SYNONYMS

tuṣṭa hañā—being pleased; *purī*—Mādhavendra Purī; *tāṅre*—him; *kailā āliṅgana*—embraced; *vara dilā*—gave the benediction; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *ha-uka*—let there be; *prema-dhana*—the wealth of love.

TRANSLATION

Pleased with Īśvara Purī, Mādhavendra Purī embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

TEXT 31

সেই হৈতে ঈশ্বরপুরী - 'প্রেমের সাগর'।
রামচন্দ্রপুরী হৈল সর্বনিন্দাকর ॥ ৩১ ॥

sei haite īśvara-purī——'premera sāgara'
rāmacandra-purī haila sarva-nindākara

SYNONYMS

sei haite—from that; *īśvara-purī*—Īśvara Purī; *premera sāgara*—the ocean of ecstatic love; *rāmacandra-purī*—Rāmacandra Purī; *haila*—became; *sarva-nindākara*—critic of all others.

TRANSLATION

Thus Īśvara Purī became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Purī became a dry speculator and a critic of everyone else.

TEXT 32

মহদনুগ্রহ-নিগ্রহের 'সাক্ষী' দুইজনে।
এই দুইদ্বারে শিখাইলা জগজনে ॥ ৩২ ॥

mahad-anugraha-nigrahera 'sākṣī' dui-jane
ei dui-dvāre śikhāilā jaga-jane

SYNONYMS

mahat—of an exalted personality; *anugraha*—of the blessing; *nigrahera*—of chastisement; *sākṣī*—giving evidence; *dui-jane*—two persons; *ei dui-dvāre*—by these two; *śikhāilā*—instructed; *jaga-jane*—the people of the world.

TRANSLATION

Īśvara Purī received the blessing of Mādhavendra Purī, whereas Rāmacandra Purī received a rebuke from him. Therefore these two persons, Īśvara Purī and Rāmacandra Purī, are examples of the objects of a great personality's benediction and punishment. Mādhavendra Purī instructed the entire world by presenting these two examples.

TEXT 33

জগদ্‌গুরু মাধবেন্দ্র করি' প্রেম দান।
এই শ্লোক পড়ি' তেঁহো কৈল অন্তর্ধান॥ ৩৩

jagad-guru mādhavendra kari' prema dāna
ei śloka paḍi' teṅho kaila antardhāna

SYNONYMS

jagat-guru—the spiritual master of the entire world; *mādhavendra*—Mādhavendra Purī; *kari' prema dāna*—giving ecstatic love of Kṛṣṇa as charity; *ei śloka paḍi'*—reciting this verse; *teṅho*—he; *kaila antardhāna*—passed away from this material world.

TRANSLATION

His Divine Grace Mādhavendra Purī, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

TEXT 34

অয়ি দীনদয়ার্দ্রনাথ হে
মথুরানাথ কদাবলোক্যসে
হৃদয়ং ত্বদলোককাতরং
দয়িত ভ্রাম্যতি কিং করোম্যহম্॥ ৩৪॥

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

SYNONYMS

ayi—O my Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when;

avalokyase—I shall see you; *hṛdayam*—my heart; *tvat*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

TRANSLATION

"O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?"

TEXT 35

এই শ্লোকে কৃষ্ণপ্রেম করে উপদেশ।
কৃষ্ণের বিরহে ভক্তের ভাববিশেষ ॥ ৩৫ ॥

ei śloke kṛṣṇa-prema kare upadeśa
kṛṣṇera virahe bhaktera bhāva-viśeṣa

SYNONYMS

ei śloke—in this verse; *kṛṣṇa-prema*—love of Kṛṣṇa; *kare upadeśa*—instructs; *kṛṣṇera virahe*—by feeling separation from Kṛṣṇa; *bhaktera*—of the devotee; *bhāva-viśeṣa*—transcendental situation.

TRANSLATION

In this verse Mādhavendra Purī instructs how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

TEXT 36

পৃথিবীতে রোপণ করি' গেলা প্রেমাঙ্কুর।
সেই প্রেমাঙ্কুরের বৃক্ষ—চৈতন্যঠাকুর ॥ ৩৬ ॥

pṛthivīte ropaṇa kari' gelā premāṅkura
sei premāṅkurera vṛkṣa—caitanya-ṭhākura

SYNONYMS

pṛthivīte—within this material world; *ropaṇa kari'*—sowing; *gelā*—went; *prema-aṅkura*—the seed of ecstatic love for Kṛṣṇa; *sei prema-aṅkurera*—of that seed of ecstatic love for Kṛṣṇa; *vṛkṣa*—the tree; *caitanya-ṭhākura*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

TEXT 37

প্রস্তাবে কহিলুঁ পুরী-গোসাঞির নির্যাণ।
যেই ইহা শুনে, সেই বড় ভাগ্যবান্ ॥ ৩৭ ॥

prastāve kahiluṅ purī-gosāñira niryāṇa
yei ihā śune, sei baḍa bhāgyavān

SYNONYMS

prastāve—incidentally; *kahiluṅ*—I have described; *purī-gosāñira*—of Mādhavendra Purī; *niryāṇa*—the passing away; *yei*—one who; *ihā*—this; *śune*—hears; *sei*—he; *baḍa bhāgyavān*—very fortunate.

TRANSLATION

I have incidentally described the passing away of Mādhavendra Purī. Anyone who hears this must be considered very fortunate.

TEXT 38

রামচন্দ্রপুরী ঐছে রহিলা নীলাচলে।
বিরক্ত স্বভাব, কভু রহে কোন স্থলে ॥ ৩৮ ॥

rāmacandra-purī aiche rahilā nīlācale
virakta svabhāva, kabhu rahe kona sthale

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; *aiche*—in this way; *rahilā nīlācale*—remained at Jagannātha Purī; *virakta*—renounced; *sva-bhāva*—as is the custom; *kabhu*—sometimes; *rahe*—he remained; *kona sthale*—at a particular place.

TRANSLATION

Thus Rāmacandra Purī stayed at Jagannātha Purī. As customary for those in the renounced order, he would sometimes stay someplace and then go away.

TEXT 39

অনিমন্ত্রণ ভিক্ষা করে, নাহিক নির্ণয়।
অন্যের ভিক্ষার স্থিতির লয়েন নিশ্চয়॥ ৩৯॥

animantraṇa bhikṣā kare, nāhika nirṇaya
anyera bhikṣāra sthitira layena niścaya

SYNONYMS

animantraṇa—without being invited; *bhikṣā kare*—accepts food; *nāhika nirṇaya*—there is no certainty; *anyera*—of others; *bhikṣāra*—of acceptance of *prasāda; sthitira*—of the situation; *layena niścaya*—takes account.

TRANSLATION

There was no certainty of where Rāmacandra Purī would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

TEXT 40

প্রভুর নিমন্ত্রণে লাগে কৌড়ি চারি পণ।
কভু কাশীশ্বর, গোবিন্দ খান তিন জন॥ ৪০॥

prabhura nimantraṇe lāge kauḍi cāri paṇa
kabhu kāśīśvara, govinda khāna tina jana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nimantraṇe*—for invitation; *lāge*—is required; *kauḍi cāri paṇa*—four times eighty small conchshells; *kabhu kāśīśvara*—sometimes Kāśīśvara; *govinda*—the personal servant of Caitanya Mahāprabhu; *khāna*—eat; *tina jana*—three persons.

TRANSLATION

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśīśvara and Govinda.

TEXT 41

প্রত্যহ প্রভুর ভিক্ষা ইতি-উতি হয়।
কেহ যদি মূল্য আনে, চারিপণ-নির্ণয়॥ ৪১॥

pratyaha prabhura bhikṣā iti-uti haya
keha yadi mūlya āne, cāri-paṇa-nirṇaya

SYNONYMS

prati-aha—daily; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā*—alms; *iti-uti*—here and there; *haya*—is; *keha*—someone; *yadi*—if; *mūlya āne*—pays; *cāri-paṇa*—four times eighty small conchshells; *nirṇaya*—as a fixed amount.

TRANSLATION

Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four paṇas.

TEXT 42

প্রভুর স্থিতি, রীতি, ভিক্ষা, শয়ন, প্রয়াণ।
রামচন্দ্রপুরী করে সর্বানুসন্ধান ॥ ৪২ ॥

prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa
rāmacandra-purī kare sarvānusandhāna

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sthiti*—situation; *rīti*—regulative principles; *bhikṣā*—accepting lunch; *śayana*—sleeping; *prayāṇa*—movement; *rāmacandra-purī*—Rāmacandra Purī; *kare sarva-anusandhāna*—takes all information of.

TRANSLATION

Rāmacandra Purī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

TEXT 43

প্রভুর যতেক গুণ স্পর্শিতে নারিল।
ছিদ্র চাহি' বুলে, কাহাঁ ছিদ্র না পাইল ॥ ৪৩ ॥

prabhura yateka guṇa sparśite nārila
chidra cāhi' bule, kāṅhā chidra nā pāila

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *yateka guṇa*—all the transcendental attributes; *sparśite nārila*—could not touch or understand; *chidra cāhi'*—looking

for faults; *bule*—he goes about; *kāṅhā*—anywhere; *chidra*—fault; *nā pāila*—he could not find.

TRANSLATION

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

TEXT 44

'সন্ন্যাসী হঞা করে মিষ্টান্ন ভক্ষণ।
এই ভোগে হয় কৈছে ইন্দ্রিয়-বারণ' ? ৪৪ ॥

'sannyāsī hañā kare miṣṭānna bhakṣaṇa
ei bhoge haya kaiche indriya-vāraṇa'?

SYNONYMS

sannyāsī hañā—being a *sannyāsī; kare miṣṭānna bhakṣaṇa*—eats sweetmeats; *ei bhoge*—by this eating; *haya*—there is; *kaiche*—how; *indriya-vāraṇa*—controlling the senses.

TRANSLATION

At last he found a fault. "How can a person in the renounced order eat so many sweetmeats?" he said. "If one eats sweets, controlling the senses is very difficult."

TEXT 45

এই নিন্দা করি' কহে সর্বলোক-স্থানে।
প্রভুরে দেখিতেহ অবশ্য আইসে প্রতিদিনে ॥ ৪৫ ॥

ei nindā kari' kahe sarva-loka-sthāne
prabhure dekhiteha avaśya āise prati-dine

SYNONYMS

ei nindā—this criticism; *kari'*—making; *kahe*—speaks; *sarva-loka-sthāne*—to everyone; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiteha*—to see, still; *avaśya*—certainly; *āise*—comes; *prati-dine*—daily.

TRANSLATION

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

TEXT 46

প্রভু গুরুবুদ্ধ্যে করেন সম্ভ্রম, সম্মান।
তেঁহো ছিদ্র চাহি' বুলে,—এই তার কাম ॥ ৪৬ ॥

prabhu guru-buddhye karena sambhrama, sammāna
teṅho chidra cāhi' bule, —ei tāra kāma

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *guru-buddhye*—accepting him as a Godbrother of His spiritual master; *karena sambhrama sammāna*—offers full respect and obeisances; *teṅho*—Rāmacandra Purī; *chidra cāhi'*—trying to find fault; *bule*—goes about; *ei*—this; *tāra*—his; *kāma*—business.

TRANSLATION

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī's business, however, was to search for faults in the Lord.

TEXT 47

যত নিন্দা করে তাহা প্রভু সব জানে।
তথাপি আদর করে বড়ই সম্ভ্রমে ॥ ৪৭ ॥

yata nindā kare tāhā prabhu saba jāne
tathāpi ādara kare baḍa-i sambhrame

SYNONYMS

yata—whatever; *nindā*—blasphemy; *kare*—does; *tāhā*—that; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *jāne*—knows; *tathāpi*—still; *ādara kare*—offers respect; *baḍa-i sambhrame*—with great attention.

TRANSLATION

Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him before everyone, but whenever Rāmacandra Purī came to see Him, the Lord offered him respects with great attention.

TEXT 48

একদিন প্রাতঃকালে আইলা প্রভুর ঘর।
পিপীলিকা দেখি' কিছু কহেন উত্তর ॥ ৪৮ ॥

eka-dina prātaḥ-kāle āilā prabhura ghara
pipīlikā dekhi' kichu kahena uttara

SYNONYMS

eka-dina—one day; *prātaḥ-kāle*—in the morning; *āilā*—came; *prabhura ghara*—to the place of Śrī Caitanya Mahāprabhu; *pipīlikā dekhi'*—seeing many ants; *kichu kahena uttara*—began to say something critical.

TRANSLATION

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

TEXT 49

"রাত্রাবত্র ঐক্ষবমাসীৎ, তেন পিপীলিকাঃ সঞ্চরন্তি।
অহো! বিরক্তানাং সন্ন্যাসিনামিয়মিন্দ্রিয়লালসেতি
ব্রুবন্নুত্থায় গতঃ॥" ৪৯॥

"rātrāv atra aikṣavam āsīt, tena
pipīlikāḥ sañcaranti aho! viraktānāṁ
sannyāsinām iyam indriya-lālaseti
bruvann utthāya gataḥ."

SYNONYMS

rātrau—at night; *atra*—here; *aikṣavam*—sugar candy; *āsīt*—was; *tena*—by that; *pipīlikāḥ*—ants; *sañcaranti*—wander about; *aho*—alas; *viraktānām*—renounced; *sannyāsinām*—of *sannyāsīs; iyam*—this; *indriya*—to the senses; *lālasa*—attachment; *iti*—thus; *bruvan*—speaking; *utthāya*—getting up; *gataḥ*—left.

TRANSLATION

"Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!" After speaking in this way, he got up and left.

TEXT 50

প্রভু পরম্পরায় নিন্দা কৈরাছেন শ্রবণ।
এবে সাক্ষাৎ শুনিলেন 'কল্পিত' নিন্দন॥ ৫০॥

prabhu paramparāya nindā kairāchena śravaṇa
ebe sākṣāt śunilena 'kalpita' nindana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *paramparāya*—by hearsay; *nindā*—blasphemy; *kairāchena śravaṇa*—had heard; *ebe*—now; *sākṣāt*—directly; *śunilena*—He heard; *kalpita*—imaginary; *nindana*—blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

TEXT 51

সহজেই পিপীলিকা সর্বত্র বেড়ায়।
তাহাতে তর্ক উঠাঞা দোষ লাগায়॥ ৫১॥

sahajei pipīlikā sarvatra beḍāya
tāhāte tarka uṭhāñā doṣa lāgāya

SYNONYMS

sahajei—generally; *pipīlikā*—ants; *sarvatra*—everywhere; *beḍāya*—loiter; *tāhāte*—by that; *tarka uṭhāñā*—raising a controversy; *doṣa lāgāya*—find faults.

TRANSLATION

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

TEXT 52

শুনি' তাহা প্রভুর সঙ্কোচ-ভয় মনে।
গোবিন্দে বোলাঞা কিছু কহেন বচনে॥ ৫২॥

śuni' tāhā prabhura saṅkoca-bhaya mane
govinde bolāñā kichu kahena vacane

SYNONYMS

śuni'—hearing; *tāhā*—that; *prabhura*—of Śrī Caitanya; *saṅkoca*—doubt; *bhaya*—fear; *mane*—in the mind; *govinde bolāñā*—calling for Govinda; *kichu*—some; *kahena*—spoke; *vacane*—words.

TRANSLATION

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

TEXT 53

"আজি হৈতে ভিক্ষা আমার এই ত' নিয়ম।
পিণ্ডাভোগের এক চৌঠি, পাঁচগণ্ডার ব্যঞ্জন ॥ ৫৩ ॥

"āji haite bhikṣā āmāra ei ta' niyama
piṇḍā-bhogera eka cauṭhi, pāñca-gaṇḍāra vyañjana

SYNONYMS

āji haite—from today; *bhikṣā āmāra*—My accepting *prasāda; ei*—this; *ta'*—certainly; *niyama*—the rule; *piṇḍā-bhogera*—of Lord Jagannātha's *prasāda; eka cauṭhi*—one-fourth of a pot; *pāñca-gaṇḍāra vyañjana*—vegetables costing five *gaṇḍās* (one *gaṇḍā* equals four *kauḍis*).

TRANSLATION

"From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha's prasāda and five gaṇḍās worth of vegetables.

TEXT 54

ইহা বই অধিক আর কিছু না আনিবা।
অধিক আনিলে আমা এথা না দেখিবা ॥" ৫৪ ॥

ihā ba-i adhika āra kichu nā ānibā
adhika ānile āmā ethā nā dekhibā"

SYNONYMS

ihā ba-i—except for this; *adhika*—more; *āra*—extra; *kichu*—anything; *nā ānibā*—do not bring; *adhika ānile*—if more is brought; *āmā*—Me; *ethā*—here; *nā dekhibā*—you will not see.

TRANSLATION

"If you bring any more than this, you will not see Me here anymore."

TEXT 55

সকল বৈষ্ণবে গোবিন্দ কহে এই বাত্।
শুনি' সবার মাথে যৈছে হৈল বজ্রাঘাত ॥ ৫৫ ॥

sakala vaiṣṇave govinda kahe ei vāt
śuni' sabāra māthe yaiche haila vajrāghāta

SYNONYMS

sakala vaiṣṇave—to all the Vaiṣṇavas; *govinda*—Govinda; *kahe*—informs; *ei vāt*—this message; *śuni'*—hearing; *sabāra māthe*—on everyone's head; *yaiche*—as if; *haila*—there was; *vajra-āghāta*—striking of lightning.

TRANSLATION

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

TEXT 56

রামচন্দ্রপুরীকে সবায় দেয় তিরস্কার।
'এই পাপিষ্ঠ আসি' প্রাণ লইল সবার' ॥ ৫৬ ॥

rāmacandra-purīke sabāya deya tiraskāra
'ei pāpiṣṭha āsi' prāṇa la-ila sabāra'

SYNONYMS

rāmacandra-purīke—unto Rāmacandra Purī; *sabāya*—all the devotees; *deya tiraskāra*—offer chastisement; *ei pāpiṣṭha*—this sinful man; *āsi'*—coming; *prāṇa*—life; *la-ila*—has taken; *sabāra*—of everyone.

TRANSLATION

All the devotees condemned Rāmacandra Purī, saying, "This sinful man has come here and taken our lives."

TEXTS 57-58

সেইদিন একবিপ্র কৈল নিমন্ত্রণ।
এক-চৌঠি ভাত, পাঁচ-গণ্ডার ব্যঞ্জন ॥ ৫৭ ॥
এইমাত্র গোবিন্দ কৈল অঙ্গীকার।
মাথায় ঘা মারে বিপ্র, করে হাহাকার ॥ ৫৮ ॥

sei-dina eka-vipra kaila nimantraṇa
eka-cauṭhi bhāta, pāṅca-gaṇḍāra vyañjana

ei-mātra govinda kaila aṅgīkāra
māthāya ghā māre vipra, kare hāhākāra

SYNONYMS

sei-dina—that day; *eka-vipra*—one *brāhmaṇa; kaila nimantraṇa*—invited; *eka-cauṭhi bhāta*—one-fourth of a pot of rice; *pāṅca-gaṇḍāra vyañjana*—vegetables worth only five *gaṇḍās; ei-mātra*—only this; *govinda*—the servant of Lord Caitanya Mahāprabhu; *kaila aṅgīkāra*—accepted; *māthāya*—his head; *ghā māre*—struck; *vipra*—the *brāhmaṇa; kare hāhā-kāra*—began to say, "alas, alas."

TRANSLATION

That day, a brāhmaṇa extended an invitation to Śrī Caitanya Mahāprabhu. When Govinda accepted only five gaṇḍās worth of vegetables and a fourth of a pot of rice, the brāhmaṇa, in great despair, struck his head with his hand and cried, "Alas! Alas!"

TEXT 59

সেই ভাত-ব্যঞ্জন প্রভু অর্ধেক খাইল।
যে কিছু রহিল, তাহা গোবিন্দ পাইল ॥ ৫৯ ॥

sei bhāta-vyañjana prabhu ardheka khāila
ye kichu rahila, tāhā govinda pāila

SYNONYMS

sei—that; *bhāta*—rice; *vyañjana*—vegetable; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka khāila*—ate half; *ye kichu rahila*—whatever remained; *tāhā*—that; *govinda*—Govinda; *pāila*—got.

TRANSLATION

Śrī Caitanya Mahāprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

TEXT 60

অর্ধাশন করেন প্রভু, গোবিন্দ অর্ধাশন।
সব ভক্তগণ তবে ছাড়িল ভোজন ॥ ৬০ ॥

ardhāśana karena prabhu, govinda ardhāśana
saba bhakta-gaṇa tabe chāḍila bhojana

SYNONYMS

ardha-aśana karena—eats half; *prabhu*—Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *ardha-aśana*—eats half; *saba bhakta-gaṇa*—all the devotees; *tabe*—at that time; *chāḍila bhojana*—gave up eating.

TRANSLATION

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

TEXT 61

গোবিন্দ-কাশীশ্বরে প্রভু কৈলা আজ্ঞাপন।
'দুঁহে অন্যত্র মাগি' কর উদর ভরণ'॥ ৬১॥

govinda-kāśīśvare prabhu kailā ājñāpana
'duṅhe anyatra māgi' kara udara bharaṇa'

SYNONYMS

govinda-kāśīśvare—unto Govinda and Kāśīśvara; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—made; *ājñāpana*—order; *duṅhe*—both of you; *anyatra*—elsewhere; *māgi'*—begging; *kara udara bharaṇa*—fill your bellies.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīśvara, "You may both take alms elsewhere to fill your bellies."

TEXT 62

এইরূপ মহাদুঃখে দিন কত গেল।
শুনি' রামচন্দ্রপুরী প্রভু-পাশ আইল॥ ৬২॥

ei-rūpa mahā-duḥkhe dina kata gela
śuni' rāmacandra-purī prabhu-pāśa āila

SYNONYMS

ei-rūpa—in this way; *mahā-duḥkhe*—in great unhappiness; *dina kata*—some days; *gela*—passed; *śuni'*—hearing; *rāmacandra-purī*—Rāmacandra Purī; *prabhu-pāśa āila*—came to Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Purī went to Śrī Caitanya Mahāprabhu.

TEXT 63

প্রণাম করি' প্রভু কৈলা চরণ বন্দন।
প্রভুরে কহয়ে কিছু হাসিয়া বচন ॥ ৬৩ ॥

praṇāma kari' prabhu kailā caraṇa vandana
prabhure kahaye kichu hāsiyā vacana

SYNONYMS

praṇāma kari'—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā caraṇa vandana*—offered respect at his feet; *prabhure*—to Caitanya Mahāprabhu; *kahaye*—he says; *kichu*—some; *hāsiyā*—smiling; *vacana*—words.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Purī, worshiping his feet. Then Rāmacandra Purī smiled and spoke to the Lord.

TEXT 64

"সন্ন্যাসীর ধর্ম নহে 'ইন্দ্রিয়-তর্পণ'।
যৈছে তৈছে করে মাত্র উদর ভরণ ॥ ৬৪ ॥

"sannyāsīra dharma nahe 'indriya-tarpaṇa'
yaiche taiche kare mātra udara bharaṇa

SYNONYMS

sannyāsīra—of a *sannyāsī; dharma*—religious principle; *nahe*—is not; *indriya-tarpaṇa*—to gratify the senses; *yaiche taiche*—some way or other; *kare*—does; *mātra*—only; *udara bharaṇa*—filling the belly.

TRANSLATION

Rāmacandra Purī advised, "It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

TEXT 65

তোমারে ক্ষীণ দেখি, শুনি,—কর অর্ধাশন।
এই 'শুষ্ক-বৈরাগ্য' নহে সন্ন্যাসীর 'ধর্ম' ॥ ৬৫ ॥

tomāre kṣīṇa dekhi, śuni, ——kara ardhāśana
ei 'śuṣka-vairāgya' nahe sannyāsīra 'dharma'

SYNONYMS

tomāre—You; *kṣīṇa*—skinny; *dekhi*—I see; *śuni*—I have heard; *kara ardha-aśana*—You are eating half; *ei*—this; *śuṣka-vairāgya*—dry renunciation; *nahe*—is not; *sannyāsīra dharma*—the religion of a *sannyāsī.*

TRANSLATION

"I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

TEXT 66

যথাযোগ্য উদর ভরে, না করে 'বিষয়' ভোগ
সন্ন্যাসীর তবে সিদ্ধ হয় জ্ঞানযোগ ॥ ৬৬ ॥

yathā-yogya udara bhare, nā kare 'viṣaya' bhoga
sannyāsīra tabe siddha haya jñāna-yoga

SYNONYMS

yathā-yogya—as much as necessary; *udara bhare*—fills the belly; *nā kare*—does not do; *viṣaya bhoga*—material enjoyment; *sannyāsīra*—of a *sannyāsī; tabe*—then; *siddha*—perfect; *haya*—is; *jñāna-yoga*—spiritual advancement in knowledge.

TRANSLATION

"A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in knowledge.

TEXTS 67-68

নাত্যশ্নতোঽপি যোগোঽস্তি ন চৈকান্তমনশ্নতঃ।
ন চাতিস্বপ্নশীলস্য জাগ্রতো নৈব চার্জুন ॥ ৬৭ ॥
যুক্তাহারবিহারস্য যুক্তচেষ্টস্য কর্মসু।
যুক্তস্বপ্নাববোধস্য যোগো ভবতি দুঃখহা ॥" ৬৮ ॥

nātyaśnato 'pi yogo 'sti
na caikāntam anaśnataḥ

na cātisvapna-śīlasya
jāgrato naiva cārjuna

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkhahā"

SYNONYMS

na—not; *ati-aśnataḥ*—of one who eats too much; *api*—certainly; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—not; *ca*—also; *ekāntam*—solely; *anaśnataḥ*—of one who abstains from eating; *na*—not; *ca*—also; *ati-svapna-śīlasya*—of one who dreams too much in sleep; *jāgrataḥ*—of one who keeps awake; *na*—not; *eva*—certainly; *ca*—also; *arjuna*—O Arjuna; *yukta*—as much as necessary; *āhāra*—eating; *vihārasya*—of one whose sense enjoyment; *yukta*—proper; *ceṣṭasya*—of one whose endeavor; *karmasu*—in executing duties; *yukta*—as much as necessary; *svapna*—dreaming while asleep; *avabodhasya*—of one whose keeping awake; *yogaḥ*—practice of *yoga; bhavati*—is; *duḥkha-hā*—diminishing sufferings.

TRANSLATION

" 'My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga.' "

PURPORT

This is a quotation from *Bhagavad-gītā* (6.16-17).

TEXT 69

প্রভু কহে,—"অজ্ঞ বালক মুই 'শিষ্য' তোমার ।
মোরে শিক্ষা দেহ',—এই ভাগ্য আমার ॥" ৬৯ ॥

prabhu kahe, ——"ajña bālaka mui 'śiṣya' tomāra
more śikṣā deha', ——ei bhāgya āmāra"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ajña*—ignorant; *bālaka*—boy; *mui*—I; *śiṣya tomāra*—your disciple; *more*—Me; *śikṣā deha'*—you are instructing; *ei*—this; *bhāgya āmāra*—My great fortune.

TRANSLATION

Śrī Caitanya Mahāprabhu then humbly submitted, "I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me."

TEXT 70

এত শুনি' রামচন্দ্রপুরী উঠি' গেলা।
ভক্তগণ অর্ধাশন করে,—পুরী গোসাঞি শুনিলা॥

eta śuni' rāmacandra-purī uṭhi' gelā
bhakta-gaṇa ardhāśana kare, ——purī gosāñi śunilā

SYNONYMS

eta śuni'—hearing this; *rāmacandra-purī*—Rāmacandra Purī; *uṭhi' gelā*—got up and left; *bhakta-gaṇa*—the devotees; *ardha-aśana kare*—were taking half the quantity of food; *purī gosāñi*—Rāmacandra Purī; *śunilā*—heard.

TRANSLATION

Hearing this, Rāmacandra Purī got up and left. He also heard from various sources that all the devotees of Śrī Caitanya Mahāprabhu were eating half as much as usual.

TEXT 71

আর দিন ভক্তগণ-সহ পরমানন্দপুরী।
প্রভু-পাশে নিবেদিলা দৈন্য-বিনয় করি'॥ ৭১॥

āra dina bhakta-gaṇa-saha paramānanda-purī
prabhu-pāśe nivedilā dainya-vinaya kari'

SYNONYMS

āra dina—the next day; *bhakta-gaṇa-saha*—with the other devotees; *paramānanda-purī*—Paramānanda Purī; *prabhu-pāśe*—before Śrī Caitanya Mahāprabhu; *nivedilā*—submitted; *dainya-vinaya kari'*—in great humility and submission.

TRANSLATION

The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

TEXT 72

"রামচন্দ্রপুরী হয় নিন্দুক-স্বভাব।
তার বোলে অন্ন ছাড়ি' কিবা হবে লাভ ? ৭২ ॥

"rāmacandra-purī haya ninduka-svabhāva
tāra bole anna chāḍi' kibā habe lābha?

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; *haya*—is; *ninduka-svabhāva*—a critic by nature; *tāra bole*—by his words; *anna chāḍi'*—giving up eating properly; *kibā*—what; *habe*—will be; *lābha*—profit.

TRANSLATION

Paramānanda Purī said, "My Godbrother Rāmacandra Purī is by nature a bad critic. If You give up eating because of his words, what will be the profit?

TEXT 73

পুরীর স্বভাব,—যথেষ্ট আহার করাঞা।
যে না খায়, তারে খাওয়ায় যতন করিয়া ॥ ৭৩ ॥

purīra svabhāva, ——yatheṣṭa āhāra karāñā
ye nā khāya, tāre khāoyāya yatana kariyā

SYNONYMS

purīra svabhāva—Rāmacandra Purī's character; *yathā-iṣṭa*—as much as desired; *āhāra karāñā*—getting someone to eat; *ye*—what; *nā khāya*—one does not eat; *tāre khāoyāya*—causes him to eat; *yatana kariyā*—with great attention.

TRANSLATION

"It is the nature of Rāmacandra Purī that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

TEXT 74

খাওয়াঞা পুনঃ তারে করয়ে নিন্দন।
'এত অন্ন খাও,- তোমার কত আছে ধন ? ৭৪ ॥

khāoyāñā punaḥ tāre karaye nindana
'eta anna khāo, ——tomāra kata āche dhana?

SYNONYMS

khāoyāñā—after feeding; *punaḥ*—again; *tāre*—him; *karaye nindana*—criticizes; *eta*—so much; *anna*—food; *khāo*—you eat; *tomāra*—your; *kata*—how much; *āche*—is there; *dhana*—wealth.

TRANSLATION

"In this way he induces one to eat more than necessary, and then he directly criticizes him, saying, 'You eat so much. How much money do you have in your treasury?

TEXT 75

সন্ন্যাসীকে এত খাওয়াঞা কর ধর্ম নাশ ।
অতএব জানিনু,—তোমার কিছু নাহি ভাস' ॥ ৭৫ ॥

sannyāsīke eta khāoyāñā kara dharma nāśa!
ataeva jāninu, ——tomāra kichu nāhi bhāsa'

SYNONYMS

sannyāsīke—*sannyāsīs; eta*—so much; *khāoyāñā*—inducing to eat; *kara dharma nāśa*—you spoil their religious principles; *ataeva*—therefore; *jāninu*—I can understand; *tomāra*—your; *kichu nāhi bhāsa*—there is no advancement.

TRANSLATION

" 'Also, by inducing sannyāsīs to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.'

TEXT 76

কে কৈছে ব্যবহারে, কেবা কৈছে খায় ।
এই অনুসন্ধান তেঁহো করয় সদায় ॥ ৭৬ ॥

ke kaiche vyavahāre, kebā kaiche khāya
ei anusandhāna teṅho karaya sadāya

SYNONYMS

ke—who; *kaiche*—how; *vyavahāre*—behaves; *kebā*—who; *kaiche*—how; *khāya*—eats; *ei anusandhāna*—this inquiry; *teṅho*—he; *karaya*—does; *sadāya*—always.

TRANSLATION

"It is Rāmacandra Purī's business to inquire always about how others are eating and conducting their daily affairs.

TEXT 77

শাস্ত্রে যেই দুই ধর্ম কৈরাছে বর্জন।
সেই কর্ম নিরন্তর ইঁহার করণ ॥ ৭৭ ॥

śāstre yei dui dharma kairāche varjana
sei karma nirantara iṅhāra karaṇa

SYNONYMS

śāstre—in the revealed scriptures; *yei*—which; *dui*—two; *dharma*—activities; *kairāche varjana*—are rejected; *sei*—those; *karma*—activities; *nirantara*—always; *iṅhāra*—his; *karaṇa*—action.

TRANSLATION

"The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

TEXT 78

পরস্বভাবকর্মাণি ন প্রশংসেন্ন গর্হয়েৎ।
বিশ্বমেকাত্মকং পশ্যন্ প্রকৃত্যা পুরুষেণ চ ॥ ৭৮ ॥

para-svabhāva-karmāṇi
na praśaṁsen na garhayet
viśvam ekātmakaṁ paśyan
prakṛtyā puruṣeṇa ca

SYNONYMS

para-svabhāva-karmāṇi—the characteristics or activities of others; *na*—not; *praśaṁset*—one should praise; *na*—not; *garhayet*—should criticize; *viśvam*—the universe; *eka-ātmakam*—as one; *paśyan*—seeing; *prakṛtyā*—by nature; *puruṣeṇa*—by the living entity; *ca*—and.

TRANSLATION

" 'One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.

TEXT 79

তার মধ্যে পূর্ববিধি 'প্রশংসা' ছাড়িয়া।
পরবিধি 'নিন্দা' করে 'বলিষ্ঠ' জানিয়া ॥ ৭৯ ॥

tāra madhye pūrva-vidhi 'praśaṁsā' chāḍiyā
para-vidhi 'nindā' kare 'baliṣṭha' jāniyā

SYNONYMS

tāra madhye—between the two; *pūrva-vidhi*—the former rule; *práśaṁsa*—praising; *chāḍiyā*—giving up; *para-vidhi*—the other rule; *nindā*—criticizing; *kare*—does; *baliṣṭha jāniyā*—knowing it to be more prominent.

TRANSLATION

"Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from *Śrīmad-Bhāgavatam* gives two injunctions. The first, called *pūrva-vidhi,* is that one should not praise, and the second, *para-vidhi,* is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the *para-vidhi,* although one may neglect the *pūrva-vidhi.* Thus the actual injunction is that one may praise but should not criticize. This is called *śleṣokti,* or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the *para-vidhi* but strictly observed the *pūrva-vidhi.* Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

TEXT 80

পূর্বপরয়োর্মধ্যে পরবিধির্বলবান্ ॥ ৮০ ॥

pūrva-parayor madhye para-vidhir balavān

SYNONYMS

pūrva-parayoḥ—the former and the latter; *madhye*—between; *para-vidhiḥ*—the latter rule; *balavān*—more prominent.

TRANSLATION

" 'Between the former rule and the latter rule, the latter is more important.'

PURPORT

This is a verse from the *nyāya* literatures.

TEXT 81

যাহাঁ গুণ শত আছে, তাহা না করে গ্রহণ।
গুণমধ্যে ছলে করে দোষ-আরোপণ॥ ৮১॥

yāhāṅ guṇa śata āche, tāhā nā kare grahaṇa
guṇa-madhye chale kare doṣa-āropaṇa

SYNONYMS

yāhāṅ—where; *guṇa*—good attributes; *śata*—hundreds; *āche*—there are; *tāhā*—them; *nā kare grahaṇa*—he does not accept; *guṇa-madhye*—in such good attributes; *chale*—by tricks; *kare*—does; *doṣa-āropaṇa*—attributing faults.

TRANSLATION

"Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

TEXT 82

ইঁহার স্বভাব ইহাঁ করিতে না যুয়ায়।
তথাপি কহিয়ে কিছু মর্ম-দুঃখ পায়॥ ৮২॥

iṅhāra svabhāva ihāṅ karite nā yuyāya
tathāpi kahiye kichu marma-duḥkha pāya

SYNONYMS

iṅhāra sva-bhāva—his characteristics; *ihāṅ*—here; *karite nā yuyāya*—one should not follow; *tathāpi*—still; *kahiye*—I say; *kichu*—something; *marma-duḥkha*—unhappiness within the heart; *pāya*—get.

TRANSLATION

"One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say something against him because he is making our hearts unhappy.

TEXT 83

ইঁহার বচনে কেনে অন্ন ত্যাগ কর ?
পূর্ববৎ নিমন্ত্রণ মান',—সবার বোল ধর ॥" ৮৩ ॥

iṅhāra vacane kene anna tyāga kara?
pūrvavat nimantraṇa māna', ——sabāra bola dhara"

SYNONYMS

iṅhāra vacane—by his words; *kene*—why; *anna*—food; *tyāga kara*—You give up; *pūrva-vat*—as before; *nimantraṇa māna'*—please accept the invitation; *sabāra*—of everyone; *bola*—the words; *dhara*—accept.

TRANSLATION

"Why have you given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all."

TEXT 84

প্রভু কহে,—"সবে কেনে পুরীরে কর রোষ ?
'সহজ' ধর্ম কহে তেঁহো, তাঁর কিবা দোষ ? ৮৪ ॥

prabhu kahe, ——"sabe kene purīre kara roṣa?
'sahaja' dharma kahe teṅho, tāṅra kibā doṣa?

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *sabe*—all of you; *kene*—why; *purīre*—at Rāmacandra Purī; *kara roṣa*—are angry; *sahaja*—natural; *dharma*—religious principles; *kahe*—speaks; *teṅho*—he; *tāṅra*—of him; *kibā*—what; *doṣa*—fault.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of sannyāsa life. Why are you accusing him?

TEXT 85

যতি হঞা জিহ্বা-লাম্পট্য,—অত্যন্ত অন্যায় ।
যতির ধর্ম,—প্রাণ রাখিতে আহারমাত্র খায় ॥" ৮৫ ॥

yati hañā jihvā-lāmpaṭya——atyanta anyāya
yatira dharma, ——prāṇa rākhite āhāra-mātra khāya"

SYNONYMS

yati hañā—being a *sannyāsī; jihvā-lāmpaṭya*—indulging in satisfying the tongue; *atyanta anyāya*—grievous offense; *yatira dharma*—the religious principle of a *sannyāsī; prāṇa rākhite*—to maintain life; *āhāra*—food; *mātra*—only; *khāya*—eats.

TRANSLATION

"For a sannyāsī to indulge in satisfying the tongue is a great offense. The duty of a sannyāsī is to eat only as much as needed to keep body and soul together."

TEXT 86

তবে সবে মেলি' প্রভুরে বহু যত্ন কৈলা।
সবার আগ্রহে প্রভু অর্ধেক রাখিলা॥ ৮৬॥

tabe sabe meli' prabhure bahu yatna kailā
sabāra āgrahe prabhu ardheka rākhilā

SYNONYMS

tabe—thereafter; *sabe meli'*—when all the devotees came together; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu yatna kailā*—requested fervently; *sabāra āgrahe*—due to the eagerness of all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka rākhilā*—accepted half.

TRANSLATION

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

TEXT 87

দুইপণ কৌড়ি লাগে প্রভুর নিমন্ত্রণে।
কভু দুইজন ভোক্তা, কভু তিনজনে॥ ৮৭॥

dui-paṇa kauḍi lāge prabhura nimantraṇe
kabhu dui-jana bhoktā, kabhu tina-jane

SYNONYMS

dui-paṇa kauḍi—two *paṇas* of *kauḍis* (160 small conchshells); *lāge*—costs; *prabhura nimantraṇe*—to invite Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *dui-jana*—two men; *bhoktā*—eating; *kabhu*—sometimes; *tina-jane*—three men.

TRANSLATION

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two paṇas of kauḍis [160 conchshells], and that food would be taken by two men and sometimes three.

TEXT 88

অভোজ্যান্ন বিপ্র যদি করেন নিমন্ত্রণ।
প্রসাদ-মূল্য লইতে লাগে কৌড়ি দুইপণ ॥ ৮৮ ॥

abhojyānna vipra yadi karena nimantraṇa
prasāda-mūlya la-ite lāge kauḍi dui-paṇa

SYNONYMS

abhojya-anna vipra—a *brāhmaṇa* at whose place an invitation cannot be accepted; *yadi*—if; *karena nimantraṇa*—he invites; *prasāda-mūlya*—the price of the *prasāda; la-ite*—to bear; *lāge*—costs; *kauḍi dui-paṇa*—two *paṇas* of *kauḍis.*

TRANSLATION

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two paṇas of conchshells to purchase the prasāda.

TEXT 89

ভোজ্যান্ন বিপ্র যদি নিমন্ত্রণ করে।
কিছু 'প্রসাদ' আনে, কিছু পাক করে ঘরে ॥ ৮৯ ॥

bhojyānna vipra yadi nimantraṇa kare
kichu 'prasāda' āne, kichu pāka kare ghare

SYNONYMS

bhojya-anna vipra—a *brāhmaṇa* at whose place an invitation could be accepted; *yadi*—if; *nimantraṇa kare*—invites; *kichu*—some; *prasāda*—*prasāda; āne*—brings; *kichu*—some; *pāka kare*—cooks; *ghare*—at home.

TRANSLATION

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasāda and cook the rest at home.

TEXTS 90-91

পণ্ডিত-গোসাঞি, ভগবান্-আচার্য, সার্বভৌম।
নিমন্ত্রণের দিনে যদি করে নিমন্ত্রণ ॥ ৯০ ॥
তাঁ-সবার ইচ্ছায় প্রভু করেন ভোজন।
তাহাঁ প্রভুর স্বাতন্ত্র্য নাই, যৈছে তাঁর মন ॥ ৯১ ॥

paṇḍita-gosāñi, bhagavān-ācārya, sārvabhauma
nimantraṇera dine yadi kare nimantraṇa

tāṅ-sabāra icchāya prabhu karena bhojana
tāhāṅ prabhura svātantrya nāi, yaiche tāṅra mana

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *bhagavān-ācārya*—Bhagavān Ācārya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nimantraṇera dine*—on the day on which Lord Caitanya was invited by others; *yadi*—if; *kare nimantraṇa*—they would invite; *tāṅ-sabāra*—of all of them; *icchāya*—by the desire; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—would accept His meal; *tāhāṅ*—in that case; *prabhura*—of Lord Caitanya; *svātantrya nāi*—there was no independence; *yaiche*—as; *tāṅra*—of them; *mana*—the mind.

TRANSLATION

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

TEXT 92

ভক্তগণে সুখ দিতে প্রভুর 'অবতার'।
যাহাঁ যৈছে যোগ্য, তাহাঁ করেন ব্যবহার ॥ ৯২ ॥

bhakta-gaṇe sukha dite prabhura 'avatāra'
yāhāṅ yaiche yogya, tāhāṅ karena vyavahāra

SYNONYMS

bhakta-gaṇe—to His devotees; *sukha dite*—to give happiness; *prabhura*—of Śrī Caitanya Mahāprabhu; *avatāra*—incarnation; *yāhāṅ yaiche yogya*—whatever was fitting according to the time and circumstances; *tāhāṅ karena vyavahāra*—He behaved in that way.

TRANSLATION

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

TEXT 93

কভু লৌকিক রীতি,— যেন 'ইতর' জন।
কভু স্বতন্ত্র, করেন 'ঐশ্বর্য' প্রকটন ॥ ৯৩ ॥

kabhu laukika rīti, —— yena 'itara' jana
kabhu svatantra, karena 'aiśvarya' prakaṭana

SYNONYMS

kabhu—sometimes; *laukika rīti*—common behavior; *yena*—as; *itara jana*—a common man; *kabhu*—sometimes; *svatantra*—fully independent; *karena*—does; *aiśvarya prakaṭana*—manifestation of godly opulence.

TRANSLATION

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

TEXT 94

কভু রামচন্দ্রপুরীর হয় ভৃত্যপ্রায়।
কভু তারে নাহি মানে, দেখে তৃণ-প্রায় ॥ ৯৪ ॥

kabhu rāmacandra-purīra haya bhṛtya-prāya
kabhu tāre nāhi māne, dekhe tṛṇa-prāya

SYNONYMS

kabhu—sometimes; *rāmacandra-purīra*—of Rāmacandra Purī; *haya*—was; *bhṛtya-prāya*—exactly like a servant; *kabhu*—sometimes; *tāre*—for him; *nāhi māne*—He did not care; *dekhe*—sees; *tṛṇa-prāya*—just like a straw.

TRANSLATION

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

TEXT 95

ঈশ্বর-চরিত্র প্রভুর— বুদ্ধির অগোচর।
যবে যেই করেন, সেই সব—মনোহর ॥ ৯৫ ॥

īśvara-caritra prabhura — buddhira agocara
yabe yei karena, sei saba — manohara

SYNONYMS

īśvara-caritra—character exactly like that of the Supreme Personality of Godhead; *prabhura*—of Śrī Caitanya Mahāprabhu; *buddhira agocara*—beyond one's intelligence; *yabe*—when; *yei*—whatever; *karena*—He did; *sei*—that; *saba*—all; *manohara*—very beautiful.

TRANSLATION

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. Whatever He liked He did, but all His activities were very beautiful.

TEXT 96

এইমত রামচন্দ্রপুরী নীলাচলে।
দিন কত রহি' গেলা 'তীর্থ' করিবারে ॥ ৯৬ ॥

ei-mata rāmacandra-purī nīlācale
dina kata rahi' gelā 'tīrtha' karibāre

SYNONYMS

ei-mata—in this way; *rāmacandra-purī*—Rāmacandra Purī; *nīlācale*—at Jagannātha Purī; *dina kata*—for some days; *rahi'*—staying; *gelā*—left; *tīrtha karibāre*—to visit holy places.

TRANSLATION

Thus Rāmacandra Purī stayed for some days at Nīlācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

TEXT 97

তেঁহো গেলে প্রভুর গণ হৈল হরষিত।
শিরের পাথর যেন পড়িল আচম্বিত ॥ ৯৭ ॥

teṅho gele prabhura gaṇa haila haraṣita
śirera pāthara yena paḍila ācambita

SYNONYMS

teṅho gele—when he left; *prabhura gaṇa*—the associates of Śrī Caitanya Mahāprabhu; *haila haraṣita*—became very, very happy; *śirera*—on the head; *pāthara*—a stone; *yena*—as if; *paḍila*—fell down; *ācambita*—suddenly.

TRANSLATION

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

TEXT 98

স্বচ্ছন্দে নিমন্ত্রণ, প্রভুর কীর্তন-নর্তন।
স্বচ্ছন্দে করেন সবে প্রসাদ ভোজন ॥ ৯৮ ॥

svacchande nimantraṇa, prabhura kīrtana-nartana
svacchande karena sabe prasāda bhojana

SYNONYMS

svacchande—freely; *nimantraṇa*—invitation; *prabhura*—of Śrī Caitanya Mahāprabhu; *kīrtana-nartana*—chanting and dancing; *svacchande*—in full independence; *karena sabe*—everyone did; *prasāda bhojana*—accepting *prasāda*.

TRANSLATION

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasāda without hindrances.

TEXT 99

গুরু উপেক্ষা কৈলে, ঐছে ফল হয়।
ক্রমে ঈশ্বরপর্যন্ত অপরাধে ঠেকয় ॥ ৯৯ ॥

guru upekṣā kaile, aiche phala haya
krame īśvara-paryanta aparādhe ṭhekaya

SYNONYMS

guru upekṣā kaile—if one's spiritual master rejects him; *aiche*—such; *phala*—result; *haya*—there is; *krame*—gradually; *īśvara-paryanta*—up to the point of the Personality of Godhead; *aparādhe ṭhekaya*—commits offenses.

TRANSLATION

If one's spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Purī, commits offenses even to the Supreme Personality of Godhead.

TEXT 100

যদ্যপি গুরুবুদ্ধ্যে প্রভু তার দোষ না লইল।
তার ফলদ্বারা লোকে শিক্ষা করাইল॥ ১০০॥

yadyapi guru-buddhye prabhu tāra doṣa nā la-ila
tāra phala-dvārā loke śikṣā karāila

SYNONYMS

yadyapi—although; *guru-buddhye*—due to considering him a spiritual master; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *doṣa*—offense; *nā la-ila*—did not accept; *tāra*—his; *phala*—result; *dvārā*—by; *loke*—the general populace; *śikṣā karāila*—He instructed.

TRANSLATION

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Purī, for the Lord considered him His spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

TEXT 101

চৈতন্যচরিত্র—যেন অমৃতের পূর।
শুনিতে শ্রবণে মনে লাগয়ে মধুর॥ ১০১॥

caitanya-caritra—yena amṛtera pūra
śunite śravaṇe mane lāgaye madhura

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; *yena*—as if; *amṛtera pūra*—filled with nectar; *śunite*—hearing; *śravaṇe*—to the ear; *mane*—to the mind; *lāgaye*—feels; *madhura*—pleasing.

TRANSLATION

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

TEXT 102

চৈতন্যচরিত লিখি, শুন একমনে।
অনায়াসে পাবে প্রেম শ্রীকৃষ্ণচরণে ॥ ১০২ ॥

caitanya-caritra likhi, śuna eka-mane
anāyāse pābe prema śrī-kṛṣṇa-caraṇe

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; *likhi*—I write; *śuna*—please hear; *eka-mane*—with attention; *anāyāse*—easily; *pābe*—you will get; *prema*—ecstatic love; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Śrī Kṛṣṇa.

TRANSLATION

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

TEXT 103

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১০৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Purī.*

CHAPTER 9

The Deliverance of Gopīnātha Paṭṭanāyaka

This Ninth Chapter is summarized as follows. Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the *baḍa-jānā,* the eldest son of King Pratāparudra, ordered that he be punished by death. Thus Gopīnātha Paṭṭanāyaka was raised on the *cāṅga* to be killed, but by the mercy of Śrī Caitanya Mahāprabhu he was delivered. Moreover, he was even promoted to a higher post.

TEXT 1

অগণ্যধন্যচৈতন্যগণানাং প্রেমবন্যয়া।
নিন্যেঽধন্যজনস্বান্তমরুঃ শশ্বদনূপতাম্॥ ১॥

agaṇya-dhanya-caitanya-
gaṇānāṁ prema-vanyayā
ninye 'dhanya-jana-svānta-
maruḥ śaśvad anūpatām

SYNONYMS

agaṇya—innumerable; *dhanya*—glorious; *caitanya-gaṇānām*—of the associates of Śrī Caitanya Mahāprabhu; *prema-vanyayā*—by the inundation of ecstatic love; *ninye*—was brought; *adhanya-jana*—of unfortunate persons; *svānta-maruḥ*—the desert of the heart; *śaśvat*—always; *anūpatām*—to the state of being filled with water.

TRANSLATION

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য দয়াময়।
জয় জয় নিত্যানন্দ করুণ-হৃদয়॥ ২॥

jaya jaya śrī-kṛṣṇa-caitanya dayāmaya
jaya jaya nityānanda karuṇa-hṛdaya

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Śrī Caitanya Mahāprabhu; *dayā-maya*—merciful; *jaya jaya*—all glories; *nityānanda*—to Lord Nityānanda; *karuṇa-hṛdaya*—whose heart is very compassionate.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation! All glories to Lord Nityānanda, whose heart is always compassionate!

TEXT 3

জয়াদ্বৈতাচার্য জয় জয় দয়াময়।
জয় গৌরভক্তগণ সব রসময়॥ ৩॥

jayādvaitācārya jaya jaya dayāmaya
jaya gaura-bhakta-gaṇa saba rasamaya

SYNONYMS

jaya—all glories; *advaita-ācārya*—to Advaita Ācārya; *jaya jaya*—all glories; *dayā-maya*—merciful; *jaya*—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *saba*—all; *rasa-maya*—overwhelmed by transcendental bliss.

TRANSLATION

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!

TEXT 4

এইমত মহাপ্রভু ভক্তগণ-সঙ্গে।
নীলাচলে বাস করেন কৃষ্ণপ্রেমরঙ্গে॥ ৪॥

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nīlācale vāsa karena kṛṣṇa-prema-raṅge

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—along with His devotees; *nīlācale*—at Jagannātha Purī; *vāsa karena*—resides; *kṛṣṇa-prema-raṅge*—overwhelmed by the ecstatic love of Lord Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu lived at Nīlācala [Jagannātha Purī] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

TEXT 5

অন্তরে-বাহিরে কৃষ্ণবিরহ-তরঙ্গ।
নানা-ভাবে ব্যাকুল প্রভুর মন আর অঙ্গ ॥ ৫ ॥

antare-bāhire kṛṣṇa-viraha-taraṅga
nānā-bhāve vyākula prabhura mana āra aṅga

SYNONYMS

antare-bāhire—internally and externally; *kṛṣṇa-viraha-taraṅga*—the waves of separation from Kṛṣṇa; *nānā-bhāve*—by various ecstasies; *vyākula*—agitated; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana āra aṅga*—mind and body.

TRANSLATION

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

TEXT 6

দিনে নৃত্য-কীর্তন, জগন্নাথ-দরশন।
রাত্র্যে রায়-স্বরূপ-সনে রস-আস্বাদন ॥ ৬ ॥

dine nṛtya-kīrtana, jagannātha-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana

SYNONYMS

dine—during the day; *nṛtya-kīrtana*—dancing and chanting; *jagannātha-daraśana*—seeing Lord Jagannātha; *rātrye*—at night; *rāya-svarūpa-sane*—with Rāmānanda Rāya and Svarūpa Dāmodara; *rasa-āsvādana*—tasting transcendental bliss.

TRANSLATION

During the day He chanted, danced and saw Lord Jagannātha in the temple. At night He tasted transcendental bliss in the company of Rāmānanda Rāya and Svarūpa Dāmodara.

TEXT 7

ত্রিজগতের লোক আসি' করেন দরশন।
যেই দেখে, সেই পায় কৃষ্ণপ্রেম-ধন ॥ ৭ ॥

trijagatera loka āsi' karena daraśana
yei dekhe, sei pāya kṛṣṇa-prema-dhana

SYNONYMS

tri-jagatera—of the three worlds; *loka*—people; *āsi'*—coming; *karena daraśana*—visited; *yei dekhe*—anyone who saw; *sei pāya*—he got; *kṛṣṇa-prema-dhana*—the transcendental treasure of ecstatic love for Kṛṣṇa.

TRANSLATION

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kṛṣṇa.

TEXT 8

মনুষ্যের বেশে দেব-গন্ধর্ব-কিন্নর।
সপ্তপাতালের যত দৈত্য বিষধর ॥ ৮ ॥

manuṣyera veśe deva-gandharva-kinnara
sapta-pātālera yata daitya viṣadhara

SYNONYMS

manuṣyera veśe—in the dress of human beings; *deva-gandharva-kinnara*—the demigods, the Gandharvas and the Kinnaras; *sapta-pātālera*—of the seven lower planetary systems; *yata*—all kinds of; *daitya*—demons; *viṣa-dhara*—serpentine living entities.

TRANSLATION

The inhabitants of the seven higher planetary systems—including the demigods, the Gandharvas and the Kinnaras—and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

TEXT 9

সপ্তদ্বীপে নবখণ্ডে বৈসে যত জন।
নানা-বেশে আসি' করে প্রভুর দরশন ॥ ৯ ॥

sapta-dvīpe nava-khaṇḍe vaise yata jana
nānā-veśe āsi' kare prabhura daraśana

SYNONYMS

sapta-dvīpe—in seven islands; *nava-khaṇḍe*—in nine *khaṇḍas; vaise*—reside; *yata jana*—all persons; *nānā-veśe*—in different dresses; *āsi'*—coming; *kare prabhura daraśana*—visited Śrī Caitanya Mahāprabhu.

TRANSLATION

Dressed in different ways, people from the seven islands and nine khaṇḍas visited Śrī Caitanya Mahāprabhu.

TEXT 10

প্রহ্লাদ, বলি, ব্যাস, শুক আদি মুনিগণ।
আসি' প্রভু দেখি' প্রেমে হয় অচেতন ॥ ১০ ॥

prahlāda, bali, vyāsa, śuka ādi muni-gaṇa
āsi' prabhu dekhi' preme haya acetana

SYNONYMS

prahlāda—Prahlāda Mahārāja; *bali*—Bali Mahārāja; *vyāsa*—Vyāsadeva; *śuka*—Śukadeva Gosvāmī; *ādi*—and so on; *muni-gaṇa*—great sages; *āsi'*—coming; *prabhu dekhi'*—by seeing Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love of Kṛṣṇa; *haya acetana*—became unconscious.

TRANSLATION

Prahlāda Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

PURPORT

According to the opinion of some historians, Prahlāda Mahārāja was born in Tretā-yuga in the city of Mūlatāna in the state of Punjab. He was born of Hiraṇyakaśipu, a king of the dynasty of Kaśyapa. Prahlāda Mahārāja was a great devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the father and son thus differed in their consciousness, the demon father inflicted all

kinds of bodily pain upon Prahlāda. When this torture became intolerable, the Supreme Lord appeared as Nṛsiṁhadeva and killed the great demon Hiraṇyakaśipu.

Bali Mahārāja was the grandson of Prahlāda Mahārāja. The son of Prahlāda Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and begging Bali Mahārāja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Mahārāja became a great devotee of Lord Vāmana. Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are Sātyavateya and Kṛṣṇa-dvaipāyana Bādarāyaṇa Muni. As one of the authorities on the *Vedas,* he divided the original *Veda,* for convenience, into four divisions—*Sāma, Yajur, Ṛg* and *Atharva.* He is the author of eighteen *Purāṇas* as well as the theosophical thesis *Brahma-sūtra* and its natural commentary, *Śrīmad-Bhāgavatam.* He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmī is the son of Vyāsadeva. He was a *brahmacārī* fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit.

TEXT 11

বাহিরে ফুকারে লোক, দর্শন না পাঞা।
'কৃষ্ণ কহ' বলেন প্রভু বাহিরে আসিয়া॥ ১১॥

bāhire phukāre loka, darśana nā pāñā
'kṛṣṇa kaha' balena prabhu bāhire āsiyā

SYNONYMS

bāhire—outside; *phu-kāre*—with a tumultuous sound; *loka*—people; *darśana nā pāñā*—not being able to see; *kṛṣṇa kaha*—chant Kṛṣṇa; *balena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *bāhire āsiyā*—coming outside.

TRANSLATION

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them, "Chant Hare Kṛṣṇa."

TEXT 12

প্রভুর দর্শনে সব লোক প্রেমে ভাসে।
এইমত যায় প্রভুর রাত্রি-দিবসে॥ ১২॥

prabhura darśane saba loka preme bhāse
ei-mata yāya prabhura rātri-divase

SYNONYMS

prabhura darśane—by seeing Śrī Caitanya Mahāprabhu; *saba loka*—all the people; *preme bhāse*—became inundated in ecstatic love; *ei-mata*—in this way; *yāya*—passes; *prabhura*—of Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day.

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

TEXT 13

একদিন লোক আসি' প্রভুরে নিবেদিল।
গোপীনাথেরে 'বড় জানা' চাঙ্গে চড়াইল॥ ১৩॥

eka-dina loka āsi' prabhure nivedila
gopīnāthere 'baḍa jānā' cāṅge caḍāila

SYNONYMS

eka-dina—one day; *loka*—people; *āsi'*—coming; *prabhure*—to Śrī Caitanya Mahāprabhu; *nivedila*—informed; *gopīnāthere*—Gopīnātha Paṭṭanāyaka; *baḍa jānā*—the eldest son of King Pratāparudra; *cāṅge caḍāila*—was raised on the *cāṅga*.

TRANSLATION

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, "Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jānā, the eldest son of the King, and has been raised on the cāṅga.

PURPORT

The *cāṅga* was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopīnātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the *cāṅga*.

TEXT 14

তলে খড়্গ পাতি' তারে উপরে ডারিবে।
প্রভু রক্ষা করেন যবে, তবে নিস্তারিবে ॥ ১৪ ॥

tale khaḍga pāti' tāre upare ḍāribe
prabhu rakṣā karena yabe, tabe nistāribe

SYNONYMS

tale—underneath; *khaḍga*—swords; *pāti'*—setting; *tāre*—him; *upare*—upon; *ḍāribe*—he will throw; *prabhu*—Śrī Caitanya Mahāprabhu; *rakṣā karena*—will protect; *yabe*—when; *tabe*—then; *nistāribe*—he will be saved.

TRANSLATION

"He has placed swords beneath the platform," they said, "and will throw Gopīnātha upon them. O Lord, only if You protect him will he be saved.

TEXT 15

সবংশে তোমার সেবক - ভবানন্দ-রায়।
তাঁর পুত্র—তোমার সেবকে রাখিতে যুয়ায় ॥ ১৫ ॥

savaṁśe tomāra sevaka——bhavānanda-rāya
tāṅra putra——tomāra sevake rākhite yuyāya

SYNONYMS

sa-vaṁśe—with his family; *tomāra*—Your; *sevaka*—servant; *bhavānanda-rāya*—Bhavānanda Rāya; *tāṅra putra*—his son; *tomāra sevake*—Your servant; *rākhite*—to protect; *yuyāya*—is quite fit.

TRANSLATION

"Bhavānanda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavānanda Rāya."

TEXT 16

প্রভু কহে,—'রাজা কেনে করয়ে তাড়ন?'
তবে সেই লোক কহে সব বিবরণ ॥ ১৬ ॥

prabhu kahe,——'rājā kene karaye tāḍana?'
tabe sei loka kahe saba vivaraṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rājā*—the King; *kene*—why; *karaye tāḍana*—punishes; *tabe*—thereupon; *sei loka*—those persons; *kahe*—stated; *saba vivaraṇa*—all of the description.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired, "Why is the King chastising him?" Thereupon the people described the entire incident.

TEXT 17

"গোপীনাথ-পট্টনায়ক—রামানন্দ-ভাই।
সর্বকাল হয় তেঁহ রাজবিষয়ী ॥ ১৭ ॥

"gopīnātha-paṭṭanāyaka——rāmānanda-bhāi
sarva-kāla haya teṅha rāja-viṣayī

SYNONYMS

gopīnātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; *rāmānanda-bhāi*—a brother of Rāmānanda Rāya; *sarva-kāla*—always; *haya*—is; *teṅha*—he; *rāja-viṣayī*—treasurer of the King.

TRANSLATION

They said, "Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya, has always been a treasurer for the government.

TEXT 18

'মালজাঠ্যা-দণ্ডপাটে' তার অধিকার।
সাধি' পাড়ি' আনি' দ্রব্য দিল রাজদ্বার ॥ ১৮ ॥

'mālajāṭhyā-daṇḍapāṭe' tāra adhikāra
sādhi' pāḍi' āni' dravya dila rāja-dvāra

SYNONYMS

mālajāṭhyā-daṇḍapāṭe—in the place known as Mālajāṭhyā Daṇḍapāta; *tāra*—his; *adhikāra*—authority; *sādhi'*—soliciting; *pāḍi'*—collecting; *āni'*—bringing; *dravya*—the money; *dila*—gave; *rāja-dvāra*—to the door of the King.

TRANSLATION

"He served in the place known as Mālajāṭhyā Daṇḍapāta, soliciting and collecting money there and depositing it in the government treasury.

TEXT 19

দুইলক্ষ কাহন তার ঠাঞি বাকী হইল।
দুইলক্ষ কাহন কৌড়ি রাজা ত' মাগিল ॥ ১৯ ॥

dui-lakṣa kāhana tāra ṭhāñi bākī ha-ila
dui-lakṣa kāhana kauḍi rājā ta' māgila

SYNONYMS

dui-lakṣa kāhana—200,000 *kāhanas* of *kauḍis* (one *kāhana* equals 1280 *kauḍis*); *tāra ṭhāñi*—from him; *bākī ha-ila*—there was a balance due; *dui-lakṣa kāhana*—200,000 *kāhanas; kauḍi*—conchshells; *rājā*—the King; *ta'*—certainly; *māgila*—demanded.

TRANSLATION

"Once when he deposited the collection, however, a balance of 200,000 kāhanas of conchshells was due from him. Therefore the King demanded this sum.

TEXT 20

তেঁহ কহে,—"স্থূলদ্রব্য নাহি যে গণি' দিব।
ক্রমে-ক্রমে বেচি' কিনি' দ্রব্য ভরিব ॥ ২০ ॥

teṅha kahe,—"sthūla-dravya nāhi ye gaṇi' diba
krame-krame veci' kini' dravya bhariba

SYNONYMS

teṅha kahe—he replied; *sthūla-dravya*—cash money; *nāhi*—there is not; *ye*—which; *gaṇi'*—counting; *diba*—I can give; *krame-krame*—gradually; *veci' kini'*—purchasing and selling; *dravya*—goods; *bhariba*—I shall fill.

TRANSLATION

"Gopīnātha Paṭṭanāyaka replied, 'There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

TEXT 21

ঘোড়া দশ-বার হয়, লহ' মূল্য করি'।"
এত বলি' ঘোড়া আনে রাজদ্বারে ধরি' ॥ ২১ ॥

ghoḍā daśa-bāra haya, laha' mūlya kari' "
eta bali' ghoḍā āne rāja-dvāre dhari'

SYNONYMS

ghoḍā—horses; *daśa-bāra*—ten to twelve; *haya*—there are; *laha'*—take; *mūlya kari'*—on the proper value; *eta bali'*—saying this; *ghoḍā āne*—he brought the horses; *rāja-dvāre dhari'*—keeping at the door of the King.

TRANSLATION

" 'There are ten to twelve good horses. Take them immediately for a proper price.' After saying this, he brought all the horses to the door of the King.

TEXT 22

এক রাজপুত্র ঘোড়ার মূল্য ভাল জানে।
তারে পাঠাইল রাজা পাত্র-মিত্র সনে॥ ২২॥

eka rāja-putra ghoḍāra mūlya bhāla jāne
tāre pāṭhāila rājā pātra-mitra sane

SYNONYMS

eka—one; *rāja-putra*—prince; *ghoḍāra mūlya*—the price of horses; *bhāla*—well; *jāne*—knows; *tāre pāṭhāila*—sent for him; *rājā*—the King; *pātra-mitra sane*—accompanied by ministers and friends.

TRANSLATION

"One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

TEXT 23

সেই রাজপুত্র মূল্য করে ঘাটাঞা।
গোপীনাথের ক্রোধ হৈল মূল্য শুনিয়া॥ ২৩॥

sei rāja-putra mūlya kare ghāṭāñā
gopīnāthera krodha haila mūlya śuniyā

SYNONYMS

sei—that; *rāja-putra*—prince; *mūlya*—price; *kare*—estimates; *ghāṭāñā*—reducing; *gopīnāthera*—of Gopīnātha; *krodha haila*—there was anger; *mūlya śuniyā*—hearing the price.

TRANSLATION

"The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopīnātha Paṭṭanāyaka heard the price quoted, he was very angry.

TEXT 24

সেই রাজপুত্রের স্বভাব,—গ্রীবা ফিরায়।
ঊর্ধ্বমুখে বারবার ইতি-উতি চায়॥ ২৪॥

sei rāja-putrera svabhāva,—grīvā phirāya
ūrdhva-mukhe bāra-bāra iti-uti cāya

SYNONYMS

sei rāja-putrera—of that prince; *sva-bhāva*—characteristic; *grīvā phirāya*—turns his neck; *ūrdhva-mukhe*—with his face toward the sky; *bāra-bāra*—again and again; *iti-uti*—here and there; *cāya*—looks.

TRANSLATION

"That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

TEXT 25

তারে নিন্দা করি' কহে সগর্ব বচনে।
রাজা কৃপা করে তাতে ভয় নাহি মানে॥ ২৫॥

tāre nindā kari' kahe sagarva vacane
rājā kṛpā kare tāte bhaya nāhi māne

SYNONYMS

tāre—him; *nindā kari'*—criticizing; *kahe*—said; *sa-garva vacane*—words full of pride; *rājā*—the King; *kṛpā kare*—was very kind to him; *tāte*—therefore; *bhaya nāhi māne*—he was not afraid.

TRANSLATION

"Gopīnātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

TEXT 26

'আমার ঘোড়া গ্রীবা না ফিরায় ঊর্ধ্বে নাহি চায়।
তাতে ঘোড়ার মূল্য ঘাটি করিতে না যুয়ায়॥' ২৬॥

'āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya
tāte ghoḍāra mūlya ghāṭi karite nā yuyāya'

SYNONYMS

āmāra ghoḍā—my horses; *grīvā*—the neck; *nā phirāya*—do not turn; *ūrdhve*—upward; *nāhi cāya*—do not look; *tāte*—because of this; *ghoḍāra mūlya*—the price of the horse; *ghāṭi karite*—to reduce; *nā yuyāya*—is not proper.

TRANSLATION

"Gopīnātha Paṭṭanāyaka said, 'My horses never turn their necks or look upward. Therefore the price for them should not be reduced.'

TEXT 27

শুনি' রাজপুত্র-মনে ক্রোধ উপজিল।
রাজার ঠাঞি যাই' বহু লাগানি করিল॥ ২৭॥

śuni' rājaputra-mane krodha upajila
rājāra ṭhāñi yāi' bahu lāgāni karila

SYNONYMS

śuni'—hearing; *rāja-putra*—of the prince; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *rājāra ṭhāñi*—before the King; *yāi'*—going; *bahu lāgāni karila*—made many false allegations.

TRANSLATION

"Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopīnātha Paṭṭanāyaka.

TEXT 28

"কৌড়ি নাহি দিবে এই, বেড়ায় ছদ্ম করি'।
আজ্ঞা দেহ যদি,—'চাঙ্গে চড়াঞা লই কৌড়ি'॥২৮॥

"kauḍi nāhi dibe ei, beḍāya chadma kari'
ājñā deha yadi,—'cāṅge caḍāñā la-i kauḍi'

SYNONYMS

kauḍi—the money; *nāhi dibe*—will not pay; *ei*—this man; *beḍāya*—wanders; *chadma kari'*—on some pretext; *ājñā deha yadi*—if you order; *cāṅge caḍāñā*—raising on the *cāṅga; la-i kauḍi*—I shall get the money.

TRANSLATION

" 'This Gopīnātha Paṭṭanāyaka,' he said, 'is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the cāṅga and thus realize the money.'

TEXT 29

রাজা বলে,—"যেই ভাল, সেই কর যায়।
যে উপায়ে কৌড়ি পাই, কর সে উপায়॥" ২৯॥

rājā bale,—"yei bhāla, sei kara yāya
ye upāye kauḍi pāi, kara se upāya"

SYNONYMS

rājā bale—the King said; *yei bhāla*—whatever is best; *sei kara*—do that; *yāya*—going; *ye upāye*—by whatever means; *kauḍi pāi*—I can get back our money; *kara*—do; *se upāya*—such means.

TRANSLATION

"The King replied, 'You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.'

TEXT 30

রাজপুত্র আসি' তারে চাঙ্গে চড়াইল।
খড়্গ-উপরে ফেলাইতে তলে খড়্গ পাতিল॥"৩০॥

rāja-putra āsi' tāre cāṅge caḍāila
khaḍaga-upare phelāite tale khaḍaga pātila"

SYNONYMS

rāja-putra—the prince; *āsi'*—coming; *tāre*—him; *cāṅge*—on the *cāṅga; caḍāila*—raised; *khaḍaga-upare*—upon the swords; *phelāite*—to throw; *tale*—below; *khaḍaga pātila*—he spread swords.

TRANSLATION

"Thus the prince went back, raised Gopīnātha Paṭṭanāyaka onto the platform of the cāṅga and spread swords below upon which to throw him."

TEXT 31

শুনি' প্রভু কহে কিছু করি' প্রণয়-রোষ।
"রাজ-কৌড়ি দিতে নারে, রাজার কিবা দোষ? ৩১॥

śuni' prabhu kahe kichu kari' praṇaya-roṣa
"rāja-kauḍi dite nāre, rājāra kibā doṣa?

SYNONYMS

śuni'—hearing; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kichu*—some; *kari' praṇaya-roṣa*—displaying anger in affection; *rāja-kauḍi*—money due the government; *dite nāre*—does not wish to pay; *rājāra*—of the King; *kibā doṣa*—what is the fault.

TRANSLATION

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. "Gopīnātha Paṭṭanāyaka does not want to pay dues to the King," the Lord said. "How then is the King at fault in punishing him?

TEXT 32

রাজ-বিলাত্ সাধি' খায়, নাহি রাজ-ভয়।
দারী-নাটুয়ারে দিয়া করে নানা ব্যয়॥ ৩২॥

rāja-bilāt sādhi' khāya, nāhi rāja-bhaya
dārī-nāṭuyāre diyā kare nānā vyaya

SYNONYMS

rāja-bilāt—money due the King; *sādhi'*—collecting; *khāya*—he uses; *nāhi rāja-bhaya*—without fear of the King; *dārī-nāṭuyāre*—to dancing girls; *diyā*—giving; *kare*—makes; *nānā*—various; *vyaya*—expenditures.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

TEXT 33

যেই চতুর, সেই করুক রাজ-বিষয়।
রাজ-দ্রব্য শোধি' পায়, তার করুক ব্যয়॥"৩৩॥

yei catura, sei kuruka rāja-viṣaya
rāja-dravya śodhi' pāya, tāra karuka vyaya"

SYNONYMS

yei—one who; *catura*—intelligent; *sei*—such a person; *kuruka*—let him do; *rāja-viṣaya*—government service; *rāja-dravya śodhi'*—after paying the dues of the government; *pāya*—whatever he gets; *tāra karuka vyaya*—let him spend that.

TRANSLATION

"If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left."

TEXT 34

হেন-কালে আর লোক আইল ধাঞা।
'বাণীনাথাদি সবংশে লঞা গেল বান্ধিয়া'॥ ৩৪॥

hena-kāle āra loka āila dhāñā
'vāṇīnāthādi savaṁśe lañā gela bāndhiyā'

SYNONYMS

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—in great haste; *vāṇīnātha-ādi*—beginning with Vāṇīnātha; *sa-vaṁśe lañā*—with his family; *gela bāndhiyā*—was arrested.

TRANSLATION

At that time another person came there in great haste, bringing the news that Vāṇīnātha Rāya and his entire family had been arrested.

TEXT 35

প্রভু কহে,—"রাজা আপনে লেখার দ্রব্য লইব।
আমি—বিরক্ত সন্ন্যাসী, তাহে কি করিব?" ৩৫॥

prabhu kahe,—"rājā āpane lekhāra dravya la-iba
āmi—virakta sannyāsī, tāhe ki kariba?"

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *rājā*—the King; *āpane*—personally; *lekhāra dravya*—dues of the proper account; *la-iba*—will take; *āmi*—I; *virakta sannyāsī*—a renounced *sannyāsī; tāhe*—about that; *ki kariba*—what can I do.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The King must personally realize the dues. I am but a sannyāsī, a member of the renounced order. What can I do?"

TEXT 36

তবে স্বরূপাদি যত প্রভুর ভক্তগণ।
প্রভুর চরণে সবে কৈলা নিবেদন ॥ ৩৬ ॥

tabe svarūpādi yata prabhura bhakta-gaṇa
prabhura caraṇe sabe kailā nivedana

SYNONYMS

tabe—at that time; *svarūpa-ādi*—beginning with Svarūpa Dāmodara; *yata*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *prabhura caraṇe*—at the lotus feet of the Lord; *sabe*—all of them; *kailā nivedana*—submitted.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

TEXT 37

"রামানন্দ-রায়ের গোষ্ঠী, সব—তোমার 'দাস'।
তোমার উচিত নহে ঐছন উদাস ॥" ৩৭ ॥

"rāmānanda-rāyera goṣṭhī, saba—tomāra 'dāsa'
tomāra ucita nahe aichana udāsa"

SYNONYMS

rāmānanda-rāyera—of Rāmānanda Rāya; *goṣṭhī*—family; *saba*—all; *tomāra dāsa*—Your servants; *tomāra*—for You; *ucita*—befitting; *nahe*—is not; *aichana*—such; *udāsa*—indifference.

TRANSLATION

"All the members of Rāmānanda Rāya's family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way."

TEXT 38

শুনি' মহাপ্রভু কহে সক্রোধ বচনে।
"মোরে আজ্ঞা দেহ' সবে, যাঙ রাজস্থানে! ৩৮॥

śuni' mahāprabhu kahe sakrodha vacane
"more ājñā deha' sabe, yāṅa rāja-sthāne!

SYNONYMS

śuni'—hearing; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe*—says; *sa-krodha vacane*—angry words; *more*—Me; *ājñā deha'*—you order; *sabe*—all; *yāṅa*—I shall go; *rāja-sthāne*—to the place of the King.

TRANSLATION

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. "You want to order Me to go to the King," He said.

TEXT 39

তোমা-সবার এই মত,—রাজ-ঠাঞি যাঞা।
কৌড়ি মাগি' লঙ্ মুঞি আঁচল পাতিয়া॥ ৩৯॥

tomā-sabāra ei mata,——rāja-ṭhāñi yāñā
kauḍi māgi' laṅ muñi āṅcala pātiyā

SYNONYMS

tomā-sabāra—of all of you; *ei mata*—this is the opinion; *rāja-ṭhāñi yāñā*—going to the King; *kauḍi māgi'*—begging *kauḍis; laṅ*—shall take; *muñi*—I; *āṅcala pātiyā*—spreading My cloth.

TRANSLATION

"Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

TEXT 40

পাঁচগণ্ডার পাত্র হয় সন্ন্যাসী ব্রাহ্মণ।
মাগিলে বা কেনে দিবে দুইলক্ষ কাহন?" ৪০ ॥

pāṅca-gaṇḍāra pātra haya sannyāsī brāhmaṇa
māgile vā kene dibe dui-lakṣa kāhana?"

SYNONYMS

pāṅca-gaṇḍāra—of five *gaṇḍās; pātra*—due recipients; *haya*—are; *sannīyāsi brāhmaṇa*—*sannyāsīs* and *brāhmaṇas; māgile*—by begging; *vā*—or; *kene*—why; *dibe*—shall give; *dui-lakṣa kāhana*—200,000 *kāhanas* of *kauḍis.*

TRANSLATION

"Of course, a sannyāsī or brāhmaṇa may beg for up to five gaṇḍās, but why should he be granted the inappropriate sum of 200,000 kāhanas of conch-shells?"

TEXT 41

হেনকালে আর লোক আইল ধাঞা।
খড়্গের উপরে গোপীনাথে দিতেছে ডারিয়া ॥ ৪১ ॥

hena-kāle āra loka āila dhāñā
khaḍegara upare gopīnāthe diteche ḍāriyā

SYNONYMS

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—running; *khaḍegara upare*—upon the swords; *gopīnāthe*—Gopīnātha; *diteche ḍāriyā*—they are throwing.

TRANSLATION

Then another person came with the news that Gopīnātha had already been set up to be thrown upon the points of the swords.

TEXT 42

শুনি' প্রভুর গণ প্রভুরে করে অনুনয়।
প্রভু কহে,—"আমি ভিক্ষুক, আমা হৈতে কিছু নয় ॥

śuni' prabhura gaṇa prabhure kare anunaya
prabhu kahe,—"āmi bhikṣuka, āmā haite kichu naya

SYNONYMS

śuni'—hearing; *prabhura gaṇa*—the devotees of the Lord; *prabhure kare anunaya*—entreated the Lord; *prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *āmi bhikṣuka*—I am a beggar; *āmā haite kichu naya*—it is not possible for Me to do anything.

TRANSLATION

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, "I am a beggar. It is impossible for Me to do anything about this.

TEXT 43

তাতে রক্ষা করিতে যদি হয় সবার মনে।
সবে মেলি' জানাহ জগন্নাথের চরণে ॥ ৪৩ ॥

tāte rakṣā karite yadi haya sabāra mane
sabe meli' jānāha jagannāthera caraṇe

SYNONYMS

tāte—therefore; *rakṣā karite*—to save; *yadi*—if; *haya*—is; *sabāra*—of all; *mane*—in the mind; *sabe meli'*—all together; *jānāha*—pray; *jagannāthera caraṇe*—at the lotus feet of Lord Jagannātha.

TRANSLATION

"Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

TEXT 44

ঈশ্বর জগন্নাথ,—যাঁর হাতে সর্ব 'অর্থ'।
কর্তুমকর্তুমন্যথা করিতে সমর্থ ॥" ৪৪ ॥

īśvara jagannātha,—yāṅra hāte sarva 'artha'
kartum akartum anyathā karite samartha"

SYNONYMS

īśvara—the Supreme Personality of Godhead; *jagannātha*—Lord Jagannātha; *yāṅra hāte*—within His hands; *sarva artha*—all potencies; *kartum*—to do; *akartum*—not to do; *anyathā*—and otherwise; *karite*—to do; *samartha*—able.

TRANSLATION

"Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes."

TEXT 45

ইহাঁ যদি মহাপ্রভু এতেক কহিলা।
হরিচন্দন-পাত্র যাই' রাজারে কহিলা॥ ৪৫॥

ihāṅ yadi mahāprabhu eteka kahilā
haricandana-pātra yāi' rājāre kahilā

SYNONYMS

ihāṅ—here; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eteka kahilā*—spoke like this; *haricandana-pātra*—the officer named Haricandana Pātra; *yāi'*—going; *rājāre kahilā*—informed the King.

TRANSLATION

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

TEXT 46

"গোপীনাথ-পট্টনায়ক—সেবক তোমার।
সেবকের প্রাণদণ্ড নহে ব্যবহার॥ ৪৬॥

"gopīnātha-paṭṭanāyaka—sevaka tomāra
sevakera prāṇa-daṇḍa nahe vyavahāra

SYNONYMS

gopīnātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; *sevaka tomāra*—your servant; *sevakera prāṇa-daṇḍa*—to condemn a servant to death; *nahe*—is not; *vyavahāra*—good behavior.

TRANSLATION

"After all," he said, "Gopīnātha Paṭṭanāyaka is your faithful servant. To condemn a servant to death is not good behavior.

TEXT 47

বিশেষ তাহার ঠাঞি কৌড়ি বাকী হয়।
প্রাণ নিলে কিবা লাভ? নিজ ধনক্ষয়॥ ৪৭॥

viśeṣa tāhāra ṭhāñi kauḍi bākī haya
prāṇa nile kibā lābha? nija dhana-kṣaya

SYNONYMS

viśeṣa—particular; *tāhāra ṭhāñi*—from him; *kauḍi*—of *kauḍis; bākī*—debt; *haya*—there is; *prāṇa nile*—if he is killed; *kibā*—what; *lābha*—profit; *nija*—own; *dhana*—wealth; *kṣaya*—loss.

TRANSLATION

"His only fault is that he owes some money to the government. If he is killed, however, what profit will there be? The government will be the loser, for it will not get the money.

TEXT 48

যথার্থ মূল্যে ঘোড়া লহ, যেবা বাকী হয়।
ক্রমে ক্রমে দিবে, ব্যর্থ প্রাণ কেনে লয়॥" ৪৮॥

yathārtha mūlye ghoḍā laha, yebā bākī haya
krame krame dibe, vyartha prāṇa kene laya"

SYNONYMS

yathā-artha mūlye—for the proper price; *ghoḍā laha*—accept the horses; *yebā*—whatever; *bākī haya*—balance is due; *krame krame*—gradually; *dibe*—he will give; *vyartha*—unnecessarily; *prāṇa*—his life; *kene*—why; *laya*—are you taking.

TRANSLATION

"It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?"

TEXT 49

রাজা কহে, —"এই বাত্ আমি নাহি জানি।
প্রাণ কেনে লইব, তার দ্রব্য চাহি আমি॥ ৪৯॥

rājā kahe, —"ei vāt āmi nāhi jāni
prāṇa kene la-iba, tāra dravya cāhi āmi

SYNONYMS

rājā kahe—the King replied; *ei vāt*—this news; *āmi*—I; *nāhi jāni*—do not know; *prāṇa*—his life; *kene*—why; *la-iba*—should I take; *tāra*—his; *dravya*—money; *cāhi āmi*—I want.

TRANSLATION

The King answered in surprise, "I did not know about all this. Why should his life be taken? I only want the money from him.

TEXT 50

তুমি যাই' কর তাহাঁ সর্ব সমাধান ।
দ্রব্য যৈছে আইসে, আর রহে তার প্রাণ ॥"৫০ ॥

tumi yāi' kara tāhāṅ sarva samādhāna
dravya yaiche āise, āra rahe tāra prāṇa"

SYNONYMS

tumi—you; *yāi'*—going; *kara*—make; *tāhāṅ*—there; *sarva samādhāna*—all adjustments; *dravya*—goods; *yaiche*—so that; *āise*—come; *āra*—and; *rahe*—keeps; *tāra*—his; *prāṇa*—life.

TRANSLATION

"Go there and adjust everything. I want only the payment, not his life."

TEXT 51

তবে হরিচন্দন আসি' জানারে কহিল ।
চাঙ্গে হৈতে গোপীনাথে শীঘ্র নামাইল ॥ ৫১ ॥

tabe haricandana āsi' jānāre kahila
cāṅge haite gopīnāthe śīghra nāmāila

SYNONYMS

tabe—at that time; *haricandana*—Haricandana Pātra; *āsi'*—coming; *jānāre kahila*—informed the prince; *cāṅge haite*—from the *cāṅga* platform; *gopīnāthe*—Gopīnātha; *śīghra*—very soon; *nāmāila*—took down.

TRANSLATION

Haricandana then returned and informed the prince of the King's desire, and immediately Gopīnātha Paṭṭanāyaka was taken down from the cāṅga.

TEXT 52

'দ্রব্য দেহ' রাজা মাগে – উপায় পুছিল।
'যথার্থ-মূল্যে ঘোড়া লহ', তেঁহ ত' কহিল ॥ ৫২ ॥

'dravya deha' rājā māge ——upāya puchila
'yathārtha-mūlye ghoḍā laha', teṅha ta' kahila

SYNONYMS

dravya deha—pay the dues; *rājā māge*—the King asks; *upāya*—the means; *puchila*—inquired; *yathā-artha-mūlye*—at a proper price; *ghoḍā laha*—take the horses; *teṅha ta' kahila*—he replied.

TRANSLATION

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. "Kindly take my horses," he replied, "for a proper price.

TEXT 53

'ক্রমে ক্রমে দিমু, আর যত কিছু পারি।
অবিচারে প্রাণ লহ,—কি বলিতে পারি ?' ৫৩ ॥

'krame krame dimu, āra yata kichu pāri
avicāre prāṇa laha,——ki balite pāri?'

SYNONYMS

krame krame—gradually; *dimu*—I shall pay; *āra*—more; *yata*—as much; *kichu*—any; *pāri*—I can; *avicāre*—without consideration; *prāṇa laha*—you take my life; *ki balite pāri*—what can I say.

TRANSLATION

"I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?"

TEXT 54

যথার্থ মূল্য করি' তবে সব ঘোড়া লইল।
আর দ্রব্যের মুদ্দতী করি' ঘরে পাঠাইল ॥ ৫৪ ॥

yathārtha mūlya kari' tabe saba ghoḍā la-ila
āra dravyera muddatī kari' ghare pāṭhāila

SYNONYMS

yathā-artha mūlya kari'—estimating the proper price; *tabe*—then; *saba*—all; *ghoḍā*—horses; *la-ila*—took; *āra dravyera*—of the balance; *muddatī kari'*—setting a time for payment; *ghare pāṭhāila*—sent home.

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopīnātha Paṭṭanāyaka was released.

TEXT 55

এথা প্রভু সেই মনুষ্যেরে প্রশ্ন কৈল।
"বাণীনাথ কি করে, যবে বান্ধিয়া আনিল?" ৫৫॥

ethā prabhu sei manuṣyere praśna kaila
"vāṇīnātha ki kare, yabe bāndhiyā ānila?"

SYNONYMS

ethā—here; *prabhu*—Śrī Caitanya Mahāprabhu; *sei manuṣyere*—unto that person who brought the message; *praśna kaila*—inquired; *vāṇīnātha ki kare*—what was Vāṇīnātha doing; *yabe*—when; *bāndhiyā ānila*—he was arrested and brought there.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from the messenger, "What was Vāṇīnātha doing when he was arrested and brought there?"

TEXT 56

সে কহে—"বাণীনাথ নির্ভয়ে লয় কৃষ্ণনাম।
'হরে কৃষ্ণ, হরে কৃষ্ণ' কহে অবিশ্রাম॥ ৫৬॥

se kahe—*"vāṇīnātha nirbhaye laya kṛṣṇa-nāma*
'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma

SYNONYMS

se kahe—he replied; *vāṇīnātha*—Vāṇīnātha; *nirbhaye*—without fear; *laya kṛṣṇa-nāma*—was chanting the Hare Kṛṣṇa *mahā-mantra; hare kṛṣṇa, hare kṛṣṇa*—Hare Kṛṣṇa, Hare Kṛṣṇa; *kahe aviśrāma*—was chanting incessantly.

TRANSLATION

The messenger replied, "He was fearlessly, incessantly chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 57

সংখ্যা লাগি' দুই-হাতে অঙ্গুলীতে লেখা।
সহস্রাদি পূর্ণ হৈলে, অঙ্গে কাটে রেখা॥" ৫৭॥

saṅkhyā lāgi' dui-hāte aṅgulīte lekhā
sahasrādi pūrṇa haile, aṅge kāṭe rekhā"

SYNONYMS

saṅkhyā lāgi'—for counting; *dui-hāte*—in two hands; *aṅgulīte*—on the fingers; *lekhā*—marking; *sahasra-ādi*—one thousand times; *pūrṇa haile*—when finished; *aṅge*—on the body; *kāṭe rekhā*—makes a mark.

TRANSLATION

"He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body."

TEXT 58

শুনি' মহাপ্রভু হইলা পরম আনন্দ।
কে বুঝিতে পারে গৌরের কৃপা-ছন্দবন্ধ?৫৮॥

śuni' mahāprabhu ha-ilā parama ānanda
ke bujhite pāre gaurera kṛpā-chanda-bandha?

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *parama ānanda*—very pleased; *ke bujhite pāre*—who can understand; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *kṛpā-chanda-bandha*—mercy upon His devotee.

TRANSLATION

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

TEXT 59

হেনকালে কাশীমিশ্র আইলা প্রভু-স্থানে।
প্রভু তাঁরে কহে কিছু সোদ্বেগ-বচনে ॥ ৫৯ ॥

hena-kāle kāśī-miśra āilā prabhu-sthāne
prabhu tāṅre kahe kichu sodvega-vacane

SYNONYMS

hena-kāle—at this time; *kāśī-miśra*—Kāśī Miśra; *āilā*—came; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *kahe*—said; *kichu*—some; *sa-udvega*—with anxiety; *vacane*—words.

TRANSLATION

At that time Kāśī Miśra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

TEXT 60

"ইহাঁ রহিতে নারি, যামু আলালনাথ।
নানা উপদ্রব ইহাঁ, না পাই সোয়াথ ॥"৬০ ॥

"ihāṅ rahite nāri, yāmu ālālanātha
nānā upadrava ihāṅ, nā pāi soyātha"

SYNONYMS

ihāṅ rahite nāri—I cannot stay here; *yāmu ālālanātha*—I shall go to Ālālanātha; *nānā*—various; *upadrava*—disturbances; *ihāṅ*—here; *nā pāi*—I cannot get; *soyātha*—rest.

TRANSLATION

"I cannot stay here any longer," the Lord said. "I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

TEXT 61

ভবানন্দ-রায়ের গোষ্ঠী করে রাজবিষয়।
নানা-প্রকারে করে তারা রাজদ্রব্য ব্যয় ॥ ৬১ ॥

bhavānanda-rāyera goṣṭhī kare rāja-viṣaya
nānā-prakāre kare tārā rāja-dravya vyaya

SYNONYMS

bhavānanda-rāyera—of Bhavānanda Rāya; *goṣṭhī*—the family; *kare*—engages; *rāja-viṣaya*—in government service; *nānā-prakāre*—in various ways; *kare*—do; *tārā*—all of them; *rāja-dravya vyaya*—spending the government's revenues.

TRANSLATION

"All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government's revenue in various ways.

TEXT 62

রাজার কি দোষ? রাজা নিজ-দ্রব্য চায়।
দিতে নারে দ্রব্য, দণ্ড আমারে জানায়॥ ৬২॥

rājāra ki doṣa rājā nija-dravya cāya
dite nāre dravya, daṇḍa āmāre jānāya

SYNONYMS

rājāra—of the King; *ki doṣa*—what is the fault; *rājā*—the King; *nija*—own; *dravya*—money; *cāya*—wants; *dite nāre*—they cannot give; *dravya*—money; *daṇḍa*—punishment; *āmāre*—to Me; *jānāya*—they inform.

TRANSLATION

"What is the fault on the part of the King? He wants the government's money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

TEXT 63

রাজা গোপীনাথে যদি চাঙ্গে চড়াইল।
চারিবারে লোকে আসি' মোরে জানাইল॥ ৬৩॥

rājā gopīnāthe yadi cāṅge caḍāila
cāri-bāre loke āsi' more jānāila

SYNONYMS

rājā—the King; *gopīnāthe*—Gopīnātha; *yadi*—when; *cāṅge*—on the *cāṅga; caḍāila*—raised; *cāri-bāre*—four times; *loke*—messengers; *āsi'*—coming; *more*—unto Me; *jānāila*—informed.

TRANSLATION

"When the King put Gopīnātha Paṭṭanāyaka on the cāṅga, messengers came four times to inform Me about the incident.

TEXT 64

ভিক্ষুক সন্ন্যাসী আমি নির্জনবাসী।
আমায় দুঃখ দেয়, নিজ-দুঃখ কহি' আসি' ॥ ৬৪ ॥

bhikṣuka sannyāsī āmi nirjana-vāsī
āmāya duḥkha deya, nija-duḥkha kahi' āsi'

SYNONYMS

bhikṣuka—beggar; *sannyāsī*—mendicant; *āmi*—I; *nirjana-vāsī*—living in a solitary place; *āmāya*—to Me; *duḥkha*—unhappiness; *deya*—they give; *nija-duḥkha*—their own unhappiness; *kahi'*—speaking; *āsi'*—coming.

TRANSLATION

"As a beggar sannyāsī, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

TEXT 65

আজি তারে জগন্নাথ করিলা রক্ষণ।
কালি কে রাখিবে, যদি না দিবে রাজধন ? ৬৫ ॥

āji tāre jagannātha karilā rakṣaṇa
kāli ke rākhibe, yadi nā dibe rāja-dhana?

SYNONYMS

āji—today; *tāre*—him; *jagannātha*—Lord Jagannātha; *karilā rakṣaṇa*—protected; *kāli*—tomorrow; *ke rākhibe*—who will protect; *yadi*—if; *nā dibe*—he will not pay; *rāja-dhana*—the King's money.

TRANSLATION

"Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?

PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in *Bhagavad-gītā* (9.30-31):

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, *kāli ke rākhibe, yadi nā dibe rāja-dhana?*: "Jagannātha has saved Gopīnātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?" Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

TEXT 66

বিষয়ীর বার্তা শুনি' ক্ষুব্ধ হয় মন।
তাতে ইহাঁ রহি' মোর নাহি প্রয়োজন॥" ৬৬॥

viṣayīra vārtā śuni' kṣubdha haya mana
tāte ihāṁ rahi' mora nāhi prayojana"

SYNONYMS

viṣayīra—of materialistic persons; *vārtā*—news; *śuni'*—hearing; *kṣubdha*—agitated; *haya*—becomes; *mana*—mind; *tāte*—therefore; *ihāṁ rahi'*—to stay here; *mora*—My; *nāhi prayojana*—there is no necessity.

TRANSLATION

"If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way."

TEXT 67

কাশীমিশ্র কহে প্রভুর ধরিয়া চরণে।
"তুমি কেনে এই বাতে ক্ষোভ কর মনে? ৬৭॥

kāśī-miśra kahe prabhura dhariyā caraṇe
"tumi kene ei vāte kṣobha kara mane?

SYNONYMS

kāśī-miśra kahe—Kāśī Miśra said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇe*—embracing the lotus feet; *tumi*—You; *kene*—why; *ei vāte*—by these talks; *kṣobha kara*—become agitated; *mane*—within the mind.

TRANSLATION

Kāśī Miśra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs?

TEXT 68

সন্ন্যাসী বিরক্ত তোমার কা-সনে সম্বন্ধ?
ব্যবহার লাগি' তোমা ভজে, সেই জ্ঞান-অন্ধ॥ ৬৮॥

sannyāsī virakta tomāra kā-sane sambandha?
vyavahāra lāgi' tomā bhaje, sei jñāna-andha

SYNONYMS

sannyāsī—a *sannyāsī; virakta*—one who has given up all connections with everyone; *tomāra*—Your; *kā-sane*—with whom; *sambandha*—relationship; *vyavahāra lāgi'*—for some material purpose; *tomā bhaje*—worships You; *sei*—he; *jñāna-andha*—blind to all knowledge.

TRANSLATION

"You are a renounced sannyāsī. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

PURPORT

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. Indeed materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as *Sapta-śatī,* as mentioned by Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura, one can discover how a person worshiping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (*sei jñāna-andha*).

A materialist does not actually know why one should become a devotee. A devotee's only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (*bhukti mukti siddhi kāmī*), some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in *Śrīmad-Bhāgavatam* (10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world.

TEXT 69

তোমার ভজন-ফলে তোমাতে 'প্রেমধন'।
বিষয় লাগি' তোমায় ভজে, সেই মূর্খ জন ॥ ৬৯ ॥

tomāra bhajana-phale tomāte 'prema-dhana'
viṣaya lāgi' tomāya bhaje, sei mūrkha jana

SYNONYMS

tomāra—Your; *bhajana*—devotional service; *phale*—by the result of; *tomāte*—unto You; *prema-dhana*—wealth of love; *viṣaya lāgi'*—for material profit; *tomāya bhaje*—one engages in Your service; *sei*—he; *mūrkha jana*—a fool.

TRANSLATION

Kāśī Miśra continued, "If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, *gurus,* religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a *sannyāsī* or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvīpa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the *Bhāgavatam* or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become *bābājīs* or collect money on the plea of worshiping the poor, whom they call *daridra-nārāyaṇa,* or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

TEXT 70

তোমা লাগি' রামানন্দ রাজ্য ত্যাগ কৈলা।
তোমা লাগি' সনাতন 'বিষয়' ছাড়িলা॥ ৭০॥

tomā lāgi' rāmānanda rājya tyāga kailā
tomā lāgi' sanātana 'viṣaya' chāḍilā

SYNONYMS

tomā lāgi'—for Your sake; *rāmānanda*—Rāmānanda Rāya; *rājya*—the kingdom; *tyāga kailā*—gave up; *tomā lāgi'*—for Your sake; *sanātana*—Sanātana Gosvāmī; *viṣaya*—material life; *chāḍilā*—gave up.

TRANSLATION

"It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

TEXT 71

তোমা লাগি' রঘুনাথ সকল ছাড়িল।
হেথায় তাহার পিতা বিষয় পাঠাইল ॥ ৭১ ॥

tomā lāgi' raghunātha sakala chāḍila
hethāya tāhāra pitā viṣaya pāṭhāila

SYNONYMS

tomā lāgi'—for Your sake; *raghunātha*—Raghunātha dāsa; *sakala chāḍila*—gave up everything; *hethāya*—here; *tāhāra pitā*—his father; *viṣaya pāṭhāila*—sent money.

TRANSLATION

"It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

TEXT 72

তোমার চরণ-কৃপা হঞাছে তাহারে।
ছত্রে মাগি' খায়, 'বিষয়' স্পর্শ নাহি করে ॥ ৭২ ॥

tomāra caraṇa-kṛpā hañāche tāhāre
chatre māgi' khāya, 'viṣaya' sparśa nāhi kare

SYNONYMS

tomāra caraṇa—of Your lotus feet; *kṛpā*—the mercy; *hañāche*—has been; *tāhāre*—upon him; *chatre*—from centers for the distribution of food; *māgi'*—begging; *khāya*—he eats; *viṣaya*—money; *sparśa nāhi kare*—he does not touch.

TRANSLATION

"However, because he has received the mercy of Your lotus feet, he does not even accept his father's money. Instead he eats by begging alms from centers for the distribution of food.

TEXT 73

রামানন্দের ভাই গোপীনাথ-মহাশয়।
তোমা হৈতে বিষয়-বাঞ্ছা, তার ইচ্ছা নয়॥ ৭৩॥

rāmānandera bhāi gopīnātha-mahāśaya
tomā haite viṣaya-vāñchā, tāra icchā naya

SYNONYMS

rāmānandera—of Rāmānanda; *bhāi*—brother; *gopīnātha*—Gopīnātha Paṭṭanāyaka; *mahāśaya*—a great gentleman; *tomā haite*—from You; *viṣaya-vāñchā*—desire for material advantage; *tāra icchā*—his desire; *naya*—is not.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

TEXT 74

তার দুঃখ দেখি' তার সেবকাদিগণ।
তোমারে জানাইল,—যাতে 'অনন্যশরণ'॥ ৭৪॥

tāra duḥkha dekhi' tāra sevakādi-gaṇa
tomāre jānāila,—yāte 'ananya-śaraṇa'

SYNONYMS

tāra—his; *duḥkha*—distressed condition; *dekhi'*—seeing; *tāra*—his; *sevakādi-gaṇa*—servants and friends; *tomāre jānāila*—informed You; *yāte*—because; *ananya*—no other; *śaraṇa*—shelter.

TRANSLATION

"It is not Gopīnātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopīnātha is a soul surrendered unto You.

TEXT 75

সেই 'শুদ্ধভক্ত', যে তোমা ভজে তোমা লাগি'।
আপনার সুখ-দুঃখে হয় ভোগ-ভোগী' ॥ ৭৫ ॥

sei 'śuddha-bhakta', ye tomā bhaje tomā lāgi'
āpanāra sukha-duḥkhe haya bhoga-bhogī'

SYNONYMS

sei—he; *śuddha-bhakta*—a pure devotee; *ye*—who; *tomā bhaje*—worships You; *tomā lāgi'*—for Your satisfaction; *āpanāra sukha-duḥkhe*—for personal happiness and distress; *haya*—is; *bhoga-bhogī*—one who wants to enjoy this material world.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

TEXT 76

তোমার অনুকম্পা চাহে, ভজে অনুক্ষণ।
অচিরাৎ মিলে তাঁরে তোমার চরণ ॥ ৭৬ ॥

tomāra anukampā cāhe, bhaje anukṣaṇa
acirāt mile tāṅre tomāra caraṇa

SYNONYMS

tomāra—Your; *anukampā*—mercy; *cāhe*—desires; *bhaje anukṣaṇa*—engages in devotional service twenty-four hours a day; *acirāt*—very soon; *mile*—meet; *tāṅre*—him; *tomāra caraṇa*—Your lotus feet.

TRANSLATION

"One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

TEXT 77

তত্তেঽনুকম্পাং সুসমীক্ষমাণো
ভুঞ্জান এবাত্মকৃতং বিপাকম্।

হৃদ্বাগ্বপুর্ভির্বিদধন্নমস্তে
জীবেত যো মুক্তিপদে স দায়ভাক্ ॥ ৭৭

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

SYNONYMS

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with the heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhat*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—may live; *yaḥ*—anyone who; *mukti-pade*—in devotional service; *saḥ*—he; *dāya-bhāk*—a bona fide candidate.

TRANSLATION

" 'One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.14.8).

TEXT 78

এথা তুমি বসি' রহ, কেনে যাবে আলালনাথ ?
কেহ তোমা না শুনাবে বিষয়ীর বাত্ ॥ ৭৮ ॥

ethā tumi vasi' raha, kene yābe ālālanātha?
keha tomā nā śunābe viṣayīra vāt

SYNONYMS

ethā—here; *tumi*—You; *vasi'*—residing; *raha*—kindly stay; *kene*—why; *yābe*—shall You go; *ālālanātha*—to Ālālanātha; *keha tomā nā śunābe*—no one will inform You; *viṣayīra vāt*—about the affairs of materialistic persons.

TRANSLATION

"Kindly stay here at Jagannātha Purī. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs."

TEXT 79

যদি বা তোমার তারে রাখিতে হয় মন।
আজি যে রাখিল, সেই করিবে রক্ষণ ॥" ৭৯ ॥

yadi vā tomāra tāre rākhite haya mana
āji ye rākhila, sei karibe rakṣaṇa"

SYNONYMS

yadi vā—if somehow or other; *tomāra*—of You; *tāre*—him; *rākhite*—to protect; *haya*—is; *mana*—mind; *āji*—today; *ye*—He who; *rākhila*—protected; *sei*—he; *karibe rakṣaṇa*—will give protection.

TRANSLATION

Finally Kāśī Miśra told the Lord, "If You want to give protection to Gopīnātha, then Lord Jagannātha, who protected him today, will also protect him in the future."

TEXT 80

এত বলি' কাশীমিশ্র গেলা স্ব-মন্দিরে।
মধ্যাহ্নে প্রতাপরুদ্র আইলা তাঁর ঘরে ॥ ৮০ ॥

eta bali' kāśī-miśra gelā sva-mandire
madhyāhne pratāparudra āilā tāṅra ghare

SYNONYMS

eta bali'—saying this; *kāśī-miśra*—Kāśī Miśra; *gelā*—went; *sva-mandire*—to his own temple; *madhyāhne*—at noon; *pratāparudra*—King Pratāparudra; *āilā*—came; *tāṅra ghare*—to his home.

TRANSLATION

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kaśī Miśra's home.

TEXT 81

প্রতাপরুদ্রের এক আছয়ে নিয়মে।
যত দিন রহে তেঁহ শ্রীপুরুষোত্তমে ॥ ৮১ ॥

pratāparudrera eka āchaye niyame
yata dina rahe teṅha śrī-puruṣottame

SYNONYMS

pratāparudrera—of King Pratāparudra; *eka*—one; *āchaye*—is; *niyame*—a regular duty; *yata dina*—as long as; *rahe*—remained; *teṅha*—he; *śrī-puruṣottame*—at Jagannātha Purī.

TRANSLATION

As long as King Pratāparudra stayed in his capital, Puruṣottama, he performed one regular duty.

TEXT 82

নিত্য আসি' করে মিশ্রের পাদ সম্বাহন।
জগন্নাথ-সেবার করে ভিয়ান শ্রবণ ॥ ৮২ ॥

nitya āsi' kare miśrera pāda saṁvāhana
jagannātha-sevāra kare bhiyāna śravaṇa

SYNONYMS

nitya āsi'—coming daily; *kare*—performs; *miśrera*—of Kāśī Miśra; *pāda*—the feet; *saṁvāhana*—massaging; *jagannātha-sevāra*—for the service of Lord Jagannātha; *kare*—does; *bhiyāna*—arrangements; *śravaṇa*—hearing.

TRANSLATION

He would come daily to the house of Kāśī Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was served.

TEXT 83

রাজা মিশ্রের চরণ যবে চাপিতে লাগিলা।
তবে মিশ্র তাঁরে কিছু ভঙ্গীতে কহিলা ॥ ৮৩ ॥

rājā miśrera caraṇa yabe cāpite lāgilā
tabe miśra tāṅre kichu bhaṅgīte kahilā

SYNONYMS

rāja—the King; *miśrera*—of Kāśī Miśra; *caraṇa*—the lotus feet; *yabe*—when; *cāpite lāgilā*—began to press; *tabe*—at that opportunity; *miśra*—Kāśī Miśra; *tāṅre*—unto him; *kichu*—something; *bhaṅgīte*—by a hint; *kahilā*—informed.

TRANSLATION

When the King began pressing his lotus feet, Kāśī Miśra informed him about something through hints.

TEXT 84

"দেব, শুন আর এক অপরূপ বাত্!
মহাপ্রভু ক্ষেত্র ছাড়ি' যাবেন আলালনাথ!"৮৪॥

"deva, śuna āra eka aparūpa vāt!
mahāprabhu kṣetra chāḍi' yābena ālālanātha!"

SYNONYMS

deva—my dear King; *śuna*—hear; *āra*—another; *eka*—one; *aparūpa*—uncommon; *vāt*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣetra chāḍi'*—leaving Jagannātha Purī; *yābena*—will go; *ālālanātha*—to Ālālanātha.

TRANSLATION

"My dear King," he said, "please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Purī and go to Ālālanātha."

TEXT 85

শুনি রাজা দুঃখী হৈলা, পুছিলেন কারণ।
তবে মিশ্র কহে তাঁরে সব বিবরণ॥ ৮৫॥

śuni rājā duḥkhī hailā, puchilena kāraṇa
tabe miśra kahe tāṅre saba vivaraṇa

SYNONYMS

śuni—hearing; *rājā*—the King; *duḥkhī hailā*—became very unhappy; *puchilena*—inquired; *kāraṇa*—the reason; *tabe*—at that time; *miśra kahe*—Miśra said; *tāṅre*—to him; *saba*—all; *vivaraṇa*—details.

TRANSLATION

When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśī Miśra informed him of all the details.

TEXT 86

"গোপীনাথ-পট্টনায়কে যবে চাঙ্গে চড়াইলা।
তার সেবক সব আসি' প্রভুরে কহিলা॥ ৮৬॥

"gopīnātha-paṭṭanāyake yabe cāṅge caḍāilā
tāra sevaka saba āsi' prabhure kahilā

SYNONYMS

gopīnātha-paṭṭanāyake—Gopīnātha Paṭṭanāyaka; *yabe*—when; *cāṅge*—on the *cāṅga; caḍāilā*—they lifted; *tāra sevaka*—his servants; *saba*—all; *āsi'*—coming; *prabhure kahilā*—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"When Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga," he said, "all his servants went to inform Śrī Caitanya Mahāprabhu.

TEXT 87

শুনিয়া ক্ষোভিত হৈল মহাপ্রভুর মন।
ক্রোধে গোপীনাথে কৈলা বহুত ভৎর্সন॥ ৮৭॥

śuniyā kṣobhita haila mahāprabhura mana
krodhe gopīnāthe kailā bahuta bhartsana

SYNONYMS

śuniyā—hearing; *kṣobhita haila*—became agitated; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu's mind; *krodhe*—in anger; *gopīnāthe*—unto Gopīnātha Paṭṭanāyaka; *kailā*—did; *bahuta bhartsana*—much chastisement.

TRANSLATION

"Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopīnātha Paṭṭanāyaka.

TEXT 88

'অজিতেন্দ্রিয় হঞা করে রাজবিষয়।
নানা অসৎপথে করে রাজদ্রব্য ব্যয়॥ ৮৮॥

'ajitendriya hañā kare rāja-viṣaya
nānā asat-pathe kare rāja-dravya vyaya

SYNONYMS

ajitendriya hañā—being mad after sense gratification; *kare rāja-viṣaya*—serves the government; *nānā asat-pathe*—in various sinful activities; *kare rāja-dravya vyaya*—spends the revenue of government.

TRANSLATION

" 'Because he is mad after sense gratification,' the Lord said, 'he acts as a government servant but spends the government's revenue for various sinful activities.

TEXT 89

ব্রহ্মস্ব-অধিক এই হয় রাজধন।
তাহা হরি' ভোগ করে মহাপাপী জন॥ ৮৯॥

brahmasva-adhika ei haya rāja-dhana
tāhā hari' bhoga kare mahā-pāpī jana

SYNONYMS

brahmasva—a *brāhmaṇa's* property; *adhika*—more than; *ei*—this; *haya*—is; *rāja-dhana*—the revenue of the government; *tāhā hari'*—stealing that; *bhoga kare*—enjoys sense gratification; *mahā-pāpī jana*—a most sinful person.

TRANSLATION

" 'The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government's money and uses it to enjoy sense gratification is most sinful.

TEXT 90

রাজার বর্তন খায়, আর চুরি করে।
রাজদণ্ড্য হয় সেই শাস্ত্রের বিচারে॥ ৯০॥

rājāra vartana khāya, āra curi kare
rāja-daṇḍya haya sei śāstrera vicāre

SYNONYMS

rājāra vartana—the salary of the King; *khāya*—he takes; *āra*—and; *curi kare*—steals; *rāja-daṇḍya*—liable to be punished by the King; *haya*—is; *sei*—he; *śāstrera vicāre*—the verdict of the revealed scripture.

TRANSLATION

" 'One who serves the government but misappropriates the government's revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

TEXT 91

নিজ-কৌড়ি মাগে, রাজা নাহি করে দণ্ড ।
রাজা—মহাধার্মিক, এই হয় পাপী ভণ্ড ! ৯১ ॥

nija-kauḍi māge, rājā nāhi kare daṇḍa
rājā——mahā-dhārmika, ei haya pāpī bhaṇḍa!

SYNONYMS

nija-kauḍi—his own money; *māge*—demands; *rājā*—the King; *nāhi kare daṇḍa*—does not punish; *rājā*—the King; *mahā-dhārmika*—very religious; *ei*—this man; *haya*—is; *pāpī*—sinful; *bhaṇḍa*—cheat.

TRANSLATION

" 'The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopīnātha Paṭṭanāyaka is a great cheat.

TEXT 92

রাজ-কড়ি না দেয়, আমারে ফুকারে ।
এই মহাদুঃখ ইহাঁ কে সহিতে পারে ? ৯২ ॥

rājā-kaḍi nā deya, āmāre phukāre
ei mahā-duḥkha ihāṅ ke sahite pāre?

SYNONYMS

rājā-kaḍi—the revenue of the King; *nā deya*—does not pay; *āmāre*—to Me; *phu-kāre*—cries; *ei*—this; *mahā-duḥkha*—great unhappiness; *ihāṅ*—here; *ke sahite pāre*—who can tolerate.

TRANSLATION

" 'He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

TEXT 93

আলালনাথ যাই' তাহাঁ নিশ্চিন্তে রহিমু।
বিষয়ীর ভাল মন্দ বার্তা না শুনিমু'॥" ৯৩॥

ālālanātha yāi' tāhāṅ niścinte rahimu
viṣayīra bhāla manda vārtā nā śunimu' "

SYNONYMS

ālālanātha yāi'—going to Ālālanātha; *tāhāṅ*—there; *niścinte rahimu*—I shall live peacefully; *viṣayīra*—of materialistic persons; *bhāla manda*—good and bad; *vārtā*—news; *nā śunimu*—I shall not hear.

TRANSLATION

" 'Therefore I shall leave Jagannātha Purī and go to Ālālanātha, where I shall live peacefully and not hear about all these affairs of materialistic people.' "

TEXT 94

এত শুনি' কহে রাজা পাঞা মনে ব্যথা।
"সব দ্রব্য ছাড়োঁ, যদি প্রভু রহেন এথা॥ ৯৪॥

eta śuni' kahe rājā pāñā mane vyathā
"saba dravya chāḍoṅ, yadi prabhu rahena ethā

SYNONYMS

eta śuni'—hearing all these details; *kahe rājā*—the King said; *pāñā*—getting; *mane vyathā*—pain in his mind; *saba dravya chāḍoṅ*—I shall give up all the dues; *yadi*—if; *prabhu*—Śrī Caitanya Mahāprabhu; *rahena ethā*—remains here.

TRANSLATION

When King Pratāparudra heard all these details, he felt great pain in his mind. "I shall give up all that is due from Gopīnātha Paṭṭanāyaka," he said, "if Śrī Caitanya Mahāprabhu stays here at Jagannātha Purī.

TEXT 95

একক্ষণ প্রভুর যদি পাইয়ে দরশন।
কোটিচিন্তামণি-লাভ নহে তার সম ॥ ৯৫ ॥

eka-kṣaṇa prabhura yadi pāiye daraśana
koṭi-cintāmaṇi-lābha nahe tāra sama

SYNONYMS

eka-kṣaṇa—for a moment; *prabhura*—of Śrī Caitanya Mahāprabhu; *yadi*—if; *pāiye*—I get; *daraśana*—an interview; *koṭi-cintāmaṇi-lābha*—obtaining millions of *cintāmaṇi* stones; *nahe*—is not; *tāra sama*—equal to that.

TRANSLATION

"If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

TEXT 96

কোন্ ছার পদার্থ এই দুইলক্ষ কাহন ?
প্রাণ-রাজ্য করোঁ। প্রভুপদে নির্মঞ্ছন ॥" ৯৬ ॥

kon chāra padārtha ei dui-lakṣa kāhana?
prāṇa-rājya karoṅ prabhu-pade nirmañchana"

SYNONYMS

kon—what; *chāra*—little; *padārtha*—matter; *ei*—this; *dui-lakṣa kāhana*—200,000 *kāhanas; prāṇa*—life; *rājya*—kingdom; *karoṅ*—I do; *prabhu-pade*—at the lotus feet of Śrī Caitanya Mahāprabhu; *nirmañchana*—sacrificing.

TRANSLATION

"I do not care about this small sum of 200,000 kāhanas. Not to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom."

TEXT 97

মিশ্র কহে, "কৌড়ি ছাড়িবা,—নহে প্রভুর মন।
তারা দুঃখ পায়,—এই না যায় সহন॥" ৯৭॥

miśra kahe, "kauḍi chāḍibā, ——nahe prabhura mana
tārā duḥkha pāya, ——ei nā yāya sahana"

SYNONYMS

miśra kahe—Kāśī Miśra said; *kauḍi chāḍibā*—you shall abandon the money; *nahe*—is not; *prabhura mana*—the desire of Śrī Caitanya Mahāprabhu; *tārā*—they; *duḥkha pāya*—get unhappiness; *ei*—this; *nā yāya sahana*—is intolerable.

TRANSLATION

Kāśī Miśra hinted to the King, "It is not the Lord's desire that you forfeit the payment. He is unhappy only because the whole family is troubled."

TEXT 98

রাজা কহে,—"তারে আমি দুঃখ নাহি দিয়ে।
চাঙ্গে চড়া, খড়্গে ডারা,—আমি না জানিয়ে॥ ৯৮॥

rājā kahe, ——"tāre āmi duḥkha nāhi diye
cāṅge caḍā, khaḍge ḍārā, ——āmi nā jāniye

SYNONYMS

rājā kahe—the King replied; *tāre*—to him; *āmi*—I; *duḥkha*—unhappiness; *nāhi diye*—have no desire to give; *cāṅge caḍā*—the raising on the *cāṅga; khaḍge*—on the swords; *ḍārā*—the throwing; *āmi*—I; *nā jāniye*—did not know.

TRANSLATION

The King replied, "I have no desire to give pain to Gopīnātha Paṭṭanāyaka and his family, nor did I know about his being lifted on the cāṅga to be thrown on the swords and killed.

TEXT 99

পুরুষোত্তম-জানারে তেঁহ কৈল পরিহাস।
সেই 'জানা' তারে দেখাইল মিথ্যা ত্রাস॥ ৯৯॥

puruṣottama-jānāre teṅha kaila parihāsa
sei 'jānā' tāre dekhāila mithyā trāsa

SYNONYMS

puruṣottama-jānāre—at Puruṣottama Jānā, the prince; *teṅha*—he; *kaila parihāsa*—made a joke; *sei jānā*—that prince; *tāre*—unto him; *dekhāila*—showed; *mithyā*—false; *trāsa*—scare.

TRANSLATION

"He sneered at Puruṣottama Jānā. Therefore the prince tried to scare him as a punishment.

TEXT 100

তুমি যাহ, প্রভুরে রাখহ যত্ন করি'।
এই মুই তাহারে ছাড়িনু সব কৌড়ি॥" ১০০॥

tumi yāha, prabhure rākhaha yatna kari'
ei mui tāhāre chāḍinu saba kauḍi"

SYNONYMS

tumi—you; *yāha*—go; *prabhure*—Śrī Caitanya Mahāprabhu; *rākhaha*—keep; *yatna kari'*—with great attention; *ei mui*—as far as I am concerned; *tāhāre*—unto him; *chāḍinu*—I abandon; *saba kauḍi*—all dues.

TRANSLATION

"Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha Purī with great attention. I shall excuse Gopīnātha Paṭṭanāyaka from all his debts."

TEXT 101

মিশ্র কহে, "কৌড়ি ছাড়িবা,—নহে প্রভুর মনে।
কৌড়ি ছাড়িলে প্রভু কদাচিৎ দুঃখ মানে॥"১০১॥

miśra kahe, "kauḍi chāḍibā, ——nahe prabhura mane
kauḍi chāḍile prabhu kadācit duḥkha māne"

SYNONYMS

miśra kahe—Kāśī Miśra said; *kauḍi chāḍibā*—you will excuse all dues; *nahe*—is not; *prabhura mane*—the thought of Śrī Caitanya Mahāprabhu; *kauḍi chāḍile*—if you excuse all the dues; *prabhu*—Śrī Caitanya Mahāprabhu; *kadācit*—certainly; *duḥkha māne*—will be sorry.

TRANSLATION

Kāśī Miśra said, "Excusing Gopīnātha Paṭṭanāyaka of all his debts will not make the Lord happy, for that is not His intention."

TEXT 102

রাজা কহে, "কৌড়ি ছাড়িমু,—ইহা না কহিবা।
সহজে মোর প্রিয় তা'রা,—ইহা জানাইবা॥ ১০২॥

rājā kahe, "kauḍi chāḍimu, ——ihā nā kahibā
sahaje mora priya tā'rā, ——ihā jānāibā

SYNONYMS

rājā kahe—the King said; *kauḍi chāḍimu*—I shall excuse all the dues; *ihā*—this; *nā kahibā*—do not speak; *sahaje*—naturally; *mora priya*—my dear friends; *tā'rā*—they; *ihā*—this; *jānāibā*—let Him know.

TRANSLATION

The King said, "I shall absolve Gopīnātha Paṭṭanāyaka of all his debts, but don't speak of this to the Lord. Simply let Him know that all the family members of Bhavānanda Rāya and Gopīnātha Paṭṭanāyaka are naturally my dear friends.

TEXT 103

ভবানন্দ-রায়—আমার পূজ্য-গর্বিত।
তাঁর পুত্রগণে আমার সহজেই প্রীত॥"১০৩॥

bhavānanda-rāya——āmāra pūjya-garvita
tāṅra putra-gaṇe āmāra sahajei prīta"

SYNONYMS

bhavānanda rāya—Bhavānanda Rāya; *āmāra*—by me; *pūjya*—worshipable; *garvita*—honorable; *tāṅra*—his; *putra-gaṇe*—unto sons; *āmāra*—my; *sahajei*—naturally; *prīta*—affection.

TRANSLATION

"Bhavānanda Rāya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons."

TEXT 104

এত বলি' মিশ্রে নমস্করি' রাজা ঘরে গেলা।
গোপীনাথে 'বড় জানায়' ডাকিয়া আনিলা ॥ ১০৪ ॥

eta bali' miśre namaskari' rājā ghare gelā
gopīnāthe 'baḍa jānāya' ḍākiyā ānilā

SYNONYMS

eta bali'—saying this; *miśre namaskari'*—after offering obeisances to Kāśī Miśra; *rājā*—the King; *ghare gelā*—returned to his palace; *gopīnāthe*—Gopīnātha Paṭṭanāyaka; *baḍa jānāya*—the eldest prince; *ḍākiyā ānilā*—called forth.

TRANSLATION

After offering obeisances to Kāśī Miśra, the King returned to his palace and called for both Gopīnātha and the eldest prince.

TEXT 105

রাজা কহে,—"সব কৌড়ি তোমারে ছাড়িলুঁ।
সেই মালজাঠ্যা দণ্ড পাট তোমারে ত' দিলুঁ ॥১০৫॥

rājā kahe, —"saba kauḍi tomāre chāḍiluṅ
sei mālajāṭhyā daṇḍa pāṭa tomāre ta' diluṅ

SYNONYMS

rājā kahe—the King said; *saba*—all; *kauḍi*—money; *tomāre*—unto you; *chāḍiluṅ*—I excuse; *sei mālajāṭhyā daṇḍa pāṭa*—the place called Mālajāṭhyā Daṇḍapāṭa; *tomāre*—to you; *ta'*—certainly; *diluṅ*—I give.

TRANSLATION

The King told Gopīnātha Paṭṭanāyaka, "You are excused for all the money you owe the treasury, and the place known as Mālajāṭhyā Daṇḍapāṭa is again given to you for collections.

TEXT 106

আর বার ঐছে না খাইহ রাজধন।
আজি হৈতে দিলুঁ তোমায় দ্বিগুণ বর্তন ॥"১০৬ ॥

āra bāra aiche nā khāiha rāja-dhana
āji haite diluṅ tomāya dviguṇa vartana"

SYNONYMS

āra bāra—another time; *aiche*—like this; *nā khāiha*—do not misappropriate; *rāja-dhana*—government revenue; *āji haite*—from today; *diluṅ*—I award; *tomāya*—unto you; *dvi-guṇa vartana*—twice the salary.

TRANSLATION

"Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled."

TEXT 107

এত বলি' 'নেতধটী' তারে পরাইল।
"প্রভু-আজ্ঞা লঞা যাহ, বিদায় তোমা দিল" ॥১০৭॥

eta bali' 'neta-dhaṭī' tāre parāila
"prabhu-ājñā lañā yāha, vidāya tomā dila"

SYNONYMS

eta bali'—saying this; *neta-dhaṭī*—silken wrapper; *tāre parāila*—put on him; *prabhu-ājñā lañā*—after taking permission from Śrī Caitanya Mahāprabhu; *yāha*—go; *vidāya*—farewell; *tomā*—to you; *dila*—I give.

TRANSLATION

After saying this, the King appointed him by offering him a silken wrapper for his body. "Go to Śrī Caitanya Mahāprabhu," he said. "After taking permission from Him, go to your home. I bid you farewell. Now you may go."

TEXT 108

পরমার্থে প্রভুর কৃপা, সেহ রহু দূরে।
অনন্ত তাহার ফল, কে বলিতে পারে? ১০৮॥

paramārthe prabhura kṛpā, seha rahu dūre
ananta tāhāra phala, ke balite pāre?

SYNONYMS

paramārthe—for spiritual advancement; *prabhura kṛpā*—mercy of Śrī Caitanya Mahāprabhu; *seha*—that; *rahu dūre*—let alone; *ananta*—unlimited; *tāhāra*—of that; *phala*—result; *ke*—who; *balite pāre*—can estimate.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

TEXT 109

'রাজ্য-বিষয়'-ফল এই—কৃপার 'আভাসে'!
তাহার গণনা কারো মনে নাহি আইসে! ১০৯॥

'rājya-viṣaya'-phala ei—kṛpāra 'ābhāse'!
tāhāra gaṇanā kāro mane nāhi āise!

SYNONYMS

rājya-viṣaya—kingly opulence; *phala*—result; *ei*—this; *kṛpāra ābhāse*—by only a glimpse of such mercy; *tāhāra*—of that; *gaṇanā*—calculation; *kāro*—of anyone; *mane*—within the mind; *nāhi āise*—does not come.

TRANSLATION

Gopīnātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

TEXT 110

কাহাঁ চাঙ্গে চড়াঞা লয় ধন-প্রাণ!
কাহাঁ সব ছাড়ি' সেই রাজ্যাদি-প্রদান! ১১০॥

kāhāṅ cāṅge caḍāñā laya dhana-prāṇa!
kāhāṅ saba chāḍi' sei rājyādi-pradāna!

SYNONYMS

kāhāṅ—on one hand; *cāṅge*—on the *cāṅga; caḍāñā*—raising; *laya*—takes; *dhana*—wealth; *prāṇa*—life; *kāhāṅ*—on the other hand; *saba*—all; *chāḍi'*—excusing; *sei*—he; *rājya-ādi-pradāna*—awarding the same government post and so on.

TRANSLATION

Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

TEXT 111

কাহাঁ সর্বস্ব বেচি' লয়, দেয়া না যায় কৌড়ি !
কাহাঁ দ্বিগুণ বর্তন, পরায় নেতধড়ি ! ১১১ ॥

kāhāṅ sarvasva veci' laya, deyā nā yāya kauḍi!
kāhāṅ dviguṇa vartana, parāya neta-dhaḍi!

SYNONYMS

kāhāṅ—on one hand; *sarvasva*—all possessions; *veci'*—selling; *laya*—takes; *deyā nā yāya*—cannot be paid; *kauḍi*—the debt; *kāhāṅ*—on the other hand; *dviguṇa vartana*—twice the salary; *parāya*—puts on; *neta-dhaḍi*—the silken cover.

TRANSLATION

On one hand Gopīnātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

TEXT 112

প্রভুর ইচ্ছা নাহি, তারে কৌড়ি ছাড়াইবে।
দ্বিগুণ বর্তন করি' পুনঃ 'বিষয়' দিবে ॥ ১১২ ॥

prabhura icchā nāhi, tāre kauḍi chāḍāibe
dviguṇa vartana kari' punaḥ 'viṣaya' dibe

SYNONYMS

prabhura icchā—the wish of the Lord; *nāhi*—was not; *tāre kauḍi chāḍāibe*—he be excused from the dues; *dvi-guṇa*—twice as much; *vartana kari'*—increasing the salary; *punaḥ*—again; *viṣaya dibe*—he should be appointed to the post.

TRANSLATION

It was not the desire of Lord Caitanya Mahāprabhu that Gopīnātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

TEXT 113

তথাপি তার সেবক আসি' কৈল নিবেদন।
তাতে ক্ষুব্ধ হৈল যবে মহাপ্রভুর মন ॥ ১১৩ ॥

tathāpi tāra sevaka āsi' kaila nivedana
tāte kṣubdha haila yabe mahāprabhura mana

SYNONYMS

tathāpi—still; *tāra sevaka*—his servant; *āsi'*—coming; *kaila nivedana*—submitted; *tāte*—by that; *kṣubdha haila*—was agitated; *yabe*—when; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu's mind.

TRANSLATION

When Gopīnātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

TEXT 114

বিষয়-সুখ দিতে প্রভুর নাহি মনোবল।
নিবেদন-প্রভাবেহ তবু ফলে এত ফল ॥ ১১৪ ॥

viṣaya-sukha dite prabhura nāhi manobala
nivedana-prabhāveha tabu phale eta phala

SYNONYMS

viṣaya—of material opulence; *sukha*—happiness; *dite*—award; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—is not; *manobala*—desire; *nivedana-prabhāveha*—simply because He was informed about it; *tabu*—still; *phale eta phala*—so much of a result was obtained.

TRANSLATION

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

TEXT 115

কে কহিতে পারে গৌরের আশ্চর্য স্বভাব?
ব্রহ্মা-শিব আদি যাঁর না পায় অন্তর্ভাব ॥ ১১৫ ॥

ke kahite pāre gaurera āścarya svabhāva?
brahmā-śiva ādi yāṅra nā pāya antarbhāva

SYNONYMS

ke—who; *kahite pāre*—can estimate; *gaurera*—of Śrī Caitanya Mahāprabhu; *āścarya svabhāva*—wonderful characteristics; *brahmā-śiva*—Lord Brahmā, Lord Śiva; *ādi*—and others; *yāṅra*—whose; *nā pāya*—cannot understand; *antarbhāva*—the intention.

TRANSLATION

No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

TEXT 116

এথা কাশীমিশ্র আসি' প্রভুর চরণে।
রাজার চরিত্র সব কৈলা নিবেদনে॥ ১১৬॥

ethā kāśī-miśra āsi' prabhura caraṇe
rājāra caritra saba kailā nivedane

SYNONYMS

ethā—here; *kāśī-miśra*—Kāśī Miśra; *āsi'*—coming; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—to the feet; *rājāra*—of the King; *caritra saba*—all the behavior; *kailā nivedane*—informed.

TRANSLATION

Kāśī Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King's intentions.

TEXT 117

প্রভু কহে,—"কাশীমিশ্র, কি তুমি করিলা?
রাজ-প্রতিগ্রহ তুমি আমা' করাইলা?" ১১৭॥

prabhu kahe, ——"kāśī-miśra, ki tumi karilā?
rāja-pratigraha tumi āmā' karāilā?"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kāśī-miśra*—My dear Kāśī Miśra; *ki*—what; *tumi karilā*—have you done; *rāja-pratigraha*—taking from the King; *tumi*—you; *āmā'*—me; *karāilā*—have made to do.

TRANSLATION

Upon hearing about Kāśī Miśra's tactics with the King, Śrī Caitanya Mahāprabhu said, "Kāśī Miśra, what have you done? You have made Me indirectly take help from the King."

PURPORT

When the King heard the details of Gopīnātha Paṭṭanāyaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopīnātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

TEXT 118

মিশ্র কহে,—"শুন, প্রভু, রাজার বচনে।
অকপটে রাজা এই কৈলা নিবেদনে॥ ১১৮॥

miśra kahe, ——"śuna, prabhu, rājāra vacane
akapaṭe rājā ei kailā nivedane

SYNONYMS

miśra kahe—Kāśī Miśra said; *śuna*—kindly hear; *prabhu*—my dear Lord; *rājāra vacane*—to the statement of the King; *akapaṭe*—without duplicity; *rājā*—the King; *ei*—this; *kailā nivedane*—has submitted.

TRANSLATION

Kāśī Miśra said, "My dear Lord, the King has done this without reservations. Kindly hear his statement.

TEXT 119

'প্রভু যেন নাহি জানেন,—রাজা আমার লাগিয়া।
দুইলক্ষ কাহন কৌড়ি দিলেক ছাড়িয়া॥ ১১৯॥

'prabhu yena nāhi jānena, ——rājā āmāra lāgiyā
dui-lakṣa kāhana kauḍi dileka chāḍiyā

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *yena*—so that; *nāhi jānena*—may not think; *rājā*—the King; *āmāra lāgiyā*—for Me; *dui-lakṣa kāhana kauḍi*—200,000 *kāhanas* of *kauḍis; dileka chāḍiyā*—has remitted.

TRANSLATION

"The King said, 'Speak to the Lord in such a way that He will not think, "For My sake the King has forfeited 200,000 kāhanas of kauḍis."

PURPORT

The *kauḍi* is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a *kauḍi*. Four *kauḍis* made one *gaṇḍā*, twenty *gaṇḍās* made one *paṇa*, and sixteen *paṇas* made one *kāhana*. Gopīnātha Paṭṭanāyaka owed the government 200,000 *kāhanas*. The King absolved him of this debt, reappointed him to his post and doubled his salary.

TEXT 120

ভবানন্দের পুত্র সব—মোর প্রিয়তম।
ইঁহা-সবাকারে আমি দেখি আত্মসম ॥ ১২০ ॥

bhavānandera putra saba——mora priyatama
iṅhā-sabākāre āmi dekhi ātma-sama

SYNONYMS

bhavānandera—of Bhavānanda Rāya; *putra saba*—all the sons; *mora*—to me; *priyatama*—very dear; *iṅhā-sabākāre*—all of them; *āmi*—I; *dekhi*—see; *ātma-sama*—as my relatives.

TRANSLATION

" 'Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.

TEXT 121

অতএব যাহাঁ যাহাঁ দেই অধিকার।
খায়, পিয়ে, লুটে, বিলায়, না করোঁ বিচার ॥ ১২১ ॥

ataeva yāhāṅ yāhāṅ dei adhikāra
khāya, piye, luṭe, vilāya, nā karoṅ vicāra

SYNONYMS

ataeva—therefore; *yāhāṅ yāhāṅ*—wherever; *dei adhikāra*—I appoint them; *khāya*—they eat; *piye*—drink; *luṭe*—plunder; *vilāya*—distribute; *nā karoṅ vicāra*—I do not consider.

TRANSLATION

" 'Therefore I have appointed them collectors in various places, and although they spend the government's money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

TEXT 122

রাজমহিন্দার 'রাজা' কৈনু রাম-রায়।
যে খাইল, যেবা দিল, নাহি লেখা-দায় ॥ ১২২ ॥

rājamahindāra 'rājā' kainu rāma-rāya
ye khāila, yebā dila, nāhi lekhā-dāya

SYNONYMS

rājamahindāra—of the place known as Rājamahendrī; *rājā*—governor; *kainu*—I made; *rāma-rāya*—Rāmānanda Rāya; *ye khāila*—whatever money he took; *yebā*—whatever; *dila*—distributed; *nāhi lekhā-dāya*—there is no account.

TRANSLATION

" 'I made Rāmānanda Rāya the governor of Rājamahendrī. There is practically no account of whatever money he took and distributed in that position.

PURPORT

Near Rājamahendrī is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendrī City is located on the northern bank of the Godāvarī. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvarī, at the confluence of the Godāvarī and the sea. That was the part of the country which at that time was known as Rājamahendrī. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendrī, but now the location of Rājamahendrī has changed.

TEXT 123

গোপীনাথ এইমত 'বিষয়' করিয়া।
দুইচারি-লক্ষ কাহন রহে ত' খাঞা ॥ ১২৩ ॥

gopīnātha ei-mata 'viṣaya' kariyā
dui-cāri-lakṣa kāhana rahe ta' khāñā

SYNONYMS

gopīnātha—Gopīnātha; *ei-mata*—in this way; *viṣaya kariyā*—doing business; *dui-cāri-lakṣa kāhana*—two to four hundred thousand *kāhanas; rahe ta' khāñā*—spends as he likes.

TRANSLATION

" 'Having been appointed collector, Gopīnātha, in the same way, also generally spends two to four hundred thousand kāhanas as he likes.

TEXT 124

কিছু দেয়, কিছু না দেয়, না করি বিচার।
'জানা'-সহিত অপ্রীত্যে দুঃখ পাইল এইবার ॥ ১২৪ ॥

kichu deya, kichu nā deya, nā kari vicāra
'jānā'-sahita aprītye duḥkha pāila ei-bāra

SYNONYMS

kichu—some; *deya*—he pays; *kichu*—some; *nā deya*—he does not pay; *nā kari vicāra*—I do not consider; *jānā sahita*—with the prince; *aprītye*—due to some unfriendliness; *duḥkha pāila*—has gotten so much trouble; *ei-bāra*—this time.

TRANSLATION

" 'Gopīnātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

TEXT 125

'জানা' এত কৈলা,—ইহা মুই নাহি জানোঁ।
ভবানন্দের পুত্র-সবে আত্মসম মানোঁ ॥ ১২৫ ॥

'jānā' eta kailā, ——ihā mui nāhi jānoṅ
bhavānandera putra-sabe ātma-sama mānoṅ

SYNONYMS

jānā—the prince; *eta*—such; *kailā*—has done; *ihā*—this; *mui*—I; *nāhi jānoṅ*—did not know; *bhavānandera putra*—the sons of Bhavānanda Rāya; *sabe*—all; *ātma-sama mānoṅ*—I considered like my relatives.

TRANSLATION

" 'The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

TEXT 126

তাঁহা লাগি' দ্রব্য ছাড়ি,—ইহা মাৎ জানে।
'সহজেই মোর প্রীতি হয় তাহা-সনে' ॥"১২৬॥

tāṅhā lāgi' dravya chāḍi'—*ihā māt jāne*
'sahajei mora prīti haya tāhā-sane' "

SYNONYMS

tāṅhā lāgi'—for them; *dravya chāḍi'*—I remit the debt; *ihā*—this; *māt jāne*—He does not know; *sahajei*—naturally; *mora prīti*—my affection; *haya*—is; *tāhā-sane*—with them all.

TRANSLATION

" 'Because of my intimate relationship with them, I have absolved Gopīnātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya.' "

TEXT 127

শুনিয়া রাজার বিনয় প্রভুর আনন্দ।
হেনকালে আইলা তথা রায় ভবানন্দ ॥ ১২৭ ॥

śuniyā rājāra vinaya prabhura ānanda
hena-kāle āilā tathā rāya bhavānanda

SYNONYMS

śuniyā—hearing; *rājāra*—of the King; *vinaya*—submission; *prabhura ānanda*—Śrī Caitanya Mahāprabhu became very happy; *hena-kāle*—at this time; *āilā*—arrived; *tathā*—there; *rāya bhavānanda*—Bhavānanda Rāya.

TRANSLATION

Having heard from Kāśī Miśra all these statements concerning the King's mentality, Śrī Caitanya Mahāprabhu was very happy. At that time, Bhavānanda Rāya also arrived there.

TEXT 128

পঞ্চপুত্র-সহিতে আসি' পড়িলা চরণে।
উঠাঞা প্রভু তাঁরে কৈলা আলিঙ্গনে॥ ১২৮॥

pañca-putra-sahite āsi' paḍilā caraṇe
uṭhāñā prabhu tāṅre kailā āliṅgane

SYNONYMS

pañca-putra-sahite—with five sons; *āsi'*—coming; *paḍilā caraṇe*—fell down at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting him up; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *kailā āliṅgane*—embraced.

TRANSLATION

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

TEXT 129

রামানন্দ-রায় আদি সবাই মিলিলা।
ভবানন্দ-রায় তবে বলিতে লাগিলা॥ ১২৯॥

rāmānanda-rāya ādi sabāi mililā
bhavānanda-rāya tabe balite lāgilā

SYNONYMS

rāmānanda-rāya ādi—Rāmānanda Rāya and other brothers; *sabāi*—all; *mililā*—met; *bhavānanda-rāya*—Bhavānanda Rāya; *tabe*—then; *balite lāgilā*—began to speak.

TRANSLATION

Thus Rāmānanda Rāya, all his brothers, and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

TEXT 130

"তোমার কিঙ্কর এই সব মোর কুল।
এ বিপদে রাখি' প্রভু, পুনঃ নিলা মূল॥ ১৩০॥

"tomāra kiṅkara ei saba mora kula
e vipade rākhi' prabhu, punaḥ nilā mūla

SYNONYMS

tomāra kiṅkara—your servants; *ei saba*—all these; *mora kula*—my family; *e vipade*—in this great danger; *rākhi'*—by saving; *prabhu*—my Lord; *punaḥ*—again; *nilā mūla*—have purchased.

TRANSLATION

"All these members of my family," he said, "are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

TEXT 131

ভক্তবাৎসল্য এবে প্রকট করিলা।
পূর্বে যেন পঞ্চপাণ্ডবে বিপদে তারিলা॥" ১৩১॥

bhakta-vātsalya ebe prakaṭa karilā
pūrve yena pañca-pāṇḍave vipade tārilā"

SYNONYMS

bhakta-vātsalya—love for Your devotees; *ebe*—now; *prakaṭa karilā*—You have demonstrated; *pūrve*—previously; *yena*—as; *pañca-pāṇḍave*—the five Pāṇḍavas; *vipade*—from danger; *tārilā*—You saved.

TRANSLATION

"You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger."

TEXT 132

'নেতধটী'-মাথে গোপীনাথ চরণে পড়িলা।
রাজার কৃপা-বৃত্তান্ত সকল কহিলা॥ ১৩২॥

'netadhaṭī'-māthe gopīnātha caraṇe paḍilā
rājāra kṛpā-vṛttānta sakala kahilā

SYNONYMS

netadhaṭī-māthe—with the silken cover on the head; *gopīnātha*—Gopīnātha Paṭṭanāyaka; *caraṇe paḍilā*—fell down at the lotus feet; *rājāra*—of the King; *kṛpā-vṛttānta*—story of the mercy; *sakala*—all; *kahilā*—narrated.

TRANSLATION

Gopīnātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King's mercy toward him.

TEXT 133

"বাকী-কৌড়ি বাদ, আর দ্বিগুণ বর্তন কৈলা।
পুনঃ 'বিষয়' দিয়া 'নেতধটী' পরাইলা॥ ১৩৩॥

"bākī-kauḍi bāda, āra dviguṇa vartana kailā
punaḥ 'viṣaya' diyā 'neta-dhaṭī' parāilā

SYNONYMS

bākī-kauḍi bāda—excusing the balance due; *āra*—and; *dvi-guṇa*—double; *vartana kailā*—made the salary; *punaḥ*—again; *viṣaya diyā*—giving the post; *neta-dhaṭī parāilā*—decorated with the silken cloth.

TRANSLATION

"The King has excused me for the balance due," he said. "He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

TEXT 134

কাহাঁ চাঙ্গের উপর সেই মরণ-প্রমাদ!
কাহাঁ 'নেতধটী' পুনঃ,—এসব প্রসাদ! ১৩৪॥

kāhāṅ cāṅgera upara sei maraṇa-pramāda!
kāhāṅ 'neta-dhaṭī' punaḥ, ——e-saba prasāda!

SYNONYMS

kāhāṅ—on one hand; *cāṅgera upara*—on the *cāṅga; sei*—that; *maraṇa-pramāda*—danger of death; *kāhāṅ*—on the other hand; *neta-dhaṭī*—the silken cloth; *punaḥ*—again; e-*saba*—all this; *prasāda*—mercy.

TRANSLATION

"I was lifted upon the cāṅga to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.

TEXT 135

চাঙ্গের উপরে তোমার চরণ ধ্যান কৈলুঁ ।
চরণ-স্মরণ-প্রভাবে এই ফল পাইলুঁ ॥ ১৩৫ ॥

cāṅgera upare tomāra caraṇa dhyāna kailuṅ
caraṇa-smaraṇa-prabhāve ei phala pāiluṅ

SYNONYMS

cāṅgera upare—on the *cāṅga; tomāra caraṇa*—on Your lotus feet; *dhyāna kailuṅ*—I meditated; *caraṇa-smaraṇa-prabhāve*—by the power of remembering Your lotus feet; *ei phala*—these results; *pāiluṅ*—I have got.

TRANSLATION

"On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

TEXT 136

লোকে চমৎকার মোর এ সব দেখিয়া ।
প্রশংসে তোমার কৃপা-মহিমা গাঞা ॥ ১৩৬ ॥

loke camatkāra mora e saba dekhiyā
praśaṁse tomāra kṛpā-mahimā gāñā

SYNONYMS

loke—among the people; *camatkāra*—great wonder; *mora*—my; e *saba*—all these; *dekhiyā*—by seeing; *praśaṁse*—they glorify; *tomāra*—Your; *kṛpā*—of mercy; *mahimā*—greatness; *gāñā*—chanting.

TRANSLATION

"Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

TEXT 137

কিন্তু তোমার স্মরণের নহে এই 'মুখ্যফল' ।
'ফলাভাস' এই,—যাতে 'বিষয়' চঞ্চল ॥ ১৩৭ ॥

kintu tomāra smaraṇera nahe ei 'mukhya-phala'
'phalābhāsa' ei, ——yāte 'viṣaya' cañcala

SYNONYMS

kintu—but; *tomāra*—Your; *smaraṇera*—of remembrance; *nahe*—not; *ei*—this; *mukhya-phala*—chief result; *phala-ābhāsa*—a glimpse of the result; *ei*—this; *yāte*—because; *viṣaya*—material opulence; *cañcala*—flickering.

TRANSLATION

"However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in *Śrīmad-Bhāgavatam* (*dharmaḥ projjhita-kaitavo 'tra*), success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one's dormant love for Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopīnātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopīnātha Paṭṭanāyaka prayed to the Lord for such detachment.

TEXT 138

রাম-রায়ে, বাণীনাথে কৈলা 'নির্বিষয়'।
সেই কৃপা মোতে নাহি, যাতে ঐছে হয়! ১৩৮

rāma-rāye, vāṇīnāthe kailā 'nirviṣaya'
sei kṛpā mote nāhi, yāte aiche haya!

SYNONYMS

rāma-rāye—Rāmānanda Rāya; *vāṇīnāthe*—Vāṇīnātha; *kailā*—You have made; *nirviṣaya*—free from all material attachment; *sei kṛpā*—that mercy; *mote nāhi*—I have not received; *yāte*—by which; *aiche*—such; *haya*—is.

TRANSLATION

"Your real mercy has been granted to Rāmānanda Rāya and Vāṇīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

TEXT 139

শুদ্ধ কৃপা কর, গোসাঞি, ঘুচাহ 'বিষয়'।
নির্বিণ্ণ হইনু, মোতে 'বিষয়' না হয়॥" ১৩৯॥

śuddha kṛpā kara, gosāñi, ghucāha 'viṣaya'
nirviṇṇa ha-inu, mote 'viṣaya' nā haya"

SYNONYMS

śuddha kṛpā—pure mercy; *kara*—kindly bestow; *gosāñi*—my Lord; *ghucāha viṣaya*—let me be free from all these material opulences; *nirviṇṇa*—detached; *ha-inu*—I have become; *mote viṣaya nā haya*—I am no longer interested in material opulences.

TRANSLATION

"Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment."

TEXT 140

প্রভু কহে,—সন্ন্যাসী যবে হইবা পঞ্চজন।
কুটুম্ব-বাহুল্য তোমার কে করে ভরণ? ১৪০॥

prabhu kahe, ——sannyāsī yabe ha-ibā pañca-jana
kuṭumba-bāhulya tomāra ke kare bharaṇa?

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sannyāsī*—*sannyāsīs; yabe*—when; *ha-ibā*—will be; *pañca-jana*—five persons; *kuṭumba-bāhulya*—the many members of the family; *tomāra*—your; *ke*—who; *kare bharaṇa*—will maintain.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?

TEXT 141

মহাবিষয় কর, কিবা বিরক্ত উদাস।
জন্মে-জন্মে তুমি পঞ্চ—মোর 'নিজদাস'॥ ১৪১॥

mahā-viṣaya kara, kibā virakta udāsa
janme-janme tumi pañca——mora 'nija-dāsa'

SYNONYMS

mahā-viṣaya—great material engagements; *kara*—you perform; *kibā*—or; *virakta*—renounced; *udāsa*—free from attachment; *janme-janme*—birth after birth; *tumi pañca*—you five; *mora*—My; *nija-dāsa*—own servants.

TRANSLATION

"Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking *sannyāsa* and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is always the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

TEXT 142

কিন্তু মোর করিহ এক 'আজ্ঞা' পালন।
'ব্যয় না করিহ কিছু রাজার মূলধন'॥ ১৪২॥

kintu mora kariha eka 'ājñā' pālana
'vyaya nā kariha kichu rājāra mūla-dhana'

SYNONYMS

kintu—but; *mora*—My; *kariha*—just carry out; *eka*—one; *ājñā*—order; *pālana*—obedience to; *vyaya nā kariha*—never spend; *kichu*—any; *rājāra mūla-dhana*—capital of the King.

TRANSLATION

"However, just obey one order from Me. Do not spend any of the King's revenue.

PURPORT

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

TEXT 143

রাজার মূলধন দিয়া যে কিছু লভ্য হয়।
সেই ধন করিহ নানা ধর্মে-কর্মে ব্যয়॥ ১৪৩।

rājāra mūla-dhana diyā ye kichu labhya haya
sei dhana kariha nānā dharme-karme vyaya

SYNONYMS

rājāra—of the King; *mūla-dhana*—revenue; *diyā*—after paying; *ye kichu labhya haya*—whatever is obtained; *sei*—that; *dhana*—money; *kariha nānā dharme-karme vyaya*—spend in various types of religious and fruitive activities.

TRANSLATION

"First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

TEXT 144

অসদ্ব্যয় না করিহ,—যাতে দুইলোক যায়।"
এত বলি' সবাকারে দিলেন বিদায়॥ ১৪৪॥

asad-vyaya nā kariha, ——yāte dui-loka yāya"
eta bali' sabākāre dilena vidāya

SYNONYMS

asat-vyaya nā kariha—do not spend for sinful activities; *yāte*—by which; *dui-loka yāya*—one loses this life and the next; *eta bali'*—saying this; *sabākāre*—to all of them; *dilena vidāya*—bade farewell.

TRANSLATION

"Don't spend a farthing for sinful activities for which you will be the loser both in this life and the next." After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

TEXT 145

রায়ের ঘরে প্রভুর 'কৃপা-বিবর্ত' কহিল।
ভক্তবাৎসল্য-গুণ যাতে ব্যক্ত হৈল ॥ ১৪৫ ॥

rāyera ghare prabhura 'kṛpā-vivarta' kahila
bhakta-vātsalya-guṇa yāte vyakta haila

SYNONYMS

rāyera—of Bhavānanda Rāya; *ghare*—at the home; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-vivarta*—mercy appearing as something else; *kahila*—spoke; *bhakta-vātsalya-guṇa*—the quality of being very affectionate to the devotees; *yāte*—in which; *vyakta haila*—was revealed.

TRANSLATION

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

PURPORT

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopīnātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopīnātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.

TEXT 146

সবায় আলিঙ্গিয়া প্রভু বিদায় যবে দিলা।
হরিধ্বনি করি' সব ভক্ত উঠি' গেলা ॥ ১৪৬ ॥

sabāya āliṅgiyā prabhu vidāya yabe dilā
hari-dhvani kari' saba bhakta uṭhi' gelā

SYNONYMS

sabāya—all of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya*—farewell; *yabe dilā*—when He gave; *hari-dhvani kari'*—chanting the holy name of Hari; *saba bhakta*—all devotees; *uṭhi'*—getting up; *gelā*—left.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

TEXT 147

প্রভুর কৃপা দেখি' সবার হৈল চমৎকার।
তাহারা বুঝিতে নারে প্রভুর ব্যবহার ॥ ১৪৭ ॥

prabhura kṛpā dekhi' sabāra haila camatkāra
tāhārā bujhite nāre prabhura vyavahāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi'*—seeing; *sabāra haila camatkāra*—everyone became struck with wonder; *tāhārā*—they; *bujhite nāre*—could not understand; *prabhura vyavahāra*—the behavior of Śrī Caitanya Mahāprabhu.

TRANSLATION

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

TEXT 148

তারা সবে যদি কৃপা করিতে সাধিল।
'আমা' হৈতে কিছু নহে—প্রভু তবে কহিল ॥ ১৪৮ ॥

tārā sabe yadi kṛpā karite sādhila
'āmā' haite kichu nahe——prabhu tabe kahila

SYNONYMS

tārā—they; *sabe*—all; *yadi*—when; *kṛpā karite*—to show mercy; *sādhila*—requested; *āmā haite kichu nahe*—I cannot do anything; *prabhu*—Lord Caitanya; *tabe*—then; *kahila*—replied.

TRANSLATION

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopīnātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

PURPORT

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, *'āmā haite kichu nahe* ("It is not My business to do anything"), He set the ideal example for a person in the renounced order. If a *sannyāsī* takes the side of a *viṣayī,* a person engaged in material activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

TEXT 149

গোপীনাথের নিন্দা, আর আপন-নির্বেদ।
এইমাত্র কহিল—ইহার না বুঝিবে ভেদ ॥ ১৪৯ ॥

gopīnāthera nindā, āra āpana-nirveda
ei-mātra kahila——ihāra nā bujhibe bheda

SYNONYMS

gopīnāthera nindā—the chastisement of Gopīnātha Paṭṭanāyaka; *āra*—and; *āpana-nirveda*—His indifference; *ei*—this; *mātra*—simply; *kahila*—I have described; *ihāra*—of this; *nā bujhibe bheda*—one cannot understand the depth of meaning.

TRANSLATION

I have simply described the chastisement of Gopīnātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

TEXT 150

কাশীমিশ্রে না সাধিল, রাজারে না সাধিল।
উদ্‌যোগ বিনা মহাপ্রভু এত ফল দিল ॥ ১৫০ ॥

kāśī-miśre nā sādhila, rājāre nā sādhila
udyoga vinā mahāprabhu eta phala dila

SYNONYMS

kāśī-miśre—Kāśī Miśra; *nā sādhila*—He did not request; *rājāre*—the King; *nā sādhila*—He did not request; *udyoga vinā*—without endeavor; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eta*—such; *phala*—result; *dila*—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu gave so much to Gopīnātha Paṭṭanāyaka without directly making requests of either Kāśī Miśra or the King.

TEXT 151

চৈতন্যচরিত্র এই পরম গম্ভীর।
সেই বুঝে, তাঁর পদে যাঁর মন 'ধীর' ॥ ১৫১ ॥

caitanya-caritra ei parama gambhīra
sei bujhe, tāṅra pade yāṅra mana 'dhīra'

SYNONYMS

caitanya-caritra—behavior of Lord Caitanya; *ei*—this; *parama gambhīra*—very grave; *sei bujhe*—he understands; *tāṅra pade*—upon His lotus feet; *yāṅra*—whose; *mana*—mind; *dhīra*—sober.

TRANSLATION

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

TEXT 152

যেই ইহাঁ শুনে প্রভুর বাৎসল্য-প্রকাশ।
প্রেমভক্তি পায়, তাঁর বিপদ যায় নাশ ॥ ১৫২ ॥

yei ihāṅ śune prabhura vātsalya-prakāśa
prema-bhakti pāya, tāṅra vipada yāya nāśa

SYNONYMS

yei—one who; *ihāṅ*—this; *śune*—hears; *prabhura*—of Śrī Caitanya Mahāprabhu; *vātsalya-prakāśa*—manifestation of special affection; *prema-bhakti*—loving devotional service; *pāya*—attains; *tāṅra*—his; *vipada*—dangerous condition of life; *yāya nāśa*—is destroyed.

TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopīnātha Paṭṭanāyaka's activities and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

TEXT 153

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৫৩ ॥

śrī-rūpa-raghunātha pade yāra āśa
śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Ninth Chapter, describing the deliverance of Gopīnātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu's causeless mercy to His devotee.*

CHAPTER 10

Śrī Caitanya Mahāprabhu Accepts Prasāda from the Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya.* Before the Ratha-yātrā ceremony, all the devotees from Bengal started for Jagannātha Purī as usual. Rāghava Paṇḍita brought with him various kinds of food for Śrī Caitanya Mahāprabhu. The food had been cooked by his sister, whose name was Damayantī, and the stock was generally known as *rāghavera jhāli.* Makaradhvaja Kara, an inhabitant of Pānihāṭi who accompanied Rāghava Paṇḍita, was the secretary in charge of accounting for the *rāghavera jhāli,* the bags of food carried by Rāghava Paṇḍita.

The day when all the devotees arrived at Jagannātha Purī, Lord Govinda was enjoying sporting pastimes in the water of Narendra-sarovara. Śrī Caitanya Mahāprabhu also enjoyed the ceremony in the water with His devotees. As previously, Śrī Caitanya Mahāprabhu performed the cleansing ceremony at Guṇḍicā and chanted the famous verse *jagamohana-pari-muṇḍā yāu.* After *kīrtana* ended, He distributed *prasāda* to all the devotees and also took some Himself. Then He lay down at the door of the Gambhīrā to take rest. Somehow or other Govinda came by and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept *prasāda.* From the character of Govinda it is to be learned that we may sometimes commit offenses for the service of the Lord, but not for sense gratification.

Govinda, the personal servant of Śrī Caitanya Mahāprabhu, induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaiṣṇavas used to invite Śrī Caitanya Mahāprabhu to their homes. The Lord accepted the invitation of Caitanya dāsa, the son of Śivānanda Sena, and ate rice and yogurt there.

TEXT 1

বন্দে শ্রীকৃষ্ণচৈতন্যং ভক্তানুগ্রহকাতরম্ ।
যেন কেনাপি সন্তুষ্টং ভক্তদত্তেন শ্রদ্ধয়া ॥ ১ ॥

vande śrī-kṛṣṇa-caitanyaṁ
bhaktānugraha-kātaram

yena kenāpi santuṣṭaṁ
bhakta-dattena śraddhayā

SYNONYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—to Lord Śrī Caitanya Mahāprabhu; *bhakta*—to His devotees; *anugraha-kātaram*—eager to show mercy; *yena kenāpi*—by anything; *santuṣṭam*—pleased; *bhakta*—by His devotees; *dattena*—offered; *śraddhayā*—with faith and love.

TRANSLATION

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Lord Caitanya!

TEXT 3

বর্ষান্তরে সব ভক্ত প্রভুরে দেখিতে।
পরম-আনন্দে সবে নীলাচল যাইতে॥ ৩॥

varṣāntare saba bhakta prabhure dekhite
parama-ānande sabe nīlācala yāite

SYNONYMS

varṣa-antare—at the next year; *saba bhakta*—all the devotees; *prabhure dekhite*—to see Śrī Caitanya Mahāprabhu; *parama-ānande*—in great happiness; *sabe*—all of them; *nīlācala yāite*—to go to Jagannātha Purī, Nīlācala.

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannātha Purī [Nīlācala] to see Śrī Caitanya Mahāprabhu.

TEXT 4

অদ্বৈতআচার্য-গোসাঞি—সর্ব-অগ্রগণ্য।
আচার্যরত্ন, আচার্যনিধি, শ্রীবাস আদি ধন্য ॥ ৪ ॥

advaitācārya-gosāñi——sarva-agra-gaṇya
ācāryaratna, ācāryanidhi, śrīvāsa ādi dhanya

SYNONYMS

advaita-ācārya-gosāñi—Advaita Ācārya Gosvāmī; *sarva*—of all; *agra*—the chief; *gaṇya*—to be counted; *ācāryaratna*—Candraśekhara; *ācāryanidhi*—Puṇḍarīka Vidyānidhi; *śrīvāsa*—Śrīvāsa Ṭhākura; *ādi*—and so on; *dhanya*—glorious.

TRANSLATION

Advaita Ācārya Gosāñi led the party from Bengal. He was followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura and other glorious devotees.

TEXT 5

যদ্যপি প্রভুর আজ্ঞা গৌড়ে রহিতে।
তথাপি নিত্যানন্দ প্রেমে চলিলা দেখিতে ॥ ৫ ॥

yadyapi prabhura ājñā gauḍe rahite
tathāpi nityānanda preme calilā dekhite

SYNONYMS

yadyapi—although; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—the order; *gauḍe rahite*—to stay in Bengal; *tathāpi*—still; *nityānanda*—Lord Nityānanda; *preme*—in ecstatic love; *calilā*—went; *dekhite*—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

TEXT 6

অনুরাগের লক্ষণ এই,—'বিধি' নাহি মানে।
তাঁর আজ্ঞা ভাঙ্গে তাঁর সঙ্গের কারণে ॥ ৬ ॥

anurāgera lakṣaṇa ei,——'vidhi' nāhi māne
tāṅra ājñā bhāṅge tāṅra saṅgera kāraṇe

SYNONYMS

anurāgera—of real affection; *lakṣaṇa*—symptom; *ei*—this; *vidhi*—the regulation; *nāhi māne*—does not care for; *tāṅra*—His; *ājñā*—order; *bhāṅge*—neglects; *tāṅra*—His; *saṅgera*—association; *kāraṇe*—for the purpose of.

TRANSLATION

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

TEXT 7

রাসে যৈছে ঘর যাইতে গোপীরে আজ্ঞা দিলা।
তাঁর আজ্ঞা ভাঙ্গি' তাঁর সঙ্গে সে রহিলা ॥ ৭ ॥

rāse yaiche ghara yāite gopīre ājñā dilā
tāṅra ājñā bhāṅgi' tāṅra saṅge se rahilā

SYNONYMS

rāse—at the time of the *rāsa* dance; *yaiche*—as; *ghara yāite*—to return home; *gopīre*—the *gopīs; ājñā dilā*—Lord Kṛṣṇa ordered; *tāṅra*—His; *ājñā*—order; *bhāṅgi'*—breaking; *tāṅra saṅge*—in His association; *se*—they; *rahilā*—kept themselves.

TRANSLATION

During the rāsa dance, Kṛṣṇa asked all the gopīs to return home, but the gopīs neglected His order and stayed there for His association.

TEXT 8

আজ্ঞা-পালনে কৃষ্ণের যৈছে পরিতোষ।
প্রেমে আজ্ঞা ভাঙ্গিলে হয় কোটিসুখ-পোষ ॥ ৮ ॥

ājñā-pālane kṛṣṇera yaiche paritoṣa
preme ājñā bhāṅgile haya koṭi-sukha-poṣa

SYNONYMS

ājñā-pālane—by carrying out the order; *kṛṣṇera*—of Lord Kṛṣṇa; *yaiche*—as; *paritoṣa*—happiness; *preme*—in ecstatic love; *ājñā bhāṅgile*—when one breaks the order; *haya*—there is; *koṭi-sukha-poṣa*—millions of times more happiness.

TRANSLATION

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

TEXTS 9-11

বাসুদেব-দত্ত, মুরারি-গুপ্ত, গঙ্গাদাস।
শ্রীমান্-সেন, শ্রীমান্-পণ্ডিত, অকিঞ্চন কৃষ্ণদাস ॥৯॥
মুরারি, গরুড়-পণ্ডিত, বুদ্ধিমন্ত-খাঁন।
সঞ্জয়-পুরুষোত্তম, পণ্ডিত-ভগবান্ ॥ ১০ ॥
শুক্লাম্বর, নৃসিংহানন্দ আর যত জন।
সবাই চলিলা, নাম না যায় লিখন ॥ ১১ ॥

vāsudeva-datta, murāri-gupta, gaṅgādāsa
śrīmān-sena, śrīmān-paṇḍita, akiñcana kṛṣṇadāsa

murāri, garuḍa-paṇḍita, buddhimanta-khāṅna
sañjaya-puruṣottama, paṇḍita-bhagavān

śuklāmbara, nṛsiṁhānanda āra yata jana
sabāi calilā, nāma nā yāya likhana

SYNONYMS

vāsudeva-datta—Vāsudeva Datta; *murāri-gupta*—Murāri Gupta; *gaṅgādāsa*—Gaṅgādāsa; *śrīmān-sena*—Śrīmān Sena; *śrīmān-paṇḍita*—Śrīmān Paṇḍita;

akiñcana kṛṣṇadāsa—Akiñcana Kṛṣṇadāsa; *murāri*—Murāri Gupta; *garuḍa-paṇḍita*—Garuḍa Paṇḍita; *buddhimanta-khāṅna*—Buddhimanta Khān; *sañjaya-puruṣottama*—Sañjaya Puruṣottama; *paṇḍita-bhagavān*—Bhagavān Paṇḍita; *śuklāmbara*—Śuklāmbara; *nṛsiṁhānanda*—Nṛsiṁhānanda; *āra*—and; *yata*—as many; *jana*—persons; *sabāi*—all; *calilā*—went; *nāma*—names; *nā yāya likhana*—it is not possible to mention.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Paṇḍita, Akiñcana Kṛṣṇadāsa, Murāri Gupta, Garuḍa Paṇḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Paṇḍita, Śuklāmbara Brahmacārī, Nṛsiṁhānanda Brahmacārī and many others joined together to go to Jagannātha Purī. It would be impossible to mention the names of them all.

TEXT 12

কুলীনগ্রামী, খণ্ডবাসী মিলিলা আসিয়া।
শিবানন্দ-সেন চলিলা সবারে লঞা ॥ ১২ ॥

kulīna-grāmī, khaṇḍa-vāsī mililā āsiyā
śivānanda-sena calilā sabāre lañā

SYNONYMS

kulīna-grāmī—the residents of Kulīna-grāma; *khaṇḍa-vāsī*—the residents of Khaṇḍa; *mililā āsiyā*—came and joined; *śivānanda-sena*—Śivānanda Sena; *calilā*—went; *sabāre lañā*—taking all of them.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

TEXT 13

রাঘব-পণ্ডিত চলে ঝালি সাজাইয়া।
দময়ন্তী যত দ্রব্য দিয়াছে করিয়া ॥ ১৩ ॥

rāghava-paṇḍita cale jhāli sājāiyā
damayantī yata dravya diyāche kariyā

SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; *cale*—goes; *jhāli sājāiyā*—after preparing his bag of food; *damayantī*—his sister; *yata dravya*—all the goods; *diyāche kariyā*—cooked and prepared.

TRANSLATION

Rāghava Paṇḍita came with bags full of food prepared very nicely by his sister, Damayantī.

TEXT 14

নানা অপূর্ব ভক্ষ্যদ্রব্য প্রভুর যোগ্য ভোগ।
বৎসরেক প্রভু যাহা করেন উপযোগ ॥ ১৪ ॥

nānā apūrva bhakṣya-dravya prabhura yogya bhoga
vatsareka prabhu yāhā karena upayoga

SYNONYMS

nānā—various; *upūrva*—unparalleled; *bhakṣya-dravya*—eatables; *prabhura*—of Śrī Caitanya Mahāprabhu; *yogya bhoga*—just suitable for the eating; *vatsareka*—for one year; *prabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *karena upayoga*—uses.

TRANSLATION

Damayantī made varieties of unparalleled food just suitable for Lord Śrī Caitanya Mahāprabhu to eat. The Lord ate it continually for one year.

TEXTS 15-16

আম্র-কাশন্দি, আদা-কাশন্দি ঝাল-কাশন্দি নাম।
নেম্বু-আদা আম্রকোলি বিবিধ বিধান ॥ ১৫ ॥
আম্সি, আমখণ্ড, তৈলাম্র, আমসত্তা।
যত্ন করি' গুণ্ডা করি' পুরাণ সুকুতা ॥ ১৬ ॥

āmra-kāśandi, ādā-kāśandi jhāla-kāśandi nāma
nembu-ādā āmra-koli vividha vidhāna

āmsi, āma-khaṇḍa, tailāmra, āma-sattā
yatna kari' guṇḍā kari' purāṇa sukutā

SYNONYMS

āmra-kāśandi—*āmra-kāśandi; ādā-kāśandi*—*ādā-kāśandi; jhāla-kāśandi*—*jhāla-kāśandi; nāma*—named; *nembu-ādā*—a preparation made with lime and ginger; *āmra-koli*—*āmra-koli; vividha vidhāna*—various preparations; *āmsi*—*āmsi; āma-khaṇḍa*—*āma-khaṇḍa; tailāmra*—mango within mustard oil; *āma-sattā*—*āma-sattā; yatna kari'*—with great attention; *guṇḍā kari'*—making into a powder; *purāṇa sukutā*—dried bitter vegetables such as bitter melon.

TRANSLATION

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: āmra-kāśandi, ādā-kāśandi, jhāla-kāśandi, nembu-ādā, āmra-koli, āmsi, āma-khaṇḍa, tailāmra and āma-sattā. With great attention, Damayantī also made dried bitter vegetables into a powder.

TEXT 17

'সুকুতা' বলি' অবজ্ঞা না করিহ চিত্তে।
সুকুতায় যে সুখ প্রভুর, তাহা নহে পঞ্চামৃতে॥ ১৭॥

'sukutā' bali' avajñā nā kariha citte
sukutāya ye sukha prabhura, tāhā nahe pañcāmṛte

SYNONYMS

sukutā—*sukutā; bali'*—because; *avajñā*—neglect; *nā kariha*—do not make; *citte*—within the mind; *sukutāya*—from *sukutā; ye*—which; *sukha*—happiness; *prabhura*—of Śrī Caitanya Mahāprabhu; *tāhā*—that; *nahe*—is not; *pañcāmṛte*—in *pañcāmṛta.*

TRANSLATION

Do not neglect sukutā because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this sukutā than from drinking pañcāmṛta [a preparation of milk, sugar, ghee, honey and curd].

TEXT 18

ভাবগ্রাহী মহাপ্রভু স্নেহমাত্র লয়।
সুকুতা পাতা কাশন্দিতে মহাসুখ পায়॥ ১৮॥

bhāva-grāhī mahāprabhu sneha-mātra laya
sukutā pātā kāśandite mahā-sukha pāya

SYNONYMS

bhāva-grāhī—one who accepts the purpose; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sneha*—affection; *mātra*—only; *laya*—accepts; *sukutā pātā*—in leaves of *sukutā; kāśandite*—in *kāśandi; mahā-sukha*—much pleasure; *pāya*—gets.

TRANSLATION

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukutā and from kāśandi [a sour condiment].

TEXT 19

'মনুষ্য'-বুদ্ধি দময়ন্তী করে প্রভুর পায়।
গুরু-ভোজনে উদরে কভু 'আম' হঞা যায়॥ ১৯॥

'manuṣya'-buddhi damayantī kare prabhura pāya
guru-bhojane udare kabhu 'āma' hañā yāya

SYNONYMS

manuṣya-buddhi—considering an ordinary human being; *damayantī*—the sister of Rāghava Paṇḍita; *kare*—does; *prabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *guru-bhojane*—by overeating; *udare*—in the abdomen; *kabhu*—sometimes; *āma*—mucus; *hañā yāya*—there is.

TRANSLATION

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

PURPORT

Because of pure love, the devotees of Kṛṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Kṛṣṇa as an ordinary human being like them. Yet although they considered Kṛṣṇa one of them, their love for Kṛṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Paṇḍita and his sister, Damayantī, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called *amla-pitta,* which is a product of indigestion characterized by acidity of the stomach. Damayantī thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

TEXT 20

সুকুতা খাইলে সেই আম হইবেক নাশ।
এই স্নেহ মনে ভাবি' প্রভুর উল্লাস॥ ২০॥

sukutā khāile sei āma ha-ibeka nāśa
ei sneha mane bhāvi' prabhura ullāsa

SYNONYMS

sukutā khāile—by eating the *sukutā; sei āma*—that mucus; *ha-ibeka nāśa*—will be vanquished; *ei*—this; *sneha*—affection; *mane*—in the mind; *bhāvi'*—thinking of; *prabhura*—of Śrī Caitanya Mahāprabhu; *ullāsa*—delight.

TRANSLATION

Because of sincere affection, she thought that eating this sukutā would cure the Lord's disease. Considering these affectionate thoughts of Damayantī, the Lord was very pleased.

TEXT 21

প্রিয়েণ সংগ্রথ্য বিপক্ষ-সন্নিধা-
বুপাহিতাং বক্ষসি পীবরস্তনী।
স্রজং ন কাচিদ্বিজহৌ জলাবিলাং
বসন্তি হি প্রেম্ণি গুণা ন বস্তুনি॥ ২১॥

priyeṇa saṅgrathya vipakṣa-sannidhāv
upāhitāṁ vakṣasi pīvara-stanī
srajaṁ na kācid vijahau jalāvilāṁ
vasanti hi premṇi guṇā na vastuni

SYNONYMS

priyeṇa—by the lover; *saṅgrathya*—after stringing; *vipakṣa-sannidhau*—in the presence of an opposite party; *upāhitām*—placed; *vakṣasi*—on the chest; *pīvara-stanī*—having raised breasts; *srajam*—a garland; *na*—not; *kācit*—some beloved; *vijahau*—rejected; *jala-āvilām*—muddy; *vasanti*—reside; *hi*—because; *premṇi*—in love; *guṇāḥ*—attributes; *na*—not; *vastuni*—in the material things.

TRANSLATION

"A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love."

PURPORT

This is a verse from the *Kirātārjunīya* by Bhāravī.

TEXT 22

ধনিয়া-মৌহরীর তণ্ডুল গুণ্ডা করিয়া।
নাড়ু বান্ধিয়াছে চিনি-পাক করিয়া॥ ২২॥

dhaniyā-mauharīra taṇḍula guṇḍā kariyā
nāḍu bāndhiyāche cini-pāka kariyā

SYNONYMS

dhaniyā—of coriander seeds; *mauharīra*—of anise seeds; *taṇḍula*—grains; *guṇḍā kariyā*—grinding to a powder; *nāḍu bāndhiyāche*—rendered into *laḍḍus; cini-pāka kariyā*—cooking with sugar.

TRANSLATION

Damayantī powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

TEXT 23

শুণ্ঠিখণ্ড নাড়ু, আর আমপিত্তহর।
পৃথক্ পৃথক্ বান্ধি' বস্ত্রের কুথলী ভিতর ॥ ২৩ ॥

śuṇṭhi-khaṇḍa nāḍu, āra āma-pitta-hara
pṛthak pṛthak bāndhi' vastrera kuthalī bhitara

SYNONYMS

śuṇṭhi-khaṇḍa nāḍu—sweetmeat balls made with dried ginger; *āra*—and; *āma-pitta-hara*—which removes mucus caused by too much bile; *pṛthak pṛthak*—separately; *bāndhi'*—packaging; *vastrera*—of cloth; *kuthalī*—small bags; *bhitara*—within.

TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

TEXT 24

কোলিশুণ্ঠি, কোলিচূর্ণ, কোলিখণ্ড আর।
কত নাম লইব, শতপ্রকার 'আচার' ॥ ২৪ ॥

koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa āra
kata nāma la-iba, śata-prakāra 'ācāra'

SYNONYMS

koli-śuṇṭhi—dried ginger and berries; *koli-cūrṇa*—powder of berries; *koli-khaṇḍa*—another preparation of berries; *āra*—and; *kata nāma*—how many names; *la-iba*—I shall call; *śata-prakāra*—a hundred varieties; *ācāra*—condiments and pickles.

TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa and many other preparations. How many should I name?

TEXT 25

নারিকেল-খণ্ড নাড়ু, আর নাড়ু গঙ্গাজল।
চিরস্থায়ী খণ্ডবিকার করিলা সকল ॥ ২৫ ॥

nārikela-khaṇḍa nāḍu, āra nāḍu gaṅgā-jala
cira-sthāyī khaṇḍa-vikāra karilā sakala

SYNONYMS

nārikela-khaṇḍa nāḍu—sweetmeat balls made with coconut powder; *āra*—and; *nāḍu gaṅgā-jala*—a sweetmeat ball as white as Ganges water; *cira-sthāyī*—long-lasting; *khaṇḍa-vikāra*—modified forms of sugar-candy sweets; *karilā*—made; *sakala*—all.

TRANSLATION

She made many sweetmeats shaped like balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

TEXT 26

চিরস্থায়ী ক্ষীরসার, মণ্ডাদি-বিকার।
অমৃত-কর্পূর আদি অনেক প্রকার ॥ ২৬ ॥

cira-sthāyī kṣīra-sāra, maṇḍādi-vikāra
amṛta-karpūra ādi aneka prakāra

SYNONYMS

cira-sthāyī—long-lasting; *kṣīra-sāra*—cheese; *maṇḍādi-vikāra*—varieties of sweetmeats made from *maṇḍa,* or milk and cream; *amṛta-karpūra*—a preparation made with milk and camphor; *ādi*—and others; *aneka prakāra*—many varieties.

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.

TEXT 27

শালিকাচুটি-ধান্যের 'আতপ' চিড়া করি'।
নূতন-বস্ত্রের বড় কুথলী সব ভরি'॥ ২৭॥

śālikācuṭi-dhānyera 'ātapa' ciḍā kari'
nūtana-vastrera baḍa kuthalī saba bhari'

SYNONYMS

śālikācuṭi-dhānyera—of a kind of fine rice; *ātapa*—dried in the sunshine; *ciḍā kari'*—making flat rice; *nūtana-vastrera*—of new cloth; *baḍa kuthalī*—a large bag; *saba*—all; *bhari'*—filling.

TRANSLATION

She made flat rice from fine, unboiled, śāli paddy and filled a large bag made of new cloth.

TEXT 28

কতেক চিড়া হুড়ুম্ করি' ঘৃতেতে ভাজিয়া।
চিনি-পাকে নাড়ু কৈলা কর্পূরাদি দিয়া॥ ২৮॥

kateka ciḍā huḍum kari' ghṛtete bhājiyā
cini-pāke nāḍu kailā karpūrādi diyā

SYNONYMS

kateka ciḍā—some of the flat rice; *huḍum kari'*—making into puffed rice; *ghṛtete bhājiyā*—frying in ghee; *cini-pāke*—by cooking in sugar juice; *nāḍu kailā*—made into round balls; *karpūra-ādi diyā*—mixing with camphor and other ingredients.

TRANSLATION

She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

TEXTS 29-30

শালি-ধান্যের তণ্ডুল-ভাজা চূর্ণ করিয়া।
ঘৃতসিক্ত চূর্ণ কৈলা চিনি-পাক দিয়া॥ ২৯॥
কর্পূর, মরিচ, লবঙ্গ, এলাচি, রসবাস।
চূর্ণ দিয়া নাড়ু কৈলা পরম সুবাস॥ ৩০॥

śāli-dhānyera taṇḍula-bhājā cūrṇa kariyā
ghṛta-sikta cūrṇa kailā cini-pāka diyā

karpūra, marica, lavaṅga, elāci, rasavāsa
cūrṇa diyā nāḍu kailā parama suvāsa

SYNONYMS

śāli-dhānyera—of rice of a fine quality; *taṇḍula*—the grains; *bhājā*—being fried; *cūrṇa kariyā*—making it into a powder; *ghṛta-sikta*—moistened with ghee; *cūrṇa*—the powder; *kailā*—made; *cini-pāka diyā*—by cooking with sugar; *karpūra*—camphor; *marica*—black pepper; *lavaṅga*—cloves; *elāci*—cardamom; *rasa-vāsa*—and other spices; *cūrṇa*—to the powder; *diyā*—adding; *nāḍu*—round sweetmeats; *kailā*—made; *parama su-vāsa*—very palatable.

TRANSLATION

She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled it into balls that were very palatable and aromatic.

TEXT 31

শালি-ধান্যের খই পুনঃ ঘৃতেতে ভাজিয়া।
চিনি-পাক উখ্ড়া কৈলা কর্পূরাদি দিয়া॥ ৩১॥

śāli-dhānyera kha-i punaḥ ghṛtete bhājiyā
cini-pāka ukhḍā kailā karpūrādi diyā

SYNONYMS

śāli-dhānyera kha-i—parched rice from fine paddy; *punaḥ*—again; *ghṛtete bhājiyā*—frying with ghee; *cini-pāka*—boiling with sugar juice; *ukhḍā*—of the name *ukhḍā; kailā*—made; *karpūra-ādi diyā*—mixing with camphor.

TRANSLATION

She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhḍā or muḍki.

TEXT 32

ফুটকলাই চূর্ণ করি' ঘৃতে ভাজাইল।
চিনি-পাকে কর্পূরাদি দিয়া নাড়ু কৈল॥ ৩২॥

phuṭkalāi cūrṇa kari' ghṛte bhājāila
cini-pāke karpūrādi diyā nāḍu kaila

SYNONYMS

phuṭkalāi—fused peas fried in ghee and soaked in sugar juice; *cūrṇa kari'*—making into powder; *ghṛte bhājāila*—fried with ghee; *cini-pāke*—cooking with sugar; *karpūra-ādi*—camphor and other ingredients; *diyā*—adding; *nāḍu kaila*—made round sweetmeat balls.

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

TEXT 33

কহিতে না জানি নাম এ-জন্মে যাহার।
ঐছে নানা ভক্ষ্যদ্রব্য সহস্রপ্রকার॥ ৩৩॥

kahite nā jāni nāma e-janme yāhāra
aiche nānā bhakṣya-dravya sahasra-prakāra

SYNONYMS

kahite nā jāni—I cannot speak; *nāma*—the names; *e-janme*—in this life; *yāhāra*—of which; *aiche*—similar; *nānā*—many; *bhakṣya-dravya*—eatables; *sahasra-prakāra*—hundreds and thousands of varieties.

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayantī made hundreds and thousands of varieties.

TEXT 34

রাঘবের আজ্ঞা, আর করেন দময়ন্তী।
দুঁহার প্রভুতে স্নেহ পরম-ভকতি॥ ৩৪॥

rāghavera ājñā, āra karena damayantī
duṅhāra prabhute sneha parama-bhakati

SYNONYMS

rāghavera ājñā—the order of Rāghava Paṇḍita; *āra*—and; *karena*—executes; *damayantī*—Damayantī; *duṅhāra*—of both of them; *prabhute*—unto Śrī Caitanya

Mahāprabhu; *sneha*—affection; *parama-bhakati*—highly developed devotional service.

TRANSLATION

Damayantī made all these preparations following the order of her brother, Rāghava Paṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

TEXT 35

গঙ্গা-মৃত্তিকা আনি' বস্ত্রেতে ছানিয়া।
পাঁপড়ি করিয়া দিলা গন্ধদ্রব্য দিয়া ॥ ৩৫ ॥

gaṅgā-mṛttikā āni' vastrete chāniyā
pāṅpaḍi kariyā dilā gandha-dravya diyā

SYNONYMS

gaṅgā-mṛttikā—dirt from the River Ganges; *āni'*—bringing; *vastrete*—through a cloth; *chāniyā*—pressing; *pāṅpaḍi kariyā dilā*—made into small balls; *gandha-dravya diyā*—mixing with aromatic agents.

TRANSLATION

Damayantī took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

TEXT 36

পাতল মৃৎপাত্রে সন্ধানাদি ভরি'।
আর সব বস্তু ভরে বস্ত্রের কুথলী ॥ ৩৬ ॥

pātala mṛt-pātre sandhānādi bhari'
āra saba vastu bhare vastrera kuthalī

SYNONYMS

pātala—thin; *mṛt-pātre*—in pots of earth; *sandhāna-ādi*—condiments and other items; *bhari'*—filling; *āra*—other; *saba*—all; *vastu*—things; *bhare*—filled; *vastrera kuthalī*—small bags of cloth.

TRANSLATION

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

TEXT 37

সামান্য ঝালি হৈতে দ্বিগুণ ঝালি কৈলা।
পারিপাটি করি' সব ঝালি ভরাইলা॥ ৩৭॥

sāmānya jhāli haite dviguṇa jhāli kailā
pāripāṭi kari' saba jhāli bharāilā

SYNONYMS

sāmānya—small; *jhāli*—bags; *haite*—from; *dvi-guṇa*—twice as big; *jhāli*—bags; *kailā*—made; *pāripāṭi kari'*—with great attention; *saba jhāli*—all the bags; *bharāilā*—she filled.

TRANSLATION

From small bags Damayantī made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

TEXT 38

ঝালি বান্ধি' মোহর দিল আগ্রহ করিয়া।
তিন বোঝারি ঝালি বহে ক্রম করিয়া॥ ৩৮॥

jhāli bāndhi' mohara dila āgraha kariyā
tina bojhāri jhāli vahe krama kariyā

SYNONYMS

jhāli bāndhi'—binding the bags; *mohara dila*—she sealed; *āgraha kariyā*—with great attention; *tina bojhāri*—three carriers; *jhāli vahe*—carried the bags; *krama kariyā*—one after another.

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

TEXT 39

সংক্ষেপে কহিলুঁ এই ঝালির বিচার।
'রাঘবের ঝালি' বলি' বিখ্যাতি যাহার॥ ৩৯॥

saṅkṣepe kahiluṅ ei jhālira vicāra
'rāghavera jhāli' bali' vikhyāti yāhāra

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have spoken; *ei jhālira*—of these bags; *vicāra*—the description; *rāghavera jhāli*—the bags of Rāghava; *bali'*—as; *vikhyāti*—the fame; *yāhāra*—of which.

TRANSLATION

Thus I have briefly described the bags that have become famous as rāghavera jhāli.

TEXT 40

ঝালির উপর 'মুন্‌সিব' মকরধ্বজ-কর ।
প্রাণরূপে ঝালি রাখে হঞা তৎপর ॥ ৪০ ॥

jhālira upara 'munsiba' makaradhvaja-kara
prāṇa-rūpe jhāli rākhe hañā tatpara

SYNONYMS

jhālira upara—upon the bags; *munsiba*—the superintendent; *makaradhvaja-kara*—Makaradhvaja Kara; *prāṇa-rūpe*—like his life; *jhāli rākhe*—he keeps the bags; *hañā tatpara*—with great attention.

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

TEXT 41

এইমতে বৈষ্ণব সব নীলাচলে আইলা ।
দৈবে জগন্নাথের সে দিন জল-লীলা ॥ ৪১ ॥

ei-mate vaiṣṇava saba nīlācale āilā
daive jagannāthera se dina jala-līlā

SYNONYMS

ei-mate—in this way; *vaiṣṇava saba*—all the Vaiṣṇavas; *nīlācale āilā*—came to Nīlācala; *daive*—by chance; *jagannāthera*—of Lord Jagannātha; *se dina*—that day; *jala-līlā*—pastimes in the water.

TRANSLATION

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Purī. By chance, they arrived on the day when Lord Jagannātha performs pastimes in the water.

TEXT 42

নরেন্দ্রের জলে 'গোবিন্দ' নৌকাতে চড়িয়া।
জলক্রীড়া করে সব ভক্তগণ লঞা॥ ৪২॥

narendrera jale 'govinda' naukāte caḍiyā
jala-krīḍā kare saba bhakta-gaṇa lañā

SYNONYMS

narendrera jale—upon the water of the lake known as Narendra-sarovara; *govinda*—Lord Govinda; *naukāte caḍiyā*—getting aboard a boat; *jala-krīḍā kare*—displays His water pastimes; *saba bhakta-gaṇa*—all the devotees; *lañā*—taking.

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

TEXT 43

সেইকালে মহাপ্রভু ভক্তগণ-সঙ্গে।
নরেন্দ্রে আইলা দেখিতে জলকেলি-রঙ্গে॥ ৪৩॥

sei-kāle mahāprabhu bhakta-gaṇa-saṅge
narendre āilā dekhite jala-keli-raṅge

SYNONYMS

sei-kāle—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His devotees; *narendre āilā*—arrived at the Narendra Lake; *dekhite*—to see; *jala-keli*—the pastimes on the water; *raṅge*—in great jubilation.

TRANSLATION

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara.

TEXT 44

সেইকালে আইলা সব গৌড়ের ভক্তগণ।
নরেন্দ্রেতে প্রভু-সঙ্গে হইল মিলন॥ ৪৪॥

sei-kāle āilā saba gauḍera bhakta-gaṇa
narendrete prabhu-saṅge ha-ila milana

SYNONYMS

sei-kāle—at the same time; *āilā*—arrived; *saba*—all; *gauḍera bhakta-gaṇa*—the devotees from Bengal; *narendrete*—at the lake known as Narendra-sarovara; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *ha-ila milana*—there was a meeting.

TRANSLATION

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

TEXT 45

ভক্তগণ পড়ে আসি' প্রভুর চরণে।
উঠাঞা প্রভু সবারে কৈলা আলিঙ্গনে ॥ ৪৫ ॥

bhakta-gaṇa paḍe āsi' prabhura caraṇe
uṭhāñā prabhu sabāre kailā āliṅgane

SYNONYMS

bhakta-gaṇa—the devotees; *paḍe*—fell; *āsi'*—coming; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting them up; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāre*—all of them; *kailā āliṅgane*—embraced.

TRANSLATION

All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

TEXT 46

গৌড়ীয়া-সম্প্রদায় সব করেন কীর্তন।
প্রভুর মিলনে উঠে প্রেমের ক্রন্দন ॥ ৪৬ ॥

gauḍīyā-sampradāya saba karena kīrtana
prabhura milane uṭhe premera krandana

SYNONYMS

gauḍīyā-sampradāya—of the group of Vaiṣṇavas from Bengal; *saba*—all; *karena kīrtana*—perform congregational chanting; *prabhura milane*—upon meeting Śrī Caitanya Mahāprabhu; *uṭhe*—rise; *premera krandana*—crying in ecstatic love.

TRANSLATION

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

TEXT 47

জলক্রীড়া, বাদ্য, গীত, নর্তন, কীর্তন।
মহাকোলাহল তীরে, সলিলে খেলন ॥ ৪৭ ॥

jala-krīḍā, vādya, gīta, nartana, kīrtana
mahā-kolāhala tīre, salile khelana

SYNONYMS

jala-krīḍā—the pastimes in the water; *vādya*—musical vibration; *gīta*—singing; *nartana*—dancing; *kīrtana*—chanting; *mahā-kolāhala*—tumultuous sound; *tīre*—on the bank; *salile*—in the water; *khelana*—sporting.

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

TEXT 48

গৌড়ীয়া-সঙ্কীর্তনে আর রোদন মিলিয়া।
মহাকোলাহল হৈল ব্রহ্মাণ্ড ভরিয়া ॥ ৪৮ ॥

gauḍīyā-saṅkīrtane āra rodana miliyā
mahā-kolāhala haila brahmāṇḍa bhariyā

SYNONYMS

gauḍīyā-saṅkīrtane—congregational chanting by the Gauḍīya Vaiṣṇavas; *āra*—and; *rodana*—crying; *miliyā*—mixing; *mahā-kolāhala*—a great, tumultuous sound vibration; *haila*—there was; *brahmāṇḍa*—the universe; *bhariyā*—filling.

TRANSLATION

The chanting and crying of the Gauḍīyā Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

TEXT 49

সব ভক্ত লঞা প্রভু নামিলেন জলে ।
সবা লঞা জলক্রীড়া করেন কুতুহলে ॥ ৪৯ ॥

saba bhakta lañā prabhu nāmilena jale
sabā lañā jala-krīḍā karena kutūhale

SYNONYMS

saba bhakta—all the devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *nāmilena jale*—got down in the water; *sabā lañā*—taking all of them; *jala-krīḍā*—activities in the water; *karena*—performs; *kutūhale*—in great jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

TEXT 50

প্রভুর এই জলক্রীড়া দাস-বৃন্দাবন ।
'চৈতন্যমঙ্গলে' বিস্তারি' করিয়াছেন বর্ণন ॥ ৫০ ॥

prabhura ei jala-krīḍā dāsa-vṛndāvana
'caitanya-maṅgale' vistāri' kariyāchena varṇana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *ei*—these; *jala-krīḍā*—activities in the water; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala,* now known as *Caitanya-bhāgavata; vistāri'*—describing in detail; *kariyāchena varṇana*—has narrated.

TRANSLATION

In his Caitanya-maṅgala [now known as Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

TEXT 51

পুনঃ ইহাঁ বর্ণিলে পুনরুক্তি হয় ।
ব্যর্থ লিখন হয়, আর গ্রন্থ বাড়য় ॥ ৫১ ॥

punaḥ ihāṅ varṇile punarukti haya
vyartha likhana haya, āra grantha bāḍaya

SYNONYMS

punaḥ—again; *ihāṅ*—here; *varṇile*—if I describe; *punaḥ-ukti haya*—it will be repetition; *vyartha*—useless; *likhana*—writing; *haya*—is; *āra*—and; *grantha bāḍaya*—increases the volume of the book.

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

TEXT 52

জললীলা করি' গোবিন্দ চলিলা আলয়।
নিজগণ লঞা প্রভু গেলা দেবালয়॥ ৫২॥

jala-līlā kari' govinda calilā ālaya
nija-gaṇa lañā prabhu gelā devālaya

SYNONYMS

jala-līlā kari'—after finishing the pastimes on the water; *govinda*—Lord Jagannātha in His moving form as Govinda; *calilā ālaya*—returned to His place; *nija-gaṇa*—His devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *deva-ālaya*—to the temple.

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya Mahāprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the *vijaya-vigraha* in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the *vijaya-vigraha* is taken because the body of Jagannātha is very heavy. The *vijaya-vigraha* in the Jagannātha temple is known as Govinda. For the pastimes in the Narendra-sarovara, the *vijaya-vigraha* was carried there instead of Lord Jagannātha.

TEXT 53

জগন্নাথ দেখি' পুনঃ নিজ-ঘরে আইলা।
প্রসাদ আনাঞা ভক্তগণে খাওয়াইলা॥ ৫৩॥

jagannātha dekhi' punaḥ nija-ghare āilā
prasāda ānāñā bhakta-gaṇe khāoyāilā

SYNONYMS

jagannātha dekhi'—after seeing Lord Jagannātha; *punaḥ*—again; *nija-ghare*—to His residence; *āilā*—returned; *prasāda*—*prasāda;* *ānāñā*—causing to be brought; *bhakta-gaṇe khāoyāilā*—fed the devotees.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after visiting the temple of Jagannātha, He asked for a large quantity of Lord Jagannātha's prasāda, which He then distributed among His devotees so that they could eat sumptuously.

TEXT 54

ইষ্টগোষ্ঠী সবা লঞা কতক্ষণ কৈলা।
নিজ নিজ পূর্ব-বাসায় সবায় পাঠাইলা ॥ ৫৪ ॥

iṣṭa-goṣṭhī sabā lañā kata-kṣaṇa kailā
nija nija pūrva-vāsāya sabāya pāṭhāilā

SYNONYMS

iṣṭa-goṣṭhī—discussion of spiritual matters; *sabā lañā*—taking all the devotees; *kata-kṣaṇa*—for some time; *kailā*—did; *nija nija*—respective; *pūrva-vāsāya*—to the former residences; *sabāya*—all; *pāṭhāilā*—He sent.

TRANSLATION

After talking with all the devotees for some time, Śrī Caitanya Mahāprabhu asked them to occupy the individual residences in which they had lived the previous year.

TEXT 55

গোবিন্দ-ঠাঞি রাঘব ঝালি সমর্পিলা।
ভোজন-গৃহের কোণে ঝালি গোবিন্দ রাখিলা ॥৫৫॥

govinda-ṭhāñi rāghava jhāli samarpilā
bhojana-gṛhera koṇe jhāli govinda rākhilā

SYNONYMS

govinda-ṭhāñi—in charge of Govinda; *rāghava*—Rāghava Paṇḍita; *jhāli*—the *jhāli,* the bags of eatables; *samarpilā*—delivered; *bhojana-gṛhera*—of the dining room; *koṇe*—in the corner; *jhāli*—the bags; *govinda*—Govinda; *rākhilā*—kept.

TRANSLATION

Rāghava Paṇḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

TEXT 56

পূর্ব-বৎসরের ঝালি আজাড় করিয়া।
দ্রব্য ভরিবারে রাখে অন্য গৃহে লঞা॥ ৫৬॥

pūrva-vatsarera jhāli ājāḍa kariyā
dravya bharibāre rākhe anya gṛhe lañā

SYNONYMS

pūrva-vatsarera—of the previous year; *jhāli*—bags; *ājāḍa kariyā*—emptying; *dravya bharibāre*—to fill with goods; *rākhe*—keeps; *anya gṛhe*—to another room; *lañā*—taking.

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

TEXT 57

আর দিন মহাপ্রভু নিজগণ লঞা।
জগন্নাথ দেখিলেন শয্যোত্থানে যাঞা॥ ৫৭॥

āra dina mahāprabhu nija-gaṇa lañā
jagannātha dekhilena śayyotthāne yāñā

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by His personal devotees; *jagannātha dekhilena*—saw Lord Jagannātha; *śayyā-utthāne*—at the time of rising early from bed; *yāñā*—going.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

TEXT 58

বেড়া-সঙ্কীর্তন তাহাঁ আরম্ভ করিলা।
সাত-সম্প্রদায় তবে গাইতে লাগিলা ॥ ৫৮ ॥

beḍā-saṅkīrtana tāhāṅ ārambha karilā
sāta-sampradāya tabe gāite lāgilā

SYNONYMS

beḍā-saṅkīrtana—surrounding congregational chanting; *tāhāṅ*—there; *ārambha karilā*—began; *sāta-sampradāya*—seven groups; *tabe*—thereupon; *gāite lāgilā*—began to chant.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkīrtana. He formed seven groups, which then began to chant.

PURPORT

For an explanation of the *beḍā-saṅkīrtana,* one may refer to *Madhya-līlā,* Chapter Eleven, verses 215-238.

TEXT 59

সাত-সম্প্রদায়ে নৃত্য করে সাত জন।
অদ্বৈত আচার্য, আর প্রভু-নিত্যানন্দ ॥ ৫৯ ॥

sāta-sampradāye nṛtya kare sāta jana
advaita ācārya, āra prabhu-nityānanda

SYNONYMS

sāta-sampradāye—in the seven groups; *nṛtya kare*—danced; *sāta jana*—seven persons; *advaita ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda.

TRANSLATION

In each of the seven groups was a principal dancer like Advaita Ācārya and Lord Nityānanda.

TEXT 60

বক্রেশ্বর, অচ্যুতানন্দ, পণ্ডিত-শ্রীবাস।
সত্যরাজ-খাঁন, আর নরহরিদাস॥ ৬০॥

vakreśvara, acyutānanda, paṇḍita-śrīvāsa
satyarāja-khāṅna, āra narahari-dāsa

SYNONYMS

vakreśvara—Vakreśvara; *acyutānanda*—Acyutānanda; *paṇḍita-śrīvāsa*—Paṇḍita Śrīvāsa; *satyarāja-khāṅna*—Satyarāja Khān; *āra*—and; *narahari-dāsa*—Narahari dāsa.

TRANSLATION

The dancers in the other groups were Vakreśvara Paṇḍita, Acyutānanda, Paṇḍita Śrīvāsa, Satyarāja Khān and Narahari dāsa.

TEXT 61

সাত-সম্প্রদায়ে প্রভু করেন ভ্রমণ।
'মোর সম্প্রদায়ে প্রভু'—ঐছে সবার মন॥ ৬১॥

sāta-sampradāye prabhu karena bhramaṇa
'mora sampradāye prabhu'—aiche sabāra mana

SYNONYMS

sāta-sampradāye—in the seven groups; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhramaṇa*—wanders; *mora sampradāye prabhu*—Śrī Caitanya Mahāprabhu is in our group; *aiche*—in this way; *sabāra mana*—everyone was thinking.

TRANSLATION

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting them, the men in each group thought, "The Lord is within our group."

TEXT 62

সঙ্কীর্তন-কোলাহলে আকাশ ভেদিল।
সব জগন্নাথবাসী দেখিতে আইল॥ ৬২॥

saṅkīrtana-kolāhale ākāśa bhedila
saba jagannātha-vāsī dekhite āila

SYNONYMS

saṅkīrtana-kolāhale—tumultuous roaring of congregational chanting; *ākāśa bhedila*—filled the sky; *saba*—all; *jagannātha-vāsī*—the inhabitants of Jagannātha Purī; *dekhite āila*—came to see.

TRANSLATION

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kīrtana.

TEXT 63

রাজা আসি' দূরে দেখে নিজগণ লঞা।
রাজপত্নী সব দেখে অট্টালী চড়িয়া॥ ৬৩॥

rājā āsi' dūre dekhe nija-gaṇa lañā
rāja-patnī saba dekhe aṭṭālī caḍiyā

SYNONYMS

rājā—the King; *āsi'*—coming; *dūre*—from a distant place; *dekhe*—sees; *nija-gaṇa lañā*—accompanied by his personal staff; *rāja-patnī*—the queens; *saba*—all; *dekhe*—see; *aṭṭālī caḍiyā*—going up high in the palace.

TRANSLATION

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

TEXT 64

কীর্তন-আটোপে পৃথিবী করে টলমল।
'হরিধ্বনি' করে লোক, হৈল কোলাহল॥ ৬৪॥

kīrtana-āṭope pṛthivī kare ṭalamala
'hari-dhvani' kare loka, haila kolāhala

SYNONYMS

kīrtana-āṭope—by the force of congregational chanting; *pṛthivī*—the whole world; *kare ṭalamala*—trembles; *hari-dhvani kare*—chanted the transcendental sound Hari; *loka*—people in general; *haila*—there was; *kolāhala*—a tumultuous sound.

TRANSLATION

Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

TEXT 65

এইমত কতক্ষণ করাইলা কীর্তন।
আপনে নাচিতে তবে প্রভুর হৈল মন ॥ ৬৫ ॥

ei-mata kata-kṣaṇa karāilā kīrtana
āpane nācite tabe prabhura haila mana

SYNONYMS

ei-mata—in this way; *kata-kṣaṇa*—for some time; *karāilā kīrtana*—caused *kīrtana* to be performed; *āpane*—personally; *nācite*—to dance; *tabe*—then; *prabhura haila mana*—Śrī Caitanya Mahāprabhu desired.

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

TEXT 66

সাত-দিকে সাত-সম্প্রদায় গায়, বাজায়।
মধ্যে মহাপ্রেমাবেশে নাচে গৌর-রায় ॥ ৬৬ ॥

sāta-dike sāta-sampradāya gāya, bājāya
madhye mahā-premāveśe nāce gaura-rāya

SYNONYMS

sāta-dike—in seven directions; *sāta-sampradāya*—the seven groups; *gāya*—chant; *bājāya*—play on the *mṛdaṅga; madhye*—in the center; *mahā-premāveśe*—in great ecstatic love of Kṛṣṇa; *nāce*—dances; *gaura-rāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

TEXT 67

উড়িয়া-পদ মহাপ্রভুর মনে স্মৃতি হৈল।
স্বরূপেরে সেই পদ গাইতে আজ্ঞা দিল ॥ ৬৭ ॥

uḍiyā-pada mahāprabhura mane smṛti haila
svarūpere sei pada gāite ājñā dila

SYNONYMS

uḍiyā-pada—a line of a song in the language of Orissa; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *smṛti haila*—was remembered; *svarūpere*—unto Svarūpa Dāmodara Gosvāmī; *sei pada*—that special line; *gāite*—to sing; *ājñā dila*—ordered.

TRANSLATION

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

TEXT 68

"জগমোহন-পরিমুণ্ডা যাউ" ॥ ৬৮ ॥ ধ্রু ॥

"jagamohana-pari-muṇḍā yāu"

SYNONYMS

jagamohana—the *kīrtana* hall known as Jagamohana; *pari*—in; *muṇḍā*—my head; *yāu*—let it be offered.

TRANSLATION

"Let my head fall at the feet of Jagannātha in the kīrtana hall known as Jagamohana."

TEXT 69

এই পদে নৃত্য করেন পরম-আবেশে।
সবলোক চৌদিকে প্রভুর প্রেম-জলে ভাসে ॥ ৬৯ ॥

ei pade nṛtya karena parama-āveśe
saba-loka caudike prabhura prema-jale bhāse

SYNONYMS

ei pade—by this line; *nṛtya karena*—dances; *parama-āveśe*—in great ecstatic love; *saba-loka*—all people; *cau-dike*—in all four directions; *prabhura*—of Śrī Caitanya Mahāprabhu; *prema-jale*—in tears of love; *bhāse*—float.

TRANSLATION

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

TEXT 70

'বোল্' 'বোল্' বলেন প্রভু শ্রীবাহু তুলিয়া।
হরিধ্বনি করে লোক আনন্দে ভাসিয়া॥ ৭০॥

'bol' 'bol' balena prabhu śrī-bāhu tuliyā
hari-dhvani kare loka ānande bhāsiyā

SYNONYMS

bol—chant; *bol*—chant; *balena*—said; *prabhu*—the Lord; *śrī-bāhu*—His transcendental arms; *tuliyā*—raising; *hari-dhvani kare*—chanted the holy name Hari; *loka*—people; *ānande bhāsiyā*—floating in transcendental bliss.

TRANSLATION

Raising His two arms, the Lord said, "Chant! Chant!" Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

TEXT 71

প্রভু পড়ি' মূর্ছা যায়, শ্বাস নাহি আর।
আচম্বিতে উঠে প্রভু করিয়া হুঙ্কার॥ ৭১॥

prabhu paḍi' mūrchā yāya, śvāsa nāhi āra
ācambite uṭhe prabhu kariyā huṅkāra

SYNONYMS

prabhu—the Lord; *paḍi'*—falling down; *mūrchā yāya*—became unconscious; *śvāsa nāhi*—there was no breathing; *āra*—and; *ācambite*—suddenly; *uṭhe*—stands up; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā huṅkāra*—making a loud sound.

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

TEXT 72

সঘন পুলক,—যেন শিমুলের তরু।
কভু প্রফুল্লিত অঙ্গ, কভু হয় সরু॥ ৭২॥

saghana pulaka,——yena śimulera taru
kabhu praphullita aṅga, kabhu haya saru

SYNONYMS

sa-ghana—constant; *pulaka*—standing of the hairs of the body; *yena*—like; *śimulera taru*—the *śimula* tree; *kabhu*—sometimes; *praphullita*—swollen; *aṅga*—body; *kabhu*—sometimes; *haya*—is; *saru*—lean and thin.

TRANSLATION

The hairs on His body constantly stood up like the thorns on a śimula tree. Sometimes His body was swollen and sometimes lean and thin.

TEXT 73

প্রতি রোম-কূপে হয় প্রস্বেদ, রক্তোদ্গম।
'জজ' 'গগ' 'পরি' 'মুমু'— গদ্‌গদ বচন ॥ ৭৩ ॥

prati roma-kūpe haya prasveda, raktodgama
'jaja' 'gaga' 'pari' 'mumu'——gadgada vacana

SYNONYMS

prati roma-kūpe—in every hole of the hair; *haya*—there was; *prasveda*—perspiration; *rakta-udgama*—a profusion of blood; *jaja gaga pari mumu*—the sounds *"jaja gaga pari mumu"*; *gadgada*—faltering; *vacana*—words.

TRANSLATION

He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only, "jaja gaga pari mumu."

TEXT 74

এক এক দন্ত যেন পৃথক্ পৃথক্ নড়ে।
ঐছে নড়ে দন্ত,—যেন ভূমে খসি' পড়ে ॥ ৭৪ ॥

eka eka danta yena pṛthak pṛthak naḍe
aiche naḍe danta,——yena bhūme khasi' paḍe

SYNONYMS

eka eka—each and every; *danta*—tooth; *yena*—as if; *pṛthak pṛthak*—separately; *naḍe*—shakes; *aiche*—like that; *naḍe*—shake; *danta*—the teeth; *yena*—as if; *bhūme*—on the ground; *khasi'*—becoming loose; *paḍe*—fall.

TRANSLATION

All His teeth shook, as if each were separate from the others. Indeed, they seemed about to fall to the ground.

TEXT 75

ক্ষণে ক্ষণে বাড়ে প্রভুর আনন্দ-আবেশ।
তৃতীয় প্রহর হইল, নৃত্য নহে শেষ ॥ ৭৫ ॥

kṣaṇe kṣaṇe bāḍe prabhura ānanda-āveśa
tṛtīya prahara ha-ila, nṛtya nahe śeṣa

SYNONYMS

kṣaṇe kṣaṇe—at every moment; *bāḍe*—increases; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda-āveśa*—transcendental bliss; *tṛtīya prahara*—midafternoon; *ha-ila*—there was; *nṛtya*—the dancing; *nahe śeṣa*—did not end.

TRANSLATION

His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended.

TEXT 76

সব লোকের উথলিল আনন্দ-সাগর।
সব লোক পাসরিল দেহ-আত্ম-ঘর ॥ ৭৬ ॥

saba lokera uthalila ānanda-sāgara
saba loka pāsarila deha-ātma-ghara

SYNONYMS

saba lokera—of every person; *uthalila*—overflowed; *ānanda-sāgara*—the ocean of transcendental bliss; *saba loka*—every person; *pāsarila*—forgot; *deha*—body; *ātma*—mind; *ghara*—home.

TRANSLATION

The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

TEXT 77

তবে নিত্যানন্দ প্রভু সৃজিলা উপায়।
ক্রমে-ক্রমে কীর্তনীয়া রাখিল সবায়॥ ৭৭॥

tabe nityānanda prabhu sṛjilā upāya
krame-krame kīrtanīyā rākhila sabāya

SYNONYMS

tabe—at that time; *nityānanda*—Lord Nityānanda; *prabhu*—the Lord; *sṛjilā upāya*—made a device; *krame-krame*—by and by; *kīrtanīyā*—the chanters; *rākhila*—stopped; *sabāya*—all.

TRANSLATION

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters.

TEXT 78

স্বরূপের সঙ্গে মাত্র এক সম্প্রদায়।
স্বরূপের সঙ্গে সেহ মন্দস্বর গায়॥ ৭৮॥

svarūpera saṅge mātra eka sampradāya
svarūpera saṅge seha manda-svara gāya

SYNONYMS

svarūpera saṅge—with Svarūpa Dāmodara; *mātra*—only; *eka*—one; *sampradāya*—group; *svarūpera saṅge*—with Svarūpa Dāmodara; *seha*—they; *manda-svara*—very softly; *gāya*—chanted.

TRANSLATION

Thus only one group continued chanting with Svarūpa Dāmodara, and they chanted very softly.

TEXT 79

কোলাহল নাহি, প্রভুর কিছু বাহ্য হৈল।
তবে নিত্যানন্দ সবার শ্রম জানাইল॥ ৭৯॥

kolāhala nāhi, prabhura kichu bāhya haila
tabe nityānanda sabāra śrama jānāila

SYNONYMS

kolāhala—tumultuous sound; *nāhi*—there was not; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—some; *bāhya*—external consciousness; *haila*—there was; *tabe*—at that time; *nityānanda*—Lord Nityānanda; *sabāra*—of all of them; *śrama*—fatigue; *jānāila*—informed.

TRANSLATION

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

TEXT 80

ভক্তশ্রম জানি' কৈলা কীর্তন সমাপন।
সবা লঞা আসি' কৈলা সমুদ্রে স্নপন ॥ ৮০ ॥

bhakta-śrama jāni' kailā kīrtana samāpana
sabā lañā āsi' kailā samudre snapana

SYNONYMS

bhakta-śrama—the fatigue of the devotees; *jāni'*—understanding; *kailā*—performed; *kīrtana samāpana*—ending the chanting; *sabā lañā āsi'*—accompanied by all of them; *kailā*—did; *samudre*—in the sea; *snapana*—bathing.

TRANSLATION

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

TEXT 81

সব লঞা প্রভু কৈলা প্রসাদ ভোজন।
সবারে বিদায় দিলা করিতে শয়ন ॥ ৮১ ॥

saba lañā prabhu kailā prasāda bhojana
sabāre vidāya dilā karite śayana

SYNONYMS

saba lañā—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *prasāda bhojana*—taking *prasāda; sabāre*—to everyone; *vidāya dilā*—bade farewell; *karite śayana*—to take rest.

TRANSLATION

Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

TEXT 82

গম্ভীরার দ্বারে করেন আপনে শয়ন।
গোবিন্দ আসিয়া করে পাদ-সম্বাহন ॥ ৮২ ॥

gambhīrāra dvāre karena āpane śayana
govinda āsiyā kare pāda-samvāhana

SYNONYMS

gambhīrāra dvāre—at the door of the Gambhīrā, the small room within the room; *karena*—does; *āpane*—personally; *śayana*—lying down; *govinda*—His personal servant Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhīrā, and Govinda came there to massage His legs.

TEXTS 83-84

সর্বকাল আছে এই সুদৃঢ় 'নিয়ম'।
'প্রভু যদি প্রসাদ পাঞা করেন শয়ন ॥ ৮৩ ॥
গোবিন্দ আসিয়া করে পাদসম্বাহন।
তবে যাই' প্রভুর 'শেষ' করেন ভোজন ॥' ৮৪ ॥

sarva-kāla āche ei sudṛḍha 'niyama'
'prabhu yadi prasāda pāñā karena śayana

govinda āsiyā kare pāda-samvāhana
tabe yāi' prabhura 'śeṣa' karena bhojana'

SYNONYMS

sarva-kāla—all the time; *āche*—there is; *ei*—this; *su-dṛḍha*—hard-and-fast; *niyama*—regulation; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *prasāda pāñā*—after taking His meals; *karena śayana*—lies down; *govinda*—Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs; *tabe*—

thereafter; *yāi'*—going; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—the remnants of food; *karena bhojana*—eats.

TRANSLATION

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

TEXT 85

সব দ্বার যুড়ি' প্রভু করিয়াছেন শয়ন।
ভিতরে যাইতে নারে, গোবিন্দ করে নিবেদন ॥৮৫॥

saba dvāra yuḍi' prabhu kariyāchena śayana
bhitare yāite nāre, govinda kare nivedana

SYNONYMS

saba dvāra—the whole door; *yuḍi'*—occupying the space of; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena śayana*—was lying down; *bhitare*—within; *yāite nāre*—could not go; *govinda*—Govinda; *kare nivedana*—he requested.

TRANSLATION

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

TEXT 86

'একপাশ হও, মোরে দেহ' ভিতর যাইতে'।
প্রভু কহে,—'শক্তি নাহি অঙ্গ চালাইতে' ॥ ৮৬ ॥

'eka-pāśa hao, more deha' bhitara yāite'
prabhu kahe,—'śakti nāhi aṅga cālāite'

SYNONYMS

eka-pāśa hao—kindly turn on one side; *more*—me; *deha'*—allow; *bhitara*—within; *yāite*—to go; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *śakti*—strength; *nāhi*—there is not; *aṅga cālāite*—to move My body.

TRANSLATION

"Kindly turn on one side. Let me pass to enter the room." However, the Lord replied, "I don't have the strength to move My body."

TEXT 87

বার বার গোবিন্দ কহে একদিক্ হইতে।
প্রভু কহে,—'অঙ্গ আমি নারি চালাইতে॥' ৮৭॥

bāra bāra govinda kahe eka-dik ha-ite
prabhu kahe,—'aṅga āmi nāri cālāite'

SYNONYMS

bāra bāra—again and again; *govinda*—Govinda; *kahe*—requests; *eka-dik ha-ite*—to turn on one side; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *aṅga*—My body; *āmi*—I; *nāri cālāite*—cannot move.

TRANSLATION

Govinda made his request again and again, but the Lord replied, "I cannot move My body."

TEXT 88

গোবিন্দ কহে,—'করিতে চাহি পাদ-সম্বাহন'।
প্রভু কহে,—'কর বা না কর, যেই লয় তোমার মন'॥ ৮৮॥

govinda kahe,—'karite cāhi pāda-samvāhana'
prabhu kahe,—'kara vā nā kara, yei laya tomāra mana'

SYNONYMS

govinda kahe—Govinda said; *karite*—to do; *cāhi*—I want; *pāda-samvāhana*—massaging Your legs; *prabhu kahe*—the Lord replied; *kara*—do; *vā*—or; *nā kara*—do not do; *yei*—whatever; *laya tomāra mana*—you decide.

TRANSLATION

Govinda repeatedly requested, "I want to massage Your legs," but the Lord said, "Do it or don't do it. It depends upon your mind."

TEXT 89

তবে গোবিন্দ বহির্বাস তাঁর উপরে দিয়া।
ভিতর-ঘরে গেলা মহাপ্রভুরে লঙ্ঘিয়া॥ ৮৯॥

tabe govinda bahirvāsa tāṅra upare diyā
bhitara-ghare gelā mahāprabhure laṅghiyā

SYNONYMS

tabe—then; *govinda*—Govinda; *bahirvāsa*—outward wrapper; *tāṅra upare*—over Him; *diyā*—spreading; *bhitara-ghare*—within the room; *gelā*—went; *mahāprabhure laṅghiyā*—crossing Śrī Caitanya Mahāprabhu.

TRANSLATION

Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him.

TEXT 90

পাদ-সম্বাহন কৈল, কটি-পৃষ্ঠ চাপিল।
মধুর-মর্দনে প্রভুর পরিশ্রম গেল ॥ ৯০ ॥

pāda-samvāhana kaila, kaṭi-pṛṣṭha cāpila
madhūra-mardane prabhura pariśrama gela

SYNONYMS

pāda-samvāhana—massaging of the legs; *kaila*—he performed; *kaṭi*—waist; *pṛṣṭha*—back; *cāpila*—pressed; *madhūra-mardane*—by mild pressing; *prabhura*—of Śrī Caitanya Mahāprabhu; *pariśrama*—fatigue; *gela*—went away.

TRANSLATION

Govinda massaged the Lord's legs as usual. He pressed the Lord's waist and back very softly, and thus all the Lord's fatigue went away.

TEXT 91

সুখে নিদ্রা হৈল প্রভুর, গোবিন্দ চাপে অঙ্গ।
দণ্ড-দুই বই প্রভুর হৈলা নিদ্রা-ভঙ্গ ॥ ৯১ ॥

sukhe nidrā haila prabhura, govinda cāpe aṅga
daṇḍa-dui ba-i prabhura hailā nidrā-bhaṅga

SYNONYMS

sukhe—very nicely; *nidrā haila prabhura*—Śrī Caitanya Mahāprabhu slept; *govinda*—Govinda; *cāpe aṅga*—pressed the body; *daṇḍa-dui bāi*—after about forty-five minutes; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *nidrā-bhaṅga*—breaking of sleep.

TRANSLATION

As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

TEXT 92

গোবিন্দে দেখিয়া প্রভু বলে ক্রুদ্ধ হঞা।
'আজি কেনে এতক্ষণ আছিস্ বসিয়া? ৯২॥

govinde dekhiyā prabhu bale kruddha hañā
'āji kene eta-kṣaṇa āchis vasiyā?

SYNONYMS

govinde dekhiyā—seeing Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *bale*—said; *kruddha hañā*—in an angry mood; *āji*—today; *kene*—why; *eta-kṣaṇa*—for so long; *āchis*—have you been; *vasiyā*—sitting.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry. "Why have you been sitting here for so long today?" the Lord asked.

TEXT 93

মোর নিদ্রা হৈলে কেনে না গেলা প্রসাদ খাইতে?'
গোবিন্দ কহে—'দ্বারে শুইলা, যাইতে নাহি পথে'॥ ৯৩॥

mora nidrā haile kene nā gelā prasāda khāite?'
govinda kahe—'dvāre śuilā, yāite nāhi pathe'

SYNONYMS

mora nidrā haile—when I fell asleep; *kene*—why; *nā gelā*—did you not go; *prasāda khāite*—to take your meal; *govinda kahe*—Govinda said; *dvāre*—the door; *śuilā*—You were blocking; *yāite*—to go; *nāhi pathe*—there is no passage.

TRANSLATION

"Why didn't you go to take your meal after I fell asleep?" the Lord asked. Govinda replied, "You were lying down, blocking the door, and there was no way to go."

TEXT 94

প্রভু কহে,—'ভিতরে তবে আইলা কেমনে ?
তৈছে কেনে প্রসাদ লৈতে না কৈলা গমনে ?' ৯৪ ॥

prabhu kahe,—'bhitare tabe āilā kemane?
taiche kene prasāda laite nā kailā gamane?'

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhitare*—inside; *tabe*—then; *āilā*—you came; *kemane*—how; *taiche*—in the same way; *kene*—why; *prasāda laite*—to take *prasāda; nā kailā gamane*—did you not go.

TRANSLATION

The Lord asked, "How did you enter the room? Why didn't you go out to take your lunch in the same way?"

TEXT 95

গোবিন্দ কহে মনে—"আমার 'সেবা' সে 'নিয়ম'।
অপরাধ হউক, কিবা নরকে গমন ॥ ৯৫ ॥

govinda kahe mane—"āmāra 'sevā' se 'niyama'
aparādha ha-uka, kibā narake gamana

SYNONYMS

govinda kahe—Govinda said; *mane*—within his mind; *āmāra sevā*—my service; *se niyama*—that is the regulation; *aparādha ha-uka*—let there be offenses; *kibā*—or; *narake*—to hell; *gamana*—going.

TRANSLATION

Govinda mentally replied, "My duty is to serve, even if I have to commit offenses or go to hell.

TEXT 96

'সেবা' লাগি' কোটি 'অপরাধ' নাহি গণি।
স্ব-নিমিত্ত 'অপরাধাভাসে' ভয় মানি ॥" ৯৬ ॥

'sevā' lāgi' koṭi 'aparādha' nāhi gaṇi
sva-nimitta 'aparādhābhāse' bhaya māni"

SYNONYMS

sevā lāgi'—for the matter of service; *koṭi aparādha*—ten million offenses; *nāhi gaṇi*—I do not care for; *sva-nimitta*—for my personal self; *aparādha-ābhāse*—by a glimpse of an offense; *bhaya māni*—I am afraid.

TRANSLATION

"I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self."

TEXT 97

এত সব মনে করি' গোবিন্দ রহিলা।
প্রভু যে পুছিলা, তার উত্তর না দিলা॥ ৯৭॥

eta saba mane kari' govinda rahilā
prabhu ye puchilā, tāra uttara nā dilā

SYNONYMS

eta saba—all this; *mane kari'*—thinking; *govinda rahilā*—Govinda kept silent; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—what; *puchilā*—inquired; *tāra*—of that; *uttara*—reply; *nā dilā*—did not give.

TRANSLATION

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

TEXT 98

প্রত্যহ প্রভুর নিদ্রায় যান প্রসাদ লইতে।
সে দিবসের শ্রম দেখি' লাগিলা চাপিতে॥ ৯৮॥

pratyaha prabhura nidrāya yāna prasāda la-ite
se divasera śrama dekhi' lāgilā cāpite

SYNONYMS

prati-aha—daily; *prabhura nidrāya*—when the Lord was asleep; *yāna*—he goes; *prasāda la-ite*—to accept his lunch; *se divasera*—of that day; *śrama*—the weariness; *dekhi'*—seeing; *lāgilā cāpite*—began to press.

TRANSLATION

It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

TEXT 99

যাইতেহ পথ নাহি, যাইবে কেমনে ?
মহা-অপরাধ হয় প্রভুর লঙ্ঘনে ॥ ৯৯ ॥

yāiteha patha nāhi, yāibe kemane?
mahā-aparādha haya prabhura laṅghane

SYNONYMS

yāiteha—to go; *patha nāhi*—there was no passage; *yāibe kemane*—how would he go away; *mahā-aparādha*—a great offense; *haya*—there would be; *prabhura laṅghane*—to cross over the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

TEXT 100

এই সব হয় ভক্তিশাস্ত্র-সূক্ষ্ম মর্ম।
চৈতন্যের কৃপায় জানে এই সব ধর্ম ॥ ১০০ ॥

ei saba haya bhakti-śāstra-sūkṣma marma
caitanyera kṛpāya jāne ei saba dharma

SYNONYMS

ei saba—all these; *haya*—are; *bhakti-śāstra*—of the system of devotional service; *sūkṣma marma*—finer principles; *caitanyera kṛpāya*—by the mercy of Śrī Caitanya Mahāprabhu; *jāne*—one can understand; *ei saba*—all these; *dharma*—principles of devotional service.

TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.

PURPORT

Karmīs, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The *karmīs* view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the *karmīs* consider them everything. Such ritualistic activities are called *karma. Karmīs* who adopt devotional service very loosely and who therefore remain on the platform of material activities are called *prākṛta-sahajiyās.* They cannot understand how pure devotional service is rendered in paternal and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

TEXT 101

ভক্ত-গুণ প্রকাশিতে প্রভু বড় রঙ্গী।
এই সব প্রকাশিতে কৈলা এত ভঙ্গী ॥ ১০১ ॥

bhakta-guṇa prakāśite prabhu baḍa raṅgī
ei saba prakāśite kailā eta bhaṅgī

SYNONYMS

bhakta-guṇa—the attributes of the devotee; *prakāśite*—to manifest; *prabhu*—the Lord; *baḍa raṅgī*—very interested; *ei saba*—all these; *prakāśite*—to manifest; *kailā*—He performed; *eta*—such; *bhaṅgī*—incident.

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

TEXT 102

সঙ্ক্ষেপে কহিলুঁ এই পরিমুণ্ডা-নৃত্য।
অদ্যাপিহ গায় যাহা চৈতন্যের ভৃত্য ॥ ১০২ ॥

saṅkṣepe kahiluṅ ei pari-muṇḍā-nṛtya
adyāpiha gāya yāhā caitanyera bhṛtya

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *ei*—this; *pari-muṇḍā-nṛtya*—dancing in the dancing hall of Jagannātha's temple; *adyāpiha*—even up-to-dately;

gāya—sing about; *yāhā*—which; *caitanyera bhṛtya*—the servants of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described Śrī Caitanya Mahāprabhu's dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

TEXT 103

এইমত মহাপ্রভু লঞা নিজগণ।
গুণ্ডিচা-গৃহের কৈলা ক্ষালন, মার্জন ॥ ১০৩ ॥

ei-mata mahāprabhu lañā nija-gaṇa
guṇḍicā-gṛhera kailā kṣālana, mārjana

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā nija-gaṇa*—accompanied by His personal associates; *guṇḍicā-gṛhera*—of the Guṇḍicā temple; *kailā*—performed; *kṣālana*—washing; *mārjana*—cleansing.

TRANSLATION

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual.

TEXT 104

পূর্ববৎ কৈলা প্রভু কীর্তন, নর্তন।
পূর্ববৎ টোটায় কৈলা বন্য-ভোজন ॥ ১০৪ ॥

pūrvavat kailā prabhu kīrtana, nartana
pūrvavat ṭoṭāya kailā vanya-bhojana

SYNONYMS

pūrva-vat—as previously; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *kīrtana*—chanting; *nartana*—dancing; *pūrva-vat*—as previously; *ṭoṭāya*—in the garden; *kailā*—performed; *vanya-bhojana*—taking a picnic.

TRANSLATION

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

TEXT 105

পূর্ববৎ রথ-আগে করিলা নর্তন।
হেরাপঞ্চমী-যাত্রা কৈলা দরশন ॥ ১০৫ ॥

pūrvavat ratha-āge karilā nartana
herā-pañcamī-yātrā kailā daraśana

SYNONYMS

pūrva-vat—as previously; *ratha-āge*—in front of the chariot; *karilā nartana*—performed dancing; *herā-pañcamī-yātrā*—the festival of Herā-pañcamī; *kailā daraśana*—He saw.

TRANSLATION

As previously, He danced in front of the Jagannātha cart and observed the festival of Herā-pañcamī.

TEXT 106

চারিমাস বর্ষায় রহিলা সব ভক্তগণ।
জন্মাষ্টমী আদি যাত্রা কৈলা দরশন ॥ ১০৬ ॥

cāri-māsa varṣāya rahilā saba bhakta-gaṇa
janmāṣṭamī ādi yātrā kailā daraśana

SYNONYMS

cāri-māsa—for four months; *varṣāya*—of the rainy season; *rahilā*—stayed; *saba bhakta-gaṇa*—all the devotees; *janmāṣṭamī ādi yātrā*—festivals like Lord Kṛṣṇa's birth ceremony; *kailā daraśana*—observed.

TRANSLATION

All the devotees from Bengal stayed in Jagannātha Purī for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa's birth.

TEXT 107

পূর্বে যদি গৌড় হইতে ভক্তগণ আইল।
প্রভুরে কিছু খাওয়াইতে সবার ইচ্ছা হৈল ॥ ১০৭ ॥

pūrve yadi gauḍa ha-ite bhakta-gaṇa āila
prabhure kichu khāoyāite sabāra icchā haila

SYNONYMS

pūrve—formerly; *yadi*—when; *gauḍa ha-ite*—from Bengal; *bhakta-gaṇa āila*—the devotees arrived; *prabhure*—to Śrī Caitanya Mahāprabhu; *kichu*—something; *khāoyāite*—to feed; *sabāra icchā haila*—everyone desired.

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

TEXT 108

কেহ কোন প্রসাদ আনি' দেয় গোবিন্দ-ঠাঞি।
'ইহা যেন অবশ্য ভক্ষণ করেন গোসাঞি' ॥ ১০৮ ॥

keha kona prasāda āni' deya govinda-ṭhāñi
'ihā yena avaśya bhakṣaṇa karena gosāñi'

SYNONYMS

keha—someone; *kona prasāda*—some variety of *prasāda; āni'*—bringing; *deya*—delivers; *govinda-ṭhāñi*—to Govinda; *ihā*—this; *yena*—that; *avaśya*—certainly; *bhakṣaṇa karena*—eats; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Each devotee would bring a certain type of prasāda. He would entrust it to Govinda and request him, "Please arrange that the Lord will surely eat this prasāda."

TEXT 109

কেহ পৈড়, কেহ নাড়ু, কেহ পিঠাপানা।
বহুমূল্য উত্তম-প্রসাদ-প্রকার যার নানা ॥ ১০৯ ॥

keha paiḍa, keha nāḍu, keha piṭhā-pānā
bahu-mūlya uttama-prasāda-prakāra yāra nānā

SYNONYMS

keha—someone; *paiḍa*—a coconut preparation; *keha*—someone; *nāḍu*—sweetballs; *keha*—someone; *piṭhā*—cakes; *pānā*—sweet rice; *bahu-mūlya*—costly; *uttama-prasāda*—very palatable food; *prakāra yāra nānā*—of different varieties.

TRANSLATION

Some brought paiḍa [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasāda was of different varieties, all very costly.

TEXT 110

'অমুক্ এই দিয়াছে' গোবিন্দ করে নিবেদন।
'ধরি' রাখ' বলি' প্রভু না করেন ভক্ষণ॥ ১১০॥

'amuk ei diyāche' govinda kare nivedana
'dhari' rākha' bali' prabhu nā karena bhakṣaṇa

SYNONYMS

amuk—such and such devotee; *ei*—this; *diyāche*—has given; *govinda*—Govinda; *kare nivedana*—informs; *dhari' rākha*—please keep them; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *nā karena bhakṣaṇa*—does not eat.

TRANSLATION

Govinda would present the prasāda and say to Śrī Caitanya Mahāprabhu, "This has been given by such and such devotee." The Lord, however, would not actually eat it. He would simply say, "Keep it in storage."

TEXT 111

ধরিতে ধরিতে ঘরের ভরিল এক কোণ।
শত-জনের ভক্ষ্য যত হৈল সঞ্চয়ন॥ ১১১॥

dharite dharite gharera bharila eka koṇa
śata-janera bhakṣya yata haila sañcayana

SYNONYMS

dharite dharite—keeping and keeping; *gharera*—of the room; *bharila*—filled up; *eka koṇa*—one corner; *śata-janera*—of one hundred people; *bhakṣya*—sufficient for feeding; *yata*—all; *haila*—there was; *sañcayana*—accumulation.

TRANSLATION

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

TEXT 112

গোবিন্দেরে সবে পুছে করিয়া যতন।
'আমা-দত্ত প্রসাদ প্রভুরে কি করাইলা ভক্ষণ ?১১২॥

govindere sabe puche kariyā yatana
'āmā-datta prasāda prabhure ki karāilā bhakṣaṇa?

SYNONYMS

govindere—unto Govinda; *sabe*—all the devotees; *puche*—inquired; *kariyā yatana*—with great eagerness; *āmā-datta prasāda*—the *prasāda* given by me; *prabhure*—unto Śrī Caitanya Mahāprabhu; *ki karāilā bhakṣaṇa*—have you given for eating.

TRANSLATION

All the devotees asked Govinda with great eagerness, "Have you given Śrī Caitanya Mahāprabhu the prasāda brought by me?"

TEXT 113

কাহাঁ কিছু কহি' গোবিন্দ করে বঞ্চন।
আর দিন প্রভুরে কহে নির্বেদ-বচন॥ ১১৩॥

kāhāṅ kichu kahi' govinda kare vañcana
āra dina prabhure kahe nirveda-vacana

SYNONYMS

kāhāṅ—to someone; *kichu*—something; *kahi'*—saying; *govinda*—Govinda; *kare vañcana*—told lies; *āra dina*—one day; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kahe*—said; *nirveda-vacana*—a statement of disappointment.

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

TEXT 114

"আচার্যাদি মহাশয় করিয়া যতনে।
তোমারে খাওয়াইতে বস্তু দেন মোর স্থানে॥ ১১৪॥

"ācāryādi mahāśaya kariyā yatane
tomāre khāoyāite vastu dena mora sthāne

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; *mahāśaya*—respectable gentlemen; *kariyā yatane*—with great endeavor; *tomāre khāoyāite*—to feed You; *vastu dena*—deliver varieties of food; *mora sthāne*—to me.

TRANSLATION

"Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You.

TEXT 115

তুমি সে না খাও, তাঁরা পুছে বার বার।
কত বঞ্চনা করিমু, কেমনে আমার নিস্তার ?"১১৫ ॥

tumi se nā khāo, tāṅrā puche bāra bāra
kata vañcanā karimu, kemane āmāra nistāra?"

SYNONYMS

tumi—You; *se*—that; *nā khāo*—do not eat; *tāṅrā*—they; *puche*—inquire; *bāra bāra*—again and again; *kata vañcanā karimu*—how long shall I cheat; *kemane*—how; *āmāra*—my; *nistāra*—deliverance.

TRANSLATION

"You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?"

TEXT 116

প্রভু কহে,—'আদিবস্যা' দুঃখ কাঁহে মানে ?
কেবা কি দিয়াছে, তাহা আনহ এখানে ॥'১১৬ ॥

prabhu kahe,—'ādi-vasyā' duḥkha kāṅhe māne?
kebā ki diyāche, tāhā ānaha ekhāne'

SYNONYMS

prabhu kahe—the Lord replied; *ādi-vasyā*—you who have been residing with Me for a very long time; *duḥkha kāṅhe māne*—why are you unhappy about this; *kebā ki diyāche*—whatever they have delivered; *tāhā*—all that; *ānaha ekhāne*—bring here.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you so foolishly unhappy? Bring here to Me whatever they have given you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains that the word *ādi-vasyā* refers to one who has been living with another for a very long time. Govinda was addressed as *ādi-vasyā* because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, "Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it."

TEXT 117

এত বলি' মহাপ্রভু বসিলা ভোজনে।
নাম ধরি' ধরি' গোবিন্দ করে নিবেদনে ॥ ১১৭ ॥

eta bali' mahāprabhu vasilā bhojane
nāma dhari' dhari' govinda kare nivedane

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vasilā bhojane*—sat down for eating; *nāma*—the name; *dhari' dhari'*—speaking; *govinda*—Govinda; *kare nivedane*—offers.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

TEXT 118

"আচার্যের এই পৈড়, পানা-সর-পূপী।
এই অমৃত-গুটিকা, মণ্ডা, কর্পূর-কূপী ॥ ১১৮ ॥

"ācāryera ei paiḍa, pānā-sara-pūpī
ei amṛta-guṭikā, maṇḍā, karpūra-kūpī

SYNONYMS

ācāryera—of Advaita Ācārya; *ei*—these; *paiḍa*—coconut preparation; *pānā*—sweet rice; *sara-pūpī*—cakes made with cream; *ei*—these; *amṛta-guṭikā*—sweet-balls; *maṇḍā*—a type of round sweetmeat; *karpūra-kūpī*—a pot of camphor.

TRANSLATION

"These preparations—paiḍa, sweet rice, cakes made with cream, and also amṛta-guṭikā, maṇḍā and a pot of camphor—have been given by Advaita Ācārya.

TEXT 119

শ্রীবাস-পণ্ডিতের এই অনেক প্রকার।
পিঠা, পানা, অমৃতমণ্ডা, পদ্ম-চিনি আর ॥ ১১৯ ॥

śrīvāsa-paṇḍitera ei aneka prakāra
piṭhā, pānā, amṛta-maṇḍā padma-cini āra

SYNONYMS

śrīvāsa-paṇḍitera—of Śrīvāsa Paṇḍita; *ei*—these; *aneka prakāra*—many varieties; *piṭhā*—cakes; *pānā*—cream; *amṛta-maṇḍā*—another type of sweetball; *padma-cini*—*padma-cini; āra*—and.

TRANSLATION

"Next there are varieties of food—cakes, cream, amṛta-maṇḍā and padma-cini—given by Śrīvāsa Paṇḍita.

TEXT 120

আচার্যরত্নের এই সব উপহার।
আচার্যনিধির এই, অনেক প্রকার ॥ ১২০ ॥

ācāryaratnera ei saba upahāra
ācāryanidhira ei, aneka prakāra

SYNONYMS

ācāryaratnera—of Candraśekhara; *ei*—these; *saba*—all; *upahāra*—presentations; *ācāryanidhira*—of Ācāryanidhi; *ei*—these; *aneka prakāra*—of different varieties.

TRANSLATION

"All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.

TEXT 121

বাসুদেব-দত্তের এই মুরারি-গুপ্তের আর।
বুদ্ধিমন্ত-খাঁনের এই বিবিধ প্রকার॥ ১২১॥

vāsudeva-dattera ei murāri-guptera āra
buddhimanta-khāṅnera ei vividha prakāra

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; *ei*—these; *murāri-guptera*—of Murāri Gupta; *āra*—and; *buddhimanta-khāṅnera*—of Buddhimanta Khān; *ei*—these; *vividha prakāra*—of different varieties.

TRANSLATION

"And all these varieties of food have been given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān.

TEXT 122

শ্রীমান্-সেন, শ্রীমান্-পণ্ডিত, আচার্যনন্দন।
তাঁ-সবার দত্ত এই করহ ভোজন॥ ১২২॥

śrīmān-sena, śrīmān-paṇḍita, ācārya-nandana
tāṅ-sabāra datta ei karaha bhojana

SYNONYMS

śrīmān-sena—Śivānanda Sena; *śrīmān-paṇḍita*—Śrīmān Paṇḍita; *ācārya-nandana*—Ācārya Nandana; *tāṅ-sabāra*—of all of them; *datta*—given; *ei*—these; *karaha bhojana*—please eat.

TRANSLATION

"These are gifts given by Śrīmān Sena, Śrīmān Paṇḍita and Ācārya Nandana. Please eat them all.

TEXT 123

কুলীনগ্রামের এই আগে দেখ যত।
খণ্ডবাসী লোকের এই দেখ তত॥" ১২৩॥

kulīna-grāmera ei āge dekha yata
khaṇḍa-vāsī lokera ei dekha tata"

SYNONYMS

kulīna-grāmera—of the residents of Kulīna-grāma; *ei*—these; *āge*—before; *dekha*—see; *yata*—all; *khaṇḍa-vāsī lokera*—of the residents of Khaṇḍa; *ei*—these; *dekha*—see; *tata*—so many.

TRANSLATION

"Here are the preparations made by the inhabitants of Kulīna-grāma, and these have been made by the inhabitants of Khaṇḍa."

TEXT 124

ঐছে সবার নাম লঞা প্রভুর আগে ধরে।
সন্তুষ্ট হঞা প্রভু সব ভোজন করে॥ ১২৪॥

aiche sabāra nāma lañā prabhura āge dhare
santuṣṭa hañā prabhu saba bhojana kare

SYNONYMS

aiche—in this way; *sabāra nāma*—everyone's name; *lañā*—taking; *prabhura āge*—before the Lord; *dhare*—he places; *santuṣṭa hañā*—being very satisfied; *prabhu*—the Lord; *saba*—all; *bhojana kare*—began to eat.

TRANSLATION

In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

TEXTS 125-126

যদ্যপি মাসেকের বাসি মুকুতা নারিকেল।
অমৃত-গুটিকাদি, পানাদি সকল॥ ১২৫॥
তথাপি নূতনপ্রায় সব দ্রব্যের স্বাদ।
'বাসি' বিস্বাদ নহে সেই প্রভুর প্রসাদ॥ ১২৬॥

yadyapi māsekera vāsi mukuta nārikela
amṛta-guṭikādi, pānādi sakala

tathāpi nūtana-prāya saba dravyera svāda
'vāsi' visvāda nahe sei prabhura prasāda

SYNONYMS

yadyapi—although; *māsekera*—one month; *vasi*—remaining; *mukuta nārikela*—a very hard sweet preparation of coconut; *amṛta-guṭikā*—*amṛta-guṭikā* sweetballs; *ādi*—etc.; *pānā*—sweet drinks; *ādi*—and so on; *sakala*—all; *tathāpi*—still; *nūtana-prāya*—as if fresh; *saba dravyera*—of every preparation; *svāda*—the taste; *vāsi*—stale; *visvāda*—tasteless; *nahe*—were not; *sei*—that; *prabhura prasāda*—the mercy of the Lord.

TRANSLATION

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

TEXT 127

শত-জনের ভক্ষ্য প্রভু দণ্ডেকে খাইলা।
'আর কিছু আছে?' বলি' গোবিন্দে পুছিলা॥ ১২৭॥

śata-janera bhakṣya prabhu daṇḍeke khāilā!
'āra kichu āche?' bali' govinde puchilā

SYNONYMS

śata-janera—of one hundred persons; *bhakṣya*—eatables; *prabhu*—Śrī Caitanya Mahāprabhu; *daṇḍeke khāilā*—ate within twenty-four minutes; *āra kichu āche*—is there anything more; *bali'*—saying; *govinde*—unto Govinda; *puchilā*—inquired.

TRANSLATION

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, "Is there anything more left?"

TEXT 128

গোবিন্দ বলে,—'রাঘবের ঝালি মাত্র আছে'।
প্রভু কহে,—'আজি রহু, তাহা দেখিমু পাছে'॥১২৮

govinda bale,—'rāghavera jhāli mātra āche'
prabhu kahe,—'āji rahu, tāhā dekhimu pāche'

SYNONYMS

govinda bale—Govinda replied; *rāghavera jhāli*—the bags given by Rāghava; *mātra*—only; *āche*—there is; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *āji*—today; *rahu*—let remain; *tāhā*—that; *dekhimu*—I shall see; *pāche*—later.

TRANSLATION

Govinda replied, "Now there are only the bags of Rāghava." The Lord said, "Let them remain today. I shall see them later."

TEXT 129

আর দিন প্রভু যদি নিভৃতে ভোজন কৈলা।
রাঘবের ঝালি খুলি' সকল দেখিলা ॥ ১২৯ ॥

āra dina prabhu yadi nibhṛte bhojana kailā
rāghavera jhāli khuli' sakala dekhilā

SYNONYMS

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nibhṛte*—in a secluded place; *bhojana kailā*—took His lunch; *rāghavera*—of Rāghava Paṇḍita; *jhāli*—the bags; *khuli'*—opening; *sakala dekhilā*—saw everything.

TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

TEXT 130

সব দ্রব্যের কিছু কিছু উপযোগ কৈলা।
স্বাদু, সুগন্ধি দেখি' বহু প্রশংসিলা ॥ ১৩০ ॥

saba dravyera kichu kichu upayoga kailā
svādu, sugandhi dekhi' bahu praśaṁsilā

SYNONYMS

saba dravyera—of all the articles; *kichu kichu*—something; *upayoga kailā*—used; *svādu*—tasteful; *su-gandhi*—aromatic; *dekhi'*—seeing; *bahu*—very much; *praśaṁsilā*—He praised.

TRANSLATION

He tasted a little of everything they contained and praised it all for its flavor and aroma.

TEXT 131

বৎসরেক তরে আর রাখিলা ধরিয়া।
ভোজন-কালে স্বরূপ পরিবেশে খসাঞা ॥ ১৩১ ॥

vatsareka tare āra rākhilā dhariyā
bhojana-kāle svarūpa pariveśe khasāñā

SYNONYMS

vatsareka—one year; *tare*—for; *āra*—balance; *rākhilā dhariyā*—kept in stock; *bhojana-kāle*—at the time of lunch; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *pariveśe*—administered; *khasāñā*—taking out little by little.

TRANSLATION

All the varieties of the remaining prasāda were kept to eat throughout the year. When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.

TEXT 132

কভু রাত্রিকালে কিছু করেন উপযোগ।
ভক্তের শ্রদ্ধার দ্রব্য অবশ্য করেন উপভোগ ॥১৩২॥

kabhu rātri-kāle kichu karena upayoga
bhaktera śraddhāra dravya avaśya karena upabhoga

SYNONYMS

kabhu—sometimes; *rātri-kāle*—at night; *kichu*—some; *karena upayoga*—used; *bhaktera*—of the devotees; *śraddhāra*—with faith and love; *dravya*—preparations; *avaśya*—certainly; *karena upabhoga*—enjoys.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

PURPORT

Kṛṣṇa is very pleased with His devotees and their offerings. Therefore in *Bhagavad-gītā* the Lord says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

TEXT 133

এইমত মহাপ্রভু ভক্তগণ-সঙ্গে ।
চাতুর্মাস্য গোঙাইলা কৃষ্ণকথা-রঙ্গে ॥ ১৩৩ ॥

ei-mata mahāprabhu bhakta-gaṇa-saṅge
cāturmāsya goṅāilā kṛṣṇa-kathā-raṅge

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His personal devotees; *cāturmāsya goṅāilā*—passed the four months of the rainy season; *kṛṣṇa-kathā-raṅge*—in the happiness of discussing topics about Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cāturmāsya [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

TEXT 134

মধ্যে মধ্যে আচার্যাদি করে নিমন্ত্রণ ।
ঘরে ভাত রান্ধে আর বিবিধ ব্যঞ্জন ॥ ১৩৪ ॥

madhye madhye ācāryādi kare nimantraṇa
ghare bhāta rāndhe āra vividha vyañjana

SYNONYMS

madhye madhye—at intervals; *ācārya-ādi*—Advaita Ācārya and others; *kare nimantraṇa*—invite; *ghare*—at home; *bhāta*—rice; *rāndhe*—cook; *āra*—and; *vividha vyañjana*—varieties of vegetables.

TRANSLATION

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

TEXTS 135-136

মরিচের ঝাল, আর মধুরাম্ল আর।
আদা, লবণ, লেম্বু, দুগ্ধ, দধি, খণ্ডসার ॥ ১৩৫ ॥
শাক দুই-চারি, আর সুকুতার ঝোল।
নিম্ব-বার্তাকী, আর ভৃষ্ট-পটোল ॥ ১৩৬ ॥

maricera jhāla, āra madhurāmla āra
ādā, lavaṇa, lembu, dugdha, dadhi, khaṇḍa-sāra

śāka dui-cāri, āra sukutāra jhola
nimba-vārtākī, āra bhṛṣṭa-paṭola

SYNONYMS

maricera jhāla—a pungent preparation with black pepper; *āra*—as well as; *madhurāmla*—a sweet-and-sour preparation; *āra*—also; *ādā*—ginger; *lavaṇa*—salted preparations; *lembu*—lime; *dugdha*—milk; *dadhi*—yogurt; *khaṇḍa-sāra*—cheese; *śāka dui-cāri*—spinach of two to four kinds; *āra*—and; *sukutāra jhola*—a soup made of bitter melon; *nimba-vārtākī*—eggplant mixed with *nimba* leaves; *āra*—and; *bhṛṣṭa-paṭola*—fried *paṭola*.

TRANSLATION

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried paṭola.

TEXT 137

ভৃষ্ট ফুলবড়ী, আর মুদ্গ-ডালি-সূপ।
বিবিধ ব্যঞ্জন রান্ধে প্রভুর রুচি-অনুরূপ ॥ ১৩৭ ॥

bhṛṣṭa phula-baḍī, āra mudga-ḍāli-sūpa
vividha vyañjana rāndhe prabhura ruci-anurūpa

SYNONYMS

bhṛṣṭa—fried; *phula-baḍī*—a hot *dahl* preparation; *āra*—and; *mudga-ḍāli-sūpa*—a liquid preparation made from mung *dahl; vividha vyañjana*—varieties of vegetables; *rāndhe*—used to cook; *prabhura ruci-anurūpa*—very tasteful for Śrī Caitanya Mahāprabhu.

TRANSLATION

They also offered phula-baḍī, liquid mung dahl and many vegetables, all cooked according to the Lord's taste.

TEXT 138

জগন্নাথের প্রসাদ আনে করিতে মিশ্রিত।
কাহাঁ একা যায়েন, কাহাঁ গণের সহিত ॥ ১৩৮ ॥

jagannāthera prasāda āne karite miśrita
kāhāṅ ekā yāyena, kāhāṅ gaṇera sahita

SYNONYMS

jagannāthera—of Lord Jagannātha; *prasāda*—remnants of food; *āne*—bring; *karite miśrita*—mixing; *kāhāṅ*—somewhere; *ekā yāyena*—goes alone; *kāhāṅ*—somewhere; *gaṇera sahita*—with associates.

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

TEXT 139

আচার্যরত্ন, আচার্যনিধি, নন্দন, রাঘব।
শ্রীবাস-আদি যত ভক্ত, বিপ্র সব ॥ ১৩৯ ॥

ācāryaratna, ācāryanidhi, nandana, rāghava
śrīvāsa-ādi yata bhakta, vipra saba

SYNONYMS

ācāryaratna—Ācāryaratna; *ācāryanidhi*—Ācāryanidhi; *nandana*—Nandana Ācārya; *rāghava*—Rāghava Paṇḍita; *śrīvāsa-ādi*—headed by Śrīvāsa; *yata bhakta*—all devotees; *vipra saba*—all *brāhmaṇas.*

TRANSLATION

Devotees like Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Paṇḍita and Śrīvāsa were all of the brāhmaṇa caste.

TEXTS 140-141

এইমত নিমন্ত্রণ করেন যত্ন করি।
বাসুদেব, গদাধর-দাস, গুপ্ত-মুরারি ॥ ১৪০ ॥
কুলীনগ্রামী, খণ্ডবাসী, আর যত জন।
জগন্নাথের প্রসাদ আনি' করে নিমন্ত্রণ ॥ ১৪১ ॥

ei-mata nimantraṇa karena yatna kari
vāsudeva, gadādhara-dāsa, gupta-murāri

kulīna-grāmī, khaṇḍa-vāsī, āra yata jana
jagannāthera prasāda āni' kare nimantraṇa

SYNONYMS

ei-mata—like this; *nimantraṇa*—invitation; *karena*—execute; *yatna kari*—with devotion; *vāsudeva*—Vāsudeva; *gadādhara-dāsa*—Gadādhara dāsa; *gupta-murāri*—Murāri Gupta; *kulīna-grāmī*—the inhabitants of Kulīna-grāma; *khaṇḍa-vāsī*—the inhabitants of Khaṇḍa; *āra*—and; *yata jana*—many other persons; *jagannāthera prasāda*—remnants of the food of Jagannātha; *āni'*—bringing; *kare nimantraṇa*—invite.

TRANSLATION

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, the inhabitants of Kulīna-grāma and Khaṇḍa and many other devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

PURPORT

The inhabitants of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not *brāhmaṇas* by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase *prasāda* from the market where the remnants of Lord Jagannātha's food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Ācāryaratna, Ācāryanidhi and others who were *brāhmaṇas* by caste would cook at home when

they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only *prasāda* cooked by members of the *brāhmaṇa* caste, but on principle He accepted invitations from His devotees, regardless of whether they were *brāhmaṇas* by caste.

TEXT 142

শিবানন্দ-সেনের শুন নিমন্ত্রণাখ্যান।
শিবানন্দের বড়-পুত্রের 'চৈতন্যদাস' নাম ॥ ১৪২ ॥

śivānanda-senera śuna nimantraṇākhyāna
śivānandera baḍa-putrera 'caitanya-dāsa' nāma

SYNONYMS

śivānanda-senera—of Śivānanda Sena; *śuna*—hear; *nimantraṇa-ākhyāna*—the story of the invitation; *śivānandera*—of Śivānanda Sena; *baḍa-putrera*—of the eldest son; *caitanya-dāsa nāma*—the name is Caitanya dāsa.

TRANSLATION

Now hear about the invitation Śivānanda Sena extended to the Lord. His eldest son was named Caitanya dāsa.

TEXT 143

প্রভুরে মিলাইতে তাঁরে সঙ্গেই আনিলা।
মিলাইলে, প্রভু তাঁর নাম ত' পুছিলা ॥ ১৪৩ ॥

prabhure milāite tāṅre saṅgei ānilā
milāile, prabhu tāṅra nāma ta' puchilā

SYNONYMS

prabhure milāite—to introduce to the Lord; *tāṅre*—him, Caitanya dāsa; *saṅgei*—along; *ānilā*—brought; *milāile*—when he introduced him; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *nāma*—name; *ta'*—thereupon; *puchilā*—inquired.

TRANSLATION

When Śivānanda brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.

TEXT 144

'চৈতন্যদাস' নাম শুনি' কহে গৌররায়।
'কিবা নাম ধরাঞাছ, বুঝন না যায়' ॥ ১৪৪ ॥

'caitanya-dāsa' nāma śuni' kahe gaura-rāya
'kibā nāma dharāñācha, bujhana nā yāya'

SYNONYMS

caitanya-dāsa—Caitanya dāsa; *nāma*—name; *śuni'*—hearing; *kahe gaura-rāya*—Śrī Caitanya Mahāprabhu said; *kibā*—what; *nāma*—name; *dharāñācha*—you have given; *bujhana nā yāya*—it cannot be understood.

TRANSLATION

When the Lord heard that his name was Caitanya dāsa, He said, "What kind of name have you given him? It is very difficult to understand."

TEXT 145

সেন কহে,—'যে জানিলুঁ, সেই নাম ধরিল'।
এত বলি' মহাপ্রভুরে নিমন্ত্রণ কৈল ॥ ১৪৫ ॥

sena kahe,—'ye jāniluṅ, sei nāma dharila'
eta bali' mahāprabhure nimantraṇa kaila

SYNONYMS

sena kahe—Śivānanda Sena replied; *ye jāniluṅ*—whatever I know; *sei nāma*—that name; *dharila*—he has kept; *eta bali'*—saying this; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa kaila*—gave an invitation.

TRANSLATION

Śivānanda Sena replied, "He has kept the name that appeared to me from within." Then he invited Śrī Caitanya Mahāprabhu for lunch.

TEXT 146

জগন্নাথের বহুমূল্য প্রসাদ আনাইলা।
ভক্তগণে লঞা প্রভু ভোজনে বসিলা ॥ ১৪৬ ॥

jagannāthera bahu-mūlya prasāda ānāilā
bhakta-gaṇe lañā prabhu bhojane vasilā

SYNONYMS

jagannāthera—of Lord Jagannātha; *bahu-mūlya*—very costly; *prasāda*—remnants of food; *ānāilā*—brought; *bhakta-gaṇe*—the devotees; *lañā*—taking along; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to accept *prasāda.*

TRANSLATION

Śivānanda Sena had bought very costly remnants of Lord Jagannātha's food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the prasāda with His associates.

TEXT 147

শিবানন্দের গৌরবে প্রভু করিলা ভোজন ।
অতিগুরু-ভোজনে প্রভুর প্রসন্ন নহে মন ॥ ১৪৭ ॥

śivānandera gaurave prabhu karilā bhojana
ati-guru-bhojane prabhura prasanna nahe mana

SYNONYMS

śivānandera—of Śivānanda Sena; *gaurave*—out of honor; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā bhojana*—ate; *ati-guru-bhojane*—because of eating too much; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna nahe mana*—the mind was not satisfied.

TRANSLATION

Because of Śivānanda Sena's glories, Śrī Caitanya Mahāprabhu ate all kinds of prasāda to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

TEXT 148

আর দিন চৈতন্যদাস কৈলা নিমন্ত্রণ ।
প্রভুর 'অভীষ্ট' বুঝি' আনিলা ব্যঞ্জন ॥ ১৪৮ ॥

āra dina caitanya-dāsa kailā nimantraṇa
prabhura 'abhīṣṭa' bujhi' ānilā vyañjana

SYNONYMS

āra dina—next day; *caitanya-dāsa*—the son of Śivānanda Sena; *kailā nimantraṇa*—invited; *prabhura*—of Śrī Caitanya Mahāprabhu; *abhīṣṭa*—desire; *bujhi'*—understanding; *ānilā vyañjana*—bought different vegetables.

TRANSLATION

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord's mind, however, and therefore he arranged for a different kind of food.

TEXT 149

দধি, লেম্বু, আদা, আর ফুলবড়া, লবণ ।
সামগ্রী দেখিয়া প্রভুর প্রসন্ন হৈল মন ॥ ১৪৯ ॥

dadhi, lembu, ādā, āra phula-baḍā, lavaṇa
sāmagrī dekhiyā prabhura prasanna haila mana

SYNONYMS

dadhi—yogurt; *lembu*—lime; *ādā*—ginger; *āra*—and; *phula-baḍā*—soft cake made of *dahl; lavaṇa*—salt; *sāmagrī dekhiyā*—seeing these ingredients; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—satisfied; *haila*—became; *mana*—the mind.

TRANSLATION

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

PURPORT

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord's mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on *Kṛṣṇa-karṇāmṛta* is very famous. There is another book called *Caitanya-caritāmṛta,* which is a work of Sanskrit poetry. It is said that this was also composed by him.

TEXT 150

প্রভু কহে,—"এ বালক আমার মত জানে ।
সন্তুষ্ট হইলাঙ আমি ইহার নিমন্ত্রণে ॥" ১৫০ ॥

prabhu kahe,—"ei bālaka āmāra mata jāne
santuṣṭa ha-ilāṅ āmi ihāra nimantraṇe"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei bālaka*—this boy; *āmāra mata*—My mind; *jāne*—can understand; *santuṣṭa ha-ilāṅ*—am very satisfied; *āmi*—I; *ihāra nimantraṇe*—by his invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This boy knows My mind. Therefore I am very satisfied to keep his invitation."

TEXT 151

এত বলি' দধি-ভাত করিলা ভোজন ।
চৈতন্যদাসেরে দিলা উচ্ছিষ্ট-ভাজন ॥ ১৫১ ॥

eta bali' dadhi-bhāta karilā bhojana
caitanya-dāsere dilā ucchiṣṭa-bhājana

SYNONYMS

eta bali'—saying this; *dadhi-bhāta*—yogurt with rice; *karilā bhojana*—ate; *caitanya-dāsere*—unto Caitanya dāsa; *dilā*—He offered; *ucchiṣṭa-bhājana*—the remnants of His food.

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

TEXT 152

চারিমাস এইমত নিমন্ত্রণে যায় ।
কোন কোন বৈষ্ণব 'দিবস' নাহি পায় ॥ ১৫২ ॥

cāri-māsa ei-mata nimantraṇe yāya
kona kona vaiṣṇava 'divasa' nāhi pāya

SYNONYMS

cāri-māsa—for four months; *ei-mata*—in this way; *nimantraṇe yāya*—Śrī Caitanya Mahāprabhu keeps His invitations; *kona kona vaiṣṇava*—some of the Vaiṣṇava devotees; *divasa*—day; *nāhi pāya*—could not get.

TRANSLATION

The four months of Cāturmāsya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaiṣṇavas could not get an open day on which to invite the Lord.

TEXT 153

গদাধর-পণ্ডিত, ভট্টাচার্য সার্বভৌম।
ইঁহা সবার আছে ভিক্ষার দিবস-নিয়ম ॥ ১৫৩ ॥

gadādhara-paṇḍita, bhaṭṭācārya sārvabhauma
iṅhā sabāra āche bhikṣāra divasa-niyama

SYNONYMS

gadādhara-paṇḍita—Paṇḍita Gadādhara; *bhaṭṭācārya sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *iṅhā sabāra*—of all these persons; *āche*—there is; *bhikṣāra*—for accepting invitations; *divasa-niyama*—a fixed date in every month.

TRANSLATION

Gadādhara Paṇḍita and Sārvabhauma Bhaṭṭācārya had fixed dates on which Śrī Caitanya Mahāprabhu would accept their invitations every month.

TEXTS 154-155

গোপীনাথাচার্য, জগদানন্দ, কাশীশ্বর।
ভগবান্, রামভদ্রাচার্য, শঙ্কর, বক্রেশ্বর ॥ ১৫৪ ॥
মধ্যে মধ্যে ঘর-ভাতে করে নিমন্ত্রণ।
অন্যের নিমন্ত্রণে প্রসাদে কৌড়ি দুইপণ ॥ ১৫৫ ॥

gopīnāthācārya, jagadānanda, kāśīśvara
bhagavān, rāmabhadrācārya, śaṅkara, vakreśvara

madhye madhye ghara-bhāte kare nimantraṇa
anyera nimantraṇe prasāde kauḍi dui-paṇa

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *jagadānanda*—Jagadānanda Paṇḍita; *kāśīśvara*—Kāśīśvara; *bhagavān*—Bhagavān; *rāmabhadra-ācārya*—Rāma

bhadrācārya; *śaṅkara*—Śaṅkara; *vakreśvara*—Vakreśvara; *madhye madhye*—at intervals; *ghara-bhāte*—with rice at home; *kare nimantraṇa*—invite; *anyera nimantraṇa*—for others' invitations; *prasāde*—*prasāda; kauḍi dui-paṇa*—two *panas* of conchshells (160 conchshells).

TRANSLATION

Gopīnātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadrācārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two paṇas of small conchshells to purchase Jagannātha's prasāda and then invite the Lord.

TEXT 156

প্রথমে আছিল 'নির্বন্ধ' কৌড়ি চারিপণ।
রামচন্দ্রপুরী-ভয়ে ঘাটাইলা নিমন্ত্রণ॥ ১৫৬॥

prathame āchila 'nirbandha' kauḍi cāri-paṇa
rāmacandra-purī-bhaye ghāṭāilā nimantraṇa

SYNONYMS

prathame—in the beginning; *āchila*—it was; *nirbandha*—fixed; *kauḍi cāri-paṇa*—four *paṇas* of conchshells; *rāmacandra-purī-bhaye*—because of the restriction of Rāmacandra Purī; *ghāṭāilā*—decreased; *nimantraṇa*—the price of an invitation.

TRANSLATION

At first the cost of Jagannātha prasāda for an invitation was four paṇas of conchshells, but when Rāmacandra Purī was there, the price was cut in half.

TEXT 157

চারিমাস রহি' গৌড়ের ভক্তে বিদায় দিলা।
নীলাচলের সঙ্গী ভক্ত সঙ্গেই রহিলা॥ ১৫৭॥

cāri-māsa rahi' gauḍera bhakte vidāya dilā
nīlācalera saṅgī bhakta saṅgei rahilā

SYNONYMS

cāri-māsa rahi'—remaining for four months; *gauḍera bhakte*—to the devotees coming from Bengal; *vidāya dilā*—bade farewell; *nīlācalera saṅgī*—associates at Jagannātha Purī; *bhakta*—devotees; *saṅgei*—with; *rahilā*—remained.

TRANSLATION

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannātha Purī stayed with the Lord.

TEXT 158

এই ত' কহিলুঁ প্রভুর ভিক্ষা-নিমন্ত্রণ ।
ভক্ত-দত্ত বস্তু যৈছে কৈলা আস্বাদন ॥ ১৫৮ ॥

ei ta' kahiluṅ prabhura bhikṣā-nimantraṇa
bhakta-datta vastu yaiche kailā āsvādana

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā-nimantraṇa*—the invitation to dine; *bhakta-datta*—offered by the devotees; *vastu*—things; *yaiche*—as; *kailā āsvādana*—He tasted.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasāda offered by His devotees.

TEXT 159

তার মধ্যে রাঘবের ঝালি-বিবরণ ।
তার মধ্যে পরিমুণ্ডা-নৃত্য-কথন ॥ ১৫৯ ॥

tāra madhye rāghavera jhāli-vivaraṇa
tāra madhye pari-muṇḍā-nṛtya-kathana

SYNONYMS

tāra madhye—in the midst of that; *rāghavera*—of Rāghava Paṇḍita; *jhāli-vivaraṇa*—description of the bags of food; *tāra madhye*—along with that; *pari-muṇḍā-nṛtya-kathana*—the description of dancing in the temple of Jagannātha.

TRANSLATION

In the midst of that narration are descriptions of Rāghava Paṇḍita's bags of food and the dancing in the temple of Jagannātha.

TEXT 160

শ্রদ্ধা করি' শুনে যেই চৈতন্যের কথা।
চৈতন্যচরণে প্রেম পাইবে সর্বথা ॥ ১৬০ ॥

śraddhā kari' śune yei caitanyera kathā
caitanya-caraṇe prema pāibe sarvathā

SYNONYMS

śraddhā kari'—with great faith and love; *śune*—hears; *yei*—anyone who; *caitanyera kathā*—the narration of the activities of Śrī Caitanya Mahāprabhu; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prema*—love; *pāibe*—must achieve; *sarvathā*—without fail.

TRANSLATION

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

TEXT 161

শুনিতে অমৃত-সম জুড়ায় কর্ণ-মন।
সেই ভাগ্যবান্, যেই করে আস্বাদন ॥ ১৬১ ॥

śunite amṛta-sama juḍāya karṇa-mana
sei bhāgyavān, yei kare āsvādana

SYNONYMS

śunite—to hear; *amṛta-sama*—just like nectar; *juḍāya karṇa-mana*—satisfies the ears and mind; *sei bhāgyavān*—he is very fortunate; *yei*—who; *kare āsvādana*—tastes.

TRANSLATION

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

TEXT 162

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৬২ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the* prasāda *offered by His devotees.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Viṣṇu-bhakti-candrodaya, 96

Glossary

A

Ācārya—a spiritual master who teaches by his own example.
Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.
Aiśvarya-jñāna-yukta—emotion with an understanding of the Lord's full opulences.
Artha—economic development.
Āśrama—four orders of spiritual life.
Avatāra—(literally, one who descends) an incarnation of the Lord who descends from the spiritual sky to the material universe with a particular mission described in the scriptures.

B

Bāla-gopāla—the child Kṛṣṇa.
Bhagavān—a name of Kṛṣṇa which means one who possesses all opulences.
Bhāva—the stage of transcendental ecstasy experienced after transcendental affection.
Brahmacarya—student life of celibacy and study under a spiritual master.
Brāhmaṇa—the intelligent class of men.

D

Dāsya-rasa—loving relationship with Kṛṣṇa in servitorship.
Dharma—religiosity.

G

Gadādhara-prāṇanātha—Lord Caitanya, the life and soul of Gadādhara Paṇḍita.
Gadāira Gaura—Lord Caitanya, the Lord Gaurāṅga of Gadādhara Paṇḍita.
Gosvāmī—one who controls his senses.
Gṛhastha—regulated married life.

J

Jagad-guru—spiritual master of the entire world.

K

Kali-yuga—the age of quarrel, the fourth and last age in the cycle of a *mahā-yuga*.
Kāma—lust.

Karma—fruitive work.
Karma-kāṇḍa—the section of the *Vedas* dealing with fruitive work.
Karmīs—fruitive workers.
Kauḍis—small conchshells.
Kevala—pure, uncontaminated emotion.
Kiśora-gopāla—Kṛṣṇa as a young boy.
Kṛṣṇa-bhakti—loving devotional service to Kṛṣṇa.
Kṣatriya—the administrative and warrior class of men.

M

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Māyāvādī—impersonalist or voidist adhering to the belief that ultimately God is formless and without personality.
Mlecchas—meateaters.
Mokṣa—liberation.
Mukunda—Kṛṣṇa, the bestower of liberation.

P

Paramahaṁsa-ṭhākura—one who acts as an *ācārya* directly presenting Lord Kṛṣṇa by spreading His name and fame.
Parama-puruṣārtha—the supreme goal of life.
Paramātmā—the Supreme, the localized aspect of the Supreme Lord within the heart of all living entities.
Paramparā—disciplic succession.
Para-vidhi—*Bhāgavatam* injunction against criticizing characteristics or activities of others.
Pati—a husband.
Prākṛta-sahajiyās—so-called Vaiṣṇavas who take everything very lightly.
Prakṛti—material nature.
Purāṇas—the eighteen very old books which are histories of this and other planets.
Puruṣārtha—the goal of life.
Pūrva-vidhi—*Bhāgavatam* injunction against praising characteristics or activities of others.

S

Sakhya-rasa—loving relationships with Kṛṣṇa in friendship.
Sannyāsa—the renounced order of spiritual life.
Śleṣokti—a statement having two meanings.
Śṛṅgāra—an array of garments worn for amorous purposes.
Śuddha-bhāva—pure consciousness.
Śūdra—the laboring and servant class of men.

T

Ṭīkās—commentaries.

V

Vaiṣṇava—a devotee of the Supreme Lord Viṣṇu, or Kṛṣṇa.
Vaiśya—the mercantile and agricultural class of men.
Vānaprastha—the retired order of spiritual life.
Varṇas—the four orders of social life.
Vāsanā—a wish or desire.
Vātsalya-rasa—loving relationship with Kṛṣṇa in parenthood.
Viṣayī—a person engaged in material activities.
Vṛndāvana—the site of Kṛṣṇa's transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঀ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in g*o*; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *ṭh* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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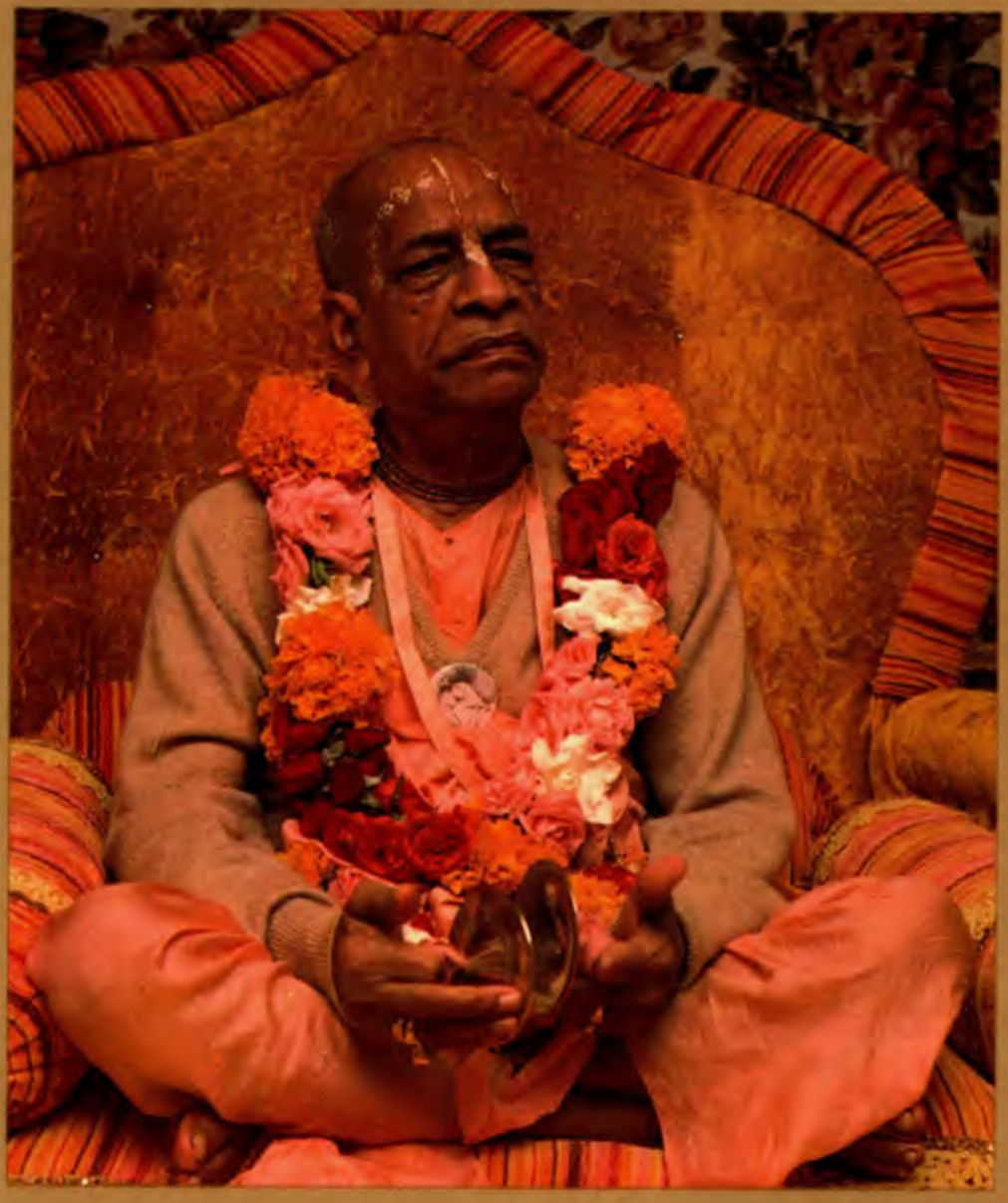

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Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

Śrī Caitanya-caritāmṛta

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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Founder-Ācārya of the International Society for Krishna Consciousness

In Purī, the *bhajana-kuṭira* (place of worship) of Śrīla Haridāsa Ṭhākura, who received the title *nāmācārya* (the preacher of the glories of the holy name) from Śrī Caitanya Mahāprabhu. At this site he would chant the holy name of Kṛṣṇa 300,000 times a day without fail.

The *samādhi* (tomb) of Śrīla Haridāsa Ṭhākura in Purī. On the wall there is an inscription by Śrīla Bhaktivinoda Ṭhākura: "He reasons ill who tells that Vaiṣṇavas die when thou art living still in sound! The Vaiṣṇavas die to live, and living try to spread the holy name around!" There was no end to the transcendental qualities of Haridāsa Ṭhākura.

The Siṁha-dvāra gate of the Jagannātha Purī temple, where Śrī Caitanya Mahāprabhu was found lying unconscious in ecstatic love of Godhead. (*p.222*)

The temple and Deity of Śrī Ṭoṭa Gopīnātha in Purī. At this sacred place, Śrī Caitanya Mahāprabhu concluded His manifested pastimes in this material world.

PLATE ONE

"As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His happiness increased. After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord. He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head. He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes." (*pp.24-25*)

PLATE TWO

"The devotees, in great happiness, started for Jagannātha Purī, congregationally chanting the holy name of the Lord. One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes. The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters. Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names. 'Śivānanda Sena has not arranged for My residence,' He complained, 'and I am so hungry I could die. Because he has not come, I curse his three sons to die.' Hearing this curse, Śivānanda Sena's wife began to cry. Just then, Śivānanda returned from the toll station. Crying, his wife informed him, 'Lord Nityānanda has cursed our sons to die because His quarters have not been provided.' Śivānanda Sena replied, 'You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconveniences we have caused Nityānanda Prabhu.' After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him." (*pp.57-62*)

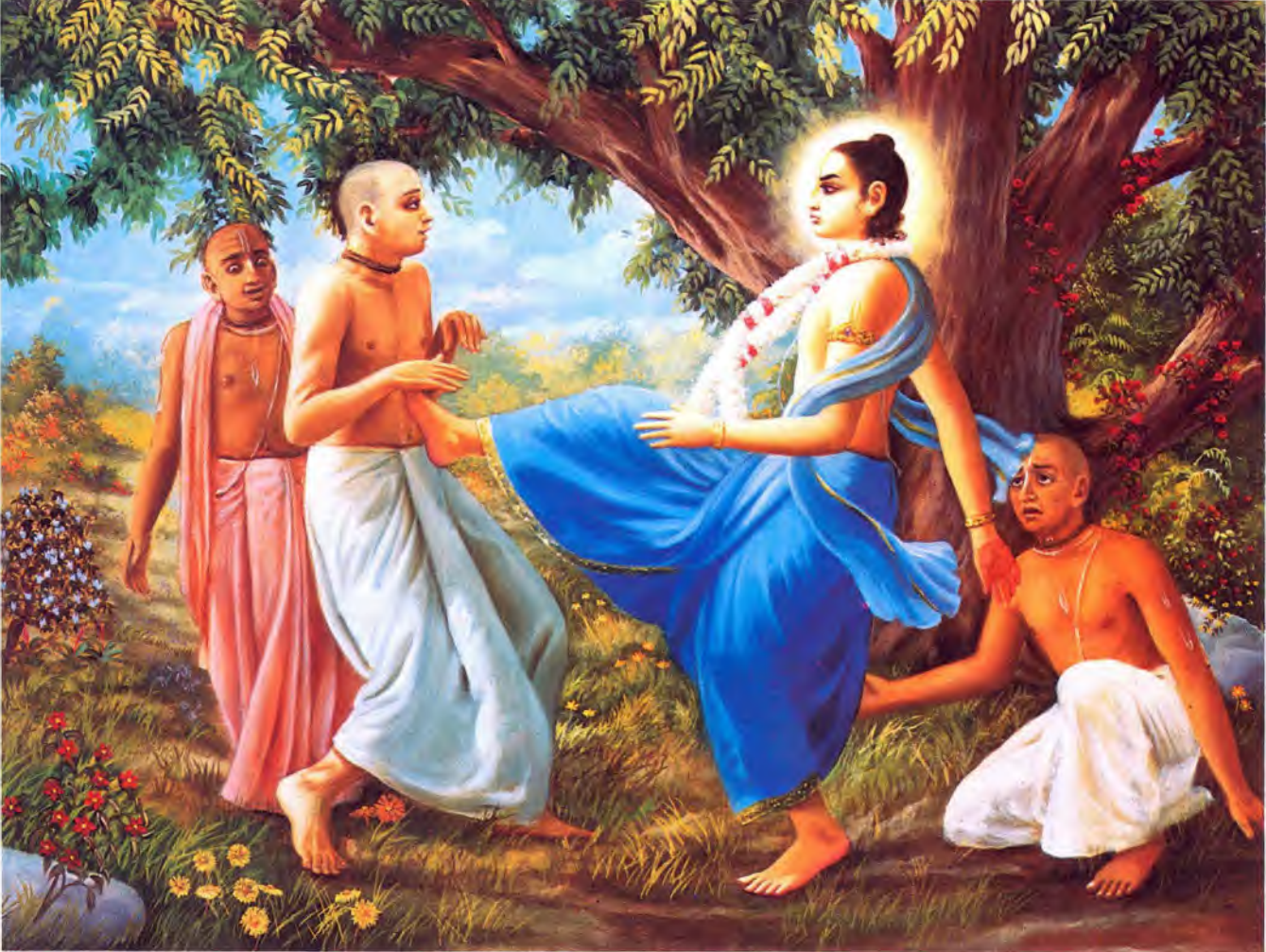

PLATE THREE

"When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, 'It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil.' When the Lord heard this, He angrily said, 'Why not keep a masseur to massage me? Have I taken *sannyāsa* for such happiness? Accepting this oil would bring Me ruination, and all of you would laugh. If someone passing on the road smelled this oil on My head, he would think Me a *dārī sannyāsī*, a tantric *sannyāsī* who keeps women.' Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning Jagadānanda went to see the Lord. Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, 'My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it. Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful.' Jagadānanda Paṇḍita replied, 'Who tells You all these false stories? I never brought any oil from Bengal.' After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it." (*pp.99-103*)

PLATE FOUR

"One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His *rāsa* dance. Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid. The *gopis* were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī. Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the *rāsa* dance, and He thought, 'Now I am with Kṛṣṇa in Vṛndāvana.'" (*pp. 195-196*)

PLATE FIVE

"Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple. As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity. Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder. When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this. Śrī Caitanya Mahāprabhu said to Govinda, 'O *ādi-vasyā* (uncivilized man), do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction.'" (*pp.197-199*)

PLATE SIX

"When Svarūpa Dāmodara entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone. All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp. After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Siṁha-dvāra gate. At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious. Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits (eight or nine feet). There was no breath from His nostrils. . . .When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear." (*pp.221-225*)

PLATE SEVEN

"One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata. Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it. Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him. First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord. Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu. Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhāgavan Ācārya, who was lame, followed them very slowly." (*pp.231-234*)

PLATE EIGHT

"When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu said, 'Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them. Today I went from here to Govardhana Hill to find out if Kṛṣṇa was tending His cows there. I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows. Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her *gopī* friends came there to meet Him. They were all very nicely dressed. When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other *gopīs* asked Me to pick some flowers. Just then, all of you made a tumultuous sound and carried Me from there to this place. Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them.' " (*pp.240-243*)

PLATE NINE

"Lord Caitanya mistook a garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered through the garden in the mood of the *gopīs*. After Kṛṣṇa disappeared with Rādhārāṇī during the *rāsa* dance, the *gopīs* wandered in the forest looking for Him. The *gopīs* said, 'O *cūta* tree, *priyāla* tree, *panasa, āsana* and *kovidāra!* O *jambū* tree, O *arka* tree, O *bel, bakula* and mango! O *kadamba* tree, O *nīpa* tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead. O *tulasī!* O *mālatī!* O *yūthī, mādhavī* and *mallikā!* Kṛṣṇa is very dear to you. Therefore He must have come near you. You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives!' " (*pp.266-272*)

CHAPTER 11

The Passing of Haridāsa Ṭhākura

The summary of the chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. In this chapter, Brahma Haridāsa Ṭhākura gave up his body with the consent of Śrī Caitanya Mahāprabhu, and the Lord Himself personally performed the funeral ceremony and carried the body to the sea. He personally entombed the body, covered it with sand, and erected a platform on the site. After taking bath in the sea, He personally begged *prasāda* of Jagannātha from shopkeepers and distributed *prasāda* to the assembled devotees.

TEXT 1

নমামি হরিদাসং তং চৈতন্যং তঞ্চ তৎপ্রভুম্।
সংস্থিতামপি যন্মূর্তিং স্বাঙ্কে কৃত্বা ননর্ত যঃ ॥ ১ ॥

namāmi haridāsaṁ taṁ
caitanyaṁ taṁ ca tat-prabhum
saṁsthitām api yan-mūrtiṁ
svāṅke kṛtvā nanarta yaḥ

SYNONYMS

namāmi—I offer my respectful obeisances; *haridāsam*—unto Haridāsa Ṭhākura; *tam*—him; *caitanyam*—unto Lord Caitanya; *tam*—Him; *ca*—also; *tat-prabhum*—his master; *saṁsthitām*—dead; *api*—certainly; *yat*—whose; *mūrtim*—bodily form; *sva-aṅke*—on His lap; *kṛtvā*—keeping; *nanarta*—danced; *yaḥ*—He who.

TRANSLATION

Let me offer my respectful obeisances unto Haridāsa Ṭhākura and his master, Śrī Caitanya Mahāprabhu, who danced with the body of Haridāsa Ṭhākura on His lap.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় দয়াময়।
জয়াদ্বৈতপ্রিয় নিত্যানন্দপ্রিয় জয় ॥ ২ ॥

jaya jaya śrī-caitanya jaya dayāmaya
jayādvaita-priya nityānanda-priya jaya

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *dayā-maya*—to the most merciful; *jaya*—all glories; *advaita-priya*—to the dear master of Advaita Ācārya; *nityānanda-priya*—to Śrī Caitanya Mahāprabhu, who is very dear to Lord Nityānanda; *jaya*—all glories.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda.

TEXT 3

জয় শ্রীনিবাসেশ্বর হরিদাসনাথ ।
জয় গদাধরপ্রিয় স্বরূপ-প্রাণনাথ ॥ ৩ ॥

jaya śrīnivāseśvara haridāsa-nātha
jaya gadādhara-priya svarūpa-prāṇa-nātha

SYNONYMS

jaya—all glories; *śrīnivāsa-iśvara*—to the master of Śrīnivāsa; *haridāsa-nātha*—the master of Haridāsa Ṭhākura; *jaya*—all glories; *gadādhara-priya*—to the dear master of Gadādhara; *svarūpa-prāṇa-nātha*—the master of the life of Svarūpa Dāmodara.

TRANSLATION

All glories to the master of Śrīnivāsa Ṭhākura! All glories to the master of Haridāsa Ṭhākura! All glories to the dear master of Gadādhara Paṇḍita! All glories to the master of the life of Svarūpa Dāmodara!

TEXT 4

জয় কাশীপ্রিয় জগদানন্দ-প্রাণেশ্বর ।
জয় রূপ-সনাতন-রঘুনাথেশ্বর ॥ ৪ ॥

jaya kāśī-priya jagadānanda-prāṇeśvara
jaya rūpa-sanātana-raghunātheśvara

SYNONYMS

jaya—all glories; *kāśī-priya*—to Lord Śrī Caitanya, who is very dear to Kāśī Miśra; *jagadānanda-prāṇa-īśvara*—the Lord of the life of Jagadānanda Paṇḍita; *jaya*—all glories; *rūpa-sanātana-raghunātha-īśvara*—to the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TRANSLATION

All glories to Lord Śrī Caitanya, who is very dear to Kāśī Miśra. He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TEXT 5

জয় গৌরদেহ কৃষ্ণ স্বয়ং ভগবান্ ।
কৃপা করি' দেহ' প্রভু, নিজ-পদ-দান ॥ ৫ ॥

jaya gaura-deha kṛṣṇa svayaṁ bhagavān
kṛpā kari' deha' prabhu, nija-pada-dāna

SYNONYMS

jaya—all glories; *gaura-deha*—to the transcendental body of Śrī Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛpā kari'*—being merciful; *deha'*—please give; *prabhu*—my Lord; *nija-pada-dāna*—shelter at Your lotus feet.

TRANSLATION

All glories to the transcendental form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, the Supreme Personality of Godhead. My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

TEXT 6

জয় নিত্যানন্দচন্দ্র জয় চৈতন্যের প্রাণ ।
তোমার চরণারবিন্দে ভক্তি দেহ' দান ॥ ৬ ॥

jaya nityānanda-candra jaya caitanyera prāṇa
tomāra caraṇāravinde bhakti deha' dāna

SYNONYMS

jaya—all glories; *nityānanda-candra*—to Lord Nityānanda Prabhu; *jaya*—all glories; *caitanyera prāṇa*—to the life and soul of Śrī Caitanya Mahāprabhu; *tomāra caraṇa-aravinde*—at Your lotus feet; *bhakti*—devotional service; *deha'*—please give; *dāna*—the gift.

TRANSLATION

All glories to Lord Nityānanda, who is the life and soul of Śrī Caitanya Mahāprabhu. My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

TEXT 7

জয় জয়াদ্বৈতচন্দ্র চৈতন্যের আর্য।
স্বচরণে ভক্তি দেহ' জয়াদ্বৈতাচার্য॥ ৭॥

jaya jayādvaita-candra caitanyera ārya
sva-caraṇe bhakti deha' jayādvaitācārya

SYNONYMS

jaya jaya—all glories; *advaita-candra*—to Advaita Ācārya; *caitanyera ārya*—respected by the Lord; *sva-caraṇe*—at Your lotus feet; *bhakti deha'*—please give devotional service; *jaya*—all glories; *advaita-ācārya*—to Advaita Ācārya.

TRANSLATION

All glories to Advaita Ācārya, who is treated by Śrī Caitanya Mahāprabhu as superior due to His age and respectability. Please give me engagement in devotional service at Your lotus feet.

TEXT 8

জয় গৌরভক্তগণ, – গৌর যাঁর প্রাণ।
সব ভক্ত মিলি' মোরে ভক্তি দেহ' দান॥ ৮॥

jaya gaura-bhakta-gaṇa,——gaura yāṅra prāṇa
saba bhakta mili' more bhakti deha' dāna

SYNONYMS

jaya—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *gaura*—Lord Caitanya; *yāṅra*—of whom; *prāṇa*—the life and soul; *saba*—all; *bhakta*—devotees; *mili'*—together; *more*—to me; *bhakti*—devotional service; *deha' dāna*—kindly give the charity.

TRANSLATION

All glories to all the devotees of Śrī Caitanya Mahāprabhu, for the Lord is their life and soul. All of you, kindly bestow devotional service upon me.

TEXT 9

জয় রূপ, সনাতন, জীব, রঘুনাথ।
রঘুনাথ, গোপাল,—ছয় মোর নাথ ॥ ৯ ॥

jaya rūpa, sanātana, jīva, raghunātha
raghunātha, gopāla,——chaya mora nātha

SYNONYMS

jaya—all glories; *rūpa*—to Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *jīva*—Jīva Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *gopāla*—Gopāla Bhaṭṭa Gosvāmī; *chaya*—six; *mora*—my; *nātha*—lords.

TRANSLATION

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī, the six Gosvāmīs of Vṛndāvana. They are all my masters.

TEXT 10

এ-সব প্রসাদে লিখি চৈতন্য-লীলা-গুণ।
যৈছে তৈছে লিখি, করি আপন পাবন ॥ ১০ ॥

e-saba prasāde likhi caitanya-līlā-guṇa
yaiche taiche likhi, kari āpana pāvana

SYNONYMS

e-saba—of all these; *prasāde*—by the mercy; *likhi*—I am writing; *caitanya-līlā-guṇa*—the attributes and pastimes of Śrī Caitanya Mahāprabhu; *yaiche taiche*—somehow or other; *likhi*—I am writing; *kari*—I do; *āpana pāvana*—purifying myself.

TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

TEXT 11

এইমত মহাপ্রভুর নীলাচলে বাস।
সঙ্গে ভক্তগণ লঞা কীর্তন-বিলাস ॥ ১১ ॥

ei-mata mahāprabhura nīlācale vāsa
saṅge bhakta-gaṇa lañā kīrtana-vilāsa

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nīlācale vāsa*—residence at Jagannātha Purī; *saṅge*—along; *bhakta-gaṇa lañā*—taking His devotees; *kīrtana-vilāsa*—enjoyment of performance of congregational chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Kṛṣṇa mahā-mantra.

TEXT 12

দিনে নৃত্য-কীর্তন, ঈশ্বর-দরশন।
রাত্র্যে রায়-স্বরূপ-সনে রস-আস্বাদন ॥ ১২ ॥

dine nṛtya-kīrtana, īśvara-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana

SYNONYMS

dine—during the daytime; *nṛtya-kīrtana*—dancing and chanting; *īśvara-daraśana*—visiting the temple of Lord Jagannātha; *rātrye*—at night; *rāya*—Rāmānanda Rāya; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sane*—with; *rasa-āsvādana*—tasting the transcendental mellows.

TRANSLATION

In the daytime Śrī Caitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He tasted the nectar of the transcendental mellows of Lord Śrī Kṛṣṇa's pastimes.

TEXT 13

এইমত মহাপ্রভুর সুখে কাল যায়।
কৃষ্ণের বিরহ-বিকার অঙ্গে নানা হয় ॥ ১৩ ॥

ei-mata mahāprabhura sukhe kāla yāya
kṛṣṇera viraha-vikāra aṅge nānā haya

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *kāla yāya*—time passes; *kṛṣṇera*—of Lord Kṛṣṇa; *viraha*—from separation; *vikāra*—transformations; *aṅge*—on the body; *nānā*—various; *haya*—there are.

TRANSLATION

Śrī Caitanya Mahāprabhu very happily passed His days in this way at Nīlācala, Jagannātha Purī. Feeling separation from Kṛṣṇa, He exhibited many transcendental symptoms all over His body.

TEXT 14

দিনে দিনে বাড়ে বিকার, রাত্র্যে অতিশয়।
চিন্তা, উদ্বেগ, প্রলাপাদি যত শাস্ত্রে কয়॥ ১৪॥

dine dine bāḍe vikāra, rātrye atiśaya
cintā, udvega, pralāpādi yata śāstre kaya

SYNONYMS

dine dine—day after day; *bāḍe*—increase; *vikāra*—transformations; *rātrye atiśaya*—especially at night; *cintā*—anxiety; *udvega*—agitation; *pralāpa*—talking like a madman; *ādi*—and so on; *yata*—as many as; *śāstre kaya*—are mentioned in the *śāstras*.

TRANSLATION

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation, and talking like a madman, were present, just as they are described in the śāstras.

TEXT 15

স্বরূপ গোসাঞি, আর রামানন্দ-রায়।
রাত্রি-দিনে করে দোঁহে প্রভুর সহায়॥ ১৫॥

svarūpa gosāñi, āra rāmānanda-rāya
rātri-dine kare doṅhe prabhura sahāya

SYNONYMS

svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *rāmānanda-rāya*—Rāmānanda Rāya; *rātri-dine*—day and night; *kare*—do; *doṅhe*—both of them; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahāya*—help.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Caitanya Mahāprabhu's pastimes, remained with Him both day and night.

TEXT 16

একদিন গোবিন্দ মহাপ্রসাদ লঞা।
হরিদাসে দিতে গেলা আনন্দিত হঞা ॥ ১৬ ॥

eka-dina govinda mahā-prasāda lañā
haridāse dite gelā ānandita hañā

SYNONYMS

eka-dina—one day; *govinda*—the personal servant of Lord Caitanya Mahāprabhu; *mahā-prasāda lañā*—taking *mahā-prasāda; haridāse dite*—to deliver to Haridāsa; *gelā*—went; *ānandita hañā*—in great jubilation.

TRANSLATION

One day Govinda, the personal servant of Śrī Caitanya Mahāprabhu, went in great jubilation to deliver the remnants of Lord Jagannātha's food to Haridāsa Ṭhākura.

TEXT 17

দেখে,—হরিদাস ঠাকুর করিয়াছে শয়ন।
মন্দ মন্দ করিতেছে সংখ্যা-সঙ্কীর্তন ॥ ১৭ ॥

dekhe,——haridāsa ṭhākura kariyāche śayana
manda manda kariteche saṅkhyā-saṅkīrtana

SYNONYMS

dekhe—he saw; *haridāsa ṭhākura*—Haridāsa Ṭhākura; *kariyāche śayana*—was lying down; *manda manda*—very slowly; *kariteche*—he was doing; *saṅkhyā-saṅkīrtana*—chanting the fixed number of rounds.

TRANSLATION

When Govinda came to Haridāsa, he saw that Haridāsa Ṭhākura was lying on his back and chanting his rounds very slowly.

TEXT 18

গোবিন্দ কহে,—'উঠ আসি' করহ ভোজন'।
হরিদাস কহে,—আজি করিমু লঙ্ঘন ॥ ১৮ ॥

govinda kahe,—'uṭha āsi' karaha bhojana'
haridāsa kahe,—āji karimu laṅghana

SYNONYMS

govinda kahe—Govinda said; *uṭha*—please get up; *āsi'*—coming; *karaha bhojana*—take your *prasāda; haridāsa kahe*—Haridāsa replied; *āji*—today; *karimu laṅghana*—I shall observe fasting.

TRANSLATION

"Please rise and take your mahā-prasāda," Govinda said. Haridāsa Ṭhākura replied, "Today I shall observe fasting.

TEXT 19

সংখ্যা-কীর্তন পূরে নাহি, কেমতে খাইব ?
মহাপ্রসাদ আনিয়াছ, কেমতে উপেক্ষিব ?" ১৯ ॥

saṅkhyā-kīrtana pūre nāhi, ke-mate khāiba?
mahā-prasāda āniyācha, ke-mate upekṣiba?

SYNONYMS

saṅkhyā-kīrtana—the fixed amount of chanting; *pūre nāhi*—is not complete; *ke-mate khāiba*—how shall I eat; *mahā-prasāda āniyācha*—you have brought the *mahā-prasāda; ke-mate upekṣiba*—how shall I neglect.

TRANSLATION

"I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasāda, and how can I neglect it?"

TEXT 20

এত বলি' মহাপ্রসাদ করিলা বন্দন।
এক রঞ্চ লঞা তার করিলা ভক্ষণ ॥ ২০ ॥

eta bali' mahā-prasāda karilā vandana
eka rañca lañā tāra karilā bhakṣaṇa

SYNONYMS

eta bali'—saying this; *mahā-prasāda*—to the *mahā-prasāda; karilā vandana*—he offered respect; *eka rañca*—one fractional part; *lañā*—taking; *tāra karilā bhakṣaṇa*—ate it.

TRANSLATION

Saying this, he offered prayers to the mahā-prasāda, took a little portion, and ate it.

PURPORT

Mahā-prasāda is nondifferent from Kṛṣṇa. Therefore, instead of eating *mahā-prasāda,* one should honor it. It is said here, *karilā vandana,* "he offered prayers." When taking *mahā-prasāda,* one should not consider the food ordinary preparations. *Prasāda* means favor. One should consider *mahā-prasāda* a favor of Kṛṣṇa. As stated by Śrīla Bhaktivinoda Ṭhākura, *kṛṣṇa baḍa dayāmaya karibāre jihvā jaya svaprasāda-anna dilā bhāi.* Kṛṣṇa is very kind. In this material world we are all very attached to tasting various types of food. Therefore, Kṛṣṇa eats many nice varieties of food and offers the food back to the devotees, so that not only are one's demands for various tastes satisfied, but by eating *prasāda* he makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with *mahā-prasāda.*

TEXT 21

আর দিন মহাপ্রভু তাঁর ঠাঞি আইলা।
সুস্থ হও, হরিদাস—বলি' তাঁরে পুছিলা॥ ২১॥

āra dina mahāprabhu tāṅra ṭhāñi āilā
sustha hao, haridāsa——*bali' tāṅre puchilā*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra ṭhāñi*—to his place; *āilā*—came; *su-stha hao*—are you all right; *Haridāsa*—O Haridāsa; *bali'*—saying; *tāṅre*—unto him; *puchilā*—inquired.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Haridāsa's place and inquired from him, "Haridāsa, are you well?"

TEXT 22

নমস্কার করি' তেঁহো কৈলা নিবেদন।
শরীর সুস্থ হয় মোর, অসুস্থ বুদ্ধি-মন॥ ২২॥

namaskāra kari' teṅho kailā nivedana
śarīra sustha haya mora, asustha buddhi-mana

SYNONYMS

namaskāra kari'—after offering obeisances; *teṅho*—he, Haridāsa Ṭhākura; *kailā nivedana*—submitted; *śarīra*—body; *su-stha*—all right; *haya*—is; *mora*—my; *asu-stha*—not in a healthy condition; *buddhi-mana*—my mind and intelligence.

TRANSLATION

Haridāsa offered his obeisances to the Lord and replied, "My body is all right, but my mind and intelligence are not well."

TEXT 23

প্রভু কহে,—'কোন্ ব্যাধি, কহ ত' নির্ণয় ?'
তেঁহো কহে, —'সংখ্যা-কীর্তন না পূরয়' ॥ ২৩ ॥

prabhu kahe,——'kon vyādhi, kaha ta' nirṇaya?'
teṅho kahe,——'saṅkhyā-kīrtana nā pūraya'

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon vyādhi*—what disease; *kaha ta' nirṇaya*—can you ascertain; *teṅho kahe*—he said; *saṅkhyā-kīrtana*—fixed amount of chanting; *nā pūraya*—has not become complete.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?" Haridāsa Ṭhākura replied, "My disease is that I cannot complete my rounds."

PURPORT

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Śrīla Haridāsa Ṭhākura is called *nāmācārya*. Of course, we cannot imitate Haridāsa Ṭhākura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that the Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

TEXT 24

প্রভু কহে,—"বৃদ্ধ হইলা 'সংখ্যা' অল্প কর।
সিদ্ধ-দেহ তুমি, সাধনে আগ্রহ কেনে কর? ২৪॥

prabhu kahe,—"vṛddha ha-ilā 'saṅkhyā' alpa kara
siddha-deha tumi, sādhane āgraha kene kara?

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *vṛddha ha-ilā*—you have become old; *saṅkhyā alpa kara*—reduce your number; *siddha-deha tumi*—you are already liberated; *sādhane*—in the regulative principles; *āgraha kene kara*—why are you eager.

TRANSLATION

"Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

PURPORT

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the *Ṣaḍ-gosvāmy-aṣṭaka* it is stated: *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānīkṛtau.* The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa *mahā-mantra* loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

TEXT 25

লোক নিস্তারিতে এই তোমার 'অবতার'।
নামের মহিমা লোকে করিলা প্রচার॥ ২৫॥

loka nistārite ei tomāra 'avatāra'
nāmera mahimā loke karilā pracāra

SYNONYMS

loka nistārite—to deliver the people in general; *ei*—this; *tomāra avatāra*—your incarnation; *nāmera mahimā*—the glories of the holy name; *loke*—in this world; *karilā pracāra*—you have preached.

TRANSLATION

"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

PURPORT

Haridāsa Ṭhākura is known as *nāmācārya* because it is he who preached the glories of chanting *hari-nāma,* the holy name of God. By using the words *tomāra avatāra* ("your incarnation"), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations who help in the prosecution of the Lord's mission.

TEXT 26

এবে অল্প সংখ্যা করি' কর সঙ্কীর্তন।"
হরিদাস কহে,—"শুন মোর সত্য নিবেদন ॥ ২৬ ॥

ebe alpa saṅkhyā kari' kara saṅkīrtana"
haridāsa kahe,—"śuna mora satya nivedana

SYNONYMS

ebe—now; *alpa saṅkhyā*—a reduced number of chanting; *kari'*—doing; *kara saṅkīrtana*—chant the Hare Kṛṣṇa *mahā-mantra; haridāsa kahe*—Haridāsa Ṭhākura replied; *śuna*—kindly hear; *mora*—my; *satya*—real; *nivedana*—submission.

TRANSLATION

The Lord concluded, "Now, therefore, please reduce the fixed number of times you chant the Hare Kṛṣṇa mahā-mantra." Haridāsa Ṭhākura replied, "Kindly hear my real plea.

TEXT 27

হীন-জাতি জন্ম মোর নিন্দ্য-কলেবর।
হীনকর্মে রত মুঞি অধম পামর ॥ ২৭ ॥

hīna-jāti janma mora nindya-kalevara
hīna-karme rata muñi adhama pāmara

SYNONYMS

hīna-jāti—in a low family; *janma mora*—my birth; *nindya*—abominable; *kalevara*—body; *hīna-karme*—in low activities; *rata muñi*—I am fully engaged; *adhama*—the lowest of men; *pāmara*—most condemned.

TRANSLATION

"I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

TEXT 28

অদৃশ্য, অস্পৃশ্য মোরে অঙ্গীকার কৈলা।
রৌরব হইতে কাড়ি' মোরে বৈকুণ্ঠে চড়াইলা ॥২৮॥

adṛśya, aspṛśya more aṅgīkāra kailā
raurava ha-ite kāḍi' more vaikuṇṭhe caḍāilā

SYNONYMS

adṛśya—unseeable; *aspṛśya*—untouchable; *more*—me; *aṅgīkāra kailā*—You have accepted; *raurava ha-ite*—from a hellish condition; *kāḍi'*—taking away; *more*—me; *vaikuṇṭhe caḍāilā*—have raised to the Vaikuṇṭha platform.

TRANSLATION

"I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuṇṭha platform.

TEXT 29

স্বতন্ত্র ঈশ্বর তুমি হও ইচ্ছাময়।
জগৎ নাচাও, যারে যৈছে ইচ্ছা হয় ॥ ২৯ ॥

svatantra īśvara tumi hao icchāmaya
jagat nācāo, yāre yaiche icchā haya

SYNONYMS

svatantra—fully independent; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *hao*—are; *icchā-maya*—free to act according to Your desire; *jagat*—the world; *nācāo*—You are causing to dance; *yāre*—which; *yaiche*—as; *icchā haya*—You like.

TRANSLATION

"My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

TEXT 30

অনেক নাচাইলা মোরে প্রসাদ করিয়া।
বিপ্রের শ্রাদ্ধপাত্র খাইনু 'ম্লেচ্ছ' হঞা॥ ৩০॥

aneka nācāilā more prasāda kariyā
viprera śrāddha-pātra khāinu 'mleccha' hañā

SYNONYMS

aneka—in many ways; *nācāilā*—You have made dance; *more*—me; *prasāda kariyā*—by Your mercy; *viprera*—of the *brāhmaṇas; śrāddha-pātra*—the dish of the *śrāddha* ceremony; *khāinu*—I have eaten; *mleccha hañā*—although born in a family of meateaters.

TRANSLATION

"My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the śrāddha-pātra that should have been offered to first-class brāhmaṇas. I ate from it even though I was born in a family of meat-eaters.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya,* quotes from the *Viṣṇu-smṛti* in reference to *śrāddha-pātra.*

brāhmaṇāpasadā hy ete
kathitāḥ paṅkti-dūṣakāḥ
etān vivarjayed yatnāt
śrāddha-karmaṇi paṇḍitaḥ

According to this verse, if one is born in a *brāhmaṇa* family but does not behave according to brahminical standards, he should not be offered the *śrāddha-pātra,* which is *prasāda* offered to the forefathers. Advaita Ācārya offered the *śrāddha-pātra* to Haridāsa Ṭhākura, not to a *brāhmaṇa* who had been born in a *brāhmaṇa* family. Although Haridāsa Ṭhākura was born in the family of meateaters, because he was an advanced devotee he was shown more respect than a first-class *brāhmaṇa.*

TEXT 31

এক বাঞ্ছা হয় মোর বহু দিন হৈতে।
লীলা সম্বরিবে তুমি,—লয় মোর চিত্তে॥ ৩১॥

eka vāñchā haya mora bahu dina haite
līlā samvaribe tumi——laya mora citte

SYNONYMS

eka vāñchā—one desire; *haya*—is; *mora*—my; *bahu dina*—a very long time; *haite*—since; *līlā*—Your activities; *samvaribe tumi*—You will close; *laya mora citte*—I am thinking.

TRANSLATION

"I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

TEXT 32

সেই লীলা প্রভু মোরে কভু না দেখাইবা।
আপনার আগে মোর শরীর পাড়িবা॥ ৩২॥

sei līlā prabhu more kabhu nā dekhāibā
āpanāra āge mora śarīra pāḍibā

SYNONYMS

sei līlā—that pastime; *prabhu*—my Lord; *more*—unto me; *kabhu*—ever; *nā dekhāibā*—do not show; *āpanāra āge*—before You; *mora śarīra*—my body; *pāḍibā*—let fall down.

TRANSLATION

"I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

TEXT 33

হৃদয়ে ধরিমু তোমার কমল চরণ।
নয়নে দেখিমু তোমার চাঁদ বদন॥ ৩৩॥

hṛdaye dharimu tomāra kamala caraṇa
nayane dekhimu tomāra cāṅda vadana

SYNONYMS

hṛdaye—upon my heart; *dharimu*—I shall catch; *tomāra*—Your; *kamala caraṇa*—lotuslike feet; *nayane*—with my eyes; *dekhimu*—I shall see; *tomāra*—Your; *cāṅda vadana*—face like the moon.

TRANSLATION

"I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

TEXT 34

জিহ্বায় উচ্চারিমু তোমার 'কৃষ্ণচৈতন্য'-নাম।
এইমত মোর ইচ্ছা,—ছাড়িমু পরাণ ॥ ৩৪ ॥

jihvāya uccārimu tomāra 'kṛṣṇa-caitanya'-nāma
ei-mata mora icchā,—chāḍimu parāṇa

SYNONYMS

jihvāya—with my tongue; *uccārimu*—I shall chant; *tomāra*—Your; *kṛṣṇa-caitanya-nāma*—holy name of Lord Kṛṣṇa Caitanya; *ei-mata*—in this way; *mora icchā*—my desire; *chāḍimu parāṇa*—I shall give up life.

TRANSLATION

"With my tongue I shall chant Your holy name, 'Śrī Kṛṣṇa Caitanya!' That is my desire. Kindly let me give up my body in this way.

TEXT 35

মোর এই ইচ্ছা যদি তোমার প্রসাদে হয়।
এই নিবেদন মোর কর, দয়াময় ॥ ৩৫ ॥

mora ei icchā yadi tomāra prasāde haya
ei nivedana mora kara, dayāmaya

SYNONYMS

mora—my; *ei*—this; *icchā*—desire; *yadi*—if; *tomāra prasāde*—by Your mercy; *haya*—is; *ei nivedana*—this submission; *mora*—my; *kara*—just do; *dayā-maya*—O merciful one.

TRANSLATION

"O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

TEXT 36

এই নীচ দেহ মোর পড়ুক তব আগে।
এই বাঞ্ছা-সিদ্ধি মোর তোমাতেই লাগে॥" ৩৬॥

ei nīca deha mora paḍuka tava āge
ei vāñchā-siddhi mora tomātei lāge"

SYNONYMS

ei—this; *nīca*—lowborn; *deha*—body; *mora*—my; *paḍuka*—let it fall down; *tava āge*—in front of You; *ei*—this; *vāñchā-siddhi*—perfection of desire; *mora*—my; *tomātei*—by You; *lāge*—can become possible.

TRANSLATION

"Let this lowborn body fall down before You. You can make possible this perfection of all my desires."

TEXT 37

প্রভু কহে,—"হরিদাস, যে তুমি মাগিবে।
কৃষ্ণ কৃপাময় তাহা অবশ্য করিবে॥ ৩৭॥

prabhu kahe,—"haridāsa, ye tumi māgibe
kṛṣṇa kṛpāmaya tāhā avaśya karibe

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *haridāsa*—My dear Haridāsa; *ye*—whatever; *tumi*—you; *māgibe*—request; *kṛṣṇa*—Lord Kṛṣṇa; *kṛpā-maya*—all-merciful; *tāhā*—that; *avaśya*—certainly; *karibe*—will execute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Haridāsa, Kṛṣṇa is so merciful that He must execute whatever you want.

TEXT 38

কিন্তু আমার যে কিছু সুখ, সব তোমা লঞা।
তোমার যোগ্য নহে,—যাবে আমারে ছাড়িয়া॥"৩৮॥

kintu āmāra ye kichu sukha, saba tomā lañā
tomāra yogya nahe,—yābe āmāre chāḍiyā"

SYNONYMS

kintu—but; *āmāra*—My; *ye*—whatever; *kichu*—any; *sukha*—happiness; *saba*—all; *tomā lañā*—because of your association; *tomāra*—for you; *yogya nahe*—it is not fit; *yābe*—you will go away; *āmāre chāḍiyā*—leaving Me aside.

TRANSLATION

"But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me aside."

TEXT 39

চরণে ধরি' কহে হরিদাস,—"না করিহ 'মায়া'।
অবশ্য মো-অধমে, প্রভু, কর এই 'দয়া'॥ ৩৯॥

caraṇe dhari' kahe haridāsa,—"nā kariha 'māyā'
avaśya mo-adhame, prabhu, kara ei 'dayā'

SYNONYMS

caraṇe—the lotus feet; *dhari'*—catching; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *nā kariha māyā*—do not create an illusion; *avaśya*—certainly; *mo-adhame*—unto me, who am so fallen; *prabhu*—my Lord; *kara ei dayā*—show this mercy.

TRANSLATION

Catching the lotus feet of Śrī Caitanya Mahāprabhu, Haridāsa Ṭhākura said, "My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

TEXT 40

মোর শিরোমণি কত কত মহাশয়।
তোমার লীলার সহায় কোটিভক্ত হয়॥ ৪০॥

mora śiromaṇi kata kata mahāśaya
tomāra līlāra sahāya koṭi-bhakta haya

SYNONYMS

mora—my; *śiromaṇi*—crown jewels; *kata kata*—many, many; *mahāśaya*—great persons; *tomāra līlāra*—in Your pastimes; *sahāya*—helpers; *koṭi-bhakta*—millions of devotees; *haya*—there are.

TRANSLATION

"My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

TEXT 41

আমা-হেন যদি এক কীট মরি' গেল।
এক পিপীলিকা মৈলে পৃথ্বীর কাহাঁ হানি হৈল ?৪১॥

āmā-hena yadi eka kīṭa mari' gela
eka pipīlikā maile pṛthvīra kāhāṅ hāni haila?

SYNONYMS

āmā-hena—like me; *yadi*—if; *eka*—one; *kīṭa*—insect; *mari' gela*—dies; *eka*—one; *pipīlikā*—ant; *maile*—if he dies; *pṛthvīra*—of the earth; *kāhāṅ*—where; *hāni haila*—is there any loss.

TRANSLATION

"My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?

TEXT 42

'ভকতবৎসল' প্রভু, তুমি, মুই 'ভক্তাভাস'।
অবশ্য পূরাবে, প্রভু, মোর এই আশ ॥" ৪২ ॥

'bhakata-vatsala' prabhu, tumi, mui 'bhaktābhāsa'
avaśya pūrābe, prabhu, mora ei āśa"

SYNONYMS

bhakata-vatsala—always affectionate to devotees; *prabhu*—my Lord; *tumi*—You; *mui*—I; *bhakta-ābhāsa*—an imitation devotee; *avaśya*—certainly; *pūrābe*—You will fulfill; *prabhu*—my Lord; *mora*—my; *ei*—this; *āśa*—expectation.

TRANSLATION

"My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation."

TEXT 43

মধ্যাহ্ন করিতে প্রভু চলিলা আপনে।
ঈশ্বর দেখিয়া কালি দিবেন দরশনে ॥ ৪৩ ॥

madhyāhna karite prabhu calilā āpane
īśvara dekhiyā kāli dibena daraśane

SYNONYMS

madhyāhna karite—to perform His noon duties; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā āpane*—aroused Himself; *īśvara dekhiyā*—after visiting Lord Jagannātha; *kāli*—tomorrow; *dibena daraśane*—He would see Haridāsa Ṭhākura.

TRANSLATION

Because He had to perform His noon duties, Śrī Caitanya Mahāprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Ṭhākura.

TEXT 44

তবে মহাপ্রভু তাঁরে করি' আলিঙ্গন।
মধ্যাহ্ন করিতে সমুদ্রে করিলা গমন ॥ ৪৪ ॥

tabe mahāprabhu tāṅre kari' āliṅgana
madhyāhna karite samudre karilā gamana

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him (Haridāsa); *kari'*—doing; *āliṅgana*—embracing; *madhyāhna karite*—to perform His noon duties; *samudre*—toward the sea; *karilā gamana*—went.

TRANSLATION

After embracing him, Śrī Caitanya Mahāprabhu left to perform His noon duties and went to the sea to take His bath.

TEXT 45

প্রাতঃকালে ঈশ্বর দেখি' সব ভক্ত লঞা।
হরিদাসে দেখিতে আইলা শীঘ্র করিয়া ॥ ৪৫ ॥

prātaḥ-kāle īśvara dekhi' saba bhakta lañā
haridāse dekhite āilā śīghra kariyā

SYNONYMS

prātaḥ-kāle—in the morning; *īśvara dekhi'*—after visiting Lord Jagannātha; *saba bhakta*—all the devotees; *lañā*—accompanied by; *haridāse*—Haridāsa; *dekhite*—to see; *āilā*—came; *śīghra kariyā*—hastily.

TRANSLATION

The next morning, after visiting the Jagannātha temple, Śrī Caitanya Mahāprabhu, accompanied by all His other devotees, came hastily to see Haridāsa Ṭhākura.

TEXT 46

হরিদাসের আগে আসি' দিলা দরশন।
হরিদাস বন্দিলা প্রভুর আর বৈষ্ণব-চরণ ॥ ৪৬ ॥

haridāsera āge āsi' dilā daraśana
haridāsa vandilā prabhura āra vaiṣṇava-caraṇa

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *āge*—in front; *āsi'*—coming; *dilā daraśana*—gave His audience; *haridāsa*—Haridāsa Ṭhākura; *vandilā*—offered respect; *prabhura*—of Śrī Caitanya Mahāprabhu; *āra*—and; *vaiṣṇava*—of the Vaiṣṇavas; *caraṇa*—unto the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu and the other devotees came before Haridāsa Ṭhākura, who offered his respects to the lotus feet of Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas.

TEXT 47

প্রভু কহে,—'হরিদাস, কহ সমাচার'।
হরিদাস কহে,—'প্রভু, যে কৃপা তোমার' ॥ ৪৭ ॥

prabhu kahe,—'haridāsa, kaha samācāra'
haridāsa kahe,—'prabhu, ye kṛpā tomāra'

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *haridāsa*—My dear Haridāsa; *kaha samācāra*—what is the news; *haridāsa kahe*—Haridāsa replied; *prabhu*—my Lord; *ye*—whatever; *kṛpā*—mercy; *tomāra*—Your.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu inquired, "My dear Haridāsa, what is the news?" Haridāsa Ṭhākura replied, "My Lord, whatever mercy You can bestow upon me."

TEXT 48

অঙ্গনে আরম্ভিলা প্রভু মহাসঙ্কীর্তন।
বক্রেশ্বর-পণ্ডিত তাহাঁ করেন নর্তন ॥ ৪৮ ॥

aṅgane ārambhilā prabhu mahā-saṅkīrtana
vakreśvara-paṇḍita tāhāṅ karena nartana

SYNONYMS

aṅgane—in the courtyard; *ārambhilā*—began; *prabhu*—Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—great congregational chanting; *vakreśvara-paṇḍita*—Vakreśvara Paṇḍita; *tāhāṅ*—there; *karena nartana*—danced.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakreśvara Paṇḍita was the chief dancer.

TEXT 49

স্বরূপ-গোসাঞি আদি যত প্রভুর গণ।
হরিদাসে বেড়ি' করে নাম-সঙ্কীর্তন ॥ ৪৯ ॥

svarūpa-gosāñi ādi yata prabhura gaṇa
haridāse beḍi' kare nāma-saṅkīrtana

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *ādi*—and others; *yata*—all; *prabhura gaṇa*—the company of the Lord; *haridāse beḍi'*—surrounding Haridāsa Ṭhākura; *kare*—performed; *nāma-saṅkīrtana*—congregational chanting.

TRANSLATION

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Caitanya Mahāprabhu surrounded Haridāsa Ṭhākura and began congregational chanting.

TEXT 50

রামানন্দ, সার্বভৌম, সবার অগ্রেতে।
হরিদাসের গুণ প্রভু লাগিলা কহিতে ॥ ৫০ ॥

rāmānanda, sārvabhauma, sabāra agrete
haridāsera guṇa prabhu lāgilā kahite

SYNONYMS

rāmānanda—Rāmānanda Rāya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sabāra*—of all; *agrete*—in front; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—attributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā kahite*—began to describe.

TRANSLATION

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

TEXT 51

হরিদাসের গুণ কহিতে প্রভু হইলা পঞ্চমুখ।
কহিতে কহিতে প্রভুর বাড়ে মহাসুখ ॥ ৫১ ॥

haridāsera guṇa kahite prabhu ha-ilā pañca-mukha
kahite kahite prabhura bāḍe mahā-sukha

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *guṇa*—attributes; *kahite*—speaking; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *pañca-mukha*—as if possessing five mouths; *kahite kahite*—while He was speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍe*—increased; *mahā-sukha*—great happiness.

TRANSLATION

As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

TEXT 52

হরিদাসের গুণে সবার বিস্মিত হয় মন।
সর্বভক্ত বন্দে হরিদাসের চরণ ॥ ৫২ ॥

haridāsera guṇe sabāra vismita haya mana
sarva-bhakta vande haridāsera caraṇa

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *guṇe*—by the attributes; *sabāra*—of all of them; *vismita*—struck with wonder; *haya*—become; *mana*—minds; *sarva-bhakta*—all the devotees; *vande*—worship; *haridāsera caraṇa*—the lotus feet of Haridāsa Ṭhākura.

TRANSLATION

After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura.

TEXT 53

হরিদাস নিজাগ্রেতে প্রভুরে বসাইলা।
নিজ-নেত্র- দুই ভৃঙ্গ—মুখপদ্মে দিলা ॥ ৫৩ ॥

haridāsa nijāgrete prabhure vasāilā
nija-netra——dui bhṛṅga——mukha-padme dilā

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *nija-agrete*—in front of himself; *prabhure vasāilā*—made the Lord sit down; *nija-netra*—his eyes; *dui bhṛṅga*—as if two bumblebees; *mukha-padme*—on the lotus face; *dilā*—he fixed.

TRANSLATION

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

TEXT 54

স্ব-হৃদয়ে আনি' ধরিল প্রভুর চরণ।
সর্বভক্ত-পদরেণু মস্তক-ভূষণ ॥ ৫৪ ॥

sva-hṛdaye āni' dharila prabhura caraṇa
sarva-bhakta-pada-reṇu mastaka-bhūṣaṇa

SYNONYMS

sva-hṛdaye—upon his heart; *āni'*—bringing; *dharila*—held; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *sarva-bhakta*—of all the devotees; *pada-reṇu*—the dust of the feet; *mastaka-bhūṣaṇa*—the ornament of his head.

TRANSLATION

He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

TEXT 55

'শ্রীকৃষ্ণচৈতন্য' শব্দ বলেন বার বার।
প্রভুমুখ-মাধুরী পিয়ে, নেত্রে জলধার ॥ ৫৫ ॥

'śrī-kṛṣṇa-caitanya' śabda balena bāra bāra
prabhu-mukha-mādhurī piye, netre jala-dhāra

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; *śabda*—vibration; *balena*—speaks; *bāra bāra*—again and again; *prabhu-mukha-mādhurī*—the sweetness of the face of Śrī Caitanya Mahāprabhu; *piye*—he drinks; *netre*—through the eyes; *jala-dhāra*—a continuous flow of water.

TRANSLATION

He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

TEXT 56

'শ্রীকৃষ্ণচৈতন্য'-শব্দ করিতে উচ্চারণ।
নামের সহিত প্রাণ কৈল উৎক্রামণ ॥ ৫৬ ॥

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa
nāmera sahita prāṇa kaila utkrāmaṇa

SYNONYMS

śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; *śabda*—the sound vibration; *karite uccāraṇa*—chanting; *nāmera sahita*—with the name; *prāṇa*—life; *kaila utkrāmaṇa*—went away.

TRANSLATION

While chanting the holy name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body.

TEXT 57

মহাযোগেশ্বর-প্রায় দেখি' স্বচ্ছন্দে মরণ।
'ভীষ্মের নির্যাণ' সবার হইল স্মরণ ॥ ৫৭ ॥

mahā-yogeśvara-prāya dekhi' svacchande maraṇa
'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa

SYNONYMS

mahā-yogeśvara-prāya—just like a great mystic *yogī; dekhi'*—seeing; *svacchande*—at his will; *maraṇa*—dying; *bhīṣmera niryāṇa*—the passing of Bhīṣma; *sabāra ha-ila smaraṇa*—everyone remembered.

TRANSLATION

Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogī's, everyone remembered the passing away of Bhīṣma.

TEXT 58

'হরি' 'কৃষ্ণ'-শব্দে সবে করে কোলাহল।
প্রেমানন্দে মহাপ্রভু হইলা বিহ্বল ॥ ৫৮ ॥

'hari' 'kṛṣṇa'-śabde sabe kare kolāhala
premānande mahāprabhu ha-ilā vihvala

SYNONYMS

hari—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *śabde*—with the sound vibration; *sabe*—all of them; *kare*—make; *kolāhala*—great noise; *premānande*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā vihvala*—became overwhelmed.

TRANSLATION

There was a tumultuous noise as they all chanted the holy names "Hari" and "Kṛṣṇa." Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.

TEXT 59

হরিদাসের তনু প্রভু কোলে লৈল উঠাঞা।
অঙ্গনে নাচেন প্রভু প্রেমাবিষ্ট হঞা ॥ ৫৯ ॥

haridāsera tanu prabhu kole laila uṭhāñā
aṅgane nācena prabhu premāviṣṭa hañā

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *tanu*—the body; *prabhu*—Śrī Caitanya Mahāprabhu; *kole*—on the lap; *laila*—took; *uṭhāñā*—raising; *aṅgane*—in the yard; *nācena*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *premāviṣṭa hañā*—becoming overwhelmed by ecstatic love.

TRANSLATION

The Lord raised the body of Haridāsa Ṭhākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

TEXT 60

প্রভুর আবেশে অবশ সর্বভক্তগণ।
প্রেমাবেশে সবে নাচে, করেন কীর্তন॥ ৬০॥

prabhura āveśe avaśa sarva-bhakta-gaṇa
premāveśe sabe nāce, karena kīrtana

SYNONYMS

prabhura āveśe—because of the ecstatic emotions of Śrī Caitanya Mahāprabhu; *avaśa*—helpless; *sarva-bhakta-gaṇa*—all the devotees; *prema-āveśe*—in great ecstatic love; *sabe*—all of them; *nāce*—dance; *karena kīrtana*—and perform congregational chanting.

TRANSLATION

Because of Śrī Caitanya Mahāprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

TEXT 61

এইমতে নৃত্য প্রভু কৈলা কতক্ষণ।
স্বরূপ-গোসাঞি প্রভুরে করাইল সাবধান॥ ৬১॥

ei-mate nṛtya prabhu kailā kata-kṣaṇa
svarūpa-gosāñi prabhure karāila sāvadhāna

SYNONYMS

ei-mate—in this way; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *kata-kṣaṇa*—for some time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure*—unto Śrī Caitanya Mahāprabhu; *karāila*—caused to do; *sāvadhāna*—care of other rituals.

TRANSLATION

Śrī Caitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Ṭhākura Haridāsa.

TEXT 62

হরিদাস-ঠাকুরে তবে বিমানে চড়াঞা।
সমুদ্রে লঞা গেলা তবে কীর্তন করিয়া॥ ৬২॥

haridāsa-ṭhākure tabe vimāne caḍāñā
samudre lañā gelā tabe kīrtana kariyā

SYNONYMS

haridāsa-ṭhākure—Haridāsa Ṭhākura; *tabe*—then; *vimāne*—on a carrier like an airship; *caḍāñā*—raising; *samudre*—to the seashore; *lañā gelā*—took; *tabe*—then; *kīrtana kariyā*—performing congregational chanting.

TRANSLATION

The body of Haridāsa Ṭhākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

TEXT 63

আগে মহাপ্রভু চলেন নৃত্য করিতে করিতে।
পাছে নৃত্য করে বক্রেশ্বর ভক্তগণ-সাথে॥ ৬৩॥

āge mahāprabhu calena nṛtya karite karite
pāche nṛtya kare vakreśvara bhakta-gaṇa-sāthe

SYNONYMS

āge—in front; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calena*—goes; *nṛtya*—dancing; *karite karite*—performing; *pāche*—behind; *nṛtya kare*—dances; *vakreśvara*—Vakreśvara; *bhakta-gaṇa-sāthe*—with other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

TEXT 64

হরিদাসে সমুদ্র-জলে স্নান করাইলা।
প্রভু কহে,—"সমুদ্র এই 'মহাতীর্থ' হইলা" ॥ ৬৪ ॥

haridāse samudra-jale snāna karāilā
prabhu kahe,—"samudra ei 'mahā-tīrtha' ha-ilā"

SYNONYMS

haridāse—the body of Haridāsa; *samudra-jale*—in the water of the sea; *snāna karāilā*—bathed; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *samudra*—sea; *ei*—this; *mahā-tīrtha ha-ilā*—has become a great place of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed the body of Haridāsa Ṭhākura in the sea and then declared, "From this day on, this sea has become a great pilgrimage site."

TEXT 65

হরিদাসের পাদোদক পিয়ে ভক্তগণ।
হরিদাসের অঙ্গে দিলা প্রসাদ-চন্দন ॥ ৬৫ ॥

haridāsera pādodaka piye bhakta-gaṇa
haridāsera aṅge dilā prasāda-candana

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *pāda-udaka*—the water that touched the lotus feet; *piye*—drink; *bhakta-gaṇa*—the devotees; *haridāsera*—of Haridāsa Ṭhākura; *aṅge*—on the body; *dilā*—smeared; *prasāda-candana*—remnants of sandalwood pulp offered to Lord Jagannātha.

TRANSLATION

Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Ṭhākura's body.

TEXT 66

ডোর, কড়ার, প্রসাদ, বস্ত্র অঙ্গে দিলা।
বালুকার গর্ত করি' তাহে শোয়াইলা॥ ৬৬॥

ḍora, kaḍāra, prasāda, vastra aṅge dilā
vālukāra garta kari' tāhe śoyāilā

SYNONYMS

ḍora—silken ropes; *kaḍāra*—remnants of Lord Jagannātha's sandalwood pulp; *prasāda*—remnants of Jagannātha's food; *vastra*—cloth; *aṅge*—on the body; *dilā*—gave; *vālukāra*—of sand; *garta*—a ditch; *kari'*—making; *tāhe*—within that; *śoyāilā*—put down.

TRANSLATION

After a hole was dug in the sand, the body of Haridāsa Ṭhākura was placed in it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

TEXT 67

চারিদিকে ভক্তগণ করেন কীর্তন।
বক্রেশ্বর-পণ্ডিত করেন আনন্দে নর্তন॥ ৬৭॥

cāri-dike bhakta-gaṇa karena kīrtana
vakreśvara-paṇḍita karena ānande nartana

SYNONYMS

cāri-dike—all around; *bhakta-gaṇa*—the devotees; *karena*—performed; *kīrtana*—congregational chanting; *vakreśvara-paṇḍita*—Vakreśvara Paṇḍita; *karena*—performed; *ānande*—in jubilation; *nartana*—dancing.

TRANSLATION

All around the body, the devotees performed congregational chanting, and Vakreśvara Paṇḍita danced in jubilation.

TEXT 68

'হরিবোল' 'হরিবোল' বলে গৌররায়।
আপনি শ্রীহস্তে বালু দিলা তাঁর গায়॥ ৬৮॥

'hari-bola' 'hari-bola' bale gaurarāya
āpani śrī-haste vālu dilā tāṅra gāya

SYNONYMS

hari-bola hari-bola—chant Hari, chant Hari; *bale*—chanted; *gaurarāya*—Śrī Caitanya Mahāprabhu; *āpani*—personally; *śrī-haste*—with His transcendental hands; *vālu dilā*—placed sand; *tāṅra gāya*—on his body.

TRANSLATION

With His transcendental hands, Śrī Caitanya Mahāprabhu personally covered the body of Haridāsa Ṭhākura with sand, chanting "Hari bol! Hari bol!"

TEXT 69

তাঁরে বালু দিয়া উপরে পিণ্ডা বাঁধাইলা।
চৌদিকে পিণ্ডের মহা আবরণ কৈলা॥ ৬৯॥

tāṅre vālu diyā upare piṇḍā bāṅdhāilā
caudike piṇḍera mahā āvaraṇa kailā

SYNONYMS

tāṅre—upon the body of Haridāsa Ṭhākura; *vālu*—sand; *diyā*—putting; *upare*—on top; *piṇḍā bāṅdhāilā*—constructed a platform; *cau-dike*—all around; *piṇḍera*—the platform; *mahā āvaraṇa kailā*—made a great protective fence.

TRANSLATION

They covered the body of Haridāsa Ṭhākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

TEXT 70

তাহা বেড়ি' প্রভু কৈলা কীর্তন, নর্তন।
হরিধ্বনি-কোলাহলে ভরিল ভুবন॥ ৭০॥

tāhā beḍi' prabhu kailā kīrtana, nartana
hari-dhvani-kolāhale bharila bhuvana

SYNONYMS

tāhā—that; *beḍi'*—surrounding; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *kīrtana nartana*—chanting and dancing; *hari-dhvani-kolāhale*—the

tumultuous sound of the holy name of Hari; *bharila*—filled; *bhuvana*—the entire universe.

TRANSLATION

Śrī Caitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

TEXT 71

তবে মহাপ্রভু সব ভক্তগণ-সঙ্গে।
সমুদ্রে করিলা স্নান-জলকেলি রঙ্গে ॥ ৭১ ॥

tabe mahāprabhu saba bhakta-gaṇa-saṅge
samudre karilā snāna-jala-keli raṅge

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta-gaṇa-saṅge*—with the devotees; *samudre*—in the sea; *karilā snāna*—took a bath; *jala-keli*—playing in the water; *raṅge*—in great jubilation.

TRANSLATION

After saṅkīrtana, Śrī Caitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

TEXT 72

হরিদাসে প্রদক্ষিণ করি' আইল সিংহদ্বারে।
হরিকীর্তন-কোলাহল সকল নগরে ॥ ৭২ ॥

haridāse pradakṣiṇa kari' āila siṁha-dvāre
hari-kīrtana-kolāhala sakala nagare

SYNONYMS

haridāse—Haridāsa; *pradakṣiṇa kari'*—circumambulating; *āila siṁha-dvāre*—came to the gate of Jagannātha temple known as Siṁha-dvāra; *hari-kīrtana-kolāhala*—the tumultuous sound of congregational chanting; *sakala nagare*—all over the city.

TRANSLATION

After circumambulating the tomb of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu went to the Siṁha-dvāra gate of the Jagannātha temple. The

whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

TEXT 73

সিংহদ্বারে আসি' প্রভু পসারির ঠাঁই।
আঁচল পাতিয়া প্রসাদ মাগিলা তথাই ॥ ৭৩ ॥

siṁha-dvāre āsi' prabhu pasārira ṭhāṅi
āṅcala pātiyā prasāda māgilā tathāi

SYNONYMS

siṁha-dvāre āsi'—coming in front of the Siṁha-dvāra; *prabhu*—Śrī Caitanya Mahāprabhu; *pasārira ṭhāṅi*—from all the shopkeepers; *āṅcala pātiyā*—spreading His cloth; *prasāda*—Jagannātha's *prasāda; māgilā*—begged; *tathāi*—there.

TRANSLATION

Approaching the Siṁha-dvāra gate, Śrī Caitanya Mahāprabhu spread His cloth and began to beg prasāda from all the shopkeepers there.

TEXT 74

'হরিদাস-ঠাকুরের মহোৎসবের তরে।
প্রসাদ মাগিয়ে ভিক্ষা দেহ' ত' আমারে' ॥ ৭৪ ॥

'haridāsa-ṭhākurera mahotsavera tare
prasāda māgiye bhikṣā deha' ta' āmāre'

SYNONYMS

haridāsa-ṭhākurera—of Haridāsa Ṭhākura; *mahotsavera tare*—for holding a festival; *prasāda māgiye*—I am begging *prasāda; bhikṣā deha'*—please give alms; *ta'*—certainly; *āmāre*—unto Me.

TRANSLATION

"I am begging prasāda for a festival honoring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."

TEXT 75

শুনিয়া পসারি সব চাঙ্গড়া উঠাঞা।
প্রসাদ দিতে আসে তারা আনন্দিত হঞা ॥ ৭৫ ॥

śuniyā pasāri saba cāṅgaḍā uṭhāñā
prasāda dite āse tārā ānandita hañā

SYNONYMS

śuniyā—hearing; *pasāri*—the shopkeepers; *saba*—all; *cāṅgaḍā uṭhāñā*—taking a big basket; *prasāda dite*—to deliver the *prasāda;* *āse*—come forward; *tārā*—they; *ānandita hañā*—in great jubilation.

TRANSLATION

Hearing this, all the shopkeepers immediately came forward with big baskets of prasāda, which they jubilantly delivered to Lord Caitanya.

TEXT 76

স্বরূপ-গোসাঞি পসারিকে নিষেধিল।
চাঙ্গড়া লঞা পসারি পসারে বসিল ॥ ৭৬ ॥

svarūpa-gosāñi pasārike niṣedhila
cāṅgaḍā lañā pasāri pasāre vasila

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *pasārike*—the shopkeepers; *niṣedhila*—forbade; *cāṅgaḍā lañā*—taking the baskets; *pasāri*—shopkeepers; *pasāre vasila*—sat down in their shops.

TRANSLATION

However, Svarūpa Dāmodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

TEXT 77

স্বরূপ-গোসাঞি প্রভুরে ঘর পাঠাইলা।
চারি বৈষ্ণব, চারি পিছাড়া সঙ্গে রাখিলা ॥ ৭৭ ॥

svarūpa-gosāñi prabhure ghara pāṭhāilā
cāri vaiṣṇava, cāri pichāḍā saṅge rākhilā

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *prabhure*—Śrī Caitanya Mahāprabhu; *ghara pāṭhāilā*—sent to His residence; *cāri vaiṣṇava*—four Vaiṣṇavas; *cāri pichāḍā*—four carrier servants; *saṅge rākhilā*—he kept with him.

TRANSLATION

Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence, and kept with him four Vaiṣṇavas and four servant carriers.

TEXT 78

স্বরূপ-গোসাঞি কহিলেন সব পসারিরে।
এক এক দ্রব্যের এক এক পুঞ্জা দেহ' মোরে ॥ ৭৮ ॥

svarūpa-gosāñi kahilena saba pasārire
eka eka dravyera eka eka puñjā deha' more

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kahilena*—said; *saba pasārire*—to all the shopkeepers; *eka eka dravyera*—of each particular type of *prasāda; eka eka puñjā*—four palmfuls; *deha' more*—deliver to me.

TRANSLATION

Svarūpa Dāmodara said to all the shopkeepers, "Deliver to me four palmfuls of prasāda from each and every item."

TEXT 79

এইমতে নানা প্রসাদ বোঝা বান্ধাঞা।
লঞা আইলা চারি জনের মস্তকে চড়াঞা ॥ ৭৯ ॥

ei-mate nānā prasāda bojhā bāndhāñā
lañā āilā cāri janera mastake caḍāñā

SYNONYMS

ei-mate—in this way; *nānā*—various; *prasāda*—*prasāda; bojhā*—load; *bāndhāñā*—packing; *lañā āilā*—brought; *cāri janera*—of the four persons; *mastake*—on the heads; *caḍāñā*—mounting.

TRANSLATION

In this way varieties of prasāda were collected, then packed up in different loads and carried on the heads of the four servants.

TEXT 80

বাণীনাথ পট্টনায়ক প্রসাদ আনিলা।
কাশীমিশ্র অনেক প্রসাদ পাঠাইলা ॥ ৮০ ॥

vāṇīnātha paṭṭanāyaka prasāda ānilā
kāśī-miśra aneka prasāda pāṭhāilā

SYNONYMS

vāṇīnātha paṭṭanāyaka—Vāṇīnātha Paṭṭanāyaka; *prasāda*—*prasāda; ānilā*—brought in; *kāśī-miśra*—Kāśī Miśra; *aneka prasāda*—varieties of *prasāda; pāṭhāilā*—sent.

TRANSLATION

Not only did Svarūpa Dāmodara Gosvāmī bring prasāda, but Vāṇīnātha Paṭṭanāyaka, as well as Kāśī Miśra, sent large quantities.

TEXT 81

সব বৈষ্ণবে প্রভু বসাইলা সারি সারি।
আপনে পরিবেশে প্রভু লঞা জনা চারি ॥ ৮১ ॥

saba vaiṣṇave prabhu vasāilā sāri sāri
āpane pariveśe prabhu lañā janā cāri

SYNONYMS

saba vaiṣṇave—all the Vaiṣṇavas; *prabhu*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *sāri sāri*—in lines; *āpane*—personally; *pariveśe*—distributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *janā cāri*—four men.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasāda, assisted by four other men.

TEXT 82

মহাপ্রভুর শ্রীহস্তে অন্ন না আইসে।
একএক পাতে পঞ্চজনার ভক্ষ্য পরিবেশে ॥ ৮২ ॥

mahāprabhura śrī-haste alpa nā āise
eka eka pāte pañca-janāra bhakṣya pariveśe

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *śrī-haste*—in the transcendental hands; *alpa*—a small quantity; *nā āise*—did not come; *eka eka pāte*—on each and every plate; *pañca-janāra*—of five men; *bhakṣya*—eatables; *pariveśe*—He administered.

TRANSLATION

Śrī Caitanya Mahāprabhu was not accustomed to taking prasāda in small quantities. He therefore put on each plate what at least five men could eat.

TEXT 83

স্বরূপ কহে,—"প্রভু, বসি' করহ দর্শন।
আমি ইঁহা-সবা লঞা করি পরিবেশন ॥ ৮৩ ॥

svarūpa kahe,—"prabhu, vasi' karaha darśana
āmi iṅhā-sabā lañā kari pariveśana

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *prabhu*—my Lord; *vasi'*—sitting down; *karaha darśana*—watch; *āmi*—I; *iṅhā-sabā lañā*—with all these persons; *kari pariveśana*—shall administer.

TRANSLATION

Svarūpa Dāmodara Gosvāmī requested Śrī Caitanya Mahāprabhu, "Please sit down and watch. With these men to help me, I shall distribute the prasāda."

TEXT 84

স্বরূপ, জগদানন্দ, কাশীশ্বর, শঙ্কর।
চারিজন পরিবেশন করে নিরন্তর ॥ ৮৪ ॥

svarūpa, jagadānanda, kāśīśvara, śaṅkara
cāri-jana pariveśana kare nirantara

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Paṇḍita; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *cāri-jana*—four men; *pariveśana kare*—administer; *nirantara*—continuously.

TRANSLATION

The four men—Svarūpa, Jagadānanda, Kāśīśvara and Śaṅkara—distributed the prasāda continuously.

TEXT 85

প্রভু না খাইলে কেহ না করে ভোজন।
প্রভুরে সে দিনে কাশীমিশ্রের নিমন্ত্রণ॥ ৮৫॥

prabhu nā khāile keha nā kare bhojana
prabhure se dine kāśī-miśrera nimantraṇa

SYNONYMS

prabhu nā khāile—as long as the Lord does not eat; *keha nā kare bhojana*—no one would eat; *prabhure*—unto Śrī Caitanya Mahāprabhu; *se dine*—on that day; *kāśī-miśrera*—of Kāśī Miśra; *nimantraṇa*—the invitation.

TRANSLATION

All the devotees who sat down would not accept the prasāda as long as the Lord had not eaten. On that day, however, Kāśī Miśra had extended an invitation to the Lord.

TEXT 86

আপনে কাশীমিশ্র আইলা প্রসাদ লঞা।
প্রভুরে ভিক্ষা করাইলা আগ্রহ করিয়া॥ ৮৬॥

āpane kāśī-miśra āilā prasāda lañā
prabhure bhikṣā karāilā āgraha kariyā

SYNONYMS

āpane—personally; *kāśī-miśra*—Kāśī Miśra; *āilā*—came; *prasāda lañā*—taking *prasāda*; *prabhure*—to Śrī Caitanya Mahāprabhu; *bhikṣā karāilā*—delivered *prasāda* to eat; *āgraha kariyā*—with great attention.

TRANSLATION

Therefore Kāśī Miśra personally went there and delivered prasāda to Śrī Caitanya Mahāprabhu with great attention and made Him eat.

TEXT 87

পুরী-ভারতীর সঙ্গে প্রভু ভিক্ষা কৈলা।
সকল বৈষ্ণব তবে ভোজন করিলা॥ ৮৭॥

purī-bhāratīra saṅge prabhu bhikṣā kailā
sakala vaiṣṇava tabe bhojana karilā

SYNONYMS

purī-bhāratīra saṅge—with Paramānanda Purī and Brahmānanda Bhāratī; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā kailā*—honored the *prasāda; sakala vaiṣṇava*—all the Vaiṣṇavas; *tabe*—then; *bhojana karilā*—began to eat.

TRANSLATION

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Caitanya Mahāprabhu sat down and accepted the prasāda. When He began to eat, so did all the Vaiṣṇavas.

TEXT 88

আকণ্ঠ পূরাঞা সবায় করাইলা ভোজন।
দেহ' দেহ' বলি' প্রভু বলেন বচন ॥ ৮৮ ॥

ākaṇṭha pūrāñā sabāya karāilā bhojana
deha' deha' bali' prabhu balena vacana

SYNONYMS

ākaṇṭha pūrāñā—filling to the neck; *sabāya*—everyone; *karāilā bhojana*—He made to eat; *deha' deha'*—give them more, give them more; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *balena vacana*—talked.

TRANSLATION

Everyone was filled up to the neck because Śrī Caitanya Mahāprabhu kept telling the distributors, "Give them more! Give them more!"

TEXT 89

ভোজন করিয়া সবে কৈলা আচমন।
সবারে পরাইলা প্রভু মাল্য-চন্দন ॥ ৮৯ ॥

bhojana kariyā sabe kailā ācamana
sabāre parāilā prabhu mālya-candana

SYNONYMS

bhojana kariyā—after eating; *sabe*—all the devotees; *kailā*—performed; *ācamana*—washing of the mouth and hands; *sabāre*—all of them; *parāilā*—put on; *prabhu*—Śrī Caitanya Mahāprabhu; *mālya*—flower garland; *candana*—sandalwood pulp.

TRANSLATION

After all the devotees finished accepting prasāda and had washed their hands and mouths, Śrī Caitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

TEXT 90

প্রেমাবিষ্ট হঞা প্রভু করেন বর-দান।
শুনি' ভক্তগণের জুড়ায় মনস্কাম ॥ ৯০ ॥

premāviṣṭa hañā prabhu karena vara-dāna
śuni' bhakta-gaṇera juḍāya manaskāma

SYNONYMS

prema-āviṣṭa hañā—being overwhelmed by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vara-dāna*—offered a benediction; *śuni'*—hearing; *bhakta-gaṇera*—of the devotees; *juḍāya*—became fulfilled; *manaḥ-kāma*—the desires of the mind.

TRANSLATION

Overwhelmed with ecstatic love, Śrī Caitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

TEXTS 91-93

"হরিদাসের বিজয়োৎসব যে কৈল দর্শন।
যে ইহাঁ নৃত্য কৈল, যে কৈল কীর্তন ॥ ৯১ ॥
যে তাঁরে বালুকা দিতে করিল গমন।
তার মধ্যে মহোৎসবে যে কৈল ভোজন ॥ ৯২ ॥
অচিরে হইবে তা-সবার 'কৃষ্ণপ্রাপ্তি'।
হরিদাস-দরশনে হয় ঐছে 'শক্তি' ॥ ৯৩ ॥

"haridāsera vijayotsava ye kaila darśana
ye ihāṅ nṛtya kaila, ye kaila kīrtana

ye tāṅre vālukā dite karila gamana
tāra madhye mahotsave ye kaila bhojana

acire ha-ibe tā-sabāra 'kṛṣṇa-prāpti'
haridāsa-daraśane haya aiche 'śakti'

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *vijaya-utsava*—the festival of the passing away; *ye*—anyone who; *kaila darśana*—has seen; *ye*—anyone who; *ihāṅ*—here; *nṛtya kaila*—danced; *ye*—anyone who; *kaila kīrtana*—chanted; *ye*—anyone who; *tāṅre*—upon him; *vālukā dite*—to offer sand; *karila gamana*—came forward; *tāra madhye*—in that connection; *mahotsave*—in the festival; *ye*—anyone who; *kaila bhojana*—took *prasāda; acire*—very soon; *ha-ibe*—there will be; *tā-sabāra*—of all of them; *kṛṣṇa-prāpti*—attainment of Kṛṣṇa; *haridāsa-daraśane*—by seeing Haridāsa Ṭhākura; *haya*—there is; *aiche*—such; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu gave this benediction: "Anyone who has seen the festival of Śrī Haridāsa Ṭhākura's passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Ṭhākura and anyone who has joined this festival to partake of the prasāda will achieve the favor of Kṛṣṇa very soon. There is such wonderful power in seeing Haridāsa Ṭhākura.

TEXT 94

কৃপা করি' কৃষ্ণ মোরে দিয়াছিলা সঙ্গ ।
স্বতন্ত্র কৃষ্ণের ইচ্ছা,—কৈলা সঙ্গ-ভঙ্গ ॥ ৯৪ ॥

kṛpā kari' kṛṣṇa more diyāchilā saṅga
svatantra kṛṣṇera icchā,——kailā saṅga-bhaṅga

SYNONYMS

kṛpā kari'—being merciful; *kṛṣṇa*—Lord Kṛṣṇa; *more*—unto Me; *diyāchilā saṅga*—gave the association; *svatantra*—independent; *kṛṣṇera*—of Lord Kṛṣṇa; *icchā*—desire; *kailā saṅga-bhaṅga*—He has broken My association.

TRANSLATION

"Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has now broken that association.

TEXT 95

হরিদাসের ইচ্ছা যবে হইল চলিতে ।
আমার শকতি তাঁরে নারিল রাখিতে ॥ ৯৫ ॥

haridāsera icchā yabe ha-ila calite
āmāra śakati ṭāṅre nārila rākhite

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *icchā*—the desire; *yabe*—when; *ha-ila*—was; *calite*—to go away; *āmāra śakati*—My strength; *ṭāṅre*—him; *nārila rākhite*—could not keep.

TRANSLATION

"When Haridāsa Ṭhākura wanted to leave this material world, it was not within My power to detain him.

TEXT 96

ইচ্ছামাত্রে কৈলা নিজপ্রাণ নিষ্ক্রামণ।
পূর্বে যেন শুনিয়াছি ভীষ্মের মরণ ॥ ৯৬ ॥

icchā-mātre kailā nija-prāṇa niṣkrāmaṇa
pūrve yena śuniyāchi bhīṣmera maraṇa

SYNONYMS

icchā-mātre—just by desire; *kailā*—performed; *nija-prāṇa*—of his life; *niṣkrāmaṇa*—going away; *pūrve*—formerly; *yena*—as; *śuniyāchi*—we have heard; *bhīṣmera maraṇa*—the death of Bhīṣmadeva.

TRANSLATION

"Simply by his will, Haridāsa Ṭhākura could give up his life and go away, exactly like Bhīṣma, who previously died simply by his own desire, as we have heard from śāstra.

TEXT 97

হরিদাস আছিল পৃথিবীর 'শিরোমণি'।
তাহা বিনা রত্ন-শূন্যা হইল মেদিনী ॥ ৯৭ ॥

haridāsa āchila pṛthivīra 'śiromaṇi'
tāhā vinā ratna-śūnyā ha-ila medinī

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *āchila*—was; *pṛthivīra*—of this world; *śiromaṇi*—the crown jewel; *tāhā vinā*—without him; *ratna-śūnyā*—without the valuable jewel; *ha-ila*—becomes; *medinī*—this world.

TRANSLATION

"Haridāsa Ṭhākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel."

TEXT 98

'জয় জয় হরিদাস' বলি' কর হরিধ্বনি"।
এত বলি' মহাপ্রভু নাচেন আপনি॥ ৯৮॥

'jaya jaya haridāsa' bali' kara hari-dhvani"
eta bali' mahāprabhu nācena āpani

SYNONYMS

jaya jaya—all glories; *haridāsa*—to Haridāsa Ṭhākura; *bali'*—saying; *kara hari-dhvani*—chant the holy name of the Lord; *eta bali'*—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācena*—dances; *āpani*—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu then told everyone, "Say 'All glories to Haridāsa Ṭhākura!' and chant the holy name of Hari." Saying this, He personally began to dance.

TEXT 99

সবে গায়,—"জয় জয় জয় হরিদাস।
নামের মহিমা যেঁহ করিলা প্রকাশ॥" ৯৯॥

sabe gāya,—"jaya jaya jaya haridāsa
nāmera mahimā yeṅha karilā prakāśa"

SYNONYMS

sabe gāya—everyone chanted; *jaya jaya jaya*—all glories; *haridāsa*—to Haridāsa Ṭhākura; *nāmera mahimā*—the glories of chanting the holy name; *yeṅha*—who; *karilā prakāśa*—revealed.

TRANSLATION

Everyone began to chant, "All glories to Haridāsa Ṭhākura, who revealed the importance of chanting the holy name of the Lord!"

TEXT 100

তবে মহাপ্রভু সব ভক্তে বিদায় দিলা।
হর্ষ-বিষাদে প্রভু বিশ্রাম করিলা॥ ১০০॥

tabe mahāprabhu saba bhakte vidāya dilā
harṣa-viṣāde prabhu viśrāma karilā

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba bhakte*—to all the devotees; *vidāya dilā*—bade farewell; *harṣa-viṣāde*—in mixed happiness and distress; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karilā*—took His rest.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu bid farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

TEXT 101

এই ত' কহিলুঁ হরিদাসের বিজয়।
যাহার শ্রবণে কৃষ্ণে দৃঢ়ভক্তি হয়॥ ১০১॥

ei ta' kahiluṅ haridāsera vijaya
yāhāra śravaṇe kṛṣṇe dṛḍha-bhakti haya

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have spoken; *haridāsera*—of Haridāsa Ṭhākura; *vijaya*—victory; *yāhāra śravaṇe*—by hearing which; *kṛṣṇe*—unto Lord Kṛṣṇa; *dṛḍha-bhakti*—firm devotional service; *haya*—becomes.

TRANSLATION

Thus I have spoken about the victorious passing away of Haridāsa Ṭhākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

PURPORT

At Puruṣottama-kṣetra, or Jagannātha Purī, there is a temple of Ṭoṭā-gopīnātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura still existing. Every year on the date of Ananta-caturdaśī there is a festival to commemorate the passing away of Haridāsa Ṭhākura. At the same place, three Deities

of Nityānanda, Kṛṣṇa Caitanya and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrāpāḍā in the province of Orissa contributed funds to establish these Deities in the temple. The management of the temple was under the Ṭoṭā-gopīnātha *gosvāmīs*.

This temple was later sold to someone else, and this party is now maintaining the *sevā-pūjā* of the temple. Near this temple and the tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house, called Bhakti-kuṭī. In the Bengali year 1329, Puruṣottama-maṭha, a branch of the Gauḍīya Maṭha, was established there. In the *Bhakti-ratnākara* it is stated:

śrīnivāsa śīghra samudrera kūle gelā
haridāsa-ṭhākurera samādhi dekhilā

bhūmite paḍiyā kailā praṇati vistara
bhāgavata-gaṇa śrī-samādhi-sannidhāne
śrīnivāse sthira kailā sasneha-vacane

punaḥ śrīnivāsa śrī-samādhi praṇamiyā
ye vilāpa kailā, tā śunile drave hiyā

"Śrīnivāsa Ṭhākura quickly ran to the seashore. When he saw the tomb of Haridāsa Ṭhākura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Śrīnivāsa again offered his obeisances to the tomb. Hearing of the separation that Śrīnivāsa expressed in his lamentation at the tomb of Haridāsa Ṭhākura makes one's heart melt."

TEXT 102

চৈতন্যের ভক্তবাৎসল্য ইহাতেই জানি।
ভক্তবাঞ্ছা পূর্ণ কৈলা ন্যাসি-শিরোমণি॥ ১০২॥

caitanyera bhakta-vātsalya ihātei jāni
bhakta-vāñchā pūrṇa kailā nyāsi-śiromaṇi

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for His devotees; *ihātei*—from this; *jāni*—one can understand; *bhakta-vāñchā*—the desire of the devotee; *pūrṇa kailā*—fully satisfied; *nyāsi-śiromaṇi*—the crown jewel of the *sannyāsīs*, Śrī Caitanya Mahāprabhu.

TRANSLATION

From the incident of Haridāsa Ṭhākura's passing away and the great care Śrī Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Ṭhākura.

TEXT 103

শেষকালে দিলা তাঁরে দর্শন-স্পর্শন।
তাঁরে কোলে করি' কৈলা আপনে নর্তন ॥ ১০৩ ॥

śeṣa-kāle dilā tāṅre darśana-sparśana
tāṅre kole kari' kailā āpane nartana

SYNONYMS

śeṣa-kāle—at the last stage of his life; *dilā*—gave; *tāṅre*—to Haridāsa Ṭhākura; *darśana-sparśana*—interview and touching; *tāṅre*—him; *kole kari'*—taking on the lap; *kailā*—performed; *āpane*—personally; *nartana*—dancing.

TRANSLATION

At the last stage of Haridāsa Ṭhākura's life, Śrī Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Ṭhākura Haridāsa on His lap and personally danced with it.

TEXT 104

আপনে শ্রীহস্তে কৃপায় তাঁরে বালু দিলা।
আপনে প্রসাদ মাগি' মহোৎসব কৈলা ॥ ১০৪ ॥

āpane śrī-haste kṛpāya tāṅre vālu dilā
āpane prasāda māgi' mahotsava kailā

SYNONYMS

āpane—personally; *śrī-haste*—with His transcendental hands; *kṛpāya*—out of His causeless mercy; *tāṅre*—him; *vālu dilā*—covered with sand; *āpane*—personally; *prasāda māgi'*—begging *prasāda; mahotsava kailā*—performed a great festival.

TRANSLATION

Out of His causeless mercy He personally covered the body of Haridāsa Ṭhākura with sand and personally begged alms from the shopkeepers. Then

He conducted a great festival to celebrate the passing away of Haridāsa Ṭhākura.

TEXT 105

মহাভাগবত হরিদাস—পরম-বিদ্বান্।
এ সৌভাগ্য লাগি' আগে করিলা প্রয়াণ ॥ ১০৫ ॥

mahā-bhāgavata haridāsa——parama-vidvān
e saubhāgya lāgi' āge karilā prayāṇa

SYNONYMS

mahā-bhāgavata—great devotee; *haridāsa*—Haridāsa Ṭhākura; *parama-vidvān*—the most learned; *e saubhāgya lāgi'*—because of his great fortune; *āge*—first; *karilā prayāṇa*—he passed away.

TRANSLATION

Haridāsa Ṭhākura was not only the topmost devotee of the Lord, but also a great and learned scholar. It was his great fortune that he passed away before Śrī Caitanya Mahāprabhu.

PURPORT

Haridāsa Ṭhākura is mentioned here as the most learned scholar, *parama-vidvān*. Actually, the most important science to know is the science of getting out of the clutches of material existence. Anyone who knows this science must be considered the greatest learned person. Anyone who knows the temporary situation of this material world and is expert in achieving a permanent situation in the spiritual world, who knows that the Supreme Personality of Godhead is beyond the jurisdiction of our experimental knowledge, is understood to be the most learned scholar. Haridāsa Ṭhākura knew this science perfectly. Therefore, he is described in this connection as *parama-vidvān*. He personally preached the importance of chanting the Hare Kṛṣṇa *mahā-mantra,* which is approved by the revealed scriptures. As stated in the *Śrīmad-Bhāgavatam* (7.5.24):

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

There are nine different processes of devotional service to Kṛṣṇa, the most important being *śravaṇaṁ kīrtanam*—hearing and chanting. Haridāsa Ṭhākura knew this

science very well, and he can therefore be called, technically, *sarva-śāstrādhītī*. Anyone who has learned the essence of all the Vedic scripture is to be known as a first-class educated person, with full knowledge of all *śāstra*.

TEXT 106

চৈতন্যচরিত্র এই অমৃতের সিন্ধু।
কর্ণ-মন তৃপ্ত করে যার এক বিন্দু॥ ১০৬॥

caitanya-caritra ei amṛtera sindhu
karṇa-mana tṛpta kare yāra eka bindu

SYNONYMS

caitanya-caritra—the life and characteristics of Śrī Caitanya Mahāprabhu; *ei*—this; *amṛtera sindhu*—the ocean of nectar; *karṇa*—ear; *mana*—mind; *tṛpta kare*—pleases; *yāra*—of which; *eka*—one; *bindu*—drop.

TRANSLATION

The life and characteristics of Śrī Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

TEXT 107

ভবসিন্ধু তরিবারে আছে যার চিত্ত।
শ্রদ্ধা করি' শুন সেই চৈতন্যচরিত্র॥ ১০৭॥

bhava-sindhu taribāre āche yāra citta
śraddhā kari' śuna sei caitanya-caritra

SYNONYMS

bhava-sindhu—the ocean of material existence; *taribāre*—to cross over; *āche*—is; *yāra*—whose; *citta*—desire; *śraddhā kari'*—with faith and love; *śuna*—hear; *sei*—that; *caitanya-caritra*—life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Caitanya Mahāprabhu.

TEXT 108

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১০৮॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇdāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.*

CHAPTER 12

The Loving Dealings Between Lord Śrī Caitanya Mahāprabhu and Jagadānanda Paṇḍita

A summary of the Twelfth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. This chapter discusses the transformations of ecstatic love that Śrī Caitanya Mahāprabhu exhibited day and night. The devotees from Bengal again journeyed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu. As usual, the leader was Śivānanda Sena, who traveled with his wife and children. Because arrangements were delayed en route and Lord Nityānanda did not have a suitable place to reside, He became somewhat disturbed. Thus He became very angry with Śivānanda Sena, who was in charge of the affairs of the party, and kicked him in loving anger. Śivānanda Sena felt highly favored to have been kicked by Nityānanda Prabhu, but his nephew Śrīkānta Sena became upset and therefore left their company. He met Śrī Caitanya Mahāprabhu at Jagannātha Purī before the rest of the party arrived.

That year a devotee named Parameśvara dāsa Modaka also went with his family to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The devotees often invited Śrī Caitanya Mahāprabhu to eat with them. When the Lord bade them all farewell, He talked very pleasingly with them. The year before, Jagadānanda Paṇḍita had been sent to Śacīmātā with *prasāda* and cloth. This year he returned to Purī with a big pot of floral-scented oil to massage the Lord's head. The Lord, however, would not accept the oil, and because of His refusal, Jagadānanda Paṇḍita broke the pot in front of Him and began to fast. The Lord tried to pacify him and asked Jagadānanda Paṇḍita to cook for Him. Jagadānanda Paṇḍita became so pleased when Śrī Caitanya Mahāprabhu accepted his cooking that he broke his fast.

TEXT 1

শ্রূয়তাং শ্রূয়তাং নিত্যং গীয়তাং গীয়তাং মুদা।
চিন্ত্যতাং চিন্ত্যতাং ভক্তাশ্চৈতন্যচরিতামৃতম্ ॥ ১ ॥

śrūyatāṁ śrūyatāṁ nityaṁ
gīyatāṁ gīyatāṁ mudā

cintyatāṁ cintyatāṁ bhaktāś
caitanya-caritāmṛtam

SYNONYMS

śrūyatām—let it be heard; *śrūyatām*—let it be heard; *nityam*—always; *gīyatām*—let it be chanted; *gīyatām*—let it be chanted; *mudā*—with great happiness; *cintyatām*—let it be meditated upon; *cintyatām*—let it be meditated upon; *bhaktāḥ*—O devotees; *caitanya-caritāmṛtam*—the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu be always heard, chanted and meditated upon with great happiness.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় দয়াময়।
জয় জয় নিত্যানন্দ কৃপাসিন্ধু জয়॥ ২॥

jaya jaya śrī-caitanya jaya dayāmaya
jaya jaya nityānanda kṛpā-sindhu jaya

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *dayā-maya*—all-merciful; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya*—all glories.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

TEXT 3

জয়াদ্বৈতচন্দ্র জয় করুণা-সাগর।
জয় গৌরভক্তগণ কৃপা-পূর্ণান্তর॥ ৩॥

jayādvaita-candra jaya karuṇā-sāgara
jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara

SYNONYMS

jaya—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *karuṇā-sāgara*—the ocean of mercy; *jaya*—all glories; *gaura-bhakta-gaṇa*—to the devo-

tees of Śrī Caitanya Mahāprabhu; *kṛpā-pūrṇa-antara*—whose hearts are always filled with mercy.

TRANSLATION

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

TEXT 4

অতঃপর মহাপ্রভুর বিষণ্ণ-অন্তর।
কৃষ্ণের বিয়োগ-দশা স্ফুরে নিরন্তর ॥ ৪ ॥

ataḥpara mahāprabhura viṣaṇṇa-antara
kṛṣṇera viyoga-daśā sphure nirantara

SYNONYMS

ataḥpara—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *viṣaṇṇa-antara*—morose mind; *kṛṣṇera*—of Kṛṣṇa; *viyoga-daśā*—feeling of separation; *sphure*—manifests; *nirantara*—continuously.

TRANSLATION

The mind of Śrī Caitanya Mahāprabhu was always morose because of a continuously manifested feeling of separation from Kṛṣṇa.

TEXT 5

'হাহা কৃষ্ণ প্রাণনাথ ব্রজেন্দ্রনন্দন!
কাহাঁ যাঙ কাহাঁ পাঙ, মুরলীবদন!' ৫ ॥

'hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!
kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana!'

SYNONYMS

hāhā—O; *kṛṣṇa*—My dear Kṛṣṇa; *prāṇa-nātha*—My life and soul; *vrajendra-nandana*—the son of Mahārāja Nanda; *kāhāṅ yāṅa*—where shall I go; *kāhāṅ pāṅa*—where shall I get; *muralī*—flute; *vadana*—mouth.

TRANSLATION

The Lord would cry, "O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!"

TEXT 6

রাত্রি-দিন এই দশা স্বস্তি নাহি মনে।
কষ্টে রাত্রি গোঙায় স্বরূপ-রামানন্দ-সনে ॥ ৬ ॥

rātri-dina ei daśā svasti nāhi mane
kaṣṭe rātri goṅāya svarūpa-rāmānanda-sane

SYNONYMS

rātri-dina—day and night; *ei daśā*—this situation; *svasti nāhi mane*—no peace of mind; *kaṣṭe*—with great difficulty; *rātri goṅāya*—passes the night; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

This was His situation day and night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 7

এথা গৌড়দেশে প্রভুর যত ভক্তগণ।
প্রভু দেখিবারে সবে করিলা গমন ॥ ৭ ॥

ethā gauḍa-deśe prabhura yata bhakta-gaṇa
prabhu dekhibāre sabe karilā gamana

SYNONYMS

ethā—on the other hand; *gauḍa-deśe*—in Bengal; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *bhakta-gaṇa*—devotees; *prabhu dekhibāre*—to see Śrī Caitanya Mahāprabhu; *sabe*—all; *karilā gamana*—went.

TRANSLATION

Meanwhile, all the devotees journeyed from their homes in Bengal to see Śrī Caitanya Mahāprabhu.

TEXT 8

শিবানন্দ-সেন আর আচার্য-গোসাঞি।
নবদ্বীপে সব ভক্ত হৈলা এক ঠাঞি ॥ ৮ ॥

śivānanda-sena āra ācārya-gosāñi
navadvīpe saba bhakta hailā eka ṭhāñi

SYNONYMS

śivānanda-sena—Śivānanda Sena; *āra*—and; *ācārya-gosāñi*—Advaita Ācārya; *navadvīpe*—at Navadvīpa; *saba bhakta*—all devotees; *hailā*—became; *eka ṭhāñi*—assembled in one place.

TRANSLATION

Headed by Śivānanda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvīpa.

TEXT 9

কুলীনগ্রামবাসী আর যত খণ্ডবাসী।
একত্র মিলিলা সব নবদ্বীপে আসি' ॥ ৯ ॥

kulīna-grāma-vāsī āra yata khaṇḍa-vāsī
ekatra mililā saba navadvīpe āsi'

SYNONYMS

kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; *āra*—as well as; *yata*—all; *khaṇḍa-vāsī*—the inhabitants of Khaṇḍa; *ekatra*—at one place; *mililā*—met; *saba*—all of them; *navadvīpe āsi'*—coming to Navadvīpa.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa village also assembled at Navadvīpa.

TEXT 10

নিত্যানন্দ-প্রভুরে যদ্যপি আজ্ঞা নাই।
তথাপি দেখিতে চলেন চৈতন্য-গোসাঞি ॥ ১০ ॥

nityānanda-prabhure yadyapi ājñā nāi
tathāpi dekhite calena caitanya-gosāñi

SYNONYMS

nityānanda-prabhure—unto Lord Nityānanda; *yadyapi*—although; *ājñā nāi*—there was no order; *tathāpi*—still; *dekhite*—to see; *calena*—He went; *caitanya-gosāñi*—Lord Caitanya.

TRANSLATION

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Purī. That year, however, He went with the rest of the party to see the Lord.

TEXT 11

শ্রীবাসাদি চারি ভাই, সঙ্গেতে মালিনী।
আচার্যরত্নের সঙ্গে তাঁহার গৃহিণী॥ ১১॥

śrīvāsādi cāri bhāi, saṅgete mālinī
ācāryaratnera saṅge tāṅhāra gṛhiṇī

SYNONYMS

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; *cāri bhāi*—four brothers; *saṅgete mālinī*—accompanied by his wife, Mālinī; *ācāryaratnera saṅge*—and with Ācāryaratna; *tāṅhāra gṛhiṇī*—his wife.

TRANSLATION

Śrīvāsa Ṭhākura was also there with his three brothers and his wife, Mālinī. Ācāryaratna was similarly accompanied by his wife.

TEXT 12

শিবানন্দ-পত্নী চলে তিন-পুত্র লঞা।
রাঘব-পণ্ডিত চলে ঝালি সাজাঞা॥ ১২॥

śivānanda-patnī cale tina-putra lañā
rāghava-paṇḍita cale jhāli sājāñā

SYNONYMS

śivānanda-patnī—the wife of Śivānanda; *cale*—was going; *tina-putra lañā*—accompanied by her three sons; *rāghava-paṇḍita cale*—Rāghava Paṇḍita was going; *jhāli sājāñā*—carrying his bags.

TRANSLATION

The wife of Śivānanda Sena also came, along with their three sons. Rāghava Paṇḍita joined them, carrying his famous bags of food.

TEXT 13

দত্ত, গুপ্ত, বিদ্যানিধি, আর যত জন।
দুই-তিন শত ভক্ত করিলা গমন ॥ ১৩ ॥

datta, gupta, vidyānidhi, āra yata jana
dui-tina śata bhakta karilā gamana

SYNONYMS

datta—Vāsudeva Datta; *gupta*—Murāri Gupta; *vidyānidhi*—Vidyānidhi; *āra*—and; *yata jana*—all persons; *dui-tina śata*—two hundred to three hundred; *bhakta*—devotees; *karilā gamana*—went.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other devotees went to see Śrī Caitanya Mahāprabhu. All together, they numbered two or three hundred.

TEXT 14

শচীমাতা দেখি' সবে তাঁর আজ্ঞা লঞা।
আনন্দে চলিলা কৃষ্ণকীর্তন করিয়া ॥ ১৪ ॥

śacīmātā dekhi' sabe tāṅra ājñā lañā
ānande calilā kṛṣṇa-kīrtana kariyā

SYNONYMS

śacī-mātā dekhi'—seeing Śacīmātā; *sabe*—all of them; *tāṅra ājñā lañā*—taking her permission; *ānande*—with great jubilation; *calilā*—they proceeded; *kṛṣṇa-kīrtana kariyā*—performing congregational chanting.

TRANSLATION

The devotees first saw Śacīmātā and took her permission. Then, in great happiness, they started for Jagannātha Purī, congregationally chanting the holy name of the Lord.

TEXT 15

শিবানন্দ-সেন করে ঘাটী-সমাধান।
সবারে পালন করি' সুখে লঞা যান ॥ ১৫ ॥

śivānanda-sena kare ghāṭī-samādhāna
sabāre pālana kari' sukhe lañā yāna

SYNONYMS

śivānanda-sena—Śivānanda Sena; *kare*—does; *ghāṭī-samādhāna*—management of payment of tolls; *sabāre pālana kari'*—maintaining everyone; *sukhe*—in happiness; *lañā*—taking; *yāna*—goes.

TRANSLATION

Śivānanda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

PURPORT

Ghāṭī refers to the different toll booths used by the Zamindars to collect taxes in each state. Generally, this tax was collected to maintain the roads governed by the various Zamindars. Since the devotees from Bengal were going to Jagannātha Purī, they had to pass through many such toll booths. Śivānanda Sena was in charge of paying the tolls.

TEXT 16

সবার সব কার্য করেন, দেন বাসস্থান।
শিবানন্দ জানে উড়িয়া-পথের সন্ধান ॥ ১৬ ॥

sabāra saba kārya karena, dena vāsa-sthāna
śivānanda jāne uḍiyā-pathera sandhāna

SYNONYMS

sabāra—of everyone; *saba*—all; *kārya*—business; *karena*—performs; *dena*—gives; *vāsa-sthāna*—place of residence; *śivānanda*—Śivānanda Sena; *jāne*—knows; *uḍiyā-pathera*—of the path going to Orissa; *sandhāna*—junctions.

TRANSLATION

Śivānanda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

TEXT 17

একদিন সব লোক ঘাটিয়ালে রাখিলা।
সবা ছাড়াঞা শিবানন্দ একেলা রহিলা ॥ ১৭ ॥

eka-dina saba loka ghāṭiyāle rākhilā
sabā chāḍāñā śivānanda ekalā rahilā

SYNONYMS

eka-dina—one day; *saba loka*—all the members of the party; *ghāṭiyāle rākhilā*—were checked by the toll collector; *sabā*—all of them; *chāḍāñā*—causing to be let go; *śivānanda*—Śivānanda Sena; *ekalā rahilā*—remained alone.

TRANSLATION

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes.

TEXT 18

সবে গিয়া রহিলা গ্রাম-ভিতর বৃক্ষতলে ।
শিবানন্দ বিনা বাসস্থান নাহি মিলে ॥ ১৮ ॥

sabe giyā rahilā grāma-bhitara vṛkṣa-tale
śivānanda vinā vāsa-sthāna nāhi mile

SYNONYMS

sabe—all of them; *giyā*—going; *rahilā*—remained; *grāma-bhitara*—inside a village; *vṛkṣa-tale*—under a tree; *śivānanda vinā*—without Śivānanda Sena; *vāsa-sthāna*—residential quarters; *nāhi mile*—no one could get.

TRANSLATION

The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters.

TEXT 19

নিত্যানন্দপ্রভু ভোখে ব্যাকুল হঞা ।
শিবানন্দে গালি পাড়ে বাসা না পাঞা ॥ ১৯ ॥

nityānanda-prabhu bhokhe vyākula hañā
śivānanda gāli pāḍe vāsā nā pāñā

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; *bhokhe*—became very hungry; *vyākula hañā*—being disturbed; *śivānanda gāli pāḍe*—was calling Śivānanda ill names; *vāsā nā pāñā*—not getting residential quarters.

TRANSLATION

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

TEXT 20

'তিন পুত্র মরুক শিবার, এখন না আইল ।
ভোখে মরি' গেনু, মোরে বাসা না দেওয়াইল' ॥২০॥

'tina putra maruka śivāra, ekhana nā āila
bhokhe mari' genu, more vāsā nā deoyāila'

SYNONYMS

tina putra—three sons; *maruka*—let them die; *śivāra*—of Śivānanda Sena; *ekhana*—here; *nā āila*—he does not come; *bhokhe mari' genu*—I am dying from hunger; *more*—for Me; *vāsā*—residential place; *nā deoyāila*—he did not arrange.

TRANSLATION

"Śivānanda Sena has not arranged for My residence," He complained, "and I am so hungry I could die. Because he has not come, I curse his three sons to die."

TEXT 21

শুনি' শিবানন্দের পত্নী কান্দিতে লাগিলা ।
হেনকালে শিবানন্দ ঘাটী হৈতে আইলা ॥ ২১ ॥

śuni' śivānandera patnī kāndite lāgilā
hena-kāle śivānanda ghāṭī haite āilā

SYNONYMS

śuni'—hearing; *śivānandera*—of Śivānanda Sena; *patnī*—the wife; *kāndite lāgilā*—began to cry; *hena-kāle*—at this time; *śivānanda*—Śivānanda Sena; *ghāṭī haite*—from the toll station; *āilā*—came.

TRANSLATION

Hearing this curse, Śivānanda Sena's wife began to cry. Just then, Śivānanda returned from the toll station.

TEXT 22

শিবানন্দের পত্নী তাঁরে কহেন কান্দিয়া।
'পুত্রে শাপ দিছেন গোসাঞি বাসা না পাঞা' ॥২২॥

śivānandera patnī tāṅre kahena kāndiyā
'putre śāpa dichena gosāñi vāsā nā pāñā'

SYNONYMS

śivānandera—of Śivānanda Sena; *patnī*—the wife; *tāṅre*—unto him; *kahena*—says; *kāndiyā*—crying; *putre*—on our sons; *śāpa*—curse; *dichena*—awarded; *gosāñi*—Nityānanda Prabhu; *vāsā nā pāñā*—not getting His residential quarters.

TRANSLATION

Crying, his wife informed him, "Lord Nityānanda has cursed our sons to die because His quarters have not been provided."

TEXT 23

তেঁহো কহে,—"বাউলি, কেনে মরিস্ কান্দিয়া?
মরুক আমার তিন পুত্র তাঁর বালাই লঞা ॥" ২৩ ॥

teṅho kahe,—"bāuli, kene maris kāndiyā?
maruka āmāra tina putra tāṅra bālāi lañā"

SYNONYMS

teṅho kahe—he said; *bāuli*—crazy woman; *kene*—why; *maris*—are you dying; *kāndiyā*—crying; *maruka*—let die; *āmāra*—my; *tina*—three; *putra*—sons; *tāṅra*—His; *bālāi*—inconveniences; *lañā*—taking.

TRANSLATION

Śivānanda Sena replied, "You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu."

TEXT 24

এত বলি' প্রভু-পাশে গেলা শিবানন্দ।
উঠি' তাঁরে লাথি মাইলা প্রভু নিত্যানন্দ ॥ ২৪ ॥

eta bali' prabhu-pāśe gelā śivānanda
uṭhi' tāṅre lāthi mailā prabhu nityānanda

SYNONYMS

eta bali'—saying this; *prabhu-pāśe*—to Nityānanda Prabhu; *gelā*—went; *śivānanda*—Śivānanda Sena; *uṭhi'*—standing up; *tāṅre*—him; *lāthi māilā*—kicked; *prabhu*—the Lord; *nityānanda*—Nityānanda.

TRANSLATION

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

TEXT 25

আনন্দিত হৈলা শিবাই পাদপ্রহার পাঞা।
শীঘ্র বাসা-ঘর কৈলা গৌড়-ঘরে গিয়া॥ ২৫॥

ānandita hailā śivāi pāda-prahāra pāñā
śīghra vāsā-ghara kailā gauḍa-ghare giyā

SYNONYMS

ānandita hailā—became very pleased; *śivāi*—Śivānanda Sena; *pāda-prahāra pāñā*—being kicked; *śighra*—very soon; *vāsā-ghara*—residential place; *kailā*—arranged; *gauḍa-ghare*—to a milkman's house; *giyā*—going.

TRANSLATION

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman's house to be the Lord's residence.

TEXT 26

চরণে ধরিয়া প্রভুরে বাসায় লঞা গেলা।
বাসা দিয়া হৃষ্ট হঞা কহিতে লাগিলা॥ ২৬॥

caraṇe dhariyā prabhure vāsāya lañā gelā
vāsā diyā hṛṣṭa hañā kahite lāgilā

SYNONYMS

caraṇe—the feet; *dhariyā*—catching; *prabhure*—Lord Nityānanda Prabhu; *vāsāya*—to His residence; *lañā*—taking; *gelā*—went; *vāsā diyā*—after giving His residential quarters; *hṛṣṭa hañā*—being very pleased; *kahite lāgilā*—began to speak.

TRANSLATION

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

TEXT 27

"আজি মোরে ভৃত্য করি' অঙ্গীকার কৈলা।
যেমন অপরাধ ভৃত্যের, যোগ্য ফল দিলা॥ ২৭॥

"āji more bhṛtya kari' aṅgīkāra kailā
yemana aparādha bhṛtyera, yogya phala dilā

SYNONYMS

āji—today; *more*—me; *bhṛtya*—servant; *kari'*—as; *aṅgīkāra*—acceptance; *kailā*—You have done; *yemana*—as; *aparādha*—offense; *bhṛtyera*—of the servant; *yogya*—proper; *phala*—result; *dilā*—You have given.

TRANSLATION

"Today You have accepted me as Your servant and have properly punished me for my offense.

TEXT 28

'শাস্তি'-ছলে কৃপা কর,—এ তোমার 'করুণা'।
ত্রিজগতে তোমার চরিত্র বুঝে কোন্ জনা?॥ ২৮॥

'śāsti'-chale kṛpā kara,—e tomāra 'karuṇā'
trijagate tomāra caritra bujhe kon janā?

SYNONYMS

śāsti-chale—on the pretext of chastisement; *kṛpā kara*—You bestow mercy; *e*—this; *tomāra karuṇā*—Your causeless mercy; *tri-jagate*—within the three worlds; *tomāra*—Your; *caritra*—character; *bujhe*—understands; *kon janā*—what person.

TRANSLATION

"My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

TEXT 29

ব্রহ্মার দুর্লভ তোমার শ্রীচরণ-রেণু।
হেন চরণ-স্পর্শ পাইল মোর অধম তনু ॥ ২৯ ॥

brahmāra durlabha tomāra śrī-caraṇa-reṇu
hena caraṇa-sparśa pāila mora adhama tanu

SYNONYMS

brahmāra—by Lord Brahmā; *durlabha*—almost unattainable; *tomāra*—Your; *śrī-caraṇa-reṇu*—dust of the lotus feet; *hena*—such; *caraṇa-sparśa*—touch of the lotus feet; *pāila*—got; *mora*—my; *adhama*—most fallen; *tanu*—body.

TRANSLATION

"The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

TEXT 30

আজি মোর সফল হৈল জন্ম, কুল, কর্ম।
আজি পাইনু কৃষ্ণভক্তি, অর্থ, কাম, ধর্ম ॥" ৩০ ॥

āji mora saphala haila janma, kula, karma
āji pāinu kṛṣṇa-bhakti, artha, kāma, dharma"

SYNONYMS

āji—today; *mora*—my; *sa-phala*—successful; *haila*—became; *janma*—birth; *kula*—family; *karma*—activities; *āji*—today; *pāinu*—I have gotten; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *artha*—economic development; *kāma*—satisfaction of the senses; *dharma*—religion.

TRANSLATION

"Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa."

TEXT 31

শুনি' নিত্যানন্দপ্রভুর আনন্দিত মন।
উঠি' শিবানন্দে কৈলা প্রেম-আলিঙ্গন ॥ ৩১ ॥

śuni' nityānanda-prabhura ānandita mana
uṭhi' śivānande kailā prema-āliṅgana

SYNONYMS

śuni'—hearing; *nityānanda-prabhura*—of Lord Nityānanda; *ānandita*—very pleased; *mana*—mind; *uṭhi'*—standing up; *śivānande*—unto Śivānanda Sena; *kailā*—performed; *prema*—in love; *āliṅgana*—embracing.

TRANSLATION

When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

TEXT 32

আনন্দিত শিবানন্দ করে সমাধান।
আচার্যাদি-বৈষ্ণবেরে দিলা বাসাস্থান ॥ ৩২ ॥

ānandita śivānanda kare samādhāna
ācāryādi-vaiṣṇavere dilā vāsā-sthāna

SYNONYMS

ānandita—pleased; *śivānanda*—Śivānanda Sena; *kare samādhāna*—began to arrange things; *ācārya-ādi-vaiṣṇavere*—unto all the Vaiṣṇavas, headed by Advaita Ācārya; *dilā*—gave; *vāsā-sthāna*—residential places.

TRANSLATION

Being very pleased by Nityānanda Prabhu's behavior, Śivānanda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Ācārya.

TEXT 33

নিত্যানন্দপ্রভুর সব চরিত্র—'বিপরীত'।
ক্রুদ্ধ হঞা লাথি মারি' করে তার হিত ॥ ৩৩ ॥

nityānanda-prabhura saba caritra—*'viparīta'*
kruddha hañā lāthi māri' kare tāra hita

SYNONYMS

nityānanda-prabhura—of Lord Śrī Nityānanda Prabhu; *saba caritra*—all characteristics; *viparīta*—contradictory; *kruddha hañā*—becoming angry; *lāthi māri'*—kicking; *kare*—performs; *tāra hita*—his benefit.

TRANSLATION

One of Śrī Nityānanda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

TEXT 34

শিবানন্দের ভাগিনা,—শ্রীকান্ত-সেন নাম ।
মামার অগোচরে কহে করি' অভিমান ॥ ৩৪ ॥

śivānandera bhāginā,——śrīkānta-sena nāma
māmāra agocare kahe kari' abhimāna

SYNONYMS

śivānandera—of Śivānanda Sena; *bhāginā*—the sister's son; *śrīkānta-sena nāma*—named Śrīkānta Sena; *māmāra*—of his maternal uncle; *agocare*—in the absence of; *kahe*—said; *kari' abhimāna*—with an offended state of mind.

TRANSLATION

Śivānanda Sena's nephew, Śrīkānta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

TEXT 35

"চৈতন্যের পারিষদ মোর মাতুলের খ্যাতি ।
'ঠাকুরালী' করেন গোসাঞি, তাঁরে মারে লাথি" ॥

"caitanyera pāriṣada mora mātulera khyāti
'ṭhākurālī' karena gosāñi, tāṅre māre lāthi"

SYNONYMS

caitanyera pāriṣada—associate of Śrī Caitanya Mahāprabhu; *mora*—my; *mātulera*—of the maternal uncle; *khyāti*—reputation; *ṭhākurālī*—superiority; *karena*—exhibits; *gosāñi*—Nityānanda Prabhu; *tāṅre*—him; *māre lāthi*—kicks.

TRANSLATION

"My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him."

TEXT 36

এত বলি শ্রীকান্ত, বালক আগে চলি' যান।
সঙ্গ ছাড়ি' আগে গেলা মহাপ্রভুর স্থান ॥ ৩৬ ॥

eta bali' śrīkānta, bālaka āge cali' yāna
saṅga chāḍi' āge gelā mahāprabhura sthāna

SYNONYMS

eta bali'—saying this; *śrīkānta*—the nephew of Śivānanda Sena; *bālaka*—a boy; *āge cali' yāna*—went forward; *saṅga chāḍi'*—giving up their association; *āge*—forward; *gelā*—went; *mahāprabhura sthāna*—to the place of Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrīkānta, who was only a boy, left the group and traveled on alone to the residence of Śrī Caitanya Mahāprabhu.

TEXT 37

পেটাঙ্গি-গায় করে দণ্ডবৎ-নমস্কার।
গোবিন্দ কহে,—'শ্রীকান্ত, আগে পেটাঙ্গি উতার' ॥

peṭāṅgi-gāya kare daṇḍavat-namaskāra
govinda kahe,—'śrīkānta, āge peṭāṅgi utāra'

SYNONYMS

peṭāṅgi—shirt and coat; *gāya*—on the body; *kare*—performs; *daṇḍavat-namaskāra*—offering of obeisances; *govinda kahe*—Govinda said; *śrīkānta*—my dear Śrīkānta; *āge*—first; *peṭāṅgi utāra*—take off your shirt and coat.

TRANSLATION

When Śrīkānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, "My dear Śrīkānta, first take off these garments."

PURPORT

One is forbidden to enter the Deity room or offer anything to the Deity while wearing a shirt or coat. In the *tantras* it is said:

vastreṇāvṛta-dehas tu
yo naraḥ praṇamed dharim
śvitrī bhavati mūḍhātmā
sapta janmāni bhāvini

"Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births."

TEXT 38

প্রভু কহে,—"শ্রীকান্ত আসিয়াছে পাঞা মনোদুঃখ।
কিছু না বলিহ, করুক, যাতে ইহার সুখ ॥" ৩৮ ॥

prabhu kahe,—"śrīkānta āsiyāche pāñā mano-duḥkha
kichu nā baliha, karuka, yāte ihāra sukha"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *śrīkānta*—Śrīkānta; *āsiyāche*—has come; *pāñā*—getting; *manaḥ-duḥkha*—distress in the mind; *kichu*—anything; *nā baliha*—do not say; *karuka*—let him do; *yāte*—by which; *ihāra*—his; *sukha*—happiness.

TRANSLATION

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said, "Don't bother him. Let Śrīkānta do whatever he likes, for he has come here in a distressed state of mind."

TEXT 39

বৈষ্ণবের সমাচার গোসাঞি পুছিলা।
একে একে সবার নাম শ্রীকান্ত জানাইলা ॥ ৩৯ ॥

vaiṣṇavera samācāra gosāñi puchilā
eke eke sabāra nāma śrīkānta jānāilā

SYNONYMS

vaiṣṇavera—of all the Vaiṣṇavas; *samācāra*—news; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchilā*—inquired; *eke eke*—one after another; *sabāra*—of all of them; *nāma*—names; *śrīkānta*—the nephew of Śivānanda Sena; *jānāilā*—informed.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Śrīkānta about all the Vaiṣṇavas, and the boy informed the Lord about them, naming them one after another.

TEXT 40

'দুঃখ পাঞা আসিয়াছে'—এই প্রভুর বাক্য শুনি'।
জানিলা 'সর্বজ্ঞ প্রভু'—এত অনুমানি' ॥ ৪০ ॥

'duḥkha pāñā āsiyāche'——ei prabhura vākya śuni'
jānilā 'sarvajña prabhu'——eta anumāni'

SYNONYMS

duḥkha—unhappiness; *pāñā*—getting; *āsiyāche*—he has come; *ei*—this; *prabhura*—of Śrī Caitanya Mahāprabhu; *vākya*—statement; *śuni'*—hearing; *jānilā*—could understand; *sarvajña prabhu*—the Lord is omniscient; *eta*—this; *anumāni'*—guessing.

TRANSLATION

When Śrīkānta Sena heard the Lord say, "He is distressed," he could understand that the Lord is omniscient.

TEXT 41

শিবানন্দে লাথি মারিলা,—ইহা না কহিলা।
এথা সব বৈষ্ণবগণ আসিয়া মিলিলা ॥ ৪১ ॥

śivānande lāthi mārilā,——ihā nā kahilā
ethā saba vaiṣṇava-gaṇa āsiyā mililā

SYNONYMS

śivānande—Śivānanda Sena; *lāthi mārilā*—(Lord Nityānanda) has kicked; *ihā*—this; *nā kahilā*—he did not say; *ethā*—here; *saba*—all; *vaiṣṇava-gaṇa*—devotees; *āsiyā*—coming; *mililā*—met.

TRANSLATION

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nityānanda's kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

TEXT 42

পূর্ব্ববৎ প্রভু কৈলা সবার মিলন।
স্ত্রী-সব দূর হইতে কৈলা প্রভুর দরশন ॥ ৪২ ॥

pūrvavat prabhu kailā sabāra milana
strī-saba dūra ha-ite kailā prabhura daraśana

SYNONYMS

pūrva-vat—as previously; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *sabāra milana*—meeting everyone; *strī*—women; *saba*—all; *dūra ha-ite*—from a distance; *kailā*—performed; *prabhura daraśana*—seeing the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

TEXT 43

বাসাঘর পূর্ব্ববৎ সবারে দেওয়াইলা।
মহাপ্রসাদ-ভোজনে সবারে বোলাইলা ॥ ৪৩ ॥

vāsā-ghara pūrvavat sabāre deoyāilā
mahāprasāda-bhojane sabāre bolāilā

SYNONYMS

vāsā-ghara—residential quarters; *pūrva-vat*—as previously; *sabāre*—unto all of them; *deoyāilā*—caused to be given; *mahā-prasāda*—the remnants of food from Jagannātha; *bhojane*—to eat; *sabāre*—unto everyone; *bolāilā*—He called.

TRANSLATION

The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannātha.

TEXT 44

শিবানন্দ তিনপুত্রে গোসাঞিরে মিলাইলা।
শিবানন্দ-সম্বন্ধে সবায় বহুকৃপা কৈলা ॥ ৪৪ ॥

śivānanda tina-putre gosāñire milāilā
śivānanda-sambandhe sabāya bahu-kṛpā kailā

SYNONYMS

śivānanda—Śivānanda Sena; *tina-putre*—three sons; *gosāñire*—unto Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *śivānanda-sambandhe*—because they were sons of Śivānanda Sena; *sabāya*—unto all of them; *bahu-kṛpā kailā*—showed much mercy.

TRANSLATION

Śivānanda Sena introduced his three sons to Śrī Caitanya Mahāprabhu. Because they were his sons, the Lord showed the boys great mercy.

TEXT 45

ছোটপুত্রে দেখি' প্রভু নাম পুছিলা।
'পরমানন্দদাস'-নাম সেন জানাইলা ॥ ৪৫ ॥

choṭa-putre dekhi' prabhu nāma puchilā
'paramānanda-dāsa'-nāma sena jānāilā

SYNONYMS

choṭa-putre—the youngest son; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *nāma puchilā*—inquired about his name; *paramānanda-dāsa*—Paramānanda dāsa; *nāma*—name; *sena*—Śivānanda Sena; *jānāilā*—informed.

TRANSLATION

Lord Caitanya asked the youngest son's name, and Śivānanda Sena informed the Lord that his name was Paramānanda dāsa.

TEXTS 46-47

পূর্বে যবে শিবানন্দ প্রভুস্থানে আইলা।
তবে মহাপ্রভু তাঁরে কহিতে লাগিলা ॥ ৪৬ ॥
"এবার তোমার যেই হইবে কুমার।
'পুরীদাস' বলি' নাম ধরিহ তাহার ॥ ৪৭ ॥

pūrve yabe śivānanda prabhu-sthāne āilā
tabe mahāprabhu tāṅre kahite lāgilā

"e-bāra tomāra yei ha-ibe kumāra
'purī-dāsa' bali' nāma dhariha tāhāra

SYNONYMS

pūrve—formerly; *yabe*—when; *śivānanda*—Śivānanda Sena; *prabhu-sthāne*—to the place of Lord Caitanya Mahāprabhu; *āilā*—came; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kahite lāgilā*—began to speak; e-*bāra*—this time; *tomāra*—your; *yei*—that; *ha-ibe*—will be; *kumāra*—son; *purī-dāsa*—Purī dāsa; *bali'*—as; *nāma*—name; *dhariha*—gave; *tāhāra*—his.

TRANSLATION

Once before when Śivānanda Sena had visited Śrī Caitanya Mahāprabhu at His residence, the Lord had told him, "When this son is born, give him the name Purī dāsa."

TEXT 48

তবে মায়ের গর্ভে হয় সেই ত' কুমার ।
শিবানন্দ ঘরে গেলে, জন্ম হৈল তার ॥ ৪৮ ॥

tabe māyera garbhe haya sei ta' kumāra
śivānanda ghare gele, janma haila tāra

SYNONYMS

tabe—at that time; *māyera garbhe*—the womb of the mother; *haya*—was; *sei ta' kumāra*—that son; *śivānanda ghare gele*—when Śivānanda Sena returned home; *janma haila tāra*—he was born.

TRANSLATION

The son was in the womb of his wife, and when he returned home the son was born.

TEXT 49

প্রভু-আজ্ঞায় ধরিলা নাম—'পরমানন্দ-দাস' ।
'পুরীদাস' করি' প্রভু করেন উপহাস ॥ ৪৯ ॥

prabhu-ājñāya dharilā nāma——'paramānanda-dāsa'
'purī-dāsa' kari' prabhu karena upahāsa

SYNONYMS

prabhu-ājñāya—under the order of Śrī Caitanya Mahāprabhu; *dharilā nāma*—held the name; *paramānanda-dāsa*—Paramānanda dāsa; *purī-dāsa*—Purī dāsa; *kari'*—as; *prabhu*—Śrī Caitanya Mahāprabhu; *karena upahāsa*—began to joke.

TRANSLATION

The child was named Paramānanda dāsa in accordance with the Lord's order, and the Lord jokingly called him Purī dāsa.

TEXT 50

শিবানন্দ যবে সেই বালকে মিলাইলা।
মহাপ্রভু পাদাঙ্গুষ্ঠ তার মুখে দিলা॥ ৫০॥

śivānanda yabe sei bālake milāilā
mahāprabhu pādāṅguṣṭha tāra mukhe dilā

SYNONYMS

śivānanda—Śivānanda Sena; *yabe*—when; *sei*—that; *bālake*—child; *milāilā*—introduced; *mahāprabhu*—Mahāprabhu; *pāda-aṅguṣṭha*—His toe; *tāra*—his; *mukhe*—within the mouth; *dilā*—pushed.

TRANSLATION

When Śivānanda Sena introduced the child to Śrī Caitanya Mahāprabhu, the Lord put His toe in the child's mouth.

PURPORT

In this connection one may refer to *Antya-līlā,* Chapter Sixteen, verses 65-75, for information about the later manifestations of the Lord's mercy.

TEXT 51

শিবানন্দের ভাগ্যসিন্ধু কে পাইবে পার?
যাঁর সব গোষ্ঠীকে প্রভু কহে 'আপনার'॥ ৫১॥

śivānandera bhāgya-sindhu ke pāibe pāra?
yāṅra saba goṣṭhīke prabhu kahe 'āpanāra'

SYNONYMS

śivānandera—of Śivānanda Sena; *bhāgya-sindhu*—the ocean of fortune; *ke*—who; *pāibe pāra*—can cross over; *yāṅra*—whose; *saba goṣṭhīke*—whole family; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *āpanāra*—His own.

TRANSLATION

No one can cross over the ocean of Śivānanda Sena's good fortune, for the Lord considered Śivānanda's whole family His own.

TEXT 52

তবে সব ভক্ত লঞা করিলা ভোজন।
গোবিন্দেরে আজ্ঞা দিলা করি' আচমন ॥ ৫২ ॥

tabe saba bhakta lañā karilā bhojana
govindere ājñā dilā kari' ācamana

SYNONYMS

tabe—then; *saba bhakta lañā*—with all the devotees; *karilā bhojana*—took lunch; *govindere*—unto Govinda; *ājñā dilā*—gave the order; *kari' ācamana*—after washing His hands and mouth.

TRANSLATION

The Lord ate lunch in the company of all the other devotees, and after washing His hands and mouth He gave an order to Govinda.

TEXT 53

"শিবানন্দের 'প্রকৃতি', পুত্র--যাবৎ এথায়।
আমার অবশেষ-পাত্র তারা যেন পায় ॥"৫৩ ॥

"śivānandera 'prakṛti', putra——yāvat ethāya
āmāra avaśeṣa-pātra tārā yena pāya"

SYNONYMS

śivānandera—of Śivānanda Sena; *prakṛti*—wife; *putra*—sons; *yāvat*—as long as; *ethāya*—here; *āmāra*—My; *avaśeṣa-pātra*—plate of the remnants of food; *tārā*—all of them; *yena*—must; *pāya*—get.

TRANSLATION

"As long as Śivānanda Sena's wife and children stay in Jagannātha Purī," He said, "they must be given the remnants of My food."

TEXT 54

নদীয়া-বাসী মোদক, তার নাম—'পরমেশ্বর'।
মোদক বেচে, প্রভুর বাটীর নিকট তার ঘর ॥ ৫৪ ॥

nadīyā-vāsī modaka, tāra nāma——'parameśvara'
modaka vece, prabhura vāṭīra nikaṭa tāra ghara

SYNONYMS

nadīyā-vāsī—inhabitant of the district of Nadia; *modaka*—one confectioner; *tāra nāma*—his name; *parameśvara*—Parameśvara; *modaka vece*—does the business of a confectioner; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāṭīra nikaṭa*—near the house; *tāra ghara*—his house.

TRANSLATION

There was a resident of Nadia named Parameśvara, who was a confectioner living near the home of Śrī Caitanya Mahāprabhu.

TEXT 55

বালক-কালে প্রভু তার ঘরে বারবার যা'ন।
দুগ্ধ, খণ্ড মোদক দেয়, প্রভু তাহা খা'ন॥ ৫৫॥

bālaka-kāle prabhu tāra ghare bāra bāra yā'na
dugdha, khaṇḍa modaka deya, prabhu tāhā khā'na

SYNONYMS

bālaka-kāle—when He was a boy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra ghare*—at his house; *bāra bāra*—again and again; *yā'na*—used to go; *dugdha*—milk; *khaṇḍa*—sweetmeats; *modaka deya*—the confectioner used to give; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāhā*—that; *khā'na*—used to eat.

TRANSLATION

When the Lord was a boy, He would visit the house of Parameśvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

TEXT 56

প্রভু-বিষয়ে স্নেহ তার বালক-কাল হৈতে।
সে বৎসর সেহ আইল প্রভুরে দেখিতে॥ ৫৬॥

prabhu-viṣaye sneha tāra bālaka-kāla haite
se vatsara seha āila prabhure dekhite

SYNONYMS

prabhu-viṣaye—in regard to Śrī Caitanya Mahāprabhu; *sneha*—affection; *tāra*—of Parameśvara Modaka; *bālaka-kāla haite*—since He was a boy; *se vatsara*—that year; *seha*—he also; *āila*—came; *prabhure dekhite*—to see the Lord.

TRANSLATION

Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Purī.

TEXT 57

'পরমেশ্বরা মুঞি' বলি' দণ্ডবৎ কৈল।
তারে দেখি' প্রভু প্রীতে তাহারে পুছিল ॥ ৫৭ ॥

'parameśvarā muñi' bali' daṇḍavat kaila
tāre dekhi' prabhu prīte tāhāre puchila

SYNONYMS

parameśvara—O Parameśvara; *kuśala hao*—be blessed; *bhāla haila*—it is very good; *āilā*—you have come; *mukundāra mātā*—the mother of Mukunda; *āsiyāche*—has come; *seha*—he; *prabhure kahilā*—informed the Lord.

TRANSLATION

When he offered his obeisances to the Lord, he said, "I am the same Parameśvara." Upon seeing him, the Lord asked him questions with great affection.

TEXT 58

'পরমেশ্বর কুশল হও, ভাল হৈল, আইলা'।
'মুকুন্দার মাতা আসিয়াছে', সেহ প্রভুরে কহিলা ॥৫৮॥

'parameśvara kuśala hao, bhāla haila, āilā'
'mukundāra mātā āsiyāche', seha prabhure kahilā

SYNONYMS

parameśvara—O Parameśvara; *kuśula hao*—be blessed; *bhāla haila*—it is very good; *āilā*—you have come; *mukundāra mātā*—the mother of Mukunda; *āsiyāche*—has come; *seha*—he; *prabhure kahilā*—informed the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Parameśvara, may you be blessed. It is very good that you have come here." Parameśvara then informed the Lord, "Mukundāra Mātā has also come."

TEXT 59

মুকুন্দার মাতার নাম শুনি' প্রভু সঙ্কোচ হৈলা।
তথাপি তাহার প্রীতে কিছু না বলিলা ॥ ৫৯ ॥

mukundāra mātāra nāma śuni' prabhu saṅkoca hailā
tathāpi tāhāra prīte kichu nā balilā

SYNONYMS

mukundāra mātāra—of the mother of Mukunda; *nāma*—name; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *saṅkoca hailā*—felt some hesitation; *tathāpi*—still; *tāhāra*—of Parameśvara; *prīte*—out of affection; *kichu*—anything; *nā balilā*—did not say.

TRANSLATION

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

PURPORT

A *sannyāsī* is restricted from even hearing a woman's name, and Śrī Caitanya Mahāprabhu conducted Himself very strictly in His vow. Parameśvara informed the Lord that his wife, Mukundāra Mātā, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Parameśvara, He did not say anything. Śrī Caitanya Mahāprabhu had known Parameśvara Modaka since His childhood, and therefore Parameśvara did not think twice about informing the Lord of his wife's arrival.

TEXT 60

প্রশ্রয়-পাগল শুদ্ধ-বৈদগ্ধী না জানে।
অন্তরে সুখী হৈলা প্রভু তার সেই গুণে ॥ ৬০ ॥

praśraya-pāgala śuddha-vaidagdhī nā jāne
antare sukhī hailā prabhu tāra sei guṇe

SYNONYMS

praśraya—due to indulgence; *pāgala*—foolish; *śuddha*—pure; *vaidagdhī*—etiquette; *nā jāne*—does not know; *antare*—within the heart; *sukhī hailā*—became very happy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *sei guṇe*—by that attribute.

TRANSLATION

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Parameśvara actually pleased the Lord in His heart by his simple and affectionate behavior.

PURPORT

Praśraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. *Pāgala* means impudence, arrogance, and influence. *Vaidagdhī* means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

TEXT 61

পূর্ববৎ সবা লঞা গুণ্ডিচা-মার্জন।
রথ-আগে পূর্ববৎ করিলা নর্তন ॥ ৬১ ॥

pūrvavat sabā lañā guṇḍicā-mārjana
ratha-āge pūrvavat karilā nartana

SYNONYMS

pūrva-vat—as previously; *sabā*—all the devotees; *lañā*—taking; *guṇḍicā-mārjana*—the cleaning of the Guṇḍicā temple; *ratha-āge*—in front of the chariot; *pūrva-vat*—as previously; *karilā nartana*—danced.

TRANSLATION

All the devotees engaged in the cleansing ceremony of the Guṇḍicā temple and danced in front of the Ratha-yātrā chariot, just as they had done in the past.

TEXT 62

চাতুর্মাস্য সব যাত্রা কৈলা দরশন।
মালিনীপ্রভৃতি প্রভুরে কৈলা নিমন্ত্রণ ॥ ৬২ ॥

cāturmāsya saba yātrā kailā daraśana
mālinī-prabhṛti prabhure kailā nimantraṇa

SYNONYMS

cāturmāsya—for four months; *saba yātrā*—all the festivals; *kailā daraśana*—saw; *mālinī-prabhṛti*—ladies like Mālinī, the wife of Śrīvāsa Ṭhākura; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made invitations.

TRANSLATION

For four consecutive months, the devotees observed all the festivals. The wives, such as Mālinī, extended invitations for lunch to Śrī Caitanya Mahāprabhu.

TEXT 63

প্রভুর প্রিয় নানা দ্রব্য আনিয়াছে দেশ হৈতে।
সেই ব্যঞ্জন করি' ভিক্ষা দেন ঘর-ভাতে ॥ ৬৩ ॥

prabhura priya nānā dravya āniyāche deśa haite
sei vyañjana kari' bhikṣā dena ghara-bhāte

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nānā dravya*—varieties of things; *āniyāche*—brought; *deśa haite*—from their country; *sei vyañjana kari'*—preparing those vegetables; *bhikṣā dena*—offer food; *ghara-bhāte*—cooking at home.

TRANSLATION

From Bengal the devotees had brought varieties of Bengali food that Śrī Caitanya Mahāprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

TEXT 64

দিনে নানা ক্রীড়া করে লঞা ভক্তগণ।
রাত্র্যে কৃষ্ণ-বিচ্ছেদে প্রভু করেন রোদন ॥ ৬৪ ॥

dine nānā krīḍā kare lañā bhakta-gaṇa
rātrye kṛṣṇa-vicchede prabhu karena rodana

SYNONYMS

dine—during the day; *nānā*—various; *krīḍā kare*—performed pastimes; *lañā bhakta-gaṇa*—with His devotees; *rātrye*—at night; *kṛṣṇa-vicchede*—because of separation from Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *karena rodana*—cries.

TRANSLATION

During the day, Śrī Caitanya Mahāprabhu engaged in various activities with His devotees, but at night He felt great separation from Kṛṣṇa and used to cry.

TEXT 65

এইমত নানা-লীলায় চাতুর্মাস্য গেল।
গৌড়দেশে যাইতে তবে ভক্তে আজ্ঞা দিল ॥ ৬৫ ॥

ei-mata nānā-līlāya cāturmāsya gela
gauḍa-deśe yāite tabe bhakte ājñā dila

SYNONYMS

ei-mata—in this way; *nānā-līlāya*—in various pastimes; *cāturmāsya gela*—the four months of the rainy season passed; *gauḍa-deśe yāite*—to return to Bengal; *tabe*—at that time; *bhakte*—all the devotees; *ājñā dila*—Śrī Caitanya Mahāprabhu ordered.

TRANSLATION

In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

TEXT 66

সব ভক্ত করেন মহাপ্রভুর নিমন্ত্রণ।
সর্বভক্তে কহেন প্রভু মধুর বচন ॥ ৬৬ ॥

saba bhakta karena mahāprabhura nimantraṇa
sarva-bhakte kahena prabhu madhura vacana

SYNONYMS

saba bhakta—all the devotees; *karena mahāprabhura nimantraṇa*—invite Śrī Caitanya Mahāprabhu to lunch; *sarva-bhakte*—to all the devotees; *kahena*—speaks; *prabhu*—Śrī Caitanya Mahāprabhu; *madhura vacana*—sweet words.

TRANSLATION

All the devotees from Bengal would regularly invite Śrī Caitanya Mahāprabhu for lunch, and the Lord would speak to them in very sweet words.

TEXT 67

"প্রতিবর্ষে আইস সবে আমারে দেখিতে।
আসিতে যাইতে দুঃখ পাও বহুমতে ॥ ৬৭ ॥

"prati-varṣe āisa sabe āmāre dekhite
āsite yāite duḥkha pāo bahu-mate

SYNONYMS

prati-varṣe—every year; *āisa*—come; *sabe*—all of you; *āmāre dekhite*—to see Me; *āsite*—to come; *yāite*—to return; *duḥkha pāo*—you get much trouble; *bahu-mate*—in various ways.

TRANSLATION

"All of you come to see Me every year," the Lord said. "To come here and then return must certainly give you great trouble.

TEXT 68

তোমা-সবার দুঃখ জানি' চাহি নিষেধিতে।
তোমা-সবার সঙ্গসুখে লোভ বাড়ে চিত্তে ॥ ৬৮ ॥

tomā-sabāra duḥkha jāni' cāhi niṣedhite
tomā-sabāra saṅga-sukhe lobha bāḍe citte

SYNONYMS

tomā-sabāra—of all of you; *duḥkha*—trouble; *jāni'*—understanding; *cāhi niṣedhite*—I want to stop this; *tomā-sabāra*—of all of you; *saṅga-sukhe*—for the happiness of association; *lobha*—desire; *bāḍe*—increases; *citte*—in My mind.

TRANSLATION

"I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

TEXT 69

নিত্যানন্দে আজ্ঞা দিলুঁ গৌড়েতে রহিতে।
আজ্ঞা লঙ্ঘি' আইলা, কি পারি বলিতে? ৬৯ ॥

nityānande ājñā diluṅ gauḍete rahite
ājñā laṅghi' āilā, ki pāri balite?

SYNONYMS

nityānande—unto Śrī Nityānanda Prabhu; *ājñā diluṅ*—I ordered; *gauḍete rahite*—to stay in Bengal; *ājñā laṅghi'*—transgressing My order; *āilā*—He has come; *ki*—what; *pāri balite*—can I say.

TRANSLATION

"I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

TEXT 70

আইলেন আচার্য-গোসাঞি মোরে কৃপা করি'।
প্রেম-ঋণে বদ্ধ আমি, শুধিতে না পারি ॥ ৭০ ॥

āilena ācārya-gosāñi more kṛpā kari'
prema-ṛṇe baddha āmi, śudhite nā pāri

SYNONYMS

āilena—has come; *ācārya-gosāñi*—Advaita Ācārya; *more*—to Me; *kṛpā kari'*—giving mercy; *prema*—of love; *ṛṇe*—by the debt; *baddha āmi*—I am bound; *śudhite*—to pay back; *nā pāri*—I am unable.

TRANSLATION

"Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

TEXT 71

মোর লাগি' স্ত্রী-পুত্র-গৃহাদি ছাড়িয়া।
নানা দুর্গম পথ লঙ্ঘি' আইসেন ধাঞা ॥ ৭১ ॥

mora lāgi' strī-putra-gṛhādi chāḍiyā
nānā durgama patha laṅghi' āisena dhāñā

SYNONYMS

mora lāgi'—for Me; *strī*—wife; *putra*—sons; *gṛha-ādi*—home and so on; *chāḍiyā*—leaving aside; *nānā*—various; *durgama*—difficult; *patha*—paths; *laṅghi'*—crossing; *āisena dhāñā*—come here with great haste.

TRANSLATION

"All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come here in great haste.

TEXT 72

আমি এই নীলাচলে রহি যে বসিয়া।
পরিশ্রম নাহি মোর তোমা সবার লাগিয়া ॥ ৭২ ॥

āmi ei nīlācale rahi ye vasiyā
pariśrama nāhi mora tomā sabāra lāgiyā

SYNONYMS

āmi—I; *ei*—this; *nīlācale*—at Jagannātha Purī; *rahi*—remain; *ye vasiyā*—sitting; *pariśrama nāhi mora*—I have no fatigue; *tomā sabāra lāgiyā*—due to all of you.

TRANSLATION

"There is no fatigue or trouble for Me, for I stay here at Nīlācala, Jagannātha Purī, and do not move at all. This is the favor of all of you.

TEXT 73

সন্ন্যাসী মানুষ মোর, নাহি কোন ধন।
কি দিয়া তোমার ঋণ করিমু শোধন? ৭৩॥

sannyāsī mānuṣa mora, nāhi kona dhana
ki diyā tomāra ṛṇa karimu śodhana?

SYNONYMS

sannyāsī mānuṣa—in the renounced order of life; *mora*—My; *nāhi*—there is not; *kona*—any; *dhana*—money; *ki*—what; *diyā*—giving; *tomāra ṛṇa*—the debt to you; *karimu śodhana*—shall I repay.

TRANSLATION

"I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

TEXT 74

দেহমাত্র ধন তোমায় কৈলুঁ সমর্পণ।
তাহাঁ বিকাই, যাহাঁ বেচিতে তোমার মন॥" ৭৪॥

deha-mātra dhana tomāya kailuṅ samarpaṇa
tāhāṅ vikāi, yāhāṅ vecite tomāra mana"

SYNONYMS

deha—body; *mātra*—only; *dhana*—asset; *tomāya*—unto you; *kailuṅ samarpaṇa*—I have dedicated; *tāhāṅ*—there; *vikāi*—I sell; *yāhāṅ*—where; *vecite*—to sell; *tomāra mana*—your mind.

TRANSLATION

"I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property."

TEXT 75

প্রভুর বচনে সবার দ্রবীভূত মন।
অঝোর-নয়নে সবে করেন ক্রন্দন ॥ ৭৫ ॥

prabhura vacane sabāra dravī-bhūta mana
ajhora-nayane sabe karena krandana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *vacane*—by the words; *sabāra*—of everyone; *dravī-bhūta*—melted; *mana*—hearts; *ajhora*—incessantly pouring tears; *nayane*—eyes; *sabe*—all; *karena krandana*—were crying.

TRANSLATION

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

TEXT 76

প্রভু সবার গলা ধরি' করেন রোদন।
কান্দিতে কান্দিতে সবায় কৈলা আলিঙ্গন ॥ ৭৬ ॥

prabhu sabāra galā dhari' karena rodana
kāndite kāndite sabāya kailā āliṅgana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *galā*—necks; *dhari'*—catching; *karena rodana*—began to cry; *kāndite kāndite*—crying and crying; *sabāya*—all of them; *kailā āliṅgana*—He embraced.

TRANSLATION

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

TEXT 77

সবাই রহিল, কেহ চলিতে নারিল।
আর দিন পাঁচ-সাত এইমতে গেল ॥ ৭৭ ॥

sabāi rahila, keha calite nārila
āra dina pāṅca-sāta ei-mate gela

SYNONYMS

sabāi rahila—all of them stayed; *keha calite nārila*—no one could move; *āra*—further; *dina pāṅca-sāta*—five to seven days; *ei-mate*—in this way; *gela*—passed.

TRANSLATION

Unable to leave, everyone remained there, and five to seven more days thus passed by.

TEXT 78

অদ্বৈত অবধূত কিছু কহে প্রভু-পায়।
"সহজে তোমার গুণে জগৎ বিকায়॥ ৭৮॥

advaita avadhūta kichu kahe prabhu-pāya
"sahaje tomāra guṇe jagat vikāya

SYNONYMS

advaita—Advaita Prahbu; *avadhūta*—Nityānanda Prabhu; *kichu*—something; *kahe*—said; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *sahaje*—naturally; *tomāra*—Your; *guṇe*—because of transcendental attributes; *jagat vikāya*—the whole world is obligated to You.

TRANSLATION

Advaita Prabhu and Lord Nityānanda Prabhu submitted these words at the lotus feet of the Lord: "The entire world is naturally obligated to You for Your transcendental attributes.

TEXT 79

আবার তাতে বান্ধ'—ঐছে কৃপা-বাক্য-ডোরে।
তোমা ছাড়ি' কে বা কাহাঁ যাইবারে পারে?" ৭৯॥

ābāra tāte bāndha'—aiche kṛpā-vākya-ḍore
tomā chāḍi' kebā kāhāṅ yāibāre pāre?"

SYNONYMS

ābāra—again; *tāte*—by that; *bāndha'*—You bind; *aiche*—such; *kṛpā*—merciful; *vākya*—of words; *ḍore*—by the rope; *tomā chāḍi'*—leaving You; *kebā*—who; *kāhāṅ*—anywhere; *yāibāre pāre*—can go.

TRANSLATION

"Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?"

TEXT 80

তবে প্রভু সবাকারে প্রবোধ করিয়া।
সবারে বিদায় দিলা সুস্থির হঞা ॥ ৮০ ॥

tabe prabhu sabākāre prabodha kariyā
sabāre vidāya dilā susthira hañā

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—all of them; *prabodha kariyā*—pacifying; *sabāre*—to every one of them; *vidāya dilā*—bade farewell; *su-sthira hañā*—being in a peaceful condition.

TRANSLATION

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.

TEXT 81

নিত্যানন্দে কহিলা—"তুমি না আসিহ বারবার।
তথাই আমার সঙ্গ হইবে তোমার ॥" ৮১ ॥

nityānande kahilā—"tumi nā āsiha bāra-bāra
tathāi āmāra saṅga ha-ibe tomāra"

SYNONYMS

nityānande—unto Nityānanda Prabhu; *kahilā*—said; *tumi*—You; *nā āsiha*—do not come; *bāra-bāra*—again and again; *tathāi*—there (in Bengal); *āmāra*—My; *saṅga*—association; *ha-ibe*—there will be; *tomāra*—Your.

TRANSLATION

The Lord specifically advised Nityānanda Prabhu, "You should not come here again and again. You will have My association in Bengal."

TEXT 82

চলে সব ভক্তগণ রোদন করিয়া।
মহাপ্রভু রহিলা ঘরে বিষণ্ণ হঞা ॥ ৮২ ॥

cale saba bhakta-gaṇa rodana kariyā
mahāprabhu rahilā ghare viṣaṇṇa hañā

SYNONYMS

cale—proceed; *saba*—all; *bhakta-gaṇa*—the devotees; *rodana kariyā*—crying; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahilā*—remained; *ghare*—at His place; *viṣaṇṇa hañā*—being very morose.

TRANSLATION

The devotees of Śrī Caitanya Mahāprabhu began their journey crying, while the Lord remained morosely at His residence.

TEXT 83

নিজ-কৃপাগুণে প্রভু বান্ধিলা সবারে।
মহাপ্রভুর কৃপা-ঋণ কে শোধিতে পারে? ৮৩॥

nija-kṛpā-guṇe prabhu bāndhilā sabāre
mahāprabhura kṛpā-ṛṇa ke śodhite pāre?

SYNONYMS

nija—own; *kṛpā-guṇe*—by the attribute of mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *bāndhilā*—bound; *sabāre*—everyone; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-ṛṇa*—debt for the mercy; *ke*—who; *śodhite pāre*—can repay.

TRANSLATION

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

TEXT 84

যারে যৈছে নাচায় প্রভু স্বতন্ত্র ঈশ্বর।
তাতে তাঁরে ছাড়ি' লোক যায় দেশান্তর॥ ৮৪॥

yāre yaiche nācāya prabhu svatantra īśvara
tāte tāṅre chāḍi' loka yāya deśāntara

SYNONYMS

yāre—whomever; *yaiche*—as; *nācāya*—causes to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *svatantra īśvara*—the fully independent Personality of Godhead;

tāte—therefore; *tāṅre*—Him; *chāḍi'*—leaving; *loka*—people; *yāya*—go; *deśa-antara*—to different parts of the country.

TRANSLATION

Śrī Caitanya Mahāprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

TEXT 85

কাষ্ঠের পুতলী যেন কুহকে নাচায়।
ঈশ্বর-চরিত্র কিছু বুঝন না যায়॥ ৮৫॥

kāṣṭhera putalī yena kuhake nācāya
īśvara-caritra kichu bujhana nā yāya

SYNONYMS

kāṣṭhera—made of wood; *putalī*—doll; *yena*—as; *kuhake*—a magician; *nācāya*—causes to dance; *īśvara-caritra*—the characteristic of the Supreme Personality of Godhead; *kichu bujhana nā yāya*—no one can understand.

TRANSLATION

As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

TEXT 86

পূর্ববর্ষে জগদানন্দ 'আই' দেখিবারে।
প্রভু-আজ্ঞা লঞা আইলা নদীয়া-নগরে॥ ৮৬॥

pūrva-varṣe jagadānanda 'āi' dekhibāre
prabhu-ājñā lañā āilā nadīyā-nagare

SYNONYMS

pūrva-varṣe—in the previous year; *jagadānanda*—Jagadānanda Paṇḍita; *āi*—Śacīmātā; *dekhibāre*—to see; *prabhu-ājñā lañā*—taking the permission of Śrī Caitanya Mahāprabhu; *āilā*—came; *nadīyā-nagare*—to the city of Nadia.

TRANSLATION

The previous year, Jagadānanda Paṇḍita, following the Lord's order, had returned to the city of Nadia to see Śacīmātā.

TEXT 87

আইর চরণ যাই' করিলা বন্দন।
জগন্নাথের বস্ত্র-প্রসাদ কৈলা নিবেদন ॥ ৮৭ ॥

āira caraṇa yāi' karilā vandana
jagannāthera vastra-prasāda kailā nivedana

SYNONYMS

āira—of Śacīmātā; *caraṇa*—to the lotus feet; *yāi'*—going; *karilā vandana*—offered prayers; *jagannāthera*—of Lord Jagannātha; *vastra-prasāda*—cloth and *prasāda; kailā nivedana*—offered.

TRANSLATION

When he arrived, he offered prayers at her lotus feet and then offered her the cloth and prasāda of Lord Jagannātha.

TEXT 88

প্রভুর নামে মাতারে দণ্ডবৎ কৈলা।
প্রভুর বিনতি-স্তুতি মাতারে কহিলা ॥ ৮৮ ॥

prabhura nāme mātāre daṇḍavat kailā
prabhura vinati-stuti mātāre kahilā

SYNONYMS

prabhura nāme—in the name of Śrī Caitanya Mahāprabhu; *mātāre*—to His mother; *daṇḍavat kailā*—he offered obeisances; *prabhura*—of Śrī Caitanya Mahāprabhu; *vinati-stuti*—very submissive prayers; *mātāre*—to His mother; *kahilā*—he informed.

TRANSLATION

He offered obeisances to Śacīmātā in the name of Lord Caitanya Mahāprabhu and informed her of all the Lord's submissive prayers to her.

TEXT 89

জগদানন্দে পাঞা মাতা আনন্দিত মনে।
তেঁহো প্রভুর কথা কহে, শুনে রাত্রি-দিনে ॥ ৮৯ ॥

jagadānande pāñā mātā ānandita mane
teṅho prabhura kathā kahe, śune rātri-dine

SYNONYMS

jagadānande—Jagadānanda; *pāñā*—getting; *mātā*—Śacīmātā; *ānandita mane*—in great satisfaction; *teṅho*—he; *prabhura kathā*—the pastimes of Śrī Caitanya Mahāprabhu; *kahe*—speaks; *śune*—listens; *rātri-dine*—day and night.

TRANSLATION

Jagadānanda's coming pleased mother Śacī very much. As he talked of Lord Caitanya Mahāprabhu, she listened day and night.

TEXT 90

জগদানন্দ কহে,—"মাতা, কোন কোন দিনে।
তোমার এথা আসি' প্রভু করেন ভোজনে॥ ৯০॥

jagadānanda kahe,—"mātā, kona kona dine
tomāra ethā āsi' prabhu karena bhojane

SYNONYMS

jagadānanda kahe—Jagadānanda said; *mātā*—mother; *kona kona dine*—sometimes; *tomāra ethā āsi'*—coming here to your place; *prabhu*—the Lord; *karena bhojane*—accepts food.

TRANSLATION

Jagadānanda Paṇḍita said, "My dear mother, sometimes the Lord comes here and eats all the food you have offered.

TEXT 91

ভোজন করিয়া কহে আনন্দিত হঞা।
মাতা আজি খাওয়াইলা আকণ্ঠ পূরিয়া॥ ৯১॥

bhojana kariyā kahe ānandita hañā
mātā āji khāoyāilā ākaṇṭha pūriyā

SYNONYMS

bhojana kariyā—after eating; *kahe*—says; *ānandita hañā*—being very pleased; *mātā*—mother; *āji*—today; *khāoyāilā*—fed; *ākaṇṭha*—up to the neck; *pūriyā*—filling.

TRANSLATION

"After eating the food, the Lord says, 'Today, mother has fed Me up to My neck.

TEXT 92

আমি যাই' ভোজন করি—মাতা নাহি জানে।
সাক্ষাতে খাই আমি' তেঁহো 'স্বপ্ন' হেন মানে ॥"৯২॥

āmi yāi' bhojana kari——mātā nāhi jāne
sākṣāte khāi āmi' teṅho 'svapna' hena māne"

SYNONYMS

āmi—I; *yāi'*—going; *bhojana kari*—eat; *mātā*—mother; *nāhi jāne*—cannot understand; *sākṣāte*—directly; *khāi āmi'*—I eat; *teṅho*—she; *svapna*—a dream; *hena*—as; *māne*—thinks.

TRANSLATION

" 'I go there and eat the food My mother offers, but she cannot understand that I am eating it directly. She thinks that this is a dream.' "

TEXT 93

মাতা কহে,—"কত রান্ধি উত্তম ব্যঞ্জন।
নিমাঞি ইহাঁ খায়,—ইচ্ছা হয় মোর মন ॥ ৯৩ ॥

mātā kahe,——"kata rāndhi uttama vyañjana
nimāñi ihāṅ khāya,——icchā haya mora mana

SYNONYMS

mātā kahe—mother said; *kata*—how many; *rāndhi*—I cook; *uttama vyañjana*—first-class vegetables; *nimāñi*—Nimāi; *ihāṅ*—here; *khāya*—may eat; *icchā*—desire; *haya*—is; *mora mana*—my mind.

TRANSLATION

Śacīmātā said, "I wish Nimāi would eat all the nice vegetables I cook. That is my desire.

TEXT 94

নিমাঞি খাঞাছে,—ঐছে হয় মোর মন।
পাছে জ্ঞান হয়,—মুঞি দেখিনু 'স্বপন' ॥" ৯৪ ॥

nimāñi khāñāche,——aiche haya mora mana
pāche jñāna haya,——muñi dekhinu 'svapana' "

SYNONYMS

nimāñi khāñāche—Nimāi has eaten; *aiche*—such; *haya*—is; *mora*—my; *mana*—mind; *pāche*—afterwards; *jñāna haya*—I think; *muñi*—I; *dekhinu svapana*—saw a dream.

TRANSLATION

"Sometimes I think that Nimāi has eaten them, but afterwards I think that I was only dreaming."

TEXT 95

এইমত জগদানন্দ শচীমাতা-সনে।
চৈতন্যের সুখ-কথা কহে রাত্রি-দিনে ॥ ৯৫ ॥

ei-mata jagadānanda śacīmātā-sane
caitanyera sukha-kathā kahe rātri-dine

SYNONYMS

ei-mata—in this way; *jagadānanda*—Jagadānanda Paṇḍita; *śacīmātā-sane*—with mother Śacī; *caitanyera*—of Śrī Caitanya Mahāprabhu; *sukha-kathā*—words of happiness; *kahe*—says; *rātri-dine*—day and night.

TRANSLATION

In this way, Jagadānanda Paṇḍita and mother Śacī talked day and night about the happiness of Śrī Caitanya Mahāprabhu.

TEXT 96

নদীয়ার ভক্তগণে সবারে মিলিলা।
জগদানন্দে পাঞা সবে আনন্দিত হৈলা ॥ ৯৬ ॥

nadīyāra bhakta-gaṇe sabāre mililā
jagadānande pāñā sabe ānandita hailā

SYNONYMS

nadīyāra—of Nadia, or Navadvīpa; *bhakta-gaṇe*—the devotees; *sabāre*—all; *mililā*—met; *jagadānande*—Jagadānanda; *pāñā*—getting; *sabe*—everyone; *ānandita hailā*—became very happy.

TRANSLATION

Jagadānanda Paṇḍita met all the other devotees in Nadia. They were all very happy to have him present.

TEXT 97

আচার্য মিলিতে তবে গেলা জগদানন্দ।
জগদানন্দে পাঞা হৈল আচার্য আনন্দ॥ ৯৭॥

ācārya milite tabe gelā jagadānanda
jagadānande pāñā haila ācārya ānanda

SYNONYMS

ācārya milite—to meet Advaita Ācārya; *tabe*—thereafter; *gelā*—went; *jagadānanda*—Jagadānanda; *jagadānande pāñā*—getting Jagadānanda; *haila*—became; *ācārya*—Advaita Ācārya; *ānanda*—very happy.

TRANSLATION

Jagadānanda Paṇḍita thereafter went to meet Advaita Ācārya, who also was very happy to have him.

TEXT 98

বাসুদেব, মুরারি-গুপ্ত জগদানন্দে পাঞা।
আনন্দে রাখিলা ঘরে, না দেন ছাড়িয়া॥ ৯৮॥

vāsudeva, murāri-gupta jagadānande pāñā
ānande rākhilā ghare, nā dena chāḍiyā

SYNONYMS

vāsudeva—Vāsudeva; *murāri-gupta*—Murāri Gupta; *jagadānande pāñā*—getting Jagadānanda; *ānande*—in great happiness; *rākhilā*—kept; *ghare*—at home; *nā dena chāḍiyā*—did not allow to go out.

TRANSLATION

Vāsudeva Datta and Murāri Gupta were so pleased to see Jagadānanda Paṇḍita that they kept him at their homes and would not allow him to leave.

TEXT 99

চৈতন্যের মর্মকথা শুনে তাঁর মুখে।
আপনা পাসরে সবে চৈতন্য-কথা-সুখে॥ ৯৯॥

caitanyera marma-kathā śune tāṅra mukhe
āpanā pāsare sabe caitanya-kathā-sukhe

SYNONYMS

caitanyera—of Lord Caitanya Mahāprabhu; *marma-kathā*—confidential talks; *śune*—they hear; *tāṅra mukhe*—through his mouth; *āpanā pāsare*—forget themselves; *sabe*—all of them; *caitanya-kathā-sukhe*—in the happiness of talks of Lord Caitanya.

TRANSLATION

They heard confidential narrations about Śrī Caitanya Mahāprabhu from the mouth of Jagadānanda Paṇḍita and forgot themselves in the great happiness of hearing about the Lord.

TEXT 100

জগদানন্দ মিলিতে যায় যেই ভক্ত-ঘরে।
সেই সেই ভক্ত সুখে আপনা পাসরে॥ ১০০॥

jagadānanda milite yāya yei bhakta-ghare
sei sei bhakta sukhe āpanā pāsare

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *milite*—to meet; *yāya*—goes; *yei*—which; *bhakta-ghare*—to a devotee's house; *sei sei*—that; *bhakta*—devotee; *sukhe*—in happiness; *āpanā pāsare*—forgets himself.

TRANSLATION

Whenever Jagadānanda Paṇḍita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

TEXT 101

চৈতন্যের প্রেমপাত্র জগদানন্দ ধন্য।
যারে মিলে সেই মানে,—'পাইলুঁ চৈতন্য'॥ ১০১॥

caitanyera prema-pātra jagadānanda dhanya
yāre mile sei māne,—'pāiluṅ caitanya'

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *prema-pātra*—recipient of affection; *jagadānanda*—Jagadānanda Paṇḍita; *dhanya*—glorious; *yāre mile*—whomever he meets; *sei māne*—he understands; *pāiluṅ caitanya*—I have gotten Lord Caitanya.

TRANSLATION

All glories to Jagadānanda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, "Now I have gotten the association of Śrī Caitanya Mahāprabhu directly."

TEXT 102

শিবানন্দসেন-গৃহে যাঞা রহিলা।
'চন্দনাদি' তৈল তাহাঁ একমাত্রা কৈলা॥ ১০২॥

śivānanda-sena-gṛhe yāñā rahilā
'candanādi' taila tāhāṅ eka-mātrā kailā

SYNONYMS

śivānanda-sena-gṛhe—to the house of Śivānanda Sena; *yāñā*—going; *rahilā*—remained; *candana-ādi taila*—oil distilled from sandalwood and other substances; *tāhāṅ*—there; *eka-mātrā*—one *mātrā* (sixteen seers, or *seras*); *kailā*—prepared.

TRANSLATION

Jagadānanda Paṇḍita stayed at Śivānanda Sena's house for some time, and they prepared about sixteen seers of scented sandalwood oil.

TEXT 103

সুগন্ধি করিয়া তৈল গাগরী ভরিয়া।
নীলাচলে লঞা আইলা যতন করিয়া॥ ১০৩॥

sugandhi kariyā taila gāgarī bhariyā
nīlācale lañā āilā yatana kariyā

SYNONYMS

su-gandhi kariyā—making aromatic; *taila*—oil; *gāgarī*—a big pot; *bhariyā*—filling; *nīlācale*—to Jagannātha Purī; *lañā*—taking; *āilā*—came; *yatana kariyā*—with great care.

TRANSLATION

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nīlācala, Jagannātha Purī.

TEXT 104

গোবিন্দের ঠাঞি তৈল ধরিয়া রাখিলা।
"প্রভু-অঙ্গে দিহ' তৈল" গোবিন্দে কহিলা॥ ১০৪॥

govindera ṭhāñi taila dhariyā rākhilā
"prabhu-aṅge diha' taila" govinde kahilā

SYNONYMS

govindera ṭhāñi—in the care of Govinda; *taila*—the oil; *dhariyā rākhilā*—was kept; *prabhu-aṅge*—over the body of Śrī Caitanya Mahāprabhu; *diha'*—put; *taila*—oil; *govinde kahilā*—he advised Govinda.

TRANSLATION

This oil was placed in the care of Govinda, and Jagadānanda requested him, "Please rub this oil on the body of the Lord."

TEXT 105

তবে প্রভু-ঠাঞি গোবিন্দ কৈল নিবেদন।
"জগদানন্দ চন্দনাদি-তৈল আনিয়াছেন॥ ১০৫॥

tabe prabhu-ṭhāñi govinda kaila nivedana
"jagadānanda candanādi-taila āniyāchena

SYNONYMS

tabe—thereafter; *prabhu-ṭhāñi*—before Lord Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *kaila nivedana*—submitted; *jagadānanda*—Jagadānanda Paṇḍita; *candana-ādi-taila*—scented sandalwood oil; *āniyāchena*-has brought.

TRANSLATION

Govinda therefore told Śrī Caitanya Mahāprabhu, "Jagadānanda Paṇḍita has brought some scented sandalwood oil.

TEXT 106

তাঁর ইচ্ছা,—প্রভু অল্প মস্তকে লাগায়।
পিত্ত-বায়ু-ব্যাধি-প্রকোপ শান্ত হঞা যায়॥ ১০৬॥

tāṅra icchā,—prabhu alpa mastake lāgāya
pitta-vāyu-vyādhi-prakopa śānta hañā yāya

SYNONYMS

tāṅra icchā—his desire; *prabhu*—Śrī Caitanya Mahāprabhu; *alpa*—very little; *mastake lāgāya*—smears over the head; *pitta-vāyu-vyādhi*—of blood pressure due to bile and air; *prakopa*—severity; *śānta hañā yāya*—will be decreased.

TRANSLATION

"It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

TEXT 107

এক-কলস সুগন্ধি তৈল গৌড়েতে করিয়া।
ইহাঁ আনিয়াছে বহু যতন করিয়া॥" ১০৭॥

eka-kalasa sugandhi taila gauḍete kariyā
ihāṅ āniyāche bahu yatana kariyā"

SYNONYMS

eka-kalasa—one big full jug; *su-gandhi taila*—scented oil; *gauḍete kariyā*—manufacturing in Bengal; *ihāṅ*—here; *āniyāche*—has brought; *bahu yatana kariyā*—with great care.

TRANSLATION

"He prepared a large jug of it in Bengal, and with great care he has brought it here."

TEXT 108

প্রভু কহে,—"সন্ন্যাসীর নাহি তৈলে অধিকার।
তাহাতে সুগন্ধি তৈল,—পরম ধিক্কার! ১০৮॥

prabhu kahe,——"sannyāsīra nāhi taile adhikāra
tāhāte sugandhi taila,——parama dhikkāra!

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *sannyāsīra*—for a *sannyāsī*; *nāhi*—there is not; *taile*—with oil; *adhikāra*—use; *tāhāte*—over and above this; *su-gandhi taila*—perfumed oil; *parama dhik-kāra*—immediately to be rejected.

TRANSLATION

The Lord replied, "A sannyāsī has no use for oil, especially perfumed oil such as this. Take it out immediately."

PURPORT

According to Raghunandana Bhaṭṭācārya, the spokesman for the *smārta* regulative principles:

prātaḥ-snāne vrate śrāddhe
dvādaśyāṁ grahaṇe tathā
madya-lepa-samaṁ tailaṁ
tasmāt tailaṁ vivarjayet

"If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the *śrāddha* ceremony, or on *dvādaśī* day, he may as well pour wine over his body. Therefore, oil should be rejected." This word *vrata* (vow) is sometimes understood to refer to the *sannyāsa-vrata.* Raghunandana Bhaṭṭācārya has also said in his book *Tithi-tattva:*

ghṛtaṁ ca sārṣapaṁ tailaṁ
yat tailaṁ puṣpa-vāsitam
aduṣṭaṁ pakva-tailaṁ ca
tailābhyaṅge ca nityaśaḥ

This means that clarified butter (ghee), mustard oil, floral oil and boiled oil may be used only by *gṛhasthas,* householders.

TEXT 109

জগন্নাথে দেহ' তৈল,—দীপ যেন জ্বলে।
তার পরিশ্রম হৈব পরম-সফলে॥" ১০৯॥

jagannāthe deha' taila,—dīpa yena jvale
tāra pariśrama haiba parama-saphale"

SYNONYMS

jagannāthe—unto Lord Jagannātha; *deha'*—deliver ; *taila*—oil; *dīpa*—lamps; *yena*—so; *jvale*—burn; *tāra pariśrama*—his labor; *haiba*—will become; *parama-saphale*—completely successful.

TRANSLATION

"Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda's labor to manufacture the oil will be perfectly successful."

TEXT 110

এই কথা গোবিন্দ জগদানন্দেরে কহিল।
মৌন করি' রহিল পণ্ডিত, কিছু না কহিল ॥ ১১০ ॥

ei kathā govinda jagadānandere kahila
mauna kari' rahila paṇḍita, kichu nā kahila

SYNONYMS

ei kathā—this message; *govinda*—Govinda; *jagadānandere kahila*—informed Jagadānanda; *mauna kari'*—keeping silent; *rahila*—remained; *paṇḍita*—Jagadānanda Paṇḍita; *kichu*—anything; *nā kahila*—did not reply.

TRANSLATION

When Govinda informed Jagadānanda Paṇḍita of this message, Jagadānanda remained silent, not saying even a word.

TEXT 111

দিন দশ গেলে গোবিন্দ জানাইল আরবার।
পণ্ডিতের ইচ্ছা,—'তৈল প্রভু করে অঙ্গীকার' ॥১১১॥

dina daśa gele govinda jānāila āra-bāra
paṇḍitera icchā,—'taila prabhu kare aṅgīkāra'

SYNONYMS

dina daśa gele—when ten days passed; *govinda*—Govinda; *jānāila*—informed; *āra-bāra*—again; *paṇḍitera icchā*—the desire of Jagadānanda Paṇḍita; *taila*—oil; *prabhu*—Śrī Caitanya Mahāprabhu; *kare aṅgīkāra*—accepts.

TRANSLATION

When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, "It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil."

TEXT 112

শুনি' প্রভু কহে কিছু সক্রোধ বচন।
মর্দনিয়া এক রাখ করিতে মর্দন! ১১২ ॥

śuni' prabhu kahe kichu sakrodha vacana
mardaniyā eka rākha karite mardana!

SYNONYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *kichu*—some; *sa-krodha vacana*—angry words; *mardaniyā*—masseur; *eka*—one; *rākha*—keep; *karite mardana*—to give massages.

TRANSLATION

When the Lord heard this, He angrily said, "Why not keep a masseur to massage Me?

TEXT 113

এই সুখ লাগি' আমি করিলুঁ সন্ন্যাস!
আমার 'সর্বনাশ'—তোমা-সবার 'পরিহাস' ॥ ১১৩ ॥

ei sukha lāgi' āmi kariluṅ sannyāsa!
āmāra 'sarva-nāśa'—tomā-sabāra 'parihāsa'

SYNONYMS

ei—this; *sukha*—happiness; *lāgi'*—for; *āmi*—I; *kariluṅ sannyāsa*—have taken to the renounced order; *āmāra sarva-nāśa*—My ruination; *tomā-sabāra*—of all of you; *parihāsa*—joking.

TRANSLATION

"Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

PURPORT

Śrī Caitanya Mahāprabhu declared Himself a strict *sannyāsī*. A *sannyāsī* is not supposed to take help from anyone. Retaining a masseur to give Him massages would indicate His dependence on others. Śrī Caitanya Mahāprabhu wanted to follow very strictly the principle of not accepting anyone's help for His bodily comfort.

TEXT 114

পথে যাইতে তৈলগন্ধ মোর যেই পাবে।
'দারী সন্ন্যাসী' করি' আমারে কহিবে ॥ ১১৪ ॥

pathe yāite taila-gandha mora yei pābe
'dārī sannyāsī' kari' āmāre kahibe

SYNONYMS

pathe yāite—while passing on the road; *taila-gandha*—the scent of the oil; *mora*—My; *yei pābe*—anyone who smells; *dārī sannyāsī*—a tantric *sannyāsī* who keeps women for sense gratification; *kari'*—as; *āmāre kahibe*—they will speak of Me.

TRANSLATION

"If someone passing on the road smelled this oil on My head, he would think Me a dārī sannyāsī, a tantric sannyāsī who keeps women."

TEXT 115

শুনি প্রভুর বাক্য গোবিন্দ মৌন করিলা।
প্রাতঃকালে জগদানন্দ প্রভু-স্থানে আইলা ॥ ১১৫ ॥

śuni prabhura vākya govinda mauna karilā
prātaḥ-kāle jagadānanda prabhu-sthāne āilā

SYNONYMS

śuni—hearing; *prabhura vākya*—the statement of Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *mauna karilā*—remained silent; *prātaḥ-kāle*—in the morning; *jagadānanda*—Jagadānanda Paṇḍita; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came.

TRANSLATION

Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning, Jagadānanda went to see the Lord.

TEXT 116

প্রভু কহে,—"পণ্ডিত, তৈল আনিলা গৌড় হইতে।
আমি ত' সন্ন্যাসী,—তৈল না পারি লইতে ॥১১৬॥

prabhu kahe,—"paṇḍita, taila ānilā gauḍa ha-ite
āmi ta' sannyāsī,—taila nā pāri la-ite

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *paṇḍita*—My dear Paṇḍita; *taila*—oil; *ānilā*—you have brought; *gauḍa ha-ite*—from Bengal; *āmi*—I; *ta'*—but; *sannyāsī*—a *sannyāsī; taila*—oil; *nā pāri la-ite*—I cannot accept.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, "My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

TEXT 117

জগন্নাথে দেহ' লঞা দীপ যেন জ্বলে।
তোমার সকল শ্রম হইবে সফলে॥" ১১৭॥

jagannāthe deha' lañā dīpa yena jvale
tomāra sakala śrama ha-ibe saphale"

SYNONYMS

jagannāthe—unto Lord Jagannātha; *deha'*—deliver; *lañā*—taking; *dīpa*—lamps; *yena*—so that; *jvale*—burn; *tomāra*—your; *sakala*—all; *śrama*—labor; *ha-ibe sa-phale*—will be fruitful.

TRANSLATION

"Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful."

TEXT 118

পণ্ডিত কহে,—'কে তোমারে কহে মিথ্যা বাণী।
আমি গৌড় হৈতে তৈল কভু নাহি আনি॥' ১১৮॥

paṇḍita kahe,—'ke tomāre kahe mithyā vāṇī
āmi gauḍa haite taila kabhu nāhi āni'

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *ke*—who; *tomāre*—unto You; *kahe*—says; *mithyā vāṇī*—false stories; *āmi*—I; *gauḍa haite*—from Bengal; *taila*—oil; *kabhu nāhi āni'*—never brought.

TRANSLATION

Jagadānanda Paṇḍita replied, "Who tells You all these false stories? I never brought any oil from Bengal."

TEXT 119

এত বলি' ঘর হৈতে তৈল-কলস লঞা।
প্রভুর আগে আঙ্গিনাতে ফেলিলা ভাঙ্গিয়া॥ ১১৯॥

eta bali' ghara haite taila-kalasa lañā
prabhura āge āṅginā te phelilā bhāṅgiyā

SYNONYMS

eta bali'—saying this; *ghara haite*—from the room; *taila-kalasa*—the jugful of oil; *lañā*—taking; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āṅginā te*—in the courtyard; *phelilā*—threw; *bhāṅgiyā*—breaking.

TRANSLATION

After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

TEXT 120

তৈল ভাঙ্গি' সেই পথে নিজ-ঘর গিয়া।
শুইয়া রহিলা ঘরে কপাট খিলিয়া॥ ১২০॥

taila bhāṅgi' sei pathe nija-ghara giyā
śuiyā rahilā ghare kapāṭa khiliyā

SYNONYMS

taila bhāṅgi'—breaking the pot of oil; *sei*—he; *pathe*—by the path; *nija-ghara*—to his room; *giyā*—going; *śuiyā rahilā*—lay down; *ghare*—in the room; *kapāṭa*—the door; *khiliyā*—bolting closed.

TRANSLATION

After breaking the jug, Jagadānanda Paṇḍita returned to his residence, bolted the door and lay down.

TEXT 121

তৃতীয় দিবসে প্রভু তাঁর দ্বারে যাঞা।
'উঠহ' পণ্ডিত'– করি' কহেন ডাকিয়া॥ ১২১॥

tṛtīya divase prabhu tāṅra dvāre yāñā
'uṭhaha' paṇḍita'—kari' kahena ḍākiyā

SYNONYMS

tṛtīya divase—on the third day; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of Jagadānanda Paṇḍita; *dvāre*—to the door; *yāñā*—going; *uṭhaha'*—please get up; *paṇḍita*—My dear Jagadānanda Paṇḍita; *kari'*—saying; *kahena*—said; *ḍākiyā*—calling.

TRANSLATION

Three days later, Śrī Caitanya Mahāprabhu went to the door of his room and said, "My dear Jagadānanda Paṇḍita, please get up.

TEXT 122

'আজি ভিক্ষা দিবা আমায় করিয়া রন্ধনে।
মধ্যাহ্নে আসিব, এবে যাই দরশনে॥' ১২২॥

'āji bhikṣā dibā āmāya kariyā randhane
madhyāhne āsiba, ebe yāi daraśane'

SYNONYMS

āji—today; *bhikṣā dibā*—give lunch; *āmāya*—unto Me; *kariyā randhane*—cooking; *madhyāhne āsiba*—I shall come at noon; *ebe*—now; *yāi daraśane*—I am going to see Lord Jagannātha.

TRANSLATION

"I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon."

TEXT 123

এত বলি' প্রভু গেলা, পণ্ডিত উঠিলা।
স্নান করি' নানা ব্যঞ্জন রন্ধন করিলা॥ ১২৩॥

eta bali' prabhu gelā, paṇḍita uṭhilā
snāna kari' nānā vyañjana randhana karilā

SYNONYMS

eta bali'—saying this; *prabhu gelā*—Śrī Caitanya Mahāprabhu left; *paṇḍita uṭhilā*—Jagadānanda Paṇḍita got up; *snāna kari'*—taking his bath; *nānā*—various; *vyañjana*—vegetables; *randhana karilā*—cooked.

TRANSLATION

After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Paṇḍita got up from his bed, bathed, and began to cook varieties of vegetables.

TEXT 124

মধ্যাহ্ন করিয়া প্রভু আইলা ভোজনে।
পাদ প্রক্ষালন করি' দিলেন আসনে ॥ ১২৪ ॥

madhyāhna kariyā prabhu āilā bhojane
pāda prakṣālana kari' dilena āsane

SYNONYMS

madhyāhna kariyā—after finishing his noon ritualistic ceremonies; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *bhojane*—to take lunch; *pāda prakṣālana kari'*—after washing His feet; *dilena āsane*—offered a sitting place.

TRANSLATION

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadānanda Paṇḍita washed the Lord's feet and gave the Lord a sitting place.

TEXT 125

সঘৃত শাল্যন্ন কলাপাতে স্তূপ কৈলা।
কলার ডোঙ্গা ভরি' ব্যঞ্জন চৌদিকে ধরিলা ॥ ১২৫ ॥

saghṛta śālyanna kalā-pāte stūpa kailā
kalāra ḍoṅgā bhari' vyañjana caudike dharilā

SYNONYMS

sa-ghṛta—mixed with ghee; *śāli-anna*—very fine rice; *kalā-pāte*—on a banana leaf; *stūpa kailā*—stacked; *kalāra ḍoṅgā*—pots made of the bark of a banana tree; *bhari'*—filling; *vyañjana*—vegetables; *cau-dike*—all around; *dharilā*—placed.

TRANSLATION

He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.

TEXT 126

অন্ন-ব্যঞ্জনোপরি তুলসী-মঞ্জরী।
জগন্নাথের পিঠা-পানা আগে আনে ধরি' ॥ ১২৬ ॥

anna-vyañjanopari tulasī-mañjarī
jagannāthera piṭhā-pānā āge āne dhari'

SYNONYMS

anna—rice; *vyañjana*—vegetables; *upari*—on; *tulasī-mañjarī*—flowers of *tulasī*; *jagannāthera*—of Lord Jagannātha; *piṭhā-pānā*—cakes and sweet rice; *āge*—in front; *āne dhari'*—brings.

TRANSLATION

On the rice and vegetables were tulasī flowers, and in front of the Lord were cakes, sweet rice and other prasāda of Jagannātha.

TEXT 127

প্রভু কহে,—"দ্বিতীয়-পাতে বাড়' অন্ন-ব্যঞ্জন।
তোমায় আমায় আজি একত্র করিব ভোজন ॥১২৭॥

prabhu kahe,—"dvitīya-pāte bāḍa' anna-vyañjana
tomāya āmāya āji ekatra kariba bhojana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dvitīya-pāte*—on a second leaf; *bāḍa'*—deliver; *anna-vyañjana*—cooked rice and vegetables; *tomāya āmāya*—both you and I; *āji*—today; *ekatra*—together; *kariba bhojana*—will take lunch.

TRANSLATION

The Lord said, "Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together."

TEXT 128

হস্ত তুলি' রহেন প্রভু, না করেন ভোজন।
তবে পণ্ডিত কহেন কিছু সপ্রেম বচন ॥ ১২৮ ॥

hasta tuli' rahena prabhu, nā karena bhojana
tabe paṇḍita kahena kichu saprema vacana

SYNONYMS

hasta tuli'—raising His hands; *rahena prabhu*—Śrī Caitanya Mahāprabhu remained; *nā karena bhojana*—did not eat; *tabe*—at that time; *paṇḍita kahena*—Jagadānanda said; *kichu*—some; *sa-prema vacana*—words with great affection and love.

TRANSLATION

Śrī Caitanya Mahāprabhu kept His hands raised and would not accept the prasāda until Jagadānanda Paṇḍita, with great affection and love, spoke the following words.

TEXT 129

"আপনে প্রসাদ লহ, পাছে মুঞি লইমু।
তোমার আগ্রহ আমি কেমনে খণ্ডিমু?" ১২৯॥

"āpane prasāda laha, pāche muñi la-imu
tomāra āgraha āmi kemane khaṇḍimu?"

SYNONYMS

āpane—Yourself; *prasāda laha*—take *prasāda; pāche*—afterwards; *muñi la-imu*—I shall take; *tomāra*—Your; *āgraha*—insistence; *āmi*—I; *kemane*—how; *khaṇḍimu*—shall disobey.

TRANSLATION

"Please first take prasāda Yourself, and I shall eat later. I shall not refuse Your request."

TEXT 130

তবে মহাপ্রভু সুখে ভোজনে বসিলা।
ব্যঞ্জনের স্বাদ পাঞা কহিতে লাগিলা॥ ১৩০॥

tabe mahāprabhu sukhe bhojane vasilā
vyañjanera svāda pāñā kahite lāgilā

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *bhojane vasilā*—sat to take His food; *vyañjanera svāda*—the taste of the vegetables; *pāñā*—getting; *kahite lāgilā*—began to say.

TRANSLATION

In great happiness, Śrī Caitanya Mahāprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

TEXT 131

"ক্রোধাবেশের পাকের হয় ঐছে স্বাদ!
এই ত' জানিয়ে তোমায় কৃষ্ণের 'প্রসাদ'॥ ১৩১॥

"krodhāveśera pākera haya aiche svāda!
ei ta' jāniye tomāya kṛṣṇera 'prasāda'

SYNONYMS

krodha-āveśera—in an angry mood; *pākera*—of cooking; *haya*—is; *aiche*—such; *svāda*—taste; *ei ta'*—for this reason; *jāniye*—I can understand; *tomāya*—unto you; *kṛṣṇera prasāda*—the mercy of Kṛṣṇa.

TRANSLATION

"Even when you cook in an angry mood," He said, "the food is very tasteful. This shows how pleased Kṛṣṇa is with you.

TEXT 132

আপনে খাইবে কৃষ্ণ, তাহার লাগিয়া।
তোমার হস্তে পাক করায় উত্তম করিয়া॥ ১৩২॥

āpane khāibe kṛṣṇa, tāhāra lāgiyā
tomāra haste pāka karāya uttama kariyā

SYNONYMS

āpane—personally; *khāibe*—will eat; *kṛṣṇa*—Lord Kṛṣṇa; *tāhāra lāgiyā*—for that reason; *tomāra haste*—by your hands; *pāka karāya*—causes to cook; *uttama kariyā*—so nicely.

TRANSLATION

"Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

TEXT 133

ঐছে অমৃত-অন্ন কৃষ্ণে কর সমর্পণ।
তোমার ভাগ্যের সীমা কে করে বর্ণন?" ১৩৩॥

aiche amṛta-anna kṛṣṇe kara samarpaṇa
tomāra bhāgyera sīmā ke kare varṇana?"

SYNONYMS

aiche—such; *amṛta-anna*—nectarean rice; *kṛṣṇe*—unto Lord Kṛṣṇa; *kara samarpaṇa*—you offer; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limit; *ke*—who; *kare varṇana*—can describe.

TRANSLATION

"You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?"

TEXT 134

পণ্ডিত কহে,—"যে খাইবে, সেই পাককর্তা।
আমি-সব—কেবলমাত্র সামগ্রী-আহর্তা॥" ১৩৪॥

paṇḍita kahe,—"ye khāibe, sei pāka-kartā
āmi-saba—kevala-mātra sāmagrī-āhartā"

SYNONYMS

paṇḍita kahe—the Paṇḍita said; *ye khāibe*—He who will eat; *sei*—He; *pāka-kartā*—the cook; *āmi-saba*—as far as I am concerned; *kevala-mātra*—only; *sāmagrī*—of ingredients; *āhartā*—collector.

TRANSLATION

Jagadānanda Paṇḍita replied, "He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients."

TEXT 135

পুনঃ পুনঃ পণ্ডিত নানা ব্যঞ্জন পরিবেশে।
ভয়ে কিছু না বলেন প্রভু, খায়েন হরিষে॥ ১৩৫॥

punaḥ punaḥ paṇḍita nānā vyañjana pariveśe
bhaye kichu nā balena prabhu, khāyena hariṣe

SYNONYMS

punaḥ punaḥ—again and again; *paṇḍita*—Jagadānanda Paṇḍita; *nānā vyañjana*—various vegetables; *pariveśe*—administered; *bhaye*—out of fear; *kichu*—anything; *nā balena*—does not speak; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *hariṣe*—very happily.

TRANSLATION

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

TEXT 136

আগ্রহ করিয়া পণ্ডিত করাইলা ভোজন।
আর দিন হৈতে ভোজন হৈল দশগুণ ॥ ১৩৬ ॥

āgraha kariyā paṇḍita karāilā bhojana
āra dina haite bhojana haila daśa-guṇa

SYNONYMS

āgraha kariyā—with great eagerness; *paṇḍita*—Jagadānanda Paṇḍita; *karāilā bhojana*—fed; *āra dina*—other days; *haite*—than; *bhojana*—the eating; *haila*—was; *daśa-guṇa*—ten times greater.

TRANSLATION

Jagadānanda Paṇḍita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

TEXT 137

বারবার প্রভু উঠিতে করেন মন।
সেইকালে পণ্ডিত পরিবেশে ব্যঞ্জন ॥ ১৩৭ ॥

bāra-bāra prabhu uṭhite karena mana
sei-kāle paṇḍita pariveśe vyañjana

SYNONYMS

bāra-bāra—again and again; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhite*—to get up; *karena mana*—desires; *sei-kāle*—at that time; *paṇḍita*—Jagadānanda Paṇḍita; *pariveśe*—gives; *vyañjana*—vegetables.

TRANSLATION

Again and again when the Lord wished to get up, Jagadānanda Paṇḍita would feed Him more vegetables.

TEXT 138

কিছু বলিতে নারেন প্রভু, খায়েন তরাসে।
না খাইলে জগদানন্দ করিবে উপবাসে ॥ ১৩৮ ॥

kichu balite nārena prabhu, khāyena tarāse
nā khāile jagadānanda karibe upavāse

SYNONYMS

kichu—anything; *balite nārena*—could not say; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *tarāse*—out of fear; *nā khāile*—if He did not eat; *jagadānanda*—Jagadānanda Paṇḍita; *karibe upavāse*—would fast.

TRANSLATION

Śrī Caitanya Mahāprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadānanda would fast if He stopped.

TEXT 139

তবে প্রভু কহেন করি' বিনয়-সম্মান।
'দশগুণ খাওয়াইলা এবে কর সমাধান'॥ ১৩৯॥

tabe prabhu kahena kari' vinaya-sammāna
'daśa-guṇa khāoyāilā ebe kara samādhāna'

SYNONYMS

tabe—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *kari'*—making; *vinaya-sammāna*—submissive respect; *daśa-guṇa*—ten times more; *khāoyāilā*—you have made to eat; *ebe*—now; *kara samādhāna*—please stop.

TRANSLATION

At last the Lord respectfully submitted, "My dear Jagadānanda, you have already made Me eat ten times more than I am used to. Now, please stop."

TEXT 140

তবে মহাপ্রভু উঠি' কৈলা আচমন।
পণ্ডিত আনিল, মুখবাস, মাল্য, চন্দন॥ ১৪০॥

tabe mahāprabhu uṭhi' kailā ācamana
paṇḍita ānila, mukhavāsa, mālya, candana

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—getting up; *kailā ācamana*—performed washing of the hands and mouth; *paṇḍita*—Jagadānanda Paṇḍita; *ānila*—brought; *mukha-vāsa*—spices; *mālya*—flower garland; *candana*—sandalwood pulp.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up and washed His hands and mouth, while Jagadānanda Paṇḍita brought spices, a garland, and sandalwood pulp.

TEXT 141

চন্দনাদি লঞা প্রভু বসিলা সেই স্থানে।
'আমার আগে আজি তুমি করহ ভোজনে' ॥১৪১॥

candanādi lañā prabhu vasilā sei sthāne
'āmāra āge āji tumi karaha bhojane'

SYNONYMS

candana-ādi lañā—accepting the sandalwood pulp and other items; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *sei sthāne*—at that place; *āmāra āge*— in front of Me; *āji*—now; *tumi*—you; *karaha*—perform; *bhojane*—eating.

TRANSLATION

Accepting the sandalwood pulp and garland, the Lord sat down and said, "Now, in front of Me, you must eat."

TEXT 142

পণ্ডিত কহে,—"প্রভু যাই' করুন বিশ্রাম।
মুই, এবে লইব প্রসাদ করি' সমাধান ॥ ১৪২ ॥

paṇḍita kahe,—"prabhu yāi' karuna viśrāma
mui, ebe la-iba prasāda kari' samādhāna

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *prabhu*—my Lord; *yāi'*—going; *karuna viśrāma*—take rest; *mui*—I; *ebe*—now; *la-iba prasāda*—shall take *prasāda; kari' samādhāna*—after arranging.

TRANSLATION

Jagadānanda replied, "My Lord, You go take rest. I shall take prasāda after I finish making some arrangements.

TEXT 143

রঘুইর কার্য কৈরাছে রামাই, রঘুনাথ।
ইঁহা সবায় দিতে চাহি কিছু ব্যঞ্জন-ভাত ॥" ১৪৩ ॥

rasuira kārya kairāche rāmāi, raghunātha
iṅhā sabāya dite cāhi kichu vyañjana-bhāta"

SYNONYMS

rasuira—of cooking; *kārya*—the work; *kairāche*—have done; *rāmāi*—Rāmāi; *raghunātha*—Raghunātha Bhaṭṭa; *iṅhā*—to them; *sabāya*—all; *dite cāhi*—I want to give; *kichu*—some; *vyañjana-bhāta*—rice and vegetables.

TRANSLATION

"Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables."

TEXT 144

প্রভু কহেন,—"গোবিন্দ, তুমি ইহাঁই রহিবা।
পণ্ডিত ভোজন কৈলে, আমারে কহিবা॥" ১৪৪॥

prabhu kahena,—"govinda, tumi ihāṅi rahibā
paṇḍita bhojana kaile, āmāre kahibā"

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *govinda*—Govinda; *tumi*—you; *ihāṅi rahibā*—will stay here; *paṇḍita*—Jagadānanda Paṇḍita; *bhojana kaile*—after he has taken his meal; *āmāre kahibā*—you should inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Govinda, "You remain here. When the Paṇḍita has taken his food, come inform Me.

TEXT 145

এত কহি' মহাপ্রভু করিলা গমন।
গোবিন্দেরে পণ্ডিত কিছু কহেন বচন॥ ১৪৫॥

eta kahi' mahāprabhu karilā gamana
govindere paṇḍita kichu kahena vacana

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—left; *govindere*—unto Govinda; *paṇḍita*—Jagadānanda Paṇḍita; *kichu*—some; *kahena*—said; *vacana*—words.

TRANSLATION

After Śrī Caitanya Mahāprabhu had said this and left, Jagadānanda Paṇḍita spoke to Govinda.

TEXT 146

"তুমি শীঘ্র যাহ করিতে পাদসম্বাহনে।
কহিহ,—'পণ্ডিত এবে বসিল ভোজনে' ॥১৪৬॥

"tumi śīghra yāha karite pāda-samvāhane
kahiha,—'paṇḍita ebe vasila bhojane'

SYNONYMS

tumi—you; *śīghra*—hastily; *yāha*—go; *karite*—to perform; *pāda-samvāhane*—massaging the feet; *kahiha*—say; *paṇḍita*—Jagadānanda Paṇḍita; *ebe*—just now; *vasila bhojane*—sat down to eat.

TRANSLATION

"Go quickly and massage the Lord's feet," he said. "You may tell Him, 'The Paṇḍita has just sat down to take his meal.'

TEXT 147

তোমারে প্রভুর 'শেষ' রাখিমু ধরিয়া।
প্রভু নিদ্রা গেলে, তুমি খাইহ আসিয়া ॥" ১৪৭ ॥

tomāre prabhura 'śeṣa' rākhimu dhariyā
prabhu nidrā gele, tumi khāiha āsiyā"

SYNONYMS

tomāre—for you; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *rākhimu*—I shall keep; *dhariyā*—taking; *prabhu nidrā gele*—when Śrī Caitanya Mahāprabhu is asleep; *tumi*—you; *khāiha āsiyā*—come and eat.

TRANSLATION

"I shall keep some remnants of the Lord's food for you. When He is asleep, come and take your portion."

TEXT 148

রামাই, নন্দাই, আর গোবিন্দ, রঘুনাথ।
সবারে বাঁটিয়া দিলা প্রভুর ব্যঞ্জন-ভাত ॥ ১৪৮ ॥

rāmāi, nandāi āra govinda, raghunātha
sabāre bāṅṭiyā dilā prabhura vyañjana-bhāta

SYNONYMS

rāmāi—Rāmāi Paṇḍita; *nandāi*—Nandāi; *āra*—and; *govinda*—Govinda; *raghunātha*—Raghunātha Bhaṭṭa; *sabāre*—for all of them; *bāṅṭiyā dilā*—distributed; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyañjana-bhāta*—vegetables and rice.

TRANSLATION

Jagadānanda Paṇḍita thus distributed remnants of the Lord's food to Rāmāi, Nandāi, Govinda and Raghunātha Bhaṭṭa.

TEXT 149

আপনে প্রভুর 'শেষ' করিলা ভোজন ।
তবে গোবিন্দেরে প্রভু পাঠাইলা পুনঃ ॥ ১৪৯ ॥

āpane prabhura 'śeṣa' karilā bhojana
tabe govindere prabhu pāṭhāilā punaḥ

SYNONYMS

āpane—personally; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *karilā bhojana*—ate; *tabe*—at that time; *govindere*—Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *punaḥ*—again.

TRANSLATION

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

TEXT 150

"দেখ,—জগদানন্দ প্রসাদ পায় কি না পায় ।
শীঘ্র আসি' সমাচার কহিবে আমায় ॥" ১৫০ ॥

"dekha,—jagadānanda prasāda pāya ki nā pāya
śīghra āsi' samācāra kahibe āmāya"

SYNONYMS

dekha—see; *jagadānanda*—Jagadānanda Paṇḍita; *prasāda*—*prasāda; pāya*—gets; *ki*—or; *nā*—not; *pāya*—gets; *śīghra āsi'*—coming hastily; *samācāra*—the news; *kahibe*—inform; *āmāya*—to Me.

TRANSLATION

The Lord told him, "Go see whether Jagadānanda Paṇḍita is eating. Then quickly return and let Me know."

TEXT 151

গোবিন্দ আসি' দেখি' কহিল পণ্ডিতের ভোজন ।
তবে মহাপ্রভু স্বস্থ্যে করিল শয়ন ॥ ১৫১ ॥

govinda āsi' dekhi' kahila paṇḍitera bhojana
tabe mahāprabhu svastye karila śayana

SYNONYMS

govinda—Govinda; *āsi'*—coming; *dekhi'*—seeing; *kahila*—informed; *paṇḍitera bhojana*—the eating of Jagadānanda Paṇḍita; *tabe*—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *svastye*—in peace; *karila śayana*—went to sleep.

TRANSLATION

Seeing that Jagadānanda Paṇḍita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

TEXT 152

জগদানন্দে-প্রভুতে প্রেম চলে এইমতে ।
সত্যভামা-কৃষ্ণে যৈছে শুনি ভাগবতে ॥ ১৫২ ॥

jagadānande-prabhute prema cale ei-mate
satyabhāmā-kṛṣṇe yaiche śuni bhāgavate

SYNONYMS

jagadānande-prabhute—between Jagadānanda Paṇḍita and the Lord; *prema*—affection; *cale*—goes on; *ei-mate*—in this way; *satyabhāmā-kṛṣṇe*—between Satyabhāmā and Kṛṣṇa; *yaiche*—as; *śuni*—we learn; *bhāgavate*—in the *Śrīmad-Bhāgavatam*.

TRANSLATION

The affectionate loving exchanges between Jagadānanda Paṇḍita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrīmad-Bhāgavatam.

TEXT 153

জগদানন্দের সৌভাগ্যের কে কহিবে সীমা ?
জগদানন্দের সৌভাগ্যের তেঁহ সে উপমা ॥ ১৫৩ ॥

jagadānandera saubhāgyera ke kahibe sīmā?
jagadānandera saubhāgyera teṅha se upamā

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; *saubhāgyera*—of the fortune; *ke*—who; *kahibe*—shall speak; *sīmā*—the limit; *jagadānandera*—of Jagadānanda; *saubhāgyera*—of the fortune; *teṅha*—he; *se*—the; *upamā*—example.

TRANSLATION

Who can estimate the limit of Jagadānanda Paṇḍita's fortune? He himself is the example of his own great fortune.

TEXT 154

জগদানন্দের 'প্রেমবিবর্ত' শুনে যেই জন ।
প্রেমের 'স্বরূপ' জানে, পায় প্রেমধন ॥ ১৫৪ ॥

jagadānandera 'prema-vivarta' śune yei jana
premera 'svarūpa' jāne, pāya prema-dhana

SYNONYMS

jagadānandera—of Jagadānanda; *prema-vivarta*—loving exchange; *śune*—hears; *yei jana*—any person who; *premera*—of love; *svarūpa*—identity; *jāne*—he knows; *pāya*—gets; *prema-dhana*—the wealth of ecstatic love of Kṛṣṇa.

TRANSLATION

Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadānanda's book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

PURPORT

The word *vivarta* means accepting something to be the opposite of what it appears. Here, Jagadānanda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. *Prema-vivarta* is also

the name of a book written by Jagadānanda Paṇḍita. Therefore the author of *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words *prema-vivarta* to refer to one who reads the book or hears about Jagadānanda Paṇḍita's relationships with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

TEXT 155

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৫৫ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Twelfth Chapter, describing Jagadānanda Paṇḍita's loving dealings with Śrī Caitanya Mahāprabhu.*

CHAPTER 13

Pastimes with Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Thirteenth Chapter in his *Amṛta-pravāha-bhāṣya*. Thinking Śrī Caitanya Mahaprabhu to be uncomfortable sleeping on bark of plantain trees, Jagadānanda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarūpa Dāmodara Gosvāmī made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita went to Vṛndāvana, where he discussed many devotional subjects with Sanātana Gosvāmī. There was also a discussion about Mukunda Sarasvatī's garment. When Jagadānanda returned to Jagannātha Purī, he presented Śrī Caitanya Mahāprabhu some gifts from Sanātana Gosvāmī, and the incident of the *pīlu* fruit took place.

Once, Śrī Caitanya Mahāprabhu became ecstatic upon hearing the songs of a *deva-dāsī*. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Śrī Caitanya Mahāprabhu instructed everyone that *sannyāsīs* and Vaiṣṇavas should not hear women singing.

When Raghunātha Bhaṭṭa Gosvāmī left Vārāṇasī on his way to Jagannātha Purī after completing his education, he met Rāmadāsa Viśvāsa Paṇḍita. Viśvāsa Paṇḍita was very proud of his education, and being an impersonalist, he was not well received by Śrī Caitanya Mahāprabhu. A partial study of the life of Raghunātha Bhaṭṭa Gosvāmī comprises the end of this chapter.

TEXT 1

কৃষ্ণবিচ্ছেদজাতার্ত্যা ক্ষীণে চাপি মনস্তনূ ।
দধাতে ফুল্লতাং ভাবৈর্যস্য তং গৌরমাশ্রয়ে ॥ ১ ॥

kṛṣṇa-viccheda-jātārtyā
kṣīṇe cāpi manas-tanū
dadhāte phullatāṁ bhāvair
yasya taṁ gauram āśraye

SYNONYMS

kṛṣṇa-viccheda—by separation from Kṛṣṇa; *jāta*—produced; *ārtyā*—by the pain; *kṣīṇe*—thin, exhausted; *cā*—and; *api*—although; *manaḥ*—mind; *tanū*—and body; *dadhāte*—assumes; *phullatām*—developed state; *bhāvaiḥ*—by ecstatic emotions; *yasya*—of whom; *tam*—unto Him; *gauram*—Śrī Caitanya Mahāprabhu; *āśraye*—I take shelter.

TRANSLATION

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of the Lord!

TEXT 3

হেনমতে মহাপ্রভু জগদানন্দ-সঙ্গে।
নানামতে আস্বাদয় প্রেমের তরঙ্গে ॥ ৩ ॥

hena-mate mahāprabhu jagadānanda-saṅge
nānā-mate āsvādaya premera taraṅge

SYNONYMS

hena-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jagadānanda-saṅge*—in the company of Jagadānanda Paṇḍita; *nānā-mate*—in various ways; *āsvādaya*—tastes; *premera taraṅge*—the waves of spiritual loving affairs.

TRANSLATION

In the company of Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would taste various transcendental relationships of pure love.

TEXT 4

কৃষ্ণবিচ্ছেদে দুঃখে ক্ষীণ মন-কায়।
ভাবাবেশে প্রভু কভু প্রফুল্লিত হয়॥ ৪॥

kṛṣṇa-vicchede duḥkhe kṣīṇa mana-kāya
bhāvāveśe prabhu kabhu praphullita haya

SYNONYMS

kṛṣṇa-vicchede—because of separation from Kṛṣṇa; *duḥkhe*—in unhappiness; *kṣīṇa*—thin; *mana-kāya*—mind and body; *bhāva-āveśe*—by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *praphullita haya*—becomes healthy and developed.

TRANSLATION

The unhappiness of separation from Kṛṣṇa exhausted the Lord's mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

TEXT 5

কলার শরলাতে, শয়ন, অতি ক্ষীণ কায়।
শরলাতে হাড় লাগে, ব্যথা হয় গায়॥ ৫॥

kalāra śaralāte, śayana, ati kṣīṇa kāya
śaralāte hāḍa lāge, vyathā haya gāya

SYNONYMS

kalāra śaralāte—on the dry bark of a plantain tree; *śayana*—lying down; *ati*—very; *kṣīṇa kāya*—skinny body; *śaralāte*—on the dry bark of a plantain tree; *hāḍa lāge*—bones contact; *vyathā*—pain; *haya*—is; *gāya*—in the body.

TRANSLATION

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

TEXT 6

দেখি' সব ভক্তগণ মহাদুঃখ পায়।
সহিতে নারে জগদানন্দ, সৃজিলা উপায়॥ ৬॥

dekhi' saba bhakta-gaṇa mahā-duḥkha pāya
sahite nāre jagadānanda, sṛjilā upāya

SYNONYMS

dekhi'—seeing; *saba bhakta-gaṇa*—all the devotees; *mahā-duḥkha*—great unhappiness; *pāya*—get; *sahite*—to tolerate; *nāre*—was unable; *jagadānanda*—Jagadānanda Paṇḍita; *sṛjilā upāya*—devised a means.

TRANSLATION

All the devotees felt very unhappy to see Śrī Caitanya Mahāprabhu in pain. Indeed, they could not tolerate it. Then Jagadānanda Paṇḍita devised a remedy.

TEXT 7

সূক্ষ্ম বস্ত্র আনি' গৈরিক দিয়া রাঙ্গাইলা।
শিমুলীর তুলা দিয়া তাহা পূরাইলা॥ ৭॥

sūkṣma vastra āni' gaurika diyā rāṅgāilā
śimulīra tulā diyā tāhā pūrāilā

SYNONYMS

sūkṣma vastra—fine cloth; *āni'*—bringing; *gaurika*—red oxide; *diyā*—with the help of; *rāṅgāilā*—made reddish; *śimulīra*—of the *śimula* tree; *tulā*—cotton; *diyā*—with; *tāhā*—that; *pūrāilā*—filled.

TRANSLATION

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a śimula tree.

TEXT 8

এক তুলী-বালিস গোবিন্দের হাতে দিলা।
'প্রভুরে শোয়াইহ ইহায়'—তাহারে কহিলা॥ ৮॥

eka tulī-bālisa govindera hāte dilā
'prabhure śoyāiha ihāya'—tāhāre kahilā

SYNONYMS

eka—one; *tulī-bālisa*—quilt and pillow; *govindera*—of Govinda; *hāte*—in the hand; *dilā*—delivered; *prabhure*—Śrī Caitanya Mahāprabhu; *śoyāiha*—ask to lie down; *ihāya*—on this; *tāhāre*—to him; *kahilā*—said.

TRANSLATION

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, "Ask the Lord to lie on this."

TEXT 9

স্বরূপ-গোসাঞিকে কহে জগদানন্দ।
'আজি আপনে যাঞা প্রভুরে করাইহ শয়ন' ॥ ৯ ॥

svarūpa-gosāñike kahe jagadānanda
'āji āpane yāñā prabhure karāiha śayana'

SYNONYMS

svarūpa-gosāñike—to Svarūpa Dāmodara Gosvāmī; *kahe*—says; *jagadānanda*—Jagadānanda Paṇḍita; *āji*—today; *āpane*—Your Honor; *yāñā*—going; *prabhure*—Śrī Caitanya Mahāprabhu; *karāiha śayana*—cause to lie down.

TRANSLATION

Jagadānanda said to Svarūpa Dāmodara Gosvāmī, "Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed."

TEXT 10

শয়নের কালে স্বরূপ তাহাঁই রহিলা।
তুলী-বালিস দেখি' প্রভু ক্রোধাবিষ্ট হইলা ॥ ১০ ॥

śayanera kāle svarūpa tāhāṅi rahilā
tulī-bālisa dekhi' prabhu krodhāviṣṭa ha-ilā

SYNONYMS

śayanera kāle—at bedtime; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhāṅi rahilā*—remained there; *tulī*—quilt; *bālisa*—pillow; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *krodha-āviṣṭa ha-ilā*—became very angry.

TRANSLATION

When it was time for the Lord to go to bed, Svarūpa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

TEXT 11

গোবিন্দেরে পুছেন, —'ইহা করাইল কোন্ জন ?'
জগদানন্দের নাম শুনি' সঙ্কোচ হৈল মন ॥ ১১ ॥

govindere puchena, —'ihā karāila kon jana?'
jagadānandera nāma śuni' saṅkoca haila mana

SYNONYMS

govindere puchena—He inquired from Govinda; *ihā*—this; *karāila*—has made; *kon jana*—what person; *jagadānandera*—of Jagadānanda Paṇḍita; *nāma*—name; *śuni'*—hearing; *saṅkoca*—afraid; *haila*—was; *mana*—mind.

TRANSLATION

The Lord inquired from Govinda, "Who has made this?" When Govinda named Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

TEXT 12

গোবিন্দেরে কহি' সেই তুলি দূর কৈলা।
কলার শরলা-উপর শয়ন করিলা ॥ ১২ ॥

govindere kahi' sei tūli dūra kailā
kalāra śaralā-upara śayana karilā

SYNONYMS

govindere kahi'—by asking Govinda; *sei tūli*—that quilt; *dūra kailā*—put aside; *kalāra*—of a plantain tree; *śaralā-upara*—on the dry bark; *śayana karilā*—He lay down.

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

TEXT 13

স্বরূপ কহে,—'তোমার ইচ্ছা, কি কহিতে পারি ?
শয্যা উপেক্ষিলে পণ্ডিত দুঃখ পাবে ভারী ॥' ১৩ ॥

svarūpa kahe,—'tomāra icchā, ki kahite pāri?
śayyā upekṣile paṇḍita duḥkha pābe bhārī'

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tomāra icchā*—Your will; *ki*—who; *kahite pāri*—can say; *śayyā upekṣile*—if You do not accept the bedding; *paṇḍita*—Jagadānanda Paṇḍita; *duḥkha*—unhappiness; *pābe*—will feel; *bhārī*—great.

TRANSLATION

Svarūpa Dāmodara said to the Lord, "I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Paṇḍita will feel great unhappiness."

TEXT 14

প্রভু কহেন,—"খাট এক আনহ পাড়িতে।
জগদানন্দ চাহে আমায় বিষয় ভুঞ্জাইতে ॥ ১৪ ॥

prabhu kahena,—"khāṭa eka ānaha pāḍite
jagadānanda cāhe āmāya viṣaya bhuñjāite

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *khāṭa*—bedstead; *eka*—one; *ānaha*—bring; *pāḍite*—to lie down; *jagadānanda*—Jagadānanda Paṇḍita; *cāhe*—wants; *āmāya*—Me; *viṣaya bhuñjāite*—to cause to enjoy material happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You should bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness.

TEXT 15

সন্ন্যাসী মানুষ আমার ভূমিতে শয়ন।
আমারে খাট-তুলি-বালিস মস্তক-মুণ্ডন !" ১৫ ॥

sannyāsī mānuṣa āmāra bhūmite śayana
āmāre khāṭa-tūli-bālisa mastaka-muṇḍana

SYNONYMS

sannyasī mānuṣa—a person in the renounced order of life; *āmāra*—My; *bhūmite śayana*—lying on the floor; *āmāre*—for Me; *khāṭa*—bedstead; *tūli*—quilt; *bālisa*—pillow; *mastaka-muṇḍana*—a great shame.

TRANSLATION

"I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful."

TEXT 16

স্বরূপ-গোসাঞি আসি' পণ্ডিতে কহিলা।
শুনি' জগদানন্দ মনে মহাদুঃখ পাইলা ॥ ১৬ ॥

svarūpa-gosāñi āsi' paṇḍite kahilā
śuni' jagadānanda mane mahā-duḥkha pāilā

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āsi'*—returning; *paṇḍite kahilā*—said to Jagadānanda Paṇḍita; *śuni'*—hearing; *jagadānanda*—Jagadānanda Paṇḍita; *mane*—within the mind; *mahā-duḥkha pāilā*—felt great unhappiness.

TRANSLATION

When Svarūpa Dāmodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

TEXT 17

স্বরূপ-গোসাঞি তবে সৃজিলা প্রকার।
কদলীর শুষ্কপত্র আনিলা অপার ॥ ১৭ ॥

svarūpa-gosāñi tabe sṛjilā prakāra
kadalīra śuṣka-patra ānilā apāra

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *sṛjilā prakāra*—devised a means; *kadalīra*—of banana; *śuṣka-patra*—dry leaves; *ānilā*—brought; *apāra*—in great quantity.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

TEXT 18

নখে চিরি' চিরি' তাহা অতি সূক্ষ্ম কৈলা।
প্রভুর বহির্বাস দুইতে সে সব ভরিলা॥ ১৮॥

nakhe ciri' ciri' tāhā ati sūkṣma kailā
prabhura bahirvāsa duite se saba bharilā

SYNONYMS

nakhe—with the nails; *ciri' ciri'*—tearing and tearing; *tāhā*—them; *ati*—very; *sūkṣma*—fine; *kailā*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *bahirvāsa*—covering cloths; *duite*—in two; *se saba*—all those; *bharilā*—filled.

TRANSLATION

He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu's outer garments with the fibers.

TEXT 19

এইমত দুই কৈলা ওড়ন-পাড়নে।
অঙ্গীকার কৈলা প্রভু অনেক যতনে॥ ১৯॥

ei-mata dui kailā oḍana-pāḍane
aṅgīkāra kailā prabhu aneka yatane

SYNONYMS

ei-mata—in this way; *dui*—two pieces; *kailā*—made; *oḍana-pāḍane*—one for bedding, one for the pillow; *aṅgīkāra kailā*—did accept; *prabhu*—Śrī Caitanya Mahāprabhu; *aneka yatane*—after much endeavor.

TRANSLATION

In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.

TEXT 20

তাতে শয়ন করেন প্রভু,—দেখি' সবে সুখী।
জগদানন্দ—ভিতরে ক্রোধ বাহিরে মহাদুঃখী॥ ২০॥

tāte śayana karena prabhu,——dekhi' sabe sukhī
jagadānanda——bhitare krodha bāhire mahā-duḥkhī

SYNONYMS

tāte—on that; *śayana karena*—lies down; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sabe sukhī*—everyone became happy; *jagadānanda*—Jagadānanda Paṇḍita; *bhitare*—within his mind; *krodha*—angry; *bāhire*—externally; *mahā-duḥkhī*—very unhappy.

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

TEXT 21

পূর্বে জগদানন্দের ইচ্ছা বৃন্দাবন যাইতে।
প্রভু আজ্ঞা না দেন তাঁরে, না পারে চলিতে॥ ২১॥

pūrve jagadānandera icchā vṛndāvana yāite
prabhu ājñā nā dena tāṅre, nā pāre calite

SYNONYMS

pūrve—formerly; *jagadānandera*—of Jagadānanda Paṇḍita; *icchā*—desire; *vṛndāvana yāite*—to go to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā*—permission; *nā dena*—did not give; *tāṅre*—to him; *nā pāre calite*—he could not go.

TRANSLATION

Formerly, when Jagadānanda Paṇḍita had desired to go to Vṛndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.

TEXT 22

ভিতরের ক্রোধ-দুঃখ প্রকাশ না কৈল।
মথুরা যাইতে প্রভু-স্থানে আজ্ঞা মাগিল॥ ২২॥

bhitarera krodha-duḥkha prakāśa nā kaila
mathurā yāite prabhu-sthāneājñā māgila

SYNONYMS

bhitarera—internal; *krodha-duḥkha*—anger and unhappiness; *prakāśa nā kaila*—did not disclose; *mathurā yāite*—to go to Mathurā; *prabhu-sthāne*—from Śrī Caitanya Mahāprabhu; *ājñā māgila*—asked for permission.

TRANSLATION

Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathurā.

TEXT 23

প্রভু কহে,—"মথুরা যাইবা আমায় ক্রোধ করি'।
আমায় দোষ লাগাঞা তুমি হইবা ভিখারী ॥" ২৩ ॥

prabhu kahe,—"mathurā yāibā āmāya krodha kari'
āmāya doṣa lāgāñā tumi ha-ibā bhikhārī"

SYNONYMS

prabhu kahe—the Lord said; *mathurā yāibā*—you would go to Mathurā; *āmāya*—at Me; *krodha kari'*—being angry; *āmāya*—Me; *doṣa lāgāñā*—accusing; *tumi*—you; *ha-ibā*—will become; *bhikhārī*—a beggar.

TRANSLATION

With great affection, Śrī Caitanya Mahāprabhu said, "If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me."

TEXT 24

জগদানন্দ কহে প্রভুর ধরিয়া চরণ।
"পূর্ব হৈতে ইচ্ছা মোর যাইতে বৃন্দাবন ॥ ২৪ ॥

jagadānanda kahe prabhura dhariyā caraṇa
"pūrva haite icchā mora yāite vṛndāvana

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇa*—grasping the lotus feet; *pūrva haite*—for a very long time; *icchā*—desire; *mora*—my; *yāite vṛndāvana*—to go to Vṛndāvana.

TRANSLATION

Grasping the Lord's feet, Jagadānanda Paṇḍita then said, "For a long time I have desired to go to Vṛndāvana.

TEXT 25

প্রভু-আজ্ঞা নাহি, তাতে না পারি যাইতে।
এবে আজ্ঞা দেহ', অবশ্য যাইমু নিশ্চিতে ॥" ২৫ ॥

prabhu-ājñā nāhi, tāte nā pāri yāite
ebe ājñā deha', avaśya yāimu niścite"

SYNONYMS

prabhu-ājñā—the permission of Your Lordship; *nāhi*—not; *tāte*—therefore; *nā pāri yāite*—I could not go; *ebe*—now; *ājñā*—permission; *deha'*—give; *avaśya*—certainly; *yāimu*—I shall go; *niścite*—without fail.

TRANSLATION

"I could not go without Your Lordship's permission. Now You must give me permission, and I shall certainly go there."

TEXT 26

প্রভু প্রীতে তাঁর গমন না করেন অঙ্গীকার।
তেঁহো প্রভুর ঠাঞি আজ্ঞা মাগে বার বার ॥ ২৬ ॥

prabhu prīte tāṅra gamana nā karena aṅgīkāra
teṅho prabhura ṭhāñi ājñā māge bāra bāra

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *prīte*—out of affection; *tāṅra*—his; *gamana*—departure; *nā karena aṅgīkāra*—does not accept; *teṅho*—he; *prabhura ṭhāñi*—from Śrī Caitanya Mahāprabhu; *ājñā*—permission; *māge*—begs; *bāra bāra*—again and again.

TRANSLATION

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.

TEXT 27

স্বরূপ-গোসাঞিরে পণ্ডিত কৈলা নিবেদন।
"পূর্ব হৈতে বৃন্দাবন যাইতে মোর মন ॥ ২৭ ॥

svarūpa-gosāñire paṇḍita kailā nivedana
"pūrva haite vṛndāvana yāite mora mana

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *paṇḍita*—Jagadānanda Paṇḍita; *kailā nivedana*—made his petition; *pūrva haite*—for a long time; *vṛndāvana yāite*—to go to Vṛndāvana; *mora mana*—my mind.

TRANSLATION

He then submitted a plea to Svarūpa Dāmodara Gosvāmī. "For a very long time," he said, "I have wanted to go to Vṛndāvana.

TEXT 28

প্রভু-আজ্ঞা বিনা তাহাঁ যাইতে না পারি।
এবে আজ্ঞা না দেন মোরে, 'ক্রোধে যাহ' বলি ॥২৮॥

prabhu-ājñā vinā tāhāṅ yāite nā pāri
ebe ājñā nā dena more, 'krodhe yāha' bali

SYNONYMS

prabhu-ājñā—the permission of Śrī Caitanya Mahāprabhu; *vinā*—without; *tāhāṅ*—there; *yāite*—to go; *nā pāri*—I am unable; *ebe*—now; *ājñā*—permission; *nā dena*—does not give; *more*—me; *krodhe*—in anger; *yāha*—you go; *bali*—saying.

TRANSLATION

"I cannot go there, however, without the Lord's permission, which at present He denies me. He says, 'You are going because you are angry at Me.'

TEXT 29

সহজেই মোর তাহাঁ যাইতে মন হয়।
প্রভু-আজ্ঞা লঞা দেহ', করিয়ে বিনয় ॥" ২৯ ॥

sahajei mora tāhāṅ yāite mana haya
prabhu-ājñā lañā deha', kariye vinaya"

SYNONYMS

sahejei—naturally; *mora*—my; *tāhāṅ*—there; *yāite*—to go; *mana*—mind; *haya*—is; *prabhu-ājñā*—permission from Śrī Caitanya Mahāprabhu; *lañā deha'*—kindly get; *kariye vinaya*—humbly requesting.

TRANSLATION

"Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission."

TEXT 30

তবে স্বরূপ-গোসাঞি কহে প্রভুর চরণে।
"জগদানন্দের ইচ্ছা বড় যাইতে বৃন্দাবনে ॥ ৩০ ॥

tabe svarūpa-gosāñi kahe prabhura caraṇe
"jagadānandera icchā baḍa yāite vṛndāvane

SYNONYMS

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kahe*—submits; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Paṇḍita; *icchā baḍa*—intense desire; *yāite vṛndāvane*—to go to Vṛndāvana.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu. "Jagadānanda Paṇḍita intensely desires to go to Vṛndāvana.

TEXT 31

তোমার ঠাঞি আজ্ঞা তেঁহো মাগে বার বার।
আজ্ঞা দেহ',—মথুরা দেখি' আইসে একবার ॥ ৩১ ॥

tomāra ṭhāñi ājñā teṅho māge bāra bāra
ājñā deha',—mathurā dekhi' āise eka-bāra

SYNONYMS

tomāra ṭhāñi—from You; *ājñā*—permission; *teṅho*—he; *māge*—begs; *bāra bāra*—again and again; *ājñā deha'*—please give permission; *mathurā dekhi'*—after seeing Mathurā; *āise*—comes back; *eka-bāra*—once.

TRANSLATION

"He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

TEXT 32

আইরে দেখিতে যৈছে গৌড়দেশে যায়।
তৈছে একবার বৃন্দাবন দেখি' আয়॥" ৩২॥

āire dekhite yaiche gauḍa-deśe yāya
taiche eka-bāra vṛndāvana dekhi' āya"

SYNONYMS

āire—mother Śacī; *dekhite*—to see; *yaiche*—as; *gauḍa-deśe*—to Bengal; *yāya*—he went; *taiche*—similarly; *eka-bāra*—once; *vṛndāvana dekhi'*—after seeing Vṛndāvana; *āya*—he can come back.

TRANSLATION

"You permitted him to go see mother Śacī in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here."

TEXT 33

স্বরূপ-গোসাঞির বোলে প্রভু আজ্ঞা দিলা।
জগদানন্দে বোলাঞা তাঁরে শিখাইলা॥ ৩৩॥

svarūpa-gosāñira bole prabhu ājñā dilā
jagadānande bolāñā tāṅre śikhāilā

SYNONYMS

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; *bole*—on the request; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—gave permission; *jagadānande*—to Jagadānanda Paṇḍita; *bolāñā*—calling; *tāṅre*—to him; *śikhāilā*—gave instructions.

TRANSLATION

At the request of Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

TEXT 34

"বারাণসী পর্যন্ত স্বচ্ছন্দে যাইবা পথে।
আগে সাবধানে যাইবা ক্ষত্রিয়াদি-সাথে ॥ ৩৪ ॥

"vārāṇasī paryanta svacchande yāibā pathe
āge sāvadhāne yāibā kṣatriyādi-sāthe

SYNONYMS

vārāṇasī paryanta—up to Vārāṇasī; *svacchande*—without disturbance; *yāibā pathe*—you can go on the path; *āge*—after that; *sāvadhāne*—with great care; *yāibā*—you should go; *kṣatriya-ādi-sāthe*—with the *kṣatriyas*.

TRANSLATION

"You may go as far as Vārāṇasī without encountering disturbances, but beyond Vārāṇasī you should be very careful to travel on the path in the company of the kṣatriyas.

PURPORT

The path from Vārāṇasī to Vṛndāvana was infested with robbers, and therefore in those days there were *kṣatriyas* to protect travelers.

TEXT 35

কেবল গৌড়িয়া পাইলে 'বাটপাড়' করি' বান্ধে।
সব লুটি' বাঁধি' রাখে, যাইতে বিরোধে ॥ ৩৫ ॥

kevala gauḍiyā pāile 'bāṭapāḍa' kari' bāndhe
saba luṭi' bāṅdhi' rākhe, yāite virodhe

SYNONYMS

kevala—alone; *gauḍiyā*—Bengali; *pāile*—if gotten; *bāṭapāḍa*—plundering; *kari'*—doing; *bāndhe*—they arrest; *saba*—everything; *luṭi'*—taking; *bāṅdhi'*—arresting; *rākhe*—keep; *yāite virodhe*—do not release.

TRANSLATION

"As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

PURPORT

Bengalis are generally not very stout or strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

TEXT 36

মথুরা গেলে সনাতন-সঙ্গেই রহিবা।
মথুরার স্বামী সবের চরণ বন্দিবা ॥ ৩৬ ॥

mathurā gele sanātana-saṅgei rahibā
mathurāra svāmī sabera caraṇa vandibā

SYNONYMS

mathurā gele—when you go to Mathurā; *sanātana-saṅgei*—in the association of Sanātana Gosvāmī; *rahibā*—remain; *mathurāra svāmī*—the leading men of Mathurā; *sabera*—of all; *caraṇa vandibā*—worship the feet.

TRANSLATION

"When you reach Mathurā, you should remain with Sanātana Gosvāmī and offer respectful obeisances to the feet of all the leading men there.

TEXT 37

দূরে রহি' ভক্তি করিহ সঙ্গে না রহিবা।
তাঁ-সবার আচার-চেষ্টা লইতে নারিবা ॥ ৩৭ ॥

dūre rahi' bhakti kariha saṅge nā rahibā
tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā

SYNONYMS

dūre rahi'—keeping apart; *bhakti kariha*—show devotion; *saṅge*—in association; *nā rahibā*—do not stay; *tāṅ-sabāra*—their; *ācāra*—behavior; *ceṣṭā*—endeavors; *la-ite nāribā*—you cannot take up.

TRANSLATION

"Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

PURPORT

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of *smārta-brāhmaṇas*. Devotees who worship Kṛṣṇa in opulence cannot understand the parental devotional feelings of the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of *vidhi-mārga* (regulative devotional principles) may misunderstand the activities of those on the platform of *rāga-mārga* (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Paṇḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

TEXT 38

সনাতন-সঙ্গে করিহ বন দরশন।
সনাতনের সঙ্গ না ছাড়িবা একক্ষণ॥ ৩৮॥

sanātana-saṅge kariha vana daraśana
sanātanera saṅga nā chāḍibā eka-kṣaṇa

SYNONYMS

sanātana-saṅge—with Sanātana Gosvāmī; *kariha*—do; *vana daraśana*—visiting the twelve forests; *sanātanera*—of Sanātana Gosvāmī; *saṅga*—association; *nā chāḍibā*—do not leave; *eka-kṣaṇa*—even for a moment.

TRANSLATION

"Visit all twelve forests of Vṛndāvana in the company of Sanātana Gosvāmī. Do not leave his association for even a moment.

TEXT 39

শীঘ্র আসিহ, তাহাঁ না রহিহ চিরকাল।
গোবর্ধনে না চড়িহ দেখিতে 'গোপাল'॥ ৩৯॥

śīghra āsiha, tāhāṅ nā rahiha cira-kāla
govardhane nā caḍiha dekhite 'gopāla'

SYNONYMS

śīghra—as soon as possible; *āsiha*—return; *tāhāṅ*—there; *nā rahiha*—do not remain; *cira-kāla*—for a long time; *govardhane*—on Govardhana Hill; *nā caḍiha*—do not climb; *dekhite gopāla*—to see the Gopāla Deity.

TRANSLATION

"You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, "Familiarity breeds contempt." If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

TEXT 40

আমিহ আসিতেছি,—কহিহ সনাতনে।
আমার তরে একস্থান যেন করে বৃন্দাবনে॥" ৪০॥

āmiha āsitechi,—kahiha sanātane
āmāra tare eka-sthāna yena kare vṛndāvane"

SYNONYMS

āmiha—I also; *āsitechi*—am coming; *kahiha sanātane*—inform Sanātana Gosvāmī; *āmāra tare*—for Me; *eka-sthāna*—one place; *yena*—so; *kare*—he may make; *vṛndāvane*—at Vṛndāvana.

TRANSLATION

"Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay."

TEXT 41

এত বলি' জগদানন্দে কৈলা আলিঙ্গন।
জগদানন্দ চলিলা প্রভুর বন্দিয়া চরণ॥ ৪১॥

eta bali' jagadānande kailā āliṅgana
jagadānanda calilā prabhura vandiyā caraṇa

SYNONYMS

eta bali'—saying this; *jagadānande*—to Jagadānanda Paṇḍita; *kailā*—did; *āliṅgana*—embracing; *jagadānanda*—Jagadānanda Paṇḍita; *calilā*—proceeded; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandiyā caraṇa*—after worshiping the feet.

TRANSLATION

After saying this, the Lord embraced Jagadānanda Paṇḍita, who then worshiped the Lord's lotus feet and started for Vṛndāvana.

TEXT 42

সব ভক্তগণ-ঠাঞি আজ্ঞা মাগিলা।
বনপথে চলি' চলি' বারাণসী আইলা॥ ৪২॥

saba bhakta-gaṇa-ṭhāñi ājñā māgilā
vana-pathe cali' cali' vārāṇasī āilā

SYNONYMS

saba bhakta-gaṇa-ṭhāñi—from all the devotees; *ājñā māgilā*—asked permission; *vana-pathe cali' cali'*—traversing the forest path; *vārāṇasī āilā*—he reached Vārāṇasī.

TRANSLATION

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Vārāṇasī.

TEXT 43

তপনমিশ্র, চন্দ্রশেখর,—দোঁহারে মিলিলা।
তাঁর ঠাঞি প্রভুর কথা সকলই শুনিলা॥ ৪৩॥

tapana-miśra, candraśekhara,—doṅhāre mililā
tāṅra ṭhāñi prabhura kathā sakala-i śunilā

SYNONYMS

tapana-miśra—Tapana Miśra; *candra-śekhara*—Candraśekhara; *doṅhāre mililā*—he met both; *tāṅra ṭhāñi*—from him; *prabhura*—of Śrī Caitanya Mahāprabhu; *kathā*—topics; *sakala-i*—all; *śunilā*—they heard.

TRANSLATION

When he met Tapana Miśra and Candraśekhara in Vārāṇasī, they both heard from him about topics concerning Śrī Caitanya Mahāprabhu.

TEXT 44

মথুরাতে আসি' মিলিলা সনাতনে।
দুইজনের সঙ্গে দুঁহে আনন্দিত মনে॥ ৪৪॥

mathurāte āsi' mililā sanātane
dui-janera saṅge duṅhe ānandita mane

SYNONYMS

mathurāte āsi'—when he reached Mathurā; *mililā sanātane*—he met Sanātana Gosvāmī; *dui-janera*—of both; *saṅge*—in association; *duṅhe*—both; *ānandita mane*—very pleased within their minds.

TRANSLATION

Finally Jagadānanda Paṇḍita reached Mathurā, where he met Sanātana Gosvāmī. They were very pleased to see each other.

TEXT 45

সনাতন করাইলা তাঁরে দ্বাদশ বন দরশন।
গোকুলে রহিলা দুঁহে দেখি' মহাবন॥ ৪৫॥

sanātana karāilā tāṅre dvādaśa vana daraśana
gokule rahilā duṅhe dekhi' mahāvana

SYNONYMS

sanātana—Sanātana Gosvāmī; *karāilā*—made; *tāṅre*—him; *dvādaśa*—twelve; *vana*—forests; *daraśana*—visiting; *gokule*—at Gokula; *rahilā*—remained; *duṅhe*—both; *dekhi'*—after seeing; *mahā-vana*—Mahāvana.

TRANSLATION

After Sanātana Gosvāmī had taken Jagadānanda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, they both remained in Gokula.

TEXT 46

সনাতনের গোফাতে দুহেঁ রহে একঠাঞি।
পণ্ডিত পাক করেন দেবালয়ে যাই'॥ ৪৬॥

sanātanera gophāte duṅhe rahe eka-ṭhāñi
paṇḍita pāka karena devālaye yāi'

SYNONYMS

sanātanera gophāte—in the cave where Sanātana Gosvāmī stayed; *duṅhe*—both; *rahe*—stay; *eka-ṭhāñi*—in one place; *paṇḍita*—Jagadānanda; *pāka karena*—cooks; *devālaye yāi'*—going to a temple.

TRANSLATION

They stayed in Sanātana Gosvāmī's cave, but Jagadānanda Paṇḍita would go cook for himself at a nearby temple.

TEXT 47

সনাতন ভিক্ষা করেন যাই' মহাবনে।
কভু দেবালয়ে, কভু ব্রাহ্মণ-সদনে ॥ ৪৭ ॥

sanātana bhikṣā karena yāi' mahāvane
kabhu devālaye, kabhu brāhmaṇa-sadane

SYNONYMS

sanātana—Sanātana Gosvāmī; *bhikṣā karena*—begs alms; *yāi' mahā-vane*—going to the vicinity of Mahāvana; *kabhu*—sometimes; *devālaye*—in a temple; *kabhu*—sometimes; *brāhmaṇa-sadane*—in the house of a *brāḥmaṇa.*

TRANSLATION

Sanātana Gosvāmī would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa's house.

TEXT 48

সনাতন পণ্ডিতের করে সমাধান।
মহাবনে দেন আনি' মাগি' অন্ন-পান ॥ ৪৮ ॥

sanātana paṇḍitera kare samādhāna
mahāvane dena āni' māgi' anna-pāna

SYNONYMS

sanātana—Sanātana Gosvāmī; *paṇḍitera*—of Jagadānanda Paṇḍita; *kare samādhāna*—gave all kinds of service; *mahā-vane*—at Mahāvana; *dena*—gives; *āni'*—bringing; *māgi'*—by begging; *anna-pāna*—food and drink.

TRANSLATION

Sanātana Gosvāmī attended to all of Jagadānanda Paṇḍita's needs. He begged in the area of Mahāvana and brought Jagadānanda all kinds of things to eat and drink.

TEXT 49

একদিন সনাতনে পণ্ডিত নিমন্ত্রিলা।
নিত্যকৃত্য করি' তেঁহ পাক চড়াইলা॥ ৪৯॥

eka-dina sanātane paṇḍita nimantrilā
nitya-kṛtya kari' teṅha pāka caḍāilā

SYNONYMS

eka-dina—one day; *sanātane*—Sanātana Gosvāmī; *paṇḍita nimantrilā*—Jagadānanda Paṇḍita invited; *nitya-kṛtya kari'*—after finishing his routine duties; *teṅha*—he; *pāka caḍāilā*—began to cook.

TRANSLATION

One day Jagadānanda Paṇḍita, having invited Sanātana to the nearby temple for lunch, finished his routine duties and began to cook.

TEXT 50

'মুকুন্দ সরস্বতী' নাম সন্ন্যাসী মহাজনে।
এক বহির্বাস তেঁহো দিল সনাতনে॥ ৫০॥

'mukunda sarasvatī' nāma sannyāsī mahā-jane
eka bahirvāsa teṅho dila sanātane

SYNONYMS

mukunda sarasvatī—Mukunda Sarasvatī; *nāma*—named; *sannyāsī*—a *sannyāsī; mahā-jane*—a great personality; *eka*—one; *bahirvāsa*—outward covering; *teṅho*—he; *dila*—gave; *sanātane*—to Sanātana Gosvāmī.

TRANSLATION

Previously, a great sannyāsī named Mukunda Sarasvatī had given Sanātana Gosvāmī an outer garment.

TEXT 51

সনাতন সেই বস্ত্র মস্তকে বান্ধিয়া।
জগদানন্দের বাসা-দ্বারে বসিলা আসিয়া॥ ৫১॥

sanātana sei vastra mastake bāndhiyā
jagadānandera vāsā-dvāre vasilā āsiyā

SYNONYMS

sanātana—Sanātana Gosvāmī; *sei*—that; *vastra*—cloth; *mastake*—on the head; *bāndhiyā*—binding; *jagadānandera*—of Jagadānanda Paṇḍita; *vāsā-dvāre*—at the door of the residence; *vasilā*—sat down; *āsiyā*—coming.

TRANSLATION

Sanātana Gosvāmī was wearing this cloth bound about his head when he came to Jagadānanda Paṇḍita's door and sat down.

TEXT 52

রাতুল বস্ত্র দেখি' পণ্ডিত প্রেমাবিষ্ট হইলা।
'মহাপ্রভুর প্রসাদ' জানি' তাঁহারে পুছিলা॥ ৫২॥

rātula vastra dekhi' paṇḍita premāviṣṭa ha-ilā
'mahāprabhura prasāda' jāni' tāṅhāre puchilā

SYNONYMS

rātula—red; *vastra*—cloth; *dekhi'*—seeing; *paṇḍita*—Jagadānanda Paṇḍita; *prema-āviṣṭa ha-ilā*—became overwhelmed in ecstatic love; *mahāprabhura prasāda*—the blessed gift of Śrī Caitanya Mahāprabhu; *jāni'*—thinking; *tāṅhāre puchilā*—inquired from him.

TRANSLATION

Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadānanda Paṇḍita was overwhelmed with ecstatic love. Thus he questioned Sanātana Gosvāmī.

TEXT 53

"কাহাঁ পাইলা তুমি এই রাতুল বসন?"
'মুকুন্দ-সরস্বতী' দিল,—কহে সনাতন॥ ৫৩॥

"kāhāṅ pāilā tumi ei rātula vasana?"
'mukunda-sarasvatī' dila,—— kahe sanātana

SYNONYMS

kāhāṅ—where; *pāilā*—did get; *tumi*—you; *ei*—this; *rātula vasana*—red cloth; *mukunda-sarasvatī dila*—Mukunda Sarasvatī gave; *kahe sanātana*—Sanātana replied.

TRANSLATION

"Where did you get that reddish cloth on your head?" Jagadānanda asked. Sanātana Gosvāmī replied, "Mukunda Sarasvatī gave it to me."

TEXT 54

শুনি' পণ্ডিতের মনে ক্রোধ উপজিল।
ভাতের হাণ্ডি হাতে লঞা মারিতে আইল ॥ ৫৪ ॥

śuni' paṇḍitera mane krodha upajila
bhātera hāṇḍi hāte lañā mārite āila

SYNONYMS

śuni'—hearing; *paṇḍitera*—of Jagadānanda Paṇḍita; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *bhātera hāṇḍi*—the cooking pot; *hāte*—in his hand; *lañā*—taking; *mārite āila*—was ready to beat.

TRANSLATION

Hearing this, Jagadānanda Paṇḍita was immediately very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmī.

TEXT 55

সনাতন তাঁরে জানি' লজ্জিত হইলা।
বলিতে লাগিলা পণ্ডিত হাণ্ডি চুলাতে ধরিলা ॥ ৫৫ ॥

sanātana tāṅre jāni' lajjita ha-ilā
balite lāgilā paṇḍita hāṇḍi culāte dharilā

SYNONYMS

sanātana—Sanātana Gosvāmī; *tāṅre*—him; *jāni'*—knowing; *lajjita ha-ilā*—became ashamed; *balite lāgilā*—began to speak; *paṇḍita*—Jagadānanda Paṇḍita; *hāṇḍi*—the cooking pot; *culāte*—on the stove; *dharilā*—kept.

TRANSLATION

Sanātana Gosvāmī, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat ashamed. Jagadānanda therefore left the cooking pot on the stove and spoke as follows.

TEXT 56

"তুমি মহাপ্রভুর হও পার্ষদ-প্রধান।
তোমা-সম মহাপ্রভুর প্রিয় নাহি আন ॥ ৫৬ ॥

"tumi mahāprabhura hao pārṣada-pradhāna
tomā-sama mahāprabhura priya nāhi āna

SYNONYMS

tumi—you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *hao*—are; *pārṣada-pradhāna*—one of the chief associates; *tomā-sama*—like you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nāhi*—is not; *āna*—other.

TRANSLATION

"You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no one is dearer to Him than you.

TEXT 57

অন্য সন্ন্যাসীর বস্ত্র তুমি ধর শিরে।
কোন্ ঐছে হয়,—ইহা পারে সহিবারে ?"৫৭ ॥

anya sannyāsīra vastra tumi dhara śire
kon aiche haya,—ihā pāre sahibāre?"

SYNONYMS

anya sannyāsīra—of another *sannyāsī; vastra*—cloth; *tumi*—you; *dhara*—keep; *śire*—on the head; *kon*—who; *aiche haya*—is such; *ihā*—this; *pāre sahibāre*—can tolerate.

TRANSLATION

"Still, you have bound your head with a cloth given to you by another sannyāsī. Who can tolerate such behavior?"

TEXT 58

সনাতন কহে—"সাধু পণ্ডিত-মহাশয়!
তোমা-সম চৈতন্যের প্রিয় কেহ নয়॥ ৫৮॥

sanātana kahe—"sādhu paṇḍita-mahāśaya!
tomā-sama caitanyera priya keha naya

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *sādhu*—saint; *paṇḍita*—learned scholar; *mahāśaya*—a great soul; *tomā-sama*—like you; *caitanyera*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *keha naya*—no one is.

TRANSLATION

Sanātana Gosvāmī said, "My dear Jagadānanda Paṇḍita, you are a greatly learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

TEXT 59

ঐছে চৈতন্যনিষ্ঠা যোগ্য তোমাতে।
তুমি না দেখাইলে ইহা শিখিব কেমতে? ৫৯॥

aiche caitanya-niṣṭhā yogya tomāte
tumi nā dekhāile ihā śikhiba ke-mate?

SYNONYMS

aiche—such; *caitanya-niṣṭhā*—faith in Śrī Caitanya Mahāprabhu; *yogya*—just befitting; *tomāte*—in you; *tumi nā dekhāile*—if you do not show; *ihā*—this; *śikhiba*—I shall learn; *ke-mate*—how.

TRANSLATION

"This faith in Śrī Caitanya Mahāprabhu fits you quite well. Unless you demonstrate it, how could I learn such faith?

TEXT 60

যাহা দেখিবারে বস্ত্র মস্তকে বান্ধিল।
সেই অপূর্ব প্রেম এই প্রত্যক্ষ দেখিল॥ ৬০॥

yāhā dekhibāre vastra mastake bāndhila
sei apūrva prema ei pratyakṣa dekhila

SYNONYMS

yāhā—which; *dekhibāre*—to see; *vastra*—the cloth; *mastake bāndhila*—I bound on my head; *sei*—that; *apūrva prema*—uncommon love; *ei*—this; *pratyakṣa*—by direct experience; *dekhila*—I have seen.

TRANSLATION

"My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu.

TEXT 61

রক্তবস্ত্র 'বৈষ্ণবের' পরিতে না যুয়ায় ।
কোন প্রবাসীরে দিমু, কি কায উহায় ? ৬১ ॥

rakta-vastra 'vaiṣṇavera' parite nā yuyāya
kona pravāsīre dimu, ki kāya uhāya?

SYNONYMS

rakta-vastra—saffron clothing; *vaiṣṇavera*—for a Vaiṣṇava; *parite nā yuyāya*—is not fit to put on; *kona pravāsīre*—to some outsider; *dimu*—I shall give; *ki*—what; *kāya*—business; *uhāya*—with that.

TRANSLATION

"This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a *sannyāsī* to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a *sannyāsī* of the Māyāvāda school. Present-day Vaiṣṇava *sannyāsīs,* however, never think that by accepting the dress of the *sannyāsa* order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the *sannyāsa* order to remain an eternal servant of his spiritual master. He accepts the *sannyāsa* order knowing that he is unequal to his spiritual master, who is a *paramahaṁsa,* and he thinks that he is unfit to dress like a *paramahaṁsa.* Therefore a Vaiṣṇava accepts *sannyāsa* out of humility, not out of pride.

Sanātana Gosvāmī had adopted the dress of a *paramahaṁsa;* therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava

sannyāsī does not think himself fit to imitate the dress of a *paramahaṁsa* Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu (*tṛṇād api sunīcena*), one should always think himself in the lowest stage, not on the level of a *paramahaṁsa* Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the *sannyāsa* order just to keep himself below the level of a *paramahaṁsa* Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 62

পাক করি' জগদানন্দ চৈতন্যে সমর্পিলা।
দুইজন বসি' তবে প্রসাদ পাইলা॥ ৬২॥

pāka kari' jagadānanda caitanya samarpilā
dui-jana vasi' tabe prasāda pāilā

SYNONYMS

pāka kari'—after cooking; *jagadānanda*—Jagadānanda Paṇḍita; *caitanya samarpilā*—offered to Śrī Caitanya Mahāprabhu; *dui-jana*—two persons; *vasi'*—sitting; *tabe*—then; *prasāda*—remnants of food; *pāilā*—took.

TRANSLATION

When Jagadānanda Paṇḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Sanātana Gosvāmī sat down and ate the prasāda.

TEXT 63

প্রসাদ পাই অন্যোন্যে কৈলা আলিঙ্গন।
চৈতন্যবিরহে দুঁহে করিলা ক্রন্দন॥ ৬৩॥

prasāda pāi anyonye kailā āliṅgana
caitanya-virahe duṅhe karilā krandana

SYNONYMS

prasāda pāi—after eating the remnants of food; *anyonye*—one another; *kailā āliṅgana*—they embraced; *caitanya-virahe*—in separation from Lord Caitanya; *duṅhe*—both; *karilā krandana*—cried.

TRANSLATION

After eating the prasāda, they embraced each other and cried due to separation from Lord Caitanya.

TEXT 64

এইমত মাস দুই রহিলা বৃন্দাবনে।
চৈতন্যবিরহ-দুঃখ না যায় সহনে ॥ ৬৪ ॥

ei-mata māsa dui rahilā vṛndāvane
caitanya-viraha-duḥkha nā yāya sahane

SYNONYMS

ei-mata—in this way; *māsa*—months; *dui*—two; *rahilā*—remained; *vṛndāvane*—in Vṛndāvana; *caitanya-viraha*—of separation from Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *nā yāya sahane*—could not tolerate.

TRANSLATION

They passed two months in Vṛndāvana in this way. Finally they could no longer tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

TEXT 65

মহাপ্রভুর সন্দেশ কহিলা সনাতনে।
'আমিহ আসিতেছি, রহিতে করিহ একস্থানে' ॥৬৫॥

mahāprabhura sandeśa kahilā sanātane
'āmiha āsitechi, rahite kariha eka-sthāne'

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *sandeśa*—message; *kahilā*—said; *sanātane*—to Sanātana; *āmiha āsitechi*—I am also coming; *rahite*—for My stay; *kariha eka-sthāne*—arrange for one place.

TRANSLATION

Jagadānanda Paṇḍita therefore gave Sanātana Gosvāmī the message from the Lord: "I am also coming to Vṛndāvana; please arrange a place for Me to stay."

TEXT 66

জগদানন্দ-পণ্ডিত তবে আজ্ঞা মাগিলা।
সনাতন প্রভুরে কিছু ভেটবস্তু দিলা ॥ ৬৬ ॥

jagadānanda-paṇḍita tabe ājñā māgilā
sanātana prabhure kichu bheṭa-vastu dilā

SYNONYMS

jagadānanda-paṇḍita—Jagadānanda Paṇḍita; *tabe*—at that time; *ājñā māgilā*—asked permission; *sanātana*—Sanātana Gosvāmī; *prabhure*—for Śrī Caitanya Mahāprabhu; *kichu*—some; *bheṭa-vastu*—gifts; *dilā*—presented.

TRANSLATION

When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Purī, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

TEXT 67

রাসস্থলীর বালু আর গোবর্ধনের শিলা।
শুষ্ক পক্ক পীলুফল আর গুঞ্জামালা॥ ৬৭॥

rāsa-sthalīra vālu āra govardhanera śilā
śuṣka pakka pīlu-phala āra guñjā-mālā

SYNONYMS

rāsa-sthalīra vālu—sand from the place where Lord Kṛṣṇa held His *rāsa* dance; *āra*—and; *govardhanera śilā*—a stone from Govardhana Hill; *śuṣka*—dry; *pakka*—mature; *pīlu-phala*—*pīlu* fruit; *āra*—also; *guñjā-mālā*—a garland of small conchshells.

TRANSLATION

The gifts consisted of some sand from the site of the rāsa-līlā, a stone from Govardhana Hill, dry ripened pīlu fruits and a garland of small conchshells.

TEXT 68

জগদানন্দ-পণ্ডিত চলিলা সব লঞা।
ব্যাকুল হৈলা সনাতন তাঁরে বিদায় দিয়া॥ ৬৮॥

jagadānanda-paṇḍita calilā saba lañā
vyākula hailā sanātana tāṅre vidāya diyā

SYNONYMS

jagadānanda-paṇḍita—Jagadānanda Paṇḍita; *calilā*—proceeded; *saba*—all; *lañā*—taking; *vyākula hailā*—became very agitated; *sanātana*—Sanātana Gosvāmī; *tāṅre*—to him; *vidāya diyā*—bidding farewell.

TRANSLATION

Thus Jagadānanda Paṇḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very agitated after bidding him farewell.

TEXT 69

প্রভুর নিমিত্ত একস্থান মনে বিচারিল।
দ্বাদশাদিত্য-টিলায় এক 'মঠ' পাইল ॥ ৬৯ ॥

prabhura nimitta eka-sthāna mane vicārila
dvādaśāditya-ṭilāya eka 'maṭha' pāila

SYNONYMS

prabhura nimitta—for Śrī Caitanya Mahāprabhu; *eka-sthāna*—one place; *mane*—within the mind; *vicārila*—considered; *dvādaśāditya-ṭilāya*—on the highland named Dvādaśāditya; *eka*—one; *maṭha*—temple; *pāila*—got.

TRANSLATION

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-ṭilā.

TEXT 70

সেই স্থান রাখিলা গোসাঞি সংস্কার করিয়া।
মঠের আগে রাখিলা এক ছাউনি বান্ধিয়া ॥ ৭০ ॥

sei sthāna rākhilā gosāñi saṁskāra kariyā
maṭhera āge rākhilā eka chāuni bāndhiyā

SYNONYMS

sei sthāna—that place; *rākhilā*—kept reserved; *gosāñi*—Sanātana Gosvāmī; *saṁskāra kariyā*—cleansing and repairing; *maṭhera āge*—in front of the temple; *rākhilā*—kept; *eka*—one; *chāuni*—small hut; *bāndhiyā*—erecting.

TRANSLATION

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.

TEXT 71

শীঘ্র চলি' নীলাচলে গেলা জগদানন্দ।
ভক্ত সহ গোসাঞি হৈলা পরম আনন্দ ॥ ৭১ ॥

śīghra cali' nīlācale gelā jagadānanda
bhakta saha gosāñi hailā parama ānanda

SYNONYMS

śīghra—very quickly; *cali'*—going; *nīlācale*—at Jagannātha Purī; *gelā*—arrived; *jagadānanda*—Jagadānanda Paṇḍita; *bhakta saha*—with His devotees; *gosāñi*—Śrī Caitanya Mahāprabhu; *hailā*—became; *parama ānanda*—very happy.

TRANSLATION

Meanwhile, traveling very quickly, Jagadānanda Paṇḍita soon arrived in Jagannātha Purī, much to the joy of Śrī Caitanya Mahāprabhu and His devotees.

TEXT 72

প্রভুর চরণ বন্দি' সবারে মিলিলা।
মহাপ্রভু তাঁরে দৃঢ় আলিঙ্গন কৈলা॥ ৭২॥

prabhura caraṇa vandi' sabāre mililā
mahāprabhu tāṅre dṛḍha āliṅgana kailā

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *vandi'*—offering prayers to; *sabāre mililā*—he met everyone; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *dṛḍha*—very strong; *āliṅgana*—embracing; *kailā*—did.

TRANSLATION

After offering prayers at the lotus feet of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

TEXT 73

সনাতনের নামে পণ্ডিত দণ্ডবৎ কৈলা।
রাসস্থলীর ধূলি আদি সব ভেট দিলা॥ ৭৩॥

sanātanera nāme paṇḍita daṇḍavat kailā
rāsa-sthalīra dhūli ādi saba bheṭa dilā

SYNONYMS

sanātanera—of Sanātana Gosvāmī; *nāme*—in the name; *paṇḍita*—Jagadānanda Paṇḍita; *daṇḍavat kailā*—offered obeisances; *rāsa-sthalīra*—the arena of the *rāsa* dance; *dhūli*—dust; *ādi*—and other things; *saba*—all; *bheṭa*—gifts; *dilā*—presented.

TRANSLATION

Jagadānanda Paṇḍita also offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the rāsa dance and the other gifts.

TEXT 74

সব দ্রব্য রাখিলেন, পীলু দিলেন বাঁটিয়া।
'বৃন্দাবনের ফল' বলি' খাইলা হৃষ্ট হঞা ॥ ৭৪ ॥

saba dravya rākhilena, pīlu dilena bāṅṭiyā
'vṛndāvanera phala' bali' khāilā hṛṣṭa hañā

SYNONYMS

saba—all; *dravya*—gifts; *rākhilena*—kept; *pīlu*—the *pīlu* fruit; *dilena*—gave; *bāṅṭiyā*—distributing; *vṛndāvanera phala*—fruit from Vṛndāvana; *bali'*—because of; *khāilā*—ate; *hṛṣṭa hañā*—with great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu kept all the gifts except the pīlu fruits, which He distributed to the devotees. Because the fruits were from Vṛndāvana, everyone ate them with great happiness.

TEXT 75

যে কেহ জানে, আঁটি চুষিতে লাগিল।
যে না জানে গৌড়িয়া পীলু চাবাঞা খাইল ॥ ৭৫ ॥

ye keha jāne, āṅṭi cuṣite lāgila
ye nā jāne gauḍiyā pīlu cāvāñā khāila

SYNONYMS

ye—those who; *keha*—some; *jāne*—knew; *āṅṭi*—seeds; *cuṣite lāgila*—began to lick; *ye*—those who; *nā jāne*—did not know; *gauḍiyā*—Bengali devotees; *pīlu*—the *pīlu* fruit; *cāvāñā*—chewing; *khāila*—ate.

TRANSLATION

Those devotees who were familiar with pīlu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

TEXT 76

মুখে তার ঝাল গেল, জিহ্বা করে জ্বালা।
বৃন্দাবনের 'পীলু' খাইতে এই এক লীলা ॥ ৭৬ ॥

mukhe tāra jhāla gela, jihvā kare jvālā
vṛndāvanera 'pīlu' khāite ei eka līlā

SYNONYMS

mukhe tāra—in their mouths; *jhāla*—the taste of chili; *gela*—went; *jihvā*—the tongue; *kare jvālā*—was burning; *vṛndāvanera*—of Vṛndāvana; *pīlu*—the *pīlu* fruit; *khāite*—eating; *ei*—this; *eka līlā*—a pastime.

TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of pīlu fruits from Vṛndāvana was a pastime for Śrī Caitanya Mahāprabhu.

TEXT 77

জগদানন্দের আগমনে সবার উল্লাস।
এইমতে নীলাচলে প্রভুর বিলাস ॥ ৭৭ ॥

jagadānandera āgamane sabāra ullāsa
ei-mate nīlācale prabhura vilāsa

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; *āgamane*—upon the return; *sabāra ullāsa*—everyone was jubilant; *ei-mate*—in this way; *nīlācale*—at Jagannātha Purī; *prabhura*—of Śrī Caitanya Mahāprabhu; *vilāsa*—pastime.

TRANSLATION

When Jagadānanda Paṇḍita returned from Vṛndāvana, everyone was jubilant. Thus Śrī Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Purī.

TEXT 78

একদিন প্রভু যমেশ্বর-টোটা যাইতে।
সেইকালে দেবদাসী লাগিলা গাইতে ॥ ৭৮ ॥

eka-dina prabhu yameśvara-ṭoṭā yāite
sei-kāle deva-dāsī lāgilā gāite

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the temple of Yameśvara-ṭoṭā; *yāite*—when He was going; *sei-kāle*—at that time; *deva-dāsī*—a female singer of the Jagannātha temple; *lāgilā*—began; *gāite*—to sing.

TRANSLATION

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

TEXT 79

গুজ্জরীরাগিণী লঞা সুমধুর-স্বরে।
'গীতগোবিন্দ'-পদ গায় জগমন হরে॥ ৭৯॥

gujjarī-rāgiṇī lañā sumadhura-svare
'gīta-govinda'-pada gāya jaga-mana hare

SYNONYMS

gujjarī-rāgiṇī—the *gujjarī* mode of singing; *lañā*—accompanied by; *su-madhura-svare*—in a very sweet voice; *gīta-govinda*—*Gīta-govinda,* by Jayadeva Gosvāmī; *pada*—verses; *gāya*—sings; *jaga-mana*—the mind of the entire world; *hare*—attracts.

TRANSLATION

She sang a gujjarī tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's Gīta-govinda, the song attracted the attention of the entire world.

TEXT 80

দূরে গান শুনি' প্রভুর হইল আবেশ।
স্ত্রী, পুরুষ, কে গায়,—না জানে বিশেষ॥ ৮০॥

dūre gāna śuni' prabhura ha-ila āveśa
strī, puruṣa, ke gāya,—nā jāne viśeṣa

SYNONYMS

dūre—from a distant place; *gāna*—song; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *āveśa*—ecstatic emotion; *strī*—woman; *puruṣa*—man; *ke gāya*—who sings; *nā jāne*—could not understand; *viśeṣa*—particularly.

TRANSLATION

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

TEXT 81

তারে মিলিবারে প্রভু আবেশে ধাইলা।
পথে 'সিজের বাড়ি' হয়, ফুটিয়া চলিলা ॥ ৮১ ॥

tāre milibāre prabhu āveśe dhāilā
pathe 'sijera bāḍi' haya, phuṭiyā calilā

SYNONYMS

tāre—the singer; *milibāre*—to meet; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśe*—in ecstasy; *dhāilā*—ran; *pathe*—on the path; *sijera bāḍi*—thorny hedges; *haya*—were; *phuṭiyā*—pricking; *calilā*—He went on.

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

TEXT 82

অঙ্গে কাঁটা লাগিল, কিছু না জানিলা!
আস্তে-ব্যস্তে গোবিন্দ তাঁর পাছেতে ধাইলা ॥ ৮২ ॥

aṅge kāṅṭā lāgila, kichu nā jānilā!
āste-vyaste govinda tāṅra pāchete dhāilā

SYNONYMS

aṅge—on the body; *kāṅṭā*—thorns; *lāgila*—touched; *kichu*—anything; *nā jānilā*—did not perceive; *āste-vyaste*—very hastily; *govinda*—His personal servant; *tāṅra*—Him; *pāchete*—behind; *dhāilā*—ran.

TRANSLATION

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

TEXT 83

ধাঞা যায়েন প্রভু, স্ত্রী আছে অল্প দূরে।
স্ত্রী গায়' বলি' গোবিন্দ প্রভুরে কৈলা কোলে ॥৮৩॥

dhāñā yāyena prabhu, strī āche alpa dūre
strī gāya' bali' govinda prabhure kailā kole

SYNONYMS

dhāñā—very hastily; *yāyena*—was going; *prabhu*—Śrī Caitanya Mahāprabhu; *strī*—the woman; *āche*—was; *alpa dūre*—within a short distance; *strī gāya'*—a woman is singing; *bali'*—saying; *govinda*—His personal servant; *prabhure*—Śrī Caitanya Mahāprabhu; *kailā kole*—held in his arms.

TRANSLATION

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, "It is a woman singing!"

TEXT 84

স্ত্রী-নাম শুনি' প্রভুর বাহ্য হইলা।
পুনরপি সেই পথে বাহুড়ি' চলিলা ॥ ৮৪ ॥

strī-nāma śuni' prabhura bāhya ha-ilā
punarapi sei pathe bāhuḍi' calilā

SYNONYMS

strī-nāma—the word "woman"; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *ha-ilā*—returned; *punarapi*—again; *sei pathe*—on that path; *bāhuḍi' calilā*—He turned back.

TRANSLATION

As soon as He heard the word "woman," the Lord became externally conscious and turned back.

TEXT 85

প্রভু কহে,—"গোবিন্দ, আজি রাখিলা জীবন।
স্ত্রী-পরশ হৈলে আমার হইত মরণ ॥ ৮৫ ॥

prabhu kahe,—"govinda, āji rākhilā jīvana
strī-paraśa haile āmāra ha-ita maraṇa

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *govinda*—My dear Govinda; *āji*—today; *rākhilā jīvana*—you saved My life; *strī-paraśa haile*—if I had touched a woman; *āmāra*—My; *ha-ita*—there would have been; *maraṇa*—death.

TRANSLATION

"My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

TEXT 86

এ-ঋণ শোধিতে আমি নারিমু তোমার।"
গোবিন্দ কহে,—'জগন্নাথ রাখেন মুই কোন্ ছার'? ৮৬ ॥

e-ṛṇa śodhite āmi nārimu tomāra"
govinda kahe,—'jagannātha rākhena mui kon chāra'?

SYNONYMS

e-ṛṇa—this debt; *śodhite*—to repay; *āmi*—I; *nārimu*—shall not be able; *tomāra*—to you; *govinda kahe*—Govinda replied; *jagannātha*—Lord Jagannātha; *rākhena*—saves; *mui*—I; *kon chāra*—the most insignificant person.

TRANSLATION

"I shall never be able to repay My debt to you." Govinda replied, "Lord Jagannātha has saved You. I am insignificant."

TEXT 87

প্রভু কহে,—"গোবিন্দ, মোর সঙ্গে রহিবা।
যাহাঁ তাহাঁ মোর রক্ষায় সাবধান হইবা ॥" ৮৭ ॥

prabhu kahe,—"govinda, mora saṅge rahibā
yāhāṅ tāhāṅ mora rakṣāya sāvadhāna ha-ibā"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *govinda*—My dear Govinda; *mora saṅge rahibā*—you should always remain with Me; *yāhāṅ tāhāṅ*—anywhere and everywhere; *mora*—My; *rakṣāya*—for protection; *sāvadhāna ha-ibā*—you should be very careful.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Govinda, you should stay with Me always. There is danger anywere and everywhere; therefore you should protect Me very carefully."

TEXT 88

এত বলি' লেউটি' প্রভু গেলা নিজ-স্থানে।
শুনি' মহা-ভয় হইল স্বরূপাদি-মনে॥ ৮৮॥

eta bali' leuṭi' prabhu gelā nija-sthāne
śuni' mahā-bhaya ha-ila svarūpādi-mane

SYNONYMS

eta bali'—saying this; *leuṭi'*—returning; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *nija-sthāne*—to His own place; *śuni'*—hearing; *mahā-bhaya*—great fear; *ha-ila*—there was; *svarūpa-ādi-mane*—in the minds of Svarūpa Dāmodara and other attendants.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Gosvāmī and His other attendants heard about the incident, they were very afraid.

TEXT 89

এথা তপনমিশ্র-পুত্র রঘুনাথ-ভট্টাচার্য।
প্রভুরে দেখিতে চলিলা ছাড়ি' সর্ব কার্য॥ ৮৯॥

ethā tapana-miśra-putra raghunātha-bhaṭṭācārya
prabhure dekhite calilā chāḍi' sarva kārya

SYNONYMS

ethā—on the other hand; *tapana-miśra-putra*—the son of Tapana Miśra; *raghunātha-bhaṭṭācārya*—Raghunātha Bhaṭṭa; *prabhure*—Śrī Caitanya

Mahāprabhu; *dekhite*—to meet; *calilā*—proceeded; *chāḍi'*—giving up; *sarva kārya*—all duties.

TRANSLATION

During this time, Raghunātha Bhaṭṭācārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.

TEXT 90

কাশী হৈতে চলিলা তেঁহো গৌড়পথ দিয়া।
সঙ্গে সেবক চলে তাঁর ঝালি বহিয়া॥ ৯০॥

kāśī haite calilā teṅho gauḍa-patha diyā
saṅge sevaka cale tāṅra jhāli vahiyā

SYNONYMS

kāśī haite—from Kāśī; *calilā*—proceeded; *teṅho*—he; *gauḍa-patha diyā*—by the path through Bengal; *saṅge*—along with him; *sevaka*—one servant; *cale*—goes; *tāṅra*—his; *jhāli*—baggage; *vahiyā*—carrying.

TRANSLATION

Accompanied by one servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārāṇasī and traveled along the path leading through Bengal.

TEXT 91

পথে তারে মিলিলা বিশ্বাস-রামদাস।
বিশ্বাসখানার কায়স্থ তেঁহো রাজার বিশ্বাস॥ ৯১॥

pathe tāre mililā viśvāsa-rāmadāsa
viśvāsa-khānāra kāyastha teṅho rājāra viśvāsa

SYNONYMS

pathe—on the path; *tāre*—him; *mililā*—met; *viśvāsa-rāmadāsa*—Rāmadāsa Viśvāsa; *viśvāsa-khānāra*—of the governmental accounting department; *kāyastha*—belonging to the *kāyastha* class; *teṅho*—he; *rājāra*—to the king; *viśvāsa*—secretary.

TRANSLATION

In Bengal he met Rāmadāsa Viśvāsa, who belonged to the kāyastha caste. He was one of the king's secretaries.

PURPORT

The word *viśvāsa-khānāra kāyastha* indicates a secretary or clerk belonging to the *kāyastha* caste. *Kāyasthas* were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a *kāyastha*.

TEXT 92

সর্বশাস্ত্রে প্রবীণ, কাব্যপ্রকাশ-অধ্যাপক।
পরমবৈষ্ণব, রঘুনাথ-উপাসক॥ ৯২॥

sarva-śāstre pravīṇa, kāvya-prakāśa-adhyāpaka
parama-vaiṣṇava, raghunātha-upāsaka

SYNONYMS

sarva-śāstre—in all revealed scriptures; *pravīṇa*—very learned scholar; *kāvya-prakāśa*—of the famous book *Kāvya-prakāśa; adhyāpaka*—a teacher; *parama-vaiṣṇava*—highly advanced devotee; *raghunātha-upāsaka*—worshiper of Lord Rāmacandra.

TRANSLATION

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book Kāvya-prakāśa and was known as an advanced devotee and worshiper of Raghunātha [Lord Rāmacandra].

PURPORT

Commenting on the word *parama-vaiṣṇava,* Śrīla Bhaktivinoda Ṭhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

TEXT 93

অষ্টপ্রহর রামনাম জপেন রাত্রি-দিনে।
সর্ব ত্যজি' চলিলা জগন্নাথ-দরশনে॥ ৯৩॥

aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyaji' calilā jagannātha-daraśane

SYNONYMS

aṣṭa-prahara—twenty-four hours a day; *rāma-nāma*—the holy name of Lord Rāma; *japena*—chants; *rātri-dine*—day and night; *sarva*—all; *tyaji'*—giving up; *calilā*—went; *jagannātha-daraśane*—to see Lord Jagannātha.

TRANSLATION

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

TEXT 94

রঘুনাথ-ভট্টের সনে পথেতে মিলিলা।
ভট্টের ঝালি মাথে করি' বহিয়া চলিলা॥ ৯৪॥

raghunātha-bhaṭṭera sane pathete mililā
bhaṭṭera jhāli māthe kari' vahiyā calilā

SYNONYMS

raghunātha-bhaṭṭera—Raghunātha Bhaṭṭa; *sane*—with; *pathete*—on the way; *mililā*—he met; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *jhāli*—baggage; *māthe kari'*—taking on the head; *vahiyā calilā*—carried.

TRANSLATION

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha's baggage on his head and carried it.

TEXT 95

নানা সেবা করি' করে পাদ-সম্বাহন।
তাতে রঘুনাথের হয় সঙ্কুচিত মন॥ ৯৫॥

nānā sevā kari' kare pāda-samvāhana
tāte raghunāthera haya saṅkucita mana

SYNONYMS

nānā sevā kari'—serving in various ways; *kare pāda-samvāhana*—massaged his legs; *tāte*—because of this; *raghunāthera*—of Raghunātha Bhaṭṭa; *haya*—there was; *saṅkucita mana*—hesitation in the mind.

TRANSLATION

Rāmadāsa served Raghunātha Bhaṭṭa in various ways, even massaging his legs. Raghunātha Bhaṭṭa felt some hesitation in accepting all this service.

TEXT 96

"তুমি বড় লোক, পণ্ডিত, মহাভাগবতে।
সেবা না করিহ, সুখে চল মোর সাথে॥" ৯৬॥

"tumi baḍa loka, paṇḍita, mahā-bhāgavate
sevā nā kariha, sukhe cala mora sāthe"

SYNONYMS

tumi—you; *baḍa loka*—a great personality; *paṇḍita*—a learned scholar; *mahā-bhāgavate*—a great devotee; *sevā nā kariha*—please do not serve; *sukhe*—happily; *cala*—go; *mora sāthe*—with me.

TRANSLATION

"You are a respectable gentleman, a learned scholar and a great devotee," he said. "Please do not try to serve me. Just come with me in a happy mood."

TEXT 97

রামদাস কহে,—"আমি শূদ্র অধম!
'ব্রাহ্মণের সেবা',—এই মোর নিজ-ধর্ম॥ ৯৭॥

rāmadāsa kahe,—"āmi śūdra adhama!
'brāhmaṇera sevā',—ei mora nija-dharma

SYNONYMS

rāmadāsa kahe—Rāmadāsa said; *āmi*—I; *śūdra*—a *śūdra; adhama*—most fallen; *brāhmaṇera sevā*—to serve a *brāhmaṇa; ei*—this; *mora nija-dharma*—my own religious duty.

TRANSLATION

Rāmadāsa replied, "I am a śūdra, a fallen soul. To serve a brāhmaṇa is my duty and religious principle.

TEXT 98

সঙ্কোচ না কর তুমি, আমি—তোমার 'দাস'।
তোমার সেবা করিলে হয় হৃদয়ে উল্লাস॥" ৯৮॥

saṅkoca nā kara tumi, āmi — tomāra 'dāsa'
tomāra sevā karile haya hṛdaye ullāsa"

SYNONYMS

saṅkoca—hesitation; *nā*—not; *kara*—do; *tumi*—you; *āmi*—I; *tomāra*—your; *dāsa*—servant; *tomāra*—your; *sevā*—service; *karile*—by rendering; *haya*—there is; *hṛdaye*—within the heart; *ullāsa*—jubilation.

TRANSLATION

"Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant."

TEXT 99

এত বলি' ঝালি বহেন, করেন সেবনে।
রঘুনাথের তারকমন্ত্র জপেন রাত্রি-দিনে॥ ৯৯॥

eta bali' jhāli vahena, karena sevane
raghunāthera tāraka-mantra japena rātri-dine

SYNONYMS

eta bali'—saying this; *jhāli vahena*—carries the baggage; *karena sevane*—serves; *raghunāthera*—of Lord Rāmacandra; *tāraka*—deliverer; *mantra*—chanting of the holy name; *japena*—chants; *rātri-dine*—day and night.

TRANSLATION

Thus Rāmadāsa carried the baggage of Raghunātha Bhaṭṭa and served him sincerely. He constantly chanted the holy name of Lord Rāmacandra day and night.

TEXT 100

এইমতে রঘুনাথ আইলা নীলাচলে।
প্রভুর চরণে যাঞা মিলিলা কুতুহলে॥ ১০০॥

ei-mate raghunātha āilā nīlācale
prabhura caraṇe yāñā mililā kutūhale

SYNONYMS

ei-mate—in this way; *raghunātha*—Raghunātha Bhaṭṭa; *āilā*—came; *nīlācale*—to Jagannātha Purī; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu; *yāñā*—going; *mililā*—met; *kutūhale*—in great delight.

TRANSLATION

Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Purī. There, with great delight, he met Śrī Caitanya Mahāprabhu and fell at His lotus feet.

TEXT 101

দণ্ডপরণাম করি' ভট্ট পড়িলা চরণে।
প্রভু 'রঘুনাথ' জানি কৈলা আলিঙ্গনে ॥ ১০১ ॥

daṇḍa-paraṇāma kari' bhaṭṭa paḍilā caraṇe
prabhu 'raghunātha' jāni kailā āliṅgane

SYNONYMS

daṇḍa-paraṇāma kari'—offering obeisances by falling down on the ground; *bhaṭṭa*—Raghunātha Bhaṭṭa; *paḍilā caraṇe*—fell at the lotus feet; *prabhu*—Śrī Caitanya Mahāprabhu; *raghunātha*—Raghunātha Bhaṭṭa; *jāni*—knowing; *kailā āliṅgane*—embraced.

TRANSLATION

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya Mahāprabhu. Then the Lord embraced him, knowing well who he was.

TEXT 102

মিশ্রে আর শেখরের দণ্ডবৎ জানাইলা।
মহাপ্রভু তাঁ-সবার বার্তা পুছিলা ॥ ১০২ ॥

miśra āra śekharera daṇḍavat jānāilā
mahāprabhu tāṅ-sabāra vārtā puchilā

SYNONYMS

miśra—of Tapana Miśra; *āra*—and; *śekharera*—of Candraśekhara; *daṇḍavat*—obeisances; *jānāilā*—he informed; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅ-sabāra*—of all of them; *vārtā*—news; *puchilā*—inquired.

TRANSLATION

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on behalf of Tapana Miśra and Candraśekhara, and the Lord also inquired about them.

TEXT 103

"ভাল হইল আইলা, দেখ 'কমললোচন'।
আজি আমার এথা করিবা প্রসাদ ভোজন॥" ১০৩॥

"bhāla ha-ila āilā, dekha 'kamala-locana'
āji āmāra ethā karibā prasāda bhojana"

SYNONYMS

bhāla ha-ila—it is very good; *āilā*—you have come; *dekha*—see; *kamala-locana*—the lotus-eyed Lord Jagannātha; *āji*—today; *āmāra ethā*—at My place; *karibā prasāda bhojana*—you will accept *prasāda*.

TRANSLATION

"It is very good that you have come here," the Lord said. "Now go see the lotus-eyed Lord Jagannātha. Today you will accept prasāda here at My place."

TEXT 104

গোবিন্দেরে কহি' এক বাসা দেওয়াইলা।
স্বরূপাদি ভক্তগণ-সনে মিলাইলা॥ ১০৪॥

govindere kahi' eka vāsā deoyāilā
svarūpādi bhakta-gaṇa-sane milāilā

SYNONYMS

govindere—to Govinda; *kahi'*—speaking; *eka*—one; *vāsā*—residential place; *deoyāilā*—caused to be given; *svarūpa-ādi*—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-gaṇa-sane*—with the devotees; *milāilā*—introduced.

TRANSLATION

The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa's accomodations and then introduced him to all the devotees, headed by Svarūpa Dāmodara Gosvāmī.

TEXT 105

এইমত প্রভু-সঙ্গে রহিলা অষ্টমাস।
দিনে দিনে প্রভুর কৃপায় বাড়য়ে উল্লাস॥ ১০৫॥

ei-mata prabhu-saṅge rahilā aṣṭa-māsa
dine dine prabhura kṛpāya bāḍaye ullāsa

SYNONYMS

ei-mata—in this way; *prabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *rahilā*—remained; *aṣṭa-māsa*—eight months; *dine dine*—day after day; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāya*—by the mercy; *bāḍaye ullāsa*—felt increased jubilation.

TRANSLATION

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord's mercy he felt increased transcendental happiness every day.

TEXT 106

মধ্যে মধ্যে মহাপ্রভুর করেন নিমন্ত্রণ।
ঘর-ভাত করেন, আর বিবিধ ব্যঞ্জন ॥ ১০৬ ॥

madhye madhye mahāprabhura karena nimantraṇa
ghara-bhāta karena, āra vividha vyañjana

SYNONYMS

madhye madhye—at intervals; *mahāprabhura*—to Śrī Caitanya Mahāprabhu; *karena nimantraṇa*—he makes invitations; *ghara-bhāta karena*—he cooks rice at home; *āra*—and; *vividha vyañjana*—various kinds of vegetables.

TRANSLATION

He would periodically cook rice with various vegetables and invite Śrī Caitanya Mahāprabhu to his home.

TEXT 107

রঘুনাথ-ভট্ট—পাকে অতি সুনিপুণ।
যেই রান্ধে, সেই হয় অমৃতের সম ॥ ১০৭ ॥

raghunātha-bhaṭṭa—pāke ati sunipuṇa
yei rāndhe, sei haya amṛtera sama

SYNONYMS

raghunātha-bhaṭṭa—Raghunātha Bhaṭṭa; *pāke*—in cooking; *ati su-nipuṇa*—very expert; *yei rāndhe*—whatever he cooked; *sei*—that; *haya*—is; *amṛtera sama*—like nectar.

TRANSLATION

Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

TEXT 108

পরম সন্তোষে প্রভু করেন ভোজন।
প্রভুর অবশিষ্ট-পাত্র ভট্টের ভক্ষণ ॥ ১০৮ ॥

parama santoṣe prabhu karena bhojana
prabhura avaśiṣṭa-pātra bhaṭṭera bhakṣaṇa

SYNONYMS

parama santoṣe—in great satisfaction; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—eats; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-pātra*—the plate of remnants; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *bhakṣaṇa*—the eatables.

TRANSLATION

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

TEXT 109

রামদাস যদি প্রথম প্রভুরে মিলিলা।
মহাপ্রভু অধিক তাঁরে কৃপা না করিলা ॥ ১০৯ ॥

rāmadāsa yadi prathama prabhure mililā
mahāprabhu adhika tāṅre kṛpā nā karilā

SYNONYMS

rāmadāsa—the devotee Rāmadāsa Viśvāsa; *yadi*—when; *prathama*—for the first time; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *adhika*—much; *tāṅre*—unto him; *kṛpā*—mercy; *nā karilā*—did not show.

TRANSLATION

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

TEXT 110

অন্তরে মুমুক্ষু তেঁহো, বিদ্যা-গর্ব্ববান্।
সর্বচিত্ত-জ্ঞাতা প্রভু – সর্বজ্ঞ ভগবান্॥ ১১০॥

antare mumukṣu teṅho, vidyā-garvavān
sarva-citta-jñātā prabhu——sarvajña bhagavān

SYNONYMS

antare—within his heart; *mumukṣu*—desiring liberation; *teṅho*—he; *vidyā-garvavān*—very proud of his learning; *sarva-citta-jñātā*—one who knows the heart of everyone; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jña bhagavān*—the omniscient Supreme Personality of Godhead.

TRANSLATION

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu can understand the heart of everyone, and thus He knew all these things.

TEXT 111

রামদাস কৈলা তবে নীলাচলে বাস।
পট্টনায়ক-গোষ্ঠীকে পড়ায় 'কাব্যপ্রকাশ'॥ ১১১॥

rāmadāsa kailā tabe nīlācale vāsa
paṭṭanāyaka-goṣṭhīke paḍāya 'kāvya-prakāśa'

SYNONYMS

rāmadāsa—Rāmadāsa Viśvāsa; *kailā*—did; *tabe*—then; *nīlācale vāsa*—residence at Jagannātha Purī; *paṭṭanāyaka-goṣṭhīke*—to the Paṭṭanāyaka family (the descendants of Bhavānanda Rāya); *paḍāya*—teaches; *kāvya-prakāśa*—on the book *Kāvya-prakāśa*.

TRANSLATION

Rāmadāsa Viśvāsa then took up residence in Jagannātha Purī and taught the Kāvya-prakāśa to the Paṭṭanāyaka family [the descendants of Bhavānanda Rāya].

TEXT 112

অষ্টমাস রহি' প্রভু ভট্টে বিদায় দিলা।
'বিবাহ না করিহ' বলি' নিষেধ করিলা॥ ১১২॥

aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā
'vivāha nā kariha' bali' niṣedha karilā

SYNONYMS

aṣṭa-māsa—for eight months; *rahi'*—staying; *prabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe*—to Raghunātha Bhaṭṭa; *vidāya dilā*—bid farewell; *vivāha nā kariha*—do not marry; *bali'*—saying; *niṣedha karilā*—he forbade.

TRANSLATION

After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

PURPORT

Raghunātha Bhaṭṭācārya had become a greatly advanced devotee while still unmarried. Śrī Caitanya Mahāprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunātha, however, being an advanced devotee of Kṛṣṇa, naturally had no desire for sense gratification. Therefore Śrī Caitanya Mahāprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

TEXT 113

বৃদ্ধ মাতা-পিতার যাই' করহ সেবন।
বৈষ্ণব-পাশ ভাগবত কর অধ্যয়ন॥ ১১৩॥

vṛddha mātā-pitāra yāi' karaha sevana
vaiṣṇava-pāśa bhāgavata kara adhyayana

SYNONYMS

vṛddha—old; *mātā-pitāra*—of the mother and father; *yāi'*—going back; *karaha sevana*—engage in service; *vaiṣṇava-pāśa*—from a pure Vaiṣṇava; *bhāgavata*—*Śrīmad-Bhāgavatam*; *kara adhyayana*—study.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭa, "When you return home, serve your aged father and mother, who are devotees, and try to study Śrīmad-Bhāgavatam from a pure Vaiṣṇava who has realized God."

PURPORT

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn *Śrīmad-Bhāgavatam.* He advised him to understand *Śrīmad-Bhāgavatam* not from professional men but from a real *bhāgavata,* devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Without serving a self-realized Vaiṣṇava, no one has ever been released from the materialistic way of life." Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiṣṇavas, the Lord advised him to serve them.

One might ask "Why shouldn't ordinary parents be served?" As stated in *Śrīmad-Bhāgavatam* (5.5.18):

gurur na sa syāt svajano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syāt na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum

"One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband." Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the *Bhakti-rasāmṛta-sindhu* (1.2.200) confirms the uselessness of serving ordinary parents:

laukikī vaidikī vāpi
yā kriyā kriyate mune
hari-sevānukūlaiva
sa kāryā bhaktim icchatā

"One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness."

Concerning the study of *Śrīmad-Bhāgavatam,* Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the *Padma Purāṇa:*

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

"No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent." Nowadays it is fashionable to observe Bhāgavata-saptāha and hear *Śrīmad-Bhāgavatam* from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read *Śrīmad-Bhāgavatam* to throngs of people. Many Māyāvādīs have recently begun reciting *Śrīmad-Bhāgavatam* in Vṛndāvana, and because they can present the *Bhāgavatam* with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of *Śrīmad-Bhāgavatam,* they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies the *Śrīmad-Bhāgavatam* in life and action. Therefore we advise that anyone who wants to learn the *Śrīmad-Bhāgavatam* must approach such a realized soul.

TEXT 114

পুনরপি একবার আসিহ নীলাচলে।"
এত বলি' কণ্ঠ-মালা দিলা তাঁর গলে ॥ ১১৪ ॥

punarapi eka-bāra āsiha nīlācale"
eta bali' kaṇṭha-mālā dilā tāṅra gale

SYNONYMS

punarapi—again, also; *eka-bāra*—once; *āsiha nīlācale*—come to Jagannātha Purī; *eta bali'*—saying this; *kaṇṭha-mālā*—neck beads; *dilā*—gave; *tāṅra gale*—on his neck.

TRANSLATION

Śrī Caitanya Mahāprabhu concluded, "Come again to Nīlācala [Jagannātha Purī]." After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa's neck.

TEXT 115

আলিঙ্গন করি' প্রভু বিদায় তাঁরে দিলা।
প্রেমে গর গর ভট্ট কান্দিতে লাগিলা ॥ ১১৫ ॥

āliṅgana kari' prabhu vidāya tāṅre dilā
preme gara gara bhaṭṭa kāndite lāgilā

SYNONYMS

āliṅgana kari'—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya tāṅre dilā*—bade him farewell; *preme*—in ecstatic love; *gara gara*—overwhelmed; *bhaṭṭa*—Raghunātha Bhaṭṭa; *kāndite lāgilā*—began to cry.

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

TEXT 116

স্বরূপ-আদি ভক্ত-ঠাঞি আজ্ঞা মাগিয়া।
বারাণসী আইলা ভট্ট প্রভুর আজ্ঞা পাঞা ॥ ১১৬ ॥

svarūpa-ādi bhakta-ṭhāñi ājñā māgiyā
vārāṇasī āilā bhaṭṭa prabhura ājñā pāñā

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-ṭhāñi*—from the devotees; *ājñā māgiyā*—asking permission; *vārāṇasī āilā*—returned to Vārāṇasī; *bhaṭṭa*—Raghunātha Bhaṭṭa; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā pāñā*—getting permission.

TRANSLATION

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Dāmodara, Raghunātha Bhaṭṭa returned to Vārāṇasī.

TEXT 117

চারিবৎসর ঘরে পিতা-মাতার সেবা কৈলা।
বৈষ্ণব-পণ্ডিত-ঠাঞি ভাগবত পড়িলা॥ ১১৭॥

cāri-vatsara ghare pitā-mātāra sevā kailā
vaiṣṇava-paṇḍita-ṭhāñi bhāgavata paḍilā

SYNONYMS

cāri-vatsara—for four years; *ghare*—at home; *pitā-mātāra*—of the father and mother; *sevā kailā*—rendered service; *vaiṣṇava-paṇḍita-ṭhāñi*—from a self-realized, advanced Vaiṣṇava; *bhāgavata paḍilā*—he studied *Śrīmad-Bhāgavatam.*

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava.

TEXT 118

পিতা-মাতা কাশী পাইলে উদাসীন হঞা।
পুনঃ প্রভুর ঠাঞি আইলা গৃহাদি ছাড়িয়া॥ ১১৮॥

pitā-mātā kāśī pāile udāsīna haña
punaḥ prabhura ṭhāñi āilā gṛhādi chāḍiyā

SYNONYMS

pitā-mātā—the father and mother; *kāśī pāile*—when they passed away at Kāśī (Vārāṇasī); *udāsīna haña*—being indifferent; *punaḥ*—again; *prabhura ṭhāñi*—to Śrī Caitanya Mahāprabhu; *āilā*—returned; *gṛha-ādi chāḍiyā*—leaving all relationships with home.

TRANSLATION

Then his parents died at Kāśī [Vārāṇasī], and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

TEXT 119

পূর্ববৎ অষ্টমাস প্রভু-পাশ ছিলা।
অষ্টমাস রহি' পুনঃ প্রভু আজ্ঞা দিলা॥ ১১৯॥

pūrvavat aṣṭa-māsa prabhu-pāśa chilā
aṣṭa-māsa rahi' punaḥ prabhu ājñā dilā

SYNONYMS

pūrva-vat—as previously; *aṣṭa-māsa*—for eight months; *prabhu-pāśa chilā*—remained with Śrī Caitanya Mahāprabhu; *aṣṭa-māsa rahi'*—after staying for eight months; *punaḥ*—again; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—ordered him.

TRANSLATION

As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

TEXT 120

"আমার আজ্ঞায়, রঘুনাথ, যাহ বৃন্দাবনে।
তাহাঁ যাঞা রহ রূপ-সনাতন-স্থানে॥ ১২০॥

"āmāra ājñāya, raghunātha, yāha vṛndāvane
tāhāṅ yāñā raha rūpa-sanātana-sthāne

SYNONYMS

āmāra ājñāya—upon My order; *raghunātha*—My dear Raghunātha; *yāha vṛndāvane*—go to Vṛndāvana; *tāhāṅ yāñā*—going there; *raha*—remain; *rūpa-sanātana-sthāne*—in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

"My dear Raghunātha, go to Vṛndāvana, following My instructions, and place yourself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 121

ভাগবত পড়, সদা লহ কৃষ্ণনাম।
অচিরে করিবেন কৃপা কৃষ্ণ ভগবান্॥" ১২১॥

bhāgavata paḍa, sadā laha kṛṣṇa-nāma
acire karibena kṛpā kṛṣṇa bhagavān"

SYNONYMS

bhāgavata paḍa—read *Śrīmad-Bhāgavatam; sadā*—always; *laha kṛṣṇa-nāma*—chant the Hare Kṛṣṇa *mantra; acire*—very soon; *karibena*—will bestow; *kṛpā*—mercy; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"In Vṛndāvana you should chant the Hare Kṛṣṇa mantra twenty-four hours a day and read Śrīmad-Bhāgavatam continuously. Kṛṣṇa, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

TEXT 122

এত বলি' প্রভু তাঁরে আলিঙ্গন কৈলা।
প্রভুর কৃপাতে কৃষ্ণপ্রেমে মত্ত হৈলা ॥ ১২২ ॥

eta bali' prabhu tāṅre āliṅgana kailā
prabhura kṛpāte kṛṣṇa-preme matta hailā

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—Raghunātha Bhaṭṭa; *āliṅgana kailā*—embraced; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāte*—by the mercy; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta hailā*—became enlivened.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Raghunātha Bhaṭṭa, and by the Lord's mercy Raghunātha was enlivened with ecstatic love for Kṛṣṇa.

TEXT 123

চৌদ্দ-হাত জগন্নাথের তুলসীর মালা।
ছুটা-পান-বিড়া মহোৎসবে পাঞাছিলা ॥ ১২৩ ॥

caudda-hāta jagannāthera tulasīra mālā
chuṭā-pāna-viḍā mahotsave pāñāchilā

SYNONYMS

caudda-hāta—fourteen cubits long; *jagannāthera*—of Lord Jagannātha; *tulasīra mālā*—a garland made of *tulasī* leaves; *chuṭā-pāna-viḍā*—unspiced betel; *mahotsave*—at a festival; *pāñāchilā*—got.

TRANSLATION

At a festival Śrī Caitanya Mahāprabhu had been given some unspiced betel and a garland of tulasī leaves fourteen cubits long. The garland had been worn by Lord Jagannātha.

TEXT 124

সেই মালা, ছুটা পান প্রভু তাঁরে দিলা।
'ইষ্টদেব' করি' মালা ধরিয়া রাখিলা॥ ১২৪॥

sei mālā, chuṭā pāna prabhu tāṅre dilā
'iṣṭa-deva' kari' mālā dhariyā rākhilā

SYNONYMS

sei mālā—that garland; *chuṭā pāna*—the betel; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre dilā*—delivered to him; *iṣṭa-deva*—his worshipable Deity; *kari'*—accepting as; *mālā*—that garland; *dhariyā rākhilā*—kept.

TRANSLATION

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity, preserving them very carefully.

TEXT 125

প্রভুর ঠাঞি আজ্ঞা লঞা গেলা বৃন্দাবনে।
আশ্রয় করিলা আসি' রূপ-সনাতনে॥ ১২৫॥

prabhura ṭhāñi ājñā lañā gelā vṛndāvane
āśraya karilā āsi' rūpa-sanātane

SYNONYMS

prabhura ṭhāñi—from Śrī Caitanya Mahāprabhu; *ājñā lañā*—taking permission; *gelā vṛndāvane*—went to Vṛndāvana; *āśraya karilā*—took shelter; *āsi'*—coming; *rūpa-sanātane*—of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

Taking permission from Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa then departed for Vṛndāvana. When he arrived there, he put himself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 126

রূপ-গোসাঞির সভায় করেন ভাগবত-পঠন।
ভাগবত পড়িতে প্রেমে আউলায় তাঁর মন॥ ১২৬॥

rūpa-gosāñira sabhāya karena bhāgavata-paṭhana
bhāgavata paḍite preme āulāya tāṅra mana

SYNONYMS

rūpa-gosāñira sabhāya—in the assembly of Rūpa, Sanātana and other Vaiṣṇavas; *karena*—performs; *bhāgavata-paṭhana*—recitation of *Śrīmad-Bhāgavatam; bhāgavata paḍite*—while reciting *Śrīmad-Bhāgavatam; preme*—in ecstatic love; *āulāya*—becomes overwhelmed; *tāṅra mana*—his mind.

TRANSLATION

When reciting Śrīmad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

TEXT 127

অশ্রু, কম্প, গদ্গদ প্রভুর কৃপাতে ।
নেত্র কণ্ঠ রোধে বাষ্প, না পারে পড়িতে ॥ ১২৭ ॥

aśru, kampa, gadgada prabhura kṛpāte
netra kaṇṭha rodhe bāṣpa, nā pāre paḍite

SYNONYMS

aśru—tears; *kampa*—trembling; *gadgada*—faltering of the voice; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāte*—by the mercy; *netra*—eyes; *kaṇṭha*—neck; *rodhe*—choked up; *bāṣpa*—tears; *nā pāre paḍite*—could not recite.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love—tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite Śrīmad-Bhāgavatam.

TEXT 128

পিকস্বর-কণ্ঠ, তাতে রাগের বিভাগ ।
একশ্লোক পড়িতে ফিরায় তিন-চারি রাগ ॥ ১২৮ ॥

pika-svara-kaṇṭha, tāte rāgera vibhāga
eka-śloka paḍite phirāya tina-cāri rāga

SYNONYMS

pika-svara-kaṇṭha—a very sweet voice like a cuckoo's; *tāte*—above that; *rāgera*—of tunes; *vibhāga*—division; *eka-śloka*—one verse; *paḍite*—reciting; *phirāya*—changes; *tina-cāri rāga*—three or four different tunes.

TRANSLATION

His voice was as sweet as a cuckoo's, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

TEXT 129

কৃষ্ণের সৌন্দর্য-মাধুর্য যবে পড়ে, শুনে।
প্রেমেতে বিহ্বল তবে, কিছুই না জানে ॥ ১২৯ ॥

kṛṣṇera saundarya-mādhurya yabe paḍe, śune
premete vihvala tabe, kichui nā jāne

SYNONYMS

kṛṣṇera—of Kṛṣṇa; *saundarya*—beauty; *mādhurya*—sweetness; *yabe*—when; *paḍe*—recites; *śune*—hears; *premete*—in ecstatic love of Kṛṣṇa; *vihvala*—overwhelmed; *tabe*—then; *kichui*—anything; *nā jāne*—does not know.

TRANSLATION

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

TEXT 130

গোবিন্দ-চরণে কৈলা আত্মসমর্পণ।
গোবিন্দ-চরণারবিন্দ—যাঁর প্রাণধন ॥ ১৩০ ॥

govinda-caraṇe kailā ātma-samarpaṇa
govinda-caraṇāravinda—yāṅra prāṇa-dhana

SYNONYMS

govinda-caraṇe—at the lotus feet of Lord Govinda; *kailā ātma-samarpaṇa*—he surrendered himself fully; *govinda-caraṇa-aravinda*—the lotus feet of Lord Govinda; *yāṅra*—of whom; *prāṇa-dhana*—the life and soul.

TRANSLATION

Thus Raghunātha Bhaṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

TEXT 131

নিজ শিষ্যে কহি' গোবিন্দের মন্দির করাইলা।
বংশী, মকর, কুণ্ডলাদি 'ভূষণ' করি' দিলা॥ ১৩১॥

nija śiṣye kahi' govindera mandira karāilā
vaṁśī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā

SYNONYMS

nija śiṣye—to his own disciples; *kahi'*—by speaking; *govindera*—of Lord Govinda; *mandira karāilā*—constructed a temple; *vaṁśī*—flute; *makara kuṇḍala-ādi*—earrings shaped like sharks, etc.; *bhūṣaṇa*—ornaments; *kari'*—preparing; *dilā*—gave.

TRANSLATION

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks.

TEXT 132

গ্রাম্যবার্তা না শুনে, না কহে জিহ্বায়।
কৃষ্ণকথা-পূজাদিতে অষ্টপ্রহর যায়॥ ১৩২॥

grāmya-vārtā nā śune, nā kahe jihvāya
kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya

SYNONYMS

grāmya-vārtā—common topics; *nā śune*—he never heard; *nā*—not; *kahe*—utters; *jihvāya*—with his tongue; *kṛṣṇa-kathā*—topics on Kṛṣṇa; *pūjā-ādite*—and in worshiping and so on; *aṣṭa-prahara yāya*—he passed the whole day and night.

TRANSLATION

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

TEXT 133

বৈষ্ণবের নিন্দ্য-কর্ম নাহি পাড়ে কাণে।
সবে কৃষ্ণ ভজন করে,—এইমাত্র জানে॥ ১৩৩॥

vaiṣṇavera nindya-karma nāhi pāḍe kāṇe
sabe kṛṣṇa bhajana kare,—ei-mātra jāne

SYNONYMS

vaiṣṇavera—of the Vaiṣṇava; *nindya-karma*—reproachable activities; *nāhi pāḍe kāṇe*—he does not hear; *sabe*—all; *kṛṣṇa bhajana kare*—are engaged in Kṛṣṇa's service; *ei-mātra*—only this; *jāne*—he understands.

TRANSLATION

He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava's misbehavior. He knew only that everyone was engaged in Kṛṣṇa's service; he did not understand anything else.

PURPORT

Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava *ācārya* to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a *mahā-bhāgavata*. Actually, even if one is serving *māyā*, in a higher sense he is also a servant of Kṛṣṇa. Because *māyā* is the servant of Kṛṣṇa, anyone serving *māyā* serves Kṛṣṇa indirectly. Therefore it is said:

keha māne, keha nā māne, saba tāṅra dāsa
ye nā māne, tāra haya sei pāpe nāśa

"Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities." (Cc. *Ādi*. 6.85)

TEXT 134

মহাপ্রভুর দত্ত মালা মননের কালে।
প্রসাদ-কড়ার-সহ বান্ধি লেন গলে ॥ ১৩৪ ॥

mahāprabhura datta mālā mananera kāle
prasāda-kaḍāra saha bāndhi lena gale

SYNONYMS

mahāprabhura—by Śrī Caitanya Mahāprabhu; *datta*—given; *mālā*—*tulasī* garland; *mananera*—of remembering; *kāle*—at the time; *prasāda-kaḍāra*—the remnants of Lord Jagannātha; *saha*—with; *bāndhi*—binding together; *lena*—takes; *gale*—on his neck.

TRANSLATION

When Raghunātha Bhaṭṭa Gosvāmī was absorbed in remembrance of Lord Kṛṣṇa, he would take the tulasī garland and the prasāda of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

TEXT 135

মহাপ্রভুর কৃপায় কৃষ্ণপ্রেম অনর্গল।
এই ত' কহিলুঁ তাতে চৈতন্য-কৃপাফল ॥ ১৩৫ ॥

mahāprabhura kṛpāya kṛṣṇa-prema anargala
ei ta' kahiluṅ tāte caitanya-kṛpā-phala

SYNONYMS

mahāprabhura kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; *kṛṣṇa-prema anargala*—incessantly overwhelmed with ecstatic love of Kṛṣṇa; *ei ta'*—thus; *kahiluṅ*—I have described; *tāte*—thereby; *caitanya-kṛpā-phala*—the result of Śrī Caitanya Mahāprabhu's mercy.

TRANSLATION

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmī remained constantly overwhelmed with ecstatic love for Kṛṣṇa.

TEXTS 136-137

জগদানন্দের কহিলুঁ বৃন্দাবনগমন।
তার মধ্যে দেবদাসীর গান-শ্রবণ ॥ ১৩৬ ॥
মহাপ্রভুর রঘুনাথে কৃপা-প্রেম-ফল।
একপরিচ্ছেদে তিন কথা কহিলুঁ সকল ॥ ১৩৭ ॥

jagadānandera kahiluṅ vṛndāvana-gamana
tāra madhye deva-dāsīra gāna-śravaṇa

mahāprabhura raghunāthe kṛpā-prema-phala
eka-paricchede tina kathā kahiluṅ sakala

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; *kahiluṅ*—I have described; *vṛndāvana-gamana*—going to Vṛndāvana; *tāra madhye*—within that; *deva-dāsīra*—of the female singer in the temple of Jagannātha; *gāna-śravaṇa*—hearing of the song; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunāthe*—unto Raghunātha Bhaṭṭa; *kṛpā*—by mercy; *prema*—love; *phala*—result; *eka-paric-chede*—in one chapter; *tina kathā*—three topics; *kahiluṅ*—I have described; *sakala*—all.

TRANSLATION

In this chapter I have spoken about three topics: Jagadānanda Paṇḍita's visit to Vṛndāvana, Śrī Caitanya Mahāprabhu's listening to the song of the deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa Gosvāmī achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 138

যে এইসকল কথা শুনে শ্রদ্ধা করি'।
তাঁরে কৃষ্ণপ্রেমধন দেন গৌরহরি ॥ ১৩৮ ॥

ye ei-sakala kathā śune śraddhā kari'
tāṅre kṛṣṇa-prema-dhana dena gaurahari

SYNONYMS

ye—one who; *ei-sakala*—all these; *kathā*—topics; *śune*—hears; *śraddhā kari'*—with faith and love; *tāṅre*—unto him; *kṛṣṇa-prema-dhana*—the wealth of ecstatic love of Lord Kṛṣṇa; *dena*—delivers; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon anyone who hears all these topics with faith and love.

TEXT 139

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৩৯ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Thirteenth Chapter, describing Jagadānanda Paṇḍita's visit to Vṛndāvana, the Lord's hearing the song of the deva-dāsī, and Raghunātha Bhaṭṭa Gosvāmī's achieving love of Kṛṣṇa.*

CHAPTER 14

Lord Śrī Caitanya Mahāprabhu's Feelings of Separation from Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourteenth Chapter of *Antya-līlā*. Śrī Caitanya Mahāprabhu's feelings of separation from Kṛṣṇa resulted in highly elevated transcendental madness. When He was standing near the Garuḍa-stambha and praying to Lord Jagannātha, a woman from Orissa put her foot on the Lord's shoulder in her great eagerness to see Lord Jagannātha. Govinda chastised her for this, but Caitanya Mahāprabhu praised her eagerness. When Caitanya Mahāprabhu went to the temple of Lord Jagannātha, He was absorbed in ecstatic love and saw only Kṛṣṇa. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannātha, Baladeva and Subhadrā. Caitanya Mahāprabhu also saw Kṛṣṇa in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Kṛṣṇa, Śrī Caitanya Mahāprabhu compared Himself to a *yogī* and described how that *yogī* was seeing Vṛndāvana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarūpa Dāmodara noticed that although the three doors to the Lord's room were closed and locked, the Lord was not present inside. Seeing this, Svarūpa Dāmodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Siṁha-dvāra. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Śrī Caitanya Mahāprabhu back to His senses by chanting the Hare Kṛṣṇa *mantra,* and then they took Him back to His residence. Once Śrī Caitanya Mahāprabhu mistook Caṭaka-parvata for Govardhana-parvata. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Kṛṣṇa. At that time all the devotees chanted the Hare Kṛṣṇa *mantra* to pacify Him.

TEXT 1

কৃষ্ণবিচ্ছেদবিভ্রান্ত্যা মনসা বপুষা ধিয়া ।
যদ্‌যদ্ব্যধত্ত গৌরাঙ্গস্তল্লেশঃ কথ্যতেঽধুনা ॥ ১ ॥

kṛṣṇa-viccheda-vibhrāntyā
manasā vapuṣā dhiyā

yad yad vyadhatta gaurāṅgas
tal-leśaḥ kathyate 'dhunā

SYNONYMS

kṛṣṇa-viccheda—of separation from Kṛṣṇa; *vibhrāntyā*—by the bewilderment; *manasā*—by the mind; *vapuṣā*—by the body; *dhiyā*—by the intelligence; *yat yat*—whatever; *vyadhatta*—performed; *gaurāṅgaḥ*—Śrī Caitanya Mahāprabhu; *tat*—of that; *leśaḥ*—a very small fragment; *kathyate*—is being described; *adhunā*—now.

TRANSLATION

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

TEXT 2

জয় জয় শ্রীচৈতন্য স্বয়ং ভগবান্ ।
জয় জয় গৌরচন্দ্র ভক্তগণ-প্রাণ ॥ ২ ॥

jaya jaya śrī-caitanya svayaṁ bhagavān
jaya jaya gauracandra bhakta-gaṇa-prāṇa

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *svayam bhagavān*—the Personality of Godhead Himself; *jaya jaya*—all glories; *gaura-candra*—to Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-prāṇa*—the life and soul of the devotees.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees.

TEXT 3

জয় জয় নিত্যানন্দ চৈতন্য-জীবন ।
জয়াদ্বৈতাচার্য জয় গৌরপ্রিয়তম ॥ ৩ ॥

jaya jaya nityānanda caitanya-jīvana
jayādvaitācārya jaya gaura-priyatama

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *caitanya-jīvana*—the life of Śrī Caitanya Mahāprabhu; *jaya*—all glories; *advaita-ācārya*—to Advaita Ācārya; *jaya*—all glories; *gaura-priya-tama*—very, very dear to Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu's very life. And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya Mahāprabhu.

TEXT 4

জয় স্বরূপ, শ্রীবাসাদি প্রভুভক্তগণ।
শক্তি দেহ',—করি যেন চৈতন্যবর্ণন ॥ ৪ ॥

jaya svarūpa, śrīvāsādi prabhu-bhakta-gaṇa
śakti deha',—kari yena caitanya-varṇana

SYNONYMS

jaya—all glories; *svarūpa*—to Svarūpa Dāmodara; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *prabhu-bhakta-gaṇa*—to the devotees of the Lord; *śakti deha'*—please give strength; *kari*—I can make; *yena*—so that; *caitanya-varṇana*—description of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Svarūpa Dāmodara and the devotees, headed by Śrīvāsa Ṭhākura. Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

TEXT 5

প্রভুর বিরহোন্মাদ-ভাব গম্ভীর।
বুঝিতে না পারে কেহ, যদ্যপি হয় 'ধীর' ॥ ৫ ॥

prabhura virahonmāda-bhāva gambhīra
bujhite nā pāre keha, yadyapi haya 'dhīra'

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *viraha-unmāda*—of the transcendental madness of separation from Kṛṣṇa; *bhāva*—emotion; *gambhīra*—very deep and

mysterious; *bujhite*—to understand; *nā pāre keha*—no one is able; *yadyapi*—although; *haya*—is; *dhīra*—a very learned and gentle scholar.

TRANSLATION

Śrī Caitanya Mahāprabhu's emotion of transcendental madness in separation from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

TEXT 6

বুঝিতে না পারি যাহা, বর্ণিতে কে পারে ?
সেই বুঝে, বর্ণে, চৈতন্য শক্তি দেন যাঁরে ॥ ৬ ॥

bujhite nā pāri yāhā, varṇite ke pāre?
sei bujhe, varṇe, caitanya śakti dena yāṅre

SYNONYMS

bujhite—to understand; *nā pāri*—not being able; *yāhā*—subject which; *varṇite ke pāre*—who can describe; *sei bujhe*—he can understand; *varṇe*—can describe; *caitanya*—Śrī Caitanya Mahāprabhu; *śakti*—capacity; *dena*—gives; *yāṅre*—to whom.

TRANSLATION

How can one describe unfathomable subject matters? It is possible only if Śrī Caitanya Mahāprabhu gives him the capability.

TEXT 7

স্বরূপ-গোসাঞি আর রঘুনাথ-দাস।
এই দুইর কড়চাতে এ-লীলা প্রকাশ ॥ ৭ ॥

svarūpa-gosāñi āra raghunātha-dāsa
ei duira kaḍacāte e-līlā prakāśa

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *ei duira*—of these two; *kaḍacāte*—in the notebooks; e-*līlā*—these pastimes; *prakāśa*—described.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.

PURPORT

Śrī Caitanya Mahāprabhu's transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named *nadīyā-nāgarī* has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu's pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi
sahajiyā, sakhībhekī, smārta, jāta-gosāñi
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu's activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshiping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

TEXT 8

সেকালে এ-দুই রহেন মহাপ্রভুর পাশে।
আর সব কড়চা-কর্তা রহেন দূরদেশে ॥ ৮ ॥

se-kāle e-dui rahena mahāprabhura pāśe
āra saba kaḍacā-kartā rahena dūra-deśe

SYNONYMS

se-kāle—in those days; *e-dui*—these two; *rahena*—stayed; *mahāprabhura pāśe*—with Śrī Caitanya Mahāprabhu; *āra*—other; *saba*—all; *kaḍacā-kartā*—commentators; *rahena*—remained; *dūra-deśe*—far away.

TRANSLATION

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.

PURPORT

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu's activities. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks are still extant.

TEXT 9

ক্ষণে ক্ষণে অনুভবি' এই দুইজন ।
সংক্ষেপে বাহুল্যে করেন কড়চা-গ্রন্থন ॥ ৯ ॥

kṣaṇe kṣaṇe anubhavi' ei dui-jana
saṅkṣepe bāhulye karena kaḍacā-granthana

SYNONYMS

kṣaṇe kṣaṇe—moment by moment; *anubhavi'*—understanding; *ei dui-jana*—these two persons; *saṅkṣepe*—in brief; *bāhulye*—elaborately; *karena*—do; *kaḍacā-granthana*—compiling the notebooks.

TRANSLATION

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the activities of Śrī Caitanya Mahāprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

PURPORT

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

TEXT 10

স্বরূপ—'সূত্রকর্তা', রঘুনাথ—'বৃত্তিকার' ।
তার বাহুল্য বর্ণি—পাঁজি-টীকা-ব্যবহার ॥ ১০ ॥

svarūpa—'sūtra-kartā', raghunātha—'vṛttikāra'
tāra bāhulya varṇi—pāṅji-ṭīkā-vyavahāra

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *sūtra-kartā*—maker of short codes; *raghunātha*—Raghunātha dāsa Gosvāmī; *vṛttikāra*—maker of elaborate explanations; *tāra*—of those; *bāhulya*—more elaborately; *varṇi*—I shall describe; *pāñji*—fluffing out (as of cotton); *ṭikā*—explanation; *vyavahāra*—behavior.

TRANSLATION

Svarūpa Dāmodara wrote short codes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu's activities more elaborately, as if fluffing out compressed cotton.

PURPORT

Pāñji-ṭīkā means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

TEXT 11

তাতে বিশ্বাস করি' শুন ভাবের বর্ণন।
হইবে ভাবের জ্ঞান, পাইবা প্রেমধন ॥ ১১ ॥

tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana

SYNONYMS

tāte—therefore; *viśvāsa kari'*—having faith; *śuna*—please hear; *bhāvera varṇana*—description of ecstatic emotions; *ha-ibe*—there will be; *bhāvera*—of ecstatic emotions; *jñāna*—knowledge; *pāibā*—you will get; *prema-dhana*—love of Kṛṣṇa.

TRANSLATION

Please hear faithfully this description of Caitanya Mahāprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

TEXT 12

কৃষ্ণ মথুরায় গেলে, গোপীর যে দশা হৈল।
কৃষ্ণবিচ্ছেদে প্রভুর সে দশা উপজিল ॥ ১২ ॥

kṛṣṇa mathurāya gele, gopīra ye daśā haila
kṛṣṇa-vicchede prabhura se daśā upajila

SYNONYMS

kṛṣṇa mathurāya gele—when Lord Kṛṣṇa departed for Mathurā; *gopīra*—of the *gopīs; ye daśā*—which condition; *haila*—was; *kṛṣṇa-vicchede*—by separation from Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *se daśā*—that situation; *upajila*—happened.

TRANSLATION

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to the condition of the gopīs in Vṛndāvana after Kṛṣṇa's departure for Mathurā.

TEXT 13

উদ্ধব-দর্শনে যৈছে রাধার বিলাপ।
ক্রমে ক্রমে হৈল প্রভুর সে উন্মাদ-বিলাপ ॥ ১৩ ॥

uddhava-darśane yaiche rādhāra vilāpa
krame krame haila prabhura se unmāda-vilāpa

SYNONYMS

uddhava-darśane—by seeing Uddhava; *yaiche*—as; *rādhāra*—of Śrīmatī Rādhārāṇī; *vilāpa*—lamentation; *krame krame*—gradually; *haila*—became; *prabhura*—of Śrī Caitanya Mahāprabhu; *se*—that; *unmāda-vilāpa*—lamentation in madness.

TRANSLATION

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

TEXT 14

রাধিকার ভাবে প্রভুর সদা 'অভিমান'।
সেই ভাবে আপনাকে হয় 'রাধা'-জ্ঞান ॥ ১৪ ॥

rādhikāra bhāve prabhura sadā 'abhimāna'
sei bhāve āpanāke haya 'rādhā'-jñāna

SYNONYMS

rādhikāra bhāve—in the emotion of Śrīmatī Rādhārāṇī; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *abhimāna*—conception; *sei bhāve*—under

such a conception; *āpanāke*—upon Himself; *haya*—becomes; *rādhā-jñāna*—consideration as Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī's emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word *abhimāna,* or "self-conception," is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu's conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa.

TEXT 15

দিব্যোন্মাদে ঐছে হয়, কি ইহা বিস্ময়?
অধিরূঢ়-ভাবে দিব্যোন্মাদ-প্রলাপ হয়॥ ১৫॥

divyonmāde aiche haya, ki ihā vismaya?
adhirūḍha-bhāve divyonmāda-pralāpa haya

SYNONYMS

divya-unmāde—in transcendental madness; *aiche*—such; *haya*—is; *ki ihā vismaya*—what is the wonder; *adhirūḍha-bhāve*—in highly elevated love of Kṛṣṇa; *divya-unmāda*—in transcendental madness; *pralāpa*—talking; *haya*—there is.

TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendentally mad and talks like a madman.

TEXT 16

এতস্য মোহনাখ্যস্য গতিং কামপ্যুপেয়ুষঃ।
ভ্রমাভা কাপি বৈচিত্রী দিব্যোন্মাদ ইতীর্যতে।
উদ্‌ঘূর্ণা-চিত্রজল্পাদ্যাস্তদ্ভেদা বহবো মতাঃ ॥ ১৬ ॥

etasya mohanākhyasya
gatiṁ kāmapy upeyuṣaḥ
bhramābhā kāpi vaicitrī
divyonmāda itīryate
udghūrṇā-citra-jalpādyās
tad-bhedā bahavo matāḥ

SYNONYMS

etasya—of this; *mohana-ākhyasya*—mood known as *mohana,* or enchanting; *gatim*—progress; *kāmapi*—inexplicable; *upeyuṣaḥ*—having obtained; *bhrama-ābhā*—resembling bewilderment; *kāpi*—some; *vaicitrī*—condition bringing about astonishment; *divya-unmāda*—transcendental madness; *iti*—thus; *īryate*—it is called; *udghūrṇā*—of the name *udghūrṇā; citra-jalpa*—of the name *citra-jalpa; ādyāḥ*—and so on; *tat-bhedāḥ*—different features of that; *bahavaḥ*—many; *matāḥ*—described.

TRANSLATION

"When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitrī], which awakens transcendental madness. Udghūrṇā and citra-jalpa are two among the many divisions of transcendental madness."

PURPORT

This is a quotation from the *Ujjvala-nīlamaṇi* (*Sthāyibhāva-prakaraṇa,* 190).

TEXT 17

একদিন মহাপ্রভু করিয়াছেন শয়ন।
কৃষ্ণ রাসলীলা করে,—দেখিলা স্বপন ॥ ১৭ ॥

eka-dina mahāprabhu kariyāchena śayana
kṛṣṇa rāsa-līlā kare,——dekhilā svapana

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena śayana*—was taking rest; *kṛṣṇa*—Lord Kṛṣṇa; *rāsa-līlā kare*—performs *rāsa-līlā* dance; *dekhilā*—He saw; *svapana*—a dream.

TRANSLATION

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

TEXT 18

ত্রিভঙ্গ-সুন্দর-দেহ, মুরলীবদন।
পীতাম্বর, বনমালা, মদনমোহন॥ ১৮॥

tribhaṅga-sundara-deha, muralī-vadana
pītāmbara, vana-mālā, madana-mohana

SYNONYMS

tri-bhaṅga—curved in three places; *sundara*—beautiful; *deha*—body; *muralī-vadana*—with a flute to the mouth; *pīta-ambara*—with yellow garments; *vana-mālā*—forest flower garlands; *madana-mohana*—enchanting Cupid.

TRANSLATION

Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

TEXT 19

মণ্ডলীবন্ধে গোপীগণ করেন নর্তন।
মধ্যে রাধা-সহ নাচে ব্রজেন্দ্রনন্দন॥ ১৯॥

maṇḍalī-bandhe gopī-gaṇa karena nartana
madhye rādhā-saha nāce vrajendra-nandana

SYNONYMS

maṇḍalī-bandhe—in a circle; *gopī-gaṇa*—the *gopīs; karena nartana*—engaged in dancing; *madhye*—in the middle; *rādhā-saha*—with Śrīmatī Rādhārāṇī; *nāce*—dances; *vrajendra-nandana*—Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

The gopīs were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī.

TEXT 20

দেখি' প্রভু সেই রসে আবিষ্ট হৈলা।
'বৃন্দাবনে কৃষ্ণ পাইনু'—এই জ্ঞান কৈলা ॥ ২০ ॥

dekhi' prabhu sei rase āviṣṭa hailā
'vṛndāvane kṛṣṇa pāinu'—ei jñāna kailā

SYNONYMS

dekhi'—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *rase*—in the transcendental mellow; *āviṣṭa hailā*—became overwhelmed; *vṛndāvane*—in Vṛndāvana; *kṛṣṇa pāinu*—I have gotten Kṛṣṇa; *ei*—this; *jñāna kailā*—He thought.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, "Now I am with Kṛṣṇa in Vṛndāvana."

TEXT 21

প্রভুর বিলম্ব দেখি' গোবিন্দ জাগাইলা।
জাগিলে 'স্বপ্ন'-জ্ঞান হৈল, প্রভু দুঃখী হৈলা ॥ ২১ ॥

prabhura vilamba dekhi' govinda jāgāilā
jāgile 'svapna'-jñāna haila, prabhu duḥkhī hailā

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *vilamba*—delay; *dekhi'*—seeing; *govinda jāgāilā*—caused to awaken; *jāgile*—when He awoke; *svapna-jñāna haila*—could understand that it was a dream; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkhī hailā*—became unhappy.

TRANSLATION

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

TEXT 22

দেহাভ্যাসে নিত্যকৃত্য করি' সমাপন।
কালে যাই' কৈলা জগন্নাথ দরশন॥ ২২॥

dehābhyāse nitya-kṛtya kari' samāpana
kāle yāi' kailā jagannātha daraśana

SYNONYMS

deha-abhyāse—as a habit; *nitya-kṛtya*—the daily duties; *kari' samāpana*—finishing; *kāle*—at the proper time; *yāi'*—going; *kailā*—performed; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

TEXT 23

যাবৎ কাল দর্শন করেন গরুড়ের পাছে।
প্রভুর আগে দর্শন করে লোক লাখে লাখে॥ ২৩॥

yāvat kāla darśana karena garuḍera pāche
prabhura āge darśana kare loka lākhe lākhe

SYNONYMS

yāvat kāla—as long as; *darśana*—seeing; *karena*—performs; *garuḍera pāche*—from the back of the Garuḍa column; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *darśana kare*—see; *loka*—people; *lākhe lākhe*—in hundreds of thousands.

TRANSLATION

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

TEXT 24

উড়িয়া এক স্ত্রী ভীড়ে দর্শন না পাঞা।
গরুড়ে চড়ি' দেখে প্রভুর স্কন্ধে পদ দিয়া॥ ২৪॥

uḍiyā eka strī bhīḍe darśana nā pāñā
garuḍe caḍi' dekhe prabhura skandhe pada diyā

SYNONYMS

uḍiyā—a native of Orissa; *eka*—one; *strī*—woman; *bhīḍe*—in the crowd; *darśana nā pāñā*—being unable to see; *garuḍe caḍi'*—climbing up the column of Garuḍa; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *skandhe*—on the shoulder; *pada*—her foot; *diyā*—placing.

TRANSLATION

Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder.

TEXT 25

দেখিয়া গোবিন্দ আস্তে-ব্যস্তে স্ত্রীকে বর্জিলা।
তারে নামাইতে প্রভু গোবিন্দে নিষেধিলা॥ ২৫॥

dekhiyā govinda āste-vyaste strīke varjilā
tāre nāmāite prabhu govinde niṣedhilā

SYNONYMS

dekhiyā—seeing; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *āste-vyaste*—with great haste; *strīke*—the woman; *varjilā*—got down; *tāre*—her; *nāmāite*—to get down; *prabhu*—Śrī Caitanya Mahāprabhu; *govinde*—Govinda; *niṣedhilā*—forbade.

TRANSLATION

When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

PURPORT

Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one's feet or to climb the column of Garuḍa is certainly a *vaiṣṇava-aparādha,* an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.

TEXT 26

'আদিবস্যা' এই স্ত্রীরে না কর বর্জন।
করুক যথেষ্ট জগন্নাথ দরশন॥ ২৬॥

'ādi-vasyā' ei strīre nā kara varjana
karuka yatheṣṭa jagannātha daraśana

SYNONYMS

ādi-vasyā—uncivilized; *ei*—this; *strīre*—woman; *nā kara varjana*—do not forbid; *karuka*—let her do; *yathā-iṣṭa*—as desired; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Govinda, "O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction."

PURPORT

For an explanation of the word *ādi-vasyā,* refer to *Antya-līlā,* Chapter Ten, verse 116.

TEXT 27

আস্তে-ব্যস্তে সেই নারী ভূমেতে নামিলা।
মহাপ্রভুরে দেখি' তাঁর চরণ বন্দিলা॥ ২৭॥

āste-vyaste sei nārī bhūmete nāmilā
mahāprabhure dekhi' tāṅra caraṇa vandilā

SYNONYMS

āste-vyaste—in great haste; *sei nārī*—that woman; *bhūmete*—on the ground; *nāmilā*—got down; *mahāprabhure dekhi'*—seeing Śrī Caitanya Mahāprabhu; *tāṅra*—His; *caraṇa vandilā*—begged pardon at the lotus feet.

TRANSLATION

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Śrī Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.

TEXT 28

তার আর্তি দেখি' প্রভু কহিতে লাগিলা।
"এত আর্তি জগন্নাথ মোরে নাহি দিলা ! ২৮ ॥

tāra ārti dekhi' prabhu kahite lāgilā
"eta ārti jagannātha more nāhi dilā!

SYNONYMS

tāra—her; *ārti*—eagerness; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak; *eta ārti*—so much eagerness; *jagannātha*—Lord Jagannātha; *more*—unto Me; *nāhi dilā*—did not bestow.

TRANSLATION

Seeing the woman's eagerness, Śrī Caitanya Mahāprabhu said, "Lord Jagannātha has not bestowed so much eagerness upon Me.

PURPORT

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garuḍa. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

TEXT 29

জগন্নাথে আবিষ্ট ইহার তনু-মন-প্রাণে।
মোর স্কন্ধে পদ দিয়াছে, তাহো নাহি জানে ॥ ২৯ ॥

jagannāthe āviṣṭa ihāra tanu-mana-prāṇe
mora skandhe pada diyāche, tāho nāhi jāne

SYNONYMS

jagannāthe—in Lord Jagannātha; *āviṣṭa*—fully absorbed; *ihāra*—of this woman; *tanu*—body; *mana*—mind; *prāṇe*—life; *mora skandhe*—upon My shoulder; *pada*—foot; *diyāche*—has put; *tāho*—she; *nāhi jāne*—did not understand.

TRANSLATION

"She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

TEXT 30

অহো ভাগ্যবতী এই, বন্দি ইহার পায়।
ইহার প্রসাদে ঐছে আর্তি আমার বা হয়" ! ৩০ ॥

aho bhāgyavatī ei, vandi ihāra pāya
ihāra prasāde aiche ārti āmāra vā haya"

SYNONYMS

aho—alas; *bhāgyavatī*—very, very fortunate; *ei*—she; *vandi*—let Me offer prayers; *ihāra pāya*—at her feet; *ihāra prasāde*—by her favor; *aiche*—such; *ārti*—eagerness; *āmāra vā haya*—may be Mine.

TRANSLATION

"Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha."

TEXT 31

পূর্বে আসি' যবে কৈলা জগন্নাথ দরশন।
জগন্নাথে দেখে – সাক্ষাৎ ব্রজেন্দ্রনন্দন ॥ ৩১ ॥

pūrve āsi' yabe kailā jagannātha daraśana
jagannāthe dekhe——sākṣāt vrajendra-nandana

SYNONYMS

pūrve—before this; *āsi'*—coming; *yabe*—when; *kailā*—executed; *jagannātha daraśana*—seeing Lord Jagannātha; *jagannāthe dekhe*—sees Lord Jagannātha; *sākṣāt vrajendra-nandana*—personally the son of Mahārāja Nanda.

TRANSLATION

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as the son of Mahārāja Nanda, Kṛṣṇa, in person.

TEXT 32

স্বপ্নের দর্শনাবেশে তদ্রূপ হৈল মন।
যাহাঁ তাহাঁ দেখে সর্বত্র মুরলী-বদন ॥ ৩২ ॥

svapnera darśanāveśe tad-rūpa haila mana
yāhāṅ tāhāṅ dekhe sarvatra muralī-vadana

SYNONYMS

svapnera—of the dream; *darśana-āveśe*—by being fully absorbed in the vision; *tat-rūpa*—like that; *haila mana*—the mind became; *yāhāṅ tāhāṅ*—anywhere and everywhere; *dekhe*—sees; *sarvatra*—all around; *muralī-vadana*—Kṛṣṇa with His flute to His mouth.

TRANSLATION

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopīs, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

TEXT 33

এবে যদি স্ত্রীরে দেখি' প্রভুর বাহ্য হৈল।
জগন্নাথ-সুভদ্রা-বলরামের স্বরূপ দেখিল ॥ ৩৩ ॥

ebe yadi strīre dekhi' prabhura bāhya haila
jagannātha-subhadrā-balarāmera svarūpa dekhila

SYNONYMS

ebe—now; *yadi*—when; *strīre*—the woman; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya haila*—there was external consciousness; *jagannātha*—Lord Jagannātha; *subhadrā*—His sister, Subhadrā; *balarāmera*—and of His elder brother, Balarāma; *sva-rūpa*—forms; *dekhila*—saw.

TRANSLATION

After seeing the woman, the Lord's external consciousness returned, and He saw the original Deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

TEXT 34

কুরুক্ষেত্রে দেখি' কৃষ্ণে ঐছে হৈল মন।
'কাহাঁ কুরুক্ষেত্রে আইলাঙ, কাহাঁ বৃন্দাবন?' ৩৪ ॥

kurukṣetre dekhi' kṛṣṇe aiche haila mana
'kāhāṅ kurukṣetre āilāṅa, kāhāṅ vṛndāvana'

SYNONYMS

kurukṣetre—in Kurukṣetra; *dekhi'*—seeing; *kṛṣṇe*—Lord Kṛṣṇa; *aiche*—in that way; *haila mana*—became His mind; *kāhāṅ*—where; *kurukṣetre āilāṅa*—I have come to Kurukṣetra; *kāhāṅ*—where; *vṛndāvana*—Vṛndāvana.

TRANSLATION

When He saw the Deities, Lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, "Have I come to Kurukṣetra? Where is Vṛndāvana?"

TEXT 35

প্রাপ্তরত্ন হারাঞা ঐছে ব্যগ্র হইলা।
বিষণ্ণ হঞা প্রভু নিজ-বাসা আইলা॥ ৩৫॥

prāpta-ratna hārāñā aiche vyagra ha-ilā
viṣaṇṇa hañā prabhu nija-vāsā āilā

SYNONYMS

prāpta-ratna—the achieved jewel; *hārāñā*—having lost; *aiche*—in that way; *vyagra ha-ilā*—became very agitated; *viṣaṇṇa hañā*—being morose; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—own; *vāsā*—to His residential place; *āilā*—returned.

TRANSLATION

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

TEXT 36

ভূমির উপর বসি' নিজ-নখে ভূমি লিখে।
অশ্রু-গঙ্গা নেত্রে বহে, কিছুই না দেখে॥ ৩৬॥

bhūmira upara vasi' nija-nakhe bhūmi likhe
aśru-gaṅgā netre vahe, kichui nā dekhe

SYNONYMS

bhūmira upara—on the ground; *vasi'*—sitting down; *nija-nakhe*—with His nails; *bhūmi likhe*—marked the ground; *aśru-gaṅgā*—a flow of tears like the

Ganges; *netre*—in the eyes; *vahe*—flows; *kichui*—anything; *nā dekhe*—could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

TEXT 37

'পাইলুঁ বৃন্দাবননাথ, পুনঃ হারাইলুঁ ।
কে মোর নিলেক কৃষ্ণ ? কাহাঁ মুই আইনু' ? ৩৭ ॥

'pāiluṅ vṛndāvana-nātha, punaḥ hārāiluṅ
ke mora nileka kṛṣṇa? kāhāṅ mui āinu'?

SYNONYMS

pāiluṅ—I got; *vṛndāvana-nātha*—the Supreme Lord of Vṛndāvana; *punaḥ*—again; *hārāiluṅ*—I have lost; *ke*—who; *mora*—My; *nileka*—took away; *kṛṣṇa*—Lord Kṛṣṇa; *kāhāṅ*—where; *mui āinu*—have I come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?"

PURPORT

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's *rāsa* dance with the *gopīs*. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced *divyonmāda,* transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the *gopīs* than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṇṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the *gopīs* want to see Kṛṣṇa in Vṛndāvana, performing the *rāsa* dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other *gopīs* in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but

Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, "I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra." Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of *Śrī Caitanya-caritāmṛta,* however, has tried to explain this *divyon-māda* as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana

"My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily."

TEXT 38

স্বপ্নাবেশে প্রেমে প্রভুর গর গর মন।
বাহ্য হৈলে হয়—যেন হারাইল ধন॥ ৩৮॥

svapnāveśe preme prabhura gara gara mana
bāhya haile haya—yena hārāila dhana

SYNONYMS

svapna-āveśe—when absorbed in dreams; *preme*—in love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *gara gara*—fully absorbed; *mana*—mind; *bāhya haile*—when He awakens; *haya*—it is; *yena*—as if; *hārāila*—He has lost; *dhana*—something very precious.

TRANSLATION

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

TEXT 39

উন্মত্তের প্রায় প্রভু করেন গান-নৃত্য।
দেহের স্বভাবে করেন স্নান-ভোজন-কৃত্য॥ ৩৯॥

unmattera prāya prabhu karena gāna-nṛtya
dehera svabhāve karena snāna-bhojana-kṛtya

SYNONYMS

unmattera prāya—as if mad; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *gāna-nṛtya*—singing and dancing; *dehera*—of the body; *svabhāve*—by nature; *karena*—carries out; *snāna*—bathing; *bhojana*—eating; *kṛtya*—duties.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

TEXT 40

রাত্রি হৈলে স্বরূপ-রামানন্দে লঞা।
আপন মনের ভাব কহে উঘাড়িয়া॥ ৪০॥

rātri haile svarūpa-rāmānande lañā
āpana manera bhāva kahe ughāḍiyā

SYNONYMS

rātri haile—when there was night; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *rāmānande*—Rāmānanda Rāya; *lañā*—taking together; *āpana manera*—of His own mind; *bhāva*—the ecstatic feelings; *kahe*—speaks; *ughāḍiyā*—revealing.

TRANSLATION

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

TEXT 41

প্রাপ্তপ্রণষ্টাচ্যুতবিত্ত আত্মা
যযৌ বিষাদোজ্ঝিত-দেহগেহঃ।
গৃহীতকাপালিকধর্মকো মে
বৃন্দাবনং সেন্দ্রিয়শিষ্যবৃন্দঃ॥ ৪১॥

prāpta-praṇaṣṭācyuta-vitta ātmā
yayau viṣādojjhita-deha-gehaḥ
gṛhīta-kāpālika-dharmako me
vṛndāvanaṁ sendriya-śiṣya-vṛndaḥ

SYNONYMS

prāpta—achieved; *praṇaṣṭa*—lost; *acyuta*—Kṛṣṇa; *vittaḥ*—the treasure; *ātmā*—mind; *yayau*—went; *viṣāda*—by lamentation; *ujjhita*—given up; *deha-gehaḥ*—body and home; *gṛhīta*—accepted; *kāpālika-dharmakaḥ*—the religious principles of a *kāpālika-yogī*, a kind of mendicant; *me*—My; *vṛndāvanam*—to Vṛndāvana; *sa*—with; *indriya*—senses; *śiṣya-vṛndaḥ*—disciples.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālika-yogī. Then My mind went to Vṛndāvana with its disciples, My senses."

PURPORT

This verse is clearly metaphorical.

TEXT 42

প্রাপ্তরত্ন হারাঞা, তার গুণ সঙরিয়া,
মহাপ্রভু সন্তাপে বিহ্বল।
রায়-স্বরূপের কণ্ঠ ধরি', কহে 'হাহা হরি হরি',
ধৈর্য গেল, হইলা চপল॥ ৪২॥

prāpta-ratna hārāñā, tāra guṇa saṅariyā,
mahāprabhu santāpe vihvala
rāya-svarūpera kaṇṭha dhari', kahe 'hāhā hari hari',
dhairya gela, ha-ilā capala

SYNONYMS

prāpta—acquired; *ratna*—gem; *hārāñā*—having lost; *tāra*—of it; *guṇa*—attributes; *saṅariyā*—remembering; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *santāpe*—in lamentation; *vihvala*—overwhelmed; *rāya*—of Rāmānanda Rāya; *svarūpera*—of Svarūpa Dāmodara Gosvāmī; *kaṇṭha dhari'*—catching the necks; *kahe*—said; *hāhā hari hari*—alas, where is Hari, where is Hari; *dhairya*—patience; *gela*—lost; *ha-ilā capala*—became restless.

TRANSLATION

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the

necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, "Alas, where is My Lord Hari? Where is Hari?" Finally He became restless and lost all patience.

TEXT 43

"শুন, বান্ধব, কৃষ্ণের মাধুরী।
যার লোভে মোর মন, ছাড়ি' লোক-বেদধর্ম,
যোগী হঞা হইল ভিখারী॥ ৪৩॥ ধ্রু॥

"śuna, bāndhava, kṛṣṇera mādhurī
yāra lobhe mora mana, chāḍi' loka-veda-dharma,
yogī hañā ha-ila bhikhārī

SYNONYMS

śuna—please hear; *bāndhava*—My friends; *kṛṣṇera mādhurī*—the sweetness of Lord Kṛṣṇa; *yāra*—for which; *lobhe*—by the greed; *mora mana*—My mind; *chāḍi'*—giving up; *loka-veda-dharma*—social and Vedic religious principles; *yogī hañā*—having become a *yogī; ha-ila bhikhārī*—has become a beggar.

TRANSLATION

"My dear friends," He said, "please hear of Kṛṣṇa's sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogī.

TEXT 44

কৃষ্ণলীলা-মণ্ডল, শুদ্ধ শঙ্খকুণ্ডল,
গড়িয়াছে শুক কারিকর।
সেই কুণ্ডল কাণে পরি', তৃষ্ণা-লাউ-থালী ধরি',
আশা-ঝুলি কান্ধের উপর॥ ৪৪॥

kṛṣṇa-līlā-maṇḍala, śuddha śaṅkha-kuṇḍala,
gaḍiyāche śuka kārikara
sei kuṇḍala kāṇe pari', tṛṣṇā-lāu-thālī dhari',
āśā-jhuli kāndhera upara

SYNONYMS

kṛṣṇa-līlā-maṇḍala—the ring of the pastimes of Kṛṣṇa; *śuddha*—pure; *śaṅkha-kuṇḍala*—an earring of conchshell; *gaḍiyāche*—has manufactured; *śuka*—

Śukadeva Gosvāmī; *kārikara*—craftsman; *sei kuṇḍala*—that earring; *kāṇe pari'*—putting on the ear; *tṛṣṇā*—aspiration; *lāu*—of squash or gourd; *thālī*—the bowl; *dhari'*—taking; *āśā*—expectation; *jhuli*—bag; *kāndhera upara*—on the shoulder.

TRANSLATION

"The ring of Kṛṣṇa's rāsa-līlā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogī of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

TEXT 45

চিন্তা-কান্থা উঢ়ি গায়, ধূলি-বিভূতি-মলিন-কায়,
'হাহা কৃষ্ণ' প্রলাপ-উত্তর।
উদ্বেগ দ্বাদশ হাতে, লোভের ঝুলনি মাথে,
ভিক্ষাভাবে ক্ষীণ কলেবর ॥ ৪৫ ॥

cintā-kānthā uḍhi gāya, dhūli-vibhūti-malina-kāya,
'hāhā kṛṣṇa' pralāpa-uttara
udvega dvādaśa hāte, lobhera jhulani māthe,
bhikṣābhāve kṣīṇa kalevara

SYNONYMS

cintā—of anxiety; *kānthā*—the torn quilt; *uḍhi*—covering; *gāya*—on the body; *dhūli*—dust; *vibhūti*—ashes; *malina-kāya*—dirty body; *hāhā*—alas; *kṛṣṇa*—Kṛṣṇa; *pralāpa-uttara*—crazy replies; *udvega*—distress; *dvādaśa*—twelve (bangles); *hāte*—on the wrist; *lobhera*—of greed; *jhulani*—turban; *māthe*—on the head; *bhikṣā-abhāve*—in the absence of alms; *kṣīṇa*—skinny; *kalevara*—body.

TRANSLATION

"The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are, 'Alas! Kṛṣṇa!' He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

TEXT 46

ব্যাস, শুকাদি যোগিগণ, কৃষ্ণ আত্মা নিরঞ্জন,
ব্রজে তাঁর যত লীলাগণ।

ভাগবতাদি শাস্ত্রগণে, করিয়াছে বর্ণনে,
সেই তর্জা পড়ে অনুক্ষণ ॥ ৪৬ ॥

vyāsa, śukādi yogi-gaṇa, kṛṣṇa ātmā nirañjana,
vraje tāṅra yata līlā-gaṇa
bhāgavatādi śāstra-gaṇe, kariyāche varṇane,
sei tarjā paḍe anukṣaṇa

SYNONYMS

vyāsa—Dvaipāyana Vyāsa; *śuka-ādi*—and other sages, such as Śukadeva Gosvāmī; *yogi-gaṇa*—great mystic *yogīs; kṛṣṇa*—Lord Kṛṣṇa; *ātmā*—the Supersoul; *nirañjana*—without material contamination; *vraje*—in Vṛndāvana; *tāṅra*—His; *yata*—all; *līlā-gaṇa*—pastimes; *bhāgavata-ādi*—*Śrīmad-Bhāgavatam* and others; *śāstra-gaṇe*—in revealed scriptures; *kariyāche varṇane*—have described; *sei tarjā*—that competition of poetry between two parties; *paḍe*—reads; *anukṣaṇa*—every moment.

TRANSLATION

"The great yogī of My mind always studies the poetry and discussions of Lord Kṛṣṇa's Vṛndāvana pastimes. In the Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

TEXT 47

দশেন্দ্রিয়ে শিষ্য করি', 'মহা-বাউল' নাম ধরি',
শিষ্য লঞা করিল গমন।
মোর দেহ স্ব-সদন, বিষয়-ভোগ মহাধন,
সব ছাড়ি' গেলা বৃন্দাবন ॥ ৪৭ ॥

daśendriye śiṣya kari', 'mahā-bāula' nāma dhari',
śiṣya lañā karila gamana
mora deha sva-sadana, viṣaya-bhoga mahā-dhana,
saba chāḍi' gelā vṛndāvana

SYNONYMS

daśa-indriye—the ten senses; *śiṣya kari'*—making disciples; *mahā-bāula*—of a great mendicant; *nāma dhari'*—taking the name; *śiṣya lañā*—taking disciples; *karila gamana*—has gone; *mora*—My; *deha*—body; *sva-sadana*—own home; *viṣaya-bhoga*—material enjoyment; *mahā-dhana*—great treasure; *saba chāḍi'*—leaving aside everything; *gelā vṛndāvana*—has gone to Vṛndāvana.

TRANSLATION

"The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

PURPORT

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic *yogīs* known as *bāula,* who makes at least ten disciples.

TEXT 48

বৃন্দাবনে প্রজাগণ, যত স্থাবর-জঙ্গম,
বৃক্ষ-লতা গৃহস্থ-আশ্রমে।
তার ঘরে ভিক্ষাটন, ফল-মূল-পত্রাশন,
এই বৃত্তি করে শিষ্যসনে ॥ ৪৮ ॥

vṛndāvane prajā-gaṇa, yata sthāvara-jaṅgama,
vṛkṣa-latā gṛhastha-āśrame
tāra ghare bhikṣāṭana, phala-mūla-patrāśana,
ei vṛtti kare śiṣya-sane

SYNONYMS

vṛndāvane—in Vṛndāvana; *prajā-gaṇa*—the citizens; *yata*—all; *sthāvara-jaṅgama*—nonmoving and moving; *vṛkṣa-latā*—the trees and creepers; *gṛhastha-āśrame*—in household life; *tāra ghare*—at his house; *bhikṣā-āṭana*—begging from door to door; *phala-mūla-patra*—fruits, roots and leaves; *aśana*—eating; *ei vṛtti*—this business; *kare*—performs; *śiṣya-sane*—with the disciples.

TRANSLATION

"In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants—the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

TEXT 49

কৃষ্ণ-গুণ-রূপ-রস, গন্ধ, শব্দ, পরশ,
সে সুধা আস্বাদে গোপীগণ।
তা-সবার গ্রাস-শেষে, আনি' পঞ্চেন্দ্রিয় শিষ্যে,
সে ভিক্ষায় রাখেন জীবন ॥ ৪৯ ॥

kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,
se sudhā āsvāde gopī-gaṇa
tā-sabāra grāsa-śeṣe, āni' pañcendriya śiṣye,
se bhikṣāya rākhena jīvana

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *guṇa-rūpa-rasa*—attributes, beauty and sweetness; *gandha śabda paraśa*—aroma, sound and touch; *se sudhā*—that nectar; *āsvāde*—taste; *gopī-gaṇa*—all the *gopīs; tā-sabāra*—of all of them; *grāsa-śeṣe*—remnants of food; *āni'*—bringing; *pañca-indriya*—five senses; *śiṣye*—the disciples; *se bhikṣāya*—by such alms; *rākhena*—maintain; *jīvana*—life.

TRANSLATION

"The gopīs of Vrajabhūmi always taste the nectar of Kṛṣṇa's attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind's five disciples, the senses of perception, gather the remnants of that nectar from the gopīs and bring them to the yogī of My mind. The senses maintain their lives by eating those remnants.

TEXT 50

শূন্যকুঞ্জমণ্ডপ-কোণে, যোগাভ্যাস কৃষ্ণধ্যানে,
তাহাঁ রহে লঞা শিষ্যগণ।
কৃষ্ণ আত্মা নিরঞ্জন, সাক্ষাৎ দেখিতে মন,
ধ্যানে রাত্রি করে জাগরণ ॥ ৫০ ॥

śūnya-kuñja-maṇḍapa-koṇe, yogābhyāsa kṛṣṇa-dhyāne,
tāhāṅ rahe lañā śiṣya-gaṇa
kṛṣṇa ātmā nirañjana, sākṣāt dekhite mana,
dhyāne rātri kare jāgaraṇa

SYNONYMS

śūnya-kuñja-maṇḍapa-koṇe—in the corner of a pavilion in a solitary garden; *yoga-abhyāsa*—practice of mystic *yoga; kṛṣṇa-dhyāne*—by meditating on Kṛṣṇa; *tāhāṅ*—there; *rahe*—remains; *lañā*—taking; *śiṣya-gaṇa*—disciples; *kṛṣṇa*—Lord Kṛṣṇa; *ātmā*—the Supersoul; *nirañjana*—without material contamination; *sākṣāt*—directly; *dekhite*—to see; *mana*—mind; *dhyāne*—in meditation; *rātri*—at night; *kare jāgaraṇa*—keeps awake.

TRANSLATION

"There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his disciples, practices mystic yoga. Wanting to see Kṛṣṇa directly, this yogī remains awake throughout the night, meditating on Kṛṣṇa who is the Supersoul, uncontaminated by the three modes of nature.

TEXT 51

মন কৃষ্ণবিয়োগী, দুঃখে মন হৈল যোগী,
সে বিয়োগে দশ দশা হয়।
সে দশায় ব্যাকুল হঞা, মন গেল পলাঞা,
শূন্য মোর শরীর আলয়॥" ৫১॥

mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,
se viyoge daśa daśā haya
se daśāya vyākula hañā, mana gela palāñā,
śūnya mora śarīra ālaya"

SYNONYMS

mana—the mind; *kṛṣṇa-viyogī*—bereft of Kṛṣṇa's association; *duḥkhe*—in unhappiness; *mana*—the mind; *haila*—became; *yogī*—a mystic *yogī; se viyoge*—by that feeling of separation; *daśa*—ten; *daśā*—transcendental transformations; *haya*—there are; *se daśāya*—by those transcendental transformations; *vyākula hañā*—being very agitated; *mana*—the mind; *gela*—went away; *palāñā*—fleeing; *śūnya*—void; *mora*—My; *śarīra*—body; *ālaya*—place of residence.

TRANSLATION

"When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance."

PURPORT

In this verse, the outward activities of the *kāpālika* mendicants have been described, but not their actual life. The *kāpālika* mendicants are tantric materialists who carry skulls in their hands. They are not Vaiṣṇavas and have nothing to do with spiritual life. Therefore they are untouchable. Only an outward comparison

has been made between the mind and their activities, but their behavior should never be imitated.

TEXT 52

কৃষ্ণের বিয়োগে গোপীর দশ দশা হয়।
সেই দশ দশা হয় প্রভুর উদয়॥ ৫২॥

kṛṣṇera viyoge gopīra daśa daśā haya
sei daśa daśā haya prabhura udaya

SYNONYMS

kṛṣṇera viyoge—by separation from Kṛṣṇa; *gopīra*—of the *gopīs; daśa daśā*—ten kinds of transcendental transformations of the body; *haya*—there are; *sei*—those; *daśa daśā*—ten kinds of transcendental transformations; *haya*—are; *prabhura udaya*—visible in the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Śrī Caitanya Mahāprabhu.

TEXT 53

চিন্তাত্র জাগরোদ্বেগৌ তানবং মলিনাঙ্গতা।
প্রলাপো ব্যাধিরুন্মাদো মোহো মৃত্যুর্দশা দশ॥ ৫৩॥

cintātra jāgarodvegau
tānavaṁ malināṅgatā
pralāpo vyādhir unmādo
moho mṛtyur daśā daśa

SYNONYMS

cintā—anxiety; *atra*—here (because of separation from Kṛṣṇa); *jāgara*—wakefulness; *udvegau*—and mental agitation; *tānavam*—thinness; *malina-aṅgatā*—an unclean, almost dirty state of the body; *pralāpaḥ*—talking like a madman; *vyādhiḥ*—disease; *unmādaḥ*—madness; *mohaḥ*—illusion; *mṛtyuḥ*—death; *daśā*—conditions; *daśa*—ten.

TRANSLATION

"The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death."

PURPORT

This verse is part of a description of Śrīmatī Rādhārāṇī's different traits from *Ujjvala-nīlamaṇi* by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā. As stated in the *Haṁsadūta:*

yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndinyās tanayam anurundhan madhu-purīm
tadāmāṅkṣīc cintā-sariti ghana-ghūrṇāparicayair
agādhāyāṁ vādhāmaya-payasi rādhā virahiṇī

"At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time, Śrīmatī Rādhārāṇī's mind was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, 'Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.' " This is the explanation of the word *cintā.*

Jāgara. As stated in the *Padyāvalī:*

yāḥ paśyanti priyaṁ svapne
dhanyāstāḥ sakhi yoṣitaḥ
asmākaṁ tu gate kṛṣṇe
gatā nidrāpi vairiṇī

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, "My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa."

Udvega. This word is also explained in the *Haṁsadūta* as follows:

mano me hā kaṣṭaṁ jvalati kim ahaṁ hanta karavai
na pāraṁ nāvāraṁ sumukhi kalayām yasya jaladheḥ
iyaṁ vande mūrdhnā sapadi tam upāyaṁ kathaya me
parāmṛśye yasmād dhṛti-kaṇikayāpi kṣaṇi-kayā

Śrīmatī Rādhārāṇī addressed Lalitā, "My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider

My condition and advise Me how I can become peaceful. That is My desire."

Tānava is described as follows:

udañcad-vaktrāmbhoruha-vikṛtir antaḥ-kulaśitā
sadāhārābhāva-glapita-kucakokā yadu-pate
viśuṣyanti rādhā tava viraha-tāpād anudinaṁ
nidāghe kuly eva kraśima-paripākaṁ prathayati

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: "Consider the condition of the *gopīs!* Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breast has become black, as if diseased. Because of separation from You, all the *gopīs,* especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun."

Malina-aṅgatā is described as follows:

hima-visara-viśīrṇāmbhoja-tulyānana-śrīḥ
khara-marud-aparajyad-bandhu-jīvopamauṣṭhī
agha-hara śarad-arkottāpitendīvarākṣī
tava viraha-vipatti-mlāpitāsīd viśākhā

Uddhava said to Kṛṣṇa, "O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and Her eyes are like lotus petals scorched by the heat of the autumn sun."

Pralāpa is explained in *Lalita-mādhava* as follows:

kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ
kva manda-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamaḥ kva tava hanta hā dhig-vidhiḥ

This is Śrīmatī Rādhārāṇī's lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called *proṣita-bhartṛkā.* Lamenting for Kṛṣṇa in the same way as such a woman laments for her husband, Śrīmatī Rādhārāṇī said, "My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the *indranīla* jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the *rāsa* dance? Where is He who is the real medicine to save

Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa."

Vyādhi is also described in *Lalita-mādhava:*

uttāpī puṭa-pākato 'pi garala-grāmād api kṣobhaṇo
dambholer api duḥsahaḥ kaṭur alaṁ hṛn-magna-śūlyād api
tīvraḥ prauḍha-visūcikāni-cayato 'py uccair mamāyaṁ balī
marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvaraḥ

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, "My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed."

Unmāda is explained as follows:

bhramati bhavana-garbhe nirnimittaṁ hasantī
prathayati tava vārtāṁ cetanācetaneṣu
luṭhati ca bhuvi rādhā kampitāṅgī murāre
viṣama-viraha-khedodgāri-vibhrānta-cittā

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the *gopīs* are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence."

Moha is explained as follows:

nirundhe dainyābdhiṁ harati guru-cintā paribhavaṁ
vilumpaty unmādaṁ sthagayati balād bāṣpa-laharīm
idānīṁ kaṁsāre kuvalaya-dṛśaḥ kevalam idaṁ
vidhatte sācivyaṁ tava viraha-mūrcchā-sahacarī

Lalitā wrote Kṛṣṇa the following letter on Śrīmatī Rādhārāṇī's behalf: "My dear Kṛṣṇa, separation from You has greatly agitated Śrīmatī Rādhārāṇī's mind, and She has fallen unconscious on the ground. O enemy of Kaṁsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrīmatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant."

Mṛtyu is explained in the *Haṁsadūta:*

aye rāsa-krīḍā-rasika mama sakhyaṁ nava-navā
purā baddhā yena praṇaya-laharī hanta gahanā
sa cen muktāpekṣas tvam asi dhig imāṁ tūlaśakalaṁ
yad etasyā nāsā-nihitam idam adyāpi calati

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: "Simply by dancing in the circle of the *rāsa* dance, You attracted Śrīmatī Rādhārāṇī's love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her."

TEXT 54

এই দশ-দশায় প্রভু ব্যাকুল রাত্রিদিনে।
কভু কোন দশা উঠে, স্থির নহে মনে॥ ৫৪॥

ei daśa-daśāya prabhu vyākula rātri-dine
kabhu kona daśā uṭhe, sthira nahe mane

SYNONYMS

ei—these; *daśa-daśāya*—by ten conditions; *prabhu*—Śrī Caitanya Mahāprabhu; *vyākula*—overwhelmed; *rātri-dine*—night and day; *kabhu*—sometimes; *kona*—some; *daśā*—condition; *uṭhe*—arises; *sthira*—steady; *nahe*—is not; *mane*—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

TEXT 55

এত কহি' মহাপ্রভু মৌন করিলা।
রামানন্দ-রায় শ্লোক পড়িতে লাগিলা॥ ৫৫॥

eta kahi' mahāprabhu mauna karilā
rāmānanda-rāya śloka paḍite lāgilā

SYNONYMS

eta kahi'—speaking this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna karilā*—became silent; *rāmānanda-rāya*—Rāmānanda Rāya; *śloka*—verses; *paḍite lāgilā*—began to recite.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāmānanda Rāya began to recite various verses.

TEXT 56

স্বরূপ-গোসাঞি করে কৃষ্ণলীলা গান।
দুই জনে কিছু কৈলা প্রভুর বাহ্য জ্ঞান ॥ ৫৬ ॥

svarūpa-gosāñi kare kṛṣṇa-līlā gāna
dui jane kichu kailā prabhura bāhya jñāna

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *kare*—does; *kṛṣṇa-līlā*—of the pastimes of Kṛṣṇa; *gāna*—singing; *dui jane*—both of them; *kichu*—some; *kailā*—revived; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya jñāna*—external consciousness.

TRANSLATION

Rāmānanda Rāya recited verses from Śrīmad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa's pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

TEXT 57

এইমত অর্ধরাত্রি কৈলা নির্যাপণ।
ভিতর-প্রকোষ্ঠে প্রভুরে করাইলা শয়ন ॥ ৫৭ ॥

ei-mata ardha-rātri kailā niryāpaṇa
bhitara-prakoṣṭhe prabhure karāilā śayana

SYNONYMS

ei-mata—in this way; *ardha-rātri*—half the night; *kailā niryāpaṇa*—passed; *bhitara-prakoṣṭhe*—in the inner room; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—they made to lie down.

TRANSLATION

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room.

TEXT 58

রামানন্দ-রায় তবে গেলা নিজ ঘরে।
স্বরূপ-গোবিন্দ দুঁহে শুইলেন দ্বারে ॥ ৫৮ ॥

rāmānanda-rāya tabe gelā nija ghare
svarūpa-govinda duṅhe śuilena dvāre

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—thereupon; *gelā*—returned; *nija ghare*—to his home; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—and Govinda; *duṅhe*—both; *śuilena*—lay down; *dvāre*—at the door.

TRANSLATION

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī, along with Govinda, lay down in front of the door to Śrī Caitanya Mahāprabhu's room.

TEXT 59

সব রাত্রি মহাপ্রভু করে জাগরণ।
উচ্চ করি' কহে কৃষ্ণনামসঙ্কীর্তন ॥ ৫৯ ॥

saba rātri mahāprabhu kare jāgaraṇa
ucca kari' kahe kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

saba rātri—all night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *jāgaraṇa*—remaining without sleep; *ucca kari'*—very loudly; *kahe kṛṣṇa-nāma-saṅkīrtana*—chants the holy name of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

TEXT 60

শব্দ না পাঞা স্বরূপ কপাট কৈলা দূরে।
তিনদ্বার দেওয়া আছে, প্রভু নাহি ঘরে! ৬০॥

śabda nā pāñā svarūpa kapāṭa kailā dūre
tina-dvāra deoyā āche, prabhu nāhi ghare!

SYNONYMS

śabda—sound; *nā*—not; *pāñā*—hearing; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *kapāṭa*—the door; *kailā dūre*—opened; *tina-dvāra*—three doors; *deoyā āche*—were locked; *prabhu*—Śrī Caitanya Mahāprabhu; *nāhi ghare*—was not within the room.

TRANSLATION

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone.

TEXT 61

চিন্তিত হইল সবে প্রভুরে না দেখিয়া।
প্রভু চাহি' বুলে সবে দেউটী জ্বালিয়া॥ ৬১॥

cintita ha-ila sabe prabhure nā dekhiyā
prabhu cāhi' bule sabe deuṭī jvāliyā

SYNONYMS

cintita ha-ila—became very anxious; *sabe*—all the devotees; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhi'*—searching for; *bule*—wander; *sabe*—all of them; *deuṭī*—lamp; *jvāliyā*—lighting.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

TEXT 62

সিংহদ্বারের উত্তর-দিশায় আছে এক ঠাঞি।
তার মধ্যে পড়ি' আছেন চৈতন্য-গোসাঞি॥ ৬২॥

siṁha-dvārera uttara-diśāya āche eka ṭhāñi
tāra madhye paḍi' āchena caitanya-gosāñi

SYNONYMS

siṁha-dvārera—of the gate known as Siṁha-dvāra; *uttara-diśāya*—on the northern side; *āche*—there is; *eka ṭhāñi*—a place; *tāra madhye*—within that place; *paḍi'*—lying down; *āchena*—was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Siṁha-dvāra gate.

TEXT 63

দেখি' স্বরূপ-গোসাঞি-আদি আনন্দিত হৈলা।
প্রভুর দশা দেখি' পুনঃ চিন্তিতে লাগিলা॥ ৬৩॥

dekhi' svarūpa-gosāñi-ādi ānandita hailā
prabhura daśā dekhi' punaḥ cintite lāgilā

SYNONYMS

dekhi'—seeing; *svarūpa-gosāñi-ādi*—all the devotees, headed by Svarūpa Dāmodara Gosvāmī; *ānandita hailā*—became very glad; *prabhura*—of Śrī Caitanya Mahāprabhu; *daśā*—the condition; *dekhi'*—seeing; *punaḥ*—again; *cintite lāgilā*—they began to feel anxiety.

TRANSLATION

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious.

TEXT 64

প্রভু পড়ি' আছেন দীর্ঘ হাত পাঁচ-ছয়।
অচেতন দেহ, নাসায় শ্বাস নাহি বয়॥ ৬৪॥

prabhu paḍi' āchena dīrgha hāta pāṅca-chaya
acetana deha, nāsāya śvāsa nāhi vaya

SYNONYMS

prabhu—the Lord; *paḍi' āchena*—was lying down; *dīrgha*—prolonged; *hāta pāṅca-chaya*—five to six cubits (one cubit equals about a foot and a half); *acetana*

deha—unconscious body; *nāsāya*—in the nostrils; *śvāsa*—breath; *nāhi vaya*—does not flow.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

TEXTS 65-66

এক এক হস্ত-পাদ—দীর্ঘ তিন তিন-হাত।
অস্থিগ্রন্থি ভিন্ন, চর্ম আছে মাত্র তাত ॥ ৬৫ ॥
হস্ত, পাদ, গ্রীবা, কটি, অস্থি, সন্ধি যত।
এক এক বিতস্তি ভিন্ন হঞাছে তত ॥ ৬৬ ॥

eka eka hasta-pāda—dīrgha tina tina-hāta
asthi-granthi bhinna, carma āche mātra tāta

hasta, pāda, grīvā, kaṭi, asthi sandhi yata
eka eka vitasti bhinna hañāche tata

SYNONYMS

eka eka—each one; *hasta-pāda*—arms and legs; *dīrgha*—prolonged; *tina tina-hāta*—three cubits; *asthi-granthi*—joints of the bones; *bhinna*—separated; *carma*—skin; *āche*—there is; *mātra*—only; *tāta*—a slight temperature indicating life; *hasta*—arms; *pāda*—legs; *grīvā*—neck; *kaṭi*—waist; *asthi*—bones; *sandhi*—joints; *yata*—as many; *eka*—one; *eka*—one; *vitasti*—about six inches; *bhinna*—separated; *hañāche*—were; *tata*—so many.

TRANSLATION

Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

TEXT 67

চর্মমাত্র উপরে, সন্ধি আছে দীর্ঘ হঞা।
দুঃখিত হইলা সবে প্রভুরে দেখিয়া ॥ ৬৭ ॥

carma-mātra upare, sandhi āche dīrgha hañā
duḥkhita ha-ilā sabe prabhure dekhiyā

SYNONYMS

carma-mātra—only skin; *upare*—over; *sandhi*—joints; *āche*—are; *dīrgha*—prolonged; *hañā*—being; *duḥkhita*—very sorry; *ha-ilā*—became; *sabe*—all of them; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

TRANSLATION

It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

TEXT 68

মুখে লালা-ফেন প্রভুর উত্তান-নয়ান।
দেখিয়া সকল ভক্তের দেহ ছাড়ে প্রাণ ॥ ৬৮ ॥

mukhe lālā-phena prabhura uttāna-nayāna
dekhiyā sakala bhaktera deha chāḍe prāṇa

SYNONYMS

mukhe—at the mouth; *lālā*—saliva; *phena*—foam; *prabhura*—of Śrī Caitanya Mahāprabhu; *uttāna*—turned upwards; *nayāna*—eyes; *dekhiyā*—seeing; *sakala bhaktera*—of all the devotees; *deha*—body; *chāḍe*—leaves; *prāṇa*—life.

TRANSLATION

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

TEXT 69

স্বরূপ-গোসাঞি তবে উচ্চ করিয়া।
প্রভুর কাণে কৃষ্ণনাম কহে ভক্তগণ লঞা ॥ ৬৯ ॥

svarūpa-gosāñi tabe ucca kariyā
prabhura kāṇe kṛṣṇa-nāma kahe bhakta-gaṇa lañā

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *tabe*—at that time; *ucca kariyā*—very loudly; *prabhura kāṇe*—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-*

nāma—the holy name of Lord Kṛṣṇa; *kahe*—began to chant; *bhakta-gaṇa lañā*—with all the other devotees.

TRANSLATION

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

TEXT 70

বহুক্ষণে কৃষ্ণনাম হৃদয়ে পশিলা।
'হরিবোল' বলি' প্রভু গর্জিয়া উঠিলা॥ ৭০॥

bahu-kṣaṇe kṛṣṇa-nāma hṛdaye paśilā
'hari-bola' bali' prabhu garjiyā uṭhilā

SYNONYMS

bahu-kṣaṇe—after a long time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *hṛdaye paśilā*—entered the heart; *hari-bola bali'*—saying Hari bol; *prabhu*—Śrī Caitanya Mahāprabhu; *garjiyā*—making a loud sound; *uṭhilā*—got up.

TRANSLATION

After they chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of "Hari bol."

TEXT 71

চেতন পাইতে অস্থি-সন্ধি লাগিল।
পূর্বপ্রায় যথাবৎ শরীর হইল॥ ৭১॥

cetana pāite asthi-sandhi lāgila
pūrva-prāya yathāvat śarīra ha-ila

SYNONYMS

cetana pāite—after coming to consciousness; *asthi-sandhi*—the joints of the bones; *lāgila*—contracted; *pūrva-prāya*—as before; *yathāvat*—in a normal condition; *śarīra*—the body; *ha-ila*—became.

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.

TEXT 72

এই লীলা মহাপ্রভুর রঘুনাথদাস।
'গৌরাঙ্গস্তবকল্পবৃক্ষে' করিয়াছে প্রকাশ ॥ ৭২ ॥

ei līlā mahāprabhura raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāche prakāśa

SYNONYMS

ei līlā—this pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in the book known as *Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa*—has described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has described these pastimes elaborately in his book Gaurāṅga-stava-kalpavṛkṣa.

TEXT 73

क्वचिन्मिश्रावासे व्रजपतिसुतस्योरुविरहात्
श्लथच्छ्रीसन्धित्वाद्दधदधिकदैर्घ्यं भुजपदोः।
लुठन् भूमौ काक्वा विकलविकलं गद्गदवचा
रुदन् श्रीगौराङ्गो हृदय उदयन्मां मदयति ॥ ७३ ॥

kvacin miśrāvāse vraja-pati-sutasyoru-virahāt
ślathac chrī-sandhitvād dadhad-adhika-dairghyaṁ bhuja-padoḥ
luṭhan bhūmau kākvā vikala-vikalaṁ gadgada-vacā
rudan śrī-gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

kvacit—sometimes; *miśra-āvāse*—in the house of Kāśī Miśra; *vraja-pati-sutasya*—of the son of Nanda Mahārāja; *uru-virahāt*—because of strong feeling of separation; *ślathat*—being slackened; *śrī-sandhitvāt*—from the joints of His transcendental body; *dadhat*—obtaining; *adhika-dairghyam*—extraordinary longness; *bhuja-padoḥ*—of the arms and legs; *luṭhan*—rolling; *bhūmau*—on the ground; *kākvā*—with a cry of lamentation; *vikala-vikalam*—very sorrowfully; *gadgada-vacā*—with a faltering voice; *rudan*—crying; *śrī-gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *mām*—me; *madayati*—maddens.

TRANSLATION

"Sometimes Śrī Caitanya Mahāprabhu would go to the house of Kāśī Miśra. There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me."

TEXT 74

সিংহদ্বারে দেখি' প্রভুর বিস্ময় হইলা।
'কাঁহা কর কি'—এই স্বরূপে পুছিলা॥ ৭৪॥

siṁha-dvāre dekhi' prabhura vismaya ha-ilā
'kāṅhā kara ki'——ei svarūpe puchilā

SYNONYMS

siṁha-dvāre—at the gate known as Siṁha-dvāra; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vismaya ha-ilā*—there was astonishment; *kāṅhā*—where; *kara ki'*—what am I doing; *ei*—this; *svarūpe puchilā*—inquired from Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Śrī Caitanya Mahāprabhu was very astonished to find Himself in front of the Siṁha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, "Where am I? What am I doing here?"

TEXT 75

স্বরূপ কহে,—'উঠ, প্রভু, চল নিজ-ঘরে।
তথাই তোমারে সব করিমু গোচরে॥' ৭৫॥

svarūpa kahe,——'uṭha, prabhu, cala nija-ghare
tathāi tomāre saba karimu gocare'

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; *uṭha prabhu*—my dear Lord, please get up; *cala*—go; *nija-ghare*—to Your place; *tathāi*—there; *tomāre*—unto You; *saba*—all; *karimu gocare*—I shall inform.

TRANSLATION

Svarūpa Dāmodara said, "My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened."

TEXT 76

এত বলি' প্রভুরে ধরি' ঘরে লঞা গেলা।
তাঁহার অবস্থা সব কহিতে লাগিলা ॥ ৭৬ ॥

eta bali' prabhure dhari' ghare lañā gelā
tāṅhāra avasthā saba kahite lāgilā

SYNONYMS

eta bali'—saying this; *prabhure dhari'*—taking Mahāprabhu; *ghare*—home; *lañā gelā*—took back; *tāṅhāra avasthā*—His condition; *saba*—all of them; *kahite lāgilā*—began to speak.

TRANSLATION

Thus all the devotees carried Śrī Caitanya Mahāprabhu back to His residence. Then they all described to Him what had happened.

TEXT 77

শুনি' মহাপ্রভু বড় হৈলা চমৎকার।
প্রভু কহে,—'কিছু স্মৃতি নাহিক আমার ! ৭৭ ॥

śuni' mahāprabhu baḍa hailā camatkāra
prabhu kahe,—'kichu smṛti nāhika āmāra

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *baḍa*—very much; *hailā camatkāra*—became astonished; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kichu*—any; *smṛti*—remembrance; *nāhika*—is not; *āmāra*—Mine.

TRANSLATION

Hearing the description of His condition while lying near the Siṁha-dvāra, Śrī Caitanya Mahāprabhu was very astonished. He said, "I do not remember any of these things.

TEXT 78

সবে দেখি—হয় মোর কৃষ্ণ বিদ্যমান।
বিদ্যুৎপ্রায় দেখা দিয়া হয় অন্তর্ধান' ॥ ৭৮ ॥

sabe dekhi—haya mora kṛṣṇa vidyamāna
vidyut-prāya dekhā diyā haya antardhāna'

SYNONYMS

sabe—only this; *dekhi*—I know; *haya*—there is; *mora*—My; *kṛṣṇa*—Lord Kṛṣṇa; *vidyamāna*—brightly present; *vidyut-prāya*—like lightning; *dekhā diyā*—appearing; *haya*—there is; *antardhāna*—disappearance.

TRANSLATION

"I can only remember that I saw My Kṛṣṇa, but only for an instant. He appeared before Me, and then, like lightning, immediately disappeared."

TEXT 79

হেনকালে জগন্নাথের পাণি-শঙ্খ বাজিলা।
স্নান করি' মহাপ্রভু দরশনে গেলা ॥ ৭৯ ॥

hena-kāle jagannāthera pāṇi-śaṅkha bājilā
snāna kari' mahāprabhu daraśane gelā

SYNONYMS

hena-kāle—at this time; *jagannāthera*—of Lord Jagannātha; *pāṇi-śaṅkha*—a conchshell that can be held in the hand; *bājilā*—vibrated; *snāna kari'*—after bathing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *daraśane gelā*—went to see Lord Jagannātha.

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannātha temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord Jagannātha.

TEXT 80

এই ত' কহিলুঁ প্রভুর অদ্ভুত বিকার।
যাহার শ্রবণে লোকে লাগে চমৎকার ॥ ৮০ ॥

ei ta' kahiluṅ prabhura adbhuta vikāra
yāhāra śravaṇe loke lāge camatkāra

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *adbhuta vikāra*—uncommon transformations of the body; *yāhāra śravaṇe*—hearing which; *loke*—people; *lāge*—feel; *camatkāra*—astonishment.

TRANSLATION

Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very astonished.

TEXT 81

লোকে নাহি দেখি ঐছে, শাস্ত্রে নাহি শুনি।
হেন ভাব ব্যক্ত করে ন্যাসি-চূড়ামণি ॥ ৮১ ॥

loke nāhi dekhi aiche, śāstre nāhi śuni
hena bhāva vyakta kare nyāsi-cūḍāmaṇi

SYNONYMS

loke—among people; *nāhi dekhi*—we do not see; *aiche*—such; *śāstre*—in scripture; *nāhi śuni*—we do not hear; *hena*—such; *bhāva*—emotions; *vyakta kare*—exhibits; *nyāsi-cūḍāmaṇi*—the supreme *sannyāsī*.

TRANSLATION

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme sannyāsī, exhibited these ecstatic symptoms.

TEXT 82

শাস্ত্রলোকাতীত যেই যেই ভাব হয়।
ইতর-লোকের তাতে না হয় নিশ্চয় ॥ ৮২ ॥

śāstra-lokātīta yei yei bhāva haya
itara-lokera tāte nā haya niścaya

SYNONYMS

śāstra-loka-atīta—beyond the conception of people and the revealed scriptures; *yei yei*—whatever; *bhāva*—emotional ecstasies; *haya*—there are; *itara-lokera*—of common men; *tāte*—in that; *nā haya*—there is not; *niścaya*—belief.

TRANSLATION

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

TEXT 83

রঘুনাথ-দাসের সদা প্রভুসঙ্গে স্থিতি।
তাঁর মুখে শুনি' লিখি করিয়া প্রতীতি ॥ ৮৩ ॥

raghunātha-dāsera sadā prabhu-saṅge sthiti
tāṅra mukhe śuni' likhi kariyā pratīti

SYNONYMS

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; *sadā*—always; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *sthiti*—living; *tāṅra mukhe*—from his mouth; *śuni'*—hearing; *likhi*—I write; *kariyā pratīti*—accepting in total.

TRANSLATION

Raghunātha dāsa Gosvāmī lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

TEXT 84

একদিন মহাপ্রভু সমুদ্রে যাইতে।
'চটক'-পর্বত দেখিলেন আচম্বিতে ॥ ৮৪ ॥

eka-dina mahāprabhu samudre yāite
'caṭaka'-parvata dekhilena ācambite

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudre yāite*—while going to the sea; *caṭaka-parvata*—the Caṭaka-parvata sand hill; *dekhilena*—saw; *ācambite*—suddenly.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

TEXT 85

গোবর্ধন-শৈল-জ্ঞানে আবিষ্ট হইলা।
পর্বত-দিশাতে প্রভু ধাঞা চলিলা ॥ ৮৫ ॥

govardhana-śaila-jñāne āviṣṭa ha-ilā
parvata-diśāte prabhu dhāñā calilā

SYNONYMS

govardhana-śaila—Govardhana Hill; *jñāne*—by the understanding; *āviṣṭa ha-ilā*—became overwhelmed; *parvata-diśāte*—in the direction of the sand hill; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run.

TRANSLATION

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

TEXT 86

হন্তায়মদ্রিরবলা হরিদাসবর্যো
যদ্রামকৃষ্ণচরণ-স্পরশ-প্রমোদঃ।
মানং তনোতি সহ-গোগণয়োস্তয়োর্যৎ
পানীয়-সূযবস-কন্দর-কন্দমূলৈঃ ॥ ৮৬ ॥

hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyaḥ*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—jubilant; *mānam*—respects; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.18). It was spoken by the *gopīs* when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The *gopīs* spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 87

এই শ্লোক পড়ি' প্রভু চলেন বায়ুবেগে।
গোবিন্দ ধাইল পাছে, নাহি পায় লাগে ॥ ৮৭ ॥

ei śloka paḍi' prabhu calena vāyu-vege
govinda dhāila pāche, nāhi pāya lāge

SYNONYMS

ei śloka—this verse; *paḍi'*—reciting; *prabhu*—Śrī Caitanya Mahāprabhu; *calena*—goes; *vāyu-vege*—at the speed of the wind; *govinda*—Govinda; *dhāila*—ran; *pāche*—behind; *nāhi pāya lāge*—could not catch.

TRANSLATION

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

TEXT 88

ফুকার পড়িল, মহা-কোলাহল হইল।
যেই যাহাঁ ছিল সেই উঠিয়া ধাইল ॥ ৮৮ ॥

phukāra paḍila, mahā-kolāhala ha-ila
yei yāhāṅ chila sei uṭhiyā dhāila

SYNONYMS

phu-kāra—a loud call; *paḍila*—arose; *mahā-kolāhala*—a tumultuous sound; *ha-ila*—there was; *yei*—whoever; *yāhāṅ*—wherever; *chila*—was; *sei*—he; *uṭhiyā dhāila*—got up and began to run.

TRANSLATION

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

TEXT 89

স্বরূপ, জগদানন্দ, পণ্ডিত-গদাধর।
রামাই, নন্দাই, আর পণ্ডিত-শঙ্কর ॥ ৮৯ ॥

svarūpa, jagadānanda, paṇḍita-gadādhara
rāmāi, nandāi, āra paṇḍita śaṅkara

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Paṇḍita; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *āra*—and; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu.

TEXT 90

পুরী-ভারতী-গোসাঞি আইলা সিন্ধুতীরে।
ভগবান্-আচার্য খঞ্জ চলিলা ধীরে ধীরে ॥ ৯০ ॥

purī-bhāratī-gosāñi āilā sindhu-tīre
bhagavān-ācārya khañja calilā dhīre dhīre

SYNONYMS

purī—Paramānanda Purī; *bhāratī-gosāñi*—Brahmānanda Bhāratī; *āilā*—came; *sindhu-tīre*—on the shore of the sea; *bhagavān-ācārya*—Bhagavān Ācārya; *khañja*—lame; *calilā*—ran; *dhīre dhīre*—very slowly.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

TEXT 91

প্রথমে চলিলা প্রভু,—যেন বায়ুগতি।
স্তম্ভভাব পথে হৈল, চলিতে নাহি শক্তি ॥ ৯১ ॥

prathame calilā prabhu,—yena vāyu-gati
stambha-bhāva pathe haila, calite nāhi śakti

SYNONYMS

prathame—in the beginning; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *yena*—like; *vāyu-gati*—the speed of the wind; *stambha-bhāva*—the emotion of being stunned; *pathe*—on the way; *haila*—there was; *calite*—to move; *nāhi*—no; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

TEXT 92

প্রতি-রোমকূপে মাংস—ব্রণের আকার।
তার উপরে রোমোদ্গম—কদম্বপ্রকার ॥ ৯২ ॥

prati-roma-kūpe māṁsa——vraṇera ākāra
tāra upare romodgama——kadamba-prakāra

SYNONYMS

prati-roma-kūpe—in every hair hole; *māṁsa*—the flesh; *vraṇera ākāra*—like pimples; *tāra upare*—upon that; *roma-udgama*—standing of the hair; *kadamba-prakāra*—like the *kadamba* flowers.

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing on end, appeared like kadamba flowers.

TEXT 93

প্রতি-রোমে প্রস্বেদ পড়ে রুধিরের ধার।
কণ্ঠে ঘর্ঘর, নাহি বর্ণের উচ্চার ॥ ৯৩ ॥

prati-rome prasveda paḍe rudhirera dhāra
kaṇṭhe gharghara, nāhi varṇera uccāra

SYNONYMS

prati-rome—from each hair; *prasveda*—sweat; *paḍe*—drops; *rudhirera*—of blood; *dhāra*—flow; *kaṇṭhe*—in the throat; *gharghara*—gargling sound; *nāhi*—not; *varṇera*—of letters; *uccāra*—pronunciation.

TRANSLATION

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

TEXT 94

দুই নেত্রে ভরি' অশ্রু বহয়ে অপার।
সমুদ্রে মিলিলা যেন গঙ্গা-যমুনা-ধার ॥ ৯৪ ॥

dui netre bhari' aśru vahaye apāra
samudre mililā yena gaṅgā-yamunā-dhāra

SYNONYMS

dui netre—in the two eyes; *bhari'*—filling; *aśru*—tears; *vahaye*—flow; *apāra*—unlimited; *samudre*—the ocean; *mililā*—met; *yena*—as if; *gaṅgā*—of the Ganges; *yamunā*—of the Yamunā; *dhāra*—flow.

TRANSLATION

The Lord's eyes filled up and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

TEXT 95

বৈবর্ণ্যে শঙ্খপ্রায় শ্বেত হৈল অঙ্গ।
তবে কম্প উঠে,—যেন সমুদ্রে তরঙ্গ ॥ ৯৫ ॥

vaivarṇye śaṅkha-prāya śveta haila aṅga
tabe kampa uṭhe,—yena samudre taraṅga

SYNONYMS

vaivarṇye—by fading; *śaṅkha-prāya*—like a conchshell; *śveta*—white; *haila*—became; *aṅga*—body; *tabe*—at that time; *kampa*—shivering; *uṭhe*—arises; *yena*—as if; *samudre*—in the ocean; *taraṅga*—waves.

TRANSLATION

His entire body faded to the color of a white conchshell, and then He began to quiver, like the waves in the ocean.

TEXT 96

কাঁপিতে কাঁপিতে প্রভু ভূমেতে পড়িলা।
তবে ত' গোবিন্দ প্রভুর নিকটে আইলা॥ ৯৬॥

kāṅpite kāṅpite prabhu bhūmete paḍilā
tabe ta' govinda prabhura nikaṭe āilā

SYNONYMS

kāṅpite kāṅpite—while shivering; *prabhu*—Śrī Caitanya Mahāprabhu; *bhūmete*—on the ground; *paḍilā*—fell down; *tabe*—at that time; *ta'*—certainly; *govinda*—Govinda; *prabhura*—to Śrī Caitanya Mahāprabhu; *nikaṭe*—near; *āilā*—came.

TRANSLATION

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

TEXT 97

করঙ্গের জলে করে সর্বাঙ্গ সিঞ্চন।
বহির্বাস লঞা করে অঙ্গ সংবীজন॥ ৯৭॥

karaṅgera jale kare sarvāṅga siñcana
bahirvāsa lañā kare aṅga saṁvījana

SYNONYMS

karaṅgera jale—with water from a *karaṅga* waterpot; *kare*—does; *sarva-aṅga*—all parts of the body; *siñcana*—sprinkling; *bahirvāsa*—covering cloth; *lañā*—taking; *kare*—does; *aṅga*—the body; *saṁvījana*—fanning.

TRANSLATION

Govinda sprinkled water from a karaṅga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

TEXT 98

স্বরূপাদিগণ তাহাঁ আসিয়া মিলিলা।
প্রভুর অবস্থা দেখি' কান্দিতে লাগিলা॥ ৯৮॥

svarūpādi-gaṇa tāhāṅ āsiyā mililā
prabhura avasthā dekhi' kāndite lāgilā

SYNONYMS

svarūpa-ādi-gaṇa—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *tāhāṅ*—there; *āsiyā*—coming; *mililā*—met; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *avasthā*—condition; *dekhi'*—seeing; *kāndite lāgilā*—began to cry.

TRANSLATION

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry.

TEXT 99

প্রভুর অঙ্গে দেখে অষ্টসাত্ত্বিক বিকার।
আশ্চর্য সাত্ত্বিক দেখি' হৈলা চমৎকার॥ ৯৯॥

prabhura aṅge dekhe aṣṭa-sāttvika vikāra
āścarya sāttvika dekhi' hailā camatkāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *aṅge*—in the body; *dekhe*—they see; *aṣṭa-sāttvika vikāra*—eight kinds of transcendental transformations; *āścarya*—wonderful; *sāttvika*—transcendental; *dekhi'*—seeing; *hailā camatkāra*—they became struck with wonder.

TRANSLATION

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

PURPORT

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

TEXT 100

উচ্চ সঙ্কীর্তন করে প্রভুর শ্রবণে।
শীতল জলে করে প্রভুর অঙ্গ সম্মার্জনে॥ ১০০॥

ucca saṅkīrtana kare prabhura śravaṇe
śītala jale kare prabhura aṅga sammārjane

SYNONYMS

ucca—loud; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra; kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *śravaṇe*—within the hearing; *śītala*—cold; *jale*—with water; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *aṅga*—body; *sammārjane*—washing.

TRANSLATION

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

TEXT 101

এইমত বহুবার কীর্তন করিতে।
'হরিবোল' বলি' প্রভু উঠে আচম্বিতে॥ ১০১॥

ei-mata bahu-bāra kīrtana karite
'hari-bola' bali' prabhu uṭhe ācambite

SYNONYMS

ei-mata—in this way; *bahu-bāra*—for a long time; *kīrtana karite*—chanting; *hari-bola bali'*—uttering Hari bol; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhe*—stands up; *ācambite*—suddenly.

TRANSLATION

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu suddenly stood up, shouting, "Hari bol!"

TEXT 102

সানন্দে সকল বৈষ্ণব বলে 'হরি' 'হরি'।
উঠিল মঙ্গলধ্বনি চতুর্দিক ভরি'॥ ১০২॥

sānande sakala vaiṣṇava bale 'hari' 'hari'
uṭhila maṅgala-dhvani catur-dik bhari'

SYNONYMS

sa-ānande—with great pleasure; *sakala*—all; *vaiṣṇava*—devotees; *bale*—chanted; *hari hari*—the holy name of the Lord; *uṭhila*—there arose; *maṅgala-dhvani*—an auspicious sound; *catuḥ-dik*—all directions; *bhari'*—filling.

TRANSLATION

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

TEXT 103

উঠি' মহাপ্রভু বিস্মিত, ইতি উতি চায়।
যে দেখিতে চায়, তাহা দেখিতে না পায়॥ ১০৩॥

uṭhi' mahāprabhu vismita, iti uti cāya
ye dekhite cāya, tāhā dekhite nā pāya

SYNONYMS

uṭhi'—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vismita*—astonished; *iti uti*—here and there; *cāya*—looks; *ye*—what; *dekhite cāya*—He wanted to see; *tāhā*—that; *dekhite nā pāya*—He could not see.

TRANSLATION

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

TEXT 104

'বৈষ্ণব' দেখিয়া প্রভুর অর্ধবাহ্য হইল।
স্বরূপ-গোসাঞিরে কিছু কহিতে লাগিল॥ ১০৪॥

'vaiṣṇava' dekhiyā prabhura ardha-bāhya ha-ila
svarūpa-gosāñire kichu kahite lāgila

SYNONYMS

vaiṣṇava dekhiyā—seeing the devotees; *prabhura*—of Śrī Caitanya Mahāprabhu; *ardha-bāhya*—half-external consciousness; *ha-ila*—there was; *svarūpa-gosāñire*—unto Svarūpa Gosāñi; *kichu*—something; *kahite lāgila*—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

TEXT 105

"গোবর্ধন হৈতে মোরে কে ইহাঁ আনিল ?
পাঞা কৃষ্ণের লীলা দেখিতে না পাইল ॥ ১০৫ ॥

"govardhana haite more ke ihāṅ ānila?
pāñā kṛṣṇera līlā dekhite nā pāila

SYNONYMS

govardhana haite—from Govardhana Hill; *more*—Me; *ke*—who; *ihāṅ*—here; *ānila*—brought; *pāñā*—getting; *kṛṣṇera līlā*—pastimes of Kṛṣṇa; *dekhite nā pāila*—I could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them.

TEXT 106

ইহাঁ হৈতে আজি মুই গেনু গোবর্ধনে।
দেখোঁ,—যদি কৃষ্ণ করেন গোধন-চারণে ॥ ১০৬ ॥

ihāṅ haite āji mui genu govardhane
dekhoṅ,—yadi kṛṣṇa karena godhana-cāraṇe

SYNONYMS

ihāṅ haite—from here; *āji*—today; *mui*—I; *genu*—went; *govardhane*—to Govardhana Hill; *dekhoṅ*—I was searching; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *godhana-cāraṇe*—tending the cows.

TRANSLATION

"Today I went from here to Govardhana Hill to find out if Kṛṣṇa were tending His cows there.

TEXT 107

গোবর্ধনে চড়ি' কৃষ্ণ বাজাইলা বেণু।
গোবর্ধনের চৌদিকে চরে সব ধেনু ॥ ১০৭ ॥

govardhane caḍi' kṛṣṇa bājāilā veṇu
govardhanera caudike care saba dhenu

SYNONYMS

govardhane—on Govardhana Hill; *caḍi'*—going up; *kṛṣṇa*—Lord Kṛṣṇa; *bājāilā veṇu*—played the flute; *govardhanera*—of Govardhana Hill; *cau-dike*—in four directions; *care*—graze; *saba*—all; *dhenu*—cows.

TRANSLATION

"I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

TEXT 108

বেণুনাদ শুনি' আইলা রাধা-ঠাকুরাণী।
সব সখীগণ-সঙ্গে করিয়া সাজনি ॥ ১০৮ ॥

veṇu-nāda śuni' āilā rādhā-ṭhākurāṇī
saba sakhī-gaṇa-saṅge kariyā sājani

SYNONYMS

veṇu-nāda—the vibration of the flute; *śuni'*—hearing; *āilā*—came; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *saba*—all; *sakhī-gaṇa-saṅge*—accompanied by *gopīs; kariyā sājani*—nicely dressed.

TRANSLATION

"Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her gopī friends came there to meet Him. They were all very nicely dressed.

TEXT 109

রাধা লঞা কৃষ্ণ প্রবেশিলা কন্দরাতে।
সখীগণ কহে মোরে ফুল উঠাইতে ॥ ১০৯ ॥

rādhā lañā kṛṣṇa praveśilā kandarāte
sakhī-gaṇa kahe more phula uṭhāite

SYNONYMS

rādhā lañā—taking Śrīmatī Rādhārāṇī along; *kṛṣṇa*—Lord Kṛṣṇa; *praveśilā*—entered; *kandarāte*—a cave; *sakhī-gaṇa*—the *gopīs; kahe*—said; *more*—unto Me; *phula*—flowers; *uṭhāite*—to pick up.

TRANSLATION

"When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers.

TEXT 110

হেনকালে তুমি-সব কোলাহল কৈলা।
তাহাঁ হৈতে ধরি' মোরে ইহাঁ লঞা আইলা॥ ১১০॥

hena-kāle tumi-saba kolāhala kailā
tāhāṅ haite dhari' more ihāṅ lañā āilā

SYNONYMS

hena-kāle—at this time; *tumi-saba*—all of you; *kolāhala kailā*—made a tumultuous sound; *tāhāṅ haite*—from there; *dhari'*—catching; *more*—Me; *ihāṅ*—here; *lañā āilā*—you have brought.

TRANSLATION

"Just then, all of you made a tumultuous sound and carried Me from there to this place.

TEXT 111

কেনে বা আনিলা মোরে বৃথা দুঃখ দিতে।
পাঞা কৃষ্ণের লীলা, না পাইনু দেখিতে!"১১১॥

kene vā ānilā more vṛthā duḥkha dite
pāñā kṛṣṇera līlā, nā pāinu dekhite

SYNONYMS

kene—why; *vā*—then; *ānilā*—brought; *more*—Me; *vṛthā*—unnecessarily; *duḥkha dite*—to give pain; *pāñā*—getting; *kṛṣṇera līlā*—the pastimes of Kṛṣṇa; *nā pāinu dekhite*—I could not see.

TRANSLATION

"Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them."

TEXT 112

এত বলি' মহাপ্রভু করেন ক্রন্দন।
তাঁর দশা দেখি' বৈষ্ণব করেন রোদন॥ ১১২॥

eta bali' mahāprabhu karena krandana
tāṅra daśā dekhi' vaiṣṇava karena rodana

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena krandana*—began to cry; *tāṅra daśā*—His state; *dekhi'*—seeing; *vaiṣṇava*—the Vaiṣṇavas; *karena rodana*—began to cry.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord's condition, they also wept.

TEXT 113

হেনকালে আইলা পুরী, ভারতী,—দুইজন।
দুঁহে দেখি' মহাপ্রভুর হইল সম্ভ্রম ॥ ১১৩ ॥

hena-kāle āilā purī, bhāratī,—dui-jana
duṅhe dekhi' mahāprabhura ha-ila sambhrama

SYNONYMS

hena-kāle—at this time; *āilā*—came; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *dui-jana*—two persons; *duṅhe dekhi'*—seeing both of them; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *sambhrama*—respect.

TRANSLATION

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Caitanya Mahāprabhu became somewhat respectful.

TEXT 114

নিপট্ট-বাহ্য হইলে প্রভু দুঁহারে বন্দিলা।
মহাপ্রভুরে দুইজন প্রেমালিঙ্গন কৈলা ॥ ১১৪ ॥

nipaṭṭa-bāhya ha-ile prabhu duṅhāre vandilā
mahāprabhure dui-jana premāliṅgana kailā

SYNONYMS

nipaṭṭa-bāhya—complete external consciousness; *ha-ile*—when there was; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre*—to both of them; *vandilā*—offered

prayers; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dui-jana*—both persons; *prema-āliṅgana kailā*—embraced with love and affection.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

TEXT 115

প্রভু কহে,—'দুঁহে কেনে আইলা এত দূরে' ?
পুরীগোসাঞি কহে,—'তোমার নৃত্য দেখিবারে' ॥

prabhu kahe,—'duṅhe kene āilā eta dūre'?
purī-gosāñi kahe,—'tomāra nṛtya dekhibāre'

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *duṅhe*—both of you; *kene*—why; *āilā*—have come; *eta dūre*—so far; *purī-gosāñi kahe*—Purī Gosāñi said; *tomāra nṛtya*—Your dancing; *dekhibāre*—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhāratī, "Why have you both come so far?" Purī Gosvāmī replied, "Just to see Your dancing."

TEXT 116

লজ্জিত হইলা প্রভু পুরীর বচনে।
সমুদ্রঘাট আইলা সব বৈষ্ণব-সনে ॥ ১১৬ ॥

lajjita ha-ilā prabhu purīra vacane
samudra-ghāṭa āilā saba vaiṣṇava-sane

SYNONYMS

lajjita—ashamed; *ha-ilā*—became; *prabhu*—Śrī Caitanya Mahāprabhu; *purīra vacane*—by the words of Paramānanda Purī; *samudra*—of the sea; *ghāṭa*—to the bathing place; *āilā*—came; *saba vaiṣṇava-sane*—with all the Vaiṣṇavas.

TRANSLATION

When He heard this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaiṣṇavas.

TEXT 117

স্নান করি' মহাপ্রভু ঘরেতে আইলা।
সবা লঞা মহাপ্রসাদ ভোজন করিলা॥ ১১৭॥

snāna kari' mahāprabhu gharete āilā
sabā lañā mahā-prasāda bhojana karilā

SYNONYMS

snāna kari'—after taking a bath; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gharete āilā*—returned home; *sabā lañā*—taking everyone with Him; *mahā-prasāda*—remnants of food from Jagannātha; *bhojana karilā*—ate.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

TEXT 118

এই ত' কহিলুঁ প্রভুর দিব্যোন্মাদ-ভাব।
ব্রহ্মাও কহিতে নারে যাহার প্রভাব॥ ১১৮॥

ei ta' kahiluṅ prabhura divyonmāda-bhāva
brahmāo kahite nāre yāhāra prabhāva

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *divya-unmāda-bhāva*—transcendental ecstatic emotions; *brahmāo*—even Lord Brahmā; *kahite nāre*—cannot speak; *yāhāra*—of which; *prabhāva*—the influence.

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

TEXT 119

'চটক'-গিরি-গমন-লীলা রঘুনাথদাস।
'গৌরাঙ্গস্তবকল্পবৃক্ষে' করিয়াছেন প্রকাশ॥ ১১৯॥

'caṭaka'-giri-gamana-līlā raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

SYNONYMS

caṭaka-giri—the sand hill known as Caṭaka-parvata; *gamana*—of going to; *līlā*—pastime; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in the book known as *Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa*—has described.

TRANSLATION

In his book Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has very vividly described Śrī Caitanya Mahāprabhu's pastime of running toward the Caṭaka-parvata sand dune.

TEXT 120

সমীপে নীলাদ্রেশ্চটকগিরিরাজস্য কলনা-
দয়ে গোষ্ঠে গোবর্ধনগিরিপতিং লোকিতুমিতঃ।
ব্রজন্নস্মীত্যুক্ত্বা প্রমদ ইব ধাবন্নবধৃতো
গণৈঃ স্বৈর্গৌরাঙ্গো হৃদয় উদয়ন্মাং মদয়তি ॥ ২০ ॥

samīpe nīlādreś caṭaka-giri-rājasya kalanād
aye goṣṭhe govardhana-giri-patiṁ lokitum itaḥ
vrajann asmīty uktvā pramada iva dhāvann avadhṛto
gaṇaiḥ svair gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

samīpe—near; *nīlādreḥ*—Jagannātha Purī; *caṭaka*—named Caṭaka; *giri-rājasya*—the king of sand hills; *kalanāt*—account of seeing; *aye*—oh; *goṣṭhe*—to the place for pasturing cows; *govardhana-giri-patim*—Govardhana, the king of hills; *lokitum*—to see; *itaḥ*—from here; *vrajan*—going; *asmi*—I am; *iti*—thus; *uktvā*—saying; *pramadaḥ*—maddened; *iva*—as if; *dhāvan*—running; *avadhṛtaḥ*—being followed; *gaṇaiḥ*—by the devotees; *svaiḥ*—own; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *mām*—me; *madayati*—maddens.

TRANSLATION

"Near Jagannātha Purī was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, 'Oh, I shall go to the land of

Vraja to see Govardhana Hill.' Then He began running madly toward it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me."

PURPORT

This verse is quoted from the *Gaurāṅga-stava-kalpavṛkṣa* (8).

TEXT 121

এবে প্রভু যত কৈলা অলৌকিক-লীলা।
কে বর্ণিতে পারে সেই মহাপ্রভুর খেলা? ১২১॥

ebe prabhu yata kailā alaukika-līlā
ke varṇite pāre sei mahāprabhura khelā?

SYNONYMS

ebe—now; *prabhu*—Śrī Caitanya Mahāprabhu; *yata*—all that; *kailā*—performed; *alaukika-līlā*—uncommon pastimes; *ke*—who; *varṇite pāre*—can describe; *sei*—they; *mahāprabhura khelā*—the play of Śrī Caitanya Mahāprabhu.

TRANSLATION

Who can properly describe all the uncommon pastimes of Śrī Caitanya Mahāprabhu? They are all simply His play.

TEXT 122

সংক্ষেপে কহিয়া করি দিক্ দরশন।
যেই ইহা শুনে, পায় কৃষ্ণের চরণ॥ ১২২॥

saṅkṣepe kahiyā kari dik daraśana
yei ihā śune, pāya kṛṣṇera caraṇa

SYNONYMS

saṅkṣepe—in brief; *kahiyā*—describing; *kari dik daraśana*—I show an indication; *yei*—anyone who; *ihā*—this; *śune*—hears; *pāya*—gets; *kṛṣṇera caraṇa*—the shelter of the lotus feet of Lord Kṛṣṇa.

TRANSLATION

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa's lotus feet.

TEXT 123

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১২৩॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu's transcendental ecstatic emotions and His mistaking Caṭaka-parvata for Govardhana Hill.*

CHAPTER 15

The Transcendental Madness of Lord Śrī Caitanya Mahāprabhu

The following is a summary of the Fifteenth Chapter of *Antya-līlā*. After seeing the *upala-bhoga* ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu once more began to feel ecstatic emotions. When He saw the garden on the beach by the sea, He again thought that He was in Vṛndāvana, and when He began to think of Kṛṣṇa engaging in His different pastimes, transcendental emotions excited Him again. On the night of the *rāsa* dance, the *gopīs,* bereaved by Kṛṣṇa's absence, searched for Kṛṣṇa from one forest to another. Śrī Caitanya Mahāprabhu adopted the same transcendental thoughts as the *gopīs* and was filled with ecstatic emotion. Svarūpa Dāmodara Gosvāmī recited a verse from *Gīta-govinda* just suitable to the Lord's emotions. Caitanya Mahāprabhu then exhibited the ecstatic transformations known as *bhāvodaya, bhāva-sandhi, bhāva-śābalya* and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

TEXT 1

দুর্গমে কৃষ্ণভাবাব্ধৌ নিমগ্নোন্মগ্নচেতসা।
গৌরেণ হরিণা প্রেমমর্যাদা ভূরি দর্শিতা ॥ ১ ॥

durgame kṛṣṇa-bhāvābdhau
nimagnonmagna-cetasā
gaureṇa hariṇā prema-
maryādā bhūri darśitā

SYNONYMS

durgame—very difficult to understand; *kṛṣṇa-bhāva-abdhau*—in the ocean of ecstatic love for Kṛṣṇa; *nimagna*—submerged; *unmagna-cetasā*—His heart being absorbed; *gaureṇa*—by Śrī Caitanya Mahāprabhu; *hariṇā*—by the Supreme Personality of Godhead; *prema-maryādā*—the exalted position of transcendental love; *bhūri*—in various ways; *darśitā*—was exhibited.

TRANSLATION

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya

Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Kṛṣṇa.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য অধীশ্বর।
জয় নিত্যানন্দ পূর্ণানন্দ-কলেবর ॥ ২ ॥

jaya jaya śrī-kṛṣṇa-caitanya adhīśvara
jaya nityānanda pūrṇānanda-kalevara

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *adhīśvara*—the Supreme Personality of Godhead; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *pūrṇa-ānanda*—filled with transcendental pleasure; *kalevara*—His body.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

TEXT 3

জয়াদ্বৈতাচার্য কৃষ্ণচৈতন্য-প্রিয়তম।
জয় শ্রীবাস-আদি প্রভুর ভক্তগণ ॥ ৩ ॥

jayādvaitācārya kṛṣṇa-caitanya-priyatama
jaya śrīvāsa-ādi prabhura bhakta-gaṇa

SYNONYMS

jaya—all glories; *advaita-ācārya*—to Advaita Ācārya; *kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *priya-tama*—very dear; *jaya*—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—to the devotees.

TRANSLATION

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Śrīvāsa Ṭhākura!

TEXT 4

এইমত মহাপ্রভু রাত্রি-দিবসে।
আত্মস্ফূর্তি নাহি কৃষ্ণভাবাবেশে ॥ ৪ ॥

ei-mata mahāprabhu rātri-divase
ātma-sphūrti nāhi kṛṣṇa-bhāvāveśe

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day; *ātma-sphūrti nāhi*—forgot Himself; *kṛṣṇa-bhāva-āveśe*—being merged in ecstatic love for Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

TEXT 5

কভু ভাবে মগ্ন, কভু অর্ধ-বাহ্যস্ফূর্তি।
কভু বাহ্যস্ফূর্তি,- তিন রীতে প্রভুস্থিতি ॥ ৫ ॥

kabhu bhāve magna, kabhu ardha-bāhya-sphūrti
kabhu bāhya-sphūrti,—tina rīte prabhu-sthiti

SYNONYMS

kabhu—sometimes; *bhāve*—in ecstatic emotion; *magna*—merged; *kabhu*—sometimes; *ardha*—half; *bāhya-sphūrti*—in external consciousness; *kabhu*—sometimes; *bāhya-sphūrti*—in full external consciousness; *tina rīte*—in three ways; *prabhu-sthiti*—the situation of the Lord.

TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

TEXT 6

স্নান, দর্শন, ভোজন দেহ-স্বভাবে হয়।
কুমারের চাক যেন সতত ফিরয় ॥ ৬ ॥

snāna, darśana, bhojana deha-svabhāve haya
kumārera cāka yena satata phiraya

SYNONYMS

snāna—bathing; *darśana*—visiting the temple; *bhojana*—taking lunch; *deha-svabhāve*—by the nature of the body; *haya*—are; *kumārera cāka*—the potter's wheel; *yena*—as; *satata*—always; *phiraya*—revolves.

TRANSLATION

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter's wheel turns without the potter's touching it, the Lord's bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

TEXT 7

একদিন করেন প্রভু জগন্নাথ দরশন।
জগন্নাথে দেখে সাক্ষাৎ ব্রজেন্দ্রনন্দন ॥ ৭ ॥

eka-dina karena prabhu jagannātha daraśana
jagannāthe dekhe sākṣāt vrajendra-nandana

SYNONYMS

eka-dina—one day; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *jagannāthe*—Lord Jagannātha; *dekhe*—He sees; *sākṣāt*—personally; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally the son of Nanda Mahārāja, Śrī Kṛṣṇa.

TEXT 8

একবারে স্ফুরে প্রভুর কৃষ্ণের পঞ্চগুণ।
পঞ্চগুণে করে পঞ্চেন্দ্রিয় আকর্ষণ ॥ ৮ ॥

eka-bāre sphure prabhura kṛṣṇera pañca-guṇa
pañca-guṇe kare pañcendriya ākarṣaṇa

SYNONYMS

eka-bāre—at one time; *sphure*—manifest; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Kṛṣṇa; *pañca-guṇa*—five attributes; *pañca-guṇe*—five attributes; *kare*—do; *pañca-indriya*—of the five senses; *ākarṣaṇa*—attraction.

TRANSLATION

When He realized Lord Jagannātha to be Kṛṣṇa Himself, Śrī Caitanya Mahāprabhu's five senses were immediately absorbed in attraction for the five attributes of Lord Kṛṣṇa.

PURPORT

Śrī Kṛṣṇa's beauty attracted the eyes of Lord Caitanya Mahāprabhu. Kṛṣṇa's singing and the vibration of His flute attracted the Lord's ears, the transcendental fragrance of Kṛṣṇa's lotus feet attracted His nostrils, Kṛṣṇa's transcendental sweetness attracted His tongue, and Kṛṣṇa's bodily touch attracted the Lord's sensation of touch. Thus each of Śrī Caitanya Mahāprabhu's five senses was attracted by one of the five attributes of Lord Kṛṣṇa.

TEXT 9

একমন পঞ্চদিকে পঞ্চগুণ টানে।
টানাটানি প্রভুর মন হৈল অগেয়ানে॥ ৯॥

eka-mana pañca-dike pañca-guṇa ṭāne
ṭānāṭāni prabhura mana haila ageyāne

SYNONYMS

eka-mana—one mind; *pañca-dike*—in five directions; *pañca-guṇa*—the five attributes; *ṭāne*—attracted; *ṭānāṭāni*—by a tug-of-war; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *haila*—became; *ageyāne*—unconscious.

TRANSLATION

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Kṛṣṇa. Thus the Lord became unconscious.

TEXT 10

হেনকালে ঈশ্বরের উপলভোগ সরিল।
ভক্তগণ মহাপ্রভুরে ঘরে লঞা আইল॥ ১০॥

hena-kāle īśvarera upala-bhoga sarila
bhakta-gaṇa mahāprabhure ghare lañā āila

SYNONYMS

hena-kāle—at this time; *īśvarera*—of Lord Jagannātha; *upala-bhoga*—the *upala-bhoga* ceremony; *sarila*—was finished; *bhakta-gaṇa*—the devotees; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *ghare*—home; *lañā āila*—brought.

TRANSLATION

Just then, the upala-bhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

TEXT 11

স্বরূপ, রামানন্দ,— এই দুইজন লঞা।
বিলাপ করেন দুঁহার কণ্ঠেতে ধরিয়া॥ ১১॥

svarūpa, rāmānanda,—ei dui-jana lañā
vilāpa karena duṅhāra kaṇṭhete dhariyā

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *rāmānanda*—Rāmānanda Rāya; *ei dui-jana*—these two personalities; *lañā*—with; *vilāpa karena*—laments; *duṅhāra*—of both; *kaṇṭhete*—the necks; *dhariyā*—holding.

TRANSLATION

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

TEXT 12

কৃষ্ণের বিয়োগে রাধার উৎকণ্ঠিত মন।
বিশাখারে কহে আপন উৎকণ্ঠা-কারণ॥ ১২॥

kṛṣṇera viyoge rādhāra utkaṇṭhita mana
viśākhāre kahe āpana utkaṇṭhā-kāraṇa

SYNONYMS

kṛṣṇera—from Lord Kṛṣṇa; *viyoge*—in separation; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṇṭhita*—very agitated; *mana*—mind; *viśākhāre*—to Viśākhā;

kahe—spoke; *āpana*—own; *utkaṇṭhā-kāraṇa*—the cause of great anxiety and restlessness.

TRANSLATION

When Śrīmatī Rādhārāṇī was very agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

TEXT 13

সেই শ্লোক পড়ি' আপনে করে মনস্তাপ।
শ্লোকের অর্থ শুনায় দুঁহারে করিয়া বিলাপ ॥১৩॥

sei śloka paḍi' āpane kare manastāpa
ślokera artha śunāya duṅhāre kariyā vilāpa

SYNONYMS

sei śloka—that verse; *paḍi'*—reciting; *āpane*—personally; *kare*—does; *manaḥ-tāpa*—burning of the mind; *ślokera*—of the verse; *artha*—meaning; *śunāya*—causes to hear; *duṅhāre*—both; *kariyā vilāpa*—lamenting.

TRANSLATION

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 14

সৌন্দর্যামৃতসিন্ধুভঙ্গললনা-চিত্তাদ্রিসংপ্লাবকঃ
কর্ণানন্দি-সনর্মরম্যবচনঃ কোটীন্দুশীতাঙ্গকঃ।
সৌরভ্যামৃতসংপ্লবাবৃতজগৎ পীযূষরম্যাধরঃ
শ্রীগোপেন্দ্রসুতঃ স কর্ষতি বলাৎ পঞ্চেন্দ্রিয়াণ্যালি মে ॥১৪॥

saundaryāmṛta-sindhu-bhaṅga-lalanā-cittādri-saṁplāvakaḥ
karṇānandi-sanarma-ramya-vacanaḥ koṭīndu-śītāṅgakaḥ
saurabhyāmṛta-samplavāvṛta-jagat pīyūṣa-ramyādharaḥ
śrī-gopendra-sutaḥ sa karṣati balāt pañcendriyāṇy āli me

SYNONYMS

saundarya—His beauty; *amṛta-sindhu*—of the ocean of nectar; *bhaṅga*—by the waves; *lalanā*—of women; *citta*—the hearts; *adri*—hills; *saṁplāvakaḥ*—inun-

dating; *karṇa*—through the ears; *ānandi*—giving pleasure; *sanarma*—joyful; *ramya*—beautiful; *vacanaḥ*—whose voice; *koṭi-indu*—than ten million moons; *śīta*—more cooling; *aṅgakaḥ*—whose body; *saurabhya*—His fragrance; *amṛta*—of nectar; *samplava*—by the inundation; *āvṛta*—covered; *jagat*—the entire universe; *pīyūṣa*—nectar; *ramya*—beautiful; *adharaḥ*—whose lips; *śrī-gopa-indra*—of Nanda Mahārāja; *sutaḥ*—the son; *saḥ*—He; *karṣati*—attracts; *balāt*—by force; *pañca-indriyāṇi*—the five senses; *āli*—O dear friend; *me*—My.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "'Though the hearts of the gopīs are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa's beauty. His sweet voice enters their ears and gives them transcendental bliss. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overfloods the entire world. O My dear friend, that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force.'

PURPORT

This verse is found in *Govinda-līlāmṛta* (8.3).

TEXT 15

কৃষ্ণ-রূপ-শব্দ-স্পর্শ, সৌরভ্য-অধর-রস,
যার মাধুর্য কহন না যায়।
দেখি' লোভে পঞ্চজন, এক অশ্ব—মোর মন,
চড়ি' পঞ্চ পাঁচদিকে ধায়॥ ১৫॥

kṛṣṇa-rūpa-śabda-sparśa, saurabhya-adhara-rasa,
yāra mādhurya kahana nā yāya
dekhi' lobhe pañca-jana, eka aśva—mora mana,
caḍi' pañca pāṅca-dike dhāya

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *rūpa*—beauty; *śabda*—sound; *sparśa*—touch; *saurabhya*—fragrance; *adhara*—of lips; *rasa*—taste; *yāra*—whose; *mādhurya*—sweetness; *kahana*—describing; *nā yāya*—is not possible; *dekhi'*—seeing; *lobhe*—in greed; *pañca-jana*—five men; *eka*—one; *aśva*—horse; *mora*—My; *mana*—mind; *caḍi'*—riding on; *pañca*—all five; *pāṅca-dike*—in five directions; *dhāya*—run.

TRANSLATION

"Lord Śrī Kṛṣṇa's beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

TEXT 16

সখি হে, শুন মোর দুঃখের কারণ।
মোর পঞ্চেন্দ্রিয়গণ, মহা-লম্পট দস্যুগণ,
সবে কহে,—হর' পরধন ॥ ১৬ ॥

sakhi he, śuna mora duḥkhera kāraṇa
mora pañcendriya-gaṇa, mahā-lampaṭa dasyu-gaṇa,
sabe kahe,—hara' para-dhana

SYNONYMS

sakhi—My dear friend; *he*—O; *śuna*—please hear; *mora*—My; *duḥkhera kāraṇa*—the cause of unhappiness; *mora*—My; *pañca-indriya-gaṇa*—five senses of perception; *mahā*—very; *lampaṭa*—extravagant; *dasyu-gaṇa*—rogues; *sabe kahe*—they all say; *hara'*—plunder; *para-dhana*—another's property.

TRANSLATION

"O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa's property.

TEXT 17

এক অশ্ব একক্ষণে, পাঁচ পাঁচ দিকে টানে,
এক মন কোন্ দিকে যায়?
এককালে সবে টানে, গেল ঘোড়ার পরাণে,
এই দুঃখ সহন না যায় ॥ ১৭ ॥

eka aśva eka-kṣaṇe, pāṅca pāṅca dike ṭāne,
eka mana kon dike yāya?
eka-kāle sabe ṭāne, gela ghoḍāra parāṇe,
ei duḥkha sahana nā yāya

SYNONYMS

eka—one; *aśva*—horse; *eka-kṣaṇe*—at one time; *pāñca*—five men; *pāñca dike*—in five directions; *ṭāne*—pull; *eka*—one; *mana*—mind; *kon dike*—in what direction; *yāya*—will go; *eka-kāle*—at one time; *sabe*—all; *ṭāne*—pull; *gela*—will go; *ghoḍāra*—of the horse; *parāṇe*—life; *ei*—this; *duḥkha*—unhappiness; *sahana*—tolerating; *nā yāya*—is not possible.

TRANSLATION

"My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?

TEXT 18

ইন্দ্রিয়ে না করি রোষ, ইঁহা-সবার কাহাঁ দোষ,
কৃষ্ণরূপাদির মহা আকর্ষণ।
রূপাদি পাঁচ পাঁচে টানে, গেল ঘোড়ার পরাণে,
মোর দেহে না রহে জীবন ॥ ১৮ ॥

indriye nā kari roṣa, iṅhā-sabāra kāhāṅ doṣa,
kṛṣṇa-rūpādira mahā ākarṣaṇa
rūpādi pāñca pāñce ṭāne, gela ghoḍāra parāṇe,
mora dehe nā rahe jīvana

SYNONYMS

indriye—at the senses; *nā*—not; *kari roṣa*—I can be angry; *iṅhā-sabāra*—of all of them; *kāhāṅ*—where; *doṣa*—fault; *kṛṣṇa-rūpa-ādira*—of Lord Kṛṣṇa's beauty, sounds, touch, fragrance and taste; *mahā*—very great; *ākarṣaṇa*—attraction; *rūpa-ādi*—the beauty and so on; *pāñca*—five; *pāñce*—the five senses; *ṭāne*—drag; *gela*—is going away; *ghoḍāra*—of the horse; *parāṇe*—life; *mora*—My; *dehe*—in the body; *nā*—not; *rahe*—remains; *jīvana*—life.

TRANSLATION

"My dear friend, if you say, 'Just try to control Your senses,' what shall I say? I cannot become angry at My senses. Is it their fault? Kṛṣṇa's beauty, sounds, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. Thus the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

TEXT 19

কৃষ্ণরূপামৃতসিন্ধু, তাহার তরঙ্গ-বিন্দু,
একবিন্দু জগৎ ডুবায়।
ত্রিজগতে যত নারী, তার চিত্ত-উচ্চগিরি,
তাহা ডুবাই আগে উঠি' ধায়॥ ১৯॥

kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu,
eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri,
tāhā ḍubāi āge uṭhi' dhāya

SYNONYMS

kṛṣṇa-rūpa—of Kṛṣṇa's transcendental beauty; *amṛta-sindhu*—the ocean of nectar; *tāhāra*—of that; *taraṅga-bindu*—a drop of a wave; *eka-bindu*—one drop; *jagat*—the whole world; *ḍubāya*—can flood; *tri-jagate*—in the three worlds; *yata nārī*—all women; *tāra citta*—their consciousness; *ucca-giri*—high hills; *tāhā*—that; *ḍubāi*—drowning; *āge*—forward; *uṭhi'*—raising; *dhāya*—runs.

TRANSLATION

"The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

TEXT 20

কৃষ্ণের বচন-মাধুরী, নানা-রস-নর্মধারী,
তার অন্যায় কথন না যায়।
জগতের নারীর কাণে, মাধুরীগুণে বান্ধি' টানে,
টানাটানি কাণের প্রাণ যায়॥ ২০॥

kṛṣṇera vacana-mādhurī, nānā-rasa-narma-dhārī,
tāra anyāya kathana nā yāya
jagatera nārīra kāṇe, mādhurī-guṇe bāndhi' ṭāne,
ṭānāṭāni kāṇera prāṇa yāya

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vacana-mādhurī*—the sweetness of speaking; *nānā*—various; *rasa-narma-dhārī*—full of joking words; *tāra*—of that; *anyāya*—atrocities;

kathana—description; *nā yāya*—cannot be made; *jagatera*—of the world; *nārīra*—of women; *kāṇe*—in the ear; *mādhurī-guṇe*—to the attributes of sweetness; *bāndhi'*—binding; *ṭāne*—pulls; *ṭānāṭāni*—tug-of-war; *kāṇera*—of the ear; *prāṇa yāya*—the life departs.

TRANSLATION

"The sweetness of Kṛṣṇa's joking words plays indescribable havoc with the hearts of all women. His words bind a woman's ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

TEXT 21

কৃষ্ণ-অঙ্গ সুশীতল, কি কহিমু তার বল,
ছটায় জিনে কোটীন্দু-চন্দন।
সশৈল নারীর বক্ষ, তাহা আকর্ষিতে দক্ষ,
আকর্ষয়ে নারীগণ-মন ॥ ২১ ॥

kṛṣṇa-aṅga suśītala, ki kahimu tāra bala,
chaṭāya jine koṭindu-candana
saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,
ākarṣaye nārī-gaṇa-mana

SYNONYMS

kṛṣṇa-aṅga—the body of Kṛṣṇa; *su-śītala*—very cool; *ki kahimu*—what shall I say; *tāra*—of that; *bala*—the strength; *chaṭāya*—by the rays; *jine*—surpasses; *koṭi-indu*—millions upon millions of moons; *candana*—sandalwood pulp; *saśaila*—like raised hills; *nārīra*—of a woman; *vakṣa*—breasts; *tāhā*—that; *ākarṣite*—to attract; *dakṣa*—very expert; *ākarṣaye*—attracts; *nārī-gaṇa-mana*—the minds of all women.

TRANSLATION

"Kṛṣṇa's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds.

TEXT 22

কৃষ্ণাঙ্গ—সৌরভ্যভর, মৃগমদ-মদহর,
নীলোৎপলের হরে গর্ব-ধন।

জগৎ-নারীর নাসা, তার ভিতর পাতে বাসা,
নারীগণে করে আকর্ষণ ॥ ২২ ॥

kṛṣṇāṅga—saurabhya-bhara, mṛga-mada-mada-hara,
nīlotpalera hare garva-dhana
jagat-nārīra nāsā, tāra bhitara pāte vāsā,
nārī-gaṇe kare ākarṣaṇa

SYNONYMS

kṛṣṇa-aṅga—the body of Kṛṣṇa; *saurabhya-bhara*—full of fragrance; *mṛga-mada*—of musk; *mada-hara*—intoxicating power; *nīlotpalera*—of the bluish lotus flower; *hare*—takes away; *garva-dhana*—the pride of the treasure; *jagat-nārīra*—of the women in the world; *nāsā*—nostrils; *tāra bhitara*—within them; *pāte vāsā*—constructs a residence; *nārī-gaṇe*—women; *kare ākarṣaṇa*—attracts.

TRANSLATION

"The fragrance of Kṛṣṇa's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

TEXT 23

কৃষ্ণের অধরামৃত, তাতে কর্পূর মন্দস্মিত,
স্ব-মাধুর্যে হরে নারীর মন।
অন্যত্র ছাড়ায় লোভ, না পাইলে মনে ক্ষোভ,
ব্রজনারীগণের মূলধন ॥"২৩ ॥

kṛṣṇera adharāmṛta, tāte karpūra manda-smita,
sva-mādhurye hare nārīra mana
anyatra chāḍāya lobha, nā pāile mane kṣobha,
vraja-nārī-gaṇera mūla-dhana"

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *adhara-amṛta*—the sweetness of the lips; *tāte*—with that; *karpūra*—camphor; *manda-smita*—gentle smile; *sva-mādhurye*—by His sweetness; *hare*—attracts; *nārīra mana*—the minds of all women; *anyatra*—anywhere else; *chāḍāya*—vanquishes; *lobha*—greed; *nā pāile*—without getting; *mane*—in the mind; *kṣobha*—great agitation; *vraja-nārī-gaṇera*—of all the *gopīs* of Vṛndāvana; *mūla-dhana*—wealth.

TRANSLATION

"Kṛṣṇa's lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopīs of Vṛndāvana."

TEXT 24

এত কহি' গৌরহরি, দুইজনার কণ্ঠ ধরি',
কহে,—'শুন, স্বরূপ-রামরায়।
কাহাঁ করোঁ, কাহাঁ যাঙ, কাহাঁ গেলে কৃষ্ণ পাঙ,
দুঁহে মোরে কহ সে উপায়' ॥ ২৪ ॥

eta kahi' gaurahari, dui-janāra kaṇṭha dhari',
kahe,—'śuna, svarūpa-rāmarāya
kāhāṅ karoṅ, kāhāṅ yāṅa, kāhāṅ gele kṛṣṇa pāṅa,
duṅhe more kaha se upāya'

SYNONYMS

eta kahi'—saying this; *gaurahari*—Śrī Caitanya Mahāprabhu; *dui-janāra*—of the two persons; *kaṇṭha dhari'*—catching the necks; *kahe*—said; *śuna*—please hear; *svarūpa-rāma-rāya*—Svarūpa Dāmodara and Rāmānanda Rāya; *kāhāṅ karoṅ*—what shall I do; *kāhāṅ yāṅa*—where shall I go; *kāhāṅ gele*—going where; *kṛṣṇa pāṅa*—I can get Kṛṣṇa; *duṅhe*—both of you; *more*—unto Me; *kaha*—please say; *se upāya*—such a means.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, "My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him."

TEXT 25

এইমত গৌরপ্রভু প্রতি দিনে-দিনে।
বিলাপ করেন স্বরূপ-রামানন্দ-সনে ॥ ২৫ ॥

ei-mata gaura-prabhu prati dine-dine
vilāpa karena svarūpa-rāmānanda-sane

SYNONYMS

ei-mata—in this way; *gaura-prabhu*—Śrī Caitanya Mahāprabhu; *prati dine-dine*—day after day; *vilāpa karena*—laments; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 26

সেই দুইজন প্রভুরে করে আশ্বাসন।
স্বরূপ গায়, রায় করে শ্লোক পঠন॥ ২৬॥

sei dui-jana prabhure kare āśvāsana
svarūpa gāya, rāya kare śloka paṭhana

SYNONYMS

sei—those; *dui-jana*—two persons; *prabhure*—to Śrī Caitanya Mahāprabhu; *kare*—do; *āśvāsana*—pacification; *svarūpa gāya*—Svarūpa Dāmodara sings; *rāya*—Rāmānanda Rāya; *kare*—does; *śloka paṭhana*—recitation of verses.

TRANSLATION

Svarūpa Dāmodara Gosvāmī would sing appropriate songs, and Rāmānanda Rāya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

TEXT 27

কর্ণামৃত, বিদ্যাপতি, শ্রীগীতগোবিন্দ।
ইহার শ্লোক-গীতে প্রভুর করায় আনন্দ॥ ২৭॥

karṇāmṛta, vidyāpati, śrī-gīta-govinda
ihāra śloka-gīte prabhura karāya ānanda

SYNONYMS

karṇāmṛta—the book *Kṛṣṇa-karṇāmṛta; vidyāpati*—the author Vidyāpati; *śrī-gīta-govinda*—the book *Śrī Gīta-govinda* by Jayadeva Gosvāmī; *ihāra*—of these; *śloka-gīte*—verses and songs; *prabhura*—for Śrī Caitanya Mahāprabhu; *karāya*—create; *ānanda*—happiness.

TRANSLATION

The Lord especially liked to hear Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, the poetry of Vidyāpati and Śrī Gīta-govinda by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses from these books.

TEXT 28

একদিন মহাপ্রভু সমুদ্র-তীরে যাইতে।
পুষ্পের উদ্যান তথা দেখেন আচম্বিতে ॥ ২৮ ॥

eka-dina mahāprabhu samudra-tīre yāite
puṣpera udyāna tathā dekhena ācambite

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudra-tīre*—to the seashore; *yāite*—while going; *puṣpera udyāna*—a flower garden; *tathā*—there; *dekhena*—sees; *ācambite*—suddenly.

TRANSLATION

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

TEXT 29

বৃন্দাবন-ভ্রমে তাহাঁ পশিলা ধাঞা।
প্রেমাবেশে বুলে তাহাঁ কৃষ্ণ অন্বেষিয়া ॥ ২৯ ॥

vṛndāvana-bhrame tāhāṅ paśilā dhāñā
premāveśe bule tāhāṅ kṛṣṇa anveṣiyā

SYNONYMS

vṛndāvana-bhrame—taking it for Vṛndāvana; *tāhāṅ*—there; *paśilā*—entered; *dhāñā*—running; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *bule*—wanders; *tāhāṅ*—there; *kṛṣṇa*—Lord Kṛṣṇa; *anveṣiyā*—searching for.

TRANSLATION

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

TEXT 30

রাসে রাধা লঞা কৃষ্ণ অন্তর্ধান কৈলা।
পাছে সখীগণ যৈছে চাহি' বেড়াইলা॥ ৩০॥

rāse rādhā lañā kṛṣṇa antardhāna kailā
pāche sakhī-gaṇa yaiche cāhi' beḍāilā

SYNONYMS

rāse—in the *rāsa* dance; *rādhā*—Śrīmatī Rādhārāṇī; *lañā*—taking; *kṛṣṇa*—Lord Kṛṣṇa; *antardhāna kailā*—disappeared; *pāche*—afterward; *sakhī-gaṇa*—all the *gopīs; yaiche*—as; *cāhi'*—looking; *beḍāilā*—wandered.

TRANSLATION

After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

TEXT 31

সেই ভাবাবেশে প্রভু প্রতি-তরুলতা।
শ্লোক পড়ি' পড়ি' চাহি' বুলে যথা তথা॥ ৩১॥

sei bhāvāveśe prabhu prati-taru-latā
śloka paḍi' paḍi' cāhi' bule yathā tathā

SYNONYMS

sei—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Lord Caitanya Mahāprabhu; *prati-taru-latā*—each tree and creeper; *śloka paḍi' paḍi'*—reciting verses; *cāhi'*—inquiring; *bule*—wanders; *yathā tathā*—here and there.

TRANSLATION

Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

PURPORT

Śrī Caitanya Mahāprabhu then quoted the following three verses from *Śrīmad-Bhāgavatam* (10.30.9,7,8).

TEXT 32

চূতপ্রিয়াল-পনসাসনকোবিদার-
জম্বর্কবিল্ববকুলাম্রকদম্বনীপাঃ।
যেঽন্যে পরার্থভবকা যমুনোপকূলাঃ
শংসন্তু কৃষ্ণপদবীং রহিতাত্মনাং নঃ ॥ ৩২ ॥

cūta-priyāla-panasāsana-kovidāra-
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhavakā yamunopakūlāḥ
śaṁsantu kṛṣṇa-padavīṁ rahitātmanāṁ naḥ

SYNONYMS

cūta—O *cūta* tree (a kind of mango tree); *priyāla*—O *priyāla* tree; *panasa*—O jackfruit tree; *āsana*—O *āsana* tree; *kovidāra*—O *kovidāra* tree; *jambu*—O *jambu* tree; *arka*—O *arka* tree; *bilva*—O belfruit tree; *bakula*—O *bakula* tree; *āmra*—O mango tree; *kadamba*—O *kadamba* tree; *nīpāḥ*—O *nīpa* tree; *ye*—which; *anye*—others; *para-artha-bhavakāḥ*—very beneficial to others; *yamunā-upakūlāḥ*—on the bank of the Yamunā; *śaṁsantu*—please tell; *kṛṣṇa-padavīm*—where Kṛṣṇa has gone; *rahita-ātmanām*—who have lost our minds; *naḥ*—us.

TRANSLATION

"[The gopīs said:] 'O cūta tree, priyāla tree, panasa, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead.

TEXT 33

কচ্চিত্তুলসি কল্যাণি গোবিন্দচরণপ্রিয়ে।
সহ ত্বালিকুলৈর্বিভ্রদ্দৃষ্টস্তেঽতিপ্রিয়োঽচ্যুতঃ ॥ ৩৩ ॥

kaccit tulasi kalyāṇi
govinda-caraṇa-priye
saha tvāli-kulair bibhrad
dṛṣṭas te 'ti-priyo 'cyutaḥ

SYNONYMS

kaccit—whether; *tulasi*—O *tulasī* plant; *kalyāṇi*—all-auspicious; *govinda-caraṇa*—to Govinda's lotus feet; *priye*—very dear; *saha*—with; *tvā*—you; *ali-*

kulaiḥ—bumblebees; *bibhrat*—bearing; *dṛṣṭaḥ*—has been seen; *te*—your; *ati-priyaḥ*—very dear; *acyutaḥ*—Lord Kṛṣṇa.

TRANSLATION

" 'O all-auspicious tulasī plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?

TEXT 34

মালত্যদর্শি বঃ কচ্চিন্মল্লিকে জাতি যূথিকে ।
প্রীতিং বো জনয়ন্ যাতঃ করস্পর্শেন মাধবঃ ॥ ৩৪ ॥

mālaty adarśi vaḥ kaccin
mallike jāti yūthike
prītiṁ vo janayan yātaḥ
kara-sparśena mādhavaḥ

SYNONYMS

mālati—O plant of *mālatī* flowers; *adarśi*—was seen; *vaḥ*—by you; *kaccit*—whether; *mallike*—O plant of *mallikā* flowers; *jāti*—O plant of *jātī* flowers; *yūthike*—O plant of *yūthikā* flowers; *prītim*—pleasure; *vaḥ*—your; *janayan*—creating; *yātaḥ*—passed by; *kara-sparśena*—by the touch of His hand; *mādhavaḥ*—Śrī Kṛṣṇa.

TRANSLATION

" 'O plants of mālatī flowers, mallikā flowers, jātī and yūthikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?' "

TEXT 35

আম্র, পনস, পিয়াল, জম্বু, কোবিদার ।
তীর্থবাসী সবে, কর পর-উপকার ॥ ৩৫ ॥

āmra, panasa, piyāla, jambu, kovidāra
tīrtha-vāsī sabe, kara para-upakāra

SYNONYMS

āmra—O mango tree; *panasa*—O jackfruit tree; *piyāla*—O *piyāla* tree; *jambu*—O *jambu* tree; *kovidāra*—O *kovidāra* tree; *tīrtha-vāsī*—inhabitants of a holy place; *sabe*—all; *kara*—please do; *para-upakāra*—others' benefit.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "'O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

TEXT 36

কৃষ্ণ তোমার ইহাঁ আইলা, পাইলা দরশন ?
কৃষ্ণের উদ্দেশ কহি' রাখহ জীবন ॥ ৩৬ ॥

kṛṣṇa tomāra ihāṅ āilā, pāilā daraśana?
kṛṣṇera uddeśa kahi' rākhaha jīvana

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *tomāra*—your; *ihāṅ*—here; *āilā*—came; *pāilā daraśana*—you have seen; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—the direction; *kahi'*—by telling; *rākhaha jīvana*—kindly save our lives.

TRANSLATION

"'Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.'

TEXT 37

উত্তর না পাঞা পুনঃ করে অনুমান।
এই সব—পুরুষ-জাতি, কৃষ্ণের সখার সমান ॥৩৭॥

uttara nā pāñā punaḥ kare anumāna
ei saba——puruṣa-jāti, kṛṣṇera sakhāra samāna

SYNONYMS

uttara—answer; *nā*—not; *pāñā*—getting; *punaḥ*—again; *kare*—do; *anumāna*—guess; *ei saba*—all these; *puruṣa-jāti*—belonging to the male class; *kṛṣṇera*—of Kṛṣṇa; *sakhāra samāna*—as good as friends.

TRANSLATION

"When the trees did not reply, the gopīs guessed, 'Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.

TEXT 38

এ কেনে কহিবে কৃষ্ণের উদ্দেশ আমায় ?
এ—স্ত্রীজাতি লতা, আমার সখীপ্রায় ॥ ৩৮ ॥

e kene kahibe kṛṣṇera uddeśa āmāya?
e—strī-jāti latā, āmāra sakhī-prāya

SYNONYMS

e—these; *kene*—why; *kahibe*—will say; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—direction; *āmāya*—to us; e—these; *strī-jāti*—belonging to the class of women; *latā*—creepers; *āmāra*—our; *sakhī-prāya*—like friends.

TRANSLATION

" 'Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and therefore are like friends to us.

TEXT 39

অবশ্য কহিবে,—পাঞাছে কৃষ্ণের দর্শনে।
এত অনুমানি' পুছে তুলস্যাদি-গণে ॥ ৩৯ ॥

avaśya kahibe,—pāñāche kṛṣṇera darśane
eta anumāni' puche tulasy-ādi-gaṇe

SYNONYMS

avaśya—certainly; *kahibe*—they will say; *pāñāche*—they have gotten; *kṛṣṇera*—of Lord Kṛṣṇa; *darśane*—audience; *eta*—this; *anumāni'*—guessing; *puche*—inquire from; *tulasī-ādi-gaṇe*—the plants and creepers, headed by the *tulasī* plant.

TRANSLATION

" 'They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.' Guessing in this way, the gopīs inquired from the plants and creepers, headed by tulasī.

TEXT 40

"তুলসি, মালতি, যূথি, মাধবি, মল্লিকে।
তোমার প্রিয় কৃষ্ণ আইলা তোমার অন্তিকে ? ৪০ ॥

"tulasi, mālati, yūthi, mādhavi, mallike
tomāra priya kṛṣṇa āilā tomāra antike?

SYNONYMS

tulasi—O tulasī; *mālati*—O mālatī; *yūthi*—O yūthī; *mādhavi*—O mādhavī; *mallike*—O mallikā; *tomāra*—your; *priya*—very dear; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—came; *tomāra antike*—near you.

TRANSLATION

" 'O tulasī! O mālatī! O yūthī, mādhavī and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you.

TEXT 41

তুমি-সব—হও আমার সখীর সমান।
কৃষ্ণোদ্দেশ কহি' সবে রাখহ পরাণ॥" ৪১॥

tumi-saba——hao āmāra sakhīra samāna
kṛṣṇoddeśa kahi' sabe rākhaha parāṇa"

SYNONYMS

tumi-saba—all of you; *hao*—are; *āmāra*—our; *sakhīra*—dear friends; *samāna*—equal to; *kṛṣṇa-uddeśa*—the direction in which Kṛṣṇa has gone; *kahi'*—speaking; *sabe*—all of you; *rākhaha parāṇa*—save our lives.

TRANSLATION

" 'You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.'

TEXT 42

উত্তর না পাঞা পুনঃ ভাবেন অন্তরে।
'এহ—কৃষ্ণদাসী, ভয়ে না কহে আমারে'॥ ৪২॥

uttara nā pāñā punaḥ bhāvena antare
'eha——kṛṣṇa-dāsī, bhaye nā kahe āmāre'

SYNONYMS

uttara—reply; *nā*—not; *pāñā*—getting; *punaḥ*—again; *bhāvena*—think; *antare*—within their minds; *eha*—these; *kṛṣṇa-dāsī*—maidservants of Kṛṣṇa; *bhaye*—out of fear; *nā kahe*—do not speak; *āmāre*—to us.

TRANSLATION

"When they still received no reply, the gopīs thought, 'These plants are all Kṛṣṇa's maidservants, and out of fear they will not speak to us.'

TEXT 43

আগে মৃগীগণ দেখি' কৃষ্ণাঙ্গগন্ধ পাঞা ।
তার মুখ দেখি' পুছেন নির্ণয় করিয়া ॥ ৪৩ ॥

āge mṛgī-gaṇa dekhi' kṛṣṇāṅga-gandha pāñā
tāra mukha dekhi' puchena nirṇaya kariyā

SYNONYMS

āge—in front; *mṛgī-gaṇa*—the deer; *dekhi'*—seeing; *kṛṣṇa-aṅga-gandha*—the aroma of Kṛṣṇa's body; *pāñā*—getting; *tāra mukha*—their faces; *dekhi'*—seeing; *puchena*—inquire; *nirṇaya kariyā*—making certain.

TRANSLATION

"The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa's body and seeing the faces of the deer, the gopīs inquired from them to ascertain if Kṛṣṇa was nearby.

TEXT 44

অপ্যেণ-পত্ন্যুপগতঃ প্রিয়য়েহ গাত্রৈ-
স্তন্বন্ দৃশাং সখি সুনির্বৃতিমচ্যুতো বঃ ।
কান্তাঙ্গসঙ্গকুচকুঙ্কুম-রঞ্জিতায়াঃ
কুন্দস্রজঃ কুলপতেরিহ বাতি গন্ধঃ ॥ ৪৪ ॥

apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi sunirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ

SYNONYMS

api—whether; *eṇa-patni*—O she-deer; *upagataḥ*—has come; *priyayā*—along with His dearmost companion; *iha*—here; *gātraiḥ*—by the bodily limbs; *tanvan*—increasing; *dṛśām*—of the eyes; *sakhi*—O my dear friend; *su-nirvṛtim*—happiness; *acyutaḥ*—Kṛṣṇa; *vaḥ*—of all of you; *kānta-aṅga*—with the body of the beloved; *saṅga*—by association; *kuca-kuṅkuma*—with *kuṅkuma* powder from

the breasts; *rañjitāyāḥ*—colored; *kunda-srajaḥ*—of the garland of *kunda* flowers; *kula-pateḥ*—of Kṛṣṇa; *iha*—here; *vāti*—flows; *gandhaḥ*—the fragrance.

TRANSLATION

" 'O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṅkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearmost companion, increasing the pleasure of the eyes of all of you?'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.11).

TEXT 45

"কহ, মৃগি, রাধা-সহ শ্রীকৃষ্ণ সর্বথা।
তোমায় সুখ দিতে আইলা? নাহিক অন্যথা॥ ৪৫॥

"kaha, mṛgi, rādhā-saha śrī-kṛṣṇa sarvathā
tomāya sukha dite āilā? nāhika anyathā

SYNONYMS

kaha—please say; *mṛgi*—O she-deer; *rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *sarvathā*—in all respects; *tomāya*—to you; *sukha dite*—to give pleasure; *āilā*—did come; *nāhika anyathā*—it is certain.

TRANSLATION

" 'O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way.

TEXT 46

রাধা-প্রিয়সখী আমরা, নহি বহিরঙ্গ।
দূর হৈতে জানি তার যৈছে অঙ্গ-গন্ধ॥ ৪৬॥

rādhā-priya-sakhī āmarā, nahi bahiraṅga
dūra haite jāni tāra yaiche aṅga-gandha

SYNONYMS

rādhā—of Śrīmatī Rādhārāṇī; *priya-sakhī*—very dear friends; *āmarā*—we; *nahi bahiraṅga*—are not outsiders; *dūra haite*—from a distance; *jāni*—we know; *tāra*—of Lord Kṛṣṇa; *yaiche*—as; *aṅga-gandha*—bodily fragrance.

TRANSLATION

" 'We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

TEXT 47

রাধা-অঙ্গ-সঙ্গে কুচকুঙ্কুম-ভূষিত।
কৃষ্ণ-কুন্দমালা-গন্ধে বায়ু—সুবাসিত ॥ ৪৭ ॥

rādhā-aṅga-saṅge kuca-kuṅkuma-bhūṣita
kṛṣṇa-kunda-mālā-gandhe vāyu——suvāsita

SYNONYMS

rādhā-aṅga—the body of Śrīmatī Rādhārāṇī; *saṅge*—by embracing; *kuca-kuṅkuma*—with the *kuṅkuma* from the breasts; *bhūṣita*—decorated; *kṛṣṇa*—of Lord Kṛṣṇa; *kunda-mālā*—of the garland of *kunda* flowers; *gandhe*—by the fragrance; *vāyu*—the air; *su-vāsita*—aromatic.

TRANSLATION

" 'Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṅkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

TEXT 48

কৃষ্ণ ইহাঁ ছাড়ি' গেলা, ইহোঁ—বিরহিণী।
কিবা উত্তর দিবে এই—না শুনে কাহিনী ॥" ৪৮ ॥

kṛṣṇa ihāṅ chāḍi' gelā, ihoṅ——virahiṇī
kibā uttara dibe ei——nā śune kāhinī"

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *ihāṅ*—here; *chāḍi' gelā*—has left; *ihoṅ*—the deer; *virahiṇī*—feeling separation; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ei*—these; *nā śune*—do not hear; *kāhinī*—our words.

TRANSLATION

" 'Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?'

TEXT 49

আগে বৃক্ষগণ দেখে পুষ্পফলভরে ।
শাখা সব পড়িয়াছে পৃথিবী-উপরে ॥ ৪৯ ॥

āge vṛkṣa-gaṇa dekhe puṣpa-phala-bhare
śākhā saba paḍiyāche pṛthivī-upare

SYNONYMS

āge—in front; *vṛkṣa-gaṇa*—the trees; *dekhe*—see; *puṣpa-phala-bhare*—because of the heavy burden of flowers and fruits; *śākhā saba*—all the branches; *paḍiyāche*—have bent down; *pṛthivī-upare*—to the ground.

TRANSLATION

"The gopīs then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

TEXT 50

কৃষ্ণে দেখি' এই সব করেন নমস্কার ।
কৃষ্ণগমন পুছে তারে করিয়া নির্ধার ॥ ৫০ ॥

kṛṣṇe dekhi' ei saba karena namaskāra
kṛṣṇa-gamana puche tāre kariyā nirdhāra

SYNONYMS

kṛṣṇe dekhi'—seeing Kṛṣṇa; *ei*—these; *saba*—all; *karena namaskāra*—offer respectful obeisances; *kṛṣṇa-gamana*—the passing of Kṛṣṇa; *puche*—inquire; *tāre*—from them; *kariyā nirdhāra*—making certain.

TRANSLATION

"The gopīs thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopīs inquired from the trees.

TEXT 51

বাহুং প্রিয়াংস উপধায় গৃহীতপদ্মো।
রামানুজস্তুলসিকালিকুলৈর্মদান্ধৈঃ।
অন্বীয়মান ইহ বস্তরবঃ প্রণামং
কিংবাভিনন্দতি চরন্ প্রণয়াবলোকৈঃ ॥ ৫১ ॥

bāhuṁ priyāṁsa upadhāya gṛhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁvābhinandati caran praṇayāvalokaiḥ

SYNONYMS

bāhum—arm; *priyā-aṁse*—on the shoulder of His beloved; *upadhāya*—placing; *gṛhīta*—having taken; *padmaḥ*—a lotus flower; *rāma-anujaḥ*—Lord Balarāma's younger brother (Kṛṣṇa); *tulasikā*—because of the garland of *tulasī* flowers; *ali-kulaiḥ*—by bumblebees; *mada-andhaiḥ*—blinded by the fragrance; *anvīyamānaḥ*—being followed; *iha*—here; *vaḥ*—of you; *taravaḥ*—O trees; *praṇāmam*—the obeisances; *kiṁvā*—whether; *abhinandati*—welcomes; *caran*—while passing; *praṇaya-avalokaiḥ*—with glances of love.

TRANSLATION

"'O trees, kindly tell us whether Balarāma's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasī leaves.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.12).

TEXT 52

প্রিয়া-মুখে ভৃঙ্গ পড়ে, তাহা নিবারিতে।
লীলাপদ্ম চালাইতে হৈল অন্যচিত্তে ॥ ৫২ ॥

priyā-mukhe bhṛṅga paḍe, tāhā nivārite
lilā-padma cālāite haila anya-citte

SYNONYMS

priyā-mukhe—on His beloved's face; *bhṛṅga*—the bumblebees; *paḍe*—fall; *tāhā*—that; *nivārite*—to prevent; *līlā*—the pastimes; *padma*—the lotus flower; *cālāite*—causing to move; *haila*—was; *anya-citte*—diverted in the mind.

TRANSLATION

"'To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

TEXT 53

তোমার প্রণামে কি কৈরাছেন অবধান ?
কিবা নাহি করেন, কহ বচনপ্রমাণ ॥ ৫৩ ॥

tomāra praṇāme ki kairāchena avadhāna?
kibā nāhi karena, kaha vacana-pramāṇa

SYNONYMS

tomāra—your; *praṇāme*—to the obeisances; *ki*—whether; *kairāchena*—has given; *avadhāna*—attention; *kibā*—or; *nāhi karena*—did not do so; *kaha*—kindly speak; *vacana*—words; *pramāṇa*—evidence.

TRANSLATION

"'Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

TEXT 54

কৃষ্ণের বিয়োগে এই সেবক দুঃখিত।
কিবা উত্তর দিবে ? ইহার নাহিক সম্বিৎ ॥" ৫৪ ॥

kṛṣṇera viyoge ei sevaka duḥkhita
kibā uttara dibe? ihāra nāhika samvit"

SYNONYMS

kṛṣṇera viyoge—by separation from Kṛṣṇa; *ei*—these; *sevaka*—servants; *duḥkhita*—very unhappy; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ihāra*—of these; *nāhika*—there is not; *samvit*—consciousness.

TRANSLATION

" 'Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?'

TEXT 55

এত বলি' আগে চলে যমুনার কূলে।
দেখে,—তাহাঁ কৃষ্ণ হয় কদম্বের তলে ॥ ৫৫ ॥

eta bali' āge cale yamunāra kūle
dekhe,—tāhāṅ kṛṣṇa haya kadambera tale

SYNONYMS

eta bali'—saying this; *āge cale*—go forward; *yamunāra kūle*—onto the beach by the Yamunā; *dekhe*—they see; *tāhāṅ*—there; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is present; *kadambera tale*—underneath a *kadamba* tree.

TRANSLATION

"Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree.

TEXT 56

কোটিমন্মথমোহন মুরলীবদন।
অপার সৌন্দর্যে হরে জগন্নেত্র-মন ॥ ৫৬ ॥

koṭi-manmatha-mohana muralī-vadana
apāra saundarye hare jagan-netra-mana

SYNONYMS

koṭi—ten million; *manmatha*—Cupids; *mohana*—enchanting; *muralī-vadana*—with His flute to His lips; *apāra*—unlimited; *saundarye*—by the beauty; *hare*—enchants; *jagat*—of the whole world; *netra-mana*—the eyes and mind.

TRANSLATION

"Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty."

TEXT 57

সৌন্দর্য দেখিয়া ভূমে পড়ে মূর্চ্ছা পাঞা।
হেনকালে স্বরূপাদি মিলিলা আসিয়া ॥ ৫৭ ॥

saundarya dekhiyā bhūme paḍe mūrcchā pāñā
hena-kāle svarūpādi mililā āsiyā

SYNONYMS

saundarya—beauty; *dekhiyā*—seeing; *bhūme*—on the ground; *paḍe*—fell; *mūrcchā pāñā*—becoming unconscious; *hena-kāle*—at that time; *svarūpa-ādi*—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *mililā āsiyā*—came there and met.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden.

TEXT 58

পূর্ববৎ সর্বাঙ্গে সাত্ত্বিকভাবসকল।
অন্তরে আনন্দ-আস্বাদ, বাহিরে বিহ্বল ॥ ৫৮ ॥

pūrvavat sarvāṅge sāttvika-bhāva-sakala
antare ānanda-āsvāda, bāhire vihvala

SYNONYMS

pūrva-vat—as before; *sarva-aṅge*—all over the body; *sāttvika*—transcendental; *bhāva-sakala*—all the symptoms of ecstatic love; *antare*—within; *ānanda-āsvāda*—the taste of transcendental bliss; *bāhire*—externally; *vihvala*—bewildered.

TRANSLATION

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

TEXT 59

পূর্ববৎ সবে মিলি' করাইলা চেতন।
উঠিয়া চৌদিকে প্রভু করেন দর্শন ॥ ৫৯ ॥

pūrvavat sabe mili' karāilā cetana
uṭhiyā caudike prabhu karena darśana

SYNONYMS

pūrva-vat—as before; *sabe*—all; *mili'*—coming together; *karāilā cetana*—brought to consciousness; *uṭhiyā*—standing up; *cau-dike*—all around; *prabhu*—Śrī Caitanya Mahāprabhu; *karena darśana*—was looking.

TRANSLATION

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

TEXT 60

"কাহাঁ গেলা কৃষ্ণ ? এখনি পাইনু দরশন !
তাঁহার সৌন্দর্য মোর হরিল নেত্র-মন ! ৬০ ॥

"kāhāṅ gelā kṛṣṇa? ekhani pāinu daraśana!
tāṅhāra saundarya mora harila netra-mana!

SYNONYMS

kāhāṅ—where; *gelā kṛṣṇa*—has Kṛṣṇa gone; *ekhani*—just now; *pāinu daraśana*—I saw; *tāṅhāra*—His; *saundarya*—beauty; *mora*—My; *harila*—has taken away; *netra-mana*—eyes and mind.

TRANSLATION

Caitanya Mahāprabhu said, "Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captured My eyes and mind.

TEXT 61

পুনঃ কেনে না দেখিয়ে মুরলী-বদন !
তাঁহার দর্শন-লোভে ভ্রময় নয়ন ॥" ৬১ ॥

punaḥ kene nā dekhiye muralī-vadana!
tāṅhāra darśana-lobhe bhramaya nayana"

SYNONYMS

punaḥ—again; *kene*—why; *nā dekhiye*—I do not see; *muralī-vadana*—with His flute to His lips; *tāṅhāra*—of Him; *darśana-lobhe*—in hopes of seeing; *bhramaya*—are wandering; *nayana*—My eyes.

TRANSLATION

"Why can't I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more."

TEXT 62

বিশাখারে রাধা যৈছে শ্লোক কহিলা।
সেই শ্লোক মহাপ্রভু পড়িতে লাগিলা॥ ৬২॥

viśākhāre rādhā yaiche śloka kahilā
sei śloka mahāprabhu paḍite lāgilā

SYNONYMS

viśākhāre—to Viśākhā; *rādhā*—Śrīmatī Rādhārāṇī; *yaiche*—as; *śloka kahilā*—recited a verse; *sei*—that; *śloka*—verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *paḍite lāgilā*—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhāraṇī to Her dear friend Viśākhā.

TEXT 63

নবাম্বুদ-লসদ্দ্যুতির্নবতড়িন্মনোজ্ঞাম্বরঃ
সুচিত্রমুরলীস্ফুরচ্ছরদমন্দচন্দ্রাননঃ।
ময়ূরদলভূষিতঃ সুভগতারহারপ্রভঃ
স মে মদনমোহনঃ সখি তনোতি নেত্রস্পৃহাম্॥৬৩॥

navāmbuda-lasad-dyutir nava-taḍin-manojñāmbaraḥ
sucitra-muralī-sphurac-charad-amanda-candrānanaḥ
mayūra-dala-bhūṣitaḥ subhaga-tāra-hāra-prabhaḥ
sa me madana-mohanaḥ sakhi tanoti netra-spṛhām

SYNONYMS

nava-ambuda—a newly formed cloud; *lasat*—brilliant; *dyutiḥ*—whose luster; *nava*—new; *taḍit*—lightning; *manojña*—attractive; *ambaraḥ*—whose dress; *su-citra*—very charming; *muralī*—with a flute; *sphurat*—appearing beautiful; *śarat*—autumn; *amanda*—bright; *candra*—like the moon; *ānanaḥ*—whose face; *mayūra*—peacock; *dala*—with a feather; *bhūṣitaḥ*—decorated; *su-bhaga*—lovely; *tāra*—of pearls; *hāra*—of a necklace; *prabhaḥ*—with the effulgence; *saḥ*—

He; *me*—My; *madana-mohanaḥ*—Lord Kṛṣṇa, the enchanter of Cupid; *sakhi*—O My dear friend; *tanoti*—increases; *netra-spṛhām*—the desire of the eyes.

TRANSLATION

"My dear friend, the luster of Kṛṣṇa's body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him."

PURPORT

This verse is also found in the *Govinda-līlāmṛta* (8.4).

TEXT 64

নবঘনস্নিগ্ধবর্ণ, দলিতাঞ্জন-চিক্কণ,
ইন্দীবর-নিন্দি সুকোমল।
জিনি' উপমান-গণ, হরে সবার নেত্র-মন,
কৃষ্ণকান্তি পরম প্রবল ॥ ৬৪ ॥

nava-ghana-snigdha-varṇa, dalitāñjana-cikkaṇa,
indīvara-nindi sukomala
jini' upamāna-gaṇa, hare sabāra netra-mana,
kṛṣṇa-kānti parama prabala

SYNONYMS

nava-ghana—a newly formed cloud; *snigdha*—attractive; *varṇa*—bodily complexion; *dalita*—powdered; *añjana*—ointment; *cikkaṇa*—polished; *indīvara*—a blue lotus flower; *nindi*—defeating; *su-komala*—soft; *jini'*—surpassing; *upamāna-gaṇa*—all comparison; *hare*—attracts; *sabāra*—of all; *netra-mana*—the eyes and mind; *kṛṣṇa-kānti*—the complexion of Kṛṣṇa; *parama prabala*—supremely powerful.

TRANSLATION

Caitanya Mahāprabhu continued: "Śrī Kṛṣṇa's complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and mind of everyone, and it is so powerful that it defies all comparison.

TEXT 65

কহ, সখি, কি করি উপায় ?
কৃষ্ণাদ্ভুত বলাহক, মোর নেত্র-চাতক,
না দেখি' পিয়াসে মরি' যায় ॥ ৬৫ ॥ ধ্রু ॥

kaha, sakhi, ki kari upāya?
kṛṣṇādbhuta balāhaka, mora netra-cātaka,
nā dekhi' piyāse mari' yāya

SYNONYMS

kaha—please tell; *sakhi*—My dear friend; *ki kari upāya*—what shall I do; *kṛṣṇa*—Kṛṣṇa; *adbhuta*—wonderful; *balāhaka*—cloud; *mora*—My; *netra*—eyes; *cātaka*—like *cātaka* birds; *nā dekhi'*—without seeing; *piyāse*—from thirst; *mari' yāya*—are dying.

TRANSLATION

"My dear friend, please tell me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud.

TEXT 66

সৌদামিনী পীতাম্বর, স্থির নহে নিরন্তর,
মুক্তাহার বকপাঁতি ভাল।
ইন্দ্রধনু-শিখিপাখা, উপরে দিয়াছে দেখা,
আর ধনু বৈজয়ন্তী-মাল ॥ ৬৬ ॥

saudāminī pītāmbara, sthira nahe nirantara,
muktā-hāra baka-pāṅti bhāla
indra-dhanu śikhi-pākhā, upare diyāche dekhā,
āra dhanu vaijayantī-māla

SYNONYMS

saudāminī—lightning; *pīta-ambara*—the yellow dress; *sthira*—still; *nahe*—is not; *nirantara*—always; *muktā-hāra*—the necklace of pearls; *baka-pāṅti bhāla*—like a line of ducks; *indra-dhanu*—the bow of Indra (a rainbow); *śikhi-pākhā*—the peacock feather; *upare*—on the head; *diyāche dekhā*—is seen; *āra dhanu*—another rainbow; *vaijayantī-māla*—the *vaijayantī* garland.

TRANSLATION

"Kṛṣṇa's yellow dress looks exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayantī garland [containing flowers of five colors] resemble rainbows.

TEXT 67

মুরলীর কলধ্বনি, মধুর গর্জন শুনি',
বৃন্দাবনে নাচে ময়ূরচয়।
অকলঙ্ক পূর্ণকল, লাবণ্য-জ্যোৎস্না ঝলমল,
চিত্রচন্দ্রের তাহাতে উদয়॥ ৬৭॥

muralīra kala-dhvani, madhura garjana śuni',
vṛndāvane nāce mayūra-caya
akalaṅka pūrṇa-kala, lāvaṇya-jyotsnā jhalamala,
citra-candrera tāhāte udaya

SYNONYMS

muralīra—of the flute; *kala-dhvani*—the low vibration; *madhura*—sweet; *garjana*—thundering; *śuni'*—hearing; *vṛndāvane*—in Vṛndāvana; *nāce*—dance; *mayūra-caya*—the peacocks; *akalaṅka*—spotless; *pūrṇa-kala*—the full moon; *lāvaṇya*—beauty; *jyotsnā*—light; *jhalamala*—glittering; *citra-candrera*—of the beautiful moon; *tāhāte*—in that; *udaya*—the rising.

TRANSLATION

"The luster of Kṛṣṇa's body is as beautiful as a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance.

TEXT 68

লীলামৃত-বরিষণে, সিঞ্চে চৌদ্দ ভুবনে,
হেন মেঘ যবে দেখা দিল।
দুর্দৈব-ঝঞ্ঝাপবনে, মেঘে নিল অন্যস্থানে,
মরে চাতক, পিতে না পাইল॥ ৬৮॥

līlāmṛta-variṣaṇe, siñce caudda bhuvane,
hena megha yabe dekhā dila

durdaiva-jhañjhā-pavane, meghe nila anya-sthāne,
mare cātaka, pite nā pāila

SYNONYMS

līlā—of the pastimes of Kṛṣṇa; *amṛta*—of nectar; *variṣaṇe*—the shower; *siñce*—drenches; *caudda bhuvane*—the fourteen worlds; *hena megha*—such a cloud; *yabe*—when; *dekhā dila*—was visible; *durdaiva*—misfortune; *jhañjhā-pavane*—a high wind; *meghe*—the cloud; *nila*—brought; *anya-sthāne*—to another place; *mare*—dies; *cātaka*—the *cātaka* bird; *pite nā pāila*—could not drink.

TRANSLATION

"The cloud of Kṛṣṇa's pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the cātaka bird of My eyes is almost dead from thirst."

TEXT 69

পুনঃ কহে,—'হায় হায়, পড় পড় রামরায়',
কহে প্রভু গদ্গদ আখ্যানে।
রামানন্দ পড়ে শ্লোক, শুনি' প্রভুর হর্ষ-শোক,
আপনে প্রভু করেন ব্যাখ্যানে॥ ৬৯॥

punaḥ kahe,—'hāya hāya, paḍa paḍa rāma-rāya',
kahe prabhu gadgada ākhyāne
rāmānanda paḍe śloka, śuni' prabhura harṣa-śoka,
āpane prabhu karena vyākhyāne

SYNONYMS

punaḥ—again; *kahe*—says; *hāya hāya*—alas, alas; *paḍa paḍa*—go on reading; *rāma-rāya*—Rāmānanda Rāya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *gadgada ākhyāne*—in a faltering voice; *rāmānanda*—Rāmānanda Rāya; *paḍe*—reads; *śloka*—a verse; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa-śoka*—jubilation and lamentation; *āpane*—personally; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vyākhyāne*—explains.

TRANSLATION

In a faltering voice, Śrī Caitanya Mahāprabhu again said, "Alas, go on reading, Rāma Rāya." Thus Rāmānanda Rāya began to read a verse. While listening

to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

TEXT 70

বীক্ষ্যালকাবৃতমুখং তব কুণ্ডলশ্রি
গণ্ডস্থলাধরসুধং হসিতাবলোকম্।
দত্তাভয়ঞ্চ ভুজদণ্ডযুগং বিলোক্য
বক্ষঃ শ্রিয়ৈকরমণঞ্চ ভবাম দাস্যঃ॥ ৭০॥

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śri-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ

SYNONYMS

vīkṣya—seeing; *alaka-āvṛta*—decorated with curling tresses of hair; *mukham*—face; *tava*—Your; *kuṇḍala-śri*—the beauty of earrings; *gaṇḍa-sthala*—falling in Your cheeks; *adhara-sudham*—and the nectar of Your lips; *hasita-avalokam*—Your smiling glance; *datta-abhayam*—which assure fearlessness; *ca*—and; *bhuja-daṇḍa-yugam*—the two arms; *vilokya*—by seeing; *vakṣaḥ*—chest; *śriyā*—by the beauty; *eka-ramaṇam*—chiefly producing conjugal attraction; *ca*—and; *bhavāma*—we have become; *dāsyaḥ*—Your maidservants.

TRANSLATION

" 'Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.'

PURPORT

This verse quoted from *Śrīmad-Bhāgavatam* (10.29.39) was spoken by the *gopīs* when they arrived before Kṛṣṇa for the *rāsa* dance.

TEXT 71

কৃষ্ণ জিনি' পদ্ম-চান্দ, পাতিয়াছে মুখ ফান্দ,
তাতে অধর-মধুস্মিত চার।

ব্রজনারী আসি' আসি', ফান্দে পড়ি' হয় দাসী,
ছাড়ি' লাজ-পতি-ঘর-দ্বার ॥৭১॥

kṛṣṇa jini' padma-cānda, pātiyāche mukha phānda,
tāte adhara-madhu-smita cāra
vraja-nārī āsi' āsi', phānde paḍi' haya dāsī,
chāḍi' lāja-pati-ghara-dvāra

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *jini'*—surpassing; *padma-cānda*—the lotus flower and the moon; *pātiyāche*—has spread; *mukha*—the face; *phānda*—noose; *tāte*—in that; *adhara*—lips; *madhu-smita*—sweet smiling; *cāra*—bait; *vraja-nārī*—the damsels of Vraja; *āsi' āsi'*—approaching; *phānde*—in the network; *paḍi'*—falling; *haya dāsī*—become maidservants; *chāḍi'*—giving up; *lāja*—prestige; *pati*—husbands; *ghara*—home; *dvāra*—family.

TRANSLATION

"After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike gopīs. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopīs. The gopīs fell prey to that trap and became Kṛṣṇa's maidservants, giving up their homes, families, husbands and prestige.

TEXT 72

বান্ধব কৃষ্ণ করে ব্যাধের আচার।
নাহি মানে ধর্মাধর্ম, হরে নারী-মৃগী-মর্ম,
করে নানা উপায় তাহার ॥ ৭২ ॥ ধ্রু ॥

bāndhava kṛṣṇa kare vyādhera ācāra
nāhi māne dharmādharma, hare nārī-mṛgī-marma,
kare nānā upāya tāhāra

SYNONYMS

bāndhava—O friend; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *vyādhera ācāra*—the behavior of a hunter; *nāhi*—not; *māne*—cares for; *dharma-adharma*—piety and impiety; *hare*—attracts; *nārī*—of a woman; *mṛgī*—doe; *marma*—the core of the heart; *kare*—does; *nānā*—varieties of; *upāya*—means; *tāhāra*—for that purpose.

TRANSLATION

"My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopīs.

TEXT 73

গণ্ডস্থল ঝলমল, নাচে মকর-কুণ্ডল,
সেই নৃত্যে হরে নারীচয়।
সস্মিত কটাক্ষ-বাণে, তা-সবার হৃদয়ে হানে,
নারী-বধে নাহি কিছু ভয়॥ ৭৩॥

gaṇḍa-sthala jhalamala, nāce makara-kuṇḍala,
sei nṛtye hare nārī-caya
sasmita kaṭākṣa-bāṇe, tā-sabāra hṛdaye hāne,
nārī-vadhe nāhi kichu bhaya

SYNONYMS

gaṇḍa-sthala—on the cheeks; *jhalamala*—glittering; *nāce*—dance; *makara-kuṇḍala*—earrings shaped like sharks; *sei*—that; *nṛtye*—dancing; *hare*—attracts; *nārī-caya*—all the women; *sa-smita*—with smiles; *kaṭākṣa*—of glances; *bāṇe*—by the arrows; *tā-sabāra*—of all of them; *hṛdaye*—the hearts; *hāne*—pierces; *nārī-vadhe*—for killing women; *nāhi*—there is not; *kichu*—any; *bhaya*—fear.

TRANSLATION

"The earrings dancing on Kṛṣṇa's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

TEXT 74

অতি উচ্চ সুবিস্তার, লক্ষ্মী-শ্রীবৎস-অলঙ্কার,
কৃষ্ণের যে ডাকাতিয়া বক্ষ।
ব্রজদেবী লক্ষ লক্ষ, তা-সবার মনোবক্ষ,
হরিদাসী করিবারে দক্ষ॥ ৭৪॥

ati ucca suvistāra, lakṣmī-śrīvatsa-alaṅkāra,
kṛṣṇera ye ḍākātiyā vakṣa

vraja-devī lakṣa lakṣa, tā-sabāra mano-vakṣa,
hari-dāsī karibāre dakṣa

SYNONYMS

ati—very; *ucca*—high; *su-vistāra*—broad; *lakṣmī*—a mark of golden lines on the left side of the chest of Śrī Kṛṣṇa, indicating the residence of the goddess of fortune; *śrīvatsa*—a mark of silver hairs on the right side of the Lord's chest; *alaṅkāra*—ornaments; *kṛṣṇera*—of Lord Kṛṣṇa; *ye*—that; *ḍākātiyā*—like a plunderer; *vakṣa*—chest; *vraja-devī*—the damsels of Vraja; *lakṣa lakṣa*—thousands upon thousands; *tā-sabāra*—of all of them; *manaḥ-vakṣa*—the minds and breasts; *hari-dāsī*—maidservants of the Supreme Lord; *karibāre*—to make; *dakṣa*—expert.

TRANSLATION

"On Kṛṣṇa's chest are the ornaments of Śrīvatsa and the mark indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer's, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

TEXT 75

সুললিত দীর্ঘার্গল, কৃষ্ণের ভুজযুগল,
ভুজ নহে,—কৃষ্ণসর্পকায়।
দুই শৈল-ছিদ্রে পৈশে, নারীর হৃদয়ে দংশে,
মরে নারী সে বিষজ্বালায়॥ ৭৫॥

sulalita dīrghārgala, kṛṣṇera bhuja-yugala,
bhuja nahe,—kṛṣṇa-sarpa-kāya
dui śaila-chidre paiśe, nārīra hṛdaye daṁśe,
mare nārī se viṣa-jvālāya

SYNONYMS

su-lalita—very beautiful; *dīrgha-argala*—long bolts; *kṛṣṇera*—of Kṛṣṇa; *bhuja-yugala*—two arms; *bhuja*—arms; *nahe*—not; *kṛṣṇa*—black; *sarpa*—of snakes; *kāya*—bodies; *dui*—two; *śaila-chidre*—in the space between the hills; *paiśe*—enter; *nārīra*—of women; *hṛdaye*—the hearts; *daṁśe*—bite; *mare*—die; *nārī*—women; *se*—that; *viṣa-jvālāya*—from the burning of the poison.

TRANSLATION

"The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill-

like breasts of women and bite their hearts. The women then die from the burning poison.

PURPORT

In other words, the *gopīs* become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa's beautiful arms.

TEXT 76

কৃষ্ণ-কর-পদতল, কোটিচন্দ্র-সুশীতল,
জিনি' কর্পূর-বেণামূল-চন্দন।
একবার যার স্পর্শে, স্মরজ্বালা-বিষ নাশে,
যার স্পর্শে লুব্ধ নারী-মন ॥ ৭৬ ॥

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
jini' karpūra-veṇā-mūla-candana
eka-bāra yāra sparśe, smara-jvālā-viṣa nāśe,
yāra sparśe lubdha nārī-mana

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *kara-pada-tala*—the palms and the soles of the feet; *koṭi-candra*—millions upon millions of moons; *su-śītala*—cool and pleasing; *jini'*—surpassing; *karpūra*—camphor; *veṇā-mūla*—roots of *khasakhasa; candana*—sandalwood pulp; *eka-bāra*—once; *yāra*—of which; *sparśe*—by the touch; *smara-jvālā*—the burning effect of remembering; *viṣa*—the poison; *nāśe*—becomes vanquished; *yāra*—of which; *sparśe*—by the touch; *lubdha*—enticed; *nārī-mana*—the minds of women.

TRANSLATION

"The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Kṛṣṇa's palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished."

TEXT 77

এতেক বিলাপ করি' প্রেমাবেশে গৌরহরি,
এই অর্থে পড়ে এক শ্লোক।

যেই শ্লোক পড়ি' রাধা, বিশাখারে কহে বাধা,
উঘাড়িয়া হৃদয়ের শোক ॥ ৭৭ ॥

eteka vilāpa kari' premāveśe gaurahari,
ei arthe paḍe eka śloka
sei śloka paḍi' rādhā, viśākhāre kahe bādhā,
ughāḍiyā hṛdayera śoka

SYNONYMS

eteka—thus; *vilāpa kari'*—lamenting; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *gaurahari*—Śrī Caitanya Mahāprabhu; *ei arthe*—in understanding the purpose; *paḍe*—recites; *eka śloka*—one verse; *sei śloka*—this verse; *paḍi'*—reading; *rādhā*—Śrīmatī Rādhārāṇī; *viśākhāre*—to Viśākhā; *kahe*—says; *bādhā*—obstacle; *ughāḍiyā*—exposing; *hṛdayera*—of the heart; *śoka*—lamentation.

TRANSLATION

Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā.

TEXT 78

হরিন্মণিকবাটিকাপ্রততহারিবক্ষঃস্থলঃ
স্মরার্ততরুণীমনঃকলুষহারিদোরর্গলঃ।
সুধাংশুহরিচন্দনোৎপলসিতাভ্রশীতাঙ্গকঃ
স মে মদনমোহনঃ সখি তনোতি বক্ষঃস্পৃহাম্ ॥ ৭৮ ॥

harinmaṇi-kavāṭikā-pratata-hāri-vakṣaḥ-sthalaḥ
smarārta-taruṇī-manaḥ-kaluṣa-hāri-dor-argalaḥ
sudhāṁśu-hari-candanotpala-sitābhra-śītāṅgakaḥ
sa me madana-mohanaḥ sakhi tanoti vakṣaḥ-spṛhām

SYNONYMS

harit-maṇi—of *indranīla* gems; *kavāṭikā*—like a door; *pratata*—broad; *hāri*—attractive; *vakṣaḥ-sthalaḥ*—whose chest; *smara-ārta*—distressed by remembering; *taruṇī*—of young women; *manaḥ*—of the mind; *kaluṣa*—the pain; *hāri*—taking away; *doḥ*—whose two arms; *argalaḥ*—like bolts; *sudhāṁśu*—the moon; *hari-candana*—sandalwood; *utpala*—lotus flower; *sitābhra*—camphor; *śīta*—cool; *aṅgakaḥ*—whose body; *saḥ*—that; *me*—My; *madana-mohanaḥ*—Kṛṣṇa, who is more attractive than Cupid; *sakhi*—My friend; *tanoti*—expands; *vakṣaḥ-spṛhām*—the desire of the breasts.

TRANSLATION

"My dear friend, Kṛṣṇa's chest is as broad and attractive as a door made of indranīla gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts."

PURPORT

This verse is also found in the *Govinda-līlāmṛta* (8.7).

TEXT 79

প্রভু কহে,—"কৃষ্ণ মুঞি এখনই পাইনু।
আপনার দুর্দৈবে পুনঃ হারাইনু॥ ৭৯॥

prabhu kahe,—"kṛṣṇa muñi ekhana-i pāinu
āpanāra durdaive punaḥ hārāinu

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kṛṣṇa*—Lord Kṛṣṇa; *muñi*—I; *ekhana-i*—just now; *pāinu*—had; *āpanāra*—My own; *durdaive*—by misfortune; *punaḥ*—again; *hārāinu*—I have lost.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I just now had Kṛṣṇa, but unfortunately I have lost Him again.

TEXT 80

চঞ্চল-স্বভাব কৃষ্ণের, না রয় একস্থানে।
দেখা দিয়া মন হরি' করে অন্তর্ধানে॥ ৮০॥

cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne
dekhā diyā mana hari' kare antardhāne

SYNONYMS

cañcala—restless; *svabhāva*—characteristic; *kṛṣṇera*—of Lord Kṛṣṇa; *nā*—does not; *raya*—stay; *eka-sthāne*—in one place; *dekhā diyā*—giving His audience; *mana*—mind; *hari'*—enchanting; *kare*—does; *antardhāne*—disappearance.

TRANSLATION

"By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

TEXT 81

তাসাং তৎসৌভগমদং বীক্ষ্য মানঞ্চ কেশবঃ।
প্রশমায় প্রসাদায় তত্রৈবান্তরধীয়ত ॥ ৮১ ॥

tāsāṁ tat-saubhaga-madaṁ
vīkṣya mānaṁ ca keśavaḥ
praśamāya prasādāya
tatraivāntaradhīyata

SYNONYMS

tāsām—of the *gopīs; tat*—their; *saubhaga-madam*—pride due to great fortune; *vīkṣya*—seeing; *mānam*—conception of superiority; *ca*—and; *keśavaḥ*—Kṛṣṇa, who subdues even *ka* (Lord Brahmā) and *īśa* (Lord Śiva); *praśamāya*—to subdue; *prasādāya*—to show mercy; *tatra*—there; *eva*—certainly; *antaradhīyata*—disappeared.

TRANSLATION

" 'The gopīs became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.' "

PURPORT

This verse quoted from *Śrīmad-Bhāgavatam* (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 82

স্বরূপ-গোসাঞিরে কহেন,—"গাও এক গীত।
যাতে আমার হৃদয়ের হয়ে ত' 'সম্বিৎ' ॥" ৮২ ॥

svarūpa-gosāñire kahena,—"gāo eka gīta
yāte āmāra hṛdayera haye ta' 'samvit' "

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *kahena*—said; *gāo*—sing; *eka*—one; *gīta*—song; *yāte*—by which; *āmāra*—My; *hṛdayera*—of the heart; *haye*—there is; *ta'*—certainly; *samvit*—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Svarūpa Dāmodara Gosvāmī: "Please sing a song that will bring consciousness to My heart."

TEXT 83

স্বরূপ-গোসাঞি তবে মধুর করিয়া।
গীতগোবিন্দের পদ গায় প্রভুরে শুনাঞা॥ ৮৩॥

svarūpa-gosāñi tabe madhura kariyā
gīta-govindera pada gāya prabhure śunāñā

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *madhura kariyā*—very sweetly; *gīta-govindera*—of the book *Gīta-govinda; pada*—one verse; *gāya*—sings; *prabhure*—Śrī Caitanya Mahāprabhu; *śunāñā*—making to hear.

TRANSLATION

Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from Gīta-govinda.

TEXT 84

রাসে হরিমিহ বিহিতবিলাসম্।
স্মরতি মনো মম কৃতপরিহাসম্॥ ৮৪॥

rāse harim iha vihita-vilāsam
smarati mano mama kṛta-parihāsam

SYNONYMS

rāse—in the *rāsa* dance; *harim*—Śrī Kṛṣṇa; *iha*—here; *vihita-vilāsam*—performing pastimes; *smarati*—remembers; *manaḥ*—mind; *mama*—my; *kṛta-parihāsam*—fond of making jokes.

TRANSLATION

"Here in the arena of the rāsa dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes."

PURPORT

This verse is quoted from *Gīta-govinda* (2.3).

TEXT 85

স্বরূপ-গোসাঞি যবে এই পদ গাহিলা।
উঠি' প্রেমাবেশে প্রভু নাচিতে লাগিলা ॥ ৮৫ ॥

svarūpa-gosāñi yabe ei pada gāhilā
uṭhi' premāveśe prabhu nācite lāgilā

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *yabe*—when; *ei*—this; *pada*—verse; *gāhilā*—sang; *uṭhi'*—standing up; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *nācite lāgilā*—began to dance.

TRANSLATION

When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love.

TEXT 86

'অষ্টসাত্ত্বিক' ভাব অঙ্গে প্রকট হইল।
হর্ষাদি 'ব্যভিচারী' সব উথলিল ॥ ৮৬ ॥

'aṣṭa-sāttvika' bhāva aṅge prakaṭa ha-ila
harṣādi 'vyabhicārī' saba uthalila

SYNONYMS

aṣṭa-sāttvika—eight spiritual; *bhāva*—emotions; *aṅge*—on the body; *prakaṭa ha-ila*—became manifest; *harṣa-ādi*—beginning with jubilation; *vyabhicārī*—thirty-three changes of *vyabhicārī-bhāva; saba*—all; *uthalila*—were manifest.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of vyabhicārī-bhāva, beginning with lamentation and jubilation, became prominent as well.

TEXT 87

ভাবোদয়, ভাব-সন্ধি, ভাব-শাবল্য।
ভাবে-ভাবে মহাযুদ্ধে সবার প্রাবল্য ॥ ৮৭ ॥

bhāvodaya, bhāva-sandhi, bhāva-śābalya
bhāve-bhāve mahā-yuddhe sabāra prābalya

SYNONYMS

bhāva-udaya—awakening of all the ecstatic symptoms; *bhāva-sandhi*—meeting of ecstatic symptoms; *bhāva-śābalya*—mixing of ecstatic symptoms; *bhāve-bhāve*—between one ecstasy and another; *mahā-yuddhe*—a great fight; *sabāra*—of all of them; *prābalya*—prominence.

TRANSLATION

All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-śābalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

TEXT 88

সেই পদ পুনঃ পুনঃ করায় গায়ন।
পুনঃ পুনঃ আস্বাদয়ে, করেন নর্তন ॥ ৮৮ ॥

sei pada punaḥ punaḥ karāya gāyana
punaḥ punaḥ āsvādaye, karena nartana

SYNONYMS

sei pada—that verse; *punaḥ punaḥ*—again and again; *karāya gāyana*—made to sing; *punaḥ punaḥ*—again and again; *āsvādaye*—tastes; *karena nartana*—dances.

TRANSLATION

Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

TEXT 89

এইমত নৃত্য যদি হইল বহুক্ষণ।
স্বরূপ-গোসাঞি পদ কৈলা সমাপন ॥ ৮৯ ॥

ei-mata nṛtya yadi ha-ila bahu-kṣaṇa
svarūpa-gosāñi pada kailā samāpana

SYNONYMS

ei-mata—in this way; *nṛtya*—dancing; *yadi*—when; *ha-ila*—was; *bahu-kṣaṇa*—for a long time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *pada*—verse; *kailā samāpana*—stopped.

TRANSLATION

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

TEXT 90

'বল্' 'বল্' বলি' প্রভু কহেন বারবার।
না গায় স্বরূপ-গোসাঞি শ্রম দেখি' তাঁর ॥ ৯০ ॥

'bal' 'bal' bali' prabhu kahena bāra-bāra
nā gāya svarūpa-gosāñi śrama dekhi' tāṅra

SYNONYMS

bal—sing; *bal*—sing; *bali'*—uttering; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *bāra-bāra*—again and again; *nā*—not; *gāya*—sings; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *śrama*—fatigue; *dekhi'*—seeing; *tāṅra*—of Lord Caitanya.

TRANSLATION

Over and over again Śrī Caitanya Mahāprabhu said, "Go on! Sing! Sing!" But Svarūpa Dāmodara, seeing the Lord's fatigue, did not resume singing.

TEXT 91

'বল্' 'বল্' প্রভু বলেন, ভক্তগণ শুনি'।
চৌদিকেতে সবে মেলি' করে হরিধ্বনি ॥ ৯১ ॥

'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'
caudikete sabe meli' kare hari-dhvani

SYNONYMS

bal bal—go on singing, go on singing; *prabhu balena*—Śrī Caitanya Mahāprabhu said; *bhakta-gaṇa*—the devotees; *śuni'*—hearing; *cau-dikete*—all around; *sabe*—all; *meli'*—combining; *kare hari-dhvani*—vibrate the holy name of Hari.

TRANSLATION

When the devotees heard Śrī Caitanya Mahāprabhu say, "Go on singing!" they all gathered around Him and began to chant the holy name of Hari in unison.

TEXT 92

রামানন্দ-রায় তবে প্রভুরে বসাইলা।
বীজনাদি করি' প্রভুর শ্রম ঘুচাইলা ॥ ৯২ ॥

rāmānanda-rāya tabe prabhure vasāilā
vījanādi kari' prabhura śrama ghucāilā

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—at that time; *prabhure*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *vījana-ādi kari'*—fanning and so on; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrama*—fatigue; *ghucāilā*—dissipated.

TRANSLATION

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

TEXT 93

প্রভুরে লঞা গেলা সবে সমুদ্রের তীরে।
স্নান করাঞা পুনঃ তাঁরে লঞা আইলা ঘরে ॥ ৯৩ ॥

prabhure lañā gelā sabe samudrera tīre
snāna karāñā punaḥ tāṅre lañā āilā ghare

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *lañā*—taking; *gelā*—went; *sabe*—all; *samudrera tīre*—to the beach by the sea; *snāna karāñā*—bathing Him; *punaḥ*—again; *tāṅre*—Him; *lañā āilā*—brought back; *ghare*—to His residence.

TRANSLATION

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally they brought Him back home.

TEXT 94

ভোজন করাঞা প্রভুরে করাইলা শয়ন।
রামানন্দ-আদি সবে গেলা নিজ-স্থান ॥ ৯৪ ॥

bhojana karāñā prabhure karāilā śayana
rāmānanda-ādi sabe gelā nija-sthāna

SYNONYMS

bhojana karāñā—feeding; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—made to lie down; *rāmānanda-ādi*—headed by Rāmānanda Rāya; *sabe*—all of them; *gelā*—went; *nija-sthāna*—to their homes.

TRANSLATION

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

TEXT 95

এই ত' কহিলুঁ প্রভুর উদ্যান-বিহার।
বৃন্দাবন-ভ্রমে যাহাঁ প্রবেশ তাঁহার ॥ ৯৫ ॥

ei ta' kahiluṅ prabhura udyāna-vihāra
vṛndāvana-bhrame yāhāṅ praveśa tāṅhāra

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *udyāna-vihāra*—pastimes in the garden; *vṛndāvana-bhrame*—mistaking for Vṛndāvana; *yāhāṅ*—where; *praveśa*—entrance; *tāṅhāra*—His.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

TEXT 96

প্রলাপ সহিত এই উন্মাদ-বর্ণন।
শ্রীরূপ-গোসাঞি ইহা করিয়াছেন বর্ণন ॥ ৯৬ ॥

pralāpa sahita ei unmāda-varṇana
śrī-rūpa-gosāñi ihā kariyāchena varṇana

SYNONYMS

pralāpa—ecstatic ravings; *sahita*—with; *ei*—this; *unmāda*—of madness; *varṇana*—description; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *ihā*—this; *kariyāchena varṇana*—has described.

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmī has described very nicely in his Stava-mālā as follows.

TEXT 97

পয়োরাশেস্তীরে স্ফুরদুপবনালীকলনয়া
মুহুর্বৃন্দারণ্যস্মরণজনিতপ্রেমবিবশঃ।
ক্বচিৎ কৃষ্ণাবৃত্তিপ্রচলরসনো ভক্তিরসিকঃ
স চৈতন্যঃ কিং মে পুনরপি দৃশোর্যাস্যতি পদম্ ॥৯৭॥

payorāśes tīre sphurad-upavanālī-kalanayā
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam

SYNONYMS

payaḥ-rāśeḥ—by the sea; *tīre*—on the beach; *sphurat*—beautiful; *upavanālī*—garden; *kalanayā*—by seeing; *muhuḥ*—continuously; *vṛndāraṇya*—the forest of Vṛndāvana; *smaraṇa-janita*—by remembering; *prema-vivaśaḥ*—being overwhelmed by ecstatic love of Kṛṣṇa; *kvacit*—sometimes; *kṛṣṇa*—of the holy name of Kṛṣṇa; *āvṛtti*—repetition; *pracala*—busily engaged in; *rasanaḥ*—whose tongue; *bhakti-rasikaḥ*—expert in devotional service; *saḥ*—that; *caitanyaḥ*—Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punarapi*—again; *dṛśoḥ*—of the eyes; *yāsyati*—will go; *padam*—in the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, 'Kṛṣṇa! Kṛṣṇa!' Will He again become visible before the path of My eyes?"

PURPORT

This quotation is from the first *Caitanyāṣṭaka,* verse 6, in Śrīla Rūpa Gosvāmī's *Stava-mālā.*

TEXT 98

অনন্ত চৈতন্যলীলা না যায় লিখন।
দিঙ্মাত্র দেখাঞা তাহা করিয়ে সূচন ॥ ৯৮ ॥

ananta caitanya-līlā nā yāya likhana
dik-mātra dekhāñā tāhā kariye sūcana

SYNONYMS

ananta—endless; *caitanya-līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *nā yāya likhana*—it is impossible to write; *dik-mātra*—only a direction; *dekhāñā*—showing; *tāhā*—them; *kariye sūcana*—I introduce.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

TEXT 99

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৯৯ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu's pastimes in the garden by the sea.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Ānanda—spiritual bliss.
Arcanā—worship of the Deity in the temple.
Ananta-caturdaśī—date of the yearly festival commemorating the passing away of Haridāsa Ṭhākura.
Avaiṣṇavas—those who are after material enjoyment and those who are against the supremacy of the Lord.

C

Cintā—the ecstatic symptom of anxiety.
Cit—Kṛṣṇa's spiritual knowledge potency.

D

Dārī sannyāsī—a bogus tantric *sannyāsī* who keeps women.
Deva-dāsī—a female servant in the Jagannātha temple.
Divyonmāda—transcendental madness in separation from Kṛṣṇa.

G

Gṛhasthas—householders who follow regulative principles.

H

Hari bol—"Chant the holy name of Hari."

J

Jāgara—the ecstatic symptom of wakefulness.
Japa—chanting Hare Kṛṣṇa softly and slowly.

K

Karaṅga—a water pot.
Kīrtana—chanting Hare Kṛṣṇa loudly.
Kṣatriyas—the warrior and administrative class.

M

Mahā-mantra—the great chant for deliverance; Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Malina-aṅgatā—the ecstatic symptom of uncleanliness.
Māyāvādī—an impersonalist or voidist adhering to the belief that ultimately God is formless and without personality.
Moha—the ecstatic symptom of illusion.
Mṛtyu—the ecstatic symptom of death.

N

Nadīyā-nāgarī—a so-called party of devotees who worship Viṣṇupriyā.
Nāmācārya—*ācārya* of the chanting of the holy names (Haridāsa Ṭhākura).

P

Pāñji-ṭīkā—further explanations of a subject.
Paramahaṁsa—a topmost swan-like devotee of the Lord.
Parama-vidvān—the most learned scholar.
Pralāpa—the ecstatic symptom of talking like a madman.
Prasāda—remnants of food which have been offered to the Lord.
Proṣita-bhartṛkā—a woman whose husband has left home and gone to a foreign country.
Purāṇas—the eighteen very old books which are histories of this and other planets.

R

Rāga-mārga—the path of devotional service in spontaneous love.
Rāmacandra—the incarnation of the Supreme Lord as a perfect king.

S

Saṅkīrtana—congregational chanting of the holy names of God.
Sannyāsa—the renounced order of life.
Śāstra—revealed scripture.
Siṁha-dvāra—the gate of the Jagannātha temple.
Śrāddha-pātra—remnants of *prasāda* offered to the forefathers.
Śūdra—the servant and laboring class of men.

T

Tānava—the ecstatic symptom of thinness.

U

Udvega—the ecstatic symptom of mental agitation.
Unmāda—the ecstatic symptom of madness.

V

Vaijayantī—a garland containing flowers of five colors.
Vaiṣṇava—a devotee of Viṣṇu.
Vaiṣṇava-aparādha—an offense to a Vaiṣṇava.
Vidhi-mārga—the path of regulative devotional principles.
Vṛndāvana—the village where Kṛṣṇa lived as a child; the topmost transcendental abode of the Supreme Lord.
Vyādhi—the ecstatic symptom of disease.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঀ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in g*o*; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against the the teeth.
th–as in ho*t-h*ouse but with the tongue against the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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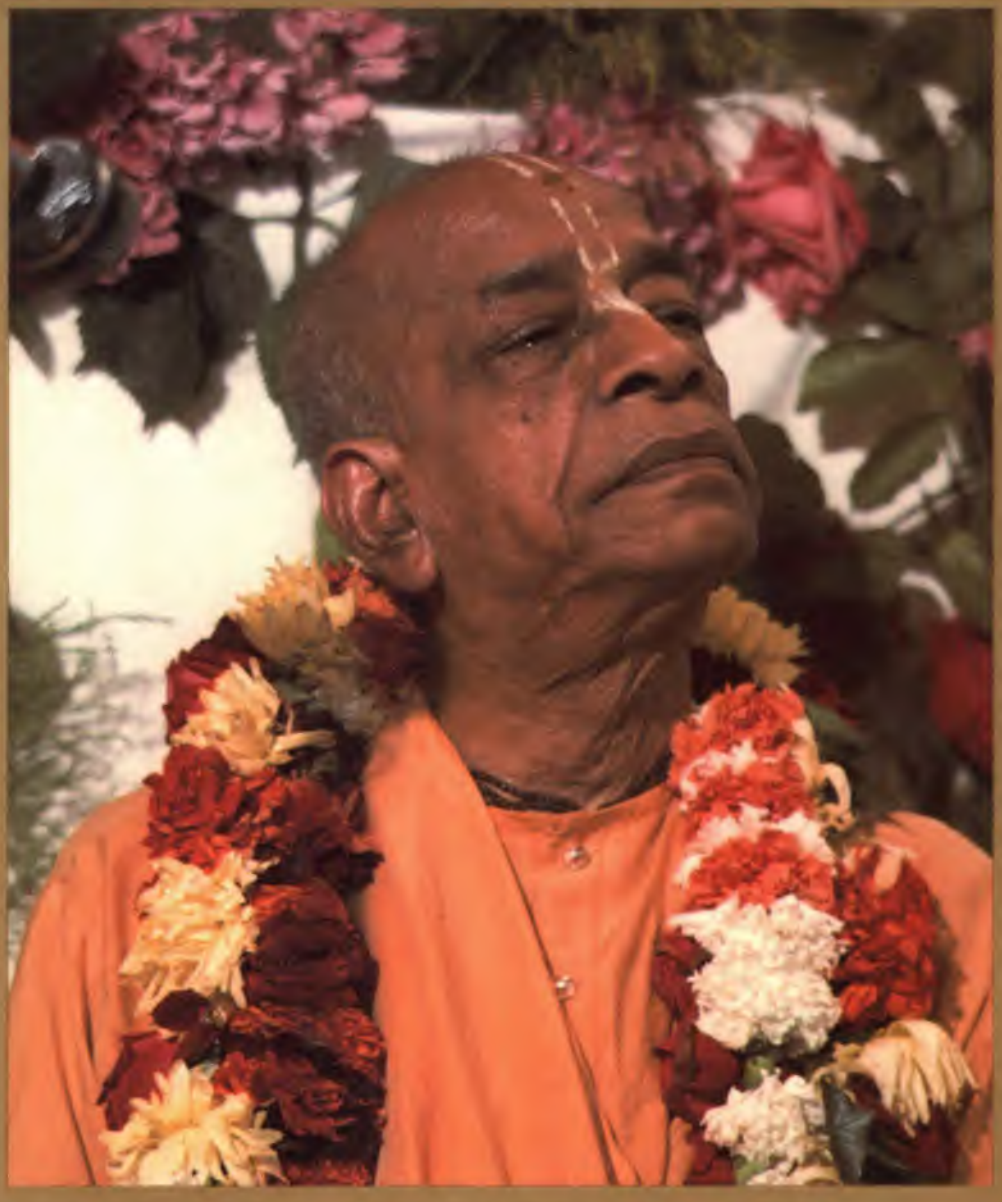
Volume 4

ŚRI CAITANYA-CARITĀMṚTA

The Pastimes of Lord Caitanya Mahāprabhu



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A.C. Bhaktivedanta Swami Prabhupada

Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

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Śrī Caitanya-caritāmṛta

It would not be inaccurate to say that *Śrī Caitanya-caritāmṛta* is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "*līlās.*" *Ādi-līlā* (the early period) traces his life from birth through his acceptance of the renounced order, *sannyāsa,* at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)

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Antya-līlā
Volume Five

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with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *kaḍacās* (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, *sannyāsa*. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodora Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called *līlās,* which literally means "pastimes"—*Ādi-līlā* (the early period), *Madhya-līlā* (the middle period) and *Antya-līlā* (the final period). The notes of Murāri Gupta form the basis of the *Ādi-līlā,* and Svarūpa Dāmodara's diary provides the details for the *Madhya-* and *Antya-līlās*.

The first twelve of the seventeen chapters of *Ādi-līlā* constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the *avatāra* (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkīrtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-*avatāras* and principal devotees are described and his teachings are summarized. The remaining portion of *Ādi-līlā,* chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkīrtana* movement and his civil disobedience against the repression of the Mohammedan government.

The subject of *Madhya-līlā,* the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata.* This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particulary the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling *Śrī Caitanya-caritāmṛta,* which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta,*" and the other by Śrīla Bhaktisiddhānta's father, Bhaktivinoda Ṭhākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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Śrī Puruṣottama-kṣetra (Jagannātha Purī), the sacred site where Śrī Caitanya Mahāprabhu taught and exhibited the highest principles of devotional service to the Lord.

The temple of Lord Nṛsiṁhadeva in Purī. Śrī Caitanya Mahāprabhu would personally cleanse this temple along with the Guṇḍicā temple every year before the Ratha-yātrā festival.

The house of Kāśī Miśra in Purī, where Śrī Caitanya Mahāprabhu resided during the last eighteen years of His manifest presence. It was here that the Lord, overwhelmed with pure love of Godhead, experienced various inconceivable transcendental ecstasies.

The Gambhīrā, the actual room where Śrī Caitanya Mahāprabhu lived. The Lord's shoes and water pot are preserved in the glass case (foreground).

LEFT: The *bhajana-kuṭira* (place of worship) of Śrīla Jīva Gosvāmī at Rādhā-kuṇḍa in Vṛndāvana. Śrīla Jīva Gosvāmī is known as the greatest philosopher of all time, and he compiled 400,000 verses in all his books about the transcendental love of Kṛṣṇa. After the disappearance of Śrīla Rūpa and Sanātana Gosvāmīs, Śrīla Jīva Gosvāmī became the *ācārya* of all the Vaiṣṇavas in the world.
RIGHT: The *samādhi* (tomb) of Śrīla Jīva Gosvāmī at the Rādhā-Dāmodara temple in Vrndāvana.

The temple of Śrī Śrī Rādhā-Dāmodara, established in Vṛndāvana by Śrīla Jīva Gosvāmī. While living very humbly at this sacred place, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda wrote the first three volumes of his life's masterpiece—the eighteen thousand verse *Śrīmad-Bhāgavatam*. Thereafter, in 1965, His Divine Grace Śrīla Prabhupāda traveled to the United States to fulfill the great mission of his spiritual master—to teach the message of Lord Caitanya and deliver the Western countries from voidism and impersonalism.

PLATE ONE

"I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone. Lord Nṛsiṁhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsiṁhadeva. He is outside and within my heart. Therefore I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead." (*pp.28-29*)

PLATE TWO

"One day when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at Siṁha-dvāra approached Him and offered respectful obeisances. The Lord asked him, 'Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa.' Saying this, He caught the doorkeeper's hand. The doorkeeper replied, 'The son of Mahārāja Nanda is here; please come along with me, and I shall show You.' Lord Caitanya said to the doorman, 'You are My friend. Please show Me where the Lord of My heart is.' After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha. 'Just see!' the doorkeeper said. 'Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes.' Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth." (*pp. 40-42*)

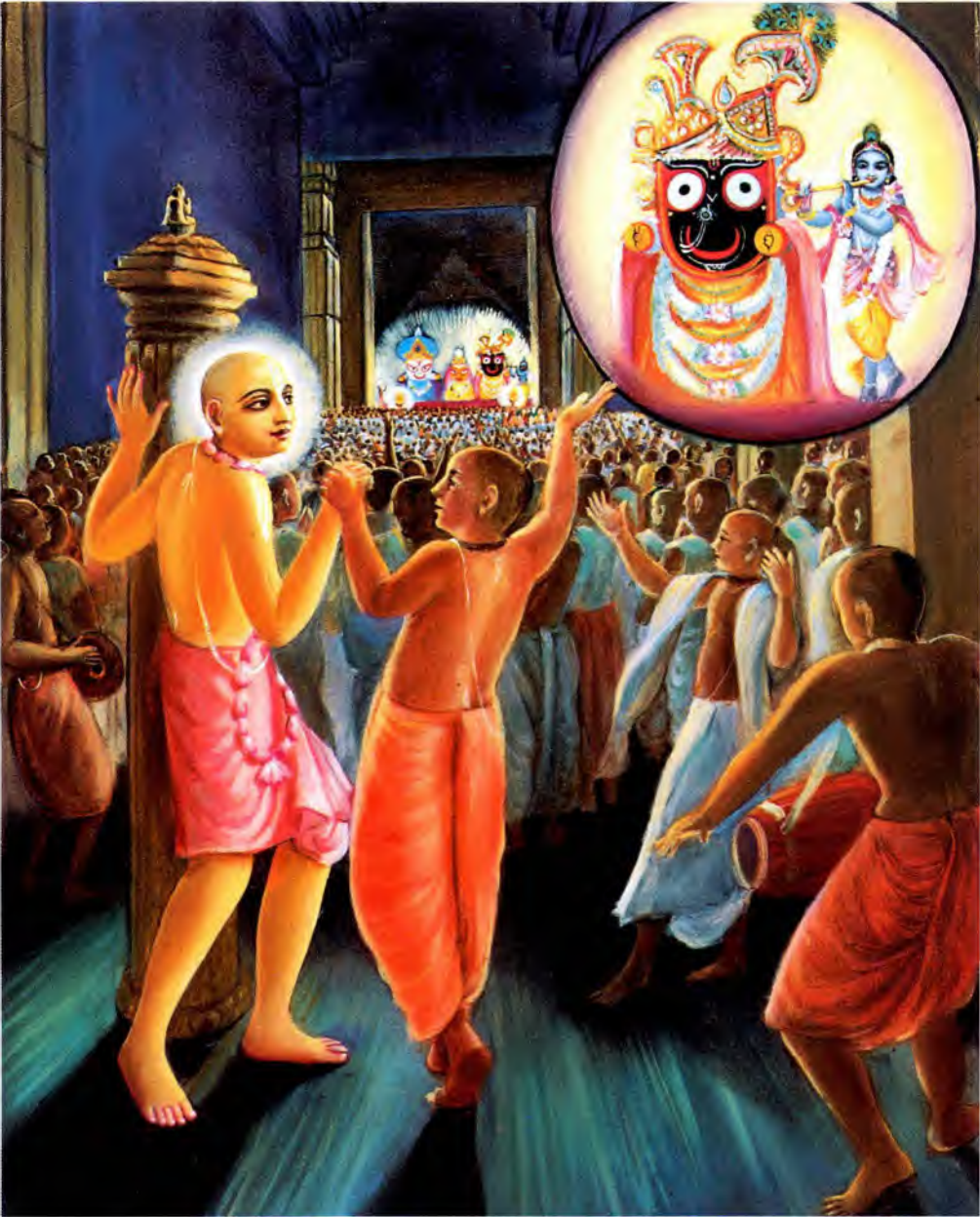

PLATE THREE

"Śrī Caitanya Mahāprabhu stood up, and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, 'Where have you brought Me? After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds. He brought Śrīmatī Rādhārāṇī to a bower by signalling with His flute. Then He entered that bower to perform pastimes with Her. I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of His ornaments. I saw Kṛṣṇa and the *gopīs* enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears. Just then, all of you made a tumultuous sound and brought Me back here by force. Because you brought Me back here, I could no longer hear the nectarean voices of Kṛṣṇa and the *gopīs,* nor could I hear the sounds of their ornaments or the flute.' " (*pp.88-91*)

PLATE FOUR

"Passing along the beach, the devotees saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name, 'Hari, Hari.' Seeing the activities of the fisherman, everyone was astonished. Svarūpa Dāmodara Gosvāmī, therefore, asked him for information. 'My dear fisherman,' he said, 'why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us.' The fisherman replied, 'I have not seen a single person here, but while casting my net in the water, I captured a dead body. I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a corpse, great fear arose in my mind. As I tried to release the net I touched the body, and as soon as I touched it, a ghost entered my heart. I shivered in fear and shed tears. My voice faltered, and all the hairs on my person stood up. . . ' Svarūpa Dāmodara said to the fisherman, 'My dear sir, the person whom you are thinking a ghost is actually not a ghost but the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.' " (*pp.138-147*)

PLATE FIVE

"In His half-external consciousness, Śrī Caitanya Mahāprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky. 'Seeing the River Yamunā,' He said, 'I went to Vṛndāvana. There I saw the son of Nanda Mahārāja performing His sporting pastimes in the water. Lord Kṛṣṇa was in the water of the Yamunā in the company of the *gopīs,* headed by Śrīmatī Rādhārāṇī. They were performing pastimes in a great sporting manner. I saw the pastimes as I stood on the bank of the Yamunā in the company of the *gopīs.* One *gopī* was showing some other *gopīs* the pastimes of Rādhā and Kṛṣṇa in the water. All the *gopīs* entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Taking His beloved *gopīs* with Him, Lord Kṛṣṇa bathed and performed very nice pastimes in the water. Kṛṣṇa's restless palms resemble lotus flowers. He is just like a chief of mad elephants, and the *gopīs* who accompany Him are like she-elephants. The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.' " (*pp.153-156*)

PLATE SIX

"Śrī Caitanya Mahāprabhu continued to describe His pastimes with Lord Kṛṣṇa in Vṛndāvana: 'In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The *gopīs* and maidservants in the bowers of Vṛndāvana pick these fruits and flowers and bring them before Rādhā and Kṛṣṇa. The *gopīs* peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit. Among the fruits were many varieties of coconut and mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, *santarās,* grapes, almonds and all kinds of dried fruit. There were cantaloupes, *kṣirikās,* palmfruits, *keśuras,* water fruits, lotus fruits, bael, *pīlu,* pomegranate and many others. Some of them are variously known in different places, but in Vṛndāvana they are always available in so many thousands of varieties that no one can fully describe them. At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as *gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli, sarapūrī, amṛti, padmacini* and *kaṇḍa-kṣīrisāra-vṛkṣa.* She had then brought them all for Kṛṣṇa. When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic.' " (*pp.167-170*)

PLATE SEVEN

"As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, Lord Caitanya's activities, both day and night, were now wild, insane performances. Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as *udghūrṇā*. Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His *gopī* friend. Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu began speaking like a madman." (*pp.193-194*)

PLATE EIGHT

"One full-moon night in the month of Vaiśākha (April and May), Śrī Caitanya Mahāprabhu went to a garden. The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha. In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the *śuka, śārī* and *pika* talked with one another. A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a *guru* and was teaching all the trees and creepers how to dance. Brightly illuminated by the full moon, the trees and creepers glittered in the light. The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy. In this atmosphere, the Lord had His associates sing a verse from the Gītagovinda, as He danced and wandered about with them. As He thus wandered around every tree and creeper, He came beneath an *aśoka* tree and suddenly saw Lord Kṛṣṇa. When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared." (*pp.218-221*)

CHAPTER 16

Lord Śrī Caitanya Mahāprabhu Tastes Nectar from the Lips of Lord Śrī Kṛṣṇa

The Sixteenth Chapter is summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. When the Bengali devotees of the Lord returned to Jagannātha Purī, a gentleman named Kālidāsa who was an uncle of Raghunātha dāsa Gosvāmī went with them to see Śrī Caitanya Mahāprabhu. Kālidāsa had tasted the remnants of food of all the Vaiṣṇavaś in Bengal, even Jhaḍu Ṭhākura. Because of this, he received the shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

When Kavi-karṇapūra was only seven years old, he was initiated by Śrī Caitanya Mahāprabhu into the Hare Kṛṣṇa *mahā-mantra*. He later became the greatest poet among the Vaiṣṇava *ācāryas*.

When Śrī Caitanya Mahāprabhu ate the remnants of food known as *vallabha-bhoga*, He described the glories of such remnants of the Lord's food and then fed all the devotees the *prasāda*. Thus they all tasted *adharāmṛta*, the nectar from the lips of Lord Śrī Kṛṣṇa.

TEXT 1

বন্দে শ্রীকৃষ্ণচৈতন্যং কৃষ্ণভাবামৃতং হি যঃ।
আস্বাদ্যাস্বাদয়ন্ ভক্তান্ প্রেমদীক্ষামশিক্ষয়ৎ ॥ ১ ॥

vande śrī-kṛṣṇa-caitanyaṁ
kṛṣṇa-bhāvāmṛtaṁ hi yaḥ
āsvādyāsvādayan bhaktān
prema-dīkṣām aśikṣayat

SYNONYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-bhāva-amṛtam*—the nectar of ecstatic love of Kṛṣṇa; *hi*—certainly; *yaḥ*—He who; *āsvādya*—tasting; *āsvādayan*—causing to taste; *bhaktān*—the devotees; *prema*—in love of Kṛṣṇa; *dīkṣām*—initiation; *aśikṣayat*—instructed.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

TEXT 3

এইমত মহাপ্রভু রহেন নীলাচলে ।
ভক্তগণ-সঙ্গে সদা প্রেম-বিহ্বলে ॥ ৩ ॥

ei-mata mahāprabhu rahena nīlācale
bhakta-gaṇa-saṅge sadā prema-vihvale

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahena*—stays; *nīlācale*—in Jagannātha Purī; *bhakta-gaṇa-saṅge*—in the association of devotees; *sadā*—always; *prema-vihvale*—merged in ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu thus stayed at Jagannātha Purī in the association of His devotees, always merged in ecstatic devotional love.

TEXT 4

বর্ষান্তরে আইলা সব গৌড়ের ভক্তগণ।
পূর্ববৎ আসি' কৈল প্রভুর মিলন ॥ ৪ ॥

varṣāntare āilā saba gauḍera bhakta-gaṇa
pūrvavat āsi' kaila prabhura milana

SYNONYMS

varṣa-antare—the next year; *āilā*—came; *saba*—all; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *pūrva-vat*—as previously; *āsi'*—coming; *kaila*—did; *prabhura milana*—meeting with Śrī Caitanya Mahāprabhu.

TRANSLATION

The next year, as usual, all the devotees from Bengal went to Jagannātha Purī, and, as in previous years, there was a meeting between Śrī Caitanya Mahāprabhu and the devotees.

TEXT 5

তাঁ-সবার সঙ্গে আইল কালিদাস নাম।
কৃষ্ণনাম বিনা তেঁহো নাহি কহে আন ॥ ৫ ॥

tāṅ-sabāra saṅge āila kālidāsa nāma
kṛṣṇa-nāma vinā teṅho nāhi kahe āna

SYNONYMS

tāṅ-sabāra saṅge—with all of them; *āila*—came; *kāli-dāsa nāma*—a man named Kālidāsa; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *vinā*—besides; *teṅho*—he; *nāhi*—does not; *kahe*—say; *āna*—anything else.

TRANSLATION

Along with the devotees from Bengal came a gentleman named Kālidāsa. He never uttered anything but the holy name of Kṛṣṇa.

TEXT 6

মহাভাগবত তেঁহো সরল উদার।
কৃষ্ণনাম-'সঙ্কেতে' চালায় ব্যবহার ॥ ৬ ॥

mahā-bhāgavata teṅho sarala udāra
kṛṣṇa-nāma-'saṅkete' cālāya vyavahāra

SYNONYMS

mahā-bhāgavata—a highly advanced devotee; *teṅho*—he; *sarala udāra*—very simple and liberal; *kṛṣṇa-nāma-saṅkete*—with chanting of the holy name of Kṛṣṇa; *cālāya*—performs; *vyavahāra*—ordinary dealings.

TRANSLATION

Kālidāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings.

TEXT 7

কৌতুকেতে তেঁহো যদি পাশক খেলায়।
'হরে কৃষ্ণ' 'কৃষ্ণ' করি' পাশক চালায়॥ ৭॥

kautukete teṅho yadi pāśaka khelāya
'hare kṛṣṇa' 'kṛṣṇa' kari' pāśaka cālāya

SYNONYMS

kautukete—in jest; *teṅho*—he; *yadi*—when; *pāśaka khelāya*—plays with dice; *hare kṛṣṇa*—the holy name of the Lord; *kṛṣṇa*—Kṛṣṇa; *kari'*—chanting; *pāśaka cālāya*—throws the dice.

TRANSLATION

When he used to throw dice in jest, he would throw the dice while chanting Hare Kṛṣṇa.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the men of this age not to imitate the jesting of a *mahā-bhāgavata* like Kālidāsa. If someone imitates him by playing with dice or gambling while chanting the Hare Kṛṣṇa *mahā-mantra,* he will certainly become a victim of offenses unto the holy name. As it is said, *hari-nāma-bale pāpe pravṛtti:* one must not commit sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra.* Playing with dice is certainly gambling, but it is clearly said here that Kālidāsa did this only in jest. A *mahā-bhāgavata* can do anything, but he never forgets the basic principles. Therefore it is said, *vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya:* "No one can understand the activities of a pure devotee." We should not imitate Kālidāsa.

TEXT 8

রঘুনাথ-দাসের তেঁহো হয় জ্ঞাতি-খুড়া।
বৈষ্ণবের উচ্ছিষ্ট খাইতে তেঁহো হৈল বুড়া॥ ৮॥

raghunātha-dāsera teṅho haya jñāti-khuḍā
vaiṣṇavera ucchiṣṭa khāite teṅho haila buḍā

SYNONYMS

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; *teṅho*—he (Kālidāsa); *haya*—is; *jñāti*—relative; *khuḍā*—uncle; *vaiṣṇavera*—of the Vaiṣṇavas; *ucchiṣṭa*—remnants of food; *khāite*—eating; *teṅho*—he; *haila*—became; *buḍā*—aged.

TRANSLATION

Kālidāsa was an uncle of Raghunātha dāsa Gosvāmī. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaiṣṇavas.

TEXT 9

গৌড়দেশে হয় যত বৈষ্ণবের গণ।
সবার উচ্ছিষ্ট তেঁহো করিল ভোজন॥ ৯॥

gauḍa-deśe haya yata vaiṣṇavera gaṇa
sabāra ucchiṣṭa teṅho karila bhojana

SYNONYMS

gauḍa-deśe—in Bengal; *haya*—are; *yata*—as many; *vaiṣṇavera gaṇa*—Vaiṣṇavas; *sabāra*—of all; *ucchiṣṭa*—remnants of food; *teṅho*—he; *karila bhojana*—ate.

TRANSLATION

Kālidāsa ate the remnants of food of as many Vaiṣṇavas as there were in Bengal.

TEXT 10

ব্রাহ্মণ-বৈষ্ণব যত—ছোট, বড় হয়।
উত্তম-বস্তু ভেট লঞা তাঁর ঠাঞি যায়॥ ১০॥

brāhmaṇa-vaiṣṇava yata—choṭa, baḍa haya
uttama-vastu bheṭa lañā tāṅra ṭhāñi yāya

SYNONYMS

brāhmaṇa-vaiṣṇava—Vaiṣṇavas coming from *brāhmaṇa* families; *yata*—all; *choṭa*—neophyte; *baḍa*—highly advanced; *haya*—are; *uttama-vastu*—first-class eatables; *bheṭa lañā*—taking as gifts; *tāṅra ṭhāñi*—to them; *yāya*—goes.

TRANSLATION

He would go to all the Vaiṣṇavas born in brāhmaṇa families, be they neophyte or advanced devotees, and present them gifts of first-class eatables.

TEXT 11

তাঁর ঠাঞি শেষ-পাত্র লয়েন মাগিয়া।
কাহাঁ না পায়, তবে রহে লুকাঞা॥ ১১॥

tāṅra ṭhāñi śeṣa-pātra layena māgiyā
kāhāṅ nā pāya, tabe rahe lukāñā

SYNONYMS

tāṅra ṭhāñi—from them; *śeṣa-pātra*—plates of remnants; *layena*—takes; *māgiyā*—begging; *kāhāṅ*—where; *nā pāya*—does not get; *tabe*—then; *rahe*—remains; *lukāñā*—hiding.

TRANSLATION

He would beg remnants of food from such Vaiṣṇavas, and if he did not receive any, he would hide.

TEXT 12

ভোজন করিলে পাত্র ফেলাঞা যায়।
লুকাঞা সেই পাত্র আনি' চাটি' খায়॥ ১২॥

bhojana karile pātra phelāñā yāya
lukāñā sei pātra āni' cāṭi' khāya

SYNONYMS

bhojana karile—after eating; *pātra*—the plate; *phelāñā yāya*—is thrown away; *lukāñā*—hiding; *sei pātra*—that plate; *āni'*—bringing; *cāṭi' khāya*—he licks up.

TRANSLATION

After the Vaiṣṇavas finished eating, they would throw away their dishes or leaves, and Kālidāsa would come out of hiding, take the leaves and lick up the remnants.

TEXT 13

শূদ্র-বৈষ্ণবের ঘরে যায় ভেট লঞা।
এইমত তাঁর উচ্ছিষ্ট খায় লুকাঞা ॥ ১৩ ॥

śūdra-vaiṣṇavera ghare yāya bheṭa lañā
ei-mata tāṅra ucchiṣṭa khāya lukāñā

SYNONYMS

śūdra-vaiṣṇavera—of Vaiṣṇavas born in *śūdra* families; *ghare*—at the homes; *yāya*—goes; *bheṭa lañā*—taking gifts; *ei-mata*—in this way; *tāṅra*—their; *ucchiṣṭa*—remnants of food; *khāya*—eats; *lukāñā*—hiding.

TRANSLATION

He would also take gifts to the homes of Vaiṣṇavas born in śūdra families. Then he would hide and eat the remnants of food they threw away in this manner.

TEXT 14

ভুঁইমালি-জাতি, 'বৈষ্ণব'—'ঝড়ু' তাঁর নাম।
আম্রফল লঞা তেঁহো গেলা তাঁর স্থান ॥ ১৪ ॥

bhūṅimāli-jāti, 'vaiṣṇava'—'jhaḍu' tāṅra nāma
āmra-phala lañā teṅho gelā tāṅra sthāna

SYNONYMS

bhūṅimāli-jāti—belonging to the *bhūṅimāli* caste; *vaiṣṇava*—a great devotee; *jhaḍu*—Jhaḍu; *tāṅra*—his; *nāma*—name; *āmra-phala*—mango fruits; *lañā*—taking; *teṅho*—he; *gelā*—went; *tāṅra sthāna*—to his place.

TRANSLATION

There was a great Vaiṣṇava named Jhaḍu Ṭhākura, who belonged to the bhūṅimāli caste. Kālidāsa went to his home, taking mangoes with him.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that both Kālidāsa and Jhaḍu Ṭhākura are worshiped at a place called Śrīpāṭabāṭī, in the village known as Bhedo or Bhaduyā. This village is situated about three miles south of the village of Kṛṣṇapura, the birthplace of Raghunātha dāsa Gosvāmī, which is about one mile west of the Byāṇḍel junction of the Burdwan line. A post office there is named

Devānanda-pura. Jhaḍu Ṭhākura used to worship the Deity of Śrī Madana-gopāla. The Deity is still worshiped by one Rāmaprasāda dāsa, who belongs to the *rāmāyet* community. It is said that the Deity worshiped by Kālidāsa had been worshiped until now in the village of Śaṅkhya on the bank of the Sarasvatī River, but the Deity has been taken away by a gentleman named Matilāla Caṭṭopādhyāya from the village of Triveṇī. The Deity is now being worshiped at his place.

TEXT 15

আম্র ভেট দিয়া তাঁর চরণ বন্দিলা।
তাঁর পত্নীরে তবে নমস্কার কৈলা॥ ১৫॥

āmra bheṭa diyā tāṅra caraṇa vandilā
tāṅra patnīre tabe namaskāra kailā

SYNONYMS

āmra—mangoes; *bheṭa*—gift; *diyā*—presenting; *tāṅra*—his; *caraṇa*—feet; *vandilā*—offered respects to; *tāṅra patnīre*—to his wife; *tabe*—thereafter; *namaskāra kailā*—offered respectful obeisances.

TRANSLATION

Kālidāsa presented the mangoes to Jhaḍu Ṭhākura and offered him respectful obeisances. Then he also offered respectful obeisances to the Ṭhākura's wife.

TEXT 16

পত্নী-সহিত তেঁহো আছেন বসিয়া।
বহু সম্মান কৈলা কালিদাসেরে দেখিয়া॥ ১৬॥

patnī-sahita teṅho āchena vasiyā
bahu sammāna kailā kālidāsere dekhiyā

SYNONYMS

patnī-sahita—with his wife; *teṅho*—he (Jhaḍu Ṭhākura); *āchena vasiyā*—was sitting; *bahu*—much; *sammāna*—respect; *kailā*—offered; *kālidāsere dekhiyā*—seeing Kālidāsa.

TRANSLATION

When Kālidāsa went to Jhaḍu Ṭhākura, he saw that saintly person sitting with his wife. As soon as Jhaḍu Ṭhākura saw Kālidāsa, he likewise offered his respectful obeisances unto him.

TEXT 17

ইষ্টগোষ্ঠী কতক্ষণ করি' তাঁর সনে।
ঝড়ু-ঠাকুর কহে তাঁরে মধুর বচনে ॥ ১৭ ॥

iṣṭagoṣṭhī kata-kṣaṇa kari' tāṅra sane
jhaḍu-ṭhākura kahe tāṅre madhura vacane

SYNONYMS

iṣṭa-goṣṭhī—discussion; *kata-kṣaṇa*—for some time; *kari'*—performing; *tāṅra sane*—with him; *jhaḍu-ṭhākura*—Jhaḍu Ṭhākura; *kahe*—says; *tāṅre*—unto him (Kālidāsa); *madhura vacane*—in sweet words.

TRANSLATION

After a discussion for some time with Kālidāsa, Jhaḍu Ṭhākura said something to him in sweet words.

TEXT 18

"আমি—নীচজাতি, তুমি,—অতিথি সর্বোত্তম।
কোন্ প্রকারে করিমু আমি তোমার সেবন? ১৮ ॥

"āmi——nīca-jāti, tumi,——atithi sarvottama
kon prakāre karimu āmi tomāra sevana?

SYNONYMS

āmi—I; *nīca-jāti*—belong to a low caste; *tumi*—you; *atithi*—guest; *sarva-uttama*—very respectable; *kon prakāre*—how; *karimu*—shall perform; *āmi*—I; *tomāra sevana*—your service.

TRANSLATION

"I belong to a low caste, and you are a very respectable guest. How shall I serve you?

TEXT 19

আজ্ঞা দেহ',—ব্রাহ্মণ-ঘরে অন্ন লঞা দিয়ে।
তাহাঁ তুমি প্রসাদ পাও, তবে আমি জীয়ে ॥"১৯॥

ājñā deha',——brāhmaṇa-ghare anna lañā diye
tāhāṅ tumi prasāda pāo, tabe āmi jīye"

SYNONYMS

ājñā deha'—permit me; *brāhmaṇa-ghare*—to the house of a *brāhmaṇa; anna*—food; *lañā diye*—I shall offer; *tāhāṅ*—there; *tumi*—you; *prasāda pāo*—take *prasāda; tabe*—then; *āmi*—I; *jīye*—shall live.

TRANSLATION

"If you will permit me, I shall send some food to a brāhmaṇa's house, and there you may take prasāda. If you do so, I shall then live very comfortably."

TEXT 20

কালিদাস কহে,—"ঠাকুর, কৃপা কর মোরে।
তোমার দর্শনে আইনু মুই পতিত পামরে॥ ২০॥

kālidāsa kahe,—"ṭhākura, kṛpā kara more
tomāra darśane āinu mui patita pāmare

SYNONYMS

kālidāsa kahe—Kālidāsa replied; *ṭhākura*—my dear saintly person; *kṛpā kara*—bestow your mercy; *more*—upon me; *tomāra darśane*—to see you; *āinu*—have come; *mui*—I; *patita pāmare*—very fallen and sinful.

TRANSLATION

Kālidāsa replied, "My dear sir, please bestow your mercy upon me. I have come to see you, although I am very fallen and sinful.

TEXT 21

পবিত্র হইনু মুই পাইনু দরশন।
কৃতার্থ হইনু, মোর সফল জীবন॥ ২১॥

pavitra ha-inu mui pāinu daraśana
kṛtārtha ha-inu, mora saphala jīvana

SYNONYMS

pavitra ha-inu—have become purified; *mui*—I; *pāinu daraśana*—have gotten your interview; *kṛta-artha*—obliged; *ha-inu*—I have become; *mora*—my; *saphala*—successful; *jīvana*—life.

TRANSLATION

"Simply by seeing you, I have become purified. I am very obligated to you, for my life is now successful.

TEXT 22

এক বাঞ্ছা হয়,—যদি কৃপা করি' কর ।
পাদরজ দেহ', পাদ মোর মাথে ধর ॥"২২ ॥

eka vāñchā haya,——yadi kṛpā kari' kara
pāda-raja deha', pāda mora māthe dhara"

SYNONYMS

eka vāñchā—one desire; *haya*—there is; *yadi*—if; *kṛpā kari'*—being merciful; *kara*—you do; *pāda-raja*—the dust of your feet; *deha'*—give; *pāda*—feet; *mora*—my; *māthe*—on the head; *dhara*—please place.

TRANSLATION

"My dear sir, I have one desire. Please be merciful to me by kindly placing your feet upon my head so that the dust on your feet may touch it."

TEXT 23

ঠাকুর কহে,—"ঐছে বাত্ কহিতে না যুয়ায় ।
আমি—নীচজাতি, তুমি—সুসজ্জন রায় ॥"২৩ ॥

ṭhākura kahe,——"aiche vāt kahite nā yuyāya
āmi——nīca-jāti, tumi——susajjana rāya"

SYNONYMS

ṭhākura kahe—Jhaḍu Ṭhākura said; *aiche vāt*—such a request; *kahite nā yuyāya*—should not be spoken; *āmi*—I; *nīca-jāti*—coming from a family of a very low caste; *tumi*—you; *su-sat-jana rāya*—very respectable and rich gentleman.

TRANSLATION

Jhaḍu Ṭhākura replied, "It does not befit you to ask this of me. I belong to a very low-caste family, whereas you are a respectable rich gentleman."

TEXT 24

তবে কালিদাস শ্লোক পড়ি' শুনাইল ।
শুনি' ঝড়ু-ঠাকুরের বড় সুখ হইল ॥ ২৪ ॥

tabe kālidāsa śloka paḍi' śunāila
śuni' jhaḍu-ṭhākurera baḍa sukha ha-ila

SYNONYMS

tabe—thereafter; *kālidāsa*—Kālidāsa; *śloka*—verses; *paḍi'*—reciting; *śunāila*—caused to hear; *śuni'*—hearing; *jhaḍu-ṭhākurera*—of Jhaḍu Ṭhākura; *baḍa*—very great; *sukha*—happiness; *ha-ila*—there was.

TRANSLATION

Kālidāsa then recited some verses, which Jhaḍu Ṭhākura was very happy to hear.

TEXT 25

ন মেঽভক্তশ্চতুর্বেদী মদ্ভক্তঃ শ্বপচঃ প্রিয়ঃ।
তস্মৈ দেয়ং ততো গ্রাহ্যং স চ পূজ্যো যথা হ্যহম্ ॥ ২৫ ॥

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catuḥ-vedī*—a scholar of the four *Vedas; mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (the pure devotee); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—is worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

TRANSLATION

" 'Even though one is a very learned scholar in Sanskrit literature, if he is not engaged in pure devotional service, he is not accepted as My devotee. But if someone born in a family of dog-eaters is a pure devotee with no motives for enjoyment through fruitive activity or mental speculation, he is very dear to Me. All respect should be given to him, and whatever he offers should be accepted, for such devotees are indeed as worshipable as I am.'

PURPORT

This verse spoken by the Supreme Personality of Godhead is found in *Hari-bhakti-vilāsa.*

TEXT 26

বিপ্রাদ্দ্বিষড়্‌গুণযুতাদরবিন্দনাভ-
পাদারবিন্দবিমুখাৎ শ্বপচং বরিষ্ঠম্।
মন্যে তদর্পিতমনোবচনেহিতার্থ-
প্রাণং পুনাতি স কুলং ন তু ভূরিমানঃ ॥ ২৬ ॥

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ

SYNONYMS

viprāt—than a *brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt*—who is qualified with twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a *caṇḍāla,* or person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tat-arpita*—dedicated unto Him; *manaḥ*—mind; *vacana*—words; *īhita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

TRANSLATION

" 'A person may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.'

PURPORT

This and the following verse are quoted from *Śrīmad-Bhāgavatam* (7.9.10 and 3.33.7).

TEXT 27

অহো বত শ্বপচোঽতো গরীয়ান্
যজ্জিহ্বাগ্রে বর্ততে নাম তুভ্যম্।

তেপুস্তপস্তে জুহুবুঃ সস্নুরার্যা
ব্রহ্মানূচুর্নাম গৃণন্তি যে তে ॥ ২৭ ॥

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

aho bata—how wonderful it is; *śva-pacaḥ*—a dog-eater; *ataḥ*—than the initiated *brāhmaṇa; garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—remains; *nāma*—the holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapaḥ*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—actually belonging to the Āryan race; *brahma*—all the *Vedas; anūcuḥ*—have studied; *nāma*—the holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

TRANSLATION

" 'My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore, by material calculations, be the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the Vedas, he has performed all the great sacrifices mentioned in the Vedas, he has already taken his bath in all the holy places of pilgrimage, and it is he who is factually the Āryan.' "

TEXT 28

শুনি' ঠাকুর কহে,—"শাস্ত্র এই সত্য কয়।
সেই শ্রেষ্ঠ, ঐছে যাঁতে কৃষ্ণভক্তি হয় ॥ ২৮ ॥

śuni' ṭhākura kahe,—"śāstra ei satya kaya
sei śreṣṭha, aiche yāṅte kṛṣṇa-bhakti haya

SYNONYMS

śuni'—hearing; *ṭhākura kahe*—Jhaḍu Ṭhākura said; *śāstra*—revealed scripture; *ei*—this; *satya*—truth; *kaya*—says; *sei*—he; *śreṣṭha*—best; *aiche*—in such a way; *yāṅte*—in whom; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *haya*—there is.

TRANSLATION

Hearing these quotations from the revealed scripture Śrīmad-Bhāgavatam, Jhaḍu Ṭhākura replied, "Yes, this is true, for it is the version of śāstra. It is true, however, for one who is genuinely advanced in devotion to Kṛṣṇa.

TEXT 29

আমি—নীচজাতি, আমার নাহি কৃষ্ণভক্তি ।
অন্য ঐছে হয়, আমায় নাহি ঐছে শক্তি ॥" ২৯ ॥

āmi——nīca-jāti, āmāra nāhi kṛṣṇa-bhakti
anya aiche haya, āmāya nāhi aiche śakti"

SYNONYMS

āmi—I; *nīca-jāti*—belonging to a lower caste; *āmāra*—my; *nāhi*—there is not; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *anya*—others; *aiche haya*—may be such; *āmāya*—unto me; *nāhi*—there is not; *aiche śakti*—such power.

TRANSLATION

"Such a position may befit others, but I do not possess such spiritual power. I belong to a lower class and have not even a pinch of devotion to Kṛṣṇa."

PURPORT

In his statement, Jhaḍu Ṭhākura presents himself as being born in a low-caste family and not having the qualifications of a bona fide devotee of Lord Kṛṣṇa. He accepts the statements declaring a lowborn person highly exalted if he is a Vaiṣṇava. However, he feels that these descriptions from *Śrīmad-Bhāgavatam* appropriately describe others, but not himself. Jhaḍu Ṭhākura's attitude is quite befitting a real Vaiṣṇava, for a Vaiṣṇava never considers himself exalted, even if he factually is. He is always meek and humble and never thinks that he is an advanced devotee. He assigns himself to a lower position, but that does not mean that he is indeed low. Sanātana Gosvāmī once said that he belonged to a low-caste family, for although he was born in a *brāhmaṇa* family, he had associated with *mlecchas* and *yavanas* in his service as a government minister. Similarly, Jhaḍu Ṭhākura presented himself as someone who belonged to a low caste, but he was actually elevated above many persons born in *brāhmaṇa* families. Not only is there evidence for this in *Śrīmad-Bhāgavatam,* as quoted by Kālidāsa in verses 26 and 27; there is also considerable evidence for this conclusion in other *śāstras.* For example, in the *Mahābhārata, Vana-parva,* Chapter 180, it is stated:

śūdre tu yad bhavel lakṣma
dvije tac ca na vidyate
na vai śūdro bhavec chūdro
brāhmaṇo na ca brāhmaṇaḥ

"If the characteristics of a *brāhmaṇa* are found in a *śūdra* and not in a *brāhmaṇa,* that *śūdra* should not be known as a *śūdra,* and that *brāhmaṇa* should not be known as a *brāhmaṇa.*"

Similarly, in the *Vana-parva,* Chapter 211, it is said:

śūdra-yonau hi jātasya
sad-guṇānupatiṣṭhataḥ
ārjave vartamānasya
brāhmaṇyam abhijāyate

"If a person born in a *śūdra* family has developed the qualities of a *brāhmaṇa,* such as *satya* [truthfulness], *śama* [peacefulness], *dama* [self-control] and *ārjava* [simplicity], he attains the exalted position of a *brāhmaṇa.*"

In the *Anuśāsana-parva,* Chapter 163, it is said:

sthito brāhmaṇa-dharmeṇa
brāhmaṇyam upajīvati
kṣatriyo vātha vaiśyo vā
brahma-bhūyaḥ sa gacchati

ebhis tu karmabhir devi
śubhair ācaritais tathā
śūdro brāhmaṇatāṁ yāti
vaiśyaḥ kṣatriyatāṁ vrajet

na yonir nāpi saṁskāro
na śrutaṁ na ca santatiḥ
kāraṇāni dvijatvasya
vṛttam eva tu kāraṇam

"If one is factually situated in the occupation of a *brāhmaṇa,* he must be considered a *brāhmaṇa,* even if born of a *kṣatriya* or *vaiśya* family.

"O Devī, if even a *śūdra* is actually engaged in the occupation and pure behavior of a *brāhmaṇa,* he becomes a *brāhmaṇa.* Moreover, a *vaiśya* can become a *kṣatriya.*

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a *brāhmaṇa.* The *vṛtta,* or occupation, is the real standard by which one is known as a *brāhmaṇa.*"

We have seen that a person who is not the son of a doctor and has not attended a medical college is sometimes able to practice medicine. By practical knowledge of how to perform a surgical operation, how to mix medicine and how to give certain medicines for certain diseases, a person can receive a certificate and be registered as a medical practitioner in the practical field. He can do a medical man's work and be known as a doctor. Although qualified medical men may consider him a quack, the government will recognize his work. Especially in India, there are many such doctors who perform their medical services perfectly. They are accepted even by the government. Similarly, if one is engaged in brahminical service or occupational duties, he must be considered a *brāhmaṇa* despite the family in which he is born. That is the verdict of all the *śāstras*.

In the *Śrīmad-Bhāgavatam*, (7.11.35), it is said:

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

This is a statement by Nārada Muni to Mahārāja Yudhiṣṭhira, wherein Nārada says that the symptoms of a *brāhmaṇa, kṣatriya* and *vaiśya* are all described in *śāstra*. Therefore, if one is found exhibiting the symptoms and qualities of a *brāhmaṇa* and serving in a brahminical occupation, even if he is not born a *brāhmaṇa* or *kṣatriya,* he should be considered according to his qualifications and occupation.

Similarly, in the *Padma Purāṇa* it is said:

na śūdrā bhagavad-bhaktās
te tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane

"A devotee should never be considered a *śūdra*. All the devotees of the Supreme Personality of Godhead should be recognized as *bhāgavatas*. If one is not a devotee of Lord Kṛṣṇa, however, even if born of a *brāhmaṇa, kṣatriya* or *vaiśya* family, he should be considered a *śūdra*."

In the *Padma Purāṇa* it is also said:

śva-pākam iva nekṣeta
loke vipram avaiṣṇavam
vaiṣṇavo varṇo-bāhyo 'pi
punāti bhuvana-trayam

"If a person born in a *brāhmaṇa* family is an *avaiṣṇava,* a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla,* or

dog-eater. However, a *vaiṣṇava* found in *varṇas* other than *brāhmaṇa* can purify all the three worlds."

The *Padma Purāṇa* further says:

śūdraṁ vā bhagavad-bhaktaṁ
niṣādaṁ śva-pacaṁ tathā
vīkṣate jāti-sāmānyāt
sa yāti narakaṁ dhruvam

"One who considers a devotee of the Supreme Personality of Godhead who was born in a family of *śūdras, niṣādas* or *caṇḍālas* to belong to that particular caste certainly goes to hell."

A *brāhmaṇa* must be a Vaiṣṇava and a learned scholar. Therefore in India it is customary to address a *brāhmaṇa* as *paṇḍita*. Without knowledge of Brahman, one cannot understand the Supreme Personality of Godhead. Therefore a Vaiṣṇava is already a *brāhmaṇa,* whereas a *brāhmaṇa* may become a Vaiṣṇava. In the *Garuḍa Purāṇa* it is said:

bhaktir aṣṭa-vidhā hy eṣā
yasmin mlecche 'pi vartate
sa viprendro muni-śreṣṭhaḥ
sa jñānī sa ca paṇḍitaḥ

"If even a *mleccha* becomes a devotee, he is to be considered the best of the *brāhmaṇas* and a learned *paṇḍita*."

Similarly, *Tattva-sāgara* says:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master becomes a *brāhmaṇa* immediately." All this evidence found in the revealed scriptures proves that according to the Vedic version, a Vaiṣṇava is never to be considered an *abrāhmaṇa,* or non-*brāhmaṇa*. A Vaiṣṇava should not be thought to belong to a lower caste even if born in a *mleccha* or *yavana* family. Because he has become a devotee of Lord Kṛṣṇa, he has become purified and has attained the stage of *brāhmaṇa* (*dvijatvaṁ jāyate nṛṇām*).

TEXT 30

তারে নমস্করি' কালিদাস বিদায় মাগিলা।
ঝড়ু-ঠাকুর তবে তাঁর অনুব্রজি' আইলা ॥ ৩০ ॥

tāre namaskari' kālidāsa vidāya māgilā
jhaḍu-ṭhākura tabe tāṅra anuvraji' āilā

SYNONYMS

tāre—unto him (Jhaḍu Ṭhākura); *namaskari'*—offering obeisances; *kālidāsa*—Kālidāsa; *vidāya māgilā*—asked permission to go; *jhaḍu-ṭhākura*—Jhaḍu Ṭhākura; *tabe*—at that time; *tāṅra*—him; *anuvraji'*—following; *āilā*—went.

TRANSLATION

Kālidāsa again offered his obeisances to Jhaḍu Ṭhākura and asked his permission to go. The saint Jhaḍu Ṭhākura followed him as he left.

TEXT 31

তাঁরে বিদায় দিয়া ঠাকুর যদি ঘরে আইল।
তাঁর চরণ-চিহ্ন যেই ঠাঞি পড়িল ॥ ৩১ ॥

tāṅre vidāya diyā ṭhākura yadi ghare āila
tāṅra caraṇa-cihna yei ṭhāñi paḍila

SYNONYMS

tāṅre—unto him (Kālidāsa); *vidāya diyā*—bidding farewell; *ṭhākura*—Jhaḍu Ṭhākura; *yadi*—when; *ghare āila*—returned to his home; *tāṅra caraṇa-cihna*—the mark of his feet; *yei ṭhāñi*—wherever; *paḍila*—fell.

TRANSLATION

After bidding farewell to Kālidāsa, Jhaḍu Ṭhākura returned to his home, leaving the marks of his feet plainly visible in many places.

TEXT 32

সেই ধূলি লঞা কালিদাস সর্বাঙ্গে লেপিলা।
তাঁর নিকট একস্থানে লুকাঞা রহিলা ॥ ৩২ ॥

sei dhūli lañā kālidāsa sarvāṅge lepilā
tāṅra nikaṭa eka-sthāne lukāñā rahilā

SYNONYMS

sei dhūli—that dust; *lañā*—taking; *kālidāsa*—Kālidāsa; *sarva-aṅge*—all over his body; *lepilā*—smeared; *tāṅra nikaṭa*—near his place; *eka-sthāne*—in one place; *lukāñā rahilā*—remained hidden.

TRANSLATION

Kālidāsa smeared the dust from those footprints all over his body. Then he hid in a place near Jhaḍu Ṭhākura's home.

TEXT 33

ঝড়ু-ঠাকুর ঘর যাই' দেখি' আম্রফল।
মানসেই কৃষ্ণচন্দ্রে অর্পিলা সকল ॥ ৩৩ ॥

jhaḍu-ṭhākura ghara yāi' dekhi' āmra-phala
mānasei kṛṣṇa-candre arpilā sakala

SYNONYMS

jhaḍu-ṭhākura—Jhaḍu Ṭhākura; *ghara yāi'*—returning home; *dekhi' āmra-phala*—seeing the mangoes; *mānasei*—within his mind; *kṛṣṇa-candre*—unto Kṛṣṇa; *arpilā*—offered; *sakala*—all.

TRANSLATION

Upon returning home, Jhaḍu Ṭhākura saw the mangoes Kālidāsa had presented. Within his mind he offered them to Kṛṣṇa-candra.

TEXT 34

কলার পাটুয়া-খোলা হৈতে আম্র নিকাশিয়া।
তাঁর পত্নী তাঁরে দেন, খায়েন চুষিয়া ॥ ৩৪ ॥

kalāra pāṭuyā-kholā haite āmra nikāśiyā
tāṅra patnī tāṅre dena, khāyena cūṣiyā

SYNONYMS

kalāra—of the banana tree; *pāṭuyā-kholā*—leaves and bark; *haite*—from within; *āmra*—mangoes; *nikāśiyā*—taking out; *tāṅra patnī*—his wife; *tāṅre*—to him; *dena*—gives; *khāyena*—eats; *cūṣiyā*—sucking.

TRANSLATION

Jhaḍu Ṭhākura's wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhaḍu Ṭhākura, who began to suck and eat them.

TEXT 35

চুষি' চুষি' চোষা আঁঠি ফেলিলা পাটুয়াতে।
তারে খাওয়াঞা তাঁর পত্নী খায় পশ্চাতে॥ ৩৫॥

cūṣi' cūṣi' coṣā āṅṭhi phelilā pāṭuyāte
tāre khāoyāñā tāṅra patnī khāya paścāte

SYNONYMS

cūṣi' cūṣi'—sucking and sucking; *coṣā*—sucked; *āṅṭhi*—the seeds; *phelilā*—left; *pāṭuyāte*—on the plantain leaf; *tāre*—him; *khāoyāñā*—after feeding; *tāṅra patnī*—his wife; *khāya*—eats; *paścāte*—afterwards.

TRANSLATION

When he finished eating, he left the seeds on the banana leaf, and his wife, after feeding her husband, later began to eat.

TEXT 36

আঁঠি-চোষা সেই পাটুয়া-খোলাতে ভরিয়া।
বাহিরে উচ্ছিষ্ট-গর্তে ফেলাইলা লঞা॥ ৩৬॥

āṅṭhi-coṣā sei pāṭuyā-kholāte bhariyā
bāhire ucchiṣṭa-garte phelāilā lañā

SYNONYMS

āṅṭhi—the seeds; *coṣā*—that had been sucked; *sei*—that; *pāṭuyā-kholāte*—banana leaf and bark; *bhariyā*—filling; *bāhire*—outside; *ucchiṣṭa-garte*—in the ditch where refuse was thrown; *phelāilā lañā*—picked up and threw.

TRANSLATION

After she finished eating, she filled the banana leaves and bark with the seeds, picked them up and threw them in the ditch where all the refuse was thrown.

TEXT 37

সেই খোলা, আঁঠি, চোকলা চুষে কালিদাস।
চুষিতে চুষিতে হয় প্রেমেতে উল্লাস॥ ৩৭॥

sei kholā, āṅṭhi, cokalā cūṣe kālidāsa
cūṣite cūṣite haya premete ullāsa

SYNONYMS

sei—that; *kholā*—bark of the banana tree; *āṅṭhi*—seeds of the mango; *cokalā*—skin of the mango; *cūṣe*—licks up; *kālidāsa*—Kālidāsa; *cūṣite cūṣite*—while licking up; *haya*—there was; *premete ullāsa*—great jubilation in ecstatic love.

TRANSLATION

Kālidāsa licked the banana bark and the mango seeds and skins, and while licking them he was overwhelmed in jubilation by ecstatic love.

TEXT 38

এইমত যত বৈষ্ণব বৈসে গৌড়দেশে।
কালিদাস ঐছে সবার নিলা অবশেষে॥ ৩৮॥

ei-mata yata vaiṣṇava vaise gauḍa-deśe
kālidāsa aiche sabāra nilā avaśeṣe

SYNONYMS

ei-mata—in this way; *yata*—as many as; *vaiṣṇava*—Vaiṣṇavas; *vaise*—reside; *gauḍa-deśe*—in Bengal; *kālidāsa*—Kālidāsa; *aiche*—in that way; *sabāra*—of all of them; *nilā*—took; *avaśeṣe*—the remnants.

TRANSLATION

In this way Kālidāsa ate the remnants of food left by all the Vaiṣṇavas residing in Bengal.

TEXT 39

সেই কালিদাস যবে নীলাচলে আইলা।
মহাপ্রভু তাঁর উপর মহাকৃপা কৈলা॥ ৩৯॥

sei kālidāsa yabe nīlācale āilā
mahāprabhu tāṅra upara mahā-kṛpā kailā

SYNONYMS

sei kālidāsa—that Kālidāsa; *yabe*—when; *nīlācale āilā*—came to Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra upara*—upon him; *mahā-kṛpā*—great mercy; *kailā*—bestowed.

TRANSLATION

When Kālidāsa visited Jagannātha Purī, Nīlācala, Śrī Caitanya Mahāprabhu bestowed great mercy upon him.

TEXT 40

প্রতিদিন প্রভু যদি যা'ন দরশনে।
জল-করঙ্গ লঞা গোবিন্দ যায় প্রভু-সনে॥ ৪০॥

prati-dina prabhu yadi yā'na daraśane
jala-karaṅga lañā govinda yāya prabhu-sane

SYNONYMS

prati-dina—every day; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *yā'na*—goes; *daraśane*—to see Lord Jagannātha; *jala-karaṅga*—a waterpot; *lañā*—taking; *govinda*—the personal servant of the Lord (Govinda); *yāya*—goes; *prabhu-sane*—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu had been regularly visiting the temple of Jagannātha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

TEXT 41

সিংহদ্বারের উত্তরদিকে কপাটের আড়ে।
বাইশ 'পাহাচ'-তলে আছে এক নিম্ন গাড়ে॥ ৪১॥

siṁha-dvārera uttara-dike kapāṭera āḍe
bāiśa 'pāhāca'-tale āche eka nimna gāḍe

SYNONYMS

siṁha-dvārera—of the Siṁha-dvāra; *uttara-dike*—on the northern side; *kapāṭera āḍe*—behind the door; *bāiśa 'pāhāca'*—of the twenty-two steps; *tale*—at the bottom; *āche*—there is; *eka*—one; *nimna*—low; *gāḍe*—ditch.

TRANSLATION

On the northern side of the Siṁha-dvāra, behind the door, there are twenty-two steps leading to the temple, and at the bottom of those steps is a ditch.

TEXT 42

সেই গাড়ে করেন প্রভু পাদ-প্রক্ষালনে।
তবে করিবারে যায় ঈশ্বর-দরশনে ॥ ৪২ ॥

sei gāḍe karena prabhu pāda-prakṣālane
tabe karibāre yāya īśvara-daraśane

SYNONYMS

sei gāḍe—in that ditch; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *pāda-prakṣālane*—washing the feet; *tabe*—thereafter; *karibāre*—to do; *yāya*—He goes; *īśvara-daraśane*—to visit Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannātha.

TEXT 43

গোবিন্দেরে মহাপ্রভু কৈরাছে নিয়ম।
'মোর পাদজল যেন না লয় কোন জন' ॥ ৪৩ ॥

govindere mahāprabhu kairāche niyama
'mora pāda-jala yena nā laya kona jana'

SYNONYMS

govindere—unto Govinda; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kairāche*—has given; *niyama*—a regulative principle; *mora*—My; *pāda-jala*—water from washing the feet; *yena*—that; *nā laya*—does not take; *kona jana*—anyone.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

TEXT 44

প্রাণিমাত্র লইতে না পায় সেই জল।
অন্তরঙ্গ ভক্ত লয় করি' কোন ছল ॥ ৪৪ ॥

prāṇi-mātra la-ite nā pāya sei jala
antaraṅga bhakta laya kari' kona chala

SYNONYMS

prāṇi-mātra—all living beings; *la-ite*—to take; *nā pāya*—do not get; *sei jala*—that water; *antaraṅga*—very intimate; *bhakta*—devotees; *laya*—take; *kari'*—doing; *kona chala*—some trick.

TRANSLATION

Because of the Lord's strict order, no living being could take the water. Some of His intimate devotees, however, would take it by some trick.

TEXT 45

একদিন প্রভু তাঁহা পাদ প্রক্ষালিতে।
কালিদাস আসি' তাহাঁ পাতিলেন হাতে ॥ ৪৫ ॥

eka-dina prabhu tāṅhā pāda prakṣālite
kālidāsa āsi' tāhāṅ pātilena hāte

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅhā*—there; *pāda prakṣālite*—washing His feet; *kālidāsa*—Kālidāsa; *āsi'*—coming; *tāhāṅ*—there; *pātilena*—spread; *hāte*—his palm.

TRANSLATION

One day as Śrī Caitanya Mahāprabhu was washing His feet in that place, Kālidāsa came and extended his palm to take the water.

TEXT 46

এক অঞ্জলি, দুই অঞ্জলি, তিন অঞ্জলি পিলা।
তবে মহাপ্রভু তাঁরে নিষেধ করিলা ॥ ৪৬ ॥

eka añjali, dui añjali, tina añjali pilā
tabe mahāprabhu tāṅre niṣedha karilā

SYNONYMS

eka añjali—one palmful; *dui añjali*—two palmfuls; *tina añjali*—three palmfuls; *pilā*—he drank; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *niṣedha karilā*—forbade.

TRANSLATION

Kālidāsa drank one palmful and then a second and a third. Then Śrī Caitanya Mahāprabhu forbade him to drink more.

TEXT 47

"অতঃপর আর না করিহ পুনর্বার।
এতাবতা বাঞ্ছা-পূরণ করিলুঁ তোমার॥" ৪৭॥

"ataḥpara āra nā kariha punar-bāra
etāvatā vāñchā-pūraṇa kariluṅ tomāra"

SYNONYMS

ataḥpara—hereafter; *āra*—any more; *nā kariha*—do not do; *punaḥ-bāra*—again; *etāvatā*—so far; *vāñchā-pūraṇa*—fulfilling the desire; *kariluṅ*—I have done; *tomāra*—of you.

TRANSLATION

"Do not act in this way any more. I have fulfilled your desire as far as possible."

TEXT 48

সর্বজ্ঞ-শিরোমণি চৈতন্য ঈশ্বর।
বৈষ্ণবে তাঁহার বিশ্বাস, জানেন অন্তর॥ ৪৮॥

sarvajña-śiromaṇi caitanya īśvara
vaiṣṇave tāṅhāra viśvāsa, jānena antara

SYNONYMS

sarva-jña—omniscient; *śiromaṇi*—topmost; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *īśvara*—the Supreme Personality of Godhead; *vaiṣṇave*—unto the Vaiṣṇavas; *tāṅhāra viśvāsa*—his faith; *jānena*—He knows; *antara*—the heart.

TRANSLATION

Śrī Caitanya Mahāprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kālidāsa, in the core of his heart, had full faith in Vaiṣṇavas.

TEXT 49

সেইগুণ লঞা প্রভু তাঁরে তুষ্ট হইলা।
অন্যের দুর্লভ প্রসাদ তাঁহারে করিলা ॥ ৪৯ ॥

sei-guṇa lañā prabhu tāṅre tuṣṭa ha-ilā
anyera durlabha prasāda tāṅhāre karilā

SYNONYMS

sei-guṇa—that quality; *lañā*—accepting; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *tuṣṭa ha-ilā*—satisfied; *anyera*—for others; *durlabha*—not attainable; *prasāda*—mercy; *tāṅhāre*—unto him; *karilā*—showed.

TRANSLATION

Because of this quality, Śrī Caitanya Mahāprabhu satisfied him with mercy not attainable by anyone else.

TEXT 50

বাইশ 'পাহাচ'-পাছে উপর দক্ষিণ-দিকে।
এক নৃসিংহ-মূর্তি আছেন উঠিতে বামভাগে ॥ ৫০ ॥

bāiśa 'pāhāca'-pāche upara dakṣiṇa-dike
eka nṛsiṁha-mūrti āchena uṭhite vāma-bhāge

SYNONYMS

bāiśa pāhāca—of the twenty-two steps; *pāche*—toward the back; *upara*—above; *dakṣiṇa-dike*—on the southern side; *eka*—one; *nṛsiṁha-mūrti*—Deity of Lord Nṛsiṁha; *āchena*—there is; *uṭhite*—while stepping upward; *vāma-bhāge*—on the left side.

TRANSLATION

On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nṛsiṁhadeva. It is on the left as one goes up the steps toward the temple.

TEXT 51

প্রতিদিন তাঁরে প্রভু করেন নমস্কার।
নমস্করি' এই শ্লোক পড়ে বারবার ॥ ৫১ ॥

prati-dina tāṅre prabhu karena namaskāra
namaskari' ei śloka paḍe bāra-bāra

SYNONYMS

prati-dina—every day; *tāṅre*—unto the Deity of Lord Nṛsiṁhadeva; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *namaskāra*—obeisances; *namaskari'*—offering obeisances; *ei śloka*—these verses; *paḍe*—recites; *bāra-bāra*—again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsiṁha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

TEXT 52

নমস্তে নরসিংহায় প্রহ্লাদাহ্লাদদায়িনে।
হিরণ্যকশিপোর্বক্ষঃশিলাটঙ্ক-নখালয়ে॥ ৫২॥

namas te nara-siṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

SYNONYMS

namaḥ—I offer my respectful obeisances; *te*—unto You; *nara-siṁhāya*—Lord Nṛsiṁhadeva; *prahlāda*—to Mahārāja Prahlāda; *āhlāda*—of pleasure; *dāyine*—giver; *hiraṇya-kaśipoḥ*—of Hiraṇyakaśipu; *vakṣaḥ*—chest; *śilā*—like stone; *ṭaṅka*—like the chisel; *nakha-ālaye*—whose fingernails.

TRANSLATION

"I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

PURPORT

This and the following verse are quoted from the *Nṛsiṁha Purāṇa*.

TEXT 53

ইতো নৃসিংহঃ পরতো নৃসিংহো
যতো যতো যামি ততো নৃসিংহঃ।
বহির্নৃসিংহো হৃদয়ে নৃসিংহো
নৃসিংহমাদিং শরণং প্রপদ্যে॥ ৫৩॥

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

SYNONYMS

itaḥ—here; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *parataḥ*—on the opposite side; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *yataḥ yataḥ*—wherever; *yāmi*—I go; *tataḥ*—there; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *bahiḥ*—outside; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *hṛdaye*—in my heart; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *nṛsiṁham*—Lord Nṛsiṁha; *ādim*—the original Supreme Personality; *śaraṇam prapadye*—I take shelter of.

TRANSLATION

"Lord Nṛsiṁhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsiṁhadeva. He is outside and within My heart. Therefore I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead."

TEXT 54

তবে প্রভু করিলা জগন্নাথ দরশন।
ঘরে আসি' মধ্যাহ্ন করি' করিল ভোজন ॥ ৫৪ ॥

tabe prabhu karilā jagannātha daraśana
ghare āsi' madhyāhna kari' karila bhojana

SYNONYMS

tabe—after this; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā*—did; *jagannātha daraśana*—visiting Lord Jagannātha; *ghare āsi'*—after returning home; *madhyāhna kari'*—after performing His noon activities; *karila bhojana*—took lunch.

TRANSLATION

Having offered obeisances to Lord Nṛsiṁhadeva, Śrī Caitanya Mahāprabhu visited the temple of Lord Jagannātha. Then He returned to His residence, finished His noon duties and took His lunch.

TEXT 55

বহির্দ্বারে আছে কালিদাস প্রত্যাশা করিয়া।
গোবিন্দেরে ঠারে প্রভু কহেন জানিয়া ॥ ৫৫ ॥

bahir-dvāre āche kālidāsa pratyāśā kariyā
govindere ṭhāre prabhu kahena jāniyā

SYNONYMS

bahiḥ-dvāre—outside the door; *āche*—there was; *kālidāsa*—Kālidāsa; *pratyāśā kariyā*—expecting; *govindere*—unto Govinda; *iṅgāre*—by indications; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—speaks; *jāniyā*—knowing.

TRANSLATION

Kālidāsa was standing outside the door, expecting the remnants of food from Śrī Caitanya Mahāprabhu. Knowing this, Mahāprabhu gave an indication to Govinda.

TEXT 56

মহাপ্রভুর ইঙ্গিত গোবিন্দ সব জানে।
কালিদাসেরে দিল প্রভুর শেষপাত্র-দানে ॥ ৫৬ ॥

mahāprabhura iṅgita govinda saba jāne
kālidāsere dila prabhura śeṣa-pātra-dāne

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *iṅgita*—indications; *govinda*—His personal servant; *saba*—all; *jāne*—knows; *kālidāsere*—unto Kālidāsa; *dila*—delivered; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-pātra*—the remnants of food; *dāne*—presentation.

TRANSLATION

Govinda understood all the indications of Śrī Caitanya Mahāprabhu. Therefore he immediately delivered the remnants of Śrī Caitanya Mahāprabhu's food to Kālidāsa.

TEXT 57

বৈষ্ণবের শেষ-ভক্ষণের এতেক মহিমা।
কালিদাসে পাওয়াইল প্রভুর কৃপা-সীমা ॥ ৫৭ ॥

vaiṣṇavera śeṣa-bhakṣaṇera eteka mahimā
kālidāse pāoyāila prabhura kṛpā-sīmā

SYNONYMS

vaiṣṇavera—of Vaiṣṇavas; *śeṣa-bhakṣaṇera*—of eating the remnants of food; *eteka mahimā*—so much value; *kālidāse*—Kālidāsa; *pāoyāila*—caused to get; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-sīmā*—the supreme mercy.

TRANSLATION

Taking the remnants of the food of Vaiṣṇavas is so valuable that it induced Śrī Caitanya Mahāprabhu to offer Kālidāsa His supreme mercy.

TEXT 58

তাতে 'বৈষ্ণবের ঝুটা' খাও ছাড়ি' ঘৃণা-লাজ।
যাহা হৈতে পাইবা নিজ বাঞ্ছিত সব কাজ ॥ ৫৮ ॥

tāte 'vaiṣṇavera jhuṭā' khāo chāḍi' ghṛṇā-lāja
yāhā haite pāibā nija vāñchita saba kāja

SYNONYMS

tāte—therefore; *vaiṣṇavera jhuṭā*—remnants of the food of Vaiṣṇavas; *khāo*—eat; *chāḍi'*—giving up; *ghṛṇā-lāja*—hate and hesitation; *yāhā haite*—by which; *pāibā*—you will get; *nija*—your own; *vāñchita*—desired; *saba*—all; *kāja*—success.

TRANSLATION

Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaiṣṇavas, for you will thus be able to achieve your desired goal of life.

TEXT 59

কৃষ্ণের উচ্ছিষ্ট হয় 'মহাপ্রসাদ' নাম।
'ভক্তশেষ' হৈলে 'মহা-মহাপ্রসাদাখ্যান' ॥ ৫৯ ॥

kṛṣṇera ucchiṣṭa haya 'mahā-prasāda' nāma
'bhakta-śeṣa' haile 'mahā-mahā-prasādākhyāna'

SYNONYMS

kṛṣṇera ucchiṣṭa—remnants of the food of Kṛṣṇa; *haya*—are; *mahā-prasāda nāma*—called *mahā-prasāda; bhakta-śeṣa*—the remnants of a devotee; *haile*—when it becomes; *mahā-mahā-prasāda*—great *mahā-prasāda; ākhyāna*—named.

TRANSLATION

The remnants of food offered to Lord Kṛṣṇa are called mahā-prasāda. After this same mahā-prasāda has been taken by a devotee, the remnants are elevated to mahā-mahā-prasāda.

TEXT 60

ভক্তপদধূলি আর ভক্তপদ-জল।
ভক্তভুক্ত-অবশেষ,—তিন মহাবল ॥ ৬০ ॥

bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa,—tina mahā-bala

SYNONYMS

bhakta-pada-dhūli—the dust of the lotus feet of a devotee; *āra*—and; *bhakta-pada-jala*—the water that washed the feet of a devotee; *bhakta-bhukta-avaśeṣa*—and the remnants of food eaten by a devotee; *tina*—three; *mahā-bala*—very powerful.

TRANSLATION

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.

TEXT 61

এই তিন-সেবা হৈতে কৃষ্ণপ্রেমা হয়।
পুনঃ পুনঃ সর্বশাস্ত্রে ফুকারিয়া কয় ॥ ৬১ ॥

ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya

SYNONYMS

ei tina-sevā—rendering service to these three; *haite*—from; *kṛṣṇa-premā*—ecstatic love for Kṛṣṇa; *haya*—there is; *punaḥ punaḥ*—again and again; *sarva-śāstre*—all the revealed scriptures; *phu-kāriyā kaya*—declare loudly.

TRANSLATION

By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

TEXT 62

তাতে বার বার কহি,—শুন ভক্তগণ।
বিশ্বাস করিয়া কর এ-তিন সেবন ॥ ৬২ ॥

tāte bāra bāra kahi, ——śuna bhakta-gaṇa
viśvāsa kariyā kara e-tina sevana

SYNONYMS

tāte—therefore; *bāra bāra*—again and again; *kahi*—I say; *śuna*—hear; *bhakta-gaṇa*—devotees; *viśvāsa kariyā*—keeping faith; *kara*—do; *e-tina sevana*—rendering service to these three.

TRANSLATION

Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation.

TEXT 63

তিন হৈতে কৃষ্ণনাম-প্রেমের উল্লাস।
কৃষ্ণের প্রসাদ, তাতে 'সাক্ষী' কালিদাস ॥ ৬৩ ॥

tina haite kṛṣṇa-nāma-premera ullāsa
kṛṣṇera prasāda, tāte 'sākṣī' kālidāsa

SYNONYMS

tina haite—from these three; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *premera ullāsa*—awakening of ecstatic love; *kṛṣṇera prasāda*—the mercy of Lord Kṛṣṇa; *tāte*—in that; *sākṣī*—evidence; *kālidāsa*—Kālidāsa.

TRANSLATION

From these three one achieves the highest goal of life—ecstatic love of Kṛṣṇa. This is the greatest mercy of Lord Kṛṣṇa. The evidence is Kālidāsa himself.

TEXT 64

নীলাচলে মহাপ্রভু রহে এইমতে।
কালিদাসে মহাকৃপা কৈলা অলক্ষিতে ॥ ৬৪ ॥

nīlācale mahāprabhu rahe ei-mate
kālidāse mahā-kṛpā kailā alakṣite

SYNONYMS

nīlācale—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahe*—remains; *ei-mate*—in this way; *kālidāse*—unto Kālidāsa; *mahā-kṛpā*—great favor; *kailā*—bestowed; *alakṣite*—invisibly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, and He invisibly bestowed great mercy upon Kālidāsa.

TEXT 65

সে বৎসর শিবানন্দ পত্নী লঞা আইলা।
'পুরীদাস'-ছোটপুত্রে সঙ্গেতে আনিলা ॥ ৬৫ ॥

se vatsara śivānanda patnī lañā āilā
'purīdāsa'-choṭa-putre saṅgete ānilā

SYNONYMS

se vatsara—that year; *śivānanda*—Śivānanda Sena; *patnī*—the wife; *lañā*—bringing; *āilā*—came; *purī-dāsa*—Purīdāsa; *choṭa-putre*—the youngest son; *saṅgete ānilā*—he brought with him.

TRANSLATION

That year, Śivānanda Sena brought with him his wife and youngest son, Purīdāsa.

TEXT 66

পুত্র সঙ্গে লঞা তেঁহো আইলা প্রভু-স্থানে।
পুত্রেরে করাইলা প্রভুর চরণ বন্দনে ॥ ৬৬ ॥

putra saṅge lañā teṅho āilā prabhu-sthāne
putrere karāilā prabhura caraṇa vandane

SYNONYMS

putra—the son; *saṅge*—along; *lañā*—taking; *teṅho*—he; *āilā*—came; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *putrere*—his son; *karāilā*—made to do; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandane*—worshiping the lotus feet.

TRANSLATION

Taking his son, Śivānanda Sena went to see Śrī Caitanya Mahāprabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

TEXT 67

'কৃষ্ণ কহ' বলি' প্রভু বলেন বার বার।
তবু কৃষ্ণনাম বালক না করে উচ্চার ॥ ৬৭ ॥

'kṛṣṇa kaha' bali' prabhu balena bāra bāra
tabu kṛṣṇa-nāma bālaka nā kare uccāra

SYNONYMS

kṛṣṇa kaha—say Kṛṣṇa; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *balena*—said; *bāra bāra*—again and again; *tabu*—still; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *bālaka*—the boy; *nā kare uccāra*—did not utter.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the boy again and again to chant the name of Kṛṣṇa, but the boy would not utter the holy name.

TEXT 68

শিবানন্দ বালকেরে বহু যত্ন করিলা।
তবু সেই বালক কৃষ্ণনাম না কহিলা ॥ ॥ ৬৮ ॥

śivānanda bālakere bahu yatna karilā
tabu sei bālaka kṛṣṇa-nāma nā kahilā

SYNONYMS

śivānanda—Śivānanda Sena; *bālakere*—unto the boy; *bahu*—much; *yatna*—endeavor; *karilā*—did; *tabu*—still; *sei bālaka*—that boy; *kṛṣṇa-nāma*—the name of Kṛṣṇa; *nā kahilā*—did not utter.

TRANSLATION

Although Śivānanda Sena tried with much endeavor to get his boy to speak Kṛṣṇa's holy name, the boy would not utter it.

TEXT 69

প্রভু কহে,—"আমি নাম জগতে লওয়াইলুঁ।
স্থাবরে পর্যন্ত কৃষ্ণনাম কহাইলুঁ ॥ ৬৯ ॥

prabhu kahe,—"āmi nāma jagate laoyāiluṅ
sthāvare paryanta kṛṣṇa-nāma kahāiluṅ

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *āmi*—I; *nāma*—the holy name; *jagate*—throughout the whole world; *laoyāiluṅ*—induced to take; *sthāvare*—the unmovable; *paryanta*—up to; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahāiluṅ*—I induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have induced the whole world to take to the holy name of Kṛṣṇa. I have induced even the trees and immovable plants to chant the holy name.

TEXT 70

ইহারে নারিলুঁ কৃষ্ণনাম কহাইতে।"
শুনিয়া স্বরূপগোসাঞি লাগিলা কহিতে ॥ ৭০ ॥

ihāre nāriluṅ kṛṣṇa-nāma kahāite!"
śuniyā svarūpa-gosāñi lāgilā kahite

SYNONYMS

ihāre—this boy; *nāriluṅ*—I could not; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahāite*—cause to speak; *śuniyā*—hearing; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *lāgilā*—began; *kahite*—to say.

TRANSLATION

"But I could not induce this boy to chant the holy name of Kṛṣṇa." Hearing this, Svarūpa Dāmodara Gosvāmī began to speak.

TEXT 71

"তুমি কৃষ্ণনাম-মন্ত্র কৈলা উপদেশে।
মন্ত্র পাঞা কা'র আগে না করে প্রকাশে ॥ ৭১ ॥

"tumi kṛṣṇa-nāma-mantra kailā upadeśe
mantra pāñā kā'ra āge nā kare prakāśe

SYNONYMS

tumi—You; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *mantra*—this hymn; *kailā upadeśe*—have instructed; *mantra pāñā*—getting the hymn; *kā'ra āge*—in front of everyone; *nā kare prakāśe*—he does not express.

TRANSLATION

"My Lord," he said, "You have given him initiation into the name of Kṛṣṇa, but after receiving the mantra he will not express it in front of everyone.

TEXT 72

মনে মনে জপে, মুখে না করে আখ্যান।
এই ইহার মনঃকথা—করি অনুমান॥" ৭২॥

mane mane jape, mukhe nā kare ākhyāna
ei ihāra manaḥ-kathā——kari anumāna"

SYNONYMS

mane mane—within the mind; *jape*—chants; *mukhe*—in the mouth; *nā kare ākhyāna*—does not express; *ei*—this; *ihāra*—his; *manaḥ-kathā*—intention; *kari anumāna*—I guess.

TRANSLATION

"This boy chants the mantra within his mind, but does not say it aloud. That is his intention, as far as I can guess."

TEXT 73

আর দিন কহেন প্রভু,—'পড়, পুরীদাস।'
এই শ্লোক করি' তেঁহো করিলা প্রকাশ॥ ৭৩॥

āra dina kahena prabhu,——'paḍa, purīdāsa'
ei śloka kari' teṅho karilā prakāśa

SYNONYMS

āra dina—another day; *kahena prabhu*—Śrī Caitanya Mahāprabhu said; *paḍa*—recite; *purīdāsa*—Purīdāsa; *ei*—this; *śloka*—verse; *kari'*—making; *teṅho*—he; *karilā prakāśa*—manifested.

TRANSLATION

Another day, when Śrī Caitanya Mahāprabhu said to the boy, "Recite, My dear Purīdāsa," the boy composed the following verse and expressed it before everyone.

TEXT 74

শ্রবসোঃ কুবলয়মক্ষোরঞ্জনমুরসো মহেন্দ্রমণিদাম।
বৃন্দাবনরমণীনাং মণ্ডনমখিলং হরির্জয়তি॥ ৭৪॥

śravasoḥ kuvalayam akṣṇor añjanam
uraso mahendra-maṇi-dāma
vṛndāvana-ramaṇīnāṁ maṇḍanam
akhilaṁ harir jayati

SYNONYMS

śravasoḥ—of the two ears; *kuvalayam*—blue lotus flowers; *akṣṇoḥ*—of the two eyes; *añjanam*—ointment; *urasaḥ*—of the chest; *mahendra-maṇi-dāma*—a necklace of *indranīla* gems; *vṛndāvana-ramaṇīnām*—of the damsels of Vṛndāvana; *maṇḍanam*—ornaments; *akhilam*—all; *hariḥ jayati*—all glories to Lord Śrī Kṛṣṇa.

TRANSLATION

"Lord Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of indranīla gems for the chest, and universal ornaments for the gopī damsels of Vṛndāvana. Let that Lord Śrī Hari, Kṛṣṇa, be glorified."

TEXT 75

সাত বৎসরের শিশু, নাহি অধ্যয়ন।
ঐছে শ্লোক করে,—লোকের চমৎকার মন ॥ ৭৫ ॥

sāta vatsarera śiśu, nāhi adhyayana
aiche śloka kare,—lokera camatkāra mana

SYNONYMS

sāta vatsarera—seven years old; *śiśu*—the boy; *nāhi adhyayana*—without education; *aiche*—such; *śloka*—verse; *kare*—composes; *lokera*—of all the people; *camatkāra*—struck with wonder; *mana*—mind.

TRANSLATION

Although the boy was only seven years old and still had no education, he composed such a nice verse. Everyone was struck with wonder.

TEXT 76

চৈতন্যপ্রভুর এই কৃপার মহিমা।
ব্রহ্মাদি দেব যার নাহি পায় সীমা ॥ ৭৬ ॥

caitanya-prabhura ei kṛpāra mahimā
brahmādi deva yāra nāhi pāya sīmā

SYNONYMS

caitanya-prabhura—of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *kṛpāra mahimā*—the glory of the mercy; *brahmā-ādi*—headed by Lord Brahmā; *deva*—the demigods; *yāra*—of which; *nāhi pāya*—do not reach; *sīmā*—the limit.

TRANSLATION

This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate.

TEXT 77

ভক্তগণ প্রভু-সঙ্গে রহে চারিমাসে।
প্রভু আজ্ঞা দিলা সবে গেলা গৌড়দেশে ॥ ৭৭ ॥

bhakta-gaṇa prabhu-saṅge rahe cāri-māse
prabhu ājñā dilā sabe gelā gauḍa-deśe

SYNONYMS

bhakta-gaṇa—all the devotees; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *rahe*—remained; *cāri-māse*—for four months; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ājñā dilā*—gave the order; *sabe*—unto everyone; *gelā*—returned; *gauḍa-deśe*—to Bengal.

TRANSLATION

All the devotees remained with Śrī Caitanya Mahāprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

TEXT 78

তাঁ-সবার সঙ্গে প্রভুর ছিল বাহ্যজ্ঞান।
তাঁরা গেলে পুনঃ হৈলা উন্মাদ প্রধান ॥ ৭৮ ॥

tāṅ-sabāra saṅge prabhura chila bāhya-jñāna
tāṅrā gele punaḥ hailā unmāda pradhāna

SYNONYMS

tāṅ-sabāra—all of them; *saṅge*—with; *prabhura*—of Śrī Caitanya Mahāprabhu; *chila*—there was; *bāhya-jñāna*—external consciousness; *tāṅrā gele*—when they departed; *punaḥ*—again; *hailā*—there was; *unmāda*—madness; *pradhāna*—the chief business.

TRANSLATION

As long as the devotees were in Nīlācala, Jagannātha Purī, Śrī Caitanya Mahāprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Kṛṣṇa.

TEXT 79

রাত্রি-দিনে স্ফুরে কৃষ্ণের রূপ-গন্ধ-রস।
সাক্ষাদনুভবে,—যেন কৃষ্ণ-উপস্পর্শ ॥ ৭৯ ॥

rātri-dine sphure kṛṣṇera rūpa-gandha-rasa
sākṣād-anubhave,——yena kṛṣṇa-upasparśa

SYNONYMS

rātri-dine—night and day; *sphure*—appears; *kṛṣṇera*—of Lord Kṛṣṇa; *rūpa*—the beauty; *gandha*—fragrance; *rasa*—mellow; *sākṣāt-anubhave*—directly experienced; *yena*—as if; *kṛṣṇa-upasparśa*—touching Kṛṣṇa.

TRANSLATION

Throughout the entire day and night, Śrī Caitanya Mahāprabhu directly relished Kṛṣṇa's beauty, fragrance and mellow as if He were touching Kṛṣṇa hand to hand.

TEXT 80

একদিন প্রভু গেলা জগন্নাথ-দরশনে।
সিংহদ্বারে দলই আসি' করিল বন্দনে ॥ ৮০ ॥

eka-dina prabhu gelā jagannātha-daraśane
siṁha-dvāre dala-i āsi' karila vandane

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *jagannātha-daraśane*—to see Lord Jagannātha; *siṁha-dvāre*—at the gate known as Siṁha-dvāra; *dala-i*—the gatekeeper; *āsi'*—coming; *karila vandane*—offered respectful obeisances.

TRANSLATION

One day, when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at Siṁha-dvāra approached Him and offered respectful obeisances.

TEXT 81

তারে বলে,—'কোথা কৃষ্ণ, মোর প্রাণনাথ?
মোরে কৃষ্ণ দেখাও' বলি' ধরে তার হাত ॥ ৮১ ॥

tāre bale,——'kothā kṛṣṇa, mora prāṇa-nātha?
more kṛṣṇa dekhāo' bali' dhare tāra hāta

SYNONYMS

tāre—to him; *bale*—said; *kothā kṛṣṇa*—where is Kṛṣṇa; *mora*—My; *prāṇa-nātha*—Lord of life; *more*—to Me; *kṛṣṇa dekhāo*—please show Kṛṣṇa; *bali'*—saying; *dhare*—catches; *tāra*—his; *hāta*—hand.

TRANSLATION

The Lord asked him, "Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa." Saying this, He caught the doorkeeper's hand.

TEXT 82

সেহ কহে,—'ইঁহা হয় ব্রজেন্দ্রনন্দন।
আইস তুমি মোর সঙ্গে, করাঙ দরশন॥' ৮২॥

seha kahe,——'iṅhā haya vrajendra-nandana
āisa tumi mora saṅge, karāṅa daraśana'

SYNONYMS

seha kahe—he said; *iṅhā*—here; *haya*—is; *vrajendra-nandana*—the son of Nanda Mahārāja; *āisa*—come; *tumi*—You; *mora saṅge*—with me; *karāṅa daraśana*—I shall show.

TRANSLATION

The doorkeeper replied, "The son of Mahārāja Nanda is here; please come along with me, and I shall show You."

TEXT 83

'তুমি মোর সখা, দেখাহ,—কাহাঁ প্রাণনাথ?'
এত বলি' জগমোহন গেলা ধরি' তার হাত॥ ৮৩॥

'tumi mora sakhā, dekhāha——kāhāṅ prāṇa-nātha?'
eta bali' jagamohana gelā dhari' tāra hāta

SYNONYMS

tumi—you; *mora sakhā*—My friend; *dekhāha*—please show; *kāhāṅ*—where; *prāṇa-nātha*—the Lord of My heart; *eta bali'*—saying this; *jagamohana*—to Jagamohana; *gelā*—went; *dhari'*—catching; *tāra*—his; *hāta*—hand.

TRANSLATION

Lord Caitanya said to the doorman, "You are My friend. Please show Me where the Lord of My heart is." After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha.

TEXT 84

সেহ বলে,—'এই দেখ শ্রীপুরুষোত্তম।
নেত্র ভরিয়া তুমি করহ দরশন॥' ৮৪॥

seha bale,—'ei dekha śrī-puruṣottama
netra bhariyā tumi karaha daraśana'

SYNONYMS

seha bale—he also said; *ei*—this; *dekha*—just see; *śrī-puruṣa-uttama*—Lord Kṛṣṇa, the best of all Personalities of Godhead; *netra bhariyā*—to the full satisfaction of Your eyes; *tumi*—You; *karaha daraśana*—see.

TRANSLATION

"Just see!" the doorkeeper said. "Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes."

TEXT 85

গরুড়ের পাছে রহি' করেন দরশন।
দেখেন,—জগন্নাথ হয় মুরলীবদন॥ ৮৫॥

garuḍera pāche rahi' karena daraśana
dekhena,—jagannātha haya muralī-vadana

SYNONYMS

garuḍera pāche—behind the Garuḍa column; *rahi'*—staying; *karena daraśana*—He was seeing; *dekhena*—He saw; *jagannātha*—Lord Jagannātha; *haya*—was; *muralī-vadana*—Lord Kṛṣṇa with His flute to the mouth.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

TEXT 86

এই লীলা নিজ-গ্রন্থে রঘুনাথ-দাস।
'গৌরাঙ্গস্তব-কল্পবৃক্ষে' করিয়াছেন প্রকাশ ॥ ৮৬ ॥

ei līlā nija-granthe raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

SYNONYMS

ei līlā—this pastime; *nija-granthe*—in his own book; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—*Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa*—has described.

TRANSLATION

In his book known as Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has described this incident very nicely.

TEXT 87

क्व मे कान्तः कृष्णस्त्वरितमिह तं लोकय सखे
त्वमेवेति द्वाराधिपमभिवदन्नुन्मद इव।
द्रुतं गच्छ द्रष्टुं प्रियमिति तदुक्तेन धृत-तद्-
भुजान्तर्गौराङ्गो हृदय उदयन्मां मदयति ॥ ८७ ॥

kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe
tvam eveti dvārādhipam abhivadann unmada iva
drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-tad-
bhujāntar gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

kva—where; *me*—My; *kāntaḥ*—beloved; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tvaritam*—quickly; *iha*—here; *tam*—Him; *lokaya*—show; *sakhe*—O friend; *tvam*—you; *eva*—certainly; *iti*—thus; *dvāra-adhipam*—the doorkeeper; *abhivadan*—requesting; *unmadaḥ*—a madman; *iva*—like; *drutam*—very quickly; *gaccha*—come; *draṣṭum*—to see; *priyam*—beloved; *iti*—thus; *tat*—of him; *uktena*—with the words; *dhṛta*—caught; *tat*—His; *bhuja-antaḥ*—end of the arm; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

TRANSLATION

"'My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of My heart? Kindly show Him to Me quickly.' With these words, Lord Śrī Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, 'Come, see Your beloved!' May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also."

TEXT 88

হেনকালে 'গোপাল-বল্লভ'-ভোগ লাগাইল ।
শঙ্খ-ঘণ্টা-আদি সহ আরতি বাজিল ॥ ৮৮ ॥

hena-kāle 'gopāla-vallabha'-bhoga lāgāila
śaṅkha-ghaṇṭā-ādi saha ārati bājila

SYNONYMS

hena-kāle—at this time; *gopāla-vallabha-bhoga*—the food offered early in the morning; *lāgāila*—was offered; *śaṅkha*—conch; *ghaṇṭā-ādi*—bells and so on; *saha*—with; *ārati*—*ārati; bājila*—sounded.

TRANSLATION

The offering of food known as gopāla-vallabha-bhoga was then given to Lord Jagannātha, and ārati was performed with the sound of the conch and the ringing of bells.

TEXT 89

ভোগ সরিলে জগন্নাথের সেবকগণ ।
প্রসাদ লঞা প্রভু-ঠাঞি কৈল আগমন ॥ ৮৯ ॥

bhoga sarile jagannāthera sevaka-gaṇa
prasāda lañā prabhu-ṭhāñi kaila āgamana

SYNONYMS

bhoga sarile—when the food was taken away; *jagannāthera*—of Lord Jagannātha; *sevaka-gaṇa*—the servants; *prasāda lañā*—taking the *prasāda; prabhu-ṭhāñi*—unto Lord Śrī Caitanya Mahāprabhu; *kaila āgamana*—came.

TRANSLATION

When the ārati finished, the prasāda was taken out, and the servants of Lord Jagannātha came to offer some to Śrī Caitanya Mahāprabhu.

TEXT 90

মালা পরাঞা প্রসাদ দিল প্রভুর হাতে।
আস্বাদ দূরে রহু, যার গন্ধে মন মাতে॥ ৯০॥

mālā parāñā prasāda dila prabhura hāte
āsvāda dūre rahu, yāra gandhe mana māte

SYNONYMS

mālā parāñā—after garlanding; *prasāda*—the remnants of Lord Jagannātha's food; *dila*—delivered; *prabhura hāte*—in the hand of Śrī Caitanya Mahāprabhu; *āsvāda*—tasting; *dūre rahu*—what to speak of; *yāra*—of which; *gandhe*—by the aroma; *mana*—mind; *māte*—becomes maddened.

TRANSLATION

The servants of Lord Jagannātha first garlanded Śrī Caitanya Mahāprabhu and then offered Him Lord Jagannātha's prasāda. The prasāda was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

TEXT 91

বহুমূল্য প্রসাদ সেই বস্তু সর্বোত্তম।
তার অল্প খাওয়াইতে সেবক করিল যতন॥ ৯১॥

bahu-mūlya prasāda sei vastu sarvottama
tāra alpa khāoyāite sevaka karila yatana

SYNONYMS

bahu-mūlya—very valuable; *prasāda*—remnants of food; *sei*—that; *vastu*—ingredients; *sarva-uttama*—first class; *tāra*—of that; *alpa*—very little; *khāoyāite*—to feed; *sevaka*—the servant; *karila yatana*—made some endeavor.

TRANSLATION

The prasāda was made of very valuable ingredients. Therefore the servant wanted to feed Śrī Caitanya Mahāprabhu a portion of it.

TEXT 92

তার অল্প লঞা প্রভু জিহ্বাতে যদি দিলা।
আর সব গোবিন্দের আঁচলে বান্ধিলা॥ ৯২॥

tāra alpa lañā prabhu jihvāte yadi dilā
āra saba govindera āṅcale bāndhilā

SYNONYMS

tāra—of that; *alpa*—very little; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *jihvāte*—on the tongue; *yadi*—when; *dilā*—put; *āra saba*—all the balance; *govindera*—of Govinda; *āṅcale*—at the end of the wrapper; *bāndhilā*—bound.

TRANSLATION

Śrī Caitanya Mahāprabhu tasted a portion of the prasāda. Govinda took the rest and bound it in the end of his wrapper.

TEXT 93

কোটি-অমৃত-স্বাদ পাঞা প্রভুর চমৎকার।
সর্বাঙ্গে পুলক, নেত্রে বহে অশ্রুধার ॥ ৯৩ ॥

koṭi-amṛta-svāda pāñā prabhura camatkāra
sarvāṅge pulaka, netre vahe aśru-dhāra

SYNONYMS

koṭi—millions upon millions; *amṛta*—nectar; *svāda*—taste; *pāñā*—getting; *prabhura*—of Śrī Caitanya Mahāprabhu; *camatkāra*—great satisfaction; *sarva-aṅge*—all over the body; *pulaka*—standing of the hair; *netre*—from the eyes; *vahe*—flows; *aśru-dhāra*—a stream of tears.

TRANSLATION

To Śrī Caitanya Mahāprabhu the prasāda tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

TEXT 94

'এই দ্রব্যে এত স্বাদ কাহাঁ হৈতে আইল?
কৃষ্ণের অধরামৃত ইথে সঞ্চারিল ॥' ৯৪ ॥

'ei dravye eta svāda kāhāṅ haite āila?
kṛṣṇera adharāmṛta ithe sañcārila'

SYNONYMS

ei dravye—in these ingredients; *eta*—so much; *svāda*—taste; *kāhāṅ*—where; *haite*—from; *āila*—has come; *kṛṣṇera*—of Lord Kṛṣṇa; *adhara-amṛta*—nectar from the lips; *ithe*—in this; *sañcārila*—has spread.

TRANSLATION

Śrī Caitanya Mahāprabhu considered, "Where has such a taste in this prasāda come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips."

TEXT 95

এই বুদ্ধ্যে মহাপ্রভুর প্রেমাবেশ হৈল।
জগন্নাথের সেবক দেখি' সম্বরণ কৈল ॥ ৯৫ ॥

ei buddhye mahāprabhura premāveśa haila
jagannāthera sevaka dekhi' samvaraṇa kaila

SYNONYMS

ei buddhye—by this understanding; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic emotion; *haila*—there was; *jagannāthera*—of Lord Jagannātha; *sevaka*—servants; *dekhi'*—seeing; *samvaraṇa kaila*—restrained Himself.

TRANSLATION

Understanding this, Śrī Caitanya Mahāprabhu felt an emotion of ecstatic love for Kṛṣṇa, but upon seeing the servants of Lord Jagannātha, He restrained Himself.

TEXT 96

'সুকৃতি-লভ্য ফেলা-লব'—বলেন বারবার।
ঈশ্বর-সেবক পুছে,—'কি অর্থ ইহার' ? ৯৬ ॥

'sukṛti-labhya phelā-lava'—balena bāra-bāra
īśvara-sevaka puche,—'ki artha ihāra'?

SYNONYMS

sukṛti—by great fortune; *labhya*—obtainable; *phelā-lava*—a particle of the remnants; *balena*—says; *bāra-bāra*—again and again; *īśvara-sevaka*—the servants of Jagannātha; *puche*—inquire; *ki*—what; *artha*—the meaning; *ihāra*—of this.

TRANSLATION

The Lord said again and again, "Only by great fortune may one come by a particle of the remnants of food offered to the Lord." The servants of the Jagannātha temple inquired, "What is the meaning of this?"

PURPORT

The remnants of Kṛṣṇa's food are mixed with His saliva. In the *Mahābhārata* and the *Skanda Purāṇa* it is stated:

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatāṁ rājan
viśvāso naiva jāyate

"Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [*prasāda*] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaiṣṇavas."

TEXT 97

প্রভু কহে,—"এই যে দিলা কৃষ্ণাধরামৃত।
ব্রহ্মাদি-দুর্লভ এই নিন্দয়ে 'অমৃত' ॥ ৯৭ ॥

prabhu kahe,—"ei ye dilā kṛṣṇādharāmṛta
brahmādi-durlabha ei nindaye 'amṛta'

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei*—this; *ye*—which; *dilā*—you have given; *kṛṣṇa*—of Lord Kṛṣṇa; *adhara-amṛta*—nectar from the lips; *brahmādi*—by the demigods, headed by Lord Brahmā; *durlabha*—difficult to obtain; *ei*—this; *nindaye*—defeats; *amṛta*—nectar.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "These are remnants of food that Kṛṣṇa has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahmā find it difficult to obtain.

TEXT 98

কৃষ্ণের যে ভুক্ত-শেষ, তার 'ফেলা'-নাম।
তার এক 'লব' যে পায়, সেই ভাগ্যবান্ ॥ ৯৮ ॥

kṛṣṇera ye bhukta-śeṣa, tāra 'phelā'-nāma
tāra eka 'lava' ye pāya, sei bhāgyavān

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ye*—whatever; *bhukta-śeṣa*—remnants of food; *tāra*—of that; *phelā-nāma*—the name is *phelā; tāra*—of that; *eka*—one; *lava*—fragment; *ye*—one who; *pāya*—gets; *sei*—he; *bhāgyavān*—fortunate.

TRANSLATION

"Remnants left by Kṛṣṇa are called phelā. Anyone who obtains even a small portion must be considered very fortunate.

TEXT 99

সামান্য ভাগ্য হৈতে তার প্রাপ্তি নাহি হয়।
কৃষ্ণের যাঁতে পূর্ণকৃপা, সেই তাহা পায়॥ ৯৯॥

sāmānya bhāgya haite tāra prāpti nāhi haya
kṛṣṇera yāṅte pūrṇa-kṛpā, sei tāhā pāya

SYNONYMS

sāmānya—ordinary; *bhāgya*—fortune; *haite*—from; *tāra*—of that; *prāpti*—attainment; *nāhi*—not; *haya*—there is; *kṛṣṇera*—of Lord Kṛṣṇa; *yāṅte*—unto whom; *pūrṇa-kṛpā*—full mercy; *sei*—he; *tāhā*—that; *pāya*—can get.

TRANSLATION

"One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Kṛṣṇa can receive such remnants.

TEXT 100

'সুকৃতি'-শব্দে কহে 'কৃষ্ণকৃপা-হেতু পুণ্য'।
সেই যাঁর হয়, 'ফেলা' পায় সেই ধন্য॥" ১০০॥

'sukṛti'-śabde kahe 'kṛṣṇa-kṛpā-hetu puṇya'
sei yāṅra haya, 'phelā' pāya sei dhanya"

SYNONYMS

sukṛti—sukṛti (pious activities); *śabde*—the word; *kahe*—is to be understood; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *hetu*—because of; *puṇya*—pious activities; *sei*—he; *yāṅra*—of whom; *haya*—there is; *phelā*—the remnants of food; *pāya*—gets; *sei*—he; *dhanya*—very glorious.

TRANSLATION

"The word 'sukṛti' refers to pious activities performed by the mercy of Kṛṣṇa. One who is fortunate enough to obtain such mercy receives the remnants of the Lord's food and thus becomes glorious."

TEXT 101

এত বলি' প্রভু তা-সবারে বিদায় দিলা।
উপল-ভোগ দেখিয়া প্রভু নিজ-বাসা আইলা ॥১০১॥

eta bali' prabhu tā-sabāre vidāya dilā
upala-bhoga dekhiyā prabhu nija-vāsā āilā

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tā-sabāre*—unto all of them; *vidāya dilā*—bade farewell; *upala-bhoga*—the next offering of food; *dekhiyā*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-vāsā*—to His place; *āilā*—returned.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu bade farewell to all the servants. After seeing the next offering of food to Lord Jagannātha, a function known as upala-bhoga, He returned to His own quarters.

TEXT 102

মধ্যাহ্ন করিয়া কৈলা ভিক্ষা নির্বাহণ।
কৃষ্ণাধরামৃত সদা অন্তরে স্মরণ ॥ ১০২ ॥

madhyāhna kariyā kailā bhikṣā nirvāhaṇa
kṛṣṇādharāmṛta sadā antare smaraṇa

SYNONYMS

madhyāhna kariyā—after finishing His noon duties; *kailā bhikṣā nirvāhaṇa*—completed His lunch; *kṛṣṇa-adhara-amṛta*—the nectar from the lips of Kṛṣṇa; *sadā*—always; *antare*—within Himself; *smaraṇa*—remembering.

TRANSLATION

After finishing His noon duties, Śrī Caitanya Mahāprabhu ate His lunch, but He constantly remembered the remnants of Kṛṣṇa's food.

TEXT 103

বাহ্য-কৃত্য করেন, প্রেমে গরগর মন।
কষ্টে সম্বরণ করেন, আবেশ সঘন ॥ ১০৩ ॥

bāhya-kṛtya karena, preme garagara mana
kaṣṭe samvaraṇa karena, āveśa saghana

SYNONYMS

bāhya-kṛtya—external activities; *karena*—performs; *preme*—in ecstatic love; *garagara*—filled; *mana*—mind; *kaṣṭe*—with great difficulty; *samvaraṇa karena*—restricts; *āveśa*—ecstasy; *saghana*—very deep.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

TEXT 104

সন্ধ্যা-কৃত্য করি' পুনঃ নিজগণ-সঙ্গে।
নিভৃতে বসিলা নানা-কৃষ্ণকথা-রঙ্গে ॥ ১০৪ ॥

sandhyā-kṛtya kari' punaḥ nija-gaṇa-saṅge
nibhṛte vasilā nānā-kṛṣṇa-kathā-raṅge

SYNONYMS

sandhyā-kṛtya—the evening duties; *kari'*—after performing; *punaḥ*—again; *nija-gaṇa-saṅge*—along with His personal associates; *nibhṛte*—in a solitary place; *vasilā*—sat down; *nānā*—various; *kṛṣṇa-kathā*—of topics of Kṛṣṇa; *raṅge*—in the jubilation.

TRANSLATION

After finishing His evening duties, Śrī Caitanya Mahāprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation.

TEXT 105

প্রভুর ইঙ্গিতে গোবিন্দ প্রসাদ আনিলা।
পুরী-ভারতীরে প্রভু কিছু পাঠাইলা ॥ ১০৫ ॥

prabhura iṅgite govinda prasāda ānilā
purī-bhāratīre prabhu kichu pāṭhāilā

SYNONYMS

prabhura iṅgite—by the indication of Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *prasāda ānilā*—brought the remnants of the food of Lord Jagannātha; *purī*—to Paramānanda Purī; *bhāratīre*—to Brahmānanda Bhāratī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *pāṭhāilā*—sent.

TRANSLATION

Following the indications of Śrī Caitanya Mahāprabhu, Govinda brought the prasāda of Lord Jagannātha. The Lord sent some to Paramānanda Purī and Brahmānanda Bhāratī.

TEXT 106

রামানন্দ-সার্বভৌম-স্বরূপাদি-গণে।
সবারে প্রসাদ দিল করিয়া বণ্টনে॥ ১০৬॥

rāmānanda-sārvabhauma-svarūpādi-gaṇe
sabāre prasāda dila kariyā baṇṭane

SYNONYMS

rāmānanda—Rāmānanda Rāya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *ādi*—headed by; *gaṇe*—unto them; *sabāre*—unto all of them; *prasāda*—the remnants of the food of Lord Jagannātha; *dila*—delivered; *kariyā baṇṭane*—making shares.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave shares of the prasāda to Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, Svarūpa Dāmodara Gosvāmī and all the other devotees.

TEXT 107

প্রসাদের সৌরভ্য-মাধুর্য করি' আস্বাদন।
অলৌকিক আস্বাদে সবার বিস্মিত হৈল মন॥১০৭॥

prasādera saurabhya-mādhurya kari' āsvādana
alaukika āsvāde sabāra vismita haila mana

SYNONYMS

prasādera—of the *prasāda; saurabhya-mādhurya*—the sweetness and fragrance; *kari' āsvādana*—tasting; *alaukika*—uncommon; *āsvāde*—by the taste; *sabāra*—of everyone; *vismita*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

As they tasted the uncommon sweetness and fragrance of the prasāda, everyone's mind was struck with wonder.

TEXTS 108-109

প্রভু কহে,—"এই সব হয় 'প্রাকৃত' দ্রব্য।
ঐক্ষব, কর্পূর, মরিচ, এলাইচ, লবঙ্গ, গব্য ॥ ১০৮ ॥
রসবাস, গুড়ত্বক-আদি যত সব।
'প্রাকৃত' বস্তুর স্বাদ সবার অনুভব ॥ ১০৯ ॥

prabhu kahe,—"ei saba haya 'prākṛta' dravya
aikṣava, karpūra, marica, elāica, lavaṅga, gavya

rasavāsa, guḍatvaka-ādi yata saba
'prākṛta' vastura svāda sabāra anubhava

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei*—these; *saba*—all; *haya*—are; *prākṛta*—material; *dravya*—ingredients; *aikṣava*—sugar; *karpūra*—camphor; *marica*—black pepper; *elāica*—cardamom; *lavaṅga*—cloves; *gavya*—butter; *rasavāsa*—spices; *guḍatvaka*—licorice; *ādi*—and so on; *yata saba*—each and every one of them; *prākṛta*—material; *vastura*—of ingredients; *svāda*—taste; *sabāra*—everyone's; *anubhava*—experience.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These ingredients, such as sugar, camphor, black pepper, cardamom, cloves, butter, spices and licorice, are all material. Everyone has tasted these material substances before.

PURPORT

The word *prākṛta* refers to things tasted for the sense gratification of the conditioned soul. Such things are limited by the material laws. Śrī Caitanya Mahāprabhu wanted to make the point that material things have already been experienced by materially absorbed persons who are interested only in sense gratification.

TEXT 110

সেই দ্রব্যে এত আস্বাদ, গন্ধ লোকাতীত।
আস্বাদ করিয়া দেখ,— সবার প্রতীত ॥ ১১০ ॥

sei dravye eta āsvāda, gandha lokātīta
āsvāda kariyā dekha, ——sabāra pratīta

SYNONYMS

sei dravye—in such material things; *eta*—so much; *āsvāda*—pleasing taste; *gandha*—fragrance; *loka-atīta*—never experienced by any common man; *āsvāda kariyā*—tasting; *dekha*—see; *sabāra*—of everyone; *pratīta*—experience.

TRANSLATION

"However," the Lord continued, "in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience.

TEXT 111

আস্বাদ দূরে রহু, যার গন্ধে মাতে মন।
আপনা বিনা অন্য মাধুর্য করায় বিস্মরণ ॥ ১১১ ॥

āsvāda dūre rahu, yāra gandhe māte mana
āpanā vinā anya mādhurya karāya vismaraṇa

SYNONYMS

āsvāda—the taste; *dūre rahu*—leave aside; *yāra*—of which; *gandhe*—by the fragrance; *māte*—becomes pleased; *mana*—the mind; *āpanā vinā*—besides itself; *anya*—different; *mādhurya*—sweetness; *karāya vismaraṇa*—causes to forget.

TRANSLATION

"Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

TEXT 112

তাতে এই দ্রব্যে কৃষ্ণাধর-স্পর্শ হৈল।
অধরের গুণ সব ইহাতে সঞ্চারিল ॥ ১১২ ॥

tāte ei dravye kṛṣṇādhara-sparśa haila
adharera guṇa saba ihāte sañcārila

SYNONYMS

tāte—therefore; *ei dravye*—in these ingredients; *kṛṣṇa-adhara*—of the lips of Kṛṣṇa; *sparśa*—touch; *haila*—there was; *adharera*—of the lips; *guṇa*—attributes; *saba*—all; *ihāte*—in these ingredients; *sañcāri!a*—have become transferred.

TRANSLATION

"Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

PURPORT

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually tasteful? This was proof that food, *prasāda,* becomes uncommonly flavorful and tasteful by touching Kṛṣṇa's lips.

TEXT 113

অলৌকিক-গন্ধ-স্বাদ, অন্য-বিস্মারণ।
মহা-মাদক হয় এই কৃষ্ণাধরের গুণ ॥ ১১৩ ॥

alaukika-gandha-svāda, anya-vismāraṇa
mahā-mādaka haya ei kṛṣṇādharera guṇa

SYNONYMS

alaukika—uncommon; *gandha*—fragrance; *svāda*—taste; *anya-vismāraṇa*—forgetting all others; *mahā-mādaka*—highly enchanting; *haya*—are; *ei*—these; *kṛṣṇa-adharera*—of the lips of Kṛṣṇa; *guṇa*—attributes.

TRANSLATION

"An uncommon, greatly enchanting fragrance and taste that make one forget all other experiences are attributes of Kṛṣṇa's lips.

TEXT 114

অনেক 'সুকৃতে' ইহা হঞাছে সম্প্রাপ্তি।
সবে এই আস্বাদ কর করি' মহাভক্তি ॥" ১১৪ ॥

aneka 'sukṛte' ihā hañāche samprāpti
sabe ei āsvāda kara kari' mahā-bhakti"

SYNONYMS

aneka—many; *sukṛte*—by pious activities; *ihā*—this; *hañāche samprāpti*—has become available; *sabe*—all of you; *ei*—this *prasāda; āsvāda kara*—taste; *kari' mahā-bhakti*—with great devotion.

TRANSLATION

"This prasāda has been made available only as a result of many pious activities. Now taste it with great faith and devotion."

TEXT 115

হরিধ্বনি করি' সবে কৈলা আস্বাদন।
আস্বাদিতে প্রেমে মত্ত হইল সবার মন॥ ১১৫॥

hari-dhvani kari' sabe kailā āsvādana
āsvādite preme matta ha-ila sabāra mana

SYNONYMS

hari-dhvani kari'—loudly resounding the holy name of Hari; *sabe*—all of them; *kailā āsvādana*—tasted; *āsvādite*—as soon as they tasted; *preme*—in ecstatic love; *matta*—maddened; *ha-ila*—became; *sabāra mana*—the minds of all.

TRANSLATION

Loudly chanting the holy name of Hari, all of them tasted the prasāda. As they tasted it, their minds became mad in the ecstasy of love.

TEXT 116

প্রেমাবেশে মহাপ্রভু যবে আজ্ঞা দিলা।
রামানন্দ-রায় শ্লোক পড়িতে লাগিলা॥ ১১৬॥

premāveśe mahāprabhu yabe ājñā dilā
rāmānanda-rāya śloka paḍite lāgilā

SYNONYMS

prema-āveśe—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *ājñā dilā*—ordered; *rāmānanda-rāya*—Rāmānanda Rāya; *śloka*—verses; *paḍite lāgilā*—began to recite.

TRANSLATION

In ecstatic love, Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite some verses. Thus Rāmānanda Rāya spoke as follows.

TEXT 117

সুরতবর্ধনং শোকনাশনং, স্বরিতবেণুনা সুষ্ঠু চুম্বিতম্ ।
ইতররাগবিস্মারণং নৃণাং, বিতর বীর নস্তেঽধরামৃতম্ ॥১১৭॥

surata-vardhanaṁ śoka-nāśanaṁ
svarita-veṇunā suṣṭhu-cumbitam
itara-rāga-vismāraṇaṁ nṛṇāṁ
vitara vīra nas te 'dharāmṛtam

SYNONYMS

surata-vardhanam—which increases the lusty desire for enjoyment; *śoka-nāśanam*—which vanquishes all lamentation; *svarita-veṇunā*—by the vibrating flute; *suṣṭhu*—nicely; *cumbitam*—touched; *itara-rāga-vismāraṇam*—which causes forgetfulness of all other attachment; *nṛṇām*—of the human beings; *vitara*—please deliver; *vīra*—O hero of charity; *naḥ*—unto us; *te*—Your; *adhara-amṛtam*—the nectar of the lips.

TRANSLATION

"O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendentally vibrating flute, for that nectar makes all human beings forget all other attachments."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.14).

TEXT 118

শ্লোক শুনি' মহাপ্রভু মহাতুষ্ট হৈলা ।
রাধার উৎকণ্ঠা-শ্লোক পড়িতে লাগিলা ॥ ১১৮ ॥

śloka śuni' mahāprabhu mahā-tuṣṭa hailā
rādhāra utkaṇṭhā-śloka paḍite lāgilā

SYNONYMS

śloka śuni'—hearing the verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mahā-tuṣṭa*—very satisfied; *hailā*—became; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṇṭhā-śloka*—a verse pertaining to the anxiety; *paḍite lāgilā*—began to recite.

TRANSLATION

Upon hearing Rāmānanda Rāya quote this verse, Śrī Caitanya Mahāprabhu was very satisfied. Then He recited the following verse, which had been spoken by Śrīmatī Rādhārāṇī in great anxiety.

TEXT 119

ব্রজাতুলকুলাঙ্গনেতর-রসালিতৃষ্ণাহর-
প্রদীব্যদধরামৃতঃ সুকৃতিলভ্য-ফেলা-লবঃ ।
সুধাজিদহিবল্লিকা-সুদলবীটিকা-চর্বিতঃ
স মে মদনমোহনঃ সখি তনোতি জিহ্বা-স্পৃহাম ॥ ১১৯ ॥

vrajātula-kulāṅganetara-rasāli-tṛṣṇā-hara-
pradīvyad-adharāmṛtaḥ sukṛti-labhya-phelā-lavaḥ
sudhā-jid-ahivallikā-sudala-vīṭikā-carvitaḥ
sa me madana-mohanaḥ sakhi tanoti jihvā-spṛhām

SYNONYMS

vraja—of Vṛndāvana; *atula*—incomparable; *kulāṅgana*—of the *gopīs; itara*—other; *rasa-āli*—for tastes or mellows; *tṛṣṇā*—desire; *hara*—vanquishing; *pradīvyat*—all-surpassing; *adhara-amṛtaḥ*—whose nectar emanating from the lips; *sukṛti*—after many pious activities; *labhya*—obtainable; *phelā*—of the nectar of whose lips; *lavaḥ*—a small portion; *sudhā-jit*—conquering the nectar; *ahivallikā*—of the betel plant; *su-dala*—made from selected leaves; *vīṭikā*—pan; *carvitaḥ*—chewing; *saḥ*—He; *me*—My; *madana-mohanaḥ*—Madana-mohana; *sakhi*—My dear friend; *tanoti*—increases; *jihvā*—of the tongue; *spṛhām*—desire.

TRANSLATION

"My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Kṛṣṇa, can be obtained only after many, many pious activities. For the beautiful gopīs of Vṛndāvana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desires of My tongue."

PURPORT

This verse is found in the *Govinda-līlāmṛta* (8.8).

TEXT 120

এত কহি' গৌরপ্রভু ভাবাবিষ্ট হঞা ।
দুই শ্লোকের অর্থ করে প্রলাপ করিয়া ॥ ১২০ ॥

eta kahi' gaura-prabhu bhāvāviṣṭa hañā
dui ślokera artha kare pralāpa kariyā

SYNONYMS

eta kahi'—saying this; *gaura-prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa*—overwhelmed by ecstatic loving emotions; *hañā*—becoming; *dui ślokera*—of the two verses; *artha*—meaning; *kare*—makes; *pralāpa kariyā*—talking like a madman.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic loving emotions. Talking like a madman, He began to explain the meaning of the two verses.

TEXTS 121-122

তনু-মন করায় ক্ষোভ, বাড়ায় সুরত-লোভ,
হর্ষ-শোকাদি-ভার বিনাশয়।
পাসরায় অন্য রস, জগৎ করে আত্মবশ,
লজ্জা, ধর্ম, ধৈর্য করে ক্ষয়॥ ১২১॥
নাগর, শুন তোমার অধর-চরিত।
মাতায় নারীর মন, জিহ্বা করে আকর্ষণ,
বিচারিতে সব বিপরীত॥১২২॥ ধ্রু॥

tanu-mana karāya kṣobha, bāḍāya surata-lobha,
harṣa-śokādi-bhāra vināśaya
pāsarāya anya rasa, jagat kare ātma-vaśa,
lajjā, dharma, dhairya kare kṣaya

nāgara, śuna tomāra adhara-carita
mātāya nārīra mana, jihvā kare ākarṣaṇa,
vicārite saba viparīta

SYNONYMS

tanu—body; *mana*—mind; *karāya*—cause; *kṣobha*—agitation; *bāḍāya*—increase; *surata-lobha*—lusty desires for enjoyment; *harṣa*—of jubilation; *śoka*—lamentation; *ādi*—and so on; *bhāra*—burden; *vināśaya*—destroy; *pāsarāya*—cause to forget; *anya rasa*—other tastes; *jagat*—the whole world; *kare*—make; *ātma-vaśa*—under their control; *lajjā*—shame; *dharma*—religion; *dhairya*—patience; *kare kṣaya*—vanquish; *nāgara*—O lover; *śuna*—hear; *tomāra*—Your; *adhara*—of lips; *carita*—the characteristics; *mātāya*—madden; *nārīra*—of women; *mana*—mind; *jihvā*—tongue; *kare ākarṣaṇa*—attract; *vicārite*—considering; *saba*—all; *viparīta*—opposite.

TRANSLATION

"My dear lover," He said, "let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, we see that the activities of Your transcendental lips are always perplexing.

TEXT 123

আছুক নারীর কায, কহিতে বাসিয়ে লাজ,
তোমার অধর বড় ধৃষ্ট-রায়।
পুরুষে করে আকর্ষণ, আপনা পিয়াইতে মন,
অন্যরস সব পাসরায়॥ ১২৩॥

āchuka nārīra kāya, kahite vāsiye lāja,
tomāra adhara baḍa dhṛṣṭa-rāya
puruṣe kare ākarṣaṇa, āpanā piyāite mana,
anya-rasa saba pāsarāya

SYNONYMS

āchuka—let it be; *nārīra*—of women; *kāya*—the bodies; *kahite*—to speak; *vāsiye*—I feel; *lāja*—shame; *tomāra*—Your; *adhara*—lips; *baḍa*—very much; *dhṛṣṭa-rāya*—impudent; *puruṣe*—the male; *kare ākarṣaṇa*—they attract; *āpanā*—themselves; *piyāite*—causing to drink; *mana*—mind; *anya-rasa*—other tastes; *saba*—all; *pāsarāya*—cause to forget.

TRANSLATION

"My dear Kṛṣṇa, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. I am ashamed to say this, but Your lips sometimes attract even Your flute, which is also considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes.

TEXT 124

সচেতন রহু দূরে, অচেতন সচেতন করে,
তোমার অধর—বড় বাজিকর।

তোমার বেণু শুষ্কেন্ধন, তার জন্মায় ইন্দ্রিয়-মন,
তারে আপনা পিয়ায় নিরন্তর ॥ ১২৪ ॥

sacetana rahu dūre, acetana sacetana kare,
tomāra adhara——baḍa vājikara
tomāra veṇu śuṣkendhana, tāra janmāya indriya-mana,
tāre āpanā piyāya nirantara

SYNONYMS

sa-cetana—conscious living beings; *rahu dūre*—leave aside; *acetana*—unconscious; *sa-cetana*—conscious; *kare*—make; *tomāra*—Your; *adhara*—lips; *baḍa*—very great; *vājikara*—magicians; *tomāra*—Your; *veṇu*—flute; *śuṣka-indhana*—dry wood; *tāra*—of that; *janmāya*—creates; *indriya-mana*—the senses and mind; *tāre*—the flute; *āpanā*—themselves; *piyāya*—cause to drink; *nirantara*—constantly.

TRANSLATION

"Aside from conscious living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians. Paradoxically, although Your flute is nothing but dry wood, Your lips make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

TEXT 125

বেণু ধৃষ্ট-পুরুষ হঞা, পুরুষাধর পিয়া পিয়া,
গোপীগণে জানায় নিজ-পান।
'অহো শুন, গোপীগণ, বলে পিঙো তোমার ধন,
তোমার যদি থাকে অভিমান ॥ ১২৫ ॥

veṇu dhṛṣṭa-puruṣa hañā, puruṣādhara piyā piyā,
gopī-gaṇe jānāya nija-pāna
'aho śuna, gopī-gaṇa, bale piṅo tomāra dhana,
tomāra yadi thāke abhimāna

SYNONYMS

veṇu—the flute; *dhṛṣṭa-puruṣa*—a cunning male; *hañā*—being; *puruṣa-adhara*—the lips of the male; *piyā piyā*—drinking and drinking; *gopī-gaṇe*—unto the *gopīs; jānāya*—informs; *nija-pāna*—own drinking; *aho*—oh; *śuna*—hear; *gopī-gaṇa*—*gopīs; bale*—says; *piṅo*—drink; *tomāra*—your; *dhana*—property; *tomāra*—your; *yadi*—if; *thāke*—there is; *abhimāna*—pride.

TRANSLATION

"That flute is a very cunning male who drinks again and again the taste of another male's lips. It advertises its qualities and says to the gopīs, 'O gopīs, if you are so proud of being women, come forward and enjoy your property—the nectar of the lips of the Supreme Personality of Godhead.'

TEXT 126

তবে মোরে ক্রোধ করি', লজ্জা ভয়, ধর্ম, ছাড়ি',
ছাড়ি' দিমু, কর আসি' পান।

নহে পিমু নিরন্তর, তোমায় মোর নাহিক ডর,
অন্যে দেখোঁ তৃণের সমান ॥ ১২৬ ॥

tabe more krodha kari', lajjā bhaya, dharma, chāḍi',
chāḍi' dimu, kara āsi' pāna
nahe pimu nirantara, tomāya mora nāhika ḍara,
anye dekhoṅ tṛṇera samāna

SYNONYMS

tabe—thereupon; *more*—at Me; *krodha kari'*—becoming angry; *lajjā*—shame; *bhaya*—fear; *dharma*—religion; *chāḍi'*—giving up; *chāḍi'*—giving up; *dimu*—I shall give; *kara āsi' pāna*—come drink; *nahe*—not; *pimu*—I shall drink; *nirantara*—continuously; *tomāya*—of You; *mora*—my; *nāhika*—there is not; *ḍara*—fear; *anye*—others; *dekhoṅ*—I see; *tṛṇera samāna*—equal to straw.

TRANSLATION

"Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion and come drink the lips of Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa's lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.'

TEXT 127

অধরামৃত নিজ-স্বরে, সঞ্চারিয়া সেই বলে,
আকর্ষয় ত্রিজগৎ-জন।
আমরা ধর্ম-ভয় করি', রহি' যদি ধৈর্য ধরি',
তবে আমায় করে বিড়ম্বন ॥ ১২৭ ॥

adharāmṛta nija-svare, sañcāriyā sei bale,
ākarṣaya trijagat-jana
āmarā dharma-bhaya kari', rahi' yadi dhairya dhari',
tabe āmāya kare viḍambana

SYNONYMS

adhara-amṛta—the nectar of the lips; *nija-svare*—with the vibration of the flute; *sañcāriyā*—combining; *sei*—that; *bale*—by strength; *ākarṣaya*—attract; *trijagat-jana*—the people of the three worlds; *āmarā*—we; *dharma*—religion; *bhaya*—fear; *kari'*—because of; *rahi'*—remaining; *yadi*—if; *dhairya dhari'*—keeping patient; *tabe*—then; *āmāya*—us; *kare viḍambana*—criticizes.

TRANSLATION

"The nectar of Kṛṣṇa's lips, combined with the vibration of His flute, attracts all the people of the three worlds. However, if we gopīs remain patient out of respect for religious principles, the flute then criticizes us.

TEXT 128

নীবি খসায় গুরু-আগে, লজ্জা-ধর্ম করায় ত্যাগে,
কেশে ধরি' যেন লঞা যায়।
আনি' করায় তোমার দাসী, শুনি' লোক করে হাসি',
এইমত নারীরে নাচায়॥ ১২৮॥

nīvi khasāya guru-āge, lajjā-dharma karāya tyāge,
keśe dhari' yena lañā yāya
āni' karāya tomāra dāsī, śuni' loka kare hāsi',
ei-mata nārīre nācāya

SYNONYMS

nīvi—the belts; *khasāya*—cause to loosen; *guru-āge*—before superiors; *lajjā-dharma*—shame and religion; *karāya*—induce; *tyāge*—to give up; *keśe dhari'*—catching by the hair; *yena*—as if; *lañā yāya*—takes us away; *āni'*—bringing; *karāya*—induce to become; *tomāra*—Your; *dāsī*—maidservants; *śuni'*—hearing; *loka*—people; *kare hāsi'*—laugh; *ei-mata*—in this way; *nārīre*—women; *nācāya*—cause to dance.

TRANSLATION

"The nectar of Your lips and vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our

superiors. As if catching us by our hair, they forcibly take us away and surrender us unto You to become Your maidservants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute.

TEXT 129

শুষ্ক বাঁশের লাঠিখান, এত করে অপমান,
এই দশা করিল, গোসাঞি।
না সহি' কি করিতে পারি, তাহে রহি মৌন ধরি',
চোরার মাকে ডাকি' কান্দিতে নাই ॥১২৯॥

śuṣka bāṅśera lāṭhikhāna, eta kare apamāna,
ei daśā karila, gosāñi
nā sahi' ki karite pāri, tāhe rahi mauna dhari',
corāra māke ḍāki' kāndite nāi

SYNONYMS

śuṣka—dry; *bāṅśera*—of bamboo; *lāṭhi-khāna*—a stick; *eta*—this; *kare apamāna*—insults; *ei*—this; *daśā*—condition; *karila*—made; *gosāñi*—the master; *nā sahi'*—not tolerating; *ki*—what; *karite pāri*—can we do; *tāhe*—at that time; *rahi*—we remain; *mauna dhari'*—keeping silent; *corāra*—of a thief; *māke*—for the mother; *ḍāki'*—calling; *kāndite*—to cry; *nāi*—is not possible.

TRANSLATION

"This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent.

TEXT 130

অধরের এই রীতি, আর শুন কুনীতি,
সে অধর-সনে যার মেলা।
সেই ভক্ষ্য-ভোজ্য-পান, হয় অমৃত-সমান,
নাম তার হয় 'কৃষ্ণ-ফেলা' ॥ ১৩০ ॥

adharera ei rīti, āra śuna kunīti,
se adhara-sane yāra melā
sei bhakṣya-bhojya-pāna, haya amṛta-samāna,
nāma tāra haya 'kṛṣṇa-phelā'

SYNONYMS

adharera—of the lips; *ei*—this; *rīti*—policy; *āra*—other; *śuna*—hear; *kunīti*—injustices; *se*—those; *adhara*—lips; *sane*—with; *yāra*—of which; *melā*—meeting; *sei*—those; *bhakṣya*—eatables; *bhojya*—foods; *pāna*—drink or betel; *haya*—become; *amṛta-samāna*—like nectar; *nāma*—the name; *tāra*—of those; *haya*—becomes; *kṛṣṇa-phelā*—the remnants of Kṛṣṇa.

TRANSLATION

"That is the policy of these lips. Just consider the other injustices. Everything that touches those lips—including food, drink or betel—becomes just like nectar. It is then called kṛṣṇa-phelā, or remnants left by Kṛṣṇa.

TEXT 131

সে ফেলার এক লব, না পায় দেবতা সব,
এ দম্ভে কেবা পাতিয়ায় ?
বহুজন্ম পুণ্য করে, তবে 'সুকৃতি' নাম ধরে,
সে 'সুকৃতে' তার লব পায় ॥ ১৩১ ॥

se phelāra eka lava, nā pāya devatā saba,
e dambhe kebā pātiyāya?
bahu-janma puṇya kare, tabe 'sukṛti' nāma dhare,
se 'sukṛte' tāra lava pāya

SYNONYMS

se phelāra—of those remnants; *eka*—one; *lava*—small particle; *nā pāya*—do not get; *devatā*—the demigods; *saba*—all; *e dambhe*—this pride; *kebā*—who; *pātiyāya*—can believe; *bahu-janma*—for many births; *puṇya kare*—acts piously; *tabe*—then; *sukṛti*—one who performs pious activities; *nāma*—the name; *dhare*—bears; *se*—those; *sukṛte*—by pious activities; *tāra*—of that; *lava*—a fraction; *pāya*—one can get.

TRANSLATION

"Even after much prayer, the demigods themselves cannot obtain even a small portion of the remnants of such food. Just imagine the pride of those remnants! Only a person who has acted piously for many, many births and has thus become a devotee can obtain the remnants of such food.

TEXT 132

কৃষ্ণ যে খায় তাম্বূল, কহে তার নাহি মূল,
তাহে আর দম্ভ-পরিপাটী ।

তার যেবা উদ্গার, তারে কয় 'অমৃতসার',
গোপীর মুখ করে 'আলবাটী' ॥ ১৩২ ॥

kṛṣṇa ye khāya tāmbūla, kahe tāra nāhi mūla,
tāhe āra dambha-paripāṭī
tāra yebā udgāra, tāre kaya 'amṛta-sāra',
gopīra mukha kare 'ālabāṭī'

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *ye*—what; *khāya*—chews; *tāmbūla*—the betel; *kahe*—it is said; *tāra*—of it; *nāhi*—there is not; *mūla*—price; *tāhe*—over and above that; *āra*—also; *dambha-paripāṭī*—complete pride; *tāra*—of that; *yebā*—whatever; *udgāra*—coming out; *tāre*—that; *kaya*—is called; *amṛta-sāra*—the essence of the nectar; *gopīra*—of the *gopīs; mukha*—the mouth; *kare*—makes; *ālabāṭī*—spittoon.

TRANSLATION

"The betel chewed by Kṛṣṇa is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopīs accept these remnants, their mouths become like His spittoons.

TEXT 133

এসব—তোমার কুটিনাটি, ছাড় এই পরিপাটী,
বেণুদ্বারে কাঁহে হর' প্রাণ।
আপনার হাসি লাগি', নহ নারীর বধভাগী,
দেহ' নিজাধরামৃত-দান ॥" ১৩৩ ॥

e-saba—tomāra kuṭināṭi, chāḍa ei paripāṭi,
veṇu-dvāre kāṅhe hara' prāṇa
āpanāra hāsi lāgi', naha nārīra vadha-bhāgī,
deha' nijādharāmṛta-dāna"

SYNONYMS

e-saba—all these; *tomāra*—Your; *kuṭināṭi*—tricks; *chāḍa*—give up; *ei*—these; *paripāṭī*—very expert activities; *veṇu-dvāre*—by the flute; *kāṅhe*—why; *hara*—You take away; *prāṇa*—life; *āpanāra*—Your own; *hāsi*—laughing; *lāgi'*—for the matter of; *naha*—do not be; *nārīra*—of women; *vadha-bhāgī*—responsible for killing; *deha'*—kindly give; *nija-adhara-amṛta*—the nectar of Your lips; *dāna*—charity.

TRANSLATION

"Therefore, My dear Kṛṣṇa, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopīs with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips."

TEXT 134

কহিতে কহিতে প্রভুর মন ফিরি' গেল ।
ক্রোধ-অংশ শান্ত হৈল, উৎকণ্ঠা বাড়িল ॥ ১৩৪ ॥

kahite kahite prabhura mana phiri' gela
krodha-aṁśa śānta haila, utkaṇṭhā bāḍila

SYNONYMS

kahite kahite—talking and talking; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *phiri' gela*—became changed; *krodha-aṁśa*—the part of anger; *śānta haila*—became pacified; *utkaṇṭhā*—agitation of the mind; *bāḍila*—increased.

TRANSLATION

While Śrī Caitanya Mahāprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

TEXT 135

পরম দুর্লভ এই কৃষ্ণাধরামৃত ।
তাহা যেই পায়, তার সফল জীবিত ॥ ১৩৫ ॥

parama durlabha ei kṛṣṇādharāmṛta
tāhā yei pāya, tāra saphala jīvita

SYNONYMS

parama—supremely; *durlabha*—difficult to obtain; *ei*—this; *kṛṣṇa*—of Kṛṣṇa; *adhara-amṛta*—the nectar from the lips; *tāhā*—that; *yei*—one who; *pāya*—gets; *tāra*—his; *sa-phala*—successful; *jīvita*—life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "This nectar from Kṛṣṇa's lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

TEXT 136

যোগ্য হঞা কেহ করিতে না পায় পান।
তথাপি সে নির্লজ্জ, বৃথা ধরে প্রাণ ॥ ১৩৬ ॥

yogya hañā keha karite nā pāya pāna
tathāpi se nirlajja, vṛthā dhare prāṇa

SYNONYMS

yogya—competent; *hañā*—being; *keha*—anyone; *karite*—to do; *nā pāya*—does not get; *pāna*—drinking; *tathāpi*—still; *se*—that person; *nirlajja*—shameless; *vṛthā*—uselessly; *dhare prāṇa*—continues life.

TRANSLATION

"When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

TEXT 137

অযোগ্য হঞা তাহা কেহ সদা পান করে।
যোগ্য জন নাহি পায়, লোভে মাত্র মরে ॥ ১৩৭ ॥

ayogya hañā tāhā keha sadā pāna kare
yogya jana nāhi pāya, lobhe mātra mare

SYNONYMS

ayogya—unfit; *hañā*—being; *tāhā*—that; *keha*—someone; *sadā*—always; *pāna kare*—drinks; *yogya jana*—the competent person; *nāhi pāya*—does not get; *lobhe*—out of greed; *mātra*—simply; *mare*—dies.

TRANSLATION

"There are persons who are unfit to drink that nectar but who nevertheless drink it continuously, whereas some who are suitable never get it and thus die of greed.

TEXT 138

তাতে জানি,—কোন তপস্যার আছে বল।
অযোগ্যেরে দেওয়ায় কৃষ্ণাধরামৃত-ফল ॥ ১৩৮ ॥

tāte jāni,—kona tapasyāra āche bala
ayogyere deoyāya kṛṣṇādharāmṛta-phala

SYNONYMS

tāte—therefore; *jāni*—I can understand; *kona*—some; *tapasyāra*—of austerity; *āche*—there is; *bala*—strength; *ayogyere*—unto the unfit; *deoyāya*—delivers; *kṛṣṇa-adhara-amṛta*—the nectar of Kṛṣṇa's lips; *phala*—the result.

TRANSLATION

"It is therefore to be understood that such an unfit person must have obtained the nectar of Kṛṣṇa's lips on the strength of some austerity."

TEXT 139

'কহ রাম-রায়, কিছু শুনিতে হয় মন'।
ভাব জানি' পড়ে রায় গোপীর বচন ॥ ১৩৯ ॥

'kaha rāma-rāya, kichu śunite haya mana'
bhāva jāni' paḍe rāya gopīra vacana

SYNONYMS

kaha—speak; *rāma-rāya*—Rāmānanda Rāya; *kichu*—something; *śunite*—to hear; *haya mana*—I wish; *bhāva*—the situation; *jāni'*—understanding; *paḍe rāya*—Rāmānanda Rāya cites; *gopīra vacana*—the words of the *gopīs*.

TRANSLATION

Again Śrī Caitanya Mahāprabhu said to Rāmānanda Rāya, "Please say something. I want to hear." Understanding the situation, Rāmānanda Rāya recited the following words of the gopīs.

TEXT 140

গোপ্যঃ কিমাচরদয়ং কুশলং স্ম বেণু-
র্দামোদরাধরসুধামপি গোপিকানাম্।
ভুঙ্‌ক্তে স্বয়ং যদবশিষ্টরসং হ্রদিন্যো
হৃষ্যত্ত্বচোঽশ্রু মুমুচুস্তরবো যথার্যাঃ ॥১৪০॥

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ

SYNONYMS

gopyaḥ—O *gopīs; kim*—what; *ācarat*—performed; *ayam*—this; *kuśalam*—auspicious activities; *sma*—certainly; *veṇuḥ*—flute; *dāmodara*—of Kṛṣṇa; *adhara-sudhām*—the nectar of the lips; *api*—even; *gopikānām*—which is owed to the *gopīs; bhuṅkte*—enjoys; *svayam*—independently; *yat*—from which; *avaśiṣṭa*—remaining; *rasam*—the taste only; *hradinyaḥ*—the rivers; *hṛṣyat*—feeling jubilant; *tvacaḥ*—whose bodies; *aśru*—tears; *mumucuḥ*—shed; *taravaḥ*—the trees; *yathā*—exactly like; *āryāḥ*—old forefathers.

TRANSLATION

"My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for the gopīs for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."

PURPORT

This is a verse quoted from *Śrīmad-Bhāgavatam* (10.21.9) regarding a discussion the *gopīs* had among themselves. As the autumn season began in Vṛndāvana, Lord Kṛṣṇa was tending the cows and blowing on His flute. The *gopīs* then began to praise Kṛṣṇa and discuss the fortunate position of His flute.

TEXT 141

এই শ্লোক শুনি' প্রভু ভাবাবিষ্ট হঞা।
উৎকণ্ঠাতে অর্থ করে প্রলাপ করিয়া॥ ১৪১॥

ei śloka śuni' prabhu bhāvāviṣṭa hañā
utkaṇṭhāte artha kare pralāpa kariyā

SYNONYMS

ei śloka—this verse; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa*—absorbed in ecstatic love; *hañā*—becoming; *utkaṇṭhāte*—in agitation of the mind; *artha kare*—makes the meaning; *pralāpa kariyā*—talking like a madman.

TRANSLATION

Upon hearing the recitation of this verse, Śrī Caitanya Mahāprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman.

TEXT 142

এহো ব্রজেন্দ্রনন্দন, ব্রজের কোন কন্যাগণ,
অবশ্য করিব পরিণয় ।
সে-সম্বন্ধে গোপীগণ, যারে মানে নিজধন,
সে সুধা অন্যের লভ্য নয় ॥ ১৪২ ॥

eho vrajendra-nandana, vrajera kona kanyā-gaṇa,
avaśya kariba pariṇaya
se-sambandhe gopī-gaṇa, yāre māne nija-dhana,
se sudhā anyera labhya naya

SYNONYMS

eho—this; *vrajendra-nandana*—the son of Nanda Mahārāja; *vrajera*—of Vṛndāvana; *kona*—any; *kanyā-gaṇa*—*gopīs;* *avaśya*—certainly; *kariba pariṇaya*—will marry; *se-sambandhe*—in that connection; *gopī-gaṇa*—the *gopīs;* *yāre*—which; *māne*—consider; *nija-dhana*—the personal property; *se sudhā*—that nectar; *anyera*—by others; *labhya naya*—is not obtainable.

TRANSLATION

"Some gopīs said to other gopīs, 'Just see the astonishing pastimes of Kṛṣṇa, the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana. Therefore, the gopīs know for certain that the nectar of Kṛṣṇa's lips is their own property and cannot be enjoyed by anyone else.'

TEXT 143

গোপীগণ, কহ সব করিয়া বিচারে ।
কোন্ তীর্থ, কোন্ তপ, কোন্ সিদ্ধমন্ত্র-জপ,
এই বেণু কৈল জন্মান্তরে ? ১৪৩ ॥ ধ্রু ॥

gopī-gaṇa, kaha saba kariyā vicāre
kon tīrtha, kon tapa, kon siddha-mantra-japa,
ei veṇu kaila janmāntare?

SYNONYMS

gopī-gaṇa—O *gopīs;* *kaha*—say; *saba*—all; *kariyā vicāre*—after full consideration; *kon*—what; *tīrtha*—holy places; *kon*—what; *tapa*—austerities; *kon*—what; *siddha-mantra-japa*—chanting of a perfect *mantra;* *ei*—this; *veṇu*—flute; *kaila*—did; *janma-antare*—in his past life.

TRANSLATION

" 'My dear gopīs, fully consider how many pious activities this flute performed in his past life. We do not know what places of pilgrimage he visited, what austerities he performed or what perfect mantra he chanted.

TEXT 144

হেন কৃষ্ণাধর-সুধা, যে কৈল অমৃত মুধা,
যার আশায় গোপী ধরে প্রাণ।
এই বেণু অযোগ্য অতি, স্থাবর 'পুরুষজাতি',
সেই সুধা সদা করে পান॥ ১৪৪॥

hena kṛṣṇādhara-sudhā, ye kaila amṛta mudhā,
yāra āśāya gopī dhare prāṇa
ei veṇu ayogya ati, sthāvara 'puruṣa-jāti',
sei sudhā sadā kare pāna

SYNONYMS

hena—such; *kṛṣṇa-adhara*—of Kṛṣṇa's lips; *sudhā*—nectar; *ye*—which; *kaila*—made; *amṛta*—nectar; *mudhā*—surpassed; *yāra āśāya*—by hoping for which; *gopī*—the *gopīs; dhare prāṇa*—continue to live; *ei veṇu*—this flute; *ayogya*—unfit; *ati*—completely; *sthāvara*—dead; *puruṣa-jāti*—belonging to the male class; *sei sudhā*—that nectar; *sadā*—always; *kare pāna*—drinks.

TRANSLATION

" 'This flute is utterly unfit because it is merely a dead bamboo stick. Moreover, it belongs to the male sex. Yet this flute is always drinking the nectar of Kṛṣṇa's lips, which surpasses nectarean sweetness of every description. Only in hope of that nectar do the gopīs continue to live.

TEXT 145

যার ধন, না কহে তারে, পান করে বলাৎকারে,
পিতে তারে ডাকিয়া জানায়।
তার তপস্যার ফল, দেখ ইহার ভাগ্য-বল,
ইহার উচ্ছিষ্ট মহাজনে খায়॥ ১৪৫॥

yāra dhana, nā kahe tāre, pāna kare balātkāre,
pite tāre ḍākiyā jānāya
tāra tapasyāra phala, dekha ihāra bhāgya-bala,
ihāra ucchiṣṭa mahā-jane khāya

SYNONYMS

yāra—of whom; *dhana*—the property; *nā kahe*—does not speak; *tāre*—to them; *pāna kare*—drinks; *balātkāre*—by force; *pite*—while drinking; *tāre*—unto them; *ḍākiyā*—calling loudly; *jānāya*—informs; *tāra*—its; *tapasyāra*—of austerities; *phala*—result; *dekha*—see; *ihāra*—its; *bhāgya-bala*—strength of fortune; *ihāra*—its; *ucchiṣṭa*—remnants; *mahā-jane*—great personalities; *khāya*—drink.

TRANSLATION

" 'Although the nectar of Kṛṣṇa's lips is the absolute property of the gopīs, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the gopīs to come drink it also. Just imagine the strength of the flute's austerities and good fortune. Even great devotees drink the nectar of Kṛṣṇa's lips after the flute has done so.

TEXT 146

মানসগঙ্গা, কালিন্দী, ভুবন-পাবনী নদী,
কৃষ্ণ যদি তাতে করে স্নান।
বেণুর ঝুটাধর-রস, হঞা লোভে পরবশ,
সেই কালে হর্ষে করে পান॥ ১৪৬॥

mānasa-gaṅgā, kālindī, bhuvana-pāvanī nadī,
kṛṣṇa yadi tāte kare snāna
veṇura jhuṭādhara-rasa, hañā lobhe paravaśa,
sei kāle harṣe kare pāna

SYNONYMS

mānasa-gaṅgā—the Ganges of the celestial world; *kālindī*—the Yamunā; *bhuvana*—the world; *pāvanī*—purifying; *nadī*—rivers; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *tāte*—in those; *kare snāna*—takes a bath; *veṇura*—of the flute; *jhuṭa-adhara-rasa*—remnants of the juice of the lips; *hañā*—being; *lobhe*—by greed; *paravaśa*—controlled; *sei kāle*—at that time; *harṣe*—in jubilation; *kare pāna*—drink.

TRANSLATION

" 'When Kṛṣṇa takes His bath in universally purifying rivers like the Yamunā and the Ganges of the celestial world, the great personalities of those rivers greedily and jubilantly drink the remnants of the nectarean juice from His lips.

TEXT 147

এ-ত নারী রহু দূরে, বৃক্ষ সব তার তীরে,
তপ করে পর-উপকারী।
নদীর শেষ-রস পাঞা, মূলদ্বারে আকর্ষিয়া,
কেনে পিয়ে, বুঝিতে না পারি ॥ ১৪৭ ॥

e-ta nārī rahu dūre, vṛkṣa saba tāra tīre,
tapa kare para-upakārī
nadīra śeṣa-rasa pāñā, mūla-dvāre ākarṣiyā,
kene piye, bujhite nā pāri

SYNONYMS

e-ta nārī—these women; *rahu dūre*—leaving aside; *vṛkṣa*—the trees; *saba*—all; *tāra tīre*—on their banks; *tapa kare*—perform austerities; *para-upakārī*—benefactors of all other living entities; *nadīra*—of the rivers; *śeṣa-rasa*—the remnants of the nectarean juice; *pāñā*—getting; *mūla-dvāre*—by the roots; *ākarṣiyā*—drawing; *kene*—why; *piye*—drink; *bujhite nā pāri*—we cannot understand.

TRANSLATION

" 'Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Kṛṣṇa's lips by drawing water from the river with their roots. We cannot understand why they drink like that.

TEXT 148

নিজাঙ্কুরে পুলকিত, পুষ্পে হাস্য বিকসিত,
মধু-মিষে বহে অশ্রুধার।
বেণুরে মানি' নিজ-জাতি, আর্যের যেন পুত্র-নাতি,
'বৈষ্ণব' হৈলে আনন্দ-বিকার ॥ ১৪৮ ॥

nijāṅkure pulakita, puṣpe hāsya vikasita,
madhu-miṣe vahe aśru-dhāra
veṇure māni' nija-jāti, āryera yena putra-nāti,
'vaiṣṇava' haile ānanda-vikāra

SYNONYMS

nija-aṅkure—by their buds; *pulakita*—jubilant; *puṣpe*—by flowers; *hāsya*—smiling; *vikasita*—exhibited; *madhu-miṣe*—by the oozing of honey; *vahe*—

flows; *aśru-dhāra*—showers of tears; *veṇure*—the flute; *māni'*—accepting; *nija-jāti*—as belonging to the same family; *āryera*—of forefathers; *yena*—as if; *putra-nāti*—son or grandson; *vaiṣṇava*—a Vaiṣṇava; *haile*—when becomes; *ānanda-vikāra*—transformation of transcendental bliss.

TRANSLATION

" 'The trees on the bank of the Yamunā and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaiṣṇava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.'

TEXT 149

বেণুর তপ জানি যবে, সেই তপ করি তবে,
এ—অযোগ্য, আমরা—যোগ্যা নারী।
যা না পাঞা দুঃখে মরি,অযোগ্য পিয়ে সহিতে নারি,
তাহা লাগি' তপস্যা বিচারি ॥ ১৪৯ ॥

veṇura tapa jāni yabe, sei tapa kari tabe,
e—ayogya, āmarā—yogyā nārī
yā nā pāñā duḥkhe mari, ayogya piye sahite nāri,
tāhā lāgi' tapasyā vicāri

SYNONYMS

veṇura—of the flute; *tapa*—austerities; *jāni*—knowing; *yabe*—when; *sei*—those; *tapa*—austerities; *kari*—we perform; *tabe*—at that time; *e*—this (flute); *ayogya*—unfit; *āmarā*—we; *yogyā nārī*—fit women; *yā*—which; *nā pāñā*—not getting; *duḥkhe*—in unhappiness; *mari*—we die; *ayogya*—the most unfit; *piye*—drinks; *sahite nāri*—we cannot tolerate; *tāhā lāgi'*—for that reason; *tapasyā*—austerities; *vicāri*—we are considering.

TRANSLATION

"The gopīs considered, 'The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Kṛṣṇa's lips. Seeing this, we qualified gopīs are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.' "

TEXT 150

এতেক প্রলাপ করি', প্রেমাবেশে গৌরহরি,
সঙ্গে লঞা স্বরূপ-রামরায়।
কভু নাচে, কভু গায়, ভাবাবেশে মূর্চ্ছা যায়,
এইরূপে রাত্রি-দিন যায়॥ ১৫০॥

eteka pralāpa kari', premāveśe gaurahari,
saṅge lañā svarūpa-rāma-rāya
kabhu nāce, kabhu gāya, bhāvāveśe mūrcchā yāya,
ei-rūpe rātri-dina yāya

SYNONYMS

eteka—so much; *pralāpa kari'*—talking like a crazy man; *prema-āveśe*—in ecstatic love; *gaurahari*—Śrī Caitanya Mahāprabhu; *saṅge lañā*—taking with Him; *svarūpa-rāma-rāya*—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kabhu nāce*—sometimes dances; *kabhu gāya*—sometimes sings; *bhāva-āveśe*—in ecstatic love; *mūrcchā yāya*—becomes unconscious; *ei-rūpe*—in this way; *rātri-dina*—the whole night and day; *yāya*—passes.

TRANSLATION

While thus speaking like a madman, Śrī Caitanya Mahāprabhu became full of ecstatic emotion. In the company of His two friends, Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Śrī Caitanya Mahāprabhu passed His days and nights in this way.

TEXT 151

স্বরূপ, রূপ, সনাতন, রঘুনাথের শ্রীচরণ,
শিরে ধরি' করি যার আশ।
চৈতন্যচরিতামৃত, অমৃত হৈতে পরামৃত,
গায় দীনহীন কৃষ্ণদাস॥ ১৫১॥

svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
śire dhari' kari yāra āśa
caitanya-caritāmṛta, amṛta haite parāmṛta,
gāya dīna-hīna kṛṣṇadāsa

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *rūpa*—Śrīla Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *raghunāthera*—of Raghunātha dāsa Gosvāmī; *śrī-caraṇa*—the lotus feet; *śire*—on the head; *dhari'*—taking; *kari yāra āśa*—hoping for their mercy; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; amṛta haite*—than nectar; *para-amṛta*—more nectarean; *gāya*—chants; *dīna-hīna*—the most wretched; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Expecting the mercy of Svarūpa, Rūpa, Sanātana and Raghunātha dāsa, and taking their lotus feet on my head, I, the most fallen Kṛṣṇadāsa, continue chanting the epic Śrī Caitanya-caritāmṛta, which is sweeter than the nectar of transcendental bliss.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Sixteenth Chapter, describing the nectar flowing from Śrī Kṛṣṇa's lotus lips.*

CHAPTER 17

The Bodily Transformations of Lord Śrī Caitanya Mahāprabhu

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this Seventeenth Chapter in his *Amṛta-pravāha-bhāṣya.* Absorbed in transcendental ecstasy, Śrī Caitanya Mahāprabhu went out one night without opening the doors to His room. After crossing over three walls, He fell down among some cows belonging to the district of Tailaṅga. There He remained unconscious, assuming the aspect of a tortoise.

TEXT 1

লিখ্যতে শ্রীল-গৌরেন্দোরত্যদ্ভুতমলৌকিকম্ ।
যৈর্দৃষ্টং তন্মুখাচ্ছ্রুত্বা দিব্যোন্মাদ-বিচেষ্টিতম্ ॥ ১ ॥

likhyate śrīla-gaurendor
atyadbhutam alaukikam
yair dṛṣṭaṁ tan-mukhāc chrutvā
divyonmāda-viceṣṭitam

SYNONYMS

likhyate—they are being written; *śrīla*—most opulent; *gaura*—of Śrī Caitanya Mahāprabhu; *indoḥ*—moonlike; *ati*—very; *adbhutam*—wonderful; *alaukikam*—uncommon; *yaiḥ*—by whom; *dṛṣṭam*—personally seen; *tat-mukhāt*—from their mouths; *śrutvā*—after hearing; *divya-unmāda*—in transcendental madness; *viceṣṭitam*—activities.

TRANSLATION

I am simply trying to write about Lord Gauracandra's transcendental activities and spiritual madness, which are very wonderful and uncommon. I dare to write of them only because I have heard from the mouths of those who have personally seen the Lord's activities.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

এইমত মহাপ্রভু রাত্রি-দিবসে।
উন্মাদের চেষ্টা, প্রলাপ করে প্রেমাবেশে ॥ ৩ ॥

ei-mata mahāprabhu rātri-divase
unmādera ceṣṭā, pralāpa kare premāveśe

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day; *unmādera*—of a madman; *ceṣṭā*—activities; *pralāpa kare*—talks insanely; *prema-āveśe*—in ecstatic love.

TRANSLATION

Absorbed in ecstasy, Śrī Caitanya Mahāprabhu acted and talked like a madman day and night.

TEXT 4

একদিন প্রভু স্বরূপ-রামানন্দ-সঙ্গে।
অর্ধরাত্রি গোঙাইলা কৃষ্ণকথা-রঙ্গে ॥ ৪ ॥

eka-dina prabhu svarūpa-rāmānanda-saṅge
ardha-rātri goṅāilā kṛṣṇa-kathā-raṅge

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpa-rāmānanda-saṅge*—with Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *ardha-rātri*—half the night; *goṅāilā*—passed; *kṛṣṇa-kathā*—of discussing Kṛṣṇa's pastimes; *raṅge*—in the matter.

TRANSLATION

In the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu once passed half the night talking about the pastimes of Lord Kṛṣṇa.

TEXT 5

যবে যেই ভাব প্রভুর করয়ে উদয়।
ভাবানুরূপ গীত গায় স্বরূপ-মহাশয়॥ ৫॥

yabe yei bhāva prabhura karaye udaya
bhāvānurūpa gīta gāya svarūpa-mahāśaya

SYNONYMS

yabe—whenever; *yei*—whatever; *bhāva*—ecstasy; *prabhura*—of Śrī Caitanya Mahāprabhu; *karaye udaya*—rises; *bhāva-anurūpa*—befitting the emotion; *gīta*—song; *gāya*—sings; *svarūpa*—Svarūpa Dāmodara; *mahāśaya*—the great personality.

TRANSLATION

As they talked of Kṛṣṇa, Svarūpa Dāmodara Gosvāmī would sing songs exactly suitable for Śrī Caitanya Mahāprabhu's transcendental emotions.

TEXT 6

বিদ্যাপতি, চণ্ডীদাস, শ্রীগীতগোবিন্দ।
ভাবানুরূপ শ্লোক পড়েন রায়-রামানন্দ॥ ৬॥

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda
bhāvānurūpa śloka paḍena rāya-rāmānanda

SYNONYMS

vidyāpati—the author Vidyāpati; *caṇḍīdāsa*—the author Caṇḍīdāsa; *śrī-gīta-govinda*—the famous book by Jayadeva Gosvāmī; *bhāva-anurūpa*—according to the ecstatic emotion; *śloka*—verses; *paḍena*—recites; *rāya-rāmānanda*—Rāmānanda Rāya.

TRANSLATION

Rāmānanda Rāya would quote verses from the books of Vidyāpati and Caṇḍīdāsa, and especially from the Gīta-govinda by Jayadeva Gosvāmī, to complement the ecstasy of Śrī Caitanya Mahāprabhu.

TEXT 7

মধ্যে মধ্যে আপনে প্রভু শ্লোক পড়িয়া।
শ্লোকের অর্থ করেন প্রভু বিলাপ করিয়া॥ ৭॥

madhye madhye āpane prabhu śloka paḍiyā
ślokera artha karena prabhu vilāpa kariyā

SYNONYMS

madhye madhye—at intervals; *āpane*—personally; *prabhu*—Śrī Caitanya Mahāprabhu; *śloka*—a verse; *paḍiyā*—reciting; *ślokera*—of the verse; *artha*—meaning; *karena*—gives; *prabhu*—Śrī Caitanya Mahāprabhu; *vilāpa kariyā*—lamenting.

TRANSLATION

At intervals, Śrī Caitanya Mahāprabhu would also recite a verse. Then, in great lamentation, He would explain it.

TEXT 8

এইমতে নানাভাবে অর্ধরাত্রি হৈল।
গোসাঞিরে শয়ন করাই' দুঁহে ঘরে গেল॥ ৮॥

ei-mate nānā-bhāve ardha-rātri haila
gosāñire śayana karāi' duṅhe ghare gela

SYNONYMS

ei-mate—in this way; *nānā-bhāve*—in varieties of emotions; *ardha-rātri*—half the night; *haila*—passed; *gosāñire*—Śrī Caitanya Mahāprabhu; *śayana karāi'*—making Him lie down; *duṅhe*—both; *ghare gela*—went home.

TRANSLATION

Śrī Caitanya Mahāprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, both Svarūpa Dāmodara and Rāmānanda Rāya returned to their homes.

TEXT 9

গম্ভীরার দ্বারে গোবিন্দ করিলা শয়ন।
সবরাত্রি প্রভু করেন উচ্চসঙ্কীর্তন॥ ৯॥

gambhīrāra dvāre govinda karilā śayana
saba-rātri prabhu karena ucca-saṅkīrtana

SYNONYMS

gambhīrāra—of Śrī Caitanya Mahāprabhu's room; *dvāre*—at the door; *govinda*—His personal servant; *karilā śayana*—lay down; *saba-rātri*—all night; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *ucca-saṅkīrtana*—loud chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Kṛṣṇa mahā-mantra all night.

TEXT 10

আচম্বিতে শুনেন প্রভু কৃষ্ণবেণু-গান।
ভাবাবেশে প্রভু তাহাঁ করিলা প্রয়াণ ॥ ১০ ॥

ācambite śunena prabhu kṛṣṇa-veṇu-gāna
bhāvāveśe prabhu tāhāṅ karilā prayāṇa

SYNONYMS

ācambite—suddenly; *śunena*—hears; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-veṇu*—of Kṛṣṇa's flute; *gāna*—the vibration; *bhāva-āveśe*—in ecstatic emotion; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *karilā prayāṇa*—departed.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu heard the vibration of Kṛṣṇa's flute. Then, in ecstasy, He began to depart to see Lord Kṛṣṇa.

TEXT 11

তিনদ্বারে কপাট ঐছে আছে ত' লাগিয়া।
ভাবাবেশে প্রভু গেলা বাহির হঞা ॥ ১১ ॥

tina-dvāre kapāṭa aiche āche ta' lāgiyā
bhāvāveśe prabhu gelā bāhira hañā

SYNONYMS

tina-dvāre—in three doorways; *kapāṭa*—the doors; *aiche*—as previously; *āche*—are; *ta' lāgiyā*—being closed; *bhāva-āveśe*—in ecstatic emotion; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *bāhira*—out; *hañā*—being.

TRANSLATION

All three doors were fastened as usual, but Śrī Caitanya Mahāprabhu, in great ecstasy, nevertheless got out of the room and left the house.

TEXT 12

সিংহদ্বার-দক্ষিণে আছে তৈলঙ্গী-গাভীগণ।
তাহাঁ যাই' পড়িলা প্রভু হঞা অচেতন ॥ ১২ ॥

siṁha-dvāra-dakṣiṇe āche tailaṅgī-gābhī-gaṇa
tāhāṅ yāi' paḍilā prabhu hañā acetana

SYNONYMS

siṁha-dvāra—of the gate named Siṁha-dvāra; *dakṣiṇe*—on the southern side; *āche*—there are; *tailaṅgī-gābhī-gaṇa*—cows belonging to the Tailaṅga district; *tāhāṅ*—there; *yāi'*—going; *paḍilā*—fell down; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *hañā acetana*—becoming unconscious.

TRANSLATION

He went to a cow shed on the southern side of the Siṁha-dvāra. There the Lord fell down unconscious among cows from the district of Tailaṅga.

TEXT 13

এথা গোবিন্দ মহাপ্রভুর শব্দ না পাঞা।
স্বরূপেরে বোলাইল কপাট খুলিয়া ॥ ১৩ ॥

ethā govinda mahāprabhura śabda nā pāñā
svarūpere bolāila kapāṭa khuliyā

SYNONYMS

ethā—here; *govinda*—Govinda; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śabda*—sound; *nā pāñā*—not getting; *svarūpere*—Svarūpa Dāmodara Gosvāmī; *bolāila*—called for; *kapāṭa*—the doors; *khuliyā*—opening.

TRANSLATION

Meanwhile, not hearing any sounds from Śrī Caitanya Mahāprabhu, Govinda immediately sent for Svarūpa Dāmodara and opened the doors.

TEXT 14

তবে স্বরূপ-গোসাঞি সঙ্গে লঞা ভক্তগণ।
দেউটি জ্বালিয়া করেন প্রভুর অন্বেষণ॥ ১৪॥

tabe svarūpa-gosāñi saṅge lañā bhakta-gaṇa
deuṭi jvāliyā karena prabhura anveṣaṇa

SYNONYMS

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *saṅge*—with him; *lañā*—taking; *bhakta-gaṇa*—the devotees; *deuṭi*—lamp; *jvāliyā*—burning; *karena*—does; *prabhura*—for Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī lit a torch, and went out with all the devotees to search for Śrī Caitanya Mahāprabhu.

TEXT 15

ইতি-উতি অন্বেষিয়া সিংহদ্বারে গেলা।
গাভীগণ-মধ্যে যাই' প্রভুরে পাইলা॥ ১৫॥

iti-uti anveṣiyā siṁha-dvāre gelā
gābhī-gaṇa-madhye yāi' prabhure pāilā

SYNONYMS

iti-uti—here and there; *anveṣiyā*—searching; *siṁha-dvāre*—to the gate named Siṁha-dvāra; *gelā*—went; *gābhī-gaṇa-madhye*—among the cows; *yāi'*—going; *prabhure pāilā*—found Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching here and there, they finally came to the cow shed near the Siṁha-dvāra. There they saw Śrī Caitanya Mahāprabhu lying unconscious among the cows.

TEXT 16

পেটের ভিতর হস্ত-পদ—কূর্মের আকার।
মুখে ফেন, পুলকাঙ্গ, নেত্রে অশ্রুধার॥ ১৬॥

peṭera bhitara hasta-pada——kūrmera ākāra
mukhe phena, pulakāṅga, netre aśru-dhāra

SYNONYMS

peṭera—the abdomen; *bhitara*—within; *hasta-pada*—the arms and legs; *kūrmera ākāra*—just like a tortoise; *mukhe*—in the mouth; *phena*—foam; *pulaka-aṅga*—eruptions on the body; *netre*—in the eyes; *aśru-dhāra*—a flow of tears.

TRANSLATION

His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes.

TEXT 17

অচেতন পড়িয়াছেন,—যেন কুষ্মাণ্ড-ফল।
বাহিরে জড়িমা, অন্তরে আনন্দ-বিহ্বল ॥ ১৭ ॥

acetana paḍiyāchena,——yena kuṣmāṇḍa-phala
bāhire jaḍimā, antare ānanda-vihvala

SYNONYMS

acetana—unconscious; *paḍiyāchena*—was lying down; *yena*—as if; *kuṣmāṇḍa-phala*—a pumpkin; *bāhire*—externally; *jaḍimā*—complete inertia; *antare*—within; *ānanda-vihvala*—overwhelmed with transcendental bliss.

TRANSLATION

As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss.

TEXT 18

গাভী সব চৌদিকে শুঁকে প্রভুর শ্রীঅঙ্গ।
দূর কৈলে নাহি ছাড়ে প্রভুর শ্রীঅঙ্গ-সঙ্গ ॥ ১৮ ॥

gābhī saba caudike śuṅke prabhura śrī-aṅga
dūra kaile nāhi chāḍe prabhura śrī-aṅga-saṅga

SYNONYMS

gābhī—cows; *saba*—all; *cau-dike*—around; *śuṅke*—sniff; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅga*—the transcendental body; *dūra kaile*—if they

are taken away; *nāhi chāḍe*—they do not give up; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅga-saṅga*—association with the transcendental body.

TRANSLATION

All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 19

অনেক করিলা যত্ন, না হয় চেতন।
প্রভুরে উঠাঞা ঘরে আনিলা ভক্তগণ॥ ১৯॥

aneka karilā yatna, nā haya cetana
prabhure uṭhāñā ghare ānilā bhakta-gaṇa

SYNONYMS

aneka—many; *karilā*—made; *yatna*—endeavors; *nā haya*—there was not; *cetana*—consciousness; *prabhure*—Śrī Caitanya Mahāprabhu; *uṭhāñā*—lifting; *ghare*—home; *ānilā*—brought; *bhakta-gaṇa*—the devotees.

TRANSLATION

The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home.

TEXT 20

উচ্চ করি' শ্রবণে করে নামসঙ্কীর্তন।
অনেকক্ষণে মহাপ্রভু পাইলা চেতন॥ ২০॥

ucca kari' śravaṇe kare nāma-saṅkīrtana
aneka-kṣaṇe mahāprabhu pāilā cetana

SYNONYMS

ucca kari'—very loudly; *śravaṇe*—in the ears; *kare*—perform; *nāma-saṅkīrtana*—chanting of the holy name; *aneka-kṣaṇe*—after a considerable time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāilā cetana*—returned to consciousness.

TRANSLATION

All the devotees began to chant the Hare Kṛṣṇa mantra very loudly, and after a considerable time, Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 21

চেতন হইলে হস্ত-পাদ বাহিরে আইল।
পূর্ববৎ যথাযোগ্য শরীর হইল ॥ ২১ ॥

cetana ha-ile hasta-pāda bāhire āila
pūrvavat yathā-yogya śarīra ha-ila

SYNONYMS

cetana ha-ile—when there was consciousness; *hasta-pāda*—the arms and legs; *bāhire*—outside; *āila*—came; *pūrvavat*—as before; *yathā-yogya*—in complete order; *śarīra*—the body; *ha-ila*—was.

TRANSLATION

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

TEXT 22

উঠিয়া বসিলেন প্রভু, চাহেন ইতি-উতি।
স্বরূপে কহেন,—"তুমি আমা আনিলা কতি ? ২২ ॥

uṭhiyā vasilena prabhu, cāhena iti-uti
svarūpe kahena,—"tumi āmā ānilā kati?

SYNONYMS

uṭhiyā—getting up; *vasilena*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhena*—looks; *iti-uti*—here and there; *svarūpe*—to Svarūpa Dāmodara; *kahena*—says; *tumi*—you; *āmā*—Me; *ānilā*—have brought; *kati*—where.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up, and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, "Where have you brought Me?

TEXT 23

বেণু-শব্দ শুনি' আমি গেলাঙ বৃন্দাবন।
দেখি,—গোষ্ঠে বেণু বাজায় ব্রজেন্দ্রনন্দন ॥ ২৩ ॥

veṇu-śabda śuni' āmi gelāṅa vṛndāvana
dekhi,—goṣṭhe veṇu bājāya vrajendra-nandana

SYNONYMS

veṇu-śabda—the vibration of the flute; *śuni'*—after hearing; *āmi*—I; *gelāṅa*—went; *vṛndāvana*—to Vṛndāvana; *dekhi*—I saw; *goṣṭhe*—in the pasturing field; *veṇu*—the flute; *bājāya*—played; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds.

TEXT 24

সঙ্কেত-বেণু-নাদে রাধা আনি' কুঞ্জঘরে।
কুঞ্জেরে চলিলা কৃষ্ণ ক্রীড়া করিবারে॥ ২৪॥

saṅketa-veṇu-nāde rādhā āni' kuñja-ghare
kuñjere calilā kṛṣṇa krīḍā karibāre

SYNONYMS

saṅketa-veṇu-nāde—by the signal of the vibration of the flute; *rādhā*—Śrīmatī Rādhārāṇī; *āni'*—bringing; *kuñja-ghare*—to a bower; *kuñjere*—within the bower; *calilā*—went; *kṛṣṇa*—Lord Kṛṣṇa; *krīḍā karibāre*—to perform pastimes.

TRANSLATION

"He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

TEXT 25

তাঁর পাছে পাছে আমি করিনু গমন।
তাঁর ভূষা-ধ্বনিতে আমার হরিল শ্রবণ॥ ২৫॥

tāṅra pāche pāche āmi karinu gamana
tāṅra bhūṣā-dhvanite āmāra harila śravaṇa

SYNONYMS

tāṅra pāche pāche—just behind Him; *āmi*—I; *karinu gamana*—went; *tāṅra*—His; *bhūṣā-dhvanite*—by the sound of ornaments; *āmāra*—My; *harila*—became captivated; *śravaṇa*—ears.

TRANSLATION

"I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of His ornaments.

TEXT 26

গোপীগণ-সহ বিহার, হাস, পরিহাস।
কণ্ঠধ্বনি-উক্তি শুনি' মোর কর্ণোল্লাস ॥ ২৬ ॥

gopī-gaṇa-saha vihāra, hāsa, parihāsa
kaṇṭha-dhvani-ukti śuni' mora karṇollāsa

SYNONYMS

gopī-gaṇa-saha—with the *gopīs; vihāra*—pastimes; *hāsa*—laughing; *parihāsa*—joking; *kaṇṭha-dhvani-ukti*—vocal expressions; *śuni'*—hearing; *mora*—My; *karṇa-ullāsa*—jubilation of the ears.

TRANSLATION

"I saw Kṛṣṇa and the gopīs enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears.

TEXT 27

হেনকালে তুমি-সব কোলাহল করি'।
আমা ইঁহা লঞা আইলা বলাৎকার করি' ॥ ২৭ ॥

hena-kāle tumi-saba kolāhala kari'
āmā iṅhā lañā āilā balātkāra kari'

SYNONYMS

hena-kāle—at this time; *tumi-saba*—all of you; *kolāhala kari'*—making a tumultuous sound; *āmā*—Me; *iṅhā*—here; *lañā āilā*—brought back; *balātkāra kari'*—by force.

TRANSLATION

"Just then, all of you made a tumultuous sound and brought Me back here by force.

TEXT 28

শুনিতে না পাইনু সেই অমৃতসম বাণী।
শুনিতে না পাইনু ভূষণ-মুরলীর ধ্বনি ॥" ২৮ ॥

śunite nā pāinu sei amṛta-sama vāṇī
śunite nā pāinu bhūṣaṇa-muralīra dhvani"

SYNONYMS

śunite nā pāinu—I could not hear; *sei*—those; *amṛta-sama*—exactly like nectar; *vāṇī*—voices; *śunite nā pāinu*—I could not hear; *bhūṣaṇa*—of ornaments; *muralīra*—of the flute; *dhvani*—vibration.

TRANSLATION

"Because you brought Me back here, I could no longer hear the nectarean voices of Kṛṣṇa and the gopīs, nor could I hear the sounds of their ornaments or the flute."

TEXT 29

ভাবাবেশে স্বরূপে কহেন গদ্‌গদ-বাণী।
'কর্ণ তৃষ্ণায় মরে, পড় রসায়ন, শুনি॥' ২৯॥

bhāvāveśe svarūpe kahena gadgada-vāṇī
'karṇa tṛṣṇāya mare, paḍa rasāyana, śuni'

SYNONYMS

bhāva-āveśe—in great ecstasy; *svarūpe*—to Svarūpa Dāmodara; *kahena*—says; *gadgada-vāṇī*—in a faltering voice; *karṇa*—the ears; *tṛṣṇāya*—because of thirst; *mare*—dies; *paḍa*—recite; *rasa-āyana*—something relishable; *śuni'*—let Me hear.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu said to Svarūpa Dāmodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let me hear it."

TEXT 30

স্বরূপ-গোসাঞি প্রভুর ভাব জানিয়া।
ভাগবতের শ্লোক পড়ে মধুর করিয়া॥ ৩০॥

svarūpa-gosāñi prabhura bhāva jāniyā
bhāgavatera śloka paḍe madhura kariyā

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva*—the emotion; *jāniyā*—understanding; *bhāgavatera*—of *Śrīmad-Bhāgavatam; śloka*—a verse; *paḍe*—recites; *madhura kariyā*—in a sweet voice.

TRANSLATION

Understanding the ecstatic emotions of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, in a sweet voice, recited the following verse from Śrīmad-Bhāgavatam.

TEXT 31

কাস্ত্র্যঙ্গ তে কলপদামৃতবেণুগীত-
সম্মোহিতার্যচরিতান্ন চলেৎ ত্রিলোক্যাম্।
ত্রৈলোক্য-সৌভগমিদঞ্চ নিরীক্ষ্য রূপং
যদ্‌গোদ্বিজদ্রুমমৃগাঃ পুলকান্যবিভ্রন্ ॥ ৩১ ॥

kā stry aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet trilokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

SYNONYMS

kā—what; *strī*—woman; *aṅga*—O Kṛṣṇa; *te*—of You; *kala-pada*—by the rhythms; *amṛta-veṇu-gīta*—of the sweet songs of the flute; *sammohitā*—being captivated; *ārya-caritāt*—from the path of chastity according to Vedic civilization; *na*—not; *calet*—would wander; *tri-lokyām*—in the three worlds; *trai-lokya-saubhagam*—which is the fortune of the three worlds; *idam*—this; *ca*—and; *nirīkṣya*—by observing; *rūpam*—beauty; *yat*—which; *go*—the cows; *dvija*—birds; *druma*—trees; *mṛgāḥ*—forest animals like the deer; *pulakāni*—transcendental jubilation; *abibhran*—manifested.

TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.29.40).

TEXT 32

শুনি' প্রভু গোপীভাবে আবিষ্ট হইলা।
ভাগবতের শ্লোকের অর্থ করিতে লাগিলা ॥ ৩২ ॥

śuni' prabhu gopī-bhāve āviṣṭa ha-ilā
bhāgavatera ślokera artha karite lāgilā

SYNONYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *gopī-bhāve*—in the emotion of the *gopīs; āviṣṭa ha-ilā*—became overwhelmed; *bhāgavatera*—of *Śrīmad-Bhāgavatam; ślokera*—of the verse; *artha*—the meaning; *karite lāgilā*—began to explain.

TRANSLATION

Upon hearing this verse, Śrī Caitanya Mahāprabhu, overwhelmed with the ecstasy of the gopīs, began to explain it.

TEXT 33

হৈল গোপী-ভাবাবেশ, কৈল রাসে পরবেশ,
কৃষ্ণের শুনি' উপেক্ষা-বচন।
কৃষ্ণের মুখ-হাস্য-বাণী, ত্যাগে তাহা সত্য মানি',
রোষে কৃষ্ণে দেন ওলাহন॥ ৩৩॥

haila gopī-bhāvāveśa, kaila rāse paraveśa,
kṛṣṇera śuni' upekṣā-vacana
kṛṣṇera mukha-hāsya-vāṇī, tyāge tāhā satya māni',
roṣe kṛṣṇe dena olāhana

SYNONYMS

haila—there was; *gopī*—of the *gopīs; bhāva-āveśa*—ecstatic emotion; *kaila*—did; *rāse*—in the *rāsa* dance; *paraveśa*—entrance; *kṛṣṇera*—of Lord Kṛṣṇa; *śuni'*—hearing; *upekṣā-vacana*—the words of negligence; *kṛṣṇera*—of Lord Kṛṣṇa; *mukha*—face; *hāsya*—smiling; *vāṇī*—talking; *tyāge*—renounce; *tāhā*—that; *satya māni'*—taking as a fact; *roṣe*—in anger; *kṛṣṇe*—to Lord Kṛṣṇa; *dena*—give; *olāhana*—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The gopīs entered the arena of the rāsa dance in ecstasy, but after hearing Kṛṣṇa's words of negligence and detachment, they understood that He was going to renounce them. Thus they began to chastise Him in anger.

TEXT 34

"নাগর, কহ, তুমি করিয়া নিশ্চয়।
এই ত্রিজগৎ ভরি', আছে যত যোগ্যা নারী,
তোমার বেণু কাহাঁ না আকর্ষয় ? ৩৪ ॥ ধ্রু ॥

"nāgara, kaha, tumi kariyā niścaya
ei trijagat bhari', āche yata yogyā nārī,
tomāra veṇu kāhāṅ nā ākarṣaya?

SYNONYMS

nāgara—O lover; *kaha*—say; *tumi*—You; *kariyā*—making; *niścaya*—certain; *ei*—these; *tri-jagat*—three worlds; *bhari'*—filling; *āche*—there are; *yata*—as many; *yogyā*—suitable; *nārī*—women; *tomāra*—Your; *veṇu*—flute; *kāhāṅ*—where; *nā*—not; *ākarṣaya*—attracts.

TRANSLATION

" 'O dear lover,' " they said, " 'please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute?

TEXT 35

কৈলা জগতে বেণুধ্বনি, সিদ্ধমন্ত্রা যোগিনী,
দূতী হঞা মোহে নারী-মন।
মহোৎকণ্ঠা বাড়াঞা, আর্যপথ ছাড়াঞা,
আনি' তোমায় করে সমর্পণ ॥ ৩৫ ॥

kailā jagate veṇu-dhvani, siddha-mantrā yoginī,
dūtī hañā mohe nārī-mana
mahotkaṇṭhā bāḍāñā, ārya-patha chāḍāñā,
āni' tomāya kare samarpaṇa

SYNONYMS

kailā—You have made; *jagate*—in the world; *veṇu-dhvani*—the vibration of the flute; *siddha-mantrā*—perfected in chanting *mantras; yoginī*—a female mystic; *dūtī*—a messenger; *hañā*—being; *mohe*—enchants; *nārī-mana*—the minds of women; *mahā-utkaṇṭhā*—great anxiety; *bāḍāñā*—increasing; *ārya-patha*—the regulative principles; *chāḍāñā*—inducing to give up; *āni'*—bringing; *tomāya*—to You; *kare samarpaṇa*—delivers.

TRANSLATION

" 'When You play Your flute, it acts like a messenger in the form of a yoginī perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love.

TEXT 36

ধর্ম ছাড়ায় বেণুদ্বারে, হানে কটাক্ষ-কামশরে,
লজ্জা, ভয়, সকল ছাড়ায়।
এবে আমায় করি' রোষ, কহি' পতিত্যাগে 'দোষ',
ধার্মিক হঞা ধর্ম শিখায়! ৩৬॥

dharma chāḍāya veṇu-dvāre, hāne kaṭākṣa-kāma-śare,
lajjā, bhaya, sakala chāḍāya
ebe āmāya kari' roṣa, kahi' pati-tyāge 'doṣa',
dhārmika hañā dharma śikhāya!

SYNONYMS

dharma—religious principles; *chāḍāya*—induces to reject; *veṇu-dvāre*—through the flute; *hāne*—pierces; *kaṭākṣa*—glancing; *kāma-śare*—by the arrows of lust; *lajjā*—shame; *bhaya*—fear; *sakala*—all; *chāḍāya*—induces to give up; *ebe*—now; *āmāya*—at us; *kari' roṣa*—becoming angry; *kahi'*—saying; *pati-tyāge*—to give up one's husband; *doṣa*—fault; *dhārmika*—very religious; *hañā*—becoming; *dharma*—religious principles; *śikhāya*—You teach.

TRANSLATION

" 'The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are angry with us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we become helpless.

TEXT 37

অন্যকথা, অন্যমন, বাহিরে অন্য আচরণ,
এই সব শঠ-পরিপাটী।
তুমি জান পরিহাস, হয় নারীর সর্বনাশ,
ছাড় এই সব কুটীনাটী॥ ৩৭॥

anya-kathā, anya-mana, bāhire anya ācaraṇa,
ei saba śaṭha-paripāṭī
tumi jāna parihāsa, haya nārīra sarva-nāśa,
chāḍa ei saba kuṭīnāṭī

SYNONYMS

anya—different; *kathā*—words; *anya*—different; *mana*—mind; *bāhire*—externally; *anya*—different; *ācaraṇa*—behavior; *ei*—these; *saba*—all; *śaṭha-paripāṭī*—well-planned cheating behavior; *tumi*—You; *jāna*—know; *parihāsa*—joking; *haya*—there is; *nārīra*—of women; *sarva-nāśa*—total annihilation; *chāḍa*—please give up; *ei*—these; *saba*—all; *kuṭīnāṭī*—clever tricks.

TRANSLATION

" 'We know that this is all a well-planned trick. You know how to make jokes that cause the complete annihilation of women, but we can understand that Your real mind, words and behavior are different. Therefore please give up all these clever tricks.

TEXT 38

বেণুনাদ অমৃত-ঘোলে, অমৃত-সমান মিঠা বোলে,
অমৃত-সমান ভূষণ-শিঞ্জিত।
তিন অমৃতে হরে কাণ, হরে মন, হরে প্রাণ,
কেমনে নারী ধরিবেক চিত?" ৩৮॥

veṇu-nāda amṛta-ghole, amṛta-samāna miṭhā bole,
amṛta-samāna bhūṣaṇa-śiñjita
tina amṛte hare kāṇa, hare mana, hare prāṇa,
kemane nārī dharibeka cita?"

SYNONYMS

veṇu-nāda—the vibration of the flute; *amṛta-ghole*—like nectarean buttermilk; *amṛta-samāna*—equal to nectar; *miṭhā bole*—sweet talking; *amṛta-samāna*—exactly like nectar; *bhūṣaṇa-śiñjita*—the vibration of ornaments; *tina*—three; *amṛte*—nectars; *hare*—attract; *kāṇa*—the ear; *hare*—attract; *mana*—the mind; *hare*—attract; *prāṇa*—the life; *kemane*—how; *nārī*—women; *dharibeka*—will keep; *cita*—patience or consciousness.

TRANSLATION

" 'The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us.' "

TEXT 39

এত কহি' ক্রোধাবেশে, ভাবের তরঙ্গে ভাসে,
উৎকণ্ঠা-সাগরে ডুবে মন।
রাধার উৎকণ্ঠা-বাণী, পড়ি' আপনে বাখানি,
কৃষ্ণমাধুর্য করে আস্বাদন ॥ ৩৯ ॥

eta kahi' krodhāveśe, bhāvera taraṅge bhāse,
utkaṇṭhā-sāgare ḍube mana
rādhāra utkaṇṭhā-vāṇī, paḍi' āpane vākhāni,
kṛṣṇa-mādhurya kare āsvādana

SYNONYMS

eta kahi'—saying this; *krodha-āveśe*—in the mood of anger; *bhāvera taraṅge*—in the waves of ecstatic love; *bhāse*—floats; *utkaṇṭhā*—of anxieties; *sāgare*—in the ocean; *ḍube mana*—merges the mind; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṇṭhā-vāṇī*—words of anxiety; *paḍi'*—reciting; *āpane*—personally; *vākhāni*—explaining; *kṛṣṇa-mādhurya*—the sweetness of Kṛṣṇa; *kare āsvādana*—tastes.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love. Merged in an ocean of anxiety, He recited a verse spoken by Śrīmatī Rādhārāṇī expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Kṛṣṇa.

TEXT 40

নদজ্জলদনিস্বনঃ শ্রবণকর্ষিসচ্ছিঞ্জিতঃ
সনর্মরসসূচকাক্ষরপদার্থভঙ্ক্ত্যুক্তিকঃ।
রমাদিক-বরাঙ্গনা-হৃদয়হারি-বংশীকলঃ
স মে মদনমোহনঃ সখি তনোতি কর্ণস্পৃহাম্ ॥ ৪০ ॥

nadaj-jalada-nisvanaḥ śravaṇa-karṣi-sac-chiñjitaḥ
sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ
ramādika-varāṅganā-hṛdaya-hāri-vaṁśī-kalaḥ
sa me madana-mohanaḥ sakhi tanoti karṇa-spṛhām

SYNONYMS

nadat—resounding; *jalada*—the cloud; *nisvanaḥ*—whose voice; *śravaṇa*—the ears; *karṣi*—attracting; *sat-śiñjitaḥ*—the tinkling of whose ornaments; *sa-narma*—

with deep meaning; *rasa-sūcaka*—joking; *akṣara*—letters; *pada-artha*—meanings; *bhaṅgi*—indications; *uktikaḥ*—whose talk; *ramā-ādika*—beginning with the goddess of fortune; *vara-aṅganā*—of beautiful women; *hṛdaya-hāri*—attracting the hearts; *vaṁśī-kalaḥ*—the sound of whose flute; *saḥ*—that; *me*—My; *madana-mohanaḥ*—Madana-mohana; *sakhi*—My dear friend; *tanoti*—expands; *karṇa-spṛhām*—the desire of the ears.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "'My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments, He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

PURPORT

This verse is found in the *Govinda-līlāmṛta* (8.5).

TEXT 41

"কণ্ঠের গম্ভীর ধ্বনি, নবঘন-ধ্বনি জিনি',
যার গুণে কোকিল লাজায়।
তার এক শ্রুতি-কণে, ডুবায় জগতের কাণে,
পুনঃ কাণ বাহুড়ি' না আয়॥ ৪১॥

"kaṇṭhera gambhīra dhvani, navaghana-dhvani jini',
yāra guṇe kokila lājāya
tāra eka śruti-kaṇe, ḍubāya jagatera kāṇe,
punaḥ kāṇa bāhuḍi' nā āya

SYNONYMS

kaṇṭhera—of the throat; *gambhīra*—deep; *dhvani*—sound; *nava-ghana*—of new clouds; *dhvani*—the resounding; *jini'*—conquering; *yāra*—of which; *guṇe*—the attributes; *kokila*—the cuckoo; *lājāya*—put to shame; *tāra*—of that; *eka*—one; *śruti-kaṇe*—particle of sound; *ḍubāya*—inundates; *jagatera*—of the whole world; *kāṇe*—the ear; *punaḥ*—again; *kāṇa*—the ear; *bāhuḍi'*—getting out; *nā āya*—cannot come.

TRANSLATION

"Kṛṣṇa's deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so

sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately bereft of all other types of hearing.

TEXT 42

কহ, সখি, কি করি উপায় ?
কৃষ্ণের সে শব্দ-গুণে, হরিলে আমার কাণে,
এবে না পায়, তৃষ্ণায় মরি' যায় ॥ ৪২ ॥

kaha, sakhi, ki kari upāya?
kṛṣṇera se śabda-guṇe, harile āmāra kāṇe,
ebe nā pāya, tṛṣṇāya mari' yāya

SYNONYMS

kaha—please say; *sakhi*—My dear friend; *ki*—what; *kari*—can I do; *upāya*—means; *kṛṣṇera*—of Kṛṣṇa; *se*—that; *śabda*—of the sound; *guṇe*—the qualities; *harile*—having attracted; *āmāra*—My; *kāṇe*—ears; *ebe*—now; *nā pāya*—do not get; *tṛṣṇāya*—from thirst; *mari' yāya*—I am dying.

TRANSLATION

"My dear friend, please tell me what to do. My ears have been plundered by the qualities of Kṛṣṇa's sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

TEXT 43

নূপুর-কিঙ্কিণী-ধ্বনি, হংস-সারস জিনি',
কঙ্কণ-ধ্বনি চটকে লাজায়।
একবার যেই শুনে, ব্যাপি রহে' তার কাণে,
অন্য শব্দ সে-কাণে না যায় ॥ ৪৩ ॥

nūpura-kiṅkinī-dhvani, haṁsa-sārasa jini',
kaṅkaṇa-dhvani caṭake lājāya
eka-bāra yei śune, vyāpi rahe' tāra kāṇe,
anya śabda se-kāṇe nā yāya

SYNONYMS

nūpura—of the ankle bells; *kiṅkinī*—tinkling; *dhvani*—the sound; *haṁsa*—swans; *sārasa*—cranes; *jini'*—conquering; *kaṅkaṇa-dhvani*—the sound of

bangles; *caṭake*—the *caṭaka* bird; *lājāya*—puts to shame; *eka-bāra*—once; *yei*—one who; *śune*—hears; *vyāpi*—expanding; *rahe'*—remains; *tāra kāṇe*—in his ear; *anya*—other; *śabda*—sound; *se-kāṇe*—in that ear; *nā yāya*—does not go.

TRANSLATION

"The tinkling of Kṛṣṇa's ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the caṭaka bird to shame. Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

TEXT 44

সে শ্রীমুখ-ভাষিত, অমৃত হৈতে পরামৃত,
স্মিত-কর্পূর তাহাতে মিশ্রিত।
শব্দ, অর্থ,—দুইশক্তি, নানা-রস করে ব্যক্তি,
প্রত্যক্ষর—নর্ম-বিভূষিত ॥ ৪৪ ॥

se śrī-mukha-bhāṣita, amṛta haite parāmṛta,
smita-karpūra tāhāte miśrita
śabda, artha,—dui-śakti, nānā-rasa kare vyakti,
pratyakṣara—narma-vibhūṣita

SYNONYMS

se—that; *śrī*—beautiful; *mukha*—by the mouth; *bhāṣita*—spoken; *amṛta*—nectar; *haite*—than; *para-amṛta*—more nectarean; *smita*—smiling; *karpūra*—camphor; *tāhāte*—in that; *miśrita*—mixed; *śabda*—sound; *artha*—meaning; *dui-śakti*—two energies; *nānā*—various; *rasa*—mellows; *kare vyakti*—express; *prati-akṣara*—every word; *narma-vibhūṣita*—full of meaning.

TRANSLATION

"Kṛṣṇa's speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Kṛṣṇa's words create various transcendental mellows.

TEXT 45

সে অমৃতের এক-কণ, কর্ণ-চকোর-জীবন,
কর্ণ-চকোর জীয়ে সেই আশে।
ভাগ্যবশে কভু পায়, অভাগ্যে কভু না পায়,
না পাইলে মরয়ে পিয়াসে ॥ ৪৫ ॥

se amṛtera eka-kaṇa, karṇa-cakora-jīvana,
karṇa-cakora jīye sei āśe
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,
nā pāile maraye piyāse

SYNONYMS

se amṛtera—of that nectar; *eka-kaṇa*—one particle; *karṇa-cakora*—of the ear, which is like a *cakora* bird; *jīvana*—the life; *karṇa*—the ear; *cakora*—the *cakora* bird; *jīye*—lives; *sei āśe*—with that hope; *bhāgya-vaśe*—by good fortune; *kabhu*—sometimes; *pāya*—gets; *abhāgye*—by misfortune; *kabhu*—sometimes; *nā pāya*—does not get; *nā pāile*—if does not get; *maraye*—dies; *piyāse*—from thirst.

TRANSLATION

"One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

TEXT 46

যেবা বেণু-কলধ্বনি, একবার তাহা শুনি',
জগন্নারী-চিত্ত আউলায়।
নীবি-বন্ধ পড়ে খসি', বিনা-মূলে হয় দাসী,
বাউলী হঞা কৃষ্ণ-পাশে ধায়॥ ৪৬॥

yebā veṇu-kala-dhvani, eka-bāra tāhā śuni',
jagan-nārī-citta āulāya
nīvi-bandha paḍe khasi', vinā-mūle haya dāsī,
bāulī hañā kṛṣṇa-pāśe dhāya

SYNONYMS

yebā—whoever; *veṇu*—of the flute; *kala-dhvani*—the sweet vibration; *eka-bāra*—once; *tāhā*—that; *śuni'*—hearing; *jagat*—of the universe; *nārī*—of the women; *citta*—hearts; *āulāya*—become disturbed; *nīvi-bandha*—the fastened belts; *paḍe*—fall; *khasi'*—becoming loosened; *vinā-mūle*—without a price; *haya*—they become; *dāsī*—maidservants; *bāulī*—mad; *hañā*—becoming; *kṛṣṇa-pāśe*—after Kṛṣṇa; *dhāya*—run.

TRANSLATION

"The transcendental vibration of Kṛṣṇa's flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts

become loose, and these women become the unpaid maidservants of Kṛṣṇa. Indeed, they run toward Kṛṣṇa exactly like madwomen.

TEXT 47

যেবা লক্ষ্মী-ঠাকুরাণী, তেঁহো যে কাকলী শুনি',
কৃষ্ণ-পাশ আইসে প্রত্যাশায়।
না পায় কৃষ্ণের সঙ্গ, বাড়ে তৃষ্ণা-তরঙ্গ,
তপ করে, তবু নাহি পায় ॥ ৪৭ ॥

yebā lakṣmī-ṭhākurāṇī, teṅho ye kākalī śuni',
kṛṣṇa-pāśa āise pratyāśāya
nā pāya kṛṣṇera saṅga, bāḍe tṛṣṇā-taraṅga,
tapa kare, tabu nāhi pāya

SYNONYMS

yebā—even; *lakṣmī-ṭhākurāṇī*—the goddess of fortune; *teṅho*—she; *ye*—which; *kākalī*—vibration of the flute; *śuni'*—hearing; *kṛṣṇa-pāśa*—to Lord Kṛṣṇa; *āise*—comes; *pratyāśāya*—with great hope; *nā pāya*—does not get; *kṛṣṇera saṅga*—association with Kṛṣṇa; *bāḍe*—increase; *tṛṣṇā*—of thirst; *taraṅga*—the waves; *tapa kare*—undergoes austerity; *tabu*—still; *nāhi pāya*—does not get.

TRANSLATION

"When she hears the vibration of Kṛṣṇa's flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

TEXT 48

এই শব্দামৃত চারি, যার হয় ভাগ্য ভারি,
সেই কর্ণে ইহা করে পান।
ইহা যেই নাহি শুনে, সে কাণ জন্মিল কেনে,
কাণাকড়ি-সম সেই কাণ ॥" ৪৮ ॥

ei śabdāmṛta cāri, yāra haya bhāgya bhāri,
sei karṇe ihā kare pāna
ihā yei nāhi śune, se kāṇa janmila kene,
kāṇākaḍi-sama sei kāṇa"

SYNONYMS

ei—these; *śabda-amṛta*—nectarean sound vibrations; *cāri*—four; *yāra*—of whom; *haya*—there is; *bhāgya bhāri*—great fortune; *sei*—such a person; *karṇe*—by the ears; *ihā*—these sounds; *kare pāna*—drinks; *ihā*—these sounds; *yei*—anyone who; *nāhi śune*—does not hear; *se*—those; *kāṇa*—ears; *janmila*—took birth; *kene*—why; *kāṇākaḍi*—a hole in a small conchshell; *sama*—just like; *sei kāṇa*—those ears.

TRANSLATION

"Only the most fortunate can hear these four nectarean sounds—Kṛṣṇa's words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes."

TEXT 49

করিতে ঐছে বিলাপ, উঠিল উদ্বেগ, ভাব,
মনে কাহো নাহি আলম্বন।
উদ্বেগ, বিষাদ, মতি, ঔৎসুক্য, ত্রাস, ধৃতি, স্মৃতি,
নানা-ভাবের হইল মিলন ॥ ৪৯ ॥

karite aiche vilāpa, uṭhila udvega, bhāva,
mane kāho nāhi ālambana
udvega, viṣāda, mati, autsukya, trāsa, dhṛti, smṛti,
nānā-bhāvera ha-ila milana

SYNONYMS

karite—doing; *aiche*—such; *vilāpa*—lamentation; *uṭhila*—there arose; *udvega*—agitation; *bhāva*—ecstasy; *mane*—in the mind; *kāho*—anywhere; *nāhi*—there is not; *ālambana*—shelter; *udvega*—anxiety; *viṣāda*—lamentation; *mati*—attention; *autsukya*—eagerness; *trāsa*—fear; *dhṛti*—determination; *smṛti*—remembrance; *nānā-bhāvera*—of various ecstasies; *ha-ila*—there was; *milana*—combining.

TRANSLATION

While Śrī Caitanya Mahāprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

TEXT 50

ভাবশাবল্যে রাধার উক্তি, লীলাশুকে হৈল স্ফূর্তি,
সেই ভাবে পড়ে এক শ্লোক।
উন্মাদের সামর্থ্যে, সেই শ্লোকের করে অর্থে,
যেই অর্থ নাহি জানে লোক ॥ ৫০ ॥

bhāva-śābalye rādhāra ukti, līlā-śuke haila sphūrti,
sei bhāve paḍe eka śloka
unmādera sāmarthye, sei ślokera kare arthe,
yei artha nāhi jāne loka

SYNONYMS

bhāva-śābalye—in the aggregate of all ecstasies; *rādhāra*—of Śrīmatī Rādhārāṇī; *ukti*—statement; *līlā-śuke*—in Bilvamaṅgala Ṭhākura; *haila*—there was; *sphūrti*—awakening; *sei bhāve*—in that ecstasy; *paḍe*—recites; *eka*—one; *śloka*—verse; *unmādera*—of madness; *sāmarthye*—in the capacity; *sei ślokera*—of that verse; *kare arthe*—describes the meaning; *yei artha*—which meaning; *nāhi*—do not; *jāne*—know; *loka*—people.

TRANSLATION

The aggregate of all these ecstasies awoke a statement by Śrīmatī Rādhārāṇī in the mind of Bilvamaṅgala Ṭhākura [Līlā-śuka]. In the same ecstatic mood, Śrī Caitanya Mahāprabhu now recited that verse, and on the strength of madness, He described its meaning, which is unknown to people in general.

TEXT 51

কিমিহ কৃণুমঃ কস্য ব্রূমঃ কৃতং কৃতমাশয়া
কথয়ত কথামন্যাং ধন্যামহো হৃদয়েশয়ঃ।
মধুরমধুরস্মেরাকারে মনোনয়নোৎসবে
কৃপণকৃপণা কৃষ্ণে তৃষ্ণা চিরং বত লম্বতে ॥ ৫১ ॥

kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtam āśayā
kathayata kathām anyāṁ dhanyām aho hṛdaye śayaḥ
madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate

SYNONYMS

kim—what; *iha*—here; *kṛṇumaḥ*—shall I do; *kasya*—to whom; *brūmaḥ*—shall I speak; *kṛtam*—what is done; *kṛtam*—done; *āśayā*—in the hope; *kathayata*—

please speak; *kathām*—words; *anyām*—other; *dhanyām*—auspicious; *aho*—alas; *hṛdaye*—within My heart; *śayaḥ*—lying; *madhura-madhura*—sweeter than sweetness; *smera*—smiling; *ākāre*—whose form; *manaḥ-nayana*—to the mind and eyes; *utsave*—who gives pleasure; *kṛpaṇa-kṛpaṇā*—the best of misers; *kṛṣṇe*—for Kṛṣṇa; *tṛṣṇā*—thirst; *ciram*—at every moment; *bata*—alas; *lambate*—is increasing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "'Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment!'

PURPORT

This statement by Śrīmatī Rādhārāṇī is quoted from *Kṛṣṇa-karṇāmṛta* (42).

TEXT 52

"এই কৃষ্ণের বিরহে, উদ্বেগে মন স্থির নহে,
প্রাপ্ত্যুপায়-চিন্তন না যায়।
যেবা তুমি সখীগণ, বিষাদে বাউল মন,
কারে পুছোঁ, কে কহে উপায়? ৫২॥

"ei kṛṣṇera virahe, udvege mana sthira nahe,
prāpty-upāya-cintana nā yāya
yebā tumi sakhī-gaṇa, viṣāde bāula mana,
kāre puchoṅ, ke kahe upāya?

SYNONYMS

ei—this; *kṛṣṇera*—of Kṛṣṇa; *virahe*—in separation; *udvege*—in anxiety; *mana*—mind; *sthira*—patient; *nahe*—is not; *prāpti-upāya*—the means for obtaining; *cintana nā yāya*—I cannot think of; *yebā*—all; *tumi*—you; *sakhī-gaṇa*—friends; *viṣāde*—in lamentation; *bāula*—maddened; *mana*—minds; *kāre*—whom; *puchoṅ*—shall I ask; *ke*—who; *kahe*—will speak; *upāya*—the means.

TRANSLATION

"The anxiety caused by separation from Kṛṣṇa has made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?

TEXT 53

হাহা সখি, কি করি উপায় !
কাঁহা করোঁ, কাহাঁ যাঙ, কাহাঁ গেলে কৃষ্ণ পাঙ,
কৃষ্ণ বিনা প্রাণ মোর যায় ॥" ৫৩ ॥ ধ্রু ॥

hā hā sakhi, ki kari upāya!
kāṅhā karoṅ, kāhāṅ yāṅa, kāhāṅ gele kṛṣṇa pāṅa,
kṛṣṇa vinā prāṇa mora yāya"

SYNONYMS

hā hā—O; *sakhi*—friends; *ki*—what; *kari*—shall I do; *upāya*—means; *kāṅhā karoṅ*—what shall I do?; *kāhāṅ yāṅa*—where shall I go; *kāhāṅ gele*—where going; *kṛṣṇa pāṅa*—I can get Kṛṣṇa; *kṛṣṇa vinā*—without Kṛṣṇa; *prāṇa*—life; *mora*—My; *yāya*—is leaving.

TRANSLATION

"O My dear friends, how shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me."

TEXT 54

ক্ষণে মন স্থির হয়, তবে মনে বিচারয়,
বলিতে হইল ভাবোদ্‌গম ।
পিঙ্গলার বচন-স্মৃতি, করাইল ভাব-মতি,
তাতে করে অর্থ-নির্ধারণ ॥ ৫৪ ॥

kṣaṇe mana sthira haya, tabe mane vicāraya,
balite ha-ila bhāvodgama
piṅgalāra vacana-smṛti, karāila bhāva-mati,
tāte kare artha-nirdhāraṇa

SYNONYMS

kṣaṇe—in a moment; *mana*—the mind; *sthira haya*—becomes patient; *tabe*—at that time; *mane*—within the mind; *vicāraya*—He considers; *balite*—to speak; *ha-ila*—there was; *bhāva-udgama*—awakening of ecstasy; *piṅgalāra*—of Piṅgalā; *vacana-smṛti*—remembering the words; *karāila*—caused; *bhāva-mati*—ecstatic mind; *tāte*—in that; *kare*—does; *artha-nirdhāraṇa*—ascertaining the meaning.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu became calm and considered His state of mind. He remembered the words of Piṅgalā, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

PURPORT

Piṅgalā was a prostitute who said, "To hope against hope produces only misery. Utter hopelessness is the greatest happiness." Remembering this statement, Śrī Caitanya Mahāprabhu became ecstatic. The story of Piṅgalā is found in *Śrīmad-Bhāgavatam,* Eleventh Canto, Eighth Chapter, verses 22-44, as well as in *Mahābhārata, Śānti-parva,* Chapter 174.

TEXT 55

"দেখি এই উপায়ে, কৃষ্ণ-আশা ছাড়ি' দিয়ে,
আশা ছাড়িলে সুখী হয় মন।
ছাড়' কৃষ্ণকথা অধন্য, কহ অন্যকথা ধন্য,
যাতে হয় কৃষ্ণ-বিস্মরণ॥" ৫৫॥

"dekhi ei upāye, kṛṣṇa-āśā chāḍi' diye,
āśā chāḍile sukhī haya mana
chāḍa' kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,
yāte haya kṛṣṇa-vismaraṇa"

SYNONYMS

dekhi—I see; *ei upāye*—this means; *kṛṣṇa-āśā*—hope for Kṛṣṇa; *chāḍi' diye*—I give up; *āśā*—hope; *chāḍile*—if I give up; *sukhī*—happy; *haya*—becomes; *mana*—the mind; *chāḍa'*—give up; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *adhanya*—most inglorious; *kaha*—speak; *anya-kathā*—other topics; *dhanya*—glorious; *yāte*—by which; *haya*—there is; *kṛṣṇa-vismaraṇa*—forgetfulness of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'If I give up hope of meeting Kṛṣṇa, I shall then be happy. Therefore, let us stop this most inglorious discussion of Kṛṣṇa. It would be better for us to talk of glorious topics and forget Him.'

TEXT 56

কহিতেই হইল স্মৃতি, চিত্তে হৈল কৃষ্ণস্ফূর্তি,
সখীরে কহে হঞা বিস্মিতে।

"যারে চাহি ছাড়িতে, সেই শুঞা আছে চিত্তে,
কোন রীতে না পারি ছাড়িতে ॥" ৫৬ ॥

kahitei ha-ila smṛti, citte haila kṛṣṇa-sphūrti,
sakhīre kahe hañā vismite
"yāre cāhi chāḍite, sei śuñā āche citte,
kona rīte nā pāri chāḍite"

SYNONYMS

kahitei—while speaking; *ha-ila*—there was; *smṛti*—remembrance; *citte*—in the heart; *haila*—there was; *kṛṣṇa-sphūrti*—the appearance of Kṛṣṇa; *sakhīre*—to the friends; *kahe*—said; *hañā vismite*—being very astonished; *yāre*—He whom; *cāhi chāḍite*—I want to give up; *sei*—that person; *śuñā āche*—is lying; *citte*—in the heart; *kona rīte*—by any process; *nā pāri*—I am not able; *chāḍite*—to give up.

TRANSLATION

"While speaking in this way, Śrīmatī Rādhārāṇī suddenly remembered Kṛṣṇa. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, 'The person I want to forget is lying in My heart.'

TEXT 57

রাধাভাবের স্বভাব আন, কৃষ্ণে করায় 'কাম'-জ্ঞান,
কাম-জ্ঞানে ত্রাস হৈল চিত্তে।
কহে—"যে জগৎ মারে, সে পশিল অন্তরে,
এই বৈরী না দেয় পাসরিতে ॥" ৫৭ ॥

rādhā-bhāvera svabhāva āna, kṛṣṇe karāya 'kāma'-jñāna,
kāma-jñāne trāsa haila citte
kahe—"ye jagat māre, se paśila antare,
ei vairī nā deya pāsarite"

SYNONYMS

rādhā-bhāvera—of the ecstasy of Śrīmatī Rādhārāṇī; *sva-bhāva*—characteristic; *āna*—another; *kṛṣṇe*—to Kṛṣṇa; *karāya*—causes Her to do; *kāma-jñāna*—understanding as Cupid; *kāma*—as Cupid; *jñāne*—in the understanding; *trāsa*—fear; *haila*—was; *citte*—in the mind; *kahe*—She says; *ye*—the person who; *jagat*—the whole world; *māre*—conquers; *se*—that person; *paśila*—entered; *antare*—within My heart; *ei vairī*—this enemy; *nā deya*—does not allow; *pāsarite*—to forget.

TRANSLATION

"Śrīmatī Rādhārāṇī's ecstasy also made Her think of Kṛṣṇa as Cupid, and this understanding frightened Her. She said, 'This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him.'

TEXT 58

ঔৎসুক্যের প্রাবীণ্যে, জিতি' অন্য ভাব-সৈন্যে,
উদয় হৈল নিজ-রাজ্য-মনে।
মনে হইল লালস, না হয় আপন-বশ,
দুঃখে মনে করেন ভর্ৎসনে ॥ ৫৮ ॥

autsukyera prāvīṇye, jiti' anya bhāva-sainye,
udaya haila nija-rājya-mane
mane ha-ila lālasa, nā haya āpana-vaśa,
duḥkhe mane karena bhartsane

SYNONYMS

autsukyera—of eagerness; *prāvīṇye*—because of high development; *jiti'*—conquering; *anya*—other; *bhāva-sainye*—soldiers of ecstasy; *udaya*—arising; *haila*—there was; *nija-rājya-mane*—within the kingdom of Her own mind; *mane*—within the mind; *ha-ila*—there was; *lālasa*—greed; *nā*—not; *haya*—becomes; *āpana-vaśa*—within Her own control; *duḥkhe*—in unhappiness; *mane*—to the mind; *karena*—does; *bhartsane*—chastisement.

TRANSLATION

"Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Śrīmatī Rādhārāṇī's mind. Greatly unhappy, She then chastised Her own mind.

TEXT 59

"মন মোর বাম-দীন, জল বিনা যেন মীন,
কৃষ্ণ বিনা ক্ষণে মরি' যায়।
মধুর-হাস্য-বদনে, মন-নেত্র-রসায়নে,
কৃষ্ণতৃষ্ণা দ্বিগুণ বাড়ায় ॥ ৫৯ ॥

"mana mora vāma-dīna, jala vinā yena mīna,
kṛṣṇa vinā kṣaṇe mari' yāya

madhura-hāsya-vadane, mana-netra-rasāyane,
kṛṣṇa-tṛṣṇā dviguṇa bāḍāya

SYNONYMS

mana mora—My mind; *vāma-dīna*—unagreeably poor; *jala*—water; *vinā*—without; *yena*—as if; *mīna*—a fish; *kṛṣṇa*—Lord Kṛṣṇa; *vinā*—without; *kṣaṇe*—in a moment; *mari' yāya*—dies; *madhura*—sweet; *hāsya*—smiling; *vadane*—face; *mana*—the mind; *netra*—the eyes; *rasa-āyane*—very pleasing to; *kṛṣṇa-tṛṣṇā*—the thirst for Kṛṣṇa; *dvi-guṇa*—twice as much; *bāḍāya*—increases.

TRANSLATION

"'If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of water. But when I see Kṛṣṇa's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

TEXT 60

হা হা কৃষ্ণ প্রাণধন, হা হা পদ্মলোচন,
হাহা দিব্য সদ্‌গুণ-সাগর!
হা হা শ্যামসুন্দর, হা হা পীতাম্বরধর,
হা হা রাসবিলাস নাগর ॥ ৬০ ॥

hā hā kṛṣṇa prāṇa-dhana, hā hā padma-locana,
hā hā divya sad-guṇa-sāgara!
hā hā śyāma-sundara, hā hā pītāmbara-dhara,
hā hā rāsa-vilāsa nāgara

SYNONYMS

hā hā—alas; *kṛṣṇa*—O Kṛṣṇa; *prāṇa-dhana*—the treasure of My life; *hā hā*—alas; *padma-locana*—the lotus-eyed one; *hā hā*—alas; *divya*—divine; *sat-guṇa-sāgara*—ocean of transcendental attributes; *hā hā*—alas; *śyāma-sundara*—the beautiful, blackish youth; *hā hā*—alas; *pīta-ambara-dhara*—one who wears yellow garments; *hā hā*—alas; *rāsa-vilāsa*—of the *rāsa* dance; *nāgara*—the hero.

TRANSLATION

"'Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful, blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance?

TEXT 61

কাহাঁ গেলে তোমা পাই, তুমি কহ, - তাহাঁ যাই",
এত কহি' চলিলা ধাঞা।
স্বরূপ উঠি' কোলে করি', প্রভুরে আনিল ধরি',
নিজস্থানে বসাইলা লৈঞা ॥ ৬১ ॥

kāhāṅ gele tomā pāi, tumi kaha,—tāhāṅ yāi",
eta kahi' calilā dhāñā
svarūpa uṭhi' kole kari', prabhure ānila dhari',
nija-sthāne vasāilā laiñā

SYNONYMS

kāhāṅ—where; *gele*—going; *tomā*—You; *pāi*—I can get; *tumi*—You; *kaha*—please tell; *tāhāṅ*—there; *yāi*—I shall go; *eta kahi'*—saying this; *calilā dhāñā*—began to run; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *uṭhi'*—getting up; *kole kari'*—taking on His lap; *prabhure*—Śrī Caitanya Mahāprabhu; *ānila*—brought back; *dhari'*—catching; *nija-sthāne*—in His own place; *vasāilā*—sat down; *laiñā*—taking.

TRANSLATION

" 'Where shall I go? Where can I find You? Please tell Me. I shall go there.' " Speaking in this way, Śrī Caitanya Mahāprabhu began running. Svarūpa Dāmodara Gosvāmī, however, stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down.

TEXT 62

ক্ষণেকে প্রভুর বাহ্য হৈল, স্বরূপেরে আজ্ঞা দিল,
"স্বরূপ, কিছু কর মধুর গান।"
স্বরূপ গায় বিদ্যাপতি, গীতগোবিন্দ-গীতি,
শুনি' প্রভুর জুড়াইল কাণ ॥ ৬২ ॥

kṣaṇeke prabhura bāhya haila, svarūpere ājñā dila,
"svarūpa, kichu kara madhura gāna"
svarūpa gāya vidyāpati, gīta-govinda-gīti,
śuni' prabhura juḍāila kāṇa

SYNONYMS

kṣaṇeke—within a moment; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—there was; *svarūpere ājñā dila*—He ordered Svarūpa Dāmodara Gosvāmī; *svarūpa*—My dear Svarūpa; *kichu*—some; *kara*—make; *madhura*—sweet; *gāna*—songs; *svarūpa*—Svarūpa Dāmodara; *gāya*—sings; *vidyāpati*—songs by Vidyāpati; *gīta-govinda-gīti*—songs from Gīta-govinda; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *juḍāila*—became satisfied; *kāṇa*—ears.

TRANSLATION

Suddenly Śrī Caitanya Mahāprabhu returned to external consciousness and said to Svarūpa Dāmodara Gosvāmī, "My dear Svarūpa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarūpa Dāmodara sing songs from Gīta-govinda and those by the poet Vidyāpati.

TEXT 63

এইমত মহাপ্রভু প্রতি-রাত্রি-দিনে।
উন্মাদ চেষ্টিত হয় প্রলাপ-বচনে ॥ ৬৩ ॥

ei-mata mahāprabhu prati-rātri-dine
unmāda ceṣṭita haya pralāpa-vacane

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prati-rātri-dine*—every night and day; *unmāda*—mad; *ceṣṭita*—activities; *haya*—are; *pralāpa-vacane*—talking like a madman.

TRANSLATION

Each day and night, Śrī Caitanya Mahāprabhu would become deranged in this way and talk like a madman.

TEXT 64

একদিনে যত হয় ভাবের বিকার।
সহস্রমুখে বর্ণে যদি, নাহি পায় পার ॥ ৬৪ ॥

eka-dine yata haya bhāvera vikāra
sahasra-mukhe varṇe yadi, nāhi pāya pāra

SYNONYMS

eka-dine—in one day; *yata haya*—as many as there are; *bhāvera*—of ecstasy; *vikāra*—transformations; *sahasra-mukhe*—possessing thousands of mouths; *varṇe yadi*—if describes; *nāhi pāya*—cannot reach; *pāra*—the limit.

TRANSLATION

Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Śrī Caitanya Mahāprabhu experienced in a single day.

TEXT 65

জীব দীন কি করিবে তাহার বর্ণন ?
শাখা-চন্দ্র-ন্যায় করি' দিগ্‌দরশন ॥ ৬৫ ॥

jīva dīna ki karibe tāhāra varṇana?
śākhā-candra-nyāya kari' dig-daraśana

SYNONYMS

jīva—a living entity; *dīna*—very poor; *ki*—what; *karibe*—will do; *tāhāra*—of that; *varṇana*—description; *śākhā-candra-nyāya*—the logic of showing the moon through the branches of a tree; *kari'*—I make; *dik-daraśana*—seeing the direction.

TRANSLATION

What can a poor creature like me describe of those transformations? I can give only a hint of them, as if showing the moon through the branches of a tree.

TEXT 66

ইহা যেই শুনে, তার জুড়ায় মন-কাণ।
অলৌকিক গূঢ়প্রেম-চেষ্টা হয় জ্ঞান ॥ ৬৬ ॥

ihā yei śune, tāra juḍāya mana-kāṇa
alaukika gūḍha-prema-ceṣṭā haya jñāna

SYNONYMS

ihā—this; *yei śune*—anyone who hears; *tāra*—his; *juḍāya*—become satisfied; *mana-kāṇa*—mind and ears; *alaukika*—uncommon; *gūḍha-prema*—of deep ecstatic love for Kṛṣṇa; *ceṣṭā*—activities; *haya jñāna*—he can understand.

TRANSLATION

This description, however, will satisfy the mind and ears of anyone who hears it, and he will be able to understand these uncommon activities of deep ecstatic love for Kṛṣṇa.

TEXT 67

অদ্ভুত নিগূঢ় প্রেমের মাধুর্য-মহিমা।
আপনি আস্বাদি' প্রভু দেখাইলা সীমা ॥ ৬৭ ॥

adbhuta nigūḍha premera mādhurya-mahimā
āpani āsvādi' prabhu dekhāilā sīmā

SYNONYMS

adbhuta—wonderful; *nigūḍha*—deep; *premera*—of ecstatic love for Kṛṣṇa; *mādhurya-mahimā*—the glories of the sweetness; *āpani*—personally; *āsvādi'*—tasting; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhāilā*—showed; *sīmā*—the extreme limit.

TRANSLATION

Ecstatic love for Kṛṣṇa is wonderfully deep. By personally tasting the glorious sweetness of that love, Śrī Caitanya Mahāprabhu showed us its extreme limit.

TEXT 68

অদ্ভুত-দয়ালু চৈতন্য—অদ্ভুত-বদান্য!
ঐছে দয়ালু দাতা লোকে নাহি শুনি অন্য ॥ ৬৮ ॥

adbhuta-dayālu caitanya—adbhuta-vadānya!
aiche dayālu dātā loke nāhi śuni anya

SYNONYMS

adbhuta—wonderfully; *dayālu*—merciful; *caitanya*—Śrī Caitanya Mahāprabhu; *adbhuta-vadānya*—wonderfully magnanimous; *aiche*—such; *dayālu*—merciful; *dātā*—charitable person; *loke*—within this world; *nāhi*—not; *śuni*—we have heard of; *anya*—other.

TRANSLATION

Śrī Caitanya Mahāprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

TEXT 69

সর্বভাবে ভজ, লোক, চৈতন্য-চরণ ।
যাহা হৈতে পাইবা কৃষ্ণপ্রেমামৃত-ধন ॥ ৬৯ ॥

sarva-bhāve bhaja, loka, caitanya-caraṇa
yāhā haite pāibā kṛṣṇa-premāmṛta-dhana

SYNONYMS

sarva-bhāve—in all respects; *bhaja*—worship; *loka*—O entire world; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *yāhā haite*—by which; *pāibā*—you will get; *kṛṣṇa-prema*—of love of Kṛṣṇa; *amṛta*—of the nectar; *dhana*—the treasure.

TRANSLATION

Worship the lotus feet of Śrī Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Kṛṣṇa.

TEXT 70

এই ত' কহিলুঁ 'কূর্মাকৃতি'-অনুভাব ।
উন্মাদ-চেষ্টিত তাতে উন্মাদ-প্রলাপ ॥ ৭০ ॥

ei ta' kahiluṅ 'kūrmākṛti'-anubhāva
unmāda-ceṣṭita tāte unmāda-pralāpa

SYNONYMS

ei ta' kahiluṅ—thus I have described; *kūrma-ākṛti*—of becoming like a tortoise; *anubhāva*—the ecstatic symptom; *unmāda-ceṣṭita*—enacted in madness; *tāte*—in that; *unmāda-pralāpa*—talking like a madman.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

TEXT 71

এই লীলা স্বগ্রন্থে রঘুনাথ-দাস ।
গৌরাঙ্গস্তবকল্পবৃক্ষে কৈরাছেন প্রকাশ ॥ ৭১ ॥

ei līlā sva-granthe raghunātha-dāsa
gaurāṅga-stava-kalpavṛkṣe kairāchena prakāśa

SYNONYMS

ei līlā—this pastime; *sva-granthe*—in his book; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—named *Gaurāṅga-stava-kalpavṛkṣa; kairāchena prakāśa*—has fully described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has fully described this pastime in his book Gaurāṅga-stava-kalpavṛkṣa.

TEXT 72

অনুদ্ঘাট্য দ্বারত্রয়মুরু চ ভিত্তিত্রয়মহো
বিলঙ্ঘ্যোচ্চৈঃ কালিঙ্গিক-সুরভিমধ্যে নিপতিতঃ।
তনূদ্যৎসঙ্কোচাৎ কমঠ ইব কৃষ্ণোরুবিরহাদ্
বিরাজন্ গৌরাঙ্গো হৃদয় উদয়ন্মাং মদয়তি ॥ ৭২ ॥

anudghāṭya dvāra-trayam uru ca bhitti-trayam aho
vilaṅghyoccaiḥ kāliṅgika-surabhi-madhye nipatitaḥ
tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād
virājan gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

anudghāṭya—without opening; *dvāra-trayam*—the three doors; *uru*—strong; *ca*—and; *bhitti-trayam*—three walls; *aho*—how wonderful; *vilaṅghya*—crossing over; *uccaiḥ*—very high; *kāliṅgika*—of Kāliṅga-deśa, which is in the district of Tailaṅga; *surabhi-madhye*—among the cows; *nipatitaḥ*—fallen down; *tanu-udyat-saṅkocāt*—by contracting within the body; *kamaṭhaḥ*—a tortoise; *iva*—like; *kṛṣṇa-uru-virahāt*—because of strong feelings of separation from Kṛṣṇa; *virājan*—appearing; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

TRANSLATION

"How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailaṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me."

TEXT 73

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৭৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Seventeenth Chapter, describing Śrī Caitanya Mahāprabhu's pastime of retracting His limbs like a tortoise.*

CHAPTER 18

Rescuing the Lord from the Sea

A summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya.* On an autumn evening when the moon was full, Śrī Caitanya Mahāprabhu walked along the seashore near the Āiṭoṭā temple. Mistaking the sea for the Yamunā River, He jumped into it, hoping to see the water pastimes of Kṛṣṇa and Śrīmatī Rādhārāṇī and the other *gopīs.* As He floated in the sea, however, He was washed away to the Koṇārka temple, where a fisherman, thinking that the Lord's body was a big fish, caught Him in his net and brought Him ashore. Śrī Caitanya Mahāprabhu was unconscious, and His body had become unusually transformed. As soon as the fisherman touched the Lord's body, he became mad in ecstatic love of Kṛṣṇa. His own madness frightened him, however, because he thought that he was being haunted by a ghost. As he was about to seek a ghost charmer, he met Svarūpa Dāmodara Gosvāmī and the other devotees on the beach, who had been looking everywhere for the Lord. After some inquiries, Svarūpa Dāmodara could understand that the fisherman had caught Lord Śrī Caitanya Mahāprabhu in his net. Since the fisherman was afraid of being haunted by a ghost, Svarūpa Dāmodara gave him a slap and chanted Hare Kṛṣṇa, which immediately pacified him. Thereafter, when the devotees chanted the Hare Kṛṣṇa *mahā-mantra* loudly, Śrī Caitanya Mahāprabhu came to His external consciousness. Then they brought Him back to His own residence.

TEXT 1

শরজ্জ্যোৎস্না-সিন্ধোরবকলনয়া জাতযমুনা-
ভ্রমাদ্ধাবন্ যোঽস্মিন্ হরিবিরহতাপার্ণব ইব।
নিমগ্নো মূর্চ্ছালঃ পয়সি নিবসন্ রাত্রিমখিলাং
প্রভাতে প্রাপ্তঃ স্বৈরবতু স শচীসূনুরিহ নঃ॥ ১॥

śaraj-jyotsnā-sindhor avakalanayā jāta-yamunā-
bhramād dhāvan yo 'smin hari-viraha-tāpārṇava iva
nimagno mūrcchālaḥ payasi nivasan rātrim akhilāṁ
prabhāte prāptaḥ svair avatu sa śacī-sūnur iha naḥ

SYNONYMS

śarat-jyotsnā—in the moonlight of autumn; *sindhoḥ*—of the sea; *avakalanayā*—by sight; *jāta*—appeared; *yamunā*—the River Yamunā; *bhramāt*—by mistake; *dhāvan*—running; *yaḥ*—He who; *asmin*—in this; *hari-viraha*—due to separation from Hari; *tāpa*—of suffering; *arṇave*—in the ocean; *iva*—as if; *nimagnaḥ*—dove; *mūrcchālaḥ*—unconscious; *payasi*—in the water; *nivasan*—staying; *rātrim*—the night; *akhilām*—whole; *prabhāte*—in the morning; *prāptaḥ*—was gotten; *svaiḥ*—by His personal associates; *avatu*—may protect; *saḥ*—He; *śacī-sūnuḥ*—the son of mother Śacī; *iha*—here; *naḥ*—us.

TRANSLATION

In the brilliant autumn moonlight, Śrī Caitanya Mahāprabhu mistook the sea for the River Yamunā. Greatly afflicted by separation from Kṛṣṇa, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Śrī Caitanya Mahāprabhu, the son of mother Śacī, protect us by His transcendental pastimes.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

এইমতে মহাপ্রভু নীলাচলে বৈসে।
রাত্রি-দিনে কৃষ্ণবিচ্ছেদার্ণবে ভাসে ॥ ৩ ॥

ei-mate mahāprabhu nīlācale vaise
rātri-dine kṛṣṇa-vicchedārṇave bhāse

SYNONYMS

ei-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *vaise*—resides; *rātri-dine*—night and day; *kṛṣṇa-viccheda*—of separation from Kṛṣṇa; *arṇave*—in the ocean; *bhāse*—floats.

TRANSLATION

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.

TEXT 4

শরৎকালের রাত্রি, সব চন্দ্রিকা-উজ্জ্বল।
প্রভু নিজগণ লঞা বেড়ান রাত্রি-সকল ॥ ৪ ॥

śarat-kālera rātri, saba candrikā-ujjvala
prabhu nija-gaṇa lañā beḍāna rātri-sakala

SYNONYMS

śarat-kālera—of autumn; *rātri*—night; *saba*—all; *candrikā-ujjvala*—brightened by the moonlight; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa*—His own associates; *lañā*—taking; *beḍāna*—walks; *rātri-sakala*—the whole night.

TRANSLATION

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees.

TEXT 5

উদ্যানে উদ্যানে ভ্রমেন কৌতুক দেখিতে।
রাসলীলার গীত-শ্লোক পড়িতে শুনিতে ॥ ৫ ॥

udyāne udyāne bhramena kautuka dekhite
rāsa-līlāra gīta-śloka paḍite śunite

SYNONYMS

udyāne udyāne—from garden to garden; *bhramena*—He walks; *kautuka dekhite*—seeing the fun; *rāsa-līlāra*—of the *rāsa* dance; *gīta-śloka*—songs and verses; *paḍite śunite*—reciting and hearing.

TRANSLATION

He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the rāsa-līlā.

TEXT 6

প্রভু প্রেমাবেশে করেন গান, নর্তন।
কভু ভাবাবেশে রাসলীলানুকরণ ॥ ৬ ॥

prabhu premāveśe karena gāna, nartana
kabhu bhāvāveśe rāsa-līlānukaraṇa

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *prema-āveśe*—in ecstatic love; *karena*—does; *gāna*—singing; *nartana*—dancing; *kabhu*—sometimes; *bhāva-āveśe*—in ecstatic emotion; *rāsa-līlā*—the *rāsa-līlā* dance; *anukaraṇa*—imitating.

TRANSLATION

He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy.

TEXT 7

কভু ভাবোন্মাদে প্রভু ইতি-উতি ধায়।
ভূমে পড়ি' কভু মূর্চ্ছা, কভু গড়ি' যায় ॥ ৭ ॥

kabhu bhāvonmāde prabhu iti-uti dhāya
bhūme paḍi' kabhu mūrcchā, kabhu gaḍi' yāya

SYNONYMS

kabhu—sometimes; *bhāva-unmāde*—in the madness of ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *iti-uti*—here and there; *dhāya*—runs; *bhūme paḍi'*—falling on the ground; *kabhu mūrcchā*—sometimes unconscious; *kabhu*—sometimes; *gaḍi' yāya*—rolls on the ground.

TRANSLATION

He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

TEXT 8

রাসলীলার এক শ্লোক যবে পড়ে, শুনে।
পূর্ববৎ তবে অর্থ করেন আপনে ॥ ৮ ॥

rāsa-līlāra eka śloka yabe paḍe, śune
pūrvavat tabe artha karena āpane

SYNONYMS

rāsa-līlāra—of the *rāsa-līlā; eka*—one; *śloka*—verse; *yabe*—when; *paḍe*—recites; *śune*—hears; *pūrva-vat*—as previously; *tabe*—then; *artha karena*—explains; *āpane*—personally.

TRANSLATION

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

TEXT 9

এইমত রাসলীলায় হয় যত শ্লোক।
সবার অর্থ করে, পায় কভু হর্ষ-শোক ॥ ৯ ॥

ei-mata rāsa-līlāya haya yata śloka
sabāra artha kare, pāya kabhu harṣa-śoka

SYNONYMS

ei-mata—in this way; *rāsa-līlāya*—in the pastimes of the *rāsa-līlā; haya*—there are; *yata śloka*—as many verses; *sabāra*—of all of them; *artha kare*—He explains the meaning; *pāya*—gets; *kabhu*—sometimes; *harṣa-śoka*—happiness and lamentation.

TRANSLATION

In this way, He explained the meaning of all the verses concerning the rāsa-līlā. Sometimes He would be very sad and sometimes very happy.

TEXT 10

সে সব শ্লোকের অর্থ, সে সব 'বিকার'।
সে সব বর্ণিতে গ্রন্থ হয় অতি-বিস্তার ॥ ১০ ॥

se saba śloker artha, se saba 'vikāra'
se saba varṇite grantha haya ati-vistāra

SYNONYMS

se saba—all those; *ślokera*—of verses; *artha*—meanings; *se*—those; *saba*—all; *vikāra*—transformations; *se saba*—all of them; *varṇite*—to describe; *grantha haya*—the book becomes; *ati-vistāra*—very, very large.

TRANSLATION

To explain fully all those verses and all the transformations that took place in the Lord's body would require a very large volume.

TEXT 11

দ্বাদশ বৎসরে যে যে লীলা ক্ষণে-ক্ষণে।
অতিবাহুল্য-ভয়ে গ্রন্থ না কৈলুঁ লিখনে ॥ ১১ ॥

dvādaśa vatsare ye ye līlā kṣaṇe-kṣaṇe
ati-bāhulya-bhaye grantha nā kailuṅ likhane

SYNONYMS

dvādaśa vatsare—in twelve years; *ye ye*—whatever; *līlā*—pastimes; *kṣaṇe-kṣaṇe*—moment after moment; *ati-bāhulya*—too abundant; *bhaye*—being afraid of; *grantha*—book; *nā*—not; *kailuṅ likhane*—I have written.

TRANSLATION

So as not to increase the size of this book, I have not written about all the Lord's pastimes, for He performed them every moment of every day for twelve years.

TEXT 12

পূর্বে যেই দেখাঞাছি দিগ্‌দরশন।
তৈছে জানিহ 'বিকার' 'প্রলাপ' বর্ণন ॥ ১২ ॥

pūrve yei dekhāñāchi dig-daraśana
taiche jāniha 'vikāra' 'pralāpa' varṇana

SYNONYMS

pūrve—previously; *yei*—as; *dekhāñāchi*—I have shown; *dik-daraśana*—only an indication; *taiche*—similarly; *jāniha*—you may know; *vikāra*—transformations; *pralāpa*—crazy talks; *varṇana*—description.

TRANSLATION

As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord only in brief.

TEXT 13

সহস্র-বদনে যবে কহয়ে 'অনন্ত'।
একদিনের লীলার তবু নাহি পায় অন্ত ॥ ১৩ ॥

sahasra-vadane yabe kahaye 'ananta'
eka-dinera līlāra tabu nāhi pāya anta

SYNONYMS

sahasra-vadane—in thousands of mouths; *yabe*—when; *kahaye*—says; *ananta*—Lord Ananta; *eka-dinera*—of one day; *līlāra*—of pastimes; *tabu*—still; *nāhi*—does not; *pāya*—reach; *anta*—the limit.

TRANSLATION

If Ananta, with His one thousand hoods, tried to describe even one day's pastimes of Śrī Caitanya Mahāprabhu, He would find them impossible to describe fully.

TEXT 14

কোটিযুগ পর্যন্ত যদি লিখয়ে গণেশ।
একদিনের লীলার তবু নাহি পায় শেষ ॥ ১৪ ॥

koṭi-yuga paryanta yadi likhaye gaṇeśa
eka-dinera līlāra tabu nāhi pāya śeṣa

SYNONYMS

koṭi-yuga—millions of millenniums; *paryanta*—to the extent of; *yadi*—if; *likhaye*—writes; *gaṇeśa*—the demigod Gaṇeśa (son of Lord Śiva); *eka-dinera*—of one day; *līlāra*—of pastimes; *tabu*—still; *nāhi pāya*—cannot reach; *śeṣa*—the limit.

TRANSLATION

If Gaṇeśa, Lord Śiva's son and the expert scribe of the demigods, tried for millions of millenniums to fully describe one day of the Lord's pastimes, he would be unable to find their limit.

TEXT 15

ভক্তের প্রেম-বিকার দেখি' কৃষ্ণের চমৎকার।
কৃষ্ণ যার না পায় অন্ত, কেবা ছার আর? ১৫ ॥

bhaktera prema-vikāra dekhi' kṛṣṇera camatkāra!
kṛṣṇa yāra nā pāya anta, kebā chāra āra?

SYNONYMS

bhaktera—of a devotee; *prema-vikāra*—transformations of ecstatic emotion; *dekhi'*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *camatkāra*—wonder; *kṛṣṇa*—Lord Kṛṣṇa; *yāra*—of which; *nā pāya*—cannot get; *anta*—the limit; *kebā*—who; *chāra*—insignificant; *āra*—others.

TRANSLATION

Even Lord Kṛṣṇa is struck with wonder at seeing the transformations of ecstasy in His devotees. If Kṛṣṇa Himself cannot estimate the limits of such emotions, how could others?

TEXTS 16-17

ভক্ত-প্রেমার যত দশা, যে গতি প্রকার।
যত দুঃখ, যত সুখ, যতেক বিকার ॥ ১৬ ॥
কৃষ্ণ তাহা সম্যক্ না পারে জানিতে।
ভক্তভাব অঙ্গীকরে তাহা আস্বাদিতে ॥ ১৭ ॥

bhakta-premāra yata daśā, ye gati prakāra
yata duḥkha, yata sukha, yateka vikāra

kṛṣṇa tāhā samyak nā pāre jānite
bhakta-bhāva aṅgīkare tāhā āsvādite

SYNONYMS

bhakta-premāra—of the ecstatic emotion of the devotee; *yata*—all; *daśā*—conditions; *ye*—which; *gati prakāra*—mode of progress; *yata*—all; *duḥkha*—unhappiness; *yata*—all; *sukha*—happiness; *yateka*—all; *vikāra*—transformation; *kṛṣṇa*—Lord Kṛṣṇa; *tāhā*—that; *samyak*—fully; *nā pāre jānite*—cannot understand; *bhakta-bhāva*—the mood of a devotee; *aṅgīkare*—He accepts; *tāhā*—that; *āsvādite*—to taste.

TRANSLATION

Kṛṣṇa Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of His devotees. He therefore accepts the role of a devotee to taste these emotions fully.

TEXT 18

কৃষ্ণেরে নাচায় প্রেমা, ভক্তেরে নাচায়।
আপনে নাচয়ে,—তিনে নাচে একঠাঞি ॥ ১৮ ॥

kṛṣṇere nācāya premā, bhaktere nācāya
āpane nācaye,——tine nāce eka-ṭhāñi

SYNONYMS

kṛṣṇere—Kṛṣṇa; *nācāya*—causes to dance; *premā*—love of Kṛṣṇa; *bhaktere*—the devotee; *nācāya*—causes to dance; *āpane*—personally; *nācaye*—dances; *tine*—all three; *nāce*—dance; *eka-ṭhāñi*—in one place.

TRANSLATION

Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

TEXT 19

প্রেমার বিকার বর্ণিতে চাহে যেই জন।
চান্দ ধরিতে চাহে, যেন হঞা 'বামন' ॥ ১৯ ॥

premāra vikāra varṇite cāhe yei jana
cānda dharite cāhe, yena hañā 'vāmana'

SYNONYMS

premāra—of ecstatic love of Kṛṣṇa; *vikāra*—transformations; *varṇite*—to describe; *cāhe*—wants; *yei jana*—which person; *cānda dharite*—to catch the moon; *cāhe*—he wants; *yena*—as if; *hañā*—being; *vāmana*—a dwarf.

TRANSLATION

One who wants to describe the transformations of ecstatic love of Kṛṣṇa is like a dwarf trying to catch the moon in the sky.

TEXT 20

বায়ু যৈছে সিন্ধু-জলের হরে এক 'কণ'।
কৃষ্ণপ্রেম-কণ তৈছে জীবের স্পর্শন ॥ ২০ ॥

vāyu yaiche sindhu-jalera hare eka 'kaṇa'
kṛṣṇa-prema-kaṇa taiche jīvera sparśana

SYNONYMS

vāyu—the wind; *yaiche*—as; *sindhu-jalera*—of the water of the ocean; *hare*—takes away; *eka kaṇa*—one particle; *kṛṣṇa-prema-kaṇa*—one particle of love of Kṛṣṇa; *taiche*—similarly; *jīvera sparśana*—a living entity can touch.

TRANSLATION

As the wind can carry away but a drop of the water in the ocean, a living entity can touch only a particle of the ocean of love of Kṛṣṇa.

TEXT 21

ক্ষণে ক্ষণে উঠে প্রেমার তরঙ্গ অনন্ত।
জীব ছার কাহাঁ তার পাইবেক অন্ত? ২১॥

kṣaṇe kṣaṇe uṭhe premāra taraṅga ananta
jīva chāra kāhāṅ tāra pāibeka anta?

SYNONYMS

kṣaṇe kṣaṇe—moment after moment; *uṭhe*—rise; *premāra*—of love of Kṛṣṇa; *taraṅga*—waves; *ananta*—unlimited; *jīva*—a living entity; *chāra*—insignificant; *kāhāṅ*—where; *tāra*—of that; *pāibeka*—will get; *anta*—the limit.

TRANSLATION

Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

TEXT 22

শ্রীকৃষ্ণচৈতন্য যাহা করেন আস্বাদন।
সবে এক জানে তাহা স্বরূপাদি 'গণ'॥ ২২॥

śrī-kṛṣṇa-caitanya yāhā karena āsvādana
sabe eka jāne tāhā svarūpādi 'gaṇa'

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *yāhā*—whatever; *karena*—does; *āsvādana*—tasting; *sabe*—fully; *eka*—one; *jāne*—knows; *tāhā*—that; *svarūpa-ādi gaṇa*—devotees like Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Only a person on the level of Svarūpa Dāmodara Gosvāmī can fully know what Lord Śrī Caitanya Mahāprabhu tastes in His love for Kṛṣṇa.

TEXT 23

জীব হঞা করে যেই তাহার বর্ণন।
আপনা শোধিতে তার ছোঁয়ে এক 'কণ' ॥ ২৩ ॥

jīva hañā kare yei tāhāra varṇana
āpanā śodhite tāra choṅye eka 'kaṇa'

SYNONYMS

jīva hañā—being an ordinary living entity; *kare*—makes; *yei*—whoever; *tāhāra*—of that; *varṇana*—description; *āpanā*—himself; *śodhite*—to purify; *tāra*—of that; *choṅye*—touches; *eka kaṇa*—one particle.

TRANSLATION

When an ordinary living entity describes the pastimes of Śrī Caitanya Mahāprabhu, he purifies himself by touching one drop of that great ocean.

TEXT 24

এইমত রাসের শ্লোক-সকলই পড়িলা।
শেষে জলকেলির শ্লোক পড়িতে লাগিলা ॥ ২৪ ॥

ei-mata rāsera śloka-sakala-i paḍilā
śeṣe jala-kelira śloka paḍite lāgilā

SYNONYMS

ei-mata—in this way; *rāsera*—of the *rāsa* dance; *śloka*—verses; *sakala-i*—all; *paḍilā*—recited; *śeṣe*—at the end; *jala-kelira*—of pastimes in the water; *śloka*—verse; *paḍite lāgilā*—began to recite.

TRANSLATION

Thus all the verses about the rāsa-līlā dance were recited. Then finally the verse concerning the pastimes in the water was recited.

TEXT 25

তাভির্যুতঃ শ্রমমপোহিতুমঙ্গসঙ্গ-
ঘৃষ্টস্রজঃ স কুচকুঙ্কুমরঞ্জিতায়াঃ।
গন্ধর্বপালিভিরনুদ্রুত আবিশদ্বাঃ
শ্রান্তো গজীভিরিভরাড়িব ভিন্নসেতুঃ॥ ২৫ ॥

tābhir yutaḥ śramam apohitum aṅga-saṅga-
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ
gandharva-pālibhir anudruta āviśad vāḥ
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ

SYNONYMS

tābhiḥ—by them (the *gopīs*); *yutaḥ*—accompanied; *śramam*—fatigue; *apohitum*—to remove; *aṅga-saṅga*—by touching of the bodies; *ghṛṣṭa*—crushed; *srajaḥ*—from the flower garland; *saḥ*—He; *kuca-kuṅkuma*—by *kuṅkuma* on the breasts; *rañjitāyāḥ*—colored; *gandharva-pa*—like celestial beings of Gandharvaloka; *alibhiḥ*—by bees; *anudrutaḥ*—followed; *āviśat*—entered; *vāḥ*—the water; *śrāntaḥ*—being fatigued; *gajībhiḥ*—by she-elephants; *ibha*—of elephants; *rāṭ*—the king; *iva*—like; *bhinna-setuḥ*—beyond the Vedic principles of morality.

TRANSLATION

"As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.33.23).

TEXT 26

এইমত মহাপ্রভু ভ্রমিতে ভ্রমিতে।
আইটোটা হৈতে সমুদ্র দেখেন আচম্বিতে॥ ২৬॥

ei-mata mahāprabhu bhramite bhramite
āiṭoṭā haite samudra dekhena ācambite

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhramite bhramite*—while wandering; *āiṭoṭā haite*—from the temple of Āiṭoṭā; *samudra*—the sea; *dekhena*—sees; *ācambite*—suddenly.

TRANSLATION

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

TEXT 27

চন্দ্রকান্ত্যে উছলিত তরঙ্গ উজ্জ্বল।
ঝলমল করে,—যেন 'যমুনার জল'॥ ২৭॥

candra-kāntye uchalita taraṅga ujjvala
jhalamala kare,—yena 'yamunāra jala'

SYNONYMS

candra-kāntye—by the shining of the moon; *uchalita*—swollen high; *taraṅga*—waves; *ujjvala*—very bright; *jhalamala kare*—glitter; *yena*—as if; *yamunāra jala*—the water of the River Yamunā.

TRANSLATION

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the River Yamunā.

TEXT 28

যমুনার ভ্রমে প্রভু ধাঞা চলিলা।
অলক্ষিতে যাই' সিন্ধু-জলে ঝাঁপ দিলা॥ ২৮॥

yamunāra bhrame prabhu dhāñā calilā
alakṣite yāi' sindhu-jale jhāṅpa dilā

SYNONYMS

yamunāra bhrame—by mistaking for the Yamunā; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run very swiftly; *alakṣite*—without being seen; *yāi'*—going; *sindhu-jale*—into the water of the sea; *jhāṅpa dilā*—He jumped.

TRANSLATION

Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.

TEXT 29

পড়িতেই হৈল মূর্চ্ছা, কিছুই না জানে।
কভু ডুবায়, কভু ভাসায় তরঙ্গের গণে॥ ২৯॥

paḍitei haila mūrcchā, kichui nā jāne
kabhu ḍubāya, kabhu bhāsāya taraṅgera gaṇe

SYNONYMS

paḍitei—falling down; *haila mūrcchā*—He became unconscious; *kichui*—anything; *nā jāne*—did not understand; *kabhu*—sometimes; *ḍubāya*—cause to sink; *kabhu*—sometimes; *bhāsāya*—float; *taraṅgera gaṇe*—the waves.

TRANSLATION

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

TEXT 30

তরঙ্গে বহিয়া ফিরে,—যেন শুষ্ক কাষ্ঠ।
কে বুঝিতে পারে এই চৈতন্যের নাট ? ৩০ ॥

taraṅge vahiyā phire,—yena śuṣka kāṣṭha
ke bujhite pāre ei caitanyera nāṭa?

SYNONYMS

taraṅge—the waves; *vahiyā phire*—carry here and there; *yena*—like; *śuṣka kāṣṭha*—a piece of dry wood; *ke*—who; *bujhite pāre*—can understand; *ei*—this; *caitanyera nāṭa*—dramatic performance of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

TEXT 31

কোণার্কের দিকে প্রভুরে তরঙ্গে লঞা যায়।
কভু ডুবাঞা রাখে, কভু ভাসাঞা লঞা যায় ॥ ৩১ ॥

koṇārkera dike prabhure taraṅge lañā yāya
kabhu ḍubāñā rākhe, kabhu bhāsāñā lañā yāya

SYNONYMS

koṇārkera dike—toward the Koṇārka temple; *prabhure*—Śrī Caitanya Mahāprabhu; *taraṅge*—the waves; *lañā yāya*—take away; *kabhu*—sometimes; *ḍubāñā*—causing to sink; *rākhe*—keep; *kabhu*—sometimes; *bhāsāñā*—floating; *lañā yāya*—take away.

TRANSLATION

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Koṇārka temple.

PURPORT

Koṇārka, generally known as Arka-tīrtha, is a temple of Lord Sūrya, the sun-god. It is situated on the seashore, nineteen miles north of Jagannātha Purī. It was constructed of black stone in the beginning of the thirteenth century of the Śaka Era, and it shows expert craftsmanship and architecture.

TEXT 32

যমুনাতে জলকেলি গোপীগণ-সঙ্গে।
কৃষ্ণ করেন—মহাপ্রভু মগ্ন সেই রঙ্গে॥ ৩২॥

yamunāte jala-keli gopī-gaṇa-saṅge
kṛṣṇa karena—mahāprabhu magna sei raṅge

SYNONYMS

yamunāte—in the River Yamunā; *jala-keli*—pastimes in the water; *gopī-gaṇa-saṅge*—with the *gopīs; kṛṣṇa karena*—Kṛṣṇa performs; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *magna*—fully merged; *sei raṅge*—in those pastimes.

TRANSLATION

Lord Kṛṣṇa performed pastimes with the gopīs in the waters of the Yamunā, and Śrī Caitanya Mahāprabhu fully merged in those pastimes.

TEXT 33

ইহাঁ স্বরূপাদিগণ প্রভু না দেখিয়া।
'কাহাঁ গেলা প্রভু?' কহে চমকিত হঞা॥ ৩৩॥

ihāṅ svarūpādi-gaṇa prabhu nā dekhiyā
'kāhāṅ gelā prabhu?' kahe camakita hañā

SYNONYMS

ihāṅ—here; *svarūpa-ādi-gaṇa*—the devotees headed by Svarūpa Dāmodara; *prabhu*—Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *kāhāṅ*—where; *gelā*—has gone; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—say; *camakita hañā*—being astonished.

TRANSLATION

Meanwhile, all the devotees, headed by Svarūpa Dāmodara, lost sight of Śrī Caitanya Mahāprabhu. Astonished, they began searching for Him, asking, "Where has the Lord gone?"

TEXT 34

মনোবেগে গেলা প্রভু, দেখিতে নারিলা।
প্রভুরে না দেখিয়া সংশয় করিতে লাগিলা॥ ৩৪॥

mano-vege gelā prabhu, dekhite nārilā
prabhure nā dekhiyā saṁśaya karite lāgilā

SYNONYMS

manaḥ-vege—at the speed of mind; *gelā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite nārilā*—no one could see; *prabhure*—the Lord; *nā dekhiyā*—not seeing; *saṁśaya*—doubts; *karite lāgilā*—began to feel.

TRANSLATION

Śrī Caitanya Mahāprabhu had run off at the speed of mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

TEXT 35

'জগন্নাথ দেখিতে কিবা দেবালয়ে গেলা?
অন্য উদ্যানে কিবা উন্মাদে পড়িলা?৩৫॥

'jagannātha dekhite kibā devālaye gelā?
anya udyāne kibā unmāde paḍilā?

SYNONYMS

jagannātha—Lord Jagannātha; *dekhite*—to see; *kibā*—whether; *devālaye*—to the temple; *gelā*—went; *anya*—other; *udyāne*—in a garden; *kibā*—or; *unmāde*—in madness; *paḍilā*—fell down.

TRANSLATION

"Has the Lord gone to the temple of Jagannātha, or has He fallen down in madness in some garden?

TEXT 36

গুণ্ডিচা-মন্দিরে গেলা, কিবা নরেন্দ্রেরে ?
চটক-পর্বতে গেলা, কিবা কোণার্কেরে ?' ৩৬ ॥

guṇḍicā-mandire gelā, kibā narendrere?
caṭaka-parvate gelā, kibā koṇārkere?'

SYNONYMS

guṇḍicā-mandire—to the Guṇḍicā temple; *gelā*—has gone; *kibā*—or; *narendrere*—to the Narendra Lake; *caṭaka-parvate*—to Caṭaka-parvata; *gelā*—has gone; *kibā*—or; *koṇārkere*—to the Koṇārka temple.

TRANSLATION

"Perhaps He went to the Guṇḍicā temple, or to Lake Narendra, or to the Caṭaka-parvata. Maybe He went to the temple at Koṇārka."

TEXT 37

এত বলি' সবে ফিরে প্রভুরে চাহিয়া।
সমুদ্রের তীরে আইলা কত জন লঞা ॥ ৩৭ ॥

eta bali' sabe phire prabhure cāhiyā
samudrera tire āilā kata jana lañā

SYNONYMS

eta bali'—saying this; *sabe*—all of them; *phire*—wander; *prabhure cāhiyā*—looking for Śrī Caitanya Mahāprabhu; *samudrera tīre*—on the seashore; *āilā*—arrived; *kata*—many; *jana*—people; *lañā*—accompanied by.

TRANSLATION

Talking like this, the devotees wandered here and there looking for the Lord. Finally they came to the shore, accompanied by many others.

TEXT 38

চাহিয়ে বেড়াইতে ঐছে রাত্রি-শেষ হৈল।
'অন্তর্ধান হইলা প্রভু',—নিশ্চয় করিল ॥ ৩৮ ॥

cāhiye beḍāite aiche rātri-śeṣa haila
'antardhāna ha-ilā prabhu',—niścaya karila

SYNONYMS

cāhiye—looking; *beḍāite*—wandering; *aiche*—in this way; *rātri-śeṣa haila*—the night ended; *antardhāna ha-ilā*—has disappeared; *prabhu*—the Lord; *niścaya karila*—they decided.

TRANSLATION

While they were searching for the Lord, the night ended, and thus they all decided, "Lord Śrī Caitanya Mahāprabhu has now disappeared."

TEXT 39

প্রভুর বিচ্ছেদে কার দেহে নাহি প্রাণ।
অনিষ্টাশঙ্কা বিনা কার মনে নাহি আন ॥ ৩৯ ॥

prabhura vicchede kāra dehe nāhi prāṇa
aniṣṭā-śaṅkā vinā kāra mane nāhi āna

SYNONYMS

prabhura—from the Lord; *vicchede*—due to separation; *kāra*—of all of them; *dehe*—in the body; *nāhi prāṇa*—there was practically no life; *aniṣṭā-śaṅkā*—doubts of some mishap; *vinā*—besides; *kāra*—of all of them; *mane*—in the mind; *nāhi āna*—there is nothing else.

TRANSLATION

In separation from the Lord, everyone felt as though he had lost his very life. They concluded that there must have been some mishap. They could not think of anything else.

TEXT 40

"অনিষ্টাশঙ্কীনি বন্ধুহৃদয়ানি ভবন্তি হি ॥" ৪০ ॥

"aniṣṭā-śaṅkīni bandhu-hṛdayāni bhavanti hi"

SYNONYMS

aniṣṭā—of some mishap; *śaṅkīni*—possessing doubts; *bandhu*—of friends or relatives; *hṛdayāni*—hearts; *bhavanti*—become; *hi*—certainly.

TRANSLATION

"A relative or intimate friend is always fearful of some injury to his beloved."

PURPORT

This is a quotation from the *Abhijñāna-śakuntala-nāṭaka.*

TEXT 41

সমুদ্রের তীরে আসি' যুকতি করিলা।
চিরায়ু-পর্বত-দিকে কতজন গেলা॥ ৪১॥

samudrera tīre āsi' yukati karilā
cirāyu-parvata-dike kata-jana gelā

SYNONYMS

samudrera tīre—on the seashore; *āsi'*—coming; *yukati karilā*—they consulted among themselves; *cirāyu-parvata*—of Caṭaka-parvata; *dike*—in the direction; *kata-jana*—some of them; *gelā*—went.

TRANSLATION

When they arrived at the seashore, they conferred among themselves. Then some of them sought out Śrī Caitanya Mahāprabhu at Caṭaka-parvata.

TEXT 42

পূর্ব-দিশায় চলে স্বরূপ লঞা কত জন।
সিন্ধু-তীরে-নীরে করেন প্রভুর অন্বেষণ॥ ৪২॥

pūrva-diśāya cale svarūpa lañā kata jana
sindhu-tīre-nīre karena prabhura anveṣaṇa

SYNONYMS

pūrva-diśāya—in the eastern direction; *cale*—goes; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *lañā*—taking; *kata jana*—some persons; *sindhu-tīre*—on the seashore; *nīre*—in the water; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching.

TRANSLATION

Svarūpa Dāmodara proceeded east with others, looking for the Lord on the beach or in the water.

TEXT 43

বিষাদে বিহ্বল সবে, নাহিক 'চেতন'।
তবু প্রেমে বুলে করি' প্রভুর অন্বেষণ॥ ৪৩॥

viṣāde vihvala sabe, nāhika 'cetana'
tabu preme bule kari' prabhura anveṣaṇa

SYNONYMS

viṣāde—in great moroseness; *vihvala*—overwhelmed; *sabe*—in everyone; *nāhika*—there was not; *cetana*—consciousness; *tabu*—still; *preme*—in love; *bule*—wander; *kari'*—doing; *prabhura*—Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching for.

TRANSLATION

Everyone was overwhelmed with moroseness and almost unconscious, but out of ecstatic love they continued to wander here and there, searching for the Lord.

TEXT 44

দেখেন—এক জালিয়া আইসে কান্ধে জাল করি'।
হাসে, কান্দে, নাচে, গায়, বলে 'হরি' 'হরি'॥ ৪৪॥

dekhena—eka jāliyā āise kāndhe jāla kari'
hāse, kānde, nāce, gāya, bale 'hari' 'hari'

SYNONYMS

dekhena—they see; *eka jāliyā*—one fisherman; *āise*—comes; *kāndhe*—on the shoulder; *jāla kari'*—carrying a net; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *bale*—says; *hari hari*—Hari, Hari.

TRANSLATION

Passing along the beach, they saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name "Hari, Hari."

TEXT 45

জালিয়ার চেষ্টা দেখি' সবার চমৎকার।
স্বরূপ-গোসাঞি তারে পুছেন সমাচার॥ ৪৫॥

jāliyāra ceṣṭā dekhi' sabāra camatkāra
svarūpa-gosāñi tāre puchena samācāra

SYNONYMS

jāliyāra—of the fisherman; *ceṣṭā*—activity; *dekhi'*—seeing; *sabāra*—of everyone; *camatkāra*—astonishment; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tāre*—unto him; *puchena*—inquires; *samācāra*—news.

TRANSLATION

Seeing the activities of the fisherman, everyone was astonished. Svarūpa Dāmodara Gosvāmī, therefore, asked him for information.

TEXT 46

"কহ, জালিয়া, এই দিকে দেখিলা একজন ?
তোমার এই দশা কেনে,—কহত' কারণ ?" ৪৬ ॥

"kaha, jāliyā, ei dike dekhilā eka-jana?
tomāra ei daśā kene,—kahata' kāraṇa?"

SYNONYMS

kaha—please say; *jāliyā*—O fisherman; *ei dike*—in this direction; *dekhilā*—did you see; *eka-jana*—someone; *tomāra*—your; *ei*—this; *daśā*—condition; *kene*—why; *kahata'*—kindly speak; *kāraṇa*—the cause.

TRANSLATION

"My dear fisherman," he said, "why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us."

TEXT 47

জালিয়া কহে,—"ইহাঁ এক মনুষ্য না দেখিল।
জাল বাহিতে এক মৃতক মোর জালে আইল ॥ ৪৭ ॥

jāliyā kahe,—"ihāṅ eka manuṣya nā dekhila
jāla vāhite eka mṛtaka mora jāle āila

SYNONYMS

jāliyā kahe—the fisherman said; *ihāṅ*—here; *eka*—one; *manuṣya*—man; *nā dekhila*—I did not see; *jāla vāhite*—while I was working with the net; *eka*—one; *mṛtaka*—dead body; *mora jāle*—in my net; *āila*—came.

TRANSLATION

The fisherman replied, "I have not seen a single person here, but while casting my net in the water, I captured a dead body.

TEXT 48

বড় মৎস্য বলি' আমি উঠাইলুঁ যতনে।
মৃতক দেখিতে মোর ভয় হৈল মনে ॥ ৪৮ ॥

baḍa matsya bali' āmi uṭhāiluṅ yatane
mṛtaka dekhite mora bhaya haila mane

SYNONYMS

baḍa—great; *matsya*—fish; *bali'*—thinking to be; *āmi*—I; *uṭhāiluṅ*—lifted; *yatane*—with care; *mṛtaka*—the dead body; *dekhite*—seeing; *mora*—my; *bhaya*—fear; *haila*—there was; *mane*—in the mind.

TRANSLATION

"I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a corpse, great fear arose in my mind.

TEXT 49

জাল খসাইতে তার অঙ্গ-স্পর্শ হইল।
স্পর্শমাত্রে সেই ভূত হৃদয়ে পশিল ॥ ৪৯ ॥

jāla khasāite tāra aṅga-sparśa ha-ila
sparśa-mātre sei bhūta hṛdaye paśila

SYNONYMS

jāla—the net; *khasāite*—releasing; *tāra*—his; *aṅga-sparśa*—touch of the body; *ha-ila*—there was; *sparśa-mātre*—as soon as I touched it; *sei*—that; *bhūta*—ghost; *hṛdaye*—in my heart; *paśila*—entered.

TRANSLATION

"As I tried to release the net, I touched the body, and as soon as I touched it, a ghost entered my heart.

TEXT 50

ভয়ে কম্প হৈল, মোর নেত্রে বহে জল।
গদগদ বাণী, রোম উঠিল সকল ॥ ৫০ ॥

bhaye kampa haila, mora netre vahe jala
gadgada vāṇī, roma uṭhila sakala

SYNONYMS

bhaye—out of fear; *kampa*—shivering; *haila*—there was; *mora*—my; *netre*—in the eyes; *vahe*—flow; *jala*—tears; *gadgada*—faltering; *vāṇī*—voice; *roma*—body hair; *uṭhila*—stood up; *sakala*—all.

TRANSLATION

"I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

TEXT 51

কিবা ব্রহ্মদৈত্য, কিবা ভূত, কহনে না যায়।
দর্শনমাত্রে মনুষ্যের পৈশে সেই কায়॥ ৫১॥

kibā brahma-daitya, kibā bhūta, kahane nā yāya
darśana-mātre manuṣyera paiśe sei kāya

SYNONYMS

kibā—whether; *brahma-daitya*—a *brāhmaṇa* ghost; *kibā*—or; *bhūta*—an ordinary ghost; *kahane nā yāya*—I cannot say; *darśana-mātre*—as soon as one sees; *manuṣyera*—of a man; *paiśe*—enters; *sei kāya*—that body.

TRANSLATION

"I do not know whether it was the ghost of a dead brāhmaṇa or an ordinary man, but as soon as one looks upon it, it enters his body.

TEXT 52

শরীর দীঘল তার হাত পাঁচ-সাত।
একেক-হস্ত-পদ তার, তিন তিন হাত॥ ৫২॥

śarīra dīghala tāra—hāta pāṅca-sāta
ekeka-hasta-pada tāra, tina tina hāta

SYNONYMS

śarīra—body; *dīghala*—long; *tāra*—his; *hāta*—cubits (one cubit approximately equals a foot and a half); *pāṅca-sāta*—five to seven; *ekeka*—each and every; *hasta-pada*—arm and leg; *tāra*—of that; *tina*—three; *tina*—three; *hāta*—cubits.

TRANSLATION

"The body of this ghost is very long, five to seven cubits. Each of its arms and legs is as much as three cubits long.

TEXT 53

অস্থি-সন্ধি ছুটিলে চর্ম করে নড়-বড়ে।
তাহা দেখি' প্রাণ কা'র নাহি রহে ধড়ে॥ ৫৩॥

asthi-sandhi chuṭile carma kare naḍa-baḍe
tāhā dekhi' prāṇa kā'ra nāhi rahe dhaḍe

SYNONYMS

asthi-sandhi—the joints of the bones; *chuṭile*—being separated; *carma*—the skin; *kare*—does; *naḍa-baḍe*—hanging; *tāhā*—that; *dekhi'*—seeing; *prāṇa*—life; *kā'ra*—whose; *nāhi*—does not; *rahe*—remain; *dhaḍe*—in the body.

TRANSLATION

"Its joints are all separated beneath the skin, which is completely slack. No one could see it and remain alive in his body.

TEXT 54

মড়া-রূপ ধরি' রহে উত্তান-নয়ন।
কভু গোঁ-গোঁ করে, কভু রহে অচেতন॥ ৫৪॥

maḍā-rūpa dhari' rahe uttāna-nayana
kabhu goṅ-goṅ kare, kabhu rahe acetana

SYNONYMS

maḍā—of a dead body; *rūpa*—the form; *dhari'*—accepting; *rahe*—remains; *uttāna-nayana*—with open eyes; *kabhu*—sometimes; *goṅ-goṅ*—the sound *goṅ-goṅ*; *kare*—makes; *kabhu*—sometimes; *rahe*—remains; *acetana*—unconscious.

TRANSLATION

"That ghost has taken the form of a corpse, but he keeps his eyes open. Sometimes he utters the sounds 'goṅ-goṅ,' and sometimes he remains unconscious.

TEXT 55

সাক্ষাৎ দেখেছোঁ,—মোরে পাইল সেই ভূত।
মুই মৈলে মোর কৈছে জীবে স্ত্রী-পুত্॥ ৫৫॥

sākṣāt dekhechoṅ,——more pāila sei bhūta
mui maile mora kaiche jīve strī-put

SYNONYMS

sākṣāt—directly; *dekhechoṅ*—I have seen; *more*—me; *pāila*—has entered; *sei*—that; *bhūta*—ghost; *mui maile*—if I die; *mora*—my; *kaiche*—how; *jīve*—will live; *strī-put*—wife and children.

TRANSLATION

"I have seen that ghost directly, and he is haunting me. But if I die, who will take care of my wife and children?

TEXT 56

সেই ত' ভূতের কথা কহন না যায়।
ওঝা-ঠাঞি যাইছোঁ,—যদি সে ভূত ছাড়ায়॥ ৫৬॥

sei ta' bhūtera kathā kahana nā yāya
ojhā-ṭhāñi yāichoṅ,—yadi se bhūta chāḍāya

SYNONYMS

sei—that; *ta'*—certainly; *bhūtera*—of the ghost; *kathā*—topics; *kahana*—to speak; *nā yāya*—is not possible; *ojhā-ṭhāñi*—to the exorcist; *yāichoṅ*—I am going; *yadi*—if; *se*—that; *bhūta*—the ghost; *chāḍāya*—he can cause to leave.

TRANSLATION

"The ghost is certainly very difficult to talk about, but I am going to find an exorcist and ask him if he can release me from it.

TEXT 57

একা রাত্র্যে বুলি' মৎস্য মারিয়ে নির্জনে।
ভূত-প্রেত আমার না লাগে 'নৃসিংহ'-স্মরণে॥ ৫৭॥

ekā rātrye buli' matsya māriye nirjane
bhūta-preta āmāra nā lāge 'nṛsiṁha'-smaraṇe

SYNONYMS

ekā—alone; *rātrye*—at night; *buli'*—wandering; *matsya*—fish; *māriye*—I kill; *nirjane*—in solitary places; *bhūta-preta*—ghosts; *āmāra*—me; *nā lāge*—cannot touch; *nṛsiṁha-smaraṇe*—by remembering Nṛsiṁha.

TRANSLATION

"I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nṛsiṁha, ghosts do not touch me.

TEXT 58

এই ভূত নৃসিংহ-নামে চাপয়ে দ্বিগুণে।
তাহার আকার দেখিতে ভয় লাগে মনে ॥ ৫৮ ॥

ei bhūta nṛsiṁha-nāme cāpaye dviguṇe
tāhāra ākāra dekhite bhaya lāge mane

SYNONYMS

ei bhūta—this ghost; *nṛsiṁha-nāme*—by the holy name of Lord Nṛsiṁha; *cāpaye*—comes over me; *dvi-guṇe*—with doubled strength; *tāhāra*—his; *ākāra*—form; *dekhite*—seeing; *bhaya*—fear; *lāge mane*—arises in the mind.

TRANSLATION

"This ghost, however, overcomes me with redoubled strength when I chant the Nṛsiṁha mantra. When I even see the form of this ghost, great fear arises in my mind.

TEXT 59

ওথা না যাইহ, আমি নিষেধি তোমারে।
তাহাঁ গেলে সেই ভূত লাগিবে সবারে ॥" ৫৯ ॥

othā nā yāiha, āmi niṣedhi tomāre
tāhāṅ gele sei bhūta lāgibe sabāre"

SYNONYMS

othā—there; *nā yāiha*—do not go; *āmi*—I; *niṣedhi*—forbid; *tomāre*—you; *tāhāṅ*—there; *gele*—if you go; *sei bhūta*—that ghost; *lāgibe*—will catch; *sabāre*—all of you.

TRANSLATION

"Do not go near there. I forbid you. If you go, that ghost will catch you all."

TEXT 60

এত শুনি' স্বরূপ-গোসাঞি সব তত্ত্ব জানি'।
জানিয়ারে কিছু কয় সুমধুর বাণী ॥ ৬০ ॥

eta śuni' svarūpa-gosāñi saba tattva jāni'
jāliyāre kichu kaya sumadhura vāṇī

SYNONYMS

eta śuni'—hearing this; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *saba*—all; *tattva*—truth; *jāni'*—understanding; *jāliyāre*—unto the fisherman; *kichu*—some; *kaya*—said; *su-madhura*—sweet; *vāṇī*—words.

TRANSLATION

Hearing this, Svarūpa Dāmodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

TEXT 61

'আমি—বড় ওঝা জানি ভূত ছাড়াইতে'।
মন্ত্র পড়ি' শ্রীহস্ত দিলা তাহার মাথাতে ॥ ৬১ ॥

'āmi—baḍa ojhā jāni bhūta chāḍāite'
mantra paḍi' śrī-hasta dilā tāhāra māthāte

SYNONYMS

āmi—I; *baḍa*—big; *ojhā*—exorcist; *jāni*—I know; *bhūta*—ghost; *chāḍāite*—how to exorcise; *mantra paḍi'*—chanting hymns; *śrī-hasta*—his hand; *dilā*—placed; *tāhāra māthāte*—on his head.

TRANSLATION

"I am a famous exorcist," he said, "and I know how to rid you of this ghost." He then chanted some mantras and placed his hand on the top of the fisherman's head.

TEXT 62

তিন চাপড় মারি' কহে,—'ভূত পলাইল।
ভয় না পাইহ'—বলি' সুস্থির করিল ॥ ৬২ ॥

tina cāpaḍa māri' kahe,—'bhūta palāila
bhaya nā pāiha'—bali' susthira karila

SYNONYMS

tina cāpaḍa māri'—slapping three times; *kahe*—says; *bhūta*—the ghost; *palāila*—has gone away; *bhaya nā pāiha*—do not be afraid; *bali'*—saying; *su-sthira karila*—pacified him.

TRANSLATION

He slapped the fisherman three times and said, "Now the ghost has gone away. Do not be afraid." By saying this, he pacified the fisherman.

TEXT 63

একে প্রেম, আরে ভয়,—দ্বিগুণ অস্থির।
ভয়-অংশ গেল,—সে হৈল কিছু ধীর ॥ ৬৩ ॥

eke prema, āre bhaya,——dviguṇa asthira
bhaya-aṁśa gela,——se haila kichu dhīra

SYNONYMS

eke—on one hand; *prema*—ecstatic love; *āre*—on the other hand; *bhaya*—fear; *dvi-guṇa*—doubly; *asthira*—agitated; *bhaya-aṁśa*—the fear part; *gela*—disappeared; *se*—he; *haila*—became; *kichu*—somewhat; *dhīra*—sober.

TRANSLATION

The fisherman was affected by ecstatic love, but he was also fearful. He had thus become doubly agitated. Now that his fear had subsided, however, he had become somewhat normal.

TEXT 64

স্বরূপ কহে,—"যাঁরে তুমি কর 'ভূত'-জ্ঞান।
ভূত নহে—তেঁহো কৃষ্ণচৈতন্য ভগবান্ ॥ ৬৪ ॥

svarūpa kahe,——"yāṁre tumi kara 'bhūta'-jñāna
bhūta nahe——teṁho kṛṣṇa-caitanya bhagavān

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *yāṁre*—the person whom; *tumi*—you; *kara bhūta-jñāna*—consider a ghost; *bhūta nahe*—is not a ghost; *teṁho*—He; *kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Svarūpa Dāmodara said to the fisherman, "My dear sir, the person whom you are thinking a ghost is not actually a ghost but the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 65

প্রেমাবেশে পড়িলা তেঁহো সমুদ্রের জলে।
তাঁরে তুমি উঠাইলা আপনার জালে॥ ৬৫॥

premāveśe paḍilā teṅho samudrera jale
tāṅre tumi uṭhāilā āpanāra jāle

SYNONYMS

prema-āveśe—out of ecstatic emotion; *paḍilā*—fell down; *teṅho*—He; *samudrera jale*—in the water of the sea; *tāṅre*—Him; *tumi*—you; *uṭhāilā*—brought out; *āpanāra jāle*—in your net.

TRANSLATION

"Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

TEXT 66

তাঁর স্পর্শে হইল তোমার কৃষ্ণপ্রেমোদয়।
ভূত-প্রেত-জ্ঞানে তোমার হৈল মহাভয়॥ ৬৬॥

tāṅra sparśe ha-ila tomāra kṛṣṇa-premodaya
bhūta-preta-jñāne tomāra haila mahā-bhaya

SYNONYMS

tāṅra sparśe—by His touch; *ha-ila*—there was; *tomāra*—your; *kṛṣṇa-prema-udaya*—awakening of ecstatic love for Kṛṣṇa; *bhūta-preta-jñāne*—by thinking to be a ghost; *tomāra*—your; *haila*—there was; *mahā-bhaya*—great fear.

TRANSLATION

"Simply touching Him has awakened your dormant love of Kṛṣṇa, but because you thought Him a ghost, you were very much afraid of Him.

TEXT 67

এবে ভয় গেল, তোমার মন হৈল স্থিরে।
কাহাঁ তাঁরে উঠাঞাছ, দেখাহ আমারে॥" ৬৭॥

ebe bhaya gela, tomāra mana haila sthire
kāhāṅ tāṅre uṭhāñācha, dekhāha āmāre"

SYNONYMS

ebe—now; *bhaya*—fear; *gela*—has gone; *tomāra*—your; *mana*—mind; *haila*—has become; *sthire*—pacified; *kāhāṅ*—where; *tāṅre*—Him; *uṭhāñācha*—have you lifted; *dekhāha*—please show; *āmāre*—me.

TRANSLATION

"Now that your fear has gone and your mind is peaceful, please show me where He is."

TEXT 68

জালিয়া কহে,—"প্রভুরে দেখ্যাছোঁ বারবার।
তেঁহো নহেন, এই অতিবিকৃত আকার॥" ৬৮॥

jāliyā kahe,—"prabhure dekhyāchoṅ bāra-bāra
teṅho nahena, ei ati-vikṛta ākāra"

SYNONYMS

jāliyā kahe—the fisherman said; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhyāchoṅ*—I have seen; *bāra-bāra*—many times; *teṅho*—He; *nahena*—it is not; *ei*—this; *ati-vikṛta*—very deformed; *ākāra*—body.

TRANSLATION

The fisherman replied, "I have seen the Lord many times, but this is not He. This body is very deformed."

TEXT 69

স্বরূপ কহে,—"তাঁর হয় প্রেমের বিকার।
অস্থি-সন্ধি ছাড়ে, হয় অতি দীর্ঘাকার॥" ৬৯॥

svarūpa kahe,—"tāṅra haya premera vikāra
asthi-sandhi chāḍe, haya ati dīrghākāra"

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *tāṅra*—of Him; *haya*—there are; *premera*—of love of Godhead; *vikāra*—transformations of the body; *asthi-sandhi*—the joints of the bones; *chāḍe*—become separated; *haya*—there is; *ati*—very; *dīrgha-ākāra*—elongated body.

TRANSLATION

Svarūpa Dāmodara said, "The Lord's body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very elongated."

TEXT 70

শুনি' সেই জালিয়া আনন্দিত হইল।
সবা লঞা গেল, মহাপ্রভুরে দেখাইল ॥ ৭০ ॥

śuni' sei jāliyā ānandita ha-ila
sabā lañā gela, mahāprabhure dekhāila

SYNONYMS

śuni'—hearing; *sei*—that; *jāliyā*—fisherman; *ānandita ha-ila*—became very happy; *sabā lañā*—taking everyone; *gela*—went; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dekhāila*—showed.

TRANSLATION

Hearing this, the fisherman was very happy. He brought all the devotees with him and showed them the body of Śrī Caitanya Mahāprabhu.

TEXT 71

ভূমিতে পড়ি' আছে প্রভু দীর্ঘ সব কায়।
জলে শ্বেত-তনু, বালু লাগিয়াছে গায় ॥ ৭১ ॥

bhūmite paḍi' āche prabhu dīrgha saba kāya
jale śveta-tanu, vālu lāgiyāche gāya

SYNONYMS

bhūmite—on the ground; *paḍi'*—lying; *āche*—was; *prabhu*—Śrī Caitanya Mahāprabhu; *dīrgha*—elongated; *saba kāya*—the whole body; *jale*—by the water; *śveta-tanu*—white body; *vālu*—sand; *lāgiyāche gāya*—was smeared over the body.

TRANSLATION

The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sand.

TEXT 72

অতিদীর্ঘ শিথিল তনু-চর্ম নট্‌কায়।
দূর পথ উঠাঞা ঘরে আনান না যায়॥ ৭২॥

ati-dīrgha śithila tanu-carma naṭkāya
dūra patha uṭhāñā ghare ānāna nā yāya

SYNONYMS

ati-dīrgha—very elongated; *śithila*—slackened; *tanu*—body; *carma*—skin; *naṭkāya*—hanging; *dūra patha*—long distance; *uṭhāñā*—lifting; *ghare*—home; *ānāna*—bringing; *nā yāya*—was not possible.

TRANSLATION

The Lord's body was stretched, and His skin was slack and hanging loose. To lift Him and take Him the long distance home would have been impossible.

TEXT 73

আর্দ্র কৌপীন দূর করি' শুষ্ক পরাঞা।
বহির্বাসে শোয়াইলা বালুকা ছাড়াঞা॥ ৭৩॥

ārdra kaupīna dūra kari' śuṣka parāñā
bahirvāse śoyāilā vālukā chāḍāñā

SYNONYMS

ārdra—wet; *kaupīna*—underwear; *dūra kari'*—removing; *śuṣka*—dry; *parāñā*—putting on; *bahirvāse*—on a covering cloth; *śoyāilā*—put down; *vālukā*—sand; *chāḍāñā*—removing.

TRANSLATION

The devotees removed His wet undergarment and replaced it with a dry one. Then, laying the Lord on an outer cloth, they cleaned the sand from His body.

TEXT 74

সবে মেলি' উচ্চ করি' করেন সঙ্কীর্তনে।
উচ্চ করি' কৃষ্ণনাম কহেন প্রভুর কাণে॥ ৭৪॥

sabe meli' ucca kari' karena saṅkīrtane
ucca kari' kṛṣṇa-nāma kahena prabhura kāṇe

SYNONYMS

sabe meli'—all together; *ucca kari'*—very loudly; *karena*—performed; *saṅkīrtane*—chanting of the holy name; *ucca kari'*—loudly; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahena*—said; *prabhura kāṇe*—in the ear of Śrī Caitanya Mahāprabhu.

TRANSLATION

They all performed saṅkīrtana, loudly chanting the holy name of Kṛṣṇa into the Lord's ear.

TEXT 75

কতক্ষণে প্রভুর কাণে শব্দ পরশিল।
হুঙ্কার করিয়া প্রভু তবহি উঠিল॥ ৭৫॥

kata-kṣaṇe prabhura kāṇe śabda paraśila
huṅkāra kariyā prabhu tabahi uṭhila

SYNONYMS

kata-kṣaṇe—after some time; *prabhura*—of Śrī Caitanya Mahāprabhu; *kāṇe*—within the ear; *śabda*—the sound; *paraśila*—entered; *huṅkāra kariyā*—making a loud sound; *prabhu*—Śrī Caitanya Mahāprabhu; *tabahi*—immediately; *uṭhila*—got up.

TRANSLATION

After some time, the sound of the holy name entered the ear of the Lord, who immediately got up, making a great noise.

TEXT 76

উঠিতেই অস্থি সব লাগিল নিজ-স্থানে।
'অর্ধবাহ্যে' ইতি-উতি করেন দরশনে॥ ৭৬॥

uṭhitei asthi saba lāgila nija-sthāne
'ardha-bāhye' iti-uti karena daraśane

SYNONYMS

uṭhitei—as soon as He got up; *asthi*—bones; *saba*—all; *lāgila*—contracted; *nija-sthāne*—in their own places; *ardha-bāhye*—in half-external consciousness; *iti-uti*—here and there; *karena daraśane*—looks.

TRANSLATION

As soon as He got up, His bones assumed their proper places. With half-external consciousness, the Lord looked here and there.

TEXT 77

'তিন-দশায় মহাপ্রভু-রহেন সর্বকাল।
'অন্তর্দশা', 'বাহ্যদশা', 'অর্ধবাহ্য' আর ॥ ৭৭ ॥

tina-daśāya mahāprabhu rahena sarva-kāla
'antar-daśā', 'bāhya-daśā', 'ardha-bāhya' āra

SYNONYMS

tina-daśāya—in three conditions; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahena*—remains; *sarva-kāla*—at all times; *antaḥ-daśā*—internal condition; *bāhya-daśā*—external condition; *ardha-bāhya*—half-external consciousness; *āra*—and.

TRANSLATION

The Lord remains in one of three different states of consciousness at all times: internal, external, and half-external.

TEXT 78

অন্তর্দশার কিছু ঘোর, কিছু বাহ্য-জ্ঞান।
সেই দশা কহে ভক্ত 'অর্ধবাহ্য-নাম ॥ ৭৮ ॥

antar-daśāra kichu ghora, kichu bāhya-jñāna
sei daśā kahe bhakta 'ardha-bāhya'-nāma

SYNONYMS

antaḥ-daśāra—of the internal condition; *kichu*—some; *ghora*—deep state; *kichu*—some; *bāhya-jñāna*—external consciousness; *sei daśā*—that condition; *kahe*—say; *bhakta*—devotees; *ardha-bāhya*—half-external consciousness; *nāma*—name.

TRANSLATION

When the Lord is deeply absorbed in internal consciousness but He nevertheless exhibits some external consciousness, devotees call His condition ardha-bāhya, or half-external consciousness.

TEXT 79

'অর্ধবাহ্যে' কহেন প্রভু প্রলাপ-বচনে।
আকাশে কহেন প্রভু, শুনেন ভক্তগণে ॥ ৭৯ ॥

'ardha-bāhye' kahena prabhu pralāpa-vacane
ākāśe kahena prabhu, śunena bhakta-gaṇe

SYNONYMS

ardha-bāhye—in half-external consciousness; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *pralāpa-vacane*—crazy words; *ākāśe*—to the sky; *kahena*—speaks; *prabhu*—Śrī Caitanya Mahāprabhu; *śunena*—hear; *bhakta-gaṇe*—the devotees.

TRANSLATION

In this half-external consciousness, Śrī Caitanya Mahāprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

TEXT 80

"কালিন্দী দেখিয়া আমি গেলাঙ বৃন্দাবন।
দেখি,--জলক্রীড়া করেন ব্রজেন্দ্রনন্দন ॥ ৮০ ॥

"kālindī dekhiyā āmi gelāṅa vṛndāvana
dekhi,——jala-krīḍā karena vrajendra-nandana

SYNONYMS

kālindī—River Yamunā; *dekhiyā*—seeing; *āmi*—I; *gelāṅa*—went; *vṛndāvana*—to Vṛndāvana; *dekhi*—I see; *jala-krīḍā*—pastimes in the water; *karena*—performs; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Seeing the River Yamunā," He said, "I went to Vṛndāvana. There I saw the son of Nanda Mahārāja performing His sporting pastimes in the water.

TEXT 81

রাধিকাদি গোপীগণ-সঙ্গে একত্র মেলি'।
যমুনার জলে মহারঙ্গে করেন কেলি ॥ ৮১ ॥

rādhikādi gopī-gaṇa-saṅge ekatra meli'
yamunāra jale mahā-raṅge karena keli

SYNONYMS

rādhikā-ādi—headed by Śrīmatī Rādhārāṇī; *gopī-gaṇa-saṅge*—with the *gopīs; ekatra meli'*—meeting together; *yamunāra*—of the River Yamunā; *jale*—in the water; *mahā-raṅge*—in a great sporting attitude; *karena keli*—performs pastimes.

TRANSLATION

"Lord Kṛṣṇa was in the water of the Yamunā in the company of the gopīs, headed by Śrīmatī Rādhārāṇī. They were performing pastimes in a great sporting manner.

TEXT 82

তীরে রহি' দেখি আমি সখীগণ-সঙ্গে ।
একসখী সখীগণে দেখায় সেই রঙ্গে ॥ ৮২ ॥

tīre rahi' dekhi āmi sakhī-gaṇa-saṅge
eka-sakhī sakhī-gaṇe dekhāya sei raṅge

SYNONYMS

tīre—on the bank; *rahi'*—standing; *dekhi*—see; *āmi*—I; *sakhī-gaṇa-saṅge*—with the *gopīs; eka-sakhī*—one *gopī; sakhī-gaṇe*—to other *gopīs; dekhāya*—shows; *sei raṅge*—that pastime.

TRANSLATION

"I saw this pastime as I stood on the bank of the Yamunā in the company of the gopīs. One gopī was showing some other gopīs the pastimes of Rādhā and Kṛṣṇa in the water.

TEXT 83

পট্টবস্ত্র, অলঙ্কারে, সমর্পিয়া সখী-করে,
সূক্ষ্ম-শুক্লবস্ত্র-পরিধান ।
কৃষ্ণ লঞা কান্তাগণ, কৈলা জলাবগাহন,
জলকেলি রচিলা সুঠাম ॥ ৮৩ ॥

paṭṭa-vastra, alaṅkāre, samarpiyā sakhī-kare,
sūkṣma-śukla-vastra-paridhāna
kṛṣṇa lañā kāntā-gaṇa, kailā jalāvagāhana,
jala-keli racilā suṭhāma

SYNONYMS

paṭṭa-vastra—silk garments; *alaṅkāre*—ornaments; *samarpiyā*—entrusting; *sakhī-kare*—in the hands of their *gopī* friends; *sūkṣma*—very fine; *śukla-vastra*—white cloth; *paridhāna*—putting on; *kṛṣṇa*—Lord Kṛṣṇa; *lañā*—taking; *kāntā-gaṇa*—the beloved *gopīs; kailā*—performed; *jala-avagāhana*—bathing in the water; *jala-keli*—pastimes in the water; *racilā*—planned; *su-ṭhāma*—very nice.

TRANSLATION

"All the gopīs entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Taking His beloved gopīs with Him, Lord Kṛṣṇa bathed and performed very nice pastimes in the water of the Yamunā.

TEXT 84

সখি হে, দেখ কৃষ্ণের জলকেলি-রঙ্গে ।
কৃষ্ণ মত্ত করিবর, চঞ্চল কর-পুষ্কর,
গোপীগণ করিণীর সঙ্গে ॥ ৮৪ ॥ ধ্রু ॥

sakhi he, dekha kṛṣṇera jala-keli-raṅge
kṛṣṇa matta kari-vara, cañcala kara-puṣkara,
gopī-gaṇa kariṇīra saṅge

SYNONYMS

sakhi he—O my dear friends; *dekha*—just see; *kṛṣṇera*—of Lord Kṛṣṇa; *jala-keli*—of the pastimes in the water; *raṅge*—the sporting mood; *kṛṣṇa*—Lord Kṛṣṇa; *matta*—maddened; *kari-vara*—chief elephant; *cañcala*—restless; *kara-puṣkara*—lotus palms; *gopī-gaṇa*—the *gopīs; kariṇīra*—of the she-elephants; *saṅge*—in the company.

TRANSLATION

"My dear friends, just see Lord Kṛṣṇa's sporting pastimes in the water. Kṛṣṇa's restless palms resemble lotus flowers. He is just like a chief of mad elephants, and the gopīs who accompany Him are like she-elephants.

TEXT 85

আরম্ভিলা জলকেলি, অন্যোঽন্যে জল ফেলাফেলি,
হুড়াহুড়ি, বর্ষে জলধার ।

সবে জয়-পরাজয়, নাহি কিছু নিশ্চয়,
জলযুদ্ধ বাড়িল অপার ॥ ৮৫ ॥

ārambhilā jala-keli, anyo'nye jala phelāpheli,
huḍāhuḍi, varṣe jala-dhāra
sabe jaya-parājaya, nāhi kichu niścaya,
jala-yuddha bāḍila apāra

SYNONYMS

ārambhilā—began; *jala-keli*—pastimes in the water; *anyo'nye*—at one another; *jala*—water; *phelāpheli*—throwing back and forth; *huḍāhuḍi*—tumultuous activities; *varṣe*—in rains; *jala-dhāra*—showers of water; *sabe*—all of them; *jaya-parājaya*—victory and defeat; *nāhi*—not; *kichu*—any; *niścaya*—certainty; *jala-yuddha*—the fight in the water; *bāḍila*—increased; *apāra*—unlimitedly.

TRANSLATION

"The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

TEXT 86

বর্ষে স্থির তড়িদ্‌গণ, সিঞ্চে শ্যাম নবঘন,
ঘন বর্ষে তড়িৎ-উপরে।
সখীগণের নয়ন, তৃষিত চাতকগণ,
সেই অমৃত সুখে পান করে ॥ ৮৬ ॥

varṣe sthira taḍid-gaṇa, siñce śyāma nava-ghana,
ghana varṣe taḍit-upare
sakhī-gaṇera nayana, tṛṣita cātaka-gaṇa,
sei amṛta sukhe pāna kare

SYNONYMS

varṣe—in that shower; *sthira*—fixed; *taḍit-gaṇa*—streaks of lightning; *siñce*—sprinkle; *śyāma*—blackish; *nava-ghana*—new cloud; *ghana*—the cloud; *varṣe*—rains; *taḍit-upare*—upon the streaks of lightning; *sakhī-gaṇera*—of the *gopīs; nayana*—the eyes; *tṛṣita*—thirsty; *cātaka-gaṇa*—*cātaka* birds; *sei amṛta*—that nectar; *sukhe*—in happiness; *pāna kare*—drink.

TRANSLATION

"The gopīs were like steady streaks of lightning, and Kṛṣṇa resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cātaka birds, the eyes of the gopīs joyously drank the nectarean water from the cloud.

TEXT 87

প্রথমে যুদ্ধ 'জলাজলি', তবে যুদ্ধ 'করাকরি',
তার পাছে যুদ্ধ 'মুখামুখি'।
তবে যুদ্ধ 'হৃদাহৃদি', তবে হৈল 'রদারদি',
তবে হৈল যুদ্ধ 'নখানখি' ॥ ৮৭ ॥

prathame yuddha 'jalājali', tabe yuddha 'karākari',
tāra pāche yuddha 'mukhāmukhi'
tabe yuddha 'hṛdāhṛdi', tabe haila 'radāradi',
tabe haila yuddha 'nakhānakhi'

SYNONYMS

prathame—in the beginning; *yuddha*—the fight; *jalājali*—throwing water upon one another; *tabe*—thereafter; *yuddha*—the fight; *karākari*—hand to hand; *tāra pāche*—after that; *yuddha*—the fight; *mukhāmukhi*—face to face; *tabe*—thereafter; *yuddha*—the fight; *hṛdāhṛdi*—chest to chest; *tabe*—thereafter; *haila*—was; *radāradi*—teeth to teeth; *tabe*—thereafter; *haila*—there was; *yuddha*—the fight; *nakhānakhi*—nail to nail.

TRANSLATION

"As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

TEXT 88

সহস্র-করে জল সেকে, সহস্র নেত্রে গোপী দেখে,
সহস্র-পদে নিকট গমনে।
সহস্রমুখ-চুম্বনে, সহস্রবপু-সঙ্গমে,
গোপীনর্ম শুনে সহস্র-কাণে ॥ ৮৮ ॥

sahasra-kare jala seke, sahasra netre gopī dekhe,
sahasra-pade nikaṭa gamane

sahasra-mukha-cumbane, sahasra-vapu-saṅgame,
gopī-narma śune sahasra-kāṇe

SYNONYMS

sahasra—thousands; *kare*—with hands; *jala*—water; *seke*—throw; *sahasra*—thousands; *netre*—with eyes; *gopī*—the *gopīs; dekhe*—see; *sahasra*—thousands; *pade*—with legs; *nikaṭa*—near; *gamane*—in going; *sahasra*—thousands; *mukha*—faces; *cumbane*—kissing; *sahasra*—thousands; *vapu*—bodies; *saṅgame*—in embracing; *gopī*—the *gopīs; narma*—joking; *śune*—hear; *sahasra*—thousands; *kāṇe*—in ears.

TRANSLATION

"Thousands of hands splashed water, and the gopīs saw Kṛṣṇa with thousands of eyes. With thousands of legs they came near Him and kissed Him with thousands of faces. Thousands of bodies embraced Him. The gopīs heard His joking words with thousands of ears.

TEXT 89

কৃষ্ণ রাধা লঞা বলে, গেলা কণ্ঠদঘ্ন জলে,
ছাড়িলা তাহাঁ, যাহাঁ অগাধ পানী।
তেঁহো কৃষ্ণকণ্ঠ ধরি', ভাসে জলের উপরি,
গজোৎখাতে যৈছে কমলিনী ॥ ৮৯ ॥

kṛṣṇa rādhā lañā bale, gelā kaṇṭha-daghna jale,
chāḍilā tāhāṅ, yāhāṅ agādha pānī
teṅho kṛṣṇa-kaṇṭha dhari', bhāse jalera upari,
gajotkhāte yaiche kamalinī

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *lañā*—taking; *bale*—forcibly; *gelā*—went; *kaṇṭha-daghna*—up to the neck; *jale*—in water; *chāḍilā*—let go; *tāhāṅ*—there; *yāhāṅ*—where; *agādha*—very deep; *pānī*—water; *teṅho*—She; *kṛṣṇa-kaṇṭha*—the neck of Kṛṣṇa; *dhari'*—capturing; *bhāse*—floats; *jalera upari*—on the water; *gaja-utkhāte*—plucked by an elephant; *yaiche*—as; *kamalinī*—a lotus flower.

TRANSLATION

"Kṛṣṇa forcibly swept Rādhārāṇī away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped

Kṛṣṇa's neck, however, and floated on the water like a lotus flower plucked by the trunk of an elephant.

TEXT 90

যত গোপ-সুন্দরী, কৃষ্ণ তত রূপ ধরি',
সবার বস্ত্র করিলা হরণে ।
যমুনা-জল নির্মল, অঙ্গ করে ঝলমল,
সুখে কৃষ্ণ করে দরশনে ॥ ৯০ ॥

yata gopa-sundarī, kṛṣṇa tata rūpa dhari',
sabāra vastra karilā haraṇe
yamunā-jala nirmala, aṅga kare jhalamala,
sukhe kṛṣṇa kare daraśane

SYNONYMS

yata—as many; *gopa-sundarī*—beautiful *gopīs; kṛṣṇa*—Lord Kṛṣṇa; *tata*—that many; *rūpa*—forms; *dhari'*—accepting; *sabāra*—of all; *vastra*—covering cloths; *karilā haraṇe*—took away; *yamunā-jala*—the water of the Yamunā; *nirmala*—very clear; *aṅga*—bodies; *kare jhalamala*—glitter; *sukhe*—happily; *kṛṣṇa*—Lord Kṛṣṇa; *kare daraśane*—sees.

TRANSLATION

"Kṛṣṇa expanded Himself into as many forms as there were gopīs and then took away all the garments that covered them. The water of the River Yamunā was crystal clear, and Kṛṣṇa saw the glittering bodies of the gopīs in great happiness.

TEXT 91

পদ্মিনীলতা—সখীচয়, কৈল কারো সহায়,
তরঙ্গ-হস্তে পত্র সমর্পিল ।
কেহ মুক্ত-কেশপাশ, আগে কৈল অধোবাস,
হস্তে কেহ কঞ্চুলি ধরিল ॥ ৯১ ॥

padminī-latā—sakhī-caya, kaila kāro sahāya,
taraṅga-haste patra samarpila
keha mukta-keśa-pāśa, āge kaila adhovāsa,
haste keha kañculi dharila

SYNONYMS

padminī-latā—the stems of lotus flowers; *sakhī-caya*—friends of the *gopīs; kaila*—gave; *kāro*—to some of the *gopīs; sahāya*—help; *taraṅga-haste*—by the waves of the Yamunā, which are compared to hands; *patra*—the lotus leaves; *samarpila*—supplied; *keha*—someone; *mukta*—released; *keśa-pāśa*—the bunches of hair; *āge*—in front; *kaila*—made; *adhovāsa*—a lower dress; *haste*—the hands; *keha*—some; *kañculi*—as a top dress; *dharila*—held.

TRANSLATION

"The lotus stems were friends of the gopīs and therefore helped them by offering them lotus leaves. The lotuses pushed their large, round leaves over the surface of the water with their hands, the waves of the Yamunā, to cover the gopīs' bodies. Some gopīs undid their hair and kept it in front of them as dresses to cover the lower portions of their bodies and used their hands as bodices to cover their breasts.

TEXT 92

কৃষ্ণের কলহ রাধা-সনে, গোপীগণ সেইক্ষণে,
হেমাব্জ-বনে গেলা লুকাইতে।
আকণ্ঠ-বপু জলে পৈশে, মুখমাত্র জলে ভাসে,
পদ্মে-মুখে না পারি চিনিতে॥ ৯২॥

kṛṣṇera kalaha rādhā-sane, gopī-gaṇa sei-kṣaṇe,
hemābja-vane gelā lukāite
ākaṇṭha-vapu jale paiśe, mukha-mātra jale bhāse,
padme-mukhe nā pāri cinite

SYNONYMS

kṛṣṇera—of Kṛṣṇa; *kalaha*—quarrel; *rādhā-sane*—with Rādhā; *gopī-gaṇa*—the *gopīs; sei-kṣaṇe*—at that moment; *hema-abja*—of white lotus flowers; *vane*—in the forest; *gelā*—went; *lukāite*—to hide; *ākaṇṭha*—up to the neck; *vapu*—body; *jale*—into the water; *paiśe*—enter; *mukha-mātra*—only the lotus flowers and the faces; *jale*—in the water; *bhāse*—float; *padme-mukhe*—between the lotus flowers and the faces; *nā pāri*—not able; *cinite*—to discern.

TRANSLATION

"Then Kṛṣṇa quarreled with Rādhārāṇī, and all the gopīs hid themselves in a cluster of white lotus flowers. They submerged their bodies up to their necks in the water. Only their faces floated above the surface, and the faces were indistinguishable from the lotuses.

TEXT 93

এথা কৃষ্ণ রাধা-সনে, কৈলা যে আছিল মনে,
গোপীগণ অন্বেষিতে গেলা।
তবে রাধা সূক্ষ্মমতি, জানিয়া সখীর স্থিতি,
সখী-মধ্যে আসিয়া মিলিলা ॥ ৯৩ ॥

ethā kṛṣṇa rādhā-sane, kailā ye āchila mane,
gopī-gaṇa anveṣite gelā
tabe rādhā sūkṣma-mati, jāniyā sakhīra sthiti,
sakhī-madhye āsiyā mililā

SYNONYMS

ethā—here; *kṛṣṇa*—Lord Kṛṣṇa; *rādhā-sane*—with Śrīmatī Rādhārāṇī; *kailā*—performed; *ye*—what; *āchila*—was; *mane*—in the mind; *gopī-gaṇa*—all the *gopīs; anveṣite*—to search out; *gelā*—went; *tabe*—at that time; *rādhā*—Śrīmatī Rādhārāṇī; *sūkṣma-mati*—very finely intelligent; *jāniyā*—knowing; *sakhīra*—of the *gopīs; sthiti*—situation; *sakhī-madhye*—among the friends; *āsiyā*—coming; *mililā*—mixed.

TRANSLATION

"In the absence of the other gopīs, Lord Kṛṣṇa behaved with Śrīmatī Rādhārāṇī as freely as He desired. When the gopīs began searching for Kṛṣṇa, Śrīmatī Rādhārāṇī, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

TEXT 94

যত হেমাব্জ জলে ভাসে, তত নীলাব্জ তার পাশে,
আসি' আসি' করয়ে মিলন।
নীলাব্জে হেমাব্জে ঠেকে, যুদ্ধ হয় প্রত্যেকে,
কৌতুকে দেখে তীরে সখীগণ ॥ ৯৪ ॥

yata hemābja jale bhāse, tata nīlābja tāra pāśe,
āsi' āsi' karaye milana
nīlābje hemābje ṭheke, yuddha haya pratyeke,
kautuke dekhe tīre sakhī-gaṇa

SYNONYMS

yata—as many as there were; *hema-abja*—white lotus flowers; *jale*—on the water; *bhāse*—float; *tata*—that many; *nīla-abja*—bluish lotus flowers; *tāra*

pāśe—by their side; *āsi' āsi'*—coming closer; *karaye milana*—they meet; *nīla-abje*—the bluish lotus flowers; *hema-abje*—with the white lotus flowers; *ṭheke*—collide; *yuddha*—a fight; *haya*—there is; *prati-eke*—with one another; *kautuke*—in great fun; *dekhe*—see; *tīre*—on the bank; *sakhī-gaṇa*—the *gopīs*.

TRANSLATION

"Many white lotus flowers were floating in the water, and as many bluish lotus flowers came nearby. As they came close together, the white and blue lotuses collided and began fighting with one another. The gopīs on the bank of the Yamunā watched with great amusement.

TEXT 95

চক্রবাক-মণ্ডল, পৃথক্ পৃথক্ যুগল,
জল হৈতে করিল উদ্গম।
উঠিল পদ্মমণ্ডল, পৃথক্ পৃথক্ যুগল,
চক্রবাকে কৈল আচ্ছাদন ॥ ৯৫ ॥

cakravāka-maṇḍala, pṛthak pṛthak yugala,
jala haite karila udgama
uṭhila padma-maṇḍala, pṛthak pṛthak yugala,
cakravāke kaila ācchādana

SYNONYMS

cakravāka-maṇḍala—the globes of *cakravāka* birds; *pṛthak pṛthak*—separate; *yugala*—couples; *jala haite*—from the water; *karila*—made; *udgama*—appearance; *uṭhila*—arose; *padma-maṇḍala*—the circle of lotus flowers; *pṛthak pṛthak*—separate; *yugala*—couples; *cakravāke*—the *cakravāka* birds; *kaila*—did; *ācchādana*—covering.

TRANSLATION

"When the raised breasts of the gopīs, which resembled the globelike bodies of cakravāka birds, emerged from the water in separate couples, the bluish lotuses of Kṛṣṇa's hands rose to cover them.

TEXT 96

উঠিল বহু রক্তোৎপল, পৃথক্ পৃথক্ যুগল,
পদ্মগণের কৈল নিবারণ।

'পদ্ম' চাহে লুটি' নিতে, 'উৎপল' চাহে রাখিতে',
'চক্রবাক' লাগি' দুঁহার রণ ॥ ৯৬ ॥

uṭhila bahu raktotpala, pṛthak pṛthak yugala,
padma-gaṇera kaila nivāraṇa
'padma' cāhe luṭi' nite, 'utpala' cāhe rākhite',
'cakravāka' lāgi' duṅhāra raṇa

SYNONYMS

uṭhila—arose; *bahu*—many; *rakta-utpala*—red lotus flowers; *pṛthak pṛthak*—separate; *yugala*—couples; *padma-gaṇera*—of the bluish lotus flowers; *kaila*—did; *nivāraṇa*—obstruction; *padma*—the blue lotus flowers; *cāhe*—want; *luṭi'*—stealing; *nite*—to take; *utpala*—the red lotus flowers; *cāhe rākhite'*—wanted to protect; *cakravāka lāgi'*—for the *cakravāka* birds; *duṅhāra*—between the two, (the red and blue lotus flowers); *raṇa*—fight.

TRANSLATION

"The hands of the gopīs, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white cakravāka birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

TEXT 97

পদ্মোৎপল —অচেতন, চক্রবাক —সচেতন,
চক্রবাকে পদ্ম আস্বাদয়।
ইহাঁ দুঁহার উল্টা স্থিতি, ধর্ম হৈল বিপরীতি,
কৃষ্ণের রাজ্যে ঐছে ন্যায় হয় ॥ ৯৭ ॥

padmotpala —— acetana, cakravāka —— sacetana,
cakravāke padma āsvādaya
ihāṅ duṅhāra ulṭā sthiti, dharma haila viparīti,
kṛṣṇera rājye aiche nyāya haya

SYNONYMS

padma-utpala—the blue and red lotus flowers; *acetana*—unconscious; *cakravāka*—the *cakravāka* birds; *sa-cetana*—conscious; *cakravāke*—the *cakravāka* birds; *padma*—the blue lotus flowers; *āsvādaya*—taste; *ihāṅ*—here; *duṅhāra*—of both of them; *ulṭā sthiti*—the reverse situation; *dharma*—

characteristic nature; *haila*—became; *viparīti*—reversed; *kṛṣṇera*—of Lord Kṛṣṇa; *rājye*—in the kingdom; *aiche*—such; *nyāya*—principle; *haya*—there is.

TRANSLATION

"Blue and red lotus flowers are unconscious objects, whereas cakravākas are conscious and alive. Nevertheless, in ecstatic love, the blue lotuses began to taste the cakravākas. This is a reversal of their natural behavior, but in Lord Kṛṣṇa's kingdom such reversals are a principle of His pastimes.

PURPORT

Generally the *cakravāka* bird tastes the lotus flower, but in Kṛṣṇa's pastimes the lotus, which is usually lifeless, tastes the *cakravāka* bird.

TEXT 98

মিত্রের মিত্র সহবাসী, চক্রবাকে লুটে আসি',
কৃষ্ণের রাজ্যে ঐছে ব্যবহার।
অপরিচিত শত্রুর মিত্র, রাখে উৎপল,—এ বড় চিত্র,
এই বড় 'বিরোধ-অলঙ্কার' ॥ ৯৮ ॥

mitrera mitra saha-vāsī, cakravāke luṭe āsi',
kṛṣṇera rājye aiche vyavahāra
aparicita śatrura mitra, rākhe utpala,—e baḍa citra,
ei baḍa 'virodha-alaṅkāra'

SYNONYMS

mitrera—of the sun-god; *mitra*—the friend; *saha-vāsī*—living together with the *cakravāka* birds; *cakravāke*—the *cakravāka* birds; *luṭe*—plunder; *āsi'*—coming; *kṛṣṇera rājye*—in the kingdom of Kṛṣṇa; *aiche*—such; *vyavahāra*—behavior; *aparicita*—unacquainted; *śatrura mitra*—the friend of the enemy; *rākhe*—protects; *utpala*—the red lotus flower; *e*—this; *baḍa citra*—very wonderful; *ei*—this; *baḍa*—great; *virodha-alaṅkāra*—metaphor of contradiction.

TRANSLATION

"The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the cakravākas. The red lotuses, however, blossom at night and are therefore strangers or enemies to the cakravākas. Yet

in Kṛṣṇa's pastimes the red lotuses, which are the hands of the gopīs, protect their cakravāka breasts. This is a metaphor of contradiction."

PURPORT

Because the blue lotus flower blossoms with the rising of the sun, the sun is the friend of the blue lotus. The *cakravāka* birds also appear when the sun rises, and therefore the *cakravākas* and blue lotuses meet. Although the blue lotus is a friend of the sun, in Kṛṣṇa's pastimes it nevertheless plunders their mutual friend the *cakravāka*. Normally, *cakravākas* move about whereas lotuses stand still, but herein Kṛṣṇa's hands, which are compared to blue lotuses, attack the breasts of the *gopīs*, which are compared to *cakravākas*. This is called a reverse analogy. At night the red lotus blossoms, whereas in sunlight it closes. Therefore the red lotus is an enemy to the sun and is unknown to the sun's friend the *cakravāka*. The *gopīs'* breasts, however, are compared to *cakravākas* and their hands to red lotuses protecting them. This is a wonderful instance of reverse analogy.

TEXT 99

অতিশয়োক্তি, বিরোধাভাস, দুই অলঙ্কার প্রকাশ,
করি' কৃষ্ণ প্রকট দেখাইল।
যাহা করি' আস্বাদন, আনন্দিত মোর মন,
নেত্র-কর্ণ-যুগ্ম জুড়াইল ॥ ৯৯ ॥

atiśayokti, virodhābhāsa, dui alaṅkāra prakāśa,
kari' kṛṣṇa prakaṭa dekhāila
yāhā kari' āsvādana, ānandita mora mana,
netra-karṇa-yugma juḍāila

SYNONYMS

atiśaya-ukti—exaggerated language; *virodha-ābhāsa*—incongruent analogy; *dui alaṅkāra*—two metaphors; *prakāśa*—manifestations; *kari'*—making; *kṛṣṇa*—Lord Kṛṣṇa; *prakaṭa*—exhibited; *dekhāila*—showed; *yāhā*—which; *kari' āsvādana*—tasting; *ānandita*—pleased; *mora mana*—My mind; *netra-karṇa*—of eyes and ears; *yugma*—the couples; *juḍāila*—became satisfied.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "In His pastimes, Kṛṣṇa displayed the two ornaments of hyperbole and reverse analogy. Tasting them brought gladness to My mind and fully satisfied My ears and eyes.

TEXT 100

ঐছে বিচিত্র ক্রীড়া করি', তীরে আইলা শ্রীহরি,
সঙ্গে লঞা সব কান্তাগণ।
গন্ধ-তৈল-মর্দন, আমলকী-উদ্বর্তন,
সেবা করে তীরে সখীগণ ॥ ১০০ ॥

aiche vicitra krīḍā kari', tīre āilā śrī-hari,
saṅge lañā saba kāntā-gaṇa
gandha-taila-mardana, āmalakī-udvartana,
sevā kare tīre sakhī-gaṇa

SYNONYMS

aiche—such; *vicitra*—wonderful; *krīḍā*—pastimes; *kari'*—performing; *tīre*—on the bank; *āilā*—arrived; *śrī-hari*—Lord Śrī Kṛṣṇa; *saṅge*—with Him; *lañā*—taking; *saba kāntā-gaṇa*—all the beloved *gopīs; gandha*—scented; *taila*—oil; *mardana*—massaging; *āmalakī*—of the *āmalakī* fruit; *udvartana*—annointing with paste; *sevā kare*—render service; *tīre*—on the bank of the Yamunā; *sakhī-gaṇa*—all the *gopīs.*

TRANSLATION

"After performing such wonderful pastimes, Lord Śrī Kṛṣṇa got up on the shore of the Yamunā River, taking with Him all His beloved gopīs. Then the gopīs on the riverbank rendered service by massaging Kṛṣṇa and the other gopīs with scented oil and smearing paste of āmalakī fruit on their bodies.

TEXT 101

পুনরপি কৈল স্নান, শুষ্কবস্ত্র পরিধান,
রত্ন-মন্দিরে কৈলা আগমন।
বৃন্দা-কৃত সম্ভার, গন্ধপুষ্প-অলঙ্কার,
বন্যবেশ করিল রচন ॥ ১০১ ॥

punarapi kaila snāna, śuṣka-vastra paridhāna,
ratna-mandire kailā āgamana
vṛndā-kṛta sambhāra, gandha-puṣpa-alaṅkāra,
vanya-veśa karila racana

SYNONYMS

punarapi—again; *kaila*—took; *snāna*—bath; *śuṣka-vastra*—dry cloth; *paridhāna*—putting on; *ratna-mandire*—in a small house of jewels; *kailā*—did;

āgamana—arrival; *vṛndā-kṛta*—arranged by the *gopī* Vṛndā; *sambhāra*—all kinds of articles; *gandha-puṣpa-alaṅkāra*—scented flowers and ornaments; *vanya-veśa*—forest dress; *karila*—did; *racana*—arrangement.

TRANSLATION

"Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the gopī Vṛndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

TEXT 102

বৃন্দাবনে তরুলতা, অদ্ভুত তাহার কথা,
বারমাস ধরে ফুল-ফল।
বৃন্দাবনে দেবীগণ, কুঞ্জদাসী যত জন,
ফল পাড়ি' আনিয়া সকল॥ ১০২॥

vṛndāvane taru-latā, adbhuta tāhāra kathā,
bāra-māsa dhare phula-phala
vṛndāvane devī-gaṇa, kuñja-dāsī yata jana;
phala pāḍi' āniyā sakala

SYNONYMS

vṛndāvane—at Vṛndāvana; *taru-latā*—trees and creepers; *adbhuta*—wonderful; *tāhāra kathā*—their story; *bāra-māsa*—twelve months; *dhare*—produce; *phula-phala*—fruits and flowers; *vṛndāvane*—at Vṛndāvana; *devī-gaṇa*—all the *gopīs; kuñja-dāsī*—maidservants in the bowers; *yata jana*—as many persons as there are; *phala pāḍi'*—picking fruits; *āniyā*—bringing; *sakala*—all varieties.

TRANSLATION

"In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vṛndāvana pick these fruits and flowers and bring them before Rādhā and Kṛṣṇa.

TEXT 103

উত্তম সংস্কার করি', বড় বড় থালী ভরি',
রত্ন-মন্দিরে পিণ্ডার উপরে।
ভক্ষণের ক্রম করি', ধরিয়াছে সারি সারি,
আগে আসন বসিবার তরে॥ ১০৩॥

uttama saṁskāra kari', baḍa baḍa thālī bhari',
ratna-mandire piṇḍāra upare
bhakṣaṇera krama kari', dhariyāche sāri sāri,
āge āsana vasibāra tare

SYNONYMS

uttama—topmost; *saṁskāra*—cleaning; *kari'*—doing; *baḍa baḍa*—big; *thālī*—plates; *bhari'*—filling up; *ratna-mandire*—in the house of jewels; *piṇḍāra upare*—on the platform; *bhakṣaṇera krama kari'*—making arrangements for eating; *dhariyāche*—have kept; *sāri sāri*—one after another; *āge*—in front; *āsana*—sitting place; *vasibāra tare*—to sit down.

TRANSLATION

"The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit.

TEXT 104

এক নারিকেল নানা-জাতি, এক আম্র নানা ভাতি,
কলা, কোলি—বিবিধপ্রকার।
পনস, খর্জুর, কমলা, নারঙ্গ, জাম, সন্তরা,
দ্রাক্ষা, বাদাম, মেওয়া যত আর ॥ ১০৪ ॥

eka nārikela nānā-jāti, eka āmra nānā bhāti,
kalā, koli—vividha-prakāra
panasa, kharjura, kamalā, nāraṅga, jāma, santarā,
drākṣā, bādāma, meoyā yata āra

SYNONYMS

eka—one item; *nārikela*—coconut; *nānā-jāti*—of many varieties; *eka*—one; *āmra*—mango; *nānā bhāti*—of many different qualities; *kalā*—banana; *koli*—berries; *vividha-prakāra*—of different varieties; *panasa*—jackfruit; *kharjura*—dates; *kamalā*—tangerines; *nāraṅga*—oranges; *jāma*—blackberries; *santarā*—another type of tangerine; *drākṣā*—grapes; *bādāma*—almonds; *meoyā*—dried fruits; *yata*—as many as there are; *āra*—and.

TRANSLATION

"Among the fruits were many varieties of coconut and mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santarās, grapes, almonds and all kinds of dried fruit.

TEXT 105

খরমুজা, ক্ষীরিকা, তাল, কেশুর, পানীফল, মৃণাল,
বিল্ব, পীলু, দাড়িম্বাদি যত।
কোন দেশে কার খ্যাতি, বৃন্দাবনে সব-প্রাপ্তি,
সহস্রজাতি, লেখা যায় কত? ১০৫॥

kharamujā, kṣīrikā, tāla, keśura, pānī-phala, mṛṇāla,
bilva, pīlu, dāḍimbādi yata
kona deśe kāra khyāti, vṛndāvane saba-prāpti,
sahasra-jāti, lekhā yāya kata?

SYNONYMS

kharamujā—cantaloupe; *kṣīrikā*—*kṣīrikā* fruit; *tāla*—palm or palmyra fruit *keśura*—*keśura* fruit; *pānī-phala*—a fruit produced in the water of rivers; *mṛṇāla*—a fruit from lotus flowers; *bilva*—bel fruit; *pīlu*—a special fruit in Vṛndāvana; *dāḍimba-ādi*—the pomegranate and other similar fruits; *yata*—as many as there are; *kona deśe*—in some country; *kāra*—of which; *khyāti*—of fame; *vṛndāvane*—in Vṛndāvana; *saba-prāpti*—obtainment of all; *sahasra-jāti*—thousands of varieties; *lekhā yāya*—one is able to write; *kata*—how much.

TRANSLATION

"There were cantaloupes, kṣirikās, palmfruits, keśuras, waterfruits, lotus fruits, bel, pīlu, pomegranate and many others. Some of them are variously known in different places, but in Vṛndāvana they are always available in so many thousands of varieties that no one can fully describe them.

TEXT 106

গঙ্গাজল, অমৃতকেলি, পীযূষগ্রন্থি, কর্পূরকেলি,
সরপূরী, অমৃতি, পদ্মচিনি।
খণ্ডক্ষীরিসার-বৃক্ষ, ঘরে করি' নানা ভক্ষ্য,
রাধা যাহা কৃষ্ণ লাগি' আনি॥ ১০৬॥

gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli,
sarapūrī, amṛti, padmacini
khaṇḍa-kṣīrisāra-vṛkṣa, ghare kari' nānā bhakṣya,
rādhā yāhā kṛṣṇa lāgi' āni

SYNONYMS

gaṅgā-jala—the sweetmeat *gaṅgājala; amṛta-keli*—a sweetmeat made of milk; *pīyūṣa-granthi*—*pīyūṣagranthi; karpūra-keli*—*karpūrakeli; sara-pūrī*—a sweet made from milk; *amṛti*—a sweet prepared from rice flour; *padma-cini*—a sweet preparation made from lotus flowers; *khaṇḍa-kṣīri-sāra-vṛkṣa*—sugar sweets made in the shape of trees; *ghare*—at home; *kari'*—making; *nānā bhakṣya*—varieties of eatables; *rādhā*—Śrīmatī Rādhārāṇī; *yāhā*—which; *kṛṣṇa lāgi'*—for Kṛṣṇa; *āni*—brought.

TRANSLATION

"At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli, sarapūrī, amṛti, padmacini and khaṇḍa-kṣīrisāra-vṛkṣa. She had then brought them all for Kṛṣṇa.

TEXT 107

ভক্ষ্যের পরিপাটী দেখি', কৃষ্ণ হৈলা মহাসুখী,
বসি' কৈল বন্য ভোজন।
সঙ্গে লঞা সখীগণ, রাধা কৈলা ভোজন,
দুঁহে কৈলা মন্দিরে শয়ন॥ ১০৭॥

bhakṣyera paripāṭī dekhi', kṛṣṇa hailā mahā-sukhī,
vasi' kaila vanya bhojana
saṅge lañā sakhī-gaṇa, rādhā kailā bhojana,
duṅhe kailā mandire śayana

SYNONYMS

bhakṣyera—of eatables; *paripāṭī*—the arrangements; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *hailā*—became; *mahā-sukhī*—very happy; *vasi'*—sitting down; *kaila*—performed; *vanya bhojana*—a picnic in the forest; *saṅge*—in association; *lañā*—taking; *sakhī-gaṇa*—all the *gopīs; rādhā*—Śrīmatī Rādhārāṇī; *kailā bhojana*—took the remnants; *duṅhe*—both of them; *kailā*—did; *mandire*—in the jeweled house; *śayana*—lying down.

TRANSLATION

"When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Śrīmatī Rādhārāṇī and Her gopī friends partook of the remnants, Rādhā and Kṛṣṇa lay down together in the jeweled house.

TEXT 108

কেহ করে বীজন, কেহ পাদসম্বাহন,
কেহ করায় তাম্বূল ভক্ষণ।
রাধাকৃষ্ণ নিদ্রা গেলা, সখীগণ শয়ন কৈলা,
দেখি' আমার সুখী হৈল মন ॥ ১০৮ ॥

keha kare vījana, keha pāda-samvāhana,
keha karāya tāmbūla bhakṣaṇa
rādhā-kṛṣṇa nidrā gelā, sakhī-gaṇa śayana kailā,
dekhi' āmāra sukhī haila mana

SYNONYMS

keha—someone; *kare*—does; *vījana*—fanning; *keha*—someone; *pāda-samvāhana*—massaging of the feet; *keha*—someone; *karāya*—made them do; *tāmbūla bhakṣaṇa*—eating a preparation of betel leaves; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *nidrā gelā*—went to sleep; *sakhī-gaṇa*—all the *gopīs; śayana kailā*—lay down; *dekhi'*—seeing; *āmāra*—My; *sukhī*—happy; *haila*—became; *mana*—mind.

TRANSLATION

"Some of the gopīs fanned Rādhā and Kṛṣṇa, others massaged Their feet, and some fed Them betel leaves to chew. When Rādhā and Kṛṣṇa fell asleep, all the other gopīs also lay down. When I saw this, My mind was very happy.

TEXT 109

হেনকালে মোরে ধরি', মহাকোলাহল করি',
তুমি-সব ইহাঁ লঞা আইলা।
কাঁহা যমুনা, বৃন্দাবন, কাঁহা কৃষ্ণ, গোপীগণ,
সেই সুখ ভঙ্গ করাইলা!" ১০৯ ॥

hena-kāle more dhari', mahā-kolāhala kari',
tumi-saba ihāṅ lañā āilā
kāṅhā yamunā, vṛndāvana, kāṅhā kṛṣṇa, gopī-gaṇa,
sei sukha bhaṅga karāilā!"

SYNONYMS

hena-kāle—at that time; *more dhari'*—picking Me up; *mahā-kolāhala kari'*—and making a great tumult; *tumi-saba*—all of you; *ihāṅ*—here; *lañā āilā*—

brought; *kāṅhā*—where; *yamunā*—the Yamunā River; *vṛndāvana*—Vṛndāvana; *kāṅhā*—where; *kṛṣṇa*—Kṛṣṇa; *gopī-gaṇa*—the *gopīs; sei sukha*—that happiness; *bhaṅga karāilā*—you have broken.

TRANSLATION

"Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the River Yamunā? Where is Vṛndāvana? Where are Kṛṣṇa and the gopīs? You have broken My happy dream!"

TEXT 110

এতেক কহিতে প্রভুর কেবল 'বাহ্য' হৈল।
স্বরূপ-গোসাঞিরে দেখি' তাঁহারে পুছিল ॥ ১১০ ॥

eteka kahite prabhura kevala 'bāhya' haila
svarūpa-gosāñire dekhi' tāṅhāre puchila

SYNONYMS

eteka—this; *kahite*—while speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *kevala*—only; *bāhya*—external consciousness; *haila*—there was; *svarūpa-gosāñire*—Svarūpa Gosāñi; *dekhi'*—seeing; *tāṅhāre puchila*—He asked him.

TRANSLATION

Speaking in this way, Śrī Caitanya Mahāprabhu fully returned to external consciousness. Seeing Svarūpa Dāmodara Gosvāmī, the Lord questioned him.

TEXT 111

'ইহাঁ কেনে তোমরা আমারে লঞা আইলা ?'
স্বরূপ-গোসাঞি তবে কহিতে লাগিলা ॥ ১১১ ॥

'ihāṅ kene tomarā āmāre lañā āilā?'
svarūpa-gosāñi tabe kahite lāgilā

SYNONYMS

ihāṅ—here; *kene*—why; *tomarā*—you; *āmāre*—Me; *lañā āilā*—have brought; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tabe*—at that time; *kahite lāgilā*—began to speak.

TRANSLATION

"Why have you brought Me here?" He asked. Then Svarūpa Dāmodara answered Him.

TEXT 112

"যমুনার ভ্রমে তুমি সমুদ্রে পড়িলা।
সমুদ্রের তরঙ্গে আসি, এত দূর আইলা! ১১২ ॥

"yamunāra bhrame tumi samudre paḍilā
samudreṛa taraṅge āsi, eta dūra āilā!

SYNONYMS

yamunāra bhrame—in mistaking for the Yamunā; *tumi*—You; *samudre*—in the sea; *paḍilā*—fell; *samudrera taraṅge*—by the waves of the sea; *āsi*—coming; *eta*—this; *dūra*—far; *āilā*—You have come.

TRANSLATION

"You mistook the sea for the Yamunā River," he said, "and You jumped into it. You have been carried this far by the waves of the sea.

TEXT 113

এই জালিয়া জালে করি' তোমা উঠাইল।
তোমার পরশে এই প্রেমে মত্ত হইল ॥ ১১৩ ॥

ei jāliyā jāle kari' tomā uṭhāila
tomāra paraśe ei preme matta ha-ila

SYNONYMS

ei jāliyā—this fisherman; *jāle*—in the net; *kari'*—catching; *tomā*—You; *uṭhāila*—rescued from the water; *tomāra paraśe*—by Your touch; *ei*—this man; *preme*—in ecstatic love; *matta ha-ila*—became maddened.

TRANSLATION

"This fisherman caught You in his net and rescued You from the water. Because of Your touch, he is now mad with ecstatic love for Kṛṣṇa.

TEXT 114

সব রাত্রি সবে বেড়াই তোমারে অন্বেষিয়া।
জালিয়ার মুখে শুনি' পাইনু আসিয়া ॥ ১১৪ ॥

saba rātri sabe beḍāi tomāre anveṣiyā
jāliyāra mukhe śuni' pāinu āsiyā

SYNONYMS

saba rātri—the whole night; *sabe*—all of us; *beḍāi*—walked; *tomāre*—You; *anveṣiyā*—searching for; *jāliyāra mukhe*—from the mouth of this fisherman; *śuni'*—hearing; *pāinu*—we found; *āsiyā*—coming.

TRANSLATION

"Throughout the night, we all walked about in search of You. After hearing from this fisherman, we came here and found You.

TEXT 115

তুমি মূর্চ্ছা-ছলে বৃন্দাবনে দেখ ক্রীড়া।
তোমার মূর্চ্ছা দেখি' সবে মনে পাই পীড়া ॥ ১১৫ ॥

tumi mūrcchā-chale vṛndāvane dekha krīḍā
tomāra mūrcchā dekhi' sabe mane pāi pīḍā

SYNONYMS

tumi—You; *mūrcchā-chale*—pretending to be unconscious; *vṛndāvane*—at Vṛndāvana; *dekha*—see; *krīḍā*—the pastimes; *tomāra mūrcchā dekhi'*—seeing Your unconsciousness; *sabe*—all of us; *mane*—in the mind; *pāi*—get; *pīḍā*—agony.

TRANSLATION

"While apparently unconscious, You witnessed the pastimes in Vṛndāvana, but when we saw You unconscious, we suffered great agony in our minds.

TEXT 116

কৃষ্ণনাম লইতে তোমার 'অর্ধবাহ্য' হইল।
তাতে যে প্রলাপ কৈলা, তাহা যে শুনিল ॥" ১১৬ ॥

kṛṣṇa-nāma la-ite tomāra 'ardha-bāhya' ha-ila
tāte ye pralāpa kailā, tāhā ye śunila"

SYNONYMS

kṛṣṇa-nāma la-ite—chanting the holy name of Kṛṣṇa; *tomāra*—Your; *ardha-bāhya*—half-consciousness; *ha-ila*—there was; *tāte*—thereafter; *ye*—whatever; *pralāpa*—crazy talks; *kailā*—You did; *tāhā*—that; *ye*—which; *śunila*—have heard.

TRANSLATION

"When we chanted the holy name of Kṛṣṇa, however, You came to semi-consciousness, and we have all been hearing You speak like a madman."

TEXT 117

প্রভু কহে,—"স্বপ্নে দেখি' গেলাঙ বৃন্দাবনে।
দেখি,—কৃষ্ণ রাস করেন গোপীগণ-সনে॥ ১১৭॥

prabhu kahe,—"svapne dekhi' gelāṅa vṛndāvane
dekhi,—kṛṣṇa rāsa karena gopīgaṇa-sane

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *svapne dekhi'*—dreaming; *gelāṅa vṛndāvane*—I went to Vṛndāvana; *dekhi*—I see; *kṛṣṇa*—Lord Kṛṣṇa; *rāsa karena*—performs the *rāsa* dance; *gopī-gaṇa-sane*—with the *gopīs*.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My dream I went to Vṛndāvana, where I saw Lord Kṛṣṇa perform the rāsa dance with all the gopīs.

TEXT 118

জলক্রীড়া করি' কৈলা বন্য-ভোজনে।
দেখি' আমি প্রলাপ কৈলুঁ—হেন লয় মনে॥"১১৮॥

jala-krīḍā kari' kailā vanya-bhojane
dekhi' āmi pralāpa kailuṅ—hena laya mane"

SYNONYMS

jala-krīḍā—sports in the water; *kari'*—performing; *kailā*—had; *vanya-bhojane*—a picnic; *dekhi'*—seeing; *āmi*—I; *pralāpa kailuṅ*—talked crazily; *hena*—such; *laya*—takes; *mane*—in My mind.

TRANSLATION

"After sporting in the water, Kṛṣṇa enjoyed a picnic. I can understand that after seeing this, I must certainly have talked like a madman."

TEXT 119

তবে স্বরূপ-গোসাঞি তাঁরে স্নান করাঞা।
প্রভুরে লঞা ঘর আইলা আনন্দিত হঞা ॥ ১১৯ ॥

tabe svarūpa-gosāñi tāṅre snāna karāñā
prabhure lañā ghara āilā ānandita hañā

SYNONYMS

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tāṅre*—Him; *snāna karāñā*—causing to bathe; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *ghara āilā*—came back to His house; *ānandita hañā*—being very happy.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī had Lord Śrī Caitanya Mahāprabhu bathe in the sea, and then he very happily brought Him back home.

TEXT 120

এই ত' কহিলুঁ প্রভুর সমুদ্র-পতন।
ইহা যেই শুনে, পায় চৈতন্য-চরণ ॥ ১২০ ॥

ei ta' kahiluṅ prabhura samudra-patana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *samudra-patana*—the falling into the sea; *ihā*—this story; *yei śune*—anyone who hears; *pāya*—obtains; *caitanya-caraṇa*—shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the incident of Lord Śrī Caitanya Mahāprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 121

শ্রীরূপ রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২১ ॥

śrī-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadasa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Eighteenth Chapter, describing Lord Śrī Caitanya Mahāprabhu's falling into the water of the sea.*

CHAPTER 19

The Inconceivable Behavior of Lord Śrī Caitanya Mahāprabhu

The following summary of Chapter Nineteen is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*.

Every year, Śrī Caitanya Mahāprabhu asked Jagadānanda Paṇḍita to visit His mother in Navadvīpa with gifts of cloth and *prasāda*. After one such visit, Jagadānanda Paṇḍita returned to Purī with a sonnet that Advaita Ācārya had written. When Śrī Caitanya Mahāprabhu read it, His ecstasy was so great that all the devotees feared that the Lord would very soon pass away. The Lord's condition was so serious that at night He would bruise and bloody His face by rubbing it against the walls. To stop this, Svarūpa Dāmodara asked Śaṅkara Paṇḍita to stay at night in the same room with the Lord.

This chapter further describes how Lord Śrī Caitanya Mahāprabhu entered the Jagannātha-vallabha garden during the full-moon night of Vaiśākha (April-May) and experienced various transcendental ecstasies. Overwhelmed with ecstatic love at suddenly seeing Lord Śrī Kṛṣṇa beneath an *aśoka* tree, He exhibited various symptoms of spiritual madness.

TEXT 1

বন্দে তং কৃষ্ণচৈতন্যং মাতৃভক্তশিরোমণিম্।
প্রলপ্য মুখসংঘর্ষী মধুদ্যানে ললাস যঃ॥ ১॥

vande taṁ kṛṣṇa-caitanyaṁ
mātṛ-bhakta-śiromaṇim
pralapya mukha-saṅgharṣī
madhūdyāne lalāsa yaḥ

SYNONYMS

vande—I offer my respectful obeisances; *tam*—unto Him; *kṛṣṇa-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *mātṛ-bhakta*—of great devotees of mothers; *śiromaṇim*—the crown jewel; *pralapya*—talking like a madman; *mukha-*

saṅgharṣī—who used to rub His face; *madhu-udyāne*—in the garden known as Jagannātha-vallabha; *lalāsa*—enjoyed; *yaḥ*—who.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannātha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

TEXT 3

এইমতে মহাপ্রভু কৃষ্ণপ্রেমাবেশে।
উন্মাদ-প্রলাপ করে রাত্রি-দিবসে ॥ ৩ ॥

ei-mate mahāprabhu kṛṣṇa-premāveśe
unmāda-pralāpa kare rātri-divase

SYNONYMS

ei-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-prema-āveśe*—in ecstatic emotional love of Kṛṣṇa; *unmāda*—madness; *pralāpa*—and crazy talk; *kare*—performs; *rātri-divase*—throughout the entire day and night.

TRANSLATION

In the ecstasy of love of Kṛṣṇa, Śrī Caitanya Mahāprabhu thus behaved like a madman, talking insanely all day and night.

TEXT 4

প্রভুর অত্যন্ত প্রিয় পণ্ডিত-জগদানন্দ।
যাহার চরিত্রে প্রভু পায়েন আনন্দ॥ ৪॥

prabhura atyanta priya paṇḍita-jagadānanda
yāhāra caritre prabhu pāyena ānanda

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *atyanta*—very; *priya*—affectionate; *paṇḍita-jagadānanda*—Jagadānanda Paṇḍita; *yāhāra caritre*—in whose activities; *prabhu*—Śrī Caitanya Mahāprabhu; *pāyena*—gets; *ānanda*—great pleasure.

TRANSLATION

Jagadānanda Paṇḍita was a very dear devotee of Śrī Caitanya Mahāprabhu. The Lord derived great pleasure from his activities.

TEXT 5

প্রতিবৎসর প্রভু তাঁরে পাঠান নদীয়াতে।
বিচ্ছেদ-দুঃখিতা জানি' জননী আশ্বাসিতে॥ ৫॥

prati-vatsara prabhu tāṅre pāṭhāna nadīyāte
viccheda-duḥkhitā jāni' jananī āśvāsite

SYNONYMS

prati-vatsara—every year; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *pāṭhāna*—sends; *nadīyāte*—to Navadvīpa; *viccheda-duḥkhitā jāni'*—knowing her affliction due to separation; *jananī*—His mother; *āśvāsite*—to console.

TRANSLATION

Knowing His mother to be greatly afflicted by separation, the Lord would send Jagadānanda Paṇḍita to Navadvīpa every year to console her.

TEXT 6

"নদীয়া চলহ, মাতারে কহিহ নমস্কার।
আমার নামে পাদপদ্ম ধরিহ তাঁহার॥ ৬॥

"nadīyā calaha, mātāre kahiha namaskāra
āmāra nāme pāda-padma dhariha tāṅhāra

SYNONYMS

nadīyā calaha—start for Nadia; *mātāre*—unto My mother; *kahiha*—tell; *namaskāra*—My obeisances; *āmāra nāme*—in My name; *pāda-padma*—the lotus feet; *dhariha*—catch; *tāṅhāra*—her.

TRANSLATION

Śrī Caitanya Mahāprabhu told Jagadānanda Paṇḍita, "Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

TEXT 7

কহিহ তাঁহারে—'তুমি করহ স্মরণ।
নিত্য আসি' আমি তোমার বন্দিয়ে চরণ॥ ৭॥

kahiha tāṅhāre—'tumi karaha smaraṇa
nitya āsi' āmi tomāra vandiye caraṇa

SYNONYMS

kahiha tāṅhāre—inform her; *tumi karaha smaraṇa*—please remember; *nitya āsi'*—coming daily; *āmi*—I; *tomāra*—your; *vandiye caraṇa*—offer respect to the lotus feet.

TRANSLATION

"Tell her for Me, 'Please remember that I come here every day and offer My respects to your lotus feet.

TEXT 8

যে-দিনে তোমার ইচ্ছা করাইতে ভোজন।
সে-দিনে আসি' অবশ্য করিয়ে ভক্ষণ॥ ৮॥

ye-dine tomāra icchā karāite bhojana
se-dine āsi' avaśya kariye bhakṣaṇa

SYNONYMS

ye-dine—any day; *tomāra*—your; *icchā*—desire; *karāite bhojana*—to feed Me; *se-dine*—on that day; *āsi'*—coming; *avaśya*—certainly; *kariye bhakṣaṇa*—I eat.

TRANSLATION

" 'Any day you desire to feed Me, I certainly come and accept what you offer.

TEXT 9

তোমার সেবা ছাড়ি' আমি করিলুঁ সন্ন্যাস।
'বাউল' হঞা আমি কৈলুঁ ধর্মনাশ ॥ ৯ ॥

tomāra sevā chāḍi' āmi kariluṅ sannyāsa
'bāula' hañā āmi kailuṅ dharma-nāśa

SYNONYMS

tomāra sevā chāḍi'—giving up your service; *āmi*—I; *kariluṅ*—accepted; *sannyāsa*—the renounced order of life; *bāula hañā*—becoming mad; *āmi*—I; *kailuṅ*—did; *dharma-nāśa*—destruction of religion.

TRANSLATION

" 'I have given up service to you and have accepted the vow of sannyāsa. I have thus become mad and have destroyed the principles of religion.

TEXT 10

এই অপরাধ তুমি না লইহ আমার।
তোমার অধীন আমি—পুত্র সে তোমার ॥ ১০ ॥

ei aparādha tumi nā la-iha āmāra
tomāra adhīna āmi——putra se tomāra

SYNONYMS

ei aparādha—this offense; *tumi*—you; *nā*—do not; *la-iha*—take; *āmāra*—of Me; *tomāra*—your; *adhīna*—dependent; *āmi*—I; *putra*—son; *se*—that; *tomāra*—of you.

TRANSLATION

" 'Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

TEXT 11

নীলাচলে আছি আমি তোমার আজ্ঞাতে।
যাবৎ জীব, তাবৎ আমি নারিব ছাড়িতে॥' ১১॥

nīlācale āchi āmi tomāra ājñāte
yāvat jība, tāvat āmi nāriba chāḍite'

SYNONYMS

nīlācale—Jagannātha Purī, Nīlācala; *āchi āmi*—I am; *tomāra ājñāte*—on the basis of your order; *yāvat jība*—as long as I live; *tāvat*—so long; *āmi*—I; *nāriba*—shall not be able; *chāḍite*—to leave.

TRANSLATION

" 'I am staying here at Nīlācala, Jagannātha Purī, according to your order. As long as I live, I shall not leave this place.' "

TEXT 12

গোপ-লীলায় পাইলা যেই প্রসাদ-বসনে।
মাতারে পাঠান তাহা পুরীর বচনে॥ ১২॥

gopa-līlāya pāilā yei prasāda-vasane
mātāre pāṭhāna tāhā purīra vacane

SYNONYMS

gopa-līlāya—in His pastimes as a cowherd boy; *pāilā*—got; *yei*—whatever; *prasāda*—remnant; *vasane*—clothing; *mātāre*—unto His mother; *pāṭhāna*—sent; *tāhā*—that; *purīra vacane*—on the order of Paramānanda Purī.

TRANSLATION

Following the order of Paramānanda Purī, Śrī Caitanya Mahāprabhu sent His mother the prasāda clothing left by Lord Jagannātha after His pastimes as a cowherd boy.

TEXT 13

জগন্নাথের উত্তম প্রসাদ আনিয়া যতনে।
মাতারে পৃথক্ পাঠান, আর ভক্তগণে॥ ১৩॥

jagannāthera uttama prasāda āniyā yatane
mātāre pṛthak pāṭhāna, āra bhakta-gaṇe

SYNONYMS

jagannāthera—of Lord Jagannātha; *uttama*—first class; *prasāda*—remnants of food; *āniyā yatane*—bringing very carefully; *mātāre*—unto His mother; *pṛthak*—separately; *pāṭhāna*—sends; *āra bhakta-gaṇe*—and to the other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu very carefully brought first-class prasāda from Lord Jagannātha and sent it in separate packages to His mother and the devotees at Nadia.

TEXT 14

মাতৃভক্তগণের প্রভু হন শিরোমণি।
সন্ন্যাস করিয়া সদা সেবেন জননী ॥ ১৪ ॥

mātṛ-bhakta-gaṇera prabhu hana śiromaṇi
sannyāsa kariyā sadā sevena jananī

SYNONYMS

mātṛ-bhakta-gaṇera—of the devotees of mothers; *prabhu*—Śrī Caitanya Mahāprabhu; *hana*—is; *śiromaṇi*—the topmost jewel; *sannyāsa kariyā*—even after taking the *sannyāsa* order; *sadā*—always; *sevena*—renders service; *jananī*—to His mother.

TRANSLATION

Śrī Caitanya Mahāprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyāsa.

TEXT 15

জগদানন্দ নদীয়া গিয়া মাতারে মিলিলা।
প্রভুর যত নিবেদন, সকল কহিলা ॥ ১৫ ॥

jagadānanda nadīyā giyā mātāre mililā
prabhura yata nivedana, sakala kahilā

SYNONYMS

jagadānanda—Jagadānanda; *nadīyā*—to Navadvīpa; *giyā*—going; *mātāre*—mother Śacī; *mililā*—met; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata nivedana*—all kinds of salutations; *sakala*—everything; *kahilā*—he told.

TRANSLATION

Jagadānanda Paṇḍita thus returned to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord's salutations.

TEXT 16

আচার্যাদি ভক্তগণে মিলিলা প্রসাদ দিয়া।
মাতা-ঠাঞি আজ্ঞা লইলা মাসেক রহিয়া॥ ১৬॥

ācāryādi bhakta-gaṇe mililā prasāda diyā
mātā-ṭhāñi ājñā la-ilā māseka rahiyā

SYNONYMS

ācārya-ādi—beginning with Advaita Ācārya; *bhakta-gaṇe*—all the devotees; *mililā*—he met; *prasāda diyā*—delivering the *prasāda* of Lord Jagannātha; *mātā-ṭhāñi*—from mother Śacī; *ājñā la-ilā*—took permission to leave; *māseka rahiyā*—remaining for one month.

TRANSLATION

He then met all the other devotees, headed by Advaita Ācārya, and gave them the prasāda of Jagannātha. After staying for one month, he took permission from mother Śacī to leave.

TEXT 17

আচার্যের ঠাঞি গিয়া আজ্ঞা মাগিলা।
আচার্য-গোসাঞি প্রভুরে সন্দেশ কহিলা॥ ১৭॥

ācāryera ṭhāñi giyā ājñā māgilā
ācārya-gosāñi prabhure sandeśa kahilā

SYNONYMS

ācāryera ṭhāñi—to Advaita Ācārya; *giyā*—going; *ājñā māgilā*—begged for permission to leave; *ācārya-gosāñi*—Advaita Ācārya; *prabhure*—unto Śrī Caitanya Mahāprabhu; *sandeśa kahilā*—sent a message.

TRANSLATION

When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Caitanya Mahāprabhu.

TEXT 18

তরজা-প্রহেলী আচার্য কহেন ঠারে-ঠোরে।
প্রভু মাত্র বুঝেন, কেহ বুঝিতে না পারে॥ ১৮॥

tarajā-praheli ācārya kahena ṭhāre-ṭhore
prabhu mātra bujhena, keha bujhite nā pāre

SYNONYMS

tarajā-praheli—a sonnet in equivocal language; *ācārya*—Advaita Ācārya; *kahena*—spoke; *ṭhāre-ṭhore*—making some indications; *prabhu*—Śrī Caitanya Mahāprabhu; *mātra*—only; *bujhena*—could understand; *keha bujhite nā pāre*—others could not understand.

TRANSLATION

Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand but others could not.

TEXT 19

"প্রভুরে কহিহ আমার কোটি নমস্কার।
এই নিবেদন তাঁর চরণে আমার॥ ১৯॥

"prabhure kahiha āmāra koṭi namaskāra
ei nivedana tāṅra caraṇe āmāra

SYNONYMS

prabhure kahiha—just inform Lord Caitanya; *āmāra*—My; *koṭi namaskāra*—hundreds and thousands of obeisances; *ei nivedana*—this is the submission; *tāṅra*—His; *caraṇe*—unto the lotus feet; *āmāra*—My.

TRANSLATION

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Śrī Caitanya Mahāprabhu. He then submitted the following statement at His lotus feet.

TEXT 20

বাউলকে কহিহ,—লোক হইল বাউল।
বাউলকে কহিহ,—হাটে না বিকায় চাউল॥ ২০॥

bāulake kahiha,——loka ha-ila bāula
bāulake kahiha,——hāṭe nā vikāya cāula

SYNONYMS

bāulake kahiha—please inform Śrī Caitanya Mahāprabhu, who is playing the part of a madman in ecstatic love; *loka*—the people in general; *ha-ila*—have become; *bāula*—also mad in ecstatic love; *bāulake kahiha*—again inform Lord Śrī Caitanya Mahāprabhu, the *bāula; hāṭe*—in the market; *nā*—not; *vikāya*—sells; *cāula*—rice.

TRANSLATION

"Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace, rice is no longer in demand.

TEXT 21

বাউলকে কহিহ,– কাযে নাহিক আউল।
বাউলকে কহিহ,—ইহা কহিয়াছে বাউল॥" ২১॥

bāulake kahiha,——kāye nāhika āula
bāulake kahiha,——ihā kahiyāche bāula"

SYNONYMS

bāulake kahiha—again inform the *bāula,* Śrī Caitanya Mahāprabhu; *kāye*—in business; *nāhika*—there is not; *āula*—persons who have become mad in ecstatic love; *bāulake kahiha*—again inform the *bāula,* Śrī Caitanya Mahāprabhu; *ihā*—this; *kahiyāche*—has spoken; *bāula*—another madman, Śrī Advaita Prabhu Himself.

TRANSLATION

"Those now mad in ecstatic love are no longer interested in the material world. Tell Śrī Caitanya Mahāprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words."

TEXT 22

এত শুনি' জগদানন্দ হাসিতে লাগিলা।
নীলাচলে আসি' তবে প্রভুরে কহিলা॥ ২২॥

eta śuni' jagadānanda hāsite lāgilā
nīlācale āsi' tabe prabhure kahilā

SYNONYMS

eta śuni'—hearing this; *jagadānanda*—Jagadānanda Paṇḍita; *hāsite lāgilā*—began to laugh; *nīlācale*—to Jagannātha Purī; *āsi'*—returning; *tabe*—then; *prabhure kahilā*—he told all this to Śrī Caitanya Mahāprabhu.

TRANSLATION

When he heard Advaita Ācārya's statement, Jagadānanda Paṇḍita began to laugh, and when he returned to Jagannātha Purī, Nīlācala, he informed Caitanya Mahāprabhu of everything.

TEXT 23

তরজা শুনি' মহাপ্রভু ঈষৎ হাসিলা।
'তাঁর যেই আজ্ঞা'– বলি' মৌন ধরিলা॥ ২৩॥

tarajā śuni' mahāprabhu īṣat hāsilā
'tāṅra yei ājñā'—bali' mauna dharilā

SYNONYMS

tarajā śuni'—hearing the sonnet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *īṣat hāsilā*—quietly smiled; *tāṅra yei ājñā*—that is His order; *bali'*—saying; *mauna dharilā*—became silent.

TRANSLATION

After hearing the equivocal sonnet by Advaita Ācārya, Śrī Caitanya Mahāprabhu quietly smiled. "That is His order," He said. Then He fell silent.

TEXT 24

জানিয়াও স্বরূপ গোসাঞি প্রভুরে পুছিল।
'এই তরজার অর্থ বুঝিতে নারিল'॥ ২৪॥

jāniyāo svarūpa gosāñi prabhure puchila
'ei tarajāra artha bujhite nārila'

SYNONYMS

jāniyāo—although knowing; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure puchila*—inquired from Śrī Caitanya Mahāprabhu; *ei tarajāra artha*—the meaning of this sonnet; *bujhite*—to understand; *nārila*—I was not able.

TRANSLATION

Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

TEXT 25

প্রভু কহেন,—'আচার্য হয় পূজক প্রবল।
আগম-শাস্ত্রের বিধি-বিধানে কুশল॥ ২৫॥

prabhu kahena,—'ācārya haya pūjaka prabala
āgama-śāstrera vidhi-vidhāne kuśala

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *ācārya haya pūjaka prabala*—Advaita Ācārya is a great worshiper; *āgama-śāstrera*—of the Vedic literature; *vidhi-vidhāne kuśala*—very expert in the regulative principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Advaita Ācārya is a great worshiper of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

TEXT 26

উপাসনা লাগি' দেবের করেন আবাহন।
পূজা লাগি' কত কাল করেন নিরোধন॥ ২৬॥

upāsanā lāgi' devera karena āvāhana
pūjā lāgi' kata kāla karena nirodhana

SYNONYMS

upāsanā lāgi'—for worshiping the Deity; *devera*—of the Lord; *karena āvāhana*—invites to come; *pūjā lāgi'*—to perform the worship; *kata kāla*—for some time; *karena nirodhana*—He keeps the Deity.

TRANSLATION

"Advaita Ācārya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

TEXT 27

পূজা-নির্বাহণ হৈলে পাছে করেন বিসর্জন।
তরজার না জানি অর্থ, কিবা তাঁর মন॥ ২৭॥

pūjā-nirvāhaṇa haile pāche karena visarjana
tarajāra nā jāni artha, kibā tāṅra mana

SYNONYMS

pūjā-nirvāhaṇa—finishing of the worship; *haile*—when there is; *pāche*—at last; *karena visarjana*—sends back the Deity; *tarajāra*—of the sonnet; *nā jāni*—I do not know; *artha*—the meaning; *kibā tāṅra mana*—what is in His mind.

TRANSLATION

"After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu's mind.

TEXT 28

মহাযোগেশ্বর আচার্য—তরজাতে সমর্থ।
আমিহ বুঝিতে নারি তরজার অর্থ॥' ২৮॥

mahā-yogeśvara ācārya——tarajāte samartha
āmiha bujhite nāri tarajāra artha'

SYNONYMS

mahā-yogeśvara—the greatest mystic; *ācārya*—Advaita Ācārya; *tarajāte samartha*—very expert in writing sonnets; *āmiha*—and yet I; *bujhite*—to understand; *nāri*—am not able; *tarajāra*—of the sonnet; *artha*—the meaning.

TRANSLATION

"Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

TEXT 29

শুনিয়া বিস্মিত হইলা সব ভক্তগণ।
স্বরূপ-গোসাঞি কিছু হইলা বিমন॥ ২৯॥

śuniyā vismita ha-ilā saba bhakta-gaṇa
svarūpa-gosāñi kichu ha-ilā vimana

SYNONYMS

śuniyā—hearing; *vismita*—astonished; *ha-ilā*—became; *saba*—all; *bhakta-gaṇa*—the devotees; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kichu*—somewhat; *ha-ilā*—became; *vimana*—morose.

TRANSLATION

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose.

TEXT 30

সেই দিন হৈতে প্রভুর আর দশা হইল।
কৃষ্ণের বিচ্ছেদ-দশা দ্বিগুণ বাড়িল ॥ ৩০ ॥

sei dina haite prabhura āra daśā ha-ila
kṛṣṇera viccheda-daśā dviguṇa bāḍila

SYNONYMS

sei dine haite—from that day on; *prabhura*—of Śrī Caitanya Mahāprabhu; *āra*—another; *daśā*—condition; *ha-ila*—there was; *kṛṣṇera*—from Lord Kṛṣṇa; *viccheda-daśā*—the condition of separation; *dvi-guṇa*—twice; *bāḍila*—increased.

TRANSLATION

From that day on, Śrī Caitanya Mahāprabhu's emotional state changed markedly; His feelings of separation from Kṛṣṇa doubled in intensity.

TEXT 31

উন্মাদ-প্রলাপ-চেষ্টা করে রাত্রি-দিনে।
রাধা-ভাবাবেশে বিরহ বাড়ে অনুক্ষণে ॥ ৩১ ॥

unmāda-pralāpa-ceṣṭā kare rātri-dine
rādhā-bhāvāveśe viraha bāḍe anukṣaṇe

SYNONYMS

unmāda—madness; *pralāpa*—craziness; *ceṣṭā*—activities; *kare rātri-dine*—He performed day and night; *rādhā-bhāva-āveśe*—in the ecstatic emotion of Śrīmatī Rādhārāṇī; *viraha*—separation; *bāḍe*—increases; *anukṣaṇe*—every moment.

TRANSLATION

As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

TEXT 32

আচম্বিতে স্ফুরে কৃষ্ণের মথুরা-গমন।
উদ্‌ঘূর্ণা-দশা হৈল উন্মাদ-লক্ষণ ॥ ৩২ ॥

ācambite sphure kṛṣṇera mathurā-gamana
udghūrṇā-daśā haila unmāda-lakṣaṇa

SYNONYMS

ācambite—suddenly; *sphure*—there awoke; *kṛṣṇera*—of Lord Kṛṣṇa; *mathurā-gamana*—the departure for Mathurā; *udghūrṇā-daśā*—the ecstatic condition known as *udghūrṇā; haila*—there was; *unmāda-lakṣaṇa*—the symptom of madness.

TRANSLATION

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

TEXT 33

রামানন্দের গলা ধরি' করেন প্রলাপন।
স্বরূপে পুছেন মানি' নিজ-সখীগণ ॥ ৩৩ ॥

rāmānandera galā dhari' karena pralāpana
svarūpe puchena māni' nija-sakhī-gaṇa

SYNONYMS

rāmānandera—of Rāmānanda Rāya; *galā dhari'*—holding the neck; *karena pralāpana*—begins talking like a crazy man; *svarūpe puchena*—inquired from Svarūpa Dāmodara; *māni'*—accepting; *nija-sakhī-gaṇa*—as a *gopī* friend.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

TEXT 34

পূর্বে যেন বিশাখারে রাধিকা পুছিলা।
সেই শ্লোক পড়ি' প্রলাপ করিতে লাগিলা॥ ৩৪॥

pūrve yena viśākhāre rādhikā puchilā
sei śloka paḍi' pralāpa karite lāgilā

SYNONYMS

pūrve—formerly; *yena*—as; *viśākhāre*—unto Viśākhā; *rādhikā*—Śrīmatī Rādhārāṇī; *puchilā*—inquired; *sei śloka*—that verse; *paḍi'*—reading; *pralāpa*—talking like a crazy man; *karite lāgilā*—began to do.

TRANSLATION

Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reading that very verse, began speaking like a madman.

TEXT 35

क्व नन्दकुलचन्द्रमाः क्व शिखिचन्द्रकालङ्कृतिः
क्व मन्द्रमुरलीरवः क्व नु सुरेन्द्रनीलद्युतिः।
क्व रासरसताण्डवी क्व सखि जीवरक्षौषधि-
र्निधिर्मम सुहृत्तमः क्व बत हन्त हा धिग्विधिम्॥ ৩৫॥

kva nanda-kula-candramāḥ kva śikhi-candrakālaṅkṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim

SYNONYMS

kva—where; *nanda-kula-candramāḥ*—Kṛṣṇa, who has arisen like the moon in the ocean of the dynasty of Nanda Mahārāja; *kva*—where; *śikhi-candraka-alaṅkṛtiḥ*—Kṛṣṇa, whose head is decorated with a peacock feather; *kva*—where; *mandra-muralī-ravaḥ*—Kṛṣṇa, whose flute produces a deep sound; *kva*—where; *nu*—certainly; *surendra-nīla-dyutiḥ*—Kṛṣṇa, whose bodily luster is like the jewel called *indranīla; kva*—where; *rāsa-rasa-tāṇḍavī*—Kṛṣṇa, who is expert in dancing in the *rāsa* dance; *kva*—where; *sakhi*—O My dear friend; *jīva-rakṣa-auṣadhiḥ*—Kṛṣṇa, who is the medicine that can save one's life; *nidhiḥ*—treasure; *mama*—My; *suhṛt-tamaḥ*—best of friends; *kva*—where; *bata*—I am so sorry; *hanta*—alas; *hā*—oh; *dhik-vidhim*—condemnation to Vidhi, the maker of my destiny.

TRANSLATION

"'My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is so expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

PURPORT

This verse is found in the *Lalita-mādhava* (3.25) of Śrīla Rūpa Gosvāmī.

TEXT 36

"ব্রজেন্দ্রকুল—দুগ্ধসিন্ধু, কৃষ্ণ তাহে পূর্ণ ইন্দু,
জন্মি' কৈলা জগৎ উজোর।
কান্ত্যমৃত যেবা পিয়ে, নিরন্তর পিয়া জিয়ে,
ব্রজ-জনের নয়ন-চকোর ॥ ৩৬ ॥

"vrajendra-kula—dugdha-sindhu, kṛṣṇa tāhe pūrṇa indu,
janmi' kailā jagat ujora
kānty-amṛta yebā piye, nirantara piyā jiye,
vraja-janera nayana-cakora

SYNONYMS

vrajendra-kula—the dynasty of Mahārāja Nanda in Vrajabhūmi; *dugdha-sindhu*—like the ocean of milk; *kṛṣṇa*—Lord Kṛṣṇa; *tāhe*—in that; *pūrṇa*—full; *indu*—moon; *janmi'*—arising; *kailā*—has made; *jagat*—the whole world; *ujora*—illuminated; *kānti-amṛta*—the nectar of His bodily luster; *yebā piye*—anyone who drinks; *nirantara*—always; *piyā*—drinking; *jiye*—sustains life; *vraja-janera*—of the inhabitants of Vṛndāvana; *nayana-cakora*—eyes that are like *cakora* birds.

TRANSLATION

"The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Kṛṣṇa has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

TEXT 37

সখি হে, কোথা কৃষ্ণ, করাহ দরশন ।
ক্ষণেকে যাহার মুখ, না দেখিলে ফাটে বুক,
শীঘ্র দেখাহ, না রহে জীবন ॥ ৩৭ ॥ ধ্রু ॥

sakhi he, kothā kṛṣṇa, karāha daraśana
kṣaṇeke yāhāra mukha, nā dekhile phāṭe buka,
śīghra dekhāha, nā rahe jīvana

SYNONYMS

sakhi he—O My dear friend; *kothā kṛṣṇa*—where is Lord Kṛṣṇa; *karāha daraśana*—please let Me see Him; *kṣaṇeke*—within a moment; *yāhāra*—whose; *mukha*—face; *nā dekhile*—if not seeing; *phāṭe buka*—My heart is breaking; *śīghra*—quickly; *dekhāha*—show; *nā rahe jīvana*—My life is expiring.

TRANSLATION

"My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

TEXT 38

এই ব্রজের রমণী, কামার্কতপ্ত-কুমুদিনী,
নিজ-করামৃত দিয়া দান ।
প্রফুল্লিত করে যেই, কাহাঁ মোর চন্দ্র সেই,
দেখাহ, সখি, রাখ মোর প্রাণ ॥ ৩৮ ॥

ei vrajera ramaṇī, kāmārka-tapta-kumudinī,
nija-karāmṛta diyā dāna
praphullita kare yei, kāhāṅ mora candra sei,
dekhāha, sakhi, rākha mora prāṇa

SYNONYMS

ei—these; *vrajera ramaṇī*—women of Vṛndāvana; *kāma-arka-tapta-kumudinī*—exactly like lilies becoming very hot in the sun of lusty desire; *nija*—own; *kara-amṛta*—nectar of hands; *diyā*—giving; *dāna*—charity; *praphullita*—jubilant; *kare*—makes; *yei*—one who; *kāhāṅ*—where; *mora*—My; *candra*—moon; *sei*—that; *dekhāha*—please show; *sakhi*—O My dear friend; *rākha*—please save; *mora prāṇa*—My life.

TRANSLATION

"The women of Vṛndāvana are just like lilies growing hot in the sun of lusty desires. But moonlike Kṛṣṇa makes them all jubilant by bestowing upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me!

TEXT 39

কাহাঁ সে চূড়ার ঠাম, শিখিপিঞ্ছের উড়ান,
নব-মেঘে যেন ইন্দ্রধনু।
পীতাম্বর—তড়িদ্দ্যুতি, মুক্তামালা—বকপাঁতি,
নবাম্বুদ জিনি' শ্যামতনু॥ ৩৯॥

kāhāṅ se cūḍāra ṭhāma, śikhi-piñchera uḍāna,
nava-meghe yena indra-dhanu
pītāmbara—taḍid-dyuti, muktā-mālā—baka-pāṅti,
navāmbuda jini' śyāma-tanu

SYNONYMS

kāhāṅ—where; *se*—that; *cūḍāra ṭhāma*—beauty of the helmet; *śikhi-piñchera uḍāna*—upon which there is a peacock feather; *nava-meghe*—in a new cloud; *yena*—just like; *indra-dhanu*—the rainbow; *pīta-ambara*—yellow garments; *taḍit-dyuti*—like the illumination of lightning; *muktā-mālā*—pearl necklace; *baka-pāṅti*—like rows of ducks; *nava-ambuda*—a new rain cloud; *jini'*—conquering; *śyāma-tanu*—the blackish body.

TRANSLATION

"My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of ducks flying in the sky? The blackish body of Kṛṣṇa triumphs over the new blackish rain cloud.

TEXT 40

একবার যার নয়নে লাগে, সদা তার হৃদয়ে জাগে,
কৃষ্ণতনু—যেন আর্দ্র-আঠা।
নারী-মনে পৈশে হায়, যত্নে নাহি বাহিরায়,
তনু নহে,— সেয়াকুলের কাঁটা॥ ৪০॥

eka-bāra yāra nayane lāge, sadā tāra hṛdaye jāge,
kṛṣṇa-tanu——yena āmra-āṭhā
nārī-mane paiśe hāya, yatne nāhi bāhirāya,
tanu nahe,——seyā-kulera kāṅṭā

SYNONYMS

eka-bāra—once; *yāra*—whose; *nayane*—eyes; *lāge*—capture; *sadā*—always; *tāra*—his; *hṛdaye*—in the heart; *jāge*—remains prominent; *kṛṣṇa-tanu*—the body of Kṛṣṇa; *yena*—like; *āmra-āṭhā*—the sap of the mango tree; *nārī-mane*—in the minds of women; *paiśe*—enters; *hāya*—alas; *yatne*—even with great endeavor; *nāhi*—does not; *bāhirāya*—come out; *tanu nahe*—is not an ordinary body; *seyā-kulera kāṅṭā*—it is like the thorn of the *seyā* berry tree.

TRANSLATION

"If a person's eyes even once capture that beautiful body of Kṛṣṇa's, it remains always prominent within his heart. Kṛṣṇa's body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Kṛṣṇa's extraordinary body is like a thorn of the seyā berry tree.

TEXT 41

জিনিয়া তমালদ্যুতি, ইন্দ্রনীল-সম কান্তি,
সে কান্তিতে জগৎ মাতায়।
শৃঙ্গার-রস-সার ছানি', তাতে চন্দ্র-জ্যোৎস্না সানি',
জানি বিধি নিরমিলা তায়॥ ৪১॥

jiniyā tamāla-dyuti, indranīla-sama kānti,
se kāntite jagat mātāya
śṛṅgāra-rasa-sāra chāni', tāte candra-jyotsnā sāni',
jāni vidhi niramilā tāya

SYNONYMS

jiniyā—being victorious over; *tamāla-dyuti*—the luster of the *tamāla* tree; *indra-nīla*—the gem known as *indranīla; sama kānti*—the luster like; *se kāntite*—by that luster; *jagat mātāya*—the whole world becomes maddened; *śṛṅgāra-rasa*—of the mellow of conjugal love; *sāra*—essence; *chāni'*—filtering; *tāte*—in that; *candra-jyotsnā*—the illumination of the full moon; *sāni'*—mixing; *jāni*—I know; *vidhi*—Providence; *niramilā*—made very clear; *tāya*—that.

TRANSLATION

"Kṛṣṇa's bodily luster shines like the indranīla gem and surpasses the luster of the tamāla tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine.

TEXT 42

কাহাঁ সে মুরলীধ্বনি, নবাভ্র-গর্জিত জিনি',
জগৎ আকর্ষে শ্রবণে যাহার।
উঠি' ধায় ব্রজ-জন, তৃষিত চাতকগণ,
আসি' পিয়ে কান্ত্যমৃত-ধার ॥ ৪২ ॥

kāhāṅ se muralī-dhvani, navābhra-garjita jini',
jagat ākarṣe śravaṇe yāhāra
uṭhi' dhāya vraja-jana, tṛṣita cātaka-gaṇa,
āsi' piye kānty-amṛta-dhāra

SYNONYMS

kāhāṅ—where; *se*—that; *muralī-dhvani*—the vibration of the flute; *nava-abhra-garjita jini'*—conquering the vibrations of new clouds; *jagat*—the whole world; *ākarṣe*—attracts; *śravaṇe*—the hearing; *yāhāra*—whose; *uṭhi'*—standing up; *dhāya*—run; *vraja-jana*—the inhabitants of Vrajabhūmi; *tṛṣita cātaka-gaṇa*—like lusty *cātaka* birds; *āsi'*—coming; *piye*—drink; *kānti-amṛta-dhāra*—the showers of the nectar of Kṛṣṇa's bodily luster.

TRANSLATION

"The deep vibration of Kṛṣṇa's flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vṛndāvana rise and pursue that sound, drinking the showering nectar of Kṛṣṇa's bodily luster like thirsty cātaka birds.

TEXT 43

মোর সেই কলানিধি, প্রাণরক্ষা-মহৌষধি,
সখি, মোর তেঁহো সুহৃত্তম।
দেহ জীয়ে তাঁহা বিনে, ধিক্ এই জীবনে,
বিধি করে এত বিড়ম্বন!" ৪৩ ॥

mora sei kalā-nidhi, prāṇa-rakṣā-mahauṣadhi,
sakhi, mora teṅho suhṛttama
deha jīye tāṅhā vine, dhik ei jīvane,
vidhi kare eta viḍambana!"

SYNONYMS

mora—of Me; *sei*—that; *kalā-nidhi*—reservoir of art and culture; *prāṇa-rakṣā-mahā-auṣaudhi*—the panacea for saving My life; *sakhi*—O My dear friend; *mora*—My; *teṅho*—He; *suhṛt-tama*—the best of friends; *deha jīye*—My body lives; *tāṅhā vine*—without Him; *dhik*—condemnation; *ei jīvane*—to this life; *vidhi*—Providence; *kare*—does; *eta viḍambana*—so much cheating.

TRANSLATION

"Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

TEXT 44

'যে-জন জীতে নাহি চায়, তারে কেনে জীয়ায়',
বিধিপ্রতি উঠে ক্রোধ-শোক।
বিধিরে করে ভৎর্সন, কৃষ্ণে দেন ওলাহন,
পড়ি' ভাগবতের এক শ্লোক ॥ ৪৪ ॥

'ye-jana jīte nāhi cāya, tāre kene jīyāya',
vidhi-prati uṭhe krodha-śoka
vidhire kare bhartsana, kṛṣṇe dena olāhana,
paḍi' bhāgavatera eka śloka

SYNONYMS

ye-jana—that person who; *jīte*—to live; *nāhi cāya*—does not want; *tāre*—him; *kene*—why; *jīyāya*—he makes life continue; *vidhi-prati*—towards Providence; *uṭhe*—awakens; *krodha-śoka*—anger and lamentation; *vidhire*—unto Providence; *kare*—does; *bhartsana*—chastisement; *kṛṣṇe*—unto Lord Kṛṣṇa; *dena*—gives; *olāhana*—accusation; *paḍi'*—reading; *bhāgavatera*—of *Śrīmad-Bhāgavatam; eka śloka*—one verse.

TRANSLATION

"Why does Providence continue the life of one who does not wish to live?" This thought aroused anger and lamentation. Śrī Caitanya Mahāprabhu then

read a verse from Śrīmad-Bhāgavatam that chastises Providence and makes an accusation against Kṛṣṇa.

TEXT 45

অহো বিধাতস্তব ন ক্বচিদ্দয়া
সংযোজ্য মৈত্র্যা প্রণয়েন দেহিনঃ।
তাংশ্চাকৃতার্থান্ বিযুনক্ষ্যপার্থকং
বিচেষ্টিতং তেঽর্ভকচেষ্টিতং যথা॥ ৪৫॥

aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāṁś cākṛtārthān viyunaṅkṣy apārthakaṁ
viceṣṭitaṁ te 'rbhaka-ceṣṭitaṁ yathā

SYNONYMS

aho—alas; *vidhātaḥ*—O Providence; *tava*—your; *na*—not; *kvacit*—at any time; *dayā*—mercy; *saṁyojya*—making connections; *maitryā*—by friendship; *praṇayena*—and by affection; *dehinaḥ*—of the embodied souls; *tān*—them; *ca*—and; *akṛta-arthān*—without achievement; *viyunaṅkṣi*—you cause to happen; *apārthakam*—separation; *viceṣṭitam*—activities; *te*—your; *arbhaka*—of a boy; *ceṣṭitam*—the childish play; *yathā*—like.

TRANSLATION

" 'O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (10.39.19), was chanted by the damsels of Vraja when Kṛṣṇa left Vṛndāvana for Mathurā with Akrūra and Balarāma. The *gopīs* lamented that providence had made it possible for them to meet Kṛṣṇa and Balarāma in affection and love and had then separated them.

TEXT 46

"না জানিস্ প্রেম-মর্ম, ব্যর্থ করিস্ পরিশ্রম,
তোর চেষ্টা—বালক-সমান।
'তোর যদি লাগ্ পাইয়ে, তবে তোরে শিক্ষা দিয়ে,
এমন যেন না করিস্ বিধান॥ ৪৬॥

"nā jānis prema-marma, vyartha karis pariśrama,
tora ceṣṭā—bālaka-samāna
'tora yadi lāg pāiye, tabe tore śikṣā diye,
emana yena nā karis vidhāna

SYNONYMS

nā jānis—you do not know; *prema-marma*—the purport of loving affairs; *vyartha karis*—you baffle; *pariśrama*—all labor; *tora ceṣṭā*—your activities; *bālaka-samāna*—like the childish activities of a boy; *tora yadi lāg pāiye*—if I get the opportunity to meet you; *tabe*—then; *tore*—unto you; *śikṣā diye*—I shall give some lessons; *emana*—like this; *yena*—so that; *nā karis vidhāna*—will not make arrangements.

TRANSLATION

"Providence, you do not know the purport of loving affairs, and therefore you baffle all our endeavors. This is very childish of you. If we could catch you, we would give you such a lesson that you would never again make such arrangements.

TEXT 47

অরে বিধি, তুই বড়ই নিঠুর।
অন্যোঽন্য দুর্লভ জন, প্রেমে করাঞা সম্মিলন,
'অকৃতার্থান্' কেনে করিস্ দূর ? ৪৭ ॥ ৫ ॥

are vidhi, tui baḍa-i niṭhura
anyo 'nya durlabha jana, preme karāñā sammilana,
'akṛtārthān' kene karis dūra?

SYNONYMS

are—oh; *vidhi*—Providence; *tui*—you; *baḍa-i*—very; *niṭhura*—cruel; *anyo 'nya*—for one another; *durlabha jana*—persons rarely obtained; *preme*—in love; *karāñā sammilana*—causing to meet together; *akṛta-arthān*—unsuccessful; *kene*—why; *karis*—you do; *dūra*—far apart.

TRANSLATION

"Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made them meet but before they are fulfilled, you again spread them far apart.

TEXT 48

অরে বিধি অকরুণ, দেখাঞা কৃষ্ণানন,
নেত্র-মন লোভাইলা মোর।
ক্ষণেকে করিতে পান, কাড়ি' নিলা অন্য স্থান,
পাপ কৈলি 'দত্ত-অপহার' ॥ ৪৮ ॥

are vidhi akaruṇa, dekhāñā kṛṣṇānana,
netra-mana lobhāilā mora
kṣaṇeke karite pāna, kāḍi' nilā anya sthāna
pāpa kaili 'datta-apahāra'

SYNONYMS

are—oh; *vidhi*—Providence; *akaruṇa*—most unkind; *dekhāñā*—showing; *kṛṣṇa-ānana*—the beautiful face of Kṛṣṇa; *netra-mana*—mind and eyes; *lobhāilā*—have made greedy; *mora*—My; *kṣaṇeke karite pāna*—drinking only for a moment; *kāḍi' nilā*—took it away; *anya sthāna*—to another place; *pāpa kaili*—have performed a most sinful act; *datta-apahāra*—taking back things given in charity.

TRANSLATION

"O Providence, you are so unkind! You reveal the beautiful face of Kṛṣṇa and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Kṛṣṇa away to another place. This is a great sin because you thus take away what you have given as charity.

TEXT 49

'অক্রূর করে তোমার দোষ,আমায় কেনে কর রোষ',
ইহা যদি কহ 'দুরাচার'।
তুই অক্রূর-মূর্তি ধরি', কৃষ্ণ নিলি চুরি করি',
অন্যের নহে ঐছে ব্যবহার ॥ ৪৯ ॥

'akrūra kare tomāra doṣa, āmāya kene kara roṣa',
ihā yadi kaha 'durācāra'
tui akrūra-mūrti dhari', kṛṣṇa nili curi kari',
anyera nahe aiche vyavahāra

SYNONYMS

akrūra—Akrūra; *kare*—does; *tomāra doṣa*—fault to you; *āmāya*—unto me; *kene*—why; *kara*—you do; *roṣa*—anger; *ihā*—this; *yadi*—if; *kaha*—you say; *durācāra*—O misbehaved (Providence); *tui*—you; *akrūra-mūrti dhari'*—taking the form of Akrūra; *kṛṣṇa*—Lord Kṛṣṇa; *nili*—you have taken; *curi kari'*—stealing; *anyera*—of others; *nahe*—there is not; *aiche*—this type of; *vyavahāra*—behavior.

TRANSLATION

"O misbehaved Providence! If you reply to us, 'Akrūra is actually at fault; why are you angry with me?' then I say to you, 'Providence, you have taken the form of Akrūra and have stolen Kṛṣṇa away. No one else would behave like this.'

TEXT 50

আপনার কর্ম-দোষ, তোরে কিবা করি রোষ,
তোয়-মোয় সম্বন্ধ বিদূর।
যে আমার প্রাণনাথ, একত্র রহি যাঁর সাথ,
সেই কৃষ্ণ হইলা নিঠুর! ৫০॥

āpanāra karma-doṣa, tore kibā kari roṣa,
toya-moya sambandha vidūra
ye āmāra prāṇa-nātha, ekatra rahi yāṅra sātha,
sei kṛṣṇa ha-ilā niṭhura!

SYNONYMS

āpanāra karma-doṣa—it is the result of My own fate; *tore*—unto you; *kibā*—what; *kari roṣa*—I give accusations; *toya-moya*—between you and Me; *sambandha*—the relationship; *vidūra*—very far; *ye*—the one who is; *āmāra*—My; *prāṇa-nātha*—life and soul; *ekatra*—together; *rahi*—We remain; *yāṅra sātha*—with whom; *sei kṛṣṇa*—that Kṛṣṇa; *ha-ilā niṭhura*—has become so cruel.

TRANSLATION

"But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Kṛṣṇa, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

TEXT 51

সব ত্যজি' ভজি যাঁরে, সেই আপন-হাতে মারে,
নারীবধে কৃষ্ণের নাহি ভয়।
তাঁর লাগি' আমি মরি, উলটি' না চাহে হরি,
ক্ষণমাত্রে ভাঙ্গিল প্রণয়॥ ৫১॥

saba tyaji' bhaji yāṅre, sei āpana-hāte māre,
nārī-vadhe kṛṣṇera nāhi bhaya
tāṅra lāgi' āmi mari, ulaṭi' nā cāhe hari,
kṣaṇa-mātre bhāṅgila praṇaya

SYNONYMS

saba tyaji'—leaving everything aside; *bhaji yāṅre*—the person whom I worship; *sei*—that person; *āpana-hāte*—by His own hand; *māre*—kills; *nārī-vadhe*—in killing one woman; *kṛṣṇera*—of Kṛṣṇa; *nāhi bhaya*—there is no fear; *tāṅra lāgi'*—for Him; *āmi mari*—I die; *ulaṭi'*—turning back; *nā cāhe hari*—Kṛṣṇa does not look; *kṣaṇa-mātre*—within a moment; *bhāṅgila*—has broken; *praṇaya*—all loving affairs.

TRANSLATION

"He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off our loving affairs.

TEXT 52

কৃষ্ণে কেনে করি রোষ, আপন দুর্দৈব-দোষ,
পাকিল মোর এই পাপফল।
যে কৃষ্ণ—মোর প্রেমাধীন, তারে কৈল উদাসীন,
এই মোর অভাগ্য প্রবল॥" ৫২॥

kṛṣṇe kene kari roṣa, āpana durdaiva-doṣa,
pākila mora ei pāpa-phala
ye kṛṣṇa—mora premādhīna, tāre kaila udāsīna,
ei mora abhāgya prabala"

SYNONYMS

kṛṣṇe—unto Kṛṣṇa; *kene*—why; *kari roṣa*—I am angry; *āpana*—of My own; *durdaiva*—of misfortune; *doṣa*—fault; *pākila*—has ripened; *mora*—My; *ei*—this;

pāpa-phala—sinful reaction; *ye*—that; *kṛṣṇa*—Kṛṣṇa; *mora*—My; *prema-adhīna*—dependent on love; *tāre*—Him; *kaila*—has made; *udāsīna*—indifferent; *ei mora*—this is My; *abhāgya*—misfortune; *prabala*—very strong.

TRANSLATION

"Yet why should I be angry with Kṛṣṇa? It is the fault of My own misfortune. The fruit of my sinful activities has ripened, and therefore Kṛṣṇa, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

TEXT 53

এইমত গৌর-রায়, বিষাদে করে হায় হায়,
'হা হা কৃষ্ণ, তুমি গেলা কতি ?'
গোপীভাব হৃদয়ে, তার বাক্যে বিলাপয়ে,
'গোবিন্দ দামোদর মাধবেতি' ॥ ৫৩ ॥

ei-mata gaura-rāya, viṣāde kare hāya hāya,
'hā hā kṛṣṇa, tumi gelā kati?'
gopī-bhāva hṛdaye, tāra vākye vilāpaye,
'govinda dāmodara mādhaveti'

SYNONYMS

ei-mata—in this way; *gaura-rāya*—Lord Śrī Caitanya Mahāprabhu; *viṣāde*—in lamentation due to separation; *kare hāya hāya*—always says "alas, alas"; *hā hā kṛṣṇa*—oh, oh Kṛṣṇa; *tumi gelā kati*—where have You gone; *gopī-bhāva hṛdaye*—with the ecstatic love of the *gopīs* in His heart; *tāra vākye*—in their words; *vilāpaye*—He laments; *govinda dāmodara mādhava*—O Govinda, O Dāmodara, O Mādhava; *iti*—thus.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu lamented in the mood of separation, "Alas, alas! O Kṛṣṇa, where have You gone?" Feeling in His heart the ecstatic emotions of the gopīs, Śrī Caitanya Mahāprabhu agonized in their words, saying, "O Govinda! O Dāmodara! O Mādhava!"

TEXT 54

তবে স্বরূপ-রামরায়, করি' নানা উপায়,
মহাপ্রভুর করে আশ্বাসন।

গায়েন সঙ্গম-গীত, প্রভুর ফিরাইলা চিত,
প্রভুর কিছু স্থির হৈল মন ॥ ৫৪ ॥

tabe svarūpa-rāma-rāya, kari' nānā upāya,
mahāprabhura kare āśvāsana
gāyena saṅgama-gīta, prabhura phirāilā cita,
prabhura kichu sthira haila mana

SYNONYMS

tabe—thereafter; *svarūpa-rāma-rāya*—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kari' nānā upāya*—devising many means; *mahāprabhura*—Śrī Caitanya Mahāprabhu; *kare āśvāsana*—pacify; *gāyena*—they sang; *saṅgama-gīta*—meeting songs; *prabhura*—of Śrī Caitanya Mahāprabhu; *phirāilā cita*—transformed the heart; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—somewhat; *sthira*—peaceful; *haila*—became; *mana*—the mind.

TRANSLATION

Svarūpa Dāmodara and Rāmānanda Rāya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

TEXT 55

এইমত বিলপিতে অর্ধরাত্রি গেল।
গম্ভীরাতে স্বরূপ-গোসাঞি প্রভুরে শোয়াইল ॥৫৫ ॥

ei-mata vilapite ardha-rātri gela
gambhīrāte svarūpa-gosāñi prabhure śoyāila

SYNONYMS

ei-mata—in this way; *vilapite*—speaking in lamentation; *ardha-rātri gela*—half the night passed; *gambhīrāte*—in the room known as the Gambhīrā; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure śoyāila*—made the Lord lie down.

TRANSLATION

As Śrī Caitanya Mahāprabhu lamented in this way, half the night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā.

TEXT 56

প্রভুরে শোয়াঞা রামানন্দ গেলা ঘরে।
স্বরূপ, গোবিন্দ শুইলা গম্ভীরার দ্বারে ॥ ৫৬ ॥

prabhure śoyāñā rāmānanda gelā ghare
svarūpa, govinda śuilā gambhīrāra dvāre

SYNONYMS

prabhure—Lord Śrī Caitanya Mahāprabhu; *śoyāñā*—making lie down; *rāmānanda*—Rāmānanda Rāya; *gelā ghare*—returned to his home; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—Govinda; *śuilā*—lay down; *gambhīrāra dvāre*—at the door of the Gambhīrā.

TRANSLATION

After the Lord was made to lie down, Rāmānanda Rāya returned home, and Svarūpa Dāmodara and Govinda lay down at the door of the Gambhīrā.

TEXT 57

প্রেমাবেশে মহাপ্রভুর গর-গর মন।
নামসঙ্কীর্তন করি' করেন জাগরণ ॥ ৫৭ ॥

premāveśe mahāprabhura gara-gara mana
nāma-saṅkīrtana kari' karena jāgaraṇa

SYNONYMS

prema-āveśe—in greatly ecstatic emotion; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gara-gara mana*—the mind was fully overwhelmed; *nāma-saṅkīrtana kari'*—chanting the Hare Kṛṣṇa *mantra; karena*—does; *jāgaraṇa*—wakefulness.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed awake all night, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy.

TEXT 58

বিরহে ব্যাকুল প্রভু উদ্বেগে উঠিলা।
গম্ভীরার ভিত্ত্যে মুখ ঘষিতে লাগিলা ॥ ৫৮ ॥

virahe vyākula prabhu udvege uṭhilā
gambhīrāra bhittye mukha ghaṣite lāgilā

SYNONYMS

virahe—in the lamentation of separation; *vyākula*—very agitated; *prabhu*—Śrī Caitanya Mahāprabhu; *udvege*—in great anxiety; *uṭhilā*—stood up; *gambhīrāra*—of the Gambhīrā; *bhittye*—on the walls; *mukha*—face; *ghaṣite*—to rub; *lāgilā*—began.

TRANSLATION

Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā.

TEXT 59

মুখে, গণ্ডে, নাকে ক্ষত হইল অপার।
ভাবাবেশে না জানেন প্রভু, পড়ে রক্তধার ॥ ৫৯ ॥

mukhe, gaṇḍe, nāke kṣata ha-ila apāra
bhāvāveśe nā jānena prabhu, paḍe rakta-dhāra

SYNONYMS

mukhe—on the mouth; *gaṇḍe*—on the cheeks; *nāke*—on the nose; *kṣata*—injuries; *ha-ila*—there were; *apāra*—many; *bhāva-āveśe*—in ecstatic emotion; *nā jānena*—could not understand; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—oozes out; *rakta-dhāra*—a flow of blood.

TRANSLATION

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

TEXT 60

সর্বরাত্রি করেন ভাবে মুখ সংঘর্ষণ।
গোঁ-গোঁ-শব্দ করেন,—স্বরূপ শুনিলা তখন ॥ ৬০ ॥

sarva-rātri karena bhāve mukha saṅgharṣaṇa
goṅ-goṅ-śabda karena,—svarūpa śunilā takhana

SYNONYMS

sarva-rātri—the whole night; *karena*—does; *bhāve*—in emotion; *mukha saṅgharṣaṇa*—rubbing of the face; *goṅ-goṅ-śabda karena*—makes a peculiar sound, *goṅ-goṅ; svarūpa*—Svarūpa Dāmodara Gosvāmī; *śunilā*—heard; *takhana*—then.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, "goṅ-goṅ," which Svarūpa Dāmodara could hear through the door.

TEXT 61

দীপ জ্বালি' ঘরে গেলা, দেখি' প্রভুর মুখ।
স্বরূপ, গোবিন্দ দুঁহার হৈল বড় দুঃখ ॥ ৬১ ॥

dīpa jvāli' ghare gelā, dekhi' prabhura mukha
svarūpa, govinda duṅhāra haila baḍa duḥkha

SYNONYMS

dīpa jvāli'—lighting the lamp; *ghare*—in the room; *gelā*—went; *dekhi'*—seeing; *prabhura mukha*—the face of the Lord; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—and Govinda; *duṅhāra*—of both of them; *haila baḍa duḥkha*—there was great unhappiness.

TRANSLATION

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord's face, both of them were full of sorrow.

TEXT 62

প্রভুরে শয্যাতে আনি' সুস্থির করাইলা।
'কাঁহে কৈলা এই তুমি ?'—স্বরূপ পুছিলা ॥ ৬২ ॥

prabhure śayyāte āni' susthira karāilā
'kāṅhe kailā ei tumi?'—svarūpa puchilā

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *śayyāte*—to the bed; *āni'*—bringing; *susthira karāilā*—made Him pacified; *kāṅhe*—why; *kailā*—have done; *ei*—this; *tumi*—You; *svarūpa puchilā*—Svarūpa Dāmodara Gosvāmī inquired.

TRANSLATION

They brought the Lord to His bed, calmed Him and then asked, "Why have You done this to Yourself?"

TEXT 63

প্রভু কহেন,—"উদ্বেগে ঘরে না পারি রহিতে।
দ্বার চাহি' বুলি' শীঘ্র বাহির হইতে ॥ ৬৩ ॥

prabhu kahena,—"udvege ghare nā pāri rahite
dvāra cāhi' buli' śīghra bāhira ha-ite

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; *udvege*—out of great agitation; *ghare*—within the room; *nā pāri*—I was not able; *rahite*—to stay; *dvāra cāhi'*—looking for the door; *buli'*—wandering; *śīghra*—quickly; *bāhira ha-ite*—to get out.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

TEXT 64

দ্বার নাহি' পাঞা মুখ লাগে চারিভিতে।
ক্ষত হয়, রক্ত পড়ে, না পাই যাইতে ॥" ৬৪ ॥

dvāra nāhi' pāñā mukha lāge cāri-bhite
kṣata haya, rakta paḍe, nā pāi yāite"

SYNONYMS

dvāra nāhi' pāñā—not finding the door; *mukha lāge*—My face strikes; *cāri-bhite*—on the four walls; *kṣata haya*—there was injury; *rakta paḍe*—blood came out; *nā pāi yāite*—still I could not get out.

TRANSLATION

"Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out."

TEXT 65

উন্মাদ-দশায় প্রভুর স্থির নহে মন।
যেই করে, যেই বোলে সব,—উন্মাদ-লক্ষণ ॥ ৬৫ ॥

unmāda-daśāya prabhura sthira nahe mana
yei kare, yei bole saba,——unmāda-lakṣaṇa

SYNONYMS

unmāda-daśāya—in such a state of madness; *prabhura*—of Śrī Caitanya Mahāprabhu; *sthira nahe mana*—the mind is not steady; *yei kare*—whatever He does; *yei bole*—whatever He says; *saba*—all; *unmāda-lakṣaṇa*—simply symptoms of madness.

TRANSLATION

In this state of madness, Śrī Caitanya Mahāprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

TEXT 66

স্বরূপ-গোসাঞি তবে চিন্তা পাইলা মনে।
ভক্তগণ লঞা বিচার কৈলা আর দিনে॥ ৬৬॥

svarūpa-gosāñi tabe cintā pāilā mane
bhakta-gaṇa lañā vicāra kailā āra dine

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *cintā*—an anxiety or thought; *pāilā mane*—got in his mind; *bhakta-gaṇa lañā*—among all the devotees; *vicāra kailā*—considered; *āra dine*—the next day.

TRANSLATION

Svarūpa Dāmodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together.

TEXT 67

সব ভক্ত মেলি' তবে প্রভুরে সাধিল।
শঙ্কর-পণ্ডিতে প্রভুর সঙ্গে শোয়াইল॥ ৬৭॥

saba bhakta meli' tabe prabhure sādhila
śaṅkara-paṇḍite prabhura saṅge śoyāila

SYNONYMS

saba bhakta meli'—all the devotees, meeting together; *tabe*—thereupon; *prabhure sādhila*—entreated Śrī Caitanya Mahāprabhu; *śaṅkara-paṇḍite*—

Śaṅkara Paṇḍita; *prabhura*—Śrī Caitanya Mahāprabhu; *saṅge*—with; *śoyāila*—made to lie down.

TRANSLATION

After consulting with one another, they entreated Śrī Caitanya Mahāprabhu to allow Śaṅkara Paṇḍita to lie down in the same room with Him.

TEXT 68

প্রভু-পাদতলে শঙ্কর করেন শয়ন।
প্রভু তাঁর উপর করেন পাদ-প্রসারণ॥ ৬৮॥

prabhu-pāda-tale śaṅkara karena śayana
prabhu tāṅra upara karena pāda-prasāraṇa

SYNONYMS

prabhu-pāda-tale—at the lotus feet of Śrī Caitanya Mahāprabhu; *śaṅkara*—Śaṅkara; *karena śayana*—lies down; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of him; *upara*—on the body; *karena*—does; *pāda-prasāraṇa*—extending His legs.

TRANSLATION

Thus Śaṅkara Paṇḍita lay at the feet of Śrī Caitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara's body.

TEXT 69

'প্রভু-পাদোপাধান' বলি' তাঁর নাম হইল।
পূর্বে বিদুরে যেন শ্রীশুক বর্ণিল॥ ৬৯॥

'prabhu-pādopādhāna' bali' tāṅra nāma ha-ila
pūrve vidure yena śrī-śuka varṇila

SYNONYMS

prabhu-pāda-upādhāna—the pillow of Śrī Caitanya Mahāprabhu's legs; *bali'*—calling as such; *tāṅra nāma*—his name; *ha-ila*—became; *pūrve*—formerly; *vidure*—Vidura; *yena*—as; *śrī-śuka varṇila*—Śrī Śukadeva Gosvāmī described.

TRANSLATION

Śaṅkara became celebrated by the name "the pillow of Śrī Caitanya Mahāprabhu." He was like Vidura, as Śukadeva Gosvāmī previously described him.

TEXT 70

ইতি ব্রুবাণং বিদুরং বিনীতং সহস্রশীর্ষ্ণশ্চরণোপধানম্।
প্রহৃষ্টরোমা ভগবৎকথায়াং প্রণীয়মানো মুনিরভ্যচষ্ট ॥ ৭০ ॥

iti bruvāṇaṁ viduraṁ vinītaṁ
sahasra-śīrṣṇaś caraṇopadhānam
prahṛṣṭa-romā bhagavat-kathāyāṁ
praṇīyamāno munir abhyacaṣṭa

SYNONYMS

iti—thus; *bruvāṇam*—speaking; *viduram*—to Vidura; *vinītam*—submissive; *sahasra-śīrṣṇaḥ*—of Lord Kṛṣṇa; *caraṇa-upadhānam*—the resting pillow for the legs; *prahṛṣṭa-romā*—whose hairs on the body were standing; *bhagavat-kathāyām*—in topics of the Supreme Personality of Godhead; *praṇīyamānaḥ*—being induced; *muniḥ*—the great sage Maitreya; *abhyacaṣṭa*—began to speak.

TRANSLATION

"When submissive Vidura, the resting place of the legs of Lord Kṛṣṇa, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Kṛṣṇa."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.13.5).

TEXT 71

শঙ্কর করেন প্রভুর পাদ-সম্বাহন।
ঘুমাঞা পড়েন, তৈছে করেন শয়ন ॥ ৭১ ॥

śaṅkara karena prabhura pāda-samvāhana
ghumāñā paḍena, taiche karena śayana

SYNONYMS

śaṅkara—Śaṅkara; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the legs; *ghumāñā paḍena*—he falls asleep; *taiche*—in that way; *karena śayana*—he lies down.

TRANSLATION

Śaṅkara massaged the legs of Śrī Caitanya Mahāprabhu, but while massaging he would fall asleep and thus lie down.

TEXT 72

উঘাড়-অঙ্গে পড়িয়া শঙ্কর নিদ্রা যায়।
প্রভু উঠি' আপন-কাঁথা তাহারে জড়ায়॥ ৭২॥

ughāḍa-aṅge paḍiyā śaṅkara nidrā yāya
prabhu uṭhi' āpana-kāṅthā tāhāre jaḍāya

SYNONYMS

ughāḍa-aṅge—without a covering over the body; *paḍiyā*—lying down; *śaṅkara*—Śaṅkara; *nidrā yāya*—goes to sleep; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—getting up; *āpana-kāṅthā*—His own quilt; *tāhāre jaḍāya*—wraps him with.

TRANSLATION

He would lie asleep without a covering on his body, and Śrī Caitanya Mahāprabhu would get up and wrap him with His own quilt.

TEXT 73

নিরন্তর ঘুমায় শঙ্কর শীঘ্র-চেতন।
বসি' পাদ চাপি' করে রাত্রি-জাগরণ॥ ৭৩॥

nirantara ghumāya śaṅkara śīghra-cetana
vasi' pāda cāpi' kare rātri-jāgaraṇa

SYNONYMS

nirantara—incessantly; *ghumāya*—sleeps; *śaṅkara*—Śaṅkara; *śīghra*—very quickly; *cetana*—waking up; *vasi'*—sitting; *pāda cāpi'*—massaging the legs; *kare*—does; *rātri-jāgaraṇa*—keeps awake at night.

TRANSLATION

Śaṅkara Paṇḍita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Śrī Caitanya Mahāprabhu. In this way he would stay awake the entire night.

TEXT 74

তাঁর ভয়ে নারেন প্রভু বাহিরে যাইতে।
তাঁর ভয়ে নারেন ভিত্ত্যে মুখাব্জ ঘষিতে॥ ৭৪॥

tāṅra bhaye nārena prabhu bāhire yāite
tāṅra bhaye nārena bhittye mukhābja ghaṣite

SYNONYMS

tāṅra bhaye—because of fear of him; *nārena*—was not able; *prabhu*—Śrī Caitanya Mahāprabhu; *bāhire yāite*—to go out; *tāṅra bhaye*—because of fear of him; *nārena*—was not able; *bhittye*—on the walls; *mukha-abja ghaṣite*—to rub His lotuslike face.

TRANSLATION

Out of fear of Śaṅkara, Śrī Caitanya Mahāprabhu could neither leave His room nor rub His lotuslike face against the walls.

TEXT 75

এই লীলা মহাপ্রভুর রঘুনাথ-দাস।
গৌরাঙ্গ-স্তবকল্পবৃক্ষে করিয়াছে প্রকাশ ॥ ৭৫ ॥

ei līlā mahāprabhura raghunātha-dāsa
gaurāṅga-stava-kalpavṛkṣe kariyāche prakāśa

SYNONYMS

ei līlā—this pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in his book known as *Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa*—has described very nicely.

TRANSLATION

This pastime of Śrī Caitanya Mahāprabhu's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as Gaurāṅga-stava-kalpavṛkṣa.

TEXT 76

স্বকীয়স্য প্রাণার্বুদসদৃশ-গোষ্ঠস্য বিরহাৎ
প্রলাপান্নুন্মাদাৎ সততমতি কুর্বন্ বিকলধীঃ।
দধদ্‌ভিত্তৌ শশ্বদ্বদনবিধুঘর্ষেণ রুধিরং
ক্ষাতোত্থং গৌরাঙ্গো হৃদয় উদয়ন্মাং মদয়তি ॥ ৭৬ ॥

svakīyasya prāṇārbuda-sadṛśa-goṣṭhasya virahāt
pralāpān unmādāt satatam ati kurvan vikala-dhīḥ
dadhad bhittau śaśvad vadana-vidhu-gharṣeṇa rudhiraṁ
kṣātottharṁ gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

svakīyasya—His own; *prāṇa-arbuda*—uncountable breaths of life; *sadṛśa*—like; *goṣṭhasya*—of Vṛndāvana; *virahāt*—because of separation; *pralāpān*—crazy talks; *unmādāt*—because of madness; *satatam*—always; *ati*—very much; *kurvan*—doing; *vikala-dhīḥ*—whose intelligence was disturbed; *dadhat*—oozing forth; *bhittau*—on the walls; *śaśvat*—always; *vadana-vidhu*—of His moonlike face; *gharṣeṇa*—by rubbing; *rudhiram*—blood; *kṣāta-uttham*—coming forth from injuries; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

TRANSLATION

"Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love."

TEXT 77

এইমত মহাপ্রভু রাত্রি-দিবসে।
প্রেমসিন্ধু-মগ্ন রহে, কভু ডুবে, ভাসে ॥ ৭৭ ॥

ei-mata mahāprabhu rātri-divase
prema-sindhu-magna rahe, kabhu ḍube, bhāse

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—day and night; *prema-sindhu-magna rahe*—remains merged in the ocean of love of Kṛṣṇa; *kabhu ḍube*—sometimes drowns; *bhāse*—floats.

TRANSLATION

Śrī Caitanya Mahāprabhu in this way stayed immersed day and night in an ocean of ecstatic love for Kṛṣṇa. Sometimes He was submerged, and sometimes He floated.

TEXT 78

এককালে বৈশাখের পৌর্ণমাসী-দিনে।
রাত্রিকালে মহাপ্রভু চলিলা উদ্যানে ॥ ৭৮ ॥

eka-kāle vaiśākhera paurṇamāsī-dine
rātri-kāle mahāprabhu calilā udyāne

SYNONYMS

eka-kāle—at one time; *vaiśākhera*—of the month of Vaiśākha, (April-May); *paurṇamāsī-dine*—on the full-moon night; *rātri-kāle*—at night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—went; *udyāne*— to a garden.

TRANSLATION

One full-moon night in the month of Vaiśākha [April and May], Śrī Caitanya Mahāprabhu went to a garden.

TEXT 79

'জগন্নাথবল্লভ' নাম উদ্যানপ্রধানে।
প্রবেশ করিলা প্রভু লঞা ভক্তগণে॥ ৭৯॥

'jagannātha-vallabha' nāma udyāna-pradhāne
praveśa karilā prabhu lañā bhakta-gaṇe

SYNONYMS

jagannātha-vallabha—Jagannātha-vallabha; *nāma*—named; *udyāna-pradhāne*—one of the best gardens; *praveśa karilā*—entered; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇe*—the devotees.

TRANSLATION

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha.

TEXT 80

প্রফুল্লিত বৃক্ষ-বল্লী,—যেন বৃন্দাবন।
শুক, শারী, পিক, ভৃঙ্গ করে আলাপন॥ ৮০॥

praphullita vṛkṣa-vallī,—yena vṛndāvana
śuka, śārī, pika, bhṛṅga kare ālāpana

SYNONYMS

praphullita—fully blossomed; *vṛkṣa-vallī*—trees and creepers; *yena vṛndāvana*—exactly resembling Vṛndāvana; *śuka*—the *śuka* birds; *śārī*—the *śārī* birds; *pika*—the *pika* birds; *bhṛṅga*—the bumblebees; *kare*—do; *ālāpana*—talking with one another.

TRANSLATION

In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

TEXT 81

পুষ্পগন্ধ লঞা বহে মলয়-পবন ।
'গুরু' হঞা তরুলতায় শিখায় নাচন ॥ ৮১ ॥

puṣpa-gandha lañā vahe malaya-pavana
'guru' hañā taru-latāya śikhāya nācana

SYNONYMS

puṣpa-gandha—the fragrance of the flowers; *lañā*—taking; *vahe*—blows; *malaya-pavana*—the mild breeze; *guru hañā*—becoming the spiritual master; *taru-latāya*—to the trees and creepers; *śikhāya*—instructs; *nācana*—dancing.

TRANSLATION

A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

TEXT 82

পূর্ণচন্দ্র-চন্দ্রিকায় পরম উজ্জ্বল ।
তরুলতাদি জ্যোৎস্নায় করে ঝলমল ॥ ৮২ ॥

pūrṇa-candra-candrikāya parama ujjvala
taru-latādi jyotsnāya kare jhalamala

SYNONYMS

pūrṇa-candra—of the full moon; *candrikāya*—by the shine; *parama*—very; *ujjvala*—bright; *taru-latā-ādi*—the creepers, trees and so on; *jyotsnāya*—in the illumination of the moonshine; *kare*—do; *jhalamala*—glittering.

TRANSLATION

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

TEXT 83

ছয় ঋতুগণ যাহাঁ বসন্ত প্রধান।
দেখি' আনন্দিত হৈলা গৌর ভগবান্॥ ৮৩॥

chaya ṛtu-gaṇa yāhāṅ vasanta pradhāna
dekhi' ānandita hailā gaura bhagavān

SYNONYMS

chaya—six; *ṛtu-gaṇa*—seasons; *yāhāṅ*—where; *vasanta pradhāna*—the spring season was chief; *dekhi'*—seeing; *ānandita*—very pleased; *hailā*—became; *gaura*—Śrī Caitanya Mahāprabhu; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

TEXT 84

"ললিত-লবঙ্গলতা" পদ গাওয়াঞা।
নৃত্য করি' বুলেন প্রভু নিজগণ লঞা॥ ৮৪॥

"lalita-lavaṅga-latā" pada gāoyāñā
nṛtya kari' bulena prabhu nija-gaṇa lañā

SYNONYMS

lalita-lavaṅga-latā—beginning with the words *lalita-lavaṅga-latā; pada*—the verse; *gāoyāñā*—making sing; *nṛtya kari'*—dancing; *bulena*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by His personal associates.

TRANSLATION

In this atmosphere, the Lord had His associates sing a verse from the Gīta-govinda, beginning with the words "lalita-lavaṅga-latā," as He danced and wandered about with them.

TEXT 85

প্রতিবৃক্ষবল্লী ঐছে ভ্রমিতে ভ্রমিতে।
অশোকের তলে কৃষ্ণে দেখেন আচম্বিতে॥ ৮৫॥

prati-vṛkṣa-vallī aiche bhramite bhramite
aśokera tale kṛṣṇe dekhena ācambite

SYNONYMS

prati-vṛkṣa-vallī—around each and every tree and creeper; *aiche*—in that way; *bhramite bhramite*—wandering; *aśokera tale*—underneath an *aśoka* tree; *kṛṣṇe*—Lord Kṛṣṇa; *dekhena*—He sees; *ācambite*—suddenly.

TRANSLATION

As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa.

TEXT 86

কৃষ্ণ দেখি' মহাপ্রভু ধাঞা চলিলা।
আগে দেখি' হাসি' কৃষ্ণ অন্তর্ধান হইলা॥ ৮৬॥

kṛṣṇa dekhi' mahāprabhu dhāñā calilā
āge dekhi' hāsi' kṛṣṇa antardhāna ha-ilā

SYNONYMS

kṛṣṇa dekhi'—seeing Kṛṣṇa; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run very swiftly; *āge*—ahead; *dekhi'*—seeing; *hāsi'*—smiling; *kṛṣṇa*—Lord Kṛṣṇa; *antardhāna ha-ilā*—disappeared.

TRANSLATION

When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

TEXT 87

আগে পাইলা কৃষ্ণে, তাঁরে পুনঃ হারাঞা।
ভূমেতে পড়িলা প্রভু মূর্চ্ছিত হঞা॥ ৮৭॥

āge pāilā kṛṣṇe, tāṅre punaḥ hārāñā
bhūmete paḍilā prabhu mūrcchita hañā

SYNONYMS

āge—in the beginning; *pāilā*—got; *kṛṣṇe*—Lord Kṛṣṇa; *tāṅre*—Him; *punaḥ*—again; *hārāñā*—losing; *bhūmete*—on the ground; *paḍilā*—fell down; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mūrcchita*—unconscious; *hañā*—becoming.

TRANSLATION

Having first gotten Kṛṣṇa and then having lost Him again, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

TEXT 88

কৃষ্ণের শ্রীঅঙ্গগন্ধে ভরিছে উদ্যানে।
সেই গন্ধ পাঞা প্রভু হৈলা অচেতনে॥ ৮৮॥

kṛṣṇera śrī-aṅga-gandhe bhariche udyāne
sei gandha pāñā prabhu hailā acetane

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *śrī-aṅga-gandhe*—the aroma of the transcendental body; *bhariche*—filled; *udyāne*—in the garden; *sei gandha pāñā*—getting that aroma; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *acetane*—unconscious.

TRANSLATION

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa's transcendental body. When Śrī Caitanya Mahāprabhu smelled it, He fell unconscious at once.

TEXT 89

নিরন্তর নাসায় পশে কৃষ্ণ-পরিমল।
গন্ধ আস্বাদিতে প্রভু হইলা পাগল॥ ৮৯॥

nirantara nāsāya paśe kṛṣṇa-parimala
gandha āsvādite prabhu ha-ilā pāgala

SYNONYMS

nirantara—incessantly; *nāsāya*—in the nostrils; *paśe*—enters; *kṛṣṇa-parimala*—the scent of Kṛṣṇa's body; *gandha āsvādite*—to relish the fragrance; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā pāgala*—became mad.

TRANSLATION

The scent of Kṛṣṇa's body, however, incessantly entered His nostrils, and the Lord became mad to relish it.

TEXT 90

কৃষ্ণগন্ধ-লুব্ধা রাধা সখীরে যে কহিলা।
সেই শ্লোক পড়ি' প্রভু অর্থ করিলা॥ ৯০॥

kṛṣṇa-gandha-lubdhā rādhā sakhīre ye kahilā
sei śloka paḍi' prabhu artha karilā

SYNONYMS

kṛṣṇa-gandha—the scent of the body of Kṛṣṇa; *lubdhā*—hankering after; *rādhā*—Śrīmatī Rādhārāṇī; *sakhīre*—to the *gopī* friends; *ye kahilā*—whatever She said; *sei*—that; *śloka*—verse; *paḍi'*—reciting; *prabhu*—Śrī Caitanya Mahāprabhu; *artha karilā*—explained its meaning.

TRANSLATION

Śrīmatī Rādhārāṇī expressed to Her gopī friends how She hankers for the transcendental scent of Kṛṣṇa's body. Śrī Caitanya Mahāprabhu recited that same verse and made its meaning clear.

TEXT 91

কুরঙ্গমদজিদ্বপুঃপরিমলোর্মিকৃষ্টাঙ্গনঃ
স্বকাঙ্গ-নলিনাষ্টকে শশিযুতাব্জগন্ধপ্রথঃ।
মদেন্দুবরচন্দনাগুরুসুগন্ধিচর্চার্চিতঃ
স মে মদনমোহনঃ সখি তনোতি নাসাস্পৃহাম্॥ ৯১॥

kuraṅga-mada-jid-vapuḥ-parimalormi-kṛṣṭāṅganaḥ
svakāṅga-nalināṣṭake śaśi-yutābja-gandha-prathaḥ
madenduvara-candanāguru-sugandhi-carcārcitaḥ
sa me madana-mohanaḥ sakhi tanoti nāsā-spṛhām

SYNONYMS

kuraṅga-mada-jit—conquering the aromatic smell of musk; *vapuḥ*—of His transcendental body; *parimala-ūrmi*—with waves of scent; *kṛṣṭa-aṅganaḥ*—attracting the *gopīs* of Vṛndāvana; *svaka-aṅga-nalina-aṣṭake*—on all eight different lotuslike parts of the body (face, navel, eyes, palms and feet); *śaśi-yuta-abja-gandha-prathaḥ*—who distributes the scent of lotus mixed with camphor; *mada-indуvara-candana-aguru-sugandhi-carca-arcitaḥ*—smeared with the unguents of musk, camphor, white sandalwood and *aguru; saḥ*—He; *me*—My; *madana-mohanaḥ*—Lord Kṛṣṇa, who enchants even Cupid; *sakhi*—O My dear friends; *tanoti*—increases; *nāsā-spṛhām*—the desire of My nostrils.

TRANSLATION

" 'The scent of Kṛṣṇa's transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.'

PURPORT

This is a verse found in *Govinda-līlāmṛta* (8.6).

TEXT 92

কস্তূরিকা-নীলোৎপল, তার যেই পরিমল,
তাহা জিনি' কৃষ্ণ-অঙ্গ-গন্ধ।
ব্যাপে চৌদ্দ-ভুবনে, করে সর্ব আকর্ষণে,
নারীগণের আঁখি করে অন্ধ ॥ ৯২ ॥

kastūrikā-nīlotpala, tāra yei parimala,
tāhā jini' kṛṣṇa-aṅga-gandha
vyāpe caudda-bhuvane, kare sarva ākarṣaṇe,
nārī-gaṇera āṅkhi kare andha

SYNONYMS

kastūrikā—musk; *nīlotpala*—combined with the bluish lotus flower; *tāra*—its; *yei*—whatever; *parimala*—scent; *tāhā*—that; *jini'*—conquering; *kṛṣṇa-aṅga*—of the transcendental body of Kṛṣṇa; *gandha*—the scent; *vyāpe*—spreads; *caudda-bhuvane*—throughout the fourteen worlds; *kare*—does; *sarva ākarṣaṇe*—attracting everyone; *nārī-gaṇera*—of the women; *āṅkhi*—the eyes; *kare*—makes; *andha*—blind.

TRANSLATION

"The scent of Kṛṣṇa's body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

TEXT 93

সখি হে, কৃষ্ণগন্ধ জগৎ মাতায়।
নারীর নাসাতে পশে, সর্বকাল তাহাঁ বৈসে,
কৃষ্ণপাশ ধরি' লঞা যায় ॥ ৯৩ ॥ ধ্রু ॥

sakhi he, kṛṣṇa-gandha jagat mātāya
nārīra nāsāte paśe, sarva-kāla tāhāṅ vaise,
kṛṣṇa-pāśa dhari' lañā yāya

SYNONYMS

sakhi he—O My dear friend; *kṛṣṇa-gandha*—the fragrance of the body of Kṛṣṇa; *jagat mātāya*—enchants the whole world; *nārīra*—of women; *nāsāte*—in the nostrils; *paśe*—enters; *sarva-kāla*—always; *tāhāṅ*—there; *vaise*—remains; *kṛṣṇa-pāśa*—to the side of Lord Kṛṣṇa; *dhari'*—catching; *lañā yāya*—takes one.

TRANSLATION

"My dear friend, the scent of Kṛṣṇa's body enchants the entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Kṛṣṇa.

TEXT 94

নেত্র-নাভি, বদন, কর-যুগ চরণ,
এই অষ্টপদ্ম কৃষ্ণ-অঙ্গে।
কর্পূর-লিপ্ত কমল, তার যৈছে পরিমল,
সেই গন্ধ অষ্টপদ্ম-সঙ্গে ॥ ৯৪ ॥

netra-nābhi, vadana, kara-yuga caraṇa,
ei aṣṭa-padma kṛṣṇa-aṅge
karpūra-lipta kamala, tāra yaiche parimala,
sei gandha aṣṭa-padma-saṅge

SYNONYMS

netra—the eyes; *nābhi*—the navel; *vadana*—the face; *kara-yuga*—the palms; *caraṇa*—the feet; *ei*—these; *aṣṭa*—eight; *padma*—lotus flowers; *kṛṣṇa-aṅge*—in the body of Kṛṣṇa; *karpūra*—with camphor; *lipta*—smeared; *kamala*—the lotus flower; *tāra*—of that; *yaiche*—like; *parimala*—the fragrance; *sei gandha*—that fragrance; *aṣṭa-padma-saṅge*—is associated with the eight lotus flowers.

TRANSLATION

"Kṛṣṇa's eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

TEXT 95

হেম-কীলিত চন্দন, তাহা করি' ঘর্ষণ,
তাহে অগুরু, কুঙ্কুম, কস্তূরী।
কর্পূর-সনে চর্চা অঙ্গে, পূর্ব অঙ্গের গন্ধ সঙ্গে,
মিলি' তারে যেন কৈল চুরি ॥ ৯৫ ॥

hema-kīlita candana, tāhā kari' gharṣaṇa,
tāhe aguru, kuṅkuma, kastūrī
karpūra-sane carcā aṅge, pūrva aṅgera gandha saṅge,
mili' tāre yena kaila curi

SYNONYMS

hema—with gold; *kīlita*—bedecked; *candana*—white sandalwood; *tāhā*—that; *kari'*—doing; *gharṣaṇa*—rubbing; *tāhe*—in that; *aguru*—the *aguru* flavor; *kuṅkuma*—*kuṅkuma;* *kastūrī*—and musk; *karpūra*—camphor; *sane*—with; *carcā*—smearing; *aṅge*—on the body; *pūrva*—previous; *aṅgera*—of the body; *gandha*—scent; *saṅge*—with; *mili'*—combining; *tāre*—that; *yena*—as if; *kaila*—did; *curi*—stealing or covering.

TRANSLATION

"When sandalwood pulp with aguru, kuṅkuma and musk is mixed with camphor and spread on Kṛṣṇa's body, it combines with Kṛṣṇa's own original bodily perfume and seems to cover it.

PURPORT

In another version, the last line of this verse reads, *kāmadevera mana kaila curi.* This means "the scent of all these substances mixes with the previous scent of Kṛṣṇa's body and steals away the mind of Cupid."

TEXT 96

হরে নারীর তনুমন, নাসা করে ঘূর্ণন,
খসায় নীবি, ছুটায় কেশবন্ধ।
করিয়া আগে বাউরী, নাচায় জগৎ-নারী,
হেন ডাকাতিয়া কৃষ্ণাঙ্গগন্ধ ॥ ৯৬ ॥

hare nārīra tanu-mana, nāsā kare ghūrṇana,
khasāya nīvi, chuṭāya keśa-bandha

kariyā āge bāurī, nācāya jagat-nārī,
hena ḍākātiyā kṛṣṇāṅga-gandha

SYNONYMS

hare—enchants; *nārīra*—of women; *tanu-mana*—the minds and bodies; *nāsā*—the nostrils; *kare ghūrṇana*—bewilders; *khasāya*—slackens; *nīvi*—the belt; *chuṭāya*—loosens; *keśa-bandha*—the bunch of hair; *kariyā*—acting; *āge*—in front; *bāurī*—like madwomen; *nācāya*—causes to dance; *jagat-nārī*—all the women of the world; *hena*—such; *ḍākātiyā*—a plunderer; *kṛṣṇa-aṅga-gandha*—the scent of Kṛṣṇa's body.

TRANSLATION

"The scent of Kṛṣṇa's transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of world come under its influence, and therefore the scent of Kṛṣṇa's body is like a plunderer.

TEXT 97

সেই গন্ধবশ নাসা, সদা করে গন্ধের আশা,
কভু পায়, কভু নাহি পায়।
পাইলে পিয়া পেট ভরে, পিঙ পিঙ তবু করে,
না পাইলে তৃষ্ণায় মরি' যায়॥ ৯৭॥

sei gandha-vaśa nāsā, sadā kare gandhera āśā,
kabhu pāya, kabhu nāhi pāya
pāile piyā peṭa bhare, piṅa piṅa tabu kare,
nā pāile tṛṣṇāya mari' yāya

SYNONYMS

sei—that; *gandha-vaśa*—under the control of the fragrance; *nāsā*—the nostrils; *sadā*—always; *kare*—make; *gandhera*—for the fragrance; *āśā*—hope; *kabhu pāya*—sometimes they obtain; *kabhu nāhi pāya*—sometimes do not obtain; *pāile*—if obtaining; *piyā*—drinking; *peṭa*—the belly; *bhare*—fills; *piṅa*—let me drink; *piṅa*—let me drink; *tabu*—still: *kare*—they hanker; *nā pāile*—if they do not get; *tṛṣṇāya*—out of thirst; *mari' yāya*—they die.

TRANSLATION

"Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don't, out of thirst they die.

TEXT 98

মদনমোহন-নাট, পসারি গন্ধের হাট,
জগন্নারী-গ্রাহকে লোভায়।
বিনা-মূল্যে দেয় গন্ধ, গন্ধ দিয়া করে অন্ধ,
ঘর যাইতে পথ নাহি পায়॥" ৯৮॥

madana-mohana-nāṭa, pasāri gandhera hāṭa,
jagan-nārī-grāhake lobhāya
vinā-mūlye deya gandha, gandha diyā kare andha,
ghara yāite patha nāhi pāya"

SYNONYMS

madana-mohana-nāṭa—the dramatic player Madana-mohana; *pasāri*—a dealer; *gandhera hāṭa*—in a market of scents; *jagat-nārī*—of the women of the whole world; *grāhake*—to the customers; *lobhāya*—attracts; *vinā-mūlye*—without a price; *deya*—distributes; *gandha*—the scent; *gandha diyā*—delivering the scent; *kare andha*—makes the customers blind; *ghara yāite*—to return home; *patha*—the path; *nāhi pāya*—do not find.

TRANSLATION

"The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home."

TEXT 99

এইমত গৌরহরি, গন্ধে কৈল মন চুরি,
ভৃঙ্গপ্রায় ইতি-উতি ধায়।
যায় বৃক্ষলতা-পাশে, কৃষ্ণ স্ফুরে—সেই আশে,
কৃষ্ণ না পায়, গন্ধমাত্র পায়॥ ৯৯॥

ei-mata gaurahari, gandhe kaila mana curi,
bhṛṅga-prāya iti-uti dhāya
yāya vṛkṣa-latā-pāśe, kṛṣṇa sphure——sei āśe,
kṛṣṇa nā pāya, gandha-mātra pāya

SYNONYMS

ei-mata—in this way; *gaurahari*—Śrī Caitanya Mahāprabhu; *gandhe*—by the scent; *kaila*—did; *mana curi*—stealing of the mind; *bhṛṅga-prāya*—just like a bumblebee; *iti-uti dhāya*—wanders here and there; *yāya*—goes; *vṛkṣa-latā-pāśe*—by the side of the trees and creepers; *kṛṣṇa sphure*—Lord Kṛṣṇa will appear; *sei āśe*—by that hope; *kṛṣṇa nā pāya*—does not obtain Kṛṣṇa; *gandha-mātra pāya*—gets only the scent.

TRANSLATION

Śrī Caitanya Mahāprabhu, His mind thus stolen by that scent, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only the scent of Kṛṣṇa's body.

TEXT 100

স্বরূপ-রামানন্দ গায়, প্রভু নাচে, সুখ পায়,
এইমতে প্রাতঃকাল হৈল।
স্বরূপ-রামানন্দরায়, করি নানা উপায়,
মহাপ্রভুর বাহ্যস্ফূর্তি কৈল ॥ ১০০ ॥

svarūpa-rāmānanda gāya, prabhu nāce, sukha pāya,
ei-mate prātaḥ-kāla haila
svarūpa-rāmānanda-rāya, kari nānā upāya,
mahāprabhura bāhya-sphūrti kaila

SYNONYMS

svarūpa-rāmānanda gāya—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya sing; *prabhu nāce*—Lord Śrī Caitanya Mahāprabhu dances; *sukha pāya*—enjoys happiness; *ei-mate*—in this way; *prātaḥ-kāla haila*—morning arrived; *svarūpa-rāmānanda-rāya*—both Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kari*—devising; *nānā*—various; *upāya*—means; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bāhya-sphūrti kaila*—awakened the external consciousness.

TRANSLATION

Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then they devised a plan to revive the Lord to external consciousness.

TEXT 101

মাতৃভক্তি, প্রলাপন, ভিত্ত্যে মুখ-ঘর্ষণ,
কৃষ্ণগন্ধ-স্ফূর্ত্যে দিব্যনৃত্য।
এই চারিলীলা-ভেদে, গাইল এই পরিচ্ছেদে,
কৃষ্ণদাস রূপগোসাঞি-ভৃত্য ॥ ১০১ ॥

mātṛ-bhakti, pralāpana, bhittye mukha-gharṣaṇa,
kṛṣṇa-gandha-sphūrtye divya-nṛtya
ei cāri-līlā-bhede, gāila ei paricchede,
kṛṣṇadāsa rūpa-gosāñi-bhṛtya

SYNONYMS

mātṛ-bhakti—devotion to His mother; *pralāpana*—words of madness; *bhittye*—on the walls; *mukha-gharṣaṇa*—rubbing His face; *kṛṣṇa-gandha*—of Lord Kṛṣṇa's fragrance; *sphūrtye*—on the appearance; *divya-nṛtya*—transcendental dancing; *ei*—these; *cāri*—four; *līlā*—pastimes; *bhede*—different; *gāila*—has sung; *ei paricchede*—in this chapter; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja; *rūpa-gosāñi-bhṛtya*—servant of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus, I, Kṛṣṇadāsa, the servant of Śrīla Rūpa Gosvāmī, have sung of four divisions of the Lord's pastimes in this chapter: the Lord's devotion to His mother, His words of madness, His rubbing His face against the walls at night, and His dancing at the appearance of Lord Kṛṣṇa's fragrance.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī says that he has been able to describe these four pastimes of Śrī Caitanya Mahāprabhu by the blessings of Śrīla Rūpa Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī was not actually a direct disciple of Śrīla Rūpa Gosvāmī, but he followed the instructions given by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu*. He therefore acted according to the directions of Rūpa Gosvāmī and prayed in every chapter for his mercy.

TEXT 102

এইমত মহাপ্রভু পাঞা চেতন।
স্নান করি' কৈল জগন্নাথ-দরশন ॥ ১০২ ॥

ei-mata mahāprabhu pāñā cetana
snāna kari' kaila jagannātha-daraśana

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāñā cetana*—becoming conscious; *snāna kari'*—after bathing; *kaila jagannātha-daraśana*—saw Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu thus returned to consciousness. He then bathed and went to see Lord Jagannātha.

TEXT 103

অলৌকিক কৃষ্ণলীলা, দিব্যশক্তি তার।
তর্কের গোচর নহে চরিত্র যাহার ॥ ১০৩ ॥

alaukika kṛṣṇa-līlā, divya-śakti tāra
tarkera gocara nahe caritra yāhāra

SYNONYMS

alaukika—uncommon; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *divya-śakti*—transcendental potency; *tāra*—of that; *tarkera*—of argument; *gocara*—within the purview; *nahe*—is not; *caritra*—the characteristics; *yāhāra*—of which.

TRANSLATION

The pastimes of Lord Kṛṣṇa are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of experimental logic and arguments.

TEXT 104

এই প্রেম সদা জাগে যাহার অন্তরে।
পণ্ডিতেহ তার চেষ্টা বুঝিতে না পারে ॥ ১০৪ ॥

ei prema sadā jāge yāhāra antare
paṇḍiteha tāra ceṣṭā bujhite nā pāre

SYNONYMS

ei—this; *prema*—love of Godhead; *sadā*—always; *jāge*—awakens; *yāhāra*—of whom; *antare*—within the heart; *paṇḍiteha*—even a learned scholar; *tāra*—his; *ceṣṭā*—activities; *bujhite*—to understand; *nā pāre*—cannot.

TRANSLATION

When transcendental love of Kṛṣṇa awakens in one's heart, even a learned scholar cannot comprehend one's activities.

TEXT 105

ধন্যস্যায়ং নবঃ প্রেমা যস্যোন্মীলতি চেতসি।
অন্তর্বাণীভিরপ্যস্য মুদ্রা সুষ্ঠু সুদুর্গমা॥ ১০৫॥

dhanyasyāyaṁ navaḥ premā
yasyonmīlati cetasi
antarvāṇībhir apy asya
mudrā suṣṭhu sudurgamā

SYNONYMS

dhanyasya—of a most fortunate person; *ayam*—this; *navaḥ*—new; *premā*—love of Godhead; *yasya*—of whom; *unmīlati*—manifests; *cetasi*—in the heart; *antarvāṇībhiḥ*—by persons well versed in *śāstras; api*—even; *asya*—of him; *mudrā*—the symptoms; *suṣṭhu*—exceedingly; *sudurgamā*—difficult to understand.

TRANSLATION

"The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar."

PURPORT

This verse is quoted from *Bhakti-rasāmṛta-sindhu* (1.4.17).

TEXT 106

অলৌকিক প্রভুর 'চেষ্টা', 'প্রলাপ' শুনিয়া।
তর্ক না করিহ, শুন বিশ্বাস করিয়া॥ ১০৬॥

alaukika prabhura 'ceṣṭā', 'pralāpa' śuniyā
tarka nā kariha, śuna viśvāsa kariyā

SYNONYMS

alaukika—uncommon; *prabhura*—of Śrī Caitanya Mahāprabhu; *ceṣṭā*—the activities; *pralāpa*—talking in madness; *śuniyā*—hearing; *tarka*—unnecessary arguments; *nā kariha*—do not make; *śuna*—simply hear; *viśvāsa kariyā*—having full faith.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

TEXT 107

ইহার সত্যত্বে প্রমাণ শ্রীভাগবতে।
শ্রীরাধার প্রেম-প্রলাপ 'ভ্রমর-গীতা'তে ॥ ১০৭ ॥

ihāra satyatve pramāṇa śrī-bhāgavate
śrī-rādhāra prema-pralāpa 'bhramara-gītā'te

SYNONYMS

ihāra—of these talks; *satyatve*—in the truthfulness; *pramāṇa*—the evidence; *śrī-bhāgavate*—in *Śrīmad-Bhāgavatam; śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *prema-pralāpa*—talking crazily in ecstatic love; *bhramara-gītāte*—in the section known as *Bhramara-gītā.*

TRANSLATION

The evidence of the truth of these talks is found in Śrīmad-Bhāgavatam. There, in the section of the Tenth Canto known as the Bhramara-gītā, "the Song to the Bumblebee," Śrīmatī Rādhārāṇī speaks insanely in ecstatic love for Kṛṣṇa.

PURPORT

When Uddhava arrived from Mathurā carrying a message for the *gopīs,* the *gopīs* began talking about Kṛṣṇa and crying. Then one important *gopī* saw a bumblebee and began speaking to it like someone mad, thinking that the bee was a messenger of Uddhava's or was someone very dear to him and Kṛṣṇa. The verses are as follows (*Bhāg.* 10.47.12-21):

madhupa kitava-bandho mā spṛśāṅghriṁ sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnāṁ prasādaṁ
yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk

"My dear bumblebee, you are a very cunning friend of Uddhava and Kṛṣṇa. You are very expert in touching people's feet, but I am not going to be misled by this. You appear to have sat on the breasts of one of Kṛṣṇa's friends, for I see that you have *kuṅkuma* dust on your mustache. Kṛṣṇa is now engaged in flattering all His

young girl friends in Mathurā. Therefore, now that He can be called a friend of the residents of Mathurā, He does not need the help of the residents of Vṛndāvana. He has no reason to satisfy us *gopīs*. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Kṛṣṇa would be ashamed of your presence in this assembly."

How has Kṛṣṇa offended the *gopīs* so that they want to reject Him from their minds? The answer is given as follows:

sakṛd adhara-sudhāṁ svāṁ mohinīṁ pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādṛk
paricarati kathaṁ tat-pāda-padmaṁ tu padmā
hy api bata hṛta-cetā uttama-śloka-jalpaiḥ

"Kṛṣṇa no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathurā. Kṛṣṇa directly attracts our minds, yet He resembles a bumblebee like you because He gives up the association of a beautiful flower and goes to a flower that is inferior. That is the way Kṛṣṇa has treated us. I do not know why the goddess of fortune continues to serve His lotus feet instead of leaving them aside. Apparently she believes in Kṛṣṇa's false words. We *gopīs,* however, are not unintelligent like Lakṣmī."

After hearing the bumblebee's sweet songs and recognizing that the bee was singing about Kṛṣṇa for Her satisfaction, the *gopī* replied,

kim iha bahu ṣaḍaṅghre gāyasi tvaṁ yadūnām
adhipatim agṛhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhīnāṁ gīyatāṁ tat-prasaṅgaḥ
kṣapita-kucarujas te kalpayantīṣṭam iṣṭāḥ

"Dear bumblebee, Lord Kṛṣṇa has no residence here, but we know Him as Yadupati [the King of the Yadu dynasty]. We know Him very well, and therefore we are not interested in hearing any more songs about Him. It would be better for you to go sing to those who are now very dear to Kṛṣṇa. Those women of Mathurā have now achieved the opportunity to be embraced by Him. They are His beloveds now, and therefore He has relieved the burning in their breasts. If you go there and sing your songs to those fortunate women, they will be very pleased, and they will honor you."

divi bhuvi ca rasāyāṁ kāḥ striyas tad durāpāḥ
kapaṭa-rucira-hāsa-bhrūvi-jṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vayaṁ kā
api ca kṛpaṇa-pakṣe hy uttamaśloka-śabdaḥ

"O collector of honey, Kṛṣṇa must be very sorry not to see us *gopīs*. Surely He is afflicted by memories of our pastimes. Therefore He has sent you as a messenger to satisfy us. Do not speak to us! All the women in the three worlds where death is inevitable—the heavenly, middle and lower planets—are very easily available to Kṛṣṇa because His curved eyebrows are so attractive. Moreover, He is always served very faithfully by the goddess of fortune. In comparison with her, we are most insignificant. Indeed, we are nothing. Yet although He is very cunning, Kṛṣṇa is also very charitable. You may inform Him that He is praised for His kindness to unfortunate persons and that He is therefore known as Uttamaśloka, one who is praised by chosen words and verses."

visṛja śirasi pādaṁ vedmy ahaṁ cāṭukārair
anunaya-viduṣas te 'bhyetya dautyair mukundāt
svakṛta iha visṛṣṭāpatya-paty-anya-lokā
vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin

"You are buzzing at My feet just to be forgiven for your past offenses. Kindly go away from My feet! I know that Mukunda has taught you to speak very sweet, flattering words like this and to act as His messenger. These are certainly clever tricks, My dear bumblebee, but I can understand them. This is Kṛṣṇa's offense. Do not tell Kṛṣṇa what I have said, although I know that you are very envious. We *gopīs* have given up our husbands, our sons, and all the religious principles that promise better births, and now we have no other business then serving Kṛṣṇa. Yet Kṛṣṇa, by controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship."

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta-virūpāṁ strī-jitaḥ kāmayānām
balim api balim attvāveṣṭayad dhvāṅkṣavad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ

"When we remember the past births of Kṛṣṇa, My dear bumblebee, we are very afraid of Him. In His incarnation as Lord Rāmacandra, He acted just like a hunter and unjustly killed His friend Vāli. Lusty Śūrpaṇakhā came to satisfy Rāmacandra's desires, but He was so attached to Sītādevī that He cut off Śūrpaṇakhā's nose. In His incarnation as Vāmanadeva, He plundered Bali Mahārāja and took all his possessions, cheating him on the pretext of accepting worship from him. Vāmanadeva caught Bali Mahārāja exactly as one catches a crow. My dear bumblebee, it is not very good to make friends with such a person. I know that once one begins to talk about Kṛṣṇa, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him."

yad-anucarita-līlā-karṇa-pīyuṣa-vipruṭ
sakṛd adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṁ caranti

"Topics about Kṛṣṇa are so powerful that they destroy the four religious principles—religion, economic development, sense gratification and liberation. Anyone who drinks even a small drop of *kṛṣṇa-kathā* through aural reception is freed from all material attachment and envy. Like a bird with no means of subsistence, such a person becomes a mendicant and lives by begging. Ordinary household affairs become miserable for him, and without attachment he suddenly gives up everything. Although such renunciation is quite suitable, because I am a woman I am unable to adopt it."

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulikarutam ivājñāḥ kṛṣṇa-vadhvo hiraṇyaḥ
dadṛśur asakṛd etat tan-nakha-sparśatīvra-
smararuja upamantrin bhaṇyatām anya-vārtā

"O My dear messenger, I am just like a foolish bird that hears the sweet songs of a hunter, believes in them due to simplicity, and is then pierced in the heart and made to suffer all kinds of miseries. Because we believed in Kṛṣṇa's words, we have suffered great pain. Indeed, the touch of Kṛṣṇa's nails has injured our faces. He has caused us so much pain! Therefore, you should give up topics concerning Him and talk about something else."

After hearing all these statements from Śrīmatī Rādhikā, the bumblebee left and then returned. After some thought, the *gopī* said:

priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ
varaya kim anurundhe mānanīyo 'si me 'ṅga
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākamāste

"You are Kṛṣṇa's very dear friend, and by His order you have come here again. Therefore you are worshipable for Me. O best of messengers, tell Me now, what is your request? What do you want? Kṛṣṇa cannot give up conjugal love, and therefore I understand that you have come here to take us to Him. But how will you do that? We know many goddesses of fortune now reside at Kṛṣṇa's chest, and they constantly serve Kṛṣṇa better than we can."

Praising the bumblebee for its sobriety, She began to speak in great jubilation.

api bata madhu-puryām ārya-putro 'dhunā 'ste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān

kvacid api sa kathā naḥ kiṅkarīṇāṁ gṛṇīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu

"Kṛṣṇa is now living like a gentleman at the Gurukula in Mathurā, forgetting all the *gopīs* of Vṛndāvana. But does He not remember the sweet house of His father, Nanda Mahārāja? We are all naturally His maidservants. Does He not remember us? Does He ever speak about us, or has He forgotten us completely? Will He ever forgive us and once again touch us with those hands fragrant with the scent of *aguru*?"

TEXT 108

মহিষীর গীত যেন 'দশমে'র শেষে।
পণ্ডিতে না বুঝে তার অর্থবিশেষে ॥ ১০৮ ॥

mahiṣīra gīta yena 'daśame'ra śeṣe
paṇḍite nā bujhe tāra artha-viśeṣe

SYNONYMS

mahiṣīra—of the queens; *gīta*—the songs; *yena*—just as; *daśamera*—of the Tenth Canto; *śeṣe*—at the end; *paṇḍite*—very learned scholars; *nā*—not; *bujhe*—understand; *tāra*—its; *artha-viśeṣe*—particular meaning.

TRANSLATION

The songs of the queens at Dvārakā, which are mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam, have a very special meaning. They are not understood even by the most learned scholars.

PURPORT

These songs of *Śrīmad-Bhāgavatam* are verses 15-24 of the Ninetieth Chapter of the Tenth Canto.

kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirbhinna-cetā
nalina-nayana-hāsodāra-līlekṣitena

All the queens incessantly thought of Kṛṣṇa. After their pastimes in the water, the queens said, "Our dear friend the osprey, Kṛṣṇa is now asleep, but we stay awake at night because of Him. You laugh at us when you see us awake at night, but why are you not sleeping? You seem absorbed in thoughts of Kṛṣṇa. Have you also been pierced by Kṛṣṇa's smile? His smile is very sweet. One who is pierced by such an arrow is very fortunate."

netre nimīlayasi naktam adṛṣṭa-bandhus
tvam roravīṣi karuṇaṁ bata cakravāki
dāsyaṁ gatā vayam ivācyuta-pāda-juṣṭāṁ
kiṁ vā srajaṁ spṛhayase kabareṇa voḍhum

"O *cakravāki,* you keep your eyes wide open at night because you cannot see your friend. Indeed, you are suffering very much. Is it because of compassion that you are crying, or are you trying to capture Kṛṣṇa by remembering Him? Having been touched by the lotus feet of Kṛṣṇa, all the queens are very happy. Are you crying to wear Kṛṣṇa's garland on your head? Please answer these questions clearly, O *cakravāki,* so that we can understand."

bho bhoḥ sadā niṣṭanase udanvann
alabdha-nidro 'dhigata-prajāgaraḥ
kiṁ vā mukundāpahṛtātma-lāñchanaḥ
prāptāṁ daśāṁ tvaṁ ca gato duratyayām

"O ocean, you have no opportunity to sleep quietly at night. Instead, you are always awake and crying. You have received this benediction, and your heart is broken just like ours. Mukunda's business with us is simply to smear our marks of *kuṅkuma.* O ocean, you suffer as much as we."

tvaṁ yakṣmaṇā balavatāsi gṛhīta indo
kṣīṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi
kaccin mukunda-gaditāni yathā vayaṁ tvaṁ
vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ

"O moon, you appear to be suffering from a severe fever, perhaps tuberculosis. Indeed, your effulgence does not have the strength to destroy the darkness. Have you become mad after hearing the songs of Kṛṣṇa? Is that why you are silent? Seeing your suffering, we feel that you are one of us."

kiṁ tvācaritam asmābhir
malayānila te 'priyam
govindāpāṅga-nirbhinne
hṛdīrayasi naḥ smaran

"O Malayan breeze, kindly tell us what wrong we have done to you. Why do you fan the flames of desire in our hearts? We have been pierced by the arrow of Govinda's glance, for He is perfect in the art of awakening the influence of Cupid."

megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ
śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ
atyutkaṇṭhaḥ śabala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ
smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ

"Dear cloud, O friend of Kṛṣṇa's, are you thinking of the Śrīvatsa symbol on Kṛṣṇa's chest like us queens engaged in loving affairs with Him? You are absorbed in meditation, remembering the association of Kṛṣṇa, and thus you shed tears of misery."

priya-rāva-padāni bhāṣase
mṛta-saṁjīvikayānayā girā
karavāṇi kim adya te priyaṁ
vada me valgita-kaṇṭha kokila

"Dear cuckoo, you possess a very sweet voice, and you are very expert in imitating others. You could excite even a dead body with your voice. Therefore, tell the queens that good behavior is their proper duty."

na calasi na vadasy udāra-buddhe
kṣiti-dhara cintyase mahāntam artham
api bata vasudeva-nandanāṅghriṁ
vayam iva kāmayase stanair vidhartum

"O magnanimous mountain, you are very grave and sober, absorbed in thoughts of doing something very great. Like us, you have vowed to keep within your heart the lotus feet of Kṛṣṇa, the son of Vasudeva."

śuṣyad-ghradāḥ karśitā bata sindhu-patnyaḥ
sampraty-apāsta-kamala-śriya-iṣṭa-bhartuḥ
yadvad vayaṁ madhu-pateḥ praṇayāvalokam
aprāpya muṣṭa-hṛdayāḥ puru-karṣitāḥ sma

"O rivers, wives of the ocean, we see that the ocean does not give you happiness. Thus you have almost dried up, and you no longer bear beautiful lotuses. The lotuses have become skinny, and even in the sunshine they are devoid of all pleasure. Similarly, the hearts of us poor queens are all dried up, and our bodies are skinny because we are now devoid of loving affairs with Madhupati. Are you, like us, dry and without beauty because you are devoid of Kṛṣṇa's loving glance?"

haṁsa svāgatam āsyatāṁ piba payo brūhy aṅga śaureḥ kathāṁ
dūtaṁ tvāṁ nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā

kiṁ vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayaṁ
kṣaudrālāpaya-kāmadaṁ śriyamṛte saivaika-niṣṭhā striyām

"O swan, you have come here so happily! Let us welcome you. We understand that you are always Kṛṣṇa's messenger. Now while you drink this milk, tell us what His message is. Has Kṛṣṇa said something about us to you? May we inquire from you whether Kṛṣṇa is happy? We want to know. Does He remember us? We know that the goddess of fortune is serving Him alone. We are simply maidservants. How can we worship He who speaks sweet words but never fulfills our desires?"

TEXT 109

মহাপ্রভু-নিত্যানন্দ, দোঁহার দাসের দাস।
যারে কৃপা করেন, তার হয় ইথে বিশ্বাস॥ ১০৯॥

mahāprabhu-nityānanda, doṅhāra dāsera dāsa
yāre kṛpā karena, tāra haya ithe viśvāsa

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *doṅhāra dāsera dāsa*—I am a servant of the servant of the servants of these two personalities; *yāre kṛpā karena*—if anyone is favored by Them; *tāra haya*—he certainly maintains; *ithe viśvāsa*—faith in all these affairs.

TRANSLATION

If one becomes a servant of the servants of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu and is favored by Them, he can believe in all these discourses.

TEXT 110

শ্রদ্ধা করি, শুন ইহা, শুনিতে মহাসুখ।
খণ্ডিবে আধ্যাত্মিকাদি কুতর্কাদি-দুঃখ॥ ১১০॥

śraddhā kari, śuna ihā, śunite mahā-sukha
khaṇḍibe ādhyātmikādi kutarkādi-duḥkha

SYNONYMS

śraddhā kari—with great faith; *śuna*—hear; *ihā*—all these topics; *śunite*—even to hear; *mahā-sukha*—great pleasure; *khaṇḍibe*—it will destroy; *ādhyātmika-*

ādi—all distresses due to the body, mind and so on; *kutarka-ādi-duḥkha*—and the miserable conditions arising from the use of false arguments.

TRANSLATION

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

TEXT 111

চৈতন্যচরিতামৃত—নিত্য-নূতন।
শুনিতে শুনিতে জুড়ায় হৃদয়-শ্রবণ॥ ১১১॥

caitanya-caritāmṛta——nitya-nūtana
śunite śunite juḍāya hṛdaya-śravaṇa

SYNONYMS

caitanya-carita-amṛta—the book named *Caitanya-caritāmṛta; nitya-nūtana*—always fresh; *śunite śunite*—by hearing and hearing; *juḍāya*—becomes pacified; *hṛdaya-śravaṇa*—the ear and heart.

TRANSLATION

Caitanya-caritāmṛta is ever-increasingly fresh. Continuously hearing it pacifies one's heart and ear.

TEXT 112

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস॥ ১১২॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Nineteenth Chapter, describing the Lord's devotion to His mother, His mad speeches in separation from Kṛṣṇa, His rubbing His face against the walls, and His dancing in the Jagannātha-vallabha garden.*

CHAPTER 20

The Śikṣāṣṭaka Prayers

The following summary study of the Twentieth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Śrī Caitanya Mahāprabhu passed His nights tasting the meaning of *Śikṣāṣṭaka* in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Sometimes He recited verses from Jayadeva Gosvāmī's *Gīta-govinda,* from *Śrīmad-Bhāgavatam,* from Śrī Rāmānanda Rāya's *Jagannātha-vallabha-nāṭaka* or from Śrī Bilvamaṅgala Ṭhākura's *Kṛṣṇa-karṇāmṛta*. In this way, He became absorbed in ecstatic emotions. For the twelve years Śrī Caitanya Mahāprabhu lived at Jagannātha Purī, He relished the taste of reciting such transcendental verses. The Lord was present in this mortal world for forty-eight years altogether. After hinting about the Lord's disappearance, the author of *Caitanya-caritāmṛta* gives a short description of the entire *Antya-līlā* and then ends his book.

TEXT 1

প্রেমোদ্ভাবিতহর্ষের্ষ্যোদ্বেগদৈন্যার্তিমিশ্রিতম্ ।
লপিতং গৌরচন্দ্রস্য ভাগ্যবদ্ভির্নিষেব্যতে ॥ ১ ॥

premodbhāvita-harṣerṣyod-
vega-dainyārti-miśritam
lapitaṁ gauracandrasya
bhāgyavadbhir niṣevyate

SYNONYMS

prema-udbhāvita—produced from ecstatic love and emotion; *harṣa*—jubilation; *īrṣyā*—envy; *udvega*—agitation; *dainya*—submissiveness; *ārti*—grief; *miśritam*—mixed with; *lapitam*—talks like those of a crazy man; *gaura-candrasya*—of Śrī Caitanya Mahāprabhu; *bhāgyavadbhiḥ*—by the most fortunate; *niṣevyate*—is enjoyable.

TRANSLATION

Only the most fortunate will relish the mad words of Śrī Caitanya Mahāprabhu, which mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ॥ ২॥

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

এইমত মহাপ্রভু বৈসে নীলাচলে।
রজনী-দিবসে কৃষ্ণবিরহে বিহ্বলে॥ ৩॥

ei-mata mahāprabhu vaise nīlācale
rajanī-divase kṛṣṇa-virahe vihvale

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vaise nīlācale*—resided at Nīlācala; *rajanī-divase*—day and night; *kṛṣṇa-virahe*—because of separation from Kṛṣṇa; *vihvale*—overwhelmed.

TRANSLATION

While Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī [Nīlācala], He was continuously overwhelmed, night and day, by separation from Kṛṣṇa.

TEXT 4

স্বরূপ, রামানন্দ,—এই দুইজন-সনে।
রাত্রি-দিনে রস-গীত-শ্লোক আস্বাদনে॥ ৪॥

svarūpa, rāmānanda,——ei duijana-sane
rātri-dine rasa-gīta-śloka āsvādane

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *rāmānanda*—Rāmānanda Rāya; *ei*—these; *dui-jana-sane*—with two persons; *rātri-dine*—night and day; *rasa-gīta-śloka*—verses and songs containing the mellows of transcendental bliss; *āsvādane*—in tasting.

TRANSLATION

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 5

নানা-ভাব উঠে প্রভুর হর্ষ, শোক, রোষ।
দৈন্যোদ্বেগ-আর্তি উৎকণ্ঠা, সন্তোষ ॥ ৫ ॥

nānā-bhāva uṭhe prabhura harṣa, śoka, roṣa
dainyodvega-ārti utkaṇṭhā, santoṣa

SYNONYMS

nānā-bhāva—all kinds of emotion; *uṭhe*—awaken; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa*—jubilation; *śoka*—lamentation; *roṣa*—anger; *dainya*—humility; *udvega*—anxiety; *ārti*—grief; *utkaṇṭhā*—more eagerness; *santoṣa*—satisfaction.

TRANSLATION

He relished the symptoms of various transcendental emotions such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

TEXT 6

সেই সেই ভাবে নিজ-শ্লোক পড়িয়া।
শ্লোকের অর্থ আস্বাদয়ে দুইবন্ধু লঞা ॥ ৬ ॥

sei sei bhāve nija-śloka paḍiyā
ślokera artha āsvādaye dui-bandhu lañā

SYNONYMS

sei sei bhāve—in that particular emotion; *nija-śloka paḍiyā*—reciting His own verses; *ślokera*—of the verses; *artha*—meaning; *āsvādaye*—tastes; *dui-bandhu lañā*—with two friends.

TRANSLATION

He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

TEXT 7

কোন দিনে কোন ভাবে শ্লোক-পঠন।
সেই শ্লোক আস্বাদিতে রাত্রি-জাগরণ ॥ ৭ ॥

kona dine kona bhāve śloka-paṭhana
sei śloka āsvādite rātri-jāgaraṇa

SYNONYMS

kona dine—sometimes; *kona bhāve*—in some emotion; *śloka-paṭhana*—reciting the verses; *sei śloka*—those verses; *āsvādite*—to taste; *rātri-jāgaraṇa*—keeping awake at night.

TRANSLATION

Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

TEXT 8

হর্ষে প্রভু কহেন,—"শুন স্বরূপ-রামরায়।
নামসঙ্কীর্তন—কলৌ পরম উপায় ॥ ৮ ॥

harṣe prabhu kahena,—"śuna svarūpa-rāma-rāya
nāma-saṅkīrtana—kalau parama upāya

SYNONYMS

harṣe—in jubilation; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *śuna*—please hear; *svarūpa-rāma-rāya*—My dear Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *kalau*—in the age of Kali; *parama upāya*—the most feasible means for deliverance.

TRANSLATION

In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali.

TEXT 9

সঙ্কীর্তনযজ্ঞে কলৌ কৃষ্ণ-আরাধন ।
সেই ত' সুমেধা পায় কৃষ্ণের চরণ ॥ ৯ ॥

saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana
sei ta' sumedhā pāya kṛṣṇera caraṇa

SYNONYMS

saṅkīrtana-yajñe—performing the *yajña* of chanting the Hare Kṛṣṇa *mantra; kalau*—in this age of Kali; *kṛṣṇa-ārādhana*—the process of worshiping Kṛṣṇa; *sei ta'*—such persons; *su-medhā*—greatly intelligent; *pāya*—get; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"In this age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

PURPORT

For further information, one may refer to the *Ādi-līlā,* Chapter Three, texts 77-78.

TEXT 10

কৃষ্ণবর্ণং ত্বিষাঽকৃষ্ণং সাঙ্গোপাঙ্গাস্ত্রপার্ষদম্ ।
যজ্ঞৈঃ সঙ্কীর্তনপ্রায়ৈর্যজন্তি হি সুমেধসঃ ॥ ১০ ॥

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa; tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—with associates; *upāṅga*—servitors; *astra*—weap-

ons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

" 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This verse is spoken by Saint Karabhājana in *Śrīmad-Bhāgavatam* (11.5.32). For further information, see *Ādi-līlā,* Chapter Three, text 52.

TEXT 11

নামসঙ্কীর্তন হৈতে সর্বানর্থ-নাশ।
সর্ব-শুভোদয়, কৃষ্ণ-প্রেমের উল্লাস॥ ১১॥

nāma-saṅkīrtana haite sarvānartha-nāśa
sarva-śubhodaya, kṛṣṇa-premera ullāsa

SYNONYMS

nāma-saṅkīrtana—chanting of the holy names of the Lord; *haite*—from; *sarva-anartha-nāśa*—destruction of all undesirable things; *sarva-śubha-udaya*—awakening of all good fortune; *kṛṣṇa-premera ullāsa*—the beginning of the flow of love of Kṛṣṇa.

TRANSLATION

"Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

TEXT 12

চেতোদর্পণমার্জনং ভবমহাদাবাগ্নিনির্বাপণং
শ্রেয়ঃকৈরবচন্দ্রিকাবিতরণং বিদ্যাবধূজীবনম্।
আনন্দাম্বুধিবর্ধনং প্রতিপদং পূর্ণামৃতাস্বাদনং
সর্বাত্মস্নপনং পরং বিজয়তে শ্রীকৃষ্ণসঙ্কীর্তনম্॥ ১২॥

ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

SYNONYMS

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāvāgni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyaḥ*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitaraṇam*—spreading; *vidyā*—of all education; *vadhū*—wife; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *vardhanam*—increasing; *prati-padam*—at every step; *pūrṇa-aṁrta*—of the full nectar; *āsvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

PURPORT

This is the first verse of Śrī Caitanya Mahāprabhu's *Śikṣāṣṭaka*. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

TEXT 13

সঙ্কীর্তন হৈতে পাপ-সংসার-নাশন ।
চিত্তশুদ্ধি, সর্বভক্তিসাধন-উদ্গম ॥ ১৩ ॥

saṅkīrtana haite pāpa-saṁsāra-nāśana
citta-śuddhi, sarva-bhakti-sādhana-udgama

SYNONYMS

saṅkīrtana haite—from the process of chanting the holy name; *pāpa-saṁsāra-nāśana*—annihilation of materialistic life resulting from sins; *citta-śuddhi*—

cleansing of the heart; *sarva-bhakti*—all kinds of devotional service; *sādhana*—of the performances; *udgama*—awakening.

TRANSLATION

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

TEXT 14

কৃষ্ণপ্রেমোদ্গম, প্রেমামৃত-আস্বাদন ।
কৃষ্ণপ্রাপ্তি, সেবামৃত-সমুদ্রে মজ্জন ॥ ১৪ ॥

kṛṣṇa-premodgama, premāmṛta-āsvādana
kṛṣṇa-prāpti, sevāmṛta-samudre majjana

SYNONYMS

kṛṣṇa-prema-udgama—awakening of love for Kṛṣṇa; *prema-amṛta-āsvādana*—tasting of the transcendental bliss of love for Kṛṣṇa; *kṛṣṇa-prāpti*—attainment of the lotus feet of Kṛṣṇa; *sevā-amṛta*—of the nectar of service; *samudre*—in the ocean; *majjana*—immersing.

TRANSLATION

"The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

TEXT 15

উঠিল বিষাদ, দৈন্য,—পড়ে আপন-শ্লোক ।
যাহার অর্থ শুনি' সব যায় দুঃখ-শোক ॥ ১৫ ॥

uṭhila viṣāda, dainya,—paḍe āpana-śloka
yāhāra artha śuni' saba yāya duḥkha-śoka

SYNONYMS

uṭhila viṣāda—there was awakening of lamentation; *dainya*—humility; *paḍe*—reads; *āpana-śloka*—His own verse; *yāhāra*—of which; *artha śuni'*—hearing the meaning; *saba*—all; *yāya*—go away; *duḥkha-śoka*—unhappiness and lamentation.

TRANSLATION

Lamentation and humility awoke within Śrī Caitanya Mahāprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

TEXT 16

নাম্নামকারি বহুধা নিজসর্বশক্তি-
স্তত্রার্পিতা নিয়মিতঃ স্মরণে ন কালঃ।
এতাদৃশী তব কৃপা ভগবন্মমাপি
দুর্দৈবমীদৃশমিহাজনি নানুরাগঃ ॥ ১৬ ॥

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

SYNONYMS

nāmnām—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potency; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *īdṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

TRANSLATION

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

TEXT 17

অনেক-লোকের বাঞ্ছা—অনেক-প্রকার।
কৃপাতে করিল অনেক-নামের প্রচার ॥ ১৭ ॥

aneka-lokera vāñchā——aneka-prakāra
kṛpāte karila aneka-nāmera pracāra

SYNONYMS

aneka-lokera—of many persons; *vāñchā*—the desires; *aneka-prakāra*—of many varieties; *kṛpāte*—by Your mercy; *karila*—You have done; *aneka*—various; *nāmera*—of the holy names; *pracāra*—broadcasting.

TRANSLATION

"Because people vary in their desires, You have distributed various holy names by Your mercy.

TEXT 18

খাইতে শুইতে যথা তথা নাম লয়।
কাল-দেশ-নিয়ম নাহি, সর্ব সিদ্ধি হয়॥ ১৮॥

khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya

SYNONYMS

khāite—eating; *śuite*—lying down; *yathā*—as; *tathā*—so; *nāma laya*—one takes the holy name; *kāla*—in time; *deśa*—in place; *niyama*—regulation; *nāhi*—there is not; *sarva siddhi haya*—there is all perfection.

TRANSLATION

"Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

TEXT 19

"সর্বশক্তি নামে দিলা করিয়া বিভাগ।
আমার দুর্দৈব,—নামে নাহি অনুরাগ॥" ১৯॥

"sarva-śakti nāme dilā kariyā vibhāga
āmāra durdaiva,——nāme nāhi anurāga!!"

SYNONYMS

sarva-śakti—all potencies; *nāme*—in the holy name; *dilā*—You have bestowed; *kariyā vibhāga*—making separation; *āmāra durdaiva*—My misfortune; *nāme*—for chanting the holy names; *nāhi*—there is not; *anurāga*—attachment.

TRANSLATION

"You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names."

TEXT 20

যেরূপে লইলে নাম প্রেম উপজয়।
তাহার লক্ষণ শুন, স্বরূপ-রামরায়॥ ২০॥

ye-rūpe la-ile nāma prema upajaya
tāhāra lakṣaṇa śuna, svarūpa-rāma-rāya

SYNONYMS

ye-rūpe—by which process; *la-ile*—if chanting; *nāma*—the holy name; *prema upajaya*—dormant love of Kṛṣṇa awakens; *tāhāra lakṣaṇa śuna*—just hear the symptom of that; *svarūpa-rāma-rāya*—O Svarūpa Dāmodara and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one's dormant love for Kṛṣṇa.

TEXT 21

তৃণাদপি সুনীচেন তরোরিব সহিষ্ণুনা।
অমানিনা মানদেন কীর্তনীয়ঃ সদা হরিঃ॥ ২১॥

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

SYNONYMS

tṛṇāt api—than downtrodden grass; *sunīcena*—being lower; *taroḥ*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.

TEXT 22

উত্তম হঞা আপনাকে মানে তৃণাধম।
দুইপ্রকারে সহিষ্ণুতা করে বৃক্ষসম ॥ ২২ ॥

uttama hañā āpanāke māne tṛṇādhama
dui-prakāre sahiṣṇutā kare vṛkṣa-sama

SYNONYMS

uttama hañā—although being very exalted; *āpanāke*—himself; *māne*—thinks; *tṛṇa-adhama*—lower than a blade of the grass on the ground; *dui-prakāre*—in two ways; *sahiṣṇutā*—tolerance; *kare*—performs; *vṛkṣa-sama*—like the tree.

TRANSLATION

"These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

TEXT 23

বৃক্ষ যেন কাটিলেহ কিছু না বোলয়।
শুকাঞা মৈলেহ কারে পানী না মাগয় ॥ ২৩ ॥

vṛkṣa yena kāṭileha kichu nā bolaya
śukāñā maileha kāre pānī nā māgaya

SYNONYMS

vṛkṣa—a tree; *yena*—as; *kāṭileha*—when it is cut; *kichu nā bolaya*—does not say anything; *śukāñā*—drying up; *maileha*—if dying; *kāre*—anyone; *pānī*—water; *nā māgaya*—does not ask for.

TRANSLATION

"When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

TEXT 24

যেই যে মাগয়ে, তারে দেয় আপন-ধন।
ঘর্ম-বৃষ্টি সহে, আনের করয়ে রক্ষণ॥ ২৪॥

yei ye māgaye, tāre deya āpana-dhana
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa

SYNONYMS

yei ye māgaye—if anyone asks anything from the tree; *tāre*—unto him; *deya*—gives; *āpana-dhana*—its own wealth; *gharma-vṛṣṭi*—the scorching heat of the sun and torrents of rain; *sahe*—tolerates; *ānera*—to others; *karaye rakṣaṇa*—gives protection.

TRANSLATION

"The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

TEXT 25

উত্তম হঞা বৈষ্ণব হবে নিরভিমান।
জীবে সম্মান দিবে জানি' 'কৃষ্ণ'-অধিষ্ঠান॥ ২৫॥

uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna

SYNONYMS

uttama hañā—although being very exalted; *vaiṣṇava*—a devotee; *habe*—should become; *nirabhimāna*—without pride; *jīve*—to all living entities; *sammāna dibe*—should give respect; *jāni'*—knowing; *kṛṣṇa-adhiṣṭhāna*—the residing place of Kṛṣṇa.

TRANSLATION

"Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

TEXT 26

এইমত হঞা যেই কৃষ্ণনাম লয়।
শ্রীকৃষ্ণচরণে তাঁর প্রেম উপজয়॥ ২৬॥

ei-mata hañā yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-caraṇe tāṅra prema upajaya

SYNONYMS

ei-mata—in this way; *hañā*—becoming; *yei*—anyone who; *kṛṣṇa-nāma laya*—chants the holy name of Kṛṣṇa; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Kṛṣṇa; *tāṅra*—his; *prema upajaya*—love of Kṛṣṇa awakens.

TRANSLATION

"If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet."

TEXT 27

কহিতে কহিতে প্রভুর দৈন্য বাড়িলা।
'শুদ্ধভক্তি' কৃষ্ণ-ঠাঞি মাগিতে লাগিলা॥ ২৭॥

kahite kahite prabhura dainya bāḍilā
'śuddha-bhakti' kṛṣṇa-ṭhāñi māgite lāgilā

SYNONYMS

kahite kahite—speaking like this; *prabhura*—of Śrī Caitanya Mahāprabhu; *dainya*—humility; *bāḍilā*—increased; *śuddha-bhakti*—pure devotional service; *kṛṣṇa-ṭhāñi*—from Kṛṣṇa; *māgite lāgilā*—began to pray for.

TRANSLATION

As Lord Caitanya spoke in this way, His humility increased, and He began praying to Kṛṣṇa that He could discharge pure devotional service.

TEXT 28

প্রেমের স্বভাব- যাহাঁ প্রেমের সম্বন্ধ।
সেই মানে,—'কৃষ্ণে মোর নাহি 'প্রেম-গন্ধ'॥ ২৮॥

premera svabhāva——yāhāṅ premera sambandha
sei māne,——'kṛṣṇe mora nāhi prema-gandha'

SYNONYMS

premera sva-bhāva—the nature of love of Godhead; *yāhāṅ*—where; *premera sambandha*—a relationship of love of Godhead; *sei māne*—he recognizes;

kṛṣṇe—unto Lord Kṛṣṇa; *mora*—my; *nāhi*—there is not; *prema-gandha*—even a scent of love of Godhead.

TRANSLATION

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that persons who are actually very poor because they possess not even a drop of love of Godhead or pure devotional service falsely advertise themselves as great devotees, although they cannot at any time relish the transcendental bliss of devotional service. A class of so-called devotees known as *prākṛta-sahajiyās* sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The *prākṛta-sahajiyās* exhibit these symptoms to advertise their so-called advancement in love of Kṛṣṇa, but instead of praising the *prākṛta-sahajiyās* for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the *prākṛta-sahajiyās* with pure devotees. When one is actually advanced in ecstatic love of Kṛṣṇa, he does not try to advertise himself. Instead, he endeavors more and more to render service to the Lord.

The *prākṛta-sahajiyās* sometimes criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as the most advanced, transcendentally blissful devotees, deeply absorbed in devotional service and mad to taste transcendental mellows. They also describe themselves as the most advanced devotees in spontaneous love, as knowers of transcendental mellows, as the topmost devotees in conjugal love of Kṛṣṇa, and so on. Not actually knowing the transcendental nature of love of God, they accept their material emotions to be indicative of advancement. In this way they pollute the process of devotional service. To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service. Because of their material conceptions, they advertise themselves as knowers of transcendental mellows, but they do not understand the transcendental nature of devotional service.

TEXT 29

ন ধনং ন জনং ন সুন্দরীং কবিতাং বা জগদীশ কাময়ে।
মম জন্মনি জন্মনীশ্বরে ভবতাদ্ভক্তিরহৈতুকী ত্বয়ি ॥ ২৯ ॥

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

SYNONYMS

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmaye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Personality of Godhead; *bhavatāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

TRANSLATION

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

TEXT 30

"ধন, জন নাহি মাগোঁ, কবিতা সুন্দরী।
'শুদ্ধভক্তি' দেহ' মোরে, কৃষ্ণ কৃপা করি'॥ ৩০॥

dhana, jana nāhi māgoṅ, kavitā sundarī
'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari'

SYNONYMS

dhana—wealth; *jana*—followers; *nāhi*—do not; *māgoṅ*—I want; *kavitā sundarī*—a beautiful wife or fruitive activities; *śuddha-bhakti*—pure devotional service; *deha'*—please award; *more*—unto Me; *kṛṣṇa*—O Lord Kṛṣṇa; *kṛpā kari'*—becoming merciful.

TRANSLATION

"My dear Lord Kṛṣṇa, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life.

TEXT 31

অতিদৈন্যে পুনঃ মাগে দাস্যভক্তি-দান।
আপনারে করে সংসারী জীব-অভিমান॥ ৩১॥

ati-dainye punaḥ māge dāsya-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna

SYNONYMS

ati-dainye—in great humility; *punaḥ*—again; *māge*—begs; *dāsya-bhakti-dāna*—the awarding of devotion in servitude; *āpanāre*—to Himself; *kare*—does; *saṁsārī*—materialistic; *jīva-abhimāna*—conception as a conditioned soul.

TRANSLATION

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

TEXT 32

অয়ি নন্দতনুজ কিঙ্করং পতিতং মাং বিষমে ভবাম্বুধৌ।
কৃপয়া তব পাদপঙ্কজস্থিতধূলীসদৃশং বিচিন্তয় ॥ ৩২ ॥

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

SYNONYMS

ayi—oh, My Lord; *nanda-tanuja*—the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram*—the servant; *patitam*—fallen; *mām*—Me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-paṅkaja*—lotus feet; *sthita*—situated at; *dhūlī-sadṛśam*—like a particle of dust; *vicintaya*—kindly consider.

TRANSLATION

"Oh, My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

TEXT 33

"তোমার নিত্যদাস মুই, তোমা পাসরিয়া।
পড়িয়াছোঁ ভবার্ণবে মায়াবদ্ধ হঞা ॥ ৩৩ ॥

"tomāra nitya-dāsa mui, tomā pāsariyā
paḍiyāchoṅ bhavārṇave māyā-baddha hañā

SYNONYMS

tomāra—Your; *nitya-dāsa*—eternal servant; *mui*—I; *tomā pāsariyā*—forgetting Your Lordship; *paḍiyāchoṅ*—I have fallen; *bhava-arṇave*—in the ocean of nescience; *māyā-baddha hañā*—becoming conditioned by the external energy.

TRANSLATION

"I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy.

TEXT 34

কৃপা করি' কর মোরে পদধূলি-সম।
তোমার সেবক করোঁ তোমার সেবন॥" ৩৪॥

kṛpā kari' kara more pada-dhūli-sama
tomāra sevaka karoṅ tomāra sevana"

SYNONYMS

kṛpā kari'—being merciful; *kara*—make; *more*—Me; *pada-dhūli-sama*—like a particle of dust at Your lotus feet; *tomāra sevaka*—as I am Your eternal servant; *karoṅ*—let Me be engaged; *tomāra sevana*—in Your service.

TRANSLATION

"Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant."

TEXT 35

পুনঃ অতি-উৎকণ্ঠা, দৈন্য হইল উদ্গম।
কৃষ্ণ-ঠাঞি মাগে প্রেম-নামসঙ্কীর্তন॥ ৩৫॥

punaḥ ati-utkaṇṭhā, dainya ha-ila udgama
kṛṣṇa-ṭhāñi māge prema-nāma-saṅkīrtana

SYNONYMS

punaḥ—again; *ati-utkaṇṭhā*—great eagerness; *dainya*—humility; *ha-ila udgama*—was awakened; *kṛṣṇa-ṭhāñi*—from Lord Kṛṣṇa; *māge*—prays for; *prema*—in ecstatic love; *nāma-saṅkīrtana*—chanting the *mahā-mantra.*

TRANSLATION

Natural humility and eagerness then awoke in Lord Śrī Caitanya Mahāprabhu. He prayed to Kṛṣṇa to be able to chant the mahā-mantra in ecstatic love.

TEXT 36

নয়নং গলদশ্রুধারয়া, বদনং গদ্গদ-রুদ্ধয়া গিরা।
পুলকৈর্নিচিতং বপুঃ কদা, তব নাম-গ্রহণে ভবিষ্যতি ॥৩৬॥

nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā,
tava nāma-grahaṇe bhaviṣyati

SYNONYMS

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulakaiḥ*—with erection of the hairs due to transcendental happiness; *nicitam*—covered; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

TRANSLATION

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?

TEXT 37

"প্রেমধন বিনা ব্যর্থ দরিদ্র জীবন।
'দাস' করি' বেতন মোরে দেহ প্রেমধন ॥" ৩৭ ॥

"prema-dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana"

SYNONYMS

prema-dhana—the wealth of ecstatic love; *vinā*—without; *vyartha*—useless; *daridra jīvana*—poor life; *dāsa kari'*—accepting as Your eternal servant; *vetana*—salary; *more*—unto Me; *deha*—give; *prema-dhana*—the treasure of love of Godhead.

TRANSLATION

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

TEXT 38

রসান্তরাবেশে হইল বিয়োগ-স্ফুরণ।
উদ্বেগ, বিষাদ, দৈন্যে করে প্রলপন ॥ ৩৮ ॥

rasāntarāveśe ha-ila viyoga-sphuraṇa
udvega, viṣāda, dainye kare pralapana

SYNONYMS

rasa-antara-āveśe—in the ecstatic love of different mellows; *ha-ila*—there was; *viyoga-sphuraṇa*—awakening of separation; *udvega*—distress; *viṣāda*—moroseness; *dainye*—humility; *kare pralapana*—speaks like a crazy person.

TRANSLATION

Separation from Kṛṣṇa awoke various mellows of distress, lamentation and humility. Thus Śrī Caitanya Mahāprabhu spoke like a crazy man.

TEXT 39

যুগায়িতং নিমেষেণ চক্ষুষা প্রাবৃষায়িতম্।
শূন্যায়িতং জগৎ সর্বং গোবিন্দ-বিরহেণ মে ॥ ৩৯ ॥

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

SYNONYMS

yugāyitam—appearing like a great millennium; *nimeṣeṇa*—by a moment; *cakṣuṣā*—from the eyes; *prāvṛṣāyitam*—tears falling like torrents of rain; *śūnyāyitam*—appearing void; *jagat*—the world; *sarvam*—all; *govinda*—from Lord Govinda, Kṛṣṇa; *viraheṇa me*—by My separation.

TRANSLATION

"My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.

TEXT 40

উদ্বেগে দিবস না যায়, 'ক্ষণ' হৈল 'যুগ'-সম।
বর্ষার মেঘপ্রায় অশ্রু বরিষে নয়ন ॥ ৪০ ॥

udvege divasa nā yāya 'kṣaṇa' haila 'yuga'-sama
varṣāra megha-prāya aśru variṣe nayana

SYNONYMS

udvege—by great agitation; *divasa*—day; *nā*—not; *yāya*—passes; *kṣaṇa*—a moment; *haila*—became; *yuga-sama*—like a great millennium; *varṣāra*—of the rainy season; *megha-prāya*—like clouds; *aśru*—tears; *variṣe*—fall down; *nayana*—from the eyes.

TRANSLATION

"In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season.

TEXT 41

গোবিন্দ-বিরহে শূন্য হইল ত্রিভুবন।
তুষানলে পোড়ে,—যেন না যায় জীবন ॥ ৪১ ॥

govinda-virahe śūnya ha-ila tribhuvana
tuṣānale poḍe,—yena nā yāya jīvana

SYNONYMS

govinda-virahe—by separation from Govinda; *śūnya*—void; *ha-ila*—became; *tri-bhuvana*—the three worlds; *tuṣa-anale*—in the slow fire; *poḍe*—burns; *yena*—just like; *nā yāya*—does not go; *jīvana*—life.

TRANSLATION

"The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

TEXT 42

কৃষ্ণ উদাসীন হইলা করিতে পরীক্ষণ।
সখী সব কহে,—'কৃষ্ণে কর উপেক্ষণ' ॥ ৪২ ॥

kṛṣṇa udāsīna ha-ilā karite parīkṣaṇa
sakhī saba kahe,—'kṛṣṇe kara upekṣaṇa'

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *udāsīna*—indifferent; *ha-ilā*—became; *karite*—to make; *parīkṣaṇa*—testing; *sakhī saba kahe*—all the friends say; *kṛṣṇe*—unto Kṛṣṇa; *kara*—just do; *upekṣaṇa*—neglecting.

TRANSLATION

"Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say, 'Better to disregard Him.' "

TEXT 43

এতেক চিন্তিতে রাধার নির্মল হৃদয়।
স্বাভাবিক প্রেমার স্বভাব করিল উদয়॥ ৪৩॥

eteka cintite rādhāra nirmala hṛdaya
svābhāvika premāra svabhāva karila udaya

SYNONYMS

eteka—thus; *cintite*—thinking; *rādhāra*—of Śrīmatī Rādhārāṇī; *nirmala hṛdaya*—possessing a pure heart; *svābhāvika*—natural; *premāra*—of love of Kṛṣṇa; *sva-bhāva*—the character; *karila udaya*—awakes.

TRANSLATION

While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

TEXT 44

ঈর্ষ্যা, উৎকণ্ঠা, দৈন্য, প্রৌঢ়ি, বিনয়।
এত ভাব এক-ঠাঞি করিল উদয়॥ ৪৪॥

īrṣyā, utkaṇṭhā, dainya, prauḍhi, vinaya
eta bhāva eka-ṭhāñi karila udaya

SYNONYMS

īrṣyā—envy; *utkaṇṭhā*—eagerness; *dainya*—humility; *prauḍhi*—zeal; *vinaya*—solicitation; *eta bhāva*—all these transcendental ecstasies; *eka-ṭhāñi*—in one place; *karila udaya*—awoke.

TRANSLATION

The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

TEXT 45

এত ভাবে রাধার মন অস্থির হইলা।
সখীগণ-আগে প্রৌঢ়ি-শ্লোক যে পড়িলা ॥ ৪৫ ॥

eta bhāve rādhāra mana asthira ha-ilā
sakhī-gaṇa-āge prauḍhi-śloka ye paḍilā

SYNONYMS

eta bhāve—in that mood; *rādhāra*—of Śrīmatī Rādhārāṇī; *mana*—the mind; *asthira ha-ilā*—became agitated; *sakhī-gaṇa-āge*—before the friends, the *gopīs; prauḍhi-śloka*—advanced devotional verse; *ye*—which; *paḍilā*—She recited.

TRANSLATION

In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends.

TEXT 46

সেই ভাবে প্রভু সেই শ্লোক উচ্চারিলা।
শ্লোক উচ্চারিতে তদ্রূপ আপনে হইলা ॥ ৪৬ ॥

sei bhāve prabhu sei śloka uccārilā
śloka uccārite tad-rūpa āpane ha-ilā

SYNONYMS

sei bhāve—in that ecstatic mood; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *śloka*—verse; *uccārilā*—recited; *śloka*—the verse; *uccārite*—by reciting; *tat-rūpa*—like Śrīmatī Rādhārāṇī; *āpane*—Himself; *ha-ilā*—became.

TRANSLATION

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī.

TEXT 47

আশ্লিষ্য বা পাদরতাং পিনষ্টু মা-
মদর্শনান্মর্মহতাং করোতু বা।
যথা তথা বা বিদধাতু লম্পটো
মৎপ্রাণনাথস্তু স এব নাপরঃ ॥ ৪৭ ॥

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

SYNONYMS

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratām*—who is fallen at the lotus feet; *pinaṣṭu*—let Him trample; *mām*—Me; *adarśanāt*—by not being visible; *marma-hatām*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *vā*—or; *vidadhātu*—let Him do; *lampaṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparaḥ*—not anyone else.

TRANSLATION

"Let Kṛṣṇa tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.

TEXT 48

"আমি—কৃষ্ণপদ-দাসী, তেঁহো—রসসুখরাশি,
আলিঙ্গিয়া করে আত্মসাথ।
কিবা না দেয় দরশন, জারেন মোর তনুমন,
তবু তেঁহো—মোর প্রাণনাথ॥ ৪৮॥

"āmi—kṛṣṇa-pada-dāsī, teṅho—rasa-sukha-rāśi,
āliṅgiyā kare ātma-sātha
kibā nā deya daraśana, jārena mora tanu-mana,
tabu teṅho—mora prāṇa-nātha

SYNONYMS

āmi—I; *kṛṣṇa-pada-dāsī*—a maidservant at the lotus feet of Kṛṣṇa; *teṅho*—He; *rasa-sukha-rāśi*—the reservoir of transcendental mellows; *āliṅgiyā*—by embracing; *kare*—makes; *ātma-sātha*—merged; *kibā*—or; *nā deya*—does not give; *daraśana*—audience; *jārena*—corrodes; *mora*—My; *tanu-mana*—body and mind; *tabu*—still; *teṅho*—He; *mora prāṇa-nātha*—the Lord of My life.

TRANSLATION

"I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me

and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

TEXT 49

সখি হে, শুন মোর মনের নিশ্চয়।
কিবা অনুরাগ করে, কিবা দুঃখ দিয়া মারে,
মোর প্রাণেশ্বর কৃষ্ণ—অন্য নয়॥ ৪৯॥

sakhi he, śuna mora manera niścaya
kibā anurāga kare, kibā duḥkha diyā māre,
mora prāṇeśvara kṛṣṇa—anya naya

SYNONYMS

sakhi he—O My dear friend; *śuna*—just hear; *mora*—My; *manera*—of the mind; *niścaya*—decision; *kibā*—whether; *anurāga*—affection; *kare*—shows; *kibā*—or; *duḥkha*—unhappiness; *diyā*—bestowing; *māre*—kills; *mora*—My; *prāṇa-īśvara*—the Lord of life; *kṛṣṇa*—Kṛṣṇa; *anya naya*—and no one else.

TRANSLATION

"My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

TEXT 50

ছাড়ি' অন্য নারীগণ, মোর বশ তনুমন,
মোর সৌভাগ্য প্রকট করিয়া।
তা-সবারে দেয় পীড়া, আমা-সনে করে ক্রীড়া,
সেই নারীগণে দেখাঞা॥ ৫০॥

chāḍi' anya nārī-gaṇa, mora vaśa tanu-mana,
mora saubhāgya prakaṭa kariyā
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,
sei nārī-gaṇe dekhāñā

SYNONYMS

chāḍi'—giving up; *anya*—other; *nārī-gaṇa*—women; *mora*—My; *vaśa*—control; *tanu-mana*—mind and body; *mora*—My; *saubhāgya*—fortune; *prakaṭa kariyā*—manifesting; *tā-sabāre*—unto all of them; *deya pīḍā*—gives distress; *āmā-*

sane—with Me; *kare krīḍā*—performs loving activities; *sei nārī-gaṇe*—unto these women; *dekhāñā*—showing.

TRANSLATION

"Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

TEXT 51

কিবা তেঁহো লম্পট, শঠ, ধৃষ্ট, সকপট,
অন্য নারীগণ করি' সাথ।
মোরে দিতে মনঃপীড়া, মোর আগে করে ক্রীড়া,
তবু তেঁহো—মোর প্রাণনাথ॥ ৫১॥

kibā teṅho lampaṭa, śaṭha, dhṛṣṭa, sakapaṭa,
anya nārī-gaṇa kari' sātha
more dite manaḥ-pīḍā, mora āge kare krīḍā,
tabu teṅho——mora prāṇa-nātha

SYNONYMS

kibā—or; *teṅho*—He; *lampaṭa*—debauchee; *śaṭha*—deceitful; *dhṛṣṭa*—obstinate; *sakapaṭa*—with a cheating propensity; *anya*—other; *nārī-gaṇa*—women; *kari'*—accepting; *sātha*—as companions; *more*—unto Me; *dite*—to give; *manaḥ-pīḍā*—distress in the mind; *mora āge*—in front of Me; *kare krīḍā*—performs loving affairs; *tabu*—still; *teṅho*—He; *mora prāṇa-nātha*—the Lord of My life.

TRANSLATION

"Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

TEXT 52

না গণি আপন-দুঃখ, সবে বাঞ্ছি তাঁর সুখ,
তাঁর সুখ—আমার তাৎপর্য।
মোরে যদি দিয়া দুঃখ, তাঁর হৈল মহাসুখ,
সেই দুঃখ—মোর সুখবর্য॥ ৫২॥

nā gaṇi āpana-duḥkha, sabe vāñchi tāṅra sukha,
tāṅra sukha——āmāra tātparya
more yadi diyā duḥkha, tāṅra haila mahā-sukha,
sei duḥkha——mora sukha-varya

SYNONYMS

nā—not; *gaṇi*—I count; *āpana-duḥkha*—own personal misery; *sabe*—only; *vāñchi*—I desire; *tāṅra sukha*—His happiness; *tāṅra sukha*—His happiness; *āmāra tātparya*—the aim of My life; *more*—unto Me; *yadi*—if; *diyā duḥkha*—giving distress; *tāṅra*—His; *haila*—there was; *mahā-sukha*—great happiness; *sei duḥkha*—that unhappiness; *mora sukha-varya*—the best of My happiness.

TRANSLATION

"I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Kṛṣṇa is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Kṛṣṇa is happy in every respect. If Kṛṣṇa becomes happy by giving him distress, such a devotee accepts that unhappiness as the greatest of all happiness. Those who are materialistic, however, who are very proud of material wealth and have no spiritual knowledge, like the *prākṛta-sahajiyās,* regard their own happiness as the aim of life. Some of them aspire to enjoy themselves by sharing the happiness of Kṛṣṇa. This is the mentality of fruitive workers who want to enjoy sense gratification by making a show of service to Kṛṣṇa.

TEXT 53

যে নারীরে বাঞ্ছে কৃষ্ণ, তার রূপে সতৃষ্ণ,
তারে না পাঞা হয় দুঃখী।
মুই তার পায় পড়ি', লঞা যাঙ হাতে ধরি',
ক্রীড়া করাঞা তাঁরে করোঁ সুখী॥ ৫৩॥

ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa,
tāre nā pāñā haya duḥkhī
mui tāra pāya paḍi', lañā yāṅa hāte dhari',
krīḍā karāñā tāṅre karoṅ sukhī

SYNONYMS

ye nārīre—the woman whom; *vāñche kṛṣṇa*—Kṛṣṇa desires to have in His company; *tāra rūpe satṛṣṇa*—attracted to her beauty; *tāre*—her; *nā pāñā*—not getting; *haya duḥkhī*—becomes unhappy; *mui*—I; *tāra pāya paḍi'*—falling down at her feet; *lañā yāṅa*—taking, go; *hāte dhari'*—catching the hand; *krīḍā*—pastimes; *karāñā*—bringing about; *tāṅre*—Lord Kṛṣṇa; *karoṅ sukhī*—I make happy.

TRANSLATION

"If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness.

TEXT 54

কান্তা কৃষ্ণে করে রোষ, কৃষ্ণ পায় সন্তোষ,
সুখ পায় তাড়ন-ভৎর্সনে।
যথাযোগ্য করে মান, কৃষ্ণ তাতে সুখ পান,
ছাড়ে মান অল্প-সাধনে॥ ৫৪॥

kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,
sukha pāya tāḍana-bhartsane
yathā-yogya kare māna, kṛṣṇa tāte sukha pāna,
chāḍe māna alpa-sādhane

SYNONYMS

kāntā—the beloved; *kṛṣṇe*—unto Lord Kṛṣṇa; *kare roṣa*—shows anger; *kṛṣṇa pāya santoṣa*—Kṛṣṇa becomes very happy; *sukha pāya*—obtains happiness; *tāḍana-bhartsane*—by chastisement; *yathā-yogya*—as it is suitable; *kare māna*—shows pride; *kṛṣṇa*—Lord Kṛṣṇa; *tāte*—in such activities; *sukha pāna*—obtains happiness; *chāḍe māna*—gives up pride; *alpa-sādhane*—by a little endeavor.

TRANSLATION

"When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is pleased when chastised by such a gopī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.

TEXT 55

সেই নারী জীয়ে কেনে, কৃষ্ণ-মর্ম ব্যথা জানে,
তবু কৃষ্ণে করে গাঢ় রোষ।
নিজ-সুখে মানে কাজ্ঞ পড়ুক তার শিরে বাজ,
কৃষ্ণের মাত্র চাহিয়ে সন্তোষ ॥ ৫৫ ॥

sei nārī jīye kene, kṛṣṇa-marma vyathā jāne,
tabu kṛṣṇe kare gāḍha roṣa
nija-sukhe māne kāja, paḍuka tāra śire vāja,
kṛṣṇera mātra cāhiye santoṣa

SYNONYMS

sei nārī—that woman; *jīye*—lives; *kene*—why; *kṛṣṇa-marma*—Kṛṣṇa's heart; *vyathā*—unhappy; *jāne*—knows; *tabu*—still; *kṛṣṇe*—unto Kṛṣṇa; *kare*—does; *gāḍha roṣa*—deep anger; *nija-sukhe*—in her own happiness; *māne*—considers; *kāja*—the only business; *paḍuka*—let there fall; *tāre*—of her; *śire*—on the head; *vāja*—a thunderbolt; *kṛṣṇera*—of Kṛṣṇa; *mātra*—only; *cāhiye*—we want; *santoṣa*—the happiness.

TRANSLATION

"Why does a woman continue to live who knows that Kṛṣṇa's heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for we simply want the happiness of Kṛṣṇa.

PURPORT

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa. Being attracted by material happiness, he later joins the *prākṛta-sahajiyās,* who are considered to be nondevotees.

TEXT 56

যে গোপী মোর করে দ্বেষে, কৃষ্ণের করে সন্তোষে,
কৃষ্ণ যারে করে অভিলাষ।
মুই তার ঘরে যাঞা, তারে সেবোঁ দাসী হঞা,
তবে মোর সুখের উল্লাস ॥ ৫৬ ॥

ye gopī mora kare dveṣe, kṛṣṇera kare santoṣe,
kṛṣṇa yāre kare abhilāṣa
mui tāra ghare yāñā, tāre sevoṅ dāsī hañā,
tabe mora sukhera ullāsa

SYNONYMS

ye gopī—any *gopī* who; *mora*—unto Me; *kare dveṣe*—shows envy; *kṛṣṇera kare santoṣe*—but satisfies Kṛṣṇa; *kṛṣṇa*—unto Lord Kṛṣṇa; *yāre*—unto whom; *kare*—does; *abhilāṣa*—desiring; *mui*—I; *tāra*—her; *ghare yāñā*—going to the house; *tāre sevoṅ*—shall render service unto her; *dāsī hañā*—becoming a maidservant; *tabe*—then; *mora*—My; *sukhera ullāsa*—awakening of happiness.

TRANSLATION

"If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

TEXT 57

কুষ্ঠী-বিপ্রের রমণী, পতিব্রতা-শিরোমণি,
পতি লাগি' কৈলা বেশ্যার সেবা।
স্তম্ভিল সূর্যের গতি, জীয়াইল মৃত পতি,
তুষ্ট কৈল মুখ্য তিন-দেবা ॥ ৫৭ ॥

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi,
pati lāgi' kailā veśyāra sevā
stambhila sūryera gati, jīyāila mṛta pati,
tuṣṭa kaila mukhya tina-devā

SYNONYMS

kuṣṭhī-viprera—of the *brāhmaṇa* who suffered from leprosy; *ramaṇī*—the wife; *pati-vratā-śiromaṇi*—the topmost of chaste women; *pati lāgi'*—for the satisfaction of her husband; *kailā*—performed; *veśyāra sevā*—service to a prostitute; *stambhila*—stopped; *sūryera gati*—the movement of the sun; *jīyāila*—revived; *mṛta pati*—the dead husband; *tuṣṭa kaila*—satisfied; *mukhya*—the principal; *tina-devā*—three deities or demigods.

TRANSLATION

"The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband.

She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

PURPORT

The *Āditya Purāṇa, Mārkeṇḍeya Purāṇa* and *Padma Purāṇa* tell about a *brāhmaṇa* who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprotic husband. When that leper, the sinful son of a *brāhmaṇa,* saw the chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Mārkeṇḍeya Ṛṣi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her husband, the three deities—namely Brahmā, Viṣṇu and Maheśvara—were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Kṛṣṇa, without personal motives. That will make his life successful.

TEXT 58

"কৃষ্ণ—মোর জীবন, কৃষ্ণ—মোর প্রাণধন,
কৃষ্ণ—মোর প্রাণের পরাণ।
হৃদয়-উপরে ধরোঁ, সেবা করি' সুখী করোঁ,
এই মোর সদা রহে ধ্যান ॥ ৫৮ ॥

"kṛṣṇa—mora jīvana, kṛṣṇa—mora prāṇa-dhana,
kṛṣṇa—mora prāṇera parāṇa
hṛdaya-upare dharoṅ, sevā kari' sukhī karoṅ,
ei mora sadā rahe dhyāna

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *mora jīvana*—My life and soul; *kṛṣṇa*—Lord Kṛṣṇa; *mora prāṇa-dhana*—the wealth of My life; *kṛṣṇa*—Lord Kṛṣṇa; *mora prāṇera parāṇa*—the life of My life; *hṛdaya-upare*—on My heart; *dharoṅ*—I hold; *sevā kari'*—serving; *sukhī karoṅ*—I make happy; *ei*—this; *mora*—My; *sadā*—always; *rahe*—remains; *dhyāna*—meditation.

TRANSLATION

"Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

TEXT 59

মোর সুখ—সেবনে, কৃষ্ণের সুখ—সঙ্গমে,
অতএব দেহ দেঙ দান।
কৃষ্ণ মোরে 'কান্তা' করি', কহে মোরে 'প্রাণেশ্বরি,'
মোর হয় 'দাসী'-অভিমান ॥ ৫৯ ॥

mora sukha—sevane, kṛṣṇera sukha—saṅgame,
ataeva deha deṅa dāna
kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari',
mora haya 'dāsī'-abhimāna

SYNONYMS

mora sukha—My happiness; *sevane*—in service; *kṛṣṇera sukha*—Kṛṣṇa's happiness; *saṅgame*—by union with Me; *ataeva*—therefore; *deha*—My body; *deṅa*—I offer; *dāna*—as charity; *kṛṣṇa*—Lord Kṛṣṇa; *more*—Me; *kāntā kari'*—accepting as beloved; *kahe*—says; *more*—to Me; *prāṇa-īśvari*—the most beloved; *mora*—My; *haya*—there is; *dāsī-abhimāna*—considering His maidservant.

TRANSLATION

"My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

TEXT 60

কান্ত-সেবা-সুখপূর, সঙ্গম হৈতে সুমধুর,
তাতে সাক্ষী—লক্ষ্মী ঠাকুরাণী।
নারায়ণ-হৃদি স্থিতি, তবু পাদসেবায় মতি,
সেবা করে 'দাসী'-অভিমানী ॥ ৬০ ॥

kānta-sevā-sukha-pūra, saṅgama haite sumadhura,
tāte sākṣī—lakṣmī ṭhākurāṇī

nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,
sevā kare 'dāsī'-abhimānī

SYNONYMS

kānta-sevā-sukha-pūra—the service of the Lord is the home of happiness; *saṅgama haite su-madhura*—sweeter than direct union; *tāte*—in that; *sākṣī*—evidence; *lakṣmī ṭhākurāṇī*—the goddess of fortune; *nārāyaṇa-hṛdi*—on the heart of Nārāyaṇa; *sthiti*—situation; *tabu*—still; *pāda-sevāya mati*—her desire is to serve the lotus feet; *sevā kare*—renders service; *dāsī-abhimānī*—considering herself a maidservant.

TRANSLATION

"Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly."

TEXT 61

এই রাধার বচন, বিশুদ্ধপ্রেম-লক্ষণ,
আস্বাদয়ে শ্রীগৌর-রায়।
ভাবে মন নহে স্থির, সাত্ত্বিকে ব্যাপে শরীর,
মন-দেহ ধরণ না যায়॥ ৬১॥

ei rādhāra vacana, viśuddha-prema-lakṣaṇa,
āsvādaye śrī-gaura-rāya
bhāve mana nahe sthira, sāttvike vyāpe śarīra,
mana-deha dharaṇa nā yāya

SYNONYMS

ei—this; *rādhāra vacana*—the statement of Śrīmatī Rādhārāṇī; *viśuddha-prema-lakṣaṇa*—the symptoms of pure love of Kṛṣṇa; *āsvādaye*—tastes; *śrī-gaura-rāya*—Lord Śrī Caitanya Mahāprabhu; *bhāve*—because of this ecstasy; *mana nahe sthira*—the mind is not steady; *sāttvike*—the symptoms of transcendental love; *vyāpe*—spread over; *śarīra*—the body; *mana-deha*—mind and body; *dharaṇa*—sustaining; *nā yāya*—is not possible.

TRANSLATION

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was

unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

TEXT 62

ব্রজের বিশুদ্ধপ্রেম,— যেন জাম্বূনদ হেম,
আত্ম-সুখের যাহাঁ নাহি গন্ধ।
সে প্রেম জানা'তে লোকে, প্রভু কৈলা এই শ্লোকে,
পদে কৈলা অর্থের নির্বন্ধ ॥ ৬২ ॥

vrajera viśuddha-prema,— yena jāmbū-nada hema,
ātma-sukhera yāhāṅ nāhi gandha
se prema jānā'te loke, prabhu kailā ei śloke,
pade kailā arthera nirbandha

SYNONYMS

vrajera—of Vṛndāvana; *viśuddha-prema*—the pure love of Kṛṣṇa; *yena*—like; *jāmbū-nada hema*—the golden particles found in the Jāmbū River; *ātma-sukhera*—of personal sense gratification; *yāhāṅ*—where; *nāhi gandha*—there is not even a scent; *se prema*—that love of Godhead; *jānā'te loke*—to advertise among the people; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—has written; *ei śloke*—this verse; *pade*—in different steps; *kailā arthera nirbandha*—has clarified the real meaning.

TRANSLATION

The pure devotional service in Vṛndāvana is like the golden particles in the River Jāmbū. In Vṛndāvana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu has written the previous verse and explained its meaning.

TEXT 63

এইমত মহাপ্রভু ভাবাবিষ্ট হঞা।
প্রলাপ করিলা তত্তৎ শ্লোক পড়িয়া ॥ ৬৩ ॥

ei-mata mahāprabhu bhāvāviṣṭa hañā
pralāpa karilā tat-tat śloka paḍiyā

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa hañā*—being overwhelmed by ecstatic love; *pralāpa karilā*—said crazy words; *tat-tat*—appropriate; *śloka paḍiyā*—by reading the verse.

TRANSLATION

Thus overwhelmed by ecstatic love, Śrī Caitanya Mahāprabhu spoke like a madman and recited suitable verses.

TEXT 64

পূর্বে অষ্ট-শ্লোক করি' লোকে শিক্ষা দিলা।
সেই অষ্ট-শ্লোকের অর্থ আপনে আস্বাদিলা॥ ৬৪॥

pūrve aṣṭa-śloka kari' loke śikṣā dilā
sei aṣṭa-ślokera artha āpane āsvādilā

SYNONYMS

pūrve—formerly; *aṣṭa-śloka kari'*—composing eight verses; *loke śikṣā dilā*—gave instruction to the people in general; *sei*—those; *aṣṭa-ślokera*—of the eight stanzas; *artha*—the meaning; *āpane āsvādilā*—personally tasted.

TRANSLATION

The Lord had formerly composed these eight verses to teach people in general. Now He personally tasted the meaning of the verses, which are called the Śikṣāṣṭaka.

TEXT 65

প্রভুর 'শিক্ষাষ্টক'-শ্লোক যেই পড়ে, শুনে।
কৃষ্ণে প্রেমভক্তি তার বাড়ে দিনে-দিনে॥ ৬৫॥

prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune
kṛṣṇe prema-bhakti tāra bāḍe dine-dine

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *śikṣā-aṣṭaka*—of the eight instructions; *śloka*—the verses; *yei*—anyone who; *paḍe*—recites; *śune*—or hears; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema-bhakti*—ecstatic love and devotion; *tāra*—his; *bāḍe*—increases; *dine-dine*—day after day.

TRANSLATION

If anyone recites or hears these eight verses of instruction by Śrī Caitanya Mahāprabhu, his ecstatic love and devotion for Kṛṣṇa increase day by day.

TEXT 66

যদ্যপিহ প্রভু—কোটীসমুদ্র-গম্ভীর।
নানা-ভাব-চন্দ্রোদয়ে হয়েন অস্থির ॥ ৬৬ ॥

yadyapiha prabhu—koṭī-samudra-gambhīra
nānā-bhāva-candrodaye hayena asthira

SYNONYMS

yadyapiha—although; *prabhu*—Śrī Caitanya Mahāprabhu; *koṭī-samudra-gambhīra*—as deep as millions of oceans; *nānā*—various; *bhāva*—of ecstatic emotions; *candrodaye*—because of the moonrise; *hayena*—sometimes becomes; *asthira*—restless.

TRANSLATION

Although Śrī Caitanya Mahāprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

TEXTS 67-68

যেই যেই শ্লোক জয়দেব, ভাগবতে।
রায়ের নাটকে, যেই আর কর্ণামৃতে ॥ ৬৭ ॥
সেই সেই ভাবে শ্লোক করিয়া পঠনে।
সেই সেই ভাবাবেশে করেন আস্বাদনে ॥ ৬৮ ॥

yei yei śloka jayadeva, bhāgavate
rāyera nāṭake, yei āra karṇāmṛte

sei sei bhāve śloka kariyā paṭhane
sei sei bhāvāveśe karena āsvādane

SYNONYMS

yei yei—whatever; *śloka*—verses; *jayadeva*—Jayadeva Gosvāmī; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *rāyera nāṭake*—in the drama made by Rāmānanda Rāya; *yei*—whatever; *āra*—also; *karṇāmṛte*—in the book named *Kṛṣṇa-karṇāmṛta*, written by Bilvamaṅgala Ṭhākura; *sei sei bhāve*—in those ecstatic emotions; *śloka*—verses; *kariyā paṭhane*—reading regularly; *sei sei*—in that particular; *bhāva-āveśe*—ecstatic love; *karena āsvādane*—He tastes.

TRANSLATION

When Śrī Caitanya Mahāprabhu read the verses of Jayadeva's Gīta-govinda, of Śrīmad-Bhāgavatam, of Rāmānanda Rāya's drama Jagannātha-vallabha-nāṭaka and of Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

TEXT 69

দ্বাদশ বৎসর ঐছে দশা—রাত্রি-দিনে।
কৃষ্ণরস আস্বাদয়ে দুইবন্ধু-সনে॥ ৬৯॥

dvādaśa vatsara aiche daśā——rātri-dine
kṛṣṇa-rasa āsvādaye dui-bandhu-sane

SYNONYMS

dvādaśa vatsara—for twelve years; *aiche daśā*—such a condition; *rātri-dine*—day and night; *kṛṣṇa-rasa*—transcendental bliss and mellows in connection with Kṛṣṇa; *āsvādaye*—He tastes; *dui-bandhu-sane*—with two friends, namely Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TRANSLATION

For twelve years, Śrī Caitanya remained in that state day and night. With His two friends, He tasted the meaning of those verses, which consist of nothing but the transcendental bliss and mellows of Kṛṣṇa consciousness.

TEXT 70

সেই সব লীলারস আপনে অনন্ত।
সহস্র-বদনে বর্ণি' নাহি পা'ন অন্ত॥ ৭০॥

sei saba līlā-rasa āpane ananta
sahasra-vadane varṇi' nāhi pā'na anta

SYNONYMS

sei saba—all these; *līlā-rasa*—transcendental mellows of Śrī Caitanya Mahāprabhu's pastimes; *āpane*—personally; *ananta*—the Personality of Godhead Ananta; *sahasra-vadane*—with His thousands of faces; *varṇi'*—describing; *nāhi*—not; *pā'na*—gets; *anta*—the limit.

TRANSLATION

Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 71

জীব ক্ষুদ্রবুদ্ধি কোন্ তাহা পারে বর্ণিতে ?
তার এক কণা স্পর্শি আপনা শোধিতে ॥ ৭১ ॥

jīva kṣudra-buddhi kon tāhā pāre varṇite?
tāra eka kaṇā sparśi āpanā śodhite

SYNONYMS

jīva—living being; *kṣudra-buddhi*—limited intelligence; *kon*—who; *tāhā*—that; *pāre*—is able; *varṇite*—to write; *tāra*—of that; *eka kaṇā*—one particle; *sparśi*—I touch; *āpanā śodhite*—to correct myself.

TRANSLATION

How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify my own self.

TEXT 72

যত চেষ্টা, যত প্রলাপ,—নাহি পারাবার।
সে সব বর্ণিতে গ্রন্থ হয় সুবিস্তার ॥ ৭২ ॥

yata ceṣṭā, yata pralāpa,——nāhi pārāvāra
sei saba varṇite grantha haya suvistāra

SYNONYMS

yata ceṣṭā—all activities; *yata pralāpa*—all crazy talking; *nāhi pārāvāra*—there was no limit; *sei saba*—all of them; *varṇite*—to describe; *grantha*—the book; *haya*—would be; *su-vistāra*—very voluminous.

TRANSLATION

There is no limit to Śrī Caitanya Mahāprabhu's activities and His words of madness. Therefore describing them all would greatly increase the size of this book.

TEXT 73

বৃন্দাবন-দাস প্রথম যে লীলা বর্ণিল।
সেইসব লীলার আমি সূত্রমাত্র কৈল ॥ ৭৩ ॥

vṛndāvana-dāsa prathama ye līlā varṇila
sei-saba līlāra āmi sūtra-mātra kaila

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; *prathama*—at first; *ye*—whatever; *līlā*—pastimes; *varṇila*—described; *sei-saba*—all of those; *līlāra*—of the pastimes; *āmi*—I; *sūtra-mātra kaila*—prepared only the synopsis.

TRANSLATION

Whatever pastimes Śrīla Vṛndāvana dāsa Ṭhākura has first described I have merely summarized.

TEXT 74

তাঁর ত্যক্ত 'অবশেষ' সংক্ষেপে কহিল।
লীলার বাহুল্যে গ্রন্থ তথাপি বাড়িল ॥ ৭৪ ॥

tāṅra tyakta 'avaśeṣa' saṅkṣepe kahila
līlāra bāhulye grantha tathāpi bāḍila

SYNONYMS

tāṅra—his; *tyakta*—left out; *aveśeṣa*—remainders; *saṅkṣepe kahila*—I have described very briefly; *līlāra bāhulye*—because of the numerousness of the pastimes; *grantha*—this book; *tathāpi*—still; *bāḍila*—has increased.

TRANSLATION

I have only very briefly described the pastimes of Śrī Caitanya Mahāprabhu not described by Vṛndāvana dāsa Ṭhākura. Nevertheless, because those transcendental pastimes are so numerous, the size of this book has increased.

TEXT 75

অতএব সেইসব লীলা না পারি বর্ণিবারে।
সমাপ্তি করিলুঁ লীলাকে করি' নমস্কারে ॥ ৭৫ ॥

ataeva sei-saba līlā nā pāri varṇibāre
samāpti kariluṅ līlāke kari' namaskāre

SYNONYMS

ataeva—therefore; *sei-saba*—all those; *līlā*—pastimes; *nā pāri*—I am not able; *varṇibāre*—to narrate; *samāpti kariluṅ*—now I have finished; *līlāke*—to the pastimes; *kari' namaskāre*—offering my respectful obeisances.

TRANSLATION

It is impossible to describe all the pastimes elaborately. I shall therefore end this description and offer them my respectful obeisances.

TEXT 76

যে কিছু কহিলুঁ এই দিগ্‌দরশন।
এই অনুসারে হবে তার আস্বাদন॥ ৭৬॥

ye kichu kahiluṅ ei dig-daraśana
ei anusāre habe tāra āsvādana

SYNONYMS

ye kichu—whatever; *kahiluṅ*—I have said; *ei*—this; *dik-daraśana*—just to make an indication; *ei anusāre*—in this way; *habe*—there will be; *tāra*—of that; *āsvādana*—tasting.

TRANSLATION

What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 77

প্রভুর গম্ভীর-লীলা না পারি বুঝিতে।
বুদ্ধি-প্রবেশ নাহি তাতে, না পারি বর্ণিতে॥ ৭৭॥

prabhura gambhīra-līlā nā pāri bujhite
buddhi-praveśa nāhi tāte, nā pāri varṇite

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *gambhīra*—deep; *līlā*—the pastimes; *nā pāri*—I am not able; *bujhite*—to understand; *buddhi-praveśa nāhi*—my intelli-

gence cannot penetrate; *tāte*—because of this; *nā pāri*—I am not able; *varṇite*—to describe properly.

TRANSLATION

I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

TEXT 78

সব শ্রোতা বৈষ্ণবের বন্দিয়া চরণ ।
চৈতন্যচরিত্র-বর্ণন কৈলুঁ সমাপন ॥ ৭৮ ॥

saba śrotā vaiṣṇavera vandiyā caraṇa
caitanya-caritra-varṇana kailuṅ samāpana

SYNONYMS

saba śrotā—all readers; *vaiṣṇavera*—of the Vaiṣṇavas; *vandiyā caraṇa*—offering respectful obeisances unto the lotus feet; *caitanya-caritra*—of the characteristics of Śrī Caitanya Mahāprabhu; *varṇana*—description; *kailuṅ*—I have done; *samāpana*—finishing.

TRANSLATION

After offering my respectful obeisances to the lotus feet of all my Vaiṣṇava readers, I shall therefore end this description of the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 79

আকাশ—অনন্ত, তাতে যৈছে পক্ষিগণ ।
যার যত শক্তি, তত করে আরোহণ ॥ ৭৯ ॥

ākāśa—ananta, tāte yaiche pakṣi-gaṇa
yāra yata śakti, tata kare ārohaṇa

SYNONYMS

ākāśa—the sky; *ananta*—unlimited; *tāte*—in that sky; *yaiche*—just as; *pakṣi-gaṇa*—all types of birds; *yāra*—of someone; *yata śakti*—whatever power; *tata*—that much; *kare ārohaṇa*—rises up and up.

TRANSLATION

The sky is unlimited, but many birds fly higher and higher according to their own abilities.

TEXT 80

ঐছে মহাপ্রভুর লীলা—নাহি ওর-পার।
'জীব' হঞা কেবা সম্যক্ পারে বর্ণিবার ? ৮০ ॥

aiche mahāprabhura līlā——nāhi ora-pāra
'jīva' hañā kebā samyak pāre varṇibāra?

SYNONYMS

aiche—similarly; *mahāprabhura līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *nāhi ora-pāra*—there is no limit above or below; *jīva hañā*—being an ordinary living entity; *kebā*—who; *samyak*—fully; *pāre*—is able; *varṇibāra*—to describe.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

TEXT 81

যাবৎ বুদ্ধির গতি, তত্তেক বর্ণিলুঁ।
সমুদ্রের মধ্যে যেন এক কণ ছুঁইলুঁ ॥ ৮১ ॥

yāvat buddhira gati, tateka varṇiluṅ
samudrera madhye yena eka kaṇa chuṅiluṅ

SYNONYMS

yāvat—as far; *buddhira gati*—the limit of my intelligence; *tateka*—that far; *varṇiluṅ*—I have described; *samudrera madhye*—in the midst of the great ocean; *yena*—just like; *eka kaṇa*—one particle; *chuṅiluṅ*—I have touched.

TRANSLATION

I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean.

TEXT 82

নিত্যানন্দ-কৃপাপাত্র—বৃন্দাবন-দাস।
চৈতন্যলীলায় তেঁহো হয়েন 'আদিব্যাস' ॥ ৮২ ॥

nityānanda-kṛpā-pātra —— vṛndāvana-dāsa
caitanya-līlāya teṅho hayena 'ādi-vyāsa'

SYNONYMS

nityānanda—of Lord Nityānanda Prabhu; *kṛpā-pātra*—the favorite devotee; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *caitanya-līlāya*—in the pastimes of Śrī Caitanya Mahāprabhu; *teṅho*—He; *hayena*—is; *ādi-vyāsa*—the original Vyāsadeva.

TRANSLATION

Vṛndāvana dāsa Ṭhākura is Lord Nityānanda's favorite devotee, and therefore he is the original Vyāsadeva in describing the pastimes of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that all writers after Vṛndāvana dāsa Ṭhākura who are pure devotees of Śrī Caitanya Mahāprabhu and who have tried to describe the Lord's activities are to be considered like Vyāsa. Śrīla Vṛndāvana dāsa Ṭhākura is the original Vyāsadeva in describing *caitanya-līlā,* and all others who follow in his footsteps by describing Śrī Caitanya Mahāprabhu's pastimes are also to be called Vyāsadeva. The bona fide spiritual master is called Vyāsa because he is a representative of Vyāsa. Worshiping the birthday of such a spiritual master is called Vyāsa-pūjā.

TEXT 83

তাঁর আগে যদ্যপি সব লীলার ভাণ্ডার।
তথাপি অল্প বর্ণিয়া ছাড়িলেন আর॥ ৮৩॥

tāṅra āge yadyapi saba līlāra bhāṇḍāra
tathāpi alpa varṇiyā chāḍilena āra

SYNONYMS

tāṅra āge—before him; *yadyapi*—although; *saba*—all; *līlāra*—of the pastimes; *bhāṇḍāra*—full store; *tathāpi*—still; *alpa*—very little; *varṇiyā*—describing; *chāḍilena*—he left; *āra*—the others.

TRANSLATION

Although Vṛndāvana dāsa Ṭhākura has within his jurisdiction the full store of Śrī Caitanya Mahāprabhu's pastimes, he has left aside most of them and described but a small portion.

TEXT 84

যে কিছু বর্ণিলুঁ, সেহ সংক্ষেপ করিয়া।
লিখিতে না পারেন, তবু রাখিয়াছেন লিখিয়া ॥ ৮৪॥

ye kichu varṇiluṅ, seha saṅkṣepa kariyā
likhite nā pārena, tabu rākhiyāchena likhiyā

SYNONYMS

ye kichu varṇiluṅ—whatever I have described; *seha*—them; *saṅkṣepa*—briefly; *kariyā*—doing; *likhite nā pārena*—Vṛndāvana dāsa Ṭhākura was not able to describe; *tabu*—still; *rākhiyāchena*—has kept; *likhiyā*—recording in writing.

TRANSLATION

What I have described was left aside by Vṛndāvana dāsa Ṭhākura, but although he could not describe these pastimes, he gave us a synopsis.

TEXT 85

চৈতন্যমঙ্গলে তেঁহো লিখিয়াছে স্থানে-স্থানে।
সেই বচন শুন, সেই পরম-প্রমাণে ॥ ৮৫ ॥

caitanya-maṅgale teṅho likhiyāche sthāne-sthāne
sei vacana śuna, sei parama-pramāṇe

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala; teṅho*—Vṛndāvana dāsa Ṭhākura; *likhiyāche*—has written; *sthāne-sthāne*—in several places; *sei vacana śuna*—please hear those statements; *sei parama-pramāṇe*—that is the foremost proof.

TRANSLATION

In his book named Caitanya-maṅgala [Caitanya-bhāgavata], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

TEXT 86

সংক্ষেপে কহিলুঁ, বিস্তার না যায় কথনে।
বিস্তারিয়া বেদব্যাস করিব বর্ণনে ॥ ৮৬ ॥

saṅkṣepe kahiluṅ, vistāra nā yāya kathane
vistāriyā veda-vyāsa kariba varṇane

SYNONYMS

saṅkṣepe kahiluṅ—I have described very briefly; *vistāra nā yāya kathane*—it is not possible to describe them in full; *vistāriyā*—elaborating; *veda-vyāsa*—a representative of Vyāsadeva; *kariba*—will do; *varṇane*—describing.

TRANSLATION

I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the future, however, Vedavyāsa will describe them elaborately.

TEXT 87

চৈতন্যমঙ্গলে ইহা লিখিয়াছে স্থানে-স্থানে।
সত্য কহেন,—'আগে ব্যাস করিব বর্ণনে' ॥ ৮৭ ॥

caitanya-maṅgale ihā likhiyāche sthāne-sthāne
satya kahena,—'āge vyāsa kariba varṇane'

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala; ihā*—this statement; *likhiyāche*—has written; *sthāne-sthāne*—in many places; *satya*—the truth; *kahena*—he says; *āge*—in the future; *vyāsa kariba varṇane*—Vyāsadeva will describe them more elaborately.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has stated in many places the factual truth that in the future Vyāsadeva will describe them elaborately.

PURPORT

The statement *āge vyāsa kariba varṇane* is similar to a text in the *Caitanya-bhāgavata* (First Chapter, text 180) in which Vṛndāvana dāsa Ṭhākura says:

śeṣa-khaṇḍe caitanyera ananta vilāsa
vistāriyā varṇite āchena veda-vyāsa

"The unlimited pastimes of Śrī Caitanya will be described by Vyāsadeva in the future." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that these statements indi-

cate that in the future, other representatives of Vyāsadeva will elaborately describe Lord Caitanya's pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Śrī Caitanya Mahāprabhu is confirmed to be a representative of Vyāsadeva.

TEXT 88

চৈতন্য-লীলামৃত-সিন্ধু—দুগ্ধাব্ধি-সমান ।
তৃষ্ণানুরূপ ঝারী ভরি' তেঁহো কৈলা পান ॥ ৮৮ ॥

caitanya-līlāmṛta-sindhu—dugdhābdhi-samāna
tṛṣṇānurūpa jhārī bhari' teṅho kailā pāna

SYNONYMS

caitanya-līlā-amṛta-sindhu—the ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu; *dugdha-abdhi-samāna*—exactly like the ocean of milk; *tṛṣṇā-anurūpa*—according to one's thirst; *jhārī*—the pitcher; *bhari'*—filling; *teṅho*—he; *kailā pāna*—drank.

TRANSLATION

The ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu is like the ocean of milk. According to his thirst, Vṛndāvana dāsa Ṭhākura filled his pitcher and drank from that ocean.

TEXT 89

তাঁর ঝারী-শেষামৃত কিছু মোরে দিলা ।
ততেকে ভরিল পেট, তৃষ্ণা মোর গেলা ॥ ৮৯ ॥

tāṅra jhārī-śeṣāmṛta kichu more dilā
tateke bharila peṭa, tṛṣṇā mora gelā

SYNONYMS

tāṅra jhārī-śeṣa-amṛta—the remnants of the milk of Vṛndāvana dāsa Ṭhākura's pitcher; *kichu*—some; *more dilā*—has given to me; *tateke*—by those remnants; *bharila peṭa*—my abdomen is filled; *tṛṣṇā mora gelā*—now my thirst has gone.

TRANSLATION

Whatever remnants of milk Vṛndāvana dāsa Ṭhākura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

TEXTS 90-91

আমি—অতিক্ষুদ্র জীব, পক্ষী রাঙ্গাটুনি।
সে যৈছে তৃষ্ণায় পিয়ে সমুদ্রের পানী ॥ ৯০ ॥
তৈছে আমি এক কণ ছুঁইলুঁ লীলার।
এই দৃষ্টান্তে জানিহ প্রভুর লীলার বিস্তার ॥ ৯১ ॥

āmi——ati-kṣudra jīva, pakṣī rāṅgā-ṭuni
se yaiche tṛṣṇāya piye samudrera pānī

taiche āmi eka kaṇa chuṅiluṅ līlāra
ei dṛṣṭānte jāniha prabhura līlāra vistāra

SYNONYMS

āmi—I; *ati-kṣudra jīva*—a very insignificant living being; *pakṣī rāṅgā-ṭuni*—just like a little bird with a red beak; *se*—he; *yaiche*—just as; *tṛṣṇāya*—in thirst; *piye*—drinks; *samudrera pānī*—the water of the sea; *taiche*—in the same way; *āmi*—I; *eka kaṇa*—one small particle; *chuṅiluṅ*—touched; *līlāra*—of the pastimes of Śrī Caitanya Mahāprabhu; *ei dṛṣṭānte*—by this example; *jāniha*—all of you know; *prabhura*—of Śrī Caitanya Mahāprabhu; *līlāra vistāra*—expansion of the pastimes.

TRANSLATION

I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Śrī Caitanya Mahāprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 92

'আমি লিখি',—এহ মিথ্যা করি অনুমান।
আমার শরীর কাষ্ঠপুতলী-সমান ॥ ৯২ ॥

'āmi likhi',——eha mithyā kari anumāna
āmāra śarīra kāṣṭha-putalī-samāna

SYNONYMS

āmi likhi—I write; *eha mithyā*—this is false; *kari anumāna*—I can infer; *āmāra śarīra*—my body; *kāṣṭha-putalī-samāna*—is exactly like a wooden doll.

TRANSLATION

I infer that "I have written" is a false understanding, for my body is like a wooden doll.

TEXT 93

বৃদ্ধ জরাতুর আমি অন্ধ, বধির।
হস্ত হালে, মনোবুদ্ধি নহে মোর স্থির ॥ ৯৩ ॥

vṛddha jarātura āmi andha, badhira
hasta hāle, manobuddhi nahe mora sthira

SYNONYMS

vṛddha—an old man; *jarā-ātura*—troubled by invalidity; *āmi*—I; *andha*—blind; *badhira*—deaf; *hasta hāle*—my hands tremble; *manaḥ-buddhi*—mind and intelligence; *nahe*—not; *mora*—my; *sthira*—steady.

TRANSLATION

I am old and troubled by invalidity. I am almost blind and deaf, my hands tremble, and my mind and intelligence are unsteady.

TEXT 94

নানা-রোগগ্রস্ত, —চলিতে বসিতে না পারি।
পঞ্চরোগ-পীড়া-ব্যাকুল, রাত্রি-দিনে মরি ॥ ৯৪ ॥

nānā-roga-grasta, —calite vasite nā pāri
pañca-roga-pīḍā-vyākula, rātri-dine mari

SYNONYMS

nānā-roga-grasta—affected by so many diseases; *calite*—to walk; *vasite*—to sit down; *nā pāri*—I am not properly able; *pañca-roga-pīḍā-vyākula*—always disturbed by five kinds of disease; *rātri-dine*—day or night; *mari*—I can die any time.

TRANSLATION

I am infected by so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of disease. I may die at any time of the day or night.

TEXT 95

পূর্বে গ্রন্থে ইহা করিয়াছি নিবেদন।
তথাপি লিখিয়ে, শুন ইহার কারণ ॥ ৯৫ ॥

pūrve granthe ihā kariyāchi nivedana
tathāpi likhiye, śuna ihāra kāraṇa

SYNONYMS

pūrve—previously; *granthe*—in the book; *ihā*—this; *kariyāchi nivedana*—I have submitted to the readers; *tathāpi*—still; *likhiye*—I write; *śuna*—please hear; *ihāra kāraṇa*—the reason for this.

TRANSLATION

I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

TEXTS 96-98

শ্রীগোবিন্দ, শ্রীচৈতন্য, শ্রীনিত্যানন্দ।
শ্রীঅদ্বৈত, শ্রীভক্ত, আর শ্রীশ্রোতৃবৃন্দ ॥ ৯৬ ॥
শ্রীস্বরূপ, শ্রীরূপ, শ্রীসনাতন।
শ্রীরঘুনাথ-দাস শ্রীগুরু, শ্রীজীবচরণ ॥ ৯৭ ॥
ইঁহা-সবার চরণ-কৃপায় লেখায় আমারে।
আর এক হয় – তেঁহো অতিকৃপা করে ॥ ৯৮ ॥

śrī-govinda, śrī-caitanya, śrī-nityānanda
śrī-advaita, śrī-bhakta, āra śrī-śrotṛ-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana
śrī-raghunātha-dāsa śrī-guru, śrī-jīva-caraṇa

iṅhā-sabāra caraṇa-kṛpāya lekhāya āmāre
āra eka haya,—teṅho ati-kṛpā kare

SYNONYMS

śrī-govinda—Śrī Govindadeva; *śrī-caitanya*—Śrī Caitanya Mahāprabhu; *śrī-nityānanda*—Lord Nityānanda; *śrī-advaita*—Advaita Ācārya; *śrī-bhakta*—other devotees; *āra*—also; *śrī-śrotṛ-vṛnda*—the readers of this book; *śrī-svarūpa*—

Svarūpa Dāmodara Gosvāmī; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrī Sanātana Gosvāmī; *śrī-raghunātha-dāsa*—Śrī Raghunātha dāsa Gosvāmī; *śrī-guru*—my spiritual master; *śrī-jīva-caraṇa*—the lotus feet of Śrī Jīva Gosvāmī; *inhā sabāra*—of all of them; *caraṇa-kṛpāya*—by the mercy of the lotus feet; *lekhāya*—causes to write; *āmāre*—me; *āra eka*—another one; *haya*—there is; *tenho*—He; *ati-kṛpā kare*—shows me very great favor.

TRANSLATION

I am writing this book by the mercy of the lotus feet of Śrī Govindadeva, Śrī Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, other devotees and the readers of this book, as well as Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrī Jīva Gosvāmī. I have also been specifically favored by another Supreme Personality.

TEXT 99

শ্রীমদনগোপাল মোরে লেখায় আজ্ঞা করি'।
কহিতে না যুয়ায়, তবু রহিতে না পারি ॥ ৯৯ ॥

śrī-madana-gopāla more lekhāya ājñā kari'
kahite nā yuyāya, tabu rahite nā pāri

SYNONYMS

śrī-madana-gopāla—the Madana-mohana Deity of Vṛndāvana; *more*—me; *lekhāya*—causes to write; *ājñā kari'*—by giving the order; *kahite*—to say; *nā yuyāya*—is not befitting; *tabu*—still; *rahite*—to remain silent; *nā pāri*—I am not able.

TRANSLATION

Śrī Madana-mohana Deity of Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.

TEXT 100

না কহিলে হয় মোর কৃতঘ্নতা-দোষ।
দম্ভ করি বলি' শ্রোতা, না করিহ রোষ ॥ ১০০ ॥

nā kahile haya mora kṛta-ghnatā-doṣa
dambha kari bali' śrotā, nā kariha roṣa

SYNONYMS

nā kahile—if I do not say; *haya*—there is; *mora*—my; *kṛta-ghnatā-doṣa*—fault of ingratitude; *dambha kari*—I am proud; *bali'*—taking as; *śrotā*—O readers; *nā kariha roṣa*—do not be angry.

TRANSLATION

If I did not disclose this fact, I would be guilty of ingratitude to the Lord. Therefore, my dear readers, please do not consider me too proud and be angry at me.

TEXT 101

তোমা-সবার চরণ-ধূলি করিনু বন্দন।
তাতে চৈতন্য-লীলা হৈল যে কিছু লিখন॥ ১০১॥

tomā-sabāra caraṇa-dhūli karinu vandana
tāte caitanya-līlā haila ye kichu likhana

SYNONYMS

tomā-sabāra—of all of you; *caraṇa-dhūli*—the dust of the feet; *karinu vandana*—I have prayed to; *tāte*—for that reason; *caitanya-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *haila*—there was; *ye*—whatever; *kichu*—some; *likhana*—writing.

TRANSLATION

It is because I have offered my prayers unto the lotus feet of all of you that whatever I have written about Śrī Caitanya Mahāprabhu has been possible.

TEXT 102

এবে অন্ত্যলীলাগণের করি অনুবাদ।
'অনুবাদ' কৈলে পাই লীলার 'আস্বাদ'॥ ১০২॥

ebe antya-līlā-gaṇera kari anuvāda
'anuvāda' kaile pāi līlāra 'āsvāda'

SYNONYMS

ebe—now; *antya-līlā-gaṇera kari anuvāda*—I beg to repeat all the facts of this *Antya-līlā; anuvāda kaile*—if it is repeated; *pāi*—I get; *līlāra*—of the pastime; *āsvāda*—taste.

TRANSLATION

Now let me repeat all the pastimes of the Antya-līlā, for if I do so I shall taste the pastimes again.

TEXT 103

প্রথম পরিচ্ছেদে—রূপের দ্বিতীয়-মিলন ।
তার মধ্যে দুইনাটকের বিধান-শ্রবণ ॥ ১০৩ ॥

prathama paricchede——rūpera dvitīya-milana
tāra madhye dui-nāṭakera vidhāna-śravaṇa

SYNONYMS

prathama paricchede—in the First Chapter; *rūpera*—of Rūpa Gosvāmī; *dvitīya-milana*—the second meeting with Lord Caitanya; *tāra madhye*—within that chapter; *dui-nāṭakera*—of the two dramas; *vidhāna-śravaṇa*—hearing of the process of writing.

TRANSLATION

The First Chapter describes how Rūpa Gosvāmī met Śrī Caitanya Mahāprabhu for the second time and how the Lord heard his two dramas [Vidagdha-mādhava and Lalita-mādhava].

TEXT 104

তার মধ্যে শিবানন্দ-সঙ্গে কুক্কুর আইলা ।
প্রভু তারে কৃষ্ণ কহাঞা মুক্ত করিলা ॥ ১০৪ ॥

tāra madhye śivānanda-saṅge kukkura āilā
prabhu tāre kṛṣṇa kahāñā mukta karilā

SYNONYMS

tāra madhye—in that chapter; *śivānanda-saṅge*—with Śivānanda Sena; *kukkura*—the dog; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—unto him (the dog); *kṛṣṇa kahāñā*—inducing to chant Kṛṣṇa; *mukta karilā*—liberated.

TRANSLATION

That chapter also describes the incident of Śivānanda Sena's dog, who was induced by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa and was thus liberated.

TEXT 105

দ্বিতীয়ে—ছোট-হরিদাসে করাইলা শিক্ষণ।
তার মধ্যে শিবানন্দের আশ্চর্য দর্শন ॥ ১০৫ ॥

dvitīye—choṭa-haridāse karāilā śikṣaṇa
tāra madhye śivānandera āścarya darśana

SYNONYMS

dvitīye—in the Second Chapter; *choṭa-haridāse*—Junior Haridāsa; *karāilā śikṣaṇa*—He taught very strictly; *tāra madhye*—within that chapter; *śivānandera*—of Śivānanda Sena; *āścarya darśana*—the wonderful vision.

TRANSLATION

In the Second Chapter the Lord instructively punished Junior Haridāsa. Also in that chapter is the wonderful vision of Śivānanda Sena.

TEXT 106

তৃতীয়ে—হরিদাসের মহিমা প্রচণ্ড।
দামোদর-পণ্ডিত কৈলা প্রভুরে বাক্যদণ্ড ॥ ১০৬ ॥

tṛtīye—haridāsera mahimā pracaṇḍa
dāmodara-paṇḍita kailā prabhure vākya-daṇḍa

SYNONYMS

tṛtīye—in the Third Chapter; *haridāsera*—of Ṭhākura Haridāsa; *mahimā pracaṇḍa*—very forceful glories; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *kailā*—made; *prabhure*—Śrī Caitanya Mahāprabhu; *vākya-daṇḍa*—impudence of chastising by words.

TRANSLATION

In the Third Chapter is a description of the forceful glories of Haridāsa Ṭhākura. That chapter also mentions how Dāmodara Paṇḍita spoke words of criticism to Śrī Caitanya Mahāprabhu.

TEXT 107

প্রভু 'নাম' দিয়া কৈলা ব্রহ্মাণ্ড-মোচন।
হরিদাস করিলা নামের মহিমা-স্থাপন ॥ ১০৭ ॥

prabhu 'nāma' diyā kailā brahmāṇḍa-mocana
haridāsa karilā nāmera mahimā-sthāpana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *nāma diyā*—delivering the holy name; *kailā*—did; *brahmāṇḍa-mocana*—the liberation of the universe; *haridāsa*—Haridāsa; *karilā*—did; *nāmera*—of the holy name; *mahimā-sthāpana*—the establishment of the glories.

TRANSLATION

The Third Chapter also tells how Śrī Caitanya Mahāprabhu delivered everyone by bestowing upon the universe the holy name of the Lord, and it describes how Haridāsa Ṭhākura established the glories of the holy name by his practical example.

TEXT 108

চতুর্থে—শ্রীসনাতনের দ্বিতীয়-মিলন।
দেহত্যাগ হৈতে তাঁর করিলা রক্ষণ ॥ ১০৮ ॥

caturthe—śrī-sanātanera dvitīya-milana
deha-tyāga haite tāṅra karilā rakṣaṇa

SYNONYMS

caturthe—in the Fourth Chapter; *śrī-sanātanera*—of Sanātana Gosvāmī; *dvitīya-milana*—visiting for the second time; *deha-tyāga haite*—from committing suicide; *tāṅra karilā rakṣaṇa*—Śrī Caitanya Mahāprabhu protected him.

TRANSLATION

The Fourth Chapter describes Sanātana Gosvāmī's second visit with Śrī Caitanya Mahāprabhu and how the Lord saved him from committing suicide.

TEXT 109

জ্যৈষ্ঠ-মাসের ধূপে তাঁরে কৈলা পরীক্ষণ।
শক্তি সঞ্চারিয়া পুনঃ পাঠাইলা বৃন্দাবন ॥ ১০৯ ॥

jyaiṣṭha-māsera dhūpe tāṅre kailā parīkṣaṇa
śakti sañcāriyā punaḥ pāṭhāilā vṛndāvana

SYNONYMS

jyaiṣṭha-māsera—of the month of May-June; *dhūpe*—in the sunshine; *tāṅre*—him; *kailā*—did; *parīkṣaṇa*—examining; *śakti*—potency; *sañcāriyā*—giving him; *punaḥ*—again; *pāṭhāilā vṛndāvana*—sent back to Vṛndāvana.

TRANSLATION

The Fourth Chapter also tells how Sanātana Gosvāmī was tested in the sunshine of Jyaiṣṭha [May and June] and was then empowered and sent back to Vṛndāvana.

TEXT 110

পঞ্চমে—প্রদ্যুম্নমিশ্রে প্রভু কৃপা করিলা।
রায়-দ্বারা কৃষ্ণকথা তাঁরে শুনাইলা॥ ১১০॥

pañcame—pradyumna-miśre prabhu kṛpā karilā
rāya-dvārā kṛṣṇa-kathā tāṅre śunāilā

SYNONYMS

pañcame—in the Fifth Chapter; *pradyumna-miśre*—unto Pradyumna Miśra; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā karilā*—showed mercy; *rāya-dvārā*—with the help of Rāmānanda Rāya; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *tāṅre śunāilā*—made him hear.

TRANSLATION

In the Fifth Chapter, the Lord showed His favor to Pradyumna Miśra and made him hear topics of Kṛṣṇa from Rāmānanda Rāya.

TEXT 111

তার মধ্যে 'বাঙ্গাল'-কবির নাটক-উপেক্ষণ।
স্বরূপ-গোসাঞি কৈলা বিগ্রহের মহিমা-স্থাপন॥১১১

tāra madhye 'bāṅgāla'-kavira nāṭaka-upekṣaṇa
svarūpa-gosāñi kailā vigrahera mahimā-sthāpana

SYNONYMS

tāra madhye—within that chapter; *bāṅgāla-kavira*—of a poet from Bengal; *nāṭaka-upekṣaṇa*—the rejection of the drama; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kailā*—did; *vigrahera*—of the Deity; *mahimā-sthāpana*—the establishment of the glories.

TRANSLATION

Also in that chapter, Svarūpa Dāmodara Gosvāmī rejected the drama of a poet from Bengal and established the glories of the Deity.

TEXT 112

ষষ্ঠে—রঘুনাথ-দাস প্রভুরে মিলিলা।
নিত্যানন্দ-আজ্ঞায় চিড়া-মহোৎসব কৈলা॥ ১১২॥

ṣaṣṭhe——raghunātha-dāsa prabhure mililā
nityānanda-ājñāya ciḍā-mahotsava kailā

SYNONYMS

ṣaṣṭhe—in the Sixth Chapter; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *prabhure mililā*—met Lord Śrī Caitanya Mahāprabhu; *nityānanda-ājñāya*—by the order of Nityānanda Prabhu; *ciḍā-mahotsava kailā*—performed the festival of chipped rice.

TRANSLATION

The Sixth Chapter describes how Raghunātha dāsa Gosvāmī met Śrī Caitanya Mahāprabhu and performed the chipped rice festival in accordance with Nityānanda Prabhu's order.

TEXT 113

দামোদর-স্বরূপ-ঠাঞি তাঁরে সমর্পিল।
'গোবর্ধন-শিলা', 'গুঞ্জামালা' তাঁরে দিল॥ ১১৩॥

dāmodara-svarūpa-ṭhāñi tāṅre samarpila
'govardhana-śilā', 'guñjā-mālā' tāṅre dila

SYNONYMS

dāmodara-svarūpa-ṭhāñi—to the care of Svarūpa Dāmodara Gosvāmī; *tāṅre samarpila*—the Lord entrusted him; *govardhana-śilā*—the stone from Govardhana Hill; *guñjā-mālā*—the garland of small conchshells; *tāṅre dila*—delivered to him.

TRANSLATION

The Lord entrusted Raghunātha dāsa Gosvāmī to the care of Svarūpa Dāmodara Gosvāmī and gave Raghunātha dāsa the gift of a stone from Govardhana Hill and a garland of small conchshells.

TEXT 114

সপ্তম-পরিচ্ছেদে—বল্লভ ভট্টের মিলন।
নানা-মতে কৈলা তাঁর গর্ব খণ্ডন ॥ ১১৪ ॥

saptama-paricchede—vallabha bhaṭṭera milana
nānā-mate kailā tāṅra garva khaṇḍana

SYNONYMS

saptama-paricchede—in the Seventh Chapter; *vallabha bhaṭṭera milana*—the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu; *nānā-mate*—in various ways; *kailā*—did; *tāṅra*—his; *garva*—pride; *khaṇḍana*—dismantling.

TRANSLATION

The Seventh Chapter tells how Śrī Caitanya met Vallabha Bhaṭṭa and dismantled his false pride in various ways.

TEXT 115

অষ্টমে—রামচন্দ্র-পুরীর আগমন।
তাঁর ভয়ে কৈলা প্রভু ভিক্ষা সঙ্কোচন ॥ ১১৫ ॥

aṣṭame—rāmacandra-purīra āgamana
tāṅra bhaye kailā prabhu bhikṣā saṅkocana

SYNONYMS

aṣṭame—in the Eighth Chapter; *rāmacandra-purīra āgamana*—the arrival of Rāmacandra Purī; *tāṅra bhaye*—because of fear of him; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā saṅkocana*—minimizing His eating.

TRANSLATION

The Eighth Chapter describes the arrival of Rāmacandra Purī and how Śrī Caitanya Mahāprabhu minimized His eating due to fear of him.

TEXT 116

নবমে—গোপীনাথ-পট্টনায়ক-মোচন।
ত্রিজগতের লোক প্রভুর পাইল দরশন ॥ ১১৬ ॥

navame—gopīnātha-paṭṭanāyaka-mocana
trijagatera loka prabhura pāila daraśana

SYNONYMS

navame—in the Ninth Chapter; *gopīnātha-paṭṭanāyaka-mocana*—the deliverance of Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya; *tri-jagatera*—of the three worlds; *loka*—the people in general; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāila daraśana*—got the audience.

TRANSLATION

In the Ninth Chapter is a description of how Gopīnātha Paṭṭanāyaka was delivered and how the people of the three worlds were able to see Śrī Caitanya Mahāprabhu.

TEXT 117

দশমে—কহিলুঁ ভক্তদত্ত-আস্বাদন।
রাঘব-পণ্ডিতের তাহাঁ ঝালির সাজন॥ ১১৭॥

daśame—kahiluṅ bhakta-datta-āsvādana
rāghava-paṇḍitera tāhāṅ jhālira sājana

SYNONYMS

daśame—in the Tenth Chapter; *kahiluṅ*—I have described; *bhakta-datta-āsvādana*—the tasting of the food given by the devotees; *rāghava-paṇḍitera*—of Rāghava Paṇḍita; *tāhāṅ*—therein; *jhālira sājana*—the assortment in the bags.

TRANSLATION

In the Tenth Chapter I have described how Śrī Caitanya Mahāprabhu tasted the food given by His devotees, and I have also described the assortments in the bags of Rāghava Paṇḍita.

TEXT 118

তার মধ্যে গোবিন্দের কৈলা পরীক্ষণ।
তার মধ্যে পরিমুণ্ডা-নৃত্যের বর্ণন॥॥ ১১৮॥

tāra madhye govindera kailā parīkṣaṇa
tāra madhye parimuṇḍā-nṛtyera varṇana

SYNONYMS

tāra madhye—within that chapter; *govindera*—of Govinda, His personal assistant; *kailā*—did; *parīkṣaṇa*—testing; *tāra madhye*—in that chapter; *parimuṇḍā-nṛtyera varṇana*—description of Lord Caitanya Mahāprabhu's dancing in the temple.

TRANSLATION

Also in that chapter is a description of how the Lord examined Govinda and how He danced in the temple.

TEXT 119

একাদশে—হরিদাস-ঠাকুরের নির্যাণ।
ভক্ত-বাৎসল্য যাহাঁ দেখাইলা গৌর ভগবান্॥ ১১৯

ekādaśe——haridāsa-ṭhākurera niryāṇa
bhakta-vātsalya yāhāṅ dekhāilā gaura bhagavān

SYNONYMS

ekādaśe—in the Eleventh Chapter; *haridāsa-ṭhākurera niryāṇa*—the disappearance of Śrīla Haridāsa Ṭhākura; *bhakta-vātsalya*—affection for the devotee; *yāhāṅ*—wherein; *dekhāilā*—exhibited; *gaura bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

The Eleventh Chapter describes the disappearance of Haridāsa Ṭhākura and how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, showed His affection for His devotees.

TEXT 120

দ্বাদশে—জগদানন্দের তৈল-ভঞ্জন।
নিত্যানন্দ কৈলা শিবানন্দেরে তাড়ন॥ ১২০॥

dvādaśe——jagadānandera taila-bhañjana
nityānanda kailā śivānandere tāḍana

SYNONYMS

dvādaśe—in the Twelfth Chapter; *jagadānandera*—of Jagadānanda Paṇḍita; *taila-bhañjana*—breaking the oil pot; *nityānanda*—Lord Nityānanda; *kailā*—performed; *śivānandere tāḍana*—the chastisement of Śivānanda Sena.

TRANSLATION

In the Twelfth Chapter are descriptions of how Jagadānanda Paṇḍita broke a pot of oil and how Lord Nityānanda chastised Śivānanda Sena.

TEXT 121

ত্রয়োদশে—জগদানন্দ মথুরা যাই' আইলা ।
মহাপ্রভু দেবদাসীর গীত শুনিলা ॥ ১২১ ॥

trayodaśe——jagadānanda mathurā yāi' āilā
mahāprabhu deva-dāsīra gīta śunilā

SYNONYMS

trayodaśe—in the Thirteenth Chapter; *jagadānanda*—Jagadānanda Paṇḍita; *mathurā yāi'*—going to Mathurā; *āilā*—returned; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *deva-dāsīra*—of the *deva-dāsī* dancing girl; *gīta śunilā*—heard the song.

TRANSLATION

In the Thirteenth Chapter, Jagadānanda Paṇḍita went to Mathurā and returned, and Śrī Caitanya Mahāprabhu by chance heard a song sung by a deva-dāsī dancing girl.

TEXT 122

রঘুনাথ-ভট্টাচার্যের তাহাঁই মিলন ।
প্রভু তাঁরে কৃপা করি' পাঠাইলা বৃন্দাবন ॥ ১২২ ॥

raghunātha-bhaṭṭācāryera tāhāṅi milana
prabhu tāṅre kṛpā kari' pāṭhāilā vṛndāvana

SYNONYMS

raghunātha-bhaṭṭācāryera—of Raghunātha Bhaṭṭa; *tāhāṅi*—there; *milana*—meeting; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *kṛpā kari'*—showing causeless mercy; *pāṭhāilā vṛndāvana*—sent to Vṛndāvana.

TRANSLATION

Also in the Thirteenth Chapter, Raghunātha Bhaṭṭa met Śrī Caitanya Mahāprabhu, who by His causeless mercy sent him to Vṛndāvana.

TEXT 123

চতুর্দশে—দিব্যোন্মাদ-আরম্ভ বর্ণন ।
'শরীর' এথা প্রভুর, 'মন' গেলা বৃন্দাবন ॥ ১২৩ ॥

caturdaśe — divyonmāda-ārambha varṇana
'śarīra' ethā prabhura, 'mana' gelā vṛndāvana

SYNONYMS

caturdaśe—in the Fourteenth Chapter; *divya-unmāda-ārambha*—the beginning of the spiritual trance of Śrī Caitanya Mahāprabhu; *varṇana*—describing; *śarīra*—the body; *ethā*—here; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *gelā*—went; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannātha Purī but His mind was in Vṛndāvana.

TEXT 124

তার মধ্যে প্রভুর সিংহদ্বারে পতন।
অস্থি-সন্ধি-ত্যাগ, অনুভাবের উদ্গম ॥ ১২৪ ॥

tāra madhye prabhura siṁha-dvāre patana
asthi-sandhi-tyāga, anubhāvera udgama

SYNONYMS

tāra madhye—in that chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *siṁha-dvāre patana*—falling down by the Siṁha-dvāra gate; *asthi-sandhi*—of the joints of the bones; *tyāga*—release; *anubhāvera udgama*—the awakening of a trance and emotion.

TRANSLATION

Also in that chapter is a description of how Śrī Caitanya Mahāprabhu fell down in front of the Siṁha-dvāra gate of Jagannātha temple, His bones separated at the joints, and how various transcendental symptoms awakened.

TEXT 125

চটক-পর্বত দেখি' প্রভুর ধাবন।
তার মধ্যে প্রভুর কিছু প্রলাপ-বর্ণন ॥ ১২৫ ॥

caṭaka-parvata dekhi' prabhura dhāvana
tāra madhye prabhura kichu pralāpa-varṇana

SYNONYMS

caṭaka-parvata—the hill known as Caṭaka-parvata; *dekhi'*—seeing; *prabhura dhāvana*—the running of Śrī Caitanya Mahāprabhu; *tāra madhye*—in that chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—some; *pralāpa varṇana*—talking like a madman.

TRANSLATION

Also in that chapter there is a description of how Śrī Caitanya Mahāprabhu ran toward Caṭaka-parvata and spoke like a madman.

TEXT 126

পঞ্চদশ-পরিচ্ছেদে –উদ্যান-বিলাসে ।
বৃন্দাবনভ্রমে যাহাঁ করিলা প্রবেশে ॥ ১২৬ ॥

pañcadaśa-paricchede——udyāna-vilāse
vṛndāvana-bhrame yāhāṅ karilā praveśe

SYNONYMS

pañcadaśa-paricchede—in the Fifteenth Chapter; *udyāna-vilāse*—in His pastimes within the garden; *vṛndāvana-bhrame*—His taking the garden to be Vṛndāvana; *yāhāṅ*—where; *karilā praveśe*—He entered.

TRANSLATION

In the Fifteenth Chapter is a description of how Śrī Caitanya Mahāprabhu entered a garden on the shore of the sea, mistaking the garden for Vṛndāvana.

TEXT 127

তার মধ্যে প্রভুর পঞ্চেন্দ্রিয়-আকর্ষণ ।
তার মধ্যে করিলা রাসে কৃষ্ণ-অন্বেষণ ॥ ১২৭ ॥

tāra madhye prabhura pañcendriya-ākarṣaṇa
tāra madhye karilā rāse kṛṣṇa-anveṣaṇa

SYNONYMS

tāra madhye—within that; *prabhura*—of Śrī Caitanya Mahāprabhu; *pañca-indriya-ākarṣaṇa*—the attraction of the five senses; *tāra madhye*—within that chapter; *karilā*—did; *rāse*—in the *rāsa* dance; *kṛṣṇa-anveṣaṇa*—searching for Kṛṣṇa.

TRANSLATION

Also in that chapter is a description of the attraction of Lord Caitanya's five senses to Kṛṣṇa and how He searched for Kṛṣṇa in the rāsa dance.

TEXT 128

ষোড়শে—কালিদাসে প্রভু কৃপা করিলা।
বৈষ্ণবোচ্ছিষ্ট খাইবার ফল দেখাইলা ॥ ১২৮ ॥

ṣoḍaśe——kālidāse prabhu kṛpā karilā
vaiṣṇavocchiṣṭa khāibāra phala dekhāilā

SYNONYMS

ṣoḍaśe—in the Sixteenth Chapter; *kāli-dāse*—unto Kālidāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā karilā*—showed favor; *vaiṣṇava-ucchiṣṭa khāibāra*—of eating the remnants of food left by Vaiṣṇavas; *phala dekhāilā*—showed the result.

TRANSLATION

The Sixteenth Chapter tells how Śrī Caitanya Mahāprabhu showed His mercy to Kālidāsa and thus demonstrated the result of eating the remnants of the food of Vaiṣṇavas.

TEXT 129

শিবানন্দের বালকে শ্লোক করাইলা।
সিংহদ্বারে দ্বারী প্রভুরে কৃষ্ণ দেখাইলা ॥ ১২৯ ॥

śivānandera bālake śloka karāilā
siṁha-dvāre dvārī prabhure kṛṣṇa dekhāilā

SYNONYMS

śivānandera—of Śivānanda Sena; *bālake*—the son; *śloka karāilā*—made to compose a verse; *siṁha-dvāre*—at the Siṁha-dvāra gate of the Jagannātha temple; *dvārī*—the doorkeeper; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kṛṣṇa dekhāilā*—showed Lord Kṛṣṇa.

TRANSLATION

It also describes how Śivānanda's son composed a verse and how the doorkeeper of the Siṁha-dvāra showed Kṛṣṇa to Śrī Caitanya Mahāprabhu.

TEXT 130

মহাপ্রসাদের তাহাঁ মহিমা বর্ণিলা।
কৃষ্ণাধরামৃতের ফল-শ্লোক আস্বাদিলা ॥ ১৩০ ॥

mahā-prasādera tāhāṅ mahimā varṇilā
kṛṣṇādharāmṛtera phala-śloka āsvādilā

SYNONYMS

mahā-prasādera—of the remnants of the food of the Lord, *mahā-prasāda; tāhāṅ*—there; *mahimā*—the glories; *varṇilā*—described; *kṛṣṇa-adhara-amṛtera*—of the nectar from the lips of Kṛṣṇa; *phala-śloka*—the verse mentioning the result; *āsvādilā*—tasted.

TRANSLATION

Also in that chapter, the glories of mahā-prasāda are explained, and a verse is tasted describing the effect of nectar from the lips of Kṛṣṇa.

TEXT 131

সপ্তদশে—গাভী-মধ্যে প্রভুর পতন।
কূর্মাকার-অনুভাবের তাহাঁই উদ্গম ॥ ১৩১ ॥

saptadaśe—gābhī-madhye prabhura patana
kūrmākāra-anubhāvera tāhāṅi udgama

SYNONYMS

saptadaśe—in the Seventeenth Chapter; *gābhī-madhye*—among the cows; *prabhura patana*—the falling down of Śrī Caitanya Mahāprabhu; *kūrma-ākāra-anubhāvera*—of ecstatic emotion in the form of a tortoise; *tāhāṅi*—there; *udgama*—awakening.

TRANSLATION

In the Seventeenth Chapter, Śrī Caitanya Mahāprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

TEXT 132

কৃষ্ণের শব্দ-গুণে প্রভুর মন আকর্ষিলা।
""কাস্ত্র্যঙ্গ তে" শ্লোকের অর্থ আবেশে করিলা ॥১৩২॥

kṛṣṇera śabda-guṇe prabhura mana ākarṣilā
"kā stry aṅga te" ślokera artha āveśe karilā

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *śabda-guṇe*—by the qualities of the sound; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *ākarṣilā*—was attracted; *kā stry aṅga te ślokera*—of the verse beginning with the words *kā stry aṅga te; artha*—the meaning; *āveśe*—in ecstasy; *karilā*—described.

TRANSLATION

Also in the Seventeenth Chapter, the attributes of Kṛṣṇa's sound attracted the mind of Śrī Caitanya Mahāprabhu, who described in ecstasy the meaning of the "kā stry aṅga te" verse.

TEXT 133

ভাব-শাবল্যে পুনঃ কৈলা প্রলপন।
কর্ণামৃত-শ্লোকের অর্থ কৈলা বিবরণ ॥ ১৩৩ ॥

bhāva-śābalye punaḥ kailā pralapana
karṇāmṛta-ślokera artha kailā vivaraṇa

SYNONYMS

bhāva-śābalye—from the aggregate of all ecstatic emotions; *punaḥ*—again; *kailā pralapana*—He talked like a madman; *karṇāmṛta-ślokera*—of a verse from *Kṛṣṇa-karṇāmṛta; artha*—the meaning; *kailā vivaraṇa*—described in detail.

TRANSLATION

Due to the conjunction of various ecstatic emotions, Śrī Caitanya Mahāprabhu again began speaking like a madman and described in detail the meaning of a verse from Kṛṣṇa-karṇāmṛta.

TEXT 134

অষ্টাদশ পরিচ্ছেদে – সমুদ্রে পতন।
কৃষ্ণ-গোপী-জলকেলি তাহাঁ দরশন ॥ ১৩৪ ॥

aṣṭādaśa paricchede ——samudre patana
kṛṣṇa-gopī-jala-keli tāhāṅ daraśana

SYNONYMS

aṣṭādaśa paricchede—in the Eighteenth Chapter; *samudre patana*—the Lord's falling into the ocean; *kṛṣṇa-gopī-jala-keli*—the water pastimes of Kṛṣṇa and the *gopīs; tāhāṅ daraśana*—seeing there.

TRANSLATION

In the Eighteenth Chapter, the Lord fell into the ocean, and in ecstasy He saw the pastimes of the water fight between Kṛṣṇa and the gopīs.

TEXT 135

তাহাঁই দেখিলা কৃষ্ণের বন্য-ভোজন।
জালিয়া উঠাইল, প্রভু আইলা স্ব-ভবন॥ ১৩৫॥

tāhāṅi dekhilā kṛṣṇera vanya-bhojana
jāliyā uṭhāila, prabhu āilā sva-bhavana

SYNONYMS

tāhāṅi—there; *dekhilā*—He saw; *kṛṣṇera*—of Kṛṣṇa; *vanya-bhojana*—a picnic in the forest; *jāliyā*—a fisherman; *uṭhāila*—caught Him; *prabhu*—the Lord; *āilā*—returned; *sva-bhavana*—to His own residence.

TRANSLATION

In that dream, Śrī Caitanya Mahāprabhu saw Kṛṣṇa's picnic in the forest. As Lord Caitanya floated in the sea, a fisherman caught Him, and then the Lord returned to His own residence.

TEXT 136

ঊনবিংশে—ভিত্ত্যে প্রভুর মুখসংঘর্ষণ।
কৃষ্ণের বিরহ-স্ফূর্তি-প্রলাপ-বর্ণন॥ ১৩৬॥

ūnaviṁśe—bhittye prabhura mukha-saṅgharṣaṇa
kṛṣṇera viraha-sphūrti-pralāpa-varṇana

SYNONYMS

ūnaviṁśe—in the Nineteenth Chapter; *bhittye*—on the walls; *prabhura mukha-saṅgharṣaṇa*—the rubbing of the face of the Lord; *kṛṣṇera viraha-sphūrti*—the awakening of separation from Kṛṣṇa; *pralāpa-varṇana*—and talking like a crazy person.

TRANSLATION

In the Nineteenth Chapter is a description of how Lord Śrī Caitanya Mahāprabhu rubbed His face against the walls and spoke like a madman because of separation from Kṛṣṇa.

TEXT 137

বসন্ত-রজনীতে পুষ্পোদ্যানে বিহরণ।
কৃষ্ণের সৌরভ্য-শ্লোকের অর্থ-বিবরণ ॥ ১৩৭ ॥

vasanta-rajanīte puṣpodyāne viharaṇa
kṛṣṇera saurabhya-ślokera artha-vivaraṇa

SYNONYMS

vasanta-rajanīte—on a spring night; *puṣpa-udyāne*—in a flower garden; *viharaṇa*—the wandering; *kṛṣṇera*—of Lord Kṛṣṇa; *saurabhya-ślokera*—of a verse about the bodily fragrance; *artha-vivaraṇa*—describing the meaning.

TRANSLATION

That chapter also describes Kṛṣṇa's wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Kṛṣṇa's body.

TEXT 138

বিংশ-পরিচ্ছেদে—নিজ-'শিক্ষাষ্টক' পড়িয়া।
তার অর্থ আস্বাদিলা প্রেমাবিষ্ট হঞা ॥ ১৩৮ ॥

viṁśa-paricchede—nija-'śikṣāṣṭaka' paḍiyā
tāra artha āsvādilā premāviṣṭa hañā

SYNONYMS

viṁśa-paricchede—in the Twentieth Chapter; *nija-śikṣāṣṭaka paḍiyā*—reciting His own *Śikṣāṣṭaka* verses; *tāra artha*—their meaning; *āsvādilā*—tasted; *prema-āviṣṭa hañā*—being absorbed in ecstatic love.

TRANSLATION

In the Twentieth Chapter, Lord Śrī Caitanya Mahāprabhu recited His own eight stanzas of instruction and tasted their meaning in ecstatic love.

TEXT 139

ভক্তে শিখাইতে যেই শিক্ষাষ্টক কহিলা।
সেই শ্লোকাষ্টকের অর্থ পুনঃ আস্বাদিলা ॥ ১৩৯ ॥

bhakte śikhāite yei śikṣāṣṭaka kahilā
sei ślokāṣṭakera artha punaḥ āsvādilā

SYNONYMS

bhakte—the devotees; *śikhāite*—to teach; *yei*—that which; *śikṣā-aṣṭaka*—eight instructions; *kahilā*—described; *sei śloka-aṣṭakera*—of the same eight verses; *artha*—the meaning; *punaḥ āsvādilā*—again He tasted.

TRANSLATION

Śrī Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

TEXT 140

মুখ্য-মুখ্য-লীলার অর্থ করিলুঁ কথন।
'অনুবাদ' হৈতে স্মরে গ্রন্থ-বিবরণ ॥ ১৪০ ॥

mukhya-mukhya-līlāra artha kariluṅ kathana
'anuvāda' haite smare grantha-vivaraṇa

SYNONYMS

mukhya-mukhya-līlāra—of the chief pastimes of Lord Śrī Caitanya Mahāprabhu; *artha*—the meaning; *kariluṅ*—have done; *kathana*—describing; *anuvāda haite*—by repeating them again; *smare*—one remembers; *grantha-vivaraṇa*—the description in the book.

TRANSLATION

I have thus described the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

TEXT 141

এক এক পরিচ্ছেদের কথা—অনেকপ্রকার।
মুখ্য-মুখ্য কহিলুঁ, কথা না যায় বিস্তার ॥ ১৪১ ॥

eka eka paricchedera kathā—aneka-prakāra
mukhya-mukhya kahiluṅ, kathā nā yāya vistāra

SYNONYMS

eka eka paricchedera—of every chapter; *kathā*—description; *aneka-prakāra*—different varieties; *mukhya-mukhya kahiluṅ*—I have repeated only the principal ones; *kathā*—discussions; *nā yāya*—not possible; *vistāra*—expansion.

TRANSLATION

In every chapter there are various topics, but I have selected only those that are principal, for not all of them could be described again.

TEXTS 142-143

শ্রীরাধা-সহ 'শ্রীমদনমোহন'।
শ্রীরাধা-সহ 'শ্রীগোবিন্দ'-চরণ ॥ ১৪২ ॥
শ্রীরাধা-সহ শ্রীল 'শ্রীগোপীনাথ'।
এই তিন ঠাকুর হয় 'গৌড়িয়ার নাথ' ॥ ১৪৩ ॥

śrī-rādhā-saha 'śrī-madana-mohana'
śrī-rādhā-saha 'śrī-govinda'-caraṇa

śrī-rādhā-saha śrīla 'śrī-gopīnātha'
ei tina ṭhākura haya 'gauḍiyāra nātha'

SYNONYMS

śrī-rādhā-saha—with Śrīmatī Rādhārāṇī; *śrī-madana-mohana*—the Deity Madana-mohanajī; *śrī-rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrī-govinda-caraṇa*—the lotus feet of Śrī Govindajī; *śrī-rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrīla śrī-gopīnātha*—the all-beautiful and opulent Gopīnāthajī; *ei tina*—all these three; *ṭhākura*—Deities; *haya*—are; *gauḍiyāra nātha*—worshipable by all the Gauḍīya Vaiṣṇavas.

TRANSLATION

The Vṛndāvana Deities of Madana-mohana with Śrīmatī Rādhārāṇī, Govinda with Śrīmatī Rādhārāṇī, and Gopīnātha with Śrīmatī Rādhārāṇī are the life and soul of the Gauḍīya Vaiṣṇavas.

TEXTS 144-146

শ্রীকৃষ্ণচৈতন্য, শ্রীযুত নিত্যানন্দ।
শ্রীঅদ্বৈত-আচার্য, শ্রীগৌরভক্তবৃন্দ ॥ ১৪৪ ॥

শ্রীস্বরূপ, শ্রীরূপ, শ্রীসনাতন ।
শ্রীগুরু শ্রীরঘুনাথ, শ্রীজীবচরণ ॥ ১৪৫ ॥
নিজ-শিরে ধরি' এই সবার চরণ ।
যাহা হৈতে হয় সব বাঞ্ছিত-পূরণ ॥ ১৪৬ ॥

śrī-kṛṣṇa-caitanya, śrī-yuta nityānanda
śrī-advaita-ācārya, śrī-gaura-bhakta-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana
śrī-guru śrī-raghunātha, śrī-jīva-caraṇa

nija-śire dhari' ei sabāra caraṇa
yāhā haite haya saba vāñchita-pūraṇa

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *śrī-yuta nityānanda*—Lord Nityānanda; *śrī-advaita-ācārya*—Śrī Advaita Prabhu; *śrī-gaura-bhakta-vṛnda*—the devotees of Śrī Caitanya Mahāprabhu; *śrī-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrīla Sanātana Gosvāmī; *śrī-guru*—the spiritual master; *śrī-raghunātha*—Raghunātha dāsa Gosvāmī; *śrī-jīva-caraṇa*—the lotus feet of Śrīla Jīva Gosvāmī; *nija-śire dhari'*—catching on my head; *ei sabāra caraṇa*—the lotus feet of all of them; *yāhā haite*—by which action; *haya*—there is; *saba*—all; *vāñchita-pūraṇa*—the fulfilling of desires.

TRANSLATION

So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Śrī Caitanya Mahāprabhu, with Lord Nityānanda, Advaita Ācārya and Their devotees, as well as Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrīla Jīva Gosvāmī.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was the instructing spiritual master of Kṛṣṇadāsa Kavirāja Gosvāmī and has therefore been described as *śrī-guru*.

TEXT 147

সবার চরণ-কৃপা—'গুরু উপাধ্যায়ী' ।
মোর বাণী—শিষ্যা, তারে বহুত নাচাই ॥ ১৪৭ ॥

sabāra caraṇa-kṛpā——'guru upādhyāyī'
mora vāṇī——śiṣyā, tāre bahuta nācāi

SYNONYMS

sabāra—of all of them; *caraṇa-kṛpā*—the mercy of the lotus feet; *guru upādhyāyī*—my teacher of Vedic instruction; *mora vāṇī*—my words; *śiṣyā*—the disciples; *tāre*—them; *bahuta nācāi*—I made dance in various ways.

TRANSLATION

The mercy of their lotus feet is my spiritual master, and my words are my disciples that I have made dance in various ways.

PURPORT

Upādhyāyī, or *upādhyāya,* refers to one who teaches when approached (*upetya adhīyate asmāt*). In the *Manu-saṁhitā* it is said:

eka-deśaṁ tu vedasya
vedāṅgāny api vā punaḥ
yo 'dhyāpayati vṛtty-artham
upādhyāyaḥ sa ucyate

"One who teaches others a part of the *Vedas* or literatures supplementary to the *Vedas* may be called *upādhyāya.*" *Upādhyāya* also refers to one who teaches art.

TEXT 148

শিষ্যার শ্রম দেখি' গুরু নাচান রাখিলা।
'কৃপা' না নাচায়, 'বাণী' বসিয়া রহিলা॥ ১৪৮॥

śiṣyāra śrama dekhi' guru nācāna rākhilā
'kṛpā' nā nācāya, 'vāṇī' vasiyā rahilā

SYNONYMS

śiṣyāra—of the disciples; *śrama*—the fatigue; *dekhi'*—seeing; *guru*—the spiritual master; *nācāna rākhilā*—stopped causing the dancing; *kṛpā*—mercy; *nā nācāya*—does not make dance; *vāṇī*—the words; *vasiyā*—sitting down; *rahilā*—remain silent.

TRANSLATION

Seeing the fatigue of the disciples, the spiritual master has stopped making them dance, and because that mercy no longer makes them dance, my words now sit silently.

TEXT 149

অনিপুণা বাণী আপনে নাচিতে না জানে।
যত নাচাইলা, নাচি' করিলা বিশ্রামে ॥ ১৪৯ ॥

anipuṇā vāṇī āpane nācite nā jāne
yata nācāilā, nāci' karilā viśrāme

SYNONYMS

anipuṇā vāṇī—inexperienced words; *āpane*—by themselves; *nācite*—to dance; *nā*—not; *jāne*—know how; *yata*—whatever; *nācāilā*—caused to dance; *nāci'*—after dancing; *karilā viśrāme*—took rest.

TRANSLATION

My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

TEXT 150

সব শ্রোতাগণের করি চরণ বন্দন।
যাঁ-সবার চরণ-কৃপা—শুভের কারণ ॥ ১৫০ ॥

saba śrotā-gaṇera kari caraṇa vandana
yāṅ-sabāra caraṇa-kṛpā——śubhera kāraṇa

SYNONYMS

saba—all; *śrotā-gaṇera*—of the readers; *kari*—I do; *caraṇa vandana*—worshiping the lotus feet; *yāṅ-sabāra*—of all of whom; *caraṇa-kṛpā*—the mercy of the lotus feet; *śubhera kāraṇa*—the cause of all good fortune.

TRANSLATION

I now worship the lotus feet of all my readers, for by the mercy of their lotus feet there is all good fortune.

TEXT 151

চৈতন্যচরিতামৃত যেই জন শুনে।
তাঁর চরণ ধুঞা করোঁ মুঞি পানে ॥ ১৫১ ॥

caitanya-caritāmṛta yei jana śune
tāṅra caraṇa dhuñā karoṅ muñi pāne

SYNONYMS

caitanya-caritāmṛta—the description of Lord Śrī Caitanya's pastimes; *yèi jana śune*—anyone who hears; *tāṅra caraṇa*—his lotus feet; *dhuñā*—washing; *karoṅ*—do; *muñi*—I; *pāne*—drinking.

TRANSLATION

If one hears the pastimes of Lord Śrī Caitanya Mahāprabhu as described in Śrī Caitanya-caritāmṛta, I wash his lotus feet and drink the water.

TEXT 152

শ্রোতার পদরেণু করোঁ মস্তক-ভূষণ।
তোমরা এ-অমৃত পিলে সফল হৈল শ্রম ॥ ১৫২ ॥

śrotāra pada-reṇu karoṅ mastaka-bhūṣaṇa
tomarā e-amṛta pile saphala haila śrama

SYNONYMS

śrotāra—of the audience; *pada-reṇu*—the dust of the lotus feet; *karoṅ*—I make; *mastaka-bhūṣaṇa*—a decoration on my head; *tomarā*—all of you; *e-amṛta*—this nectar; *pile*—have drunk; *sa-phala*—successful; *haila*—has become; *śrama*—my labor.

TRANSLATION

I decorate my head with the dust of the lotus feet of my audience. Now you have all drunk this nectar, and therefore my labor is successful.

TEXT 153

শ্রীরূপ-রঘুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৫৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta; kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

TEXT 154

চরিতমমৃতমেতচ্ছ্রীলচৈতন্যবিষ্ণোঃ
শুভদমশুভনাশি শ্রদ্ধয়াস্বাদয়েদ্‌যঃ ।
তদমলপদপদ্মে ভৃঙ্গতামেত্য সোঽয়ং
রসয়তি রসমুচ্চৈঃ প্রেমমাধ্বীকপূরম্ ॥ ১৫৪ ॥

caritam amṛtam etac chrīla-caitanya-viṣṇoḥ
śubhadam aśubhanāśi śraddhayāsvādayed yaḥ
tad-amala-pada-padme bhṛṅgatām etya so 'yaṁ
rasayati rasam uccaiḥ prema-mādhvīka-pūram

SYNONYMS

caritam—the character; *amṛtam*—nectarean; *etat*—this; *śrīla*—most opulent; *caitanya*—Lord Caitanya Mahāprabhu; *viṣṇoḥ*—of He who is Lord Viṣṇu Himself, the Supreme Personality of Godhead; *śubhadam*—giving auspiciousness; *aśubha-nāśi*—destroying all inauspiciousness; *śraddhayā*—with faith and love; *āsvādayet*—should taste; *yaḥ*—anyone who; *tat-amala-pada-padme*—at the spotless lotus feet of the Supreme Personality of Godhead; *bhṛṅgatām etya*—becoming like a bumblebee; *saḥ*—that person; *ayam*—this; *rasayati*—tastes; *rasam*—transcendental mellow; *uccaiḥ*—a large quantity; *prema-mādhvīka*—of the wine of ecstatic love; *pūram*—full.

TRANSLATION

Caitanya-caritāmṛta is filled with the activities of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and destroys everything inauspicious. If one tastes the nectar of Caitanya-caritāmṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

TEXT 155

শ্রীমন্মদনগোপাল-গোবিন্দদেব-তুষ্টয়ে ।
চৈতন্যার্পিতমস্ত্বেতচ্চৈতন্যচরিতামৃতম্ ॥ ১৫৫ ॥

śrīman-madana-gopāla-
govindadeva-tuṣṭaye
caitanyārpitam astv etac
caitanya-caritāmṛtam

SYNONYMS

śrīmat—all-beautiful; *madana-gopāla*—of the Deity Madana-mohana; *govinda-deva*—of the Deity Śrī Govindadeva in Vṛndāvana; *tuṣṭaye*—for the satisfaction; *caitanya-arpitam*—offered to Śrī Caitanya Mahāprabhu; *astu*—let it be; *etat*—this book; *caitanya-caritāmṛtam*—containing the nectarean activities of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Since this book, Caitanya-caritāmṛta, is now complete, having been written for the satisfaction of the most opulent Deities Madana-mohanajī and Govindajī, let it be offered at the lotus feet of Śrī Kṛṣṇa Caitanyadeva.

TEXT 156

পরিমলবাসিতভুবনং
স্বরসোন্মাদিত-রসজ্ঞ-রোলম্বম্ ।
গিরিধরচরণাম্ভোজং
কঃ খলু রসিকঃ সমীহতে হাতুম্ ॥ ১৫৬ ॥

parimala-vāsita-bhuvanaṁ
svarasonmādita-rasajña-rolambam
giridhara-caraṇāmbhojaṁ
kaḥ khalu rasikaḥ samīhate hātum

SYNONYMS

parimala—with the scent; *vāsita*—perfumed; *bhuvanam*—the whole world; *sva-rasa-unmādita*—inspired by their own mellows; *rasa-jña*—devotees; *rolambam*—like bumblebees; *giridhara-caraṇa-ambhojam*—the lotus feet of Lord Giridhari; *kaḥ*—who; *khalu*—certainly; *rasikaḥ*—a realized soul; *samīhate hātum*—endeavors to give up.

TRANSLATION

Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized soul that could give them up?

TEXT 157

শাকে সিন্ধ্বগ্নিবাণেন্দৌ জ্যৈষ্ঠে বৃন্দাবনান্তরে ।
সূর্যাহেঽসিতপঞ্চম্যাং গ্রন্থোঽয়ং পূর্ণতাং গতঃ॥১৫৭॥

śāke sindhv-agni-vāṇendau
jyaiṣṭhe vṛndāvanāntare
sūryāhe 'sita-pañcamyāṁ
grantho 'yaṁ pūrṇatāṁ gataḥ

SYNONYMS

śāke—in the Śakābda Era; *sindhu-agni-vāṇendau*—in 1537; *jyaiṣṭhe*—in the month of Jyaiṣṭha (May-June); *vṛndāvana-antare*—in the forest of Vṛndāvana; *sūrya-ahe*—on the day of the sun (Sunday); *asita-pañcamyām*—on the fifth day of the dark fortnight; *granthaḥ*—book; *ayam*—this (*Caitanya-caritāmṛta*); *pūrṇatām*—completion; *gataḥ*—achieved.

TRANSLATION

In Vṛndāvana in the year 1537, Śakābda Era, in the month of Jyaiṣṭha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritāmṛta has been completed.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, *Twentieth Chapter, describing the meaning of* Śikṣāṣṭaka *and how the Lord tasted it Himself.*

END OF THE ANTYA-LĪLĀ

Concluding Words

Today, Sunday, November 10, 1974—corresponding to the 10th of Kārttika, Caitanya Era 488, the eleventh day of the dark fortnight, the Rāma-ekādaśī—we have now finished the English translation of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta* in accordance with the authorized order of His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja, my beloved eternal spiritual master, guide and friend. Although according to material vision His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda passed away from this material world on the last day of December, 1936, I still consider His Divine Grace to be always present with me by his *vāṇī,* his words. There are two ways of association—by *vāṇī* and by *vapu. Vāṇī* means words, and *vapu* means physical presence. Physical presence is sometimes appreciable and sometimes not, but *vāṇī* continues to exist eternally. Therefore we must take advantage of the *vāṇī,* not the physical presence. *Bhagavad-gītā,* for example, is the *vāṇī* of Lord Kṛṣṇa. Although Kṛṣṇa was personally present five thousand years ago and is no longer physically present from the materialistic point of view, *Bhagavad-gītā* continues.

In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Śrīla Prabhupāda, sometime in the year 1922. Śrīla Prabhupāda had come to Calcutta from Śrīdhāma Māyāpur to start the missionary activities of the Gauḍīya Maṭha. He was sitting in a house at Ulta Danga when through the inducement of an intimate friend, the late Śrīman Narendranātha Mallika, I had the opportunity to meet His Divine Grace for the first time. I do not remember the actual date of the meeting, but at that time I was one of the managers of Dr. Bose's laboratory in Calcutta. I was a newly married young man, addicted to Gandhi's movement and dressed in khadi. Fortunately, even at our first meeting, His Divine Grace advised me to preach the cult of Śrī Caitanya Mahāprabhu in English in the Western countries. Because at that time I was a complete nationalist, a follower of Mahatma Gandhi's, I submitted to His Divine Grace that unless our country were freed from foreign subjugation, no one would hear the message of Śrī Caitanya Mahāprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Śrī Caitanya Mahāprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Śrī Caitanya Mahāprabhu was then in the hands of a very expert devotee and that surely the message of Śrī Caitanya Mahāprabhu would spread all over the world. I could not, however, immediately take up his instructions to preach, but I took his words very seriously and was always thinking of how to execute his order, although I was quite unfit to do so.

In this way I passed my life as a householder until 1950, when I retired from family life as a *vānaprastha*. With no companion, I loitered here and there until 1958, when I took *sannyāsa*. Then I was completely ready to discharge the order of my spiritual master. Previously, in 1936, just before His Divine Grace passed away at Jagannātha Purī, I wrote him a letter asking what I could do to serve him. In reply, he wrote me a letter, dated 13 December 1936, ordering me, in the same way, to preach in English the cult of Śrī Caitanya Mahāprabhu as I had heard it from him.

After he passed away, I started the fortnightly magazine *Back to Godhead* sometime in 1944 and tried to spread the cult of Śrī Caitanya Mahāprabhu through this magazine. After I took *sannyāsa,* a well-wishing friend suggested that I write books instead of magazines. Magazines, he said, might be thrown away, but books remain perpetually. Then I attempted to write *Śrīmad-Bhāgavatam*. Before that, when I was a householder, I had written on *Śrīmad Bhagavad-gītā* and had completed about eleven hundred pages, but somehow or other the manuscript was stolen. In any case, when I had published *Śrīmad-Bhāgavatam,* First Canto, in three volumes in India, I thought of going to the U.S.A. By the mercy of His Divine Grace, I was able to come to New York on September 17, 1965. Since then, I have translated many books, including *Śrīmad-Bhāgavatam, Bhakti-rasāmṛta-sindhu, Teachings of Lord Caitanya* (a summary) and many others.

In the meantime, I was induced to translate *Śrī Caitanya-caritāmṛta* and publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura would simply read *Caitanya-caritāmṛta*. It was his favorite book. He used to say that there would be a time when foreigners would learn the Bengali language to read *Caitanya-caritāmṛta*. The work on this translation began about eighteen months ago. Now, by the grace of Śrī Caitanya Mahāprabhu and His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, it is finished. In this connection I have to thank my American disciples, especially Śrīman Pradyumna dāsa Adhikārī, Śrīman Nitāi dāsa Adhikārī, Śrīman Jayādvaita dāsa Brahmacārī and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.

I think that His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura is always seeing my activities and guiding me within my heart by his words. As it is said in *Śrīmad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye*. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramātmā feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master because personally I am most insignificant and incompetent to do this materially impossible work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. If there is any credit to my activities of translating, it is all due to His Divine Grace. Certainly if His Divine Grace were physically present

at this time, it would have been a great occasion for jubilation, but even though he is not physically present, I am confident that he is very pleased by this work of translation. He was very fond of seeing many books published to spread the Kṛṣṇa consciousness movement. Therefore our society, the International Society for Krishna Consciousness, has formed to execute the order of Śrī Caitanya Mahāprabhu and His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

It is my wish that devotees of Lord Caitanya all over the world enjoy this translation, and I am glad to express my gratitude to the learned men in the Western countries who are so pleased with my work that they are ordering in advance all my books that will be published in the future. On this occasion, therefore, I request my disciples who are determined to help me in this work to continue their cooperation fully, so that philosophers, scholars, religionists and people in general all over the world will benefit by reading our transcendental literatures such as *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, *dated November 10, 1974, at the Bhaktivedanta Book Trust, Hare Kṛṣṇa Land, Juhu, Bombay.*

References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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Glossary

A

Ācārya—a spiritual master who teaches by his own example.

Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.

Ārati—ceremony of worshiping the Lord by the offering of various auspicious articles such as incense, flowers, water, fans, ghee lamps, foodstuff, etc.

Ardha-bāhya—half-external consciousness.

Avaiṣṇava—a nondevotee.

Avatāra—(lit., one who descends) an incarnation of the Lord who descends from the spiritual sky to the material universe with a particular mission described in scriptures.

B

Bhagavān—(*bhaga*—opulence; *vān*—possessing) the possessor of all opulences, which are generally six—wealth, strength, fame, beauty, knowledge and renunciation; an epithet of the Supreme Person.

Brahman—(1) the infinitesimal spiritual soul; (2) the all-pervading impersonal aspect of Kṛṣṇa; (3) the Supreme Personality of Godhead; (4) the total material substance.

Brāhmaṇa—the intelligent class of men, according to the system of social and spiritual orders.

Bramajyoti—(*brahma*—spiritual; *jyoti*—light) the impersonal effulgence emanating from the body of Kṛṣṇa.

C

Cakravākī—the female counterpart of the *cakra* bird. When the male *cakra* bird and the female *cakravākī* bird are separated they make mournful sounds during the night.

Caṇḍālas—dog-eaters; the lowest class of human beings.

D

Dama—self-control.

Dāmodara—(*Dāma*—rope; *udara*—belly or waist) a name of Kṛṣṇa given to him when he was bound around the waist with a rope by mother Yaśodā.

Dharma—that which is the natural established order of things or that which is the natural established function of the living being.

G

Gauracandra—(*gaura*—golden; *candra*—moon) a name of Lord Caitanya Mahāprabhu denoting his appearance to be like that of a golden moon.

Gopīs—pure devotees of Kṛṣṇa who were related to Him as cowherd girl friends in the mood of conjugal love.
Govinda—the name of Kṛṣṇa which means "He who pleases the senses and the cows."

J

Jñānī—one who is engaged in the cultivation of knowledge (especially by philosophical speculation). Upon attaining perfection, a *jñānī* surrenders to Kṛṣṇa.

K

Khāḍi—cotton cloth.
Kṛṣṇa-kathā—narrations spoken by or about Kṛṣṇa.
Kṣatriya—the administrative or protective occupation according to the system of four social and spiritual orders.
Kuṅkuma—a sweetly-flavored reddish powder which is thrown on the bodies of worshipable persons.

M

Madana-mohana—the name of Kṛṣṇa which means "He who charms Cupid."
Mādhava—a name of Kṛṣṇa comparing him to the sweetness of springtime or the sweetness of honey.
Madhupati—name of Kṛṣṇa in Dvārakā.
Mahā-bhāgavata—a devotee in the highest stage of devotional life.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahā-prasāda—See: *prasāda*.
Mantra—(*manas*—mind; *tṛ*—to deliver) a pure sound vibration to deliver the mind from its material inclinations.
Māyā—(*mā*—not; *yā*—this) illusion; an energy of Kṛṣṇa's which deludes the living entity into forgetfulness of the Supreme Lord.
Mlecchas—class of men outside the four social and spiritual divisions of Vedic society whose standards of morality, religion, ways of living etc. are abominable.
Mukunda—the name of Kṛṣṇa which means "the giver of liberation."

N

Nārāyaṇa—the four-handed expansion of the Supreme Lord Kṛṣṇa.

P

Paṇḍita—a learned scholar.
Paramātmā—the Supersoul, the localized aspect of the Supreme Lord within the heart of all living entities.

Pika—the Indian cuckoo bird.

Prakṛti—material nature (lit., that which is predominated) There are two *prakṛtis*—*aparā-prakṛti*, the material nature, and *parā-prakṛti*, the spiritual nature (living entities)—which are both predominated over by the Supreme Lord.

Prasāda—(lit., mercy) food offered to Kṛṣṇa, which becomes spiritual when offered and which

Prasāda—(lit., mercy) food offered to Kṛṣṇa, which becomes spiritual when offered and which can purify the living entity.

S

Sac-cid-ānanda-vigraha—(*sat*—eternal existence; *cit*—knowledge; *ānanda*—bliss; *vigraha*—form) the eternal form of the Supreme Lord, which is full of bliss and knowledge; or, the eternal transcendental form of the living entity.

Śama—control of one's senses.

Saṅkīrtana-yajña—the sacrifice prescribed for the age of Kali; that is, congregational chanting of the name, fame and pastimes of the Supreme Lord.

Śāstra—revealed scripture.

Satya—truthfulness.

Siṁha-dvāra—the lion gate outside the Jagannātha temple in Purī.

Śrīvatsa—white hair on the chest of Lord Viṣṇu representing the goddess of fortune Lakṣmī.

Śuka—parrot.

Sukṛti—pious activities performed by the mercy of Kṛṣṇa.

U

Upādhyāya—a teacher who makes a living teaching Sanskrit grammar.

Uttamaśloka—the name of Kṛṣṇa which means "one who is praised by chosen words and verses."

V

Vaikuṇṭhas—(lit., without anxiety) the eternal planets of the spiritual sky.

Vaiṣṇava—a devotee of the Supreme Lord Viṣṇu, or Kṛṣṇa.

Vaiśya—the class of men involved in business and farming, according to the system of four social and spiritual orders.

Vāli—name of a monkey who was the son of Indra, the king of heaven, and elder brother of Sugrīva, the monkey king in the epic Rāmāyaṇa.

Vāṇī—the words of the spiritual master, which exist eternally.

Vapu—the physical presence of the spiritual master.

Vrajendra—Nanda Mahārāja, the foster father of Lord Kṛṣṇa.

Vṛndāvana—the site of Kṛṣṇa's transcendental village pastimes, exhibited when He was present on earth about five thousand years ago.

Vyāsa-pūjā—worship of the appearance day of the bona fide spiritual master, who represents Vyāsa, the compiler of Vedic literature.

Y

Yadupati—the name of Kṛṣṇa which means "King of the Yadu dynasty."

Yavanas—a class of untouchable men who are outside of the four spiritual and social divisions of Vedic society. A term usually referring to the Mohammedans.

Yoga-māyā—the internal potency of the Lord, which hides Him from nondevotees.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ৠ ṝ এ e ঐ ai ও o ঔ au

ঁ ṁ *(anusvāra)* ঀ ṅ *(candra-bindu)* ঃ ḥ *(visarga)*

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

া ā ি i ী ī ু u ূ ū ৃ ṛ ৄ ṝ ে e ৈ ai ো o ৌ au

For example: কা kā কি ki কী kī কু ku কূ kū কৃ kṛ

কৄ kṝ কে ke কৈ kai কো ko কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (্) indicates that there is no final vowel. ক্ k

The letters above should be pronounced as follows:

a –like the *o* in h*o*t; sometimes like the *o* in go; final *a* is usually silent.
ā –like the *a* in f*a*r.
i, ī –like the *ee* in m*ee*t.
u, ū –like the *u* in r*u*le.
ṛ –like the *ri* in *ri*m.
ṝ –like the *ree* in *ree*d.
e –like the *ai* in p*ai*n; rarely like *e* in b*e*t.
ai –like the *oi* in b*oi*l.
o –like the *o* in g*o*.
au –like the *ow* in *ow*l.
ṁ –*(anusvāra)* like the *ng* in so*ng*.
ḥ –*(visarga)* a final *h* sound like in Ah.
ṅ –*(candra-bindu)* a nasal *n* sound like in the French word *bon*.
k –like the *k* in *k*ite.
kh –like the *kh* in Ec*kh*art.
g –like the *g* in *g*ot.
gh –like the *gh* in bi*g-h*ouse.
ṅ –like the *n* in ba*n*k.
c –like the *ch* in *ch*alk.
ch –like the *chh* in mu*ch-h*aste.
j –like the *j* in *j*oy.
jh –like the *geh* in colle*ge-h*all.
ñ –like the *n* in bu*n*ch.
ṭ –like the *t* in *t*alk.
ṭh –like the *th* in ho*t-h*ouse.
ḍ –like the *d* in *d*awn.
ḍh –like the *dh* in goo*d-h*ouse.
ṇ –like the *n* in *gn*aw.
t–as in *t*alk but with the tongue against th the teeth.
th–as in ho*t-h*ouse but with the tongue agains the teeth.
d–as in *d*awn but with the tongue against the teeth.
dh–as in goo*d-h*ouse but with the tongue against the teeth.
n–as in *n*or but with the tongue against the teeth.
p –like the *p* in *p*ine.
ph –like the *ph* in *ph*ilosopher.
b –like the *b* in *b*ird.
bh –like the *bh* in ru*b-h*ard.
m –like the *m* in *m*other.
y –like the *j* in *j*aw. য
y –like the *y* in *y*ear. য়
r –like the *r* in *r*un.
l –like the *l* in *l*aw.
v –like the *b* in *b*ird or like the *w* in d*w*arf.
ś, ṣ –like the *sh* in *sh*op.
s –like the *s* in *s*un.
h–like the *h* in *h*ome.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā,* assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets.*

After publishing three volumes of *Bhāgavatam,* Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas,* schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

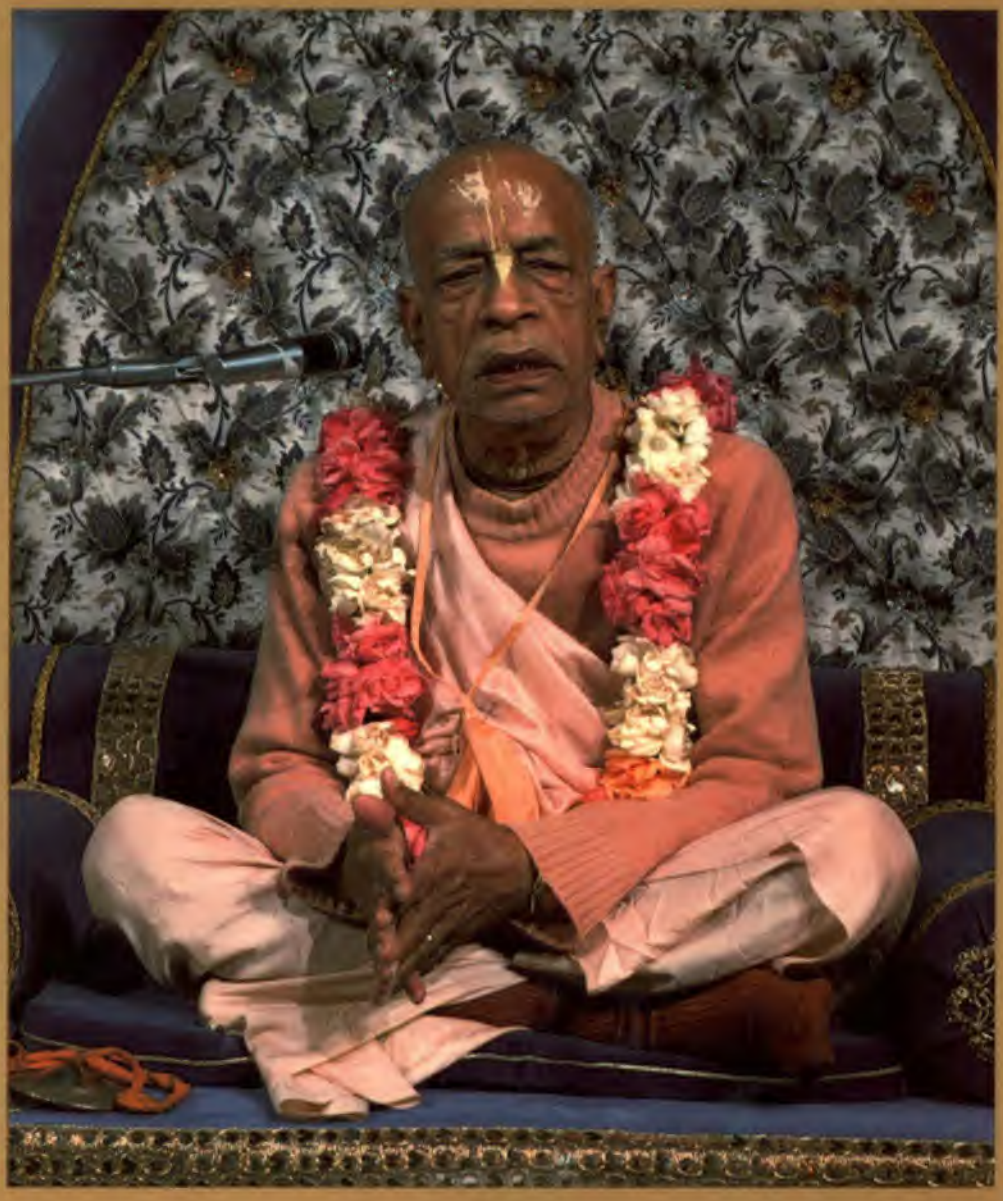
(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Purī, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta,* was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.



ANTYA-LILĀ
Volume 5

ŚRĪ CAITANYA-CARITĀMṚTA

The Pastimes of Lord Caitanya Mahāprabhu

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theolgoical truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of *Śrī Caitanya-caritāmṛta* represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

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